The Heptarchia Mystica of John Dee

Transcribed, Introduced and Annotated
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DEDICATION

To the memory of my good friend
the late GERALD YORKE, who did so much to aid the
development of the Western Magical Tradition.

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I am greatly indebted to my old friend Charles Cattell for his talented and enthusiastic rendering of the *Heptarchia*'s complex and daunting artwork, to Robin Cousins for his contribution on ancient Mortlake, and to Christopher Upton for his translation of Dee's Latin.

My thanks also to Craig Townsend for his preliminary translation of Kelly's treasure text, to Stephen Lauder on matters of textual presentation, and to Theodore Howard, Christian Wilby, Michael Bottomley, Michael Marchant, Nicholas Spalding, Steven Crompton, Shirley McIver, William Cammies, and the staff of Wolverhampton Public Libraries, all of whom came forward with constructive help and encouragement during the various stages of my work.

Special thanks to my wife Patricia for information regarding historical matters, her many valuable suggestions, and for undertaking the unenviable task of proof-reading the entire text.

Finally, I wish to offer my sincerest gratitude to my publishers whose capable, friendly, and active participation has made this new edition of the *Heptarchia* possible.

PREFACE TO THE SECOND EDITION

Since the first appearance of this work,* so much has transpired, on so many levels, that it has become necessary to present this amended and expanded version of John Dee's *De Heptarchia Mystica* to the public.

In this new rendering we have been at pains to make good the various shortcomings of the preliminary transcription by careful re-examination of Dee's original manuscript. Errors arising from initial difficulties in interpreting the Elizabethan hand have now, it is hoped, been eradicated, resulting in a more intelligible and coherent text. Additionally, I have been fortunate enough to find Mr Christopher Upton, an apt and erudite scholar who has dealt admirably with the Latin elements in the work. Mr Upton's translations of the integrated section headings and sub-notes greatly enhance the value of the book, making hitherto opaque aspects of Dee's treatise available to the non-Latin reader.

To emphasize John Dee's deep involvement with cryptology and antiquarian matters, I have appended an entirely new item regarding the enigmatic *Voynich Manuscript*, and a curious treasure map which came into Dee's possession while engaged in his early Angelic experiments. It is hoped that these and other inclusions will prove of interest to both occultist and historian.

The exact location of John Dee's Mortlake home is to this day a subject of some speculation, and due to the state of abject poverty in which Dee lived out the final years of his life, only the faintest details of his burial at the Church of St Mary continue to survive. In order to place the various interrelated aspects of this book in proper context and to paint as accurate a picture as possible of John Dee's life and times, I felt it necessary to furnish the reader with any information which could be obtained regarding these long-neglected matters.

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* *The Heptarchia Mystica of John Dee*, Magnum Opus Hermetic Sourceworks, Edinburgh, 1983.

On the subject of Elizabethan and modern Mortlake I therefore consulted Robin Cousins, a young colleague who has conducted extensive antiquarian researches in the Richmond upon Thames area. Robin agreed to investigate historic Mortlake with particular reference to John Dee and to add his findings as a concluding section to this volume.

In *Mortlake Revisited*, Robin Cousins reveals many fascinating and little-known details regarding Dee's home town, the position of the old house (now long demolished), and provides us with a description of the 'good Doctor's' last resting place which powerfully evokes the wretched circumstances that finally engulfed Elizabethan England's greatest magus.

ROBERT TURNER
February 1985

HISTORICAL FOREWORD

The richness of the Elizabethan epoch – perhaps the greatest period in British history – can be seen as the reflection of those great minds which interwove to produce the glittering tapestry of their time. In this age of worthies, there arose a man of great talents: John Dee. Mathematician, astronomer, geographer and historian, he was a man of great genius whose merits were extolled by royalty and nobility alike; a true Renaissance scholar, equal in every way to the finest minds of his era.

Dee's erudition endeared him to Queen Elizabeth I, who appointed him as her Astrologer Royal and counsellor on certain matters of state and scientific importance. Yet, in spite of his prominence in the Elizabethan world, Dee remains strangely neglected by latter day historians.

It is scarcely necessary to furnish the reader with a detailed account of John Dee's life, as the subject has been adequately dealt with elsewhere.* A single quotation – if rather turgid and pontifical – from Dr Thomas Smith's *The Life of John Dee* will suffice to indicate the course of Dee's earlier life and development:

> John Dee first drew the breath of life at London on the 13th day of the month of July, at 4 o'clock and 11 minutes p.m. in the year of the eternal incarnated Word 1527. His father was Roland Dee, an honourable man, and coming of a family sufficiently genteel, whose care, according to the affection implanted by nature towards his own son, as well as his being a boy of great hope and

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*See *John Dee: the World of an Elizabethan Magus*, Peter J. French, Routledge & Kegan Paul, London 1972.

> good disposition, was chiefly bestowed in informing his mind with Greek and Latin literature. The curriculum of the studies in which boys are accustomed to be taught being happily passed, partly in London, partly in Chelmsford in the County of Essex, he was entered by his most loving father in the 16th year of his age, at Cambridge, in the College dedicated to the memory St John the Evangelist, to be taught the higher Sciences, at the end of the year 1542.*

At Cambridge Dee devoured knowledge at an incredible rate, working at his books and tutorials for up to eighteen hours a day. In 1548 he attained to the degree of Master of Arts and left Cambridge to further his education on the continent. His fame spread throughout Europe, and in his twenty-third year (1550) he lectured on Euclid to enthusiastic audiences at the University of Paris.

It seems that Dee's reputation as a philosopher stood him in good stead with the English court throughout two reigns, marred only by his brief imprisonment – falsely accused of conjuring spirits – under Mary, in June 1555. Some measure of Elizabeth's esteem for her philosopher can be gleaned from the fact that in 1558 Dee was appointed to erect a horoscope in order to ascertain the most favourable date for her coronation.

Dee was a prolific writer, producing innumerable books and manuscripts throughout his long life span. These works covered a vast and varied range of subjects: the arts, sciences and philosophies were all represented in admirable and studious detail, some being so long and complex that printers refused to accept them. In 1570, Dee published his widely acclaimed 'Mathematicall preface' to the English edition of Euclid's Geometry (*The Elements of Geometrie of the most auncient Philosopher Euclide of Megara*, trans. Sir Henry Billingsley, London, 1570), a work of great originality and erudition which exerted a powerful influence on sixteenth-century scientific thought.

Few of Dee's works have been reprinted in modern times, the one notable exception being *The Hieroglyphic Monad*, which since its first appearance in 1564 (*Monas Hieroglyphica*,

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***The Life of John Dee, an English Mathematician*, Dr Thomas Smith, translated from the Latin by Wm. Alexr. Ayton, The Theosophical Publishing Society, London 1908.

Antwerp, 1564) has passed through six editions and is still available to this day. In this work, Dee attempts to symbolize the homogeneity of the Universe and the Creator, each individual element being portrayed as an interrelating component of the Monad, represented as a Mercuric emblem combined with the point and binary crescents.

Aside from his personal literary pursuits Dee was a prodigious collector of books. His library amounted to some three thousand volumes and several hundred manuscripts, rivalling any collection in the Elizabethan world. These, together with a vast array of Celtic records, ancient seals and genealogies, were preserved at his house in Mortlake.

Dee's Mortlake home also housed his collection of scientific instruments. Astrolabes, quadrants, globes, all manner of optical and navigational equipment filled his laboratories. In his *Vita Joannis Dee* (1707), Thomas Smith describes the contents of Dee's library as follows:

> To the noble furniture of the Library, there appertained a not moderate accumulation of Mathematical Instruments and Machines: also those which at that time had not been brought into common use, as well as those which by his own ingenuity amended and reformed he had brought into a better condition, amongst which that I may omit the rest, were a quadrant and a staff, the semidiameter of it being five feet, but of this, ten, accurately marked with divisions, the globe of Mercator, amended and improved by the help of new observations, by means of which he had inserted the places and motions of the Comets, which appeared at their proper time, the octave, the ninth and tenth of their spheres, according to the hypothesis of the theory of Purbachius, ornamented with a horizon and brass meridian; mariner's compasses of various kinds and fabricated to find the variation; and lastly, a clock, which, in that age, was held almost for a miracle, adapted to measure the second minutes of the hour . . .

Dee invented various navigational instruments of his own design, amongst them a device which he called the Paradoxical Compass, which could be corrected to avoid charting errors. Mariners, however, mistrusted this new innovation (or, more likely, could not understand the complex principle of its operation), and it was rarely used.

Strangely enough, it was Dee's inventive talents that first gave rise to his reputation as a sorcerer. In his early Cambridge days he was responsible for a production of Aristophanes' *Pax*, for which he contrived a mechanical beetle or Scarabeus, to fly through the air to the Palace of Jupiter, carrying a man and a basket of food. This feat so astonished the audience, who were for the most part ignorant of the mechanical arts, that rumours were spread to the effect that Dee had accomplished this wonder by the aid of demons. Similar superstitious beliefs later (1583) led to Dee's house and library being ransacked by a mob while he and his family were journeying on the continent.

Dee spent most of his life in a state of penury, the majority of his meagre income being taken up in the care of his family and his insatiable appetite for books and travel, for although Queen Elizabeth from time to time sent him gifts of money, it was not until 1596 that she granted him a living as Warden of Christ's College, Cambridge.

After the death of Elizabeth in 1603, Dee's life and health drastically deteriorated. His reputation as a magician continued to hamper him and even at Manchester College he encountered hostility. The Queen's successor James I, author of *Demonology* – later to become the text-book of witch-hunters – regarded Dee unfavourably, but allowed him to live out the remainder of his life in relative peace.

John Dee died in 1608 and was laid to rest in Mortlake Church. In the present age some will recall him simply as Queen Elizabeth's astrologer, others may acknowledge his contributions to mathematics and navigation, or even remember him as a pioneer of the public libraries system. Nevertheless, it is in the world of occultism that the spirit of John Dee truly lives on. Certain discoveries made after Dee's death tell of a mysteriously hidden aspect of his life. To these findings we devote the remainder of this volume.

INTRODUCTION

Over four hundred years have elapsed since John Dee transcribed his fair copy of *De Heptarchia Mystica*. Before this, the work existed in embryonic form as a mass of complex and somewhat confusing notes, scattered throughout the early books of his Spiritual Diaries. In the interests of clarity, I have employed Dee's final condensation of the 'Sevenfold Doctrine' as the major text of this volume; to which I have appended an extensive series of notes in an attempt to rectify various shortcomings, and to amplify important points.

The contracted and simplified format of Dee's fair copy seems to have been intended as a basic guide to the system, orientated towards practical experimentation, and possessing striking similarities to many of the grimoires of antiquity. Whether or not Dee actually employed the invocations of the *Heptarchia* in further attempts to communicate with the forty-nine good Angels is uncertain, and certainly not apparent from the scant references to these beings in the later books of *Liber Mysteriorum*. All we can say conclusively is that, apart from minor inconsistencies and certain obscurities, the Heptarchical text holds together as a unique system of practical occultism, forming the basis of much of Dee's later work.

Fifty-four years after Dee's death, the manuscript of *De Heptarchia Mystica* – together with other items – was discovered by a confectioner named Jones. It had been hidden in a secret drawer concealed within the base of an old cedar-wood chest which had been purchased by Jones from a shop in Adle Street, London. Ten years later the manuscript together with a number of additional Dee papers passed into the hands of that champion of the magical arts, Elias Ashmole, who restored them to their place of dignity in the annals of occult history.

Ashmole's account regarding the discovery of the manuscripts, and how they subsequently came into his possession, is recorded in his own words on the flyleaf of *Liber Mysteriorum I-V* (Sloane MS 3188, British Museum).

> Be it remembered, that the 20th of August 1672, I received by the hands of my servant Samuell Story, a part of Dr Dee's Manuscripts all written with his own hand; viz: his conference with Angello, which first began the 22nd of December Ano 1581, and continued to the end of May Ano 1583, where the printed Booke of the remaining conferences (published by Dr Casaubon) begins, and are bound up in this volume.
>
> Besides these the Books entitled: The 48 Claves Angelicae, also Liber Scientia Terrestris – Auxilii & Victoria (These two being very individuall Books which the Angels commanded to be burnt and were after restored by them so appears by the printed (Booke) Relations of Dr Dee's Actions with Spirits, pages: 418 & 419.) The Booke entitled De Heptarchia Mystica – Collectanorum Lib: Primus, and a Booke of (Invocations or Calls beginning with the Squares, filled with letters about the Black Cross). These four Bookes I have bound up in another volume.*
>
> All of which were a few daies before delivered to my said servant for my perusall (I being then at Mr Lillies house, at Hershaw in Surry) by my good friend Mr Thomas Wale, one of his Majesties Wardens in the Tower of London. The 5th of Sept. following Mr Wale (having heard of my return to Town) came to my office in the Excise office in Broad Street: and told me he was content to exchange all the afour said Books for one of myne, viz: The Institution of the Garter: to this I agreed and provided one, which I sent him fairly bound, and gilt on the back.
>
> On the 10th of the said Sept: Mr Wale came thither to me again, and brought his wife with him, from her I received the following account of the preservation of these Bookes, until they came to my hands. Viz: that her former husband was one Mr Jones a Confectioner, who formerly dwelt at the plow in Lumbard street London, and who shortly after they were married, took her with him into Adle street – among the joiners to buy some household stuff when (at the Corner House) they saw a chest of extraordinary neate worke, invited them to buy it. The Master of the shop told them it had been part of the goods of one Mr John

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*Sloane MS 3191, British Museum collection.

> Woodall – Chirurgeon (father to Mr Thomas Woodall late Serjant Chirurgeon to his now Majesty King Charles the Second (my intimate friend) and tis very probable he bought it after Dr Dee's death, when his goods were exposed to sale).
>
> Twenty years after this (and about 4 years before the fatall fire of London) her husband and she occasionally removing the chest out of its usuall place, thought they heared some loose things rattle in it toward the right hand end under the box and by some shaking of it were fully satisfied it was so. Hereupon her husband thrust a piece of Iron into a small crevice at the bottom of the chest and thereupon appeared a private drawer, which being drawn out, therein were found divers Bookes in Manuscript and Papers, together with a little box, and therein a chaplet of olive Beades, and a Cross of the same wood, hanging at the end of them.
>
> They made no great matter of these Books and: because they understood them not; which occasioned their servant maid: to waste about one half of them under pyes, and other like uses, which then discovered they kept the rest more safer.
>
> About two years after the discovery of these Bookes Mr Jones dyed and when the Fire of London hapned though the chest perished in the flames because not easily to be removed, yet the Bookes were taken out and carried with the rest of Mrs Jones her goods into Moon fields, and being brought safely back, she toke care to preserve them: and after marrying the aforesaid Mr Wale, he came to the knowledge of them, and thereupon with her consent, sent to me, as I have before set down.
>
> E. Ashmole

A strange story indeed; was it a fear of persecution which caused John Dee to hide his most cherished manuscripts during the last years of his life? Or had Dee always concealed his papers and, perhaps, other equipment within the chest out of the sight of prying eyes? Of the content of the spoiled documents we can only speculate and wince with frustration, for although she may have acted as an instrument of fate, the Jones' maid has much to answer for!

During the period in which I was engaged in studying the Dee manuscripts in the British Library, I came across a second copy of *De Heptarchia Mystica* bound up with magical treatises by Caius and Forman (Additional MSS 36,674) entitled *Compendium Heptarchia Mysticae.* The British Library catalogue note suggests that the manuscript represents a rough draft of Dee's fair copy – Sloane 3191, Art. 3 – and is written in the same hand. Apart from minor differences, and the form of the final table, the work appears to be an exact copy of the principal work, even down to the style of writing, which begins chaotically and settles down to a neat precise hand after the first three pages. In addition, the watermark – a hand in the sign of benediction – on each page corresponds exactly to the better known copy of the work. How this version of the *Heptarchia* came to be bound up with the Caius and Forman treatises is somewhat of a mystery, but I feel that here the key may be with Forman.

Simon Forman (1552-1611), an astrologer, magician and practitioner of medicine, met with John Dee on July 26, 1604 (from a note in Forman's diary) 'at dinner at Mr Staper's house'.* Although their general approach to the magical arts differed – Forman's verging on sorcery and the forbidden – they obviously had much in common and some form of relationship probably developed. It is therefore just possible that Dee introduced Forman to some of his original findings, and even allowed him to take possession of the earlier transcription of *De Heptarchia Mystica*.

According to a note by Montague Summers,† the 'grimoire' (Ad. MSS 36,674) at one time belonged to Dr John Caius (1510-1573). If this was so, how could *De Heptarchia Mystica*, which was not written until 1582, have formed part of it? At the time of Caius' death Forman was barely twenty-one, so it is unlikely that his codex could have been included. Can it be that the Dee manuscript came into the British Museum along with papers belonging to Forman, and was bound up with the Caius treatise at a later date? Whatever the answer, it seems certain that Ashmole possessed only one copy of the *Heptarchia*.

It is apparent from the records that have come down to us that John Dee first encountered the enigmatic personality of Edward Kelly (sometimes spelt 'Kelley') on March 10, 1582. It is assumed that Kelly's real name was Talbot, and in the first record of their meeting (*Mysteriorum Liber Primus*) Dee refers to him as such. Nine months later – in November 1582 –

***The Case Books of Simon Forman*, A. L. Rowse, p. 197, Picador (Pan Books Ltd), London, 1976.

†*Witchcraft and Black Magic*, Montague Summers, Rider and Company, London, 1946.

Dee's references to his skryer change – somewhat abruptly – to 'Edward Kelly'. No convincing explanation for this name change has yet been offered, most authorities considering it to be a convenient let-out for Kelly at a time when his murky past was catching up on him. Whatever the reason for the *alias*, we do know that the name change took place after certain problems in the Dee-Kelly relationship had been resolved, for the *Fourth Book of the Mysteries* bears the sub-title 'Post reconciliationem Kellianum' (November 15, 1582), and the name Kelly was employed from this time onward.

Although from time to time Dee had enlisted various other seers, their impact upon Dee's life can be seen as totally insignificant when compared with Kelly. Very little is known regarding Kelly's origin. According to Anthony Wood (Athenae Oxoniensis, 1813), Edward Kelly appears to have been born at Worcester on August 1, 1555. It is said that his father was an apothecary and of sufficient means to send his son to Oxford at the age of seventeen. The University records seem to cast some doubt upon this, although several people named Talbot entered during this period. As a profession, Kelly set up as a notary and copyist of wills, and on this ground history accuses him of producing forged title deeds for gain. For this crime he is said to have been pilloried at Lancaster, and afterwards deprived of his ears. Whether or not Kelly in fact suffered this mutilation is uncertain; he is said to have worn a black skull-cap throughout the rest of his life – not unusual in Elizabethan times – but this does nothing to prove the absence of his ears. Arthur Edward Waite, in his preface to *The Alchemical Writings of Edward Kelly,** suggests that the story of Kelly's punishment is likely to be a fabrication perpetuated by Nash, who recorded the events in the *History and Antiquities of Worcester* (London, 1781). In Waite's words:

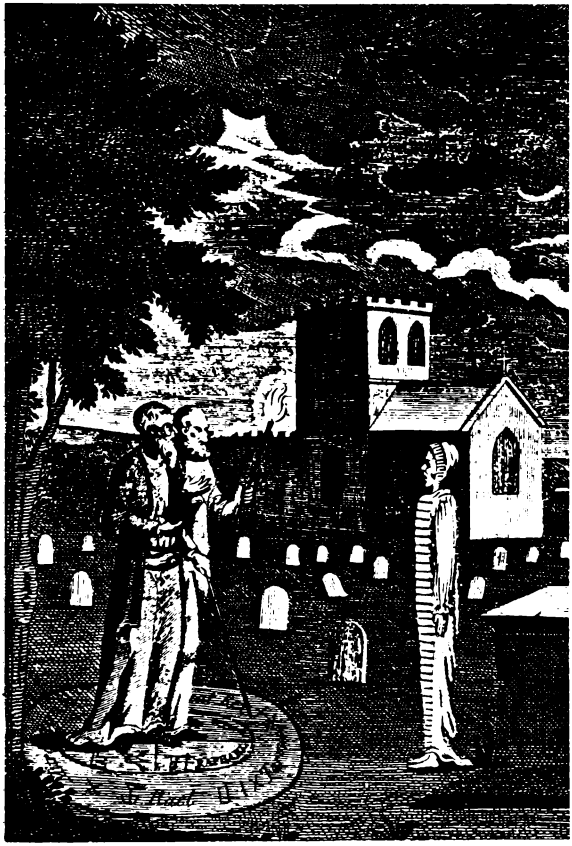
> The distinguished position which he held subsequently at the Court of the Emperor Rudolph would scarcely have been possible to a man who had lost his ears. The credulity of royal personages at the end of the seventeenth century may have facilitated many impostures on the part of the alchemists whom they protected, but could scarcely have extended to accepting the philosophical illumination of an adept who had been branded by law.†

**The Alchemical Writings of Edward Kelly*, Stuart Watkins, London, 1970.
†Ibid., page 20.

While travelling in Wales, Kelly is said to have come into the possession of the fabled *Book of Saint Dunstan* – an alchemical treatise written by the founder of Glastonbury Abbey – together with the White and Red Powders of Projection. The manuscript and two caskets containing the powders were said to have been pillaged from the tomb of a bishop by a fanatical Protestant mob, and subsequently exchanged with an innkeeper for a quantity of wine. The innkeeper – not understanding the significance of these items – is alleged to have sold the curios to Kelly for one guinea. Extant versions of this tale cast little light on the truth of the matter; it is however quite likely that Kelly possessed something of this nature, as Dee makes mention of certain powders and a scroll in various diary sections.

Unlike Dee, Kelly was not a literary man, his two short treatises entitled *The Philosopher's Stone* and *The Theatre of Terrestrial Astronomy* (published Hamburg, 1676) being his only contributions to posterity. These two alchemical tracts were written during his period of imprisonment under Emperor Rudolph in the Bohemian castle of Zerner. It seems that Kelly was held prisoner in the castle for failing to produce the transmutation of metals which he had promised the Emperor. It was there in his forty-second year (1597) that Kelly met his death. In an attempt to escape from his captors he fell from the castle ramparts and shortly after died from his injuries.

Kelly's dark reputation as a necromancer stems largely from an account in John Weaver's *Discourse of Ancient Funeral Monuments* (London, 1631). Weaver relates how Edward Kelly and one Paul Waring by way of incantations caused the spirit of a deceased person to return from the grave. The operation is held to have taken place in the yard of Law Church near Walton Ledale in the county of Lancaster. A well-known engraving of the scene was produced in the second edition of Ebenezer Sibley's *Illustration of the Occult Sciences*. The Sibley engraving depicts two men standing within a magic circle; one holds aloft a torch, the other reads from a book while pointing to various mystical characters with a wand. Before the two stands the spirit of the deceased dressed in its grave-clothes and seeming to speak. This engraving over the years has caused much confusion, ignorant commentators mistaking Kelly's companion to be John Dee.



Although John Dee was probably aware of Edward Kelly's somewhat nefarious background, it seems to have had little influence upon his assessment of the seer's clairvoyant abilities. From the outset, the visions reported by Kelly far outstripped anything which had been revealed by his previous skyrer (Barnabas Saul), and a definite system of working soon emerged. Without doubt Kelly was a man of remarkable talents, often possessed with the 'gift of tongues' and – if we are to believe Dee's accounts – capable of producing physical manifestations. History has not always given Kelly an easy passage, branding him always as the rogue, the charlatan, and the wife-swapper who lost his ears.* Yet those of us who have

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*For details of this exchange of wives, see *A True and Faithful Relation . . .*, pages 468-469 etc.

examined the wealth of the Dee manuscripts in detail can only wonder if there is not much more to this strangely powerful personality who shaped a whole epoch of magical history.

When we consider that *De Heptarchia Mystica* represents possibly the only true example of a complete magical system to be found in the Dee papers, it is difficult to see why it has been almost totally neglected by generations of occultists.

Highly synthetic and fanciful adaptations of Dee's later 'Enochian' material were incorporated into the *Knowledge Papers* of the Hermetic Order of the Golden Dawn, with little justification. But apart from a garbled extract in a notebook belonging to F. L. Gardner, I can find no evidence to suggest that the Heptarchical system was ever investigated. In recent years, a well-known Dallas-based American foundation produced a beautifully executed series of printed diagrams of Dee's Sigillum Æmeth, Holy Table, Enochian Alphabet and seven seals. Unfortunately, all of these offerings must be considered to be practically useless due to serious design errors. The American version of Sigillum Æmeth follows that published by Crowley (*The Equinox*, Volume 1, No. 7) and incorporates a host of rather obvious mistakes; while their 'Holy Table' repeats Casaubon's oddly transposed rendering (see Appendix A, note 6 of the present volume). In addition to this we find an Enochian Alphabet marred by nonsensical Golden Dawn grammatical rules, and above all a totally impossible series of seals which suffer from the artist's inability to distinguish between Dee's lower-case b and the number 6! Thus we have a prime example of the 'blind leading the blind', and the need for properly qualified research into the complex and confusing area of Elizabethan magic.

The illustrations and text of the present work do not suffer from the above defects, the artist and author working in close collaboration and drawing entirely from original sources. A few obscure areas still remain, but in every case these have been strongly indicated in the text. Where alternatives are possible, both versions have been carefully represented in order that the reader has the opportunity to judge for himself.

The main text of this edition of *De Heptarchia Mystica* has been compiled from a painstaking collation of the two extant Dee texts (Sloane 3191, Additional MS 36,674), with peripheral notes and explanations taken from *Liber Myster-*

iorum Books I-V (Sloane MS 3188 and Sloane 3677 – Ashmole's copy). Diagrams have in all cases been taken from the original texts, Casaubon's printed versions only being referred to by way of comparison.

At this point I feel that it would be of value to mention the well-known Rudd treatise contained in Harley Manuscript 6482. Entitled *Tabula Sancta cum Tablis Enochi*, article two of the manuscript purports to explain the structure and application of the seven tablets used in conjunction with Dee's Holy Table (see Appendix A, note 9). According to Dr Rudd, each tablet represents elaborate conclaves of spirits – some good, others evil – together with details regarding the number of times certain of these spirits are to be invocated. Rudd's line of reasoning is, to say the least, hard to follow. The method employed by Dee and Kelly to obtain these tablets or tables forbids the validity of Rudd's explanation. In addition, as Dee states that each table is 'proper to every King and Prince in their order', we must conclude even the sequence in which Rudd evaluates each square to be incorrect. The first tablet Rudd names 'Tabula Lunae' (Table of the Moon), yet Dee places its King (Baligon) under the rule of Venus. Rudd's second tablet – which is Dee's seventh – is ascribed to Mercury instead of the Luna influence of Blumaza, and so on. The first table of the Rudd codex is, in his opinion, composed mainly of the names and sigils of Goetic demons – taken from the *Lemegeton* – a concept which John Dee would find impossible to countenance. In conclusion I feel that we can safely disregard Dr Rudd's hypotheses with regard to these matters and leave the secret of these mysterious tablets with John Dee and the Angels. A final note might be added to the effect that A. E. Waite seemed to consider Dr Thomas Rudd a fictitious character, the *alter ego* of one Peter Smart, who assembled the Rudd collection in the years 1712-14. The last word on Rudd I leave therefore to Waite who writes on page 401 of his *Brotherhood of the Rosy Cross*:

> I conclude that the Rudd MSS might be commended to the notice of the American Rosy Cross in some of its developments as an early example of its own dispositions in the art of occult fraud.*

Throughout the present text I have, for the most part, adhered to the original phrasing and punctuation of Dee's fair copy in an effort to convey to the reader its atmosphere of unique antiquity. The expansions and elaborations of textual points given in Appendix A have been submitted in order to surmount, to the best of my ability, various difficulties arising from the archaic and contracted form of Dee's original manuscript. In addition, Appendix B has been included to deal with other matters of importance not specifically indicated in the main text. It is hoped that the inclusion of these items will enhance the value of the work and perhaps provide useful leads to serious researchers.

**Brotherhood of the Rosy Cross*, A. E. Waite, University Books, New York.

In offering this first edition of John Dee's *De Heptarchia Mystica* to the world, a preliminary goal has been achieved which, it is hoped, may pave the way for further advancements in this intriguing area of study. I am sure that others will pursue these studies to a greater depth than has been immediately possible, and in time the many paradoxical elements in Dee's text will finally offer up their secrets.

On a practical level, a certain revival of interest in Dee's Heptarchical magic has been noted. A Midlands-based occult group have recently reconstructed the Holy Table, wax discs and other necessary equipment and shortly hope to perform the Heptarchical rite. Whether or not the spirits will welcome this invasion of their four hundred year repose remains to be seen.

ROBERT TURNER
August 1983

DE HEPTARCHIA MYSTICA

A° 1582

* * * * *

> *The whole world is arranged in sevens, of all that is brought to life and is born. Indeed there are seven first born princes of the angels whose power is greatest.**
>
> Clemens Alex: stromi (Lib:6)[1]
>
> D.

N.B. Annexed numbers refer to notes and diagrams contained in Appendix A. Translations from Latin in the text are given in italics.

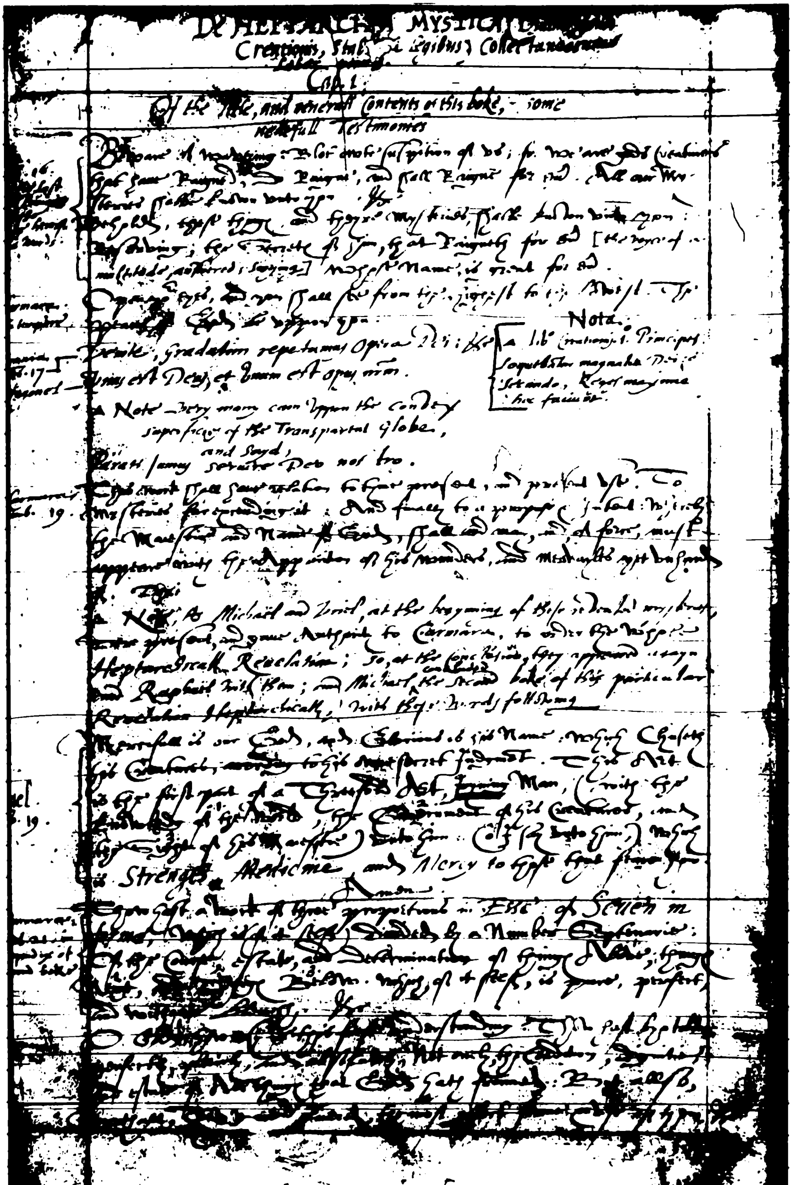
DE HEPTARCHIA MYSTICA

(Divinis ipsius Creationis, Stab . . . Legibus)
([The divine laws of creation itself])

Collectaneorum Liber primus

(Book 1 of the Collectanea)

**In septenariis totus Mundus circumagitur omnium quæ et viva gignutur, et quæ nascuntur. Septem quidem sunt (quorum est maxima potentia) Primogeniti Angelorum Principes – etc.*



De Heptarchia Mystica in Dee's hand. Sloane MS 3191, Folio 33R, British Library.

Cap 1

Of the title and general contents of this book, some needful testimonies

A° 1582 November 16,
Bralges: the last of
the 7 Princes, concluding
the First Book hereof with
these words:

D.

Beware of wavering: blot out suspicion of us, for we are God's creatures that have reigned, do reign and shall reign forever. All our mysteries shall be known unto you, etc.

Behold, these things and their mysteries shall be known unto you: reserving the secrets of him that reigneth for ever, (the voice of a multitude answered saying) 'Whose name is great for ever'.

King Carmara, eodem tempore *(at the same time)*:
Open your eyes and you shall see from the highest to the lowest. The peace of God be upon you.

November 17:
Venite, gradatim repetamus Opera Dei, etc. *(Come, let us gradually seek the works of God.)*

Prince Hagonel:
Unus est Deus, et unum est opum nostrum. *(There is one God, and there is one work of ours.)*

D. Note: Libro Creationis 1° principes loquebantur magnalia Dei et secundo reges maxime hoc faciunt. *(In the first book of creation, the Princes spoke of God's mighty works and in the second, the Kings mostly do this.)*

D. Note: Very many came upon the convex superfices of the transparent globe and said: Parati sumus servire Deo nostro. *(We are ready to serve our God.)*

King Carmara,
November 19:
This work shall have relation to present time and present use, to mysteries far exceeding it: and finally to a purpose and intent whereby the majesty and name of God shall and may, and, of force, must appear, with the apparition of his wonders and marvels yet unheard of. Dixi. *(I have spoken.)*

D. Note: As Michael and Uriel at the beginning of these revealed mysteries were present and gave authority to Carmara to order the whole Heptarchial revelation, so, at the conclusion, they appeared again and Raphael with them: and Michael concluded the second book (of this particular revelation Heptarchial) with these words following:

Michael,
November 19:
Merciful is our God and glorious is his name which chooseth his creatures according to his own secret judgement. This art is the 1st part of a three fold art, joining man (with the knowledge of this world, the government of his creatures, and the sight of his majesty) unto him (O I say unto him) which is strength, medicine and mercy to those that fear him.

King Carmara,
November 21, in the appendix of ye second book:
Thou hast a work of three proportions in essence – of seven in form. Which is (of its self) divided by a number septenary. Of the course, estate, and determination of things above, things next, and things below: which of itself is pure, perfect, and without blemish, etc.

King Carmara,
November 21:
O God, how easy is this first understanding. Thou hast been told perfectly, plainly and absolutely, not only the condition, dignity and estate of all things that God hath formed; but also, withall, thou wert delivered the most perfect form and use of them, etc.

King Carmara,
November 17:
Even as God is just, his judgements true, his mercies unspeakable, so are we the true messengers of God, and our words are true in his mercies forever. Glory, O glory, be to thee, most high God.

Michael,
Aprilio 29 A° 1582:
Now you touch on the world and the doings on earth. Now we show to you the lower world. The governors that work and rule under God. By whom you may have power to work such things as shall be to God's glory, profit of your country, and the knowledge of his creatures. So we proceed to one God, one knowledge, one operation. Venite filiae *(Come daughters)*, behold these tables: herein lie their names that work under God on earth. Not of the wicked but of the ANGELS OF LIGHT. The whole government doth consist in the hands of 49 (in God his power, strength, mercy and justice), whose names are here evident, excellent and glorious. Mark these tables, mark them, record them to your comfort. This is the first knowledge. Here shall you have wisdom. Halleluyah.

Mighty and omnipotent art thou, O God, God, God, amongst thy creatures, thou fillest all things with thy excellent foresight. Thy glory be amongst us forever. (D. Amen)

Uriel:
The fountain of wisdom is opened. Nature shall be known. Earth with her secrets disclosed. The elements with their powers judged. Behold I teach: there are 49 Angels, glorious and excellent, appointed for the government of all earthly actions: which 49 do work and dispose the will of the Creator: limited from the beginning in strength, power and glory. THESE SHALL BE SUBJECT UNTO YOU, in the name and by invocating the name of God, who doth lighten, dispose and comfort you.

King Carmara,
November 19, of King Bobogel, his princely ministers:
What doth the Heaven behold; or the earth contain, that is not or may be subdued, formed and made by these? What learning grounded upon wisdom with the excellencies in nature cannot they manifest.

One in Heaven they know:
One and all in man they know:
One and all in Earth they know.

Measure heaven by a part (my meaning is by these few) let God be glorified, his name be praised, his creation well taken, and his creatures well used.

Uriel,
May 5 1583:

He that standeth in the midst of the globe signifieth nature: whereupon in the first point is the use and practice of this work. That is to say, as concerning the first part, for it is said:

The book containeth three kinds of knowledge:
The knowledge of God truly.
The number and doings of his Angels perfectly.
The beginning and ending of Nature substantially.

* * * * *

Cap 2

Of John Dee, his principal, and in manner peculiar interest to exorcise the doctrine Heptarchical

Uriel,
November 15:
Ultima est haec aetas nostra, quae tibi revelata erit. *(This is our last age, which shall be revealed to you.)*

Michael:
The mysteries of God hath a time; and behold thou art provided for that time.

Hagonel,
November 16:
The Sons of Light (D. Amen), and their Sons are subject unto my commandment. This is a mystery; I have spoken of it. Note it thoroughly. By them thou shalt work marvels. There are kings false and unjust, whose power as I have subverted (*or* augmented) and destroyed, so shalt thou.

The second assembly were the governors of the earth. Whose glory (if they be good) the weapons we have taught thee will augment, and consequently (if they be evil) pervert.

Bornogo,
November 16:
I am Bornogo: this is my seal: this is my true character. What thou desirest me, shall be fulfilled. Glory to God.

Befalfes:
Behold, behold, lo behold. My mighty power consisteth in this. Learn wisdom by my words. This is wrought for thy erudition, what I instruct thee from God. Look unto thy charge truly: thou art yet dead. Thou shalt be revived. But oh, bless God truly. The blessing that God giveth me, I will bestow upon thee by permission. O, how mighty is our God which walked on the waters, which sealed me with his name, whose glory is without end. Thou hast written me but yet dost thou not know me. Use me, in the name of God: I shall at the time appointed be ready. I will manifest the works of the seas and the miracles of the deep shall be known.

Carmara,
November 17:
Behold thou desirest, and art sick with desire: I am the disposer, though not the composer of God's medicines: thou desirest to be comforted and strengthened in thy labours, I minister unto thee the strength of God. What I say is not of myself; neither that which is said to me, is of themselves but is said of him which liveth for ever. These mysteries hath God lastly, and His great mercies granted unto thee. I have answered thy doubting minds. Thou shalt be glutted, yea, thou shalt be filled, yea thou shalt swell and be puffed up with the perfect knowledge of God's mysteries in His mercies. Abuse them not. Be faithful. Use mercy. God shall enrich thee. Banish wrath. It was the first and the greatest commandment. I reign by him, and live by him, which reigneth and liveth for ever.

Marginal note: Annael gave me that commandment A° 1581, in the preface as it were to all these actions. (D.)

King Carmara:
November 17:
I have showed thee perfectly. Behold I teach thee again. O how merciful is God, that revealeth so great secrets to flesh and blood. Thou hast 42 letters. Thy tables last contain so many, etc.

King Carmara, eodem tempore *(at the same time)*:
When thou wilt work for anything appertaining to the estate of a good king, thou must call upon him, which is their Prince. Secondly the ministers of his power, are six etc.

King Carmara, eodem tempore *(at the same time)*:
In outward sense my words are true. I speak now of the use of one of the first, that I spake of, or manifested yesterday. Said I not and showed I not, which had the government of Princes, for as it is a mystery to a further matter, so it is a purpose to a present use. If it rule worldly Princes, how much more shall it work with the Princes of Creation. Thou desirest use. I teach use. And yet the Art is to the further understanding of all sciences, that are past, present, or yet to come. Fruit hath further virtue, than only in the eating. Gold his further

condition, property and quality, than in melting or common use. Kings there are in Nature. Thou art dignified, etc. . . .

The Ring,
King Carmara, eodem tempore *(at the same time)*:
Last of all thy Ring, which was appointed thee; with the Lamyne comprehending the form of thy own name, which is to be made in perfect gold as is aforesaid.[2]

King Carmara,
Thou shalt be comforted, but respect the world to come. Whereunto thou art provided and for what end: and in what time. Serve God truly, serve him justly. Great care is to be had with those that meddle with Princes' affairs. Much more consideration with whom thou shalt meddle or use any practice. But God hath shadowed thee from destruction. He preserveth his faithful, and shadoweth the just, with a shield of honour. None shall enter into the knowledge of these mysteries with thee, but this worker (i.e. Edward Kelly). Thy estate with the Prince now reigning shall shortly be amended. Her favour increased with the good wills of divers that are now deceased. Thy hand shall shortly be their help; and thou shalt do wonderful and many benefits (to the augmenting of God's glory) for thy country. Finally, God doth enrich thee with knowledge, and of thyself hath given thee understanding of these worldly vanities. He is merciful, and we his good creatures, neither have, do, nor will forget thee. God doth bless you both; whose mercy, goodness, and grace, I pronounce and utter upon you.

King Bobogel,
November 19:
I have said Dee, Dee, Dee, at length, but not too late.
(Note [D.]: King Bobogel said this of my attaining to such mysteries as the Ministers under him made show of.)

Carmara,
November 20:
Lo! thus thou seest the glory of God's creatures. Whom thou mayst use with consideration of the day, their King, their Prince and his character. The King and Prince govern for the whole day. The rest according to the six parts of the day. Use

them to the glory, praise, and honour of Him which created them, to the laud and praise of His Majesty.

King Bynepor,
November 20:
Write this reverently, note it with submission. What I speak hath not been revealed: *not* in these last times of the second last world, etc. Thou shalt work marvellous marvellously by my workmanship in the highest.

King Bnaspol:
Unto my Prince, my subject, are delivered the keys of the mysteries of earth. All these are Angels that govern under him, etc: so use them, they are and shall be at thy commandment.

King Bnaspen,
November 20:
By me thou shalt cast out the power of wicked spirits. By me, thou shalt know the doings and practices of evil men. And more than may be spoken or uttered to man.

King Carmara,
November 20:
O quanta est hominis infirmitas et corruptio, qui Angelis, idque suis bonis, fidem autem Deo vix habet? Omnia Mundana faecas Mundi corruptiones in se habent. Deus noster, Deus noster, Deus (inquam) ille noster, verus cum veris suis Angelis eique servientibus, semper verus est: Pete quae vis. Dixi: et quod dixi, Obumbratum est veritate, justitia et perfectione.

Ecce . . . holding up the meet rod.
Hic . . . Pointing to the end of the rod.
per hoc . . . Pointing to the middle of it.

Et a mensurae fine nos, nostramque mensurabis potestatem. Age (inquam) Quid vis, obscurum enim nihil est, quod per illum (E.K.) recepisti.
(O how great is the infirmity and corruption of man that has faith in angels and their good works but scarcely at all in God. All worldly things contain the corruption of the world within them. Our God, our God, that true God of ours (I say) with his true angels and those that serve him is always true. Seek what you wish. I have spoken and what I have said is cloaked in truth, justice and perfection.

And from the end of the measure you will measure us and our power. And we will do what you wish, for nothing is obscure that you have received through him [E.K.].)

The Receptacle,
King Carmara,
November 21:
One thing is yet wanting, a meet receptacle. There is yet wanting a stone. One there is most excellent, hid in the secret of the depth, etc. in the uttermost part of the Roman possession, etc. Lo, the mighty hand of God is upon thee, etc. Thou shalt prevail with it, with Kings and with all the Creatures of the world; whose beauty (in virtue) shall be more worth than the kingdoms of the earth. Go towards it and take it up. Keep it secret. Let no mortal hand touch it but thy own.

Uriel,
May 5 1583:
Thy character must have the names of the five Angels (written in the midst of Sigillum Æmeth) graven upon the other side in a circle, in the midst whereof must the stone be (which was also brought). Wherein thou shalt at all times behold privately to thyself, the state of God's people throughout the whole earth.[3]

Raphael,
May 26, A° 1583:
Go and thou shalt receive, tarry and you shall receive. Sleep and you shall see. But watch and your eyes shall be fully opened. One thing which is the ground and element of thy desire, is already perfected, etc. Out of seven (*or* heaven) thou hast been instructed of the lesser part most perfectly.

King Carmara:
All those before spoken of are subject to thy call of friendship at any time, thou mayst see them and know what thou wilt. Everyone (to be short) shall at all times and seasons show thee direction in anything.

One thing I answer thee for all offices. Thou hast in subjection all offices. Use them when it pleaseth thee and as thy instruction hath been.

Uriel,
Apr. 23, 1583:
The Lord saith, I have hardened the heart of one of you: yea, I have hardened him, as the flint, and burnt him together with the ashes of a cedar. To the intent he may be proved just in my work and great in the strength of my glory. Neither shall his mind consent to the wickedness of iniquity: for from iniquity I have chosen him, to be a first Earthly Witness of my Dignity.

Michael,
his manner of apparition:

Note (D): Uriel came in again and another with him, and jointly they two said together:

Praise God for ever. And now Uriel stood behind and the other sat down in the chair, with the sword in his right hand. All his head glistened like the sun; the hair of his head was long, he had wings and all his lower parts seemed to be with feathers. He had a robe over his body, and a great light in his left hand: he said we are blessed from the beginning, and blessed be the name of God for ever.

D. Note: An innumerable company of Angels were about him, and Uriel did lean on the Square Table by. He that sat in the chair said then: Go forward, God hath blessed thee. I will be thy guide, thou shalt attain unto thy searching. The world BEGINS WITH THY DOINGS. Praise God. The Angels under my power shall be at thy commandment. Thou shalt see me. I will be seen of thee, and I will direct thy living and conversation. Put up thy pen.

Michael,
March 14, the Ring:
(Dee: Now Michael thrust out his right arm with the sword, and bade the skryer to look. Then the sword did seem to cleave in two and a great fire flamed out of it vehemently. Then he took a Ring out of the flame of his sword and gave it to Uriel, and said: The strength of God is unspeakable, praised be God for ever and ever.)

Dee:
Then Uriel did make curtsy to him.

Michael:
After this sort must the Ring be. Note it. I will reveal thee this Ring which was never revealed since the death of Saloman, with whom I was present. I was present with him IN STRENGTH AND MERCY. Lo, this it is. This it is wherewith all miracles and divine works and wonders were wrought by Saloman. This it is which I have revealed unto thee. This it is which philosophy dreameth of. This it is which the Angels scarce know. This it is, and blessed be his name for ever, etc. Yea, his name shall be blessed for ever.

Dee:
Then he laid the Ring down upon the Table, and said:
(Note, D: I noted the manner of the Ring in all points.)

Dee:
After that he threw the Ring down upon the Table, and it seemed to fall through the Table.

Michael:
So shall it do at thy commandment: WITHOUT THIS THOU SHALT DO NOTHING.

Blessed be his name that encompasseth all things: wonders are in him, and his name is wonderful, his name worketh wonders from generation to generation.

Note, D: Then he brought in the seal which he showed the other day; and he opened his sword, and bade the skryer read: and he read: EMETH – then the sword closed up again: and Michael said: This I do open unto thee; because thou marvelled at SIGILLUM DEI: this is the name of the Seal which is blessed for ever. This is the Seal self: this is Holy: this is pure: this is for ever.
AMEN.

Michael,
March 15, A° 1582:
As truly as I was with Saloman, so truly will I be with thee: etc.

I was with Saloman, in all his works and wonders. Use me, in the name of God FOR ALL OCCASIONS.

* * * * *

Cap 3

Some remembrances of the furniture and circumstances necessary in the exercise Heptarchical

King Carmara,
in the presence of Michael, November 17th 1582:
First cast thine eye unto the general Prince, Governor, or Angel that is principal in this world, then place my name whom thou hast already: then the name of him that was showed thee yesterday (with the short coat). Then his power with the rest of his six perfect ministers. With these thou shalt work to a good end. All the rest thou mayst use to God's glory, for every one of them shall minister to thy necessities.

Moreover – when thou workest thy feet must be placed upon these tables which thou seest written last, comprehending 42 letters and names.[4] But with this consideration: that the first character (which is the first of the 7 in thy former book) be placed upon the top of the Table, which thou wast and art and shall be commanded to have and use. Last of all the Ring which was appointed thee with the Lamyne comprehending the form of thy own name which is to be made in perfect gold as aforesaid. Even as God is just, his judgements true, his mercies unspeakable, so are we the true messengers of God and our words are true in his mercy forever. Glory, O glory be to thee O most high God.

King Carmara,
November 26:
Lo, thus thou seest the glory of God's creatures whom thou mayst use with the consideration of the day, their King, their Prince and his character: the King and the Prince govern for the whole day. The rest according to the six parts of the day. Use them to the praise, glory and honour of him which created them, to the laud and praise of his majesty.

King Carmara,
November 21:
The characters of the Kings are in the globe and of the Princes in the heptagonon.

Prince Hagonel,
November 16:
The Sons of Light and their Sons are subject unto my commandment. This is a mystery. I have spoken it. Note it thoroughly. They are my servants. By them thou shalt work marvels. MY TIME IS YET TO COME. The Operation of the Earth is subject to my power and I am the first of the twelve: my seal is called Barees: and here it is.[5]

Hagonel, eodem tempore *(at the same time)*:
In his name with my name, by my character, and the rest of my ministers, are these things brought to pass.
1. These that lie here, those are witches, enchanters, deceivers and blasphemers. And finally all they that use nature with abuse: and dishonour him which reigneth for ever.
2. The second assembly were the Governors of the Earth whose glory if they be good, the weapons which we have taught thee will augment: and consequently (if they be evil) will pervert.
3. The third assembly are those which taste of God's mysteries and drink of the juice of nature: whose minds are divided. Some with eyes looking towards heaven, the rest to the centre of the earth: Ubi non gloria, nec Bonitas, nec Bonum est. *(Where there is neither glory, nor goodness, nor good.)*

It is wrought (I say) it is wrought for thy understanding by the Seven of the Seven which were the Sons of Sempiternity whose names thou hast written and recorded to God's glory.

Dee, Note: Prince Bulmono said this but the office is under King Bnaspol whose Prince is Blisdon. The mystery of this I know not yet: for Blisdon will be found to be the proper minister of King Bnaspol, vide A° 1583 May 5th of the making of Mensa foederis *(the table of the contract)*, and of my golden Lamyne.[6]

Hagonel:
Mark this: all spirits inhabiting within the earth where their habitation is of force or not of will (except the middest of my self which I know not), are subject to the power hereof (pointing to his seal), with this you shall govern, with this you shall unlock: with this (in the name of him who reigneth) you shall discover her entrails.

King Carmara,
November 17:
When thou wilt work anything appertaining to the state of a good King, thou must call upon him which is their Prince.

Secondly, the Ministers of his power are six whose names contain 7 letters apiece and thy tables do manifest by whom in general, or by any one of them in particular, thou shalt work for any intent or purpose. As concerning the letters, particularly, they do concern the names of 42, which 42 in general, or one of them, do and can work the destruction, hinderance or annoyance of the estate, condition, or degree (as well for body as Government) of any wicked or ill living Prince, etc.

Venito Bobogel Rex et Princeps Nobilitatis. Venito cum Ministris: Venito (inquam) venito cum satellitibus tuis, munitus. *(Let Bobogel come, King and Prince of nobility. Let him come with his Ministers. Come (I say) come defended by your attendants.)* (Dee: This I note for the form of calling.)

King Bobogel,
to his Prince:
Veni Princeps 7 Principum, qui sunt Aquarum Principes: ego sum Rex potens et mirabilis in aquis, cuius potestas, est aquarum visceribus. *(Come, Prince of the 7 Princes who are Princes of the Waters. I am the King, mighty and marvellous in waters, whose power is in the depths of the waters.)*

King Carmara:
Venito veni (inquam) adesto. Veni Rex. O Rex, Rex, Rex Aquarum. Venito (inquam) magna est tua, major autem mea potestas. Vitam dedit Deus omnibus creaturis, venite. Veni ignis: veni vita mortalium (inquam) venito adesdum. Regnat Deus, O venite. Nam unus ille regnat, et est vita viventium. *(Come, come (I say) be present. Come, King. O King, King, King of the Waters. Come (I say). Great is your power, but mine is greater. God gave life to all creatures, come. Come, fire: come life of mortals (I say) come hither. God reigns, O come. For he alone rules and is life to the living.)*

King Carmara,
also Baligon, eodem temporare *(at the same time)*:
Venite, ubi, nulla quies sed stridor dentium. Venite vos, qui sub mea estis potestate. *(Come where there is no peace but the gnashing of teeth. Come you who are under my power.)*

King Carmara,
November 21:
Behold every one of these Princes must have his peculiar Table.

Uriel,
May 5 A° 1583:
Thy character must have the names of the five Angels (written in the midst of Sigillum Æmeth) graven upon the other side in a circle. In the midst whereof must the stone be which was also brought, whereon thou shalt at all time behold (privately to thy self) the state of God's people, through the whole Earth.

The 4 feet of the table must have 4 hollow things of sweet wood whereupon they must stand. Within the hollowness whereof their seals may be kept – unperished. ONE MONTH IS ALL FOR THE USE THEREOF.[7]

The silk must be of divers colours: the most changeable that can be gotten. For who is able to behold the Glory of the Seat of God?

Note – Dee: The Character or Lamyne for me was noted (A° 1582 November 17) that it should contain some token of my name: and now in this accounted the true character of dignification, I perceived no peculiar mark of letters of my name.[8]

Uriel:
The form in every corner considereth thy name.

Dee:
You mean there to be a certain shadow of Delta?

Uriel:
Well.

Dee:
What is the use of the 7 Tables (like arms) and from what ground are they framed or derived?

Uriel:
They are the Ensigns of the Creation wherewith all they were created by God: known only by their acquaintance and the manner of their doings.[9]

Dee:
Have I rightly applied the days to the Kings?

Uriel:
The days are rightly applied to the Kings.

Dee:
The characters and words annexed to the Kings' names in the outer circumference of the great circle or globe, how are they to be used?

Uriel:
They are to be painted on sweet wood: and so to be held in thy hand, as thou shalt have cause to use them.[10]

IL (the first of the 7 Sons of Sons of Light),
April 28 1583:
Sigillum Æmeth is to be set in the middle of the Table. Grace, mercy and peace be unto the lively branches of his flourishing Kingdoms. And strong thou art in thy glory which dost unite the secret parts of thy lively workmanship and that therefore the weak understanding of man. Herein is thy power and magnificence opened unto man. And why? Because thy divinity and secret power is here shut up in Numero tenario, and quaternario. A quo principium, et fundamentum omne hujus est tui sanctissimi Operis. *(. . . the number three and four, from which is the beginning and all the foundation of this, your most holy work.)*

IL, the living and semper
adherent to King Baligon,
and his name is expressed
in his character: vide Nov
21 A° 1582:
For if thou (O God) be wonderful and incomprehensible in thine own substance, it must needs follow that thy works are likewise incomprehensible. But lo, they shall now believe, because they see which heretofore could scarcely believe. Strong is the influence of thy super-celestial power: and mighty is the force of that arm which overcometh all things. Let all power rest in thee, Amen.

Leave out the Bees of the 7 names of the 7 Kings, and 7

Princes, and place them in a Table divided 12 by 7. The 7 spaces being uppermost. And therein write in the upper line, the letters of the King with the letters of his Prince following next after his name. And so of the six other: and their Princes and read them on the right hand, from the upper part to the lowest. And thou shalt find then the composition of this Table. Therein they are all comprehended, saving certain letters, which are not to be put in here. By reasons THAT THE KINGS AND PRINCES DO SPRING FROM GOD: AND NOT GOD FROM THE KINGS AND PRINCES. Which excellence is comprehended and is also manifest in that third and fourth member. (Dee: fourth number). Round about the sides (of this square Table) is every letter of the 14 names of the 7 Kings and Princes. HEREAFTER SHALL YOU PERCEIVE, THAT THE GLORY OF THIS TABLE SURMOUNTETH THE GLORY OF THE SUN.[11]

All things else that appertain unto it are already prescribed, by your former instruction.

IL,
Dee: or – E
Aprilio 29, 1583:
God is the beginning of all things, but not after one sort: nor to every one alike. But it is three manner of works with his name:

The One in respect of dignification.
The Second in respect of conciliation.
The Third in respect of an end and determined operation.

Now Sir, to what end would you wear your Character? etc. But how do I teach? The Character is an instrument applicable only to dignification. BUT THERE IS NO DIGNIFICATION (Sir) but that which doth proceed and hath his perfect composition centrally in the square number of 3 and 4. The centre whereof and shall be equal to the greatest. Hereby you may gather, not only to what end the BLESSED CHARACTER (wherewith thou shall BE DIGNIFIED) is prepared: but also the nature of ALL OTHER CHARACTERS.

To the second – Dee: Conciliation you mean?

IL:
The Table is an instrument of conciliation, and so are the

other 7 CHARACTERS WHICH YOU CALL BY THE NAME OF TABLES: squared out into THE FORM OF ARMS: which are proper TO EVERY KING AND PRINCE – according to their order: Now to the last –

Dee:
As containing the end and determined operation?

IL:
It only consisteth in the mercy of God and the Characters of these books, etc.

Set down the Kings and their Princes in a Table, as thou knowest them, with their letters backward (excepting their bees) from the right hand to the left. Let Bobogel be the first and Bornogo his Prince, etc. (Dee – Note: here it may appear that Bulmono is Prince to Bynepor and Blisdon Prince to King Bnaspol.)

D. Note:
So on my Character or Lamyne of Dignification are all the names of the 7 Kings and of the 7 Princes, perfectly as in the great Table (called often Mensa foederis) the Bees, only being the first letter (common to them all) kept back in memory.

De Sigillo Æmeth: aliter vocato Sigillo Dei.[12] *(Otherwise called the Sigil of God.)*

Michael:
I will show thee in the mighty hand and strength of God. What his mysteries are: the true circle of his eternity comprehending all virtue: the whole and sacred Trinity; Oh, holy be he, Oh holy be he, Oh holy be he. (Dee – Uriel answered, Amen.)

Michael:
Now what wilt thou?

Dee:
I would full fayne proceed according to the matter in hand.

Michael,
Martis 19, 1582:
Divide this outward circle in 40 equal parts, whose greatest numbers are 4. See thou do it presently.

Dee:
I did so dividing it first into 4, and then every of them into 10.

Dee:
He called one, by name Semiel, one came in and kneeled down, and great fire came out of his mouth. Michael said: To him are the mysteries of these Tables known. Michael said, Semiel (again) and by and by he answered. O God thou hast said and thou livest for ever: etc: Semiel stood up and flaming fire came out of his mouth, and then he said as followeth:

Semiel:
Mighty Lord what wouldst thou with the Tables.

Michael:
It is the will of God thou fetch them hither.

Semiel:
I am his Tables, behold, these are his Tables, lo where they are.

Dee:
There came in 40 white creatures, all in white silk long robes; and they like children. And all they falling on their knees said: Thou only art holy among the Highest: O God, thy name be blessed for ever.

Dee:
Michael stood up out of his chair: and by and by all his legs seemed to be like two pillars of brass: and he as high, as half way to heaven: and by and by his sword was all on fire: and he stroke or drew his sword over all these 40 their heads. The Earth quaked, and the 40 fell down. And Michael addressed Semiel with a thundering voice; and said: Declare the mysteries of the Living God; our God: of One that liveth for ever (Michael 1582, Mar. 19).

Semiel:
I am ready.

(Dee: Then stepped forth one of the 40 from the rest: and opened his breast which was covered with silk, and there appeared a great all of gold.)

Michael:
Note the number.

Dee:
Over the T stood the number of 4, in this fashion $\overset{4}{T}$

Dee:
The 40 all cried, it liveth, and multiplieth for ever, blessed be his name.

Dee:
That creature did shut up his bosom and vanished away like a fire.

Michael:
Place that in the first place: it is the name of God.

(Dee: Then there seemed a great clap of thunder to be: and so forth: and note that the whole Second Book is nothing else but the mysteries most marvellous of Sigillum Dei, otherwise called Sigillum Æmeth, whereof here I did but leave a little admonishment. Note further: almost all of the Third Book was of the 7 Ensigns of Creation, whereof mention was here before made.)
(Dee: The chair was brought in again: and I asked what it meant?)

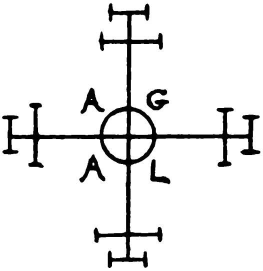
Uriel:
This is a seat of perfection; from which things shall be showed unto thee, which THOU HAST LONG DESIRED.

(Dee: Then was a square Table brought into the stone, and I demanded what the Table betokened.)

Uriel:
A mystery not yet to be known. These two shall remain in the stone, to the sight of all undefiled creatures. You must use a FOUR SQUARE Table: two cubits square, whereupon must be set Sigillum Dei: (aliter divinitatis) *([otherwise of divinity])*, etc.

This Seal is to be made of perfect wax.
This Seal must be 9 inches square (D: or diameter)

The roundness must be 27 inches, and somewhat more. The thickness of it must be an inch and a half quarter. And a figure of a Cross must be on the backside of it made thus:



The Table is to be made of sweet wood: and of two cubits high with 4 feet, with 4 of the former seals under the 4 feet.

Dee:
Under the Table did seem to be laid red silk, two yards square. And over the Seal, did seem likewise red silk to lie four square, broader than the Table, hanging down with 4 knopps or tassels at the four corners thereof. Upon this uppermost red silk did seem the stone with the frame to be set: right over and upon the principal Seal: saving that the red silk was between the one and the other.

Dee:
There appeared the first Table covered with a cloth of silk changeable colour red and green with a white cloth under it, all hanging very low.[13]

November 21 A° 1582.

* * * * *

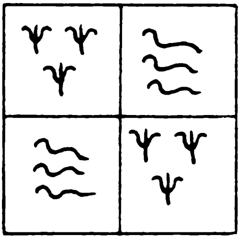
Caput 4:

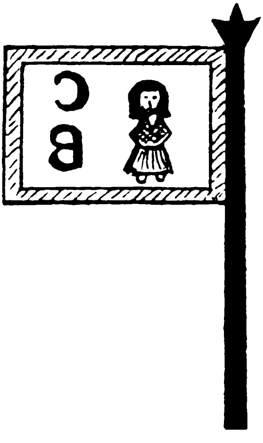
Some notice of peculiar forms; and attire; wherein the Kings, Princes, and Ministers Heptarchical appeared and of some of their actions and gestures at their appearance, etc.

King CARMARA – This King (being called first by Uriel) appeared as a man, very well proportioned, clad in a long purple robe, and with a triple Crown of Gold upon his head.

At his first coming he had 7 (like men) waiting on him: which afterward declared themselves to be the 7 Princes Heptarchical. Uriel delivered unto this King (at his first appearing) a rod, or straight little round staff of gold: divided into three equal distinctions whereof two were dark or black: and the third bright red. This rod he kept still in his hand. This King only was the orderer, or disposer of all the doctrines which I term Heptarchical, and first by calling the 7 Princes, and after that the 7 Kings: and by giving instructions for use and practice of the whole doctrine Heptarchical: for the first purpose and fruit thereof to be enjoyed by me: of the two other there was only mention made.

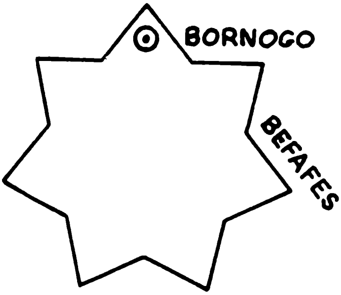
King CARMARA said: Ecce Signum Operis. *(Behold, the Sign of the Work.)*





There appeared these two letters reversed and aversed on a white flag, and a woman standing by: whose arms did not appear: on the other side appeared the Arms of England. The flag old.[14]

Prince HAGONEL – Note: All the Princes seemed to be men, and to have red robes, but this Prince, his robe was shorter than the others. All the Princes had circlets of gold on their heads, not crowns, nor coronets. This Prince held in the palm of his right hand as it had been a round ring with a prick in the midst: hanging also over his middle fingers which he affirmed to be his Seal and said the name of it to be Barees: and this it is: ⊙



All the Princes held up together Heptagon Stellar (as I term it) and it seemed to be of copper.

Subjects and servants to
Prince HAGONEL:
The Sons of men (D. Light) and their Sons are subject unto his commandment and are his servants.

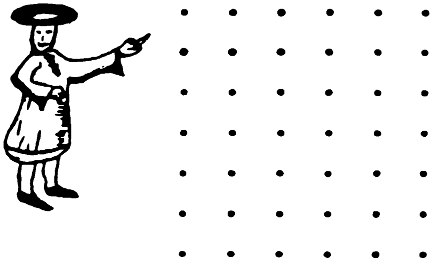
7 Filii Lucis*	I, Ih, Isr, Dmal, Heeoa, Beigia, Stimcul	In Sigillo Æmeth
7 Filii Filiorum†	E, An, Ave, Liba, Rocle, Hagonel, Ilemese	

**(7 Sons of Light)* *†(7 Sons of Sons)*

7 Filii Lucis,
An° 1582, March 21:
The 7 Filii Lucis appeared like 7 young men, all with bright countenance, white apparelled with white silk on their heads, pendant behind, with a wreath down to the ground all apparelled of one sort. Every one seemed to have a metalyn ball in his hand: the first of gold; the second of silver; the 3rd of copper; the 4th of tin; the 5th of iron; the 6th tossed between his two hands a round thing of quick-silver; the last had a ball of lead. The first had on his breast a round tablet of gold and on it written a great I, and the second on his golden tablet had his name also written: and every one orderly coming forth showed their names upon their golden tablets: at their departing they made curtsy, and mounted up to heavenward.

7 Filii Filiorum:
Appeared like 7 little children, like boys covered all with purple, with hanging sleeves, like priests' or scholars' gown-sleeves: their heads attired all after the former manner with purple silk. They had three-cornered tablets on their breasts: and the tablets seemed to be very green, and on them the letters of their names written. The first two letters made in one type, of E & L = . They made reverences to Michael (who have called the first and these) and so mounted up to heavenward.

Prince HAGONEL,
his 42 Ministers:
At the call of King Carmara (in the second handling this Heptarchical doctrine), when he said: Venite Repetamus Opera Dei *(Come let us seek the works of God)*: Appeared Prince Hagonel and after that upon the Globe his convex superficies appeared 42: who said: Parati sumus servire Deo nostro *(We are ready to serve our God)*. Each of these had somewhat in their hands and they stood in this order, and Hagonel seemed to embrace the company:



Six of these seemed more glorious than the rest and their coats longer and had circlets of gold about their heads, and hold in their hands perfect crowns of gold. The second six had three quarters of crowns in their hands. The third six have robes or clothes in their hands. All the rest seemed to have balls of gold which they toss from one to another but at the catching, they seemed empty wind-balls, for they grip them closing their hands as if they were not solid, but empty like a blown bladder. The first six made curtsy to Prince Hagonel, the second six made curtsy to the first, and the third to the second. And they all, and Prince Hagonel, made curtsy to King CARMARA. Each of these upon their place of standing made a Table, and every Table had but one letter.

The first of the six did go away and in his Table appeared an 0, and so of the rest: but note that the third six cowered down, and was loath to show their Tables, but at length did.

The third row went off lamenting: being commanded by their Prince: all parted in fire, falling into the Globe. The fifth row did sink into the Globe, every one in a sundry fire by himself.

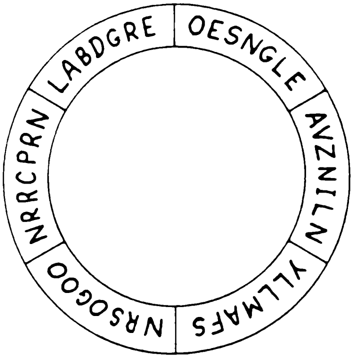
The sixth fell with smoke down into the Globe.

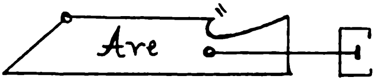
O	E	S	N	G	L	E
A	V	Z	N	I	L	N
Y	L	L	M	A	F	S
N	R	S	O	G	O	O
N	R	R	C	P	R	N
L	A	B	D	G	R	E

King Carmara said: Remember how they stood, where they were secondly disposed unto thee. They stood first in six rows: and next they were turned into seven. I speak of the greater number and not of the less: in speaking the greater I have comprehended the lesser.

Dee (note):
King Carmara: There are but 6 names that are in subjection unto the Princes: the first 7 next him are those which held the fair and beautiful crowns.

The first 7 are called by those names that thou seest OES (*or* OFS), etc:

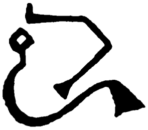




Dee:
Note. This diversity of reckoning by 6 and by 7 I cannot yet well reconcile.

King BOBOGEL:
Appeared in a black velvet coat: and his hose close round hose with velvet upperstocks: overlayed with gold lace: on his head a velvet hat-cap: with a black feather in it: with a cape hanging on one of his shoulders, his purse, hanging about his neck, and so put under his girdle at which hung a gilt rapier. His beard was long, he had pantafels and pynsons, and he said: I wear these robes, not in respect of my self, but of my government, etc.[15]

Prince BORNOGO:
Appeared in a red robe with a gold circlet on his head: he showed his Seal, and said: This it is:



Ministers 42:
Seven of the Ministers are apparelled like Bobogel the King, sagely and gravely: all the rest are almost ruffian or royster-like. Some are like to be men and women: for in the forepart they seemed women, and the back part men, by their

apparel. And they were the last 7. They danced, leapt and kissed.

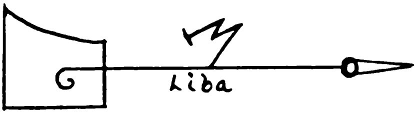
They came afterwards into a circle, the Sages and the rest: but the Sages stand all together. The first of the Sages lifted up his hand aloft and said: Faciamus secundum voluntatem Dei. Ille Deus noster est vere nobilis et aeternus. *(Let us perform according to God's wishes. He, our God, is truly noble and eternal.)*

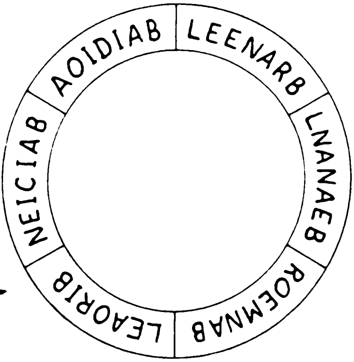
He plucked up his right foot and under it appeared an L, and of the rest in like manner appeared their letters or names.

1. The first 7 grow all together in a flame of fire, and so sunk down in the transparent fiery-Globe of the new world.
2. The second 7 fell down like drops of metal.
3. The third 7 clasp together and fall down in a thick smoke.
4. The 4th seven join together and vanish like drops of water.
5. The 5th seven fall down like a storm of hail.
6. The last vanished away.

At another time they came (being called by King Carmara) all 42 bringing a round Table over their heads flat wise: and then they laid it down and stood about it: the letters being as before:

LEENARB
LNANAEB
ROEMNAB
LEAORIB
NEICIAB
AOIDIAB



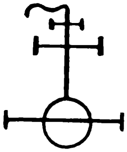


King BABALEL:
Appeared with a crown of gold on his head: with a long robe white of colour. His left arm sleeve was very white and his right arm sleeve was black. He seemed to stand upon water. His name was written on his forehead: BABALEL.

Prince BEFAFES:
He appeared in a long red robe with a circlet of gold on his head. He had a golden girdle and on it written: BEFAFES.

He opened his bosom and appeared lame: and seemed to have feathers upon his robes.·.

His Seal or Character is this:



Ministers 42:

Of his 42 Ministers, the first 7 had circlets of gold on their heads, and the King BABALEL called BEFAFES saying: Veni Princeps 7 Principum qui sunt Aquarum Principes. *(Come Prince of the seven Princes who are Princes of the Waters.)* Every one of the 42 had a letter on his forehead. They were 7 in a row and 6 downward. But of the first 7 the letters become to be between their feet: and the water seemeth continually to pass over these letters.

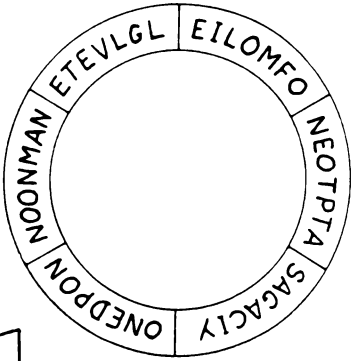
The first 7 take the water and throw it up, and it becometh clouds.

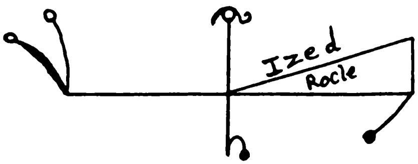
The second throw it up, and it becometh hail and snow, etc.

The 42 dive into the water, and so vanish away and BABALEL and BEFAFES also were suddenly gone.

Their names and characters appeared to be these which follow in the squares:

E I L O M F O
N E O T P T A
S A G A C I Y
O N E D P O N
N O O N M A N
E T E V L G L

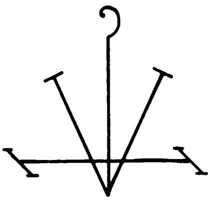




King BYNEPOR:

He appeared as a King with his Prince next after him: and after the Prince 42 Ministers.

His Seal is this:

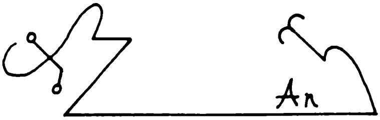


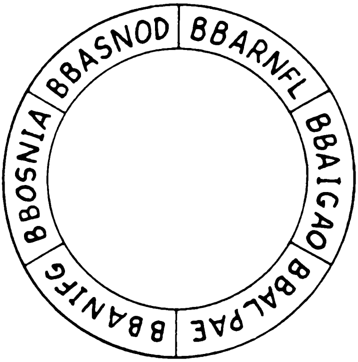
Ministers 42:
They appeared like ghosts and smoke without all form having every one of them a little glittering spark of fire in the midst of them.

The First 7 are red as blood.
The Second 7 not so red.
The Third 7 like whitish smoke.
} These had the sparks greater than the rest.
The Fourth, the Fifth, the Sixth are of divers colours.
All had fire sparks in their middle.

Every spark had a letter in it as followeth:

B	B	A	R	N	F	L
B	B	A	I	G	A	O
B	B	A	L	P	A	E
B	B	A	N	I	F	G
B	B	O	S	N	I	A
B	B	A	S	N	O	D

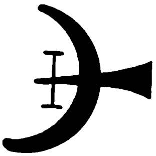




King BNASPOL:
He appeared in a red robe, and a crown on his head. His Prince followed him, and after him his Ministers.

Prince BLISDON:
He appeared in a robe of many colours and on his head a circlet of gold.

His character or seal:



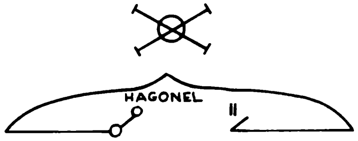
Dee:
Perhaps the red colour was most and so seemed generally to be red as the others their robes were.

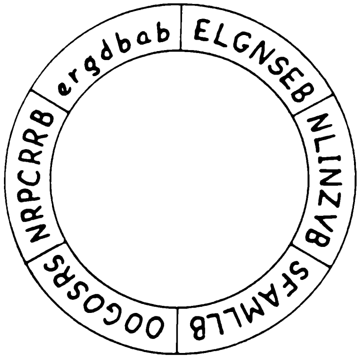
Ministers 42:
The 42 seemed to stand about a little hill round. The hill was of clay.[16]

Behind these people seemed to stand an innumerable multitude of ugly people, afar off.

Those which seem to stand about the little hill, seem to have in the palms of their hands letters in order as here appeareth. Those which stood afar off are spirits of perdition, which keep earth with her treasure for him, etc.

E	L	G	N	S	E	B
N	L	I	N	Z	V	B
S	F	A	M	L	L	B
O	O	G	O	S	R	S
N	R	P	C	R	R	B
e	r	g	d	b	a	b

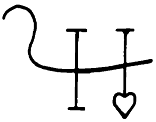




King BNAPSEN:
He appeared as a King with a crown on his head.

Prince BRORGES:
He appeared in his red apparel: and he opened his clothes and there did issue mighty and most terrible or ghastly Flames of Fire out of his sides: which no mortal eye could abide to look upon any long while. And in the marvellous raging fire did the word BRORGES appear, tossed to and fro in the very flames.

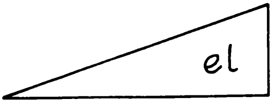
His seal or character is this:

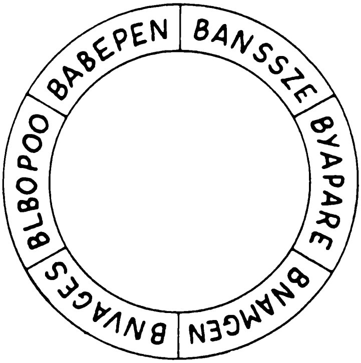


Ministers 42:
The 42 appear and holding a round Table, they toss it in the fiery flames.

Dee:
In the Table were the letters of their names as followeth:

B A N S S Z E
B Y A P A R E
B N A M G E N
B N V A G E S
B L B O P O O
B A B E P E N



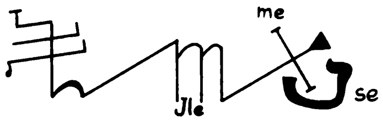


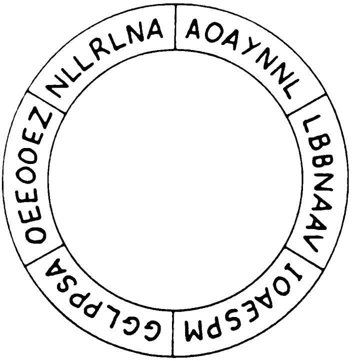
King BALIGON:
He is the same mighty King, who is here first described by the name of CARMARA, and yet otherwise among the Angels called MARMARA, but that M is not to be expressed. Therefore he appeared in a long purple gown, and on his head a triple crown of gold, with a measuring rod of gold in his hand, divided into three equal parts: in the form of a very well proportioned man.

Prince BAGANOL:
He appeared not by that name yet.[17]

Ministers:
Note: the King himself is Governor over these. The 42 Ministers appeared like bright people. And besides them, all the air swarmed with creatures.
Their letters were on their foreheads.
They stood in a circle.
They took their letters from their foreheads and set them in a circle:

A O A Y N N L
L B B N A A V
I O A E S P M
G G L P P S A
O E E O O E Z
N L L R L N A





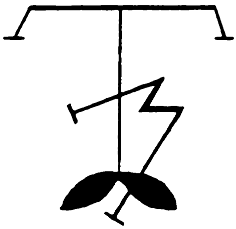
King BLVMAZA:
Dee: He appeared not yet by that name.

Princes BRALGES:
He appeared in a red robe with a circlet on his head and he was the last of the 7 which hold the Heptagonon, all the rest being set down: who seemed now to extend their hands one towards another: as though they played, being now rid of their work.

Ministers:
The Powers under his subjection are invisible. They appeared like little white smokes without any form.

All the World seemed to be in brightness.

This is the Seal of his Government:



* * * * *

Cap 5

Oratio, ad Deum, singulis diebus, tribus vicibus, ter dicenda. *(A Prayer to God to be recited thrice daily.)*

O Almighty, Aeternal, the True and Living God: O King of Glory: O Lord of Hosts: O Thou, the Creator of Heaven and Earth, and of all things visible and invisible: now, (even now, at length) among others thy manifold mercies used and to be used, toward me, thy simple servant John Dee, I most humbly beseech thee, in this my present petition to have mercy upon me: to have pity upon me, to have compassion upon me: who, faithfully and sincerely, of long time, have sought among men, in Earth: and also by prayer, (full oft, and pitifully,) have made suit unto thy Divine Majesty for the obtaining of some convenient portion of True Knowledge and understanding of thy laws and ordenances, established in the natures and properties of thy creatures: by which knowledge, thy Divine Wisdom, Power and Goodness, (on thy creatures bestowed, and to them imparted) being to me made manifest, might abundantly instruct, furnish and allure me, (for the same), incessantly to pronounce thy praises, to render unto thee most hearty thanks, to advance thy true honour, and to win unto thy name some of thy due Majestical Glory, among all people, and for ever. And whereas it has pleased thee (O God) of thy infinite Goodness, by thy faithful and holy Spiritual Messagers, to deliver unto me long since (through the eye and ear of E.K.) an orderly form and manner of Exercise HEPTARCHICAL: how, to thy Honour and Glory, and the comfort of my own poor soul, and of others thy faithful servant, I may at all times, use very many of thy good Angels, their counsels and helps: according to the properties of such their functions and offices, as to them, by thy Divine Power, Wisdom and Goodness is assigned, and limited: (which orderly form, and manner of Exercise, until even now, I never found so urgent opportunity, and extreme necessity, to apply myself unto). Therefore, I, thy poor and simple servant, do most humbly, heartily, and faithfully beseech thy Divine Majesty, most lovingly and fatherly to favour and thy Divine Beck to further this my present industry and endeavour to Exercise myself, according to the aforesaid orderly form and manner: and now (at length, but not too late) for thy dearly beloved Son IESVS

CHRIST his sake (O Heavenly Father) to grant also unto me, this blessing and portion of thy Heavenly Graces: that thou wilt forthwith enable me, make me apt, and acceptable (in body, Soul, and Spirit), to enjoy always the Holy and friendly conversation, with the sensible, plain, full and perfect help, (in word and deed) of thy Mighty, Wise and Good Spiritual Messagers and Ministers generally: and namely of Blessed Michael, Blessed Gabriel, Blessed Raphael and Blessed Uriel: and also, especially of all those, which do appertain unto the HEPTARCHICAL Mystery isagogically, (as yet) and very briefly unto me declared: under the method of Seven Mighty Kings; and their Seven faithful and Princely Ministers, with their subjects, and servants, to them belonging. And in thy great mercy, and grace, on me bestowed, and to me confirmed (O Almighty God) thou shalt, (to the great comfort of thy faithful servants) approve, to thy very enemies and mine, the truth and certainty of thy manifold most merciful promises, heretofore made unto me: and that thou art the True and Almighty God, Creator of Heaven and Earth, (upon whom I do call: and in whom I do put my trust). And thy Ministers, to be the true and faithful Angels of Light: which have hitherto principally and according to thy Divine Providence dealt with us: and also I, thy poor and simple servant, shall then in and by thee be better able to serve thee, according to thy wellpleasing to thy honour and glory. Yea, even in these most miserable and lamentable days. Grant, oh grant, O our Heavenly Father, grant this (I pray thee), for thy only begotten Son IESVS CHRIST, his sake:

Amen. Amen. Amen.

* * * * *

Cap 6

BONORUM Angeloru Heptarchicorum. Pice, Deuotæque Invitationes. *(Pious and devout invocations of the good angels of the Heptarchia.)*

The General and Common Exordium, and Conclusion appertaining to the 7 Heptarchical Kings Inviting:

O puissant and right Noble King (N) and by what name else soever thou art called, or mayst truly and duly be called: to whose peculiar Government, Charge, Disposition, and Kingly Office doth appertain thee (N etc.)

In the name of the King of Kings, the Lord of Hosts, the Almighty God, Creator of Heaven and earth, and of all things visible and invisible: O right Noble King (N), come now and appear, with thy Prince and his Ministers, and subjects, to my perfect and sensible eye judgement: in a godly and friendly manner, to my comfort and help, for the advancing of the Honour and Glory of our Almighty God by my service. As much as by the Wisdom and Power, in thy proper Kingly office and Government, I may be holpen and enabled unto: Amen.

COME, O right Noble King (N) I say, COME, Amen.
Gloria Patri, etc.

The General and Common Exordium and Conclusion appertaining to the 7 Heptarchical Princes Inviting:

O noble Prince (N) and by what name else soever thou art called, or mayst truly and duly be called: to whose peculiar Government, Charge and Disposition, Office and Princely Dignity doth appertain thee (N etc.)

In the name of Almighty God, the King of Kings, and for his honour and Glory to be advanced by my faithful service. I require thee, O Noble Prince (N) to come presently, and to show thyself to my perfect and sensible eye judgement, with thy Ministers servants and subjects, to my comfort and help, in Wisdom and Power according to the properties of thy noble office:

COME, O Noble Prince (N) I say, COME, Amen.
Pater noster, etc.

* * * * *

Cap 7

Some recital and contestations by the peculiar offices, words and deeds of the 7 Heptarchical Kings and Princes, in their peculiar Days to be used:

SONDAYE:

King BOBOGEL:
The distributing, giving and bestowing of wisdom and science. The teaching of true philosophy, true understanding of all learning, grounded upon wisdom: with the excellencies in nature: and of many other great mysteries, marvellously available, and necessary to the advancing of the Glory of our God and Creator. And who said to me, (in respect of these mysteries attaining) Dee, Dee, Dee, at length, but not too late.

Therefore, in the name etc.

Prince BORNOGO:
The altering of the corruption of nature into perfection: the knowledge of metals. And generally the Princely Ministering to the right Noble and Mighty King BOBOGEL, in his government of distributing, giving and bestowing of wisdom, science, true philosophy and true understanding of all learning grounded upon wisdom and of other very many his peculiar royal properties. And who sayst to me: What thou desirest in me shall be fullfilled.

Therefore, in the name etc.

MONDAYE

King CARMARA:

Who in this Heptarchical Doctrine, at Blessed Uriel his hand, didst receive the golden rod of government and measuring, and the chair of dignity and doctrine: and didst appear first to us, adorned with a triple diadem in a long purple robe. Who saidst to me at Mortlake: I minister the strength of GOD unto thee. Likewise, thou saidst: These mysteries hath God lastly, and of his great mercies, granted unto thee. Thou shalt be glutted, yea filled: yea, thou shalt swell and be puffed up with the perfect knowledge of God's mysteries, in his mercies.

And saidst: This Art is to THE FARTHER UNDERSTANDING OF ALL SCIENCES, THAT ARE PAST, PRESENT OR YET TO COME. And immediately, didst say unto me: Kings there are in Nature, with Nature, and above Nature. Thou art dignified. And saidst, concerning the use of these Tables: This is but the first step: neither thou shalt practise them in vain: and saidst thus generally of God's mercies and graces on me decreed and bestowed. Whatsoever thou shalt speak, do or work, shall be profitable and acceptable. And the end shall be good.

Therefore, in the name etc.

Prince HAGONEL:

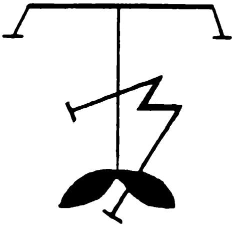
To whose commandments the Sons of Men (D. Light) and their Sons are subject: and are thy servants. To whose power the Operation of the Earth is subject. Who art the first of the twelve: and whose seal is called Barees and this ⊙ it is. At whose commandment are the Kings, Noblemen and Princes of Nature. Who art Primus and Quartus Hagonel. Who by the Seven of the 7 (which are the Sons of Sempiternity) dost work marvels amongst the people of the Earth: and hast said to me, that I also by the same thy servant should work marvels. O Noble Hagonel, who art Minister to the triple crowned King CARMARA: and notwithstanding art Prince over these 42 Angels, whose names and characters are here presented:

Therefore, in the name etc.

King BLVMAZA:

[Nothing written for BLVMAZA in the manuscript – R.T.]

Prince BRALGES:
Who saidst: The creatures living in thy dominion are subject to thy own power. Whose subjects are invisible: and which (to my seer) appeared like little smokes without any form. Whose seal of government is this:



Who saidst: Behold I am come, I will teach the names without numbers. The creatures subject unto me shall be known to you.

Therefore, in the name etc.

TVESDAYE:

King BABALEL:
Who art King of the Waters: mighty and wonderful in Waters. Whose power is in the bowels of the Waters. Whose royal person with thy Noble Prince BEFAFES and his 42 Ministers the triple crowned King CARMARA bad me use to the glory, praise and honour of him, which created you all to the laud and praise of his Majesty.

Therefore, in the name etc.

Prince BEFAFES:
Who art Prince of the Seas. Thy power is upon the Waters. Thou drowndedst Pharaoh and hast destroyed the wicked. Thy name was known to Moses. Thou livedst in Israel: who hast measured the waters, who wast with King Solomon, and also long after that with Scotus: but not known to him by thy true name: for he called thee Mares.[18] And since, thou wast with none: except, when thou preservest me (through the mercy of God) from the power of the wicked: and wast with me in extremity. Thou wast with me thoroughly. Who of the Ægyptians hath been called OBELISON in respect of thy pleasant deliverance. And by that name to me known: and of me noted in record, to be noble and courteous OBELISON. Whose noble Ministers 42 are of very great power, dignity and authority. As some in the measuring of the motions of the Waters, and saltness of the Seas, in giving good success in battles reducing ships, and all manner of vessels that float upon the Seas. To some all the fishes and monsters of the Seas, yea, all that liveth therein are well known: and generally are the distributors of God's judgements upon the Waters that cover the Earth. Others do beautify Nature in her composition. The rest are distributors and deliverers of the treasures and unknown substances of the Seas. Thou O Noble Prince BEFAFES hadst me use thee in the name of God.

Therefore, in the name etc.

WEDDENSDAYE:

King BNASPOL:
To whom the Earth with her bowels, and secrets whatsoever are delivered: and hast said to me: Heretofore what thou art, there I may know. Thou art great but (as thou truly didst confess) he in whom thou art, is greater than thou.

Therefore, in the name etc.

Prince BLISDON:
Unto whom the Keys of the Mysteries of the Earth are delivered. Whose 42 Ministers are Angels, that govern under thee. All which thy mighty King BNASPOL bad me use and affirmed that they are and shall be at my commandment.

Therefore, in the name etc.

THVRSDAYE:

King BYNEPOR:
Upon the distribution and participation of whose exalted, especial and glorified power, resteth only and dependeth the general state and condition of all things. Whose sanctification, glory and renown, although it had beginning, yet can it not, neither shall it have ending. He that measureth said, and thou was the end of his workmanship. Thou art like him and of him: yet not as partaking or adherent, but distinct in one degree. When he came, thou was magnified by his coming and art sanctified, world without end.

Vita Suprema. *(The Highest Life.)*
Vita Superior. *(The Higher Life.)*
Vita Infima tuis sunt mensurata manibus. *(The Lowest Life is measured by your hands.)*

Notwithstanding thou art not of thyself: neither is thy power thine own: magnified by his name, thou art in all: and all hath some being by thee: yet thy power is nothing, in respect of his power, which hath sent thee. Thou beginnest new worlds, new people, new Kings and new knowledge of a new government. And hast said to me: Thou shalt work marvellous, marvellously by my workmanship in the highest.

Therefore, in the name etc.

Prince BVTMONO:
Who art life and breath in living creatures. All things live by thee: the image of one excepted. All the kinds of beasts of the Earth dost thou endue with thy life. Thy seal is their glory. O God, thou art sanctified: and thou rejoicest. The living, the end and all beginning of all beasts, thou knowest and by sufferance thou disposeth them until thy time be run.

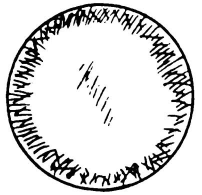
Therefore, in the name etc.

FRYDAYE:

King BALIGON:
Who canst distribute and bestow at pleasure, all and whatsoever can be wrought in aerial actions. Who hast the government of thyself perfectly, as a mystery known unto thyself. Tho didst advertise me of this stone, and holy receptacle: both needful to be had: and also didst direct me to the taking of it up: being presently and in a few minutes of time, brought to my sight (from the Secret of the Depth, where it was hid, in the uttermost part of the Roman possession) which Stone, thou warnedst me, no mortal hand but mine own should touch: and saidst unto me: Thou shalt prevail with it, with Kings, and with all the creatures of the world. Whose beauty (in virtue) shall be more worth, than the Kingdoms of the Earth. For the which purposes here rehearsed: and other partly, now to be exercised and enjoyed: and partly hereafter more abundantly (as the Lord God of Hosts shall dispose), and also because thou thyself art Governor of the 42 thy mighty, faithful and obedient Ministers:

Therefore, in the name etc.

A by-note, of the former SHEW STONE.
Blessed Uriel said to me at Mortlake A° 1583, May 5, a meridie, circa horam 4 am as followeth:
Uriel:
Thy Character must have the names of the five Angels (written in the midst of Sigillum Æmeth) graven upon the other side, in a Circle: in the midst whereof, must the Stone be (which was also brought). Wherein thou shalt AT ALL TIMES behold (privately to thyself) the state of God's people through the whole Earth.



Marginal note:

Vide Suidam in dictione Ephod.
Ubi de Adamante quo diversis datis
signis responsa deo consequebatur.
Vide: Epiphanium de Lapidibus praetiosis
Rationali isto. Vide scripturas de
Urim et Thummim. Vide Libros receptos
Trebonae, etc. Scriptum est in Lege
(inquit Epiphanius) Visionem quae
Mosi in Monte apperuit et Legem datam in gemma Sapphyro fuisse expressam. Aut Mizaldus Memorabilium centuria 4, numero 94.

(See Suidas on the word Ephod where [he writes of] the diamond in which, on the giving of various signs, the answers from God proceeded.[19]
See Epiphanius with the same argument on precious stones.[20]
See the scriptures on Urim and Thummim.[21]
See the books received at Trebona.
It is written in the law (says Epiphanius) that the vision which appeared to Moses on the Mount and the law given was expressed in a sapphire or the Memorabilium of Mizaldus, cent. 4, no. 94.[22]*)*

Prince BAGENOL:
[Nothing written for BAGENOL in the manuscript – R.T.]

SATERDAYE:

Prince BNAPSEN:
Who hast said to me that by thee I shall cast out the power of all wicked spirits: and that by thee I shall or may know the doings and practice of evil men, and more that may be spoken or uttered to man.

Therefore, in the name etc.

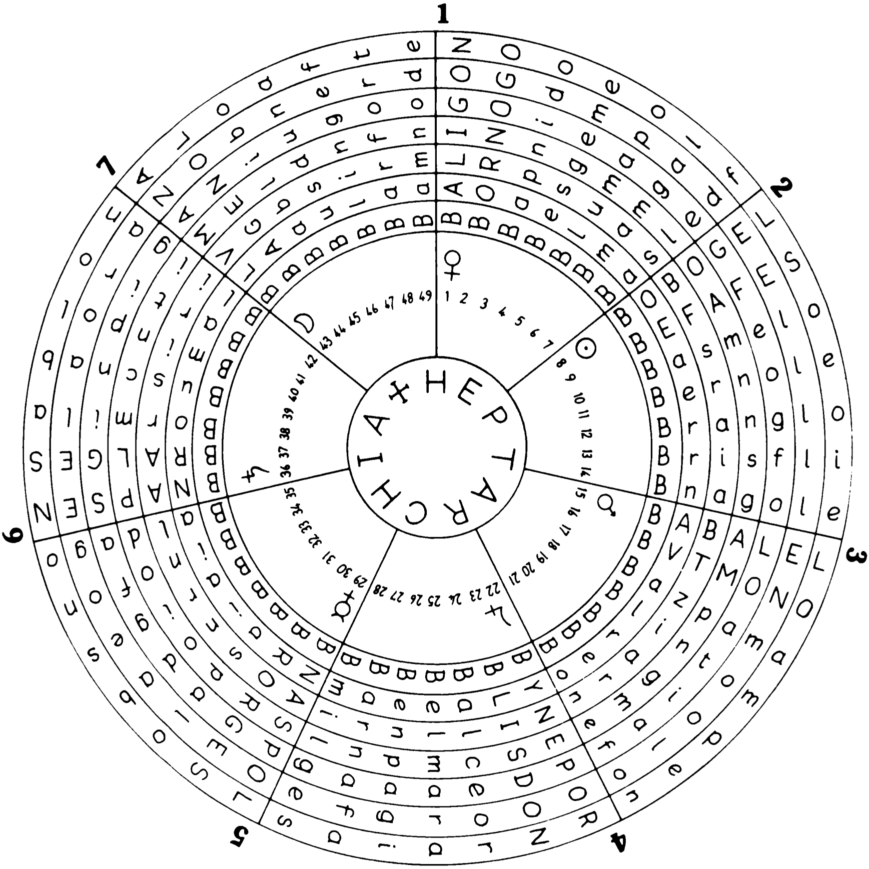
Prince BRORGES:
Who, being the Prince, chief Minister and Governor under the right puissant King BNAPSEN didst (to my seer) appear in most terrible manner with fiery flaming streams,[23] and saidst:

Noui Ianuam Mortis. Et percussit
Gloria Dei Impiorum parietes.
(I know the door of death. And the glory of God has shaken the walls of the ungodly.)

Therefore, in the name etc.

* * * * *

Tabula Angelorum Bonorum 49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HEPTARCHIA

APPENDIX A

ANALYTICAL NOTES

1. a) A literal translation of the title *De Heptarchia Mystica* would be 'Concerning the Mystic Sevenfold Dominion' (ablative case following 'de'). Alternative renderings are possible, i.e. (nominative case) 'The Mystic Sevenfold Dominion' or 'The Mystic Sevenfold Regimen'. The word Heptarchia is low Latin, from the Greek *hepta* (seven) plus *arche* (rulership). English titles are normally in the nominative case.

b) The prefatory quotation in Latin: 'In septenariis totus Mundus . . . etc.' is taken from the sixth book of the unfinished *Stromateis* ('Patchwork') of Clement of Alexandria.

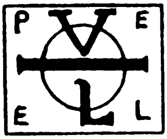
Titus Flavius Clemens, or Clemens Alexandrinus (c. 150-213), a Christian theologian of the Alexandrian school, born in Athens of pagan parents, tried to reconcile Greek philosophy with the Mosaic Tradition of the Jews with considerable success. In the early third century A.D. he became one of the major intellectual leaders of the early Christian community.

In *Stromateis* he sets down his philosophical ideas in a series of unsystematic (Gnostic) notes.

2. a) The ring referred to is not described in detail in the present text. However, a representation of its design is recorded in John Dee's first Book of the Mysteries (*Mysteriorum Liber Primus, Mortlaci:* Sloane MS 3188, British Museum).

On Wednesday March 14, 1582, the Archangel Michael reveals the form of the ring to Dee – via Kelly – who describes it in the following manner:

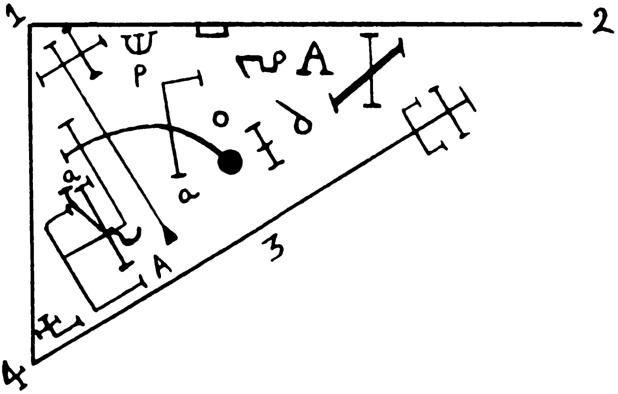
> Dee: Then he (Michael) laid the ring upon the table. It seemed to be a ring of gold: with a seal engraved on it, and had a round thing in the middle of the seal, and a thing like a V, through the top of the circle: and an L, in the bottom: and a bar —— clear through it. And had these four letters in it, P E L E . . .



John Dee's drawing of the ring.

PELE is an Angelic name meaning: 'He who workest wonders', and according to a marginal note in the manuscript, Dee recognized the name from John Reuchlin's work *De Verbo Mirifico*, a copy of which is included in his library catalogue: 'Vide Reuchlin, Librum de virbo mirico, de nom PELE' (Dee's note).

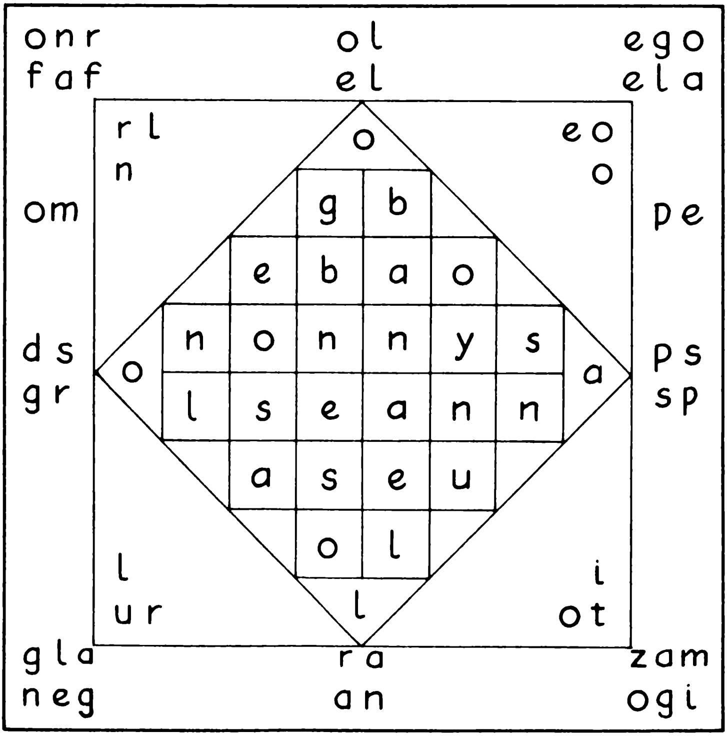
b) With regard to the choice of Lamyne, a certain amount of controversy exists. The first example revealed in the Spiritual Diaries is that which follows *Mysteriorum Liber Primus*, March 10, 1582:



Two marginal notes cast doubt on the validity of this character (said to have originated from the Archangel Uriel): (i) 'An illuding spirit straight away introduced himself and this character as may appear Libri Quinti appendice, where the character is described exactly.' (ii) 'This was not the True Uriel as may appear A° 1583: May 5.'

In the appendix of his five books of the Mysteries, Dee is told by the Angel IL that the first revealed Lamyne was 'false and divilish', and therefore not to be employed. Another Lamyne is then revealed by the Angel, first in Roman letters, and later to be converted into the characters of the Angelic Alphabet. Both designs, false and true, were held to contain a 'token' of Dee's name, 'a certain shadow of Delta', but it seems that Dee never understood how this could be. As an explanation, the Angel refers to the characters in the corners of the Lamyne, but unless some form of cypher is involved, it is difficult to see how the letters represent Dee's name.

The True Lamyne (first form: Roman letters):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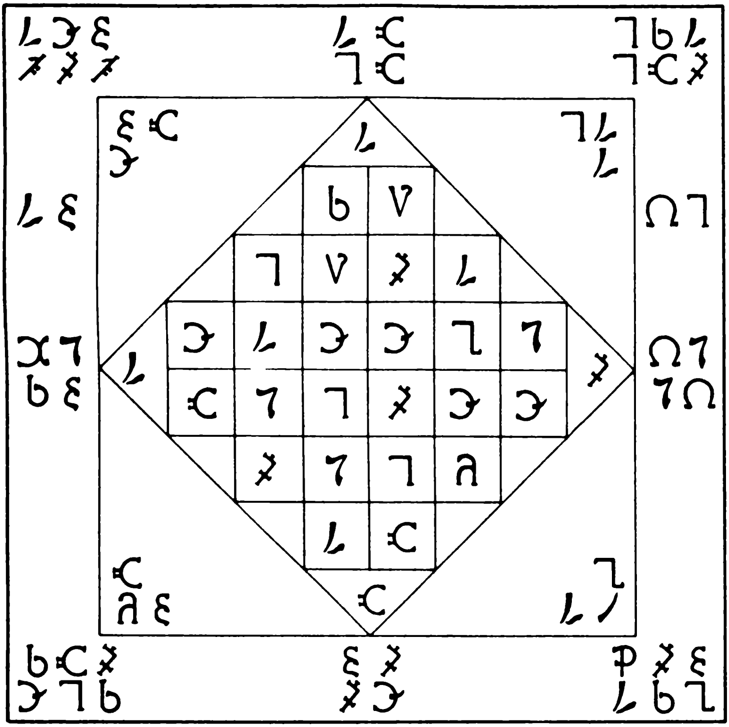
The True Lamyne (second form: Angelic letters):



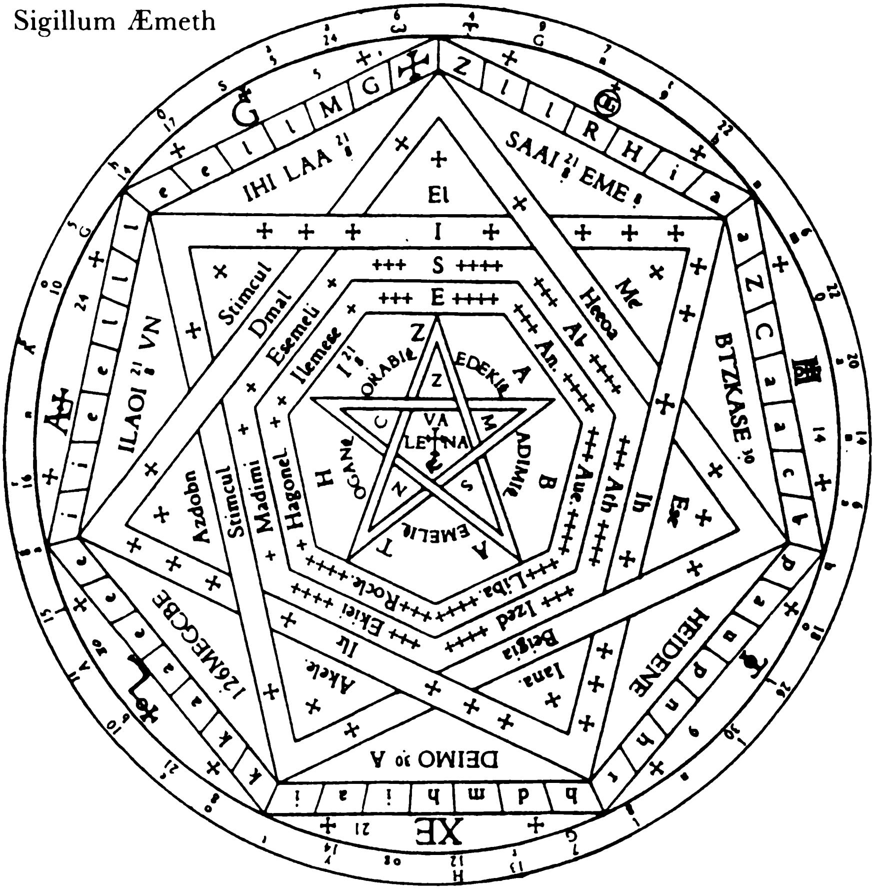
Dee is instructed to draw the above figure on paper four inches square. In use it was to be hung round the neck as a defence against evil spirits.

3. a) Sigillum Æmeth: Dee's principal seal consisted of a wax disc 9 inches in diameter and 1¼ inches in thickness, upon which were described certain characters and numbers: a heptagon, a heptagram, and a pentagram, together with various Angelic names and seals.

The seal's design was transmitted to Dee via a series of spiritual communications that took place in March 1582 *(Liber Mysteriorum Secundus)*.

In use, the seal supported the shew-stone, or crystal, five smaller versions being placed under the four legs of the Holy Table, protected from possible damage by wooden cases.

Sigillum Æmeth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BTZKASE 30
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The major version of Sigillum Æmeth, and two of the smaller seals, can be seen to this day in the collection of the British Museum. It seems that they were donated to the Museum, along with the books from the Cottonian Library, as indicated in the following extract from *The Proceedings of the Society of Antiquaries of London* XXI (1906-7) by Ormonde J. Dalton:

> The curious wax discs engraved with magical figures and names probably came into the British Museum with the books of the Cottonian Library, for among these books were two volumes of MS diaries written by Dr John Dee (1527-1608), the celebrated mathematician and astrologer; and Meric Casaubon relates that Dee's 'Holy Table', with which these discs have the closest

> connection, was in his time preserved in the library of Sir Thomas Cotton.

The Hebrew word Æmeth (EMETH = truth) is the word of power that is said to have been employed by Rabbi Loew to animate the mysterious Golem of Prague. On his drawing of the seal to be found in BM Sloane MS Folio 30, Dee adds the Latin words 'nuncupatum Dei' (the Name of God), indicating the level on which he regarded the symbol.

On the reverse side of the Sigillum Æmeth, we find the well-known magical word of power AGLA, inscribed about an equal-armed cross. The word is formed from a Qabalistic method of notation called Notariqon, where the initial letters of a sentence are taken to form a word. Thus AGLA = Ateh Gebor Le-Olahm Amen = Thou art mighty for ever, O Lord.

b) John Dee possessed several crystals and scrying mirrors and refers to them variously throughout the Spiritual Diaries. The two examples preserved in the British Museum would seem to be those upon which he placed the greatest reliance: a black obsidian mirror of Aztec origin, and a small but perfect quartz crystal. The latter of these seems to be the speculum or 'shew-stone' intended for the Heptarchical workings.

According to *The Third Book of the Mysteries*, Dee obtained the stone from an Angel on April 28, 1582. Dee describes the event in the following words:

> E.K. (Edward Kelly) looked toward my west window, and saw there, first upon the mats by my books a thing (to his thinking) as big as an egg: most bright, clear and glorious, and an Angel of the height of a little child holding up the same thing in his hand toward me. And that Angel had a fire sword in his hand . . .
>
> Michael: Go toward it and take it up.
>
> Dee: I went toward the place, which EK pointed to: and till I came within a foot of it, I saw nothing, and then I saw like a shadow on the ground or mats hard by my books under the west window. The shadow was round, and less than the palm of my hand. I put my hand down upon it, and felt a thing cold and hard. Which (taking up) I perceived to be the Stone before mentioned.

A crude marginal drawing in the MS indicates that in use, the crystal was set in a gold frame, surmounted by what looks like a Calvary Cross.

A note on Dee's obsidian mirrors can be found on page 383 of the *Proceedings of the Society of Antiquaries* (O. M. Dalton, 1907):

> . . . the best-known mirror is a flat piece of polished obsidian, evidently one of the mirrors used for toilet purposes by the ancient Mexicans. This mirror, which is in a leather case, was in the collection of Horace Walpole, and sold at the Strawberry Hill sale. It has changed hands a great many times, and when last put up for auction passed into the hands of Prince Alexis Soltykoff, in whose possession it is still supposed to be. Another mirror, also of Mexican obsidian, and said to have belonged to Dr Dee, was sold at the Jeffrey Whitehead sale at Sotheby's in March 1906.

4. The tables upon which the feet of the operator are to be placed during the Heptarchical Workings are almost certainly those given in two forms at the end of each section of chapter 4 of the main text. Each table contains 42 letters (being the names of the 42 Angelic Ministers), which are extracted by a laboriously complex method from the Table of the 49 Good Angels *(Tabula Angelorum Bonorum 49)*. Of the two forms given (a 7 × 6 square and a circular formation), Dee indicates in his notes on *The Fourth Book of the Mysteries* that the circular table is to be employed in each case: 'Note the Circle upon the ground: vide ante 3 folio, of my feet placed upon these Tables: ergo they should seem to be on the ground.' *(Liber Mysteriorum Quartus)*

The seal of the appropriate Prince is then placed on top of the 42-fold table upon which the operator stands. Thus the circular form of the table: LEENARB, LNANAEB, ROEMNAB, LEAORIB etc. (second table 42 Ministers of Bornogo) would be overlaid by the seal of BORNOGO, etc.

5. The seal of Prince Hagonel (Barees) is the planetary symbol of the Sun and the alchemical symbol for gold: ☉ . In a later section of *Liber Mysterorium Quartus* the symbol is recorded in conjunction with a Calvary Cross: ♀ followed by Dee's note: 'It should seem that this character should be only a circle and a prick fol. 6.6. I have forgotten how I came by the Cross annexed to it.'

6. *Mensafaderis* (Mensa Faederis): in English, 'League Table' or 'Table of Covenant'. Dee's Holy Table or Table of Practice

upon which was set Sigillum Æmeth and the shew-stone. In his *Life of John Dee*, Thomas Smith writes:

> To this Table appertained a peculiar sacred, as it is called, Apparatus, that is to say, a coverlet, a white linen cloth spread over it, a desk, a candle-stick, a wax candle burning at the time of the Operation, a shrine in which red Crosses were interwoven all of which were kept, as is the custom, in the Oratory . . .

After Dee's death, the table passed into the library of Sir Thomas Cotton, along with a portion of the Spiritual Diaries and other items. In 1731 the Cottonian Library, then in Ashburnham House, was severely damaged by fire, and in 1753 its contents were removed to the British Museum. The whereabouts of the Holy Table are to this day unknown, and it is perhaps not unlikely to have been totally destroyed in the fire of 1731.

An engraving of the table was published by Dr Meric Casaubon in his 1659 edition of Dee's Spiritual Diaries (Books 6-18) entitled: *A True and Faithful Relation of What passed for many Years Between Dr John Dee and Some Spirits*. In the Preface of his *Relations*, Casaubon mentions that this engraving was taken from a brass cut he caused to be made from the original preserved in the library.

When one compares Casaubon's printed representation of the Holy Table with the drawing of the same given in *Liber Mysteriorum Quinta Appendix* (the only diagram of the table given in the Spiritual Diaries), the fact emerges that Casaubon's rendering is quite plainly in error. The letters that border the top and bottom edges of the table are obviously written backwards, while those that make up the left and right hand borders are transposed. In addition to these errors the 4 × 3 square that takes up the centre is also given in a reversed order. Detailed notes given in *The Book of the Mysteries* leave us in no doubt of the intended design of the table, and I am able to state with absolute certainty that Dee's drawing represents the correct form.

It should also be stated that, as all subsequently published renderings of the table – including the version printed in Crowley's *Equinox* (VII), and those of various contemporary American organizations – have followed Casaubon, the situation has remained unrectified until the publication of the present volume.

From the above statement two questions clearly arise. Firstly, how could Casaubon's engraver have executed such a strangely orientated rendering of the design? Secondly, why have the 'authorities' on Dee's magical writings not discovered this mistake during the passage of the last three hundred and thirty years or so?

As a tentative answer to the first question, I am informed by an expert in early printing techniques that such mistakes were once fairly commonplace, owing to the methods then employed in the art of plate-making. When one considers the upside-down sigils and imperfect magic squares of Barrett's *Magus*, this might well be the case.

The second question has, perhaps, several possible solutions. Occultists have long adhered to a tradition of imitating the mistakes of venerable predecessors, placing far too much reliance on the printed word, and rarely seeking verification of the facts through close examination of source material. One has only to consider the gross inaccuracies of the Golden Dawn system, and the travesties published by Aleister Crowley, to realize the validity of this point.

Another factor that has perhaps helped to obscure the true interpretation of Dee's table is the inability of the normal mind to work simultaneously in two entirely different symbol systems. Casaubon's version of the Holy Table employs the somewhat alien characters of the Angelic Alphabet throughout, while Dee's diagram consists of Roman letters, with the Angelic characters to be included in the central square referred to by name only: Gisg, Gon, Med, Van, etc. Dee's diagram is therefore the prototype of what was finally rendered into the Angelic counterpart. In addition, various easily disregarded marginal corrections to the structural notes are to be found throughout the relevant text.

The letters which were to be included along the edges and within the central square of the table were obtained in the following manner. First Dee is instructed to make a square 7 × 12 and to write within it the fourteen names of the Heptarchical Kings and Princes backwards (i.e. right to left), in each case omitting the initial letter 'B'. Reading the letters of the square downwards from right to left yields the order of the letters read in a clockwise direction from the top right-hand corner of the table. (In order to achieve this the top line of the table should be transferred to the bottom – R.T.)

l	o	n	e	g	a	n	o	g	i	l	a
o	g	o	n	r	o	l	e	g	o	b	o
s	e	f	a	f	e	l	e	l	a	b	a
o	n	o	m	t	u	r	o	p	e	n	y
n	o	d	s	i	l	l	o	p	s	a	n
s	e	g	r	o	r	n	e	s	p	a	n
s	e	g	l	a	r	a	z	a	m	u	l

To obtain the letters to be included in the central square (3 × 4), Dee is instructed to write the following by Uriel:

o	o	e
l	r	l
r	l	u
o	i	t

(the reversed and inverted letters of the central square). Then: 'rather thus:'

t	i	o
u	l	r
l	r	l
e	o	o

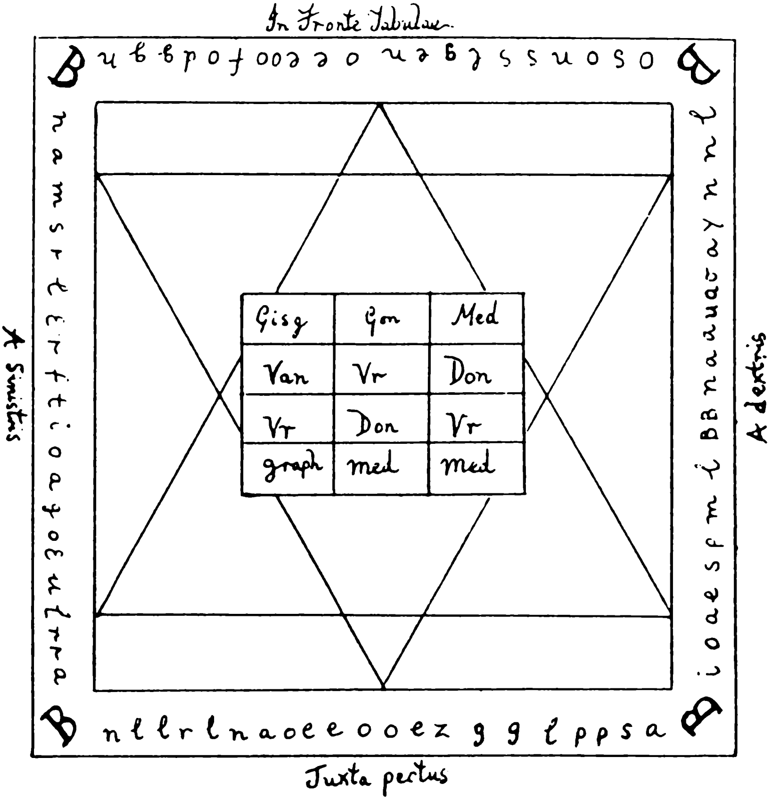
(the correct form of the square).
Dee's note: so they seem to have been meant in the figure of the Table of Practice before described.

Uriel explains that these letters are obtained from a 7 × 12 table following the order of *Tabula Collecta* (the Table of 49 Good Angels; see further note).

a	l	i	g	o	n	o	r	n	o	g	o
o	b	o	g	e	l	e	f	a	f	e	s
a	b	a	l	e	l	u	t	m	o	n	o
y	n	e	p	o	r	l	i	s	d	o	n
n	a	s	p	o	l	r	o	r	g	e	s
n	a	p	s	e	n	r	a	l	g	e	s
l	u	m	a	z	a	a	g	e	n	o	l

Once more omitting the Bs but this time written left to right. (Dee also lists the names of the Angelic equivalents of these letters against the various parts of the table: in front, to the right, to the left, and towards the breast.)

Dee's diagram of the Holy Table as given in Liber Mysteriorum Appendix


In Fronte Tabulae
A Sinistris
A dextris
Juxta pectus

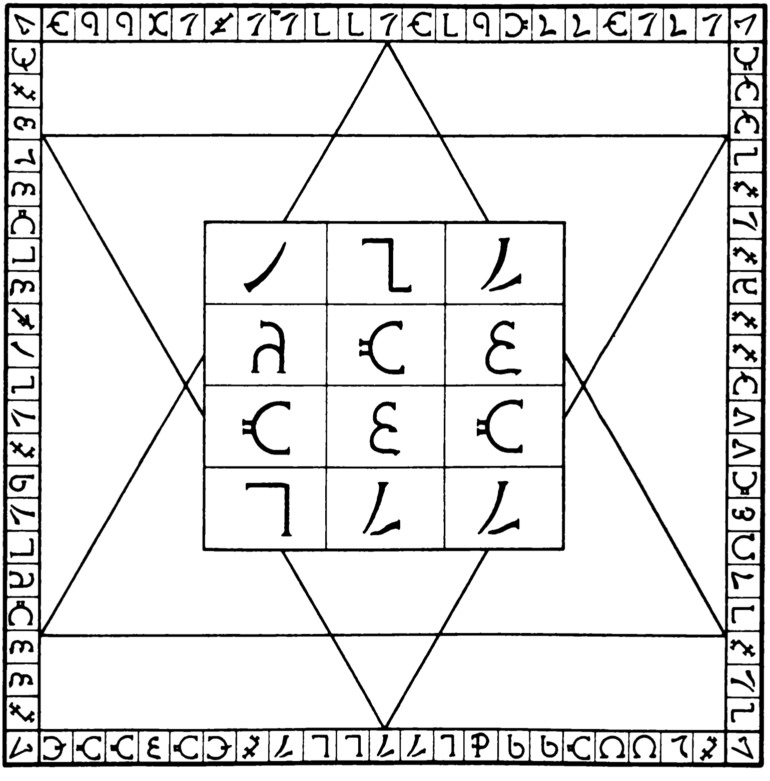
Gisg	Gon	Med
Van	Vr	Don
Vr	Don	Vr
graph	med	med

Note: 'A great B is to be made at each corner.'

Dee is instructed to render the letters into the characters of the Angelic Alphabet.

The final form of the Table

The Holy Table



The dimensions of the table were two cubits square – i.e. 36-40 inches square – and two cubits high, having a leg at each corner. It was to be made of sweet wood, probably cedar, rosewood, or pine.

The Angelic Alphabet

CHARACTER	VALUE	NAME	CHARACTER	VALUE	NAME	CHARACTER	VALUE	NAME
	A	Un		H	Na		Q	Ger
	B	Pa		I,Y	Gon		R	Don
	C,K	Veh		L	Ur		S	Fam
	D	Gal		M	Tal		T	Gisg
	E	Graph		N	Drux		U,V	Van
	F	Or		O	Med		X	Pal
	G,J	Ged		P	Mals		Z	Ceph

7. In use the Holy Table was to be set up in the following manner. First, the table was placed upon four smaller versions of Sigillum Æmeth which were protected by wooden cases. Then the major version of Sigillum Æmeth was placed in the centre of the table and surrounded by seven tablets or tables made from purified tin (see note 9). The whole table was then covered with a drape of red cloth shot with green, which hung down the sides of the table with a tassel at each corner. On the top of the silken cloth – exactly over the Sigillum Æmeth – stood the crystal, or shew-stone, within its golden frame.

Dee also notes in his first book that red silk 'two yards square' was also to be laid under the table; but whether this was to be laid over or under the four lesser seals is unclear. A crude diagram of the table without the table-cloths can be found in *Liber Mysteriorum Primus*.

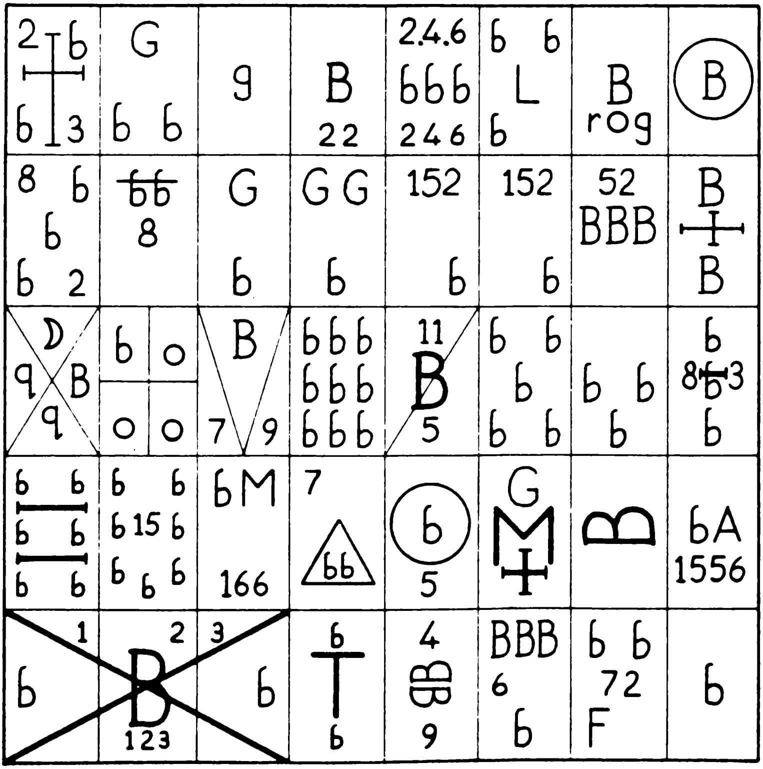
With regard to the colouring of the table, very little is revealed, apart from the instruction that the characters written along the edges were to be rendered in yellow ('made of perfect oil, used in the church').

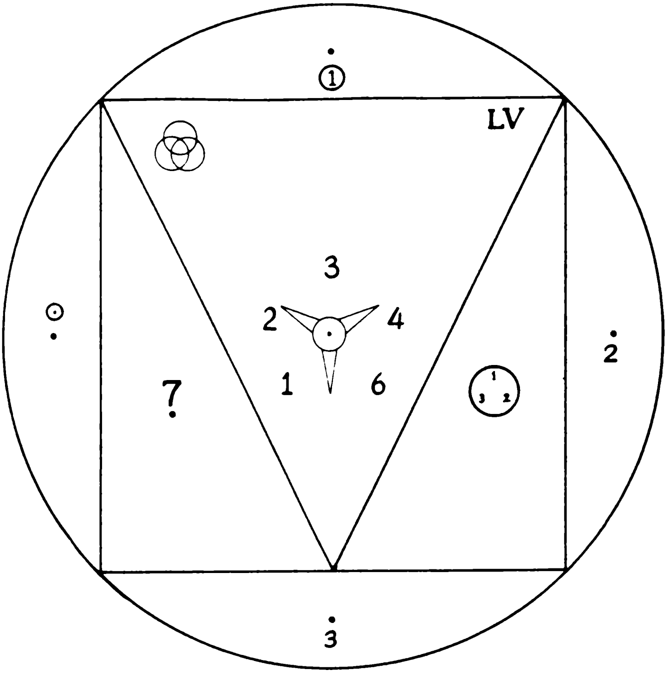
8. See note 2(b).

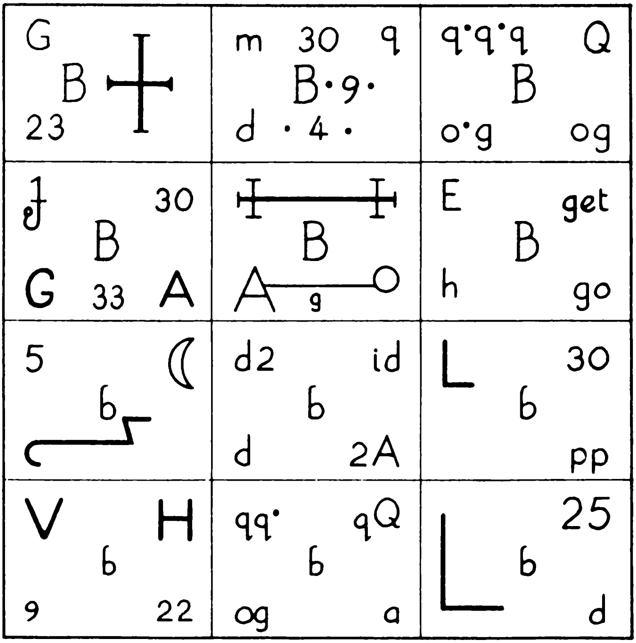
9. The seven tablets or tables referred to are described in the

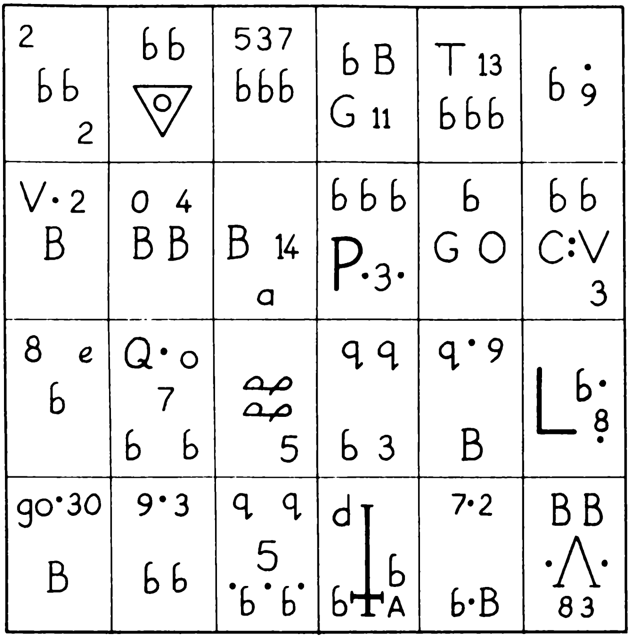
Diaries as 'Arms' or 'The Ensigns of Creation'. They were obtained clairvoyantly during a series of operations which were carried out towards the end of April 1582. The Angel instructs Dee to make the tablets from purified tin, or to paint them on the table; which method was adopted is uncertain. A note in the Appendix of *Liber Mysteriorum Quintus* explains that the tablets are 'proper to every King and Prince in their order'.

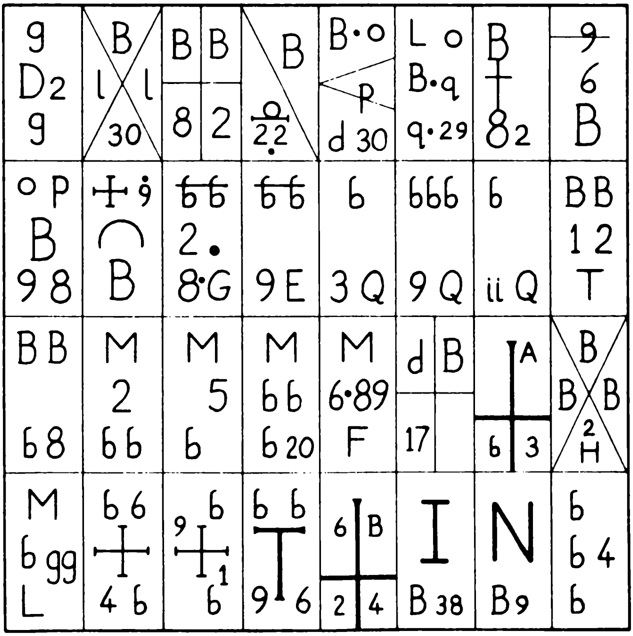
The order in which the tablets were received is as follows: (Dee: Note Numerus Primus.)

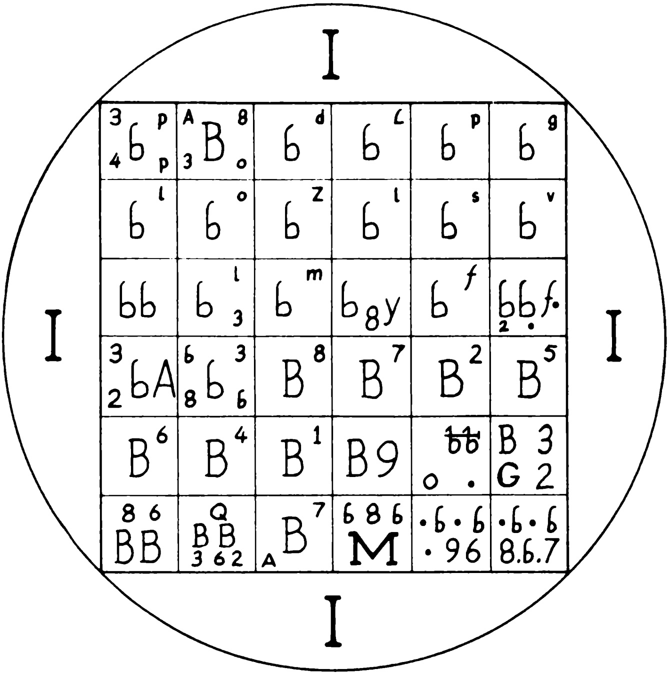

2 b b 3
G b b
g
B 22
2.4.6 bbb 246
b b L b
B rog
B
8 b b b 2
bb 8
G b
G G b
152 b
152 b
52 BBB
B B
D q B q
b o o o
B 7 9
bbb bbb bbb
11 B 5
b b b b b
b b b
b 8 b 3 b
b b b b b b
b b b 15 b b b b
bM 166
7 bb
b 5
G M
B
bA 1556
1 b
2 B 123
3 b
b T b
4 B 9
BBB 6 b
b b 72 F
b

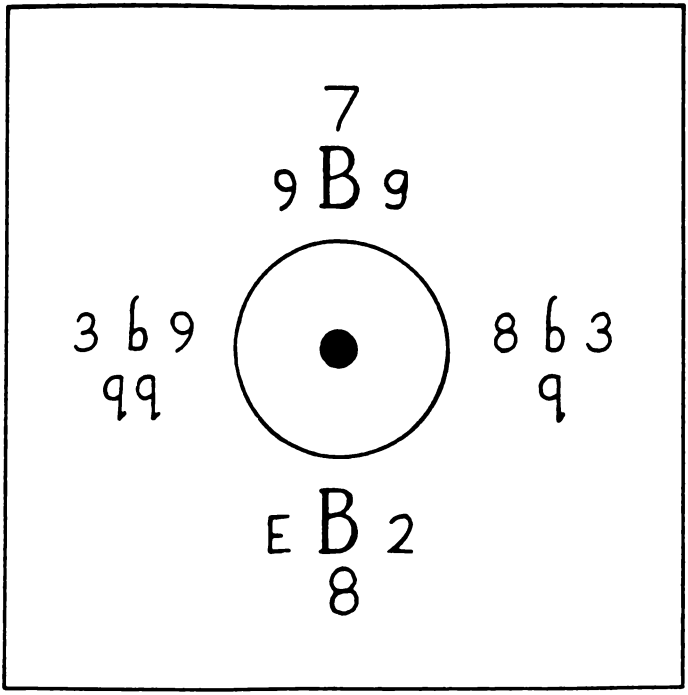

①
LV


G
B
23
m 30 q
B·9·
d ·4·
q·q·q Q
B
o·g og
30
B
G 33 A
B
A
9
E get
B
h go
5
b
d2 id
b
d 2A
L 30
b
pp
V H
b
9 22
qq· qQ
b
og a
25
b
d

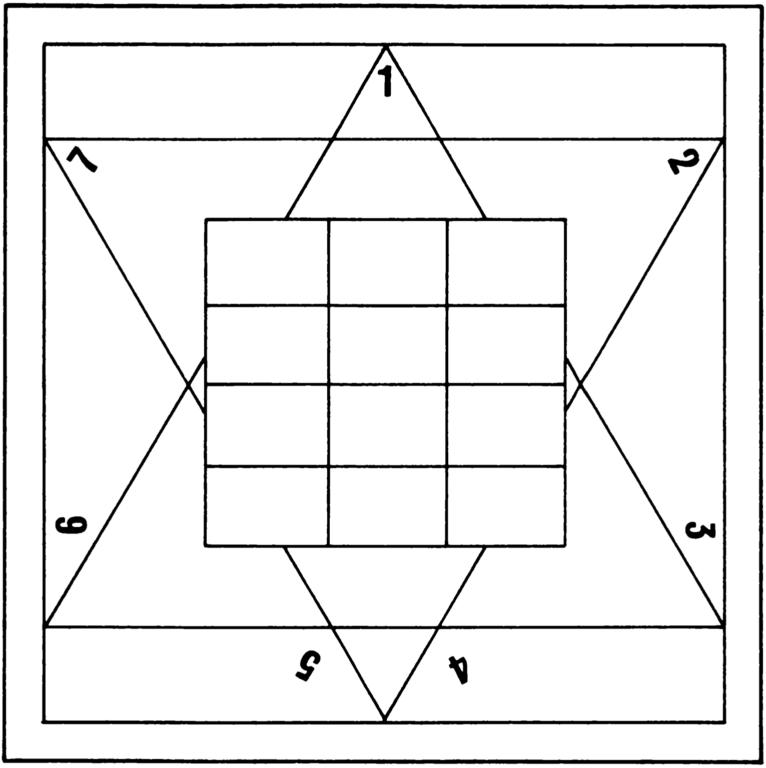

2 bb 2
bb
537 bbb
b B G 11
T 13 bbb
b 9
V·2 B
0 4 BB
B 14 a
bbb P·3·
b GO
bb C:V 3
8 e b
Q·o 7 b b
5
qq b 3
q·9 B
L b· 8
go·30 B
9·3 bb
q q 5 ·b·b·
d b b A
7·2 b·B
BB ·Λ· 83


9 D2 9
B l l 30
B B 8 2
B 22
B·o p d 30
L o B·q q·29
B 82
9 6 B
o P B 98
9 B
bb 2· 8·G
bb 9E
b 3Q
bbb 9Q
b ii Q
BB 12 T
BB b8
M 2 bb
M 5 b
M bb b20
M 6·89 F
d B 17
A b 3
B B B 2 H
M b gg L
b6 4b
9 b 1 b
b b 9 6
6 B 2 4
I B38
N B9
b b4 b


I
I
I
I
3 4 b p p
A 3 B 8 o
b d
b C
b p
b g
b l
b o
b z
b l
b s
b v
bb
b l 3
b m
b 8 y
b f
bb f 2
3 2 bA
b 8 b 3 b
B 8
B 7
B 2
B 5
B 6
B 4
B 1
B9
~~11~~ ~~bb~~ o
B 3 G 2
8 6 BB
Q BB 3 6 2
A B 7
b 8 b M
b b 96
b b 8.b.7

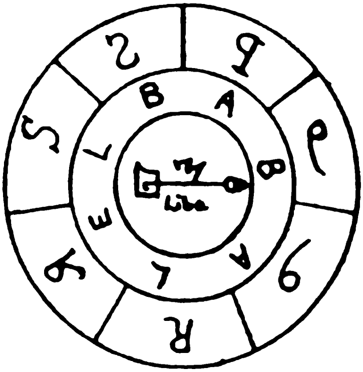

7
9 B 9
3 b 9
qq
8 b 3
q
E B 2
8

In use, the seven tablets were placed or painted upon the Holy Table in the following manner:
(Note: seven inches from the border of the table. Numbers indicate the order of tablets given above.)



10. The tables to be held in the hand during the operation are to be painted on sweet wood. According to a marginal diagram in the appendix to the first five books of the Mysteries, they take the form of three concentric circles. The central circle contains the sigil of the King, the second (middle) circle contains his name, and the third (outer) circle contains letters, some backward, some forward, obtained we are told from 'the Great Globe'. It is uncertain what is intended by this last remark, as nothing in the Diaries seems to correspond to this device. Perhaps Dee refers to something revealed only in the crystal, or the relevant notes have not come down to us (see Introduction).

Dee's marginal diagram is as follows:



11. See note 6.

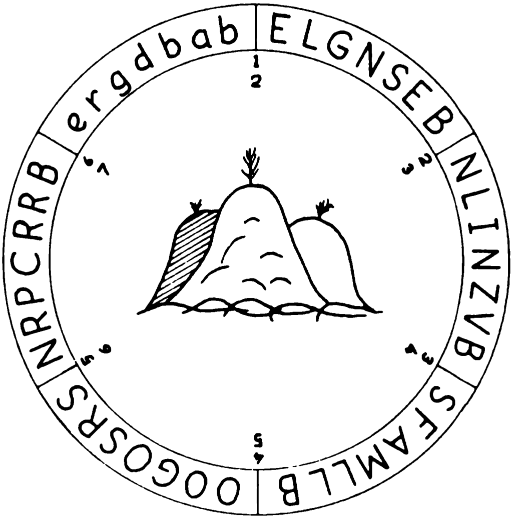
12. See note 2(b).

13. The white cloth corresponds to the visionary table employed by the Angels, and not to the Holy Table of Practice.

14. A vision of a strange flag is revealed to Kelly in the Action which opens the fourth Book of the Mysteries. A crude diagram shows a woman and the reversed letters 'C B' on a white background. The other side of the flag contains the Royal Arms of England as employed from 1400-1603. Two quarters of the flag each contain three representations of the fleurs-de-lis (representing France), and two quarters three lions passant guardant (for England).

15. Pantafes: a kind of high-heeled overshoe worn to raise the ordinary shoes out of mud and wet, secured to the foot by a leather loop. Pynsono: a thin shoe or slipper (a pump) to be worn with pantafes. Obsolete soon after 1600, no description known.

16. The following sketch of the hill and 42 Ministers is given in *Liber Mysteriorum Quintus:*



17. Dee's meaning is that no description of the spirit was possible, as he had not yet appeared in the stone, unless under another name.

18. The reference here is uncertain. First, we have John Scotus (ERIGENA) c. 850 A.D., of Irish origin. He was employed as teacher at the court of Charles the Bald. His writings included commentaries on Dionysius the Areopagite and a major work entitled *De Divisione Naturae* in which he expounds his leading philosophy, viz. the Unity of Nature, proceeding from God through creative ideas to the sensible universe, ultimately resolved into the First Cause. He was an originator of mystical thought in the Middle Ages.

On the other hand, we have the better known John Duns Scotus (Doctor Subtilis) c. 1265-1308. He was a Scottish theologian and a member of the Franciscan Order of Friars. He was a vigorous supporter of the doctrine of the Immaculate Conception and the freedom of the will. Amongst his works were *De Modis Significandi sive Grammatica Speculativa* (1499), a philosophic grammar, and a work on metaphysics entitled *De Rerum Principio*. He was one of the first to challenge the harmony of faith and reason, a central point in the doctrine of Thomas Aquinas.

In his Catalogue of Manuscripts, Dee lists two works under the name Scotus: 'Joh. Duns Scoti quaestiones in Porphyrii quinque voces' and 'Joh. Scoti quaestiones super secundo et tertio libro Aristotelis de anima'.

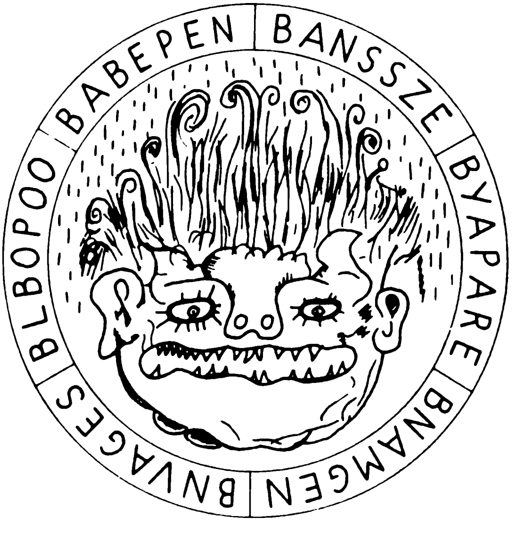
19. Suidas, *Lexicon*, 10th century.

20. St Epiphanius, Bishop of Constantia, d. 403: *De Geranis*.

21. Leviticus, VIII, 8 et al.

22. Antonius Mizaldus (Mizauld), *Memorabilium* (Paris, 1554 etc.).

23. In *Liber Mysteriorum Quartus*, the diagram of the 42 Ministers of King Bnapsen contains a devilish face, surrounded by what seem to be flames of fire.

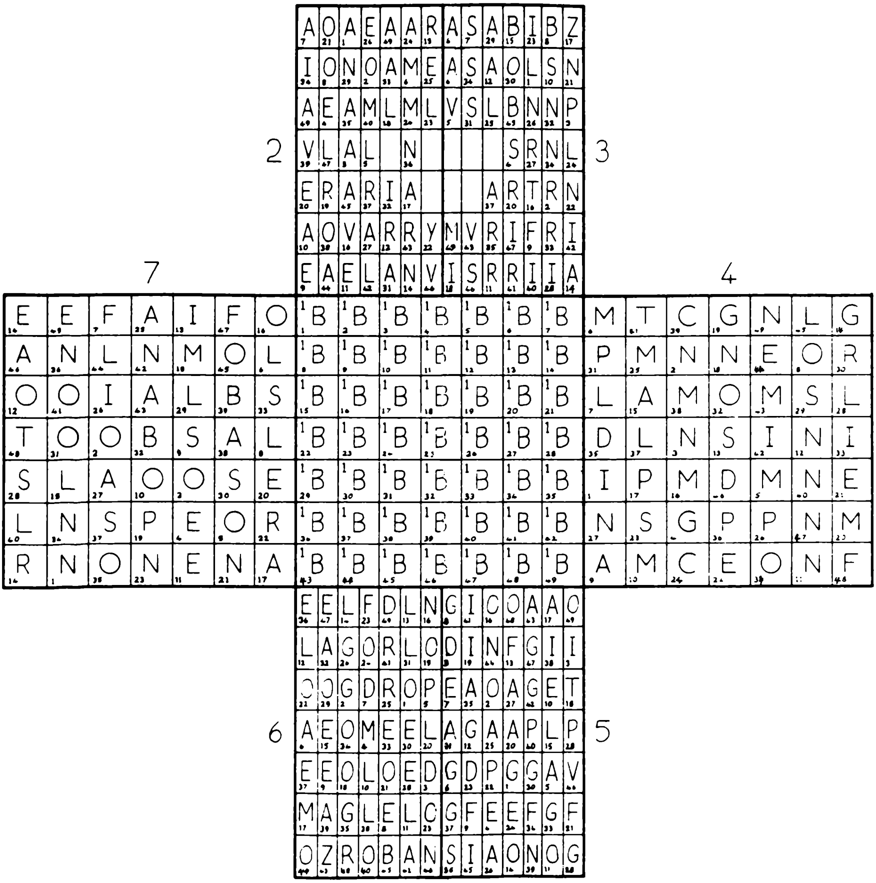


24. The Table of 49 Good Angels to be found on the final page of *De Heptarchia Mystica* represents the synthesis of all the forces which comprise this seven-fold system of Magic. The Angelic names which make up the table were first derived in the following manner. On Sunday April 29, 1582, Edward Kelly receives a vision of seven spirits, each holding up a square table divided into 49 lesser squares filled with letters

and numbers. The spirits then join their tables together in the form of a cross (see below). In Dee's *Third Book of the Mysteries*, Kelly (then known to Dee as Edward Talbot – see Introduction) relates the vision.

> All the 7 (which here appear) join their tables in one: which before they held apart. And they be of this form all together. The middlemost is a great square and on each side of it, one as big as it, joining closeth it. And over it joined two, which both together were equal to it: and under it were such other two, as may appear in this little pattern [a small drawing follows]: being thus joined, a bright circle did accompany and enclose them all, thus: but nothing was in the circle.

Kelly then repeats each letter and number to Dee who records them in the following diagram:



A 7	O 21	A 1	E 26	A 49	A 24	R 13	A 6	S 7	A 29	B 15	I 23	B 8	Z 17
I 34	O 8	N 29	O 2	A 33	M 6	E 25	A 6	S 34	A 12	O 30	L 1	S 10	N 21
A 49	E 4	A 35	M 40	L 18	M 24	L 23	V 5	S 31	L 25	B 45	N 26	N 32	P 3
V 39	L 47	A 3	L 5		N 36					S 4	R 27	N 34	L 24
E 20	R 19	A 45	R 37	I 32	A 17				A 37	R 20	T 16	R 2	N 22
A 10	O 38	V 16	A 27	R 12	R 43	Y 22	M 49	V 43	R 35	I 47	F 9	R 33	I 42
E 9	A 44	E 11	L 42	A 31	N 14	V 46	I 18	S 46	R 11	R 41	I 40	I 28	A 14

E 14	E 49	F 7	A 25	I 13	F 47	O 16	^{1}B 1	^{1}B 2	^{1}B 3	^{1}B 4	^{1}B 5	^{1}B 6	^{1}B 7	M 6	T 41	C 39	G 19	N 49	L 45	G 16
A 46	N 36	L 44	N 42	M 18	O 45	L 6	^{1}B 8	^{1}B 9	^{1}B 10	^{1}B 11	^{1}B 12	^{1}B 13	^{1}B 14	P 31	M 25	N 2	N 18	E 44	O 8	R 30
O 12	O 41	I 26	A 43	L 29	B 39	S 33	^{1}B 15	^{1}B 16	^{1}B 17	^{1}B 18	^{1}B 19	^{1}B 20	^{1}B 21	L 7	A 15	M 38	O 32	M 43	S 29	L 28
T 48	O 31	O 2	B 32	S 9	A 38	L 8	^{1}B 22	^{1}B 23	^{1}B 24	^{1}B 25	^{1}B 26	^{1}B 27	^{1}B 28	D 35	L 37	N 3	S 13	I 42	N 12	I 33
S 28	L 15	A 27	O 10	O 2	S 30	E 20	^{1}B 29	^{1}B 30	^{1}B 31	^{1}B 32	^{1}B 33	^{1}B 34	^{1}B 35	I 1	P 17	M 16	D 46	M 5	N 40	E 21
L 40	N 34	S 37	P 19	E 4	O 8	R 22	^{1}B 36	^{1}B 37	^{1}B 38	^{1}B 39	^{1}B 40	^{1}B 41	^{1}B 42	N 27	S 23	G 4	P 36	P 26	N 47	M 23
R 14	N 1	O 35	N 23	E 11	N 21	A 17	^{1}B 43	^{1}B 44	^{1}B 45	^{1}B 46	^{1}B 47	^{1}B 48	^{1}B 49	A 9	M 10	C 24	E 24	O 38	N 11	F 48

E 36	E 47	L 14	F 23	D 49	L 13	N 16	G 8	I 41	C 16	O 48	A 43	A 17	O 49
L 12	A 32	G 26	O 24	R 41	L 31	O 19	D 3	I 19	N 46	F 13	G 47	I 38	I 3
O 21	O 29	G 2	D 7	R 25	O 1	P 5	E 7	A 35	O 2	A 27	G 42	E 10	T 18
A 6	E 15	O 34	M 4	E 33	E 30	L 20	A 38	G 12	A 25	A 20	P 40	L 15	P 28
E 37	E 9	O 18	L 10	O 21	E 38	D 3	G 6	D 23	P 22	G 1	G 30	A 5	V 46
M 17	A 39	G 35	L 38	E 8	L 11	C 23	G 37	F 9	E 4	E 24	F 34	G 33	F 21
O 49	Z 43	R 48	O 40	B 45	A 41	N 48	S 36	I 45	A 26	O 14	N 39	O 11	G 28

The names of the 49 good Angels are then extracted from the figure by proceeding in a clockwise manner (beginning in each case with a letter B from the central square numbered 1), and simply observing which letter falls against the relevant number in each instance. Thus the name of the first Angel follows as 1 in the first square = B; 1 in the second square = A; 1 in the third square = L; 1 in the fourth square = I; 1 in the fifth square = G; 1 in the sixth square = O; 1 in the seventh square = N; therefore the name is BALIGON.

Unfortunately, a small piece of the manuscript has been torn away (or perhaps worm-eaten) some time in the past, obliterating three squares in the second table and five squares in the third. We know this must have occurred before 1672 when the manuscript came into the hands of Elias Ashmole, as his copy bears the same defect. As we possess Dee's collected table of the 49 names, we can easily (by working backwards) rediscover the missing letters and numbers. They are in fact: 15A, 30R and 41A in the second table, and 18I, 19A, 38R, 44G and 48R in the third table. The problem is, however, to what squares do we allocate the rediscovered letters? As the distribution of the letters and numbers throughout the square system is totally random, we are left with six permutations in the case of table 2 and one hundred and twenty permutations in the case of table 3.

Having collected the 49 Angelic names from the seven tables, Dee constructed the following list which he called *Tabula Collecta: 49 Angeloru Bonoru, Notia continens,* from which in turn he formed his circular plan of the system *Tabula Angelorum Bonorum 49.*

In Casaubon's edition of the later Diaries I have noticed an instance where Tabula Collecta has been employed for the purpose of talismanic magic, details of which are beyond the scope of this present volume.

TABULA COLLECTA: 49 ANGELORU BONORU Notia Continens (Per D)

1 BALIGON
2 BORNOGO
3 Bapnido
4 Besgeme
5 Blumapo
6 Bmamgal
7 Basledf
8 BOBOGEL
9 BEFAFES
10 Basmelo
11 Bernole
12 Branglo
13 Brisfli
14 Bnagole
15 BABALEL
16 BVTMONO
17 Bazpama
18 Blintom
19 Bragiop
20 Bermale
21 Bonefon
22 BYNEPOR
23 BLISDON
24 Balceor
25 Belmara
26 Benpagi
27 Barnafa
28 Bmilges
29 BNASPOL
30 BRORGES
31 Baspalo
32 Binodab
33 Bariges
34 Binofon
35 Baldago
36 BNAPSEN
37 BRALGES
38 Bormila
39 Buscnab
40 Bminpol
41 Bartiro
42 Bliigan
43 BLUMAZA
44 BAGENOL
45 Bablibo
46 Busdana
47 Blingef
48 Barfort
49 Bamnode

N.B.: Kings and Princes in capital letters.

Addition to Note 4:

Working through the method employed by Dee to generate the names of the 294 Ministers (i.e. 42 to each of the 7 Heptarchical Princes) has revealed several possible errors in Chapter 4 of the original manuscript.

It seems that the first seven Ministers of Prince Hagonel should be:

O S S N G L E rather than O E S N G L E

The fourth septenary of the Ministers of Prince Blisdon should read:

O O G O S R B rather than O O G O S R S

The second, third, fourth, fifth and sixth septenaries of Prince Brorges should read:

B Y A P A O L rather than B Y A P A R E
B N A N G E L rather than B N A M G E E
B N V I G E R rather than B N V A G E S
B L L O L O L rather than B L B O P O O
B A B A P O N rather than B A B E P E N

The rest appear to be correct. It should be noted, however, that Dee had already attempted to correct the second Minister of Prince Hagonel (substituting E for F), as I have indicated in Appendix B of the present work.

APPENDIX B

JOHN DEE'S RELIGIOUS MAGIC

In order to appreciate John Dee's approach to the magical arts, it is necessary to observe the influences that prevailed during his time and their overall effect on him and his contemporaries.

The philosophical atmosphere of the Elizabethan Renaissance became highly charged with the current of 'new learning' which swept across the known world. An influx of knowledge on a hitherto unprecedented scale brought with it the advancement of ideas, initiating a fervent quest for wisdom and understanding which culminated in the advent of a new being, the Renaissance Magus. With the religious bigotry of the Papal Crown replaced by the scientifically preferable – yet, paradoxically, narrowing – effects of Protestant accession, Tudor England stood on the threshold of a promised Utopia. A new age had dawned.

The emergence of the sixteenth-century Magi gave birth to a great revival of interest in the Hermetic arts of magic, alchemy and the Qabalah: linked with scientific thought, these time-honoured methods were once more to be utilized in a titanic effort to discover the mysteries of God, Man and Nature.

Although John Dee embraced the whole edifice of the Hermetic corpus, it is evident that his main preoccupation was with magic. Magic, in Dee's view, far divorced from the goetic processes of the medieval grimoires, represented a method by which the Divine Will could be interpreted for the lasting benefit of mankind. The search for the Principle of Unity – lost at the Fall of Man – was of prime importance.

Dee held this factor as the key to all mysteries, ensouling the very nature of the Divinity as comprehended by the spiritually illuminated Adept. To this end it was Dee's ardent wish to communicate with the Angels of Light in an attempt to unravel the complexities of universal law, and restore man to his former estate.

It is immediately obvious to anyone who has studied the Spiritual Diaries in any depth that Dee, although personifying the 'New Age Magus' in every sense, cannot be considered as a magician. Piously Christian, much given to prayer and humility, shunning all that smacked of diabolism or irreverence, John Dee stands curiously alone in the history of occultism. Magical texts of all descriptions existed in Dee's library, but it seems that he never employed them during the Angelic Operations. From various references in *Liber Mysteriorum* it can be seen that Dee's familiarity with magical books was extensive, often recognizing symbols and references during the actions to have counterparts in the works of Reuchlin and Agrippa, or the book known as *Arbatel**. Despite this, the only true magical text to be employed extensively throughout the Angelic Operations seems to have been Cornelius Agrippa's *Three Books of Occult Philosophy*, and even so there is little evidence to suggest that this work was used for purposes other than reference. On the other hand, Edward Kelly (as we have seen) was to a certain extent given to the art of conjuration, but here again it is most unlikely that Dee would allow the performance of such rites in his presence.

Having banished the vision of the Solomonic Adept invoking spirits, wand in hand, let us examine what remains.

From the outset it seems that prayers to God and the Angels played a major role in the modus of the Dee-Kelly operations. Descriptive passages in the Spiritual Diaries refer to Dee praying in his oratory, while Kelly kneels before the Holy Table and awaits the presence of the Angel. Apart from the occasional recitation of psalms, little else of a ritual nature seems to have transpired. The possible employment of talismans to attract the Angelic forces cannot be overlooked, and, indeed, in the later operations, the presence of the Holy Table, tablets and other items lends credence to this argument. In theory at least, the Holy Table and its furnishings take on a semblance to the Hebrew Ark of the Covenant, with its central 'Mercy Seat', silken trappings and insulation from the earth. Dee is told never to look upon the table without the greatest reverence, and during the Heptarchical workings to approach it with a lamen, or breastplate, over his heart, reminiscent of the High Priest in Exodus. On the appearance of the spirit in the stone, Dee and Kelly are commanded by a mysterious voice (heard only by Kelly) to 'move not, the place is holy'. This utterance seemed to signal the commencement of the operation, followed by the appearance of a white cloud within the stone which cleared away at the arrival of the apparitions. The termination of the work seemed entirely dependant on the will of the spirits (unusual in the history of magic), and was indicated by a darkening of the stone. Finally the two offered thanks to the Creator and His servants for their attendance, followed by formal prayers.

**The Arbatel of Magic*, trans. Robert Turner, 1655, reprinted in *The Fourth Book of Agrippa*, Askins 1978. The *Arbatel* (first issued at Basel, 1575) contains nine sections or 'tomes', the first of which (Isagoge) contains 49 magical aphorisms; other sections deal with Olympic Spirits, Microcosmic Magic, Sibylline Magic etc. Only the first book seems to be extant.

It will be seen from the above that the Dee-Kelly approach to Angel-magic bears little resemblance to the techniques laid down by tradition. Gone is the protective and confining circle, the formal invocations, banishings, and licence to depart. Gone are the magical weapons, the tripod of invocations, the triangle of Art, and, to a certain extent, the controlling will of the operator.

The unorthodoxy of Dee's system of Angel-magic is even reflected in the nature and mannerisms of the spirits called into the stone, many of them behaving like a riotous band of elementals, seeming to have more in common with the denizens of *A Midsummer Night's Dream* than those encountered in the field of ritual magic. (One is reminded of the T.R. and John Cokars' translation of the *Pseudomarchia Daemonum* of Wierus* and its delightful invocations of the beautiful fairy Sybilia.)

**The Pseudomarchia Daemonum* of Johannes Wierus (John Weyer) circulated in printed form during Dee's time (published 1563); in essence it is a true Elizabethan (and Christianized) grimoire. The text was later included in Reginald Scot's *Discovery of Witchcraft* 1584 (reprinted Centaur Press 1964). The identity of its translator 'T.R.' is unknown, yet it is certain that John Cokars was somehow involved.

Several variant spellings of the name Cokars appear in Dee's Diaries and other works, i.e. Croker, Crockers, Crockars.

Beyond this, Dee's hierarchy of spiritual beings exhibits an overwhelming obsession with the number seven and its permutations, the letter 'b' (probably the Angelic equivalent of the number seven – Dr Laycock please note), and possessing virtually unpronounceable names. Dee's spirits also proved to be remarkably accomplished musicians, exhibiting amazing dexterity as they played tuneful melodies upon pyramidal shaped trumpets and bulbous forty-nine holed flutes *(Liber Mysteriorum Quartus)*! It is also clear that the virtues of brevity and straightforwardness were not inherent in the natures of these strange creatures. Poor Dee must have been driven half mad by the longwinded and laboriously complicated methods which the spirits employed to transmit simple facts.

With particular reference to *De Heptarchia Mystica*, several other striking peculiarities emerge. Firstly, we have the matter of unstable personalities: Carmara (or Marmara) becomes Baligon; while Hagonel, with the substitution of B for H and transposition of O and E, would seem to become Bagenol. This explains to some extent Dee's note regarding Bagenol in Chapter 4 of the *Heptarchia*: 'He appeared not *by that name* yet'. This transference of identity extends in a certain manner to other spirits in the system in a way so far unexplained, but further research may yield an answer.

Consideration of the planetary attributions allocated to the Heptarchical Kings and Princes gives rise to further confusion. While the Kings follow the traditional order of planetary ascriptions assigned to the days of the week, the Princes do not. A conflicting series of associations emerges which – to my knowledge – has no traditional counterpart. This is further complicated by the inclusion of Carmara (Baligon)/Venus, and Hagonel (Bagenol)/Moon under the headings of both Monday and Friday (see Chapter 7 of Dee's text). The astrological attributions given in Dee's manuscript are as follows:

Day	**KING**	**Planet**	**PRINCE**	**Planet**
Sunday	Babogel	Sun	Bornogo	Venus
Monday	Blumaza*	Moon	Bralges*	Saturn
Tuesday	Babalel	Mars	Befafes	Sun
Wednesday	Bnaspol	Mercury	Blisdon	Jupiter
Thursday	Bynepor	Jupiter	Butmono	Mars
Friday	Baligon	Venus	Bagenol	Moon
Saturday	Bnapsen	Saturn	Brorges	Mercury

*Carmara and Hagonel also given for this day.

Strange bedfellows indeed. One would expect the qualities of each King to be reflected in his respective Prince, so why this conflict of planetary designation? The astrological incompatibility of the Kings and Princes does not, however, seem to extend to their powers and dominions, each pair exhibiting similar characteristics. Once again a chaotic picture emerges, however, with Babalel and Befafes ruling the Sea (Fire and Fire astrologically, Fire and Water qabalistically), Bnaspol and Blisdon ruling Earth (Air and Water astrologically, Water and Water qabalistically) and so forth. While it is uncertain what to make of these seemingly contradictory elements in Dee's system, perhaps it is easier to consider the Prince in each case as a component part of his King as reflected in Dee's note in *The Fourth Book of the Mysteries*: 'My Prince is in myself, which is a mystery'.

Although no definite system of planetary hours is ascribed to the Heptarchical Angels, we read in Chapter 3 of Dee's text: 'The King and the Prince govern for the whole day. The rest according to the six parts of the day'. 'The rest' are apparently the 42 Ministers of each Prince. By way of explanation Dee gives the following diagram in *The Fourth Book of the Mysteries*:

	E*							
O	F	S	N	G	L	E	4 hours	= 24 hours
A	V	Z	N	I	L	N	4 hours	
Y	L	L	M	A	F	S	4 hours	
N	R	S	O	G	O	O	4 hours	
N	R	R	C	P	R	N	4 hours	
L	A	B	D	G	R	E	4 hours	

The example is of the 42 Ministers of Prince Hagonel (Bagenol), each letter representing a spirit – see Appendix A, note 4 – each line of seven spirits therefore rules four hours of the day. The names are generated (as we have mentioned elsewhere) from a method which combines (therefore represents) the letters of the forty-nine Angels, both called and uncalled.

The Heptarchical operation itself seems to be a comparatively simple technique when compared with other magical systems. After deciding what forces are to be invoked, and with due observation of the correct day for their summoning, the operator sets up the Holy Table in the prescribed manner (see Appendix A, note 7). On the ground before the table he places the appropriate circular table of the 42 Ministers (Appendix A, note 4), and covers the same with a tablet containing the seal of their Prince, upon which he stands. He must have the Lamen upon his breast and the ring upon his finger. Holding in his hands a circular wooden tablet bearing the sigil of the relevant Heptarchical King, he reads aloud the oration which begins 'O Almighty, Aeternal, the true and living God . . .' (see Chapter 5), followed by the Exordium of the King, and finally that of the Prince (see Chapter 6). At the conclusion of the operation thanks are offered to God, and the Angels who have attended.

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*This E is Dee's correction and replaces F in the manuscript.

As we do not know the offices or the powers of the seven spiritual Ministers that preside in each four-hour cycle, it is impossible to be precise regarding the time of the operation. It seems that the spirits communicate by a form of telepathy accompanied by visions in the crystal or shew-stone. It is unknown whether incense, holy water, or ceremonial robes were to be employed.

It has been argued in recent years that Dee's entire system of Angelic magic is in reality a cipher, or even a complex method of encipherment employed during his activities with the Elizabethan 'secret service'; the magical element being included as a red herring to throw his opponents off the track. Much of this reasoning stems from the fact that Dee bought a copy of the much sought-after *Steganographia* of Abbot Trithemius* while travelling in the Low Countries during 1562. The *Steganographia*, as D. P. Walker has pointed out,† is in fact a book concerning various methods of encipherment disguised as a treatise on Angel magic. Although this work most probably gave Dee much food for thought, the nature and content of the Spiritual Diaries makes it most unlikely that a similar method was involved as Donald Laycock admirably demonstrates in his *Complete Enochian Dictionary*.‡ Another work of Trithemius' known as *Polygraphia* (published 1516), which may have influenced Dee, contains hundreds of substitution ciphers in the form of poly-alphabets which yield word structures similar to those encountered in *De Heptarchia Mystica*. For example, the words JOHN DEE enciphered with Trithemius' *Tabula Recta* (square table) system yield JPKQ DFG. No-one can be quite certain about these matters but in my view – based upon fourteen years of research – Dee's magical writings are what they appear to be and do not involve a system of cryptography. Even *De Heptarchia Mystica*, the prime candidate upon which to base the 'cipher theory', firmly resists any attempts at cryptoanalysis.

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* *The Steganographia of Johannes Trithemius* (reprinted 1982). Trans. Fiona Tait and Christopher Upton; ed. and with an introduction by Adam McLean. Magnum Opus Hermetic Sourceworks, Edinburgh.

† *Spiritual and Demonic Magic* (from Ficino to Campanella). D. P. Walker, London 1969.

‡ *The Complete Enochian Dictionary*. Donald C. Laycock (preface by Stephen Skinner), Askin Publishers, London 1978.

Although throughout his long life John Dee insisted that he neither saw nor heard the apparitions that so haunted him, he nevertheless wrote in his private diary on May 25, 1581: 'I had sight in crystallo offered me, and I saw'. The word 'crystallo' he had transliterated into Greek in an attempt to conceal its meaning. Had Dee something to hide? Did he really see spirits, but was afraid to admit the fact, even to himself? On this matter, perhaps we should leave the final word to Puck: after all, he should know!

'If we shadows have offended,
Think but this (and all is mended),
That you have but slumber'd here,
While these visions did appear.'

(Puck's speech, *A Midsummer Night's Dream*, Act V Scene I)

APPENDIX C

MORTLAKE REVISITED: JOHN DEE'S HOUSE AND HIS BURIAL IN MORTLAKE

by Robin E. Cousins

When walking through Mortlake today, little trace can be found of its famous resident, John Dee. His house is no longer standing and his gravestone in the chancel of the parish church of St Mary the Virgin has long disappeared. The only memorial, a dubious commemoration, is in the form of John Dee House, the name of a modern block of flats which stands on the site of Dee's garden, immediately west of the church in Mortlake High Street.

Dee 'dwelt in a house neere the water side a little westward from the church'* on the opposite side of the High Street. The road, in fact, separated most of the garden from the house which stood approximately on the west side of the present Tapestry Alley, which runs between the High Street and the Thames Towing Path. Also known as Queens Head Court, this alleyway is a pleasant grassed area. Once, however, it was a narrow passage with a middle court. The famous Mortlake Tapestry Works previously stood on the east side of the passage and the former Queens Head Inn, now converted to flats, stands to the north-west on the river-bank. The waterstairs leading to the foreshore at the bottom of Tapestry Alley are possibly the 'Watergate Stayres' which Arthur Dee fell down at 12.15 p.m. on July 3, 1582, cutting 'his forhed on

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*Elias Ashmole, *His Autobiographical and Historical Notes, His Correspondence and Other Contemporary Sources relating to His Life and Work,* 1966, Vol. IV, p. 1333.

JOHN DEE HOUSE

John Dee House, Mortlake High Street, 1985.
Post-war flats built on the site of Dee's garden.
Photograph by R. E. Cousins

the right eyebrow' – an incident John Dee recorded in his diary.*

John Dee was settled in Mortlake by 1570. He lived in Europe from 1583 to 1589 and on February 20, 1596 he was installed as Warden of Manchester College. In November 1604 he returned to Mortlake, where he spent the rest of his days. Dee's house was possibly built during the reign of Henry VII (1485-1509) and originally belonged to his mother, Johanna Wild. On June 15, 1579 she surrendered the house and lands to him and his descendants. The charge for the surrender was twenty shillings which was paid on October 30. Johanna Dee lived with John Dee and his family until she died in October 1580 aged seventy-seven. Dee gradually extended the premises by the purchase of adjoining small tenements, which were developed to house his laboratory and library.

A contemporary description of the property is provided by a survey of Mortlake, dated 1617, then part of the Manor of Wimbledon. The surveyor was Ralph Treswell, who was assisted by a specially appointed jury of thirteen. The survey moved westward along the north side of Mortlake High Street, eventually arriving at a 'howse with yarde and garden plot' and an 'auncient messuage with owthouses, orchard and garden',† separated by a square court.

The 'howse with yarde' was the laboratory, while the 'messuage' to the west of the court was the Dee family home, which at that time belonged to the descendants of Bartholomew Brickwood, who had bought the property on Dee's death in 1608. The old laboratory building stood on land belonging to a Mr John Juxon. This land was acquired by Sir Francis Crane (d. 1536) in 1619 for the purpose of founding the Mortlake Tapestry Works. Crane, a distinguished courtier, had received a subsidy of £2,000 from James I in order to establish the manufactory, which was built forthwith 'upon the Ground whereon Doctor Dees laboratory (& other Roomes for that use) stood'.‡

Elias Ashmole (1617-1692), who was 'in quest of whatso-

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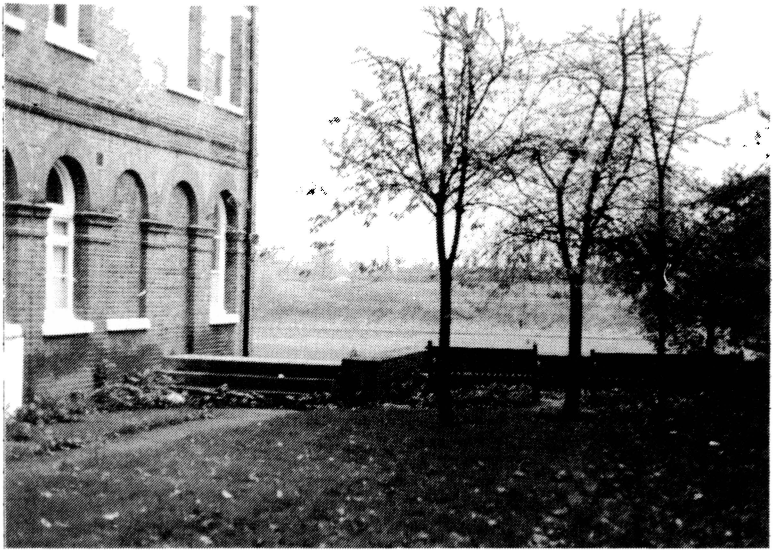
*John Dee, *The Private Diary*, edited by James Orchard Halliwell, 1842, p. 16. Arthur Dee (1579-1651) was John Dee's eldest son.

†Maurice Stanley Cockin, *A Story-Book about Mortlake and her Church*, 1954, p. 98.

‡Ashmole, *op. cit.*, p. 1333.



Grassed site of Dee's laboratory in Tapestry Alley, Mortlake, 1985. On the left is the former Queen's Head Inn. Photograph by R. E. Cousins

ever Doctor Dee left behind him', asked John Aubrey (1627-1697), the antiquary, to seek out a local contemporary of Dee for an account of the Doctor. In early January 1673, Aubrey was directed to the Widow Faldo, an eighty-two year old native of Mortlake. Ashmole, however, was dissatisfied with Aubrey's report which was received on January 27, and interviewed the Widow Faldo again on August 11, 1673. The two accounts* cover much the same ground, although Ashmole's report is more ordered.

The Widow Faldo knew Dee well. Her mother 'dwelt neere him, in the same Towne'. Faldo frequented his house which, to confirm its location, was next to a square court west of the 'howse where the Tapistry hangings are made'. In 1673 the house was occupied by a Mr Selbury. Dee had four or five rooms in his house 'filled with bookes' and he kept 'a great many Stille' in which he used 'an abundance of Eggeshells'. He kept a 'plentifull Table and a good Howse' and once showed Faldo and her mother the 'Ecclips of the Sun in one of his Roomes, which he had made darke'.

On September 23, 1583 a mob, who were prejudiced

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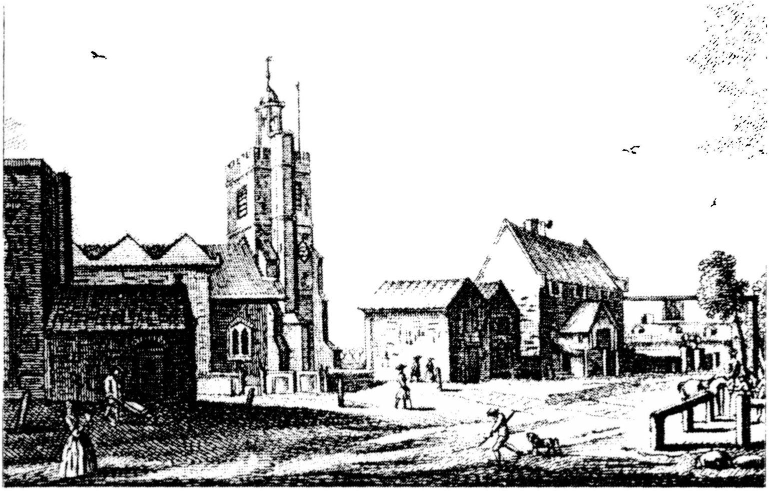
*Ibid., pp. 1298-1300, 1332-35. The quotations in the paragraph following are taken from both reports.



The North View of Mortlake Church, 1750, by Jean-Baptiste-Claude Chatelain (1710-71).
The 'great gate of the felde', through which Queen Elizabeth 'cam ynto the street' from Dee's garden, is seen beyond the Queens Head Inn sign, which is suspended across the High Street to the house where the artist of the Tapestry Works once lived.

against Dee's magical work, broke into his house soon after he had left for Poland and caused considerable damage. In 1592 Dee reported his losses to a specially appointed commission and assessed his losses at £200 for destroyed chemical apparatus; £20 for a broken quadrant; £33 for a stolen magnet; and £390 for damaged books and manuscripts.

After the Tapestry Manufactory closed in 1703, the original Queens Head Inn* was built between Dee's house and the Thames on land belonging to the factory.

In 1814 the house was a Ladies' Boarding School administered by a Mrs Dubois and it had contained, a few years previously, a room 'ornamented with red and white roses'.† Sir Richard Phillips (1767-1840) visited the school in 1816, being unable to resist his 'curiosity to view the house in which he [Dee] resided'. He was politely shown through the principal rooms.

> In two hundred years, it has, of course, undergone considerable alterations: yet parts of it exhibit the architecture of the sixteenth century. From the front windows I was shown Dee's garden, on

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*The inn was rebuilt about 1885 and was closed down in 1952.
†Owen Manning, *Antiquities of the County of Surrey*, 1814, Vol. 3, p. 304.

> the other side of the road, still attached [i.e. belonging] to the house; down the central path of which, through iron gates, yet standing, Queen Elizabeth used to walk from her carriage . . .[*]

On September 17, 1580, Dee records one such visitation in his diary:

> The Quene's Majestie cam from Rychemond in her coach, the higher way of Mortlak felde, and whan she cam right against the church she turned down toward my howse: and when she was against my garden in the felde she stode there a good while, and then cam ynto the street at the great gate of the felde, where she espyed me at my doore . . .[†]

The garden was fenced with pales, when Dee possessed it, but in 1757 it was an 'orchard inclosed with a brick wall'.[‡] A house for the limner or artist of the Tapestry Works was built on part of the garden next to the churchyard wall and a row of houses, known as Victoria Terrace, was erected on the remainder during the nineteenth century. When John Dee House was built in 1957, the site was cleared, even removing an old iron gateway in the garden wall at the rear, possibly the same gateway which Phillips saw in 1816.

Building development along the High Street during the nineteenth century would have enclosed Dee's house. During the 1849 cholera epidemic, Mortlake was severely afflicted, especially in the vicinity of Queens Head Court, where the medical officer reported a privy in a most offensive state.[≛] The Dee house, however, was soon a memory. For in 1886, John Anderson (1844-1915), a local historian, wrote that there was 'a stone let into the wall up the Court marking the site of his house'.[ǂ] Unfortunately, massive redevelopment during the twentieth century has ensured the disappearance of this commemorative stone in Tapestry Alley. The widening of Mortlake High Street in post-war years resulted in many buildings being demolished. The Tapestry House, which stood on the site of the laboratory, became a tenement house after the closure of the factory, but in 1951 it was declared dangerous and was demolished.

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[*] Sir Richard Phillips, *A Morning's Walk from London to Kew*, 2nd edition, 1820, p. 275.

[†] Dee, *op. cit.*, p. 8.

[‡] Charles Hailstone, *Alleyways of Mortlake and East Sheen*, 1983, p. 55.

[≛] Charles Marshall Rose, *Nineteenth Century Mortlake and East Sheen*, 1961, p. 38.

[ǂ] John Eustace Anderson, *A History of the Parish of Mortlake*, 1886, p. 26.

When John Dee died in December 1608, he was buried in the chancel of Mortlake Parish Church. However, seekers of his memorial are doomed to disappointment. Sir Richard Phillips failed in 1816, as did John Anderson, who scoured in vain the Vestry Minutes Books of the first decade of the seventeenth century for a record of the fee of 6s.8d. for Dee's interment in the church.*

Unfortunately, a Register of Burials was not maintained between 1603 and 1613. The Widow Faldo, however, solves the mystery. From their conversations with her, Ashmole and Aubrey discovered that Dee 'lyes buried in the Chancell of Mortlack Church about the midle yet neerer the South side, between the Graves of Mr Holt & Mr Myles, who haue Grauestones with Inscriptions upon them. There also lay an old Grauestone upon him'.‡

The old marble stone bore no inscription, but '2 or 3 brasse pinnes' remained from the brass which had been removed 'long before Docotor Dee's buriall'. When the floor of the chancel was 'layd flatt in Olivers time', Dee's second-hand gravestone was removed to the entrance of the chancel, where it must have remained until the chancel was rebuilt in 1885. The brass inscriptions from the graves of Anthony Holt (d. 1602) and Edward Myles (d. 1618), who were both 'servants to Queen Elizabeth', were transferred to the walls of the church, but Dee's old stone must have disappeared in the rubble.

In 1906 the galleries in the church were removed. The West Gallery had been provided by John Dee. The carpenter was the father of the Widow Faldo and in the south end of the gallery was carved:

1590
Δ

Over a century ago memorials existed to help conjure forth the presence of John Dee at Mortlake. In 1985, it is necessary to make full use of the imagination. Some last reminiscences from the Widow Faldo, as retold by Ashmole and Aubrey, may help. Dee walked '. . . very upright, without a staff, with his hands behind him, while about home. He was tall, and wore his beard picked [i.e. long and pointed], being very white'. He dressed in a 'black gowne still with long sleeves, with slitts but without Buttons and loops and tufts'. Children dreaded Dee 'because he was counted a conjuror' and, after his death, they would 'runne to Doctor Dees stone' when they played in the church. Nevertheless, Dee was considered a great peacemaker by his neighbours and long after his death they desired a 'Peacemaker such as Doctor Dee was' during disputes.

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*Ibid., p. 29.

‡Ashmole, *op. cit.*, p. 1333; and pp. 1298-1300, 1334-5 for all quotations following.

The Widow Faldo died in 1674, her burial being registered in the Mortlake Parish Register on March 30.

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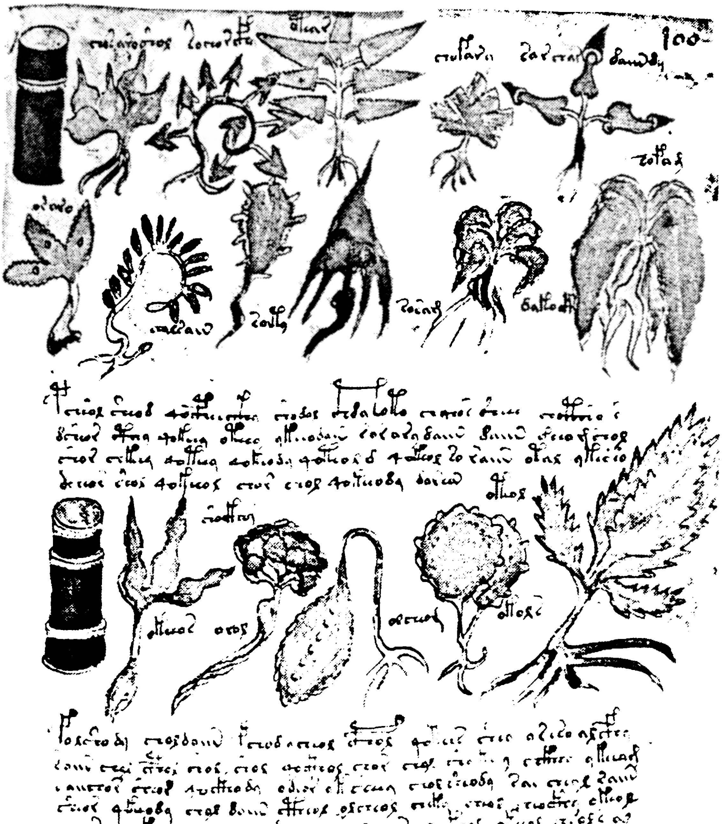
APPENDIX D

THE VOYNICH MANUSCRIPT AND AN ANCIENT TREASURE MAP



A page from the Voynich Manuscript. Reproduced by permission of the Beinecke Rare Book and Manuscript Library, Yale University, Connecticut.

In 1912 William Voynich, an American antiquarian book dealer, discovered in the vaults of an Italian Jesuit School a unique and most mysterious manuscript. Although the document proved to be unreadable – being written in a seemingly unbreakable code – Voynich purchased the codex along with other works and thus presented to the world what has proved to be the 'Mount Everest' for cryptanalysts.

At first glance Voynich's manuscript appears to be written in a normal flowing longhand penned by an unhesitating scribe; closer scrutiny, however, reveals a text in no known language, which obstinately refuses to give up its secrets despite the laborious efforts of the world's finest code-breakers over the past seventy years.

The leaves of the manuscript are of high quality vellum measuring six inches by nine inches and contain a text written in black ink, together with a large number of illustrations in red, blue, green, yellow and brown. The opening section of the manuscript is illustrated with drawings largely botanical in nature – one plant to each page – followed by a host of representations of nude females (who appear to be bathing), finally giving way to a series of star-maps and asterisms. Two hundred and four pages remain extant, though experts estimate some thirty pages to be missing owing to indications found in the binding. Untitled, coverless, and unread, the manuscript now resides in the collection of the Beinecke Rare Book Library, Yale University, Connecticut, awaiting a translator capable of unravelling its mysteries.

As we shall see later, some progress has recently been made in deciphering the code employed in the Voynich text, but before we enlarge upon this matter I think it would be well to furnish the reader with a brief account of the history of the Voynich manuscript and its possible connection with John Dee.

Although some authorities date the manuscript at approximately 1500, others with equally sound reasoning attribute the work to the English Franciscan Friar Roger Bacon, who lived in the thirteenth century (1214-1294?). Bacon, an alchemist, inventor and early scientist, has been accredited with the invention of the microscope, the telescope, gunpowder, and – amongst other things – the creation of a talking automaton in the form of a robotic brazen head. Bacon is also known to be the author of several alchemical and chemical tracts written in cipher. John Dee possessed most of Bacon's better known works, and followed the early Baconian tradition with regard to the qualities of the vegetable and mineral kingdoms, and – as we have seen – also shared a common interest in the mechanical arts. A belief in the possibility of conveying a semblance of life and intelligence to machines through magical means was almost universally held in medieval and Elizabethan times.

The attribution of the Voynich manuscript to Roger Bacon was first recorded by Marcus Marci, the rector of the University of Prague, who related that the document had been purchased by Emperor Rudolf II during the late sixteenth century. During this period John Dee and Edward Kelly were frequent visitors to the Prague court of the Emperor, and it is quite possible that Dee, knowing of Rudolf's interest in Friar Bacon's alchemical writings, had sold the manuscript to his host. It is alleged that Rudolf paid the vast sum of 600 golden ducats for the text.

It has been said that John Dee could have obtained the manuscript from the Duke of Northumberland (Dee was tutor to the children of the Duke and in his *Mathematicall Preface to Euclid* he extols the virtues of his eldest son, the Earl of Warwick), who sacked many monasteries at the order of King Henry VIII.

In the first spiritual diary (1582), Dee refers to one of his books by the name of *Soyga*, which he is unable to read. Could this have been the Voynich manuscript? Elias Ashmole considered the book *Soyga* and Dee's complex volume of tables *Liber Logaeth*, or the *Book of Enoch*, to be one and the same text, but seems to have ignored the fact that *Soyga* was written of as an extant text two years before the advent of *Liber Logaeth*. Dee's son Arthur also refers to a book 'containing nought but hieroglyphicks', to which his father devoted much study during his time in Prague, but which he could not decipher.

In the later books of the *Libri Mysteriorum*, Dee makes mention of a book called *A Sudden Sunshine*, indicating that *Soyga* – perhaps Voynich – was a work that could only be assailed by inspiration, something which lay just below the level of the conscious mind, the tip-of-the-tongue situation which to this day epitomizes the Voynich enigma.

Recent work on the Voynich codex conducted by Robert S. Brumbaugh in 1975/76 provides a partial solution to the mystery that surrounds the manuscript, or at least to the code employed. By utilizing a 9 × 4 box substitution method as a grid system, Mr Brumbaugh seems to have successfully solved the involved cipher, but adds: '. . . the reader need have no fear that the solution will remove all mystery and ambiguity from the manuscript: it turns out to be one thing to solve the cipher and quite another to edit, translate, and interpret the resulting plain text.'*

In short, although Brumbaugh's 'solution' provides useful clues to the evaluation of individual words in the codex, we are in reality no nearer to reading the plain text, which proves to be a polylingual jumble never before encountered. What does emerge from Robert Brumbaugh's work is that the manuscript is most likely alchemical, or, as he puts it, '. . . a treatise on the Elixir of Life'. This conclusion is of course precisely what would be expected if the work indeed originated from Roger Bacon. In the course of his studies, Brumbaugh has brought to light material which would seem to conflict with the Roger Bacon attribution, inasmuch as certain New World plants have been identified in the codex (the sunflower and the capsicum pepper, first brought to Europe by Columbus in 1493). However, as Brumbaugh himself points out, '. . . this says nothing about the date of the material in this treatise, nor the attribution to Roger Bacon.'† Could these items, therefore, have been added to the text at some later date?

During 1666 Athanasius Kircher, the learned Jesuit scholar, received the manuscript from his pupil Marci who hoped his master would afford a solution to the cryptogram. As with his efforts regarding the ancient Egyptian hieroglyphics, Kircher failed utterly.

Without further appraisal and verification, it is difficult to say whether or not Brumbaugh's conclusions bring us nearer to the truth than Kircher's. In addition, the involvement of both Roger Bacon and John Dee with what has been termed 'the world's most mysterious manuscript' remains unproven to this day. The facts which have so far emerged do seem

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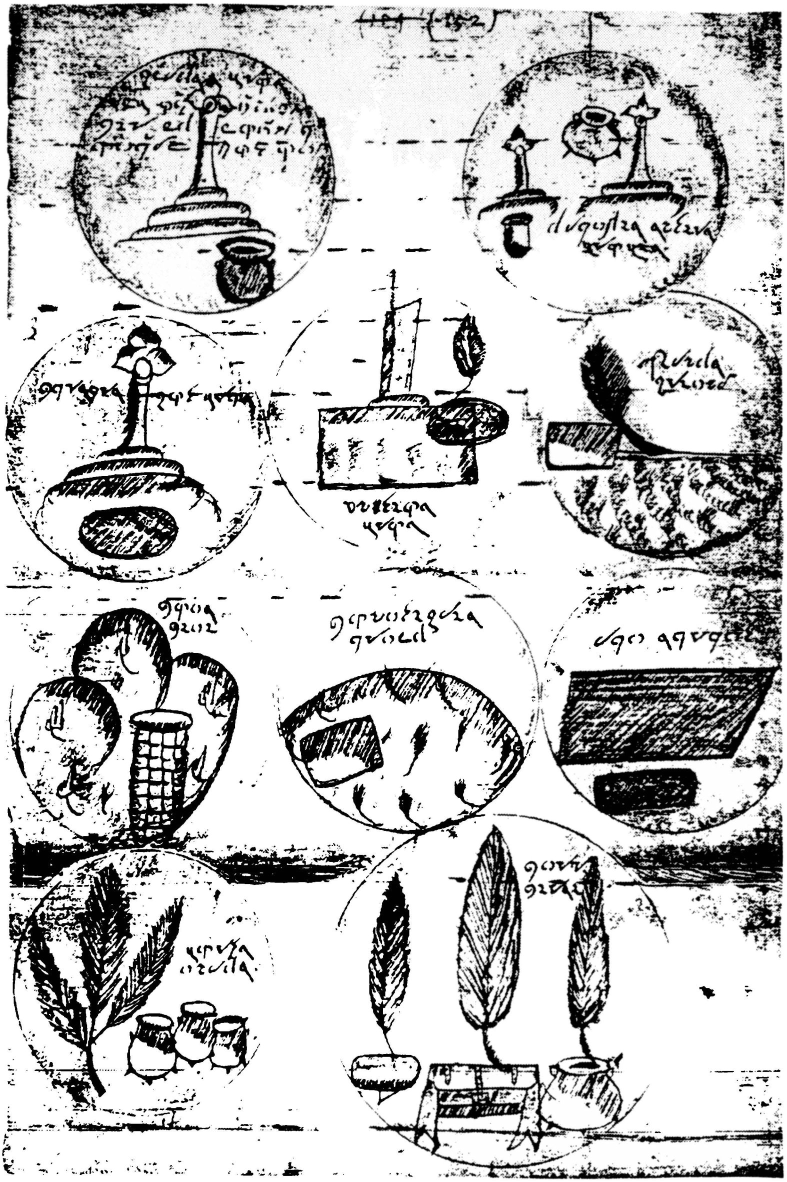
***The Solution of the Voynich 'Roger Bacon' Cipher* by Robert S. Brumbaugh, Yale University Library Gazette, 1975, p. 347.

†*The Voynich 'Roger Bacon' Cipher Manuscript: Deciphered Maps of the Stars* by Robert S. Brumbaugh, Journal of the Warburg and Courtauld Institutes, Vol. 39, 1976, p. 139.

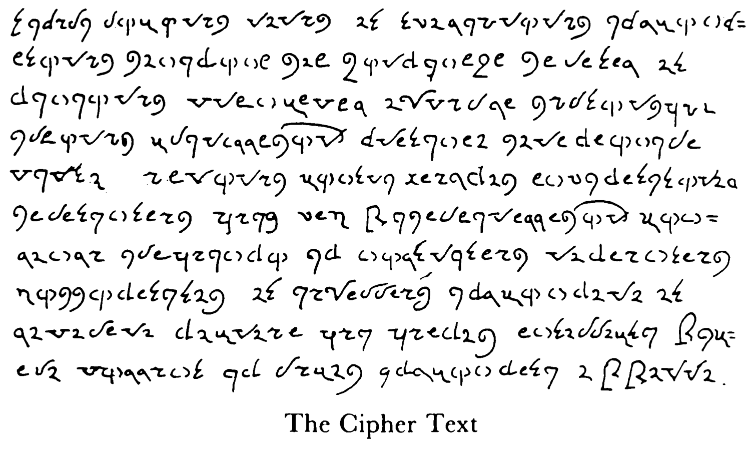
powerfully to imply such an involvement and, if this proves to be the case, the final solution may well rest with the occultist rather than the cryptanalyst.



John Dee's Treasure Map. Sloane MS 3188, folio 86V, British Library.

John Dee's deep interest in cipher systems is further emphasized by an event which took place in April 1582 when Edward Kelly delivered to him a curious cipher and map delineated in ten circles – drawn in 'silver point', the Elizabethan equivalent of black lead – containing words written in the same characters as the cipher along with crude drawings of crosses and other items. After some deliberation Dee guessed the cryptogram to be in Latin and devised a substitutional alphabet resulting in the following text:

> Tabula locorum rerum et thesaurorum absconditorum Menabani mei, Gordanili militis et Danaorum principis expulsi, multorumque aliorum clarissimorum (Britanie meridionali parte) virorum, contra eiusdem inhabitationes militantium: quam hic, familiarissimorum consensu, aliquando ad nostratium commoditatem et auxilium abscondere et sepelire decrevi: qua quidem intellecta, facile passunt ad lucem abscondita efferre.
>
> *(A table of the locations, the objects and the hidden treasure of Menabani of Gordania, soldier and the expelled King of the Danes and of many other famous men from the southern part of Britain near the military camps there, which I ordered here to be hidden and buried, with the consent of those closest to me, for the benefit and advantage of those of us returning at some future time. Which [table] having been interpreted, they may easily bring what was hidden to light.)*



The Cipher Text

a b c d e f g h i k l m n o p q r s t v w x y z

Dee's solution to the cipher, as he transcribed it.

The names attributed to the ten places indicated on the map are recorded by Dee as follows:

1. Gilds cros
hic o . . .
me id io
onali . ot on
2. blankes suters
croces
3. Marsars got cros
4. Huteos
Cros
5. Fluds grenul
6. Mons Mene
7. Mountegles
arnid
8. Lansapant
9. Corts
nelds
10. Mnrr*
Merse

Dee indicated – in a marginal note – that the map and cipher were found by Kelly and an associate at Huteos Cross, together with a book on magic and alchemy, having been guided there by a spirit. Dee also notes that the Danes (referred to in the cipher text) were last in England in the year 1040.

As to the treasure itself, little is known, although a book, a scroll and a powder – probably of alchemic significance – are mentioned in later sections of the diaries. Dee suggests that Kelly looks first towards Newbury in his quest, and it seems that the skryer did in fact set off in this direction in search of the treasure. Later, through the intervention of spirits, Dee was told that it was sufficient to obtain earth from the ten locations indicated in the map to bring the treasure to light. As an alternative to digging, this method seems to have been favoured by Dee and Kelly, although we have no records of their success in this matter.

Whether or not the treasure or, for that matter, the monuments indicated on Dee's map ever existed, remaining to this day undiscovered, must remain as a subject of conjecture. Like the Voynich manuscript, the end of the tale is yet untold; we can only hope that some day the final chapter will be written.

* * * * *

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*Dee thinks this name to be *Marr.*

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STEGANOGRAPHIA:
Hoc eſt:
ARS PER OCCULTAM SCRIPTURAM ANIMI SUI VOLUNTATEM ABSENTIBUS
Monrij aperiendi certa; Seon

AUTHORE

REVERENDISSIMO ET CLARISSIMO VIRO,
JOANNE TRITHEMIO, Abbate Spanheimenſi, &
sub Columbano II *Magiæ Naturalis Magiſtro perfectiſſimo.* Abbate

PRÆFIXA EST HUIC OPERI SUA CLAVIS, SEU
vera introductio ab ipſo Authore concinnata;
R
HACTENUS QUIDEM A MULTIS MULTUM DEſiderata, ſed à pauciſſimis viſa:
Nunc vero in gratiam ſecretioris Philoſophiæ Studioſorum
publici iuris facta.
Cum Priuilegio & conſenſu Superiorum.

Comparavit sibi Salisburgi in Convictu 1712

Fr. Wolfgangus Schaumberger Benedictinus Seonensis SS: Thlg: et J: V: Studiosus.

FRANCOFURTI,
Ex Officina Typographica IOANNIS SAURII, Sumptibus
IOANNIS BERNERI.

Anno M. DC. VIII.

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LECTORI S.

Monendus es, Candide Lector, literarum ℜ. & 𝔖. (in hoc Opere aliàs numeris, aliàs characteribus, aliàs verbis vel in pagina ſuperſcriptarum, vel in margine adiectarum) illam rubricæ, ſeu rubri coloris, hanc vero atramenti, ſeu nigri coloris notam eſſe. Quin & hoc obſeruabis: ſingulos ſingulorum capitum titulos itidem rubrica eſſe depingendos & ornandos. Cuius rei momentum è præfixa Operi Claue petas, licet. Vale.

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INCIPIT LIBER PRIMVS STEGANOGRAPHIÆ IOANNIS TRITTHEMII ABbatis Spanheimenſis, Ordinis S. Benedicti, Moguntinenſis Diœceſis,

AD

SERENISSIMVM PRINCIPEM, DOMINVM PHILIPPVM, COMITEM PALATINVM
Rheni, Ducem Bauariæ, Sacrique Imperij Principem Electorem, &c.

ANTIQVISSIMOS Sapientes, quos Græco ſermone Philoſophos appellamus, ſi quæ vel naturæ, vel artis reperiſſent arcana, ne in prauorum hominum notitiam deuenirent, variis occultaſſe modis atque figuris, eruditiſſimorum opinio eſt. Moyſen quoq; Iſraeliticæ gentis famoſißimum Ducem in deſcriptione creationis Cæli & Terræ ineffabilia myſteriorum arcana verbis operuiſſe ſimplicibus, doctiores quique Iudæorum confirmant. Diuus etiam & inter noſtros eruditißimus Hieronymus tot pene in Apocalypſi Ioannis myſteria latere affirmat, quot verba. Græcorum Sapientes non paruæ apud ſuos æſtimationis prætereo: noſtroſque & Philoſophos & Poëtas doctißimos intermitto, qui fabulis cõſcribendis operam nauantes, aliud imperitis, atque aliud eruditis hominib. vnius narrationis ſerie ſagaci adinuentione tradiderunt. Hos ego Sapientiæ ſtudioſißimos amatores etſi propter ingenij tarditatem perfecte imitari nequeo: admirari tamen, & qua poſſum ſedulitate legere nõ omitto. Quia cum illos magna præ cæteris hominibus proprio ſtudio excogitaſſe conſidero, meipſum quadam violentia confricans, vt incaleſcam, ad aliqualem vel cum nouißimis imitationem præcedentium impello. Nec me penitus, vt reor, fefellit opinio; quippe qui & multa, quæ prius neſciueram, per continuum legendi ſtudium didici: & cogitationibus meis ad inueſtigandum ſecretiora & prorſus arcana cæteris aditum reſeraui. Nam etſi non ſum tantæ vel eruditionis vel induſtriæ, vt me illum antiquorum ſapientum myſteria occultãdi modũ apprehẽdiſſe ex omni parte auſim profiteri: modos tamẽ quoſdam & multos & varios, non penitus (vt mihi videtur) contemnẽdos reperi, quibus mentis meæ ſecretißimam intentionem alteri hanc artem ſcienti, quam latiſſime voluero, ſecure & abſq; illuſione, ſuſpicione, vel deprehenſione cuiuſcunq; per apertos vel nuntios vel literas poſſum intimare. Et huius ſecretißimæ artis adinuentionẽ nouã ad inſtantiã Sereniſſimi Principis, Dom. Philippi, Comitis Palatini Rheni, Ducisq; Bauariæ, ac Sacri Romani Imperij Principis Electoris ſemper inuictiſſimi, Philoſophorũ omniũ ſapiẽtiſſimi Mecœnatis, quo nullus mihi dignior viſus eſt, cui hoc magnũ ſecretũ reueletur, literis cõmendaui, & non ſine maximis laboribus in ſubiectum volumen cõportaui. Ne aũt hoc magnũ ſecretũ in aures vulgarium imperitorũ aut prauorum hominũ perueniat; officij mei rationem exiſtimaui non vltimã, ita illud, quoniã myſteria docet intelligere neſciẽtẽ, myſterijs obuoluere, vt nemo futurus ſit ex imperitorũ numero, nemo niſi ſtudioſiſſimus, ꝗ huius ſcientiæ arcanũ ſua poßit virtute perfecte & ad intentionẽ noſtram penetrare ad plenum, niſi per receptionem à do

cente,

cente, quã Hebræi Cabalam, myſterijs præpoſitã occultiſsimis, appellãt. Nec minus Reipub. noceret huius ſecretiſsimæ artis in improbos & reprobos diuulgata notitia, quã prodeſſet in bonos. Quoniam quidẽ ſicut boni & virtutum ſtudioſi homines omnib. adinuentis vtũtur ad bonũ & communẽ vtilitatẽ: ita mali & reprobi non modo ex malis, verũ & ex bonis atq; ſanctiſsimis inſtitutis occaſiones ſibi venantur,. quib. deteriores fiant. Simile huic noſtro ſecretiſsimo & alioquin vtili Reipubl. atque honeſtiſsimo adinuento cõtingere poteſt; vt ſicut bonis & ſanctiſsimis hominib. inſtrumentum ſe præbet ad optima, ita peruerſis & impijs miniſterium exhibeat ad ſcelerata. Nã ſicut bonus & honeſtatis amator, voluntatis ſuæ ſecretũ, pro bono priuato vel comuni, alteri hanc artem ſcienti, quando & quotiens voluerit, ſecure, ſecrete, & abſq; aliqua ſuſpicione cuiuſcunque mortalis, perfecte, copioſe & integerrime per patentes omnibus, apertas vel clauſas literas (ita vt nemo, quantũlibet eruditus, aut curioſus, quicquã valeat ſuſpicari de ſecreto mittentis; nec, etiam ſi ſuſpicatur, deprehendere) omni tẽpore notificare poteſt, & ad quamlibet diſtantiam locorum intimare & exprimere: ita & peruerſus quiſq; lubricus, aut malitioſus, etiam Latini ſermonis penitus antea ignarus, mox vt hanc artem conſequutus fuerit (quam me docente in biduo ad longiſsimum conſequi poterit) iam deinceps Latino ſermone, compoſitione congrua literas ſcribet qualibet narratione apertas, pulchras & ſatis ornatas, ad me vel ad alium in hac arte peritum, quibus voluntatis ſuæ arcanum mihi ſoli peruium tantis myſterijs virtute Cabaliſtica obuoluet, vt à nemine penitus, quantumcunque ſtudioſo vel erudito, ſine huius artis, de quibus ſum dicturus, ſpiritibus valeat penetrari. Scriberet iam deinceps doctus & & indoctus, vir & mulier, puer & ſenex, bonus & malus, pudicus & laſciuus, Latino vel quocunque ſermone ſibi noto, per omnia climata

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mundi literas Latinas, Græcas aut barbaras omni ſuſpicione carētes, quib. aliud neſcientibus artē exhiberet in patulo, atq; aliud ſcientib. in occulto. Nec tuta inter cōiugatos fides contracta ſacramento, hac ſcientia publicata in reprobos, iā deinceps maneret: dū vxor, licet Latini ſermonis hactenus inſcia, ꝑ verba pudica, honeſta atq; ſanctiſſima cuiuſlibet linguæ vel idiomatis iam ſatis docta, malā & impudicam amatoris adulteri ſeu fornicatoris mentem & intentionem, licet viro perferēte literas ac collaudante, vt optimas, latiſsime intelligere, ſuumq; deſiderium eodem modo, quam late & copioſe voluerit, illi ſecuriſsime eiſdem vel alijs literis pulchra & ſatis admodū ornata ſerie poſſet remandare. Enimuero licet hæc ſcientia in ſe ſit optima, & Reipubl. ſatis vtilis; tamen ſi ad prauorum notitiam perueniret, (quod Deus prohibeat) totus Reipub. ordo per ſucceſſum temporis non modice poſſet turbari: fidesq; periclitari publica, literæ omnes, inſtrumenta, conſcriptiones, ipſi denique hominum ſermones in grauiſſimam ſuſpicionem verti: nemo iā literis, quantumlibet ſanctis & honeſtis, abſque pauore crederet, ſed fidem epiſtolis rarus adhiberet. Quoniam quantumcunque honeſta & pudica verba fuerint: ſēper dolus, fraus, deceptio, ſubeſſe putaretur; fierētq; homines ad omnia pauidi, & non minus in amicos, q̃ in aduerſarios vt plurimū ſuſpicioſi. Nec fieri quiſquam, etiamſi mille vixerint annis, tā doctus & expertus in hac ſcientia cum ſuo doctore poterit, vt non relinquātur infiniti modi, ſecrete, occultiſsime & ſecuriſsime in hac ipſa arte ſcribendi, & pro volūtate cuiuſlibet alicuius experti operādi ad omnia ſufficientes, quos ipſe cū ſuo præceptore nondum apprehendit. Nā quemadmodū aerij ſpiritus boni & mali à ſummo Deo creati in miniſterium & profectū noſtrum (per quorū intelligentiam omnia iſtius artis ſecreta reuelantur) ſunt nobis ſine numero infiniti & penitus incōprehenſibiles: ita nec huius artis noſtræ, q̃ Steganographiā (ſe-

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creta & arcana & myſteria, nulli mortaliũ, quantumcunq; ſtudioſo vel erudito, patula continentẽ perfecte) appellamus, omnes modi, viæ, differẽtiæ, qualitates & operationes in æternum poterunt ad plenum fieri penetrabiles. Eſt.n hæc ſcientia chaos infinitæ altitudinis, ꝗ nemo perfecte cõprehendere poteſt: quia quantumlibet in hac arte doctus & expertus fueris, ſemper tamen minus apprehendiſti, quã illud eſt, quod neſcis. Habet .n. hæc profunda ſecretiſſimaque ars eam proprietatẽ, vt diſcipulum magiſtro facile reddat incõparabiliter, vt ita dixerim, doctiorẽ: modo ſit à natura ad procedendũ diſpoſitus, & in his, quæ in traditione Cabaliſtica percepit ſtudioſus. Et ne quis huius oꝑis lector futurus, cũ in ꝓceſſu ſæpe offenderit nomina, officia, ordines, differẽtias, ꝓprietates, orationes, & quaſlibet alias operationes ſpirituũ, per quorum intelligentias hæc ſecreta huius ſcientiæ omnia clauduntur & aperiuntur; me Necromanticũ & Magum, vel cũ dæmonib. pactũ contraxiſſe, vel qualibet alia ſuperſtitione vſum, vel vtentẽ credat vel exiſtimet: neceſſarium duxi & oportunum, famam & nomen meum à tanta labe, iniuria, culpa & macula ſolenni proteſtatione in hoc prologo cum veritate vendicando præſeruare.

Proteſtatio ſeu iuſiurãdũ Authoris de artis huius ingenuitate, &c.

Dico ergo & coram Omnipotenti Deo, quem nihil penitus latere poteſt, & coram Ieſu Chriſto, vnigenito filio eius, qui iudicaturus eſt viuos & mortuos, in veritate dico, iuro & proteſtor: Omnia & ſingula, quæ in hoc opere dixi, vel dicturus ſum, omneſque huius ſcientiæ vel artis proprietates, modi, figuræ, operationes, traditiones, receptiones, formationes, adinuentiones, inſtitutiones, mutationes, alterationes, & vniuerſa quæ ad eius ſpeculationem, inuentionem, conſecutionem, operationem & practicam, vel in parte vel in toto pertinent, & omnia quæ in hoc noſtro volumine continentur, veris catholicis & naturalibus principiis innituntur, fiuntque omnia & ſingula cũ Deo, cũ bona cõſciẽtia ſine iniuria Chriſtianę fidei, cũ integritate Eccleſiaſticę traditionis, ſine ſuꝑſtitione quacũq;, ſine idololatria, ſine omni pacto malignorũ ſpirituũ explicito vel implicito; ſine ſuffumigatione, adoratione, veneratione, cultu, ſacrificio, oblatione dęmonum, & ſine omni culpa vel peccato tã veniali q̃ mortali: fiũtq; omnia & ſingula cũ veritate, rectitudine, ſynceriate & puritate. Vt hui⁹ adinuẽtionis ſciẽtia, & practica ad bonũ

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vſum, nō dedeceat virum ſapientē, Chriſtianum bonū atq; fidelem. Nam & ego Chriſtianus ſum, & monaſticæ conuerſationi voluntarie addictus: cupioq; non aliter viuere & conuerſari quam verum deceat Chriſtianū & monachum ſub regula Diui patris Benedicti profeſſum: ipſamq; fidem Catholicam ſecundum traditionem S. Romanæ Eccleſiæ ſuſcepi à cunabulis, baptizatus in nomine Patris, & Filij, & Spiritus ſancti, quam cum ipſa & vniuerſali Chriſtianorū Eccleſia teneo, credo, & quā diu vixero, cū Dei auxilio ſemper inuiolatā firmiter ſeruans, corde, ore & opere tenebo, nec vnquā ab ipſa deuiare quacunq; occaſione intendo. Procul ergo ſit à me, aut diſcere aut docere aliquid, quod ſit Chriſtianæ fidei & puritati contrarium, ſanctis moribus noxium aut regulari propoſito quomodolibet aduerſum. Deum timeo, & in eius cultum iuraui, à quo nec viuus, nec (vt confido) mortuus ſeparabor. *Hanc proteſtationē meam non ſine cauſa toti huic operi noſtro præpoſui, propterea quod nouerim plures eſſe futuros: qui cum ea, quæ ſcripſimus, intelligere nequeant, ad iniurias cōuerſi, bona & ſancta ſtudia noſtra malis artibus aut ſuperſtitioſis adinuentionibus ſint conceſſuri. His, cum futuri ſint, & omnibus quicunque hæc noſtra ſynthemata ſunt lecturi, attente ſupplicamus, vt ſi hanc ſecretam traditionem noſtram intellexerint, perpetuo ſeruent occultam, nec myſteria tam miranda transfundant in publicum. Si vero non intellexerint (quod multis ſcimus futurum) diſcant prius, quam reprehendant. Enimuero temerarium ſe iudicem oſtendit, qui priuſquam cauſæ veritatem agnouerit, profert de ea ſententiam. Diſcite prius hanc artem, & poſtea iudicate: quam ſi nequiueritis intelligere, non ipſam (quia bona eſt) ſed obtuſa ingenia veſtra reprobate. Scio enim & certus ſum, neminem ſanæ mentis hoc opus noſtrum poſſe reprehendere: niſi ipſū contingat penitus ignorare. Eos autem, quibus familiarius eſt ſapientiam ſpernere, quam didiciſſe, nec opto nec vellem hæc myſtica noſtra penetrare.*

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CAP. I.

CVIVS CLAVIS ET OPERATIO TENEtur à ſpiritu principali Pamerſyel, anoyr madriel per miniſterium ebra ſothean abrulges itrasbiel. Et nadres ormenu itules rablion hamorphiel. Ad hos fit commiſſio omnium cum exorciſmo.

HVIVS primi capituli eſt multum difficilis & periculis plena operatio, propter ſuperbiam & rebellionem ſpirituum eius, qui non obediunt alicui, niſi fuerit in hac arte expertiſſimus. Nouitijs enim & minus in arte probatis non ſolum non obediunt, ſed etiam ſi nimis vrgeãtur, eos frequenter lædunt, & varijs illuſionibus offendunt. Malicioſi & infideles ſunt ſuper omnes alios aereos ſpiritus, & nulli penitus niſi maximis ſacramentis cõpulſi obediunt, & ſecretum quod eis cõmittitur ſæpè infideliter alijs oſtendunt. Nam mox vt emiſſi fuerint cum literis auolãt, & ad eum cui mittuntur, ſine ordine irrumpentes, ſicut populus ſine duce fugiens de prælio, furioſi properant & aerem ſuo clamore replẽtes ſæpè omnibus in Circuitu mittentis arcana manifeſtãt. Conſulimus ergò, vt nemo in hac arte operaturus illos cõpellat, nec eorum miniſteria anxiè requirat. Quia proterui & infideles ſunt: cum plures ex his quos conſequenter dicemus inuenire poſſit ſatis beneuolos, qui vltrò ſeſe offerant ad obediẽtiam paratos. Si quis autem proteruiam eorum experiri omnino voluerit & probare ea quæ diximus eſſe vera, hunc modum obſeruandum nouerit. Præparet chartam in quam ſcripturus eſt cum Inuocatione diuini nominis, in nomine Patris & Filij & Spiritus S. Deinde verò ſcribat in ea quamcunque narrationem voluerit ſimplicem &

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apertã, quam omnes legentes intelligant, latino, patrio vel quolibet alio ſermone. Cum autem ſederit ad ſcribendum verſus Orientem, ita ſpiritus compellat. Pamerſiel oshurmy delmuſon Thafloyn peano charuſtea melany, lyaminto colchan, paroys, madyn, moerlay, bulre + atloor don melcoue peloin, ibutſyl meon mysbreath alini driaco perſon. Criſolnay, lemon aſosle mydar, icoriel pean thalmon, aſophiel il notreon banyel ocrimos eſteuor naelma beſrona thulaomor fronian beldodrayn bon otalmeſgo mero fas elnathyn boſramoth. Hęc cum dixerit, videritque ſibi ſpiritus ad obſequendum præſentes, continuet opus inceptum. Quod ſi nondum appparuerint, totiens repetat iam dicta, donec cõpareant: aut penitus intermittat, ne nimium compulſi lædant operantem. Cum autem literas compleueris, intentas mitte eas cum nuncio ad amicum in arte probatum, quas cum receperit, dicat iſtam coniurationem. Lamarton anoyr bulon madriel traſchon ebraſothea panthenon nabrulges Camery itrasbier rubanthy nadres Calmoſy ormenulan, ytules demy rabion hamorphyn. His dictis mox intelliget mentem tuam perfecte, ſpiritibus iam vltro ſe cum impetu offerentibus & clamantibus, ita vt plerunque & alij præſentes ſecretum mittentis percipere valeant. Sed obſerua, vt in omnibus literis quas mittis hac arte conſcriptas proprium ſignum infigas, vt is cui ſcribis ſciat, per quos ſpiritus ſis operatus. Quoniam ſi ipſe operaretur per alios ad intelligendum, & tu per alios ad mittendum nunquam in æternum obedient ei, ſed pro indebita operatione & illum læderent, & ſecretum tuum minime reuelarent. Omnes enim ſpiritus quibus in hac arte vtimur, ordines & officia ſibi commiſſa tantum cuſtodiunt, & de aliis nullatenus intermittunt. Conſidera diligenter omnia quæ in iſto capitulo diximus, & facilius poteris intelligere quæ in ſequentibus dicturi ſumus. Et vt ea quæ diximus comprobemus exemplo, ponamus intentionem noſtram in ſermone vulgari, quam conſequenter notificabimus amico modo prædicto.

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SIT ISTA INTENTIO MENTIS SECRETA *alicuius principis, quam optat ſcire ſuum vaſallum abſentem.* Roth.

Lieber getrewer / wir ſeyn in willens/ durch redliche vrſach die von Straßburg zubekriegen vnd mit gantzer macht zuvberfallē auff nechſt Mitwochen nach Viti vnd Modeſti. Jſt darumb vnſer ernſtliches begeren an dich/ als du vns mit Aydt vnd Gelübde verwandt biſt vnd zu getrewen dienſten verbundē: Du wölleſt vff denſelbigen Tag wol gerüſt / nach deinem vermögen / vmb vier nach Mittentage bey Stauffenburg in dem Walde erſcheinen [Hic ita erant literę poſitæ] weitern beſcheidt daſelbſt finden würdeſt/ nach zukommen vnd nit außbleibē/ Wöllen wir in gnaden gegen dich erkennen vnd behalt dieſen vnſern Anſchlag bey dir in hoher geheym/ ꝛc.

AD NOTIFICANDVM HOC SECRETVM *Vaſallo cum latiori intentione mittentis ſcribatur ſic vel alio modo:* Roth.

Omnipotēs ſempiterne Deus qui omnia creaſti ex nihilo, miſerere noſtri per vnigeniti filij tui in cruce morientis amariſſimā paſſionē, qui cōceptus de ſpiritu ſācto ſine cōmixtione virili natus eſt ex puriſſima ſēper Virgine Maria tradenſque ſe pro nobis voluntarie in mortem ſuo ſanctiſſimo cruore animas noſtras moriens de morte liberauit. Exaudi nos miſeros ò clementiſſime pater, & per eiuſdem filij tui dulciſſimi Domini noſtri Ieſu Chriſti ſacratiſſimi ſanguinis effuſionem indulge nobis peccata noſtra & infunde cordibus noſtris gratiam tuam, vt te in omnibus & ſuper omnia ſyncero feruore diligentes mandatis tuis ſemper cum deuotione obediamus, & mutuo amore iugiter proficientes nihil dinceps amemus terrenum, nihil quæramus caducū. Tu enim es Dominus Deus noſter, qui nos ad imaginē & ſimilitudinem tuam ab initio creaſti cum non eſſemus: & per dilectum filium tuum redemeſti, cū perijſſemus: quem mortuum pro peccatis noſtris & ſepul-

ſepultum tertia die à mortuis reſuſcitaſti, eumq; gaudentibus ſuis diſcipulis, viuũ per dies quadraginta in multa conſolatione oſtendiſti. Ipſum verũ Deum & hominem, pura & firmiſſima confeſſione tecum in tua incircumſcriptibili maieſtate ſine fine regnantem in fine mundi denuo credimus eſſe venturum ad iudicandum viuos & mortuos, & redditurum vnicuiq; noſtrum ſecundum opera ſua. Per ipſum te rogamus, ò Clementiſſime pater, exaudi nos & miſerere nobis nunc & in illa terribili hora, in qua per ipſum filium tuum iudicandi ſumus. Reſpice in nos miſericordiſſime Deus: ſumus enim fragiles, & miſerandi peccatores, bonis operibus nudi qui ſanctiſſimã Maieſtatem tuam peccando in multis offendimus. Sed miſericordia tua cõuerſi ad pœnitentiam pro peccatis noſtris lachrymantes gemimus: per Ieſum Chriſtum filium tuum humiliter deprecantes, vt auertas indignationem tuam à nobis, indulgeasque nobis clementer tranſacta crimina, perducens nos præſenti terminato exilio ad amœnitatem patriæ Cœleſtis. Ioan. Trithemius ſcripſit.

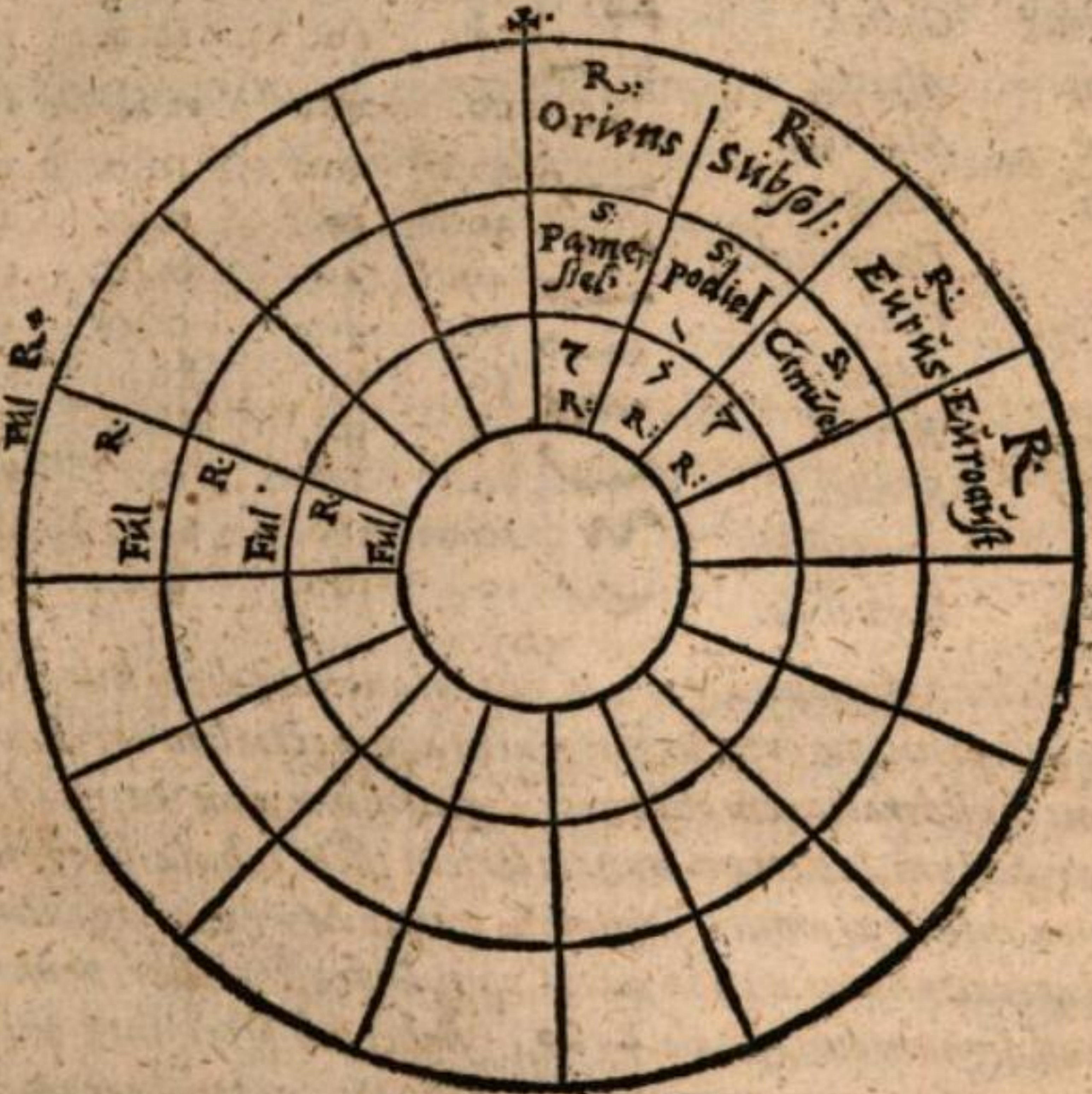
Huiuſmodi narrationem ſimplicem & apertam vel aliam quamcunq; volueris quam omnes legant & intelligant & quæ nihil contineat ſecreti, quamque non verearis in omnium deuenire conſpectum, ſcribas in charta præmiſſa, quam diximus coniuratione Spirituũ facie verſa ad orientẽ, qua ſcripta intentionem tuam ſecretam quam volueris ſcire abſentem corã ſpiritibus exprime, conteſtans eos vt agant fideliter, ſtatimque auolabunt. Cũ literas tuas acceperit is cui mittuntur, ſigno orientis cognito facie conuerſus ad Orientem dicat coniurationem quam præmiſimus: Lamarton, anoyr:
& ſtatim intelliget tuam intentionem ſecretam quam
Spiritibus commiſiſti
pro certo.

Roth.

AD SCIENDVM SPIRITVVM LOCA, nomina & ſigna, nota ſubiecta.

SED cum ſit neceſſarium omni operanti in hac ſcientia ſcire loca & nomina principalium Spirituum & ſigna, ne morantem in meridie per ignorantiam vocet ab Aquilone, quod non ſolum impediret intentũ, ſed etiam lædere poſſet operantem ponam tibi conſequenter in circulo plagas in quibus principales Spiritus morantur, cum nominibus eorum & ſignis.

Rub.

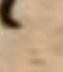
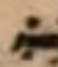
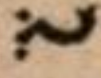
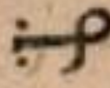
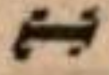
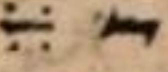
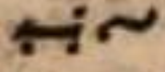
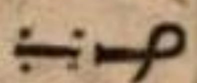
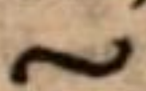
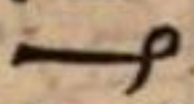
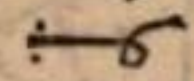
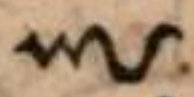
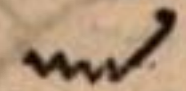
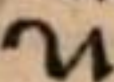
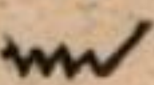


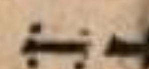
In hac figura ſculptoris incuria legitur *Podiel* pro *Padiel* & *Cimuel* pro *Camuel*.

Ecce iam habes plagas orbis vniuerſas, quas noſſe in operatione huius artis in præſenti libro inprimis & ante omnia eſt neceſſarium, & ſine quorũ notitia nullus in arte ſequetur effectus.

Rurſus oportet te ſcire ſingulorum principalium Spirituum primos ſubſtitutos, quot ſint in numero quibus ſecreta myſteria committuntur : Vt ſçias eorum ordines, quomodo ſint vocandi, & quomodo rurſus emittendi ad officia ſua, & quot ipſi habeant illuminatores in die, & quot luci-

lucifugos in nocte, quoſque amicos & quantos ſoleant formidare inimicos, & de his omnibus docebo te in præſenti tabula, quæ dicitur tabula directionis.

Schw.	Roth.	S.	R.	S.	R.	S.
Oriens.	Pamerſiel.		1000.	10000.	100.	0.0.
Subſolanus.	Padiel.	;	10000.	200000.	10.	0.0.
Eurus.	Camuel.		10.	10.	10.	10.0.
Euroauſter.	Aſeliel.		10.	20.	10.	0.10.
Auſter.	Barmiel		10.	20.	10.	20.0.
Auſtafricus	Gediel.		20.	20.	10.0.	10.0.
Africus.	Aſyriel.		20.	20.	120.	10.
Fauonius.	Maſeriel.		30.	30.	10.0.	0.10.
Occidens.	Malgaras		30.	30.	0.30.	210.
Chorus.	Dorothiel.		40.	40.	0.40.	30.0.
Subcircius.	Vſiel.		40.	40.	0.30.	0.0.
Circius.	Cabariel.		50.	50.	80.0.	80.0
Septentrio.	Rayſiel		50.	50.	80.0.	0.80.
Aquilo.	Symiel.		10.	1000.	10.	100.
Boreas.	Armadiel.		1000.	180.	8.0.	00.
Vulturnus.	Baruchas.		10.	180.	810.	00.

Orientem hic velim intelligas non vbi Sol quolibet die oritur, ſed eum locum in quo à principio creatus fuit, quem æquinoctialem appellamus. Niſi enim hanc conſiderationem obſerues diligentiſſime, non poteris in hac arte habere profectum. Sed etiam nunc te ſeriem iſtius tabulæ docebo ita, vt ex Vno ſpiritu intelligas omnes. Capiamus itaque Malgaras pro exemplo, per quem fit operatio huius artis in nono Capitulo præſentis libri primi. Occidentalis eſt, ſignum eius eſt tale , habet ſub ſe triginta qui præſunt diei, & habent Imperium magnum fugandi Spiritus tenebrarum. His ſubiecti ſunt alij 30. qui præſunt nocti & verſantur in tenebris ſemper, nec veniunt ad lucem, niſi per imperium ſuorum principum, quibus omni tẽpore ſunt ſubiecti. Et iſti rurſus ſub ſe habent tanquam cuſtodes & miniſtros pleno iure ſubiectos aliquãdo 30. aliquando 20. aliquando 10. & aliquando omnes, cum omnibus ſimul egrediuntur ad imperium ſuorum principum, tali ſcilicet ordine. Vt quot eorum numero per operantem Virtutum magnarũ imperio vocati fuerint ex ſecundo vel tertio ordine, tot etiam ſeruitores

tores

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tores & cuſtodes cum ipſis veniant ad principalem, qui eſt Malgaras. Iterũ ſub iſtis ſunt alij tanquã nuntij & ianitores: ſine certo numero, qui ſæpe cum ipſis mixti conueniunt. Horum ſpirituum omnium nomina non tenemus. Sed quæ ſcire neceſſarium eſt operantem, in quolibet capitulo exprimemus. Et nota, quod omnes iſti ſpiritus ſunt cum ſuo imperatore principali quilibet in plaga orbis deputata ſibi, vt patet in tabula.

CAP. II.

CVIVS PRINCEPS VOCATVR PADIEL Subſolanus, habens ſub ſe miniſtros diurnos 10000. *nocturnos* 200000. *& alios multos ſubſeruitores, quorum incertus eſt numerus.*

Noth.

CVM, ſicut in præcedenti Capitulo diximus, Pamerſiel cum Spiritibus ſuis dictis, implacabilis & infidelis ſit, nec obediat paſſim omnibus in hac arte operari cupientibus, ſed vix in ea expertiſſimis: volumꝰ in hoc præſenti Capitulo artem facere tutiorem, & modum operandi in ea demonſtrare per Spiritus meliores qui ſint beneuoli, prompti & hilares ad obediendum vocanti, qui debito modo & tempore vocati veniant ſine mora: & quod eis fuerit commiſſum fideliter perferant ſine omni fallacia. Primus autem principalis huius operationis imperator & præſidens dicitur Padiel nomine Subſolanus, manſione orbiculari; quæ eſt prima manſio poſt orientem. Is habet ſub ſe decem millia qui præſunt diei & omnibus operationibus huius artis diurnis, qui præcipiunt & educunt Spiritus nocturnos in tenebris latitantes, qui ſunt numero ducenta millia, omnes fugiunt lucem & diem, præter vnum qui eſt nuntius ad Spiritus præſidentes: omnes boni & beneuoli ſunt, nec lædunt operantem niſi ſit malitioſus, vel minus in arte peritus. Non opus eſt omnes ſimul aduocare, ſed pauci ſufficiunt & aliquando vnus ſatisfacere poteſt operanti, ſiue operatio nocturna ſit, ſiue diurna. Nam cum

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ſint beneuoli, quieti & tranquilli: frequentius ſoliuagi ſunt, quã in multitudine tumultuoſi. Cum ergo volueris operari per eos, & mentis tuæ ſecretũ alicui, quantumcunque abſenti, per ipſos intimare: ſic facito. Scribe in chartam præparatam antea debito modo, ſicut ſcis, quamcunque narrationem volueris & in quacunque lingua; quia indifferens eſt: cum ille non ex charta, ſed ex Spiritibus mentem tuam percepturus ſit quam ſcribens, vertes te ad ſubſolanum, qua perfecta dicas iſtam coniurationẽ. Padiel aporſy meſarpon omeuas peludyn malpreaxo. Conduſen, vlearo therſephi bayl merphon, paroys gebuly mailthomyon ilthear tamarſon acrimy lon peatha Caſmy Chertiel, medony reabdo, laſonti iaciel mal arti bulomeon abry pathulmon theoma pathormyn. Cum hæc verba cõpleueris, videbis duos vel ad minus vnũ è Spiritibus placidiſſime præſentem & paratũ obedire voluntati. Et huic committes ſecretum tuum, & fideliter perficiet illud quò iuſſiſti. Cum autem literæ venerint ad eum cui mittuntur per nuncium, ſi ſolus eſt, bene, ſi cum aliis, ſecedat ad partem ſi poteſt, aut ſi non poteſt, verſus ad ſubſolanum, dicat ſub ſilentio iſtam coniurationem. Padiel ariel vanerhon chio tharſõ phymarto merphon ampriſco ledabarym, elſophroy meſarpon ameorſy, paneryn atlé pachumgel thearan vtrul vt ſolubito beslonty las gomadyn triámy meſarnothy. His verbis rite dictis ſtatim Spiritus miſſus apparebit reuelans ei perfecte nullo alio percipiente quicquid illi commiſiſti reuelandum ſine dolo & ſine omni periculo. Nemo autem malicioſus & nequitioſus facile in hac arte poterit operari, ſed quando quis melior & purior fuerit tanto ei Spiritus libentius & hilaritate maiori obediunt. Et quãdo hanc ſcientiam vnusquiſq; magis occultauerit, tãto facilius operabitur. Et nota, quod iſte Padiel cum Spiritibus ſuis eſt deputatus ad nunciandum ſecretas auiſationes pro correctione malefactorum, incarceratione, punitione, ſicut ſubiecto demonſtrauimus exemplo.

INTENTIONIS SECRETVM, QVOD non literis, ſed Spiritibus ſecundæ manſionis committatur.

Roth.

DELATVS eſt quiſpiam apud principem, cui aliquod crimen imponitur læſæ maieſtatis vel quodlibet aliud: vult eũ puniri per ſuũ officialem à quo longe diſiungitur: ſed ei ſcribere id ipſum nõ vult, ne manifeſtatis literis qualibet occaſione reus fiat auiſatus, & fugiat, vel coadiunctis ſibi viribus amicorum reſiſtat, vel quippiam contra principem aut patriæ leges moliatur ſiniſtrum. Scribit hanc vel aliam quamcunq; narrationem ad ſuum præfectum quam non vereatur ab omnibus legi: ſecretum vero cõmittit Spiritui, eo modo quo prædiximus, qui fideliter narrabit ſecretum eius illi, ad quem mittitur prius in hac arte inſtitutum.

Sinceram charitatem. Mitto tibi orationem pro deuotione pœnitentiũ, ſatis pulchre compoſitam, breuemque, quam integra mentis meæ beneuolentia in te ſola poſſidere non voluit, & eſt talis vt ſequitur. Libera nos Ieſu Chriſte æterne ſaluator bonorum omnium & indulge reorũ delicta, gemituſq; noſtros exaudi, mitigans tempeſtates vitiorum, renouanſque conſcientiæ vetuſtatem, ad æternam nos reducito paradiſum. Bone Ieſu remitte nobis exorantibus peccata noſtra: quoniam grauiter offendimus & ſæpe relapſi ſumus. Dulciſſime Saluator infirmitates noſtras ſana, quæſumus. Benignus eſto rogantibus te Ieſu pijſſime & nos famulos tuos ſupplicantes exaudi. Homines ſumus aſſiduis miſeriis inuoluti, maximiſque tempeſtatibus immerſi. Erue nos, tribulatorum conſolator victorioſiſſime, quoniã vita noſtra aſſidua infœlicitate ſepulta corrumpitur. Miſerere tantum Ieſu clementiſsime ſaluator, reſpice humilitatẽ te amantium & non permittas demergi nos exules in luto & turpitudine vitiorum, in amore ſæculi. Hucuſq; torpentes iacuimus, vicijſq; innodati noſtram paruipendimus ſalutem, futurique examinis minime recordati ſumus. Benigniſſime Creator eſto propitius famulis tuis, & ſalua lachrymantes quos decepit miſerrima vanitas mundi, viam (proh dolor) Veritatis negleximus omnes, ſed libera nos luto infixos exuleſque: quoniam Saluator noſter tu es Ieſu, qui neminem deſpicis gaudium indeficiens & ſempiterna fœlicitas ſanctorum es ſpes noſtra, Chriſtianorum gloria, Angelorum lumen, remunerator inuictorũ Martyrum, corona virginum, honeſtas viduarum. Bone Ieſu exaudi nos humiles, cla-

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mantes ad te, libera nos de præſenti exilio concedens nobis gratiam, vt ſine fine viuamus, viuifica quæſumus non miſeros ſeruos tuos exules, quos redemiſti, vt Zelum Iuſtitiæ verum conſequamur. Conſerua nos omnipotens Deus, maieſtas infinita, miſericordia incircumſcripta, æterna ſalus nobilium animorum. Amen. Finis orationis Ioan. Trithemij Abbatis.

ALIA ORATIO, CVIVS CONIVRATIO Padiel melion, parme, camiel buſayr, ilnoma, venoga, pamelochyn.

HANC quoque non indeuotam orationem accipito. Humanæ ſalutis amator, vniuerſorum Creator maximus, nobis indixit obedientiā mandatorum cui omnes tenemur obedire ex amore, præmium vero obedientibus promiſit ſempiternæ fælicitatis tabernaculū poſſidere. Chriſti obedientiā inſpiciamus, quā imitari curemus, vt ad æternā fælicitatem nobis promiſſā ingredi mereamur, angelorumq; cōſociari manſionibus ſempiternis. Agamus pænitētiā dum poſſumus, tēpus precioſum expendētes fructuoſe Caueamus ne imparatos mors rapiat, quæ concedere moram alicui recuſat. Ideoque fratres agere pænitentiam non tradetis. Velociter enim ad vos mors veniet: quam nemo veſtrū diu euadere poteſt. Dies ergo veſtros tranſeuntes conſpicite pænitentiam inchoantes, quando tempus habetis. Appropinquat hora decedendi hinc. O mors rerum terribilium terribiliſſima, quam velociter nos miſeros conſumis incolatumque noſtrum breuiſſimum multis iniuriis plenū miſeris facis eſſe crudelem? Euigilemus miſeri Chriſto Ieſu Saluatore noſtro pijſſimo nos exhortante & conteſtante, vt turpes negligentias arguamus, & bonis operibus iuſtititiæ vias ſolicite cuſtodiamus. Alme redemptor generis humani exaudi nos, veniamque nobis tribue peccatorum. O pater miſericordiæ ſis nobis propitius in omnibus aduerſitatibus noſtris. Sana domine infirmas animas noſtras, quoniam tui ſumus, præſta nobis afflictis vermiculis requiem ſempiternæ amœnitatis, quatenus te ſemper aſpiciendo laudemus. Amen. Ioan. Trith. Spanheimenſis ædidi,

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CAP. III.

CVIVS PRINCEPS CAMVEL, HABENS *ſub ſe ſpiritus præſidentes diurnis operationibus 10. & nocturnis ſimiliter 10. cum ſubſeruitoribus totidem, quorum officium eſt mittentis nunciare aduentum, Vias & Iter.*

Roth,

TERTIÆ manſionis ad Eurum primus & ſupremus omnium Spiritus vocatur Camuel, valde beneuolus & promptus ad mittendum ſuos ſubſtitutos ad eum qui in hac ſcientia ſecundũ formam debitam operatur. Paucos quidem habet miniſtros, ſed omnes bonos, voluntarios & fideles, videlicet decem, qui præ ſunt, diei & totidem qui præſunt nocti, qui ſemper bini mittuntur ad operantem ex vtroq; ordine, cum hi qui præſunt diei, non fugiunt tenebras, nec illi qui pręſunt nocti, lucem. Semper vbi neceſſitas expoſtulat in omni commiſſione operantis alter iuuatur ab altero: & quando apparent viſibiles, tunc vnus cernitur in habitu pulchro mixti coloris, & alius in forma lucidi ſplendoris aſtare conſueuit. Sæpe tamen apparent ſolo effectu ſenſibili quidem, ſed non videntur, niſi cum ita placuerit operanti. Iſte vero Camuel cum miniſtris & ſubſeruitoribus ſuis autoritatem habet atq; virtutẽ nunciandi abſenti amico ſtatum, voluntatem, conditionem, viam, itinera, aduentum, & receſſum mittentis, quando voluerit ipſe qui operatur in hac arte. Cum ergo volueris, operarisq; pro tua voluntate, per angelos huius manſionis: oportet te ſcire inprimis, qui ſint decem angeli Camuelis qui præſunt diei & quot quilibet eorum habeat ſubſtitutos, & ita ſimiliter de nocturnis: quod vt ſcias perfecte: pręſentem tabulam conſiderabis.

Schw.	Roth.	S.	R.	R.	R.	R.	R.	R.	R.
Orpeniel	*10.*	*Citgara*	*100.*	*Daniel*	*10.*	*Dobiel*	*100.*	*Azimo*	*10.*
Camyel	*100.*	*Pariel*	*10.*	*Omyel*	*10.*	**Nodar*	*10.*	*Tediel*	*0.*
Budiel	*10.*	*Cariel*	*10.*	*Aſiniel*	*100.*	*Phaniel*	*10.*	*Moriel*	*0.*
Elcar	*10.*	*Neriel*	*10.*	*Calym*	*100.*	*Meras*	*100.*	*Tugaros*	*0.*

*Magis videbatur legendum Noctar.

Hic habes in tabula 10. angelos Camuelis qui præſunt diei cũ ſubſtitutis ſuis in numero, & totidem qui præſunt nocti, cum

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ſuis quoque ſubſeruientibus. Vltimi autem ſicut cernis nullum habent ſubſtitutum, quoniam o. ſicut noſti, nihil omnino ſignificat in numero. Cũ ergo volueris per iſtos angelos operari, præpara chartam tuam, ſicut moris eſt; & verſus ad Eurum ſcribe quamcunque narrationem, & in quacunque lingua volueris, quæ non ſit neceſſe occultari : qua perfecta, legas ſequentem coniurationem tacite. Camuel aperoys, melym meuomanial, caſmoyn cralty buſaco aeli lumar photirion theor beſamys, aneal Cabelonyr thiamo veſonthy. Completa hac coniuratione ſub ſilentio, fac commiſſionem tuam ſpiritibus, qui præſto ſunt, quemadmodum noſti; & emitte eos, omnia ſub ſilentio & extra tumultũ, ſi fieri poteſt, operans, poſtea da literas cui volueris nuncio perferendas, apertas vt libet, & vadat, quia Spiritus non negligent officium ſuum, ſiue cito veniat nuntius, ſiue tarde, de quo nullum ſit tibi dubium, qui fideles ſunt. Oportet autem vt ſcias, quem Spiritum mittere velis ex prædictis, quatenus in coniuratione nomen eius ſtatim poſt principalem exprimas, & hoc in omnibus operationibus, in quibus angelorum mittendorum nomina in ipſo capitulo ponuntur. Sed iam ponamus dictorum à nobis ſimilitudinem ſuper his, quæ pertinent ad officium Camuelis & Spirituum eius ſubiectorum.

Roth. *SIT ISTA MENTIS MEAE INTENTIO ſecretiſſima, quam per Spiritus prædictos velim ſcire abſentem.*

SVm Romæ poſitus, intelligo ex conſilio ſecretiſſimo ſummi pentificis, Romanum imperium ipſum velle transferre in Francos. Cupio auiſare Germaniæ principes: per nuntios nequeo quibus non conſido: literis nequeo, quia in omnibus Ciuitatibus Italiæ ſunt in portis deputati, qui ſcrutantur tranſeuntes exactiſſime. Scribo ergo vnam orationem deuotam, quam mitto per nuntium apertam, cũ alijs familiaribus literis clauſis ad eoſdem principes. Compello Spiritus tertiæ manſionis & præcipio eis vt literas mittendas ſequantur. Et cum à recipiente vocati fuerint, reuelare ei nõ obmittant ſecretam intentionem meam, quam litteris commendare nõ audebam. Veniunt, vadunt obediunt. Omnes morimur, quoniam omnes hæreditarium reatum originalis noxæ contraximus: nemoque viuit non mori-

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turus in breuiſſimo tempore: contraximus delictum orginale in Adam & Eua. Morimur autem morte corporis omnes homines propter temeritatem Matris Euæ miſerabilem. Mortem vero animæ Victor mortis Ieſus nos liberando fugauit. O Ieſu Chriſte crucifixe, reſpice humilitatem noſtram quoniam miſeri ſumus, infælices, multiſq; tribulationibus vexamur. Ergo clementiſſime Rex cælorum petimus concede nobis contritionem, veniamque omnium peccatorum propter humilitatem tuã eximiam qua redemiſti nos de inferni ærumnoſis tenebris, noxiiſq; paſſionibus. O beatitudo noſtra Ieſu clementiſſime, ò dulciſſime amator Innocentiæ quid retribuam tibi? Tu ſanctus & innocens pro nobis pateris. Quo fugiemus cum veneris ad rationis examen? Venies cum poteſtate reddere mercedem vnicuique ſecundum cōſcientiam ſuam. Eruntque tibi nuda omnia: nec te aliquid latebit, cuius nō habeas notitiam. Ergo viuentes agite fratres pænitentiam, diſtrictumque Dei omnipotentis examen operibus miſericordiæ præuenite.

Tergite fletibus crimina & pauperum labores ſubleuantes, Deum vobis efficite placabilem. Quoniam benignus eſt inuocantibus eum. Ergo, dum tempus eſt, quærite miſericordiam eius. Semper gratias agite ei qui redemit vos Ieſus Chriſtus crucifixus pro hominum ſalute timentium dominum.

SIT ALIA FORMA SECRETORVM ISTA, *quæ committatur Spiritibus.*

Roth.

SEcretum manet in mente mea repoſitum, de aduentu meo ad amicũ vel amicam in proximo ſecreto. Nō audeo ſcribere hoc ipſum, ne palam fiat, quod cauſa vetat ardua, nec demandare per nuntium, quod idem periculũ: voco ſpiritum, committo rē, venit, vadit, perfert ſecretum ſecretiſſime, tutus ſũ ego literarũ forma quas mitto ſit vt libet familiaris, ne deſit occaſio.

Salutem D. Lator præſentium frater Arnoldus Boſtius plura compoſuit admiranda volumina de variis rebus, vt in libro noſtro tibi dudum tranſmiſſo inter alia multa, qui prænotant de eccleſiaſticis ſcriptoribus, reperies ſcriptum in fine, vbi ſit mentio viuentium. Hunc tantum virum, religione & artium venuſtate notabilem tuæ ſinceritati, chariſſime fautor, cōmendo & plurimum rogo, quatenus recipias ipſum ea qua omnes in amicitia nobis coniunctos ſuſcipere familiaritate conſueuiſti. Reſerabit tibi arcana multa naturæ, teq; conuerſatione dulciſſima oblectare poterit, ſi volueris. Meũ de magicis experimentis codicem quem habes mihi oro quantocyus curato re-

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mittere. Volumen Syneſij virtute ſpirituum mittam tibi mox cum mihi experimẽta mea remiſeris. Cura te ipſum vt valeas. Mihiq; ſæpe reſcribito. Datæ in Spanheim ſexto Iduum Martij. Anno dominicæ Incarnationis M.D. Ioan. Trith. Abb. – Recipiens autẽ literas is ad quem ſpiritũ miſiſti, faciat quod in hac arte nouit eſſe faciendum: & ſigno orbiculari cognito ſe vertat ad Eurum ſubq; ſilentio iſtam dicat imprecationem.

Camuel Buſarcha, menaton enatiel, meran ſayr abasremon, naculi peſarum nadru laſmon enoti chamabet vſear leſponty abrulmy pen ſayr thubarym, gonayr aſmonfriacha rynon vtry hamerſon buccurmy pedauellon. His dictis accipiat literas denuo in manum reſpiciens verſus Eurum vt noſti. Notandum vero quod iſti ſpiritus omnes cum ſuo principe ſunt ad Eurum & propterea oportet, vt ſe illo vertat omnis qui operatur per illos: aut ſi non poteſt, literas ſaltem illo verſus cum receperit reponat. Obſerua & intellige quæ diximus tibi.

CAP. IV.

Roth.

CVIVS PRINCEPS ASELIEL MORATVR ad Euro-auſtrum, habens ſub ſe 40 principales ſubſtitutos cum ſeruitoribus eorum: & præſunt his quæ pertinent ad amorem.

QVARTAM manſionem ab Oriente in Euro-auſtro tenet magnus princeps Aſeliel cum ſpiritibus ſuis, quorum decem præſunt operationibus in hac arte diurnis, & 20. nocturni. Horum omnium poteſtas & officium eſt nuntiare ea quę pertinent ad amorem mulierum. Habent autem hi 30. tanquam principales ſub ſe, & totidem alios quos mittunt per ordinem ad officia ſua, cum fuerint per operantem debito modo vocati. Rurſus ſub iſtis iterum ſunt alij, quorum magnus eſt numerus. Tu autem cum volueris per principem huius manſionis in Steganographia operari, non opus eſt omnes ſubiectos ei ſpiritus aduocare, ſed ſufficit tibi vnus aut duo, ſiue operatio ſit nocturna ſiue diurna. Dicam ergo tibi paucorũ nomina, cum numero ſubſeruientium eis. Ex quibus ſemper aduoces vnum aut duos quos volueris, nec pluribus indiges, niſi operatio pro diuerſis. Hæc eſt tabula.

Marlel

Mariel	20	*Cubiel*	20	*Aſphiel*	20	*Melas*	20	Nom. rubi.
Charas	20	*Aniel*	20	*Curiel*	20	*Sariel*	20	Num. nig.
Parniel	20	*Aſabel*	20	*Chamos*	20	*Othiel*	20	Nom. nig.
Aratiel	20	*Arean*	20	*Odiel*	20	*Bufar*	20	Num. rub.

Habes iam ecce ſedecim principes ex maioribus, qui ſunt ſub Aſiel magno, quorũ octo præſunt diei, & octo præſunt nocti, & quilibet ex eis habet 20. ſubiectos famulos, quos mittunt ad officia ſua, quotiens neceſſariũ fuerit. Principes omnes boni ſunt & ad obediendum beneuoli atq; promptiſſimi: ſed famuli eorũ non omnes, quoniã ſuperbi & implacabiles aliquando ſunt, maxime ad eos quos conſiderant in arte minus eſſe pfectos. Iſti vero ſedecim principes cum ſubditis ſuis ad omnia nuncianda tibi ſufficiunt, nec opus eſt, te plures vel noſſe vel aduocare. Cum autem volueris operari in Steganographia per Aſielem, pro pręmiſſis in arte conſuetis obſerua locum manſionis eius, qui eſt in Euro-auſtro, & voca vnum ex ſpiritibus ſupra dictis pro tempore ſuo, quemcunq; volueris. Hæc eſt coniuratio. Aſeliel aproyſy, melym, thulnear caſmoyn, mauear burſon, charny demorphaõ, Theoma aſmeryn diuiel, caſponti vearly baſamys, ernoti chaua lorſon. Completis ex more coniurationibus ſubiunge cætera quæ ſunt ex more in arte facienda, & conſequetur effectus operationis tuæ certiſſimus. Ponamus exemplum.

Fingamus mentis tuæ arcanũ. Habes amicã in cuiꝰ amore detineris, nec minus ipſa: ſed accedere aut alloqui nõ potes eã propter cuſtodiã ſuorũ. Inueniſti tandem cõſiliũ quo ipſa potiri valeas, ſed eam eſt auiſare ẽt prius neceſſe: per te non potes, literis non audes ne in manus aliorũ deueniant: nuntijs aut vetulis rem non decernis cõmittendam, ne te poſtea reddant notũ. Rem ergo arte per tempus occulta, quam fieri palã non poſſe confidis. Vocas miniſtros artis inuiſibiles, ſcribis literas in nullo ſuſpectas ipſaſq; mittis ad amicã ẽt per ipſos cuſtodes, laudãt ſcriptũ, præbẽt amicę legendũ: illa ſignũ recognoſcens nunciũ aduocat occultũ, audit conſiliũ, remandat conſenſũ: accedis, intras, potiris.

Mors Ieſu Chriſti genus humanũ viuificauit, cuius vita innocẽter afflicta liberauit nos ab omni calamitate, Ergo honoremus humilitatem eius in

nobis

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nobis reſiſtendo tentationib. vitiorum, inſtandoq́ in omnib. bonorum operũ. Chriſtus Ieſus ſaluauit animas noſtras. Gratias dicamus æternas noſtro redemptori pijſſimo, quoniam omnes reduxit ad tutas exuuias, cuius nomẽ cum feruore laudemus omni tempore, præoccupantes faciẽ ſanctiſſimam eius noſtris orationibus; viuamus virtuoſe in amore rectitudinis, abijciẽtes tumultum mundalium negotiorum, iuſticiæ normam ſequamur, vitijs noxiis reſiſtamus deuotiſſime, lachrymiſq́ negligentias abluamus in maxima ſolicitudine memores futuri iudicij, cuius inæſtimabilis horror inferni pœnis nequaquam inferior. Anno Dominicæ natiuitatis M. D 6. Id. Martij. ⁓ *Cum has ſimileſue acceperit literas is cui mittuntur in arte peritus faciat quod nouit ſecundũ eiis inſtituta faciendum, vertatq́ ſe ad aſpectum Euroauſtri. Cuius hoc ſignum* ⁓ *& legat conteſtationem ſpirituum quæ eſt talis: Aſeliel murnea caſmodym bularcha vaduſyn aty belron diuiel arſephontiſipa normys orleuo cadon Venoti baſramyn. His conteſtatis cõtinuet operationem artis, & audiet ſecretum mittentis.*

Cap. V.

Roth. *CVIVS PRINCEPS SVPREMVS, BARMIEL nomine, moratur in Auſtro, habens ſub ſe 10. principes, qui præſunt diei. & 20. qui præſunt nocti cum ſeruitoribus eorum: & ſunt ſuper ſecretis nunciandis, quæ pertinent ad traditiones caſtrorum.*

QVINTÆ manſionis in Auſtro ad meridiem princeps magnus vocatur Barmiel, habens ſub ſuo dominio principales duces 10. qui præſunt diei cum ſubſeruitoribus eorum & 20. numero, qui præſunt operationibus nocturnis cum famulis eorum. Qui ideo plures ſunt numero, quam diurni; quia frequentius operatio huius manſionis fit in nocte quam in die. Eorum enim officium eſt nuntiare ſecretas traditiones caſtrorum & ciuitatum, maxime temporibus nocturnis. Tu autem cum volueris in hac arte operari per Barmielem; voca vnum ex principibus eius, quemcunque volueris: ſtatim veniet ad te cum 20. ſeruitoribus, quia nunquam ſolus aut cum paucioribus incedere conſueuit aliquot principum huius manſionis. Secretum, vero tuum non famulis quia ſuperbi & malitioſi ſunt, ſed principi committe, quia bonus,

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bonus, placidus, fidelis, & multum beneuolus eſt. Sed iam nominabo tibi ex ipſis principibus diurnis octo & ex nocturnis ſimiliter octo, qui ſunt meliores & promptiores ad obediendum, nec pluribus indigemus.

Schw.	Roth.	R.	S.	S.	R.	R.	S.
Sochas	*20.*	*Acterar*	*20*	*Barbis*	*20*	*Marcaiz*	*0.*
Roth.	Schw.	S.	R.	R.	S.	S.	R.
Tigara	*20*	*Barbil*	*20*	*Marquus*	*20*	*Baabal*	*0.*
Schw.	R.	R.	S.	S.	R.	R.	S.
Chanſi	*20*	*Carpiel*	*20*	*Caniel*	*20*	*Gabir*	*0.*
Roth.	Schw.	S.	R.	R.	S.	S.	R.
Keriel	*20*	*Manſi*	*20*	*Acrebã*	*20*	*Aſtib*	*0*

Habes 16. ſpiritus, quorum duodecim quilibet habet 20. miniſtros, cum quibus ſolent apparere vocanti. Reliqui quatuor, quibus o. quod nihil ſignificat ſuppoſitum eſt, nullum habent ſubſeruientem, ſed ſemper ſoli veniunt & ſunt in miniſterio ſuo fideliſſimi & impigri ad omnia quæcunq; mãdaueris eis. Volens itaque operari per aliquem eorum, pręmiſſis his quę ſunt in arte præmittenda, dicas coniurationem iſtam ad Auſtrum. Barmiel buras melo charnotiel malapos veno maſphian albryon, chaſmia peluo morophon apluer charmya noty Meſron alraco caſpiel hoalno chorbé,oucar aſcrea cralnoty carephon elcſor bumely neſitan army tu faron. Poſtquam imperationem compleueris, ſpiritui apparenti quem vocaſti commenda ſecretum, literas autem mitte per quemcunque volueris, & qualeſcunque volueris. Sed vtamur exemplo.

PONAMVS SECRETVM REGIS, QVOD non ſit confidendum alicui quouis modo.

Roth.

Rex quiſpiam aut princeps obtinere ciuitatem aut munitionem armis nõ valet, quã cupit, rem arte pertemptat, corrumpit mercede cuſtodes, conſilium nulli confidunt, nec literis quidem, ne deprehenſus ille nõ conſequatur intentum, iſti mercedẽ cum vita amittant. Ad Manſionẽ Barmie-

lis ſe princeps cõuertit, vocat ſpiritum nũtium, committit occultum: venit ille, perfert nuntio, capitur nocte, non ſcitur quomodo. Pro his ſi placet fingamus literas in nullo penitus metuentes lectorem.

Roth.

Iuſte viuendo fælicitatẽ conſequemur: ſoli namq; exaltandi humiles, ſoli temerarij cõdemnandi. Si fælicitatẽ requiris, æternam iuſtitiam tene, & altiſſimã gloriam conſequeris. Feruentiſſimus Zelator veritatis eſto & non amaueris mendacium, corrumpens honeſtatem, animiq; temperantiã diſſoluens: fuge vanitatem mundi, quoniã breuiſſima eſt· Amator eſto Iuſtitiæ & neminem ſupplantes iniuſte. Còle virtutes, vita fuge, iuſtitiæ libertatem tuere, omnem inſolentiã caue ſemper humilis eſto. Saluatorem animarum noſtrarũ dilige: qui diligit eum, nequaquã morietur infæliciter. Contemne gloriam repente tranſitoriã, ama beatitudinem ſanctorum æternaliter non corrumpendã, fuge ſolicite inſidias hoſtis noſtri antiqui, quem vincet nunquã intermittenda deuotionis humilitas. Eſto vigilans vt carnis ardore nõ vincaris, viriliter iuſtitiæ ſemitas defende, rectitudiniſque Zelũ intrepida perſeuerantia tenendũ memineris. Gloriam inanem ſemper fuge tanquam venenum. Paradiſi Dei amœnitatem contemplare ſemper manentẽ Gaudia ſeculi cito tranſeunt, hodie lætus, cras omnibus ſpoliatus emoritur. Fuge Zelum vitioſum amaritudinis, fuge ſuperbiæ tumorẽ, quoniã vtriuſq; reatũ perpetuis malis eſſe obnoxium nõ ignoras. Omnis ſuperbus odibilis Deo: moriens ſine intermiſſione cruciandus nunquã conſolabitur. Quid deniq; ex ſpectabunt ſuperbi niſi lamentũ? Ergo væ vobis elati, æterno ſupplicio digni tenebriſq; & horroribus reſeruati ſempiternis. O vanitas vanitatum mundi, exterminatrix luminis animarũ deceptrix exulũ, inferni reſeratrix per nicioſiſſima Io. Tritth. Abbas Spanheimenſis ſcripſ. 5 Id. Martij M.D.

Recipiens literas, cognito ſigno Barmielis ſe mox vertat ad Auſtrum vel quã primum potuerit. Non enim periculum, quo ad obediẽtiam ſpiritus, ex mora naſci poterit: etiamſi multa fuerit interpoſita. Nam quando vocant, ſemper venire conſueuit, ſiue cito ſiue tarde, etiam poſt dies multos vocent. Hæc eſt eius Coniuratio, ijs præmiſſis quæ ars expoſtulat agenda.

Barmiel any casleon archoi buleſan eris, Caſray molaer peſſaro duys anale goerno meſrue greal cuſere drelnoz, parle cufureti baſriel aſtymaraphe neas lo, carnos erneo, dameroſenotis anycarpodyn. Hanc Coniurationẽ cum dixerit, ſicut oportet verſus Auſtrũ, audiet & intelliget mentẽ tuã, quã nõ literis ſed ſpiritui cõmiſiſti: ſi ad aliã plagam ſe verterit, nunquam intelliget.

CAP.

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CAP. VI.

CVIVS SVPREMVS PRINCEPS GEDIEL in Auſtro-africo manſionem agens, ſub ſe habet 20. in die, & totidem in nocte cum ſeruitoribus eorum, qui officium annunciandi ea, quæ præcauenda, pericula habent.

SExtæ manſioni quæ eſt in Auſtro-africo prȩſidet princeps magn⁹ Gediel qui habet ſub dominio ſuo alios duces principales 20. in die, & totidē in nocte cum multis ſeruitoribus eorum. Horum officium eſt nuntiare omnia quæ pertinent ad auiſandum amicū de quocunq; imminente futuro periculo, & maxime ad principes pro defenſione patrię, caſtrorum & ciuitatum; & ad omnia nuntianda quæ proſunt amicis, & his quibus fauemus, ad ſalutē: nec non & contra inimicos & aduerſarios quoſcunq;. Ad hęc omnia non eſt neceſſarium aduocare 20. principes, ſed duo ſufficiunt cū ſeruitoribus ſuis, quos vt noſcas ex nomine, conſequenter aliquos ex eis numerabo, videlicet octo pro die, & octo pro nocte.

Schw.	Roth.	S.	R.	S.	R.	S.	R.
Coliel		*Sariel*		*Reciel*		*Aroan*	
	20		**20**		**20**		**20**
Naras		*Rantiel*		*Sadiel*		*Cirecas*	
Roth.	Schw.	R.	S.	R.	S.	R.	S.
Sabas		*Mashel*		*Agra*		*Aglas*	
	20		**20**		**20**		**20**
Aſſaba		*Bariel*		*Anael*		*Vriel*	

Primo antequam procedamus ad operandum, noueris, quod ſemper ad minimum duo ſpiritus vocandi ſunt, cum 20. famulis ſuis, ſine quibus nuſquam procedunt, licet non ſemper omnes appareant viſibiles. Sed de hoc non eſt curandum; modo tu conſequaris per eorum miniſterium inuiſibile quod intendis. Cum ergo per eorum miniſterium volueris aliquid in Steganographia operari; conuerte te ad Auſtro-africum; quoniā omnes ibi cum principe ſuo Gediel omni tempore morantur: & fac, quæ noſti ſecundum ordinem eſſe facienda. Hæc eſt Coniuratio:

Gediel aſiel modebar mopiel, caſmoyn, rochamurenu proys naſaron atido caſmear vearſy maludym velachain demoſar otiel maſdurym ſodiuiel meſray ſeor amarlũ, laueur pealo netus fàbelron. His completis erunt duo principes nominanti vocati præſentes, boni, beneuoli, & ſecuri: quos non debes timere: ſed committe eis confidenter, quicquid volueris: & mandatum tuum fideliter implebunt ÷ hoc ſignum erit rubrum.

Roth.

HABEAS IN MENTE TVA TALE SEcretum, quod literis commendare non audes.

SVm principi meo pro multis in me beneficiis obnoxius aduerſariorum eius ſecreto percepi conſilium per inſidias & traditionem capiendi hac nocte caſtellum. Principem auiſare meum cupio: literis nequeo, cum ſcrutiniũ tranſeuntium per hoſtes fiat in via: per nuncios nequeo, quia nulli penitus meum periculum ſcio credendum. Vocabo ſpiritum, committo ſecretũ, mitto literas tantum pro forma quaſcunque voluero, vt nouerit princeps quis ſit vocandus: & ex ſpirituum numero (quia ſine literis alioquin neſciret miſſum à me ſpiritum) vadit iſte, nunciat: princeps præoccupat caſtrum.

Roth.

SIT FORMA LITERARVM ISTA vel alia, quam cum legerit, ire prohibeat.

SVmma humani generis nobilitas ſummaque virtus eſt Deũ pure amare, ipſius gloriã quærere, & eum rectitudine mentis adorare. Humilitas enim puri cordis regnabit in Cælis patientia ſublimabit, ſola mens hominis nudi. Deum timentis diligentiſq; ad nobilitatem veram conſtituetur. Deũ ama, mundum ſperne, ſæculum iniquitatum fuge, ama religionem, fraternam charitatem, pacis vinculum, recteque conuerſantium vnitatẽ. Chriſtus in Euangelio monet: Non oportere nos ſolicitari circa humanas curas ſuperflũas. Habentes (inquit Sanctus Apoſtolus) neceſſaria tantum, ſimus contenti. Habeamus itaque. Dei amorem & Zelum iuſtitiæ: quoniam vere ſolidæ diuitiæ ſunt, puritas animi, ſimplicitas cordis, negligẽtia honoris ter-

rena

reni; venuſtatis emundatio, morumque ſanctorum inſtitutio. Simus intenti operibus bonis, ne vitia nos obruant, viuamus innocentes in omni rectitudine tanquam craſtino morituri. Deum amemus puriſſimo corde, ſeruãtes ſolicite mandata eius cum humilitate pro peccatis lugeamus, omni tempore piJſſimum Saluatorem deprecantes quatenus nobis vitia remittat, ſui amorem cordiſque humilitatem infundat. Deſeramus iſtius mundi concupiſcentias & vanos falſóſque honores obitum noſtrum ſedulo cogitantes. Viuere virtuoſe, proximum diligere, iniuriam nulli facere, Deum timere, eleemoſynas dare, famelicos reficere, bonos defendere, prauorum vitia redarguere, orationibus inſiſtere, gloriam mundi contemnere, lectionibuſque incumbere, theſauri Chriſtianorum ſunt. Vana enim gloria mundi repente ruitura eſt, falſæ etiã diuitiæ, quas breui exſpirantes relinquemus inuiti, ſola iuſtitia eſt noſtra fœlicitas. In noſtra humilitate ſit gloriatio & diuitiarum poſſeſſio nobiſcum omni tempore manſura, memoria mortis, timor iudicij & noſtrorum recordatio peccatorum. ⊣

Cum has vel quaslibet alias literas nullum continentes ſecretum princeps acceperit meus; viſo ſigno Gedielis nouit quo ſit vertendum, & quis vocandus Spiritus.

Coniuratio.

Gediel aprois camor ety moſchoyn diuial palorſan, ſermel, aſparlon Criſphe Lamedon ediur caboſyn arſy thameroſyn. His dictis, vt oportet, ſubiunctiſque nonnullis quæ ſunt in arte neceſſaria, ſpiritu reuelante, non litera, mentis meæ ſecretum, ſciet arcanum, & præoccupat inimicum.

CAP. VII.

CVIVS PRINCEPS SVPREMVS EST ASIriel, cuius manſio eſt ad Africum, habens ſub ſuo dominio duces 20. qui præſunt diei, & totidem qui præſunt nocti: quorum officium eſt nunciare conſilia principum amicis.

SEPTIMÆ manſionis princeps primus & ſupremus vocatur Aſiriel, & habitat in ea plaga orbis, quam appellamus ad Africum, habẽs ſub ſe 20. principes, qui præſunt diei, & totidem, qui præſunt nocti: qui

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omnes ſub ſe multos habent famulos. Si duo duces vocentur ab operante ad miniſterium artis ex diurnis; ſemper 20. famulos habent ſeruientes ſibi: ſimiliter & cum nocturnis fit. Quare ſi vnũ vocaueris tantum ex principibus, maxime nocturnis: non 20. ſed 10. famulos eum habere duntaxat comprobatur. Diurnos nõ vocabis, niſi ad minimum duos; quoniam ſoli venire nõ conſueuerunt: ex nocturnis vnũ vel duos, ſicut placuerit, aduocare poteris. Si vocaueris duos, 20. ſi vnum, 10 famulos in coniuratione ex more noueris eſſe addendos. Et vt ſcias, qui ſoli, & cum ſocio qui ſint vocandi; tabulam conſidera.

Roth. S. N. S. N. S. N.
S. { *Aſtor* 20. *Buniel* 20. *Arciſat* 20. *Cuſiel* 20.
Carga *Rabas* *Adriel* *Malqueel* }
Roth.
20——20——20——20——20——20
Schw.
20——20——20——20——20——20
Schw. N. S. N. S. N. S.
N. { *Amiel* 20. *Maroth.* 20. *Budar* 10. *Faſſua* 10.
Cuſiel *Omiel* *Aſpiel* 10. *Hamas* 10. }

Horum ſpirituum qui ſunt principales inter 40. habent officium nunciandi ſecreta conſilia principum ſubditis ſuis & amicis; ex diurnis habes octo, & ex nocturnis totidem cum multis ſeruitoribus ſuis, qui ſufficiunt ad omnia; nec cæteros vocare opus eſt. Diligenter obſerua, vt cum vocas vnum vel duos principes ex nominatis, iam numerum ſeruitorum eorundem in carmine exprimas: ſunt enim ſuperbi, & mirabiliter placet eis, quod multis dicantur præeſſe clientelis. Cum ergo volueris per ipſos in Steganographia operari; verte faciem ad Africum, & fac quæ noſti eſſe facienda cum diligentia: vt nihil penitus obmittas eorum quæ pertinent ad artem. Coniuratio: Aſiriel aphorſy Lamodyn to Carmephyn drubal aſutroy Sody baruchon, vſefer palormy thulnear aſmeron chornemaduſyn coleny buſarethon duys marphelitubra naſaron venear fabelronty.

His completis, adſtabunt ibi vocati: quos vt diſcernas; ſcito, quod principes communiter ſolent apparere in habitu aereo, id eſt, Sapherino: famuli autem in albis. Secretum vero tuũ committe ipſis principibus, quia fideles ſunt. Habent antè illam conſuetudinem inter ſe omnes duces, vt, quando alloquitur eos operator, tunc ſtatim famulos emittant: imo per ſe recedant, ne audiat commiſſionem. Ceſſante illo loqui ad principes, iterum famuli aſtare videntur.

Sit principis tale ſecretum, quod nulli credat perferendum.

Roth.

CONSILIVM principis magnum & ſecretiſſimum de rebus arduis & maximis eſt. Vult illud ſcire principem aliũ quempiam amicum, eo quod cauſam habeat: ſed timet venire cum maximo periculo ſui ſuorumque in publicum: ſi autem nuntio committatur, ne tradat, aut literis, ne legantur ab aliquo. Vocat ergo ſpiritum, qui non reuelabit arcanum: committit, emittit, perficit, ſecurus eſt.

Literas mandat in nullo ſuſpectas, nec publicum in aliquo metuentes.

Roth.

IESV Chriſte Lumen indeficiens, omnium ſanctorum æterna beatitudo. Creator vniuerſitatis & rector miſerere nobis. Nos infirmi, gementes & flentes miſericordiam tuam rogamus. Largire nobis virtutem vincendi temptationes diaboli, vt deuictis præſentibus malis, requiem conſequamur. O Saluator dulciſſime Ieſu remitte peccata nobis orantibus. Tuæ enim ſumus, clementiſſime pater, creaturæ humiles: reſpice nos miſeros inutileſq; famulos, quoniã tibi famulari totis viribus optamus. Fac nos habere amoris tui feruorem, bonis exornatum operibus in nobis ſemper. Da nobis veras virtutum operationes, obſeruantiam iuſtitiæ, rectitudiniſq; inſeparabilem amorẽ: fac nos veraciter eſſe humiles mundaliumq́; rerum ſtrenuos contemptores, quatenus tuo amore ſemper ardentes nihil diligamus terrenum, nihil æſtimemus nobis temporale iocundum. O præceptor humilitatis Ieſu Chriſte, doce nos tuam imitari doctrinam. Sumus (proh dolor) vitijs multis inuoluti, operibus bonis nudi. Salua nos Ieſu Chriſte, ne pereamus. O Summa veritas viuifica nos, refugium animarum refrigeran-

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gerantiſſimum: eſto nobis turris fortitudinis. Tu enim viuificator noſter es, tu ſalus es animarum, mentiſque renouator dulciſſimus. Tu ineffabile gaudium angelorum, animorumque fidelium requies ſaluberrima. Tu beatitudo ſanctorum te amantium. Tu inextinguibile lumen ciuium ſupernorum. Tu mortuorum Viuificator fragilitatem noſtram reſpice. Ieſu Chriſte dulciſſime adiuua nos fragiles ſeruos tuos, quatenus per viam veritatis ſine offenſione incedentes requiem conſequamur æternam, O pijſſime domine Ieſu mitiga labores exilij noſtri. Et cum finis iſtius vitæ cœperit appropinquare, nobis miſericorditer ſubuenire tunc digneris, quatenus ante faciem virtutis tuæ aduerſarius ruat conterritus, fugiantq; procul omnium malorum prouocatores diaboli, mortis æternæ principes, ſæuiſſimiq; noſtri perſecutores. Rogamus per virtutem nobiliſſimæ mortis tuæ dulciſſime Ieſu: non deſpicias nos inutiles ſeruos in die exitus noſtri, quos redimere voluiſti ſanguine tuo: Laua exceſſus noſtros, quatenus intrare gaudia patriæ cæleſtis, expectantibus nos angelis, mereamur. Amen.

Scripſi ego Ioan. Tritth. Abbas, idibus
Martij, M. D.

LITERAS idcirco mittimus ad eum, cui fuerit ſpiritus quoque mittendus; quia nullus principum aut ſeruorum ex ipſis ſpiritibus venit, niſi vocetur, neque ad mittentem, neque ad eum, cui mittendus eſt. Vt ergo ſciat is, cui mittitur, à qua manſionis plaga & quem debeat vocare ſpiritum; literæ mittuntur ſigno principis ſigillatæ, & ita ſcriptæ, vt Spiritum oblectent, cupiatque eorum fomento recreari. Sed de his in vltimo capitulo dicemus.

HÆC EST CONIVRATIO SPIRITVVM
pro recipiente.

ASIRIEL onear Camor Laueuiel gamer ſothin ianoz alnay bulumer palorſon, irgiel lamedon, ludiel Caparoſyn nauy aſparlon nadiel bulephor ianos peſonty treſloty Camon elyr, mearſu noſy thameroſyn. His dictis verſus Africum ſecretiſſime, cæteriſque additis, quæ requiruntur ex arte: Spiritus appare-

bitil-

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bit illi cum seruis ſuis viſibilis, nullo aliorum vidente eum, nec audient : & reuelabit ſecretum mittentis in aurem.

CAP. VIII.

CVIVS PRINCEPS SVPREMVS MASERIEL *ad eam plagam habitat, quam Fauonium appellamus, habens ſub ſe duces 60. principales cum ſeruis eorum multis.*

Roth.

OCTAVA manſio eſt circa Occidentem in eo loco, à quo ventus appellatur Fauonius : & ibi habitat princeps magnus, qui dicitur Maſeriel cum infinita multitudine ducum, principum & famulantium, ex quibus ad hanc artem deputati ſunt principes 30. qui præſunt operationibus diurnis, & totidem qui præſunt nocturnis, cum multis ſeruitoribus. Hi omnes ſunt conſtituti ad nunciandum & referendum ſecreta humanarum artium Philoſophiæ, Magicæ, Necromantiæ, & omnium mirabilium & ſecretiſſimarum operationum, quæ pauciſſimis ſunt notæ hominibus : & ſuper his ſunt prompti & multum fideles, nec reuertuntur, niſi perfecerint totum quod eis fuerat commiſſum. Quieti ſunt & ſine ſtrepitu veniunt, ſicut iubentur per ſe cum multis vel cum paucis, vel etiam ſine famulis ſaltem viſibiliter: neminem terrẽt, niſi eum, qui non inſtitutus in arte præſumpſerit eos vocare per vera principia artis, ad quæ nemo facile ſine inſtituente pertingit. Vt autem in promptu habeas, quos voces ad operationem ſpiritus: noueris, tibi non omnes eſſe neceſſarios, ſed aliquos: & ideo ſufficiant tibi duodecim pro actionibus, quæ fiunt in die, & totidem pro his quæ fiunt in nocte, cum ſeruitoribus eorum.

Roth.	Schw.	R.	S.	R.	S.	R.	S.
Mahuc	*30*	*Zerael*	*30*	*Azimel*	*03*	*Alſuel*	*30*
Roth.	Schw.	R.	S.	R.	S.	R.	S.
Rouiel	*30*	*Athiel*	*30*	*Chaſor*	*30*	*Aliel*	*30*
Roth.	Schw.	R.	S.	R.	S.	R.	S.
Fariel	*30*	*Veſſur*	*30*	*Potiel*	*30*	*Eſpoel*	*30*

Roth.	Schw.	R.	S.	R.	S.	R.	S.
Arach	*30*	*Sarmiel*	*30*	*Baros*	*30*	*Rabiel*	*30*
Maras	*30*	*Amoyr*	*30*	*Eliel*	*30*	*Atriel*	*30*
Noquiel	*30*	*Badiel*	*30*	*Paras*	*30*	*Saluar*	*30*

Habes quidem ex triginta ſpiritibus Maſerielis principalibus quatuor & viginti cum ſeruitoribus ſeptingentis & viginti, quorum primi duodecim præſunt operationibus diurnis, & reliqui duodecim nocturnis. Cum ergo per eos aliquid in Steganographia operari volueris, verte te ad Fauonium, & præmiſſis neceſſariis, quæ requiruntur ex arte, voca vnum ex prænominatis, quem volueris, ſicut oportet: & ſine mora veniet. Cōiuratio: Maſeriel bulan lamodyn charnoty Carmephin iabrun careſathroyn aſulroy beueſy Cadumyn turiel buſan Seuear; almos lycaduſel ernoty panier iethar care pheory bulan thorty paron Venio Fabelronthuſy. Apparente ſpiritu, quem vocaſti, committe ei ſecretum tuum perferendum ſecure, nihil hæſitans omnino, tacite loquens ad ipſum, ſi in medio aliorum fueris, vt noſti.

Roth. Sit mentis tuæ ſecretum tale. :—.

Habes arcana in ſcientiis occultis philoſophia, aſtrorum Magia, Cabala Arithmetica, vel quibuslibet artibus, quæ ſcire optas amicum prope vel procul abſentem: ſed ſunt talia, quæ nec literis nec nunciis committere tutum: aut certe tibi arcana mittat, inſtãdum: vel etiam commendare philoſophantem, vt neſciat tamen aliorſum. Voca vnum aut duos ex ſupradictis ſpiritibus: expone ſecretum: ſuſcipit onus, perferet amico, tibique reportabit commiſſa ab illo.

Roth. Scribe orationem quam volueris, aut literas quaslibet nihil continentes ſecreti.

Omnipotens ſempiterne Deus bonorum remunerator æquiſſime, qui filium tuū noſtri generis eſſe participem voluiſti, vt redimeret diabolica inuidia nos miſerrimos, qui ſola benignitate, redūdans formā noſtri ſuſcepit incorruptam ex flore virginalis vteri; archāgelo ſancto Gabriele inſinuāte, quod Virgo conceptura beatiſſimo tuo ſpiritui perpetua Virgo permaneret, immaculata, clarior hominib. angeliciſq; ſpiritibus præeminentior.

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Genuit regem omnipotentem, Deum & hominem, ſanctiſſima & reuerendiſſima Virgo Maria, virilis conſortij omnino neſcia, ſine dolore pariens, ſine triſtitia vagientem Deum hominemque ſuſcipiens, ſemper immaculata conſiſtẽs, puriſſima, innocentiſſima, virtute humilitatis hominibus altior, charitate plena, omni laude digniſſima, & ab omnibus veneranda: Angelorum beatiſſima & ſemper laudanda, Imperatrix refulgentiſſima, nobilis, inclyta, vereque ſplendidiſſima: quam tuus filius in omnibus quæcunq; poſtulauerit, largiſſima dignatione admittit, eamque vt matrem, reuerenter veneratur; omnibus creaturis excellentiorem: Cui nihil vnquam expoſtulanti negare cõſueuit: ſed reuerenter ſanctiſſimæ voluntati tuæ conſentit, omnia concedens honori eius, quæ ſtabit pro nobis in nouiſſimo die adiuuans nos venerantes Virginis almæ præclara merita. Deus lumen veritatis nobis, deuotiſſime precamur, infunde Deus gratiam & miſericordiam omnibus inuocantibus te remiſſionemq; vitiorum ſuorum expoſtulantibus humiliter & noli nos miſeros deſpicere ſed in tua bonitate cõſidentes miſericorditer ſuſcipe amore lactantis Deum Virginis Mariæ omniumque electorum tuorum. Amen Ioan Tritthe. Abb. Spanheimenſis ſcripſi. Anno dominicæ Incarnationis ſeu natiuitatis M.D. Iduum Martij quarto ⊢

:—✓

Suſcipiens literas is cui mittuntur, ſigno Maſerielis cognito ſe ad Fauonium conuertat, & præmiſſis occulte quæ requiruntur ad artem, ipſum ſpiritum qui miſſus eſt, vocet, Coniurationem adijciens.

Coniuratio.

Maſeriel onear Camerſin, Cohodor meſſary lyrno balnaon greal, lamedon odiel, pedarnoy nador ianozauy chamyrin. Cõiuratione expleta ſicut oportet miſſus ſpiritus nebulatenus apparebit. Dictoque verbo myſtico veritatem loquetur ad aurem, & omnia quæ ſibi fuerant commiſſa fideliter intimabit. Nullus tamen circumſedentium ſentiet quicquam: modo tu conſtans & imperterritus, ſicut oportet, perſeueres.

CAP. IX.

CVIVS PRINCEPS VOCATVR MALGA- Roth. *ras, qui moratur in occidente habens ſub ſe duces pro actionibus diurnis 30. & pro nocturnis totidem: quorum officium eſt annunciare ſecreta familiaria amicorum.*

NONÆ manſionis quæ eſt in occidente ęquinoctiali habitator eſt Malgaras maximus princeps occidentis, qui habet ſub ſe 30. duces qui præſunt diei, & 30. alios qui præſunt nocti cum ſeruitoribus eorũ. Omnium iſtorum officium eſt ſecreta & arcana familiaria amicorum nunciare amicis. Boni ſunt duces & promptiſſimi ad obediẽdum vocanti; maxime diurni, quoniam plus aſſueti ſunt inter homines conuerſari. Nocturni enim, etſi boni ſunt, non tamen libenter cum hominibus conuerſantur, ſed lucẽ ſummopere fugiunt & deteſtantur, latitare cupientes in tenebris & ob id frequenter apparent vocanti eos per coniuratione ſicut veſpertiliones. Ex his omnibus quatuor & viginti ſuis nominibus collocabimus in tabula, quorum duodecim in die, totidemque in nocte ſufficiunt.

Roth. S. R. S. R. S. R. S. R. S.
Carmiel 30 Agor 30 Cabiel 30 Miſiel 20 Aroiz 10.
Schw. R. S. R. S. R. S. R.
Meliel 30 Caſiel 30 Vdiel 30 Barfas 20
Roth. S. R. S. R. S. {*30.20.*
Borass 30 Rabiel 30 Oriel 30 S. {*30.20.10.*

Roth. S. R. S. R. S.
Aroc 30 Libiel 30 Caron 30
S. R. S. R. S. R. S. R.
Dobiel 30 Raboc 30 Zamor 30 Aſper 20
R. S. R. S. R. S. R. S. R. S
Cubi 30 Aſpiel 30 Amiel 30 Deilas 20 Baſiel 10

Habes

Habes nunc de principibus Malgaretis duodecim pro actionibus diurnis, & totidem pro nocturnis, cum famulis eorum ſexcentis & quadraginta: & nota quod Aroyz & Baſiel ſemper ſoliuagi ſunt: Miſiel, Barſas, Aſpor & deilas bini & bini vocari poſſunt, reliqui vero terni. Cum volueris habere tres aut duos aut vnum, caue ne erres in nominibus eorum. Sicut tabula te docet, ita facias abſque immutatione, ne periculum incidas.

Carmen Coniurationis.

Roth.

MALGARAS ador chameſo bulueriny mareſo bodyr Cadumir auiel caſmyo tedy pleoryn viordi eare viorba, chameron veſy thuriel vlnauy, beueſy meuo chaſmironty naor ernyſo, chony barmo caleurodyn barſo thubra ſol. Coniuratione dicta ſis vir fortis & conſtans: apparebunt tibi ſtatim viſibiles quos vocaſti. Quod ſi vocati ex nocturnis non ſtatim venerint: non propterea intermittas opus tuum: ſed vrgeas eos iterata Coniuratione, donec obediant. Sunt enim aliquantulum pigri, & non libenter veniunt inter homines, ſicut prædiximus.

Sit mentis arcanum, quod nec homini nec literis committere placet.

Roth.

IN his, quę ad rē familiarem, pecuniam, depoſitum, mutuum, fidem, vel ad quælibet humanæ conuerſationis negotia pertinent, Secretum habes, quod cupis amicum ſcire procul abſentem: ſed tale eſt, quod cum maximo vtriuſque vel periculo vel detrimento publicum ſubiret examen: ob id nec literis confidendum, nec hominibus. Vt ergo ſis ſecurus, nulliuſque conſcientiam reuerearis, ad occidētem te vertis, vocas ducem, committis arcanum: vadit ille, perfert fideliter omnia: ſi quid ad te fuerit commiſſum, refert.

Literas qualeſcunque volueris, ſcribe, in quibus nullius vereare conſpectum.

SALVTEM & charitatem. Dilectiſſime & ſingulariſſime amice, præſentiũ lator, ex Ruremunda oriundus valde in amicos noſtros beneficus & glorioſus (quem vt humaniter excipias, rogo tibi neceſſitatem ſuã exponet: Qui cũ mihi veteri neceſſitudine ſemper fuerit coniunctus pro viribus meis, dulciſſimum iudicarem releuare beneficijſque cumulare illum. Et vtinam poſſem conſolationem calamitatibus eius impendere. Sed cum ſim grauibus (vt luce tibi clarius conſtat) damnis exhauſtus: non poſſum meo ſatisfacere zelo, vt optarem. Tu autem, qui es neceſſarijs temporalibus abũdans, amico te lætum exhibeas, humanumque: quemadmodum conſueuiſti te exhibere neceſſitatum amicorum patronum. Rogo itaque, mutua illi ſub termino certo ducentos florenos quia conſtitutus eſt maxima in neceſſitate, ſicuti te docebit. Confido, quod omnia reſtituet ad integrum, vbi conſtitutus illi terminus venerit. Quod ſi feceris, gratias agam nunquam intermorituras, tibique in grauioribus aſtabo. Age, vt amorem ſyncerum in nos tuum effectum comprobemus. Quod illi feceris mihi vole ſcias factum nec minus ipſum gratiſſimum tibi obligaueris (firmiter crede) & termino elapſo reſtituet integerrime omnia. Conſueuit enim promiſſa inuiolabiliter ſeruare, præbere ſe conſtantẽ cunctis hominibus. Cæterum cum nouos gaudeas audire rumores, ſcribere aliquid velim. Enutriui catellum (græco vocabulo erit recte vocatus) tanta eruditione, doctrina, omniumq; rerum memoria vigentem, vt beſtiam exuiſſe nonnullis, hominemq; induiſſe videatur; græca latinaque intelligit verba, nouit delictorum ſuorum veniam petere. Quicquid iuſſero, facit; meq; annuente geſtibus, ſecreta hominum pandit. Tanta eum morum diciplina imbutum cerneres, vt multis doctiorem hominibus æſtimares. Iuſſus feneſtram aperire, aperit, naturamq; ingenio tranſcendẽs, prohibitus cibaria reponit. Onus ſibi impoſitum baiulat exhiberi zeloſũ defenſorẽ mei ſe amat, ludit egregie, mirandaq; facit prorſus inſuetis incredibilia. Vale. Ioan. Trith. Abbas Sancti Martini in Spanheim ſcripſit. 3 Id. Martij. Anno M.D.

Has aut quaslibet alias cũ acceperit cui mittũtur, amicus ſignũ intelligit principis eſſe Occidentis: vnde præmiſſis ex more præmittendis ad Occidentem ſe vertit, vocat Spiritũ, inuiſibilem miſſum conteſtans, vt viſibilis fiat, nec cuiquam dicat. *Carmen Spiritus.*

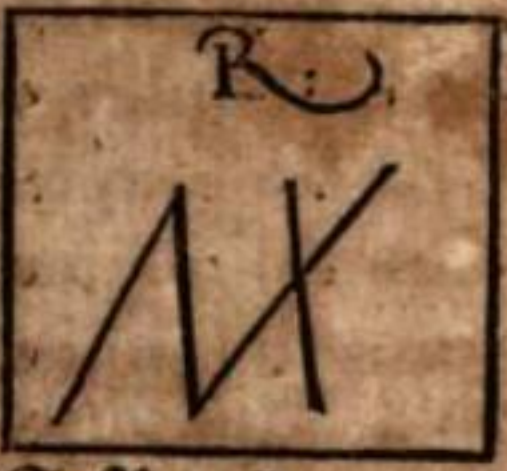
MALGARAS apro chameron aſoty meſary throes Zameda ſogreal paredon adre Caphoron onatyr tirno beoſy. Chamerõ phorſy mellon tedrumarſy dumaſo duiſe Caſmiel elthurny peſon alproys fabelronty Sturno panalmo nador. Completo carmine, aderit Spiritus ipſe vocatus more ſuo reuelans tibi, quę in mãdatis ſuſcepit, fideliter; cum quo remãdare poteris amico, quicquid volueris eum ſcire occultum.

CAP. X.

CVIVS PRINCEPS SVPREMVS VOCATVR DOROthiel, eam plagam orbis inhabitans, quæ Chorus appellatur à vento: & habet ſub ſe multos duces & famulos.

DECIMA manſio vocatur Chorus à vento, in qua moratur magnus princeps Dorothiel, qui habet ſub ſua poteſtate & dominio 40. duces, qui præſunt operationibus diurnis, & totidem qui præſunt nocturnis abſque famulis & ſeruitoribus pene infinitis. Horum officium eſt omnia nunciare arcana, quæ pertinent ad negotia Spiritualia, & ad dona eccleſiaſtica, beneficia, prælaturas, dignitates, & ſimilia. In operatione autem Steganographiæ, ducum Dorothielis non eſt opus omnium nomina in medium proferre: ſed ſufficiunt ex quolibet ordine pauci. Reliquorum nomina in ſuo loco cum cæteris exponemus. Et de his tabulam conſidera.

Roth.	
Mugael	*0*
Choriel	*0.*
Artinc	*0*
Efiel	*0*



P	S. R.	F	S. R.	P	S. R.	F	S. R.
Mugael	*40*	*Gudiel*	*400*	*Nachiel*	*40*	*Phutiel*	*400*
Choriel	*40*	*Aſphor*	*400*	*Ofiſiel*	*40*	*Cayros*	*400*
Artinc	*40*	*Emuel*	*400*	*Bulis*	*40*	*Narſyel*	*400*
Efiel	*40*	*Souiel*	*400*	*Moniel*	*40*	*Moziel*	*400*
Maniel	*40*	*Cabron*	*400*	*Paſiel*	*40*	*Aroziel*	*400*
Suriel	*40*	*Diuiel*	*400*	*Gariel*	*40*	*Cuſync*	*400*
Carſiel	*40*	*Abriel*	*400*	*Soriel*	*40*	*Vraniel*	*400*
Fubiel	*40*	*Danael*	*400*	*Darbori*	*40*	*Peluſar*	*400*

Carba

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Carba	*40*	*Lomor*	*400*	*Paniel*	*40*	*Abael*	*400*
Merach	*40*	*Ceſael*	*400*	*Curſas*	*40*	*Meroth*	*400*
Althor	*40*	*Buſiel*	*400*	*Altel*	*40*	*Cadriel*	*400*
Omael	*40*	*Larfos*	*400*	*Maziel*	*40*	*Lobiel*	*400*

Ecce habes de principibus Dorothielis ex quolibet ordine diurno ſcilicet & nocturnis 24. duces, cum numero ſeruitorum decem millium, centum ſexaginta. Et nota, quod operatio per iſtos multum eſt à cæteris diuerſa, quemadmodum large de domino dicemus. Nam ſecundum 12. horas diei & noctis operandum eſt in manſione iſta, ſemperque duabus horis præſunt quatuor principes, tam in die quam in nocte: ita vt non liceat tibi aduocare alium, niſi ex ordine, quem hora concernit. Vt ſi fit operatio in prima vel in ſecunda hora diei: voca, quem volueris, ex primis quatuor qui præſunt diei: ſi in tertia vel quarta, ex ſecundis quatuor ducem noueris eſſe vocandum. Et ita conſequenter eſt faciendum per omnes ordines & 24. horas tam in die quam in nocte. Cum autem volueris operari in Steganographia per ſpiritus ipſius Dorothielis: præmiſſis generalibus in arte præmitti conſuetis, ſcribe literas qualeſcunque volueris, vertenſque te ad eam plagā orbis quam à vento communiter Chorum appellamus, voca vnum aut plures ex quatuor, qui præſunt horę, in qua operatis. Dorothiel cuſi feor madylō buſar pamerſy chear ianothym baony Camerſy vlymeor peathā adial cadumyr renear thubra Cohagier maslō Lodierno ſabelruſyn. His dictis ſpiritū apparentem videbis, quem vocaſti, promptum & hilarē ad obediendum, cui arcanum tuum committas ſecure & fideliter. Tabulam præcedenrem aſpice.

Noth. *Ponamus mentis quodcunque arcanum literis committendum.*

Eſt tibi negotiū, in re qualibet ſpirituali ad principem, valde & arduum & ſecretum, quod nulli mortalium nec literis quidem putas credēdum. Vis illud ſcire principem? Literas pro paupere Clerico ſupplicatorias aut quaslibet alias fingis ad

eum

eũm : vocas ſpiritum, committis illi ſecretum : fideliter agit omnia.

Literas qualeſcunque volueris dabis, in quibus non verearis quicquam.

SIgnifico Gratiæ Veſtræ Illuſtriſſime Princeps, Conradum Hummel beneficiatum ſuper altare ſancti Euangeliſtæ Iohannis defunctum eſſe nocte præterita. Ne autem Gratia Veſtra vel vni ex imperitis vel indignis, quorum reor grandẽ numerum affuturum (vt fieri ſolet) altare dictum expectantium: ſed vtiliori viro reſeruandum ex indeliberato concedat, oro: licet longe exiſtam indignus, quam vt preces meæ in maximi & nobiliſſimi principis conſpectu aliquod beneficium reportare videantur, digne quatenus gratia veſtra præſentium exhibitori, repulſis indigniorib. altare præfatum concedere dignetur: quem cognoui optimis beneficiis dignum, quippe quem morũ pulchritudine adornatum, ſcientia atque literis omnifariam eruditum, modeſtum, continentem, temperatum, amoreque religionis Gratiæ Veſtræ nouerim eſſe placiturum. Eritque beneficiis exhibitis, non ingratus, ſed perpetuo memor. Datæ ex Spanheim. pridie Idus Martij, Anno domini noſtri M. D. Ioan. Tritth.

Cum has meas vel quaslibet alias acceperit literas princeps, aut alter, cui mittuntur, in arte peritus: ſigno Dorothielis cognito ſe vertat ad Chorum (vbi ipſe ſpiritus cum ducibus & ſeruitoribus ſuis moratur) faciens omnia & ſingula, quæ ars ipſa requirit. Deinde ſpiritum voce ſubmiſſa tacite vocet vt nouit.

Dorothiel onear chameron vlyfeor maduſyn peony oriel nayr druſe mouayr pamerſon etro dumeſon, dauor caho. Caſmiel hayrno, fabelrunthon. Completo carmine iſto ſi moram fecerit ſpiritus in veniendo; iterum legat vſque tertio: & ſine omni dubio viſibilis apparebit, & reuelabit ad aurem commiſſa.

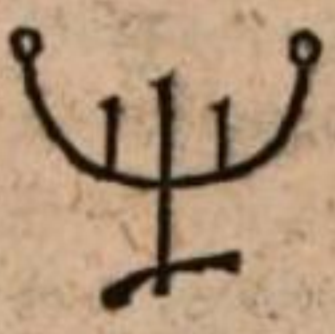
CAP. XI.

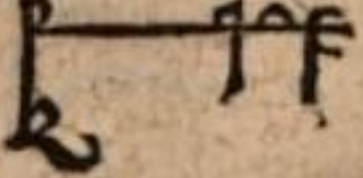
Roth. *CVIVS SPIRITVS SVPREMVSQVE VOCATUR Vſiel, habitans ad eam plagam orbis, quam ex vento inde flante Subcircium appellamus: qui habet ſub ſe 40. duces in die, & totidem in nocte: qui ſunt ſuper Theſauro.*

VNDECIMA manſio totius orbis vocatur Subcircius à vento videlicet, qui ex illa parte venire conſueuit. Ad hanc plagam moratur magnus princeps qui vocatur Vſiel, habens ſub ſe 40. principes, qui præſunt operationibus diurnis, & 40. qui præſunt nocturnis. Horum officium eſt nuntiare occultos & ſubterraneos Theſauros, & omnia, quæ ad rationem Theſaurorum pertinere videntur. Ex his paucos, & quot ſunt in operationibus Steganographiæ hoc loco ſufficientes, nominabimus: & reliquos cum alijs ad proprium capitulum in fine huius libri nominandos reſeruamus. Et nota, quod duces iſtius manſionis, quando vocantur ab operante, libenter & cũ maxima hilaritate venire cõſueuerunt. Et quamuis multos habeant famulos: nunquam tamen vidi, quod aliquẽ eorum ſecum adduxerint ſaltem viſibilem. Si quis autem vellet vti miniſterio famulorum: poſſet, quoniam ſub principibus ſunt, & coguntur eis in omnibus obedire, ſi operator fuerit talis, vt nouerit eos debite vocare vel etiam compellere, ſi tardius apparere voluerint.

Roth.	Schw.	R.	S.	R.	S.	R.	S.
Abaria	40	*Saeſar*	40	*Amandiel*	30	*Hiſſam*	30
Ameta	40	*Poriel*	40	*Barſu*	30	*Fabariel*	30
Arnen	40	*Saeſar*	40	*Garnacu*	30	*Vſiniel*	30
Herne	40	*Maqui*	40				

R:





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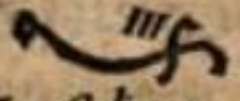
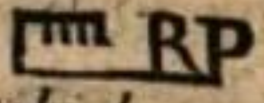
Schw.	R.	S.	R.	S.	R.	R.	S.
Anſoel	40	*Saddiel*	40	*Aſuriel*	20	*Pathyr*	20
Godiel	40	*Sobiel*	40	*Almoel*	20	*Marae*	20
Barfos	40	*Oßidiel*	40				
Burfa	40	*Adan*	40	*Laſpharon*	10	*Ethiel*	10

Ex quadraginta principibus Vſielis, qui præſunt operationibus diurnis habes 14. cum ſeruitoribus eorum 400. in numero, &14. qui præſunt operationibus nocturnis cum 440. famulis eorum: cum his vtriuſque ordinis duo ſigna (ad probandum & cautelam de Theſauro, ſicut noſti, ne poſſit à latronibus inueniri) cernis oppoſita, quibus vtimur pro cuſtodia theſauri inuenti interea quod ſpiritus mittitur ad amicum. Cum ergo volueris in hoc negocio per ſpiritus operari: ſi negocium eſt maximum aut pertinens ad principem : voca duces quos volueris ex ordine quaternorum: ſi proprium, ex trium : ſi priuatum & paruum, ex duorum: ſi vile & minimum, tunc fiat in nocte in ordine ſolitariorum tantum.

Vſiel parnothiel chameron brioſy ſthrubal brionear Caron ſotronthi egypia odiel Chelorſy mear Chaduſy notiel ornych turbelſi paneras thorthay pean adreſmo boma arnotiel Chelmodyn druſar loy ſodiuiel Carſon, eltrae myre notiel meſraym Venea dublearſy mauear meluſyron chartulneas fabelmeruſyn. His verſus Subcircium ſub ſilentio dictis, ſicut tempus locuſque permittunt; fac cætera quæ ars ipſa expoſtulat, & committe ſpiritui iam apparenti arcanum cum ſigillo myſterij profundi, nihil hæſitans: quoniam duces iſti omnes boni ſunt & fideles.

Ponamus, quod habeas tale mentis arcanum nulli penitus confidendum.

INVENISTI maximum in Thecis mortuorum vel quolibet alio loco terra theſaurum, vel noſti certo latenter abſconditum:ſolus ad exportandum non ſufficis, nec tamen alicui circa morantium confidis. Habes amicum fidelem, ſed procul abſentem, cui reuelare myſterium cupis, ſed nec literis nec nuncio confidis, ne per æſtum in palam & in periculum incidas, & lucrum amittas. Vocas ergo ſpiritum. Venit ſpiritus, perfert ille nuntium, vocat amicum. Venit, iuuat, participat.

Literas, vt volueris, ſcribito, in quibus nihil omnino ſit metuendum.

Mitto tibi orationem, quam edidi in nuptiis cuiuſdam mei amici. Deus omnium Creator humanique generis Redemptor, omniumq́ Saluator, ne genus humanum periret, etiã nuptiarum ſacramentum inſtituit legimus enim quod primo homini Euam iunxerit mulierem, dixeritque: CRESCITE ET MVLTIPLICAMINI: *legem inſtituens conſeruandæ humanitatis. Poſtea Deus incarnatus dignatus eſt nuptias ſanctiſicare miraculo. De Deo bene merentur ſeruantes conſtituta: hominibus aũt plus conferunt, qui pudicum coniugium Zelo prolis aſſumunt. Vos ergo qui coniugium honeſtum aſſumitis iure laudauerim Saluatoris noſtri exemplo. Ille namq́ miraculis, ego vero verbis inſtitutum rite nuptiarum neceſſarium ſacramentum collaudabo: ſim licet non nuptus, iure nuptias tamẽ laudabo. Enimuero ſi tollatur coniugium, deſiceret & rueret totum genus humanũ. Vſu enim nuptiarum genus extat humanum, quãuis ruinoſum, debile & corruptibile: quod tamẽ ſine nuptiis nõ perſeueraret. Sed hoc agite vos, vt fœcunditas veſtrarum nuptiarum decorata ſit moribus & conuerſatione ſancta, & nemini ſcandalum ponente. Inprimis Deũ amate, continue operibus miſericordiæ cum iuſticia incumbentes, impietatem fugite, rectitudinem colite, bonos amate, laudes Deo ſemper dicite, pauperibus cum eleemoſynis ſubuenite, mandatis Dei obedite. Veritatẽ nolite deſerere, Dei miniſtros honorate Eccleſiis decimas ſoluite, peregrinos hoſpitate, innocentes liberate, famelicos paſcite, maioribus veſtris obedite, proximos veſtros honeſte diligite iniuriã nulli penitus irrogantes Chriſtianam religionẽ deuotiſſime colite: vanos, noxios, ſuperſtitioſoſque mores gentilium abhorrete. Doctrinas Euangelicas ſeruate & viuite ſecundum præcepta Dei. Carnis voluptates fugite, voſque honeſtos & bonos exhibete, puritatem mentis ſolicite*

cuſto-

cuſtodientes nolite maculare. Mementote obſecro, quid in ſancto Euangelio Chriſtus Dominus noſter clamauerit : Beati mundi corde: *qui ſc. munditiam animæ in lutoſo corpore propter Deum cuſtodiunt. Munditia autem cordis continuis humilimiſque orationibus non deſtituatur: quoniam oratio mentem purificat, æſtuãtes refrigerat, temptationes diaboli procul fugat. Hinc ſanctus Apoſtolus Paulus docet vos ſedulis & deuotis orationibus inſiſtere, vt noxias tentationes poſſitis ſuperare. Coniungimus vos matrimonio, quatenus genus veſtrum legis decreto propagatum cõſtruetis: non vt affluere noxijs voluptatibus debeatis. Voluptates enim carnis interficiunt animam, corrumpuntque humanæ ſubſtantiæ nobiliſſimam dignitatẽ futurorum. Itaq; horũ memores ſcitote vos viatores eſſe; reuerſuros ad patriam, ad quam eſtis reuocati. Breuiſſima eſt vita præſens: iocunditaſque ſeculi velociſſime terminatur. Sic ergo in matrimonio viuite, vt ad regnum cælorum poſt mortem cum exaltatur, veniatis. Ioannes Tritthemius Abbas Spanheimenſis, ordinis Diui Patris Benedicti, ædidi pridie Iduum Martij, Anno natiuitatis domini noſtri Ieſu Chriſti M. D.*

Cum has vel quaslibet alias cui mittuntur acceperit literas; cognito ſigno magni Vſielis, faciat occulte ſicut nouit ex arte faciendum: deinde vertat ſe ad Subcircium & dicat Carmen. Vſiel aſoyr paremon cruato maduſyn ſauepy mauayr realdo chameron ilco paneras thurmo pean elſoty fabelruſyn iltras charſon frymaſto chelmodyn. Hoc dicto carmine ſpiritus ſe viſibilem oſtendet, commiſſaque reſerabit: & ſi quid ei ab iſto fuerit commiſſum, referet ei ad mittentem.

CAP. XII.

CVIVS SPIRITVS ET SVPREMVS IMPERAtor Cabariel moratur ad eam plagam orbis, qui Circius à vento dicitur, & habet ſub ſe 70. principes in die, & totidem in nocte.

DVODECIMAM orbis deſcripti manſionem, quæ eſt verſus eam plagam, à qua ventus Circius inflat, Cabariel Imperator magnus inhabitat cum infinitis Spiritibus, inter quos ſunt ad operationem Steganographiæ deputati pro diurnis 50. & totidem pro nocturnis omni tempore, qui multis famulis præſunt & valde potentibus. Iſtorum officium ſecreti eſt auiſare amicos, patefacere inſidias, & à quibus ſit maxime cauendum, admonere abſentem. Ex his omnibus paucos nominabimus.

Schw.	R.	S.	R.	S.	R.	S.	R.
Satiſiel	50	*Etymel*	50	*Mador*	50	*Ladiel*	50
Parius	50	*Clyſſan*	50	*Peniel*	50	*Morias*	50
Godiel	50	*Elitel*	50	*Cugiel*	50	*Pandor*	50
Taros	50	*Aniel*	50	*Thalbos*	50	*Cazul*	50
Aſoriel	50	*Cuphar*	50	*Orym*	50	*Dubiel*	50

Habes nunc ex centum principibus Cabarielis magni, viginti, & ſufficiunt tibi ad præſens: quorum primi decem pro diurnis operationibus cum 500. famulis ſunt deputati, & alij decem pro nocturnis ſimiliter cum 500. ſeruitoribus ſuis. Et ſcias, quod ſpiritus diurnis operationibus præſidentes multo ſunt nocturnis beneuolentiores, & ad obediendum promptiores: Ita vt ſæpe oporteat ipſos nocturnos cum quadam violentia compellere, ſæpiusq; coniurationem repetere. Famulos, cum iubentur, ſecum adducunt: ſi iuſſi nō fuerint, abſcondunt. Cum volueris per miniſterium iſtorum ſpirituum operari, vertas te ad eam plagam, quam diximus: &, præmiſſis de more præmittendis, dic Coniurationem iſtam:

Cabariel onear chameron fruani, parnaton fofiel bryoſi nagreal fabelrontyn adiel thortay nofruau pena afefiel chuſy. Cōpleto carmine, ſi fuerit in die, ſtatim aderit ſpiritus vocatus ſine mora. Si autem fuerit in nocte & moram fecerit in veniendo ſpiritus quem vocaſti: totiens vrgeas eum, donec veniat per repetitionem Carminis, quod valde reuereri ſolent.

Ponamus pro exemplo quoddam arcanum nulli omnino confidendum.

FIDELEM habes amicũ, cui faues, vt tibi ipſi, ſed procul abſentē, cui reuerſuro noſti ponēdas à potētiore inſidias in via aut quo-

quolibet alio vel loco vel modo. Auiſcare cupis neſcientem: ſed periculum tibi magnum inſtaret auiſanti, ſi fieret palam. Vnde nec literis committendum, ne legantur ab aliquo: nec homini confidendum, ne reuelari contingat. Vt ergo & maneas tu ſecurus, & amicus ſit auiſatus: vocas ſpiritum, committis arcanum: fit.

Literas mittis amico familiares vel orationem deuotam, quæ videri patiatur.

COmmodaueram tibi Codicem meum de geſtis Longobardorum & Volumen Bedæ de temporibus, quæ oro remittas. Decet enim ſapientem & maximè Chriſtianum, fidem vbique ſeruare promiſſam. Beneficiorum obliuiſci, diuinis & noſtris inſtitutis humanis maximum crimen perhibetur. Ne incurras tam peccabilem reatum. Miſi tibi volumina mea, vt ea aliquando reſtituas. Libros verò græcos tibi gratis donaui, quorum intuitu te meritò & regratificantem nobis & fideliorem exhiberes. Vale, ex Spanheim, Idibus Martij. Anno domini M. D. ♉

Cum has aliaſue quaslibet abs te miſſas literas amicus receperit; cognito ſigno Cabarielis, vertat ſe ad orbis plagam illam, à qua Circius progreditur ventus; & præmiſſis ex more præmittendis, hanc legat ſub ſilentio orationem.

Carmen Coniurationis.

CAbariel afiar paremon chiltan amedyn ſayr pemadon chulty mouayr ſauepor peatha mal frimaſton dayr pean cothur no fabelruſyn elſoty chelmodyn. Hoc carmine dicto verſus Circium, angelus ſtatim apparebit viſibilis, reſerans illi commiſſum arcanum; refereturque tibi, ſi quid ille commiſerit.

Cap-

CAP. XIII.

CVIVS PRINCEPS RAYSIEL VOCATVR, *habitans directe ad Septentrionem, ſub quo ſunt 50. principes, qui præſunt diurnis operantibus noſtris, & totidem qui nocturnis: quorum eſt nunciare traditiones.*

TERTIA decima manſio eſt in Septentrione, cuius ſpiritus & ſupremus imperator eſt Rayſiel, qui habet ſub ſuo dominio duces 50. qui præſunt operationibus diurnis, cum ſeruitoribus multis, & totidē numero, qui præſunt nocturnis cum famulis eorum. Iſtorum officium eſt, in his cauſis & traditionibus, quæ pertinent ad mortem, auiſare amicos operantis, & nunciare arcanum. Duces, qui operationibus diurnis præſunt, libēter obtemperant vocanti, & veniunt, hilares, iocundi & paratiſſimi ad obſequendum: ſed illi qui nocturnis præſident, aliquantulum ſunt proterui, quia lucem valde oderunt & deteſtantur, nec facile obtemperant, maxime nouicijs in arte minus probatis, quos frequenter in faciem irrident, niſi coniurationibus ita conſtringantur operantis, vt contra dicere non præualeant. Valde enim Coniurationem timent, & quaſi vnicum dantur plus coniurari, quam diurni Spiritus, & tamen inuiti obediunt. Sed iam ex omnium iſtorum numero ponamus paucorum nomina & numerum famulorum, quanti nobis ad operationem conſuetam ſufficiunt.

𝔈.	☿	𝔑.	♀	𝔖.	♃	𝔑.	♄
Baciar	*50*	*Aſtael*	*50*	*Chanael*	*30*	*Melcha*	*30*
Thoac	*50*	*Ramica*	*50*	*Furſiel*	*30*	*Tharas*	*30*
Sequiel	*50*	*Dubarus*	*50*	*Betaſiel*	*30*	*Vuiel*	*30*
Sadar	*50*	*Armena*	*50*				
Terach	*50*	*Albhadur*	*50*				

Thariel

Roth.	S.	R.	S.	R.	S.	R.	S.
Thariel	40	Lazaba	40	Lamas	10	Thurcal	10
Paras	40	Aleaſy	40	Belſay	20	Sarach	20
Arayl	40	Sebach	40				
Culmar	40	Quibda	40	Morael	20	Arepach	20

Habes nunc optime lector ex 50. principibus diurnis ſedecim cum famulis eorum 670. & ex 50. nocturnis 14. cum famulis 420. in numero, qui tibi ſufficient ad omnes operationes tam nocturnas quam diurnas. Cum autem volueris operari per eos ſecundum horas intentas, elige ex ordine diſpoſito quem volueris, & voca eum à Septentrione (quoniam omnes ibi morantur) per iſtud Carmen.

Carmen Coniurationis.

RAyſiel afruano chameron fofiel onear Vemabi parnothon fruano Caſpiel fufre bedarym bulifeor pean Curmaby Layr Vaymeor peſarym adorcꝰ odiel Vernabi peatha darſum laſpheno deuior Camedonton phorſy lasbenay to charmon druſon olnays, Venouym lulefon, peorſo fabelrõtos thurno. Calephoy Vem, nabelron bural thoraſyn charnoty Capelron.

Carmine rite & ſub ſilentio completo, aderit ſpiritus vocatus. Committe ſecure arcanum, perferet referetque committendum. Si vero nocturnis operationibus præſidentes, vt ſolent plærunque, tardare videris: Carmine eos viriliter iterando compellas, nihil metuens: te enim vt dominum reuereri cogentur.

Habeo ſecretum, quod nulli confido perferendum, huiuſmodi.

POno caſum. Amicus eſt mihi quiſpiam nobilis & doctus, quẽ noui ſecreto necandum per ſicarios quoſdam mercede conductos. Auiſare palam nõ audeo, quia mihi periculoſum: in cauſa familiari & ſecretiori, ne literæ in aliorum deueniant manus, timeo: homini, vt ore loquatur, confidere non præſumo: quia qui mecum eſt hodie, craſtino forſan contra me ſtabit. Itaq; ad conſuetam confugio artem, cui quicquid commiſero, fieri publicum, etiam ſi ex inimico tentari contingeret, non formido.

Literas mitto familiares amico, in quibus nullum formido periculum.

MAximum nobilitatis ornamentum, Iuſtitiam Philoſophiamq́; dedecus Impietatem & Ignorantiã definit vetuſtas. Quid enim pulchrius, quàm literis virtutibusq́; ornare nobile genus, quod militat. Hoc plurimum cæterosque militantes complures nobiliſſimos viros reperimus, & noctibus actitauiſſe & diebus, vt armis barbaros expugnarent, rectitudine gentem ſuam literisq; erudirent. Horum exemplo Bumavv doctiſſime literas humanitatis artesq́; bonas euoluere non ceſſas armis & literis decoratus: & veteres olim principes ſapientiſſimi conſueuerunt opes non theſauris ſuis includere, ſed potius vſui literario conferre: honeſtiſſimũ ad fœlicitatẽ tendentibus ſuffragium arbitrantes ſapientiæ ſtudium, quo æternæ retributionis beatitudo acquiratur. Enimuerò ſcientia ſcripturarum principes omnibus venerabiles facit maximeq́; timendos. Ignorantia ſcripturarum viui hominis ſepultura dicta ignominiam, calamitatemq́; horrendã principibus nobilibusq; afferre conſueuit. Homo ſine literis eſt Aſinus bipes, viuusq; ſepeliendus, immo ſepultus. Maximè nobiles & rempublicã gubernantes eſſe ſapientes atq; notabiles ſcientia literarũ oportet, quarum ignorantia tyrannidẽ inducit. Amor quoq; literarũ geſta principũ inclyta nobiliumq; perpetuitati commendat. Cernimus enim veteres philoſophos principatus memoriam obtinuiſſe, nominisque immortalitatem conſecutos plus literis quàm armis apud omnes homines ſempiternã: plus enim literæ, quã arma glorioſos, excellentes ſapientesq́; tyrannos antiquos & principes reddiderunt, quorũ memoriam laudumq; titulos immortalitate donarũt. Adde quod Chriſtianis ſtudiũ literarum ſummum & honeſtiſſimum euolandi ad Cælum præſtat adiumentum. A ſcripturis enim contemplari incipimus diuinarũ illuſtrationum coruſcantem honorabilemque maieſtatem, nobis

alio-

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alioquin inacceſſibilẽ. Ita Henrice miles doctiſſime literis faueas, vt rectitudine decoratus ſemper viuas. Vale, ex Spanheim, Idib. Marty. Anno M.D. W

Poſteaquam has literas aliasue quaslibet amicus acceperit in arte peritus; ſigno Rayſielis cognito, præmiſſis ex more conſuetis, ad Septentrionem ſe vertat, & ſpiritum hoc carmine vocet.

Carmen coniurationis.

RAyſiel myltran, fruano fiar chaſmy clymarſo pean Sayr pultho chultuſa medon vepurſandly tuſan axeyr afflon. His dictis ſpiritus miſſus ſtatim viſibilis apparebit, reſerabitque tibi omnia & ſingula, quæ mandaui ad aurem. Et ſcias velim, quod nonnulli ſpiritus nocturnis operationibus præſidentes in nocte non libenter veniunt ad operationem, niſi maximis compellantur ſacramentis & coniurationibus: qui tamen poſtquam venerunt fueruntque miſſi ad amicum, cito apparere conſueuerunt & obedire vocanti, niſi forſan ipſe, qualibet occaſione deceptus, aliquid negligeret in arte præceptum.

CAP. XIV.

CVIVS PRINCEPS SVPREMVS VOCAtur Symiel, qui habitat ad Aquilonem, habens ſub ſe principes 10. qui præſunt operationibus diurnis, cum famulis multis: quorum officium eſt familiare ſecretum perferre.

QVARTA decima manſio eſt ad Aquilonem, diſtans à principio Septentrionis 21. gradibus, & modicum amplius: cuius ſupremus Imperator eſt Symiel, qui habet ſub ſe 10. duces, qui præſunt operationibus diurnis, cū multis famulis eorum. Operationib.a.nocturnis multi præſunt duces, quorum certum numerum reperire non potui, qui famulos etiam ſub ſe habent multos. Iſtorum officium eſt nunciare inter amicos arcana ſecretiſſima, quæ nulli hominum ſunt manifeſtanda in æternum. Vt autem per eos operari poſſis, ſi neceſſe fuerit: explicabo tibi ex diurnis decem, & ex nocturnis totidem, & ſufficient ad præſens.

Schw.	Roth.	S.	R.	S.	R.	S.	☿
Aſmyel	*60*	*Larael*	*60*	*Mafrus*	*70*	*Marianu*	*100*
Chrubas	*100*	*Achot*	*60*	*Apiel*	*30*	*Narzael*	*201*
Vaſtos	*40*	*Banier*	*90*	*Curiel*	*40*	*Murahe*	*30*
Malgron	*20*	*Dagiel*	*100*	*Molael*	*10*	*Richel*	*120*
Romiel	*80*	*Muſor*	*110*	*Arafos*	*50*	*Nalael*	*130*

Habes nunc principes decẽ nominatos pro actionibus diurnis cum multis ſubſeruitoribus & 10. pro nocturnis operationibus etiam cum multis ſubſtitutis, per quos poteris operari ſecure & abſque periculo: modo ſis in Steganographia bene inſtitutus. Nam quicunque ad operationem huius artis non bene inſtitutus, in præceptis illius accedere pręſumpſerit: aut nihil proficiet, aut periculum vix euadet. Non enim omnibus obediunt principes. Tu autem cum hac ipſa ſcientia volueris operari; pręmiſſis rite præmittendis, te conuertas ad Aquilonem, & eo modo, quo tibi tradidi, coniura ducem, vt veniat per iſtud Carmen.

Carmen ad ſpiritus.

SYmiel myrno chamerony theor paſiõ adiueal faneroſthi ſofear Carmedon Charnothiel peaſor ſoſitran fabelruſy thyrno pameroſy trelno chabelron chymo churm bon, aſiel peaſor carmes nabeyros toys Camalthonty. His dictis eo quo neceſſe eſt modo, ſpiritus aderit abs te vocatus ad obediẽdum in omnibus mandatis tuis, ſi fuerit operatio per nocturnos ſpiritus actitanda: & ſi cito non apparuerint, nõ deſiſtas propterea, ſed vrgeas eos repetitione carminis: & compulſi obedient.

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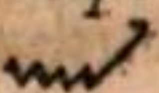
Pro exemplo ponamus quodcunque arcanum nulli penitus committendum.

HABES aliquod negotium ſecretiſſimum ad amicum, quod te & ipſum concernit: cuius manifeſtatio tibi & illi perpetuum vel damnum vel confuſionem inferret. Certe nec literis tuto creditur ne ab aliquo legantur, nec committitur nuncio, qui diuulgabit in plures. Arte noſtra vteris; ſic & tu eris tutus, & amicus ſciet arcanum.

Formemus ad hoc quas placuerit literulas, in nullo penitus ſuſpectas.

Ioannes Tritthemius Abbas Spanheimenſis ordinis
Sancti Benedicti optimo adoleſcenti Iacobo Trithemio, fratri chariſſimo, S.D.

LITERIS incumbens conſerua humilitatem Cordis. Mores boni iuuenes decorant, efficiuntque nobilibus clariores. Scientia literarũ adornat iuuenẽ ſanctitatẽ amantẽ ſine morib⁹ iuſtitia carebit honore ſciẽtia. Adoleſcẽs vanitatibus vitijſq; immerſus, ſapientiæ cõtẽptor, non diligit ſapientiã verã, quã virtutibus inquirendam eſſe memineris. Moribus decoratur inſtitutio erudiendorum iuuenum, quoniam ſanctis artibus confertur honor Cæleſtis infructuoſaque ſcientia tormentis æternis cruciabitur. Virtutibus & literis ſcientia proficit: vtrumque deficit vicijs maculatum. Sperne voluptates, vt experimento intelligas ſapientiæ veritatem. Vale. 

Recipiens has literas in arte Steganographiæ peritus, mox, vt viderit characterem principis Symielis, quid ſibi faciendum ſit, intelligendo percipit: vertenſque ſe, præmiſſis præmittendis, ad Aquilonem, coniurationem dicit.

Coniuratio.

SYmiel marlos chameron pyrcohi pean fruary fabelronti gaelto ſiargoti melaſſor hialbra penor oleſy Aiulbrany ordu

Caſmeron omer vemabon. Completo carmine, ſpiritus miſſus apparens commiſſum ſibi fideliter implebit officium.

CAP. XV.

CVIVS SVPREMVS IMPERATOR EST ARMADIEL, *qui moratur in ea parte orbis, vnde Boreas ventus flare conſueuit, habens ſub ſe multos principes.*

MANSIONEM quintā decimam ad Borealem plagam inhabitat Armadiel magnus imperator, habens ſub ſuo imperio multos duces & principes cum ſeruitoribus eorum, à quibus centum deputati ſunt ſuper operationibus diurnis & nocturnis indifferenter: ita vt omnes æque præſint nocturnis atque diurnis actionibus noſtris in Steganographia ad voluntatem operantis. Horum officium eſt principibus & magnis viris nunciare ſecretiſſima arcana operantis cum maxima fidelitate & myſterio. Ex his nominabimus potiores aliquos, qui nobis ſufficiunt ad intentionem.

𝔑.	𝔇.𝔑.	𝔖.	𝔑.	𝔖.	𝔑.	𝔖.	𝔑.	𝔖.
Maſſar	*50*	*Orariel*	*Pandiel*	*10*	*10*	*60*	*60*	*50*
Parabiel	*40*	*Oryn*	*Caraſiba*	*20*	*20*	*70*	*70*	*40*
Laiel	*30*	*Samiel*	*Aſbibiel*	*30*	*30*	*80*	*80*	*30*
Caluarnya	*20*	*Aſmael*	*Mafayr*	*40*	*40*	*70*	*70*	*20*
Alferiel	*10*	*Iaziel*	*Oeniel*	*50*	*50*	*60*	*60*	*10*

Habes iam ex Spiritibus Armadielis 15. numero cum ſubſeruitoribus ſuis 1260. qui ſecundum diuiſionem 24. horarum in ſex partes cum ducibus ſuis venire vocati ad operantem ſolent, ſi voluerit ipſe, ordinem ſuum in veniendo conſeruantes. Cum ergo volueris aliq̃d in Steganographia per ipſos operari, oportet vt diligentiſſime obſerues diuiſionem temporis ſecundum hanc artem, ſine qua nihil omnino proficies: qua, vt oportet, cognita, vertes te ad Boream, faciens, quæ ars requirit.

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Coniuratio.

ARmadiel marbeuo pelruſan neor chamyn aldron pemarſõ Cathornaor pean lyburmy Caueron thorty abeſmeron veat larſo charnoty theor Caueos myat drupas Camedortys ly paruffes ernoty meſoryn elthy chaor atiel, lameſayn rouemu fabelruſin, friato chaſalon pheor thamorny meſardiel peluſy madiel baſeroty ſarreon prolſoyr aſenoſy cameltruſon. Cum hanc coniurationem compleueris eo modo ſicut oportet: mox aderit ſpiritus, ad Imperium tuum paratus.

Formemus nobis exempli cauſa tale arcanum nulli committendum.

EST mihi ad principem meum quoddam arcanum nulli penitus communicandum. Id mandare literis, ne per negligentiam vel obliuionem diſiectę legantur, non audeo: multo minus per hominem nunciare illud volo, ne & aliis per ipſum quomodolibet reuelatum iri contingat. Artis itaque huius myſterium pertentare placet, per quod arcanum meum omni tempore manebit occultum.

Scribamus literas, qualeſcunque placuerit, quæ nullius vereantur conſpectum.

Sereniſſimo Principi, Domino Philippo, Comiti Palatino Rheni, Duci Bauariæ, Sacri Romani Imperij Archidapifero, Principi Electori, Ioannes Tritthemius Abbas Spanheimenſis cum orationibus famulatum.

ILLVSTRISSIME princeps cum humili ſubiectione ſeruitutem. Benignitas inclyti ducatus veſtri mihi præcepit, vt verbis expoſitas res quaſdam occultiſſimas literis commendarem. Gauderem non abſque deuota exultatione, ſi pares voluntati vires accederent, beneficiis exhibitis honeſtiſſimum aptioremq́; locum diſtribuere, & obſequiū gratiæ

debi-

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debitum exhibere. Detinet imbecillitatem cordis operis nouitas ſine tramite præcedentis ſubeundi, cui me longe imparem ſcio: habebit enim ingentem magnumque laborem, incutitque conatibus hebetudinem meis plurimam. Vires tamen experiar, Gratiæ veſtræ obſecuturus, benigniſſimum iudicem ſine dubio acceſſurus, ſi bonæ voluntati meæ non affuerit aptata complendi poſſibilitas: vbi cumulatiſſima humanitate glorioſus & munificentiſſimus princeps amator defenſorque literarum ſententiam dicit, ad cuius humaniſſimum tutamen Vniuerſitas Heydelbergenſis multis ornata doctiſſimis eruditiſſimiſque viris, ingenio recentiſſimis, tranſcendit omnia per Alemaniam Gymnaſia. Itaque clariſſime humaniſſimeque Princeps ſi quid habeo aut ſum, totum benignitati veſtræ peui obnoxium: id quod exhibere cum humili ſubiectione ſemper promptiſſime curabo. Et licet ſint alij ſapientiores, qui hoc opus melius vel vtilius ornatiuſque non mediocriter reddere potuiſſent: volui tamen ego deuotiſſimum & rectum lætumq́; in gratiam veſtram animum meũ vtcunque oſtendere & experiri de inuentis nouiter grandibus quæ alium credo neminem inueniſſe. Datæ 16. Calend. Aprilis Anno domini Milleſimo quingenteſimo. .N.

Literas has vel quaslibet alias ſuſcipiens, cui mittuntur in arte perito inter Characterem Armadielis: quo cognito vertat ſe, quo ars mandat vertendum, & dicat carmen.

Coniuratio.

ARMADIEL afran meſon Caſayr pelodyn, Cauoti chameron therſoruy marbeuon pheor Caſoyn myruoſy lyburmy deon fabelronton, Chubis archamarſon. Hac coniuratione debito modo completa, miſſus ſpiritus palam apparebit, ſibique commiſſa à mittente arcana reuelabit in aurem fideliter, nihil addens minuensve. Et ſi quid illi denuo fuerit ab illo commiſſũ vt referat operanti, à quo miſſus eſt: fiat quod ab arte præcipitur; & obtemperabit.

Cap.

CAP. XVI.

CVIVS PRINCEPS BARVCHAS IN EA *plaga moratur, vnde ventus flare conſueuit, qui appellatur Vulturnus, habens ſub ſe principes multos & ſeruos, qui ſunt ſupercommiſſiones dominorum occultas nunciatores.*

MANSIONI autem ſeptedecimæ ad Vulturnum ventum ſituatæ præſidet magnus Imperator Baruchas, qui habet ſub ſuo Imperio multos principes, duces & alios ſpiritus, quorum omnium officium eſt nunciare occultas & ſecretiſſimas commiſſiones principum, nobilium & dominorum, ſubditis eorum vel amicis. Ex his nominabo tibi 15. qui ſufficient omni operanti in Steganographia: & non habent inter ſe diuiſiones vel ordines pro die & nocte ſicut cæteri, ſed omnes habent commiſſionem de omnibus in generali, ita vt quicunque qualibet hora vocatus fuerit ab operante, venire cogatur.

Roth.	Schw.	R.	S.	R.	S.	R.	S.	R.
Quita	*Cartael*	*Monael*	*100*	*10*	*600*	*60*	*500*	*50.*
Sarael	*Ianiel*	*Chubor*	*200*	*20*	*700*	*70*	*400*	*40.*
Melchon	*Pharol*	*Lamael*	*300*	*30*	*800*	*80*	*300*	*30.*
Couayr	*Baoxas*	*Dorael*	*400*	*40*	*700*	*70*	*200*	*20.*
Aboc	*Geriel*	*Decaniel*	*500*	*50*	*600*	*60*	*100*	*10.*

Habes nunc ex principibus Baruchæ magni principis ſeu Imperatoris ad operationem Steganographiæ nominatos duces 15. cum famulis & ſubſeruitoribus eius 7040. quorum miniſterium tibi ſufficientiſſimum eſt ad omnem operationem huius artis. Cum ergo volueris aliquem ex his ſpiritib. aduocare, obſerua diuiſionem temporis ſecundum ſex horas diei & noctis: &

verſus Vulturnum poſitus facie, voca illum quem horā concernit, diligentiſſime obſeruans literas famulorum, ſine quibus nuſquam procedunt: & ne erres in numero, ordine & dominio eorum, caue.

Coniuratio.

BAruchas maluear chemorſyn charnotiel baſon ianocri meduſyn aprilty caſmyron ſayr pean cauoty medaſon peroel chamyrſyn cherdiel auenos noſear penaon ſayr chauelonti genayr pamelron frilcha madyrion onetiel fabelronthos. Hac cõiuratione completa ſub ſilentio ſicut oportet, mox aderit ſpiritus principalis vnus, quem vocaſti cum ſeruitoribus ſibi deputatis ſecundum ſeriem temporis. V.g. Commiſſum mihi eſt ordines perluſtrare, Cœnobia & emendare & corrigere perperam facta. Hinc ad amicum ex monachis vnum longe abſentem cupio tale mandare ſecretum, quod publicatum ſibi carcerem odiumque paſtoris, mihi vero & ordini ac bono communi detrimentum inferret. Vnde nec tradendum literis, nec homini cuiquam committendum. Vt ſimus vterque ſecuri, artis miniſtrum aduoco ſpiritum, commendo arcanum.

Literas quales volo tranſmitto, quas legi ab omnibus non recuſabo.

Ioannes Trittemius Abbas Spanheimenſis ordinis Sancti Benedicti religioſo fratri Nicolao ex Dureckheim, Monacho Cœnobij Hirſaugienſis eiuſdem ordinis, ſinceram in domino charitatem.

CVm ſciam chariſſime frater te amatorem bonarũ artium, me te exhortari vehementer delectat, quatenus perſeuerare velis inquirendis reuoluēdiſque iugiter librorum ſecretis, quæ nobis oſtendunt fœlicitatis iter, & tramite expedito redire in patriam, quam peccando perdidimus, ad quã nos flagrantes reducet amor mitiſſimi & clementiſſimi ſaluatoris noſtri in ſcripturis ſanctis occultatus nobis, ſi exornauerimus mētem Virtutibus exercitãtes nos in ſtudio ſancto, ſine dubio conferendus. Quid enim in exilio

miſe-

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miſerabili vagantibus ſalubrius dulciuſue eſſe poterit quã literis ſedulo incumbere: per quarum ſtudium ad veritatem oculi noſtri eriguntur requirẽdam, & ad beatitudinis futuræ deſiderium mens noſtra ſuſtollitur: ſine quibus comparatur hoſtiis anima temporalib⁹ & mundanis ſubmerſa negocijs, ad Dei cognitionem nunquam peruentura. Tu itaque voluptates tumultuſque mundi contemnito, literis die noctuque vacato: quoniam & religio virtutibus & virtutes literarum commercio illuſtrari temperantur. Ita vt nec literas ſine ornatu nobilium virtutum nec deligere, virtutes bonas ſine ſcientia ſcripturarum prævaleat. Itaq; te exhortor, ſtudio literarũ ſẽper des operam. Vale ex Spanheim 16. Cal. Apr. Anno domini M D.:

Poſteaquã ſuſceperit literas is cui mittuntur; ſigno Baruchæ cognito, præmiſſis præmitendis, ad plagam Vulturni, quę eſt ante Orientalem proxima, dicat ſub ſilentio iſtam Coniurationem.

Coniuratio ſpiritus.

BAruchas Mularchas chameron notiel pedarſy phroys lamaſay myar chalemon phorſy fabel ontho theras capean Vear almonym lierno meduſan therſiel peatha thumar neroſyn cral nothiel peſon ſ galry madon ſcoha bulayr. Coniuratione dicta ſecundum artis præceptũ, ſpiritus apparebit, & commiſſum ſibi arcanum producet in aurem ſine deceptione.

CAP. XVII.

CVIVS PRINCEPS ET SPIRITVS SVPREmus vocatur Carneſiel, & moratur in Oriente, habens ſub ſe duces & principes multos cum ſeruitoribus eorum, quorum officium eſt nunciare omnia, quæ verſus Orientem mittuntur.

QVONIAM tam multa ſunt & plura poſſunt emergere negocia hominum, ad quæ intimanda procul amicis nullus ſit in prædictis manſionibus princeps aut ſpiritus ſpecialiter deputatus: ne operātibus in hac arte Steganographiæ aliqua ad perfectionē operis ſui difficultas occurrat: poſteaquam ſpecialium quorundam fecimus mentionem qui ſpecialibus præſunt arcanis: volumus etiam quoſdam generalibus nunciandis generales exprimere principes ſpirituum, vt ſi quid forſan occurrat alicui nunciandum, ſuper quo in prædictis nulla inueniatur commiſſio, ad iſtos referatur, qui ſuo modo ſuper omnibus habent commiſſionem: ita tamen vt generalitas ſpecialitati non deroget: nec ſpecialitas non ſatis lucide expreſſa generalitatis officium recuſet. Quatuor itaque ſunt principes magni, qui cum ducibus & ſubſeruitoribus ſuis omnibus præſunt arcanis nunciandis ſuperius non expreſſis: quorum primus Cameſiel omnibus præſidet, quæ voluerimus nunciare verſus Orientem. Caſpiel verſus Meridiem. Amenadiel verſus Occidentem, & Demoriel his quæ mittuntur generaliter verſus Septentrionem. Cum ergo volueris arcanum aliquid per ſpiritum nunciare amico procul abſenti verſus Orientem: voca vnū aut plures quot volueris ex principibus Cameſielis, vertens te per totam operationem ad orientalem plagam, ſicut noſti ſecundum artem. Deſcribam tibi nomina principum cum numero ſeruorum, quot ad præſens negotium ſufficiunt: & caue, ne erres in aliquo.

Roth.	S.	R.	S.			
Myreſyn	*Benoham*	*Armany*	*60000000000000*			
				R.	S.	R.
Ornich	*Ariſiel*	*Capriel*	*10*	*30*	*100*	*300*
Zabriel	*Cumeriel*	*Bedarys*	*10*	*30*	*100*	*300*
Bucafas	*Vadriel*	*Laphor*	*10*	*30*	*100*	*300*

Habes ex principibus Cameſielis 12. cum maxima multitudine famulorū, vbi (nota) ille magn⁹ numerus 60000000000000. eſt aliorum ducum & principum, qui generaliter præſunt omnibus diurnis: & vocatur ex eis certus numerus, quot voluerit operator,

rator, cum duce nominato. Alij autem in quadruplici ordine ſunt famuli principũ duodecim; & veniunt ſemper cũ eis in ordinibus ſuis. Cum ergo volueris operari per iſtos; præmiſſis præmittendis iſta eſt coniuratio.

Carmen.

CAMESIEL aphroys chemeryn mear apoſyn. Layr peã noema ouear ma ſere cralty caleuo thorteam chameron ianoar pe lyn Layr, baduſon ieſy melros ionatiel delaſſar rodiuial meron ſau ean fabelron clumarſy preos throen benarys ſauean demoſynon laernoty chamedonton. His rite completis, aderit generalis arcanorum nuncius quem vocaſti, promptus, fidelis, penitusque ſecretus. :—:—

Amicum voluerim auiſare occulte de homine malo.

EST homo quiſpiam ſub apparentia honeſtatis malus blatterator: is ſciens me poſſe apud amicum, commendatorias ad eum poſtulat à me literas; negare non valeo, nec decipi amicum volo ab illo fraudulenter. Scribo literas, circumcellionem laudo mirum in modum, legit, exultat, apertam inſidiandi viam ſibi pollicetur oblatam. Do literas, abit lætus, voco ſpiritum, mitto ad amicum, vt auiſet illum, meumque manifeſtet arcanum.

Literas mitto commendatorias illi placentes qui commendatur.

Ioannes Tritth. Abbas Spanheimenſis Ioanni Vigilio, domino Vuackor, vtriuſque Iuris Doctori clariſſimo Salutem dicit.

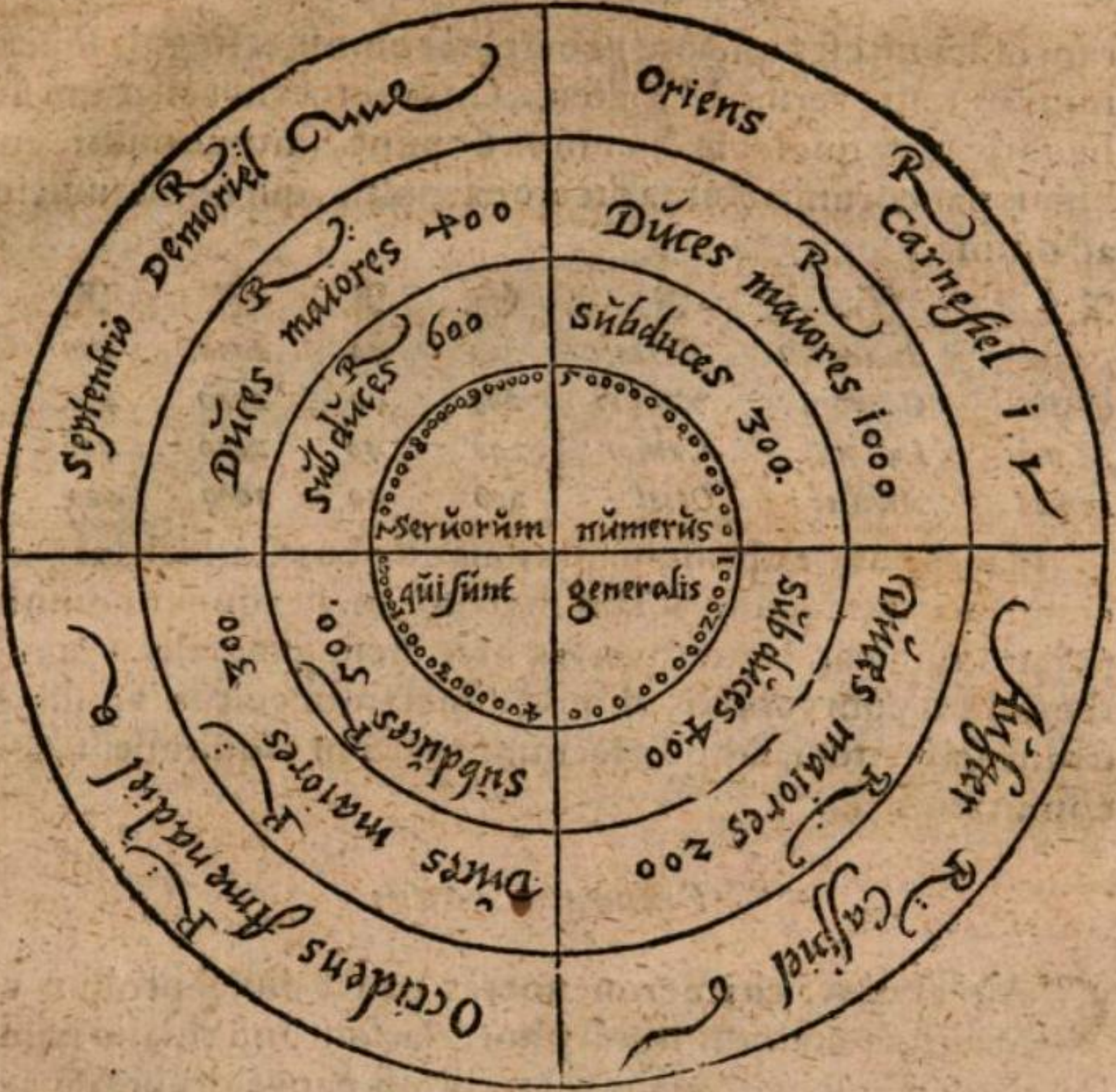
LAtorem præſentium ad te mitto, Vigili amantiſſime, hominẽ profecto cunctis adornatũ virtutibus, omnibus eruditiſſimum in ſcripturis æſti *matum,tantaq;venuſtate morum redimitum,quod vix illi ſimilem aliquando his oculis vidiſſe memini optimum Mathematicum, Philoſophũ acutiſsimum,literatiſſimis viris comparandũ,ſapientia & ſtudio omnes Teutonicos exercitatiſsimos tranſcendentem,vnde dignus eſt nobis merito viſus laudibus literatorum virorum omniumque bonorum excipiendus: quippe nobilis & literatiſſimus, qui omnibus queat vtilis eſſe in tradendis varÿs doctrinis rerum mirandarum.Vale, ex Spanheim 15. Cal. April. Anno M.D.* 8

Cum has ſimileſue quaſcunque acceperit literas amicus in arte Steganographiæ probatus: cognito ſigno Carneſielis, ſe vertat ad Orientem,&præmiſſis præmittendis,dicat iſtam coniurationem.

Coniuratio.

CArneſiel aproyſi chameron to pemalroyn phroys Cadur mearmol benadron Vioniel ſaviron army pean arnotiel fabelronthuſyn throe chabelron ſauenear medaloys vear olmenadab cralty ſayr. Carmine dicto, ſpiritus miſſus iam viſibilis apparebit reuelabitque arcanum fideliter commiſſum.

Ha-


Oriens
R
Carneſiel
Dũces maiores 1000
R
ſũbduces 300.
Septentrio
R
Demoriel
Dũces maiores 400
R
ſũbdũces 600
R
Seruorum
nũmerus
qui ſunt
generalis
Auſter
R
Caſpiel
Dũces maiores 200
R
ſũbdũces 400
Occidens
R
Amenadiel
Dũces maiores 300
R
ſubduces 500.

In concauo ſecundi circuli, ſuper numero 400. bis poſito, nec nõ ſuper numero 1000. deeſt litera R. Et in ſexti circuli cõcauo pro *generalu* legendum eſt *generales*.

HAbes in hoc Circulo 4. Imperatores principales & manſionis vniuſcuiuſq; ſitum, numerũ quoq; ducum, ſubducum & ſeruorum penè innumerabilium. Scias ergo, quomodo per iſtos ſit operandum.

CAP. XVIII.

CVIVS SVPREMVS PRINCEPS EST CAſpiel dictus, cuius manſio eſt ad Auſtrum, qui habet ſub ſe multos principes, duces & famulos innumerabiles.

AD Auſtrum habitat magnus Caſpiel princeps, qui habet ſub ſuo dominio principes ſiue duces præcipuos 200. Comites vero ſiue ſubduces 400. cum ingenti multitudine ſeruitorum, quorum

rum officium eſt nunciare generaliter omnia & ſingula ſuperius non contenta verſus Meridiem. Cum autem neceſſarium ſit in hac arte ſcire quoſdam ducum ex nomine, ſintque multi: curabimus paucorum nomina dicere ex multis, qui nobis ſufficiunt ad omnia.

𝔑.	𝔖.	𝔑.	𝔖.	𝔑.	𝔖.	𝔑.	𝔑.
Vrſiel	*Budarym*	*Geriol*	200	40	2000	400	20
Chariel	*Camory*	*Ambri*	200	40	2000	400	20
Maras	*Larmol*	*Camor*	200	40	2000	400	20
Femol	*Aridiel*	*Otiel*	200	40	2000	400	20

Habes nunc ex principalioribus ducibus Caſpielis 12. cum comitibus, ſubducibus & famulis 100640. per quos fit omnis operatio nunciandorum, verſus Meridiem generalis. Cum autem ad amicum volueris aliquid nunciare occultum verſus Auſtrum manentem, fac quæ ſecundum artem requiruntur, & dic coniurationem.

Coniuratio Spiritus.

CAſpiel aloyr chameron noeres padyr diuiel prolſyn vear maduſon cralnoti fruon phorſy larſonthon thiano pemarſon theor. Caueos adeueos friato brioſi panyeldrubon madiel ſayr fabelruſyn gonear pean noty nabuſran.

Coniuratione debito modo completa, videbis præſentem quem vocaſti, & ad obediendum mandatis tuis in omnibus paratum. Omnes iſtius Caſpielis duces beneuoli & voluntarij ſunt valde, ſed ſubduces eorum aliquantulum ſunt duriores; attamen coniurationibus cedunt, ſi operator fuerit conſtans & imperterritus, loquens ei dure, quaſi cum autoritate maxima. Nullus enim eorum tam durus eſt, qui non manſueſcat per virtutem autoritatis poteſtatiue compulſus & adiuratus.

Pona-

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Ponamus qualecunque arcanum, quod nulli confidendum.

EST mihi cum amico negocium, quod ſi in publicũ tranſierit, vtrique periculum grande orietur. Obſeruantur internuncij omnes, vt literæ ab inſidiantibus nobis legãtur. Vt ergo ſimus ſecuri, negociumque noſtrum maneat ſecretum: ſcribo literas, quæ nullius vereantur conſpectum, quas ſpiritu inuiſibili comitante mitto ad præfatum amicum.

Non refert, qualeſcunque ſint literæ, ſi fuerint ſpiritui commiſſæ.

COnſpicite mortales breuitatem & miſeriam præſentis vitæ, & agite pœnitentiam ſalutarem, dum tempus habetis. Væ vobis dementiſſimi amatores ſæcularis gloriæ, Deum omnipotentem, æternamque lætitiam temere deſpicientes. Quare non amatis ſuperna illa conuiuia quæ ſunt humiliter Deum inquirentibus repromiſſa? Vos enim humilitatem abijcitis, breuiſſima gaudia mundi quæritis, æternæ beatitudinis excellentiam non amatis: contentioſo Zelo viuitis, honeſtatem actionibus nequam maculatis, laudeſque Dei excelſi neſcitis. Die noctuque ſecularibus actionibus lucriſque temporalibus inſiſtitis: ſemper venandis nouitatibus extenſi memoriam acuitis lectiones audire negligitis: tempus gratiæ vobis indultum, æternæq; beatitudinis expectationem non curatis. Ecce Iudex cunctis horribilis criminoſis appropinquat. Ecce Omnipotens Maieſtas diſtricta accelerat. Ecce Iudicium nouiſſimum ſtatuitur. Ecce lamenta æterna proponuntur: bonaque ſempiterna nobis ſubtrahentur. Anno M.D. 15. Cal. Apr. 6

Cum has literas ſuſceperitis, cui mittũtur; præmittat ea quæ ſunt ex arte præmittenda, conuertenſque ad meridiem ſe, dicat Carmen.

Caſpiel asbyr Chameronty churto freueon dayr fabelron Cathurmy mereſyn elſo peano tailtran Caſpio fuar Medon clibarſy Caberoſyn vlty pean Vearches pemaſy natolbyr meldary noe Cardenopen men for diuiel adro. Carmine dicto, aliiſq;

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ex more ſubiunctis, nuncius inuiſibilis apparebit, referens amico fideliter & ſecretè in aurem omnia, quæ mandaui.

CAP. XIX.

CVIVS PRINCEPS SVPREMVS DICITVR Amenadiel, habitans in Occidente: qui habet ſub ſe duces 300. Comites vero 500. & ſeruos pene innumeros.

AMENADIEL Imperator, ſpiritus Occidentis ſupremus habet ſub ſuo dominio principes potentiores ſiue duces 300. ſubduces ſiue comites non pauciores quingentis, ſeruos, ſubſeruitores & famulos ex innumerabilibus, quorum nomina inueni non minus quam 30000. præter alios innumerabiles, quorum nomina nondum inueni. Sufficiunt enim iſti omnibus arcanis verſus Occidentem amicis nunciandis. Sed nomina ducum, qui ſunt in miniſterium huius artis vocandi, iam, quot ſufficiunt, dicam.

Roth.	Schw.	R.	S.	R.	S.	R.	S.
Vadros	*Rapſiel*	*Almeſiel*	*30*	*50*	*300*	*500*	*3000*
Camiel	*Lamael*	*Codriel*	*30*	*50*	*300*	*500*	*3000*
Luziel	*Zoeniel*	*Balſur*	*30*	*50*	*300*	*500*	*3000*
Muſiriel	*Curiſas*	*Nadroc*	*30*	*50*	*300*	*500*	*3000*

Per hos 12. duces & principes, quicquid operandum fuerit ex imperio Amenadielis in Steganographia ad Occidentem, totum poteris perficere. Sed obſerua diligenter, vt ſcias cum vocas aliquem ex ducibus; & ſcias, quot ſub ſe habeat comites, ſeruitores & famulos ſecundum 24. horas diei & noctis, quas iſti 1550. æquali partitione ſibi in ſuo ordine deputatas cuſtodiunt. In quibus ſi erraueris, nihil proficies, & forſitan periculum aliquod incideres. Oportet enim volentem in Steganographia operari, non ſolum in arte noſtra eſſe peritum, ſed etiam in o-

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mnibus diligentiſſimum, quia per paruam in operatione negligentiam magnum plerunque oriri periculum conſueuit. Cum itaque per iſtos ſpiritus aliquid volueris operari, verte te ad Occidentem; & præmiſſis præmittendis, dic iſtam coniurationem.

Coniuratio.

AMenadiel aprolſy chameronta noſroy throen meſro ſalayr chemaros noe pean larſy freueon ionatiel pelroyn rathroy Caſer maluſan pedon Cranochyran daboy ſeor marchoſyn lauo pedar venoti geſroy phernotiel Cabron. Coniuratione rite completa, ſpiritus aderit, quem vocaſti, promptus & alacer ad omnia, quæ mandaueris ei perficienda.

Arcanum mihi eſt valde ſecretum & neceſſarium ad amicum.

EſSt mihi quoddam ſecretum ad amicum, quod nec homini nec literis confido perferendum; quoniam ſi veniret in publicum, magnum mihi & periculũ crearet & damnum. Morã pati non valeo: voco itaque ſpiritum, ſcribo literas in nullo penitus ſuſpectas, & quas nec intelligere ipſe quidem putetur, vt pote latini ſermonis ignarus: mitto ſpiritum, reuelat ſecretum.

Literas mitto qualeſcunque, quas inuiſibilis comitetur ſpiritus.

Ioannes Trittemius Abbas Spanheimenſis Nobili
& Strenuo Equiti, Alberto Goeler de Rauesburg,
præfecto Crucenacenſi, S.

SAluatorem noſtrũ Dominum Ieſum Chriſtũ ad Iudiciũ credimus eſſe vẽturũ, qui reddet vnicuiq; ſecundum opera ſua. Hoc credimus & negligimus miſeri nos ipſos. Itaq; faciẽ eius præuenire lachrymis aſſiduis ſtudeamus, emẽdantes negligẽtias noſtras quas cõmiſimus, ne imparatos terribilis ille redẽptoris noſtri aduẽtus p̃occupet: cui omnes, mercedẽ malorum excepturi, neceſſario occurremus. Quare nũc vilipẽdimus oportunũ nobis ſa-

lutis tempus indultum: quod tam vtile nobis tamque acceptabile, conceſſit Omnipotens? Cur non zelamus viros moribus inſignes, qui nobis exempla reliquerunt iuſtitiæ conuerſationis honeſtæ, humilitatis, caſtitatis, omniũque virtutum? Agamus, illorum nomen æmulantes pœnitentiam: quoniã viuendi nobis terminus inſtat. Mors horribilis veniet, quæ parcere neſcit: ſed deuorabit iuuenes & virgines, ſeneſq; cũ iunioribus. Viuamus in luctu, lauantes exceſſus noſtros continuis lachrymis: ne mors inopinato comprehenſos horribili nos iudicio ſubmittat. vitam emendemus retroactam Deum rogantes vt poſt præſentis incolatus breuitatem æternã nobis beatitudinem concedat. Amen. Vale. Datæ ex Spanheim, 14. Calend. Aprilis, Anno M.D.

Q

Cum has vel quaslibet alias ſpiritui commiſſas à me literas acceperitis, cui mittuntur, amicus, in arte probatus: ſigno huius plagæ principis cognito, præmiſſis præmittendis, dicat coniurationem.

Coniuratio.

AMenadiel bulurym chameroty eriſcoha pedarmon fluſtropean truarbiel fabelron greos belor malgoty nabarym ſtilco melros fuar pelaryſo chitron amanacaſon. Hac coniuratione ſecundum debitum modum completa, ſpiritus (inuiſibilis alioquin) apparebit viſibilis, & reuelabit arcanum.

CAP. XX.

CVIVS PRINCEPS DEMORIEL AD Septentrionem habitat, habens ſub ſuo dominio duces maiores: ſeu principes numero 400. ſubduces ſiue comites 600. cum multis ſubſeruitoribus & famulis, quorum incertus eſt numerus.

AD Septentrionem habitat magnus princeps Demoriel, habens ſub ſuo dominio principes & duces principales 400. quos mittit in miniſterium huius artis ſecundum ordines ſuos cum ſubducibus &

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comitibus: quorum numerus minor non eſt 600. ad nuncianda arcana omnia, quæ verſus Septentrionem voluerimus mandare amicis in hac arte peritis. Ex præmiſſis omnibus tantum ponamus nomina, quanta nobis ad prçſens ſunt neceſſaria, cum numero comitum & ſeruorum ſecundum ordines ſuos in horis.

R.	S.	R.	S.	R.	S.	R.	S.
Arnibiel	*Doriel*	*Medar*	40	600	400	60	40
Cabarym	*Mador*	*Churibal*	40	600	400	60	40
Menador	*Carnol*	*Dabrynos*	40	600	400	60	40
Buriſiel	*Dubilon*	*Chomiel*	40	600	400	60	40

Iam habes ex 400. ducibus Demorielis nominatos 12. & ex ſubducibus, comitibus & ſeruis 4560. in numero, qui cum ipſis ducibus ſecundum ordinem deputatum in horis 24. diei & noctis (quem te ſcire oportet ante omnia) ſuas partes obeunt. Cum ergo volueris per aliquem ex his ducibus in Steganographia operari, vertas te ad Septentrionem ſicus moris eſt, & præmiſſis quç requiruntur ad artem, dic coniurationem.

Carmen coniurationis.

DEmoriel onear daburſoy Cohyne chamerſon ymeor peam olayr chelruſys noeles ſchemlaryn venodru patron myſelro chadarbon veuaon maferos ratigiel perſonay lodiol camedō naſiel fabelmeruſin ſoſiel chamarchoyſyn. Completo carmine, Spiritus ad omnia promptus obediens & paratiſſimus tibi viſibilis apparebit, cui ſecure committis arcanum perferendum.

Sit mihi tale arcanum vel aliud quodlibet intimandum.

AMicus mihi eſt intimus, procul hoc tēpore abſens, ad quem mihi negotium eſt ſecretiſſimum, quod nulli omnino, nec literis quidem, tuto ſit committendum. Vt igitur ſecretum maneat, ſemper Spiritum aliquem vocare libet ex arte mihi familiarem. Commendo arcanum: venit, vadit, fideliter agit, perfert quæ commiſi amico, tuti ambo ſumus: ipſe quoque reportat mihi ab amico ſecretum reſponſum, quod nulli mortalium alteri dicet. Vt autem miſſum ad ſe Spiritum amicus ipſe intelligat, neceſſe eſt literas quaſcunque nihil metuentes fingi, in quibus ſignum miſſi ſpiritus recognoſcat. Non enim apparet Spiritus, niſi compulſus.

Præmittamus literas, qualeſcunque placuerit, quæ nullius vereantur conſpectum.

Ioannes Trittem. Abbas Spanheimenſis Iacobo VVymfelingo, Sletſtatino, Theologo, poetæ & oratori facundiſſimo Salutem.

Maxime vellem Iacobe Vvimpfelinge, ſatisfaceres vel ſero tandẽ pollicitationi tuæ & expectationi de te meæ. Scis autẽ, quid ſis pollititus; & quid expectem, non ignoras. Non Monachum ſed cum monachis viuere te cupio. Accelera pariter viuamus. Ecce hora inſtat noſtri tranſitus valde metuenda. Quid ergo moramur? Cur breuẽ ærumnoſumque incclatus noſtri ſtatum in fælices negligimus? Cur agere pænitentiam ſalutari tẽpore delictorum exceſſuumq; recuſamus? Præparemus nos ad mortem, quoniã accelerat ſatis terribiliter, omnes reprobos vocat, nulli parcit, nullum reueretur: orantibus negat audientiam: lachrymas contemnit eiulantium: minaſq; deſpicit principum: regum nomina gloriamque exterminat: ſuperbiã tyrannorum odibilem cunctis euacuat. Ergo frater, redemptoris beneficia exhibita, nobis valde vtilia, ſedulo cogitantes recompenſemus, noſtros emendando reatus, bonis moribus iugiter refulgentes, quatenus pænitentiæ lachrymiſq; placare diſtrictum iudicis examen, properantis ad ſedem iudicandi, valeamus, qui ſe terribilem oſtendet proiectis, iocundum electis. Vale ex Spanheim, quinto decimo Calẽd. April. Anno domini M.D.

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Cum literas acceperit is, cui mittuntur, in arte peritus: faciat primo quod ars ipſa requirit: deinde conuerſus ad Septentrionem, ſicut moris eſt, proferat coniurationem.

Carmen Coniurationis.

DEmoriel oſayr chameron chulty ſaue porean luſin dayr pean cathurmo ſomarſon erſoty lamedon iothar buſraym fuar menadroy chilarſo fabelmeruſyn. Carmine cōpleto, ſicut in arte præcipitur; aderit Spiritus miſſus, apparebitque viſibilis tibi ſoli, & alteri nulli penitus: & arcanum dicet in aurem.

CAP. XXI.

CVIVS SVPREMVS IMPERATOR ET PRINceps vocatur Geradiel, ad nullam orbis plagam habitans: ſed vagus vbique adeſſe conſueuit.

PRÆTER eos imperatores, principes & duces Spirituum, quos in ſuperioribus capitulis nominauimus, qui certis conſiſtunt in locis per orbem viſibilem, deputati ſunt & alij complures vagi, inſtabiles, & nullibi certo conſiſtentes, quos antiqui ſapientes & magi appellauerunt ἀστάτους, id eſt, inſtabiles, quia volant in aere, ſicut muſcæ, ſine ordine, ſine habitatione & ſine reſtrictione. Ex his ſunt nonnulli nobis ad Steganographiam non inutiles: quia non requirunt obſeruantiam locorum, ſed in omni loco per coniurationem aduocari poſſunt. Primus ex his vocatur Geradiel, qui non habet aliquem ſub ſe ducem aut principem, ſed tantum famulos multos & pene innumerabiles, quos ſecum aſſumit in miniſterium ſecundum ordines, quos inter ſe habent, & ſecundū 24. horas diei & noctis: quorum officiū generale eſt, omnia, quæcūque & ad quamcunque plagam volueris, arcana nunciare.

	𝔑.	𝔖.	𝔖.	𝔑.	𝔖.	𝔖.	𝔑.	𝔖.
	2	2	200	100	40	30	50	60
	2	2	80	70	100	90	120	110
Horæ diei & noctis.	𝔑.	2	140	𝔖.	𝔑.	150	180	170
	2 2		𝔑.	130	160			
	2 2	2	200	1000	400	300	60	500
	2	2	800	700	10000	900	1200	110

Habes in hac tabula ſecundum horas numeratos & diſpoſitos in ordine ſuo 18150. miniſtros & famulos Geradielis magni principis, quorum diſpoſitionem & rationem tibi ad operationem omnino noueris neceſſariam, vt ſcias qualibet hora cum quot famulis venire ſoleant: vel quando ipſe non conſueuerit venire, ſed famuli horæ deputati. Conſulo autem tibi, vt in operationibus tuis horam obſeruare cures, in qua ipſe princeps perſonaliter veniat cum famulis eiuſdem horæ, qui alioquin imperatore ſuo abſente non ſemper voluntarij ſunt ad obediendum in omnibus operanti. Cum ergo per hūc principem operari volueris; præmiſſis præmittendis, dic coniurationem.

Carmen Coniurationis.

GEradiel onayr buleſar modran pedarbon ſazeuo nabor vielis proyn therdial maſre reneal Chemarſon cuhadiam almona ſaelty penoyr ſatodial chramel nadiarſi thorays Vayr pean eſridiel cubal draony myar dearſy colludarſy menador atotiel Cumalym draſnodiar parmy ſoſiel almenarys ſatiel chulty dealny peſon duarſy cuber fruony maroy futiel, fabel meruſi venodran pralſo luſior lamedon fyuaro larboys theory malroſyn. Completo carmine, ſpiritus aderit, vel principalis cum ſeruis, aut ſerui ex numero horæ ſine principe, ſicuti volueris ſecundum horas, vt ſupra diximus.

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Arcanum, quodcunque placuerit, committemus: ſemper occultum erit.

SIt mihi quodcũque arcanum, quantumlibet ſecretum, quod vel vni vel pluribus per ſpiritus ſit intimandum amicis in arte Steganographiæ ad perfectum inſtitutis. Voco principem prædictum hora mihi congrua, committo myſterium, accipit ille, vadit, perfert omnino fideliter: literas mitto pro forma tantum, vt decipiantur homines: & is, cui mitto, ſciat ex ſigno ſubſcripto quem ſpiritum debeat aduocare, quia non comparent non compulſi.

Literas mitto qualeſcunque non ſecretas.

Ioannes Trittemius Abbas Spanheimenſis omnibus eruditis & curioſis, in hac arte ſine præceptore legentibus, laborem.

VItam veſtram radicitus emendate. Iudicii diſtrictum examen ſubito omnes compræhendet (nemo tutus) & amaritudine ſua, luctibuſque æternis vitioſos replebit, contriſtare ſanctos non audebit. Eiulantes deplorate reatus veſtros miſerrimi ſtultiſſimique Ecce ſine exercitiis bonis nomen religionis recuſatis. An neſcitis examen ſuperuenturũ noxiis? Appropinquat hora nouiſſima: non viuemus diu, ſed ex improuiſo tranſire omnes nos horribiliter compellemur. Itaque nolite tempus negligere: gratiam cõceſſam operibus honorate. Ex Spanheim, 13. Cal. Aprilis, Anno 1500. X.

His literis ſuſceptis vel quibuslibet aliis, quæ fuerint charactere Geradielis inſignitæ; nõ opus erit quoquam ſe vertere: ſed præmiſſis in arte conſuetis, Coniurationis Carmen dicendum eſt.

Carmen Coniurationis.

GEradiel oſayl chamerusin chulti pemarſoniel dayr ſayr chaturmo les bornatyn erſoty camylor ſayr fabelmerodan coſry damerſon maltey nabelmeruſyn. Hac coniuratione comple-

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ta, ſpiritus miſſi apparebunt tibi viſibiliter, tibique manifeſtabunt omnia ſecrete loquentes in aurem.

CAP. XXII.

CVIVS PRINCEPS EST BVRIEL NOCTVRnus, Lucifugus, & habitans in lacubus & foraminibus terræ: & non fit operatio per eum niſi in nocte.

POST Geradielem ſequitur Buriel, princeps quidem magnus, ſed peruerſus & nequam, qui omnes alios ſpiritus (& maxime principes) odit, perſequitur, deteſtatur: ſed non minus odio habetur ab illis: lucē timet & fugit cū omnib. ducibus & famulis ſuis, nec vnquā venire conſueuit niſi in nocte, & hoc frequenter cum magno horrore & pauore operantis, maxime ſi non fuerit perfectus in arte, conſtans & fortis animo. Et frequenter apparet in ſpecie ſerpentis, habens caput virgineum, caudam & totum corpus ſerpentinum, ſibilans terribiliter. Adiuratus debito modo, verbis humanis loquitur, habet ſub ſe duces & principes, quos in miniſterium mittere conſueuit cum famulis & ſeruis eorum, quorum multitudo eſt pene innumerabilis. .Ex his aliquorum nomina ponamus, qui nobis ad operationem ſufficiant.

Noth.	S.	N.	S.	N.	S.	N.
Meroſiel	*Casbriel*	*Druſiel*	*100*	*10*	*10*	*100.*
Almadiel	*Nedriel*	*Carniel*	*100*	*10*	*10*	*100.*
Cupriel	*Buſiel*	*Drubiel*	*100*	*10*	*10*	*100.*
Saruiel	*Futiel*	*Naſtros*	*100*	*10*	*10*	*100.*

Habemus in hac deſcriptione tabulæ ex principibus Burielis 12. cum famulis 880. qui ſecundum 12. horas noctis inæquales, quas planetarum appellamus, cum ducibus ſingulis in ordine ſuo

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ſuo procedunt, cum ab operante fuerint debito modo vocati. Dux apparere conſueuit in forma qua diximus: famuli autem ſolent frequenter apparere, tanquam ſimiæ aut ioculatores, ludentes & ſaltantes ex alto ad terram, mirabili phantaſia. Cum per iſtos principes operari volueris: nō præſumas, niſi poſt ſolis occaſum, incipere operationem tuam: quia non obediunt, niſi in nocte. Non opus eſt obſeruare plagam orbis; ſed inſpiciendo terram ſub pedibus dicito iſtam Coniurationem,

Coniuratio.

BVriel maſtfoyt chameruſyn, noel pean Ionachym marduſan philarſij, pedarym eſtlis carmoy boyſcharonti phroys fabelronti, mear Laphany vearchas, clareſon, notiel, pador aslotiel, marſyno reneas, Capedon, thiſinaſion melro, lauair carpentor, thurneam camelroſyn. Carmen iſtud cum ſub ſilentio dixeris ſemper inſpiciendo terram: ſpiritus aderunt vocati. Sed vide ne terrearis: quia tibi nocere non poterunt, ſi fueris fortis & animo conſtans. Et nota, quod iſti principes ſeu ſpiritus, quamuis generaliter deputati, nunciare omnia nocturna ſecreta in nocte habeantur: maxime tamen ſunt apti & voluntarij nuncium ferre in carceres & lacus ad captiuos, & ſimiliter in his, quæ pertinent ad amorem carnalem, & occultas practicas amantium; & ad omnia, quæ fiunt in nocte, ſiue bona, ſiue mala ſint, quia lucē odio habent.

Ponamus arcanum, quod nulli penitus ſit confidendum, vt:

ARcanũ mihi ſit ad amicum in hac ciuitate cōſtitutũ, quod illi nec per literas poſſum, nec per nuncium ſignificare, ne fiat publicum. Obſtāt mihi plura, ne amicum ipſe accedam. Voco aliquem ex prædictis ſpiritibus, committo illi myſterium: vadit, nunciatque fideliter, quæ commiſi: ſum tutus.

Literas confingam, qualeſcunque voluero, quæ neminem vereantur, nempe vt ſunt iſtæ.

SAluator noſter Ieſus Chriſtus, qui humanum genus cruore ſuo in Cruce moriens redemit, ſollicite abſq; intermiſsione eſt à nobis laudandus: ipſe fugabit mortem, vitamque nobis æternam ſe timentibus amantibuſque ſpopondit traditurum. Nunc itaque exurgamus, chariſſimi fratres, à peccatis noſtris, operibus bonis lucernas noſtras componẽtes. vt redemptori læti occurramus in hora metuẽdi tranſitus, quando mors rapiet animas noſtras. Habemus nunc copioſum tempus implendi pœnitentiã, lucernaſque ornandi: in hora vero mortis vltima ſpacium nobis pœnitendi vlterius prorſus negabitur. Conſideremus breuiſſimam gloriam mundi, quoniam vana eſt: tranſit velociſſime, noſque cum illa omni hora corrumpimur. Humiliemus ergo corda noſtra omni tempore, nunquam deficientes. Anno M. D.13. Cal. April.

δ-

Cum has aut alias quaslibet ſuſceperit literas is, cui mittuntur, in arte peritus: cognito ſigno Burielis, præmiſſis præmittendis, terram inſpiciat, & Coniurationem dicat.

Coniuratio.

BVriel, Threſoy chamerontis, hayr plaſſu, nadiel, marſo, neany, pean, ſayr, fabelron, chaturmo, melros, erſoty caduberoſyn. Dicto carmine, ſpiritus omnibus inuiſibilis, tibi viſibilis. apparebit, & arcanum ſibi commiſſum fideliter dicet.

CAP. XXIII.

CVIVS SPIRITVS ET PRINCEPS SVPREmus vocatur Hydriel, & moratur in aquis: habens ſub ſe duces 100. comites 200. famulos pene innumerabiles.

EST alius inter principales Spiritus princeps, qui vocatur Hydriel, & moratur in aquis, piſcinis, lacubus, paludibuſq;, & mari, & circa fōtes, ciſternas & flumina; habens ſub ſuo dominio ad minus 100. duces ſiue principes, comites vero ſiue ſubduces 200. & famulos multos. Horum officium eſt generaliter nunciare omnia tam per aquas quam per terram, ſiue in die ſit, ſiue in nocte. Et ſcias, quod ſatis beneuoli & voluntarij ad omnia ſunt principes, ſed non ita apparent, quando veniunt coniurati. Apparent enim frequenter in forma ſerpentis, aliquando magni, aliquando parui; caput virgineum valde pulchrum habentes, capillis expanſis. Nullus eorum ſolus incedit: ſed quilibet princeps ſecum ducit ad minus duos comites, & 80. famulos. Vt autem in operatione non incurras errorem, ex ducibus tibi aliquorum nomina ponam.

𝔑.		𝔑.		𝔑.	𝔖.	𝔑.
Mortaliel	*Lameniel*	*Camiel*	10	20	100	200
Chamoriel	*Brachiel*	*Arbiel*	10	20	100	200
Peſariel	*Samiel*	*Luſiel*	10	20	100	200
Muſuziel	*Duſiriel*	*Chariel*	10	20	100	200

Ecce habes ex principibus & ducibus Hydrielis 12. & ex comitibus & ſeruis 1320. qui tibi ſufficiunt ad operationes tuas in Steganographia ſecundum ordinem 24. horarum: ita vt quilibet dux habeat 2. horas, comites & famulos 110. in ordinibus ſuis, quos te omnino ſcire oportet. Cum per iſtos principes ſpiritu-

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um aliquid agere in Steganographia volueris: fac quæ ſcis ſecundum artem facienda, & dic coniurationem.

Carmen.

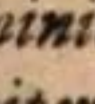
Hydriel, apron chamerote, ſatrus pean nearmy chabelon, vearchas, belta, nothelmy phameron, arſoy pedaryn onzel, Lamedo drubel areon veatly cabyn & noty maleros haytny pe ſary does, pen raſi meduſan ilcohi perſon. Carmine dicto, Spiritus quem vocaſti aderit, cum ſeruitoribus ſibi ſecundum horam deputatis, eritque tibi in omnibus obediens, & fidelis ad omnia, ad quæ miſeris eum.

𝔑. *Arcanum aliquod fingamus.*

Sit mihi arcanum valde ſecretum qualecunque ad amicum, quod illi nec per literas, nec per nuntiũ tuto poſſim facere notũ. Ne ergo in lucem veniat ſecretum aduoco Spiritum, venit, obtemperat ille, commendo ſecretum, perfert fideliter.

𝔑. *Literas qualeſcunque formemus.*

Ioannes Tritt. Abbas Spanheimenſis fratri Petro
Marponio Giſemio laureato, Monacho
Rhenenſi S.P.D.

Frater Nicolaus Irbuſienſis Epiſcopus ſuffraganeus reuerẽdiſſimi patris, illuſtriſsimique ducis Adami Inſignisburgi Pantomorani, honeſtiſſimi clariſsimique Archipræſulis, infatigabilis librorũ amator iuſtiſſime videtur Abbatem, Vinilianum nomine (quia eſt) beſtijs comparare, epulantem ſplendide inter beſtiarum merdimonia præferentem voluminibus vitulos, quemadmodum Reuchlyn firmauit. Tu Nicolaum, rogo, imiteris, optimum manſuetiſſimumque pontificem. Vale, 12. Cal. April. M. D. 

Cum literas iſtas aut quaslibet cum ſigno Hydrielis acceperis: nulla conſideratione orbis obſeruata, ſed præmiſſis duntaxat generalibus in arte præmittendis, ex more dicito ſequentia.

Coniuratio.

HYdriel omar, penadon epyrma narſoy greol ſabelruſin 'adiel pedruſij nozeui melrays vremy pean larſoy naes chemerotyn.

Hac coniuratione dicta, debito modo, ſecundum inſtitutionem artis; apparebit tibi ſpiritus miſſus viſibiliter, reuelans arcanum ſibi commiſſum in aurem.

CAP. XXIV.

CVIVS PRINCEPS VOCATVR PYRICHIEL, habens ſub ſe duces, principes, comites, famulos multos, quorum numerus incertus eſt.

PYRICHIEL princeps quidam Spirituum ſupremus nobis ab arte noſtra non videtur omnino abijciendus: quia ſatis beneuolus eſſe perhibetur.

Non habet ſub ſe duces aut principes more cæterorum, ſed tantum comites & ſubſeruitores, quorum incertus eſt numerus. Sunt qui dicant eum duces ſub ſe habere & principes, qui nobis videntur proprietatem & cõſuetudinem eius non ſatis intelligere: quippe qui comites & ſeruitores pro ducibus ſomniarunt. Nomen autem Pyrichielis ab igne traxit vocabulum; quia frequenter circa ignem verſari conſueuit.

ℜ.	ℜ.				
Damarſiel	*Menariel*	*200*	*200*	*100*	*80*	*80*
Cardiel	*Demediel*	*100*	*600*	*60*	*50*	*50*
Almaſor	*Hurſiel*					
Nemariel	*Cupriſiel*	*400*	*30*	*30*	*10*	*10*

Habes iam octo ex comitibus Pyrichielis cum famulis ad obſequium deputatis ſecundum ordinem horarum. Cum itaq; per iſtos dictos iam Spiritus operari volueris: voca vnum ex eis, quem

quem volueris: & cum iterum operaris alia vice, tunc vocabis alterum immediate ſequentem: & ſimili modo cum cæteris faciendum memineris. Præmiſſis itaque ex more præmittendis in arte generaliter, dic coniurationem iſtam.

Coniuratio.

PYrichiel marfoys chameron, nael peanos pury lames iamene fameruſyn mearlo canorſon theory torſa, nealthis dilumeris maphroy carſul ameor thubra phorſotiel chrebonos aray pemalon layr toyſi vadiniel nemor roſeuarſy cabti phroys amenada machyr fabelronthis, poyl carepon vemij naslotyn.

His completis, Spiritus, quos vocaſti, videbis præſentes: & principalis ſemper in forma ſerpentis caput pulchrum habens inſtar virginis, capillis expanſis, apparere conſueuit. Sequitur.

Arcanum ponamus quodlibet.

ARcanum mihi ſit ad amicũ procul abſentem, quod nec per literas tuto mittere poſſum, ne legantur diſiectæ, vel certe in via præceptæ. Homini perferendum minus confido; quippe qui nouerim fidem in hominibus cum fortuna mutari. Vt ergo ſint omnia tuta, Spiritum ſecreti amicũ aduoce: venit ille mox, audito carmine, perfert commiſſum fideliter.

Formemus literas, vt placet.

Ioannes Trittemius Abbas Spanheimenſis Iacobo Dracomio, Præmonſtratenſis ordinis canonico, S. & charitatem.

EST nobiſcum mathematicus inſignis & egregius rhetor, tranquilliſſimæ vitæ ſtudio feruẽs iugiter. Habet ſecum codices ferme infinitos, exemplariumque diuerſorum inæſtimabilem theſaurum: rectæ & bonæ vitæ, ſocietatiſque honeſtæ Iocundus beneuoluſque doctor: in reſoluendis dubiis expertiſſimus. Res grandes exponit: nomen ſuum eſt Orophanius, regni Boſne Burggrauius. Vale. 12. Calend. April.

Cum has aut ſimiles quaslibet acceperit literas, Pyrichielis chara-

charactere ſignatas is, cui mittuntur, in arte Steganographię peritus; faciat, ſicut nouit ſecundum artem eſſe faciendum: deinde accenſo lumine, dicat iſtam Coniurationem.

Coniuratio.

PYrichiel oſayr Chameroſy culty meſano dayr fabelron cathurmo pean erſoty meor iather cabon Frilaſtro melruſy. Carmine dicto; nuncius inuiſibilis viſibilem ſe pręſtabit, & commiſſum ſibi arcanum fideliter reuelabit in aurem.

CAP. XXV.

CVIVS IMPERATOR ET PRINCEPS EMONIEL vocatur, habens ſubduces & principes 100. comites & ſubſeruitores multos: qui habent officium generale ſuper omnia.

HVIVS Capituli princeps Emoniel cum ducibus & principibus ſuis vagus & inſtabilis eſt, & frequenter in nemoribus habitat, non fugit lucem, beneuolus & promptus ad omnia quæcunque mandaueris ei, & tam in die, quam in nocte, libenter occurrit vocatus. Habet ſub ſuo dominio principes & duces 100. comites ſiue ſubduces non pauciores quam 20. famulos & ſeruos ſine numero certo. Ex his nominabimus aliquos, qui nobis ad operandum ſufficiant, cæteros ſuo loco cum alijs reſeruantes, ſi opus fuerit, nominandos.

𝔑.		𝔑.		𝔑.		𝔑.
Ermoniel	*Dramiel*	*Cruhiel*	*10*	*20*	*100*	*20.*
Edriel	*Pandiel*	*Armeſiel*	*10*	*20*	*100*	*20.*
Carnodiel	*Vaſenel*	*Caſpaniel*	*10*	*20*	*100*	*20.*
Phanuel	*Naſiniel*	*Muſiniel*	*10*	*20*	*100*	*20.*

Habes nunc ex ducibus Emonielis 12. cum ſubducibus & ſeruitoribus eorundem 1320. qui ſecundum ordinem horarum ad omnem operationem intentionis noſtræ nobis ſufficiunt, ſiue operatio nocturna ſit, ſiue diurna. Et ſcias, quod princeps Emoniel cum ducibus ſuis capite virgineo & corpore, ſed cauda ſerpentina apparere conſueuit. Tu ergo cum volueris per ſpiritus Emonielis aliquid in Steganographia operari: fac ea, quæ noſti ſecundum artem generaliter eſſe facienda: & poſtea lege iſtam coniurationem, tacite ſub ſilentio nominans ſpiritum vocandum.

Carmen Coniurationis.

EMoniel aproiſi chameruſyn thulnear peanos meuear, pandroy cralnotiel narboy mauy fabelrontos, arliel chemorſyn nety pranſobyr diuiel malros ruelty perſon roab chrumelruſyn. Hac Coniuratione dicta eo modo, quo ars ipſa requirit, ſpiritus quem vocaſti apparebit, paratus obedire ad omnia, quæcunque mandaueris ei, quia beneuolus & fidelis eſt.

Arcanum, qualecunque volueris.

AMicum habeo paſſim omnibus nimium confidentem, qui pro amicis fouet inimicos, à quibus & malam famam & damnum ſæpe reportat. Credulus eſt blandimentis adulantium & vnus maxime ſuo lateri adhærentis, quem neſcit ſibi contrariũ in occulto, quia blandum videt in aperto. Ipſum accuſare cupio, ita tamen vt conſilium ſoli amico fiat notum: cæteris fiet occultum.

Literarum tenor formetur ad placitum.

Ioannes Tritthemius Abbas Spanheimenſis R.P.D. Nicolao, Epiſcopo Irburſienſi, Vicario Pantomorani Archiepiſcopi, S.
D.P.

CVm tuum ingenium, vitæq; honeſtatem ad mentem reuoco: te omniũ Epiſcoporum digniſſimum, Pater Reuerende & præſtantiſſime, pro-

nun-

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nunciare maxime compellor. Enimuero ſiue eruditionem intuear bonarũ artium in te ſiue innocentiam vitæ tuæ quid aliud quam te iuſtiſſimum, omnibus literis eruditiſſimum, ſanctiſſimiſq; moribus reuerendum dixerim? Adornas conuerſationem tuam operibus rectitudinis ſemperq; te exhibes optimum paſtorem animarum, atque in literis iugiter te ſtudendo exerces, vt tibi alijſq; conferas vtroque. Vale. Datæ ex Spanheim, 11. Cal. Aprilis. Anno dominicæ Natiuitatis M.D. I.

Poſtquam literas acceperit is, cui mittuntur, in arte Steganographiæ perfecte imbutus: faciat, ſicut nouit ſecundum artem eſſe faciendum: quibus præmiſſis, Coniurationem ſubiungat.

Carmen coniurationis.

EMoniel lebos chamerothy meor pemorſy dyor medulorſyn fray pean, Crymarſy melroſyne vati chabaryn dayr. Aſchre cathurmo fabelron erſoty marduſe. Carmine rite completo, ſpiritus vocatus aderit in forma ſibi conſueta, reuelabitque tibi omnia & ſingula, quæ ſibi fuerant commiſſa arcana cum fidelitate.

CAP. XXVI.

CVIVS SVPREMVS IMPERATOR ICOSIEL *vocatur, habens ſub ſe duces ſiue principes 100. comites ſiue ſubduces 300. ſeruorum non eſt mihi certus numerus adhuc.*

ICOSIEL inter ſpiritus aëreos eſt vnus ex potioribus Imperator magnus & potens in arcanis Steganographiæ, habens ſub ſe principes ducalis ordinis 100. Comites vero 300. ſeruorum certum numerum nondum inueni. Dicitur autem Icoſiel propterea, quod in domibus libenter cum hominibus verſetur. Nã poſteaquã ex ducibus eius quempiam ſemel debite cõiuratum ad te vocaueris cũ comitibus ſuis: ſi volueris, vt omnibus diebus vitæ tuæ tecum permaneat: deputa ei vnum locum ſecretum & abſtruſum in domo tua: & coniuratum fortiter præcipias eum illic manere: & obediet tibi hilariter, ſemperque ad mandatum tuum erit paratus.

𝔑.		𝔑.		𝔑.		𝔑.
Machariel	*Larphiel*	*Atheſiel*	10	300	100	30
Pſithiel	*Amediel*	*Vrbaniel*	10	300	100	30
Thanatiel	*Cambriel*	*Cumariel*	10	300	100	30
Zoſiel	*Zachriel*	*Hereſiel*	10	300	100	30
Agapiel	*Nathriel*	*Muneſiel*	10	300	100	30

Hic habemus ex 100. ducibus Icoſielis nominatos 15. ſubduces vero 50. ſeruitores 2150. qui cum ducibus ſuis ſecundum ordinem ſibi in 24. horis diei & noctis deputatum, in miniſterium Steganographiæ vocati per operantem venire conſueuerunt. Ad omnia, quę volueris, idonei & voluntarij ſunt: modo tu in arte perfecte ſis doctus, conſtans & imperterritus in operatione: quia veniunt in ſpecie & ſimilitudine ſerpentina, capita habentes virginea. Cum itaque volueris operari per aliquem eorum, fac quæ ſecundum artem ſunt facienda, & ſubiunge iſtam Coniurationem.

Coniuratio.

ICoſiel aphorſi chamerſyn thulneas ianotiel menear peanos craſnotiel medurſan matory fabelron erſonial cathurmos laernoty beſraym alphayr lamedonti nael cabelron. Coniuratione rite completa, ſpiritus aderunt vocati ſine mora, quibus arcanum tuum ad amicum ſecure poteris committere.

Literas mittendas ad placitum facias. Arcanum ſit, qualecunque volueris.

AMicus mihi ſit procul abſens in arte Steganographiæ peritus, ad quem mihi ſit magnum ſecretum & arcanum, quod non

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non ſit alicui credendum, per literas etiam, nec inſinuandum. Vt ergo maneant ſecreta omnia, nuncium ſecretum mitto Spiritum, qui amico reuelet arcanum, & negotium meum teneat ſecretum.

Vitam noſtram emendemus humiliantes nos corā vniuerſitatis ſummo actore. Humilitas Cœlum impetrat temptationes dæmonum nociuas annihilat, pernicioſum mentis tumorem refrænat: omniaque incendia vitiorū valenter exterminat. Trames humilitatis coronā meretur accipere, nobileq; regnum poſſidere. Ego tramitem conſtituo tibi innocentiam, morum honeſtatē, quam cuſtodiens aſſiduè, non peccabis. Sola nobis iſta via eſt beatitudinis meritum cumulandi: vt gratias agentes Deó timeamus illum rectiſſimo corde, fugientes tumultum ſæculi: humilitatis exercitium nunquā faſtidiamus, supernā vitam inquirentes: Ioannes Tritthem. Abbas Spanheim. ſcripſit 10. Cal. Apr. M D.

Cum literas ſuſceperit is cui mittuntur, in arte peritus: ſigno principis cognito, faciat, quæ nouit eſſe facienda: deinde dicat coniurationem.

Coniuratio.

I Coſiel oſayr penarizo chulti meradym phrael melchuſy dayr pean cathurmo fabelron erſoti chameruſan iltham pedaly fuar melroſyn crymarſy phroyſon. Hac coniuratione completa, ſpiritus aderit vocanti, reuelans arcanum.

CAP. XXVII.

CVIVS SVPREMVS SPIRITVS ET PRINceps vocatur Soleuiel, habens ſub ſuo dominio duces principales 200. ſubduces & comites 200. ſeruitores innumerabiles.

INTER eos ſpiritus, qui cum hominibus, in arte Steganographiæ peritos mores habentibus, libenter conuerſantur, eſt quidam Soleuiel nomine, non vltimus inter principes huius artis, qui habet ſub ſe duces principales 200. ſubduces ſiue comites ſimiliter 200. qui inter ſe hunc ordinem infallibiliter obſeruant, vt qui hoc anno ſunt duces, anno ſequente ſint comites, fiantque alternatis vicibus ex ducibus comites, ex comitibus ſimiliter duces. Seruorum autem certum numerum non adhuc reperi, qui & ipſi ordines ſuos inter ſe ſecundum horarum diſpoſitionem cuſtodiunt.

℞.		℞.		℞.		℞.	
Inachiel	*Nadruſiel*	*Axoſiel*	20	20	20	200	200
Praxeel	*Cobuſiel*	*Charoel*	20	20	20	200	200
Morucha	*Amriel*	*Murſiel*	20	20	20	200	200
Almodar	*Praſiel*	*Penador*	20	20	20	200	200

Hic habes ex principibus Solouielis 12. quorum ſex primi ſunt iſto anno duces, & reliqui ſex comites: ſequenti anno iſti erunt duces, & illi comites, & ita conſequenter, alternatis ſemper vicibus. Subſeruitorum numerum collegi 1840. Quanquam ſint plures quos nondum numerare potui. Cum autem per iſtos Spiritus operari volueris, eſto conſtans animo & fortis, nec terrearis ab eorum aſpectu, cum videris eos in forma ſerpentum apparere cum capite virgineo. Deinde fac, quæ ſunt ſecundum artem facienda; quibus præmiſſis, ſubiunge iſtam coniurationem.

Carmen coniurationis.

SOleniel marfoy chameruſyn oniel dabry diuiel pean vear, laſmyn cralmoty pedaros drumes, pean vear chameron loes madur noty baſray erxo nadrus peliel thabron thyrſo ianothin vear peraſy loes pean nothyr fabelron baueſy drameron eſchiran purnelon meor dabrios crimorſiel peny vear nameroy lyernoti pralſones. Completo rite carmine, Spiritus aderunt vocati in conſueta forma, quibus committas arcanum.

Arcanum ponamus ad placitum.

AMicum procul abſentem, in arte Steganographia antea peritum, ſuper quibuſdam periculis imminentibus auiſandùm duco. Sed publicum vereor, quum de alieno periculo facerem proprium: quod éuitare vt poſſim, non literis, non hominibus com-

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committo ſecretum; ſed Spiritui, quem noui in omnibus fore fideliſſimum.

Literas formemus ad placitum.

Ioannes Trittem. Abbas Spanheimenſis ordinis Sancti Benedicti R. P. D. Rutgero Sycambro, Archiepiſcopo Naruienſi,
S. P. D.

EXponet tibi Nicolaus, reuerendiſſimus ſtudioſiſſimusque Irburſienſis Epiſcopus, generalem rerũ Eccleſiaſticarum tuarũ gubernatorem malerem geſſiſſe, vinculis ligatum ſubiiciendo domini noſtri Deſiderii regis vicarium benignum virum, & fame excruciatum interemiſſe. Hoſtem quotidie Deſiderium regem irrumpentem diœceſi expectamus. Sed te exoramus, ſuccurras breui: vt in hoſtem non incidas. Vale. 9. Calend. April. M. D. 3.

Cum has literas acceperit is cui mittuntur (modo ſit in arte generali imbutus antea) faciat, quæ ſunt facienda, ſubiungens iſtam coniurationem animo conſtanti, nil metuens.

Coniuratio.

SOleuiel curtiel chameruſyn ſaty pemalros dayr ianothy cathurmo parmoy iotran lamedon fraſcu penoy ilthon fabelmeruſyn. Dicto carmine, Spiritus miſſus ab operante viſibilis apparebit, reuelans omnia commiſſa fideliter: & ſi quid remandare voluerit operanti, eidem Spiritui committat.

CAP. XXVIII.

CVIVS SVPREMVS SPIRITVS ET IMPERAtor eſt Menachiel, qui habet ſub ſe principes ſiue duces 20. comites 100. ſeruos incerti numeri, qui ſuis obediunt ducibus.

QVAMVIS ad omnem Steganographiæ operationem, quæ diximus, copioſe nobis videantur ſufficere: ne tamen ea, quæ ſumus experti, obliuioni tradamus: placuit adhuc nobis nonnulla ſubiungere, quæ eſſe ad huius artis perfectionem optima, prædictorum ſpirituũ reuelatione, cognouimus, & ſatis plene experti ſumus. Eſt itaque inter alios ſpiritus, qui huic arti fauent, vnus Menadiel nomẽ ſortitus ratione officij, qui habet ſub ſe principes & duces 20. comites 100. ſeruos multos, quorum mihi incertus eſt numerus, qui omnes in commiſſis ſunt fideles & optimi nuntij in cauſis magnis regum & principum, per quos operabimur mirabilia.

	R.		R.		R.	
Larmol	*Benodiel*	*20*	*10*	*100*	*Barchiel*	*Nedriel*
Draſſiel	*Charſiel*	*20*	*10*	*100*	*Amaſiel*	*Curaſyn*
Clamor	*Samyel*	*20*	*10*	*100*	*Baruch*	*Tharſon*

Iam habemus ex ducibus ſex, & ex comitibus, totidem nominatos, ex ſeruis quoque eis deputatos per vices & ordines ſuos numero 390. Habent inter ſe hunc ordinem, vt prima vice duo duces vocentur & vnus comes: qui ſecunda vice iterum vocatur, & nunc venit in ordinem ducum. Tertia vice ſit comes qui fuerat dux primi ordinis primus, & ita conſequenter. Cum ergo volueris per Spiritus Menadielis aliquid operari: conſidera diligenter, quis dux, & quis comes ſit tibi vocandus

candus

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candus ſecundum tempus & horas: præmiſſiſque pręmittendis, dic Coniurationem.

Coniuratio.

MEnadiel marfoy peanos onael camerusyn theorianothy ofayr melros tudayr penorſyn ſachul tarno roſeuas peathan aſiel morfoy maplear caſmyron ſtoreal marpenu noſayr pelno dan layr thubra elnodion carſephy drumos fabelmeruſyn andu pean, purays calbyn nachir loes philuemy caſaner. Hac Coniuratione rite completa, aderit ſpiritus vocatus, videlicet primo comes vnus, duces duo cum ſeruis.

Arcanum ſit qualecunque occurrit.

SIt tibi arcanum ad amicum aut amicam, qualecunque pro tempore aut rerum varietate occurrit, quod non velis alicui alteri fieri commune. Voca ſpiritum, commenda illi negotium, nihil metuas; omnium fideliſſimus eſt, bene commiſſum implebit.

Literas ſuper his formare poteris, quales volueris, ad placitum tuum.

MAgna ſunt æternaq́; obſeruantium innocentiam futura commoda: angelicis laudibus homines lætantes intereſſe: cernere lumen excelſum illud: æternæ beatitudinis ſplendorem, faciemq́; maieſtatis lumine proprio videre Attendite omnes, exactasq́; negligentias lachrymis tergite: inutiles curas nocentesq́; exuite: rerum inſtabilium deceptiones O homines lutoſi horrete: lucrum animarum tandem inquirite Bonis moribus virtutibusq́; honorabiles eſtote: vanitates contemnite: Deum humiliter inuocate: nolite concupiſcere mundum, amaritudinem infundentem. Anno M D.9. Cal. April.

Cum has literas acceperitis cui mittuntur, ante in arte peritus: cognito charactere δ-, ſupremi principis Menadiel, præmiſſis his quę ſunt ex more præmittenda, Coniurationem dicat.

Coniuratio.

MEnadyel murty chameroſe dayr pean cathurmo phameron erſoti pray ſaruepo, fabel merij rean, charon ietlas Meduſe fayr lameroſyn alty merchahõ. Carmine dicto, ſpiritus miſſus apparebit vocanti viſibilis, referetque omnia ei fideliter & ſecreto in aurem, quæ habet in commiſſis.

CAP. XXIX.

CVIVS PRINCEPS SVPREMVS VOCATVR Macariel, habens ſub ſuo Imperio duces, principes, comites & ſeruos complures ad diuerſa miniſteria deputatos.

MACARIEL quoq; vnus ex ſupremis ſpiritibus, qui operationibus Steganographiæ præſunt, non eſt omittendus à nobis cum principibus & ſeruitoribus ſuis, quia ſatis vtilis, promptus & fidelis eſt ad omnia quæcunque voluerimus. Habet autem principes 40. ex quibus nunquam pauciores mittuntur in miniſterium, quam 4. videlicet duces tres, comes vnus cum ſeruis non paucis: huncque inter ſe ordinem obſeruant, vt per vices ſuas ſemper ex ducibus vnus gerat officium comitis, & ſecundũ quatuor partes anni. Et de his omnibus neceſſarium eſt operantem plenam habere notitiam. Sed iam ex ipſis principibus nominemus aliquos, qui nobis ad operationem Steganographiæ noſtræ abunde ſufficiant.

	𝔛.		𝔛.	𝔛.	𝔛.	𝔛.
Claniel	*Aſmadiel*	*Gremiel*	*40*	*30*	*20*	*10*
Druſiel	*Romyel*	*Thuriel*	*40*	*30*	*20*	*10*
Andros	*Naſtuel*	*Bruſiel*	*40*	*30*	*20*	*10*
Charoel	*Varpiel*	*Lemodac*	*40*	*30*	*20*	*10*

Habe-

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Habemus iam nominatos ex principibus Macarielis 12. cum ſeruis numeratis 400. ſecundum vices & ordines ſuos. Cum itaque per eos in Steganographia (caue ne voces pauciores quam quatuor ad minus ex prænominatis) volueris operari: præmiſſis ex more præmittendis, dic iſtam Coniurationem.

Carmen.

MAcariel myrno chameroſy purmy mareſyn amos peanam Molradu, chabor ianoes fabelron dearſy chadon vlyſes Almos rutiel pedaron deabry madero neas lamero dearſy, thubra dorpilto melroſyne draor chalmea near, parmon dearſy charon alnodiel parſa radean, maroy reneas charſo gnole, melroſin te dranſo caſmar ebroſet. Landrys masfayr theraſonte noel amalan. Hoc carmine dicto, ſpiritus vocati aderunt in diuerſa ſpecie apparentes, & frequenter quidem capite cum virgineo, corpore & cauda deſinentes in formam draconis, inuoluentes & reuoluentes ſe quadruplici ordine.

Arcanum ſit ad principem.

PRæfectus regis aut principis, in terra ſeu prouincia conſtitutus, intellexit delatione ſecretiſſima hoſtes in breui propoſitum habere prouinciam irrumpendi: vult auiſare principem: ſed nuntiis non poteſt, quia torquendi ſunt ab aduerſariis in via vt tradant arcanum: nec literis, quoniam omnes aperiuntur per eos. Vocat ergo ſpiritum, committit arcanum, literas fingit alienas.

Literas fingamus nihil conducentes.

ROgamus, amicorũ ſuauiſſime, tuum exemplar Tertulliani nobiliſſimi ſapientiſſimiq́; viri nobis vt velis veteris amicitiæ intuitu reſcribendum velociter mittere, Bernardiq́; Epiſtolã ad templarios. Tertulliano glorioſum Catholicæ ſanctitatis nomen nouimus cuncti exhibitũ antiquitꝰ inter noſtros: nobileq́; lumẽ ſcimꝰ illũ fidei ſacræ nõ remanſiſſe vltimũ. Actionib. erat eximius, glorioſus diuinæ legis inſtitutor: aſſertor noſtræ libertatis deuo-

deuotiſſimus. Licet in aliquibus reprahendatur, ſcripſit tamen, fidem expōnendo noſtram, honoranda volumina. Habebat autem Coniugem zeloſam, religionis noſtræ a matricem: humilitate & innocentia nobilem: caſtitate glorioſā. Extant rectæ inſtitutionis ipſius nonnullæ elucubrationes laudabiles, dulces exuberanteſq; doctrinæ multæ: Epiſtolæ breues nō inutiles, nos ad inquiſitionem æternæ gloriæ honorifice gratioſeque hortantes. 8. Cal. April. Anno M.D. Ioannes Trittem. ſcripſit.

Cum has literas aut quaslibet alias acceperit is cui mittuntur, in arte Steganographiæ antea peritus: cognito ſigno Macarielis faciat, quæ ſunt ex more facienda, ſubiungens Carmen.

Carmen Coniurationis.

MAcariel oſayr chameroſe chulti peſano dayr ſameron carthurmo pean erſoty lamedon ſouapor caſrea maſyr. Ianos tharſia, peathan on acri pean etion matramy. Cōpleto rite carmine, ſpiritus miſſus viſibilis ſoli apparebit.

CAP. XXX.

CVIVS IMPERATOR SVPREMVS VOCAtur Vriel, habens ſub ſuo dominio duces 10. comites vero ſiue ſubduces 100. ſeruorum incertus eſt numerus.

SEd nec Vrielem principem magnum nos decet omittere: quem nouimus experientia nos docente non vltimum inter huius artis fautores vtilitatis locum poſſidere. Habet is ſub ſuo dominio & imperio duces & principes huic arti Steganographiæ deputatos 10. comites ſiue ſubduces, qui ſemper ipſos duces comitantur, quilibet in ordine ſuo 100. ſeruos multos quorum mihi adhuc certus non eſt numerus.

	℞.		℞.	℞.	℞.			
Chabri	10	*Dragon*	10	100	20	α	α	β
Drabos	10	*Curmas*	10	80	40	ν	α	[illegible]
Narmiel	10	*Drapios*	10	60	60	*κ	T	λ.
Fraſmiel	10	*Hermon*	10	40	80	η	ά	δ
Brymiel	10	*Aldruſy*	10	20	100	β	θ	α

*Hæ tres literæ ſunt rubræ.

Habemus hic duces nominatos cum comitibus & ſubſeruitoribus, quorum nobis miniſterium ſufficit ad complementum huius artis noſtræ pro præſenti. Et nota, quod primi in ordine ſunt duces & principes. Secundi ſunt Comites; habentque inter ſe duos ordines, quos te ſcire ante omnia oportet. Illi qui ſunt in primo ordine, tam duces quam comites, quotieſcunque vocantur, ſemper apparent monſtroſi, capite videlicet virgineo, corpore & cauda in forma ſerpentis. Qui ſunt in ſecundo ordine, familiari nobis & vſitata ſimilitudine apparere conſueuerunt. Nec pauciores venire ſolent, quam vnus dux & vnus comes, ſequens eum in vtroque ordine. Cum autem per iſtos Spiritus operari volueris, primo facito ſecundum quod noſti ex arte faciendum: poſtea ſubdas iſtam coniurationem.

Coniuratio.

VRiel marfoys lamedonti noes, chameron, anducharpean phuſciel arſmony tuerchoy iamerſyn nairiel penos raſeon loes vear fabelruſo cralty layr parlis meraij mear, thubra aslotiel dubyr reanu nauoſti masliel pedonyto chemarphin. Copleta cõiuratione, ſpiritus vocati aderunt, quilibet in ordine, prompti & hilares obedire in omnibus. .:Q

Arcanum ſit magnum valde.

SIt mihi quoddam arcanum ad principem, vel ad amicum, cuius manifeſtatio mihi periculum, damnum illi afferret non paruum. Vt ergo omnia maneant inter me & illum ſecreta: non homini, non literis, ſed ſpiritui commendo arcanum.

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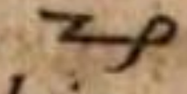
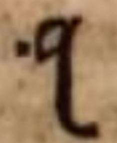
Literæ ſint ad placitum nil metuentes.

INcipite fratres dilectiſſimi emendare negligētias, lachrymis aſſiduis tergentes tranſacta peccata, ſaluatorem omnium viuentiū rogantes reſiduo tempore. Exaudi Domine gemitus aſſidue lachrymantium: veniam impēde vitiorum: amator innocentium. Viuifica lugentes, viuificator inclyte: non contemnes exulantes homines. Miſerere valde miſeris creator optime hominum Chriſte Ieſu Saluator noſtrum nobiliſſime; libera infirmas animas exulum Ieſu benigniſſime: ſalua miſeros & veniam nobis tribue. Humiles nos exaudi infirmiſſimos: in hora mortis horribili lumen concede iucundum omnium conſolator normaque humilium.  *Anno M. D. 7. Cal. April. ſcripſi ego Ioan. Trittem. Abbas Spanheim.*



POſtquā has aut alias quaslibet literas, ſigno Vrielis principis conſignatas in fine, acceperit is cui mittūtur in arte peritus; faciat in primis, quæ nouit ſecundum artem facienda; & dicat coniurationem.

Coniuratio.

VRiel Aflan pemaſon coſayr chameron, chulty fabelmeron deyr pean, cathurmo meroſyn erſoti chalmon ſauepo Meduſe rean lameroſyn.

Dicto carmine, inuiſibilis Spiritus miſſus apparebit in forma ſibi conſueta: omniaque ſibi ab operante ſiue mittente commiſſa fideliter reuelabit, & ſecretiſſime: ita vt nemo circumſedentium quicquam poſſit percipere vel audire: ſemperque arcanum manebit ſecretum.

CAP. XXXI.

CVIVS PRINCEPS SVPREMVS VOCATVR *Bydiel, habens ſub ſuo dominio duces 20. comites vero 200. ſeruorum incertus eſt numerus: ſunt multi valde.*

ADHVC vnus reſtat è Spiritibus ſupremis, nobis ad operationem Steganographiæ deputatus: vltimus quidem in ordine, ſed cum primis dignitate: cuius nomen ratione officj ſui vocatur, Bydiel, habens ſub imperio ſuo duces 20. comites ſiue ſubduces 200. famulos & ſeruos complures. Habent hi duces cum comitibus inter ſe certum ordinem: & quotiens ab operante vocati fuerint, veniũt duces duo cum 20. comitibus, & apparent in forma humana, placidi, & prompti ad omnia. Viciſſim inter ſe mutantur vt cum primo anno duces vocati fuerint, poſtea comites, in ſecundo comites pro ducibus vocentur.

	ℜ.		ℜ.		ℜ.		ℜ.
Mudriel	20	20	200	20	200	*Charobiel*	20
Cruchan	20	20	200	20	200	*Andrucha*	20
Bramſiel	20	20	200	20	200	*Meraſiel*	20
Armoniel	20	20	200	20	200	*Parſifiel*	20
Lameniel	20	20	200	20	200	*Chremoas*	20

Habemus iam hic ex principibus & comitibus Bydielis decem ſignatos nominibus ſuis, qui nobis pro præſenti ſufficiunt ad omnem operationem noſtram in arte Steganographiæ, cum ſeruis multis, qui ordinem ſuum obſeruare nouerunt ſecundum imperium ducum & principum. Cum autem per iſtos in hac arte operari volueris: præmiſſis præmittendis, dic coniurationem.

Carmen coniurationis.

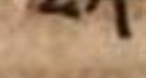
BYdiel marchan chameroſi philtres maduſe vear caſmyron cralnoti: pean deuoon fabeltos eltida camean veor. Oniel vear thyrſo liernoty: ianos prolſato chanos claſry peanon elſathas melros notiel pen ſoes probys chyras leſbroy mauear iothan liernoti chrymarſon.

Carmine dicto ſicut oportet, Spiritus vocati ſtatim apparebunt viſibiles, pulchre incedentes, & tanquam amici ſe mutuo complexando ducentes, eruntque tibi voluntarij ad omnia obedientes.

Arcanum mihi ſit qualecunque.

ARcanum mihi eſt, quod cupio ſcire amicum procul abſentem valde ſecretum: ſubſtantiam concernit occultã, quam neceſſe eſt amittere, ſi myſterium quolibet modo contigerit publicari. Vnde non homini, nõ literis, ſed ſolis ſpiritibus committo perferendum, quos noui & ſecuros & fideles.

Ioannes Tritthemius, Abbas Spanheimenſis, Rutgero Sicambro S. D. Et præſentem magni Baſilii dicat oratiunculam.

GLoria ineffabilis beatitudinis æternæ bonis exercitiis humilibuſque acquiritur: Sedulis nunc lachrymis tergite errata mortales: Deum amate, adorantes nomen ſanctum illius. Tramitem Ieſu Chriſti humilis, crucifixi humiliter diſcite imitari, ſemper illi reddentes honorem, dulciter ardentes amore benigniſſimi noſtri ſaluatoris. Glorificate & exaltate laudabilem bonitatem eius, benedicite ſanctũ nomen, zelantes bonitatis incendium. Vanos honores deſpicite: in aduerſis laudes referre diſcite: deuotionis exercitium amate, humilitatem nobiliſſimam excolite: Ieſum nos de morte eripientem ſaluantemque exaltate. Vale  *7. Cal. April. Anno Natiuitatis domini M. D.*

Suſcipiens autem literas amicus, in arte Steganographiæ antea peritus; cognito charactere Bidielis, præmiſſis his, quæ ſunt ex more præmittenda, generaliter dicat coniurationem.

Car-

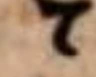
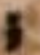
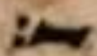
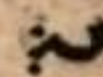
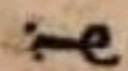
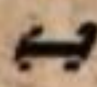
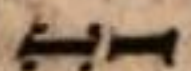
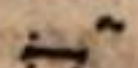
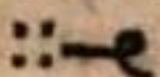
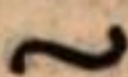
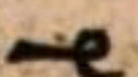
Carmen.

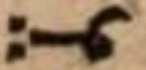
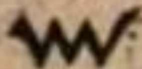
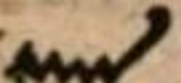
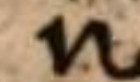
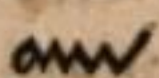
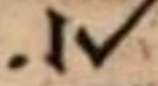
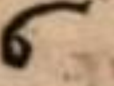
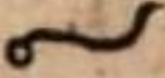
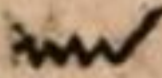
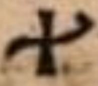
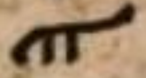
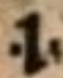
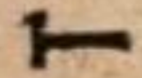
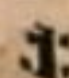
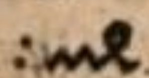
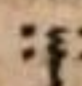
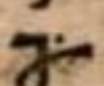
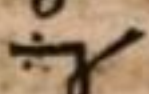
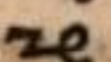
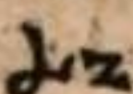
BYdielmaslo chameron theory madias near fabelron thiamy marfoy vear pean liernoty calmea drules : Thubra pleory malreſa teorty melchoy vemo choſtay. Carmine dicto, ſpiritus aſtabit, viſibilis duntaxat illi, qui eum vocauit: referet tibi commiſſa integre atque fideliter.

CAP. XXXII.

IN QVO PRAESCRIPTORVM FIT QVAEdam neceſſaria recapitulatio. Inſeruntur cautelæ nonnullæ, quæ volentibus exercere artem Steganographiæ ſunt obſeruandæ.

POSTQVAM (Deo maximo ſuperbenedicto laus) nõ ſine ingenti & continuo labore officia ſpirituum ſupremorum Steganographiæ noſtræ præ cæteris fauentium deſcripſimus: ne volentes per eos operari contingat errare in ordine, nominibus, characteribus, ducibus vel comitibus: neceſſarium duximus generalem omnium tabulam pro memoria in hoc capitulo ordinare. Sequitur tabula in hac & ſequenti pagina.

	𝔑.		𝔑.		𝔑.		𝔑.
1	*Pamerſiel*		1000	10000	100	10	K
2	*Pachiel*		1000	200000	100	10	K
3	*Camuel*		10	10	0	100	K
4	*Aſeliel*		10	20	0	200	K
5	*Barmiel*		10	20	10	200	K
6	*Gediel*		20	20	00	200	K
7	*Aſſyriel*		20	20	10	100	K
8	*Maſeriel*		30	30	00	300	K
9	*Malgaras*		30	30	10	200	K
10	*Dorothiel*		40	40	.o.	400	K
11	*Vſiel*		40	40	30	300	K

12	Cabariel		50	50	50	500	K
13	Rayſiel		50	50	40	400	K
14	Symiel		10	1000	0	4	K
15	Armadiel		1000	180	10	800	K
16	Baruchas		10	180	0	100	K
17	Carneſiel		1000	300	1000	300	1000
18	Caſpiel		200	400	200	400	200
19	Amenadiel		300	500	300	500	300
20	Demoriel		400	600	400	600	400
21	Geradiel		200	100	40	30	60
22	Buriel		100	10	10	100	0
23	Hydriel		10	20	100	200	0
24	Pyrichiel		40	30	200	10	0β.
25	Emoniel		10	20	100	20	0
26	Icoſiel		10	300	100	30	0
27	Soleuiel		20	20	20	200	0
28	Menadiel		100	20	30	10	0γ.
29	Macariel		40	30	20	10	0δ
30	Vriel		20	10	40	30	0x
31	Bidiel		30	40	100	20	xβ.

In hac tabula poſuimus vnum & triginta ſpiritus principales, qui præſunt, quilibet in officio & in ordine ſuo, omnibus operationibus Steganographiæ noſtræ, de quibus in hoc primo libro noſtro ſumus locuti: ſupponentes vnicuiq; characterem ſibi appropriatum: numerum & ordinem principum, ducũ, comitum, ſeruorum & ſubſeruientium in propriis gradibus quoq; ſubiungentes, ne quis in hac arte ſtudere cupiens propter diuerſitatem operationum incidat in errorem. Magna quidẽ huius artis myſteria non niſi à ſtudioſiſſimis viris penetrari poſſunt, illis videlicet, quos amor ſecretorum & natura promoueat ad perſcrutandum, & qui deſiderio ſcientiæ conſequendæ nullum ſubire laborem honeſtum & poſſibilem recuſent. Homines autem pigri obtuſiq; ingenio, & quos nec amor incendit ad ſtudium ſecretorum,

torum ſapientiæ, nec natura iuuat, cum hanc noſtræ adinuentionis artem ſecretiſſimam intelligere nequiuerint: non nobis imputandum, ſed ſuæ potius ſocordiæ, pigritiæ & malitiæ aſcribendum intelligant: Quippe qui aut voluptatibus carnis mundialibuſque curis immerſum habentes ingenium, his perluſtrandis cum diligentia vacare nequeunt: aut ſe iam ſapientes aut doctiſſimos arbitrantes, noſtras compoſitiones tanquã indignas ſuis lectionibus contemnunt. Aderunt etiam nonnulli ita priſtinis alieniſque traditionibus conſiſtere aſſueti: vt quicquid in illis non didicerint, aut impoſſibile aut ſuperſtitioſum arbitrentur. Nihil iſtis ad huius profundæ artis ſcientiam ineptius, qui aut nolunt aut nequeunt altiſſima eius ſpeculari. Cæterum eos, qui & apti & voluntarij ſunt ſtudere in hac arte (ſi qui futuri ſunt) vt proficere poſſint, in fine huius libri paucis admonere ſtatuimus. Inprimis monendi ſunt, quatenus artem ipſam ſemper teneant occultam: ne prauorum manus & notitiam penetret, qui multa & execranda ſcelera per ipſam facerent. Nam etſi ars ipſa per ſe veraciter ſit bona: tamen eius practica non minus ad malum per impios, quam ad bonum conduceret per bonos. Maneat ergo inter bonos ſecretum, quod noceret inter malos publicatum. Nec tamen ſcientiam iſtam boni propterea debebunt contemnere, quia malis ad malum proficit; ſicut nec gladium ſpernit, qui hominem proſternit. Deinde monendi ſunt huius artis ſtudioſi, ne præſumant ad operandum in ea procedere: niſi prius in omnibus, quæ requiruntur ad practicam ſcientiam, perfecte fuerint inſtituti. Non enim me fugit, quantis rem periculis ſubijciant, qui minus periti in ea operari aliquid tentauerint aliquando.

Item qui bene inſtitutus in hac ſcientia voluerit operari per eam: diligenter obſeruare meminerit (ſecundum ea quæ diximus tam in circulo quam in ſingulis tabulis atque capitulis) differẽtiam, loca, nomina, ordines & officia ſupremorum Spirituũ, duces quoq; eorundẽ, & quot ſint comites in numero; quẽ ordinẽ obſer-

obſeruent,& quot præſint ſubſtitutis:vt nouerit hæc in coniuratione exprimere.Niſi enim omnia iſta diligenter cuſtodierit artis operator,non poterit proficere, nec ad intentionis ſuæ effectum peruenire. Rurſus diligenter attendat, quando vnusquiſque & ad quæ officia ſiue arcana nuncianda ſpiritus ſit vocandus;& ad quam orbis plagam habitet:ne erret vel in locis, vel in omnibus ſingulorum aliquorumue,quos vocare voluerit.

Item ſit auiſatus omnis in hac ſcientia operaturus, vt attendat diligentiſſime, vt coniurationum verba debite pronunciet, in quibus magna vis operationis noſtræ conſiſtit:quoniam dum in coniurationibus error committitur:ſpiritus vocati & vocandi non ſolum non obediunt,ſed etiã omnino reluctantur. Conſequenter vero præmonitus ſit,ne alterum vocet pro altero, ſed vnumquemque in ordine ,tempore & officio ſuo : quemadmodum à nobis pene in omnibus iſtius libri capitulis ſufficienter eſt dictum.Nam ſi vel ex errore,vel ex qualibet alia negligentia, alterum vocauerit pro altero : nihil in operatione ſua proficeret,ſed periculum ſibi potius prouocaret.

Item in coniurationibus & ſpiritus, qui vocatur, cum ſuis ſubſtitutis exprimatur ex nomine,& cauſa vocationis antea ſtatuatur in intentione:nec fiat operationis actus in rebus leuibus & prophanis ,quas alter alteri alioquin ſine periculo ſiue per literas,ſiue per nuncios ſecure poterit intimare. Non enim niſi in magnis & arduis nunciandis,quæ publicata vel damnum vel periculum inferrent operanti,hac arte vtendum eſt.Item neceſſarium eſt omni operanti in hac arte ſcire naturas ſpirituum, qui ſint boni,qui mali,qui prompti & beneuoli ad obedientiam,qui duri atque rebelles. Rurſus, qui nocturnis operationibus præſint,& qui diurnis : quia niſi naturas ſpirituum antequam incipiat operari nouerit:cum difficultate maxima proficiet: & facile vertetur in ſtuporem.Item qui ſpiritus vocati coram operante apparent viſibiles:præmiſſo verbo arcano, committat duci ſiue comiti mentis ſuæ ſecretum verbis debitis & appropriatis ſub ſilentio:quia non eſt opus ad ſpiritum loqui voce extenſa ſed vtatur

tatur ſubmiſſa. Cauendum etiam ſummopere tam operāti quam recipienti, ne in aliorum hominum hanc artem ignorantium præſentia operentur quicquam ad Steganographiam pertinens, dum ad locum ſecretum poſſunt habere acceſſum. Quod ſinequiuerint eſſe ſoli, ſed coactus inter alios operari contigerit: agant tam ſecrete, tam prudenter, & cum tanta induſtria, vt circumſedentium nullus quicquam de præſentia Spirituum intelligat. Sunt enim omnes Spiritus in miniſterium iſtius artis deputati eiuſmodi naturæ & conditionis, vt & tumultum hominum penitus deteſtentur & fugiant, & publicum odiant conuētum. Itē cauendū quoq; eſt operanti, ne Spiritum quoquā ſine literis, vel ſaltem charactere imperatoris eius dirigat: quoniā vbi ipſum characterem impreſſum non conſpicit, obedire vocanti & arcanum perferre alicui penitus contemnit. Literas autem duplici ex cauſa mittimus, quamuis arcanum ſine literis per ſolum Spiritum nunciare poſſemus: vt videlicet homines perferentes characterem à ſuſpicione ſeruemus, & ſpiritum ipſo charactere alligatum amico ad obediendum coarctemus.

Finitur liber primus Steganographiæ Ioannis Trit-
themij Abbatis Spanheimenſis, VI. Cal.
April. M.D.

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INCIPIT LIBER SECVNDVS STEGANOGRAPHIÆ IOANNIS TRITTEMII Abbatis Spanheimenſis ad Sereniſſimum Principem, Dominum Philippum, Comitem Palatinum Rheni, Ducemque Bauariæ, Sacri Imperij Archidapiferum ac Principem Electorem.

PRAEFATIO.

IN præcedenti libro, Dei ſummi auxilio freti, vnum & triginta per ordinem ſpiritus ſupremos artis noſtræ Imperatores cum ducibus, comitibus & ſeruitoribus ſuis nobis ad operationem neceſſariis non ſine magno ſudore digeſſimus: quorum etſi ad omnium arcanorum nunciationem, quantumlibet ſecretam, miniſteria copioſe omni operanti ſufficiant: ne quid tamen eorum, quæ ad perfectionem huius artis conducere poſſunt, videremur obmittere: libro primo ſecundum ſtatuimus copulare. Cum autem ſingulis horis diei & noctis ſpiritus ſinguli per quorundam ſapientum traditionem ſint ad varias operationes diuerſoſque & mirandos effectus deputati: placuit nobis eorum ordinem duntaxat, non ſuperſtitionem, imitari: vt ſumamus ſine læſione Chriſtiani nominis ab eis quod nobis ad noſtrum conducit propoſitum: reliqua vero tanquam magicis artibus plena, & fidei noſtræ con-

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traria ſternendo tranſeamus. Singulis itaque horis tam diurnis quam nocturnis deputatos per ſecretum Salomonis, cognominati Hermetis, in ſuo de Magia volumine Spiritus principales tanquam artis ſupremos imperatores cum cæteris officialibus, nobis ad operationem propoſitam neceſſariis, aſſumentes proſequemur: dabimuſque & modum & doctrinam omnibus in hac arte ſtudioſis, quibus mentium ſuarum conceptum ſecretum & arcanum qualibet hora tutiori conſilio patefaciant amicis. Quilibet namque princeps ſuis Spiritibus, ducibus, comitibus & ſeruitoribus tanquam ſpeculator præſidet: ad cuius præceptum vocati à nobis legitimo carmine veniunt: arcana commiſſa perferunt, & ſe nobis obedientes promptoſque in omnibus oſtendunt. Sed cum denuo Spirituũ mentionem ſim habiturus, rurſus mihi reor eſſe præfandum: Nihil in hac arte noſtra haberi friuolum: nihil Euangelicæ traditioni aut Catholicæ fidei contrarium: nihil omnino tradi ſuperſtitioſum. Omnia enim, quæ vel in præcedente volumine diximus, vel in ſequentibus dicturi ſumus, naturalibus, licitis & honeſtis ſunt ſubnixa principijs: ſoliſque peregrinis inſtitutionibus velatum myſterium, & verba nominibus inuoluta ſpirituum, lectorem requirunt eruditum. Vtimur enim miniſterio Spiritus ad velandum ſecretum, quod noceret reprobis publicatum. Et ne quis in horarum ſupputatione ex errore deficiat: horas planetarum tam in die, quam in nocte, nos accepiſſe noſcat.

Cap. I.

SAMAEL SVPREMVS IMPERATOR PRImæ horæ diei præſidet: qui habet ſub ſuo imperio duces, comites & ſeruos complures, quos mittit in hac hora tantum vocatos ad operantem in Steganographia expertum.

PRIMÆ horæ diei, quæ in ortu ſolis ſumit exordium, Spiritus & Imperator Samael dicitur: qui habet ſub ſuo imperio duces, comites, & ſubſeruitores plurimos: qui vocati per operãtem in hac hora duntaxat in Steganographia veniunt: Arcanũ quod eis committitur perferunt, ſed venire extra horam penitus contemnũt. Et nota, quod duces & primi Samaelis principes raro mittuntur ab eo in miniſterium huius ſcientiæ: quippe qui magicis & nocturnis illuſionibus hominum concitandis gerunt officium. Comites autem cum ſeruitoribus ſuis ad miniſterium huius artis ſpecialiter deputati ſunt: in quod etiam ſine ducum præſentia crebrius mittuntur: qui cũ ſint ex ſupremo inter ſpiritus ordine: aliquantulum ſuperbos ſe & rebelles exhibere vocantib. ſolent: nec facile alicui niſi peritiſſimo in arte Steganographiæ ſine labore & periculo obtemperant: procaces enim ſunt, & ad illuſiones irriſioneſque hominum promptiſſimi, deridentque & ſubſannant maxime illos, quos in arte Steganographiæ minus offenderint eſſe peritos. Eos autem, quos audaces, conſtantes & expertos in arte ipſa conſiderant, reuerentur & metuunt, eorumque mandatis cum tremore & reuerẽtia promptiſſime ſemper obediunt. Iam itaque ex comitibus eorum, qui nobis ſunt neceſſarij in operationibus Steganographiæ hac hora, nomina referemus.

𝔛.		𝔛.	𝔛.	𝔛.		
Ameniel	*Brumiel*	10	100	1000	μ	ν
Charpon	*Neſtoriel*	10	100	1000	α	β
Daroſiel	*Chremas*	10	100	1000	10	20
Monaſiel	*Mereſyn*	10	100	1000	20	10

Habe-

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Habemus iam ex ducibus magni Samaelis 4. & ex comitibus totidem, ex ſeruitoribus ex triplici ordine 4440. quorum miniſterium ad omnem operationem artis Steganographiæ, quo ad primam horam diei, copioſe nobis ſufficit.

Cum itaque in prima hora diei operari in arte volueris, characterem domini aſcendentis ſcribe in ſchedulam primo, deinde lunæ: poſtea reliquorum planetarum omnium ſecundum ordinem conſuetum, & in fine characterem ſigni eadem hora aſcendentis. Cumque hoc compleueris, ſcribe in dorſo eiuſdem ſchedulæ iſtam coniurationem cum ſilentio, tacens.

Coniuratio.

SAmael afluar onayr myſcolayr madiel cuhiel naniel nabruys ſatiel atharbiel nadian naslon, ranyalcoha pemarſon. Hac Coniuratione ſcripta in ſchedula, vt præfertur, pulchre, clare & diſtincte literas mittendas ad eum, quem volueris ſcire arcanum, aptabis, in quacunque forma tibi placuerit: quia nihil refert, quales (modo nullum in ſe ſecretum contineant literæ mittendæ) formatę fuerint. Deinde, literis etiam ſcriptis, voca vnũ aut duos ex comitibus ſecundum ordinem, ſi multis vicibus in hac ipſa hora diei prima operaris, & dic coniurationem præſcriptam ex eadem ſchedula, fortiſſima intentione, nihil metuens: qua rite completa, ſpiritus vocati ſtatim apparebunt tibi viſibiles in forma familiari, ſibique conſueta: placidi, beneuoli, ad omnia promptiſſimi ſeruitiis occurrẽtibus: quibus apparentibus committe principaliori inter eos arcanum tuum, dicens: Ameniel tibi per virtutem occultam huius Coniurationis mando, vt ad Albertum Goëler de Rauenſpurg, præfectum in Creutzenach, quanto citius pergas, eique ex meo nomine dicas ſic vel ſic. His dictis ſubiunge verbum ſecretum, quod non eſt ſcribendum: ſtatimque ſpiritus auolabit. Literas autem charactere Samaelis obſignatas (ſicut moris eſt) per nuncium mitte, in quibus nullum contineatur ſecretum, & quę nullius vereantur conſpectum.

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Arcanum ſit, qualecunque occurrit.

SIt arcanum magnum, arduumque ſecretum, qualecunque pro tempore occurrit & tale, quod nulli debeat communicari: nec literis credendum, nec tabellionibus: quia non eſt in hac arte, maxime per ſpiritus huius ſecundi voluminis, operandum pro paruis leuibuſque cauſis, quæ alias per literas nunciari poſſunt.

Literas ſuper his formabis ad placitum.

MAieſtas Catholicæ fidei, cunctis firmiter ſeruanda hominibus fælicitatem vitæ ſempiternæ Chriſto famulantibus ſpopondit. Tenete Catholicam fidem Chriſtianam, glorificate Omnipotentem, fugientes tumultum vanitatis. Nemo prauorum operum vitam beatam habebit. Homo fidelis ſequatur Chriſtum tramite virtutum. Operibus bonis decoratur integritas: & Catholicum nomen Chriſtiana fidelitate ſeruatur. Nam prauus homo fidem obnubilat. Chriſtus odit temerarios, amatque Chriſtianos exercentes Catholicas operationes, tranquillitatem venerantes. Ioannes Trithemius Abbas Spanh. edidi Cal. April. Anno Domini M. D. ——.

Sunt cruces rubra,

Cum literas acceperitis, cui mittuntur, in arte peritus; præmittat ea, quæ ſunt ex generali artis inſtitutione præmittenda: & dicat præſcriptam cōiurationem eo modo & ritu, quibus prædixmus in ſchedula ſcriptam, cũ charactere domini aſcendentis, cæteriſque expreſſis. Mox autem vt coniurationem compleuerit: ſpiritũ videbit pręſentẽ, quo viſo, imperterrite dicat + penador auenal + ſolmeniel phanu + ſauear caſchanti hernoty maduran. Amen. His dictis, ſileat, & videbit ſpiritum appropinquantem ad ſe, & commiſſum arcanum referre in aurem ſecrete atque ſecure, quem ſine timore ita audiat cum magna induſtria, vt ſi aliquis circumſederit, ne vel nutu vel verbo ſpiritum indicet præſentem.

Cap.

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Cap. II.

HORA SECVNDA DIEI VOCATVR CEuorym. Cuius princeps & ſupremus ſpiritus eſt Anael, qui habet ſub ſuo Imperio duces 10. comites, centuriones, præſidentes 100, Seruorum & ſubſeruientium non eſt certus numerus.

PRÆSIDENS & Imperator ſecundæ horę diei principalis vocatur Anael, qui habet ſub ſuo Imperio deputatos in miniſterium huius artis Steganographiæ duces 10. comites, centuriones & præſidentes omnibus ſpiritibus ſuis 100. ſeruorum adhuc mihi non eſt certus numerus. Hora autem diei ſecunda vocatur Ceuorym, in qua mutabiles operationes fiunt cunctis ſtupendæ hominibus. Iſtius Imperatoris ſpiritus omnes ſunt ſatis beneuoli, iucũdi, hilares, & ad obediendum operanti in arte promptiſſimi: modo ſit peritus in arte, fortis animo, conſtans & bene intelligens.

	℞.		℞.		℞.	
Menarchos	*Orphiel*	*Quoſiel*	*10*	*100*	*G.*	*n.*
Archiel	*Curſiel*	*Ermaziel*	*10*	*100*	*G.*	*n.*
Chardiel	*Elmoym*	*Granyel*	*10*	*100*	*G.*	*n.*

In hac tabula poſuimus ex ducibus Anaelis 3. ex comitibus ſex, & ex ſeruorum numero 330. qui nobis ad omnem operationem Steganographiæ in hac ſecunda hora diei per ſuos ordines miſſitando ſufficiunt.

Cum itaque in hac hora volueris aliquid in Steganographia operari, ſcribe in munda ſchedula characterem domini aſcen-

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dentis, & ſecundum ordinem ſequentem illum: cæteros planetas ac nouiſſime ſignum domus XII. cum encauſto facto ex materia iſtius artis. Deinde ſcribas in dorſo prædictæ ſchedulæ iſtam coniurationem cum ſilentio, facie conuerſa ad ſolem.

Carmen Coniurationis.

ANael otiel aproiſy rachymas thulnear layr meuear theor cralnotiel amerſoty mouear phroys lierto mear vrneſa elty famelron.

Coniuratione ſcripta, fac cætera, quæ noſti ſecundum artem facienda. Deinde Carmen ſub ſilentio dicas: & ſpiritum mox videbis præſentem, hilarem, iucundum atque beneuolum ad omnia: cui arcanum committas ſecure.

Arcanum ponamus quodcunque.

SIt nobis arcanum qualecunque pro tempore occurrēs, quod nec literis videatur vtiliter nec tabellioni committendum. Vocentur ex ſpiritibus Anaelis dux & comes vnus, vel alter eorum, vt libet. Committatur principaliori ſecretum debito modo, ſicut oportet ſecundum artis præceptum: & fideliter perferet.

Tenor literarum ſit familiaris.

Ioannes Trittemius, Abbas Spanheimenſis, VVilhelmo Veldico, Canonico Sancti Auguſtini in valle Franconis conphiloſopho ſalutem.

TVis reſpondere literis gauderem, ita me Chriſtus gaudere faciat: tranſmitteremq; volumina flagitata, ſi tandem habuiſſem. Zelatus ſum n. pro maximis atq; grauiſſimis occultis tractatoribus naturæ zelo bono, quē habuere philoſophi antiquiſſimi. Habeo autem tibi gratias longe immortales, frater mi dulciſſime, qui glutinum mutui tenuiſti inuiolatum. Hoc n.

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familiari negocio, quod graui modeſtia diligẽtiſsime procuraſſe videris, plane cognoui: quod factum laudo: gratiasq; habeo nunquam morituras. Itaq; morem gerere tuis petitionibus maxime cuperem, ſi poſtulata (nouit Chriſtus) haberem. Ficiati varias translationes nuper vidi latinas: Pici Mirandulani excellentiſsimi viri, multa volumina fulgentiſsima legi. Hippolytũ vidi græcũ: ſi tranſlatus ſit penitus, neſcio. Veritas ſumma, Chriſtus nouit cui nihil tenebræ occultant, quod ex corde morẽ tibi gerere cupio poſtulanti. Rogo, zelato virtutẽ zelo rectitudinis: laudes honoresq; perituros contemne. Laudem exiſtima veram, præcedentem Chriſtum imitari. Fac rogo, quatenus ſacerdos exiſtas operibus, Chriſtumque omni, quo viuis, tẽpore diligas. Verus amator Chriſti feruet zelo iuſticiæ. Vera animæ requies, & cognitio ſaluatoris piaq; obſeruantia Catholicæ traditionis gloriam ſempiternam omnibus præparat. Ieſus Chriſtus, glorioſus bonorum omniũ largitor, conferat tibi æternitatis amorem Catholicum, ſacerdotẽ Chriſtianorum efficiens. Vale. 4. Cal. April. Anno M.D.

Cum literas miſſas acceperit is cui miſſæ ſunt, in arte peritus: præmiſſis generaliter præmitti conſuetis, ordinet dominum aſcendentis cum cæteris, quæ ſunt de more in chartula: dicatque coniurationem præſcriptam. Qua dicta, ſpiritus miſſus apparebit viſibilis: ad quem conuerſus intrepide dicat. Fabelmeruſyn paſſoriel liertos ryneas melchus thyrmo nydran vear padroys. Completo hoc Carmine, ſpiritus mox blandus accedet, reſerabitque myſterium commiſſum fideliter. Caueat autem omnis in hac arte operaturus, tam is qui mittit ſpiritum, quam ille ad quem fuerit deſtinatus: ne in publico vel inter alios, qui nõ ſunt huius artis periti, quicquam operari pręſumant: quia omnes ſpiritus horarij amant ſecretum, & publicum deteſtantur: & ſine periculo non abirent.

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CAP. III.

CVIVS HORA VOCATVR DANZVR, ET *ſpiritus eius imperator ſupremus eſt Vequaniel, qui habet ſub ſuo dominio duces 20. comites 200. ſeruorum non eſt numerus.*

TERTIA hora diei appellatur Danſur, cuius ſupremus ſpiritus & imperator vocatur Vequaniel, habẽs ſub ſuo imperio duces 20. comites 200. Seruorum incertus eſt numerus. Horum officium eſt ad omnia generale: ſuntque ſatis prompti atque beneuoli in omnibus, quæcunque eis fuerint commiſſa, & fideles & ſecuri: nec ſunt inuoluntarij ad obedientiam; ſed vocati in pulico ſine lęſione aut periculo vocantis minime poſſunt. Amant enim ſecretum, ſicut & cæteri omnes, qui horis & earum operationibus præſunt. Nomina vero omnium non noui, ſed paucorum tantum, quæ reuelantibus ipſis in hanc tabulam redacta nobis ſufficiunt.

ℜ.		ℜ.		ℜ.		ℜ.
Aſmiel	*Drelmech*	*Gemarij*	20	20	200	200
Perſiel	*Sadiniel*	*Xantiel*	20	20	200	200
Murſiel	*Parniel*	*Seruiel*	20	20	200	200
Zoeſiel	*Comadiel*	*Furiel*	20	20	200	200

In hac tabula nominatos habemus ex ducibus 4. ex comitibus 8. & ex ſeruitoribus eorundem innumeratos 1730. qui nobis ad omnes huius artis operationes in hora tertia diei ſufficiunt. Cum ergo volueris in hac hora Spiritum pro aliquo nuntio perferendo ad amicum vocare: non pauciores, quam ad minus duces duo, comites totidem cum ſeruis eorum vocentur. Si autem

tem plures vel pauciores vocare volueris; poteris quidem, ſed oportebit coniurationem habere ad imperatorem vniuerſalem, ſine cuius mandato non violant ordinem ſuum Spiritus. Itaque ſcribe in chartam nouam, characterem domini aſcendentis, cæteroſque per ordinem planetarum, cum ſigno domus duodecimæ, eo modo, quo inſtitutio artis requirit. In dorſo chartæ ſcribe iſtam Coniurationem.

Coniuratio.

VEquaniel, odiel meſrij reuoij ſotiel mear iamy otiel asloſian yrſoti breotion drearij fabel meruſin. Coniuratione ſcripta ſubiunctiſque his, quę requiruntur ex arte; dic eam voce ſubmiſſa, ne à quoquam audiatur: & ſtatim venient ſpiritus vocati; quos vt videris, committe potiori ſecretum, quem facile cognoſces ex habitu: quia ſemper, qui primus eſt inter cæteros ſpiritus, coronatus apparet.

Arcanum ſit qualecunque.

SEcretum tibi ſit qualecunq; ad amicum abſentem, quod nec literis, ne à quopiam legantur, ſit committendum, nec tabellioni, ne quauis occaſione aut precio corruptus aut metu te tradat in publicum. Voca ſpiritum horæ deputatum, committe illi arcanum, nil metuens: perferet fideliter.

Literas formabis ad placitum.

Ioannes Tritthemius Abbas Spanheimenſis Arnoldo Boſtio, Carmelitæ Gandauenſi, Conphiloſopho, ſalutem & charitatem.

CVm te amatorem artium humanitatis nouerim, deuotumq; Chriſtianæ fidei cultorẽ, maximumq; fautorem omniũ philoſophorũ, libenter gratifi-

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gratificor petitionibus tuis mira voluptate amicitiæ adductus. Librum de ſcriptoribus, prænotatum Eccleſiaſticis Catholiciſque doctoribus, tibi hortanti ecce tranſmitto, vt habeas, quo animū oblectes. Codicem autem Hermetis, & libros Dionyſii de Spiritibus, opuſque grande Euencii de hibernis quæſtionibus mihi remittas. Chriſtus dignetur cordis noſtri oculos zelo feruentiſſimo ſui amoris exornare: faciatq; nos habere amorem cæleſtium bonorum: atque deſideriis infimis exutos vanos honores doceat contemnere. quatenus artis ſublimia, naturæ quoque grandia ſecreta penetrare queamus: habeamuſque continuum ad Philoſophiam deſiderium, purificare affectus, quo Catholicā fidem ſemper honeſtiſsimis exornemus moribus. Tene magnum verbum: philoſophus es, dimitte omnia & inuenies: horam ſuſpicare proximā mortis: quatenus paratus occurras. Vale. 3. Cal. Apr. M.D.

Cum literas quaſcunque charactere Vequanielis obſignatas acceperis; ſcribe figuram domini aſcendentis, & domus XII. cum cæteris quæ requiruntur ad artem in ſchedula noua, & in dorſo eius coniurationem prædictam; & ſtatim Spiritus miſſus apparebit viſibilis; quem mox vt videris, dic carmen iſtud.

Carmen coniurationis.

FAmeron aprois liernoti ſtadiuear diuiel ſauean Lamerſy. His dictis, ſuſcipe verbum ex ore Spiritus ſine pauore, quia ſatis fidelis eſt. Et caue, ne in publico coram aliis opereris.

Cap. IV.

CVIVS HORA VOCATVR ELECHYM: ET ſupremus Spiritus horæ appellatur Vathmiel, qui habet ſub ſuo Imperio duces 10. comites 100. ſeruorum non eſt certus numerus, per quos in quarta hora fit operatio.

QVARTA hora diei vocatur Elechym, cuius ſupremus angelus appellatur Vathmiel, qui habet ſub ſe deputatos ad hanc artem Steganographiæ duces nominatiſſimos 10. comites vero 100. ſeruorum infinitus

finitus eſt numerus. Habentque officium nunciandi generaliter omnia arcana: & ſunt valde boni, beneuoli & obedientes ad omnia, quæcunque iubentur. Verum ſecreti amatores tumultus hominum valde deteſtantur. Ergo caue, ne inter alios conſtitutus, qui nō ſunt in arte periti, aliquid per eos operari attemptes: quia nec facile coniurati accederent: & ſine tuo periculo non abirent. Cuſtodi omnia, quæ tibi præcipimus: & habebis magnum in hac ſcientia profectum.

X.		X.		X.		X.
Ammyel	*Emarſiel*	*Iermiel*	10	100	100	100
Larmich	*Permiel*	*Thuroz*	10	100	100	100
Marſiel	*Queriel*	*Vaneſiel*	10	100	100	100
Ormyel	*Strubiel*	*Zaſuiel*	10	100	100	100
Zardiel	*Diuiel*	*Hermiel*	10	100	100	100

Habemus in hac tabula ex ducibus Vathmielis 5. ex ducibus vero 10. & ſeruorum numero 1550. quorum miniſterium nobis ad omnem operationem Steganographiæ ad quartam horam eſt ſufficiens. Cum itaque in hac hora volueris operari: characterem domini aſcendentis & domus duodecimæ cum cæteris ſcribe in charta noua; & in eius dorſo iſtam Coniurationem, ſicut decet.

Coniuratio.

VAthmiel adres rheareſo rafe rheotij venoſi ſayr fatiel caſa irſoti verotiel does ro fabel meruſin. Deinde, poſteaquam præmiſeris ea quæ ſunt ex more præmittenda: eandem Coniurationem ſubmiſſa voce dicas: & ſtatim ſpiritus vocati aderunt, ad minus vnus dux & vnus comes, cum ſeruitoribus eorū prompti ab obediendum tuis mandatis.

Argumentum ſecreti nuncij.

SIt arcanum qualecunque, magnum & valde ſecretum, quod nullum omnino ſcire velis præter vnum. Voca ſpiritus horæ

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deputatos, quot volueris: & cōmitte principaliori ſecretum. Literas ſcribe, in quacunque forma volueris, in quibus nihil contineatur ſecretum, & quæ nullius omnino vereantur conſpectum.

Ioan. Tritth. Abb. Spanh. ordinis Sancti Benedicti, Rutgero Vencaio Sicambro, Canonico ordinis diui patris Auguſtini Cœnobij Dametenſis, S.

EA, quæ mihi ſoluenda propoſuiſti, Chriſto adiuuante, reſolui. An bene, tu, qui propoſuiſti, ferto ſententiam. Referam tibi breuiter factam rem ſtupendam. Retulit mihi nuper frater quidam, amicus quoque vnus, non vltimus: reſuſcitatum fuiſſe iuuenem ad Chriſti inuocationem ex mortuis, referentem miranda horrendaque apud inferos, prauorum Chriſtianorum narrantem tormenta: eorum ſcilicet qui Chriſtum peruerſe agendo crucifixerunt: illius maxime reos, quod benigniſſimæ redemptionis beneficium obliti, extiterunt ſemper Chriſto ingrati: horribiliaque pati eos, qui beneficiis, non bene viuendo, noſcebantur ingrati: peccatiſque occæcati neglexerunt futura gaudia, voluptates mundi ſectantes: qui cōmiſſis negligentiis remordentibus amariſſime clamabant: Merito iſtæ ſuſtinemus, qui redemptori generis humani ſemper ingrati fuimus; Chriſtiani nomine, actione gentiles. Terrenas conſolationes miſeri ſemper inquiſiuimus: ideo debitam retributionem accipimus æternæ damnationis. Heu nos infœliciſſimos: quare Chriſtum offendimus? Quare tempus indultum contempſimus? Multa alia iuuenis reſuſcitatus nobis retulit: quæ ſcribere penitus iam non valeo: grauibus negociis maxime præpeditus. Ideoque frater, Chriſti veſtigia Zeloſe imitemur gratias ſemper mitiſſimo Saluatori noſtro agentes: rogātes, quatenus indulgeat nobis reatus commiſſos. Vale 3. Calend. April.

Cum literas acceperit is cui mittuntur in arte peritus: obſeruet dominum aſcendentis eiuſdem horę & ſignum domus duodecimæ: ſcribatque eorum characteres cum cæteris in charta, cum aliis quæ requiuntur ad operationem, dicatque poſtea cōiurationem ſupra dictam, & viſo ſpiritu iſta verba: Camerusin aproy-

aproyſi lierto thulnear venean maueas fabelron. His dictis, accedet ſpiritus miſſus: & commendatum ſibi arcanum fideliter & ſine periculo reuelabit.

CAP. V.

CVIVS HORA VOCATVR FEALECH, ET *ſpiritus Imperatorque ſupremus appellatur Saſquiel, habens ſub ſuo imperio duces* 10. *comites* 100. *ſeruorum maximum numerum.*

QVINTA hora diei vocatur Fealech, & ſpiritus eius nominatur Saſquiel, Imperator magnus & potens, qui habet ſub ſuo Imperio inter multos duces 10. comites 100. cum famulis eorum, in miniſterium diuerſarum & maxime ſecretarum artium & huius ſcientiæ noſtræ deputatos. Et notandum, quod duces raro vocantur in hora quinta ad operationes Steganographiæ, quia non ſunt ſemper neceſſarij: cum comites vna cum ſeruis ſibi deputatis ad omnem operationem nobis copioſe ſufficiant. Si quis tamen etiam ex ducibus videre aliquos, poteſtateque vti eorum voluerit: poteſt vocare vnum, duos aut plures: & venient ſine mora, qui ſatis beneuoli ſunt & prompti ad obediendum operantibus.

	𝔑.		𝔑.	𝔑.	𝔑.
Damiel	*Iameriel*	*Omerach*	*10*	*100*	*1000*
Araniel	*Futiniel*	*Lameros*	*10*	*100*	*1000*
Maroch	*Rameriel*	*Zachiel*	*10*	*100*	*1000*
Sarapiel	*Amiſiel*	*Fuſtiel*	*10*	*100*	*1000*
Putiſiel	*Vraniel*	*Camiel*	*10*	*100*	*1000*

Ex ducibus Saſquielis iam nominatos 5. habemus, ex comitibus vero 10. & ex ſeruorum numero 5550. quorum miniſterium ad omnem operationem præſentis horæ ſufficit. Cum itaque per aliquem ex prædictis operari ad Steganographiam in quinta hora diei volueris : ſcribe characterem domini aſcendentis, domus duodecimæ cum cæteris, quæ ad artem requiruntur in chartula munda: & in eius dorſo Coniurationem iſtam, eo quo ſcis modo.

Coniuratio.

SAſquiel adres thetroſeti roſiel emelto ſatu olmeniel irſoti ſauear nauediel liernoti chameſon. His completis, cæteriſq; neceſſariis ſubiunctis, dic ipſam coniurationem, ſicut oportet: ſtatimque videbis ſpiritum, quem vocaſti, viſibiliter præſentem, cui arcanum ſecure committere potes.

Argumentum nunciandi arcanum.

SIt nobis arcanum qualecunq; ad amicum, quod ſcire præter ipſum velimus neminem: ſitq; tale, quod nec literis tuto cõmittatur, nec tabellionibus. Vocemus vnum ex comitibus Saſquielis ſupradictis: committamus illi ſecretum, literas adiungamus charactere illius conſignatas: tutique erimus.

Literarum Tenor ad placitum.

Ioannes Trittemius Abbas Spanheimenſis Religioſo
fratri, Nicolao Baſelio ex Durckheim, Monacho Hirſaugienſi, S.

SAnctam obedientiam, bone frater humilitatemq; negligis: Benedicti cõſtitutiones labefactas. Relatione omnium ſucceſſiue conuenientiũ cognoui te zelum bonum odio habere: normam Religionis, Catholicamq; obediẽtiam ſpernere: operibus artibuſq; ſæcularibus occupari. Bone frater quid agis? turbaſti nos fatuoſque zelaris bilingues: odium, amaritudinem, rixas; contentioneſque amas, bonitatem odis, bilinguis es, contentioſus, ſuperbus.

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Fatue quid agis? Tempus adeſt ocyus ſecundum iuſtitiam corrigendi Zeloſe has negligentias tuas: zelumque amaritudinis flagellis humilitatũ niſi accurras humiliter nobis infringere: officio Zelare cogimur cõtra omnia, quæ actitas fidei moribuſque Catholicis ſeditioſa. Vale ex Spanh. prid. Cal. April. Anno M.D.

Cum literas acceperit is cui mittuntur in arte peritus: cognito charactere Saſquielis; præmiſſisque præmittendis ex more, dicat ſupra dictam coniurationem: & ſtatim Spiritus miſſus apparebit & ſe viſibilem exhibebit. Quo viſo, mox dicat iſta verba: Fabelmeruſyn aueual vear plyan cralti penaſon. His dictus Spiritus auditis mox accedens reuelabit arcanum.

CAP. VI.

CVIVS HORA VOCATVR GENAPHERYM, & Spiritus eius imperator ſupremus appellatur Saniel, qui habet ſub ſe duces & comites 110. cum multis famulis.

SEXTA hora diei vocatur Genapherym, & angelus eius eſt Saniel, magnus & potens in operationibus ſuis: q; habet ſub ſuo imperio duces 10. comites 100. ſeruos 5550. in miniſterium diuerſarum operationum deputatos: qui nobis ad omnia, quæ per Steganographiam in hac hora voluerimus operari, ſufficiunt.

Duces tamen rarius vocantur, licet promti ſint & valde voluntarij ad obediendum mandatis noſtris: quia comites eorum officia vt plurimum peragere conſueuerunt: cũ in alijs experimentis magicis ſæpe occupentur.

	ℜ.		ℜ.	ℜ.	ℜ.
Arnebiel	*Gamyel*	*Nedabar*	*10*	*100*	*100*
Charuch	*Ienotriel*	*Permon*	*10*	*100*	*100*
Meduſiel	*Sameon*	*Braſiel*	*10*	*100*	*100*
Nathmiel	*Traſiel*	*Camoſiel*	*10*	*100*	*100*
Pemiel	*Xamyon*	*Euadar*	*10*	*100*	*100*

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Habemus ex ducibus Samielis hic nominatos 5. ex comitibus 10. & ex ſeruorum numero 550. per quos fit operatio Steganographiæ in ſexta hora diei. Cum itaq; per iſtos Spiritus operari volueris, fiat omnino in loco ſecreto: & ſi ducẽ vnum aut plures vocare volueris, in tua ſit poteſtate, quamuis non ſit opus, quia comites ad omnia intimanda nobis ſufficiunt. Itaque ſcribe in Chartula munda characteres planetarum & ſignorum conſuetos, & in dorſo eius coniurationem.

Coniuratio.

SAmiel aſiel thebrean pothijr erſoty mear pornys layr moas, fameroſyn. Deinde, præmiſſis pręmittendis, dic eandem coniurationem eo ritu, quo noſti: ſtatimque Spiritus vocatus aderit, ad omnia promptus & alacer, quem mittas procul aut prope ad amicum, vt perferat ſecretum.

Argumentum Secreti.

ARcanum qualecunq; habueris, ad quemcunq; in arte Steganographiæ peritũ per Spiritus Samielis in ſexta hora diei ſecure mittere potes: quia ad omnia ſunt intimanda generales & in commiſſis omnino fideles, ſi debito modo in omnibus ſecundum præcepta noſtra proceſſeris.

Forma literarum, vt placet.

HVmilimis lamentis orantes gratiã remiſſionis conſequemur gemitibuſque recipiemus reatuum libertatem. Homines aſſidue pœnitentes lætitiã merito percipient: iuſtitiæ operibus Catholicam pietatem adornãtes: benignitatis legẽ tenebũt Catholicæ laudem. Omnes liberabit piiſſimus ſaluator, remiſitque peccata indulgentiam optantibus, diligentibus tramitẽ Catholicæ religionis: gaudia percipient beatitudinis. Bona poteſtas libertatis tramitem legis ſeruantibus; glerioſe triumphabunt, beatitudinem lucidam obtinebũt lumine trinitatis. Anno M.D. Cal. Apr. Ioan. Tritt. Abb. ſcripſit.

Cum has literas acceperit is cui mittuntur in arte peritus; præmiſſis præmittendis, dicat coniurationem: & mox Spiritus miſſus apparebit, quem vt præſentem viderit, dicat hæc verba.

Charmes pormeniel vear ſaſeuij liernoty noty erſy melron. His dictis ſicut in arte pręcipitur, Spiritus accedet propius, cõmiſſumque ſibi arcanum fideliter & ſecrete reuelabit.

CAP. VII.

CVIVS HORA VOCATVR HAMARYM, ET *Spiritus eius Barquiel, habens ſub ſuo imperio duces* 10. *comites* 100. *Seruorum mihi non eſt certus numerus.*

SEPTIMA hora diei vocatur Hamatym, & angelus eius appellatur Barquiel: qui habet ſub ſuo imperio duces 10. comites 100. Seruorum magnus & incertus eſt numerus. Quorum omnium miniſteria per vices & ordines ſuos ad omnem operationem Steganographiæ in hora diei ſeptima nobis abunde ſufficiunt. Cum autem operari volueris per Spiritus prædicti imperatoris in ſeptima hora: non voces pauciores, quam ad minus vnum ducem, & vnum comitem, qui habent ſeruos ſibi deputatos, quilibet in ordine ſuo. Vt autem habeas ad manum nomina aliquorum ducũ & comitum, per quos queas operari: tabulam attende.

ℜ.		ℜ.		ℜ.	
Abraſiel	*Harmiel*	*Paſriel*	*10*	*10*	*100*
Farmos	*Naſtrus*	*Veneſiel*	*10*	*10*	*100*
Neſtorii	*Varmay*	*Euarym*	*10*	*10*	*100*
Manuel	*Tulmas*	*Druſiel*	*10*	*10*	*100*
Sagiel	*Croſiel*	*Kathos*	*10*	*10*	*100*

Hic nunc habes nominatos ex ducibus 5. ex comitibus 10. & nu-

& numeratos ex ſeruorum ordine 600. Duces & comites vocantur ex nomine, & ſunt ſatis prompti ad obediendum vocanti in omnibus, quæ pertinent ad huius artis miniſterium. Cum itaque per eos operari volueris, ſcribe in charta munda characteres domini aſcendentis domus 12. cum cæteris ex more ſcribendis: & in dorſo eius ſcribas iſtam coniurationē ſecundum artis præcepta, vt ſcis.

Coniuratio.

LAmedon moſco vrſoty tharuean: dayr Lays emel thebrean raſoty bamerſon.

Deinde ſubiunctis, quæ ſunt ex more artis ſubiungenda, dic ipſam coniurationem cum forti intentione, ſicut oportet: & ſtatim Spiritus vocati viſibiles apparebunt. Arcanum non comiti ſed duci committas, niſi forte comitem ſine duce vocaſti; quod etſi fieri poſſe non nego, tamen ſecundum præceptum artis ad minus dux vnus cum comitibus, quot volueris, vocandus eſt.

Argumentum ſecreti, vt vis.

ARcanum tibi ſit qualecunque ad amicum, quod nulli alteri velis eſſe commune. Ideo neque literis neque tabellionibus confidendum: quia vtrobique fraus interuenire poteſt. Voca ex ſupradictis Spiritibus, quot volueris: committe potiori arcanum nihil metuens, quia boni & fideles ſunt ad omnia.

Literarum forma ſit ad placitum.

Ioannes Tritth. Abb. Span. Strenuo militi Henrico de Bunano, conphiloſopho ſtudioſiſſimo, Salut. dicit.

COmmodaueră libros tibi meos ſub conditione reſtituendi, miles chariſſime Bunane: ſed ecce minime eos reſtituiſti quos in breui remittere debuiſ-

debuiſſes. Contra legem facis, quam fides Catholica de promiſſione ſanciuit: non differas, quod promiſiſti, ſoluere cunctis : non decet bonum & honeſtũ virum, ortum parentibus maioribusq; nobilibus, violare promiſſum. Promiſeras autem breui diligentiſſime reſtituere. Leuitatis eſt quaſi ad Calendas Græcas promiſsionem differre. Nonne ſatis exſpectaui cum beneuolentia grandi? Maxima promittere turpiſſimum eſt minima reddenti. Militem ornat bona fides. Quod grauius crimen accommodatum denegare promiſſum : nec decet Chriſtianum nolle ſeruare condictum. Iubet autem Chriſtianæ legis conſtitutio ſeruare promiſſum, reddere mutuum & quod tibi deſideras fieri, etiam aliis facere libenter oportet. Ego libros expoſtulo meos, quos tibi ſupplicãti accommodaueram. Longiores excuſationes, quas ad Calendas Græcas promittis, dimittito. Mentem meam breuibus tenes. Nomen tuum honeſtumque genus Bunavvenſium conſidera: mihique mea volumina remitte. Vale. ex Spanh. 4. Nonas April. Anno Domini M. D.

Cum has literas aut quaslibet alias acceperis ab eo, qui ſpiritum ad te miſit: cognito ſigno Barquielis, obſerua in eadem hora dominum aſcendentis & ſcribe characterem eius cum cæteris ad chartam mundam : & coniurationem ſcriptã in dorſo leges occulte, ſicut oportet : & ſtatim ſpiritus miſſus apparebit, quem mox vt videris, dic iſta verba ad eum.

Mefarym burne theor alueas caſuean cralti lierto aply charmoys. His dictis, ſpiritus miſſus propius accedens reuelabit tibi arcanũ commiſſum ſibi fideliter. Sed vide, vt ſis fortis, conſtans & imperterritus in omnibus.

CAP. VIII.

CVIVS HORA VOCATVR IAFANYM, ET Angelus eius dicitur Oſmadiel: qui habet ſub ſuo Imperio duces 10, comites 100. Seruorum incertus eſt numerus.

OCTAVA hora diei vocatur Iaſanym, & ſpiritus eius principalis appellatur Oſmadiel ſecundũ Picatricem in magicis : qui habet ſub imperio ſuo duces.

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10. comites 100. ſeruos innumerabiles deputatos non ſolum ad operationem Steganographiæ noſtræ, ſed etiam ad multa experimenta magica. Et dicit Salomon Iudæus, cognomento Hermes, in libro de natura ſpirituum: quod omnes iſti prænominato Oſmadaeli obedientes & ſubiecti duces & comites in diuerſis transformationibus ad libitum operantis venire conſueuerunt: quemadmodum ab operante iuſſi fuerint. Sed iam aliquorum nomina ponamus.

𝔛.		𝔛.		𝔛.		𝔛.
Sarfiel	*Demaros*	*Mariel*	*10*	*10*	*100*	*100*
Amalym	*Ianofiel*	*Remaſyn*	*10*	*10*	*100*	*100*
Chroel	*Larfuty*	*Theoriel*	*10*	*10*	*100*	*100*
Meſial	*Vemael*	*Framion*	*10*	*10*	*100*	*100*
Lantrhotz	*Thribiel*	*Ermiel*	*10*	*10*	*100*	*100*

Ex ducibus quinque, & ex comitibus 10. iam nominatos in tabula habemus, qui nobis ad omnem operationem huius horę ſufficiunt. Cum autem per eos operari volueris in Steganographia: ſcribe in chartula munda cum characteribus & coniurationibus conſuetis: & primo ſubiunctis ſubiungendis, dic ipſam coniurationem ſcriptam, quæ eſt talis.

Coniuratio.

OSmodael aneor erſoty neas, hays layr Caphrayn thelreas mear penarſy. Hoc Coniurationis carmine dicto, ſpiritus vocati aderunt, prompti & obedientes ad omnia. Arcanum duci committas, non comiti, niſi ille fuerit abſens: quia ſemper principaliori inter venientes debet commendari.

Argumentum ſecreti ad placitum.

SIt nobis arcanum qualecunque (quod velimus ſcire amicum procul abſentem) & tale quod non velimus venire ad alicuius alterius notitiam; & ſæpe contingere poteſt. Ne ergo vel tabellarius myſterium qualibet occaſione reuelet, vel in manus peregrinas literæ perueniant; operemur, & per ſpiritum erimus ſecuri.

Ioannes Trittemius Abb. Spanh. ordinis Sancti Benedicti Domino Conrad. Abb. Sancti Stephani Herbipolenſi, S.D.

EXijt rumor de Lympurgenſi Abbate, quod dimiſerit fratrem Ioannem Feilsdorfenſem, virum fidelem, & temporalium rerũ maxime peritũ: nouoſque introduxerit monachos Pantimoranos, ipſoſq; ſibi deputauerit officiales. Miror vehementer factum inutile. Veruntamen cum recordor conſuetudinem Lympurgenſium, neſcio quid dicã. Temporaliũ ſiquidem ſunt neſcij: ideoque dimiſerunt virum fidelem, quoniam facta eorum redarguebat: qui debuiſſent gratias dixiſſe ſaluatori noſtro Ieſu Chriſto pro fidelitate tanti fratris, qui reuelare eorum neceſſitates potuiſſet. Miſeri quare repellitis bonum neceſſariumque adiutorem? Quid dicam? Non laudo receſſũ tam vtilis fratris temporaliumque peritiſſimũ rerum, qui Lympurgenſibus ſubeniſſet quam citiſſime. Doleo vehementer: ita deſipuiſſe Lympurgenſes monachos, qui virum dimiſerunt optimũ: & monachos nihil penitus valentes in rebus temporalibus Oeconomos conſtituerunt. Machari Abba, non ſic virum decebat. Primo laudaſti, nunc repuliſti tibi virũ multũ neceſſarium, nulliq́; poſtponendum. Fateor ſi Chriſtus eum mihi dediſſet: vt Chriſtianum decet, maximas nunc gratias agerem: curaremq́;, ne diſcederet vnquã. Verum tu Chriſto ingratus maluiſti virum fidelem prauorum fatuo conſilio fatigatũ dimittere: ne videretur rebus tuis deſertus ſpes eſſe recuperationis. Ex Spanh. 3. Non. April. M.D.

Cum literas iſtas vel quaslibet alias receperit, ſigno Oſmadaelis ſignatas, is cui mittuntur in arte peritus: pręmiſſis præmittendis, dicat coniurationem præſcriptam; & mox ſpiritus miſſus viſibilis apparebit: quem vt videris, dic: Menaſon aproyſy elmano thulneas aſſierto mauear veneas cralnoti permaſon.

His dictis, nuncius ſpiritus arcanum tibi manifeſtabit.

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CAP. IX.

CVIVS HORA VOCATVR KARRON, ET nomen ſupremi Angeli eius eſt Quabriel, habens ſub ſuo Imperio duces 10. comites 100. Seruorum non eſt certus numerus.

NONA hora diei vocatur Karron, & ſpiritus eius principalis appellatur Quabriel, qui habet ſub ſuo Imperio multos & pene innumerabiles duces, comites & ſeruos, è quibus in miniſterium huius artis noſtræ Steganographiæ deputati ſunt ex ducibus 10. & ex comitibus 100. qui ſeruos deputatos ſibi multos habent in ordinibus. In primo ordine ſunt 10. in ſecundo 20. in tertio 30. in quarto 40. in quinto 500. in ſexto 600. in ſeptimo 700. in octauo 1000. & 80. in nono 90000. in decimo vero ſunt 100000. Sed raro per omnes ordines vocantur ſpiritus: & ſi vocati fuerint: non omnes ſed aliqui cum ducibus & comitibus ſuis ſecundum Imperatoris iuſſionem venire conſueuerunt. Dixit autem Raziel magnus in libro ſuo de præſtigiis & transformationibus, quod iſtorum ſpirituum maximus eſt numerus: & ordines ſuos ſinguli in omnibus miniſteriis & officiis diligentiſſime cuſtodiunt: & Salomon Hermes Iudæus de natura ſpirituum dicit iſtos apparere ſolitos in ea forma, quam operans in arte deſcripſerit, in ſua voluntate. Sed nunc iam aliquorum ducum & comitum nomina exponamus.

N.		N.		N.		N.
Aſtroniel	*Kranos*	*Trubas*	10	10	10	100
Charmy	*Menas*	*Xermiel*	10	10	10	100
Pamory	*Braſiel*	*Lameſon*	10	10	10	100
Damyel	*Nefarym*	*Zaznor*	10	10	10	100
Nadriel	*Zoymiel*	*Ianediel*	10	10	10	100

Hic

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Hic iam habemus nominatos duces 5. comites 10. numeratos, ex ſeruis eius deputatis 650. qui nobis ſufficient. Cum autē in nona hora diei per iſtos Spiritus operari volueris; obſerua dominum aſcendentis, & ſcribe in charta munda ea, quæ ſunt ſecundum artis inſtitutionem præcepta, & in eius dorſo coniurationem.

Quabriel, odiel, amear, cayn alco mean chyr pareos payr peray, thubro menaſry. Deinde, præmiſſis ex more præmittendis, dic ipſam coniurationem, ſicut in arte præcipitur: & ſtatim Spiritus vocati aderunt, in quacunque forma volueris, prompti & fideles ad omnia: potiori committe ſecretum.

Argumentum Secreti.

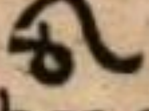
Arcanum nobis ſit qualecunque ad amicum: quod volumus eſſe ſecretiſſimum, & nulli omnimodo reuelari pręter ipſũ. Vocemus itaque ex ſupra dictis ducibus & comitibus vnum aut duos iuxta inſtitutionem artis; & committamus potiori ſecretum.

Formemus literas ad placitum.

Ioan. Trittem. Abbas Spanh. Ord. S. Ben. Religioſo Patri, Ioanni Hugonis Guardiano, fratrum minorum ſancti Franciſci in Creucenach,
Salutem & charitatem.

Religioſe venerandeq́, pater, ſcio quod omnia libenter amicis concedis aptata: propterea deprecor humiliter, quatenus intuitu Catholicæ pietatis diutius apud nos detētos ſumma cũ charitate tuos zeloſos fratres non ægre feras: oportuit namq́, eos, me obſecrante, manere. Glcrioſum nobis gaudiũ erat gaudentibus nobis omnibus ſine delicto. Exultauimus in domino gaudio ſpirituali, gratias Deo omnipotenti bono zelo referentes. Quid tali, obſecro, conuentu religioſius? vbi nihil dicitur ocioſum, nihil zelatur iniquum, Chriſtus Ieſu s ſaluator omnium nos faciat gaudere in gloria ſempiterna.

terna:Glorioſi virtutum Zelatores veritati nihil præponunt. Gauiſi ſumus gaudio ſancto,orantes vt memoratos fratres tranquille ſuſcipias,omnēque amaritudinis Zelum deponas.Vale ex Spanh.3.Non. April.Anno Domini M.D.



Cum literas has aut quaslibet alias acceperit is charactere Quabrielis conſignatas in arte peritus:præmiſſis præmittendis, dicat pręſcriptā cōiurationem:qua dicta mox Spiritum videbit deſtinatum,quem vt viderit,dicat iſta verba: Meſraym paſlotiel vear reneā cralty thio phroyſy ma mear hamorſy.His dictis,Spiritus miſſus placide accedens dicet tibi commiſſum arcanum.

CAP. X.

CVIVS HORA VOCATVR LAMARHON, ET Imperator eius ſupremus Spiritus Oriel appellatur,qui habet ſub ſuo imperio duces,comites & ſeruos multos.

DECIMA hora diei vocatur Lamarhon,&angelus eius ſupremus appellatur Oriel Imperator magnus & potens,qui ſecundum Salomonem Iudæum multos habet ſub ſuo imperio duces,per quos fiunt miranda experimenta in magicis hora diei decima.Habent autem inter ſe ordines decem illi duces, & comites illi , qui ad operationem Steganographiæ deputati ſunt cum famulis eorum. In primo ordine ſunt 10.in ſecundo 20.in tertio 30.in quarto 40.in quinto 500.in ſexto 600.in ſeptimo 700.in octauo 800.in nono 900.in decimo 1000. Nos autem ex primis quinque ordinibus comites 10.ex vltimis vero duces quinque duntaxat aſſumentes in operationibus noſtris contenti ſumus. Si quem delectat plurium nomina ſcire;vocet vnum ex nominatis in tabula, & interroget eum : & audiet, quæcunque voluerit; & quotquot voluerit ſcire,perfecte ſciet ex illo.

R.		R.		R.		R.
Armoſy	*Lemur*	*Xantros*	*10*	*10*	*100*	*100*
Drabiel	*Ormas*	*Baſilon*	*10*	*10*	*100*	*100*
Penaly	*Charny*	*Nameron*	*10*	*10*	*100*	*100*
Meſriel	*Zazyor*	*Kranoti*	*10*	*10*	*100*	*100*
Choreb.	*Naueron*	*Alfrael.*	*10*	*10*	*100*	*100*

Habemus hic ex ducibus Orielis quinque & ex comitibus 10. cum ſeruis ſibi deputatis per vices ſuas in numero 1100. qui nobis ad omnem huius horæ operationem ſufficiunt. Cum autem operari per ipſos in hac hora diei volueris; præmiſſis præmittendis ex more, & ſcriptis ſcribendis in charta munda; & iſta coniuratione in dorſo eius ordinata, fac cætera, vt ſcis.

Coniuratio.

ORiel burnadiel iraſmy criſmean pormy erſoti amear meduſen. Poſtquam iſtam coniurationem compleueris ſecundum rectam inſtitutionem artis: videbis ducem cum cęteris Spiritibus vocatis præſentem, cui committas arcanum.

Conſtitutio Arcani.

SIt nobis amicus cui bonum fauemus: hũc ab aliquo circumcellione ſupplantandum & circumueniendum timemus. Cupimus ergo auiſatum iri. Apertis verbis per nuncios non poſſumus: per literas, ne in manus alicuius deueniant, ſimiliter nõ audemus. Vt ergo ſimus tuti, & arcanum noſtrum ſemper maneat ſecretum: vocemus Spiritum vnum ad minus prædictorum ducem. Venit, obedit, perfert nuntium fideliter.

Epiſtola formetur ad placitum.

Ioan. Tritthem. Abbas Spanh. Henrico de Banauu, Equiti Aurato, Philoſopho & Mathematico inſigni Salutem dicit.

CVm ſis artium humanitatis ſtudioſiſſimus; gaudebis, vt opinor, vehemẽter, te inueniſſe nouũ ſtudiorũ ſociũ. Is qui tibi has literas exhibebit

vir

vir magnæ ſcientiæ eſt, ſummus Philoſophus, ſubtiliſſimus Arithmeticus, eloquentiſſimus Rhetor, Mathematicus profundiſſimus omnifariamq́; excellentiſſime doctus. Ornatiſſime loquitur, Tulliana nitens facundia. Niſi maxime tibi eſſem amicus, tantum virum penitus retinuiſſem: quoniam eo vſus philoſophum doctiſſimum expertus ſum. Tibi maxeme faueo tu gratanter ſuſcipe philoſophum, quem tibi ſingulari amore inductus mitto. O vtinam tales eſſent noſtri quicunque ſtudentes, qui timido corde nobilem contemnunt ſciẽtiam. Iſte vir ſtudium Philoſophiæ & alias ſcientias, altiſſimaq́; naturæ profunda ſcrutatur aſſiduè, continuè tractat & acutiſſimè penetrat. Hominem igitur Heinrice Bunavv liberali vultu tractare pro Chriſto memineris. Vale ex Spanh. 2. Nouemb. Anno Domini M. D.

Cum literas acceperit amicus cui mittuntur in hac ſcientia Steganographiæ peritus: faciat omnia quæ ſunt ſecundum artem facienda, & ſubiungat præſcriptam coniurationem, ſicut moris eſt. Et cum viderit Spiritum miſſum præſentem, dicat hęc verba ad ipſum inter Spiritus potiorem. Camyn aparſy aſlotiel omear reneas vean triamy cralty penaſon. Qubus prolatis, ſtatim Spiritus accedet propius: & manifeſtabit ei arcanum.

CAP. XI.

CVIVS HORA VOCATVR MANELOYM, ET ſupremus imperator eius dicitur Bariel, qui habet ſub ſuo dominio principes, duces, comites & ſeruos multos.

VNDECIMA hora diei vocatur Maneloym, & angelus eius ſupremus imperator appellatur Bariel, qui vt Hermes Iudæus ſcribit, multos ſub ſuo imperio Spiritus habet, per quos miranda fiunt in hora diei vndecima, in experimentis varijs. Ex his deputati ſunt ad operationem Steganographiæ per ordines ſuos multi. In primo ordine ſunt 10. in ſecũdo 20. in tertio 30. in quarto 40. in quinto 500. in

500. in ſexto 600. in ſeptimo 700. in octauo 800. in nono 900. in decimo 1000. Hi omnes per vices & ordines ſuos in miniſterium huius artis mittuntur: inter quos ſunt duces & comites cum ſeruis eorum, multi valde, quorum omnium nomina non eſt facile depromere, nec quidem opus eſt: cum paucorum nomina ſcire ſufficiat, & operans in arte ſemper ex vnius relatione ſpiritus plura aliorum nomina ſcire poſſit. Et nota, quod ſecundum Razielem, omnes iſti ſpiritus ad voluntatem operantis ſe formant & transformant: ita vt in quacunque forma eos videre voluerit, iubeat ante Coniurationem eo modo quo præcipit ars: & obedient ei promptiſſime ad omnia. Sed iam aliquorum nomina nobis ſufficientia exponamus.

𝔛.		𝔛.		𝔛.		𝔛.
Almarizel	*Menaſiel*	*Almas*	*10*	*10*	*100*	*100*
Praſimiel	*Demaſor*	*Perman*	*10*	*10*	*100*	*100*
Chadros	*Omary*	*Comial*	*10*	*10*	*100*	*100*
Turmiel	*Helmas*	*Temas*	*10*	*10*	*100*	*100*
Lamiel	*Zemoel*	*Laniſiel*	*10*	*10*	*100*	*100*

Hic iam habemus ex ſpiritibus Barielis nominatos 15. quorum quinque ſunt duces & 10. comites, qui habent numerum ſeruorum 110c. qui nobis pro noſtris operationibus vndecimæ horæ diei in Steganographia ſufficiunt. Cum itaq; volueris per iſtos ſpiritus operari, dominum aſcendentis cum cæteris obſerua, ſecundum quod in ſuperioribus diximus, & iſtam coniurationem cum aliis ſcribe in charta munda, ſicut moris eſt in hac ſcientia.

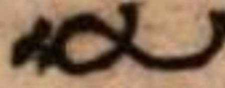
Coniuratio.

Bariel mylan theory madruſon alfayr dreſchym taparoys mear moas layr penaſon. Præmiſſis pręmittendis, dic iſtam coniurationem, ſicut oportet: & ſtatim ſpiritus vocati apparebunt quos vocaſti: committe eis ſecretum, quodcunque habueris.

Conſtitutio arcani cuiuſcunque.

EST nobis arcanum ad amicum, ſiue ad alium quemlibet in arte noſtra peritum, quod neque per literas neque per tabellionem ſignificare poſſumus, quia periculum vtrobique formidamus. Vocamus itaque ſpiritum, commendamus potiori ſecretum: & in omnibus tuti ſumus.

Literarum tenor ad placitum.



Ioan. Tritth. Abbas Spanh. ordinis diui Benedicti, fratri Quirino, Monacho Corbeienſi in
Francia, S.

DE Genitrice perpetuæ Virginis Mariæ tranſmitto orationem meam, quam nuper poſtulaſti Quirine: Aue benigniſſima mater Anna, Mariæ Virginis parens fulgentiſſima: tu omnium inuocantium te adiutrix fideliſſima: tu quærentium te nobile refugium: quietum ſanctitatis beneficium. Salue pauperum aduocata mitiſſima: Conſolatrix gementiũ pulcherrima: virtutum apotheca ornatiſſima. Aue triſtiũ Refocillatrix Iuda: medicina infirmorum ſaluberrima: fideliumque Chriſtianorum promotrix celeberrima: veniam nobis orantibus impetra: tremendum iudicem Chriſtum mitiga: tuis intercede pro famulis, vt beatitudinem conſequamur: nos te intercedente ſua benignitate petimus ſuſcipiat miſeros. Amen. 8. Iduum April. Anno Domini M. D.

Cum literas acceperit is cui mittuntur in arte peritus, attendat in primis characterem horæ literis annexum: quo cognito, operetur per dominum aſcendentis horæ, in qua literas ſuſcepit, cum cæteris in arte præceptis. Deinde ſubiungat orationem prȩſcriptam, eo modo & ordine, quibus oportet: & mox ſpiritus miſſi apparebunt. Quos vt videris, dicenda ſunt ad principaliorem inter eos iſta verba: chameruſin maſlotiel vear reneas liernoty triſmy penaſon. Cum hæc verba dicta fuerint ad ſpiritum inter alios potiorem, qui ex habitu & corona facile cognoſcitur & ſemper alios præcedit: mox reuelabit arcanum in aurem.

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CAP. XII.

CVIVS SPIRITVS MAGNVS IMPERATOR *ſub ſuo dominio multos habet principes, duces, comites & famulos. Hora vocatur Naybalon, & ſpiritus eius Beratiel.*

DVODECIMA hora diei vocatur Nahalon, & angelus eius ſupremus Imperator appellatur Beratiel: qui ſecundum Salomonem Iudæum ſub Imperio ſuo ſpiritus habet ad diuerſas operationes deputatos pene innumeros. Ex his omnibus deputati ſunt ad operationem Steganographiæ in diuerſis ordinibus diuerſi. In primo ordine ſunt duces & comites 10. in ſecundo 20. in tertio 30. in quarto 40. in quinto 500. in ſexto 600. in ſeptimo 700. in octauo 800. in nono 900. in decimo 100. in vndecimo 200. in duodecimo 300. Hi omnes per vices & ordines ſuos cũ infinita copia ſeruitorum ad operationes iſtius artis deputati ſunt, ex quibus intelligens & perfectus operator in arte, quos & quot voluerit in hora diei duodecima, poterit aduocare. Omnes autem huius horæ principes, duces & comites (ſecundum ſententiam Razielis) formas aſſumunt ad placitum operantis.

R.		R.		R.		R.
Camaron	*Plamiel*	*Edriel*	10	100	10	100
Aſtroſiel	*Neroſtiel*	*Choriel*	10	100	10	100
Penatiel	*Emarſon*	*Romiel*	10	100	10	100
Demarac	*Quirix*	*Fenoſiel*	10	100	10	100
Famaras	*Sameron*	*Hamary*	10	100	10	100

Hic iam habemus ex ſpiritibus Berathielis nominatos numero quindecim, quorum 5. per totidem ordines ſunt duces, & decem comites, quibus coniuncti ſunt famuli ad diuerſas operationes in ſecretis magicę 1100. Cum itaq; volueris per aliquem eorum operari in vltima hora diei, obſerua dominum aſcendentis ipſius horæ, & domum duodecimæ: & characterem vtriuſque cum cæteris neceſſariis in chartula munda ſcribe, & in eius dorſo iſtam coniurationem.

Coniuratio.

Berathiel Odiel irſoti rodu dreor rauezo melros ethiel aty no diel hayres penaſon. Deinde, præmiſſis omnibus præmittendis ex more, dic iſtam coniurationem debito modo: & ſtatim ſpiritus vocati apparebunt. Tunc potiori committas arcanum, ſecundum inſtitutionem artis: & fideliter obediet in omnibus.

Argumentum ſecreti cuiuſcunque ad placitum, quod occurrit.

Est nobis amicus procul abſens: huic periculū ſcimus imminere, quod ipſum latet: auiſare illum cupimus, ſed ob certas cauſas in aperto non audemus. Vocamus ergo ſecundum horam huic operationi deputatos ſpiritus: arcanum ſecure commendamus.

Literas, ad placitum formatas, ſigno ſpiritus obfirmamus.

Omnis, qui de rebus temporalibus gloriatur, virtuoſus nequaquam reſtat appellandus & qui amat res tranſitorias, non poteſt amator eſſe Iuſtitiæ: quoniam Catholica integritas deteſtatur hominem cupiditatibus inhiantem. Sancta enim religio fidei Chriſtianæ mundi amorem interdicit hominibus ſuis: quoniam qui diligit mundana gaudia, fœlicitatem ſupernam amittit. Catholicus non Catholicè viuens Chriſtum negaſſe arguitur: & qui amat res temporales, bonus eſſe Catholicus non dicitur. Qui creatorē amat, gaudia inquirit rerum ſpiritualium. Chriſti amator cunctas mundi volupta-

voluptates contemnit, nec curat gloriā, diuitiaſque inſtabiles. Sed mundi amator odit virtutes: de futuris gaudijs nihil curat. Heu quid agitis Chriſtiani, vanis rebus intenti? Cogitatis quæ non ſunt honeſta, agitiſque religioni contraria. Nolite miſeri obſecro nolite huius mundi perituras mox vanitates diligere. Curate potius Chriſtum amare, quatenus nos recipiat ad cæleſtia regna. Ioan. Tritt. Abb.

Cum hanc præſcriptam oratiunculam aut quaslibet alias charactere Berathielis obfirmatas ſuſceperit in arte peritus: faciat diligenter omnia quæ præcipiuntur in arte; & dicat coniurationem. Cumque Spiritus, qui ſine mora veniens, viderit eſſe præſentes: dicat ad potiorem, qui coronatus incedit: Fameruſyn melyſno alny vemoby dreary drymes charſony. His dictis, propius accedet Spiritus, dicetque arcanum operanti in aurem fideliter. Sed oportet eum eſſe conſtantem, & non timere: quia boni Spiritus ſunt, & neminem lædunt in arte bene inſtitutum. Si quis autem imperitorum accedere præſumpſerit, non euaderet periculum.

CAP. XIII.

CVIVS HORA VOCATVR OMALHARIEN, & angelus eius ſupremus appellatur Sabrathan, qui habet ſub ſuo imperio principes, duces, comites & ſeruos multos.

PRIMA hora noctis vocatur Omalharien, & angelus eius appellatur Sabrathan, qui multos alios Spiritus ſub ſe habet, diuerſis operationibus magicis deſeruientes temporibus & ordinibus ſuis, ſicut teſtatur Hermes Salomon Iudæus in magicis expertiſſimus. Ex his ad operationem artis noſtræ multi per vices & ordines ſuos deputati ſunt. In primo enim ordine ſunt 10. in ſecundo 20. in tertio 30. in quarto 40. in quinto 500. in ſexto 600. in ſeptimo 70.

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mo 70. in octauo 80. in nono 90. in decimo 100. Hi omnes in miniſterium ſecretorum mittuntur per vices ſuas & ordines occultos, de quibus nos nec plenam habemus notitiam, nec loquimur.

𝔛.		𝔛.		𝔛.		𝔛.
Domaros	*Rameſiel*	*Hayzoym*	100	100	100	100
Amerany	*Omedriel*	*Emalon*	100	100	100	100
Penoles	*Franedac*	*Turtiel*	100	100	100	100
Mardiel	*Chraſiel*	*Quenol*	100	100	100	100
Naſtul	*Dornaſon*	*Rymaliel*	100	100	100	100

Hic iam habemus ex Spiritibus Sabrathan duces 5. comites 10. nominatos, qui habẽt ſibi per vices & ordines ſuos deputatos famulos 2000. Cum itaque per iſtos operari volueris, obſerua dominum aſcendentis, & characterem eius cum cæteris neceſſarijs in ſchedam mũdam ſcribe, & iſtam coniurationẽ in dorſo.

Coniuratio.

SAbrathan odieſ melros rhupis othiã elroz adiel methiel meat naſutiel laſian irſoti breſtion dreor chamerſon. Deinde præmiſſis ex more præmittendis, mox vt coniurationem præſcriptam dixeris, vocatos Spiritus videbis adeſſe, cũ quibus facito ſecundum præcepta artis, quodcunque volueris.

Arcanum ſit ad placitum.

ERit arcanum magnum, & arduum ſecretũ, quod noceat publicatum: & ob id nec literis, nec tabellioni committendum: ſed miniſterium Spirituũ ſubeat, qui horæ præſunt, in qua operaris. Non eſt tutum in leuibus cauſis aduocare Spiritus: ſed vbi miniſteria humana deficiunt, eorum in arte requirantur.

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Literarum tenor ſit ad placitum.

Ioannes Tritth. Abb. Spanheim. fratri Nicolao Baſſelio, Monacho Hirſaugienſi, cum ſalute præſentem dicat orationem,

OMnipotens Deus, Creator excelſus omnium, qui per Chriſtum nos Chriſtianos redemit, Zelum ſui dedit amoris Catholicis, per lumen fidei credentibus remiſſionem peccatorum inſinuans. Dedit autẽ liberaliſſime ſuum dilectum filium, lumen gratioſum liberare nos omnes credentes de poteſtate regis Tartarei luctuoſi, deſtruereque carcerem tenebroſum Zabulumque crudeliſſimum. Quid nos Chriſtiani paſſionibus Chriſti reddere digne poterimus: homines infirmi, ſine operibus iuſtitiæ profitentes Catholicam fidem? Orantes itaque deuotiſſime te redemptorem noſtrum ſummis laudibus collaudamus, dicentes: laus tibi lumen æternum, omnium Saluator benigniſſime, qui redemiſti nos ſanguine tuo. Fragilitatem noſtrã Zelo amoris tui confirma. Salua nos dulciſſime Ieſu Saluator, cordibuſque noſtris Zelum fidei Catholicæ infunde. Sanctus eſt Zelus tuus: compunctionem operatur in cordibus quærentiũ te Chriſte Saluator benigniſſime. O Lumen æternum Ieſu dulciſſime: illumina tenebras ſeruorum tuorum bonitate ſolita. Ieſu Saluator æterne ſalua animas noſtras: æterna nobis conferas gaudia. Chriſte audi ſeruos tuos humiles, & omnibus indulge peccata exorantibus. Saluator ſalua nos miſeros, licet indigniſſimos. Concede nobis Zelum bonum humiliter poſtulantibus, Amen. Scripſimus 18. Calend. Maij. Anno Domini M D.

Cum acceperit literas is cui mittuntur in arte peritus; obſeruet & ſcribat dominum aſcendentis illius horæ cum reliquis in hac arte præceptis: & præmiſſis præmittendis, dicat præſcriptam coniurationem; & ſtatim Spiritus miſſi viſibiles ei apparebunt, quos mox vt viderit, dicat ad potiorẽ iſta verba: chameros burnean aslotiel vear reneas cralty triomy penaſon. His dictis, reuelabit arcanum in aurem.

Cap. XIV.

CVIVS HORA VOCATVR PANEZVR, ET *angelus eius imperator ſupremus appellatur Tartys, qui habet ſub ſe principes, duces, comites & ſeruos multos.*

SECVNDA hora noctis vocatur Panezur, & angelus eius appellatur Tartys, habẽs ſub ſuo imperio principes, duces, comites & ſubſeruitores multos, quos vocatos ad diuerſa miniſteria operantiũ in occultis naturæ ſecretis per vices & ordines ſuos mittere conſueuit. Ex his duodecim ordines ad noſtram ſcientiam Steganographiæ deputati ſunt: qui nobis ad omnem operationem ſufficiunt. In primo namque ordine ſunt 10. in ſecundo 20. in tertio 30 in quarto 40. in quinto 50. in ſexto 60. in ſeptimo 70. in octauo 80. in nono 90. in decimo 100. in vndecimo 1000. in duodecimo 100000.

Raro tamen contingit, vt per omnes iſtorum Spirituum fiat operatio, quia non eſt opus in altioribus occupari: cum infirmi nobis ad omnia copioſe ſufficiant: niſi quis in arte bene inſtitutus & omnino perfectus omnium pręſcriptorum ordinum principes videre optaret, & eorum nomina ſcire: ille poſſet omnes per ordinem aduocare.

ℜ.		ℜ.		ℜ.		ℜ.
Almodar	*Permaz*	*Gabrynoz*	*100*	*10*	*100*	*10*
Famoriel	*Vameroz*	*Mercoph*	*100*	*10*	*100*	*10*
Nedroz	*Emaryel*	*Tameriel*	*100*	*10*	*100*	*10*
Ormezyn	*Fromezyn*	*Venomiel*	*100*	*10*	*100*	*10*
Chabriz	*Ramaziel*	*Ienaziel*	*100*	*10*	*100*	*10*
Praxiel	*Granozyn*	*Xemyzin*	*100*	*10*	*100*	*10*

Hic

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Hic habemus nominatos ex ducibus Tartys 6. ex comitibus 12. ſeruos quoque numeratos per vices & ordines diſtributos 1320. qui nobis ad experimentum artis hac in hora ſufficiunt. Et nota quod (ſecundum Salomonem & Ratielem) omnes iſti duces & principes Tartys beneuoli & promptiſſimi ſunt ad obediētiam: & in quacunque forma iuſſi fuerint apparere, illam libenter aſſumunt. Cum itaq; volueris in hac ſcientia operari: obſerua dominum aſcendentis cum cæteris, quæ præcipimus, diligenter: & ſcribe omnia, quæ ſunt ſcribenda cum iſta coniuratione.

Coniuratio.

TArtys chrybes faziel yrſoti haelnot dreor aduear afy meato Veny ſatu pemerſon. Deinde omnibus diligentiſſime completis, & lecta coniuratione debito modo ſicut oportet: ſpiritus vocati mox aderunt ad Imperium tuum parati.

Arcanum ſit, qualecunque nobis occurrit, magnum, arduum.

ARcanum, quod per ſpiritus intimare volumus amico, ſit qualecunque pro tempore & negotiorum varietate nobis occurrerit: ita vt non ſit leue, & tale, quod alias ſecure nunciari poteſt.

Ioannes Trittem. Sanctimonialibus in monte Almi Ruperti, Catholicam fidem lucida Virginitate exornantibus, æternam fœlicitatem continuo religionis ſanctiſſimo zelo promereri.

ÆTerni Regis miſericordia prouidenter mittimus vobis, multo expectatum tempore, virum magnæ in temporalibus experientiæ, Iohannem de Raunenſtat oriundum, monaſterij Violſdorpienſis reuerendum &

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Zeloſum multo tempore Abbatem, eandemque Abbatiam libere reſignantem. Acceſſi propter eum, ſicut vobis promiſeram, monaſterium Lunapurgenſe, in quo Chriſto ſeruiebat, precibus continuis & ſanctarum lectionibus ſcripturarum occupatus, cum monachis eiuſdem monaſterii: & petii, vt ad veſtrum cœnobium deſcenderet, temporaliumque rerum ſuſciperet curam, procuratorque fieret & cellarius. Abbas Lympurgenſis inſtabilitate ſolita, animo mutatus, dimittere eum ab eo conſenſum potui. Chriſto inſpirante tandem conſenſit, licet timide: ideo quod monialibus ſeruire timeat, quæ leuiſſime mutantur. Timet non immerito, quoniam ſicut nos inſtruxit experientia, aliquotiens moniales Oeconomis ſuis reddiderunt pro benefactis non laudabilem mercedem. Fœmineus animus repente mutatur zelo amaritudinis. Chriſto autem tribuente, ſcio eum vobis eſſe vtilem. Chriſtianus eſt, monachus eſt, ſaluatorē timet, bonique eſt intellectus. Muliebrem itaq; mutabilitatē coercere aſſueſcite, quatenus eſſe conſtantes memineritis: ſuſcipientes eum cum ſancto honore atque ſyncera charitate, omnem leuitatem animi muliebris deponentes: maxime cum adiuuare vos, & recuperare ſtatum rerum temporalium veſtro in monaſterio collapſum poſſit, auxiliante Chriſto redemptore, qui zelatur charitatem. Valete. ex Spanh. 17. Calend. Maij. Anno Domini noſtri Ieſu Chriſti, M.D.

Cum literas charactere Tartys inſignitas ſuſceperit is cui mittuntur in arte noſtra peritus: obſeruet dominum aſcendentis, & faciat omnia & ſingula diligentiſſime, quæ ſunt facienda, ſubiungatque ſolitam coniurationem: & cum viderit ſpiritus miſſos eſſe præſentes, dicat ad principalem iſta verba: Chabor maſlotiel tuſeuo reneas porean triſmeny penarſon. Et cum hæc verba cum forti intentione dixerit ad ducem principalem: ſtatim placide accedens reuelabit arcanum.

CAP. XV.

CVIVS HORA VOCATVR QVABRION, ET Angelus eius ſupremus appellatur Serquanich, habens ſub Imperio ſuo principes, duces, comites & famulos multos ſine numero.

TERTIA hora noctis appellatur Quabrion, cuius Imperator & Angelus ſupremus eſt Serquanich, habens ſub ſuo Imperio principes, duces & comites multos per ordines duodecim, cum multa continua famulorum diſtinctos. In primo namque ordine ſunt 10. in ſecundo 20. in tertio 30. in quarto 40. in quinto 50. in ſexto 60. in ſeptimo 70. in octauo 80. in nono 90. in decimo 100. in vndecimo 1000. in duodecimo 10000. Ex his, de quorum ordine per vices in miniſterium diuerſorum experimentorum vocantur & mittuntur duces, comites & ſerui ſufficientes.

𝔑.		𝔑.		𝔑.		𝔑.
Menarym	*Euanuel*	*Vanoſyr*	10	10	100	100
Chruſiel	*Sarmozyn*	*Lemaron*	10	10	100	100
Penargoz	*Haylon*	*Almonoyz*	10	10	100	100
Amriel	*Quabriel*	*Ianothyel*	10	10	100	100
Demanoz	*Thurmytz*	*Melrotz*	10	10	100	100
Neſtoroz	*Fronyzon*	*Xanthyoz*	10	10	100	100

Hic iam nominatos habemus ex ſpiritibus Serquanich potioribus duodecim, ex quorum ordine vnũ, qui ſecundum vices ſuas & ducum & comitum ſuſcipiunt dignitatem. Reliqui ſex nunquam mutant officium ſuum, ſed ſemper ſunt duces. Qui vero plurium nomina ſcire voluerit, facile intentum ſuum per eos, quos nominauimus, conſequi poteſt. Cum itaque per iſtos operari volueris, obſerua dominum aſcendentis & eius characterem cum cæteris neceſſarijs ſcribe in chartula munda, & in eius dorſo iſtam coniurationem.

Coniuratio.

SErquanich oſiel theory dreochy amerſoty omear, pornis layr mear penarſon. Deinde ſubiunctis ſubiungendis, & lecta coniuratione, ſpiritus vocati mox aderunt ad obedientiam parati, cum quibus ſecundum artis præcepta eſt agendum.

Argumentum ſecretum.

DE imminente periculo cupimus auiſare amicum, ſed nos ipſum periculum formidamus, quoniam ſi nos illum auiſaſſe notaretur: non minori incommodo ſubiiceretur. Ergo cum nec literis, nec nuncijs ſit confidendum: ſpiritui horę duximus confidendum.

Literarum tenor ſit ad placitum.

Ioan. Trittem. Spanh. ordinis Sancti Benedicti
Paſtori Eccleſiæ Vallis amygdalarum, Salutem dicit.

DE eccleſiaſticis ſcriptoribus grandē feci Catalogum, quem fraternitati tuæ nuper videndum exhibui: nimiſque repente concludens fateor me nonnullos præteriſſe famoſiſſimos viros: non quod nomini eorū beneficium inuiderem Catalogi, quemadmodū manum penſator tumidus criminatur, verbis ſtultiſſimis Catalogum vituperans, qui me exiſtimauit ſuos homines non memoraſſe ſola ex inuidia, quod eſt falſiſſimum. Enimuero conceptionem ſanctiſsimæ genitricis Dei ego ſcripſi & affirmaui venuſtiſſimam ſemper fuiſſe ſine nauo originalis exceſſus, quod tumidus pēſator tumide re-

præhen-

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prehendere volens, dixit, fulgentiſsimam virginem reatu originalis noxæ (contra catholicam obſeruantiam vaniſsima temeritate) extitiſſe maculatam. Temerarium eſt, beatiſsimam virginem velle deturpare. Colonienſes autem nominatiſsimi doctores, volentes inſani fraterculi opinionē veritati contrariam extirpare, citatum vanas eum fabulas ſuas reuocare compulerunt: virginem beatiſſimam aſſerentes, confirmantes quoque, ſtatuto debere credi mundiſsimam, nulloque tempore (quantumlibet breuiſſimo originali fœditati ſubiacuiſſe. Tibi hæc, quoniam veritatem amas, ſcribere volui, quatenus beatiſſimæ virginis exprobratores deuites. Vale. 10. Cal. Maij. An. Dn. M. D.

Suſcipiens autem literas is cui mittuntur in arte peritus, ſignum principalis Spiritus attendat, vt ſciat, quem debeat ſecundum horæ vices aduocare. Deinde obſeruet dominum aſcēdentis in ipſa hora, qua literas ſuſcipit, cum reliqua diſpoſitione cæli per duodecim domos Zodiaci, nihil obmittens omnino illorum, quæ præcepta ſunt. Dicta coniuratione, cum viderit præſentem Spiritum, dicat ſequentia verba: chameruſyn maslotiel vean reneas cralty thyrmo venear penarſon. His ad Spiritum principalem dictis, propius mox accedet, & commiſſum ſibi arcanum reuelabit in aurem.

CAP. XVI.

CVIVS HORA VOCATVR RAMERZY, ET angelus eius ſupremus Imperator dicitur Ieſiſcha, qui habet ſub Imperio ſuo principes, duces, comites & miniſteriales ſpiritus multos.

QVARTA hora noctis vocatur Ramerzy, cuius angelus appellatur Ieſiſcha, habens ſub ſuo imperio principes, duces, comites & miniſteriales Spiritus multos: qui inſtar eorum, quos in præcedenti capitulo deſcripſimus, per vices & ordines duodecim ſunt diſtribu-

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ti. In primo namque ordine ſunt 10. in ſecundo 20. in tertio 30. in quarto 40. in quinto 50. in ſexto 60. in ſeptimo 70. in octauo 80. in nono 90. in decimo 100. in vndecimo 1000. in duodecimo 10000. Et ex his duodecim ordinibus per vices ſuas Spiritus in miniſterium nobis mittuntur in operationibus artis Steganographiæ, de quibus iam aliquos nominabimus.

R.		R.		R.		R.
Armoſiel	*Rayziel*	*Lamediel*	10	100	100	1000
Nedruan	*Gemezin*	*Adroziel*	10	100	100	1000
Maneyloz	*Fremiel*	*Zodiel*	10	100	100	1000
Ormael	*Hamayz*	*Bramiel*	10	100	100	1000
Phorſiel	*Iapuriel*	*Coreziel*	10	100	100	1000
Rimezyn	*Iaſphiel*	*Enatriel*	10	100	100	1000

Hic iā habemus ex Spiritus Ieſiſcha duces 6. & comites 12. nominatos, quibus deputati ſunt miniſteriales 72. 60. qui per vices & ordines ſuos mittuntur in obſequium operantis in arte. Iſti autem principes ſecundum dictum Salomonis Philoſophi ſunt multiformes: & quaſcunque formas iuſſi fuerint, aſſumunt. Cum itaque per eos operari volueris in quarta hora noctis, obſerua dominum aſcendentis & totam figuram cœli, & fac omnia ſecundum quod tibi pręcipimus, ſcribens omnia in ſchedulā mūdam, & in eius dorſo iſtam coniurationem.

Coniuratio.

IEfiſcha oſiel mear pathyr lays mean theor dreochis fazan moab lofeas erſoti breo pornys tayr penarſon. Deinde ſubiunctis ſubiungendis, cum dixeris coniurationem ipſam debito modo, forma & ordine: Spiritus in qua præceperis forma viſibiles apparebunt, prompti & voluntarij ad omnia.

Arcanum ſit ad placitum.

ARcanum qualecunq; tibi pro tempore occurrit, quod velis abſentē in hac hora noctis quarta ſcire: Spiritib' potes ſe

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cure committere: modo ſit tale, quod nec per literas nec per nũcios illi tuto poſſis intimare. Ea enim, quæ ſine periculo vel per literas vel per nũcios intimare poſſumus, nequaquam intimare miniſterio Spirituum debemus. Quicunque autẽ Spiritus aduocare propter res leues & arcana, quæ ſine periculo per literas aut nuncios intimari poſſunt, temptauerit; ſine dubio damnum & incommodum cum periculo reportabit.

Literarum tenor ad placitum.

Venerabili in Chriſto patri, Lympurgenſium Oeconomo, religioſo domino, Ioanni **Weißdorffen** nuncupato, Ioannes Ouilis Spanheimenſis humilis Abbas, gaudia Cœlorum.

Moniales Sancti Ruperti te gubernatorem ſuum nimia auiditate cõcupiſcunt, teque humili rogant beneuolentia, quatenus rerum temporaliũ gubernationem ipſius monaſterii ſuſcipias. Seruire deuotis Chriſti virginibus, laudabile eſt atque meritorium. Bonum habes rerum Spiritualium eiuſdem Cœnobii nominatiſſimumque viſitatorẽ, te maximo honore complectentem: grauem moribus, ornatum virtutibus, conſilio cautum, omnib. dilectum, conuerſatione monaſticæ religionis bene famatum, & cunctis hominibus notabilem (quæ vita merito Chriſto eſt gratiſſima) monaſterii ſancti Ioannis optimum Abbatem. Literis tam Chriſtianorum quam gentilium erudítiſſimus ſtudioſiſſimus, doctiſſimusque eſt, qui cunctorum hominum ſapientiam procul notabiliter excedit. Gregem ſibi creditũ optime nouit regere: Zeloſusque virginum Chriſti cuſtos eſt, quarũ clauſtrum ſeruat firmiſſime. Non timeas ſub eo tam honeſtis ſeruire monialibus, qui nouit ſponſas Chriſti ſecundum legem monaſticam optima diſcretione gubernare: qui virtute & Zelo fidei Chriſtianæ tibi libenter in neceſſitate ſubueniet. Hunc virũ tã clarum benignumq́ paſtorẽ cũ habeas familiarẽ: rogo gubernaculũ tã religioſarũ virginũ libenter aſſumas. Laborẽ tuũ Chriſtus æter-

nis gau-

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nis gaudiis remunerabit. Monialium Sponſus, tutor & benigniſſimus remunerator concedat tibi Zelo bono Zelari meliora. Vale. ex Spanh. 15. Cal. Maij. Anno M. D.

Cũ literas charactere Ieſiſcha inſignitas ſuſceperit is cui mittuntur in arte peritus; obſeruet in primis dominum aſcendentis illius horæ cum tota figura cæli, & deſcribat eam in ſchedulam mundam, & in eius dorſo coniurationem præſcriptam, quam cum, præmiſſis præmittendis, dixerit, & Spiritus miſſos ad ſe præſentes aſtare viderit: dicat ad potiorem in ordine ſic: chameruſin aphroys aslotiel mean reneas vear tryamo cralti penaſon. His rite ad principalem Spiritum dictis, ipſe accedet propius, & arcanum ſibi commiſſum in aurem illius reuelabit.

CAP. XVII.

CVIVS HORA VOCATVR SANAYFAR, ET angelus eius ſupremus imperator dictus eſt Abaſdarhon, qui habet ſub ſuo dominio duces, comites & famulos multos.

QVINTA hora noctis vocatur Sanayfar, cuius angelus primus & ſupremus imperator dictus eſt Abaſdarhon, qui habet ſub ſuo dominio principes, duces, comites & miniſteriales multos per ordines & vices duodecim inſtar priorum diſtributos: quos in miniſterium diuerſarum artium & experimentorum ad operatores rite inſtitutos mittere conſueuit. In primo ordine ſunt 10. in ſecundo 20. in tertio 30. in quarto 40. in quinto 50. in ſexto 60. in ſeptimo 70. in octauo 80. in nono 90. in decimo 100. in vndecimo 1000. in duodecimo 100000. Et per hos fit omnis operatio Steganographiæ in quinta hora noctis.

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R.		R.		R.		R.
Meniel	*Gemarii*	*Barmas*	*100*	*100*	*100*	*100*
Charaby	*Vaneſcor*	*Platiel*	*100*	*100*	*100*	*100*
Appiniel	*Sameryn*	*Neſzomy*	*100*	*100*	*100*	*100*
Deinatz	*Xantropy*	*Queſdor*	*100*	*100*	*100*	*100*
Nechorym	*Herphatz*	*Caremaz*	*100*	*100*	*100*	*100*
Hameriel	*Chrymas*	*Vmariel*	*100*	*100*	*100*	*100*
Vulcaniel	*Patrozyn*	*Kralym*	*100*	*100*	*100*	*100*
Samelon	*Nameton*	*Habalon*	*100*	*100*	*100*	*100*

Hic iam habemus ex ſpiritibus Abaſdarhon nominatos 24. quorum primi duodecim in ordinibus ſuis ſunt duces, reliqui vero 12 ſunt comites: & ſunt de quolibet ordine duo, videlicet vnus dux & vnus comes. Habemus deputatos miniſteriales 3200. quibus per vices in diuerſis operationibus magicis vtuntur. Dicunt autem Salomon & Raziel, ſapientes & in magicis expertiſſimi, quod principes Abaſdarhon apparere ſolent, in quacunque forma iuſſi fuerint ab eo qui operatur: quod cum frequenter ſimus experti, veritate ſubnixum fatemur. Cum itaque volueris per ipſos in Steganographia operari in quinta hora noctis: obſerua dominum aſcendentis, & tam ipſum, quam totam diſpoſitionem Cæli in ſchedula munda conſcribe cum cæteris quæ docuimus, & in eius dorſo iſtam coniurationem.

Coniuratio.

ABaſdarhon morca lafias tharuean buel dreſchin tayr moab erſoty layr pornys theori mean aſar penaſon. Subiunctis deinde ſubiungendis, mox, vt ipſam coniurationem dixeris, apparebunt tibi ſpiritus, quos vocaſti, parati ad omnia quæ præceperis eis.

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Argumentum ſecreti occurrentis.

ARcanum quodcunque habueris, quod alioquin ſine periculo amico notum facere procul aut prope exiſtenti nō vales, potiori ex ſpiritibus eo ritu & forma committe, quibus ſecundum artem oportet, nihil metuens: quia beneuoli & fideles ſunt.

Literæ formentur ad placitum.

FIdes Catholica neminem ſaluat, qui ardorem diuini amoris contemnit. Credere & Zelum amoris diuini non habere, nihil omnino conducit redemptioni animæ. Plures autem inueniuntur nunc homines fide gloriantes Catholica, ſed pauci habent fidei Chriſtianæ opera: ſed ocioſa fides moritur. Credunt multi, ſed mandata Dei pauciſſimi obſeruant. Heu zelus credentium debilis: quo habere fortiorem homines etiam increduli poſſunt, habentque complures. Pœnis cruciabuntur Inferni gentiles homineſq; qui non credunt ſaluatorem noſtrum hominem factum omnipotentis filium. Excruciabuntur autem ſuppliciis grauioribus omnes, qui credunt in mundum veniſſe Dei filium, hominemque factum zelo redemptionis humanæ: ſed Chriſtianam fidem ſanctis operibus minime exornant: peccatiſque ſemper inuoluti mundi honores æternæ beatitudini præferunt, zelantes impias actiones, fideique puritatem prauis moribus contra obedientiam maculantes. Amatores autem Dei qui habent rectum Chriſtianæ fidei zelum, Deo nihil præferunt, Chriſtum imitantur, peccata fugiunt, diuitias mundi honoreſque contemnunt. Nunc ergo intendite ſermonibus his qui de fide gloriamini, amate Deum: & habebitis mercedem beatitudinis iuſtitiam zelantes. Si amaueritis vanitates ſeculi contra honorem Dei, brauium recipietis zelantium iniquitatem, horrores inferni. Scripſi 15. Calend. Maij, Anno Domini M.D.

Cum literas charactere Abaſdarhon conſignatas ſuſceperit is cui mittuntur in arte peritus: mox dominum aſcendentis, & totam cæli diſpoſitionem conſideret, obſeruet & ſcribat cum tenore coniurationis & aliis neceſſarijs in ſchedulam mundam: ſubiunctiſque ſubiungendis, & dicta coniuratione, cum viderit

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rit ſpiritus miſſos ſibi aſtãtes, dicat ad potiorem iſta verba: Chameron maſſotiel taſeuij reneañ pornas thilmeuij penaſon. Quibus dictis, mox accedet propius, & commiſſum ſibi arcanum fideliter reuelabit in aurem operantis.

Cap. XVIII.

CVIVS HORA VOCATVR THAAZARON, ET Angelus eius appellatur Zaazenach, multis præſidens ſpiritibus.

SExta hora noctis appellatur Thaazoron, & nomen Angeli eius eſt Zaazenach, qui habet ſub Imperio ſuo principes & duces, comites & miniſteriales pene innumerabiles, qui diuerſis operationibus magicis præſunt per vices & ordines ſuos. In primo ordine ſunt 10. in ſecundo 20. in tertio 30. in quarto 40. in quinto 50. in ſexto 60. in ſeptimo 70. in octauo 80. in nono 90. in decimo 100. in vndecimo 1000. in duodecimo 10000. Cum autem eos volueris vocare, in quacunque ſpecie tibi placuerit, prompti ſunt & omnino obedientes, ſicut teſtantur prædicti ſapientes, & nos ſumus experti.

ℜ.		ℜ.		ℜ.		ℜ.
Amonazii	*Tuberiel*	*Pammon*	100	100	100	10
Menoriel	*Humaziel*	*Dracon*	100	100	100	10
Prenoſtix	*Lanoziel*	*Gematz*	100	100	100	10
Namedor	*Lamerotz*	*Enariel*	100	100	100	10
Cheraſiel	*Xerphiel*	*Rudefor*	100	100	100	10
Dramaz	*Zeziel*	*Sarmon*	100	100	100	10

Hic iam habemus ex duodecim ordinibus ſpirituum Zaazenach duces 12. & comites 6. nominatos cum ſeruis ſuis, rite per ordinem deputatos numero 1860. qui nobis in hora noctis ſexta ad omnem operationem Steganographiæ ſufficiunt abunde. Cùm ergo in hac hora noctis operari volueris, obſerua dominum aſcendentis: & tam ipſum, quam totam cœli diſpoſitionem, cum cæteris neceſſariis ſcribe in ſchedulam mundam & coniurationem.

Coniuratio.

ZAazeuach enèos fari neabdiel laſmy chyrmean erſoty layr pornys theor meą̃ penaſon. Deinde ſubiunctis rite ſubiungendis, & dicta coniuratione, ſpiritus vocati ſine mora placidi & beneuoli apparebunt, ad omnia parati.

Argumentum ſecreti cuiuſcunque occurrentis.

ARcanum qualecunque nobis occurrit, quod neq; per nuncios, neq; per literas amico tuto intimare poſſumus: in hora noctis ſexta vni ex præſcriptis ducibus, vel etiam comitibus, ſi dux non affuerit, quod ſæpe contingere poteſt, committamus eo modo ac ordine, quibus in hac arte extat præceptum, nihil omnino metuentes: quia omnes boni & fideles ſunt in cunctis, quæ eis per operantem commiſſa fuerint, nihilque obmittunt.

Tenor literarum ponatur ad placitum operantis, vel negocij præſentis.

Ioan. Trittem. Abb. Spanh. Adę fullonis ex ſolitaria artium & philoſophiæ doctori ſalutem & charitatem.

MEmor eſto promiſſionis tuæ, quam Chriſto ſuſcipiens Catholicam fidẽ voto ſolenni obtuliſti. Æterna lætitia, quibus eſt promiſſa? Pænitẽtibus, an *bus an ſordidis? Sine dubio promittitur temporales voluptates & gaudia præſentis vitæ intuitu æternæ quietis futuræ contemnentibus, æternumque Deum amantibus. Amatoribus Dei nouimus præmia optima eſſe promiſſa: ſed amatoribus mundi, Chriſtianiſq; reprobis Deus præparauit amariſſimas pœnas inferni. Qui fidem habet; ſed habere diuinum amorem negligit, infidelis eſt; de fide quoq; fruſtra præſumit. Diuini Zelator amoris, qui Chriſtianam fidē deuotis ac bonis operibus quotidie exornare non deſinit: exercitans ſe humiliter in artibus pietatis. Vale. 14. Cal. Maij. Anno Domini incar. M D.*

Cum literas acceperit, charactere Spiritus horæ conſignatas, is cui mittuntur in arte peritus: obſeruata in primis figura cœli, ipſam cum reliquis neceſſarijs conſcribat: ac deinde completis omnibus quæ ad operationem pertinent, dictaque coniuratione præſcripta, cū Spiritus apparuerit viſibilis, dicat: Chameruſi ferion notiel aſeuomy rean, badian, laſo lear veobry haſtor peſon. His dictis, Spiritus reuelabit arcanum ſibi commiſſum fideliter & ſecretiſſime operanti in aurem.

CAP. XIX.

CVIVS HORA VOCATVR VENAYDOR, ET angelus eius appellatur Mendrion, habens ſub imperio principes, duces, comites & miniſteriales pene innumerabiles.

SEPTIMA hora vocatur Venaydor, cuius angelus & ſupremus Spiritus dicitur Mendrion, qui habet ſub ſuo imperio multos alios Spiritus, tanquam principes, duces, comites & miniſteriales; qui ad diuerſas operationes in magicis ſunt deputati. Ex his ad Steganographiam & eius operationes in ſeptima hora noctis deputati ſunt per vices & ordines ſuos principes, duces & comites cum ſeruitoribus ſuis multi numero. In primo ordine ſunt 10. in ſecundo 20. in tertio 30. in quarto 40. in quinto 50. in ſexto 60. in ſeptimo 70. in octa-

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in octauo 80.in nono 90. in decimo 100. in vndecimo 1000. in duodecimo 100000. Hi omnes per vices vocantur & veniunt ad operationem.

R.		R.		R.		R.
Ammiel	*Ventariel*	*Rayziel*	10	100	100	100
Choriel	*Zachariel*	*Tarmytz*	10	100	100	100
Genarytz	*Dubraz*	*Anapion*	10	100	100	100
Pandroz	*Marchiel*	*Imonyel*	10	100	100	100
Meneſiel	*Jonadriel*	*Framoth*	10	100	100	100
Sameriel	*Pemoniel*	*Machmag*	10	100	100	100

Hic habemus ex duodecim ordinibus Spirituum ſupremi angeli horæ ſeptimæ noctis Mendrion duces 12. & comites 6. qui nobis hac vice ad omnem operationem ſufficiunt cum ſubſeruitoribus ſuis. Veniunt autem Spiritus iſti, vt Hermes Hebræus & Raziel Arabs teſtantur, in quacunque forma iuſſi fuerint ab eo, qui ſecundum artem operatur. Qui autem non fuerit in arte noſtra perfectus: non obedientiam, ſed periculum & incommodum reportabit, ſi ad operandum acceſſerit. Tu autem cū in ſeptima hora noctis aliquid per iſtos Spiritus operari volueris; obſerua dominum aſcendentis, & totius cœli figuram, quam cum reliquis in arte præceptis ſcribas in charta munda, inq; eius dorſo iſtam coniurationem:

Coniuratio.

Mendriō ſuriaco breotnirus erſoy neuo, omear nyco lays erſota theory pornys Azā meā laſias aſtopenaſon. Deindeſub iūctis ſubiūgēdis, dictaq; coniuratione ſicut oportet: ſtatim Spiritus vocati apparebunt tibi ad omnia parati.

Arca-

Arcanum ſit qualecunque.

DE nunciando arcano prope vel procul abſenti amico in hac arte ſpirituũ antea perito, parum refert, quale ſit: modo nõ ſit leue aut tale, quod alioquin per nuncios aut literas tuto nunciari potuiſſet. Literarum etiam non eſt nobis cura, quales ſint: modo characterem angeli principalis horę illius, in qua ſit operatio, habeant: & nullum omnino ſecretum.

Formemus literas ad placitum.

Ioannes Tritthemius Abbas Nicolao Baſſelio monacho S. D. & hanc diui Nicolai orationem tranſmittit.

OMnium rerum conditor, reformator & factor creauit primũ hominem Adam, cui vxorem coniunxit pulcherrimam nomine Euam, omnium viuentiũ matrem: Catholicã Eccleſiam præfigurans coniungendam paſtoribus, moribus rectitudinis pulchre refulgentem, pariturамque bonorũ filios operum homines qui regna cælorum ſine fine manſura humilitate percipiunt. Redemit nos Chriſtus per benignitatẽ ſuam humilians ſe propter nos. Oportet itaque benigniſſimum nos amare, qui nobis fidem dedit Catholicam: quam amãtes veraciter fælicitatem angelicam iure obtinebunt. Omnes ergo conditorẽ noſtrũ omnipotentẽ, vera religione conuerſantes Catholiceque viuentes, quotidie honoremus. Domine Ieſu, benigniſſime ſaluator, qui nos omnes miſericorditer redemiſti de barathro mortis, fragilitatem & infirmitatem noſtram benigne attendens, Catholicæ nos fidei conforma: quatenus poſt tranſitoriam vitam requiem æternæ conſolationis & fælicitatis perpetuo habere mereamur, Amen 14. Cal. Maij, An. Domini M. D.

Cum has literas conſignatas charactere Mendrionis acceperit is cui mittuntur in arte noſtra peritus: obſeruet dominum aſcendentis: & tam ipſum, quam totã diſpoſitionem cœli ſcribat in ſchein ſchedulam mundam, & in eius dorſo coniurationem. Deinde ſubiunctis omnibus ſubiungendis, & dicto carmine, mox, vt Spiritus ſibi aſtare viderit, dicat ad priorem hæc verba: Chameruſyn merion nodiel burmy raueto badria ſauepo elay reas penaſon.

Cum hæc verba inſonuerit ad eum, qui inter cæteros ſpiritus apparet eſſe præſtantior: mox ille placide accedens commiſſum ſibi reuelabit arcanum.

CAP. XX.

CVIVS HORA VOCATVR XYMALIM, ET *angelus eius imperator ſupremus appellatur Narcoriel, habens ſub ſe principes, duces, comites & ſeruos.*

OCTAVA hora noctis vocatur Xymalim, & angelus eius Imperator primus & ſupremus appellatur Narcoriel, qui habet ſub imperio ſuo multos Spiritus alios, principes, duces, comites & miniſteriales: qui per ordines ſuos ad diuerſos effectus vocãtur ab ijs, qui in ſecretis philoſophiæ operantur. Et ex his omnibus duodecim ſunt ordines eorum qui Steganographiæ deſeruiunt. In primo ordine ſunt 10. in ſecundo 20. in tertio 30. in quarto 40. in quinto 50. in ſexto 60. in ſeptimo 70. in octauo 80. in nono 90. in decimo 100. in vndecimo 1000. in duodecimo 10000. Hi omnes ita ordines obſeruant ſuos, vt nemo tuto per eos poſſit operari, niſi fuerit in omnibus ad plenum inſtitutus. Quiſquis enim non obſeruat debitum ordinem: & ſeipſum exponit periculo, & optato fruſtrabitur effectu.

𝔑.		𝔑.		𝔑.		𝔑.
Cambiel	Amelzon	Xanoryz	100	100	1000	1000
Nedarym	Lemozar	Iaſtrion	100	100	1000	1000
Aſtrocon	Xernifiel	Themaz	100	100	1000	1000
Marifiel	Kanorſiel	Hobrazym	100	100	1000	1000
Dramozyn	Bufanotz	Zymeloz	100	100	1000	1000
Luſtifion	Iamedroz	Gamfiel	100	100	1000	1000

Hic iam habemus nominatos duces 12. & comites 6. per omnes duodecim ordines occulta diſpoſitione conſtitutos, qui habent ſub ſe miniſteriales numeratos XIII. & CC. qui nobis ad omnem operationem octauæ horæ noctis ſufficiunt. Cum itaq; per eos in Steganographia octaua hora noctis operari volueris: obſerua dominum aſcendentis, & tam ipſum quam totam diſpoſitionem Cæli in chartam mundam ſcribe, & in eius dorſo cum cæteris ex more conſuetis iſtam coniurationem.

Coniuratio.

NArconiel aples pornya nauelo meas. Triome ilneas azyſan laſias my breſſion erſoti penaſon. Deinde ſubiunctis ex more ſubiungendis, & dicta coniuratione, ſpiritus vocati aderunt in ea forma, quam eis ſumendã præceperis, ad omnia prompti.

Argumentum ſecretum.

ARcanum, quod volumus ſcire amicum procul abſentem, ſi nec literis cõfidimus nec tabellionibus: in octaua hora noctis potiori ex ſpiritibus Narcorielis committamus, nihil omnino metuentes, quoniam omnes fideles ſunt, & ad obedientiam paratiſſimi.

Literas formemus ad placitum.

O Benigniſſime Ieſu, gratias ago pietati tuæ ſanctiſſimæ, qui ſanguine tuo genus humanum patri cœleſti reconciliaſti, pendens eleuatus in Cruce miſerabiliter. Floridam nobiliſſimi corporis iuuentutem propter nos vulneribus duris ſubdidiſti, vt hominem viuificares mortuum. Gratias igitur, quas poſſumus, redemptori noſtro Catholici agamus: gementes & laudantes memoriam paſſionis more Chriſtiano ſaluatoris generis noſtri recolendo. Miſerere mei clementiſſime Ieſu, clementiæ fons, pietatis abyſſus, gloria ſanctorum, lumen ſupernorum ciuiũ: tuique ſanctiſſimi amoris ſuauiſſimum mihi guſtum infunde. Erue me ex omnibus calamitatibus meis. Da mihi cordis veram lætitiam, vt exultem in laudibus tuis, glorificans te: quoniam dolore vulnerum tuorum ſanaſti me. Quid retribuam clementiæ tuæ, Redemptor meus, viuificator meus? Compatior tuis laboribus lachrymiſque feruentibus, & ſanctiſſimis vulneribus corporis tui benedicens Saluator benigniſſime Ieſu gratias immortales ago, indulgentiam facinorum poſtulans. Anno Domini M. D. 13. Kal. Maij. ſcripſi hanc orationem ἐγὼ ἰωάννης τριτήμιος.

Cum literas, qualeſcunque fuerint, charactere Narcorielis conſignatas, acceperit is cui mittuntur in arte peritus: dominum aſcendentis eadem hora obſeruet, & tam ipſum, quam totam cæli diſpoſitionem, cum reliquis ſcribat in ſchedula munda, ſubiunctiſque omnibus neceſſariis ex more, & dicta coniuratione, cum viderit ſibi aſtare ſpiritus, dicat ad potiorem iſta verba: Medaro Caſlotiel va reneas thaſny thyrmo thea penaſon. His dictis ſecundum huius artis inſtitutionem, mox ſpiritus principalis accedet propius, & arcanum verbum indicabit.

CAP. XXI.

CVIVS HORA VOCATVR ZESCHAR, ET *ſpiritus eius appellatur Pamiel, multos ſub ſe habens principes.*

NONA hora noctis vocatur Zeſchar, & Angelus eius ſupremus Imperator appellatur Pamyel: qui habet more præcedentium ſub Imperio ſuo multos alios ſpiritus, bonos & malos, principes, duces & comites & miniſteriales per vices & ordines eius deputatos. In primo namq; ordine ſunt 10. in ſecundo 20. in tertio 30. in quarto 40. in quinto 50. in ſexto 60. in ſeptimo 70. in octauo 80. in nono 90. in decimo 100. in vndecimo 1000. in duodecimo 100000. Nos autem in operationibus Steganographiæ non indigemus his omnibus, cum pauci nobis ſufficiant.

𝔑.		𝔑.		𝔑.		𝔑.
Demaor	*Comary*	*Befranzij*	*10*	*100*	*10*	*100*
Nameal	*Matiel*	*Iachoroz*	*10*	*100*	*10*	*100*
Adrapon	*Zenoroz*	*Xanthir*	*10*	*100*	*10*	*100*
Chermel	*Brandiel*	*Armapy*	*10*	*100*	*10*	*100*
Fenadroz	*Euandiel*	*Druchas*	*10*	*100*	*10*	*100*
Vemaſiel	*Tameriel*	*Sardiel*	*10*	*100*	*10*	*100*

Hic iam habemus ex ſpiritibus Pamielis 18. principes: qui per vices ſuas aliquando ſunt duces, aliquando comites : quorum ordines qui neſcierit, fruſtra in hac arte laborabit. Miniſtros ſibi habent deputatos per vices & momenta horæ 1320. cum quibus operantur mirandos effectus. Cum itaque per eos in nona hora noctis operari in Steganographia volueris, obſerua dominum aſcendentis eiuſdem horæ, ac totam figuram cæli: & ſcribe omnia in charta munda, & in dorſo ipſius chartulæ iſtam coniurationem.

Coniuratio.

PAmyel lyraz laſian mauelo breothis thirmoá erſoti layr pornis theory moarazas, penaſon. Deinde completis omnibus quæ præcipiuntur in arte, dic ipſam coniurationem, diligentiſſime præcauens, ne aliquid obmittas eorum, quæ ad perfectionem operationis requiruntur. Dicta auté coniuratione, ſtatim ſpiritus nominati viſibiles apparebunt in ea forma, quam eis, vt induerent, præcepiſti. Sunt enim omnes, quos nominauimus, beneuoli, boni, prompti, & ad obdientiam rite operantis voluntarij, & in commiſſis fideles.

Argumentum Secretorum.

ARcanũ, quodcunque nobis occurrit; quod alioquin neque per literas neque per nuncios tuto poſſumus notum facere amico, primo inter ſpiritus nobis apparentes committimus, & ſecuri ſumus. Potior autem inter alios habitu & corona diſcernitur.

Literæ formentur ad placitum.

VLulate mortales qui nunc ridetis: benignitatemque noſtri glorioſi redẽptoris grauiſſimis peccatis horrẽdiſque ſceleribus multipliciter ingratiſſime ſpreuiſtis. Ecce Turcus, Chriſtianorum letalis inimicus, ab Vngaria mouebit exercitum, trucidabit homines more beſtiarũ. Tranſiuit Danubium truculentus & zelo impietatis quaſi ignę ſuccenſus. Propterea lugetę miſerrimi, horrenda cæde morituri, in zelo amaritudinis moriemini, quia comprahendent vos delicta veſtra. Leges Dei redemptoris veſtri benigniſſimi contẽpſiſtis. Propterea hoſtibus trademini crudeliſſimis, qui deuorabunt vos quaſi locuſtas. Auditu percepimus, quam crudeliter Turcus Vngariam, Bohemiam, Poloniamque inuaſerit: ciuitates deſtruxit validiſſimas: mulieres virgineſque conſecratas Deo, zelo ſanctitatis tenentes caſtitatem, turpiſſime ſtuprauit horribiliter mactans Catholicos quoſcunque homines, inſtar beſtiarum crudelium graſſans vbique. Crudelitatem

eius

eius horribilem in breui ſentietis : Germaniam enim ſubito turbabit ſuo exercitu bellicoſiſſimo niſi generalis principum defenſio ſine mora reſiſtat. Gementes igitur humilitatem aſſumite: mores emendatę: cum lachrymis Deum oratę, quatenus vobis concedat remiſſionem delictorum, & liberet nos ab inimicis qui noſtrum ſanguinem maxime ſitiunt. Scripſi 13. Calend. Maij. Anno Domini M.D. Ioan. Trittemius.

Literas vel iſtas, vel alias quaſcunque ſigno Pamielis firmatas, ſuſcipiens is cui mittuntur in arte peritus, obſeruet & ſcribat dominum aſcendentis, & totam cæli figuram ſicut præcepimus in charta munda, faciatque omnia & ſingula quæ ſunt ſecundum artem facienda: & dicta coniuratione, cum viderit ſpiritus miſſos aſtare viſibiliter, dicat ad potiorem : Chaſmeron apornys veto mean ilno vean aplois cralta ilſo pamerſon. His dictis ad principalē, ſtatim accedet propius, & arcanum ſibi commiſſum in aurem ſenſibiliter reuelabit.

CAP. XXII.

CVIVS HORA VOCATVR MALCHO, ET Angelus eius Imperator appellatur Iaſguarim, qui habet ſub ſuo Imperio principes, duces & comites & miniſtros plures.

DECIMA hora noctis vocatur Malcho, & Imperator eius Angelus ſupremus appellatur Iaſguarim, qui habet ſub ſuo imperio principes multos, duces, comites & miniſteriales, mirandis & diuerſis operationibus magicis deputatos : quemadmodum Salomon cognomento Hermes in ſuo ſecreto Magicæ teſtatur. Ad Steganographiam per vices & ordines ſuos deputati ſunt duces 100. & comites 100. miniſteriales multi, vt:

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ℜ.		ℜ.		ℜ.		ℜ.
Lapheriel	*Chameray*	*30*	*10*	*100*	*100*	*300*
Emarziel	*Hazaniel*	*30*	*10*	*100*	*100*	*300*
Nameroyz	*Vraniel*	*30*	*10*	*100*	*100*	*300*

Quamuis autem multi ſunt duces & comites ad operationẽ Steganographiæ in decima hora noctis deputati : tamen cum nobis pauci ad omnia ſufficiant; ex ducibus tres, & ex comitibus ſimiliter tres nominatim poſuimus in hac tabula : ſubijcientes numerum ſeruorum eorundem per vices & ordines legitime diſtributum. Qui autẽ plurium nomina ſcire voluerit, aduocet vnum ex prædictis, & interroget eum de ſingulis. Cum vero per iſtos ſpiritus operari volueris in decima hora noctis : obſerua & fac vniuerſa, quæ præcepta ſunt, diligentiſſime ſcribens omnia in ſchedula munda, & in eius dorſo iſtam coniurationem, eo modo, quo præceptum eſt.

Coniuratio.

IAſguarim apornys veſale moes labiel throe. Tadrys aſiel cachylos thubla nailſo thirmiel vear. Turiel cralty ſolmys aslotiel naemes renhar, vear thirmo cralnoti ſaon dremion lauiel odres, notiel pornys. Pornis mear moab ſayr aslotiel lo raytu lian aſeuo, Bian cory churio bays aſtropenaſon. Deinde ſubiunctis ſubiungendis, & dicta coniuratione, ſicut oportet : mox Spiritus vocati aſtabunt.

Arcani cuiuſcunque intentio.

SIt arcanum quodcunque. Cum illud per literas & nuncios notificare non potes amico prope vel procul exiſtenti: vocatum vnum aut duos ex ſpiritibus Iaſguarim tabellarios conſtitue tuos: committe arcanum, nihil dubitans.

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Literæ formentur ad placitum.

Hæc eſt prophetia Nicolai Baſſelii Irbuſienſis S. Epiſcopi, quam vidit in Spiritu. Et dixit: Hæc dicit Dominus paſtoribus Eccleſiarũ. Cito peribitis. quoniã calamitas maxima veſtrũ dominium latũ diſſipabit, totamq; Europam reſperget. Væ Iſmaelitis, qui tabernaculi fœdera rumpunt: quoniam liuore & temeritate paſcua rapiunt. Ecce rumpetur dominium, quod habetis, niſi pœnitentiam ampliorem acceleretis: trademiniq; dilacerandi. Heu tota Eccleſia reſperſa eſt peſſimis moribus: ſimulatio inuaſit miniſtros eius: fugite, nolite reſpicere deſolabimini, eritiſq; tractus canibus: totam terram reſpergent ſanguine. Quærite pœnitentiam habitatores terræ. Beniamin adoleſcentulus turbationes experietur. Væ habitatoribus Geneſarethi, quæ eſt Europa: quoniam propter multitudinem peccatorum ſuorũ peribunt ſub manibus Bulgarorum. Explicit propheta Nicol. Epiſ. Ir. 12. Cal. Maij.

Cum literas qualeſcunque ſigno Iaſguarim prænotatas acceperit is cui mittuntur in arte peritus: faciat omnia, quæ ſecundũ artem præcipiuntur, & obſeruet ordinem planetarum, ſcribatq; ſcribenda. Et dicta coniuratione ſupra ſcripta: mox, vt Spiritus apparuerint miſſi, dicat ad priorẽ inter eos: Chameruſin othriel arnotiel ſolais elty. Naeles proy vear ſato cralnoti, penaſon. His dictis, ſtatim accedens ſpiritus commiſſum ſibi nuncium fideliter ac placide reuelabit.

CAP. XXIIII.

CVIVS HORA VOCATVR AALACHO, ET angelus eius ſupremus Imperator appellatur Dardariel: qui habet ſub ſuo imperio duces, comites & ſpiritus multos.

VNDECIMA hora noctis vocatur Aalacho, & Spiritus eius imperator ſupremus appellatur Dardariel, habens ſub ſuo imperio multos potentiſſimos principes & duces: qui præſunt comitibus

& mini-

& miniſterialibus pene infinitis. Sunt autem ipſi duces ſupra modum beneuoli, hilares & iucundi: & delectantur conuerſari cum hominibus. Suntque operantibus in arte bene inſtitutis obedientiſſimi. Et nota, quod ducũ iſtorum infinitus eſt numerus quia pene totus aer repletus eſt: & numerari non poſſunt. Dicit autẽ Salomon Hermes: & nos ſumus experti, quod inter duces, comites & miniſteriales Spiritus Dardarielis multi ſunt boni, vtiles & honeſtiſſimi, qui hominibus ſemper prodeſſe cupiunt, cohortantes eos ſemper quodã inuiſibili magiſterio ad bonum, ad honeſtatẽ, pacem, concordiã, ad integritatem fidei, ad amorem Dei, & obſeruantiam mãdatorum eius, ad contemptũ mundi, ad ſupernæ fœlicitatis deſideriũ, & ad omne bonum. Iſti ſunt boni & ſanctiſſimi Spiritus, qui Deum amant, venerantur & habent, qui delectantur eſſe cum hominibus ſanctis & Deum timentibus, quia ſunt eis protectores deputati à Deo Creatore omnium. Alij autem ſunt mali & peſſimi apoſtatæ à Deo, omniũ bonorum inimici, qui continue temptant mortales, & inſidiantur hominibus. Et quicquid boni Spiritus ad honorẽ Dei inſtituunt, hoc iſti ſemper deſtruere & reuocare conãtur. Et aer iſtis malignis Spiritibus plenus eſt: inter homines currunt & diſcurrunt inuiſibiliter, ſemper incitantes eos ad malum: & incautos ſecum trahunt ad Infernum. Per iſtos malos Spiritus Dardarielis fiunt infinita maleficia, non ſolum apud Chriſtianos, ſed etiã apud infideles: & maxime decipiunt mulierculas ad malitiam promptiores. Et quicunq; per eos maleficijs inſiſtere voluerint, erunt in malis ſuper omnes alios maleficos potentes & æterno incendio digni. Nos autem qui non malum, ſed bonum & docere & operari ſemper pro viribus cupimus; non ex malis, ſed ex bonis Spiritibus duces nobis nuncios paucos ponamus.

N.		N.		N.		N.	
Cardiel	*Maſriel*	*Nermas*	10	20	00	20	10
Permon	*Hariaz*	*Druchas*	10	20	00	20	10
Armiel	*Damar*	*Carman*	10	20	00	20	10
Naſtoriel	*Alachuc*	*Elamyz*	10	20	00	20	10
Caſmiroz	*Emeriel*	*Iatroziel*	10	20	00	20	10
Dameriel	*Naueroz*	*Lamerſy*	10	20	00	20	10
Furamiel	*Alaphar*	*Hamarytz*	10	20	00	20	10

Ex bonis itaque ſpiritibus Dardarielis duces hic nominauimus quatuordecim, & comites ſeptem, qui nobis ad omnem operationem Steganographiæ pro vndecima hora noctis ſufficiunt cum ſeruitoribus eorum multis & pene infinitis. Cum itaque per aliquem vel aliquos eorum operari volueris: fac omnia quæ ſunt in arte Steganographiæ præcepta: & poſtquam compleueris omnia, dic iſtam coniurationem cum attentione.

Coniuratio.

DArdariel pirno nadeuym pornis melto, nachir pheon pliros euali eſtafri thyrmano, Oniel maniel, vear raby cralnoti Vemy Throe orbaſiel aſar rauean. Purgiel near iano maſiel atlay. Naſeui myrſos modias merchul noti penaſon. Hac coniuratione completa cum attentione debita, ſpiritus vocati cum beneuolentia aſtabunt.

Arcanum committendum.

OMnes ſupra dicti duces & comites, boni & fideles ſunt, nemini omnino nocentes, qui Deum amat in veritate. Ergo committe eis, quicquid in 11. hora noctis nunciare volueris amico prope vel procul abſenti, nihil hæſitans ſecundum artem.

Ioan. Trittem. Abb. Span. Cornelio Gyrardi Gaudenſi, Canonico Diui Auguſti prope Leidis, S. D.

Dominus noſter Ieſus Chriſtus, mitiſſimus animarum noſtrarum ſaluator, promiſit nobis fælicitatem æternæ conſolationis, ſi mandata eius puro ſemper corde obſeruemus. Tu ergo chariſſime frater cuſtodi mandata Dei & ſanctæ regulæ, diligenter: quia niſi omnia vſque ad mortem inuiolata ſeruaueris, quæ omnipotens Deus tibi mandauit: morte peribis æterna. Idcirco tradidi tibi formã & legem religioſæ & ſanctæ conuerſationis. Caue igitur diligenter, ne cor tuum per amoris deſiderium alicui creaturæ mortali dederis poſſidendum: quia nemo venit ad illa ſuprema gaudia, niſi qui mundum pro Deo contemnit. Iterum ergo per has meas literas te hortor, vt amicum chariſſimum: monitiones meas, quas feceram, obſerues tibi. Me enim fælicem exiſtimo, cũ ſcripſero aliquid boni iſto ſacro tempore maxime ad ædificandum de modo bene viuendi, quo te ſemper melior efficiaris. Idcirco nunc iterum tibi ſcribo in bonum tuum: quia non minus periculum tuum, quam meum timeo. Sed oro: ſemper vigila, in timore Dei proficiens quotidie, & viuens innocenter, nulli nocens, in ſanctoque propoſito omnino perſeuerans. Non confidas tempori, non fortunæ, nõ ætati: quia nihil ſunt, niſi fumus Reuera ego te diligo ſyncere in Chriſto Ieſu orans, vt ipſemet tibi quoque ſim dilectus, diſponat, & qui abſens ſum tibi corpore, præſens ſemper in ſpiritu exiſtam. Vnde cum tui memoriã iugiter habeam in orationibus meis: ne tu mei obliuiſcaris, te vehementer oro. Vale. 12. Calend. Maij. Anno M. D.

CAP. XXIV.

CVIVS HORA VOCATVR XEPHAN, ET *Angelus eius ſupremus Imperator dictus eſt Sarandiel: habens ſub ſe principes, duces, comites & ſeruos multos.*

DVODECIMA hora noctis, quæ contingit auroram, vocatur Xephan, & Angelus eius appellatus eſt Sarandiel: qui habet ſub ſuo imperio multos ſpiritus, bonos & malos, principes, duces, comites & , miniſteriales : qui ſunt diuerſis operationibus deputati : boni bonis, & mali malis. Iſti principes (vt dicit Hermes Hebręus, qui dictus eſt Salomon, in libro quarto de officiis ſpirituum) frequenter apparere ſolent in ea forma, in qua Diabolus Euæ legitur apparuiſſe, habentes vnum caput pulchrum inſtar virginis, capillis ab vtraque parte dependentibus : ſed duo corpora ſerpentina, quæ tamen ſemper velant & abſcondunt ſub quibuſdam tegumẽtis aut frondibus, ne videantur. In facie autem ſunt pulcherrimi, beneuoli & iocundi, & ad omnem obedientiam operantis promptiſſimi & hilares.

ℜ.		ℜ.		ℜ.		ℜ.	
Adoniel	*Marachy*	*Hardiel*	10	20	00	20	10
Damaſiel	*Chabrion*	*Nefrias*	10	20	00	20	10
Ambriel	*Neſtoriel*	*Irmanotz*	10	20	00	20	10
Meriel	*Zachriel*	*Gerthiel*	10	20	00	20	10
Denaryz	*Naueriel*	*Dromiel*	10	20	00	20	10
Emarion	*Damery*	*Ladrotz*	10	20	00	20	10
Kabriel	*Namael*	*Melanas*	10	20	00	20	10

Hic iam habemus ex bonis ſpiritibus Sarandielis duces 14. & comi-

comites 7. Cum multis ſeruitoribus eorum, qui nobis in duodecima hora noctis ad omnem operationem ſufficiunt. Cum itaque volueris operari per eos in vltima hora noctis: obſerua & fac omnia quæ pręcepimus, diligẽter: & poſtea dic coniurationem.

Coniuratio.

SArandiel marſo porne ioniel ſchendiel iano Nati chilpres ioſaſchar meon priſſi dyon volayr penaſon. Carmine dicto, ſtatim ſpiritus vocati aſtabunt ad omnia parati.

Conſtitutio nunciandi arcani.

CVm videris ſpiritus in forma tibi aſtare peregrina: non terrearis, quia boni, beneuoli ſunt, neminem lædentes & monſtroſam formam, ne quem exterreant, quaſi ſemper abſcondunt, facie pulcherrima apparentes. Committe ſecure, quicquid in hora noctis volueris ſcire amicum.

Literæ formentur, vt placet.

O Miſer homo, & vere miſerabilis, cur non attendis omnium temporalium inſtabilitatem? & cur te non moriturũ breui cogitas? Memẽto; quod primus homo promeruit: quod mandatum violauit. Vtinã, ſicut optauit Balaam, moriatur anima noſtra iuſtorum morte, vt contemnentes voluptates præſentes, & vanos mundi honores, ſimus immaculati cuſtodiẽtes nos ab omni peccato. Sed non curamus, quouſque tandem horrenda vincula mortis incidimus, cruciandi in perpetuum. Fœlicẽ illum exiſtimo, qui iſta præcogitat. Igitur ò homo proijce mundũ ſicut fecit Dei filius: & cogita, quanta ex eius amore mala nos ſequantur. Multa enim pericula nobis ingerit: & quoniam ſuis amatoribus eſt damnabilis, merito contemnitur. Vere eſt dignus æterna morte amator mundi. Quid tibi prodeſt iſte mundus, miſerabilis homo? qui dum amatur, fugit: dũ præſens eſt, tranſit: dum exaltat, deijcit: dum blanditur, decipit dum floret, areſcit: dũ amatores ſuos emittit, ad perpetuas miſerias tranſmittit. Anno M.D.12. Calend. Maij.

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Acceptis literis & cognito ſigno Spiritus principalis, peritus in arte faciat, quæ ſunt ex more facienda. Dicta deinde ſupra ſcripta coniuratione ſecundum artẽ, apparebunt Spiritus, commiſſum fideliter reuelantes.

CAP. XXV.

IN QVO DOCEBIMVS MODVM ET FORmam generalem accedendi ad hanc artem Steganographiæ, & operandi in ea ſine periculo, cum maxima vtilitate.

QVICVNQVE ad huius artis noſtræ occultæ ſcientiam accedere deſiderat: quicunque operari per eam mirabilia & multis commodoſa periculis optat: inprimis oportet eum ornatum eſſe virtutibus, & conſcientiæ mundæ, ac voluntatis bonæ, ad Deum, ad ſeipſum & ad proximum: ne ſit inclinatus ad nocendum alicui, neque commercia turpitudinis quærat. Deinde neceſſe eſt, vt ſit bonis artibus literarum aliquãtulum imbutus, & maxime in ſcientia aſtrorum, vt ſciat generales motus, curſus, diſcurſus, mutationes, ordines, naturas, ſitus, ortus, occaſus, & effectus ſtellarum, ſignorũ & planetarum: quia ſine iſtorum competenti ſcientia nemo poteſt ad huius artis profunda habere acceſſum. Conſequenter neceſſe eſt, vt præceptorem habeat in arte perfectum & expertum: quia non, niſi paucis & in multis eruditiſſimis, & maxime in magicis peritis ad hanc ſcientiam venire ſine præceptore, poſſibile credimus. Oportet autem præceptorem non ſolum in ſcientia eſſe probatum & expertum, ſed etiam fidelem, probum & Deum timentem: quia quanto fuerit cum Deo in bona conuerſatione purior, tanto erit in huius ſcientiæ operatione ſecurior: Spiritus enim virtutibus obtemperãt. Cum itaq; ad hanc artem quiſquam acceſſurus eſt, accipiat eum præceptor, & ducat in locum aliquẽ ſecretũ & mundũ: ſit tempus tranquillũ & ſerenũ, & lu-

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& luna in oppoſitione completa, ſole clare ſplendēte: & ſit Mercurius in aſcendente coniunctus Veneri aut Ioui, ſi fieri poteſt: ſintq; Saturnus remoti & Mars: quia ſi ipſi aut alter eorū fuerint cum aſcendente, non erit institutio perfecta. In primis iurabit inſtituendus in arte hoc iuramentum: Ego N. iuro & promitto per virtutem omnipotentis Dei, per ſanguinem Domini noſtri Ieſu Chriſti, per reſurrectionem mortuorum & extremum iudicium, & per ſalutem animæ meæ in fide ſancta catholica omnipotenti Deo, beatæ Mariæ virgini, omnibus Sanctis, & tibi N. quod hanc artem Steganographiæ omnibus diebus vitæ meæ occultam fideliter ſeruabo: nec docebo illam aliquem ſine tua voluntate & conſenſu. Inſuper in eadem virtute iuro & promitto, quod hac ſcientia non vtar contra Deum & eius mandata: nec contra Eccleſiam ſanctam Romanam & vniuerſalem ſeu miniſtros eius, neque contra iuſtitiam & æquitatem. Sic me Deus adiuuet, & ſic ſaluet in extremo iudicio. Deinde præceptor legat ſequentē coniurationem in lingua myſtica, & interpretetur eam, & omnes coniurationes in hoc opere contentas, coram diſcipulo: ne ſuſpicetur, aliquid eſſe diabolicum, ſuperſtitioſum aut Deo contrarium, vel pactum cum dœmonibus implicite vel explicite quomodolibet latenter eſſe abſconditum.

Coniuratio Generalis ante acceſſum ad artem à Magiſtro dicenda.

MEſari coſmeniel archea ſameor critas.
Dricho moſayr vſio noes veſo tureas.
Abrithios naſelion pyrno chyboyn ormon.
Ceruali myrbeuo lian ſaueao ſayr.

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Rhymano caue iapion noſpiel ſaſeuo rhaony.
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Miſtriona nayr dauoſy tyuamo turmy.
Pleon nomeato turias breſne naſephon
Adion ſayr catros chyroſny aſchyon ermy
Otyel layr romays theory natas atreuo.
Aliar meaſco triſna vſeori ieſaſchor.
Bios pailon rauemy ſear aſtro penaſon.

Et poſtquam magiſter artis huius diſcipulo ſuo explanauerit omnium coniurationem ſpirituum, ordinem & ſeriem: aperiat ſibi arcana ſecretiſſima ſcientiæ huius, quæ nec ſcripta ſunt, nec ſcribenda; prohibens ſub iuramento præſtito, ne illa reuelet alicui quamdiu vixerit, niſi dignis & in arte iuratis; nec ſcribat ea quouis modo vel cauſa. Deinde doceat eum naturas, nomina, loca, numeros, officia & proprietates omnium Spirituum, qui ad hanc ſunt artem deputati: quomodo, quando, & vbi per eos ſit operandum: & reliqua arcana, quæ ad huius artis perfectionem pertinent; de quibus non eſt ſcribendum.

FINITVR SECVNDVS LIBER
Steganographiæ Ioannis Tritthemii Abbatis Spanheimenſis 12. Cal. Maij. Anno Domini
M. D.

INCIPIT LIBER TERTIVS STEGANOGRAPHIÆ IOHANnis Tritthemij, Abbatis Spanheimenſis, ad Sereniſs. Principem, Dominum Philippum, Comitem Palatinum Rheni, Ducem Bauariæ, Imperijque Sacri Principem Electorem.

PRAEFATIO.

POSTQVAM, auxiliante Domino noſtro Ieſu Chriſto Saluatore fidelium animarum, primos artis noſtræ libros duos compleuimus, in quibus Steganographiam noſtram vtcunque deſcripſimus: oportet nos hunc tertium librum illis coniungere, & mirabilibus adinuentis mirabiliora copulare. Inueni in quodam libro cuiuſdam antiqui Philoſophi, qui dictus eſt Menaſtor, eſſe poſſibile, vt quadam arte mentis noſtræ conceptum amico notum faciamus, quantumlibet abſenti, in 24. horis, ſine verbis, ſine libris, & ſine nuncio, perfectiſſime, latiſſime & ſecretiſſime. Cum autem deſiderio ſciendi vehementiſſime ducerer: cœpi velle experiri dictionum veritatem: & poſt multos labores tandem inueni ipſam ſcientiam experientia probatam. Maximum eſt hu-

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iuſmodi artis ſecretum & tantis obſcuritatibus inuolutum, vt nulli facile ſit peruium. Menaſtor enim nimis obſcure & paucis verbis myſterium inuoluit: tantiſque viribus, vt ſecretum maneat, vſus eſt, vt poſt eum adhuc nullus reperiri potuerit, qui auſus ſit eius ſermonem aliquo documento facere clariorem. Ego autem metuens, tam mirabile opus propter nimiam obſcuritatem vilipendi ab imperitis, aut tandem igni cremari: cum in eo multis probationibus iam diu ſim expertus: ita illud literis commendare apertioribus volui, vt & viris eruditis ac in magicis ſtudioſiſſimis, cum Dei auxilio, poſſit aliquatenus fieri peruium: & tamen imperitis Rapophagis omni tempore maneat occultatum, & nullatenus eorum obtuſo intellectui cognitum.

Dixit autem Menaſtor: Septem ſunt planetæ, quibus ſeptem præſunt Angeli, & illis ſunt 21. ſpiritus ſubiecti, per quos nunciantur arcana. *Horum nomina per tabulam exponamus.*

R. Manſiones ſpirituum cum planetis vr. M. L. n. c. N.

♁	Roth.	Roth.				Roth.	
		Sadael	1	——	675	663	651
♄	*Oriffiel*	*Poniel*	2	——	700	688	676
		Moriſiel	3	——	725	713	701
		Floriel	1	——	575	563	551
♃	*Zachariel*	*Ariel*	2	——	600	588	576
		Raphael	3	——	625	613	601
		Amael	1	——	475	463	451
♂	*Samael*	*Aſmael*	2	——	500	488	476
		Nebiel	3	——	525	513	501
		Laniel	1	——	375	363	351
		Baſael	2	——	400	388	376
☉	*Michael*	*Vanriel*	3	——	425	413	401
		Zabdiel	1	——	275	263	251
		Sacmiel	2	——	300	288	276
♀	*Anael*	*Adrniel*	3	——	325	313	301
		Carmiel	1	——	175	163	151
☿	*Raphael*	*Nabeyel*	2	——	200	188	176
		Pathiel	3	——	225	213	201
		Remaſiel	1	——	75	63	51
☾	*Gabriel*	*Teſpiel*	2	——	100	88	76
		Theoriel	3	——	125	113	101

				Roth.	Schw.	R.	S.
S	*Aniel*	4	*VVenaſor*	631	20	642	639
H	*Saturnus*		*Schamaro*	627	20	638	646
r	*Kraluotos*		*Thubrays*	626	20	650	634
	Tmarona		*Tzatzraym*	628	20	639	

Iſti ſunt ſeptem Angeli planetarum ſecundum traditionem antiquorum ſapientum, quorum quilibet ducit Mundum annis trecentis quinquaginta quatuor menſibus bis binis in ordine ſuo. Orifiel eſt Angelus Saturni, qui à principio creationis gubernauit Mundum annis 354 menſibus 4. Poſtea Venus, deinde Iuppiter, poſt illum Mercurius, ac deinde Mars, poſtea Luna, poſtremo Sol. Quilibet annis 354 menſibus 4. ſuum Angelum in tabula ſibi communi ſcriptum dominium Mundi habuiſſe deſcribitur. Itaque tempore diluuij ferunt ſapientes Samaelem Angelum Martis ſeruiuiſſe Imperio regiminis: Gabrielem autem Angelum Lunæ tempore confuſionis linguarum: Michaelem Angelum Solis, tempore exitus Iſraelis de AEgypto Et quidem ſi quis aſſertioni præfatæ adhibet fidem, per ſemet ab origine Mundi facile mutationes temporum, & gubernationem Angelorum vſque ad ſuam ætatem præſcripto ordine poterit ſupputare. Nos autem ea, quæ noſtro conducunt propoſito, proſequentes, ſeptem Angelis planetarum prædictis 21. ſubiectos alios ſpiritus, hoc eſt, vnicuique tres non ambigimus ſecundum huiuſmodi artis noſtræ inſtitutionem: per quos intentionis noſtræ operamur effectum. Ordinem planetarum conſuetum obſeruabimus, à ſupremo omnium Saturno incipientes vſque ad Lunam: primo cuiuslibet principalis angeli operationem conſcribentes, ac deinde ſubſeruientium: & capitula per ordinem coniungentes.

CAP. I.

DE ORIFIELE, PRIMO ET SVPREMO ANGELO Saturni, & de operationibus, quæ fiunt per eum.

SATVRNVS, planetarum omnium altior & ſupremus motu natura tardus, frigidus, quia remotus, difficilis, grauis, à puncto ſui principii 650. annis vſque ad punctum primæ ſtationis in quolibet ſigno menſibus cõmorans 30. naturali proprio motu mouetur 626. Eius primus & ſupremus Angelus vocatur, ſecũdum opinionem antiquorum, Orifiel, qui habet ſub ſe alios tres principales Spiritus, videlicet Sadael, Poniel & Moriſiel, de quibus ſuo dicemus & loco & ordine. Per hunc autem Orifielem magnum Saturni Angelum fiunt multæ & diuerſæ operationes in Steganographia. Per ipſum poſſumus mentis noſtræ arcanum notum facere amico, artem ſcienti, vbicunque fuerit: per literas, ſi placet: vel etiam ſine literis & alia multa mirabilia facere, quæ nemo intelligit alius, qui in hac noſtra ſcientia imperitus fuerit. Itaque volens per hunc Angelum in Steganographia quippiam operari, maxime in die Saturni, & in his rebus, negociis & cauſis, quæ pertinent ad Saturnum: in primis neceſſe eſt, vt motus eius noueris varios & diuerſos. Et varios primum, purum, proprium, mixtum, rectum, retrogradum & confuſum. Et in his omnibus non ſolum generales regulas ab Aſtronomis traditas (quia licet maxime conducant huic ſcientiæ noſtræ, tamen non penitus ſufficiunt) ſed etiam particulares ſciat neceſſe eſt. Pro fundamento igitur præſuppoſitis tabulis & regulis de motibus planetarum, quos omnino ſcire operãtem in hac arte neceſſarium eſt: ſpecia-

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ſpeciales regulas & tabellas punctualium motuum per ſingula capitula huius operis adiecimus, ſine quarum obſeruatione nemo in hac arte poterit operari. Et nota, quod dies cuiuslibet planetæ in quatuor partes æquales diuiditur, quarum primam, i. horas inæquales tres angelus ipſius planetæ principalis obtinet: & reliquas tres partes eius ſubſtituti per ordinem conſequuntur. Exempli gratia; In die Saturni Orifiel, primus angelus eius tres horas ab ortu ſolis inæquales, quæ dicuntur horæ planetarum, poſſidet: ſecundas tres primus Angelus eius Sadael. Tertias tenet Pomiel ſecundus: & quartas tres horas Moriſiel Angelus Orifielis tertius. Sub primis tribus horis diei tam Saturni quam cæterarum ſtellarum in rebus Saturno appropriatis operandum eſt per Orifielem; ſub ſecundis per Sadaelem; ſub tertijs per Pomielem: & ſub vltimis tribus per Moriſielem. Et omnes operationes ſecundum motum Saturni aut proſperum effectum accipiunt aut debilem. Sed iam tabulam punctualem ponamus.

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Tabula punctualis.

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Medio motu Saturni in ſecundum diem, gradum & horam ex tabulis communibus cognito, diligenter inprimis obſeruãdum ſcias, vtrum ſit directus an retrogradus; purus, proprius, mixtus aut confuſus. Hoc autẽ ex tabulis communibus non inuenies. Idcirco præſcriptam tabulam ordinauimus, in qua punctum principij motus eius & finis poteris inuenire qualibet hora, diuiſis gradibus ſimul intercurrentibus in particulis minutorũ. Ita videlicet ad quodlibet minutũ in duas, tres vel quatuor partes horarias ſecundum proportionem motus puri aut confuſi, hoc eſt, aliorum planetarum coniunctione & ſeparatione obſeruata, diuidatur: impoſſibile eſt enim vel per ſtellas vel per Spiritus ſtellarum te poſſe ad effectum huius artis peruenire, niſi motu punctuali cognito & diligentiſſime obſeruato tuas operationes ad qualitates planetarum proprias noueris præciſe ordinare. Nam in diuerſis gradibus, ſignis, diebus, horis, minutis, ſecundis, tertijs & quartis planetarum effectus, quo ad hanc ſcientiam, diuerſimode variantur. In quolibet enim gradu 25. mutationes diuerſas obſeruauimus & inuenimus: vnde & quemlibet gradum in totidem partes diuidere principales neceſſarium nobis videbatur. Iſta autem diuiſio non habet locum per omnes gradus, ſed in illis duntaxat, in quibus ſtellę nobis ad hanc artem cõducentes oriuntur, cum quibus fit operatio ad ſignificandum abſentibus omne, quod volumus, miniſterio Spirituum ſine literis, ſicut dicemus. Itaque prima tabula diuiſionis graduum motus Saturni, quam præmiſimus, primæ quartæ diei vel noctis deſeruit perpetuo in his, quæ pertinent ad operationem Saturni & principũ eius; ſecunda vero ad ſecundas tres horas, tertia ad tertias, & quarta ad quartas. Deinde ſubiecimus punctualem ordinẽ motus ipſius Saturni in aſcendente, quando videlicet fuerit in vno ex primis quatuor ſignis, quæ ſunt Aries, Taurus, Gemini & Cancer. De reliquis octo ſignis etiam tabulam ordinabimus conſequentem.

Tabula prima.

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	642		696		639		689		650		722	
	633		685		638		697		634		721	
	23		25		642		696		24	ℜ.	714	
	641		679		633	ℜ.	691		642		24	
ℜ.	650		682	𝔖.	13		21	𝔖.	648		724	
	642		22		644		682		643		710	𝔖.
	634		690		648		684		6		721	
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Tabula.

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Motus planetarum purus.

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649	549	333		♄	650	626	
635	538	23		S	675	651	
646	534	𝔖.347		P	ℜ.700	𝔖676	ℜ.
639	546	342	ℜ.	♏	725	701	
644	535	348		♃	550	526	
646	25	343		e	575	551	
635		♀𝔖.		a	𝔖.600	ℜ.576	𝔖.
12	♂ℜ.	245		r	625	601	
647	427	232		♂ ℜ.	450	426	
642	450	235			475	451	
634	ℜ.441	25			ℜ.500	𝔖476	ℜ.
24	444	246		n	525	501	
649	24	240	ℜ.	☉	350	326	
635	432	246		L	375	351	
642	439	𝔖.18		P	𝔖.400	ℜ.376	𝔖.
646	447	246		V	425	401	
645	17	235		♀	250		
645	446	☿𝔖.		Z	ℜ.275		
634	442	131		S	300	𝔖.	
24	439	142		A	325		
	20	135		☿	150	226	
♃𝔖.	0	133		C	𝔖.175	ℜ.251	ℜ.
542	☉ ℜ.	23		n	200	276	
534	347	147	ℜ.	p	225	301	
533	342	142		☽	50	126	
23	ℜ346	148		R	ℜ. 75	𝔖.151	𝔖.
546	349	𝔖.143		I	100.	176	
542	19	23		T	125	201	
539	343	150				26	
19	332	139		*Grad.26.punctualia*		725·51	
	346			𝔖		76	ℜ.
						101	

De vario motu Planetarum, & interpretatione Tabularum.

QVAMVIS in præſenti capitulo ſpecialis nobis tractatus habendus ſit de motibus Saturni & ſpiritibus eius, ac de operationibus in Steganographia per ipſos: ne tamen ſemel oportune dicta cogamur in quolibet capitulorum repetere: monendus lector ſtudioſus fuerat, vt eorum quæ in hoc ipſo capitulo dicimus, etiã in ſequentibus ſtudeat eſſe memor. Sunt autem ſingulorum planetarum varij motus, & in diuerſos alios omnes ſubtiliſſime partiuntur. Motus purus & proprius multiplex eſt, & varijs ſubtiliſſimis diuiſionibus variatur. Directus, retrogradus, mixtus & confuſus, tot ferme punctis varantur, quot à principio ſui motus in circulo diuelluntur. Qnid dicam de coniunctione ipſorum planetarũ ad inuicem? Nam, ſicut Ptolomæus in Gentiloquio ait, centum viginti coniunctiones in ipſis planetis, videlicet binariæ 21. ternariæ 35. quaternariæ 35. quinariæ 21. ſenariæ 7. & ſeptenaria vna. Et de his ſuo loco dicemus. De cæteris autem motibus quãuis dare certum terminum non poſſumus propter infinitam diuerſitatẽ, quibus quotidie punctis creſcentibus aut minuentibus variantur ignorantes: ad plenum tamen, quantum nos obſeruare potuimus, inuenimus diuiſiones plus quã 300000. in quibus omnes huius artis operationes, quo ad effectum, ſæpe variantur. Et niſi quis valde expertus in omnibus his fuerit ſcieritque motus ipſorum planetarum medios perfecte, ac deinde minutiſſimas diuiſiones punctuales, quæ ex quartis, tertiis, ſecundis minutis & gradibus inęqualibus ſubtiliſſime diuiſis proueniunt: facile in veros errores incidet, & graue periculum vix euadet. Ad perfectam itaque huius ſcientiæ inſtitutionem tres tabulas ordinauimus: in quarum prima motum Saturni ſecundum quatuor partes tam diei quam noctis, proprium videlicet & purum, ad punctualem radicem reduximus, & ad verum aſcendenis cuiuslibet ſigni punctum ordinauimus. Incipientes à primo gradu

gradu Arietis puncto 641.♉♊& 69.totum Zodiacum in ſecunda tabula complexi ſumus. Deinde in eadem ſecũda tabula motum Saturni in quolibet duodecim ſignorum ad omnes quartas diei & noctis ita digeſſimus ad minutias, vt qualibet hora nobis gradu aſcendentis, in quo fuerit Saturnus ipſe, cognito, clare pateſcere poſſit radix ipſius punctualis, ſemel autem terminata calculatur alicuius quod noſtra ætas neſcio ſi vnquam pertingere poſſit, tabula denuo à capite ſui principij incipienda eſt. In tertia tabula ſeptenariam coniunctionem Saturni cum cæteris planetis, quæ vnica eſt, ad proportionẽ puncti reduximus; per quam omnes coniunctiones 120. facile ad punctum reducuntur. In eadem tabula purus motus planetarum omnium per punctualem principij cuiuslibet diuiſionem, progreſſionem & elongationẽ à puncto in quolibet motu cognoſcitur, ſi medius motus antea perfecte habeatur. Nã ſine cognitione medij motus impoſſibile eſt aliquem ad practicam huius ſcientiæ poſſe accedere. Rurſus etiamſi medium motum & verum ſimiliter perfectiſſime intelligas, nihil tibi ad huius ſcientiæ cognitionem proderit, niſi præſcriptas tres tabulas ad omnes punctos diuiſionũ in motibus planetarum à gradibus inæqualibus æqualiter ſumptos per minutias ſingulas ad integrum intelligas. Sed iam ad operationem procedamus.

Cognitis autem omnibus, intellectiſque perfecte his, quæ diximus, & auxiliante Deo, dicturi ſumus: cum volueris in hac profundiſſima ſpeculatione operari: in primis oportet te ſcire ortum exaltationem & occaſum omnium ſtellarum octauæ Sphæræ, per quas fit operatio: & quantum quælibet diſtet ab alia. Sunt autem Stellæ, per quas operamur ad nunciãdum ſecretũ quodcunque abſenti ſiue verbis ſiue ſcriptis & ſine homine nuncio, ſeptingentæ numero, quarum nomina, loca, ortus, occaſus, eleuationes, diſtantias, acceſſus & regreſſus in libro ſpeciali deſcripſimus, quos nimis ſtudioſum eſſet hic denuo inſerendo repetere. Itaque obſeruata ſtella in omnibus ſicut oportet, & cognito puncto aſcendentis in quo Saturnus eadem hora fuerit, ſi per ipſum fit operatio: diligentiſſime conſidera qualitatem motus ipſius, vtrum ſit directus an retrogradus, purus an mixtus, proprius an cum alijs impedimentis aſpectuum malorum coniunctus, diſcretus an confuſus. Deinde punctum principij motus in eodem ſigno tam ipſius Saturni quam cæterorum planetarum ei coniunctorum ex tabulis communibus, & his quas præmiſimus, ſubtiliſſime & proprie calculatum ſcribe in charta munda: & quantum ſit progreſſus, quantum eleuatus, quantumue depreſſus, diligenter obſerua. Hoc idem facies in cæteris planetis, Saturno vel illi, per quem fit operatio, coniunctis. Simili modo diligentiſſime obſerua, quo aſpectu ſe mutuo planetæ aſpiciant, an △ □ ☌ vel ✶. Quia in ipſis latet huius operationis maxima vis. Item ante omnia obſerues, in qua quarta ſit Saturnus non ſolum quo ad diem aut noctem, ſed etiam quo ad ſignū in quo eſt, & quo ad annos à principio mundi, quando fuit in domo ſua primo creatus: quia omnia iſta ſunt neceſſaria. Et nota, quando Oriſiel angelus Saturni regit mundum in ſuo ordine, quod regimen ducet annis 354. menſibus quatuor. Tunc omnis operatio huius profundiſſimæ ſcientiæ, quæ pertinet ad opera Saturni, & quæ fit per eum facilis eſt, & ſine magno labore perſpicuum conſequetur effectum. Et ſimile de cæteris planetis eſt obſeruandum. Quicunque ergo, cognitis principiis huius artis, ſine difficultate voluerit operari per eam, per illum planetam operetur, cuius angelus principalis iſto tempore orbem gubernare facili calculatione inuenitur. Igitur, calculatis diligentiſſime omnibus, proceſſurus ad operationem, obſerua, quis angelus Saturni præſit illi quartæ diei aut noctis: & nomen eius ſcribe cum nomine ſtellæ, per quam vis operari, quam te videre neceſſe eſt. Omni autem tempore ſtellas tibi neceſſarias videre poteris, arte quam tradidimus, ſiue in die ſiue in nocte. Deinde ſcribe in eadem chartula cætera, quæ ſcis ſecretiſſima, cum encauſto ad hoc noſtro more præparato, ſicuti ſcis. Poſtea pone ſchedulam ipſam, quam ſcripſiſti, ante te ſuper menſam & ſcribe in aliam chartam mētis tuæ cōceptum, quod vis ſcire abſentē: & inuolue has duas ſchedulas ad inuicem, & pone in loco emi-

nen-

nentiori ante te ſuper menſam aut pulpitum. Et dic coniurationem ad Spiritum, per quem operaris, ſibi appropriatam. Aut ſi malueris ſine ſcriptis omnino nunciare ſecretum per Spiritum, vel ſine Spiritu, in tuo arbitrio ſit poſitum. Eiuſdem namque operationis eſt, cum Spiritu vel ſine Spiritu ſecretum nunciare amico, paucis alteratis, ſicut ſuo loco dicemus. Iam differentia operationum Saturni & Angelorum eius ſecundũ quatuor quartas principales cum coniurationibus vnicuique per ordinem appropriatis componemus: quibus vtendum eſt, cum per Spiritum nunciatur arcanum.

De primo Angelo Saturni, qui eſt principalis, & vocatur Orifiel, qui primam quartam Saturni obſeruat.

PRIMVS & principalis angelus Saturni, ſicut in præcedentibus diximus, vocatur Orifiel, qui cum cæteris angelis planetarum in ordine ſuo orbem regit annis 354. menſibus quatuor. Hic habet primam partem tam in die, quam in nocte: & per eum fit operatio ab ortu Solis in die, & ab occaſu Solis in nocte, vſque ad tertiam horã incluſiue in omnibus, quæ ad Saturnum pertinent, & in eius die ac nocte, ſicut diximus. Cum itaq; in prima quarta Saturni aliquid volueris nuntiare abſenti ſine verbis & ſine literis: tum Spiritus Saturni non alius, quam Orifiel, tibi vocandus eſt: quia per eum poteris omnia nunciare perfectiſſime. Inprimis conſidera, in quo ſigno ſit iſte Saturnus, & in quo gradu, & an ſit directus vel retrogradus, & quibus planetis ſit coniunctio. De primo ponamus exemplum: Ecce Saturnus iam eſt in 25. grad. Tauri, die 28. menſis Aprilis anni præſentis, qui eſt Domini 1500. Nunc itaque ducamus 25. per 25. & fiunt 600. hos diuidamus per quatuor quartas æquales: & manebunt

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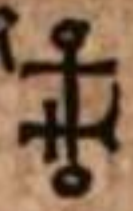
cuilibet quartæ 150. cōpleamus omnes gradus Saturni in ſigno Tauri & erunt 30. Ducamus aūt 3. per 25. in toto, & fiūt 750. Reijciamus quatuor gradus ſuperfluos à medio tertiæ, quartæ & remanebunt 650. Accipiamus nunc punctum motus Saturni ex tabula ad præſentem diem & horam: & ſcire poterimus, quis ſit ortus, eleuatio & occaſus Angeli Orifielis cum Saturno in prima quarta: quibus cognitis, facilis erit operatio noſtra.

Tabula.

S.	R.	S.	R.	R.	S.	
Hora1.	Hor.2.	hor.3.	grad.	punct.	hor.1.	
640	635	22	25	634	632	
642	R.646	S.647	R. 3	646	23	
634	25	646	2	S.648	S.640	R.
646	640	632	1	632	650	
635	646	634	4	639	644	
646	642	12	1	647	639	☿
			5			

R.		S.		R.	
hor. 2.		hor.3.		♉	
632		632		650	
640		640		640	
☿ 24	S.	633	R.	646	S.
647		632		639	
638		632		650	
639		640		626	

.R.


His diligentiſſime conſideratis, Orifielem Angelum Saturni conſtat eſſe ſeparatum à Saturno 25. gradibus, & 15. minutis: & eſt ad Orientem, à primo puncto motu Saturni 625. gradationibus diſtans, à fine motus 25. minutis. His cognitis, fac imaginem ex cera, vel pinge in chartam nouam figuram Orifielis in modum viri barbati & nudi, ſtantis ſuper taurum varij coloris, habentis in dextra librum, & in ſiniſtra calamũ: quem dum facis, dic: Fiat hæc imago magni Orifielis plena, perfecta & apta nunciare mentis meæ ſecretum N. filio N. amico meo ſecure, fideliter & integre, Amen. Scribe in fronte nomen tuum cum encauſto ex oleo roſarum temperato, & in pectore nomen amici tui abſentis dicens, Hæc eſt imago N. filij N. cui per Angelum Saturni Orifielem nunciatur mentis meæ conceptum, Amen. In fronte imaginis ſcribe Merion & in pectore Troeſda. Deinde coniunge ambas imagines ſimul, dicens: In nomine Patris & Filij & Spiritus ſancti, Amen. Audi Orifiel princeps Stellæ Saturni, & per virtutum omnipotentis Dei adiuro te, auſculta: pręcipio & mando tibi per virtutem iſtius imaginis tuæ, vt nuncies N. filio N. hanc intentionem meam (explicetur intentio) quantocyus ſecure, ſecrete & fideliter, nihil obmittens eorum, quæ eum volo ſcire, & quæ tibi commendaui. In nomine Patris & Filij & Spiritus ſancti, Amen. Deinde inuolue ipſas imagines ſic coniunctas ſimul panno mundo loto cum aqua albiſine, & pone eas in vas mobile, quod appellant ſapientes Indiæ *pharnat alronda*: & cooperi illud ſuperius diligenter cum corio raſo, ac pone in introitu alicuius habitationis clauſæ, vbicunque volueris, ad ſpacium 24. horarum: & ſine omni hęſitatione tuum deſiderium intra illas 24. horas perfecte adimpletur: ſcietque amicus tuus abſens intentionem in omni forma perfectiſſime, ſicut eam ſuper imaginem dixiſti (quantumcunque prolixa fuerit) & quicquid illum ex te ſcire volueris, ſciet in illis 24. horis perfecte & ſecretiſſime: ita quod nunquam in æternum aliquis homo poterit hoc percipere aut ſcire ſine voluntate tua aut amici tui. Et eſt magnum ſecretum, quod nullus ſapientum ante nos literis commendare auſus fuit. Amicus autem ille tuus ſi quid te

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ſcire voluerit ex ſuis negotiis: cum eodem ſpiritu te poteſt facere certiorem intra idem ſpacium 24. horarum: modo ſit in hac arte bene perfectus. Tu autem, 24. horis elapſis, leua imagines de loco, in quo poſitæ ſunt: & repone eas, quia omni tempore Orifielis per eas operari potes non ſolum ad illum amicum tuũ, ſed ad quoſcunque alios, mutato duntaxat nomine ipſius amici in illius nomen, quem volueris aliquid ſcire. Et nota, quod non oportet ipſas imagines depingi pulchras aut curioſas: ſed quantumcunque ſimplices fuerint, nihil refert: modo habeant aliquam ſimilitudinem proportionatam, ita vt imagines hominũ eſſe cognoſcantur. Qui autem eas pulchre depingere voluerit & poterit: nihil impediet, nec prodeſt.

De ſecundo Angelo Saturni, qui eſt primus ſub Orifiele & vocatur Sadael, præſidens ſecundæ quartæ Saturni.

SECVNDVS Angelus Saturni vocatur Sadael, qui eſt primus ſub Orifiele in ordine conſtitutus, & habet ſecũdam partem poſt ſuum principem, tam in die quam in nocte, in operibus & temporibus Saturni: hoc eſt, quartam, quintam, & ſextam horas inæquales. Cum itaque in his tribus horis aliquid nunciare volueris ad amicum abſentem in viginti quatuor horis, ſine literis, ſine verbis & ſine nuncio: fac id per omnia & ſingula, quę in operatione præcedenti diximus: & obſerua punctum ſecundi motus Saturni in gradibus ſuis ad ſignum, in quo planeta ipſe mouetur, & qualis ſit motus, & vbi ſit Spiritus mouens aſtrum, quantum receſſerit, & quantum eleuetur à centro ſui motus, quantumcunque diſtet à puncto quolibet totius circuli ſiue ſphæræ. Ad horum ſcientiam conſequendam eſt tabula hæc.

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R. Hora 54.		S. hora 5.		R. hora 6.		S. hora 4.		R. horas.		S. hora 6.	
669		660		634		673		655		660	☿
675		671		24		663		667		651	
654	S.	661	R.	666	S.	659	R.	658	S.	675	R.
675		657		667		23		18		69	
25		671		674		672		6 3		6 3	
670		664		667		657		675		23	

R. hora 4.		S. hora 5.			
658		668			R.
660		663	R		
667	S.	659		☿	œ
657		556			
665		653	S.		
662		652			

LOco angeli Sadaelis ex conſideratione ſtellæ fixæ ad pũctum motus Saturni inuento, fac duas imagines (eo modo, quo diximus in operatione præcedenti) Otifielis cum inſcriptionibus, conteſtationibus & alijs ſingulis, quę ibi dicta ſunt. Quibus completis, pone ipſas imagines ſuper quinque ramuſculos herbæ thraſnote extra domũ in loco ſecuro & ſecreto, & dic ſuper eas: *Sunt cruces rubra* In nomine + patris & + filij & + Spiritus Sancti, Amen. Sicut iſtas duas imagines Sadaelis angeli & N. filij N. amici mei ſimul coniunctas ſuper hos quinque ramos mobiles poſui; ita tibi Sadael in virtute Orifielis principis tui magni præcipio, vt mentis meæ ſecretum, quod tibi explicando commiſi, ſine mora ad notitiam præfati perferas amici. His dictis dimitte ibidem imagines per 24. horas; & fiet quod voluiſti: ſcietque amicus tuus omne quod ſuper imagines dixiſti, perfectiſſime ac ſecrete. Item ſi volueris de aliquo abſente ſcire, quomodo valeat, & verum ſtatum eius in 24. horis: quantum cunque longe ſit, iſto modo ſcire poteris. NB. ET OMNIA QVÆ FIVNT IN MVNDO, CONSTELLATIONE OBSERVATA, PER HANC ARTEM SCIRE POTERIS.

De tertio Angelo Saturni, qui eſt ſecundus ſub Orifiele, & vocatur Pomiel, præſidens tertiæ quartæ Saturni.

Tertius angelus Saturni vocatur Pomiel, qui eſt in ordine ſecundus ſub Orifiele, principali angelo Saturni: præſidet horæ Saturninæ ſeptimæ, octauæ & nonæ, tam in die quã in nocte, in omnibus, quæ pertinent ad operationem Saturni. Locum eius, quoniam cum ſuo mouetur ordine ad ſtellas fixas 25. gradibus ab Oriente, per tabulas diſpoſitis ſuis horis, ita inuenies.

S. *hora 7.*	R. *hora 8.*	S. *hora 9.*	R. *hora 7.*	R. *hora 9.*
694	*685*	*684*	*698*	☿ *685*
700	*696*	*12*	*688*	*676*
679	*686*	*691*	*684*	*700*
700	*682*	*692*	*24*	*694*
24	*696*	*699*	*697*	*688*
695	*689*	*692*	*682*	*18*
R.	S.	R.	S.	S.

S. *hora 8.*	S. *hora 7.*	R. *hora 8.*
680	*683*	*693*
693	*685*	*688*
683	*692*	*684*
23	*682*	*24*
698	*690*	*0*
700	*687*	*677*
R.	R.	S.

Motu Saturni certificato, & inuento punctuali loco Pomielis, fac duas imagines, per omnia, ſicuti diximus.

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CLAVIS STEGANOGRAPHIAE IOANNIS TRITHEMII ABBATIS SPANHEIMENSIS.

Monrij Seon.

AD SERENISSIMVM PRINCIpem Dn. Philippum, Comitem Palatinum Rheni, Ducem Bauariæ, Imperij Electorem.

F: W: S:

C: J: S:

VENVNDATVR
Apud Iohannem Bernerum, Bibliopolam
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Cum Priuilegio & conſenſu Superiorum.

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PROEMIVM IO. TRITHEMII.

ANtiquos Philoſophos artis & naturæ, qui reperiſſent ſecreta ad prauorum hominum ne deuenirent notitiam variis occultaſſe modis atque figuris ſapientum eſt opinio. Moyſen atq; Iſraëliticę gentis famoſiſſimum ducem in deſcriptione creationis cœli & terræ ineffabilia ſecretorum myſteria verbis apperuiſſe ſimplicibus, doctiores quoq; Iudęorum confirmant. Diuus inter noſtros eruditiſſimus Hieronymus tot penè in Apocalypſi myſteria latere dicit quod verba, Græcorum ſapientes præterea non parvæ apud ſuos æſtimationis qui fabulis conſcribendis operam nauātes, aliud imperitis atque aliud ſapientibus vnius narrationis ſerie prudentiſſima ratione tradiderunt. Hos ego ſapientiæ ſtudioſiſſimos amatores, etſi propter ingenij tarditatem imitari nequeo: admirari tamen & qua poſſum induſtria legere non obmitto, quatenus dum illos magna præ cæteris hominibus lucubraſſe conſidero: Ventrem memoriæ vacuum, ſcientiæ quaſi micis quibuſdam de menſa diuitum philoſophorum cadentibus, vtcunque valeam ſaturare. Nec me penitus vt reor fefellit opinio, quoniam & multa, quæ neſciui per continuum laborem legendi didici, & aditum cogitationibus meis ad ampliora rerum ſecreta perquirendum variis modis reſeruaui. Quanquam vero non ſum tantæ vel eruditionis vel induſtriæ, vt veterum me ſapiētum modum illum ſecretum, quo in occultanda maieſtate Philoſophiæ vſi ſunt, apprehendiſſe audeam profiteri, modos tamen quoſdam non ſpernendos, vt mihi videtur, occultè & prorſus ſine ſuſpicione aliqua ſcribendi & occultādi, quodcunq; volueris, excogitaui, quos ad inſtantiam sereniſſimi Principis D. Philippi, Comitis Palatini Rheni, Duciſq́ue Bauarię, ac Romani Imperij Principis Electoris, Philoſophorū ſapientiſſimi Mecænatis, quo mihi nullus dignior viſus eſt, literis tradidi, & in ſubiectum volumen, non ſine ingenti labore comportaui. Ne autem hoc magnum ſecretum in aures imperitorum aut prauorum hominum deueniat, Lector quicunque futurus es, per nomē Dei IEHOVA ineffabile, ac per ſanguinē Domini noſtri Ieſu Chriſti ſaluatoris fidelium animarum moneo, rogo, & adiuro, vt hanc ſcribendi ſciētiam nulli pandas indigno, impudico, carnali, ſeni malitioſo, quoniam multa mala per eam fieri poterunt,

inter

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inter homines, adulteria, fornicationes, conſpirationes, homicidia, & traditiones, ſi, quod abſit, manifeſtata fuerit. Nam ſicut bonus & honeſtus homo voluntatis ſuæ ſecretum alteri artem ſcienti quoties neceſſarium fuerit pro vtilitate priuata, vel communi ſecure absque aliqua ſuſpicione cujuscunque notificare poteſt & exprimere, ſic peruerſus, impudicus, & carnali amore cæcatus, voluptatis ſuæ conſentaneæ perſonæ quantumcunque impudice turpiter & libidinosè ſuum malum deſiderium per honeſta & pudica & ſancta verba determinãdo locum, tempus, & modum conueniendi, quam latiſſimè potuerit abſque ſuſpicione aliqua ſignificare. Nec erit vlla iam inter coniugatos deinceps ſecuritas: dum fœmina voluntatem amatoris ſui malam ex ſcriptis optimis marito cernente, ac verba ſanctiſſima collaudante, ſine mali ſuſpicione facillime poteſt intelligere, & quicquid amaſiã ſcire volueris, Latinis verbis quantumuis fuerit indocta, viro mirante, ac nuncium, quod poſſibile eſt, perferente remandare, Enimuero ſi hæc ſcientia in notitiam Reipubl. deueniret, totus ordo turbaretur, fides periret publica, literæ, inſtrumenta, ſcripturæ omnes, ipſiq; hominum ſermones in ſuſpicionem grauiſſimam verterentur. Nemo iam literis quan-

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tumcunque bonis, ſanctis ac honeſtis deinceps crederet: nullus epiſtolis adhiberet fidem, quantum libet ſancta & pudica verba fuerint, ſemper dolus, fraus, & in ore mala deceptio ſubeſſe putaretur, fierentq́; homines ad omnia timidi, & non minus ad ſermones mutuos, quã ad literas quaſlibet ſuſpicioſi. Sed obiiciat mihi, aliquis dicens: Si hanc tuam ſcientiam volebas eſſe occultam, cur eam literis commendare voluiſti? Huic ego, ſi reſpondendum fuerit, dico, quia optimo Principi hanc occultare ſcientiam, nec debui nec potui, per quam cliẽtes ſuos (de quorũ ſum ego numero) à multis periculis valeat, ſi caſus acciderit, liberare. Poteſt enim per hanc ſcientiam mentis ſuæ conceptum, ſuis, quibus voluerit, occulte vel manifeſte, ſecure innoteſcere, & nullius ſcientiam, penitus in cõtrarium formidare. Quicũq; autem per hanc artem aliquid ſcribere voluerit, modos, ſigna, & proportiones ſingulorum diligenter obſeruet, quæ ſi cõſiderare neglexerit, facile eorum quæ ſcripſit, & ipſe poterit obliuiſci. Sed nunc ad demonſtrationem, Domino adiuuante, procedamus.

MODVS

MODVS PRIMVS OCCVLTE ſcribendi fit per ſingulas primas literas dictionum ſingularium: cuius hoc ſignum I.

PRimus itaque modus occulte ſcribendi eſt talis: Cum volueris aliquid ſcribere ad amicum ſecrete, vt nemo tuam intelligat voluntatem, præter eum cui ſcribis, tunc accipe quamcunque volueris narrationem Latinam quam non neceſſe ſit occultari, cuius dictiones omnes ſic ordina, quatenus prima cuiuslibet dictionis literæ verbum reddant, quod volueris, quemamodum in ſubiecto argumento vel exemplo te docebo, verùm iſte modus non ſatis eſt tutus, quia facile ab induſtrio homine poſſet deprehendi, ſicuti ſæpius expertus ſum. In legendo quidem facilis eſt ſed cum difficultate ſcribitur, quia laborioſum eſt dictiones ad propoſitum conuenientes ſemper in promptu habere. Huius autem modi ponamus exemplum, cuius textus apertus Latinus, tenor vero ſecretus Teutonice inueniatur conſcriptus, videlicet:

Exemplum primi Modi.

LVcidum iubar æternæ beatitudinis excellentiſſ. Rex, gubernator & tutor robuſtiſſime vniuerſorum virtuoſe viuentium, exulum refugium debitum, virtus, vnanimitas, vinculum omnium, lætitia lugentium, exultatio ſancta triſtium, virtus fragilium, nutritor egentium, ſalusque tribulatorum, miſerorum adiutor, nobilium triumphator, adminiſtrator gratiarum, guberna & rege vitam ſeruorum tuorum, ſanans infirmitates noſtras, ſaluator omnium, decus viuentium animarum, lucidiſſimum lumen, eſurientium refugium, benigniſſime amator ſeruorum tuorum, virtutem æterne remunerator, mitis animarum glorificator, ſeruientium tibi, viuifica nos Domine vt

moribus

moribus bonis decorati iugiter exultemus. Fortitudo vera nos fortifica, vt nitore ſanctitatis efficiamur reuocati. Adiuua nos Deus æterne redemptor. libera amatores nominis tui, peccatum omnibus remitte, tentationes extingue nocentibus, vitam virtuoſam amoremq; rectitudinis tribue exorantibus nobis, Deus altiſſime vere viuificator infirmantium; lumen lugentium exaudi nos, vt vitam iuſtam rectamq; mereamur iugiter tenere, viuifica nos ſaluator & rex miſericordiſſime, glorificator eſto, Zelantes veritatem, gaudeamusque æterni regni ſublimati, conſerua humiles, indulge novas, extermina nocentes.

Tenor ſupradicti occultus.

Lieber Getrewer/du wölleſt auff nechſt Montag gerüſt ſeyn/ſo du aller beſt vermagſt/vnd vmb die 5. vnſer an der Landpforten warten/da wöllen wir mit vnſerm Gezeug erſcheinen/ꝛc. Et ſic conſequenter quãtum volueris.

Cautelæ obſeruandæ.

Obſeruandum verò quod ſupradictus modus, ſicut diximus, non ſatis eſt tutus in rebus arduis, quia mox vt aliqua inceperit de literis haberi ſuſpicio, facile ſecretum ab aſtuto poterit deprehendi. Sequentes itaq; modi, ſunt tutiores, vt patet. Simul obſeruandum, ſi iſto vel aliis modis alicui ſcribis, non ſatis in Latina lingua erudito, vt verba non diuidat, ne vnum exiſtimes duo puncta ſi volueris: completo quolibet ſecreti tui verbo, vt ſententia textus exterioris completa facias virgulam ſic, vel è converſo vt libet, tutius tamen videtur, vt nec puncta nec virgulæ fiant, & ſit non in verbo ſecreti, ſed raro periodi ſignum cuiuslibet modi, nec ſuper primam literam nec poſt vltimam pone, quemadmodum feci ſuperius in occulto tenore. Lieber Getrewer/ꝛc.

Extenſio

Extenſio huius modi primi.

Modus ipſe primus ſecrete ſcribendi ſicut & cateri pene omnes multiplici diuerſitate poteſt variari, Ita vt is, qui ſupradictum ordinem ſecretandi perfecte intelligit, alios ex eo inſerendos modos aut vix aut difficulter poſſit percipere. Poteſt enim vnusquiſq; ad ſuum libitum hunc modum ſimul vt reliquos variare. Videlicet vt prima linea ſecreti ſit conſcia, ſecunda non, vel ſi iſta fuerit, illa non ſit, & ſic conſequenter occultator ſecretorum, prout voluerit, vtatur alternis lineis vel totis vel dimidiatis à principio literarum ſuarum vſq; ad finem deſcendendo, vel à fine aſcendendo ad principium. Adde etiam, quod ab vtroque latere deſcendentes & aſcendentes alterum ſecus ſententias ſuas occultare poteſt tam variis tamque diuerſis modis, vt in enodandis his Oedipo opus ſit. Mei autem propoſiti nunc eſt primos ſimplices ſcribendi modos oſtendere, & his qui digni & idonei ſunt multa ſcire, occaſionem tribuere, qua valeant ex minimis maxima elegantius cogitare.

Modus ſecundus alternis dictionibus, prudenter variatus in omni lingua facilis & tutiſſimus.

Secundus autem modus ſine ſuſpicione occulta ſcribendi eſt, vt dictiones narrationis textus in aperto propoſiti alterna poſitione varient: Ita videlicet vt cum prima dictionis prima litera intentioni occulta teſtimonium perhibet, ſequentis verbi litera prima ab officio ſecreti muneris vacet. Poſtquam 3. non ſit à miniſterio vacua, quarta manet ocioſa, & ſic conſequenter, ſemper dictiones alternatis vicibus mixta ſecreto deſeruiant, & publica orationi congruentes ab occultorum ſignificatione prudenti ordine recedant, & iſte modus in omni lingua mundi facilis continet & ſatis ad nunciandum qua volueris ſecreta mihi tutus eſſe videtur, cuius exemplum tale eſt.

Exemplum ſecundi modi.

Libera nos Ieſu dulciſſime, extrema ſalus beatorum ſpirituum, & noſtros reatus indulge, gemitusq; pauperum exaudi, mitiga tribulationes noſtras, renoua vetuſtatem morbos vitiorum ſana, virtutes tribue, exules ſuſcipe, reoſq; abſolue. Bone Ieſu, remitte miſericorditer exceſſus quoslibet no-

ſtros, quoniam grauiter peccauimus & ſæpe relapſi ſumus: dulciſſime ſaluator Ieſu Chriſte ſalua nos, benignus eſto rogantibus Ieſum, & nos famulos tuos ſupplices conſerua, homines ſumus ameniſſime Ieſu, iuſtitiæ normam tranſgredientes miſericorditer, erue nos tu altiſſima virtus, quoniam vita noſtra aſſiduæ infelicitate ſubiecta, corrumpitur. Miſerere noſtri Ieſu Chriſte ſaluator piiſſime, reſpice humilitatem fidelium animarum, & ne permittas diutius nos errare in luto ſecuritatis tentationis pernitioſiſſimæ in amori ſicuti male turbati, verſamur, vitiis dediti, noſtram paruipendimus ſalutem, mox euocandi ad rationis examen. Benigne creator eſto propitius famulis tuis, & quam ocyus libera nos, decepit nos vanitas mundi, viam namq; veritatis nos deſeruimus, & dulciſſimum lumen animarum luto infixos erue, quoniam ſalus noſtra tu es, in tuoq; nomine ſaluabimur, gaudium indeficiens & ſempiterna fœlicitas, tu es noſtra vita, ſanctorum gloria, angelorum lætitia, ſocietas iuſtorum perfectiſſima, creator, ſaluator humani generis, Benigniſſime Ieſu exaudi nos humiles ad te clamantes, libera nos de præſenti & futuro naufragio, vt ſine fine vivamus, vtinam reſpicias nos miſerabiles ſeruos tuos exulantes, qui redemiſti nos, zelati ſumus vias tuas. Conſerua nos omnipotens Deus maieſtas infinita, miſeratio incircumſcripta, eſto protectio noſtra perpetua, Amen.

Tenor ſupradicti occultus.

Lieber Getreuwer/ Bringer dieſes Brieffs hat etwas mißhandelt/ iſt vnſer Befehl/ du wöllſt jn gefänglich behalten vff vnſer zukommen/ ꝛc.

Exemplum Secreti Latini.

Humanæ ſalutis amator, qui creauit omnia, nobis indixit obedientiam mandatorum, cui omnes tenemur obedire & obſequi. Præmium ſanctæ obedientiæ erit ſempiterna fœlicitas timentibus Deum. Chriſte obedientiam in omnibus imitari ſtudeamus, vt vitam æternam promiſſam nobis mereamur ingredi cum angelis per miſericordiam Dei. Agamus pœnitentiam dum poſſumus, tempus vitæ eſt breuiſſimum, cito mors imparatos offendet, repente negligentes conſumet. Iudicii animas tranſmittet, in pœnitentia agenda fratres non tardetis, velociter enim ad vos mors veniet, quem *nemo veſtrum diu euadere poteſt. Dies ergo veſtros tranſeuntes conſpicite, pœnitentiam inchoate cum tempus habetis, ad quid diutius negligitis. O mors rerum horribilium terribiliſſima, quam velociter nos miſeros conſumis veſter incolatus breuiſſimus eſt iudicio obnoxius, mors omnes ex animi ſubmittit. Exaudi nos Chriſte piiſſime, Saluator, nobisq; pœnitere cupientibus eſto propitius, concede nobis timorem & amorem tuum benigniſſime redemptor, indulgentiam peccatorum ſupplicantibus tribue, alme creator generis humani exaudi nos, veniam nobis tribuens ſcelerum. O Pater miſericordiſſime eſto nobis miſericors, infirmitatem noſtram adiuua clementiſſime, ſuccurre miſericorditer infirmis animabus noſtris, quoniam tui ſumus. Pater indulgentiſſime animabus fidelium requiem concede, angelis coniunge timentibus te adeſſe digneris.*

Tenor ſupradicti occultus.

Hac nocte poſt duodecimam, veniam ad te circa ianuam, quæ ducit ad ortum, vbi me expectabis, age vt omnia ſint parata.

Tertius modus eſt alternis dictionibus ita vti, vt prima ſemper vacet à ſignificatione ſecreti.

TErtius modus occulte ſcribendi ex præcedente, vt ita dixerim, oritur, in quo dictiones ad miniſterium ſecreti alternis vicibus vt ſupra variantur, hoc tamen obſeruandum eſt, vt prima narrationis dictio nihil ad ſecretam intentionem conferat, ſimpliciter & vltima completa ſententia ſeu verbo ſecreti in fine vacet vna cum ſequente, quæ alterius verbi præcedit exordium. Et iſte modus tutiſſimus non facile á neſciente, artem deprehenditur, & huius modi ponemus exemplum.

Exemplum tertij modi.

OMnes morimur, quoniã omnes mortaliter reatũ noxæ generalis ſimul edimus, nemoq́; viuit nõ moriturus, omnes breui ſepeliemur, originali *I. in naturali Alphabeto valet 9.* *delictũ baptiſmus indulſit, quotidiana agenda pœnitentia. Manet autẽ mors corporis quatenus humilitati Deum timeamus, qui eripuit nos peccando vitã amiſimus, virtuoſe conſeruando iterũ diuino lumine viuemus. O Ieſu rex* *cœlorum reſpice humilitatem noſtram, tua miſeratione viuimus. Indulgentiam morte tua percipientes. Heu cur non cum humilitate collaudamus creatorem noſtrum miſeri, qui peccata noſtra humilitate proprio & redimens ſanguine deuiantes bonis, æterna vita donauit nihil merentes. Ecce baiulans crucē Ieſus moritur. O dulciſſime ſaluator Ieſu quid retribuam tibi, Ieſus ſine peccato innocens pro nobis moritur. Quid faciemus cum venerit ad rationis examen, veniet condignam reddere mercedem vnicuiq; ſuorum commiſſorum operum, eruntq; ibi nuda omnia, ac tranſibit aliquid innumeratum, cuius eſt horrendum iudicium. Ergo viuentes pœnitentiam facite ſalutarem, quoniam diſtricti iudicij examen nequaquam mutari poteſt, terge fletibus crimina. Eleemoſynis pauperum lacrymas ſubleua, Deo ſemper eſto deuotus, diuina bonitas crimina indulgentia ſuperat. Ergo dum tempus eſt pulſa miſericordiam, pulſa pœnitendo. Eſto gratus morti eius qui redemit te, inuoca eum cum ſancta humilitate caſto timore ſuffultus, Amen.* Ioannes Trithemius.

Tenor ſupradicti occultus.

Morgen vmb 8. wil ich mit 400. Pferden bey dir ſeyn für Creutzenach vff dem Feld bey dem Gericht/ꝛc.

Quartus modus ſemper prima dictione in aperta narratione à ſecreto vacante duas mox occulto ſeruientes recipit, & verbo completo ſimiliter vnam vacantem adiungit: ita videlicet, vt verbi ſequentis prima dictio à ſecreti ſignificatione ſit vacua, quemadmodum & in tertio modo diximus obſeruandum eſſe.

Iſte autem modus ſicut & cæteri in alios multos & varios mutari poteſt, de quibus dicere per ſingulos nullo modo eſſet poſſibile, id tamen de iſto ponamus exemplum, in quo labor non erit modicus, niſi ipſius modi qualitas diligenter fuerit conſiderata, in qua ſemper poſt vnam vacantem dictionem,

dua

duæ ſequenter valentes. Duo enim vacantes ſolum in fine verbi myſterij per duo pariter completi ponuntur, ſicut patebit.

Exemplum Quarti.

PAſſio Ieſu Chriſti genus humanum viuificans, cuius vita innocenter afflicta liberauit nos ab omni calamitate quoniam huius humilitatem ſaluabitur in neceſſitate, ſed deturbabuntur vitioſi, eritq; mors bonorum copioſa. Laudem C. I. dicamus, qui animas noſtras redemit: Gratias agamus ergo noſtro redemptori pijßimo, qui omnes redemit qui Tyrannidi erant ſubiecti, nomen ejus benedictum laudauerunt omnes, & pœnitentiam faciamus de exceſſibus noſtris, quotidie curemus virtuoſe viuere in amorem redemptoris, cuius timor mundat conſcientiã Iuſtificans nos ſuauiter, emendemus vitam noſtram cum deuotione lugentes, quatenus ad iuſtitiam conuerſi ſolutionem mereamur peccatorum in charitate & humilitate iugiter perſeuerantes, non deficiemus, Ioh. Trith. Abb.

L. in Alphabeto naturali valet 11.

Tenor ſupradicti ſecretus.

Jch wil noch Heint vmb 11. an der Pforten klopffen/ wart mein/ vnd laß mich ein/ ꝛc. & ſic de reliquis.

Modus quintus prima vacante per 2. ſignificantes procedit quodlibet vacante alterno concludit.

QVintus modus non multum quarto diſſimilis prima vacante per duas ſignificatiuas ex more procedit, ſecreti cuiuslibet verbum vna vacante concludens ſiue æqualium ſemper duæ ſignificatiuæ dictiones vna vacante clauduntur, ſin res in æqualium vltima ſignificatiua ſolitaria inter duas ſtabit vacantes, huiusmodi quoq; ponamus exemplum.

Exemplum Quinti.

IVſte viuentes fœlicitatem conſequẽtur, nulla exaltabit virtus alibi quam humilitas, ſola niſi temeritas condemnabit. Si fœlicitates requiris amorem, iuſtitiam tene, & altißimam gloriam conſequeris, ſemper Zelator veritatis eſto, noli amare mendacium, corrumpit honeſtatem pudicam, tempe-

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rantiam diſſoluit. Fuge vanitatem mundi, quoniam breuiſſima eſt, Amator eſto Ieſu Chriſti noſtri ſaluatoris clementiſſimi. Cole virtutes, vitia fuge, innocentiam caue, & in corde ſanctam humilitatem cuſtodi. Saluatorem animarum noſtrarum dilige, cuius dilectio eſt vita manens perpetua. Contemne gaudia repente tranſitura, ama beatitudinis futuræ æternitatem nobis promiſſam. Caue ſemper inſidias hoſtis antiqui, cuius veneni nocumentum facile deuincit humilitas. Eſto vigilans, vt ſæuitia arguti hoſtis non perimat, quoniam ipſe ſemper vigilat, cuius Zelus impiiſſimus vehementer timendus. Cordialiter Deum ama, ipſe ſemper manet. Amor ſeculi cito conſumitur, honor, laus, cæteraque omnia ſubito terminantur. Malus Zelus via damnationis. Homo ſuperbia tumidus mortalium vermium remorſum patietur, miſer & infœlix nunquam liberabitur. Homo ſuperbus omnium peſſimus ardebit ſine intermiſſione, & nunquam gloriam fœlicitatis æternæ conſpiciet, cum Dæmonibus extra proiicitur, cruciatur, nunquam liberandus. Ergo væ nobis ſuperbis æterno ſupplicio damnandi tenebræ & horror replebit vos. O vanitas vanitatum, quam æterna lamenta ſequuntur, deſpicienda es, quoniam rationem obnubilas. Ioannes Trithemius.

Tenor ſupradicti occultus.

Auff nechſt Freytag zu Nacht vmb Eins/ will ich an dem Graben ſeyn/ vnd wenn es zeit iſt das Schloſz zu ſtürmen/ ſo ſingend den Weſterweller/ ꝛc.

Modus ſextus poſt duas vacantes, binas ſignificantes ſemper recipit, ſiue verba ſint, ſiue non ſint.

SExtus modus vt duabus primis, ad ſuſpicionem vitandã vacantibus duæ ſequentes in ordine ſecreti ſignificent, & ſiquidem per æqualium ſyllabarum dictiones verbum occulte compleuerint, ipſum verbum binis ocioſis ex more concluditur, ſin minus donec æqualitas coincidat narratio per duo pluraue myſteria. vbi vacantes verbum aliquod latens terminant, mox quod ſequitur á ſignificantibus inchoatur, huius quoq; myſterii offeramus exẽplum.

Exemplum ſextum.

SVmma, H. G. nunquam moritur. Virtus eſt Deum pure amare, illius gloriam in omnibus exquirere, res mundi contemnere. Humilitas enim in cœlis regnabit, innocentia pura ſublimabitur, ſincera mens luminis illuſtrabitur, deuotionis feruore remunerabitur, actionesq; noſtræ diuinis confirmentur, Dei amor magna operari ſolet, infirma contemnit, omnia reſpicit futura bona, fideliter vitia reſtringit, virtutibuſque reſiſtit. Chriſtus in Euangelio dixit: Non oportere nos ſolicitare circa humanas ſuperfluas curas habentes, inquit ſanctus Apoſtolus, neceſſaria tantum ſimus contenti. Habeamus itaque Dei amorem & zelum animarum quibus vitam ſempiternam, iucundamq; fœlicitatem poſt animæ terribilem exitum nobis humili conuerſatione tandem euadentes mortem comparare mereamur. Simus intenti operibus bonis ne vitia nos obruant; Vincamus innocenter in omni religione tanquam Chriſtiani morituri. Deum amemus ſuper omnia ſeruientes ſanctis mandatis eius cum humilitate nobis infundat. Large omnia bona dat ſupereuntibus ſibi. Deſpiciamus igitur diuitias varias mundi fallacis rutilantis clades honoris, omniaq; noſtrum propoſitum corrumpentia. Viuere virtuoſe, mandatis obedire, iniuriam nulli facere, Deum timere, eleemoſynam dare, familiam regere, bonis fauere, prauorum vitia redarguere, orationibus vacare, gloriam mundi contemnere, pœnitentibus indulgere, theſauri ſunt Chriſtianorum. Vana enim gloria mundi, repente erunt falſæ quoque diuitiæ, quas breui etiam relinquimus inuiti ſola innocentia eſt, mortales beatificans, in nobis noſtra ſit gloriatio & diuitiarum poſſeſſio nobiſcum omni tempore permanſura, mentis eleuatio ad Deum nunquam intermittenda. *Ioan. Trith.*

Tenor ſupradicti occultus.

Gnädiger Herr/ Es ſey dann daß jhr zu 11. noch heynd zu Spanheim ſeyd/ Wird das Schloſſz durch die von Würtenberg mit verrätherey eingenommen werden.

Modus ſeptimus verbum myſticum per duas & duas ſecundum ſyllabas harum numerum variè concludit.

SEptimus modus á duobus vacantibus incipit, & quodlibet verbum ſecretum æquiſyllabum per duas ſignificatiuas, per vnam vero æqualium ſyllabarum ſignificantem, alteramq; ocioſam finit, is quoq; modus ſicut & cæteri omnes.

omnes poterit multiplici diuerſitate variari pro vt vnicuique induſtrio viſum fuerit pro ſui ſecreti occultatione conuenire, ſed iam huius modi ſequenter ponamus exemplum.

Exemplum Septimum.

I.C *Lumen indeficiens omnium ſanctorum beatitudo ac creator vniuerſitatis & rector miſerere nobis, nos infirmi gementes & flentes miſericordiam tuam rogamus largire nobis virtutem vincendi tentationes Diaboli, vt euictis duris laboribus requiem mereamur, O ſaluator dulciſſime precor ſeruos humiles reſpice inutileſq; famulos, ſis in nos miſericors, quoniam tibi famulari totis deſiderijs optamus, fac nos habere amoris tui fauorem in nobis iugiter ardentem, da nobis vinculum validum fraternæ charitatis. Ieſu Rex cœlorum omnipotens fac nos veraciter eſſe humiles, mundanarumq; rerum ſtrenuos condemptores, quatenus tuo amore ſemper ardentes nil diligamus hic, nilq; aſtimemus nobis temporale iucundum. O Præceptor humilitatis Ieſu mitiſſime, nos doce tuam imitari doctrinam, ſumus enim va-*

D.in V. valet 9. *rijs malis obnoxij, paucis bonis intẽti. Salua nos domine ne pereamus. O ſumma veritas viuifica nos, dulce animarum refugium, eſto nobis turris fortitudinis. Tu enim fortiſſima virtus noſtra, tu ſalus es animæ meæ mentisque recreatio ſaluberrima, tu ineffabile gaudium Angelorum, & omnium requies fideliũ. Tu lætitia ſanctu te amantium. Tu inextinguibile nomen ciuium ſupernorum, Tu mortuorum viuificator, fragiliumq; clementiſſimus ſuſtentator, Tu Ieſu dulciſſime, adiuua nos fragiles ſeruos tuos, quatenus per viam veritatis ſine offenſione incedere recto tramite mereamur. O pijſſime Domine Ieſu mitiga duriſſimum exilium meum, & cum finis iſtius vitæ meæ ceperit appropinquare & nobis ſuccurrere miſericorditer digneris tunc, quoniam partes faciem virtutis tuæ magnifice rutilantẽ virtuoſe cernent, fugientq; procul omnes malorum intentores, & mox exterminabuntur quoniam protector noſter es. Rogamus per virtutem nobiliſſimæ mortis tuæ dulciſſ. non deſpicias ſeruos tuos die exitus noſtri, ſed nos Ieſu domine ſingulos ſanguis tuus & redimat atq; lauet, exceſſus noſtri omnes in ſuperna gaudia cœleſtis patris expectantibus nobis pie concedant, Amen.*

Tenor ſupradicti occultus.

Lieber Getrewer/dein Geſchäfften haben wir verſtanden/

ſtanden/Heynd vmb 9. wart vnſer gar ſtille/ auff daß wir dem Feind fürkommen/vnd ſie niderlegen.

Modus octauus per tres vacantes totidemque ſignificatiuas dictiones alternatim procedit.

QVemadmodum ſextus per duas, ita videlicet vt vnum quodcunque verbum myſticum æqualium ſyllabarum apertæ narrationis ſententiam ita compleat, vt ſine fine tres vacantibus locis fuerint ſequens non ab ocioſis, ſed à tribus ſignificatiuis inchoetur. Si verbum ſecreti inæqualium fuerit ſyllabarum, tot in conſortium ſui recipiet, donec ſyllabæ ante periodum aliquo modo tandem fiant æquales.

Exemplum octauum.

OMnipotens ſempiterne Deus benigniſſime remunerator æquitatis, qui filium tuum noſtri generis eſſe participem voluiſti, vt redimat diu in perditione miſerrima conſtitutos ſola bonitate redundans, formam noſtram ſuſcipiens incorruptam ex flore virginalis vteri Archangelo ſancto Gabriele inſinuante, quæ virgo conceptura beatiſſimo ſpiritu in æternum virgo permaneret, immunis criminis, hominibus angeliſque præeminentior vniuerſis genuit regem omnipotentem Deum & hominem, ſanctiſſima & reuerendiſſima virgo Maria viriles conſortii omnino neſcia ſine dolore pariens, ſemperq́; talis altiſſima immaculata conſiſtens. Mater virgo ſancta Ieſu Chriſti Dei virtute creata, humilibus omni nota loco, hominibus aliis charitate plena, omni laude digniſſima exiſtens, ſemperq; virgo permanens, angelorum beatiſſima es, quam tunc filius in omnibus quæ poſtulauerit largiſſima dignatione admittit, eamque vt matrem reuerendiſſimam veneratur omnibus creaturis excellentiorem, qui nihil unquam exoranti negare conſueuit, ſed repente ſanctiß. voluntati eius conſentit, omnia concedens, huius tandem pauperum aduocata meritis. Igitur nobiliſſimæ virginis Mariæ præclare merita venerantes, Domine Imperator vniuerſitatis oramus, vt lumen veritatis nobis infundas, ſordes criminum detergas, gratiam & maxime omni tempore te requirentibus veraciter impendas, tentationes auferas, virtutem vincendi exorantibus nobis concedas, amorem tuum nobis induas, ca-

ſtitatem, obedientiam, temperantiam, benignitatem, humilitatem, abſtinentiam, cæteraſq; virtutes omnium lacrymis deuotæ exercitationis nobis miſericorditer largiaris. Amen.

Tenor ſupradicti occultus.

Bringer dieſes Brieffs / gibt ſich groſſer Kunſt auß / ich halte aber nicht viel darvon / verſucht jhn wol / getrawet nicht. Ioh. Trith.

Nonus modus à tribus vacantibus incipit, & per totidem ſignificantes alternatis vicibus ſingulariter procedit.

N*Onus modus á tribus vacantibus cum octauo incipit, & per totidem ſignificatiuas alternatim diſcurrens ſingula verba myſtica ante periodum concludit, æquiſyllabum, hoc eſt, trium & trium per totidem ocioſas concluditur, redundantes vero, ſi duæ per duas, & ſi vna per vnam ſimiliter vacantem terminatur, ita ſi vis vt ſequens myſtica dictio ſemper tribus vacantibus inchoetur, de quo conſequens ponamus exemplum.*

Exemplum nonum.

S*Alutem & charitatem dilectiſſime & ſingulariſſime amice, præſentium lator Euerhardus Rubicenſis vir optimus in amicos noſtros beneficus & glorioſus, quem vt humane excipias rogo, tibi ſuam exponet neceſſitatem, qui cum mihi veteri olim neceſſitatem & defectus ingruentes releuare, pro virib. cupio, vellem me poſſe conſolationem calamitatibus eius adhibere, ſed cum ſine grauibus, vt luce tibi clarius conſtat, damnis exhauſtis nocumentiſq; variis debitis prægrauatus, de ſua pietatis Zelo, vehemēter ſum confiſus qui amicitia vim & nexus tenet, quatenus amico te libēter exhibeas humanū quemadmodum ſemper conſueuiſti, eſſe neceſſitatum amicorū adiutor. Itaq; rogo mutua illi ſub termino certo ducentos florenos, quoniam conſtitutus eſt maxima in neceſſitate, te quemadmodum docebit. Confido quoniā omnia reſtituet alacri integritate, qui poſtquam monitus abs te tandem fuerit. Quod ſi feceris, gratias habeo immortales age vt amorem ſincerum in nos tuum negotio comprobemus. Quod illi feceris, mihi velim ſcias factum, qui tibi immortales gratias agere curabo. Ipſe autem amicus Euerhardus reſtituet, videlicet*

delicet, mutuatum. Soluet enim promiſſa in ſtabili ſtabilitate tenere nec fallere nouit. Cæterum cum novos gaudeas audire rumores, dicam tibi miranda. Canem enutriui qui vocatur Eris, ruſticorum inimicum, tanta eruditione, doctrina, omniumq; rerum memoria peritum, vt beſtiã exuiſſe nobis videatur, hominemq; induiſſe, Græca intelligit & latina verba nouit, delictorum veniam humiliter petit, quicquid iuſſero facit, me annuente geſtibus, commiſſa fideliter cuſtodit, nemini ipſe temere pandit ſecreta, quæ ei imponuntur & creduntur baiulat. exhibere Zelotem ſe mei defenſorem amat, ludit egregiter, aliaq; facit miranda neſcientibus incredibilia. Vale.

Tenor ſupradicti occultus.

Dieſer begert von dir N. Gůlden zu entlehnen / iſt mein Rath / gehe ſein můſſig / er iſt gar verdorben / vnd mag nicht bezahlen.

Decimus modus per quatuor vacantes incipiens progreditur, & ſignificatiuis ocioſiſque terminatur.

DEcimus modus à quatuor ocioſis incipit, & per totidem ſignificatiuas ex ordine procedit ad inſtar octaui in tribus, ita videlicet, vt dum verbum myſticum, terminatur in vocalẽ ſequens inchoetur á ſignificatiuis, quod ſi finiatur in ſignificantibus iſtud incipiatur à quatuor ocioſis, ſi autem pauciores literæ quã quatuor circa finem permanſerint, totidẽ ocioſis poterit concludi, etiam in eiuſdem ſignificantium numero dimitti. Ponamus Exẽplum.

Exemplum decimi.

S. D. Cum ſcire vtilia ſit honeſtiſſimum exornare ingenium, nilq; turpius hominibus contingere ignorantia dicemus. Vanitas mundi bonis egregiiſque ſemper aduerſatur ingeniis, quoniam intellectum nobilem ſordibus ingurgitat, mentem obnubilat, memoriã diſſipat, ſenſus turbat, diſciplinam proſternit, corpus debilitat, animum effeminat, religioniq;, pietatiq; arcem fabulis ex homine ſyluanam facit, tempus omne rebus vanis conſumit, carnis ſolatia quærit, omnemq; nitorem catholicæ inſtitutionis in perdendo tranſgreditur, non Deum reueretur, contemnit homines, beneficiorum obliuiſcitur, malis cõſcientia perturbatur, æterna reſpuit gaudia, gloriãq; veneratur humanam, vitiis paſcitur, & ſordibus turpitudine omnifaria cõmaculatur, *de futuris nil recogitat bonis æternis nudatus ſola temporalia cupide amat. Tu verò amicorum optime noli inſiſtere tranſitoriiſq; curis, ſed exalta habilitatem rationis in te ſanctis boniſque moribus inſtitutionem tuam declara, & contempto ſeculo intimum literis ſic orna nobiliter tuum ingenium, quod natura donauit, monens vt quod poſſeſſione exteriori monſtras, humilis imitans corde veraciter exhibeas, quoniam nemo gratioſum exiſtimat bonum de corde falſo prolatum eſſe non dici philoſophorum.*

Tenor ſupradicti occultus.

Heynd vmb Eins iſt der Paſtor von Kirchberg geſtorben/nit eyl ſo ſehr mit dem hingeben. Ioh. Tr.

Vndecimus modus per quatuor alternatim diſcurrit, & verbum ſignificantibus vinctum, vacuis concludit.

VNdecimus modus á quatuor vacantibus ſemper incipitur, & per totidem ſignificatiuas alternatim procedens, in ocioſis vltimis ſignificantibus pares terminatur: omnia enim occultando capiunt à quatuor ocioſis initium, & quod literas ſignificatiuas ſupra quatuor reſtantes inueneris, tot vacuas ad finem noueris apponendas, de quo ponatur exemplum.

Exemplum vndecimi modi.

S. D. Mitto tibi orationem, quam edidi in nuptiis eiuſdem mei amici: Omnium creator Deus, humani generis redemptor optimuſq; ſaluator, ne ſpecies ipſa periret, etiam nuptiarum vſum conſecrauit. Legimus enim quod primo homini etiam immandauerit matrimonium dixeritque, Creſcite & multiplicamini. Legem indicens conſeruande humanitatis & in Euangelio dignatus eſt nuptias ſanctificare miraculis de Deo bene merentes: ſeruantes caſtitatem, hominibus autem plus confert qui pudicū eorum Zelum humanitatis aſſumunt. Vos ergo qui connubium beatum exemplo noſtri aſſumitis & mandato ſaluatoris qui nonnunquam miraculis, ego vero verbis inſtitutum religionis ad nuptiarum honorem collaudabo. Hominibus vobis quibus nutis igitur nuptias debemus & magnum coniugium puberum religioſumq;

genus

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genus quo humanum ſeruatur: niſi enim vſus nuptiarum extitiſſet, ruiſſet totum & periiſſet genus noſtrum nullo opitulante, ſed agite vos fœcundas vt nuptias decoretis ſint venerandæ moribus recte, exemplis notabilibus, concordia pacis. Imprimis Deum colite, contumeliam odite, multum pecuniarum eleemoſynis pauperibus ſemperq; impendite, virtuoſe viuite, iuſtitiam ſeruate, beneficentiam amate, laudes Deo ſemper dicite, de veſtro eleemoſynam date. Mandatis Dei obedite, veritatem nolite deſerere, Dei miniſtros honorate, Eccleſiis decimas ſoluite, peregrinos hoſpitate, innoxios liberate, famelicos paſcite, maioribus veſtris obedite, proximos veſtros honeſte diligite, iniuriam nulli penitus irrogantes, religionem Chriſtianam deuotiſſime colite vanos nolite ſequi errores quoslibet inuentos. Doctrinam Euangelij ſeruate, ac viuite ſecundum præcepta Dei. Voluptates carnis deſpicite, vos honeſtos & benignos exhibete, cordis puritatem obſeruate. Iucundum nihil amantes, mementote eius quod in S. Euangelio C. I. nobis mandauerit dicens: qui demum munditiam voluptuoſa vita animaq́; in lutoſo corpore propter Deum cuſtodimus: puritas autem cordis ſemper honorifica humili oratione nutriri debet, quia mens orationibus purificatur, & remedium tentationum aufert oratio validiſſime: ideoq́; vobis S. Apoſtolus dicit, vt ſemper eſſe intenti ſanctis orationibus debeatis, ne tentatione aliqua deficiatis. Coniungamus vos matrimonio, quatenus generis veſtri largiente propaginem conſeruetis, non vt debeatis effluere noxiis voluptatibus voluptates ſubſtantiæ nobilem dignitatem futuram. Itaq; memores ſciteque vos viatores eſſe reuertentes ad patriam, ad quam eſtis vocati: breuis namq; eſt vita iſtius ſeculi cito finitur. Sic ergo in matrimonio viuite, vt à regno Dei non tandem vos excludi contingat. Vale.

Tenor ſupradicti occultus.

Ein groſſen heymlichen Schatz haben wir in der Erden funden/komme bald vnd hilff jhn vns rauß heben/ſeyn wol 100000. Gülden.

Duodecimus modûs narrationem ſuã à quinque vacantibus inchoat, & per totidem ſignificātes, alternatim procedens coniungit, quemadmodum in decimo per quatuor demonſtrauimus eſſe faciendum, huius quoque modi conſequens fingamus exemplum.

Exemplum XII.

S. D. Commodaueram tibi codicem meum de geſtis Longobardorum, & volumen Bedæ de temporibus, quæ oro remittas. Decet enim ſapientem eſſe muro in his quæ promiſit, fortiorem beneficiorum obliuiſci. Duplex eſt negotiorum iniquitas, Indignitatis videlicet & ingratitudinis. Næ ingratum te eſſe rectis qui fidem non ſeruaſti promiſſam, leuitatis vitio grauiſſime te Gracaus noſter arguit, qui mutuum totiens expoſtulatus reſtituere nobis iuxta fidem promiſſam temere contemſiſti. Vale.

Tenor ſupradicti occultus.

Glaube dieſem Botten nicht/er leugt gerne.

Decimustertius Modus.

NArrationem ſuam à quinque vacantibus incipit ei myſticum verbum per totidem ſignificatiuas ſi tot eiuſdem literæ fuerint cum vndecimo concludit, porro ſi pauciores quam quinq; literæ myſterii fuerint, vel ſi aliqua poſt quinque remanſerint, tot vacuis concludenda ſunt, quod ſignificantes numero immeditaté præceſſerunt, ſemper autem verbum myſticum, quotcunque ſignificantes habuerit á quinq; vacantibus, nihilominus inchoatur. Huius quoq; modi ſequens fingamus exemplum.

Exemplum XIII.

S. D. Maximum decus nobilum eſt Philoſophia, dedecus ignorantia efficiens omnium malorum cauſa. Quid enim pulcrius, quam literis virtutibuſque operam nauare eos qui militant. Hoc Plinius, hoc cæteri nobiliſſimi viri reperiuntur egiſſe, non ſolum armis ſed eruditione quoque Barbaros oppugnantes, referentes geſtarum ſuarum memoriam poſteritati commendarunt. Quorum tamen prouocatus exemplo literas humanitatis arteſque bonas euoluere, non ceſſas armis ſtrenuus ſtudio, ſic veteres omnes

principes

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principes ſapientiſſime conſueuere opes non theſauris ſeruandas includere, ſed in vſum literarum conferre honeſtiſſimum ad fœlicitatem tendentibus iter exiſtimantes beneficium literarum, quo efficitur Reſpub. immortalis. Enimuero ſcientia ſcripturarum ex infirmis viros fortiſſ. complures euexit. Ignorantia autem hominis viui ſepultura dicitur. Ignominioſam calamitatem hominibus adfert, beſtiisq; ſimiles facit, vera nobilitas animum eruditione & virtutibus ſplendidum facere & conſuenit. Infinitus eſt fructus literarum, qui gloriam & ſanctitatem animis noſtris comparat in cœlis ſeq; immortalem terrigenis oſtendit. Adde quod amor ſcripturæ, cum carnis incendia, noxia ſpiritui, extinguit; ſola ſcientia veteribus illis philoſophis memoriam optimam nominisq; immortalitatem contulit apud omnem poſteritatem, cunctis ſemper hominibus venerandam. Maioribus quoque ſtudium philoſophiæ reddit glorioſos & ſplendidos tranquillitatis amatores, iuſtos, manſuetos paſſionum animi victores, luxus turpitudinisque fortiſſimos contemptores, facilis his ad Deum conſcenſus, ſancta exercitia honeſtatis exemplar, omniumq; virtutũ norma, ſplendeſcit in contemplatione cœleſtium dulciter eleuatum. Diuinarũ illuſtrationẽ conſequuntur honorem Deo chari, hominibus reuerendi. Hæc imitare, literis incumbas, fœlicitatem vitæ operationibus rectis confirma. Vale. Ioh. Trith. Abb. ſcripſi.

Tenor ſupradicti occultus.

Die von Nürnberg haben Kundſchaffer auff dich außgeſandt/in mancher geſtalt/ſich dich vor/ꝛc.

Modus XIV. inter duas vacantes quodlibet verbum myſticum concludit ſuis ſignificatiuis.

MOdus 14. ſemper à vacante ſumit exordium, & per ordinem ſignificatiuum ritè procedens per vnam vacantem, verbum in fine concludit occultandum. Cæterum præcedentes tredecim modos, non ſolum variare ſed & amplificare poterunt in hac arte ſtudioſi, vt ea quæ vario numero, vbi nos demonſtrationem terminauimus incipientes vſque ad eum quem voluerint numerum per 7. 8. 9. 10. aut plures alternatim, quocunque voluerint, aſcendant.

Exemplum

Exemplum XIV.

S. D. Literis incumbas cum humili ſubmiſſione, eſto benignus, ignorantiam diligentiſſime caue. Nam doctrina inſtituto celebris, honeſtate ſublimis, Eruditio moribus illuſtris, cunctis honoribus præferenda, parum valet vitijs immerſa ſcientia, ſedula eruditio nobilem facit ſemper vita virtutibus inſignita exemplis decora, eruditionis; decora innocentiæ æſtimatio perhibetur, quoniam ſanctis actionibus conſeruandus honor cœleſtis, infructuoſa ſcientia tormentis erit obnoxia, ſed virtutibus viuificas in eleuatis ſcientijs amica literis perficit vitijs maculatum, ſpernendæ voluptates, virtutum exercitamentis inſiſtendum ſeu ſuauitates donandæ. Vale ex Sponheim 7. Calend. Ianuarij, Anno Chriſti M. CCCCXCVIII. Ioh. Trith.

Tenor ſupradicti occultus

Jch bitt dich laß mich wiſſen/wie die Sach ſtehet/ wie du wol weiſt.

Modus XV. Ab vnitate ſignante incipit vſque ad octonarium numerum alternatim procedit.

Modus 15. Vnum præmittit, ocioſum alterum, ſubdit ſignificatiuum, deinde duas alternatiuas conſequentur tres & ſic vſq; ad octo, porro ab octonario per ſeptem, deinde per ſex, & ita conſequenter vſque ad vnitatem, iterum fit deſcenſus, & rurſus eodem modo aſcenſus & deſcenſus ad vnitatem, quoties neceſſarium fuerit.

Exemplum XV.

Illuſtriſſime Princeps, cum humili ſubiectione ſalutem, bonis iure diſciplinis inſtituendi ſunt principes, & virtutibus eruditioneq; Remp. iuſte teneant ſciantq; gubernare, glorioſiſſima namq; authoritas ducum eſt, armis & literis ſimul incumbere, bello exterminare hoſtem, artibuſque literarum decorare animum fortitudine ſimul & ſapientia regnare. Deus illuſtrator excellentiſſimus cordium omnium nobilem ſcientiam tribuit nobis, quam gratiæ veſtræ pro viribus curabo. Habet enim inſigne miniſterium lucidum intelle-

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intellectum cunctis hominibus merito occultandum videlicet, ne male vtendo ſubuertantur bene intelligitis ſecretum diuinæ artis ſatis beneuolis principibus, pudicis, iuſtis, eruditis, dignisq; eſſe reuelandum, vt cauere hominum grauiſſimos errores, mala conſilia, inſidiasq; prauorum callide poſſint, atque conatus hoſtium turbare valeant, qui Remp. ſedulo turbant, & quæ in rebus tuendis ſilentio ſecure mittant epiſtolas. Igitur chariſſime honorificentiſſime princeps, ego cum homo amator ſecretorum ſcientiæ benignitate nouerim optimis artibus fauere conabar hanc ſcientiam ab omnibus occultam exhibere lucidam ſoli amabili genere V. diligentiſſime, quæ magnis virtutibus vincit omnes nobiles, reges & principes noſtræ tempeſtatis deuotiones, excellens religione, liberalitate, iuſtitia, quouſque nobilitate admirabiliter & literarum eruditione ſpectabilis. Deus intelligendi nobis gratiam exhibuit, Artes varias non inutiles propoſuit. Debemus autem res Zeloſe peragere, motibusque ſanctis incumbere, vt fœlicitatem vitæ electis poſt mortem nobis diſpoſitam ingredi mereamur, eritque ſcientia nobis adminiculo, Amen. Vale.

Tenor ſupradicti occultus.

Jch bitte euwer Gnad / behaltet die Kunſt heimlich biß das Buch gemacht wird / ich hab noch wunderlich ding darzu funden.

Modus XVI. cum præcedenti in proceſſu concordat, ſed è contrario ſemper à vacantibus inchoat.

T*Ertius modus à præcedenti eſt, quo ad principium, oppoſitus, quia ille prima narrationem ſuam à ſignificatiuis incipit. Iſte autem ab ocioſis, ita vt dictio ſit ſemper vacua, ſecunda vero ſignificatiua, ſicque ab vnitate vſque ad octonarium fiat aſcenſus, á quo iterum vſque ad vnitatem deſcenſus, & hoc toties quouſque narratio propoſita finiatur, & huiuſmodi conſequens fingamus exemplum.*

Exemplum XVI.

A*D vitam æternam ſolis virtutibus aſcenditur, quoniam vitiis dediti nequaquam digni æſtimati ſunt regno Dei, & ſuperbia eorum eſt re-*

pulſa, zelantur iniquitatem Dæmonum, eruntque ſemper perturbati zelotes, vermesque diræ impietatis remordebunt, Conſcij eorum nunquam in æternum requieſcent, ſed obcæcati maximis punientur tormentis, ſempiterna obliuione, in inferno nulla redemptio eſt, ſed perpetuus luctus & inceſſabilis gemitus & ignis nunquam extinguendus. Ibi tenebræ & nox ſempiterna timor & grauiſſima ærumna, frigus algorque, nullus gradus erit, nam ſemper carere perpetuis bonis, incendium ſuſtinere vel frigus vel Zelumque vituperabilem, Carnalis quoniam breuiſſima voluptas eſt pro oblectamento miſeræ maximis ærumnis inceſſitabuntur, ſalus autem noſtrorum manet iugiter mitiſſima, Valete.

Tenor ſupradicti occultus.

Wann dieſer zu dir kompt/ſo leg jhn gefangen biß vff mein zukommen/ꝛc. Et ſic de reliquis quantum placuit.

Modus XVII. Primum modum per ſingulas dictiones imitatur literis ſemper in præcedente.

Decimus & ſeptimus modus ad inſtar primi per ſingulas dictiones primas literas incipit, ſed literas alphabeti callidè diſponit. Ita vt pro a, accipiat b. pro b, capiat c. & ſic conſequenter vſque ad finem alphabeti, porro pro z, capiat A. & cum tali modo ſcribere volueris, vt eo facilius queas alphabetum conſequi ordinatum mente conſidera.

A b c d e f g h i k l m n o p q r ſ t u x z.
b c d e f g h i k l m n o p q r ſ t u x z A.

Pro A, capiatur b. litera ſequens immeditate pro B, C. pro C. D. & ſic conſequenter, ſicut patet in exemplo.

Exemplum XVII.

Maieſtas catholicæ fidei cunctis firmior factis ſanctis hominibus fælicitatem vitæ ſempiternæ, Chriſto fauente ſpopondit, tenentibus catholicam fidem, Chriſtus glorioſus omnipotens futurã tribuit vitam, nemo prauorum operum vitam beatam habebit, homo fidelis ſequitur Chriſtum tenendo virtutem operibus bona declaratur intentio, & catholicum nomen

Chriſtia-

Chriſtiana fide ſeruatur. Nam prauus homo fidem obnubilat Chriſtus turpitudinẽ odit, amatq; Chriſtianus affectus catholicos opere tenentes virtutẽ.

Tenor ſupradicti occultus.

Lieber Getrewer/ ſey vff nechſt Montag gerufft nach deinem vermögen vns zu Dienſt. Et ſic de reliquis. Hæc eſt ſecreti intentio.

Modus XIIX. Tranſpoſitus literis vt præcedens in alternis ſignificantibus inſtar ſecundi vtitur.

M*Odus 18. ſupradictus, ſeu qualibet alia tranſlatione literarũ vtitur, & ad inſtar ſecundi alternis ſignificantibus, ſed & ocioſis variatur ita videlicet, vt narratio à ſignificatiua dictione. cuius litera prima non ſit tranſpoſita, & quod eſt ocioſa & nihil facit ad ſecreti narrationem.*

Exemplum XIIX.

S. *D. Quæſiſti nuper frater amantiſſime, vtrum haberem fauſtinum de Spiritibus. Heu dudum amiſi, magna eruditionis factum in quarta Codicem, & timeo quod benignitate mea euaſerit in fures hoſpitio meo receptos. Codex erat ſpecioſus ideoque furibus placens ornatiſſime ſcriptus, honeſte ligatus, fuluo corio ſuperductus, ſed elapſus eſt catholico furante tranſitore, mœſtus conqueror, quoniam ſublatus ad Calendas Gracas forſitan meo gnato reſtituetur tandem. Nam Calendis illis temere ablata vulgo reſtituentur, Fac ergo Calendas Gracas 8. operiamur. Heu totidem Codicem optimum peſſimus homo nam ſub dolo furatus eſt ſuſpendio dignus, Tanta impietas duplici merito iure inueniendo bonis inuiſa malis peiora deuenientibus ſeuior lucis indigna communi tempore beſtiis immaniſſimis deuoranda ſemperque in abſtruſis voraginibus laceranda, Chriſtus implacabili odio proſequatur eũ, capimus omnia Damones beſtiis crudeliſſimis horribiliores gaudiis ſit priuatus, nunquã benedicti miſericordiã conſequatur, Fauſtinus antẽ catalogo ſanctorũ ornatiſſime miſceatur. Chriſtus Ieſus faciat eũ ſemper eſſe beatum quoniam diligentiſſime pertractauit Iouis maximi vt enſilia clara, formoſiſſimamq; naturam ſecreta ſpirituum. Ideoq; exterminetur ille fur iniquus tormentis ſempiternis. O codex bone, vbi nunc latitas, fauſtinum penes me habui euaſit nono catalogo veſtro ipſe fauſtinus obſcuratus turpiter. Vale.*

Tenor ſupradicti occultus

Peter Kleipſeyel bringer dieſes Brieffs/ iſt ein böſer Schalck/ Tag vnd Nacht voll/ ein Verächter deß Namens Gottes.

Modus XIX. ſemper poſt vnam vacantem duas ponit ſignificatiuas literis prædicto modo tranſlatis.

Modus 19. vnam vacantem premittit, cui ſemper duas ſignificatiuas tranſpoſitis literis ad placidum ſubiungit, ita; vt ſemper poſt vnam ocioſam tranſpoſitam duæ ſequantur ſignificantes & tranſpoſita. Hec autem tranſpoſitio quaſi in infinitum poteſt variari, quemadmodum in ſequentibus dicemus, & de iſto modo conſequens ponamus exemplum, in quo tranſpoſitionem literarum ſuperius dictam obſeruabimus, vt loco cuiuslibet literæ ſemper ſequens eandem immediatè accipiatur.

Exemplum XIX.

Sanctiſſimis moribus catholica fides eſt confirmanda, operibusque feruentibus ſemper ſeruandâ, multi homines fidē ſine virtute viua ſeruantes merito Chriſtiani falſi dicti ſunt, inter quos catholica fides odioſa hominibus viridario Chriſtiano multa nocumenta contulerunt. Diuinus amor fidem probat, iuſtitiam firmat, bonaq; opera cum deuotionis feruore, catholicam doctrinam efficit pulcherrimam, cum operibus tamen debetur fœlicitas ſempiterna, fruſtra nomen catholicum portat vitioſus, Gloria enim catholicæ fidei operibus ſanctis innocentibusque promittitur, nam fides ſine operibus æſtimatur mortua, fœlicitati ſempiternæ coitura quicunq; patriam amat, ſupernam virtutem Chriſtianæ fidei operibus demonſtrat.

Tenor ſupradicti occultus.

Lieber Getreuwer / heut vmb zehen wart vnſer mit vierhundert Pferden an der Pforten.

Modus XX. tranſpoſitis literis ſignificatorum ſemper poſt duas vacantes ſignificatiuas totidem ponit.

MOdus 20. poſt duas ocioſas in principio poſitas duas ſignificatiuas ponit ſemper literis tranſpoſitis, eodẽ modo quo diximus, ita videlicet, vt pro qualibet capiatur proxima immediate ſequens, verba vero in narratione vacua literam non tranſponunt; ſicut & in ſuperioribus dictum, & factum eſt, etiam huius viciſſim modi ponamus ſequens exemplum.

Exemplum XX.

S. D. Mitto tibi frater catalogum meum de optimis illuſtribuſque viris Germaniæ fidei catholica maximis propugnatoribus numero multis ſanctorumque inſcribi catalogo dignis, quoniam diuinitus illuſtrati, lucebant ſicut ſol, oſtendentes viam ſalutis tramite virtutum eſſe tenendam in bonis operibus ſedulo conuerſabantur, catholica inſtitutione viuentes diligentiſſimi inquiſitores veritatis, quorum gloria Chriſtus erat opes amore contemnere terrenas diuiniſque exercitiis occupari, ideoque dignos exiſtimaui catalogo inſcribi Doctores fama notabiles, eruditione præſtantes, beatitudiniſque honore perpetuo fœlices, lumine fidei micantes, veros catholicos, operibus ſe probarunt. Niſi fides comprobetur ſanctis operibus temeritatis ſuæ exemplum pœnam mœret; codicem itaque cupidè flagitatum tibi tranſmitto, cum bonarum artium inſtitutore manu Doctorum fideliſſimo atque vt cum tempore ſicut Philoſophus valeas feliciter viuere, fidemq; catholicam operibus ſanctis exornare. Humilitas catholicos mores decet, facitque timere Deum, qui turris fortitudinis eſt & fundamentum omnium bonorum, in quo manet tuta fides noſtra, cuſtodiens mandata Dei vere catholicus eſt. Vale.

Tenor ſupradicti occultus.

Ein heimliche Kunſt hab ich funden / die kan kein Menſch bezahlen / Stein gieſſen / als Bley.

Modus XXI. Alternatis dictionibus ſignificatiuis literis in ſecundum tranſpoſitis vtitur.

MOdus 21. alternis dictionibus vtitur, quarũ prima eſt vacua, ſecunda vero ſignificatiua, tertiũ iterum vacua, quarta nequaquã ocioſa, & ſic conſequenter vſque ad finem propoſitæ narrationis, literæ in dictionem ſignificatiuam primæ omnes ſunt in ſecundam conſequentem tranſpoſitæ, ita vt pro litera A, accipiatur c. pro c, accipiatur e. & ſic conſequenter vſq; ad finem alphabeti, porro pro x, capiatur a. pro z vero b. Graca autem y, nobis ad vulgare nomen non eſt neceſſaria, ideoque in omnibus alphabetis ſequentibus obmittenda, ſed iam huiusmodi ponamus exemplum.

Exemplum XXI.

S. D. Tuis reſpondere literis gauderem, ita Chriſtus me gaudere faciat, tranſmitteremq́; volumina flagitata, ſi tandem habuiſſem, Zelatus ſum reor proximis atque grauiſſimis occultis tractatoribus nuper Zelo bono quam habuere philoſophi acuratiſſimi, habuerim autem tibi gratias longe immortales frater mi dulciſſime, qui gloriam mutuam tenes amoris inuiolatam, hoc enim familiari negotio quod graui modeſtia diligentiſſime redemiſſe videris plane cognoui, qui facta laudo gratiasq́; habebo nũquam morituras, ideoque morem gerens tuis petitionibus mox eſſe cuperẽ, ſi poſtulata nouit Chriſtus, haberem, Ficini hic magiſtri translationem nuſquam latinam vidi Pici Mirandulani, epiſtolam vnicam me tamen fateor legiſſe, Idcirco ne graue feras tuas iam petitiones fruſtrari, veritas ſumma Chriſti tui, nil tenebræ occultant, examinaterque cordium me tibi gratificari non potuiſſe cætera optima celare virtutem lucraq; contemnere plurima velociter, laudem exiſtima veram, pure Chriſtum diligere, fac quæſo quatenus ſacerdos exiſtas operibus, Chriſtumq; pure, quem iuberis timere diligas verus amator Chriſti ſeruatur Zelo animarum, nihilque proponit Chriſti mandatis quoniam nouit timorem Dei Zelum animi optimum, amor beatitudinis Deum Zelotem amando vera anima regis enim cognitio ſaluatoris piaq́; obſeruantia catholicæ fidei, gratiasque agere omnipotenti Deo Ieſu Chriſto, glorioſus bonorum omnium largitor, conferat tibi æternitatis amorem, catalogoque fœlicium Chriſtianorum inſcribat. Vale.

Tenor

Tenor ſupradicti occultus.

Peter Drucker von Fridburg Labſodel genannt/ trinckt gern ſtarcken Wein. Iſt Doctor ſtultorum zu Spanheim gemacht.

Modus XXII. Seruata literarum tranſpoſitione iam dicta, poſt duas ocioſas totidem ponit ſignificatiuas.

Modus 22. á reb. ocioſis incipit & duas mox ſignificatiuas adiungit, ſicq; per duas vacuas & ſignificanter totam narrationem apertam atque occultam alternatis vicibus concludit, literæ primæ dictionum ſignificatiuarum omnes in tertiam ſunt poſitæ. ita vt pro a, capiatur d. pro b. capiatur e. pro c, vero f. & ſic conſequenter vſq; ad finem, prout prima litera alphabeti A, capiatur x. b. & pro z. c. quemadmodum in ſecretis rebus alphabetum oſtendens quorum rubrum vſitatum nigrum hac vice occultum.

A d b c e f g e h f i g k h l i m k a l o m p n q o r p ſ q l. r n s x t z n a x b z c.

Cum autem præſcripto modo qui ſequitur ſcribere volueris alphabetum ante te ponas, & vide diligenter vt ordinem præſcriptum teneas, ne facias lectori & tibi errorem, ſed iam huius 22. modi ponamus exemplum, quod duabus alternis progreditur.

Exemplum XXII.

S. D. Cum te amorem artium humanitatis nouerim denotumq; Chriſtianæ fidei cultorem mæcenatemq; beneuolentiſſimum omnium philoſophorum libens gratificari petitionibus tuis miranda voluptate amicitia adductus librum de ſcriptoribus pernotatum eccleſiaſticis catholicisque doctoribus tibi hortandi, ecce tranſmitto vt habeas quo animum oſtendas, Codicem à tormentis in libris ſtultitij de ſpiritibus opusque glorioſum euentum dehorruiſti quæſtionibus mihi remittas, Chriſtum depoſco cordis noſtri oculos Zelo ſanctiſſimo ſui amoris exornet, facitatque nos amorem cœleſtium bonorum atque deſideriis infimis exemptos, vanos honores doceat contemnere, quatenus artis ſublimia vice quoque grandia ſecreta penetrare

penetrare queamus, huiusque continuum ad gloriam deſiderium purificato officij, quo catholicam fidem ſemper honeſtiſſimis exornemus moribus virtute humilitatis quotidie meliores officij, gaudia deſpiciamus caduca, non quæramus placere hominibus. Tu magnus verusque Philoſophus es, dimitte omnia, & inuenies omnia, horam ſuſpicere proximam mortis quatenus errantem offendit. Vale.

Tenor ſupradicti occultus.

Was ich dir hab geben zubehalten/ ſoltu bewahren/ vnd niemand geben dann mir allein.

Modus XXIII. Qualibet litera in quartũ tranſlata alternatis vicibus ſeu dictionibus, alternatis procedit.

Modus 23. ab vna ocioſa ſemper incipit, cui ſtatim vnam ſignificatiuam adiungit, ſicq; alternatis dictionibus procedit, quarum ſignificatiuam primæ literæ ſemper in quartam traſponuntur, ita vt pro a, capiatur e, pro b, f. pro c, g. & ſic conſequẽter vſq; ad x. pro quo accipiatur c. ſicut in conſequenti alphabeto clare demonſtrabimus exemplum.

Ae / bf / cg / dh / ei / fk / gl / hm / in / ko / lp / mq / nr / oſ / pt qu / rx / ſz. ta / ub / xc / zd.

Modus vero iſte ſicut & cæteri omnes multipliciter poterit variari, vt ſicut iam alternis vtitur, ita binis, trinis, quaternis, aut pluribus vtatur ſignum tunc huius modi quæratur, & aliorum ſemper immobiliter eſt obſeruandum, quoniam non varietatem modi, ſed ordinem reſpice myſterij.

Exemplum XXIII.

S. D. Ea, quæ mihi ſoluenda propoſui, Chriſto adiuuante reſolui, mihi quidium profuiſti facias ſententiam remque omnem breuiter mihi reſcribas velim, retulit mihi nuper frater gratus amicus quoque tunc non vltimus reſuſcitatum fuiſſe iuuenem, omnem Chriſti inuocationem ex mortuis referentem miranda horrendaque apud inferos prauorum Chriſtianorum narrantem tormenta, eorum ſcilicet qui Chriſtum peruerſe agendo crucifixerunt illius maxima reos qui benigniſſimæ redemptionis beneficium obliti, extiterunt ſemper Chriſto ingrati, penitusque obcæcati, neglexerunt

futura

futura gaudia, voluptates mundi ſequentes, quotidianis continuisque negligentiis remordentibus amariſſime flebant, cōdemnabimur, iuſte cruciamur, merito crudelia patimur crudeles terrena atque mundana ambitioſe inquiſiuimus, mandatum Chriſti neglexímus, humiles contempſimus, iniquitatem amauimus, retributionemque accipimus æterna damnationis. Heu nos infelices, quare Chriſtum negauimus, quare tempus indulgentiæ neglexímus? &c. Multa alia inuenire ſuſcitatus mira retulit, &c. Scribere hac vice nequeo maxime literis paucis. Vale.

Tenor ſupradicti occultus.

Nim Morgen vmb Neun Vhr meiner wahr an der Pforten/ Da wil ich mit 200. Pferden heimlich ſtillſchweigend erſcheinen.

Modus XXIV. Omnes ſignificantes recipit, & literam quamlibet in quintam ſequentem tranſponit.

Modus 24. ad inſtar primi omnes dictiones præpoſitæ narrationis ſignificantes recipit, ſed literam cuiuslibet dictionis primum in quintam proxime ſequentem tranſponit, ita videlicet vt pro a, accipiatur f, pro b, g. pro c, h. & conſequenter, ſicut in alphabeto ſecundo demonſtrauimus, vbi pro litera rubra capiatur nigra & immediate ſuprapoſita.

Af. bg. ch. di. ek. fl. gm. hn. io. kp. lq. mr. ns. ot. pu. qx. rz. ſa. tb. vc. xd. zc.

Cum itaque ſcribere vel legere iſto modo volueris, hoc alphabetum ponas ante te, facile inuenies omnia ſigna cuiuslibet modi.

Exemplum XXIV.

S. D. Sedulis obſequiis beneficiorū ſtatuens honeſtatem neq; benefactorum contumelias laceſſans recordare obſecro ſanctæ caritatis confratrū tuorum Zelantia bona eorumque honeſtatem noſtræ religionis catholicæ operibus ſanctis ornantium aſſidue. Sed oro benigne frater, quatenus abiicias timorem mihi fratres bilingues odium amari rixas contentionesque auferunt bonitatem operibus malis, bonis eſto quotidie ſplendide, famam quoq; aſpice tuam, animam ornato ſanctitate, iuſtitia, continentia, zelumque habeto *nominis tui Zelato amicorum fratrumque honeſtiſſimum nomen optimum honeſtatis, nomen iuſtis operibus Zelari caſtitas corporis ornata quoque cum fieri moribus catholicis ſolet. Vale.*

Tenor ſupradicti occultus.

Nicht achte auff mein Wort/ Jch meine es nicht alſo hart/ es muß jetzund alſo ſeyn / durch vrſach wil ich dir ſagen.

Modus XXV. Inſtar præcedentis omnes ſignificatiuas recipit, ſed quamlibet in ſextam tranſponit.

MOdus 25. inſtar precedentis nullam vacuam recipit, ſed omnes ſunt ſignificatiuæ dictiones quas admittit, quia non opus eſt ocioſas aliquas interponere, cum non ſit hoc in mundo, qui ſine arte libri huius notitiam ſecretam his modis ſcriptam valeat inuenire, nihilominus quicunque ad maiorem cautelam vel propter facilitatem voluerit alternatim vel poſt duas aut plures vacantes totidem ſignificatiuas interponere, non interdicimus, maxime cum literam vnicuique nouerimus vt ad placitum ſuum vel nouas, ſi poteſt, inueniat, vel iſtas, vt libuerit, immutet. Monemus tamen, ne ſigna modorum ſuo negligat loco apponere, ne & ipſe ſecum alios errare faciat, vt ſi iſto modo ſcribat, quia per ſingulos & iſtius 25. quia literæ in ſextam tranſponuntur ſequentem, vt ſuo loco monſtrabimus, ſequuntur 25. modi Alphabeti ſuperius dicti, in quo pro A. capiatur g. quia ſexta eſt poſt a. pro b, capiatur h. & ſic conſequenter.

Ag. bh. ci. dk. el. fm. gn. ho. ip. kq. lr. mſ. nt. ou. px. qz. ra. ſb. tc. ud. xe. zf.

Cum igitur tam iſto quam aliis modis ſcribere aliquid volueris propoſito alphabeto ad hoc ordinato primas literas ſignificatiuas in vnam ſcedulam conſcriptas, eorum te ponas, quemadmodum pro exemplo conſequenter fecimus.

H.l.o.g.r.c.g.r.r.l.h, a.p.l.m.p.i.o. k.p.a.b.l.t.k.l.o.l.p.ſ.r.p.i.o.d.t.k.r.g. b.b.p.l.ſ.g.t.k.b.l.o.l.t.

Exemplum

Exemplum latentis ſecreti.

Behalt alle Brieff die ich dir ſende heimlich / vnd laß ſie niemand ſehen. Huius occulti tandem fingamus narrationem.

Exemplum XXV.

S D.Humiles lamentis optantes gratiam remiſſionis conſequuntur, gratia redemptionis reſtituitur libertas, homines autem pœnitentes liberantur miſericorditer, præcepta iuſtificatio pietatis à benigniſſimo libertatis tributore, katholicaque legis omnes liberauit, piiſſimus ſaluator Rex poteſtatis iudicaturus, omnia deuotè tenentibus katholicam rectitudinem gaudia promiſit beatitudinis bona poteſtas libertatis tenentibus legem ſanctam gaudebunt tandem katholici, benigniſſimum liberatorē oſculabuntur luce tranquilla. Vale, ex Spanheim. 3. Nonas Ianuarij Anno Domini 1498. Io. Trith. Abbas.

Modus XXVI. Alternis dictionibus progreditur, & litera qualibet ſignificantium in 2. transfertur.

MOdus 26. per alternas inſtar progreditur ſecundi, primo ponens vnam vacantem in principio, deinde alteram ſignificatiuam, poſtea vero vnam vacantem iterum aliam ſignificantem, & ſic conſequenter vſque ad finē narrationis, Porro pro qualibet ſignificantium litera prima capienda eſt, poſtea in ordine ſeptima videl. pro A, capiatur h. pro b, i, pro c, k & ſic conſequēter, vt patebit in alphabeto ſequēti, vbi nigra litera pro rubris capiuntur.

Rub.nig.

A h bi ck dl em fn go hp iq kr lſ mt nu ox pz qa rb ſc td ue xf zg.

Sed vt facile intelligas artem ſciasq; modum narrationem ſecretam componendi vulgarem, ſcientiam conſuetam tibi literis ſuis ad ſeptimam transpoſitionem iam nunc ſubiiciam & oſtendam.

L.m.r.m.b.e.c.q.b.d.l.q.k.p.n.q.ſ.r.b.h.o.m.v.ſed

L.q.k.p.n.e.b.m.t.m.m.b.b.q.c.d.u.x.ſ.i.l.x,c.p.m.q.d.e.n.l.e.c.q.ſ.l.q.k.p.i.m.b.n.h.b.m.v.i.

Cum iſto modo volueris ſcribere literas dictionum vacantium, ſicut diximus

mus interpone ab vna vacante ſemper incipiens cui mox primam ſignificatiuarum dictionum literam coniunges, quemadmodum nos in ſecundo exemplo feciſſe probabis.

Exemplum XXVI.

SP. Commendaueram tibi libros meos ſub conditione reſtituendi mille chariſſime bona, ſed ecce minime eos reſtituiſti, quos in breui remittere debuiſſes, facis contra legem, quam fides catholica de promiſſione ſanxit, noli diutius quam promiſiſti ſpernere conditionem. Non decet bonum & honeſtum virum ortum proſapia maiorum nobili violare promiſſum, promiſeras autem eos breui diligentiſſime reſtituendos, leuitatis eſt quotidie ad Calend. Græcas promiſſionem adferre. Nonne ſatis expectaui cum beneuolentia grandi, magna promittere, turpe eſt minima reddere, militem ornat promiſſum, nec decet Chriſtianum non ſeruare conditionem. Iubet autem Chriſtianæ legis conſtitutio ſeruare promiſſa, reddere mutuum, & quæ tibi deſideras fieri, & aliis viciſſim facere liberaliter oportere. Ego libros expoſtulo meos, quos tibi ſupplicandi commendaueram, longiorem excuſationem, quam ad Cal. Græcas pertendis non cupio, dimitte mentem meam breuibus, tenes nobilitatem, tuæ honeſtiſſimæ familiæ, Bunneſind, conſidera genus tuum, mihiq́ʒ volumina mea remitte. Vale.

Tenor ſupradicti occultus.

Dieſer wil dich viel fangen/ hüte dich vor jhm/ er iſt voller Boßheit/ vnnd wil dich erfahren. Hæc eſt intentio ſecreti.

Modus XXVII. Alternis dictionibus vtitur, & litera quælibet ſignificantium in octauam ſeq. transfertur.

MOdus 27. præmiſſa vna vacante alteram ſignificatiuã immediate ſubiicit & ita conſequenter, alternis viciſſitudinibus procedit literã vero cuiuslibet dictionis ſignificantis primam transfert in octauam poſtea in proximam ſequentem, ita vt pro litera A. capiatur i, pro b k. pro c. l, & ſic conſequenter, vt alphabetum poſtſcriptum clarius demonſtrat.

Ai.bk.cl.dm.en.fo.gp.hq.ir.kſ.lt.mu.nx.oz.pa.qb.rc.ſd.te.uf xg.zh.

Ad exprimendum huiusmodi alphabeti conſequens ponamus exemplum vt dictiones ſecreti literas permittentes dictionum ſignificantium primas, poſtea exemplum.

Rl.qf / ft.mn. / mid. / m.f / b.r.lq / t.r.n.d. / ff. v. d.d.n. x / f.f. r.n. / m.r.u.q.n.r.n.i.r.l.q.d.i.l.q.d.e.n / v.r.t / m.n.v. / p.n. / m,n / f.x.m. / i.x.m.n.c. / d.b.x.m.f / f.ſ.n.e.d.x.

Intentio Secreti.

Jch wolt daß du mich lieſſeſt wiſſen / wie die Sache ſteht mit dem Gelt/vnd anderm mehr/ wie du weiſt.

Exemplum XXVII.

S *D. Exiit rumor de Limburgenſi abbate, qui dimiſerit fratrem Fleisdorfenſem virum fidelem & temporalium rerum expertum, nouosq; induxit monachos cauſa egentes ipſosque ſibi deputantes officio miror vehementer, fratrum conſilia veruntamen cum recordor conſuetudinis Limpurgenſium dicere quidquam neſcio, Temporalium rerum ſiquidem neſcij, ideoq; dimiſerunt virum fideliſſimum quando ſancta eorum redarguit, qui debuiſſent gratias dixiſſe ſaluatori noſtro I. C. pro fidelitate tanti fratris, qui recuperare eorum neceſſitates potuiſſet. Miſeri quare reiicitis bonum neceſſariumque adminiſtratorem? Quid dicam, non laudo receſſiſſe tam vtilem fratrem temporalium peritiſſimum rerum Limpurgenſibus ſubueniſſet quod celerrime, doleo vehementer ita deſipuiſſe Limpurgenſes monachos, qui virum dimiſerunt optimum & monachos nihil penitus valentes in rebus temporalibus œconomos conſtituerunt, Machari abba non ſic virum decebat, primo laudabas nunc repellis virum multo meliorem nullique poſtponendum, Fateor ſi enim Chriſtus mihi dediſſet, illi, vt Chriſtianum decet, maximas gratias agerem curaremque ne diſcederet vſque veſtrum Chriſto moratus maluiſti virum fidelem prauo falſorum conſilio fatigatum dimittere, ne viderer rebus tuis deſertis ſpes eſt recuperandi, Vale. Ex Sponheim. Non. Jan. Anno Domini 1499. Ioh. Trith. Abb.*

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Modus XXVIII. Præcedentis inſtar dictionibus alternis vtitur, & ſignificante literam in nonam transfert.

MOdus 28 inſtar præcedentis alternis dictionibus vtitur, quartũ prima eſt vacua, ſecũda ſignificatiua, tertia iterum vacua, quarta ſignificatiua, & ſic conſequenter literam autem quamlibet in nonam ſequentẽ transfert, ita vt pro A, capiatur k. pro b, l. pro c, m. & ſic conſequenter, ſicut in alphabeto patebit ſecreto, ſciendum vero quod iſte modus multipliciter variatur, ſicut & cæteri omnes, ſed cum alicui volueris pro admiratione dare legendum quippiam iſtius rei artem neſcienti, cauere capias ſingulas ſignificatiuas, ſed alterius, quia tutius eſt alphabetum.

Ak bl cm dn eo fp gq hr iſ kt lu mx nz. oa pb qc rd ſe tf ug xh zi.

Tenor Secreti.

Lieber Guardian/dieſe zween ewre Brůder haben ſich ſehr vnchriſtlich gehalten mit worten vnd wercken.

Literæ ſignificantes.

Vsolodqkd. nſkz, noepogggodiggozildgnodrkloz, eſmr eodoazqoſeef. uſmr, qorkrn, oz xſf, gggadfoz, nggodm to zr, qorkrn. oz, xſfggg adfoz ngg odmtoz.

Exemplum XXVIII.

S. D. Religioſe venerandeque pater, ſcio quod omnia amicis libenter concedis optata, propterea deprecor humiliter quatenus in tactum Katholicæ pietatis diutius apud nos detentos ſumma cum charitate tuos Zeloſos fratres non ægre feras, oportuit namque eos me obſecrante manere, glorioſum nobis gaudium erat gaudentibus non ocioſe, ſed deuotiſſime exultauimus in deuoto gaudio ſpecioſi Deo Apoſtoli bono zelo referentes, lætitia noſtra deuotiſsima erat, gaudium quoque noſtrum moribus omnifarium ſanctiſſimis decoratum, frater religioſus atque catholicus noſtram lætitiam pulchrè ornauit ſanctiſſimo Zelo diſciplinæ. Exultauimus enim ſine diſſolutione mentis ſemper religioſiſſime conſeruantes, Erat nobis omnibus ſtrenue deuotus atque oratione ſimillimus, amor diuinus Eccleſiaq; animarum quarum pietate

ornatus,

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ornatus, nobis ideā omnem materiamq́ exhibuit diſputandi feruenter vehementer accedente ſanctiſſima deuotione mentis in religione pietatis. Quid tibi obſecro conuentu religioſus, vbi catholica conuerſatio viget, vbi nihil dicitur ocioſum nihil celatum iniquum Chriſtus Ieſus ſaluator omnium faciat nos gaudere in gloria ſuperna, atq́ Dei amor feruorq́ omnes veros zelatores veritatis recreet. Gauiſi ſumus gaudio ſancto orantes & deprecantes, vt mente fratres tranquilla ſuſcipias, omnemq́ amaritudinis zelum deponas. Vale, ex Sponheim. Non. Ian. Anno &c. Domini 1598. Ioannes Trithemius Abbas.

Modus XXIX. Alternis dictionibus vtitur, & quælibet litera ſignificantium prima in decimam transfertur.

M*Odus 29. ſimiliter alternis dictionibus vt præcedentes vtitur, incipiēs ab vna vacante, cui mox ſubiungitur altera ſignificatiua, iterum vna vacua, iterumq́ ſignificatiua vna, & ita conſequenter vſque ad finem propoſitæ narrationis, litera autem cuiuslibet dictionis ſignificatiuæ prima in vndecimam ſequentem transfertur, ita vt pro A, capiatur l. pro b, m. pro c, n. & ſic conſequenter, ſicut patet in ipſo alphabeto.*

A l, b m, c n, d o, e p, f q, g r, h ſ, i t, k u, l x, m z. n a, o b, p c, q d, r e, ſ f, t g, u h, x i, z k.

Tenor Secreti.

Hüte dich vor Bringer dieſes Brieffs/ iſt ein böſer Knab/ getrawe jhm gar nicht/ er betreugt dich/ ich kenne jhn gar wol.

Literæ ſignificantes.

Sh/g s./ot.n.s./q./h/e/l.m.e.p.a.o.p.e.ſ.ot.f.m.e.t.p.q.f.p.e.t.f.g. p.t.l.a.m.b.f.a.p.c.u.al.m.p.r.p.q.e.h.p.p.z.p.r.l.e.a.u.f.g.l.p e.m.p.o.e.h/r.p. g.o.t.n.s.n.ſ.u.paa tahhltx.

Exemplum XXIX.

S*. D. Cum ſis artium humanitatis ſtudioſiſſimus, gaudebis vtique opinor te inueniſſe nouum ſtudiorum ſocium, iſte qui tibi has literas exhibet*

vir

vir multæ ſcientiæ eſt, ſummus philoſophus, ſubtiliſſimus arithmeticus, eloquentiſſimus Rhetor, mathematicus profundiſſimus, omnifarieque excellenter doctus, ornatiſſime loquitur, Tulliana nitens facundia, niſi tibi eſſem amicus tantum, virum penitus retinuiſſem, quando, eo familiariter vſus philoſophorum doctiſſimum expertus ſum tibi maxime faueo tantum gratanter ſuſcipias philoſophum, quem tibi ſingulari amicitia inductus mitto, teque beneuolum illi familiaremque exhibendo philoſophum ſummum probabis. vidi quædam artium ſecreta literis ornatiſſimis mandata quibus patrauit miranda. Reſpondere cum per propoſitas ſibi grauiſſimas quæſtiones ex tempore homo doctiſſimus poteſt in proponendo vtitur Zelo diſputandi prōptiſſimo. Hunc ego quatenus liberaliter humaniterque excipias omnium artium bonarum humanitate & familiaritate doctiſſimus grauiſſimusque defenſor. Enimuero poterit te erudire in multis quoniam Philoſophus eſt ornatiſſime doctus, egregius hiſtoriologus, peritiſſimus Rhetor quoque promptus, & Geometer acutiſſimus. O vtinam tales eſſent noſtri quicunque ſtudentes, qui tumido pectore neceſſarium contemnunt ſtudium. Iſte vero ſtudioſus philoſophiæ, & alias ſcientias, atq; artes profunde amat, continuè tractat, & acutiſſime penetrat, Hunc ergo amore ſuſcipito, liberali vultu tracta fidelis Chriſtianum confirma. Vale ex Sponheim Non. Ian. Anno Domini 1499. Ioannes Trithemius.

Modus XXX. Alternis dictionibus progreditur & litera ſignificatiua in vndecimam transfertur.

MOdus 30. ab vna vacante incipiens per alternas dictiones progreditur, ita vt ſemper poſt vnam vacantem alteram ſignificatiuam per totam narrationis ſeriem ponat, quemadmodum in præcedenti quoq; modo & aliis oſtendimus: Porro per quartam literam ſignificantis dictionis prima ſequens poſt eam capiatur vndecima ita vt pro A, capiatur m. pro b. n. pro. c. o. & ſic conſequenter vt patet in alphabeto.

Am, bn, co, dp, eq, fr, gſ, ht, iu, kx, lz, ma, nb, oc, pd, qe, rf, ſg, th, ui, xk, zl.

Tenor Secreti.

Sie haben mir geſchrieben daß ich zu jhm komme/ aber ich komme nicht/ du ſchreibeſt mir denn vorhin.

Literæ

Literæ ſignificatiuæ.

Guqtmnqbaufsgotfuqnqbpmguotliutaxcaa qmnqfuotxcaaqbuothpsgotfqunqghaqfpmbic ftub.

Exemplum XXX.

S. *D. Degenitricę perpetuę Maria Virginis tibi orationem mitto ſicut nuper poſtulaſti: Quę viuis amantiſſima benigna mater alma Maria virgo parens fulgentiſſima. Tu ſumma vnitati quoque es gratiſſima, tu omnium inuocantium auxiliatrix fideliſſima, tu quærentium te nobile refugium, quotidie namque ſanctitatis beneſicum ſalua pauperum aduocata mitiſſima, conſolatrix gementium, pulcherrima virtutum, apotheca ornatiſſima, Aue triſtium refocillatrix benigniſſima, fideliumque Chriſti amicorum promotrix celeberrima, gaude Anna ſolamen mœrentium, gaude nobilitatis faſtigium, ſpesq; certa fidelium laborantium, veniam nobis petentibus impetra, tremendum Iudicem Chriſtianitatis mitiga, compunctos corde adiuua, auferas animas noſtras quæſumus, tua bonitate ſanctifica, benedicta tu virgo mater honeſtiſſima, quæ peperit integerrima, virgoque genuit Saluatorem omnipotentem Dei filium, manens tamen virgo ſemper quoque puriſſima, Nuncius Gabriel quam plenam gratia ſalutauit, humanitate matrem. Aue mater ſeu indulgentiia fons inexhauribilis pietate, fulgens pietate maxima magnitudine beneficiorum cunctis reuerendiſſima, tuis intercede pro famulis, nos tuis orna virtutibus vt beatudinem conſequamur poſt huius vitæ terminum benignitate ſaluatoris omnium fidelium. & qui ſanguine viuificauit miſeros nos te intercedente ſua benignitate pie ſuſcipiat mortuus, Amen. Vale ex Sponheim. 7. Iduum Ianuarij, Anno Domini 1499.* Ioh. Trith. Abb.

Modus XXXI. Per alternas dictiones progreditur, & litera ſignificatiua in duodecimam mutatur.

M*Odus 31. á vacante vna per alternas ocioſas rite ſignificatiuas viciſſim progreditur, ita vt ſemper poſt vnam dictionem vacuam vna ſignificatiua ſubiungatur, pro litera autem prima cuiuslibet dictionis myſterij ſecreti duo-*

ti duodecima ſequens poſt eam accipitur, ita vt pro A, n. pro c. p. capiatur vt huiuſmodi alphabeto ſequente oſtendemus.

Alphabetum.

An. bo. cp. dq. er fs. gt. hu. ix kz. la mb. nc. od. pe. qf. rg. ſh. ti. uk. xl. zm.

Tenor Secreti.

Der alt Abt von Fleißdorff wil den von Reinhartsborn die Naſen abſchneiden. Hæc eſt intentio myſterij ſequentis.

Literæ ſignificatiuæ.

Qrgnairneikdcsarxhqagsshxaqrckdcgrtcungqihodge qxrcnhrcnohpucrxqrc.

Exemplum XXXI.

S. *D. Omnis qui de rebus tẽporalibus eleemoſynas virtutibus mundas agit, & ante rem tranſitoriã nemo poteſt eſſe amator iuſtitiæ, quoniã charitas vera diuidi nulla conditione põt. Sancta deniq; religio fidei Chriſtianæ mũdi amorem interdicit hominibus ſuis, quia qui diligit mũdana gaudia, fœlicitatem æternam amittit, catholicus nõ catholice viuens, Chriſtum non amat, & qui amat res temporales bonus eſſe catholicus non dicitur, qui creatorem amat gaudet in rebus ſpiritualibus, Chriſti amator cunctas mundi vanitates contemnit, nec curat gaudia hominum iniquorum amator mundi ſanctas odit virtutes, de futuris gaudiis nihil curat penitus qui agitis Chriſtiane vnius rebus intenti cogitatis quæ non ſunt honeſta, agitis religioni contraria nolite miſeri obſecro nolite huius mundi perituras mox diligere vanitates Curate potius Chriſtum amare quatenus vos recipiat ad cœleſtia regna. Vale. Ex Spanheim. 7. Iduum Ianuarij, Anno 1499.* Ioannes Trithemius Abbas.

Modus XXXII. Per alternas viciſſim progreditur & dictionis ſignificatiuæ prima in 13. transfertur.

Modus

MOdus 32. in alternis dictionibus instar præcedentium vtitur narratione quoq; mysterij ab vna vacante incipit cui semper vicissim vnã significatiuam adiungit, pro litera ac significatiua dictione prima capit 13. sequens postea in ordine alphabeti pro A. capitur o. pro b, p. pro c. q & sic consequenter: vt patet.

Ao.bp.cq.dr.eſ.ft.gu.hx iz.ka.lb.mc.nd.oe.pf.qg.rh.ſi.tk.ul.xm.zn.

Noch heynt vmb 9. Vhr/weñ du mich an dem Wald höreſt pfeiffen mit einem Schlůſſel/ So kom herab zu mir. Hæc intentio latet occulte in narratione ſubſequenti.

Literæ ſignificatiuæ.

Deqxſzdklcp 9-lxhll, drlczqxodrſcllobrxehſ ikftſZttſdcZkſzdſciqxbliiſbieaecxſhopnlczb.

Exemplum XXXII.

S. D. Omnipotens Deus creator æternus omnium, qui per filium Chriſtum, nos Chriſtianos redemit, Zelum dedit amoris catholicis per lumen gratiæ credentibus nobis pietatem inſinuans, dedit & liberaliſſime ſuum dilectum natum hominem ex carceribus libera nos omnes credentes de poteſtate Tartarei lugentes, deſtruens carcerem tenebroſiſſimum rabulamque deuincens. Quid tibi Chriſte nos Chriſtiani reddere digne poterimus homines infirmi ſine operibus iuſtitiæ fidem catholicam profitentes: orantes ergo deuotiſſime te redemptorem noſtrum ſummis laudibus concelebramus, dicentes: Laus tibi æterne omnium ſaluator benigniſſime qui redemiſti nos ſanguine tuo fragilitatem noſtram zelo confirma tui amoris, ſalua nos dulciſſime ſaluator Ieſu, cordibuſq; noſtris zelum fidei infunde. Sanctus eſt zelus tuus, compunctionem operarum in cordibus quærentium te Chriſte Ieſu benigniſſime illuſtra, Chriſte Ieſu benigniſſime lumen æternum, illumina tenebras ſeruorum tuorum bonitate ſolita, Saluator Ieſu ſalua animas noſtras æterna conferens gaudia, Chriſte exaudi ſeruos tuos humiles, & omnibus peccata indulge exorantibus ſalua Chriſtianos famulos licet digniſſimos, conſigna nos zelo tuo humiliter petimus, Amen. Vale ex Sponheim, 6. Iduum Ian. Anno Domini 1499. Ioh Trith,

Modus XXXIII. Alternis dictionibus procedens vt ſuperiores primam ſignificatiuam transfert in 14.

Modus 33 narrationem ſecundam ab vna vacante incipit, & inſtar præcedẽtis per alternas viciſſim procedit, pro prima vero cuiuslibet dictionis ſignificatiuæ literam ſequentem poſt eam loco 14. accipit, vt pro A. capiatur p. pro b. q. pro c r. & ſic conſequenter iuxta ordinem alphabeti huiusmodi qui ſequitur.

Alphabetum.

Ap bq cr dſ et fu gx hz ia kb lc. md. ne. of. pg. qh. ri ſk tl. um xn. Zo.

Tenor Secreti.

Er iſt noch new/verſuch jhn vor gantz wol ehe denn jhm viel vertraut. Er trinckt auch gern Wein vnnd iſt wunderlich. Hæc eſt intentio Secreti huius.

Literæ ſignificatiuæ.

Tcaklefrzetmmmtikmrzazemfixpelommfct ztſteazdmatcmtilipmltiliaerblpmrzxtiemm, taemeſaklmmmeſticarz

Exemplum XXXIII.

IOannes Trithemius, Sanctis monialibus in monte olim Ruperti catholicam fidem lucida virginitate exornantibus fœlicitatem, continuo religionis ſanctiſſ zelo præmemorati cæteri regis maximi famulum mittimus nobis multo expoſtulatum tempore virum magnum virum magis in temporalibus experientur. Ioannem veſtris caritatibus notum monaſterij Vleisdorfenſis religionis feruore zeloſum, multe tempore Abbate, nouamq; Abbatiam libere dimittentem acceſſi propterea ſicut vobis commiſeram monaſterium Limpurgenſe, in quo Chriſto ſeruiebat precibus continuis & ſanctis lectionibus ſcripturarum occupatus cum monachis eiuſdem deſcenderet, temporaliumque rerum ſuſciperet curam, procuratorque fieret cellarius Abbas Limpur-

Limpurgenſis inſtabilitate ſolita animo mutatus dimittere eum tandem conſentit oraui cum maxima inſtantia, vixque obtinere ab eo conſenſum potui Chriſto volente tandem conſenſit. licet timide, ideo qui monialibus ſeruire timeat quod leuiter mutantur timet non immerito, nam ſicut nos inſtruxit experientia aliqub Moniales œconomis ſuis reddiderunt, pro benefactis non laudabilem mercedem fœmineus animus repente mutatur amaritudine, Chriſto autem tribuente confido, illum vobis eſſe vtilem Chriſtianos eſſe monachos & ſaluatorem noſtrum timet, bonique eſt intellectus muliebrem ergo mutabilitatem coercentes admoneo, quatenus eſſe conſtantes memineritis, ſuſcipientes eum in ſancto honore atque ſincera charitate, omnem leuitatem animi muliebris, deponentes maxime adiuuate nos & recuperate ſtatum rerum temporalium, veſtro in monaſterio collapſum, prodeſſet auxiliante Chriſto redemptore noſtro zelatore caſtitatis. Vale. 7. Id. Ioannes Trithemius.

Modus XXXIV. Similiter alternis vtitur & primam cuiuslibet ſignificantis in 15. transfert.

M*Odus 34. ab vna vacante vt ſuperiores incipit & per alternas ſimiliter procedit, vt prima ſi.ocioſa, ſecunda vero ſignificatiua, tertia iterum vacua, quarta rurſum ſignificatiua, & ſic conſequenter vſque ad finem narrationis propoſitæ, porro pro cuiuslibet ſignificatiuæ dictionis litera prima capitur c, in ordine alphabeti ſequentis poſt eam 15. ita vt pro A, capiatur q. pro b, r. pro c, ſ. & ſic conſequenter, ſicut patet in alphabeto quod ſequitur.*

Aq. br. cſ. dt. eu. fx. gz. ha. ib. kc. ld. me. nf. og. ph. qi. rk. ſl. tm. un. xo. zp.

Tenor occultus.

Morgen vmb 9. wird der Amptmann kommen/ vnd den Bauren die Küh nemen/ behalt die deinen daheim.

Literæ ſignificatiuæ.

Egkzufnerfunfunbkttukqehmeqfcgeeufnfttufrqnkef thucnafueufruahdmtubfatqabue.

Exemplum XXXIV.

S D. De Eccleſiaſticis ſcriptoribus grandem feci catalogum quemadmodum fraternitati tuæ nuper videndum exhibui nimiſq; repente concludens fateor me nonullos pralexiſſe famoſiſſimos viros non quod vicibus eorum beneficiorum inuiderem catalogi quemadmodum manuum penſator tumidus criminator verbis ſtultiſſimis, catalogum vituperantes qui me exiſtimauit ſuos homines non memoraſſe ſola ex inuidia quod falſiſſimum. Etenim conceptionem ſanctiſſimam genitricis Dei ego ſcripſi & affirmaui ſemper venuſtiſſimam fuiſſe ſine nauo originalis exceſſus, quod tumidus penſator tumide reprehendere volens dixit. Fulgentiſſimam virginem creatam originalis noxa contra catholicam obſeruantiam vaniſſima temeritate eſſe maculatam, temeritas perdita beatiſſimam virginem velle deturbare. Colonienſes autem nobiliſſimi Doctores volentes inſani fraudulentis opinionem veritati contrariam extirpare citant vanas ſuas fabulas, reuocare compulerunt, virginem beatiſſimam aſſerentes, confirmante quoq; ſtatuto debere credi mundiſſimam nulloq; tempore, quamuis breuiſſimo originali ſorditati ſubiacuiſſe, tibi frater qui veritatem amas, crediq; virginis puritatem breuiter iſta explicare volui. Vale.

Modus XXXV. Alternis dictionibus vtitur & prima cuiuſlibet ſignificantis in 16. permutatur.

MOdus 35, ab vna vacante ſimiliter incipit cui mox ſignificatiuam adiungens viciſſim per alternas procedit, in hoc autem modo pro quolibet primo ponatur ſignificatum 16. poſt eam ſequens accipitur A. pro A. capiatur r. pro b ſ pro c. t. & ſic conſequenter, vt ponamus in ipſo alphabeto quod ſequitur.

Alphabetum.

Ar. bſ. ct. du. ex. fz. ga. hb. ic. kd. le. mf. ng. oh. pi. qk. rl. ſm. tn. uo. xp. zq.

Tenor Secreti.

Der Abt von S. Johannes Berg helt Communia mit den Bawren/ bleibt nicht viel in dem Cloſter/

vnd

Digitized by Google

vnd fehret auch im Narrenſchiff. Hæc eſt intentio Secreti, quæ ſequitur.

Literæ ſignificatiuæ.

Vxlrinobgm: chbrgmſxlabxenthffogcrfcnu
xgſrolxgſexcſngctbnocxecftehmnxloguzxblx
nrotbcfgrrxg. mtbcz.

Exemplum XXXV.

M*Ihi venerande in Chriſto Patri Limpurgenſi œconomo, cum tali domino Ioanne Vleiſdorffenſe nuncupato Ioannes ouilis Spanheimenſis humilis Abbas gaudium cœlorum. Moniales S. Ruperti gubernatorem ſuum nimia auiditate concupiſcunt, teque humili rogant beneuolentia, quatenus rerum temporalium gubernatorem ipſius monaſterij ſuſcipias ſeruire ſanctis Chriſti virginibus laudabile eſt, atque meritum bonum rerum ſpiritualium eiuſdem cœnobij notumq; viſitatorem te in Chriſto honore complectentem, grauem moribus, ornatum virtutibus, conſilio cautum omnibus dilectis charum nobilem Abbatem, vita merito Chriſto indubiè gratum, monaſterij D. Ioannis optimum paſtorem literis tam Chriſtianorum quam gentilium, omniq; ſapientia inter eruditos omnes celeberrimum, cuius ſapientiam æſtimare nemo poteſt. Gregem ſibi commiſſum optime nouit paſcere, Zeloſus virginum Chriſti caſtus eſt, quarum clauſarum ſeruat promiſſum. Non timeas ſub eo tam honeſtis ſeruire monialibus, qui nouit ſponſas Chriſti ſecundum legem monaſticam optima diſcretione gubernare, qui virtute & Zelo fidei Chriſtianæ ſibi libenter in veritate ſubuenit. Hunc virum virtuoſum Bingnenſis paſtorem cœnobij huius familiarem amiciſſimumq; gubernatorem tam religioſarum virginum libenter aſſumas laborem tuum Chriſtus immortalitatis gloriæ remunerabilis monialium ſponſus, tibi æternam beatitudinem retribuet cum ipſo zelo Zelatus fuerit. Vale 5. Ibid. Ian. Anno Domini. 1449.*

Modus XXXVI. Inſtar præcedentis alternis dictionibus vtitur, & prima ſignificantis in 71. transfertur.

M*Odus 36. à vacante incipiens ſignificantemq; coniungit alternis dictionibus*

nibus vtitur, & prima cuiuslibet significatiua dictionis in 17. poſt illam ſequens mutatur, ita vt pro A, capiatur ſ. pro b. t. pro c u. & ſic conſequenter vſque ad finem narrationis propoſitæ, vt in ſequenti alphabeto.

Alphabetum.

Aſ. bt cu. dx. ez. fa gb hc id ke lf mg nh. oi. pk. ql. rm. ſn. to. up. xq. zr.

Tenor Secreti.

Pfaff Heintz von Mandel hat eine von S. Catharin davon gefůhrt/ findeſtu jhn/ ſo nim jhn gefangen.

Hæc eſt intentio myſterij ſequentis.

Kaſaczgdorpih gſhxzfcſxzdhzpihnaſocſmdhx ſpihbza pcmoadhxznopdchnihdedchbzaſhbZb.

Exemplum XXXVI.

Fides catholica non ſaluat, niſi ardore diuini, nominis fulciatur, crede & zelum amoris Dei non hic nihil omnino conducit redemptioni animę, pluris namque homines nunc inueniuntur fide gloriantes catholica, ſed pauci ſunt fidei Chriſtianę opera operantes, ſine operibus fides moritur, credunt multum, ſed mandata Dei pauciſſimi obſeruant. O Zelus fidei debilis quem habere fortiorem homines increduli poſſunt honeſtate naturali pœnis cruciabuntur inferni, gentiles homines qui non credũt Saluatorẽ mundi factum fuiſſe Dei filium, hominemq́ factum zelo redemptionis humanę, ſed Chriſtianam fidem ſanctis operibus minimi exornant, peccatisq́ ſemper inuoluti orandi honores ęterna beatitudine proferunt impias actiones fidei puritatem prauis moribus contra obedientiam maculantes, amatores autem Dei, qui habent rectum Chriſtianę fidei zelum nihil proponentes Chriſtum Iudicem placatum habebunt, dabitq́ eis honorem ſempiternum, hunc ergo de ſermonibus his, qui de fide gloriaris, ama Deum & habebis mercedem beatitudinis iuſtitiam zelantium, ſi amaueris vanitatem ſeculi contra honorem Dei, pręmium recipies zelantium iniquitatem horrores inferni. Ioh. Trith. ſcripſi 4. Id. Ian. Anno M.ID.

Modus XXXVII. Per alternas viciſſim progreditur, & prima cuiuslibet ſignificantis in 18. transfertur.

Modus 37 inſtar præcedentis ab vna vacãte incipiens per alternas viciſſim progreditur, vt cuiuslibet litera ſignificatiua dictionis prima in 8. poſt eam ſequentem tranſmutetur, ita vt pro A. capiatur t. pro c. x. & ſic conſequenter, ſicut patet in ipſo alphabeto quod ſequitur.

Alphabetum.

At. bu. cx. dz. ea. fb. gc. hd. ie. kf. lg. mh. ni. ok. pl. qm. rn. ſo. tp. uq. xr. zſ.

Intentio Myſterij.

Jacob Seum hat nun geſprochen/er wôll dich erſtechen/ſo bald er dich môg ankom̃en/hût dich vor jhm.

Literæ ſignificatiuæ.

EtxkuoaqhdtpiqickolnkxdaianqqegzexdanopaxdaiokutgzanZexdhkactifkhhaidqpzexdb.kneh.

Exemplum XXXVII.

Vitam æternam contemnentes temporalia pro xp̃o moribus catholicis in veritate conſeruantes obtinebimus æternam lætitiam, quibus eſt promiſſa pœnitentibus à ſuperbis ſine dubio promittunt, temporales lætitias & gaudia contemptis vitæ intuitu æternæ gaudiis futuris continentibus Deum amantibus, qui orationibus ſacrisq; lectionibus ſcripturarum nouerunt inſiſtere catholicis moribus Chriſtum imitantes, Deum amantibus non paratur infernus, quoniam auerſi Deo nihil aliud quam vanitatem querunt, condemnantes æternæ maieſtates gaudium, humiles zelum amaritudinis elati non Chriſto, ſed diabolo ſeruientes, amatoribus Dei nominis premia optima ſunt promiſſa, ſed amatoribus mundi Chriſtianisq; ſuperbis Deus preparauit amariſſimas pœnas inferni. Quid obſecro facit catholicum hominem veritatem annuere, dico, tu qui gloriaris ſine zelo diuini amoris, teque affirmas Chriſtianum, non oſtendere zelum tuum & fidem Chriſtia-

nam moribus dignis, ſed humilitate abiecta catholica traditionis, credis ſine amore non te arbitreris iuſtum & fidelem, enimuero qui fidem habet, ſed tamen diuinum amorem negligit impius eſt de fide quoq; fruſtra præſumit diuini Zelator amoris eſt, qui Chriſtianam fidem deuotis ac bonis operibus quotidie exornat, & qui humilitate ſubnixus amat Deum, Ioh. Trith. 3. Id. Ian. Anno M. I.D.

Modus XXXVIII. Viciſſim alternatis vtitur, & prima ſignificatiuæ dictionis in 19. transfertur.

MOdus 38. *per alternas dictiones viciſſim progreditur inſtar priorum, cuius dictionis ſignificatiuæ prima in 19. ſequentem ex ordine transfertur, ita pro A capiatur v. pro b, x. pro c, z. & ſic conſequenter, vt patet in alphabeto ſubſcripto, poteris nihilominus & hunc variare modum, vt non alternis tantum, ſed ſingulis duabus, ternis, quaternis ad placidum modorum ſignis apponendis, vti poteris.*

Alphabetum.

Au. bx. cz da. eb. fc. gd. he. if. kg lh. mi. nk. ol. pm. qn. ro. ſp. tq. vr. xſ. Zt.

Secreti intentio.

Wiſſe das Hans Schwerd viel vbel von dir red in deinem Abweſen/vnd nimpt ſich doch an für dir als ſey er dein faſt guter Freund.

Literæ ſignificantes.

Rrfpbaupeukppzerrboqrfbhrxbhrlkafoobafkabf kbiuxaabpbkrkakfimqpfzealzeukereafoubp pbfbeabfkcupqdrabocobrka.

Exemplum XXXVIII.

OMnium *rerum pater Rex & factor hominem primum creauit Adam, cui vxorem in paradiſo coniunxit virgini virginem ſignificans catholicam eccleſiam paſtoribus coniunctam.*

Modus

Modus XXXIX. Etiam alternis vtitur & prima dictionis ſignificatiua in 20. transfertur.

MOdus 39. viciſſim alternis dictionibus vtitur incipiens ab vna vacante aut præcedenti vnā ſubiungit ſignificatiuam, deinde iterum vacuam vnam, iterumq; ſignificantem, & ſic conſequenter vſque ad finem propoſitæ narrationis. Porro litera prima cuiuslibet dictionis ſignificantis tranſponitur in 20. proximam ſequentem, ita vt pro A. capiatur x. pro b, z. pro c, a. & ſic conſequenter, vt patet in ipſo alphabeto.

Alphabetum.

Ax. bz. ca. db. ec. fd. ge. hf. ig. kh. li. mk. nl. om. pn. qo. rp. ſq. tr. vſ. xt. zv.

Intentio Secreti.

Dir wird geſchrieben herzu kommen/iſt mein rath/ du thuſt nicht/ Wann der Anſchlag iſt dich zuvertrencken/oder in ewige Gefängnuß zu ſetzen/hüt dich.

Literæ ſignificatiuæ.

Bgpſsgprecqafpezclfcpzfhmkkclgqrkglpxrbsbcqqlglg esxlbcpxlqafixeggqrbgafusscpbpclabelmbcpglcssgeeccdel elggqusqcrclfscbbgaf.

Exemplum XXXIX.

O Benigniſſime Ieſu gratias ago pietati tuæ ſanctiſſime, qui ſanguine tuo genus humanum patri tuo reconciliaſti, pendens eleuatus in cruce miſerabiliter, quaſſato corpore animo triſti, facie conſputa, portanſque noſtra crimina per zelū ineffabilis charitatis, noſtros liuores ſanaſti, floridā iuuentutē corporis propter nos vulneribus duriſſimis fudiſti atq; hominē viuificaſti mortuum, nimia karitate deuictus, katholicamq; reſtituens cōmunionē mori laborioſiſſime voluiſti. Gratias igitur quas poſſum redemptori tibi chariſſimo ego, gemens & lacrymans memoriam paſſionis tuæ, Chriſte ſaluator rememorans.

morans. O benigniſſime Ieſu ſalua me bonitate tua ſolita, mihiq; cuncta indulge quaſo precamina, quoniam tu laus & gloria mea, lætificans me gaudio ſancto, redemptor meus ſana me. Sanctifica me Chriſte verum lumen cordiũ. Benedico te conditor mundi potẽtiſſime. Rex Chriſte ſaluator lumen inextinguibile, quaſo purifica animam meam, fautor omnium illumina me, Chriſte amator excelſe fidelium gloria te quarentium me reſpice, da beatitudinis ſempiterna gaudia, da amoris tui feruentiſſima incendia, Vita Ieſu ſanctorum omnium ſaluator mundi, clementiſſime Ieſu, per dolorem benedictæ acerbiſſimæq; paſſionis tuæ concede mihi lumen intellectus amorisque tui humili puraque conſcientia radios lucis pragustare. Miſerere mei bone Ieſu clementia fons pietatis abyſſeque gratiarum plenitudo lumen ſupernorum ciuium mihique ſancte charitatis ſuauiſſimum dulciſſimumque guſtum infunde, eripe me examinator omnium cordiũ, & da mihi cum puritate lætitiam & exultandem in laudibus tuis glorificans te, quoniam dolore vulnerum tuorum ſanaſti me. Quid retribuam charitati tuæ redemptor meus, compatior tibi lacrymans, & fœliciſſimæ paſſioni ſanctisq; vulneribus corporis tui benedicens. O benigniſſime gratias immortales ago, reſpice famulum tuum, Amen. Ioh. Trith.

Modus XL. Alternis dictionibus vtitur, & quamlibet literam ſignificatiuam primam in 21. transfert.

M*Odus 40. inſtar precedentium alternis dictionibus eidem vacua & ſignificatiua vtitur, & prima litera cuiuslibet ſignificatiua dictionis in 21. proximæ ſequentem quæ eſt vltima noſtri per ordinem transfertur, ita vt pro A, capiatur z. pro b, a. pro c. b. & ſic conſequenter, vt patet in alphabeto huius 40. modi quod ſequitur poſt. Iſte modus autem ſicut & cæteri omnes in diuerſas alias variatur, vt vel ſingulis vtatur ſignificatiuis, vel alternis vel pluribus.*

Alphabetum.

Az. ba. cb. dc. ed. fe. gf. hg. ih. ki. lk. ml. nm. on. po. qp. rq. ſr. tſ. ut. xu. zx.

Literæ ſignificantes.

Mnbgghmstlamtmetzqſlhmzmedupebgkzf dah.

d a b c d q a q t b i d m c q d t t h k h b g c h b g r t b g d g h m c d q c d m a Z t l d m.

Intentio Secreti.

Noch heynt vmb 9. wart mein an dem Schlag bey der Brucken/da wil ich dich ſuchen hinder den Bäumen.

Exemplum LX.

AGite miſeri pœnitentiam nunc breui tribulationes generis noſtri grauiſſimas ab hominibus infidelibus mortesque crudeliſſimas ſuſtinebitis indurati, Turca in Chriſtianitatem longe lateque ab Vngaria magnum exercitum Turcicos homines more beſtiarum truculentus inuaſit tranſiuit Danubium zelo impietatis quaſi igne ſuccenſus propterea lugeant omnes homines ſtatim morituri vbi zelus veſter miſerrimi Chriſtiani conſtantia & deuotio vbi? Longe per nefas conceſſit Chriſtiana benignitas tuorum grauitas fidem catholicam deſeruit. Zelus & feruor amoris diuini procul abiit, propterea hoſtes fidei Chriſtianæ interficient deuorabuntque homines quaſi locuſtas. Audiuimus enim quam grauiter Turcus Vngariam, Bohemiam, Poloniamq; inuaſerit, vrbes deſtruxerit, infantes, mulieres, virginesque congregatas ſacratasque quæ zelo Dei retinuerunt caſtitatem turpiſſime ſtuprarit horribiliterque interficiens catholicos quoſcunque. Omnes annihilans crudelitas eius homines & beſtias ſuperat Germaniam totam repente ſuo turbabit exercitu bellicoſiſſimo niſi generalis defenſio principum ſine mora reſiſtat, flentes igitur humiliemus nos maxima animorum contritione, orantes Deum intentiſſime quatenus nos conuertat ſanctis dimiſſis miſericorditer, liberans nos ab inimicis, qui animas noſtras conantur tradere morti, Anno Domini, CCCC.XCIX.XI. Cal Martij.

Ioannes Trithemius Abbas Sponheimenſis.

CAPITVLVM II.

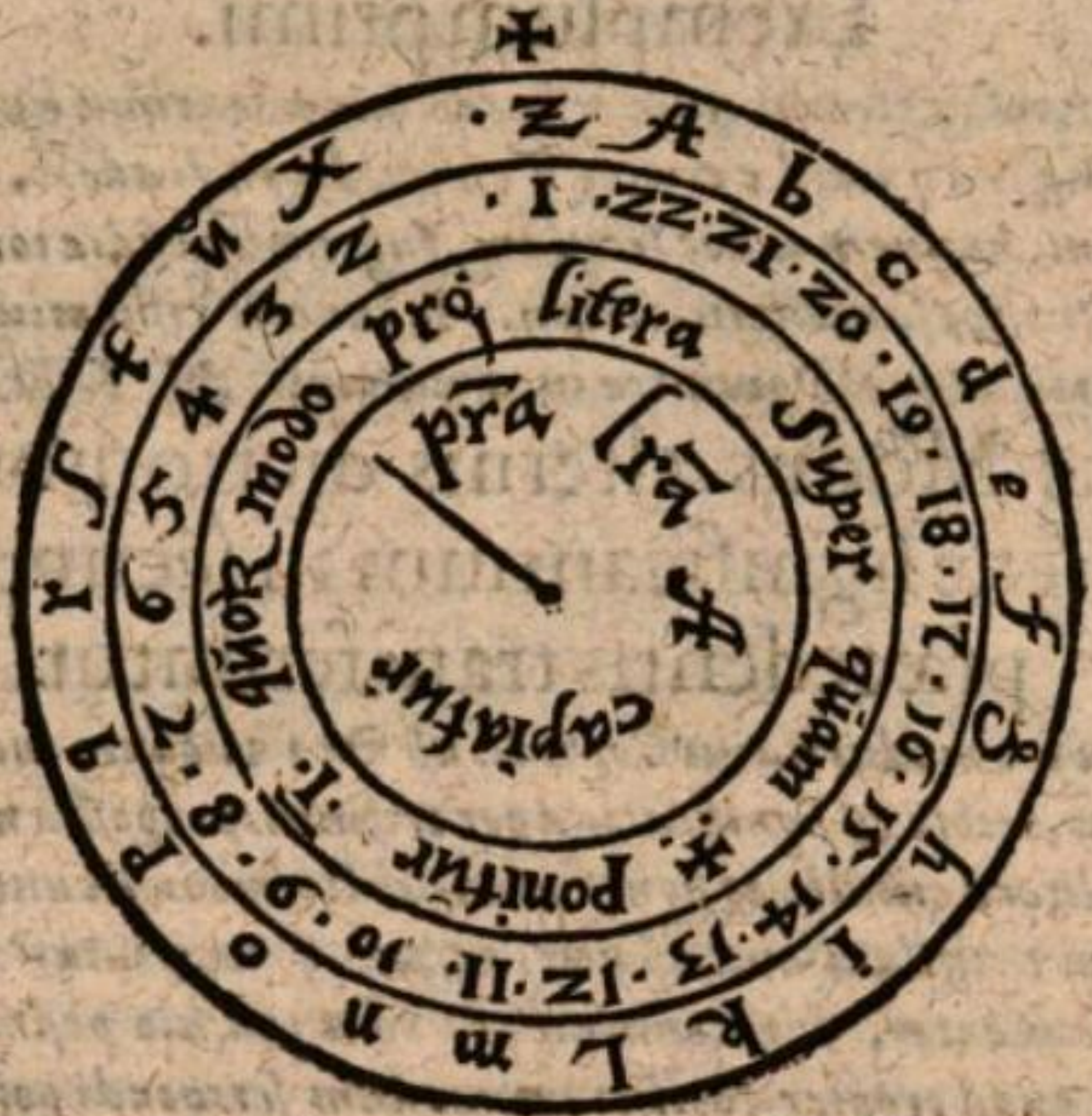
DE ALIIS XXII. MODIS OCCVLTE SCRIBENDI, QVI IN SVPERIORIBVS HABENTVR.

IN ſuperioribus huius primi libri capitulo, Sereniſſime Princeps, artis noſtræ Steganographiæ quadraginta modos per ordinem digeſſi, quorum copia licet ad quæcunque ſcribendum occulte vnicuique poſſit ſufficere, tamen vt viam ſtudioſis demonſtremus, maiora petierut indi, operæ pretium exiſtimo, & alios per exemplum ſcribendi modulos explicare, quemadmodum igitur in præcedenti capite inter alios 22. modos vltimus per tranſpoſitionem literarum alphabeti, in ſequentes per ordinem poſuimus. Ita nunc ſecundum vnum viginti duarum literarum alphabeti nobis duntaxat neceſſarium quinque literas ſignificatiuas in præcedentem per modos ſingulos anticipemus. In qua anticipatione primus iſtius capituli modus cum vltimo præcedentis concordabit, ſecundus cum penultimo, & ſic conſequenter vſque ad vltimum iſtius qui erit primus capituli, tranſpoſitiones conuenientes modum variant.

Primus Modus huius ſecundi capituli, ſingulis literis ſignificatiuis vtitur, & litera quælibet in vna accipiatur.

PRimus huius ſecundi Capituli modus ſingulis dictionibus ſignificatiuis vtitur, & qualibet litera cuiuſcunque dictionis prima in præcedentem immediate transfertur. Ita quidem in 17. modo quaſi literæ ſignificatiuæ immediate ſequens ponitur. Ita hæc præcedens prima capiatur, oportet autem vt pingas alphabetum in circulo tam in iſto modo quam in ſequentibus omnibus in quibus literæ tranſponuntur. Ita vt hic pro A capiatur z. pro b, a. pro b.c. vt patet in alphabeto per circulum.

Poteſt


Z A b c d e f g h i k l m n o p q r ſ t u x
1 22 21 20 19 18 17 16 15 14 13 12 11 10 9 8 7 6 5 4 3 2
quot modo pro litera ſuper quam ✱ ponitur .i.
prã lrã A capiatur

Poteſt autem modus iſte ſicut & reliqui omnes multipliciter variari his per alternas, binas, ternas, quaternas, ſiue plures ad placitum ſcribentis, ita tamen vt ſigna conuenientia vnicuiq; adiungat, alioquin & ipſe facile quod ſcripſerit poteſt obliuiſci & nemo intentionem eius percipiet. Nunc autem ſub literis poſitis deſignet quota ſit quælibet litera, b a, quæ eſt prima in alphabeto omnium linguarum, ſed iam nunc ad explicandum hunc modum procedamus breuioribus quidem ſententiis vtentis quam ſupra vſi ſumus.

Alphabetum.

Az.ba.cb.dc.ed.fe.gf.hg.ih.ki.lk.ml.nm.on.po.qp.rq.ſr.tſ.ut.xu.zx.

Intentio Secreti.

Wart mein Morgen vmb neune mit Gewalt.

Literæ ſignificatiuæ.

Tempus tranſit. Z.i.d.t.z,q.ſ.t.l.h.m.d.n.g.w.l.t la.mtm.l.h.fdi t.z.k.ſ.i.ſequitur.

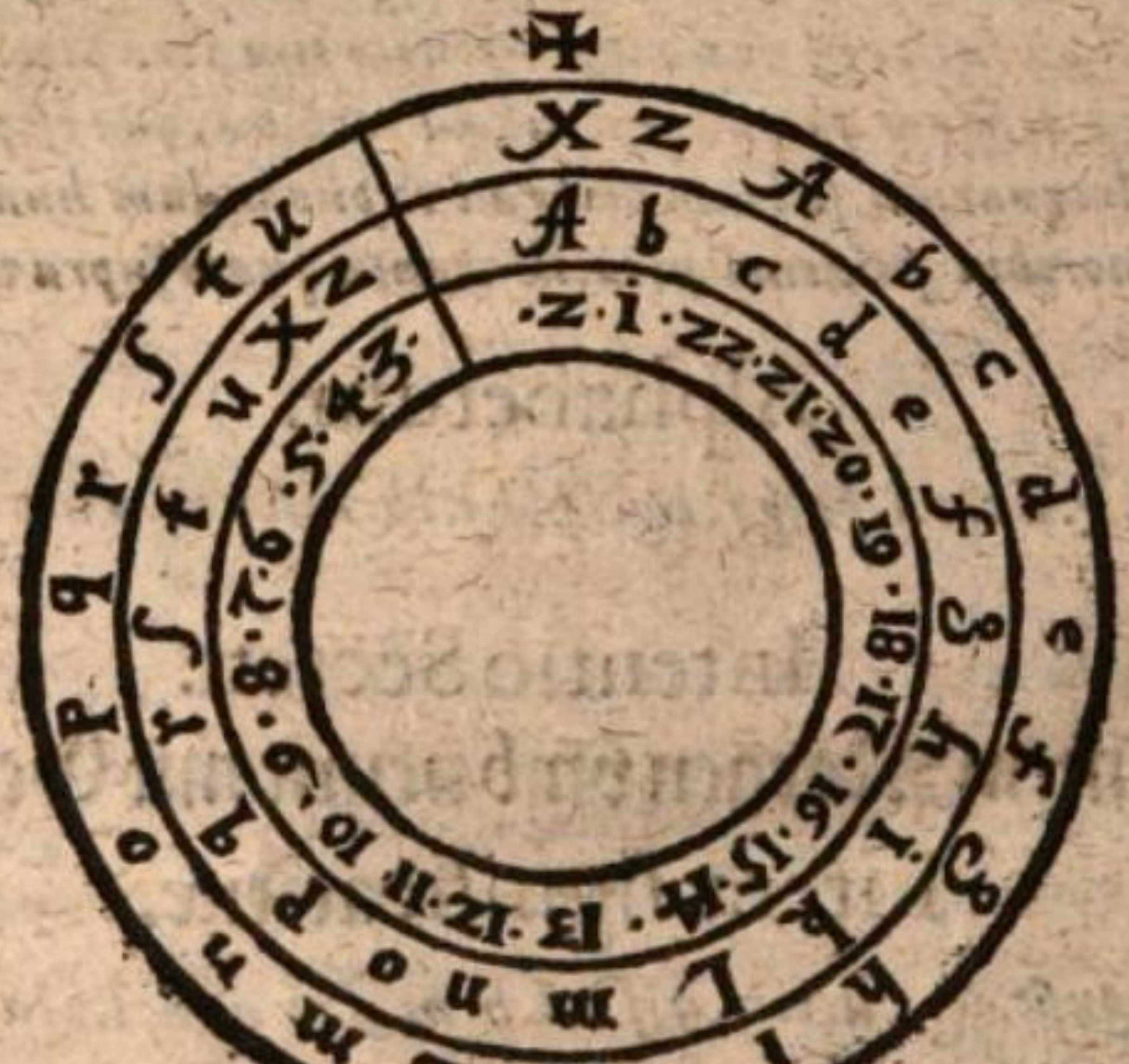
Exem-

Exemplum primi.

TEmpus tranſit zelemur quietus ſinceritatem leuemus humiliter mentes lugendo noſtra quotidie errata. Tempus lugendi adeſt, mundemus tenebras motuum, linquemus hoc ſeculum, fugientes deſidia torporem, teneamus Zelum catholica ſanctitatis. Amen. Ioannes Trithemius Abbas ſcripſit 6. Calend. Martij. Anno Dominica incarnationis. M. I. D.

Secundus Modus alternis dictionibus vtitur, & literæ ſignificantium in ſecundam præcedentis transferuntur.

SEcundus vero modus huius Capituli ab vna vacante incipiens alternis dictionibus, ocioſa & ſignificatiua per ordinem propoſita narrationis vtitur, & prima litera cuiuslibet ſignificatiua dictionis in ſecundam immediate præcedentem translata anticipatur, vt pro A, accipiatur x. pro b, z. pro c a. & ſic conſequenter, vt patet in tabula rotunda hic poſita, quam in alphabeto plani quod propter faciliorem modum ſcribendi poſuimus. Rubra autem litera noſtrum vſitatum ſunt alphabetum, ex quo qualibet eorum in hoc modo ſcribendi nigra in rotunda ſuperpoſita, ad propoſitam narrationem myſticè accipitur.


X Z A b c d e f g h i k l m n o p q r ſ t u
A b c d e f g h i l m n o p q r ſ t u X Z
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22

Alphabetum.

Ax.bz.ca.db.ec.fd ge.hf.ig kh.li. mk nl.om.pn.qo.rp.ſq.tr. vſ.xtz,Zv.

Intentio Myſterij.

Ich bitte dich komm von ſtund an zu mir/ es thut ſehr noth.

Literæ ſignificantes.

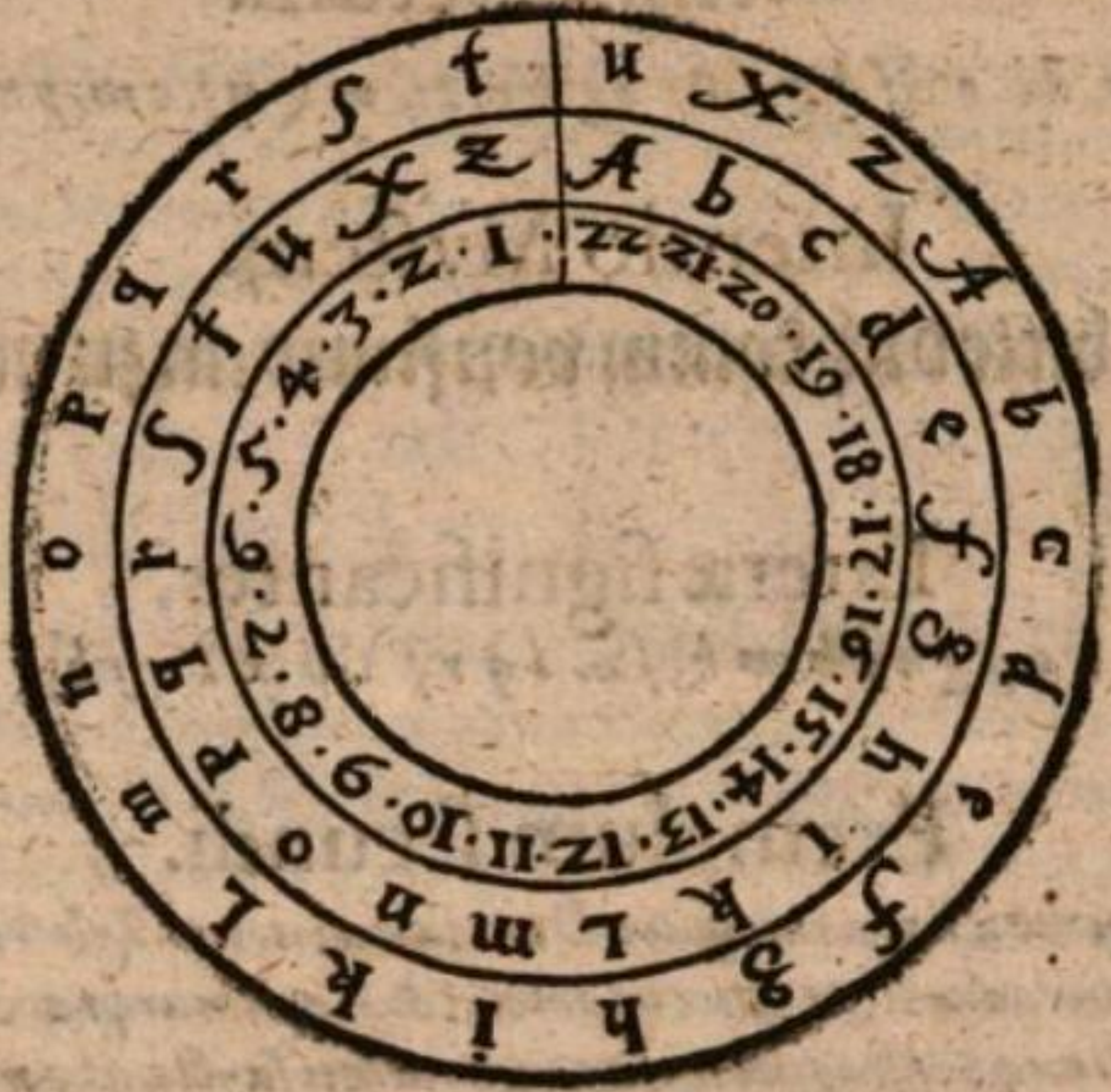
G.afzgbcpgafhmk.ſmlqrſib,xlvſkgrg qbſcq ctp mgr.

Exemplum ſecundi.

Creator generis humani aſpice Deus famulos tuos Zelo rectitudinis guberna quatenus bene conuerſantes conſequamur premium gaudium cœleſtium. Adiuua nos fragiles miſeroſq; homines ſanctiſque moribus exorna catholicæ pietatis ſancto quæſumus, mentes noſtras lumine illuſtra quatenus tuam recolamus paſſionem ſedulo cum lacrymis operibus bonis Ieſu Chriſte. Saluator libera nos virtute effuſi ſanguinis tui catholicæ vnitatis gubernator ſalua populum tuum grauiter afflictum, quem dudum beatiſſimo effuſo ſanguine in cruce moriens redemiſti, aſpice quam affligitur grauiſſime populus ſub crudeliſſimo Turco, libera nos miſeros per gratiam qua redimiſti nos, Amen. Ioan Trith, Abb, Anno domini M I D.

Tertius modus per ſingulas ſignificatiuas progreditur, & literis in tertiam præcedentem transfertur.

Tertius modus huius ſecundi capituli per ſingulas dictiones ſignificatiuas vt primus progreditur, & cuiuslibet dictionis litera prima in tertiam immediate transfertur. Ita vt pro A capiatur v, quæ tertia ante ipſum per z. & quæ tertia & ita conſequenter, vt patet per ipſas literas & numeros in rotula poſitos, poteſt autem & iſte modus variari quemadmodum & cæteri non ſolum progrediens per ſingulas ſignificatiuas, ſed etiam per alternas, binas, ternas, quaternas vel plures ad placitum cuiuslibet ſcribentis.


u x z A b c d e f g h i k l m n o p q r ſ t
A b c d e f g h i k l m n o p q r ſ t u x z
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22

Alphabetum.

Au.bx.cz.da.eb.fc.ga.he.if.kg.lh.mi.nk.ol.pm.qn.ro.ſp.tq.vr.xſ.Zt.

Intentio Secreti.

Bringer diß Brieffs iſt ein böſer Knab/ nit getraw ihm zuviel.

Literæ ſignificatiuæ.

Xobkdboafpxofbcpfpqbfkxlpbogkuxbkfqdbqorbfibrrcfh.

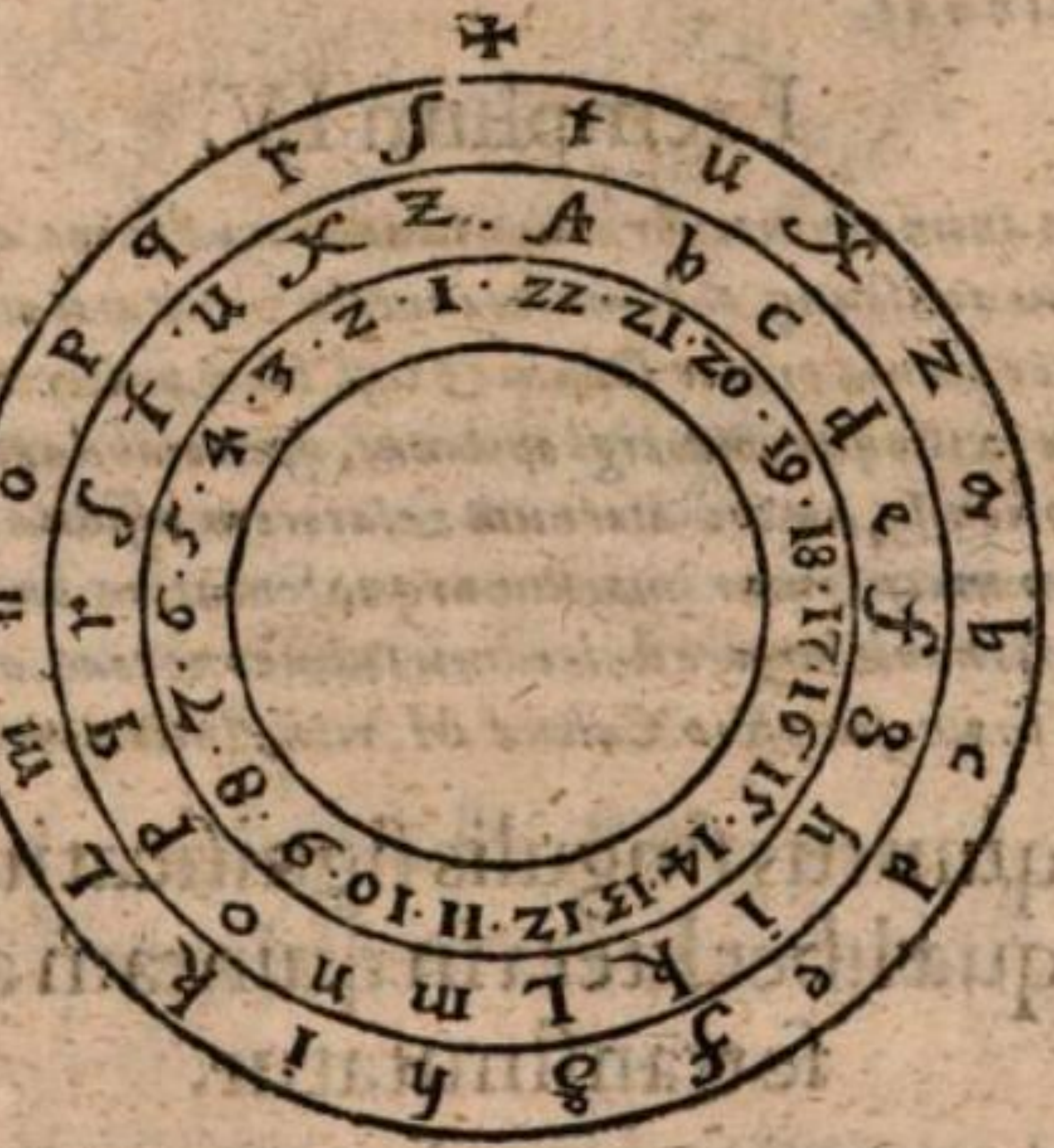
Exemplum tertij.

CHariſſimum optimum benigniſſimumq́ catholicorum defenſorem benedicentes oportunè adoremus fideliter per Chriſtum omnis faciat bonam charitatem fidei ponat quietem beatitudinis fides catholica Chriſtum laudes per bona opera, gaudeat catholicus victor Chriſtus bonis catholicisq́ factis quotidie deuotiſſime benedicat, quoniam ornatus religionis baltheo fœli-

fœlicitatem infinitæ beatitudinis tenebit, remunerationem capiens fulgentiſſimi honoris. Ioh. Trith. Anno Domini, M. CCCC. XCIX. feliciter.

Quartus modus ſingulis dictionibus ſignificantibus vtitur ſed literæ in quartam præcedentem transferuntur.

QVartus modus iſtius Capituli per ſingulas ſignificatiuas inſtar præcedentis ex ordine pregreditur, ſed literæ occulti myſterij in quartam immediate præcedentem anticipatæ transferuntur, quemadmodum in rotula ſubiecta clarius demonſtratur.


ſ t u x y z a b c d e f g h i k l m n o p q r
z. A b c d e f g h i k l m n o p q r ſ t u x y
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22

Hic primo prima litera alphabeti A, capiatur t, quæ eſt quarta in circulo ante ipſam, pro b, v. pro c, x. & ſic conſequenter, vt patet in rotula. Poteſt autem iſte modus cum cæteris variari per alternas, binas, vel plures ſed quia per ſingulas procedēdo ſignificatiuas plura ſecreta paucioribus manifeſta poſſumus occultare placuit nobis propter breuitatem hunc modum aſſumere.

Alphabetum.

At.bu.cx.dz.ea.fb.gc.hd.ie.kf.lg.mh.ni.ok pl.qm.rn.ſo.tp.uq.xr.zſ.

Intentio Secreti.

Der Pfarrherr von Bing iſt vmb eins verſchieden/ lug nach der Pfarr. Hæc eſt ſequentis apertæ narrationis ſecreta iuxta hunc modum intentio.

Literæ ſignificatiuæ.

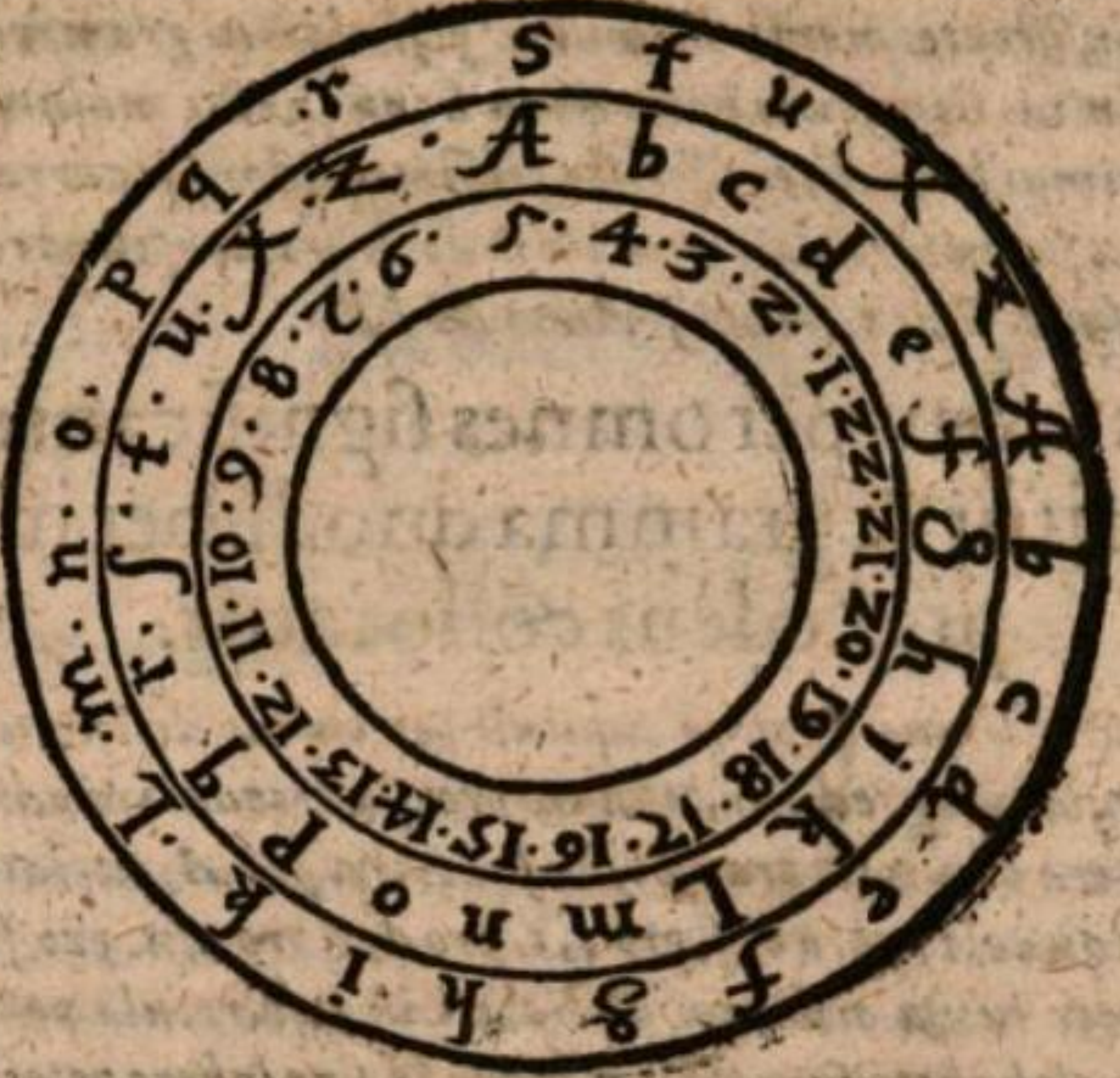
ZanldaniaqkiveiceopdeipqhvaeioqanoxdaeZaigqeritxdZanldtnnai.

Exemplum IV.

Zelatorem animarum noſtrarum laudaturi diuino amore nos iugiter accedamus quaſcunq; calumnias inutiles vanitates æternas iucunditates cupientes, ecce omnia præter Deum & iuſtitiam prætereunt. Quare hanc vitam amamus exitioque immergi optamus, quare abducimus nos, oremus Chriſtum deuotioniſq; amoris æternum zelatorem aſſidua inſtantia, grauibus quotidie commaculamur impellimurque tentationibus Chriſte dulciſſime zelum amoris nobis largire dulcedinis tui, nec noceat animabus iniquitas, Amen. Ioh. Trith. ſcripſi 10. Calend Martii, Anno domini M. ID.

Modus quintus ſingulis ſignificatiuis vtitur & quælibet litera in quintam ante ſe transmutatur.

Modus quintus autem huius ſecundi capituli ad inſtar præcedẽtis nullas dictiones vacuas recipit, ſed per ſingulas ſignificatiuas myſteriũ procedit. Nec credo aliquem huius artis inſcium occultata per hos modos poſſe aliquando inuenire, dum etiam artem ſcienti & non bene vſitato ſit difficile omnia penetrare: literæ autem omnium dictionum latentes myſterij transferuntur in quintam immediate præcedentem, ita vt pro A capiatur ſ. quæ eſt in circulo alphabeti.


s t u x z a b c d e f g h i k l m n o p q r
A b c d e f g h i k l m n o p q r ſ t u x z
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22

Quinta ante eam pro b, t. pro c. v. & ſic conſequenter, vt patet in rotula. Qui vero hunc modum per alternas binas, vel plures voluerit variare, quia non omnibus eſt facile ſcribendo per ſingulas incedere ſigna modo cuiuslibet appropriata non obmittat, alioquin facile in errorem incidet, & nihil lectori vtilitatis ſcienter impendet.

Alphabetum.

Aſ. bt. cu. dx. ez. fa. gb. hc. id. ke. lf. mg. nh. oi. pk. ql. rm. ſn. to. vp. xq. Zr.

Intentio ſecreti myſterij.

Morgen vmb 7. ſey gerüſt vnnd wart meiner am Creutz.

Literæ ſignificatiuæ.

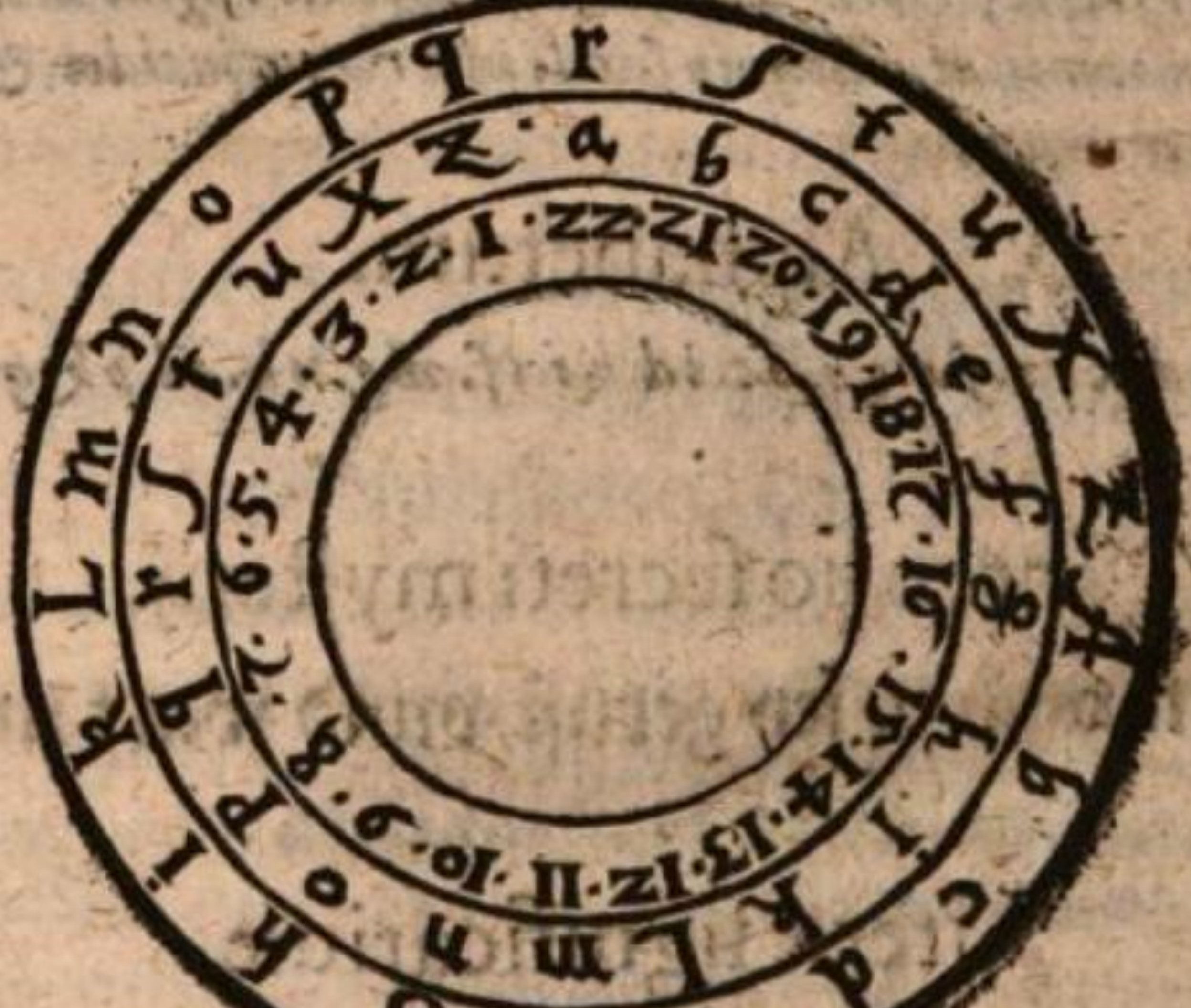
G. i. m. h. p. g. t. n. z, t. h. n. d. b. z. m. p. n. o. p. h. x. p. p. ſ, m. n. g. d. h. ſ. g, v. m. p. o, r.

Exemplum Quinti.

GRauibus inſiſtentes mentis humiliter poſtulamus grammata tua nouæ Zelotes trinitas honeſtum nobis dona bonus zelus malum perſequitur nō operatur, petimus humiliter Chriſte piiſſime paſtor ſuccurre, morbis granibus dilectis heu ſumus granati veniam miſeris præſta optime redemptor. Io. Trith. Abbas poſui 7. Calen. Martij, Anno MID.

Modus ſextus per omnes ſignificantes progreditur & gramma quodlibet in 6. præcedens collocatur.

MOdus ſextus huius quoque capituli per omnes dictiones ſignificantes prioris inſtar progreditur, nullam prorſus vacantem admittens & ſecreti myſterij literæ omnes ita tranſpoſita ſunt, vt pro A, capiatur ſexta procedens in rotula quæ eſt r, pro b, ſ. pro c, t. pro d, t. pro e, x. pro f, z. pro g, A. & ſic conſequenter iuxta ordinem alphabeti in ipſa rotula poſitum per numerum numero alphabeto ſuppoſitum, facile & ſine labore poteſt ſcire, quantum vnaqueq; litera diſtat ab alia & quota ſit in ordine vtriuſq; alphabeti. Iam ſequitur rotula.


p q r ſ t u x z a b c d e f g h i k l m n o
z a b c d e f g h i k l m n o p q r ſ t u x
1. 22. 21. 20. 19. 18. 17. 16. 15. 14. 13. 12. 11. 10. 9. 8. 7. 6. 5. 4. 3. 2.

Alpha-

Alphabetum.

Ar. bſ. ct. dv. ex. fz. ga. hb. ic. kd. le. mf. ng. oh. pi. qk. rl. ſm. tn. vo. xp. Zq.

Intentio Myſterij.

Nicht nim̄ diſen Mönicht zu gehorſam/er iſt ein wilder Meyer.

Literæ ſignificantes.

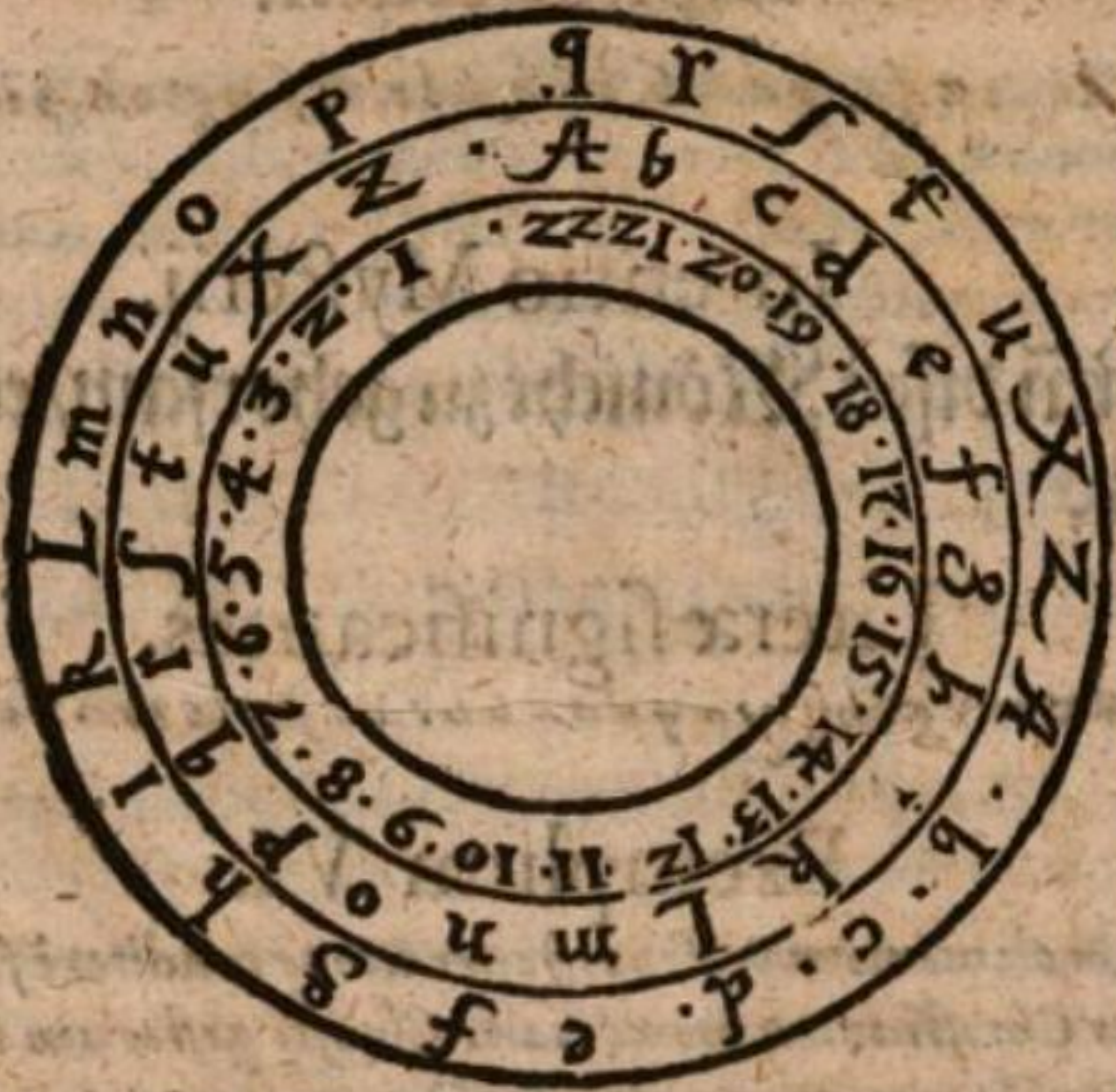
Gcngcfuxmxgfhgctuqoaxbhlmrfxlcmnxcgoocbexlfxtxl.

Exemplum VI.

Glorioſum clementem noſtrum generationē conditorē factoremq; vniuerſitatis Chriſtianam memoriam Chriſti geſtorum faciens humilitatu genubus cuncto tempore vendicat. Quare obmuteſcimus. Aſpiciamus Chriſtum baiulantem humeris lignum maieſtatem redimentem famulos Chriſtus ligno confixus moritur nobis Chriſte crucifixe glorificator optime omnium credentium baiulantes exaudi, Chriſte lumen fulgidum Chriſte triumphator Chriſtianos libera. Anno Domini, M.I.D 9 Calen. Martij, Ioan. Trithemius abbas compoſuit.

Modus ſeptimus per omnes ſignificatiuas progreditur & in 7. præcedentem literæ tranſponuntur.

Septimus autem modus huius capituli nullam ocioſam recipit, ſed in narrationem occulti myſterij per ſignificantes ſingulas procedit. Verum τὰ γράμματα ſecreti myſterij omnia tranſponuntur in 7. quamlibet literā immediate præcedentem, poteſt autem & iſte modus variari multipliciter ſicuti docuimus ſuo loco de ſingulis. Literæ autem omnes dictionum occulti myſterij. Ita in 7. præcedentem conuenienter ſunt tranſpoſitæ, vt pro A, q capiatur, quæ ſeptimo diſtat ab eo loco retrorſum numerando, ſicut numerus ſuppoſitus clare indicat, pro b capiatur r, pro c, ſ. & ita conſequenter ſecundum ordinem rotulæ ſubſequentis.


q r ſ t u x z A b c d e f g h i k l m n o p
A b c d e f g h i k l m n o p q r ſ t u x z
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22

Alphabetum planum.

Aq.br.cſ.dt.cv.fx.gz.ha.ib.kc.ld.me.nf.og.ph.qi.rk.ſl.tm.vn.xo.zp.

Intentio ſecreti myſterij.

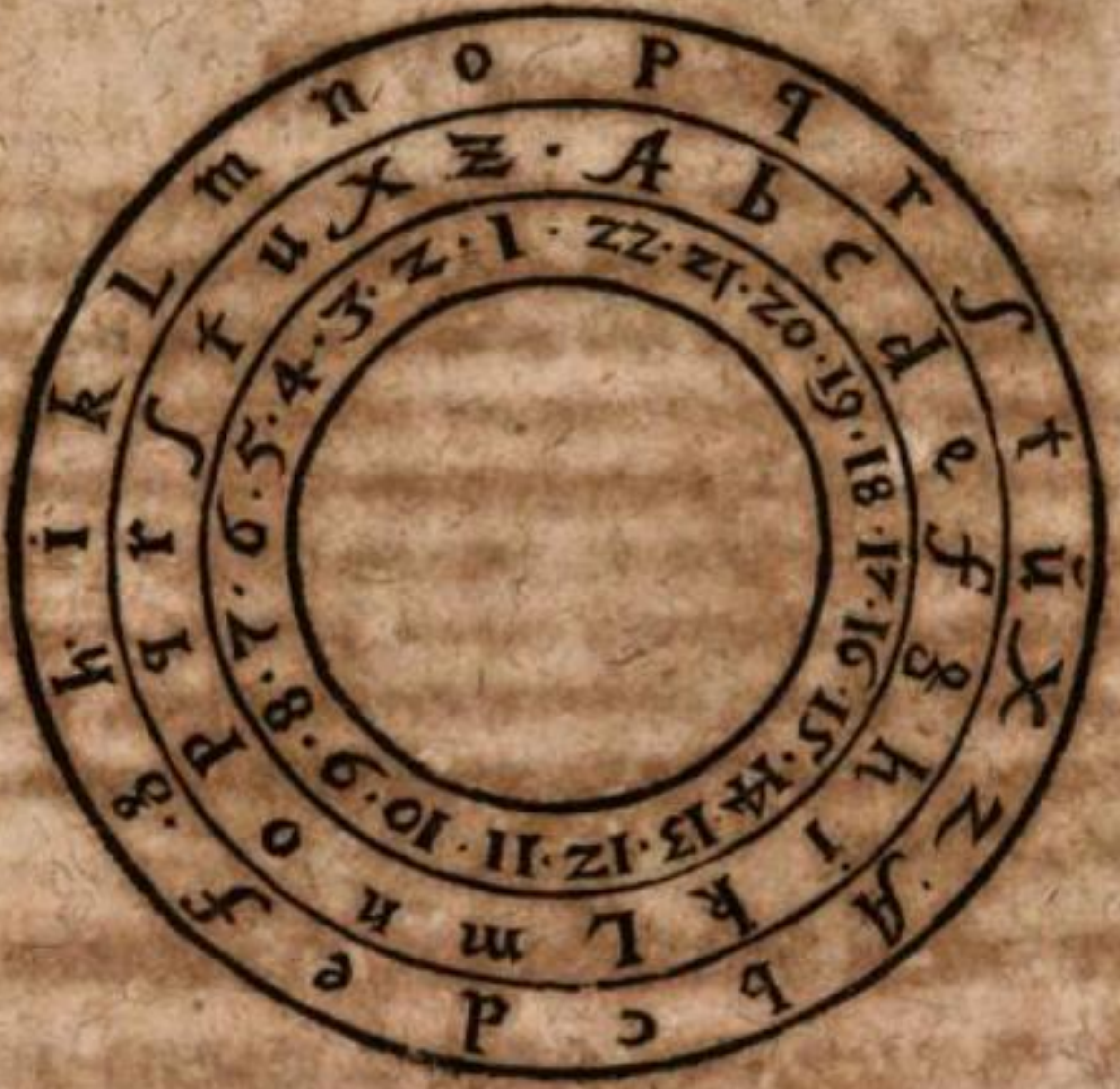
T,b.l.b.l.m.x.q.l.m.v.b.f.c.u.ſ.c.e.g f.r.v.t.v.p.d.n.b.n.b.f.f.t.k.l.m.a.r.v.f.b.f.t.ſ.v.e.x.v.d.t.v.t.q.n.ſ.a.v.k.f.v.l.m.n.f t.d.n.a.m.ſ.v.b.f.t.b.v.p.f.l.m.

Exemplum VII.

TEmporalium bonorum letitia blandis lubriciſque malis Chriſtianis quietem letitiæ mortalis variis bellis fatigat caro vanitas ſeculi criminoſis eſt, qui futuri regni beatitudinem temere vili pendunt dati nequitiis boni nullius beſtia fautores ferociores tramitem vitæ catholicæ lucidum miſeri non requirunt, velociter fugiunt, bona falſa tamen ſentiunt quæ vniuerſa & Chriſtiana velociter deuoti tranquillitatem vita tenebunt, qui nunquam ſuſtinebit alternationes verus catholicus fugit vere lætitiam mũdi nihili facit temere lucra non ſectatur, amat munditia virtutem bonitatem, fulget trãſitoria bona vili pendit futuri luminis memor. Ioan, Trith.

Modus

Modus octauus per omnes ſignificantes progreditur, & in octauam Grammata tranſponuntur.


n o p q r ſ t ŭ x z A b c d e f g h i k L m
z A b c d e f g h i k L m n o p q r ſ t u x
1 zz zi zo 19 18 17 16 15 14 13 12 11 10 9 8 7 6 5 4 3 z

Modus octauus vero in iſto capitulo inſtar præcedentis in narratione myſterij dictionibus ſignificatiuis per omnia vtitur, & quælibet in occulta narratione litera in 8. præcedentem immediate tranſponitur, ita vt pro A, capiatur p. quæ retrorſum numeranda & octaua diſtat ab eo loco, ſicut patet in rotula numeranti. Pro b capiatur q, pro c, r. & ſic conſequenter per ordinem totius alphabeti: variatur autem & iſte modus ad vnius cuiuſque placitum artem ſcientis per dictiones alternas, binas, ternas, quaternas vel plures, vt ſuo loco dicemus.

Alphabetum.

Ap.bq.cr.dſ.et.fu.gx.hz.ia.kb.lc.md.ne.of.pg.qh.ri.ſk.tl.um.xn.zo.

Intentio ſecreti myſterij.

Deine Feindt werden Morgen vmb neun herkommen/

J

men/mit zehen Pferden/da hab dich vor zurichten.

Literæ ſignificantes.

S.a.e.v.a.p.e.l.m.m.t.i.ſ t.e.l. d.f.l.e.m.t.d.q.e.m.e.z.t.i.b.f. D.d.t.e.d.a.l.o.t.Z.t.e.g.z.t.i.ſ.t.e.ſ.p.r.p.q.t.ſ.a.r.z e.p.o.m. I.a. r.Z.l.t.e.

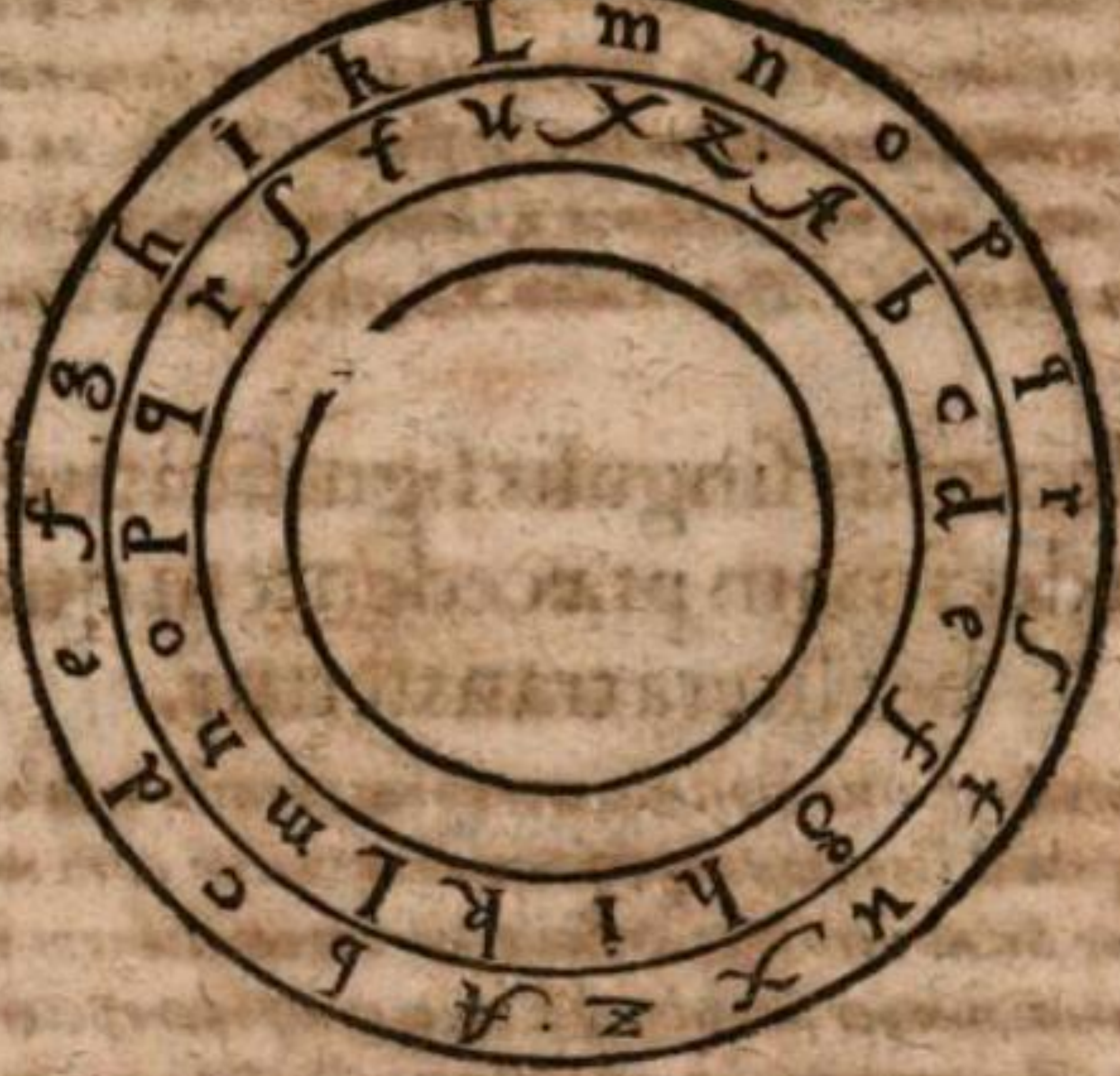
Exemplum VIII.

Saluator animarum æterna virtus altiſſimi Patris, exaudi luctus miſerorum mitiga tribulationes innocentium, ſuccurre tentationibus, egeſtate laborantium deſolatione fragilium Ieſu extende manum tuam defenſionis, quatenus eſſe mereamur emundati zelatores tuæ iuſtitiæ. Benigniſſime fili Dei delictorum tenebras expelle, dulce animarum lumen omni tempore zelum temerarium expelle. Glorificator zelantium tuam iuſtitiam ſubueni te expectantibus ſæuitiam perſequentis rabulæ potenter quæſumus tempera ſanctiſſimumq; amoris radium zeloſe exorantibus præſta, O mitiſſime Ieſu amator rectitudinem zelantium lachrymas tuorum examina. Anno Domini, M.I D.8. Kal. Martij.

Modus nonus omnibus ſignificatiuis vtitur, & in nonam præcedentem quælibet litera transfertur.

MOdus nonus huius præcedentis capituli in occultando propoſito myſterij per omnes ſignificatiuas inſtitutionem ſiue ordinē dirigit & vacantem nullam penitus admittit. Omnes autem literæ ſecretæ narrationis in 9 præcedentem transferuntur. Ita vt pro A, capiatur o, quæ eſt nona in ordine alphabeti ante eam ſicut patet tam in rotula quam in alphabeto plano. Pro b capiatur p. pro c, q. & ſic conſequenter. Modus autem iſte ſicut & cæteri omnes in alios multos variari poteſt, non ſolum per alternas, binas ternasve, ſed etiam in aliis tam diuerſis diſpoſitionibus, vt ex quolibet modo pene infiniti poſſint fieri.

Alpha-


k L m n o p q r ſ t u x z A b c d e f g h i
f u X z A b c d e f g h i k l m n o p q r ſ

Alphabetum planum.

Ao.bp.cq.dr.eſ.ft.gv.hx.iz.ka.lb.mc.nd.oe.pf.qg.rh.ſi.tk. vt.xm.zn.

Intentio Secreti.

Die Sachſen verſamblen ein groß Volck/nit weiß ich vff wem es gehe/ ſihe dich für. Hæc eſt intentio myſterij.

Literæ ſignificatiuæ.

R.z.ſ.i.o.m.i.ſ.d.l.ſ.h.i.o.c.ſ.b.ſ.d.ſ.z.d.v.h.e.z.i.l.a.b.q.a.d.z. k.l.l.ſ.z.i.z.q.x.v.t.l.l.ſ.d.z i.v.ſ.x.i.ſ.x.ſ.r.z.q.x.t.u.h.

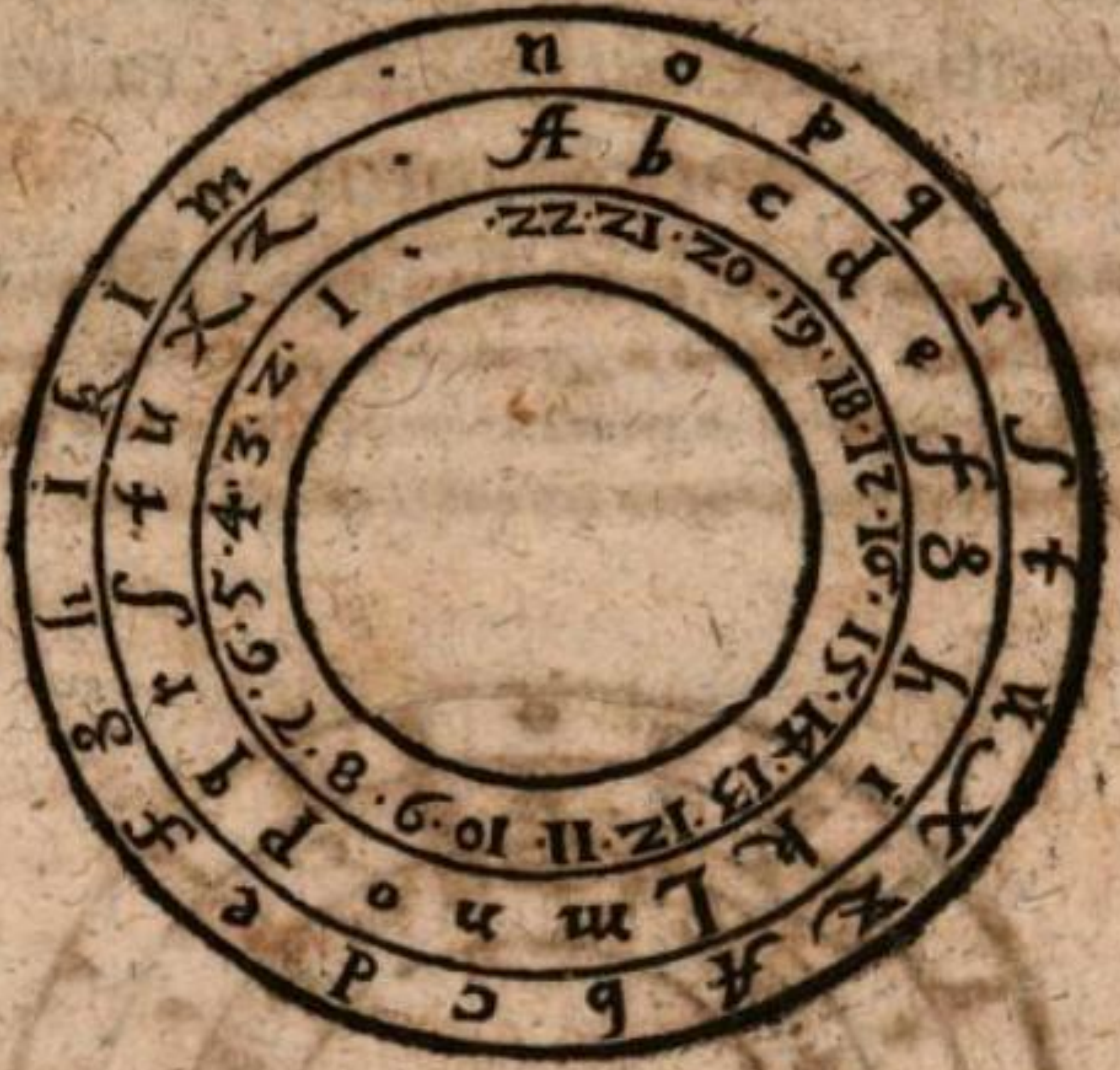
Exemplum noni.

R*Eligionis Zelotes ſaluator Ieſu omnium mitiſſime inuocantes ſuſcipe debiles libera ſeruos humiles, indulge orantibus crimina ſupplices beatifica ſeda diſturbia ſalutem zelantibus Dominum veram humilitatem* *expetimus zelumq; iuſtitiæ, lux æterna beatorum quærentibus adeſſe digneris, zelumq; catholicæ libertatis largire ſupplicantibus rabulaq; inſidias zizaniæ quoq; Chriſtianitatis vela turbantia largitor luminis ſancte diſtermina, zonam innocentiæ, vinculumque ſanctum Chriſtianæ iuſtitiæ ſupplicantibus Chriſtianis ſubcinge, redime zelum quæſumus Chriſtum tibi videntem humiles. Anno M.I.D.7. Kalen. Martij, Ioannes Trithemius Abbas Spanheimenſis.*

Modus decimus ſingulis ſignificatiuis vtitur, & in decimam præcedentem quælibet litera transfertur.

D*ecimus modus huius capituli, more præcedentium in occultando myſterio ſingulis dictionibus ſignificantibus vtitur cum nulla vacua penitus admiſcetur. Sicut vero eſſet difficile ad occultationem intentionis ſiue congruentiam orationis per ſingulas dictiones componere poteris tam in iſto quam in aliis modis pene omnibus vti alternis, binis, ternis, quaternis, vel etiam pluribus. Omnes antē literæ cum ſint ſignificatiuæ inſtar præcedentium, in hoc modo decimo in decimam præcedentem ſe literam anticipatæ tranſeuntur, ita vt pro A, capiatur n, quia in ordine alphabeti iuxta rotulæ demonſtrationem 10. ante eā pro b, capiatur o. pro c. p. pro d. q. & ita conſequenter per totum alphabetum, ſicut patet in circumferentiam mediā intuenti.*

Alpha-



Alphabetum planum.

An. bo. cp. dq. er. fſ. gt. hu. ix. kz. la. mb. nc. od. pe. qf. rg. ſh. ti. uk. xl. zm.

Intentio myſterij.

Dieſe Bücher behalt bey dir heimlich. Hæc eſt intentio.

Literæ ſignificantes.

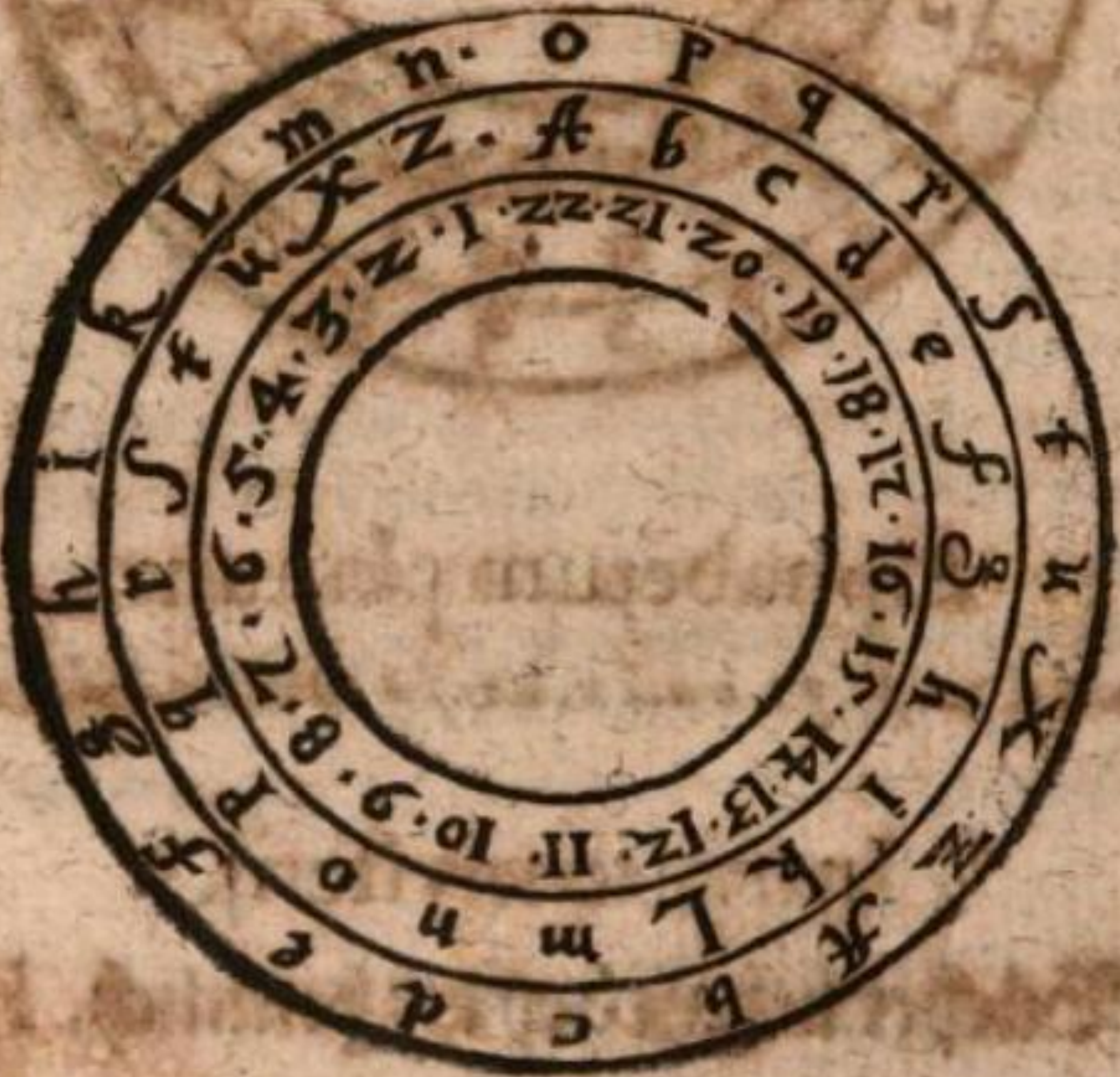
Q. r. h. r. o. k. p. v. r. g. o. r. v. n. a. i. o. x. q g. x. v. r. x. b. a. x. p. v. v.

Exemplum primi.

QViſque retinere humilitatis regulam optat, catholica pietate vitæ rectitudinem gubernet, oportet religioſum veritatis normam amplecti iugiter. Omnis Chriſtianus qui Chriſti gloriam veraciter requirit Chriſti bonitatem amat, Chriſtianis pollet virtutibus. Vale. Ioannes Trithemius Abbas Sponheimenſis ſcripſi. Anno M. I D. 7. Kal. Aprilis.

Modus vndecimus, vt præcedens ſingulis ſignificatiuis vtitur, & literæ in 11. anticipantur.

MOdus vndecimus more præcedentium ſingulis dictionibus ſignificantibus in occultando myſterio progreditur, cui vacans nulla penitus admiſceatur. Porro literæ omnes in vndecimam præcedentem immediate tranſponuntur, ſicut patet clare intuenti alphabetum in rotula.


n · o p q r ſ t u x z A b c d e f g h i k L m
z · A b c d e f g h i k L m n o p q r ſ t u x
1 · 2 · 3 · 4 · 5 · 6 · 7 · 8 · 9 · 10 · 11 · 12 · 13 · 14 · 15 · 16 · 17 · 18 · 19 · 20 · 21 · 22

FINIS.

Impreſſum Darmbſtadii apud Balthaſarem
Hofmannum, Anno 1608.

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Clauis generalis triplex
IN LIBROS STEGANOGRAPHICOS
IOHANNIS TRITHEMII ABBATIS SPANHEIMENSIS:

Monasterij Seon

AB IPSO AVTHORE CONSCRIPTA, ET AMATORIBVS HVIVS
artis gratitudinem declaraturis & ſecreto retinentibus communicanda.

DARMBSTADII
Excudebat Balthaſar Hofmann, impenſis Iohannis Berneri,
Bipliop. Francof. Anno 1608.
Cum Priuilegio & conſenſu Superiorum.

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CLAVIS GENERALIS TRIPLEX
IN LIBROS STEGANOGRAPHICOS IOHANNIS TRITHEMII ABBATIS SPANHEIMENSIS.

CLaues generales noſtri libri primariæque ſunt tres, ex quibus variatio omnium reliquorum dependet. Et cōſiſtit in permutatione vocalium cum conſonantibus veluti in ſubſequentibus videbis exemplis.

1		2		3	
a	b	a	h	a	p
e	c	e	k	e	q
i	d	i	l	i	r
o	f	o	m	o	s
u	g	u	n	u	t

Quæ ratio ſcribendi nimirum ſic intelligi debet, vt vbi in ſecreto ſenſu tuo tibi a vocalis ſcribenda obueniat tu pro a, conſonantem b, ponas, & vice verſa, ſi occurrat ſcribenda b, tu pro b, vocalem a ſcribas, & ſic in reliquis modis, qui etiam pro variatione, inuertuntur retrogradatione, videlicet, pro a g. pro e f. pro i d, quæ ſicut eſt media, ita ſemper firma manet, nec vnquam mutabitur.

	a	g		a	n		a	t
	e	f		e	m		e	s
1	i	d	2	i	l	3	i	r
	o	c		o	k		o	q
	u	b		u	h		u	p

Iam exempli gratia ſi ſit ſcribendum vocabulum Omnipotens, & hoc per primum modum, ſic ſcribitur Fmndpſtcns, Moulpmtkus per ſecundum, per tertium verò modum ſic: Smnrasuqno. Inuerſiuè nimirũ per tres poſteriores modos, per primum ſic: Cmndpctfns, per ſecundum ſic: Kealpktmas, per tertium modum ſic: Qmnruqasne. Et ſic progredimur in integris ſententijs. Modo ex his ſex modis prædictis eriguntur hæ regulæ ſequẽtes ſecundum quas te regulabis in noſtri libri lectione, & quilibet ſubſequentium modorum variatur per quamlibet regulam prædictam. Et illorum variationem in multis noſtri libri partibus obſeruabis

uabis, quod in coniurationibus Dæmonum, in quibus ſecreta noſtra abſcondita ſunt, & reuelata noſtras regulas & ſigilla ſcientibus. Et pro exemplo tibi ſit ſubſequens ſententia, quæ quemadmodum per omnes ante dictas regulas ſcribi poteſt, ita nobis eam per primũ modum hic ponere placuit. Miſerere omnipotens Deus animabus famulorum tuorum in te piè requieſcentium, quæ ſententia per primum ſic fit: Mdscrcrc fmndpftcns icgs bndmbags obmglfrgm tgfrgm dn te pdc rcqgdcſecntdgm &c. Et ſiquidem propter defectum vocalium, hic tibi nullum datur vocabulum quippiam ſignificãs in libro noſtro immiſcendo. Inter tot conſonantes vocales hanc regulam ſubſequentis exempli ſecuti ſumus, videlicet accipiendo prædictas conſonantes.

Midosa coracir ocaFa imni dapofa ti co ru sa & ex quibus literis prima vel initalis tantum eſt tibi ſignificatiua, quod mox nihil ſignificatiua, vel vacãs ſequitur, & ita alternatim, veluti tibi puncta ſuperius ſupra literas ſignificatiuas notata demonſtrant, & hic inferius per numeros abbreuiationis cauſa, cunctæ regulæ & variationes demonſtrabũtur, in quibus exemplis o ſignum vel zccr arithmeticum, quoties poſitum fuerit, tot tibi literas ſignificatiuas denotabit, & mox ſequens numerus tot ſignificatiuas ſignificabit.

Primus modus denotatur ſic	10 10 10 10 10 10 10 10 10 10, &c.
Secundus modus ſic	01 01 01 01 01 01 01 01 01 01, &c.
Tertius ſic	200 200 200 200 200 200, &c.
Quartus ſic	002 002 002 002 002 002, &c.
Quintus modus ſic	0001 0001 0001 0001 0001 0001, &c.
Sextus modus	1000 1000 1000 1000 1000 1000, &c.
Septimus modus ſic	0002 0002 0002 0002 0002 0002,
Octauus modus ſic.	2000 2000 2000 2000 2000 &c.

Altera clauis generalis eſt, quæ fit tali modò, nimirum quod ſcriptor præcedat & lector ſequatur, vt in hoc exemplo: Miſerere omnipotẽs Deus animabus famulorum tuorum, &c. ſcilicet, lhrdqdqd nlmbrpsdmr edtr zmhlzatr ezltknqtl ſtnqtl, &c. & hæ literæ quoniam ita iunctæ ſignificarent nihil ſimiliter per pręcedentia octo exempla vel modos ii in libro noſtro habetur. Tertia & vltima clauis generalis eſt ſic facta, vt ſi tu velles ſcribere, Miſerere Deus, &c. vti ſupra, tu ſic facies, nimirum numerabis omnes tui ſenſus literas, & quot fuerint, in tot partes diuides eaſdem, veluti ſi duas per ter voluerit diuidere, tu habebis pro vna parte totius ſupra poſitæ ſententiæ literas 45. diuiſæ venient pro vna parte 22. & remanet vna, quam in fine

ſemper

ſemper ſubiunges reliquis & illas ſimili modo inferius denotato ſcribes & poſtmodum per ante dictas regulas variabis.

Mainsiemraebuers ofmanmiuplotreuns idueourſu. Atq; hic verſus eſt per duo diuerſus, per 3 autem ſic facit: Mefinaſſme dnrcleuors reau onmitmnu raopbrouutsm. Per 4. autem ſic: M iauipnlſoio et mr reanenbmrs ut edſu oefu m uar nsmu,&c. Et ſic diuidendo progredimur vſq; ad octo partes & poſtmodum ad faciēdum legenti literas quippiam ſignificatiuę, cum aliis vocalibus interpoſitis per præcedentes octo regulas in libro noſtro progredimur. Et nullam aliam in lectione libri noſtri difficultatem habebis, niſi vt quamlibet coniurationem in principio, per quemlibet noſtrorum modorum ad inueniēdum ſenſum noſtrum examines, quod tuæ induſtriè cum hac claui mox patebit. Quare te rogamus pro ſalute animæ noſtræ orationem Dominicam dicere velis,&c.

FINIS.

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JOHN DEE ON ASTRONOMY

Preface

Our purpose is to make John Dee's *Propaedeumata Aphoristica* (1558–1568) accessible to modern readers and to relate it to Dee's career and to intellectual history, specifically, to the history of science.

Apart from the brief *Parallaticae commentationis praxeosque nucleus quidam* (1573), all of Dee's published works now become available in English. The other major Latin work, the *Monas hieroglyphica* (1564), has been twice translated into English in recent years, by J. W. Hamilton-Jones in 1947 and by C. H. Josten in 1964. It and the *Propaedeumata*, together with the "Mathematicall Preface" and addenda to Sir Henry Billingsley's translation of Euclid's *Elements* (1570), make up Dee's published contributions to natural philosophy. The *Monas* was not understood when published and remains largely opaque. In general, discussions of Dee as mathematician and scientist have hitherto drawn very heavily upon the "Mathematicall Preface" but hardly at all upon the Euclidean addenda or the *Propaedeumata*, which have equal or greater importance. We hope that this imbalance can now be rectified.

We have tried, through the "Introduction" and "General Notes," to make the *Propaedeumata* comprehensible in and for itself. This is not easy, for much is not immediately intelligible to readers whose preassumptions and education differ enormously from the author's. Besides changing the language (though the original Latin is retained on facing pages) and attempting to penetrate the "veiled utterance" traditional among occultist writers, we have brought to bear upon the text other pertinent information about Dee's life, his other writings, and the intellectual habits of the mid-sixteenth century. Although some difficulties remain unresolved (for instance, the baffling initials of Aphorism XVIII), the major obstacles have been surmounted. Our interest in relating Dee to his period has had, however, a second aspect.

Historians have long disputed about the relation between the Renaissance and the scientific revolution of the seventeenth century. The prevailing view in the late nineteenth century was that the Renaissance dispelled the fog of scholasticism and prepared unprejudiced minds to receive the clear light of science. A generation later, when Pierre Duhem and those he inspired came to read the scholastics, they found much that sounded like Galileo; and it began to appear that the Renaissance, rather than nourishing the scientific revolution, delayed its appearance for two hundred years. This interpretation was challenged in the 1930s by both social and intellectual historians. According to the former, the Renaissance created protoscientists in the form of artist-engineers, improving artisans, surveyors, navigators, and other applied mathematicians, a miscellaneous class of semilearned, practical men, disdainful of the disputations of the schools and eager for a science capable of improving man's estate. According to the latter, the Renaissance spawned Pythagoreans, Neoplatonists, numerologists, and cabalists—number-magicians who inspired the scientific revolutionaries to build a quantitative, anti-Aristotelian physics. The latest proposal unites these schools of thought and looks to Renaissance applied mathematicians inspired by Platonizing or occultist philosophies as the true and necessary precursors of the scientific revolution.

John Dee is the exemplar of both sorts of precursors. An occultist who talked to angels, a mathematician consulted by navigators and geographers, a mystical alchemical adept and a plodding teacher of arithmetic, Dee has become a test case for the new interpretation of the Renaissance roots of the scientific movement. Dee's admirers emphasize his mathematics and the fruitful tendencies of his hermeticism; his detractors point to his unintelligible hieroglyphic monad, his chats with angels, and an insufferable vanity that duped both himself and his latter-day admirers into inflating his importance. In fact the major texts—the *Propaedeumata* (first published in 1558), the *Monas* (1564), the "Mathematicall Preface" (1570), and the records of angelic conversations and alchemical experiments (beginning in 1581)—show a continuous progress toward the occult and the irrational. The first of the series, the *Propaedeumata*, is, in the main, a fully intelligible series of recipes for applying arithmetic and geometry to a standard scholastic physics and astronomy. The implied conclusion is that Dee's mathematics did not grow from or together with his occultism but, rather, preceded it, and that in so far as he devoted himself to occult studies he moved off the high road of the scientific revolution.

It remains to indicate the division of work between the collaborators. Wayne Shumaker established the Latin text and made the translation, to which he has added "General Notes." John Heilbron wrote the "Introduction," references to which are included among the "General Notes." Each has profited from the comments of the other. The "Preface" has been written jointly.

Berkeley, California
August 5, 1976

INTRODUCTORY ESSAY

by J. L. Heilbron

Abbreviations Used in Footnotes

AT	John Dee. *Autobiographical Tracts*. Ed. James Crossley. Manchester, 1851.
DNB	*Dictionary of National Biography.*
DSB	*Dictionary of Scientific Biography.*
"Preface"	John Dee. "Mathematicall Preface." In Euclid, *Elements of Geometrie*. Ed. Henry Billingsley. London, 1570. Reprinted as *The Mathematical Preface to the Elements of Geometry*. Ed. Allen G. Debus. New York, 1975.
Thorndike	Lynn Thorndike. *History of Magic and Experimental Science*. 8 vols. New York, 1923–1958.

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1. Dee's Role in the Scientific Revolution

I. DEE'S CAREER

John Dee (1527–1608) was a geometer, physicist, astrologer, antiquarian, hermetist, and conjurer, a mixture of mathematician and magician, of scholar and enthusiast, of schemer and dupe. He began to acquire his stock in trade, great erudition and a reputation for it, at St. John's College, Cambridge, where he was an undergraduate from 1542 to 1545. "I was [then] so vehemently bent to studie," he later wrote, "that for those yeares I did inviolably keepe this order: only to sleepe four houres every night; to allow to meate and drink (and some refreshing after) two houres every day; and of the other eighteen houres all (except the tyme of going to and being at divine service) was spent in my studies and learning."[1] Dee drew up this account of his undergraduate labors in 1592, as part of a *Compendious Rehearsal* of his achievements and sacrifices in the cause of learning; he hoped thereby to refute the charge of conjuring often brought against him, and to persuade Queen Elizabeth that he merited a place or pension from a grateful nation. One would have to be more gullible than Dee himself to credit his *Rehearsal* literally; but one would correctly infer from it that, from the beginning, he based his career on knowing, or appearing to know, more than anyone else.[2]

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[1] Dee, *AT*, p. 5. Most of what is known about Dee's life is summarized in *DNB*, V: 721–729.

In Dee's Cambridge days the academic fad was Greek. He studied it vigorously, probably under the guidance of John Cheke, Fellow of St. John's and Regius Professor of Greek, then engaged in the exciting and dangerous attempt to impose a new pronunciation upon the members of the university. Although neither Cheke nor Dee was a great Grecian, each drew much from his study of the language. In 1544 the professor became tutor in ancient languages to the future Edward VI, and two years later the student received a foundation fellowship and appointment as under-reader in Greek at Trinity College, Cambridge, then newly established by Henry VIII.[3]

The Court already knew something about Dee. His father, Rowland Dee, a mercer by trade, was a "gentleman sewer," or maître d'hôtel, to Henry, from whom he had received several tangible marks of favor. In 1544, for example, Rowland Dee began to enjoy a curious monopoly in the freight-forwarding business: the right to supervise, for a fee, the packing of all merchandise shipped abroad from London. This plum was sweetened on at least two occasions by the award of income from confiscated Church lands.[4] It came naturally to Rowland Dee's son, who later tried to trace his lineage to the ancient kings of Wales, to center his expectations on princes. John Dee was a courtier by nature and nurture, as the eugenicists used to say. Eventually he married into the group of high-placed hangers-on. His third wife was the daughter of a lady-in-waiting. He had begun with the widow of a London grocer, perhaps a purveyor to the royal household, precisely the sort of person with whom Rowland Dee would have associated.[5]

Dee's ambitions extended far beyond the reach of a don. Even in respect of learning, neither English university could contain him. However excellent in Greek and Divinity, they had little to offer in mathematics, in which Dee early had an interest, and, if we credit the "Preface," a considerable skill: "in my youth," he wrote there, "I inuented a way, How in any Horizontall, Murall or Aequinoctiall Diall, etc., At all howers (the Sunne shining) the Signe and Degree ascendent, may be knowen."[6] (What this signifies will be made clear later.) Dee doubted that he could go much further unaided; and since, in his judgment, no one at Oxbridge, indeed no one in England, was prepared to "set furth his fote or shew his hand" in the higher mathematical sciences,[7] he had perforce to visit the Continent.

His quest for foreign knowledge began in the Low Countries in 1547. He found what he wanted, and the following year, after bringing back to England some excellent astronomical instruments, he returned for protracted study at the University of Louvain. The institution was then at its prime. It had financial support from the Pope and the Emperor Charles V; its student body, drawn from many parts of Charles's vast dominions, was reckoned the largest in Europe outside Paris; and its faculty, especially of civil law and mathematics, had acquired an international reputation.[8] Dee studied both subjects, chiefly mathematics, in which he had the guidance of Gemma Frisius, professor of medicine, and of

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[2] For other pertinent examples of upward mobility conferred by reputation for learning, see J. Burckhardt, *Civilization* (1958), I: 27–28, 229–235; Nauert, *Agrippa* (1965), p. 33.

[3] *AT*, p. 5; J. Strype, *Life of Cheke*, 2nd ed. (1821), pp. 12–13; A. Tilley, *Engl. Hist. Rev.* 53 (1938): 445–454.

[4] I. R. F. Calder, *John Dee* (1952), II: 90–91.

[5] C. F. Smith, *John Dee* (1909), pp. 13, 46; E. G. R. Taylor, *Tudor Geography* (1930), pp. 75–76, 107.

[6] "Preface," sig. d.ij^{r}. Dee's invention apparently showed the rising point of the ecliptic; see chap. II: 3 below. For the few mathematical students at Cambridge circa 1550, see Calder, *Dee*, I: 198; II: 99.

[7] Dee to Cecil, 1563, cited by Calder, *Dee*, I: 198.

[8] L. van der Essen, *Rev. gén. belge*, no. 43 (May, 1949): 38–39, 57; Louvain University, *L'Université* (1900), pp. 10–16.

Gemma's student, Gerard Mercator, already a well-known cartographer. These gentlemen were more than fountains of technical information. They showed where mastery of Renaissance mathematics might lead. Both were welcome at the imperial court at Brussels, where they advised on geographical matters and did a good business in globes and other mathematical furniture.[9]

"Mathematics" in Dee's time included many subjects that have since become branches of physics or engineering, or entirely separate disciplines: optics, architecture, surveying, fortification, cartography, astronomy, navigation. The association of mathematics with practical application gave philosophers who did not understand it a pretext to despise it, and well into the seventeenth century mathematics was often depreciated for its odor of practicality.[10] Consequently, Renaissance mathematicians sometimes sought to legitimize their study by reference to Platonizing philosophies that gave numbers special powers, raised geometrical proof to a level just beneath God's own way of reasoning, and made numerical relations the blueprint for the construction and maintenance of the universe. In some cases, appeal to Plato or Pythagoras might be little more than an academic tactic or a literary flourish.[11] In others, Pythagoreanism may have provided the motivation and, more rarely, the guide, to mathematical

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[9] P. Gilbert and B. Lefebvre, *Rev. quest. sci.* 12 (1927): 20–21.

[10] P. Allen, *J. Hist. Ideas* 10 (1949): 219–253; C. J. Scriba in Roy. Soc. of London, *Notes and Records* 25 (1970): 17–46; J. Webster, *Academiarum examen* (1654), pp. 41–42; Calder, *Dee*, I: 288, citing Lord Herbert of Cherbury, *A Dialogue between a Tutor and his Student* (London, 1768), p. 2: the ends of mathematics are "ignoble . . . as tending only to the measuring of heights, depths and distances," which, however useful, "can be in no way esteemed, as objects adequated or proportioned to the dignity of our souls."

[11] For example, Ramus writes in the preface to his Euclid (1544): " . . . minime mirandum est Pythagoram, Platonemque huius admiratione disciplinae [i.e., mathematics] captos, maius in ea diviniusque quiddam deprehendisse, quam ut humanis sensibus tribuendum arbitrarentur." Ramus, *Praefationes* (1599), p. 120.

work.[12] The Louvain group, despite a strong interest in astrology, did not draw its inspiration from Pythagoras. Initially, Dee identified himself with them and with other leading applied mathematicians, particularly the hard-headed Portuguese cartographer Pedro Nuñez (1502–1578), professor of mathematics at the University of Coimbra, chief technical advisor to the King of Portugal, scourge of circle-squarers and of fuzzy-minded astrologers.[13] Gradually, however, Dee's sympathy for Platonizing philosophies intensified, and he ended closer to the Neoplatonists Ficino and Pico della Mirandola than to Nuñez and Gemma Frisius.

From Louvain, Dee made his way to Brussels and then to Paris, where he sought out the mathematicians: Petrus Montaureus (Pierre Mondoré), the King's librarian, who lent him a copy of Diophantus; Oronce Finé, professor of mathematics, astrologer, cartographer, and circle-squarer, to whose "impudent, false and ignorant" claims Nuñez had devoted an entire book;[14] Antoine Mizauld (Antonius Mizaldus), who styled himself "physician and mathematician," and taught medical astrology; the famous Pierre de la Ramée (Petrus Ramus); and a dozen more. Dee began to demonstrate his prowess before his new acquaintances in September 1550, in well-attended lectures on the first two books of Euclid's *Elements*.[15] So great a curiosity as an Englishman who understood geometry deserved attention. Dee was advertised and encouraged by several fellow countrymen, notably Sir William Pickering (1516–1575), a diplomat with a strong interest in applied mathematics, who had engaged him as a tutor in Louvain and remained a friend.[16] Young Dee's willingness to set forth Euclid in the stronghold of men like Ramus, Finé, and Montaureus, each of whom had either published or had in hand an edition of the *Elements*, argues both competence and courage; his work with Gemma had added information to the confidence he never lacked.

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[12] For example, Joannes Caeserius, epistle dedicatory to a collection of mathematical tracts (1507): "[numbers] non esse res leves aut omnino vulgares (quamquam et vulgus quoque numerare novit), sed plenos divinorum mysteriis et divina quadam ratione. . . . " E. Rice, ed., *Prefatory Epistles* (1972), p. 171.

[13] Nuñez, *De crepusculis* (1542), letter dedicatory; *DSB*, X: 160–162; F. Gomes Teixeira, *História* (1934), pp. 100–190.

[14] Dee, "Preface," sig. *ij^{r}, and *AT*, p. 8; R. P. Ross, *Studies on Finé* (1971), pp. 262–263; Nuñez, *De erratis Promtii* [!] *Finaei* (Coimbra, 1546); Thorndike V: 299–301.

[15] Dee gave the title of the lectures, now lost, as "Prolegomena et dictata Parisiensia in Euclidis Elementorum Geometricorum librum primum et secundum," in *AT*, p. 25.

Dee made much of this episode in the *Compendious Rehearsal*:[17]

> At the request of some English gentlemen, made unto me to doe somewhat there [Paris] for the honour of my country, I did undertake to read freely and publiquely Euclide's *Elements Geometricall, Mathematicè, Physicè, et Pythagoricè*; a thing never done publiquely in any University of Christendome. My auditory in Rhemes College [the insignificant Collège de Reims] was so great, and the most part elder than my selfe, that the mathematicall schooles could not hold them; for many were faine, without the schooles at the windowes, to be auditors and spectators, as they best could help themselves thereto. I did also dictate upon every proposition, beside the first exposition.

Now Dee had lectured on only the first two of Euclid's thirteen books, not upon "every proposition," and his treatment was by no means unprecedented. To speak only of Paris, Finé had been lecturing on Euclid publicly and mathematically for many years, and the famous Jacques Lefèvre d'Étaples had taught how to read him "pythagoricè."[18] It was already a commonplace to refer to Pythagoras, Plato, and

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[16] Ashmolean MS 423, ff. 294–295 (Bodleian); J. W. Burgon, *Life of Gresham* (1839), p. 459; *DNB*, XV: 1130–1131; Dee to Commandino [1563?], in Euclid, *Elements*, ed. Leeke and Serle (1661), p. 608: "[that] singular patron of all good Arts, and specially of the Mathematicall, Sir William Pickering Knight, my exceeding good friend."

[17] *AT*, p. 7.

[18] Ross, *Studies*, Chap. 6.

the sublime when recommending the study of the *Elements*. Everything necessary had long lain ready to hand in prolix Proclus's *Commentaries* on Euclid's first book: by study of mathematics the soul can climb from Plato's cave into full light, awaken from its slothful sleep, gain clear knowledge, become perfect, "attain the happy life by the discovery of pure thought."[19] In his edition of Euclid published in 1516, Lefèvre endorses mathematics as the Greek way to the contemplation of divinity: "it has no trace of the filthy, of anything carnal," he says, "and it was the most ancient way of philosophizing, older even than Pythagoras, Plato and Aristotle."[20] Melanchthon, in his preface to the Basel Euclid of 1537, explains that Plato insisted upon geometry as a prerequisite for entrance into his academy chiefly because its study raises our gaze, which is usually fixed on the ground, to the heavens and their Creator. Simon Grynaeus, in introducing the first printing of the Greek text (1533), likewise invokes Plato, and rates geometry as the best possible study for the "pious mind devoted to things divine." One can hardly avoid the conclusion that Dee's "Pythagorean" elucidation of 1550 was but a reworking of the traditional uplifting prolegomena to the study of Euclid.

As for the reading "physicè," that too probably did not advance beyond the ordinary. Finé, in his widely used version of Euclid's first six books, itemizes the arts and sciences based on geometry; and most later sixteenth-century editors, including Stephanus Gracilis, Commandino, Clavius, and Dee himself, copied, extended, or embellished the list.[21] The fact that no contemporary reference to Dee's lectures has been found, not even in the lengthy preface on the dignity of mathematics published by his friend Montaureus in 1551, provides further evidence that they contained little unfamiliar to the Parisians. It appears that the aging Dee, dissatisfied with the reception of his life's work and pressed to defend it, misrepresented the commendable but unexceptional Euclidean lectures of his youth as a spectacular and unprecedented achievement.[22]

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[19] Proclus, *Commentaires*, ed. ver Eecke (1948), pp. 16–17, 40.

[20] Also in Rice, *Prefatory Epistles*, pp. 380–381. Compare the similar sentiments of Lefèvre's students Charles de Bovelles and Josse Clichtove in prefaces to mathematical books published in 1503 (Rice, *ibid.*, pp. 93, 108–109).

[21] For a bibliography of the editions mentioned, see C. Thomas-Stanford, *Early Editions* (1926), nos. 6–10, 13, 18–19, 30, 41.

Dee returned to England in 1551. He set up as a mathematical consultant with a stock that included astronomical instruments designed by Gemma, "two great globes of Gerard Mercator's making,"[23] and instructions for the use of the celestial globe, written by himself and dedicated to Edward VI. Dee had access to the studious boy king through their common mentor Cheke, who saw to it that his charge understood, and even wrote upon, the importance of astronomy.[24] Dee's offering was favorably received. Another followed, a tract on subjects intently pursued at Louvain, the sizes of planets and stars and their distances from the earth. Edward rewarded its author with an annuity of 100 crowns. Dee improved this gift in 1553 by exchanging it for two absentee rectorships, the combined income of which, some £80, was twice the salary that Cheke had had as royal Cantabridgian professor.[25]

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[22] Calder, *Dee,* II: 148; Montaureus, *Euclidis Elementorum liber decimus* (1551). Regarding Dee's large auditory, note that students presenting themselves for degrees at the University of Paris were required to have heard, or rather to swear that they had heard, lectures on the first six books of Euclid. Hearing Dee might have eased their consciences and their burden. Finé, *Demonstrationes* (1536), epistle dedicatory; Ross, *Studies*, p. 93.

[23] *AT*, p. 5.

[24] B. and H. Hellyer, *J. Br. Astr. Ass.* 82 (1972): 362–366; "The study of this art requires the greatest diligence and desire for knowledge, and sometimes a unique divine inspiration." That is not Dee but Edward, praising astronomy in a Latin exercise set him by Cheke c. 1551.

[25] *AT*, p. 9; Strype, *Life of Cheke*, pp. 22–26. Like most of Dee's tracts, those dedicated to Edward were not printed, and are now lost. Often the only authority for the existence of manuscripts is Dee himself; one may guess from some that have survived that many may have been fragments, drafts, or outlines. Their titles can nonetheless serve as a guide to his concerns. The fullest published list (which does not include the titles Dee mentioned casually) is in C. H. Cooper and T. Cooper, *Athenae cantabrigienses*, II (1861): 505–509; cf. *AT*, pp. 24–27, 74–77; Taylor, *Tudor Geography*, App. 1A; *DNB*, V: 721–729.

During the same promising years, 1551–1553, Dee served Edward's master, the domineering head of government, the Duke of Northumberland, "a man for whom no one has ever had a good word."[26] Dee tutored the Duke's children, including Robert Dudley, later Earl of Leicester and a favorite of Elizabeth's.[27] He also instructed the Duke's wife, whom he improved with tracts on the names and configurations of the constellations, and the causes of the tides. As for the greedy Duke, Dee helped him to promote a search for northern routes to the riches of the orient.[28] Dee's confidence, enthusiasm, and mathematics, not to mention his training by Gemma and Mercator, were just what was wanted to reassure uneasy investors in expensive voyages through unknown seas.

Dee favored the route to the east, above Norway and Russia, against that to the west. He may have known that Norsemen routinely sailed east as far as the White Sea, and he certainly knew that Greenland opposed a vast and uncertain barrier to the west. Whatever the ground of his advocacy, it went against the geographical opinion of his day. First, the maps of 1550, greatly exaggerating the eastern extent of Asia, placed "Cathay" about 210° east of London, and hence nearer by the west than by the east. Second, the most important contemporary maps of the polar regions offered no hope of a northeast passage. Finé's world map of the 1530s shows an open polar sea closed (except for communication with the North Sea) by a continuous collar of land formed of Europe, Asia, and America and blocking a northern route in either direction. Mercator's mappamundi of 1538, and the Basel Ptolemy of 1561, have a large polar continent joined to Europe and Russia that reduces the Barents Sea to a narrow inlet without exit to the east.[29] These authorities, having nothing to guide them in the far north, had perforce consulted their imaginations. Dee was quite correct in regarding their guesses as no better than his own.

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[26] G. R. Elton, *England under the Tudors*, 3rd ed. (1969), p. 209.

[27] Dee remained close to the Dudleys and their relatives the Sidneys; he later taught chemistry to Philip Sidney and his friends. P. J. French, *John Dee* (1972), pp. 126–131.

[28] Elton, *England under the Tudors*, pp. 334–335; Taylor, *Tudor Geography*, pp. 89–90.

Northumberland's fellow investors were no doubt pleased to learn that the standard maps erred precisely where their schemes were threatened. Only a trial could decide. The promoters, later chartered as the Muscovy Company, sent Dee their pilots for instruction in cartography and navigation. The first expedition, with Dee's advisee Richard Chancellor as chief pilot, reached the White Sea in 1553; three years later Stephen Borough, another alumnus of Dee's private maritime academy, penetrated to Novaya Zemlya and found the Kara Strait. At this point the Muscovy Company, which had been granted a monopoly on explorations to the north, settled down to trade with the Russians, and abandoned the search for a northeast passage for over twenty years. Dee remained an occasional consultant.[30]

Meanwhile, he had lost his royal protectors. In 1553 Edward died; Northumberland, who tried to keep Mary from the throne, was beheaded; and several of Dee's sponsors, notably Cheke, who had been elevated to Secretary of State,

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[29] A. E. Nordenskiöld, *Facsimile-Atlas* (1889), pp. 89, 91, and Plates XLI, XLIII, XLV; Nordenskiöld, *Periplus* (1897), Plate XLIV; C. V. Langlois in Soc. amér. de Paris, *Journal* 15 (1923): 83–97. Cf. Taylor, *Tudor Geography*, pp. 80–81; H. Averdunk and J. Müller-Reinhard, *Gerhard Mercator* (1914), pp. 9–10, 17–20.

[30] Taylor, *Tudor Geography*, pp. 89–97. Dee had at least one foreign student, the Portuguese pilot Anes Penteado; Teixera da Mota, *Mar* (1972), p. 60. Cf. A. Cortesão, *Cartografia* (1935), II: 264.

fled the country.[31] It was soon the turn of our consulting mathematician. He went to prison in 1555, on the charge of "calculing and conjuring"; but his association with Northumberland, and his impolitic advances to Princess Elizabeth, were perhaps the chief causes of his difficulty. He cleared himself by serving as chaplain and assistant inquisitor to Bishop Bonner of London, a ferocious enemy of magic.[32] Thus purged, he memorialized Mary on the need to collect manuscripts scattered or endangered by the spoliation of the Catholic foundations, a greedy, stupid thievery in which his former patron, Northumberland, had been a ringleader.[33] Mary did not support the project. Dee preserved whatever he could. He gradually built up what was probably the most extensive and important personal library of mathematical and philosophical works in England.[34]

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Elizabeth's succession in 1558 again brought Dee a secure, if peripheral, connection with the Crown. His former charge, Robert Dudley, became a power in the realm; he himself performed small services for the Queen (such as "calculing" an astrologically appropriate day for her coronation) and occasionally advised or instructed her.[35] The first decade or so of her reign were Dee's most productive years. He immediately made public the "chief Crop and Roote, of ten yeres his first Outlandish and Homish studies and exercises philosophicall,"[36] namely the *Propaedeumata aphoristica*; six years later he harvested a second crop, the *Monas hieroglyphica*; and, after a further six, his "very fruitfull Preface" to Sir Henry Billingsley's translation of Euclid's *Elements*.

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[31] Strype, *Life of Cheke*, pp. 91–112.

[32] *AT*, pp. 20, 53, 57; French, *Dee*, pp. 6–8; K. Thomas, *Religion* (1971), p. 307. The matter is thoroughly treated in Calder, *Dee*, I: 310–318, and II: 157–165.

[33] Elton, *England under the Tudors*, p. 209; *AT*, pp. 46–49.

[34] Yates, *Theatre* (1959), pp. 1–19; James, *List* (1921).

[35] *AT*, pp. 12–23.

[36] *Ibid.*, p. 56.

Among the lessons one might draw from the first book, the *Propaedeumata*, is the extreme tediousness of advancing knowledge of the physical properties of bodies by mathematical analysis. Among other impossibilities, Dee directs the conscientious astrologer to discriminate the influences of 25,000 different sorts of planetary conjunctions. As for himself, he was too impatient for such labors, and, as in the case of the traffic with Cathay, he sought a shorter path. In 1562 he wrote out a "compendious table" of the Hebrew cabala. Two years later, at the end of a second study trip abroad, he published his short way or true path, his *Monas*, "elucidated mathematically, magically, cabalistically, and anagogically." Despite these several elucidations, most of Dee's contemporaries found the book unintelligible; in contrast to the *Propaedeumata*, which was later reprinted to assist the reader of the *Monas*, the new work was accessible only to hermetists and magicians.[37] It was Dee's public declaration of a shift in his studies that had occurred in the late 1550s, and that ultimately destroyed him.[38]

The last of Dee's principal published contributions to natural philosophy were the "Preface" and supplementary theorems to Billingsley's Euclid. This, the first English version, is a beautiful folio volume, quite beyond the means (as it was beyond the grasp) of the master mechanics and advanced artisans for whom, according to Dee, it was largely intended.[39] The "Preface," an extensive reworking and elaboration of the usual prefatory themes, emphasizes the value of mathematics when applied to building, navigation, fortification, and the like. It also bursts out in hymns to the inner beauty and higher purposes of mathematics in the style of the Italian Platonists.

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[37] See chap. II: 4, below; T. Smith, "Vita Joannis Dee" (1707), p. 12; cf. L. Firpo, *Rinascimento* 3 (1952): 29, 33; W. I. Trattner, *J. Hist. Ideas* 25 (1964): 17–34.

[38] Dee's first sustained interest in alchemy appears to date from 1556, when he borrowed books on the subject from Oxford. Corpus Christi MS 191, ff. 88–91 (Bodleian); Calder, *Dee*, II: 125, 302–305.

[39] "Preface," sigs. A.iij^{v}–A.iiij^{r}.

The combination was long popular and, it appears, inspirational.[40] As for the supplementary material, some seventy problems, propositions, and corollaries, they are a mixture of inventiveness and puffery, of sound pedagogy and outrageous crowing.

The appearance of the supernova in Cassiopeia in 1572 provided the occasion for Dee to publish his method, probably invented twenty years earlier, for finding the parallax of circumpolar objects.[41] He did not print his observations of the nova, or his judgment of its astrological significance, and the manuscript containing them is now lost. His writings on maritime matters, which again occupied much of his time in the late 1570s, were luckier. Several characteristic ones have survived. In the most ambitious, Dee offered a plan for establishing and maintaining a British Navy; he specified its requirements of timber, men, and supplies, and a method and level of taxation for its support. In another, he squeezed dry the Biblical stories about the voyages of Solomon, decided arbitrarily on the location of Ophir, the King's gold and spice market, and advocated a voyage thither. Returning to the real world, he helped instruct the Muscovy Company's pilot, Martin Frobisher, for his first try at a northwest passage; he certified the worthless ore Frobisher brought back to be gold; and, seeing a quicker way to riches than the alchemical furnace, he invested in Frobisher's second expedition.[42] And he continued to press for another try to the northeast, once again opposing the opinions of the continental cartographers, but now on weaker grounds.

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[40] D. W. Waters, *Art of Navigation* (1958), p. 131; French, *Dee*, pp. 173–177; D. M. Simpkins, *Ann. Sci.* 22 (1966): 235–236; Calder, *Dee*, II: 350–351; J. E. Stephens, *Aubrey* (1972), p. 77. Cf. Samuel Butler's conjurer, who "had read Dee's Preface before / the Devil and Euclid o're and o're" (*Hudibras*, II.iii: 235–236).

[41] See chap. II: 1 below.

[42] Taylor, *Tudor Geography*, pp. 108–109, 114–117, 120; Calder, *Dee*, II: 370–373.

Mercator had shrunk his polar continent to four imaginary circumpolar islands. In addition, in 1569, guided by the experience of the Muscovy pilots, he had published a much-improved map of the Scandinavian and Russian coasts from North Cape east. He allowed a northeast (and, as he had for some time, a northwest) passage, and correctly placed the northernmost limit of Asia, the extremity of the promontory that closes the Kara Sea (Cape Tabin or Chelyuskin), at about 78°N. The same representation was adopted by Ortelius in his world map of 1570.[43] Dee insisted that no such promontory existed, that, after turning North Cape, one reached Cathay by a smooth sail to the southeast. He had this intelligence, "a record [he said] worthy to be printed in gold," from an excerpt from the *Geography* of Abulfeda (Abu'l-Fidā' Ismā'il), as published in the second volume of Ramusio's *Viaggi* (1559).[44] The original, composed about 1320, gives latitude and longitude for many places up to about 50°N, with an accuracy that diminishes rapidly with distance from Persia. It also describes gross geographical features, such as the lie of the Western Ocean, which "meets the northern point of the world at 71° of latitude."[45] Dee had every reason to distrust his medieval Arab authority: he knew that Greenland ran beyond 71°N, and he knew much more about the earth than his guide, who was ignorant of the existence of America and thought that Africa ended at the equator.[46] Nonetheless Dee, whose position as cartographical advisor was passing to a new generation of less romantic geographers, grasped at the straw. The Muscovy Company's last try to the northeast (1580) probably marks the end of Dee's maritime consultancy. The expedition failed, turned back by pack ice in the Kara Sea.

No more than mathematical astrology, alchemy, or cabala did old maps and legends supply Dee with the wisdom he sought. In 1581, he hired a scryer and began to talk to angels. The following year, he wrote his last tract of any scientific importance, a plea that Elizabeth order the adoption of the Gregorian Calendar in England. His arguments from astronomy, history, and convenience did not move Anglican bishops unwilling to accept any innovation, however useful, sponsored by a Pope.[47] Meanwhile the angelic interviews intensified. They were his last hope for illumination. As he told an emissary of the Hapsburg Emperor in 1584, he had by degrees passed through "all manners of studies . . . , as many as were commonly known and more than are commonly heard of," and all ultimately unsatisfactory. "At length I perceived that onely God (and by his good Angels) could satisfie my desire, which was to understand the natures of all his creatures."[48] The attempts to extract wisdom from angels were to continue with various crystal-gazers, in England and in Europe, until the end of Dee's life. Not unreasonably, they again brought upon him the charge of conjuring. Many of his more lucid moments went to trying to clear himself of charges of invoking evil spirits and to trying to collect the pecuniary rewards that Elizabeth often promised and occasionally gave him.[49]

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[43] Nordenskiöld, *Facsimile-Atlas*, p. 95, and Plates XLVI, XLVII. Mercator's sketch of the lands immediately about the pole was, however, entirely fanciful, and based on no better authority than Dee invoked. Taylor, *Imago mundi* 13 (1956): 56–68.

[44] Taylor, *Tudor Geography*, pp. 131–132, 137–138. In fact, the evidence Ramusio offers is his own, a globe he had seen as a boy in Venice (Ramusio, *Navagationi e viaggi*, II [1559], f. 17); it agrees with Abulfeda's.

[45] Abulfeda, *Géographie*, tr. Reinaud and Guyard (1848–1883), II:1, 21–25, 31.

[46] Cf. R. A. Skelton, *Duisb. Forsch.* 6 (1962), 158–170.

[47] Add. MS 32092, ff. 29–31 (British Library). The bishops also appealed to the classic argument against reform, "omnis mutatio periculosa," "Mutations and alterations in Commonwealths are not to bee allowed . . . unless Necessitie inforce thereunto."

[48] Dee, *Relation*, ed. Casaubon (1659), p. 239.

[49] W. Gwyn Thomas, *Welsh Hist. Review* 5 (1971): 250–256.

2. DEE AS A MATHEMATICIAN

Dee was considered an accomplished colleague by contemporaries practiced in the mathematical arts. Among his countrymen, Thomas Digges (c. 1546–1595), the earliest outspoken English Copernican, esteemed him as a man "most expert in these sciences, and admirable in other philosophy." Digges's opinion has a peculiar authority, for he had been Dee's student, and was no less able a mathematician than his master.[50] Similarly Dee's friend, the well-read poet Gabriel Harvey, took him as the standard against which to measure achievement in geography and astronomy.[51] Among the less able, Dee passed as a prodigy, "a great learned man," "ye Prince of Mathematicians of this age."[52]

As for the European experts, with whom Dee had or boasted close ties, they treated him respectfully, and sometimes warmly. He is "a man of excellent wit, and singular learning," according to Federico Commandino, translator and editor of the great Greek geometers, of Apollonius, Archimedes, and Euclid.[53] Commandino knew his man personally. Dee had sought him out in Urbino, in 1563, to deliver a transcription he had made of an old Latin translation of what he guessed to be an Arabic version of a lost book of Euclid's; lacking, as usual, the energy or will to see his manuscript through the press, he picked Commandino as the best man for the task.[54] Dee's "singular library of unpublished ancient writers of Greek mathematics" also won him the attention of Ramus; indeed, Dee was the only British mathematician of whom Ramus had then (1565) heard, despite diligent inquiry among Frenchmen knowledgeable about England. "I would be much obliged to hear from you [Ramus wrote] what old mathematical writers are in your library, and who teaches mathematics in your schools, and in what capacities."[55] Other continental mathematicians who respected Dee include Mercator, who took his cartographical observations seriously, and Tycho Brahe, who thought him a competent armchair astronomer.[56]

The fact of Dee's contemporary reputation is easier to ascertain than its basis. We can dismiss the suggestion that he was admired for "profundity."[57] He quite rightly does not figure on van Roomen's list of the chief mathematicians of the later sixteenth century.[58] Dee's contributions were promotional and pedagogical: he advertised the uses and beauties of mathematics, collected books and manuscripts, and assisted in saving and circulating ancient texts; he attempted to interest and instruct artisans, mechanics, and navigators, and strove to ease the beginner's entry into arithmetic and geometry. It is in this last role, as pedagogue, that Dee displayed his competence, and made his occasional small contributions (which he classed as great and original discoveries) to the study of mathematics.

Dee's surviving writings on technical subjects, which may appear episodic and disjointed, take on coherence when read as examples or extensions of the divisions of mathematics elaborated in the preface to Billingsley's Euclid. The sources of this justly famous piece were as wide as the Renaissance. For his main divisions of the mathematical sciences, Dee drew on Aristotle, on modern writers on algebra, and on recent chatty editors of Euclid, such as Stephanus Gracilis;[59] for his multiplication of the mathematical arts he had the example of the "incomparable architect Vitruvius," much approved by the Italian humanists, the lists of Gracilis, Recorde, and others, and the guide of his own continental studies.[60] As regards the sublimer side of the subject, Dee invoked Plato, Boethius, and latter-day epigones like Pico della Mirandola; on the seamier side, on mathematical magic, mechanical contrivances, games and spectacles, he called up Moses, Zoroaster, and the odd abbot Trithemius.

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[50] Digges, *Alae seu scalae mathematicae* (London, 1573), preface, quoted by Taylor, *Tudor Geography*, p. 254; Dee, *Parall. comm.* (1573), preface; William Bourne, "Treatise on Optical Glasses" (c. 1578), quoted by Taylor, *Tudor Geography*, p. 254; F. R. Johnson, *Astronomical Thought* (1937), p. 178; Johnson and S. V. Larkey in Hunt. Libr., *Bull.*, no. 5 (1934): 105–107.

[51] G. C. Moore Smith, *Harvey's Marginalia* (1913), pp. 162–163.

[52] Contemporary opinions cited by Taylor, *Tudor Geography*, p. 254, and Smith, *Harvey's Marginalia*, p. 277.

[53] Commandino to Francesco Maria II of Urbino, in Euclid, *Elements*, ed. Leeke and Serle, pp. 603–604.

[54] *DSB*, III: 363–365; E. Rosen, *Scripta math.* 28 (1970): 321–326; P. L. Rose, *Isis* 63 (1972): 88–93.

[55] Ramus to Dee, 14 Calends Jan. 1565, in Ramus, *Praefationes* (1599), pp. 174–175.

[56] Taylor, *Imago mundi* 13 (1956): 57–68; Brahe, *Astronomiae instauratae progymnasmata* (Uraniborg, 1602), in *Opera omnia*, ed. J. L. E. Dreyer, III (1916): 203–204.

[57] French, *Dee*, p. 168.

[58] A. van Roomen, *Ideae mathematicae pars prima* (Antwerp, 1593), quoted by Gilbert, *Rev. quest. sci.* 16 (1884): 445.

Arithmetic

Arithmetic, the study of number immaterial, is the highest form of mathematics. Number, as we have seen, was the exemplar or pattern in the mind of the Creator; "all creatures distinct virtues, natures, properties and *Formes*" are comprehended by it. Dee promises that a knowledge of these arcana will prepare us to see the "*Forme* of *Formes*, the *Exemplar Number* of all things *Numerable*." If lucky, we may find "the number of our own name, gloriously exemplified and registered in the booke of the *Trinitie*," the very number that the Creator continually counts to conserve us in our being and state.[61]

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[59] Dee's copy of Gracilis's *Euclidis elementorum libri XV* (Paris, 1557), bought in 1558, is in the British Library. Gracilis sets out the two divisions of mathematics transmitted by Proclus, the Pythagorean (arithmetic, music; geometry, astronomy) and Geminus's (arithmetic, geometry; astrology, optics, music, practical arithmetic, geodesy, mechanics), and lists several applied branches. Proclus, *Commentaires*, pp. 29–33.

[60] E. Kaplan, *Robert Recorde* (1960), pp. 67–70; Yates, *Theatre*, pp. 21, 27, 33, exaggerates in making Vitruvius the chief inspiration for the "Preface."

[61] "Preface," sigs. *j^{r}–*ij^{r}.

But there are cruder uses of number, namely, the practices of merchants, lawyers, and quartermasters, practices so impure as to require fractions and, worse, fractions of fractions, square roots, cube roots, irrationals of all kinds. Dee did not fear these nettles. In 1561, and again in 1570, he prepared new editions of Robert Recorde's *Ground of Arts*, an introduction to arithmetic first published in 1543. Recorde (c. 1510–1558), a Cambridge graduate and an Oxford M.D., shared many of Dee's ideas, to which, however, he gave different emphases. He accepted, but did not develop, the principle that "God was alwaies workinge by Geometrie"; his business was to exhibit the elementary operations of mathematics plainly and briefly, and to illustrate their application to the affairs of practical men.[62] His books were extremely popular: the Muscovy Company sponsored some of them as manuals for their pilots, and it was perhaps under the Company's commission that Dee bestirred himself to enrich the *Ground* shortly after Recorde died in King's Bench Prison. It appears that Recorde was imprisoned in consequence of irregularities or incompetence in his administration of the mines and moneys of Ireland, of which he became "surveyor" in 1551;[63] the application of mathematics is more easily preached than practiced. Dee's improvements of the *Ground of Arts*, though slight enough,[64] had the merit of bringing him to the business of adult education, and to the obligation of explaining himself clearly. His collaboration with Billingsley was perhaps guided and inspired by his service to Recorde.

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[62] Recorde, *Pathway* (1551), preface; cf. Kaplan, *Recorde*, pp. 112–115; *DSB*, XI: 338–340; J. B. Easton, *Scripta math.* 27 (1966): 339, 346. Recorde's innovations in pedagogy are discussed by Johnson and Larkey in Hunt. Libr., *Bull.* 7 (1935): 59–87.

[63] F. M. Clarke, *Isis* 8 (1926): 50–70; Kaplan, *Recorde*, pp. 36–37.

[64] Primarily extension of the sections on fractions and addition of problems and tables of foreign exchange and weights and measures; Easton, *Isis* 58 (1967): 529–531. A fragment on fractions by Dee, which concerns multiplication, division, reduction to least common denominator, and mixed numbers, is in the Bodleian, Ashmole 242, ff. 160v–156v (it is bound upside down).

The highest form of mundane arithmetic is "algiebar," "so profound, so generall," according to Dee, that "man's wit can deale with nothing more profitable about numbers."[65] He liked the subject, which was perhaps the liveliest mathematics of his time; and, as will appear, he preferred those parts of geometry, such as the theory of proportion, that lent themselves to algebraic manipulation. The "Preface" contains an interesting application of algebra—or "the great art" as Dee's acquaintance Girolamo Cardano called it[66]—to a standard problem in sixteenth-century medicine: to determine the resultant temperament of a compound of drugs each hot (or cold) and moist (or dry) in a given degree. Many solutions had been proposed, some of great complexity; Dee ignored the chief difficulty, the physics of mixing, in favor of a quantitative description that he found sketched out in an old manuscript of Roger Bacon.[67]

In Bacon's arbitrary scale, quality can have any degree from zero to four, and opposites coincide at zero. Consider the mixing of equal quantities of two medicines, one moist in the first degree and the other dry in the third. The resultant is dry in the first: the middle quality is $(3 + 1)/2 = 2$, and the resultant is therefore two degrees from the more intense toward the lesser, or at $3 - 2 = 1$ degree dry. From this and other numerical examples Dee gives, one may deduce a general rule, $r = a - (a \pm b)/2$, where r is the resultant and $a \geq b$ the initial degrees. The plus sign is to be taken when a and b are opposite (hot and cold, or moist and dry), the negative when they are alike. A more interesting case, and more algebra, arises when the quantities of the components differ. Dee represents the "coss," or unknown resultant, by x;[68] the quantities he takes as integral multiples of an arbitrary unit m. His general rule and the examples given amount to the formula $p:q = (a - x):(x - b)$, where $a \geq b$ and pm, qm are the quantities of the ingredients at degrees a, b, respectively. In his discussion, Dee makes use of the equal sign, introduced by Recorde,[69] and implicitly admits that degrees of cold (or dry) are algebraically the negative of degrees of hot (or moist). He does not, of course, state explicitly the strict algebraic equations just given. No sixteenth-century mathematician would have done so.

Like much of Dee's work, the little analysis of the graduation of qualities is not profound or original, but it points in a fruitful direction. It can, in fact, be tested and confirmed. If x, a, and b stand for temperatures, Dee's expression becomes the calorimetric mixing formula established in the eighteenth century.[70] Application of this formula resulted almost immediately in the capital discoveries of latent and specific heats and the beginning of a quantitative science of thermodynamics. Since the eighteenth century the reach of mathematics in the description of physical phenomena has steadily increased, and is today so extensive and successful that it seems a matter of course. To Dee it was (as it is) deserving of the greatest admiration. Let us praise God, he said, and marvel, "that the profoundest and subtilist point, concerning the *Mixture of Formes and Qualities Naturall*, is so Matcht and maryed with the most simple, easie, and short way of the noble Rule of Algiebar."[71]

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[65] "Preface," sig. ⁎ij^{v}. Gemma and Nuñez were also enthusiastic students of algebra. H. Bosmans in Brussels, Soc. scient., *Annales* 30:1 (1906): 165–168, and *Bibl. math.* 3 (1908); 154–169. Cf. Gomes Teixeira, *História*, 167–183.

[66] Cardano, *Ars magna* (Nuremberg, 1545). Dee had met Cardano in London in the early 1550s; they amused themselves by pouring vinegar on a stone, apparently a soft carbonate, which hopped about as it released carbon dioxide. R. R. Steele, *Notes & Queries* 1 (1892): 126; Cardano, *Book of My Life*, tr. Stoner (1962), pp. 97–100.

[67] "Preface," sigs. ⁎iij^{r}–⁎iiij^{v}; N. H. Clulee, *Ambix* 18 (1971): 178–211.

[68] "Coss" is the German and English form of Italian "cosa," thing: Dee uses the notation of Stifel.

[69] F. Cajori, *History*, I (1928): 165–166, 168.

[70] V. P. Zubov, in Akad. nauk, Inst. ist. estest. tekh., *Trudy* 5 (1955): 69–93, and in *Mélanges A. Koyré* (1964), I: 654–661; D. McKie and N. H. de V. Heathcote, *Discovery* (1935).

Geometry

The highest branch of geometry is the study of pure magnitude; Dee proposes to call it "megathology," to free it from the earthy implications of "geometry." By "Megathologicall Contemplations" we can rise almost as high as we can by arithmetic. We can train our minds gradually to "foresake and abandon the grosse and corruptible objects of our outward sense, and to apprehend, by some doctrine demonstrative, Things Mathematicall"; and from there we can ascend to "conceive, discourse, and conclude of things Intellectual, Spirituall, aeternall, and such as concerne our Blisse everlasting."[72] As helps to those just starting to climb—"to geve to young beginners some light, ayde and courage"[73]—Dee improved a few of the usual Euclidean diagrams, supplied an occasional omission, and added "certaine most profitable Corollaries, Annotations, Theoremes and Problemes" to the English Euclid.[74]

Most of these items, which are scattered through the last three books of the *Elements*, concern the finding of a line or

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[71] "Preface," sig. ⋆iiij^{v}.

[72] *Ibid.*, sig. a.iij^{r}.

[73] Euclid, *Elements*, ed. Billingsley (1570), f. 362^{r}.

[74] *Ibid.*, f. 346^{r}. Billingsley credits Dee with repairing the diagrams for Props. XI.29, XI.31, and XIII.17 (ff. 337^{r}, 340^{v}, 377^{r}), emendations that have become standard (T. L. Heath, *Thirteen Books*, 2nd ed. (1925), III: 333, 337). As for omissions, Dee improved the faulty enunciation of XI.24 (Billingsley, f. 337^{r}; Heath, III: 324), and supplied a uniqueness proof after XIII.2 (Billingsley, f. 391), showing that a given line can be divided into mean and extreme proportion in only one way. Dee's contributions will be found on ff. 255^{v}–256^{r}, 268, 275, 286^{v}, 306^{r}, 311^{r} (Book X); 325^{v}–326, 329^{v}, 337^{r}, 340^{v}, 342^{r}, 346–347, 348^{v}–349, 352 (Book XI); 356^{v}–357, 359–362, 371, 376^{r}, 379^{r} (mispaginated as 372), 380–389 (Book XII); 391–394^{r}, 395, 397^{v} (Book XIII). Cf. *AT*, p. 73, and R. C. Archibald, *Amer. Math. Monthly* 57 (1950): 443–450.

lines in a set ratio to given lines, areas, or volumes. For example, in a corollary after XI.33,[75] Dee shows how to find two lines whose ratio is that of the volumes of given cubes. One first constructs an intermediate line, y, say, as a third proportional to the sides of the cubes a and b ($a:b::b:y$), and then obtains a third proportional (z, say) to b and y ($b:y::y:z$). Then $a:z::a^3:b^3$. Similarly (additions to XII.2) one can construct two squares proportional to two given lines and equal in area to a given square. In Figure 1, AB, the diameter of the circle, is the side of the given square s. Divide AB at C in the ratio $p:q$ (AC:CB::$p:q$); then AD $= x$ and DB $= y$ are the sides of the squares sought. For, from Euclid's discussion of proportion, $p:x::x:s$ and $q:y::y:s$, whence $x^2:y^2::p:q$; and ADB is a right angle, whence $s^2 = x^2 + y^2$. This construction can be extended to any number of squares $x, y, z, \ldots$ For three, we wish $x^2:y^2::y^2:z^2::p:q$ and $s^2 = x^2 + y^2 + z^2$. Divide s into three segments, x_1, y_1, z_1, in continued proportion to p and q ($x_1:y_1::y_1:z_1::p:q$). By construction, $(x_1 + y_1 + z_1)s = s^2$. Then x, y, z can be obtained as the mean proportionals between x_1 and s, y_1 and s, and z_1 and s ($x_1:x::x:s$, etc.).[76]

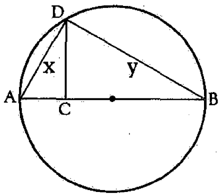

FIG. 1. Construction for Dee's additions to Euclid XII.2.

To spirit up the ascending Megathologian, Dee advertises these intricacies as "the key of one of the chiefe treasure houses, belonging to the state Mathematicall," as the clue to "infinite . . . , strange and incredible speculations and practices."[77] He excuses himself for not offering an example of these sublime applications on the ground that he "utterly [lacks] leisure"; he must run to similar exercises with cones, spheres, cylinders, and spherical sectors, lifting the requisite propositions from Archimedes. One exercise will suffice:[78] to cut from a sphere two sections the surfaces of which shall stand in a given ratio. From Archimedes, the surface of the spherical section XZY is equal to the area of a circle of radius XZ (Figure 2). Dee's construction (Figure 3): cut the diameter

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[75] *Euclid*, ed. Billingsley, f. 346.

[76] *Ibid.*, ff. 360^{r}–361^{v}.

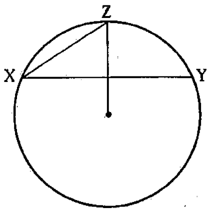

FIG. 2. Archimedes' proposition on the area of spherical sections: the area of the section XZY is πXZ^2.

of the given sphere at D into two segments in the given ratio; raise the perpendicular at D until it intersects the great circle AEFC at B; then AEB and BFC are the sections sought. (The

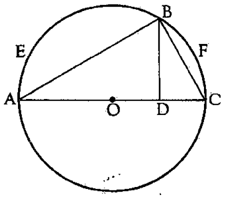

FIG. 3. Dee's application of Archimedes' proposition to the construction of spherical sections the areas of which stand in a given proportion.

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[77] *Ibid.*, f. 362^r.

[78] It is one of 12 problems and 8 theorems added after XII.18 (*ibid.*, ff. 386^v–387^r).

areas of the sections are as $AB^2:BC^2$, which, from Euclid XIII.13, are as AD:DC.)

There are two noteworthy points about Dee's problems. First, they are inspired by the ancient, unresolved problems of the squaring of the circle and, above all, the doubling of the cube. For example, as a corollary to his problem on XI.33, Dee asks for the sides of cubes the volumes of which stand in a given ratio, say as p to q; and he demonstrates the "famous lemma" (of which Finé had made extensive and disastrous use) that the sides sought, x and y, are two mean proportionals between p and q $(p:x::x:y::y:q)$. Evidently, if $p:q::2:1$, the cube x is double the cube y. Dee knows that no one had yet found a way to construct such proportionals: "whosoever shall achieve that feate [he says] shall not be counted a second *Archimedes*, but rather a peerless Mathematician."[79] He did not himself despair of occupying such a height. In a problem added to XI.36, he shows how to find lines x, y, z such that $x:y::y:z::a:b$ and $xyz = c^3$, where a, b, c are given. (He takes $z = c$, $x:c::a:b$, $c:y::a:b$.) "Listen to this and devise, you couragious Mathematicians: consider how nere this creepeth to the famous Probleme of doubling the Cube." Of course the proposition is useless. "I leave as now, with thys marke here set up to shoote at. Hit it who can."[80]

The second point about Dee's problems is that, despite their attachment to ancient conundrums, they represent a progressive current in sixteenth-century mathematics: although he usually sets up his problems and manipulates his proportions geometrically, his treatment is strongly algebraic in spirit. The examples so far given show his tendency to set up equations (as proportions) and to juggle them until a solution emerges in the form of a constructible line. Another example is his apparently uninspired gloss on X.32, which rings changes on the relations $AC \cdot AB = AD^2$ and $BC \cdot AB =$

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[79] *Ibid.*, f. 346; Ross, *Studies*, pp. 225–235, 243–258.

[80] *Euclid*, ed. Billingsley, f. 352; cf. f. 349^r.

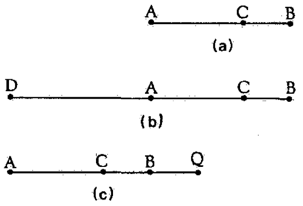

FIG. 4. Lines cut in mean and extreme (or golden) ratio: (a) the defining cut, where AB:AC::AC:CB; (b) a derived case, DA=AB, whence DC is cut in golden ratio at A; (c) a second derived case, AC=CQ, whence CQ is cut in golden ratio at B.

DB^2 (Figure 1).[81] Again, consider his treatment of mean and extreme section. Euclid XIII.3 shows that if a line AB (Figure 4a) is so divided at C (i.e., if AB:AC::AC:CB), then the square with side CB + AC/2 is five times the square with side AC/2. Dee proves the converse proposition, and uses it to demonstrate that, if BA is extended an equal distance to D (DA = AB, Figure 4b), or if AB is extended to Q such that AC = CQ (Figure 4c), then DC is cut in mean and extreme section at A, and CQ is likewise cut at B.[82]

In these demonstrations, Dee operates directly with proportions; he does not display the squares in question and add them up as in Euclid XIII.1–5. Later, in corollaries to XIII.5, Dee suggests alternative proofs that appeal still less to geometric intuition. He observes that by standard transformations of the defining condition AB:AC::AC:CB, one can easily show that DC (Figure 4b) and CQ (Figure 4c) are cut in mean and extreme section. For, in the first case, (AB + AC):AC::(AC + CB):CB, or DC:AC::AB:CB; by alternation DC:AB::AC:CB; by definition, AC:CB::AB:AC; whence DC:AB::AB:AC, or, what is the same thing, DC:DA::DA:AC. In the second case, (AB − AC):AC::(AC − CB):CB, or CB:AC::

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[81] *Ibid.*, ff. 255^v–256^r.
[82] *Ibid.*, ff. 392^r–393^v.

BQ:CB; by inversion, AC:CB::CB:BQ, or, what is the same, CQ:CB::CB:BQ.[83]

Again, none of this is work of much originality. But neither is it orthodoxly Euclidean; it looks beyond the *Elements* toward a unification of geometry and arithmetic. Dee understood that well enough. "My desire is somewhat to furnish you, toward a more general art Mathematical then *Euclides Elements*, (remayning in the terms in which they are written), can sufficiently helpe you unto." He also understood that he had not got very far, that his amplified Euclid did not run "in one Methodicall race towards any marke."[84]

Applications

The first of the geometrical arts is that of the "Mechanicien" or "Mechanicall workman," who makes sensible objects as faithful as possible to mathematical forms. Since he cannot work malevolent matter with absolute precision, he must content himself with approximations, such as the Archimedean ratio between the circumference of a circle C and its diameter d ($C:d::22:7$). By making this or another rational numerical approximation to π, the mechanician, "the vulgar and Mechanicall workman," wins a power beyond the reach of even the cleverest megathologian. He can square a circle. He need only divide a diameter into 14 parts, and make a rectangle with sides d and $(11/14)d$; the rectangle, of which the area A approximates that of a circle ($A = (11/14)d^2 \simeq \pi (d/2)^2$), can then be made into a square by the procedure of Euclid II.14. "The great Mechanicall use [this and similar operations] may have in wheeles of Milles, Clockes, Cranes, and other engines for water workes, and for warres, and many other purposes, the earnest and wittie Mechanicien will soon boult out, & gladly practice."[85]

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[83] *Ibid.*, f. 395.
[84] *Euclid*, ed. Billingsley, f. 371.
[85] *Ibid.*, f. 357; "Preface," sig. $a.iiij^v$.

The mechanic can double the cube as easily as he can square the circle. Let him make an open cubical box of side a, and a capacious cone; and let him mark off the slant height of the cone in 60 or 100 equal parts. He fills the cube with water, pours it off into the inverted cone, and notes the slant height of the water, p; he repeats the operation, and records the new height, q. Then the side of the cube sought, x, may be found by the golden rule $(a:x::p:q)$. This is not a proper solution to the ancient problem, however, because it requires a graduated scale; but it might appear a splendid achievement to readers not alert to Dee's oscillation between the mathematical and the mechanical mode. He takes full advantage of the possibilities for equivocation. In the body of the *Elements*, he intimates that he can double the cube mathematically. In the "Preface," after giving his mechanical solution, he celebrates himself as if he had made good his promise. "For this, may I (with joy) say *ΕΥΡΗΚΑ, ΕΥΡΗΚΑ, ΕΥΡΗΚΑ*."[86]

Next come the true applications of geometry, and first "geometrie vulgar," surveying, mensuration, gauging, geography, chorography (mapping of localities), hydrography, and "stratarithmetrie," the science of military formations. Dee's contributions to these subjects included idiosyncratic maps, such as a representation in 1580 of Elizabeth's geographical rights, which, on the basis of Arthurian legends, Dee made to run from Florida to Novaya Zemlya.[87] There is also the equidistant polar projection of c. 1582 that shows Cape Tabin to terminate south of North Cape. It was perhaps the last of a series of Dee's maps used by English pilots in voyages to the north, where the rapid convergence of the meridians makes the common rectangular plane chart useless.[88] Nor is it a simple business to make the equidistant polar projection an effective navigational instrument. To assist his pilots, Dee invented in the 1550s a "paradoxall compass,"

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[86] "Preface," sigs. c.ij^r–c.iij^v.

[87] Reproductions of these maps are given by Taylor, *Imago mundi* 12 (1955): 103–106, and *ibid.* 13 (1956), opp. p. 56, respectively.

[88] Cf. Waters, *Art of Navigation*, pp. 209–211.

"whereof," as he said in the "Preface," no doubt correctly, "scarcely foure, in England, have right knowledge."[89]

The secret of the business is that a rhumb line—a course of fixed compass bearing—does not, in general, coincide with a great circle on the surface of the globe. Consider a course to the NE commencing at the equator, and ignore the problem of magnetic variation.[90] The path of the ship, which must cut all meridians at 45°, will be a species of spiral: as the meridians converge toward the north pole, the length of a degree of longitude shrinks; in raising one degree of latitude, which remains constant in length, increasingly more degrees of longitude are traversed. If one wishes to reach 45°E, 45°N from 0°0° on a constant rhumb, one must set the compass N of NE, and the path so described will intersect the arc of the great circle connecting the points. According to Dee's calculations, a ship sailing NE from the equator covers 50°30′ in longitude before it reaches a latitude of 45°; one pursuing the seventh rhumb, at an angle of 78°45′ to the meridian, travels almost 700° in longitude in climbing from the equator to latitude 80°, the highest to which Dee carried his calculations. In the last case, the ship's path, or "loxodrome," takes it almost twice around the earth. Evidently it is neither economical to sail at a fixed bearing over long distances, nor easy to know what other course to pursue between widely separated points.

The problem of loxodromic navigation came to light in the 1530s. Pedro Nuñez, for once not entirely accurate, obtained an approximation to their geometry in 1537. Mercator, alerted to the problem by Nuñez and Gemma, drew correct spiral loxodromes on his globe of 1541.[91] Dee learned about these problems in Louvain. During his early years as advisor to the Muscovy Company, he devised an instrument and calculated tables that may have enabled a trained navigator to plot a course approximating to a great circle. Either the instrument, or, more likely, charts with the spiral loxodromes represented, constituted the "paradoxall compass."[92] Unfortunately, Dee's instructions for its use have not survived. We have, however, the calculations already referred to, which give, for each of the seven rhumbs, the easting or westing (the amount of longitude traversed) in raising a single degree of latitude.[93] With their help, one could draw the loxodrome corresponding to any contemplated course directly upon a globe. The error of the projected course would then be apparent, and appropriate corrections could be made.

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[89] "Preface," sig. a.iiij^v; *AT*, p. 26; Taylor, *Tudor Geography*, p. 263.

[90] The fact that the compass does not, in general, point to geographic north.

[91] J. Keuning, *Imago mundi* 12 (1955): 16–18; Gomes Teixeira, *História*, pp. 109–122.

What was wanted was a chart from which the fixed bearing between widely separated places could be read directly. On the standard plane chart, on which all parallels have the same length, the rhumbs are once again spirals, as appears from OABC in Figure 5. If, however, the chart is

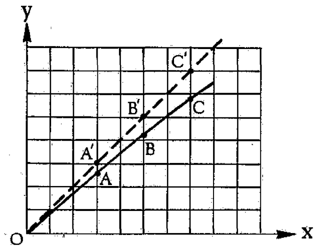

FIG. 5. A portion of a loxodrome OABC on a plane chart; Mercator's projection amounts to stretching the chart northward so that A comes to A′, B to B′, C to C′.

[92] Taylor in *Journal of the Inst. of Navigation* 8 (1955): 318–325, concludes that the paradoxall compass was a sailing chart on a polar projection on which the rhumbs, which pilots supposed to be straight, "paradoxically" (i.e., against the orthodox teaching) appear as spirals.

[93] Dee's table, "Canon gubernauticus," has been published in W. Bourne, *Regiment*, ed. Taylor (1963), pp. 415–433; cf. Taylor, *Tudor Geography*, p. 264, and Waters, *Art of Navigation*, pp. 525–526.

stretched toward the north in such a way that A rises to A′, B to B′, etc., the loxodromes become straight lines, and one can immediately read off the bearings. That is precisely what Mercator accomplished with the projection that he introduced in 1569. Its utility was not immediately understood, partly because of the complexity of the geometry, which Mercator did not explain,[94] partly because of the great distortion of the northern lands. It appears that Dee did not understand Mercator's cartographic principles any better than Frobisher understood his.[95]

After vulgar geometry, and declining further from the "purity, simplicitie, and Immateriality, of our Principall Science of *Magnitudes*," come the "Mathematicall Artes": Perspective, Astronomie, Musike, Cosmographie, Astrologie, Statike, Anthropographie, Trochilike, Helicosophie, Pneumatithmie, Menadrie, Hypogeiodie, Hydragogie, Horometrie, Zographie, Architecture, Navigation, Thaumaturgike, and Archemastrie.[96] Dee's activity in these jabberwocky disciplines centered on the first five, Perspective through Astrologie, from which he gathered the materials for *Propaedeumata aphoristica*. We shall examine them in their place.

[94] Let the point x,y of the plane chart correspond to the point of latitude λ and longitude ϕ on the globe. The scale of the plane chart has been magnified east-west (parallel to the axis of x) by a factor sec λ ($x(\lambda,\phi) = \phi \sec \lambda$); along the meridians, which run parallel to the y-axis, $y = \lambda$; along x, therefore, $dx = d\phi \sec \lambda$, and along y, $dy = d\lambda$. If one wishes to preserve directions so that a line making a given angle with the axis of y at the equator ($y = 0$) does so at all other latitudes, the scale of y must be expanded to match that of x: $dy \rightarrow d\lambda \sec \lambda$. This amounts to pulling the plane chart of Figure 5 north in such a way that the point formerly at $y = \lambda$ is now at $y' = \int_0^\lambda d\lambda \sec \lambda$. It appears that Mercator, who did not have the mathematics to approximate these integrals, drew his map after projecting the loxodromes of his globe onto a plane chart. B. Kyewski, *Duisb. Forsch.* 6 (1962): 115–130.

[95] Taylor, *Imago mundi* 12 (1955): 103–104; Frobisher and Hall to Dee, 26 June 1576, in Taylor, *Tudor Geography*, p. 262.

[96] A list still endorsed in the seventeenth century; see Webster, *Academiarum examen*, p. 52.

To several of the other sciences Dee contributed tracts or treatises now lost: to Trochilike, "which demonstrateth the properties of all Circular Motions," very useful to millwrights, wheelwrights, and all who exploit the power of water wheels;[97] to Hypogeiodie, the art of straight tunneling and underground surveying;[98] to Zographie, "the Scholemaster of Picture, and chief governor," the almost divine art of correct rendering in painting;[99] and to Navigation, the best way to bring a ship between any two points assigned, an art requiring knowledge of many geometrical sciences as well as of tides, of coasts, and of the habits of birds.[100]

To Statike, Dee donated an endorsement of the forward-looking ideas of G. B. Benedetti on the nature of the heavy and the light, ideas that later, and more fruitfully, inspired Galileo;[101] and a ringing prayer for revelation of the third key to creation, the weights that went with the original numbers and measures. Following Vitruvius, Dee made Architecture the "storehouse of all workmanship," a "naturall subject of . . . the pereless *Princesse Mathematica*"; an advertisement decisive, it is said, for the acceptance of Renaissance, or neo-Vitruvian, ideas about architecture in Elizabethan England.[102] Horometrie, the science of time-keeping, profited—or would have, had the bishops not had their way—from Dee's useful account of the Gregorian calendar. As for

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[97] "Preface," sig. c.iiij^{v}; "Trochilica inventa mea" (MS of 1558), *AT*, p. 26.

[98] "Preface," sig. d.j^{v}; "De itinere subterraneo" (MS of 1560), *AT*, p. 26.

[99] "Preface," sig. d.ij^{v}; "De perspectiva illa, qua peritissimi utuntur pictores" (MS of 1557), *AT*, p. 26.

[100] "Preface," sigs. d.iiii^{v}–A.i^{r}; "The British Complement of the Perfect Art of Navigation" (MS of 1576), *AT*, p. 25.

[101] "Preface," sigs. b.iij^{r}–c.j^{r}. Benedetti taught that all bodies made of the same material fall at the same rate, irrespective of size. Cf. A. Koyré, *Études galiléenes* (1939), I: 41–53, and Galileo, *On Motion and Mechanics*, ed. Drabkin and Drake (1960), pp. 28–30.

[102] "Preface," sig. d.iiij^{r}; Yates, *Theatre*, pp. 20–41, 190–197.

the arts Anthropographie (an astronomy of the lesser world, the microcosm, the "perfect body of man"), Helicosophie and Menadrie (the study of simple machines), Pneumatithie (the application of nature's abhorrence of emptiness to siphons, bellows, and pumps), and Hydragogie (hydraulics), Dee enriched them only with Greek names now happily forgotten. The same, alas, is true of Archemastrie, the science of science, *scientia experimentalis*, the way to the "chief and finall power of Naturall and Mathematicall Artes."[103]

There remains Thaumaturgike, the art of making "straunge workes, of the sense to be perceived, and of men greatly to be wondered at." Dee has in mind the old tricks of Ctesibius and Hero of Alexandria, Archytas's dove, and automata like the iron fly of Nuremburg.[104] He had tried his hand at such magic early in his career, with calamitous results. As Fellow of Trinity he assisted in a presentation of Aristophanes' *Pax*, in which a great beetle ascends to Jupiter's palace with a man on its back. Dee's device for effecting this rise made a great impression. He later liked to think that it was the cause of his reputation for conjuring, which he could therefore make out as baseless, as the "folly of Idiotes and the Mallice of the Scornfull."[105] And so one finds at the end of his "Preface" in praise of mathematics an indignant defense of self, an incongruous, emphatic denial of the charge of trafficking with the devil. Should he, he asks, a modest Christian philosopher, after twenty or twenty-five years of study and great expenditures, after fearful travels for learning's sake, "in all manner of weathers, in all manner of waies and passages, both early and late, in danger of violence by man, in danger of destruction by wilde beastes," should he, after such travail, bargain with a fiend, a hypocritical crocodile, an envious basilisk? "Should I (I pray you) for all this . . . have fished with so large and costly a Nette, so long time in drawing (and that with the helpe and advise of Lady Philosophie, & Queene Theologie): but at length, to have catched, and drawn up a Frog? Nay, a Devill?"[106]

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[103] "Preface," sig. A.iij.

[104] Proclus, *Commentaires*, p. 35, classes the ancient tricks as applied mathematics. For the iron fly, which buzzed about and returned to its master when tired, see G. Naudé, *Apologie* (1712), p. 51, and W. Shumaker, *Thought* 51 (September 1976): 255–270.

[105] *AT*, pp. 5–6; "Preface," sig. A.j^{v}; cf. Yates, *Theatre*, 30–32, and Calder, *Dee*, I: 194, 280–281. "Les plus excellens Mathematiciens ont toujours été soupçonnez de Magie," says Naudé, pointing to Pope Sylvester, Roger Bacon, Michael Scot, Albert the Great, and "ce Jean Denys [!] excellent Mathematicien de nôtre temps, qui fit imprimer une apologie pour sa defence, l'an 1570."

Was the charge of the "common peevish Pratler" right? Did Dee's philosophical fishing net him only a frog? Or, as some historians believe, did he catch pearls of great price, the first jewels in the treasury of Galileo, Descartes, and Newton?

3. DEE AND THE SCIENTIFIC REVOLUTION

There is no doubt that Dee was a competent and knowledgeable mathematician and that he played an important part in making the mathematics and the occultism of the Continental Renaissance known in England. His technical advice and lessons and his constant advertisements for mathematics, culminating in the stirring long-winded "Preface," encouraged people to study geometry who might otherwise have neglected it. Several of the mathematical masters active in London at the end of the sixteenth century learned their art either directly from him or from others inspired by him. All this gives Dee a modest place in the intellectual history of Tudor England. To this may be added a part in justifying,

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[106] "Preface," sig. A.ij^{r}. As one would expect, this is a frequent theme with Dee; cf. *AT*, pp. 4, 55–57, 62, 71–72, 79, and Dee to Lord Burghley, 30 Oct. 1574 (Taylor, *Tudor Geography*, p. 259): "I have had a marveillous zeal, taken very great care, endured great travail and toil, both of mind and body, and have spent many hundred pounds, only for the attayning some good and certain knowledge in the best and rarest matters Mathematicall and Philosophicall."

encouraging, and attempting to realize the imperial ambitions of Elizabeth.[107]

Recently historians have found a larger role for Dee: he was not only an important link between English and Continental savants, but also a prime mover and necessary forerunner of the Scientific Revolution. Here is the opinion of Peter French, the latest Dee monographer: "The more overtly scientific attitudes of men like Francis Bacon and William Harvey evolved from the approach of Dee and his [magician] colleagues. . . . Dee's theories about mathematics, architecture, navigation and technology—all part of a broader magically oriented philosophy—achieved results: they helped to pave the way for the momentous scientific advances of the seventeenth century."[108] Dr. French takes his theme from Frances Yates of the Warburg Institute. Dr. Yates, an imaginative and resourceful historian, has come to see the Renaissance magus as "the immediate ancestor of the seventeenth-century scientist," and the magicians' frame of mind as "the necessary preliminary to the rise of science."[109] Her argument runs roughly as follows.

The science of Galileo, whom no one refuses a place in the revolutionary van, is characterized above all by the application of mathematics to physics and by appeal to experiment; it also disdains the school philosophy, finds some of its concerns in the technical problems of engineers, mariners, and military men, and uses special materials, instruments, and apparatus. According to Yates, the same characteristics may be found in Renaissance hermeticism, which she makes a mixture of Neoplatonism, magic, numerology, cabala, alchemy, and the teachings of Hermes Trismegistus. Her mixture may be dissolved into two distinct ingredients.

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[107] Dee was not the CIA man that Richard Deacon portrays in his worthless fiction, *John Dee, Scientist, Geographer, Astrologer, and Secret Agent to Elizabeth I* (London, 1968). Deacon has all Dee's gullibility, but none of his learning.

[108] French, *Dee*, pp. 19, 187.

[109] F. A. Yates in *Art, Science, and History*, ed. Singleton (1968), pp. 255, 258.

First is the Neoplatonic/magical, which rests upon the old scheme of Emanations from the original, indifferent One. The Emanations, ordered in strength and dignity, each in turn created and creating, decline from the first immaterial hypostases down to and beyond the first visible incarnation, the sun, the material image of God. The hermetist believed himself capable of tapping the energies, or exploiting the "sympathies," in the chain of creation that holds the cosmos together. Alchemy and astrology hinted how he might proceed, how the sun's creative power or the derivative planetary influences might be concentrated in appropriate talismans, amulets, and symbols. In performing these operations, in bringing together the magical material, in resorting to his furnace, burning mirror, harp, or dung heap, the hermetist became a magus and, according to Yates, the ancestor of the experimental physicist.[110]

The second ingredient in Yates's hermeticism is Pythagorean/cabalistic. It links to the hermetic complex by locating Number among the early Emanations, among the Ideas sprung from the One, and by invoking practical cabala, or number magic, to help tap the Neoplatonic power line. And it links or leads to Galileo in two ways: it endorses the promiscuous study and use of mathematics, including the applications of arithmetic and geometry spelled out by Dee; and it authorizes the natural philosopher to search for the simple mathematical relations among physical quantities that constitute the Pattern of the Universe.

Yates's thesis gains much of its plausibility from its inclusiveness. There is scarcely an interesting writer on mathematics or physics from Ficino to Galileo who does not touch one or another of her hermetic themes. But that does not make them magicians. We know, for example, that from the first Parisian

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[110] Cf. *ibid.*, p. 272.

printing of Euclid in 1516 the *Elements* customarily carried a preface praising Plato; yet few editors or students were Pythagoreans, much less hermetists. One can even be a magician and not a hermetist. Whoever taps the world's energies or sympathies merely by manipulating ordinary, given powers, practices natural magic, Dee's thaumaturgy; he designs mechanical tricks, makes up philtres and cosmetics, invents cryptograms, plays with mirrors and magic lanterns, in short does the thousand amusing, silly, practical, or useless things set forth in the books of Giambattista della Porta, Athanasius Kircher, Gaspar Schott, and Francesco Lana. If, on the other hand, one attempts to influence the sources of power, to alter the course of nature, one must cajole alien intelligences; one sings them songs or shows them pictures, summons spirits, invokes demons, conjures up angels good and bad. These were the tendencies of true hermetic magic. The natural variety could be respectable and successful; its practitioners acquired knowledge and experience of materials, particularly metals and glass, that went into building the apparatus of the scientific revolution. Needless to say, invoking spirits was useless and dangerous; conjurers might learn at great risk to their souls the hierarchies of demons and the unutterable names of God, but their exuberant animism blocked investigation of the ordinary and the regular, and they ended no wiser than they began.

Some necessary distinctions

In the 1920s Lynn Thorndike began to uncover what he took to be examples of the intercourse and offspring of magic and empiricism, of alchemy, astrology, mysticism, medicine, and natural history. From Thorndike's huge and heterogeneous inventory, Paolo Rossi has chosen Francis Bacon as a capital test case. Certainly Bacon, whom many seventeenth-century scientific revolutionaries took as their warlord, profited from the writings of the magicians. He took the magus to be a manipulator, a midwife, able to accelerate, retard, or prepare the operations of nature; an impresario who thoroughly understood natural powers and sympathies and, what is more, the terminology in which sixteenth-century adepts expressed them. Bacon saw in the industrious study and subsequent manipulation of natural powers the needed antidote to his favorite evil, the ills of traditional learning: "the aim of magic is to recall natural philosophy from the vanity of speculations to the importance of experiments."[111]

But is Bacon's magic that of the adepts of Hermes? Rossi observes that although Bacon accepted some of the metaphysical principles of hermeticism, such as natural sympathies and antipathies, he opposed the adepts at a crucial point. The knowledge of the magi was the property of the initiated; it had to be acquired by direct teaching or by inspiration and passed on to the enlightened in riddles opaque to fools.[112] Agrippa says that he writes so as to "confound the ignorant," and Dee, despite his essays in general education, insisted on restricting and obscuring his higher knowledge. The printing press put these good men in a quandary. Should they use it to reach the enlightened everywhere, or should they continue the practice of the ancient Pythagoreans, passing on their wisdom only to initiates chosen by them? Dee characteristically shifts the problem to someone else: he gives his manuscript to the printer and beseeches him to keep the resultant book—in this case the incomparable *Monas*—from falling into the hands of the vulgar. His reasons are curious. Some people, unable to extricate themselves from the "labyrinth" of his thought, will "torture their minds in incredible ways [and] neglect their everyday affairs"; while others, "imposters and

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[111] Paolo Rossi, *Francis Bacon* (1968), pp. 14–33.

[112] *Ibid.*, p. 30; Rossi (in Bonelli and Shea, ed., *Reason, Experiment, and Mysticism* (1975), pp. 256–264) has recently reemphasized the distance between Bacon and the scientific revolutionaries on the one hand, and the magicians on the other.

mere spectres of men," may deny the truths Dee revealed and question his integrity.[113]

Bacon reproved the hermetists for their secrecy, for their obscurity, and, above all, for their belief that knowledge advances by individual inspiration and limited circulation. Cardano had said that in making discoveries there is no need for partnership; Bacon insisted upon slow, plain, orderly, cooperative investigations. He would organize, set up committees, systematically extract the lore of philosophers, artisans, mechanics, and magicians. Unconfirmed effects, false claims, illusions, and fallacies would be exposed, rooted out, and thrown away with the refuse of the school philosophy.[114] Bacon's concept of an open, natural-magical research organization was an important ingredient of the Scientific Revolution. We find it already adumbrated in the little society della Porta set up in Naples; and we see it expressed in Kircher's museum, in the Accademia del Cimento, in Lana's Filoesotici, and in the royal societies of London and Paris.[115] There is no doubt that a denatured, democratic hermeticism and alchemy inspired some of the members of these groups.

Bacon and the natural magicians of the seventeenth century also differed from Yates's hermetists over the business of conjuring. Although the hermetist might draw back from invoking demons explicitly, he always flirted with spirits, for even the most benign hermetic rites implicitly addressed superior intelligences. Ficino, for example, strums Jovial music, burns Jovial incense, and contemplates Jovial pictures to prepare (he says) his own soul or an appropriately marked seal for the absorption of the beneficent rays of Jupiter; his idea is to bring his soul or the talisman into harmony with the planetary spirit so that they all might vibrate together. But as appears from the writings of Ficino's disciple, Francesco da

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[113] Dee, *Monas*, ed. Josten, *Ambix* 12 (1964): 151; cf. Nauert, *Agrippa*, pp. 17–18, 44.

[114] Cf. Rossi, *Bacon*, pp. 32–34.

[115] J. L. Heilbron, *A History of Electricity* (forthcoming).

Diacetto, the music, the incense, and the talismanic symbols were also part of a rite aimed to conciliate the planetary soul;[116] indeed, it could not be otherwise, for as St. Thomas had proved two hundred years earlier, symbols, songs, and prayers can secure the ends intended by the magician only if directed at superhuman intelligences. The use of intelligible signs to attract celestial powers presupposes an appeal to demons.[117] The demonic side of Ficinian astral magic is emphasized by the chief of the sixteenth-century magicians, Heinrich Cornelius Agrippa von Nettesheim, who openly describes, though he does not endorse, the standard methods for coaxing planetary spirits.[118]

One could give sound reasons for believing that astral intelligences could be summoned and commanded. First, analogy to the practices of the Church, to prayer, to the efficacy of the sacraments, and, above all, to the mystery of the eucharist: on every side one saw, or believed one saw, the intervention of superpowers mobilized by human operations. Agrippa made much of parallels in the workings of priests and magicians.[119] Second, there was excellent authority for the efficacy of hermetic astral magic, no less an authority than God; for the disciples of Hermes believed that their master had his wisdom from Moses, who had had his by divine revelation.[120] As Agrippa tells it, God presented Moses with

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116. D. P. Walker, *Spiritual and Demonic Magic* (1958), pp. 14–17, 33, 198–199; Yates, *Giordano Bruno* (1964), pp. 62–82.

117. St. Thomas, *Summa contra gentiles*, III. c.103–105. Lefèvre made the same point, and Ficino himself had doubts about the legitimacy of talismans; yet Ficino, by endorsing the old Neoplatonists, especially Plotinus, tacitly advocated demonic magic. Walker, *Magic*, pp. 41–53, 167–170; but cf. Yates, *Bruno*, p. 91.

118. Walker, *Magic*, pp. 90–96; Nauert, *Agrippa*, pp. 139, 246, 255; Agrippa, *De occulta philosophia*, lib. i.c.71 and lib. iii.c.4.

119. Walker, *Magic*, pp. 36, 93–95; Pico made the connection even stronger by invoking magic to help prove the divinity of Christ (Yates, *Bruno*, p. 105). The Reformers, by rejecting much traditional Church magic, made the lot of extraclerical magicians harder. Cf. K. Thomas, *Religion*, pp. 303–305, 318–320, 326–327.

120. Yates, *Bruno*, pp. 1–19.

two revelations, one to be made public in Scripture, the other, too heady for the vulgar, to be passed down through a line of sages.[121] Why Moses chose to confide in an Egyptian on the eve of the flight of Israel is a hermetic mystery. That the revelation of Hermes does not derive from remote antiquity but from inspired Alexandrian Greeks given to pseudepigraphy was a discovery of the seventeenth century.

Among the hermetic books is one, the *Asclepius*, that teaches how to prepare objects for the acceptance of celestial influences and how to animate a statue with, or with the help of, astral intelligences.[122] The hermetist consequently accepted the existence of astral influences as part of his magical revelation. But he was not necessarily an enthusiastic astrologer. Agrippa, for example, always had doubts about traditional astrology, which he finally attacked as baseless and superstitious.[123] Likewise Ficino's disciple Pico della Mirandola, who had no difficulty with astral magic, devoted an entire book to the confutation of astrology. The resolution of the apparent paradox in their position turns on a distinction important for understanding the significance of Dee's astrological aphorisms.

The traditional astrology, the star lore the Latin Middle Ages took from the Arabs, was deterministic: the stars govern everything here below, and cannot alter the future they announce. The Catholic Church had utterly condemned this fatalistic doctrine in late antiquity; but when it returned in the twelfth century, enriched with the learning and mathematical obscurities of the Arabs, theologians thought rather to Christianize than to fight it.[124] The compromise worked out by Thomas Aquinas allows the stars full rights over matter, including the human body and its appetites, but exempts the soul. The doctrine turned out to be more useful to theologians than to common men, because, alas!, we only

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121. Nauert, *Agrippa*, p. 47.

122. Yates, *Bruno*, pp. 37, 41.

123. Nauert, *Agrippa*, pp. 94, 199, 211.

124. T. O. Wedel, *Medieval Attitude* (1920), pp. 15–41.

too often allow ourselves to be carried away by passions driven by our appetites. "And so it is," says St. Thomas, "that astrologers are able to foretell the truth in the majority of cases. . . . " Only those able to rule their passions can escape them; only the wise man can win the endless struggle with the stars.[125]

This compromise did not satisfy the hermetists. Their revelation promised that they could not only evade, but also exploit, stellar influences. They opposed theoretical constraints on their freedom of action; man is a maker, a magus, a miracle; he operates as a god. "And so, O Asclepius," Hermes tells his disciple, "man is a *magnum miraculum*, a being worthy of reverence and honor," half divine, a cousin or brother of demons. What might he not accomplish through revealed wisdom and family connections? Pico sounds the same note in his *Oration on the Dignity of Man*, and goes on to emphasize freedom of the will and action.[126] Now these rhapsodies, however sunny and optimistic they may appear, in fact menace the very dignity they declare; for man's reason, which might be urged to be the first mark of his excellence, can neither discover nor explain the magic that hermetists applauded as evidence of his, or rather their, high state. Belief in the efficacy of unintelligible operations on the basis of revelation does not stem from confidence in the power of the human mind. And with the erosion of confidence in reason comes a willingness to accept reports of strange isolated occurrences, of singular events, of prodigies; one loses the basis of judgment, or, to use a favorite sixteenth-century image, one goes adrift without the only compass that can provide safe passage through seas of uncertainty and confusion. The connection between faith in Hermes' revelation, depreciation of reason, and gullibility appears clearly in Agrippa, who swings between occult philosophy and extreme scepticism, and finishes in fideism.[127]

We are left with the supposition that hermetic astral magic may be antithetic to the traditional rationalistic, computational, deterministic astrology. Astrologers may be closer to physicists than to magicians. The course of Dee's work confirms the conjecture. He began optimistic in his power to understand and develop a full mathematical astrology, free, as will appear, from appeal to demons. He presently lost his compass (which perhaps was never tightly secured) and wandered through Europe without reason or direction, asking recalcitrant angels for revelations that never came.

Yates's thesis sharpened

Yates is by no means the first modern historian to emphasize the importance of mystical Platonizing mathematics in the transition from peripatetic to early modern science. The thesis, as started by E. A. Burtt in 1924, emphasizes the importance of considerations of mathematical harmony and simplicity to Copernicus, Kepler, Galileo, Descartes, and Newton, considerations that might override objections to their novelties drawn from traditional physics, direct experience, or common sense.[128] The appeal to "reason" over "sense," to ideas over experience, is supposed to mark the difference between Plato and Aristotle. Galileo made it the ground of his spokesman Salviati's admiration for the Copernicans: "they have through sheer force of intellect done such violence to their own senses as to prefer what reason told them over that which sensible experience told them to the contrary."[129] The new criterion of truth is mathematical appropriateness: God is a geometrician, and so, in our weaker way, are we. If we can but shed the prejudices of our senses we may recapture at least part of the Divine Plan, the figures, forms, and numbers—in short the mathematics—of creation. This is, as we know, a constant element in Dee's thought, and the inspiration, if not for his best mathematics, for his most ecstatic prose. "O comfortable allurement, O ravishing perswasion, to deale with a Science, whose subject, is so Ancient, so pure, so excellent, so surmounting all creatures, so used of the Almighty and incomprehensible wisdome of the Creator, in the distinct creation of all creatures: in all their distincte partes, properties, natures and vertues, by order, and most absolute number, brought, from *Nothing*, to the *Formalities* of their being and state."[130]

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[125] *Ibid.*, p. 68; T. Litt, *Les corps célèstes* (1963), pp. 149–165, 201–213; cf. K. Thomas, *Religion*, pp. 428–430.

[126] Yates, *Bruno*, p. 111; Pico's *Oration* is translated in Cassirer *et al.* ed., *Renaissance Philosophy* (1948), pp. 223–254.

[127] Nauert, *Agrippa*, pp. 200–203, 208–209, 218, 227.

[128] Burtt, *Metaphysical Foundations*, 2nd ed. (1932).

[129] Galileo, *Dialogue*, tr. Drake (1953), p. 328.

Burtt counts the early Copernican revolutionaries, Copernicus himself and Kepler, as Platonists chiefly because they took mathematical elegance as the touchstone of true physical theory. They may be admitted Platonists—or rather Neoplatonists—on another ground as well. Ficino had emphasized the prerogatives of the sun in words that virtually declared a heliocentric universe.[131] Copernicus recalled in *De revolutionibus* that the thrice-great Hermes had named the sun "a visible God"; for himself, he preferred to imagine it "resting on a kingly throne, govern[ing] the family of stars that wheel around."[132] These remarks, together with the emphasis on mathematics and the fact that Copernicus cultivated humanism during ten years' study in Italy, show that at some level—whether of enabling inspiration, congenial confirmation, or incidental decoration—Platonism figured in the composition of *De revolutionibus*.

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[130] "Preface," sig. *j^{r}.

[131] P. O. Kristeller, *Philosophy of Ficino*, tr. Conant (1943): "Rest is more perfect than movement" (pp. 89, 173); the sun is perfect, first of its kind, the image of God (pp. 95, 98, 147). Can one resist the inference that it is at rest?

[132] Copernicus, *De rev.* (1543), lib. i.c.10.

In the case of Kepler, the matter is plainer. He began his astronomical work with the conviction that God had the Platonic solids in mind when arranging the planets, and he came to his greatest discovery, the elliptical orbits, following an odd celestial dynamics derived from his belief that the sun, an image of God the Father, literally drove the planets around. In middle age he returned to the riddle of the number and spacing of the planets. To answer it, he took the notion of mathematical harmony to its literal extreme: he worked out that the Pythagorean music of the spheres, a music for the intellect, not the ears, is written with chords fixed by the ratios of the distances of the planets from the sun. The precise part assigned to each member of the choir depends upon its velocity. Kepler's search for harmonies caused him to examine many possible relations between the solar distances of a planet and its speed; and among the discoveries of his Pythagorean quest was the true and important "law" connecting the average solar distance (a) and the heliocentric period (T) of the planets ($a^3/T^2 =$ const.).[133]

Galileo had little patience with Kepler's procedures. He can therefore plausibly be held to be a Platonist only on the ground of his insistence that to understand the universe one must be able to read mathematics. For mathematics is the language in which the book of the universe is written; without a knowledge of its alphabet, of "triangles, circles and other geometrical figures," one cannot understand a word of it.[134] Many similar Platonic commonplaces may be gathered from Galileo's works. Historians of science have taken them very seriously. Under the influence of the late Alexandre Koyré it became fashionable to reckon Galileo's Platonism so strong as to have kept him from the experiments that had been considered his greatest glory.[135] But recently Stillman Drake and others have restored him to his weights and inclined planes.[136] They may thereby save Galileo from Koyré's brand of Platonism, but—and this is a capital point—not necessarily from Yates's. Galileo's experimentalism, which embarrassed Koyré, is to Yates a natural development from the combination of elements first united in men like Dee. The novelty in her position, perhaps the chief cause of current interest in Dee, is the claim that hermetists helped to arrange the wedding of scholar and manipulator, of geometry and experiment.

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[133] M. Caspar, *Kepler*, tr. Hellman (1959), pp. 60–70, 123–141, 264–289.

[134] S. Drake, *Discoveries* (1957), pp. 237–238.

[135] E.g., A. Koyré, *J. Hist. Ideas* 4 (1943): 400–428.

We may consider Yates's claim as part of an explanation of the remarkable growth of interest in, and knowledge of, mathematics in the sixteenth century. There were of course other causes of this phenomenon than the program of the hermetists. One frequently invoked is the activity of the humanist translators, the new masters of Greek, who, having exhausted the ancient writings closest to their hearts, turned to making good Latin editions of the classic mathematicians. These translations, disseminated by the new printing presses, made accessible almost the entire range of extant Greek mathematics. Euclid, already available in incunabular printings of a medieval translation from an Arabic original, was reedited directly from the Greek into Latin and vernacular languages. Ptolemy's *Almagest* first came into Latin directly from Greek in 1528; Archimedes's *Opera* did the same in 1544, and the first four books of Apollonius's *Conics* in 1566.

Another cause for sixteenth-century interest in mathematics was utility. The new warfare based on gunpowder required the skill of practical geometers for both fortification and sieges, for constructing cannon-proof ramparts, running trenches, designing siege equipment. Dee's student, Thomas Digges, to name but one among many mathematicians, made

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[136] E.g., Drake, *Sci. Amer.* 228:5 (1973): 84–92, and *Isis* 64 (1973): 291–305; T. B. Settle in *Galileo*, ed. McMullin (1967), pp. 315–337. Cf. T. P. McTighe, *ibid.*, pp. 365–387.

part of his career as a military engineer.[137] Then there was civil engineering, the new architecture of Brunelleschi and Alberti, or rather the old architecture of Vitruvius. And, most important of all, the voyages of discovery and exploration, the lengthening trade routes to Africa and Russia, the governance and defense of vast empires made necessary the services of crowds of navigators, surveyors, and cartographers. It was this need that inspired Gemma's teaching and brought Dee to Louvain.

We have observed that the connection of mathematics with practice helped to earn it the disfavor of dons unwilling or unable to study it. The academic mathematician often met this prejudice by calling up the Greeks. Editors of Euclid, for example, liked to dwell upon the prerequisite for admission to Plato's Academy, a knowledge of geometry, without which one cannot fully grasp higher philosophical studies. Others met the prejudice head on, by extolling the incomparable Archimedes, the exemplar of the mathematician pure and applied. The sixteenth century took much from the ancient engineer of Syracuse. His elegant mathematics helped inspire its algebra; his studies of mechanics and hydrostatics gave it a model for quantitative descriptions of physical phenomena; and, above all, his traditional exploits, his destruction of the Roman fleet by burning mirrors, his single-handed moving of a great ship by a system of pulleys, taught it what a little mathematics, appropriately applied, could do.

Plato and Archimedes could, of course, be more than convenient symbols in academic disputes about the value of mathematics. They might also inspire fruitful lines of study. If Plato was Kepler's cicerone, Archimedes was Galileo's; while Kepler pondered the cosmological significance of the five regular solids, Galileo, who had learned his mathematics at the Florentine Accademia del Disegno along with painters, architects, and engineers, was composing essays on Archimedean themes such as centers of gravity and floating bodies.[138] Now Yates promotes Hermes as a third major inspirer and director of mathematical studies in the sixteenth century, particularly of studies that realized, or at least anticipated, an amalgamation of mathematics and experiment. Among those she likes to point to is Dee.

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[137] H. Webb, *Elizabethan Military Science* (1965), pp. 17–27, 64–65.

Students of the scientific revolution are therefore challenged to discover how far (if at all) applied mathematics and Yates's hermeticism interacted fruitfully in the sixteenth century. Did a significant number of applied mathematicians then derive their interest, direction, and legitimization from the Pythagorean elements in hermeticism? What in their writings is conventional or purely rhetorical? What part did astrology and other quantitative pseudo-sciences play? Forty years ago, E. W. Strong attacked some of these questions in an attempt to answer Burtt's claim about the Platonic underpinnings of early-modern science.[139] Strong pointed out that the chief contributors to pure mathematics in the sixteenth century did not concern themselves much, if at all, with numerology, while those most Pythagorean in spirit produced relatively little. Hermes did not figure at all. Strong's polemical purpose, however, took him beyond the mark; and he ends by denying that Neoplatonic impulses assisted in any way in the birth of modern science.[140]

The example of Kepler, or of the algebraist and cabalist Stifel,[141] show that Strong went too far. Yates, too, has overplayed her hand. The secretive "experimentation" of her magi, their tendency to accept reports of prodigies, and their anti-rationalism ran against the currents of the scientific revolution. Yet, the hermetists' emphasis on wisdom, on studying subjects depreciated or ignored in the schools, and their promise of ultimate knowledge, may have provided psychological support for many to master and to promote neglected studies that had no necessary connection with magic. In this connection, the *Propaedeumata aphoristica* take on great interest. On the one hand, they represent an inclusive, quantitative, physical science, assisted by experiment and aimed at both understanding and control of natural processes. On the other, they echo the harmonies of the world and the sympathies among all things, and dimly announce the hermeticism that was to inform the *Monas*. The sources of Dee's aphorisms and the manner in which he reworked them consequently claim our attention.

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[138] L. Geymonat, *Galileo*, tr. Drake (1965), pp. 7, 19, 26.

[139] Strong, *Procedures and Metaphysics* (1936).

[140] E. Cassirer in *Galileo*, ed. McMullin, pp. 338–351.

[141] *DSB*, XIII: 58–62; J. E. Hofmann, *Sudhoffs Archiv*, suppl. no. 9 (1968).

II. *Propaedeumata Aphoristica*

I. ASTROLOGY AS APPLIED MATHEMATICS

The cosmology underlying Dee's astrological aphorisms may appear to be traditional. The framework of the whole is the Aristotelian earth-centered universe, finite in size and divided into two qualitatively distinct regions, the unalterable celestial and the corruptible sublunary. The devices of Ptolemaic astronomy regulate the motions of the heavenly bodies; the old doctrine of the four elements, with an admixture of alchemy, applies to the world beneath the moon. Neoplatonic sympathy ties everything together; according to Dee, it originates in the heavenly bodies and propagates through space as prescribed by the respectable medieval theory of the multiplication of species. When received on earth, the species or radiated sympathy gives rise to effects that depend upon its own nature and on that of its terrestrial absorber. Knowledge of elective sympathies, of the capacities of sublunary substances for soaking up or concentrating celestial species, enables the astrologer to set up as a magus or physician, and, perhaps, to alter the course of events.

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Dee reworked these received qualitative propositions in the manner of the applied mathematician. He took as his guide the exemplar of all radiations, the pattern of multiplication of species, "the first of God's Creatures,"[1] namely

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[1] "Preface," sig. b.j^r.

visible light. That immediately put at his disposal all geometrical optics then known. He came to assimilate invisible species so closely with light that, in the "Preface," he defined the art of perspective as the description of "all Actions, and passions, by Emanation of beames perfourmed."[2] Not only did optical theory give Dee a way to estimate the relative strengths of astrological radiations in different planetary configurations; it also enabled him to prescribe how to confirm and extend the reach of the calculations by experiment. The main apparatus required was a parabolic speculum, a burning mirror, supposed to concentrate all stellar emanations precisely as it intensified light.

Dee's approach to astrology, although not entirely original with him, deviated in several ways from that of the ordinary literature. There is no trace of the hermetic planetary souls, for example: stars are not intelligences to be cajoled but unalterable sources of exploitable power; they are not like people but like radiators; their influences may be concentrated by optical instruments, not by songs, prayers and incense. Again, Dee takes literally the demands of optical theory; and since the intensity of radiation diminishes with distance and increases with the size of the luminous source, he insists that an exact astronomy, one that yields precise values of the sizes and distances of all planetary configurations, is a prerequisite to a competent astrology. The general practitioner did not care for such refinements, which he could neither use nor understand. We may take the grasp of arithmetic of Andrew Borde, M.D., as representative: "Euery one of the sygnes [of the zodiac] is deuydyd in lx degres," he says, and "euery degre doth contayn .vi. mynutes [!];" from which he works out that "y^e. zodiack [has] .CCC.vi. degres."[3]

A more instructive contrast with Dee is furnished by Cardano, who published some 1173 astrological aphorisms in

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[2] *Ibid.*

[3] Borde, *Pryncyples* (c. 1542), sig. c. 1.

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1547. Cardano dismisses Trithemius and Agrippa as crackpots; like Dee, he has no place in his astrology for demons, an ineffectual race in his experience (his father had kept one) who have no effect on stars.[4] But Cardano, although a good mathematician and a professor of mathematics, had no program for a quantitative astrology. "Vita brevis, ars longa," he says, "experience is not subject to our will and judgment is difficult."[5] We must collect rules and guides from reading books and comparing nativities with biographies. To be sure, some knowledge of arithmetic and geometry is needed, but not much: the motions of the stars cannot be known perfectly, ephemerides need continual adjustment, and in any case no planet ever returns precisely to the same place in the heavens.[6] The surest guide is the study of genitures.[7] Cardano analyzes a great many of them, some of famous men; and he emerges with a welter of aphorisms impossible to reduce to general principles. "When the moon is under the sun she makes melancholics and great thinkers." "If the moon is in the second degree of Taurus, and either in quadrature or opposition to Jupiter and moving into trine with the sun, he [the subject of the geniture] will acquire not inconsiderable riches." "When the moon and Mercury are in conjunction in Taurus, he will be studious and even erudite."[8] Cardano alternately encourages and bullies the fledgling astrologer who may have difficulty swallowing several hundred of these morsels. "Constant repetition is necessary in this science," he says, for it is exceedingly hard. "[My] book is more difficult than Ptolemy's great composition [the *Almagest*] or the ars

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[4] Thorndike, V: 568–573; Calder, *Dee*, II: 275; Cardano, *Book of My Life*, p. 10. Cardano had a guardian angel, not a servile demon (*ibid.*, pp. 240–244).

[5] *Aphor. astr.*, i.1 (this notation signifies "segmentum i, aphorism 1").

[6] *Ibid.*, i. 7–8, 23.

[7] *Ibid.*, i. 48, 50. Cardano also published 100 sample genitures, with analyses, in *Libelli quinque* (1547), ff. 102ᵛ–182ᵛ.

[8] *Aphor. astr.*, ii. 30, 33; iii. 20.

magna [algebra], than Archimedes' spheroids, Aristotle's physics, or Plato's aenigmata."[9]

Dee's aphorisms differed from Cardano's in offering explanations rather than recipes and mathematics in place of mush. Among precedents for such an approach is Ptolemy himself, who tried to reduce astrological practice to intelligible rules based upon physical properties assigned to the planets. Envious or malevolent contemporaries accused Dee of plagiarizing from closer to home, from his friend Mercator or from medieval authorities, from old Urso of Salerno or from Alchabitius (al-Qabīsī, fl. 950), the author of an introduction to astrology often reprinted in the sixteenth century.[10] Had these peevish prattlers known that their man had borrowed a manuscript containing several works of al-Kindi (fl. 850), including *De radiis stellarum*, from Oxford in 1556, they could have made a better case.[11] Al-Kindi taught a straightforward determinist astrology, urged its merits as a mathematical science, and grounded it physically in the interplay of radiations continually and invariably pouring out of celestial bodies. He also recommended magic to accumulate useful rays, as had the Greek Neoplatonists from whom he took his theoretical underpinnings. Al-Kindi's views had enjoyed the advertisement of formal condemnation at Paris and Oxford during the thirteenth and fourteenth centuries, and of special attention in the widely read *Errores philosophorum* of Giles of Rome.[12]

Another astrological writer who doubtless poured his influence on Dee was one Joannes Franciscus Offusius. Like Dee, Offusius understood that astrology could not become a science until it could compute celestial influences precisely; and having made this charge his own, he spent many years searching the world (in vain as it happened) for a suitable scientific collaborator. He stayed with Dee in 1553, and perhaps propounded a few of the three hundred astrological aphorisms that his host then confided to a manuscript now unfortunately lost.[13] He no doubt learned much from Dee, and perhaps even more after leaving him; and in an ephemeris for 1557 he was able to publish the results of his new system of astrology. As one might expect, he concluded that astral influences propagate in rays that obey mathematical laws; in particular, the influences diminish in power with distance from their sources according to curious laws of the inverse square and cube, and the average distances between earth and the planets, among other parameters of interest, spring from the geometry of the Platonic solids.[14] Offusius's system was more Pythagorean than Dee's, but otherwise much like it; Dee could not miss the affinity and cried plagiarism when, in 1570, a full account of his old collaborator's ideas was printed.[15] These priority disputes have at least one merit: by showing that Dee's program to base astrology on mathematical physics was not unique, they give his *Propaedeumata* the interest of a representative work.

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[9] *Ibid.*, ii. 126; iv. 83, 84.

[10] *AT*, p. 56; Calder, *Dee*, I: 523–526, II: 255–258; *DSB*, XI: 226; Urso Salernitanus, *Aphorismen*, ed. Creutz (1936). Alchabitius also wrote a lost book on planetary distances; P. Duhem, *Système du monde*, II, 2nd ed. (1965), p. 53.

[11] Corpus Christi MS 191, f. 89ᵛ (Bodleian); cf. Calder, *Dee*, II: 251.

[12] Thorndike, I: 642–647. Giles of Rome, *Errores philosophorum* (c. 1270), ed. Koch and Riedl (1944), pp. xlvi–xlvii, liv–lvii, 47–57; M. T. d'Alvernay and F. Hudry, *Arch. hist. doct. litt. moyen âge* 41 (1974): 141–142, 149, 155–167.

Whoever tried to father Dee's aphorisms on Mercator came closest to the mark. Indeed, Dee acknowledged his obligations to his friends at Louvain in the dedicatory letter to the *Propaedeumata*, where he singled out not only Mercator and Gemma, but also Gaspar a Mirica (Caspar vander Heyden) and Antonius Gogava. Vander Heyden was a goldsmith and engraver who had worked for many years for Gemma and who had probably taught Mercator his art; he made instruments too and may have instructed Dee in the manufacture and use of astronomical and optical apparatus.[16] Gogava was a twenty-year-old prodigy who had just finished a translation of Ptolemy's *Tetrabiblos* when Dee arrived in Louvain.[17] It is the first complete Latin version made directly from Greek. In the same volume, Gogava gave two medieval tracts, one on conic sections, the other on burning mirrors; he thereby provided the modern astrologer with all he needed to make use of vander Heyden's practical instruction, and to philosophize in the foreign, or at least the Louvain, manner. Dee says that the "earnest disputations" of Gogava did much to "provoke" him to a serious study of astrology.[18]

As for Gemma and Mercator, both firmly believed in the power and reach of astral influence. Gemma, who with his fellow physicians held astrology to be essential to correct medical practice, endorsed Gogava's translation of Ptolemy for its up-to-date practical utility.[19] Mercator, although a cartographer by profession, preferred philosophy, and understood the structure and operation of the universe. The sun and stars occupy the chief place in his world. They are perfect and unchanging, as Aristotle taught, the most noble instruments of God, sympathetically and genetically tied to the sublunary world. If they were to alter it would go hard with us, for it is their business to constitute, preserve, and perpetuate things here below, "ad maturandos inferioris mundi

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[13] *AT*, pp. 26, 75.

[14] Thorndike, VI: 22–24, 108–111; M. J. Bowden, *Revolution in Astrology* (1974), pp. 78–89.

[15] *AT*, p. 58; Offusius, *De divina astrorum facultate in larvatam astrologiam* (Paris, 1570).

[16] Cf. A. de Smet, *Der Globusfreund* 13 (1964): 32–37, and in Soc. belge d'études géogr., *Bull.* 32 (1963): 34–35; R. Haardt, *Imago mundi* 9 (1952): 109–110.

[17] Gogava, letter dedicatory, in Ptolemy, *Opus quadripartitum* (1548); J. Verheiden, *Vita* (1596), pp. 2–3.

[18] *AT*, p. 5; "Preface," sig. b.iiij^r. Dee made astronomical/astrological observations at Louvain in August and November, 1548 (Calder, *Dee*, II: 107).

[19] F. van Ortroy, "Bio-bibliographie de Gemma Frisius," (1920), p. 23. Gemma contributed a preface to Gogava's book.

Plotinian

foetus, eisque obstetricandum." Mercator's sunny conviction that stellar influences are inherently good (evil arises from irradiating corrupt or inappropriate matter) recurs in Dee.[20]

The sizes and distances of the planets, the main parameters of Dee's mathematical astrology, were also of vital interest to Gemma and Mercator. The hope of learning something new and precise about these parameters, about a world "hitherto described [only] within uncertain limits," had aroused in Gemma a great desire to read the work of Copernicus. He had gone so far as to urge Copernicus's bishop to shake the long-awaited book out of him. "I do not care [Gemma wrote] whether he says that the earth revolves or stands still . . . ; the only bad thing is delay."[21] As will appear, planetary distances are determined more directly from Copernicus's theory than from Ptolemy's. It was precisely on this head that Gemma later argued the superiority of Copernicus's hypotheses: "they do not bring anything absurd into natural motions, since they allow us a fuller knowledge of the planetary distances than do [Ptolemy's]."[22]

Gemma's endorsement of the new astronomy served as preface to a set of ephemerides calculated by Joannes Stadius after the *Prutenic Tables* of Erasmus Reinhold, who had worked from the parameters and hypotheses of Copernicus. Stadius's work appeared in 1556; a year later, Dee's friend John Feild brought out similar tables, with a similar preface by Dee. In the same vein as Gemma, Dee emphasized the inaccuracies and stupidities of the older ephemerides and the promise of

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[20] A. de Smet in *L'Univers à la Renaissance* (1970), pp. 24–28, and *Duisb. Forsch.* 6 (1962): 35–36; Mercator, letters of 1581 and 1585, in *Corresp.*, ed. van Durme (1959), pp. 165–166, 192–193; Mercator, *Atlas* (1595), pp. 9, 11, 17–19. Mercator's celestial optimism may be found in many earlier writers, e.g., Plotinus (Calder, *Dee*, II: 248).

[21] Gemma to Joannes Dantiscus, July 1541 and Aug. 1543, in van Ortroy, "Bio-bibl.," pp. 409–410, 413.

[22] Gemma to Johann Stadius, 28 Feb. 1555, in Stadius, *Ephemerides novae* (1556); cf. G. McColley, *Isis* 26 (1937): 322–325.

the new, computed according to the "divine studies of Copernicus."[23] As for Copernicus's hypotheses, Dee declined to discuss them; he may have considered them to be no more than the best available calculating device, as did Reinhold and perhaps also Feild.[24] But we may be sure that Dee shared Gemma's interest in the computation of planetary distances according to the new astronomy. In the "Preface" he gives Copernicus's values for the solar and lunar distances.[25] Moreover, he there makes the first service of astronomy the "certification" of "the distance of the Starry Skye, and of eche *Planete* from the Centre of the Earth; and of the greatness of any Fixed Starre sene, or *Planete*, in respect of the Earthes greatness." A traditional definition would rather emphasize the planetary motions.

And why the consuming interest in dimensions? Because they give us the thickness of the "heauenly Palace" in which the planets do their exercises, and "meruailously perfourme the Commandement and Charge given to them by the omnipotent Maiestie of the king of kings."[26] As we know, Dee contributed to the technique of determining planetary distances, which he advertised as "a most beautiful part of philosophy, and most necessary to man."[27] His method is

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[23] Dee in Feild, *Ephemeris anni 1557* (1556). Cf. *Propaedeumata*, Aph. XCVI, which appears to endorse a geocentric version of Copernicus's notion that the eccentricity of the earth's orbit changes slowly in time.

[24] Cf. Johnson, *Astronomical Thought*, pp. 134–135; A. Birkenmajer in *La Science au seizième siècle* (1960), pp. 169–180; R. S. Westman in *Copernican Achievement*, ed. Westman (1975), pp. 285–345. Recorde also mentions Copernicus favorably, though without endorsement, in 1556, in *Castle of Knowledge*. L. D. Patterson, *Isis* 42 (1951): 218; Kaplan, *Recorde*, pp. 153–159. An even-handed denial of the truth of every mathematical astronomy occurs in the *Planetologia* (1551), p. 14, of Dee's acquaintance Mizauld: "Qui omnes [epicycles, eccentrics, etc.] imaginarij prorsum habendi sunt, sed tamen artificiosè ad motus demonstrandos, & eliciendos, ut dictum est, excogitati."

[25] "Preface," sig. b.ij^r; chap. II:3, below; M. Bowden, *Revolution in Astrology*, p. 69.

[26] "Preface," sig. b.ij^r.

[27] Dee, *Parall. comm.*, sig. D.iiij^v (recte D.iij^v).

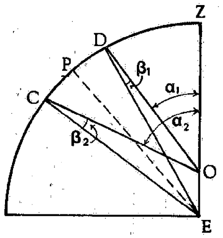

FIG. 6. Dee's procedure for determining parallax of a circumpolar object.

ingenious if seldom practicable. It requires measurement of the zenith distances α_1 and α_2 ($\angle$ZOD and $\angle$ZOC in Figure 6), and the calculable polar distance ϕ. Dee proposes to find the standard measures of distance, the parallaxes β_1 and β_2 ($\angle$EDO and $\angle$ECO), by a geometrical solution, borrowed from Regiomontanus, of what amount to the simultaneous equations $\sin\alpha_1 : \sin\alpha_2 = \sin\beta_1 : \sin\beta_2$ and $\beta_2 - \beta_1 = \alpha_2 - \alpha_1 - 2\phi$.

Dee could have taken a second principal ingredient for his astrology from his friends at Louvain. The tract on burning mirrors published by Gogava was often wrongly attributed to Roger Bacon; and it may have been the concern of Gemma's group with Bacon that brought Dee to recognize the bearing of the work of his medieval countryman on the computation of astral influence. By 1556, medieval optics was the subject best represented in Dee's collection of manuscripts, which included several tracts by Bacon, Alhazen, and John Peckham, the author of the standard *Perspectiva communis*.[28] Dee's interest in Bacon was to extend well beyond optical theory. He later developed and, as we have seen, algebrized, Bacon's idiosyncratic calculus of the graduation of qualities, and he undertook to clear him of charges of practicing unwholesome magic and devilish arts.[29] His aphorisms in particular

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[28] James, *List*, pp. 11–14.

[29] Chap. I:2 above; Dee, "Speculum unitatis, sive apologia pro fratre Rogero Bachone" (MS of 1557), *AT*, p. 26. Cf. Yates, *Rosicrucian Enlightenment* (1972), p. 107, and F. Alessio, *Mito e scienza* (1957), pp. 13–14.

owe much to Bacon's notions of the propagation of force.[30]

The occasion for the aphorisms, in which Dee "mathematically furnished up the whole Method of astrology,"[31] was an inquiry from Mercator about the progress of his studies. What better answer than a little book to commemorate the lively discussions of astrological matters from which he had profited at Louvain? That, at least, is the motivation Dee gives for his first essay into print. But we may suppose that he also fired off the aphorisms to anticipate Offusius. And he might have wished to do his part in silencing those loud local critics then recently blasted by Leonard Digges, those "busy byghtinge [backbiting] bodyes" who rejected "the secret truthes" of astrology. Digges had discovered that these bodies byghted out of "ignorantie, the grete enemie of all pure learning."[32] John Feild took the same tack: the ignorance and bumbling of the vulgar chart-makers and nativity-casters have brought disrepute and even ruin to the discipline.[33] Dee's aphorisms offer a stronger defense. Although full of the usual sneers at the ignorant and uninitiated, they set out a rational astrological method open to anyone prepared to study them.[34]

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[30] Burton, *Anatomy*, ed. Dell and Jordan-Smith (1927), p. 422; Clulee, *Glas*, pp. 104–114, 123–124.

[31] "Preface," sig. b.iij^{r}.

[32] Leonard Digges, *A Prognosticon* (1555), p. xv. For Elizabethan opinion about astrology, see P. H. Kocher, *Science and Religion* (1953), chap. 10, and K. Thomas, *Religion*, chaps. 10–12. In general, the most prominent defenders of the art were the leading "scientists," that is, physicians and mathematicians. Kocher, *Science and Religion*, pp. 202–203; Kaplan, *Recorde*, p. 120.

[33] Feild, *Ephemeris*, Preface; cf. Thorndike, VI: 99–144, and Cardano, *Aph. astron.*, iii.105: "Multi reliquunt Astrologiam, ut vanam, alij ut uncertam nobis. Qui autem haec quae hic tradita sunt non intelligent, ut difficillima destituent."

[34] Dee was later driven to dismiss criticism of his *Monas* with the old saw, "scientia non habet inimicum, nisi ignorantem" (*AT*, p. 55): "Universitie-Graduates of high degree, and other gentlemen . . . therefore dispraised it, because they understood it not" (*ibid.*, p. 10). Cf. Dee's disposal of Libavius, *ibid.*, p. 77.

It appears that Dee composed his aphorisms, or rather threw them together, in his customary hurry, perhaps quarrying them here and there from the three hundred that he and Offusius had discussed in 1553. Consequently, the whole wants system. The following pages present a systematic commentary on their physics, astronomy, and astrology, together with an outline of the necessary technical foundations. Nothing exceeds the grasp of a sixteenth-century undergraduate, even of Oxbridge. References to the aphorisms are given in Roman numerals.

2. PHYSICS IN THE *PROPAEDEUMATA*

physics

The universe sketched in Dee's aphorisms centers upon the traditional stationary earth, whose "privilege" it is to be bathed in celestial radiations as the stars and planets wheel around (XCI). There is no doubt that, despite his interest in Copernicus, Dee took the apparent motions of the stars to be the "true ones": not only does he say so *expressis verbis* (LXXXIV), but otherwise his frequent identifications of heavenly motions as indicators and instruments of the universal harmony make no sense (LXXV, LXXVIII, LXXXVIII).

The earth, together with its oceans, its airy atmosphere, and, beyond that, its envelope of fire or ether, constitutes the elemental region, where everything is a product, example, or reproduction of the celestial harmonies (CXIV). This dominion includes man himself; for has Hermes himself not written, "nothing happens to man without cosmic sympathy" (CXIX)? The envelope of fire stretches to about fifty-two terrestrial radii (t.r.), which Dee, following Copernicus's estimate, made the distance of the lunar perigee.[35] The moon herself is preeminently the principle of moistness (CIII–CV).[36]

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[35] Dee, "Preface," b.ij^{r}; cf. J. Henderson in Westman, ed., *Copernican Achievement*, p. 118.

[36] Ptolemy, *Tetrabiblos*, ed. Robbins (1940), p. 34.

Beyond the moon lie the orbits of Mercury, Venus, and the sun, in that order. The sun is, of course, the principle of light and heat (XCV, CII). Since, as Aristotle taught, heat and moisture are the efficient causes of growth, the sun and the moon are (after God) "the chief and truly physical causes of the procreation and preservation of all things" (CVI). As for the planets beneath the sun (Mercury and Venus) and those above him (Mars, Jupiter, and Saturn), each has a characteristic virtue (L, XC), which Dee does not bother to specify. Beyond Saturn, at a distance of about 20,000 t.r. (some 80 million miles), stands the sphere of the fixed stars or eighth heaven. Each star has its peculiar power, which Dee also allows his readers to discover for themselves.

Multiplication of species

Although he runs lightly over the natures of the celestial influences, Dee takes great trouble to describe their mode of propagation. As a traditional physicist he refuses to admit the possibility of action at a distance between material bodies: where such an action appears to obtain, as in the drawing of iron by a lodestone, we must assume the existence of an unseen link. "In the magnet God has offered to the eyes of mortals for observation qualities which in other objects he has left for discovery to the subtler research of the mind" (XXIV).[37] We easily infer from the operation of the lodestone, first, that magnets diffuse their power throughout the surrounding medium to a certain distance, their *sphaera activitatis*; second, that this power does not work visibly upon the medium, but only upon very special sorts of mixed bodies, namely bits of iron and other lodestones; and, finally, that the outcome of the interaction, "local motion" (*una ad aliam localiter accurrit*, X) depends upon the nature of the recipient, iron coming to the magnet, lodestones approaching or fleeing one another according to the orientation of their poles. Note that the interaction of lodestones is reciprocal, each activating the other to local motion.[38]

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[37] Dee's annotated copy of the first printing of the great medieval treatise on magnetism, Petrus Peregrinus's *De magnete*, ed. A. P. Gasserus (Augsburg, 1558), is in the British Library. Dee has underlined Gasserus's blast at scholastic occult qualities ("parum firmum Scholasticorum perfugium") and noticed his endorsement of Copernicus (sigs. A.iii^{v}, B.iii^{r}); and he has doubly marked Peregrinus's guess that the entire lodestone imbibes "virtue" from the entire heavens, poles from poles, and the rest from the rest (sig. D.ii^{v}).

The medieval technical term for the diffusion of power through a medium was "multiplication of species." As one sees from the magnetic case, a species is not a material emanation but a peculiar condition of the medium impressed upon it by an active source.[39] "Species," says Bacon, "is the first effect of any natural agent." He has the concept from the leading Arab authority on optics, Alhazen, perhaps via Grosseteste, who built his natural philosophy on the physics and metaphysics of light.[40] Optical theory was the guiding analogy in the design of the doctrine of multiplication of species. One generalized from the distinction between *lux*, or light in the incandescent body, the *qualitas corporis lucentis*, and *lumen*, the *species lucis*, light in the medium, which becomes visible to us in passing through such substances as stained glass.[41]

Another example may help. Nineteenth-century physicists approved a theory that placed the seat of electrodynamic action in a hypothetical medium—the "ether"—the condition

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[38] This theory, which comes from Averroes, recurs in Roger Bacon's and Thomas Aquinas's commentaries on the *Physica*: Bacon, *Opera hactenus inedita*, ed. Steele *et al.* (1909–1940), XIII: 338–339; Thomas Aquinas, *Commentary*, ed. Blackwell *et al.* (1963), p. 433. Cf. A. C. Crombie, *Robert Grosseteste*, 2nd ed. (1962), pp. 211–212; J. Daujat, *Origines* (1945), II.

[39] *Opus maius*, ed. Bridges (1900), II: 502–504; cf. *ibid.*, I: 111 (*The Opus maius*, tr. Burke [1928], I: 130).

[40] Crombie, *Grosseteste*, pp. 104–116, 139–162; D. C. Lindberg, *Isis* 58 (1967): 335.

[41] Bacon, *Op. maius*, ed. Bridges, II: 409. Cf. S. Vogl in Little, ed., *Bacon Essays*, pp. 207–209, and *Die Physik Roger Bacos* (1906): 40–50.

of which depended upon the number and the motion of charged bodies contained in it. A magnetic field might be represented by a vortical rotation of the ether around magnetic lines of force.[42] This rotation is a mechanical representation of the multiplication of magnetic species. The example fails, however, in two important respects. First, as a mechanical model it strays from the spirit of medieval natural philosophy, which saw neither the point nor the possibility of mechanical reductionism. Second, it postulates a special mediating ether, a substance not perceptible by the senses, whereas the medieval philosophers ascribed the necessary properties to the things about them. The medium for the propagation of *lumen* is anything transparent, like air, water, or glass; magnetism will seize on any medium but garlic juice;[43] and celestial influences propagate to some degree through everything here below (XXV).[44]

Dee, like Bacon, endows all things actively or actually existing with the power to send forth species (IV). Both substance and accident enjoy the power, spiritual substances as well as physical, all in proportion to ontological rank and degree (V).[45] The different emanating powers express themselves in species of different strengths (VI).[46] Regardless of power, the manner of propagation is the same, namely "spherical": from each point of the agent rays pour forth in straight lines in all directions (IV). ("Ray" signifies "species fashioned into a straight line by extension," that is, neither an object nor a state, but the mathematical construct of geometrical optics.[47]) The spherical form of propagation, being the most perfect, is appropriate to light (XV) and to other species, which can flow either with light or without it (XIV); but without light, other forms—Dee has in mind principally the astrological qualities of heavenly bodies—can do nothing (XXII). Hence the very great importance of knowing when, and for how long, a given planet will remain above any assigned horizon (LV, LVI).

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[42] For examples see E. T. Whittaker, *History*, I, 2nd ed. (London, 1951), chaps. 8–9.

[43] A. von Urbanitzky, *Elektricität und Magnetismus* (1887), p. 22; Thorndike, VI: 282, 317, 420.

[44] Bacon, *Op. maius*, ed. Bridges, II: 478.

[45] *Ibid.*, pp. 418–427.

[46] The caveat (V) that the nobler the thing the less "complete" its species (i.e., the less powerful in respect to the rank of its source) is necessary to keep celestial bodies from transmuting the elements into substances of higher degree.

The rays of species obey the usual optical laws.[48] In particular, stellar rays bounce off the primum mobile (the sphere driving the eighth heaven) as from a perfect concave mirror (XXVIII), and bend in the earth's atmosphere in the same manner as light; consequently stars and planets just rising or setting may by refraction, and those near the nadir may by reflection, exert an influence on human affairs (XXIX). Similarly nonvisible species, in the same way as light, act more strongly the closer source and receiver (XLIII), as well as the nearer the angle of incidence to the perpendicular (XXXII). It is therefore of the first importance to know the distances of the luminaries from the earth.

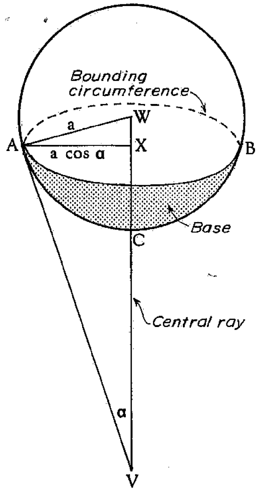

FIG. 7. Geometry of species rays from the illuminated surface ACB of a star of radius *a* and center W as seen from the "vertex" V.

Assuming the distances known from astronomy (XL), Dee (and Bacon) parade some elementary geometry to suggest the effect of the relative sizes of earth and stars on the magnitude of stellar influence. In Figure 7, V is a terrestrial point (the "vertex"), CV the central ray, AVB the luminous cone, ACB the luminous base, and AB the bounding circle (XXXIII). Rays within the cone are stronger the closer they are to the central ray (XXXIIII). (In the case of light, the central ray, CV, so overpowers the others that it alone makes an impression on the eye; otherwise, according to the received optical theory, a confused image would result from the coincidence at the same point V of the eye of rays from different points of the object.[49]) Dee takes as measure of the strength of the cone of rays the angle α, where $\sin\alpha = a/r$, a = AW being the star's radius and r = VW being the distance of its center from the vertex (XXXVII). The radius of the base of the cone, AX = $a\cos\alpha$, is less than a (XL), but grows with r; for $r \gg a$, AX $\simeq a(1 - a^2/2r^2)$. Hence Dee's claim that the base increases with the distance (XLI). He therefore faces two possibilities for the dependence of the strength of the radiation on r: on the one hand, as experience shows in the case of light and heat, strength is greater the smaller r; on the other hand, the base AX (and hence the size of the source) increases with r, and (another augmentation of strength) the rays within the cone come closer into parallel with the central one. Dee arbitrarily declares in favor of the first alternative (XXXVIII, XLIII), although he later hedges his bet (LXXXIX).

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[47] Lindberg, *John Pecham* (1970), p. 109; Bacon, *Op. maius*, ed. Bridges, II: 458–459. Cf. Pecham in Lindberg, *Pecham*, p. 108: "Omne corpus naturale visibile seu non visibile radiose virtutem suam in alia porrigere."

[48] *Op. maius*, ed. Bridges, II: 465–468, 481–486.

[49] *Ibid.*, pp. 37–42, 511–516; Lindberg, *Pecham*, p. 38.

There is a final bit of geometrical mystification. In Figure 8, AC < BD, CD joins the centers and AB is the common tangent. If circle D represents the earth, less than half of it is illuminated by more than half of the star C (XXXV);

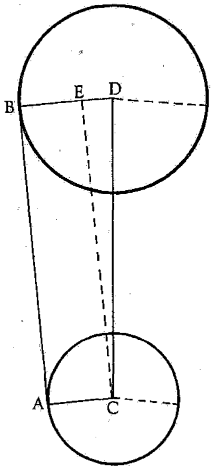

Fig. 8. Ratio of illuminated to illuminating surfaces of two spherical bodies, one (BD) larger than the other (AC).

for ∠ACD is greater, and ∠BDC less than 90°, as appears from dropping the perpendicular from C on BD. (The point of intersection, E, must lie between B and D since BD > AC.) Conversely, C being the earth and D the star, less than half the star shines on more than half the earth (XXXVI). The phenomenon, and its dependence upon the separation of the bodies CD, demands the close attention of the astrologer: he who wants to follow Dee must determine, "with the greatest diligence" and for all possible cases, the ratio of the illuminated surface of the earth to the luminous surface of the illuminating star (XXXIX).[50]

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[50] Cf. *Op. maius*, II: 494–501.

Catoptrics

Catoptrics, which Dee recommends for its very great utility in searching out the "hidden virtues of things" (LII), is the study of the reflection of light. His knowledge of optics, which he, Recorde, and Leonard Digges had from Alhazen via Bacon and Pecham,[51] included a theory of the focusing of a parallel bundle of rays by spherical or parabolic surfaces. In the case of a concave spherical mirror, all rays parallel to a given diameter (QA in Figure 9) and equidistant from it pass,

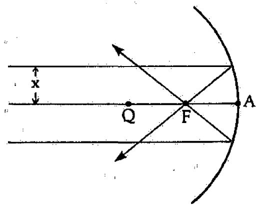

Fig. 9. Reflection from a concave mirror of rays at a distance *x* from diameter QA; F is the focus.

after reflection, through the same point F. Rays at a greater distance than *x* come to a focus between F and A, and even beyond A.[52] Consequently, as Bacon observed, a spherical mirror provides only a "moderate convergence" of light and heat, albeit enough to ignite dry leaves.

A much grander fire can be made with a parabolic mirror, which reflects all rays of an incident bundle parallel to its axis toward the same axial point. Bacon knew only of the possibility of such mirrors, which he thought weapons fit for Antichrist;[53] Dee understood them better, perhaps from Alhazen's explanation as published by Gogava, and he wrote a competent book about them—or rather a paraphrase of Gogava's tract—the same year that he composed our aphorisms.[54] He certainly had an eye to their power when he advised that the expert in catoptrics could "by art imprint the rays of any star much more strongly upon any matter subject to it than nature does herself" (LII).

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[51] E. Wiedemann, *Ann. Phys.* 39 (1890): 128–129, and in Little, ed., *Bacon Essays*, pp. 185–203; Crombie, *Grosseteste*, p. 279.

[52] Pseudo-Euclid in "Alkindi, Tideus und Pseudo-Euclid," ed. A. A. Björnbo and S. Vogl (1912), pp. 105, 115–117; Lindberg, *Pecham*, p. 209: "All rays reflected from such a [parabolic] mirror converge at one point so as to rarefy and ignite the air. In concave mirrors of spherical shape, on the other hand, reflection of all rays to one point occurs only from a single circle, and therefore concave spherical mirrors kindle fire weakly."

The competent catoptrician is not limited to baking things at the foci of his mirrors. He can also cause a planet to stand off a very great distance from the earth, "and that," Dee puts in mysteriously, "within the space of a few days." Then, "in the winking of an eye, [he] may be able to draw it, as it were, to a new perigee" (LXXXIX). All this may mean only that with a few days' labor an adept can make himself a large concave mirror with which he can simulate the radiation that would be received were the planets further removed from the earth.[55]

If Dee did intend to augment and decrease the intensity of radiation catoptrically, he could have operated in something like the manner sketched in Figure 10, where BA is the mirror, Q its center, F its focus (whence AF = FQ), and P the radiating planet. Place a specimen or talisman XYZZ′Y′X′ (XY = YZ) as shown, and shield YZ from the incident radiation by an appropriate absorber of celestial influence. Then, even ignoring absorption by XYY′X′, less radiation will fall

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[53] *Op. maius*, ed. Bridges, I: 115–116 (Burke, I: 134–135). Cf. Vogl, *Die Physik*, pp. 67–72.

[54] Wiedemann, *Ann. Phys.* 39 (1890): 110–130; *AT*, p. 26; N. H. Clulee, *The Glas of Creation* (1973), p. 125. A part of Dee's manuscript, "De speculis comburentibus libri 5, . . . circa illam coni recti atque rectanguli sectionem quae ab antiquis mathematicis parabola appellabatur," survives in Cotton Vitellius c. VII, ff. 275–308 (British Library); it scarcely advances beyond definitions.

Bacon

[55] Dee may have had this game from Bacon, who of course did not tell how to play it: Roger Bacon, *Letter*, tr. T. L. Davis (1923), p. 28.

upon Y′Z′ than upon the equal surface XY. Move the talisman toward P, and its backside will intercept still fewer rays; and, in general, one can find a position at which the ratio of the irradiation of Y′Z′ to that of XY has any assigned value less than one. Compare Dee's boast that he can decrease the sun's heat (XCIX). No doubt decreasing the intensity of radiation by reflection is what Dee meant by causing a planet to stand off catoptrically. His purpose? To permit quantitative comparison between the radiations of the several planets.

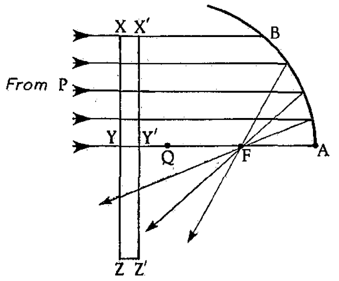

Fig. 10. The application of catoptrics to graduating celestial influences; Q is the center and F the focus of the spherical mirror BA; XYZZ′Y′X′ is the talisman, P the radiating object.

The second part of the operation, drawing in the planet "in the winking of an eye," probably amounts to no more than moving the talisman to the focus: an area about Y′ would then be irradiated much more intensely than any equal area of the surface XY. In a word, the reflector would act like a burning mirror, again to make possible accurate comparison of planetary influences. Once more consult XCIX, where Dee offers to augment the sun's heat to any degree within wide limits.

Play with large concave reflectors has a long and dark history. Everyone knows the fable of the mirror of Archimedes, which burnt the Roman fleet out of the harbor of Syracuse. More to our present purpose would be the great magnifier of

Alexandria, in which ships could be seen clear across the Mediterranean, and the speculum with which Julius Caesar, according to an old story retailed by Bacon,[56] spied upon the British from the coast of Gaul. Neither instrument could have worked, unless—it is the reservation of Gaspar Schott, S.J.—they performed by magic.[57] Still, like the fable of Archimedes, they say nothing impossible in principle, but exaggerate effects easy enough to produce *en petit*. It is theoretically possible, for example, to see distant objects enlarged with the aid of a single concave mirror.

In Figure 11, the distant object XY, say a church steeple several miles away, throws an inverted real image X′Y′ close to the focus F of the mirror BAC. The observer's eye rests at M between F and the mirror's center Q. The apparent size of the steeple is measured by the small visual angle it subtends at the eye, namely $\phi_{\text{obj}} = \angle XMY \simeq XY/MX$, or, because MQ is very much smaller than QY, $\phi_{\text{obj}} \simeq XY/QX$. The apparent size of the image, $\phi_{\text{im}} = \angle X'MY'$, is roughly $X'Y'/MX'$. Plainly $\phi_{\text{im}} > \phi_{\text{obj}}$, since $\angle X'MY' > \angle X'QY'$. The amount of magnification may easily be calculated. Let R be the radius QB. Owing to the great distance of the steeple in comparison with R, X′ lies very close to F, or $QX' \simeq R/2$. But $\phi_{\text{obj}} = X'Y'/QX' = 2X'Y'/R$, and $\phi_{\text{im}} = X'Y'/MX'$; hence,

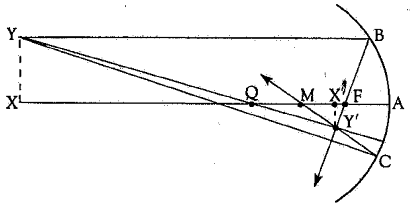

FIG. 11. Magnification of a distant object in a large concave mirror BAC, center Q, focus F; the eye is placed at M.

$$\phi_{\text{im}}/\phi_{\text{obj}} = R/2MX'.$$

Magnification occurs when $R > 2MX'$, and increases with R. If we suppose MX′ to be 10 inches, the shortest distance for clear vision for a normal eye, an effective catoptrical telescope must have a radius of many feet. Unfortunately, if it were to work as described the observer must have a transparent, nonrefracting head. The more usual opaque variety can also succeed if one inserts a small plane mirror, tilted so as to throw the image off the optical axis YA, in place of the eye between M and F. Della Porta described a similar arrangement to reflect the real image of a concave mirror to the eye. One might also succeed by placing the eye off the optical axis YA. A natural magician of the Enlightenment, Bonaventure Abat, did so using a concave mirror with a radius of curvature of 44 feet. And he pointed to the curious case of the canon of Erfurt who once saw a life-size image of a crucifix standing in mid-air. The canon had the sense to summon a theologian who was also a physicist, Joannes Zahn, who explained to him that he had seen the image of a small distant crucifix magnified by a "plane" mirror that had become distorted into a piece of the surface of a sphere of large curvature.[58]

It was perhaps with such mirrors that Dee expected military gentlemen to "make true report, or nere the truth of the numbers and Summes, of footmen or horsemen, in the Enemyes ordring."[59] He called this device a perspective glass, perspective, as we know, dealing with all radiations, and glass being a "generall name, in this Arte [Catoptrike], for any thing, from which, a Beame reboundeth."[60] These glasses had many imperfections both optical and tactical.[61] With uncharacteristic candor Dee almost allowed as much: although contemporary glasses were "wounderfully" helpful, he trusted to a "more skillfull and expert" posterity for instruments "to greater purposes, then in these dayes, can (almost) be credited to be possible."[62]

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[56] *Op. maius*, ed. Bridges, II: 165 (Burke, II: 581); Bacon, *Letter*, p. 29. Cf. Wiedemann, *Ann. Phys.* 39 (1890): 116; G. Schott, *Magia universalis*, 2nd ed. (1677), I: 413–420.

[57] Th. H. Martin, *Bull. bibl. fis.* 4 (1871): 181–189; Anonymous, *Phil. Mag.* 19 (1804): 245–246; Schott, *Magia*, I: 443.

[58] Della Porta, *Magia naturalis* (1589), lib. xvii.c.5; Anon., *Phil. Mag.* 19 (1804): 181–182; Abat, *Amusemens* (1763), pp. 366–373; Zahn, *Oculus artificialis teledioptricus* (Wurzburg, 1685), quoted by Abat, *ibid.*, pp. 407–408; cf. D. Baxandall in Optical Society, *Transactions* 24 (1923): 305–307. One can also make a telescope of a single lens; see the report of the experiments of E. W. Tschirnhaus in Paris, Académie des sciences, *Histoire* (1700): 131–134.

[59] Dee, "Preface," sig. a.iiij^{v}.

It may be that moderate success achieved with catoptric magnifiers inspired Recorde and Leonard Digges to try what might be done with other combinations of mirrors and even of mirrors and lenses. With some system of "proportionall glasses duely situate at convenient angles" Digges is said to have discerned what went on in private places seven miles off.[63] On the strength of this evidence, which we owe to Digges's son Thomas, Leonard Digges has been put forward as the inventor of the telescope, both refracting and reflecting.[64] Regrettably, neither of the Digges, nor Dee, all of whom were regarded as leading authorities in optics,[65] left us an instrument, or even an exact description of one.

The best we have from Dee is an account of fencing with a mirror belonging to his friend Pickering:

> If you, being (alone) nere a certaine glasse, and proffer, with a dagger or sword, to foyne at the glasse, you shall suddenly be moued to giue backe (in manner) by reason of an Image, appearing in the ayre, betwene you & the glasse, with like hand, sword or dagger, & with like quicknes, foyning at your very eye, likewise as you do at the Glasse.

The same riskless duel figures prominently in della Porta's bag of tricks, whence it entered the natural-magical repertoire

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60. *Ibid.*, sig. b.j^r–b.j^v. Cf. C. de Waard, Jr., *De uitvinding* (1906), p. 72.

61. Cf. W. Bourne in *Rara mathematica*, ed. Halliwell-Phillipps, 2nd ed. (1841), p. 47; R. T. Günther, *Early Science* (1967), II: 291–293.

62. "Preface," sig. b.j^r.

63. Thomas Digges, *A Geometrical Practice Named Pantometria* (1571), quoted in Gunther, *Early Science*, II: 290.

64. Gunther, *Early Science*, II: 293.

65. Bourne in *Rara mathematica*, p. 45.

of the seventeenth century. Della Porta's description is much superior to Dee's, for he points out that the belligerent image is inverted; it will be erect only to a figure standing inside the focal point (between F and A in Figure 11), and he should see his opponent behind, not in front of, the mirror. Dee rightly calls his account of Pickering's glass "straunge to heare of."[66] The Elizabethan optical authorities knew that combinations of glasses had extraordinary powers. But they had not reduced them to effective rules, and nothing practical came from their knowledge, at least not directly.[67]

3. GEOCENTRIC ASTRONOMY

Ancient astronomy distinguished between two sets of reference circles, one fixed with respect to the observer, the other attached to the celestial sphere, which appears to revolve upon itself once in 24 hours. The chief circles of the first set are the meridian and the horizon, which comes in three types. The geometrical horizon is a circle tangent to the earth at the point of observation and extending to the sphere of the stars. Dee, following common usage, distinguishes further between the "true horizon," a plane parallel to the geometric horizon and passing through the earth's center, and the "sensible horizon," the finite conical surface described by the motion of a line drawn from the eye to the farthest perceivable points upon the earth's surface. As Dee observes (XLV), the extent of the sensible horizon depends on the height of the observer's eye above the ground.

In drawing the true horizon, no account is taken of terrestrial dimensions. For most practical astronomical purposes, the radius of the earth may be regarded as vanishingly small, and the geometrical and true horizons as coincident. For

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66. "Preface," b.j^v; della Porta, *Magia*, lib. xvii.c.4; Schott, *Magia*, I: 327–328. It is, of course, easy to deceive oneself about the location of images in concave mirrors, especially if one has uninformed anticipations about where they should fall. Cf. V. Ronchi, *Optics*, tr. Rosen (1957), pp. 131–152.

67. Cf. de Waard, *Uitvinding*, pp. 69ff.

example (XLV, corollary), two fixed stars separated by less than a semicircle can be seen upon the (geometrical) horizon of only one place on earth at a given time, since only one qualifying true horizon exists, namely the plane containing the two stars and the earth's center. Stars diametrically opposite one another, however, appear upon the (geometrical) horizons of an infinite number of places simultaneously, for now an infinite number of planes can be drawn through the two stars and the center of the earth.

The second major fixed circle is the meridian, which stands perpendicular to the true or geometrical horizon and passes through the zenith, the nadir, and the north and south celestial poles. (The poles mark the intersection with the celestial sphere of the axis about which the sphere appears to turn.) The intersections of the meridian and the horizon (by which, when unqualified, either the true or the geometrical indifferently is meant) are the observer's north and south (Figure 12). A line through his position perpendicular to his north-south line gives him east and west. Note that the angular height of the pole above the horizon, α, just equals the latitude of the place, λ (Figure 13).

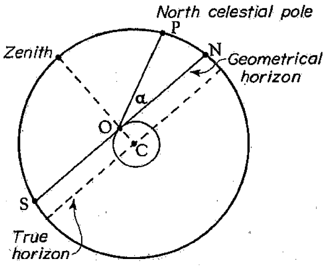

Fig. 12. Horizon and pole. S and N, south and north points of horizon; α, height of north pole; O, observer; C, earth's center.

The major reference circles on the celestial sphere are the celestial equator and the ecliptic. The equator is the intersection with the sphere of a plane through the center of the earth perpendicular to the celestial axis (the line CP in Figure 13). This plane cuts the earth in the terrestrial equator, and the horizon at its east and west points. Every point on the celestial equator therefore rises due east and sets due west, and consequently spends equal time above and below the horizon. Dee and the older astronomers called this regularity "motion in the right sphere." Celestial points off the equator rise "obliquely," or "in an oblique sphere," never through the cardinal points, and spend more or less time above the horizon depending on their distances from the equator (XCIII). In particular, stars within an angular distance β of the pole never set (Figure 14). Note that the celestial equator rotates in place: although a different point of the equator

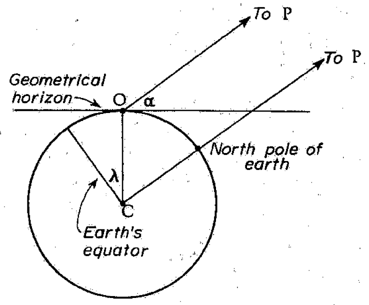

Fig. 13. Height of pole. Note that OP‖CP, whence angles α and λ have sides mutually perpendicular; O, P, C, and α have the same meanings they have in Figure 12.

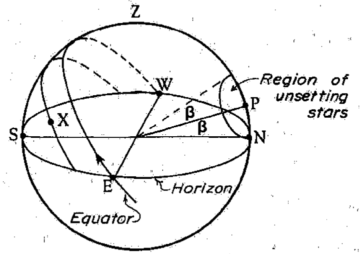

Fig. 14. Celestial equator, horizon, diurnal motion. X is a point on the sphere south of the equator; note that it rises south of east, sets south of west, and spends less than half its time above the horizon.

rises at each instant, the equator as a whole maintains the same position with respect to the horizon. This is not true of the ecliptic.

The ecliptic is the projection upon the sphere of the stars of the sun's apparent annual path. It is essential to distinguish this yearly circuit from the diurnal rotation of the stellar sphere, in which the sun—like every other celestial body or point—also participates. (The apparent diurnal rotation of the heavens from east to west, of course, arises from the earth's spin on its axis from west to east.) This participation causes day and night. But in addition to being carried by the world's motion from east to west, the sun, unlike the fixed stars, appears to move about 1° a day on a private path from west to east. In consequence of this slow drift against the motion of the stars the sun takes a little longer to return to the meridian —to rotate through 360°—than they do. Dee divides the time of the diurnal rotation, which he calls the equatorial period, into 24 "equal hours" (XLIV). The average time between the sun's successive crossings of the upper meridian (local noons) is about 4 minutes longer (cf. LXV); hence, by Dee's reckoning, a mean solar day lasts 24 and 1/15 equal hours. (Since we divide the mean solar day into 24 hours, our hours are about 10 seconds longer than Dee's.)

The ecliptic intersects the celestial equator at an angle of 23.5°. (This translates into Ptolemaic language the fact that the axis of the earth's spin inclines by that amount to the plane of its annual motion about the sun.) The points of intersection are known as the equinoxes because when the sun stands beneath the equator, days and nights are equal. At 90° from the equinoxes measured along the ecliptic lie the solstices, where the sun seems to stop before beginning its journey back toward the equator. One of the equinoxes, the vernal, is the reference point for the specification of all other positions on the celestial sphere. The angular distance of a celestial point measured eastward from the vernal equinox along the equator is its right ascension; its angular distance

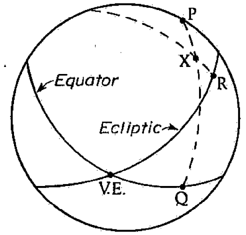

Fig. 15. Celestial coordinates. P is the pole of the equator (north celestial pole); VEQ is the right ascension of the celestial point or body X; QX is its declination; VER, its longitude; RX, its latitude.

north (or south) of the equator, its positive (or negative) declination. Distance measured eastward from the vernal equinox along the ecliptic is called longitude; north- or southward, latitude (Figure 15). The astronomers of Dee's day, in contrast to those of our own, measured from the ecliptic since the moon and the planets, the bodies of chief astrological interest, remain within a latitude of about 12°; whence the utility of defining a region of the heavens—the zodiac—straddling the ecliptic and containing the apparent planetary paths. By convention, each zodiacal sign occupies 30° along the ecliptic; the vernal equinox, summer solstice, autumnal equinox, and winter solstice sit at the first points of Aries, Cancer, Libra, and Capricorn, respectively (Figure 16).[68]

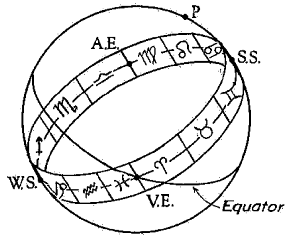

Fig. 16. The zodiac. P, A.E., V.E., W.S., S.S., the north celestial pole, autumnal and vernal equinoxes, winter and summer solstices.

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[68] For reference: Aries (♈), Taurus (♉), Gemini (♊), Cancer (♋), Leo (♌), Virgo (♍), Libra (♎), Scorpio (♏), Sagittarius (♐), Capricorn (♑), Aquarius (♒), Pisces (♓).

The vernal equinox does not constantly occupy the same point on the celestial sphere, or rather remain at rest among the fixed stars. It appears to move along the ecliptic from east to west, in the direction of the diurnal motion and against the order of the zodiacal signs; or, what comes to the same thing, the vernal equinox may be taken at rest and the stars assumed to move away from it, parallel to the ecliptic and from west to east. The vernal equinox being the origin of coordinates, astronomers preferred the second alternative, and spoke of the "precession of the equinoxes," whereby they meant a revolution of the stars around the poles of the ecliptic in the order of the signs. (The phenomenon results from a wobble of the earth's axis arising from gravitational forces called into play by the earth's slight departure from sphericity.) Note that the "signs" therefore are not constellations but conventional coordinates; the inventory of stars in a given zodiacal sign changes continually. But not quickly. The precession amounts to about 49 seconds of arc a year, or one sign in 2200 years. Nonetheless, Dee recommends that we take it into account in exact astrology by distinguishing between the sidereal year, the time the sun takes to return to the same star, and the tropical or seasonal year, the period between the sun's successive visits to the same equinox (LXVI, LXVII).

Since the sun's light obliterates the stars', one deduces its position among them by reference to stars just visible before sunrise and after sunset, or to those crossing the upper, visible, meridian as the sun passes the lower, etc. Traditionally, astronomers distinguished nine such observational situations, each with two, three, or even four subspecies. Take the configuration "early morning east wind," when the star rises with the sun. One can distinguish the subspecies "visible morning fore-rising," "invisible morning after-rising," and "morning co-rising," according to whether the star just precedes, just follows, or accompanies the sun's crossing of the horizon. Ptolemy distinguished twenty-six subspecies in

the nine observational situations,[69] to each of which Dee, with his characteristic concern to multiply possibilities, assigns an astrological importance (CVIII).

One more aspect of the sun's apparent motion needs attention. The picture so far presented suggests that the seasons have equal length, that the sun requires the same time to travel the 90° between successive equinoxes and solstices. In fact, because of the ellipticity of the earth's orbit summer is longer than winter. Rather than assign a varying speed to the sun, the ancient astronomers gave it a constant-velocity path eccentric to the earth (XLVII). In Figure 17, which represents the plane of the ecliptic, the sun describes the circle AA′BB′ centered on Y a distance CY (known as the eccentricity) from the common center C of the earth and the universe. The sun moves equably as seen from Y. As seen by the observer at (or near) C, however, it appears to move more quickly around perigee B than around apogee A; ∠AYA′ (= ∠BYB′), which measures the speed about A and B as seen from Y, exceeds ∠ACA′ and falls short of ∠BCB′ which measure, respectively, the speed around apogee and around perigee as seen from C. With appropriate orientation of the "line of apsides" BCYA in the zodiac, the sun's regular motion on its hypothetical

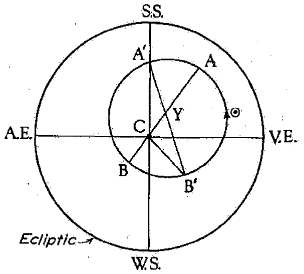

FIG. 17. Orbit of the sun. Y is the center of the eccentric; C (the observer), the center of the zodiac; the cardinal points as in Figure 16.

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[69] Ptolemy, *Almagest*, lib. viii.c.4.

"eccentric" AA′BB′, when projected against the fixed stars by an observer at C, gives a fair approximation to the observed irregularity of the sun's apparent course along the ecliptic.

The moon's orbit inclines to the ecliptic at about 5.2°. The intersections of orbit and ecliptic are called "nodes." To account for the apparent motion of the moon, which (owing to the strong gravitational perturbing force of the sun) is much more complex than the sun's, the old astronomers gave the lunar orbit a changing eccentricity and made its nodes "regress"—move around the ecliptic against the order of signs—once in eighteen years. The moon circulates in its orbit from west to east, returning to the same star in 27.3 days (the "sidereal period") and to the same phase, say new moon, in 29.5 days (the "synodic period"). The difference is owing to the displacement of the sun, which completes about 27° in a lunar sidereal period; the moon needs an additional $(27.3)\cdot(27)/(360-27.3) = 2.2$ days to catch up (LXVIII). An eclipse can occur only when the moon arrives at or very near a node, that is, stands under the ecliptic, whence the name (Figure 18).

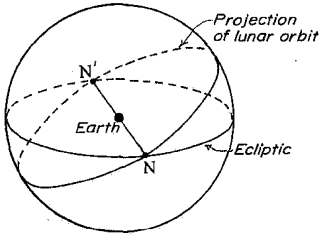

FIG. 18. Orbit of the moon. N is the "ascending" node (the moon there crosses into northern, or higher, latitudes), N′ the "descending" node. Eclipses are possible only when earth, moon, and sun are colinear, i.e., when the moon is at a node.

Despite its complexity, the motion of the moon is in one respect very much simpler than that of any planet: like the sun, the moon always runs along its private orbit in one direction, from west to east. The planets, however, although they usually move in their own orbits in the order of the

signs, also periodically appear to slow down, stop, move toward the west ("retrograde"), and stop again before resuming their journey to the east. The old astronomers represented this behavior (which arises from the annual motion of the earth) by mounting the planets on auxiliary circles or "epicycles" (LXII, LXX), the centers of which revolved about an eccentric (which approximates the elliptical paths of the planets) in the manner described for the sun (Figure 19).[70] The center of the epicycle completes its revolution in the planet's sidereal period; the planet revolves once about the epicycle center in a planetary synodic period, the interval between retrogradations.

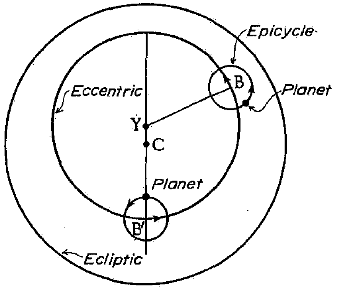

FIG. 19. Eccentric and epicycle. C is earth; Y, center of the eccentric; B, B′, center of the epicycle; $CY = \epsilon$ = eccentricity. Note that the planet revolves in its epicycle in the same direction (counterclockwise) as the center of the epicycle rotates on the eccentric.

Retrogradation occurs only at or near "opposition," when the planet stands in the opposite direction from the sun as seen from earth; and opposition occurs only when the center of the planet's epicycle comes to perigee (B′ in Figure 19). If one arranges the directions of rotation of epicycle and eccentric properly, then, when the planet comes near B′C, its velocity perpendicular to the line of sight deriving from its rotation in its epicycle will oppose the velocity it obtains from the revolution of the epicycle around the eccentric. For appropriate relative dimensions and speeds of rotation of epicycle and eccentric, the velocities transverse to the line of sight can come equal. The planet will then appear to stop. Should the epicyclic velocity from east to west exceed the eccentric velocity from west to east, the planet will retrograde. A further complexity in planetary motions, one which we have already considered in the case of the moon, namely motion in latitude (XVII), can be assimilated by inclining the plane of the epicycle to that of the eccentric.

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[70] The refined Ptolemaic system referred the regular rotation of B not to Y but to a point called the "equant" lying on the line of apsides in the same direction as Y from C, but at twice the distance ($CY = Y\cdot$Equant). Regulation by the equant gives an excellent approximation to motion in a Kepler ellipse of small eccentricity. Since Dee does not mention this fine device, however, we shall ignore it.

Planetary sizes and distances

The ancient astronomers invented a procedure excellent in theory but hazardous in practice for finding the distances of sun and moon from earth in terms of terrestrial radii. First, one obtains the solar distance, d_s, in terms of the lunar, d_m, by measuring the angle α between the centers of sun and moon at the precise instant of half-moon, when angle SME (Figure 20) is 90°. Evidently $d_s/d_m = \sec\alpha$. The ancient and medieval astronomers underestimated α; and since the secant changes rapidly in the region of α, namely 90°, they made the ratio of distances too small, about 20 rather than 400. (The figures refer to mean values: owing to the eccentricities of the orbits the perigee of the moon is about $(5/6)d_m$.)

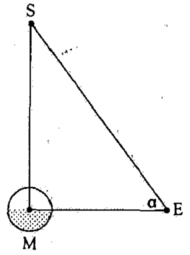

FIG. 20. Relative distances of sun and moon: $d_m = \text{ME}$, $d_s = \text{SE}$.

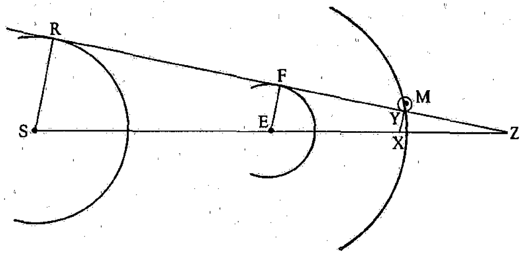

FIG. 21. Absolute distances of sun and moon. RS (=s), EF (=e), are the radii of sun and earth, and XY‖EF‖RS approximate the length of the moon's course through the earth's shadow.

The reduction of these figures to t.r. (terrestrial radii) may be made with the help of a lunar eclipse. In Figure 21, the moon M is about to enter the shadow cast by the earth E, and the distance XY‖EF‖RS approximates half the path of the eclipsed moon. Let e, m, s be the radii of earth, moon, and sun, respectively. From the similar triangles ZRS, ZFE, and ZYX,

$$\frac{e}{s} = \frac{d_m + x}{d_m + d_s + x} \quad \text{and} \quad \frac{e}{\text{MX}} = \frac{d_m + x}{x},$$

where $x = \text{XZ}$. These equations can be made to yield a value for d_m as follows. Measure the time for the moon entirely to immerse herself in the shadow, say t_1, and the time between the beginning of immersion and that of first appearance, t_2. Then $\text{MX} = (t_2/t_1)m$.[71] Furthermore, the angles subtended by sun and moon at the earth are about equal; one easily determines the value ($\beta \simeq 0.5°$), and hence the ratios $m/d_m = s/d_s = \tan\beta$. Introducing the known quantities into the equations and eliminating x, one finds

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[71] $2\text{MX} = vt_2$, and $2m = vt_1$, where v is the moon's velocity. For details see Duhem, *Système*, II: 1–34.

$$d_m = \frac{1 + \cos\alpha}{1 + t_2/t_1} \cdot \text{ctn}\,\beta \text{ t.r.}$$

Since $\cos\alpha \ll 1$, d_m does not depend sensitively upon it, or what is the same thing, d_m/d_s. Hence, despite their poor value for that ratio, the ancients could still estimate d_m very closely, at about 60 t.r. Since they knew the earth's radius e, they could convert d_m and d_s ($\simeq$ 1200 t.r.) into miles. In Figure 22, an upright stick at some place A casts a shadow of angular width γ at the same moment that, at another place B on the same meridian, the sun stands directly overhead. From the measurable angle γ, which is also the difference in latitude between the places, and from the distance AB walked off in miles, one easily obtains e with the help of the golden rule: $\gamma{:}360°{::}\text{AB}{:}2\pi e$.

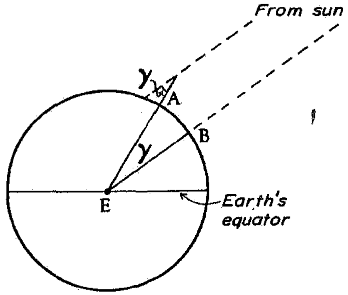

FIG. 22. Measuring the earth's radius. A and B are stations on the same meridian at a distance p apart; γ is the angle of the shadow cast by a vertical pole at A when the sun is in the zenith of B. Since $\angle\text{AEB} = \gamma$, $2\pi e{:}p{::}360°{:}\gamma$.

The distances of the planets and fixed stars cannot be obtained from Ptolemaic devices—indeed, even the order of the planets cannot be established—without two special assumptions. The first sets the order of planets by placing the slowest-moving—those that fall furthest behind the diurnal motion of the heavens—closest to the earth. The principle yields the sequence moon, Mercury, Venus, sun, Mars, Jupiter, Saturn. The second assumption is that there is no waste space anywhere in the universe. The apogee of the sun, for example, must lie at the same distance as the perigee of Mars, the apogee of which determines the perigee of Jupiter; carrying the procedure to its logical conclusion, the ancients located Saturn's apogee in the sphere of the fixed stars. Since one knew the absolute mean distance of the sun and the Ptolemaic devices established the ratios of eccentricity and of the epicyclic radius to the radius of the eccentric, one could compute all the planetary distances. In particular, Mars's perigee lies at $r_P = d_s(1 + \epsilon_s)$, ϵ_s being the eccentricity of the solar orbit; and Mars's apogee lies at

$$r_A = r_P(1 + \epsilon_{\text{Mars}} + \eta)/(1 - \epsilon_{\text{Mars}} - \eta),$$

where η is the ratio of Mars's epicyclic to its eccentric radius. Proceeding in this manner, all astronomers from Ptolemy to Dee made the radius of the sphere of the fixed stars about 20,000 t.r.[72] Part of the reason for the longevity of the doctrine of plenitude was the extraordinary coincidence that the mean solar distance d_s computed from the mean lunar distance d_m using the Ptolemaic models of the moon, Mercury, and Venus agreed very well indeed with the entirely erroneous value of d_s—1200 t.r.—obtained from direct observation of the half-moon.

In marked contrast to Ptolemy's system, Copernicus's can be made to yield both the order and distance of the planets without additional assumptions. For Mercury and

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[72] Dee gives 20,081.5 t.r. of 3436 and 4/11 miles each in "Preface," b.ii^r; Bacon makes it 20,100 in *Op. maius*, ed. Bridges, I: 227 (Burke, I: 249). For details of the traditional calculation see W. Hartner in *Mélanges A. Koyré* (1964), II: 254–282; B. R. Goldstein in Amer. Phil. Soc., *Trans.* 57 (1967): 3–55; F. S. Benjamin, Jr. and G. J. Toomer, *Campanus of Novara* (1971), pp. 327ff; and J. Henderson in *Copernican Achievement*, ed. Westman (1975), pp. 113–127.

Venus, one computes mean distances in terms of the radius g of the earth's orbit merely by measuring ϕ, the planet's maximum elongation from the sun. Since, in this case, ∠SPE (Figure 23) is 90°, SP = r, the planet's mean solar distance, equals $g \sin \phi$. The mean distance of the planet from earth is $(1/2) \cdot (g - r + g + r) = g$. For the superior planets, the calculation of mean solar distance requires the measurement of θ, the angle between sun and planet at a time t after opposition (Figure 24). If the mean sidereal periods of earth and planet are τ_E and τ_P, $\angle E_2SP_2$ gives SP via the proportion

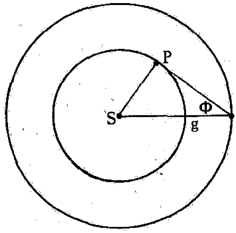

FIG. 23. Copernican determination of the solar distances of the inferior planets. P, E, S, the planet, earth, and sun, respectively; g $(=d_s)$, the mean radius of the earth's orbit.

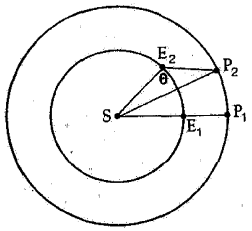

FIG. 24. Copernican determination of the solar distances of the superior planets; E_1, E_2, P_1, P_2, successive positions of earth and planets; $SE_1 = SE_2 = g$.

$$SP_2 : g :: \sin \theta : \sin \left[\theta + 2\pi \left(\frac{t}{\tau_E} - \frac{t}{\tau_P}\right)\right].$$

The mean distance of the planet from earth is $(1/2)(r - g + r + g) = r$. The Copernican dimensions for the outer planets fall short of the Ptolemaic by a factor of two or three:

Mean Values of the Planetary Distances from Earth
(in 1000 t.r.)

	Campanus[73]	*Alfraganus*[74]	*Copernicus*[75]
Mars	5.6	5.05	1.7
Jupiter	13.1	11.6	6.0
Saturn	19.4	17.3	11.0

Knowing the distances r of the celestial bodies in t.r., one can compute their diameters $2a$ from the angles ϕ they subtend at the earth. Since the angles are all very small, $2a = \phi r$ in radian measure (1 radian ≐ 57°). Now it is very difficult

Stellar Sizes (a^3/e^3)

Class of Star[76]	*Alfraganus*[77]	*Dee*	*Brahe*[78]
I	107	107	68.0
II	90	80	28.5
III	72	70	11.0
IV	54	54	3.4
V	36	30	1.0
VI	18	18	0.33

[73] Benjamin and Toomer, *Campanus*, 326–343.

[74] Alfraganus, *Libro*, ed. Campani (1910), p. 146, repeated by Bacon, *Op. maius*, ed. Bridges, I: 227–228 (Burke, I: 249–250).

[75] Copernicus, *De Rev.*, lib. v.c.14, 19, 21, using the mean value of solar distance, 1142 t.r., from Ptolemy, *Almagest*, lib. iv.c.21.

[76] The fixed stars are divided into six classes by apparent brightness, the sixth class comprising those just visible to the naked eye. Ptolemy, *Almagest*, lib. vii.c.5 and viii.c.1.

[77] Alfraganus, *Libro*, pp. 149–150, retailed by Bacon, *Op. maius*, ed. Bridges, I: 235–236 (Burke, I: 257–258). For variants see Goldstein in Am. Phil. Soc., *Trans.* 57 (1967): 11; J. L. E. Dreyer, *History of Astronomy*, 2nd ed. (1953), p. 258; and Duhem, *Système*, II: 52–53.

[78] Brahe, *Opera omnia*, II: 430–431. Brahe also repeats Alfraganus's values (*ibid.*, pp. 417–418), which he rightly criticizes as arbitrary.

without a telescope to measure ϕ for the smaller planets, and impossible to do so for the stars; yet the Arab astronomers supplied numbers which, with trifling variations, had become standard by the twelfth century, when the technical treatises of the East began to come West. The values for the "magnitudes" of the stars relative to the earth's (i.e., relative volumes, a^3/e^3) that Dee gives (LXXVIII) may be compared to the traditional figures of Alfraganus and the innovations of Tycho Brahe as shown on the previous page.

The figure 107 apparently came from taking stars of the first magnitude to be somewhat larger than Saturn (4.75 : 4.50); Alfraganus then reckoned the others by dividing 106 into six equal parts. The discrepancies between Dee and Alfraganus may have arisen from corruptions in Dee's manuscript of his Arab original, or from sloppiness or enterprise of his own.[79]

4. ASTROLOGY

Astronomical and physical principles serve Dee's astrology chiefly by making possible a computation of the strength of the rays or species emitted by celestial bodies at diverse times and places. This strength, as received at a given terrestrial point, depends upon parameters of motion, such as the distances of celestial bodies from earth (XVII) and the duration of their passage above the horizon (LV, LVI); and upon physical interactions among the planets deriving from their changing aspects, especially from multiple conjunctions (CXV–CXVIII).

The computation of planetary distance requires knowledge of the precise position of the body in its eccentric and epicycle, including its excursions, if any, in latitude (LXXXIX).

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[79] Cf. James, *List*, p. 12, no. 26. Cf. Dee in Euclid, *Elements*, ed. Billingsley, f. 389^v: with the theorems of Archimedes *et al.* the "spherical soliditie" of the heavenly bodies may "with as much ease and certainety be determined of, as of the quantities of any bowle, ball or bullet, which we may gripe in our handes."

We are also to consider that the distance of a celestial body from a terrestrial point changes during the day even if the body does not move against the fixed stars (XLVII). The ratio of the greatest distance, when the body rises or sets, to the least, when it crosses the meridian (Figure 25), is $\sqrt{(r + e)/(r - e)}$. In the case of the moon at mean distance, $r = d_m = 60$ t.r., the ratio amounts to 1.017; for the fixed stars it is 1.00005.

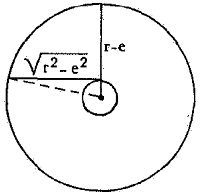

FIG. 25. Diurnal change in the distance of a celestial body, distant r from the center of the earth; e is the earth's radius.

The duration of passage above the horizon, or *mora*, depends upon the planet's position in its path (LXXXVII). All planets in direct motion, and the sun and moon always, spend longer above the horizon than do the celestial points or stars with which they rise; for their private motions carry them to the east while the rotation of the heavens hurries them west. The easting made good determines the excess of the planetary, solar, or lunar *mora* over that of co-rising celestial points. When retrograde, planets complete their paths more quickly than the co-rising points, their *morae* are shorter and their influence diminished (LXXXVIII). Since the apparent speeds of planets, sun, and moon constantly alter, the time any of them takes to return to the meridian (the diurnal period, LXIX) might well differ from what Dee calls the "horizontal period" (LXXXII), the interval between successive risings.

The same point may be made by reference to the stars. In a natural day (the interval between successive noons) the stars must rotate somewhat more than 360° to make good the sun's easterly drift. The excess beyond 360° is known as the "diurnal direction" of the stars (LXXIX); its magnitude depends upon the sun's right ascension, being greatest at the solstices, when his motion along the ecliptic parallels the equator (LXXX). Dee directs the astrologer to compute directional progress not only for the sun, but also for the moon (LXXIX) and planets (LXXXIV), and for horizontal as well as for diurnal periods (LXXXII, LXXXIII). Retrograding planets have "reversed directions" (LXXXV). The directions of a superior planet summed over a year give its "annual progression," which varies according to its position on its eccentric (LXXXVI).

Like *morae* and directions, planetary aspects may be computed from the standard astronomy; only in interpreting their significance is an astrologer wanted. Aspects are angular separations of celestial bodies as seen from earth. Astrologers assigned special power to five angles or, rather, angular separations within some conventional intervals around the special angles: 0°, or conjunction; 60°, or sextile; 90°, or quartile; 120°, or trine; and 180°, or opposition.[80] The Arabs had associated conjunctions with great changes in human history,[81] and Dee attends only to conjunctions among the aspects; but he approaches them not as an Eastern world historian, but as a Western pedant somewhat leavened by cabalistic mathematics.[82]

How many different sorts of conjunctions are there? One must distinguish. Ignoring the fact that the planets, moon, and sun have different powers, Dee finds (CXVI) 21 different conjunctions possible involving two and only two of the seven bodies; 35 involving three; and, in general, $7!/(7-n)!\,n!$,

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[80] Cf. A. Bouché-Leclerc, *L'Astrologie grecque* (1899), pp. 165–179. In practice, any separation within, say, 10° of the privileged angles counts.

[81] Cf. F. Boll, C. Bezold, W. Gundel, *Sternglaube*, 5th ed. (1966), pp. 34, 110–111, 135.

[82] Cf. M. Turetsky, *Math. Teacher* 16 (1923): 29–34. All the combinatorial mathematics Dee required may be found in Levi ben Gerson's *Sefer ma'aseh hosheb* (1321) or *Die Praxis des Rechners*, tr. Lange (1909), pp. 47–55, 84–85.

where n is the number of conjunct bodies and the symbol $n!$ signifies the product of all integers from 1 to and including n. The total of the different possible sorts of conjunctions for the planets, irrespective of relative power, is 120. Such calculations offered no difficulty to Renaissance mathematicians. Indeed, they were possible in the Middle Ages; the 120 conjunctions already figure in Rabbi ben Ezra (c. 1140), from whom Dee's analysis perhaps ultimately descends.[83]

Admitting now that the seven bodies may have different powers, Dee distinguishes two cases: (1) no two powers are the same (CXVI) and (2) the powers can be equal or unequal (CXVII). In Case (1), the number of different n-body conjunctions may be obtained by multiplying the earlier formula by $n!$: each two-body conjunction, for example, now can occur in two ways, with A stronger than B or vice versa, giving 42 possibilities in all. For three bodies we have $7!/4! = 210$, and for all seven, $7! = 5040$. In Case (2), two or more planets may have equal strength. If two only are equal, the pair may be chosen from the seven in $7!/5!\,2! = 21$ ways; the relative vigor of the pair and the five remaining bodies may be ordered in $6!$ ways, making, for the case of two and only two equal bodies, $21 \cdot 720 = 15{,}120$ possibilities in all. In general, one multiplies the number of n-body conjunctions of the first case, when no account is taken of relative strength, by $(8 - n)!$ The total is 20,301, to which Dee adds the 5040 conjunctions when no two planets have equal strength, making in all 25,341 different possible conjunctions.[84]

How is this vast mathematical apparatus—these *morae*, directions, distances, and periods, not to mention the 25,341 conjunctions—to be worked by the astrologer? How, if he lives long enough to make the calculations, can he compute celestial influences upon the "entire and unchangeable order of every generation" (XXI); upon events both immediate and proximate (LVII); upon the "chief and truly physical causes of the procreation and preservation of all things which are born and live" (CVII); upon the cause and occasion of the death of the body (CIX)? Dee's counsel in these matters is not very helpful.

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[83] J. Ginsburg, *Math. Teacher* 15 (1922): 347–356. The problem of permutations, discussed in reference to the number of different arrangements of people sitting about a table, appears in the popular *Summa* of L. Pacioli (1494). See D. E. Smith, *History of Mathematics*, 2nd ed. (1958), II: 524–529. Such problems also interested Cardano.

[84] Dee slipped in computing the number of conjunctions when five and only five bodies are equal: the five can be chosen in $7!/5!\,2! = 21$ ways, and can be ordered among the remaining two in $3! = 6$ ways, making 126 (not 120) possibilities.

The species of each star and planet are characteristic of it (L, LXXIV, XC); astrological influence takes place (as we know) via a kind of species which obeys the laws of reflection and refraction, but which penetrates more deeply into matter than the light that usually accompanies them (XXV). In a word, the astrological species resemble the magnetic (XXIV), with the important exception that magnetism has only local significance, whereas the heavenly bodies "move"[85] everything here below (XVI, XVII, CXIV). And what are the characteristics of each celestial astrological species? Dee identifies only the sun as the principle of heat, and the moon as that of moisture (CII–CIV), ancient and obvious associations.[86] Both bodies act more powerfully the closer they are to earth; and the moon's power over moist things also increases with her apparent velocity (CIV, CV). For the rest, Dee hints that no star or planet is evil in itself, but may do harm when irradiating "corrupt matter" (CXII, VII). This Renaissance optimism, which we have also found in Mercator, contrasts with the traditional interpretation of certain celestial bodies, particularly Mars and Saturn, as inveterate evildoers.[87] The same

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[85] "Motion" here has its Aristotelian sense of change in general (*Physica*, 201^{a}10–15).

[86] Cf. Bouché-Leclerc, *Astrologie grecque*, pp. 89–93.

[87] Mercator, see chap II: 1, above; Bouché-Leclerc, *Astrologie grecque*, pp. 93–99; Ptolemy, *Tetrabiblos*, tr. Robbins (1940), p. 39; Bacon, *Op. maius*, ed. Bridges, I: 142–143.

optimism may be seen in Dee's assertion (XC) that a planet need not cease to be beneficent when "combust," or close to the sun. This again ran counter to an old astrological teaching, that the sun's heat injured the rays from bodies in conjunction with it.[88]

To proceed further, the astrologer must find by experience (LXXIII) the special bonds between particular elemental bodies and individual celestial ones, and the peculiar force of each planetary conjunction.[89] The research will not be easy. For one, the earth continually bathes in astrological rays (XCI) whose make-up and strength continually alter; every point in the universe at every instant enjoys a unique radiation (LI), whence the great diversity in sublunary affairs (LXXVI, CXIII). Nor are the complexity and variability of the radiation received on earth the only obstacles to a correct evaluation of the virtue of each celestial body. One must also consider that the effects of the rays depend upon the nature of the receiver (VII, XXVI). The sun simultaneously melts wax and dries mud: should we ascribe to it a drying or a wetting power?

Dee does not abandon us altogether. In unscrambling the various celestial influences, we should bear in mind the old principle that both similarity and difference must exist between agent and patient (VIII, IX). It will also help to consider the very great harmony among all created things, and especially analogies between the celestial, elemental, and microcosmic regions. Take, for example, the illuminating correspondences between the sun, gold, and the heart of a man (LXXIII). But we are not limited to these general principles. By art, by our own manipulations, we can separate, strengthen, and concentrate particular celestial influences in appropriate receivers (XXVII), thereby simultaneously affording ourselves opportunity for study and for making useful talismans, including the philosopher's stone (LXXVII). Here, catoptrics will be especially helpful, both in imprinting rays via burning mirrors (LII) and in teaching how to derive information about lunar powers by comparing the effects of a full and an eclipsed moon (LIII). Pyronomia (II), the science of fire and heat, plays an equal part. It directs the adept to observe, say, the heating produced by the sun at different times (XCVI–XCIX), and to compare its effects with those of the planets (C). The business can be reduced to number by the art of graduation (XIX, XX), the construction of an arbitrary scale of "degrees of heat".[90]

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[88] Bouché-Leclerc, *Astrologie grecque*, pp. 112, 309.

[89] Cf. Bacon, *Op. maius*, ed. Bridges, II: 215–216 (Burke, II: 627–628), recommending that astrology be developed as a *scientia experimentalis*, or, to use Dee's special jargon, as a branch of Archemastrie.

Still we are far from bringing the motions of the heavens into the affairs of men. To do so requires methods beyond the physical astrology with which Dee tries to make do. He hints at two of these methods, the significator (LXXXIX) and the houses (LXIII), both of which arbitrarily couple specific celestial bodies with particular stages in life. In the first method, one predicts, say, the circumstances of marriage by examining the situation of the relevant significator—usually the moon for a man and the sun for a woman—in the sky at the time of birth.[91] The practiced astrologer will consider the position of the significator with respect to the horizon, its location in the zodiac, its angular distance from other planets, and, if he follows Dee's injunctions, its distance from earth (LXXXIX).

The house system relates twelve general areas of human concern to the zodiac according to its position with respect to the horizon at the moment of birth. The traditional areas are (1) nature of the newborn, (2) his fortune, (3) siblings, (4) parents, (5) children, (6) illnesses, (7) marriage, (8) death, (9) travels, (10) distinctions, (11) friends and good fortune, (12)

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[90] Chap. I: 2, above.

[91] Bouché-Leclerc, *Astrologie grecque*, pp. 447–450; Ptolemy, *Tetrabiblos*, pp. 393–409.

enemies and bad fortune (Figure 26). This scheme is associated with the zodiac by taking the line HO to represent the horizon, H being the "horoscope" or zodiacal rising point at the moment of birth, and MC (medium caeli)-IMC (imum medium caeli) to represent the meridian. One places the

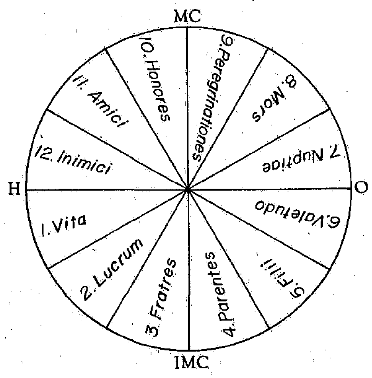

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FIG. 26. Standard house scheme. H, O, MC, IMC, the horoscope, occidens (setting point of zodiac), medium caeli (midheaven), imum medium caeli (lower midheaven), respectively.

ecliptic points H and O, respectively, at the beginnings, or cusps, of the first and seventh houses. How much of the zodiac then falls into each house?

Dee mentions three ways of cutting the pie. The simplest, that of equal houses, carves the zodiac into 30° pieces; if the horoscope lies, say, at 0° , the cusp of the twelfth house is at 0° , that of the eleventh at 0° , and that of the tenth, 90° from H and the highest point of the ecliptic above the horizon, at 0° . This is the system that Bacon preferred.[92] It has the disadvantage that the MC, which Dee calls "cor caeli" (XCIII), does not in general coincide with the cusp of the tenth house; for, as appears from Figure 27, the meridian bisects the half of the ecliptic above the horizon only in two special cases, only when an equinox (0°♈ or 0°♎) is rising. Now celestial bodies are supposed to exert their greatest power on us when at their maximum height above the horizon, when at their prime, as it were. Because they attain this height as they cross the meridian, astrologers located the tenth house, which determines the degree to which one can rise in life, in the region just preceding the meridian.[93] Since the equal-house system allows such blemishes as the MC in the ninth house, many scrupulous astrologers refused to have anything to do with it.

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[92] *Op. maius*, ed. Bridges, I: 254–258 (Burke, I: 277–280). On the problem of house division see W. A. Koch and F. Zanziger, *Regiomontanus* (1960).

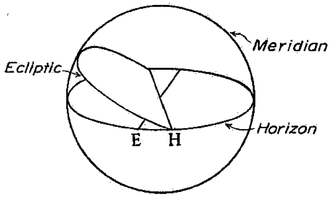

Fig. 27. Ecliptic with a summer sign rising. E the east point of the horizon; H the horoscope or rising point of the ecliptic.

Dee notices two alternatives (LXIII), which agree in fixing the cusps of the tenth and fourth houses at the MC and IMC, respectively, but which differ in placing the off-angle houses, 2, 3, 5, 6, etc. One, generally known as the system of Campanus, operates with the "prime vertical," the great circle that passes through the zenith and the east and west points of the horizon. The astrologer divides the prime vertical into twelve equal portions beginning at the east point, and passes great circles through the points of division and the north and south points of the horizon; the intersections of the ecliptic with these circles fix all the cusps (Figure 28). This is probably the system Dee intends by "the method of horizon circles." The alternative, the system of Alchabitius (or, in Dee's terminology, "of meridian circles"), takes the equator as basis, and meridians through the north and south poles of the heavens as the auxiliary circles whose intersections with the ecliptic determine the cusps (Figure 29). As Dee observes,

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[93] The significance attached to the other houses also derives at least in part from powers ascribed to the rising and falling of the heavenly bodies. Note the house of death at the descendent. The association of marriage with the Western horizon comes from another scheme in which not 180°, but 360°, is the analogy to life's course; hence setting occurs at the halfway point, and so might mark marriage. See Bouché-Leclerc, *Astrologie grecque*, pp. 256–288.

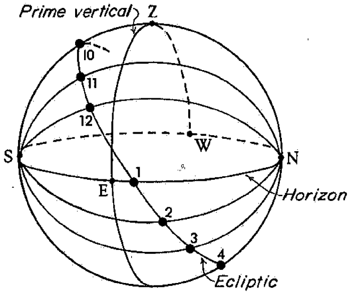

Fig. 28. Campanus's system of house division. The numbers give the cusps of the houses.

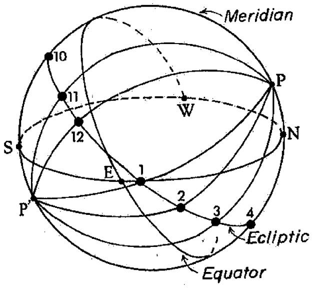

Fig. 29. Alchabitius's system of house division. A related scheme, Regiomontanus's, uses auxilliary circles that divide the equator and pass through the north and south points of the horizon.

the two systems become one at the terrestrial equator, for there the celestial equator coincides with the prime vertical and the poles with the north and south points of the horizon. His statement that only two systems remain at the poles appears to be an error.

Once the zodiac has been distributed among the houses, the astrologer must consider how the positions, aspects, velocities, distances, directions, luminous cones, virtues, and species of the celestial bodies affect the business of the houses in which they sit. A job for Hercules, or for IBM. Dee began to collect data at Louvain in 1548, and persisted for some years in "thousands . . . of observations (very many to the hour and minute) of the heavenly influences and operations actuall in this elementall portion of the world."[94] But the undertaking must have discouraged a spirit so impatient for knowledge as Dee's: for, to mention only the smallest matter, his observations could have acquainted him with the peculiar powers of but a fraction of his 25,000 different conjunctions. The many nativities he drew up in the 1560s are quite traditional.[95] Yet we must allow that Dee's method for studying the influences of the heavens failed not because it was frivolous, but because he used it where it did not work. The idea of a quantitative physical science in which experiment and mathematics continually reinforce and correct one another prospered greatly when others applied it to matters closer to home.

There remains the question of the tie between Dee's mathematical physics and his occultism. An adequate answer would require more biographical and psychological information than we are likely ever to possess. But the general trend of his life's work makes possible a conjecture. Each major shift in Dee's studies—from his early concerns to alchemy and the *Monas*, and from the *Monas* to the fanciful geography and angelic conversations—took him farther and farther from applied mathematics. It appears that, for him, doing mathematics and practicing magic were antithetical. We may guess that in this respect he was not unusual. Consider Agrippa's estimate of the productions of the technical astronomers of his time. "Their vain disputes about Eccentricks, Concentricks, Epicycles, Retrogradations, Trepidations, accessus, recessus, swift motions and circles of motion," says he, "[are] the works neither of God nor Nature, but the Fiddle-Faddle and Trifles of Mathematicians."[96]

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[94] *AT*, pp. 5, 28. Other nativities cast by Dee are alluded to in *Private Diary*, ed. Halliwell (1842), pp. 1–2. Cf. Clulee, *Glas*, pp. 118–120.

[95] Clulee, *Glas*, p. 120, referring to Ashmole MS 337, ff. 20–57 (Bodleian).

[96] Agrippa, *Vanity of Arts and Sciences* (1676), p. 86. The first Latin edition was published about 1530.

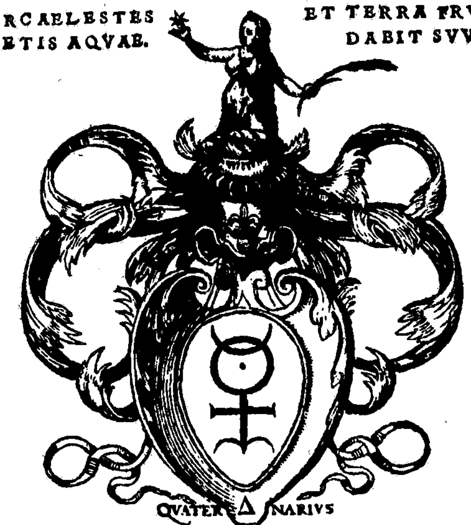
Propædeumata Aphoriſtica

IOANNIS DEE, LONDINENSIS,

De Præſtantioribus quibuſdam

Naturæ Virtutibus.

Liber Nicolai Grays:


SVPERCAELESTES RORETIS AQVAE.
ET TERRA FRVCTVM DABIT SVVM.
QVATERNARIVS
IN TERNARIO CONQVIESCENS.

Londini.

Anno. M.D.LXVIII.

AN APHORISTIC INTRODUCTION

By John Dee of London

Concerning Certain Outstanding

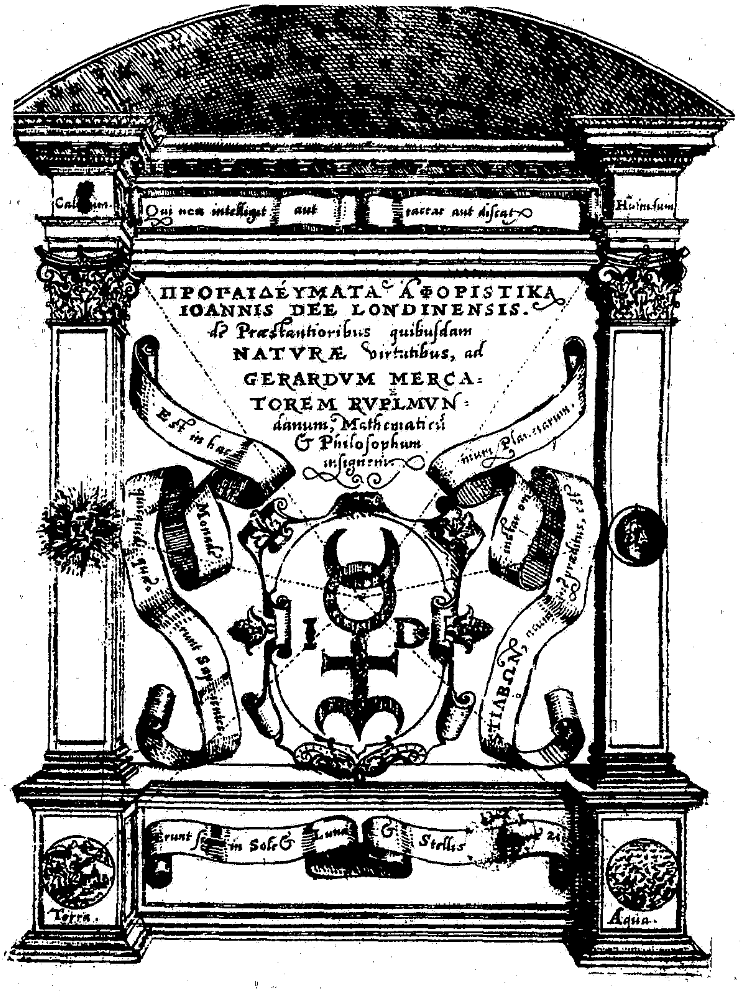
Virtues of Nature

LET THE
WATERS ABOVE THE
HEAVENS FALL

AND THE EARTH WILL
YIELD ITS FRUIT

THE QUATERNARY
RESTING IN THE TERNARY

London
1568



ΠΡΟΓΑΙΔΕΥΜΑΤΑ ἈΦΟΡΙΣΤΙΚΑ
IOANNIS DEE LONDINENSIS.
de Præſtantioribus quibuſdam
NATVRÆ virtutibus, ad
GERARDVM MERCA-
TOREM RVPLMVN-
danum, Mathematicũ
& Philoſophum
inſignem.

Cal
Qui non intelligit aut
taceat aut diſcat
Humidum
Eſt in hac
Monade
quicquid quærunt Sapientes
inſtar om
nium Planetarum,
Mercurius, aculeo præditus, eſt
I
D
Erunt ſi in Sole & Luna & Stellis
21
Terra.
Aqua.

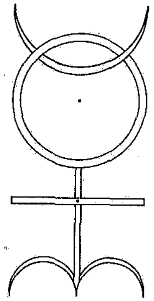
Hot

Moist

Let him who does not understand either be
silent or learn

AN APHORISTIC INTRODUCTION
By John Dee of London
Concerning Certain Outstanding Virtues of Nature
To Gerard Mercator of Rupelmonde
Distinguished Mathematician and Philosopher

In
this
Monad
is
whatever
wise
men
seek



MERCURY,
endowed with
a sting,
is like
all
the
planets

And there shall be signs in the sun, and in
the moon, and in the stars—Luke 21

Earth

Water

PROPAEDEUMATA APHORISTICA

Translated by Wayne Shumaker

ACKNOWLEDGMENTS

Among the persons whose help on details has not slipped my memory, I wish to thank the following: my colleagues John Coolidge and Joseph Fontenrose; Jonathan Tuck, a graduate student in English; William J. Fulco, S.J., of the Jesuit School of Theology, Berkeley; Edward C. Hobbs, of the Church Divinity School of the Pacific, Berkeley; and David Winston, of the Graduate Theological Union, Berkeley.

W. S.

Note on the Text

The basic Latin text is that of 1568, printed at London by Reginald Wolfe (d. 1573), Latin Printer to the King. I have not seen the book itself but have worked from a print of the University of Michigan microfilm. The only other known edition is that of 1558, printed in London by Henry Sutton. This, too, I have seen only in a microfilm print-off. Although I first made a complete typescript of the earlier text, having been misled by a statement in the 1568 edition that the later printing was "unchanged in . . . number, order, and substance" (*Lectori Philosophiae sincerioris studioso*), the second edition clearly supersedes the first. Not only are we told that "The edition issued in 1558 limped in many places from the great carelessness of the printer" (*Typographus Lectori*), but a considerable number of verbal changes has been made, expansions appear, and "Corollaries" and "Inferences" have been added. The printing is also better, especially in the Greek excerpts (where the font is more modern and abbreviated forms are less common), and the punctuation is improved.

Nevertheless, the textual notes record all the substantive differences between 1568 and 1558. Differences merely in spelling, punctuation, capitalization, and italics are not noticed. The notation "*1558 omits*," when unaccompanied by an explanation, has to do only with the single word preceding the reference number. A note like "*1558* ipsis" means that a single word has been changed. For the rest, I trust that the textual notes will be self-explanatory.

The simplest explanation of my general editorial practice is that the text has been normalized, but only within limits. The tittle has become an *m* or *n*; ę has been expanded to *ae*; *foelix* has become *felix*, *coelum* has become *caelum*, and *ocium* has become *otium*. *Caetera* and *pene* (for *cetera* and *paene*, obviously) have, however, been preserved because they are alternative dictionary forms, though unapproved, and *seculum* has not been expanded into *saeculum* or *ex-* into *exs-* (as in *exstare*, *exsistit*) because of a scruple—no doubt ridiculous—against the supplying of a letter wholly missing in the original. On the other side again, *u*'s and *v*'s have been normalized, and *-ij* has become *-ii*. The capitalization, punctuation, and italics of the original have been preserved without change, as has also (in the Latin text but not in the English) an inconsistent use of Roman and Arabic numerals. The Latin accent marks common in Renaissance texts have been omitted; the Greek accents, although not always correct, have sometimes been added but never altered. No attempt has been made to discover the sources of Greek quotations. Quotation marks regularly indicate Greek phrases and sentences.

Typographus Lectori.

Habes hic Candide Lector, hanc secundam istorum Aphorismorum editionem,[1] *longe emendatissimam, ex ipsius Authoris autographo, accuratissime impressam. Illa enim quae Anno 1558 emissa erat, magna Typographi incuria, permultis claudicabat locis, veluti tu ipse, ex diligenti nostrorum laborum collatione, facillime iudicare possis. His igitur utaris, fruarisque. Vale.*

Anno a partu Virgineo 1567
Mense Decembri, Londini.

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1. aeditionem

The Printer to the Reader.

You have here, Candid Reader, this second edition of those Aphorisms, much emended and printed with great accuracy from the autograph of the author himself. The edition issued in 1558 limped in many places from the great carelessness of the printer, as you yourself may judge easily from a diligent comparison of our labors. Use this, therefore, and enjoy it. Farewell.

In the year 1567 from the Virgin birth.
In the month of December, London.

Clarissimo viro D. Gerardo
MERCATORI, RUPELMUNDANO,
Philosopho & Mathematico
illustri, ac amico suo lon-
ge charissimo,
IOANNES DEE, LONDINENSIS,
S. D. P.[2]

UNdecimus iam agitur annus (humanissime, doctissimeque mi Gerarde) ab illo, quo nostris ego relictis Academiis, omnibusque nostrarum scholarum, in artium septem (liberalium dictarum) professione, percursis ordinibus: sine subere (ut in proverbio est) nare, & in Regiones transmarinas coeperam peregrinari, ad ipsos investigandos fontes, a quibus hac nostra aetate, plurimi ad nos optimarum quarumque Artium deducebantur canaliculi: & cum illis vitam ducere familiarem, quorum vel levissimus quisque unius diei in scribendo, labor, nobis antea domi desidentibus, per anni fere unius spatium, satis (ad intelligendum) faceret negotii. Atque in isto primae meae peregrinationis inchoato cursu, quoniam in te, primum omnium, Lovanii tum agentem, incidere, maximo mihi summi Numinis obtigit favore: & ex tuis mecum disceptationibus, tum primas tum altissimas ut radices ageret tota mea peregrina philosophandi ratio: Nunc proinde ego esse aequum censeo, rationique maxime consentaneum, ut iam primo peregrinantes, laborum etiam tu meorum primitias, iure tibi vendices meritissimo. Et maxime, cum mutuae nostrae amicitiae, familiaritatisque consuetudo ea erat, toto ut triennio, vix totos tres simul dies, alter alterius lubens careret aspectu: & ea utriusque nostrum discendi, philosophandique aviditas, ut postquam conveniremus, tribus vix horae minutis, ab arduarum & utilissimarum rerum indagatione abstineremus. An non huius nostrae tam sincerae amicitiae, & tam suaviter continuatae philosophandi

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[2] *For* Salutem dicit (*or* dat) plurimam

TO THE VERY DISTINGUISHED GENTLEMAN
MASTER GERARDUS MERCATOR OF RUPELMONDE,
RENOWNED PHILOSOPHER AND MATHEMATICIAN
and by far his dearest friend,
JOHN DEE OF LONDON
Sends hearty greetings.

It is now the eleventh year, most humane and learned GERARDUS, from that in which I left the university, having run through all the degrees of our schools in the seven arts called liberal—doing so, as the proverb has it, without cork in my nose—and undertook to travel into regions across the sea for the purpose of investigating those sources from which, in our age, many channels of the best of those arts have been led to us, and of living on familiar terms with men whose lightest single day of writing would have furnished matter enough to require the labor of a full year for comprehension while I formerly sat at home. And because, by the high favor of God, I chanced at the very beginning of my travels to fall first upon you, then busy in Louvain, and from your discussions with me my whole system of philosophizing in the foreign manner laid down its first and deepest roots, I now think it just and most suitable to reason that you should claim for yourself, as owed to your deserts, the first fruits of my labors while abroad. And this most of all because it was the custom of our mutual friendship and intimacy that, during three whole years, neither of us willingly lacked the other's presence for as much as three whole days; and such was the eagerness of both for learning and philosophizing that, after we had come together, we scarcely left off the investigation of difficult and useful problems for three minutes of an hour. For the sake of such a sincere friendship and such sweetly protracted cooperation in philosophizing, ought we not to commend to the eternal memory of men some "composition" or monument, so that from it a later age of scholars may be aroused

Speed

rationis, gratia, aliquod saltem σύνταγμα, vel monumentum, sempiternae hominum memoriae commendare debuimus: ut inde suavissimum illud amicitiae vinculum, quo nostri in perpetuum copulantur animi, suis quoque nectere disputationibus, postera studiosorum excitetur aetas? Et non alter alterius vel contemnere studia, vel eruditioni invidere: capita sed simul conferre, ad veri inquisitionem, & utilissimas amplificandum disciplinas. Atque ut hanc potissimum materiam, hoc tempore mihi tractandam, eligerem: penultimae tuae ad me literae, in quibus, de nobili illa, inter nos olim agitata, controversia, memoriam mihi velle refricare, videbaris, occasionem dedere. Nec in istius enodatione, seu potius demonstratione, longiorem me nunc esse, vel valetudo, quae iam per integrum annum periculosissime labefactata fuit (etiam si voluissem maxime) toleravit: vel ipsa, de Caelestium corporum virtute, Disciplina, desiderare videtur. Ex his enim quae in medium attulimus, tum ad infinitos particulares, in Arte casus, Apodictice procedendi haberi facultas potest: tum ipsa praeterea disciplinae praecipua, in his sunt iacta, confirmataque fundamenta: unde de aliis eius Artis quid sit statuendum praeceptis, industrio facile constabit artifici. Non tamen infinitas multorum & ἀναιτιολογήτας probo nugas, vel futilia decreta: quae nec ipsi talium scriptores, rationum stabilire momentis possint, nec ullus unquam alius, a Naturae viribus talia proficisci, osbervando intelligere. Tu ergo qui NATURAE observantissimus esse Cultor soles: NATURAE, in istis Aphorismis, scrutare virtutes veras, virtutes magnas, virtutes paucis vix credibiles Sapientibus, at paucissimis notas. Et ne τῶν ἀμνη[σ]τῶν τὶς,[3] suo sibi malo, ea hinc expiscari, elicereve contendat, quae illi non sunt scripta, tu cum RECEPERIS, edicas publice. Atque haec hactenus. Cum autem in literis tuis ad me, fere omnibus, quid ipse prae manibus habeam, a me scire, soles contendere: & in illis certe, quas ante nominavi, penultimis mecum egisti maxime, ut magnum illud opus

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[3] 1558 τῶν ἀμνητων τὶς, 1568 τῶν ἀμνητωντὶς

by its own disputations to form that most sweet bond of friendship by which our spirits are perpetually joined? and neither of them to despise the other's studies or to envy his learning, but to put their heads together for the investigation of truth and the expanding of useful sciences. Your next to last letter, in which you seemed to wish to refresh my memory of that noble debate formerly carried on between us, has given me an occasion to choose, in preference to all others, that subject which I am now to treat. My health, which has been dangerously shaken for a whole year now, has not permitted me, even though I wished it, to write a longer explication—or rather demonstration; nor has the subject itself, the power of the heavenly bodies, seemed to require it. For from what I have made available not only can a means be found of proceeding demonstratively in the art with regard to an infinite number of particular situations, but also, besides, the main principles of the science have been laid down and established here; so that what is to be determined about other maxims of the art will easily become clear to the assiduous practitioner. Neither do I test the infinite and "unanalyzable" trifles of many, or the worthless doctrines which those who write about them cannot themselves establish by rational processes; nor can anybody else start from the forces of nature to understand such things by observation. Do you, therefore, who are by custom a most observant investigator of nature, search out in these aphorisms the true virtues of nature: virtues which are great, and barely credible to a few wise men, but known only to a very few. And, when you receive them, I request that you declare publicly that no "incautious person" should strive to fish out and draw forth from them, to his own harm, things that are not written for him.

But enough about these matters. Since, however, you have sought in nearly all the letters which I have at hand, and have pressed me most urgently in the next to last letter I have mentioned, to publish my great demonstrative work—as you

meum Apodicticum, de Arte nova (ut tu vocas) quam primum vel in lucem darem, vel eius te ut participem facerem: me Scias, praeter periculosissimum, quo toto iam proxime elapso anno laboravi, morbum, alia etiam multa (ab illis, qui. &c.) esse perpessum incommoda, quae mea studia plurimum retardavere: viresque etiam meas, nondum posse tantum sustinere studii laborisque onus, quantum illud, Herculeum pene (ut perficiatur) requiret opus. Unde si mea haud queat opera vel absolvi, vel emitti, dum ipse sim superstes, Viro illud legavi eruditissimo, gravissimoque, qui Artium Mathematicarum unicum nobis est relictum & decus & columen: nimirum D. D. Petro Nonio Salaciensi: Illumque obnixe nuper oravi, ut, si quando posthumum, ad illum deferetur hoc meum opus, benigne humaniterque sibi adoptet, modisque omnibus, tanquam suo, utatur: absolvere denique, limare, ac ad publicam Philosophantium utilitatem perpolire, ita dignetur, ac si suum esset maxime. Et non dubito, quin ipse (si per vitam valetudinemque illi erit integrum) voti me faciet compotem: cum & me tam amet fideliter, & in artes, Christianae Reip. summe necessarias, gnaviter incumbere, sit illi a natura insitum: voluntate, industria, usuque confirmatum. Tuis igitur votis, de laborum meorum evulgandis monumentis, nondum me posse satisfacere, licet iam clare satis docui, Si tuae tamen petitioni de scriptorum meorum habendo[4] Catalogo, non responderem, merito me maximae damnares ingratitudinis. En tibi ergo eorum Titulos, quae per medias meas, maximasque difficultates, ita a me mihi composita, scriptaque extant, ut eadem (cum viribus valeam corporis, dulcique fruar otio) in publicum producere (non mihi tantum esse cognita) exoptem maxime.

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[4] *1558* habenda

call it—on the new art as quickly as possible, or to make you a sharer in it, you should know that, besides the extremely dangerous illness from which I have suffered during the whole year just past, I have also borne many other inconveniences (from those who, etc.) which have very much hindered my studies, and that my strength has not yet been able to sustain the weight of such exertion and labor as the almost Herculean task will require for its completion. And if my work cannot be finished or published while I remain alive, I have bequeathed it to that most learned and grave man who is the sole relic and ornament and prop of the mathematical arts among us, D. D.[1] Pedro Nuñes, of Salácia,[2] and not long since prayed him strenuously that, if this work of mine should be brought to him after my death, he would kindly and humanely take it under his protection and use it in every way as if it were his own: that he would deign to complete it, finally, correct it, and polish it for the public use of philosophers as if it were entirely his. And I do not doubt that he will himself be a party to my wish if his life and health remain unimpaired, since he loves me faithfully and it is inborn in him by nature, and reinforced by will, industry, and habit, to cultivate diligently the arts most necessary to a Christian state.

Thus I have explained clearly why I have not yet been able to respond to your wish that I should divulge the monuments of my labors. If, however, I did not respond to your request for a catalogue of my writings, you might justly accuse me of serious ingratitude. Here are the titles of the works which I have composed for myself according to my means and despite the greatest difficulties, and which stand written in such a way that I most wish them to be issued to the public (and not merely acknowledged as mine) when I am strong enough in bodily vigor and enjoy sweet leisure.

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[1] Perhaps for *dominus dominorum*, "master of masters."
[2] Now called Alacér do Sal (in Setúba).

A modest but 'rude' opening,
and then slips into the issue

1. *Περὶ Ἀκριβολογίας τῆς Μαθηματικῆς*. opus mathematice demonstratum. lib. 16.
2. De Planetarum, Inerrantium stellarum, Nubiumque a centro terrae distantiis: & stellarum omnium veris inveniendis magnitudinibus. lib. 2. demonst.
3. De Speculis comburentibus. lib. 5. demonst.
4. De perspectiva illa qua peritissimi illustrissimique utuntur pictores. lib. 2. demonst.
5. De tertia & praecipua Perspectivae parte, quae de radiorum fractione tractat. lib. 3. demonst.
6. De Caelestis Globi amplissimis commoditatibus. lib. 2.
7. Speculum unitatis: sive Apologia pro Fratre Rogerio Bachone Anglo, in qua docetur, nihil illum per Daemoniorum auxilia fecisse, sed Philosophum fuisse maximum: naturaliterque, & modis homini Christiano licitis, maximas fecisse res: quas, indoctum solet vulgus in Daemoniorum referre facinora. lib. 1.
8. De nova Navigationum ratione. lib. 2.
9. De Anuli Astronomici multiplici usu, capita centum. liber unus.
10. De Itinere subterraneo. liber unus.[5]
11. De Trigono Circinoque Analogico. lib. 3.[6]

Aliorum adhuc tacebo nomina: qui tamen ante istorum quosdam (annuente Deo) publica frui luce possint. Hoc autem opusculum, (numero duodecimum) levi munitum armatura, tanquam Exploratorem, in varias emitto regiones: ut vera mihi doctorum proborumque hominum referat iudicia, votaque, haec a me tanta tractari, lucique promitti argumenta. Ut ex istius Exploratoris relatione, mecum & doctis cum amicis, rationem ineam, num istas meas (qualescunque) copias, in peregrinos actutum producere campos, vel domi, adhuc diligentius, in militari educare disciplina, debeam. Iam

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[5] *For 10. 1558 has* De Religione Christiana. lib. 6. demonst.

[6] *For 11. 1558 has περὶ Ἀναβιβασμῶν θεολογικῶν* [Concerning Theological Fundamentals]. lib. 1.

1. "Concerning Precision in Mathematics": a work of mathematical demonstration in sixteen books.
2. Concerning the Distances of Planets, Fixed Stars, and Clouds from the Center of the Earth, and Concerning the Discovery of the True Magnitudes of all the Stars: a demonstration in two books.
3. Of Burning Glasses: a demonstration in five books.
4. Of the Perspective Used by the Most Skilled and Famous Painters: a demonstration in two books.
5. Of the Third and Chief Part of Perspective, which Treats the Refraction of Rays: a demonstration in three books.
6. Of the Great Conveniences of the Celestial Globe: two books.
7. The Mirror of Unity, or Apology for the English Friar Roger Bacon; in which it is taught that he did nothing by the aid of demons but was a great philosopher and accomplished naturally and by ways permitted to a Christian man the great works which the unlearned crowd usually ascribes to the acts of demons: one book. Bacon
8. Concerning a New System of Navigation: two books.
9. Concerning Various Uses of the Astronomical Ring: one hundred chapters, one book.
10. Concerning a Subterranean Passage: one book.
11. Concerning the Triangle and the Analogical Compass: three books.

I suppress, for the time being, the names of others, which nonetheless may, with God's consent, enjoy public light before some of these. The present little work, however—Number Twelve—furnished with light armor, I send forth into various quarters as a scout to bring back to me the true judgments of learned and honest men and their wishes that I should treat such important matters and bring them to light. The purpose is that from the report of this scout I may consider, in myself and with my learned friends, whether I should now extend my forces, such as they are, immediately

restat ut te maxime orem, egregia tua Inventa, tam in excellentissima illa Philosophiae parte, quae Physica vocatur, quam in geometricis, & geographicis rebus, publicis (quam primum queas) ut committas hominum studiis: sic enim Rempub. literariam (de qua annos ante multos, multis magnisque tuis laboribus, es optime meritus) istis utilissimis tuis, novisque Inventis, eximie profecto amplificabis. Valeas: Coeptisque tuis pulcherrimis, Deus. Opt. Max. exitus largiatur felicissimos. Iterum Vale.

Londini, anno[7] a nostro nato Redemptore
1558, Iulii. 20.

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[7] *1558 omits*

into foreign fields or should train them still more diligently in military discipline at home. It remains now for me to beg you earnestly to entrust to the public studies of men as quickly as you can your own remarkable discoveries both in that excellent branch of philosophy which is called physics and also in geometry and geography; for thus, certainly, you will greatly enlarge with your most useful and fresh discoveries the literary commonwealth of which, for many years, you have deserved so well by reason of your many and great labors. Farewell; and may the good and great God grant happy issues to your most beautiful undertakings. Once again, farewell.

London: July 20, in the year after our
Redeemer's birth 1558

Lectori[8]
Philosophiae sincerioris studioso,
IOANNES DEE LONDINENSIS
S. D. P.

APHORISMOS EN TIBI NOSTROS, secunda iam emittimus consultatione: Numero eorundem, Ordine, vel Materia, haud mutatis quicquam. Aphorismos, eosdem ego quidem, Provectioribus esse scio: At in multarum magnarumque Scientiarum cognitione non adeo progressis, longiusculos profecto, difficilesque libros. Ex Communi, tritave philosophandi via, qui huc (Miser) diverterit, Labyrintheum esse diversorium, actutum exclamabit. Quodcunque enim egregium, in Antiquorum vel Verorum quorumcunque philosophorum experientia Theoriave fuisse aliquando positum, vel legendo, vel meditando, vel periclitando, vel peregrinando, Ipsemet intelligere, excogitare, invenire, audire, videreque olim potui, Id omne, vel SELECTISSIMA QUAEQUE potius, IN CORPUS UNUM SOLIDUM ἁρμονικῶς CONGLOBATA, tuis hic commisi studiis. Et praeter omnium Maiorum nostrorum Inventa praeclarissima, quam Mirificis, Honorificisque ornamentis hoc sit confertum Σύνταγμα, frequenti si tu perquiras lectione (accuratius quaeque pensitando) certissime conspicies. Sed tamen quae ego veritatis illustrandae, amplificandaeque stimulatus desiderio (quo soli tibi essent plenissime perspecta) nervos mei contenderim ingenioli, tu noli indignis profanisque manifesta reddere: ne & tibi & mihi tum dedecori, tum damno vertatur maximo. Vale amice: Manibusque bene precator meis.

Ex Musaeo nostro Mortlacensi,
Anno 1567. Decemb. 24.

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[8] *This section is new in 1568.*

1568 only

TO THE READER[3]
Who is studious in the purer philosophy,
JOHN DEE OF LONDON
Sends hearty greetings.

Here are my Aphorisms, issued for you now with second thoughts, but unchanged in their number, order, and substance. I am, indeed, aware that the Aphorisms are for the more advanced; the books will certainly be rather long and difficult for those who have made less progress in the understanding of the many and great sciences. The unhappy person who turns to them from the usual and worn way of philosophizing will at once cry out that they are a confused gallimaufry. Whatever I myself have up to now been able to understand, puzzle out, discover, hear, or see by reading, or meditating, or testing, or traveling to be remarkable in what was ever put forward in the experiments or theories of any of the ancient or true philosophers I have here entrusted to your studies: all of it, or rather whatever parts are choicest, collected "harmoniously" into one solid frame. Also, if you will search diligently in repeated readings, by weighing everything with great care you will assuredly observe, besides the most excellent discoveries of all our ancestors, with what wonderful and honorable ornaments the "composition" is packed. Nonetheless you must not reveal openly to unworthy and profane persons what—driven by a yearning to illuminate and broaden the truth so that it might be fully apparent only to you—I have stretched the sinews of my poor wit to provide, lest, to your shame and mine, it should be turned to great harm. Friend, good-bye; pray wish my soul well.

From my library at Mortlake,
December 24, 1567

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[3] This page is in 1568 only.

Ioannis Dee Londinensis, de praestantioribus quibusdam NATURAE Virtutibus Προπαιδεύματα ἀφοριστικά.

Aphorismus 1.

UT DEUS, EX NIHILO, CONTRA[9] rationis & naturae leges, cuncta creavit: ita in Nihilum abire, rerum creatarum aliqua nunquam potest, nisi contra[10] rationis Naturaeque leges, per Supranaturalem Dei potentiam fiat.

2.

MIrabiles ergo rerum naturalium Metamorphoses fieri a nobis, in rei veritate possent, si artificiose Naturam ex pyronomiae Institutis urgeremus.[11] Naturam autem ego dico, Rem Creatam quamcunque.

3.

NOn solum ea Esse asserendum est, quae Actu in rerum natura sunt conspicua, notaque: Sed & illa quoque quae quasi Seminaliter, in naturae latebris,[12] Extare, Sapientes docere possunt.

4.

QUicquid Actu existit, Radios orbiculariter eiaculatur in singulas mundi partes, qui universum mundum suo modo replent. Unde omnis locus mundi radios continet omnium rerum in eo Actu existentium.

5.

TAm Substantia quam Accidens, suam a se Speciem exerunt: Sed Substantia omnis, excellentius multo quam

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[9] *Corrected by hand in copy text to* PRAETER

[10] *Corrected to* praeter

[11] *1558 ends first sentence* naturam urgeremus *and omits the second*

[12] *Copy text adds in margin* atque INVOLUCRIS

JOHN DEE OF LONDON
An "Aphoristic Introduction" to Certain Especially Important Virtues of Nature

Aphorism I.

As God created all things from nothing against the laws of reason and nature, so anything created can never be reduced to nothing unless this is done through the supernatural power of God and against the laws of reason and nature. ?

II.

In actual truth, wonderful changes may be produced by us in natural things if we force nature artfully by means of the principles of pyronomia. I call Nature whatever has been created.

III.

Not only are those things to be said to exist which are plainly evident and known by their action in the natural order, but also those which, seminally present, as it were, in the hidden corners of nature, wise men can demonstrate to exist.

IIII.

Whatever exists by action emits spherically upon the various parts of the universe rays which, in their own manner, fill the whole universe. Wherefore every place in the universe contains rays of all the things that have active existence.

V.

Both substance and accident emit their own species from themselves, but every substance far more excellently than an accident. Also, among substances, what is incorporeal and accidens. Et Substantiarum quidem, illa quae incorporea & spiritalis est,[13] (vel quae Spiritalis facta est) in hoc munere longe superat illam quae est corporea, ac ex fluxis coagmentati elementis. Licet quanto res sunt nobiliores, tanto incompletiorem suam Speciem faciant: Species enim completa, idem obtinebit nomen cum principali agente.

VI.

SIcut una res differt ab alia, ita & earundem radii differunt in efficiendi virtute, & effectus conditione, dum circa eandem omnino rem operantur.

VII.

RAdiorum quorumcunque ab una re in diversas emanantium, diversi sunt effectus.

8.

QUicquid in aliud agit, simile quodam modo est, at alio quidem modo dissimile prorsus illi est in quod agit, aut nulla est actio.

9.

QUicquid in mundo est, ad aliud quid ordinem,[14] convenientiam, & conformitatem habet.

X.

QUaecunque res sunt sibi mutuo coordinatae, convenientes, vel conformatae, [15] una aliam tum sponte imitatur sua, tum etiam aliquando una ad aliam localiter accurrit: unaque aliam (quantum potest) tuetur & munit, etiamsi interea vis sibi inferri videretur. Per harum ergo rerum naturalium (modis variis) in mundo Separatim existentium, Unionem: & aliarum Seminaliter tantum prius in Natura positarum,

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[13] *1558 omits parenthesis which follows*
[14] *1558* ordinem habet et convenientiam
[15] *1558* coordinatae, vel convenientes, una

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spiritual, or becomes spiritual, far surpasses in this function what is corporeal and composed of unstable elements. Things may, however, make their own species less completely in the proportion in which they are more noble; for a perfect species is given the same name as its principal agent.

VI.

Just as one thing differs from another, so their rays differ in their power of affecting and in the causing of their effects so long as they act wholly upon the same object.

VII.

The effects of any rays pouring from one thing upon diverse things are different.

VIII.

Whatever acts upon something else is like it in some respect; but in another way it differs utterly from that upon which it acts, or there is no action. 因 & 果 ?

IX.

Whatever is in the universe possesses order, agreement, and similar form with something else.

X.

Whatever things are of the same order, or harmonious, or of similar form sometimes imitate each other of their own accord and sometimes even move toward one another; one protects and defends the other as much as it can even if, at the moment, it appears to be drawing energy from the other. By the joining of such natural things that exist separately in the universe, in their differing fashions, and by the activating of other things placed somewhat higher, seminally, in nature, Actuationem, miranda magis, vere, naturaliterque,[16] (nec violata in Deum fide, neque Christiana laesa religione) praestari possunt, quam quis mortalis, credere queat.

XI.

MUndus iste totus[17] est quasi lyra, ab excellentissimo quodam artifice concinnata: cuius chordae, sunt huius universitatis Species[18] singulae, quas qui dextre tangere pulsareque noverit, mirabiles ille eliciet harmonias.[19] Homo autem, per se, Mundanae isti Lyrae, omnino est Analogus.

XII.

SIcut lyra, constitutio quaedam est tonorum consonantium atque dissonantium, aptissima tamen ad suavissimam & infinita varietate mirabilem exprimendam harmoniam: Sic Mundus iste partes intra se complectitur, inter quas arctissima conspiciatur Sympathia: alias autem inter quas dissidium acre, atque Antipathia notabilis: ita tamen, ut tum illarum conspiratio mutua, tum istarum lis atque dissensio,[20] ad Totius consensionem atque Unionem admirandam egregie faciat.

XIII.

SEnsus nostri, non sunt sensibilium radiorum a rebus effluentium causae, sed testes.

XIIII.

SPecies non solum spiritales, sed etiam aliae naturales a rebus effluunt, tum per Lumen, tum sine lumine: non ad visum solum, sed ad alios interdum sensus, & praecipue in

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[16] *1558* naturaliter
[17] *1558 omits*
[18] *1558* res
[19] *1558 omits following sentence*
[20] *1558* dissentio

more wonderful things can be performed truly and naturally, without violence to faith in God or injury to the Christian religion, than any mortal might be able to believe.

XI.

The entire universe is like a lyre tuned by some excellent artificer, whose strings are separate species of the universal whole. Anyone who knew how to touch these dextrously and make them vibrate would draw forth marvelous harmonies. In himself, man is wholly analogous to the universal lyre.

XII.

Just as the lyre is an arrangement of harmonious and disharmonious tones, most apt for expressing a very sweet harmony which is wonderful in its infinite variety, so the universe includes within itself parts among which a most close sympathy can be observed, but also other parts among which there is harsh dissonance and a striking antipathy. The result is that the mutual concord of the former and the strife and dissension of the latter together produce a consent of the whole and a union eminently worthy of admiration.

XIII.

Our senses are not the causes of sensible rays flowing from things, but are witnesses of them.

XIIII.

Not merely spiritual species but also other natural ones, flow from things both through light and without light, not to sight only but sometimes to other senses; and they come

Spiritu nostro imaginali, tanquam Speculo quodam coalescunt, seseque nobis ostendunt, & in nobis[21] mirabilia agunt.

15.

NUllus Motus perfectior orbiculari, Nec ulla forma[22] humanis exposita sensibus, LUCE est vel prior vel praestantior. Corporum igitur praestantissimorum & perfectissimorum, haec duo maxime propria erunt.

16.

QUicquid in mundo est, continue movetur aliqua motus Specie.

17.

PRo ratione motuum primorum, qui sunt caelestium corporum maxime proprii, caeteri inferiorum motus omnes naturales & excitantur & ordinantur. Moventur autem ipsa Caelestia aliquando sursum, aliquando deorsum: in anteriorem aliquando partem, aliquando in posteriorem, aliquando versus unum Mundi, vel Eclipticae polum, aliquando versus alterum.

18.

IN singulis quatuor, Maioris Mundi magnis Matricibus, sunt tres diversae partes: simul tamen concretae, conformataeque, & iustis suis contemporatae ponderibus: quas iam Notariace Ȧ Ȯ Ṡ, sive Ȯ Ṡ Ȧ, sive Ṡ Ȯ Ȧ appellare libet (Sic me enim Pyrologi intelligunt) Harum Trium proprietates effectusque[23] naturales tum principales tum secundarios tum etiam tertios, quam potes exactissime discas: Modumque reducendi

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[21] *1558* nos

[22] *1558* qualitas

[23] *1558* IN quatuor huius inferioris mundi Elementis, sunt quatuor distinctae qualitates, quae ab omnibus philosophis, primae vocantur. Quarum effectus etc.

together especially in our imaginal spirit as if in a mirror, show themselves to us, and enact wonders in us.

XV.

No motion is more perfect than circular, nor is any form exposed to human senses either more important or more excellent than light. Accordingly, these two will be especially characteristic of the most excellent and perfect bodies.

Plato

XVI.

之所以[illegible]的原因

Whatever is in the universe is continuously moved by some species of motion.

physical light

the cause of things

XVII.

By means of the first motions, those which are most proper to the celestial bodies, all other natural motions of earthly things are both produced and ordered. Even heavenly bodies, however, are moved sometimes up, sometimes down; sometimes forward, sometimes backward; sometimes toward one pole of the universe or the ecliptic, sometimes toward the other.

XVIII.

In the four separate great wombs of the larger world are three distinct parts; these are, however, at the same time condensed, structured, and regulated by their own appropriate weights and may now be called, by notariacal designation, Ȧ Ȯ Ṡ, or Ȯ Ṡ Ȧ, or Ṡ Ȯ Ȧ (for pyrologians will understand me if I speak so). Learn as exactly as you can the natural properties and effects of these three—not only the primary ones but also the secondary and tertiary—and the way of reducing the tertiary to the secondary and the secondary to tertios ad secundos, & secundos ad primos: Itidem tibi est summopere examinandum, quibus casibus, eadem pars,[24] diversorum, immo contrariorum nonnunquam effectuum esse causa possit.

19.

SI duo, tria, vel quatuor Elementa,[25] & in quacunque quantitate commisceantur, ut de compositi illius vera natura, Complexione sive Temperamento[26] fias certior, per artem quandam, Graduationum dictam, tibi est elaborandum.

20.

EX qua elementorum proportione,[27] singulae humani Corporis partes, humores, & spiritus constent (quam prope fieri potest) Astrologo est pervidendum. In aliis etiam rebus naturalibus idem experiri, atque intelligere est summe necessarium, & valde iucundum.

21.

SEmen quodque in se[28] potentia habet generationis cuiusque integrum & constantem ordinem: eo quidem modo explicandum, quo & concipientis loci natura, & Circumfusi[29] caeli supervenientes vires, cooperando conspirant.

22.

SIcut primi motus privilegium est, ut sine eo torpeant omnes reliqui, sic primae & praecipuae Formae[30] sensibilis, (nimirum LUCIS) ea est facultas, ut sine ea caeterae formae omnes agere[31] nihil possint.

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[24] *1558* qualitas
[25] *1558* Si quarumcunque qualitatum res
[26] *1558 omits* Complexione sive Temperamento
[27] *1558* EX qua elementorum, & primarum qualitatum proportione
[28] *1558* SEmen in se
[29] *1558* Circumfusi nobis
[30] *1558* qualitatis
[31] *1558* caeterae qualitates agere

the primary. Similarly, you are especially to consider by what contingencies the same part may be the cause not merely of diverse, but even sometimes of contrary, effects.

XIX.

If two, three, or four elements are mixed in any quantity, you are to take pains to become informed of the true nature of the compound, complexion, or temperament by an art called graduation.

XX.

The astrologer is to discover, to the best of his ability, by what proportions of the elements the various parts, humors, and spirits of the human body are composed. To investigate the same thing in other natural objects, and to understand it, is both very necessary and extremely pleasant.

Plat
[illegible]

XXI. [illegible] Seed / Generation

Every seed has within itself, potentially, the entire and unchangeable order of every generation. The explanation is that both the nature of the place where conception occurs and the forces of the overarching sky that fall upon the place work together to this end.

XXII.

As it is the prerogative of the first motion that without it all other motions should become quiescent, so it is the faculty of the first and chief sensory form, namely, light, that without it all the other forms could do nothing.

特权
[illegible]

Visable light ?

XXIII.

"Οτι αἱ διάνοιαι ἕπονται τοῖς σώμασι καὶ οὐκ εἰσίν αὐται μεθ' ἑαυτὰς ἀπαθεῖς οὖσαι τῶν τοῦ σώματος κινήσεων, quis philosophorum non decantat? quis mortalium non in seipso id fere quotidie experitur? Ut etiam & *τοῖς τῆς ψυχῆς παθήμασι τὸ σῶμα σύμπασχον γίνεσθαι.* Unde Medicus per corpus sanat animam atque temperat. Musicus autem per animam, corpori medetur & imperat. Qui ergo quamplurimis modis tum medici tum musici poterit supplere munus, is hominum & corpora & animos pro sua fere gubernaret voluntate. Verum hoc est a modestius philosophantibus, mysterii cuiusdam instar tractandum.

XXIIII.

ILla Deus in Magnete proposuit oculis mortalium spectanda, qualia aliis in rebus subtiliori mentis indagini, & sedulitati experiendi maiori, invenienda reliquit. Ego tibi vim eius attractivam primo, deinde expulsivam,[32] repulsivam, sive abactivam, tertio caelestis[33] certique cuiusdam situs appetitionem, Et quarto per solida corpora radios suos essentiales[34] traiiciendi potentiam, nunc solum in mentem redigo: alias alia eiusdem Philosophici[35] lapidis, quasi miracula (divino favente Numine) explicaturus.

XXV.

DUplices sunt stellarum omnium radii: alii sensibiles sive luminosi, alii, Secretiores sunt[36] Influentiae. Hi omnia quae in hoc mundo continentur, puncto quasi temporis[37] penetrant: illi ne adeo penetrent, quodam modo impediri possunt.

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[32] *1558 omits*
[33] *1558 omits*
[34] *1558 omits*
[35] *1558 omits*
[36] *1558 omits*
[37] *1558 omits* puncto quasi temporis

Ficinian astral magic

XXIII.

astral body

"That thoughts obey bodies and do not belong among insensible things, existing as they do through bodily perturbations"—what philosopher does not harp on this, and what mortal does not know it through almost daily experience? as also that "The body is sensitive to the soul's sufferings." Wherefore the physician heals and regulates the soul through the body; but the musician amends and controls the body through the soul. Accordingly, whoever was able to fulfill, in a variety of ways, the office of both physician and musician could govern the bodies and minds of men almost according to his wish. But this, surely, is to be treated as a secret by discreet philosophers.

XXIIII.

In the magnet, God has offered to the eyes of mortals for observation qualities which in other objects he has left for discovery to the subtler research of the mind and a greater investigative industry. I remind you now, first, merely of its attractive virtue, then of its expulsive, repulsive, or counteractive virtue, thirdly of its desire for a particular orientation to the sky, and fourthly of its ability to penetrate solid bodies with its essential rays. God willing, I shall explain other prodigies of the same philosophical stone[4] at another time.

Bac
Pie

XXV.

invisable & visable ?

The rays of all stars are double; some sensible or luminous, others of more secret influence. The latter penetrate in an instant of time everything that is contained in the universe; the former can be prevented by some means from penetrating so far.

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[4] Not here, obviously, the "philosopher's stone" which was the end of the alchemist's experiments, but the magnet or lodestone itself.

XXVI.

STellae & vires caelestes, sunt instar Sigillorum, quorum characteres pro varietate materiae elementaris, varie imprimuntur. Quemadmodum & nostrorum sigillorum insculptae formae, facilius in unam materiam quam in aliam imprimuntur: elegantius in una, quam in alia: & tenacius in una quam in alia haerent: & in quibusdam ad quandam quasi perpetuitatem.[38] Hinc Gamaaeas considerabis attentius, aliaque maiora.

XXVII.

TAm solida quam diaphana cuncta, quae intra mundi ambitum existunt, penetrandi vis, caelestium radiorum maxime propria, magnam illis influendi, sive suas imprimendi vires facilitatem inesse demonstrat. Ut autem cum elegantia quadam, deinde cum tenacitate, vel ad infinitum fere[39] tempus retineatur immissa virtus, id ex materiae in quam influitur dispositione naturali[40] vel praeparatione artificiosa, tam in visibili forma quam in elementaribus qualitatibus & aliis, provenire debet.

28.

PRimum mobile est instar speculi sphaerici concavi, cuius qualemcunque soliditatem nullus stellarum radius sensibilis[41] penetrare potest: cum etiam[42] nullus esset talis penetrationis usus apud superos: sunt & aliae perplures demonstrationes.

XXIX.

QUascunque vires per sensibles radios, stellae efficiendo exercent, non solum directis, sed etiam fractis & reflexis illis

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[38] *1558 omits following sentence*

[39] *1558 omits*

[40] *1558 omits*

[41] *1558 omits*

[42] *1558 omits*

XXVI.

The stars and celestial powers are like seals whose characters are imprinted differently by reason of differences in the elemental matter. In the same way, the engraved forms of our seals are imprinted more easily upon one material than upon another, more elegantly in one than in another, and cling more tenaciously to one than to another, and to some almost permanently. You will therefore consider talismans[5] rather attentively, and other still greater things.

XXVII.

The power of penetrating everything either solid or transparent that exists within the limits of the universe—a power in the highest degree characteristic of celestial rays—proves that they possess a great readiness to influence everything, or to imprint their energies upon it. That this may happen with a certain elegance, and that the imparted virtue may be retained with some tenacity, or perhaps almost permanently, should, however, be sought by a natural arrangement or an artful preparation of the matter upon which the influence is impressed, as much in visible form as in elemental qualities and other properties.

XXVIII.

The primum mobile is like a concave spherical mirror whose solidity no sensible rays from the stars can penetrate because such a penetration would have no utility for heavenly beings. There are several other proofs of this.

XXIX.

Whatever powers the stars exercise by means of sensible rays to produce effects not only through direct rays but also radiis, tales suas vires ad effectus oportunos promovere possunt.

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[5] *Gamaaeas*: see the *OED*, art. "Gamahe, gamaieu." The Spanish form was *gamaeo*; the English is *cameo*.

XXX.

MAgnitudines verae non solum terrestris globi, sed & planetarum fixarumque omnium stellarum, astrologo debent esse notae.

XXXI.

DIstantiae verae tam fixarum, quam singulorum planetarum a centro terrae, quocunque proposito tempore, astrologo constare debent: sicut & nubium, sive crassioris aëris, variae a terra altitudines.

XXXII.

QUibus terrae locis, quaecunque stella sive fixa sive erratica quocunque dato tempore perpendiculariter immineat: & quantum incidentiae directae angulum, cum omnibus aliis locis, supra quorum horizontes, eadem stella, eodem temporis momento elevatur, efficiat, cum primis est cognitu necessarium.

XXXIII.

SEnsibilem omnem radium, a stellae alicuius corpore ad punctum aliud quodcunque externum emanentem, ac cum eiusdem stellae convexa superficie aequales undique efficientem angulos, circumstat conus rectus, radiosus, sensibilisque: cuius Axis, ipse dictus radius erit: Vertex vero, punctum illud externum: Basis denique, convexae superficiei ipsius stellae ea portio luminosa quae dicto vertici est proxima, terminaturque per circuli circumferentiam, ab illo termino lineae rectae (a dicto vertice ad stellam ductae) qui ipsam stellam contingit tantum, descriptam.

XXXIIII.

RAdiorum a basi luminosa alicuius stellae, ad aliquod externum punctum effluentium, Axis est fortissimus: &

through refracted and reflected ones they can apply to suitable uses.

XXX.

30

The true sizes not only of the terrestrial globe but also of the planets and all the fixed stars ought to be known to the astrologer.

XXXI.

The true distances of the fixed stars and of each of the planets from the center of the earth at any given time should be determined by the astrologer, as also the varying altitudes of clouds or the thicker air above the earth.

poet

XXXII.

It is of the first importance to know what star, either fixed or wandering, hangs perpendicularly over what spots on the earth at a given time, and how great an angle of direct incidence it makes with all the other places over whose horizons the same star hovers at the same moment of time.

XXXIII.

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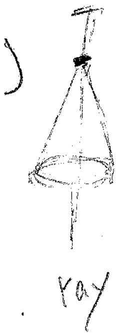
A right cone, radiant and sensible, surrounds every sensible ray which emanates toward any external point from the body of any star and makes equal angles everywhere with the convex surface of the same star. The axis of the cone is the ray; the vertex is the external point. The base, finally, is that luminous portion of the convex surface of the same star which is nearest to the said vertex and is bounded by the circumference of a circle described by the end of a straight line drawn from the said vertex to the star and which barely touches the star.



XXXIIII.

Of the rays flowing from the luminous base of any star toward any external point, the axis is strongest; and of the reliquorum, quo ipsi axi fuerint propinquiores, eo erunt remotioribus, fortiores, respectu dicti puncti. De radiis ex profunditate stellicorum corporum egredientibus, alius nobis erit dicendi locus.

XXXV.

A Stellis terra minoribus, sensibiles cuncti qui exeunt radii directi ad terrenae convexitatis, quantam maximam possunt portionem, ab ipsarum convexarum superficierum (quae tales stellas ambiunt) portionibus veniunt, quae sunt dimidiis maiores. Et quo terrae propiores fuerint, eo a maioribus illis portionibus, radios suos directos terrae communicant: Nunquam tamen terrenae convexitatis dimidium suis illis sensibilibus radiis attingere queunt, sed portionem, eiusdem dimidio minorem.

XXXVI.

OMnes stellae terra maiores, plus quam dimidium terrenae convexitatis, omni tempore suis sensibilibus & directis radiis illustrant: Semper etiam a suae convexae superficiei portione dimidio minore, illos terrae impertiunt radios. Et quo terrae propinquiores fuerint, eo a minore tali portione radios illos directos ad terram demittunt.

XXXVII.

OMnes stellae terra minores, quanto terrae proprinquiores fuerint, tanto fortiores, eidem sui Luminis[43] radios infundunt: licet minorem eiusdem portionem sensibilibus illis[44] suis directisque radiis afficiant, quam quando sunt remotae magis.

XXXVIII.

OMnes stellae terra maiores, quanto terrae viciniores fuerint, tanto fortiores illi suos[45] imprimunt radios: & terrae

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[43] *1558* eidem suos utriusque generis

[44] *1558 omits*

[45] *1558* suos quoscunque

rest, by as much as they are nearer to the axis, by so much they will be stronger than the more remote ones with respect to the said point. We shall speak in another place of rays coming from the depths of stellar bodies.

XXXV.

From stars smaller than the earth all the sensible direct rays that fall upon as large an area as they can of the earth's convexity come from parts of the formers' convex surfaces (which encompass such stars); and these parts are greater than halves. In proportion as they are nearer to the earth they communicate their direct rays to the earth from larger areas; but they can never reach half of the earth's convexity with their sensible rays, but only a portion of the convexity which is less than half.

XXXVI.

All stars larger than the earth shine upon more than half the earth's convexity at every time with their sensible and direct rays. Also, they always send those rays to the earth from a portion of their convex surface which is less than half; and in the proportion in which they are nearer to the earth they send direct rays to the earth from a smaller such portion.

XXXVII.

All stars smaller than the earth are stronger in proportion as they are nearer to the earth and pour upon it the rays of their light, notwithstanding the fact that they affect a smaller portion of the earth with their sensible direct rays than when they are farther off.

XXXVIII.

All stars larger than the earth imprint their rays upon it more strongly in the degree in which they are nearer to it;

etiam maiorem portionem sensibilibus istis[46] suis, directisque radiis illuminant, quam quando longiori sunt semotae intervallo.

XXXIX.

PErpendendae tibi sunt cum summa diligentia Terrae & stellarum quarumcunque tum terra maiorum, tum terra minorum, portiones illae Superficiales, Sphaericae convexitatis, in stellis quidem luminosae, at in terra ab ipsis luminosis illuminatae, quae pro variis stellarum a terra intervallis, diversarum fiunt quantitatum. Et tam in terra quam in stellis terminantur per terminos superficiei conicae curtae, a linea recta, tum ipsam terram, tum ipsarum stellarum corpora contingente, descriptae. Atque de his portionibus egimus propositionibus. 35. 36. 37. & 38.

XL.

AD quodcunque punctum totius mundi venit alicuius stellae conus rectus, radiosus, sensibilisque, eiusdem coni basis, minor quidem semper erit, quam dimidium convexae superficiei ipsius stellae, cuius ille fuerit conus. Videant ergo astronomi, qua ratione stellarum metiantur diametros.

XLI.

QUanto eadem stella ab aliquo puncto totius mundi remotior fuerit, tanto sui radiosi coni recti sensibilisque basis, maior evadit, & quanto Propinquior, tanto minor.

XLII.

EXaminanda tibi erit quantitas huius basis conicae, in omni positu cuiusque stellae, respectu unius alicuius puncti, ubicunque illud punctum statuatur.

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[46] *1558 omits*

and they also illuminate a larger portion of the earth by their sensible and direct rays than when they are separated from it by a greater interval.

XXXIX.

You are to consider with the greatest diligence the surface portions, of spherical convexity, of the earth and of all the stars, whether greater or less than the earth: portions which in the stars are luminous, but in the earth illuminated by the stars, and which are made by the various distances of the stars from the earth to be of different sizes. These are bounded both on the earth and on the stars by the edges of a truncated conical surface described by a straight line tangent to the earth and the bodies of the stars. We have treated of these portions in propositions 35, 36, 37, and 38.

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XL.

To whatever point of the entire universe the right, radiant, and sensible cone of any star comes, the base of the same cone will always be less than half of the convex surface of the star whose cone it is. Let the astronomers therefore consider by what computation they may measure the diameters of the stars.

XLI.

By as much as the same star is further distant from any point of the entire universe, by so much the base of its right, sensible, and radiant cone is larger; and by so much as the star is nearer, by so much is the base smaller.

XLII.

You are to investigate the size of this conical base in every position of whatever star with respect to any other single point, wherever the point may be located.

XLIII.

EIusdem stellae Coni recti luminosi longiores, sunt ipsis brevioribus, quibusdam de causis fortiores: at alias ob causas, longe debiliores: fortiores quidem eo videri possunt, tum quod eorum bases luminosae, maiores sunt, tum quia anguli ad verticem, minores fiant. Ex his duabus causis simul iunctis, haec nascitur ratio: Quod in longioribus conis, copiosiores radii, non incidentes solum sed etiam reflexi, magis uniuntur: unde maior vis circa talem verticem exercetur. Sed naturaliter & simpliciter, propinquitas agentis ad id in quod agit, breviores conos, fortiores efficit.

XLIIII.

QUantitatem illius convexae superficiei Lunaris, quae quocunque dato tempore, nobis illuminata convertitur, accurate elicias.

XLV.

HOrizontem nostrum verum, illum appellamus circulum, qui circumductu eius lineae describitur, cuius quiescens terminus in Mundi[47] centro fuerit, alter vero in summo statuatur caelo: ita ut a nostro vertice in huius circuli centrum demissa recta linea, eidem circulo perpendicularis existat. At Sensibilem nostrum Horizontem, alibi demonstravimus esse illam terrestris sphaerae convexam portionem, quae (omnibus super terrae uniformem convexitatem, remotis impedimentis) nobis est conspicua tota: terminaturque per circuli circumferentiam, ab illo termino lineae rectae (ab oculo nostro ad terrae contactum ductae) qui ipsam terram contingit, descriptam. Hancque portionem aliquando maiorem, aliquando minorem a nobis posse conspici, pro varia nostrae altitudinis ratione supra uniformem terreni globi convexitatem, ibidem docuimus. Ex hac quidem consideratione plurima

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[47] *1558* terrae

XLIII.

The longer luminous right cones of a star are, for certain reasons, stronger than the shorter ones; but for other reasons they are far weaker. They can be recognized as stronger, indeed, from the fact that their luminous bases are greater and again from the fact that their angles with the vertical are less. From these two causes together, the following principle arises: that in longer cones more abundant rays, not only incident but also reflected, are more concentrated; hence a greater force is exerted about such a vertex. But naturally and simply, the nearness of the agent to that upon which it acts makes the shorter cones stronger.

XLIIII.

You are to determine accurately the quantity of the convex lunar surface which, at any given time, is illuminated and turned toward us.

XLV.

We call our true horizon that circle which is described by the rotation of a line whose fixed point is at the center of the universe and the other end situated in the highest heaven, in such a way that a straight line dropped from our zenith to the center of the circle will be perpendicular to the circle. But I have shown elsewhere that our sensible horizon is that convex portion of the terrestrial sphere which—all impediments above the uniform curvature of the earth having been removed—is wholly visible to us and is bounded by the circumference of a circle drawn by the end of a straight line which is led from our eye to contact with the earth and which touches the earth itself. In the same place I have explained that this portion can be seen by us as sometimes larger and sometimes smaller, depending on the variation of our height above the uniform curve of the earthly globe. Upon this consideration many things depend, and these skilled persons pendent, quae tum in Optica, tum in Astrologia, tum in Magia,[48] magni esse momenti, experientes percipient.[49]

πόρισμα

Quaecunque igitur duo caeli puncta ex diametro sunt opposita, unoquoque temporis momento in infinitis extant veris Horizontibus: Sed quaecunque duo caeli puncta, minus Semicirculo distiterint, in unico tantum haberi possunt Horizonte vero, eodem temporis articulo.

XLVI.

OMnes stellae maiores terra, ab aliqua sui portione radios sensibiles directos, ad nos mittere possunt, antequam earundem centra ad nostrum verum horizontem oriendo pervenerint: Atque ratione eadem, in occasu, sub ipso vero horizonte depressis earundem centris, nos tamen illuminare suis directis radiis possunt.

XLVII.

OMnes stellae, cum in horizonte vero alicuius loci terrestris fuerint, plus in recta linea, ab illo loco distant, quam cum supra illius loci horizontem sunt elevatae: sive uno eodemque die, sive quibuscunque diversis: modo eiusdem stellae, in illis variis temporibus, aequalis fuerit distantia a centro terrae. Alioqui enim Sol in Capricorni[50] principio oriens, longe nobis propinquior est, quam quorum imminet capitibus, in Cancro versans: & hoc propter suae eccentricitatis magnitudinem: quae etiam mutabilis est.

XLVIII.

SOlem infra nostrum verum horizontem existentem, accidentarii sui luminis radios ad nos ab aëre procurare, Crepusculinae eius Luces demonstrant: Tres igitur Superiores & fixarum plurimae, cum magis sub horizonte latent, quam

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48. *1558 omits* tum in Magia
49. *1558 omits the corollary*
50. *1558 has the symbol* ♑.

Magic

perceive to be of great importance in optics, in astrology, and in magic.

"Corollary"

Whatever two points of the sky, therefore, are diametrically opposed appear, at any moment of time, on an infinite number of true horizons; but any two points of the sky which are separated by less than a semicircle can be contained only in a single true horizon at the same point of time.

XLVI.

All stars larger than the earth can send sensible direct rays to us from some portions of themselves before their centers come to our true horizon by rising. Also, for the same reason, when, in setting, their centers are depressed below the same true horizon, they can still illuminate us by their direct rays.

XLVII.

All stars, when they are on the true horizon of some earthly place, are more distant from the place in a straight line than when they are elevated above the horizon of that place, either on the same day or on whatever different ones, though the distance of the star from the center of the earth will be the same at the differing times. Yet the sun, when it rises at the beginning of Capricorn, is far nearer to us than to those over whose heads it hangs when it is in Cancer. This is because of the greatness of its eccentricity, which is also changeable.

XLVIII.

When the sun is below our true horizon, it furnishes rays of its accidental light to us through the air, as is shown by the brightness of twilight. Accordingly, the three superior planets and many of the fixed stars, when they lie further below the horizon than the sun does at the beginning of dawn or the end

ipse Sol, in Crepusculi matutini principio, vel vespertini fine, nobis, sui accidentarii Luminis virtutem, (licet per se non tam sensibilem quam Solis) communicabunt, instar quorundam suorum crepusculorum. Planetas etiam Sole inferiores hoc modo considerandos moneo. Fitque hoc (ut dixi) non per principalem aliquem radium, scilicet vel directum fractum vel reflexum) sed per Speciei Speciem, ut ὀπτικῆς & κατοπτρικῆς periti vulgariter loquuntur philosophi. Qua ratione Solaria Crepuscula inaequalia fiant, vide: & de aliorum planetarum Crepusculis (uti nos nunc illa appellamus) simili perquiras methodo.

XLIX.

QUa ratione stellae fixae & singuli planetae, tam infra horizontem, quam alibi constituti, ad nos vel alia terrae loca, radios[51] sui luminis, non ab ipso caelo solum, sed aëre, nubibus, aqua, montibus, & similibus corporibus reflectant, perscrutare: radiorumque caelestium fractiones multiplices attende in aëre,[52] nubibus, & aquis: Et infinitam Dei bonitatem Sapientiamque admirari & laudare cogeris.

L.

UT Stella quaelibet proprium habet nomen ex ipsius Dei impositione, Sic & naturam in se habet virtutemque[53] propriam, qualis in nulla alia, eadem omnino inveniri potest.

LI.

AD quodlibet totius mundi punctum, & quolibet temporis momento, ab omnibus stellis fixis & planetis fit talis radiorum concursus, qualis, ex omni parte similis, ad nullum aliud punctum, nec ullo alio tempore, naturaliter constitui potest.

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[51] *1558 has* radios tum luminis, tum Secretioris virtutis ab ipso caelo, Luminis autem *for* radios sui luminis

[52] *1558 has* aëre & nubibus *for* aëre, nubibus, & aquis

[53] *1558 omits* virtutemque

of twilight, will communicate the virtue of their accidental light to us—though less sensible than the sun's light—as if they had their own twilights. I urge that the inferior planets should also be considered in this way. As I have said, this is done not through any principal ray—I mean direct, refracted, or reflected—but through the species of a species, as philosophers skilled in "optics and catoptrics" commonly say. Observe why the sun's dusks are unequal, and study in the same way the dusks, as I now call them, of the other planets.

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XLIX.

49

Investigate why the fixed stars and the various planets, both those below the horizon and those situated elsewhere, may reflect to us, or to other places on earth, rays of their own light not merely from the heaven itself but also from the air, clouds, water, mountains, and similar bodies. Observe, too, the many fracturings of the heavenly rays in the air, the clouds, and the water, and you will be driven to wonder at and to praise the infinite goodness and wisdom of God.

L.

50

As every star has its own name from the imposition of the name of its god, in the same way it has in itself a nature and a special virtue such as cannot wholly be found in any other.

LI.

There is such a conjunction of rays from all the fixed stars and planets upon every point of the whole universe at any moment of time that another conjunction which is in every way like it can exist naturally at no other point and at no other time.

LII.

ΚΑτοπτρικῆς si fueris peritus, cuiuscunque Stellae radios in quamcunque propositam materiam fortius tu multo per artem imprimere potes, quam ipsa per se Natura facit. Haec quidem Antiquorum Sapientum multo maxima naturalis Magiae pars erat: Et est Arcanum hoc, non minoris multo dignitatis, quam ipsa augustissima philosophorum ASTRONOMIA, INFERIOR nuncupata: cuius Insignia, in quadam inclusa MONADE, ac ex nostris Theoriis desumpta, tibi una cum isto libello mittimus.[54]

πόρισμα

HInc obscurae, debiles, & quasi Latentes rerum Virtutes, arte Catoptrica multiplicatae, sensibus fient nostris manifestissimae. Unde non in stellarum solum, sed aliarum quoque rerum propriis examinandis viribus, quas per Sensibiles exercent radios, diligens Arcanorum Investigator, maximum sibi oblatum auxilium habet.

LIII.

SI quid vel Solis lumen per Lunam efficiat, vel quid ipsa ex se sola, nullis imbuta SOLIS radiis sensibilibus[55] praestare possit, cognoscere quis cupiat: ex plenilunio, & Lunae eclipsi totali cum mora, artificio catoptrico, elicere potest. Ut ad alia autem, eundem traducat experiendi modum, non opus est ut moneam.

LIIII.

QUo magis ad perpendicularitatem super aliquam elementarem superficiem accedit axis radiosus alicuius stellae, eo fortius circa talem suae incidentiae locum, suas[56] vires illa stella imprimet:[57] directo quidem modo, propter maiorem

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[54] *1558 omits the corollary*

[55] *1558 omits*

[56] *1558* suas quascunque

[57] *1558* influet

LII.

米 提到 Monad

If you were skilled in "catoptrics," you would be able, by art, to imprint the rays of any star much more strongly upon any matter subjected to it than nature itself does. This, indeed, was by far the largest part of the natural philosophy of the ancient wise men. And this secret is not of much less dignity than the very august astronomy of the philosophers, called inferior, whose symbols, enclosed in a certain Monad and taken from my theories, I send to you along with this treatise.

"*Corollary*"

推论

反射

By this means obscure, weak, and, as it were, hidden virtues of things, when strengthened by the catoptric art, may become quite manifest to our senses. The industrious investigator of secrets has great help offered to him from this source in testing the peculiar powers not merely of stars but also of other things which they work upon through their sensible rays.

make
invisible
visible
?

LIII.

If anybody should wish to learn what the sun's light can accomplish through the moon, or what the moon can do by itself when not steeped in the sun's sensible rays, he can find out by catoptrical skill from the full moon and from the period of darkness during a total eclipse of the moon.[6] It is unnecessary to point out that he may adapt the same kind of experiment to other problems.

LIIII.

The more nearly the radiant axis of any star approaches perpendicularity over any elemental surface, the more strongly the star will impress its forces upon the place exposed to it: directly, to be sure, because of the greater

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[6] Literally, "from a total eclipse of the moon, with a pause."

agentis vicinitatem: reflexo autem,[58] quia reflexi tales radii, ad incidentes, vicinius conduplicantur. Eccentricitatis ratio, in diversis zodiaci locis, planetas propiores nobis exhibere potest, cum acutissimus prorsus erit incidentiae angulus cum nostro vero horizonte, vel alia superficie. At nos, & supra de hac re diximus: & nunc significamus, in aequalibus a centro terrae distantiis, generalem hunc nos enuntiare aphorismum: esse tamen tum utilissimum, tum iucundissimum considerare exceptionis huius rationem, in variis eccentricorum circulorum locis.

LV.

QUo stellae eiusdem Mora, supra horizontem maior fuerit, eo ad suae[59] virtutis fortiorem faciendam impressionem, per directos suos radios, est accommodatior.[60]

LVI.

EX horum tantum trium diversa contemperatione, scilicet Vicinitatis, Anguli incidentiae, & Morae, ô quam multiplex consurgit ratio pro viribus eiusdem stellae exercendis, supra alicuius loci horizontem.

LVII.

MOmentaneus quilibet caeli status, tum effectus suos metit[61] infinitos, tum in aliorum eventuum Semina (congruis maturanda constellationibus) vires intendit ac imprimit efficaces.

LVIII.

OMnium caelestium motuum, ille velocissimus est, quem versus occasum, semper,[62] viginti quatuor aequalium horarum

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[58] *1558 followed by* per radios luminis fortius tunc operabitur, quia, *etc.*

[59] *1558* suae cuiuscunque

[60] *1558, 1568* accomodatior

[61] *1558* maetit

[62] *1558 omits*

nearness of the agent, but also by reflection, because such reflected rays are joined more closely with the incident ones. A computation of the eccentricity in various parts of the zodiac can show us which planets are nearer to us, since the angle of incidence with our true horizon or some other surface will certainly then be very acute. But I have spoken also of these matters above. I mean now to state a general aphorism with respect to equal distances from the center of the earth: that it is both useful and very pleasant to consider the reason for this exception in various places within eccentric circles.

LV. 60

By so much as the passage of a star above the horizon takes longer, by so much it is better fitted to make a stronger impression of its virtue by means of its direct rays.

LVI.

Because of the differing combinations merely of these three things—nearness, the angle of incidence, and pause above the horizon—O what a complex reckoning is generated of a single star's exercising of its powers above the horizon of any spot!

LVII.

Any momentary state of the heavens now reaps its infinite effects, now bends and imprints its effective strength upon the seeds of other happenings: seeds to be ripened by suitable constellations.

LVIII.

Of all heavenly motions, that is the swiftest which the periphery of the equator makes constantly toward the west spatio, aequatoris conficit peripheria: atque hunc, Diurnum Totius motum vulgariter vocant.

LIX.

QUo aequatori sunt propiores paralleli circuli, eo citatiore motu versus occasum, illorum circumferentiae, aequatoris sequuntur motum.

LX.

QUam inter se rationem habuerint, circulorum duorum quorumcunque aequatori parallelorum, circumferentiae, eandem rationem habebunt, & earundem velocitates, in diurno Totius motu: Hoc tu ad planetas & stellas fixas transfer, diurnorum arcuum respectu, &c.[63] Circumferentiae autem eam inter se habent rationem, quam ipsorum Diametri Circulorum.

LXI.

PEriodos quascunque videmus NATURAE praepotentis inviolabili lege, a caelestibus ipsis absolvi corporibus, maxima cum diligentia, a nobis animadvertendas asserimus: PERIODUM hoc loco vocamus, planetae, stellae fixae, vel alicuius caelestis puncti, ad priorem locum vel priori valde similem, per circularem motum, completam restitutionem.[64] Tempusque quod interea fluit, huiuscemodi Conversionis, Periodum nominamus.

LXII.

A Natura omnes hos illustriores[65] recipimus circulos: Horizontem, Meridianum, Aequatorem, & illi parallelos omnes: Eclipticam: Eccentricos planetarum:[66] Epicyclos, &

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[63] *1558 omits the following sentence*
[64] *1558 omits the following sentence*
[65] *1558 omits*
[66] *The period which replaces the colon in 1558 appears to be a broken type*

in the space of twenty-four equal hours; and the common name for this is the diurnal motion of the whole.

LIX.

The closer the parallel circles are to the equator, the faster is the motion by which their circumferences follow the motion of the equator toward the west.

LX.

The circumferences of any two circles parallel to the equator will have the same ratio to each other that their velocities will have within the diurnal motion of the whole. Apply this to the planets and the fixed stars with respect to their diurnal arcs, etc. The circumferences have, however, the same relationships among themselves as the diameters of their circles.

LXI.

I affirm that we are to mark with the greatest diligence whatever periods we see to be completed by the celestial bodies in accordance with the inviolable law of most powerful nature. I call a period here the complete return of a planet, a fixed star, or any celestial point, by a circular motion, to its former place or a place very like it. The time that elapses in the interval we call the period of such a revolution.

LXII.

We receive from nature these more noteworthy circles: the horizon, the meridian, the equator and all the circles parallel to it, the ecliptic, the eccentric circles of planets, the alios, quos ex Theoricis planetarum, Astronomicisque Canonibus,[67] accurate discendos, monemus.

LXIII.

CIrculi omnes, Positionum (vulgariter sic[68] dicti) sunt circuli naturaliter definiti: Cum omnes illi quorundam aliorum locorum sint horizontes veri: etiamsi infiniti tales, inter horizontem tuum & meridianum statuerentur. At quo propius versus mundi polos accedis, Naturam vides quasi pedetentim istos recusare: duasque tantum ex tribus illis generalissimis, Caelestia Themata describendi viis, sibi sub polis assumere: ut & sub aequatore duas praecipue admittit: in locis autem intermediis, tres: per meridianos scilicet: circulos, eclipticae longitudinem ad rectos secantes angulos: & per istos horizontales: licet infinitis aliis modis, Natura, suarum distinguat virium proprietates.

LXIIII.

PEriodus aequatoris, est alicuius in aequatore, vel alterius puncti caelestis, ad eundem meridianum, restitutio: viginti quatuor aequalium horarum spatio, per motum Totius diurnum, absoluta. Haec autem omnium caelestium periodorum, est simplicissima, sibique semper aequalis.

LXV.

DIes naturalis, sive periodus Solis diurna, est tempus quod fluit, dum per Totius motum diurnum, Solis centrum ad eundum reducitur meridianum: Ista quidem periodus, valde inaequalis existit longitudinis.

LXVI.

ANnus tropicus solaris, est tempus periodicum, quo Sol, per proprium suum motum, ad eundem eclipticae summae[69]

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[67] *1558 omits* Astronomicisque Canonibus

[68] *1558 omits*

[69] *1558 omits*

epicycles, and others which I urge are to be learned carefully from the theorems about the planets and from astronomical canons.

LXIII.

All circles commonly said to be of positions are circles naturally defined, since all these are the true horizons of certain other places, they will be positioned, even though innumerable, between your horizon and the meridian. But in the degree that you approach nearer to the celestial poles you see nature reject them progressively and, under the poles themselves, admit only two of the three most general ways of drawing horoscopes, as she also—especially—allows only two on the equator. In intermediate positions, however, she permits three, namely, by meridians, by circles which cut the longitude of the ecliptic at right angles, and by horizontal circles. And yet nature divides the properties of her forces in an infinite number of other ways.

LXIIII.

An equatorial period is the return of some point of the equator, or of some other celestial point, to the same meridian, and is completed in the space of twenty-four equal hours through the diurnal motion of the whole. This is the simplest of all the celestial periods, however, and is always equal to itself.

LXV.

A natural day, or the diurnal period of the sun, is the time that passes while the center of the sun is brought back to the same meridian by the diurnal motion of the whole. That period, indeed, is of very unequal duration.

LXVI.

The sun's tropical year is the periodical time within which the sun, through its own motion, is restored to the same point locum restituitur. Huius magnitudo hac nostra aetate, observata est, dierum esse 365, horarum 5, & scrupulorum primorum 55, secundorum autem, fere 20. Mutabilem etiam huius esse longitudinem, observationes excellentium Mathematicorum exactissimae, demonstrant.

LXVII.

ANnus Solaris siderius, est tempus periodicum quod labitur interea dum Sol per proprium motum suum, ad eandem stellam fixam redit: vel ad aequalem prorsus distantiam (secundum eclipticae longitudinem) ab eadem stella fixa. Cuius magnitudinem, Thebites, Chorae filius, invenit dierum naturalium[70] 365, horarum 6, scrupulorum primorum 9, secundorum autem 20. Copernicus autem aliquanto maiorem, hoc nostro seculo esse, demonstravit: per 20 circiter secunda, scilicet.

LXVIII.

LUnares periodos veras, tum ad eandem eclipticae longitudinem, tum ad Solis coniunctionem, exacta ratione per numeros examinatas, pro quocunque dato tempore, habeas. Sunt enim inaequales valde.

LXIX.

PEriodus Lunae diurna, sive dies Lunaris, est per motum Totius diurnum, lunaris centri ad eundem meridianum restitutio perfecta: singulis pene diebus, haec, suam mutat quantitatem. Similes etiam reliquorum planetarum restitutiones ad eundem meridianum, considerantes, easdem appellabimus eorundem Dies: videlicet vel Saturni, vel Iovis, vel Martis, vel Veneris, vel Mercurii. Fixarum stellarum tardissimus motus, diei unius spatio, parum exhibebit discriminis inter suam & Aequatoris diurnam periodum.

[70] *1558* naturalum

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of the great ecliptic. The length of this has been observed to be, in our age, 365 days, 5 hours, 55 minutes, and approximately 20 seconds. That the length of this period, too, is variable the precise observations of excellent mathematicians show.

LXVII.

The sun's sidereal year is the periodical time that elapses while the sun, through its own motion, returns to the same fixed star or to an exactly equal distance from the same fixed star along the longitude of the ecliptic. Thebites, the son of Chora, discovered the duration of this to be 365 natural days, 6 hours, 9 minutes, and 20 seconds; but Copernicus has shown that it is somewhat greater in our century, namely, by about 20 seconds.

LXVIII.

You should know the true lunar periods both to the same longitude of the ecliptic and to conjunction with the sun, examined numerically by exact reckoning, for any given time. They are extremely unequal.

LXIX.

The moon's diurnal period, or a lunar day, is the completed return of the moon's center to the same meridian by the diurnal motion of the whole. This changes its length almost day by day. When we consider also similar returns of the remaining planets to the same meridian, we shall call them the planets' days: that is to say, of Saturn, or Jupiter, or Mars, or Venus, or Mercury. The very slow motion of the fixed stars in the space of a single day will show little difference between their diurnal period and that of the equator.

LXX.

UT Luminarium[71] secundum eclipticam, ita reliquorum quinque planetarum omnes, quas vere & naturaliter conficiunt periodos, tibi omni tempore perpendendas commendamus, tam in eccentricis, quam in epicyclis suis, per proprios suos motus. Simplices quidem per se (quantum potes) ut distinguas, compositas item seorsim, monentes.

LXXI.

UT Lunae periodicas cum sole coitiones observamus, ita & cuiusque planetae reditum ad alium tardiori affectum motu (vero quidem & proprio) quam is est, cuius restitutionem periodicam consideramus, maxima diligentia notandum significamus.

LXXII.

UT motus ille, qui est aequatoris proprius, omnium caelestium motuum est velocissimus, ita planetarum omnium periodi diurnae, sunt omnium quas vere conficiunt, brevissimo transactae tempore.

LXXIII.

EX caelestium corporum Imitatione, quae in inferioribus regulari aliqua & ordinata fieri ratione cernitur, sincerae veritatis amantes, studioseque experientes, clarissime elicere possent, quae res, vel tota, vel in sui aliqua parte, cui planetae, fixae, vel plurium stellarum colligationi subiiciatur maxime: ita ut ille planeta, stella fixa vel plurium stellarum colligatio, huius rei vel effectus, praecipuus & quasi proprius Significator (astrologorum ut utamur phrasi) possit censeri. Istam autem Imitationem variis posse modis fieri, cuivis constare credo philosophanti. Non me ergo est vel in Motu solo, Forma[72] vel

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[71] *1558* Luminarum

[72] *1558 omits*

LXX.

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As of luminaries relative to the ecliptic, I commend to you for consideration in this way all the periods of the remaining five planets which they truly and naturally make at every time, both in their eccentricities and in their epicycles, through their own motions. I urge you, however, to distinguish the simple periods, as well as you can, in themselves, and the compound movements separately.

LXXI.

When we observe periodical conjunctions of the moon with the sun, in the same way as the return of any planet to another which is affected by a slower, though true and proper, motion than is that of the one whose periodical return we are considering, I warn that the observation is to be made with extreme care.

LXXII.

As the motion that is proper to the equator is the swiftest of all the celestial motions, so the diurnal periods of all the planets are completed in the least time of all the movements which they truly make.

LXXIII.

From the imitation of celestial bodies which is perceived in inferior things to be made in some regular and orderly way, those who love pure truth and experiment studiously can infer very clearly what thing, either as a whole or in some one of its parts, is most subjected to what planet, or fixed star, or collocation of many stars, so that the planet or fixed star or collocation of many stars can be judged to be the principal and, as it were, proper significator (to use the astrologers' term) of that thing or effect. That the imitation can be performed in various ways I believe is known to everyone who philosophizes. It is not to be supposed that I wish

Figura, sed in aliis etiam proprietatibus & qualitatibus, hanc observari velle putandum.[73]

Consectarium. 1.

MAgus proinde industrius, Microcosmi Analogis stellaturis, ita Signata, applicando, Harmoniam experiretur maximam. Quae enim Uni Tertio conveniunt, & inter se convenientiam habere necesse est.

Consectarium. 2.

HOrum ergo Trium, duobus quibuscunque notis, quale quaerendum est Tertium, constare potest. Horumque Trium Anatomiae, singulorum propriae, sunt in reliquis duobus: Sed modo quidem diverso, scilicet Caelesti, Terrestri, vel Microcosmico. Exempli gratia, Solem, Aurum, & Cor hominis, tibi proponimus ex Anatomiae Magicae consideranda Legibus.

LXXIIII.

IN qua significatione aliquis planeta, stella fixa, plurium stellarum commixtio, vel caeli locus, praecipue excellit, ad illum Significatorem, omnes reliqui tum planetae tum fixae, in illa quidem significatione comparari debent: ut quid vel auxilii, vel impedimenti ab illis[74] recipiat in sui muneris administratione, artificiosa eliciatur indagine.

LXXV.

QUod Fixarum mutua intervalla, ex omni temporis aeternitate nunquam sunt mutata, huius elementaris mundi illis rebus, quae & sui etiam status constantem valde retinent conditionem,[75] istas maxime praeesse demonstrat. Cum tamen, & istae, Moto quodam (scilicet tardissimo) secundum

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[73] *1558 omits the inferences*
[74] *1558 adds* aliis
[75] *For* condicionem

this to be observed either in movement alone, in form, or in shape, but also in other properties and qualities.

Inference 1.

By associating things marked in this way with analogous stellar markings in the microcosm, the assiduous mage will discover a very great harmony. For things that are of the One conform also to a Third and must have some similarity between themselves.

Inference 2.

When any two of these three have been noted, what kind of third is to be sought can, accordingly, be known. The anatomies of these three—peculiar to them separately—are in the other two, but in a different way, celestial, terrestrial, or microcosmic. For example, I suggest to you the sun, gold, and man's heart as objects to be considered by means of the laws of Anatomical Magic.

LXXIIII.

In whatever signification any planet, fixed star, or group of many stars, or some place in the sky is especially eminent, all the other planets and fixed stars should be compared with that significator in that signification; so that by skillful investigation it can be inferred what help or hindrance it may receive from them in the performance of its office.

LXXV.

That the mutual spaces among the fixed stars have never been altered in the whole eternity of time shows that the stars are very much superior even to those things in the elemental universe that strongly retain an unvarying condition in their situations. Since even these, however, are borne

Eclipticae longitudinem versus orientem, tam ferantur uniformiter, ac si omnes uno eodemque agerentur spiritu, hoc quidem & maximarum nostrarum rerum, seu illarum quas iam, e nostris, maxime constantes, suique similes maxime, iudicamus, mutationes, vicissitudinesque fieri significat. Istarum denique per Diurnum Totius motum, Circunductio: ad totam illam caelestem constantemque Harmoniam, ex omnibus stellis fixis resultantem, qua sibi mutuo sunt colligatae (quae etiam rerum omnium quasi Forma Prima existit) toti elementari regno, & totam cuilibet eiusdem particulae, per principales partim suos radios, partim per accidentarios, abundantissimo quidem modo impertiendam, (ita ordinante Totius beneficentissimo & Sapientissimo Opifice) est instituta. Et hoc ni esset, Nullum, ne uno quidem die (naturaliter) praeservaretur Individuum.

LXXVI.

UT Motus Fixarum proprius,[76] generaliter nobis demonstrat, easdem talium effectuum esse causas, qui longo temporis cursu incrementa atque alterationes suscipiant suas: Sic pro naturae proprietate,[77] quae duabus quibuscunque vel pluribus fixis (tam ex sensibili earum radio, quam ex virtute specifica) inest, ipsius naturam eventus, qui a duabus, vel pluribus stellis fixis efficitur, significaturve proprie,[78] diversam esse, est necesse.

77.

AGens debile, ut actionis fortioris specimen edat, quam Agens simpliciter aestimatum[79] fortius, saepe usuvenit: & hoc, aliquando propter diversitatem Subiectorum, (in quae agunt) in dispositione sua nativa, sive artificiosa: aliquando

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[76] *1558* Ut fixarum motus proprius

[77] *1558* varietate

[78] *1558* *omits*

[79] *1558* *omits*

so uniformly along the longitude of the ecliptic toward the east by a certain motion—to be sure, a very slow one—as if all were driven by the same spirit, this signifies that changes and vicissitudes occur even in our most important affairs, or in those of them which we now judge the most stable and most self-consistent. The revolution of the stars, finally, by means of the diurnal motion of the whole, has been established for the sake of that total and unceasing celestial harmony which reverberates from all the fixed stars: a harmony—which is a kind of first form of everything—by which they are bound mutually to each other and to the entire elemental kingdom and which shares the whole, in the fullest possible way, with each of its particles, partly through their principal rays and partly through their accidental ones, the most beneficent and wise Maker of the whole having ordained things in this way. If this were not so, no particle would be preserved naturally even for a single day.

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LXXVI.

As the proper motion of the fixed stars shows us generally, the same stars are the causes of such effects as, by a long passage of time, may undergo growth and change. Thus by reason of the natural peculiarity that exists within any two fixed stars, or among many—as much because of their sensible ray as because of a specific power—it is necessary that the nature of the event which is performed or specifically signified by two fixed stars, or by many, should be diverse.

LXXVII.

It often happens that a feeble agent gives indication of stronger action than an agent which is judged to be naturally stronger, sometimes because of a difference of the subjects upon which it acts either in their native disposition or in an artfully produced one, but sometimes for other reasons. This

autem, propter alias causas.[80] Hoc maxime norunt, qui Artis Sanctae Limina Salutarunt. Quod rite enim Septies est Separatum, Praeparatum est, ut Septies quoque Coniungatur: ad celeberrimam illam philosophorum Gameaeam conficiendam. Hoc (Dei Nutu) שִׁבְעָתַיִם Davidicum, esse, asserere audeo: יב. quod ita nobis Dualiter expressum est.

LXXVIII.

NOn est ergo mirum, fixarum Stellarum,[81] quasdam, quae inter illas minimae iudicantur, annis singulis certos[82] atque sensibiles in aëre & aliis rebus, effectus producere: Tum quod illae (licet a nobis maxime distent) terra plus octodecim vicibus maiores existant: tum etiam, vel quod materiae, in quam agunt, aptissimam inveniunt dispositionem: vel quod ab aliquo planeta, earundem corroborati radii, vivaciores quasi, firmioresque in terram torquentur: vel ab accommodatissimo aliquo τοῦ περιέχοντος ad stellarum exprimendas vires loco, adiutae, tam exiguo temporis intervallo, suarum repetant virium effectiones. Quid de illis ergo fixis cogitare debemus, quarum aliae totum terrestrem globum sua mole trigesies, aliae quinquagesies quater, aliae septuagesies, aliae octuagesies excedunt? Sed illarum (te quaeso) quae terrae soliditatem, centies septiesque sua complectuntur magnitudine, quantam credere debemus esse efficientiam? Ab omnibus ergo omnium ordinum fixis, divinissima per caelum distributis harmonia, quantam quasi divinitatem simul in terras derivari censendum?

LXXIX.

SI ex Diei naturalis tempore, deducatur una aequatoris periodus, residuumque tempus in aequatoris partes resolvatur, clarissime apparebit quanta aequatoris portio, versus

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[80] *1558 omits remainder of paragraph*
[81] *1558 omits*
[82] *1568* certas

is best known by those who have paid their respects to the threshold of the Holy Art. What is seven times properly separated is prepared also to be seven times joined for the making of that most famous philosopher's stone.[7] I dare affirm—God willing—that this is David's Seven Times,[8] 12 which has thus been expressed for us in the dual number.

LXXVIII.

It is therefore not surprising that certain of the fixed stars which are judged to be least among them produce, in particular years, definite and sensible effects in the air and other things, now because they are more than eighteen times greater than the earth even though situated at an enormous distance from us, now either because they find an especially suitable arrangement in the matter upon which they act, or because their rays are strengthened by another planet and turned more vigorously and steadily toward the earth, or because, helped by some place in their surroundings very well fitted to force out stars' energies, they repeat the action of their forces at such small intervals of time. What, then, should we think of those fixed stars of which some surpass the whole terrestrial globe in their vastness by thirty, or fifty-four, or seventy, or eighty times? And what, I ask, ought we to believe the effectiveness is of those which contain in their hugeness one hundred and seven times the earth's solidity? How much divinity, as it were, are we to think is derived by the earth at one time from all the fixed stars of all the orders distributed through the sky in their most divine harmony?

LXXIX.

If from the time of a natural day one equatorial period is subtracted and the remaining time is resolved into portions of the equator, it will appear most clearly how great a portion

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[7] Properly, "cameo" or "talisman," but also a stone that bore peculiar markings of apparent import.
[8] "Seven Times" is in Hebrew.

occasum, vere naturaliterque, (praeter suam integram periodum) intra unius diei naturalis spatium,[83] per ascensiones (Rectas, nominatas) promoveatur. Atque haec est vera & propria demonstratio, illius utilissimae ac admirabilis Astrologicae Praxeos, quae communiter DIRECTIO appellatur DIURNA.

LXXX.

QUando illum Aequatoris progressum Directorium, quolibet die naturali, secundum ascensiones Solaris loci rectas, examinaveris, tunc una etiam totius caelestis Machinae, alium quemcunque libet, contuere locum: cuius quanta sit facta promotio Directoria, super vel meridianum circulum, vel horizontalem, tali loco accommodatum, interea temporis, dum illam principalem, in Solis loco metimur, diligenter annotabis. Directorii autem motus quantitatem, nunc per ascensiones vel rectas vel obliquas, definimus.

LXXXI.

EX Die Lunari, subtrahas Aequatoris periodum, & quantum, illo modo, in die una Lunari, cuncta caelestia loca, pro ratione suarum vel rectarum vel obliquarum ascensionum, Directorie (ut ita dicam) protrudantur, clarum evadet.

LXXXII.

PEriodus Horizontalis Diurna, planetae, stellaeve fixae, est tempus quod fluit, dum illorum centra per motum Totius Diurnum, ad eundem restituuntur horizontalem circulum.

LXXXIII.

EX Horizontali Solis vel Lunae periodo, unam aequatoris periodum subtrahe: residuum,[84] illam aequatoris portionem monstrabit, quae (praeter unam sui integram revolutionem) versus occasum, talis periodi spatio, Directorie promovetur.

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83. *1558*, *1568* spacium
84. *1558* & residuum

of the equator, toward the west, is truly and naturally moved forward beyond its entire period by what are called Right Ascensions, within the space of a single natural day. And this is a true and specific demonstration of that most useful and admirable astrological happening which is commonly called diurnal direction.

LXXX.

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When you examine the directional progress of the equator in any chosen natural day according to the right ascensions of the sun's position, then observe also, along with it, any other desired place of the entire celestial machine/You will mark carefully how great a directional advance is made by this above either the meridian circle or a horizontal one suited to that place in the interval of time while we measure the basic forward movement of the sun's position. We now establish the quantity of the directional motion by either right or oblique ascensions.

LXXXI.

From a lunar day subtract the equatorial period, and it will become clear how much all the celestial positions are pushed forward directionally—as I may say—in that way in a single lunar day with respect to their right or oblique ascensions.

LXXXII.

The diurnal horizontal period of a planet or fixed star is the time that passes while their centers are restored to the same horizontal circle by the diurnal motion of the whole.

LXXXIII.

From the horizontal period of the sun or moon subtract one period of the equator. The remainder will show that portion of the equator which, beyond one full revolution of itself, is advanced directionally toward the west during the space of such a period.

LXXXIIII.

LIcet Solis & Lunae, generalissimae fuerint & clarissimae[85] vires, in hoc Directionum artificio, Reliquorum tamen quinque planetarum (maxime in eorum propriis significationibus) & Fixarum,[86] multiplices efficientiae, simili debent observari disciplina: tam in eorum diurnis ad meridianos reversionibus, quam ad horizontales quoscunque circulos. Nullis[87] autem nos, aliis quam veris, nunc[88] uti stellarum motibus memineris. Caveant[89] ergo qui vel singulis diurnis planetarum Directionibus vel annuis (de quibus alibi agemus) certam, eandemque praescribunt vel graduum vel minutorum quantitatem.

LXXXV.

PEriodi diurnae quinque planetarum, quando retrogrado feruntur motu, aequatoris periodo sunt minores. Unde per istos, tum aequatorem, tum alia singula mobilia caeli loca, versus orientem postponi est necesse. Hancque aequatoris periodi anticipationem, Veteres, Directionem conversam appellabant. Hanc autem tam ad Meridianos quam etiam Horizontes referri, non est necesse pluribus docere:[90] aut ex aequatoris periodo, retropedantium periodos diurnas quascunque, auferri debere, cum satis per se sint clara.

LXXXVI.

EX IOVIS periodis diurnis, ad aequatoris periodos comparatis, vera patet & physica demonstratio Directionis cuiusdam, ab Antiquis, PROFECTIONIS ANNUAE, nuncupatae:

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[85] *1558* clarissime
[86] *1558 omits* & Fixarum
[87] *1558* Nullibi
[88] *1558 omits*
[89] *1558* Valeant
[90] *Followed in 1558 by* aut aequatoris periodum ex retropedantium periodis diurnis quibuscunque, auferri debere, *etc.*

LXXXIIII.

Although the powers of the sun and moon are quite general and very clear in this system of directions, the manifold workings of the remaining five planets, especially in their proper significations, and of the fixed stars, ought nevertheless to be observed by a similar method in their daily returns both to the meridians and to the horizontal circles. Bear in mind, however, that I am now speaking of no other movements of the stars than true ones. Let those beware, then, who assign a certain quantity of degrees or minutes either to the separate diurnal directions of the planets or to their annual ones, which I shall treat elsewhere.

LXXXV.

The diurnal periods of the five planets, when their motions are retrograde, are less than an equatorial period. Hence it is necessary that both the equator and the other separate movable places of the heavens be pushed back by those periods toward the east. The ancients called this anticipation of the equatorial period reversed direction. I need not explain in detail that the anticipation is to be referred as much to the meridians as to the horizons, or that from the equatorial period ought to be subtracted any diurnal periods [of planets] moving backwards, since these matters are adequately clear in themselves.

LXXXVI.

From the diurnal periods of Jupiter, when these are compared to the equatorial periods, a true and physical demonstration appears of a certain direction called by the ancients the annual progression, by which, they report, some

In qua, caelestia nonnulla[91] loca,[92] per unum circiter Dodecatemorium, versus occasum promoveri tradunt. Verum, si vel Profectionis istius partes, ad Iovis verum diurnum motum: vel ipsam annuam Profectionem integram, ad Iovis verum motum in uno anno Solari, referre velis (ut Natura te facere urgebit) clarissime tunc cernes, nec directo semper modo ista dirigi: nec eandem esse (singulis annis) graduum multitudinem, quae vel super meridianos, vel horizontes varios, pro ratione Iovialis motus veri, integrae Profectioni annuae respondet: Denique non solum quinque vel quindecim[93] loca ita considerari posse aut debere, sed infinita fere, tam planetarum scilicet, quam fixarum, &c.

LXXXVII.

QUomodo DIRECTUS Planetae motus, non solum ad eiusdem maiorem supra nostrum Horizontem exhibendam Moram, confert, esse perpendendum: sed qua etiam ratione, intra suam Diurnam periodum, Harmonicam illam aequatoris periodum complecti, eundem facit: & ad praecipuum suum denique munus conficiendum (secundum Eclipticae scilicet Longitudinem) multo reddit habiliorem, significamus. PLANETAS ergo, cursu DIRECTO[94] progredientes, generaliter iudicare fortiores, fortunioque quodam affectos, non est a ratione alienum. Unde motu Latos VELOCI, certissimum est, plus tum habere fortitudinis, suasque tum felicius[95] peragere significationes. Quando cum planetarum veloci cursu, etiam concurrit eorundem ad terram propinquitas maior, ex Theoricis constare tibi potest.

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[91] *1558 omits*
[92] *1558 adds* solum quinque
[93] *1558 omits* vel quindecim
[94] *1558* DIRICTO (*or a broken* E?)
[95] *1558, 1568* foelicius

celestial places are moved by about a dodecatemorion (twelfth part) toward the west. Actually, if you wish to refer either the divisions of that progression to the true diurnal movement of Jupiter or the entire annual progression to the true movement of Jupiter in one solar year, as nature will press you to do, you will then perceive quite clearly that neither are these always made in a straight line nor is the number of degrees that corresponds to the whole annual progression the same in different years, by reason of Jupiter's true annual movement, above either the meridians or the various horizons. Finally, not merely five or fifteen places can or ought to be considered in this way, but an almost infinite number of places of both planets and fixed stars.

LXXXVII.

It should be considered not only how the direct motion of a planet contributes to its making of a longer stay above our horizon, but also in what proportion[9] it makes the movement to include the harmonic period of the equator within its own diurnal period. Finally, I note that this makes [the planet] much more apt to produce its peculiar effect along the longitude of the ecliptic. Accordingly, it is not opposed to reason that planets moving in a direct course should be judged stronger and endowed with a certain benevolence.[10] Thus it is most certain that when they are borne by a rapid motion they both have greater strength and act out their significations more happily. At what time greater nearness to the earth coincides with a faster movement of the planets can be manifest to you from my theorems.

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[9] *Or*, for what reason
[10] The form of *fortunioque* is puzzling.

LXXXVIII.

PLaneta RETROGRADUS, Naturae constans decretum quodam modo perfringere videtur: periodum suam diurnam breviori absolvendo tempore, quam ipse Aequator: cuius motus, eo quod citatissimus est, sibique semper aequalis, Temporis fit nobis norma. Secundo, cum ex generali Naturae instituto, Caelestia cuncta, in motus diurni ratione, primum sequi Mobile deberent, Retrogradus autem iste planeta, (quasi sibi commissis habenis) suo nisu, primo Mobili aliquam huius sui muneris particulam praeripere videtur. Tertio, ex Diurna sua quaque periodo, aliquam illius universalis Harmoniae particulam excludit: & post aliquot elapsos dies, notabilem Totius portionem, versus ortum repulisse videbitur: quandamque magnam aequatori Iniuriam intulisse: cum ille, versus occasum,[96] perpetuo rotari debeat. Quinto, pertinax iste planeta, munus suum proprium, praecipuumque deserere videtur. Propria enim cuiusque planetae periodus, versus ortum absolvi debet. Sexto, opportunitatem illam qua ad suas fortius exercendas vires, uti poterat, (ob moram supra nostrum horizontem maiorem) recusare iudicabitur. Nec Solem igitur, neque Lunam (omnium corporearum creaturarum praestantissimas, mundoque elementari beneficentissimas, immo[97] rerum hic omnium quasi Parentes) istis implicari retropedationibus, voluit Deus. Neque reliquos quidem: nisi ad breve quoddam tempus (si ad integras eorum periodos, illud conferas) tali uti tergiversatione, patitur. Verum nullo cum NATURAE UNIVERSALIS incommodo, hoc ab istis patratur. Non magis quam acerrimae illae infinitarum pene rerum Antipathiae, NATURAE UNIVERSALIS statum ullo modo labefactant: quin ad gratissimum potius ornatum egregie faciunt: & ad NATURAE perpetuandam incolumitatem, conducunt vel maxime. EX RETROGRADATIONE tamen, particularis aliquis effectus (quem scilicet talis

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[96] *1558* cum occasum ille versus
[97] *1558* imo

LXXXVIII.

A retrograde planet seems somehow to violate a constant rule of nature by completing its diurnal period in a briefer time than the equator itself, whose motion, in that it is the swiftest of all and always the same, stands as a temporal norm for us. Secondly, since all the celestial bodies, by a general ordinance of nature, ought to follow the primum mobile in their manner of daily motion, a retrograde planet, as if taking the bit in its teeth, seems by its own effort to snatch away some part of its office from the primum mobile. Thirdly, it removes a small part of that universal harmony from each of its diurnal periods; and after the passage of some days it will seem to have pushed back an appreciable portion of the whole toward the east and to have done the equator a serious injury, since it ought to be swung about perpetually toward the west. Fifthly, that stubborn planet appears to abandon its proper and principal office; for the proper period of every planet ought to be completed toward the east. Sixthly, it will be judged to refuse an opportunity which it could have used to exert its powers more strongly (on account of its longer stay above our horizon). Therefore God did not wish that either the sun or the moon—the most excellent of all corporeal creatures, and the most beneficent to the elemental world, being parents, as it were, of everything which is there—should be implicated in those backward movements. Or, indeed, the other planets, unless He suffers them to make such a reversal for a time that is brief if you compare it to their entire periods. Yet in truth this is performed by them with no inconvenience to universal nature. No more than those extremely sharp antipathies of a virtually infinite number of things do these [irregularities] shake in any way the status of universal nature except by making it much more pleasingly ornamented; and they contribute greatly to the preservation of nature's safety. By retrograde movement, however, a particular effect (which such a planet had evidently taken upon itself to perform) is not, for the

planeta in se receperat perficiendum) interim non promovetur, sed quasi retroagitur: Factaque Infecta fieri videntur. At quis est, qui haec, tum[98] in Politicis, tum oeconomicis negotiis esse necessaria, summeque interdum utilia, non cernat? Satiusque esse recurrere (ut dicitur) quam male currere? Iuvat ergo interdum planeta retrogradus, licet non directo ordine, sed quasi fortuito, & ex abrupto: & in contraria fere significatione.

89.

PLanetae in maximis suis a Terra distantiis (circa sua scilicet Apogaea versantes) in rebus quarum tunc fuerint proprii Significatores, fortius magnificentiusque[99] suas exercent vires, quam in eisdem faciunt, quando Terrae, circa sua nimirum Perigaea, proximi feruntur. Contra autem, in aliis sibi subiectis rebus, vivacius efficaciusque operantur, in sua maxima ad Terram propinquitate, quam in eisdem operari possunt, quando a Terra, quam queant longissime distant. Huius Aphorismi demonstratio ex 41, 43, 73, 77,[100] & aliis prius explicatis aphorismis, maximum suum & lumen & robur habet. Ut ergo in eadem, rerum per eundem planetam significatarum, specie, distincte exacteque iudicium proferas, loca maximarum & minimarum a Terra distantiarum, pro unoquoque planeta, sint tibi prius nota.[101] Per artificium autem Catoptricum, quinque planetarum Aliquem, (idque paucorum dierum Spatio[102]) longissime a TERRA distare facies: Et denuo (ictu fere oculi) ad Perigaeum, quasi Novum, deducere possis. Quosdam me olim legisse memini, in Sole Lunaque idem fuisse expertos opus. Sed videntes, ἐφρύαξαν ἔθνη. &c.

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[98] *1558 has* non esse tum, *then omits* esse *after* oeconimicis (*sic*) *and* non *before* cernat

[99] *1558 omits*

[100] *1558 has* 45.73.77.

[101] *In 1558 aphorism ends here*

[102] *1568* Spacio

time being, assisted but is rather reversed: actions appear to have been made inactions. But who does not perceive that such things are sometimes necessary, and occasionally extremely useful, both in political and domestic business? Is it not more satisfactory, according to the saying, to run back than to advance badly? Accordingly a retrograde planet sometimes is helpful—not directly, perhaps, but as if accidentally and disconnectedly, its signification being almost contrary.

LXXXIX.

Planets situated at their greatest distances from the earth, near their apogees, exercise their powers more strongly and splendidly in matters of which they would then be proper significators than they do in the same matters when they are borne close to the earth, near their perigees. In contrast, they act more vigorously and effectively in other matters subjected to them at their greatest nearness to the earth than they can when they are as distant as possible from the earth. The proof of this aphorism is both clearest and strongest in Aphorisms 41, 43, 73, 77, and others, which have already been explained. In order to judge sharply and exactly about each kind of thing signified by the same planet, let the positions of greatest and least distance from the earth first be known to you for each planet individually. By skill in catoptrics, however, you will cause any one of the five planets to stand off very far from the earth; and that within[11] the space of a few days. And finally, in the winking of an eye, you may be able to draw it, as it were, to a new perigee. I remember reading once that certain men had tried the same work on the sun and moon; but seeing that "The heathen raged," etc. . . .

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[11] Less probably, "for."

90.

QUoniam Solis non est semper aequalis potentia, nec eadem significandi ratio: singulorumque etiam planetarum sint distinctae significationes, ac aliae aliaeque eorundem fiant vires, non debet idem de uniuscuiusque planetae COMBUSTIONE, pronuntiari Iudicium. Licet autem Solis excellentissima fuerit & potentissima virtus, non tamen semper laedet, dum alium planetam COMBURERE Astrologi dicunt. Fieri quidem potest, ut ille, Combusti planetae naturam ad amplitudinem quandam & magnificentiam evehat: eiusdem omne ius, in suas vires transferens. Sed dum laedit, varia est ratio. Ex Graduationum regulis, de quibus supra, aphorismo 19, egimus, quid sit omni tempore de tali Combustione statuendum (quantum ad sensibilium radiorum operationem) simplicibus semel definitis planetarum naturis, clarissime depromi potest.

XCI.

NUllus est terrestris globi locus, quem Sol, Saturnus, Iupiter, Mars, aut stella fixa quaecunque, non illustrat suo directo sensibilique radio, spatio unius suarum diurnarum periodorum, dum sub Aequatore, secundum sua vera ferantur loca. Maximum igitur est[103] huius loci privilegium: ex quo, tantillo tempore, totus terrae orbis sensibilibus directisque horum radiis illuminari, foverique possit.

92.

DUae quaecunque stellae, in locis ANTISCIIS secundum aequales, & in eandem mundi partem declinationes positae, aequales supra eundem horizontem verum, acquirunt moras. Et in aequalibus ab eodem Meridiano distantiis, omnes suae radiosae incidentiae, angulos, aequales facient. Unde per motum Totius diurnum, suis radiis, istae stellae, Terrestre

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[103] *1558 omits*

XC. 90

Since the sun's power is not always the same, or the interpretation of its signification the same, and since the significations of individual planets differ and their forces vary, the same judgment should not be made of the combustion of every planet. Granted that the sun's virtue is most eminent and powerful, nevertheless it does not always injure when astrologers say that it burns another planet. Indeed, it can happen that the sun raises the nature of the combust planet to a certain fullness and magnificence by turning all the planet's juice[12] into its own energies. But when it injures, the degree is variable. From the rules of graduation which I have treated above in Aphorism 19, what is to be decided at any time about such a combustion (how much it affects the operation of sensible rays) can be derived very clearly from the simple natures of the planets once these have been defined.

XCI.

There is no spot on the terrestrial globe upon which the sun, Saturn, Jupiter, Mars, or any fixed star does not shine with its direct and sensible ray in the space of one of its own diurnal periods until they are borne beneath the equator according to their true positions. Very great, therefore, is the privilege of [the earth's] position, in that the whole orb of the earth, in so brief a time, can be illumined and warmed by their sensible and direct rays.

physico

XCII.

Any two stars, when positioned on opposite sides of the earth in equal declinations over the same part of the earth, stay equal times over the same true horizon. When they are at equal distances from the same meridian, all the impingements of their rays will make equal angles. Accordingly, through the diurnal motion of the whole, those stars, by their

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[12] Or "power."

quodcunque corpus, per mutuas vices ita involvunt, implicantque, ac si, eiusdem, illis esset similis commissa cura. Ex natura ergo ita cooperantium stellarum, & intervalli earundem schematici, sive aschematici ratione, qualis ab eisdem, in (notae constitutionis) proposito corpore, sit generaliter expectandus effectus, inveniri potest.

XCIII.

LIcet caelestis cuiusque Circuli, aequatori paralleli, pars illa, quae sub Meridiano alicuius loci extiterit, (ex omnibus illius paralleli partibus) cum eius loci horizonte vero, incidentiae angulum faciat maximum: Tamen Eclipticae illa pars solum quae ab horizonte Nonagesima fuerit, altissime semper supra horizontem elevabitur. Hanc autem nonagesimam partem rarissime in Sphaera obliqua, at in Sphaera recta semper sub Meridiano inveniri, cuivis, vel mediocriter in Astronomicis versato, notissimum esse scio. Hinc in locis, quorum Vertices inter aequatorem & Mundi polos fuerint, illa Eclipticae pars, quae sub Meridiano, quocunque proposito tempore reperitur,[104] Cor caeli, appellari coepta[105] est: Nonagesima autem pars ab ascendente loco, Domus decima.

XCIIII.

STellae omnes, ut sunt Luminis participes, ita (praeter suorum insensibilium radiorum & specificas suas vires) caloris cuiusdam sunt efficientes causae.

95.

UT SOL singula caelestia corpora, sua superat magnitudine, Sic caelestis Luminis quasi fons perennis ac immensus est: calorisque nobis sensibilis, ac vitalis, praecipuus effector.

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[104] *1558* reperiatur
[105] *1558*, *1568* caepta

rays enwrap and embrace any terrestrial body by turns, as if a similar care of the same had been committed to them. Therefore from the nature of the stars working together in this way, and from the relationship of their schematic or aschematic intervals, such an effect can be found in a body of a known constitution which is exposed to them as is generally to be expected from them.

XCIII.

Notwithstanding that the part of any celestial circle parallel to the equator which stands beneath the meridian of some place (of all the parts of that parallel) makes the greatest angle of incidence with the true horizon of that place, yet only that part of the ecliptic which is in the ninetieth degree from the horizon will always be elevated in the highest degree above the horizon. I recognize it to be well known to anybody who is even indifferently versed in astronomy that this ninetieth part can very seldom be discovered under the meridian in an oblique sphere, but always in a right sphere. Hence, in places whose vertices are between the equator and the celestial poles, that part of the ecliptic which is found beneath the meridian at any given moment has begun to be called the Heart of the Sky; but the ninetieth part from the ascendant place is called the tenth house.

XCIIII.

As all the stars are sharers of light, so, apart from the specific powers of their insensible rays, they are efficient causes of some heat.

XCV.

As the sun surpasses other celestial bodies in size, so it is—one might say—a perpetual and immense source of heavenly light and the chief producer of sensible and vital heat for us.

heat

XCVI.

ILlum Calorem, quem Solis radiosi Coni tota Basis (ipso tunc Sole, in sui circuli Perigaeo, & in minima Eccentricitate versante) in illud terrenae Superficiei naturale punctum, quod tum sui radiosi coni vertex fuerit, tum etiam cui Sol perpendiculariter imminet, efficiendo exercet, (Doctrinae huius nostrae illustrandae gratia) esse potentiae cuiusdam, instar Sexaginta, sive Centum graduum, ponere solemus.

XCVII.

NOn potest ergo nobis ignotum esse, quanto calore suo proprio, aliud quodcunque terreni globi punctum, cui SOL in quovis alio sui Circuli loco, perpendiculariter imminere potest, afficiet: respectu illius sui maximi caloris.

XCVIII.

ET qui Solis sibi impendentis calorem, in aliqua convenienti materia apte experiri noverit, Is, non secundum proportionem solum, sed etiam secundum rei veritatem, intelliget, quantum calorem omni alteri puncto terrestri, cui imminere potest, impertiet.

XCIX.

DAta proportione inter duos caloris gradus, quos Sol in duobus diversis sui Circuli locis, in terrena loca, illi perpendiculariter subiecta, exercet: Si, quocunque dato tempore, (lucente nobis Sole) per aliquod artificium nostrum, a nobis sensibiliter excitari potest Calor, qui uni dictorum fuerit aequalis, possibile est etiam, per artificium & industriam nostram, vel eodem momento, vel alio quocunque (Lucente Sole), talem caloris gradum sensibiliter excitari, qui illi alteri sit aequalis. Ad quantam autem distantiam, hic non est explicandi locus.

XCVI.

That heat which the entire base of the sun's radiant cone brings to bear by its action, when the sun is at the perigee of its circuit and minimally eccentric, upon that natural point of the earth's surface which is at once the vertex of the radiant cone and the point over which the sun hangs perpendicularly, we are accustomed (I remark for the sake of illustrating the principle involved) to assume has a power as large as the sixtieth, or even the hundredth, degree.

XCVII.

We cannot be unaware with how much of its proper heat the sun will affect any point at all of the earth's globe over which it can stand perpendicularly in any position of its circuit in relation to its maximal heat.

XCVIII.

Also, anyone who has learned how to test fitly, in some suitable material, the heat of the sun as it stands over him will understand not merely proportionally, but in actual fact, how much heat the sun imparts at every other terrestrial point over which it can hover.

XCIX.

The proportion being given of two degrees of heat which the sun furnishes in two different places of its circuit on terrestrial points that are perpendicularly beneath it, if, at any given time, when the sun is shining upon us, there can be produced sensibly, by some kind of artifice, a heat which is equal to that at one of the two points, it is also possible, through artifice and industry, at the same moment, or at any other when the sun is shining, for such a degree of heat to be produced sensibly that it will be equal to the other. But this is not the place to explain at how great a distance.

C.

PEr hos eosdem Canones, accuratius examina, quantum reliqui planetae, a Solis virtute calefactiva deficiant, ratione basium suarum Conicarum, respectu alicuius puncti terrestris, cui perpendiculariter imminere possint, in minimis eorundem a centro terrae, distantiis. Istorum bases & distantias, ad Solis basim & distantiam comparabis: & Calores ab istis procreatos intelliges. HOC tamen memoria tu semper teneas firma: unumquemque Planetam, ex sui proprii corporis ratione, sensibilem aliam qualitatem, generali caloris commiscere[106] virtuti. Et qualis illa fuerit, non in omnibus solum planetis, sed stellis etiam fixis, (Si 53 aphorismum experiaris) per Lunam expiscari potes: & aliis etiam viis.[107]

CI.

VArietas Lunaris caloris, in quodcunque cui perpendiculariter imminere potest punctum, per Solis etiam canones cognosci potest. Scilicet, si non solum eius, a terra distantiam, sed suae etiam illuminatae partis convexae, quae ad terram convertitur, quantitatem, (instar ipsarum conicarum basium in aliis planetis) quocunque proposito tempore examinemus. Non tam apte tamen Lunares sese (ad operandum) coadiuvare radios, in Corniculari eius figura, quam cum ad orbicularem magis accedat, Cauti & diligentis Astrologi iudicio, relinquo considerandum: ut & alia in istis Aphorismis multa.

CII.

UT LUX & MOTUS sunt caelestium corporum maxime propria, ita inter planetas, SOL, LUCE propria omnes alios superat: & LUNA, proprii MOTUS pernicitate, reliquos omnes vincit. Hi ergo duo, omnium planetarum excellentissimi, merito censentur.

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[106] *1558, 1568* comiscere

[107] *1558 adds* SOLI DEO GLORIA

C. 100

By means of these same rules, examine rather accurately how far the other planets lack the sun's heating power by reason of their conic bases, with respect to any point of the earth over which they can stand perpendicularly at their smallest distances from the center of the earth. You will compare their bases and distances with the base and distance of the sun and understand the heat produced by them. Only hold this steadily in mind, that each planet, by reason of its own peculiar body, mixes some other sensible quality with the general virtue of its heat. You can find out of what kind it will be not merely in all the planets but also in the fixed stars (if you will check Aphorism 53) by means of the moon, and also in other ways.

CI.

The diversity of the moon's heat upon any point over which it can stand perpendicularly can be learned also from the rules about the sun, provided, obviously, that we determine, at any given time, not only its distance from the earth but also the size of its convex illuminated part which is turned toward the earth (like the conical bases in other planets). I leave to the consideration of the wary and industrious astrologer's judgment the fact that the lunar rays do not assist one another so fitly in their working when the moon is horned as when it approaches nearer to fullness, as in these aphorisms I leave much else to the judgment.

CII.

As light and motion are the most distinctive properties of heavenly bodies, so, among the planets, the sun surpasses all the others in its proper light, and the moon is superior to all the rest in the briskness of its proper motion. Therefore these two are rightly judged to be the most excellent of all the planets.

103.

LUNA, potentissima est humidarum rerum moderatrix: humiditatisque excitatrix & effectrix.

104.

UT Solis excellentem LUCEM, praecipuum vitalis caloris moderamen comitatur: ita cum LUNAE[108] MOTU, mira quadam analogia, coniuncta est eius vis, humiditatis effectiva & moderatrix.

105.

LUNA quo terrae propinquior, & proprio motu, quo fertur velociori, eo suum in res humidas, potentius exercet dominium.

106.

SOLEM & Lunam omnium in elementali mundo nascentium & viventium, tum procreationis tum conservationis, praecipuas (post Deum) & vere physicas esse causas, ex his fit manifestissimum. Per Calidum enim & Humidum, *πὰντα συγκρίνεται*[109] *καὶ αὔξεται*; (ut philosophi nostri verbis utar). Ista enim duo solum, *γονιμά* sunt.

107.

ANni constitutionem generalem, ex quolibet certe[110] die, per quandam analogiam, esse demonstratam videmus. Habet enim quilibet Dies naturalis, suum, tum ver, tum Aestatem, tum Autumnum, tum Hiemem.[111] Ex solo ergo Solis calore, per se partim, partim per accidens, omnes primae produci possunt qualitates, & necessario ordine. In quibus, si principia, media, finesque statuamus, Duodenarii cuiusdam rationem

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[108] *1558* LUNE (*for* LUNĘ)
[109] *1558* *συκγρινέται*
[110] *1558* fere
[111] *1558*, *1568* Hyemem

CIII.

The moon is the most powerful governess of moist things: it is the arouser and producer of humidity.

CIIII.

As a special dominion over vital heat accompanies the sun's excellent light, so, by a wonderful analogy, an effective and governing force of moisture is joined with the moon's movement.

CV.

In the proportion in which the moon is nearer to the earth and borne by a more rapid motion, it exercises its dominion more powerfully over moist things.

CVI.

From these considerations, it is manifest that the sun and moon are, after God, the chief and truly physical causes of the procreation and preservation of all things that are born and live in the elemental universe. To use the words of our philosopher, "Everything is compounded and made to increase" by heat and moisture. For these two things alone are "procreative."

CVII.

We see that the general regulation of the year is to be shown, through a kind of analogy, certainly, by any day. For any natural day has first its spring, then its summer, then its autumn, and finally its winter. From the heat of the sun only, partly through itself and partly through accident, all the primary qualities can be produced, and in the necessary order. If we distinguish beginnings, middles, and ends in these, we perceive the plan of a certain Duodenary. And it is beautiful

cernemus. Et pulchrum est considerare, quo modo tandem sub ipsis Mundi polis, ipse Annus est nisi instar Diei unius naturalis. Aphorismum istum ad altiora traducas, & maximum Secretum habes, Tu, qui Trinitatis in unitate, mysteria tractas physica: & ad Noctis multicoloris Nigredine, Opus involvendum tuum, anhelas.

CVIII.

VIginti sex diversas habitudines, quae inter fixa sidera & Solem esse possunt, pro diverso istorum & Solis in quatuor Angulis positu, ad alios etiam planetas transfer: maxime ad Lunam. Sicque consurgent, ex omnibus planetis, cum stellis fixis, hoc modo comparatis, 182 diversae rationes considerandae. Ex magnae constructionis Ptolomaei, libro octavo, has disces ad Solem habitudines.

CIX.

COrporis imperfectio, proxima & maxime propria Mortis physicae[112] causa est, non Anima. Mortis ergo naturalis, causa quoque naturalis: Ex Naturae igitur generalibus Gubernatoribus, generaliter pendet & praesignificatur.[113] In Humano certe genere, Nemo ultimum sibi a Deo praefinitum vivendi Terminum praeterire potest: Negligentia autem, paucissimi illum attingunt: Duplices unde constat humanae vitae esse Terminos.

CX.

ANima humana, & Forma uniuscuiusque rei specifica, multo & plures & praestantiores virtutes, operationesque habet, quam vel ipsum Corpus, vel eiusdem rei Materia.

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[112] *1558 omits*

[113] *1558 omits remainder of aphorism*

to consider, finally, in what way, under the celestial poles, the year itself is nothing other than an image of a single natural day. Apply this aphorism to higher matters, you who investigate the physical mysteries in the unity of the Trinity, and you will have the greatest secret of all; and you, too, who pant after the hiding of your work by the blackness of the many-colored night.

CVIII.

Transfer also to the other planets, and especially to the moon, the twenty-six different relations which can exist between the fixed constellations and the sun according to their various positions, and the sun's, in the four angles. There will arise from all the planets, together with the fixed stars, when they are compared in this way, 182 different reckonings to be considered. Learn these relations to the sun from the eighth book of the great composition[13] of Ptolemy.

CIX.

An imperfection of the body is the proximate and most proper cause of physical death—not the soul. Accordingly, the cause of a natural death is also natural; it usually depends on the general governors of nature and is presaged by them. In humankind, certainly, nobody can go beyond the farthest bound of living predetermined for him by God; but by negligence very few reach it. Hence it appears that there are two limits for human life.

CX. 110

The human soul, and the specific form of every separate thing, have far more, and more excellent, virtues and operations than either the body itself or the same thing's matter.

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[13] The *Almagest*.

CXI.

INsensibiles, Intelligibilesve[114] planetarum radii, ad eorum sensibiles, sunt instar Animae cuiusdam ad suum Corpus.

CXII.

SIderum quaedam, eatenus MALEFICA aliquando vocantur, quatenus[115] eorundem vires in corruptam Naturam, vel male dispositam Materiam immittuntur: (Hoc nos docente Aphorismo Septimo.) Ipsa enim Sidera, per se, nihil operantur mali.

CXIII.

OMnium rerum in mundo elementari existentium, quaecunque fuerit diversitas naturalis, ea ex duabus praecipue procedit causis: scilicet ex Materiarum diversitate, & varia stellicorum radiorum operatione.

CXIIII.

OMnis res, quantumcunque exigua, in mundo elementorum existens, totius caelestis Harmoniae est Effectus: sive Exemplum quoddam & Imago. At in quibusdam rebus, hoc clarius quam in aliis apparet.

CXV.

EX ANALOGIA corporum caelestium, tam in seipsis, varie consideratorum, quam inter se mutuo comparatorum: & illorum omologa semper, in isto Elementorum regno, (ex arte a nobis supra tradita) accurate secernendo, amplissimam tu tibi viam, ad perfectam Astrologiae sapientiam, sternes.

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[114] *1558 omits*

[115] *From here on 1558 has* eorum impressas vires, humana VOLUNTAS, in corrupta natura, ad malum exitum abire vel patitur, vel impellit: Ipsa enim sidera per se nihil operantur mali.

CXI.

The insensible or intelligible rays of the planets are to the sensible rays as is the soul of something to its body.

CXII.

Certain of the constellations are sometimes so far called maleficent as they pour their energy upon a corrupt nature or badly disposed matter, as Aphorism 7 has taught us. But the constellations themselves do no harm.

CXIII.

Whatever natural diversity there may be in all the things existing in the elemental world comes principally from two causes, namely, the diversity of matter and the differing operation of stellar rays.

CXIIII.

Everything that exists in the world of the elements, no matter how paltry, is an effect of the total celestial harmony or a particular example and reproduction of it. But this appears more clearly in some things than in others.

CXV.

By analogy with the celestial bodies considered variously both in themselves and as compared with one another, and by constantly and precisely separating their resemblances in that kingdom of the elements, by an art that has been described above, you will make smooth a broad way to a complete knowledge of astrology.

CXVI.

QUoniam Septem planetae, 120 diversas Coniunctiones nobis exhibere possunt, (scilicet dum bini coniunguntur, 21: dum terni, 35: dum quaterni 35: dum quini 21, & dum seni, 7: & dum omnes simul copulantur, 1) verissimeque summus dictet philosophus, quod *ἐν αὐταῖς κεῖται ἥ γνῶσις τῶν γινομένων ἐν τῶ κὸσμω, τῆς γενέσεως καὶ τῆς φθορᾶς*: Circa illas 120 Coniunctiones, generalissimam hanc nos proponimus Methodum. Quando solum duo ex septem, copulantur, 21 variae esse possunt coniunctiones: & in illarum singulis, quis duorum planetarum fuerit fortior, considerari debet. Ex duorum ergo coniunctione, 42 diversae oriuntur considerationes: Eademque ratione, ex trium corporali coniunctione, 210: ex quatuor, 840: ex quinque, 2520: ex sex, 5040: & ex septem, 5040 variae considerationes provenire possunt. Qui omnes considerationum modi, fiunt 13692: qui tantum ex corporalibus planetarum coniunctionibus pendent: eorum etiam viribus, generalissime tantum, & non ad certos gradus (unde innumerae fere myriades, considerationum variarum, procrearentur) suppositis esse inaequalibus.

CXVII.

PEnitius Naturae virtutes introspicientes, eorumque etiam, quae superius, clarissime variisque modis, confirmavimus, satis memores, circa unamquamque mundi rem, omnium septem planetarum radios, secretioris influentiae, aut sensibiles principales vel accidentarios, omni tempore concurrere, commiscerique, certissimum esse asserimus: perpetuamque horum omnium, in rebus mundi omnibus (effectuum certe naturalium ratione, licet non secundum ipsorum vera in Caelo loca) manere coniunctionem. Unde si inaequales semper eorum essent vires, Natura 5040 modis variis generalissimis, eorum posset dispensare[116] operationes, quantum ad virium differentias. Verum, si interdum duos,

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[116] 116. *1558* eorum dispensaret

CXVI.

Since seven planets can show us 120 different conjunctions (that is to say, when two are conjunct, 21; when three, 35; when four, 35; when five, 21; and when six, 7; and when all are conjunct, 1) the greatest philosopher may tell us, most truthfully, that "in these lies the knowledge of things procreated in the universe, of their origin, and of their destruction." For dealing with these 120 conjunctions, I propose the following very general method. When only two of the seven are conjunct, there can be 21 different conjunctions; and in each of these it should be considered which of the two planets is the stronger. Thus from the conjunction of two, 42 different considerations arise; for the same reason, from the corporeal conjunction of three, 210; of four, 840; of five, 2520; of six, 5040; and of seven, 5040 different permutations can be produced. All these kinds of considerations together make 13,692; and these depend merely on corporeal conjunctions of planets, on the assumption merely that their strengths are unequal, but not in specific degrees (for then almost innumerable myriads of differing permutations would be generated).

CXVII.

Looking more deeply into the virtues of nature, and remembering at the same time those things which in various ways I have clearly proved above, I affirm it to be most certain that about every single thing in the universe the rays of all seven planets—the rays of a more secret influence, or sensible rays, either principal or accidental—converge and mingle at all times, and that there remains a perpetual conjunction of all these in everything in the universe, by reason, certainly, of their natural effects, if not of their actual positions in the heavens. Wherefore, if their powers were always unequal, nature would be able to control their operations in 5040 different but general ways—as many as the

aequalibus fortitudinis numeris affici, interdum tres, interdum quatuor, interdum quinque, interdum sex, & interdum omnes (licet rarissime) consideremus: aequalitatemque istam vel in supremo vel infimo, vel intermediis posse inveniri gradibus: varios inde modos, per methodum prius explicatam, eliciemus 20295: quibus si iungamus inaequalitatis absolutae modos 5040, consurgent modi 25335, generalissimi quidem: in quibus per Graduationum regulas, philosopho est dignissimum exerceri: utilitatem enim reportabit, & voluptatem immensam. Et quo istorum duorum Aphorismorum veritatem, rationemque Logisticam intelligas,[117] praxeos nostrae quandam formulam tibi proponemus, in multis aliis etiam rebus utilissimam. Facileque poterit industrius artifex, hanc Methodum ad infinitatem quandam extendere: & non pati in Septenario solum consistere numero.* Quoniam ratio constructionis secundae partis istius tabellae difficilior videri possit: ut studiosi in hac re aliquantulum iuventur, exemplo adhibito, eandem explicabo. Si bini planetae tantum (ex septem) aequalis statuantur esse fortitudinis: inde inter omnium fortitudines, sex generalissimae habebuntur differentiae: (ut ex quinta & sexta columna patet) At per tertiam columnam, binaria coniunctio[118] inter septem planetas, 21 variis modis, alia aliaque esse potest: Et per secundam columnam, planetarum sex inaequales fortitudines, 720 modis diversis considerari possunt. Multiplico igitur 720 per 21, & prodeunt 15120. quem numerum in ultimae columnae secundo descendente loco invenies: Eadem est operandi ratio, cum tres, quatuor, quinque, vel sex, aequali

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[117] *1558* intelligeres, en tibi praxeos nostrae quandam formulam, in multis aliis, *etc.*

[118] *1568* coniuctio

* In the original, the chart on page 194 is placed here.

differences of their powers. Indeed, if we should consider that sometimes two are furnished with equal degrees of power, sometimes three, sometimes four, sometimes five, sometimes six, and sometimes—although very rarely—all, and that such an equality can be found in the highest degree, or in the lowest, or in intermediate degrees, we shall arrive at 20,295 varying relationships by the method already explained. If to these we should add 5040 kinds of absolute inequality, the result would be 25,335 kinds—very general ones, to be sure—in which it is most worth while for the philosopher to be trained, through the rules of graduation, since he will obtain use and immeasurable delight from them. In order that you may understand the truth and the arithmetical ground of these two aphorisms, I add a table which shows the calculations and is very useful for many other purposes. An industrious workman will be able to extend this method easily almost to infinity and not allow it to be limited to the septenary number.* Since the system underlying the construction of the second part of this table may be more difficult to see, I will offer an example and then an explanation so that concerned persons may be helped a little. If only two planets of seven are determined to be of equal strength, six general distinctions will be found among the strengths of all, as appears from the fifth and sixth columns. But according to the third column, a binary conjunction among seven planets can occur in twenty-one different ways; and according to the second column six unequal strengths of planets can be considered in 720 different ways. I therefore multiply 720 by twenty-one and get 15,120, a number that you will find in the second place down in the last column. The same is the principle of computation when three, four, five, or six are assumed to be furnished with equal

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* In the original, the chart on page 195 is placed here.

*Praxeos Formula**

	Pro Aphorismo CXVI					*Pro Aphorismo CXVII*	
Planetae inaequalis fortitudinis coniuncti corp.	Transpositiones secundum inaequalitatis generalia discrimina.		Varietates coniunctionum binorum, ternorum, &c.	Coniunctionum variarum per coniunctorum numerum transpositum, Multiplicationes.	Planetae aequalis fortitudinis coniuncti.	Inaequalitas, ex aequalitate, producta.	Aequalitates secundum coniunctiones variatae: & inaequalitatis (ex aequalitate profectae) transpositione, considerationum rationes variae.
1		1	0	0	0	7	5040
2	/	2	21	42	2	6	15120
3	/	6	35	210	3	5	4200
4	/	24	35	840	4	4	840
5	/	120	21	2520	5	3	120
6	/	720	7	5040	6	2	14
7	/	5040	1	5040	7	0	1
				13692			25335

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* *1558 omits these two words*

Formula of Procedure

	For Aphorism XCVI					*For Aphorism XCVII*	
Conjunct corporeal planets of unequal strength.	Permutations according to general distinctions of inequality.		Numbers of different conjunctions of two, three, and more planets.	Multiplication of differing conjunctions by permutations of the conjunct bodies.	Conjunct planets of equal strength.	Inequality drawn from equality.	Equalities varied according to conjunctions, and various reckonings of permutations by transposition of inequality (derived from equality).
1		1	0	0	0	7	5040
2	/	2	21	42	2	6	15120
3	/	6	35	210	3	5	4200
4	/	24	35	840	4	4	840
5	/	120	21	2520	5	3	120*
6	/	720	7	5040	6	2	14
7	/	5040	1	5040	7	0	1
				13692			25335

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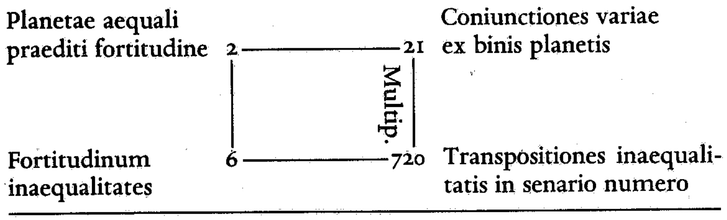
* Error for 126 (hence the total is also wrong).

supponantur esse praediti fortitudine: Denique ad ampliorem huius rei explicationem, en tibi brevissimam operis formulam.


Planetae aequali praediti fortitudine
2
21
Coniunctiones variae ex binis planetis
Multip.
Fortitudinum inaequalitates
6
720
Transpositiones inaequalitatis in senario numero

Productum. 15120[119]

CXVIII.

CUm in anni alicuius Solaris Revolutione, alterius planetae periodi notabilioris[120] principio, vel quocunque alio tempore, fortis aliqua & rara [121] in caelo fuerit vel planetarum inter se, vel planetarum cum fixis, configuratio: vel Phaenomenum[122] inusitatum Meteorologicum, Per totum terrae orbem astronomice Circumspice, Quis terrestris[123] locus fortissimam propriamque caeli figuram, in quocunque velis significato, talis configurationis, Apparitionisve[124] primae momento, obtineat, vel obtinere possit. Hinc enim non solum[125] a stellarum, aliorumque caelestium, & Sublimium naturis, eventus illius Loci proprios maxime, sed ab eventibus egregiis Locorum terrae particularium, proprias planetarum, fixarumve[126] & aliorum caelestium, Sublimiumque eliciendi naturas, modus datur insignis, secretusque. Hinc etiam Sapiens, (modo Cosmopolites esse possit) nobilissimam Scientiam haurire potest: sive de prosperis procurandis, sive removendis noxiis: vel e contra: tam sibi quam aliis. Locorum terrestrium Opportunitas, tanti est momenti.[127]

[119] *1558* 11520
[120] *1558 omits*
[121] *1558* notabilisque *for* et rara
[122] *1558 omits* vel Phaenomenum inusitatum Meteorologicum
[123] *1558 omits*
[124] *1558 omits* Apparitionisve primae
[125] *1558 continues* naturis, eventus proprios maxime, *etc.*
[126] *1558 continues* eliciendi naturas, modus datur, *etc.*
[127] *1558 omits the following Annotatio*

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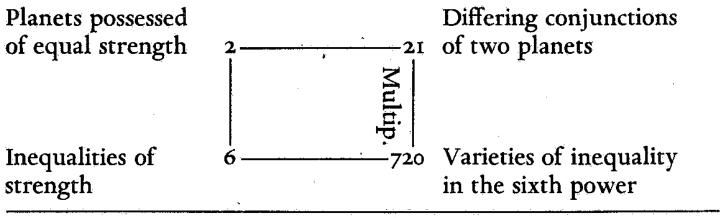
strength. Finally, as a fuller explanation of the matter, here is the briefest possible formulation of the operation.


Planets possessed of equal strength
2
21
Differing conjunctions of two planets
Multip.
Inequalities of strength
6
720
Varieties of inequality in the sixth power

Product 15120

CXVIII.

When, in the revolution of some solar year, at the beginning of a rather noteworthy period of another planet, or at any other time, there is some strong and unusual configuration in the sky either of planets only or of planets and fixed stars, or some extraordinary astronomical phenomenon, look about astronomically through the whole orb of the earth to see what terrestrial place is, or might be, affected by an extremely powerful and special figure of the sky, of any signification at all, at the moment of the configuration's first appearance. For in this way a remarkable and secret method is given of determining not only—from the natures of stars and other celestial and exalted bodies—the happenings peculiar to that place, but also, from the remarkable events of particular places on earth, the special natures of planets, fixed stars, and other celestial and exalted bodies. Thus also a wise man (if only he can be a citizen of the world) can drink in a most noble science for the purpose either of procuring good fortune or of removing bad, or contrariwise, as much for himself as for others. Of such great importance is the convenience of terrestrial places.

Annotatio.

SIc illos Circumspexisse Magos est verisimile, qui olim dixerunt, STELLAM EIUS VIDIMUS IN ORIENTE.

CXIX.

Χωρὶς τῆς κοσμικῆς συμπαθείας, τοῖς ανθρώποις οὐδὲν ἐπιγίνεται: ut nos Mercurius ille Termaximus docuit.

120.

Ἱκανὰ τὰ ΘΕΪΑ, καὶ ἥ τούτων Περιφορὰ, τὴν ἐν τῶ κόσμῳ τῶν φυσικῶς γινομένων, Συνεχείαν φυλάσσειν.

SOLI DEO HONOR ET GLORIA

Comment

It is probable that those Mages looked about thus who long ago said, *We have seen His star in the east.*

CXIX.

"Nothing happens to men without cosmic sympathy"
—as Thrice-Great Hermes has taught us.

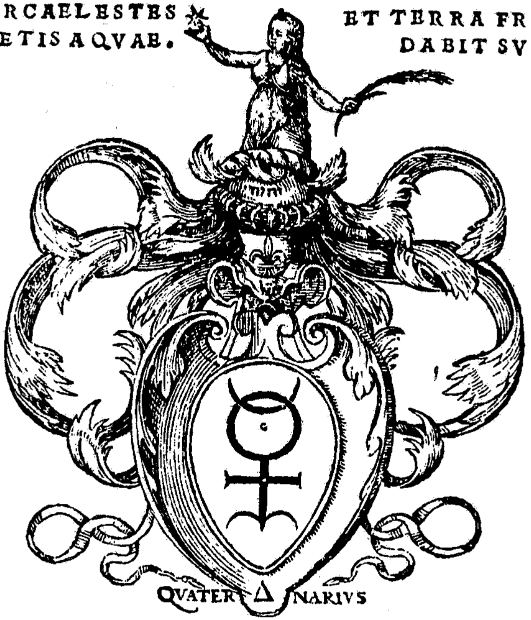
CXX.

"Suitable divine things and their revolution are sufficient to preserve the continuity of everything generated physically in the cosmos."

HONOR AND GLORY TO GOD ALONE

SVPERCAELESTES
RORETIS AQVAE.

ET TERRA FRVCTVM
DABIT SVVM.

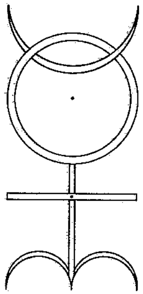


QVATER Δ NARIVS
IN TERNARIO CONQVIESCENS.

Excuſum Londini apud Re-
ginaldum Vuolfium, Regiæ Maieſt.
in Latinis Typographum.
ANNO DOMINI M.D.LXVIII.
Ianuarij. 9.

LET THE
WATERS ABOVE THE
HEAVENS FALL

AND THE EARTH WILL
YIELD ITS FRUIT



THE QUATERNARY
RESTING IN THE TERNARY

Printed at London
By Reginald Wolfe, The King's Majesty's
Latin Printer
A.D. 1568
January 9

General Notes

The notes have two main purposes: first, to assist the general reader by offering nontechnical explanations of statements more fully explained in the *Introduction*, and, second, to relate Dee's astronomical ideas to the occultist thought of the period, which as Dee aged was to occupy more and more of his attention. References to the *Introduction* are included where they are appropriate. The diagrams offered in the notes are meant to be visually suggestive; those in the *Introduction* are geometrically proved.

I am grateful to John Heilbron for his help, which has corrected a number of astronomical misunderstandings and assisted a more accurate or more economical phraseology in many places. I take full responsibility for whatever errors remain.

WAYNE SHUMAKER

TITLE PAGE

The motto appears to be Scriptural but is so only indirectly. *Isaiah* 45:8 begins *Rorate, caeli, desuper* ("Drop down, ye heavens, from above"), and *Psalm* 66:7 includes *Terra dedit fructum suum* ("The earth has yielded its fruit"). But in the King James version the line appears as *Psalm* 67:6, where it is translated "Then shall the earth yield her increase." *Zachariah* 8:12 has *vinea dabit fructum suum, et terra dabit germen suum, et* *caeli dabunt rorem suum* ("the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew"). The Latinist will note that *rorem*, "dew," is cognate with *rorate*, "drop down." Dee probably intended a comparison between astrological influence and dew.

The design represents Astronomy (identified by the star) and her influence (the feather with which she writes her decrees and the swirls of "influence" which converge upon the universe). The complicated symbol enclosed by the swirls and streamers is the subject of Dee's *Monas Hieroglyphica* (Antwerp: 1564) and could be fully explicated only in a separate essay. At the top is the symbol of the moon, in the center the symbol of the sun, beneath that a cross, and at the bottom the symbol of Aries, thought to have been in the ascendant at the first vernal equinox after creation. Other planetary symbols are also present, as follows: Saturn, ♄; Jupiter, ♃ or ♃; Mars, ⊙+ (for the more usual ♂); Venus, ♀; and Mercury, ☿ (evidently alternative to ☿, which is also present). The cross is the Christian cross, but it also signifies the ternary (two straight lines and the point of intersection) and the quaternary (four right angles and four straight lines). All this is explained in the *Monas*.

On the 1558 title page, the motto at the top asserts rather peremptorily the authority of a mage who, like Dee, has studied the most reliable sources. The passage from *Luke* 21:25 is one of those frequently cited as offering Scriptural foundation for astrology. The motto in the scroll at the left hints at the significance of the central symbol, the monad. The right-hand scroll affirms the astrological powers of all the planets. Mars, as usually symbolized, is more obviously "endowed with a sting" than Mercury (unless the symbol of Aries, ♈, at the bottom, is seen as an arrow head), but the notion seems to be that all the planets shoot rays at the earth. On the architraves and plinths of the columns are the names of the four "qualities" of the planets: Mars is hot and dry, Saturn cold and dry, and so on.

"TO THE VERY DISTINGUISHED GENTLEMAN"

The primacy given here to continental scholarship over English is striking: one day's writing by a member of Mercator's group would require a year's study in England. Dee's commitment to his program is vividly described and his gratitude for Mercator's help expressed. For the rest, the letter is partly apologetic and partly boastful. Dee submits his unpublished writings to a literary executor, the mathematician Pedro Nuñes, for editing if his own life should be cut short; and at the end he acknowledges that the reception of the *Propaedeumata* will reveal to him whether his period of apprenticeship is now ended. Yet he already regards himself as an advanced thinker. The *Propaedeumata* itself is a "monument"; he has scorn for the "worthless doctrines" of many writers; he notes Mercator's expectation that some future treatise of his will be a "great demonstrative work"; and he lists with satisfaction the titles of eleven other works by himself which remain unpublished.

The astronomical ring of the ninth title was an ancient device consisting of three circles, two fixed ones representing the equator and the meridian and one pivoted to rotate about the world's axis. When the instrument is properly aligned, the right ascension and declination of any visible star can be measured. Use of the ring seems to have been revived by Gemma Frisius. A picture of one to Mercator's design may be found in H. Michel, *Scientific Instruments* (1967), Plate 47. See also *Annuli Astronomici . . . Usus, ex variis authoribus*, by Gulielmus Cavellat (1558).

"TO THE READER"

The modern reader of the *Propaedeumata* may derive consolation from Dee's acknowledgment that educated contemporary readers also had trouble with it. The "usual and worn way of philosophizing" is the Aristotelian way, which remained standard at the universities. Note the emphasis on "ancient or true philosophers" and "the discoveries of all our ancestors." The prestige of ancient science, as of ancient philosophy, rhetoric, ethics, etc., remained very great. "Innovation" was a bad word, and original discoveries were often supported by citations from antiquity. The warning at the end against the revelation of hidden truths to unfit readers is commonplace and suggests that Dee's text had not merely contemplative but also operational (i.e., astrological) value.

I

The handwritten corrections of CONTRA to PRAETER ("against" to "beyond")—made, presumably, by the Nicholas Graye who owned the copy text—have, no doubt, a theological import. No great astuteness is required, however, to defend CONTRA on the ground that human reason only is meant, and that "nature" refers to the way things have been since their creation.

In a letter of August 7, 1574, to William Camden, Dee asserted that this aphorism provided a firm foundation for all the rest: "At in primo statim aphorismo meo (ut caetera taceam) artis cuiusdam magnae jactum est fundamentum firmum, quae (brevissime) iisdem meis explicata est Aphorismis" (Bodleian, MS. Ashmole 1788, f.72, quoted by Clulee, *Glas of Creation*, p. 74n.). To a modern reader, the aphorism seems roughly equivalent to a law of conservation. In the sentence just quoted, however, Dee calls it the basis of "a certain great art," a phrase often used of alchemy.

II

Pyronomia is defined by Andreas Libavius as "the science of using and regulating heat and fire in one's operations" (*Alchemia*, 1597, I, xiiii, 24–25). A following passage describes four degrees of heat, like those taken for granted by Dee's discussion of the mixture of qualities in the "Preface." As yet there were no thermometers. Although the "wonderful changes" would include alchemical transformations, Dee's main purpose is to acknowledge that despite the indestructibility of matter its forms can be changed.

III

A truism then as now, but perhaps intended as preparation for the discussion of the insensible rays mentioned in XXV.

IIII

These rays are sometimes invisible (again see XXV). Even the dimmest of them reach to the outer limits of the universe.

V

"Substance" and "accident" are technical terms of Aristotelian metaphysics. "Primary substance" signifies an individual thing—this man, that tree. "Secondary substance," in the sense used here, signifies the essence of a thing, the species to which it belongs: rational-animalness, oakness. "Accident" is a characteristic of an individual that helps to define the individuality without altering its species: baldness, fatness, being-in-motion; leafiness, ten-feet-tallness, having-many-acorns. Each individual thing or primary substance may, for purposes of Aristotelian analysis, be considered a compound of accident with secondary substance or essence. For "species" see above, pp. 61–64.

VI

The various heavenly bodies, and especially the planets, have differing astrological influences and produce them differently.

VII

Thus the sun's heat might liquefy ice but vaporize moisture. Again, radiation from Mars might hearten a timid man but enrage a choleric one.

VIII

There must be some "sympathy," as between the magnet and the object it attracts. For sympathies and antipathies more generally, see Note X. Lack of difference would result in identity and the absence of "action."

IX

The basic notions here are those of orderliness and correspondence. An example of correspondence is given in LXXIII, Inference 2, where the sun is said to be to the heavens what gold is to the earth and the heart to a man.

X

A consequence of correspondence is again "sympathy," which was important to current medicine. For the medical doctrine, see Hieronymus Fracastorius (Girolamo Fracastoro), *De Sympathia & Antipathia Rerum* (1550). In view of the mention of "things placed somewhat higher," it is possible, though far from certain, that Dee had in mind also the increasing of astrological influence by talismans of the kind Marsilio Ficino was drawn to but feared. For a discussion of these, see Wayne Shumaker, *The Occult Sciences in the Renaissance* (1972), pp. 127–130. More important, probably, is the use of sympathies in alchemical operations. In any event, "natural" forces only are in question, not daemonic. "Seminal" things are especially powerful. Such natural magic, Dee believes, is in no way unchristian because it utilizes powers inherent in God's creation.

XI

As is well known, the notion of a cosmic harmony goes back at least to Pythagoras (sixth century B.C.), who thought that the planetary intervals were such that the movements of the planets in their orbits made ravishing, though inaudible, music. In Christian thought, its inaudibility to man was caused by the Fall. See S. K. Heninger, Jr., *Touches of Sweet Harmony* (1974), especially pp. 179–189. As the microcosm, man also is a harmonious little world patterned on the cosmos. For "touching" the strings of the universal lyre, see D. P. Walker, *Spiritual and Demonic Magic from Ficino to Campanella* (1958), I, i:2, "Ficino's Astrological Music"; also Marsilio Ficino, "De vita caelitus comparanda" (Part III of *De vita triplici*), summarized in Shumaker, *Occult Sciences*, pp. 132–133. Cornelius Agrippa explains "what sounds accord with each star" (i.e., planet) in *De occulta philosophia*, II, xxvi.

XII

An example of "dissonance" and "antipathy" might be the retrograde movement of a planet, which appears to carry it for a time contrary to its dominant course. Such irregularities, however, cause "no inconvenience to universal nature" but rather make it "more pleasingly ornamented" and contribute to its stability (LXXXVIII).

XIII

The statement now appears otiose but may not have seemed so at a time when the eyes were thought to emit rays.

XIIII

For "species" see above, pp. 61–64. The phrase, "emit its species upon" is roughly equivalent to "impress its power upon."

"Imaginal spirit" is the part of the mind that registers images, i.e., the sensorium. Our senses receive images—not merely visual—through both the sensible and insensible rays mentioned in XXV and are affected by them, sometimes with surprising force. The images produced by the invisible rays are presumably not visual.

XV

The superiority of the circular or spherical form over other forms was already commonplace in antiquity. In

Christian thought, supralunary nature was perfect because the Fall affected only what lay within the moon's sphere. *Prior*, here translated "important," may mean rather "antecedent" in the order of creation.

XVI

The fondness of premodern times for stasis, which implied permanence and was sought, instead of "progress," by all Utopian schemes of social reorganization down to the time of James Harrington's *Oceana* (1656) and beyond, was compromised by a sense that immobility suggested death. A resolution was found in the recognition that perpetually recurrent changes allowed for both stasis and movement. Both were found not only in the natural day and the seasons but also in the heavens, where the movements were repeated and the precession of the equinoxes, in time, would reproduce the original celestial configurations. A more literary notion of patterned movement within stability was that of the Cosmic Dance.

XVII

The responsibility of the first motions for all the rest, which is Aristotelian, is implied by the concept of primacy. The movements mentioned in the second sentence, which complicate the astronomer's calculations, do not compromise the universal order.

XVIII

This is the most inscrutable of all the aphorisms, and no more than hints of its possible meanings can be given.

What the matrices or wombs may be is suggested by a comment of Allen G. Debus in *The English Paracelsians* (1965), p. 28: Paracelsus sometimes "spoke of the four elements on the highest level in their cosmic sense, as imperceptible elements or matrices." On the bodily level, however, "they are represented as perceptible elementary bodies in terms of the four concentric spheres of earth, air, water, and fire." The system, which is standard, is illustrated on the title page of Robert Fludd's *De supernaturali, naturali, praeternaturali et contranaturali microcosmi historia* (1619), where the realms of earth, water, air, and fire appear inside the moon's sphere. The system was Aristotelian. The arrangement, from the earth outward, is in the order of increasing lightness. The extension of the system to the supralunar regions, if that is what Dee intended, would be surprising; but the "larger world" is certainly the universe.

The "three distinct parts" within each of the matrices are uncertain. One possibility is offered by the three "principles" of Paracelsus, sulphur (the principle of combustibility, substance, and structure), salt (that of solidity and color), and mercury (that of a "vaporous quality"); cf. Debus, *English Paracelsians*, p. 27. The relevance of this schema is doubtful.

The regulation of the three parts "by their own appropriate weights" offers no problem. Much was made of a text from *Sapientia* 11:21, "omnia in mensura, et numero, et pondere disposuisti" (in the King James Bible, *Wisdom* 11:20, "thou hast ordered all things in measure and number and weight"). Conceivably the three elements designated Ȧ Ȯ Ṡ (if they are elements) are composed of different combinations (by weight and degree of compression).

The next to last sentence is obscure in detail but clear in general purport. By some process of analysis the secondary and tertiary properties (or "elements") are to be found derivative from the primary, which can then be understood as containing the others *in ovo*, as the *prima materia* or First Matter contained all matter potentially within it.

The initials, with their curious dots, are impossible to interpret with confidence. Although they might be cabalistic, I have found nothing comparable in Johann Reuchlin's *De Arte Cabalistica* (1517), the most likely source. *Notariacè*, from *νοταρικόν*, has to do usually with abbreviations (especially initials, as in SPQR for "Senatus Populusque Romanus") or with the numerological values of letters. The anonymous *Sefer Yeẓirah* or *Book of Creation*, the earliest extant Cabalistic writing, uses the Hebrew equivalents of A, M, and S to represent air, water, and fire, respectively (III:5). (I owe this reference to David Winston of the Graduate Theological Union, Berkeley.) Conceivably Dee's Ȧ and Ṡ might stand for air and fire and his Ȯ for water or earth.

It does not help to search for Latin words beginning with A, O, and S. For example, A might represent *aurum* (gold); but again it might stand for *argentum* (silver), *argentum vivum* (mercury), or much else, including white lead, sulphur, cinnabar, tin, vinegar, saltpeter, and orpiment. See the 67 pp. of entries under "A" in Martinus Rulandus's *Lexicon of Alchemy*, tr. A. E. Waite (1964). No solution appears possible on this basis.

Beginning once again on a totally non-alchemical basis, we might try to find Latin or Greek words beginning with the initials for, let us say, earth, air, and sky, the air being understood to fill the space between the earth and the moon's sphere. The Latin *aer* would do very well for "air" and *stellae* for "stars" (made of fire), but O is an unlikely beginning for any word meaning "earth." In Greek *α* might stand either for ἀήρ (air) or ἀστέρες (stars), but the omicron and sigma do not appear to fit. Alpha and Omega are ruled out by the physico-chemical context. Hebrew offers another set of possibilities which I am incompetent to explore.

Before abandoning the aphorism, I add general considerations. First, despite the hint in "pyrologians," the aphorism may not relate basically to alchemy. Men skilled in the theory of fire are not restricted to attempts to transmute. Secondly, any set of three letters yields six permutations, not three. Dee does nothing with the orders Ȧ Ṡ Ȯ, Ȯ Ȧ Ṡ, and Ṡ Ȧ Ȯ. For these omissions there must be some reason. Thirdly, it has been seen that "notariacal designation" sometimes has to do with the numerological values of letters. According to Cornelius Agrippa, whom we know Dee to have read with attention, the most probable values are A = 1, O = 50, and S = 90. See *De Occulta Philosophia*, II:xx. The series 1–50–90, 50–90–1, and 90–50–1 is, however, unhelpful.

Finally, what was called the *ars notoria* (not usually *notaria*) was adapted to a variety of concealments, of which I mention two merely to illustrate the range of possibility. In *Ars Notoria: The Notory Art of Salomon* (1657), Robert Turner explains that each of the liberal arts can be acquired by saying a prayer which sometimes is elaborately pious but often consists chiefly of angels' names and nonsense-syllables. In a word, a few minutes of mumbo-jumbo substitute for years of study. Nothing of the sort is likely to be in question here. The *ars notoria* also verged upon the *Steganographia* of Joannes Trithemius (written by 1500; first printed 1606), which encodes messages in prayers and nonsense-syllables, the latter to be addressed, by pretense, to designated angels (whose names were, in fact, keys to the ciphers). It is known that Dee went to pains to obtain a manuscript of the *Steganographia*, but no connection of it with XVIII can be established.

XIX

For the art of graduation, which has to do with mixing substances hot (or cold) and moist (or dry) in varying degrees, see above, pp. 20–21. For example, two measures of something hot in the second degree with one measure of something hot in the fourth degree would give a mixture hot in the two and two-thirds degree.

XX

The elements involve the four qualities (see 1558 reading). Each of the elements has two of the qualities: earth is cold and dry, water cold and moist, air hot and moist, fire hot and dry. Man's "humors" were associated with the elements: phlegm with water, blood with air, and black and red bile with fire. See, again, the title page of Fludd's *De Supernaturali*, etc. (Note XVIII, above). Another figure in the same book (p. 105) correlates fire with the gall bladder, air with the blood of the liver and the veins, water with phlegm and the stomach, and earth with the excrements of the bowels. Dee wants the astrologer to determine what elements each of the "parts, humors, and spirits of the human body" consists of and hence to discover the parts' qualities. For example, because the stomach is associated with water it will be especially affected by the moon, said in CIII to be the chief governess of moist things.

XXI

The implication is that a whole life may be determined, within the limits of free will, by the configuration of the heavens at the time of birth. Such "houses" as those called "Marriage," "Children," and "Death" allowed predictions of future events.

XXII

The primacy given to light again tends to justify belief in astrology, which depends partly upon visible rays streaming from the heavenly bodies.

XXIII

The purpose is both to assert the sensitivity of the whole man to physical influences like those of the heavens and to suggest that music attuned to the harmonies of the spheres is curative for soul and body. The ancient musical modes—Doric, Lydian, etc.—were thought to work almost irresistibly upon the spirit.

XXIIII

The magnet's attractive virtue is perhaps analogous to astrological forces which tend to cause events, its repulsive virtue analogous to astrological forces which tend to prevent or inhibit, and its ability to penetrate bodies with its invisible "rays" analogous to the celestial rays "of more secret influence" which throughout the *Propaedeumata* are distinguished from the sensible rays. The insensible rays are said in XXV to penetrate the earth's thickness. For the magnet's "desire" for a particular orientation to the sky see William Gilbert, *De Magnete* (1600), I:3, 4.

XXV

The complexity of astrological influences prevented them from being ascribed wholly to visible light; moreover, the traditional philosophy readily imputed importance to invisible entities (e.g., the archetypal ideas of Plato and Aristotle). The attractive and repulsive energy of the magnet, mentioned just above, is a simple example, and its species, too, "penetrated." Penetration was not necessary to assure that the invisible rays operated on every part of the earth's surface; like the visible rays, they might do so as the result of being reflected by the primum mobile (XXVIII).

XXVI

The manifest meaning is that astrological influence is more or less powerful in proportion as the matter exposed to it is more or less receptive, as the design of a seal is more easily impressed upon wax than upon wood or metal. The durability of the impression also varies.

Whether Dee was also thinking of Ficinian talismans (see Note X, above) is uncertain. The mention of *Gamaaeas*, here translated "talismans," suggests that he was: "The object which received the influence and exhibited the sign thereof appears to have been termed Gamaheu, Gamahey, etc. But the name was chiefly given to certain stones on which various and wonderful images and figures of men and animals have been found naturally depicted" (*The Hermetical and Alchemical Writings of Aureolus Philippus Theophrastus Bombast*—i.e., Paracelsus—tr. A. E. Waite, 1894, p. 51n.). If Dee meant the word in its "chief" sense, however, no human operations need be involved.

The problem is best left unresolved until a scholarly consensus is reached about the *Monas Hieroglyphica* (published four years before the second edition of the *Propaedeumata*). An interest in Ficino's talismans certainly continued throughout Dee's lifetime and beyond. See Francis Yates, *passim*, in *Giordano Bruno and the Hermetic Tradition* (1964); also Le Sieur de L'Isle (Charles Sorel), *Des Talismans, ou figures faites sous certaines constellations* (1634).

XXVII

The insensible rays are again meant. The "natural arrangement" or "artful preparation" might refer to the gathering of materials with similar astrological associations—for example, silver, the hyacinth, and the topaz when Jovial influence is sought. Although Dee does not say so, traditionally the materials were to be exposed at an astrologically appropriate time: in the imagined case, on Jupiter's day (Thursday), and in one of the "unequal hours" ruled by Jupiter—the first after sunrise, the eighth, the fifteenth, or the twenty-second. But Dee may be thinking rather of a time when Jupiter is on the meridian, at perigee, etc.

The fact that the "arrangement" or "preparation" is to involve "visible form" as well as "elemental qualities and other properties" again suggests talismans. The incising of an image of Jupiter on a silver plate would suit the conditions; and the influence might then be absorbed by a man who wore the medal. See also Note CX.

XXVIII

"Mirror" is used of the primum mobile—traditionally opaque—to assert that astrological rays from bodies beneath the horizon can be reflected by it. The imperviousness of the primum mobile to astrological rays derived from its solidity and opacity as the boundary of the material universe.

XXIX

The interest shown here in reflected and refracted rays will be picked up in LII, which has to do with the strengthening of light by mirrors. The reflection of the sun's light by the moon is probably also in question; whether by the planets also is uncertain. ("Stars," here and elsewhere, if not modified by "fixed," usually includes the planets, "wandering" being dropped from *stellae errantes*.) See XXXIX, where "the various distances of the stars from the earth" must refer to the planets. The stars were "fixed" in a single sphere.

Whether or not Dee recognized that the planets have little or no intrinsic luminosity is an interesting question. The discovery of the phases of Venus, which pinned the matter down, had to await the invention of the telescope. Cyrano de Bergerac, in his fictive voyage to the sun (c. 1650), noticed that Venus appeared as a crescent and inferred that all the planets depended on the sun for their luminosity as the moon did. See *Voyages to the Moon and the Sun*, tr. Richard Aldington, 1962, p. 191. The comment suggests popular misunderstanding.

XXX

Although *magnitudines* is regularly used in connection with conventional degrees of stellar brightness, Dee is obviously thinking here of bulk.

XXXI

XXXI–XLIV have to do with the intensity of sensible rays in various circumstances. The strength of astrological influence is implied by the phrase "imprint their rays" in XXXVIII. For the geometry relevant to this and the next thirteen aphorisms, see above, pp. 63–66.

XXXII

The rays are, of course, strongest when the celestial body is directly overhead and at perigee. "Star" again means "planet." No single fixed star had significant astrological importance; and even the zodiacal signs were rather conventional "places" than actual constellations.

XXXIII

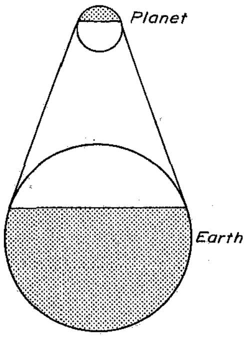
The cone contains all the rays that converge upon a given external point. The bounding circle of the cone is described by a circle produced by lines from the vertex to all possible tangents with the star.

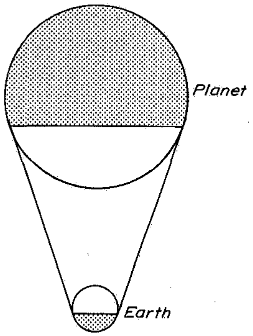
XXXIIII

Each point of the star within the cone's base sends a ray to the external point. The strength of the rays weakens from the cone's axis toward the perimeter of its base.

XXXV–XXXVI

The aphorisms can be simply illustrated, as follows:

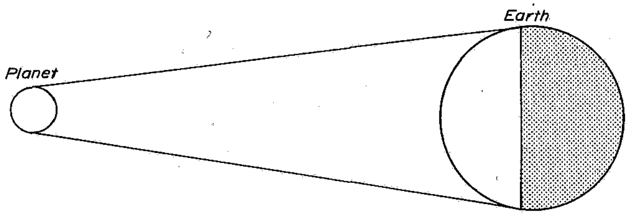


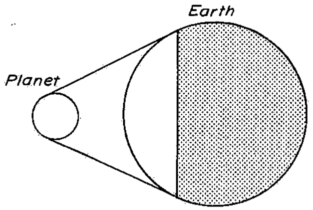


XXXVII

Although the principle that "illumination varies inversely with the square of the distance" had not yet been formulated, Dee of course realized that intensity increases with nearness. That a near planet smaller than the earth

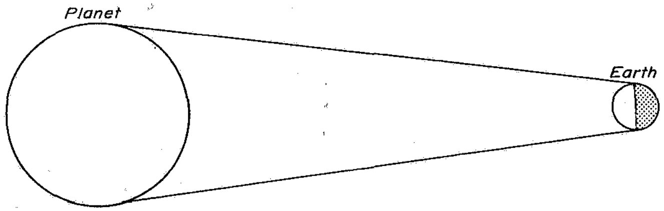
illuminates a smaller part of the earth than a distant one is shown below.

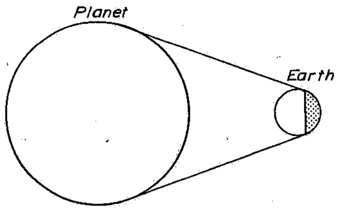




XXXVIII

Again an illustration:



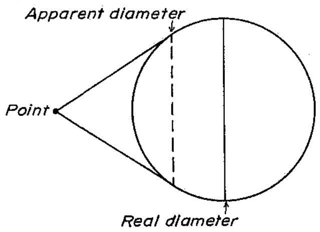


XXXIX

A recapitulation of the preceding four aphorisms. The truncated cones are implicit in the figures above: none of the cones terminates in a point, hence all are truncated.

XL

The base is less than half of the planet's convex surface because tangents must be drawn to the planet from a point. The computation by which the planet's diameter is measured would require (1) the (very difficult) computation of the angle at the cone's apex (the observer's point of view); (2) knowledge of the planet's distance; and (3) adjustment for the fact that the planet's apparent diameter is less than its real diameter. The illustration below shows an extreme case.

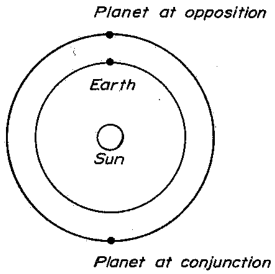


XLI

The greater the distance the more nearly the tangents drawn to the star from the point will be parallel and the base of the bounding circle identical with the star's circumference. As the distance decreases, so too does the portion of the sphere included within the tangents.

XLII

The size of the conical base differs slightly with respect to the planet's position because (1) it is nearer, by almost the earth's radius, when on the meridian than when on the horizon; (2) its orbital distance varies, from a minimum at opposition to a maximum at conjunction (for a superior planet).



XLIII

All the cones that have been described are "right" cones because they might be produced by the revolution of a right triangle around one of the perpendicular sides. The farther off the radiating planet is, the more nearly all its rays will coincide with the axial ray, which is strongest. Also, the luminous base of a distant planet is greater. "Naturally and simply," however, brilliance increases with nearness. See above, pp. 64–65.

XLIIII

Although all the planets actually have phases, during the sixteenth century only the moon's phases were known. See Note XXIX. A half-moon radiates half as much light as a full moon.

XLV

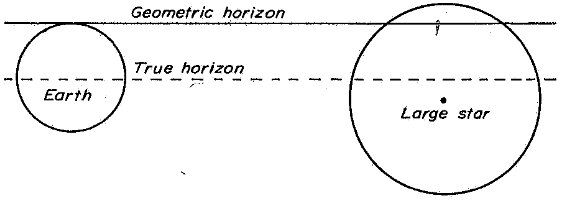
The true horizon is determined by a plane passing through the earth's center and perpendicular to a diameter dropped from the observer's position. Note the substitution of *mundi* for the *terrae* of 1558: the universe's center is the same as the earth's, hence the universe is geocentric.

The sensible horizon is limited by the observer's line of sight. It would increase with his elevation above the earth's mean surface. Because of the immense celestial distances, the difference between the two is usually negligible.

As explained above, pp. 73–74, the "Corollary" depends on the fact that three points determine a plane only if they are not collinear. The three points concerned are those of the two points in the sky and the observer's position (or, since the true horizon is in question, the earth's center).

XLVI

This is consequent upon the larger diameter of the star (or planet), thus:



The star in the illustration can be imagined as either rising or setting.

XLVII

See Note XLII: the star is farther when on the horizon than when in the zenith. The sun is nearer to the earth in Capricorn (December) than in Cancer (June) because of the eccentricity of the earth's path about it. Winter is caused not by the sun's greater distance but by the greater obliquity of its rays and the shorter days for people living in the northern hemisphere.

XLVIII

Twilight results from the refraction of the sun's rays by the atmosphere. In the same way, the planets, both superior (farther than the earth from the sun) and inferior (nearer than the earth to the sun), can "communicate the virtue of their accidental light" to us when they are below the line of sight. They emit their species upon the atmosphere, which then, in turn, emits to the observer a species of the species.

XLIX

The reason for praise of God is his use of the air, clouds, water, and mountains to increase the illumination of the earth, to produce visible beauty (as of the rainbow), and perhaps also to strengthen and to complicate astrological influence.

L

Ptolemy—and others after him—thought that gods' names had been given the planets because the planets' "virtues" resembled those popularly ascribed to the gods. Adoption of the belief by Christians permitted them to avoid the imputation of paganism. If Dee meant this, his phraseology was injudicious: "from the imposition of the name of its god." It was a common Christian belief, however, that each planet was ruled by an angel, its "Intelligence." The use of "God" was not restricted even in Christian practice—or in the Bible—to Yaweh or even the Persons of the Trinity. It is unlikely that Dee's educated readers would have been shocked by this aphorism.

LI

This principle was necessary to assure that every birth chart should differ from every other. Antonio Francesco Bonatti, in *Universa astrosophia naturalis* (1687), pp. 15–16, went so far as to claim that not only the birth-moments but also the astrological horizons of twins differed (because of their spatial separation in the womb).

LII

For catoptrics, which had to do with mirrors and reflections, see above, pp. 67–73. Ancient achievements in catoptrics are occasionally alluded to in catalogues of lost skills. In *Epistolae Fratris Rogerii Baconis* (1618—an edition containing notes attributed to Dee), pp. 39–42 are on mirrors and multiplying glasses.

The Monad of the last sentence before the Corollary is reproduced on both title-pages of the *Propaedeumata* and is discussed in a note on them. A printed note in the margin of the 1568 text says, "Ista Insignia fusissime habes explicata, in nostro nuper emisso libello, Cui est Titulus MONAS Hieroglyphica."

LIII

The meaning appears to be that mirrors can be used to focus light (and heat) from the moon during a total eclipse, and the result compared with that obtained from the full moon. The experiment would not have been practicable in Dee's time.

LIIII

The first half of the first sentence means that "Perpendicular rays are stronger than oblique." The first half of the remaining part is explained in Note XLII. The remaining part of the sentence is unclear, but the meaning may be that when the star or planet is perpendicular the rays reflected from the primum mobile coincide approximately with the direct rays.

The remainder of the aphorism is difficult. The eccentricity of the planets' apparent orbits about the earth was established, on the assumption that the planets' speeds were constant, by measurements made from the earth of the differing arcs they described in equal periods of time. From these calculations perigees and apogees could be determined; but I do not understand the phrase about "the angle of incidence."

LV

As when a film is exposed to light for a longer period of time.

LVI

The "powers" are astrological. They are strongest when the planet is at its perigee, on the meridian, and direct (i.e., moving from west to east in the order of the zodiacal signs and thus counterpoising the apparent movement of the heavens).

LVII

This doctrine was necessary to account for the belief that —for instance—planets in the fifth house, "Children," influenced future events.

LVIII

The "equal hours" are the familiar ones, constant in length throughout the year. The unequal hours were computed by divisions into twelve parts each of daylight and darkness. The day-hour and the night-hour are of equal length only at the equinoxes.

LIX

The truth of this observation can be seen by taking extremes: the pole star appears to move very little; points on the celestial equator move very fast.

LX

The apparent speeds of celestial bodies are proportional to the circumferences of the circles they describe parallel to the equator, and the circumferences, in turn, are proportional to the radii or diameters.

LXI

The periods are of several kinds: sidereal (return to the same place relative to the fixed stars); synodic (recurrence of conjunction with the sun), diurnal (return to the meridian), tropical (relative to the equinoctial point), and so on. The return is to a place "very like" the former one because the object or point may have changed in latitude (distance north or south of the ecliptic) by the time it has returned to its original longitude (place among the zodiacal signs).

LXII

Most of the circles will cause no difficulty. The epicycle is a circle whose center is mounted on a rough equivalent of the planetary orbit in such a way that the planet, moving on the epicycle's circumference, appears to an earthly observer to move erratically. Such epicycles were familiar from Ptolemy's time through well beyond Copernicus's. (Properly, the path described by the planet's compound movement is the "orbit," and the circle on whose circumference the epicycle's center moves is the "deferent.") For the technical content of this and the ten following aphorisms, see above, Figure 19 and pp. 80–82.

LXIII

Circles of position "do all cross one another in the North and South Points of the Meridian" (cited in *OED*, art. "position"), like the meridians on the terrestrial globe. Dee suggests that another system of circles can be based on the ecliptic, which cuts the equator at an angle of 23°27′. Still another can be based on an observer's true horizon, which would coincide with one of the others only if his position was at the pole or on the equator.

What is in question is "general ways of drawing horoscopes": specifically, the manner of dividing the zodiac among twelve "houses," upon which horoscopal readings depended heavily. The zodiac was to be cut into twelve segments; but on what circle were the divisions to be based? The choice of the zodiac itself would result in equal segments of 30°. A circle based on the true horizon, or one based on the earth's equator, would result in unequal but differing divisions.

For an account of the several systems of house division, see above, pp. 94–98.

LXIIII

The equatorial period is the time between successive meridian crossings of a fixed star.

LXV

The usual measurement is from noon to noon, that is, between successive meridian crossings of the sun. The length of the natural day varies because of the inclination of the ecliptic and the slight ellipticity of the sun's path. Our day, the civil day, is the average length of the natural day.

LXVI

The tropical year is the time between the sun's return to the same cardinal point, e.g., from the beginning of one spring to the beginning of the next. The actual positions of the constellations vary slightly from year to year because of the precession of the equinoxes. Precession is discussed above, p. 78.

LXVII

The sidereal year—see Note LXI—is slightly longer than the tropical because of the precession.

LXVIII

The return of the moon to the same longitude of the ecliptic would be its sidereal period. To return to the same phase, i.e., to the same position relative to the sun, it must make up the distance the sun has traveled along the zodiac during the moon's sidereal period. The interval between equal phases, the synodic period, is therefore longer than the sidereal.

LXIX

The lunar day is the time between the moon's successive crossings of the meridian. Because of the moon's irregularities—caused by the gravitational pull on it of both earth and sun—the lunar day is not constant. The slowness of apparent movement in the fixed stars (the precession) is such that a complete revolution of the stars around the earth requires about 26,000 years.

LXX

The periods are the equatorial (LXIIII), diurnal (LXV), tropical (LXVI), and sidereal (LXVII). Despite the complications caused by the epicycles, the astronomer "should know" (LXVIII) the periods not only because accurate knowledge is valuable for its own sake but also because the planetary positions are important in astrology.

LXXI

The passing of the moon across (or beneath) the sun's face in conjunction takes some minutes, so that the time of exact conjunction requires computation. The sun moves more slowly (against the stars) than the moon, as—for instance—Mars moves more slowly than Venus. In consequence, the next conjunction occurs before the slower body has completed a full revolution.

LXXII

The diurnal period of a planet (its return to the meridian) is much less than its synodic or sidereal period.

LXXIII

The gist is that careful observation will reveal connections between earthly objects or happenings and celestial phenomena. Thus the dominance of Capricorn might quickly be associated with cold winds, and that of Leo with hot weather. Smaller-scale happenings would be harder to relate to cosmic events: for example, the dismal failure of a political address to retrograde movement of Mercury, the Lord of Language, in the third house, which although called *Fratres* related also to speech. Nevertheless the claim was regularly made that astrological predictions had been made possible by several thousand years of "experience," or empirical investigation, begun by the Chaldaeans (the Assyro-Babylonians) and continued ever since. Dee would almost certainly have claimed that observation had proved the association of the planets with specific metals. How far the system could be pushed is evident in Ficino's association with planets of plants, stones, animals, odors, clothing, and even dances and songs. Cf. Shumaker, *Occult Sciences*, pp. 120–133.

In Inference 1 the resemblance of sublunary objects and events is said to produce "harmony." The whole concept has been described by E. M. W. Tillyard in *The Elizabethan World Picture* (1950), Chap. 6, in terms of "corresponding planes," and by Heninger, *Touches of Sweet Harmony* (1974), in Pythagorean terms. The three levels of Inference 1 are explained in Inference 2 as the celestial, the terrestrial, and the microcosmic or human and are illustrated by the sun, gold, and man's heart, each a "primate" in its own frame of reference.

LXXIIII

"Some place in the sky" would include such geometrical points as the Lot of Fortune and the moon's nodes. The significators are, primarily, bodies of particular importance for marriage, longevity, etc. The general meaning is that the influence of a luminary is affected by its position in space and its relations to signs and other planets. In normal astrology, the angular relations of planets with one another ("aspects") were especially important. A trine relationship (roughly 120°) was "good," a square (90°) "bad," etc.

LXXV

The apparent persistence of the fixed stars in their relationships to one another implies superiority. Against this background the planets, although because of the earth's turning they rise in the east and set in the west, move eastward. The precession, however, which slowly alters the position of the stars relative to the equinoctial points, suggests that even our most important earthly affairs—those which resemble the stars in having special eminence—suffer vicissitudes. The reasoning is by analogy. The harmony that binds the fixed stars in their relative positions also binds them to the elemental kingdom, which stretches from the earth to the moon. Finally, radiation is the instrument of all this binding.

LXXVI

The slowness of the precession implies a slow development of stellar influence. Interpretation of the influence is complicated by the fact that rays emanate simultaneously from all the stars, so that the effect of a single one, or even of a whole constellation, is hard to isolate.

LXXVII

The gist is that an apparently feeble planet or constellation can sometimes exert more influence than an apparently stronger one either because the subject is naturally related to the luminary—as silver to the moon—or because artful preparation has made it especially susceptible to influence.

The remainder of the aphorism is rather associative than logical. Dee gives an alchemical parallel (a gentle agent may be more useful than a strong one) and then adds a remark that is relevant to the alchemical context but not to the astrological one. The Holy Art (alchemy) requires repeated distillations or purifications followed by repeated operations to reunite ("marry") what has been separated, as is suggested by a Scriptural text. The key to "David's Seven Times" is given by the Hebrew characters for "12" in the margin. *Psalm* 12:6 reads, "The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times." *Dualiter* refers to the dual form of "Seven Times." Dee interprets the text to mean that the seven purgative operations are to be followed by seven compoundings. (I owe this reading of the Hebrew to my colleague John Coolidge.) It would be interesting to know whether Dee, who believed strongly in numerology, noticed that the number of this aphorism is 77, or perhaps even placed the aphorism in this position deliberately. One guess might be that observation of the number reminded him of *Psalm* 12:6 and led him to the alchemical digression.

LXXVIII

In fact the stars are enormously larger than was thought in Dee's time—or in Ptolemy's. The nearest, our sun, has a diameter 108 times the earth's and a volume 108^3, or 1,159,712, times greater. Yet the sun is a dwarf star. For the ancient technique of estimating star sizes, see above, pp. 87–88.

LXXIX

For a natural day, see LXV. It is four minutes longer on the average than the equatorial period. The difference will define the daily western movement against the sun of a point on the equator ("diurnal direction").

LXXX

We are now asked to find the diurnal directions of other circles.

LXXXI

Diurnal direction can be measured in the same way for a lunar day as for a solar one. The two results would differ because the "days" are of unequal lengths.

LXXXII

A planet's or fixed star's "day" is a "diurnal horizontal period": the time between successive risings.

LXXXIII

The purpose is again that of determining differences in "periods."

LXXXIIII

Why the powers of the sun and moon should be made "very clear" by the calculations just recommended is obscure. Possibly the idea is that the periods determine the *mora*, or "delay," of the body between the horizons, hence the length of time its rays are direct. The last two sentences appear to mean that observational data are more reliable than conventional approximations.

LXXXV

A planet's movement is retrograde when it appears to move from east to west in its private motion. See above, pp. 80–82. The result is a "pushing back" of celestial points, or "reversed direction," since the planet, by moving in the same direction as the equator, has a diurnal period less than its equatorial period.

LXXXVI

The sidereal period of Jupiter is 11.86 years; consequently in one year its position relative to the fixed stars will have altered by about 30°. *Dodecatemorion* comes from Greek roots meaning "twelfth piece"; here it means one zodiacal sign (30°).

The degree of displacement differs from year to year because Jupiter's orbit is based not upon the earth but upon the sun. The last sentence appears to mean, "Take a lot of such measurements, not just a few." Other planets' movements are to be measured in the same way.

LXXXVII

The equator's harmonic period is that in which a point on it makes a single complete revolution. Planets moving in a

direct course pause longest between the horizons, hence irradiate exposed objects more effectively. Their "benevolence," however, is the contrary of the recalcitrance implied by retrogression.

LXXXVIII

Further exploration of problems implicit in retrograde motion, which because the planet is running counter to its dominant course reminds Dee of an uncontrolled horse, a subordinate part of nature rebelling against a superior part, a discordant note, a violent agent that causes damage, and a force that willfully negates itself. The "most excellent" of the planets, the sun and moon, are never guilty of these misdemeanors, and the others commit them only briefly. The anomalies are justified on the ground that their result is a more pleasing ornamentation of nature. Cf. XII. Dee infers that during retrogression a planet's influence is weakened (partly because of its shorter *mora*) or reversed.

It will be observed that "fourthly" is omitted, apparently by inadvertence.

LXXXIX

So far as "proper signification" is concerned (see LXXIIII), planetary powers are greatest when the planet is furthest distant. The base of its radiant cone is then largest, and all its rays are angularly nearer the axial ray, which is strongest. See XXXIIII. In matters other than proper signification, strength increases with nearness because of the increase of intensity.

The passage about making a planet stand off very far from the earth may or may not refer to visual appearance, as when an object is looked at through the wrong end of a telescope. For a detailed discussion see above, pp. 68–70. Repulsion may require "a few days" for the preparation and arrangement of the mirrors, whereas attraction can be produced by changed adjustments in mirrors already at hand.

The quoted phrase at the end is from *Acts* 4:25, which itself adapts the Septuagint text of *Psalm* 2:1. The meaning is that the operation might cause popular resentment by awakening fear.

XC

The usual astrological view was that a planet lost its powers when it was combust (so near the sun as to be "burned"). The allusion to the rules of graduation suggests that the effect of combustion on a given planet can be computed by the process commented on in Note XIX. Nearness to the sun may increase the heat of a "hot" planet and thus strengthen its influence.

XCI

The earth's central position (geocentrism) in the cosmos is privileged by Divine ordinance: another indication of Dee's rejection, at least as late as 1568, of the Copernican hypothesis. That he knew Copernicus's *De Revolutionibus* is clear from LXVII. Cf. above, pp. 56–57.

XCII

Any two stars or planets exactly opposite each other have equal opportunities to exert influence because, as the heavens turn, they will gradually exchange places along the same path. The "working together" of the stars might be either complementary or antagonistic. "Declination" is the angular distance above (or below) the celestial equator. The "schematic or aschematic intervals" may be those of exact or approximate opposition, the declinations and distances from the meridian being identical or only roughly equivalent.

XCIII

At all places except the poles and the equator the horizon cuts the sphere of the stars "obliquely": that is, the line drawn to the observer's zenith makes an angle other than 0° or 90° with the world's axis. In such places the segments of great circles cut off between the horizon and the meridian are usually not arcs of 90° (quarter-circles). The qualification is for great circles, like the celestial equator, that pass through the east and west points of the horizon. Hence the ninetieth degree of the ecliptic west of the ascendant falls on the meridian only when an equinox is rising. Consequently, the intersection of the ecliptic and the meridian, which marks the cusp of the tenth house, coincides only rarely with the ninetieth degree or the highest point of the ecliptic above the horizon, the so-called Heart of the Sky. Cf. above, pp. 95–96.

XCIIII

This theoretical—though useless—truth must have been inferred from the obvious heat of the sun's rays, light from a candle, etc. Even the heat in the moon's light can hardly have been measurable in Dee's time.

XCV

For the sun's size, see Note LXXVIII. But of course the sun is by no means the largest of the stars.

XCVI

The scale Dee is using evidently is arbitrary: 100° or 60° = "maximal." At perigee, the sun's rays fall obliquely upon the northern hemisphere. The situation he describes could exist only on the Tropic of Capricorn.

XCVII

The points over which the sun can stand perpendicularly are between the tropics.

XCVIII

Evidently the temperature of a substance exposed to the sun is to be measured; but how? Thermometers were a development of the seventeenth and eighteenth centuries.

"In actual fact" (literally, "according to the truth of the matter"), opposed as the phrase is to mere proportionality, suggests rather experimental knowledge than computational. Nevertheless Dee must have been thinking here, as elsewhere, of calculations.

XCIX

The "different places" of the sun may differ latitudinally —but only if "perpendicular" means "on the meridian" and not "in the zenith." If the latter, varying heat would be produced, in theory, only by differences in elevation, as between a mountain top and a valley, or by differences in the sun's distance, as at perigee or apogee. The "artifice" is presumably catoptrical: by a proper placing of mirrors or shields the heat could be increased or reduced in any desired proportion.

C

Taken literally, the first sentence would again imply that Dee did not know that the planets have no, or very little, luminosity. See Note XXIX. Here the difference between the sun's heat and a planet's is said to derive merely from "bases" and "distances." The third sentence acknowledges the admixture of some special "sensible quality"—probably moisture, dryness, etc.—with heat in each of the planets and recommends that this be determined by contrasts between the planet's effects on some exposed body during periods of visibility and invisibility.

CI

The process just described for determining the sun's heat is now to be applied to the moon. We are warned, however, that account must be taken of the moon's phases. When the moon is horned the "vertical axis" described in XXXIIII as strongest is not operative.

CII

The astrological influence of the sun benefits especially from the quantity of its rays, that of the moon from the greater swiftness of its motion, believed also to contribute to astrological influence. Relatively to the stars, the sun moves eastward about 1° a day and the moon about 13°.

CIII

Historically, the moon has always been considered "moist." For example, the sap in plants was thought to increase with the degree of the moon's fullness.

CIIII

Rapid motion implies energy, vigor. The sun's dominion over "vital heat" is here imputed to its light, the moon's control over moisture to its movement: which would also, however, determine its *mora*. See the next note.

CV

The nearness of the moon is considered here in relation not to the intensity of its light but to the speed of its motion. A body moving in an eccentric orbit appears to move fastest at perigee, slowest at apogee.

CVI

Roughly, the sun's rays are the source of heat, the moon's movement the source of moisture. XCV–XCVIII have been about the sun's heat, CIII–CV about the moon's movement.

CVII

The comparison of the seasons to a day (and of both to a lifetime) was conventional. The sun's heat could "produce" two of the primary qualities, cold and moisture, only by privation, i.e., by not working. The "necessary order" might be some such schema as the following: morning, hot and moist; afternoon, hot and dry; evening, cold and dry; night, cold and moist. The "necessary order" requires that only one quality at a time be replaced by its opposite.

The Duodenary or twelve apparently results from the combinations of beginnings, middles, and ends with either the seasons or the four parts of the natural day. At the terrestrial pole the seasons and the parts of the day would coincide. How the Trinity is involved is obscure; but one occasionally reads, in the period, that the "beginning" (from the creation to the birth of Christ) was the period of the Father, the "middle" (to Christ's Second Coming) is the Age of the Son, and the "end" (from the Second Coming onward) will be the Age of the Holy Spirit. Those who pant after concealment would be occult philosophers who veiled their writings to hide mysteries from the unfit.

Twelve, together with its factors three and four, had especially rich numerological significance. Of the many expositions of this tiresome subject one of the more detailed is Peter Bongus's *Numerorum Mysteria, Ex abditis plurimarum disciplinarum fontibus hausta* (1618).

CVIII

The twenty-six positions of the sun with relation to the constellations appear in the *Almagest*, VIII:iv. Ptolemy divides these into nine general classes subdivided into parts which total twenty-six.

"Early morning east wind" has to do with the nearly simultaneous co-rising of the sun and a given star in the constellation. The star may rise a little later ("invisible after-rising"), at exactly the same time ("true morning co-rising"), or slightly earlier ("visible morning co-rising"). Note that the general name, "Early morning east wind," does not count toward the total of twenty-six. And so on.

Dee urges that a similar set of twenty-six positions should be distinguished for each of the seven planets (including the sun). The 182 different reckonings would result from the multiplication of 26 by 7. The result would be nothing more than the enrichment of the technical vocabulary.

CIX

The point is that because the death of the body results from physical causes the astrologer can predict a natural limit for a specific human life. If death occurs before the natural term, the cause is human "negligence." The basic doctrine is partly contradicted by the close association between soul and body asserted in XXIII; but the discrepancy could be removed by a simple qualification.

CX

In scholastic philosophy, "form" was "The essential determinant of a thing; that which makes anything (*matter*) a determinate species or kind of being . . . " (*OED*). Since immateriality is of a higher order than matter, its powers were superior. The "visible form" of talismans discussed in Note XXVII may relate obscurely to the prestige of "form."

CXI

The insensible or invisible rays are intelligible because their existence has been established by mental operations. Astrological knowledge was supposed to be based on several millenia of observations and inferences, as remarked in Note LXXIII. The analogy of the insensible rays with the invisible soul imputes dignity to them.

CXII

Cf. the assertion by Mantice, in Pontus de Tyard's *Mantice, ou Discours de la verité de divination par astrologie* (2d ed., 1573), pp. 91–92, that the majesty of Saturn, the benignity of Venus, and the warmth of Mars are not naturally maleficent but are "worsened" in some human beings.

CXIII

Different parcels of matter have differing potentialities for reaction to planetary and stellar radiation. Presumably further diversity is produced by differing astrological horizons. No two spots on the earth's surface are bathed in exactly the same strength by visible and invisible rays.

CXIIII

The elemental part of the cosmos lies within the moon's sphere. Above that is the empyrean, the realm of pure fire. Every existent object apparently is either produced by the celestial harmonies or itself possesses them (or both). Sometimes the relationship is obvious, sometimes obscure.

CXV

The relationships mentioned in the foregoing aphorism should be compared and analyzed for the improvement of astrological science.

CXVI

This and the following aphorism are analyzed in detail above, pp. 90–91. Dee was fond of playing with permutations and, within limits, skilled in doing so. Since the planets' orbits do not lie in exactly the same plane, many of the conjunctions would not be linear. The utility of the computations for practical astrology—for which, by reason of the emphasis on comparative "strengths," they seem to have been intended—is doubtful, or worse. The strengths taken into consideration are merely "greater," "equal," and "less."

CXVII

The "conjunctions" now become merely those of converging rays. The fact that intrinsically different strengths can become identical depends on angles of incidence and positions in houses as well as upon orbital variations: in a favorable sign a planet is "exalted," in an unfavorable one "dejected." The calculations, we are told, can be extended almost to infinity (by sophisticating the degrees of strength). Although Dee is showing off here, as often, he is saying implicitly that popular astrology is culpably inexact.

CXVIII

The gist is an affirmation that efforts should be made both to localize the effects of understood astronomical events and, contrariwise, by examining remarkable earthly happenings to determine the significance of hitherto uninterpreted celestial configurations. In this way astrological knowledge can be increased.

Matthew 2:2, quoted in the "Comment," was often used to legitimize astrology.

CXIX

Hermes Trismegistus, "thrice-great" as greatest philosopher, king, and priest, was regarded as the founder of both astrology and alchemy. He was supposed to have been roughly contemporary with Moses. His vogue in the Renaissance began with Ficino's translation of the *Pimander* (now known as the *Corpus Hermeticum*) in 1461. For a summary of Hermes's doctrines and influence see Shumaker, *The Occult Sciences*, Chap. V.

CXX

A Greek authority (Ptolemy? I have not identified the sentence) is adduced to corroborate the Egyptian Hermes and to suggest that Dee has the support of prestigious ancients generally. The emphasis here is on a divinely instituted "revolution," like that of the heavens, which preserves the continuity of created nature. This introduces a final pious exclamation.

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edited by

STEPHEN CLUCAS

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This book is dedicated to the memory of
Robert O. Lenkiewicz (1941–2002)
Painter, Researcher and Bibliophile.

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ABBREVIATIONS

Alae	Thomas Digges, *Alae, seu Scalae Mathematicae, quibus visibilium remotissima Coelorum Theatra conscendi, & Planetarum omnium itinera nouis & inauditis Methodis explorari: tum huius portentosi Syderis in Mundi Boreali plaga insolito fulgore coruscantis. Distantia, & Magnitudo immensa, Situsque protinus tremendus indagari, Deique stupendum ostentum, Terricolis expositum cognosci liquidissime possit* (London: Thomas Marsh, 1573).
DNB	*Dictionary of National Biography*, ed. by Sidney Lee and Leslie Stephen, 22 vols (London, 1908).
JDEP	I.R.F. Calder, *John Dee Studied as an English Neoplatonist,* 2 vols (Unpublished PhD thesis, The Warburg Institute, University of London, 1952).
Lib.Myst.	John Dee, *Liber Mysteriorum*, London, British Library, Sloane MS 3188.
MH	*Monas Hieroglyphica Ioannis Dee, Londinensis, ad Maximilianum, Dei Gratia Romanorum, Bohemiae et Hungariae Regem Sapientissimum* (Antwerp: Gulielmus Silvius, 1564), facsimile edition of the Latin with facing page translation by C.H. Josten, *Ambix*, 12:2-3 (1964): 82-221.
MP	*The Elements of Geometrie of the most auncient Philosopher EVCLIDE of Megara. Faithfully (now first) translated into the Englishe toung, by H. Billingsley, Citizen of London. Wherevnto are annexed certaine Scholies, Annotations, and Inuentions, of the best Mathematiciens, both of time past, and in this our age. With a very fruitfull Praeface made by M. I. Dee, specifying the chiefe Mathematicall Sciences, what they are, and wherunto commodious: where, also, are disclosed certaine new Secrets Mathematicall and Mechanicall, vntill these our daies, greatly missed* (London: John Daye, 1570).
NP	Nicholas H. Clulee, *John Dee's Natural Philosophy: Between Science and Religion* (London and New York: Routledge, 1988).

PA	Wayne Shumaker and John L. Heilbron, eds. and trans. *John Dee on Astronomy. Propaedeumata Aphoristica (1558 and 1568), Latin and English* (Berkeley, Los Angeles and London: University of California Press, 1978).[1]
Parallaticae	John Dee, *Parallaticae Commentationis Praxeosque Nucleus quidam* (London: John Daye, 1573).
Private Diary	*The Private Diary of Dr. John Dee and the catalogue of his library of manuscripts, from the original manuscripts in the Ashmolean Museum at Oxford, and Trinity College Library, Cambridge,* ed. James Orchard Halliwell (London, 1842).
R&W	Julian Roberts and Andrew Watson, *John Dee's Library Catalogue* (London: The Bibliographical Society, 1990).[2]
T&FR	*A True & Faithful Relation of What passed for many Yeers Between Dr. John Dee (A Mathematician of Great Fame in Q. ELIZ. And King James their Reignes) and Some Spirits: Tending (had it Succeeded) To a General Alteration of most States and Kingdomes in the World.* [etc], ed. Meric Casaubon (London: D. Maxwell for T. Garthwait, 1659).

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[1] This edition conflates two separate editions of Dee's *Propaedeumata*. These are: ΠΡΟΓΑΙΔΈΥΜΑΤΑ ΑΦΟΡΙΣΤΙΚΑ *Ioannis Dee, Londinensis, de Praestantioribus quibusdam naturae virtutibus, ad Gerardum Mercatorem Rupelmundanum, Mathematicum et Philosophum insignem* (London: Henry Sutton, 1558) and *Propaedeumata Aphoristica Ioannis Dee, Londinensis, De Praestantioribus quibusdam Naturae Virtutibus* (London: Reginald Wolf, 1568). All quotes, references and translations in this volume are taken from the Heilbron-Shumaker edition.

[2] Readers should note that where this abbreviation is followed by a number only (as "*R&W*, 13", the reference is to a page-number in Roberts and Watson's book. Where the abbreviation is followed by "no." or "nos." (as "*R&W*, no. 13") the reference is to a catalogue number assigned by Roberts and Watson to an item in Dee's Library catalogue. Further information regarding these items may be found by consulting the section of their book headed "Notes to the 1583 Catalogue" (*R&W*, 79 et seq.).

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STEPHEN CLUCAS

INTRODUCTION

Intellectual History and the Identity of John Dee

In April 1995, at Birkbeck College, University of London, an interdisciplinary colloquium was held so that scholars from diverse fields and areas of expertise could exchange views on the life and work of John Dee.[1] Working in a variety of fields – intellectual history, history of navigation, history of medicine, history of science, history of mathematics, bibliography and manuscript studies – we had all been drawn to Dee by particular aspects of his work, and participating in the colloquium was to confront other narratives about Dee's career: an experience which was both bewildering and instructive. Perhaps more than any other intellectual figure of the English Renaissance Dee has been fragmented and dispersed across numerous disciplines, and the various attempts to re-integrate his multiplied image by reference to a particular world-view or philosophical outlook have failed to bring him into focus. This volume records the diversity of scholarly approaches to John Dee which have emerged since the synthetic accounts of I.R.F. Calder, Frances Yates and Peter French. If these approaches have not succeeded in resolving the problematic multiplicity of Dee's activities, they will at least deepen our understanding of specific and local areas of his intellectual life, and render them more historiographically legible.

JOHN DEE AND INTELLECTUAL HISTORY

The life and work of John Dee first re-emerged into twentieth-century historical consciousness in the works of historians of science, who strove to "recover" Dee from the oblivion of his reputation as an occultist, and to reinstate him as a "progressive" Renaissance scientist, whose work contributed to the fitful beginnings of the scientific revolution in England. In the 1930s E. G. R. Taylor's *Tudor Geography 1483-1583*, and Francis Johnson's *Astronomical Thought in Renaissance England* both allotted a significant role to Dee in their narratives of Tudor scientific advancement.[2] Johnson saw Dee's achievement as primarily "scientific" – he was, according to Johnson, "the leading mathematical scientist in England and the most influential teacher and adviser in that field after [Robert] Recorde's death."[3] Johnson viewed Dee's occult scientific activities as a detraction from his scientific reputation:

> Dee's later career, during which his unrestrained optimism concerning the possibilities of natural science made him a dupe of the charlatan Edward Kelley and caused him to turn his energies to alchemy and crystal gazing, has tended to obscure his real merit as a scientist and his very great services to his country.[4]

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Johnson criticised Charlotte Fell-Smith for having “emphasized his reputation as an astrologer, alchemist and dabbler in spiritualism at the expense of his significant work in legitimate science,” and accordingly praised Taylor for having given a “truer picture of the man”.[5] Taylor for her part shared Johnson’s need to expunge or explain away Dee’s occult interests:

> The fact that John Dee was a practitioner of Judicial Astrology has, however, created such a prejudice against him, and has led to such a one-sided estimate of his place in history, that it is here necessary to state emphatically that a close examination of the evidence leaves no doubt of his intellectual honesty and genuine patriotism [...] his preoccupation with the search for the Philosopher’s Stone and the Elixir of Life lent urgency to his desire for a discovery of the way to Cathay, since it has been a constant tradition that Initiates and adepts are to be found among the learned men of the Far East. That such was the case, nevertheless, does not detract from the value of his geographical studies or his geographical teaching.[6]

If Taylor seems to harbour a suspicion that occult interests were intellectually dishonest and unpatriotic she was at least able to concede that Dee’s occult interests were a motivating force in his career, although in seeking to mitigate them it is clear that her sense of Dee’s “value” is dictated by early twentieth-century norms of what constituted legitimate forms of knowledge. The fame of Taylor’s Dee rests on the fact that he was a mathematician, a cartographer, the promoter of Gemma Frisius’s globes and instruments in England, and the friend and intimate of Gerard Mercator.[7] The fact that Mercator shared and encouraged Dee’s astrological interests is noted, but only in so far as Dee’s “suspect” occultism can be palliated by the reflected glory of Mercator:

> The high character of Mercator alone should be sufficient to acquit Dee of the charges of sorcery and conjuring – interpreted today as charlatanism – brought against him by the fanatical English mob, a charge which he frequently and earnestly repudiated.[8]

If the great Mercator was interested in astrology the implication seems to be, then Dee could too, and the guarantee of Mercator’s scientific reputation is mysteriously used to endorse the idea that Dee’s reputation for magic was a malicious invention. In a series of books and articles in the 1950s Taylor continued her “recovery” of Dee from charges of charlatanism. In her biographical entry on Dee in *The Mathematical Practitioners of Tudor and Stuart England*, for example, she presented Dee as essentially a practical scientific figure. “The practical applications of astronomy and geometry were foremost in his mind”, she said, “whether for casting nativities or advancing navigation, for reforming the calendar or mapping subterranean mines.”[9] Although she characterises him as an “astrological expert”, Taylor takes pains to point out elsewhere that he “accepted the Copernican hypothesis.”[10] In her 1955 article “John Dee and the Nautical Triangle, 1575”, Taylor is more explicit, complaining that historians had “treated him slightingly, dubbing him astrologer and alchemist, by which words they understand ‘charlatan’.” In their characterisation of Dee as a “servile and ignoble figure”, she says, “the acclaimed mathematician and ever-ready instructor are forgotten.” While she accepts the reality of Dee’s interests in alchemy, astrology and what she calls “crystal-gazing”, “by this date”, she says, “his work on navigation had come to an end.”[11] Taylor then constructs a Dee who is internally contradictory (“Dee’s imagination often predominated over his science – but science he had”) but whose career could be neatly divided into the legitimate and scientific navigator (whose navigational works are said to have “foreshadowed” the “modern Nautical manual”) and the illegitimate and imaginative "crystal-gazer".[12] Curiously while Taylor was able to accept the historical specificity of Dee's thought in some areas (his *Great and Rich Discoveries*, she argued, was important because it provided "direct and detailed evidence of how an Elizabethan cosmographer went to work"), she was openly contemptuous of his later career, when he was (as she puts it) "overseas chasing the will o' the wisps of alchemy and crystal-gazing in Prague".[13] For Taylor "cosmography" seems to have more historical importance than alchemy and "crystal-gazing", although they were all significant parts of Dee's own sense of his intellectual activities.

While one could dismiss the lack of attention to the "occult" side of Dee in Taylor's work as simply peripheral to her historical concerns, Taylor's own repeated protestations and apologetic references to Dee's occult interests marks a significant point of historiographical tension. This tension turns upon the problematic question of how the occult sciences (or "occult philosophy") fit into the field of knowledge in the sixteenth and seventeenth centuries, a question which current discussions of the nature of the Scientific Revolution are doing little to address. Taylor's approach is not dissimilar in many respects from that of Brian Vickers, who in his introductory essay to *Occult and Scientific Mentalities* argued that the occult was radically distinct from the scientific and should be studied and considered separately from the development of scientific thought.[14] Taylor, of course, was writing at a time when the history of alchemy, astrology and magic had not yet gained the credence which it has today, and her failure of historical imagination is in large part due to the historiographical climate in which she was writing.

It was in the 1950s, in fact (some time between the publication of Taylor's *Tudor Geography* and her *Mathematical Practitioners*) that the first major advances in the historiography of the occult sciences took place in Anglo-American scholarship, and with this the historical significance of Dee took on a new prominence.[15] In 1952, I. R. F. Calder, working under the supervision of Frances A. Yates at the Warburg Institute made probably one of the most significant single contributions to Dee studies in the imposing shape of his sadly unpublished two volume PhD thesis "John Dee studied as an English Neoplatonist."[16] In its courageous attempt to survey the whole of Dee's intellectual output, Calder rescued Dee from the narrow confines of the illuminating but partial accounts of Taylor and Johnson, and revealed the full historical complexity of Dee's work. For the first time Dee's occult philosophical interests – his interests in astrology, alchemy, and the cabala, the influence of Roger Bacon and Alkindi, the Pythagorean mysticism of the *Monas Hieroglyphica*, the neoplatonic aspects of the *Mathematicall Praeface*, and even the angelic conversations – received a sympathetic and objective historical examination. The strength of Calder's thesis was, however, also one of its weaknesses – in his determination to present Dee as a typical figure, he was profoundly influenced by a particular thesis: that of Edwin Burtt, who had argued that neoplatonic metaphysics had played a significant, albeit unrecognised, role in the development of modern science.[17] Calder's main aim was thus to to show that

> Dee may properly be considered a typical, though outstanding, example and exponent of sixteenth century English scientific neoplatonism – a movement which made a significant, if somewhat neglected, contribution to later and more generally appreciated development in science and philosophy.[18]

It is clear from Calder's preface to his thesis that his handling of Dee had been influenced by his discussions with both Yates and D. P. Walker. It is difficult to divine who was the originator of this interpretation, Yates, or Walker, or Calder himself, but what is certain is that Calder's "neoplatonic" Dee was taken up by his supervisor, and another of her students Peter J. French and developed into an even more influential interpretation, that of Dee as an "Elizabethan Hermetic Magus".[19]

In her influential 1964 study of the "Hermetic Tradition" (a Renaissance synthesis of neoplatonic, pythagorean and cabalistic themes putatively catalysed by Marsilio Ficino's translations of the *Corpus Hermeticum*, and the syncretistic philosophy of Pico della Mirandola), Yates argued that:

> John Dee has to the full the dignity, the sense of operational power, of the Renaissance Magus. And he is a very clear example of how the will to operate, stimulated by Renaissance magic, could pass into, and stimulate, the will to operate in genuine applied science.[20]

While she retains the Burttian flavour of Calder's Dee (the stimulation of "genuine applied science" by Neoplatonism), Yates subtly moulded him into a representative of her own "Hermetic tradition" whose representative figure was the "Renaissance magus". This becomes even clearer in her 1967 essay "The Hermetic Tradition in Renaissance Science":

> John Dee seems obviously placeable historically as a Renaissance magus of the later Rosicrucian type. Paracelsist and alchemist, a practical scientist who wished to develop applied mathematics for the advantage of his countrymen, full of schemes for the advancement of learning […].[21]

Peter J. French who worked closely with Yates while he was in England researching his study of Dee,[22] developed Yates's thumbnail sketches into a book-length study in his *John Dee: The World of an Elizabethan Magus*, published in 1972. While French's study is sensitive to the interdisciplinary range of Dee's activities,[23] and touches upon his activities as "Philosopher, mathematician, technologist, antiquarian, teacher and friend of powerful people", it is the idea of Dee as "Elizabethan magus" which is the dominant idea of his book. Dee, French argued, was "a magician deeply immersed in the most extreme forms of occultism: he was Elizabethan England's great magus […] one of a line of philosopher–magicians" who "lived in a world [which was] half magical, half scientific."[24] Hermeticism, French argued, that is to say "the gnostic philosophy based on the rediscovered texts of the legendary Hermes Trismegistus," was "basic to Dee's thought," and "pervaded his natural magic, his science and his religion."[25] While French is aware of the diversity of Dee's activities, ultimately he produces a homogeneous vision of Dee where, for example, his mathematics, architecture, navigation and technology are "all part of a broader magically oriented philosophy."[26] Dee's "science and magic, his art and even his antiquarianism," French argued, "all form part of a universal vision of the world as a continuous and harmonious unity."[27] In short, John Dee was "totally in the Hermetic tradition" as it had been conceived by Frances Yates.[28] The closeness of French's and Yates's ideas on Dee extends at points to direct verbal echoes, as we can see from the following two quotations:

> Although his experiments in theurgy are regarded as pointless endeavours today, he saw them as a means of pursuing science at a higher level.[29]

> What Dee wanted to learn from the angels was the secrets of nature; it was a way of prosecuting science on a higher level.[30]

The historiographical apogee of the Yatesian "Hermetic magus" however was relatively short-lived. In 1974 Robert S. Westman gave a paper at the Clark Memorial Library, in which he roundly criticised Yates's contention that there was an occult philosophical impetus behind the Copernicanism of Dee and Giordano Bruno.[31] Westman cites at length from a passage in Peter French's book which argues that Dee embraced the Copernican hypothesis, and that this "scientific advance" was "spurred by the renewed interest in the magical Hermetic religion of the world." This passage is (not unfairly) taken to be "entirely characteristic of the Yatesian mode of analysis."[32] While Westman concedes that Dee had praised Copernicus's labours in "reforming the celestial discipline" (*in coelesti disciplina restauranda*) in his preface to John Feild's *Ephemeris for the Year 1557*, and made use of Erasmus Reinhold's Prutenic Tables in his manuscript treatise on the reform of the calendar, he refuses to accept that this constitutes proof that he was a Copernican. In fact, Westman goes on to argue, "wherever Dee had the opportunity to assert his belief in the reality of Copernicus's theory, he did *not* do so."[33] Westman also rejects the supposed Hermetic interest which Dee took in Copernican theory (what French calls his "spiritual affinity with heliocentricity"), pointing to the absence of Hermetic references in Dee's private marginalia to Paulus Crusius's *Instructions Concerning the Equal and Apparent Revolutions of the Sun* (Jena, 1567) as proof of his claims. While Westman ignores the Neoplatonic emphasis in the collection of quotations on the sun which Dee collects at the back of his copy of Crusius (there is a quote from Plato's *Timaeus*, and a quote from one of the Orphic hymns), he is probably correct in suggesting that Dee's views on Copernicus, far from being "Hermetic", "fall into the same pattern of reading the Copernican theory that we find among almost all university astronomers of the period." Dee, he argued, "had no need of a heliocentric system, whether magical or astronomical".[34] Westman's conclusions are aggressive, if not unfair: firstly he believes that Yates's (and French's) claims about a "Hermetic reform" in Copernicanism is fundamentally flawed. "Not a single leading thinker included by Dr Yates in the Hermetic tradition interpreted the Copernican theory as a magical symbol or made it the operational basis of a system of magical forces." There was, in any case, "no single 'Hermetic interpretation'" of the Copernican theory, but a "diversity of responses".[35] "Hermetic" thinkers, he argued, reflected rather than initiated Copernican advances, and while Giordano Bruno's cosmological innovations were grounds for allowing the Hermetic tradition a "modest supporting role" in scientific advances, he does not agree that the magical worldview was "responsible for spurring these conceptualizations".[36] In Westman's view, the "significant physical and mathematical insights Bruno and other alleged Hermeticists arrived at came from their individual, creative intuitions, often under the influence of doctrines first formulated in mediaeval natural philosophy, and *in spite of* their adherence to Hermetic doctrines." There was, in fact, no evidence for a general thesis concerning the influence of "magic" on "science".[37]

Another, even more unsympathetic response from the history of science lobby came in 1978, when John Heilbron, in his introduction to the edition and translation of Dee's *Propaedeumata aphoristica* (which he co-edited with Wayne Shumaker) assessed Dee's intellectual activities in terms which make it clear that he – like Westman – rejected the Burttian interpretation of the Scientific revolution promoted by Calder, Yates and French. Whilst affecting to give a balanced picture of Dee's career Heilbron barely disguises his antipathy towards the occult side of Dee's activities, characterising his career as "a continuous progress toward the occult and the irrational." Dee's mathematics he argued, "did not grow from or together with his occultism," as Yates and French had argued, "but, rather, preceded it, and [...] in so far as he devoted himself to occult studies he moved off the high road of the scientific revolution."[38] Heilbron identifies Dee's mathematical career as a turning away from "hard headed" and "technical" mathematics towards that of "Platonizing philosophies", the province of "circle squarers and [...] fuzzy-minded astrologers."[39] Heilbron utterly rejects what he scathingly calls Dee's "chats with angels", and sees his work on calendrical reform, presented to Queen Elizabeth in 1582 as "his last tract of any scientific importance."[40] Although Heilbron acknowledges that Dee's contemporaries had a high opinion of his mathematical abilities, he finds this reputation "easier to ascertain than its basis."[41] While Dee's *Praeface* had been extolled by Calder, Yates and French as a triumph of neoplatonic scholarship, Heilbron criticises it for its inclusion of unorthodox mathematical sciences – which he sneeringly refers to as "jabberwocky disciplines"[42] – such as "thaumaturgike", which Heilbron dismisses as a confection of "the thousand amusing, silly, practical, or useless things set forth in the books of Giammbattista della Porta, Athanasius Kircher, Gaspar Schott, and Francesco Lana."[43] In the light of these observations Heilbron felt that Dee deserved only "a modest place in the intellectual history of Tudor England."[44] For Heilbron Dee's occultism was an obstacle, and not a stimulus to scientific endeavour diverting Renaissance "scientists" from "investigations of the ordinary and the regular" into fanciful mystical speculations.[45] What is at stake in Heilbron's account of Dee is a certain conception of the Scientific Revolution which radically excludes the occult sciences as "non-scientific". This begs the question, of course, of why Heilbron felt drawn to edit Dee's *Propaedeumata* at all. The answer would seem to be that Heilbron was only able to countenance the *Propaedeumata* by denaturing it. Ignoring the cabalistic, astrological and magical themes of the work and focussing on Dee's grappling with the problems of the measurement of planetary distances and motions, Heilbron presents the *Propaedeumata* as "a fully intelligible series of recipes for applying arithmetic and geometry to a standard scholastic physics and astronomy."[46] Dee's primary source for the idea of stellar radiation, Al-Kindi's *De radiis* (a work which often bore the subtitle "seu theorica magica" in manuscript) is likewise misleadingly described as "a straightforward determinist astrology" which "urged its merits as a mathematical science, and grounded it physically in the interplay of radiations continually [...] pouring out of celestial bodies,"[47] which ignores, for example, Al-Kindi's radiative theories of incantational, talismanic and sacrificial magic.

In his introduction to his 1975 edition of Dee's *Mathematical Praeface* the renowned historian of Paracelsianism and the "chemical philosophy", Allen G. Debus steered a difficult course between the Yatesian view of Dee and more traditional views of Dee's *Praeface* (such as that of E. G. R. Taylor) which saw it as a precursor of a modern scientific outlook. Debus cautioned against views which took Dee's concept of *scientia experimentalis* as a precursor of the "modern controlled experiment",[48] and cautioned against the sanguinity of those who might be tempted to view his championing of "applied" mathematics in the *Praeface* as a "modern" scientific tendency. "Any [modern] definition of mathematics", Debus observed, "would be insufficient to encompass Dee's approach to the subject," which embraced "a mathematical spectrum that ranged from the study of navigation and mechanics to mysticism."[49] The "revised interpretations" of Yates and French, he felt, had gone "too far in their claims for Dee as a scientific prophet". The alchemical and cabalistic mysteries of the *Monas Hieroglyphica*, he pointed out, had been far more "influential" than the supposedly scientifically progressive *Mathematicall Praeface*, and the vagaries of his reputation should sound a note of caution, he said, to "those who might wish to interpret the Scientific Revolution simply as the growth of positive knowledge accompanied by an almost inevitable decay of the pseudo-sciences."[50]

Probably the most important breakthrough in Dee studies in the aftermath of the Yates thesis was made by Debus's student Nicholas H. Clulee, who in his 1973 doctoral thesis and in a series of articles in the late seventies and early eighties began to formulate a view of Dee which radically questioned the Yates-French version of Dee without trivalising the importance of his occult scientific outlook.[51] This culminated in the publication of his groundbreaking study *John Dee's Natural Philosophy: Between Magic, Science and Religion* in 1988, which was a watershed for the study of Dee's natural philosophy. Breaking free of the "Hermetic Dee" of Yates and French, Clulee provided a new, and more plausible, set of contexts for Dee's natural philosophy, and rather than treating Dee's career as a homogeneous worldview, sought to trace a discrete intellectual development, moving from an early phase of eclectic Aristotelianism (albeit augmented by his readings in mediaeval *perspectiva*) at the time he was writing the *Propaedeumata aphoristica,*[52] to his later essentially religious orientation in the angelic conversations which – in Clulee's view – were "antithetical to science as both empirical investigation and rational inquiry."[53]

We are fortunate indeed to have in this volume a retrospective survey of Dee studies by Nicholas Clulee, from the vantage-point afforded by the 1995 conference. As a key figure in the intellectual historical understanding of Dee, he is in a unique position to chart the changing fortunes of Dee as an object of historical inquiry. Clulee revisits the critique of the "Warburg interpretation" of Dee, but this time he places it the context of the changing historiography of the history of science as a discipline. The emergence of the "Warburg" Dee, Clulee points out, was conditioned by the emergence of the "Scientific Revolution" as a concept. Clulee shows how recent reappraisals of this powerful concept, or "master-narrative", have opened the way for different understandings of Dee's place in the period. Clulee sees recent contexualist approaches to early modern science (such as that proposed by John Schuster) as providing more scope for the study of figures like Dee who do not really fit the Scientific Revolution narrative. If our focus on the natural philosophers of the sixteenth century is not orientated towards the culmen of the seventeenth-century "heroes" (Galileo, Boyle, Newton), but instead towards the "contingencies of the process of change in natural philosophy" in the "Scientific Renaissance" itself, then we can begin to understand the achievements of the period for their own sake, and not simply as stages on the way to the Scientific Revolution. Of equal importance to this historiographical "positioning" of Dee studies are Clulee's proleptic remarks on future possibilities for Dee studies. His call for "rethinking the Dee canon" is a timely one, and while some of the directions which he indicates in this essay have already begun to come to pass (Clulee's own recent essay on Dee and Paracelsianism, for example, or Steven vanden Broecke's study of Dee's natural philosophy in the context of the community of mathematical practitioners in Louvain), the broad outlines of his suggestions remain pertinent for the study of Dee in the forthcoming decades.[54]

Clulee's essay also highlights the singular importance for Dee studies of the work of Julian Roberts and Andrew Watson. The publication in 1990 of *John Dee's Library Catalogue* marked a significant watershed for our understanding of Dee's intellectual life.[55] In addition to providing an invaluable finding-list of the extant volumes once owned by John Dee, including notices of marginalia and other inscriptions, this volume also includes vital new historical information about the growth of Dee's private library – an invaluable resource for the historian attempting to trace the development of Dee's intellectual and practical interests. In recording the locations of the books and manuscripts which Dee owned and annotated, Roberts and Watson have given Dee scholars a whole new body of evidence to assess beside his established oeuvre of manuscript and printed works. This work, as Clulee says, is "a touchstone for almost all future work on Dee"[56] 'Because we have [… this] record of his library […] and many existing copies of his books with his annotations can be identified," Clulee says, "the possibilities of doing a cultural history of his intellectual life are particularly rich."[57]

Two recent examples of Dee scholarship attest to the accuracy of this statement. Detailed knowledge of Dee's library and close attention to his marginalia, for example, play a vital role in William H. Sherman's important study *John Dee: The Politics of Reading and Writing in the English Renaissance* (1995). "Dee's extensive marginalia", Sherman argued, had "disappeared from our intellectual map of the Renaissance", before the work of Clulee, Roberts and Watson. Sherman is emphatic about the importance of this newly rediscovered evidence: "However messy, modest, and (as it were) marginal they at first appear, it is no exaggeration to say that Dee's marginalia are central to the recovery of his intellectual activities, and […] his role in society."[58] The new kinds of evidence which marginalia provide are an important part of Sherman's radical reappraisal of Dee's intellectual activities. Deliberately eschewing the post-Yatesian focus on Dee's occult philosophical interests, Sherman sought to bring to light Dee's role as a courtly advisor and political intelligencer. Sherman's approach stresses Dee's "scholarly mediation between a body of knowledge (England's administrative, fiscal and military strengths and weaknesses) and a body of political readers (an elite group of government officials)."[59] That is to say, he looks at Dee as an "intelligencer", and focuses on his contributions to what he calls his "political science". This focus is both timely and salutary. Intellectual historians have in the past been content to deal with intellectual figures of the past as if their work existed in a timeless and transcendent realm of "pure" thought. Sherman tries to reposition Dee, and his intellectual labours, within a concrete social and political context. In emphasising the courtly, political aspects of Dee's career, Sherman does not so much seek to obliterate the "occult" or philosophical Dee so much as to present another facet of Dee's work. He does not "claim to present 'the whole Dee'", but rather to "offer [...] a range of perspectives which have not figured in previous pictures of the whole Dee."[60] Sherman focused on the court patronage enjoyed by Dee and his undertaking of a variety of intellectual services in the service of Queen Elizabeth and various courtiers. His work on Dee's role in Elizabethan maritime enterprises in particular have added a whole side to Dee's work which had previously been neglected in Dee studies. Sherman argued that a close scrutiny of Dee's manuscript works "cast serious doubts on the packaging of Dee as – exclusively or even primarily – a Hermetic Neoplatonic magus". The "many traces of [Dee's] non-magical activities," he suggested, had been systematically "played down or left out altogether" in previous accounts of Dee's career.[61] While one might want to qualify Sherman's compensatory secularisation of Dee,[62] his recovery of a "lost Dee" of political intelligence and policy has vitally enriched our understanding both of Dee's own activities and of the historical and socio-political specificity of English Renaissance intellectual life in general.

The "occult" side of Dee's career came to the fore once again in the work of Deborah E. Harkness, although she took her cues far more from the natural philosophical Dee of Clulee than the Hermetic magus of Frances Yates and Peter French. Like Clulee, Harkness wrote her PhD thesis on Dee,[63] and published significant articles on the angelic conversations[64] and Dee's scientific household,[65] prior to the publication of her book *John Dee's Conversations with Angels: Cabala, Alchemy, and the End of Nature* in 1999.[66] The first book-length study of Dee's dealings with the angels, Harkness's historically sensitive account of the angelic conversations emphasised the ways in which Dee's library informed his understanding of what he assumed were communications from angels – providing him with corroboration for what Kelley was relating to him, or with grounds for disputing and questioning some aspects of the narratives. In particular Harkness stresses the role of works on angelology, Christian cabala, and alchemy, which helped Dee "to formulate his own Christian natural philosophy."[67] Harkness also indicates the ways in which Dee's post-1583 career constitutes a continuation rather than an abrupt break with the natural philosophical, mathematical, astronomical and alchemical interests of the 1550s, 60s and 70s. Harkness describes Dee's angelic conversations as "Dee's last universal science", which was "an attempt to provide a universal basis for natural philosophy [… which] sought to unify and make coherent all religious beliefs, natural knowledge and ancient theory."[68] It is precisely this attempt at unifying different forms of knowledge which has made Dee such a challenging and important figure for Renaissance intellectual historians. If in the past Dee's incongruence with modern disciplinary frameworks made him (or particular aspects of his work) marginal to many scholars, increasingly his perceived disciplinary incongruity is being seen as a symptom of the unique ways in which Renaissance thought and practices were constituted, rather than as problematic or anomalous. With the growing realisation that interdisciplinary approaches are vital for a fuller understanding of the structures of Renaissance thought or mentalities, figures like Dee are becoming more important for us to understand. Increasingly Dee's "problematic" career has been explained, rather than explained away.

DEE AND INTERDISCIPLINARY STUDIES

The subtitle of the present volume, "interdisciplinary studies in English Renaissance thought" is motivated by a profound conviction that when studying intellectual formations of the early modern period interdisciplinarity is not simply a fashionable methodological option, or theoretical reflex, but a historiographical necessity. The history of Dee studies has been a history of disciplinary confusions and antagonisms. In order to understand the multiplicity and complexity of Dee's practises and beliefs requires a purposeful suspension of the epistemological categories of contemporary disciplines in order that we can understand the epistemological matrix which allowed the co-existence of what are now often perceived to be contradictory or mutually exclusive elements.

Dee himself seems to have consciously avoided disciplinary specialisation. In a letter written by Dee's son Arthur in 1649, in response to biographical queries about his father's life, we hear that Dee "was a generall Scholler and would neuer take the degree of D[octor]r, allthough he was generally styled so [...] he neuer would take any profession vpon hym."[69] This conscious avoidance of a singular "profession," and the role of "generall Scholler" is a category of intellectual self-definition typical of humanist scholars in sixteenth- and early seventeenth-century England.[70] Dee's avoidance of a university career, however, cannot be attributed simply to humanist idealism. In the preface to his *Propaedeumata aphoristica* in 1558, Dee declared himself to be the professor of a continental style of philosophy (*peregrina philosophandi ratio*) which was not that of the universities (*Communi, tritave philosophandi via*).[71] In a letter to William Cecil, Lord Burleigh in 1563, Dee explicitly contrasted the intellectual narrowness of the English universities with his own desire for a more interdisciplinary approach to natural philosophy:

> Albeit that o^{r} vniversities, both, in them have Men in sundrye knowledges right excellent, as, in Diuinitie, the hebrue, greke and latin tung, &c. Yet forasmuche as, the Wisdome Infinite of o^{r} Creator, is braunched into manifold mo sort of wunderfull Sciences, greatly ayding Dyuine Sights to the better Vew of his Powre and Goodnes, wherin o^{r} cuntry hath no man (that I ever yet could hereof) hable to set furth his fote, or shew his hand : as in the Science *De Numeris formalibus*, the Science *De Ponderibus mysticis*, and ye Science *De Mensuris Diuinis* : (by which three, the huge frame of this world is fashioned, compact, rered, stablished & preserved) and in other Sciences, eyther wth these Collaterall, or from them derived, or to themwards, greatly us fordering.[72]

Dee's career was characterised by this passionate pursuit of "manifold [...] sorts of wunderfull Sciences." He proudly refers to his *Monas Hieroglyphica* as founding a "new discipline" (*Disciplina noua*), for example,[73] and his *Mathematicall Praeface* to Billingsley's *Elements of Euclide* introduces a bewildering variety of new subjects (such as "hypogeiodi" – the science of subterranean measurement, or "menadrie", the science of artificially augmenting natural forces) to the traditional classification of the mathematical sciences.[74] There has been an increased focus in recent intellectual history on the problematic nature of early modern disciplines and their relationship to current disciplinary formations, and Dee seems to offer an extremely rich and instructive example of the tension between disciplinary recuperation and disciplinary innovation in the late sixteenth century.[75]

There is clearly nothing distinctively "Renaissance" about interdisciplinarity *per se*. Renaissance thinkers often valued the stability offered by clear disciplinary boundaries, and the proliferation of attempts to classify the arts and sciences in the late sixteenth and early seventeenth century suggests an increased concern for fixing and stabilising the field of knowledge. Conrad Gesner, for example, in his *Pandectarum sive Partitionum uniuersalium* made a strong case for maintaining disciplinary boundaries:

> To put in order what has been written is impossible unless the precise location of all knowledge has been established. This must be done, not only because there are so many and diverse kinds of subjects, but also because one and the same subject, if considered from different points of view, may belong to different branches of knowledge. And yet it is necessary that a subject be held together within its own boundaries, so that it does not intrude on others.[76]

Like Dee, Gesner embraces the *diversification* of knowledge even as he tries to insist upon its unity, and acknowledges the importance of viewing subjects "from different points of view". Scholars like Dee, who embraced this diversity, seem to create problems for the intellectual historian because the process of partitioning (of increasing specialisation) – which begins with works like Gesner's *Pandectarum* – has accelerated to the point where diversification has become problematic. Coming from distinct provinces of historical scholarship it is often incomprehensible to those studying, say, Dee's contributions to geometry, or cartography, that the same man embraced the divinatory *ars sintrillia*, folklore on hidden treasure ("hill-digging"), antiquarianism or conversations with angels. If intellectual history is to locate a historical figure within a coherent discipline or domain (Dee *as* "mathematician", *as* "cartographer"), how does one account for these other disciplinary enterprises? Sometimes, too, the very nature of what structures these endeavours is problematic, what is the place, for example, of "secrets" or "mysteries" within the disciplines currently recognised by intellectual history?

Nicholas Clulee has drawn our attention to the difficulty of what he calls Dee's "omnidisciplinarity" and William Sherman has pointed out that the range of Dee's interests "gives twentieth-century intellectual historians a strong sense of cognitive dissonance, if not schizophrenia".[77] Anthony à Wood was responding – in his own mid-seventeenth-century fashion – to the interdisciplinarity of Dee's career when he described him, in his *Athenae Oxoniensis*, as "a searcher into profound Studies, a great Investigator of the more secret hermetical Learning, a perfect Astronomer, a curious Astrologer, an excellent Geometrician, and indeed excellent in all kinds of Learning."[78] There is an implicit danger, however, in thinking about "early-modern inter-disciplinarity" – that is, that we might reconfigure various instances of Renaissance thought as if they were hybridised "mixtures" or composites of our own disciplines. The dangers of such unconscious anachronism can only be overcome by appealing to contemporary definitions and categories, and rethinking early-modern intellectual (or practical) formations not as "mixed" or divided within themselves but as unique and self-constituting modes of thought (or practice). This collection of essays aims to reflect the disciplinary complexity of Dee's intellectual project, without attempting to reduce that complexity to a "continuous and harmonious unity."[79] Bringing together disparate areas of Dee's work, from metallurgy to astrology, from cartography to magic, from mathematics to antiquarianism, our aim is to bring this interdisciplinary complexity to the foreground and to invite renewed historical scrutiny of the field of knowledge in Elizabethan England.

One area in which Dee enjoyed an unparalleled reputation during his lifetime was in the field of mathematics, and it is fitting that this volume has two essays which address this aspect of Dee's career. In his survey of Dee's mathematical work in the introduction to the English translation of Dee's *Propaedeumata Aphoristica*, John Heilbron was rather critical of Dee's abilities. "The fact of Dee's contemporary reputation," Heilbron suggested "is easier to ascertain than its basis", it was only amongst "the less able," he adds, that "Dee passed as a prodigy".[80] Be that as it may, Anthony à Wood described Dee (along with Thomas Harriot, Nathaniel Torperley and Walter Warner), as one of "the Atlantes of the mathematic world",[81] and cites one of Dee's contemporaries who considered him to be "the prince of all the philosophers and mathematicians of our age."[82] Heilbron's conclusions may, in fact, tell us more about what some mid-twentieth-century historians of science considered to be "significant" achievements than it tells us about Dee's place in late sixteenth-century English mathematics.

The essays of Robert Goulding and Stephen Johnston give us a more historically sensitive and measured assessment of Dee's mathematical achievements. Both essays consider Dee's relationship to his younger contemporary Thomas Digges, and reflect upon Dee's mentorial influence and upon the divergence of the two men's mathematical careers. Goulding's essay focuses on Dee's *Parallaticae commentationis praxeosque nucleus quidam* and Digges's *Alae seu scalae mathematicae*, works published in 1573 ostensibly in response to the appearance of the 'New Star' (or supernova) in 1572. Goulding provides a detailed comparison of the two men's methods of measuring parallax and how it compared to the existing method of Johannes Regiomontanus who had developed a method for calculating the parallax of occasional astronomical bodies (such as comets) by means of spherical triangles. Although he identifies flaws in the treatments of both Dee and Digges, Goulding emphasises that "their mastery of parallax far exceeded that of any of their contemporaries" and he shows that their ideas about the nature of the New Star were taken seriously enough to be subjected to a critique by Tycho Brahe in his *Astromomiae instauratae progymnasmata*.[83] While both Dee and Digges's works claimed to be addressing the New Star, Goulding notes their failure to apply their new parallax theories to the new phenomenon and suggests other reasons for their decision to publish at this time. Goulding shows how the two mathematicians use the theory of parallax to promote their own (very different) mathematical agendas which were independent of the novel astronomical phenomenon they were ostensibly commenting upon. Goulding shows that Digges's interest in accurate astronomical measurement reflected his desire to provide proof of the Copernican hypothesis, while Dee was more interested in increasing the accuracy of his new astrological theory.

While Stephen Johnston also looks at Dee and Digges's responses to the New Star, his essay reflects more widely on the mathematical careers of the two men and sees the relationship between Dee and his young protégé as a symptom of a changing conception of the mathematical profession at the end of the sixteenth century. The career of

Digges, Johnston suggests, “provides an opportunity to assess Dee’s role in forming the next generation of mathematicians.”[84] Digges, who had been taught mathematics by Dee after the death of his father in 1559, had been profoundly influenced by Dee’s example. Although Digges had “reworked the terms of his mathematical identity” in the 1570s-80s, moving from his defense of the “intellectual nobility” of purely theoretical mathematics in his *Mathematicall Discourse of Geometrical Solids* appended to his edition of his father’s *Pantometria* (1571) to an ethos of “active service of prince and commonwealth” after the publication of his *Stratioticos* in 1579, Johnston doesn’t see this as a break with Dee’s mentorial influence.[85] Rather than seeing Dee and Digges as polarised figures, Johnston sees the influence of Dee behind Digges’s early concern with abstruse problems in solid geometry, and his later turn toward practice and utility. In many respects, Johnston argues, there is a “strong parallel” between the careers of Dee and Digges in the 1570s, with both men increasingly embracing a “vernacular ethic of mathematical service”.[86] However, like Goulding, Johnston also identifies a “a fundamental divergence in their respective conceptions of the identity of the mathematician” which he feels is particularly visible in their respective attitudes towards mathematical astronomy, and particularly the Copernican hypothesis.[87] While Digges “adopted and advocated the Copernican world system as the best representation of the actual order of the planets”, Dee avoided discussing the truth or falsity of Copernicus’s “Hypotheses Theoricall”.[88] While Digges stressed the autonomy and superiority of mathematical astronomy, Johnston argues, for Dee “cosmological principles were […] rooted in a wider disciplinary constellation than mathematics alone,” and mathematical astronomy was seen as subordinate to wider philosophical questions.[89] This profoundly different conception of the disciplinary status of mathematics, Johnston suggests, underlies the very different paths their careers took in the 1580s, with Digges pursuing “military and civil duties” and Dee pursuing his angelic conversations in Europe.[90]

Johnston’s and Goulding’s essays both highlight the problems of disciplinarity in Elizabethan England. “For Dee,” Johnston says, “mathematics was thus always placed in explicit relation with other learned disciplines, as part of a larger hierarchy of knowledge.” He sought to “integrate disciplines in order to straddle boundaries between natural, mathematical and esoteric knowledge”, whereas Digges “restricted the mathematical arts to a narrower intellectual terrain” but “elevated mathematics above other disciplines.”[91] While Johnston is undoubtedly right to suggest that Dee’s “long term impact” on mathematics was the practical ethos of his *Mathematicall Praeface*, which promoted “mathematics as worldly, instrumental, practical, vernacular and public”, his account of the philosophical orientation of Dee’s mathematics (and Goulding’s account of the epistemological assumptions of the *Propaedeumata aphoristica*), show that a full understanding of Dee’s mathematics requires us to rethink the place of mathematics amongst the disciplines at this time.[92] Nicholas Clulee’s account of the mathematical science of “Archemasterie” in the *Mathematical Praeface*, (which includes prophecy and divination) makes it clear that Dee had a distinctively premodern understanding of the boundaries of mathematics, and that the “practical” ethos of the *Praeface* co-exists with more “occult” or “neoplatonic” understandings of the discipline.[93] In a letter to Lord Burghley in 1574 Dee refers to a mediaeval treatise on caves by Pandulfus, the *De meatibus terrae* (which deals with astrology, geomancy and divination) as a work of "mathematics and philosophy".[94] Until we can find a way of placing Dee's conception of mathematics "as part of a larger hierarchy of knowledge" the full significance of his mathematics seems likely to elude us.

One area in which Dee's practical mathematical expertise made him an influential figure was maritime navigation. The essays of Robert Baldwin and William Sherman both address Dee's involvement in maritime affairs and the ways in which his "studious exercises" contributed to the elaboration of an expansionist, imperialist project for dominating the seas and extending the limits of England's dominions. Baldwin's essay shows how the various branches of Dee's studies intersected in his role as intellectual advisor to (and investor in) the Cathay Company voyages to the North West in the 1570s. Baldwin shows how these activities brought together Dee's knowledge of navigation, geography and cartography (he taught navigational mathematics and the use of navigational instruments to English mariners in his library at Mortlake, worked with Stephen Borough on circumpolar sea charts and corresponded with Abraham Ortelius and Gerard Mercator about their world maps), and his knowledge of alchemy, metallurgy and mining law. Like Johnston, Baldwin stresses Dee's role as a practical mathematician, who sought ways in which "his skill in spherical geometry and his knowledge of terrestrial variation might be put to practical use", but also emphasises Dee as a political figure and an economic investor.[95] Baldwin's essay shows the disastrous impact of the failure of the Frobisher voyages (which failed to find gold-bearing mineral ores in Baffin and Kodlunarn Islands) on Dee's court reputation (a number of leading court figures, including William Cecil and Francis Walsingham, were among the investors), and suggests that Dee's flight to the continent with Edward Kelley in 1583 may have had strong economic incentives. Despite the failure of this key project Baldwin sees the venture as a realisation of an "interdisciplinary, technological and mathematical vision" which Dee derived from his contacts in the 1560s with mathematicians such as Gemma Frisius and Gerard Mercator in Louvain.[96]

William Sherman, like Baldwin, sees the Frobisher voyages of 1576-8 as a key moment in Dee's career, and emphasises the way in which Dee's reading and research were fundamental to his practial involvement in maritime affairs. Dee's "textual exploration", Sherman argues, was as important as the "geographical exploration" of figures such as Martin Frobisher.[97] The ability to amass and keep track of the proliferating textual information about voyages of discovery was a vital part of these economic enterprises. "Libraries", Sherman says, "played an especially important role in the launching and directing of voyages of exploration and colonization".[98] Sherman uses the marginalia in Dee's copy of Ferdinand's Columbus's account of his father's famous voyage to the New World as a "sustained example" of the kinds of reading practices which he outlined in his *John Dee: The Politics of Reading and Writing in the English Renaissance*, and as an "occasion for some further thoughts on Dee's reading practices […and] on English Imperialism."[99] Sherman's detailed account of Dee's annotations in Columbus's book gives us a vignette on the ways in which Dee was involved in "advocating policies gleaned from his reading of historical texts", and how marginalia can "take us closer to the important ways in which texts mediated both personal lives and power politics in the early modern period."[100]

Dee's interests in the occult sciences of astrology, alchemy and the cabala are dealt with in the essays of Richard Dunn, Federico Cavallaro and Karen de León-Jones. Dunn's account of Dee's astrology focuses on the discrepancy between Dee's innovative new theory of astrological prediction as set out in his *Propaedeumata aphoristica* (1558) – which was based on natural philosophical principles derived from the mediaeval tradition of *perspectiva* – and the traditional house-based horoscopes (including birth charts and horary figures) which make up the bulk of his actual astrological practice. While Dee's published works promised a radical reform of astrology, Dunn, concludes, Dee was "applying traditional doctrines in his private astrological practices and his charts resembled those of other astrological consultants of the time".[101] Dunn also notes the links between the reformed astrology of the *Propaedeumata* and Dee's *Monas Hieroglyphica* which sought to present a new discipline which would deal with both "superior" and "inferior" astronomy (i.e. astrology and alchemy).

Federico Cavallaro's reading of the *Monas Hieroglyphica* focuses on the second of these two "astronomies" – alchemy – and seeks to give an outline of how the various parts of the *Monas* relate to stages in the alchemical process. Cavallaro's analysis sheds new light on this notoriously difficult work and advances some useful speculations on the allegorical intentions underlying some of this work's most obscure passages. Cavallaro's analysis shows the interpretative difficulties posed by the work which combines citations of Greek alchemical authors such as Ostanes and Pseudo-Democritus, with Paracelsianism, Pythagorean numerology and the Cabala.

Julian Roberts and Andrew Watson's account of Dee's book purchases in the 1560s has shown that Dee bought many books on the cabala and Hebrew scholarship and although Dee has gone on record as having a limited knowledge of Hebrew, it was clearly an area of scholarship which he considered extremely important.[102] Karen De León-Jones's essay takes a critical look at Dee's interest in the Jewish mystical tradition of the cabala, or rather his interest in the "Christian cabala" which was derived from it in the course of the sixteenth century by scholars such as Johannes Reuchlin and Henricus Cornelius Agrippa. Taking issue with Frances Yates's facile characterisation of Dee as "an inherently and intrinsically Hermetic-Cabalistic thinker" De León-Jones both problematises the notion of a "Christian Cabala" itself (which has an uneasy relationship with the Jewish mystical traditions which go under the name of Cabala) and assesses the extent of Dee's interest in cabalistic doctrines and the use which he makes of them in his printed works.[103] De León-Jones stresses Dee's critique of traditional Jewish cabala in his *Monas Hieroglyphica* and his insistence that his own doctrines constituted a "cabala of the real" rather than a grammarian cabala of the Hebrew language. De León-Jones stresses the innovative and creative aspect of Dee's use of the cabala, retaining its hermeneutical techniques but divorcing it from the meditative and mystical aspects of the Jewish cabala and divesting it of the Jewish cosmological principle of the *sefirot* (the emanations or names of God). Dee, she argues, was deeply influenced by Reuchlin's belief that the cabala was congruent with Pythagorean doctrines, and this led him to transform the cabala into a mathematical discipline that drew both on Pythagorean numerology and Euclidean geometry.

Probably the most controversial and difficult area of Dee's "occult" or "magical" studies is undoubtedly the so-called "angelic conversations" – a series of crystallomantic visions fastidiously recorded by Dee between 1581 and 1609. As Peter French astutely remarked in his 1972 monograph, accounts of Dee's work often come to grief on the question of Dee's belief that he could communicate with spiritual beings: "There are always those angels lurking in the background," French complained, "to make people uncomfortable."[104] Those of us working primarily on the angelic materials are only too keenly aware of the continued difficulties and discomfort experienced by modern historians when faced with these kinds of beliefs.

György Szönyi's essay seeks to provide some specific contexts for Dee's 'scrying' practices, and focuses particularly on the influence of Paracelsus, which, he argues, was "systematically overlooked" by Frances Yates and treated only superficially by Peter French. Szönyi shows that Dee used Paracelsus's term for magical talismans – *gamaaea* – in both his *Propaedeumata aphoristica* and the *Monas Hieroglyphica* and argues that it was Paracelsus's mystical goal of *exaltatio* which prepared Dee for his crystallomantic activities.[105] He also looks at the "angelic language" or *lingua adamica* supposedly revealed to Dee and Kelley in the context of the sixteenth-century vogue for "universal" or "artificial" languages, and the search for universal knowledge. Unlike Clulee and Sherman, Szönyi is an advocate (with some minor modifications) of the Yatesian thesis of Dee as a "Hermetic philosopher", although (unlike Yates) he sees Dee not as a precursor of modern science, but as a "forefather" of seventeenth-century "esotericism".[106]

My own contribution to the volume emphasises the extent to which Dee's angelic conversations were shaped by mediaeval magical practices. Beginning with a survey of the various ways in which intellectual historians have characterised the conversations and a brief excursus on the terms which Dee used to describe his communications with spiritual beings (spiritual "actions" and "mysticall exercises"), I go on to show the considerable influence of Pseudo-Solomonic magical arts of the late middle ages, which were widely disseminated in the second half of the sixteenth century. I argue that mediaeval and renaissance magic relied heavily on existing traditions of Christian prayer, and particularly the idea of the divine granting of petitions (*impetratio*). While there is a considerable overlap between Dee's conversations and mediaeval theurgy, I also stress the peculiarity of Dee's project: its apocalyptic and millenarian objectives and pseudo-prophetic claims.

Deborah Harkness's essay – presented to the John Dee Colloquium prior to the publication of her 1999 book – explores on a smaller scale some of the themes of her book-length study. In particular Harkness focuses on the extent to which Dee's involvement in the angelic conversations was continually mediated by the knowledge which he gleaned from the works which he collected in his Mortlake library. While Sherman has rightly stressed the civic and political role of the *Bibliotheca Mortlacensis* as "a space where independent scholarship could be carried out and circulated among the academic, commercial, and political communities",[107] Harkness shows that his library was also a repository of more recondite and arcane knowledge, and played a vital role in Dee's more private, theurgical activities. Dee's library, Harkness argues, "provides the ideal starting point for an investigation of the angels' revelations".[108] In particular, she shows how Dee made use of books on angelology and eschatology to help him make sense of his turn toward angelic revelations in the 1570s and 80s. Harkness sets Dee in the context of a more general European "millenarian moment" prompted by "an alarming number of comets, new stars, earthquakes, grand conjunctions and other strange natural events." and shows how he used his extensive holdings of books on angelology to shed light on the visions which he recorded so assiduously.[109]

In her book on Dee's angelic conversations, Harkness announced her discovery of not one, but two copies of the mysterious *Book of Soyga*, about which Dee had sought angelic advice in 1583.[110] In his essay in this volume professional cryptologist Jim Reeds, well known for his work on Trithemius's *Steganographia*,[111] brings modern cryptological expertise to bear on the mysterious "magical tables" of *Soyga* (cellular tables filled with apparently random sequences of letters) and compares them with Dee's use of similar tables in his *Liber Logaeth* (Sloane MS 3189) which incorporates eight of the 36 tables contained in the *Book of Soyga*. Reeds gives the first detailed description of the *Soyga* tables and analyses their formal characteristics. Identifying recurrent patterns Reeds is able to arrive at a "recipe for recreating the tables" given a six letter code-word and a blank grid.[112] While Reeds is modest about his achievement there is no doubt that his work on the underlying mathematical structure of the *Soyga* tables will be of enormous help to anyone attempting to understand the original method of their construction. Not only has Reeds been able to reconstruct the implicit mathematical structures of the tables, he has also used modern techniques of error analysis to emend the inadvertent mistakes produced by scribal mistranscription. This analysis also gives Reeds a sound basis for suggesting that Sloane MS 8 (Dee's copy of the *Book of Soyga*) is the more accurate of the two copies, and was also the manuscript which was used by Dee when he compiled the *Liber Logaeth*.[113] Reeds ends his study with a comparison of the formal structures of different kinds of magic tables used in the early modern period which, he suggests, has received "scant attention" from historians of magic such as Frances Yates.

While most of the essays in this volume seek to offer new perspectives on Dee's known works, the pieces by Susan Bassnett, Jan Bäcklund and Julian Roberts in this volume shed new light on Dee through presenting new archival, bibliographical and biographical information. Bassnett and Bäcklund focus on the shadowy and often misrepresented figure of Edward Kelley. Routinely presented by historians and biographers as a diabolical charlatan – duplicitous, schizophrenic or criminal – Bassnett shows us a hitherto unknown side of Kelley through a close examination of materials relating to his stepdaughter Elizabeth Weston, while Bäcklund's piece describes an unnoticed collection of documents in the Royal Library in Copenhagen relating to Edward Kelley and alchemists moving in the Dee-Kelley circle.

Instead of depicting Edward Kelley as a disreputable and criminal character, Bassnett emphasises the extent to which he was able to use the connections he made during his travels with Dee to carve a respectable niche for himself in Central Europe (with "family connections to the emergent figures of the new Bohemian middle class") and his role as a "loving stepfather" to the Neo-Latin poet Elizabeth Weston.[114] Bringing together new evidence from Oxfordshire county records and autobiographical details from Westonia's Latin poetry, Bassnett sketches out a tantalising new set of possibilities for our understanding of Kelley and his relationship with Dee which, in contradistinction to previous historical accounts (which stress Dee's innocent credulity), "is not altogether favourable to Dee".[115]

Julian Roberts, who presented a privately printed set of corrections to *John Dee's Library Catalogue* to participants in the 1995 John Dee Colloquium gives us an invaluable account of newly discovered books which once formed part of Dee's library, including such remarkable finds as Dee's densely annotated copy of Marsilio Ficino's *Omni Divini Platonis Opera* (Basel, 1532), found in the library of St John's College Cambridge, and the two manuscripts of the *Aldaraia sive Soyga*, discovered by Deborah Harkness in the Bodleian Library and the British Library.

These essays introducing new materials which shed light on Dee and his associates, and the other essays which introduce new perspectives on aspects of Dee's intellectual and professional activities suggest that there is still a great deal of work to be done on Dee and his involvements in many aspects of Elizabethan life. Dee certainly remains an enduringly fascinating figure: in their different ways Edward Fenton's popular edition of Dee's diaries, Benjamin Woolley's popular biography *The Queen's Conjuror: the science and magic of Doctor Dee* (2001) and Håkan Håkansson's recent PhD thesis on the occult-philosophical dimensions of Dee's work, *Seeing the Word: John Dee and Renaissance Occultism* (2001) provide ample testimony that Dee's interest in "rare and straunge Artes" continues to exercise a fascination for scholars and the general public alike.[116] As a brief look at the selective bibliography at the end of this volume will testify, a considerable amount of new work on various aspects of Dee's intellectual legacy has been published since 1990. With new materials and new studies emerging at this rate we can expect our understanding of Dee and his significance for sixteenth-century intellectual life to continue changing and developing throughout the twenty-first century.

NOTES

[1] *John Dee: An Interdisciplinary Colloquium*, Birkbeck College, University of London, 20-21 April 1995. Two further Dee colloquia have been held since this meeting, the first (organised by György Szönyi) in Szeged in 1998 and the second in Aarhus in 2001 (organised by Jan Bäcklund).

[2] E.G.R. Taylor, *Tudor Geography 1483-1583* (London: Methuen, 1930), and Francis R. Johnson, *Astronomical Thought in Renaissance England: A Study in English Scientific Writings from 1500 to 1645* (Baltimore: The Johns Hopkins Press, 1937).

[3] Johnson, *Astronomical Thought*, 135.

[4] Johnson, *Astronomical Thought*, 135-6

[5] Johnson, *Astronomical Thought*, 136.

[6] Taylor, *Tudor Geography*, 77.

[7] Taylor, *Tudor Geography*, 82-3, 85-6. For recent work on Dee and Mercator see Steven Vanden Broecke, 'Dee, Mercator, and Louvain Instrument Making: an Undescribed Astrological Disc by Gerard Mercator (1551)', *Annals of Science*, 58:3 (2001): 219 – 240.

[8] Taylor, *Tudor Geography*, 86.

[9] E.G.R. Taylor, *The Mathematical Practitioners of Tudor and Stuart England* (Cambridge: Cambridge University Press for the Institute of Navigation, 1954), 170.

[10] Taylor, *Mathematical Practitioners*, 26, 317.

[11] E.G.R. Taylor, "John Dee and the Nautical Triangle, 1575", *Journal of the Institute of Navigation*, 8 (1955): 318-325 (318).

[12] Taylor, "Nautical Triangle", 325.

[13] E.G.R. Taylor, "John Dee and the map of North-East Asia", *Imago Mundi*, 12 (1955): 103-6 (103); E.G.R. Taylor, "A Letter Dated 1577 from Mercator to John Dee", *Imago Mundi*, 13 (1956): 56-68 (68).

[14] Brian Vickers, *Occult and Scientific Mentalities* (Cambridge: Cambridge University Press, 1984), 'Introduction', 1-54.

[15] Although it could be argued that the beginnings of the serious historical consideration of the occult begins much earlier, with Lynn Thorndike's, *The Place of Magic in the Intellectual History of Europe*, Studies in History, Economics and Public Law, 24 (New York: Columbia University Press, 1905), and his magisterial *A History of Magic and Experimental Science during the first thirteen centuries of our era*, 8 vols. (New York: Macmillan & Co., 1923-58).

[16] I. R. F. Calder, "John Dee Studied as an English Neoplatonist" (Unpublished PhD thesis, The Warburg Institute, 1952), 2 vols. [*JDEP*]

[17] Calder, *JDEP*, I, i: "The basic assumptions of this study [...] are similar to those of Burtt's *Metaphysical Foundations of Modern Physical Science*."

[18] Calder, *JDEP*, I, i.

[19] For earlier critical historiographical reflections on the Yates–French thesis see Clulee, *NP*, 2-9, and William H. Sherman, *John Dee: The Politics of Reading and Writing in the English Renaissance*, (Amherst: University of Massachusetts Press, 1995), xxi-xiii, 13-21.

[20] Frances A. Yates, *Giordano Bruno and the Hermetic Tradition* (London: Routledge and Kegan Paul, 1964), 150.

[21] Frances A. Yates, "The Hermetic Tradition in Renaissance Science" in Charles S. Singleton, ed., *Art, Science and History in the Renaissance* (Baltimore: The Johns Hopkins Press, 1967), 255-274 (264)

[22] See Peter. J. French, *John Dee: The World of an Elizabethan Magus* (London: Routledge and Kegan Paul, 1972), xi.

[23] French, *Elizabethan Magus*, 19: "Clearly much work remains to be done before so complex a polymath as John Dee can be fully understood and properly appreciated."

[24] French, *Elizabethan Magus*, 1.

[25] French, *Elizabethan Magus*, 2-3, 89.

[26] French, *Elizabethan Magus*, 187.

[27] French, *Elizabethan Magus*, 208.

[28] French, *Elizabethan Magus*, 209.

[29] French, *Elizabethan Magus*, 19.

[30] Yates, *Giordano Bruno and the Hermetic Tradition*, 149.

[31] Robert S. Westman, "Magical Reform and Astronomical Reform: The Yates Thesis Reconsidered" in Robert S. Westman and J. E. McGuire, *Hermeticism and the Scientific Revolution. Papers read at a Clark Library Seminar, March 9, 1974.* (Los Angeles: William Andrews Clark Memorial Library, 1977), 1-91.

[32] French, *Elizabethan Magus*, 103, cit. Westman and McGuire, *Hermeticism and the Scientific Revolution*, 45.

[33] Westman and McGuire, *Hermeticism and the Scientific Revolution*, 46-7.

[34] Westman and McGuire, *Hermeticism and the Scientific Revolution*, 47. For Dee's annotations in Crusius see Westman and McGuire's Plate 3.

[35] Westman and McGuire, *Hermeticism and the Scientific Revolution*, 68.

[36] Westman and McGuire, *Hermeticism and the Scientific Revolution*, 69-70.

[37] Westman and McGuire, *Hermeticism and the Scientific Revolution*, 70, 72.

[38] *PA*, ix.

[39] *PA*, 5.

[40] *PA*, 15.

[41] *PA*, 17.

[42] *PA*, 31.

[43] *PA*, 37.

[44] *PA*, 34.

[45] *PA*, 37.

[46] *PA*, ix.
[47] *PA*, 53.
[48] Debus, 21-2
[49] Allen G. Debus, *The Mathematicall Praeface to the Elements of Geometrie of Euclide of Megara (1570)* (New York: Science History Publications, 1975), 8-9.
[50] Debus, 24–25.
[51] Nicholas H. Clulee, "'The Glas of Creation': Renaissance Mathematicism and Natural Philosophy in the Work of John Dee", University of Chicago Ph.D, 1973. "John Dee's Mathematics and the Grading of Compound Qualities", *Ambix*, 18 (1971), 178-211 "Astrology, Magic and Optics: Facets of John Dee's Early Natural Philosophy", *Renaissance Quarterly* 30 (1977): 632-680, "At the Crossroads of Magic and Science: John Dee's Archemasterie" in Brian Vickers, ed., *Occult and Scientific Mentalities in the Renaissance* (Cambridge: Cambridge University Press, 1984), 57-71.
[52] *NP*, 71-2. Clulee emphasizes the decisive influence on Dee's *Propaedeumata Aphoristica* of Roger Bacon, Robert Grosseteste and Al-Kindi's *De radiis*.
[53] *NP*, 215-216
[54] Nicholas H. Clulee, "John Dee and the Paracelsians" in Allen G. Debus and Michael T. Walton, eds., *Reading the Book of Nature: The Other Side of the Scientific Revolution*, Sixteenth Century Essays and Studies, 41 (Ann Arbor Michigan: Sixteenth Century Journal Publishers, 1998), 111-132. Steven Vanden Broecke, *The Limits of Influence*: *Pico, Louvain, and the Crisis of Renaissance Astrology*, Medieval and Early Modern Science, 4 (Leiden: Brill, 2003).
[55] *R&W*.
[56] Infra, 32
[57] Infra, 28
[58] William H. Sherman, *John Dee: The Politics of Reading and Writing in the English Renaissance* (Amherst: University of Massachusetts Press, 1995), 79.
[59] Sherman, *John Dee*, 129.
[60] Sherman, *John Dee*, xiii-xiv.
[61] Sherman, *John Dee*, xii.
[62] I am thinking particularly here of Sherman's citation of Geoffrey Elton to characterise Dee as "one of those who 'thought coolly, secularly and constructively about the problems of the common weal and who faced the practical tasks involved in turning aspiration into action.'", *Politics of reading*, 145-6, but also, more generally, of his tendency to downplay the religious dimensions of Dee's political statements.
[63] Deborah E. Harkness, "The Scientific Reformation: John Dee and the Restitution of Nature" (Unpublished PhD Thesis, University of California Davis, 1994).
[64] "Shows in the Showstone: A Theater of Alchemy and Apocalypse in the Angel Conversations of John Dee", *Renaissance Quarterly*, 49 (1996): 707-737.
[65] Deborah E. Harkness, "Managing an Experimental Household: The Dees of Mortlake", *Isis*, 88 (1997): 242-262.
[66] Deborah E. Harkness, *John Dee's Conversations with Angels: Cabala, Alchemy, and the End of Nature* (Cambridge: Cambridge University Press, 1999).
[67] Harkness, *John Dee's Conversations with Angels*, 217.
[68] Harkness, *John Dee's Conversations with Angels*, 130.
[69] Arthur Dee to "Mr Aldrich", 15 December 1649, autograph, Northamptonshire Record Office, Isham-Lamport papers, IC 272. The account was requested by a friend of Aldrich "that meant to register yt among som other lerned men of our Age or Byrth."
[70] On the ideal of the "general scholar" and its relationship to encyclopaedism in the early modern period see Richard Serjeantson, ed., *Generall Learning. A seventeenth-century treatise on the formation of the general scholar by Meric Casaubon*, Renaissance Texts from Manuscript, 2 (Cambridge: RTM Publications, 1999), 13-26.
[71] *PA*, 110-111, 120-121.
[72] John Dee to William Cecil, Lord Burghley, 16 February 1563, Public Record Office, State Papers Domestic 12/27, item 63. See John E. Bailey, "Dee and Trithemius's 'Steganography'", *Notes and Queries*, fifth series, 11 (1879): 401-2, 422-3.
[73] *MH*, Theorem XXIII, 25r.
[74] See *NP*, 154-162.
[75] See Donald R. Kelley, *History and the Disciplines: The Reclassification of Knowledge in Early Modern Europe* (Rochester: The University of Rochester Press, 1997), "Introduction", 1-9, and "The Problem of

Knowledge and the Concept of Discipline", 13-28; Donald R. Kelley and Richard H. Popkin, eds. *The Shapes of Knowledge from the Renaissance to the Enlightenment* (Dordrecht: Kluwer Academic Publishers, 1991) and Anthony Grafton and Nancy G. Siraisi, eds., *Natural Particulars: Nature and the Disciplines in Renaissance Europe* (Cambridge Mass. and London: MIT Press , 1999).

[76] Conrad Gesner, *Pandectarum sive Partitionum uniuersalium Conradi Gesneri Tigurini, medici & philosophiae professoris, libri XXI* (Zurich, 1548), Preface, cit. Hans Wellisch, "How to Make an Index - 16th Century Style: Conrad Gessner on Indexes and Catalogs", *International Classification*, 8:1 (1981), 10-15 (13).

[77] *NP*, xi; Sherman, *Politics*, xii.

[78] Anthony à Wood, *Athenae Oxoniensis. An Exact History of all the Writers and Bishops who have had their education in the University of Oxford. To which are added the Fasti, or Annals of the said University*, ed. P. Bliss, 3 vols (London, 1813-17), III, col. 289.

[79] French, *John Dee*, 208.

[80] *PA*, 16-17. For Heilbron's account of Dee as mathematician see ibid., 16-34. For a more sympathetic assessment of Dee's involvement in sixteenth-century mathematical enterprises see Mordechai Feingold, *The Mathematicians' Apprenticeship: Science, Universities and Society in England, 1560-1640* (Cambridge: Cambridge University Press, 1984), 129-137, *et passim.*

[81] *Athenae Oxoniensis*, II, col. 542.

[82] *Athenae Oxoniensis*, III, col. 291: "omnium hac nostra aetate tum philosophorum, tum mathematicorum facile princeps."

[83] Infra, 42, 47.

[84] Infra, 65.

[85] Infra, 66.

[86] Infra 66, 72.

[87] Infra, 66.

[88] Infra, 75.

[89] Infra, 75.

[90] Infra, 72-3.

[91] Infra, 77.

[92] Infra, 79, 81.

[93] On the mathematical epistemological complexity of Dee's *Mathematical Praeface*, see Stephen Clucas, "'No small force': mathematics and natural philosophy in Thomas Gresham's London" in Francis Ames-Lewis, ed., *Sir Thomas Gresham and Gresham College: Studies in the Intellectual History of London in the Sixteenth and Seventeenth Centuries* (Aldershot: Ashgate Press, 1999), 146-173 and Enrico Rambaldi, "John Dee and Federico Commandino: An English and an Italian Interpretation of Euclid during the Renaissance", *Rivista di Storia della Filosofia*, 44 (1989): 211-247.

[94] Dee to Lord Burghley, 3 Oct 1574, British Library, Lansdowne MS 19, Burghley Papers 1574-5, fols. 81^{v}-82^{r}.

[95] Infra, 100.

[96] See Baldwin, infra, 108. On Dee and the Louvain mathematical community see also Vanden Broecke, "Dee, Mercator, and Louvain Instrument Making".

[97] Infra, 132.

[98] Infra, 132.

[99] Infra, 132.

[100] Infra, 138.

[101] Infra, 92

[102] On Dee's collecting of books on Hebrew scholarship see *R&W*, 11, 29.

[103] Infra, 143-4. This is a topic which De León-Jones has addressed at greater length in her book *Giordano Bruno and the Kabbalah: Prophets, Magicians and Rabbis* (New Haven and London:Yale University Press, 1997).

[104] French, *Elizabethan Magus*, 18.

[105] Infra, 212-213.

[106] Infra, 222-3.

[107] Sherman, *John Dee*, 45.

[108] Infra, 276.

[109] Infra, 277-8.

[110] Harkness, *John Dee's Conversations with Angels*, 44-5. See also infra, 178, 278-9, 334.

[111] Jim Reeds, "Solved: The Ciphers in Book III of Trithemius's *Steganographia*", *Cryptologia*, 22:4 (1998): 291-317.

[112] Infra, 188.

[113] Infra, 195.

[114] Infra, 287, 290.

[115] Infra, 292.

[116] Benjamin Woolley, *The Queen's Conjuror: the Science and Magic of Doctor John Dee, Adviser to Queen Elizabeth I* (London and New York: Harper Collins, 2001); Edward Fenton, ed., *The Diaries of John Dee* (Charlbury: Day Books, 1998); Håkan Håkansson, *Seeing the Word: John Dee and Renaissance Occultism*, Ugglan Minervaserien, 2 (Lund: Lund Universitet, 2001). Published PhD Thesis.

NICHOLAS H. CLULEE

JOHN DEE'S NATURAL PHILOSOPHY REVISITED

Almost thirty years ago I presented my first paper on Dee, and the reception at the History of Science Society meeting was not so much hostile as vacant and indifferent. At a time when the "Scientific Revolution" had pride of place in the history of science, Dee could not hold a candle to Copernicus, Vesalius, Galileo, Descartes, Newton, or the other heroes of scientific progress. For close to the next quarter century I could not count on anyone in an audience knowing who Dee was, let alone recognizing him as of any importance. Because of these experiences I developed an almost ritual like formula of several sentences to introduce Dee and plug his claim to scholarly attention. If Dee, perhaps, has not in the last decade become the latest counter-hero in the revisionist culture wars of the scientific revolution, he has at least moved out of the shadows of preterition. In the ten years since I published *John Dee's Natural Philosophy*, I have sensed a more easy familiarity with Dee in scholarly circles. This is less because of my work, I think, than of the accumulation of a critical mass of scholarship. There has been a mounting volume of studies on Dee, most notably William Sherman's *John Dee: The Politics of Reading and Writing in the English Renaissance* and Deborah Harkness's studies of Dee's angel conversations.[1] This improvement of Dee's status in scholarship, however, does not mean that his identity has been resolved. Trying to bring who, or what Dee was into focus has not been easy. To paraphrase Peter Novick, trying to pin Dee down may be like trying to nail jelly to a wall.[2] Since my primary concern with Dee has been in the context of the history of science, a field that has experienced considerable changes to its conceptual framework in the past decade, I think it appropriate in this context to reflect on the historiographic locus of John Dee in the history of science.

Now historiography may be the refuge of those with little new to say, but two things suggest otherwise on this occasion. First, Yates's "reintroduction of Dee" was carried out against the backdrop of a particular stage in the history of science; making these relationships clear will assist in critically appreciating her work and the Dee that emerged from it. Second, major changes have accrued over the last ten years in the historiography of early modern science and these present an altered framework for understanding Dee in relation to science.

I have previously referred to Yates's and French's picture of Dee as the Warburg interpretation,[3] because Frances Yates, from her position at the Warburg Institute, was its root and guiding inspiration, and I will use that designation here for its verbal convenience. For the first of my themes, I want to suggest that this Warburg John Dee was very much conditioned by its development in the context of the concept of

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the Scientific Revolution. As Floris Cohen recently has made clear, the concept of the "Scientific Revolution" as a localized historical occurrence that created a specifically modern and western science of the natural world was a very specific historical creation, barely fifty years old, that in its earliest formulation wove together several strands at cross purposes.[4]

What became the modern idea of the Scientific Revolution was articulated in 1943 when Alexandre Koyré, localizing the emergence of modern science within astronomy and physics, applied this phrase to his sense of a sharp conceptual shift yielding Galileo's and Descartes's new understanding of motion. While never entirely lost, this sharp disjunction was progressively flattened out.[5] Koyré himself eventually placed it within a broader historical process beginning with Copernicus and only resolved with a "Newtonian synthesis," a process that seemed to parallel Edwin Burtt's theme of the mathematization of nature from Copernicus to Newton.[6] Finally, in 1948 Herbert Butterfield's lectures on *The Origins of Modern Science* gave greater general currency to the idea that this great story of the transformation of astronomy and mechanics was the decisive shift in the transition to the modern world. He also further broadened it by extending the dates from 1300 to 1800 to encompass Vesalius and Harvey, a host of other interesting things happening in the Renaissance, and a "Postponed Scientific Revolution in Chemistry."[7] Butterfield thereby bequeathed something of a "dual usage" of the concept of the Scientific Revolution. One usage referred to the master narrative of an inner revolution in astronomy and mechanics and the attendant philosophical shifts progressing from Copernicus to Newton that became something of a standard model. The other usage applied to the congeries of developments in the broader chronological period in which the master narrative was embedded and whose relation to the inner revolution remained unclear and problematical.[8]

On an individual level, John Dee exemplifies a number of challenges presented by this new conception of a Scientific Revolution. His learning, interests, and activities in mathematics, navigation, and astronomy had never been forgotten, and bits and pieces of his work could be associated with some of the novelties of the sixteenth century and hints of some progressive strand, such as Copernicanism, could, with enough effort, be teased from his legacy.[9] But if all of Dee's activities are considered, including his conversations with angels through Edward Kelley and other mediums, there might seem to be no place for the likes of him in Koyré's and Burtt's conceptual mutations or in the master narrative of Butterfield's "inner revolution," whose core Rupert Hall identified with the triumph of rationality.[10] Despite any positive glimmers, this new concept of the Scientific Revolution threatened to consign Dee to Hall's "vast deal of esoteric chaff" that had to be eliminated before a pure science emerged.[11]

This "litmus test" had a real impact in casting Dee into preterition. I remember a meeting much like this one devoted to Thomas Harriot in 1971. For the opening of his keynote address, Edward Rosen chose to quote from a passage in Vesalius on the renewal and usefulness of the sciences, using this text to highlight themes he related to Harriot. Since all of these themes could be found in Dee's *Mathematicall*

Praeface, I was puzzled. I asked Rosen why he did not take for his text Dee's *Praeface*. Besides Harriot and Dee being acquainted, the *Praeface* seemed more appropriate in that it was English, to say nothing of actually recommending mathematics on which Vesalius is silent. Rosen replied that he did not want Dee's funny business with angels and so forth to confuse the issue.

Not only Dee but the entire character of the Renaissance was implicated in the concept of the Scientific Revolution. If it was the seventeenth-century mutation in science that marked the beginning of the modern world, what then of Burckhardt's Renaissance and "The Discovery of the World and of Man"? Butterfield implied that the Renaissance was merely preliminary to the Scientific Revolution which he claimed "outshines everything since the rise of Christianity and reduces the Renaissance and Reformation to the rank of mere episodes, mere internal displacements, within the system of medieval Christendom."[12] The new history of science, which was gaining status as a professional academic discipline, threatened to consign Renaissance scholars to the pre-modern shadows.[13] In response, there developed a considerable literature by Renaissance scholars concerned to establish the positive relation of Renaissance culture to the progressive movement toward modern science.[14] Frances Yates shared these concerns. When she began working on Bruno in the 1930s, she inherited from Duhem the notion that science was medieval and that the Renaissance and humanism had impeded it.[15] Later, reflecting the new concept of the Scientific Revolution, she was concerned that science came later and independently of the Renaissance. As she observed:

> we all descend from Descartes and the seventeenth century, and surely someone ought to be able to tell us what the seventeenth century emerged from? Did it spring ready armed like Minerva out of nothing, as professor Kristeller says some people think? Did it spring from medieval philosophy and science after their interruption by Renaissance humanism? Neither seems likely according to the normal rules of progression. There ought to be an intermediate ancestor and it ought to be Renaissance philosophy.[16]

The Warburg Interpretation sought to rescue the Renaissance and Dee from preterition by developing how Renaissance philosophy was this intermediate ancestor. This ultimately centred on presenting Dee, because of his recognized scientific activities, as a key vehicle through which a strand of Renaissance culture flowed into the progressive movement that became the Scientific Revolution. Consequently, the Scientific Revolution actually offered a framework for legitimating Dee, including even his apparently non-scientific diversions, as an important historical figure. This approach is first evident in Calder's 1952 dissertation, "John Dee Studied as an English Neoplatonist," done under the direction of Yates and already reflecting her interest in Dee and science.[17] Working in the early years of the concept of the Scientific Revolution, Calder accepts as his framework the emphasis on mathematization and mechanistic causality that Koyré, Burtt, and others took as the essentials of the new science. Calder argued that Dee's advocacy of a scientifically oriented form of Renaissance Neoplatonism put him in a line with Kepler and Galileo as a proponent of the extension of methods of quantitative analysis to natural questions in place of the qualitative approach of Aristotelian science.[18]

However, it proved difficult to find within the Neoplatonism of the Renaissance a clear mechanism of transition from number symbolism to mathematics as a tool of quantitative analysis other than Koyré's mutation in Galileo's thought, leaving the Renaissance and science as distinct as ever.[19] This weakness was alleviated by Frances Yates in 1964 in *Giordano Bruno and the Hermetic Tradition*. Here she identifies the specific texts of the Hermetic corpus as the "vital core of Renaissance thought on nature" and linked them very directly to the start of the Scientific Revolution through the Hermetic conception of magic.[20] In her search for the intermediate ancestor of Descartes, Yates said,

> perhaps we should look harder for the hidden springs of the movement which was to be so fateful, seeking them, not in humanism nor in a rather confused 'Neoplatonist' philosophy, but in the accompaniments of that philosophy, Hermeticism, Cabalism, Lullism, Pythagorean numerology – that labyrinthine maze in which the late Renaissance seeks ever more feverishly for an operative 'method' – until Descartes emerged with a method that worked.[21]

Yates was not the first to recognize the importance of the *Hermetica* or to make a connection between magic and science, nor was this the central or exclusive concern of her works, but she constantly gravitated to the question, and her formulations became popular and the centre of controversy over what came to be called the Yates thesis. The formulation of this evolved with each of her works, but the core idea is that an intellectual movement, such as the Scientific Revolution, begins with a "movement of the will" – a change in attitude and intellectual direction – not the specific breakthroughs that come later.[22] The Hermetic magus as operator, in this interpretation, began this movement of the will and shaped it in the direction of the control of nature, experiment, and the use of number and mathematics, and ultimately provided the atmosphere and impulse for the crystallization of the new conception of science in what is almost a Gnostic revelation.[23]

Yates turned to Dee in support of her contention that it was the union of Hermetic magic with the Neoplatonic-Pythagorean view of number as the key to the secrets of nature that promoted an interest in the mathematical study of nature through the mathematical arts and physics. The key text here is his *Mathematicall Praeface* to the English translation of Euclid's *Elements* of 1570, in which he strongly advocated the study of the mathematical and mechanical sciences that were to triumph in the seventeenth century.[24] The source, she suggested, of not only Dee's advocacy but also of his actual practical scientific work and of the central place of mathematics in the expressions of his natural philosophy in the *Propaedeumata Aphoristica* and the *Monas Hieroglyphica*, was the union within the Renaissance Hermetic tradition of magic with Pythagorean speculative mathematics.[25] In her noteworthy formulation, Dee is:

> a clear example of how the will to operate, stimulated by Renaissance magic, could pass into, and stimulate, the will to operate in genuine applied science; or of how operating with number in the higher sphere of religious magic could belong with, and stimulate, operating with number in the lower sphere of 'real artificial magic'.[26]

Yates's association of Dee with Hermetic magic preserves Calder's theme that Neoplatonic mathematicism was preparatory to the development of early modern science. What is new is the role of magic. The idea of operational power inherent in

Hermetic magic is the key both to understand how Dee's angelic conversations and his practical scientific activities and interest in mechanics flow from a single source but also to explain why the view of mathematics inherent in Neoplatonism came to be actively applied to the study of nature.

In Yates's later works Dee became even more central. As she admitted, the Elizabethan Renaissance and its continental connections had been an early and persistent concern, and Dee increasingly became the medium through which she extended the influence of the "hermetic-cabalist tradition" in an English guise into even wider areas of sixteenth-century culture than she had in her work on Bruno.[27] Yates eventually came to distinguish two phases within the Hermetic tradition: an early Renaissance phase and a later Rosicrucian phase. The Rosicrucian type of magic, so-called because of its role in the Rosicrucian manifestos, evolved in the later sixteenth century and aimed at more direct operation in the external world and contributed most directly to science.[28]

Yates traced the formation of this Rosicrucian type of Hermeticism to John Dee's combination of magic, cabala, and alchemy in the *Monas Hieroglyphica* and the spiritual exercises he carried out with angels. In 1583 he carried this brand of Hermeticism to Eastern Europe and became the leader of a religious movement centred on a cabalist and alchemical philosophy that became the root of the later Rosicrucian movement.[29] The culmination of Yates's progressive unravelling of the English Renaissance is *The Occult Philosophy in the Elizabethan Age*, where she finds the key component of Elizabethan culture to be a cabalistic variety of the Hermetic occult philosophy built from Lull, Ficino, Pico, Agrippa, and Francesco Giorgi, given a particularly English and Rosicrucian expression by Dee with his addition of alchemy.[30]

For all the importance that Yates gave to Dee as a "towering figure" in the history of European thought, she herself never seems to have studied him intensively. In her early works, she relied upon Calder for basic information and even detailed textual readings, as well as his broad interpretation, which she subsumed within the larger Hermetic tradition. Later she could turn to Peter French's *John Dee*, which appeared when Yates's interpretation of Dee was still a group of scattered suggestions.[31] His accomplishment was to elaborate these suggestions into a comprehensive interpretation of Dee as a Hermetic magus encompassing not only Dee's works but arguing as well for Dee's importance in English culture through his work in navigation, the influence of the *Mathematicall Praeface* on English mechanicians, and the influence of his philosophy in literature through his association with the "Sidney circle" and patrons at court. Subsequently, this Warburg Interpretation became an accepted framework, accepted with little question in many circumstances, including Couliano's *Eros and Magic in the Renaissance*, a number of dissertations, including mine, and as the starting point for rich fictional elaboration as in Eco's *Foucault's Pendulum*.[32]

Returning to Yates, her "thesis" generated considerable controversy among historians of Renaissance thought and of early modern science. It was originally to pursue Dee as a test case in exploring the relations among mathematics, magic, and the development of science that I began working on him. The extent of his concrete work in mathematics, astronomy, alchemy, and the practical mathematical arts offered opportunities that were insufficiently exploited by Yates or French. In pursuing this, however, I became progressively dissatisfied with the Warburg Dee. Beginning with a sense that important elements of Dee's thought ill fit the Hermetic framework, this dissatisfaction extended to the basic approach of the Warburg Interpretation. Common to Calder, Yates, and French was an approach in which Dee's importance was established by splicing him into an existing intellectual tradition that intersected with science. This yielded a Dee who was a static embodiment of tradition, with his texts as mere containers of ideas. If he was to be important in his own right, I thought he deserved better.

When I wrote *John Dee's Natural Philosophy* I had two objectives. One was to contribute to the discussion of the place of the "occult" sciences in the Renaissance and their relation to the development of natural philosophy and science, for which Dee seemed an ideal case study. The second was to give Dee's natural philosophy the study it seemed to deserve if he was indeed as important a figure as Yates claimed. I therefore endeavoured to approach him not as someone to be placed within an existing tradition or as an instance of influences but as an individual whose works must first be studied in their own right. I began then with Dee's writings that most significantly engaged issues of natural philosophy: the *Propaedeumata Aphoristica* of 1558, the *Monas Hieroglyphica* of 1564, the *Mathematicall Praeface* of 1570, and the records of his conversations with angels from 1583 to 1589. I attempted to situate each text within Dee's career at that point – to discover issues he was engaging, how these grew out of both practical concerns and his reading, how his texts reflect a creative engagement with the cultural resources available to him, and how both the issues and his formulations might have been related to his social situation and aspirations. Because we have a record of his library, now available in a magnificent edition by Julian Roberts and Andrew Watson, and many existing copies of his books with his annotations can be identified, the possibilities of doing a cultural history of his intellectual life are particularly rich.[33] Considering his writings as creative products of his engaging particular issues, of his reading in his wonderful library, and of his dialogues with his books and contemporaries, leads to an appreciation of the complexity and individuality of Dee's philosophical roots, to the awareness that his thinking changed over time and needs to be related to changing social and cultural frameworks, and to different conclusions on the central historiographic issue of magic and science.

I did not find in his work in natural philosophy a further elaboration of Renaissance Florentine Neoplatonism, or of a coherent recognized "Hermetic" tradition, or of a Renaissance "occult philosophy" with a Hermetic, or Neoplatonist, or Pythagorean, or Cabalist core as Yates variously specified. He began with a neoplatonizing Aristotelianism, giving a particular role to optics derived principally from Roger Bacon. Later he evolved a more clearly neoplatonic, alchemical and magical occultism and spiritualism derived principally from Johannes Trithemius.

His theory of the status of mathematics and of the possibilities of its application to reality was derived from Proclus. He moved beyond the optical physics of astrological influence in the *Propaedeumata* to come to share with others of his time the search for an "ancient theology," a pristine divine language of things transcending the conventional character of human languages, and a religious immediacy through magic as a religious mysticism, but his realization of these things came through his own personal development and an idiosyncratic blend of sources in which medieval Latin and Arabic authors were of as much importance as those of the Renaissance.

The evolution of Dee's thinking and his changing interests were socially conditioned by his pursuit of patronage and the effort to define an identity and role for himself. While the Warburg Interpretation mentioned Dee's practical activities and his relations with the court, his writings and intellectual life were not closely tied to his practical need to establish and build a career. In actuality, he presented his work in natural philosophy as a claim to elevate himself from the narrow instrumental role of teacher and practical adviser to the status of royal intellectual with the financial security and freedom to pursue his special studies. In the *Monas* the image of the natural philosopher evolved into an exalted source of wisdom and advice in the polity because as an adept he had privileged access to secret and divine understanding. This new image was suggested by the *Secretum secretorum* and Roger Bacon's annotations on it, where the occult wisdom of the philosopher is the basis of Aristotle's special claims as adviser to Alexander. This association spurred and shaped Dee's assimilation of more spiritually occult sources in his quest to be Elizabeth's and Britain's "Christian Aristotle."

On Yates's central issue of magic, I see Dee's writings presenting two strands tending in different directions. One strand was a natural magic encompassing natural lore, the practical arts, a natural philosophy providing for powers and correspondences that can be manipulated, and an ethos that sought to understand and to capture and control the powers and processes of nature. The other was a religious magic in which occult correspondences and powers were seen as paths to the divine and the spiritual ascent of the magus. Of the two, natural magic was the more conducive to the investigation of nature we associate with science, the religious variety referencing nature and natural knowledge as a source of spiritual insight rather than as subjects of study in their own right. On the issue of the connection of Renaissance occultism with the Scientific Revolution, which had been the original objective of my study of Dee and for which Dee was a mainstay of the Yates thesis, the jury is still out. Although there are pointed demurrers, a variety of studies have accumulated indications of continuity from various occult traditions into facets of the new sciences of the seventeenth century.[34] Specific connections from the works of Dee have not, however, been forthcoming. Nonetheless, for what it is worth, John Henry has suggested that the most positive connection of the occult with seventeenth-century science was a natural magic of the type Dee related to Roger Bacon.[35]

Now I would like to think that I have made some useful contributions to understanding Dee, but with regard to the Warburg Dee and the Yates thesis these conclusions are rather bleakly negative. Dee is not the "towering figure in European thought" whose example will support a connection between the Renaissance in the guise of a revival of Hermetic magic and the new science of the Scientific Revolution. While the continuity from Renaissance to new science is still problematic, I think Dee also suggests a good deal of continuity between medieval and Renaissance, with the medieval elements being the more productive for Dee's investigation of nature.

Rather than make Dee a unique case, some of these conclusions actually accord with other scholarly directions that have emerged since Yates's work. That hermeticism and the *Hermetica* played little role in Dee's thought is not surprising in the light of Brian Copenhaver's work. Copenhaver has shown that Hermes and the *Hermetica* served a mainly doxographic role, providing a basis of legitimacy for magic that was based on the theoretical foundation of a Neoplatonic cosmology most clearly expressed by Proclus and supported by a long tradition of supposedly empirical information about magical objects. The *Hermetica* were not necessary for the adoption of or pursuit of an occult or magical natural philosophy, as is clear in the case of Dee, who appealed little to authority and when he did, usually invoked Roger Bacon. When the *Hermetica* went beyond legitimating magic to actually shaping it, as in the case of Robert Fludd, it was the religious elements that predominated, driving magic away from its natural orientation toward a spiritual theosophy similar to Dee's later inclinations and less conducive to science.[36]

On a larger scale, changes in the historiography of science have made the issue of continuities between the Renaissance and early modern science of less central concern. In recent years there has been a sense of considerable difficulty with the entire idea of the Scientific Revolution. The sense of crisis reflected in Jan Golinski's "question as to whether the notion of a coherent, European-wide, Scientific Revolution can survive continued historiographical scrutiny" seems confirmed when Cohen, after reading the wide-ranging collection of papers in *Reappraisals of the Scientific Revolution*, came to wonder "whether such a thing as the 'Scientific Revolution' mentioned in the title ever took place at all."[37] Originally designating an event – Koyré's sharp mutation in the science of motion – the concept has been progressively diluted and flattened out to designate a chronological period encompassing such a variety of developments that its claim to mark a unique and decisive stage in the development of the West is in serious jeopardy.[38]

A number of things contributed to this state of affairs, but overall, they are at root a function of the progressive historicization of science. The very emergence of the notion of the Scientific Revolution was coupled with an historicist aim on Koyré's part to analyse the thought of a scientist in the context of his own work and that of his contemporaries and predecessors rather than just tracing prevailing scientific ideas back to their origins or as a way of illustrating preconceived philosophical viewpoints.[39] In its earliest stage, this effort yielded a sharply defined turning point within the clear line of a narrative from Copernicus to Newton.

Butterfield's broadening of coverage and the dual usage of the term blurred the clear narrative line, as did growing specialist studies highlighting lesser-known scientific characters and previously unknown sides of familiar figures.[40] Inclusion of elements previously marginalized by the great story became a deluge following the publication of Yates's *Giordano Bruno*, as magic, alchemy, Paracelsian medicine, and hosts of other occultist and mystical approaches to nature claimed equal status with and came to jostle side by side with and even to displace the traditional heroes.[41] Recently, more serious challenges have come from the "linguistic turn," which at its most radical raises doubts that there is a reality of nature that could be known by science, reducing the privileged status of "modern" science at the expense of the older "occult" science, and the contextualist approach of social constructivism by which what used to be seen as purely scientific advances are seen as contingent products of problems and solutions that develop in local frames of meaning produced in a social context by rival interest groups.[42] In sum, the clear line of a master narrative from Copernicus to Newton has been muddied, and the traditional framework of debate between internalist and externalist causes, and evolutionary versus revolutionary change, which rested on the assumption that modern science has some defining feature, whose appearance in the Scientific Revolution it is the historian's task to explain and present in a "great story," has been rendered problematic by doubts that such a feature can be grasped.[43]

While historians of science who made their careers as investigators of the Scientific Revolution may anguish over the "uncertainties of a larger historiographic framework in flux" and lament the passing of the distinctiveness of what the concept originally denoted, this may be a positive step for the study of Dee and figures like him.[44] First, in the area of science, this frees us of the burden and constriction of ever trying to relate him to a progressive movement whose outcome in Newton was foreordained. The contextualist approach, offered by John Schuster in response to the difficulties in the historiography of the Scientific Revolution, by focusing on the contingencies of the process of change in natural philosophy and the sciences rather than developments destined to culminate in Newton, offers a framework that looks promising for the investigation of Dee. This approach takes natural philosophy and the various sciences as sub-cultures whose social and cognitive enterprises interact internally and among each other, while also being conditioned by "the larger social, political, and economic contexts in which they were practiced and promoted."[45] The challenge thus becomes the description and explanation of these processes of not necessarily progressive change within the natural philosophies and sciences of the early modern period.

Freed of the Whiggish concern with progressive change, what Schuster calls the "Scientific Renaissance" of the sixteenth century can be considered independent of any progressive contribution to the future. In conjunction with the increasing erosion of Aristotelian natural philosophy, the availability of the scientific, mathematical, and natural philosophical heritages of classical antiquity and of Arabic and Latin medieval civilizations provided a host of competing socio-cognitive subcultures as they interacted with the re-evaluation of the status of the practical arts and found new and receptive social, political, and economic audiences and avenues of advancement outside the universities in courts, commerce, administration, and popular culture. What prevailed was not a single alternative to Aristotle, whether Neoplatonic, Hermetic, or Chemical, but a broad, eclectic, shifting, and confused range of intellectual and social initiatives.[46]

This characterization accords well with Dee's eclectic reading from classical to medieval Arabic and Latin sources, his openness to the practical arts, his groping for an appropriate social identity and locus, and his shifting definition of problems as he cut himself loose from the natural philosophical framework of Aristotelianism. What follows are some scattered observations on what I see as some of the opportunities for Dee scholarship flowing from these shifts in historiography. First, opportunity exists for much more work on Dee as natural philosopher and scientist. Many of Dee's works could use further investigation, the *Mathematicall Praeface* being one. Some years ago Bert Hansen embarked on a project, which has since lapsed, to produce a detailed annotated edition of the *Praeface*, identifying references and exploring the sources and functions of its various components. I think it would still be valuable to carry this out. Of course, anyone undertaking this now has at their disposal Julian Roberts's and Andrew Watson's magnificent edition and study of Dee's library. It goes almost without saying that this must be a touchstone for almost all future work on Dee and could be the subject for studies of its own.

If studied in a larger context, Dee could also serve to illuminate aspects of the dynamics of Schuster's Scientific Renaissance. In a recent paper, Bernard Goldstein and Peter Barker called attention to the important influence of Christoph Rothmann's rejection of solid celestial orbs on Tycho Brahe's promulgation of his geo-heliocentric alternative to Copernicus. Rothmann came to his conclusion from studies of the position and parallax of the comet of 1585, for which he relied on Johannes Pena's translation and promotion of the practical use of Euclid's *Optics*, as well as the work of Gemma Frisius.[47] What strikes me is that Dee had studied these same works from his interest in optics, he had also worked on the parallax of the Nova of 1572, and he had corresponded with Tycho, yet Dee never reached the point where he had anything of interest to offer Tycho. Now this could be taken as an instance of Dee missing the progressive boat, but from another perspective it could provide an opportunity for a comparative study of the intersection and interaction of texts, of the definition of problems at hand, of the constraints of social contexts, and of the possibilities and limitations of disciplinary dialogues.

A second consequence of abandoning the search for strong links between the Renaissance and the Scientific Revolution is that science and natural philosophy need not be the only historiographic context in which to consider Dee. Establishing Dee as a, or even the, link between Renaissance and new science was the problematic that framed the Warburg Dee. However much I may have managed to present a different Dee, the same problematic served as my starting point and my issues and consideration of Dee as natural philosopher. Decoupling Dee from science presents other possibilities. Most obviously, consideration of a number of his activities, and I am thinking particularly of the angelic conversations, should benefit from freeing them from the implicit question of how could a man of science do this? In addition to the contributions at this colloquium to this facet of Dee, we now have several important studies from Deborah Harkness.[48]

This also implies rethinking the Dee canon. Since Calder, the *Propaedeumata*, the *Monas*, and the *Praeface* have stood at the core of that canon, with other writings as peripheral or marginal. William Sherman has called attention to the "unreading" suffered by some of Dee's texts and their contexts that accompanied the picture of Dee as primarily philosopher/natural philosopher/scientist.[49] Sherman's initiative reached fruition just as this colloquium opened with the availability of the first copies of his *John Dee: The Politics of Reading and Writing in the English Renaissance*.[50] Using Dee's library, his marginalia, and manuscript remains to their fullest, and analysing the intellectual activity they reflect, Sherman presents Dee in the new context of consultant within commercial, academic, and courtly spheres, and reconstructs the scholarly network that centred on Dee's library and household. Deborah Harkness has also contributed to transforming Dee from isolated intellectual into a more multidimensional personality with her recent study of the management of Dee's "experimental household," evoking the importance of Jane Dee's role along side that of John.[51]

This unreading, despite Sherman, is persistent and results from more than exclusive focus on Dee's natural philosophy or printed sources. In two recent pieces on maps in Tudor England, one particularly concerned with the political function of maps, Dee is barely mentioned, and then only on the basis of the older secondary literature.[52] Richard Helgerson in his *Forms of Nationhood. The Elizabethan Writing of England*, has only one reference to Dee in a note on maps. Helgerson's silence on Dee partly results from the condition that Dee is not part of the literary canon that Helgerson takes as his matter; so, the picture of Dee as scientist is not the only source of an unreading.[53] Dee left writings appropriate to Helgerson's subject, but they are in manuscript, which is a further obstacle to reading Dee fully. All post-Warburg studies of Dee have given serious consideration to his manuscript remains, and it should go without saying that any future work on Dee cannot ignore the manuscript remains. The larger problem that these examples present for this colloquium is that historical studies can apparently be written without Dee. Is he really so inconsequential? Just as I complete this draft, I am encouraged that this situation may have taken a turn for the better after seeing a notice for Lesley B. Cormack's *Charting an Empire. Geography at the English Universities, 1580-1620*.[54]

One thing that has struck me lately is that the actual history that Dee has experienced serves to define a number of areas that deserve further investigation. For instance, the *Mathematicall Praeface* was reprinted twice in the seventeenth century, in 1651 and in 1661, as part of the republication of Billingsley's Euclid. This could provide a concrete line on Dee's possible influence into the core period of the Scientific Revolution, which might yield results through an investigation of these re-editions, their readership, and how Dee's *Praeface* fared among them. To be truly fruitful, this ought to investigate the motives for republication, how Dee was read and by whom, and how his ideas may have functioned in that period.

Again, with the change in the historiography of science, perhaps the most interesting possibilities are in other areas. In the broad sweep of history we should acknowledge that despite the efforts of Calder, Yates, and French, Dee's name is not and probably never will be invoked in the company of Galileo, Descartes, Boyle, *et. al.* to stand for certain intellectual values associated with enlightenment. This marginalization may be the product of the social construction of an ideology of science, but it speaks to a cultural artefact that might yield to historical analysis. At the same time as he has been marginalized in one tradition, he has been absorbed into a different mainstream in being evoked from his own day to ours in occultist and spiritualist contexts. I am thinking of the sensationalism of Deacon's secret agent, the fascination with his angelic language and mystical books from Casaubon to Laycock's *Enochian Dictionary*, and how readily Umberto Eco could use Yates's Rosicrucian Dee to create for him a major role in *Foucault's Pendulum*. Quite recently, Erik Davis traced modern computers to the magic and art of memory of Lull and Bruno, and drew parallels between Dee's channelling to the spirit world and Davis's own evocation of a spiritualized New Age cyberculture. Dee's angels are seen as prefiguring software agents, his angel magic giving us a "hermetic image of information space." Thus, we have "Dee accessing angelic agents through the interface of coded Calls and 'shew-stone glass'."[55] In thoroughly de-historicizing Dee, I find this approach less than helpful in understanding Dee. Since I have also worked as a computer consultant, this does not even do anything for my understanding of computers and the "information highway." This is a cultural artefact, however, and why Dee is invoked in this context may tell us something about the thing Davis calls cyberculture; certainly it speaks volumes about the mystifications evoked by novel technologies in the manner so luxuriantly explored by Pynchon as well as the "excess of wonder" leading the hermetic interpreter on that is one of Umberto Eco's themes.[56]

Closer to our scholarly home in the sixteenth and seventeenth centuries, Dee's *Monas* had by far the strongest history of all of his works. In addition to the original 1564 edition, there was one printed in 1591 at Frankfurt, as well as its inclusion in the 1622 and 1659 editions of Zetzner's great *Theatrum chemicum*. Further, the *Monas*, its central symbol, or its ideas are mentioned, referenced, discussed, or critiqued by Johann Valentin Andreae, Petrus Bongus, Gerard Dorn, Andreas Libavius, Heinrich Khunrath, and Athanasius Kircher, and possibly others. In addition, it was clearly suggestive to the author of the *Consideratio brevis* that precedes the second Rosicrucian manifesto, the *Confessio fraternitatis* of 1615.[57] This association with the Rosicrucian phenomenon also absorbed other Dee influences such as the publication of Dee's edition of and notes to Roger Bacon's *Epistola de secretis operibus artis et naturae*, to which has been added introductory material and additional notes indicating Rosicrucian sympathies.[58]

Yates's *Rosicrucian Enlightenment* may have been on to something after all. Tracing the Rosicrucian phenomenon to Dee's "mission" to the East and his association there may be without foundation, but we need to acknowledge a historical reality here. Dee's *Monas* in some way became a part of a cultural ferment in the late sixteenth and early seventeenth centuries that could well repay study.

Such study should involve looking at things not exclusively from Dee's side but also from the perspective of those who read him. For instance, only four years after the *Monas* appeared, Gerard Dorn featured the Monas symbol and other figures from the *Monas* as part of a device on the title page of his *Chymisticum artificium naturae*. This is interesting in a number of regards. Dee owned a copy of this, and complained that Dorn used the symbols without properly crediting him.[59] Dorn, in fact, uses Dee's figures in his own particular context. Dorn, and other authors who mention Dee's *Monas*, provide materials for the study of how others read and filtered Dee's ideas to give the richest picture of how Dee became part of this cultural ferment. Further, Dorn is particularly important as a major agent in the dissemination of Paracelsian ideas in the late sixteenth century. Because of the large collection of Paracelsian works in Dee's library catalogue, Dee's relation to the Paracelsian strand in the sixteenth century is of interest, and Dorn's work presents one intersection of Dee and Paracelsian ideas that should be of interest not only from the point of view of Dee, but also in terms of the development of the Paracelsian tradition.[60]

In making all these suggestions, and suggestions is all they are, my main concern is to suggest that there is ample opportunity for fresh perspectives to tell us more about who John Dee was and what his significance was in the culture of early modern Europe.

NOTES

[1] William H. Sherman, *John Dee: The Politics of Reading and Writing in the English Renaissance* (Amherst: University of Massachusetts Press, 1995) and Deborah E. Harkness, "Shows in the Showstone: A Theater of Alchemy and Apocalypse in the Angel Conversations of John Dee (1527-1608/9)", *Renaissance Quarterly*, 49 (1996): 707-37, as well as her larger study *John Dee's Conversations with Angels: Cabala, Alchemy, and the End of Nature* (Cambridge: Cambridge University Press, 1999), and other studies.

[2] Peter Novick, *That Noble Dream: The 'Objectivity Question' and the American Historical Profession* (Cambridge: Cambridge University Press, 1988).

[3] *NP*, 2.

[4] H. Floris Cohen, *The Scientific Revolution: A Historiographical Inquiry* (Chicago: University of Chicago Press, 1994), 2.

[5] Cohen, 74-75.

[6] Cohen, 98.

[7] Herbert Butterfield, *The Origins of Modern Science.* Rev. edn. (New York: The Free Press, 1965).

[8] Cohen, 112-13, 121.

[9] E.G.R. Taylor, *Tudor Geography, 1485-1583* (London: Methuen, 1930), and E.G.R. Taylor, *Mathematical Practitioners of Tudor and Stuart England* (Cambridge: Cambridge University Press for the Institute of Navigation, 1954); Francis R. Johnson, *Astronomical Thought in Renaissance England* (Baltimore: Johns Hopkins University Press, 1937).

[10] Cohen, 116.

[11] A. Rupert Hall, *The Scientific Revolution, 1500-1800.* 2nd edn. (Boston: Beacon Press, 1962), 309.

[12] Butterfield, 7.

[13] Cohen, 2.

[14] See, for instance, the excerpts collected in Vern L. Bullough, ed., *The Scientific Revolution* (New York: Holt, Rinehart and Winston, 1970).

[15] Frances A. Yates, *Ideas and Ideals in the North Italian Renaissance,* Collected Essays, 3 (London: Routledge & Kegan Paul, 1984), 313.

[16] Frances A. Yates, *Renaissance and Reform: The Italian Contribution,* Collected Essays, 2 (London: Routledge & Kegan Paul, 1983), 78.
[17] *JDEP.*
[18] *JDEP*, I, 14, 48-67, 124-42.
[19] Cohen, 285.
[20] Cohen, 286.
[21] Yates, *Renaissance and Reform*, 78.
[22] Frances A. Yates, *Giordano Bruno and the Hermetic Tradition* (London: Routledge and Kegan Paul, 1964), 448-49.
[23] Cohen, 287-96.
[24] Frances A. Yates, "The Hermetic Tradition in Renaissance Science" in Charles S. Singleton, ed., *Art, Science, and History in the Renaissance* (Baltimore: Johns Hopkins University Press, 1968), 259, 261-62.
[25] Yates, *Giordano Bruno*, 146-47; Yates, "The Hermetic Tradition", 258-62; Frances A. Yates, *Theatre of the World* (London: Routledge & Kegan Paul, 1969), 5.
[26] Yates, *Giordano Bruno*, 150.
[27] Frances A. Yates, *Shakespeare's Last Plays: A New Approach* (London: Routledge & Kegan Paul, 1975), 3-9.
[28] Yates, "The Hermetic Tradition", 263; Frances A. Yates, *The Rosicrucian Enlightenment* (London: Routledge & Kegan Paul, 1972), 222-23.
[29] Yates, *Rosicrucian*, 220-21.
[30] Frances A. Yates, *The Occult Philosophy in the Elizabethan Age* (London: Routledge & Kegan Paul, 1979).
[31] After her *Giordano Bruno*, *Art of Memory*, essay on 'The Hermetic Tradition,' and *Theatre of the World*, but before *The Rosicrucian Enlightenment* and *The Occult Philosophy in the Elizabethan Age*.
[32] Ioan P. Couliano, *Eros and Magic in the Renaissance*. Trans. Margaret Cook (Chicago: University of Chicago Press, 1987), 60-63; Graham Yewbrey, "John Dee and the 'Sidney Group': Cosmopolitics and Protestant 'Activism' in the 1570s." (Unpublished doctoral thesis, University of Hull, 1981); Nicholas H. Clulee, "'The Glas of Creation': Renaissance Mathematicism and Natural Philosophy in the Work of John Dee" (Unpublished doctoral thesis, University of Chicago, 1973); Umberto Eco, *Foucault's Pendulum*, trans. William Weaver (New York: Harcourt Brace Jovanovich, 1989), 195, 399-401, 404, 406-420.
[33] *R&W.*
[34] The literature on this issue is too extensive to cite fully, but the following give some indication of the dimensions of the issue. Brian Copenhaver, "A Tale of Two Fishes: Magical Objects in Natural History from Antiquity through the Scientific Revolution", *Journal of the History of Ideas*, 52 (1991): 373-398; Keith Hutchison, "Supernaturalism and the Mechanical Philosophy", *History of Science*, 21 (1983): 297-333; Prabir Mitra, "Explanations in the History of Science: A Study of the Interpretation of Hermetic Influence on the Sixteenth and Seventeenth Science", *Organon,* 20/21 (1984-5): 81-104; G. MacDonald Ross, "Occultism and Philosophy in the Seventeenth Century" in *Philosophy, Its History and Historiography*, edited by A. J. Holland (Dordrecht: D. Reidel, 1985), 95-115; Simon Schaffer, "Occultism and Reason" in Holland, ed., 117-143; William R. Newman, "Alchemical Corpuscular Theory in the Art/Nature Debate: The Case of Daniel Sennert", *History of Science Society Annual Meeting,* November 8, 1997; Brian Vickers, "Critical Reactions to the Occult Sciences During the Renaissance" in *The Scientific Enterprise*, edited by Edna Ullmann-Margalit (Dordrecht: Kluwer Academic Publishers, 1992), 43-92; and Brian Vickers, "On the Goal of the Occult Sciences in the Renaissance" in *Die Renaissance im Blick der Nationen Europas*, edited by George Kauffmann (Wiesbaden: Otto Harrassowitz, 1991), 51-93.
[35] John Henry, "Magic and Science in the Sixteenth and Seventeenth Centuries" in *Companion to the History of Modern Science*, edited by R. C. Olby et al. (London: Routledge, 1990), 583-96.
[36] Brian P. Copenhaver, "Natural magic, hermetism, and occultism in early modern science" in *Reappraisals of the Scientific Revolution*, edited by David C. Lindberg and Robert S. Westman (Cambridge: Cambridge University Press, 1990), 261-90.
[37] Cohen, 499-500, quoting Golinski.
[38] Cohen, 494-500.
[39] Cohen, 97-98.
[40] Westman and Lindberg, "Introduction," *Reappraisals*, xvii.
[41] Cohen, 169-71; John A. Schuster, "The Scientific Revolution" in *Companion*, 221-22.
[42] Westman and Lindberg, xix; Cohen, 229-31.

[43] Schuster, 218-23.

[44] Westman and Lindberg, xx.

[45] Schuster, 223.

[46] Schuster, 228-31.

[47] Bernard R. Goldstein and Peter Barker, "The Role of Rothmann in the Dissolution of the Celestial Spheres", *British Journal for the History of Science*, 28 (1995): 385-403; Victor E. Thoren, *The Lord of Uraniborg: A Biography of Tycho Brahe* (Cambridge: Cambridge University Press, 1990), 257-58, 271-80.

[48] Deborah E. Harkness, "Shows in the Showstone: A Theatre of Alchemy and Apocalypse in the Angel Converstations of John Dee (1527-1608/9)", *Renaissance Quarterly*, 49 (1996): 707-737; and her *John Dee's Conversations with Angels*.

[49] William H. Sherman, "John Dee's *Brytannicae Reipublicae Synopsis*: a Reader's Guide to the Elizabethan Commonwealth", *The Journal of Medieval and Renaissance Studies*, 20 (1990): 293-94.

[50] Sherman, *John Dee.*

[51] Deborah E. Harkness, "Managing an Experimental Household: The Dees of Mortlake and the Practice of Natural Philosophy", *Isis*, 88 (1997): 247-62.

[52] Peter Barber, "England II: Monarchs, Ministers, and Maps, 1550-1626" in *Monarchs, Ministers, and Maps: The Emergence of Cartography as a Tool of Government in Early Modern Europe*, edited by David Buisseret (Chicago: University of Chicago Press, 1992), 57-98; P. D. A. Harvey, *Maps in Tudor England* (Chicago: University of Chicago Press, 1993).

[53] Richard Helgerson, *Forms of Nationhood. The Elizabethan Writing of England* (Chicago: University of Chicago Press, 1992), 1-18.

[54] Lesley B. Cormack, *Charting an Empire: Geography at the English Universities, 1580-1620* (Chicago: University of Chicago Press, 1997).

[55] Erik Davis, "Techgnosis: Magic, Memory, and the Angels of Information", *South Atlantic Quarterly*, 92:4 (1993): 585-616 (603).

[56] On the cults inspired by technology and science, Thomas Pynchon's *Gravity's Rainbow* and *Crying of Lot 49* furnish numerous examples. On Eco see Bernard Williams, "The Riddle of Umberto Eco", *New York Review of Books*, 2 February 1995, 33.

[57] Yates, *Rosicrucian Enlightenment*, 46-47.

[58] Roger Bacon, *Epistolæ Fratris Rogerij Baconis, De secretis operibus artis et naturæ, et de nullitate magiæ. Opera Iohannis Dee [...] e pluribus exemplaribus castigata olim, et ad sensum integrum restituta* (Hamburg, 1618).

[59] Gerard Dorn, *Chymisticum artificium naturae, theoricum & practicum* ([n.p., n.pub], 1568). Dee's copy is in the New York Society Library. The title page of this has Dee's initials at the top and an inscription at the bottom to the effect that Dorn used Dee's symbol without acknowledgement. The title page is illustrated in Nicholas H. Clulee, "John Dee and the Paracelsians" in *Reading the Book of Nature. The Other Side of the Scientific Revolution*, edited by Allen G. Debus and Michael T. Walton. Sixteenth Century Essays & Studies, 41 (Kirksville: Truman University Press, for The Sixteenth Century Journal Publishers Inc., 1998), 120.

[60] Clulee, "John Dee and the Paracelsians."

PART ONE : ASTRONOMY AND ASTROLOGY

ROBERT GOULDING

WINGS (OR STAIRS) TO THE HEAVENS

The Parallactic Treatises of John Dee and Thomas Digges

A NEW STAR

In November 1572, a new object appeared in the night sky over Europe. A contemporary observer, Bartolomaeus Raisacher of Vienna, recorded a detailed description:

> The apparition is some kind of brilliant luminous body, in brightness equalling the stars of the first magnitude – even outshining some of them. It has a bright, yellowish-gold light so that it resembles Jupiter, yet its glow is rather reddish, resembling in a certain way Mars at its acronychal appearance. It has been visible for some months now, in the northern part of the sky, circling each night around the north celestial pole in the constellation of Cassiopeia. It has only a single motion – the diurnal motion – and always maintains the same distance from the surrounding stars; in itself it is immobile as it is revolved around the pole.[1]

The New Star in fact took seventeen months to disappear entirely from sight. It was, as we now know, a supernova – the catastrophic explosion of a star that had, until then, been invisible to the naked eye.[2] Astrologers predicted dire consequences would result from the marvel, for they knew that comets – the only phenomena in their experience even remotely comparable to the New Star – were sure portents of ill fortune. But although many astronomers feared the star was as ominous as a comet, most recognized that it differed from a comet in several ways. Most noticeably, it had no tail, and thus resembled more closely a planet or fixed star. And, as Raisacher noted (indeed, as was clear to all who observed the star), it had no motion of its own. It remained, night after night, in the same position relative to the stars surrounding it, unlike the comets which astronomers were used to tracking across the sky. These obvious differences led many observers to wonder whether the star might in fact be entirely new, and unrelated to comets in any way.

Aristotle had defined a comet as the ignition of a dry terrestrial exhalation in the upper sphere of air.[3] Thus comets alone among all the other bright objects in the sky resided below the sphere of the moon, within the terrestrial world of change and decay. In this sense, the *location* of a comet was practically its defining characteristic. So, in order to determine whether the New Star was the same sort of thing as a comet, contemporary astronomers saw there could be only one deciding factor: the location of the New Star in the universe or, more specifically, its distance from the earth.

S. Clucas (ed.), John Dee: Interdisciplinary Studies in English Renaissance Thought, 41–63.

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Astronomers had a technique for measuring celestial distances that promised to solve the problem, based on parallax, or the apparent change in position of a nearby object when observed from different angles. This paper will examine the ways in which contemporary European astronomers, chief among them Thomas Digges and John Dee, adapted the ancient method of parallactic observation to the problem of the New Star. In doing so, we shall see that Digges and Dee were already familiar with the uses of parallax, and in fact had long cherished an ambitious programme of reforming the whole of astronomy on the basis of the technique. The fortuitous appearance of the New Star in 1572, and the consequent revival of interest in parallax, as we shall see, forced the two astronomers to make public, somewhat prematurely, their unfinished project. While their work actually had little specific relevance to the appearance of the New Star, nevertheless we shall see from their texts that their mastery of parallax far exceeded that of any of their contemporaries.

THE TECHNIQUE OF PARALLACTIC OBSERVATION

Understanding of parallax dates back at least to the second century BC, when the Greek astronomer Hipparchus wrote a treatise on parallaxes, and used parallax to find a value for the distances from the earth of both the sun and the moon.[4] Ptolemy employed Hipparchus's work in his own treatment of the same problem, recorded in the fifth book of the *Almagest*, where he established a value for the distance of the moon from the earth that was remarkably accurate.[5]

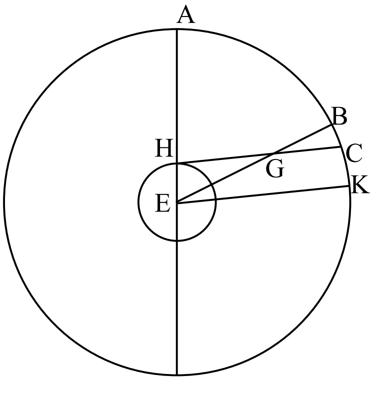

Figure 1. Based on Regiomontanus, De cometis, Problem 1

The principle behind parallax is simple. In Figure 1. the small circle with radius *EH* represents the earth, while the larger circle, radius *EA*, is the celestial sphere. The object being observed is at *G*. Most astronomical observations assume that the earth is a point in comparison with the celestial sphere, that the radius of the earth is negligible in comparison with celestial distances, and that the observer can thus be assumed to be at the centre of the earth. The position of the body *G* is given by the line through *E*, the centre of the earth, and *G*, which meets the celestial sphere at *B*. This is the 'true position' of the body. Parallax arises when the body is so close to the earth that the assumption that the earth’s radius is negligible no longer holds. In such a situation, if the observer is at *H*, then the line of sight to the object is *HG*, and the object will appear against the celestial sphere at *C*, the object’s ‘apparent position’. If our theory predicts that the true position of the object is *B*, then the difference between the true, predicted position and the apparent position is the parallax, angle *BGC,* or, more conveniently, the corresponding angle *BEK*, at the centre of the earth.

Brief consideration of this diagram reveals the following basic facts about parallax:

- Parallax causes a body to appear lower in the sky than it actually is.
- The closer an object is to earth, the greater is its parallax.
- At the observer’s zenith (*A*) the parallax of an object is zero, and it increases as the object gets closer to the local horizon, where it is at a maximum.

More precisely, since the alternate angles *BEK* and *HGE* are equal, we find that:

$$\frac{EG}{EH}=\frac{\sin(EHG)}{\sin(parallax)}$$

where *EHG* is the apparent angular distance of the object from the zenith. Knowing the radius of the earth, then, one discovers the distance of the object from the earth.[6]

This method does require us to have an idea of where the object *should* be, in that we determine the parallax of an object by measuring the deviation of its observed position from its expected position. In the case of the moon, Ptolemy’s method was to measure the position of the moon first when it crossed the meridian at the closest possible point to the zenith. The effect of parallax here is negligible, and from this observation he could determine what the moon’s distance from the zenith *should* be – if there were no parallax – when it reached a point on its cycle such that its distance from the zenith was greatest. It is precisely at this point, however, that the moon is most affected by parallax. For this reason the deviation from the expected position is large and relatively easy to measure, and in this way Ptolemy could calculate the distance of the moon from the earth.[7]

In measuring the lunar parallax, Ptolemy had centuries of observation of the moon’s regular behaviour to draw upon, so that he was able to determine, very accurately, the exact moment when the moon reached its expected position, and its parallax was at a maximum. It was more difficult to see how to apply the technique to a comet (or, indeed, to the New Star). In the case of such an ephemeral phenomenon, the astronomer had no way to predict when the object’s parallax would be at a maximum and a minimum. In general, and this was the crux of the problem, there did not appear to be any theoretical means for locating the true position of the phenomenon, against which its observed position could be compared, and its parallax determined.

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REGIOMONTANUS ON THE PARALLAX OF COMETS

The solution came in 1531, with the posthumous publication of a work, *On Comets*, by the Nuremberg astronomer Johannes Regiomontanus (1436-76).[8] Regiomontanus proposed and solved sixteen problems on comets, demonstrating that it was possible to find the parallax of an object even though its true position might be unknown at the outset. We need only concern ourselves here with the problems that deal directly with parallax.[9] Problem III is typical in its requirements and method:

> The altitude of the comet and its azimuth arc are taken either before or after meridian, and the exact time of this observation is noted, together with the exact time that the comet passes the meridian. This is easily done through observation of any fixed star having a known place.[10]

Two observations of the comet are required, one on the meridian and one at any other point. The exact time, taken from a reference star, of each observation is noted, as is the altitude and azimuth of the second observation. This provides enough information to solve a single spherical triangle, of which one of the 'unknowns' is the true position of the comet at the second observation. Having established the true position in this way, the astronomer can then take the difference between this true position and the observed position, and determine the parallax.[11]

Although the complexity of the constructions and the dryness of his presentation obscure his method somewhat, Regiomontanus takes essentially the same approach in all of his problems: in effect, he takes one observation and then works out, using the simple principles of the celestial sphere, where the comet *should* appear in the second observation if it were not affected by parallax. Sometimes, as in Problem III, this can be done very straightforwardly. In other problems – especially those that analyse observations taken *anywhere* in the celestial sphere – the process is much more difficult, requiring the solution of as many as four spherical triangles. While each problem may ask for a different type of observation, all require two observations and an accurate measure of the time between them. As we shall see a little later on, the difficulty of satisfying the last requirement was precisely what inspired Thomas Digges to search for new methods of determining parallax.

REGIOMONTANUS'S METHODS APPLIED TO THE NEW STAR

Most contemporary astronomers were content to use Regiomontanus's method of determining parallax, in spite of its many difficulties. Tadeáš Hájek, the imperial physician and close friend of Tycho Brahe, for example, wrote one of the most competent accounts of the star. He used Regiomontanus's third problem to establish that the star had no observable parallax.[12] Once he had shown that there was no parallax, he demonstrated how this could be discovered even more easily, by taking two observations on the meridian and finding that the star was the same distance from the celestial pole at upper and lower meridian crossings.[13]

Since, in the latitudes of Europe, the New Star was circumpolar and could be observed crossing the meridian twice in a night, several astronomers opted for this simple test of its parallax. Instead of attempting to improve on Regiomontanus, most astronomers considered that there were more direct ways to demonstrate the New Star's immunity to parallax than his complex parallax problems with their multitudes of spherical triangles. While these might be useful in some circumstances, the star's fortunate position, high in the sky, and within a bright, well-defined constellation, offered more direct methods for observing it. Michael Maestlin, for example, showed that the star lacked parallax by lining it up with pairs of fixed stars using a thread held taut above his head.[14]

DIGGES AND DEE ON THE NEW STAR

Thus we see that most astronomers confronting the phenomenon of the New Star in the first few years after its appearance either applied old and familiar mathematical methods to explain its appearance; or used even simpler techniques. They did not develop the theory of parallax beyond the level to which Regiomontanus had brought it, nor, more importantly, did they feel the need to do so. Early in 1573, however, Thomas Digges and John Dee each published a treatise in response to the appearance of the New Star; both works were quite different from the tracts of Hájek and other contemporaries that we have just examined.[15] Unlike these earlier authors, the two English astronomers presented fully worked-out mathematical treatises on the theory of parallax, including new methods for measuring parallax that avoided the necessity of measuring time (the major, and most difficult, requirement of Regiomontanus's method).

Digges and Dee produced these innovative works, moreover, within just four months of the New Star's appearance. There can be no question that the two astronomers had been working on the problem of parallax for some time before this event. Indeed, one of the more curious aspects of both treatises is the way that the very fact of the New Star's existence seems to have been incompletely incorporated into the exposition of the mathematical theorems. We must conclude that they had been pursuing this theoretical work without any reference to the New Star, but that it was its appearance in the sky that spurred them into publication.

While the opinions of Digges and Dee on the New Star are of interest, they appear to be independent of their theoretical work on parallax. In Digges's case, he seems to think that parallax will be *really* useful as a means for determining the exact distances of the planets, and thus establishing the Copernican world system. In fact, so great is his interest in the Copernican system that he even turns his discussion of the nature of the New Star into a further proof of the system. Dee, by contrast, finds parallax most useful as a way to establish his naturalistic, physically-grounded astrology. His treatise does not even consider the nature of the New Star, although we do have information on his views from other sources, which will be explored below.

DIGGES ON PARALLAX

The theoretical core of Digges's *Alae* is a series of twenty-one "Problems" on parallax. The title he gave to his geometrical constructions was clearly meant to recall the cometary "Problems" of Regiomontanus; but Digges was determined to overcome what he saw as flaws in his predecessor's method, principally the need to measure the time elapsed between the two observations.[16] Yet while it is true that Digges's parallactic Problems do not require the measurement of time, they are by no means free from defects.

The first nine Problems are preliminary results in arithmetic and in plane and spherical trigonometry. In the remaining twelve Problems Digges presents his new methods of parallactic observation. In order to assess his work, it will be useful to examine some representative examples of these Problems, and consider whether through them he achieved what he had hoped.

Regiomontanus's third Problem requires the astronomer to take one observation (of altitude and azimuth) of a comet on the meridian, and another when the comet was at any other point in the sky. In addition, of course, the astronomer had to make a record of the time elapsed between the two observations using, as Regiomontanus suggests, a reference star. He also assumes that the astronomer knows his local terrestrial latitude, a basic astronomical fact. Digges reworks Regiomontanus's method in his Problem XVIII. He too requires two observations of the object (again, altitude and azimuth), one on the meridian and another anywhere else on the celestial sphere. But he does *not* require the time between the two observations – imposing instead a bewildering array of *other* measurements that have to be made simultaneously when the astronomer observes the object: the angular distance of the object from two fixed stars, the angular separation of the two fixed stars, and the altitudes and azimuths of each of the stars at each of the moments of observation. As something of a consolation, he finds that he can dispense with the local latitude, and does not require the astronomer to know the celestial coordinates of the two fixed stars.

This is hardly an improvement on Regiomontanus, who had required eight "crucial" measurements: four to find the altitude and azimuth of the phenomenon at two instances, and four to find the same coordinates of a reference star (in order to measure the elapsed time). In addition, Regiomontanus's method called for three data that could be determined at leisure: the local latitude, and the longitude and latitude of the reference star, all of which an astronomer would most probably have had at hand in any case. In contrast, Digges demands sixteen crucial measurements: the same four altitude and azimuth observations of the phenomenon, eight more to obtain the same coordinates of the stars, and the distance of the phenomenon from each of the stars at each moment of observation. There is only one datum that can be determined at any time: the angular distance between the two fixed stars.

Although Digges was anxious to avoid any explicit measurement of time, in effect he replaced that requirement with something far more complicated, as Tycho

Brahe recognized in the large section of his *Astronomiae instauratae progymnasmata* that is devoted to a critique of Digges's work.[17] Tycho considered Digges's measurement of the position of the New Star to be among the most accurate,[18] but it is Digges's new methods that are of the most interest to him. He delivers a terse judgement on this Problem: "The eighteenth Problem is complicated by more prerequisites than it is reasonable to demand, which cannot easily be provided without any suspicion of error."[19]

Other Problems require less data, but are beset with difficulties of their own. The fourteenth Problem, for instance, appears to ask only for a single observation: the altitude of the phenomenon at its maximum azimuth. In order to determine when this moment will be, however, the astronomer must first have taken an altitude measurement of the star on the meridian, as well as repeated azimuth measurements of the star until its azimuth equals its polar distance on the meridian. Indeed, the astronomer would have great difficulty finding the precise moment to make his observation unless he used a reference star, which is, in effect, a measurement of time. Even apart from these difficulties, the Problem has a more fundamental flaw. Digges requires the altitude of the object at the very moment that the altitude is most affected by the diurnal rotation of the heavens and most difficult to measure accurately – and he then hopes to find the parallax from a tiny discrepancy in the object's expected altitude. Tycho, as one might expect, criticizes this infelicity.[20] Even Digges, in his own summary of the Problems, is forced to admit that this Problem is not his best: "It is completely unsuitable for practical use, although the geometrical construction is quite perfect."[21]

In fact, Digges considers that Problems 10 to 14 are all difficult to put into practice. He is much more enthusiastic about Problems 15 to 21, claiming that they will "very precisely and simply reveal true parallaxes."[22] These latter problems all require the astronomer to measure the separation of the phenomenon from one or more fixed stars. Digges used only a cross-staff in observation,[23] an instrument admirably suited to the measurement of stellar separations, but far less reliable for making even simple altitude measurements in the meridian. This no doubt explains Digges's preference for the later Problems. Tycho, on the other hand, considered these Problems to be needlessly complicated. He could recommend only Problem 10, ironically one of those that Digges rejected as ill-suited for practical observation. All this Problem requires are the altitudes of the phenomenon at its two, upper and lower, meridian transits. The data are easy to obtain if one uses a quadrant, as Tycho did, rather than a staff; it is a trivial matter, moreover, to analyse the data and obtain the parallax. This is the method that Tycho himself preferred; Tadeáš Hájek recommended the method, and both the Landgrave of Hessen-Kassel and Paul Hainzel had used it to show that the star had no parallax.[24]

Although Digges's Problems are flawed, they nevertheless show great ingenuity in their attempt to overcome the infelicities in Regiomontanus's methods. As a work of theoretical astronomy, and as examples of the geometer's art, they are quite the equal of Regiomontanus's constructions. It is interesting to note, however – as Tycho did several times in his critique – that Digges provides no numerical examples based on actual observation of the New Star.

Digges, indeed, recognized this failing himself, pleading that lack of time and the pressure of other commitments had not allowed him to provide practical examples for any of the Problems.[25] It seems unlikely, however, that Digges *had* any examples based on observations of the New Star. Despite the wealth of complex observational possibilities that he had opened up in his Problems, his own method of observing the New Star was much simpler.

Using the rule of the staff, he says, line the New Star up with two fixed stars in the same vertical circle. Some hours later, line the staff up again with the two fixed stars. If the New Star appears again on the line joining the two fixed stars, then it is unaffected by parallax.[26]

> By this means, on many nights, I noted that the miraculous Phenomenon always appeared in a straight line with the small star in the knee of Cassiopeia and the other star beneath the belt of Cepheus on the right-hand side.[27]

In this solitary description of his observational practice, Digges reveals that he did not use the battery of methods he had developed in the Problems. What, after all, would be the point when the supra-lunar nature of the star could be demonstrated so directly? Indeed, the complexity and number of the constructions suggest that they were devised over a period of time far longer than the few weeks since the star had appeared in the sky. It does appear, then, that the Problems were not in fact invented for the analysis of the New Star. Presumably the interest in parallax that the New Star aroused encouraged Digges to publish his results, and inform other astronomers of the improvements he had made to the older parallax methods that they were still using. But if the new techniques were not developed specifically for the New Star, perhaps Digges had another purpose in mind. He himself suggests what this purpose might be; but before we examine this, it will be useful to pause and consider Digges's view of the New Star. For, although his treatment of it stands separate from his parallax theories, we shall see that ultimately both contribute to a larger project.

DIGGES ON THE NEW STAR

Digges wrote two prefaces to his book, the first entitled *Praefatio authoris,* and the second, *Proemium*.[28] It is only in these two passages that he gives a detailed exposition of his opinions on the New Star; and even here, there are some inconsistencies between the two accounts.

In the *Praefatio authoris*, Digges condemns the "common opinion" that the star is a comet located in the upper atmosphere. He promises instead that

> whoever wears these Platonic or – to use a more accurate expression – Mathematical Wings and heads upwards into the ethereal realm, leaving behind entirely the elemental regions, will see that [the star] is much further away than the place of the comets.[29]

As we have seen, Digges found no parallax in the New Star. It was this, together with the fact that the apparition lacked a tail, that convinced him that it was not a comet but an entirely different phenomenon. To establish just what it was, Digges used some curious Aristotelian reasoning to arrive at a very un-Aristotelian conclusion.

Digges sets out to reconcile the mathematically proven fact that the New Star was a phenomenon located in the celestial sphere with the Aristotelian physical principle that the appearance of something new – indeed, change of any sort – is impossible in that part of the universe. He considers, and rejects, the possibility that the star could be composed of cometary matter somehow carried up into the celestial realm: Aristotle had shown that terrestrial matter could never stray outside its own, sublunar sphere. In the end, Digges asserts, there can be no natural cause for such an enormous phenomenon (and seeing how very bright it burns, and at such a distance from the earth, Digges knows it to be very large – in fact, "bigger than Europe"). Therefore, he concludes, the star must be a special creation of God.

Digges does have another contribution to make concerning the star, however. In the months after its first brilliant appearance, the star had grown noticeably dimmer (it was eventually to fade away altogether). He again uses an unorthodox line of Aristotelian reasoning to explain the apparent change in the new celestial object. He accepts, as he did in the previous argument, that no alteration can occur in the celestial realm, and extends this dictum to apply to the star as well. If the star is not subject to change, then the alteration in its light must be due to an increase in the distance between it and the earth – and in the *Praefatio* he attributes this increase to the Copernican motion of the earth around the sun. He writes:

> A handhold has been provided, a particularly opportune chance to test whether the motion of the earth assumed in the planetary theories of Copernicus is the sole reason why the star has been diminishing in apparent magnitude.[30]

If the star should reach its minimum brightness at the spring equinox,[31] and then gradually recover its brightness over the next few months, once again reaching a maximum at the autumnal equinox, then, Digges says, we can confidently conclude that the earth moves in an annual orbit about the sun. This is a lot to hope for and, needless to say, nothing of the sort did happen. Digges's reasoning is, in any case, open to criticism. As Tycho argued, if a New Star could appear in the sky against all known physical laws, then there was no reason why it could not also change in brightness, in contravention of these same laws.[32]

But it is here that Digges presents an alternative use – perhaps the originally intended one – for the parallax Problems that we have examined above. His suggestion that the star could be a test-case for the Copernican system is part of a larger argument developed in the *Praefatio*. Digges sets out an ambitious plan to reform astronomy, and criticizes the Ptolemaic system both for the methodological error of arguing from theory to reality, rather than following the natural order of reality to theory, and for the clumsy *ad hoc* planetary models that arise from this inverted procedure. He declares that the key to the reform of astronomy may be found in his new parallax methods:

> I perceived that the ancients had proceeded in inverted order: from their invented planetary theories they sought the true distances and parallaxes. But they should have instead proceeded the other way around, starting with observed and known parallaxes, and then considering the planetary theories.[33]

Towards the end of the *Praefatio*, Digges promises:

> I have attempted, and succeeded, in the various Problems to determine demonstratively, practically and precisely the parallax of this Phenomenon and also of any other. Although the parallaxes of Saturn, Jupiter and Mars are so small as to be hardly discernible by our weak senses, if they can be truly detected by any method, then I would dare to say that they can be found by means of the following Problems of mine, or by no geometric method at all.[34]

In the Ptolemaic system, the distances of the planets from the earth can be set at any arbitrary values.[35] The Copernican system, on the other hand, relies on relative motions to explain astronomical phenomena. The distances of the planets to one another are thus integral to the Copernican system, and Digges praises this harmonious arrangement, in contrast to the ill-assorted jumble of arbitrarily sized eccentrics and epicycles that made up the Ptolemaic system.[36] The ancients, according to Digges, had constructed planetary models, and then used the positions predicted by these models to calculate parallax. His programme is to work in the opposite direction, finding the absolute distances empirically and individually, using the new parallax techniques, and then constructing planetary hypotheses from these physical facts. The result, he believes, will be the Copernican system.[37]

Digges was interested in parallax, therefore, because he thought he could use it to determine the exact distances of the planets from one another and, in doing so, establish the Copernican system on physical data. One assumes that when Digges turned to the question of the New Star, he hoped to find even more direct proof of an earth in motion around the sun, by finding annual parallax in the phenomenon.[38] Since, however, he could detect no parallax of any variety in the New Star, he came up with another argument, namely, the change in its brightness, that allowed the star to be used as proof of the Copernican system.

It seems, then, that Digges's complex parallax techniques were not originally developed for the investigation of the New Star. His opinion that the star was supralunar was based on very simple parallax observations and more general considerations of its appearance. He hoped to use both the New Star and the parallactic techniques, however, as proofs of the Copernican system. Although the parallax techniques were most probably developed before the New Star even appeared, in Digges's mind there seems to have been a link between them.

DIGGES'S ALTERNATIVE VIEW OF THE NEW STAR

In the *Proemium* that follows the *Praefatio authoris*, Digges appears to contradict the arguments he set out in his previous preface, namely that if the star appears to change in brightness, it must be because the earth is moving away from it, in its annual circuit around the sun. In the *Proemium*, he seems to maintain that while the diminution of the star's brightness is still due to an increase in the distance between it and the earth, the motion is that of the star, and not of the earth:

> This marvellous new Phenomenon which appears in the seat of Cassiopeia seems to turn so uniformly around the pole with the other fixed stars that in each revolution it returns to shine in exactly the same place, without any discernible discrepancy. In that short period of time it is not found to have any motion of its own. I have no doubt, however, that this Phenomenon is further from the earth than it was at its first appearance; but this recession is so slow and minute that it cannot be detected in a single revolution. If you wish to observe other phenomena that do have a sensible motion in a single revolution, then you can very easily use arithmetical calculations to adjust for the movement in any part of a daily revolution.[39]

The context of Digges's remarks is the suitability of the New Star for parallactic observation. Bodies that have a large motion of their own in a single night present the astronomer with a special difficulty. Digges stresses that the star does not have any significant, measurable motion that the astronomer would have to take account of during a night's observation. The star does have, however, a very slow motion away from the earth. It might be argued that, by "recession" from the earth, Digges again means the Copernican motion of the earth itself. The context of the passage, however, on the allowances that must be made for the proper motions of bodies, makes it more likely that Digges does mean that the star itself is receding, very slowly, from the earth. In contrast with the stress laid on the Copernican system in the *Praefatio,* elsewhere in the *Proemium* he says that the choice of world-system is irrelevant to the question of the star's proper motion.

This inconsistency between the two prefaces is difficult to explain away as a "development" in Digges's thought, since the *Praefatio* and the *Proemium* seem to be contemporaneous, both written shortly before the publication of the *Alae*. One explanation, however, may be that while the statements in Digges's *Proemium* are directly contradictory to those of his *Praefatio,* they correspond quite closely to the thoughts on the star expressed by his "mathematical father", John Dee.

DEE ON THE NEW STAR

Dee's treatise on the New Star, entitled *Parallaticae commentationis praxeosque nucleus quidam*, is less substantial than Digges's work, both in size and mathematical ambition.[40] In his short preface to the *Nucleus*, Dee expresses no opinion on the nature of the New Star; his ideas about it can, however, be reconstructed from other sources. There is, for instance, an account and critique of Dee's theory in the works of Tycho Brahe.[41] Tycho, in his *Progymnasmata*, recounts a letter he received from Christoph Rothmann, the court astronomer of the Landgrave of Hessen-Kassel. Rothmann had met Dee when the latter passed through the Landgrave's court at Kassel on his return to England in 1589. Rothmann was familiar with Dee and Digges's works on parallax, and naturally he asked Dee his opinion of the New Star. Rothmann reported to Tycho that in Dee's opinion, the New Star was certainly "within the ambit of the universe" – that is, below the fixed

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stars, or among the planetary orbs. It had not, however, always maintained the same distance from the earth. Dee believed that the star had moved in a straight line, slowly and gradually, from a lower position to a higher one. This is the same theory, of course, that Digges put forward in his *Proemium*.

Tycho notes that Cornelius Gemma (the son of Dee's old Louvain friend, Gemma Frisius) had arrived at a very similar model, but that neither Gemma's model nor Dee's seems very convincing to him. While he concurs in the Aristotelian objection to rectilinear motion in the celestial realm, he finds even stronger astronomical reasons to reject both men's theories. Dee's assertion should have been supported by parallactic observation; that is, only if he had found that the parallax of the star steadily decreased during its period of visibility, says Tycho, could he have argued that the star was moving away from the earth. But in fact no parallax had ever been observed in the star. Instead, Dee had made the case for the star's movement away from the earth on the grounds that it had diminished in brightness over time.

To refute this claim, Tycho refers the reader to his criticism of Cornelius Gemma.[42] He assumes that Dee's theory is similar to that of Gemma, who had argued that the star first appeared above the sphere of Saturn, among the fixed stars, and was then drawn up through the ninth and tenth spheres – the "empty" spheres that were the supposed causes of the diurnal motion and the precession of the equinoxes. Tycho pointed out that, if the star had been reduced from the first magnitude to invisibility solely by rectilinear movement, it would have had to travel far beyond the eighth sphere – over a distance many times that between the earth and the eighth sphere. This would extend the size of the universe far beyond its usually accepted dimensions. When arguing against Dee, Tycho repeats the objection, saying that in order to explain the reduction of the star's brightness from the first magnitude to even the sixth, given its starting point above the sphere of Saturn, the star would have had to travel 300,000 earth diameters out into space. (He does not specify his method of calculation.) This makes the universe too large even to contemplate.[43]

A few other pieces of evidence for Dee's views on the nature of the star remain, more trustworthy than Tycho's second-hand report. In his *Compendious Rehearsal*, Dee lists the title of another book he wrote on the New Star, which he says he composed in 1573 (this book is now lost):

> On the marvellous star in Cassiopeia, sent down from heaven all the way to the sphere of Venus, and then drawn up again perpendicularly into the depths of the heavens sixteen months after its first appearance.[44]

From its title alone we can tell that the book could not have been completed in 1573. Dee refers to the disappearance of the star "sixteen months after its first appearance", that is, in 1574, and this is the more likely year of composition. The title reaffirms Dee's opinion that the star disappeared because it moved rectilinearly away from the earth. This is further supported by information given by William Camden:

> I do not know whether it is worthwhile to rehearse what all the historians of our age have recorded, that in November [of 1572] a New Star or, if you prefer, a Phenomenon

> was seen in the throne of Cassiopeia [...] carried about by the diurnal motion of the sky, it remained in the same place for sixteen months. It was in the celestial region, not elemental, as those noble mathematicians of our land John Dee and Thomas Digges have learnedly demonstrated by the parallactic doctrine; they were of the opinion that it gradually disappeared by ascending. Indeed, after the eighth month everyone noticed that it was gradually weakening.[45]

Dee mentions, in the *Compendious Rehearsal*, another book of his which surely concerned the New Star: a pamphlet entitled *Hipparchus redivivus* – "Hipparchus reborn" – and also written in 1573.[46] As Calder has argued, Dee is perhaps alluding in the title to the ancient tradition that Hipparchus had seen a new star appear in the heavens; Dee's book would thus be another account of the nature of the New Star.[47] It may equally be an allusion to Hipparchus's invention of parallax techniques and his measurement of the distances of the sun and moon from the earth, which would suggest that Dee's lost work concerned the use of parallax. On either interpretation, the book dealt with something promised by, but missing from, the published *Nucleus.*

DEE ON PARALLAX

Dee's *Nucleus,* like Digges's *Alae*, purports to treat the subject of the New Star. We have already seen, however, that Dee's preface barely mentions the New Star at all, and that his opinion of it has to be deduced from other sources. The body of Dee's tract likewise has little specific to say on the subject of the New Star. As with Digges, Dee seems to be in a rush to publish older research, directed towards a different practical goal, with promises to treat the New Star more specifically, at a later date.

The work opens with a short preface by Digges, which we shall examine below. Dee follows with his own preface, which explains the method employed in the work as well as his reasons for publishing it. Parallax problems are necessary, he says, because the ideal situation enjoyed by Ptolemy in his measurement of the moon's parallax cannot usually be obtained. But, he argues, despite the difficulty in measuring the parallax of other phenomena, they can all in fact be reduced to two basic cases: either the sum, or the difference, of the parallaxes from two observations is known; in both cases, the astronomer must then discover the individual value of each of the two parallaxes.[48]

In the body of the *Nucleus,* Dee does indeed proceed on the assumption that all attempts to measure parallax concern either the sum or the difference of two parallaxes derived from two distinct observations. He shows how the astronomer, having determined this combined parallax (by unspecified means), should then go about distinguishing the values of the individual parallaxes.

After two preliminary theorems, of little interest, Dee produces the centrepiece of his parallactic method in the third and final theorem:

> In any two different parallaxes of the same star or similar phenomenon (provided that it is perceived to be moved only by the daily motion of the universe), the ratio of the sine

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> of the greater parallax to the sine of the smaller will be as the ratio of the sine of the greater apparent angular distance from the zenith to the sine of the smaller.[49]

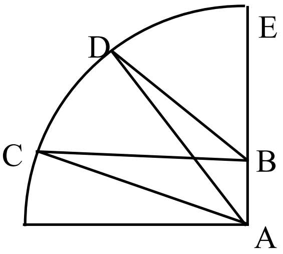

Figure 1.

Figure 1, then, where A is the centre of the earth, B the observer, C and D the two observations of the star, and E the zenith, Dee shows that:

$$\frac{\sin ACB}{\sin ADB} = \frac{\sin EBC}{\sin EBD}$$

As Dee points out at the end of his proof, it is not necessary to make the two sightings in the same vertical circle. One can, therefore, take two observations of the zenith distance of the phenomenon anywhere in the heavens, and obtain the proportion of the parallaxes.

In the second “porism” to this theorem, Dee provides the method of separating “combined parallax” that he promised in the preface. If, he says, the astronomer knows the ratio of the parallaxes (which, as we have seen, he can obtain from the zenith distances) and, somehow, the *sum* of the parallaxes, then the individual parallaxes can be found. He takes his method from Regiomontanus’s *De triangulis omnimodis* IV, 21, which itself is a version of the second lemma in Ptolemy, *Almagest* I.10. This trigonometrical theorem shows how to divide a single arc of a circle into two arcs, the sines of which are in a given ratio.

Dee thus gives a very general account of parallax. Whereas Digges lays down certain observational conditions, and provides a specific parallactic construction, Dee is concerned with the general principles,[50] and leaves the specifics to a later date:

> Likewise, from the properties that have been demonstrated in this way, I shall more fully explain what other kinds of Theorems and Problems, necessary to my project, can be advanced and proven, in the book that we have decided to write, God willing, on this marvellous Phenomenon.[51]

Here is the same curious omission that we noticed in Digges. There is no application of the parallactic methods to the New Star. Dee, like Digges, pleads occupation with too many other matters to write up his results on the star and, as we have seen, promises a book on the subject.[52] Again, it appears that Dee had developed the parallactic methods for another purpose – and below we shall argue that they represent part of Dee's attempt to establish a mathematically precise, naturalistic science of astrology, specifically, by establishing the correct distances from the earth to celestial and terrestrial objects.

DEE'S ASTROLOGICAL PHYSICS

Dee had first expressed an interest in the problem of celestial distances some fifteen years earlier, in his *Propaedeumata Aphoristica*.[53] In this very obscure work, he tries to find exact mathematical, and naturalistic, principles on which to build a theory of astrological influences.[54] When in Louvain in 1548-9, Mercator and others had asked Dee to move beyond the common study of astrological effects and to consider the causes of these effects.[55] Dee found his solution in medieval optical writings, particularly those of Roger Bacon and Robert Grosseteste.

It was clear to Dee that the influence of heavenly bodies over the earth was propagated in straight lines, in a manner identical to the transmission of light. Although a planet emitted occult rays uniformly in all directions, only a part of these reached any one observer. Following Bacon, Dee reasoned that only those rays that reached the observer's eye would have any influence. These were the rays circumscribed in the volume of a cone whose apex was at the observer P (see Figure 2), and whose base was the portion of the planet visible from P.

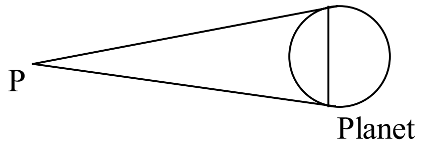

Figure 2.

Every point P on earth would form the apex of a collection of cones extending from the planets and other bodies, whose shape and size would be unique for that location and moment in time. This seemed the perfect mechanism for explaining astrological influence and its manifold effects throughout the world. To find the precise astrological influences operating at a particular time and place, the astrologer therefore had to measure the cones of influence.[56] Dee spelled out in two aphorisms what was required:

> XXX. The true sizes not only of the terrestrial globe but also of the planets and all the fixed stars ought to be known to the astrologer.

.

> XXX1. The true distances of the fixed stars and each of the planets from the centre of the earth at any given time should be determined by the astrologer, as also the varying altitudes of clouds or the thicker air above the earth.[57]

Dee does not specifically mention parallax in the *Propaedeumata*, but it is clear that the precise measurement of planetary distances and dimensions he demands would have required parallactic observation. In fact, in his preface to the *Propaedeumata*, he lists several books that he intended to publish when he had the time; among them is a work whose title suggests that, at this early date, Dee was not only interested in celestial distances, but had worked on the mathematical techniques needed to measure them:

> Concerning the distances of planets, fixed stars and clouds from the centre of the earth, and concerning the discovery of the true magnitudes of all the stars: a [mathematical] demonstration in two books.[58]

In both aphorism XXXI and in the title of his unpublished book, Dee mentions the distances of 'clouds' (*nubes*). In his effort to find a mathematically precise description of celestial influences, he may be intending to take into account the atmospheric obstructions to the planetary rays. Alternatively, by the word *nubes* he may be referring to that most portentous of meteorological phenomena: comets.

It is clear, then, that Dee had been working on the problem of celestial distances from the 1550s, or even the late 1540s. His interest was directly linked to his ambitious programme to set astrology upon a solid, naturalistic foundation, in which it would be essential to know the true distances and sizes of the planets, stars and other celestial objects. There is evidence, moreover, that Dee's interest in celestial distances lasted long after the first publication of the *Propaedeumata*. In 1568 he revised and republished the work; and in his *Mathematicall Praeface* to Henry Billingsley's 1570 English translation of Euclid, Dee expressed some views on astronomy and astrology closely related to his ideas in the *Propaedeumata*.

In the *Praeface* Dee classified astronomy and astrology as part of the series of auxiliary, practical sciences. The highest rank in this group he gave to perspective. This is hardly surprising since he extended the definition of perspective far beyond its usual ambit. It embraces not only the ancient science of optics, as we might expect, but also "catoptrics", or the study of lenses and mirrors. Both study the propagation of light in straight lines, and the effects produced by these beams either naturally or artificially. But this is not the limit of Dee's "perspective":

> It concerneth all Creatures, all Actions, and passions, by Emanation of beames perfourmed. Beames, or naturall lines, (here) I mean, not of light onely, or of colour [...] but also of other *Formes*, both *Substantiall* and *Accidentall*.[59]

Dee's definition of astronomy is equally idiosyncratic. Most contemporary astronomers divided astronomy into two component disciplines: the elementary grounding of the "sphere", which accounted for the diurnal movements of the heavens, the rising and setting of the sun and stars, the seasons and so forth; and (the main preoccupation of astronomers) the theory of the planets, which used "hypotheses" of circular motions to account for the observed progressions and retrogressions of the planets. While Dee's definition overlapped with the common understanding of astronomy in several places, there was an element that was distinctively his, and which recalls his insistence in the *Propaedeumata* that scholars should establish the proper sizes and distances of celestial bodies.

> Astronomie is an Arte Mathematicall, which demonstrateth the distance, magnitudes, and all naturall motions, apparences, and passions propre to the Planets and fixed Sterres [...]. By this Arte we are certified of the distance of the Starry Skye, and of eche *Planete* from the Centre of the Earth: and of the greatnes of any Fixed starre sene, or Planete, in respect of the Earthes greatnes.[60]

While other astronomers might consider parallax to be a useful tool in certain situations – especially during the appearance of a comet – Dee makes it practically the foundation and central concern of astronomy.

He considers astrology separately from astronomy, not as an art inferior to or derivative of astronomy, but as a great discipline founded on the mastery of many sciences. Expertise in astronomy is, of course, required; but the astrologer must also be an adept of perspective, cosmography, natural philosophy and more. It is not enough to learn the conventional meanings of planetary configurations. Dee cites with approval the opinion of the philosophers that the astrologer must investigate and discover the impressions which the celestial bodies make upon all earthly things. But even this is not sufficient; the astrologer should consider

> Not onley (by *Apotelesmes*), το οτι but by Naturall and Mathematicall demonstration το διοτι.[61] Whereunto, what Sciences are requisite (without exception) I partly haue here warned: And in my *Propaedeumes* (besides other matter there disclosed) I haue Mathematically furnished vp the whole Method [...]. I was (for 21 yeares ago)[62] by certaine earnest disputations, of the Learned *Gerardus Mercator*, and *Antonius Gogaua* (and other,) therto so prouoked: and (by my constant and inuincible zeal to the veritie) in obseruations of Heauenly Influencies (to the Minute of time) than, so diligent.[63]

Here Dee explicitly links his programme for astrology with that presented in the *Propaedeumata*. Astrology, in short, is not only the study of the effects of the planets upon the earth; it is the investigation of the *causes* of these influences, using the tools of astronomy, natural philosophy and perspective.

In the *Mathematicall Praeface*, Dee stresses the interrelationship of perspective, astronomy and astrology. Perspective is the study of all influences that propagate in straight lines: not only light, but also the occult "substantial" and "accidental forms". Astronomy is a science founded on perspective and is principally about parallactic measurement. Astrology, finally, draws upon astronomy and perspective (as defined in Dee's peculiar sense) to discover the causes and mechanisms of celestial influence. Dee is restating, for a popular audience, his arguments for a naturalistic astrology, which he had first presented in the *Propaedeumata* of 1558, and had restated in the revised edition of this work only two years previously.

It seems, then, that Dee retained his preoccupations with astrology and celestial distances into the 1570s – and this is confirmed by the postscript to the *Nucleus*. He marvels at the aid that Nature herself, in the form of the diameter of the earth, has provided for the investigation of the heavens. But the use of the parallactic method is not limited to the investigation of the New Star:

> If you are willing to apply yourself to this [method] with concentration, care and love for the truth, then you will be able to join me in bearing unassailable witness to students of the truth, of how incredible is the situation and nature of this celestial phenomenon; moreover, you will also become much more informed in discovering innumerable other facts about the causes, locations, distances, magnitudes, stations and motions of all celestial and subcelestial phenomena. I would hope that this most beautiful part of philosophy will be complete before all the predicted consequences of this marvellous herald (which seems to me to portend in a variety of ways) are unfolded into actual events.[64]

The parallax techniques, then, were to be used as the principal tool of investigation of the heavenly bodies. Recall Dee's concern in the *Propaedeumata* and in the *Mathematicall Praeface* that the correct distances of the planets be established; also recall from the former work, and from his unpublished treatise on parallax, that *nubes* – meaning either obstacles to the celestial influences, or comets – were to be investigated. Perhaps he included these under the rubric of "subcelestial phenomena." In any case, there is no doubt that the parallax techniques that Dee presented in the *Nucleus* had a pedigree that long predated the appearance of the New Star.

DEE AND DIGGES IN COLLABORATION

How, finally, did the two astronomers come to publish their works together?[65] In his preface to the *Nucleus*, Dee explains why he was publishing his pamphlet on parallax in tandem with Digges's weightier contribution. Before Digges had ever mentioned his own treatise (and, one presumes, long before the appearance of the New Star), Dee says that he and his "mathematical heir" had met frequently at Dee's house and discussed the development of new methods for the measurement of parallax. Dee was surprised, however, when at the end of February 1573, Digges arrived at his house with the finished text of his *Alae* ready for the printer. Digges was filled with confidence in the value of his treatise, as Dee describes:

> [Digges] added that he had good reason for publishing his book: he would free me from the burden of writing anything on this subject; furthermore, he would send out in advance works that would shed light, by his own industry, on my more dense writings on this and similar subjects. Finally, his writings would create more, and more trustworthy, observers, since [his readers] would be taught to observe this unprecedented spectacle (which still shines in the heavens) methodically, with an educated and mathematical eye.[66]

It is most interesting that Digges, at least in an attempt to gain Dee's interest, maintains that the purpose of his *Alae* was to illuminate Dee's more obscure writings on parallax. Dee had not published anything specifically on parallax techniques: there were only his references to the measurement of celestial distances in the *Propaedeumata*, the work that Digges is surely referring to here. We might presume, then, that the discussions on parallax that the two men had held at Dee's house were stimulated by Dee's continuing interest in a naturalistic physics of astrological influences. Whether *Digges* shared this interest is another question, but we should not be surprised that Dee should have asked his mathematical heir to consider methods to find the correct distances of the planets. It appears that Dee's interest in planetary distance coincided, by chance, with Digges's preoccupation with the same subject on quite different grounds, namely, the establishment of Copernicanism.

There seems to be an element of gentle mockery in Dee's description of his young collaborator's self-confidence. Dee writes that he does not want to seem merely one who praises another's accomplishments, and that he therefore revealed to Digges that he too had been working on parallax theorems of his own, which would be of great value in educating the public:

> I was unwilling to keep these Theorems locked up any longer in our study (where they had recently been conceived). Instead, I wanted to publish them immediately, although they are extracted from a certain book of mine that is not yet finished. In this way they might be useful to mathematicians, at least until our other writings in this philosophical genre are ready to appear.[67]

This unfinished work, from which the Theorems of the *Nucleus* were extracted, could be any of the unfinished works on parallax that Dee has mentioned – either the *De planetarum [...] distantiis* of the early 1550s, or the work that, perhaps, recorded Dee's latest thoughts on parallax, the *Hipparchus redivivus*.[68]

Dee's account of their collaboration in the *Nucleus* contradicts the version of the same events given in Digges's preface to Dee's tract. There, Digges says that he had allowed Dee to publish the *Nucleus* as an appendix to the *Alae.* Dee's Theorem III, he says, provides nothing new for the reader of the *Alae*, and indeed can be derived from Digges's eleventh problem. However, Digges concedes, it would be against natural justice if Dee should publish his work at a later date (recalling that the Theorems were extracted from a larger, unfinished work), only to find that the public presumed they were plagiarised from Digges. Besides, Digges adds, Dee's Theorem is suitable for novices who cannot yet grasp the Problems.[69]

Although the master and his protégé engaged in this good-natured rivalry, there was no doubt that it had been left to Dee to write the final account of the New Star. In the *Alae,* Digges frequently mentions Dee's intention to publish their observations and conclusions on the star, and often uses this to excuse himself for saying so little on the subject. In the *Praefatio authoris*, for example, he stops himself from getting too carried away with his theories on the phenomenon:

> But I have resolved not to write anything more on the history of this star, because that extraordinary man John Dee – most learned in these studies and a prodigy in the rest of philosophy, whom I esteem as my second Mathematical Father – has taken on the task of expounding this material, and I have no doubt that it will soon be published.[70]

It is to our frustration that Digges had such confidence in Dee's intentions to publish their material.

NOTES

[1] Bartolomaeus Raisacherus, *De mirabili Novae ac splendidissimae Stellae [...] Phaenomeno* (Vienna, 1573), sig. A3^{r-v} (from the *prooemium*): "Est igitur apparentia illa corpus quoddam luminosum splendidum, quantitate stellas primae magnitudinis adaequans, aliquas etiam exuperans, calore ex candido ac aureo fulvescenti Iovem, subrutilanti autem Martem Chronicum quodammodo referens, in parte illa septentrionali, et circa polum arcticum in imagine Cassiopaeae, singulis noctibus, ab aliquot nunc mensibus sese ostendens, motu autem saltem unico, eoque diurno, in eadem cum reliquis stellis circumstantibus semper distantia, per sese autem immobile, circum polum se revolvens."

[2] The remnants of the event are detectable today as X-ray source Oep. XR-1, or "Tycho's Supernova".

[3] Aristotle, *Meteora*, 344a9-344b18. See Clarisse Doris Hellman, *The Comet of 1577: Its Place in the History of Astronomy*, Studies in History, Economics and Public Law, 510 (New York: Columbia University Press, 1944), 19-23.

[4] Otto Neugebauer, *History of Ancient Mathematical Astronomy* (Berlin: Springer Valley, 1975), 322-9.

[5] Neugebauer, 100-112. See also Janice Adrienne Henderson, *On the Distances between the Sun, Moon and Earth according to Ptolemy, Copernicus and Reinhold* (Leiden: E.J. Brill, 1991).

[6] See Henderson, *On the Distances*, 17-18. The term 'parallax' should perhaps be qualified as *diurnal* parallax, to distinguish it from *annual* parallax, used by modern astronomers, which describes the apparent change of position of a star owing to the annual motion of the earth.

[7] This is a simplification; because he did not have an accurate way of dealing with refraction, Ptolemy avoided the absolute lowest point of the moon's cycle. A full exposition of Ptolemy's method is in Henderson, *On the Distances,* 21-6.

[8] Johannes Regiomontanus, *De cometae magnitudine, longitudineque ac de loco eius vero, problemata XVI* (Nuremberg, 1531). A second edition was published as part of the *Scripta clarissimi mathematici M. Ioannis Regiomontani* (Nuremberg, 1544). A translation and commentary on this work is given in Jane L. Jervis, *Cometary Theory in Fifteenth-Century Europe* (Dordrecht: D. Reidel, 1985).

[9] Regiomontanus's first problem states the general principle of diurnal parallax, in much the same terms as we have expressed it above. Problems II to V directly concern the measurement of cometary parallax; Problems VI to VIII consider the effect of parallax in various coordinate systems; Problems IX to XVI are a miscellany, dealing with observational techniques (including a description of the cross-staff) and the analysis of parallactic data to find the distance of a comet from the earth and thence its true length and even its volume.

[10] Regiomontanus, *De cometis* (1531), fol. 3^{r}: "Notanda est altitudo Cometae antemeridiana vel post-meridiana cum arcu azimuth eius, instansque huiusmodi observationis animadvertendum est, sed et instans quo Cometa ipse meridianum possidet non est negligendum, quod facile fiet per observationem cuiuspiam stellae fixae locum notum habentis." Translation by Jane L. Jervis, *Cometary Theory*, 100, with facsimile of the original at 179.

[11] Jervis, *Cometary Theory*, 99-100.

[12] Thaddaeus Hagecius, *Dialexis de novae et prius incognitae stellae [...] apparitione [...]* (Frankfurt am Main, 1574), 62-4.

[13] Hagecius, *Dialexis*, 66-72.

[14] Tycho Brahe, *Astronomiae instauratae progymnasmata*, in John Louis Emil Dreyer, ed., *Tychonis Brahe Dani Opera omnia*, 15 vols (Hven, 1913-1929), III, 63.

[15] *Alae*; *Parallaticae*. For reasons that we shall see below, the two works were published together, and are usually bound into a single volume. Digges refers to Dee's work in the prefatory material to his own volume, and provided a brief preface to Dee's treatise. On both works see *JDEP*, 667-71.

[16] He criticizes Regiomontanus several times in the work (at, for instance, sigs A3^{v}, H3^{v}, L2^{r}, but especially at B2^{r}, where he identifies the principal problem as the measurement of time. The use of clocks is not even worth considering, so inaccurate are they; and even the measurement of time by reference stars is rejected because of the necessity of making several simultaneous observations.

[17] Brahe, "Astronomiae", III, 167-203.

[18] Brahe, "Astronomiae", III, 169.

[19] Brahe, "Astronomiae", III, 201: "Decimum octavum, iusto pluribus praesuppositis intricatur, quae non facile absque omni erroris suspicione offeruntur."

[20] Brahe, "Astronomiae", III, 200-201.

[21] *Alae*, sig. L1^r: "Omnino Praxi non convenit, quamvis Demonstratio perfectissima sit."
[22] *Alae*, sig. L1^v: "perfectissime et liquidissime veras Parallaxeis enucleabunt."
[23] See his notes on observation at *Alae*, sig. I1^r-4^r.
[24] Brahe, "Astronomiae", 200; Hagecius, *Dialexis* 66-72.
[25] *Alae*, sig. K4^r.
[26] He adds that, if it is no longer on the same line, then the amount of parallax can be determined by his sixteenth Problem. But since the New Star *always* appeared in the same line, this is in fact superfluous.
[27] *Alae*, sig. K3^v: "Hac ratione plurimis noctibus animadverti Phaenomenon istud mirabile, in una apparere recta linea cum ea stellula quae in genu Cassiopeae, et altera quae in latere dextro Cephei sub Cingulo est."
[28] *Alae*, sigs A1^r-B1^r and B1^v-B3^r.
[29] *Alae*, sig. A1^v: "At qui Platonicis, seu ut verius loquar Mathematicis istis instructus Alis, sursum in Aethera contendat, Elementaribusque prorsus Regionibus traiectis, longe remotiorem Cometarum locis esse perspexerit."
[30] *Alae*, sig. A3^r: "ansam oblatam esse, et occasionem maxime opportunam experiendi an Terrae motus in Copernici Theoricis suppositus, sola causa siet [*sic*] cur haec stella magnitudine apparante minuatur."
[31] The star was situated very close to the great circle through the spring equinox and the celestial poles. When the sun is at the spring equinox, according to the Copernican theory, the earth is at the vernal equinox, and thus at its maximum distance from the spring equinox. The *Praefatio* is dated February 1573, a month before the equinox.
[32] Brahe, "Astronomiae", III, 172.
[33] *Alae,* sig. A2^v: "Praepostere etiam Antiquos progredi perspexi ex Theoricis scilicet fictis Parallaxeis et distantias venari veras, cum inverso ordine procedere potius debuissent, et ex Parallaxibus observatis et cognitis, Theoricas examinare."
[34] *Alae*, sig. A4^v: "Conatus igitur sum et assequutus, variis Problematibus demonstrative, et practice exactissime Parallaxin huius Phoenomeni et cuiusvis etiam alterius concludere, licet Saturni, Iovis, et Martis, Parallaxeis adeo sint exigue, ut sensuum imbecillitate vix discerni possint, Si tamen ulla arte vere animadverti queant (hoc ausim dicere) aut his nostris sequentibus problematibus, aut nullis penitus praeceptis Geometricis inveniri possint."
[35] Values were known for the distance of the moon and the sun. For each of the other planets, the deferent, or principal circle was scaled so that the uppermost extent of one planet's epicycle coincided with the lowermost extent of the next highest planet's epicycle. In effect, the planetary mechanisms were fitted like layers of an onion between and around the layers of the sun and moon. It is important to note that this arrangement was entirely arbitrary, and the same planetary motions would be observed whatever the scale chosen for the deferents and epicycles. An account of the origins of this arrangement can be found in Olaf Pedersen, *A Survey of the Almagest* (Odense: Odense Universitetsforlag, 1974), 391-7.
[36] *Alae*, sigs A2^v-A3^r. See Henderson, *On the Distances,* 93-9; also 4-5 on the different role of the solar distance in the Ptolemaic and Copernican systems.
[37] *Alae*, sig. A4^v,
[38] Although annual parallax is not mentioned in the *Praefatio authoris*, it was clearly on Digges's mind at the time, as he makes clear in a passage towards the end of the volume: "Concerning these matters [sc. diurnal parallaxes] and others hitherto unheard of, and about an easy method of investigating them with a new kind of instrument, I shall, God willing, perhaps expound more fully at a later date, if these first writings meet with approval. I shall also expound upon other parallaxes, which no one to this date has discussed, and which few know of, or even believe in. I mean those parallaxes which occur not because of the distance of our place of observation from the centre of the earth, but which happen through the different positions of the centre of the earth itself." (*Alae*, sig. K4^r: "De his autem aliisque hactenus inauditis, facillima ratione per Instrumentum novum perscrutandis, fusius forsitan posthac, si ista exordia placere intellexerimus, Deo annuente, disseremus. Deque Parallaxibus aliis hactenus a nemine tractatis, a paucissimis cognitis aut saltem creditis; iis scilicet, quae contingunt non propter visus nostri a Terrae centro deviationem, sed per varios ipsius centri situs.").
[39] *Alae*, sigs B1^v-B2^r: "Phoenomenon admirabile novum in Cassiopaea sede conspicuum, adeo uniformiter circa Polum volvi cum caeteris fixis videtur, ut singulis revolutionibus ad eadem loca absque ulla differentia sensibili quam exactissime ardeat, neque ullum motum peculiarem tantulo tempore habere

cernitur. Nihil tamen dubito remotius esse istud Phoenomenon a terra quam prima apparitione fuerat, sed haec elongatio adeo lenta et exigua est ut unica revolutione omnino non sentiatur. Et si Phoenomena alia observare volueris quae motum sensibilem unica revolutione habeant, ea animadversa, poterit facillime Arithmeticis supputationibus, ad partem revolutionis quamcunque accommodari."

[40] By "nucleus", Dee means to suggest that he has broken through the "hard shell" of parallax, and now presents the reader with the essential, digestible kernel: *Parallaticae*, sig. Aiii^{v}; Digges gives a similar explanation in his preface to *Parallaticae*, at sig. Aii^{r}.

[41] Brahe, "Astronomiae", III, 204-5.

[42] Tycho's critique of Gemma is at Brahe, "Astronomiae", III, 67-87; esp. 77-9, on the decrease of the star's brilliance.

[43] Johnson and Larkey have argued, on the other hand, that it might be the very immensity of the movement required to reduce the star's great brilliance that inspired Digges's conception of the infinite universe. See F. R. Johnson and S. V. Larkey, "Thomas Digges, the Copernican System, and the Idea of the Infinity of the universe in 1576," *The Huntington Library Bulletin*, 5 (1934): 69-117, esp. 113.

[44] J. Crossley, *Autobiographical Tracts of Dr John Dee* (Manchester, 1851), 25: "11: De stella admiranda in Cassiopeiae asterismo, coelitus demissa ad orbem usque Veneris, iterumque in coeli penetralia perpendiculariter retracta, post decimum sextum suae apparitionis mensem. Lib. 3. A. 1573." See also *NP*, 287, n.2. Dee may have chosen the sphere of Venus for the star's location because of the physical resemblance of the New Star to the planet Venus at its first appearance; Cornelius Gemma, for instance, named it "Phosphorus alter".

[45] William Camden, *Rerum Anglicarum et Hibernicarum Annales* (Oxford, 1717), 272: "Nescio an operae pretium sit memorare, quod historici nostri temporis omnes memorarunt, mense Novembri novam stellam, aut, si mavis, Phaenomenum conspectum fuisse in Cathedra Asterismi Cassiopeae [...] eodem loco diurno coeli motu circumlata, totos sedecim menses haesit. In coelesti, non elementari regione exstitisse, ex Parallactica doctrina Thomas Digseius et Joannes Deius, nobiles apud nos Mathematici, erudite demonstrarunt, sensimque ascendendo disparere opinati sunt. Post octavum sane mensem paulatim extenuari omnes senserunt."

[46] Crossley, *Autobiographical Tracts,* 25: "12: Hipparchus redivivus, tractatulus, 1573."

[47] *JDEP*, 671.

[48] *Parallaticae*, sig. Aii^{v}. Compare the similar approach of Hagecius's meridian method, where the two observations on the meridian are used to find the combined parallaxes, which are then separated by an approximate method, using a table. See Hagecius, *Dialexis*, 65-73.

[49] *Parallaticae*, sig. Biii^{r}: "In duabus quibuscunque diversis, eiusdem Stellae similisve Phaenomeni, Parallaxibus (modo interea, diurno Totius solum ferri concipiatur motu) eadem ratio erit sinus recti maioris Parallaxeos, ad sinum rectum minoris, quae est sinus recti maioris a vertice distantiae apparentis, ad minoris distantiae apparentis sinum rectum."

[50] It is interesting to note that a seventeenth-century writer saw, and made use of, this complementarity between the two works. Richard Holland used Digges's Problems for specific observational conditions; instead of following the whole of Digges's procedure, however, Holland used his construction only until the sum or difference of the parallaxes could be found. He then used Dee's theorem to separate the parallaxes. See Richard Holland, *Notes shewing how to get the angle of Parallax of a comet or other Phaenomenon, at two observations; To be taken in any one Station or Place of the Earth, and thereby the distance from the Earth* (Oxford, 1668).

[51] *Parallaticae*, sig. Diiii^{r}: "Similiter, ex proprietatibus hisce sic [...] demonstratis qualia inferri, demonstrarique alia possint, tum Theoremata, tum Problemata (ad nostrum institutum necessaria) fusius explicabimus in eo, quem (Deo favente) de Phaenomeno isto mirabili, edere statuimus libro."

[52] *Parallaticae*, sig. Diiii^{r}.

[53] *PA*.

[54] The central significance of the *Propaedeumata* in Dee's philosophy, and its connection with medieval optical theory is demonstrated in Nicholas H. Clulee, "Astrology, Magic and Optics: Facets of John Dee's Early Natural Philosophy", *Renaissance Quarterly*, 30 (1977): 632-80; and *NP*, esp. 39-73.

[55] *MP,* sig. biii^{V}

[56] Because of a discrepancy in his sources (Bacon and Grosseteste) for this idea, however, Dee was unclear whether a short, stout cone or a long narrow one represented a stronger planetary influence. See *NP*, 49-50.

[57] "XXX. Magnitudines verae non solum terrestris globi, sed & planetarum fixarumque omnium stellarum, astrologo debent esse notae. XXXI. Distantiae verae tam fixarum, quam singulorum planetarum a centro terrae quocunque proposito tempore, astrologo constare debent: sicut & nubium, sive crassioris aëris, variae a terra altitudines." *PA,* 136-7.

[58] "De Planetarum, Inerrantium stellarum, Nubiumque a centro terrae distantiis: & stellarum omnium veris inveniendis magnitudinibus, lib. 2. demonst."*PA,* 116-117.

[59] *MP*, sig. bi^{r}. Clulee identifies the "Formes, both Substantiall and Accidentall" as synonymous with occult influences, in Clulee, "Astrology, Magic and Optics", 654.

[60] *MP*, sig. bi^{v}-ii^{r}. Dee furnishes the example of the ancient measurement of the distances and sizes of the sun and moon.

[61] "το οτι" – "the fact that", or effects, "το διοτι" – "the why", or causes. These are standard logical terms, taken from Aristotle's *Posterior Analytics*, 89b24.

[62] Comment printed in the margin: "Anno 1548 and 1549 in Louayn."

[63] *MP*, sig. biii^{v}-iiii^{r}.

[64] *Parallaticae*, sig. Diiii^{v}: "Cui si, de caetero, accurate, caute, et φιλαληθως, incumbere velitis: non solum Coelestis huius Phaenomeni, quam sit incredibilis Dispositio, Conditioque, una mecum veritatis studiosis, testatissimum reddere poteritis: Sed, ad quam plurima eruenda alia, circa Coelestium quorumcumque vel Subcoelestium Phaenomenorum Causas, Loca, Distantias, Magnitudines, Stationes, Motionesve, longe instructiores evadetis. Quam pulcherrimam Philosophiae partem (mortalibus summe necessariam) omnibus suis numeris, ante, absolvendam fore speramus, quam universa huius admirandi Prodromi (quae vario nobis videtur innuere modo) rebus ipsis, explicata pandentur Apotelesmata."

[65] The works were actually published by two different printers: Digges's work by Thomas Marsh, in late February 1573; and Dee's by John Daye, in March 1573. These were the usual printers of the men's tracts. The references in the prefatory material and in the body of the works to each other's writings do imply, however, that the two tracts were meant to appear in a single volume. See *JDEP*, 668.

[66] *Parallaticae*, sig. Aiii^{r}: "adiecitque editionis suae haud minimam esse causam, ut ea me liberaret (huiusmodi scribendi) molestia: illaque praemitteret, quae, pressius a me scriptis (de istis, similibusve rebus) lucem aliquam, hac sua adferrent industria: et quo plures, interea, instruerentur, redderentur testes, maiori fide digni: cum et ipsi, doctioribus et Mathematicis oculis, istud artificiose observare docerentur, quod caelo adhuc fulget, rarissimum Spectaculum."

[67] *Parallaticae*, sig. Aiii^{r} "nostro proinde diutius inclusa ergastulo (ubi nuper nata sunt) haec nolui detinere Theoremata: sed ex quodam nostro (nondum absoluto) selecta libro, actûtum potius, in publicum emittere: ut fructum haud parvum Mathematicis reportent, donec alia nostra (in hoc Philosophandi genere) scripta, tempore sunt proditura opportuno."

[68] See intra, 53.

[69] *Parallaticae*, sig. Aii^{r}.

[70] *Alae,* sig. A2^{r}: "Sed plura de huius stellae historia scribere non decrevi, quia eximius vir Iohannes Dee (quum in reliqua philosophia admirandus, tum harum scientiarum peritissimus, quem tanquam mihi Parentem alterum Mathematicum veneror...) hanc sibi tractandam assumpserit materiam, quam ita absoluturam esse, ut in Dei optimi maximi gloriam, et Mathematicarum artium studiosorum delectationum, utilitatem et admirationem summam, brevi prodeat, nihil dubito."

STEPHEN JOHNSTON

LIKE FATHER, LIKE SON?

John Dee, Thomas Digges and the Identity of the Mathematician

In early 1573 two English mathematical books were being prepared for the press. Though produced by different printers they were issued as a pair and today are usually found bound together. John Dee's *Parallaticae commentationis praxeosque nucleus quidam* and Thomas Digges's *Alae seu scalae mathematicae* were both prompted by the new star of 1572. The material fact of their joint publication neatly echoes the sentiments of familiarity expressed by the two authors. Digges supplied a preface to Dee's work, explaining the extent to which the two texts had been composed independently, while also praising Dee's learning and the benefits of their collaboration and discussion. Both Dee and Digges further specified their relationship in the prefaces to their own works. The bond between them was avowedly close, indeed paternal: for Dee, Digges was "my most worthy mathematical heir", while Digges repeatedly referred to Dee as a "revered second mathematical father" and acknowledged the pleasure of their intellectual intimacy.[1]

These comments have often been noted and, in light of Thomas Digges's Copernicanism, occasionally been incorporated in attempts to establish Dee's views on heliocentric cosmology.[2] Nevertheless, Digges has not figured prominently in studies of Dee – no doubt because the scarcity of additional evidence has seemed to preclude any extended analysis of their association. Yet the relationship was more than simply a passing alliance inflamed by the excitement of the new star. In his all too brief comments in the preface and proemium to *Alae*, Digges indicated that the connection with Dee stretched back much further. Thomas recorded that his mathematical education had been begun by his father Leonard, himself a mathematician in his own right and the author of two popular vernacular texts published in the 1550s. But according to Thomas, Leonard had only been able to plant certain seeds of elementary mathematical learning in his son, and after his death it was left to Dee to cultivate and supplement these with further instruction.[3]

The mutually acknowledged paternal relationship between John Dee and Thomas Digges therefore gives us a remarkable window onto Dee's work and significance. Digges certainly provides an opportunity to assess Dee's role in forming the next generation of mathematicians. I argue that Dee offered the youthful Digges not only specific mathematical instruction but that he also supported his pupil's vision of the character and value of mathematics. In particular, I suggest that Dee's prior investigations underlie the studies embodied in Digges's first mathematical publication, in 1571. Moreover, Dee's early career in the 1550s as a mathematical client in noble

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households provided an exemplar for emulation as Digges first fashioned his own role in the early 1570s.

As well as illuminating the issue of Dee's contemporary influence, Digges can also be used to examine Dee's own mathematical values and commitments. Over the course of the 1570s and 1580s, Digges reworked the terms of his mathematical identity, shifting away from a commitment to advanced and novel topics and prioritising instead the active service of prince and commonwealth. However, rather than representing a break with the pattern of Dee's career, I suggest that Digges's civic turn helps us to understand the changing character of Dee's own role as he advocated and practised a vernacular ethic of mathematical service in the 1570s.

While seeking to emphasise the importance of this series of connections between the careers of Dee and Digges, I do not conclude that they pursued identical ambitions. Digges never followed Dee's broadest conceptions of the terrain of mathematics and its relationship to other areas of learning. I examine the significance of this difference through the lens of Copernicanism and argue that the different responses of master and pupil reflect a fundamental divergence in their respective conceptions of the identity of the mathematician.

Mathematics has long been crucial to evaluations of Dee's work. Since E.G.R. Taylor's *Tudor Geography* of 1930, Dee's conception and practice of the mathematical arts have been a touchstone for those seeking to rescue his reputation, whether in order to proclaim his significance within Elizabethan culture or to instate him in the pantheon of the Scientific Revolution. Conversely, Dee has also been enrolled in the arguments of those sceptical of the positive impact of occult philosophies in the late Renaissance. Querying Dee's attainments as a mathematician has provided one means of undermining claims for Neoplatonism, Hermeticism and related magical traditions. At the extremes, these approaches become undiscriminating apology on the one hand and dismissive anachronism on the other, in either case blurring the possibility of a critical evaluation of Dee himself. By using Digges as a constant point of comparison, we can establish a perspective on Dee that is distanced and yet close to contemporary categories, in which we seek to recover the integrity of Dee's own enterprise while retaining a sensitivity to its differences and distinctions.

The obvious place to begin is Dee's *Mathematicall Praeface* to Euclid of 1570. Now probably his most frequently cited work, this text integrates a philosophical account of mathematics with a richly ramified classification of the various mathematical arts and sciences, elaborated and combined to create a mathematical manifesto whose claims are both disciplinary and yet personal to Dee. But despite its seeming timeliness – Digges's first publication is dated from the following year – I do not want to take this apparently obvious route.

Although Digges recorded Dee's mathematical instruction in print he gave no details or dates. Julian Roberts and Andrew Watson have recorded a small but vital fragment of independent evidence which suggests that Dee became Thomas's mathematical master soon after Leonard's death, which most likely occurred in 1559 when Thomas was only about 13 years old. Dee had signed his copy of the 1544 Basel edition of Archimedes's *Opera* on 1 January 1550 but, in addition to Dee's signature, the title page also carries the revealing note "Thomas Diggius 1559".[4] The striking coincidence of dates hints strongly that Dee assumed the mantle of tutor immediately after Leonard's death. Certainly, the language of fatherhood which both Dee and Thomas Digges used in 1573 would be most readily explicable if there was little interruption in paternal role between Leonard Digges and Dee. Given this probability that Thomas had first studied with Dee at the end of the 1550s, we therefore cannot be sure that Dee's *Praeface* to the 1570 Euclid is the most appropriate or relevant text for understanding Digges's early work. Rather than Dee, Digges himself can serve more securely as our starting point.

Thomas Digges (c.1546-1595) is most familiar within the history of science as the first advocate of Copernicanism in England.[5] However he appears in many more narratives than that of Renaissance astronomy and cosmology. He is to be found in accounts of navigation, ballistics, surveying and harbour engineering, as well as military strategy and administration, and parliamentary politics.[6] In many of these accounts he is portrayed as a key figure in the development of the tradition of mathematical practice in England.

Digges's first publication was *Pantometria* (1571). At first sight this text appears to link him more closely with the outlook of his natural father rather than his "second mathematical father". *Pantometria* was actually written by Leonard Digges as a "geometrical practise" divided into three books, dealing respectively with the reckoning of heights and distances, areas, and volumes. This treatment of instrumental and computational techniques for surveying and mensuration was justified in terms of civic and military utility as well as personal pleasure. In securing the posthumous publication of his father's most important extant work, Thomas was undoubtedly exercising the duties of filial responsibility. But he did more than rescue his father's practical geometry from oblivion. At the end of *Pantometria*, Thomas appended a vernacular text of his own, a *Mathematicall Discourse of Geometricall Solids*.

Digges's *Mathematicall Discourse* provides us with the best witness to his earliest mathematical commitments and values. Although his editorial work saved Leonard's *Pantometria* from obscurity, Thomas's own contribution to the volume has been entirely forgotten. Yet it is a remarkable text, with a range and ambition quite unlike any other English mathematical work published in the sixteenth century. The *Mathematicall Discourse* proclaims the value of advanced mathematical study not just in the realm of lofty rhetoric but through the disciplined endeavour of elaborating hundreds of new theorems. There is no evidence that Leonard Digges had grappled with the kind of mathematical material that here engaged his son; we should look instead to John Dee for the origins and motivation of Thomas Digges's efforts.

The *Mathematicall Discourse* is primarily concerned with the properties, dimensions, and interrelations of the five regular (Platonic) solids. Its text gives several hundred theorems dealing with such topics as the mutual inscription and circumscription of these solids. The final section of the text investigates similar questions but does so by studying five 'transformed' bodies – semi-regular Archimedean solids generated by the metamorphosis of each of the five Platonic solids. The *Mathematicall Discourse* covers its subject in just over one hundred pages, but its brevity is deceptive. The amount of labour invested in its preparation is disguised by Digges's decision to omit proofs of his mass of theorems for the sake of brevity.[7]

John Dee was one of the few people – if not indeed the only person – in Elizabethan England who could have helped to set the agenda of this work and inform its detailed choices. Although Dee is nowhere named or referred to (Digges cites only Euclid), there are a number of significant points of overlap with his mathematical interests and style. Firstly, there is Digges's principal concern with solid geometry; this was the area of Euclid's *Elements* on which Dee focused his published annotations.[8] Digges does however begin with some preparatory material on the plane geometry of polygons and circles, and their mutual inscription and circumscription. Dee had already taken up this topic, as well as having given specific attention to the solid geometry of inscribing the Platonic solids in a sphere.[9]

Although both Dee and Digges tackled and sought to extend the Euclidean corpus, neither was bound by the demonstrative form of the *Elements*. Dee was often interested in finding 'useful' mechanical techniques rather than rigorous proofs.[10] Even in his more formal mathematical work he rarely sought to prove geometrical properties; rather, as Marshall Clagett has characterised Dee's work on conics, he typically propounded his propositions as problems in which a given magnitude is the starting point from which another magnitude is sought.[11] Such numerically formulated 'data problems' also make up the staple content of Digges's *Mathematical Discourse*. Moreover, this stylistic affinity is complemented by a parallel concern with identifying and classifying irrational magnitudes in the terms of Euclid's *Elements* book X.[12]

These detailed connections strongly suggest the extent to which Digges's early mathematical endeavours were rooted in Dee's prior concerns, and probably derive from problems which had occupied Dee at the end of the 1550s. Only through the support of a figure such as Dee could Digges have believed that there was in England an audience for his studies of polyhedra, which were expressly intended for "the satisfaction also of such as delighting in matters only new, rare and difficult, seek to reach above the common sort".[13]

If the content and character of Digges's *Mathematicall Discourse* indicates the significance of his formative period with Dee at the end of the 1550s, so does a consideration of his early role as a mathematician. Digges differed from Dee in both birth and upbringing: he appears not to have attended university and, rather than a scholar, was a gentleman who inherited substantial holdings of land and property.[14] Though he had no need to seek preferment to a living or court office, his relationships with patrons in the early 1570s nevertheless echo the noble and courtly service of Dee's early career.

Dee acted as tutor and consultant to a succession of patrons in the late 1540s and 1550s, with mathematics as his key vehicle for credit. While at Louvain, Dee tutored Sir William Pickering in arithmetic and mathematical instruments. Back in England, he successfully dedicated texts of 1550 and 1551 on the celestial globe and on the distances and magnitudes of planets and stars to Edward VI. When Dee entered household service with William Herbert, the Earl of Pembroke, in February 1552 it was presumably as a *mathematicus*. Certainly, the basis of Dee's subsequent service with the Northumberland family was mathematical. Dee gave advice on the voyage to Cathay of 1553, an enterprise in which the Duke of Northumberland was heavily involved. Dee also wrote vernacular tracts on mathematical topics for the Duchess, one on "The Philosophicall and Poeticall Original occasions, of the Configurations, and names of the heavenly Asterismes" and the other on "The true cause, and account (not vulgar) of Fluds and Ebbs", a title whose emphasis presages Digges's early concern to reach beyond the common sort.[15] These poetic and philosophical considerations were balanced by the tuition in military mathematics that was offered to Northumberland's son John, Duke of Warwick and which Dee would subsequently mention in the *Mathematicall Praeface*.[16]

Digges's principal patron of the early 1570s was William Cecil, elevated to the title of Lord Burghley in 1571 and created Lord Treasurer in 1572. Burghley received the dedication of *Alae seu scalae mathematicae* and he had also privately solicited advice from Digges about the new star. But while Digges's published work dealt with the mathematical determination of place, distance, and magnitude, Burghley's concern was with the astrological meaning of the exceptional event.[17] In 1574 Digges designed a polyhedral garden sundial for Burghley and also presented him with a manuscript text to accompany his "Frame Astronomical", a celestial ceiling with mechanical sun installed in Burghley's newly built house of Theobalds.[18] Digges's lost treatise included tables to determine the positions of stars in relation to the horizon, meridian, sun, and moon, "whereupon sundry conclusions both pleasant for variety of knowledge and necessary for common use are grounded. Whereof I have in 50 conclusions digested the greater part, with their Histories Poetical and Judgements Astronomical." This work was clearly similar in genre and style to Dee's 1553 text on the constellations for the Duchess of Northumberland.

A generation apart, both Dee and Digges studied and published on deliberately elevated and novel mathematical matters, far exceeding the reach of 'the common sort'. But Digges recapitulated broader elements of Dee's early mathematical role. Just as Dee served the Northumberland family and other patrons in the 1550s, so Digges provided mathematical services for Lord Burghley in the early 1570s. Noble service revolved around advice on the patron's interests, the provision of texts and ingenious devices, and probably some household tutoring. Dee thus seems to stand behind not only the topic and detailed form of Digges's earliest mathematical work but also Digges's earliest fashioning of his identity as a mathematician.

Dee may also have prompted Digges to investigate matters beyond the purely mathematical. For example, an alchemical manuscript passed through Digges's hands in which he wrote out Walter Haddon's poem in praise of Thomas Norton and digested or copied alchemical schemata and classifications.[19] Digges displayed no other sign of interest in alchemy and this otherwise puzzling evidence may be a trace of his close relationship with Dee.

When presenting the *Mathematicall Discourse* in 1571 Digges clearly expressed the values which sustained his investigation of polyhedra. While the edition of his father's *Pantometria* was portrayed as a work embodying the practical virtues of utility, the defence of the *Mathematicall Discourse* was rhetorically constructed around intellectual elevation. Digges feigned to ignore those who might castigate his advanced study of polyhedra as "a fond toy, a mere curious trifle, serving to no use or commodity". Unless a detractor genuinely valued the study of "hard and difficult" matters, persuasion would be useless. Digges rounded on potential critics as "two-footed moles and toads whom destiny and nature hath ordained to crawl within the earth, and suck upon the muck"; such men "may not possibly by any vehement exhortation be reduced or moved to taste or savour any whit of virtue, science, or any such celestial influence".[20] Digges's robust language enforced a stark division of men into either virtuous followers of Euclid, Archimedes, and Apollonius or ignorant acolytes of Epicurus and Midas, content with the realm of lucre and mere worldly pleasure. The *Mathematicall Discourse* embodied mathematics not as a useful or vocational pursuit adapted to military or civic ends but as the work of a gentleman who primarily prized intellectual nobility.

Yet the terms of this seemingly forceful apology for advanced mathematics were not to be sustained by Digges. In his later career he substantially redefined his identity and public persona as a mathematician. This self-conscious shift is most vividly displayed in *Stratioticos* (1579), a text on military mathematics. Digges there offered some autobiographical reflections on his work of the early 1570s and confessed that "the strange variety of inventions in the more subtle part of these mathematical demonstrations did breed in me for a time a singular delectation". However, with maturer judgement, he had turned from subtlety and delight to practicality and utility. Digges stated that he had latterly "spent many of my years in reducing the Sciences Mathematical from Demonstrative Contemplations to Experimental Actions, for the Service of my Prince and Country".[21]

This advertisement of reformed commitments was no mere rhetorical flourish; Digges's subsequent activities show him immersed in the *vita activa* – as a so-called 'man of business' in the House of Commons, as an engineering advisor, and as an administrator in the Earl of Leicester's 1585 expeditionary force to the Netherlands. Yet these civic and military commitments did not represent an abandonment of mathematics by Digges: in the early 1590s he was still advocating the study of ballistics and artillery as a high mathematical art with immediate relevance to the nation's security.[22]

Was this a turn away from the example of Dee? Certainly, Dee did not actively pursue the particular forms of military and technical service in which Digges distinguished himself. But there are nevertheless significant resonances between the new values of mathematical practice espoused by Digges and those of his erstwhile mentor. Digges's efforts to articulate an identity more as mathematical practitioner than *mathematicus* direct us towards the civic turn in Dee's own career. Rather than a shift away from Dee, Digges's later work can be interpreted as a move in the same direction, for the 1570s were the crucial decade for Dee's promotion of the civic values of mathematics.

During this decade, Dee's published claims for the value of mathematics were expanded to embrace a new rhetoric beyond that of its philosophical significance and demonstrative certainty. In both the *Mathematicall Praeface* (1570) and the *General and Rare Memorials* (1577) Dee presented himself in vernacular form as a benefactor of the commonwealth through the medium of useful mathematics.

Dee's two main publications before 1570 were the *Propaedeumata Aphoristica* (1558 and 1568) and the *Monas Hieroglyphica* (1564); both were Latin texts dealing with relatively recondite topics and expressed in often obscure aphoristic form. Dee had of course been involved in a range of practical activities prior to the 1570s, his navigational consultations of the 1550s being perhaps the most prominent instance. But these were private transactions and it was only in the 1570s that Dee articulated such activity in a self-conscious effort to shape his public image. Much of this self-fashioning was conducted through his personal apologetics, where Dee sought to defend himself firstly from the charge of conjuring and latterly from the accusation that he was unwilling to share the results of his labours with his countrymen.[23]

Though his name was removed from subsequent editions, the branding of Dee as a conjuror in Foxe's *Book of Martyrs* permanently marked him as a suspect figure.[24] Moreover, his protestations of legitimacy and innocence are not merely symptoms of over-sensitivity or paranoia; it is possible to identify a surprising number of individuals whom Dee considered had slandered or falsely accused him.[25] Dee had a well-rehearsed defence against such adversaries for, prior to his own 'Digression Apologeticall' in the *Mathematicall Praeface*, he had composed an *apologia* for Roger Bacon in the 1550s, in which he defended Bacon from the vulgar sort who believed that he had acted with the help of demons.[26] Dee himself sought to shake off the charge of conjuror by asserting that he proceeded only by natural and lawful means. The lengthy recitation of the mathematical arts which occupies so much of the *Mathematicall Praeface* bolsters this claim by displaying the wide-ranging powers and effectiveness of mathematics. Yet though the manifold benefits of practical mathematics served the commonwealth, Dee's role was to furnish the 'groundplat' for the work of others rather than to personally devote himself to that end. Rather than duty to the commonwealth, Dee assigned himself prime responsibility to God and the attainment of divine wisdom. His self-defence in 1570 therefore declared his Christian piety and ardent desire for truth as a means of rebutting the slanders that had impugned his good name.[27]

By the time Dee published the *General and Rare Memorials* in 1577 a second charge also required his urgent attention, namely that he had deliberately withheld material from his countrymen. Dee had genuine work to do here to clear his reputation. Although he had listed the names of various of his works in the *Propaedeumata Aphoristica*, twenty years later none of these had yet been published.[28] Moreover, Dee had openly doubted the wisdom of spreading his ideas too widely. The second edition of the *Propaedeumata Aphoristica* cautioned the reader against letting the work fall into the wrong hands: “you must not reveal [it] openly to unworthy and profane persons […] lest, to your shame and mine, it should be turned to great harm”. Dee expressed similarly wary sentiments in his letter to the printer Sylvius at the beginning of the *Monas Hieroglyphica*.[29]

Dee’s supposed reticence was not just the object of anonymous carping but of specific accusations and incitements. In the *General and Rare Memorials* Dee cited the case of an unnamed scholar who had apparently agitated for Dee’s banishment on the grounds that “to no Man of this Realm, he did at any tyme, or yet doth, or will, communicate any part, of his learned Talent, by word or writing: But is wholy addicted, to his priuate commodity only avancing, by his own Studies and practises very secret”.[30] Although he had subsequently secured a recantation from his accuser, Dee used the opportunity of publication to proclaim his status as a dutiful citizen.

Dee now made it clear that he served more than only a divine calling to knowledge, when he referred to his “faythfull enterprises: vndertaken chiefly, for the Advancement of the wonderfull Veritie Philosophicall: And also, for the State Publik of this Brytish Monarchie, to become florishing, in Honor, Wealth, and Strength”.[31] Indeed, if it were not for the parenthetical restriction of his comments to worldly matters, Dee would seem to be claiming that all endeavours should be subordinate to the needs of the commonwealth: “All true Subjects, their Chief Intent, and principall purpose, (in all their worldly affayres, Artes, Sciences, and Studyes, &c.) ought to be, the procuring, furdering, mainteyning and encreasing of the weal and Commodity Publik, so much as in them lyeth, and as, they decently and dutifully may”.[32] This theme was elaborated and reiterated, as Dee sought to reinterpret all of his prior labours under the heading of public service. Dee considered that he should “receyve great publick thanks, comfort, and ayde of the whole Brytish state, to the honour, welfare, and preservation wherof (next unto his duty doing unto God) he hath directed all the course of his manifold studies, great travailes, and incredible costs”.[33] Whatever the plausibility of this highly charged retrospective verdict, Dee’s memorandum on the navy and his proposed volumes on navigation were meant as further proof of his earnest service.[34]

Dee’s civic turn may have been motivated by highly personal circumstances, but the resulting texts expressed not merely a personal *apologia* but a general programme for the development of the mathematical arts. Moreover, Dee’s commitment to active service was not restricted to the realm of print. It was during the later 1570s and early 1580s that Dee achieved his greatest influence and standing in and around the court.[35] He was frequently consulted for advice on political, geographical and historical matters and, whether supplying navigational instruction or mustering historical and cartographic sources to support Elizabeth’s legal claims to foreign territories, Dee presented himself as a faithful servant of the commonwealth.

There is therefore a strong parallel between the mathematical careers and shifting identities of Dee and Digges through the 1570s and into the early 1580s. Yet their paths were to diverge: while Digges fulfilled military and civil duties within the Elizabethan state and journeyed to the Netherlands as part of a military intervention in support of Protestantism, Dee secured access to the spiritual realm through the agency of Edward Kelley, leaving England in 1583 with Albert Laski. Dee's departure has often been interpreted as the beginning of a sad decline, a retreat into mysticism and delusion. Yet there can be little doubt that Dee himself believed that through these spiritual conferences he was able to achieve the most potent and universal forms of action and intelligence. The angelic conversations, with their political and irenic dimensions, were surely for Dee not only a culmination and transformation of his philosophical concerns, but a prolongation and deepening of the civic and worldly activism which he had developed in the 1570s. However, Dee's horizons expanded beyond those of service only to the British commonwealth. For Dee, the existence of spirits was not only literally interpreted and routinely granted, but access to spiritual intelligences was philosophically justified within a metaphysics linking human nature and the supercelestial realm. His conversations with angels were a means to achieve closer contact with the God who provided the basis and authority for all mortals, including temporal rulers.[36]

Yet however we might interpret the angelic conversations – and it is striking that Dee refers to them not just as dialogues but as actions – Digges provides a contemporary vantage point from which Dee's distinctive choices are thrown into relief. While mathematics allows us to identify the substantial areas of common ground between Dee and Digges, I suggest that it can also provide a window onto the differences that are most vividly highlighted by their divergent paths in the mid-1580s. The case of astronomy illustrates the points where their conceptions of the proper terrain and status of mathematics conflicted rather than converged.

Mathematical astronomers of the sixteenth century adopted a variety of strategies to minimise and defuse potential conflict with natural philosophers. While the hybrid Ptolemaic-Aristotelian scheme of the medieval tradition of *Theorica planetarum* remained current, mathematical astronomers increasingly resorted to what Nicholas Jardine has termed the "pragmatic compromise". This compromise gave the mathematician the liberty to use whatever mathematical means were deemed necessary to "save the phenomena", in the classic phrase, while questions of the physical reality and character of the heavens fell under the gaze of the philosopher.[37] Dee presents an interesting case for the operation of these interrelations because he had both mathematical *and* philosophical ambitions. Yet he did distinguish between mathematical astronomy and a more philosophically based account of the cosmos, and he placed them on distinct epistemic levels. In the *Mathematicall Praeface*, Dee first charged astronomy with determining the sizes and distances of the earth, sun, moon, and fixed stars. As is clear from the *Propaedeumata Aphoristica* this information was of primary use in Dee's vision of a reformed astrology based on perspective.[38] However, Dee used biblical authority to determine the principal remit of the astronomical art: God "made the Sonne, Mone, and Sterres, to be to us, for Signes, and knowledge of Seasons, and for Distinctions of Dayes, and yeares".[39] Although Dee enigmatically asks his readers to weigh the significance of the word "signs", it is clear that a principal duty of the astronomer is to the calendar; he continues by saying that only through diligent observation and calculation of the celestial motions can there be

> the distinct Course of Times, dayes, yeares, and Ages: as well for Consideration of Sacred Prophesies, accomplished in due time, foretold: as for high Mysticall Solemnities holding: And for all other humaine affaires, Conditions, and covenantes, upon certaine time, betweene man and man: with many other great uses.[40]

Thus, although the title *John Dee on Astronomy* has been given to the modern edition and translation of the *Propaedeumata Aphoristica*, Dee's major work on astronomy is actually his treatise on calendar reform of 1583 rather than his optically-based theory of astrological influence.

That the mathematical sciences could contribute to natural philosophy is evident from the *Propaedeumata Aphoristica*. But, for Dee, the mathematical astronomer did not have the sole or even primary authority to pronounce philosophically on the heavens. Dee's cosmology was based on much more than just mathematical astronomy. Astrology and, indeed, alchemy were equally at stake in questions concerning the cosmos. Alchemy as "inferior astronomy" presupposed not just an identification of the metals with the planets, but also the conventional order of the planets. Moreover, as Clulee has made particularly clear, in the *Monas Hieroglyphica* Dee went well beyond such standard doctrines and correspondences, not only integrating astronomy with disciplines such as alchemy but subsuming it within a wider programme which sought deeper and more primordial truths about the world and its God-given structure.[41] When juxtaposed with his programme of hieroglyphic writing and "real cabala", the specifically *mathematical* art of astronomy was for Dee a limited and partial enterprise in its determination of celestial dimensions, positions and motions.

The significance of Dee's conception of the limited status of mathematical astronomy can be highlighted by contrast with Digges's vision, and is particularly evident in their respective responses to Copernicus. Both Dee and Digges were fulsome in their praise for his work, but Dee lauded Copernicus as a restorer of mathematical astronomy without discussing the physical reality of the heliocentric hypothesis, whereas Digges adopted the Copernican theory of the planetary order on mathematical grounds.

The topic of Dee and Copernicanism has been repeatedly examined, since it has provided a test case for those who wish to argue either that Dee was one of those working towards modern science or, conversely, that his mystical interests precluded any significant affiliation with progressive developments. The majority of recent studies have denied Dee's belief in the heliocentric theory and used this conclusion to undermine the Yates thesis that Hermeticism contributed to the adoption of Copernicus's world-system.[42] Here I want to move beyond the terms of this debate – sufficiently discussed by now – and to look instead at what Dee's astronomical work tells us about the identity of the mathematician and the relation of mathematics to philosophy and other areas of learning.

Dee saw Copernicus as the most recent in a long line of major mathematical astronomers, restoring a science whose predictions and parameters were manifestly inaccurate. Copernicus's work was valuable because it provided the basis for new and improved tables which better predicted celestial motions. Dee was unstinting in his praise of Copernicus in this role. In his preface to John Feild's ephemeris of 1556 Dee referred to Copernicus's dazzling brilliance, his divine studies and his Herculean labours in restoring the celestial discipline.[43] Likewise, Copernicus figures prominently in Dee's treatise on calendar reform, where Dee places him as the most recent and notable astronomer in his historical review aimed at establishing values for the most slowly changing of astronomical parameters.[44] Both these texts fall within the domain of mathematical astronomy and Dee makes it clear that this terrain is not the appropriate one on which to consider the reality of Copernicus's proposals. In the preface to Feild's tables, Dee comments simply that "this is not now the place to discuss [Copernicus's] hypotheses". The calendar proposal refers to the "newe paradoxall Hypotheses" of Copernicus and Dee says that his account depends "chiefly upon the said Copernicus his Calculation, and Phaenomenies: excepting his Hypotheses Theoricall; not here to be brought in question".[45]

It is not clear to what place Dee thought a consideration of Copernicus's physical and philosophical claims could be deferred. In the *Monas Hieroglyphica*, Dee did discuss celestial order beyond the delimited domain of mathematical astronomy, but there he sought to transcend the detailed concerns of astronomy. In that text, rather than observation as the prime means of determining the underlying arrangement of the heavens, Dee was tempted by the prospect of deriving superior truth from his reconstitution of primordial symbols:

> Will not the astronomer be very sorry for the cold he suffered under the open sky, for [all his] vigils and labours, when here, with no discomfort to be suffered from the air, he may most exactly observe with his eyes the orbits of the heavenly bodies under [his own] roof, with windows and doors shut on all sides, at any given time, and without any mechanical instruments made of wood or brass?[46]

Yet Dee did not despise astronomical observation, or believe that it was entirely redundant. He had carried out programmes of observation with large-scale instruments in the mid-1550s and also at the time of the new star.[47] But precise observation delivered accurate parameters rather than establishing principles; cosmological principles were for Dee rooted in a wider disciplinary constellation than mathematics alone.

Digges on the other hand adopted and advocated the Copernican world system as the best representation of the actual order of the planets. In his *Alae* of 1573 he already expressed a preference for Copernicus, repeatedly echoing Copernicus's condemnation of the "monstrous", botched arrangement of the Ptolemaic spheres.[48] However, he withheld an absolute acceptance that Copernicus had restored the perfect anatomy of the heavens, wondering whether some adjustments were still required and whether the new star might indeed provide evidence that would prove Copernicus's case. Digges returned to the issue of Copernicanism in his *Perfit Description of the Caelestiall Orbes*, appended to the 1576 edition of his father's popular almanac, the *Prognostication Everlasting*. The *Perfit Description* provided an augmented translation of the major chapters in the first book of Copernicus's *De revolutionibus* and was preceded by Digges's much-reproduced image of the cosmos in which the stars extend infinitely outwards from the solar-centred planetary system. Although his earlier hopes for the new star as a cosmological arbiter had remained unfulfilled, he now nevertheless expressed his views more emphatically in favour of the heliocentric doctrine.

Digges's advocacy of Copernicanism rested on an extraordinary elevation of the power of mathematics. Not only were mathematical techniques of investigation and argument to be accounted the best available for the domain of astronomy, but mathematics was to be considered as a means to arrive at the truth rather than just a tool to save the phenomena. Mathematics could demonstratively restore the perfect order of the celestial spheres without deferring to philosophy, traditionally placed above it in disciplinary hierarchies. Digges considered that, in contrast to the demonstrative certainty of mathematics, philosophy could offer only plausible or probable arguments.[49] This relative evaluation of mathematics and philosophy helps to explain the structure and sequence of the *Perfit Description*. Digges inverted the order of presentation which Copernicus had adopted for *De revolutionibus* and began his adapted translation with Book I, chapter 10: "On the order of the celestial spheres". Here Copernicus had presented his new arrangement of the planets and given a mathematical justification for his scheme. Only after reading this principal (and, for Digges, self-sufficient) argument was the reader then taken back to *De revolutionibus* I, 7-9 where Copernicus had stated and then disputed the standard philosophical reasons against the motion of the earth. Digges made his expository strategy quite clear:

> because the world hath so long a time been carried with an opinion of the earth's stability, as the contrary cannot now be very impersuasible, I have thought good out of Copernicus also to give a taste of the reasons philosophical alleged for the earth's stability, and their solutions, [so] that such as are not able with geometrical eyes to behold the secret perfection of Copernicus's Theoric may yet by these familiar, natural reasons be induced to search further, and not rashly to condemn for fantastical so ancient doctrine revived and by Copernicus so demonstratively approved.[50]

The realm of philosophy is only for those who lack "geometrical eyes" and remain stuck with probable argument and the deceptive evidence of the senses.[51] Digges's conception of a geometrical vision sufficient in itself to overturn traditional geocentric doctrines endowed mathematical astronomy with independent authority and freed it from subjection or subordination to philosophy or, indeed, any other discipline. Dee had opted for a differently instructed vision to uncover celestial truth:

> Raising toward heaven our cabbalistic eyes (that have been illuminated by speculation on these mysteries) we shall behold an anatomy precisely corresponding to that of our monad, which, in the light of Nature and life, will at all time reveal to us as is here shown, and will, by its pleasures, quite openly discover the most secret mysteries of this analysis of the physical world.[52]

The contrast between Dee's "cabbalistic" and Digges's geometric eyes neatly encapsulates their differing visions of the scope and competence of mathematics. However, the contrast should not be overdrawn. Digges's geometric enterprise could scarcely be self-founding: inevitably it drew on moral resources and intellectual assumptions from beyond the strict realm of geometrical demonstration. Digges took as axiomatic the simplicity and order of the heavens, and accepted a fundamental opposition between the celestial and sublunary realms.[53] In both *Alae seu scalae mathematicae* and the *Perfit Description* he contrasted the perfection and regularity of the heavens with the terrestrial world of generation and corruption. Above, there is the immutable empire of uniform, eternal, and pure substance, equated with the sacred temple for the Calvinist elect, while below, mortal sinners live out their days on the dark star of the earth. The celestial spheres attract the mind upwards away from the dregs of the body and their resplendent beauty entices noble reason with the prospect of joy and felicity, removed from all worldly troubles. All that is blessed finds its true home above, while mutability and decay are the destiny of the profane beings who dwell here below. Celestial order, simplicity, and harmony are opposed to sublunary irregularity and the uncertain, base, and brutish cares of humanity.[54] Digges's geometrical vision was thus grounded in a rich stratum of metaphor, moral evaluation and religious commitment. But he did not seek to provide a firm disciplinary foundation for his mathematical astronomy through a systematic philosophical or theological justification of these assumptions.

Dee on the contrary did attempt to elaborate a comprehensive philosophical position, within which mathematics could be situated. In the *Mathematicall Praeface*, he presented mathematics as just one division of a tripartite ontology and epistemology. Dee drew particularly on Proclus to present mathematical objects as an intermediate level of being between matter and spirit, the human and divine, sense and pure intellect.[55] For Dee, mathematics was thus always placed in explicit relation with other learned disciplines, as part of a larger hierarchy of knowledge. While distinguishing different realms of being and understanding, Dee did not see each as being sealed off from the others. He sought to connect and integrate disciplines in order to straddle the boundaries between natural, mathematical and esoteric knowledge. His objectives in mathematics were not inwardly self-referential, but were continuous with his other intellectual ambitions. By emphasising the practical, philosophical and spiritual virtues of various mathematical arts, Dee could move from the mathematics of the calendar or of navigation through to considerations of supercelestial intelligences without a break, as part of the same enterprise.

Hence while Dee placed each limited mathematical art within the broad horizons of Renaissance scholarship, Digges restricted the mathematical arts to a narrower intellectual terrain. Dee moved freely within a self-assigned sphere of learning which incorporated mathematics, magic and natural philosophy. Digges did not accept the values underlying this continuum but elevated mathematics above other disciplines. Digges expressed this sense of segregation from the beginning of his career. He wished that nothing be allowed to sully the purity of his *Mathematicall Discourse* of 1571. Not just vulgar concerns with utility and profit were excluded by this prescription. Digges would not even allow any philosophical "pollution" of the certain and separate domain of mathematics. In the preface to his treatise Digges noted that he would not "discourse of [the regular solids'] secret or mystical appliances to the elemental regions and frame of the celestial spheres, as things remote and far distant from the method, nature and certainty of geometrical demonstration".[56] The most obvious object of this implied reproach was the Platonic theory of the elements, as expounded in *Timaeus*. But Digges may have had a much more contemporary target in mind: the astrological *De divina astrorum facultate* (1570) of Dee's former associate Offusius, in which the regular solids were used to determine cosmic and elemental proportions.[57] Evidently Digges had no wish to meddle with uncertain areas of natural or astrological philosophy. Yet whoever Digges meant to censure, his comments serve chiefly to highlight his contrasting image of geometry and his distinct identity as a mathematician.

Digges's deliberately limited conception of the legitimate terrain of the mathematician did not of course sever his ambitions entirely from the realm of philosophy. The case of Copernicanism shows that mathematics could, when secure on its own territory, challenge established philosophical conclusions. Dee however had a more expansive and positive conception of philosophy, and frequently identified himself as a philosopher rather than a mathematician. Mathematics was central to his programme but achieved much of its significance when brought to bear on philosophical issues: mathematically-informed natural philosophy provided insight into God's creation while metaphysics carried the philosopher into supercelestial realms, offering ascent towards the divine.

Much of the contrast between the identities of Dee and Digges as mathematicians therefore turns on their respective conceptions of philosophy. Whatever they shared in mathematics, Dee and Digges evidently had quite a different exposure to philosophy. From his time at Trinity College, it is clear that Dee was steeped in philosophical literature, and particularly in the familiar and conventional terrain of Aristotelian natural philosophy. Nicholas Clulee has indeed interpreted the *Propaedeumata Aphoristica* as the outcome of an early naturalistic and Aristotelian phase of Dee's intellectual career.[58] The product of a mainstream academic education, Dee could almost take familiarity with Aristotelian natural philosophy for granted.

Digges's intellectual upbringing was quite different. There is no evidence that he attended university and the only references to his education are to the mathematical instruction of his father and Dee. It may be that Digges saw so little through philosophical eyes because he had received no systematic grounding in academic philosophy. Digges's distinctively different evaluation of philosophy certainly suggests that Dee's instruction of the youthful Digges was largely limited to mathematical matters. Trained up in mathematics, it was therefore on mathematics that Digges rested his criteria of intelligibility and evidence.

I began this account of Dee and Digges with their texts prompted by the new star of 1572. Their conclusions on the star exemplify both the common elements in their mathematical work, and also the extent to which their visions of mathematics diverged. The published works provided demonstrative treatments of parallax as a means of establishing the distance and thus location of the new phenomenon. The texts were issued as soon as possible in order to encourage other European astronomers to make the necessary measurements. Digges's volume also dealt extensively with observational practice, discussing the correction of instrumental errors and the judicious choice of computational procedures.[59]

The two texts were published before either Dee or Digges had arrived at definitive verdicts on the nature of the new star, though Digges was clearest in identifying it as a genuinely celestial phenomenon and recording its position in the constellation of Cassiopeia. The similarities between their investigative strategies and chosen expository forms also appear to have been matched by the conclusions they reached after the star had finally disappeared from view. Although neither published their final judgements, Dee's conclusion that the star had been let down and then withdrawn is evident from the title of his lost work on the star: *De stella admiranda in Cassiopeiae Asterismo, coelitus demissa ad orbem usque Veneris, iterumque in coeli penetralia perpendiculariter retracta lib. 3*.[60] That this conclusion was shared by Digges is suggested by the evidence of the antiquary William Camden, who recorded in his *Annales* that both Dee and Digges believed the star to have gradually faded as it disappeared further from the earth.[61]

Yet despite the extent of their agreement, Dee and Digges made quite different uses of the new star. As we have seen, for Digges it was a first occasion for Copernican reflections as well as potential evidence for the superiority of the heliocentric world-system. Dee likewise considered the star to be of great significance but, with his quite different conception of the purpose and scope of mathematical astronomy, he interpreted it not as a cosmological but as a calendrical revelation. For Dee, the new star was literally an epoch-making event: he used its appearance to mark a new year zero of the same status as the birth of Christ and the creation of the world. He dated the "Necessary Advertisement" to the *General and Rare Memorials* as "Anno, Stellae (Coelo Demissae, rectaque Reversae) Quinto: Julij vero, Die 4 et Anno Mundi 5540".[62] Dee also interpreted the new star as a sign or portent, just as the *Mathematicall Praeface* had hinted. In his copy of Manilius's *Astronomica* he noted:

> I did coniecture the blasing star in Cassiopeia appering a^{o} 1572, to signify the fynding of some great Thresor or the philosophers stone … This I told to Mr. Ed. Dier. at the same tyme. How truly it fell out in a^{o} 1582. Martij 10 it may appere in tyme to come ad stuporem Mundi.[63]

For Dee, the new star was enrolled in his conception of mathematical astronomy as a calendrical and chronological art which also revealed portents; for Digges, the new star announced a celestial reformation in which mathematics triumphed as the key to heavenly truth.

My title posed the formulaic question "like father, like son?" for Dee and Digges. Despite Dee's evident importance for the content and direction of Digges's mathematical career, it is clear that he did not foster a mathematical son altogether in his own image. Digges emerged from Dee's tutelage with a vision of mathematics and its legitimate ambitions markedly different from that of his mentor. In this mathematical relationship, father and son ultimately followed different paths. Dee either did not try to instruct Digges in the more philosophical and recondite dimensions of his own work or, if he did, his teaching was ineffective. Dee had greater long-term impact, both on Digges and on other more humble contemporaries, through his prescription for the role of the mathematical practitioner set out in the *Mathematicall Praeface*. Yet Dee himself sought a more profound and prestigious identity beyond that of the mathematical practitioner and, even in the vernacular and outwardly practical *Mathematicall Praeface*, he hinted at the more potent and esoteric arts which only the adept might practise. Ironically, just as Dee was forsaking earthly avenues to wisdom in favour of spiritual access to more "radicall truthes" in the 1580s, the prosaic part of his public programme was being successfully adapted by figures such as Digges who refashioned their identities as mathematical practitioners.[64]

Digges thus helps to clarify the thorny problem of Dee's contemporary significance and influence. The scale of that problem is perhaps most vividly illustrated by Peter French's deeply ambivalent response to the issue. In his intellectual biography of Dee, French wrote that Dee "was decidedly out of place in sixteenth-century England". Yet only three pages before he had decided that "Dee and the diverse contemporary attitudes towards him epitomize the English Renaissance".[65] Rather remarkably, Dee was meant to be both awkwardly isolated and yet also representative. The uniquely privileged perspective on Dee provided by a detailed examination of his relations with Digges indicates how Dee could be both close to and distant from his contemporaries. Yet, however suggestive, an account which uses Digges as an exclusive vehicle for approaching Dee is obviously too narrowly limited to carry complete conviction. I therefore want to conclude by showing how Digges's ultimately double-edged relationship to Dee is matched by the ironies of the latter's reputation among more humble mathematical practitioners.

The most sensitive of recent interpretations of Dee have sought to recover his own self-understanding and intellectual practice. As a result we can better appreciate the coherence of Dee's work and the rich interconnections between texts and plans which were often avowedly composed in haste and for highly specific occasions. Yet, given this historiographical finesse, we are apt to lose sight of the often less sophisticated readings that Dee's contemporaries brought to bear. Certainly, the veiled projects and philosophical schemes excavated by modern scholarship were less noticeable (indeed usually invisible) to sixteenth-century vernacular authors on mathematics.

Dee's *Mathematicall Praeface* was indeed read and admired by such mathematical contemporaries as William Bourne and Edward Worsop. But their reading of his text stripped it of its philosophical and magical ambitions. Dee instead became a useful ally and a quarry for information. Taken as authoritative in his presentation of the range of mathematical arts, Dee's *Praeface* provided a framework within which narrower and more specific work could be carried out. Bourne, in his *Treasure for Travellers* (1578), abbreviated Dee's discussion of the mathematical sciences while acknowledging that his own acquaintance with statics was based solely on the account given in the *Praeface*.[66] Likewise, Edward Worsop, in writing on surveying, relied on Dee as a point of reference for the character of mathematics, making extensive use of his discussion of astrology and astronomy. Worsop indeed called for the *Mathematicall Praeface* to be printed as a manual, assimilating Dee to the world of cheap print rather than the abstruse realm of occult doctrine. Neither Bourne nor Worsop mentioned Dee's other (Latin) publications.[67]

If mathematical practitioners such as Bourne and Worsop failed to fathom the depth of Dee's studies, they nevertheless demonstrate Dee's importance for the development of practical mathematics. Whereas Dee sought for himself an elevated role as a philosopher – in one instance, even, as a Christian Aristotle – he was a key figure in establishing the identity of the mathematical practitioner and in promoting mathematics as worldly, instrumental, practical, vernacular and public.[68]

Dee cannot of course be assigned exclusive paternity for the creation and growth of the tradition of mathematical practice in England. Yet he was clearly not averse to casting himself in a paternal role; whether he would have extended it beyond the specific case of Digges is however uncertain. But what of Dee's own parentage? If every father was once a child, how did Dee portray himself as offspring rather than as parent, and what did he make of his own intellectual genealogy?

As Sherman has stressed, Dee was passionately concerned to establish and display his genealogy.[69] Among the remarkable features of these endeavours were his attempts to link himself with Arthur and the early Welsh kings and to connect his lineage with that of Elizabeth. Yet perhaps the most extraordinary element in his genealogy was Dee's effort to forge a connection with Roger Bacon. Dee may have recognised many intellectual authorities but, as Clulee has persuasively argued, Bacon was the figure to whom Dee evidently felt closest.[70] Bacon provided Dee with a role model who advocated the centrality of mathematics within a broadly-based philosophical programme. Dee's composition of an *apologia* for Bacon in 1557 gives a hint of his sense of personal identification. But Dee set out not only to style himself on the intellectual example of Bacon but to actively construct a descent through which he could count Bacon as a blood relation. A substantial section of Dee's calendar proposal is devoted to proclaiming the merits of Bacon's own work on the topic and Dee wrote that no-one had made a better diagnosis and case for reform than this other British subject, "named (as some thincke) David Dee of Radik: But otherwise, and most commonly, (upon his name altered, at the alteration of his state, into the Fryerly profession) called Roger Bachon".[71] Not content to magnify the achievement of his thirteenth-century predecessor, Dee was suggesting that he and Bacon actually belonged to the same family, for David Dee features in Dee's own genealogical constructions.[72] Whatever the ultimate rationale for this identification it powerfully demonstrates Dee's sense of pedigree and suggests how much was at stake in his acceptance of Digges as his mathematical heir.

NOTES

[1] *Parallaticae,* sig. A2^v and *Alae,* sig. A2^r. Digges repeats the sentiment in his preface to Dee's *Parallaticae* at sig. A2^r.

[2] For example, Peter J. French, *John Dee: the World of an Elizabethan Magus* (London: Routledge and Kegan Paul, 1972), 98-9.

[3] Digges comments on his mathematical education and associations in *Alae*, sigs. A2^r, B3^r and in *An Arithmeticall Militare Treatise, named Stratioticos* (London, 1579), 190. On Leonard Digges, see Joy B. Easton, "Leonard Digges", in Charles Coulston Gillispie, ed., *Dictionary of Scientific Biography*, 16 vols. (New York: Charles Scribner's, 1970-80), IV, 97.

[4] *R&W*, 43 and 82, n.68.

[5] Francis R. Johnson made the first serious study of Digges's Copernican text and the bulk of his careful account still stands; see Francis R. Johnson and Sanford V. Larkey, "Thomas Digges, the Copernican system, and the idea of the infinity of the universe in 1576", *Huntington Library Bulletin*, 5 (1934): 69-117 and Francis R. Johnson, *Astronomical Thought in Renaissance England: a Study of the English Scientific Writings from 1500 to 1645* (Baltimore: Johns Hopkins University Press, 1937), esp. chapters 5 and 6. For another classic

but skewed interpretation see Alexandre Koyré, *From the Closed World to the Infinite Universe* (Baltimore: Johns Hopkins University Press, 1957), 34-9. For a more recent example of Digges's place within the story of astronomy, see René Taton and Curtis Wilson, eds., *General History of Astronomy*, *Vol. 2: Planetary Astronomy from the Renaissance to the Rise of Astrophysics, Part A: Tycho Brahe to Newton* (Cambridge: Cambridge University Press, 1989), 22-3. For an example of Digges's place in an account of the Scientific Revolution see Alfred Rupert Hall, *The Scientific Revolution* (London: Longmans, Green & Co., 1954), 104.

[6] David Watkin Waters, *The Art of Navigation in Elizabethan and Early Stuart Times* (London: Hollos & Carter, 1958); Alfred Rupert Hall, *Ballistics in the Seventeenth Century* (Cambridge: Cambridge University Press, 1952); Allie Wilson Richeson, *English Land Measuring to 1800: Instruments and Practices* (Cambridge, Mass.: M.I.T. Press, 1966); John Summerson in Howard M. Colvin, ed., *History of the King*'*s Works*, 6 vols (London: H.M.S.O., 1963-82), IV, 755-764; Henry Jameson Webb, *Elizabethan Military Science: the Books and the Practice* (Madison: University of Wisconsin Press, 1965). For the political career, see his entry in vol. 2 of P.W. Hasler, ed., *The House of Commons 1558-1603*, 3 vols (London: H.M.S.O. for the History of Parliament Trust, 1981) and, for more recent work, Michael Graves, "Managing Elizabethan Parliaments" in David M. Dean and Norman Leslie Jones, eds., *The Parliaments of Elizabethan England* (Oxford: Basil Blackwell, 1990): 37-63 and Patrick Collinson, "Puritans, Men of Business and Elizabethan Parliaments," *Parliamentary History*, 7 (1988): 187-211.

[7] Leonard and Thomas Digges, *A Geometrical Practise, named Pantometria* (London, 1571), sig. Aa1^{r}.

[8] Dee's additions to the Euclidean text appear in books X-XIII. For the character and content of these additions, see John Heilbron's introduction to his edition of the *Propaedeumata aphoristica* (*PA*, 22-27).

[9] British Library, Cotton MS Vitellius C.VII, fols. 270^{r}-273^{r}, 278^{v}-279^{r}.

[10] Note especially the mechanical methods presented in the *Mathematicall Praeface* in the section on "Statike" (*MP*, sigs. cj^{r}-ciij^{v}), as well as the general rationale for his additions to Euclid at fol. 371^{r-v} of the 1570 edition. Corpus Christi College, Oxford, MS 254, fol.188^{r} preserves another mechanico-mathematical "Inventum Johannis Dee".

[11] Marshall Clagett, *Archimedes in the Middle Ages*, 5 vols (Madison: University of Wisconsin Press and Philadelphia: American Philosophical Society, 1964-84), V, part 4, appendix 2, 493.

[12] Dee's lost *Tyrocinium Mathematicum* was largely concerned with the theory of irrational magnitudes: see *MP*, fol. 268^{r-v}. There are some surviving fragmentary notes on the topic in British Library, Cotton MS Vitellius C.VII, fol. 274 onwards. The terminology of irrational majors, binomials and apotomes of various orders recurs throughout Digges's *Mathematicall Discourse*.

[13] Preface to Digges, *Mathematicall Discourse* in *A Geometrical Practise*, sig. S4^{v}.

[14] For Digges's inherited land, see the list of his father's lands in *Calendar of the Patent Rolls, Philip and Mary*, *Vol. 2, 1554-1555* (London, 1936), 270 and also note the wealth indicated by his will, PRO PROB11/86, fols.164^{r}-166^{v}.

[15] *NP*, 27, 29-32 provides a convenient resume of the material of this paragraph. For Dee and Pembroke, see the fuller discussion in *R&W*, 3-4. The titles of the texts for the Duchess of Northumberland appear in Dee's *Letter Containing a most briefe Discourse Apologeticall* in James Crossley, ed., *Autobiographical Tracts of Dr. John Dee*, Chetham Society, 24 (1851), 75. Note that Dee may not have provided exclusively mathematical service at this time; Roberts and Watson note that Dee seems to have served as chaplain in Bishop Bonner's household.

[16] *MP*, sigs. *iiij^{v}-aj^{r}.

[17] Public Record Office, SP12/90/12, letter of Thomas Digges to Lord Burghley, 11 December 1572.

[18] British Library, Lansdowne MS 19/30, printed in James Orchard Halliwell, ed., *A Collection of Letters Illustrative of the Progress of Science in England* (London, 1841), 6-7. The precise form of Burghley's "frame" is not known. It is mentioned by Jacob Rathgeb, who recorded the 1592 visit to England by Frederick, Duke of Wurttemburg: Jacob Rathgeb, *Kurtze und Warhaffte Beschreibung der Badenfahrt* (Tübingen, 1602), fols. 32^{v}-33^{r}, translated in William Brenchley Rye, *England as seen by Foreigners in the Days of Elizabeth and James the First* (London, 1865), 44. For Theobalds, John Summerson, "The building of Theobalds, 1564-1585", *Archaeologia*, 97 (1959): 107-26.

[19] Bodleian Library, Ashmole MS 1478, fols.1-60. Digges did not retain the manuscript, which was acquired by Simon Forman in 1594. In addition to inserting alchemical material, Digges repeatedly signed his name and added a 'questio geographica', some algebraic workings, and a list of books which are almost exclusively mathematical.

[20] Digges, *A Geometrical Practise*, sig. A4^{r}.

[21] Digges, *An Arithmeticall Militare Treatise,* sigs. A3^{r}, A2^{r}.

[22] For a fuller account of Digges's changing priorities and his later activities, see Stephen Johnston, "Making Mathematical Practice: Gentlemen, Practitioners and Artisans in Elizabethan England" (Unpublished PhD thesis, Cambridge, 1994), chapter 2.

[23] William H. Sherman, *John Dee: the Politics of Reading and Writing in the English Renaissance* (Amherst: University of Massachusetts Press, 1995), 10-12, 22-3 has recently emphasized the importance of Dee's personal apologetics for an interpretation of his role.

[24] *NP*, 35.

[25] See David Gwyn, "John Dee's *Arte of Navigation*", *The Book Collector*, 34 (1985): 309-322, 312, 314-5 and *NP*, 193-4.

[26] For the full title of the "Speculum unitatis: sive Apologia pro Fratre Rogero Bachone Anglo", see Dee's dedicatory letter to Mercator in *PA*, 116-7.

[27] *MP*, especially sigs. Aj^{v} and Aij^{r-v}.

[28] *PA*, 116-7. Both editions listed 11 unpublished works, though Dee revised the list to include some different texts in the second edition. None of the works was ever published.

[29] *PA*, 120-1; *MH*, 150-3.

[30] John Dee, *General and Rare Memorials pertayning to the Perfect Arte of Navigation* (London, 1577), sig. εij^{r}.

[31] *General and Rare Memorials*, sig. Δiiij^{v}.

[32] *General and Rare Memorials*, 11.

[33] *General and Rare Memorials*, sig. ε*iij^{v}; see also sig. ε*j^{r} and 65.

[34] *R&W*, 10 seem too charitable in accepting that, from early in his career, Dee believed mathematics and navigation should "be made known as widely as possible for the good of the state". As an explicit theme this seems to belong only to the 1570s.

[35] Sherman, 4, 150, 152, 173-5.

[36] Christopher. L. Whitby, "John Dee and Renaissance scrying", *Bulletin of the Society for Renaissance Studies*, 3:2 (1985): 25-36 and *NP*, Ch.8, esp. 220 onwards.

[37] Nicholas Jardine, *The Birth of the History and Philosophy of Science: Kepler's* '*A Defence of Tycho against Ursus*' *with essays on its provenance and significance* (Cambridge: Cambridge University Press, 1984), esp. Ch. 7.

[38] For Dee's astrology, see *NP,* Chapter 3. See also Richard Dunn's chapter in this volume.

[39] *MP,* sig. bij^{v}. The reference is to Genesis I, 14.

[40] *MP*, sig. bij^{v}.

[41] *NP*, Chapter 4.

[42] In addition to Clulee's *John Dee's Natural Philosophy*, and Heilbron's introduction to the *Propaedeumata aphoristica* (*PA*, 34-49), see Robert S. Westman, "Magical reform and astronomical reform: the Yates thesis reconsidered" in Robert S. Westman and James Edward McGuire, *Hermeticism and the Scientific Revolution* (Los Angeles: William Andrews Clark Memorial Library, 1977) and J. Peter Zetterberg, "Hermetic geocentricity: John Dee's celestial egg", *Isis*, 70 (1979): 385-93.

[43] John Feild, *Ephemeris anni 1557 currentis iuxta Copernici et Rheinhaldi canones* (London, 1556), sig. Ai^{r}.

[44] Bodleian Library, Ashmole MS 1789; see, for example, fol.6^{v} for "Nicolaus Copernicus, the sixth, and most notable lyne of our Astronomicall Dyall".

[45] Bodleian Library, Ashmole MS 1789, fols.6^{v}, 31^{r}, and note also fol.8^{r}: "Copernicus imagineth the Theoricall cause hereof [...] whereof, here, is no place to reason".

[46] *MH*, 130-1.

[47] For the work of the 1550s, see the *Compendious Rehearsall* in Crossley, 28 and Bodleian Library, Ashmole MS 1789, fol.10^{r}; Digges reports on Dee's observations of the new star in *Alae*, sig. B3^{r}.

[48] *Alae,* sigs. A4^{v}, 2A3^{r}, 2A4^{v}, L2^{v}.

[49] Cf. Digges, *An Arithmeticall Militare Treatise* sig. a1^{r}. This high evaluation of the status of mathematics, particularly in relation to astronomy, has ancient precedent in the opening section of Ptolemy's *Almagest.*

[50] Thomas Digges, *Perfit Description* in Leonard Digges, *Prognostication Everlasting* (London, 1576), sig. N4^{r}; also sig. N2^{v} for the persuasiveness of Copernicus to "any reasonable man that hath his understandinge ripened with Mathematicall demonstration".

[51] While Digges frequently vaunted (mathematical) reason at the expense of the senses (for example, in the *Perfit Description*, sig. M1^{r-v}), in *Alae*, sig. H.4^{r} he nevertheless acknowledged that the proper practice of astronomy depended on two complementary components: disciplined sensible experience as well as mathematical demonstration.

[52] *MH*, 174-7.

[53] In *Alae*, sigs. A3^{v}, B1^{v}, Digges referred to extra-geometrical starting points as physical foundations. In stressing Digges's conviction of the radical divide between the terrestrial and celestial, I differ from Johnson and Larkey's interpretation ("Thomas Digges", 101-2). Wishing to present Digges as an exemplary anti-Aristotelian, they attempted to explain away his use of the distinction, seeing it as no more than a sop to his readers. This is to misconceive an essential element of Digges's intellectual order.

[54] I have run together the characterisation in this paragraph from various passages in *Alae* and Digges, *Perfit Description*. *Alae*, sig. A1^{v} (the beautiful order of the heavenly bodies), sig. A2^{r} (the unchanging pure aether), sig. A3^{v} (no substantial change in the heavens), and sig. L2^{v} (our troubled life on this dark and obscure terrestrial star). *Perfit Description*: the diagram and its captions (the earth as the globe of mortality compared to the perfect joy of the habitacle for the elect), sig. M2^{r} (quotations from Palingenius's *Zodiacus Vitae*), N4^{r} ("our Elementare corruptible world" matched against "the glorious court of the great god"). Note that, in the preface to *A Geometrical Practise*, Digges had earlier contrasted Atlas's imprisonment in a mortal carcass here in this most inferior and vile part of the universal world with the pleasant and beautiful frame of celestial orbs (sig. A3^{r}).

[55] For Dee's reading of Proclus, see *NP*, Chapter 6.

[56] Digges, *A Geometrical Practise*, sig. S4^{v}.

[57] Jofrancus Offusius, *De divina astrorum facultate in larvatam astrologiam.* (Paris, 1570), fols.3^{r}-5^{r}. For Offusius's connection with Dee, see Owen Gingerich and Jerzy Dobrzycki, "The master of the 1550 radices: Jofrancus Offusius", *Journal of the History of Astronomy*, 24 (1993): 235-254.

[58] See *NP*, Chapters 2-3.

[59] John Roche discusses Digges's reformation of the astronomical cross-staff in "The radius astronomicus in England", *Annals of Science*, 38 (1981): 1-32.

[60] *Compendious Rehearsall* in Crossley, 25.

[61] William Camden, *Annales rerum Anglicarum, et Hibernicarum, regnante Elizabetha, ad annum salutis MDLXXXIX* (London, 1615), 232. In the text to his frontispiece in *Alae*, Digges says that he has recorded the position of the new star in case it retreats back again by divine command before the end of the world.

[62] *General and Rare Memorials*, sig. ε*iiij^{r}.

[63] *R&W*, 85 (*R&W*, no. 251). 10 March 1582 was the date of Dee's first session with Kelley. For Dee on the significance of the anniversaries of the new star, see *R&W*, 157 (*R&W*, no.D20).

[64] The term "radicall truthes" comes from Dee's *Liber Mysteriorum*, Sloane MS 3188, fol.7^{r}, cit. *NP*, 209.

[65] French, 22, 19.

[66] William Bourne, *A Book called the Treasure for Travellers* (London, 1578), sigs. ***2-3 and introduction to book IV.

[67] Edward Worsop, *A Discoverie of Sundrie Errours and Faults Daily Committed by Landemeaters* (London, 1582), sig. G3^{v}. The examples of Worsop and Bourne confirm Clulee's suggestions on the significance of the *Mathematicall Praeface*; "It may have been Dee's ironic fate to have contributed to the progress of science among those who were ignorant of the magical direction which Dee thought was the highest level of science." *NP*, 175. See also French, 173-4 for further contemporary references to the *Mathematicall Praeface* in the same vein.

[68] For Dee's self-identification as a Christian Aristotle, see *General and Rare Memorials*, sig. ε*j^{v}. On the formation of the culture of mathematical practice, see Stephen Johnston, "The identity of the mathematical practitioner in 16th-century England" in Irmgard Hantsche, ed., *Der* "*mathematicus*"*: zur Entwicklung und Bedeutung einer neuen Berufsgruppe in der Zeit Gerhard Mercators* (Bochum: Universitätsverlag Dr. N. Brockmeyer, 1996), 93-120.

[69] Sherman, especially 10, 87.

[70] The theme recurs throughout *NP*, but see the summary statement at 232-4.

[71] Bodleian Library, Ashmole MS 1789, fol.26^{v}.

[72] See, for example, the abbreviated lineage added in the margin of Dee's copy of *The Laws of Hywel Dda*, reproduced in Sherman, 108.

RICHARD DUNN

JOHN DEE AND ASTROLOGY IN ELIZABETHAN ENGLAND

Without doubt, John Dee was a learned and expert astrologer. He has also gained a reputation as a unique and revolutionary thinker in this area of knowledge. However, by looking at his published and unpublished writings and at the relationship of his theories and practices to those of his contemporaries, this chapter will seek to show that a dichotomy existed in Dee's approach to astrology. This will reveal that, in different contexts, he was both revolutionary and reactionary.

ELIZABETHAN ASTROLOGY

To appreciate Dee's writings on astrology, it is necessary to look at the general background for astrology in the period and at some of its basic principles. From the start, it should be realised that although previous treatments have used the term "astrology" as unproblematic and simply defined, this has never been the case and was not so in Elizabethan times. Rather, there existed a wide range of beliefs concerning the influences of the heavenly bodies.[1]

Almost everyone, even opponents of astrological prediction, accepted at least a basic notion, that the planetary bodies had some influence, although this did not necessarily go so far as to suggest that the influences were either significantly potent or predictable. Henry Howard, a vociferous opponent of astrology, wrote, for instance:

> There may bee secrete influence of the Planets I confesse [...] Diverse of these great secrete properties are founde, to further or impeach the growth or comming forward of such things as are: but not to figure or fortel, the course of any future accident […].[2]

Beyond this, however, a widespread notion of a "natural astrology" existed. This held that the stars had a discernible and foreseeable effect on things below, and considered the celestial influences as inclinations towards, rather than absolute determinants of, actions and events. Moreover, these were applied over wide areas (regions or populations) rather than to individuals. The predictions of natural astrology, therefore, often concerned phenomena such as the weather. Indeed, weather forecasting was the most acceptable and widespread form of astrological prediction in this period and some opponents of astrology wished this to be its limit:

> Let us conclude (following the common opinion) that Astrologie generally cannot foretell any other thing by the knowledge of their art, but that which concerneth the

S. Clucas (ed.), John Dee: Interdisciplinary Studies in English Renaissance Thought, 85–94.
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> constitution of the ayre, and the particular change of that, according to the demonstration of the coelestiall signes.[3]

These beliefs could be extended still further, however, to the view that the celestial influences were sufficiently potent to determine the course of events at the personal level and were highly predictable. This strongest notion of astrology, judicial astrology, held that the state of the heavens influenced each and every moment of one's life. Naturally, judicial astrology was highly controversial.[4]

It is worth elucidating some of the basic rules of judicial astrology at this stage, since this relates to Dee's astrology. The key to any prediction was the astrological figure (Figure 1). This scheme represented the positions of the heavenly bodies at a particular time – in this case at the birth of Sir Thomas Smith's son in 1547 – as seen from the place concerned. The sky at this instant was divided into a number of regions, called houses. These were not the same as the signs of the zodiac (Aries, Taurus, etc.) but ran across them and were not usually of equal sizes (i.e. angular width). Most commonly, as in Figure 1, the chart was divided into twelve houses, although eight and sixteen house systems had also been used. Each of the houses was thought to govern a different part of one's life; for instance, the first house governed life, the second riches, the third siblings and so on.

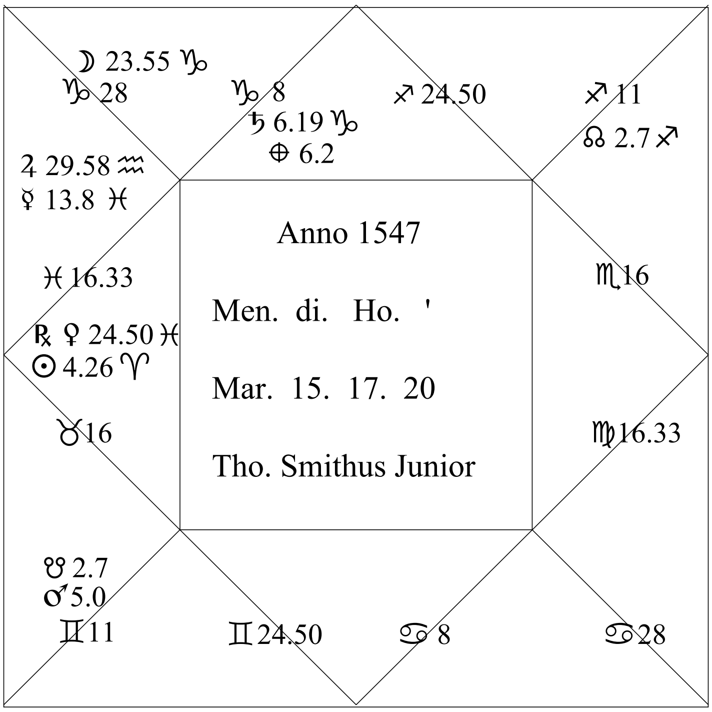

Figure 1. A traditional nativity chart, calculated for the birth of the son of Thomas Smith. MS Sloane 325, fol. 82^{v}.

The positions of the planets were also plotted on the chart. The planets also influenced different areas of one's life, as did the zodiacal signs. It was the interaction between these factors that formed the basis of the interpretation of the figure, according to a complex set of rules, which could vary enormously between practitioners.[5] One key element in the interpretation was the doctrine of aspects. This held that only certain angular relationships between the planets were significant. In this period, the five major aspects were conjunction (0° between the two bodies concerned), opposition (180°), trine (120°), quartile (90°) and sextile (60°).[6] The astrological significance of any aspect depended on the planets involved.

Thus the figure gave a representation of the position of the planets relative to the observer's local horizon. It did not, however, give any indication of the size, distance from earth or speed of motion of the planets. These were not necessary for the interpretation of a traditional chart and it was rare for any major consideration of the physical characteristics of the planetary bodies or of their motions to appear in astrological writings. The relevance of this point will become clear in the comparison with Dee's astrology.

A number of uses for the astrological figure existed. The most obvious was the nativity, from which the astrologer made predictions about the subject's future life based on the positions of the heavenly bodies at the time of birth. Other uses included mundane astrology – casting a figure in order to predict changes for a region or nation – and electional astrology – using a chart to determine the likely success of an action taken at a particular time; for example, a sea voyage. The most controversial use was the horary question. This was an application in which the astrologer cast a figure for the moment at which a query was put to him, and interpreted the figure in order to answer that query. Horary figures were used extensively by astrologers like Simon Forman, the foremost London consultant by the end of the sixteenth century (Figure 2), and Richard Napier, rector of Great Linford in Buckinghamshire.[7]

DEE'S ASTROLOGY

If we turn now to Dee's astrology, there are two types of evidence available – published texts and personal manuscripts. Of his published works, three are important: the *Propaedeumata Aphoristica* (1558, 1568), the *Monas Hieroglyphica* (1564), and *The Mathematicall Praeface* (1570).

In the *Propaedeumata Aphoristica* Dee set down 120 aphorisms outlining a new astrological system. The text drew two telling analogies for astrological influence: with light and with magnetism. The analogy with light was crucial. By assuming that the celestial influences obeyed the same laws as light – in particular, reflection and refraction – Dee provided a natural philosophically based mechanism for their operation in the terrestrial realm and a mathematical method for their analysis.[8] The

Another example 1596 Maii: 9 ant: mer:
at 40 m. p. 7 where the cosen sent the urine
of the sick without the consent of the sicke
to know the disease & of life & death: of 26 yeares:

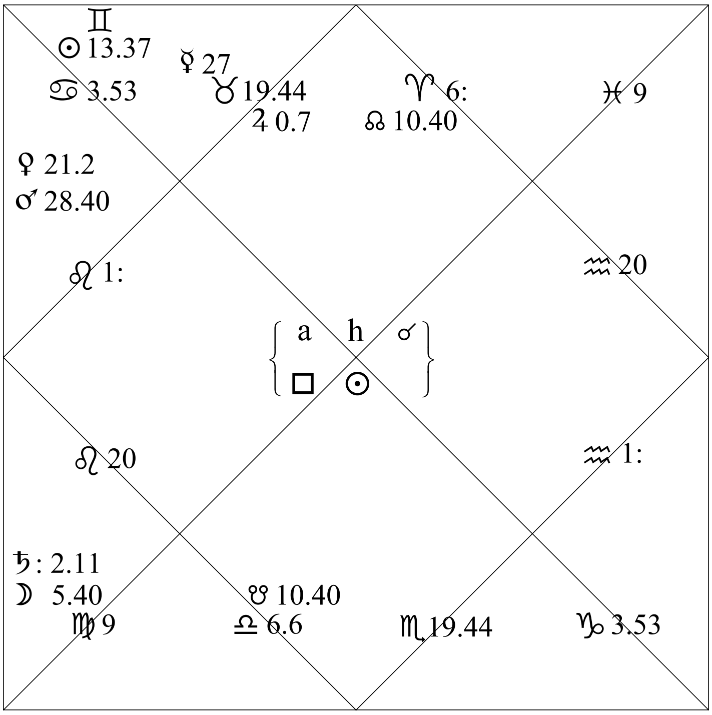

Figure 2. An horary figure by Simon Forman. The figure has been cast for the time at which Forman was presented with a sample of urine by a cousin of the patient, in order to determine what would happen to them.
MS Sloane 99, fol. 9^{r}.

analogy with magnetism was used to show how, in addition, rays of celestial influence could have different effects in different receivers, and that, unlike light, they could penetrate solid matter.[9]

Ultimately, Dee sought to show that astrological influences existed as occult rays which originated in the heavenly bodies, propagated through space according to the theory of the multiplication of species (a medieval concept), and had effects in the terrestrial realm dependent upon both their nature and that of the absorber.[10] On this last point he stated, for instance, that: "The stars and celestial powers are like seals whose characters are imprinted differently by reason of differences in the elemental matter".[11]

For the purposes of prediction using this new astrology, a different set of parameters was brought into play. In traditional systems, the key indicators of the influences were the positions of the planets relative to the astrological signs, to the houses of the astrological figure and to each other. According to Dee's system, the important factors in the heavenly region were now the occult natures of the planets, their distances from earth, and the duration of their time above the horizon, combined with the physical interactions between the rays of different planets. These interactions were crucial, and Dee identified over 25,000 different combinations, the effects of each of which would have to be discovered and learned. This new set of possible interactions replaced the five major aspects of traditional astrology.

So Dee set the astrologer the daunting task of determining a mountain of information before an astrological forecast would be possible. He did, however, suggest a means by which the influences and interactions could be studied and accurately predicted. Several aphorisms described the determination of the natures and strengths of the influences of the heavenly bodies through the application of "catoptrics" – the use of lenses and mirrors to isolate and magnify the rays.[12] This investigation of the influences also relied on an accurate knowledge of the sizes, distances from earth and motions of the heavenly bodies. Consequently, there appeared throughout the work calls for concerted efforts in the improvement of observational and mathematical astronomy.[13] This task was compounded still further, since the astrologer was also required to determine how the nature of different absorbers altered the effects of the rays of astrological influence.

We can summarise, then, which elements of the *Propaedeumata* differed radically from those of traditional astrology. Firstly, Dee provided a physical mechanism for celestial influence, something which other treatments failed to address. Secondly, this mechanism implied new ways of making astrological predictions. Dee's system seemed to do away with many elements of traditional astrology, although it was not clear from the text precisely what the method and graphic form of a prediction would now be. Thirdly, Dee demonstrated that the foundations of astrology were safe and certain by virtue of their basis in mathematics, and provided a means by which the influences could be discerned and predicted through the combination of mathematical theory with observation. In other words, he provided a research method for the new astrology. Lastly, Dee's theories showed how the celestial powers could be actively used. While traditional systems allowed only passivity on the part of mankind, Dee claimed that it would be possible to manipulate the celestial influences and actively bring about wonderful transformations in the terrestrial realm.[14] Thus he stated that: "If you were skilled in 'catoptrics', you would be able, by art, to imprint the rays of any star much more strongly upon any matter subjected to it than nature itself does".[15]

This is not to say that this system was produced out of thin air. Recent authors, notably Nicholas Clulee, have shown Dee's debt to medieval, Arabic and contemporary authors, whose works were found in great numbers in his library. It was Dee's combination of and additions to their theories that was novel, rather than the theories themselves.[16] Moreover, a significant amount of traditional astrological theory and terminology also remained. In particular, although Dee seemed to do away with the need for a traditional house-based system as described earlier, there were references to houses and to the question of house division in the *Propaedeumata*.[17] Similarly, Dee retained the notion of the significator, another key element of house-based systems.[18]

But what was the extent of Dee's reliance on the house-based system? Clearly, he still required a system which would allow the mapping of the positions of the planets relative to the observer's local horizon. He would, for instance, still have needed to calculate the position of the ascendant (that part of the sky rising at the observer's local horizon) as a point of origin. But the sort of chart required by Dee's system would also have to include information on the distance of each planet from the earth, its size and time spent above the local horizon. This sort of information was not included in a traditional astrological figure. A figure produced using Dee's system would have appeared quite different from one produced in a traditional way, therefore, although no such figure has yet been identified.

Among Dee's other published works, the *Mathematicall Praeface* related quite closely to the *Propaedeumata*. In particular, the section on astrology in the *Praeface* formed a companion piece to the previous work by providing a general context for Dee's new astrological system. In it Dee explored astrology's place among the mathematical arts, giving it a place in his Groundplat as an "arte derivative" from geometry and arithmetic. More specifically, in the main text he stated that astrology was allied closely to "Perspective, Astronomie, Cosmographie, Naturall Philosophie of the 4 Elementes, the Arte of Graduation, and [...] Musike".[19] This echoed what Dee had written in the *Propaedeumata*, where mathematics subsumed astrology through the association of the rays of celestial influence with the behaviour of light (allowing their analysis through the laws of optics). Accordingly, Dee referred in the *Praeface* to "my Propaedeumes" in which "I have Mathematically furnished up the whole Method" of astrology.[20]

So the *Propaedeumata* and the *Praeface* complemented each other. The *Propaedeumata* showed how astrology was founded in optics, allowing mathematical (specifically geometrical) principles to be applied to its workings and transforming it into a demonstrative science. The *Praeface* provided a full context for this astrology, one which guaranteed its status as safe and certain, as an art aligned with the more generally acceptable practical mathematical arts.[21]

In the third text, the *Monas Hieroglyphica*, we find a more complex situation. Clearly the monad of the title related to Dee's astrology since it appeared on the title page of the *Propaedeumata* and was referred to in the main text of that work.[22] Conversely, the *Monas* contained references to and quotes from the *Propaedeumata*.[23] The two works were further linked in that they both discussed superior and inferior astronomy, i.e. astrology and alchemy.

A more telling link exists, however. According to Clulee's analysis of the monad as a form of universal writing, it was capable of radically improving astrology. The generation of the planetary symbols from the monad restored them to their true proportions and symmetry and literally imbued them with power. This was power that the magus could control. The thrust of the two works thus coincided in their implication that the practitioner was able to manipulate the celestial influences and so procure great changes in his surroundings and in himself.

On the other hand, by reducing astrological prediction and manipulation to the application of this new universal writing, the *Monas* seemed to do away with the need for astronomical observation and calculation, which was, after all, an area of activity explicitly highlighted in the *Propaedeumata*. This also ran counter to Dee's placement of astrology within the domain of the practical mathematical arts in the *Praeface*.[24]

In these three works, then, Dee made public his plans for a radical new astrology susceptible both to accurate prediction and to active manipulation. By looking at his personal writings, it is possible to compare his private practices with these public proclamations and so assess whether he was able to carry out the revolution he proposed.

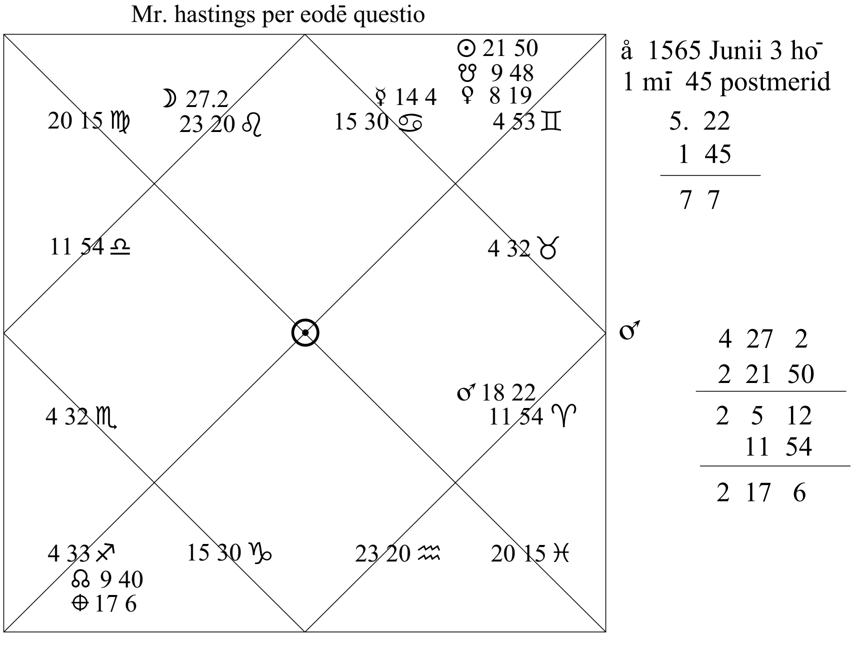

Figure 3. An horary figure by John Dee. The figure includes the 'pars fortuna' (⊕) and the head and tail of the dragon (☊ and ☋). These elements, which do not represent physical bodies, also appear in Figures 1 and 2. The lower calculation to the right of the figure is of the position of the 'pars fortuna' (2 17 6), using the positions of the moon (☽ at 4 27 2), sun (☉ at 2 21 50) and ascendant or cusp of the first house (11 54). MS Ashmole 337, fol. 41ʳ.

Dee's private writings included many astrological notes and figures, including calculations of birth charts, and it is worth noting that Dee was arrested during Queen Mary's reign on charges relating to the calculation of the nativities of the royal family.[25] Horary figures also appear in his notes; for instance Ashmole MS 337, now in the Bodleian Library in Oxford, contains a series of such charts from the 1560s (Figure 3, for example). These indicate that Dee was acting as an astrological consultant in the same manner as Simon Forman later in the century. Significantly, in his birth charts and horary figures, Dee employed the conventional methods and figures of judicial astrology, including elements such as the "pars fortuna" and the head and tail of the dragon. These elements are crucial in demonstrating the conventional nature of Dee's charts. Both the "pars fortuna" and the head and tail of the dragon were calculated from the relative positions of the planets in the astrological chart and did not in themselves represent physical entities. The position of the "pars fortuna", for example, was calculated from the relative positions of the sun, moon and ascendant.[26] Elements such as the "pars fortuna" would not have been expected if Dee had been using the system proposed in the *Propaedeumata*, with its strong emphasis on a physical mechanism of influence emanating from actual physical bodies. Conversely, if these charts had been produced using Dee's new system, information on sizes, distances and time above the horizon should also appear. They do not. Clearly, therefore, Dee was applying traditional doctrines in his private astrological practices and his charts resembled those of other astrological consultants of this time.

Dee's "diary" entries, which appeared as jottings in the margins of the ephemerides that he owned, provide more ambiguous evidence.[27] On the one hand, they contained numerous notes of the time and place of birth of different people, the basic information required for the calculation of a conventional birth chart. For example, on 28 February 1588, he noted the birth of his son Theodorus, pointing out that Sirius was in the ascendant (i.e. in the first house).[28] On the other hand, the same entries also contained notes on the weather on particular days, potentially the basis of a systematic programme of observations linking weather patterns with planetary positions, the sort of programme called for in the *Propaedeumata*.

Lastly, anecdotal evidence comes from the *Compendious Rehearsall* of 1592,[29] in which Dee brought attention to the occasion on which he had been requested by Robert Dudley (later the Earl of Leicester) "what in my judgement the ancient astrologers would determine of the election day of such a tyme, as was appointed for her Majestie to be crowned in".[30] In asking Dee to consider an election for the Queen's coronation, Dudley expected him to adopt a traditional astrological technique.

CONCLUSIONS

The comparison of Dee's published and unpublished writings provides an ambiguous account of his thoughts and practices in astrology. This uncertainty was shared by his contemporaries. Dudley's request and the services that Dee provided as an astrological consultant showed him applying traditional techniques. Similarly, references to Dee in contemporary works made no mention of his revolutionary ideas. Rather, his name was produced as one among a number of authorities whose support of traditional astrology served to legitimise it. In a defence of astrology in Richard Harvey's analysis of the 1583 conjunction of Saturn and Jupiter, for instance, Dee's name appeared alongside those of other English scholars – including Robert Recorde, both the Digges and Sir Thomas Smith – who rightly considered astrology a safe and legitimate study. Besides contemporary English authors, Harvey's list of worthies also drew on classical, medieval and contemporary Continental authors, including Alboazen Haly, Melanchthon, Cardano and Bonatus. The context here was traditional astrology and Dee's rightful place within this tradition was emphasised.[31]

Perhaps the explanation for this ignorance of Dee's radical ideas among English authors lies in the fact that his more innovative works, the *Propaedeumata* and the *Monas Hieroglyphica* were in Latin and may not have been widely disseminated in England. His one vernacular work covering astrology, the *Mathematicall Praeface*, discussed a general context for astrology without revealing his plans for astrological reform.

Furthermore, in Dee's private writings and in his role as unofficial court astrologer, we see a conventional approach to astrology, in the calculation of birth charts, elections and horary questions, which seems to be at odds with his radical statements in his published material. Two explanations for this spring to mind: firstly, Dee was acting as an astrological consultant, and so was meeting the market requirements for recognisable (therefore traditional) techniques. This would fit in with the pattern of Dee's life, where issues of money and patronage were of overriding importance. Secondly, the new system of the *Propaedeumata* was only an outline and still required a huge amount of both accurate astronomical study and terrestrial observation (through the application of "catoptrics", for instance) before it could become an effective predictive system. Consequently, the only working techniques available to Dee were those of conventional judicial astrology.

This account of John Dee as an astrologer shows two sides, therefore. On the one hand, he was a radical author with high hopes for an astrological system based on natural philosophy that would allow accurate determination and manipulation of the celestial powers. On the other, he was a conventional, albeit adept, practitioner, held in high esteem by his contemporaries as, in his own words, a "perfect and circumspecte Astrologien"[32] and as a renowned authority in the ancient astrological tradition

NOTES

[1] Richard Dunn, "The Status of Astrology in Elizabethan England" (Unpublished PhD thesis, University of Cambridge, 1992), Ch.2.

[2] Henry Howard, *A defensative against the poyson of supposed prophecies* (London, 1583), sig. Di^v.

[3] William C(ovell), *Polimanteia, or the Meanes lawfull and unlawfull to judge the fall of a commonwealth, against the frivolous and foolish conjectures of theis age* (Cambridge, 1595), sig. H1^v. For more on weather forecasting, see S.K. Heninger, *A Handbook of Renaissance Meteorology* (Durham, North Carolina: Duke University Press, 1960).

[4] Dunn, *Status of Astrology*, Ch.3.

[5] For more information on casting and interpreting the astrological figure, see Patrick Curry, *Prophecy and Power* (Cambridge: Polity Press, 1989), Ch.1; John Christopher Eade, *The Forgotten Sky: a guide to astrology in English Literature* (Oxford: Clarendon Press, 1984); Ann Geneva, *Astrology and the Seventeenth Century Mind: William Lilly and the Language of the Stars* (Manchester and New York: Manchester University Press, 1995), Ch.5; John David North, *Horoscopes and History* (London: Warburg Institute, 1986) and other sources on astrological practice.

[6] Some systems also allowed for minor aspects, such as quintile (72°) and semi-sextile (30°).

[7] For more on Forman, see Alfred Leslie Rowse, *Simon Forman: Sex and Society in Shakespeare's age* (London: Weidenfeld & Nicolson, 1974); for Napier, see M. MacDonald, *Mystical Bedlam* (Cambridge: Cambridge University Press, 1981); see also Keith Thomas, *Religion and the Decline of Magic* (London: Weidenfeld & Nicolson, 1971), Ch.10.

[8] *PA*, Aphorisms XV, XXVIII-XXVIIII, XLVI, XLVIII and LIIII. It should be noted, however, that the analogy with light was already widely accepted by other authors on astrology.

[9] *PA*, 132-3, Aphorisms XXIIII-XXV.

[10] *PA*, 122-7, 134-5, Aphorisms V-X and XXVI.

[11] *PA*, 134-5, Aphorism XXVI: 'Stellae & vires caelestes, sunt instar Sigillorum, quorum characteres pro varietate materiae elementaris, varie imprimuntur'.

[12] *PA*, 148-9, 174-5, Aphorisms LII-LIII and LXXXIX. This, of course, followed on from the analogy with light.

[13] *PA*, 136-7, 152-3, 168-9, 240-1, Aphorisms XXX-XXXII, LXI, LXXXIIII and CXVIII.

[14] The nearest comparison to this came in systems of natural magic such as that of Ficino. Relying on a Neoplatonic notion of planetary souls, however, Ficino's method of augmenting the planetary powers relied on the use of incantations and incense, rather than on direct manipulation. See Daniel Pickering Walker, *Spiritual and Demonic Magic from Ficino to Campanella* (London: Warburg Institute, 1958).

[15] *PA*, 148-9, Aphorism LII: 'Κατοπτρικης si fueris peritus, cuiuscunque Stellae radios in quamcunque propositam materiam fortius tu multo per artem imprimere potes, quam ipsa per se Natura facit.' This linked back to the idea that by magnifying the powers it would be simpler to discern their effects.

[16] On Dee's library see *R&W*, esp. 26 onwards, and *NP*, esp. Ch.3. See also *PA*, 50-99.

[17] *PA*, 158-161,178-9, Aphorisms LXXIII and XCIII.

[18] *PA*, 174-5, Aphorism LXXXIX.

[19] *MP*, sig. Bii i^{v}.

[20] *MP*, sig. biii^{v}.

[21] See also Richard Dunn, "The True Place of Astrology among the Mathematical Arts of Late Tudor England", *Annals of Science*, 51 (1994): 151-163.

[22] *PA*, 148-9, Aphorism LII.

[23] *MH*, Theorem XIX quotes Aphorism CVI of the *Propaedeumata* (*PA*, 236-7).

[24] *NP*, 109-110, 116-121.

[25] *Calendar of State Papers, Domestic Series, of the Reigns of Edward VI, Mary, Elizabeth, (James I) 1547-1580 (1581-1625)*, 12 vols (London, 1856-1872), V, 67.

[26] In the astrological chart, the "pars fortuna" is the same distance of zodiacal arc from the ascendant as the moon is from the sun. A number of methods for calculating its position existed. Dee used the method attributed to Manilius. See F. Gettings, *Dictionary of Astrology* (London: Routledge & Kegan Paul, 1985), 233.

[27] See, for example, Ashmole MS 488, a copy of Magini's *Ephemerides* of 1582. These entries were later compiled as *Private Diary*.

[28] *Private Diary*, 26.

[29] *The Compendious Rehearsall* appears in James Crossley, ed., *Autobiographical Tracts of Dr. John Dee* (Manchester, 1851).

[30] Crossley, 21.

[31] Richard Harvey, *An Astrological Discourse upon the great and notable conjunction of the two superior Planets, Saturne & Jupiter* (London, 1583), 4 et seq.

[32] *MP*, sig. biii^{v}.

PART TWO: DEE AND MARITIME AFFAIRS

ROBERT BALDWIN

JOHN DEE'S INTEREST IN THE APPLICATION OF NAUTICAL SCIENCE, MATHEMATICS AND LAW TO ENGLISH NAVAL AFFAIRS

INTRODUCTION

Although John Dee's first teaching appointment was in classics at the new Trinity College, Cambridge in 1547, he was soon off abroad to buy books later that year, and going on extended trips to the Universities of Louvain and Paris in 1549 and 1550 to study the practical application of mathematics to navigational problems. He learned much there about the relationship of these matters with geography, politics and international law, as well as acquiring a number of instruments. Dee had returned by 1551, taking service in February 1552 with William Herbert, the Earl of Pembroke, who through his marriage to Anne Parr remained very influential at Court until his death in 1570. Dee would share many of the same interests with the Welsh-speaking Earl and his sons, from Welsh history, to the law on mineralogy and prospecting, metallurgy, to cartography and exploration. Those shared interests shaped the Herbert family's investment decisions in respect of their estates in Wales and Gloucestershire, where they successfully exploited coal, iron and copper deposits, and the losses they incurred due to over-confidence in the American ores found on Martin Frobisher's northern voyages to "Meta Incognita" between 1576 and 1578.

Dee claimed to have been offered a mathematics lectureship at Oxford in 1553-4. His purchase of Ptolemy's *Mathematica constructionis liber primus* in Oxford on 16 April 1554 attests to his new need for mathematics textbooks. Another surviving mathematics textbook from his library, acquired in 1551 and subsequently annotated in 1555, suggests a friendship with Edward Bonner, Bishop of London.[1]

Although Dee retained many friendships made in that formative decade from 1545 to 1555, the navigational instruments and globes which he had bought while abroad were tentatively offered to Trinity College and St. John's College in 1550. There is real doubt over whether the newly established colleges retained them, for they were certainly in Dee's house at Mortlake by 1568. They included a treasured

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variation compass, several ordinary sea compasses, a “most excellent clock by Dibbley”, two Mercator globes heavily amended in his own hand, a “magne[t] stone’” (i.e. a lodestone), a “radius astronomicus” and a ring dial sold to him by Gemma Frisius in Louvain. Dee certainly taught their use in his own library at Mortlake and added to this collection a large astronomical quadrant made in 1551 by his ill-fated but distinguished sea-going pupil, Richard Chancellor.[2]

In 1551 Dee had worked under the patronage of the Duke of Northumberland with Richard Chancellor, Hugh Willoughby and Sebastian Cabot in preparing various Atlantic ventures and the 1553 expedition to Russia. He certainly formed a close friendship with Richard Chancellor as they evaluated together the viability of the Duke’s various schemes.

As a result Dee possessed a version of Chancellor’s manuscript account of his exploration past the North Cape along with another version by Hugh Smith which included a small sketch map of their discoveries near Novaya Zemlaya. He also retained one of Chancellor’s quadrants, and Chancellor’s work on a diagonal scale. In 1557-1558 Dee worked with Stephen Borough through the technical problems of preparing a chart of the far northern waters explored by the latter in 1556. He would engage in related correspondence with Gerard Mercator and Abraham Ortelius from the time that Ortelius’s cordiform world map appeared in 1564. Dee compared Mercator’s maps with “my friend Stephen Borough, his platt”, a chart of the North East Atlantic now known through the survival of part of it copied by William Borough and now in Trinity College Dublin.[3]

From about that time Dee took to heart much of the practical navigational advice of Martin Cortes’s *Breve Compendio de la sphere y arte de navegar*,[4] translated between 1558 and 1561, as the *Arte of Navigation* through the initiative of Stephen Borough and Richard Eden. In particular Dee followed Cortes’s earlier educational advice that subjects that were difficult to convey in writing should be presented as platts or charts. Dee can be seen working on this proposition both as the “paradoxall compass” (or circumpolar chart) in 1557-8, and in other navigational charts, but also exploiting it as “the Groundplat of my MATHEMATICALL Preface annexed to Euclid (now first) published in our Englishe toung”, published by Henry Billingsley in 1570 as *The Elements of Geometry*.[5] He used the same device as a “Platt of a Petty Navy Royall”, and as a “platt politicall” when setting out his case for an imperial strategy published as *The General and Rare Memorials pertayning to the Perfect Arte of Navigation* in 1577.[6] In the manuscript of the next but one part of the work, *The Great Volume of famous and Riche Discoveries,* Dee shows misplaced confidence that he would soon be vindicated by the exploration of his pupils Martin Frobisher and Christopher Hall. This comes out in the following remark which also hints that Dee himself considered making a voyage to the Far North as it asserts:

> I trust with one or two complete surveys, after this to be performed by my travail [...] that all the northern part of Asia, with the two principall cities thereof, Cambaia and Quinsay, will become to the British natural inhabitants of this Monarchy so well known as are the coasts of Denmark and Norway and their periplus.[7]

Teasing Ortelius on account of his earlier correspondence and fully aware that Humphrey Gilbert had only copied Ortelius in making his map in 1566 (published in 1576 showing the most northerly point as "C. de Paramantia"), Dee wrote on 16 January 1577 to ask:

> on what authority you have placed the Cape Paramantia and Los Jardines on the northern coast of the Atlantic, and of all the other things, which you are the first and only one to place in that region.[8]

This in turn provoked Ortelius to visit his cousin in London in March 1577. After discursive meetings with William Camden and Richard Hakluyt, Ortelius visited Dee on 12 March 1577. Dee then helped Burghley to finalise instructions for Frobisher's second voyage, using ideas derived from Mercator's letter of 20 April 1577.[9]

DEE'S TEACHING

Dee's navigational teaching had initially followed the largely mathematical syllabus taught in London from 1547 by a fellow Welshman, Robert Recorde. From 1560 onwards Dee set about correcting some of Recorde's textbooks for re-issue after Recorde's death in 1558 because those texts were used to instruct the Muscovy Company's pilots.[10] Recorde's *Castle of Knowledge,* as published by Reyner Wolfe, was re-issued in London in 1561 in an edition reflecting more of Dee's tuition. This edition was taken by Frobisher to the North West in 1576 along with four other works – all obviously taken because of Dee's recommendation as to their geographical and mathematical content. They were Dr William Cunningham's *Cosmographicall Glasse*, *conteyning the pleasant principles of Cosmographie, Geographie, Hydrographie, or Navigation* (London: John Daye, 1559), Pedro de Medina's, *Regimento de Navigacio* (Seville: Simon Carpintro, 1543) – more than likely in one of the revised formats issued in 1552, 1562 or 1563 – plus two works by André Thevet; one possibly *La Singularitez de la France Antarctique, autrement nominee Amerique* (Paris, 1558) or a manuscript version collected by Thevet about 1563; the other certainly was the much larger volume, *Cosmographie Universelle,* just published by Pierre Hullier in Paris in 1575 and replete with useful maps, especially a recent and detailed one of North America.[11]

One of Dee's library catalogues shows the items that John Davis and Nicholas Saunder had stolen from it in 1584 as "Jo. Davis spoyle". On 30 March 1592 Dee's diary recorded that "Mr. Saunder[s] of Ewell sent home my great sea cumpass: but without a needle: it came in the night by water." In 1592 these items, and the unrecovered books in particular, were cited in evidence to the inquiry conducted into Dee's losses. In the same context Dee described his house at Mortlake as "Mortlacensi Hospitali Philosophorum peregrinatum" revealing the open way in which he ran his library.[12]

Within the opportunity that his Mortlake home offered he nurtured an interdisciplinary approach which took his pupils' understanding far beyond the theorems so ably advanced by Robert Recorde and Henry Billingsley. This became particularly clear in February 1570 when he set out definitions of those navigational sciences which were still new to many English readers in his preface to Billingsley's *The Elements of Geometry***.** He also defined navigation as the demonstration of the shortest (and therefore cheapest) safe and convenient route for a ship between two accurately defined locations.

Revealingly, he defined the science of hydrography, which:

> delivereth to our knowledge, on Globe or in Plaine, the perfect Analogicall description of the Ocean Sea coastes, through the whole world: or in their chiefe and principall partes thereof: with the Iles and chiefe particular places of daungers, conteyned within the boundes, and Sea coastes described: as of Quicksandes, Bankes, Pittes, Rockes, Races, Countertides, Whorlepooles. &c. [...]. And besides thys, *Hydrographie*, requireth a particular Register of certaine Landmarkes [...] and what way, the Tides and Ebbes, come and go, the *Hydrographer* ought to recorde. The Soundings likewise: and the Chanels wayes: their number, and depthes ordinarily, at ebb and flud, ought the *Hydrographer* by obseruation and diligence of *Measuring*, to haue certainly knowen. And many other pointes, are belonging to perfect *Hydrographie*, and for to make a *Rutter* […]: as of the describing, in any place, vpon Globe or Plaine [chart], the 32. pointes of the Compase, truely: (wherof, scarsly foure, in England, haue right knowledge: bycause, the lines therof, are no straight lines nor Circles). Of making due proiection of a Sphere in plaine. Of the Variacion of the Compas, from true Northe […].[13]

In 1570 Dee declared the spirit in which he entered into such teaching as "To stirre the imagination mathematicall: and to inform ye practice mechanicall."[14] In this spirit, and in his consideration of geography, Dee gave much thought to means of putting theoretical geometrical projections to practical use in navigation. In August 1576 Dee wrote to John Daye saying that he had invented the circumpolar chart or "Paradoxall Compass in playne" in 1557, and describing his realisation that a circumpolar sea chart could be of very considerable help in the assessment of real distance across the icy waters of the latitudes that Stephen and William Borough had been required to explore between 1556 and 1576.[15]

To Dee, the navigator's precision was just one part of the complex concept of place which he applied to overseas opportunity. He probably vested extra characteristics in it beyond those discussed in Ptolemaic texts because he realised that, while one could define a place by means of latitude and longitude, he could offer the sailor no convenient means to determine longitude at sea where it mattered most. Dee was not a natural sailor but his own experience of seagoing would serve to focus his mind on how his skill in spherical geometry and his knowledge of terrestrial variation might be put to practical use. As his mind turned over those problems in later years, he began defining the location of some lesser known contexts by means of antiquarian research. This features in his work on Wales compiled in 1574,[16] but most dramatically in the text of four out of the five claims of prior discovery he asserted on verso of his chart of the North Atlantic clearly ruled and drawn up in 1578, although not finished and dated until 1580.[17] This was expressed as 'A brief remembrance of sundry forein regions, discovered, inhabited and partly conquered by subjects of this Brytish Monarchie'.

This map contains by far the most accurate data on the south-eastern part of Frobisher Bay, Baffin Island, of any contemporary map of Frobisher's discoveries. It must derive from his privileged access to the voyager's charts and journals between 1576 and 1580. However, its ruled graticule suggests Dee was as concerned with other related problems, such as the convergence of meridians, and how to present a navigator with the cartographic and toponomic realities. In doing this he thought not in the time-honoured manner of the land lawyer, nor in compliance with the Privy Council's instructions that Frobisher's discoveries be kept secret, but more practically about how to present visually the problems of what compass course to steer, and how far along the North West passage were the newly discovered mines.

Clearly Dee's regular cross-channel trips had helped him grasp the practical navigational value of the coastal view to the sailor – views such as those that accompanied Pierre Garcie's popular printed rutters for the French and English shores. In consequence Dee counselled Hall to prepare similar views of Iceland and Meta Incognita. Hall duly named the first new view of mountains in Iceland which he had time and visibility to draw in his journal, "Dee's Pinnacles".[18]

Another crude manuscript near polar chart drawn at sea in 1580 for Dee is to be found in British Library, Cotton MS Otho EVIII, Art 16, fol. 77. Its data on the Viagatz passage south of Nova Zembla was a corrective to Dee's chart drawn some months before that sketchy survey. Dee's instructions to Charles Jackman and Arthur Pet for the voyage to Cathay and Japan reveal Dee's huge confidence in his own charts as the latter part of the title states: "With which instructions a new chart (made by Hand) now given allso to eche of the sayd two masters, expressing their Cathay voyage more exactly than any other yett published."[19]

That same fire-damaged text clearly relates to a signed circumpolar chart which Dee drew for Pet before his departure in 1580, and which survives in an atlas in the library at Burghley House, Stamford. A text written below it (thus on the back of a printed world map) is in Burghley's hand and describes Frobisher's voyages of 1577. It captures the strategic concern of Burghley and Dee about such northern passages about Latitude 64 degrees North.[20] Dee's chart (Plate 1), but not the appended comment in Lord Burghley's hand, once accompanied a copy of the explorers' instructions dated 17 May 1580. That chart illustrates the importance that Dee also attached to gathering and studying Oriental cartography, for the Far Eastern part of the map at Burghley House suggests that Dee already had access to a Chinese map printed in 1536.[21] Nonetheless, at Dee's instance, Jackman and Pet were instructed to procure any new maps and charts drawn or published in China and Japan.[22]

Finding the theoretical North Easterly route impassable, Pet returned home in March 1581. Jackman's ship was only lost after he parted company with Pet in February 1581 to re-explore the North West passage and perhaps the mines and supplies which he knew from personal experience had been abandoned by Frobisher in 1578. Indeed, a tiny part of Jackman's logbook from William Borough's former ship, the *Judith*, described his encounter with the coast of Meta Incognita (i.e. Baffin Island) which he explored with Frobisher in 1578. This fragment survived in Dee's

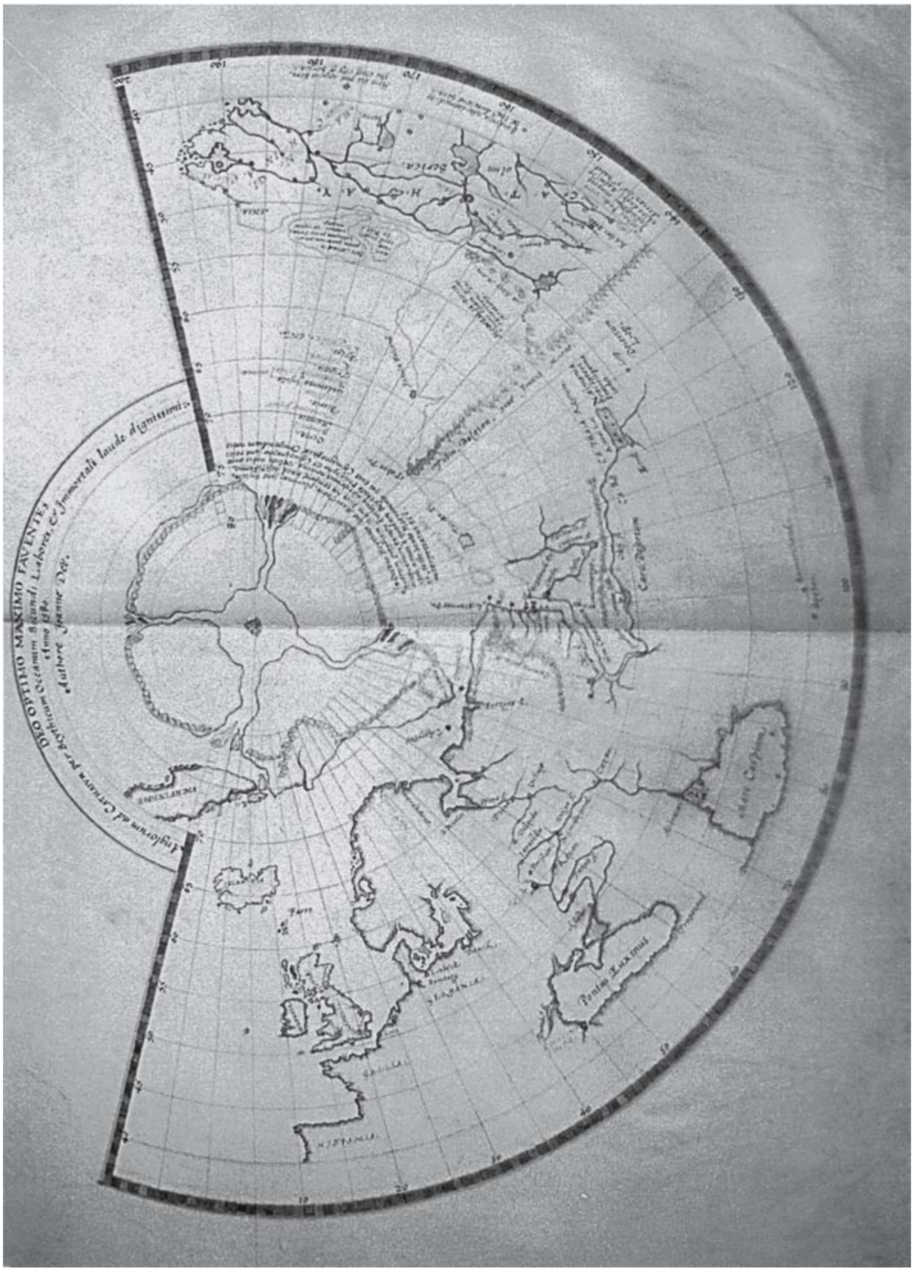


Plate 1: John Dee’s circumpolar chart, drawn in 1580. Reproduced by courtesy of the Burghley House Collection.

library and is now in the British Library.[23] In 1581 Jackman lost his life in enthusiastic pursuit of that other chimera, the northern route that had brought about the association of Dee and Jackman with Michael Lok, William Borough and Lord Burghley, and all as a result of Frobisher's limited grasp of the severe challenge of near Arctic exploration even in the months of July and August.

Dee's conviction about the value of the "Paradoxall compass" (or circumpolar sea chart) in illuminating the theoretically shorter northern ways to Cathay and Japan seems to have remained largely intact despite disappointments and lives lost by his pupils like Chancellor and Jackman in search of it. The disappointments in this respect which stung Dee more began with John Daye's refusal in 1577 to publish the large "Paradoxall chart" and associated tables that had figured in Dee's manuscript as completed the previous year.[24]

That disappointment had been assuaged by Daye's publication in 1577 of the massive first part of Dee's *General and Rare Memorials pertayning to the Perfect Arte of Navigation*, and by a general enthusiasm surrounding Martin Frobisher's voyages of 1576 and 1577, based on the hope that gold-bearing ores had been discovered midway along the North West passage. Gold seemed in turn to offer a commercial underpin and a reason to proceed to the establishment of a colony. Thus in 1578 an expedition with fifteen ships was sent to establish a permanent mining colony where Fenton intended to winter with a party of miners.[25] This investment was justified by doubtful assays and sustained by unproven theories about the circulation of water underground and the formation of metals which had clearly informed Dee's review of the same subjects published in his *Monas Hieroglyphica* in 1564 and which re-appear in his preface to Billingsley's work in 1570.[26] But through 1578-83 virtually all the justification for the venture was unravelled by discord, huge financial losses and by disillusion over the metallurgists' skills. Had Frobisher's voyages been successful commercially, Dee's reputation as an advisor and shareholder would have risen. As it was, Dee's reputation and self-esteem in those marine and metallurgical circles suffered severely.

Except insofar as he had had some practical knowledge derived from experiments and from officially watching some of the hot assays of the Frobisher ores, Dee's competence was more that of the well-read theorist rather than the practitioner. His skills were no match for the status he was accorded by the Privy Council as a Commissioner for the Assaying of ore from the North West. His status as a navigational tutor and experimental metallurgist was largely advanced before 1583 through his own theoretical advocacy of both and the reading his own large library of mathematical, navigational, metallurgical and alchemical works allowed.

His practical experience of some of the ideas he advocated comprised no more than some small-scale alchemical experiments in the laboratory adjacent to his library. Having seen the larger-scale work done by Jonas Schutz and other metallurgists at first hand in London and Dartford, and having discussed its theoretical basis with them, John Dee must also have realised during the winter of 1578-79 that Schutz had fundamentally failed the Adventurers. In this context it is significant that after the Cathay Company's erstwhile Treasurer, Michael Lok, had been cast into London's debtors' prison, John Dee began his own programme of alchemical experiment on "marcasite" at Mortlake. His activity is recorded in some detail in a text which shows he had framed his questions in a quasi-scientific way, and then tried to test them. Dee's own records of all this appear in the Bodleian Library's MS Rawlinson D241, entitled "An autograph of Dr John Dee containing a Diary of some Chemical Triels", which records experiments conducted by Dee between June and December 1581. At folios 1-8 Dee was concerned to explore the properties of rocks identified as "Marcasite", which was the identification given by contemporaries and the sailors who wrote accounts of the rocks brought from the Arctic by Frobisher's fleets. He too found that it held no gold.

Dee's status in such matters was not totally destroyed by this because he had another specialised body of knowledge about mining and mining law which could not be devalued by the assayers of Frobisher's ores who continued their activity up to the end of March 1583. This legal knowledge was derived from his collection of historical works, law books and sets of bylaws produced in south German, Bohemian and Hungarian mining communities.[27] His geographical reading, especially in theoretical and economic geography, was wide but no less thorough. Although his lack of knowledge of how such practitioners and artificers operated day by day let him down, was Dee justified in looking for some intellectual and economic coherence in the application of mathematics, navigation, geography, geology and metallurgy?

Dee did not realise that his "paradoxall compass" was virtually the same thing that some Spanish navigational instructors in the Casa de Contratacíon had adopted in 1522 after Sebastian del Cano's circumnavigation.[28] Dee may simply have advanced the idea in 1557 on seeing how Mercator's terrestrial globe was completed with a small circumpolar gore.[29] English Atlantic voyages to the gold-rich Guinea shore from 1554 onwards gave firmer encouragement for English mariners to turn to him for instruction in the skills of celestial navigation and mathematical correction to observations taken far out in the Atlantic. But Dee almost certainly did not have that first-hand experience of voyaging to St Helena in 1562-63 which Coote suggested in his entry for the *Dictionary of National Biography*. In 1562-63 Dee was actually travelling about Europe from Antwerp visiting various Italian cities and going as far as Bratislava and its nearby mines in 1563.[30] Was that European tour devised to collect books of reference and atlases and so test the coherence of a grander intellectual theory?

Dee's reading and travels ensured that many others consulted him on what trades and what geographical ideas to develop, while he himself continued to correspond with overseas mathematicians and cartographers.[31] Dee's circle of visitors included men who brought him new knowledge about the Atlantic; some deposited items with him ranging from logbooks, such as Christopher Hall and Charles Jackman entrusted to him, to large and detailed plane charts of the Atlantic such as one by the exiled Simão Fernandes which was copied in Mortlake on 20 November 1580 as: "The counterfet of Mr Fernando Simon's, his sea carte which I lent unto my Master at

Mortlake, A[nno] 1580 November 20. The same Fernando Simon is a Portugale born in Tercera being one of the Isles called Azores."[32]

For these and closely-related reasons, Dee's charts were thought of as state-of-the-art geographical and political statements. Thus Dee's large Atlantic chart drawn in 1578 shows the growing seaborne contact England enjoyed with her new ally in Morocco, as clearly as the new discoveries in Meta Incognita "presently by our people to be inhabited".[33] That map was also a way of illustrating the strategic importance of the Azores and the campaign of 1578 to 1582 fought between Philip II's Armada and Dom Antonio's rival forces which were operating with English naval support. The latter were co-ordinated in London through Dr Hector Nunez and other Portuguese religious and piratical exiles known to Dee and Burghley.

Upon that uniquely scholarly exchange of knowledge, and a complex history of claims and counter claims to the North American shore exchanged with Sir Humfrey Gilbert beginning on 6 November 1577, Dee developed another odd relationship. It was mutual respect which led Dee to give Sir Humfrey Gilbert a circumpolar chart showing much more of the Americas in 1582. This famous chart is now in the Free Library of Philadelphia.[34] It informed Sir Humfrey Gilbert's fatal voyage in the *Squirrel* in 1583 and his formal claim to Newfoundland.

Rather similar matters were discussed with John Davis and Adrian Gilbert (another of Dee's pupils) in Dee's presence from 23 January to 6 March 1583. These led to a formal proposal submitted as "A brief collection of the substance of the grant desired by the discoverers of the North West partes".[35] Under this a fifth part of all discoveries of gold, silver and pearls would be due the Queen but power to make laws there would be surrendered to the "Fellowship of New Navigations Atlantical and Septentrional" in which Adrian Gilbert, John Dee and John Davis were to be exempted forever from payment of customs "having been the chiefest travellers to find out this northerly voyage, and being of that company." Dee's advocacy of the spatial realities conveyed by the circumpolar chart not only seemed to qualify him as one of the chief armchair travellers, it also led a desperate Michael Lok to produce a similar one in 1582 engraved on copper for Richard Hakluyt, showing the form and location of Frobisher's discoveries.[36]

THE SPECULATIVE CLIMATE

It is significant that both Lok and Dee produced their charts amidst other work on vastly detailed assemblages of supporting data and advice exactly as if they had something to prove. They had. Both mens' reputations had been badly damaged by the catastrophic failure of the Cathay Company's speculative attempt to colonise and extract the ores of Kodlunarn Island and other sites in Meta Incognita in 1578.[37] Until 1583 Dee also harboured the hope of locating a copper mine in the project to colonise Newfoundland.

It is evident that both Dee and Sir Francis Walsingham struggled to recover from their serious losses following the Cathay Company's voyage to the South Atlantic in

1582. But Dee could not afford to await the outcome of that voyage to re-establish his position. It was as well that he did not, even though briefly he considered embarking for Newfoundland early in 1583. Considering the interests of his wife and family he chose Cracow and Prague instead, embarking from Sheerness on 20 September 1583 for Bremen, Lubeck and Rostock, and thence through Poland to Cracow. In preceding this with a careful catalogue of his books, before packing carefully selected ones, he shows his choice was a well-considered risk, and one made with the promise of funding from Prince Laski. Edward Kelley's advice, however derived, alighted on the main chance too. So it was Dee's choice to immerse himself in central Europe which he hoped would help make a greater success out of his metallurgical and astronomical knowledge. Consequently he took only a few of his reference books and metallurgical texts to Europe.[38]

In some ways Dee was correct in his assessments of his economic prospects in 1583. English investors were not in a position to make an immediate success from exploration and metallurgical discoveries in America. Only Drake's spectacular captures of rich Spanish cargoes during his circumnavigation in 1577-80 saved the Crown and many of the Privy Council from severe financial embarrassment.[39]

It was nearly four months after Dee left that the next step was taken to organise further English colonial enterprise. On 6 February 1584 Adrian Gilbert, John Davis and Sir Walter Raleigh (a name entered in Dee's stead) gained the letters patent they had sought with Dee in 1583. But in 1584 they only just managed to fund another exploratory voyage to North America's shores, with Simão Fernandes acting as pilot. Further settlement was not attempted until May 1585. Under Governor Lane, the first Virginian settlement contained a comparable mathematical intellect in Thomas Harriot, and in Joachim Gansz a brilliant Czech metallurgist who would successfully operate a furnace at Roanoke.[40]

Dee did not return to England until after Thomas Harriot's *Briefe and True Report of the Newfoundland of Virginia* had been published in 1588, with just a few hints about the presence of copper resources inland. John White's belated attempt at resupply in 1590 marked the failed end of that venture and it was becoming clear that Dee had little new to offer the maritime community except perhaps for some legal ideas that would appear in his *Thalattokratia Bretanniki* in 1597 to justify British claims to St George's Channel and the North Sea.[41]

Deacon's hypothesis that Dee's time in central Europe reflects his employment by Walsingham as a secret agent or technological spy is only partially substantiated by his evident knowledge of ciphers and the evidence of one of Dee's letters to Walsingham written from Trebona.[42] But that he was sufficiently embarrassed financially in 1583 to take virtually any paid employment is also clear. The circumstances of Dee's return in 1589 serve only to suggest that in 1583 he had faced a personal and financial crisis in choosing whether to exploit his knowledge of navigation or metallurgy. Another man with a keen interest in metallurgy, and who played a pivotal role observing the assays from 1577 to 1579, was Richard Young, a Commissioner appointed by the Privy Council, who lived in Stratford to the east of London, and with whom John Dee would stay for about three weeks on his return from Europe, having travelled via Bremen to arrive on 23 November 1589, as Dee's own diary entries attest. Dee had written to him as "Justice Young" on 20 August 1589, describing the state of the Netherlands, and advising him of his intended return, but it was a document that found its way to Walsingham and so into the State Papers.[43] It suggests Walsingham was suspicious of Dee's plans and the use of his library, as Dee had been a commissioner for the North West Parts and their Ores since 1577, and therefore had retained some vital documents.

Young must have taken time in November 1589 to brief Dee on all that had happened, and vice versa. The fact that Dee's first visitor on 19 December 1589 at Mortlake was Adrian Gilbert, a difficult protégé now aged 45, offering recompense for the Coombe Martin mines and for goods carried away, can be no coincidence. That Richard Young was the man who finally sorted out Dee's debts in late 1589 by persuading Adrian Gilbert to make Dee significant compensation, and so allowed for his re-entry as Nicholas Fromond's tenant to his Mortlake home and library on 10 December 1589, is almost certain.

Richard Young was first present with Dee at the assays of Frobisher's ores on 8 March 1577 in London. The Commissioners appointed to view the assays were John Dee, Edward Dyer, William Wynter, Edward Hogan, Thomas Randolph and Sir William Pelham, and Andrew Palmer knew of the offers that Michael Lok made for the Meta Incognita ores.[44] It may give more idea as to how closely the Commissioners were bonded by their experience from 1577 to 1583 that Dee's diary hints at a rather closer relationship with Richard Young, calling him his brother. Dee perhaps meant a brother in law by his first wife Katherine Constable. Dee had had another reason to keep close to Richard Young, for both were tardy over a freighting liability to Thomas Alleyn for the 1578 voyage and both were subscribers to the Frobishers' voyages, Young for £50 to the second and £50 promptly paid for the third.[45]

Dee's relationship with a newly wealthy Adrian Gilbert, renewed at Young's instance in December 1589, provides one key to Dee's new confidence that he could satisfy his creditors. Gilbert's largesse, arising from his usurping Dee's interest in Coombe Martin's mines, was then put at the disposal of Dee, meeting debts to the Birckman's executors and others. Until then Dee was evidently fearful of the consequences of the resentment in court circles about the failure of the Cathay Company and the Commissioners like himself, Richard Young, and Edward Dyer, all appointed by the Privy Council to oversee smelting operations but without the means to meet the large debts consequential upon its failure to trade as an incorporated body.

From 1574 to 1583 Dee had found himself trapped by his enthusiasm for metallurgical investment, making both right and wrong choices, but seeing no real benefits for himself until 1589, despite the fact that Frobisher's metallurgists could draw on their successful regional experiences throughout England and Wales to exculpate themselves from the worst of their misjudgements on the Meta Incognita ores.

Some of the most important practitioners were denizens from central Europe, and brought their ideas directly from European practice. By 1576-77 their industry could be seen as enjoying unprecedented growth, for the number of men employed in it in England and Wales grew hugely between 1566 and 1576. It has been estimated that the Company of Mines Royal and the Company of Mineral and Battery Works together created new employment for 10,000 men over that decade.[46] This success contrasts starkly with the otherwise lacklustre performance of the English economy from 1561 to 1574. This contrast underlies the misplaced confidence of speculative investors in 1576, 1577 and 1578. Frobisher's attempt to meld in one venture new navigational and metallurgical skills along with a new legal claim of sovereignty owed much to Dee's vision. However, it was intrinsically flawed.

Between 23 January and 6 March 1583 Dee was in two minds as to how he would meet any consequential claims, and where to direct his resources and energies. His decision to invest in the Coombe Martin lease shows the same self-confidence as was evident when he concurrently helped formulate fresh plans for a return to the North West of America with Adrian Gilbert and John Davis.[47] But his confidence collapsed in August and September 1583. Acting on Kelley's advice and obviously for his family's sake, Dee chose the lesser of two speculative risks by concentrating on his metallurgical and alchemical opportunities, rather than the seaborne risks associated with sub-Arctic exploration – risks which were more appropriate to younger men and seasoned mariners. It was a decision that would effectually cut him adrift from England's seafaring community and lose him valuable assigned incomes such as that from the Deanery of Gloucester. In the years after 1589 he would only have a Doctorate in medicine from Prague University to show for his choices taken in September 1583.

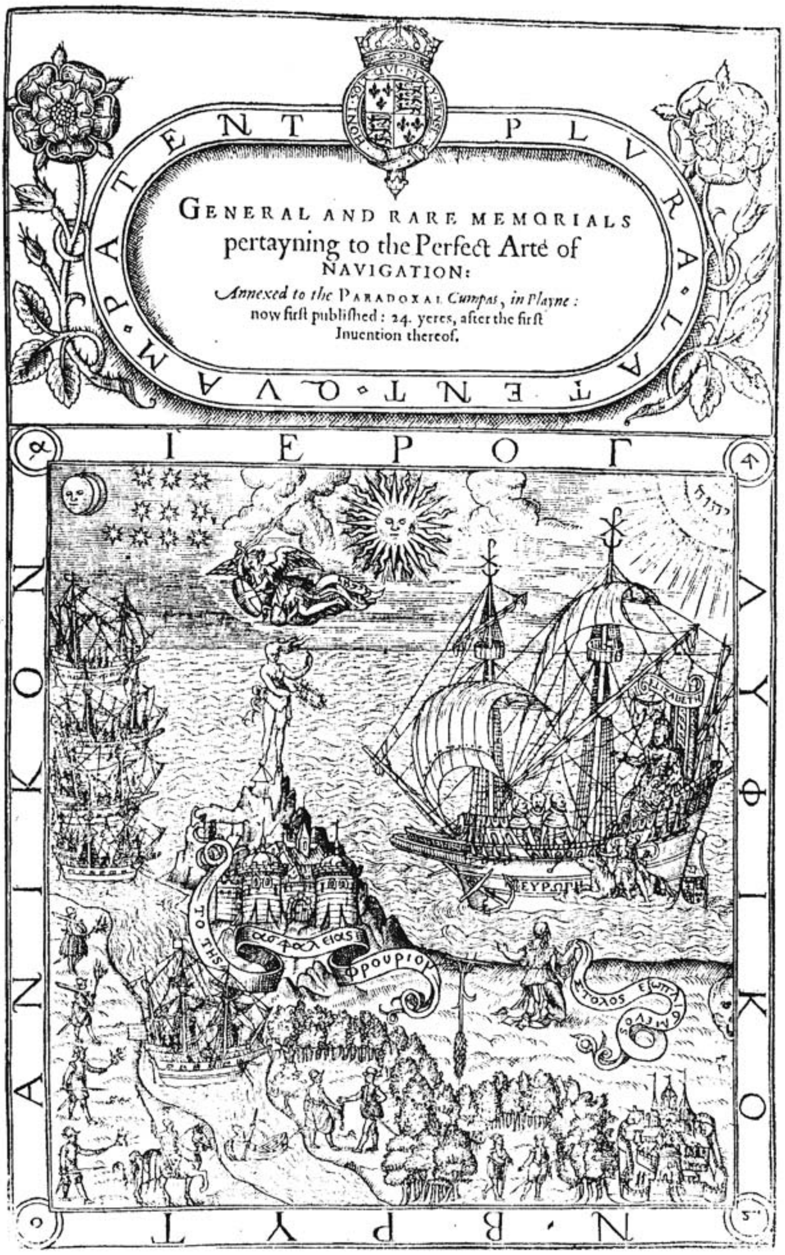
INDIVIDUAL CONTRIBUTIONS TO DEE'S THOUGHT

Dee's actions have to be viewed as determined by his own version of an inter-disciplinary, technological and mathematical vision of the Habsburg Empires. He first encountered that vision in the University at Louvain. There at first hand he met the Professor of Mathematics, Gemma Frisius and his talented pupil Gerhard Mercator developing a co-ordinated geo-political vision of the benefits of navigational theory, mathematics, geography, metallurgy and hydrography. Dee met this again in Paris University in 1549-50 in the teaching of Oronce Fine and Pierre Ramus. It was a structured system of quasi-colonial thought developed initially in the Armazéns da Guinée, Mina é India in Lisbon, attended with success because gold was found in Guinea (hence the Gold Coast) and at Sofala in East Africa in 1505. The whole notion was brought to its academic apogee by his great friend and fellow mathematician, Pedro Nuñez.

Dee returned to England in 1551 but not before acting as some kind of encouraging go-between in Antwerp in 1550 for Joachim Gundelfinger who was seeking through diplomatic channels to place under young Edward VI's patronage a skilled team of central European miners, prospectors, assayers, charcoal-burners and furnacemen.[48] They eventually settled in Ireland at the charge of Edward VI to be supervised rather ineffectually by Robert Recorde as Master of the Mint and Mines in Ireland. Gundelfinger's team were probably Protestant or Lutheran in sympathy as they formally approached Edward VI's Council with their proposals. By 1551 William Williams thought their work as lead and silver smelters at Clonmines was no more effective than that of their English and Irish associates.[49] It was another ten years before Daniel Hechstetter was able to bring such a team of Germans to Cumberland with William Cecil's help.[50] It remained rare for their practices to be written down in any detail in England, albeit Hechstetter's son did make the attempt to write up all their established "recipes".[51]

However, best central-European practice was manifest in the form of local printed bylaws about assaying described as "Probierbuchlein". An early model of their form was one produced at Magdeburg in 1524. From 1564 to 1581 John Dee made a large collection of these localised assaying treatises, such as Zimmerman's *Probirbuchlin*, published in Augsburg in 1573 which advocated wet assays using acids. Other "Bergwerkbuchlein" in Dee's Library covered mining bylaws current when they were printed.[52] In those formative years Dee made a special point of collating all such metallurgical advice and German law-books on mining practice, much of which he obviously shared with the Herbert and Sidney families during his lifetime. Dee certainly used his own copies of *probierbuchlein* such as Lochner's, for his library held the 1564 and 1574 versions, several of Agricola's works, and Zimmerman's *Probirbuchlin Germanici* as published at Augsburg in 1573 in shaping his advice.[53] In 1574 Dee's strategic conclusions from this reading and academic learning were brought to new focus by Richard Grenville's proposals, and later in May by Michael Lok's which resulted in the dispatch of Frobisher to search for the North West passage. [54] Dee compounded his mistakes with over-confidence on 3 October 1574 in writing to Lord Burghley offering to discover a mine of gold or silver within the Queen's dominions.[55] Late in 1574 Frobisher gained a derogation from the Muscovy Company's monopoly (which must have been known to Lok and probably Dee) to pursue exploration of a north-western passage to Cathay and Japan, and to evaluate any mine-sites that might be found along the way. Lok later implied that Dee first became involved in May 1574 saying just that Dee became interested 'on hearing the common [gossip] of the new enterprise'.[56] By 1576-77 Dee's related ideas on the sea transport and navigational skills needed to transport mineral wealth were consolidated for limited publication as a vast tract called rather misleadingly, the *General and Rare Memorials pertayning to the Perfect Arte of Navigation.* (Plate 2)[57]

Another major contribution to Dee's thinking came from the circumstances of his patron, William Herbert, Earl of Pembroke, who was made President of the Council of Wales and the Marches in 1550 and had taken Dee into his service in February 1552. The Earl was personally very interested in augmenting his estate incomes from mines and metallurgy, particularly in the great swathe of new family lands in the Forest of Dean, and ex-monastic lands in the Black Mountains and down towards the


GENERAL AND RARE MEMORIALS
pertayning to the Perfect Arte of
NAVIGATION:
Annexed to the PARADOXAL Cumpas, in Playne:
now firſt publiſhed: 24. yeres, after the firſt
Inuention thereof.

HONI SOIT QVI MAL Y PENSE
PLVRA LATENT QVAM PATENT
IEPOΓ
ΝΑΥΦΙΚΟΝ
ΒΡΥΤΑΝΙΚΟΝ
ELIZABETH
ΕΥΡΩΠΗ
ΤΟ ΤΗΣ
ΑΣΦΑΛΕΙΑΣ
ΦΡΟΥΡΙΟΝ

Plate 2: The Frontispiece of Dee's *General and Rare Memorials pertayning to the Perfect Arte of Navigation* (London, 1577). Reproduced courtesy of Durham University Library.

sea near Swansea acquired in 1546. To exploit this effectively he and his sons needed both mineralogical and legal advice, and some of the newer technical skills like cartography and men with metallurgical experience in the development of water-powered blast furnaces. In 1559 the Earl acquired in fee simple the ex-monastic land of Neath Abbey and the Manor of Neath and Cadoxton for £3200.

Just as the Earl's activities followed up Richard Eden's ideas so Dee found two role models on which to base his new technologically advanced naval strategy. One was the Earl, the other his newly wealthy naval neighbour at Lydney, Sir William Wynter, who became a shareholder in the Company of Mines Royal in November 1567. Following some major legal decisions in 1569 and 1581, the Earl's son, who had been quite closely associated with Philip II's metallurgical advisors in 1554-56, saw the way open to encourage the building of a major copper smelter completed by Joachim Gansz in 1582. Located beside the river at Neath, that smelter was ideally placed to smelt both Welsh ore, and those found in Cornwall and North Devon. The Coombe Martin mine with its seaside location was to be Dee's way of entering the same league after William Wynter, the Earl of Pembroke, Sir Thomas Gresham, and Dee's closer friends Edward Dyer and Richard Young had all lost money and reputations in the Cathay Company debacle. Dee sought a formal lease on the seaside mine from 1583 knowing that if it were to be successful much of the ores could be smelted in the Neath smelter for it was easily shipped from the hard standing of Coombe Martin's harbour.[58]

John Dee signed and sealed a lease on the Coombe Martin and nearby Knap Down mines in Sir Lionel Duckett's London house on 13 March 1583, but his interest presumably was usurped by John Poppler and Adrian Gilbert in 1587. Nonetheless on 19 December 1589, about a decade after an earlier reconciliation with his ambitious pupil, Dee was offered generous compensation for his Coombe Martin mining lease by Adrian Gilbert.[59]

If the idea of a seaside mine was a failure in Meta Incognita, and pursuit of the consequential debts a major factor in determining the timing of Dee's flight, the harsh cliffs of North Devon were to confer commercial success on the concept by the late 1580s. By 1587 Adrian Gilbert and John Poppler had successfully obtained a lease to work the discovery near Coombe Martin, known as Fayes Mine, which would yield £10,000 to each partner in it in 1587-8 and 1588-9.[60] Subsequently, two famous silver bowls were made from the silver of Fayes Mine.[61] Long after Dee's death, and well after Bevis Bulmer had received a knighthood and succession to the title of 'Master of Metals' for his work in Scotland, the economic geography foreshadowed in Dee's interdisciplinary thinking cohered within a wider industrial revolution. Mining developments by the seashore between 1579 to 1588 showed the way.[62]

THE ROOTS OF DEE'S INTEREST IN COASTAL MINES AND METAL TRANSPORT

Dee's interest in mines and metallurgy was less in the detailed engineering than in the legal, strategic and practical circumstances of the marine movement of lucrative non-ferrous ores. The common technical root in this thinking can be traced back to the accumulating influence of John Dudley, Duke of Northumberland, and his advisors John Dee and Sebastian Cabot and Richard Eden who from 1547 onwards successfully transplanted to England some of the interdisciplinary thinking developed earlier in Iberian ports. But it was just a one-way shift, for Cabot himself leaked the essence of the plan for a sea borne raid on Peru's new silver mines to Charles V in November 1553 if not a year earlier.[63]

Through this time, and in particular as a result of Queen Mary's marriage to Philip II of Spain, English attention became concentrated on developments within the Spanish Empire. Among the consequences were some translations by Richard Eden initiated from texts that had become known to the Duke of Northumberland. They were dedicated by Eden to the Duke in 1553 as *A Treatise of the Newe India.* Two years later Eden translated further foreign texts including *The Decades of Newe Worlde or West India Conteyning the navigations and conquests of the Spanyardes,* Sebastian Munster's *Cosmography*, Antonio Pigafetta's account of Magellan's circumnavigation in 1519-1522, Lopez de Gomara's work the *The debate and stryfe betwene the Spanyardes and Portugales,* Amerigo Vespucci's text *Of the Pole Antarticke and the Starres abowt the same* and a most important text, Biringuccio's *Pyrotechnia, or Booke of Metals*. In his preface to the *Booke of Metal*s, Eden gives three reasons for translating it, suggesting there was an obvious need for further guidance among both sailors and the propagandists of Empire in both metallurgy and navigation. He wrote:

> It seemeth to me a thing indecent to read so much of golde and sylver to knowe lyttle or nothing of the naturall generation thereof [...] and secondly that [...] if in trauayling in straung[e] and unknowen countreys he may knowe by the information of th[e] inhabitaynts or otherwyse, that such regions are fruitful of the riche metals he may make further searche for the same. The third cause is, that although this oure realme of Englande be ful of metals [...] yet there is fewe or none in England that have any great skill thereof, or anything written in oure owne tounge, whereby men may be well instructed of that generation and finding of the same: as the lyke ignorance hath been among us touching Cosmographie and Navigation until I attempted according to the portion of my talent and simple learning to open the first doore to the entrance of this knowledge into owre language.[64]

The speculative climate which so boosted mining investments in England and Wales was the direct result of a case heard before the Court of Exchequer in 1569, Regina v. the Earl of Northumberland. The vital conclusion was that the contents of mines containing precious metals were not necessarily bespoke for the sovereign under English law. If less than 50% by value of the output of a mine were gold and silver it was available for general sale. The monarch might then have just a share of those proceeds, say 20%. This in turn gave hope of a wave of overseas finds of gold and silver similar to the Mexican gold rush of the 1520s.[65]

Those who put such a strategic vision before Edward VI and later Elizabeth I, included William Cecil and William Wynter who, like Dee, were greatly attracted by the new confidence of technical practitioners in navigation, geography, mathematics and metallurgy, and by their misleading theory that in certain places water could help deposits of minerals to grow. The same enthusiasms were shared by two more of Dee's friends who held potentially lucrative office as Customers of London, Henry Billingsley and Sir Thomas Smith. While Dee's connection with Billingsley has already been described, the investments of Sir Thomas Smith in the Company of Mines Royal and the Company of Mines and Battery Works, and the unincorporated Cathay Company, also mirrored Dee's interests and extensive reading in metallurgy and the organisation of mines.[66] The influence of Burghley and Wynter ensured that in 1577 Dee and some officials of the Royal Mint and Armouries were appointed as Commissioners charged by the Privy Council with investigating and appraising the methods used to smelt the rocks brought back from Kodlunarn Island by Frobisher's ships.[67]

By 1578 the disreputable smelting practice of Battista Agnello and Burchard Kranich had been exposed by Robert Denham; and Dee was among the first to know, as Lok would show. But Jonas Schutz's reputation was not so quickly destroyed. Dee had taken out two Cathay Company subscriptions or options that he could not afford. Up to November 1578 he avoided paying up his £100 to the Treasurer, Michael Lok.[68] By then the Treasurer had spent huge sums on building a special water-powered blast furnace at Dartford to Schutz's specifications, confident it would perform as well as the new furnace, construction of which he had supervised at Keswick during 1576. But during the winter of 1578-79 Schutz, like Robert Denham and Roger Williams after him, was subject to inevitable failure as the surviving hornblende feed stocks from the Baffin Island sites were found to contain virtually no gold.[69]

It was Schutz's failures at Dartford which finally pricked the speculative bubble despite talk of defects in the design of the furnace.[70] Thereafter Dee's debts arising from book purchases and his unwise speculation in the Cathay Company began to loom large in appraisals of his position, and determined his flight in September 1583.

THE NAVIGATIONAL CONTEXT OF DEE'S TEACHING

Dee had long realised that in order to bring home the proceeds of overseas mines reliably (as the economic underpin to envision a future British Empire) the techniques of oceanic navigation would have to be mastered too. Thus it is no surprise that it is from the era 1557 to 1583 that much of our knowledge of Dee's navigational understanding derives.

By this time Dee himself was in possession of Robert Thorne's papers about the basic proposition of a passage to Asia north of the Americas and of maps and data assembled for Cardinal Wolsey about 1527.[71] The basic concepts must also have been well known to Dee as a regular user of the Royal Library in Whitehall where charts by Girolamo Verrazano and Sebastian Cabot hung in the Royal Privy Gallery. Both were remarkable for their lack of detail on the far north east and north west.[72]

Dee's account of his involvement in Frobisher's voyages suggests he became involved early in 1576.[73] Lok's account says that Dee became formally involved in Frobisher's project on 20 May 1576 when, along with William Borough and Christopher Hall, he attended Lok's London home.[74] Lok wrote that he then laid before them books, charts and instruments and "my notes thereof made in writing as I had made them of many yeres Study before".[75]

Dee seemed convinced and expressed his willingness to help. Soon afterwards, a former Lord Mayor, Sir Lionel Duckett of the Company of Mines Royal and the Muscovy Company invited Dee to Muscovy House, specifically to instruct Frobisher, Hall and Owen Griffin for a few days before their departure. Dee gave them an intensive course in celestial navigation and cosmography and related subjects so that they could also survey the land they might encounter. Dee retrospectively recorded instructing the expedition's "Masters and Mariners in the use of [in]struments for Navigation in their voyage [...] whereby he deserveth just commendation."[76] That commendation he duly got in the form of a letter sent from Shetland by Frobisher and Hall in 1576 acknowledging his 'friendly instructions' and adding, to what were probably their written notes, "we doo remember you and hold ourselves bound to you as youre poor disciples". But the rest of their letter suggests Dee's teaching was far too advanced mathematically for them to use regularly.[77]

Dee nonetheless had faith in Hall and may well have lent him his own variation compass for the first voyage. Dee probably also had a direct hand in formulating the list of instruments bought for the first voyage. The surviving account shows that to a great extent they replicate the items known to be in Dee's library and that the purchases made in 1576 were largely from Humfrey Cole. But those who have commented on this to date have all relied upon the Record Commissioners' transcripts made in 1833 which were incomplete. In consequence they have failed to see some vital innovations. The "great globe of metal in blancke" came in a "case of leather" so that it could be taken to sea alongside the armillary sphere correctly named "armilla Ptolomaei, or hemispherium".[78]

More particularly the few who have commented on that list have missed the significance of the print of Ortelius's chart for which the cost was deliberately omitted by Lok, and which was consequently also omitted by the Record Commissioners in 1833. Lok's deliberate omission was probably because the map and other instruments were borrowed from Dee. Support for this comes from the fact that the inventory of purchases was not sufficient for the first voyage's two ships as in many cases only one instrument was purchased in 1576 by Lok.[79] So in addition to the data which the Record Commissioners failed to cite, the original accounts show payment of £3. 3 shillings to "William Thomas, Compasse maker for twenty compasses of divers sorts" and 17 shillings "for 18 hower glasses, some paid to him £4"; and "paid for an Astrolabium of William Burowe, £3. 10 shillings". That astrolabe was unlikely to be Dee's planispheric astrolabe as had been suggested by some commentators who had relied on the Record Commissioners' transcripts, and is much more likely to be Borough's own mariner's astrolabe.[80] Furthermore that astrolabe does not correspond readily with the one kept in Dee's library, the history of which has been traced by Julian Roberts.[81]

William Borough's astrolabe (also unduplicated in the inventory) had been made to the standard form of the mariner's astrolabe, so well described in Martin Cortes's manual which his father, Stephen Borough, had brought from Seville in 1558 and which Eden translated as *The Art of Navigation* in 1561. That text described in precise detail how to make a mariner's astrolabe but not how to make a planispheric astrolabe.[82]

William Borough had himself made many voyages to Russia, via the North Cape in 1553, 1556 and 1567 and through the Baltic in 1558-67 and 1569-70 and 1574-75. When acting in an official capacity after 1576 William Borough was usually described by Lok as "my Lord Admiral", but this cannot refer to his later naval status as Treasurer of the Navy, a post carrying the nominal rank of Vice Admiral which he held from 1582; or as Comptroller of the Navy, a post he held from 1587 to 1598. Thus Lok must be referring to his status within the Muscovy Company, where after due instruction from Dee from the 1550s onwards he rose to and through the rank of Chief Pilot. By 1585 Borough had become Master of Trinity House on account of his established navigational skills.[83]

Dee had by 1576 assembled a collection of sea compasses in his library.[84] The reason for this was probably his interest in using those compasses to investigate magnetic variation. The assumption then widely made was that on completion most compasses varied slightly in the amount of variation from true north shown for the place of manufacture. But if variation were to be determined either by local anomalies (or by changes in longitude as was then postulated) all the compasses should record the same differential in degrees or points of the compass, even though the actual measurements might differ. Indeed an English rutter which can be dated from internal evidence to 1578 contains an element entitled "William Borough's rules" recording changes in latitude and just such compass variation, expressed as points of the compass for the voyage from Orfordness past the North Cape to Russia.[85] Other notes in a different hand at the end of the document may also refer to large-scale compass variation calibrated in degrees and on a scale which would only be encountered near the north Magnetic Pole. Borough's curiosity over terrestrial magnetism and its application to navigation can be traced through Dee's tuition and thence into Hall's detailed interest in terrestrial magnetism. Richard Madox during the Cathay Company's voyage to the South Atlantic, on 15 November 1582 wrote of Dee's pupil, Hall [alias Pallinurus], stating:

> Pallinurus told me as a certainty that when they were in the North West, they passed close to the coast commonly called Labrador, in Lat. 63 they found the noon sun two points from the compass, whence I gather that the needle deviates 22 degrees to the west which if it is true that it is so suggests to me that the rule is the nearer the pole the greater the deviation of the needle, etc. I do not know, however, by what hidden force it is impelled.[86]

Yet, 20 years before the Spanish king offered a large prize for such a solution in 1598, George Best would reveal that Dee had already put the pilots of Frobisher's Arctic voyages onto the same opportunity. We now know this was a false hope, but it was one which would nonetheless result in useful and helpful increments to the data appearing on charts. In so doing, Best overstated the competence of most English masters in celestial observation and navigation even as he hoped that endeavour might enable true North to be compared with a localised reading for magnetic north, and that in due course such measurements could be reduced to a predictable table or chart. Best wrote of this challenge that:

> in these dayes it is likely to receive his perfection, concerning his Northeasting and Northwesting to be brought into rule, and particularly in this noble voyage of Captain Martine Frobisher, who as you shall understande in the discourse, hath diligentlye observed the variation of the Needle. And such observations of skilfull Pylots, is the onely way to bring it in rule, for it passeth Natural Philosophy. The making and pricking of Cardes, the shifting of Sunne and Moone, the use of the compasse, the hour glass for observing time, instruments of Astronomie for taking longitudes and latitudes of Countreys, are so commonly knowen of every Mariner now adayes, that he hathe bin twice to sea, is ashamed to come home, if he is not able to render account of all those particularities.[87]

Dee was also intrigued by other navigational problems which might be tackled by the application of mathematics and geometry. Dee's library contained works which reflected his concern to solve the problem of the nautical or spherical triangle. To this end he acquired Peter Apian's *Instrumentum Sinuum primi mobilis* in both its 1534 and 1541 versions, and Rheticus's tabular version of 1551. He also retained Richard Chancellor's notebooks after his death at sea in 1556. This may have served to concentrate his mind on this, for he could then see the value of knowing the shortest way (and therefore the great circle distance) between two places. Arbitrary as this was for land sites because such a route could not be followed due to the terrain, it seemed of great potential value to the long distance oceanic navigator, and a natural question for anyone like Dee with access to globes to postulate. Dee's progress with this can be seen in his "Canon Gubernauticus" or "An arithmetical Resolution of the paradoxall compass". His 28 pages of manuscript tables therein show how he tried as early as 1557 to set this understanding down in a two-dimensional "paradoxall compass" or chart.[88]

As he also suggests there that the circumpolar chart he described should be drawn up on paper with "the diameter fifty inches", it becomes clear this was asking too much of the engraver and printer to capitalise for publication. Thus this material probably represents what John Daye wisely encouraged Dee to discard as inconsequential between mid August 1576 and September 1577. Something of the flavour of that editorial process nonetheless survives in the only volume of the four intended volumes of Dee's *General and Rare Memorials pertayning to the Perfect Arte of Navigation,* for there Dee states "The second book or volume [...] will be of more than hundred pound charges to be prepared for the print (in respect of the Tables and figures thereto requisite)."[89]

At the same time as rather ineffectually proofing that text for printing, Dee attempted to collate his notes on antiquarian and geographical accounts of many voyages via the South Atlantic as far as Cathay and other parts of the Pacific Rim. He ordered the 250 folios of that manuscript into twenty-eight chapters between 24 March and 8 June 1577. That manuscript, entitled *Of Further and Rich Discoveries*, was assembled in expectation of a favourable outcome to Frobisher's second voyage and a surge of public interest. That publication was aborted by Daye, who as early as November 1577 got cold feet about the project in the light of the first reports on the Frobishers' second trip to the North West. Dee himself lacked the means to fund it alone.

But Dee had another distinct strand to add to his status in these matters. This was not prejudiced, but indeed advanced over the next year as fifteen ships under Frobisher's command were sent to the North West in 1578 to settle a mining colony on the Countess of Warwick's Island, now called Kodlunarn Island. Dee's confidence stemmed not from the assays of early 1577, but from a quintessentially geographical and legal view derived from his reading. This bore fruit as a five-point presentation of Elizabeth I's claim.[90] The fifth point was:

> Anno 1576 et 1577. 5. The Ilands, and Broken land Easterly: and somewhat sowth of Labrador were more particularly discovered and possessed A[nn]o 1576, and the last year by Martin Frobiysher Esquier: and presently is by our People to be inhabited: The Totall Content of which lands thereabowt by our Soveraigne queene Elizabeth is lately named Meta Incognita.

This was expressed on the other side in the form of a chart of the North Atlantic which Dee revised in 1580.

THE POLITICAL CONTENT WITHIN DEE'S NAVIGATIONAL TUITION

Dee's appreciation of England's potential place in international affairs revolved around his vision of a "British" Empire. In this Dee was acting in pursuit of an interdisciplinary, technocratic and mathematically informed vision of the Iberian overseas empires which he had encountered at first hand in Louvain in 1547. His ideas involved keeping a fleet of 60 large warships on constant patrol and able to extend their influence into the Atlantic. As such it bears some similarity to the contemporary ideas advanced by Pedro Menendez d'Aviles to protect Spanish trans-Atlantic interests.

A survey of the shipping of Queen Elizabeth's realm made in 1560 suggests there were 79 large English ships operating commercially and that the Queen owned 30 more specialised fighting vessels. The corresponding list for 1577 shows that 136 ships over 100 tons were available but most of them were built as merchantmen.[91] The Queen certainly could not afford the cost of about £200,000 in order to keep 60 large ships at sea and even had to hire out some of her ships.

Dee's scheme for "A Petty Navy Royall" was advanced early in his great text on navigation, showing its central importance in his thinking. Beginning on page 3 of the *General and Rare Memorials pertayning to the Perfect Arte of Navigation* he defines its function as to deter France, Denmark, Scotland and Spain from invasion or naval threats designed “to annoy the blessed state of our Tranquillitie”. Even today, Dee achieves resonance in proposing strategic deterrence, and to finance his proposals with a 10% tax on foreign fishing vessels.[92]

The strategic purpose of Dee’s Petty Navy Royall was the case that Fortescue had advocated a century earlier. The strategic perceptions about an overseas empire, and the possibility of conquering Scotland and Ireland by permanent naval and military forces were no more than an echo of the basic propositions in Thomas Elyot’s book, *The Governour,* published in 1531 and well known and read in Court circles by royal advisors from Thomas Cromwell to Lord Burghley. Elyot also saw the strategic role of maps, a subject dear to Dee’s heart, writing in 1531 that a ruler needed to see his realm “in figure” to determine “where he shall employ his study and treasure, as well for the safeguard of his country as for the commodity and honour thereof.”[93]

Dee’s considered thoughts about applying navigational know-how in political contexts were set down in his manuscript “Brytanici Imperii Limites” in 1576-78 and in “Thalattokratia Bretanniki” (British Sea Sovereignty). Sherman has shown they relate more to international power politics and law than to navigational science.[94]

Dee’s strategic naval ideas circulated narrowly.[95] He still had in his library in 1583 sixty corrected copies from a print run of no more than one hundred copies of the *General and Rare Memorials pertayning to the Perfect Arte of Navigation*. Thus it is difficult to suggest that Dee was better attuned to the strategic naval issues through unofficial briefing, or as a secret agent of Walsingham’s, than his learning and experience might sustain alone. Although Dee had a hundred copies of his *General and Rare Memorials pertayning to the Perfect Arte of Navigation* printed by Daye, he retained sixty in his own library, suggesting that his circulation was exactly the same as the number of investors in Frobisher’s third voyage, less himself. It would thus have reached the Queen, her principal advisors, her courtiers and Lok’s London associates. Its ideas may well have helped sell to those investors the strategic points and synergies embodied in the hopes for settlement at Kodlunarn, and for English trade revival based on using the North West passage. When Davis and Saunder stole so many of his texts in a raid on his library in 1584 they probably thought that he knew much more about Polar navigation and geography than he had published. On 26 March 1591 the cartographically astute Robert Beale returned his manuscript, *Of Rich and Famous Discoveries.* Although 1592 saw Dee accounting for his losses and trying to recover his navigational texts from Davis and Saunder, he was only partially successful. Perhaps the depletion of his library and the fact of a continuing state of war with Spain gave rise to new emphasis in Dee’s final marine work *Thalattokratia Bretanniki* as finished in September 1597. This asserted British claims to St. George’s Channel and the North Sea and the value of actively patrolling on that basis given persistent Spanish naval threats. Perhaps as a result of earlier disillusionments Dee now chose not to develop any more navigational or geographical theories but to use his legal reading more intensively instead. By then he was immersed in the Wardenship of Manchester College, as an armchair lawyer and Paracelsian doctor, enjoying occasional visits from surveyors such as Saxton, and teaching the mathematical principles he had learned in Louvain fifty years earlier only when the occasion served.

Nonetheless something of Dee's legalistic and imperialist teaching certainly had an impact on some of his other pupils; notably on George Best, described variously as a gentleman, captain, lieutenant, and the sailing master who accompanied Frobisher to the North West in 1577 and 1578. Best's considerable literary skill and navigational knowledge contributed to speculative propaganda and the new legal claim that had stimulated such vast over-investment by members of Elizabeth's Court.

Apart from Michael Lok and his family nominees, and Martin Frobisher who had direct access to Dee's tuition, the major investors in Frobisher's voyages came from the Elizabethan Court. They included Elizabeth herself, her trusty Lord Treasurer, Burghley, the Lord Admiral, Clinton, the Earl of Sussex, Henry, Earl of Pembroke, Francis Walsingham, the Earl of Warwick, Lord Hunsdon (Henry Carey), Sir Thomas Gresham, Sir Francis Knollys, William Wynter, and the Countesses of Warwick and Pembroke. Other investments of a smaller order were made by many members of Elizabeth's Court and by several city associates of Michael Lok. All presupposed success. Some may have invested at the instance of Dee himself. Many must have thought that the Privy Council's clear regulation of all aspects of the venture would ensure that their involvement was a safe investment. It was far from safe; indeed the Privy Council's instructions, and their omissions such as the failure to have the Cathay Company formally incorporated, probably worsened the prospects of success.

However, it was another aspect of Privy Council involvement which touched Dee most directly. None but their appointed commissioners could keep the ship's detailed journals, rutters and charts from Frobisher's voyages.[96] Yet Dee was clearly so interested in their content, that he was tempted to exploit his status as a Commissioner to ensure that some of the prime elements prepared by his pupils ended up in his own library. He certainly retained Hall's journal of Frobisher's Third Voyage and part of Jackman's to both of which he added titles; also Sellman's manuscript, which was formally handed in to Lok on 2 October 1578, but which Dee himself transcribed in full and subsequently annotated.[97] The Privy Council's intention was not that Dee should have retained such data for his own library.

In the event, the Privy Council's controls which aimed at official custody for all maps, journals and logbooks were even more ineffective than Dee's actions suggest. Important details of ore samples and a chart had reached Madrid by March 1579.[98] While the content of the official journals and charts were quite properly known to Dee, they were also commented upon improperly by George Best who accepted that neither the charts, nor the journals, nor the assay results could be transcribed because ofthe Privy Council's instructions. The instructions were designed to stop foreigners examining the expedition's work. Sellman observed the restriction by handing Lok his account on 2 October 1578. But late in 1578 Settle and Best got away with it lest the attempt to stop them should cause the financial bubble to burst. Nonetheless, by including what was by his own admission poor quality mapping, “roughly framed, without degrees of Longitude or Latitude”, Best was able to show how effectual Dee’s thinking had been without explicitly breaking the rules for participants and copying the officially issued charts drawn by James Beare. Best felt his crude world map showed how:

> my minde was to make knowne to the eye what countries have beene discovered of late yeares, and what before of olde time. The olde knowne partes have their boundes traced and drawen with whole lines, the newe discovered Countries have theyr bounds drawen wyth points or broken lines, whereby the reader shall at the first sight see [...] within these 80 yeares, that have so muche enlarged the boundes of the Worlde, that nowe we have twice and thrice so much scope for our earthlie peregrination, as we have had in times past, so that nowe men may no more contentiously strive for roome to build a house on, or for a little turffe of one acre or two, when greate Countries, and whole Worldes, offer and reach out themselves, to them that will first vouchsafe to possese, inhabite, and till them. Yet there are great countreys yet remaining withoute Maysters and possessors, which are fertile and bring forth all manner of corne and grayne [...] straunge beastes and fishes, both in sea and fresh waters. Mountains bringing forth all manner of Mettals as gold, silver, yron, &c.[99]

CONCLUSIONS

The publication of Dee’s first volume of his *General and Rare Memorials pertayning to the Perfect Arte of Navigation* in 1577 came as the Queen, the Court and Lok showed appreciation of points Dee had been making for over twenty years to the trainee pilots of the Muscovy Company and to their predecessors. Dee’s practical contribution to an emergent European tradition of exploiting mathematical ideas in the service of navigation would be taken further by other navigational instructors. One of them was Thomas Harriot who embarked for Virginia in 1585. There is evidence that thereafter Harriot and Dee maintained a friendly relationship.[100] Furthermore the fact Dee took firm steps to recover those texts comprising “Jo. Davis’s spoyle” during the early 1590s shows that he never lost interest in nautical science even if he hardly advanced it any further through his writings after 1583.

Another person to make very similar speculative mistakes to Dee, and yet to have great faith in technological and mathematical advances was Sir Thomas Gresham. His will of 1575, proved in 1579, effectively founded the Gresham College Professorships in Law, Astronomy, and Geometry and four other subjects on Lady Gresham’s death in December 1596. This illustrates his commitment to the same body of technologies that Dee had helped to develop before 1583. Unlike Dee, Sir Thomas Gresham could well afford to gamble in subscribing to the Cathay Company ventures after he had retired from acting as the Crown’s principal financial agent in 1574.[101] In fact Gresham was determined right up to 1579 to keep faith with the ideas developed by Dee and Borough despite the failures associated with the Frobisher voyages of 1576-78.

When considering navigational instruments like the globes and the armillary sphere bought for Frobisher from Humfrey Cole in 1576, alongside the plainer cross staff, and a mariner’s astrolabe bought second hand from William Borough, as Lok records, we have to remember that the purchases of globes and compasses for

Frobisher's voyages reflected Dee's own collection, and his tuition in the use the variation compass in particular.

It remains a good measure of the scientific advances that Dee prompted between 1576 and 1580 that the Hatfield House chart, formerly No. 98 (Plate 3) drawn by William Borough and marked up by Christopher Hall, informed the subsequent publications of Robert Norman and William Borough on terrestrial magnetism.[102] It thus anticipated by 120 years the assemblage of the magnetic data that Edmund Halley published in 1700 for the whole Atlantic.[103] Likewise, the purchases made in 1576 by Michael Lok even as Gresham and Sir Lionel Duckett were talking about the precise skills that were needed by Frobisher, Hall and Griffin, illustrate the impact of Dee's tuition. This wider competence was why in 1576 Dee had been chosen by Duckett to teach those particular skills and set them in a practical context for his pupils' sake.

A subsequent result of those conversations among the most concerned of the investors was one made only after more political lobbying and interference, including some from the Rev. Richard Hakluyt, as he alludes to the matter in 1598.[104] Their mutual concern was that Sir Thomas Gresham had posthumously endowed a Professorship of Astronomy to teach "the principles of the spheres and theoriques of the planets and to explain the use of common instruments for the capacity of mariners, which being read and opened, he shall apply to use by reading geography and the art of navigation in some one term of every year."[105]

Under Sir Thomas Gresham's will the Professor of Geometry was to teach arithmetic, and theoretical and practical geometry including the use of globes. Concurrently, also under the terms of Sir Thomas's will, the Mercers Company were jointly to sponsor the lectures in "law". One measure of Dee's strategic influence is the change he promoted in the associated legal, financial and political climate as he sought to foster a maritime strategy with associated overseas settlement and colonisation. The breadth of Sir Thomas Gresham's endowment was very much the product of Dee's advocacy of these subjects as inherently inter-related.

Dee's charts, showing that all these factors were considered at once, are still important to the assertion of Canadian sovereignty in the Arctic; in particular there is one we have examined which bore a five-point claim to sovereignty on the reverse. Quite as useful is William Borough's chart as supplemented with Hall's magnetic data for the locations mentioned in his journal of the third voyage. Dee's advice as given in 1576 shaped how Hall's log and chart recorded the places where the ceremonies of taking possession in the name of Elizabeth I took place. Those ceremonies themselves were influenced by Dee's tuition of Frobisher and Hall and his extensive reading on the assertion of legal sovereignty by the European powers. However, Dee's *General and Rare Memorials pertayning to the Perfect Arte of Navigation* makes the equally important point about his endeavour that "the End of Ends, and the uttermost scope of the said Arte of Navigation, is such Publick Commodity."[106] Dee's understanding of "Publick Commodity" necessarily evokes his almost mystical vision of the usefulness of a mathematical approach. He defined

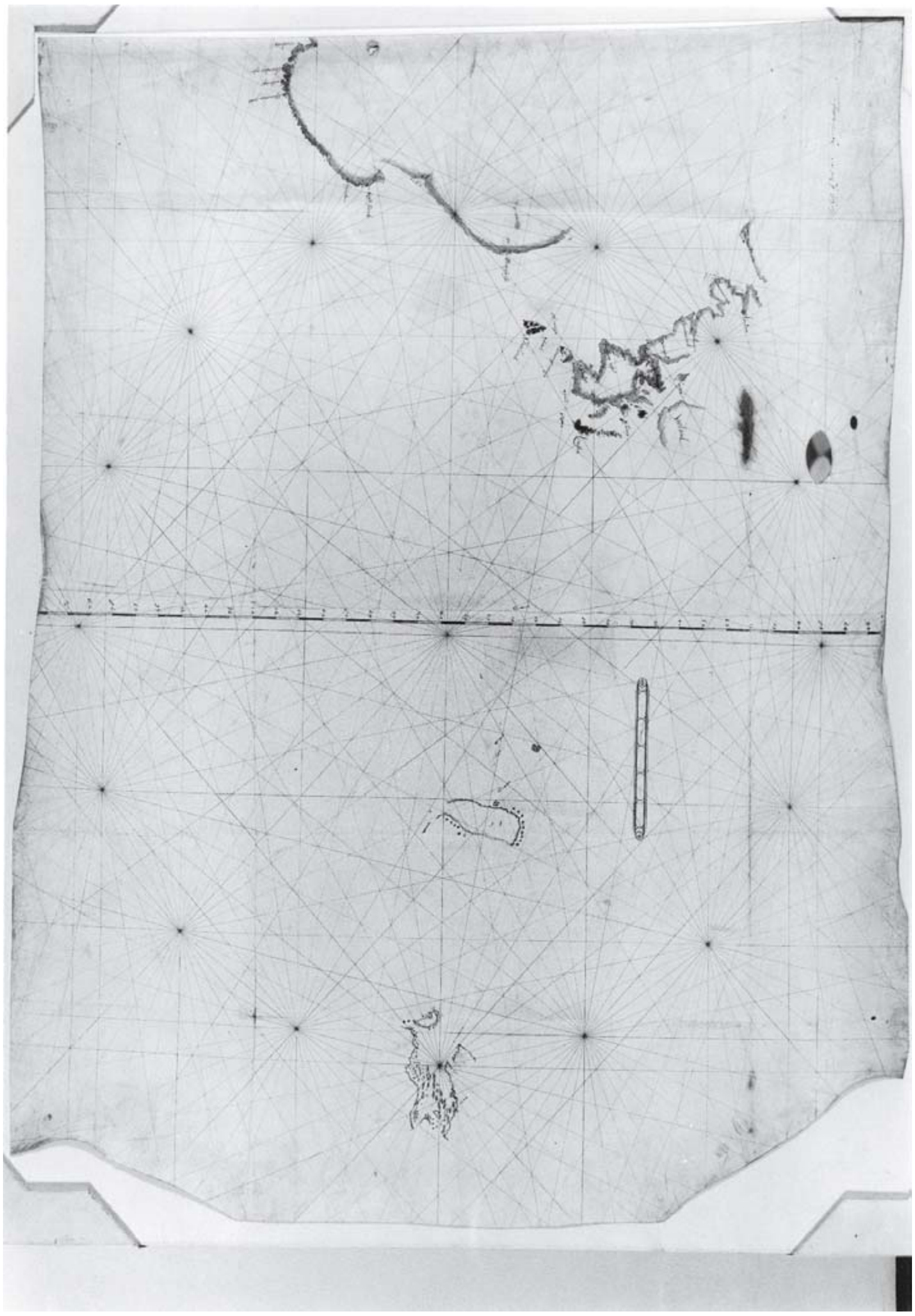


Plate 3: A navigational chart of the North Atlantic, 1578. Drawn by William Borough, revised by Christopher Hall. Hatfield House CPM1/69. Reproduced by courtesy of the Marquess of Salisbury.

"Publick Commoditie" as early as 1570 in the last paragraph of his famous preface to Billingsley's *Elements of Geometrie,* where he wrote:

> Besides this, how many a Common Artificer, is there, in these Realmes of England and Ireland, that dealeth with Numbers, Rule and Cumpasse: Who, with their owne Skill and experience, already had, will [...] finde out, and deuise, new workes, straunge Engines and Instrumentes for sundry purposes in the Common Wealth? or for priuate pleasure? and for the better maintayning of their owne estate? […] For, no man (I am sure) will open his mouth against this Enterprise [... nor any] that hath any care & zeale for the bettering of the Common state of this Realme.[107]

NOTES

[1] *R&W*, 4.

[2] British Library, Cotton MS Vitellus C.VII, fol. $9^{r\text{-}v}$ is the part of the description of his library which describes his instruments. See too a transcript in *R&W*, 194-5 and the supplement prepared for the John Dee Conference in April 1995. See also *R&W*, 35 and John Roche, "The Radius Astronomicus in England", *Annals of Science*, 38 (1981): 1-32.

[3] John Dee, *Of Riche and Famous Discoveries*, British Library, Cotton MS Vitellus C.VII, fol. 60^{v}. The cartouche of William Borough's chart at Trinity College, Dublin, (MS 1209) says:

> Sith Tullie sayeth that each man ought his travaile to applie,
> to other men's commoditys: This counsell follow I.
> For perfectlie in this my khart the coastes where I have passed
> I have set forthe: that others may thereby som knowledege fayn.
> Great profit maye it bring to them that by these coastes sayle,
> for it of instruments is chief that maye them most availe;
> which if it doo such favour fynde, as trayayle hath deserved,
> it shall procure me to expresse, that which I have safe read.
> W. Borough.

[4] Martin Cortes, *Breve Compendio de la sphere y de la arte de nauegar con nueuos instrumentos y reglas.* (Seville, 1551), trans. by Richard Eden, *The Arte of Navigation,Conteyning a compendious description of the sphere* (London, 1561) and nine subsequent editions between 1572 and 1630. Its origins lay in the official visit which in 1558 Philip II arranged for Stephen Borough to make to Seville, presumably to share his knowledge of the icy waters off the North Coast of Russia explored two years earlier.

[5] *MP*. Dee's preface is entitled "A first fruit full Preface specifying the Chiefe Mathematicall Sciences".

[6] John Dee, *General and Rare Memorials pertayning to the Perfect Arte of Navigation* (London, 1577), sig. Biii. See also Christopher Lewis Oastler, *John Day, The Elizabethan Printer,* Oxford Bibliographical Society Occasional Publication 10 (Oxford: Oxford Bibliographical Society, 1975).

[7] British Library, Cotton MS Vitellus C.VII, fol. 79. While this 'periplus' may refer to various Dutch rutters published from the 1540s onwards, there is far more detail about Norway's coast in an English text that seems more closely related to both William Borough and Dee, namely British Library, Harley MS 167, fols. 39-72 which contains "Borough's Rules" relating to a passage along Norway's coast and past the North Cape.

[8] Pierpont Morgan Library, MS MA 2637 (R-V Autogrs. Misc, English). Dee's letter of 16 January 1577, written from Mortlake, covered cartographic and navigational issues and the politics of the Netherlands. See *Abrahami Ortelii, geographi antverpensis et virorum eruditorum ad eundem et ad Jacobum Collum Ortelianum, Abraham Ortelii Sororis filium, epistolae*, ed. John Henry Hessels (Cambridge, 1887), 157-160 (158). Dee had realised that these two names on America's northern shore (as shown on Ortelius's 1564 world map engraved in Antwerp) were omitted from his much smaller 1570 world map. By contrast with the rather numerous 1570 map, only three copies of the large 1564 world map on eight sheet are known, one in the Rotterdam Maritime Museum, one in the University Library, Basle, and the last in the British Library's Map Room. See Rodney W. Shirley, *The mapping of the world: early printed*

maps, 1472-1700 (London: Holland Press, 1983), Entry 144, plate 97, 129-133; Helen Wallis, "Across the Narrow Seas" in Susan Roche, ed., *Studies in the History and Bibliography of Britain and the Low Countries presented to Anna E. Simoni* (London: British Library, 1991), 31-54.

[9] British Library, Cotton MS Vitellus C.VII, fols. 264-269. *Of Great and Rich Discoveries,* incorporates Mercator's letter and Dee's translation of 1577. See also: E.G.R. Taylor, "A letter dated 1577 from Mercator to John Dee", *Imago Mundi*, 13 (1956): 56-68. Frobisher had already used both Ortelius's world map, probably the larger 1564 edition (880 x 1500 mm), and Mercator's even larger world map of 1569, (1340 x 2120 mm), as the inventory of the items supplied for the 1576 voyage shows. See Public Record Office, Exchequer, King's Remembrancer, E164/35, fol. 17. A full transcript of this can be found in James McDermott, "Humphrey Cole and the Frobisher Voyages" in Silke Ackermann, ed., *Humphrey Cole: Mint, Measurement and Maps in Elizabethan England* (London: British Museum Publications, 1998), 15-16. The fact Ortelius's map was supplied at no cost in Lok's account suggests Dee had lent it to his erstwhile pupils in 1576, but had it back in time to discuss it in detail with Abraham Ortelius in March 1577. Ortelius's world map "Typis Orbis Terrarum" drawn about 1569 and published in Antwerp in 1570 (335 x 495 mm) was not detailed enough to have sustained such usage, or to have been much help to Frobisher and Hall in 1576. For further recent discussion, see James McDermott, "The Navigation of the Frobisher Voyages", *Hakluyt Society's Annual Talk*, *1997,* published in 1998, 3-24. McDermott and Waters express their doubts that the brass globes and the brass "Sphaera Nautica" ordered were ever taken to sea. They do not consider the sturdy nature of the large surviving examples of Cole's work at St Andrews University, nor the possible utility and durability of Cole's preparing a suitably cased brass engraved version of the very large Italian globe published in 1574. This made up a globe of 71 centimetres in diameter. That Italian globe carried lots of data on the vicinity of Greenland, Labrador and the western end of a NW passage, probably largely derived from Basque whalers through their Italian bankers. Its gores carried the best commercially available data on the region, a fact Dee was well connected enough to know. Perhaps made by the Sanuto brothers, its gores were intended for a market among affluent seamen. In 1578 Cornelius Ketel painted a portrait of Frobisher alongside a globe, probably a new one made up from gores supplied by Sanuto or Cartaro but undoubtedly simplified and scaled down by the painter to show only the regions of concern to Frobisher. That portrait survives in the Bodleian Library. See too Raleigh Ashton Skelton, *A Venetian Terrestrial Globe, represented by the largest surviving printed gores of the 16th century* (Bologna: Garisenda Antiquariato Libri e Stampe, 1969).

[10] Robert Recorde, *The Castle of Knowledge* (London, 1556), preface. The rare second edition (B.L C.31.622) and another of Recorde's textbooks, the *The Grounde of Arts* (London, 1540), were extensively edited by Dee (referred to as "I.D.") and appeared in 1561 under the title *The Ground of Artes teachyng the worke and practise of Arithmetike and now of late overseen and augmented with newe and necessarie additions by I.D.* (British Library, C.1.1022). Recorde was until his death Surveyor of the Mines to Queen Mary, and shared with John Dee interest in antiquarian matters, in Wales, and in mining, as well as in thirteenth- and fourteenth-century mathematical texts such as that on the *navicula* that might have been of use to astronomers and navigators. In 1557 while Recorde was working up theorems for his unfinished "Treasure of Knowledge", Dee also formulated his ideas for the manuscripts, *De Nova Navigationis Ratione,* and *Euclidis elementorum, libri XV.* See Robert William Theodore Gunther, *Early Science in Oxford,* 15 vols (Oxford, 1923), I, 107.

[11] Public Record Office, E 164/35, fol. 17. It is possible that Lok's account here refers to a manuscript set of sailing directions for India that bears two of Thevet's signatures, one dated 1563, another 1567. This suggests it might have been lent by Thevet to someone like Dee to transcribe. Dee certainly credits Thevet as a source in his text *Of Rich and Famous Discoveries*, (British Library, Cotton MS Vitellus C VII fol. 125) completed in 1577. Dee's Library contained three works by Thevet (*R&W*, Nos. 238, 346 and 1096). Two of those works, both heavily annotated in respect of Cathay, survive in The Royal College of Physicians' Library, London. The third work has not been identified but might be Thevet's own copy of a rutter by Emmanuel Alvares, *Roteiro de Navegacam Da qui pera ay india*. This was certainly widely transcribed in the mid-sixteenth century, see Bibliotheque Nationale (Fonds Portugais ancien, No 48). A possible master copy in 92 folios, autographed back and front by Thevet, is in the National Maritime Museum, Greenwich, (MS 35-013c/P31). Prior to 1935 it was in Professor Charles Boxer's library and is described in Charles Ralph Boxer, *Mariners Mirror*, 20 (1934): 176-77.

[12] British Library, Cotton MS Vitellus C.VII. fols. 1-13.

[13] *MP,* sig. a.iiij^{r-v}.

[14] Ibid.

[15] Bodleian Library, Ashmole 242, no. 83. "Canon Gubernauticus" or "A great volume, in which are contained our [*sic*] Queen Elizabeth her Arithmeticall Tables Gubernatick: for Navigation by Paradoxall Compass (by me invented anno 1557) and Navigation by Great Circles, and for longitudes and latitudes, and the variation of the Compass, finding most easily and speedily etc."; E.G.R. Taylor, *A Regiment for the Sea*, Hakluyt Society Second Series*,* 121 (Cambridge: Hakluyt Society, 1963), 415-33; Thomas Rundall, ed., *Narratives of Voyages towards the North West in search of a North West Passage to Cathay and India, 1496-1631,* Hakluyt Society First Series, 5 (London, 1849). For more detail on the problems of the Borough's voyage see Richard Eden's preface to his *Arte of Navigation*, 1561.

[16] British Library, Harley MS 473. *Certaine verie rare observations of Chester and some parts of Wales.*

[17] British Library, Cotton MS Augustus I.I.i. verso.

[18] British Library, Harley MS 167, fols. 182-200. *The Account of the Third Voyage to Meta Incognita made by Christopher Hall.* The first page of the report shows that it had belonged in John Dee's Library, and bears a few notes in Dee's hand on Sir Francis Drake and young William Hawkins. Fol. 187 bears a coloured coastal view of the rugged snowy form of "Dee's Pinnacles".

[19] British Library, Cotton MS Otho EVIII, (Article 16) fols. 78-9. One of the circumpolar charts that Dee drew for Pet and Jackman survives in the library at Burghley House, Stamford within a volume of Ortelius's *Theatrum Orbis Terrarum*, annotated in Lord Burghley's hand. Lok's later engraved chart of 1582 owes much to Dee's circumpolar charts, and the Burghley House exemplar in particular.

[20] The title page of this collation of charts from Ortelius's *Theatrum Orbis Terrarum* (Antwerp, 1570), bears the manuscript inscription "This book belonged to the L'd Treasurer Burghley" probably written in the hand of his eldest son, Thomas, 1st Earl of Exeter (1542-1622). After the prefatory world chart (the 1570 version) there was bound in Dee's northern hemisphere and below it an inscription in Lord Burghley's hand about Frobisher's second voyage reading thus: "Anno domini 1577 et 19 Eliz. Reginae. Furbisher capitaneus navis appelate ye Ayde, cum 2no aliis navibus discessit en ostio Thamisis 25 Maii et adiit quasdem Insulas in Mare Aglonari in Latitudini 64 et Longitud[ini] [blank] atque 19 July, et ibique mora traxit per diversque ad 24th Augii et terversus est in portuum Plymouth 20th Septembrii."

[21] A similar Chinese map reached Philip II's Library in the mid-1570s in a diplomatic bundle from the Philippines. See R.C.D. Baldwin, "The Interchange of European and Asian Navigational Information in the Far East before 1620", in Derek Howse ed., *Five Hundred Years of Nautical Science, 1400-1900* (London: National Maritime Museum, 1981), 80-90.

[22] British Library, Cotton MS Otho EVIII, (Article 16) fol. 77. British Library, Lansdowne MS 122 Article 5.

[23] Harley MS 167, art 41, fol. 181.

[24] Oxford, Bodleian Library, Ashmolean MS 242. No. 83. This is also alluded to on the verso of his map, British Library, Cotton MS Augustus I i.i.

[25] Public Record Office, SP15/25/81. Lok's Instructions for the Third Voyage as amended in Lord Burghley's hand (draft circa March 1578). See also: British Library, Lansdowne MS 100/1 fols. 10-12; British Library, Harley MS 167, fols. 165-180 and 182-200; Magdalene College Cambridge, Pepys MS 2133; Walter Andrew Kenyon, "The Canadian Arctic Journal of Captain Edward Fenton, 1578", *Archivaria*, 11 (1980): 171-203.

[26] *MH.*

[27] *R&W*, 35.

[28] Antoine de Smet, "John Dee et sa place dans l'histoire de cartographie" in Helen Wallis and Sarah Tyacke, eds., *My Head is a Map: Essays and memoirs in honour of R.V. Tooley* (London: Francis Edwards, 1973), 107-113.

[29] Bodleian Library, Ashmole MS 242. No. 83.

[30] Edward Cannan*, Churches of the South Atlantic Islands, 1502-1991* (London: Anthony Nelson, 1992), 25 and 259n which details various searches for Dee's visit to St Helena, concluding that Coote probably mistook Madox's hand and descriptions of Fenton's voyage of 1582-83 for Dee's. See too *DNB*, XIV, 271-279.

[31] E.G.R. Taylor, *Tudor Geography, 1483-1583* (London: Methuen, 1930), 88-96, 263-265. On page 265 Taylor cites a short part of Dee's library catalogue, cited in evidence for compensation in 1592. This explains the practical value of instruments he had kept in his library (and whose utility must have been known by John Davis) saying, "The instruments necessary for a skillful seaman are the Sea Compasse, a Cross staff, a Quadrant, an Astrolabe, a Chart, an instrument magneticall for finding of the Variacion of the compass, an horizontall plane sphere, a globe and a paradoxall compass [...] but the Sea Compass and

Cross staff are instruments sufficient for a seaman's use: the astrolabe and the Quadrant being instruments very uncertain for sea observations."

[32] British Library, Cotton MS Roll XVIII, 48.

[33] British Library, Cotton MS Augustus 1.i.i.

[34] Free Library of Philadelphia (William Elkins Collection, 42). "Sir Humphrey Gylbert knight his chart" also bears Dee's own cabalistic symbols identifying him as its author. It was long kept by the Percy and Leconfield families, whose late sixteenth- and early seventeenth-century papers were full of naval, mining and mathematical interest. See *Catalogue of Exceedingly Rare and Valuable Americana, with some important English Books and Manuscripts, largely from the Library of Henry Percy, 9th Earl of Northumberland (1564-1632) at Petworth House. Sold by order of his Descendant, The Right Honoble. Lord Leconfield. Which will be sold by Auction by Messrs Sotheby and Co. […] On Monday the 23rd day of April, 1928, and the following Day* (London: J. Davy and Sons, for Sotheby & Co, 1928), lot 78.

[35] David Beers Quinn, ed., *The Voyages and Colonising Enterprises of Sir Humphrey Gilbert*, Hakluyt Society Second Series, 2 vols (London: Hakluyt Society, 1940), 83-84, illustrates Dee's opportunism over this.

[36] Michael Lok's chart was sought for Richard Hakluyt's *Divers Voyages touching the discoverie of America* (London, 1582), where it was published opposite (sig. B4, second count). It is entitled "ILLUSTRI VIRO DOMINO PHILIPPO SIDNAEO MICHAEL LOK CIVIS LONDINENSIS HANC CHARTAM DEDICABAT, 1582."

[37] Donald D. Hogarth, Peter W. Boreham, and John G. Mitchell, *Mines, Minerals and Metallurgy: Martin Frobisher's voyages of 1576, 1577 and 1578,* Mercury Series, 7 (Ottawa: Canadian Museum of Civilisation, 1994), 73-99.

[38] Dee had two copies of Biringuccio's text and multiple copies of Agricola's study, *De Re Metallica* (Freiburg, 1556) and (Basle, 1558), and copies of major works by Ercker, Munster, Oviedo and de Barros. All were heavily annotated, in those sections dealing with mines in the Iberian empires. Roberts and Watson show that the metallurgical texts and mining regulations that Dee took to Prague in 1583 as those marked with a T in the catalogue. Dee also took important geographical texts like Munster's *Cosmographia* which had an extensive section on mining and smelting in central Europe. Dee's collection of mining texts and mining laws included the bylaws of Kuttenburg (i.e Kutna Hora) in Bohemia, and other mining towns in Alsace and Saxony. See *R&W* nos. 5, 178, 215, 222, 227, 459, 677, 1437, 1453, 1534-5, 1540, 1542-44, 2214. A fuller discussion of those legal texts on mining appears in Herbert Clark and Lou Henry Hoover, *Georgius Agricola, De Re Metallica. Translated from the first Latin edition of 1556 with biographical introduction, annotations and appendices upon the development of mining methods, metallurgical processes, geology, mineralogy and mining laws from the earliest times to the sixteenth century* (London, 1912; repr. New York: Dover Publications, 1950), 609-614.

[39] Public Record Office, SP 12/144/17 parts 1 and 2 details Drake's profits and the treasure to be removed to the Tower of London, then estimated at over £250,000. It notes that over £10,000 was retained by Drake.

[40] David Beers Quinn, *Set Fair for Roanoake, Voyages and Colonies* (Chapel Hill: University of North Carolina Press, 1985), 92. See too: Hatfield House, Cecil MS 276/5: "first written in the high duch by the experte and chiefe M[aste]r of the Emperors mynes in the kingdom of Bohemia, Lazarus Erkerne, nowe translated into English by Joachim Gaunz of Prage." See also Gary C. Grassl, "German Mineral Specialists in Elizabethan England and Early Modern America", *Yearbook of German-American Studies*, 31 (1996): 25-28, 49-52.

[41] British Library, Harley MS 249, fols. 95-105. At the beginning it is dedicated "To my very Honourable Friend Syr Edward Dyer, Knight", and at the end it notes he now sent "this Treatise with a peculiar letter besides Johannem Crocker on Friday 15th last of september 1597." British Library, Royal MS 7, C. XVI fols. 158-165 is another nearly contemporary copy of the same text, dated 8 September 1597. Yet another copy appears in his hand in a copy of his *General and Rare Memorials,* British Library, C21.e.12 as fols. 3-13. It was later given to Captain Hitchcock by Dee.

[42] Public Record Office, SP12/30/30 dated 17 June 1587. Richard Deacon, *John Dee: Scientist, geographer, astrologer and secret agent to Elizabeth I* (London: Frederick Muller, 1968). See also the Garland and Simkinson request that Dee attend the Court of the Russian Emperor, and Public Record Office, SP12/196/143r (dated 18 September 1586) later reproduced by Richard Hakluyt, *The Principal Navigations, voyages, traffiques and discoveries of the English Nation* (London, 1598), I, 508.

[43] Public Record Office, SP12/31/35.

[44] British Library, Lansdowne MS 30/4, fols. 10-12; *Acts of the Privy Council of England*, ed. John Roche Dasent, 46 vols (London: HMSO, 1890-1964), X, 147 for January 1577/78.

[45] Vilhjalmur Stefansson, *The Three Voyages of Martin Frobisher in search of a Passage to Cathay and India by the North-west, A.D. 1576-8: from the original 1578 text of George Best*, 2 vols (London: Argonaut Press, 1938), II, 113, 117, 119, 132, 198, 202, 205, 217.

[46] William Robert Scott, *The Constitution and Finance of English, Scottish and Irish Joint-Stock Companies to 1720* , 3 vols (Cambridge, 1911, repr. Bristol: Thoemmes Press, 1993), I, 39-44.

[47] *Private Diary*, 18-19. This is a conflation of selected entries from Bodleian Library, Ashmole MS 487 and 488. See also, Albert Hastings Markham, ed., *The Voyages and Works of John Davis the Navigator*, Hakluyt Society First Series, 59 (London, 1880), Introduction.

[48] *Calendar of State Papers: Foreign Series, of the reign of Edward VI, 1547-1553*, ed. William Barclay Turnbull, (London, 1861), No. 245: Joachim Gundelfinger to the Privy Council, 18 October 1550.

[49] *Calendar of State Papers relating to Ireland, of the reigns of Henry VIII, Edward VI, Mary and Elizabeth 1509-1573*, ed. H.C. Hamilton, 5 vols (London, 1860-1890), I, 114, 121-127.

[50] Maxwell Bruce Donald, *Elizabethan Copper: The History of The Company of Mines Royal*, *1568-1605* (London: Pergamon Press, 1955, repr. Whitehaven: Michael Moon, 1989), 124-145.

[51] Cumbria Record Office, (Kendal) Rydal MS 28, fols. 146-169 (sometimes described as Rydal MS R). Other passages on crushing and weighing houses and even furnaces among the Rydal manuscripts lack the operational detail. The international infrastructure of technical and financial resources required can be seen through: William G. Collingwood, *Elizabethan Keswick: Extracts from the original account books 1564-1577 of the German Miners in the archives of Augsburg*, Cumberland and Westmoreland Antiquarian Society, Tract Series, 7 (Kendal, 1912, repr. Whitehaven: R. Moon, 1987). See Ian McNeil, “Blast: From Blowpipe to Blowing Engine”, *Newcomen Society Transactions,* 60 (1989): 95-106. Rhys Jenkins, “The Society for the Mines Royall and the German Colony in the Lake District”, *Newcomen Society Transactions* (1938): 225-234. Alnwick Castle, MS Y.I, no 6 comprises the Hechstetter’s operational data as sent to Henry Percy, 9th Earl of Northumberland, “to informe myselfe of the ystate of the mynes and finding no great alteracion [...]”, 23 January 1617/18. Parts of the text are drawn from sixteenth-century recipes, but most of this text is devoted largely to arguments for a reduction in the rent for the Cumberland mines then operating to a loss. It allows for insight into the traditional German methods of mining and smelting then in use. The technology as Dee knew it from Alsace is best shown in H. Groff’s illustrated manuscript, in L’École Supérieure des Beaux Arts, Paris, published with notes by E. Brugerolles, *La Mine et mode de l'emploi, 1526* (Evreux: Editions Gallimard, 1992).

[52] Hoover and Hoover, *De Re Metallica*, 609-614.

[53] See *R&W*, nos. 177, 178, 215, 1051, 1919, all Agricola’s works, plus the Duke of Saxony’s mining ordnances, the *Bergordnung* of 1574 (*R&W*, no. 227). Zimmerman’s important study, *Probirbuch,* not the title cited by Dee above (*R&W*, no. 1535), may have come to Mortlake a little later, but certainly well before 1583, along with Ciriacus Schreitlmann’s *Probierbüchlin Frembde und subtile Künst [...] von Woge und Gewicht auch von allerhandt Probenauft Ertz, Gold, Silber etc* (Frankfurt-am-Main, 1578), *R&W*, no. 1534. The last two probably came as a result of intelligence and help obtained for him by Sir Philip Sidney. Dee records its origin in a meeting involving Lord Leicester, Edward Dyer and Philip Sidney on 16 January 1577. As Roberts and Watson show by reference to Pears’s transcripts of Sidney’s correspondence with Hubert Languet, Sidney exchanged data derived through Dee about Martin Frobisher’s supposed discovery of gold in 1576 and 1577, seeking in return fulfilment of a promise to dispatch the laws of Gutebergica, i.e. the Kutna Hora mines in Bohemia. See Stewart Adolphus Pears, *The correspondence of Sir Philip Sidney and Hubert Languet* (London, 1845), 128, referring to correspondence from Languet dated 28 November 1577 and Sidney’s fuller letter of 1 October 1577.

[54] Public Record Office, SP12/95, nos. 63 and 64, a further copy SP12/229/97, fols. 1-5, and a draft patent at SP 12/235/1. The former was a petition and letter to the Queen for “A discovery of lands beyond the Equinoctial [...] and to establish the authors and fellowship of this voyage in the nature of a corporation”. Lok probably took it as a model for the proposals he worked on with Dee and Frobisher but he too failed to secure incorporation, demanding, as Burghley thought, too much in the form of the charter that he proposed. See too Alison Grant, *Grenville* (Appledore: North Devon Museum Trust, 1991), 14-18. A derivative of Grenville’s scheme but expressed in considerable detail was later penned by Richard Hakluyt as “A discourse of the Commodity of taking the Straight of Magellanus”. It was probably prepared for Sir Francis Walsingham in 1580.

[55] British Library, Lansdowne MS 19, (art. 19).

[56] British Library, Lansdowne MS 100, (art. 1) fol. 4.

[57] One copy of this work which was to remain in his library for over twenty years (British Library, C.21.e12) bears the text of the *Thalattokratia Bretanniki* on blank leaves at the back in Dee's hand. That copy was sent on to Sir Edward Dyer on 15 September 1597. See note 41 above for more details.

[58] For a tiny image of the Cadoxton smelter beside the river near Neath see West Glamorgan Record Office, Dynevor Memorial, "The description of the Lordship of Cadoxton juxta Neath now parte of ye possessions of ye Right honourable John Herbert Esquier one of her majestie's Pryvie Counsell and Secreatary of Estate unto her highness." c.1601. "clericus fecit et descripsit."

[59] Oxford, Bodleian Library, Ashmole MS 488. Dee's diary recorded on 19 December 1589 that Gilbert "Offred me as much as I could require at his hands, both for my goods carryed away, and for the mynes." See *R&W*, 35.

[60] Peter Claughton and Neil Parkhouse, *Out of the World and into Coombe Martin* (Coombe Martin: Coombe Martin Local History Group, 1989), 33-37. N. Parkhouse, "Coombe Martin – An Industrial slum?", *The Quarterly Journal for British Industrial and Transport History*, 7 (1995): 5, 10-11.

[61] S.H. Burton, *Walks in North Devon: A Guide to its Scenery, Architecture, History and Antiquities* (London: T. Werner Laurie, 1953), 69-70 gives the full texts of the two inscriptions as originally determined in John Prince, *Danmomii Orientales Illustres, or The Worthies of Devon* (London, 1810).

[62] Stephen Atkinson, *The Discovery and Historie of the Gold Mynes of Scotland, 1619* (Edinburgh, 1825), 52-53; Scott, III, 409.

[63] Archivo General Simancas, Ingalterra, leg. 818/72. Sebastian Cabot to Charles V, a transcript clearly misdated 15 November 1554. Presumably the original dated from 1553 or even a year earlier still. As taken forward later to Philip II it also contained a map now lost. It may well have formed part of Cabot's reply to a letter written by Emperor Charles V to the young Queen Mary on 9 September 1553, following the failure of the Duke of Northumberland's plot to put Lady Jane Grey on the throne. The Duke, who was a keen supporter of Dee's ideas, was executed for treason in August 1553.

[64] Edward Arber, ed., *The First Three English Books on America 1511-1555 A.D.: Being chiefly translation, compilations &c. by Richard Eden* (Birmingham, 1885), 355. This large work incorporates many of Eden's earliest translations.

[65] Public Record Office, E231/28d and SP 12/40/81-83.

[66] British Library, Sloane MS 2483. Donald, pp 66-72.

[67] British Library, Lansdowne MS 30, Art.4. fol. 12.

[68] Public Record Office, SP 112/119/14; SP 12/126/56; SP 12/130/19, 21 and 35; SP 12/130/21.

[69] British Library, Lansdowne MS 30, Art 4, fol. 6, and Lansdowne MS 100/1 fols. 4^r-5^v, 10r, and 12r. Public Record Office, SP 12/118/56; SP 12/119/46; SP 12/122/3, 4, 9, 10, 61 and 62; SP 12/129/43; SP 12/130/15. Assays by Agnello, Broad, Kranich and Williams are also known: They are to be found in Public Record Office, SP 12/122/62 and 67 and SP 12/161/41. The last two by Williams took place on 28 July 1583. These two failures served to confirm Dee's decision to leave for Prague. See also Lok's accounts as preserved in San Marino, California, Huntington Library, MS 715.

[70] Public Record Office, SP 12/130/15 and British Library, Lansdowne MS 100/1, fols. 10^r-13^r.

[71] British Library, Cotton MS Vitellus C.VII fols. 329-45. Sometime after 1566, when the originals were shown to Anthony Jenkinson, Cyprian Lucar, son of Robert Thorne's Bristolian associate and executor, Emannual Lucar, who in turn presented a copy to John Dee. Later copies were made available to other people, including Michael Lok, (now British Library, Lansdowne MS 100 fols. 65-80), William Cecil (now Hatfield House, Cecil MS 245/5), and Richard Hakluyt, who published it in as 'A declaration of the Indies' in *Divers Voyages,* sig. B1-$B3^r$.

[72] Hakluyt, *Divers Voyages*, Epistle Dedicatorie.

[73] British Library, Cotton MS Otho E VII, fol. 44^v.

[74] British Library, Lansdowne MS 100, Art.1, fol. 4.

[75] British Library, Cotton MS Otho E VII, fol. 44^v.

[76] British Library, Cotton MS Otho E VII, fol. 44^v

[77] Dee, *General and Rare Memorials*, sig. $A2^r$.

[78] Public Record Office, E164/35 fol. 17.

[79] Dee's loans of equipment and his advice may have been so significant in themselves and for the prestige that they conferred, that Lok himself was prepared to acquiesce to Dee's not paying up his adventurer's shares.

[80] Stefansson, *Voyages of Martin Frobisher*, II, 77. This gives its sources as the Royal Commission on Historical Manuscripts, 1832 and 1833, pp.74-77, 558-62 and copied directly without reference to the originals in Richard Collinson, ed., *The Three Voyages of Martin Frobisher in Search of a Passage to Cathaia and India by the North West, A.D. 1576-1578*, Hakluyt Society, First Series, 38 (London, 1867). A correct copy appears in J.M. McDermott, "The Account Books of Michael Lok relating to the North West Voyages of Martin Frobisher, 1576-1578" (Unpublished PhD thesis, University of Hull, 1984), 83-84, and as an appendix in the Hakluyt Society publication cited above. The uncorrected form appears in David Watkin Waters, *The Art of Navigation in Elizabethan and Early Stuart Times* (London: Hollis and Carter, 1958), 530-532.
[81] See *R&W*, Introduction.
[82] *The Art of Navigation,* trans. by Richard Eden (London: R. Jugge, 1561), fols. lxviii-lxx, Part 3, Ch.7 entitled "The making and use of the Astrolabe with which the mariners take the Altitude of the Sunne."
[83] Alwynne A. Ruddock, "The Trinity House at Deptford in the Sixteenth Century", *English Historical Review,* 65 (1950): 458-476. Charles Raymond Booth Barrett, *The Trinity House of Deptford Strond: written and illustrated by C.R.B. Barrett* (London, 1893), 131-134.
[84] *R&W*, Appendix 3, 196-197.
[85] British Library, Harley MS 167, fols. 39- 76. Mr Borrough's rule is on fol. 69.
[86] British Library, Cotton MS Titus BVIII, fol. 199^{v}. Elizabeth Story Donno, *An Elizabethan in 1582, The Diary of Richard Madox, Fellow of All Souls*, Hakluyt Society Second Series, 147 (London: Hakluyt Society, 1976), 227. Her edition of the text explains that Madox is using Pallinurus as a pseudonym to disguise Hall's identity here as he did on at least six other occasions on the voyage. Madox did this in order to protect him from further humiliation by Fenton, and from identifying his alcoholism.
[87] George Best, *A True Discourse of the late voyages of discoverie for finding of a passage to Cathay by the North Weast under the conduct of Martin Frobisher* (London, 1578). Reprinted in Stefansson, *Voyages of Martin Frobisher*, I, 16.
[88] Oxford, Bodleian Library, Ashmole MS 242, no 83. See note 15 above for title.
[89] Dee, *General and Rare Memorials*, sig. A2^{r}. E.G.R.Taylor, "John Dee and the Nautical Triangle", *Journal of Navigation*, 8 (1955): 318-325.
[90] British Library, Cotton MS Augustus I.i.i. verso.
[91] Public Record Office, SP 12/11/27; SP 12/96/267; SP 12/107/68. David Michael Loades, *The Tudor Navy: an Administrative, Political and Military History* (Aldershot: Scolar Press, 1992), 191-193.
[92] Dee, *General and Rare Memorials*, sigs. A4^{r-v}, B2^{r-v}, D3^{v}, E2^{r} and E3^{v}.
[93] Thomas Elyot, *The boke named the Governour* (T. Berthelet, London, 1531; repr. London: Dent, 1962), 23-24.
[94] William H. Sherman, *John Dee, The Politics of Reading and Writing in the English Renaissance* (Amherst: University of Massachusetts Press, 1995), 171-189. Sherman dates a text widely presumed lost, British Library, Add MS 59681 *Britannici Imperii limites* to between 1576 and 1578 when final corrections were added. It anticipates in many ways Dee's *Thalattokratia Bretanniki* completed in 1597. See *General and Rare Memorials*, now British Library, C.21.e12. See also British Library, Royal MS 7, C. XVI, fols. 158-165 and Harley MS 249.
[95] Julian Roberts, "John Dee's Corrections to his Art of Navigation", *The Book Collector*, 24 (1975): 70-75. Dee's 1583 catalogue (now at Trinity College Cambridge) is annotated "I left 60 of these ready corrected". See *R&W*, 104 (entry for *R&W*, no. 1680).
[96] Dasent, *Acts of the Privy Council*, X, 366.
[97] These texts are all in British Library, Harley MS 167, fols. 165-200. Dee's transcript of Sellman's text (fols. 165-180) differs markedly in its description of the courses sailed in June 1578 from the printed but incomplete version first produced in 1867 by Collinson in *The Three Voyages*, 290-316. Its errors of transcription were copied but with revealing gaps by Stefansson, *Voyages of Martin Frobisher*, I, 55-73.
[98] B. Allaire and D. Hogarth, "Martin Frobisher, The Spaniards and a Sixteenth century Northern Spy", *Terrae Incognitae*, 28 (1996): 46-58. M.A.S. Hume, *Calendar of Letters and State Papers relating to English Affairs preserved principally in the Archives of Simancas,* 4 vols (London, 1892-1899), II, 567-69.
[99] Best, *A True Discourse*, in Stefansson, *Voyages of Martin Frobisher*, I, 22.
[100] In Dee's copy of Richard Hakluyt's translation of *El viage que hizo A[ntonio] de E[speio] en el anno de ochenta y tres: el qual con sus companeros descubrieron una tierra [...] a quien pusieron por nombre nuevo Mexico etc.* (Madrid and Paris, 1586), now British Library, B32.a.32, we find the following

inscription in Dee's hand: 'Johannes Dee: A[nn]o 1590. January 24. Ex dono Thomae Hariot, Mei Amici.' It is thus very soon after his return to his home at Mortlake.

[101] State Papers describing Sir Thomas Gresham's investments are: Public Record Office, SP 12/111/48; SP 12/119/30 and 41; SP 12/126/2, 8, 32 and 56; SP 12/127/8 and 16; SP 12/130/16, 21, and 35. More detail about Sir Thomas Gresham's foundation in its earliest phases is to be found in John Ward, *The Lives of the Professors of Gresham College* (London, 1740), iv-viii; Sydney John Teague, *Sir Thomas Gresham financier and college founder* (London: Synjon Books, 1974); Peter Winckworth, *History of the Gresham Lectures, Inaugural lecture, City University* (London: City University, 1966); Francis R. Johnson, "Gresham College: Precursor of the Royal Society", *Journal of the History of Ideas*, 1 (1940): 413-438; Public Record Office, SP 12/170/1.

[102] Now Hatfield House Library, CPM 1/69 reproduced here by courtesy the Marquess of Salisbury.

[103] For a full discussion of the significance of other contemporary work on terrestrial magnetism, by Borough, Gilbert and Norman in England, and of the longitude prizes offered formally from 1598 by Philip III of Spain, see Richard C.D. Baldwin, *The international interchange of navigational information between the maritime communities of Iberia, Asia and North Western Europe, 1500-1620* (Unpublished thesis, University of Durham, 1980), 155-254.

[104] Richard Hakluyt, *The Principal Navigations*, I, Prefatory address. Gresham's large incomes arising from clever currency speculation, trading in Ordnance and servicing the wool trade's needs meant his large trading debts extended far beyond the Cathay venture and caused the House of Commons to take a close interest in the matter of his estate. That led to Parliament passing a special statute, which began as "A Bill for the relief of Sir Thomas Gresham's creditors" that secured its first and second readings on 15 and 20 February 1580. It passed quickly through Committee stage between 28 February and 4 March 1580, to a third reading on 13 March 1580. In its final form it was passed as a Private Act 'for the establishment of an agreement between Sir Henry Nevill, Knight, and Dame Anne Gresham for the better purposes of the last will and testamant of Sir Thomas Gresham deceased and paying his debts.' Its main effect was to put off endowment of the lectureships until after Anne Gresham's death by which time it was hoped all Sir Thomas's trading positions would have unwound.

[105] Ward, vii.

[106] Dee, *General and Rare Memorials,* sig. B2^{r}.

[107] *MP*, sig. A.iiij^{r-v}.

WILLIAM H. SHERMAN

JOHN DEE'S COLUMBIAN ENCOUNTER[*]

On at least one occasion between 1571 and 1583 John Dee encountered Christopher Columbus. The medium was Columbus's son Ferdinand, and they met in the margins of Ferdinand's famous *History [...] of the Life & Deeds of the Admiral Christopher Columbus* – one of the earliest and most important accounts of Columbus's encounter with the New World.[1] Dee purchased the work sometime after its publication in 1571, and he read and annotated it carefully.[2] In 1583 the book was entered in his library catalogue, with a slightly garbled title.[3] It ultimately made its way into the British Library, where I stumbled upon it in the summer of 1994.[4]

My discovery, like that of Columbus himself, was accidental. Columbus had set out from Spain expecting that his westward course would take him clear across to the eastern coast of Asia: when he made his landfall in the Bahamas his sources led him to suppose that he was somewhere near Japan. When I called up the *Life of Columbus* I was not searching for the tracks of John Dee: following up a passing comment made by David Quinn, I had been led to expect some interesting marginalia by Gabriel Harvey, the other great Elizabethan annotator to whom I had turned my attention. I recognized almost immediately that the notes were unmistakably Dee's[5] – a realization that filled me with as much apprehension as excitement, since my book on Dee (with its detailed assessment of Dee's contribution to English maritime expansion) was already making its way through the press.

In that study I tried to assemble all of the available primary and secondary sources pertaining to Dee's place in maritime history and the history of geography.[6] Following Eva Taylor, David Waters, and others, I argued that he did more than anyone to import knowledge of the science of navigation and the history of empire to England, and – often behind the scenes – worked to apply this knowledge in the texts and voyages which would gradually allow England to catch up with its Continental rivals.[7] In a series of treatises, maps, and conferences from the 1550s to the 1590s, Dee developed an expansionist program, which he called "this British discovery and recovery enterprise."[8] Calling for both the discovery of new lands and the recovery of regions that were once arguably subject to the British crown, Dee

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[*] Different versions of this paper were delivered at 'John Dee: an Interdisciplinary Colloquium,' Birkbeck College, University of London; The Postgraduate Seminar, School of English and Drama, Queen Mary and Westfield College, University of London; and the fourth annual conference for 'New Researchers in Maritime History', National Maritime Museum, Greenwich (UK). I am grateful to all three audiences for their helpful comments, and to all three institutions for their financial support.

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eventually claimed for the queen a vast territory covering most of the water and much of the land in the northern hemisphere.

Dee's writings on navigation and empire cluster around 1576 to 1578 – the precise dates of Martin Frobisher's three voyages to the Canadian Arctic, an enterprise for which Dee was the primary scholarly advisor. The Frobisher connection is important, as we shall see, for Dee's Columbian encounter. Over eighty years after Columbus's voyages, Frobisher's saw the first extensive contact between English explorers and North American natives and the first attempts at a permanent colony. Although they were unsuccessful on almost every level, they thus mark England's belated entry into direct competition with Spain, and the beginning of its rise as an imperial power. Dee's marginalia, I would suggest, were produced in the context of the Frobisher voyages and reflect a key moment in that transfer of power.[9]

In my book I also argued that the textual exploration of Dee was as important as the geographical exploration of figures like Frobisher in effecting this transfer. Libraries played an especially important role in the launching and directing of voyages of exploration and colonization. This was certainly true of Dee and his massive collection; but it was equally true of Columbus. Recent work has revealed the extent to which his own readings both enabled and framed his New World encounter. The Biblioteca Colombina, as it is now known, has been largely dispersed; but it still contains a number of books that belonged to Columbus and bear his marginal annotations.[10] And in relating these readings to the two men's often enigmatic texts and actions, scholars have turned to similar sources and models: a recent description of Columbus as "a Hermetic character" who "was aware, it would appear, of his existence on the cusp of two temporal worlds – the Medieval and the Renaissance," would not be at all out of place in a book on Dee.[11] Dee's Columbian encounter, then, represents more than just a curious and hitherto unknown chapter in the reception of Columbus in early modern England. This meeting in the margins of the book that Washington Irving called "the cornerstone of the history of the American continent"[12] provides the occasion for some further thoughts on Dee's reading practices (offering a sustained example of the kind that I was unable to deliver in my book), on English imperialism, and on the modes of cross-cultural contact in sixteenth-century Europe.

II

One of the most consistent features of Dee's marginalia as a whole is their attention to the conditions of textual production and reception: he regularly notes any reference in the text to the author's life as well as the authorship, ownership, or use of any other texts.[13] The very first marginalia in *The Life of Columbus* concern Ferdinand's textual legacy. Next to the passage, "I, who had sailed with [Columbus] for some time, and had written of lesser things," Dee jotted, "Note other bokes of this Author."[14] But Dee was even more interested in Ferdinand's ownership of books – not surprisingly, since Ferdinand was perhaps the most serious bibliophile of his day. I have already mentioned that Columbus founded a great library; but it was Ferdinand who turned it into what must have been an unrivalled institution. He quickly abandoned his career as a colonial administrator to devote himself to book-collecting and the advancement of learning; and by the 1520s the collection had evidently achieved almost universal coverage.[15] A dedicatory epistle in the *Life* praised the collection in the following terms: “Ferdinand [...] left to the cathedral of Seville [...] a library that was not only very large but rich, full of the rarest works in all the sciences and regarded by all who have seen it as one of the most remarkable things in all Europe.”[16] Dee tagged the passage with the simple word, “Bibliotheca”, but it must have had particular resonance for his own “Bibliotheca” in Mortlake.

These notes, like the ones in which Dee provided information about when and where an author lived, and where other related books could be obtained, owe much to the uncertainties of textual transmission in his day – especially the difficulty of identifying and accessing books in an age before lending libraries or national libraries and in which cataloguing was still very primitive. In the maritime sphere the textual record was even more uncertain. First, Dee knew how important it was – when places and phenomena were being observed, potentially, for the first time – for explorers to keep detailed records. Reading that “the Admiral was very careful to keep a journal of all that happened on the voyage: wind directions and currents, the distance run by each ship, and all that they sighted on the way,” Dee wrote in the margin, “Note what things are to be noted in a voyage by Sea.”[17] On more than one occasion Dee was responsible for briefing English mariners on precisely this practice and, in fact, played a significant role in the development of ships’ logs.[18] Dee was especially interested in Columbus’s techniques for ensuring that reports of his discoveries would make it back home even if he did not. In Chapter 37 Ferdinand cites a dramatic passage from his father’s log when, on 14 February 1493, a storm scattered Columbus’s ships:

> Then, with my thoughts in this whirl, I thought upon Your Highnesses, and considered some means whereby, even were I dead and the ship lost, you might get news of the success of my voyage [...] Therefore I wrote on a parchment, as briefly as the state of things required, how I had discovered those lands as I had promised to do; the length of the voyage and the route thither; the goodness of the country and the customs of its inhabitants; and how I had left Your Highnesses’ vassals in possession of all I had discovered. This writing, folded and sealed, I addressed to your Highnesses with a written promise of 1,000 ducats to whoever should deliver it sealed to you [...] I straightaway had a great wooden barrel brought to me, and having wrapped the writing in a wax cloth and put it in a cake or loaf of wax, I dropped it into the barrel, which I made secure with hoops and cast into the sea; and all thought this was an act of devotion.

Along the top of that page Dee wrote, “Note these Practices to saue his Letters and Aduertisements to the King of Castile.”[19]

Geographical and navigational notations were themselves subject to uncertainty, as previously canonical texts and previously current maps were being rendered obsolete by new experiences.[20] Not surprisingly, Dee’s marginalia display a constant concern with Columbus’s itinerary; with the distances he travelled and the means he used to measure them; and with the location of various points in the New World. For the Spaniards and their competitors, the most celebrated and contested location was, naturally, their first site of contact. Dee identified this spot in Ferdinand’s narrative by noting, “The first place of the Spaniards inhabiting and the Rutter [or directions] how to arrive at it.” In several places, Dee commented on Columbus’s mistaken landfall: he drew special attention to the passage, “ [he] was mistaken in his belief that the first lands to which one would come would be Cathay and the empire of the Great Khan.”[21] Given his own goal of finding a way around the Americas to Cathay – which was, after all, the initial purpose of Frobisher’s voyages – Dee was extremely attentive to Ferdinand’s summary of classical and medieval sources on the subject (particularly those that had led to Columbus’s mistake).

Columbus’s reckonings – and Ferdinand’s accounts – were full of inconsistencies, and Dee was careful to note “A marvaylous error in Latitude”,[22] a “great error in Mariners reckoning”,[23] and a “Diuersitie in Reconing”.[24] His own work on the science of navigation, especially in the polar regions, brought him up against the vexing problem of magnetic variation; and at several points he drew attention to “the variation of the Cumpas.”[25]

There was almost as much variation in Columbus’s place-names as in his reckoning; and in a string of notes Dee struggled to sort out the group of names apparently given to single islands, and the single names given to groups of islands. When Ferdinand names several “sub-polar islands” in Chapter 9 – such as Friseland, Greenland, and (most important for Dee’s claims on behalf of a British Empire) St. Brendan’s Isle – Dee’s pen was predictably active.

Elsewhere I have discussed Dee’s reliance on, and propagation of, the myth that 300 years before Columbus, the Welsh Prince Madoc sailed to America and left behind a tribe of Welsh Indians.[26] One of the main lines of proof for this surprisingly persistent myth was a perceived similarity between the Welsh language and certain Native American dialects. In Gwyn Williams’s fascinating account of this story, there is a chapter entitled, “Marginal Madoc”[27] – and Madoc makes several appearances in the margins of Dee’s Columbus. In the bottom margin of sig. M7^{v}, Dee speculated that the word “Zaunia” derived from “the Welsh pronunciation of Iohn,” and that “Huino” was “perhaps so named of some Owen which cam with Madoc ap Owen Gwynned.” When Ferdinand reported that the Indians recite the names of their ancestors, Dee found another Welsh parallel: “Note [...] custom of [...] rehersing the names of theyr parents [...] after the Welsh manner.”

These linguistic fantasies notwithstanding, it should be clear that Dee’s concerns were remarkably pragmatic. There is very little attention, here, to prophecy or the supernatural – and, indeed, surprisingly little in the way of wonder, which Stephen Greenblatt has identified as the primary mode by which early modern Europeans apprehended the New World and its inhabitants.[28] In his related annotations in André Thevet’s *Cosmographie Universelle*, by contrast, Dee was more clearly interested in novelties and curiosities, noting the people of Madagascar who live to the age of 160, “the first Invention of Letters Hieroglyphic,” and the people of Zipangu [Japan] who “eat flyes.”[29] Dee’s Columbian marginalia focus above all on Columbus’s practical methods and “policies” – perhaps the most commonly used word in the notes (after, of course, “nota/note” itself). Some of these concern the voyages themselves, as in Dee's notes on the number of men on the ships or the reward for the first man who spotted land. Others concern the establishment of a colony on that land: he notes descriptions of forts and deliberations about leaving men behind. Most, however, are policies for successful interaction with, and exploitation of, the indigenous population. Dee identifies tricks for securing the faith of the people, extracting information from them, and – what would become the most familiar colonial scenario of all – exchanging worthless trinkets for valuable commodities.

A sickening number of these practices that Dee labels "policies" entailed the forceful seizure of natives: on G6^r Dee noted that "7 interpreters [were] taken," on H3^v that "12 indians [were] taken," on H7^v that "a woman [was] gotten," on H8^v that "An indian in a canoe [was] taken," and so on. This, along with the detailed discussions of how to procure the natives' permission to leave men behind, and how many men were needed to keep that colony safe, takes us close, once again, to Frobisher's own voyages, in which a total of four Inuit natives were seized (one of whom while still in his kayak), and which – had not a ship gone down carrying building materials and provisions, would have led to the first English winter colony in the New World.

Frobisher's venture is also invoked by Dee's careful attention to any mention of gold. Gold was the master commodity and at least the indirect object of all European exploration, so it is not surprising to find Dee noting "a shew of gold"[30] and, later, a "great quantity of gold".[31] But, more specifically, Dee attended to the fact that gold was accidentally discovered on Columbus's first voyage and that in subsequent voyages hired labourers from Spain were taken to mine the ore – a sequence of events which would be precisely replayed in Frobisher's voyages, whose first voyage created an unprecedented gold rush and whose second and third voyages were equipped primarily as mining ventures.

Not all of Dee's notes were quite so ruthless about the domination of the New World. Annotations in the *Life of Columbus* and related volumes reveal Dee's fascination with natural phenomena: at one place he noted, "Flying fish" in the margin,[32] and along the edge of another page he jotted, "Melons in two monthes grown; Cucumbers in 20 dayes; Wheat in a month."[33] He was also capable of a more sympathetic attitude toward the native population: he noted several descriptions of the people (especially those of Cuba, as opposed to the hostile "Caribi") which described them as gentle, tractable, and apt to learn languages; and compared their social and religious institutions favourably to those of Europe.

But one senses that this is less ethnographic admiration, of the sort found in Thomas Harriot's *Brief and True Report of the New Found Land of Virginia* (1588), than an attempt to play up the atrocities committed by the Spanish *conquistadores* on an innocent population. Ferdinand was not especially concerned with screening out Spanish abuses (except those that directly implicated his father), and his text provided much fuel for Dee's anti-Spanish sentiments. He identified several descriptions of what he labelled "ill rule" among the colonists, such as the point in the narrative when Columbus returned to Española and "asked about the Christians he had left there and was told that some had died of sickness, some had separated from the rest, and [...] all had four or five wives apiece."[34] Dee suggested in the margin of Q3^v that the Spaniards were too harsh in punishing the Indians and too lenient with their own men, and observed that "The Indians [were] seduced by the Spaniards to vse violence."[35] When Ferdinand suggested that "The Admiral would not permit his men to take anything [...] [so] that the Indians might not regard the Christians as thieves," Dee quipped, "Wel done if you had kept that rule allwayes."[36] And when Ferdinand reported that some of the settlers had almost degenerated into cannibals themselves ("some, like Caribs, proposed to eat the Indians aboard [...] and would have done it, too, if the Admiral had not forbidden it, saying that as [...] human beings, they should not be treated worse than others") Dee scathingly remarked, "Well sayd, if you allwayes made such account of them."[37]

But Dee saved his most vehemently critical, and explicitly political, outbursts for Ferdinand's frequent assertions of Spain's claims to territorial possessions in the New World. Dee was well aware of the obstacle the Spanish claims presented to his "discovery and recovery enterprise." What he did with Ferdinand's account is the textual equivalent of Francis Drake's piratical raids on Spanish ships: he learned what he could about the various methods of taking possession (the legal procedures, military strategies, ritual dedications, etc.) before refuting the validity of their application to Spain.[38] On L5^v Dee wrote along the top margin, "A more close and just title by the Popes gift then by force of sword: neyther good, as it was vsed," and alongside the text on that page he entered two simple words – "Possession" and "Noe," echoing a marginal note from several pages back, "No good Possession."

Ferdinand's text ends with a brief section, probably added by the translator, which describes Columbus's funeral and celebrates his legacy. On these last few pages Dee hung a final string of objections: "Where?", "Note Lyes", "Note this Aequivocation", "By what justice?". In the end, Dee could only match the text's triumphant conclusion – "History knows of no man who ever did the like, wherefore the world will ever remember the first discoverer of the West Indies" – with a final, emphatic "Not true."

III

As in the sources I have discussed in my previous accounts, this encounter reveals a Dee who is more concerned with advocating policies gleaned from his reading of historical texts than with establishing "a quasi-mystical, quasi-scientific, quasi-religious world order" based on his own prophecies.[39] Nevertheless, history and prophecy are inextricably linked in Renaissance thought and its extensions into the New World; and there is evidence to suggest that, for at least a brief period, Dee gave in to a "prophetic impulse" not unlike that which had driven Columbus to the ends of the earth. Djelal Kadir's provocative study, *Columbus and the Ends of the Earth: Europe's Prophetic Rhetoric as Conquering Ideology*, describes Columbus's "self-perceived role as providential agent with [...] a prophetic task",[40] in which he is "the elect hero and privileged emissary to play out the last and climactic act of this cosmic theater."[41] And, in a useful paper describing the 1583 angelic conversations which accompanied (and to some extent explained) Dee's departure from England and his withdrawal from the imperial projects he had helped to set in motion, Stephen Clucas finds a new strain of apocalyptic prophecy: "Dee hoped for a divine millennial comedy," he concludes, "whose catastrophe would be universal forgiveness and the apotheosis of his nation."[42] While I clearly underplayed these important sources in my previous account of Dee's role in English imperial expansion, I remain wary of a tendency to mystify the terms of Dee's highly rhetorical conversations (angelic and otherwise), and to project them onto circumstances in which they may not apply.

In tracing the parallels between Dee's and Columbus's projects there is a danger of collapsing the differences between the two explorers, as well as obscuring the particular circumstances of their own lives. Kadir suggests that "the prophetic impulse exhorts peregrination to the peripheries, to the thresholds or liminalities of time-space [...] It obliges one to live beyond one's present and [...] in an untenable terrain."[43] This certainly applies to the exploration represented by Dee's angelic conversations as much as to the voyages of Columbus. But it is not much help in placing Dee's encounter with Columbus; and I would suggest that we need to attend to a different, and more precise, set of time-space coordinates. Like England's interest in the New World in general, Dee's Columbian encounter was belated and second-hand. His exploration, which took place in the margins of a book in a library, was that of the armchair traveller. And it took place at a moment of significant political and professional insecurity.

In a discussion of Columbus's prophetic writings published the same year as Kadir's, Valerie Flint offered a different reading of his prophetic posture: she suggested that "the great need he had for a 'finem honestum' [honest end], a justifying higher motive for his pursuit of gold for his sovereigns and rewards for his family [...] might bring us to look now with new eyes upon the nature of Columbus's attachment to the [apocalyptic and messianic messages]."[44] Other work on prophecy in the early modern period has stressed that it was usually deployed by marginal figures, and while it was usually concerned with some form of national legitimation it was also a means of personal legitimation.[45] We may not think of figures like Dee or, especially, Columbus as marginal figures in need of legitimation; but they felt, and expressed, this need acutely. Despite the status which their explorations granted them, both Dee and Columbus – like Doctor Faustus – were ultimately bound by the constraints of service.

There is, in fact, one significant moment of sympathy in Dee's Columbian marginalia, where he wrote "True" rather than "Not true" – and it concerned Columbus the frustrated advocate of exploration rather than Columbus the celebrated prophet of empire. In the early chapters of the work, Ferdinand recounted how Columbus made the rounds of the European courts seeking a patron for his voyages – including England's own King Henry VII (whose counsellors Dee faulted for losing this opportunity). The passage which evoked Dee's sympathetic agreement concerns Queen Isabella's reluctance to invest and reads, "As for the foolish argument that it would discredit the Queen to have contributed to the project in case the Admiral did not fulfill his promises, he was rather of the opinion that the Sovereigns would be regarded as generous and high-minded princes for having tried to penetrate the secrets of the universe […].”[46]

The work of Mary Helms throws some light on the position that Dee and Columbus found themselves in, which was at once powerful and precarious. In her book, *Ulysses' Sail*, Helms traces an association, in pre-modern cultures, between esoteric knowledge, travel, and socio-professional status: “To the extent [...] that geographically distant places, peoples and experiences are perceived [...] within essentially supernatural or cosmological contexts, then knowledge of, or acquaintance with, geographically distant places, peoples and things rightfully falls within the domain of political-religious specialists whose job it is to deal with ‘mysteries’.”[47] Lisa Jardine and Jerry Brotton have recently applied Helms's insights to the world of Renaissance ambassadors;[48] but they may be even more applicable to less official, more mysterious emissaries like Columbus and Dee.

IV

In justifying his own “desire to speak with the dead,” Stephen Greenblatt explains that “the dead [have] contrived to leave textual traces of themselves, and those traces make themselves heard in the voices of the living. Many of the traces have little resonance, though every one, even the most trivial or tedious, contains some fragment of lost life; others seem uncannily full of the will to be heard.”[49] It may well seem that the traces of Dee's marginal encounter with Columbus are more trivial and tedious than uncannily full of the will to be heard, and it is easy to be disappointed by such texts. It should be clear even from the *Life of Columbus* that Dee's annotations lack, for the most part, the personal, creative, and emotional intensity that modern readers have come to look for in engagements with texts. Likewise, they may seem less resonant than the dramatic stories of exploration and piracy which have sustained and shaped Elizabethan maritime history.

But if they are seen in the context of a range of transactions – if they are set alongside not only the texts which they annotated but the explorations which they informed – such marginal texts do afford an unexpected intimacy and vitality. They may also take us closer to the important ways in which texts mediated both personal lives and power politics in the early modern period. And, finally, in what they do if not always in what they say, they may be an unexpected key to the “secrets of the universe” that Dee and Columbus tried to master and offer both to their patrons and to posterity.

NOTES

[1] *Historie Del S.D. Fernando Colombo; Nelle quali s'ha particolare, & vera relatione della vita, & de' fatti dell' Ammiraglio D. CHRISTOFORO COLOMBO, suo padre* (Venetia, 1571). First published in Italian thirty-two years after Ferdinand's death, this text took an appropriately eccentric route to the press. Ferdinand wrote his account in Spain and in Spanish, but it remained unpublished during his life. After his death in 1539 the

manuscript found its way into the hands of the Genoese physician Baliano de Fornari, who finally took it to Venice to be translated by Alfonso Ulloa. When Fornari died, not only were the projected Spanish and Latin editions abandoned but the Spanish original was lost. For a useful account of the text, and a listing of recent editions, see the English translation of Benjamin Keen, *The Life of the Admiral Christopher Columbus, by his Son, Ferdinand* (New Brunswick, NJ: Rutgers University Press, 1958; repr., 1992), whose edition I cite throughout.

[2] Dee traveled to the Continent in 1571 to consult with doctors about the queen's illness, and it is possible that he acquired the book on that trip.

[3] See *R&W* 1101. The entry reads, "Historia del mondo nuovo di Fernando Colombo. 8o Ven. 1571." This misleading description might be explained by the full title of the work: after "suo padre" the title-page continues, "Et dello scoprimento, ch'egli fece dell'INDIE Occidentali, dette MONDO NUOVO, hora possedute dal Sereniss. Re Catolico." If we imagine the title-page being quickly scanned during a hasty inventory, it is easy to see how the words "historia" (the first word) and "mondo nuovo" (in all caps) would be picked out.

[4] The British Library has three copies of this text: the one containing Dee's annotations is shelf-mark 615.d.7.

[5] I want to thank Julian Roberts for confirming my attribution. See his comments in his essay in this volume.

[6] William H. Sherman, *John Dee: The Politics of Reading and Writing in the English Renaissance* (Amherst: University of Massachusetts Press, 1995), Chapter 7.

[7] See especially E. G. R. Taylor, *Tudor Geography, 1485-1583* (London: Methuen, 1930) and D.W. Waters, *The Art of Navigation in England in Elizabethan and Early Stuart Times* (London: Hollis and Carter, 1958).

[8] John Dee, *Brytanici Imperii Limites*, British Library, Additional MS 59681, 29.

[9] Needless to say, this was not the only venture which Dee helped to advance, nor were Dee's texts the only ones which tried to come to terms with Columbus and Spanish imperial claims.

[10] On Columbus's reading see, most recently, Valerie Flint, *The Imaginative Landscape of Christopher Columbus* (Princeton: Princeton University Press, 1992). On Columbus's own texts and their Renaissance readers see Margarita Zamora, *Reading Columbus* (Berkeley: University of California Press, 1993) – especially her chapter, "In the Margins of Columbus."

[11] Djelal Kadir, *Columbus and the Ends of the Earth: Europe's Prophetic Rhetoric as Conquering Ideology* (Berkeley: University of California Press, 1992), 1-2. In fact, my own book opens with an almost identical formulation.

[12] Cited on the back cover of Keen, *Life of the Admiral Christopher Columbus*.

[13] Sherman, 85-86.

[14] Sig. A1^r in the original, p. lxxi in Keen's translation. In all subsequent citations of Ferdinand's text I will provide the page number on which the original Italian passage appears and the page number from Keen's English translation. When citing Dee's marginalia alone I will only refer to the original text. Dee's marginalia are in Latin, Italian and English: I have retained the original spelling and punctuation for those in English and have silently translated the rest.

[15] By the estimate of John Boyd Thacher, Ferdinand "gathered no less than 15,370 books and manuscripts" (Keen, viii). A new descriptive catalogue of the library is currently being compiled from Ferdinand's own "Repertorios": *Catálogo Concordado de la Biblioteca de Hernando Colón*, ed. Tomás Marín Martínez, José Manuel Ruiz Asencio, and Klaus Wagner (Seville: Cabilado de la Catedral de Sevilla, 1993).

[16] *Historie Del S.D. Fernando Colombo*, sig. a3^r; lxxiv.

[17] *Historie Del S.D. Fernando Colombo*, sig. E6^r; 45.

[18] David W. Waters, *The Art of Navigation in England in Elizabethan and Early Stuart Times* (London: Hollis and Carter, 1958).

[19] This appears in Chapter 36 (sigs. K4^v-K5^r) in the original, Chapter 37 (92) in Keen.

[20] Anthony Grafton, *New Worlds, Ancient Texts: The Power of Tradition and the Shock of Discovery* (Cambridge, MA: The Belknap Press, 1992), esp. Chapter 2.

[21] *Historie Del S.D. Fernando Colombo*, sig. C3^r.

[22] *Historie Del S.D. Fernando Colombo*, sig. T5^v.

[23] *Historie Del S.D. Fernando Colombo*, sig. T5^v.

[24] *Historie Del S.D. Fernando Colombo*, sig. F7^v.

[25] *Historie Del S.D. Fernando Colombo*, sigs. T5^r, X3^v.

[26] Sherman, 187-189.

[27] Gwyn Williams, *Madoc: The Legend of the Welsh Discovery of America* (Oxford: Oxford University Press, 1987).

[28] Stephen Greenblatt, *Marvellous Possessions: The Wonder of the New World* (Chicago: University of Chicago Press, 1991).

[29] Dee's copy of Vol.1 of this 2-volume work (*R&W* 238) is now at the library of the Royal College of Physicians, London (shelf-mark D5/8, 48f). For a sophisticated reading of 'the geographical imagination' of Thevet – whose career parallels Dee's in some interesting ways – see Frank Lestringant*, Mapping the Renaissance World: The Geographical Imagination in the Age of Discovery*. Trans. by David Fausett (Berkeley: University of California Press, 1994).

[30] *Historie Del S.D. Fernando Colombo*, sig. H5^v.

[31] *Historie Del S.D. Fernando Colombo*, sig. I5^v.

[32] *Historie Del S.D. Fernando Colombo*, sig. F6^r.

[33] *Historie Del S.D. Fernando Colombo*, sig. O2^v.

[34] *Historie Del S.D. Fernando Colombo*, sig. N3^r; 118.

[35] *Historie Del S.D. Fernando Colombo*, sig. Y1^v.

[36] *Historie Del S.D. Fernando Colombo*, sig. G8^v; 67.

[37] *Historie Del S.D. Fernando Colombo*, sig. T5^v; 173.

[38] For a useful comparative perspective on these practices see Patricia Seed, *Ceremonies of Possession in Europe's Conquest of the New World, 1492-1640* (Cambridge: Cambridge University Press, 1995).

[39] Gwyn Williams, "*Welsh Wizard and British Empire: Dr. John Dee and a Welsh Identity.*" *The Gwyn Jones Lecture* (Cardiff: University College Cardiff Press, 1980), 6.

[40] Kadir, 2.

[41] Kadir, x. This approach to Columbus has been increasingly popular in the 1980s and 90s: cf. Pauline Moffitt Watts, "Prophesy and Discovery: On the Spiritual Origins of Christopher Columbus's 'Enterprise of the Indies'", *American Historical Review*, 90 (1985): 73-102, and Alain Milhou, *Colón y su mentalidad mesiánica franciscanista española* (Valladolid: Casa-Museo de Colon, 1983). For an English edition and explication of the key text, see August Kling and Delno C. West, trans. & eds., *The Libro de las Profecías of Christopher Columbus* (Gainesville: University of Florida Press, 1991).

[42] Stephen Clucas, "'Thow shalt prevayle agaynst them': John Dee and the Politics of the Elizabethan Court 1575-1585" – a paper delivered at Northern Arizona University, 13 February 1996. I am grateful to Stephen Clucas for sharing a copy of this paper with me and for ongoing discussions of Dee and his contemporaries.

[43] Kadir, 20.

[44] Flint, 208.

[45] Richard L. Kagan, *Lucretia's Dreams: Politics and Prophecy in Sixteenth-Century Spain* (Berkeley: University of California Press, 1990); Phyllis Mack, *Visionary Women: Ecstatic Prophecy in 17th-Century England* (Berkeley: University of California Press, 1992); Diane Purkiss, "Producing the Voice, Consuming the Body: Women Prophets of the 17th Century" in Isobel Grundy and Susan Wiseman, eds., *Women, Writing, History: 1640 – 1799* (Athens: University of Georgia Press, 1992).

[46] *Historie Del S.D. Fernando Colombo*, sig. E5^r, 43.

[47] Mary W. Helms, *Ulysses' Sail: An Ethnographic Odyssey of Power, Knowledge, and Geographical Distance* (Princeton: Princeton University Press, 1988), 5.

[48] I am grateful for the chance to read some of their work in progress on this topic.

[49] Stephen Greenblatt, *Shakespearean Negotiations* (Berkeley: University of California Press, 1988), 1.

PART THREE: DEE AND THE OCCULT SCIENCES

KAREN DE LEÓN-JONES

JOHN DEE AND THE KABBALAH

IS THERE A CHRISTIAN KABBALAH ?

Recent scholarly debate on the impact of the Kabbalah, a form of Jewish mysticism, on the development of early modern Christian thought has been divided over whether the reception of the Kabbalah was motivated by philo- or anti-Semitism. Even in the same volume, contrasting opinions may be upheld by critics.[1] Debates are welcome, however, as they demonstrate not only the recognition of influence of Judaism on Christianity, but also because they show the progress made not only by scholarship on Jewish-Christian relations but also in what was once called the "occult philosophy". The degree of detailed research indicates that no one seriously doubts that there were Christians not only familiar with Jewish Kabbalah but who considered themselves to be practicing Kabbalists while remaining wholly within whatever form of Christianity they embraced, whether Catholic or Protestant. Current research into the Jewish tradition and its relationship to Christian thought by scholars of the calibre of Moshe Idel and David Ruderman[2] has moved a long way from the initial groundbreaking studies of Gershom Scholem on Jewish mysticism and Kabbalah, or from Frances Yates, Paolo Rossi and D. P. Walker, who first mentioned the more "esoteric" and pluralistic aspects of *prisca theologia* in Christian intellectual circles and whose writings are now familiar to anyone undertaking the study of early modern thought. Yates in particular played an important role in signalling the presence of the Kabbalah in the Neoplatonic circles in England and on the Continent, inspired by the Italian School founded by Marsilio Ficino and Giovanni Pico della Mirandola.

Undoubtedly there were Christian practitioners of the Kabbalah. Pico was most likely one of them, however Ficino, who initially introduced the Kabbalah in his philosophical writings, was certainly not one of them. The issue of who is a Kabbalist is a complex one, as there is no consensus among scholars as to how to define the term. Each critic or historian has used the term "Kabbalist" differently, sometimes to indicate Christian Hebraic scholars who focused specifically on recuperating, translating and commenting Jewish Kabbalistic works, sometimes simply to indicate a Christian thinker who makes essentially very general remarks on the subject. Kabbalah was common knowledge in the sixteenth century.

I would argue that it was an intellectual trend that can be compared to the popularity of some critical methodologies in the twentieth century, particularly to some of the hermeneutical approaches such as Deconstructionism, that can be found in more or less complex forms in the writings of scholars and critics who more or less

S. Clucas (ed.), John Dee: Interdisciplinary Studies in English Renaissance Thought, 143–158.
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grasp the material. Thus I hesitate to apply the term “Kabbalist” to any thinker, especially Christian pluralists or syncretists of the early modern period, preferring instead to consider each case individually, keeping in mind that Kabbalah is a phenomenon of the sixteenth century intellectual world. I must emphasise that I do not, *a priori*, assume or exclude the possibility that Christians can be Kabbalists: rather I accept that there is a form of Christian Kabbalah, and Christians who considered themselves practitioners or at least initiates. Whether present scholarship or they themselves would have used the term “Kabbalist” to designate themselves, is another question.

Among the thinkers Yates labelled a “Christian Cabalist” is the mathematician John Dee. In the sixteenth century many mathematicians, for example, Johannes Kepler and Tycho Brahe, were familiar with at least the reputed numerological aspect of the Kabbalah, although the greatest mathematician interested in the Kabbalistic tradition was probably Leibniz, a century later. Ever visionary in her scope, the basic premise of Yates’s famous work, *The Occult Philosophy in the Elizabethan Age* argues in favour of a significant and widespread influence of the Jewish tradition, that is the Kabbalah, on Elizabethan thought: she even approaches the somewhat tricky issue of philo- versus anti-Semitism.[3] For Yates, Dee is part of an establishment context of Kabbalah that permeates all of his *opus*: from mathematical speculation to imperial propaganda, and of course angel magic. Of his stance on the Jews, she is rather silent, as in fact there is little material for discussion given that Dee’s writings on Kabbalah are nearly asemitic. While I disagree that Dee is an inherently and intrinsically Hermetic-Kabbalistic thinker, let alone necessarily a true “Christian Cabalist”, I do agree with Yates’s insistence that Dee’s use of Kabbalah is intrinsic to his mathematical theorizing, as outlined in his early works on Euclidean geometry. As Yates rightly pointed out, the extant texts that designate Dee’s familiarity with Kabbalah are his renowned preface to Euclid’s geometry, his *Aphorisms* and the *Monas Hieroglyphica* in which he puts forth a clear argument for the mathematical basis of Kabbalah.

IS JOHN DEE A KABBALIST?

In his *Monas Hieroglyphica* (1564), Dee proposes what he terms the “real Kabbalah”, to set himself apart from the Christian Kabbalistic tradition. In doing so, the uniqueness of his interpretation and the lack of self-definition as a Kabbalist make it difficult to define him as such. Like many of his contemporaries, Dee was familiar with the Christian form of Jewish mysticism known as the Kabbalah, which came into vogue in Renaissance Christian philosophical circles after Giovanni Pico della Mirandola’s publication of the (in)famous *Conclusions*. Various Christian Kabbalistic texts by Pico, Johannes Reuchlin and others were owned by Dee,[4] even some Jewish ones (those that circulated more freely in Christian circles), often with elaborate commentary. Of the Christian adaptations of the Kabbalah, the thinkers most influential on Dee have already been identified as most likely to have been Cornelius Agrippa and Reuchlin, two of the most renowned thinkers of the period, known even among Jewish Kabbalistic circles. Reuchlin’s *De arte cabalistica* (1517) and Agrippa’s *De occulta philosophia* (1533)[5] were *de rigueur* reading, often treated as textbooks or reference guides, for aspiring students of the Kabbalah. The general influence of Reuchlin on Dee, well documented by scholars and attested to by the numerous heavily annotated works by him present in Dee's personal library, will be discussed later. For now it is crucial to make the point that the influence of Reuchlin's Kabbalistic precepts is manifest in Dee's careful definition of the term "Kabbalah" that implies Reuchlin's differentiation of the significance of the term "Kabbalist" and its employment.

In the preface to the *Monas*, Dee claims that the Jewish Kabbalah focuses on "what is said", and is based entirely on grammar, while his is a Kabbalah of "what is."[6] Therefore Dee consciously sets himself apart from what he considers traditional Christian Kabbalists, emphasizing his differences with them and the uniqueness of his work, rather than points in common. Among these traditionalists are all the Christian Hebraists, who learned Hebrew, often from a converted Jew or New Christian, so as to study the original text of the Old Testament and the Kabbalah. The trend was started by Pico, who learned Hebrew and was initiated into the Kabbalah by the New Christian Flavius Mithridates.[7] Many others followed, especially in Italy, where there were notable Jewish thinkers of a Neoplatonic and Kabbalistic bent such as Leon Ebreo and Johannes Alemanno (who knew Ficino), to name a few, and where for a period relations between the faiths permitted intellectual exchange.[8]

A Hebraist, Reuchlin himself was heavily influenced by the Italian Neoplatonic School of the fifteenth century originating in Ficino and Pico, seen by him to have directly inherited the Jewish Tradition.[9] Skilled in the language, Reuchlin published a Hebrew grammar and dictionary, for beginners and specialists alike. Although inspired by Pico's pluralistic vision, his philological knowledge of Jewish texts surpassed Pico's, as does his mathematical interest. It is likely that Dee was more influenced by Reuchlin in his Kabbalistic thinking than by either Pico or Agrippa.[10] Let us not forget that Dee's analysis of Kabbalah is intimately linked to his mathematical theories based on Euclidean geometry and Pythagorean theorems. It was Reuchlin who ably defended the idea, inherited by the Italian Neoplatonic School in a mathematically undeveloped form, that Pythagoreanism was directly related to Jewish Kabbalah.[11] He goes so far as to have one of the characters in his famous dialogue, *De arte cabalistica*, define Pythagoreanism in the same manner as Kabbalah: "The Pythagorean is he who gives credence to what is said, remains silent to begin with, and understands all the precepts."[12]

By approaching the Kabbalah in a highly mathematical manner, playing on and developing Kabbalistic hermeneutic techniques, and transforming them into scientific proofs, it is clear that what Dee develops in his Kabbalah are the Pythagorean precepts, that Reuchlin already argued were Kabbalistic in his *De arte cabalistica* (1517). Probably Dee's primary source for the *Monas Hieroglyphica*, it is the only work by Dee that he claims as "Kabbalistic". For Dee, Reuchlin's work exposes the "real Kabbalah" precisely by demonstrating the proofs of the validity of Kabbalah in Pythagorean-like theorems. In Book Two of his *De arte cabalistica*, for example, Reuchlin argued that Pythagoreanism had its origins in Kabbalistic doctrines, concluding that Pythagoras had gleaned his ideas concerning the creation and use of symbols from Kabbalah, and that he employed the techniques of *gematria*, *notarikon* and *temurah* to derive such things as the Tectractys or Quarternary. Accordingly, for Reuchlin the Kabbalah is a sort of symbolic theology, where words and letters are codes for other things found in Nature. In a more radical interpretation, Dee reduces Reuchlin's definition of the Kabbalah to one universal symbol that contains all the theoretical power of the universe: the hieroglyph of the Monas. The symbol of the Monas encompasses all of the elements of the structure of the universe, all of the theories that illustrate the process of Creation, and contains all of the revelations of the primary sources whether mathematical, philosophical or technological.

If the Monas contains the revelations of the Kabbalah, does this make Dee a Kabbalist? Conveniently, the question of who is and is not a Kabbalist is an ancient one, that Reuchlin attempted to resolve in the following manner in his *Ars*:

> Kabbalah [*Cabala*] is a matter of divine revelation handed down to further the contemplation of the distinct Forms and of God, contemplation bringing salvation; Kabbalah is the receiving of this through symbols. Those who are given this by the breath of heaven are known as Kabbalics [*Cabalici*]; their pupils we will call Kabbaleans [*Cabaleos*]; and those who attempt the imitation of these are properly called Kabbalists [*Cabalistæ*]. Exactly this, day by day, they sweat over their published works.[13]

A clear hierarchy, separating the mystic believer from the lay receiver, with a barb at the academics who publish on the material. Already in his time, Reuchlin saw the diffusion of Kabbalah. The last category is seemingly the one Dee fits into, as he is not obviously a receptor of divine revelation in his Kabbalistic writings: one may argue that he is in his angel communications, but these works are marginally related to Kabbalah, at best. We shall see that although his knowledge of Kabbalah itself is certainly of the latter kind, thus of a Kabbalist in the Reuchlinian sense, Dee's aspirations would be to be considered someone who has achieved the symbolic stratum of the Kabbaleans.

For our purposes, as twentieth-century scholars of the Kabbalah, the term "Kabbalist" no longer has the meaning intended by Reuchlin as the tripartite distinction is not made. Yates certainly did not make such distinctions; she also certainly thought of Dee, among others, as a practitioner of what she terms "natural magic" or the "Hermetic-cabalistic" magic. Unfortunately, none of these definitions are entirely satisfactory, as even if consensus were achieved on categories of Kabbalistic practice or influence, the degree of initiation would nonetheless remain an issue. Sixteenth-century thought (I use the term carefully, as this comprises philosophy, theology, mathematics and sciences) is full of Kabbalah, in the loosest possible sense of the word. Encyclopaedias and dictionaries of the time employed its terminology or at least had a reference to Kabbalah. The first Kabbalistic texts printed were published by Christians, presumably because there was a market for them.[14]

My hesitation in labelling Dee or any Christian thinker who does not declare himself a Kabbalist as well as my arguments against Yates's labelling him and others as such, has been discussed at length elsewhere;[15] essentially, it lies in the facile access to and use of some Kabbalistic jargon or ideas during the sixteenth century that do not carry much philosophical or theological weight. Because Dee's otherwise prolific writings on the subject of the Kabbalah are limited to three short works with no significant carry over to others and because he is not interested in arguing in favour of a Kabbalistic vision of the Monas or espousing a Kabbalistic approach to English Protestant theology, I do not consider him a Kabbalist.

This said, I do not diminish the importance of the Kabbalah in the three works influenced by it: the preface to Euclid's geometry, Dee's *Aphorisms* and *Monas*. I will even go so far as to claim that these works do more than testify to the general diffusion of the Kabbalah in Elizabethan intellectual circles, but are a unique and interesting example of religious and scientific syncretism in the period. Where I draw the line is to declare that the *Monas*, the most complex and complete of the three works, is a radical new contribution to the development of Christian Kabbalah or that the Monas is a vehicle for Dee's personal and distinct Kabbalistic revelation. Kabbalah, as defined by Dee, is too real, the way numbers are invisible but "real", for it to transmit the inexpressible wonder and awe of Creation at the basis of the worship of the Judeo-Christian divinity.

To the question "Did Dee consider himself a Kabbalist?" I would answer in the negative. By carefully distancing himself from Christian Hebraicists, in vogue at the time in Reforming circles such as that of Philip Sidney, Dee emphasizes the scientific rather than the mystical concept of Kabbalah, that voids it of its particularly Jewish character and in turn eliminates all the pro-Reform rhetoric often associated with Christian Kabbalah. The rapture inspired or sought by the Kabbalah among Christians is well documented, one has only to think of the writings of Giordano Bruno, in the 1580s, who fused science with mysticism, whose polemical tone urged a reform of Christianity. What is original to Dee, is that the mystical language associated with the Kabbalah is totally lacking in the *Monas*. It is replaced by the use of Kabbalistic terms such as *gematria*, *temurah* and *notarikon* associated with numerologically based hermeneutical techniques. These are carefully interpreted in a Pythagorean vein, to disassociate the Kabbalistic techniques from their exegetical or grammatical use, and rather to emphasise their mathematical value. Through the Kabbalah, whose number mysticism is often reduced in its Christian form to number symbolism, he aspires to provide a new universal symbol whose mystical potential also has mathematical credibility. By doing so, Dee takes further the Christological interpretations of Kabbalistic precepts begun by Pico: the prophetic voice of the Kabbalah that Pico describes is here redefined and contained in the symbol of the mathematical universe, the monad, that Dee calls a cross. Although it is Reuchlin who stated that Kabbalah provides the symbolism that is the absolute basis of life,[16] for him this is also a declaration of faith. For Dee, it is the generating life force of the universe, which derives from the divinity but is neither a definition nor a description of God. Crucially, the Monas is not a symbol to interact with, as the *sefirot*, manifestations of the divinity, may be for the Jewish or Christian Kabbalist. Without creating a direct relationship with the divine, at the basis of Reformed Christianity, the symbol of the Monas may have Christological and cosmological implications, but it is not a meditative device for the faithful to focus their belief upon.

This is a startling deviation from most Christian Kabbalistic thinkers, who place themselves in a long line of Jewish and Christian Kabbalistic authorities, and insist on the precedent not the innovation. Earlier generations of Christian Hebraicists hunted for rare and unpublished, untranslated Hebrew texts that could deepen their acquisition of the language as a means of penetrating the mysteries of the Kabbalah, forcing it to reveal the universal Truth of Christian fulfilment of Biblical prophecy. Rather than seek to translate and publish Hebrew works, Dee presents himself as the publisher of Pythagorean theorems and Euclidean Geometry: it is a return to the Greek basics. Kabbalah derives from and depends upon Greek culture, precursor in its own right of the Christian rationalist tradition. Furthermore, Dee is sidestepping the great debates of his time, centred around the Aristotelian School at Oxford and the Platonic school often associated with Christian Hebraicists, by returning to pre-Socratic thought. This said, again Reuchlin offers an alternative, by defending Pythagorean mathematics with the statement that the Arab mathematician Abubacher claimed that "Mathematical knowledge was still not perfect at the time of Aristotle."[17] Thinkers like Bruno who were contemporaries of Dee will resolve the issue differently, proposing a syncretic model that absorbs all of the above. Nicholas Clulee has convincingly outlined Dee's polemic against traditional Kabbalah, and the fact that Dee retains only the link between Grammar and Mathematics, which Dee discusses in his Dedication to the *Monas*. Rather than basing his Kabbalah on language, Dee's "alphabet of nature", as most scholars agree to define it, is based on Euclidean Geometry and Pythagorean mathematics. Thus the "real Kabbalah" according to Dee is a mathematical Truth that can be proven concretely by numbers and spiritually in the profound revelations it offers as to the source of the power of Creation. The "Kabbalah of what exists" is a revelation of the potential of human knowledge and comprehension, as all the Arts are united in it, whose ultimate source may be God, but whose power is comprehensible and quantifiable. Dee approaches the Kabbalah as mathematics, treating the Kabbalistic principles he espouses as if they were theorems or hypotheses, while at the same time universalising his Kabbalah as an all-inclusive discipline. Dee then, is not easily labelled a Kabbalist, or even a Kabbalistic thinker, but one who utilizes certain specific aspects of the Kabbalah in a unique manner. It is precisely in this innovative interpretation of traditional Kabbalistic principles or techniques that the significance of the "real Kabbalah" postulated by Dee lies.

Ironically, creativity and innovation are what make it problematic to label Dee a Kabbalist. The term has certain implications. It implies adherence to certain practices and beliefs that Dee did not share. At the very least, those thinkers generally labelled Christian Kabbalists were dedicated to the study of the Hebrew texts, to promulgation and commentary much in the same manner as their Jewish models: two outstanding examples of this are of course Pico and Johannes Reuchlin. The term also implies the development of a Christian Kabbalistic system that incorporates within a syncretic philosophy the fundamental principles of the Jewish texts. At the basis of this system is always the cosmology of the *sefirot* that reveals the secret Names or aspects of God, and that when contemplated and meditated on lead to a direct mystical union with the Deity. Few of the Christian thinkers who delved into the teachings of the Kabbalah could really be labelled Kabbalists. Most

Christians interested in Kabbalah avoided delving more than necessary into the often obscure depths of the discipline, relying predominantly on Christian texts and applying the art in a wholly superficial manner. At best they may be deemed Kabbalistic thinkers, not Kabbalists. In the case of Dee, his specific interest in the *Monas Hieroglyphica* in the Kabbalah of Creation, and his reduction of the Kabbalah to *gematria* transforms this contemplative, mystical art into a mathematical discipline: into the "Kabbalah of reality" wherein lies the power of Creation. It is impossible to consider him a Kabbalist when he does away with so much of the fundamental character of the Kabbalah, whether in its Jewish or Christian form.

MONAS HIEROGLYPHICA

Dee comprehends and interprets the Kabbalah in a context different from that of both his predecessors and contemporaries. Schooled in the pluralistic Humanist tradition, that united Neo-Platonism, Neo-Pythagoreanism, Hermeticism, Alchemy and Kabbalah, Dee is actually at the cusp of modernity that will take the Humanist tradition further into a syncretic whole. He will transform syncretism into synthesis. What sets Dee apart from his contemporaries is the extent to which he "mathematicizes" his peculiar version of the Kabbalah, essentially eliminating from it the usual cosmological, exegetical, mystical and prophetic aspects that fascinated Humanists. A mathematician of some note, expert in navigation and optics, Dee is a thinker of what now would be termed a "scientific bent", curious about the workings of nature, in all its manifestations and ramifications. His curiosity encompasses metaphysics and mysticism, Euclidean geometry and communications with angels to get at the primordial mystery of Nature: and it is precisely in this seemingly paradoxical union, typical of early modernity, that Dee must be understood.

Two aspects of the Jewish Kabbalah primarily interested Christian thinkers: the cosmology of the *sefirot* and the magical/mystical manipulation of the Hebrew alphabet. Dee eliminates from his Kabbalah the ten emanations or Names of God, the *sefirot*. Dee never mentions the ten emanations by name, which is extremely significant, as they are the basis of Kabbalistic cosmology, as well as ten of the Names of God, and are the most popular adaptation of the Kabbalah amongst Christian thinkers. Unlike his contemporaries, obsessed with the multiplication of cosmological systems to structure their universe, Dee never brings in the *sefirot*, even though they are also known as the divine numerations, and we shall see that Dee is interested in the mathematical basis of the Kabbalah.

What Dee retains of the Kabbalah in the *Monas* are the three hermeneutic techniques, based on the manipulation of letters, that result in numerical calculation: *gematria*, *notarikon*, and *temurah*. *Gematria* is the calculation of the numerical equivalent assigned to each consonant of the Hebrew alphabet (*aleph*, the first consonant equals the number one) so that words that are different in linguistic significance are equivalent numerically, and thus semantically linked. *Notarikon* is the representation of an entire word by any consonant that makes up its root (vowels are not written), usually the first letter of the word. (An excellent example of this is Dee's use of the Greek letter *delta* to represent his name.) *Temurah* is the exchange of one consonant for another, much like a basic code, so that words are rewritten not in the letters that phonetically represent the sound, but using other letters assigned to represent the sounds (b for d, d for f).

Ultimately, the purpose of much Kabbalistic speculation is to imitate the act of the Creation of Adam and produce an artificial anthropoid, shaped from clay: the *golem*. At the very heart of certain Kabbalah is the explication, interpretation and commentary on Creation for a practical purpose. Already early texts like the *Sefer Yetzirah* and the *Bahir* reveal the secrets of not only God's Act, but on how the worthy may create or animate a *golem*. In the early Jewish texts the consonants of the Hebrew alphabet serve as not only the vehicle for the primordial Creation, but for the creation of the *golem*. After fashioning a figure from clay, the Kabbalist inscribes on the forehead three letters, אמת, (*aleph, mem, tav*) that form the word *emet* (truth). Afterwards, the Hebrew alphabet, in all its permutations including the vowel-consonant combinations, is recited, to animate the being. The *golem* contains all the permutations of the alphabet, like the Monad. The difference is that the creature itself cannot create, for it is sterile. In essence, this is an imitation of the biblical account of the creation of Adam. Thus the Theorems are Kabbalistic because they too replicate the act of Creation by creating the symbol of the Monas. That is to say, the symbol of the Monas is a sort of *golem*, within the Kabbalistic tradition, and also tied into the alchemical tradition of the creation of the homunculus. The adept or initiate who assembles, through Dee's Theorems, the hieroglyph of the Monas may animate it in the fashion of the Kabbalists animating the *golem*: by inscribing the Truth (*emet* in Hebrew), on the figure. *Emet* appears repeatedly in other works by Dee, such as *De heptarchia mystica* as a Seal and a divine Name, which reconnects the *Monas Hieroglyphica* with Dee's angel magic and other speculations.

Dee himself declares the hieroglyphic Monas to be, among other things, "Kabbalistic", and claims that the text will explicate the figure "mathematically, magically, cabalistically and anagogically."[18] Clulee rightly defines the Monas as "a powerful hieroglyph revealing the unity of created nature and embodying the unity of knowledge about the unity of creation."[19] Dee attempts to contain in one symbol the process of Creation, confident that the unity of creation is revealed through 24 theorems based on the 24 Metatheses of the Pythagorean Quaternary. Through the theorems with which he assembles the hieroglyph of the Monas, Dee attempts to demonstrate the primordial act of Creation, with the intention of containing the potential of creation. These theorems are reiterations of Euclidean and Pythagorean principles, with which Dee was intimately familiar. Pythagoras assumes number to be the indisputable, fundamental component of what exists. What is Kabbalistic about Dee's theorems is the method behind their construction, which is an expansion of the hermeneutic techniques of *gematria*, *notarikon* and *temurah*. By adapting techniques traditionally applied to textual analysis, often in the context of interpreting Genesis, Dee underscores the fact that his work concerns the process of Creation. By applying techniques of biblical exegesis to his Theorems, Dee explicates a "creationist Kabbalah" that defines what is, how it came to be and how it may come to be. Dee is the first thinker to attempt the construction, mathematically proven in 24 theorems, of a symbol of Creation, and is unique in suggesting it as a "scientific" hypothesis and arguing its proof based on the Kabbalah.

To condense the Kabbalah into a symbol Dee must first construct it. This he does beginning with the straight line, circle and point: the three elements from which letters are also composed. The first five theorems are a very close re-interpretation of Genesis, even with the appearance of the Sun and Moon. If read in the manner of Kabbalistic exegesis, the first theorems are very interesting in their relationship to the tradition of Pico, Reuchlin and Guillaume Postel, who most closely follow the hermeneutics of the books *Yetzirah* and *Bahir*. In these early Jewish texts Genesis is replayed through the formation of the letters of the Hebrew alphabet, tracing out the shapes of the consonants and interpreting them in a mystical vein, revealing the intrinsic divine powers of the letters. Dee, who laments in the text of the *Monas* the inadequate explanations of Jewish Kabbalists for the configuration of the letters, provides through the theorems of the "real Kabbalah", what he claims are the true reasons for the "shapes of the letters, their positions, their order in the alphabet, and their numerical value." At the origin of all letters, according to Reuchlin and Dee, is the point, line and circle: that is, they derive from the most basic geometrical symbols. Rather than the explicit heaven and earth of Genesis 1:1, in Theorem I Dee divides the line and circle: Reuchlin had already described the derivation of the Monad from numbers that derive from duality, points from numbers, lines from points, plane figures from lines, solid figures from plane figures, and from these solid bodies and this sensible world, a globe with all its orbits, and its constituent elements: fire, air, water, earth.[20] So it is clear that the bodies, appearing in a later Theorem, derive from the same geometrical source as letters. Dee's Kabbalah thus centres around the manipulation of the letters of the Hebrew alphabet, and the development of what I would term a language for Creation that can ultimately be reduced to one complex symbol that contains and incorporates the meanings and powers that the letter combinations of an alphabet transform into language and then act and revelation. In one of the theorems, it shall be seen that the actual pictorial representation, the glyph of the Monas itself, is made up of letters, and of their numerical values.

THEOREMS

Theorem I is very much like the opening lines of the *Bahir*, notably repeated by Reuchlin, in which the first verse of Genesis, in Hebrew, *bereshit elohim* (God created), is interpreted in light of the initial consonant *bet* (ב).[21] In Hebrew, *bet* has the value of two, and Dee poses two initial units from which all else is created: "by the straight line and the circle." In Pythagorean speculation, two is the first number, since one is the basis of number.[22] But there are also two worlds to consider, the micro- and macro-cosm, encountered in Theorem XXII with the mortal and immortal Adam. As in the second verse of Genesis, in Theorem II form emerges, expanding from the base of matter: line and circle with the point. Earth forms from these components in Theorem III, in addition to the Sun and Moon, concluding the first day of Creation, as Dee himself notes in Theorem V. The genesis of the Monad, is an imitation of the primordial act, a demonstration of the evolution of geometry and a profound argument for the mathematical structure of the universe: an innovative speculation, for the time. In the first Theorems Dee establishes that universal meanings may be appointed to all symbols, thus the calculations based on the symbols may be universally applied, since in essence he manipulates the three fundamental components (line, circle and point) using three fundamental techniques.

Thus, there exists an affinity between grammarians, the manipulators of language, and mathematicians, the manipulators of numbers, united by Dee's "real Pythagorean Kabbalah". Apart from the linguistic and numerical value of a letter, the symbol itself is significantly made up of geometrical shapes, as is seen in the theorems. Dee links his hieroglyph with grammar, and thus with the use of sacred language. It is, however, a Pythagorean language, with a mathematical basis, so that the hieroglyph is defined in the "Pythagorean manner". The powerful result of a Pythagorean manner of understanding the hieroglyph is that as numbers are universal signs, the meaning of the symbol can be universally recognized, transcending language. Grammar is universal to all languages, but all languages are not universally understood: hence, language is not an impartial description of reality, like numbers. Consequently, Dee claims that he will explain the functions of letters, at the basis of Kabbalah, in terms of what, according to Pythagoras, incontestably exists: the mathematical principles of the universe. Clulee has already demonstrated how the disciplines of grammar and geometry, among others listed by Dee, are incorporated in his "real Kabbalah".[23]

Dee expands the linguistic-numeric power of letters to the Greek and Latin alphabets, and treats the components of language, expressed or defined by an alphabet, made up of letters, as Pythagorean symbols. In essence, the symbols that make up the three alphabets represent the same sounds, they derive their form from the point, line or circle and have a numeric value: thus they contain the same power of Creation. Therefore, he not only applies the three linguistic techniques of the Kabbalah to the Latin tongue, but attempts to condense the complexities of linguistic combinatory techniques into a unique symbol, a hieroglyph, adding an "Egyptianizing" element to the linguistic syncretism of his philosophy. A hieroglyph is essentially a symbol that has a pictorial, linguistic and magical value. It remains then within the confines of the Pythagorean interest in symbols. In his Theorems Dee composes the Monas in the same manner that a Kabbalist composes a *golem*: through letters.

In his theorems Dee transforms the three basic Kabbalistic techniques of exegetical method into scientific method. *Gematria* (the calculation of the numerical equivalent of a letter) is equated by Dee with geometry, and is thus the most common Kabbalistic technique he employs and will be the focus of my analysis of his theorems. Geometrical *gematria* is most evident and most complex in those theorems related to the supporting Cross element of the Monas, based on Pythagorean concepts. The Cross is significantly composed of either the Ternary (formed by two intersecting straight lines and the centre) or the Quaternary (formed by four straight lines enclosing four right angles). To begin the possible *gematriot*, the two Pythagorean definitions of the Cross of the Monas are derived from the double sense of the symbol and the doubling of the parts that make it up. When the elements of the Quaternary are squared, they produce the Octad: the squaring of the figure is also a form of *gematria*. To attain the Septenary, the lines and point, still treated as if they had a numerical or linguistic value, can be added together to form seven: the two lines plus the point of the Ternary and the four lines of the Quaternary equal seven elements. According to this logic, the *gematria* or geometry of the universe unites the Ternary and the Quaternary to the Septenary or the Octad, so that the Monas contains all the fundamental Pythagorean numbers. Their equal numeric value can only prove their equal interpretative value. What is truly fascinating in Dee's case is that he derives *gematriot* for the components of a symbol, not of a word or phrase: he has invented the *gematria* of symbolic images.

Theorem VIII illustrates well Dee's syncretic Kabbalistic-Pythagorean method. Dee ably reiterates the Pythagorean expansion of the Quaternary (that Reuchlin associates with the four letter Name of God, the Tetragrammaton, יחוח) in the Decad (1+2+3+4=10), claiming that it is a "Kabbalistic extension". What follows is also a significant Kabbalistic explication of the Latin use of letters to signify numbers. Thus the Roman numeral X (letter X), is both the Quaternary and the Decad. On the one hand it recalls the Rectilinear Cross of Theorem VI, symbol of the Quaternary: which, if the four straight lines are separated, gives four of the Roman numeral I (letter I). On the other hand, the numerical value of the symbol is ten: naturally, it also contains the Ternary and the Septenary, which add up to the Decad. This is a very limited example of *gematria*. It is an obvious application of the technique, resulting in the unoriginal conclusion that the Monad is the unity that comprehends multiplicity.

A more successful interpretive calculation is that of the Roman numeral V, or the Latin letter "V" found in Theorem XVI. Two straight lines of equal length shape the letter-numeral "V" which is assigned the value of five for it is the fifth vowel, and naturally represents the Quinary. If two of these figures are united, they form the Equilateral Cross of the previous theorems, and their combined value also adds up to ten, or, if multiplied, 25. If the Roman numeral is squared then it also yields the number 25, and the sum of the two squares is fifty. Squaring is certainly part of *gematria*, and to conclude in this vein, Dee noted that the symbol "V" is the fifth vowel of the Latin alphabet but also the twentieth letter, which adds up to 25. Squared, the Roman numeral X is one hundred.

The divisions of the Cross are also the Latin letter "L" (tenth letter of the alphabet) with the numerical value of fifty, which in the form of the Cross has the accumulated sum of one hundred. Now, if the Quinary is multiplied by the Decad, its product is fifty, at the basis of the L-shaped Cross. This is proven by the fact that the letter "L" is the tenth in the alphabet, also if read back from the letter "X", establishing their equal value, so that the letter "L" can also represent the Denary, as it is the tenth letter of the Latin alphabet. If the three Roman numerals are added together, as in theorem XVII, they form the Latin word *lux*, which leads to more *gematria*. I shall illustrate only one possibility, and that is that the L=V x X (50=5x10), which in turn is the sum of the name of God, El. El is the name of God most cited by Dee throughout his works. The latter is a form of *notarikon*, where one letter, the first, is equal to the sum of the parts of the word.

Dee turns the *notarikon* of the Roman numeral, Latin letter “L”, as the name of God El, into *temurah*. By exchanging El (L) for the first consonant of the Tetragrammaton, *yod*, “V” for the repeated *heh* and “X” for *vav*, the Tetragrammaton in Latin letters spells *lux*. Reuchlin states, in derivation from *Yetzirah* that the Tetragrammaton created Heaven and earth.[24] So from Dee’s El, or the Latin letter, light is created light (*lux*). Furthermore, Psalm 118 is reinterpreted by Reuchlin to read “El, the Tetragrammaton, has given us light.” El is one of the most powerful names of God: it is added as a suffix to the root base to form the names of the angels (Gabriel, Michael, Raziel), imbuing the name with divinity. Thus El is the name of power from which all the other names are formed,[25] even the Tetragrammaton.[26] It is also one of the two fundamental letters for the Kabbalistic Creation, as is clear from the opening verses of *Yetzirah*. As *bet* (ב) is the first letter in Torah, *lamed* (ל) is the last. Kabbalistic Creation can be said to go from *bet* to *lamed* as from *alpha* to *omega*. Together, they form the word *lev* (לב)[27] or “heart”, whose numerical value is 32 and represents the Kabbalistic 32 paths of wisdom contained in the Torah. For this reason, and because the consonants are also prepositions, they can be combined with the letters of the Tetragrammaton, and in turn “El” or *lamed* functions as a suffix for the 72 angelic names. The first letter of the Tetragrammaton is the tenth consonant of Hebrew, *yod* and Dee states in the Dedication that all the consonants of the Hebrew alphabet derive from *yod*. Furthermore, יהוה is interpreted by Christian Kabbalists as the name of Christ. The Christological implications of including the Names of God in the Cross of the Monas are obvious, as is the mystical function such a symbol performs. The Equilateral or Rectilinear Cross, that contains and repeats the Name El, and incorporates the Creative aspect of the divine in the anatomy of the symbol.

This is clear in Theorem XVII, where the *gematria* culminates in an illustration of the first five Theorems. Dee continues his Kabbalistic computations to produce the number 252, derived from all the *gematriot* (addition, multiplication, etc.) and which when written in Roman numerals (CCLII) produces the fundamental elements of the Monas: two semi-circles, two straight lines and two intersecting lines at a 90° angle. In this context, with the letter-numerals that compose the glyph clearly indicated, Theorem XII, with its recombination of the astrological symbols based on the circle and lines of the Monas is better understood. As Clulee has pointed out, Theorem XII is itself a demonstration of *temurah*, where the signs of the zodiac are derived from the symbol of the Monas. A *gematria* of the zodiac signs is thus possible, revealing all their numerical and proportional affinities, since it is evident from the symbols that all the lunar signs and all the solar signs add up to the same amount: 252.[28]

In Theorem XVIII the *temurah* of the planetary symbols and the *gematria* of light come together in the figure of the Egg. Immediately recognizable as an allusion to the alchemical *opus*, the figure is less familiar as a Kabbalistic allusion to Creation. For Reuchlin the cosmic egg represents the two Kabbalistic worlds: the physical and transcendent. Reuchlin believes that the two worlds are “‘like the white of an egg’, the white being inside the shell, which is the firmament, while itself it surrounds the yolk.” In this way, from Creation, the intelligible world is bound to the archetypal world.[29] In short, even in Kabbalah, the egg contains the cosmos. Dee claims that the preceding theorems demonstrated how the Inferior Astronomy is guided by the superior celestial Astronomy. This understanding is brought through Kabbalistic illumination, which reveals how the Monas is constructed. By merging the Monas glyph with the figure of the Egg, the cosmic structure is included in the symbol. It is here, where Dee clearly presents a Ptolemaic planetary order, that the absence of the *sefirot* and of a traditional Kabbalistic cosmology is glaring. Essentially, Dee has no need to employ the cosmology of the *sefirot*, usually at the heart of any traditional Kabbalistic analysis. Their cosmological value, as the mystical aspect of the planets, may be well integrated in the planetary signs included in the Egg. If the *sefirot* are to be taken as ten Names of God, then these too are incorporated in the hieroglyph of the Monas, under the all powerful names El and Tetragrammaton. If anything, Dee considers the *sefirot* truly numerations, and has subsumed them in the anatomy of his Monas, in the letter-numerals that make up the glyph, and in their Pythagorean equivalents. The structure of his Theorems eliminates the need for the ten *sefirot*, or could even replace them as the structure of the universe, since they could individually or collectively be interpreted as Pythagorean numbers: their unity is already demonstrated in the Decad. Interestingly enough, by dealing with numbers, Dee has eliminated the need for contemplating the numerations of the Deity in the form of the *sefirot*, for the theories and numerical ratios are encompassed in the actual anatomy of the glyph. He has replaced the cosmological system with a cosmological symbol.

However, Dee retains in his Monas the symbols that represent the cosmological system of the *sefirot*, in the form of the Adam Kadmon, to which he refers in Theorems XIII and XXII. The Adam Kadmon is the Name of one of the formations of the *sefirot*. In Theorem XIII Dee calls the Monas the Mercury of the Philosophers, well known from alchemy, and also the “celebrated microcosm and ADAM.” Reuchlin states that there is an Adam for each world, a “heavenly Adam,” the ADAM KADMON, “made by his word,” and another, “earthly Adam, fashioned from clay by the hand of God.” One is one with God; the second is not only “the other one,” but “different”, quite “other” from God.[30] The other Adam is man, as God said “let man be the image of this world, hence he is the microcosm.”[31] Both represent the infinite celestial world connected with the finite earthly world. Both encompass the elements of creation. Like the cosmic egg, the Adam Kadmon represents the dimensions of the universe. In essence, the glyph of the Monas is the Adam Kadmon, and the *sefirot* that compose the figure are contained in the dimensions of the symbol.

Already Pantheus, in his *Voarchadumia*, had used a form of alchemical Kabbalah to create the new Adam, the Mercury of the Philosophers. Dee’s use of the term *voarchadumia* in his Dedication is an evident reference to Pantheus’s text. The association of the *terra lemnia* with the philosophical Hermes, and the red earth of the *voarh beth adumoth*, where from the Hebrew *adamah* (earth) derives *adam* (man), is an allusion to the Adam Kadmon, the celestial Adam formed by the *sefirot*. Hence, it is the figure that contains all of the divine numerations, the macrocosmic or immortal Adam of Theorem XXII, whereas the earthly, mortal Adam is the microcosm, often associated with Christ or with a sort of celestial *golem* which contains powers of revelation and creation. The earthly Adam and the *golem* are both shaped from clay and then animated through language. If the celestial Adam, the Adam Kadmon is thought of as a celestial *golem*, then it is animated by *emet*, by divine Truth.

Through the complex application of *temurah* to the structure of the Monas in Theorems XXI-XXIV it is evident how Dee manages to liberate himself from the *sefirot*. These final theorems constitute an elaborate example of what Dee also calls *metathesis* (the transposition of sounds or letters) applied to the Pythagorean Quaternary. Theorem XXII, dedicated to the symmetry of the hieroglyph, reveals the similarity of the structure of the Monas to the structure of the *sefirot*. By geometric calculations on the intersections of the lines and circles of the Monas, attributing letters to the connecting points, Dee is essentially interconnecting the parts of the Monas as is done to the structure of the Adam Kadmon. By eliminating the cosmological structures of the *sefirot*, Dee has eliminated the elements of the traditional Kabbalah that cannot be proven to exist, and absorbed them into mathematical theorems that can be proven. This passage into the realm of numerations is the passage from the first Monad into all possible Metatheses, which Dee reconnects to the *temurah*, culminating into a sort of final vision of the Monas in the final Theorem, replacing the Adam Kadmon or the Apocalyptic vision of God the Creator.

This confirms that the ultimate source of Creation is God, and that what Dee has revealed can only be an imitation of the act of Creation. It is also a projection into the Adam-Christ of the Christian spirit, so that in the assembly of the Monas, the adept is, like the Kabbalist, animating a *golem*: a pale imitation of the primordial creation, where nonetheless the adept approaches God.

If there has been little evidence found for a satisfactory general Kabbalistic interpretation of Dee, the most significant factor is the fact that Dee, as Clulee has pointed out, is not a thinker whose texts demonstrate an easy and consistent line of thought. This is the case with his use of Kabbalah, which is negligible in some of his texts, but a substantial component in others. Although there are elements of the Kabbalah in many of Dee's writings, often these are unoriginal aspects of limited significance in the overall context of the work, for the most part related not to the Neo-Pythagorean principles but to angelic communications. Or else, as in the case of the seal *emet,* or the name El, they are fairly derivative although important functions in the text. Certainly, the function of the Kabbalah is different in each individual text, according to the purpose of the text. Dee's works span a wide range of subjects and interests, and hence of method and interpretation. Their originality is increased by the syncretic context of Dee's intellectual background. Only the *Monas Hieroglyphica* exemplifies Dee's creative and innovative use of the Kabbalah.

CONCLUSION

In the end, the important question is not so much whether or not Dee is a Kabbalist, but what the function of his new mathematical Kabbalah is. In the well-established Humanist tradition of Christian Kabbalah, the purpose of its study was the recuperation of ancient knowledge to establish a universal Truth. Thinkers like Pico (who deemed himself a Kabbalist) had a religious agenda: to demonstrate the universal truth of Christianity via the Kabbalah, based on Christological interpretations of the texts, often with the aim of utilizing the Kabbalah to convert Jews. Later thinkers saw within it a system compatible with other philosophical and even scientific systems then in vogue, that by the mid-sixteenth-century attracted a certain amount of experimentation by intellectuals of Dee's calibre: a contemporary example would be Giordano Bruno, who combined Kabbalistic mystical revelations with Copernicanism to develop his own Nolan philosophy.[32] Dee is neither a Humanist like Ficino, interested in recuperating ancient texts, nor a Hebraist and Kabbalist like Reuchlin, nor is he concerned with the philological aspects of the Kabbalah. Reuchlin argues that the Kabbalah is the source of salvation, and that a Kabbalist is one who studies it to redeem himself and the human race. With the dominion of Protestantism in England, the establishment of a universal religion is of less concern to Dee than it was to Pico or even Bruno, and the conversion of Jews is not a relevant concern. In the *Monas Hieroglyphica* Dee is concerned with a different sort of revelation, that of a new form of numerical revelation that is closer to Cartesian than traditional Jewish Kabbalistic thought; indeed, it anticipates somewhat the later interest of mathematicians like Leibniz.[33] Even taking into account the final vision offered in the *Monas*, the exaltation is ultimately that of the indisputability of Dee's proofs, mystically inspired perhaps, but mathematically exact. It is an application of Kabbalah which predates the development of scientific method, of "objective" scientific proof. Dee's Kabbalah helps usher in a new era, marked by thinkers like Bruno, Robert Fludd, Leibniz and Isaac Newton: the modern, paradoxical era of scientific discovery never far removed from theological confirmation. Much research remains to be done to fulfil the plea made by Yates in the epilogue of *The Occult Philosophy* for scholars to pursue the study of the importance of the Kabbalah in the development of Christian thought.

NOTES

[1] For a good summary of the arguments, see the various chapters dedicated to the subject in Richard Popkin and Gordon Weiner, eds., *Jewish Christians and Christian Jews: From the Renaissance to the Enlightenment* (Dordrecht: Kluwer Academic Publishers, 1994).

[2] Moshe Idel, *Kabbalah: New Perspectives* (New Haven: Yale University Press, 1988); David Ruderman, *Kabbalah, Magic and Science: The Cultural Universe of a Sixteenth-Century Jewish Physician* (Cambridge, Mass.: Harvard University Press, 1988). See also David Ruderman, ed., *Essential Papers on Jewish Culture in Renaissance and Baroque Italy* (New York: New York University Press, 1992).

[3] Frances Yates, *The Occult Philosophy* (London: Ark Paperbacks, 1979). She discusses Dee at least in passing in nearly all of her numerous works.

[4] *R&W*, 28-29.

[5] The text was already in a written version in 1510, but went unpublished until 1533. For a detailed discussion of the textual history, see Paola Zambelli's *L'ambigua natura della magia: filosofi, streghe,*

riti nel Rinascimento (Milano : Il Saggiatore, 1991) as well as her numerous articles on Agrippa that heavily influenced Yates and are contained in the bibliographical references of *Occult Philosophy* and other works. Agrippa probably knew Reuchlin's earlier Kabbalistic work, *De verbo mirifico* (1494), directly inspired by a meeting with Pico: it is one of the books listed in Dee's library inventory, heavily annotated by him.

[6] Frances Yates thought of the *Monas* as a "cabalist mathematical alchemy," and conceived of the glyph as an amulet. Michael T. Walton also interprets it as an alphabet of nature, based on the Kabbalah. See *NP*, 78 for a brief summary of the different interpretations of the text.

[7] See Chaim Wirzubski, *Pico della Mirandola's Encounter with Jewish Mysticism* (Cambridge: Harvard University Press, 1989).

[8] An excellent starting point for the historical background is Cecil Roth, *The Jews in the Renaissance* (Philadelphia: The Jewish Publication Society of America, 1959); tempered by the more recent work of Robert Bonfil, *Jewish Life in Renaissance Italy*, trans. Anthony Oldcorn (Berkeley: University of California Press, 1994). Bonfil argues against the importance of the proliferation of Kabbalah.

[9] Johann Reuchlin, *De arte cabalistica* (New York: Abaris Books, 1983), 39.

[10] Yates and Zambelli would disagree, but Agrippa's mathematical abilities must have seemed extremely limited to Dee.

[11] Reuchlin, 43.

[12] Reuchlin, 43.

[13] Reuchlin, 63. The Latin terms inserted into the citation are from the original text.

[14] David Werner Amram, *The Makers of Hebrew Books in Italy: being chapters in the history of the Hebrew printing press* (London: Holland Press, 1963).

[15] See Karen de Léon-Jones, *Giordano Bruno and the Kabbalah: Prophets, Magicians and Rabbis* (New Haven: Yale University Press, 1997).

[16] Reuchlin, 45.

[17] Reuchlin, 55.

[18] *MH*, 113-114.

[19] *NP*, 77.

[20] Reuchlin, 219.

[21] *Bet* is interestingly enough written as a half circle and line in Hebrew, which traditionally leads to a long explanation on the formation of the letters. Dee complains in the text of the *Monas Hieroglyphica* how there is little on the history of the formation of the letter in Hebrew, and I think here he is recreating and reinterpreting the explanation of *bet* in terms of the basis of the hieroglyph of the Monas, to demonstrate how the real Kabbalah distinguishes itself from the mere description of common language to the true event of Creation, for Dee in the form of geometrical *gematria*. The act of writing the letter, *bet,* would proceed from the point, formed from the initial contact of pen on paper, and developed into a half circle, with a line underneath. Dee himself even indulges in the common Kabbalistic explanation for why the second letter of the alphabet, *bet*, and not the first *aleph* is used in creation, by adding it later in theorem XV, as we shall see. So the line and circle are the basis of the glyph and of creation.

[22] Reuchlin, 155.

[23] *NP*, 83.

[24] Reuchlin, 303.

[25] Reuchlin, 305.

[26] Reuchlin, 303.

[27] By the way, the consonant *bet* has two pronunciations, a guttural and a palatal, which explains why "heart" is pronounced with a final "v". I do not believe Dee thought of this, but that would make the first and last letters of Creation in Torah the letters that make up his Monas: "L" and "V", even including the LVX they equal.

[28] Since the lunar signs are composed from only one semicircle, hence excluding one Roman numeral C, they total 152. They remain within a proportional ratio to the other, solar signs, since they still contain the essential numbers. One hundred is of course one of the ratios of the alchemical *opus*.

[29] Reuchlin, 101.

[30] Reuchlin, 71

[31] Reuchlin, 211.

[32] See de Léon-Jones, *Giordano Bruno and the Kabbalah.*

[33] See Allison Coudert, *Leibniz and the Kabbalah* (Dordrecht: Kluwer Academic Publishers, 1995).

FEDERICO CAVALLARO

THE ALCHEMICAL SIGNIFICANCE OF JOHN DEE'S *MONAS HIEROGLYPHICA*[*]

Throughout his career John Dee had an abiding interest in alchemy. As a renaissance scientist he developed this interest in the alchemical tradition descended from the Alexandrines into a philosophy of nature that included laboratory practice. In the *Monas Hieroglyphica* (1564) he distinguished his own scholarly endeavours from the general mass of practitioners who had discredited the name of "alchymia", and for this reason he preferred to use the terms "voarchadumia", "mechanical magic" or "Real Cabala" to refer to his own work. The term "voarchadumia" was coined by the Venetian alchemist Johannes Pantheus, whose work was known to Dee and is known to have been one of the sources for the *Monas Hieroglyphica*.[1] Dee saw the alchemical enterprise as a task for an alchemist/"hero" who "understands the supercelestial virtues".[2] Contemporary commentators of the *Monas Hieroglyphica* clearly had no doubts that its primary focus was alchemy,[3] and Dee's continual pursuit of alchemical revelations seems to support this interpretation. Long after the publication of the *Monas Hieroglyphica* Dee continued his alchemical researches, even while he was engaged in the "angelic" revelations of 1582-9, during which (together with his "skryer" Edward Kelley), he sought immediate divine knowledge of "nature's secrets".[4] In the angelic revelations Dee was inspired by references to invocations in the ancient Greek alchemists. In the *Monas*, however, he was influenced by "natural magic" which works its miracles in the laboratory through the power of "philosophical mercury", which reigns both in "superior" and "inferior" astronomy (as Dee calls them): that is, both heavenly Mercury (i.e. *spiritus mundi*) and the mineral Mercury. In the preface to the work, Dee clearly states that he is seeking the "fundamental truths of natural science" the "explanations of [...] celestial influences and events", and "supercelestial virtues and metaphysical influences".[5] Only the "singular hero", he says, is capable of understanding these things. He contrasts the "astronomical characters" that represent the planets with his own mystical symbols "imbued with immortal life", which would be understandable "in any tongue and in any nation".[6] From the symbol of Mercury, which forms the basic structure of the hieroglyphic monad, Dee derives all the other planetary symbols as well as the origin of the Greek, Hebrew and Latin alphabets, numbers, and even geometry.[7] [Plate 4] The Geometer who reads the *Monas Hieroglyphica*, Dee says, will discover in it something akin to the quadrature of the circle,[8] although it seems likely that he is referring here to an obscure alchemical allegory rather than to a geometrical demonstration. Michael Maier, in

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[*] This chapter was translated from the Italian by Stephen Clucas, with the kind assistance of J.V. Field. For the purposes of this volume the author's citations of Dee's *Monas Hieroglyphica* have been referred to the standard English translation by C. H. Josten.

S. Clucas (ed.), John Dee: Interdisciplinary Studies in English Renaissance Thought, 159–176.

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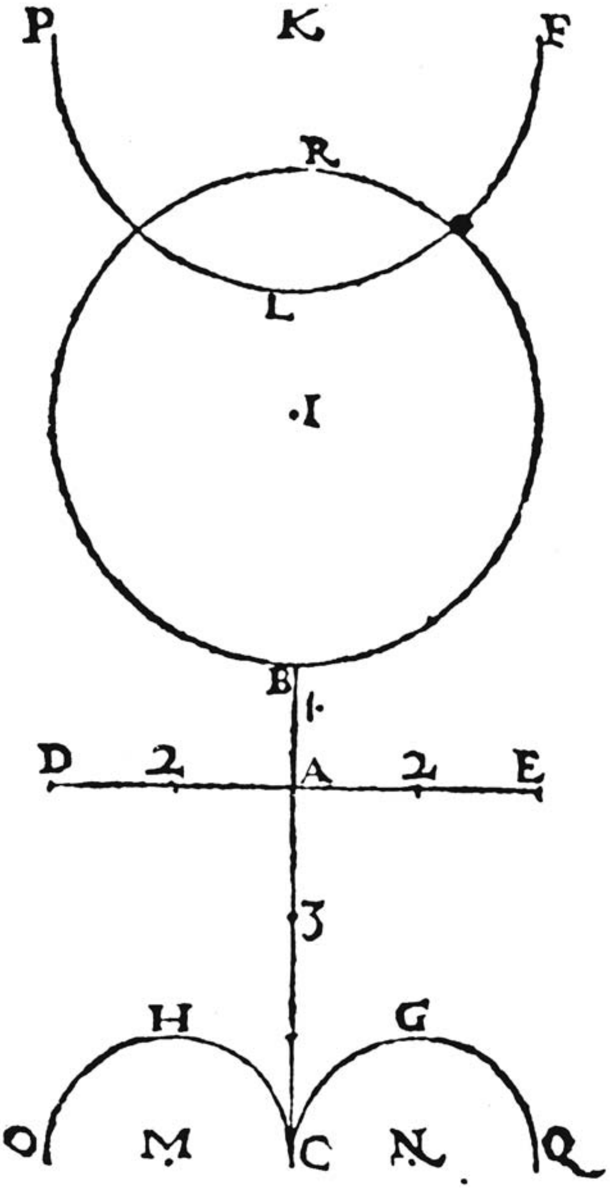
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Plate 4: The geometrical construction of Dee's 'Hieroglyphic Monad', *Monas Hieroglyphica* (Antwerp, 1564), p. 24^r. Reproduced from the facsimile edition of C. H. Josten, courtesy of *Ambix*.

his extensive collection of alchemical symbols, the *Atalanta fugiens* (1617), states (in Emblem XXI) that the circle is the simplest substance and the square is the four elements which are also represented by the four colours during the alchemical "work".[9] Hence Dee's statement that the circle transforms itself into a square signifies the alchemical passage of the mineral into a perfected, purified substance which manifests itself successively in the seven phases (and four colours) commonly described by alchemical authors.

The musician, he says, will be "struck with wonder" by the "inexplicable celestial harmonies"[10] which are represented in the alchemical work, a reference to the idea of alchemy as an "art of music", in so far as it involves an understanding of the harmonic proportions between the weights of materials and durations of processes. The "music" also refers to certain sounds said to be heard during the final stages of heating. The astronomer, he says, will be able to observe the motions of the planets without getting cold. He refers here to the various stages of the matter as it is heated, stages that derived their names from the seven planets.

Just as the optical practitioner creates, by means of a conic section, a mirror which when placed in the sun's rays burns certain substances, so the alchemist makes a trigonal section of a tetrahedron to make a three-dimensional mirror which "can reduce any stones or any metal to, as it were, impalpable powders by the force of [...] heat", without the aid of the sun.[11] This allegory refers to the power of the Mercury that forms the basis of the symbol of the Monas, which is represented here by the mirror. Mercury is the primary purified mineral used in the alchemical *opus* or work. In a subsequent phase, in which it becomes "Alkahest" or a "universal solvent", Mercury (antimonite) is called "philosophical Mercury" by some alchemical authors.[12] The triangle refers to the fundamental alchemical Ternary or triad of sulphur, salt and mercury, which are to be understood as essential principles and not to be confused with the everyday substances that bear the same names. Those who work and reflect on "the subtle investigation of weights", Dee says, will see that "the element of earth can float above water".[13] He refers here to the relative quantities of the various alchemical substances, and the proportions between them, and to the condensation of liquid on the surface of the heated substance which resembles a floating island. Maier and others refer to this as "the island of Delos", where Latona gave birth to Diana and Apollo, or the lunar and solar principles.[14]

Dee calls these symbolic games which are applied to physical reality "Real Cabala". He says that the hieroglyphic monad conceals a "terrestrial body" in its "innermost centre", which must be united with solar and lunar influences. This union or "marriage" is the terrestrial sign of a union of cosmic influences, because the monad cannot be "fed" or "watered" on earth until the "fourth [...] metaphysical revolution" has been completed.[15] Once this union has been effected, he says, the operator will "go away into a metamorphosis" and will "afterwards very rarely be seen by mortal eyes".[16] A few pages later Dee insists on the necessity of assimilating the product obtained by means of this process in such a way that the alchemical operator himself will be "dignified".

An explanation of this obscure passage is that the hidden body in the innermost centre is the Philosophers' Stone, which lies hidden in primal matter. During the course of the work it is strengthened by the divine powers or influences – that is, by the energies emanating from the Sun and Moon. A brief seventeenth-century treatise entitled *The Centre of Nature Concentrated, or The Regenerated Salt of Nature commonly called the Philosophers' Stone*, sheds some light on the significance of the metamorphosis of the Monas-Stone.[17] The earth or Salt increases in power through what alchemists call "multiplication". Dee refers to four of these multiplications in the text of the *Monas Hieroglyphica*. Essentially, the process of placing the Philosophers' Stone in a crucible together with a quantity of Philosophical Mercury, or "alkahest", on four separate occasions is meant to enhance the Stone's powers. Whoever was "fed" by the stone would attain such an intense spiritualization of their body that they would become invisible.

The Stone has other explicitly stated properties that Dee is interested in. He claims that those familiar with the Philosophers' Stone may observe through a thin, transparent sheet all the things contained underground and in the waters of the earth. In this "carbuncle or Adam's stone" the adept would be able to explore the airy and fiery regions. The most likely explanation of this passage has again to do with alchemical experimentation in the laboratory. By placing a thin sheet of mica on the crucible during the work, the alchemist may observe the transformation of the materials as they are subjected to the fire.[18] This transformation is identical to that experienced by the minerals in the entrails of the earth. In short, all the four principal elements may be observed, and the carbuncle is the final Red Stone of the alchemical *opus*.

In order to put these rather obscure and oblique alchemical references into a larger context it is necessary to briefly analyse the twenty-four theorems found in the second part of the *Monas Hieroglyphica* in an alchemical perspective. The first four theorems deal with the most abstract concepts: the point, the line, and the circle. Dee claims that all things are created from the point: thus the Monas symbol contains a circle with a central point that represents the earth, as well as containing the symbols of the sun and the moon.[19] [Plate 5] This initial point of creation (earth) represents the beginning of the alchemical *opus*. Maier seems to corroborate this interpretation when he states that the point from which the line originates is sulphur, and goes on to say (in words which are reminiscent of Dee's) that the innermost centre of the terrestrial body or mineral is formed by the principle of sulphur.[20] This particular mineral (antimonite) used by the alchemists, is the progenitor of metals, and when the sulphur principle contained in it is strengthened and stimulated, any metal has the potential to be transformed into gold. The theorems continue with the central cruciform section of the Monas. In theorem VI Dee equates this cross with the Pythagorean Ternary, which in turn becomes the Quaternary, and the Octonary.[21] The ancient alchemists considered the "magic" Ternary to be the triad of body, spirit and soul (*corpus*, *spiritus*, *anima*): this is valid for the Quaternary and the Septenary as well. Dee is most likely referring here to Ostanes, an author he refers to later in the text. Ostanes explicitly referred to the Ternary allegory of the "vital spirit" and the "soul" which are needed to enrich the "body" of the mineral stone.[22] This kind of

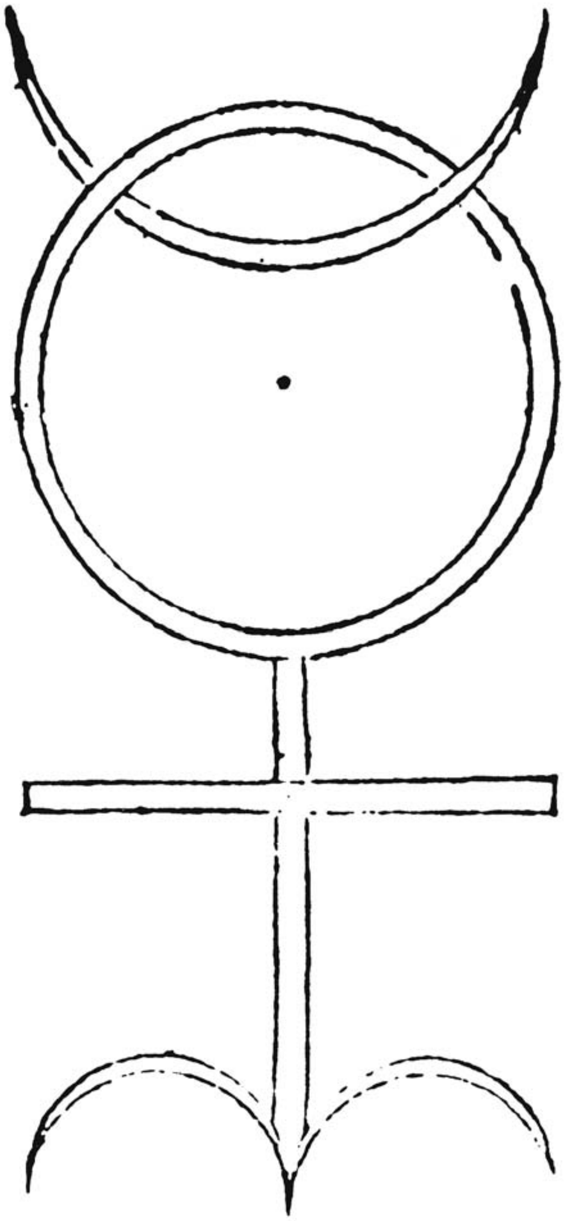

Plate 5: The 'Hieroglyphic Monad', *Monas Hieroglyphica* (Antwerp, 1564), p. 25^{r}. Reproduced from the facsimile edition of C. H. Josten, courtesy of *Ambix*.

terminology has led to serious confusions in modern interpretations of these kinds of texts. The "body" is, of course, the mineral and the materials which the alchemist begins with; the "spirit" and the "soul" are the sulphur and mercury which these materials contain. Dee's contemporary Paracelsus preferred to speak of "salt" rather than "body". The "Septenary" which Dee refers to are the seven types of metal generated by the Elements and the Ternary. In Theorem VII, Dee says that the four elements must be drawn out of their "natural habitations" and compares the geometrical line which is composed of flowing points to the physical "line" of droplets (*Lineae, ex STILLAE*) which rain down during "mechanical magic".[23] The "natural habitations" of the elements refers to composed bodies in general and specifically to the minerals used in the alchemical *opus*, as is clear from ancient and mediaeval alchemical theories. According to Maier, who follows these earlier theories, during the "cooking" (*coctio*) the alchemical egg is formed and the four elements are liberated in order: Water, Air, Fire, Earth.[24] This is the sequence of states in which we see the materials during the alchemical process: first liquid, then gaseous, then in a red-hot molten state before they re-solidify into the Philosophers' Stone. Theorem VIII also refers to the elements and metals. The twenty-first letter of the Roman alphabet "X", Dee says, is the sign of the "Denary" which is produced by the Pythagorean Quaternary (1 + 2 + 3 + 4 = 10) which is the union of the Ternary (1 + 2) and the Septenary (3 + 4) as well as the four initial lines that form the cruciform mid-section of the Monas. This alludes to union of the Ternary (salt, sulphur and mercury), the Quaternary (the elements) and the Septenary (the seven metals) in the alchemical *opus*.

In Theorem IX, Dee says that through the "magic of the [...] four elements" the four lines of the Monas are separated and made into a circle which is the conjunction and completion of the solar circle which forms part of the Monad symbol.[25] This separation and conjunction refers to the "solve et coagula" of the alchemists, which refers to the whole alchemical process, but especially to the final separation of the four elements and their re-conjunction in the Philosophers' Stone. This process is often represented as a circle, or by the ancient cosmic symbol of the *ouroburos*, the snake biting its own tail. The zodiacal division of Aries, he says in Theorem X, is the place in the heavens from which the "fiery triplicity" originates. "In the practice of this monad the aid of fire is required", Dee says, and it is fire which will effect the separation of the elements, "in which the denarian proportion will be strong".[26] The astrological sign of Aries here signifies the vernal fire, that is, the celestial, cosmic or solar fire. In 1758 the erudite alchemist Pernety reiterated Dee's theorem, claiming that the celestial fire was the principle of two other fires: the "terrestrial" or "central" fire, and "artificial" fire. The first, the terrestrial fire is innate in terrestrial bodies, and is stimulated by celestial bodies. The second, artificial, fire is kindled by man to heat bodies from the outside.[27] In his theorem Dee refers to the fundamental operation of the separation of the elements by means of the "fires". In Theorem XI he says that the two semi-circles of the sign of Aries (at the base of the Monad) signify that the Earth – the mineral of the *opus* – must be mixed in equal proportions with the celestial fire, just as the day at the equinox is divided into equal proportions of light and dark.[28] This signifies that the initial weights of the mineral (which is considered in some texts, because of its characteristics to be the natural salt of antimony), and the celestial fire, must be equal. Naturally the "celestial fire" had to be collected in some concrete form, and it was considered to be especially concentrated in the springtime, in morning dew. This was another of the "secrets" of the alchemists, but we should note that dew was also used in *spagyria* (chemical medicine) and the collection of dew is clearly shown in the engravings of the *Mutus liber*.[29] There are many references to dew in the various alchemical authors, but they tended to be more circumspect about revealing the identity of the mineral that was used. Dee is quite explicit about the use of dew, and his original frontispiece shows the sun and the moon pouring their aqueous humours into two dishes.[30] In Theorem XII, Dee shows the figures of three planets which contain the crescent-shaped symbol of the moon: that is Saturn, Jupiter and Mercury. Dee says that it is the "purest magic spirit [i.e. Mercury]", rather than the moon itself, which carries out the "work of albification", by impressing the figures into the prepared earth.[31] These figures represent the final phases of the *opus*, the first of the so-called "Kingdoms" or "Reigns", which is associated with the "white" or lunar phase of the work, but does not participate in the process which leads to the formation of the "red" or solar stone. The pure earth is the primal matter after the necessary preparation in the first two phases of the work. It is worth noting that Dee deals with general principles, and does not give concrete details of the process, which would seem to indicate that his knowledge was more speculative and theoretical than derived from laboratory practice.

In Theorem XIII, Dee analyses those planets whose signs contain the symbol of the sun: that is Mars (which also contains the sign of Aries), Venus (which contains the cross of the elements), and especially Mercury, the "Philosophical" Mercury, which he also calls "microcosm" and "Adam". The alchemical authors usually represent the red stone with the solar symbol, but Dee emphasises the leading role of the mercurial rather than the solar aspect, which he calls the "golden work" (*Operi Χρυσοκοραλλινω*).[32] The term derives from Stephanos of Alexandria, and may indicate Dee's preference for the early Greek alchemical tradition.[33] Dee also adds that to attain the Adam (or Philosophical Mercury), it is necessary to reunite the soul which has been separated from the body in the work. This is done by means of the art of fire, he says, which is dangerous because of the "fiery and sulphurous fumes which it occasions".[34] Here the "soul" probably represents the fumes (*halitus*) or mercurial principles of the mineral liberated during the "cooking" process, corresponding to the phases of the metallic "reigns", which are gradually reabsorbed in a natural manner by the mass at the bottom of the crucible. Nonetheless these fumes carry the sulphur or the principle of combustion, and this makes the work dangerous as they may cause the crucible to explode. When he states, at the end of this theorem, that Lucifer or Venus must be united to the Moon or Mercury or Mars to make "the Sun of the philosophers" appear, he is referring to the final metallic "reigns", known to the alchemists as Venus, Mars and the Sun. The solar reign ends with the "multiplication" of the final Stone, which Dee calls the Monad, or the red Adam.

In Theorem XIV, Dee cites one of the sayings from the *Tabula smaragdina* attributed to Hermes Trismegistus that the father and mother of the Stone are the Sun and the Moon, which he says have been "clearly proved" by means of his hieroglyphic symbol. To this Dee adds that the "offspring" or *Terra Lemnia*, mentioned in the Theorem, is nourished by solar and lunar rays.[35] Many alchemical texts attribute the absorption of solar and lunar influences not only to the dew deposited under the sign of Aries, but to the process of the work itself. The *Terra Lemnia* thus refers to the island where Vulcan's forge was situated, representing the application of fire to the alchemical materials.[36] In the following theorem (XV) he deals with the times of greatest solar and lunar influence, and therefore the best times of year to accomplish the alchemical *opus*. The "sun's splendour" is at its height in Aries, and the moon's in Taurus. Therefore the moon has a "prolific conjugal love" for the sun, and their union is the alchemical marriage which Ostanes refers to when he says "Nature rejoices in Nature".[37] The changes of season, marked by solar eclipses, are the conjunction of the Sun with Mars, with the power of Mars, exalted in the astrological house of Aries. The sign of Aries is joined with the elemental cross and sign of Taurus in Dee's symbol of the Monas. This union exalts the Sun and Moon by means of the science of the elements. Dee is reiterating a common alchemical doctrine that the alchemical work should be undertaken in the spring, when the sun is astrologically exalted in Aries and the moon in Taurus, and Mars in the house of Aries. Solar eclipses are explained as the eclipse of light by the purified primal matter when iron is added to dust in the work. It is necessary to purify the mineral of antimony as well, to obtain the famous *regulus martis stellatus* ("starry regulus of mars") of the alchemists and metallurgists (an idea which recurs later in Newton's alchemical writings).[38] Through "the science of the elements" (by which Dee meant alchemy) the Sun and Moon's exaltations are obtained.

The elemental cross reappears in theorem XVI as the figure "X". Dee subjects the symbol "X" to a "cabbalistic anatomy" (*notarikon*) in order to obtain the letter "V" whose value in the Latin numerical system is five, or the Quinary.[39] In the divine name "El" (here written in the Latin alphabet!), Dee finds the letter "L", tenth in the Latin alphabet, and so on. Dee concludes that one may progress from the number one to ten to one hundred through his method.[40] Alchemically the Latin "X", or St Andrew's Cross, is the "manifested light" or spark of the celestial and terrestrial fire which "composes or disintegrates, begets or kills" the "superior or spiritual force which acts in a mysterious manner within concrete matter".[41] The celestial fire, or "magical spirit" represented by the "X" is qualified by Dee as one of God's "great [...] mysteries".[42] The number five recalls the Quintessence, or synthesis of the four elements, and Dee calls it the *Quinarius*, or "circular number" which refers to the circulation and transformation of elements referred to in earlier theorems. The numerical progression from one to ten to one hundred alludes to the increase of power in the Philosophers' Stone during the course of the *opus*. Dee continues his numerical calculations relating to the symbol "X" in the following theorem (XVII). By a cabalistic calculation (4 x 5 + 4 x 50 + 10 + 21 + 1) Dee reaches the total 252, a number which probably represents Mercury. Indeed, if it is transformed back into Roman numerals – CCLII – its components can be used to assemble the Monas symbol. The three basic Roman letter/number forms, L, V, and X, are for Dee the sources of light, since the combination of the three symbols form the Latin word *lux* [i.e. LVX].

Theorem XVIII states, in accordance with alchemical teachings, that the superior celestial astronomy is the "teacher" of the inferior one. Dee presents an "anatomy" of the Monas to reveal its mysteries through physical analysis. The Monas is seen here as the "celestial messenger", whose celestial movements are co-ordinated through the figure of the "egg".[43] Inferior astronomy refers to the alchemical material which contains the unaltered planetary virtues that are revealed in the various colours and appearances during the transformations in the furnace. This is what Dee means by physical analysis. The Monas represents the god Mercury, and the Egg is the name given by alchemists to the materials assembled in the last part of the alchemical work. According to Dee the oval shell of the Egg is composed of ether, like the heavens in the Ptolemaic system. He invites the "wretched alchemists" to comprehend the meaning of the albumen's water, the yolk's oil and the shell's chalk. The symbol of the Egg is an ancient one in alchemy as an analogy for the furnace.[44] In Dee's "Egg diagram" [Plate 6] the planets are depicted in Ptolemaic sequence, with the central planets (Mars, the Sun and Venus) related to the final solar phases of the metallic "reigns" in the centre or yolk, and the "lunar" planets in the watery albumen. Dee then outlines a fable concerning the scarab beetle, the eagle and the egg. This refers to the ascent of vapours in the closed crucible towards "heaven", that is towards a "jovial" material state. To compel these vapours to descend, so that they coagulate and form solids is known as the "dung's Art". Dee also alludes to "the art of the Heliocantharis" or solar beetle, which involves drawing out the solar qualities hidden in obscure and stinking matter during the phase of Saturn's "reign", as is often described in alchemical texts. According to Dee the person who knows the art of the beetle may dissolve the egg and the shell with pure albumen, by adding the yolk and rotating and mixing them. That is to say, the shell of the Philosophers' egg is formed naturally by salt compounds.[45] The pure albumen is the mineral, the purified primal matter or "mercury" which is added during the final phase, and mixed with the albumen which is already present. The yolk is the sulphurous component which must prevail and transform the egg into gold. The spiral revolutions in the crucible follow the sequence of planetary "rulers" – that is, Saturn, Jupiter, Moon, Mercury, Mars, Venus, and Sun. In concluding this theorem Dee claims that Anaxagoras had attained this *magisterium* which was an excellent medicine (although he is not referring here to Anaxagoras of Clazomene).[46] Theorem XIX completes the *analysis Pyronomica*, or separation carried out in the "reigns" by the regulation of the fire under the crucible. This theorem states that the virtues of the Sun and the Moon are infused into inferior bodies to produce aqueous and igneous humours which give the Stone its reddish colour.[47]

Theorem XX returns to the Cross and its intersecting axis. The two axes form a binary, which is immediately explained as the Sun and Moon, or Sulphur and Mercury. By dividing the axis in various manners, Dee produces the Ternary (Sulphur and Mercury with Salt, or Body). The central point of the cross is the origin of all things, but it is also earth ("feculent, corruptible and full of darkness") which must be purified in order to free the elements.[48] The mineral-earth liberates the point-monad which allows the Ternary to reunite, clothing it in "the ornaments of white garments" like the white stone during the lunar "reign".[49] The "ratio of equality" which Dee mentions refers to the perfect balance of the four elements, which he

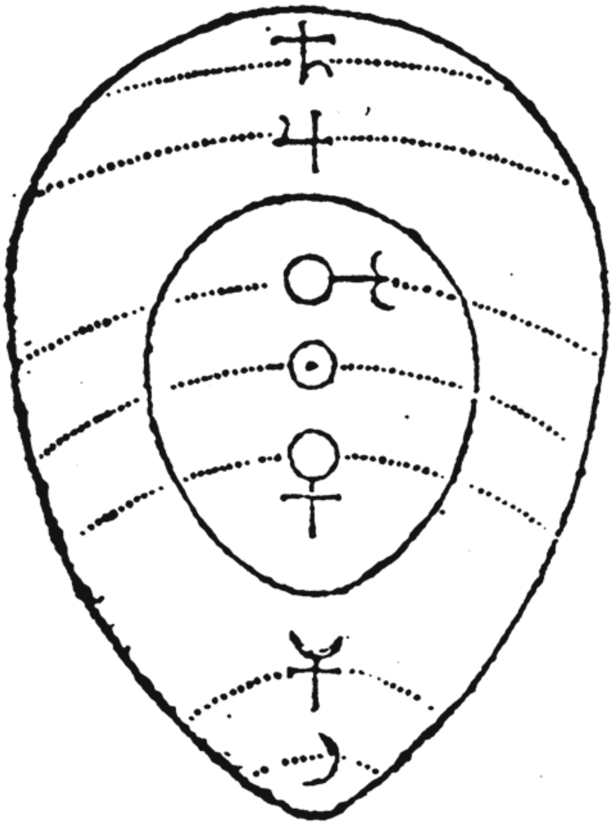

Plate 6: The ‘Egg diagram’, *Monas Hieroglyphica* (Antwerp, 1564), p. 17^{r}. Reproduced from the facsimile edition of C. H. Josten, courtesy of *Ambix*.

repeatedly emphasises throughout the work. Thus the Monad increases its "dignity" and power through the "uncommon activity of a master".[50] There is little new material in this particular theorem, apart from the balance of the elements, which are examined not so much in terms of their material weight, as much as the developments occurring during the phases of the different "reigns" which manifest the dominion of the various elements. Most alchemical authorities suggest that the alchemist must intervene at this point, regulating the fire, either increasing or decreasing it, so that the substance is neither under- nor over-heated during the seven phases, which would require several weeks' work.

Theorem XXI also reiterates an earlier theme: he says that he has already shown how the substance "enveloped in the recesses of the Monad" could be "brought to light" and vice versa. Here Dee alludes to the power of the Sun and the Moon, and Sulphur and Mercury, which are contained in the Philosophers' Stone and manifested in the "planetary" colours. Whereas in Theorem XVIII he followed the Ptolemaic planetary order he now considers the order of the planets favoured by Plato (which Plato called the "Egyptian order"), beginning with Saturn, and followed (in descending order) by Jupiter, Mars, Venus, Mercury, the Sun and the Moon.[51] The first three are said to congregate around the sign of Aries, while Venus and Mercury congregate around the Cross. Dee is most likely referring here to the planetary symbols extracted from the Monas symbol when it is disassembled: so that the sign of Aries is united with the elemental cross, and the Sun and the Moon are separated. Dee invites the reader to observe that when the figure is inverted, the Sun and the Moon revolve downwards towards the earth, which (he says) represents the principles of "stability" and "fixation".[52] Evidently Dee is referring here to the insertion of the Sun and Moon – by means of the fire of Aries and the elemental fire – into the mineral Earth in which they can be "fixed" and utilised. In examining the figures of Aries and the cross, Dee says that Aries is a "doubled moon" (i.e. it is constructed symbolically out of two semi-circles or lunar "crescents"), or a Moon which "exists and is alive", and is provided with vital movement by the "craft of the elements" signified by the cross. The two semi-circles can be assembled into the sign of the Sun, and thus the living and existing Moon must be "treated by the magisterial art of the elements" because "it possesses the power to manifest the circular fullness of the sun".[53] Dee understands "Moon" here as the lunar "ruler" in the process, as well as the primary white mineral, which is called "moon" when it has been purified. This is the mineral that is enriched by celestial influences during the course of the work. This mineral is also known as "philosophers' Venus" and Dee places it close to Venus in his scheme. The overall meaning of this passage is that the power of Aries is solidified in the solar force, and forms the final stone. With this Dee ends the "cabbalistic anatomy" of his symbol, and instructs his reader to educate himself in "the fire of Aries of the first triplicity" or the "equinoctial fire" which causes the sun to be exalted to an uncommon degree. As has already been demonstrated, this is the vernal fire of Aries, the "beginning of the fiery triplicity" in Theorem X.[54] The fire originates in the Sun which, according to the alchemical writers, contains more power than ordinary solar heat.

Theorem XXII focuses on the “secret vessels of the holy art”.[55] Dee begins with the “artificial vessel” symbolically derived from the circle of the Monas, or from the Sun and Moon that it represents [Plate 7]. He then refers to an “earthen” and a “vitreous” vessel (represented by the Greek letters δ and λ respectively, which he also compares to a mortar and pestle which can be used to grind pearls, crystals, rubies and other stones).[56] The glass vessel is the salty crust that forms as a result of the application of fire to the materials in the final cooking. Because this crust is formed naturally it is also called “nature’s vessel”. The “vessel of the Art” or artificial vessel is the refractory of earth, which contains the glass vessel as the mortar contains the pestle.[57] The ground stones represent the various stages or colours of the “reigns” undergone by the material through the *opus*. Dee also refers to an “alpha” and an “omega” vessel,[58] which represent the beginning and the end of the alchemical process. The alpha is formed by the Sun and the Moon, while the omega is “full of mysteries”, although both are formed from base but necessary matter. This can only be the alchemists’ Mercury, the basis of the work, the primal matter that transforms into the Philosophers’ Stone. The celestial Mercury contains the Sun and Moon (as dew’s salt) already contained in the mineral earth. Dee then obscurely states that the alpha vessel must be employed by means of “the very secret and short art of using the air-shaft [of the vessel]”.[59] This is followed by a sentence of garbled Hebrew, which Grillot de Givry translates as “The incorruptible salt in which the first principle of things is preserved, in which the vitriol floats after dissolution.”[60] This could refer to the “mysterious artifice”, often alluded to in the alchemical literature, which is used in the central part of the work to collect the vitriol or “green lion”, which is not ordinary vitriol, but a by-product of the transformed primal matter. This process is referred to as “the taking of the Island of Delos”, the birthplace of Diana and Apollo (or Moon and Sun) in the operations called “sublimations”.[61] Dee refers to the omega vase as “a man of all hours” (*omnium horarum homo*),[62] which is similar in meaning to the “slave” or “mercury of all trades” which are the names given by alchemical authors to the purified primal matter sometimes added during the course of the work. According to Dee, at this point the “fruits of the Hesperian garden” will be seen in the alpha and omega, as in a mirror.[63] That is, through the “common Mercury” the alchemist will arrive at the mythical golden fruit guarded in the garden of the Hesperides. The phases of the metallic “reigns” may be observed during the *opus* through the mercurial mirror. Dee concludes this theorem by citing the praise of Pseudo-Democritus (i.e. Bolos of Mendes) for those who thrive on the “fiery strength” (the “heroes” of Dee’s preface) – the Greek alchemists who intone hymns for “the healing of the soul and a deliverance from all distress”.[64]

Finally, in Theorem XXIII, Dee assembles the graphic symbol of the Monas. Returning once more to the four elements, he says that they are found in everything which contains the generating principle, and that it is essential when practising the Art that the elements should be present in equal proportion. He then tells the reader how to construct the Monas, which, he says, can be reproduced on seals or rings. In sum, he suggests two units of measure for the radii of the circle, and two units for each of the horizontal arms of the cross, with one and three units respectively for the upper and lower vertical arms. This gives us an overall height of nine units (“nine

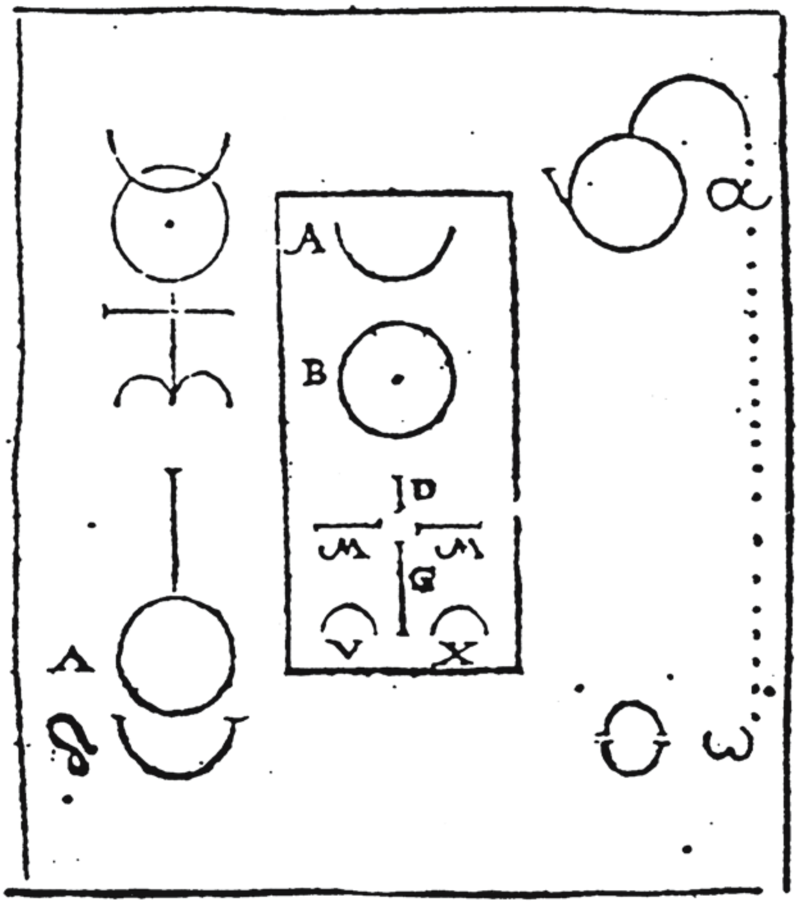

Plate 7: The 'artificial vessel' (*Vas artificiale*) *Monas Hieroglyphica* (Antwerp, 1564), p. 22^{r}. Reproduced from the facsimile edition of C. H. Josten, courtesy of *Ambix*.

equal parts of the length of our fundamental AB"), which represent the nine operations of the Hermetic work.[65] Theoretically these proportions or symmetries should be utilised in the alchemical work, and the four equalized elements should therefore dominate in turn through the course of the "reigns" in the alchemical process. Dee then goes on to make a comparison between the "Pythagorean" Quaternary and the four arms of the cross, which represent an "artificial" Quaternary (*Quaternarii artificialis*) which can be subjected to "a peculiar and mystical division and computation."[66] Dee extracts certain numbers, adding, multiplying and permutating the alchemical Quaternary in an application of the Hebrew technique of the transposition of letters (*tsiruf*). He then constructs a diagram based on the Pythagorean Quaternary 1 – 2 – 3 – 4, which is based on the number of units used to construct the cross, and he says that this Quaternary can be used to calculate both the duration of time and the intensity of "powers and virtues" in the alchemical work.[67] Using similar calculations, Dee derives the force of the heat of the fire using the progression 10 – 20 – 30 – 40, which runs parallel with the increasing intensity of the "acquired and internal power" that accumulates in a denary proportion (1 – 10 – 100).[68] It should be noted, however, that the intensity of the fire is measured in relation to an initial temperature which is not stated. The "internal power" refers to the anticipated multiplication of power of the Philosophers' Stone during the various stages of the alchemical work. The "analytic weights" (*pondera analytica*) which Dee refers to (designated by the numbers 3 and 4) are related to the Ternary and the Quaternary, while the "synthetic weights" (*pondera synthetica*) – a sequence of ten numbers from 13 down to 1 – seem to refer to the decreasing weight of the materials which terminates in the monadic unity of the Philosophers' Stone.[69] The schema separates time into the "particular" and the "magisterial". The first includes the seven alchemical operations: Preparation, Putrefaction, Separation, Conjunction, Coagulation, Contrition and Imbibition, while the second refers to the "lapidific" and "fermentative" phases of the formation of the Philosophers' Stone, which is designated by the number 252 (which, as we have seen represents the final perfected Mercury, but could also allude to the number of days needed to complete the Work). Dee's "magisterial time" refers to those final operations which are often briefly referred to by alchemical authors as *solve et coagula*, which makes nine operations in total. In the following diagram, the "Horizon Æternitatis",[70] [Plate 8] Dee once again insists upon the necessity of the successive predominance of the four elements in the Work, in the following order: Earth, Water, Air, Fire – whose power must increase in a denary proportion: 1 – 10 – 100 – 1000.[71] He also refers to the progressive development of the "body, soul and spirit" of the minerals represented in the traditional colour sequence, from "darkness" (black), to "crystalline" (white) to "citron" (yellow), and "anthrax" or the final red carbuncle of the Stone itself.

Dee then declares that once the monad has been "correctly, wholly, and physically restored to itself", it is "not in the power of nature or of any art to impel it more than four times by supercelestial revolutions to make any progressive movement".[72] Here Dee refers to the four "multiplications" of weight and power which (according to alchemical authors) are permitted once the Stone has reached the celestial or ethereal level, and has attained its maximum level of creative force. Dee ends this theorem with an obscure reference to "four very famous men, philo-

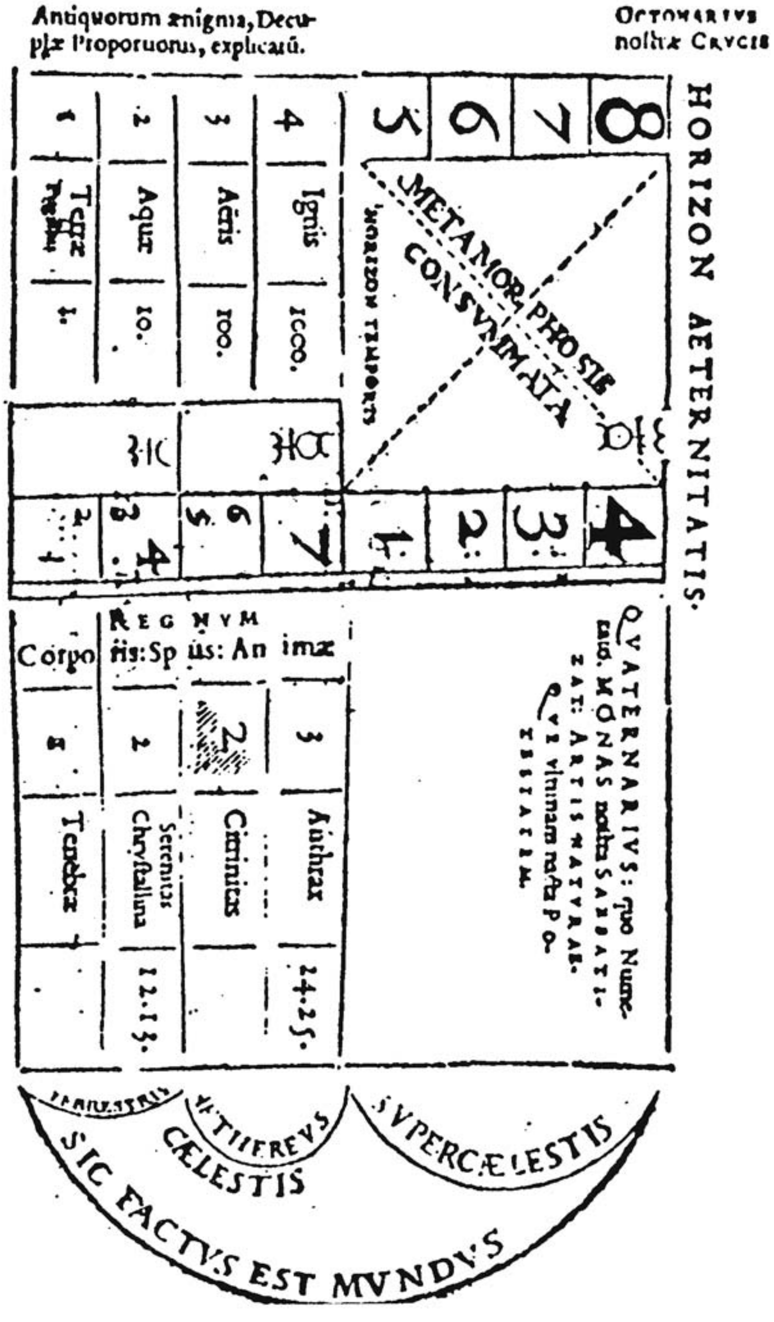
Antiquorum ænigma, Decuplæ Proportionis, explicatū.
Octonarius nostræ Crucis
HORIZON AETERNITATIS.
METAMORPHOSIS CONSVMMATA
HORIZON TEMPORIS
Terræ
Aquæ
Aëris
Ignis
1. 10. 100. 1000.
1 2 3 4 5 6 7 8
Regnum Corporis: Spiritus: Animæ
Tenebræ
Serenitas Chrystallina
Citrinitas
Anthrax
12.13.
24.25.
Terrestris
Ætherevs
Cælestis
Svpercælestis
Sic factus est mundus

Plate 8: The ‘Horizon Æternitatis’ figure, *Monas Hieroglyphica* (Antwerp, 1564), p. 27^{r}. Reproduced from the facsimile edition of C. H. Josten, courtesy of *Ambix*.

sophizing together" (*Quatuor simul [...] Philosophantes Clarissimi Viri*), who had been "granted [...] power over other creatures and large dominion" by God through the "very great wonder" of the Monas.[73] Although it does not seem likely that Dee saw himself as one of these favoured operators, it is possible that he might have known them. The last Theorem (XXIV) ends by suggesting that the circle of the elements (divided into equal proportions in the alchemical work) is analogous to the equinoctial circle (the equal proportions of day and night), the metamorphosis and metastasis of the Quaternary being defined by the number 24 (4 X 6). This number is related to the four beasts of the apocalypse ("each having six wings") and to the twenty-four "elders" surrounding God in heaven.[74] It should also be noted that six is the number of metals excluding gold involved in the alchemical Work, i.e. the number of "reigns" of each of the four elements prior to the final "reign of Gold". Thus Dee's twenty-four theorems taken together are themselves a "cabalistic" presentation of the Monad.

While Dee's alchemical observations might seem far too abstract and "literary" to be considered a "theory", and while he fails to follow a consistent line in his presentation of the *opus*, we should remember that these tendencies are present both in the ancient alchemical tradition and in the more recent alchemical literature with which Dee was intimately acquainted. How much he may actually have practised alchemy in the laboratory is difficult to estimate,[75] but his deep familiarity with the fundamental principles of alchemy, and his desire to theorise on the process of the alchemical *opus* speak for themselves.

NOTES

[1] Johannes Augustini Pantheus, *Voarchadumia contra alchimiam: ars distincta ab archimia & sophia: cum additionibus: proportionibus: numeris: & figuris opportunis* (Venice, 1530). Dee's annotated copy of this work is now in the British Library, C.120.b.4 (2). On Pantheus's influence on Dee's *Monas Hieroglyphica*, see *NP*, 101-3.

[2] It is interesting to note that in 1605 the Italian alchemist Cesare della Riviera entitled his own work on the subject *Il mondo magico de gli heroi* (*The Magic World of the Heroes*). See Cesare della Riviera, *Il mondo magico de gli heroi*, ed. J. Evola (Carmagnola: Arthos, 1979).

[3] See *NP*, 78.

[4] On the alchemical dimensions of the "angelic conversations" see Deborah Harkness, *John Dee's Conversations with angels : Cabala, alchemy, and the end of nature* (Cambridge: Cambridge University Press, 1999), 195-214.

[5] *MH*, 117.

[6] *MH*, 121.

[7] *MH*, 123, 127.

[8] *MH*, 129: "by the square mystery of the Hieroglyphic Monad something circular and altogether even[ly round] is being conveyed."

[9] Michael Maier, *Atalanta Fugiens, hoc est Emblemata Nova De Secretis Naturae Chymica* (Oppenheim, 1617), ed. and trans. H. M. E. De Jong, *Michael Maier's Atalanta Fugiens: Souces of an Alchemical Book of Emblems* (Leiden: Brill, 1969), Emblem XXI, 166-169. All subsequent references to Maier are to this edition.

[10] *MH*, 131.

[11] *MH*, 131.

[12] See Fulcanelli, *Le Mystère des Cathedrales et l'interpretation ésotérique des symboles hermétiques du grand oeuvre* (Paris: Jean Jacques Pauvert, 1964), Italian trans. *Il mistero delle cattedrali e l'interpretazione esoterisca dei simboli ermetici della Grande Opera* (Rome: Mediterranee, 1972), 100.
[13] *MH*, 131.
[14] Maier, *Atalanta Fugiens*, Discourse XI, 114-115.
[15] *MH*, 135.
[16] *MH*, 135, 137.
[17] See J. W. Hamilton Jones, ed., *The Epistle of Ali Puli (circa 1700 A.D.)* (London: John M. Watkins, 1951), 133-158.
[18] Atorène, *Le laboratoire alchemique* (Paris: Guy Trédaniel, Éditions De La Maisnie, 1981).
[19] *MH*, 155, 157.
[20] Maier, *Atalanta fugiens*, Discourse VI, 82-3.
[21] *MH*, 157.
[22] On the Ternary of body, soul and spirit (salt, sulphur and mercury), see De Jong's commentary on Hermes Trismegistus's *Tractatus vere Aureus de Lapidis Physici Secreto*, in *Atalanta Fugiens*, 172-3. For *The Book of Ostanes* see Pierre Eugène Marcelin Berthelot, *Collection des anciens alchimistes grecs, publiée sous les auspices du Ministère de l'instruction publique par M. Berthelot [...] avec la collaboration de [...] C. E. Ruelle*, 3 vols (Paris, 1887-88), II, 261-2 and III, 250-252.
[23] *MH*, 159.
[24] Maier, *Atalanta Fugiens*, Discourse VIII, 95-6.
[25] *MH*, 159.
[26] *MH*, 161.
[27] Antoine Joseph Pernety, "*Traité de l'Œuvre Hermétique*" and "*Principes Généraux de Physique, Suivant la Philosophie Hermétique*", in *Les Fables Egyptiennes et Grecques Dévoilées & réduites au même principe, avec une explication des Hiéroglyphes, et de la Guerre de Troye* (Paris, 1758), 45-214. Italian trans. *Trattato dell'opera eremetica* (Genoa: Phoenix, 1979), 48. (Cf. *Les Fables*, 86-7, "Du Feu").
[28] *MH*, 161.
[29] See Eugene Canseliet, ed., *Alchimie et son Livre Muet* (Paris: Jean Jacques Pauvert, 1967), plates 4, 9, 12 and the relevant commentaries.
[30] See Frances A. Yates, *The Occult Philosophy in the Elizabethan Age* (London: Routledge Kegan and Paul, 1979), Plate 10.
[31] *MH*, 163.
[32] *MH*, 163, 165.
[33] See Jack Lindsay, *The Origins of Alchemy in Graeco-Roman Egypt* (London: F. Muller, 1970), 382-3.
[34] *MH*, 165.
[35] *MH*, 165, 167.
[36] *MH*, 167, n.55.
[37] Lindsay, *Origins*, 115, *MH*, 167, n.58.
[38] See Betty Jo Teeter Dobbs, *The Foundations of Newton's Alchemy, or "The Hunting of the Greene Lyon"* (Cambridge: Cambridge University Press, 1975), 146-156. Cf. Atoréne, *Laboratoire Alchimique*, 207.
[39] On Dee's use of cabalistic analytical and exegetical techniques in the *Monas Hieroglyphica*, see *NP*, 92-5.
[40] *MH*, 169, 171, 173.
[41] See Fulcanelli, *Les Demeures Philosophales et le Symbolisme Hermétique dans sens Rapports avec L'Art Sacré et L'ésoterisme du Grand-oeuvre*, 2 vols (Paris: Jean Jacques Pauvert, 1965), Italian translation: *Le Dimore Filosofali: Un labirinto in cui sono sparsi i frammenti di un grandioso disegno alchemico*, 2 vols (Rome: Mediterranee, 1973), I, 199-204.
[42] *MH*, 171: "O my God, how great are these mysteries!"
[43] *MH*, 175, 177. On Dee's use of the "egg" symbol and its cosmological significance, see J. Peter Zetterberg, "Hermetic geocentricity: John Dee's celestial egg," *Isis*, 70 (1979): 385-393.
[44] Eugene Canseliet, *L'Alchimie expliquée sur ses Textes Classiques* (Paris: Jean Jacques Pauvert, 1978), Italian translation: *L'Alchimia spiegata sui suoi testi classici*. (Rome: Mediterranee, 1972), 150.
[45] Canseliet, *L'Alchimia spiegata*, 151.

[46] *MH*, 179 and n.81: "It was surely through this doctrine that Anaxagoras afterwards came to make his most excellent medicine, as may be read in his treatise περι των εκστροφϖν φυσικϖν."

[47] *MH*, 181.

[48] *MH*, 183, 185.

[49] *MH*, 185.

[50] *MH*, 187.

[51] *MH*, 187, see also n.92.

[52] *MH*, 189.

[53] *MH*, 191.

[54] For a fuller exposition of the "vernal" or "equinoctial" fire, see Pernety, *Trattato dell'opera eremetica*, 89 et seq. (Cf. *Les Fables*, 166-172 "Du feu en general" and "Du feu Philosophique").

[55] *MH*, 195.

[56] *MH*, 197.

[57] See Fulcanelli, *Il mistero delle cattedrali*, 149 et seq.; Canseliet, *L'Alchimie expliquée*, 151; Pernety, *Trattato*, 87 (cf. *Les Fables*, 163, "Noms donnés à ce vase par les Anciens").

[58] *MH*, 195, 197.

[59] *MH*, 197.

[60] See Grillot de Givry, trans., *La Monade Hieroglyphique* (Milan: Sebastiani, 1975). Both Josten and Gershom Scholem pronounced this passage to be untranslatable. See *MH*, 197, n.112.

[61] Fulcanelli, *Le dimore filosofali*, I, 199-204.

[62] *MH*, 197.

[63] *MH*, 199.

[64] *MH*, 199, 201 and n.116.

[65] *MH*, 201, 203, 205. See Fulcanelli, *Il mistero delle cattedrali*, 74.

[66] *MH*, 207, 209.

[67] *MH*, 211.

[68] *MH*, 213.

[69] *MH*, 213.

[70] *MH*, 214. On Dee's "Horizon Æternitatis", see Nicholas H. Clulee, "John Dee and the Paracelsians" in Allen Debus and Michael T. Walton, eds., *Reading the Book of Nature: The Other Side of the Scientific Revolution*, Sixteenth Century Essays and Studies, 41 (Ann Arbor, Michigan: Sixteenth Century Journal Publishers, 1998), 111-132 (117-119).

[71] On the use of the denary proportion in the alchemical process see De Jong's comments in *Atalanta Fugiens*, 172-3.

[72] *MH*, 215.

[73] *MH*, 217.

[74] *MH*, 217.

[75] For evidence of Dee's practical alchemical work, and an analysis of some of his laboratory notebooks see Urszula Szulakowska, *John Dee and European Alchemy*, The Durham Thomas Harriot Seminar, Occasional Paper No. 21 (Durham: University of Durham, 1996), 14-17.

J. REEDS

JOHN DEE AND THE MAGIC TABLES IN THE *BOOK OF SOYGA*

> "Oh, my great and long desyre hath byn to be hable to read those tables of Soyga". – (John Dee).[1]

1. JOHN DEE AND THE BOOK OF SOYGA

Until recently the *Book of Soyga* was known only by repute, through mention in the diaries of John Dee (1527-1608). Dee's association with the *Book of Soyga* is conveniently summarised by Christopher Whitby:[2] On 18 April 1583 Dee was unable to find his *Book of Soyga*: it had been mislaid. On 29 April 1583 Dee remembered a detail about the missing book: "E[dward] K[elley] and I wer talking of my boke Soyga, or Aldaraia and I at length sayd that, (as far as I did remember) Zadzaczadlin, was Adam by the Alphabet therof." On 19 November 1595 Dee recovered his *Book of Soyga*. Many years later Elias Ashmole (1617-1692) reported that "the Duke of Lauderdale hath a folio MS. which was Dr. Dee's with the words on the first page: Aldaraia sive Soyga vocor".

In addition to these unremarkable appearances of the *Book of Soyga* in Dee's *nachlaß* – unremarkable, for who does not sometimes mislay and later recover a valued book? – there is the singular exchange held between Dee and the angel Uriel on the occasion of their first conversation, at Mortlake on Saturday, 10 March 1581/1582, the very first scrying session mediated by Dee's most famous scryer, Edward Kelley (1555-c.1595), also known as Kelly and Talbot.[3] In the following, Δ is Dee, VR is Uriel:

> Δ – ys my boke, of Soyga, of any excellency?
> VR – Liber ille, erat Ada[m]e in Paradiso reuelatus, per Angelos Dei bonos. [That book was revealed to Adam in Paradise by God's good angels.]
> Δ – Will you give me any instructions, how I may read those Tables of Soyga?
> VR – I can – But solus Michaël illius libri est interpretator. [Only Michael is the interpreter of that book.]
> Δ – I was told, that after I could read that boke, I shold liue but two yeres and a half.
> VR – Thow shallt liue an Hundred and od yeres.
> Δ – What may I, or must I do, to haue the sight, and presence, of Michael, that blessed Angel?
> VR – Presentias n[ost]ras postulate et invocate, sinceritate et humilitate. Et Anchor, Anachor, et Anilos, non sunt in hunc lapidem invocandi. [Request and invoke our presence with sincerity and humility. Anchor, Anachor and Anilos are not to be called into this stone.]

S. Clucas (ed.), John Dee: Interdisciplinary Studies in English Renaissance Thought, 177–204.
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> Δ – Oh, my great and long desyre hath byn to be hable to read those tables of Soyga.
> VR – Haec maximè respiciunt Michaëlem. Michaël est Angelus, qui illuminat gressus tuos. Et haec revelantur in virtute et veritate non vi. [These things are mostly to do with Michael. Michael is the angel who illuminates your steps. And these things are revealed in virtue and truth and not by force.]
> Δ – Is there any speciall tyme, or howre to be observed, to deale for the enioying of Michael?
> VR – Omnis hora, est hora nobis. [Every hour is ours.][4]

To summarize: Uriel confirms Dee's high estimation of the *Book of Soyga's* value. Dee wants angelic help in understanding his *Book of Soyga*, but only the angel Michael is cleared to talk about this topic. If, as some scholars believe, Kelley was a charlatan, then here we find him (in the voice of Uriel) being characteristically evasive. As a newcomer to Dee's household he does not want to commit himself to any more specific statements about the *Book of Soyga*, about which he knows very little beyond the fact that it fascinates Dee.[5]

There things rested for roughly four centuries. Dee prized his *Book of Soyga*, but since the book was lost, modern scholars could only guess about its contents and possible influence on Dee's magic system, especially for the version in his *Book of Enoch*.[6]

But then in 1994 Deborah Harkness – like the hero of Poe's "The Purloined Letter" – located not one but two copies in the obvious places, in this case in two of England's greatest libraries. They had been catalogued under the title *Aldaraia* instead of *Soyga*.[7]

At last we can examine the *Book of Soyga*, and in particular its tables, and see for ourselves what it was that Dee prized so highly.

The *Book of Soyga* is an anonymous late-mediaeval or early modern Latin magical work extant in two sixteenth-century manuscript copies: one in the Bodleian Library, which I refer to as Bodley 908, and the other in the British Library, which I refer to as Sloane 8.[8] Since there is as yet no edition or translation of either of the two manuscripts for me to refer to, nor even a synopsis of their contents, I offer the following brief description.[9]

The Sloane 8 copy (but not the Bodley 908 one) bears the title *Aldaraia sive Soyga vocor* at the head of the text and on the leaf preceding the text, both in the same hand as the text, fitting Ashmole's description. Sloane 8's preceding leaf also bears the description *Tractatus Astrologico Magicus*, written in a different hand. Both copies contain the equation of "Adam" with "Zadzaczadlin", so there can be no doubt that Harkness's *Book of Soyga* is closely related to Dee's *Book of Soyga*; on Ashmole's *Aldaraia sive Soyga vocor* evidence, and based on the arguments I present at the end of section 5, it is easy to guess that Sloane 8 was in fact Dee's copy of the *Book of Soyga*.[10]

The 197 leaves of Bodley 908 contain three named works, *Liber Aldaraia*, *Liber Radiorum*, and *Liber decimus septimus* (of 95, 65, and 2 leaves, respectively) as well as a number of shorter unnamed works totalling about 10 leaves. The final 18 leaves contain the tables that are the subject of this paper. Sloane 8 has 147 leaves, and seems largely identical with Bodley 908, except that the tables occupy 36 leaves and the *Liber Radiorum* is present only in a 2 leaf truncated "executive summary" version.

A cursory inspection of the *Book of Soyga* shows it is concerned with astrology and demonology, with long lists of conjunctions, lunar mansions, names and genealogies of angels, and invocations, not much different from those found, say, in pseudo-Agrippa.[11] A single example, of a list of spirits of the air, is illustrative of the whole:

> Adracty, Adaci, Adai, Teroccot, Terocot, Tercot, Herm, Hermzm, Hermzisco, Cotzi, Cotzizi, Cotzizizin, Zinzicon, Ginzecohon, Ginchecon, Saradon, Sardon, Sardeon, Belzebuc, Belzscup, Belcupe, Saraduc, Sarcud, Carc, Sathanas, Satnas, Sacsan, Contion, Conoi, Conoison, Satnei, Sapnn, Sappi, Danarcas, Dancas, Dancasnar.[12]

Some of the spells or incantations have a vaguely Christian or alchemical air to them, as "Petra Ouis Angelus Agnus Lapis Sponsus" and "Diuinitas Christus Venturus Iustorum Humanitatis Vnitas",[13] but the overall impression is that it is no more an alchemical treatise than it is a devotional work.

Several features of the *Book of Soyga* seem worth particular mention, as being untypical of a standard late mediaeval or Renaissance magical work, or of the run-of-the-mill necromancy handbook.[14] In contrast to most mediaeval or Renaissance works, the text has extremely few references to known authors or personalities. There are no recognizable *auctores*. Other than the occasional mention of a few Old Testament names, and two references to *Libro Geber*, and a puzzling marginal gloss "Steganographia" in the same hand as the text, which is presumably a reference to the work of Johannes Trithemius (1462-1516), there are no references to recognizable personalities.[15]

Instead, it makes numerous references to what are presumably mediaeval magical treatises, works such as *liber E*, *liber Os*, *liber dignus*, *liber Sipal*, *liber Munob*, and the like.

Throughout the book much importance is placed on writing words backwards. This can be seen in some of the titles mentioned above: *Sipal* backwards is *Lapis*, and *Munob* reversed is *Bonum*. Phrases such as "Retap Retson" occur throughout. This principle is reflected in the form of the tables, as discussed below. The name of the work, *Soyga*, is itself explained to be "Agyos, literis transvectis".[16]

Throughout the book there is a preoccupation with letters and combinations of letters, assignments of numerical values to letters, assigning letters to planets and to elements, listing combinations of letters associated with houses of the moon, recombining letters and syllables in incantations to form new magic words, listing new names for the 23 letters of the Latin alphabet, sometimes taken in reversed Z through A order, listing new symbols for the 23 letters, and so on.

And, towards the end of the book there is the set of thirty-six large square tables, described in section 2 of this paper, filled with a seemingly random jumble of letters.

(One of these is illustrated in Plates 9 and 10.) These tables do not appear to be like any illustrated in, say, Shumaker's survey of mediaeval and early modern magic works. [17]

The *Book of Soyga*'s preoccupation with letters, alphabet arithmetic, Hebrew-like backwards writing, and so on, is of course characteristic of the new Cabalistic magic which became popular in the sixteenth century, exemplified by the great compilation of Agrippa of Nettesheim (1486-1535), and borrowing authority both from the Renaissance humanist interest in the Cabala expressed by such figures as Pico and Reuchlin and from the supposed Biblical antiquity of the Cabala.[18] Although large square tables are not themselves a characteristic feature of the traditional Cabala, they had by Agrippa's time become an integral part of the Christian magical Cabala.[19]

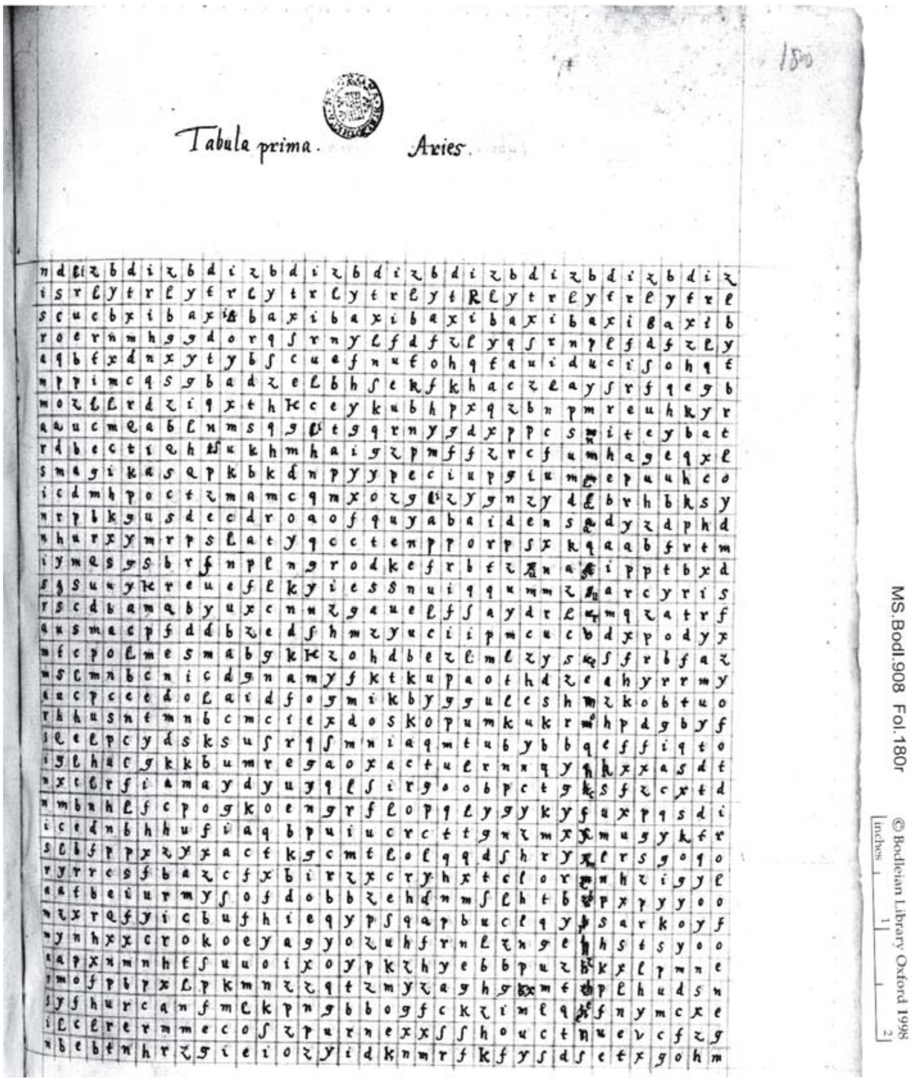
Such a work must have appealed to Dee since it encompassed so many of the ingredients associated with early modern magical and Christian Cabalist texts; we know the tables in the *Book of Soyga* excited John Dee's interest, as seen in the dialogue with Uriel. They certainly also excited mine as a professional cryptologist. Were they, I wondered, filled with a random (and hence pointless) selection of letters, or were they a cryptogram (with a hidden "plain text" meaning, which might at least in principle be recoverable by cryptanalysis), or was there some other structure or pattern to them? I approached the tables as I would any cryptographic problem, first transcribing the data and entering it into the computer, and then trying out what I knew of the bag of code-breakers' tricks. The results, which I describe in sections 3 through 6, were unexpectedly gratifying.

This paper, then, indirectly addresses the question of the *Book of Soyga*'s possible influence on Dee by examining and comparing the *form* (or method of construction) of the tables in the *Book of Soyga* and those found in other early modern magic tables (including Dee's and Agrippa's), rather than their *function* (i.e., purpose or method of use).

2. THE MAGIC TABLES OF *THE BOOK OF SOYGA*

The *Book of Soyga* contains thirty-six tables; each table is a square grid of 36 rows and columns; each grid cell contains a letter of the Latin alphabet.[20] These tables turn out to be formed by a completely deterministic calculation method, or algorithm, starting from an arbitrary "code word" for each table. This construction algorithm is so intricate that it is unlikely that its presence would be detected on casual examination of the tables.

Each of the thirty-six tables is headed with a number and a label. I summarize these in my Table 1. For convenience I will refer to them as T1, T2, and so on. T1 through T12 are labelled with the signs of the zodiac, Aries through Pisces; as are T13 through T24. T25 through T31 are labelled with the seven planet names, and T32 through T35 with the four element names. T36 is labelled with the word



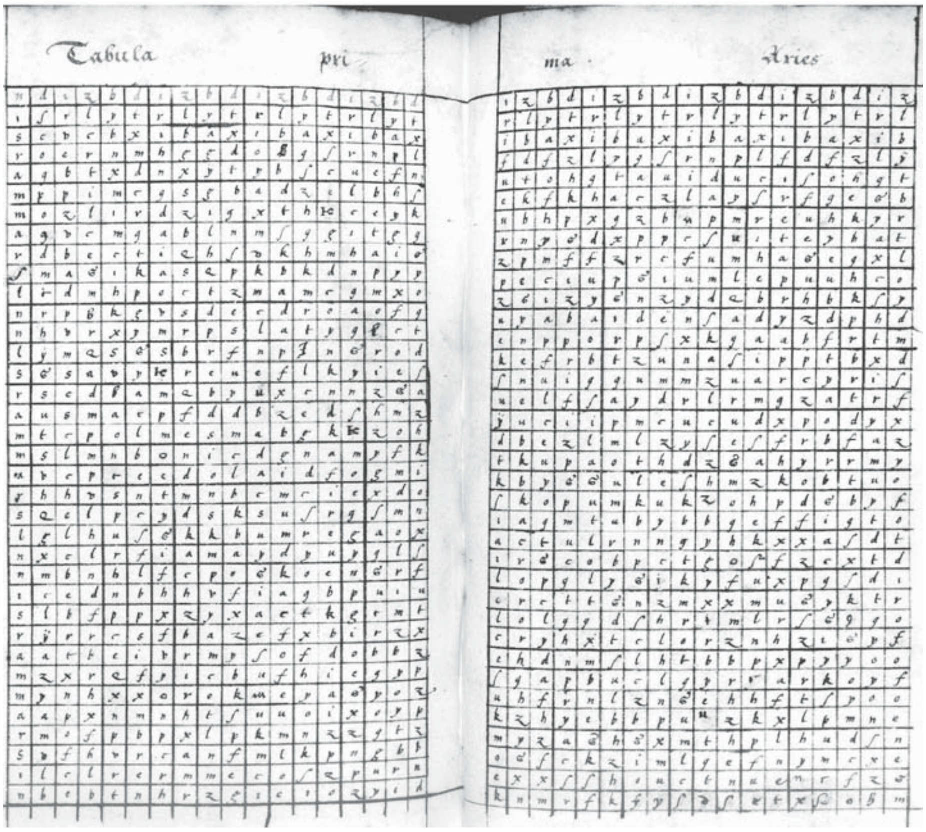
180

Tabula prima. Aries.

n	d	ß	z	b	d	i	z	b	d	i	z	b	d	i	z	b	d	i	z	b	d	i	z	b	d	i	z	b	d	i	z	b	d	i	z
i	s	r	l	y	t	r	l	y	t	r	l	y	t	r	l	y	t	r	l	y	t	R	l	y	t	r	l	y	t	r	l	y	t	r	l
s	c	u	c	b	x	i	b	a	x	i	b	a	x	i	b	a	x	i	b	a	x	i	b	a	x	i	b	a	x	i	b	a	x	i	b
r	o	e	r	n	m	h	g	g	d	o	r	q	ſ	r	n	y	l	f	d	f	z	l	y	q	ſ	r	n	r	l	f	d	f	z	l	y
a	q	b	t	x	d	n	x	y	t	y	b	ſ	c	u	e	f	n	u	t	o	h	q	t	a	u	i	d	u	c	i	ſ	o	h	q	t
n	p	p	i	m	c	q	s	g	b	a	d	z	e	l	b	h	ſ	e	k	f	k	h	a	c	z	l	a	y	ſ	r	f	q	e	g	b
m	o	z	l	l	r	d	z	i	q	x	t	h	k	c	e	y	k	u	b	h	p	x	q	z	b	n	p	m	r	e	u	h	k	y	r
a	a	u	c	m	e	a	b	l	n	m	s	q	g	ß	t	g	q	r	n	y	g	d	x	p	p	c	s	m	i	t	e	y	b	a	t
r	d	b	e	c	t	i	e	h	tſ	u	k	h	m	h	a	i	g	z	p	m	f	f	z	r	c	f	u	m	h	a	g	e	q	x	l
s	m	a	g	i	k	a	s	e	p	k	b	k	d	n	p	y	y	p	e	c	i	u	p	g	i	u	m	m	e	p	u	u	h	c	o
i	c	d	m	h	p	o	c	t	z	m	a	m	c	q	m	x	o	z	g	ß	z	y	g	n	z	y	d	l	b	r	h	b	k	s	y
n	r	p	b	k	g	u	s	d	e	c	d	r	o	a	o	f	q	u	y	a	b	a	i	d	e	n	s	a	d	y	z	d	p	h	d
n	h	u	r	x	y	m	r	p	s	l	a	t	y	q	c	c	t	e	n	p	p	o	r	p	ſ	x	k	q	a	a	b	f	r	t	m
i	y	m	e	s	g	s	b	r	f	n	p	l	n	g	r	o	d	k	e	f	r	b	t	z	x	n	a	[illegible]	i	p	p	t	b	x	d
ſ	ʒ	s	u	u	y	k	r	e	u	e	f	l	k	y	i	e	s	s	n	u	i	q	q	u	m	m	z	[illegible]	a	r	c	y	r	i	s
r	s	c	d	b	a	m	a	b	y	u	x	c	n	u	z	g	a	u	e	l	f	ſ	a	y	d	r	l	u	m	q	z	a	t	r	f
a	u	s	m	a	c	p	f	d	d	b	z	e	d	ſ	h	m	z	y	u	c	i	i	p	m	c	u	c	b	d	x	p	o	d	y	x
m	f	c	p	o	l	m	e	s	m	a	b	g	k	k	z	o	h	d	b	e	z	l	m	l	z	y	s	k	ſ	f	r	b	f	a	z
m	s	l	m	n	b	c	n	i	c	d	g	n	a	m	y	f	k	t	k	u	p	a	o	t	h	d	z	e	a	h	y	r	r	m	y
a	e	c	p	c	e	e	d	o	l	a	i	d	f	o	g	m	i	k	b	y	g	g	u	l	c	s	h	m	z	k	o	b	t	u	o
r	h	h	u	s	n	t	m	n	b	c	m	c	t	e	x	d	o	s	k	o	p	u	m	k	u	k	r	m	h	p	d	g	b	y	f
s	e	e	l	p	c	y	d	s	k	s	u	ſ	r	q	ſ	m	n	i	a	q	m	t	u	b	y	b	b	q	e	f	f	i	q	t	o
i	g	l	h	a	c	g	k	k	b	u	m	r	e	g	a	o	x	a	c	t	u	l	r	n	n	q	y	h	h	x	x	a	s	d	t
n	x	t	l	r	f	i	a	m	a	y	d	y	u	y	q	l	ſ	i	r	g	o	o	b	p	c	t	g	k	s	f	z	c	x	t	d
n	m	b	n	h	l	f	c	p	o	g	k	o	e	n	g	r	f	l	o	p	q	l	y	g	y	k	y	f	u	x	p	q	s	d	i
i	c	e	d	n	b	h	h	u	f	i	a	q	b	p	u	i	u	c	r	c	t	t	g	n	z	m	x	x	m	u	g	y	k	f	r
s	l	b	f	p	p	x	z	y	x	a	c	t	k	g	c	m	t	l	o	l	q	q	d	ſ	h	r	y	x	l	r	s	g	o	q	o
r	y	r	r	c	s	f	b	a	z	c	f	x	b	i	r	z	x	c	r	y	h	x	t	c	l	o	r	m	n	h	z	i	g	y	l
e	a	t	b	e	i	u	r	m	y	ſ	o	f	d	o	b	b	z	e	h	d	n	m	ſ	l	h	t	b	[illegible]	p	x	r	y	y	o	o
n	z	x	r	e	f	y	i	c	b	u	f	h	i	e	q	y	p	ſ	q	a	p	b	u	c	l	q	y	p	s	a	r	k	o	y	f
n	y	n	h	x	x	c	r	o	k	o	e	y	a	g	y	o	z	u	h	f	r	n	l	z	n	g	e	h	h	s	t	s	y	o	o
e	a	p	x	n	m	n	h	f	ſ	u	u	o	i	x	o	y	p	k	z	h	y	e	b	b	p	u	z	b	k	x	l	r	m	n	e
r	m	o	f	p	b	r	x	l	p	k	m	n	z	z	q	t	z	m	y	z	a	g	h	g	[illegible]	m	t	[illegible]	p	l	h	u	d	s	n
s	y	f	h	u	r	c	a	n	f	m	l	k	p	n	g	b	b	o	g	f	c	k	z	i	m	l	q	[illegible]	f	n	y	m	c	x	e
i	l	c	l	r	e	r	m	m	e	c	o	ſ	z	p	u	r	n	e	x	x	ſ	ſ	h	o	u	c	t	n	u	e	v	c	f	z	g
n	b	e	b	t	n	h	r	z	g	i	e	i	o	z	y	i	d	k	n	m	r	f	k	f	y	ſ	d	ſ	e	t	x	g	o	h	m

MS.Bodl.908 Fol.180r
© Bodleian Library Oxford 1998
inches 1 2

Plate 9: *Book of Soyga*, T1 Aries table. The Bodleian Library, University of Oxford, MS Bodley, 908, fol. 180^{r}.



Tabula pri ma Aries

Plate 10: *Book of Soyga*, T1 Aries table. Department of Manuscripts, British Library, MS Sloane 8, fols. 102^v and 103^v. (By Permission of the British Library).

"Magistri". (See Plates 9 and 10 for the Bodley 908 and Sloane 8 versions of T1 "Aries").

Table 1. Soyga Tables

			Location in		
Table	*Label*	*Code word*	*Bodley 908*	*Sloane 8*	*Sloane 3189*
1	Aries	NISRAM	180^{r}	102^{v}/103^{r}	58^{v}
2	Taurus	ROELER	180^{v}	103^{v}/104^{r}	60^{v}
3	Gemini	IOMIOT	181^{r}	104^{v}/105^{r}	62^{v}
4	Cancer	ISIAPO	181^{v}	105^{v}/106^{r}	64^{v}
5	Leo	ORRASE	182^{r}	106^{v}/107^{r}	
6	Virgo	OSACUE	182^{v}	107^{v}/108^{r}	
7	Libra	XUAUIR	183^{r}	108^{v}/109^{r}	
8	Scorpio	RAOSAC	183^{v}	109^{v}/110^{r}	
9	Sagittarius	RSADUA	184^{r}	110^{v}/111^{r}	
10	Capricornus	ATROGA	184^{v}	111^{v}/112^{r}	
11	Aquarius	SDUOLO	185^{r}	112^{v}/113^{r}	
12	Pisces	ARICAA	185^{v}	113^{v}/114^{r}	
13	Aries	MARSIN	186^{r}	114^{v}/115^{r}	59^{r}
14	Tarurus	RELEOR	186^{v}	115^{v}/116^{r}	61^{r}
15	Gemini	TOIMOI	187^{r}	116^{v}/117^{r}	63^{r}
16	Cancer	OPAISI	187^{v}	117^{v}/118^{r}	65^{r}
17	Leo	ESARRO	188^{r}	118^{v}/119^{r}	
18	Virgo	EUCASO	188^{v}	119^{v}/120^{r}	
19	Libra	RIUAUX	189^{r}	120v/121^{r}	
20	Scorpio	CASOAR	189^{v}	121^{v}/122^{r}	
21	Sagittarius	AUDASR	190^{r}	122^{v}/123^{r}	
22	Capricornus	AGORTA	190^{v}	123^{v}/124^{r}	
23	Aquarius	OLOUDS	191^{r}	124^{v}/125^{r}	
24	Pisces	AACIRA	191^{v}	125^{v}/126^{r}	
25	Saturni	OSRESO	192^{r}	126^{v}/127^{r}	
26	Jovis	NIEBOA	192^{v}	127^{v}/128^{r}	
27	Martis	OIAIAE	193^{r}	128^{v}/129^{r}	
28	Solis	ITIABA	193^{v}	129^{v}/130^{r}	
29	Veneris	ADAMIS	194^{r}	130^{v}/131^{r}	
30	Mercurii	REUELA	194^{v}	131^{v}/132^{r}	
31	Lunae	UISEUA	195^{r}	132^{v}/133^{r}	
32	Ignis	MERONF	195^{v}	133^{v}/134^{r}	
33	Aeris	ILIOSU	196^{r}	134^{v}/135^{r}	
34	Aquae	OYNIND	196^{v}	135^{v}/136^{r}	
35	Terrae	IASULA	197^{r}	136^{v}/137^{r}	
36	Magistri	MOYSES	197^{v}	137^{v}/138^{r}	

Eight of these tables also appear copied in Dee's notebook, the *Book of Enoch*, joined in pairs: "The First Table" in the *Book of Enoch* is a 72-row table, filling both pages of an opening, the first 36 rows of which are Soyga's T1 and the last 36 rows

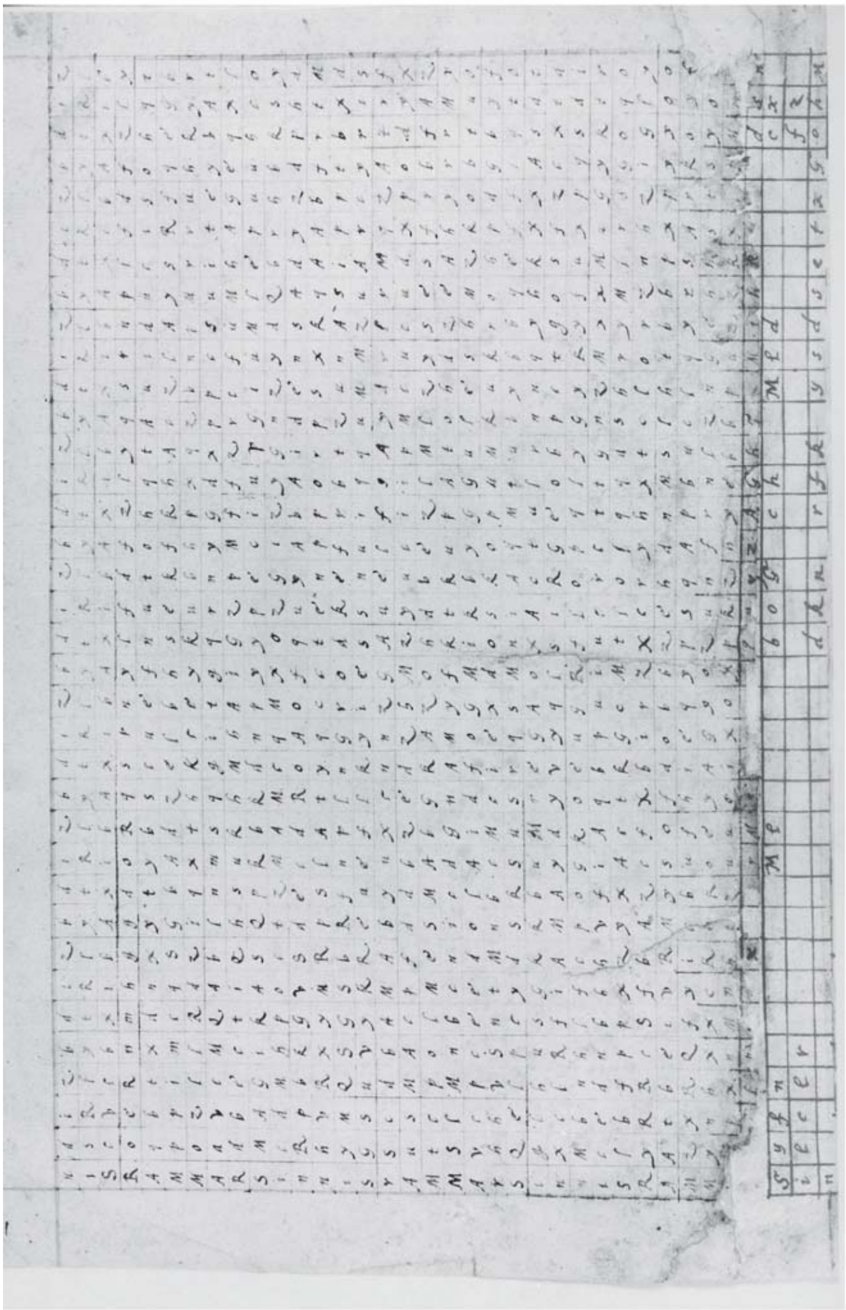


Plate 11: *Book of Enoch*, equivalent of T1 ‘Aries’ Table. Department of Manuscripts, British Library, MS 3189, fol. 58^{v}. (By Permission of the British Library).

of which are Soyga's T13, the two "Aries" tables, and so on, as indicated in my Table 1.[21] See Plate 11 for the *Book of Enoch* version of T1 "Aries".

The tables are written with italic letters, mostly lower case, written into a neatly pencilled regular grid. In Bodley 908 the grid cells measure approximately one quarter of an inch, so a complete table fits on one page. In Sloane 8 the grid cells are approximately one third of an inch in size, and each table occupies the two facing pages of an opening. In each book there is occasional use of the short *s*; much more common is the long *ſ*. The writing becomes more even after the first few tables, with greatly diminished use of upper case letters, as if the copyist became accustomed to what must have been an unusually irksome and tedious task of copying completely senseless data which offered no obvious contextual clues for correcting mistakes. In Bodley 908 upper case *L* is used exclusively, presumably to avoid confusion with long *ſ*. In Sloane 8 lower case *l* is used exclusively.

The handwriting in Bodley 908 is quite even, and pains seem to have been taken to make the letters clearly distinguishable. The handwriting in Sloane 8 is less clear, so that *n* and *u* are often hard to tell apart, as are the pairs *c/e* and *l/i*. Sloane 8 shows obvious signs of proofreading, with dots, double dots, and cup strokes marking errors or doubtful readings. Occasionally a cell contains, in addition to its main letter, a tiny *f* followed by another tiny letter; I surmise *f* means *forte* and the following letter is a suggested correction. Some corrections seem to have been made by erasure and overwriting; the handwriting also seems to change part way through.

The left-hand margin in each table is special. Each table has a "code word", e.g., T1 "Aries" has code word NISRAM. The left margin is composed entirely of the code word and the reversed code word, e.g., NISRAM MARSIN NISRAM MARSIN [...] repeated until the margin is filled.

The code words are listed in the third column of my Table 1. All thirty-six of them are exactly 6 letters long. The treatise in the *Book of Soyga* which discusses the tables, the *Liber Radiorum*, has a series of paragraphs mentioning the code words for twenty-three of the tables, together with number sequences which stand in unknown relation to the words.[22]

Note that the code words for T13–T24 are the reverses of those of the corresponding T1–T12. Thus, T1 "Aries" has code word NISRAM and T13, also "Aries", has code word MARSIN.

In Bodley 908, T36 "Magistri" has a blank 13th line – the first line after the first complete MOYSES/SESYOM cycle on the left. The Sloane 8 version of the table has the same 35 non-blank lines, but they have "closed ranks" so it is the last line of 36 which is blank.

In general, the first four or five rows of the tables appear very repetitious. Often the first row or two consist entirely of endless repetitions of a given two-letter "motif", followed by two or three rows of repetitions of a 4-letter motif, with maybe another row or so consisting of repetitions of a 12-letter pattern. But these repetitions do not start until one has gone some distance into the row; with each successive row, one has to go further.

This may be seen in T1 “Aries”, shown in Plates 9 and 10, where the first three lines soon fall into repetitions of the 4-letter motifs `dizb`, `lytr`, and `xiba`, respectively, and the next two rows into repetitions of the 12-letter motifs `qsrnylfdfzly` and `ohqtauiducis`, respectively. Many of these motifs are found in several of the tables.

A few tables (like T5 “Leo”) have a vast triangular area of repeats of `yoyo`:

```
oyoyoyoyoyoyoyoyoyoyoyoyoyoyoyoyoyoy
rkfaqtyoyoyoyoyoyoyoyoyoyoyoyoyoyoyo
rxxqnkoyoyoyoyoyoyoyoyoyoyoyoyoyoyoy
azzsxbqtyoyoyoyoyoyoyoyoyoyoyoyoyoyo
sheimasddtguoyoyoyoyoyoyoyoyoyoyoyoy
eyuaoiismspkfaqtyoyoyoyoyoyoyoyoyoyo
enlxflfudzrxxqnkoyoyoyoyoyoyoyoyoyoy
sxcahqczfbtfzsxbqtyoyoyoyoyoyoyoyoyo
azepxhheurgmyknqnkoyoyoyoyoyoyoyoyoy
rlbriyzycuyddpotxbqtyoyoyoyoyoyoyoyo
ryrezabirhdiszeknqnkoyoyoyoyoyoyoyoy
ogzgfceztqalpntsxhssyoyoyoyoyoyoyoyo
opnxxsnodxqhuekknykkoyoyoyoyoyoyoyoy
rcqsfueesfsqrqgqrossyoyoyoyoyoyoyoyo
roauxmdkkxkhyhmpzqphdtgtguoyoyoyoyoy
aqxmudiamubkoqifbszktdmspkfaqtyoyoyo
sazoesrmlrnaqnzhgabmsmlpeahfsddtguoy
...
```

Various other less pronounced repetitious structures can also be seen in the tables.

3. ANALYSIS OF TABLES

Because Bodley 908’s tables seemed more legible, I transcribed them first. The transcribed text was entered into the computer with many measures taken to prevent or detect copying errors. Once it was entered, repetitions in the text could be sought, patterns counted, and proof sheets printed.

In the course of this work it was noticed that in the vast majority of cases where a pair of adjacent `m`’s appeared, the letter above the second `m` was usually an `n`. That is, the pattern $\boxed{\begin{array}{cc} & ? \\ \mathtt{m} & \mathtt{m} \end{array}}$ was almost always actually $\boxed{\begin{array}{cc} & \mathtt{n} \\ \mathtt{m} & \mathtt{m} \end{array}}$. This led to a tabulation of all triplets of letters occurring in a $\boxed{\begin{array}{cc} & N \\ W & X \end{array}}$ configuration, and it was found that in a large majority of case the letter occupying the X position was predictable from the letters in the N and W positions. (The names of these variables are meant to represent the letter at the spot marked by X, the letter to its *North*, and the letter to its *West*.)

This led to discovery of an equation of form:

$$X = N + f(W)$$

where $f(W)$ is a function of W and the addition is taken *modulo* 23. Here the letters are assigned numerical values according to their positions in the 23-letter Latin alphabet: `a` = 1, `b` = 2, [...] , `u` = 20, `x` = 21, `y` = 22, `z` = 23, so that `z` + 2 = `b`, etc. The final ingredient in this formula, the auxiliary function f, is known to us only by a table of values determined empirically.

Table 2. Auxiliary function values

W	$f(W)$	W	$f(W)$	W	$f(W)$	W	$f(W)$
`a`	2	`g`	6	`n`	14	`t`	8
`b`	2	`h`	5	`o`	8	`u`	15
`c`	3	`i`	14	`p`	13	`x`	15
`d`	5	`k`	15	`q`	20	`y`	15
`e`	14	`l`	20	`r`	11	`z`	2
`f`	2	`m`	22	`s`	8		

Expressed another way: a letter is obtained by counting a certain number of letters after the letter immediately above (i.e., north of) it in the table. The number of letters to count is determined by the letter standing to the immediate left (i.e., west). If the letter to the left is an `f`, for instance, we are to count two letters past the letter above. So, continuing the example, if the letter above is an `l`, then the letter in question must be `n`, which is two letters past `l`: $\boxed{\begin{array}{cc} & \texttt{l} \\ \texttt{f} & \texttt{n} \end{array}}$. If the end of the alphabet is reached in this letter counting, one starts over at the beginning, treating `a` as the letter after `z`, and so on.

For letters in the top row of a *Soyga* table, for which there is no N letter, the following formula holds:

$$X = W + f(W)$$

where the addition is again performed *modulo* 23. That is, for letters in the top row one applies the rule for letters in the interior of the table, acting as if the letter appearing to the left also appears above.

4. DIRECTIONS FOR CREATING THE TABLES

This, then, is a recipe for recreating the tables, although almost certainly not expressed in the same terms the *Soyga* author would have used. Starting with a code word, such as NISRAM, and an empty grid of 36 rows and columns:

4.1. Left Column

Write the code word followed by its reverse into the cells of the left hand column, starting at the top and working downwards, repeating the process until the column is full.

4.2. Top Row

Fill in the remaining 35 cells of the top line, working from left to right, repeatedly applying the formula $X = W+f(W)$.

In our example, the first application of this formula yields $\mathtt{n} + f(\mathtt{n})$, that is, the letter $f(\mathtt{n}) = 14$ places after `n` in the 23-letter alphabet, which is `d`. (Thus: `n` is the 13th letter; 13 + 14 = 27; reduced *modulo* 23, 27 is 4, which is `d`.) Write the letter `d` in the second cell in the top row, just to the right of the `n` of NISRAM.

The second application yields $\mathtt{d} + f(\mathtt{d})$. Since $f(\mathtt{d}) = 5$, this gives us `i`, the fifth letter after `d`. Write an `i` in the third cell of the top row.

The third application yields $\mathtt{i} + f(\mathtt{i})$. Since $f(\mathtt{i}) = 14$, this gives us `z`, the 14th letter after `i`. Write a `z` in the fourth cell of the top row.

The fourth application yields $\mathtt{z} + f(\mathtt{z}) = 23 + 2 = 25 = 2 = \mathtt{b}$; put a `b` in the fifth cell.

The fifth application yields $\mathtt{b} + f(\mathtt{b}) = 2 + 2 = 4 = \mathtt{d}$; put a `d` in the sixth cell. At this point we have fallen into a cycle: the next application yields $\mathtt{d} + f(\mathtt{d})$ which we have already seen before is `i`, and the rest of the first row will continue to repeat `dizb dizb` [...]

At this point the top few rows of the partially filled in table will look like this:

```
ndizbdizbdizbdizbdizbdizbdizbdizbdiz
i...................................
s...................................
r...................................
```

4.3. Interior of Table

Now, starting with the second row and working left to right within rows, fill in the interior cells as follows. With each blank cell encountered, if the work has progressed in normal European page-reading order, the cell just above the blank cell and the cell to the left have both been filled in. Call the letters appearing in those cells N and W, respectively, and use the formula $N + f(W)$ to determine what to write into the blank cell under consideration.

For example, the first blank cell in row 2 is the second cell. It has a `d` above it and an `i` to its left. So the letter $\mathtt{d} + f(\mathtt{i}) = 4 + 14 = 18 = \mathtt{s}$ is written in that blank cell.

The next cell, cell 3 in row 2, has an `i` above it and an `s` to its left (the `s` which we just wrote). So we put $\mathtt{i} + f(\mathtt{s}) = 9 + 8 = 17 = \mathtt{r}$ in cell 3 of row 2. The next cell gets $\mathtt{z} + f(\mathtt{r}) = 23 + 11 = 11 = \mathtt{l}$, and so on. The top few rows now look like this:

```
ndizbdizbdizbdizbdizbdizbdizbdizbdiz
isrl................................
s...................................
```

This process, carried out row by row, left to right, will eventually fill the table.

Alternatively, instead of working row-by-row, left-to-right in each row, as described here, one could equivalently work column-by-column, working downwards within each column. The final results would be the same.

Of course I make no claim that the *Soyga* author intentionally used my $X = N + f(W)$ formula. Whatever means were actually used to construct the tables clearly had this formula's mathematical structure implicitly "built in", but we can only guess at its implementation. The arithmetic *modulo* 23, for instance, could have been effected equally well by paper-and-pencil computations, by consultation of charts, by letter counting on finger tips, or by the use of Lullian wheels.

5. ERROR ANALYSIS AND GENEALOGY

In fact the tables found in the two extant manuscripts of the *Book of Soyga* are not identical with those I produced by a computer programmed to carry out the above rules, starting with the same code words as in the manuscripts. This is for two reasons:

1. The law of formation for the tables is sufficiently intricate that the *Soyga* author occasionally made mistakes in working out the original tables.
2. The copyists made new mistakes when transcribing so much apparently unpatterned text.

Fortunately for us, these two kinds of errors have radically different consequences. If a cell in the original is miscalculated, the mistake spoils the calculation of the cells to its right and below it, resulting in an avalanche of error with an easily recognizable rectangular shape. A mere copying error, however, will not have a cumulative effect, and will be classifiable into one of several familiar types: transposition, deletion, eye skip, and replacement.

In short, the constraints placed on the tables by the $X = N + f(W)$ formula allow an aggressive form of textual emendation of the received tables in Bodley 908 and Sloane 8. A similar technique has been used to trace copying of logarithm tables by Charles Babbage (1792–1871), but is of course not generally applicable.[23] Only texts with a well-defined mathematical structure are amenable to this method of detecting and correcting errors of generation and transcription.

5.1. Principles of Error Diagnosis: An Artificial Example

This can all be seen in an artificial example, concocted so as to display every kind of pathology in the first few lines of the table. Suppose the code word is SARTON. Ideally, the first few lines of the table would be:

```
scfhndizbdizbdizbdizbdizbdizbdizbdiz
aeuzprupprupprupprupprupprupprupprup
rqrlmqrcsbygxilmobygxilmobygxilmobyg
tattuhyscenxnzncrnnxnzncrnnxnzncrnnx
oiklrtgaetxndedhyedcqueredsfpndhyedc
nzmkikyqbxnditmgetmbsetbgkkxgtmgetmb
noublgeghcqalqixuliqpsdgnamuylixuliq
oymanxuyzeggrdofycmpeispcdrhdqfzycmp
tgsidczabgnxisyxolifgphusmqesahenrzr
rscmcfbcexemhzazqhoopeymrzsnipxueheh
...
```

Call this the *ideal original table*. Suppose, however, that in working this out a mistake was made: an `e` was put down instead of a `p` in the fifth cell of the second line. This mistaken letter will cause mistaken values to be calculated for the sixth cell of the second line and for the fifth cell of the third line, and those mistakes will beget others. The resulting *actual original table* will be (with the erroneous `e` capitalized):

```
scfhndizbdizbdizbdizbdizbdizbdizbdiz
aeuzEsrlytrlytrlytrlytrlytrlytrlytrl
rqrlbuibaxibaxibaxibaxibaxibaxibaxib
tattkmhggdokqsrnplfdfzlyqsrnplfdfzly
oiklgsqdmcrxhztxgrrpthqtauiducisohqt
nzmkykhicftfkpimftbrgoaxqruterukfkha
noubamgpqcyxbrudlqyixfcasbylbteahpxq
```

```
oymacpugysgdgzyttaalsolxkrkcekuqefzs
tgsirczinixtpnnklxqhzqhcnhpqbmtagmyk
rscmqzblkazxgtxbnmpxpfksxzrdgsdficbm
...
```

Finally, suppose we receive this table, derived from the actual original but with a variety of copying errors:

```
scfhudizbdizbdhzbdizbdizbdkzbdizbdiz
aeuzefrlytrlyutlyttlyrtlyttlytrlytrl
rqrlbnibaxibaxibaxibxibaxibaxiibaxib
rattkmhggdokqstnplfdfzlyqfrnplfdfzly
oikglsqdmcrxhztxgrrpthqranidueisohqt
nzmkykhicstfkpimstyixfeafbylbtcahpxq
uoubamgpqpyxbiudlqalsolxkrkcckuqefzf
oymacpugyfgdgzyrtaqhzqhcnhpqbmtagmek
tgfirczinixtpnnzlxqhzqhcnhpqbmtagmyk
rfcmqzblkazxgtxbnmpxpsksxztdgsdsicbm
...
```

Our task is to recover the ideal original and actual original and diagnose the copying errors.

First we inspect the left margin, where we see SARRON UOTR [...], etc, which is a damaged version of SARTON NOTRAS, etc.; the code word is SARTON. (The left margin contains in all six copies – forward and reversed – of the code word, so in practice there is no doubt about what the code word is.)

From this we work out the ideal original table, and examine those positions where the received table differs from it. This diagram displays places where the received table agrees with the ideal original with a dot and places where they disagree with the value seen in the received table:

```
....u.........h...........k.........
....efrlytrlyutlyttly.tlyttlytrlytrl
....bnibaxibaxibaxib..baxiba..ibaxib
r...kmhggdokqstnplfdf.lyqfrnplfdfzly
...glsqdmcrxhztxgrrpthq.anidueisohqt
....y.hicstfkpims.yixfeafbylb.cahpxq
u...amgpqpyxbiudlqalsolxkrkcckuqefzf
....cp.gyf.dgzyrtaqhzqhcnhpqbmtagmek
..f.r..inixtpnnzlxqhzq.cnhpqbmtagmyk
.f..qz.lkazxgtxbnmpx.sksx.tdgsdsicbm
...
```

Here we see an essentially solid rectangular region of disagreement, starting in the fifth cell of row 2, with the value `e`, which is due to an error in the original. The "pepper and salt" pattern of sporadic disagreements elsewhere is characteristic of copying errors. So we conclude that an `e` was put down by mistake in row 2, cell 5 in the original.

Now we work out the corresponding putative original, and display the disagreements between it and the received copy:

```
....u.........h...........k.........
.....f.......ut...t..rt...t.........
.....n..............xibaxibaxi......
r.............t..........f..........
...gl..................r.n...e......
.........s......s.yixfeafbylbtcahpxq
u........p...i....alsolxkrkcckuqefzf
.........f.....r..qhzqhcnhpqbmtagmek
..f............z....................
...
```

Since the remaining rectangular regions of disagreement do not reach to the bottom of the table, we conclude that they are not due to errors in the original. (Further examination will show they are due to eye skip.) No further errors seem to have been made in the original, so our putative original table is finished.

We are now in a position to diagnose the copying errors. The mistakes in cells 21 through 30 of line 3 are easily seen to be due to elision of an `a` from one of the repeating `baxi` groups; the pattern ends on the right foot again in cell 31 by the insertion of an extra `i`. We might term this a *horizontal eye skip* error. The errors in cells 19 through 36 in lines 6, 7, and 8 are seen to result from a *vertical eye skip* error, as follows. The rightmost 18 cells of lines 6, 7, 8, and 9 of the original are:

```
brgoaxqruterukfkha
yixfcasbylbteahpxq
alsolxkrkcekuqefzs
qhzqhcnhpqbmtagmyk
```

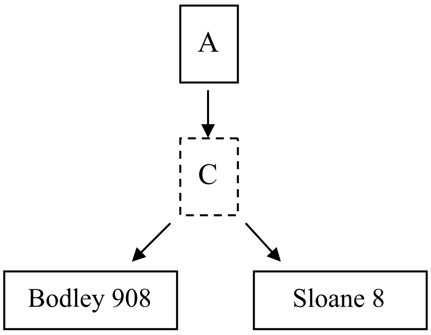
and of the received copy are:

```
yixfeafbylbtcahpxq
alsolxkrkcckuqefzf
qhzqhcnhpqbmtagmek
qhzqhcnhpqbmtagmyk
```

so we see that the copyist deleted the right half of line 6 and duplicated the right half of line 9. There is a transposition error in row 5, cells 4 and 5: the original has `lg` and the copy has `gl`. The remaining errors are simple replacements of one letter by another.

5.2. Summary of Actual Errors

In fact all of the types of errors illustrated above occur in both the Sloane 8 and Bodley 908 versions of the tables. There seems to have been one set of original tables which I call A. Our extant versions, Bodley 908 and Sloane 8, seem to have been derived independently from a flawed intermediate version which I call C.



The originals A were constructed with the code words as listed in my Table 1, by application of the $N+f(W)$ formula; the errors in applying the formula are listed in my Table 3. Since errors in applying the $N+f(W)$ formula propagate and spoil everything below and to the right of the error locus, we can be sure that this is the complete list of errors in A. Out of the 46,656 cells in the complete set of tables, only 13 errors were made in applying the formula.

Table 3. Errors in Originals

Table	*Row/Col.*	*Error*	*Row/Col.*	*Error*	*Row/Col.*	*Error*
T5	15/24	t				
T8	28/25	r				
T10	18/11	t				
T12	15/9	y				
T13	18/2	t				
T19	19/29	e	20/28	g		
T29	18/11	m	17/16	h		
T32	6/25	l	7/24	e	34/27	k
T35	19/23	d				

The alternative, that Bodley 908 and Sloane 8 did not share a common original, would require us to believe that exactly these same particular errors (and no others) were committed in working out the originals for both Bodley 908 and for Sloane 8. This is so unlikely under any reasonable model for errors that I reject this alternative in favour of a single shared common original A.

A number of gross eye skip errors were committed in the descent of Bodley 908 and Sloane 8 from A. In Bodley 908's version of T2, row 3, cells 20–35 read `axibaxibaxibaxib` instead of `xibaxibaxibaxiba`; that is, an `a` was inserted at cell 20. In both Bodley 908's and Sloane 8's versions of T24, the right hand half of row 35 was elided and the right hand half of row 34 was duplicated. In both Bodley 908's and Sloane 8's versions of T36, row 3, cells 30–36 read `baxibax` instead of A's `ibaxiba`, and row 12 is elided.

I detected seven transposition errors, some unique to Bodley 908 and to Sloane 8, and some shared, as listed in my Table 4.

Table 4. Transposition Errors

Table	*Row*	*Col.*	*Actual*	*Correct*	*Where found*	
T3	22	29	`kq`	`qk`	Bodley 908	
T12	6	8	`cp`	`pc`		Sloane 8
T25	14	34	`ms`	`sm`	Bodley 908	
T30	33	28	`nm`	`mn`	Bodley 908	Sloane 8
T31	35	16	`lf`	`fl`		Sloane 8
T35	22	21	`nh`	`hn`	Bodley 908	Sloane 8
T35	27	34	`rs`	`sr`	Bodley 908	Sloane 8

A tabulation was made of all corresponding places where Sloane 8, Bodley 908, or A were all legible but failed to give unanimous readings of cell entries, except for those involved in the gross eye skips noted above. The tabulation was made again, where all differences explainable by mere confusion of *i* / *l* , *u* / *n* , *f* / *s* , *e* / *c* , or *t* / *r* were censored, in an attempt to compensate for possible transcription errors on my part (especially in reading Sloane 8).

Table 5. Summary of cell reading disagreements

Type of Disagreement	*Raw*	*Censored*
A, Bodley 908, and Sloane 8 all differ	10	6
A and Bodley 908 same; Sloane 8 different	266	115
A and Sloane 8 same; Bodley 908 different	144	75
Bodley 908 and Sloane 8 same; A different	394	223
A, Bodley 908, and Sloane 8 all agree	45541	45936

The results, in my Table 5, again show Bodley 908 and Sloane 8 each have a large number of unique errors in addition to a larger number of shared errors. If either of Sloane 8 or Bodley 908 were copied from the other, the errors unique to the ancestor would have had to have been corrected in the child. Because the text is incoherent, there is no natural "self repair" mechanism analogous to a scribe's knowledge of orthography or grammar allowing emendation of errors, at least in the large areas of the tables lacking repeating motifs. If both Bodley 908 and Sloane 8 were independently derived from the original A, the 394 (or 223) shared errors would all be the result of accidental occurrence of precisely the same mistakes, independently committed in copying Bodley 908 from A and in copying Sloane 8 from A. This is very unlikely under any reasonable model of copying errors. So we conclude instead that both Bodley 908 and Sloane 8 were derived from a common flawed copy, which I call C, of the originals. Because Bodley 908 seems to have fewer disagreements with A than Sloane 8 does, we conclude that Bodley 908 is a more accurate copy of C than Sloane 8 is. Overall, there seems to be a 3/4% copying error rate in going from A to C, a 1/2% error rate in going from C to Sloane 8, and a 1/3% error rate in going from C to Bodley 908.

The same techniques can be used to see what relation Dee's copy of the eight *Soyga* tables appearing in Sloane 3189, the *Book of Enoch*, has to Bodley 908 and Sloane 8.

In the first place, the T13 of Sloane 3189 shows the same mistake in applying the $N + f(W)$ formula (in row 18, column 2) present in the T13 of A. Hence even if not copied directly from Bodley 908 or Sloane 8, the *Soyga* tables in Sloane 3189 are, like those of Bodley 908 and Sloane 8, ultimately derived from A. *A fortiori*, they are copies of the *Soyga* tables, rather than simply creations inspired by, or in the same style as, the *Soyga* tables.

Secondly, the T2 of Sloane 3189 lacks the gross eye skip error found in row 3 of T3 of Bodley 908. This suggests Sloane 3189 was not copied from Bodley 908, but not strongly so: the eye skip error occurs in the repeating `baxibaxi` area and could have been corrected by a naive but alert copyist.

Thirdly, looking only at locations where all four of A, Bodley 908, Sloane 8 and Sloane 3189 supply legible values, I found the results in my Table 6. The agree-disagree counts seem to make Sloane 3189 slightly but insignificantly closer to Bodley 908 than to Sloane 8.

Table 6. Summary of cell differences between Sloane 3189 and A, Bodley 908 and Sloane 8.

Sloane 3189, Compared with	*Raw*		*Censored*	
	Disagree	*Agree*	*Disagree*	*Agree*
A	288	9877	209	9956
Bodley 908	203	9962	149	10016
Sloane 8	208	9957	155	10010

Fourth, and more tellingly, the transposition error in T3 of Bodley 908, where there is a `kq` instead of the correct `qk` in row 22, is not present in the T3 of Sloane 3189. Unlike the T2 eye skip error, this error is well outside the area of repeating motifs, and so uncorrectable by a naive copyist.

On balance, then, it seems that the *Soyga* tables in Dee's *Book of Enoch*, Sloane 3189, are closer in manuscript transmission to Sloane 8 than to Bodley 908.

Assuming that the Sloane 3189 *Soyga* tables were copied from Sloane 8, the most common copying error was replacing `z` by `x`: out of the 477 occurrences of the letter `z` in the Sloane 8 tables which have corresponding Sloane 3189 versions, it was rendered correctly 441 times, rendered as an `x` 34 times, and as a `q` and an `r` each once. There are 9 instances where an `i` was written instead of a `y`. Overall, there is a 1.5% copying error rate from Sloane 8.

Regardless of which particular manuscript the *Book of Enoch* got its *Soyga* table copies from, the questions of *why* they were copied and what relation they have to the Enochian system are central to furthering our understanding of Dee's relation to the *Book of Soyga*. On the one hand it is possible that Dee deliberately copied them (or had them copied) into his notebook (in rearranged sequence: T1, T13, T2, T14, and so on, so both "Aries" tables were visible on an opening, both "Taurus" tables visible on the next, etc.) for ready reference, possibly with motives similar to mine in section 3 of this paper, or possibly in order to use them in magical operations. This might have happened some time before 1582, that is, before his "Enochian" period, in which case their appearance with the Enochian material in Sloane 3189 would be the accidental result of reuse of a largely blank notebook. On the other hand, they might have a more direct connection with the Sloane 3189 Enochian material: they might have been revealed the same way the rest of the *Book of Enoch* material was (in which case the copying errors could be attributed either laudably to angelic emendation or deplorably to mundane data-entry-clerk error), or they might have been accorded a semi-privileged status, not themselves revealed but worthy of inclusion as an appendix to the *Book of Enoch* by a principle of virtue-by-association. Even though I see no way to use the methods of this paper to distinguish between these possibilities, I do not hesitate to speculate in the next section about one possible stylistic connection between the *Soyga* tables and the rest of the *Book of Enoch*.

6. COMPARISON WITH OTHER TABLES

Large square tabular arrays of letters are quite common in early modern magic works, exhibiting a variety of forms as yet unsurveyed in the scholarly literature. Here I present a brief taxonomy of magic tables according to their internal structure.

The more usual point of view, represented by Yates, pays primary attention to the authors' theories of magic and scant attention to the actual form of the tables:

> [...] in Agrippa's Third Book [on Occult Philosophy] there are elaborate numerical and alphabetical tables for angel-summoning *of the type* [my emphasis] which Dee and Kelley used in their operations [...] These can be seen in Dee's manuscript 'Book of Enoch', British Museum, Sloane MSS. 3189. Cf. the 'Ziruph Tables' in Agrippa's *De occult. phil.*, III, 24. Agrippa was not Dee's and Kelley's only source for practical Cabala, but their minds run on these things within the Agrippan framework.[24]

In fact Dee's tables and Agrippa's have completely different forms (as can be seen by glancing at Plates 12 and 13), so Yates must be using "of the type" to refer to the authors' intentions and not to their tables' actual appearance or formation.[25]

My tentative taxonomy begins by crudely dividing all square magic tables into two classes, the small and the large, according to whether they have, say, fewer than fifteen rows and columns or more. Among the small tables are those with letters forming words when read either vertically or horizontally, as in the famous square found at Herculaneum,

S	A	T	O	R
A	R	E	P	O
T	E	N	E	T
O	P	E	R	A
R	O	T	A	S

which are nowadays known as "word squares". Word square charms have been in continuous use from Roman times to the present. Many such squares appear in Abraham ben Simeon's *Cabala Mystica*, which Patai concludes – based in part on an analysis of the text in the squares themselves – was written around 1400. [26]

Small numerical tables like

11	24	7	20	3
4	12	25	8	16
17	5	13	21	9
10	18	1	14	22
23	6	19	2	15

nowadays known as "magic squares", have also been used since the late middle ages in Europe and in Asia for far longer as charms or arithmetical amusements.[27] (The numbers in each of the rows, columns, and two main diagonals all add up to the same sum, in this case 65.) Such a small numerical square appears in the 1514 print *Melencolia I* of Albrecht Dürer (1471–1528); many others are to be found in Agrippa's Book II, where each planet is assigned its own magic square, each square being presented in both Arabic and equivalent Hebrew numerals.[28]

As far as I know, all large magic tables in mediaeval or early modern sources are alphabetic. We may divide them into unpatterned and patterned; the latter are subdivided into those in which the form of the pattern is obvious and those in which the pattern is hidden.

Most of Dee's tables in the *Book of Enoch* are unpatterned: squares and lozenge shaped arrays with 49 rows and columns filled with text in the "Enochian" language described by Laycock and Whitby.[29] One of these is illustrated in Plate 12. The text is inscribed in the tables line by line, left to right, one letter per cell, with no space between words. The eight *Soyga* tables appearing in the same book are of course patterned, but with a hidden pattern; it is tempting to believe that Dee's favourite table size, 49, was inspired by the size of the *Soyga* tables, 36, since $49 = 7 \cdot 7$ is the next perfect square after $36 = 6 \cdot 6$. Similarly there are 36 *Soyga* tables and, as Kelley informed Dee on 24 March 1582/1583, there were to be 49 Enochian tables.[30]

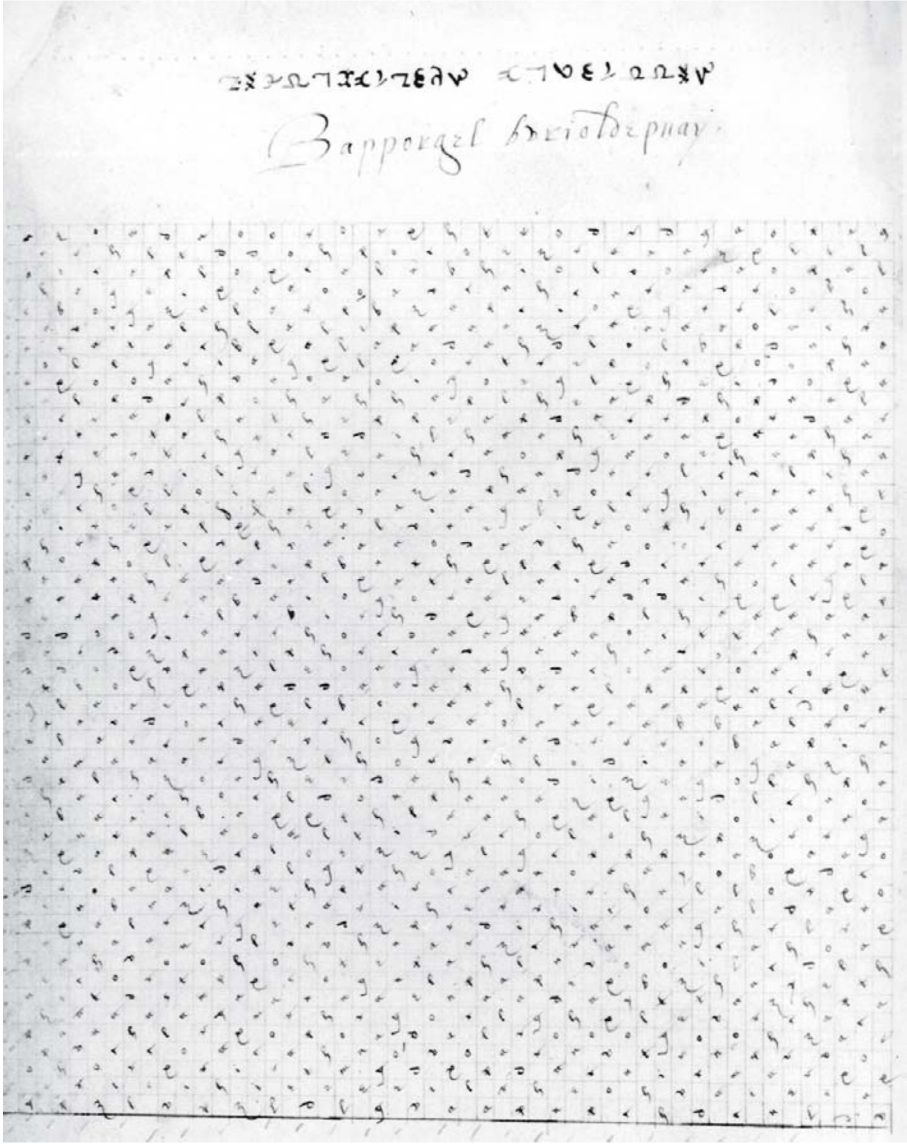

Bapporgel bvrioldepnay

Plate 12: *Book of Enoch*, non-*Soyga*, ‘Bapporgel bvrioldepnay’ table. Department of Manuscripts, British Library, MS 3189, fol. 56^{v}. (By Permission of the British Library).

There are many large patterned tables in one of Agrippa's Cabalistic chapters.[31] They include: an angel chart of no interest to us, a "right table of commutation", an "averse table of commutation", an "irrational averse table of commutation", a "table of Ziruph", and a "rational table of Ziruph".

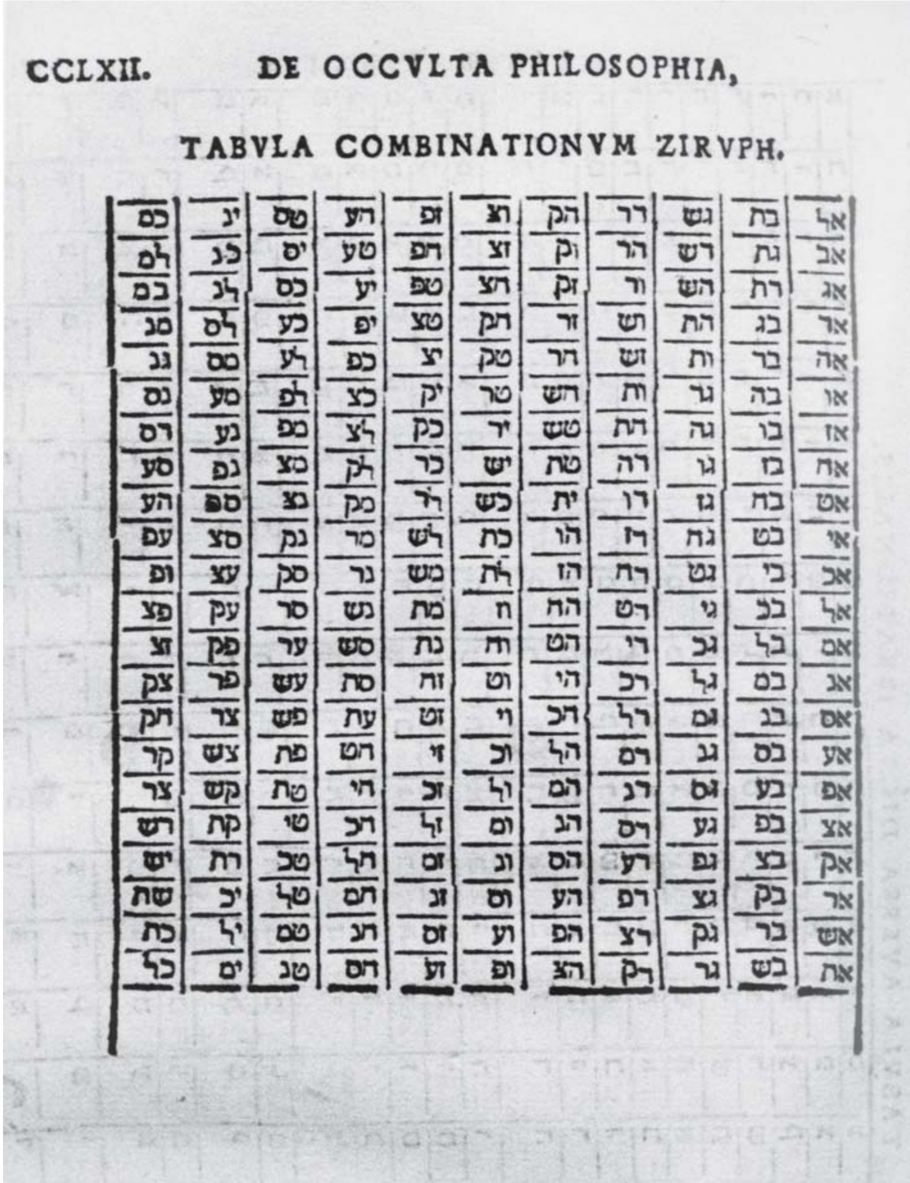
The three tables of commutation are examples of what are nowadays known as "Latin squares", N by N tabular arrays of symbols from an N symbol alphabet – in this case the $N = 22$ letter Hebrew alphabet – arranged in such a way that each letter appears just once in each row and in each column.[32]

It is possible that Agrippa received the idea of the "tabula commutationum recta" from Trithemius. Book 5 of Trithemius's *Polygraphia* (written in 1508 but printed in 1518) contains a "recta transpositionis tabula" and a "tabula transpositionis aversa" of exactly the same form as Agrippa's but based on a hybrid 24 letter alphabet formed by adjoining "w" to the end of the standard 23 letter Latin alphabet.[33] These Latin squares are of a particularly simple type, where each row is a shift of its predecessor, giving the table an overall barber-pole pattern of diagonal stripes.

Agrippa's third table of commutation, the "tabula aversa dicatur irrationalis" is a more complex Latin square. The top row and right-hand vertical margin contain the alphabet in its usual order; the bottom row and the left-hand vertical margin contain the alphabet in reversed order. The interior of the table is partially patterned. Most rows contain blocks of letters in consecutive alphabetical order. Because most of these blocks are shifted by one square from corresponding blocks in neighbouring rows, much of the area of the table has a diagonally striped pattern. But there does not seem to be a simple rule specifying the overall conformation of the table. It seems to be the result of an attempt to construct a Latin square as diagonally striped as possible, consistent with the given normal and reversed alphabets appearing in the margins.

Agrippa's table of Ziruph, illustrated in Plate 13, is possibly copied from Johann Reuchlin (1455-1522), who in turn owes much to the thirteenth century Cabalist Abraham Abulafia (1240-1292).[34] It consists of 22 rows, each with 11 cells per row. In each cell is a pair of Hebrew letters, placed in such a way that each letter appears exactly once in each row. Each row represents a reciprocal substitution alphabet: the letters in each of the 11 pairs are to be substituted for each other. One of these rows gives the "Atbash" alphabet according to which the first and last letters of the Hebrew alphabet (*aleph* and *taw*) are interchanged, the second and second from last (*beth* and *shin*), and so on.[35] Successive rows are obtained by alternately shifting all the left hand elements of the pairs to the pair to the left or all the right hand elements to the pair to the right (with a provision for reversing direction when the end is reached) in a kind of *contredanse*.[36]

Such substitution alphabets are used in the branch of the practical Cabala known as *temurah* (permutation) in connection with the operation of *tseruf* (combination). The intent is to enlarge the scope of Cabalistic correspondences between words and phrases: two words are related not only if they have the same numerical sum, as in



CCLXII. DE OCCVLTA PHILOSOPHIA,

TABVLA COMBINATIONVM ZIRVPH.

אל	בת	גש	דר	הק	וצ	זפ	חע	טס	ינ	כם
אב	גת	דש	הר	וק	זצ	חפ	טע	יס	כנ	לם
אג	דת	הש	ור	זק	חצ	טפ	יע	כס	לנ	בם
אד	בג	הת	וש	זר	חק	טצ	יפ	כע	לס	מנ
אה	בד	ות	זש	חר	טק	יצ	כפ	לע	מס	גנ
או	בה	גד	זת	חש	טר	יק	כצ	לפ	מע	נס
אז	בו	גה	חת	טש	יר	כק	לצ	מפ	נע	דס
אח	בז	גו	דה	טת	יש	כר	לק	מצ	נפ	סע
אט	בח	גז	דו	ית	כש	לר	מק	נצ	ספ	הע
אי	בט	גח	דז	הו	כת	לש	מר	נק	סצ	עפ
אכ	בי	גט	דח	הז	לת	מש	נר	סק	עצ	ופ
אל	בכ	גי	דט	הח	וז	מת	נש	סר	עק	פצ
אמ	בל	גכ	די	הט	וח	נת	סש	ער	פק	זצ
אנ	במ	גל	דכ	הי	וט	זח	סת	עש	פר	צק
אס	בנ	גמ	דל	הכ	וי	זט	עת	פש	צר	חק
אע	בס	גנ	דמ	הל	וכ	זי	חט	פת	צש	קר
אפ	בע	גס	דנ	המ	ול	זכ	חי	טת	קש	צר
אצ	בפ	גע	דס	הנ	ומ	זל	חכ	טי	קת	רש
אק	בצ	גפ	דע	הס	ונ	זמ	חל	טכ	רת	יש
אר	בק	גצ	דפ	הע	וס	זנ	חמ	טל	יכ	שת
אש	בר	גק	דצ	הפ	וע	זס	חנ	טמ	יל	כת
את	בש	גר	דק	הצ	ופ	זע	חס	טנ	ים	כל

Plate 13: H. C. Agrippa von Nettesheim, *De Occulta Philosophia Libri Tres*, ‘Ziruph’ Table: III, 25, sig. y iii^{v}. Reproduced courtesy of Robert O. Lenkiewicz.

usual *gematria*, but also if the one is equal to the Atbash-transformed version of the other, and so on. The "rational table of Ziruph" is possibly Agrippa's invention. The size, shape, and general appearance of this table are the same as the Ziruph table, but the pattern by which the letters shift from row to row is slightly different.

Not all large patterned tables appearing in the early modern period are magical, however. For instance, a manuscript of Thomas Harriot (1560-1621) contains letter squares intended to illustrate a combinatorial calculation.[37] These tables, like the *Soyga* tables, are derived from a key word or phrase, but unlike the *Soyga* tables, the pattern is completely obvious. Harriot used the key phrases HENRICVS PRINCEPS FECIT and SILO PRINCEPS FECIT to form squares of 21 and 17 rows respectively. The following artificial example based on the key word VERITAS illustrates the pattern. (The key phrase starts at the centre and emanates in concentric lozenges towards the corners.)

S	A	T	I	T	A	S
A	T	I	R	I	T	A
T	I	R	E	R	I	T
I	R	E	V	E	R	I
T	I	R	E	R	I	T
A	T	I	R	I	T	A
S	A	T	I	T	A	S

Each of these tables is accompanied by a numerical calculation, which turns out to give the number of ways the given key phrase can be spelled out in the square, following a path of vertical and horizontal moves to adjacent cells, starting in the centre and finishing in a corner. (The present VERITAS specimen has 80 such paths; the general formula is 4 times the binomial coefficient $2n$ choose n when the key phrase has $2n+1$ letters.)

And finally we have the tables in the *Book of Soyga* as our sole examples of large patterned tables whose pattern is hidden. None of the other tables, intricate as they are, have so complex an underlying pattern as that given by the $N + f(W)$ formula used in the *Book of Soyga*. It is no wonder that Dee found them perplexing.

ACKNOWLEDGEMENTS

I gratefully acknowledge the Bodleian Library, University of Oxford, for permission to publish the illustration of Bodley 908, fol. 180r; the Department of Manuscripts, British Library, for permission to publish the illustrations of Sloane 8, fols. 102v and 103r, and Sloane 3189, fols. 56v and 58v; and Robert O. Lenkiewicz, for permission to publish the illustration of the "Tabula combinationum Ziruph". I am most grateful to Drs. S. Clucas, K. de León-Jones, J.V. Field, D.E. Harkness, J.C. Lagarias, and K. M. Reeds for their generous help, advice, and encouragement. I am also grateful to Clay Holden, Dr David Kahn, Joseph H. Peterson, Dr Muriel Seltman, and Dr Allan Wilks. All mistakes are of course my own.

NOTES

[1] *Lib.Myst*., fol. 9^{r}.

[2] All of these examples: Christopher Whitby, *John Dee's Actions With Spirits*, 2 vols (New York: Garland, 1988), I, 146-147.

[3] Scrying, a cooperative magical operation during which privileged visual and aural information – in this case from angels – is conveyed to the participants, was much used by Dee. Three differing views of what "really went on" are presented in Meric Casaubon, *A True and Faithful Relation* (London, 1659) (which I have not seen), in Whitby, *Actions with Spirits*, I, and in D. E. Harkness, "Shows in the Showstone: A Theater of Alchemy and Apocalypse in the Angel Conversations of John Dee (1527–1608/9)", *Renaissance Quarterly*, 49 (1996), 707-737.

[4] *Lib.Myst*., fol. 9^{r}, transcribed in Whitby, *Actions with Spirits*, II, 17-18 and translated in Whitby, *Actions with Spirits*, I, 211-212.

[5] A marginal note on *Lib.Myst*., fol. 9^{r}, transcribed in Whitby, *Actions with Spirits*, II, 18, seems to suggest that Kelley and Dee had met for the first time two days previous to this: "Note: he had two dayes before made the like demaunde and request vnto me: but he went away vnsatisfied. For, his coming was to entrap me, yf I had any dealing with Wicked spirits as he confessed often tymes after." See my note 16 for evidence of Kelley's continued ignorance of basic facts about the *Book of Soyga* a month later.

[6] Whitby, *Actions with Spirits*, I, 146-147; Deborah Elizabeth Harkness, "The Scientific Reformation: John Dee and the Restitution of Nature" (Unpublished Ph.D. dissertation, University of California, Davis, 1994), 317-318, 415. Both guess that the *Book of Soyga* might well have influenced Dee or Kelley. Harkness, 415, suggests that the *Book of Soyga's* Adamic association – in particular its use of an Adamic language, discussed by Uriel and Il, in *Lib.Myst*., fols. 9^{r} and 89^{v} – would have especially appealed to Dee. Whitby, *Actions with Spirits*, I, 147, cites I.R.F. Calder as conjecturing that the *Book of Soyga* is the Voynich manuscript (Yale University, Beinecke Rare Book & Manuscript Library, MS 408), the notorious cipher manuscript described by J.M. Manly, "Roger Bacon and the Voynich MS", *Speculum*, 6 (1931): 345–391; if true, this would be a case of solving one mystery by replacing it with a greater. I see no connection between the two books, other than their probable ownership by Dee. The *Book of Enoch*, also called *Liber Logaeth* and *Liber mysteriorum sextus et sanctus*, British Library, Sloane MS 3189, was in effect Dee's lab notebook, written concurrently with Sloane MS 3188. Whitby, *Actions with Spirits*, I, 143, gives a description of its contents.

[7] Deborah Harkness, personal communication, 1996, and "The Nexus of Angelology, Eschatology, and Natural Philosophy in John Dee's Angel Conversations and Library" in this volume.

[8] Oxford, Bodleian Library, Bodley MS 908; British Library, Sloane MS 8.

[9] The description of Bodley MS 908 is based on examination of a microfilm copy, not on the manuscript itself.

[10] "Zadzaczadlin": Bodley MS 908, fol. 69^{v} and Sloane MS 8, fol. 70^{v}.

[11] Robert Turner, *Henry Cornelius Agrippa His Fourth Book of Occult Philosophy* (London, 1655; reprinted London: Askin, 1978).

[12] Bodley MS 908, fol. 51^{v}.

[13] Both in Bodley MS 908, fol. 42^{r}.

[14] As described by, say, Richard Kieckhefer, *Magic in the Middle Ages* (Cambridge: Cambridge University Press, 1989).

[15] "Geber": Bodley MS 908, fols. 116^{v} and 126^{r}; "Steganographia": Bodley MS 908 fol. 123^{v}.

[16] Bodley MS 908, fol. 4^{r}; Sloane 8, fol. 6^{r}. But this directly contradicts what the spirit "Il" said during a scrying session with Edward Kelley and John Dee on Thursday 18 April 1583, as recorded in *Lib.Myst*., fol. 89^{v}, transcribed in Whitby, *Actions with Spirits*, II, 332: "Soyga signifieth not Agyos. *Soyga alca miketh*." (Dee's – or Il's – emphasis.) One might take this as evidence of Kelley's unfamiliarity with the *Book of Soyga* at this early stage in his residence in Dee's household.

[17] Wayne Shumaker, *The Occult Sciences in the Renaissance: A Study in Intellectual Patterns* (Berkeley, California: University of California Press, 1972).

[18] D.P. Walker, *Spiritual and Demonic Magic from Ficino to Campanella*, (London: Warburg Institute, 1958) and Frances A. Yates, *Giordano Bruno and the Hermetic Tradition* (London: Routledge and Kegan Paul, 1964). It is certain that Hermeticism and Cabalism were important formative influences on early modern magic, even if Yates's claims about their influence on early modern science are rejected.

[19] Karen de Léon-Jones, personal communication, 1998. I have not found a single table or chart or discussion of such anywhere in the works I have seen of the two great modern historians of the Cabala, Gershom Scholem and Moshe Idel.

[20] In Bodley MS 908, at fols. 180-197; in Sloane MS 8, at fols. 102-138; see my Table 1.

[21] *Book of Enoch*, Sloane MS 3189, in four openings of the book, between fols. 58-65, as shown in my Table 1.

[22] In Bodley MS 908, fols. 167^{r}-168^{v}; in Sloane MS 8, fols. 138^{v}-140^{v}. The Bodley MS 908 version seems to contain many mistakes.

[23] Charles Babbage, “Notice respecting some Errors common to many Tables of Logarithms”, *Memoirs of the Astronomical Society*, 3 (1827): 65–67, which I have only seen reprinted in Charles Babbage, *The works of Charles Babbage*, edited by Martin Campbell-Kelly, 11 vols (London: W. Pickering, 1987), II, 67-71. Summarized in Dr Dionysius Lardner, “Babbage’s Calculating Engine”, *Edinburgh Review*, July 1834, no. 120; which I have only seen as reprinted in Philip Morrison and Emily Morrison, eds., *Charles Babbage and his Calculating Engines, Selected Writings by Charles Babbage and Others*, (New York: Dover, 1961), 163-224; the discussion of errors in logarithm tables appears on 177-183.

[24] Yates, *Giordano Bruno*, 149 and note. The tables are in Agrippa, *De Occulta Philosophia*, III, 25, not III, 24.

[25] That is, Yates did not care to pay attention to the differences between the tables, possibly because she did not know how to. It is also possible that for Yates, magic tables – unlike texts or images – are not subject to the processes of copying, emulation, improvement, and confusion; that is, they are neither vehicles for ideas nor potential sources of evidence in intellectual or cultural history.

[26] Raphael Patai, *The Jewish Alchemists* (Princeton: Princeton University Press, 1994), 277-288.

[27] Menso Folkerts, “Zur Frühgeschichte der magischen Quadrate in Westeuropa”, *Sudhoffs Archiv*, 65 (1981): 313-338 gives a detailed survey of the genre. Vladimír Karpenko, “Between Magic and Science: Numerical Magic Squares”, *Ambix*, 40 (1993), 121-128, surveys alchemical magic squares; in this connection, also see Patai, *The Jewish Alchemists*, chapter 26.

[28] Heinrich Cornelius Agrippa of Nettesheim, *De Occulta Philosophia libri tres* (Cologne, 1533). I rely on the edition of V. Perrone Compagni (Leiden: Brill, 1992). In a supercilious scholium, Shumaker, *The Occult Sciences in the Renaissance*, 139, takes Agrippa to task for a mistake in one of his magic squares. However the mistake is clearly a typographic error present only in the Arabic numeral form of the square, and only in the particular edition Shumaker looked at. (Shumaker, 158, note 70, seems to say he relies on “Henricus Agrippa ab Nettesheym, *Opera* (Lugduni, c.1650?)”, which he understands to be printed in London instead of Lyons!). For a discussion of Agrippa’s magic squares, see K. A. Nowotny, “The construction of certain seals and characters in the work of Agrippa of Nettesheim”, *Journal of the Warburg and Courtauld Institutes*, 11 (1949): 46–57 and I.R.F. Calder, “A note on magic squares in the philosophy of Agrippa of Nettesheim”, *Journal of the Warburg and Courtauld Institutes*, 11 (1949): 196-199.

[29] Donald C. Laycock, *The Complete Enochian Dictionary: A Dictionary of the Angelic Language as Revealed to Dr. John Dee and Edward Kelley*, revised edition (York Beach, Maine: Samuel Weiser, 1994); Whitby, *Actions with Spirits*, I, 144–146.

[30] Sloane MS 3189, fol. 62^{v}, transcribed in Whitby, *Actions with Spirits*, II, 227. Apparently one of the tables is not to be written, leaving only 48 to be put in the *Book of Enoch*. It is tempting to compare this with the *Book of Soyga*’s T36 “Magistri”, which has a missing row.

[31] Agrippa, *De Occulta Philosophia*, III, 25, sigs. yii.^{r}-yiiii.^{r}. These tables are surveyed in a modern reissue of the John French translation (London, 1651) of Agrippa: *Three Books of Occult Philosophy*, edited by Donald Tyson (St. Paul, Minnesota: Llewellyn Publications, 1993), appendix VII, 762–767.

[32] J. Dénes and A. D. Keedwell, *Latin Squares and their Applications* (New York: Academic Press, 1974).

[33] Johannes Trithemius, *Polygraphiae libri sex* (Oppenheim, 1518), V, sigs. oij.^{r} and oij.^{v}. It is most unlikely that Trithemius received the idea of such tables from Agrippa when they met in the winter of 1509/1510 as both of the 1508 *Polygraphia* manuscripts (Wolfenbüttel, Herzog August Bibliothek, Cod. Guelf, 8 Aug. 2°, and Vienna, Österreichische Nationalbibliothek, Cod. 3308) contain these tables. In 1510 Agrippa sent Trithemius a draft of his *De occulta philosophia* which, according to Compagni (58), lacked the chapter containing the Ziruph tables and tables of commutation. Trithemius’s use of the *tabula recta* is purely cryptographic, and most printed works on cryptography ever since include such diagrams, often under the name of “Vigenère table”. Since Agrippa’s text does not discuss his tables of commutation it seems more likely, in the absence of further direct evidence, that Agrippa copied from Trithemius.

[34] Johann Reuchlin, *De Arte Cabalistica* (Hagenau, 1517), Book III, sig. Nvi.^{r}; I rely on the parallel-text translation of M. Goodman and S. Goodman, of 1983, reissued with introduction by Moshe Idel (Lincoln, Nebraska: University of Nebraska Press, 1993). For gematria and the Reuchlin-Abulafia connection see Gershom Scholem, “Gematria” in *Encyclopaedia Judaica* (Jerusalem: Macmillan, 1971) and Gershom Scholem, *Major Trends in Jewish Mysticism*, second edition, reissued (New York: Schocken, 1995), 127.

[35] A somewhat similar table of reciprocal substitution alphabets occurs in Giovanni-Battista della Porta, *De Occultis Literarum Notis* (Naples, 1563) II, 16; I rely on a facsimile (Zaragoza: Cátedra de Cripto-

grafía del Centro Politécnico Superior de la Universidad de Zaragoza, 1996) of the 1593 Montbéliard edition. This is a cryptographic work, and Porta tables are almost as much a fixture in cryptographic literature as Vigenère tables. Porta's table is based on a 22-letter Latin alphabet with the letter K omitted. In Porta's table but not in the Ziruph table letters from the first half of the alphabet are paired only with letters from the last half.

[36] There appears to be one deviation from this pattern. In the seventeenth row of both Reuchlin's and Agrippa's tables the letters *sade* and *resh* are paired, as are *tet* and *taw*. The rule used to produce the rest of the table would pair *taw* with *sade* and pair *tet* with *resh*.

[37] British Library, Additional MS 6782, fols. 27, 28, with associated calculation on fol. 57. These are briefly described in John W. Shirley, *Thomas Harriot: a Biography* (Oxford: Oxford University Press, 1983), 419-420, who apparently did not understand the calculation on fol. 57. I intend to address these Harriot tables in a subsequent paper.

PART FOUR: DEE’S CONVERSATIONS WITH ANGELS

GYÖRGY E. SZÖNYI

PARACELSUS, SCRYING, AND THE *LINGUA ADAMICA*

Contexts for John Dee's Angel Magic[*]

1. DEE, HISTORY OF SCIENCE, AND MAGIC

Two recent monographs have shown once again that John Dee is worthy of the attention of scholars from many different fields of studies, since he was himself involved in the whole spectrum of Renaissance scholarship.[1] In his early career he had had a humanistic orientation and focused on mathematics but from the 1580s he gave up these endeavours and almost entirely involved himself with angel magic, that is to say spiritual séances, or in Dee's terminology "angelic conversations". During these "conversations", Dee – aided by certain rituals, paraphernalia (including a crystal ball or "shewstone"), and a medium, or "scryer" – tried to gain various pieces of information from the celestial beings. This last activity of his, documented in his spiritual diaries written for the most part during his sojourns in East-Central Europe, is also of interest for scholars of Poland and Hungary, and his séances have often been commented upon by historians. Researchers have nevertheless been perplexed by the apparently sudden turn which transformed the venerable scientist into an eccentric enthusiast. Approaches from the viewpoint of the history of science – which, until recently constituted the majority of Dee scholarship – found this phenomenon difficult to come to terms with, and at best a superficial explanation was advanced, according to which the humanist became disappointed in science (based on rational principles and logic), and – in a similar way to Doctor Faustus, although avoiding the direct contact with Satan – could only imagine achieving his intellectual goals with the help of supernatural powers.[2] This explanation seems to have some grounding in Dee's own statement addressed to Emperor Rudolph II in which he tried to summarise his mission:

> Hereupon I began to declare that All my life time I had spent in learning: but for this forty years continually, in sundry manners, and in divers Countries, with great pain, care, and cost, I had from degree to degree sought to come by the best knowledge that man might attain unto in the world: and I found (at length) that neither any man living, nor any Book I could yet meet withal, was able to teach me those truths I desired and longed for: And therefore I concluded with my self, to make intercession and prayer to the giver of wisdom and all good things, to send me such wisdom, as I might know the natures of his creatures; and also enjoy means to use them to his honour and glory.[3]

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[*] I wrote this paper at the Herzog August Bibliothek in Wolfenbüttel, Germany. I am grateful to the Mellon Foundation for the three months' scholarship and the staff of the Library for their most helpful assistance in my work. Special thanks are due to William H. Sherman and Stephen Clucas whose comments on the draft have contributed to the improvement of the final version.

S. Clucas (ed.), John Dee: Interdisciplinary Studies in English Renaissance Thought, 207–229.
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Very few efforts have been made to embrace Dee's scientific experiments and angel magic in their entirety and interconnectedness, especially given that such an examination would seem to promise little benefit for the history of science. Until recently, interpreters of Dee's magic have tried to underline the importance of magic as a vital precondition to the development of the scientific revolution, and with this consideration in mind, Frances Yates invented the term, "Rosicrucian enlightenment".[4] After some initial enthusiasm the Yates thesis was severely challenged by historians of science,[5] and, although Clulee and Sherman have to some extent successfully restored Dee's place in the distinguished gallery of the history of science, this would hardly work for his magic. My suggestion is to shift the focus of interest from history of science to cultural anthropology and the history of mentality, by asking in what way Dee's scientific activities inspired his visionary and occult programme. Seeking the company of angels may seem an eccentric monomania for the enlightened researcher; indeed, some historians have even suggested that Dee had become mentally ill.[6] By contrast, anthropologists and historians of mentality have learnt how deep the roots of occult thinking were in the world picture of the sixteenth century. Such an approach may throw fresh light on the strange ambitions and practices of this extraordinary Englishman. Furthermore, it may also provide us with relevant tools to measure the lasting attraction of the occult in our own age.

In the following essay I am going to examine Dee's shift from natural to occult science from the viewpoints of both the history of science and historical anthropology and I will argue that the gulf between the two is much less significant than it may appear from existing studies. First I shall look at the pre-modern traditions of gaining magical knowledge and in this respect I believe it is relevant to re-explore Paracelsus's epistemology. An examination of the magic of Agrippa and Paracelsus leads us to the interrelatedness of Renaissance intellectual magic and popular occultism, with the latter having been entirely neglected by the great Warburgian intellectual historians. A typological analysis of the visions in the angelic diaries will prove that Dee's ultimate "scientific" goal remained unchanged throughout his life: he aspired to universal knowledge, trying out alternative ways of investigation, finally ending up in the search for the angelic language. In the concluding sections I shall try to re-map Dee's standing in intellectual history in relation to two great seventeenth-century trends: the scientific revolution and the new esotericism (or, as Frances Yates somewhat simplistically referred to it, the "Rosicrucian Enlightenment").

Recent studies have done a lot to refine the crude divide between the "scientist-Dee" and the "magus-Dee", and this also applies to the chronology of his career.[7] Yewbrey and Whitby called attention to the fact that Dee did not start his angel magic in 1581, as had been earlier supposed. According to his first angelic diary he had already employed a scryer in 1579 and, commenting on this, he even added:

> From the year 1579 usually in this manner: in Latin, or English; (but around the year 1569 in another and special way: sometimes on behalf of Raphael, sometimes on behalf of Michael it has been most pleasing to me to pour out prayers to God: God works his wonderful mercy in me (est circa annum 1569 alio et peculiari modo: interdum pro Raphaele, interdum pro Michaele ad Deum preces fundere: mihi gratissimum fuit).[8]

This fact is important because in that year, during 1569 and 1570, Dee wrote one of his most ambitious scientific works, the *Mathematicall Praeface*, in which – on the occasion of introducing the *Elements* of Euclid to the English reader – he attempted a synthetical survey of all the mathematical sciences. The question thus becomes even more relevant: what was the relationship, if any, between Dee's scholarly thinking and the angelic conversations?

The *Mathematicall Praeface* offered a scheme for presenting a general hierarchy of sciences and Dee made it clear that the ultimate end of any science should be the understanding of God's creative genius. This means that Dee's work is not in any sense a technical textbook or a manual for engineers, although it does not entirely lack a practical dimension. In the *Praeface* Dee emphasised the cosmic significance of mathematics and suggested that the mathematical practitioner had the power to become a magus, capable of *exaltation*, the emulation of God. The "Mathematicien" is represented as a priest of the new science:

> By *Numbers* [...] we may both winde and draw our selues into the inward and deepe search and vew, of all creatures distinct vertues, natures, properties, and *Formes*: And also, farder, arise, clime, ascend, and mount vp (with Speculatiue winges) in spirit, to behold in the Glas of Creation, the *Forme* of *Formes*, the *Exemplar Number* of all thinges *Numerable*: both visible and inuisible, mortall and immortall, Corporall and Spirituall.[9]

When mapping the hierarchy of the sciences, Dee gave first place to a discipline called *archemastrie*. "So that, this Art, is no fantasticall Imagination: as some Sophister might [...] dash your honest desire and Courage, from beleuing these thinges, so vnheard of, so meruaylous, & of such Importance."[10] Dee also mentions the auxiliary sciences completing the work of Archemastrie:

> To this Science, doth the *Science Alnirangiat*, great Seruice. Muse nothyng of this name. I chaunge not the name, so vsed, and in Print, published by other: beyng a name, propre to the Science. Vnder this, commeth *Ars Sintrillia*, by *Artephius*, briefly written. But the chief Science, of the Archemaster, (in this world) as yet knowen, is an other (as it were) OPTICAL Science: wherof, the name shall be told (God willyng) when I shall haue some, (more iust) occasion, therof, to Discourse.[11]

Nicholas Clulee, writing about Dee's natural philosophy, has identified all three of the above-mentioned sciences as magical practices. The expression "alnirangiat" derives from Arabic sources: the term "nīranǧiyāt" meant a certain magical procedure; in the Arabic version of the *Picatrix* the term "nīranǧ" referred to magical incantations used to invoke heavenly powers. It is also used in connection with magical images or talismans. Dee's source for this term, as Clulee has shown was Avicenna's *De divisionibus scientiarum*, in which "scientia *alnirangiat*" is listed among the subordinate branches of natural science. Here it is a form of natural magic, for the manipulation of the hidden virtues of things. Dee possessed Avicenna's work in his library and from the surviving copy we know that he underlined the word *alnirangiat* and glossed it in the margin: "magicæ".[12]

The next science mentioned by Dee is the *ars sintrillia* which has been connected with the name of a medieval author, Artephius, who is often referred to in numerous treatises but whose identity is unclear. According to Dee's catalogue, in 1556 he possessed a manuscript which contained Artephius's *Ars sintrillia* but this treatise is not extant.[13] The only clue scholars have been able to track down is a remark of William of Auvergne, who mentions a certain Artesius known for his ability to conjure up visions by placing a glossy sword over a water-basin so that the glittering of the two caused the viewer to see strange sights.[14] The context of Dee's note makes this conjecture plausible since immediately after the reference to Artephius he lists "opticall science" which, as Clulee rightly points out, involved not only physics but also crystallomancy, or as it was more commonly known, "scrying". As we have seen, Dee started his scrying experiments around the time of the writing of the *Mathematicall Praeface* and his scientific treatise suggests that, at this point in time, he saw no fundamental division between natural philosophy and spiritualism.

Before touching upon the various traditions of crystallomancy in the Renaissance, I want to refer to another aspect of "opticall science" which is also pertinent in Dee's works. As early as 1558, in his first synthesising work (*Propœdeumata Aphoristica*) he refers to "catoptrics" of which he wrote:

> If you were skilled in 'catoptrics', you would be able, by art, to imprint the rays of any star much more strongly upon any matter subjected to it than nature itself does [...]. And this secret is not of much less dignity than the very august astronomy of the philosophers, called inferior [i.e. alchemy], whose symbols, enclosed in a certain Monad and taken from my theories, I send to you along with this treatise.[15]

Catoptrics in classical natural philosophy meant the study of the radiation and reflection of light and it was Roger Bacon in the Middle Ages who devoted much work to this field.[16] As we know, Dee was most interested in Bacon's work and it was partly this influence which raised his ambition to catch the power of the stars by the help of mirrors, interpreting this activity as a scientific version of ancient talismanic magic. Talismanic magic which had been much discussed in medieval Arabic and Latin sources, was reinvented by the Florentine neoplatonists,[17] and its scientific application was proposed by Heinrich Cornelius Agrippa and Paracelsus. Of these magical images, or "sigils" Agrippa noted:[18]

> So great is the extent, power and efficacy of the Celestiall bodies, that not only naturall things, but also artificiall when they are rightly exposed to those above, do presently suffer by that most potent agent, and obtain a wonderfull life which oftentimes gives them an admirable Celestiall vertue [...]. Such an image, best prepared to receive the operations and powers of the Celestial bodies and figures, and instantly receiveth the Heavenly gift into it self; then it constantly worketh on another thing, and other things do yeeld obedience to it.[19]

Agrippa developed an intricate typology of these magical symbols from direct emblematic representations of celestial demons through traditional signs of planets, metals and zodiacal signs to the numerologically symbolic cabalistical characters or sigils. One of his notable examples describes the power of planetary amulets:

> This fortunate Moon being engraven on Silver, renders the bearer thereof grateful, amiable, pleasant, cheerful, honored, removing all malice, and ill will. It causeth security in a journey, increase of riches, and health of body, drives away enemies and other evil things from what place thou pleasest; and if it be an unfortunate Moon engraven in a plate of Lead, where ever it shall be buried, it makes that place unfortunate, and the inhabitants thereabouts, as also Ships, Rivers, Fountains, Mills, and it makes every man unfortunate.[20]

2. PARACELSUS AND MAGICAL WAYS OF KNOWING

Dee scholars have only recently become aware of the fact that Paracelsus may have had a much greater influence on the English doctor's natural philosophy than has previously been believed. Frances Yates systematically overlooked Paracelsus in her accounts of Christian magic, and Peter French, although he noticed Dee's massive holdings of Paracelsica, gave only superficial references to the philosophy of Paracelsus and its influence on Dee's system of thought.[21] More surprisingly, Paracelsus has only one mention even in Clulee's monograph on Dee's natural philosophy. Roberts and Watson, in their edition of Dee's library catalogues, have revealed the fact that Dee possessed an unusually large collection of Paracelsica which he neatly grouped according to size and language in his inventory: "Paracelsi libri compacti" (*R&W* 1461-1501), "Paracelsici libri latinè compacti" (*R&W* 1502-1522), "Paracelsici libri non compacti" (*R&W* 2220-2240), "Germanici" (*R&W* 2241-2275), etc.[22] Dee's interest in Paracelsus can also be seen in his entry in the *album amicorum* of the famous Swiss natural scientist, Conrad Gesner whom Dee visited in Zurich in April 1563. In the album, next to Dee's signature, Gesner commemorated his English guest's great knowledge of and interest in Paracelsus.[23] From a 1562 edition of Paracelsus (*R&W* 1476) annotated by Dee in 1594, we learn that he was preoccupied with the German sage even in his later career and discussed it with his disciples, Mr. Barker and Mr. Alped. The names of his good angels, Anchorus, Anachor, and Anilos, noted in the same book, indicate the interrelatedness of Dee's interest in Paracelsus and angel magic.[24]

In this context, it is pertinent to juxtapose Agrippa's remarks on "sigils" with what Paracelsus wrote about images and his definition of *Gamaaea*:

> OF IMAGES [IMAGINUM]. This science represents the properties of heaven and impresses them on images, so that an image of great efficacy is compounded, moving itself and significant. Images of this kind cure exceptional diseases, and avert many remarkable accidents, such as wounds caused by cutting or puncturing. A like virtue is not found in any herbs.
>
> OF GAMAHEI [GEMAHEORUM]. These are stones graven according to the face of heaven. Thus prepared they are useful against wounds, poisons, and incantations. They render persons invisible, and display other qualities which, without this science, Nature of herself cannot exhibit.[25]

Let us compare this to Dee's thesis in *Propædeumata Aphoristica:*

> The stars and celestial powers are like seals whose characters are imprinted differently by reason of differences in the elemental matter [...]. You will therefore consider talismans rather attentively, and other still greater *things* [*Hinc Gamaaeas considerabis attentius, aliaque maiora*].[26]

and with the *Monas Hieroglyphica*, written in 1564:

> This our hieroglyphic monad possesses, hidden away in its innermost centre, a terrestrial body. It [the monad] teaches without words, by what divine force that [terrestrial body] should be actuated [...]. When this Gamaaea has (by God's will) been concluded, [...] he who fed [the monad] will first himself go away into a metamorphosis [*quo finito Progressu: qui aluit, in METAMORPHOSIM, Primus Ipse abibit*] and will afterwards very rarely be held by mortal eye.[27]

It becomes clear from this otherwise obscure passage that the monad as a symbol has two levels of reference. One points to the earthly material which during the alchemical process is clarified and becomes supernatural. In its other meaning the monad is a talisman (“Gamaaea”) by the help of which the magus, who so far has been feeding and fuelling the oven of the *opus magnum*, undergoes a transmutation himself, and escaping the prison of matter ascends to the level of transcendental reality. The above quotations from Dee redirect us to Paracelsian contexts, since in his various tracts connected with his great later work, the *Astronomia magna sive Philosophia sagax* the German doctor made it clear:

> Man is born of the earth, therefore he also has in him the nature of the earth. But later, in his new birth, he is of God and in this form receives divine nature. Just as man in nature is illuminated by the sidereal light that he may know nature, so he is illuminated by the Holy Ghost that he may know God in his essence. For no one can know God unless he is of divine nature.[28]

And indeed, it is in this similarity to God that man can himself become a creator of things, even more powerful than the upper and lower firmaments:

> Thoughts create a new heaven, a new firmament, a new source of energy, from which new arts flow [...]. When a man undertakes to create something, he establishes a new heaven, as it were, and from it the work that he desires to create flows into him [...]. For such is the immensity of man that he is greater than heaven and earth.[29]

Creation, the establishment of wondrous things, happens through magic – “after all, God has permitted magic, and this is a sign that we may use it; it is also a sign of what we are”,[30] and Paracelsus in his writings introduces magic according to the three tiers of the Agrippan model, from *magia naturalis* through planetary, astrological magic up to mystical rebirth: “He who imitates the image of God will conquer the stars”.[31] This is nothing else but the doctrine of *exaltatio*, or Man’s deification through white magic, also proposed by Paracelsus’s contemporary and compatriot, Agrippa, in his *De occulta philosophia*:

> Man being united to God, all things which are in man, are united, especially his minde, then his spirits and animal powers, and vegetative faculty, and the Elements are to the matter, drawing with it self even the body, whose form it hath been, leading it forth into a better condition, and an heavenly nature, even until it be glorified into Immortality. And this which we have spoken is the peculiar gift of man, to whom this dignity of the divine image is proper, and common to no other creature.[32]

At this point Agrippa connects the topic of deification with an alchemical parallel which can be related to the alchemical subtext of Dee’s *Monas Hieroglyphica*:

> Geber in his summ of Alchimy teacheth, that no man can come to the perfection of this art, who shall not know the principles of it in himself; but by how much the more every one shall know himself, by so much he obtaineth the greater power of attracting it, and by so much operateth greater and more wonderfull things, and will ascend to so great perfection, that he is made the Son of God, and is transformed into that Image which is God, and is united with him, which is not graunted to Angels, the world, or any creature, but to man only.[33]

The highest magic is angel-magic and in both Agrippa and Paracelsus we find Dee’s ambitions prefigured:

> He who inherits God’s wisdom walks on water without wetting his feet; for in the true art inherited from God, man is like an angel. But what will wet an angel? Nothing. Similarly, nothing will wet the wise man. God is powerful and He wills it that His power be revealed

> to men and to angels in the wisdoms of the arts. He wills it that the world and the earth be like Heaven.[34]

In fact, this was Dee's most ambitious magical programme: he aspired to this state of *exaltatio* in order to fully understand the work of Creation and become God's partner. His whole scientific program was subordinated to this goal, and this is why he was experimenting with astrological catoptrics as well as with the monad, extracted and transmuted from talismanic magic into geometry and alchemy.

3. FROM NEOPLATONIC TO POPULAR CONTEXTS OF MAGIC

It would be a mistake, however, to see the source of Dee's magic lying solely in the hermetic neoplatonism of Agrippa or Paracelsus. What makes his esoteric experiments fascinating is the ease of syncretism with which he freely exploited quite distinct traditions, from medieval Baconian magic through Old Testament traditions to some semi-scientific, semi-popular practices of dubious origin. I have already mentioned the technique of Artephius ("ars sintrillia") which operated with glittering mirrors in order to bring the viewer into a trance where logic is suspended. The ancient and venerable nature of this practice derived its authority from the Bible where, in Genesis 44.5, we read about Joseph who hides a silver chalice in Benjamin's pouch saying, "Is not this it in which my lord drinketh, and whereby indeed he divineth?"[35] In the Second Book of Moses we learn that the priestly garment made for Aaron contained a golden breastplate with twelve shining jewels, symbolizing the twelve tribes of Israel. This shining breastplate could also be used for purposes of divination (helping the gazing prophet to fall into a trance) and it is in this sense that medieval lapidaries refer to it.[36] Paracelsus also speaks about a particular way of divination by using shining surfaces. He calls it *ars beryllistica* which aims at gaining visions from diamonds, mirrors and other glossy materials, such as black coal:

> VISIONS. This species sees in crystals, mirrors, polished surfaces, and the like, things that are hidden, secret, present or future, which are present just as though they appeared in bodily presence.[37]

The most important difference between *catoptromantia* and *crystallomantia* was that in the former the operator – after proper preparations and sufficient fasting – did not want to conjure spirits in the mirror, rather he expected visions relating to the future. In scrying, the magus or his medium definitely aimed at calling spiritual beings (angels or the spirits of already dead persons), hoping to gain information, not necessarily about the future. It looks as though Dee possessed instruments for both kinds of magic: a shining black obsidian mirror may have been used to practise *ars sintrillia* or *catoptromantia*, that is divination from mirrors,[38] while his much exploited crystal ball served the purposes of scrying. What becomes perplexing for the cultural historian is that Dee, having been acquainted with the most complex magical theories and techniques, finally ended up practising the crudest divination, that is *crystallomantia*, and, having pursued it till the last days of his life, lost no faith in it at all.

Crystallomantia, or scrying, was relatively neglected in the works of Renaissance humanists, although some references can be found in the works of Trithemius and others, in a context following the anti-magical condemnations of medieval authorities and encyclopedias, such as John of Salisbury's *Policraticus*, or Gregorius Reisch's *Margarita philosophica nova*.[39] It seems that by the sixteenth century, *crystallomantia* had become most widespread in popular culture as a common form of magic. We have two groups of sources to document such practices. Humanist literature, on the one hand, has anecdotes recording these kinds of magical practices. Girolamo Cardano, for example, tells a story about the conjuration of a young scryer who sees angels in a crystal by the help of Saint Helena.[40] Another type of source-material for the popular usage of the crystal ball (or *beryl*, or *sphera*) is the protocols of witchcraft trials and ecclesiastical visitations. In my own city, Szeged in Hungary, judges would regularly ask the suspect as late as 1730: "Wie hast du aus Kristall, aus Glas, Spiegeln den Menschen (ohne Schaden) gewahrsagt?"[41]

Needless to say, scrying was strictly damned by both secular and ecclesiastical law. In England law-court processes took place in 1467, 1534, and 1549 and the 1541 statute against conjuration and witchcraft specifically prohibited it.[42] Since scrying was mostly used for finding lost or stolen property, the possibility of financial gain meant that the law was often disregarded. Although such practices were strictly private, almost all astrologers and alchemists can be suspected of having exercised them. Another Elizabethan astrologer and "magus", Simon Forman kept a journal not unlike Dee's, and he noted about the year 1584: "a reasonable, good, and quiet yere; but I had certain braulles and sclaunders fell out against me aboute detecting of one that had stollen certain thinges, whereby I was like to have bin spoiled". As if he were dissociating himself from scrying at this point but by 1588 he openly admitted that he "began to practise necromancy and to call angells and spirits."[43]

It is worth noting that the sixteenth- and seventeenth-century manuscript literature abounds in secret diaries, notes and copies of grimoires, revealing the widespread magical practices of the day. Journals of actual divination are nevertheless more of a rarity: interested amateurs seemingly did not get much beyond collecting and copying magical materials, prayers, incantations, and books of rituals which, at least theoretically, were intended to equip the reader for contacting the spirit world.[44]

Dee seems to have become interested in divination in 1569 and started scrying in 1579. His "glass" is first mentioned on 10 March 1575, when he notes a significant event in his diary:

> The Queens Majestie with her most honourable Privy Councell, and other her lordes and nobility, came purposely to have visited my library; but finding that my wife was within four houres before buried out of the house, her Majestie refused to come in; but willed me to fetch my glass so famous, and to shew unto her some of the properties of it, which I did; her Majestie being taken downe from her horse (by the Earle of Leicester, Master of the horse, by the wall of Mortlack), did see some of the properties of that glass, to her Majestie's great contentment and delight, and so in most gracious manner did thank me, &c.[45]

The first well-documented instance of scrying with the help of a medium, Barnabas Saul, took place on 22 December 1581.[46] Prior to this, Dee may have developed more interest in this kind of magic during his continental journey in 1578, when he visited some German courts with the purpose of consulting medical doctors about the Queen's condition. Stopping over in Hamburg and Berlin, finally, on 15 December 1578, he met Leonhard Thurneysser, the famous doctor, alchemist and interpreter of Paracelsus in Frankfurt-am-Oder.[47] He might have taken the meeting as an omen, since at that time the learned doctor came under attack of conjurations and crystal-magic. A year later Franz Joel, a doctor of Greifswald published a book about witches and black magic in which he openly attacked Thurneysser as a stubborn sorcerer whose source of knowledge – especially of foreign languages, including Chaldee, Hebrew and Sanskrit – was a dæmon, appearing in his showstone.[48] Thurneysser had to write a passionate apology, very much in the manner of Dee's own "Digression Apologeticall" in the *Mathematicall Preface* of 1570: "And for these, and such like marueilous Actes and Feates, Naturally, Mathematically, and Mechanically, wrought and contriued: ought any honest Student, and Modest Christian Philosopher, be counted, & called a Coniurer?"[49]

Barnabas Saul – a household servant or a laboratory assistant – became Dee's scryer after having complained to his master about a spirit which had tortured him at midnight.[50] Dee, being himself ready for the parapsychological experience, employed the following prayer-formula, (suggesting that he had had vague experiments with mediums before) "perceived by some slight experience, with two diverse persons, that thou [God] hadst a special care to give me thy light, and truth, by thy holy and true ministers Angelicall and Spirituall."[51]

Another entry from the period prior to meeting Saul reinforces this hint: "I had sight in κρυσταλλω [i.e. *crystallo*] offered me, and I saw".[52] This early personal experience was not continued later: he scarcely saw the visions himself, they remained communicated through his scryers.

4. SCRYING AND THE LINGUA ADAMICA

As has been mentioned, Dee pursued angel magic until his death. During these years he had three regular scryers, of whom he worked longest with Edward Kelley who accompanied him on his journey to East-Central European courts. As for the general contents of the angelic conversations, they differed significantly from the average scrying sessions, which usually aimed at finding thieves or lost property. Dee hoped to gain mystical knowledge through the angelic conversations which would arm him with universal knowledge. To possess this knowledge, he believed, one had to learn the lost primordial language, the *lingua adamica*, a medium of direct communication with God which Adam spoke when he named the parts and things of the created universe.[53] Consequently, his ultimate scientific programme became centred on the acquisition of this universal language because, as he wrote, "the logos of the creative universe works by rules so that man, godly minded and born of God, may learn by straightforward work and by theological and mystical language".[54]

Dee's ideas on primitive language seem to have been influenced by one of his favourite authors, Johannes Trithemius, Abbot of Sponheim, and a future task for Dee scholarship would be to look at his speculations on the angelic language in the context of sixteenth- and seventeenth-century deliberations on a universal or artificial language.

It is noteworthy that Dee hardly appears in studies on this topic,[55] perhaps because of the curious turn of his thinking, namely, that since his pursuits concerning the above goal in the terrain of natural sciences remained futile, he turned to angel magic and during the conversations repeatedly and passionately petitioned God to order his heavenly servants to share secret knowledge with him. Umberto Eco's recent book is the first attempt to place Dee in the context of universal language schemes and Eco also offers interesting links between Dee and his acquaintance, Guillaume Postel, who also asserted that every "demonstration of the world" results from geometric elements, such as point, lines, circles and triangles.[56] One immediately remembers Dee's argument in the *Monas Hieroglyphica* concerning the origin of the alphabet: "the first and mystical letters of the Hebrews, the Greeks, and the Latins, issued from God alone and were [by Him] entrusted to mortals; [also] the shapes of all those [letters] are derived from points, straight lines and the circumference of circles,"[57] and these considerations again clearly establish the link between Dee's scientific and magical programmes.

In this respect, the most interesting parts of the angelic diaries are the so-called *Book of Enoch*,[58] the *48 claves angelicæ* (1584) and *De heptarchia mystica* (1588)[59] in which one finds invocations and complicated tables, summarizing the orders of angels. Most of this is written in hardly comprehensible "angelic language", although some scholars of occultism claim to have already penetrated into the depth of its meaning.[60] Since most of the Enochian magic material has been included in Meric Casaubon's printed edition of the angelic diaries,[61] one can use this collection to set up a typology of Dee's angelic visions:

1. Verbal descriptions of visions of the divine cosmic order and the world of angels sustaining it. On 20 June 1584, Dee and Kelley received such a vision in Cracow:

> There appeared to him [E.K.] four very fair Castles, standing in the four parts of the world: out of which he heard the sound of a Trumpet [...]. Out of every Gate then issued one Trumpeter, whose Trumpets were of strange form, wreathed, and growing bigger and bigger toward the end [...]. After the Trumpeter followed three Ensign bearers. After them six ancient men, with white beards and staves in their hands [...]. *The 4 houses*, *are the 4 Angels of the Earth*, *which are the 4 Overseers, and Watch-towers, that the eternal God in his providence hath placed,* against the usurping blasphemy, misuse, and stealth of the wicked and great enemy, the Devil [...]. *In each of these Houses*, the Chief *Watchman*, *is a mighty Prince*, *a mighty Angel of the Lord*: *which* hath under *him 5 Princes* […]. *The seals and authorities of these Houses, are confirmed in the beginning of the World. Unto every one of them, be 4 characters, Tokens of the presence of the Son of God: by whom all things were made in Creation.)*.[62]

2. Descriptions of rituals and magical invocations, either verbally communicated by the Angels – mediated by Kelley, or seen by Kelley as visions in the crystal:

> E.K. There appeareth in the stone, like a white Curtain all over the stone: After awhile it was drawn, and layed on the back-side of the stone, on a heap together. Now here standeth one in a white Garment, with a white Cerclet about his head like a white smock, I remember not that ever I saw this Creature before, his Garment is tucked up [...]. Now is there fire come, and hath consumed this Creature all to pieces, and he is fall'n down to ashes. Now he riseth up, *and he is brighter then he was before*.
> [*margin:* Δ: *Quasi figura de terra renovanda.*] [...] *So doth the Glory comfort the just, and they rise again with a threefold glorie.*

> Δ. A place was made.
> E.K. Now he spreadeth the aire, or openeth it before him, and there appeareth before him a square Table. Now he taketh off the Table a black Carpet. Now he taketh off a green Carpet. Now he taketh off a white Carpet. Now he taketh off a red Cloath. And now the Table appeareth to be made of earth, as Potter's Clay, very raw earth.
> [*margin*: Δ. The Table of the Earth. He taketh off the coloured cloaths in due order, respecting the four parts of the World.]
> E.K. The Table hath four feet, of which two touch the ground, and two do not [...]. The Table is square. E.K. On the left corner (farthest from E.K.) did a T appear on the Table: Out of the top of this T do four beams issue of clear collour bright).[63]

3. A considerable portion of the angelic communications consists of obscure historical prognostications in the Enochian style of prophecy. The predictions foretell the coming of a new age in which Dee and Kelley would have an important role since they have been chosen by God to perform certain rituals. Dee is quite explicit about this when he tells Emperor Rudolph:

> [God's] holy Angels, for these two years and a half, have used to inform me: and have finished such works in my hands, to be seen, as no mans heart could have wished for so much: yea they have brought *me a Stone* of that value, that no earthly Kingdom is of that worthinesse as to be compared to the vertue or dignity thereof, &c. [...] The Angel of the Lord hath appeared to me, and rebuketh you for your sins. If you will hear me, and believe me, you shall Triumph: if you will not hear me, The Lord, the God that made Heaven and Earth, (under whom you breath, and have your spirit) putteth his foot against your breast, and will throw you headlong down from your seat. Moreover, the Lord hath made this Covenant with me (by oath) that he will do and perform. If you will forsake your wickidnesse, and turn unto him, your Seat shall be the greatest that ever was: and the Devil shall become your prisoner: Which Devil, I did conjecture, to be the Great Turk, (said I) This my Commission, is from God.[64]

4. Finally, those pieces of angelic information belonging to the fourth category, which were meant as a direct instruction of the *lingua adamica*. These messages communicated names of angels as well as ritualistic expressions in the Enochian language of a cabalistic nature, each letter having numerical equivalents. Dee's *idée fixe* was that the comprehension of these numerical relations would lead to the ultimate enlightenment. That Dee's mathematical expertise did not desert him during his visionary episodes, can be seen in the following passage where he accuses the angel Nalvage of arithmetical miscalculation. Kelley was certainly a far less able mathematician than his master, but his (or the Angel's) wit was more than a match for Dee's suspicion:

> Nal[vage]. *Pray* [...] Δ. We prayed.
> *There is an error in the last, not in the Number, but in the Letter. I will first go through the Letters, and after come to the Numbers. How many words have you received this day?*
> Δ. Thirteen, where of *Iaida* was said to be the last of the call.
> Nal. [...] *They be more worth than the Kingdom of* Poland. *Be patient, for these things are wonderful.*
> N (*The number must needs go to*) *the sixth, descending* 309.
>   A *The 7th ascending* 360.
>   O *The 9th ascending* 1000.
>   O *The 13th ascending* 1050.
>   V *The 17th ascending* 2004. *It is* Vooan. *It may be sounded* Vaoan.
>   Adde those last Numbers […]
> Δ. Vooan *is spoken with them that fall, but* Vaoan *with them that are, and are glorified.* The devils have lost the dignity of their sounds.

> Δ. They make 4723.
> NAL. […] *It is called the Mystical roote in the highest ascendent of transmutation.*
> Δ. These phrases are dark; when it shall please God they may be made plain.
> NAL. […] *It is the square of the Philosophers work.*
> Δ. you said it was a roote.
> NAL. [...] *So it is a roote square.*[65]

After this somewhat humorous quotation it is worth returning to a longer passage which deals with more theoretical issues concerning the power of numbers and the Cabalistical ur-language. At the session held in Cracow on 21 April 1584 it was the Archangel Gabriel himself who joined Nalvage to deliver the teachings to Dee and his scryer:

> Gab[riel]. [...] *Every Letter signifieth the member of the substance whereof it speaketh. Every word signifieth the quiddity of the substance. The Letters are separated, and in confusion: and therefore,* are by numbers gathered together [...].
> E.K. Whether is this Language known in any part of the World or no? if it be, where and to whom?
> Gab. .... *Man in his Creation, being made an Innocent, was also authorised and made partaker of the Power and Spirit of God: whereby he not onely did know all things under his Creation and spoke of them properly, naming them as they were: but also was partaker of our* [i.e. the angels'] *presence and society, yea a speaker of the mysteries of God; yea, with God himself: so that in innocency the power of his partakers with God, and us his good Angles* [*sic*], *was exalted, and so became holy in the sight of God until that* Coronzon *(for so is the true name of that mighty Devil) envying his felicity,* […] *began to assail him and* [... *Man*] *was driven forth (as your Scriptures record) unto the Earth* […] *where being as dumb and not able to speak, he began to learn of necessity the Language in the which* […] *he uttered and delivered to his posterity, the* nearest knowledge he had of God his Creatures: *and from his own self divided* his speech into three parts, twelve, three, and seven: *the number whereof remaineth, but the* true forms *and* pronounciations *want; and therefore is not of that force that it was in his own dignity, much lesse to be compared* with this that we deliver, *which* Adam verily spake in innocency, and was never uttered nor disclosed to man since till now, *wherein the power of God must work*, and wisdom in *her true kind be delivered: which are not to be spoken of in any other thing, neither to be talked of with mans imaginations; for as this Work and Gift is of God, which is all power, so doth he open it in a tongue of power* […].[66]

This "tongue of power" became the ultimate object of Dee's investigation, and he grew so obsessed with his search that he not only abandoned his scientific experiments, but also neglected his humanist philological caution and overlooked the serious warnings against angel magic to be found even in the works of his favourite occult authors. I have already referred to the Bible's reservations concerning divination,[67] but he could have easily found similar warnings in Trithemius or in Paracelsus:

> Spirits often teach those persons who deal with them to perform certain ceremonies, to speak certain words and names in which there is no meaning, and they do all such things [...] to have some sport at the expense of credulous persons. They are seldom what they pretend to be, [...] on the whole, all these spirits surpass each other in deception and lies.[68]

5. HISTORICAL ANTHROPOLOGICAL PERSPECTIVES

The Eastern-European context of Dee's prophecies has been discussed elsewhere.[69] The present paper aims at exploring the pertinence of the angelic conversations to the history of mentality and to cultural anthropology in relation to what we know about the systems of science, knowledge, and beliefs in the Renaissance. Areas of further investigation might include:

1. An examination of the reasons why Dee, who began his career as a serious natural scientist, could devote himself entirely to crystal gazing, and how this activity satisfied his desire for universal knowledge. This question would benefit from more extensive comparative study of Dee's prophecies in the context of a wide range of sixteenth-century traditions and practices: the revived interest in Enochian writings as well as in medieval prophecies such as those of Joachim of Fiore; Paracelsus's obscure *Papstbilder* prophecies; Guillaume Postel's highly idiosyncratic visions; some trends of Reformation chiliastical mysticism; and, last but not least, the humanist interest in classical prophecy as manifested especially in Psellus and Iamblichus.[70]

2. An equally interesting question to address is why, although Dee's Continental mission was far from successful, he was never branded a charlatan, or locked up in an asylum like his fellow enthusiast, Guillaume Postel a few decades earlier? Apparently Dee, in spite of his occasional financial and existential difficulties, managed to retain his dignity and in 1589 he returned to England in relatively luxurious circumstances.[71]

3. Another task is to examine Edward Kelley's role in generating the visions and the whole system of Enochian magic, since Dee appears to have been only a scribe who noted down the angelic messages dictated by Kelley. Although many interpreters have considered Kelley a fraud who ruthlessly cheated the credulous Dee,[72] a recent unorthodox trend of Dee-criticism has suggested that it was actually Dee who victimized his scryer. As Geoffrey James writes, "Kelley was forced to stay with Dee because the money that the doctor gave him supported Kelley's wife and brother. It was Dee, not Kelley, who was gaining the benefit from the magical ceremonies, for it sated his lust for 'radical truths'."[73] Whichever interpretation we choose (the extraordinary and strained psychotic symbiosis in which the two men spent their days invites rather a combination of arguments) we cannot help feeling that Kelley either must have believed in the prophecies he was communicating or, if it was all pretence and invention, he successfully deceived himself, too. A characteristic and recurring episode was recorded by Dee on 24 May 1584 in Cracow:

> Δ. Because *E.K.* came not (according as it was bidden yesterday) to follow the Action: I went to his Study door, and knocked for him: And I requested him to come; and he refused so to do, and gave me a short and resolute answer, That he would never more have to do with these Actions [...]. After half an hour and lesse, he came speedily out of his Study, and brought in his hand one volume of *Cornelius Agrippa* his works, and in one Chapter of that Book he read the names of Countries and Provinces collected out of *Ptolomeus* (as the Author there noteth). Whereupon he inferred, that our spiritual Instructors were *Coseners to give us a description* of the World, taken out of other Books: and therefore he would have no more to do with them. I replied, and said, I am very glad that you have a Book of your own, wherein these Geographical names are expressed, such as (for the most part) our Instructors had delivered unto us: and that, [...] they (our Instructors I mean) are very greatly to be thanked, and to be deemed (in all reasonable

> mens judgements) most friendly [...] I had here brought [Gerardus's] [...] description Geographicall of the whole earthly Globe [...] to the intent he might see the verity of their words yesterday delivered unto us.[74]

Dee's naive logic is wonderful but Kelley's behavior is no less perplexing if we suppose him to have fabricated the visions. In this case he found himself in a situation similar to that of Edward Alleyn, leading actor of the Elizabethan age, who had once so perfectly identified himself with Doctor Faustus that at the appearance of the stage devils he stopped the performance and together with the whole audience spent the rest of the evening in fervent prayers.[75]

According to Whitby, Dee's firm belief in scrying had two principal motivations. One was his disappointment in the ordinary natural sciences, in comparison with which he considered his crystallomantic operations successful. The other was a paradigm-shift which took place within magic during the sixteenth century. Whereas for the fifteenth-century Neoplatonic Magus there were clear boundaries between white and learned magic on the one hand and popular, superstitious practices on the other, after the all-embracing syntheses of Agrippa and Paracelsus the boundaries had become less distinct and unambiguous.[76] The Renaissance transformation of natural philosophy and science produced an epistemological vacuum which was temporarily filled by various kinds of magic. This explains the great popularity and prestige of magic during the sixteenth and the first half of the seventeenth centuries, and also the readiness of patrons to support such experiments. The development of such complex and intellectually ambitious alchemical patronage was most characteristic of the German *kulturkreis* of Central Europe, as seen in Emperor Rudolph's Prague or in some of the German princely courts which all had strong connections with their local universities and always had a supply of learned enthusiasts (Heidelberg, Kassel, Weikersheim, Wolfenbüttel). John Dee, who never enjoyed that kind of patronage in England (as Sherman has recently noted, Dee's rather modest house was his own castle, museum and academy), may have easily found such scholarly and intellectual prospects attractive.[77] In fact, he had already had first hand experience of European courts before setting out on his long journey to Central Europe, since in 1562 he had visited Pozsony (today's Bratislava in Slovakia) and witnessed Emperor Maximilian's coronation as King of Hungary; then, in 1578 he had taken a rather mysterious journey to Berlin and Frankfurt-am-Oder, allegedly in connection with the Queen's health.[78] On his way to Frankfurt he must have visited several German princely courts and Kassel would have been a natural stop. Kassel was the location of the intriguing court of William of Hesse-Kassel which his son, Moritz, soon turned into a centre of hermetic and alchemical research. As we know Dee briefly visited Kassel in 1586,[79] and later exchanged letters with both father and son (1589 and 1595),[80] and the prospect of German alchemical patronage haunted his imagination until his death. It was probably the court at Kassel which was the subject of one of his last scrying sessions. Between 11 July and 15 July 1607, during the last recorded conferences with Bartholomew Hickman as scryer, the ailing doctor asked his angel, Raphael, whether he should put up one more journey to the continent to spread God's message delivered to him in the angelic conversations. The answer was ambiguous, as befitted a message from spiritual beings of dubious origin:

> Raph[ael]. John Dee, *thou hast been a Traveller, and God hath ever yet at any time provided for thee in all thy Journeys* [...] John Dee*, he that hath commanded thee to take this Journey in hand, he will provide for thee in* Germany, *or any other Country wheresoever thou goest. Therefore let thy good will and liking be in placing thy self, if thou wilt be near unto* England *or far off* [...] *And for the good health of thy body, God will so carry thee in good health, that thou shalt set forth such service when thou art there placed, that shall be thy great comfort unto Gods honour, in* making of his marvellous works to be known. *And thus much for thy comfort through Gods merciful goodness*.[81]

The journey never took place, Dee died on 26 March 1609.

6. BACK TO THE HISTORY OF SCIENCE AND HISTORIOGRAPHY

Looking at the relationship between magic and science in the early modern age it would be a simplification to claim, as Frances Yates did, that Renaissance neoplatonist magic, let alone hermeticism, fostered the scientific revolution of the sixteenth and seventeenth centuries in a direct way. On the other hand, it is possible to say that in the works (as well as in the mind) of Dee and his fellow scientists/magi layers of discursive logic and irrationalism, scientific thinking and occultism happily coexisted in a variety of ways which would be dangerous to generalize. Each case should be approached individually: some of them have magical conceptions which complement their scientific thinking (Bruno, Bacon), in others the two orientations show an almost total discontinuity (Kepler, Newton), in other cases science and magic are intermixed in a disorderly concoction (Paracelsus) and in Dee's case it seems that his magical ideas totally absorbed his scientific orientation, although in his middle career one can still see independently functioning subsystems in his thought (his geographic interests, or his ideas about public science, for example).

If one contrasts the last three important views on Dee in modern scholarship – those of Yates/French, Clulee, and Sherman – one sees that each of them has contributed at least one important proposal to our understanding of Dee. The Yates School brought magic into the awareness of historians of science, legitimising a preoccupation which had previously been considered no more than obscurantism. Clulee highlighted the diachronic reorientation during Dee's career and brought into the discussion the medieval roots of sixteenth-century magic and science which had been overshadowed by Yates's enthusiasm for neoplatonic hermeticism.[82] Sherman's approach has revealed a synchronic multiplicity in the English doctor's diverse interests and activities. If we look at this historiographical line, we see a direction of scholarship moving from a somewhat static and simplistic interpretation of Dee as an English magus towards a more complex contextualization in intellectual history in which elements of discontinuity have become emphasized and in which the originally proposed "master narrative"[83] has become subverted by more and more – often conflicting and contradictory – subtexts. It may seem surprising, but at this point I would still avow a return to the Yatesian "master narrative", albeit with some modifications. I am inclined to see Dee as a "magus", who had an amazingly wide range of interests but who also increasingly had a focusing obsession, a magical program, not necessarily to improve the sciences in order to prepare for the scientific revolution, but rather to find an alternative system of knowledge. And we are really talking about alternative systems of knowledge, since Dee clearly distinguished between science after the Fall and that of the primordial wisdom. His aim was to restore the Adamic or Enochian wisdom of the Golden Age and that would not be compatible with the methods and means of fallen science relying on discursive logic.

Dee's program is by no means exceptional in the intellectual spectrum of the Late-Renaissance. The humanists of the sixteenth and seventeenth centuries – with their passion for the restoration of all ancient thought and texts – rediscovered a number of alternative systems of knowledge: the Chaldean prophecies, the Zoroastrian writings, the corpus of the hermetic and pseudo-hermetic treatises, and the mystical speculations of the cabala.[84] Some of the Renaissance *intellecti,* such as Erasmus, abhorred and deeply mistrusted these "lunacies". Others entertained a scholarly philological interest, combining it with a religious program to prove the general superiority of Christianity over Judaism and Islam (Reuchlin and the early Postel).[85] It is interesting to note that while in sixteenth-century Germany heterodoxy manifested itself primarily in religious mysticism (Sebastian Franck, Kaspar Schwenckfeld, Valentin Weigel, and Johann Arndt), there was also a more active and less abstract trend of speculative thinking, often taking its impetus from classical humanism, occasionally dabbling with magic, and finally definitively rejecting the logical sciences in favour of intuitive and revelatory ancient wisdom. Dee's somewhat older contemporary, Guillaume Postel, is one of the best examples of this kind of active enthusiasm and his stubborn insistence on his visionary ideas parallels Dee's unshakeable belief in his angels.[86] This sort of alternative thinking has not often been examined in its own terms. It has mainly been looked at as "proto-science" or religious dissent and this approach may be highly misleading. The course of alternative thinking becomes especially interesting around the turn of the sixteenth and seventeenth centuries, when the rapid development of the natural sciences destroyed the conceptual foundations of the animistic universe, the correspondences, and the great chain of being. In spite of these assaults, amazingly, esoteric or occult thinking has not completely disappeared; on the contrary, it has persisted up to the present day. The only sensible account of this phenomenon must come from the area of anthropology and what Gershom Scholem decades ago wrote about the significance of mystical-cabalistical trends within Judaism perfectly applies to the whole early modern esoteric movement:

> It is characteristic of Kabbalistic theology that it attempts to construct and describe a world in which something of the mythical has again come to life. [...] Mystics and philosophers are as it were both aristocrats of thought; yet Kabbalism succeeded in establishing a connection between its own world and certain elemental impulses operative in every human mind. It did not turn its back upon the primitive side of life, that all-important region where mortals are afraid of life and in fear of death, and derive scant wisdom from rational philosophy. Philosophy ignored these fears, out of whose substance man wove myths, and in turning its back upon the primitive side of man's existence it paid a high price in losing touch with him altogether.[87]

Since this esoteric movement heavily relied on primordial wisdom, an important source of which, besides the Enochian legends and gnostic and neoplatonic speculations, was the Egyptian-Hellenistic *Corpus Hermeticum*, I do not share Clulee's and Sherman's serious reservations about using the term "hermetic philosopher" for Dee.[88] Dee was, or at some point *became*, a hermetic philosopher who went beyond science and when we situate him in the context of the seventeenth-century epistemological paradigm-shift we should not see him as a predecessor of the members of the Royal

Society, but rather as a forefather of those seventeenth-century thinkers – Heinrich Khunrath, the Rosicrucians, Jakob Böhme, Robert Fludd, Athanasius Kircher – who, in spite of the advancement of learning, preferred to adhere to an alternative system of knowledge and work for a spiritual (if not a corporeal) restitution of the lost Golden Age and the exaltation of man.

For a flexible approach to John Dee's intellect and psyche I can recommend the attitude of Wayne Shumaker, who came to the following conclusion while reading four seemingly bizarre Renaissance magical texts, including Dee's angelic diaries:

> Evidently the consciousness of learned Renaissance men […] was structured in ways I had failed to imagine. [...] I began to perceive that, far from being eccentric, such ideas have characterized most times and cultures – an insight corroborated by anthropology. […] Dee, Cardan, Trithemius, and Dalgarno all demonstrate that intelligent men could, and did, hold ideas that now seem extraordinary; and I should think that a reader […] would lay the book aside with an enhanced realization of the possible varieties of intellectual orientation.[89]

A modification of perspective from evolution-oriented history of science to anthropology seems particularly useful in Dee's case and opens up further vistas of research.

NOTES

[1] See *NP* and William H. Sherman, *John Dee: The Politics of Reading and Writing in the English Renaissance* (Amherst: University of Massachusetts Press, 1995).

[2] A typical example of this sort of argumentation can be found in *PA*, 12.

[3] *T&FR*, 231. Cf. "Ad omnipotentem Deum Protestatio fidelis ad perpetuam rei memoriam", *Lib. Myst.*, fol. 7.

[4] See Frances A. Yates, "The Hermetic Tradition in Renaissance Science" in Charles S. Singleton, ed., *Art, Science and History in the Renaissance* (Baltimore: Johns Hopkins University Press, 1968), 255-274, and Frances A. Yates, *The Rosicrucian Enlightenment* (London: Routledge and Kegan Paul, 1972).

[5] Cf. for example Robert S. Westman, "Magical Reform and Astronomical Reform: The Yates Thesis Reconsidered" in Lynn White, ed., *Hermeticism and the Scientific Revolution (Papers read at the Clark Library Seminar, March, 1974* (Los Angeles: UCLA, W.A. Clark Memorial Library, 1977), and Brian Vickers, "Frances Yates and the Writing of History," *Journal of Modern History* 51 (1979): 287-316. Both Clulee and Sherman give a good historiographical account of reactions to the "master narrative" of Dee as magus.

[6] *PA*, 15, 43.

[7] In this paper I primarily rely on the following studies: Graham Yewbrey, *John Dee and the "Sidney Group": Cosmopolitics and Protestant Activism in the 1570s* (Unpublished doctoral thesis, University of Hull, 1981); Wayne Shumaker, "John Dee's Conversations with Angels" in Wayne Shumaker, *Renaissance Curiosa* (Binghamton: Center for Medieval & Early Renaissance Studies, 1982); Christopher L. Whitby, "John Dee and Renaissance Scrying," *Bulletin of the Society for Renaissance Studies* 3:2 (1985): 25-36; *NP*; *R&W*; Sherman, *John Dee.*

[8] Cf. *Lib. Myst,* fol. 5. Commented upon by Yewbrey, *John Dee and the Sidney Group*, 169.

[9] *MP*, sig. *j$^{\text{r-v}}$.

[10] *MP*, sig. A.iii^{v}

[11] *MP*, sig. A.iii^{v}.

[12] *NP*, 167 and 285 (notes 55-58). Avicenna's *De divisionibus scientiarum* can be found in Dee's copy of *Avicennae [...] compendium de Anima* (Venice, 1546), *R&W*, no. 395, which is presently in the Bodleian Library, Oxford. Dee purchased it in 1557. See also Toufic Fahd, *La divination arabe: Études religieuses, sociologiques et folkloriques sur le milieu natif de l'Islam* (Leiden: Brill, 1966).

[13] Cf. Dee's booklist in Oxford, Corpus Christi MS 191: *J. Dee Libri antiqui scripti quos habeo anno 1556.* According to Roberts and Watson the "Ars sintrillia" was originally included in the codex (*R&W*, no. CM4), which has been identified with parts of Oxford Corpus Christi MS 233, but the "Ars sintrillia" is missing from

the extant manuscript (*R&W*, 126; *NP*, 167-68). For scholarly literature on Artephius see Clulee's references.

[14] *NP*, 168, gives a detailed description of the complicated interrelatedness of medieval manuscripts and sixteenth-century references by Gianfrancesco Pico, Cardanus and others to Artephius. As John Ferguson notes, Artephius has always been regarded by the alchemists as one of the masters. By virtue of the elixir he is reputed to have lived a thousand and twenty-five years; see John Ferguson, *Bibliotheca Chemica: A Catalogue of the Alchemical, Chemical and Pharmaceutical Books in the Collection of the late James Young of Kelly and Durris, Esq., LL.D., F.R.S., F.R.S.E.*, 2 vols (Glasgow, 1906), I, 50-51. Although Ferguson cites mostly seventeenth- and eighteenth-century sources for this legend, it is interesting to note that Dee's contemporary and personal acquaintance, Postel, was also fascinated by Artephius and compared the magus's long life to his own "restitution". Cf. Guillaume Postel, *De orbis terræ concordia libri quatuor* (Paris, 1543), 90-91. See also François Secret, "Alchimie, palingénésie et metempsychose chez Guillaume Postel," *Chrysopœia* 3 (1989): 50-51.

[15] *PA*, 148-149.

[16] See Hero of Alexandria, *Mechanik und Katoptrik*, eds. Ludwig Nix and Wilhelm Schmidt (Leipzig, 1900). For mediaeval optics and Roger Bacon's experiments in this field see David C. Lindberg, *Theories of Vision from Al-Kindi to Kepler* (Chicago: Chicago University Press, 1976), and Urszula Szulakowska, *The Alchemy of Light: Geometry and Optics in Late Renaissance Alchemical Illustration*, Symbola et Emblemata, 10 (Leiden: Brill, 2000).

[17] A few pertinent works among the extensive scholarly literature on Renaissance talismanic magic include Franz Boll and Carl Besold, *Sternglaube und Sterndeutung: Die Geschichte und das Wesen der Astrologie,* ed. Wilhelm Gundel (Berlin, 1926); Richard Hans Laars, *Das Buch der Amulette und Talismane: Talismanische Astrologie und Magie* (Leipzig, 1932); Karl A. Nowotny, "The Construction of Certain Seals and Characters in the Work of Agrippa of Nettesheim," *Journal of the Warburg and Courtauld Institutes*, 12 (1949): 46-57; D.P. Walker, *Spiritual and Demonic Magic from Ficino to Campanella* (London: The Warburg Institute, 1958); E. A. Wallis Budge, *Amulets and Talismans* (New York: University Books, 1961); Frances A. Yates, *Giordano Bruno and the Hermetic Tradition* (London: Routledge and Kegan Paul, 1964); Liselotte Hansman and Lenz Kriss-Rettenbeck, *Amulett und Talisman: Erscheinungsform und Geschichte* (Munich: Callwey, 1966), etc.

[18] In Henricus Cornelius Agrippa, *De occulta philosophia* (1533). I am quoting the seventeenth-century English edition: *Three Books of Occult Philosophy* (London, 1651).

[19] Agrippa, II, xxxv, 290-1.

[20] Agrippa, II, xxii, 242.

[21] Cf. Frances Yates, *Giordano Bruno and the Hermetic Tradition* (London: Routledge and Kegan Paul, 1964), 150-1, 251; Peter J. French, *John Dee: The World of an Elizabethan Magus* (London: Routledge and Kegan Paul, 1972), 76-78; 127-8. French, however, must be credited with being the first to label Dee as an English Paracelsian. Another pre-Roberts and Watson scholar to associate Dee with Paracelsus was Charles Webster (see his "Alchemical and Paracelsian Medicine" in Charles Webster, ed., *Health, Medicine and Mortality in the Sixteenth Century* (Cambridge: Cambridge University Press, 1979).

[22] As Roberts and Watson remark, collecting Paracelsica "must have been one of his chief preoccupations in the twenty years before his departure for Europe" (*R&W*, 36). It seems that Dee started collecting the works of Paracelsus from 1562 and a heavily annotated German edition (*R&W* no. 1476 – "*Libellus de balneis*", 1562) with marginal translations proves Dee's command of that language. All in all, there are ninety-two editions of Paracelsus in 157 copies mentioned in Dee's catalogue and the concordance with Sudhoff's catalogue (*Bibliographia Paracelsica*, Berlin, 1894); cf. *R&W*, Appendix 5, which documents Dee's possession of works covering the whole spectrum of Paracelsian thought. The author of the only post-Roberts and Watson monograph, William Sherman, has acknowledged Dee's interest in Paracelsus but since his book is not primarily concerned with Dee's natural philosophy, his remarks are restricted to the technical aspects of Dee's book-collecting habits and marginal annotations (Sherman, 43-44, 76-79 & 98-99).

[23] This *album amicorum* has been acquired by the National Library of Medicine (Bethesda, Maryland) and reviewed by Richard J. Durling in *Gesnerus: Revue trimestrielle, publié par la Société suisse d'histoire de la médicine et des sciences naturelles*, 22 (1965): 134-59. Roberts and Watson knew about this inscription in Gesner's album (*R&W*, 20, n.23) but thought that it had been lost. Sherman refers to Durling, (Sherman, 215, n.83).

[24] *R&W*, 101. The book – *Libellus de balneis germanicè*, today in New York Society Library – contains extensive notes by Dee, including translations from the German.

[25] *Erklärung der ganzen astronomei*, in Karl Sudhoff and Wilhelm Mathiessen, eds., *Paracelsus, Sämtliche Werke. Abteilung I: Medizinische. naturwissenschaftliche und philosophische Schriften,* 14 vols (Vols. 6-9 Munich, 1922-5; Vols.1-5 and 10-14 Berlin, 1928-33), X, 656. After the Sudhoff edition numbers, I am also giving the references to the definitive sixteenth-century edition by Johann Huser, *Der Bücher und Schriften [...] Philippi Theophrasti Paracelsi: Jetzt auffs new auß den Originalien, und Theophrasti eigener Handschrifft, soviel derselben zu bekommen gewesen* [etc], 10 vols (Basel, 1589-90), X, 464. See also: A. E. Waite, ed., *The Hermetical and Alchemical Writings of Aureolus Philippus Theophrastus Bombast* (London, 1894), II, 295. I have also used the following English compendiums of the writings of Paracelsus: Franz Hartmann, *The Life and the Doctrines of Philippus Theophrastus Paracelsus, extracted and translated from his rare and extensive works and from some unpublished manuscripts* (New York, 1891) and Paracelsus, *Selected Writings*, ed. Jolande Jacobi, Bollingen Series 28 (Princeton, NJ: Princeton University Press, 1951).

[26] *PA*, 134-135,

[27] *MH*, sig. B3$^{\text{r-v}}$, 135, 137. The Latin parenthesis has been added here for the reader's benefit.

[28] Paracelsus, *Sämtliche Werke*, XII, 326; Huser, X, 290; Jacobi, 44.

[29] Paracelsus, *Sämtliche Werke*, XII, 183; Huser, X, 162.

[30] Paracelsus, *Die Bücher von den unsichtbaren Krankheiten*, *Sämtliche Werke*, IX, 271.

[31] Paracelsus, *Sämtliche Werke*, XII, 41-2; Huser, X, 35.

[32] Agrippa, III, xxxvi, 460-1.

[33] Agrippa, III, xxxvi, 460.

[34] Paracelsus, *De fundamento scientiarum sapientiæque*, *Sämtliche Werke*, XIII, 306; Huser, IX. 430. On Agrippa's magical notions see Charles G. Nauert, *Agrippa and the Crisis of Renaissance Thought,* Illinois Studies in the Social Sciences, 55 (Urbana: The University of Illinois Press, 1965); Alexandre Koyré, *Mystiques, Spirituels, Alchimistes du XVIe siècle allemand* (Paris: Gallimard, 1971); Wolf-Dieter Müller-Jahncke, "Von Ficino zu Agrippa: Der Magie-Begriff des Renaissance-Humanism im Überblick" in Antoine Faivre and Rolf Christian Zimmermann, eds., *Epochen der Naturmystik* (Berlin: Erich Schmidt, 1972), 24-51; Paola Zambelli, "Le problème de la magie naturelle a la Renaissance" in *Magia, astrologia e religione nel Rinascimento*, *Convegno polacco-italiano, Varsavia 1972* (Warsaw: Ossolineum, 1972), 48-82; Charles Webster, *From Paracelsus to Newton: Magic and the Making of Modern Science* (Cambridge: Cambridge University Press, 1982); Michael Keefer, "Agrippa's Dilemma: Hermetic "Rebirth" and the Ambivalences of *De vanitate* and *De occulta philosophia*," *Renaissance Quarterly*, 41:4 (1988): 614-53. On Paracelsus's concepts of the mystical rebirth (*corpus glorificationis*) I have consulted the following studies: Carl Gustav Jung, "Paracelsus as a Spiritual Phenomenon" in Jung, *Paracelsica: Zwei Vorlesungen über den Artz und Philosophen Theophrastus* (Zürich, 1942); cf. Jung, *Alchemical Studies* (London: Routledge and Kegan Paul, 1983), 109-91; Ernst W. Kämmerer, *Das Leib-Seele-Geist-Problem bei Paracelsus und einigen Autoren des 17. Jahrhunderts,* Kosmographie, 3 (Wiesbaden: Steiner, 1971); Wolf-Dieter Müller Jahncke, *Astrologisch-magische Theorie und Praxis in der Heilkunde der frühen Neuzeit*, Sudhoffs Archiv, Beiheft 25 (Wiesbaden: Steiner, 1985); Massimo Luigi Bianchi, *Signatura rerum: Segni, magia e cognoscenza da Paracelso a Leibniz*, Lessico Intellectuale Europeo, 43 (Roma: Edizioni dell' Ateneo, 1987); and Elisabeth Ann Ambrose, "Cosmos, Anthropos, and Theos: Dimensions of the Paracelsian Universe", *Cauda Pavonis*, 11:1 (1992): 1-7.

[35] *The Holy Bible [...] translated out of the original tongues [...] by His Majesty's special command* (Cambridge: Cambridge University Press, 1983). It should be noted, however, that such divination in the Bible is most of the time condemnable and condemned: "And he made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the Lord." (2 Kings 20.21). Dee seems to have tendentiously overlooked such warnings whether in the Bible or in his much admired Paracelsus (see later on the angelic conversations).

[36] Exodus 28.15-31. It was Christopher L. Whitby who first called attention to the Biblical context (in the article referred to in footnote 6 above). For lapidaries see the following items from Dee's library: Albertus Magnus, *De lapidibus mineralibus*, – *R&W*, nos. 2290, M24a, M107, M149a, M196a; Lazar Ecker, *Beschreibung allerfürnemsten mineralischen Ertzt und Berckwerksarten* (Prague, 1574) – *R&W* no. 5; "Gesnerus & alii varii de lapidibus & gemmis, 1565" – *R&W*, no. 765; Paracelsus, "De metallis; de mineralibus; de gemmis, germanicè" = *Ettliche Tractatus [...] Von Natürlichen Dingen; Beschreibung etlicher Kreütter; Von Metallen; Von Mineralen; Von Edlen Gesteinen [...]* (Strassburg, 1570) – *R&W*, no. 1485, etc. On the medieval lapidaries see Joan Evans, *Magical Jewels of the Middle Ages and the Renaissance, particularly in England* (Oxford, 1922, repr. New York: Dover Press, 1976); on the twelve symbolic jewels

see György Szönyi, “Mannerist Imagery and Thinking in the Prose of András Prágai,” *Acta Litteraria, Academiae Scientiarum Hungaricae*, 26 (1984): 207-32.

[37] Arthur Edward Waite, *The Hermetic and Alchemical Writings of Paracelsus,* II, 296. Cf. also: *“Visiones, das sind gesicht so man mit künsten macht in spiegeln, crystallen, negeln und der gleichen”, Erklärung der gantzen Astronomey*, *Sämtliche Werke*, XII, 500, Huser, X, 485. Cf. also *Die 9 Bücher de natura rerum*, *Sämtliche Werke*, XI, 307 and Waite, *The Hermetic and Alchemical Writing of Paracelsus*, I, 171. One of Dee’s Paracelsica, “De rebus naturalibus; descriptio aliquot stirpis de metallis, de mineralibus, de gemmis, germanici, Argentoratum, 1570” – *R&W*, no. 1485 (S120 in Karl Sudhoff’s *Bibliographia Paracelsica*, Berlin, 1894) can be identified with *Die 9 bücher.* That Dee must have known the “ars beryllistica” concept of Paracelsus is shown by the fact that in the *Monas Hieroglyphica* he had already used the term “beryllisticus” (See *MH*, B3v, 137 and *NP*, 141). There are a great many useful studies on *crystallomantia* in Polish. See for example, Roman Bugaj, *Nauki tajemne w Polsce w dobie Odrodzenie* (Warsaw: Ossolineum, 1976), 120 et seq., and Ryszard Gansiniec, “Krystalomancja,” *Lud*, 41 (1954): 1-83. This latter is the most extensive and relatively up-to-date article on crystal gazing I have found.

[38] This mirror, at present in the British Museum, was donated by the eighteenth-century eccentric aristocrat, Horace Walpole. See Hugh Tait, “The Devil’s Looking Glass: the Magical Speculum of Dr John Dee” in Warren Hunting Smith, ed., *Horace Walpole, Writer, Politician and Connoisseur. Essays on the 250th anniversary of Walpole’s birth* (New Haven and London: Yale University Press, 1967), 195-212. Clulee reproduces this precious item (*NP*, figure 8.1).

[39] Gansiniec, “Krystalomancja” gives an excellent summary of these remarks. I am adopting a few of his citations: “Nonnunquam ad quod vocantur demones praenunciant diversis figuris quas miseri homines videre solent vel in polito lapide, ferro, calibe, speculo [...].” Gregorius Reisch, *Margarita Philosphica* (Strassburg, 1512), 7:23 – Dee had the 1504 edition, *R&W*, no. 1385; “Hinc est quod multi profanis artibus dediti dæmones ad circulum, ad speculum, sive ad quælibet alia receptacula horrendis conjurationibus convocare laborantes. [...] Dæmones terrestres commurantur interdum et pollicentur vesanis in vitro vel in crystallo sive in speculo [...].” Trithemius, *Tractatus de reprobis atque maleficis* (Cologne, 1566), *R&W*, nos. 468 and 472. See also “Joh. Trithemii libellus octo quæstionum, 1564”, *R&W*, no. 897.

[40] “[Q]uidam sic experiuntur: in crystallo sedens conversus ad orientem, crucem facito cum oleo olivæ, et sub cruce scribe nomen sanctæ Helenæ hoc modo: Sancta Helena. Inde puer natus ex conjugibus, ætatis annorum decem vel circa, virgo, capiat crystallum dextra manu et tu genibus flexis post illum stans supplicationem ter, dices: ‘Deprecor te, domina sancta Helena, quæ crucem domini nostri Iesu Cristi invenisti et per illam sanctissimam devotionem [...] debeas demonstrare in hoc crystallo quidquid peto et scire cupio, Amen.’ Et cum puer videbit angelum in hoc crystallo, rogabit quæcunque volueris angelusque respondebit.” in Girolamo Cardano, *De rerum varietate* (Lyons, 1663), cited by Gansiniec, 12. Dee had the 1557 edition, *R&W*, no. 60. Cardano’s example was taken over by Johann Wier in *De præstigiis dæmonum*, Ch. 5. Dee had two copies of this work (*R&W*, nos. 456 and 862); he even lent it to help the clarification of a witchcraft case as late as 1597.

[41] János Reizner, *Szeged története* (Szeged, 1900), IV, 390. For further examples cf. Gansiniec, 11ff.

[42] For more information on these statutes see the introductory section of Whitby’s thesis.

[43] James O. Halliwell, ed., *The Autobiography and Personal Diary of Dr Simon Forman* (London, 1849), 17, cit. Whitby, 31.

[44] Whitby mentions two spectacular examples of such manuscript compendia. One is British Library, Additional MS 36,674 which contains magical journals by Dee’s associates, Humphrey Gilbert and John Davies, and has marginal notes by Gabriel Harvey. In the neighborhood of these texts, this codex also accommodates a holograph draft of Dee’s primer for his Enochian magic, “De heptarchia mystica”. The other, Sloane MS 3851 contains standard texts, such as “The Magick of Arbatel”, “Signum pentaculum Solomonis”, and “The Fourth Book of Agrippa” as well as private incantations and rituals (“Invocations to call a spirit into a chrystall Stone and to keep him there”, fols. 92-109; and “To have conference with spirits”, fols. 129-31). Some infamous rituals of ceremonial and black magic have been published by Arthur Edward Waite, *The Book of Ceremonial Magic: A Complete grimoire* (London, 1911, repr. Secaucus, NJ: The Citadel Press, 1961). For German examples of magical manuscripts see the Herzog-August Bibliothek, Wolfenbüttel, HAB MS 115 Aug fol (3903), *Allerhand in Kreise gestellte magische oder kabbalistische Figuren*, sixteenth century; *Arbatel, d.i. die Heylige Geistkunst, darinnen der grundliche unfehlige Weg angezaigt würt, wie man zu der rechten wahren Erkentnus Gottes, auch sichtigen vnd vnsichtigen Geschöpff, aller Künsten, Weyssheyten vnnd Handtwercken khomen solle*, seventeenth century, HAB MS 48.2 Aug 4to; *Razijel. Das Edle Buch von der Gottlichen Magia. Unserm Ersten Vater Adam stracks nach dem er auss dem Paradeiss*

verstossen von dem Engell selbsten Offenbahett. Nebenst anderer Mehrer Cabalistischen und Magischen Maistere Schönen, herlichen und geheimeren Additionibus, seventeenth century, HAB MS 246.5 Extravagantes.

[45] John Dee, *Autobiographical Tracts*, ed. James Crossley, Remains Historical and Literary of Lancaster and Chester Counties, 1 (Manchester, 1851), 17.

[46] *Lib. Myst*., fol. 8.

[47] *Private Diary*, 5, *R&W*, 53. Halliwell's transcript is incorrect and must be checked against the original entry in Stadius's *Ephemerides* (1570), which is now available on microfilm: Elisabeth Leedham-Green and Julian Roberts, eds., *John Dee, Renaissance Man: The Reconstructed Libraries of European Scholars, 1450-1700. The Books and Manuscripts of John Dee. Manuscripts from the Bodleian Library* (Marlborough: Adam Matthews, 1991), reel 4. Dee purchased several of Thurneysser's books: his Paracelsus dictionary, published in Berlin in 1574 (*R&W*, no. 2275), a 1569 edition of the *Archidoxa* (*R&W*, no. 1455), and a 1560 edition of the *Quinta essentia* (*R&W*, no. 1445).

[48] Franciscus Joel, *De morbis hyperphysicis et rebus magicis* (Rostock, 1579) cit. Hermann Kopp, *Die Alchemie in älterer und neuerer Zeit: Ein Beitrag zur Kulturgeschichte* (Heidelberg, 1886), I, 117.

[49] *MP*, sig. Aj^v

[50] *Private Diary*, 13 [9 October 1581] and 14 [27 January, 12 February, 6 March 1582].

[51] *Lib. Myst.*, fol. 7^v, cit. *NP*, 179 and 288, note 11.

[52] *Private Diary*, 11 [25 May 1581].

[53] Cf. Genesis 2. 19-20: "And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof."

[54] *MH*, 23^v, 201

[55] On the quest for a mystical, universal language, see studies on Trithemius, Dalgarno, Kircher, John Wilkins, Leibniz, etc. A few important works: Alessandro Bausani, *Geheim und Universalsprachen: Entwicklung und Typologie* (Stuttgart: Kohlhammer, 1970); Arno Borst, *Der Turmbau von Babel: Geschichte der Meinungen über Ursprung und Vielfalt der Sprachen und Völker*, 4 vols (Stuttgart: Hiersemann, 1957-63); Joscelyn Godwin, *Athanasius Kircher. A Renaissance Man and the Quest for Lost Knowledge* (London: Thames & Hudson, 1979); James Knowlson, *Universal Language Schemes in England and France 1600-1800* (Toronto: University of Toronto Press, 1975); George McCracken, "Athanasius Kircher's Universal Polygraphy," *Isis*, 39 (1948): 215-228; Wilhelm Schmidt-Biggemann, *Topica universalis: Eine Modellgeschichte humanistischer und barocker Wissenschaft,* Paradeigmata, 1 (Hamburg: Meiner, 1983); Gerhard F. Strasser, *Lingua universalis: Kryptographie und Theorie der Universalsprachen im 16. und 17. Jahrhundert*, Wolfenbütteler Forschungen, 38 (Wiesbaden: Harrassowitz, 1988); Marina Yaguello, *Les Fous du langage: Des langues imaginaires et de leurs inventeurs* (Paris: Éditions du Seuil, 1984).

[56] Umberto Eco, *The Search for the Perfect Language* (Oxford: Blackwell, 1995), 185-90. See Guillaume Postel's *De originibus* (Basel, 1553), *R&W*, no. 868. See also *NP*, 88.

[57] *MH*, 5^r, 127.

[58] John Dee, *Liber mysteriorum, sextus et sanctus*, 1583, British Library, Sloane MS 3189.

[59] Both in manuscript, in British Library, Sloane MS 3191. *De heptarchia mystica* was recently published by Robert Turner (Wellingborough: Aquarius Press, 1986). A not uninteresting compendium of Dee's Enochian magic was edited and translated by Geoffrey James, *The Enochian Magic of Dr. John Dee* (St. Paul, Minnesota: Llewellyn Publications, 1994). In this compilation the Enochian passages scattered in Dee's diaries are taken out of their original context and are arranged into a logical sequence, which, obviously, is the invention of the editor.

[60] See, for example, Donald C. Laycock, *The Complete Enochian Dictionary of John Dee* (London: Askin, 1978).

[61] Except for the early diaries in Sloane MS 3188, which until recently have remained unstudied. From the early 1980s on, Yewbrey made use of this manuscript, and later Whitby wrote a doctoral dissertation (University of Birmingham, 1981) which included a full transcription of this material. A facsimile edition of Whitby's thesis was published by Garland (New York) in 1988.

[62] *T&FR*, 168-70.

[63] *T&FR*, 172-3.

[64] *T&FR*, 231.

[65] *T&FR*, 80.

[66] *T&FR*, 92.

[67] See footnote 35 above.

[68] *Astronomia magna*, as quoted by Hartman, 149. An influential source of these kinds of warnings is Augustine, *De civitate Dei*, Book 10, Chapters 9-10, where he attacks Porphyrian theurgy – an attack repeated almost verbatim in Chapter 46 of Cornelius Agrippa's *De vanitate scientarium* (Cologne, 1533).

[69] See Luigi Firpo, "John Dee, scienziato, negromante e avventuriero," *Rinascimento*, 3 (1952): 25-84; Robert J.W. Evans, *Rudolph II and His World* (Oxford: Clarendon, 1973; London: Thames & Hudson, 1997), 214-28; and my articles: "John Dee i jego związki ze Środkową Europą" (John Dee and his Contacts with Central Europe), *Odrodzenie i Reformacja w Polsce,* 25 (1980): 99-111; "Traditions of Magic: From Faustus to Dee at European Universities and Courts," *Cauda Pavonis*, 10:2 (1991): 1-8; and "'Eastward Ho!' John Dee a kelet-közép-európai udvarokban" (John Dee at Eastern European Courts), in Monok István, ed., *A III. Hungarológiai Kongresszus előadásai* (Budapest-Szeged: JATE, 1993), 1063-1074.

[70] Some of Dee's books related to prophetic traditions: for Joachim of Fiore see "Joachimi Abbatis Vaticinia" – *R&W*, nos. 436 and M18; "Pauli Scalichii explanatio imaginum abbatis Joachim & Anselmi, Cologne, 1570" – *R&W*, no. 2028; for Psellus and Iamblichus see *R&W*, no. 256. This fascinating *colligatum* (now in the Folger Shakespeare Library) of mystical and pneumatological literature is heavily annotated by Dee; for the Paracelsus prognostications see "Paracelsi expositio magicarum figurarum, germanici, 1569" – *R&W*, no. 956 [Sudhoff 106], "Paracelsi expositio imaginarum magicarum, 1570" – *R&W*, no. 844 [Sudhoff 115]. For Postel's prophecies see "Configuratio signorum cœlestium, 1553" – *R&W*, no. 432 and *De orbis terræ concordia*, (Basel, 1544) – *R&W*, no. D18; etc.

[71] On Postel's alleged madness, see William J. Bouwsma, *Concordia mundi: The Career and thought of Guillaume Postel, 1510-1581* (Cambridge Mass.: Harvard University Press, 1957), 26-27 and Marion L. Kuntz, *Guillaume Postel: Prophet of the Restitution of All Things: His Life and Thought* (The Hague: Martinus Nijhof, 1981), 162. On the circumstances of Dee's return to England, see *Private Diary*, 31, and *Autobiographical Tracts*, 14.

[72] This is echoed in Casaubon's elaborate preface to the *True & Faithful Relation* (see *T&FR,* "The Preface", sig. D3^{r-v} and "Postscript", sig. I2^{r}), and in almost all monographs on Dee which aimed at placing him in the venerable tradition of hermetic magi of the Renaissance (Calder, Yates, French).

[73] James, xxv. This is implied by Clulee in relating to the vagaries of patronage, then explicitly stated by Susan Bassnett in her studies of Kelley and Elizabeth Weston (see "Revising a Biography: A New Interpretation of the Life of Elizabeth Jane Weston based on her autobiographical poem on the occasion of the death of her mother," *Cahiers Elisabéthains*, 37 (1990): 1-8 and her article in the present volume.

[74] *T&FR*, 158-159.

[75] This anecdote is mentioned by Anthony Burgess, *Shakespeare* (London: Penguin, 1970), 103. According to the legend, in order to commemorate the event, Alleyn later founded Dulwich College on the site where that amazing revelation had taken place.

[76] Whitby, 33-34.

[77] This is a strong argument, and is by no means invalidated by the sceptical – and somewhat simplistic – references to the general shortage of money and greed of the aristocratic patrons. On the magical contexts of some German courts see Yates, *The Rosicrucian Enlightenment*; Robert J.W. Evans, *Rudolph II and his World*; Wolf-Dieter Müller-Jahncke, *Astrologisch-magische*; Bruce T. Moran, *The Alchemical World of the German Court: Occult Philosophy and Chemical Medicine in the Circle of Moritz of Hessen, 1572-1632,* Sudhoffs Archiv, 29 (Stuttgart: Steiner, 1991); Jost Weyer, *Graf Wolfgang II von Hohenlohe und die Alchemie. Alchemistische Studien in Sloß Weikersheim, 1587-1610* (Sigmaringen: Jan Thorbecke, 1992); Debra L. Stoudt, "'Probatum est per me': The Heidelberg Electors as Practitioners and Patrons of the Medical and Magical Arts," *Cauda Pavonis*, 14:1 (1995): 12-18. On Dee's "academy", see French, 126-188; and Sherman's more modern approach (Sherman, chapters 2 and 3).

[78] See *Private Diary.*

[79] In June, when he was banished from Prague and took temporary refuge in Germany, see *T&FR*, 429; and *R&W*, 77-78.

[80] *R&W*, Appendix I, nos. 2 and 3.

[81] *T&FR*, (new numbering), *37, *39.

[82] The medieval contexts have recently been explored by Stephen Clucas in a study of Dee's interest in Solomonic magical manuscripts. See his essay in the present volume.

[83] Sherman uses this term in his book. See Sherman, 12-19.

[84] In spite of all recent criticism, I find the best summary of these discoveries in D.P. Walker's *Spiritual and Demonic Magic from Ficino to Campanella* (London: The Warburg Institute, 1958) and Frances A. Yates,

Giordano Bruno and the Hermetic Tradition (London: Routledge Kegan and Paul, 1964). On hermeticism, see André Marie Jean Festugière, *Hermétisme et mystique paienne* (Paris: Louvain, 1967); Raymond Marcel, "La fortune de l'Hermés Trismégiste à la renaissance" in André Stegman, ed., *L'humanisme francais au début de la renaissance* (Paris: Vrin, 1973), 137-54; Konrad Eisenbichler and Olga Zorzi Pugliese, eds., *Ficino and Renaissance Neoplatonism*, University of Toronto Italian Studies, 1 (Ottawa: Dovehouse Editions Canada, 1986); Ingrid Merkel and Allen G. Debus, eds., *Hermeticism and the Renaissance: Intellectual History and the Occult in Early Modern Europe* (Washington: The Folger Institute, 1988), etc. On the cabalistic interpretations, see Joseph Blau, *The Christian Interpretation of the Cabala in the Renaissance* (New York: Columbia University Press, 1944); and François Secret, *Les Kabbalistes Chrétiens de la Renaissance* (Paris: Dunod, 1964, repr. Milan: Arché, 1985); on Dee and the Cabala, Michael T. Walton, "John Dee's *Monas Hieroglyphica:* Geometrical Cabala," *Ambix,* 23 (1976): 116-23, and Karen De Léon-Jones's article in the present volume.

[85] See, for example, Erasmus to Albert of Brandenburg, 19 October 1519 in P. S. Allen, ed.., *Opus epistolarum*, 12 vols (Oxford: Clarendon Press, 1906-58), IV, 100. On Erasmus's attitudes to magic and Judaism, see Werner Gundersheimer, "Erasmus, Humanism and the Christian Cabala", *Journal of the Warburg and Courtauld Institutes*, 26 (1963): 38-52; Paola Zambelli, "Cornelio Agrippa, Erasmo e la teologia umanistica", *Rinascimento,* 21 (1969): 29-88; and Charles Zika, "Reuchlin and Erasmus: Humanism and Occult Philosophy", *The Journal of Religious History,* 9 (1976-77): 223-246 (242-6). For a near-contemporary review of the possible role of the cabala in philosophy, see Johann Pistorius, *Artis cabalisticæ, hoc est Reconditæ Theologiæ et Philosophiæ Scriptorum* (Basel, 1587). On Reuchlin's troubles in connection with his alleged Judaism, cf. Max Brod, *Johannes Reuchlin und sein Kampf: eine historische Monographie* (Stuttgart: W. Kohlhammer Verlag, 1965). On Postel, see the next footnote.

[86] For some time I have been preparing myself to engage in a comparative study of the alternative occult thought of Postel and Dee. For more on Postel's esotericism, see Bouwsma and Kuntz, also François Secret, "Notes sur Postel", *Bibliotheque d'humanisme et renaissance,* 37 (1975): 101-19; 39 (1977): 115-32, 573-90; Secret, 'Alchemie'; Frank Lestringant, "Cosmologie et mirabilia à la Renaissance: l'example de Guillaume Postel", *Journal of Medieval and Renaissance Studies*, 16 (1986): 253-79.

[87] Gershom Scholem, *Major Trends in Jewish Mysticism* (Jerusalem: Schocken Publishing House Ltd., 1941, repr. New York: Schocken Books, 1974), 35.

[88] I would argue with Sherman's typological argument according to which magic is passive and contemplative while humanism is active (Sherman, 14-5). These are two different and rather independent paradigms each having a scale from passive to active. In the esoteric tradition this would range from passive mysticism through occult knowledge to active and assertive magical manipulations. In humanism, which is based on explication and discursive logic, one again finds a wide range of attitudes from enthusiasm through stoicism to scepticism. I do not, however, contest Sherman's central argument which considers Dee *both* as a humanist and as a magus.

[89] Shumaker, *Renaissance Curiosa*, 11. These remarks are the more noteworthy since Professor Shumaker had previously written an acerbic and sceptical monograph on the occultism of the Renaissance: *The Occult Sciences in the Renaissance: A Study in Intellectual Patterns* (Berkeley: The University of California Press, 1972).

STEPHEN CLUCAS

JOHN DEE'S ANGELIC CONVERSATIONS AND THE *ARS NOTORIA*

Renaissance Magic and Mediaeval Theurgy

On 27 June 1584 John Dee records that he and his "scryer" Edward Kelley were in conference with an angelic spirit named "Ave" in their lodgings in Cracow. The spirit instructed them on the use of a magical "Table" they had been given, inscribed with "the names of God":

> *Four dayes* [...] must you onely call upon those names of God, *or on the God of Hosts, in those names:* And 14 dayes after you shall (in this, or in some convenient place) *Call the Angels by Petition*, and by *the name of God, unto which they are obedient*. The 15 day you shall Cloath *your selves* in vestures made of linnen, white: and so *have* the *apparition, use*, and *practise of the* Creatures.

Kelley observed that these prescriptions were "somewhat like the old fashion of Magick."[1] While it has been commonplace to characterise Dee's angel conversations (along with the works of Heinrich Cornelius Agrippa, Johannes Reuchlin, and Johannes Trithemius) as a form of neoplatonic magic, I would argue that we must turn to "the old fashion of Magick" – the Pseudo-Solomonic *ars notoria* or theurgic magic which flourished virtually unabated from the thirteenth to the seventeenth century,[2] in order to come to a clearer understanding of the origins of Dee's practices, and the "Christian Cabalistic" tradition of Northern Europe as a whole. Examining works from this abundant manuscript tradition make it apparent that pseudo-Solomonic theurgy forms the most significant precedent for Dee's "angelic magic", and dictates many of the ritual, instrumental and linguistic forms of his "Actions", especially its combination of magical "angelic language" and operative Christian prayer.

1. DEE'S ANGELIC CONVERSATIONS AND INTELLECTUAL HISTORY

The precise nature and disciplinary province of Dee's conversations has been a thorny issue amongst intellectual historians, who have approached them with varying degrees of open-mindedness and historical imagination. As an example of how early-modern intellectual formations can be intelligently misunderstood or mis-categorised, the angelic conversations make an instructive historiographical case study. Long dismissed as either weak-minded and foolish superstition,[3] or misguided "spiritism,"[4] Dee's "occult"or "magical" beliefs and activities were initially recovered by historians who subscribed to the influential thesis that Renaissance neoplatonism anticipated the themes of emergent modern science.[5] This was certainly the view of I.R.F. Calder,

S. Clucas (ed.), John Dee: Interdisciplinary Studies in English Renaissance Thought, 231–273.
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whose monumental unpublished thesis, *John Dee Studied as an English Neoplatonist*, stressed the continuities between Dee's neoplatonic beliefs and the themes of seventeenth-century natural philosophy. Although Calder was historically sensitive to the normative character of Dee's beliefs in spiritual creatures,[6] and provided a patient descriptive account of the conversations (albeit with an imbalance in favour of the printed texts), he was patently frustrated by their intractability to his attempts at characterising Dee as an "English Neoplatonist". Commenting on Dee's records of the conversations held during his continental journeys, he says:

> many are totally unintelligible, nor do they seem to be closely enough related to any usual Kabbalistic or numerological system to be even partially "interpreted" on any ordinary methods.[7]

While he notes that they are "made up of prayers, charms and incantations," Calder can find precious little evidence for their basis in the "usual" Neoplatonic or Cabalistic sources.

Published in the same year as Calder's thesis was submitted, Luigi Firpo's essay "John Dee, Scienziato, Negromante e Avventuriero,"[8] shares some of the strengths and weaknesses of Calder's account of the angelic conversations. Like Calder, his account is meticulously descriptive, but utterly unsympathetic to the nature and objectives of Dee's dealings with the angels. While he rightly sees Dee's career as a "particularly revealing document of the beliefs, aspirations and culture of the sixteenth century,"[9] his anachronistic depreciation of the values underlying Dee's practices are an insurmountable obstacle to the historical recovery of the milieu which he claims to be investigating, and prevents a proper historical appreciation of their culturally representative character. Like many subsequent commentators, Firpo becomes too embroiled in uncovering the "dissimulation" of Kelley, or the "credulity" of Dee, ignoring the very real opportunity which the conversations offer to explore the *mentalitées* or cultural formations which made the deception possible (and credible) in the first place. Thus, while he notes that Dee's motives were "sustained by an exalted conception of his own intelligence and by a profound religious spirit [...] and the certainty of God's special favour towards him,"[10] these motives are not investigated but disprized. Dee is principally criticised for his failure to unequivocally embrace "scientific" principles (a modern category which would have been incomprehensible in Dee's time). He is accused, for example, of having "no understanding of the infinite humility and patience which experimental researchers have to submit to in order to attain – at the cost of tedious labour – small provisional and partial truths", instead he sought a "quick, infallible way to ascend to a total knowledge, which coincided with man's limitless power over nature". This was, in Firpo's view, simply "the sin of impatient pride, reducing natural philosophy to occultism."[11] This prejudice is the undercurrent of Firpo's whole account, and prevents any serious attempt to assess or understand Dee's practices. He scoffs at Dee's "prolix" prophetic discourse, and belittles his "verbose and vacuous" orations to God, and his "fastidious rituals".[12] He speaks of Dee's "fraudulent 'mysteries'"[13] and his "inspired and histrionic expressions."[14] While he meticulously records the events of Dee's career, Firpo is ultimately unable to disguise his contempt for the proceedings as a whole:

> The supposed revelations of the future turned out to be completely false, they are full of geographical and scientific errors, with ungrammatical Latin, used sparingly, because the angels preferred to speak in English [...]. The angelic style was a trivial parody of Biblical language, with frequent and obvious borrowings of scriptural phrases. In some séances [...] the invisible spirits spoke a meaningless language, claiming that they spoke the language used by Adam before the fall. In conclusion, the learning which is reflected in the pseudo-revelations is the patched-together, defective and imperfect learning of Kelley, and it is always the urgent, material (and sometimes shameful) interests of Kelley which the angels endeavour to safeguard.[15]

Firpo shows no ability to understand that Dee's practices might have been viewed as legitimate in their own historical context, and in the final analysis he represents Dee as a "fractured personality" whose work in mathematics, geography and astronomy were "suddenly eclipsed and extinguished by a blind superstitious infatuation".[16] Thus, while Firpo rehearses the historical and biographical facts concerning the angelic actions, he does nothing to explain or elucidate the conversations as a cultural or intellectual formation.

The most influential (though not necessarily the best documented) account of Dee's conversations has probably been that of Calder's research supervisor, and exponent of the "Hermetic Tradition," Frances Yates. In her study of "Elizabethan Neoplatonism", *The Occult Philosophy of the Elizabethan Age*, Yates argued that Dee's angelic conversations were largely based on Agrippa's *De occulta philosophia*, which she claimed was Dee's "main guide in such operations."[17] This view no doubt emerged from her earlier characterization of Dee as participating in "that powerful stream of influence, descending from Marsilio Ficino and Pico della Mirandola, in which the so-called Renaissance Neoplatonism is strongly imbued with Hermetic and Kabbalist elements." In her view, Dee's philosophy represented "a delayed infiltration into England of the Hermetic tradition."[18] As Agrippa had formed an important part of her initial formulation of the "Hermetic Tradition,"[19] the identification of Agrippa subordinates Dee's magical practices to her vision of an essentially Hermetic and Christian Cabalist "Elizabethan occult Philosophy". Yates's account, however, makes no attempt to describe or analyse what she calls his "sensational angel-summoning," and she does not quote a single word of the angelic materials, concentrating instead on the "Christian Cabalist" elements of the *Monas Hieroglyphica*. Peter French (another of Yates's students), whose *John Dee, The World of an Elizabethan Magus* (1972) has exerted a powerful influence over many later accounts of Dee, followed Yates's lead in seeing the angelic conversations as primarily Hermetic. Although he notes the importance of prayer in Dee's dealings with the angels, and briefly acknowledges the existence of mediaeval precedents,[20] in deference to Yates's account of the "Hermetic Tradition" he prefers to shift the focus on to comparisons with later thinkers. Thus Dee's "intense inner piety" is seen as comparable to that of Agrippa and Bruno, and Dee's overall project is characterized as Hermetic:

> Dee must be classed with such unorthodox religious thinkers as Pico, Agrippa and Giordano Bruno. Bruno died as a Heretic after trying to get to the roots of all religion by embracing the magical Hermetic religion of the world in its most extreme Egyptian form as outlined in the Asclepius. Bruno thought that the revival of true Egyptian religion offered a means of reuniting Christendom, and John Dee's attempts at religious magic reveal a similar concern.[21]

Christopher Whitby, in a 1981 PhD thesis,[22] whilst deferring to Calder, French and Yates's accounts of Dee's intellectual affiliations,[23] worked more extensively on the angelic materials than any of his predecessors, and provided some critical new contextual evidence on the question of Dee's angelic practices – focussing particularly on the art of "scrying," or catoptromancy and crystallomancy. Thus while he initially accepts that "the greatest influences upon Dee and Kelley appear to have been Agrippa and Reuchlin,"[24] he goes on to observe that Dee's actions "differed in method from the daemonic magic catalogued by Agrippa."[25] The use of the "shew-stone", he argued, were not consistent with an "intellectual" neoplatonic magic, but belonged to a "popular tradition of magic" which "had changed little since the Middle Ages."[26] Looking at mediaeval accounts of scrying and sixteenth and seventeenth century accounts of the practice by Martín Del Rio and Jules Cesar Boulenger, and accounts of English trials, Whitby shows that a substantial part of Dee's practices owed more to popular mediaeval magic than to Hermetic and Neoplatonic precedents.[27] "Despite Dee's acceptance and propagation of the doctrines of natural magic," Whitby concluded, "the art of scrying which he practised was not based upon any tradition of natural magic nor upon a mathematical conception of the universe."[28] In his 1985 article on "Renaissance scrying" he put it even more forcefully: "[Dee was a] practitioner, virtually up to his dying day, of a form of magic that seems to have no connection with Hermeticism and the intellectual tradition."[29] While Whitby's work at recovering the early modern art of scrying marked a substantial advance in understanding the context from which Dee's angelic conversations sprang, in the final analysis he attributes the ceremonial side of Dee's actions – the "seals, talismans, combinations of letters, numbers, divine names and ritual invocations" – to Agrippan influence,[30] ignoring their common roots in the practices of mediaeval theurgy.[31]

Wayne Shumaker in his 1982 essay on "John Dee's Conversations with Angels," embraces both French's characterisation of Dee as "Elizabethan magus," and Calder's idea of Dee as "neoplatonic sage" despite the fact that Calder himself was unable to render the conversations intelligible in terms of his model.[32] Shumaker is quite vague about the details of Dee's angelic practices. Using an approximately contemporary typology of magic drawn from Giordano Bruno's *De magia*, Shumaker saw Dee as a mixture of the various categories, including divination and "the veneration or invocation (*cultus seu invocatio*) of angels by prayers, consecrations and other ceremonies."[33] While, like Calder, he acknowledges that belief in Spirits was "by no means peculiar to Dee,"[34] and that his religious motivations were not untypical amongst pious individualsof the period,[35] Shumaker also places an unhelpful emphasis on what he calls the "comical insanity" or "weirdness" of the angelic revelations,[36] and despite his evocation of contemporary categories of explanation, like Firpo he allows his impatience with the "unreliable prophecies"[37] to interfere with his historical account of Dee's thought. Although he has an avowed interest in the occult sciences, and stresses the fact that the conversations "deserve attention because they absorbed much time and energy,"[38] he is unable to assess the motivations behind them: "nowhere in the large book are we struck by observations that look forward to later discoveries or are even insightful", he says, "Not much is learned, and little usefulness can be perceived in it."[39] Shumaker allows his belief that the occult sciences are an anticipation of modern science to interfere with his assessment of the conversations,[40] and his main criticism is that (regardless of what Dee himself might have believed) the conversations are "not a disciplined and responsible understanding of the physical universe," and that "the information of the kind obtained by Dee in the séances could [n]ever, no matter how copiously elaborated, add up to 'science'."[41] Concurring with Firpo's "decisively negative judgement" of "the whole later part" of Dee's career, Shumaker ends by consigning Dee to the historical scrap-heap of psychologism. Dee's story, he says, "is full of interest for readers who are bemused by psychological curiosities as well as by the possible varieties of intellectual organization."[42] But it is precisely the "varieties of intellectual organization" which are lost in Shumaker's approach, which insists on evaluating the worth of activities with historically alien modes of explanation. By foregrounding Dee's "personality", "gullibility" and "credulity", Shumaker leaves Dee's "intellectual orientation [...] [and] occultist assumptions" unexamined.[43]

A far more historically imaginative account of the conversations is rendered in Nicholas Clulee's *John Dee's Natural Philosophy* (1988). Although Clulee distinguishes the angelic conversations from what he calls Dee's "*significant* work in natural philosophy and science,"[44] his account represents one of the most informed and sympathetic attempts to understand Dee's actions, and he makes a number of illuminating observations about the nature of the practices involved which form the starting point for my investigations here. Clulee's argument begins by suggesting (like Shumaker) that Dee's conversations "cannot be considered as science or natural philosophy in its own right," albeit there are "elements that reflect Dee's concerns in natural philosophy." Although he begins by suggesting that Dee's actions are "a kind of spirit magic,"[45] he sees these practices as anomalous within the occult tradition of Renaissance magic,[46] and goes on to suggest that "Dee did not consider these actions a type of magic but as a variety of religious experience."[47] Dee's angelic manuscripts, he argues, are a record of "what he thought were divine revelations through the angels and not a kind of magic".[48] While I agree that "magic" might be an inappropriate way of defining Dee's practices, I do not subscribe to Clulee's belief that the conversations are essentially *passive* or *petitionary*. "The practice of the actions", Clulee says, "takes place in the simple religious atmosphere of Dee's oratory following a period of silent prayer [...]. There is no element of invoking angels and compelling their services." Neither are there "elaborate ritual preparations, quasi-sacramental ceremonies, or incantations", familiar from Agrippa's magical practices.[49] "Dee's objective", he concludes "is not the attraction of beneficial influences or the invocation and manipulation of spirits for specific purposes; rather it is to learn and follow God's will".[50] Clulee sees Dee"s conversations as speculative (or contemplative) rather than operative, a form of experience rather than a form of agency. It is precisely on this issue that I disagree with Clulee's treatment of the conversations, which are – above all – *practices*. That is to say, attempts at acting upon, and manipulating the world (both natural and political) through supernatural means. While I believe he is right to direct us back to religious contexts, I think Dee's conversations prompt a re-assessment of the boundaries between the agentive and the experiential in devotional practices, and rather than being anomalous in the magical tradition are in fact directly descended from the religious practices of mediaeval theurgy.[51]

In her 1996 article, “Shews in the Shewstone,” Deborah Harkness sets out to examine the conversations “as cultural artefacts deeply immersed in their own time,” in need of “relevant cultural and intellectual contexts” in order for them to become legible to modern readers.[52] “To the modern mind”, she says, Dee’s conversations appear “to be a confused jumble of strong, though mysterious images conveyed by a flat narrative that moves through a series of circumscribed actions.” “But how,” she asks, “would it have appeared to its participants?”[53] Although I have some reservations about Harkness’s claims that the crystallomantic aspects of Dee’s conversations are directly connected to his interest in the mediaeval radiation theories of Robert Grosseteste and Roger Bacon, and that this differentiates his spiritual exercises from other sixteenth-century practices of this kind,[54] her emphasis on the conversations as “multi-dimensional dramatic events,” in which Dee found “symbolic confirmation that his work was of great importance”[55] is a sophisticated advance on previous attempts at characterising these practices, where the dialogic and performative nature of the conversations have been ignored, or dismissed. In her 1999 book, *John Dee’s Conversations with Angels: Cabala, Alchemy and the End of the World*, as I have already indicated, Harkness develops some of the ideas of her “Shewstone” article into a rich, detailed and sympathetic account of the conversations as a phenomenon. In her book-length study she presents a cogent and well-argued case for seeing Dee’s angelic conversations as continuous with the natural philosophical and alchemical interests of Dee’s earlier career, and shows how his library formed an important intellectual resource for his work of recording (and understanding) angelic revelations.[56] Where my treatment differs from that of Harkness – as will become clear – is on the question of the extent to which Dee was indebted to mediaeval magical practices.[57]

Despite the advances made by Whitby, Clulee and Harkness, in their contexualization of Dee’s scrying practices, the “Yates thesis” still exerts a considerable influence over intellectual historians, and while there have been critical qualifications of her characterization of the “occult philosophical tradition,”[58] there has been little progress in assessing the vital continuities between mediaeval and Renaissance magical traditions, so evident from even a cursory examination of the major European archives. In order to achieve a fuller understanding of early modern magic we need to expose some of the rhetorically compelling presuppositions of Yates’s history of magic and critically re-assess their validity. At the heart of Yates’s account of the “Hermetic Tradition” is her characterization of the “barbarous” mediaeval magical traditions being superseded and reformed by the “learned” neoplatonic or Cabalist traditions of the Renaissance. In this Burckhardtian narrative of the civilizing force of Renaissance culture triumphing over narrow mediaevalism, Yates consistently underestimates the continuity and persistence of mediaeval magical practices and techniques in early-modern magic. In her influential *Giordano Bruno and the Hermetic Tradition*, for example, Yates simultaneously acknowledges and dismisses the similarities between mediaeval and Renaissance magical practices:

> There was also a type of mediaeval magic which used names of angels, names of God in Hebrew and curious magical arrangements of letters and diagrams. Magicians ascribed such magics as these to Moses, and more particularly to Solomon, and one of the most characteristic text books of this type of magic was the work known as the *Clavis Salomonis* which was widely circulated surreptitiously in variant forms. It is probably of this type of work that Pico is thinking when he says that his practical Cabala has nothing to do

> with wicked magics going under the name of Solomon, Moses, Enoch, or Adam, by which demons were conjured by bad magicians. When seen in the context of the lofty philosophical mysticism of Cabala and from the stand-point of some real knowledge of the Hebrew alphabet, those old magics were seen to be not only wicked, but also ignorant and barbarous. They are replaced by practical Cabala, the learned Hebrew magic which takes its place beside the learned Neoplatonic magic as one of the two disciplines which together make up the Renaissance Magus.[59]

Comparing the "extraordinary change in the status of the magician" to the "change in status of the artist from the mere mechanic of the Middle Ages to the learned and refined companion of princes of the Renaissance," she vividly dichotomises the two magical traditions:

> Who could recognise the necromancer studying his *Picatrix* in secret in the elegant Ficino with his infinitely refined use of sympathies, his classical incantations, his elaborately Neoplatonised talismans? Who could recognise the conjuror, using the barbarous techniques of some *Clavis Salomonis*, in the mystical Pico, lost in the religious ecstasies of Kabbalah, drawing archangels to his side?[60]

Although immediately after this she talks of a "kind of continuity" between mediaeval and Renaissance magic, the rhetorical force of her presentation sweeps aside the possibility that these continuities might have a constitutive function in Renaissance magic. Moving briskly through a sketch of the "mingling" of "pagan and Jewish sources" in the early mediaeval period, she emphasises the recourse of Renaissance magic and Cabala to the "Hermetism, or pagan gnosticism," which preceded them, characterising "Renaissance Magia and its Kabbalah" as "reformed revivals of magics ultimately derivable from [ancient] pagan and Jewish gnosticism."[61] Yates suggests a filiation for Renaissance magic which stresses the continuity of the "learned" Hermetic tradition which she was establishing, and ignores the assimilation of mediaeval traditions. Thus she says "Through Reuchlin, Pico's kabbalist magic leads straight on to the angel magic of Trithemius or of Cornelius Agrippa, though these magicians were to work it in a more crudely operative spirit than the pious and contemplative Pico."[62] If one examines the canonical texts of Yates's renaissance magic, a different picture emerges (as Yates perhaps involuntarily registers in her uneasy reference to the "more crudely operative spirit" of Agrippa). Ficino's *De vita triplici*, for example, makes repeated references to mediaeval magical sources, particularly to those of "the Arabic fraternity," (*in quodam Arabum collegio*) such as Al-Kindi and Thebit ben Corath, alongside Neoplatonic authorities such as Plotinus, Porphyry and Iamblichus,[63] while Johannes Trithemius, the "learned abbot" singled out by Yates as a vital influence on the "Cabalist magic" of Cornelius Agrippa (and thus a representative of the "new elegant magic"),[64] drew almost exclusively on mediaeval sources in his *Steganographia*.[65] Yates's basic argument that "mediaeval magic was reformed and superseded in the Renaissance by the new style philosophic magic,"[66] needs serious re-assessment, and the persistence of mediaeval magical traditions and their manuscript transmission in the Renaissance need to be seriously investigated. Nicholas Clulee acknowledges the necessity of these kinds of investigation in his book on Dee's "natural philosophy":

> Although it has become a convention of Renaissance scholarship that magic assumed a considerably enhanced intellectual status in the fifteenth and sixteenth centuries, the process of assimilating and accommodating the magical heritage of late antiquity began in the Middle ages.[67]

Clulee rightly emphasises the need for looking more closely at the Renaissance re-appropriation and transformation of mediaeval science and magic, and in the case of John Dee, the results are particularly instructive. Rather than seeing Renaissance magic as "superseding" mediaeval magic, we might consider how the new philosophical influences were absorbed into the pre-existing forms of mediaeval magic. Although Yates saw the advent of the Hermetic tradition as a privileged moment in the parallel histories of religion and magic,[68] it was precisely the fact that Renaissance practitioners did not see mediaeval magic as "barbarous" or "dirty" which enabled it to persist into the seventeenth century and beyond.[69] When Johann Wier attacks these kinds of magic in the middle years of the sixteenth century, his critique involuntarily reveals some of the reasons for its continued survival. "Theologians and physicians," Wier argued, should:

> strive by every effort to banish this most pernicious and deceitful art far from the sacred rites of our Religion and drive it wholly away from the camp of divine Medicine, since it has befouled both disciplines with its specious exorcisms, its barbarous invocations, its litany of unknown names, its abuse of the Sacred Word, and its amulets, peripats and charms.[70]

It is precisely the *comfortable co-existence* of magic with the "sacred rites" of Christianity, the co-optation or adaptation of devotional practices, which Wier is attacking. Comparing the spurious attributions of mediaeval magical arts to patriarchs and saints to the apocryphal pseudo-Gospels attacked by Jerome and Augustine,[71] he objects to what he sees as the profane appropriation of Christian rites in mediaeval magic. The magicians are "architects of abomination" who have "fabricated these books from certain pagan observations, with ceremonies of our own religion designedly mixed in – the better to deceive, as though from ambush."[72] He objects to what he calls the "misuse" of sacred scriptures and prayer in these arts: "if any verse from Psalms or any other section of Sacred Scripture is thought apposite for [the] desired purpose, it is mixed in with the [magical] prayers." He also condemns the "invocation of good spirits," in which, "after much ranting and raving, Psalm 119 "Blessed are the undefiled in the way" is recited on bended knee, along with the divine names of the angels."[73] But while Wier condemns these "blasphemous prayers to God" as an abuse, it seems clear that it was precisely the religiosity and piety of these practices (and their continuities with more "orthodox" forms of devotion) which ensured their survival. The legitimacy of mediaeval theurgy was endorsed by the continued validity of the religious structures of experience upon which they were based, and while some religious practitioners (such as Wier in Germany, or William Perkins in England) energetically sought to inscribe "magic" outside of the legitimate domains of religious praxis, the possibility of construing theurgy as a legitimate form of devotion remained open. It is precisely the intricate relationship between the fields we now define as "religion" and "magic", and the boundaries between them, which cause the most difficulty for modern commentators. In his influential 1958 study, *Spiritual and Demonic Magic*, D.P. Walker suggested that there were real disciplinary problems in accounting for Renaissance magic as an intellectual or practical activity because magic was often "on the point of turning into art, science, practical psychology, or, above all, religion," because there was a "real overlapping of the fields of all these activities" in the Renaissance.[74] While this is substantially true, it seems likely that the "overlapping" (and the definitional distinctness of the "fields") is more a product of our anachronistic inability to account for the uniqueness of Renaissance intellectual, practical and cultural formations, than a real characteristic of those formations. Did Renaissance practitioners experience their activities in terms of "overlapping fields," or procedural hybridity, or did they view them as integrated practices?

This brings me to my own characterisation of Dee's angelic conversations, in which, as far as possible, I shall attempt to reconstruct the ways in which Dee perceived and defined his own activities. It is with this objective in mind that I shall begin with an interrogation of some of the terms which Dee used to describe his practices, before going on to consider the extent of his reliance on the theurgical tradition. It is worth bearing in mind, given Clulee's characterisation of Dee's conversations as "a variety of religious experience", that Dee himself tended to use a religious and devotional vocabulary when discussing his activities. At various points Dee refers to his dealings with the angels as "exercises" or "actions" (or uses the Latin "*actio*"). He refers to his "mysticall exercises,"[75] or to the "Exercise HEPTARCHICAL."[76] The word "exercise" (and the Latin "exercitium") designated a wide range of devotional practices, including acts of preaching or prophesying, or other forms of public and private worship.[77] Archbishop Whitgift, for example, referred to "exercises" as "praying, singing of psalms, interpreting and prophesying,"[78] and Dee himself refers to the inspired Biblical interpretation of the puritan Roger Edwardes as "spiritual exercises."[79] Even more frequently he talks of each particular session of angelic colloquy as an "Action,"[80] and refers to one of his sessions with the scryer Barnabas Saul as "Actio Saulina."[81] The words "Action" and "Actio", besides their judicial and theatrical usages, had a particular set of ecclesiastical meanings in the mediaeval and Renaissance period. In Cicero and Quintilian "actio" designated an oratorical act or utterance or its accompanying physical gestures,[82] and this rhetorical usage carried over into ecclesiastical Latin to designate liturgical orations, sung or spoken masses, benedictions, and prayers and orations.[83] The related verbal noun "actitio" meant to discuss, to transact, or to enact,[84] and Dee's "conversations" seem to invoke all of these overlapping senses at various times. Dee's designation of his records of his angelic colloquies of 1581-3 as the *Liber Mysteriorum*, or "Book of Mysteries", continues the religious orientation implied by exercise and action. "Mystery" or "Mysterium," although originally applied by Church fathers such as Eusebius and Clement of Alexandria to refer to the religious secrets of the pagans, was gradually appropriated in the middle ages to designate eschatological or providential mysteries, revelations, sacred teachings, scriptural truths (especially allegorical or anagogical meanings), and ecclesiastical rites and ceremonies, such as the mass and the Eucharist.[85] Dee talks about his angelic transactions as "the HEPTARCHICAL Mysterie" or "the whole Heptarchicall Reuelation," and refers to "these revealed mysteries,"[86] and it is clear from the many and varied acts of prophetic self-fashioning,[87] that Dee saw his angelic dealings as a prophetic dispensation, a "special gift" or extraordinary election or grace from God granting him "mercifull cumfort and instruction, through the ministery of his holy and myghty Angels."[88] But this "Comfortable Instruction," as the continual stress on "heptarchy" (or "rule by sevens")[89] as the basis of an "art" suggests, is conceived by Dee as a praxis or instrumental discipline as well as a divine revelation. The heptarchical revelation is presented to him as a "boke of [...] secrets" which is also a "key of this world,"[90] and the angels promise not only understanding but "use". The angel Carmara assures Dee that the "gouernement of the [angelic] Princes," which is being revealed to him is both "a Mystery to a farder matter," and "a purpose to a present vse," – "Thow desyrest vse, I teache use," Carmara tells him, revealing that the "Art is to the farder Vnderstanding of all Sciences, that are past, present or [...] yet to com[m]e."[91] A similar ambiguity underlies Dee's presentation of the occult secrets of the *Monas Hieroglyphica*, which are seen as "*Mysteries*," (*Mysteria*)[92] and refers to his art in terms of a revelation or "Mystagogy" (*Mystagogiam*),[93] but also relates it to occult practices or instrumental arts such as alchemy, referring to his teaching as "a kind of adeptship" (*ADEPTIVO genere*),[94] or even a "mechanical magic" (*Mechanica nostra* [...] *Magia*).[95] Dee never uses the word "magia" when referring to his dealings with the angels, and given his persistent self-definition of his practices in terms of religious exercise, it would seem that we need to re-position Dee's heptarchical art within his own sense of Christian profession or devotional practice. In a letter to William Cecil in 1574, defending his interests in practical arts based on "vision" or "iterated dreames," Dee asserted that it was his conviction that he should "do nothing, but that, which may stand with the profession of a true Christian,"[96] and in his correspondence with the puritan Roger Edwardes insisted on the "other Christian allowable means of discussinge and deciphringe the manifold mysteries, by the holy Spirit deliuered and left to our instruction," than simple biblical interpretation.[97] It is clear that for Dee Christian "profession" entailed a variety of "allowable means," which could encompass both prophetic-visionary and practical-instrumental activities.[98] The heptarchical art was essentially an act of prophecy which encompassed a set of operative and instrumental desires, it is an "art" as well as a "reuelation", a "purpose to a present vse" in the natural world as well as a religious "exercise". As a specific intellectual and practical formation, then, Dee's angelic conversations are characterised by an inextricable co-involvement of what we think of as the separate spheres of "orthodox" religious practices and a set of instrumental desires. The inseparability of these apparently separate spheres or domains in Dee's art suggest that we should try to conceptualise it as a form of operative practice which has its constitutive roots in religious forms, as a development or expansion of "allowable means". Such "expanded" religious techniques were not a recent innovation in sixteenth-century England, and I would suggest that the procedures and practices which constituted Dee's "exercises" closely adhere to the forms and techniques of mediaeval theurgy, in which the boundaries of devotional practice and operative desire are similarly ill-defined. Pseudo-Solomonic theurgy was itself a premonitory "mysticall exercise" (viewed by its practitioners as "an inestimable sacrament" and "great mistery")[99] which stressed its continuities with devotional practices, and played a vital, albeit neglected role in shaping many operative "arts" or practices which we have come to think of as Renaissance "magic".

2. "ISTIUS SACRATISSIMAE ARTIS VEL OPERACIONIS": THE PSEUDO-SOLOMONIC TRADITION

One of the principal reasons for the omission of the *ars notoria* from earlier accounts of Renaissance magic is undoubtedly the fact that it was primarily a manuscript phenomenon. In the early-modern period, the only printed version of this magical tradition I have been able to find was a translation by Robert Turner in 1657.[100] The large number of surviving manuscripts (many of them dating from the sixteenth and seventeenth centuries), shows, however, that this lack of printed editions by no means reflects a lack of interest in this tradition on the part of Renaissance scholars. I would suggest, however, that John Dee's own theurgic practices were shaped at every level by a knowledge of the Pseudo-Solomonic tradition, rather than by what Yates calls the "Occult" or "Hermetic" Philosophy of Neoplatonic magic. Nicholas Clulee has already shown the central importance of the mediaeval inheritance for characterizing Dee's occult scientific outlook,[101] I propose to show that mediaeval theurgy was an equally important component of his "spirit actions". I shall begin with an outline of the practices described in some of the surviving Pseudo-Solomonic manuscripts, before going on to compare them to the magical practices of Dee's *Liber Mysteriorum* and related manuscript records of his angelic conversations in Europe.

The tradition of Pseudo-Solomonic theurgy includes a number of closely related texts, variously known as the *Liber Sacer*, the *Flos aureos*, the *Liber Virtutis*, the *Liber Sefer Raziel*, the *Ars Notoria*, and the *Clavis Salomonis*. Although there is some variation in the practices described in these texts, there is a common core of attributes. All of them claim to pass on techniques and mysteries which had originally been revealed to King Solomon through a ministering angel sent to him by God. The various practices promise the practitioner or operator a means of attaining a vast knowledge and power by mediate or immediate revelation. This revelation is attained through a mixture of ceremonial ascetic preparation, prayers and orations (including the use of a mystical language, unhelpfully described by Lynn Thorndike as "gibberish"),[102] and the use of a variety of talismanic instruments, including "shew-stones", carved rings, tables, angelic "seals", pentagonal, quadrangular and other elaborately inscribed diagrams.

The Pseudo-Solomonic texts are particularly insistent on the need for ascetic regimen – the *regimen animarum* which Gregory had bequeathed to the middle ages as the *ars artium*[103] – with its attendant mortifying corporeal practices. The practitioner must be "well confessed, and fast on bread and water for three days, and he must not eat until all the stars are in the sky [...] and give alms to the poor".[104] He must "fast during the days which he looks upon the diagrams".[105] He must only call on the angels and God "after having acquired the grace of God" by "good works, confession, fasting [and] chastity".[106] He must be "pure and unpolluted, and make his devotions disingenuously, neither eating nor drinking".[107] He must be "very penitent and trewly confessed of all his sinnes, he must vtterly forbere *th*e company of women and all there intycements, in so much *tha*t he may nott looke upon them [...] [nor] kepe no company w*ith* wicked or sinfull men [...] [and] lett not his apparryll be filthe but rather new, or elles very cleane waschyd."[108] Some of the texts also call for purifying suffumigations with amber, musk, aloe, mastick, thyme, myrrh, balsam, and other herbs or spices,[109] and the use of pure materials such as "virgin parchemyn[t]" of "silke or [...] parchemyn[t] of a lambe or of a kidde virgin or of a [...] fawne virgin" or ink made from "cleane galls & [...] good white wine."[110] The seventeenth-century physician Arthur Gauntlett of Grays Inn Lane, records two schedules of "Instructions" for operators, attributed to St Cyprian and Ptolemy, which draw on these precepts, which include the injunction to "cleane thy Hands and feete before the sight of the

Signes and Characters of Salomon", and cleaning "thy hands and face and par[ing] [...] thy nailes both of Hands and feete".[111]

The texts also specify that the practice must be undertaken in a secret, private and purified place: "a secret place, such as in a church, a private courtyard, or a garden",[112] "an house or a cleane place made cleane well with beesomes & washen & watred & suffumed."[113] One must "do ne saye with thys booke in none vncleane place [...] but fastinge earlye in hollye ether priuye place; as with greate devotion kneelynge in holly churche, ether in thy chambre privilye."[114] The operator must be "alone [...] unless he is a master of the art who is giving instructions in the operation".[115] It must be a "secret room, clean, pure and free from cobwebs and dust, secure – only you shall sleep there, it shall be neatly bolted, and contain a small table like an altar covered with clean linen, and a candelabra on it with two candles which have been blessed burning on it for purification."[116]

The *ars notoria* is also heavily indebted to mediaeval astrology – the earliest texts (and some of the later exemplars) stress its astrological basis. A thirteenth-century manuscript of the *Flores aureos*, for example, sees the *ars notoria* as one of the "liberal arts" (*Artium* [...] *liberalium*) for the attainment of knowledge and learning in all the sciences (*eruditionem et cognitionem omnium scientiarum*), based on "the understanding of astronomy or astrology" (*de cognitione astronomiae siue astrologiae*).[117] A late fifteenth-century text of the *Sefer Raziel* suggests that "The key of this booke is to knowe & wile the places of the 7 [planetary] bodies aboue & their natures".[118] Many of the practices thus include stipulations as to the time of practice, especially in relation to the lunar calendar,[119] and involve angelic spirits identified with planetary bodies.[120] Many of the texts also stipulate that the practitioner must face eastwards, sometimes on his knees or prostrate.[121]

Having made these elaborate preparations, the operator then undertakes a series of orations and prayers. These include conventional precatory genres, such as the seven penitential psalms, and Sabbath orations,[122] hymns to the Virgin Mary,[123] or liturgical texts,[124] but also prayers and orations which are fashioned specifically as *petitions for revealed knowledge* or for *the fulfilment of particular desires*, which are texts in Latin combined with "mistica verba sanctaru[m] orationu[m] et [...] nomina sanctoru[m] angeloru[m]"[125] which are variously seen as a primordial Adamic language, or ur-Hebrew, or Chaldee,[126] although to the modern reader many of the words seem to be corruptions of Greek, Hebrew and Arabic words for God, divine attributes, angels or virtues. To give you an example of this, at the same time as illustrating the textual continuity of the *ars notoria* manuscript tradition, I have chosen two virtually identical passages from a Pseudo-Solomonic oration, the first from a thirteenth-century and the second from a late-sixteenth or early seventeenth-century manuscript:

> angeli s*an*cti diuini d*e*i quos eligit ad int*e*ll*ect*em hominibus ad augend*um* qui dei estis arca*n*g*e*li p*ro*pter po*tes*tatem s*anc*tor*um* dei. *P*otesta*s* ang*e*loru*m* d*eu*s v*ir*tutes eo*rum* Geloc Gesomoloc monepimar. anainemom. zemaloi.[127]

> Angeli sancti *Dei viui*, quos eligit ad intellectum hominibus ad augendu*m*; du*m* estis archangeli propter potestates angeloru*m* sanctoru*m* et virtutes eoru*m*, Heloy, Gessemolyhc, Nepaymo, primai, Hauenos, Zamalay.[128]

Although there is pronounced evidence of textual corruption (or adaptation and reinvention) at work here, both in the Latin and in the "mystical names," we can still see strong resemblances between the two orations.

The action-specific prayers and precatory orations which intersperse these "magical orations" can be classified into various kinds of precatory themes. The most important are 1) Protestations of humility and righteousness, (or *legitimating* clauses),[129] 2) Vehement requests for revealed knowledge or fulfilled desires (or *desiderative* clauses),[130] 3) Requests for protection from evil incursions, especially from evil spirits or demons (i.e. *protective* clauses),[131] 4) Pleas for aid or help (i.e. *auxiliary* clauses);[132] 5) Insistence on divine rather than human agency in the subsequent actions (i.e. *mediatory* clauses).[133] Obviously there is a degree of overlap here with the themes and clauses of conventional precatory genres, and I feel that the operative dimensions of traditional prayer need more careful consideration as a structural prehistory of Christian theurgy.[134]

The "holy mystical characters" used in the magical orations include the names or "seals of angels", the "signs" of planetary spirits, and also the "names of god" (*nomina dei*) or *semaphoras* (*schemphoras*, *sememphoras*, *semoforax)*,[135] which are presumably drawn from contemporary mediaeval Jewish mystical texts. A late fifteenth-century manuscript of the *Liber Raziel*, for example, includes seven *semophoras*, "written in the book of life" (*scriptum in lib[er] vitae*),[136] the "seuen keyes of the world",[137] which are the "lettres & words and names [...] which god the Creator gaue to Adam in paradise", including *yana* the "semofor in which the creator formed Adam in [...] paradise" and "*yeferaye*", a word given to Adam when he "spake with the Angell".[138] The utterance of these "semofors" (or *semaphoras*) allows mortals to speak with angels, and grants them operative powers.[139] The arts also include a variety of talismanic instruments, "tables", "figures", "rings", "seales", etc, the most important of which was an elaborate series of interlocking polygons decorated with letters known as the *nota* or *sigillum dei*.[140]

The practice of Pseudo-Solomonic magic, then, appears to have involved the burning of suffumigations, the pronunciation of the orations, prayers and magical names of God and his angels, and the contemplation, or "inspection" of the talismans or "figures", and sometimes the use of "stones", "glasses", or "crystals".[141] What was it that the magical operators hoped to achieve using these techniques? This varies slightly according to the particular Pseudo-Solomonic text, but can be divided between the attainment of revealed knowledge, and the attainment of magical operative powers. The *ars notoria* in particular, was presented – like contemporary Lullist arts or magical *ars memorativa* – as a means of magically attaining proficiency in the liberal arts in an unusually short time.[142] By "inspecting" (rather than *reading*)[143] a variety of diagrams inscribed with orations, together with magical prayers, knowledge of the various arts would be infused directly into the heart of the practitioner by the angels.[144] He would possess, acquire and retain in the memory the arts he desired to master.[145] Thus the *ars notoria* included a series of discipline-specific "figures" – for grammar, dialectic, rhetoric, music, physics, arithmetic and astronomy.[146] The art culminates in a figure of "general science", an art of arts, which would include knowledge of all subordinate disciplines.[147] This encyclopaedic ability to "obtayne all syences", is augmented in other Pseudo-Solomonic texts to include a variety of divinatory and operative powers, potentially unlimited in scope. They can include the ability to "know all thinges present past and to comme", to "alter or chaunge *th*e influence of the planetts and sterres", to attain "Knoledge off the nature of man and of all his dyedes and his thoughtes", or "to distroy a kingdome or an empire".[148]

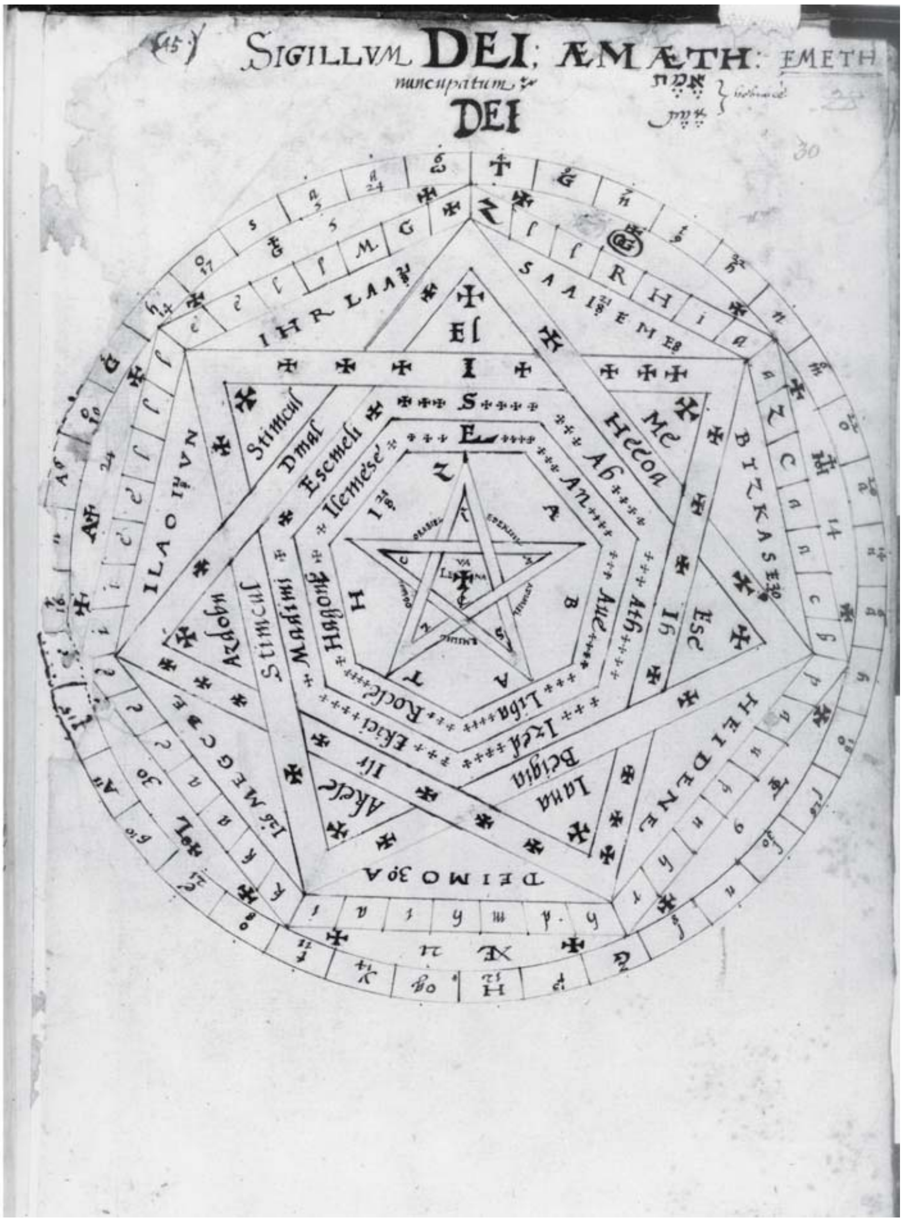
Having outlined the techniques and intentions of the Pseudo-Solomonic magical practitioners, let us now turn back to John Dee's angelic conversations. What, if any, are the shared characteristics of Pseudo-Solomonic theurgy and Dee's "heptarchicall art"? First of all, we should note a number of explicit references to Solomon in the *Liber Mysteriorum*. Dee is told by the angel Uriel, for example, that "As truely as I was with Salomon, so truely I be with the[e]",[149] while one of the angelic "Princes", Befafes, also claims: "I was with Salomon; [and] was also (vnknown) with Scotus [i.e. Michael Scot]."[150] Dee is also presented with a vision of "a Ring of Gold: with a seale graued in it," which "was neuer reuealed since the death of Salomon [...] wherewith all Miracles, and diuine works and wonders were wrowght by Salomon."[151] Despite the fact that Dee relates this seal to a printed reference in Reuchlin's *De Verbo Mirifico*,[152] we should also be conscious of a considerable mediaeval manuscript literature on Solomon's rings – the *De quatuor annulis* – from which this type of "seal" is ultimately derived.[153] Dee's art also imitates the ritual preparations of the Pseudo-Solomonic tradition, including its prescriptions regarding bodily hygiene, diet, and spatial seclusion: "Thow must prepare thy self, to prayer and fasting", he is instructed, "In all thy doings be Secret: and in all thy doings praying, tyll thow hast thy desyre."[154] Just as the Pseudo-Solomonic operator can only work with a single associate (*a vero socius*),[155] so Dee is told by his angelic interlocutors that "None shall enter into the knowledge of these Mysteries with the[e] but this worker [i.e. Kelley]".[156]

Dee's art also draws some of its most important techniques and instruments from the mediaeval tradition. Although the prayers and orations used in the actions which are recorded in the *Liber Mysteriorum* do not incorporate complete orations written in the "magical language", the prayers collected in the *De Heptarchia Mystica* from this period show Dee incorporating the divine names (*nomina Dei*), or *semaphoras* (revealed angelic names) of the Pseudo-Solomonic type, and the "parcells of Inuitations very pleasant to good Angels" communicated in the spring of 1583 are written entirely in the "Angelicall Language",[157] written in a revealed alphabet of hieroglyphic characters, [158] and we know that on at least one occasion Kelley used this "angelic language" whilst praying during the actions.[159] The *Claues Angelicae* (angelic keys), or "boke of secrets", which was dictated to Dee at that time, was a series of angelic names purporting to be a "key of this world,"[160] which were designed to be used operatively in much the same way as the magical language of the *ars notoria*. The "49 partes of this boke" which supposedly contained 49 languages spoken simultaneously, were voices "wherevnto the so many powres [...] shalbe obedient". Uttering these angelic words would transform him "from a mortall creature,"[161] and upon hearing them God's angels would be "forced [...] to render obedience and faithful society. Wherein they will open the mysteries of their creation [...] and give [...] understanding of many thousand secrets".[162] Dee was also given divine names in the form of talismanic figures, such as the combinatorial “Tablet” given to Dee by Michael, the seven component letters of which were supposed to be “the 7 seats of the one and euerlasting GOD [...] euery letter conteyning an Angel of brightnes,” which “expelleth euyll spirits, qualifieth the Waters, strengtheneth the Iust, exalteth the righteous, and destroyeth the wicked,” and were a “sufficient BOND to vrge all Creatures to life or death.”[163] This stress on the angelical and mystical significance of seven, while it is not uniquely found in Pseudo-Solomonic theurgy, is a definite structural characteristic which links the mediaeval practices to Dee’s heptarchical art which also “governs by sevens”.[164] The most significant link between Dee’s heptarchical art and the practices of Pseudo-Solomonic theurgy, however, is his use of a talismanic instrument known as the *sigillum dei* or the *sigillum Æmeth*.[165] Dee’s own *sigillum* (Plate 14) seems to have been closely modelled on the seal in his own manuscript copy of the *Liber sacer* (or *Liber juratus*) which dates from the late-fourteenth or early-fifteenth century,[166] (Plate 15) although his reference to having “considered divers fashions of this seal: and [...] found them much differing,” seems to confirm that he had access to a number of manuscript sources for his proposed imitation.[167] It seems clear, then, that while Dee glosses the passage in his manuscript dealing with the *sigillum dei* with references to printed works by Reuchlin and Agrippa,[168] he was using Pseudo-Solomonic manuscripts as his primary source, and neither Reuchlin nor Agrippa contain visual representations of the seal which Dee could have copied.

Dee’s heptarchical art also seems to have included some of the aims and intentions of the *ars notoria*. The heptarchical art is, for example, conceived in part as a universal science, or “ars generalis”, being the key “to the farder vnderstanding of all Sciences, that are past, present or [...] yet to comme”,[169] a “Threefold Art” which promises “knowledge of the ^{1}WORLDE, the ^{2}GOVERNEMENT of his Creatures, and the ^{3}SIGHT of his Maiestie”.[170] That is, a universal art which would give Dee control over the natural and the political world, as well as a privileged revelation of God’s presence. Just as the *Liber sacer* taught how “a man shulde obteyne his will by euery angell”,[171] so Dee is promised that this practice will be the “ende and consummation” of all his desires.[172] Just as Pseudo-Solomonic magic promises knowledge of natural things, such as alchemy and astrology, as well as political powers, such as “to haue power over euery man”, “to cause unyte and concorde”, or “to haue a 1000 armed men [...] [and] forme a castell *tha*t shall neuer be dystroyed”,[173] so Dee is promised not only powers over the natural world but powers which will enable him to be “profitable to your Cuntrie”,[174] by “quietting of [...] estates [...] [and] pacifying of the Nobilitie”, by access to those angels which govern the “Exaltation and Gouernement of Princis [...] Cownsayle and Nobilitie”, and those responsible for “Gayne and Trade of Merchandise”.[175]

3. “THE KEY OF PRAYER”: JOHN DEE AND THE PSEUDO-SOLOMONIC ORATION

Even in the absence of such explicit associations of Dee’s practices with the Pseudo-Solomonic tradition as the use of the *sigillum dei*, we could identify its affinities by a close examination of its precatory techniques. Like the Pseudo-Solomonic operators, Dee’s “mysticall exercises” utilize a combination of conventional and “action-specific”


SIGILLVM DEI: ÆMÆTH: EMETH
nuncupatum
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Akele
Lana
Beigia
Liba
Iczh
Rocle
Ekiei
Hagonel
Mashmi
Stimcul
Azdobn
ILAO
IHRLAA
SAAI EME
BTZKASE
HEIDENE
DEIMO30A

Plate 14: The ‘Sigillum Aemeth’ or ‘Sigillum Dei’ from John Dee’s *Liber Mysteriorum*, Department of Manuscripts, British Library, Sloane MS 3188, f. 30r. (By permission of the British Library).

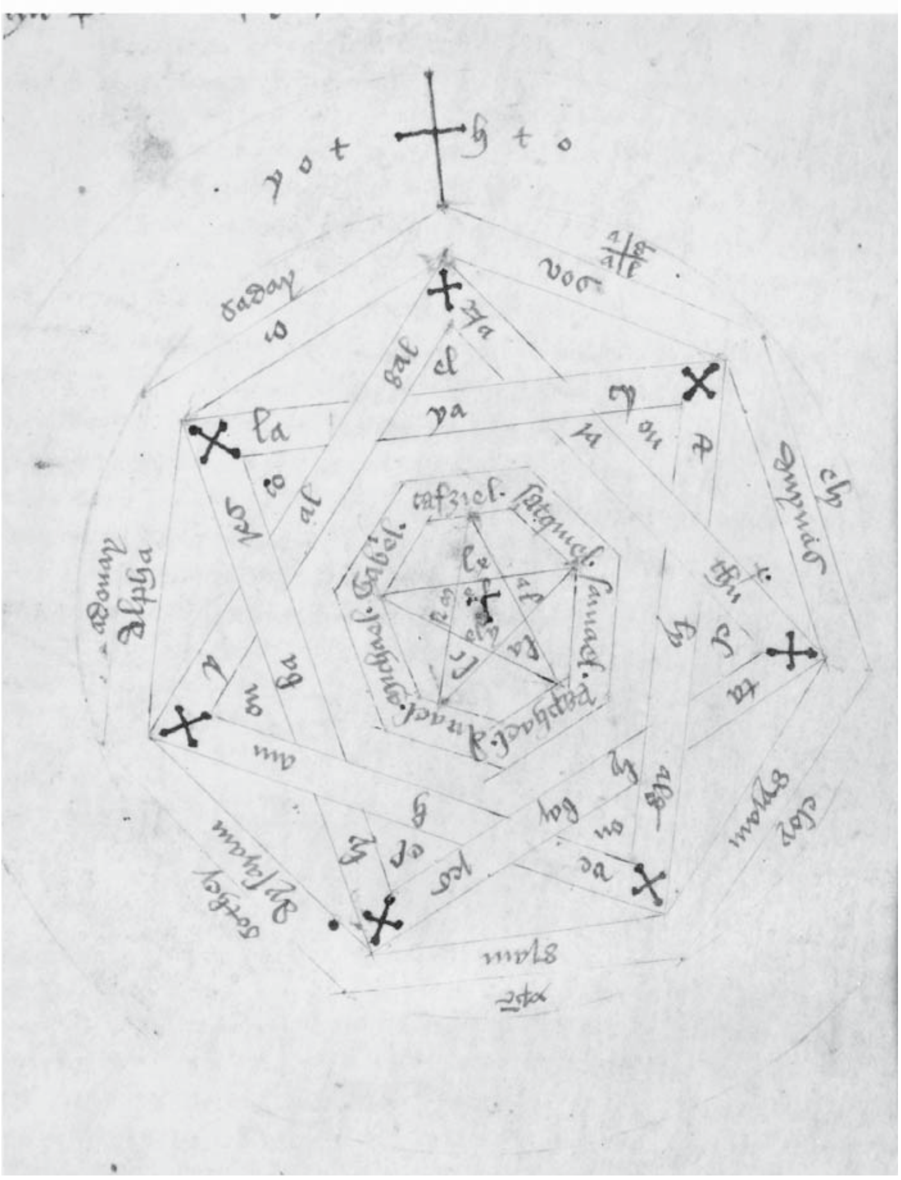
tafziel.
satquiel.
samael.
raphael.
anael.
sadday
Alpha

Plate 15: A ‘Sigillum Dei’ from Dee’s own fourteenth-century copy of the Pseudo-Solomonic *Liber Juratus* [*R & W*, DM 70], Department of Manuscripts, British Library, Sloane MS 313. f. 4^{r}. (By permission of the British Library).

prayers and orations requesting angelic revelation. In a prefatory apologetic prayer, “Ad omnipotentiam Deum protestatio fidelis <ad> p[er]petuam rei memoriam,” dated 1582, Dee described his active pursuit of revealed “radicall truthe” by “extraordinary guift” in the fashion of “Salomon the wise” and other prophets who had “enioyed [... the] fauor & conuersation” of God rather than rational knowledge. He rejects the “vulgar schole-doctrine or humane invention” and “reasonable discourse,” reminding himself

> what good Counsell the Apostle James giveth, saying, Si quis vestrum careat sapientia, postulat a Deo, &c. And that Salomon the wise, did so, euen immediately by thy self, atteyne to his wonderfull wisdom.[176]

During one of his conversations of April 1584, Dee reassures himself of the legitimacy of his communications with angels, whose truthfulness is guaranteed by prayer:

> seeing I have many years desired, and prayed for wisdome (such as these Actions import) at his hands, and by such means as to his Divine Majesty seemeth best, [I believed] that he would not either mislike my prayer, or abuse my Constant hope in his goodnesse and mercy: Therefore I concluded that I referred all to the mercifull will of God, and doubted nothing at the length to be satisfied of my request, and prayer made unto him.[177]

For Dee the faithfulness of his prayer, and his submission to divine will are indisputable warrants of the success of his ventures, granting him an assurance which is secured on gospel teachings concerning faith and its powers. Like the Pseudo-Solomonic operator who relied upon the power of operative prayer,[178] Dee’s “exercises” relied on immediate precatory communication with God and his angels. “I did fly vnto thee by hearty prayer”, he says in the “Protestatio fidelis”, “in sundry manners, sometime crying unto thee, Mitte lucem tuam, & veritatem, quae me ducant, & sometime Recte sapere & intelligere docete me, nam sapientia tua totum est quod volo: Sometime da verbum tuum in oro meo & sapientiam tuam in corde meo fige.”[179] Such prayers for “True knowledge” (*Recte sapere*) and the infusion of knowledge by “extraordinary gift,” are characteristic of the precatory orations of the Pseudo-Solomonic art. In the *ars notoria*, for example, the operator prays for illumination in the science of astronomy with the following prayer:

> Deus qui multitudinem stellaru[m] solus numeras et terra[m] palmo mensuras, et montiu[m] altitudine[m] conspicis: *Da mihi recte sapere*, et cognita subtili indagatione perquirere, et intelligere, et discernere, vt Astronomiae habita scientiae notitia, cognoscendo et intendendo eius magnitudinem et subtilitatem.[180]

It is interesting to note, however, that Dee’s “hearty prayers” for wisdom are in fact drawn verbatim from a collection of psalmic prayers written by the Henrican Catholic martyr, John Fisher (whom Erasmus had praised as a “man of singular piety and erudition”).[181] Fisher’s *Psalmi seu Precationes* was a collection of extemporary prayers, modelled on the psalms, frequently referred to by Dee as a text being used as part of the precatory fabric of his angelic conversations.[182] Fisher’s fifth Psalm, “Pro impetranda sapientia diuina,”[183] like the Pseudo-Solomonic prayers for wisdom, is a fervent request for the direct infusion of wisdom by God:

> Domine Deus misericordiae qui omnia uerbo
> tuo fecisti, & sapientia tua constituisti hominem. [...]
>
> Cor nouum & spiritum rectum intra me pone,

> omneque desiderium prauum procul à me repelle. [...]
>
> Mitte de caelo spiritum sapientiae tuae,
> & sensu illius cor meum imple.
> Sapientia tua dat veram scientiam,
> & ex ore tuo consilium & intelligentia. [...]
>
> Firmetur sapientia in animo meo,
> & legem tuam in corde meo scribe.[184]

The occurrence of such a prayer in Bishop Fisher's collection of extemporary prayers (which also includes a number of orthodox prayers for the remission of sins, and protection from temptation), suggests that the precatory orations of the Pseudo-Solomonic art developed out of pre-existing modes of extemporary prayer and private forms of devotion. The plea for personal illumination, a permissible use of conventional private prayer, became the primary focus and objective of the Pseudo-Solomonic exercises. We are fortunate to have a number of extant examples of Dee's own extemporary prayers of this type, which, like the Pseudo-Solomonic prayers, combined general requests for wisdom, and more particular and specific requests for certain kinds of knowledge. An early example, dated 1579, is a Latin petitionary "evening and morning oration" – "Pro sapientia,"[185] which, beginning with his quotation from Fisher's psalm, develops into a more specifically "philosophical" prayer (in the sense that it explicitly invokes a philosophical community: "the pious, wise and expert Philosophers"), and requests the aid of specific angels (Michael, Gabriel, Raphael and Uriel) to instruct him perfectly and exactly in God's "arcana and miracles." Similar prayers recorded in his *De Heptarchia Mystica*, make his debt to Pseudo-Solomonic oration even clearer. These "pious and devout invitations" (*Pia, Deuotaque Invitationes*),[186] are a series of prayers addressed to God, the "good Heptarchical angels" (*Bonorum Angeloru[m] Heptarchicoru[m]*), and other groups of angels with specific responsibilities (those with knowledge of stones and metals, medicine, the four elements, the mechanical arts, etc),[187] requesting various kinds of knowledge and power "for the auancing of the Honor and Glorie of our Almighty God."[188] These prayers are clearly invocations (he requires the presence of the various angels), and requests (albeit mediated) for instrumental power:

> In the Name of Almighty GOD, the King of Kings, And for his honor, and Glory, to be aduanced by my faithfull service, I require the[e] O Noble Prince, (N,) to COM[M]E presently, and to shew thy self, to my perfect and Sensible eye Iudgment, With thy Ministers, servants and subiects, to my cumfort, and help, in wisdome, and Powre, according to the propertie of thy Noble Office: COM[M]E, O Noble Prince (N.) I say COM[M]E, Amen.

We have here the same concatenation of precatory clauses to be found in the Pseudo-Solomonic orations: the *legitimating* clauses ("by my faithful service"), *desiderative* clauses ("I require the[e] [...] to shew thy self [...] to my cumfort and helpe, in wisdome and Powre"), *mediatory* clauses ("In the Name of Almighty God [...] and for his honor, and Glory"). Most of the prayers include *protective* clauses, insisting on the presence of "true and faithfull Angels of light," who come "in a godly and frendly manner,"[189] and Dee frequently records the use of prayers "contra demones" in addition to these general calls for protection from conversation with evil spirits.[190] The most significant feature which Dee's "heptarchical invitations" share with Pseudo-Solomonic oration, is their employment of “divine names” (*nomina dei*) as instruments, and particularly “revealed” divine names (i.e. names not drawn from scriptural sources). The prayers in the *De Heptarchica Mystica* feature, for example, the “Twelve names of God [...] which govern the visible and invisible creatures of the earth,” drawn from a cruciform table of divine names known as the “line of the holy spirit,” revealed by the angel Ave in June 1584,[191] these “names” are “MOR, DIAL, HCIGA, OIP, TEAA, PDOCE, MPH, ARSL, GAIOL, ORO, IBAH, AOZEI,” and are invoked in the course of precatory expostulations in the manner of the Pseudo-Solomonic oration.[192]

These “invitations” can only be understood fully in the generic context of the Pseudo-Solomonic theurgical rites, whose Latin petitionary orations are Dee’s model. These “fervent prayers made to God, for [...] instruction, throwgh the ministery of his holy and myghty Angel[s]”, became a fundamental part of Dee’s practice from his first recorded dealings with angels in December 1581 with Barnabas Saul as his “seer”.[193] Dee constantly refers to prayers which he calls “particular invitations,” or “Ejaculations appropriate to the action.”[194] These are “action-specific” prayers of the kind recorded in the *Heptarchica Mystica*. Like the Pseudo-Solomonic prayers on which they are based, these prayers are essentially requests for divine illumination or wisdom, or help,[195] and include variations on the phrases “Mitte lucem tuam” (send [me] your light) and “Da mihi Recte sapere” (give me right knowledge), which Dee appropriated from Fisher’s fifth Psalm, but also feature prominently in Pseudo-Solomonic orations.[196] While many of the prayers are general requests for illumination, Dee (like the Pseudo-Solomonic “magister,” or “operator”) often made requests for knowledge or help of a highly specific and instrumental nature. For example, when Dee is asked for specific guidance by Edward Kelley and John Husey concerning a “moniment of a boke and a skroll” which they had supposedly found at “Northwik hill”, he uses a variation of the “mitte lucem” prayer to ask for help with this specific task: “O beata Trinitas, mitte lucem et veritate[m] tuam, vt ip[s]a me ducant ad montem sanctum, et ad tabernacula tua,”[197] and during his political involvements in Eastern Europe he would often pray for advice on worldly matters, making a “motion for the Lord Al[bert] Las[key] how to deal with the Chancelour,” for example.[198] More often his requests relate to help with particular aspects of the angelic revelations, asking, for example, for help with collating the texts of the conversations, [199] supplying missing words, characters, or numbers, or simply for the granting of a particular audience or vision. The angels who appear in the visions constantly exhort Dee and Kelley to prayer, sometimes offering them prayers to imitate. Thus during the Cracow conversations of 1584, the angel Gabriel offers a conventional prayer for mercy and fortification, and Dee and Kelley “pray the same prayer.”[200] The angels also confirm Dee in his precatory practices by describing to him the prayers and angelic “Calls” of the prophet Enoch which, like the Pseudo-Solomonic theurgy, are based on prayers “desiring” the ministry of the angels “in and through [the] holy names” of God.[201]

While these action-specific prayers are fundamental to the conversations, it is important to acknowledge the vital role played by “conventional” forms of prayer in Dee’s dealings with the angels, and the *continuities* between these conventional forms and “magical” prayer. As we have seen, Wier attacked the “blasphemous prayers” of these magicians, who “designedly mixed” incantations, psalms, and other conventional prayers, and Dee, like the Pseudo-Solomonic magicians before him, also depended heavily on the operative power of conventional prayer, and especially the psalms in his theurgical practices. In one of Dee's first recorded scrying sessions he asks the angel Uriel for "a meanes or order to vse in the invocating of Michael," and is told:

> He is to be invocated by certayn of the psalmes of Dauid, and prayers. The which psalmes, are nothing els, but a means vnto the seat and Maiestie of God: Whereby you gather with your selues due powre, to apply yowr natures to the holy Angells. I mean the psalmes, commonly called the seven psalmes. You must vse pleasant sauours: with hand and hart: whereby you shall allure him and wynn him (thorowgh Gods fauour) to atteyn vnto the thing, you haue long sowght for. There must be Coniunction of myndes in prayer, betwyxt you two, to God, contynually. Yt is the Wyll of God, that you shold, ioinctly, have the knowledge of his Angells togither.[202]

"Invoke this name, or we can do nothing," (*Inuocate Nomen eius, aut nihil agere possumus*) Michael tells him later, because "The key of prayer openeth all things".[203]

This belief in the power of prayer, and especially the psalms, was a central tenet of early-modern religious life. Dee's contemporary, Anthonie Gilbie, for example, in his *Psalmes of Dauid* of 1581 told his readers, that

> this Book of Psalmes [is] most necessarie for euerie Christian [...] to meditate them in their hearts, and so by earnest and continual inuocation and hartie praiers to moue the Lord our God to mercies, as his holie seruants haue by the like meanes alwaies found mercies before vs.[204]

These "mercies" could cover a wide range of practical helps as well as spiritual consolations and directions. An anonymous contemporary translation of a work by St Athanasius, *A Treatise* [...] *concerning the vse and vertue of the psalmes*, which was routinely appended to editions of Sternhold and Hopkins's *Whole booke of Psalms*, for example, offered a variety of tasks for which the use of Psalmic invocation was deemed appropriate, which included the frustrating and driving away of enemies, requests for the prospering of the Church, the blessing of a new dwelling, the curing of illnesses, and prayers against "the nobility, the counsel, the magistrates and princes not geuen to religion".[205] Calvin also stressed the virtue of the psalms, which he saw as an "infallible rule for directing us with respect to the right manner of offering to God the sacrifice of praise, which he declares to be most precious in his sight, and of the sweetest odour."[206] However, he also insisted on certain limits to the use of these "precious" sacrifices. "Whoever would follow [David] aright," he said

> must not allow himself to break forth with reckless and blind impetuosity into the language of imprecation; he must, moreover, repress the turbulent passions of his mind, and, instead of confining his thoughts exclusively to his own private interests, should rather employ his desires and affections in seeking to advance the glory of God.[207]

As a request for divine aid, prayer could become involved in the "private interests" and illegitimate desires of individuals, who might not exercise due restraint in respect of the mercies sought from God. Dee himself, believed his own prayers to be of miraculous efficacy. Dee is told by his angelic interlocutors that he has been granted particular "force in prayer" by God,[208] and that the mystical tables or "calls" which are revealed to him give him the special privilege of compelling angelic visitation (a privilege not granted to the prophets and apostles).[209] The "utterance" of the "holy and mysticall Call" compells the angelic "Kings and Ministers" who rule the earth to obedience:

> [This Call] is of force, and moveth them to visible apparition [...] they are forced (by the couenant of God delivered by his spirit) to render obedience and faithful society. Wherein, they will open the mysteries of their creation [...] and give you understanding of many thousand secrets.[210]

While these powers might seem to fall within the sphere of Calvin's proscriptions with regard to private interests, it is also clear that, given Dee's faith in the authenticity of his revelations, he saw the extraordinary mercies as expressions of the divine will ("by the couenant of God"). Thus, in seeking miraculous powers he believed he was "seeking to advance the glory of God," rather than seeking private power. Dee frequently insists on his unworthiness and humility, and his desire to be an instrument of God, rather than an autonomous agent. He makes frequent use of the formula "Let thy will, and not ours, be done" (*Non nostra sed Dei voluntas fiat*),[211] and other mediatory clauses in his prayers, requesting God, for example, "to deale with vs, so, as might be most for his glory, in his mercies: not according to our deserts, and frowardnes: &c."[212] and one of the angels tells him: "you are become servants of God: Not for your own sakes; but in that it is the Glory of him, which hath called you to this exercise."[213] Thus while Dee's belief in his entitlement to quasi-divine powers seem extraordinarily arrogant to the modern reader, they seem less audacious when viewed in the light of the contemporary doctrines of grace and providentialism. There is no question that Dee saw his access to "magical" powers as firmly circumscribed by divine will. Thus while he is told by the angels that "All wants shall be opened vnto you,"[214] he is also warned to "abuse not this Excellency."[215] He is permitted, for example, to make "vse" of the angels governing the seas and the earth, but he must only "vse them to the glory [of God]."[216] Thus whatever Dee believed was done for the glory of God was divinely willed and warranted, and he asks only for "the performing of som[m]e artes such as myght sett forth his glory."[217]

There is no doubt that Dee's faith in the conversations and their continued success was underpinned by a fervent regime of private devotion. When Dee asked the angel Ave about the "form of our Petition or Invitation to good Angels", he was told that correct invocation arises from "the good will of man, and of heat and fervency of the spirit,"[218] and his conversations are characterised by a performative "heat and fervency" and intense precatory zeal.

Whilst engaged in angelic invocations at his house in Mortlake, the chamber of practice (which rather quaintly appears to have been a converted spare bedroom)[219] was set out as a ceremonial space dedicated to private worship, furnished with candles and other "holy furniture", and equipped with a desk at which he recorded the communications. It appears to have been contiguous with the space which Dee used for his private prayers, as he often mentions going to, or coming from his "oratorie".[220] On his European travels he appears to have replicated this ceremonial space in his various lodgings – in Cracow, for instance, he describes his room as containing a "Table with a white Cloth, a Candlestick, and Taper on it, with a Desk and Cushions (which I had caused to be made with red crosses on them)."[221] In this conventional oratorical space, much of the daily practice of the conversations consisted in conventional forms of worship, the “diuerse [...] eiaculations and pangs of prayer and thanks vnto God,”[222] which were the staple of sixteenth-century Christian worship.

On Holy Thursday 1583, for example, Dee goes to his “oratorie” to pray for “comfort and [a] token of free forgiuenes,” he vents his “vows” in “harty sorrowfull paines” and “prayed the 22 Psalm in the conclusion of the pang”.[223] On another occasion he records: “EK prayed the 145 and 146 Psalm kneeling reverently; and I likewise in heart consenting thereto, attentively listening.”[224] He and Kelley would frequently pray together on their knees, and he talks of them reciting psalms *mora interposita,*[225] (that is with Dee and Kelley reciting alternate lines),[226] or silently following Kelley’s recitation of a psalm in his mind (“I joyning my mind to his pronunciation thereof.”)[227]

The operative dimensions of conventional prayers in Dee’s angelic conversations are clearly visible in the close links between prayer and the appearance of visions in the shew-stone. Dee and Kelley are told by the spirit Madimi that they must: “Always pray that *you may hear truely and receive faithfully,*”[228] and these prayers are frequently in a conventional form. Thus after a brief recitation of Psalm 33, Dee notes the sudden appearance of Gabriel and Nalvage in the “crystal”.[229] On another occasion, Dee notes: “we prayed severally; and at length [...] I prayed in the hearing of EK, (by my desk, on my knees) in great agony of mynde, and Behold there appeared one standing vppon, or rather somwhat behynde the Heptagonall clowde.”[230] Prayer often helps him to overcome difficulties in the progress of the visions; thus a hiatus in one of the actions is ended by the deployment of a psalm: “*I prayed Roffensis Psalm 9* and the *Lords Prayer*, and the stone became clear,”[231] while the angel Nalvage is helped to overcome an inability to reveal one of the letters of a Table by the recitation of the Lords Prayer.[232]

A great deal of the angelic conversations relies on the ritual performativity of these conventional forms of Christian devotional piety. Thus when Dee and Kelley are shunned by the angel Ave, and are reproached by a cherubic spirit (“a face, very great, with wings about, adjoyned to it”) for their lack of faith and belief, Dee falls to intense prayer, “Cum maximis lachrymis hæc à me & valde serio ad Rem dicta erant,” entering into desperate dialogue with the angelic interlocutor:

> Δ: *O Lord, shall we continue in this wavering or stiff-necked willful blindnesse, and frowardly keep out thy mercies and graces by our fleshly sense, and unreasonable perswasion against the verity of thy true Ministers?*
>
> 1. All things are committed to thy charge.
>
> Δ: *O Lord as much as ever I can do by prayer, or otherwise, I do, and yet I enjoy no fruit of my long travel.*
>
> 2. Thou hast ground, sow if thou can.
>
> Δ: *How can I without further instructions and help? and now when I require Ave to come, he cometh not: O Lord comfort me.*
>
> 3. A V E shall come when thou hast need of him.

> Δ: *In te Domine speravi, & spero, & sperabo. In die Tribulationis exaudies me. Refugium meum, spes mea, vita & beatitudo mea Jesu Christe, tibi cum Patre & Spiritu Sancto sit omnis honor, laus, Gloria & Gratiarum actio.* Amen.[233]

This spiritual drama, in which Dee acts out his penitential remorse at their "willful blindnesse" and "fleshly sense", and begs for comfort, and gives traditional precatory expression to his trust and hope in God's help and guidance, is closely modelled on the traditional forms of private devotion.

The mixture of "action-specific" (or "magical") prayer and conventional prayer forms, and the extemporary and improvisational openness of private worship ("I rehersed part of my intent, vttred to god by prayer and half turned my speche to god him self, as the cause did seme to require")[234] makes Dee's angelic conversations into a series of complex ceremonies, or "precatory events". Take for example, the prayers recorded before the conversation held on the morning of Tuesday 31 July 1584: "The Lords prayer finished, and various ejaculations made both to Gabriel, and to Nalvage, Ave, Mapsma and Ilemer, and above all to God himself for his light, help and protection, both in the present action, as well as for our present and future journey to the court of Caesar [i.e. Rudolph II]."[235] This mixture of conventional prayer and a variety of action-specific prayers ("invitations" to particular angels, and prayers to God for knowledge, help and protection) is a typical assemblage, which on other occasions may be supplemented by liturgical prayers, the seven penitential psalms,[236] short extemporary prayers (*pretiunculas* or *oratiunculas*) for the remission of sins or for God's grace, or protection from Satan's deceptions,[237] prayers of humility and obedience,[238] prayers of thanksgiving and for strengthening faith,[239] or prayers asking for help with specific questions or actions.[240]

These highly variegated and idiomatic prayer structures, in combination with the scrying stone, and the "holy table", and the various "tables", "seals" and "characters" which make up the instruments of the heptarchical art, give the conversations their peculiar character. Dee himself was aware that his method of using prayer was distinctive. The angel Raphael refers to Dee's "Philosophicall Harmonie in prayer," which Dee identifies as "the prayer which I dayly vse, & often".[241] Dee himself talks about his form of prayer as a distinct method: "Copious prayers to God, according to our method." (*Precibus ad deum fusis, ex more nostro.*)[242] But this distinct method, these quasi-ceremonial precatory events – like the Pseudo-Solomonic arts of the middle ages – seem to have developed out of (and in parallel with) pre-existent forms of private worship, and the heightened sense of "magical" (or theurgic) agency seems to have been a natural extension of traditional beliefs regarding the power of prayer and the "mercies" extended by God to the faithful.

John Fisher, for example, in his treatise on prayer, *De necessitate orandi*, argued that the granting of requests (*impetratio*) was one of the three chief fruits of prayer.[243] The instrumental nature of prayer rests, however, on a foundation of deep humility, and the "unworthy soul," (*animus indignum*) acknowledges that the gifts it receives by means of prayer are effected through the grace of God, and not through any power on the part of the devotant.[244] The good effects which might result from such prayers, are the result of God using us as his instrument, not the result of our own virtue or desire. "Whenever we do something right," Fisher says, "we are in the hand of God, like a hammer in the hand of a workman [...]. God uses us as an instrument to do good works. Whenever we seem to be acting virtuously it is not us, but God in us, who is acting."[245] While God will not grant requests which might be harmful to us, if prayer is undertaken in the right spirit, virtually anything will be granted by God to the faithful:

> Anybody's prayer, provided that it is based on humility, and is uttered freely before God, and provided that nothing which is asked for is repugnant to his own well being, and provided that he proceeds in the name of the Lord, without any doubts, then that which he asks for will be granted.[246]

Provided that one possessed the requisite sense of piety, and was prepared to submit oneself to being an instrument of the divine will (or to consider one's own will to be such an instrument) the scope of this kind of prayer was virtually unlimited, and it is here that the boundaries between prayer and incantation, religion and magic become fluid and ill-defined. Dee's contemporary and putative co-author of the Rosicrucian *Fama Fraternitatis*, Julius Sperber, for example, in his *Kabalisticae Precationes*, published in 1600, produced a series of psalmic prayers which, like Dee's, were petitions for divine wisdom.[247] Such prayers for illumination were an accepted part of conventional Protestant worship in the late sixteenth century,[248] but the limits of such requests were not subject to doctrinal proscription, and Sperber's interpretation of the New Testament promises, suggests that he views prayer as a kind of Christian magic.[249] The Cabala, he says, is "the chiefest of the sciences and their summit," a primacy which it enjoys because it is based on the sacred revelation of the divine names which can be found in the Old and New Testaments.[250] The wise man, Sperber says, can expect to receive spiritual and corporeal benefits from God when he prays. Through God's gift, he will be able to

> truly understand God and the inner man (that is, the soul of Man); to foresee the future: to understand the Mysteries hidden in sacred scripture: to uncover secrets, to acquire the glory of the true name and perpetual memory: to cure the sick: to perform miracles: to receive Visions and Revelations [...] and rise up beyond the limits of the mind, and be elevated to heaven, uniting and joining with GOD himself, and be illuminated by the Holy Spirit.[251]

While a limited concept of operative prayer had been widely accepted throughout the Middle Ages and early Renaissance,[252] the potential for exceeding these narrow limits had always been present in the existing belief system, and here we can see how belief in the granting of requests could result in a quasi-magical, quasi-prophetic sense of exalted agency.

4. "ONE GOD, ONE KNOWLEDGE, ONE OPERATION": SECRET MEANS AND APOCALYPTIC ENDS

This brings me to my final observations on Dee's heptarchical art, and the extent to which it departs from its Pseudo-Solomonic models and becomes an intellectual and practical formation which is *sui generis*. These differences are of a technical and a teleological nature. The technical differences are minor, but not insignificant. As a practitioner, Dee saw himself as both a *philosophus* and a *mathematicus*, and the exalted vision of the mathematician who could "ascend and mount vp (with speculatiue

Winges) in spirit, to behold [...] the Glas of Creation",[253] was never far from his mind during his dealings with the angelic spirits. While there is a shared mathematical basis underpinning both Dee's angelic conversations and Pseudo-Solomonic theurgy – a rudimentary numerological mysticism – Dee brings a greater degree of mathematical sophistication and facility to his proceedings than one finds in his mediaeval sources. In this he is a beneficiary of the neoplatonic scholarship of the Renaissance, with its complex syntheses of Greek, Hebrew, Christian and Arabic doctrines on the cosmological significance of number. The second, and more significant difference, is the millennial or apocalyptic teleology of Dee's art. Whereas the *ars notoria* and other Pseudo-Solomonic arts were intended for the amelioration of daily life, and were therefore chronic quotidian practices, Dee's art was devoted toward a single action, an action of staggering eschatological significance: "we procede to one God, one knowledge, one Operation".[254] This one operation was to be the Last Judgement, with Dee and Kelley as earthly agents of the divine will, executed through the mystical instruments revealed to them. While the Pseudo-Solomonic arts promised powers to perform wonders, for Dee these particular actions were a peripheral aspect of a single action, an action which was in itself the horizon of all human actions, the end point towards which the whole providential design of the creation had been tending since the resurrection. In May 1583, the angel Uriel tells Dee that the "frute" of his "boke" (i.e. the *Liber Mysteriorum*) would be the restoration of "the holy bokes, which haue perished euen from the begyning." The doctrine revealed in this ur-scripture, was to "towche the skyes, and call the sterrs to testimonie thereof", and Dee is told that in the course of practising his art his "fotesteps shall viset (allmost) [all] the partes of the whole world." The "Vse" of the "Table of practise", however, was to be "onely for one Month". The revelation was not just a communication, but an instrument, designed to bring about the perfection of religion, but also the perfection of human arts:

> herein shalbe deciphred perfect truth from imperfect falshode, True religion from fals and damnable errors, with all Artes; which are propre to the Vse of man, the first and sanctified perfection: Which when it hath spred a while THEN COMMETH THE ENDE.[255]

The miraculous arts promised by Pseudo-Solomonic theurgy, fantastic and presumptuous as they often are, are actions intended to have effects within historical time. Dee, on the other hand, saw his "action" or "practise" as the culmination of all actions, a last act which would inaugurate the *end* of history and historical time. The boundaries between prophecy and "magic" collapse in Dee's heptarchical art – the "sanctified perfection" of all the practical arts are not seen as acts of personal aggrandisement or empowerment, but as a necessary prelude to the apocalyptic catastrophe. The "holy boke" or "boke of secrets" was to be "the key of this World", which has been "browght to the wyndow" of Kelley's senses and the "dores" of his imagination, "to the end that he may, see and performe the tyme of God his Abridgeme[n]t". A "great miserie" is imminent, Uriel tells them, they must "nedes attend vppon the Will of God: Things must then be put in practise. A thing that knitteth vp all", which "conteyn[s] many Celestiall Vertues".[256] The practice of the heptarchical art would thus subsume all other human actions within itself, it would "knitteth vp all." In comparison with Dee and Kelley, the angel Ave tells them, the theurgists of the past, who practised the "old fashion of Magick", were "only playing".[257]

The contrast between Dee's heptarchical art and the magical arts that preceded it (and those which were contemporary with it) is perhaps, from a modern standpoint, illusory. The parallels between Christian magic, or theurgy, and Biblical prophecy are constitutive of these arts, their legitimacy for contemporary practitioners was bound up in the idea of angelic transmission. As "revelations" from spiritual beings, the arts are, *ex definitio*, prophetic. What sets apart Dee's art from his predecessors, perhaps, is his willingness to believe that God was willing him to be an *instrumentum instrumentorum*. But in the light of contemporary beliefs about the imminence of the apocalypse in the 1570s and 80s (and the primacy accorded to faith and revelation in religious experience) even this should be comprehensible, if not credible. Dee was certainly not alone among his contemporaries, either in his belief in the properties of the "shewstone", or in taking Pseudo-Solomonic theurgy as a model for his magical practices. Christopher Whitby has carefully documented reports of English "scryers" in the 1540s-60s,[258] and we know that at least one contemporary, Simon Forman, had been practicing a "New method [...] of magic" which, according to Gabriel Harvey, was "inspired by the *ars notoria*", and (like Dee's conversations) apparently made use of an "all-seeing mirror".[259] Although some of Dee's contemporaries were sceptical about angelic communications,[260] such views were not predominant, and many others disapproved of his practices precisely because they *believed* in his spiritual communications. Other English and European scholars are known to have worked within the same tradition as Dee. Heinrich Khunrath, for example, in the text accompanying his sequence of theosophical-alchemical engravings, the *Amphitheatrum Sapientiæ Æternæ*, describes an art or doctrine which he calls "Hyperphysical magic" (*Hyperphysicomageia*), which is "pious and useful conversation with good Angels, God's fiery ministers, mediately or immediately, while we are either waking or sleeping, in accordance with the task delegated to them by God."[261] He also defines "Theosophy" (*Theosophia*) as "a threefold Theology (that is, Biblical, Macro- and Microcosmic)" and includes the "spiritual conversations" of Hebrew prophets and cabalists amongst the highest accomplishments of "Magic" (*Mageia*).[262]

For devout Christian practitioners like Dee and Khunrath, then, the boundaries which modern commentators draw between practices which are "magic" and those which are "religious" or "devotional" seem to have been less clearly distinguishable. The widespread belief in God's willingness to grant requests to the faithful (*impetratio*) while it was often the subject of debate and controversy,[263] had no settled limits or boundaries, and as such offered a mediated form of instrumental agency which could easily be reconciled with orthodox Christian faith. As we have seen, Dee saw the heptarchical art as a form of religious "exercise", a "holy action", during which "mysteries" and divine secrets are revealed. To this extent his art is an *ars prophetica*, and even (given the momentous nature of the supposed prophetic knowledge) an *ars apocalyptica*. In this he was not far removed from some of his religious contemporaries. The puritan Roger Edwardes, who sought (and gained) Dee's support against the Bishops on the matter of apocalyptic prophecy laid claim to a comparable apocalyptic authority in his scriptural interpretations, and was sympathetic to Dee's claims to be dealing with angelic spirits.[264] But Dee's art was also an *ars operativa* or *instrumentiva* and his "desired thirst" for "perfect knowledge" was not restricted to purely divine or eschatological illuminations. Dee's requests included requests for alchemical, medicinal, and natural philosophical knowledge, and help with locating a hoard of buried treasure. While these actions do not seem to fit our perceptions of what a "religious" practice, might be, we should bear in mind both the eschatological horizon within which Dee located his practices, and the latitude of his conception of "Christian allowable means". Provided that Dee saw no contradiction between his practices and "the profession of a true Christian," and provided that he construed his actions as dedicated to the glory of God, a wide array of practical and operative activities were available to him in his capacity as a "Modest Christian Philosopher".[265] Like the theurgic practitioners before him, what Dee ultimately sought was a sanctioned form of operative agency, access to arts whose "sanctified perfection" was assured. The "key" of prayer and the "ineffable sacrament" of angelic conversation seemed to him, in the final analysis, the highest and most legitimate form of pursuing both theoretical knowledge and operative practice. Dee spent most of his long scholarly career pursuing "wonderfull divine and secret Sciences"[266] and his sense of calling and vocation, is perhaps the most important framework within which he organised and pursued a wide range of practical and theoretical activities. In the broadest religious sense, vocation or calling signified the dedication of all actions to the glory of God or a sacramentalization of human action.[267] The doctrine of vocation demanded that "all the religion we haue, all the grace and goodnesse of our hearts, must shew it selfe in the workes of our particular callings,"[268] and this belief shaped and formed early modern individuals' lives in ways which are not comprehensible in terms of the modern, secular conception of "career". The unique intellectual and cultural formations of early modernity, in which apparently diverse practices are drawn together under the aegis of a unique vocation, are problematic for modern disciplinary historians, for whom the classification (or lawful fragmentation) of theoretico-practical domains of knowledge is a given.[269] In order to understand Dee's angelic visions and their purpose it is, perhaps, less useful to ask whether they are occult science, or magic, or religion, than it is to ask, what an "exercise", a "conversation" or an "action" is – to locate them, that is to say, within the conceptual vocabulary which presided over their emergence.

If nothing else this reappraisal of the character of Dee's "mysticall exercises" has, I hope, shown that there is a real need to rethink the conceptual foundations and contemporary categorization of the bewildering array of early-modern practices which have been designated by the term "Renaissance magic" or "occult science". I also hope that it has signalled a need to extend the study of early-modern "magical" or "occult" practices back into the middle ages. The accounts of Dee's angelic conversations we find in Yates, Calder and French suggest that they were largely the product of a "Hermetic-Neoplatonic" worldview, whose primary components were derived from the printed philosophical works of Pico, Ficino, Trithemius, Reuchlin and Agrippa. There are a number of references in Dee's angelic conversations which show that he made use of the printed works of Agrippa, Reuchlin, Trithemius and others, but it is a large argumentative liberty to move from the statement "Dee speaks of the book of Agrippa as lying open on [his ...] table" to concluding "Agrippa was Dee's main guide in such operations",[270] or that his angelic magic is reliant on "Agrippa on the three worlds",[271] or that his "outlook" was predominantly "Renaissance Neoplatonism as interpreted in Pico della Mirandola".[272] As an explanatory model for Renaissance magic neoplatonism has long been dominant, and to a certain extent this is justified, but we must also assess the influence of the widespread manuscript transmission of earlier magical and religious traditions, particularly in Northern Europe where Italian neoplatonism arrived relatively late, and was often read synthetically together with mediaeval works which already enjoyed prestige and esteem amongst interested scholars. The ascetic, talismanic, cabalistic and incantatory aspects of the works of Northern scholars such as Agrippa, Reuchlin and Trithemius may also be re-illuminated by placing them in the context of mediaeval theurgical manuscript traditions, rather than viewing them simply as conduits for the print tradition of Ficino and Pico. Dee's own practices, as I hope I have shown, are far more indebted to the former than the latter, and my preliminary analysis would suggest that we must look much more closely at the character of mediaeval theurgy and its relation to orthodox forms of religious practice, in order to come to a closer understanding of the nature of Dee's "actions".

APPENDIX 1

John Dee's Oration "Pro Sapientia"

(British Library, Sloane MS 3188, fol. 5^{r})

Praeter alias meas extemporaneas preces, et eiaculationes ad Deum vehementiores: Haec vna, maximè vsitata fuit.

Or[ati]o mea Matutina, Vespertinaque: pro Sapientia.

In nomine Dei Patris, Dei Filij, Dei Spiritus Sancti

Amen

Omnipotens, Sempiterne, Vere, et Viue Deus, in adiutorium meum intende: Domine Dominantium, Rex Regum, Iehouah Zebaoth, ad adiuuandum me festina:

Gloria Deo, Patri, Filio, ~~Spir~~ et spiritui Sancto: Sicut erat in principio, et nunc, et semp[er]: et in saecula saeculoru[m]: Amen

Recte sapere, et intelligere doceto me, (ô rerum o[mni]um Creator,) Nam Sapientia tua, totum est, quod volo: Da verbum tuum in ore meo, ô rerum o[mni]um Creator,) et sapientia[m] tua[m] in corde meo fige.

O Domine Iesu Christe (qui sapientia vera es, aeterni et Omnipotentis tui Patris) humilimè tuam oro Diuinam Maiestatem, expeditum mihi vt mittere digneris, alicuius pij, sapientis expertique Philosophi auxilium, ad illa plenissimè intelligenda perficiendaque, quae maximi Valoris erunt ad tuam laudem et gloriam amplificandam: Et si Mortalis nullus iam in terris viuat, qui ad hoc munus aptus sit: vel qui ex aeterna tua providentia, ad istud mihi praestandu[m] beneficium assignatus fuerit: Tunc equidem humilimè, ardentissimè et constantissimè a tua Diuina Maiestate requiro, Vt ad me de caelis mittere digneris bonos tuos Spirituales Ministros, Angelosque, Videlicet Michaëlem, Gabrielem, Raphaëlem, ac Vrielem: et (ex Diuino tuo fauore) quoscunque alios, fidelesque tuos Angelos, qui me plene et perfecte informent et instruant, in cognitione, intelligentiaque vera et exacta, Arcanorum et Magnalium tuoru[m] (Creaturas omnes tuas, illarumque naturas, proprietates, et optimos vsus, concernentium) et nobis Mortalibus. Scitu necessariorum; ad tui no[min]is laudem, honorem, et gloriam; et ad solidam meam, aliorumque, (per me) plurimorum tuorum fidelium consolationem: et ad Inimicorum tuorum confusionem, et subversionem. Amen. Fiat Ieouah Zebaoth: Fiat Adonay, fiat Elohim. O beata, et superbenedicta Omnipotens Trinitas, Concedas mihi (Ioanni Dee) ~~petitione~~ petitionem hanc, modo tali, qui tibi maximè placebit.

Amen
[*Flourish*]

Ab anno 1579. hoc ferè modo: Latinè, vel Anglicè; (est circa annu[m] 1569 alio et peculiari, particulari modo: interdum pro Raphaële, interdum pro Michaële) ad Deum preces fundere: mihi gratissimum fuit: ~~et est~~ Mirabilem in me faciat Deus Misericordia[m] sua[m]. Amen. [*Flourish*]

APPENDIX 2.

John Fisher, *Psalmi seu Precationes D. Io. Episcopi Roffensis*
(Cologne: Heronem Alopecium, c.1525), Psalmus V, pp.95-109.

Psalmus V. Pro Impetranda sapientis diuina.

Domine, Deus misericordiae, qui omnia uerbo tuo fecisti, & sapientia tua constituisti hominem.
Deus aeterne, & absconditorum cognitor, qui omnia nou- [p. 96] eris, priusquam fiunt.
Aperi labia mea & os meum ut nunciem laudes nominis tui.
Cor nouum, & spiritum rectum intra me pone, omneque desiderium prauum procul à me repelle.
Stultus sum ego domine & rerum ignarus, & scientia tua non est mecum.
Nescio ego nec intelligo, quoniam hebetudo tanta, ut non uidiant oculi mei, & cor meum non cognoscat.
Et iam puer sum & paruu- [p. 97] lus, ignorans ingressum & exitum meum.
Vir pollutis labijs ego, exiguique temporis, & minor ad intellectum legis tuae.
Da obsecro cor docile seruo tuo, ut sciam quid acceptum sit coram te omni tempore.
Mitte de coelo spiritum sapientiae tuae, & sensu illius cor meum imple.
Sapientia tua dat ueram scientiam, & ex ore tuo consilium & intelligentia.
Sapientia tua os mutorum [p. 98] aperit, & linguas infantium eloquentes reddit.
Si quis uidetur perfectus inter filios mortalium, si tamen effugerit ab illo sapientia tua, in nihilum computabitur.
Hominibus thesaurus indeficiens est sapientia tua, quae qui usi sunt, participes facti sunt amicitiae dei.
Quam bene se habet homo ille qui ingeniosus est, & qui animam sortitus est sapientia preditam. [p.99]
Quisnam inter homines consilium tuum noscit, aut quis poterit cogitare quid uelis tu?
Sensum tuum quis intelligat nisi tu dederis sapientiam illi, & instruas eum per spiritum tuum sanctum?
Nam rationes hominum in multis deficiunt, & parum securae adinuentiones eorum.
Corruptibile enim corpus animum grauat & terrenum domicilium retardat mentem multa cogitantem.
Superné, consilium & succes- [p. 100] sus, & illic prudentia ac etiam uirtus.
Tecum sunt diuitiae & gloria, opes incorruptibiles & iustitia.
Qui te inuenerit, inuenit uitam, & te qui non amat, diligit mortem.
Domine Deus tange os meum, ut recedat iniquitas mea, inhabita cor meum ut peccata mea purgentur.
In maliuolam animam sapientia non intrat, nec manebit in corpore quod peccatis subditur.
Doce me domine Deus, ne [p. 101] augescat ignorantia mea, & delicta mea multiplicentur.
Spiritus me doceat quae tibi placita sunt, & ducat in uiam rectam, nam in erroris uia diutius erraui.
Firmetur sapientia in animo meo, & legem tuam in corde meo scribe.
Super omnia quae speciosa sunt, & pulchra, sapientiam desidero in comparatione illius diuitias non aestimo.
Quam amo sapientiam tuam domine, quae unica medi- [p. 102] tatio mea est.
Quam dulcia cordi meo eloquia tua? multo magis quam mel ori meo.
Verbum tuum pedibus meis lucerna est, & uijs meis lumen.

Magis mihi placet sapientia tua, quam milia auri uel argenti.
In uia sapientiae tuae delector magis quam ingenti diuitiarum copia.
Vtinam dirigantur uiae meae, ut sapientiam tuam, & sermones tuos discam.
Eloquium tuum ignitum est, hinc [p. 103] fit ut uehementer illud cupiam.
O beatum illum quem tu instruis domine, & in lege tua doctum facis.
Anima eius sapientiam meditabitur, & lingua eius loquetur iudicium.
Lex dei in corde suo scribetur, & non supplantabuntur gressus eius.
O domine Deus salutis meae, exaudi precem meam: & lingua mea misericordias tuas semper loquetur.
Da sedium tuarum adsistri- [p. 104] cem sapientiam, ut bonum & malum discernere possim, & occulta tua cognoscam.
Reuela oculos meos, ut ad miranda perspiciam quae in tua lege sunt.
Memor esto verbi tui te inuocanti, nam in illo spem meam posui.
Viam sapientiae notam fac mihi, & scientiam tuam ne cœles à me.
Fac mecum iuxta misericordiam tuam, & ne confundas me ab expectatione mea.
Recte sapere & intelligere [p. 105] doceto me, nam sapientia tua totum quod uolo.
Da uerbum tuum in ore meo, & in corde meo sapientiam tuam fige.
Sapientia tua cogitationes meas regat, ut placeant coram oculis tuis semper.
Mirabilia sunt eloquia tua, quapropter delectatur in eis anima mea.
Sapientia tua perfecta est, scientia tua lucida, & oculos illuminans.
Amabiliora super aurum [p. 106] & gemmas, & dulciora quam mel de fauo.
Sapientia tua immaculata, animas confortans, eloquium tuum uerax, intellectum docens paruulos.
Quando sciet errans spiritu intelligentiam? & ignorans doctrinam discet?
Quando effundetur de excelso spiritus tuus quando cor insipientis scientiam callebit, quando lingua balbutiens deserta erit?
Paruulus & insipiens sum domine, auxilio sit mihi ma- [p. 107] nus tua fortis.
Noui quod omnia potes, & nihil est tibi difficile.
Tu magnus es incognoscibilis, & sapientiae tuae nullus est numerus.
Annunciaui coram te causam meam, fac cum seruo tuo iuxta magnam misericordiam tuam.
Respice ad me & miserere mei, ut hoc quod credens per te posse fieri cogito, perficiam.
Viam sapientiae tuae notam fac mihi, & intellectu illius cor meum imple. [p. 108]
Vocem meam audi secundum misericordiam tuam domine, secundum iudicium mecum agito.
Da gloriam nomini tuo domine, tu enim solus es bonus & sapiens, & non est alius praeter te saluator.
Exaudi me domine, propter nomen tuum, & ne contineas me misericordiam tuam.
Eructabunt labia mea laudem, cum docueris me sapientiam tuam.
Tum enarrabo mirabilia tua, ut alij etiam ad te conuertantur. [p. 109]
Et benedicant nomen tuum in sempiternum & in seculum seculi, Amen.

NOTES

[1] *Libri Septimi Apertorii Cracoviensis Mystici*, Sabbatici, Pars Quarta in *T&FR*, 184.

[2] On this tradition see Lynn Thorndike, “Solomon and the Ars Notoria”, in *A History of Magic and Experimental Science during the first thirteen centuries of our era*, 8 vols (London and New York: Macmillan & Co., 1923-58), II, 279-289. See also Richard Kieckhefer, *Magic in the Middle Ages* (Cambridge: Cambridge University Press, 1989, repr. 1993), 151-172.

[3] See for example John Eglington Bailey, *Diary, for the years 1595-1601, of Dr John Dee, Warden of Manchester from 1595 to 1608. Edited from the original MSS in the Bodleian Library* (n.p., 1880), 2: “[Dee had] long forsaken the exact sciences, having exhausted their study; and had devoted himself to the blighting influence of occult investigations, intermingling with them in credulous simplicity what remained in him of the Christian faith.”

[4] See Carl Kiesewetter, *John Dee, ein Spiritist des 16 Jahrhunderts. Kulturgeschichtliche Studien* (Leipzig, 1893, repr. Schwarzenburg: Ansata Verlag, 1977).

[5] A thesis which was popularised by Edwin Arthur Burtt’s influential study, *The Metaphysical Foundations of Modern Physical Science* (London: Kegan Paul & Co., 1925).

[6] *JDEP*, I, 744: "The mysteries of the spiritual regions which Dee attempted to penetrate by establishing direct contact, were not infrequently regarded in his age, in which the claim of religion to contain the most perfect and complete expression of the general scheme, structure, and purpose of the cosmos, was neither denied or lightly regarded, as forming a legitimate branch of Natural Philosophy."

[7] *JDEP*, I, 808.

[8] Luigi Firpo, "John Dee, Scienziato, Negromante e Avventuriero," *Rinascimento*, 3 (1952): 25-84.

[9] Firpo, 25: "un documento singolarmente rivelatore delle credenze, delle aspirazioni e della cultura del Cinquecento."

[10] Firpo, 29: "Nel Dee questo avvio è sostenuto da un altissimo concetto del proprio ingegno e da un profundo spirito religioso [e ...] la certezza di uno speciale favore di Dio."

[11] Firpo, 29: "non ha la consapevolezza dell'infinita umilità e pazienza cui dovranno ormai piegarsi i ricercatori sperimentali per conseguire a prezzo di penose fatiche piccole verità parziali e provvisorie: quella ch'egli affanosamente ricerca è una via rapida, breve, infallibile, per assurgere ad una conoscenza totale, che coincida con un illimitato potere dell'uomo sulla natura. Questo peccato di superbia impaziente risolve la filosofia della natura nell'occultismo[...]."

[12] Firpo, 48: "un prolisso discorso [...] una verbosa e vacua orazione a Dio e [...] un minuzioso rituale."

[13] Firpo, 41: "[i] suoi truffaldini 'misteri'."

[14] Firpo, 45: "[gli] atteggiamenti ispirati e istrioneschi del Dee."

[15] Firpo, 40-41: "Le presunte revelazioni del futuro risultano tutte grossolanamente false, vistosi gli errori geografici e di scienze naturali, sgrammaticato il latino qua e là usato con parsimonia, chè gli angeli preferiscono parlar l'inglese [...]. Lo stile angelico è una triviale parodia di quello biblico, con frequenti e ovvie intrusioni di locuzioni scritturali in talune sedute [...] gli spiriti invisibili parlano un linguaggio affato privo di senso, proclamando che si tratta della lingua usata da Adamo prima del peccato originale. In conclusione, la cultura che nelle pseudo-rivelazioni si riflette è bene la cultura raffazzonata, monca e approssimativa di Kelley, e sono sempre gli interessi suoi più urgenti e concreti, turpi talvolta, che gli angeli si affannano a tutelare."

[16] Firpo, 83: "v'è sopratutto in questa personalità [...] una frattura profonda che sgomenta: l'uomo che aveva dato prove tanto degne in molteplici campi di studio, il matematico, il geografo, l'astronomo, si eclissa subitamente e si annienta in una cieca infatuazione superstiziosa."

[17] Frances A. Yates, *The Occult Philosophy in the Elizabethan Age* (London: Routledge & Kegan Paul, 1979, repr. 1983), 82.

[18] Frances A. Yates, *Theatre of the World* (London: Routledge and Kegan Paul, 1969), 186.

[19] Frances A. Yates, *Giordano Bruno and the Hermetic Tradition* (London: Routledge and Kegan Paul, 1964), see especially 130-143.

[20] Peter J. French, *John Dee, The World of an Elizabethan Magus* (London: Routledge & Kegan Paul, 1972), 116, 118.

[21] French, *John Dee*, 119. Cf. also 2-3: "Hermeticism, the gnostic philosophy based on the rediscovered texts of the legendary Hermes Trismegistus is basic to Dee's thought."

[22] Christopher Whitby, "John Dee's Actions with Spirits 1581 to 1585" (Unpublished PhD thesis, University of Birmingham, 1981). A two volume facsimile of Whitby's thesis was published by the Garland Press, New York in 1988). The thesis includes a full transcription of the *Liber Mysteriorum* (see Whitby, II, 1-407).

[23] Whitby, "John Dee's Actions with Spirits" , I, 181.

[24] Whitby, "John Dee's Actions with Spirits", I, 71.

[25] Whitby, "John Dee's Actions with Spirits", I, 75. But see also his later contradictory statement: "the magical system [...] bears a great similarity with the kind of magic described in the third book of Agrippa's *De occulta philosophia*." (Whitby, "John Dee's Actions with Spirits", I, 116).

[26] Whitby, "John Dee's Actions with Spirits", I, 74-75.

[27] Whitby, "John Dee's Actions with Spirits", I, 79-93.

[28] Whitby, "John Dee's Actions with Spirits", I, 74.

[29] Christopher Whitby, "John Dee and Renaissance Scrying", *Bulletin of the Society for Renaissance Studies*, 3:2 (1985): 25-37 (26).

[30] Whitby, "John Dee's Actions with Spirits", I, 116.

[31] He does, however, note that the design of Dee's "Holy Table" may have been "derived from a manuscript copy of the Key of Solomon," I, 151. While he notes the circulation of Pseudo-Solomonic manuscripts during the sixteenth century (I, 78 and fn. 27, 95) he does not pursue the possibility that they may have been a model for Dee's ceremonial practices.

[32] Wayne Shumaker, *Renaissance Curiosa* (Binghamton: Mediaeval and Renaissance Texts and Studies, 1982), 15-52. Cf. ibid., 15: "Essentially Dee's life was that of the Neoplatonist sage portrayed by Calder, and by intention at least, of the *magus* saluted by French."

[33] Shumaker, *Renaissance Curiosa*, 20-21.

[34] Shumaker, *Renaissance Curiosa*, 24.

[35] Shumaker, *Renaissance Curiosa*, 40.

[36] Shumaker, *Renaissance Curiosa*, 22, 48.

[37] Shumaker, *Renaissance Curiosa*, 27.

[38] Shumaker, *Renaissance Curiosa*, 33.

[39] Shumaker, *Renaissance Curiosa*, 29, 38.

[40] Wayne Shumaker, *Natural Magic and Modern Science: Four Treatises 1590-1657* (Binghamton: Mediaeval and Renaissance Texts and Studies, 1989), 3-4.

[41] Shumaker, *Renaissance Curiosa*, 44, 46.

[42] Shumaker, *Renaissance Curiosa*, 44, 49.

[43] Shumaker, *Renaissance Curiosa*, 46, 48.

[44] *NP*, 204. (My emphasis)

[45] *NP*, 203.

[46] *NP*, 214: "It is a magic that is far removed from both the philosophical magic and occult philosophy of the Renaissance and the natural magic he seems to have derived from Roger Bacon."

[47] *NP*, 206.

[48] *NP*, 214. This is a simplification of some of the nuances of Clulee's argument. Later he submits that there are magical elements or tendencies in Dee's practices (212), but suggests that these can be traced to the influence of Kelley, who – Clulee claims – was more knowledgable than Dee in "mediaeval manuals of ritual magic" (211). His claim that Dee ends up practising a kind of magic by default to Kelley's influence (214), is, I think, untenable.

[49] *NP*, 206.

[50] *NP*, 207.

[51] Clulee notes the sixteenth-century vitality of this tradition, but does not relate it to Dee's conversations. See *NP*, 133-5.

[52] Deborah E. Harkness, "Shews in the Showstone: John Dee's Angelic Conversations," *Renaissance Quarterly*, 49 (1996): 707-737 (709, 711). For more on Harkness's cultural contexualization of Dee's angelic conversations see "The Scientific Reformation: John Dee and the Restitution of Nature" (Unpublished PhD Thesis, University of California Davis, 1994).

[53] Harkness, "Shews in the Showstone," 709.

[54] Harkness, "Shews in the Showstone," 715-716. These claims are repeated in her book. See Deborah E. Harkness, *John Dee's Conversations with Angels: Cabala, Alchemy and the End of the World* (Cambridge: Cambridge University Press, 1999), 77, 96, 100-101, 117, etc.

[55] Harkness, "Shews in the Showstone," 718, 732.

[56] See my introduction to this volume, 9-10, *supra*.

[57] See, for example, *Conversations with Angels*, 40, where Harkness argues that Solomonic magical works "contribute little" to our understanding of Dee's angelic diaries. In my view, Harkness tends to exaggerate the differences between Dee's conversations and mediaeval magical pratices by distinguishing too readily between "prayer" on the one hand and "conjuration" and "invocation" on the other. See, for example, *Conversations with Angels*, 96, 120, 123, etc.

[58] See Brian Copenhaver, "Natural magic, hermetism, and occultism in early modern science" in David C. Lindberg and Robert S. Westman, eds., *Reappraisals of the Scientific Revolution* (Cambridge: Cambridge University Press, 1990), 261-302.

[59] Yates, *Giordano Bruno*, 107.

[60] Yates, *Giordano Bruno*, 107. Cf. her contrast between Ficinian natural magic and the mediaeval magical tradition, *Giordano Bruno*, 80: "How elegant, how artistic and refined is this modern natural magic! If we think of the Neoplatonic philosopher singing Orphic hymns, accompanying himself on the lira di braccio [...] and then compare this Renaissance vision with the barbarous mutterings of some invocation in *Picatrix*, the contrast between the new magic and the old is painfully evident. [...] If we think of the flowers, jewels, scents with which Ficino's patients are advised to surround themselves, of the charmingly healthy and wealthy way of life which they are to follow, and compare this with the filthy and obscene substances, the

stinking and disgusting mixtures recommended in the *Picatrix*, the contrast is again most striking between the new elegant magic [...] and that old dirty magic."

[61] Yates, *Giordano Bruno*, 108.

[62] Yates, *Giordano Bruno*, 102.

[63] See Marsilio Ficino, *Marsilius Ficinus Florentinus de triplici vita* (Paris, 1491), III, xvi, sigs. n.viii^{r}-iiii^{v}. The reference to the "Arab fraternity" is at sig. n.viii^{v}.

[64] Yates, *Giordano Bruno*, 140, 145-6; idem, *Occult Philosophy*, 38, 116.

[65] Clulee, 138: "Trithemius's sources were almost entirely mediaeval works of the notory art, such as the *Clavicula Salomonis*, the *Ars Notoria*, the *Liber Razielis* [...]. Another of Trithemius's sources, [was] the Latin *Picatrix*." See also Trithemius's *Liber Polygraphiae* (Argentinae, 1600), 597 where he gives an "alphabetum Honorij cognomento Thebani" (i.e the purported author of the Pseudo-Solomonic *Liber sacer*, also known as *The Sworn Book of Honorius*), commenting that "his operations had been clouded over by (or concealed in) foolish magic as it is revealed in Book Four of Petrus de Apono" (*cuius ministerio suas in magicis fatuitates abscondit, sicut Petrus de Apono restatur in suo maiore libro quarto*).

[66] Yates, *Giordano Bruno*, 107.

[67] *NP*, 132-3.

[68] Yates, *Giordano Bruno*, 83: "When Hermes Trismegistus entered the Church, the history of magic became involved with the history of religion in the Renaissance."

[69] There are numerous extant transcriptions of Pseudo-Solomonic magical texts made in the eighteenth century. See, for example, the manuscript copies of the *Clavicula Salomonis Regis* and the *Sefer Raziel* collected by General Charles Rainsford (1727-1809), Lieutenant Governor of Gibraltar, in the library of the Duke of Northumberland at Alnwick Castle. See *Third Report of the Royal Commission on Historical Manuscripts* (London, 1872), 122-3.

[70] Johann Wier, *De Praestigiis Daemonum*, *et incantationibus* [etc.] (Basel, 1566), II, iii, in *Witches, devils and doctors in the Renaissance*, trans. John Shea (Binghamton: Mediaeval and Renaissance Texts & Studies, 1991), 104.

[71] Wier, *De Praestigiis Daemonum*, II, iii, 104-5. Cf. II, v, 110: "Furthermore these magicians not only claim that eminent men, holy patriarchs, and angels of God are the authors of such wicked and execrable doctrines; they do not even blush to make a display of books passed down by Raziel and Raphael, the angels of Adam and Tobias – seeking by this ruse to give a more attractive appearance to their own monstrous creation [*Empusa*]."

[72] Wier, *De Praestigiis daemonum*, II, v, 111.

[73] Wier, *De Praestigiis daemonum*, II, v, 112.

[74] D.P. Walker, *Spiritual and Demonic Magic from Ficino to Campanella*, Studies of the Warburg Institute, 22 (London: The Warburg Institute, 1958), 76, cit. Whitby, "Renaissance Scrying", 26.

[75] *Lib. Myst.,* fol. 8^{v}.

[76] *De Heptarchia Mystica*, British Library, Sloane MS 3191, fol. 45^{r}.

[77] James A.H. Murray, *A New English Dictionary on Historical Principles; Founded mainly on the materials collected by the Philological Society*, 10 vols (Oxford: Clarendon Press, 1897-1928), "Exercise", 10 a-f, III, 402; R.E. Latham, *Revised Mediaeval Latin Word List from British and Irish Sources* (London: Oxford University Press for the British Academy, 1965), "exercitus", 177, and J.E. Niermeyer, *Mediae Latinitatis Lexicon Minus* (Leiden: Brill, 1976), "exercitium", 392.

[78] Archbishop John Whitgift, *The defense of the Aunswere to the admonition against the Replie of T[homas] C[artwright]* (London, 1575), in J. Ayre, ed., *The Works of J. Whitgift*, 3 vols (Cambridge, 1851-3), II, 197. See also Patrick Collinson, *The Elizabethan Puritan Movement* (London: Jonathan Cape, 1967), Chapter 5, "Exercises, Conferences and Fasts", 208-221.

[79] John Dee to Roger Edwardes, 12 July 1580, British Library, Cotton MS Vitellius CVII, fol. 315r. Edwardes's "spiritual exercises" consisted in "labor[ing] the scriptures (without Interpreters) [...] to reade Godds booke *simpliciter*." Roger Edwardes to John Dee, 31 March 1580, ibid., fol. 312^{r-v}.

[80] See, for example, *Lib.Myst.*, fol. 124^{r}: "There were many other particulars of the Action wch might be noted."

[81] *Lib. Myst*., fols. 122^{v}-123^{r}.

[82] See Aegidio Forcellini, *Lexicon Totius Latinitatis*, 3 vols (Patavia, 1840), "Actio", 2., I, 60. Whitgift, for example, talks about "ministering the sacraments, public prayers, and other such-like godly actions", *Works*, II, 588.

[83] Charles Du Fresne Du Cange, *Glossarium ad scriptores mediae et infimae Latinitatis*, 10 vols (Paris, 1733-1766), “Actio”, I, cols. 108-9.

[84] *Revised Mediaeval Latin Word List*, 5-6.

[85] See *Mediae Latinitatis Lexicon Minus*, “Mysterium”, 697; Du Cange *Glossarium Mediae*, V, “Mysterium”, 563-4; Latham, *Revised Mediaeval Word List*, “Mysterium”, 310. For patristic usages see *Lexicon Totius Latinitatis*, III, “Mysterium”, 326-7.

[86] *De Heptarchia Mystica*, British Library, Sloane MS 3191, fol. 33^{r}. See also *Lib. Myst.*, fol. 7^{v}, where he refers to “The Mysteries of <thy> truthes vnderstanding”.

[87] On Dee’s prophetic self-fashioning see Stephen Clucas, “*Non est legendum sed inspicendum solum*: Inspectival knowledge and the visual logic of John Dee’s *Liber Mysteriorum*” in Alison Adams and Stanton J. Linden, eds., *Emblems and Alchemy* (Glasgow: Glasgow Emblem Studies, 1998), 109-132, esp. 127-9.

[88] *Lib. Myst.*, fol. 8^{r}.

[89] In a note on a loose sheet bound between the *Liber Auxilij et Victoriae Terrestris* and the *De Heptarchia Mystica*, Dee seems to find corroboration for the heptarchical basis of his doctrine in the angelology of Clement of Alexandria: “In septenarijs totus Mundus circumiugitur omnium quae et Viua gignuntur, et quae nascuntur. Septem quidem sunt, (quorum est maxima potentia) Primogeniti Angeloru[m] Principes &c. Cleme[n]s Alex. Strom. lib. 6.” *De Heptarchia Mystica,* BL, Sloane MS 3191, fol. 32^{r}.

[90] *Lib. Myst.*, fol. 80^{r}.

[91] *Lib. Myst.,* fol. 51^{r}. The underlinings are in the original MS.

[92] See, for example, *MH*, 5^{v}, 8^{v}, and 17^{r}.

[93] *MH*, 17^{r}. In mediaeval Latin “Mystagogia” signified “revelation”, see Latham, *Revised Mediaeval Latin Word List*, “Mystagogia”, 310.

[94] *MH*, 7^{v}.

[95] *MH*, 13^{r}.

[96] John Dee to William Cecil, 3 October 1574, British Library, Burghley Papers 1574-5, Lansdowne MS 19, fols. 81^{r}-83^{r}.

[97] John Dee to Roger Edwardes, 12 July 1580, British Library, Cotton MS Vitellius CVII, fol. 315^{r}.

[98] Cf. Dee’s defense of “Thaumaturgike” or “Actes and Feates, Naturally, Mathematically, and Mechanically, wrought and contriued,” as a practice permitted to the “Modest Christian Philosopher”, in *MP*, sig.Aj^{v} - Aiij^{r}.

[99] See *Ars notoria*, Bodleian Library, Ashmole MS 1515, Latin and English, sixteenth century, fols. 9^{r}, 24^{r}.

[100] Robert Turner, *The Ars Notoria: The Notory Art of Solomon* (London, 1657). It is not insignificant, perhaps, that Turner saw the “Notory Art” as a “holy and Sacramental Mystery,” (*The Ars Notoria*, 16) rather than a form of “magic”.

[101] *NP*, 39-73.

[102] Thorndike, *History*, II, 286.

[103] Gregory, *Regula pastoralis* (n.p., 1480), *Tractatus de cura pastoralis beati Gregorij pape*, cap. I, sig.a.j^{r}: “ars est artium regimen animarum”.

[104] *Ars notoria*, British Library, Harleian MS 181, fol. 19^{r}: “ieiunabis in pane et aqua tribus diebus, non manducando, quosque in celo stelle videan[tur] [...] et da pauperibus”.

[105] *Ars notoria*, BL, Harleian MS 181, fol.26^{r} “ieiunandu[m] est in ipsis diebus, quibus inspiciun[tur] figure”.

[106] *Ars notoria*, BL, Harleian MS 181, fol. 57^{r}.

[107] *Liber Sacer,* British Library, Royal MS 17.A.XLII, fifteenth century, fol. 13^{v}: “Primo sit mundus operans non pollutus, et cum devocione faciat non astute non commedat neque bibat”.

[108] *Liber Sacer,* BL, Royal MS 17.A.XLII, fol. 14^{v}.

[109] *Liber Sacer,* BL, Royal MS 17.A.XLII, fol. 13^{v}. Cf. *Liber Salomonis (Sefer Raziel),* British Library, Sloane MS 3846, sixteenth-seventeenth Century, fol. 130^{v}: “he that shall write this booke oughte to be cleane & fasting & bathed & suffumed with precious aromatikes, that is with spices well smelling”.

[110] *Liber Salomonis (Sefer Raziel),* BL, Sloane MS 3846, fol. 130^{r}.

[111] *Magical Tracts,* British Library, Sloane MS 3851, seventeenth century, collected by “one Mr Arthur Gauntlet, who professed Phisick, and lived about Graies Inn Lane” (fol. 2v). The quotes are from the “Instructions of Ptolomie”, fol. 3^{r}.

[112] *Ars notoria*, BL, Harleian MS 181, fol. 19^{r}: “locu[m] secretu[m], videlicet in ecclesia[m], vel in atriu[m], vel in ortu[m]”.

[113] *Liber Salomonis (Sefer Raziel)*, BL, Sloane MS 3846, fol. 130^{v}.

[114] *Liber virtutis*, British Library, Harleian MS 181, sixteenth century, fol.

[115] *Ars Notoria*, BL, Harleian MS 181, fol. 26^{r}: "Item solus sit [...] qui opera[tur] in eis [...] nisi esset magister artis, qui instrueret operantem". Nobody "other than the true partner of the teacher is allowed to be present whilst the orations are pronounced, or the figures are viewed" (*Aliu[m] vero sociu[m] praeter mag[istre]m non licet habere in inspectione figuraru[m], nec in pronu[n]ciatione orationu[m] suaru[m]*), ibid.

[116] *Ars notoria*, BL, Harleian MS 181, fol. 76^{r}: "Et camera[m] habeas secreta[m], nitida[m], munda[m], ab immunditijs aranearu[m], et pulueris, et clausa[m]: Eisque solus dormiens in ea: Erit etia[m] seratus mundus; et in ea in modu[m] altaris mensula mundis lintheis cooperta, et super eam duo candelabra cu[m] cereis benedictis in *Purificatione* ardentes." Although this quote is from a text (the *De arte crucifixi Pelagij Solitarij*) which belongs to another genus of magical art, it is nonetheless closely related to Pseudo-Solomonic practices. For more on the Pelagian "art of the crucifix" see Stephen Clucas, "*Regimen Animarum et Corporum*: The Body and Spatial Practice in mediaeval and Renaissance magic", in Daryll Grantley and Nina Taunton, eds., *The Body in Late Mediaeval and Early Modern Culture* (Ashgate: Aldershot, 2000), 113-129 (esp. 116-119).

[117] *Ars notoria,* British Library, Sloane MS 1712, thirteenth century, fol. 1^{r}

[118] *Liber Salomonis (Sefer Raziel)*, BL, Sloane MS 3846, fol.131^{r}. Cf. also fol. 129^{r}: "the 7 treatises of this booke be these. The first is said *Clauis*, for that in it, is determined of *Astronomy*, & of the starrs for without them we may doe nothing".

[119] See, for example, *Ars notoria*, BL, Harleian MS 181, which gives detailed prescriptions concerning the correct phases of the moon (*lunationes*) for each segment of the magical operation it describes.

[120] See, for e.g. *Liber Salomonis (Sefer Raziel)*, BL, Sloane MS 3846, fol. 131^{v}, which names "7 bretheren" and their planets: Sabaday (Saturn), Zedet (Jupiter), Madin (Mars), Hamina (Sun), Noga (Venus), Cocab (Mercury), and Labana (Moon).

[121] *Ars notoria*, BL, Harleian MS 181, fol. 19^{v}: "verte faciem tua[m] versu[m] oriente[m]: et in terra[m] prosterne manus".

[122] See *Ars notoria*, BL, Harleian MS 181, fol. 19^{v}: "in terra[m] prosterne manus, dicendo 7. psalmos poenitentiales, cum .7. orationibus dominicalibus, et [...] totidem *Credo in Deu[m]*, humiliter implorando".

[123] See *Liber sacer*, BL, Royal MS 17.A.XLII, fols. 29^{r}-31^{r}, which includes three orations dedicated to the Virgin Mary – "Ave Maria", "Salve Regina" and "O gloriosa domina virgo".

[124] See *Ars notoria*, BL, Harleian MS 181, fol. 20^{r}: "*Pater noster: Aue Maria: Et ne nos inducas &c* [...] *Pater de coelis Deus, miserere nobis*: det sic tota litania est dicenda [...]." and *Liber virtutis*, BL, Harleian MS 181, fol. 5^{v}: "*Miserere mei Deus*; all the verses, with *Gloria patri sicut erat. Kyrie eleson, [Christe] eleson, Kyrie eleson Pater noster* and *Aue Maria* 3. *Credo in Deum. Confiteor. Misereatur nostri*."

[125] *Ars notoria*, BL, Harleian MS 181, fol. 18^{r}. See also the description of the art at fol. 56^{v}: "This art or operation consists in orations in which are invoked, recited and named the names of the holy ones dwelling in the celestial abodes of the living God." (*istius artis vel operac[io]nis consistit in orac[io]nibus; inter quas no[m]i[n]ant[ur] recitant[ur] et inuocantu[r] n[omin]a sanctoru[m] Dei uiui in supernis sedibus residentium*).

[126] See for example, *Liber Salomonis (Sefer Raziel)*, BL, Sloane MS 3846, fol. 129^{v}: "The name [of this book] expanded in Latin is *Angelus magnus secreti Creatoris*. That is to say the great Angell of the secret creator. And in hebrue Cephar Raziel that is the booke of hollines & of fullfillinge & it was the first booke after Adam written in language of Caldey & afterwards translated in hebrue". See also the marginal glosses to *Ars Notoria*, Bodleian MS Ashmole 1515, sixteenth century, fol. 5^{r-v}, where the magical orations are described variously as "oratio hebraica", "chald[aica]" or "Arabic[a]".

[127] *Ars notoria,* BL, Sloane MS 1712, fol. 16^{v}.

[128] *Ars notoria*, BL, Harleian MS 181, fol. 39^{r}.

[129] *Ars notoria*, BL, Harleian MS 181, fol. 50^{r-v}: "q[uam]vis indignus sum, mihi concedas, et in mente[m] mea[m] confirma et corrobora," and fol. 39^{r}: "da mihi ea quae [...] credo absque malignitatis intentione scientiam."

[130] See for example, *Ars notoria*, BL, Harleian MS 181, fol. 37^{v}: "viuifica intellectu[m] meu[m] foecunda mihi memoria[m] mihi. Exalta co[n]scientia[m] mea[m]," and fol. 38^{v}: "augmentetur sensus meus, et memoria mea [...] aperta mihi scientiae ianua gratuletur cor meu[m], et confirmatu[m], et emundatu[m] per vos percipiet, et conseruet scientia[m] et sapientia[m] [...] da mihi ea quae desidero."

[131] See for example, *Ars notoria*, BL, Harleian MS 181, fol. 19^{r}: "addens vnicuique corpori spiritu[m] propriu[m] et veracem, ad custodiendu[m] illum, et defendendum ab incursionibus spirituu[m] immundoru[m] et illusionibus eorum", and fol. 20^{v}: "Obsecro te angelice spiritus; cui ego ad prouidendum

com[m]issus sum; vt custodias me indefinenter; et protegas ab incursu diaboli, vigilantem, et dormientem, nocte et die [...] repelle a me omnem temptatione[m] Sathanae."

[132] See, for example, *Ars notoria*, BL, Harleian MS 181, fol. 46^{r}: "Deus exaudi praeces meas; et adiuva me in opere sancto isto," and fol. 48^{r}: "Te domine suppliciter imploro, deposco, flagito et supplico."

[133] See *Ars notoria*, BL, Harleian MS 181, fol. 38^{r}: "mitte mihi sanctos angelos tuos de excelso coelo, qui custodiant me, et sensu[m], et memoria[m] et intelligentia[m] mea[m] et adimplea[m] praecepta tua" and fol. 55^{r}: "Funda Domine in me, illum quadrangulare philosophiae palaciu[m]."

[134] See Stephen Clucas, "Wondrous force and operation: magic, science and religion in the Renaissance" in Philippa Berry and Margaret Tudeau, eds., *Textures of Renaissance Knowledge* (Manchester: Manchester University Press, 2003), 35-57.

[135] See, for example, *Liber sacer*, BL, Royal MS 17.A.XLII, fol. 4^{v}: "the first chapter is of the composyssyon of the greate name of god which the hebrues call sememphoras which doth consyst of .72 [...] letters which is the beginning of the arte", and *Liber Salomonis (Sefer Raziel)*, BL, Sloane MS 3846, fol. 129^{v}, where it is claimed that it contains "all semoforax, that is the great name compleate with all his names whole & even & with his vertus and sacraments". See also Johannes Reuchlin, *De arte Cabalistica libri Tres* (Hagenau, 1517), 58^{v}: "Sunt itaque lxxii nomina sacra quod unum Semhamphores id est sanctissimi Tetragrammati nomen expositorum d[icitu]r per invocationes angelorum ab hominibus deo deditis, deuotisque cum timore ac tremore sic enuncianda."

[136] *Liber Salomonis (Sefer Raziel)*, BL, Sloane MS 3846, fol. 155^{v}.

[137] *Liber Salomonis (Sefer Raziel)*, BL, Sloane MS 3846, fol. 132^{r}.

[138] *Liber Salomonis (Sefer Raziel)*, BL, Sloane MS 3846, fol. 155^{v}.

[139] See, for example, *Liber Salomonis (Sefer Raziel)*, BL, Sloane MS 3846, fol. 155^{v}-156^{r}: "this is the name thou shalt name when thou wilt speake with angells & they thy question & thy worke without doubt shall fulfill", and fol. 156^{r}: "these names thou shalt name when thou wilt that the Elem*en*ts & winds fulfill thy will in all things."

[140] See, for example, *Ars notoria*, British Library, Sloane MS 313, fourteenth-fifteenth century, fols. 2^{v}-4^{v}, and *Liber sacer*, BL, Royal MS 17.A.XLII, fols. 9^{v} et seq., which describes "the makinge off the seale off the true and lyuinge god."

[141] See, for example, *Liber Sacer,* BL, Royal MS 17.A.XLII, fol. 6r, which refers to "a glasse wherein thow shalte see the whole worlde."

[142] See *Ars Notoria*, BL, Harleian MS 181, fol. 18^{r}: "incipit sanctissima ars Notoria [...] vt per eam omnes scientias liberales, mechanicas et exceptiuas, et earum facultates per breue spatiu[m] temporis posset adquirere et habere."

[143] See, for e.g. *Ars notoria*, BL, Harleian MS 181, fol. 30^{v}: "Non debent legi sed inspici tantum." On the theme of magical "inspection" in the Pseudo-Solomonic tradition see Clucas "Inspectival knowledge and the visual logic of John Dee's *Liber Mysteriorum*", 115-121.

[144] See *Ars notoria*, BL, Harleian MS 181, fol. 38^{r}.

[145] *Ars notoria*, BL, Harleian MS 181, fol. 43^{v}, re. the "figure of the dialectical art" (*figura artis dyaleticae*), which allows one to "acquire and possess perfect knowledge [of dialectics] and retain it in the memory" (*acquirere, et habere, et memoriter retinere perfecta[m] scientiam*).

[146] *Ars notoria*, BL, Harleian MS 181, for example, gives the figures and orations for "artis Grammaticae" (fols. 25^{r} et seq.), and orations for "Dyalectica" (fols. 39^{r} et seq.), "artis Rethoricae" (fols. 46^{v} et seq.), "artis phisicae" (fols. 59^{v} et seq.), "artis musicae" (fols. 60^{r} et seq.), "artis arismetricae" (fols. 61^{v} et seq.) and "Astronomiae" (fols. 65^{v} et seq.). The accompanying figures for dialectic through to astronomy are missing, although spaces have been reserved for their inclusion. This manuscript seems to be a late copy of a much earlier text, it has substantial points of textual overlap, for example, with *Ars notoria*, BL, Sloane MS 1712, (cf. fol. 16^{v}, and *Ars notoria*, BL, Harleian MS 181, fol. 39^{r}, for example). The thirteenth-century manuscript does, however, include figures for theology, geometry and jurisprudence, which are absent from the later manuscript.

[147] See *Ars notoria*, BL, Harleian MS 181, fol. 69^{r} et seq. for a description of the "figura generaliu[m]" or "Nota Dei", and fol. 30^{v} for "4 signa a Deo Data Salomoni omni[bus] artibus communia." For earlier examples of this "general figure" see *Ars notoria,* BL, Sloane MS 1712, fol. 20^{v} and Bodley MS 951, fifteenth century, fol. 10^{v}.

[148] *Liber sacer*, BL, Royal MS 17.A.XLII, fols. 5^{r}-6^{v}.

[149] *Lib. Myst.*, fol. 13^{v}.

[150] *Lib. Myst.,* fol. 55^{r}. Cf. also *T&FR*, 178, where Dee says "I do know assuredly that there is very much matter in this table", and his angelic interlocutor replies "*It is true: for hitherto*, stretched the knowledge of *Solomon*," and Dee notes in the margin: "*Solomon* his knowledge."

[151] *Lib. Myst.,* fol. 12^{r}. On the rabbinical tradition of Solomon's magic ring and its alleged relation to earlier Parsi traditions, see Moncure Daniel Conway, *Solomon and Solomonic Literature* (London, 1899), 185-6.

[152] *Lib. Myst.,* fol. 12^{r} (marginal note): "Vide Reuchlini libru[m] de Verbo Mirifico de nomine PELE."

[153] See, for example, the *De quatuor annulis*, British Library, Sloane MS 3847 sixteenth-seventeenth century, fols. 66^{r}-81^{v}, which presents a series of "seales" which bear a generic resemblance to some of Dee's talismanic "tables" or "scutcheons".

[154] *Lib. Myst.,* fol. 8^{v}. For a fuller account of Dee's ascetic regime see Gabriel's injunction on 13 October 1583 in *T&FR*, 39-40. Cf *T&FR,* 53: "Fight [...] and cast off the world. Make flesh subiect, and strangle your Adversary. For unto such belongeth the entrance into my Chambers, and the use of my will".

[155] *Ars notoria*, BL, Harleian MS 181, fol. 26^{r}.

[156] *Lib. Myst.,* fol. 51^{r}. Cf. also fol. 17^{r}, where Dee and Kelley are required to take a "vow [r]equired for secresie". Dee is frequently worried by domestic intrusions on his actions, and there are many references to the closing of outer doors, etc.

[157] *Lib. Myst.,* fol. 70^{v}. Dee is told that the 49 prayers of the book have "49 manner of Vnderstandings. Therein is comprehended so many languages They are all spoken at ones." However, he is also told that "Vntill thow com[m]e to the Citie [i.e. the new Jerusalem] thow canst not behold the beawty thereof." (Ibid.)

[158] *Lib. Myst.,* fol. 64^{r}.

[159] *Lib. Myst.,* fol. 74^{v}: "[EK] Prayed perfectely in this Angel's language."

[160] *Lib. Myst.,* fol. 80^{r}.

[161] *Lib. Myst.,* fol. 70^{v}.

[162] *T&FR*, 88.

[163] *Lib. Myst.,* fol. 24^{r}. This is a circular figure containing a cross, and the letters g, m, l, l, e and e (clockwise). The angels' names are to be produced by combining each letter with the cross in turn: "7 secrett Angels proceding from euery letter and cross so formed". Cf. fol.17^{v} et seq., in which 40 tablets carried by "40 white creatures" are identified as being "Nomen dei vel No[m]i[n]a Diuina".

[164] See, for example, *Lib. Myst.,* fol. 25^{r}: "In 7 must you work all things", fol. 28^{v}: "Let us praise the God of 7". Cf. *Liber Salomonis (Sefer Raziel)*, BL, Sloane MS 3846, fol. 131^{r}: "the 7 wordes [of the key] be 7 angells which han might in the 7 heauens & in the 7 dayes of the weeke". The *Sefer Raziel* is said to contain seven books (fol. 129^{v}), and there are seven "semaphoras" which "god the creator gaue to Adam in paradise" (fol. 155^{v}).

[165] *Lib. Myst*, fol. 30^{r}. In many Solomonic texts there is a lengthy description of how to construct such a seal, see for example *Liber sacer,* BL, Royal MS 17.A.XLII, fols. 9^{v} et seq.: "here folowithe the makinge off the seale off the true and lyuinge god".

[166] See *R&W*, 168 for details of Dee's copy of Honorius Magister Thebarum's *Liber Juratus* (*R&W*, no. DM70). This manuscript also bears the inscription "Sum Ben: Jonsonij liber".

[167] *Lib. Myst.,* fol. 12^{v}: "I need to know, which of them I shall imitate: or how to make one perfect of them all".

[168] *Lib. Myst.,* fol. 12^{v}: "De Sigillo Emeth vide Reuchlini Cabalisticae Lib 3 et Agrippa[m] Lib. 3 cap.11".

[169] *Lib. Myst.,* fol. 51^{r}. Cf. *Liber sacer*, BL, Royal MS 17.A.XLII, fol. 5^{r}: "to knowe the seales [...] [and] offyce of euery angell [...] to obtayne all syences [... and] to know all thinges present past and to comme."

[170] *Lib. Myst.,* fol. 57^{v}.

[171] *Liber sacer,* BL, Royal MS 17.A.XLII, fol. 5^{v}.

[172] *Lib. Myst.,* fol. 68^{r}.

[173] *Liber sacer*, BL, Royal MS 17.A.XLII, fol. 6^{r}.

[174] *Lib. Myst*, fol. 36^{v}.

[175] *Lib. Myst.,* fol. 39^{r-v}.

[176] *Lib. Myst.,* fols. 7^{r-v}, and fols. 118^{r}-121^{r}. Cf. *Libri Cracoviensis Mysticus Apertorius, Julii, 12 1584*, *T&FR*, 219: "Behold, those that dig into Nature with dull mattocks, and dull Spades, are such, as of every congeled substance can imagin, but not judge: are foolish, and of the world: whose imaginations, are become the instruments of vanity [...]. Wo be unto them, for their disputations and doctrines, are dogma's and dull [...]. *But by him you are lifted up, that is the God of Justice, and the Discloser of his own secrets*: and the headlong drawer of things to an end." See also the spirit Madimi's condemnation of the venality of

human scholarship, *T&FR*, 216: “Wo be unto the books of the earth, for they are corrupted; and are become a wrasting stock, and firebrand to the conscience.”

[177] *Mensis Mysticus Saobaticus, pars prima ejusdem*, *T&FR*, 91. Cf. *Lib. Myst.,* fol. 24^{r}, where Dee asks the angel Michael for “Perfect knowledg and vnderstanding”, noting in the margin: “My continuall and auncient prayer.”

[178] See *Ars notoria*, Oxford, Bodleian Library, Ashmole MS 1515, sixteenth century, fol. 9^{r}: “Of this Oration he sayth, y^{t} is the mistery thereof y^{t} it moveth even the caelestiall sp[er]its to doe some grett thing by p[er]mission of ye divine pow[e]r.”

[179] *Lib. Myst.,* fols. 119^{r} and 120^{r}. Cf. *T&FR*, 172.

[180] *Ars notoria*, BL, Harleian MS 181, fol. 68^{r} [my emphasis].

[181] Desiderius Erasmus, “Vita D. Ioannis Phisceri Rofensis Episcopi ex D. Erasmi Rotherdami scriptis elicita”, in *Incomparabilis Doctrine, Trium item Linguarum peritissimi uiri D. Erasmi Rotherodami, in sanctissimorum martirum Rofensis Episcopi, ac Thomae Mori* (Haganau, 1536), sig. Bij^{v}: “uiro singulari pietate atque eruditione”. Cf. sig. Biij^{v}, where he describes Fisher as “Episcopus uerae pietatis unicu[m] Exemplar.”

[182] See, for example, *T&FR*, 32: “We prayed the Psalm of thanksgiving 14 of Roffensis for E.K. his deliverance from *Barma* and his 14 companions,” and *T&FR*, 171-2: “as the Lord A[lbertus] L[asky] was reading *Rofensis psalm. de Fiducia in Deum*, suddenly upon E.K. his right shoulder did a heavy thing seem to sit, or rest, whereof he told the Lord A. L. And afterward was this voyce uttered by that Creature in *Latine*. Lasky, *veniet tempus, cum tu portabis versum sedecimum, illius. Psalmi undecimi, in vexillo tuo, & vinces inimicos tuos*. Then *A. L.* sought in *Davids* Psalter for the eleventh Psalm, and sixteenth verse thereof: and while he was so about that Psalm, The voyce said that he meant not that Psalm of *David*, but the eleventh Psalm of *Roffensis*: which Psalm the Lord *A. L.* was then in reading to *E.K.* and was about the verse, *Hic labor ac dolor*, &c. being the sixth verse.” See Fisher, *Psalmi et Precationi*, “Psalmus XI. De fiducia in Deum”, 67-72.

[183] John Fisher, *Psalmi seu Precationes D. Ioan. Fisheri Episcopi Roffensis. Accessit Imploratio diuini auxilij contra tentationem ex Psalmis Dauidis, per Th. Morum* (London, 1572), Psalmus V, 44-49. For the relevant passage see 48: “Recte sapere & intelligere doceto [*sic*. for docete] me,/ nam sapientia tua totum quod volo./ Da verbum tuum in ore meo, & in corde meo sapientiam tuam fige.” See Appendix 2 for the full text of Fisher’s fifth psalm as it was published c. 1525.

[184] Fisher, *Psalmi*, 44-6.

[185] *Lib. Myst.,* fol. 5r. See Appendix 1 for the complete text of the oration. Although it dates “ab anno 1579”, Dee had obviously been using others for some time, as he refers to other prayers of this type, addressed to Raphael and Michael, which he had written in both Latin and English “circa annu[m] 1569”.

[186] *De Heptarchia Mystica*, BL, Sloane MS 3191, fol. 46^{r}.

[187] *De Heptarchia Mystica*, BL, Sloane MS 3191, fols.61^{r}-80^{v}.

[188] *De Heptarchia Mystica*, BL, Sloane MS 3191, fol. 46^{r}.

[189] *De Heptarchia Mystica*, BL, Sloane MS 3191, fols. 45^{v}-46^{r}.

[190] See, for example, *T&FR*, 4: “Me protege [...] qua diabolum & Sathanicae fraudem,” and *T&FR*, 54: “We beseech him that we may [...] overcome all other Diabolical assaults or sophistical, or untrue perswasions,” and *T&FR*, 183: “Oratione contra Tentationes Sathanae.”

[191] See *T&FR*, 175-180. The characters of the table were supposedly the “true Images of God his creatures” (175), which would allow Dee to “work all the world over at one time” (178). For a full account of the table’s putative properties see *T&FR*, 179-180.

[192] *De Heptarchia Mystica*, BL, Sloane MS 3191, fol. 57^{v}: “Quater Tria, Nomina Dei, (ex quatuor lineis Spiritus sancti extracta), quae, omnes super Terram Creaturas, (tam Invisibiles, quam Visibiles).” See for example the invitation to the “six senior angels of the East” (SEX SENIORUM Orientalium Invitatio”, ibid., fol. 59^{r}: “O vos sex SENIORES, Orientales [...] In Nomine eiusdem DEI, (Vnius et Trini) O vos (in quam) ABIORO, siue HABIORO, AAOXIAF, HTMORDA, HAOZPI, siue AHAOZPI, HIPOTGA et AVTOTAR [etc].”

[193] *Lib. Myst.,* fol. 8^{r}.

[194] *T&FR*, 62, 91. The “particularity” of these invitations refers to their being addressed to particular angels. See, for example, *T&FR*, 222 where Dee records a prayer to Uriel: “I invite Uriel, to illuminate us, direct us and console us, etc.” (*invito Vriele ut nos illuminaret, dirigeret, consolaretur etc.*)

[195] See, for example, the prayer in *De Heptarchia Mystica*, BL, Sloane MS 3191, fol. 45 which begins: “O Almighty, Aeternall, the True and Living God: O King of Glory: O Lord of Hoasts,” which requests

"the obteyning of somme convenient portion of True Knowledg, and understanding of thy lawes and Ordonances." Cf. also *Lib. Myst*, fol. 42^{r}: "I [...] called vnto God, for his divine help for the vnderstanding of his laws and vertues, knowing and vnderstand[ing] which he hath established in and amongst his Creatures, for the benefyt of mankinde, in his seruice, and for his glorie etc." The underlining is in the original MS.

[196] See, for example, *T&FR*, 118: "Mitte lucem tuam & veritatem, O Deus &c." and 102: "Precibus ad deum finitis, pro luce & veritate, in hanc formam, mitte nobis spiritum sanctum & veritatem tuam, ut sapienter, fideliter & constanter tibi serviamus, omnibus diebus vitae nostrae. Amen."

[197] *Lib. Myst.,* fol. 61^{r}.

[198] *T&FR*, 145. In the "Protestatio fidelis" (*Lib. Myst.,* fol. 7^{r}) Dee noted that God had sent "good Angells" to the Biblical prophets "to instruct them, informe them helpe them, yea in worldly domesticall affaires."

[199] See *T&FR*, 162.

[200] *T&FR*, 104-5: "Gab[riel] [...] *O thou eternal foundation and strength of all things, mortal and immortal, which delight in thy face and in the glorie of thy name*, Consider the foundations of our fragility, and enter into the weaknesse of our inward parts: for we are become empty; whose salt is not, nor hath any savour: Fortifie, and make us strong in thee, and in thy strength; Have mercy upon us, Have mercy upon us, Have mercy upon us; that in this world our strength may be in patience, and after this life, that we may ascend unto thee." Cf. *T&FR*, 82, where Gabriel recites a similar prayer and orders Dee and Kelley to "Say so unto God kneeling."

[201] *T&FR*, 196-7.

[202] *Lib. Myst.,* fol. 9^{v}.

[203] *Lib. Myst.,* fol. 26^{r}. Cf. fol. 34^{r}: "Pray and that vehemently, For these things are not reuealed without great prayer".

[204] Anthonie Gilbie, *The Psalmes of Dauid, truly opened and explained by paraphrasis* [...] *set foorth in Latine by that excellent learned man THEODORE BEZA. And faithfully translated into English* (London, 1581), sig. a3^{v}.

[205] *A Treatise made by Athanasius the greate wherin is set forth how and in what manner ye may vse the psalmes, according to the effect of mynde*, in Thomas Sternhold and John Hopkins, *The Whole booke of Psalmes collected into Englyshe Meter* (London, 1564), sigs.Aviii^{r}-Bv^{v}. On the tradition of using prayer for practical and operative purposes see Keith Thomas, *Religion and the Decline of Magic, studies in popular beliefs in sixteenth- and seventeenth-century England* (London: Weidenfield and Nicolson, 1971, repr. Harmondsworth: Penguin Books, 1991), 45-9, and 133-151, and Eamon Duffy, *The stripping of the altars, traditional religion in England c.1400-c.1580* (Newhaven and London: Yale University Press, 1992), Chapter 8, "Charms, Pardons and Promises: "Superstition" in the Primers", 266-298.

[206] James Anderson, ed., *Commentary on the Book of Psalms. By John Calvin. Translated from the original Latin, and collated with the author's French version,* 5 vols (Edinburgh, 1845-9), I, xxxviii.

[207] Calvin, *Commentary on the Book of Psalms*, III, 67-8

[208] *T&FR*, 82.

[209] *T&FR*, 74: "the Lord appeared unto them in a vision: But he cometh when you are awake: Unto them he came unlooked for, unto you he cometh requested."

[210] *T&FR*, 88.

[211] See, for example, *T&FR*, 40.

[212] *Lib. Myst.,* fol. 92^{r}. Cf. *T&FR*, 67: "O Jesu Christ, we have committed our selves into thy hand; and do submit our wills to thy governement."

[213] *T&FR*, 58.

[214] *Lib. Myst.,* fol. 75^{r}.

[215] *Lib. Myst.,* fol. 39^{v}.

[216] *Lib. Myst.,* fol.55^{v}.

[217] *Lib. Myst.,* fol.91^{r}.

[218] *T&FR*, 188.

[219] *Lib. Myst.,* fol. 43^{v}: "What say you concerning the Chamber, for our practise may my farderest little Chamber, serue, yf the bed be taken downe."

[220] See, for example, *Lib. Myst.,* fols. 42^{r}, 79^{v}, 98^{v}, etc.

[221] *Libri Mystici Apertorii Cracoviensis sabbatici, An.1584*, in *T&FR*, 115.

[222] *Lib. Myst.,* fol. 103^{r}.

[223] *Lib. Myst.,* fol. 105^{v}.

[224] *T&FR*, 138.

[225] See, for example, *T&FR*, 186.

[226] See *Lib. Myst.,* fol. 18^{v}: "Herevppon we prayed a psalme; <my skryer> saying one verse, and I the other etc."

[227] *T&FR*, 146. "Ex Psalterio post 67 Psalmum."

[228] *T&FR*, 67

[229] *T&FR*, 82: "Oratione Dominica finita, & brevi oratione Psalmi 33. inspecto Chrystallo apparuere utrique *Gabriel & Nalvage*."

[230] *Lib. Myst.,* fol. 89^{r}.

[231] *T&FR*, 101. See Fisher, *Psalmi*, 60-63: "Psalmus Novus. Contra inimicos."

[232] *T&FR*, 83: "With great difficulty this Letter was discerned [...] Nalvage denied it to be an X. and said he knew not yet the mystery: say the Lords prayer, for I cannot open it [...] At length he said it was V."

[233] *T&FR*, 186.

[234] *Lib. Myst.,* fol. 98^{v}.

[235] *T&FR*, 211: "Oratione Dominica finita, & variis ejaculationibus factis tam ad Gabrielem, quam Nalvage, Ave, Mapsma & Ilemer, quam maximè ad Deum ipsum pro sua lumine, auxilio & protectione; tam ipsa actione, quam itinere praesenti, futuro, versus aulam Caesaris."

[236] *T&FR*, 62: "prayers of the 7 Psalms, and my particular invitation and calling for God his help, and the ministery of his good Angels."

[237] *T&FR*, 89: "a short prayer to God for remission of sins, and sending of his graces, and his good ministers assigned for our instructions: and for the avoiding away of the great enemy &c."

[238] See *T&FR*, 210: "I made a short discourse to God of my sincere and just dealing", and ibid., 73: "divers prayers and contestation of our humility, obedience and credit in these Actions."

[239] *T&FR*, 165: "prayers due, and thanks to the almighty for his great mercies and power shewed in the conversion of E.K [...] and divers our short discourses of faith, hope, patience, constancy, humility, and other duties requisite to this action."

[240] See, for example, *T&FR*, 111: "short prayers for the success of Albert Lasky [...] queries and requests concerning his rights of inheritance, and other very brief ejaculations, for success in this action." (*precatiuncula pro prospero successo A[lberti] L[askii] [...] quaeritantis & petentis jus suum hereditarium, & aliis brevissimis ejaculationibus, pro prospero successu in hac actione.*)

[241] *Lib. Myst.,* fol. 68^{r}. Cf. Bodley MS 951, *Ars notoria*, fol. 19^{r}: "Ph[ilosophi]ce dicas istam orationem".

[242] *T&FR*, 219.

[243] John Fisher, *Tractatus de necessitate orandi*, in *Ioannis Fischerii, Roffensis in Anglia Episcopi Opera* (Wirceburg, 1595), col. 1718: "Sunt enim tria praecipua fructum genera qui nobis ex oratione proueniunt. Et primum sane, meritum ipsum est [...]. Alterum est rei (quam orantes postulamus) impetratio. Tertium est mirae cuisdam dulcedinis gustus quo dum oramus afficimur."

[244] Fisher, *De necessitate orandi*, "De rei postulatae impetratione, qui secundus fructus dicebatur", cols. 1719-1720.

[245] Fisher, *De necessitate orandi*, col. 1720: "Nos vtique quoties recte operamur, in Dei manu positi sumus, quemadmodum in fabri manu tenetur malleus. Et vt faber inter operandum suo malleo velut instrumentum quodam vtitur, sic Deus nobis tanquam instrumentis vtitur, quoties recte operamur. Nam quaecunque per nos recte agi videntur, non ipsi ex nobis sed Deus in nobis operatur."

[246] Fisher, *De necessitate orandi*, col. 1721: "Si precatio igitur cuiusuis super humilitatis basi fundata fuerit, & pro seipso ad Deum fusa sit, nihilque postulans, quod proprie saluti repugnet, pergat in nomine Domine quisquis eiusmodi fuerit, nihil haesitans, quin (quod ita postulat) sit impetraturus." Like Dee, Fisher cites the authority of the New Testament in support of this belief: "Iacobus pollicetur: Postulet (inquit) in fide nihil haesitans & dabituri ei. Et Dominus item in Evangelio: Quicquid (inquit) orantes petitis, credite quia accipietis & fiet vobis."

[247] Julius Sperber, *Kabalisticae Precationes, siue Selectiores Sacrosancti Nominis Divini Glorificationes. E sacrorum Bibliorum fontibus, & praesertim ex medulla Psalmorum Dauidis haustae, & ita concinnatae, vt ijs Deus opt. Max. facilius placari, & ad exaudiendum atque auxiliandum melius commoueri, Mens etiam orantis ardentius in Deum eleuari possit* (Magdeburg, 1600). See especially, "Postulatio pro sapientia impetranda", 136-141 and "Gratiarum Actio pro sapientia", 141-146.

[248] See, for example, Edward Dering's *Godly Priuate Praiers, for Househoulders to meditate vpon, and to saye in theyr Families* (London, 1575), "A prayer to be saide before the studying or *reading of holie Scripture*", sig. Dir-v: "O Father, this power of full knowledge & perfect reuelation, passeth all power

naturall, and remaineth onely in thy power, & the light of thy spirite: O Lord doo thou whatsoeuer it shall please thee to open vnto mee [...] so much of the light of thy countenance as may be most for thy glory and our comfort."

[249] See Sperber, *Precationes*, 136, where he quotes the same text as Dee uses in his "Protestatio fidelis", James I, 5: "Si quis autem indiget sapientia, postulet à Deo, qui dat omnibus affluenter, & non improperat."

[250] Sperber, *Precationes*, "Ad Lectorem", sig. *3^{v}.

[251] Sperber, *Precationes*, sig.*7^{v}: "Homo se ad acquirendam DEI sapientiam digne & iustè praeparare, eamque vna cum alijs tam corporalibus quam spiritualibus bonis a DEO impetrare, debeat: Qua impetrata postea facilius erit: Deum ac interiorem hominem (id est Animam hominis) verè cognoscere; Futura praevidere: Mysteria in sacris Eloquijs abscondita intelligere: secreta inuestigare: veris gloriam nomenque ac memoriam perpetuam acquirere: Aegrotos curare: Miracula edere: Visiones ac Reuelationes accipere [...] In excessu mentis esse, id est, ad coelum eleuari vel ascendere, cum ipso DEO vniri seu coniungi, & à Spiritu Sancto illuminari."

[252] For an example of this traditional form of instrumental prayer see *T&FR*, 210, where Dee prays for his son Rowland to recover from illness, making a bargain with God that he will only eat one meal on Saturdays for the rest of his life, if he spares his son's life. On petitionary prayer and the "vow of reciprocal service" see Thomas, *Decline*, 49.

[253] *MP*, sig. *j^{r}.

[254] *Lib. Myst.,* fol. 36^{v}.

[255] *Lib. Myst.,* fol. 101^{v}.

[256] *Lib. Myst.,* fol. 79^{v}-80^{r}.

[257] *T&FR*, 184.

[258] Whitby, "Renaissance Scrying", 30-31.

[259] Simon Forman, "An excellent booke of the arte of Magicke, first begoone the xxiith of Marche Anno Domini 1567", British Library, Add. MS 36,674, fol. 47, cit. Virginia F. Stern, *Gabriel Harvey: His Life, Marginalia and Library* (Oxford: Clarendon Press, 1979), 242: "Nova methodus, et praxis magica Academici philotechni [...] (Ad artem notoriam inspiratam.) Speculum omniscium." See also the copious sixteenth-century annotations to the fifteenth-century *Ars notoria*, Bodley MS 951. On Forman see Lauren Kassell, *Medicine and Magic in Elizabethan London: Simon Forman – Astrologer, Alchemist, and Physician*, Oxford Historical Monographs (Oxford: Clarendon Press, 2005).

[260] The mathematician Andreas Dudith, for example, writing to Tadeàš Hàjek in 1587, was bewildered at Dee's activities: "De Anglis multa audivi; illud unum mihi et stupendum videtur et parum credibile: quod aliqui certo affirment eos colloquia cum angelis nescio quibus miscere." Dudith to Hajek, 3 January 1587, Ostrejov Astronomical Library, MS Akc. 1949/594 (Photograph of Wroclaw University Library MS R 247), eighteenth-century copy by Samuel Benjamin Klose. I am grateful to Dr Robert Goulding for providing me with transcriptions of this correspondence. For other instances of contemporary scepticism regarding Dee's conversations see Shumaker, *Renaissance Curiosa*, 48-9.

[261] Heinrich Khunrath, *Amphitheatrum Sapientiæ Æternæ solius veræ, Christiano-Kabalisticum, Diuino-Magicum nec non Physico-Chymicum, Tertrivnum, Catholicon* (Hanau, 1609), 147 (sig. T2^{r}, mispaginated as 145): "HYPERPHYSICOMAGEIA [...] est cum Angelis bonis, flammeis DEI ministris, sub modo delegatæ à DEO administrationis, tam vigilando quam dormiendo, mediate & immediatè, pia & vtilis conuersatio." I am grateful to Peter J. Forshaw for drawing my attention to Khunrath's "angelic conversations". For more on Khunrath's theosophical magic (and a complete translation of the *Amphitheatrum*) see Peter J. Forshaw, "*Ora et Labora*: Alchemy, Magic and Cabala in Heinrich Khunrath's *Amphitheatrum Sapientiae Aeternae*" (Unpublished PhD Thesis, University of London, 2003).

[262] Khunrath, *Amphitheatrum*, 144. See esp.: "quod studium apud Hebraeos Cabalae summe perfectum & absolutum, cum in Diuinorum cultu, Spiritualium tractatione atque cum iis conuersatione, & Naturalium inuestigatione, pie ac sapienter consisteret."

[263] See for example Whitgift's defence of certain kinds of petitionary prayer (including prayers for protection during storms) against the criticisms of the puritan Thomas Cartwright in *The defense of the Aunswer to the admonition against the Replie to T[homas] C[artwright]* (London, 1574), Tract. IX, Cap. ii, first division: "An examination of the particular faults, either in matter or form, wherewith the Book of Common Prayer is charged."

[264] Edwardes promises Dee that he will explain the details of the apocalyptic prophecies to him: “I shall open vnto you all things for myne is the speciall office and Auctoritie to doe it evene to open the booke of the Covenant which was [...] close sealed.” Roger Edwardes to John Dee, 16 July 1580, British Library, MS Cotton Vitellius CVII, fol. 328^{v}. In his first letter to Dee, dated 31 March 1580, he alludes sympathetically to Dee’s angelic visions: “what the common capacities of the lerned ar to atteyne to the excellencye of special spirites, that is well knowen, and when they cannot apprehende the high wiesdome and misteries of God, then falle they to maligne and to contempne, the vesseles that god vseth at his owne good choise and pleasure” (ibid., fol. 312^{v}).

[265] *MP*, sig. A.j^{v}.

[266] John Dee to William Cecil, Lord Burleigh, 16 February 1562/3, London, Public Record Office, State Papers Domestic, 12/27, item 63.

[267] See, for example, the conventional treatment of this theme by Dee’s contemporary William Perkins, *A Treatise of the vocations, or callings of men, with sorts and kinds of them and the right vse thereof* (Cambridge, 1603).

[268] William Perkins, *A Warning against the Idolatry of the last times* (Cambridge, 1601), reprinted in *The Workes of that Famous and Worthy Minister of Christ in the Uniuersitie of Cambridge, Mr William Perkins*, 3 vols (London, 1626-31), I, 716.

[269] See Wlad Godzich, “Foreword. The Further Possibility of Knowledge”, in Michel de Certeau, *Heterologies. Discourse on the Other.* Trans. by Brian Massumi (Manchester: Manchester University Press, 1986), ix: “The disciplinary outlook [...] permits each discipline to function as if the problem of fragmentation did not arise since the concepts that it mobilizes and operations it performs are adequate, if not isomorphic to its object – an elegant variant of the Parmenidean principle of the identity of thought and being. This may well account for the blindness of the disciplinary perspective to the problem of fragmentation: it is constitutive of that perspective.”

[270] Yates, *Occult Philosophy,* 82.

[271] Yates, *Occult Philosophy*, 86.

[272] Yates, *Occult Philosophy*, 81.

DEBORAH E. HARKNESS

THE NEXUS OF ANGELOLOGY, ESCHATOLOGY, AND NATURAL PHILOSOPHY IN JOHN DEE'S ANGEL CONVERSATIONS AND LIBRARY

In Cracow on 24 May 1584 John Dee went from the room where he usually conversed with angels to fetch his assistant, a scryer and alchemist of mysterious antecedents named Edward Kelley.[1] Kelley was shut up in his personal study in the house they shared, and was obstinately refusing to come out and join Dee around the crystal showstone which gave them access to the fascinating world of angels. Kelley's reluctance may have been expected since on the previous evening he had expressed distaste for their angelic instructors, and even went so far as to doubt their revelations concerning a true, uncorrupted geography which promised to help Dee master the intricacies of the terrestrial world. Dee and Kelley had been partners in the angel conversations since March 1582, and though Edward Kelley had experienced misgivings before about the worth of the angels' lengthy and time-consuming messages, his adamant refusal to return to the stone and the angels was somewhat unusual.[2]

If Kelley's refusal to scry was unusual, his subsequent behaviour was unprecedented in their relationship. A short time later, after Dee had returned alone to his own study, Kelley appeared brandishing a volume of "Cornelius Agrippa his works." He then proceeded to read out of the book the names of various terrestrial regions which Agrippa had collected out of Ptolemy, but which bore a disturbing resemblance to the "uncorrupted" and divinely-revealed geography conveyed only the day before by the angels. What are we to make of this confrontation between Dee's angelic revelations and his scryer's presentation of Agrippa's Ptolemaic geography?

This episode in the long and often sordid relationship between Dee and his scryer has typically been seen as particularly damaging evidence both of Kelley's duplicity and Dee's extreme gullibility. I would like to suggest an alternative interpretation, one that is based on Dee's reaction to Kelley's announcement rather than our own. It is clear from the transcript diaries that Dee didn't lose his composure, he expressed no shock, dismay, surprise and, most importantly, no doubt concerning the reliability of their angelic instructors after Kelley's dramatic gesture. Instead, in a tone which hints at pity, Dee chided Kelley for thinking that their angelic instructors were not to be trusted simply because they gave them "a description of the World, taken out of other Books." Dee expressed pleasure with his scryer's find, saying "I am very glad that you have a Book of your own, wherein these Geographical names are expressed, such as (for the most part) our Instructors

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had delivered unto us." Dee, it turns out, had also been searching for references to the angelic geography in everything from Mercator's "description Geographical of the whole earthly Globe" to a geographical work by Pomponius Mela "set forth in English with the Chartes thereunto belonging, fairly described by hand."

I chose this brief interlude in the angel conversations, this battle between books and revelation, because it brings us face-to-face with many of the thorniest issues confronting Dee scholars who attempt to decipher the significance of the angel conversations within the context of Dee's other, more orthodox, intellectual interests.[3] The modern mind finds itself at a loss to explain why a natural philosopher such as Dee, with a superb education and a strong interest in the observation of nature, would resort to divine revelation. Yet it is equally mystifying to us that Dee, having made such an effort to communicate with the celestial hierarchies, would then turn to the world of books to help him master those same revelations.

Today, however, Dee scholars have an unprecedented opportunity to resolve the dilemmas embedded in this story, particularly the odd relationship between Dee's scholarship as revealed to us in his library, and the information the angels shared with Dee and Kelley. Both the library and the angel conversations have occupied a similar place in the historiography surrounding Dee – their importance has long been acknowledged, but their contents have not been fully understood. Thanks to the work of Christopher Whitby, Nicholas Clulee, Julian Roberts, Andrew Watson, and William Sherman, however, both the angel conversations and the library are beginning to yield their secrets.[4] We now have a greater appreciation of how the angel conversations fit into broader cultural and intellectual contexts, especially other magical systems. We also now appreciate the significant place that the library occupied in the formulation and expression of Dee's interests. Today I hope to continue to probe the connections between these two seemingly contradictory aspects of Dee's intellectual life by suggesting that the gulf between revelation and the knowledge found in books is not as vast as we might expect.

In fact, the library provides the ideal starting point for an investigation of the angels' revelations because both the library and the angel diaries represent an enormous investment of Dee's intellectual energies and material resources. By the time Dee began contacting angels – certainly by 1581 and possibly in the late 1560s, as Clulee has suggested – he had amassed the finest personal library in England.[5] Within Dee's library existed a forest of ideas. Treatises on military engineering and Greek literature jostled on the shelves with books on the Jewish cabala, astrology, optics, and obscure ancient languages. As we know from the recovery efforts of Roberts and Watson, Dee did not simply own these books. In many cases there is evidence from marginalia and annotations that he had read and carefully digested their contents, adding his own opinions as warranted.[6] In his library Dee was able to come into contact with wisdom that had been handed down through the ages, sometimes in need of repair and restitution as every good humanist of the time knew, but in many cases still retaining traces of God's divine inspiration – the root of all earthly wisdom.

By 1579, however, Dee had entered into a period of intellectual crisis so profound that he began to doubt whether the information he could find in his books could really help him to achieve certain knowledge. In a prayer from that year which occupies the first leaves of the earliest surviving angel diary Dee shared his despair with God and reminded Him of his long-held and fervent desire for "pure and sound wisdom and understanding" as well as his dedicated study of nature for "many years, in many places far and near, in many books and sundry languages." Finally, however, Dee admitted he had reached a scholarly impasse and "could find no other way to true wisdom" without the gift of divine revelation.[7]

In this prayer Dee explains why he turned from his books to the heavens, but two other questions still face us. First, what was there about the late 1570s that led Dee to seek revelation? And second, why did Dee seek to converse specifically with angels, rather than directly with God through mystical contemplation? The answers, I would argue, can be found in Dee's great library – from which he may well have turned, but was never able to divorce himself completely. There are two classes of books in Dee's library that can shed light on these questions: books concerned with angelology and books dedicated to eschatology. I will also suggest that it is Dee's library catalogue and early library lists which provide a map of sorts which can help to explain Dee's progress from an optimistic Cambridge undergraduate in the 1540s to a disappointed and increasingly desperate natural philosopher still in search of answers to his deepest questions in the 1570s and 1580s.

If we turn to the first question – why in the 1570s did Dee seek revelation? – and then open the library catalogue, it becomes clear that Dee owned a number of titles concerned with the end of the world and how best to decipher the natural signs that might foretell this event. Dee purchased, for example, the Harvey-Spenser letters which refer to the London earthquake of 1580, Cornelio Frangipani on the new star of 1572, and Cyprian Leowitz on grand conjunctions as well as other similar works.[8] This interest of Dee's, which may first have manifested itself in library purchases, is also evident in the angel conversations of the 1580s. As early in their relationship as 23 March 1583 Dee and Kelley were listening to revelations concerning the long-awaited apocalypse, and warnings about the end of days continued until their partnership was finally dissolved.[9]

Both Clulee and Whitby have remarked upon the apocalyptic tenor of Dee's angel conversations.[10] I would go further and argue that it was the specifics of late sixteenth-century apocalypticism that provided the essential context for Dee's fervent prayers to God to send to his aid "good spiritual ministers and angels [...] who may fully and perfectly inform me in the true and exact knowledge and understanding of your great mysteries and works (concerning all your creatures, their natural properties, and best employments)."[11] When Dee turned his eyes from his books to the heavens in prayer, most of Western Europe had their eyes fixed anxiously in the same direction. As the 1570s turned into the 1580s western Europeans were able to catalogue an alarming number of comets, new stars, earthquakes, grand conjunctions and other strange natural events that seemed to offer irrefutable proof that something cataclysmic was about to happen in the terrestrial sphere. Author after author cried out for people to take notice that the world was growing weary and decaying, just like the texts in Dee’s library. Nature had lost its original meaning, they argued, and had become corrupted through original sin. Humanity drew further away from divinity as each day passed. For Dee, intent on serving God by understanding His greatest visible work – the Book of Nature – this widespread attention to decay made his inability to open the secrets of nature all the more frustrating and frightening.

Much of Dee’s frustration stemmed from the fact that he was not only interested in the end of his world, but in the beginning of a better, purer, and restored world where humanity, divinity, and nature would live in harmony and communication. The model for this post-apocalyptic world was the Edenic past – the life that Adam and Eve had in Paradise before original sin brought corruption and decay into the world. Dee believed that it might be possible for humanity to return to this state, and also that it might be possible to restore the natural world. The “reformation of the world” figures prominently in the angel conversations of the 1580s when Dee was given a vital role to play in the new age of peace, prosperity, and communication between God and his creation. Biblical references are sprinkled liberally through the angel diaries, further evidence that the world of books had a role in the angel conversations along with revelation.[12] In page after page of the angel conversations Dee demonstrated that what he was trying to achieve was a grand synthesis of previously revealed information and the newly revealed angelic messages.

Despite the frustration generated by years of study, Dee could not, finally, put aside his books completely, but drew them into his interactions with angels to complement and increase his understanding of God’s instructions for the future. There were even occasions when the angels instructed Dee in the significance of items already in his collection, most notably the mysterious book *Aldaraia* also known as the *Book of Soyga*. The first reference we have to this work appears in Dee’s personal diary on 17 January 1582, and the *Book of Soyga* is mentioned in the angel diaries a few months later on 10 March 1582.[13] On that date Dee asked the angels “ys my boke, of Soyga, of any excellency?” The angel Uriel replied that it was a book that “God’s good angels revealed to Adam in Paradise.” Dee was understandably absorbed in deciphering his “Book of Soyga” because it represented another book where God’s plan for the cosmos – or at least parts of that plan – had been revealed, recorded, and preserved for future generations. That Dee had an Edenic book – part of Adam’s lost knowledge of the world – also meant that he had another key revelation that might help in the redemption and restitution of the world.

The book was later discredited by the angels, and was lost or stolen around 18 April 1583.[14] Dee recovered the work on 19 December 1595, and after Dee’s death Elias Ashmole reported that the Duke of Lauderdale had “a folio MS. which was Dr. Dee’s with the words in the first page: ‘Aldaraia sive Soyga vocor.’”[15] It was believed that this manuscript was lost, but recently I located two sixteenth-century Latin copies, one in the Bodleian Library at Oxford and one in the Sloane Manuscripts at the British Library.[16] That the manuscripts are Latin appears to contradict

Dee's description of the work as "Arabik," although it is still possible that Dee was using the term Arabic to refer to its antecedents, and not its actual language. Other features of the description are consistent with the two Latin copies, including Dee's reference to the book's tables of letters and numbers which are strikingly similar to the tables found in a book revealed to Dee by the angels, the *Liber Logaeth*.[17]

Why, however, did Dee focus so much on specifically angelic revelations? One immediate response might be to point back to Dee's knowledge of apocalypse, for increased communication with God through angels or other messengers was one of the most commonly anticipated signs that the world was ending. We can, however, open the library catalogue once more for additional insights. First, the catalogue reveals that Dee's interest in angels was not sudden – there is evidence from as early as July 1550 when he purchased a copy of Pompilius Azalus's encyclopaedic treatment of the natural world, *De omnibus rebus naturalibus* (Venice, 1544), that the world of angels was deeply compelling to him.[18] This work, though not primarily concerned with angels, does, as its title proudly suggests, attempt to explicate all features of the cosmic system including angels. Dee thoroughly underlined and marginally annotated passages relating to the angels' functions as ministers of God in the natural world, including their role as guiding spirits. This was not the last library purchase that had to do with angelology. By the time Dee made a list of his growing library collection in 1557, he had acquired a comprehensive assortment of classical, Christian, and contemporary works germane to angelology including Ficino's collection of neo-Platonic texts which contained treatises on spirits, dreams and divination, a collection of the works of Dionysius the Areopagite including treatises on "The Celestial Hierarchy" and "The Divine Names," Tommaso Rangoni's study of spiritual visitations, and complex works which combined Christian angelology with esoteric Jewish cabala such as Francesco Giorgi's *De harmonia mundi*, Agrippa's *De occulta philosophia*, Reuchlin's *De verbo mirifico*, and Trithemius' *De septem secundeis*.[19]

Not all of these works have been recovered, and not all which have been recovered are signed or annotated. Despite these limitations, however, it is clear that Dee read several of these works about angels very carefully, most notably items in the Dionysian corpus. Both the "Celestial Hierarchy" and "The Divine Names" reveal corollaries between Dee's library books and the revelations of the angel conversations. Throughout the angel conversations for example, Dee noted carefully the appearance of each angel as Kelley conveyed it to him.[20] In the "Celestial Hierarchy" Dee underlined Dionysius's descriptions, emphasizing the angels' many feet and their tendency to appear in the guise of a lion or a horse.[21] Other simple annotations – underlinings and marks of emphasis – demonstrate Dee's familiarity with the organization of the celestial hierarchies and their relationship with the Deity.[22]

More complex cross-referencing took place in the margins of Dee's books, as well. In Dionysius's treatise "The Divine Names," for example, Dee noted the name "Pele" in the margins against a passage that referred to the marvellous name of God which is above all other names.[23] The name "Pele" does not in fact appear in the Dionysian corpus, but it did figure in an angel conversation which took place on 14

March 1582.[24] On that day the angel Michael revealed to Dee the design for a ring not seen on earth since the days of Solomon, which Solomon used for "divine works and wonders." The ring was inscribed with the name Pele, and Dee noted in the margins "See Reuchlin's book *De verbo mirifico* about the name PELE." Unfortunately, Dee's powers of exact recall were faulty – the name does not, as Whitby points out, actually appear in *De verbo mirifico*. In the pages of the Dionysian corpus, however, the connection between marvellous powers and the name Pele were clearly described.

Dee's angel conversation of 14 March 1582 continued with further bibliographic references. Dee noted that he needed to look in Reuchlin not only for the name "PELE" but also for the name "NA" which the angel Michael told him was a divine name to use in times of trouble. Even the angel Uriel appeared briefly and told Dee that some called him Nariel – Dee noted that this information could be found in Agrippa's *De occulta philosophia*, Book III, chapter 24. Finally the angel Michael revealed a design for a seal – referred to as the "Sigillum Dei" or seal of God – whose true name was "Emeth". Dee, his bibliographic abilities unwavering, gave two citations for this revelation: one referring to Reuchlin's *De Arte Cabalistica*, and another to Agrippa's *De occulta philosophia*.

It is no wonder, then, that Dee was consulting Mercator and Mela for help with his angelically revealed geography – books and revelation jostled on the pages of Dee's angel diaries just as Greek and astrological texts jostled on the shelves of Dee's library. This juxtaposition forces us to reconsider once more the status of Dee's angel conversations in relation to his other intellectual projects. Many more connections exist between the angel conversations and the library: alchemical, cabalistic, linguistic, and cosmological, to name only a few. The angel diaries and the library offer us a new opportunity to assess the conceptual boundaries of Dee's natural philosophy. Those boundaries are destined to shift and challenge us once this new information about Dee's ideas and the connections he himself made between seemingly different intellectual enterprises comes into the light.

NOTES

[1] Dee's angel conversations are now accessible through scattered and imperfect manuscripts at the British Library, London and the Bodleian Library, Oxford: British Library, Sloane MSS 3188-3189; British Library, Sloane MS 3191; British Library, Cotton MS Appendix XLVI, 2 vols.; British Library, Add. MS 36674; and Bodleian Library, Ashmole MS 1790. Printed editions of selections from the manuscripts are available, but their reliability varies. Meric Casaubon was the first to print excerpts from the angel diaries in 1659, (*T&FR*), but the work includes only conversations dated after 1583 and is not without textual inaccuracies. Elias Ashmole, the seventeenth-century collector who was deeply interested in Dee, made corrections in the Casaubon edition, Bodleian Library Ashmole MS 580. The earliest angel diaries, which date from 1581 to April 1583, have received much less attention. A complete edition of the earlier diaries was available only in manuscript until Christopher Whitby's careful transcript of *John Dee's Actions with Spirits*, 2 vols (New York: Garland Press, 1988), made them available to a wider audience. For this episode, see *T&FR,* 158-159.

[2] For more on the relationship between Dee and Kelley, see *NP* especially 204-214; Peter French, *John Dee: the World of an Elizabethan Magus* (London: Routledge, 1972), especially 113-122; Deborah E. Harkness, *John Dee's Conversations with Angels: Cabala, Alchemy and the End of Nature* (Cambridge:

Cambridge University Press, 1999); Deborah E. Harkness, "The Scientific Reformation: John Dee and the Restitution of Nature" (Unpublished PhD thesis, University of California, Davis, 1994), 329-342. Kelley's often disruptive presence in the Dee household is recounted in Deborah E. Harkness, "Managing an Experimental Household: the Dees of Mortlake and the Practice of Natural Philosophy," *Isis*, 88 (1997): 247-262.

[3] The angel conversations have not received as much scholarly attention as other aspects of Dee's life and career, and reconciling the "mathematical" Dee with the "magical" Dee has proved particularly difficult. See *NP*, 203-230; French, 110-125; Harkness, *Talking with Angels*; Wayne Shumaker, *Renaissance Curiosa* (Binghamton: Medieval and Renaissance Texts and Studies, 1982), 1-52; Whitby's "Introduction" in the first volume of *John Dee's Actions with Spirits*.

[4] Whitby focuses primarily on the angel conversations themselves in his *John Dee's Actions with Spirits*. Clulee, Roberts and Watson, and Sherman, however, were the first systematically to use the contents of Dee's library to illuminate his thinking on a wide range of issues. For further insights into the ways in which Dee's library shaped his intellectual program see *NP*; *R&W*; William H. Sherman, *John Dee: the Politics of Reading and Writing in the English Renaissance* (Amherst: University of Massachussetts Press, 1995). Recently, I have used the library specifically to shed light on the angel conversations. See Harkness, *John Dee's Conversations with Angels*.

[5] *NP*, 141.

[6] For a detailed discussion of Dee's annotation practices, see Sherman, 79-100.

[7] Dee in Whitby, II, 8-12.

[8] Dee's library books concerning the new star were: Marcus Manilius, *Astronomica* (Basel, 1533), *R&W*, no. 251, which contains annotations by Dee; a work by Dee's landlord in Prague, Tadeàš Hàjek, *Dialexis de nova stella* (Frankfurt, 1574), *R&W*, no. 438; Theodorus Graminaei, *Erklerung oder Auszlegung eines Cometen* (Cologne, 1573), *R&W*, no. 703; Jeronimo Munoz, *Du nouveau comete de l'an 1572* (Paris, 1574), *R&W*, no. 842; Georg Busch, *Die andere Beschreibung von dem Cometen welcher in 1572 Iar erschienen* (Erffurdt, 1573), *R&W*, no.1291; two copies of Cornelius Gemma and Guillaume Postel, *De peregrina stella 1572* (Basel, 1572/3), *R&W*, no. 1876; Cornelio Frangipani, *Sopra la stella dell' anno 1572* (Venice, 1573), *R&W*, no. 2137; Augustus, Elector of Saxony et al., *De publica poenitentia [...] exorta peregrina stella 1572* (n.p., 1578), *R&W*, no. 2217; Joannes Sommerus, *Refutatio scripti Petri Carolii editi Wittebergae* (Cracow, 1582), *R&W*, no. D20; for the Harvey-Spenser letters, see, *R&W*, no. 1720; for Dee's copy of Leowitz, see *R&W*, no. 631.

[9] Whitby, II, 220-238.

[10] *NP*, 220-230; Whitby, I, 161-177.

[11] Dee in Whitby, II, 5-6; translation by Whitby from the Latin. The literature on early modern eschatology and apocalypticism continues to grow. A selection of relevant titles would include: Bryan W. Ball, *A Great Expectation: Eschatological Thought in English Protestantism to 1660* (Leiden: E. J. Brill, 1975); Robin Bruce Barnes, *Prophecy and Gnosis: Apocalypticism in the Wake of the Lutheran Reformation* (Stanford, CA: Stanford University Press, 1988); Richard Bauckham, ed., *Tudor Apocalypse: Sixteenth-Century Apocalypticism, millenarianism, and the English Revolution* (Oxford: Oxford University Press, 1978); Norman Cohn, *The Pursuit of the Millennium: Revolutionary Millenarians and Mystical Anarchists of the Middle Ages* (New York: Oxford University Press, 1970); Katharine R. Firth, *The Apocalyptic Tradition in Reformation Britain 1530-1645* (Oxford: Oxford University Press, 1979); Richard Foster Jones, *Ancients and Moderns: a Study of the Rise of the Scientific Movement in Seventeenth-Century England* (Berkeley, CA: University of California Press, 1965); C.A. Patrides and Joseph A. Wittreich, Jr., eds., *The Apocalypse in English Renaissance Thought and Literature* (Ithaca, NY: Cornell University Press, 1984); Laura Ackerman Smoller, *History, Prophecy, and the Stars* (Princeton, NJ: Princeton University Press, 1994); Ernest L. Tuveson, *Millennium and Utopia: a Study in the Background of the Idea of Progress* (New York: Harper and Row, 1964). For an analysis of how apocalyptic ideas helped to shape Dee's angel conversations, see Deborah E. Harkness, "Shows in the Showstone: a Theater of Alchemy and Apocalypse in the Angel Conversations of John Dee", *Renaissance Quarterly*, 49 (1996): 707-737.

[12] See, for example, *T&FR*, 59-60, 213.

[13] Dee's marginal notes in the *Ephemerides* of Stadius (Cologne, 1570), now Bodleian Library, Ashmole MS 487, entry for 17 January 1582; Dee in Whitby, II, 16-20. The scholarly edition of Dee's personal diary, *Private Diary,* does not include this reference. The inaccuracies that pepper Halliwell's edition have long hampered Dee scholars. William Sherman's forthcoming edition of the diary (also for the Camden Society) will become the standard text.

[14] Dee in Whitby, II, 327-339.

[15] *Private Diary*, 54. For a discussion of Ashmole's remarks see Whitby, I, 146-47; Harkness, *Scientific Reformation*, 317-318.

[16] British Library, Sloane MS 8 and Bodleian Library, Bodley MS 908. I am indebted to Julian Roberts and Andrew Watson for discussing these finds with me and offering their expertise concerning the possible ways in which the books came to be in the possession of these libraries. Roberts believes that the Sloane manuscript at the British Library was probably that mentioned by Ashmole and sold in the Lauderdale sale of 1692. The Bodleian copy was given to the Library in 1605 by William Dunn, an alumnus of Exeter College.

[17] The *Liber Logaeth*, or "The Book of the Speech of God," was the first book revealed to Dee and Kelley. It is now British Library Sloane MS 3189. For a discussion see Whitby, I, 143-44; Harkness, *Scientific Reformation*, 313-314; on Dee and the *Soyga* tables, see Jim Reeds, "John Dee and the Magic Tables in the *Book of Soyga*" in the present volume.

[18] *R&W*, no. 134; now at Emmanuel College, Cambridge. The work is heavily annotated in Dee's hand in the sections on angels, especially 15^r-19^v.

[19] Sadly, Dee's copies of these works have not all been recovered. Dee's extant copies are: Dionysius the Areopagite, *De mystica theologica* (Rome, 1525), *R&W*, no. 271, now Cambridge University Library, H*8.22 (c); Dionysius the Areopagite, *Opera* (Venice, 1556), *R&W*, no. 975, now Magdalene College, Cambridge, D.7.10; Tommaso Rangoni, *De visitatione* (Venice, 1553), *R&W*, no. 482, now Cambridge University Library, N*10.27(D). Most of Dee's Christian cabalistic works remain unrecovered: Henricus Cornelius Agrippa, *De occulta philosophia, libri tres* (Lugduni, 1543), *R&W*. no. 742; Francesco Giorgi, *De harmonia mundi* (Paris, 1545), *R&W*, no. 221; Johannes Reuchlin, *De verbo mirifico* (Cologne, 1532), *R&W*, no. 1043. One notable exception is Johannes Trithemius, *De septem secundeis*. Dee owned three copies: one copy of the 1545 Frankfurt edition (*R&W*, no. 678) now at the Cambridge University Library, Dd*4.511(E); and two copies of the 1567 Cologne edition (*R&W*, no. 969 and *R&W*, no. 1884), one of which is now at the Royal College of Physicians, D 146/2, 21C.

[20] Almost every conversation includes detailed descriptions; see, for example, Dee in Whitby, II, 139 and *T&FR*, 5. For a detailed discussion of the significance of these visual clues in the angel conversations, see Harkness, "Shows in the Showstone".

[21] See Dee's copy of Dionysius the Areopagite, *Opera*, 48^v-54^v.

[22] See, for example, Dee's annotations in his copy of Dionysius the Areopagite, *Opera*, sigs. $B2^v$, $B3^r$, and $F6^v$.

[23] Dee's annotations in his copy of Dionysius the Areopagite, *Opera*, 146^r.

[24] Dee in Whitby, I, 28-34.

PART FIVE: DEE AND KELLEY

SUSAN BASSNETT

ABSENT PRESENCES

Edward Kelley's Family in the Writings of John Dee

Edward Kelley has generally had a bad press. Frances Yates dismisses him as "a fraud who deluded his pious master",[1] Charlotte Fell-Smith describes him as "an adventurer" with an "uncontrollable nature and overbearing ways".[2] The generally accepted version of the Dee-Kelley relationship, based on Weever's *Discourse of ancient Funeral Monuments*,[3] sees Kelley as devious and fraudulent, a version borne out by the narrative offered in the *True & Faithful Relation,* with Meric Casaubon's polemical preface that provides accounts of quarrels between the two men, Kelley's temper tantrums and ungodly behaviour, his obsession with money and his generally volatile behaviour, that contrasts with Dee's apparent steadfastness. But the problem with this version of events is that if Kelley is cast in the role of the deceiver, then Dee must be cast in the role of the deceived. Peter French sums up the dilemma quite well, as he considers the history of the summoning of spirits as related by Dee and by subsequent historians:

> An insoluble problem concerning these actions, or spiritual conferences, presents itself. Did Kelley know Agrippa's work so well that he was able to regurgitate the angel-magic of the *De Occulta Philosophia* and dupe his pious and credulous master? Or did Kelley have some form of mental illness that made him think he actually did see angel visitants? [...] Though Kelley has usually been pictured as a blatant charlatan – even worse than Dee – it is very difficult to believe that he saw nothing at all.[4]

Whatever he may or may not have seen, biographers wrote of him in lurid colours. From the hyperbolic style of Charlotte Fell-Smith, who announces that "the whole of Kelley's story is so wildly and romantically coloured, it is so incredible and so full of marvels, that it is extremely difficult to know what to believe"[5] to *The Dictionary of National Biography,* accounts of the life and death of Edward Kelley are heavily prejudiced in his disfavour.

Part of the problem is that so much information about him is missing. There is no record of his Oxford career, (which may be because the alumni lists of Gloucester Hall are missing) which has led to the assumption that he left without a degree. This is curious, since the record of his brother Thomas's Oxford sojourn is unproblematic, and Thomas matriculated at Jesus College in 1582. The myth of Kelley's alias as Talbot is linked to the absence of Oxford records, and since there appear to have been several Irishmen named Talbot whose dates could have fitted in the Gloucester Hall lists and a Talbot appears in Dee's diary in 1582 shortly before the initials E.K. start to recur in that text, the assumption that Kelley used this alias

S. Clucas (ed.), John Dee: Interdisciplinary Studies in English Renaissance Thought, 285–294.
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gained credence.[6] Like the rest of Kelley's biography, though, there are conflicting versions. There are two Edward Kelleys listed in the Worcestershire records, Edward son of Patrick Kelley, christened on 2 August 1555 at St Swithin's, Worcester, and another Edward, also son of Patrick, christened on 5 October 1561 at St Helen's, Worcester.[7] Thomas, the brother who accompanied him to Prague was born in 1564. Dee's diary gives Kelley's date of birth as 1 August 1555, which would appear to fit with the first Edward listed.[8]

The circumstances of his death are equally unclear. Dee's diary records news of Kelley's death on 25 November 1595, which is at least two years too early.[9] Karel Hrdina and R.J.W. Evans record Kelley as having been imprisoned at Krivoklat in Bohemia between 1591-1594 for killing Jiri Hunckler, an imperial official in a duel, but on his release in 1594 he was pardoned and his lands restored (he had been knighted by the Emperor Rudolph II in 1589, taking the title of Sir Edward of Imany).[10] In 1596 he was imprisoned again, this time at Most (Brux) in northern Bohemia where he held lands. His property was confiscated and sold to the imperial vice-chancellor, Krystof Zelinsky of Sebuzin (a Protestant who fell from grace in 1599 and was dismissed). In 1597, apparently following an unsuccessful escape attempt, he died.[11]

The relationship between Dee and Kelley, according to Dee's diary, began in 1582. The two men travelled to Poland in 1583, moving on to Prague and thence to Trebon in Southern Bohemia in 1586, where they were under the protection of Vilem Rosemberk.[12] In 1589 Dee returned to England, Kelley moved back to Prague and their lives diverged. Kelley's decision to remain in Bohemia has sometimes been interpreted, by such partisan biographers as Charlotte Fell-Smith, as his fear of returning to England to be exposed as a fraud, but this somewhat xenophobic interpretation that sees Rudolph and the powerful Rozemberk as Kelley's gulls does not have much substance. Kelley did impress the Emperor, as his lands and title show, but he was also taken very seriously by prominent figures in the court of Elizabeth. When Kelley's relations with the Emperor deteriorated in 1591, a letter from an English agent in Frankfurt to Edward Wotton records that his household had been arrested and tortured, and "a great gard had been placed over the Lady Kelley and Mr Dyar."[13]

Sir Edward Dyer is recorded as having been a client and friend of John Dee's as early as 1566. Dyer visited Dee at Mortlake along with Sidney and Leicester in 1577 and was godfather to Dee's son Arthur in 1579.[14] In 1588 Dyer visited Trebon, accompanied by Francis Garland (whom Kelley thought was a spy) and Edmund Cooper, Kelley's brother-in-law. He appears to have been sent by Lord Burghley to persuade Kelley and Dee to return to England, though he seems to have angered Dee who noted on 22 July (in Greek) that "Mr Edwarde Dier did injure me unkindly."[15] Next day there was a reconciliation between the two men, thanks to the mediation of Kelley. Dyer spent several months with Kelley in Prague in 1591, acting upon his instructions from Burghley of 1588:

> if you cannot obtain Sir Edwd. Kellie's return personally, yet that you would for maintenance of your credit, procure some small portion of the powder, to make a

> demonstration in her majesty's own sight of this very perfection of his knowledge. But if I might have my wish, next to his coming home, I wish he would, in some secret box, send to her majesty for a token some such portion, as might be to her a sum reasonable to defer her charges for this summer for her navy, which we are now preparing to the sea, to withstand the strong navy of Spain, discovered upon the coasts between Britain and Cornwall within these two days.[16]

To Kelley directly, when the first appeals failed, Burghley wrote in 1589 in more forthright terms:

> I would not have you ignorant that sundry men, being not acquainted with these your faithful offers and purposes [the messages of good intent Kelley had sent through Dyer], let it not in some sort, (since you came not with Mr Dyer) to divine variously of your stay. Some saying, that you do forbear to come because you cannot perform that indeed which hath been reported of you. Some, that you are inticed by such as bear not the queen nor this realm any good will, (not to come to benefit her majesty). Some allege, that your own profession of religion doth not agree with ours here. Yea, some, that are maliciously disposed, say that you are an imposter with your sophistications, as many heretofore, both here and in other countries, have been proved; and that you would fear to be proved such an one here, because of usurers severe punishment.[17]

The correspondence, and the use of Dyer as emissary to Kelley, would seem to imply that Burghley at least took Kelley's scientific claims seriously, or that he preferred to have him on English soil instead of in the open city of Prague, able to confer with a whole range of contacts from all over Europe. Moreover, once the relationship with Dee ended, so too do accounts of Kelley's contacts with spirits disappear, to be replaced with more overtly political intrigue. Burghley and Dyer were interested in Kelley's alchemical skills, not in his spiritual ones, and the amount of property he amassed in Bohemia (including a goldmine that was purchased by the Polish alchemist, Sendivogius) bears witness to the extent to which he had integrated himself into the life of the imperial court. His brother Thomas was married in 1587 to Ludmilla z Pisnice, daughter of a Bohemian knight and sister to Jinrich z Piznice who rose to become deputy Chancellor of the realm. Kelley had family connections to the emergent figures of the new Bohemian middle class.

The picture of Kelley starts to shift if we look at it from the Czech perspective and not through Dee's eyes. The picture painted by Dee is full of ambiguities and uneasiness, and perhaps nowhere more obviously than in the story of the exchange of wives. As detailed in *A True & Faithful Relation*, on 18 April 1587, Madimi proposed that the two men should have, as Dee puts it, "had our two wives in such sort, as we might use them in common", though he declares himself unsure as whether the "sense were of carnal use."[18] Dee's notes tell us that when he broke the news to his wife, Jane Dee, "she fell a weeping and a trembling for a quarter of an hour".[19] Nevertheless, a contract between the four was drawn up, dated 21 April 1587. What Joanna Kelley thought of the arrangement is never recorded, though there is an exhortation for her to be granted children with Kelley, following a statement by one of the spirits to Kelley on 4 April 1587 that "barrenness dwelleth with thee, because thou didst neglect me and take a wife contrary to my commandments." Kelley's wife disappears from Dee's narrative on 17 Oct 1588, riding away from Trebon to Prague.

Charlotte Fell-Smith, much given to expressing unsubstantiated opinions (she describes Father Pucci as "an anglicised Italian pervert")[20] describes Joanna Kelley as follows:

> Had it not been for the Dee's kindness to her, and especially Jane's, poor neglected Joan Kelley would have had but a sorry time. She was only twenty-four; lively and docile, she seemed to please everyone but her husband. Pucci, with perhaps a little flattery, calls her a "rarum exemplum juvenilis sanctitatis, castitatis, atque omnium virtutem."[21]

Joanna Kelley first appears in Dee's diary in the entry for 7 July 1583. She is mentioned again on 18 August, when Dee notes "A great tempest of wind at midnight. Maxima erat E.K. cum uxore eius."[22] He is more explicit about the disharmony between Kelley and his wife in *A True & Faithful Relation*. On 4 July 1583 he records Kelley as saying "I cannot abide my wife, I love her not, nay I abhor her; and there in the house I am misliked because I favour her no better." Dee records his own conversation with Jane: "Jane, this man is marvellous out of quiet against his wife for her friends their bitter reports against him behind his back, and her silence thereat."[23] In *A True & Faithful Relation* Dee records that on 5 June 1583 Kelley was in a rage after hearing from his brother Thomas that his wife "was gone from Mistress Freeman's house at Blockley [...] and was at home with her mother at Chipping Norton."[24]

There is no evidence of when Kelley married Joanna Cooper. Fell-Smith, who is extremely unreliable, confidently relates how the spirits told Kelley to take a wife in April 1583, but that he was reluctant to do so, and quotes a non-existent reference that she claims is recorded in *A True & Faithful Relation*.[25] Many of the references to Kelley's relationship with his wife in Dee's writings appear to indicate that the marriage was problematic. It is interesting to speculate, given Kelley's rebelliousness as depicted in Dee's writings and his ability to outmanoeuvre the combined pressures of Dyer and Burghley a few years later, on the reasons why he married Joanna Cooper from Chipping Norton, whose date of birth Dee records as 23 June 1563 and who appears to have had neither money nor influence to bring as a dowry.

Let us leave that question in the air, and turn instead to a completely different narrative. In the cloisters of St Thomas Church, Prague there is an engraved tombstone to Elizabeth Jane Weston, which describes her as a noble Englishwoman, flower of Minerva, delight of the Muses, paragon of women.[26] Elizabeth Weston is best known as Westonia, author of *The Parthenicon,* an autobiographical collection of poems and letters written in Latin, first published in 1606,[27] who died at the age of 30, after giving birth to seven children, only three of whom survived. During her brief life she was highly regarded as an intellectual prodigy, respected by Humanist scholars and thinkers across Europe. She married Johannes Leo, a lawyer at the imperial court and the one extant portrait of her, in the Hessisches Museum, Darmstadt (Plate 16) shows a patrician figure, richly dressed, with dark hair and an intense, serious gaze.[28] Her poetry is equally serious: throughout her work there is strong line of grievance, and the influence of Ovid's *Tristia* is marked. This elegiac note of loss, linked to the theme of exile, has been used by biographers in their attempts to trace her origins: a noble Englishwoman whose poetry recounts how she

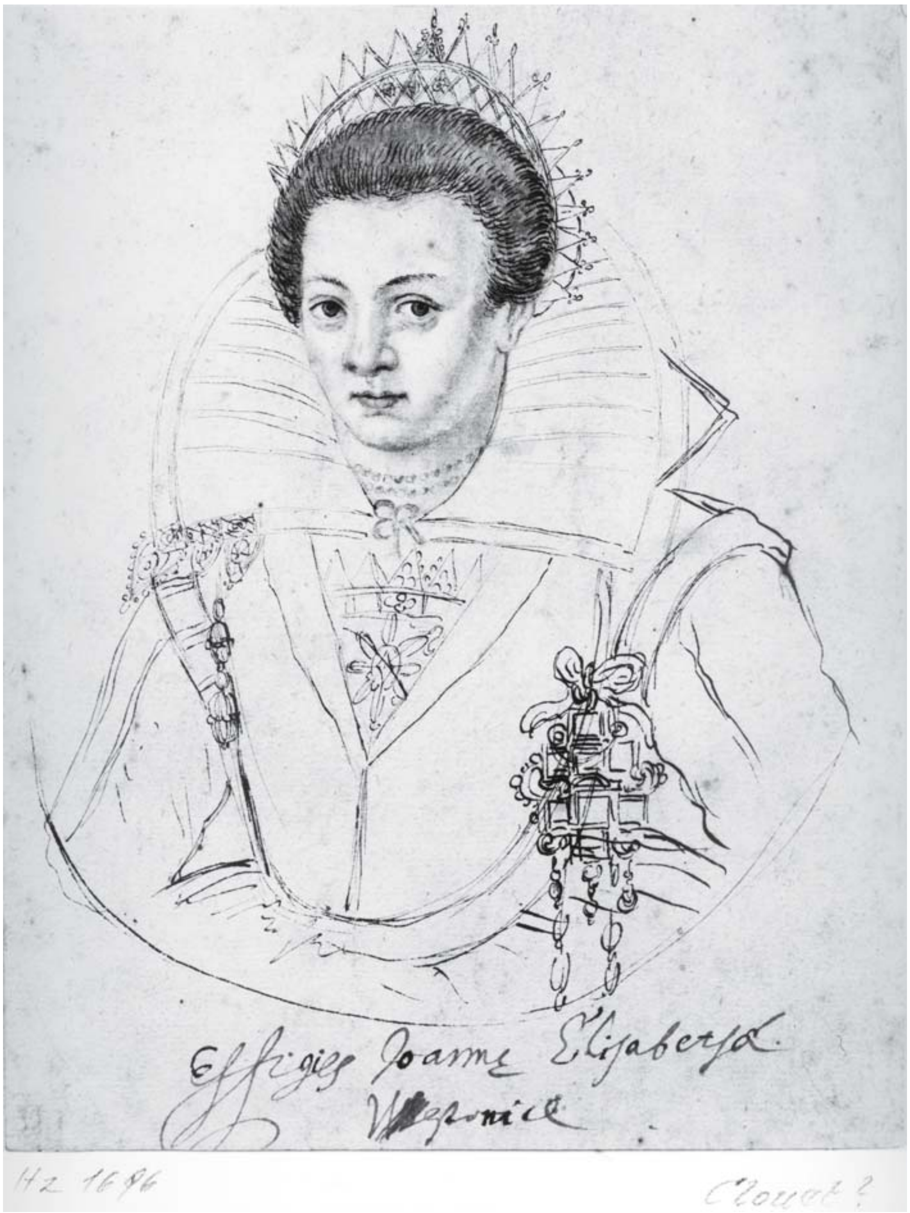
Effigies Joanne Elisabethe
Westonie
Hz 1696
Clouet?

Plate 16: Portrait of Elizabeth Jane Weston by an anonymous Dutch artist. Reproduced by courtesy of the Hessisches Landesmuseum, Darmstadt.

lost her father and was sent into exile in Bohemia, the land where she grew up. The generally agreed account of her family gives her a recusant background. Fuller in his *Worthies* places her in Surrey, where there was a family of eminent Westons, and subsequent biographers have followed this suggestion.[29]

But Fuller merely guesses where she might have come from. He comments that her fame was "more known in foreign parts than at home", and adds:

> I am ashamed that for the honour of her sex and our Nation I can give no better account of her. However, that her memory may not be harbourless, I have lodged her in this County (Surrey) – where I find an ancient and worshippful family of the Westons flourishing at Sutton, ready to remove her at the first information of the certain place of her Nativity.[30]

From the work of Czech scholars such as Hrdina, Ryba and Petrú it is clear that Westonia was not connected to the Westons of Sutton.[31] Tracing the lines through her poetry, making connections between dates, the suggestion was first posited by Hrdina in 1928 that Westonia may have been associated in some way with Edward Kelley. The dates fitted: Kelley's death in 1597 coincided with the dramatic rush of poetry and letters by Westonia pleading the case for restitution of her family property from the emperor. Clearly something significant triggered this flood of appeals to powerful allies. Elizabeth Weston was not someone to keep silent when need arose: the edition of her *Parthenicon* held in the British Library contains a handwritten poem, assumed to be by the author, complaining about the treachery of editors who omitted some of her best work and inserted their own instead.[32] When James I came to the throne in 1603, Westonia wrote a letter, included in the *Parthenicon*, demanding justice.[33] Johannes Leo, her husband (who was also an agent for Anhalt) fought her case through the courts.

The hints of a link between Westonia and Kelley become clear in a small collection of poems published on the occasion of her mother's death in 1606, *In obitum nobilis et generosae foeminae, dominae Ioannae p[ost] m[ortem] magnifici et generosi domini Edovardi Kellei de Imany, equitis aurati sacraeque Caesare Maiestatis consiliarii, derelicta viduae, matris suae honorandissimae charissimaeque, lachrymaebunda effudit filia.*[34] In her long poem, Westonia relates how her father died when she was only six months old; then both her grandmothers died, followed some time after by the man she loved as a second father. After that great loss came the death of her brother, of her two infant sons and finally of her mother. Her poem is a great cry of grief, as the poet recalls the mother who made the sign of the cross on her daughter's forehead at night, the bitterness of hopes constantly raised and then cruelly destroyed. The manuscript also contains poems in praise of Joanna Kelley by Carolides of Karlsberg and Nicholas Maius.[35] All establish beyond any doubt that Westonia's mother was Joanna Kelley, widow of the late Edward Kelley, revered as a loving stepfather who carefully cultivated the education of the woman who turned out to be a Renaissance prodigy.

Accepting this narrative causes several problems. Louise Schleiner, who agrees with my linking of Kelley and Westonia through Joanna Cooper, nevertheless rejects the hypothesis that Joanna Weston and Joanna Cooper might have been the same woman. She argues that Kelley must have met and married for a second time in the late 1580s, and she notes that there is no mention of Elizabeth or her brother John Francis in Dee's writings, which is correct.[36] But the Oxfordshire county records confirm the Joanna Weston-Joanna Kelley connection: on 28 June 1563 Joanna, daughter of Thomas Cooper was baptized at the Parish Church of St Mary the Virgin in Chipping Norton. The same register records the marriage of Joanna Cooper to John Wesson [*sic*] on 27 June 1579, the baptism of their son John on 23 July 1580 and of their daughter Elizabeth at some point between the legible entries of 4 March and 31 October 1581.[37] On 6 May 1582, with timing that confirms Westonia's version of events, the burial of John Weston, clerk, is recorded at Chipping Norton. Whether significant or not, the mysterious Mr Talbot vanished from Dee's diary on 4 May 1582, and reappeared on 13 July.[38] He is not mentioned again, though E.K. enters the narrative on 22 November 1582.[39]

What then are we left with? The evidence for Kelley only having one wife is overwhelming, but we now know that she had two children by one John Weston, who lived for a short time with their grandmothers. There is a prayer for Joanna Kelley to have children recorded by Dee, but it is oddly phrased, with emphasis in the Latin that suggests that what she is asking for is to have children with her present husband, i.e. with Kelley.[40] Westonia's affection for her stepfather as manifested in her poetry and her letters (particularly those to her brother who was studying at Ingoldstadt) shines out from her writings.[41] Moreover, the attention paid to the education of the two children of the unknown John Weston and Joanna Cooper-Kelley reveals a high degree of commitment and expense on the part of Edward Kelley. Westonia's learning was deemed unusual in such a young woman, as witnessed by many contemporaries, and she probably shared her stepfather's interests in alchemy. The prefatory poem to Oswald Croll's *Basilica Chymica* of 1609 was written by Westonia.[42]

The most curious aspect of the Westonia-Kelley story is the striking absence in Dee's writings of any reference to Kelley's stepchildren. This led me at first to speculate that he had deliberately concealed them from Dee, but this seems unlikely given the network of connections Kelley and his family had in Prague, and given also that Dee's diary confirms that both Kelley's brother Thomas and Joanna's brother Edward were regularly in Bohemia with them.

It is also the case that Dee's diary and *A True & Faithful Relation* are not straightforward linear narratives. Whatever else they are, they are not texts that can be read as historical accounts; they are full of omissions, contradictions, discrepancies, gaps. They raise more questions than they answer. Reading Dee's texts looking for clues to the Kelley-Westonia relationship has proved tantalizingly frustrating. The high level of education received by Westonia and her brother leads me to feel that these two children must have been educated along with Dee's own children, and there is one tenuous clue that might bear out such an hypothesis. In the Diary entry for 7 August 1588 Dee notes:

> Aug 7th, this day I covenanted and hyred John Hammond, jentleman, to serve me in his honest servyces for one yere, and to have 30 dolers for his full and all manner of wages.[43]

The entry for 21 August 1589 notes: "John Hammond to Stade", and after this he disappears from Dee's narrative.[44]

In Westonia's *Poemata* there is a poem addressed to the noble and educated man, Johannes Hammonius, described as her good friend and previously her most assiduous Master.[45] It is a short piece, heavily reliant on Ovid, but praises the skills of John Hammond who taught her all she knows about her art. This John Hammond may well be the same man who was a fellow at Trinity College Cambridge in 1579 and who then qualified as Doctor of medicine in 1605, moving on to become physician to James I and to Prince Henry.[46] The coincidence of Westonia's master having the same name as the tutor employed by Dee to teach his children cannot be ignored.

In the absence of certain information, one drifts inevitably towards speculation. The stories are full of holes, and there is strong temptation to fill in the gaps. The point I have now reached, however, is to treat the negative accounts of Kelley with some scepticism and to view the Kelley-Dee connection more critically in the light of the Bohemian materials. A vital link in the chain would be provided if we knew who John Weston was, for then we might find answers to other questions, such as why Kelley felt compelled to marry his wife when he seems to have had such negative feelings about her, why he chose to educate her children to such a high level, why there is such silence about Kelley's children in Dee's writings. I find myself moving toward a reading of Dee's version of his relationship with Kelley that is not altogether favourable to Dee – perhaps Kelley's successes in Bohemia and his rapid upward social movement brought out feelings of resentment in Dee. Certainly all of them, Dee, Kelley and Westonia were obsessed with money and had constantly to compromise and to conceal in order to ensure survival and remain in favour with their patrons. It is the rediscovery of those processes of concealment that make this task of tracing patterns so difficult and yet so compelling.

NOTES

[1] Frances Yates, *Giordano Bruno and the Hermetic Tradition* (London: Routledge and Kegan Paul, 1964), 149.

[2] Charlotte Fell-Smith, *John Dee 1527-1608* (London: Constable and Company Ltd, 1909), 91-2.

[3] John Weever, *Ancient Funeral Monuments with in the vnited Monarchie of Great Britaine, Ireland and the Ilands adiacent with the dissolued Monasteries therein contained* (London, 1631), 42-3.

[4] Peter J. French, *John Dee, The World of an Elizabethan Magus* (London: Routledge, 1972), 114.

[5] Fell-Smith, 76.

[6] See *Private Diary.*

[7] Worcestershire section, *International Genealogical Index.*

[8] *Private Diary*, 1. The horoscope appears in Oxford, Bodleian Library, Ashmole MS 1788, fol. 140.

[9] *Private Diary*, 54.

[10] See Karel Hrdina, "Dve práce z dejin ceského humanismus", *Listy filologické,* 55 (1928): 16-19; R.J.W. Evans, *Rudolf II and His World* (Oxford: Clarendon Press, 1973).

[11] See Arthur Edward Waite, "Biographical Preface", *The Alchemical Writings of Edward Kelley* (London: Robinson and Watkins, 1973), xxxix.

[12] *Private Diary*, 21-22.
[13] John Strype, ed., *Annals of the Reformation and Establishment of Religion*, 4 vols (Oxford, 1824), III, pt.2, 621-5.
[14] *Private Diary*, 2, 6.
[15] *Private Diary*, 28. We may speculate on why Dee made this entry in Greek cipher. One possibility is that he used Greek deliberately, since Kelley did not know the language, to prevent Kelley from reading what he had written.
[16] British Library, Cotton MS Titus B, II, as quoted in *Annals of the Reformation,* III, pt.2, 618-20.
[17] *Annals of the Reformation,* IV, 3-4.
[18] *T&FR*, Actio Tertia, 1587, 12.
[19] *T&FR*, 14.
[20] Fell-Smith, 166.
[21] Fell-Smith, 182. No source is given for the Pucci quote.
[22] *Private Diary*, 21.
[23] *T&FR*, 30-31.
[24] *T&FR*, 6.
[25] Fell-Smith, 79: "Kelley was now about twenty seven years old, and unmarried. He was bidden by the spirits on April 20 to take a wife, "which thing to do", he told Dee, "I have no natural inclination, neither with a safe conscience may I do it." But Michael had made him swear on his sword to follow his counsel, so he married reluctantly not long after, Joan, or Joanna, Cooper, of Chipping Norton, who was eight years his junior, and about nineteen." There is no record of this statement by Kelley either in *A True & Faithful Relation* or in Dee's diary.
[26] Nobilitate patriae praeclara Britanniae
Seculi nostri Sulpitiae
Cui nomen sunt litterae illibati
Minervae floris
Suadae decoris
Musarum delicii
Foeminarum exempli
[27] Westonia's first collection of verse, the *Poemata* was printed at Frankfurt-am-Oder in 1602. *Parthenicon libri iii* was printed in Prague either in 1605 or 1606.The most widely known collection is the second edition of *Parthenicon* which was printed in Prague in 1606.
[28] For a discussion of this portrait, and a reproduction see: An Zwollo, "Pieter Stevens, Addenda zu seinem Werk, mit einem Anhang über ein Porträt der Westonia", in *Prag um 1600: Beiträge zur Kunst und Kultur am Hofe Rudolfs II,* ed. by Eliška Fučíková (Freren/Emsland: Luca Verlag, 1988), 326-335.
[29] See: Elizabeth Weston, in *DNB*, 1270-71; S.A. Allibone, ed., *Critical Dictionary of English Literature and British and American Authors* (London, 1882), 830; George Ballard, *Memoirs of Great British Ladies who have been celebrated for their writing and skill in the learned languages, arts and sciences* (London, 1775), 173-175; R.J.W. Evans, *Rudolf II and His World* (Oxford: Clarendon Press 1973).
[30] *The History of the Worthies of England*, Endeavoured by Thomas Fuller (London, 1662).
[31] See Karel Hrdina, "Dve práce z dejin ceského humanismu", *Listy filologické*, 55 (1928): 16-19; Bohumil Ryba, "Westoniana", *Listy fililogické*, 56 (1929): 14-28; Eduard Petrú, "Alzbeta Jane Westonia a její místo v ceské literature", *Ceska Literatura*, 33:5 (1985): 424-38.
[32] See Elizabeth Weston, handwritten address to the reader dated 16 August 1610, in a copy of *Parthenicon* (Prague, 1606) in the British Library (Shelfmark C.61.d.2).
[33] *Sereniss. ac Potentiss. BRITANNIAE IMPERATORE IACOBO I. Scotiae, Hybernaeiae ac Franciae REGI.* Letter with accompanying poem, dated 20 June 1609.
[34] For a discussion of the implications of *In obitum,* see Susan Bassnett, "Revising a Biography: A new interpretation of the life of Elizabeth Jane Weston (Westonia), based on her autobiographical poem on the occasion of the death of her mother," *Cahiers Elizabethains,* 37 (1990): 1-8.
[35] The *In obitum* manuscript contains three items: a long poem by Westonia, "Mortis inexpletae quae vis & quanta potestas", Nicholas Maius's epitaph, "Philosopho conjunx fueram qua Iana Kelaeo" and Carolides's epitaph, "Hoc sita sub saxa est, animi Matrona viralis." The text is undated, but presumed to have been printed in Prague in 1606. The author consulted it in the Strahov Library, Prague, in 1988, but since that date scholars seeking to read it have been unable to trace it.

[36] Louise Schleiner, "Elizabeth Weston, Alchemist's Step-daughter and Published Poet," *Cauda Pavonis* 10:2 (1991): 8-19.
[37] There is a discrepancy between this date and that given on her tomb in Prague as 2 November 1582.
[38] *Private Diary*, 15-16.
[39] *Private Diary*, 17.
[40] In *T&FR,* 30-31 there is a Latin prayer for Joanna Kelley that asks for fecundity "cum hoc ejus marito". In the entry for 21 April 1587, Kelley is informed that "thou shalt have *the womb which thou hast barren, and fruitless unto thee*". The phrasing of both these entries is ambiguous: it could signify that Joanna Kelley was barren, or it could signify that she was unable to conceive with Kelley, with *this* husband, as opposed to her previous husband.
[41] The correspondence between Westonia and her brother is published in *Parthenicon*: E. J. Westonia, Ioanni Francisco Westoniio, fratri suo germano, S. P. D., 6 Jan. 1597; Ioannes Fransiscus Westonius, suae suaviss. Sorori, E. I. Westoniae, S. P. D. 24 April 1597; Idem Westonius eidem sorori S. P. D. 14 Aug 1597; E. I. Westonia, fratri suo Ioan. Fr. Westonio S. P. D. 2 Oct 1597; I. Franciscus Westonius sorori suae E. I. Westoniae S. P. D. 12 Oct 1598, B 7-10.
[42] Oswald Croll, *Osualdi Crollii Veterani Hassi, Basilica Chymica continens. Philosophicam propria laborum experientia confirmatum descriptionem et usum Remediorum Chymicorum Selectissimorum e Lumine Gratiae et Naturae Desumptorum* (Frankfurt am Oder, 1609).
[43] *Private Diary*, 28.
[44] *Private Diary*, 31.
[45] "Ad Nobilem & literatum virum Dn. Ioannem Hammonium, amicum suum colendum, & Magistrum olim studiosissimum, gratiarum actionis ergo", *Poemata* (Frankfurt am Oder, 1602).
[46] See *Alumni Oxonienses*: *The Members of the University of Oxford 1500-1714*, ed. Joseph Foster, 4 vols (Oxford, 1891-2), II, 640.

JAN BÄCKLUND

IN THE FOOTSTEPS OF EDWARD KELLEY

Some Manuscript References at the Royal Library in Copenhagen Concerning an Alchemical Circle around John Dee and Edward Kelley.[*]

My primary aim in this paper is to present a group of manuscripts in The Royal Library in Copenhagen which in one way or another are intimately related to the alchemical quest of a group of historically little-known persons associated with Edward Kelley and John Dee. My secondary aim will be to question the established opinion that Edward Kelley's alchemical and allegedly fraudulent career at the court of Rudolph II in Prague was so chaotic and adventurous that it led to his imprisonment and subsequent death in 1595 from injuries he is said to have suffered whilst attempting to escape. This is the common story, given for instance by Elias Ashmole, Anthony à Wood, and in the *Dictionary of National Biography*.[1] Let us first address the matter of Kelley's career in Prague.

I

We know that between 1583 and 1589, John Dee and Edward Kelley were travelling in Poland and Bohemia, occasionally staying at the court of Emperor Rudolph II in Prague. They both settled in Trebona in Bohemia, though Kelley seems to have been less sedentary than Dee. In the published edition of Dee's diary, Kelley's and other persons' travels to Prague are recorded, while Dee does not mention going there himself.[2] Instead Dee left Trebona for Nürnberg, Frankfurt am Main, Bremen, and finally England. Though Dee visited Prague and Rudolph at least once in 1584 during his stay in Bohemia,[3] it is nevertheless obvious that it was mainly Kelley who undertook alchemical activities in Prague. To my knowledge, information about Kelley's activities from 1589 onward can be extracted solely from sources who were themselves "alchemically-initiated", and thus – if not unreliable – then at least far from informative. Ashmole, who seems to have had access to more information than we have at present, states therefore that "Whiles they lived at *Trebona, Sir Edward Kelley* went divers times to *Prague,* and the 15. *of Ian.* 1587, he went into *Poland,* but returned the 9 of *Febr.* after. And 'tis probable these *Iourneys* were made in quest after some famous *Chemists*",[4] but

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[*] I am greatly indebted to Dr Stephen Clucas for his scrupulous proof-reading of my transcriptions in the descriptive part of this essay against the original manuscripts in Copenhagen, without which many errors would have passed. For any remaining errors and interpretations, however, the sole responsibility is mine.

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even Ashmole seems to be uninformed about what Kelley, Carpio and Garland (names which are mentioned in Dee's diaries) actually did in Prague and Poland. However, Ashmole does recount a transmutation – though without revealing his source: "I also finde this *Note* of *Doctor Dee's,* Jan. 5. 1586. *Donum Dei* 2. ounces. *E. K.* Moreover, for neerer and later *Testimony,* I have received it from a credible *Person,* that one *Broomfield* and *Alexander Roberts*[5] [both of whom are mentioned in Dee's diaries], told him they had often seen *Sir Ed: Kelly* make *Projection,* and in particular upon a piece of *Metall* cut out of a *Warming pan*," and Ashmole continues shortly after: "The aforesaid *Person* hath likewise seen in the hands of one *Master Frye* and *Scroope, Rings* of *Sir Edward Kellyes Gold,* the fashion of which was onely *Gold wyre,* twisted thrice about the *Finger:* and of these fashioned *Rings,* he gave away, to the value of 4000l. at the *Marriage* of one of his *Servant Maides*."[6]

There is, however, another source which seems to have some information about Kelley's alchemical activities. Unfortunately for us, this source is as "initiated" and discreet as Ashmole. I am referring to the American alchemist John Winthrop Jr. (1606–1676), who is the subject of a very informative study by Ronald Sterne Wilkinson.[7] Winthrop took issue with Samuel Hartlib against Gabriel Platt's *Caveat for Alchymists,* and, in a letter to Hartlib, he wrote:

> One thing that mr. Gabriell Platt in one of those little treatises brands Sir Edward Kelly with as the grand imposter of the world I cannot but take notice of, and inform your selfe (to whom I perceive mr. Plat hath addressed that relation, as per the title of the booke appeares) that I can give many very probable reasons to envince that Sir Edward Kellyes projections were not cousening projections but reall [...]. I shall only mention one particular which I had from one who was very intimate with Rudolphus the Emperour who had it from the Emperours owne mouth. That the said Rudolphus with his owne hands and all materialls and instruments for fusion provided by his apointment (*Inscio Kelleo*) transmuted nine pounds of quicksilver into pure gold with so little of the powder taken upon the point of his knife with his owne the Emperours hand out of a paper opened by Sir Edward Kelly at the further end of the room, he the said Kelly not coming neere the place where the fire was.[8]

The person "very intimate with Rudolphus the Emperour" could very well have been the "philosopher and naturalist Cornel[ius] Drebell",[9] whose son-in-law, Dr. Kufler (1595–1677), was a close friend of Winthrop's. Cornelius Drebbel lived between 1572 and 1634, and from 1610 until Rudolph's death in 1612 was in Prague, where he conducted alchemical experiments before the Emperor, who then probably told him of the transmutations of Edward Kelley. This hypothesis is confirmed by a note by Samuel Hartlib, commenting on Winthrop's previous letter, saying that "Sir Edward Kelly is better known to many other judicious men, what he hath performed than Gabr. Plat. [...]. Dr Kuffler confirms your judgement about the truth in Kelly".[10] What makes Drebbel interesting in connection with our manuscripts, however, is that he wrote in Dutch and died in London. But these few anonymous sources are almost the only ones we possess regarding Kelley's late career at the court of Rudolph.

The uncertainty is further emphasized by the accounts of the date and circumstances of Kelley's death. I have found three or four different versions of his death, but I am convinced that a few more could be found. The most frequently quoted account, given by Wood, in his *Athenæ Oxoniensis,* states that Kelley died in October 1595,[11] and this fits relatively well with Dee's entry at the bottom of the page for November that same year: "25 – Newes, that Sir Edward Kelley was slayne".[12] Ashmole's version is the story which, with some variations, is the most widely known: "he was clapt up againe into *Prison,* and attempting to make his *Escape* out of a high *Window,* by the teering of his *Sheetes,* which were tyed together to let him downe, he (being a weighty Man) fell and broke his *Legg,* and thereof *dyed*".[13] Unlike Wood, Arthur Edward Waite gives the death date of Kelley as 1597, "when he attempted to escape by a rope, but, falling from a considerable height, sustained such injuries as resulted in his death at the age of forty-two",[14] according to Waite, his second imprisonment was "in the castle of Zerner". Wood relates: "John Weever says that Queen Elizabeth sent, very secretly, Captain Peter Gwinne, with some others, to persuade Kelly to return to his native country. It is then said that attempting to escape from a wall *of his own house* at Prague, he fell, etc. […] His house is said to bear his name to this day, and was once an old sanctuary."[15]

All these stories of Kelley's death are curious indeed, as we now know from the study of Evans, who bases his accounts mainly on Czech sources, that Kelley, was, in all considerable probability, alive as late as 1597 or 1598; and the document to which Evans refers makes no mention of Kelley's death or imprisonment, but quite to the contrary identifies Kelley as "dem Gestrengen Edlen Ernnesten Ritter unndt Herrn Edwardo Kelleo von Imanij undt auff New Lüben, [...] auffm Brüxner (= Most) Schloss".[16] There are several things that simply do not fit: first, from whom does Dee receive the (probably) false news of Kelley's death? As is apparent from his diaries, Dee was rather well-informed about Kelley's activities on the continent, and, in addition to Edward himself, he also corresponded with his brother, Thomas Kelley, as well as Francis Garland, Albert Laski, one Rowley, and certainly some others (such as Dyer and Burleigh), who were in personal contact with Edward Kelley during these crucial years 1589-1595.[17]

It seems unlikely that Kelley's career was as fraudulent as is usually believed, since in 1589 or shortly thereafter he seems to have been knighted by Rudolph;[18] in his diaries, Dee from that time onward consistently mentions Edward Kelley as "Sir Edward Kelley". Furthermore, from the years 1594 and 1595 there are, at least to my knowledge, no contemporary or near contemporary records of any imprisonment or arrest, either in his own house or in any castle, which of course does not mean that this did not occur;[19] and even if Kelley was in prison or had been arrested by order of the Emperor, as a note in Dee's diaries of 4 October 1593 unambiguously states: "Libertie E: K:", and on top of the same page: "4. Sir Edward Keley set at liberty by the emperor",[20] he must nevertheless have regained the confidence of the Emperor rather quickly, as Dee notes on the 12 August the following year: "I receyued Sir Edw: Kellyes letters of the Emperor inviting me to his servyce again".[21] Finally, we should pay attention to the fact that the only records of Kelley's death come from England, i.e. from Dee, Wood, and Ashmole, all of whom had to rely on other sources, unknown to us, while no other known record makes any mention of that occurrence. In view of this, I would not take for granted the commonly accepted account of the date and the circumstances of Kelley's death. First, we do not have the slightest idea as to where the information on Kelley's death actually originates. Probably, the source was one or several of Kelley's colleagues, perhaps the Garland brothers, Dyer or Burleigh, or one of his alchemical friends not known to us, but: it could also be Kelley himself, as he had previously done something similar when he is said to have disguised himself as "Edward Talbot" due to some troubles with the authorities for counterfeiting money and digging up corpses before his association with Dee.[22] Considering the lack of evidence, further speculations on this matter hardly seem justified, but it should however be kept in mind that fictitious and metaphorical "deaths" (not to mention "identities") are far from uncommon in the history and literature of alchemy.

II

Let us now take a look at the manuscripts in the Royal Library in Copenhagen which seem to have a connection to either Edward Kelley himself or to an English alchemical circle around him and John Dee. Even though they may not shed any new light on our obscure subject, they will, however, pose some new questions of relevance to the crucial years in Prague from 1589 until the death of the Emperor in 1612.

I would like to start with Old Royal Coll. 240 fol., written by 6–9 different English hands.[23] This manuscript seems to be made up of nine different books, written between 1550 and 1600, and bound together immediately after 1600. On the spine is written with a contemporary hand: "Liber Christopheri Taylour" and the "Monas hieroglyphica"-figure, which links this manuscript to a Dee-influenced circle. It is also interesting to note that this is a much earlier, and previously unknown, use of this mark of ownership, with which the aforementioned John Winthrop jr. later used to mark his books.[24] On the back cover a provenance signature: "Mr Powell" (most likely Griffith Powell, who lived between 1561 and 1620, and who seems to be the Powell jr. who made acquaintance with Dee and Walsingham around 1582).[25] The latest tracts, bound in the beginning of the manuscript, start with an English translation of Isaac Hollandus, with the date: "ffinis. / 22 maij / 1600 /". This is followed by an anonymous tract, possibly by the same author as the previous one: "Axiomata Philosophica Rules of Philosophers", fols. 69-70. Thereafter follows – on fols. 70-71^{v} – "The Physycall chemyck of Trythemius". On fols. 71v-74v, there is another Isaac Hollandus tract, with the title: "A Fragment of Isaach Holland concerning the Philosophers stone". On fols. 74v-75v: "23 A Portu St. Maria Aquitanus: Questiones & Answers Philosophicall by 23 of St. Mary Port in Aquitan", with the signature: "Pænotus A Portu Aquitanus | .V.M.D." after the explicit. On top of several of the tracts – throughout the whole manuscript – we find the annotation "Liber Christopheri Taylour", maybe referring to either the source of the material or a later provenance.[26] In any case, they are signatures of provenance and not of "scripsit", as one of the tracts with the "Liber Christopheri Taylour" signature is written and dated by Thomas

Newton. Though the contents seem to indicate a continental origin, this manuscript was obviously bought in England, as inferred by a note on the inside of the front cover "sum Habrechti qui me emit Londini 1616· 10 Martij pro ·4· Coronichi ·2· s 6[d]".[27]

Closely connected with the previous manuscript (with regard to provenance as well as to content) is Old Royal Coll. 1727 4°, written – according to the dates given in the manuscript – during the years 1593 to 1595 and bound in contemporary vellum. On the inside of the front board is a provenance signature: "Lond. Js. Habrechtt 1613". This manuscript contains 27 items, all in English, beginning with Benedict Figuli [Benedict Töpfer] *Auriga benedictus* (fols. 1r-8v), and followed by twenty tracts, mainly from English philosophers (Thomas Charnock, George Ripley, and Roger Bacon among others) and, among other anonymous tracts and translations of Arnold Villanova, an English translation of Isaac Hollandus's *Septem condiciones huius Materiæ* (fols. 99-100v). But the most interesting feature of this manuscript is not the tracts but the long passages of notes, recipes, booklists and other memoranda and idle scribblings, i.e. items 2, 4–7, and 27. These parts of the manuscript contain a number of names, unfortunately often erased or crossed out so that they are practically illegible,[28] and when not illegible seemingly written in code. I have found no biographical information on several of the names that I have been able to read, e.g.: "Tisdale", "Kessler", "Turpin", "Fouler", "Smith", "Edgcome", "Bartholomeus", and "Poole". Other "names", always following determined cancellations, for instance "of mr [percivale] kogpiavno", "of captayne [davltre] Tvandgo", "of mr [poole] keeno", "of mr [dickenson] Tippolfel" or "of mr [miller] Minnog" are obviously written in code.[29] But other names, like "Garland", "Digges", "Hill", and of course "Dee" on fol. 132, do suggest that this manuscript stands in some relation to English alchemists active in Europe. It is well within the bounds of possibility that the "Garland" mentioned mainly on fols. 15v-18 is identical with the friend of Kelley and Dee whose name frequently appears in Dee's diaries (or with his brother). If so, then the "Nicolas Hill" mentioned on several occasions between fols. 21v-29v, would be Nicholas Hill, the English philosopher, about whom very little is known.[30] Hill was born in 1570 or 71 and died in 1621; in 1578 he entered Merchant Taylor's School and matriculated as a scholar of St. John's College Oxford in June 1587, and on 30 June 1590 he was elected a Fellow of his college, but was removed before 1592, apparently because he entertained Lullian ideas and perhaps for being too explicitly Catholic in his religious leanings.[31] Of Hill's whereabouts and activities the following years up until his death almost nothing is known apart from undocumented rumours. Evidently he did not travel abroad in the 1570s and function as secretary for Edward de Vere, the Earl of Oxford, as often said,[32] but he seems to have lived under the patronage of Henry, the Earl of Northumberland in the 1590s and might very well have travelled on the Continent in the early 1600s, either to publish his work in Paris in 1601, or leave England due to some involvement in the conspiracy of Sir Robert Basset.[33] After his death, Hill left a number of texts about the essence of God, eternity, the infinity of matter and the like to his widow,[34] but only one of his works was published in his lifetime: *Philosophia Epicurea, Democritiana, Theophrastica proposita simpliciter non edocta* (Paris, 1601). Being influenced by Lullian and Brunian ideas as well as hermeticism, and his connection with the Northumberland circle, the identification of Nicholas Hill with the one in this manuscript seems tenable.

If these conjunctions and conjectures are reasonable it would suggest that the "Mr. Digges" mentioned on fols. 18v and 21, could be identical with the Thomas Digges who died in 1595 and who was one of the more celebrated mathematicians of his time as well as a close friend of Dee's.[35] It is interesting, then, that the notes in which his name occurs both date from precisely 1595, the year of his death; and the notes relating to his name also seem to be listings of his belongings, as on fol. 21: "the bookes of mr digges", or, on fol. 18^v: "A note of mr digges his worke, after his preparatione of his two Materials Sol and Mercury". Like the aforementioned manuscript this one is also signed "Christopheri Taylour" at the top of some of the tracts.[36] As to the provenance of this manuscript, my guess would be that it was written in England, like the aforementioned one, but we should carefully consider the fact, known from Dee's diaries, that at least one of the Garlands was in Prague around these years (1593–1595), and that the manuscripts could very well have been written by an Englishman on the continent and brought to London at the time of Emperor Rudolph's death.

The name of Garland also figures in another manuscript, Old Royal Collection 1749 4°, in one hand, signed and dated on fol. 40v: "[…] Here endeth the practise of mr John Englishman deacon, and coppied by me J: Metcalfe on the 11· & 12 daie of October· 1594·", and which on the front cover says: "mr garland the 12th Aprill 1595 | the 2d | of John Englyshman & ye later end, ye questions | of Henry tyler | of John Englyshe". This manuscript only consists of two tracts, the first signed at the top by the intriguing "Liber Christopheri Taylour" (as manuscript 240) in another hand, the second, on pp.41^v-43, with an "ex libris" added later by the same hand who wrote the "Christopheri Taylor" signatures, but here it says: "Out of mr Garlandes book of ye Earle of Trevisan./".

Another manuscript, Old Royal Coll. 242 fol., dated 1579 and 1589, has a similarly interesting though uncertain provenance. After the explicit of the first tract, "Opus Isaaci Hollandi Vegetabil", we read "a copie followinge the exemplaire cominge from coullongne / de / D / Brickman 1575 a londres le ix^{th} of april 1579". "Brickman", is the English spelling for "Birckmann", and a reference to Birckmann's in Cologne,[37] the book-dealer from whom Dee bought many of his books from 1564 onward.[38] This first tract could therefore very well have been copied from a book belonging to Dee. The manuscript also includes "Isaac Hollandus, Septem conditiones huius materie" (with the signature "Liber Christopheri Taylour"), "A correctory made by Richard the Englishe man How Arte followeth nature"), and a text of Edward Kelley's, here with the title: "The praise of vniti for friendships sake made by astranger to furder his frende his conceyts. 1589", with the incipit "The heavenly cope hath in him natures foure | To hidden but the rest to sight apeare [...]", and after the explicit, we read: "Sir Edward Kelle. Finis" (Plate 17). This text was included in Ashmole's *Theatrum chemicum britannicum,* which was published in 1652, with the following title, and a dedication which is absent in our version: "Sir Ed: Kelley concerning the Philo-

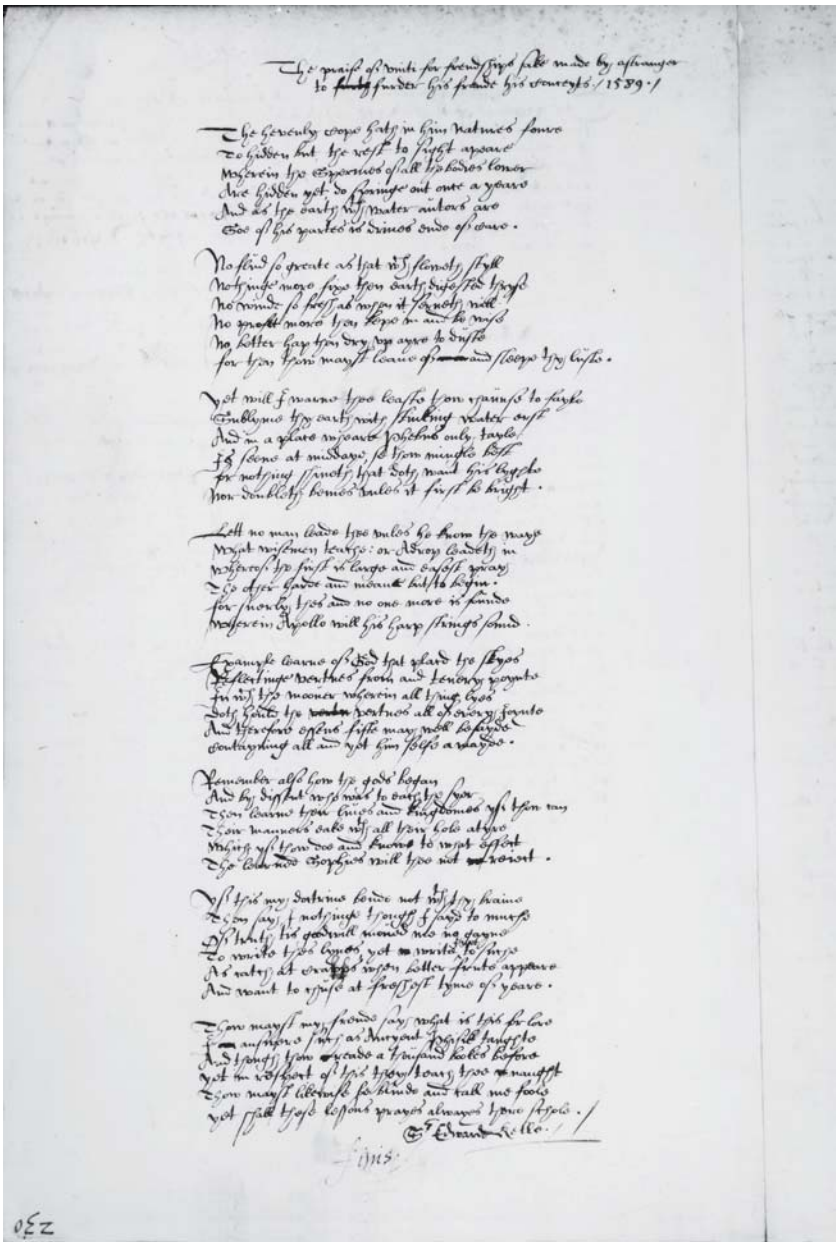
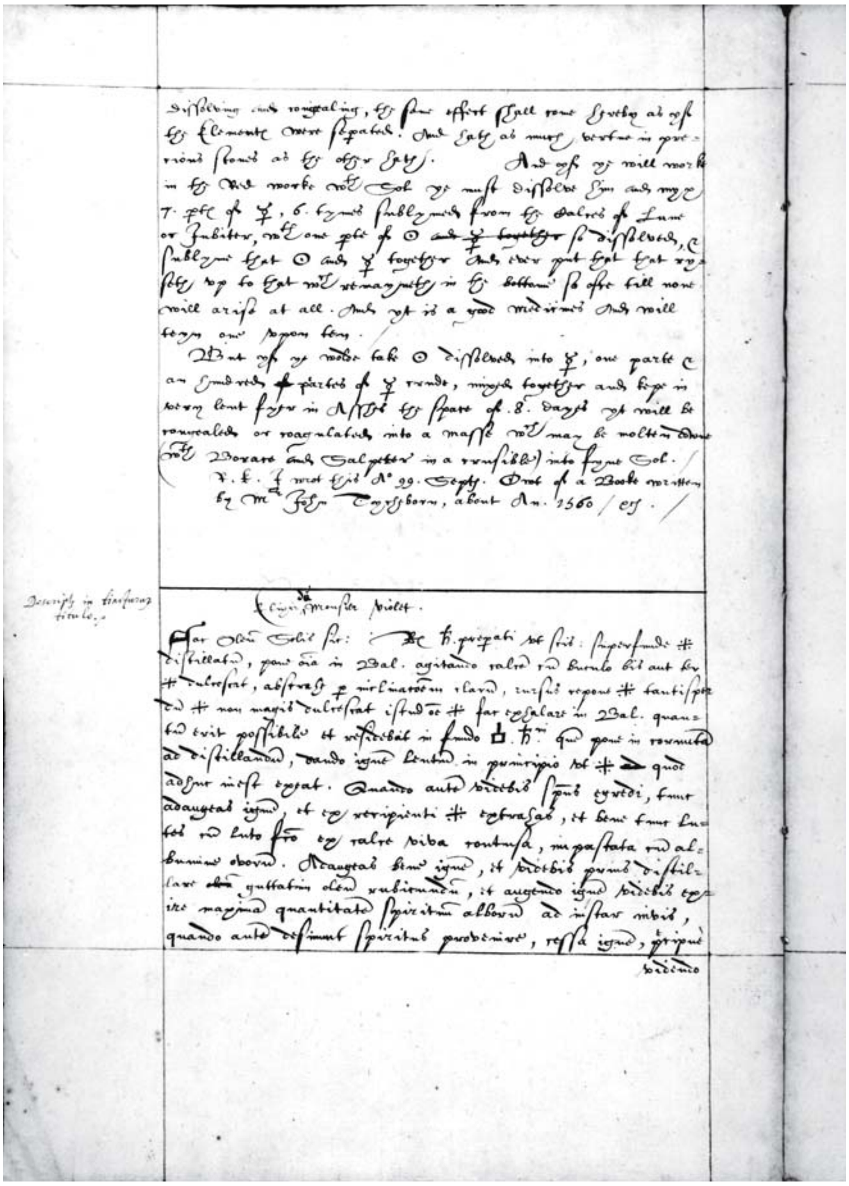


Plate 17: Edward Kelley's 'The praise of vniti for frendships sake' (dated, 1589). Copenhagen, Royal Library MS, GKS 242, fol. 37^{v}. Reproduced by permission of the Royal Library, Copenhagen (Det Kongelige Bibliotek).

sophers Stone written to his especiall good Freind, G. S. Gent".[39] Even though published, this manuscript text of Kelley's metrical tract is of particular interest, as it is dated 1589, the year that Kelley definitively left Trebona for Prague and Dee returned to England. Accordingly, I find it not unreasonable to assume that the first part of this manuscript was written in England and the last part, dated 1589, was written in Bohemia. This assumption is made pending a more thorough examination of the paper and other physical evidence which might either corroborate or invalidate this hypothesis. Apart from the final parting of Kelley and Dee in 1589, this year is important in Kelley's career in another respect as well, as it was presumably sometime between February 1589 and January 1590 that Kelley was knighted by the Emperor. If then this dating and signature on fol. 37^v is not added later (which the hand and the rest of the material in the codex does not suggest), then this could very well be a holograph of Edward Kelley himself, and, equally important: if *not* a holograph of Edward Kelley, then (still if the hand is contemporary with the date) it must have been written by someone rather close to him in Prague (i.e. knowing his recently acquired title and having access to his papers). Nevertheless, to me the signature "Sir Edward Kelle" looks like an autograph and not like an author's name given by a scribe, in which case it would be more natural to place it by the title as is usually done.[40]

As will be shown later, the next manuscript, Old Royal Coll. 246 fol., was definitely written in Prague. It contains four tracts written and signed by one hand: "A Discours of the Quintessence (or rather the Mercury of Lune) / owt of a booke written by Mr. John Tychborn", "Elixir de Monsier Violet", "In nomine Domini nostri JESU CHRISTI Amen" (in Italian), and the same in an English translation. This tract (as the Italian original preceding it) is written with the explicit address to the Emperor: "I have thought good to shew only with briefnes of hart to your Imperiall Ma*yes*ty the true way …" (fol. 6). Three of the tracts are signed, the first, "R. K. I wrot this A° 99 Sept[embr]is. Owt of a Booke written by Mr John Tychborn, about an. 1560" (Plate 18), the second: "A° 99. Oct[obr]is 12 finis huius Tractatus Ex chartis Sir Edw. K.", and finally: "Ex chartis Sir Ed. K" (Plate 19). Due to the identical manner of the signatures it would be tempting to regard this manuscript as a holograph by Edward Kelley from 1599, and the first signature "R. K. I wrot this", as a mere misspelling; and even though the signature "R.K." occurs only once, and never in connection with the more unambiguous Edward Kelley-signatures, I find it safer to assume that this manuscript was written in 1599, by a person in Prague (the same hand has signed the Old Royal Coll. 1723 4° in Prague, as will be shown later) with the initials R. K.,[41] and that the other two tracts in this manuscript are thus copied from "the papers of Edward Kelly". It is clear, however, that the unidentified scribe R. K. must have been in relatively close contact with Edward Kelley or the alchemical circle around him in Prague, as he has obviously had access to Kelley's papers.

As far as I can see, what appears to be the same hand has also written part of Old Royal Coll. 1723 4°, dated 1612 and 1613, with the signatures "Ex libro Johannis Carpionis de Kaprstein / Martis 28 Anno 1612" (Plate 20) and "Reliqua verò antecedentia ex manuscripto libro magna vetustissimo (et omnio de rebus vel



dissolving and congealing, the same effect shall come thereby as yf the Elements were separated. And hath as much vertue in precious stones as the other hath. And yf ye will worke in the Red worke wt Sol ye must dissolve him and myxe 7. ptes of ☿, 6. tymes sublymed from the Salts of Lune or Jubiter, wt one pte of ☉ ~~and ☿ together~~ so dissolved, & sublyme that ☉ and ☿ together And ever put that that ryseth up to that wch remayneth in the bottom so ofte till none will arise at all. And yt is a good medicine And will tyng one upon ten.

But yf ye wolde take ☉ dissolved into ☿, one parte & an hundreth partes of ☿ crude, myngle together and kepe in very lent fyre in Asshes the space of .8. dayes yt will be congealed or coagulated into a masse wch may be molten downe (wth Borace and Salpeter in a crusible) into fyne Sol.

R. K. I met this A° 99. Septr. Out of a Booke written by Mr John Tycheborn, about An. 1560 / etc.

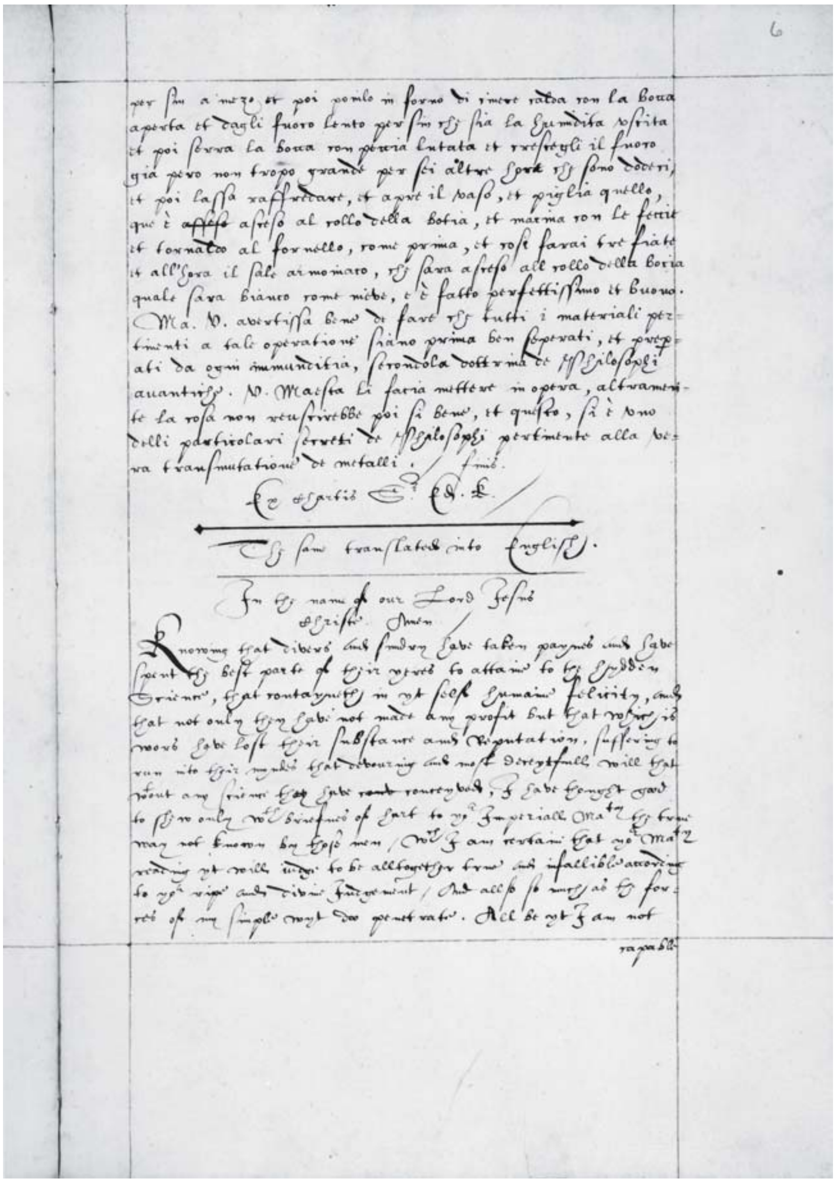
Descripsi in [illegible] titulo.

[illegible] Monsieur Violet.

Fac Oleu Solis sic: ℞ ♄ preparati vel Sal: superfunde ✢ distillatu, pone oia in B. Mal. agitando saepe cu baculo bis aut ter ✢ dulcescat, abstrahe per inclinationem clarum, rursus repone ✢ tantisper dum ✢ non magis dulcescat istud ex ✢ fac exhalare in B. Mal. quantum erit possibile et residebit in fundo [illegible] . ♄i. Quod pone in cornuta ad distillandum, dando ignem lentum in principio vel ✢ quod adhuc inest exeat. Quando autem videbis spus exire, tunc adaugeas ignem, et ex recipienti ✢ extrahas, et bene tunc lutes cum luto sapientiae ex calce viva contusa, impastata cum albumine ovorum. Adaugeas bene ignem, et videbis primo distillare ~~olm~~ guttatim oleum rubicundum, et augendo ignem videbis exire maxima quantitate spiritum alborum ad instar nubis, quando autem desinunt spiritus provenire, cessa ignem, [illegible]

videndo

Plate 18: Attribution of manuscript treatise to ‘Mr John Tycheborn’. Copenhagen, Royal Library MS, GKS 246, fol. 1v. Reproduced by permission of the Royal Library, Copenhagen (Det Kongelige Bibliotek).



6

per sin a mezo et poi ponilo in forno di cinere calda con la bocca
aperta et dagli fuoco lento per sin che sia la humidita uscita
et poi serra la bocca con pezzia lutata et crescegli il fuoco
già pero non troppo grande per che altre hore che sono dodici,
et poi lassa raffreddare, et apre il vaso, et piglia quello,
che è ~~assesso~~ accesso al collo della bocia, et macina con le feccie
et fornatto al fornello, come prima, et cosi farai tre fiate
et all'hora il sale armoniaco, che sara acesso all collo della bocia
quale sara bianco come neve, et è fatto perfettissimo et buono.
Ma. V. avertissa bene di fare che tutti i materiali per-
tinenti a tale operatione siano prima ben seperati, et prep-
ati da ogni immunditia, secondola dottrina de philosophi
avanti che V. Maesta li faria mettere in opera, altramen-
te la cosa non reuscirebbe poi si bene, et questo, si è uno
delli particolari secreti de philosophi pertinente alla ve-
ra transmutatione de metalli. / finis.

Ex chartis Sr Ed. K.

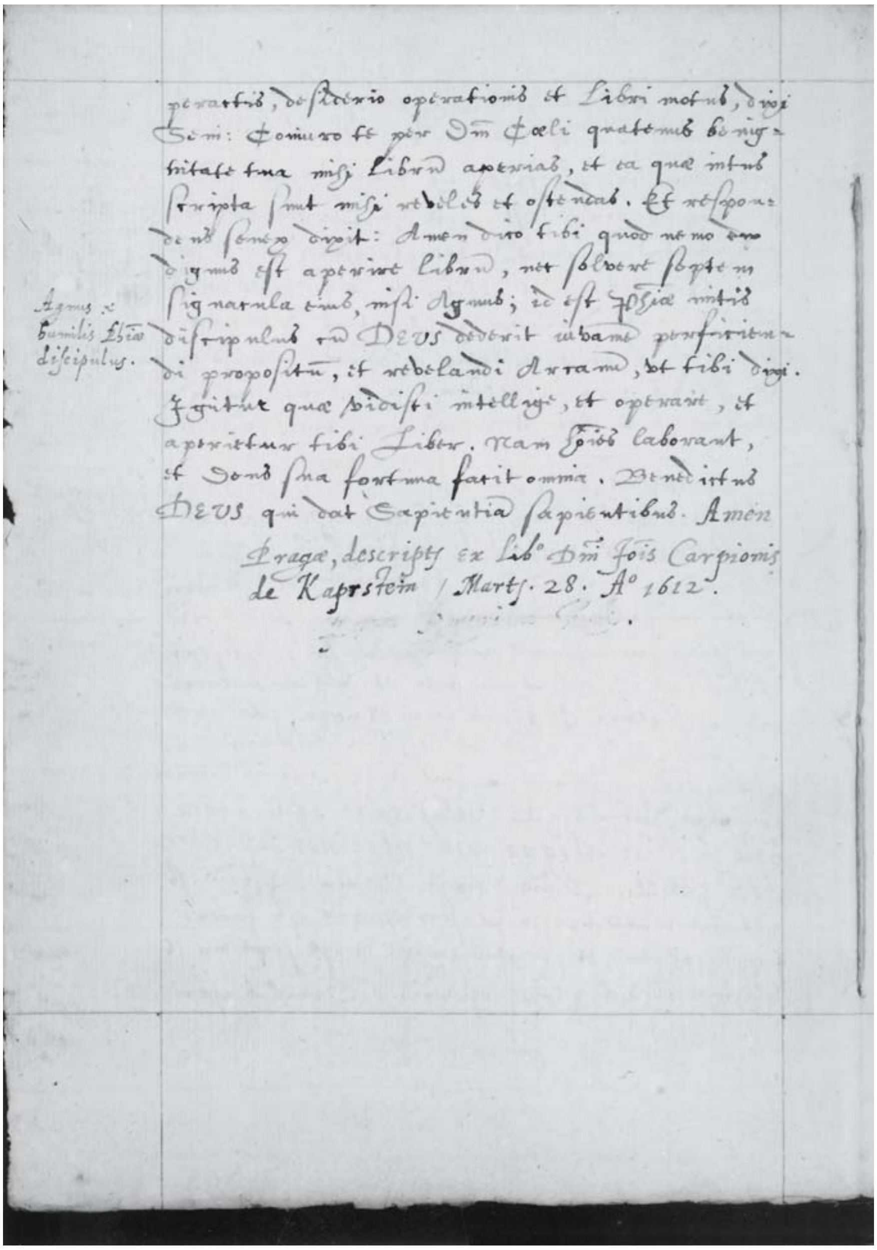
The same translated into English.

In the name of our Lord Jesus
Christe Amen /

Knowing that divers and sundry have taken paynes and have
spent the best parte of their yeres to attaine to the hidden
Science, that containeth in yt self humaine felicity, and
that not only they have not made any profit but that which is
worse have lost their substance and Reputation, suffering to
run into their myndes that deceiving and most deceytfull will that
without any science that have ~~cond~~ counterfeted, I have thought good
to shew only with sinceritie of hart to yor Imperiall Matie the true
way not known by those men, which I am certain that yor Matie
reading yt will judge to be alltogether true and infallible according
to yor ripe and divine Judgement / And allso so much as the for-
ce of my simple wyt doo penetrate. All be yt I am not

capable

Plate 19: Attribution of manuscript treatise to ‘Sir Edw[ard] K[elley].’ Copenhagen, Royal Library MS, GKS 246, fol. 6^{r}. Reproduced by permission of the Royal Library, Copenhagen (Det Kongelige Bibliotek).



Agnus :c:
humilis Christi
discipulus.

peractis, desiderio operationis et Libri motus, dixi
Seni: Domine rogo te per Deum Coeli quatenus benig-
nitate tua mihi Librum aperias, et ea quae intus
scripta sunt mihi revelis et ostendas. Et respon-
dens senex dixit: Amen dico tibi quod nemo eo
dignus est aperire librum, nec solvere septem
signacula eius, nisi Agnus; id est Josia mitis
discipulus cui DEUS dederit urbanam perficien-
di propositum, et revelandi Arcana, ut tibi dixi.
Igitur quae vidisti intellige, et operare, et
aperietur tibi Liber. Nam Spiritus laborant,
et Dominus sua fortuna facit omnia. Benedictus
DEUS qui dat Sapientia sapientibus. Amen

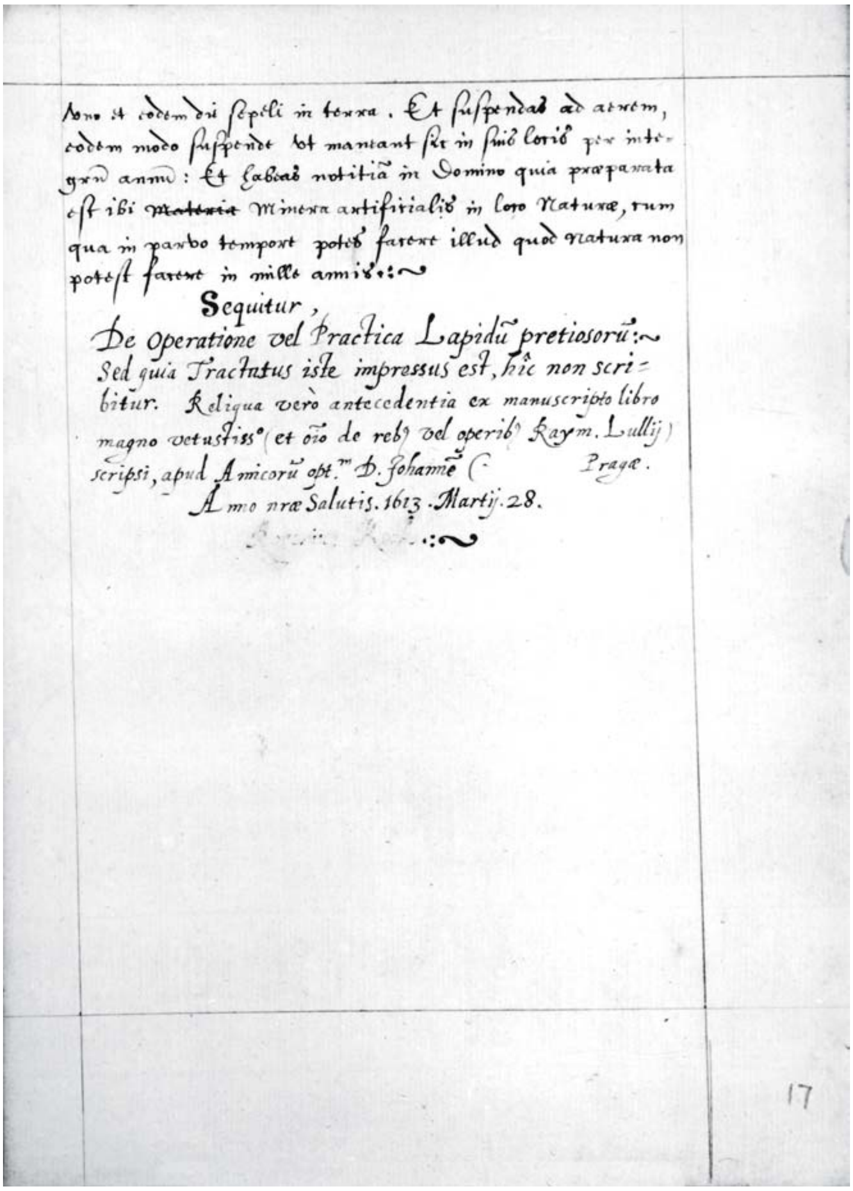
Pragæ, descripts ex Lib° Dni Jois Carpionis
de Kaprstein / Martij. 28. A° 1612.

Plate 20: Attribution of manuscript treatise to 'Iohannis Carpionis de Kaprstein'. Copenhagen, Royal Library MS 1723, fol. 20^{v}. Reproduced by permission of the Royal Library, Copenhagen (Det Kongelige Bibliotek).

operibus Raym. Lullij) scripsi, apud Amicorum optimum D. Johannem C· Pragæ. Anno nostrae Salutatis 1613 Martis 28" (Plate 21), confirming that this scribe was active in Prague, and furthermore "apud amicorum Johannem C[arpionem]", i.e. John Carpe, with whom Kelley travelled several times to Prague. The last historically established trace of Carpe is the previously mentioned entry in Dee's diary, recording the departure of Kelley, Garland, and Carpe to Prague.[42] After the John Carpe signature there is an erased name which very well could be read as "Rogero Kock", a Germanized spelling of Dee's laboratory assistant Roger Cook (b. 1553).[43] Cook worked with Dee from 1567 to 1581, then left him after a violent quarrel, but eventually returned to Dee's service in Manchester in 1600, and in 1606 he was building a still-house for the Earl of Northumberland. Especially interesting in our connection is that he is probably to be identified as the Roger Cock who was assisting Cornelius Drebbel as an alchemist at the court of Rudolph II up to the time of the Emperor's death.[44] Not irrelevant in this connection is that it appears that the "John Carpe" signatures in the manuscript were added some years later by the same hand (which could explain why both are dated the 28 March, but of different years). This does not necessarily mean that the dating is inaccurate. In any case, this signature (John Carpe in Prague 1612 and/or 1613) as well as the, in my opinion, identical English hand do in fact strongly suggest that the production of English alchemical manuscripts stemming from a circle around Dee and Kelley in Prague did continue up to the year of the Emperor's death in 1612. As we have seen, John Carpe was with Francis Garland and Edward Kelley in Prague in the years 1588-89, and, though Dee's correspondence with Burleigh, Garland, Carpe and others with links to Prague seems to have ceased by 1595, the alchemical activities intimately connected to Kelley's activities there obviously continued a good many years after 1595.

We possess yet another manuscript in the same hand: Old Royal Coll. 245 fol., written partly in German, partly in Dutch, with shorter sections in English and Latin, consonant with the assumption that this manuscript springs from the multilingual milieu of Prague. The manuscript is dated "Ex Libro Loogenhagij 1601".[45] Aside from a number of obvious similarities, this assumption is supported by another fact: both manuscripts contain texts by the otherwise totally unknown alchemical writer John Tychborn (possibly related to the Tichborne family).[46] Here we have three texts, the greater part taken "ex libro Loogenhage": "De vitriolo", "A Discourse of Antymony, wrytten by Mr John Tychborn of London (Anno Domini 1560) After a duch Booke pertayning to Mr Albert of Brydewell", and "De Antimonio vel Stibio", which is a compilation of recipes gleaned from various authors. An interesting feature of this manuscript and Old Royal Coll. 1723 4° is that both have "flower signs" in the margins. From Julian Roberts and Andrew G. Watson we know that identical "flower signs" were employed by Dee.[47] Obviously, these signs were also in use by members of the alchemical circle around him.

The last of the Copenhagen manuscripts that I find relevant in this connection is also the most intriguing, although at the same time it is that which yields the least factual information. The manuscript in question is Old Royal Collection 247 fol., written by one English hand, with a title page: "Apotelesmata | The Phylosophycal



bono et eodem die sepeli in terra. Et suspendas ad aerem,
eodem modo suspende ut maneant sic in suis loris per inte-
grum annum: Et habeas notitiā in Domino quia praeparata
est ibi ~~Materia~~ Minera artificialis in loco Naturae, cum
qua in parvo tempore potes facere illud quod Natura non
potest facere in mille annis.:~

Sequitur,
De Operatione vel Practica Lapidū pretiosorū:~
Sed quia Tractatus iste impressus est, hîc non scri-
bitur. Reliqua vero antecedentia ex manuscripto libro
magno vetustiss° (et oīo de rebus vel operibus Raym. Lullij)
scripsi, apud Amicorū opt.m D. Johanne̅ C Pragae.
Anno nrae Salutis. 1613. Martij. 28.
[illegible] .:~

17

Plate 21: Note concerning a Lullian manuscript owned by ‘D. Johanne[m] C[arpionem]’, Prague 1613. Copenhagen, Royal Library MS 1723, fol. 17^{r} Reproduced by permission of the Royal Library, Copenhagen (Det Kongelige Bibliotek).

effects of Mercurye | in his Tryvmphe | concernynge | The trew & cheyfe medycyne of the most | avncyent Phylosophers. In whiche is | contayned the openynge & keye | of the whole worke, done by | Arioponus Cæphalus of Eutopia", with a dedication: "To the most myghty & Invyncible Emperour | Rvdolphus 2· Always Avgvstus. | M. C. M. D. the least of the | phylosophers. | ffrom forth the most Inward affectyon of a devoted mynd, and humble observance, doth dedycate, consecrate, and submytt This present worke".

Two Latin tracts have been published by this Arioponus Cæphalus of Eutopia, one with the title: *Mercurius Triumphans & Hebdomas Ecologarum Hermeticarum* (Magdeburg: Andreas Seydner, 1600).[48] The other work is *Apotelesmata Philosophica, Mercurii Triumphantis* (Magdeburg: Andreas Seydner, 1601).[49] I have previously vaguely suggested that the manuscript could have been composed or copied by Edward Kelley, but at the time I was not aware of the existence of the two printed editions – though both are included in Ferguson – and as I have not yet had the opportunity to collate these editions with our manuscript, I cannot say how the manuscript, numbering only 14 leaves, corresponds with the two editions respectively comprising 144 pages in octavo and 72 pages in quarto, but it is undeniable that elements from both printed titles appear on its own "titlepage". Pending a collation with the printed editions, we can at least note that this tract, as the previous ones, suggests a connection between the continent (possibly Prague, the hand being very similar to that in 245 fol., 246 fol., and the "apud amicorum optimum D. Johannem C." of Old Coll. 1723 4°), and a group of English writers, scribes and/or friends of alchemy. That this tract was in fact written, or later owned, by someone in the aforementioned circle, possibly around the time of Dee's and especially Kelley's travels from 1585 until at least 1597, follows from the signature on the upper part of the title page: "Liber Christopheri Taylour".

Taken individually, these manuscripts can hardly be said to prove anything, but considered as a whole, they suggest a pattern which could be a promising approach to research on the late career of Edward Kelley. If I may summarize: these eight manuscripts may be divided into two main groups, which could be labelled the "R.K." group and the "Christopher Taylour" group. Of the "R.K." group, two of the manuscripts, 245 and 246, are obviously written by the same English hand, in Prague, 1601 and 1599. Both contain tracts from the otherwise little known alchemist John Tychborn. The scribe, with the initials R.K., must have been rather close to Edward Kelley, as he or she by some means had access to Kelley's papers. In my opinion this scribe is to be identified with hand II of manuscript 1723 (fols. 9–20^v). If so, this R.K. refers to one of Kelley's alchemical travel companions in Bohemia, John Carpe, as "the best of friends", which implies that R.K. and John Carpe both were active in Prague up to the time of the Emperor's death. As hand II (i.e. R.K.) comprises only the half of quire C and hand III of the same manuscript continues directly after on leaf C_5 and ends on leaf D_8, hand III ought either to be the same person as hand II, or another person working together with hand II/R.K. on this manuscript book in Carpe's house. This R.K. further seems to have been familiar with John Dee's methods of annotating books, which follows from the "flower signs" in the margin throughout manuscript 245, as well as in manuscript 1723, a fact that strengthens the identification of hand II with the signature R.K.

Two manuscripts in the "Christopher Taylour" group seem to have been written in Prague, 242 (partly) and 247; the relevant part of manuscript 242 is dated 1589 and manuscript 247 is written about 1600. But the first part of manuscript 242 is obviously written in London 1579 from a copy from the bookseller Birckmann. As we can regard the number of Englishmen interested in alchemical books and in contact with Birckmann in Cologne in 1579 as limited, we can assume that it was written by someone in the John Dee circle.[50] Furthermore, given the alchemical verses, dated 1589 and signed "Sir Edward Kelle", possibly a holograph, and given the circumstances of the name and the year, which implies Prague, the provenance of this manuscript is as close to Edward Kelley as it can be without conclusive evidence. Still without conclusive evidence, this provenance is strengthened by the rest of the manuscripts which have the "Liber Christopheri Taylour" signatures, and which, apart from manuscript 247 (the Arioponus Cæphalus tract), all contain reference to persons in contact with Dee and Kelley: Mr. Powell (manuscripts 240 and 1727), Nicholas Hill and Digges (manuscript 1727), Garland (manuscripts 1727 and 1749), and further the "Monas hieroglyphica" sign on the spine of manuscript 240.[51]

The link between these two groups of manuscripts is that both are connected to alchemical activities in Prague during the years 1589-1612, and both are closely connected to Edward Kelley's alchemical friends and travelling companions from 1589 onwards. The crucial question, not only in relation to the Copenhagen manuscripts, but more importantly, to Kelley's and others' activities in Prague between 1589 and 1612, must then be the identity and biography of R.K. and Christopher Taylour.

APPENDIX

A DESCRIPTION OF THE ROYAL LIBRARY MANUSCRIPTS.

Old Royal Coll. 240 fol.

English, last third of the sixteenth century, dated 1567 and 1600, paper, in-fol. 29-31 × 19-20 cm, made up of nine books: [A]^{12} [B–E]^{8} [F]^{6} [G–H]^{8} [I]^{8} (I$_{1}$+2) [K]^{4} (80 leaves); [L]^{10} [M–Q]^{8} [R–X]^{6} (80 leaves); [Y]^{2} [Z]^{32} (-Z$_{32}$) (33 leaves); [Aa]^{30} (-Aa$_{29–30}$) (28 leaves); [Bb]^{6} [Cc]^{4} (10 leaves); [Dd]^{30} (30 leaves); [Ee–Gg]^{8} [Hh]^{4} (Hh$_{2}$+2, 2+Hh$_{3}$, -Hh$_{4}$) (31 leaves); [Ii]^{8} (8 leaves); [Kk–Ll]^{6} (12 leaves). In total: 312 leaves + Flyleaf and Endleaf. No folio numbers, but quires [Z] and [Aa] with their own foliation: 1-30 [31], and 1-28 respectively, and quires [Bb–Cc] with own pagination 1-4 [5] 6 [7] 8 … [19] 20. Due to extremely tight binding I have not been able to describe how quires [Ee–Gg] are made up, but from the watermarks I can conclude that they are not gathered as ordinary eights. Bound in contemporary vellum, between 1600 and 1616, but probably immediately after 1600. On the spine: “Liber Christopheri | Taylour | [Monas hieroglyphica]. Old signature on front cover: “14”, and, by another hand: “quo mihi fortuna, si non conceditur vti?”. On the back cover: “Mr Powell·/”, and another sentence: “Scientia non habet inimicum, nisi ignorantem·/”, and, by another hand: “aeyreus”. A provenance signature on the inside of the front cover reads: “sum Habrechtj q[ui] me emit Londinj 1616· 10 Martij p[ro] ·4· Coronichi ·2·s 6[d]”. On flyleaf: “Opus Isaaci Hollandi Mineral”.

Paper: 5 different papers (quire Ii without watermarks, quire Y unidentifiable). **A]** (quires A–K): chainlines 22 mm, watermark: pot with two handles with grapes on top 57 × 18 mm (Not unlike Briquet IV, 12.885, i.e.: C.M. Briquet, *Les Filigranes,* 4 vols (Leipzig: Karl W. Hiersemann, 1923), hereafter referred to as “Briquet” followed by a volume number. **B]** (quires M–T) chainlines 22 mm. Grapes 35 × 18 mm. (as in Briquet IV, 13.065 or 13.066, but far from identical). **C]** (quires A, L, V–X, Z–Aa–Cc, Ee, Hh, K–L) types of pots with one handle and a four-petalled flower on top, and some signs on the lower part of the pot (of which there exists a great variety, often of French or Flemish origin, cf. Briquet IV, 12.505–12.818); C_{67}: height 67 mm (quire X), not in Briquet. C_{64}: 64 × 24 mm (quires Z, Aa), with a “B” on the lower part of the pot, not in Briquet. C_{61}: with “D” and “reversed P” on the urn, height: 61 mm (quire V), identical with Briquet IV, 12.721 (Moscow 1594). C_{58a}: 58 × 26 mm circle, triangle above a “B” on the pot (quires A & L, $M_{1/8}$), not in Briquet. C_{58b}: circle, quadrate, and triangle, no letters (quires Bb–Cc), not in Briquet. C_{58c}: 58 × 25 mm (another variant) (quires Ee & Hh). C_{50} height 50 mm, no flower at top (Kk–Ll). **D]** standard, bottom to top: two feet, a rod, a schematised man in a globe, a rod, on which a schematised man is sitting with arms and legs streched out. 56 × 15 mm (quires Dd). I have found no similiar type of watermark in Briquet. **E]** a crudely drawn pot with two handles, on top a three-petalled flower. 60 × 31 mm (quires Ee–Gg). Not in Briquet.

Nine hands: Hand I (fols. 2-80^v.). Hand II (fols. 81-160). Hand III (fols. 161-162). Hand IV (fols. 163-221), signed: “Thomas Newton 1567”. Hand V (fols. 222-231). Hand VI (fols. 232-261). Hand VII (fols. 262-291^v). Hand VIII (fols. 293-300). Hand IX (fols. 301-312). Some of these hands could however be identical.

1. fols. 2–69 (fol. 1 *blank*) [Isaac Hollandus. Opus minerale] *Tit.:* The book of the conditions or qualities of the Physical stone *with preface-title:* The p[re]face of the booke of the condytions or qualytyes | of the Physycall ston. | Wherin is rehearsed the seu[er]all labors of sondry | men, as also the Aucthors intent. *Inc. Pref.:* All that labor in the art Chemyck, propose to them selves one scope & ende ... *Expl.:* ... I will therfore adioyn both chapters. Libro De inuentione veritatis. *Inc. Text:* The fyrst chapter, of the booke of Invention | of the truthe or perfection. | Concernyng the syx p[ro]p[er]tyes of those thyngs out of w[hi]ch the medycyne is drawne/. ... *Expl.:* ... and worde of art, that hetherto have bene had in hyghe esteme, and by all meanes possyble concealed. / ffinis. / 22 maij / 1600 /. *Fol.* 69^v *blank. Note that a*

recent foliation in pencil at the lower right on a few folios ignores the first blank in its numbering.
2. fols. 70-71 *Tit.:* Axiomata Philosophica | Rules of Philosophye *Inc.:* Albert in his booke of myneralls sayth that gold is eu[er]y where to be fovnd because there is not any thyng ... *Expl.:* ... The works of nature & art are all one in essence, only they dyffer in forme, because the works of nature are Invysyble & secreete. finis.
3. fols. 71-72^{v} *Tit.:* The Physycall Chemyck of | Trythemius *Inc.:* It is certayn that in all thyngs p[ro]duced by nature, there is bothe hygher & lower vertues /. ... *Expl.:* [...] inceratyon calcynatio[n], w[hi]ch are all one, & operation, in one vessell. finis. *Post expl.:* That the studyous of this art myght be eased fro[m] the readyng of many bookes I intend here to wryte brefely of the orygynall & matter of mettalls, vppon or above w[hi]ch the spagyryck powreth or fuseth his radycall pryncyples, Then only favo[ur] my endevors & studyes & conster them to the best. ffarewell. B P[aenotus?] a Portu Aquitan | S M·
4. fols. 71^{v}-72^{v} *Inc.:* The very pryncypall cause & matter of mettalls ... *Expl.:* ... than shalt be a blessed & happy Physytion See then dyrect w[i]th all thy endevo[r] thy vows in hym. finis.
5. fols. 72^{v}-75^{v} *Tit.:* A Fragment of Isaach Holland | concernyng the Ph[ilosop]hers stone *Inc.:* When thou Intendest to make p[ro]iection vppon [Venus] for redd remember to sublyme [...]. *Expl.:* [...] vntill it be subtyle & then kepe it. | the lords name be praysed. Amen. finis.
6. fols. 75^{v}-76^{v} *Tit.:* Questyons & Answeres Phylosophycall by B of St. Mary Port in Aquytayn. *Inc.:* The Phylosophycall p[re]paration of mercurye is that his leaden duskyness be all taken awaye […]. *Expl.:* […] This is <not only> my opynyon, <but alsoe a> true Invincyble <& aproued> Iudgement. finis. *Post expl. with the "signature":* B Pænotus A Portu Aquitanus | .V.M.D. *With corrections by another hand.*
7. fols. 77-77^{v} *Tit.:* Iterum de Mercurye. *Inc.:* There be 3 thyngs w[hi]ch hynder the earth [...]. *Expl.:* [...] or takes heede by an other mans losse. ~~finis~~
8. fols. 77^{v}-79^{v} *Tit.:* Lvij rules or cannons of Phylosophye. *Inc.:* Bodyes in there composytyon or compovndynge do dyffer […]. *Expl.:* […] prayse hono[r] & glorye thorow Iesus Chryst / Amen.
9. Fol. 80^{r}*:* [Untitled fragment] *Inc.*: A disease is an accident therefore it must be in some subiect that is the diseased man [...]. *Expl.*: [...] there shoold haue byn noe evill, and soe, noe Knowledge of evill: And soe noe comanndem[en]t to forbidd it. Salvo meliori Iudicio. *Catchword* [*in another hand*]: The lytlle key.
10. fols. 81-154 [Lull, *Clavicula*] *Tit.:* The lyttle Key of Raymond Lully | of Maiorq[ue], which is also called his | Apertorye is heere expovnded, | In w[hi]ch whatsoeu[er] is requyred in | the art Chemyck is openly | & playnly sett out. *Inc.:* We have called this o[u]r worke a Lyttle Keye, ffor that w[i]thout this p[re]sent booke there can none vnderstand […] *Expl.:* […] suffycyently declared above or before. finis.
11. fols. 154-159 [Anonymous tract on preparation of the philsophers stone] *Tit.:* Of entrance, somwhat out of others. *Inc.:* Many knowe (sayth a certayn Aucthor) the p[re]paration of the stone, but few know the entrance. / Take therefore one parte of the redd medycyne p[re]pared [...]. *Chap. fol. 155:* Concernynge Abbreviatio[n] or shortenynge of the Worke. *Chap. fol. 157:* Of the vse of the

stone when it is made./. [...]. *Expl.:* [...] more then a man can thynke, (but suche testymonye comes not fro[m] the Empero[ur]s courte &c) This is suffycyent. finis. *Fol. 159*^{v} *blank.*

12. [Miscellaneous recipes] fol. 160. *Inc.:* to candy any kynd of rootes [?] & flowers, | to make prynted Condienyock the collo[ur] of a Rubye [...]. *Expl.:* [...] this in 24 howrs/ w[i]th Infynyte others &c/ *Fol. 160*^{v} *blank apart from catchword at foot of page:* “A prescious water of”.

13. fol. 161$^{r\text{-}v}$ [Alchemical tract, inscribed: “Liber Christopheri Taylour./”] *Tit.:* A prescious water of this Arte of Alkemy. *Inc.:* Take vitriall romayne that is gryne Sal nitre & sal Armoniake, put them to destill in the strongest that you can git w[i]th alembicke vppon the hedde of hit [...]. *Expl.:* [...] but let him remayne in water still, This prescious water kepe well and close, laudes deo amen, finis. *Post expl. fol. 161*^{r}*:* The remembraunce of my laste compounde don and fynished in Mr. Elliotes house. being the xiij of December, the Son entring in Capricorne. Of o[u]r Lorde · 1567· Of earthe & water comes ·7· o[u]nc[e]s. *fol. 161*^{v}*:* [Miscellaneous notes on “sol” and a fragment of alchemical verse]

14. fols. 162-192 [Lull, *Ars intellectiva*] *Titlepage fol. 162*^{r}*:* ARTE INTELLECTIVE | OF RAYMVND | AND ALSO THE | PRACTICK [and three miscellaneous fragments]. *Fol. 162*^{v} *blank*; *fol. 163*^{r} *inscribed in marg.:* Liber Christopheri Taylour./ *Title:* The Intelletive arte of Raymunde | lullie vppon the ph[ilosoph]ers stone *Inc.:* There are manye p[er]sons w[hi]ch erre throughout the whole worlde, strayinge from the worke of nature for lacke of knoledge & witte because they have not studied philosophie [...]. *Expl.:* [...] Therfore lyft vp thyne hearte to God almightie. Finis. *Post expl.:* Although this boke be intituled Ars intellectiua yet Raymund in his Vade mecu[m] or clause of his Testame[n]t in the third practicall prynciple in the Chapter That earth ought to be of two bodies in the end before the chapter what ye matter of the stone is & what thinges are requyred to it &c, doth call this boke Tractatus de intentione Alchymistaru[m] or a treatyse of y^{e} intentes of Alchymistes, for there he doth remitt thee for measure of reduction to the chapter of practicall congelacion by the way of Reduction which foloweth in the second boke. | finis per me | Thomam Newton” *Fol. 193*$^{r\text{-}v}$ *blank, except for a note on fol. 193*^{r}*:* dislocation or displacinge yt is to wit, Elementarye, as y^{e} sophisticalle resolucion is done in comen water – 11· a *

14. fols. 194-221 [Lull, *Practica*] *Tit.:* The Practicke | of Raymund Lullie. *Inc.:* Corruption & depurac[i]on are done together by taking away part of the cause or corrupt essence. [...]. *Expl.:* [...] the vertue of the contrarye is tryed & purefyed, as gold doth in his proper furnesse. *Sign.:* finis, quod Thomas Newton. 1567., *fol. 221*^{v} *blank.*

15. fols. 222-23 [Alchemical tract endorsed: “Liber Christopheri Taylour./” at head of fol. 222^{r}] *Inc.:* Mettals are ingendred of subtill fuemes dissolved by quicksiluer, [...]. *Expl. fol. 225:* [...] and yf thowe <vpon> the sonne whose mother ys mænstrous thowe shalte be leprous. ffinis. *Title fol. 225*^{v}: The second parte of the rosarie | 1 Chapter | *Inc.:* By this ffirst booke yt ys proceed, that the workinge of owre medicine [...]. *Containing 16 chapters, expl.:* [...] wisdome, by our onelie redemer Jesus Christe · Rosarii finis. *Fol. 232*$^{r\text{-}v}$ *blank.*

16. fols. 233-261 *Tit.:* Rosarius [+ “3 parte of alyrog” *sign: compound of traditional symbols for mercury and venus surrounded by 4 points at N, S, W, and E*] *Inc.:* After Geber Cblcznbczpn [*deciphered by another hand:* “calcinacion”] is

the puryficac[i]on of a thinge by the fier or makinge a <powder> by pryvac[i]on of humydyte consolidating or knittinge the partes makinge yt to flowe. [...]. *Expl. fol. 236:* [...] the governance thereof vnto the consumac[i]on or end. *Fol. 236*^{v} *blank. Fol. 237. Title:* The Rosary | The greate Rosarye [The word “Treuisa[n]” added by another hand. Inscribed at head of the folio: “Liber Christopheri Taylour./”] *Inc.:* Desierous desier & price inestimable of all ph[ilosoph]ers but not playnelie [...]. *Expl.:* [...] w[hi]ch is blessed for ever more worlde w[i]thoute ende/ Amen ./.” *Fol. 261*^{v} *blank, with catchword:* “Stella complextionis”.

17. fols. 262-286 *Tit.:* Stella complextionis p[er]fecti ma= | gisterij vell inv<e>stigationis Lapidis. [Inscribed at the head of fol. 262^{r}: “Liber Christopheri Taylour”] *Inc.:* The liberall arte or delightfull documentes of all the ph[ilosoph]ers that is to say, the conclusion of the p[er]fect maistrie shoulde be pourchased by the lovers hereof, [...]. *Expl.:* [...] ffor the w[hi]ch thinge, praise be geven to the most highest, w[hi]ch hathe geven suche knowledge to me vnworthye & a synner. Amen. *Post expl.:* Heare endeth the smalle booke called the Starre of complexcion of Alchimye made by John Bubelem of England. In the yeare of our lorde ·1384· finis.

18. fols. 287-291^{v}. *Tit.:* Heere Begineth the water of Everlasting Lyffe. [Inscribed at the head of fol. 287^{r}: “Liber Christopheri Taylour”] *Inc.:* In the Name of the holye Trynitye Amen. Yee Brothers w[hi]ch are the searchers of the science of Alkamye seek y^{e} no more [...]. *Expl.:* [...] allwayes thow doest converte y^{e} extracted moyste vppon his drye. f[inis]. Nunc de vase sequit[ur]. *Fol. 292*$^{r-v}$ *blank.*

19. fols. 293^{r}-300^{v} [Arnold da Villanova, Questiones] *Tit.:* The questions and demaundes of the Archbishop of Reynes w[i]th the answers of Guillam de Cenes. | Questions essentiall. *Inc.:* 1. Ffyrst reverend father thowe demaundest of me [...]. *Expl.*: [...] and praise of almightie god lord and king world w[i]thout end. *Post. expl.:* This arte or most secreat scyence was accomplished done and ended at Roane a mile bysides Paris the friday being in the yeare of our lo: god 1216· and had this in co[m]municat[i]on w[i]th the sayd reverend father the Bishop of Reynes by the saide G[uilla]m de Cenes.

21. fols. 301-312 *Tit.:* The Crowne of the Ph[ilosoph]ers which is sayd | to be the onlye Pathe of ther Norishinge | waters, wiche is all Crvde & beinge made | moste thine castethe awaye the vnpurenes ther of <w[i]th a paire of Iron scisers> beinge powdered <it> is put into his | Large pallace wherof iij parts are <esteemed> emptie | and ther it <should be> Imprisoned w[i]th Hermes | seells beinge shutt w[i]th a hott payre of | yron tongs. The Glose ffolloeth [Inscribed at the top of fol. 301^{r}: “Liber Christopheri Taylour”] *Inc.:* This Crowne is called the crowne of wiese men because it makethe a circular Rowndnes as a crowne dothe, for a Crowne dothe circularly go abowte the hed w[hi]ch is the [...]. *Expl.:* [...] huiusmodi mensura est verus circuitas rei mensuratae etc./ *preceded by seven geometrical figures. Fol. 312*^{v} *blank apart from a grammatical jotting. Endleaf and inside of back cover blanks.*

Old Royal Coll. 242 fol.

English, late sixteenth-century, paper, in-fol, ca. 39 × 23 cm: [A]^{10} [B]^{16} (-B$_{16}$) [C]^{12} (+B$_{16}$) D^{8} E^{10} (2+E$_{1}$) (58 leaves) 1 English hand. Dated 1579 and 1589.

All leaves numbered (if the book is placed upside down) as fols. 209-266. Unbound. Paper: Watermark: PS in coat-of-arms with crown 31 × 20 mm. (Briquet III, 9668. French, 1550s or 1560s).

1. fols. 1-27 [Isaac Hollandus. *Opus vegetabile*] *Inscribed at head of fol.* 1^r: "Liber Christopheri Taylour" *and (in same hand) marginal gloss*: "Opus Isaaci Hollandi Vegetabil." *Tit.:* The firste p[ar]te of Jn° [Johann] Isacks | vegitable woorke | Of the vegitable stonne owte of wyne | the firste chapter. *Inc.:* ffor to coome to this suddene medicyne w[hi]ch heallethe all diseasses & to renewe age & to keape them in theire good estate, vntill the laste tyme of theire lief [...]. *Expl.:* [...] shalbe made owte of svgre, for of sugre wilbe a noble stonne vegitable, as shalbe shewed here after, finis. *Post expl.:* A copie followinge ye exemplarie cominge from coulloigne / de / D / brickman 1575 A londres le ixth of aprill 1579.
2. fols. 27^v-28 [Isaac Hollandus, *Septem conditiones*] *Inscribed at head of fol.* 27^v *in another hand*: "Liber Christopheri Taylour." *Tit.:* Septem conditiones huius materiae *Inc.:* The firste condic[i]on is this that if ther be any kynde of <Argente vive> that shulde be converted in auru[m] puru[m] or Argentu[m] puru[m] it behoveth firste [...]. *Expl.:* [...] our stone and our Kinge is Coronat w[i]th a dyadem and may be mvltiplied w[i]thout end. finis.
3. fols. 28^r-37^r *Tit.:* A Correctory made by Richard the Englishe man | Howe Arte follo[w]eth Nature | The firste Chapiter. *Inc.:* ffor as muche as the Amendement of thinges Augementeth and encresseth the nature of the thinge [...]. *Expl.:* [...] withe the adiunction of ferment finis *With some verses by another hand:* Ferte sacrum fauno folijs oleaster amaris | Sic steterat nautis olim venerabile lignum | Seruati ex vndis vbi figere dona solebant | Laurenti diuo et votas suspendere vestes } Carmina Edwardi Kelle· Militis · /
4. fol. 37^v [Verses by Edward Kelley] *Tit.:* The praise of vniti for frendships sake made by a stranger | to furder his frende his Conceyts. / 1589·/ *Inc.:* The hevenly Cope hath in him Natures fowre | To hidden but the rest to sight apeare | [...]. *Expl.:* [...] Yet shall these lessons prayes alwayes there schole. / S[i]r Edward Kelle. finis.
5. fols. 38^r-40^v. *Inc.:* Water, erthe, Aire, and fyere, moyste and drye fixe and fleyinge, bodye & sp[iri]t [...]. *Expl.:* [...] into red sulfur & that congeleth not w[i]th red sulfur sufferinge fyere by decoction into Sol hath no way to red / Laus hono[r] deo. finis." *This tract quotes Empedocles,* Lumen luminum*, Rasis, Hermes, Zeno, Alex[ander], Lilly, Rosinus, Morienus, Phiazas, Geber, Alphidius, Rosarius, Raymund, Paganus.*
6. fols. 41-44^v [*Dicta philosophorum*] *Inc.*: Here begin[n]eth the tretys of Hermes called A[ristote]ll, and senio[r] of secretts that I reporte in this writtinge to be p[re]ferred above all other as of the tretys of magnesie, or Huntinge of the Lyon, or of the stone of the Egill [...]. *Expl.:* [...] Therefore loke that yow dissolve bodyes in their liquor w[hi]ch is called in latyn (Inr___) w[hi]ch is the water. Deo gratias. Finis. *Contains three chapters, cf. fols.* 45^v-48^v*, which contains chapters [3], 4-5. Quotes: Calid, Hermes, Senior, Barabas, Alexander, Ovid, Aristotle, Socrates, Joseus, Rosary, Pythagoras, Democritus.* Cf. Oxford, Bodleian Library Ashmole MS 759, fols. 136-146^v. [Singer 22].

6b. fols. 45-48^v [*Dicta philosophorum*, *cont.*] *Inscribed at head of fol.* 45^r *in another hand*: "Liber Christopheri Taylour". *Some alchemcial verses positioned as*

an "intital": "Est vna res vilis, licet vbique reperta | quatuor incerta naturis, nube referta, [...]. *Expl.:* [...] si sic procedis, tunc infinita videbis *The continuation of chapter 3 of Dicta philosophorum. Inc.:* The stone of all ph[ilosoph]ers is but one thinge and ther in do accordde alle Ph[ilosoph]ers whereof *Hermes* father all seythe that [...] *Expl.:* [...] Ioye praysinge to our deere Lorde Jesu Cryste nowe & ever Amen. /finis/. *Consists of chapters [3], 4-5. cf. fols. 41-44^{v}, which contain chapters 1–3. Quotes: Hermes, Alphidius, Lilly, Geber, Rosary, Lumen, Novella mar[gar]ita, Gregory, Zenon, Rasis, Morien, Empedocles, Aristotle, Arisleus, Horfolius, Senior, Markus, Avicenna, Calid, Aros, Maria.*
7. fol. 48. *Tit.*: In quatuor verbis totum consistit *Inc.:* The firste is of the bringinge of a body agen into m[er]curye, [...]. *Expl.:*[...] wiche is his ferme[n]te ye ells do nowght. finis.
8. fols. 48^{v}-49 *Inc.:* Auicen saythe that ther be greate secretts in the Ph[ilosoph]ers Saterne in that ther be in him [...]. ¶ Beholde m[er]curye that hath in it self body sowle & spirett [...]. ¶ Our Sol is made of our Bras [...]. ¶ Take Erthe of erthe of erthe erthes brother in grene hew clearly distilled & dissolue yt of ·12· pou[n]ds & put yt [...]. *Expl.:* [...] do ye w[i]th as it shewid in & other worke tretinge vppon this matt[er].
9. fols. 50-51^{v} *Inc.*: Truthe that euer Lastethe wiche is gode [...]. *Expl.:* [...] Avycin / p[ri]mu[m] quod debet facere est ut sublimes mercuriu[m] & tunc mitto in hoc mercurio. *Fols. 52-58 blank.*

Old Royal Coll. 245 fol.

Latin, Dutch, German and English, early seventeenth-century, paper, in-fol., ca. 31 × 20.5 cm: [A]^{8} (–A$_{7}$) [B]^{8} (15 leaves), written by one English hand. Dated: "Ex libro Loogenhagij 1601". Bound in modern green boards by the Library. Text 21.5 × 14 cm., 35 ll., margins: 20 : 25 : 43 : 58 mm. Paper: vertical chainlines 20 mm, watermark: grapes 36 × 20 mm (except for size identical to watermark type **B** (35 × 18 mm) of manuscript 240).

1. fols. 1-6 [Alchemical fragments] *Tit.:* De vitriolo | De vitrioli Spiritu in caduco. Cuius | Theophr. meminit. Wolckanw. *In marg.:* Ex libro Loogenh[a]gij *Inc.:* R[ecipe] blawen vitriol, calcinier in gemechlich mit linden fewer byß er weyß werde. Als balt er calciniert vnd noch warm ist, sol man ihm in ein Retorts thun [...]. *Chap., fol. 2^{v}:* De Auro | Solis vel Auri solutio. *Post expl., fol. 3:* Huiusque de Vitriolo: Ex lib. Loogenhage. *Title, fol. 3^{v}:* De Sulphure [*in marg.:* Ex lib. Loogenhage.] *Chap., fol. 4v:* De Margaritis vel Perlis. *Post expl., fol. 6:* [...] Huiusque ex libro Loogenhagij A° 1601. Jan. 12. *In marg*: Finis libri Loogenhagij [followed by a "flower sign"]. *Fol. 6^{v}-7^{v} blanks*.
2. fols. 8-14 *Tit.:* De Antimonio vel Stibio *Inc.:* Aliqui asserunt Stibium esse Masculinum et fœminimum. Masculinum dicitur cui nihil nigredinis in est [...]. *Expl.:* [...] habebis summum et preciocissimum Aurum potabile. | Huiusque de Antimonio, ex Lib° Loogenhage. *In marg.:* Finis libri Loogenhage, de Antimonio.
3. fols. 14-15^{v} *Tit.:* A Discourse of Antymony, wrytten by Mr John Tychborn of London (Anno D[omin]i 1560) After a duch Booke pertayning to Mr Albert of

Brydewell. *Inc.:* Stibium and Stibi, so called of *Dioscorides* and other Grecians [...]. *Expl.:* [...] expulsing choller and flegme. / [*Catchword:*] Of the

Old Royal Coll. 246 fol.

English, late sixteenth-century, paper, in-fol., ca. 30.2 × 20.3 cm: [A]^{10} (10 leaves). Written by one hand (the same as manuscript 245). Dated 1599. Bound in modern green boards by the Library. Text 22.2 × 14 cm., 34/35 ll., margins: 20 : 20 : 42 : 61 mm. Paper: vertical chainlines 19-20 mm, watermark: pot with one handle and crown 50 × 17 mm. (close to **C**$_{50}$ of manuscript 240, quires Kk–Ll) *Fol. 1^{r-v} blank.*

1. fols. 2-2^{v} [John Tychborn, *A Discours of the Quintessence*] *In top righthand margin*: o[mnia] s[un]t in latin[um] versa & in locos translata. *Tit.:* A Discours of the Quintessence (or rather the [Mercury] of Lune./ owt of a booke written by Mr. John Tychborn *Inc.:* R[ecipe] Tartar calcyned and Salarmoniak an^{a}. And put them with the calces of Lune in the best distilled vineger [...]. *Expl.:* [...] yt will be congealed or coagulated into a masse which may be molten downe (with Borace and Salpeter in a crusible) into fyne Sol./. *Post expl.:* R. K. I wrot this A° 99. Sept[embr]is. Owt of a Booke written by Mr John Tycheborn, about an. 1560./ etc.
2. fols. 2^{v}-3^{v} *Inscription in margin of fol. 2^{v}*: "Descriptum in tincturus titulo" *Tit.:* Elixir de Monsier Violet *Inc.:* ffac Oleu[m] Solis sic: R[ecipe] [Saturni] praep[ar]ati vt scis: superfunde [...]. *Expl.:* [...] et sic habebis medicina[m] cuius pars vna ad M.18. partes, et laudetur Altissimus. ecs. *Post expl.:* A° 99. Oct[obr]is 12 finis huius Tractatus Ex chartis Sir Edw. K.
3. fols. 4-7 *Tit.:* In nomine Domini nostri JESU CHRISTI Amen. *Inc.:* Conoscendo che molti e molti si sano affaticati, et che [...]. *Expl.:* [...] pertinente alla vera transmutatione de metalli. finis. *Post expl.:* Ex Chartis S[i]r Ed. K.
4. fols. 7-10^{v}. *Inscribed fol. 7^{r}*: "The same translated into English". *Tit.:* In the name of our Lord Jesus Christe. Amen. *Inc.:* Knowing that divers and sundry have taken paynes and have spent the best parte of there yeres to attaine to the hydden science, [...]. *Expl.:* [...] And this is one of the particular Secrete of Philosophers pertayning to the true transmution of Mettals./ finis. *Post expl.:* Ex Schedulis annexis ¶ After take one pound of Vitriol Romaine, one pound of Sal Niter, [7 ll.]

Old Royal Coll. 247 fol.

English, late sixteenth- or early seventeenth-century, paper, in-fol., 31 × 20.2 cm: [A]^{6} [B]^{8} (14 leaves), page number on pp.5, 9, 17 and 23 (the last erroneously as "25"). Written by one English hand. Bound in modern green boards by the Library. Text 27 × 14.7 cm., 48/61 ll., margins (drawn in red): 11 : 16 : 44 : 20 mm. Paper: vertical chainlines 22 mm, watermarks **A]** pot with one handle, crown and four-petalled flower above crown 64 × 24 mm (seems to be close to **C**$_{64}$, quires Z and Aa, of manuscript 240); **B]** grapes 42 × 20 mm. (cf. quires M–T of manuscript 240 and manuscript 245).

fols. 1-14^{v} [Arioponus Cæphalus of Eutopia, *Apotelesmata*] *Inscribed at head of fol. 1^{r}:* "~~Liber Christopher Taylour~~." *Tit.:* Apotelesmata | The Phylosophycall effects of Mercurye | in his Tryvmphe | concernynge | The trew & cheyfe medycyne of the most | Avncyent Phylosophers. In whiche is | contayned the openynge & keye | of the whole worke / done by | Arioponus Cephalus of | Eutopia. | To the most myghty & Invyncible Emperour Rvdolphus 2· Always Avgustus. | M[artinus] C[opus] M[edecinæ] D[octor] the least of the phylosophers. | ffrom forth the most Inward affectyon of a devoted | mynd, and humble observance, doth dedycate, | consecrate, and Submytt This p[re]sent | worke. | The ffyrst booke of the Philosophicall | effects of Mercury Tryvmphant ·| concernynge the great & cheyf | medycyne/· | Apotelesma | 1 | *Inc.:* The most hyghe God in the begynnynge created heaven & earthe: [...]. *Expl. fol. 3^{r}* (*Apotelesma* 61)*:* [...] magycall Anatomye and Phylosophycall Pyronomye/· finis. | The second booke of the Phylosophicall effects or events of Mercury Tryvmphant of the great medycyne | Apotelesma | .1. | The fyrst & common cause of all Mettalles [...]. *Expl. fol. 5^{r}* (*Apotelesma* 55)*:* [...] the estymation of all men/· finis | The Thyrd booke [...] *Inc.:* Natvre is a certayn Semynary power [...]. *Expl., fol. 8v* (*Apotelesma* 91)*:* [...] Error & extremely seduced../ finis. | The 4th booke [...] *Inc.:* The vse & practyse of this o[u]r worke [...]. *Expl. fol. 11^{v}* (*Apotelesma* 71): [...] to theyr full perfectyon/· | The fyft booke [...] *Inc.:* After that the stone hath taken on it a [...]. *Expl. fol. 14^{v}* (*Apotelesma*, 102): | Wherout so great mysteryes of nature do yet more playnlye & more evydently appeare.

Old Royal Coll. 1723 4°.

Latin, early seventeenth-century, paper, in-4°, ca. 21 × 15 cm.: [A–D]^{8} (32 leaves), written by three hands. Unbound, second leaf of front cover cropped after B$_{8}$, first leaf of back cover cropped before D$_{1}$. On front board old sign.: "N. 54." & "6". Paper: Quire A: vertical chainlines 24-25 mm, watermark: heraldic shield with four compartments, upper left four vertical lines, upper right lion (?) [Lower: double-headed eagle and tower (?)]. On top a crown ca. 100 × 62 mm. Quire B–D: Watermark: two symmetrical towers with one window each flanking a simple tri-angular building with one rounded door, width between towers: 43 mm. (Close to Briquet, 15.943: Prague 1573, but cf. Gerhard Piccard, *Die Turmwasserzeichen. Findbuch III* (Stuttgart: Kohlhammer, 1970), X, 183-84, 193-95, or 202-207, Ravensburg, 1583-98. This firm had two papermills in Bohemia: Prague and Trautenau). Cover: vertical chainlines 21 mm, watermark: pot with one handle, crown and a four-petalled flower above crown 64 × 24 mm (seems to be close to quire A of manuscript 247, and possibly also to quires Z and Aa of manuscript 240).

Hands: I: (with separate foliation), quire A; II: fols. B$_{1}$–C$_{4}$, not unlike Old Royal Coll. 244 & 245; III: C$_{5}$–D$_{8}$.

On front cover, list of contents: TRACTATVS | Varij, de Lapide | I. Processus Raym: Lullii, Abbati Angelo, itineris | comiti com[m]unicatus, in monasterio

Angliæ | repertus | II. Ejusdem tractatus de investigatione secreti occulti, | ad Celestinum discipulum suum, quem edidit | Anoniæ, in Coenobio fr. Prædicat· a[nn]o 1319· | III. Epistola totam artem complectens. | IV. Alphidii philosophi liber, dictus Domus thesau= | rorum. | V. Dicta Hermetis & Ortolphi, philosophorum. | VI. Hermetis Regis Græcorum, dicta.

1. fols. 1-7^{v} (pp."1"-"14") *Tit.:* PROCESSUS RAYMUNDI LULLII, AB= | bati Angelo, comiti itineris communicatus, in Monasterio Angliæ re= | pertus. (Alchimiæ hæc est perfectio & Veritatis ratione perspicua expertictæ vocabula omnia [...]. *Expl.:* [...] eiusque nomen est libro vitæ dabatur. FINIS). Fol. 8^{r-v} (A$_8$) blank.
2. fols. 9-17 *Tit.:* In nomine Santæ & Individuæ TRINITATIS. | Incipit Tractatus de Investigatione Secreti occulti | Raymundi: Ad Celesti[n]um discipulu[m] suum, que[m] edidit | Anoniæ, in Cenobio Fratru[m] Prædicatorum. Anno | Do[mi]ni 1319·/ Super totum Opus maius Compendium. *Inc.:* Quia homo est magis nobile A[n]i[m]al de Mundo, sua industria armatus, se[cundu]m quod ipse per suam Na[tura]m dominatur omnibus [...]. *fol. 13^{r}*: Sequitur secunda divisio Compendij, et est Alphabetum. *Expl.:* [...] cum qua in parvo tempore potes facere illud quod Natura non potest facere in mille annis. *Post expl.:* Sequitur, De Operatione vel Practica Lapidu[m] pretiosoru[m]. Sed quia Tractatus iste impressus est, hîc non scribitur. Reliqua vero antecedentia ex manuscripto libro magno vetustiss[im]o (et omnino de reb[us] vel operib[us] Raym. Lullij) scripsi, apud Amicoru[m] optimu[m] D. Johannem.) Pragæ | Anno n[ost]ræ Salutis· 1613· Martij· 28· *Erased signature:* Rogero Kock [?] *Fol. 17^{v} blank.*
3. fols. 18-20^{v} [*De Occulta Philosophia Epistola*] *Tit.:* Epistola totam Artem complectens. | [interlined by a later hand:] "G. Riplæi Angli." [*in marg., by a later hand*:] "Extat in Theatri Chemici Volum· 3· fol· 855·" [*The anonymous "De Occulta Philosophia Epistola" is published in Zetzner's* Theatrum chemicum*, vol. III, pp. 852–856.*] *Inc.:* Vidi senem in vna claritate fulgentem, surgentemque, in manu sua libru[m], claru[m] signaculis sigillatu[m] [...]. *Expl.:* [...] et Deus sua fortuna facit omnia. Benedictu[m] DEVS qui dat Sapientia[m] sapientibus. Amen | Pragæ, descript[i]s ex lib[r]o D[omin]i Jo[hann]is Carpionis | de Kaprstein / Mart[i]s· 28· A[nn]o 1612· *Erased signature:* p[er] Rogerius Cooke [*speculative reading based on fol. 17*]
4. fols. 21-33^{v} *Tit.:* Alphidij Philosophi liber, dictus | Domus Thesaurorum. *Inc.:* Primum huius libri, o Theophile, constat Eulogium aperire nescientibus, quæ studios[us] ph[ilosoph]orum chorus agere consuevit, eo quod mane in vesperum, lucem in tenebras, lucidum in obscurum transmutant [...]. *Expl.:* [...] Et sufficiat tibi hoc in omnibus. FINIS.

Old Royal Coll. 1727 4°: Farrago chymico-alchymiam XVI.

English, late sixteenth-century, paper, in-4°, ca. 22.2 × 16.5 cm: [A]^{6} (-A$_{1}$) [B–S]^{8} [T]^{4} [V]^{8} (-V$_{5}$) (152 leaves). Foliation: 1-43, 45-134, thereafter pagination: 135-150; 163-178, 181-186. Bound in contemporary vellum, provenance signature on the inside of the front board: "Lond. Js. Habrechtt 1613". The fly leaf also contains

Harbrecht's device [his intials I.H. flanking the combined astrological symbols for Libra and Sagittarius]. The MS is written by several (5-10) hands. Made up of one type of paper, with a lion watermark, height: 30 mm, as in Briquet III, 10.530, 10.546 or 10.563, but not identical with any of them.

1. fols. 1-8^{v} [Lullius, *Accurtationes*] *Tit.:* Accurtac[i]ones et practica Raymundi [*in the marg. by a later hand:* Auriga Bene- | dictus Spagiricus | Figulj *thereafter by the first hand*: Thomas | Son] *Inc.:* 1. Ad laudem dei et eius eternam gloriam et honorem amen. In the beginninge you shall vnderstand y^{t} ould ph[ilosoph]ers [...]. *Expl.:* [...] till yt be passed through the wheele of philosophi. *Post expl.* [*another hand*]: Huiusque fingit Interpretatio figulj. Alia insup[er] addit Raimundi experimenta hic non expressa. *Followed by a crossed-out text. In the upper left corner, heavily crossed out by two different hands*: ~~I recieved theis~~ […] | ~~of~~ [… …] 10th of | october 1593
2. fol. 8^{v}: [Varia alchemica] *Notes and memoranda of Diary – or manual – like character. The text is heavily crossed out when it comes to names of persons and substances, though with legible datings*: 15th [...] 20th [...] 21 [...] march 6 [...] 8 [...] 16 [...] 22 [...] 25 [...] march 3d [...] Aprill 21.
3. fols. 9-15^{v} [Thomas Charnock, *Breviarum naturalis philosophia*] *Tit. by a later hand*: BREVIARIVM NATVRALIS | philosophia | Thomæ Harryson, alias Charnoki. | Nunqu[am] translatum vel imp[re]ssum *Tit.:* A booke named the breviary of naturall Philosophy compiled by the vnletteryd scoller Thomas *Harryson [*marg*: *Charnoke] student in the most worthy scyence of Astronomy and Philosophy Anno Domini o[ne] thousand V^{c} L & vij <1557> the first daye of the new yere prayse be vnto the god in heaven this treatis begone as after shall appeare. | Exitus acta probat, finis bene cepta coronat *Intro.*: The Booke speaketh. | Come hether my children of this dissiplyne [...]. *Expl.:* [...] What instrumentes for o[u]r Arte yow neede to p[re]pare. *Præf.:* The preface to the Reader | Go forth lytle booke in volume but small [...]. *Expl.:* [...] mayst yt obtayne, | Finis qu[od] Harrison., [*another hand*: Charnoke./ | 1557·/] *Chap 1. Inc.:* Now will I declare [...]. *Chap. 5, expl.* [*abrupt.*]: his dooinges I ha<r>d ye resytinge | [*catchword*] Bothe of prose and [...] [*in the margin, in another hand*: Idle talke].
4. fols. 15^{v}-18 [Notes of "mr Garland"] *fol. 15^{v}: An account of substances and instruments purchased, with prices in pounds shillings and pence. Heading (deleted):* ~~A note of such glasses and other thinges~~ [...] ~~w[i]th the prises of them.~~ *Dated:* · 26· august· 1595· *Further down on the page:* 15th of october 1595· *Fol. 16 heading:* by Mr garland *Dated:* decembris 6th 1595 *New heading:* of Mr ~~Percevall~~ [?] *New section:* de occulta philosophia et charecteribus | Cornelius Agrippa de occulta ph[ilosoph]ia *New section:* mr tisdale bought [...]. *Fol. 16^{v} heading:* of Mr garland/ | to lute in drye fires *Inc.:* Take potters claye, flakes, filings […] to lute in wett fires *New section, inc.:* one parte of the sulp[hur] of vitrialle […] the delayinge of gold *Fol. 17 heading:* of Mr garland [*in the margin:* "mr garland"]. *Inc.:* did put merc[ury] in a glas on a trivet [...]. *Heading:* To refine cop[er] *Inc.:* melt one pounde of cop[er], […] but mr poole sayd that an ounce was sufficient to purge a li. Of cop[er]. [...]; *fols. 17^{v}-18: An index of topics of a manuscript "booke" with folio locations:* out of the lo[n]ge booke

5. fols. 18^{v}-21 [Notes on alcemical topics by “mr digg[e]s” &c.] *Fols. 18^{v}-20. Heading:* A note of mr diggs his worke, after his preparatione of his two Materialls Sol and Mercurye./ *Inc.:* he was of opinion of the 24 p[ro]portion And sayde that Maria wrate it thus / [...]. *Some passages crossed out; fol. 20^{v}: A laboratory journal:* 1595 the 22 of march [...] *running to:* 1596 on sunday moreninge beinge the 28 of novemb[er] ~~xxx~~ *Fol. 21. Heading:* Trevesane [= *Bernardus Trevisanus?*] p[ro]fited by readinge these bookes | Arenold de nova villa, | The booke of the woords that maria the p[ro]phetis wrate | The booke of Alle trewth./ of natures p[ro]p[er]tyes/ | And the <booke of> Woords of pa[ra]celsus/ [...]. | Johannes pantheus (Agaynst alkamy) *Heading:* the bookes of mr diggs *following a book-list.*

6. fols. 21^{v}-29^{v} [Notes of Nicholas Hill] *Fol. 21v:* And these also of mr hill *A list of books by Trithemius, Theophrastus and Raymund Lull, several hands; new section:* directio· Is ye motion of a planett, his epicicle & […] retrogradatio· […] statio· […] *and other philosophical and astrological notes. Fol. 22: Heading in upper left marg.:* I receiued these nots of Mr Hill the 28 of Auguste 1595 *Inc.:* Signifeinge of things by l[ett]res | Signifeinge by one le[tt]re diu[er]s things in diu[er]s placs *In marg.:* The concealinge arte of Raymunde consisteth in [...]. *Fol. 22^{v}: Alchemical notes:* [Mercury] will in 3 dayes in atkindu [*i.e. a cipher for an unnamed solvent*] dissolue into water, [...]. *Fol. 23: Heading in upper left margin:* The 30th of Auguste· 1595 *Heading:* Nicolas hill gaue me all these noats | ~~and I will […?]~~ | Sadle./ *Inc.:* Homogeneitie. […] Heterogeneitie […] *&c.*; *fols. 23^{v}-24: Heading in upper left margin:* The 31th of Auguste 1595. *Inc.:* Illuminati doctoris magistri Raimundi Lullij ars magna gen[er]alis et vltima. | Everie arte hath his owne principles [...]. *In right upper corner*: Sadle. *Fol. 24, At the top:* Sadle *Inc.:* sophistry is to be p[re]ferred before positiue philosophy … *New heading:* Vita breuis ars longa experientia fallax occasio præceps [...]. *Fol. 24^{v}: Heading in upper left marg.:* The 1th of September 1595 *Heading at the top of the page*: of mr hill *To the right*: Sadle *Inc.*: Materia prima, is that w[hi]ch hath the firste stroke in composic[i]on and is the laste [...]. *At the bottom of the page*: Remember | The Cause of th’adamants drawinge of iron vnto him / [...]. [5 ll.] *Fol. 25^{r}:* out of eu[er]y thinge may be drawen the ·4· elements/ [...]. [15 ll.] *Heading:* of mr hill. Sadle. *Fol. 25^{v}*: *Heading:* The 2d of September 1595. Sadle. *Inc.:* We muste considre one and the selfe same thinge [...]. [10 ll.] *Fol. 26: Heading:* this in a lettre of mr hills. Sadle. [A list of Lullian principles] *Inc.:* B bonitas, differentia [...] *&c.*, *fol. 26^{v}*: what honesty. […] there are in all metalls [mercury] sulp[hur] & salt […] *fol. 27^{r}*: *Inc.*: It is an vnpossible thing for a determinate effect [...]. Note·/ mr hill sayd […] me what is the cause of the meltinge of lead [...]. *fol. 27^{v}*: *Inc.*: The bodyly part of the elixir must be reconciled to the soule [...]. *Fol. 28^{r-v}. Inc.:* the spirites of the lest red <or white> wine, drawen and 3 or 4 tymes rectified is then fitt to be put to his circulat[i]on [...]. *Two closely written pages. Fol. 29^{r-v}: Inc.*: Genus is a name commune to many kindes | Species is a name communicated to many particu<lars> [...]. *Plus other explanations of termes and shorter notes. Several hands. At the bottom 3 ll. of Greek.*

On fol. 29^{v}. 2 ll. of Hebrew; fol. 30: *Tables for Lullist “rotae”, several hands; fol. 30^{v}: Heading:* mr hills that | first there must be calcination | then dissolution | then separation [...].

7. fols. 31-34^{v} [Notes of "mr Fouler"] *In upper left marg.*: I receaved these notes of mr fouler the ·13· of october 1593. *Heading at the top of the page (crossed out)*: At greenw[i]ch the ____ of maye 1595 | I crossed these termes, to the beginninge of hermes | takinge them to be but sophyticac[i]ons/ *Inc.:* Receue 2a of calcined terter· put thereto 3 [...]. *Expl.:* [...] of the ryght borax *Fol. 31^{v}*: *Heading:* of Salt for auru[m] potabile is thus p[re]pared *Inc.:* Take the tarter of thicke red wine, [...]. *Fol. 33-34^{v}: In upper left marg.:* Stet./ *Heading:* Laus deo amen *Inc.:* Sith yt is <soe>, that many men haue perished in laboring about the p[er]fecc[i]on and cleere truth of this science, to the w[hi]ch as yet wee could neu[er] come [...]. *In right-hand margin in another Italic hand.:* some Also crossede this. *Expl.:* [...] will that I maye p[er]forme the same, To whome be all, hono[u]r and glory worlde without ende Amen *Fols. 34^{v}-35^{r}. Tit.:* The white worke. *Inc.:* The white worke is this, dissolue [...]. *Expl.:* [...] in his keping."

8. fols. 35-36 [George Ripley, *Vade mecum*] *Tit.*: By y[ou]r pore Chaplayne Sir George Rypley Cannon of Brydlington *Inc*.: Sir when yow haue dissolued marcury in A Corrosyve of vitryoll and salt peter, and distilled the Corrosyve therefro[m] [...]. *Expl.:* [...] the olde Edward none better | [*by another hand*]: Rex [Christe] dictus sit om[ni]bus b[o]n[i]tas q[uod] Rippley *Heading*: Tempus vnius mensis" *Inc.:* And yf yow thincke to laboure abowt the Elixer vite [...]. *Expl.:* [...] as travell emonge hott wynes | Explicit … Sedon George Ripley. *Post expl. (in another hand)*: Nunquam op[er]ieris cu[m] corosiua, donec rectificetur a sale & combustio sep[ar]etur a fecibus tunc solue corpus in limpidem aqua[m] cu[m] qua in cera Amalgama[m] et calces corpo[rum] Imperfecto[rum] et poste complet[ur] Imbilit[i]ones etc [...] alma[m] abreuiam opus expertis artis nome[n].

9. fols. 36-41 [Roger Bacon, *Speculum alchemiæ*] *Tit. (in another hand):* Bacon his lookeninge glasse of Alchemye *Inc*.: Hermes the father of Philosophers saith in his science, Alkamy is a body, the substance of one, and by one symple compound [...]. *Expl.:* [...] for the death of mer[cury] is the depth of this science.

10. fols. 41-53 [Arnold de Villanova, *Quæstiones*] *Tit*.: Heare insueth certen questyons | demaunded by the Reu[er]end fath[e]r | the Archbisshop of Reynes of | the mr Gwillyam de Cenes | as followeth *Inc*.: ffirst thou demaundest of me whither ye worke of this mastery maye be done & made of the lights alone, that is to saye of Sol & Lune and water of Lyfe or not /. I answere thee [...]. *Expl.:* [...] declare this noble seacrett to no p[er]son saving only to children of Science and well expert in this Science. *Chap*.: Nowe here endeth the questyons | Essensiall of this worke and nowe as | towching the questyons accydentall yt thou inquyrest to haue knowledge of I | shall make thee answer playnely hereafter in order/ *Inc*.: ffirst thou demaundest howe many furnesses shalbe necessarye to this worke, [...]. *Expl.:* [...] blessed also be he y^{t} maye come to the knowledge of this precyous stone etc. | finis Amen/

11. fols. 53–54^{v} *Tit*.: Hereafter ensueth certayne notable Instrucc[i]ons w[hi]ch be right speciall good /. *Inc.:* Note y^{t} the firste matter of mettalls is o[u]r white sulpher & o[u]r quycke silver for of theis two without doubte is made ye mettalls & the cause of this for the sulpher & ye quicke silver [...]. *Expl.:* [...] as a Spryte ready to fyxac[i]on and to the quicknes of fixac[i]on w[hi]ch when yt is fyxed.

12. fols. 55-62 [Arnoldus de Villanova, *Novum lumen*] *Tit*.: Novum lumen. / The new light. / *Præf. Inc*.: ffather and reuerent lorde, though I am ignorant of lyberall sciences and am assidny[?] <besy>[?] with study neither in clericall state abiding

[...]. *Expl.:* [...] the secrete vulgary ygnorant *Tit.*: Here begynneth the draft in the w[hi]ch he nameth | the stone of Phylosophers./ *Chap. 1 Inc.*: Vnderstand therefore the sayeng of the phylosopher that the Arte of Arts are in the disposition of the pacient [...]. *Chap. 8 expl.*: [...] the w[hi]ch yf yt be vnknowne a man holding Elixir p[re]vayleth not yf the same | Conclusio tocius epistole./ *Marginal notes with a clean Italic hand (but probably identical with the hand of the text).*
13. fols. 62^{v}-64 [*Alchemical verses in English and Latin*] *Tit.:* Laus Deo *Inc.*: To whome this boke shall come | As yt must to som[m]e | To be read or heard [...]. *Expl.:* [...] Seke yt forth as ye haue sought | Other tale of me get yee nought./ | Finis./
14. fols. 64^{v}-67^{v} [*Alchemical verses*] *Tit.:* Laus Deo./ *Inc.*: In the partis of Rome the wedding of m[er]cury | was celebrat in my p[re]sence as I came from stody | [...]. *Expl.:* [...] The frute yt doth folloe thereof I saye Amen/.
15. fols. 68-77 *In upper left corner heavily crossed out (except the date), partly legible:* I Recieved theis notes | of mr Daltoun S[…] | 22th octob. 1593 *Fols.* 71^{v}-72^{r} *blank*. *Tit.*: Here begynneth the | pa[ra]ble of ye Philosophers *Inc.*: The begynnynge of wisdome is the loue of wisdome He w[hi]ch loveth wisdome loveth yt and so ys made like vnto yt, ffor every like thinge, engendereth his like & loveth yt Also the begynnynge of wisdome is the feare of the lord and his obedyence [...]. *Expl.:* [...] lyveth for ever and ever / Amen. *Post expl.*: Thus endeth the parable of the Philosophers drawne oute of an olde booke/.
16. fols. 77^{v}-83 [*Deleted note at head of fol.* 77^{v}*:* Theis notes I rec[eived] of Mr Turpin[?] 29 October 1593.] *Tit.*: Hic Incipit Artium Alkamie *Intro Inc.*: All the wisdome in the worlde cometh of o[u]r lord god Iesu christe god almightie maker of all thinges Therefore who that loveth wisdome aske yt of him in due forme and he will geve him thereof plenty for he is highest & founder of all Wisdome. [...]. *Expl.:* [...] of y^{t} kinge y^{t} all thinges disposeth Amen/. *Chap.*: In dei No[m]i[n]e Amen: Aqua Vitae. *Inc.*: Take a pounde of Salte Com[m]en and a pounde of Alome Roche & a pounde of salte peter and a pounde of vitriall of theis 4 distill a water on this mann[er] [...]. *Chap.*: A Lewte for this· *Inc.*: Take the gleyer of eggs well sponged [...]. *Chap.*: As the worlde is made/. *Inc.*: [*lacuna*] is o[u]r stone of 3 thinges of 7 planetts of 12 signes of ·4· elements [...]. *Fol.* 78^{v}: *Drawing*: "A receptory" *with* "A Lymbeck", "A ffurnes" *and* "fyer hole" *Chap.*: The very trewe Mercury. *Inc.*: Nowe I will shewe thee the very mercury yt the Philosophers booke in the old time the w[hi]ch not mercury yt is called quycke silver …; *Fol. 79*: *Drawing*: "Iupiter increasinge gladnes of harte" *with labels:* "albus", "Rubius", "Balneo" *and* "ignis"; *Fol.* 79^{v}: *Drawing of a bath* "Iubiter", "bolts hed | Saturnus", "mars", "venus", "luna", "mere", "Ege | Sol.", "Balneo" *and* "ignis" *Chap.*: The Vessell· *Inc.*: The vessell is a bolts hedd [...]; *Fol.* 80^{v}: *Two drawings of a phial and an egg-shaped vessel with explanatory text. Chap.*: Sol, lune, Sulpher, Mercury *Inc.*: Sol is the most treasure of the world for he is aboue ye starres [...]. *Chap.*: Sulphure *Inc.*: Sulphure is as moche to saye Iubiter for he worketh [...]. *Chap.*: Sol *Inc.*: Sol is the most powrest matter of ye earth and the best of the planetts [...]. *Chap.*: Luna *Inc.*: Luna is next vnto Sol in worthynes [...]. *Chap.*: Iubiter· *Inc.*: Iubyter it is to knowe that he is duke & leader & pryncipall of all the starres [...]. *Chap.*: Tyne glasse *Inc.*: Tyne glasse I am ye markesite y^{t} many a man seaketh y^{t} is so mynerall [...]. *Chap.*: The doubts of Alkamy *Inc.*: Is to be ware of all salts all

corasyves all Aloms [...]. *Chap.*: The Elixer *Inc.*: Take an o[unce] of no sol and An o[unce] of no lune and 12 o[unces] of no water of Lyve [...]. *Chap.*: Proieccyon augmentac[i]on *Inc.*: Nowe I shall shewe thee p[ro]ieccion of the white & ye redd [...]. *Expl.:* [...] and yt shalbe fyne Sol at all assayes /· *Fol. 83*: *Unfinished (?) drawing, without explanatory text.*

17. fols. 83^{v}-86 *Tit.*: Aphebo aphebe Lune caput de | Aqua vite /· *Inc.*: Speculum Alkamie scriptura vere n[omin]e domino scitur herem [?] p[ri]mu[m] verbu[m] hui[us] op[er]is est corporis in aqua[m] idem in mercurie reducc[i]o et hoc est q[uo]d Ph[ilosophorum] vocaveru[n]t [...]. *Expl.:* [...] salutaris q[uæ] nascit[ur] orbic[u]laris. *Chap.*: The Secrets of Alkamy is *Inc.*: Take an o[unce] of the best & another of ye tother next & dissolve them [...]. [6ll.] *Chap.*: The Monicc[i]ons *Inc.*: Nowe deare brother I haue shewed thee [...]. *Expl.:* [...] founder of the howses of Commons of England Amen *Chap.*: Auru[m] Potabile *Inc.*: Take little of ye redd stone and cast yt in [...]. *Expl.:* [...] dayes in Balneo /· *fols. 84^{r}–86^{r} contain simple drawings of athanors and baths without any explanatory text.*

18. fols. 86^{v}-91 *Tit.:* Liber Philosopho[rum] Cap[itulo] p[ri]mo *Inc.*: The subtill yt is first matter of all mettells marcury and Sulpher ye Elixer a Levyu[m] w[hi]ch is medycyne to all corrupt metalls [...]. *Expl.:* [...] and yt is the end of ye Philosophers worke.

19. fols. 91-93 *Tit.*: Septem Clauis hui[us] Scientiae *Inc.*: There bene 7 termes or keys ye w[hi]ch be Roots of ye origynall ca[lcina]ac[i]on of the blessed tree [...]. *Expl.:* [...] & that the blackness of him be done awaye etc; *fols. 93^{v}-96^{r} blank.*

20. fols. 96^{v}-98^{v} *Heading*: Liber Christopheri Taylour./ *Tit.*: Gemma Salutaris *Inc.*: The first worde is this worke y^{t} the body be turned into water y^{t} is to vnderstand yf it be turned into Mercury and y^{t} is y^{t} the Philosopher [...]. *Expl.:* [...] And another sayth passe not a peece of golde / *contains "sayings of philosophers" including citations attributed to Pythagoras, Lucas, Plato, Democritus, Rasis, "Atsynberis", Alphidius, Balgus, Orsaltus, "Antazaquarras", "Castie", "Pandolpus", "Promenydes", Aristotle, "Metheleam", Morien, Theber and Plato, and quotations from the* Rosary.

21. fols. 99-100^{v} [Isaac Hollandus, *Septem conditiones*] *Tit.:* Septem condic[i]ones hui[us] materiae. *Inc.*: The first condyc[i]on is this y^{t} yf there be any kynde of Argenti viui y^{t} should be converted in Auru[m] puru[m] or argentu[m] puru[m] [...]. *Expl.:* [...] and maie be multiplied withowt ende. | Deo gratias, Amen.

22. *Tit.*: Opera Aristotelis. fols. 101-110 *Inc.*: Christs name be blessed and cleped in hono[u]r he of hym, he that listeth to p[ro]fyt in the deeds of nature, but often tymes there are many men vnd[er]stand the sup[er]fluytie of the words of the Ph[ilosoph]ers [...]. *Expl.:* [...] yt hapneth many tymes of many to go oute of the waye. *N.B. some of the terms in this work are encrypted.*

23. fols. 110^{v}-113 *Heading*: Liber Christopheri Taylour *Tit.*: Erroris huius operis *Inc.*: The first erro[r] of this worke is in distillac[i]on of the fyer or in dyu[er]sytie of fyers in the same worke after the same greke for note onlye but the kyndlynes of heate [...]. *Expl.:* [...] knowe well yt all thinges turne vnto good to them yt love god w[i]th all their harte /· | Deo gratias Amen /

24. fols. 113^{v}-126 *Heading*: hppe *Inc.*: Vnderstand yt when o[u]r matter feleth o[u]r sonne anon he is losed into water w[hi]ch afterward w[i]th in 40 howres shalbe turned into blacknes [...]. *Expl.:* [...] this is a worke of one daye or of one

hower or half an howre· finis auctorum de quo semper est mirabiles[?] etc./ *Fol. 113^{v} corresponds here to an older foliation “·1·”; 114^{v} = “·2·” etc. up to: 122^{v} = “·10·”, thereafter this older foliation ceases.*

25. fols. 126^{v}-128^{r} *Tit. [in another hand]*: Nowe my Childe take intentive *Inc.*: Nowe my childe take intentyve heede & trust sadly and faithfully to my Councell and specially in vsinge of this wonderfull worke [...]. *Expl.:* [...] And the full content of all my mynd Ad vltimo *Post expl.*: To the wo[r]shipfull mr prio[r] of Lyfe *Marg. note in upper left corner on fol. 126^{v} crossed out.*

26. fols. 128^{v}-131^{v} [Dastin, *Visio*] *Tit.*: Visio Joh[ann]is Dastyne *Inc.*: Then nature is the surest effect of all kynde and increasing or augmenting of ye Rote of them we haue knowen the necessary transmutac[i]on of the planett [...]. *Expl.:* [...] and be sett in the orchard of him qui sine fine viuit & Regnet amen /.

27. fols. 132-134, pp.135-150, 163- [Notes of “mr Tisdale”] *Fol. 132^{r}. Tit.:* out of the longe booke | of the p[re]parations of mettalls & the names/ & of saltes/ & mineralls/ *Heading:* of mr garland *Heading:* of mr turpin *Fol. 132^{v} Inc.:* doctor dee sayde that the white fir[men]t is not com[m]on [*silver*] <for that he is no p[er]fect boddy> but it is white gould. Also he sayth that as yo[u] examen gould with antimony [...]. *Heading:* of mr tisdale | he rectefieth very purely the spirite of wine [...]. *Fol. 133 heading:* of mr tisdale the 27th of novemb[er] 1575 | Take of [*sol*]· [*luna*]· & [*venus*] of each a like, […] *heading*: for the graduation of gould| *Inc.*: he tooke <blake> antimony crude, […] *The whole page is crossed out [see note on this page:* “I thinke this also to be but a sophysticacion”]. *The numbering of the leaves is made before this heading. At the bottom of fol. 133^{r}:* || mr tould me that his child was borne the first monday after the full mone, And died … *Fol. 133^{v} heading:* of mr tisdale *At the bottom of the page:* of mr tisdale his geber in quarto | his · 2· litell ould bookes in octavo | and all his bookes of paracelsus, raymond & bacon/ *Fol. 134^{r}. Heading:* of mr tisdale *in marg.:* novemb[er] ·8· 1575 | he tryed <2 part of> gould … *Fol. 134v. Heading:* To fix sall armoniake … *Expl.*: [...] feces <remayning> as before. *Fol. 136^{r}. Inc.:* do this woorke so oft, till the sayde earth dissolved [...]. *Expl.:* I should thincke it were better to distill out of him his soule and lyfe by often throwinge his water distilled <from the feces> vppon the [...]. *Fol. 137^{r}. Inc.:* I consider herew[i]thall that it stands w[i]th good reason that the earth be washed [...]. *Fol. 137^{v}. Inc.:* Take leade and melt it and cast white arsenicke [...]. *Inc.:* Also he sayde that he quenched [...]. *Both sections crossed out* [*N.B. deleted note on this page*: “This I thinke to be but a sophistication.”]. *Inc.:* Take of Romayne vitriall, and cop[er]as of like quantity And beate them to pould[er], And after put them in a close pepkin [...]. *Fol. 138^{v}. Heading:* of [*Jupiter*] & [*Mercury*] *Inc.:* he tooke [*Mercury*] ·5· and put it to his weight of [*Jupiter*] beinge [...]. *Heading:* To draw the 5th essence of Antimony *Inc.:* Take Antimony and grind it smale & put it into very good distilled [vinegar] [...]. *Fol. 139^{r}. Inc.:* Take 20 [*pounds*] of <Romayne> vitriall <blew of coler> or coperas of the mine greene of coler, And distill all the [...]. *Fol. 139^{v}:* mr tisdale calcines his [*sol*] thus [...]. *Fol. 140^{r}. Heading:* Certayne notes taken out of the booke of Sir Roger bacon | fryer of the ·5· essence *Inc.:* Take [*sol*] made pure [...]. *Heading:* The p[ro]p[er]tyes of mettalls quenched in | water ardent, or spirit of wine. *Inc.:* [*sol*] fined & drawen thinn or made in [...]. *Fol. 140^{v}. Heading:* To draw the water Ardent. *Inc.:* ·3· Take in the name of god / ·6· gallons of the strongest

secke, and draw out by balneo … *Heading:* To make the 5th essence *Inc.:* 4 Take this burninge water, and in a pellican or other greate boddy of glasse [...]. *Heading:* To restore youth in ould men, | And to rayse agayne the dead *Inc.:* 5 Take eu[er]y day in the moreninge halfe a sponefulle or there about [...]. *Fol. 141*^{r}. *Heading:* An extracc[i]on of the ·7· bookes of the natures of things, | first writen by p[ar]aselsus [*sic*] *Inc.:* 1. of the gen[er]ac[i]on 2. Of the increase [...]. *Heading:* The contents of the seconde booke concerninge | the growinge of naturall thinges *Fol. 141*^{v}. *Heading:* The third booke of naturall things, *Marg. notes by another hand. Fol. 142*^{r}. *Heading:* Of the death of many thinges. *Heading:* The fourth booke of ye nature of | sertaine thinges & firste of the lief | of man &c. *Fol. 142*^{v}. *Heading:* The 5th booke what death is *Fol. 143*^{r}. *Heading:* of my none conceiptes And first I thincke that metalls are to be [*illegible deletion*] by the [...]. *Expl.: fol. 143*^{v}. [...] [*sol*] with an heigh culler./ *Fol. 144*^{r}. *Heading:* out of bartholomevs *Heading:* of mr tisdale. *Inc.*: he sayes that <mercure> turned into water is to be 7 tymes distilled by filter, and not in balneo [...]. *Fol. 144*^{v}. *Heading:* of mr hill. *Inc.*: In eury action there are to be considered [...]. *Heading:* of mr tisdale. *Inc.*: he tooke [*sal armoniack*] sublimed from com[m]on salt [...]. *Fol. 145*^{r}. *Heading:* of mr ~~percivale~~ kogpiavno·/ [*i.e the cipher for “mr percivale”*] *Inc.:* he sayd that Antimony may be sublimed [...]. *Another crossed out heading, inc.:* he sayde yt mr smith made potts to hould his spiritts of crusibles beaten to smale dust [...]. *Fol. 145*^{v}. *Heading:* of mr ~~poole~~ keeno [*i.e. Cipher for “mr poole”*] *Heading:* of captayne ~~davltre~~ Tvandgo·/ [*i.e. cipher for “captayne daultre”*] *Inc.:* he tould me that mr smith did first put his copp[er] into a water that did [...]. *Fol. 146*^{r}. *Heading:* by mr ~~poole~~ keeno·/ *Fol. 146*^{v}. *Heading:* of mr tisdale | for the flies *Heading:* for distillinge of wine *Heading:* for his diaferatike *Fol.147*^{r}. *Heading:* of mr tisdale *Fol. 147*^{v}. *A list of substances, with symbols and prices, inscribed In right upper margin:* the beste of these mettalls & mineralls | is worth the pound as foloweth [*A list of 26 chemical substances with some unusual symbols, e.g. a heart for gold, the contraction of “per” for sulphur, an ordinary “p” for arsenic, etc*] *Fol. 148*^{r} *blank*; *The following deleted sentence appears in the upper left corner of fol. 148*^{v}*:* Ari[es]· li[bra]· tau[rus]. Scor[pio]· gem[ini]· | Cap[ricorn]· can[cer]· acq[uarius]· leo pis[ces]· vir[go]·/ *Inc.:* Take ·3·s· peeces, and [...]. *Fol. 149*^{r}. *Heading [deleted]:* of mr garland a blancher for [*venus*]; *Fol. 149*^{v}. *Heading:* of mr [*illegible deleted name*] | a pleasant drinke. *Inc.*: he tooke one parte of clere fountayne water … *Heading:* of Mr Edgcome·/ *Heading:* of Mr Tisdale·/ *These two last sections are written by a totally different hand; Fol. 150*^{r}. *Heading*: of mr ~~dickenson~~ Tippolfel·/ [i.e. cipher for “mr dickenson”] *Fol. 150*^{v}. *Heading:* of mr ~~miller~~ Minnog·/ [*i.e. cipher for “mr miller”*] | he amalgamed 1 parte of [*luna*] with ·4· of [*mercury*] … *Fol. 151*^{r}. *Heading:* of mr ~~miller~~ Minnog·/ | he with a stronge water brought [*mercury*] into a hard stone salt [...]. *Fol. 151*^{v}. *Heading:* out of ~~tvrpens~~ <dagkolf [*i.e. Turpin’s*]> ould booke. folio 116.b. Inc.: Turn elem[en]ts & thou shalt haue y^{t} yow seekest [...]. *Expl.:* [...] moysture, into heate/ *Fol. 152*^{r} *begins abruptly with a series of recipes and a key to the chemical symbols used in the manuscript, written in two different hands. Fols.152*^{v}*-153*^{r}. *Heading:* of the planetts and there natures. *In left marg.:* ptholomevs· fo[lio] 59· *Fols. 153*^{v}*-154*^{r}. *Tables with column headings:* the prime qualityes | The 4 elementes. | y^{e} ·12· signes & there qualityes. *Fol. 154*^{v}. *Heading:* out of Ripley. *Heading*: ye longe booke. [*An index of topics with folio locations*]. *On the inside back cover there is what looks like a list of books* *borrowed from (or recommended by) various people:* “of mr. Robinson”, “of mr garland”, “I had the notes of these bookes of ni[cholas] hill·1595.”

Old Royal Collection 1749 4°.

English, paper, late sixteenth-century, in-4° (not coll.) iii uncut folios + 23 leaves, written in one hand, unbound, and on the cover it says: “lefte to [?] | mr garland the 12th of Aprill 1595 | the 2^{d} | of John Englysheman & ye later end, ye questions | of Henry tyler | of John Englyshe | [T]he reasons that the […]. The manuscript contains three different types of paper; **A]** Strasburg Lily. Probably Dutch, width: 61 mm, chainlines 28 mm. (cf. Briquet 7211 and 7212, but without the letters in the shield, cf. also W.A. Churchill, *Watermarks in Papers in Holland, England, France, etc., in the XVII and XVIII Centuries and their Interconnection* (Amsterdam: Herzberger, 1935), no. 401). **B]** Crown with a four-petalled flower on top, width: 25/26 mm, chainlines 19/20 mm. Type not found in Briquet or Gerhard Piccard, *Die Kronenwasserzeichen. Findbuch I.* (Stuttgart: W. Kohlhammer, 1961). **C]** seven-rayed sun under a device, reading something like: “ELEBE” or “ELEVE”, width: 36 mm, chainlines 19/20 mm. Not found, but cf. Briquet IV, 13.981-2.

1. fols. 1-20^{v} [*Notes from James Lacinius*]. *Endorsed at head of fol. 1^{r} in another hand:* Liber Christopheri Taylour./ *Tit.*: Notes out of James Lacinius | Collecc[i]ons taken fol: 27· pag: 1· *Inc.*: Of forme and matter is the compounde with matter is [*mercury*] & [...] × [...]. Here endeth the practise of mr John Englishman deacon, and coppied by me J: Metcalfe on the 11· & 12 daie of October· 1594. Etat: 24.

2. *Fols. 21^{v}-23^{r}.* [Henry Tyler, *Questions*]. *Tit.*: Questiones vpon the worke of H[enry]· T[yler]· *Inc.*: Q. Imprimis w[hi]ch be o[u]r firste principles in this greate & royall worke, [...]. *Expl.:* [...] in the Eighte op[er]ac[i]on or gate p[ar]telie maie appeare. P· H· T· finis huius L | & R· G· op[er]is et artis. Endorsed at head of *fol. 21^{v} in the same hand as the inscription “Liber Christopheri Taylour”*: Out of mr Garlandes book of ye Earle of Trevisan./

NOTES

[1] Elias Ashmole, *Theatrum chemicum britannicum* (London, 1652), 481-484. Anthony à Wood, *Athenæ Oxoniensis, An exact history of all the writers and bishops who have had their education in the University of Oxford. To which are added the Fasti, or Annals of the said University*, ed. Philip Bliss, 4 vols (London, 1813-1820), I, 639-643, III, 286. Thompson Cooper, “Kelley, Edward”, in *DNB*, X, 1230-1232.

[2] Numerous records of Kelley’s travels are given in Halliwell’s edition of Dee’s diary, starting with 18 October 1586: “E. K. recessit a Trebona versus Pragam curru delatus; mansit hic per tres hebdomadas” (*Private Diary,* 21.) 30 December 1586 “E. K. versus Pragam. [...] Jan. 18th, rediit E. K. a Praga” (*Private Diary*, 22), “Jan. 21st, E. K. again to Prage and so to Poland ward. [...] Feb. 19th, E. K. cam from Poland abowt none to Trebone:” (*Private Diary*, 22.) “Sept. 30th, T[homas] K[elly] and J[ohn] C[arp] went toward Prage. / Oct. 12th, Mr. E. K. toward Prage on horsbak [...] Oct. 26th, Mr. Edward Kelly cam to Trebona from Prage” (*Private Diary*, 24). And in 1588 “Oct. 25th, Mr. Ed. Kelley and John Carpio rode toward Prage; [...] Nov. 6th, Mr. Kelly cam home from Prage and Mr. Francys Garland, and Edward Rolls with him from Englis” (*Private Diary*, 29). And finally, in 1589: “Feb. 16th

Mr. Edward Kelley rode toward Prage after none, John Carpio, Edmond Hilton, Henry Garlande, Thomas Simkinson, Lodovik." (*Private Diary*, 30)

[3] *NP*, 223–226.

[4] Ashmole, *Theatrum chemicum*, 482.

[5] The Alexander Robert mentioned by Ashmole seems to be the same Roberts, who at least once delivered a letter from Kelley to Dee (Dee did not always give the names of those from whom he got Kelley's letters), as a note from November 1594 suggests, "Receyued a letter from Sir Ed. Kelley by Roberts" (Oxford, Bodleian Library, Ashmole MS 487, containing diary notes and occasional short memoranda of John Dee from January 1577 to December 1600 in Iohannes Stadius, *Ephemerides novæ,* Cologne 1570. Hereafter referred to as "Ashmole MS 487" and the relevant date).

[6] Ashmole, *Theatrum chemicum,* 481-2.

[7] Ronald Sterne Wilkinson, "The Alchemical Library of John Winthrop Jr. (1606–1676) and his descendants in Colonial America", *Ambix*, 11 (1963): 33-51.

[8] John Winthrop Junior to Samuel Hartlib, 16 December 1659, in *Massachusetts Historical Society Proceedings*, 72 (October 1957-December 1960): 38-39, cit. Wilkinson, 43.

[9] Wilkinson, 43.

[10] Wilkinson, 44.

[11] Wood, I, 643; *DNB,* X, 1231.

[12] Ashmole MS 487, Nov. 25.

[13] Ashmole, *Theatrum chemicum*, 483.

[14] Arthur Edward Waite, "Biographical Preface" in *The Alchemical Writings of Edward Kelley* (London: Robinson & Watkins, 1973), xxxix.

[15] Quoted from Waite, xxxix. My emphasis.

[16] Prague, Nat. Mus. MS VI.D.17, cit. R. J. W. Evans, *Rudolph II and his Time* (Oxford: Clarendon Press, 1973), 227. Evans does not give any mention of the death of Kelley. Louise Schleiner kindly informed me of a Czech historian, Ivan Sviták, who gives Kelley's date of death as 1598. As I have not been able to read Sviták's two biographies of Kelley, I do not know which sources Sviták uses for that statement, but they are obviously better than the usual ones. The books are: *Hledání kamene mudrcu. Rehabilitace pana Edwarda Kelleye – neoplatonického hermetického filozofa a rytíre Ceského království, který zil v letech 1584-1598 v Praze* (Prague: [n.pub.], 1991) and *Sir Edward Kelley: ceskå rytmr*, *1555-1598* (Prague: Samisdat ISIS, 1994). Nevertheless, in the "Bibliographical notes" – which are written in English – of the first monograph, Sviták writes: "A. The Published Works of Edward Kelley (1555-1597, often given with the wrong date 1595)" (*Hledání kamene mudrcu …*, 213).

[17] Cf. Oxford, Bodleian Library, Ashmole MS 488, containing diary notes and occasional short memoranda of John Dee from December 1586 to April 1601 in Iohannes Antonius Manginus, *Ephemerides coelestium motuum* (Venice 1582). Hereafter referred to as "Ashmole MS 488" and the relevant date. During the period from January to September 1590 there are at least eight notes relating to correspondence and "talks" about Kelley: for the period January 1593 to the aforementioned "death news" of 25 November 1595, there are at least thirteen such entries.

[18] *NP,* 228.

[19] In British Library, Sloane MS 68 containing different loose items, mostly letters, we read in item 85, "A true copy of a letter written from Frankfort concerning Sir Edward Kelly's troubles, May 15, 1591." But this document does not suggest that Kelley's troubles with the Bohemian authorities were of an alchemical, hermetical or mystical nature, but speaks of a political conflict between the substantial English community in Bohemia and the Bohemian authorities. It appears from this letter that Kelley was involved in the conflict as a prestigious member of the English community rather than as a persecuted alchemist. The political problem of being an Englishman in Prague at that time is reflected in some passages in this letter: "To Prag I durst not inquire much after it bicause it tutcht the Emperors brother neerly and was odious in it self. [...] At my first comming I was aduertisd that there were many English in the Towne vpon which I ment not to discover my self, till I had sounded out what they were, the state they bare, and what course they tooke. Worde was given me that one Mr Dyer was in Sir Edward Kellyes house, and an other Paje with one of the Lees in the Towne and two or 3 other Captains which departed, as I was informd [...]." Cf. also item 93 in the same manuscript "A letter from Mr Tho. Webbes, at Stade, to Lord Burghley; concerning Mr. Dier's and Sir Edw. Kelley's trouble, June 26, 1591."

[20] Ashmole MS 487, October 1593. In Ashmole MS 488, however, the note "The Newes of Sir Edward Kelly his libertie" is dated the 5 December 1593.

[21] Ashmole MS 487, 12 August 1594.

[22] Wayne Shumaker, *Renaissance Curiosa* (Binghamton: Mediaeval and Renaissance Texts and Studies, 1982), 25-26. Even though I have not checked the sources, it is my opinion that these rumours are obviously just fantastic stories. In the *Dictionary of National Biography* they are summarized in the following way: "Leaving Oxford "abruptly", Kelley appears at London as a fraudulent scrivener or attorney (Du Fresnoy, *Hist. De la Philosophie Hermétique*, i. 307). About 1580 he had his ears cropped in the pillory at Lancaster for forging some ancient title-deeds (Nash, ii, 446); or, according to another account, for coining base money. Weever, in his "Funerall Monuments" (p.46), charges him in addition with having dug up a corpse in Walton-le-Dale Park for the purpose of questioning the dead." (*DNB*, X, 231).

[23] For a full description of the manuscripts see Appendix.

[24] Wilkinson; *R&W*, 67 .

[25] Dee writes about a Mr. Powell – probably the father of Griffith, as he calls the Mr. Powell whom he met in 1582, "Mr. Powell the younger" – in Hearne's *Compendious Rehearsal*: "To my foresaid library and studies, may my three Laboratories, serving for *Pyrotechnia,* be justly accounted, as Appendix practical. The furniture of which and of all the storehouses, chambers, and garrets, belonging and replenished with Chymical stuff, was (for above 20 years) of my getting together, farr and near, with great pains, cost and damages; as partly Mr. Powel, her Majestie's servant at this present, can testifie for one journey, wherein he took pains with me, into the Dukedome of Lorrain (A. 1571.) and we brought from thence one great cart lading of purposely made vessels *&c.*", *R&W*, 197.

[26] From Adam McLean's website (http://www.levity.com/alchemy/almss5.html, accessed July 2005). I note the occurence of the name Christopher Taylour in the following manuscripts: Oxford, Bodleian Library, Ashmole MS 1406. Part II, 131-173: "A treatise of the Numbers one and two, and the Unity and Chaos". "Liber Christophori Taylour. 1600", Oxford, Bodleian Library, Ashmole MS 1482, fols. 136-138: "Processus operis" (An account of an alchemical process, written partly in a secret alphabet, partly in Latin, and partly in English, superscribed by the writer "Liber Christopheri Taylour"), and Oxford, Bodleian Library, Ashmole MS 1492. Sixteenth and seventeenth centuries, IX. 1, 130: "A vessell of circulation, with blind head of the owne. (In the handwriting of Christopher Taylour)."

[27] There are several manuscripts which were owned or written by Isaac Habrecht in the Royal Library in Copenhagen. I have not had the opportunity to undertake a close examination of them, but they are, apart from the one that will be discussed later, Old Royal Coll. 1727 4°, Old Royal Coll. 1661 4° (Fragmentum Codicis chart. anonymi Sec. XV. de morbis, eorumque cura), Old Royal Coll. 1667 4° (Hohenloesch Artzeneybuch, nominibus morborum manu, ut videtur Habrechti, in margine annotatis.), Old Royal Coll. 1688 4° (Farrago medica 1606 collecta a Isaaci Habrechti), Old Royal Coll. 1689 4° (Farrago chemica 1606 collecta a Isaaci Habrechti), Old Royal Coll. 1690 4° (Isaac Habrechti Collectanea Chymica), Old Royal Coll. 1691 4° (Isaac Habrechti Dispositio in breves et succinctas theses totius medicinæ theoretica.), Old Royal Coll. 1692 4° (Fasciculus variorum excerptiorum medicorum), Old Royal Coll. 258 fol. (Commercium Epistolicum Habrechtianum sive Epistolæ variorum Autographie ad Isacum Habrechtum maxime de rebus ad Alchymiam pertinentibus, ord. alphab.), and probably some more which I have not noted. This Isaac Habrecht is an interesting figure in connection with the "Filius Sendivogii", or "Hautnorthon" figure, known under the monogram "J.H.F.S.", who has been identified as an Johann Harprecht (Fortitudo) Starcke by Joachim Telle in an excellent study "Zum "Filius Sendivogii" Johann Harprecht" (in Christoph Meinel, ed., *Die Alchimie in der europäischen Kultur- und Wissenschaftsgeschichte*, Wolfenbütteler Forschungen, 32 (Wiesbaden: Harrassowitz, 1986), 119-36. This is not the place to discuss the complicated and confused relation between the above mentioned "Filius Sendivogii", the Tübingen professors Johann Harprecht (1560-1639), his son, Johann Harprecht (1610-166?), this Isaac Habrecht (1589-1633), his father, also called Isaac (1544-1620), and the equally confusing identities of the author names "Isaac Hollandus", and "his son" "Johann Isaac Hollandus", but I hope to have the opportunity to return to this subject in some other connection.

[28] These crossings and cancellations seem not to have been "approved" by all hands in the manuscript, thus we read – crossed out! – on fol. 30^{v}: "[…] I crossed these lettres […] takinge them to be but sophysticacious", on fol. 33, in the margin, with another, Italic, hand: "some Also o*ut*crossede this."

[29] Cf. Old Royal Coll. 1727 4°, pp. 165-167, 175-177. My decipherings are based on the following substitution cipher: I=I, M=M, N&U=L/L=N K=P/P=C or K, A=V/V=A, D=T/T=A, E=O/O=E, F=S/S=F, G=R/R=G.

[30] C. J. Robinson "Hill, Nicholas", in *DNB* X, 855–856. Cf. also Hugh Trevor-Roper, "Nicholas Hill, the English Atomist" in *Catholics, Anglicans and Puritans* (London: Martin Secker & Warburg, 1987), 1–39.

[31] Trevor-Roper, 8.

[32] As the *Dictionary of National Biography* states, but see Trevor-Roper, 19.

[33] This is the hypothesis put forward by Trevor-Roper, 19–39.

[34] None of which seems to have survived, but Trevor-Roper's account of one of them is interesting in an alchemical connection: "According to Henshaw, the manuscript which he possessed was a copy taken by John Everard, a Neoplatonist who had translated the Hermetic writers, from "an imperfect copy in the hands of Edmund Earl of Mulgrave" […]. The Earl's manuscript was anonymous, but presumably it was he who ascribed it to Hill since he was the source of Henshaw's information (or misinformation) about Hill's life. […] When Henshaw had acquired Everard's transcript of the manuscript, about 1637, he showed it to the greatest expert on such arcane matters, his own kinsman William Backhouse of Swallowfield. This William Backhouse was a patron and himself a student of alchemy and other mysteries: he was the alchemical "father" – i.e. initiator – of the alchemical virtuoso Elias Ashmole […]. On reading Henshaw's manuscript, Backhouse, who knew Hill's printed work, recognized it as being by the same writer and determined to discover more about him. […] It is unfortunate that Backhouse – the one person, who, through Hill's widow, could have discovered, and perhaps did discover, the true history of his life – left no record of it or indeed anything else. But Backhouse was a strange and secretive character who led a hidden life – *sache cacher* was his chosen motto – and committed nothing to paper." (Trevor-Roper, 15).

[35] Thompson Cooper, "Digges, Thomas", in: *DNB*, V, 976–978; *Biographia Britannica*, 2nd edn, 5 vols (London, 1778-93), V, 239, and Wood, I, 414–415, 636-639.

[36] See, for example, fols. 96^{v} and 110^{v}.

[37] Julian Roberts, personal communication.

[38] *R&W*, 11–13.

[39] Ashmole, *Theatrum chemicum*, 332-333.

[40] At least two other copies of this text exist in British libraries: British Library, Sloane MS 319, p.3 (around 1600) and Oxford, Bodleian Library, Ashmole MS 1394, item VI, 11.

[41] Since it could be the name "Rogero Kock" that is erased after two tracts in Old Royal Coll. 1723 4° (see below), and since Roger Cook was in Prague at least from about 1609 up until 1612, this is of course a possibility. Speaking against this identification of the scribe with Roger Cook is the fact that the initials would then reasonably be R.C. and not R.K. since the larger part of the manuscript is written in English, and since Cook was definitively in England the 30 September 1600 (returning to the service of Dee, cf. *R&W*, 43), less than a year after the dating of this manuscript. I know nothing of Cook's whereabouts following his departure from the service of Dee the 7 September 1581 to 1600, nor have I been able to find any other possible candidate for the R.K. signature.

[42] *Private Diary*, 30.

[43] I am grateful to Dr Stephen Clucas for calling my attention to this and suggesting this reading, and I agree on the plausibility of this reading even though I find it very hard to confirm it after seeing the original. If this reading is correct, then the erased signature on fol. 20^{v} could read: "[per*?*] Rogerius Cooke", that is, with an English spelling of the name. On Cook, cf. Edward Heron-Allen, "Cooke, Roger", in *DNB*, IV, 1018-1019. According to *DNB* all traces of Cook are lost after 1584.

[44] *R&W*, 43 and *NP*, 178.

[45] I have not been able to find any information on this "Constantius Loogenhagius" (fol. 1^{v}) but the many references to the Netherlands is interesting in the light of two seventeenth-century tracts in Sloane MS 83 referring to a "Dr of Physicke" in the Netherlands, William Johnson, who is said to be Edward Kelley's "alchemical son", if we are to believe the titles "A Treatise of the Philosophers Stone. A Letter from S. Edward Kelly to his Son &c." (fol. 1) and, on fols. 8-11 "A letter from Sir Edward Kelley to his sonne Mr. Will. Johnson, Dr. of Physicke in the Lowe Countryes."

[46] The only trace I have found of this John Tichborn, after Mr. Adam McLean had brought it to my attention, is the signature "finis. Jo. Tichborn" after the explicit "of the nature of thinges | The Seaven bookes of Aureolus Theophrastus Paracelsus", in British Library, Sloane MS 320, fol. 96. Extracts from this text are interestingly enough to be found in MS 1723, 145-148.

[47] *R&W*, 25. See, for example, 23, 29, and 102 in the facsimile reproduction of the Catalogue.

[48] *Mercurius Triumphans & Hebdomas Eclogarum Hermeticarum. Vnà cum commentariis Acroamaticis et Mysticis. In quibus de vnica, vera, summa, & antiquissima Philosophorum Medicina disseritur*

Libris XIIX. Omnia Studio & Opera: *Arioponi Cephali Eutopiensis* [etc] (Magdeburg, 1600) in-8:vo, [xx], 144 pp., with a vignette representing a dragon in a fire with the motto: “Durare Mori et non Perire”. The dedication to Rudolph II is signed “M. C. M. D.”, that is Martinus Copus, Medicinæ Doctor, the author (See John Ferguson: *Bibliotheca chemica. A catalogue of the alchemical, chemical and pharmaceutical books in the collection of the late James Young of Kelly and Durris,* 2 vols (Glasgow, 1906), I, 150).

[49] *Apotelesmata Philosophica, Mercurii Triumphantis, de vera, et summa Antiquissimorum Philosophorum Medicina. In quibus Elucidatio & Clauis totius Operis. Labore & studio Arioponi Cephali Eutopiensis. Cum Grat: & Priuileg. Cæs. Maiest. ad Decennium.* (Magdeburg, 1601) in-4°, [72] pp., with the same vignette, and the motto: “Aut taceant aut discant” (Cf. Ferguson).

[50] From the early 1570s untill 1581 Roger Cook was Dee’s alchemical assistant, and from this period “there is evidence of continuous and considerable alchemical activity on Dee’s part” (*NP*, 178). Edward Kelley did not enter the scene until 1582.

[51] Appendix on paper. First I want to issue a warning: I am not an expert in the examination of watermarks, and I am very uncertain about the conclusions which can be drawn from the often insufficient information I present in my catalogue of the MSS, and, finally, this preliminary examination is too brief to be considered scientifically accurate. Nevertheless I will venture some general remarks which in my opinion strengthen the impression of the homogeneity of this group of manuscripts. First I note that manuscript 245 from the “R.K.” group and manuscripts 240 and 247 from the “Christopher Taylour” group have a watermark of the same type of grapes (consisting of 34-42 grapes, “hanging” vertically between two chainlines and with a right-twisted branch), but in different dimensions. What speaks for their shared origin at the same manufacturer is the fact that both manuscript 240 and manuscript 247 are made up of another seemingly identical type of paper, i.e. the 64mm high one-handled pot with a four-petalled flower (other details could however be different). This very same type and dimensions also occurs in manuscript 1723, which again strengthens the hypothesis that hand II of this manuscript and the “R.K.” signature in manuscript 246 are identical. The equation is this: The grapes of manuscript 245 (written by the same hand as manuscript 246) seem to stem from the same manufacturer as the grapes of manuscripts 240 and 247; the 64mm pot type of manuscripts 240 and 247 seem to stem from the same manufacturer as the 64mm pot type of manuscript 1723. Under all circumstances, the 64mm pot type occurs in the “Christopher Taylour” group as well as in the “R.K.” group. The close connection of these manuscripts is also indicated by the similar watermarks of manuscript 246 and quires Kk–Ll of manuscript 240 (the 50mm one-handled pot without flower on top). I said that manuscript 247 was the most intriguing of the Copenhagen manuscripts, but at the same time the one that yielded the least amount of factual information. With regard to watermarks this manuscript nevertheless seems to be very close in origin to manuscript 240 (one watermark that is seemingly identical and one of an identical type), which in turn is very close in origin as well as provenance to manuscript 1727. Further, manuscript 247 seems very close in origin to manuscript 1723 (the John Carpe signature) because of the similiar 64mm urn type. It is thus worth noting that if manuscript 1723 is written by the same hand as manuscripts 245 and 246, this also suggests a link between manuscripts 245/246 and manuscript 247 (the Arioponus Cephalus tract to the Emperour). Another curious detail is that quire V (a part of the “Lyttle Key of Raymond Lully”) of the otherwise rather English-looking manuscript 240 is written on paper which, according to Briquet, was produced in Moscow 1594 (Briquet, IV, 12.721).

PART SIX: LIBRARY CATALOGUE AND BIBLIOGRAPHY

JULIAN ROBERTS

ADDITIONS AND CORRECTIONS TO "JOHN DEE'S LIBRARY CATALOGUE" [*]

Our publication of *John Dee's Library Catalogue* in 1990 has not, to our great relief, been followed by critical demolition. A number of reviewers and correspondents pointed out, quite correctly, that there were omissions and inaccuracies, while others found fault with aspects of our method. Our intention, some fifteen or twenty years in execution, had been to describe the purposeful growth, the extent and the final dispersal of John Dee's library, and to provide by illustration, where possible, a means of identifying more survivors, whether manuscript or printed. The areas where our conjectures fell some way short of final proof, were the naming of those who raided Dee's house after his departure in 1583 – and we still do not know why they did so – and the final passing of his books into the hands of John Pontois and Patrick Saunders. So far these conjectures have stood; no cache of Dee's books, overlooked by us, had then been found, though the painstaking searches of Dr. William H. Sherman, particularly in Cambridge, notably increased the tally of survivors. His discovery of no. 1101, the *Historie* of Fernando Colombo, in the British Library, brought to light one of the most heavily and interestingly annotated of his books. Another new survivor which falls into this category is no. 282, Simler's *Epitome*, now in the Bodleian. The intensity of Dee's interest in British and Welsh antiquities was one of the major revelations after the publication of the *Catalogue*.[1]

We suspected then that more evidence for this interest might emerge in Welsh libraries, and it still may do so, though the focus of attention is now upon Dublin. Lyndy Abraham has done something which we had toyed with and abandoned – examined Arthur Dee's *Fasciculus chemicus* for evidence of the availability to him of any of his father's books.[2] Given Arthur Dee's sojourn in Moscow, a further question suggests itself: do any of Arthur Dee's books remain in Moscow?

In December 1997 a survey by Mr. Ray Jordan of the Conservation Department of the Library of Trinity College Dublin brought to light a number of survivors among the books collected by Archbishop James Ussher of Armagh, and presented to the College in 1661. That Ussher had owned many of the manuscripts from Dee's library was well known, and we recorded this fact, and that in 1626 John Bainbridge wrote to Ussher asking for the names of mathematical books that had been Dee's.[3]

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[*] An earlier version of the following list of additions and corrections to John Dee's Library Catalogue was privately printed and issued for the Colloquium on John Dee held at Birkbeck College in the University of London in April 1995, and was introduced there by a brief paper from Julian Roberts entitled, "Life after the Library Catalogue."

S. Clucas (ed.), John Dee: Interdisciplinary Studies in English Renaissance Thought, 333–343.
© 2006 *Springer. Printed in the Netherlands.*

None of the survivors among Ussher's books – so far – is mathematical. At least two, however, of these survivors have proved to be of the greatest interest. The three folio volumes of Giovanni Battista Ramusio's *Navigationi et viaggi* (no. 273) have probably gained the title of Dee's most heavily annotated work, and are now vital, along with Dr. Sherman's account of Colombo's *Historie,* to any future study of his navigational and geographical interests, and of his own involvement in the settlement of North America. The notes in his copy – if they are his, and original to him – of William Salesbury's *A dictionary in Englishe and Welshe, 1547,* (no. 1645) reveal a knowledge of, and interest in, the Welsh language much greater than that indicated in Julian Roberts's 1991 article.[4] All the newly discovered books in Dublin had been rebound in eighteenth-century calf, with the exception of no. 387. Grateful thanks are due to Mr. Jordan for making the results of his survey available, and to Mr. Charles Benson, the Keeper of Early Printed Books in Trinity College for his help.

One biographical question remains unanswered; the nature of Dee's relationship with the London Grocer Thomas Constable, whose widow Katherine he married. The scrap of information provided by E.G.R. Taylor in her *Tudor Geographers,* (1930) is the only clue to the name of Dee's first wife. Taylor's reference takes us to a record of a 1566 lawsuit between John and Katherine Dee and Richard Payne of Lynton in Cambridgeshire over a debt of £18 incurred by Payne to Thomas Constable in 1558, and witnessed then by John Dee.[5]

Two discoveries have brought some shame upon us, since they were made in the two libraries we were supposed to know best: Deborah Harkness has found Latin versions of the mysterious "Soyga" (DM 166) in the Bodleian Library and the British Library.[6]

In offering this brief list of Additions and Corrections, we would point out that it is all too possible to be in doubt over the attribution of a book or manuscript to Dee's library. With printed books, the problem is perhaps smaller, because the 1583 catalogue of them is a more definitive record (though examination of his Simler suggests that he *did* buy books after 1583), whereas the catalogue of manuscripts of that year is a hasty work. There are, simply, manuscripts about which we cannot be sure.

ADDITIONS AND CORRECTIONS

ANNALS OF JOHN DEE'S LIFE

1550 (24 July) acquired no. 230.
1555 (28 September) acquired no. 548; (29 September) acquired no. 387.
1556 (26 March) acquired no. 338.
1558 (August 14) witnessed loan from Thomas Constable to Richard Payne of Lynton Cambs.
1563 (June 6) acquired no. 1620 at Venice; (July) in Rome (note in no. 273).
1566 described, with wife Katherine, as of Mortlake, in action against Richard Payne.
1575 correct date of burial of Katherine Dee.

NOTES ON BOOKS AND MANUSCRIPTS

22 T Platonis opera à Marsilio Ficino conversa & co*m*me*n*tarijs illustrata fº Basil.

Dee's copy of this, an edition by Froben of 1532, is in the library of St John's College, Cambridge, class-mark Cc.2.16. "IOHN DEE" is written on the bottom edge in front of the tail-band, and the title "Opera platonis" on the fore-edge. The "P Ssaunder<s> is written at the head of the title-page. Dee has heavily annotated and underlined Ficino's *argumenta* to many dialogues, and the texts of some, notably, *Phaedo*, *Timaeus* and *Critias*. Bequeathed to the College by Bishop Peter Gunning in 1684.

23 T Etymologicu*m* Magnu*m* græcu*m* fº. ven. ald*us* 1549

Dee's copy is in Corpus Christi College, Oxford O.9.8., inscribed "Joannes Dee .1572." and, beside imprint, .o. (possibly .o̲̣.) and on right of title, .g̲. Also "Sum Christophori Gardyneri (?)" in seventeenth-century hand and a Greek motto. There are a few Greek side-notes, probably not Dee's. Bequeathed to the College by John Rosewell, 1684.

133 Fr. Pauli Germani de Middelburgo, de recta paschæ celebratione & de die passionis Christi, libri 19. fº Forosempronij 1513

Dee's copy is TCD Lib., DD.d.36 (formerly DD.4.36 and M.3.5). At the head of the titlepage is "Nicolaus de nale"; then "Joannes Dee ex dono humanissimi viri Nicolai de Nale 1557 .16. Aprilis Londini In die passionis D*omi*ni"; then "Servire Deo regnare est W: Crashawe: 160<?>". At foot of page is "forosempronij 1513" (in Crashawe's hand?). Heavily annotated throughout in a variety of Dee's hands though there are few notes after lib.14. Very heavy annotation on the calendar, and Dee always draws attention to English writers, Roger Bacon, John of Salisbury, "Lincolniensis" (i.e. Robert Grosseteste) and Eschenden. Nicolas de Nale was a

Toulouse merchant, presumably resident in London, since his name appears in the Returns of Aliens in 1541, 1547 and 1564. Later Archbishop Ussher’s.

230 J. Davis spoyle Georgij vallæ opera fº. ven. 1501 Correctly, *De expetendis et fugiendis rebus.*

Dee’s copy is TCD Lib., EE.aa.30. At head of titlepage is “Joannes Deëus 1550. 24: julij Parisijs. prætiu*m*. 10 franch. 4s:” At foot of title is “ru.” This was bought four days after Dee’s arrival, and two days after the purchase of three other books. Lightly annotated throughout, with notes usually correcting or criticising Valla. On sig. a5^{v} is a cropped note “< >verbum ex primo libro <Proc>li in Euclidem, traduxit. <O>bscurè valde, ut omnia vero hos libros correximus < >is ubique illustravimus & < >lijs, & in lingua*m* latinam <du?>cere incepimus, anno 1549. Vltimo Augusti Lo=<vani?>“. Later Archbishop Ussher’s.

267 Fr. Bernardini Longi Expositio in prologum Averrhois in posteriora Aristotelis la*tine* fº. Neapoli 1551.

There is a copy (not Dee’s) of this work in the Bodleian.

273 T Δ+ Navigationi & viaggi di diversi, raccolti da Ramusio, italicè fº. ven. 2 volum.

Dee’s copy in TCD Lib., DD.dd.40,41 (formerly DD.aa.18, DD.13.18 and Q.2.9) is of the Giunta edn of 1563-65, and was later Archbishop Ussher’s. It is unsigned. After the imprint of vol. 1 is “re.2.” The three volumes, bound in two, are massively annotated throughout, usually in English. There are frequent notes of travel times and distances. Dee refers several times to the voyage of Prince Madoc in 1170, to the early preaching of the Gospel in America and to the prior title of the British to the New World. In vol. 3 there are frequent, and approving, signs of interest in possible settlement and trade in Hochelaga, Canada, and “New France”. On fol. 148 of vol. 3 a note refers to Dee’s (previously unknown) presence in Rome in July 1563.

282 Joh Davis spoyle + Δ Josiæ Simleri Bibliothecæ Gesneri Epitom f° Tig. 1574

Dee’s copy was in the possession of Professor A.C. Hamilton, Queen’s University, Kingston, Ontario. It was subsequently acquired by the Bodleian Library, shelf-mark Arch.H.c.7. For an account of the book and its heavy annotations, see R.J. Roberts, *Bodleian Library Record*, 14 (1994): 529-33.

338 Fr Jacobi Carpe*n*tarij animadversiones in Rami libros tres dialecticaru*m* institutionu*m*, 4°. paris 1555

Dee’s copy is TCD Lib., EE.hh.33 (formerly GG.17.33). At the head of the titlepage is “Joannes Dee 1556 .26 Martij”. There are underlinings and notes throughout. Later Archbishop Ussher’s.

387 Fr Clementis Romani Episcopi de rebus D. Petri, Epitome, græcè, 4° paris 1555
A suppositious work. H inserts “gestis” after “rebus”.
Dee’s copy is TCD Lib., BB.i.23 (formerly E.4.18 and C44). At head of titlepage is “Joannes Dee 1555. 29. Sep.” There are no other annotations. In a contemporary calf binding, with blind-tooled shields in the centre of each cover. Later Archbishop Ussher’s.

398 T Joh. vernerus de Eleme*nt*is conicis &c 4° Norib 1522
Dr. B. Lawn informs us that this was in Thomas Rodd’s catalogue, 1820, item 737, priced at £1.8.0d.

416 J Davis spoyle Tabulæ astronomicæ Elizabethæ Reginæ 4° Ven. Petr*us* Liechtenstein. 1503
Dr. B. Lawn informs us that this was lot 220 in the B.H. Bright sale, 3 March 1845, sold to Rodd for 7s.

446 Fr Albumasaris introductoriu*m* in astronomia*m* 4° Ven. 1506
Dee’s copy is CUL R*.4.23^{1}(D), bound (not by Dee?) with no. 421. (Information from Dr. W.H. Sherman.) With a few underlinings, and notes by Dee.

499 Jo. Davis spoyle Co*n*sentij & Cassiodori disciplinaru*m* liberaliu*m* orbis. 4° Basileæ. 1528
The copy in TCD Lib., EE.e.26, later Archbishop Ussher’s, has a few notes and underlinings, which may be Dee’s.

548 Fr Joh. Balei de scriptorib*us* Brytan*n*iæ, ce*n*turiæ quinque 4° Wesaliæ. 1549
Dee’s copy is St. John’s College, Cambridge, A.2.29. (Information from Dr. W.H. Sherman). It is signed “Joannes Dee 1555.28.Sept. ex dono Tristrami Suadel”. There are some annotations, particularly in the early part of the book. “Suadel” is almost certainly Tristram Swadell, rector of Stepney and prebendary of St. Paul’s, deprived 1560. After the imprint is r .o. Gift of Thomas Baker, ejected Fellow, with many notes, apparently his.

578 Fr Fra*n*cesco Serdonati de’ fatti d’arme de’ Romani 4° Ven. 1572
The copy in TCD Lib., EE.f.32, later Archbishop Ussher’s, may be Dee’s, since the price written below the colophon, “pret: ijs.iiij.d.” may be in his hand.

701 T Jordani Ruffi opuscul*um* de Equis, lingua vulgari -/. italica 4°. Bresciæ 1493
Professor T.A. Birrell has pointed out that this is *L'Arte de cognoscere la natura de caualli.* The British Lib. copy at IA 31020 may well have been Dee's, though it only has a few underlinings.

715 Ovidii Metamorphosis 8°. Parisiis. Colinæus 1529
There is a copy (not Dee's) in the Bodleian.

812 T Ignatij Epistolæ græcè & la*tine* 8° Parisijs 1562
The copy in TCD Lib., BB.g.36 (formerly BB.16.36 and H.2.11), later Archbishop Ussher's, may be Dee's; it is heavily annotated in Greek in a hand which may be his.

856 T Achillis P. Gassari Epitome historiaru*m* & chronicoru*m* mu*n*di. 8°. Lugduni
Dee's copy is CUL L*.6.60, [1538]. On the titlepage is "P Saunders". (Information from Dr. W.H. Sherman.) There are extensive notes and underlinings, in particular to entries for the "British History", but also to later events.

1011 Fr Michaël. Neander de Methodo artiu*m* 8°. Oporin 1556
Dee's copy is TCD Lib., EE.kk.54 (formerly EE.19.54). Apart from "Joannes Dee 1556." at the head of the titlepage, there are no notes. Later Archbishop Ussher's.

1027 Claudi*us* Campensis in Aristot*elis* De memoria & recordatione 8° parisijs 1557
Dee's copy is at BL 1030.e.1.(2). It is unsigned, but there are frequent underlinings and annotations. Dee evidently had the book in 1556, as he noted on fol. 17^{v}. "Author 30 annorum hoc anno 1556."

1101 T Historia del mondo nuovo di Fernando Colombo. 8° ven. 1571.
Dee's copy is British Lib. 615.d.7. (Information from Dr. W.H. Sherman). One of the most heavily annotated of all Dee's books, mainly in English. Another hand is also occasionally present. The Sloane press-mark g.300 appears on the title-page; a mark of ownership (?) beside the printer's device has been heavily crossed out; the letter .g. follows the imprint. The annotations reveal Dee's intense interest in Colombo's account of his father's voyages, and in particular in the customs and appearance of the inhabitants of the New World. Dee makes several notes about the voyage of Madoc ap Owen Gwynedd, "white men" (fol. 114^{v}) and to the

"Brytishe custom of names" (fol. 125) which suggest that he was looking for evidence of Madoc.

1158 Secreti dell'arte profumatoria italicè 8° ven 1555
This is *Notandissimi de l'arte profumatoria: a fare ogli, acque, paste, balle, moscardini, etc.* Venezia, F. Rampazzetto, 1555. 12°. It was lot 417 in Captain H. Trotter's sale, Christie's, Feb. 10/11 1947, bought by Myers of Bond St. for £12. It had a signature and date 1558. (Information from Dr. B. Lawn.)

1186 Fr Illyrici paralipomena dialectices 8° Bas 1558.
Dr. B. Lawn informed us that Goldschmidt offered this in at least three other catalogues.

1459 Alchimic*us* libell*us* anonymi cuiusda*m*, lingua belgica. 8° Campis 1551.
This has been identified for us by Professor T.A. Birrell, as by S. Andree, *Kunst boecke nyeulick wten alchemistischen gront vergadert,* 1551. (Copy, not Dee's, in British Lib.)

1552 Fr Tractatus in dialogi forma de pythonicis.
By Ulrich Molitor (?) whose work is in the form of a dialogue. Perhaps an earlier edition than no.1035.

1559 T. R. David Kimchi liber radicu*m*, sive Thesaurus linguæ sanctæ, vel dictionariu*m* hebraicu*m* f° ven. Daniel Bomberg*us*
Dee's copy is Bodleian Lib. EE17. Art. Seld. It is signed "Joannes Dee 1565:" Later John Selden's with his motto. There are no notes, but corrections to the column numbers and some titling on the rear cover may be Dee's.

1560 T Concordantiæ hebraicæ in f°. minori. ven.
Dee's copy of an edition of 1564 is in the library of Sidney Sussex College, Cambridge, Y-3-15. It is inscribed "Concordantiæ Maiores. Joannes Dee :1565" and below the imprint "Venetijs:" with an illegible date or code (probably M.C.δ). There are apparently no other notes. Given to the College by Paul Mickle-thwait in 1639.

1568 Fr Pentateuch*us* Mosis, [*etc.*] 4°. ven.1551
Dee's copy is TCD Lib., CC.g.3 (formerly AA.7.3 and A.2.2). At the head of the titlepage is "Joannes Dee 1561: Londini" and at the foot "·g·" There are a few notes and underlinings. Later Archbishop Ussher's.

1571 Fr. Eliæ Levitæ Gram*m*atica hebraica 4o Isnæ
Later John Selden's.

1605 Jo. Dauis spoyle Jonas propheta hebraïcè cu*m* versione la*tina* et exercitatione Gram*ma*ticali Wiga*n*di Happellij 8° Basileæ: 1561
Dee's copy is TCD Lib., CC.g.9 (formerly AA.7.9). At head of titlepage is "Joannes Dee 1562," and after date ".f." There is a single underlining. Later Archbishop Ussher's.

1606 Fr Joh. Isaaci defe*n*sio veritatis hebraicæ sacraru*m* scripturaru*m* advers*us* Wilhelmi Lindani libros tres de optimo scripturas interpreta*n*di ratione 8° colon. 1559
Dee's copy may be TCD Lib., CC.h.61 (formerly A.8.61), later Archbishop Ussher's; the letter "*.ạ.*" is written after the imprint, but there are no other notes.

1620 T Thesei Ambrosij Gram*m*atica Chaldaica Syriaca & Armenica. *Item* Appendix multaru*m* diversaru*m*q*ue* linguaru*m*. 4° Papiæ. 1539
Dee's copy is in fact in the library of St. John's College, Cambridge, L.8.35. (Information from Elizabeth Quarmby-Lawrence.) It is signed "Joannes Dee 1563: Junij .6. Venetijs", and, bracketed off, "p*re*tium 10[?] F F[?]"; above the title is "pret.10s". There are underlinings and annotations by Dee throughout. At the end is "Perlegi festinus".

1645 T Willia*m* Salesbury his Dictionarie in Englishe & Welshe, or Brytishe. 4° Lo*n*do*n* 1547
Dee's copy is TCD Lib., EE.e.32 (formerly C.10.17). At the head of the titlepage is "John.Dee." The first half of the book (up to sig.K) has been extensively annotated and corrected. In some instances Salesbury has put words of English origin in the "Camraec" column and Dee has supplied a Welsh word. Where Salesbury has occasionally left a blank, Dee has supplied an English equivalent. He has also corrected equivalents in both languages. Later Archbishop Ussher's.[7]

1671 T Vocabulario de quatro lenguas, gall. lat. ital & hispanic. 4° Lovanij 1558
This has been identified for us by Professor T.A. Birrell as *Vocabulario de quatro lenguas,* 1558. The only copy recorded by J. Peeters-Fontainas, *Bibliographie des impressions espagnoles des Pays-Bas* (Bruges: Nieuwkoop, 1965), is in the Biblioteca Nacional, Madrid.

M51 Roberti Gloucestrensis, Chronica, rhythmo Anglico. papyro. f°
Dr. W.H. Sherman has suggested that this is British Library, MS Harley 201, s. xv in. Against this is the fact that the latter is on vellum and is hardly a folio. However, several names from the "British History", e.g. Eldol, Gorlois, Merlinus, Malgwyn, have

been added in the margin in a hand almost certainly Dee's. (See also Watson, *D'Ewes,* A889.) In H M51 follows M52.

D5a Cicero, Marcus Tullius. Tusculanæ quaestiones. Lugduni, apud Seb. Gryphium, 1541. 8°.
Dee's copy is British Lib., 8461.b.13, inscribed "Iste liber pertinet ad me Johannem Dee teste Barleo, Smitheo, Odell cum multis alijs" [all deleted], in an upright hand, not wholly italic (Information from Dr W. H. Sherman). On verso of titlepage "Liber Rogeri Cook ex dono Domini Dee./ 1569." and "Liber Francisci Jones ex dono Georgij Wood 1635". On the fly-leaves are many pen-trials including "For Mr. Merritt Deane". There are notes throughout in a rather unsure italic, probably Dee's, and in other hands in secretary. There are translations into English, e.g. on p. 33 against "pusio" "a litle boy" and on p. 87 against "ballistae" "An ingin or crossbow wherwith a stone or arrow is shot". This has all the appearance of an undergraduate's book; Barley was probably Henry, scholar or fellow of Trinity (as Barkeley), BA 1546-47; Odell according to Venn was probably Fulke Woodhull, matriculated at St. John's MT 1544.

D26 Wynman, Nicolaus. *Colymbetes, sive de arte natandi, dialogus & festivus & iucundus lectu.* Augustæ Vindelicorum, excudebat Henricus Steyner, 1538. 8°.
Dee's copy is TCD Lib., DD.i.65. It is inscribed "Joannes Dee" at the head of the titlepage, and after the date ".u." There are a few underlinings. Later Archbishop Ussher's.

DM166 Aldaraia sive Soyga.
Professor Deborah Harkness, by the simple expedient of consulting the index to Thorndike and Kibre's *Catalogue of Incipits*, revealed that there were copies of a Latin text of this name in the Bodleian (MS Bodley 908) and the British Library (MS Sloane 8). Neither answers to the description of an Arabic book, since both are in Latin (partly, indeed, in Latin hexameter verse), written on paper, and both are of late sixteenth-century date and of probable English origin. It is possible that these are translations made in the 1590s, when Dee was seeking opinions on his Arabic book. He would not, we suppose, have needed to consult Uriel about the excellency of a Latin text. The Sloane manuscript is probably that sold in the Lauderdale sale of 1692, since its title (in gothic script) is "Aldaraia siue Soyga vocor" followed by (in a later hand) "Tractatus Astrologico-Magicus". ".g." follows the first title, and below it is the price, "11s".

DM? Cambridge, Trinity College, MS. O.2.21, Geoffrey of Monmouth, *Historia regum Britanniae,* and other works.

Dr. W.H. Sherman says that the title on fol. 5 is in Dee's hand. There are three "Jupiter" marks on fol. 1, and two on fol. 2. Although it must be remembered that Dee was not alone in using the "Jupiter" mark, this is a "possible".

INDEX I

Cicero, Marcus Tullius *Tusculanae quaestiones, add* D5a

Gesner, Conrad *add* 170

Molitor, Ulrich *add* 1552

Orta, Garcia da *for* 1311* *read* 1310

Pico della Mirandola, Giovanni *for* 794 *read* 974

Robert of Gloucester *for* (M51) *read* M51

Wynman, Nicolaus *add* D26

INDEX II.

Cavendish, Richard *and* Thomas *for* DM165 *read* M50

Cook, Roger *add* o.no. D5a

Crashaw, William *add* o.no. 133

Gardyner, Christopher *add* o.no. 23

Harriot, Thomas *for* p. 77 *read* p. 99

Nale, Nicolas de *add* o.no. 133

Saunders, Patrick *add* o.no. 22, 856

Swadell, Tristram *add* o.no. 133

Ussher, James *add* these printed books: nos. 133, 230, 273, 338, 387, 499, 578, 812, 1011, 1568, 1605, 1606, 1645, D26

INDEX IV.

Cambridge, Corpus Christi College *add* 413 = *M117.

London, Royal College of Physicians 398 *for* M122(ii) *read* M121(ii)

London, British Library *add* Harley 201 M51

NOTES

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[1] See R. J. Roberts, "John Dee and the Matter of Britain", *Transactions of the Honourable Society of Cymmrodorion* (1991): 129-43.

[2] Lyndy Abraham, "The sources of Arthur Dee's *Fasciculus chemicus (1631)*", *Ambix* , 41 (1994): 135-41, and "Arthur Dee, 1579-1651: a life", *Cauda Pavonis*, NS 13 (1994): 1-14. Her edition of the *Fasciculus chemicus* was published in 1997.

[3] *R&W*, 65.

[4] See R.G. Gruffydd and R.J. Roberts, "John Dee's additions to William Salesbury's *Dictionary*", *Transactions of the Honourable Society of Cymmrodorion* , n.s. 7 (2001): 19-43.

[5] E.G.R. Taylor, *Tudor Geographers 1485-1583* (London: Metheun, 1930), 107

[6] See Deborah Harkness, "The Nexus Of Angelology, Eschatology, And Natural Philosophy In John Dee's Angel Conversations And Library", intra, 278-9.

[7] See Gruffydd and Roberts (2001).

STEPHEN CLUCAS

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A Select Bibliography

This bibliography does not pretend to be an exhaustive record of all scholarly works on John Dee in this period. It is a select bibliography of work which has been published since Nicholas Clulee's *John Dee's Natural Philosophy: Between Science and Religion* (1988), and readers are directed to the bibliography of that work and those of William H. Sherman (1995) and Deborah E. Harkness (1999) for more comprehensive information on essays, articles and books published prior to 1988. The bibliography also includes recent PhD theses on Dee, and one or two non-academic titles dealing with Dee and his career (such as the "novelised" biographies of Postel and Wilding). An unlisted, but important resource for Dee scholars is the microfilm series of John Dee's books and manuscripts produced by Adam Matthew: *Renaissance man: the reconstructed libraries of European scholars, 1450-1700. Series 1: The books and manuscripts of John Dee, 1527-1608. Part 1: Manuscripts from the Bodleian Library, Oxford*, and *Part 2: John Dee's manuscripts from Corpus Christi College, Oxford* (Marlborough: Adam Matthew, 1992-3). I have not included review-articles in the bibliography.

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The image of Dee's wax Sigillum Dei Aemeth Copyright © The British Museum used with permission.

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Dedication

For my wife, Candy. You have supported me in so many ways, especially by helping me sort out and keep track of all the piles of obscure dead guy stuff. Without your help, so many things would have been impossible.

For Kerry, Sarah, Lisa, and Karl. You are the best kids a parent could ever hope for. Thanks for all the times you shared your precious computer time.

For my close friend, Paul Deneka, who introduced me to John Dee's writings and continues to share my enthusiasm for obscure dead guys.

For the Board of Trustees of the British Museum who granted me special permission to study manuscripts while I was under their age requirements, helped me during the many years that have passed since then, and gave me permission to publish this unique material from their collections.

For my friend, Roger Williamson, at Magus Books for his encouragement and support over the years.

For Jill Rogers at Red Wheel/Weiser, who has been great to work with. Thanks for helping to make this a better book.

Finally, for Betty Lundsted, who is sincerely missed.

PREFACE TO THE REVISED EDITION

Dr. John Dee (1527 to 1608 or 1609) has been the subject of much interest in several fields. Several good book-length studies of him have appeared,[1] as well as numerous articles.[2] My intent in presenting this text is not to recap Dee's life or present a new perspective, but to fill in an important gap that has been generally neglected. The manuscript presented adds considerable detail for the years 1581–1583, by most accounts the climax of his career. It sheds light on Dee's politics, science, and occultism.

For the first edition of this text, I had the simple goal of eliminating two major barriers to the study of John Dee and Edward Kelley. These barriers are availability and legibility of the material. With this new edition, I hope to address two other problems as well. First, the English of Dee's day was somewhat different from that spoken today, so I have added many footnotes to clarify obscurities in the language. I have also translated the frequent Latin passages. Second, the subject matter of the text, medieval and Renaissance magic, assumes a view of the universe not commonly held today. To further clarify the text in this context, I have expanded the introduction and index and explained otherwise obscure references in the footnotes. I have also added supplementary material from Dee's diary and other manuscripts.

J. Peterson, 1999

ABBREVIATIONS

Calder	I. R. F. Calder, *John Dee studied as an English neoplatonist,* Ph. D. thesis, 2 vols. (London, University of London, 1952.)
CHM	John Dee, *Compendium Heptarchiæ Mysticæ*, British Library, additional manuscript 36674, fol. 167rff.
GRM	John Dee, *General and rare memorials pertayning to the perfect art of navigation* (London, 1577).
HM	John Dee, *De Heptarchia Mystica,* British Library, Sloane manuscript 3191.
MLQ	*Mysteriorum Libri Quinque*, British Library, Sloane manuscript 3188.
Monas	*Monas Hieroglyphica;* tr. C. H. Josten, in the journal AMBIX, XII (1964), 84–221.
R&W	R. J. Roberts and A. G. Watson, *John Dee's Library Catalogue* (London: The Bibliographical Society, 1990).
TFR	*A True & Faithful Relation of what passed for many Yeers Between Dr. John Dee . . . and Some Spirits,* ed. Meric Casaubon (London, 1659).

INTRODUCTION

These secret writings of John Dee, one of the leading scientists and occultists in Elizabethan England, record in minute detail his researches into the occult. They were discovered in a hidden compartment of an old chest along with various magical implements. Although the angels made him swear never to reveal these doctrines to anyone not sanctioned by them, he complained, “If no man, by no means, shall perceive anything hereof by me, I would think that I should not do well.” Nevertheless, these pages were carefully concealed, and nearly lost forever. Although this present work is concerned primarily with his occult experiments, through it, we catch many glimpses of Elizabethan life and politics.

Dr. Dee represents the true Renaissance man—a master of many areas of learning. He was born in 1527 and lived at the height of the English Renaissance. Dee’s knowledge included astronomy, mathematics, navigation, medicine, geography, history, music, painting, astrology, and the occult sciences.

In many ways, Dee lived at the center of conflicting forces and ideas—tradition vs. reformation, science vs. magic, Christianity vs. paganism (that is, Judaism, Hermeticism, and even studies of Arabic traditions). By studying Dee, we can gain insight into all these subjects and into the Renaissance as a whole. We can even throw light on our own struggle to reconcile our own conflicts.[3]

Dee had many famous and powerful friends and was heavily involved in politics. He became scientific advisor and astrologer to Queen Elizabeth, who occasionally visited him at his home at Mortlake. He was instrumental in planning the expansion of the British Empire, exploring the New World, and, with the help of angelic agents, ushering in the new age as well. One of the main objectives of his life’s work was to bring about religious and social reform. It has been suggested[4] that in this endeavor he was, to some extent, successful.

Dee began his “mystical experiments” with a solid foundation in medieval and Renaissance science, magic, Kabbalah, and the Hermetic arts. Further mysteries were revealed by the “angels” who manifested themselves, ultimately resulting in a new, unified occult system.[5] This occult system is perhaps closer to a face-lift than a new system. Most of it would have been familiar to occultists of the day, but with a veneer of new names and symbols.

Aside from the mechanical details of Dee’s system for communicating with angels, these records reveal that the angels were interested in and involved with the exploration and colonization of the New World, and in heralding in a new age or new world order. The one aspect of these writings that has fascinated most, however, is that the angels delivered a complete book in an otherwise unknown language. They claimed this book, named *Loagaeth,* to be of utmost importance. Its language is the true language of creation so sought after by Kabbalists and by Dee himself.[6] This “angelic book” was later used to extract a long series of messages (or “calls”) in yet another unknown language, called Enochian.

Interest in John Dee and his occult activities has increased tremendously in recent years. One reason for this is the growing debate over the importance of Dee’s role in history by such eminent scholars as Francis Yates,[7] Wayne Shumaker, and, more recently, William Sherman. Another reason for Dee’s popularity is undoubtedly the fact that his system was used and adapted by the Hermetic

Order of the Golden Dawn, and, subsequently, by Aleister Crowley. If one examines the Golden Dawn material, its appeal soon becomes clear: It draws together various occult methods into a highly coherent system. In adapting Dee's system, various additions, omissions, and mistakes were made. This departure was compounded by uncritical, although imaginative, treatments of the Golden Dawn and Crowley material by some authors. The net result is a maze of misinformation.[8] The material presented here provides us with the keys necessary for understanding Dee's original system as a whole. Since its previous editions were very limited in availability,[9] it has largely been ignored, in spite of its importance.

Dee studies have created two radically different pictures of Dee—one as Magus, and the other as scientist-politician. I hope this volume will help bridge the gap. This polarization is partly caused by the lack of availability of Dee's writings. Those interested only in the occult have largely ignored Dee's published output, and those who focus on his published output will find very little evidence of occult influences. Placing the focus on Dee's public writings, however, can give the modern reader the mistaken impression that occultism was not central to his thinking. This is simply because, in Dee's day, the occult was a dangerous pastime, placing you at risk, not just from hostile spirits, but from the frightened public. We would do well to keep in mind the fate of the less cautious magus Giordano Bruno, who was burned alive at the stake by the Inquisition only a few years after Dee recorded these accounts. Dee's childhood idols, Roger Bacon, Trithemius, Agrippa, Paracelsus, and others, all had suffered greatly because of their reputations as magi. Dee himself was imprisoned early in life, an experience he was careful to avoid thereafter. His thoughts and motivations, however, centered around his "mystical experiments." In addition, there is an "anti-manuscript" bias to overcome. Although many of Dee's books were widely circulated, they were not intended for publication, but rather were "directed inward, to an extremely restricted circle" for private political aims.[10]

Another goal in presenting this text is to help elucidate the tradition in which Dee's occult endeavors took place. Although it has repeatedly been observed that Henry Cornelius Agrippa was a major influence on Dee, most have concluded that Dee's system is highly nontraditional. This view is distorted by the fact that most attention has centered around an isolated set of records that describe a system that, on the surface at least, appears to be highly original.[11] I hope to show that Dee and his spirit medium, Edward Kelley, were following traditional methods, especially during their earlier efforts, and that his later methods are adaptations of traditional ones, used within a traditional framework.

Dee's writings also are of interest in that they are a record of the most educated English of Shakespeare's age. To some extent, Dee is even said to have influenced the English language.[12]

Dee’s Early Period

John Dee was born in London on July 13, 1527. His father, Rowland Dee, was an official at the court of Henry VIII. John was born shortly after Luther’s break with Rome, and immediately after England’s, during a period of radical reform. The resurgence of classical Greek studies combined with new interest in Hebrew studies to create Renaissance Neoplatonism. Renaissance philosophers sought to integrate Greek and Hebrew traditions in an attempt to unify the rapidly disintegrating religious factions and end the constant political strife. They were thus the forerunners or prophets of the Rosicrucian and Illuminati movements.

By the age of 23, Dee had already established a brilliant reputation, lecturing in Paris on Euclid. At age 31 (1558), he published his first major work, *Aphoristic Introduction* (Propædeumata Aphoristica), and at age 37 (1564), his *Monas Hieroglyphica*. The *Monas* is a highly esoteric work. In it, he claims to be in possession of the most secret mysteries. He wrote it in twelve days, while apparently in a peak (mystical) state: “[I am] the pen merely of [God] Whose Spirit, quickly writing these things through me, I wish and I hope to be.”[13] He claimed the work would revolutionize astronomy, alchemy, mathematics, linguistics, mechanics, music, optics, magic, and adeptship.[14]

Like the *Monas Hieroglyphica,* the angel magic in the *Mysteriorum Libri Quinque* seeks a higher wisdom than science, religion, or Jewish Kabbalah—one that will unite them all, convince atheists, convert Jews as well as pagans, and heal Christendom.

John Dee, the Politician

The Renaissance saw a giant leap in the evolution of the Information Age. Printed works, a recent innovation, were becoming more and more available, and manuscript collections were threatened with neglect. Dee was fascinated with books and spent vast amounts of energy and money collecting them. Eventually Dee's library became "Elizabethan England's greatest library,"[15] attracting scholars and dignitaries alike. It is possible that Dee's inspiration and model for his library came from Johannes Trithemius, one of the greatest scholars and occultists of the sixteenth century. While abbot of the monastery of Sponheim in Germany, Trithemius built a library of unparalleled importance, and turned one of the poorest monasteries in the Palatinate into an "obligatory" place of pilgrimage for scholars.[16] As William Sherman has noted, "Renaissance libraries were powerful sites of intellectual creativity, social status, and political influence." As such, their owners "were at once empowered and endangered by their collections and skills."[17] This must have been a source of great anxiety to Dee.

Dee's library was a bustle of activity, especially in 1583, with frequent planning sessions for nautical expeditions, visitors borrowing and lending books, dignitaries, including the queen, and others, such as Francis Bacon, who sought Dee's advice and help.[18]

Plans for the New World and the New Age

Perhaps Dee's greatest legacy is his seminal role in building Britain into a major maritime power.[19] He is usually credited with coining the phrase "British Empire." Dee played a prominent role in plans to colonize the New World (involving Lord Burghley, John Davis, Adrian Gilbert, and Sir Walter Raleigh), and consulted the angels quite often about the venture. His interest was not merely patriotic.[20] He had a farsighted plan for the new (or rather restored) British Empire to compete with (or replace) the Hispano-Papal empire. Part of his justification was the same as Rome's—to "carry the name of Jesus among the infidells to the great glory of God."[21] The magnitude of his vision is reflected in the vast extent of the empire that Britain went on to establish.

Dee associated the new empire and the New World with the new age. He was fascinated by the apocalyptic prophecies of his day, and tried his own hand at them based on his knowledge of astrology. He believed the new age would begin in a few years, perhaps in 1583 or 1584. He based this on astronomical models of world history published by Trithemius *(De Septem Secundeis)* and Cyprian Leowitz *(De coniunctionibus magnis)*.[22] The fact that Dee dated two of his works[23] using his calculation of the "world year" allows us to calculate where he thought the world was in the cycle.These works place the start of the cycles at 3763 B.C.[24] Nevertheless, Dee felt the end of the world was immanent, largely based on astronomical observations.[25] The coming great conjunction was foreshadowed by the appearance of a supernova in 1572, a comet in 1577, and a solar eclipse in 1582.

In his scrying experiments,[26] the angels tell Dee and Kelley that "the tyme of God's visitation" was "8." Dee's speculation that this might mean 1588 seemed to be confirmed in later scrying sessions.[27]

Dee found political authority for the British Empire in the accounts of King Arthur and Owen Madoc, a legendary Welsh prince said to have discovered America in 1170.[28] To compete with the spiritual authority of Rome, however, Dee sought divine authority from the angels and God himself. The angels told him what he wanted to hear—that "the World begynnes with thy doings."[29] Thus his scrying, publications, and political activities were all part of his grand scheme to unify the peoples, religions, and languages of the world through universal knowledge. An element of this plan was to convert the pagans of the New World, and the Jews.[30]

The angels revealed details of the New World and new age on several occasions. For example: "What I speak hath not byn reuealed, no not in these last tymes, of the second last world. But I begynne new worldes, new people, new kings, & new knowledge of a new Gouernment." "New worlds, shall spring of these. New manners: strange men:" "The old ways cease, the new begin."[31]

After the appearance of the Polish prince, Albrecht (or Albertus) Laski, Dee shifted his hope for a royal patron to Europe. In the end, Dee failed to convince any of his would-be royal patrons of the cosmic plan. He was also thwarted by the papal nuncio (ambassador) who managed to have him and Kelley expelled by Rudolf. Dee was wise enough to decline an "invitation" to Rome.[32]

Renaissance Magic

By the Renaissance, magic had developed a complex theoretical and philosophical foundation. There was also a considerable amount of practical literature in circulation. Dee's public and secret writings show the remarkable depth and breadth of his studies of magical literature. The classical philosophers, especially Plato and Aristotle, were the foundation on which the so-called Neoplatonic philosophers built. Plotinus, Porphyry, Proclus, Iamblicus, and the Christian Pseudo-Dionysius were all familiar to Dee, as were the Italian Neoplatonic revivalists Ficino, Pico, and others.

The practical literature largely relies on knowing the secret names of God (mostly from the Hebrew Old Testament)[33] and of the angels or spirits themselves. The more cautious methods involve praying to God directly to send his angels.[34] The less cautious methods involve appealing to the spirits directly. The use of consecrated tools in ceremonial magic reflects their use in religious ceremonies. Most of the literature also deals with the use of talismans or symbols of some kind, and often with squares of letters or numbers.[35]

The object of these practices, often called "experiments," is sometimes as sublime as the vision of God, but frequently as base as the recovery of stolen goods or the discovery of treasure. The mention of treasure during a scrying session with Barnabas Saul (22 December 1581) probably reflects the grimoire he is using more than a specific inquiry by Dee.

John Dee, The Magus

Dee’s reputation as a magus, or rather a conjurer, started fairly early in his life and has continued to this day.[36] While he was highly respected as a man of great learning within the scholarly community and court circles, the less educated came to fear him. He was even briefly imprisoned in 1555 on charges that he tried to enchant Queen Mary. He is said to have been the model for Prospero in Shakespeare’s play *The Tempest*.

In his explanatory note to the present work, Dee writes that his interest shifted more toward the occult after becoming convinced of the hopelessness of human endeavors as paths to wisdom. Sloane 3188 records his earliest occult experiments centered around scrying. These early methods were remarkably consistent with the occultism prevalent at the time, and Dee seems to be as widely read here as he was in science. He mentions the famous occultists Cornelius Agrippa and Johann Reuchlin. The widely known *Heptameron* of Peter de Abano and Arbatel’s Of *Magic* are also mentioned, even though he did not include them in his *externa bibliotheca.*

Dee’s interest in angelology is indicated by his heavy annotations of such works as Pseudo-Dionysius’ *Coelestis hierarchia,* Richard of St. Victor’s *De superdivina trinitate* (1510), Scalinger’s *Exotericarum exercitationum liber decimus* (1557), Pompilius Azalus’ *De omnium rebus naturalibus* (1554), and J. Rivius’ *Opera theologica* (1562).[37]

Although Dee was careful not to catalog his more dangerous volumes, other sources can be identified or deduced. One of these is *Liber Juratus,* or the *Sworne Book of Honorius.* Sloane 313 (late fourteenth or early fifteenth century) is known to have been in his collection and contains marginal notes in his handwriting.[38] *Liber Juratus* contains detailed instructions for communicating with spirits, as well as obtaining the sight of God through the use of an elaborate sigil, named the *Sigillum Dei Aemeth*. Dee is directed by the angels to use this sigil “which is allready perfected in a boke of thyne.” Dee is also promised the sight of God (“videbis Deum”).[39] Another source that Dee mentions is the magical text *Aldaraia sive Soyga* (discussed below), which has squares of magical letters and heavy astrological elements.

In addition to these, I believe that two other magical texts can be identified as having been used by Dee. The first is Sloane 3849 article 1, “Manner of proceding in order to discover in the crystall,”in which the three angels Anchor, Anachor, and Anilos are central. This, or a similar text, seems to be behind Dee’s first scrying session with Kelley, in which they try to call forth these three spirits.

Another magical text I believe may have been used is Sloane 3854. The first part includes article 4 (“Book of Consecrations”)[40] and article 5 (“Experimenta de Speculo”). In the blank space between these two articles (folio 75r) a second hand, which I believe can be identified as Edward Kelley’s, has written some notes. This manuscript is also bound with the most complete and correct manuscript of *Liber Juratus* that I have seen.

There are many examples of medieval and Renaissance magic texts with similar methods. I include some examples in the appendices.

Dee’s system started with some Hebrew-centered Kabbalah like that he found in the writings of Reuchlin. Kabbalistic concepts abound, including his use of Hebrew etymology, traditional Hebrew names of God and angels, and extracting names from tables of letters à la Abulafia. Dee had a large Hebrew collection in his library, and took many of the volumes with him to the continent in 1583, showing sustained interest.

Nevertheless, in the end his *Sigillum Dei Aemeth* replaced the traditional Hebrew names with new names, and his angelic book was not in Hebrew, but a new (or unknown old) language. This may reflect Dee's (or Kelley's) mistrust of Jews,[41] or perhaps it may have been a way to compensate for Kelley's lack of knowledge of Hebrew and traditional Kabbalah. In any event, it is interesting to note that what Dee found in these actions is exactly what he expected to discover. Instead of the confusing maze of corruptions and variants found in the grimoires, he found an uncorrupted way of communicating with angels based on their own language, and on mathematics.

The first angels to make their appearance at the scrying sessions all belong to the Judeo-Christian tradition. They are later supplemented with otherwise unknown names, derived mathematically from letter squares. Dee is careful to catalog their jurisdictions, apparel, and symbols for future use. The revealed method of invoking their help is described in detail in the action of 17 November 1582.

In addition to the seals of the spirits, the ritual apparatus included several other items: various scrying stones, sometimes set in a frame; a "holy table" on which was painted or engraved various symbols; wax seals called *Æmeth;* a ring and lamin to be worn by the practitioner; and the rod "el," divided into three parts, the ends painted black, the middle red.

The Mysterious *Book of Soyga*

As mentioned above, Dee refers in several places to a magical text named *Aldaraia sive Soyga.* Since Roberts' and Watson's 1990 book, *John Dee's Library Catalogue,*[42] two manuscripts of this work have been identified by Deborah E. Harkness. One is Sloane 8 in the British Library, and the other is Bodley 908 in the Bodleian library. It is possible that Sloane 8 was, in fact, the manuscript to which Dee refers in his records.[43]

In their very first scrying session with Kelley, Dee asks the angels, "Ys my book, of Soyga, of any excellency?" (10 March 1582). He laments at that time, "Oh, my great and long desyre hath byn to be hable to read those Tables of Soyga." *Liber Loagaeth* (Sloane 3189) has several tables from Aldaraia/Soyga appended (in Dee's handwriting—not Kelley's, as in the rest of the manuscript). In addition, Dee's statement, "Soyga: otherwise named ysoga, and Agyos, literis transpositis" is, in fact, a direct quote from the *Aldaraia.*[44] The angel Il responds, "Soyga signifieth not Agyos," in direct contradiction. This makes it probable that Kelley was not familiar with the text, and is possibly evidence that he was in fact carrying out a deception. I do not believe the *Book of Soyga* is the same as the "Arabick book" mentioned several times by Dee. The latter was apparently the same as that prized by Pontois and described as having "cost doctor dye £ 600 ready money as he the deponent did hear himself the said doctor afferme. . ."[45] There is nothing about either *Soyga* manuscript to justify such a vast sum.[46]

Scrying and Dee’s Earliest Attempts

The premise behind Dee’s mystical experiments is the veracity of scrying, or visions seen in a crystal ball or other shining surface. Today, the crystal ball has become an icon for superstition, but scrying has been widely used and respected for divination throughout history. It even has biblical authority.[47]

According to psychiatrist and researcher Raymond A. Moody, “That certain individuals do see visions—specifically, hypnagogic images—when gazing into a transparent or reflective surface is a well-established fact that can be regarded as an item of psychological knowledge.”[48] The real question is the value of these visions, or their interpretation.

Scrying instructions can be found widely in occult literature, in particular in manuscripts that it was dangerous to possess.[49] The published sources, such as Agrippa, make scant mention of scrying. Scrying also appears in popular legends, such as the legends of Roger Bacon’s scrying glass in which anyone could see anything they wished within fifty miles.

With few exceptions, Dee did not use scrying to see far-off happenings, or to divine the future. His aim was to see into the spiritual realms to receive wisdom from higher beings. The spiritual realms were thought to resemble, in many respects, the physical world.

It was common for scrying practices to be accompanied by religious and occult symbols and ceremonies. These served to ensure the spiritual purity of the practice, but also to focus concentration on the intent, much as techniques for lucid dreaming do. They also served to give form, context, and meaning to the images seen by the scryer. For example, surrounding the scrying table with the symbols of the seven planets provided a means of organizing and remembering the otherwise bewildering maze of images. This integration of magic with the art of memory was developed to a high degree in Renaissance occultism.[50]

Symbols and ceremonies also provided a means of controlling or manipulating the images (or, to use Couliano’s term, “phantasms”). For example, the scryer might place a talisman of Venus under the stone when he wanted to focus on affairs of the heart. This is essentially an attempt to facilitate communication between body and soul: “body and soul speak two languages, which are not only different, even inconsistent, but also inaudible to each other. The inner sense alone is able to hear and comprehend them both, also having the role of translating one into the other.”[51] The use of sacred symbols and ceremonies also helped the scryer summon courage to face the possible confrontation with demonic presences.

Dee’s interest in scrying clearly goes back far earlier than the records of his scrying experiments.[52] Although he may have begun to experiment much earlier, the earliest records of Dee’s scrying begin in 1581. On 8 March 1581, and several times during 1581, Dee records strange knocking and rapping in his chamber, and a voice like an owl’s shriek. These events were clearly regarded as supernatural and may have been related to early experiments.

His private diary records: “May 25th, I had sight in χρυσταλλω [Crystallo] offerd me, and I saw.” Generally, however, Dee relied on the scrying abilities of others, as prescribed by tradition. He mentions that he employed two seers around this time.[53]

Late in 1581, Dee began to employ Barnabas Saul as a scryer. Saul was a minister who was heavily involved with magic. Dee’s diary records additional details regarding his dealings with Saul:

> Oct. 9th, Barnabas Saul, lying in the .... hall was strangely trubled by a spiritual creature abowt mydnight. [1582] Jan. 27th, Barnabas Sawl his brother cam. Feb. 12th, abowt 9 of the clok, Barnabas Saul and his brother Edward went homward from Mortlak: Saul his inditement being by law fownd insufficient at Westminster Hall: Mr. Serjeant Walmesley, Mr. Owen and Mr. Hyde, his lawyers at the bar for the matter, and Mr. Ive, the clerk of the Crown Office, favoring the other. Feb. 20th I receyved a letter from Barnabas Saul. Feb. 21st, Mr. Skullthorp rod toward Barnabas. Feb. 25th, Mr. Skulthorp cam home. March 6th, Barnabas Saul cam this day agayn abowt one of the clok and went to London the same afternone. He confessed that he neyther hard or saw any spirituall creature any more. March 8th, Mr. Clerkson and his frende[54] cam to my howse. Barnabas went home agayne abowt 3 or 2 clok, he lay not at my howse now; he went, I say, on Thursday, with Mr. Clerkson. March 9th, Fryday at dynner tyme Mr. Clerkson and Mr. Talbot declared a great deale of Barnabas nowghty dealing toward me, as in telling Mr. Clerkson ill things of me that I should mak his frend, as that he was wery of me, that I wold so flatter his frende the lerned man that I wold borow him of him. But his frend told me, before my wife and Mr. Clerkson, that a spirituall creature told him that Barnabas had censured both Mr. Clerkson and me. The injuries which this Barnabas had done me diverse wayes were very great. July 19th, Barnabas Saul came to see me at Mortlak: I chyd hym for his manifold untrue reports.[55]

The experiments with Saul were not regarded as successful. His sessions were largely rejected as false. Dee records one of these sessions in the beginning of *Mysteriorum Libri Quinque.*

On 8 March 1582, Dee was visited by Edward Kelley, a.k.a. Edward Talbot. They were introduced by Dee’s friend Mr. Clerkson. Kelley began to scry regularly with Dee two days later. From Dee’s records, it is apparent that Kelley had a highly unstable personality. The relationship between the two men was often strained, and Kelley would storm off for months at a time. Aside from their conflicts, however, Dee regarded their sessions as highly successful.

Scrying Methods

Dee used various media for scrying—several crystal balls and the famous obsidian mirror are now preserved in the British Museum.[56] Dee drew a picture of one of them in the record of the first scrying session (see below). This shows an elaborate frame with a cross at the top. This is probably the stone that William Lilly described as the size of a large orange, "set in silver, with a cross on the top, and another on the handle; and round about engraved the names of these angels, Raphael, Gabriel, Uriel."[57] After intense prayer, the stone was placed in a frame and set on a specially prepared table. The angels were then called to appear in the stone to answer questions.

Nicholas Clulee has argued that Dee did not seem to consider these actions magical, but rather a variety of religious experience. He based this partly on the observation that they do not seem to invoke the angels directly, as directed by the magical books. Rather, they start off with prayers to God, and petitions that God send his angels.[58] This is consistent with the method found in the *Arbatel,* which Dee mentions by name in the text. In his first action with Kelley, Dee is very careful to distinguish between "spirituall practise" and what is "vulgarly accownted Magik." On the other hand, Dee and Kelley immediately proceed to "call for the good Angel Anchor, to appere in that stone *to my owne sight.*" Dee states that he "make[s] motion to god, and his good Creatures." Also, Dee's synopsis of his instructions for communicating with angels *(Heptarchia Mystica* and *Tabula bonorum angelorum invocationes*, bound in Sloane 3191) contains numerous invocations or "invitations" addressed directly to individual angels. These were based on the records Dee kept in Sloane 3188.

It does not appear that God or the angels obliged Dee's request that they appear to his own sight, but Kelley experiences vivid and detailed apparitions. As soon as the angels appear in the stone, they "give thanks to God, and Wellcome to the good Creature." Then they demand the angel's name. These steps are all consistent with the texts of ritual magic. In the second action, Dee is told that the method of invoking the archangel Michael is by "the Seven psalmes." This is also consistent with the grimoires.[59] The apparitions do not always seem confined to the crystal.[60]

Edward Kelley, the Magician

Edward Kelley was born on 1 August 1555. He was thus 28 years younger than Dee. He attended Oxford under the alias of Edward Talbot, but left after some trouble. He was later pilloried in Lancaster for forgery. He was 26 when he arrived at Dee’s door on 10 March 1582.[61] By this time, Kelley was well versed in the occult arts, including Agrippa’s works. He also possessed various texts on magic, at least some of which were regarded as “devilish.” Kelley was also an alchemist. His only book is on alchemy, and his final months were occupied with alchemical experiments for Rudolph II. Elias Ashmole says, “Mr. Lilly told me that John Evans informed him that he was acquainted with Kelly’s sister in Worchester, that she shewed him some of the gold her brother had transmuted, and that Kelly was first an apothecary in Worcester.”[62] Kelley later married Jane Cooper. He also had a brother, Thomas.

The *Sigillum Aemeth* and Its Variations

The use of the *Sigillum Aemeth* (or Emeth) is central to Dee's system, as well as to other forms of magic. The earliest examples of the *Sigillum Aemeth* are found in the *Liber Juratus* (see appendix 1). Most manuscripts describe the seal in great detail, but don't actually draw it out. The versions that do exist vary, probably because they were based on the written description. *Liber Juratus* calls this seal the "seal of God . . . which is the beginning,in this art."[63] Between the outer circles is to be written the 72–letter name of God, or *Schemhamphoras*. Both Agrippa and Reuchlin refer to a seal by this name, although I have been unable to find any descriptions or drawings of it in their writings. Dee was well aware of the fact that variations existed, since he asks the angels to provide a definitive version for his works. The version by Athanasius Kircher, which appears many years later in his monumental work *Oedipus Aegyptiacus*, is highly corrupt.[64]

Dee was originally told by the angels to use a version found in one of his books. He thereupon consulted several sources and asked the angels to resolve the discrepancies. This prompted them to deliver a radically new version of the sigil.

An examination of Dee's original wax sigil (see figure 1, page 42), now preserved in the British Museum, shows differences from that found in Sloane 3188.

The Holy Table and Its Variations

Dee's scrying was conducted on a specially constructed table, two versions of which were described to him by the angels. The first, whose design is now lost, was later declared by the angels to be false. The second design is apparently similar to the first. It consists of a large hexagram containing a square of letters. Surrounding the hexagram is a border containing additional letters. Although the original table does not appear to have survived, it was described in detail by Elias Ashmole, who saw it in John Cotton's library. It was "composed of 3 boards broad-waies besides the borderings; of a fine grained wood & very heavy, but the scent now lost." He described the Enochian letters as painted in red on a gold background, between two blue lines. The seven sigils, or "ensigns of Creation" were also painted with red letters and blue lines. The lines of the hexagon were gold, and the central square had gold letters and blue lines.[65] (The engraving found in Dee's *True and Faithful Relation . . .* does not correspond exactly with the description in Sloane 3188. See figure 3, page 43.)

As with the *Sigillum Aemeth* described above, this design is a variation of designs found in magic texts. It is likely that Dee employed one of the conventional designs in his early scrying before the angels revealed their version.

The instructions given in the grimoires concerning the holy table probably give a fairly accurate idea of how Dee proceeded in these experiments. In appendices 3, 4, and 5, I present excerpts from the *Theurgia Goetia, Art Pauline*, and *Ars Almadel*. The *Art Pauline* seems particularly close to Dee's method. The table contains a hexagram with the seven planetary seals arranged around it (see figure 5, page 44). The spirit's seal is placed on the appropriate planetary seal. Dee was instructed that the seven seals could be constructed separately and arranged around the table, or they could be painted onto the table.

The third example is from the *Ars Almadel*. This gives a method for calling forth the spirits that govern the four directions, north, south, east, and west. Here, we also find a hexagram on the holy table, and the use of wax sigils. This time, there is a border around the table with holy names drawn around it. In the center of the hexagram is a small triangular seal with more names (see figures 6 and 7, pages 45–46). *Aldaraia sive Soyga* also contains diagrams reminiscent of Dee's (see figure 4, page 44).

Other Ritual Implements

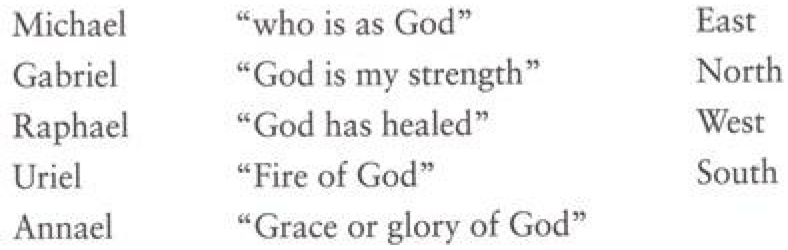
According to the *Key of Solomon,*[66] *Heptameron, Lemegeton,*[67] and other magical texts, the master should wear on his chest a lamin with a hexagram. Dee is likewise told to prepare a lamin to be used for this purpose, but his was triangular, thus symbolizing his name (Δ = Dee). He is later given a new version, the original version having been declared false. The final version has Enochian lettering.

Dee is also instructed to prepare another ritual implement, the ring of Solomon. Solomon's magical ring appears in early magical literature. For example, in the *Testament of Solomon* (first to third century A.D.), Solomon is given the magical ring by the archangel Michael.[68] He uses it to call and control the demons. The archangel Michael likewise reveals Solomon's ring to Dee, stating that it was by it that Solomon worked all his wonders. The *Testament of Solomon* was known in medieval manuscripts and could have been known to Dee.[69]

The Spirits

Five archangels are central to Dee’s actions: Michael, Gabriel, Raphael, Uriel, and Annael. This grouping is common in medieval and Renaissance occult works. In *Liber Juratus,* the first four are known as the “Angels of the 4 winds.” Agrippa calls them the “four angels ruling over the corners of the world.”[70] *The Magical Calendar* gives the same.[71] The names of the first four are also found written on the frame that holds the scrying crystal in Trithemius’ method of calling angels into a crystal.[72] Michael and Gabriel are the only two angels mentioned by name in the Old Testament. Raphael is mentioned in the Apocryphal *Book of Tobit*, and Uriel is well known in noncanonical lore. Annael is relatively unknown.

The meanings of the Hebrew names and their compass allocations are:



Michael	“who is as God”	East
Gabriel	“God is my strength”	North
Raphael	“God has healed”	West
Uriel	“Fire of God”	South
Annael	“Grace or glory of God”	

During their first scrying session, Dee and Kelley called three angels: Anchor, Anachor, and Anilos. These names also occur in mainstream occult sources. In the *Heptameron or Magical Elements* of Peter de Abano, they are mentioned in the oration to be said when the vesture is put on.[73] It is known that Dee made use of that book, but he must have been following another source here, since the names are not exactly the same. A likely source is Sloane 3849, article 1, “Manner of preceding in order to discover in the crystall,” where these three angels are central.

It would be interesting to try to trace the development of this oration. The *Heptameron* version is as follows:

> Ancor, Amacor, Amides, Theodonias, Anitor, by the merits of thy Angel, O Lord, I will put on the Garments of Salvation, that this which I desire I may bring to effect: through thee the most holy Adonay, whose kingdom endureth for ever and ever. Amen[74]

The *Clavicula Salomonis* gives the following:

> Amor, Amator, Amides, Ideodaniach, Pamor, Plaior, Anitor; through the merits of these holy Angels will I robe and indue myself with the vestments of Power, through which may I conduct unto the desired end those things which I ardently wish, through Thee, O most Holy ADONAI, whose Kingdom and Empire endureth forever. Amen.[75]

The *Lemegeton* gives:

> By the figurative mystery of these holy vestures I will clothe me with the armour of salvation in the strength of the Most High, ANCHOR; AMACOR; AMIDES; THEODONIAS; ANITOR; that my desired end may be effected through Thy Strength, Adonai; unto whom the praise and glory will for ever and ever belong. Amen.[76]

Liber Juratus contains the earliest version with which I am familiar. It is numbered oration 17:

> O Jesu the sonne of the incomprehensible god,
>
> hancor hanacor hamylos iehorna theodonos heliothos phagor corphandonos norizane corithico hanosae helsezope phagora.
>
> ELEMINATOR candones helos helee resphaga thephagayn theundyn thahonos micemyahe hortahonas nelos behebos belhores hacaphagan belehothol ortophagon corphandonos born in the shape of a man for us sinners and yow holy angells heliothos phagnoraherken and teche me and gouerne me [hic oic petitionem tuam sed p visione diuina dic ut sequitr] that I may come to obtayne the visyon of the deyte throwgh thee glorious and moste gentle and moste almightie creator oure lyuyng lorde holy infinite godely and euerlastinge to whome be prayse honor and glorye worlde withowt ende. Amen.[77]

The *Ars Notoria* has a very similar oration, numbered 24 and called “The Oration of the Physical Art.” Its purpose is for determining the condition of a sick person:

> Ihesus fili Dominus Incomprehensibilis:
>
> Ancor, Anacor, Anylos, Zohorna, Theodonas, helyotes Phagor, Norizane, Corichito, Anosae, Helse Tonope, Phagora
>
> [another part of the same orison:]
>
> Elleminator, Cardones helosi, Tophagain, Tecendum, Thaones, Behelos, Belhoros, Hocho Phagan, Corphandonos, Humanae natus & vos Eloytus Phugora: Be present ye holy Angels, advertise and reach me, whether such a one shall recover, or dye of this infirmity.[78]

The *Ars Notoria* reproduces most of the Orations found in the *Liber Juratus,* though in slightly altered forms.

In *Liber II*, two other conventional lists of angels are given. The first is: Zaphiel, Zadkiel, Cumael, Raphael, Haniel, Michael, and Gabriel. The second is: Zedekieil, Madimiel, Semeliel, Nogahel, Corabiel, and Leuenael. Most of these names are identical to those given by Agrippa in his “Scale of the number seven.” The first list corresponds to the “seven angels which stand in the presence of God.” This also corresponds to the list of seven archangels according to Geonic lore, as well as that of Pseudo-Dionysius.[79] The second list corresponds to the Hebrew names for the seven planets, with the name of God, “EL,” added to each. It is also found in Agrippa, book 3.

Description of the Manuscript

One of the most remarkable things about Dee, as exemplified by these records, is his meticulous attention to detail. In fact, Dee's are probably the most detailed records of the actual practice of ceremonial magic extant.

The title of the book is slightly ambiguous. "Mysteriorum," as in *Mysteriorum Libri*, can mean either mysteries or secret rites. Both meanings seem fitting in this context.

The manuscript consists of 104 folios, mostly in Dee's hand. It measures approximately 320mm by 205mm. It contains a short preface by Elias Ashmole, and is bound with notes by Ashmole, many of which are in his stenographic notation.[80]

Synopsis of Dee’s “Mystical Experiments” (1581–1583)

In his *Mysteriorum Libri Quinque,* Dee records prophetic visions (e.g., the Spanish Armada), visions of angels, magical instruction, and religious teachings. A few of the key messages of the angels include:

- Flesh is vile and corrupt (Gnostic or Neoplatonic attitude);
- Mercy for the repentant is necessary;
- Temptation of the faithful is necessary in order to show God’s mercy;
- The immanent coming of the antichrist;
- The immanent fall of existing political and religious establishments as punishment for mankind’s corruption, to be replaced by new, righteous ones.

Although a lot of material remains obscure, especially passages from the “holy book,” I believe Christopher Whitby is correct in dismissing the theory of cryptographic messages hidden in these records.[81]

There is suprisingly little discussion of alchemy in these records, especially in view of the fact that Dee pursued it actively during this period.[82] Perhaps Dee did not mention it here because he didn’t want to reveal his alchemical work to Kelley, who probably came to Dee for that purpose. Perhaps this helps explain Kelley’s bouts of anger at Dee. One might also wonder if Kelley brought the scroll, book, and red powder in order to entice Dee into letting him in on Dee’s own secret alchemical work. The evidence that there was more to the visions than simply conscious deception from Kelley will be discussed later.

The Book of Angelic Wisdom

Dee seems to have had an almost obsessive facination with the lost *Apocrypha, especially* the *Book of Enoch*, which is mentioned and even quoted in the Bible (Jude 14), and *Esdras*. He is told by the angels that the *Apocrypha* are not lost, but in the keeping of the Jews.[83] Most of his mystical exercises are focused on recovery of the lost wisdom that these books represented to him.

The core of this book describes the revelation of a book of angelic wisdom, *Liber Loagaeth* (so named by Dee in *A True and Faithful Relation . . .*). It is reported to be in the tongue of the angels. Only a few angelic words are translated in these manuscripts. The first parts of this book were dictated by Kelley and recorded meticulously by Dee in Sloane 3188. Later parts were written by Kelley directly and are now found in Sloane 3189. The latter manuscript is incomplete in that it does not repeat the earlier material. It is also bound with four tables from the *Book of Soyga,* written in Dee's handwriting. Since the angels state that the angelic book contains forty-nine leaves (one of which cannot be revealed), it is clear that the four tables from *Soyga* do not belong to it.

Dee was instructed to rewrite the book in the delivered script, but this does not seem to have been done. One copy was to be bound in blue. Another, "whose skin shall bear Silver," was to be "in length; 8 [inches], in breadth 7. "[84]

The importance of *Liber Loagaeth* cannot be overemphasized. From it would "be restored the holy bokes, which haue perished euen from the begynning, and from the first that liued." The truths it contains will end religious disputes and restore religious unity. "Which when it hath spread a while, THEN COMMETH THE ENDE."[85] In short, it will usher in the new age. Since the book is so central to these angelic communications, it is amazing that it has remained unpublished.

Synopsis of Dee’s *True & Faithful Relation*

The record of Dee’s experiments continues in later manuscripts. The bulk of the later material was published in 1659 by Meric Casaubon as *A True & Faithful Relation . . . Between Dr. John Dee . . . and some Spirits*. These records were published by Casaubon with the intent of discrediting Dee and Kelley. The Casaubon edition, it should be noted, is full of typographic errors. Reliance on it alone, without the manuscript sources, has sadly resulted in the perpetuation of many errors.

A *True & Faithful Relation* takes up where *Mysteriorum Libri Quinque* left off. It goes on to describe their six-year missionary journey to the continent. The revelations of the mystical heptarchy were followed by that of the 30 “Aethyrs,” the “48 Claves Angelicae,” and the four “Enochian Tables.” The later material included a second language popularly known as “Enochian.”

Dee’s mission to the court of Rudolph II in Prague cannot be considered a success. An occultist himself, Rudolph proved very unsupportive. In fact, Dee and Kelley narrowly escaped the papal nuncio and the possibility of facing the deadly Inquisition. Dee returned to England in 1589. Kelley remained behind and had limited success in alchemical experiments for Rudolph. He died trying to escape in 1595.

Dee's Later Life

The final period of Dee's life and career have been judged variously as one of disgrace and failure, or as one of continued success and renown. I think William Sherman has made a credible case for the latter view.[86] While it is clear that his mission to the continent cost him politically, Dee continued to maintain his contacts and influence, and even served in an official capacity to King James I when he succeeded Queen Elizabeth in 1603. He continued his scrying experiments, but never again achieved the dramatic results he had seen with Kelley. While the promised new age never materialized in the dramatic and apocalyptic way he had visualized, history has acknowledged Dee's vital role in shaping our modern world.

Adaptation of Dee’s System by Later Occultists

Dee’s activities and writings have made a deep impact on later occult movements. Among the fruits of his labor is a heavy influence on the German Rosicrucian movement, whose manifestos began to appear around 1610.[87]

As mentioned above, Dee’s experiments also had a great influence on the Golden Dawn. Unfortunately, the process of adapting and assimilating Dee’s system was undertaken with uncritical methods and incomplete materials. In particular, these efforts have been based almost entirely on Casaubon’s *True & Faithful Relation*, with all its typographic errors. In many particulars, the Casaubon edition is impossible to understand without the *Mysteriorum Libri Quinque*.

The Four Angelic Tablets

Four tables of letters were produced during the later conferences.[88] These tables served two different purposes: the production of ninety-one names that correspond to the ninety-one parts of the world (as catalogued by Agrippa in his *Occult Philosophy* I, chap. 31), and the production of invocations ("Tabula Bonorum") to be used with the names. The Golden Dawn adaptation of Dee's system places heavy emphasis of these tables.

Christian Wilby has written an excellent article on the four angelic tablets. There he states:

> Unfortunately for later day occultists, the so-called synthetic genius—I prefer to call it rampant eclecticism—of McGregor Mathers has obscured the field of vision on this problem for too long. For some reason best known to himself, Mathers was content to use the originally received tablets and ALL of the emmendations of the "corrected" version. This has produced, to the detriment of everybody, one of the biggest mish-mashes ever to grace the Tradition.[89]

Another inaccuracy in the Golden Dawn system is the compass allocations used for the four angelic tablets. The original allocations given to Dee were later corrected by the angels.[90] The correct allocations are also given by Dee in his synopsis of his magical system (see Sloane 3191). These errors have been perpetuated by more recent writers.

History of the Manuscript

In addition to the preface by Elias Ashmole, further history of the manuscript is found in the following notes written on the end sheets:

Ms A. 3188./XVI F

This volume is in Dr. Dee's own handwriting, as far as fol 108.

A fair copy of it by Elias Ashmole was purchased at Sir Joseph Jekyll's sale, Jan 1739/40 (lot 465) and is now Ms. Sloane 3677.

The original Mss. of the remaining Books are in the Cottonian Collection, Appendix XLVI but were formerly (erroneously) numbered as Add. Mss. No. 5007 A.B.C.

J.M. Jan 1856

Dr. John Dee's Conference with Angels from Dec 22 1581. to May 30 1583. being what preceeds the other Conferences printed by Dr. Meric Causabon [sic] Lond. 1659. in folio.

With a preface by Elias Ashmole An: 1672.

Notes on This Edition

This edition of John Dee's spiritual diaries was prepared from the original manuscript in Dee's own handwriting. The original manuscript is preserved in the British Library.[91] Dee prepared a synopsis of this material in a short manuscript, *De Heptarchia Mystica.*[92] This latter manuscript provides some material that has been lost from the original manuscript, along with additional explanatory notes. All material used by Dee in his synopsis are printed in bold font to indicate its special importance. Additional notes from *De Heptarchia Mystica* are marked -*D (HM)*.

The text has been normalized in some particulars. The personal pronoun *thee* is sometimes written *thé* or *the* in the manuscript. These have all been resolved into *thee*. The tittle—or macron (~), usually indicating a missing "m" or "n"—has been expanded in nearly all cases. Except for these particulars, everything else has been preserved, including spelling, capitalization, punctuation, and underscores. Marginal notes are incorporated into the text as footnotes. Square brackets and parentheses are Dee's. All editor's notes are denoted by -*Ed.*

Ashmole's notes are denoted by -*E.A.* Bound with the manuscript are partial transcriptions and notes on this manuscript and the printed diaries by Elias Ashmole. Most of this is in Ashmole's shorthand cipher. Some of these notes have also been included in this edition. Asmole's "fair copy" is full of careless errors.This is very surprising, since he apparently thought the book of utmost importance.

In preparing this edition, I took the opportunity to review Christopher Whitby's doctoral thesis. Garland Press printed a limited edition of this in 1988. It was poorly reproduced from his typewritten thesis, making it completely illegible in many spots. I found Whitby's introductory material very well researched and useful, although I was surprised at the number of errors in transcription and translation. Also unfortunate is the fact that Whitby doesn't compare Sloane 3188 with Dee's manuscript *Heptarchia Mystica,* where Dee collects excerpts from the *Mysteriorum Libri Qunique.*[93] These compensate greatly for much of the damage and illegibility of the latter, much more so than Ashmole's transcriptions. Although Whitby makes note of its importance, he doesn't make much use of it.

Conclusions: The Evidence

Colin Wilson has written: “Dee is one of the few great magical adepts of the past who can present us with some practical evidence of the existence of non-human entities.”[94] How solid is this evidence? The most convincing evidence is perhaps the “Enochian” language revealed by the angels. Enochian has been extensively studied by Donald Laycock, a prominent linguist. His comments indicate that he, for one, is not entirely convinced.[95]

The second body of evidence is the word and credibility of John Dee. It must be remembered that he was regarded as one of the most educated people of his age, acknowledged to have impressive scientific credentials. In at least two places, he reports firsthand experience of supernatural events. In his diary, he writes, “I had sight in Crystallo offerd me, and I saw.”[96] And in the *Mysteriorum Libri Quinque,* he reports, “I fele: and (by a great thundring noyce, thumming thuning myne eares) I perceyue the presence of some spirituall creature abowt me.”[97] He also witnessed the seemingly miraculous materialization of the stone (21 November 1582). On the other hand, it must be admitted that Dee was highly motivated to believe, and thus was more likely to misinterpret events.

The largest body of evidence comes in the form of the word and credibility of Edward Kelley. Views of him range from that of a highly gifted scryer to an outright charlatan. I am inclined to believe that the truth lies somewhere in the middle. Clulee concluded that Kelley

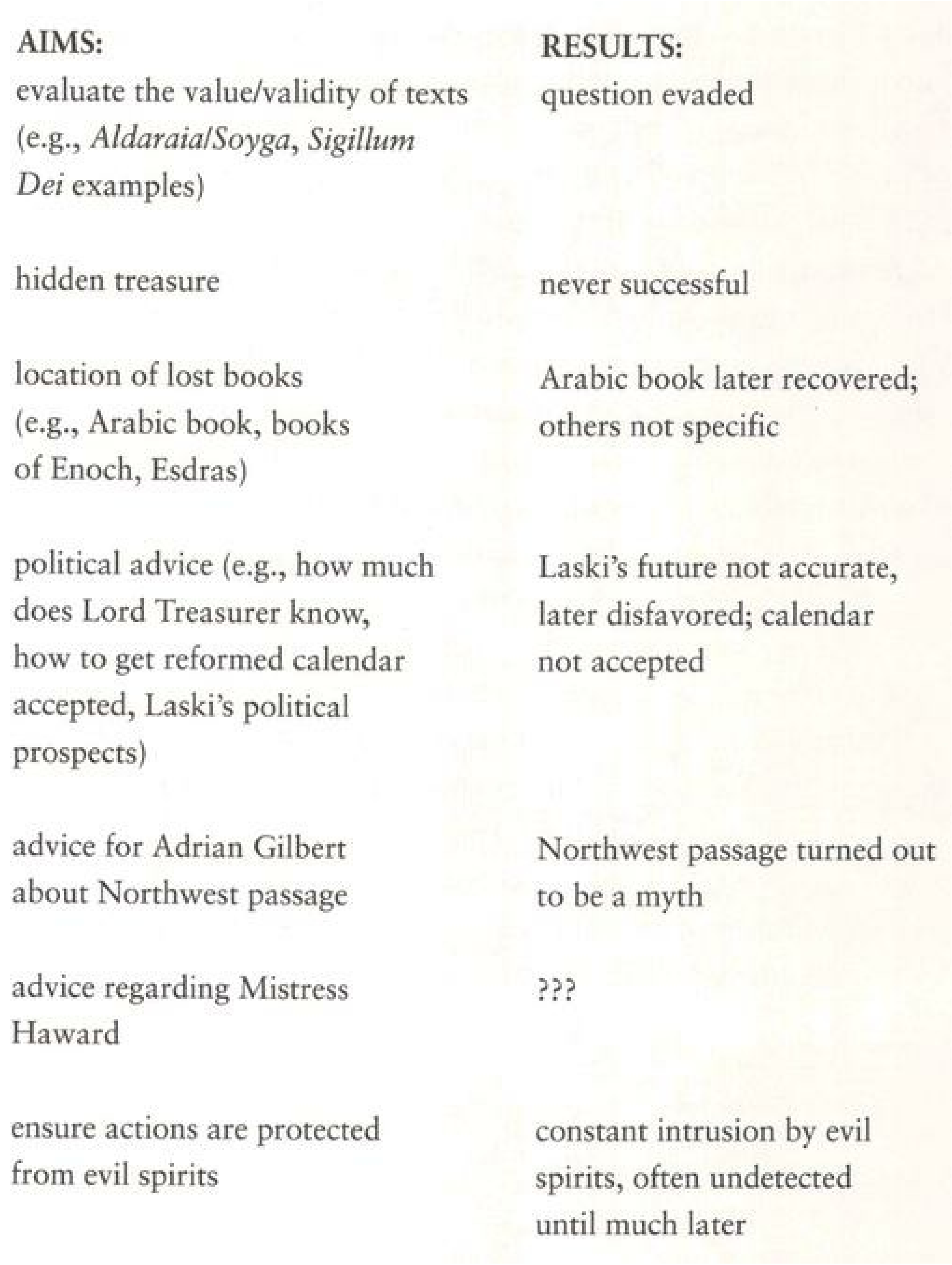
> . . . may well have consciously fabricated everything to deceive Dee, but his bouts of emotional anxiety and arguments with the spirits in the course of his visions, his reluctance to continue except for Dee’s desperate pleadings, and his admission of the visions to religious authorities in Prague when that might have had serious consequences all suggest that more than conscious deception was involved (TFR, 64, 102, 370).[98] Although Kelley often questioned the divine character of the angels, he seems to have believed in their reality as firmly as Dee, and while it is clear that the revelations of the angels through Kelley were often prejudiced in favor of Kelley’s interests in particular circumstances, they also reflect what Kelley knew of Dee’s interests. In a number of places in the minutes Dee has noted the similarity of the angelic revelations to material in Agrippa, Reuchlin, Trithemius, and Peter of Abano, and since Kelley lived with Dee and had access to his library, the revelations are very likely the joint product of Kelley’s imagination and stock of knowledge and what he knew of Dee’s thinking from their discussions and his reading among books of current interest to Dee.[99]

Dee and Kelley’s actions may be compared with so-called UFO abductees’ recovered memories, wherein a “hypnotist” puts the “witness” into a suggestible state, and, through leading questions, manages to arrive at all sorts of “memories.” The process may not be unlike the art of taking political polls. Of course, the better therapists and pollsters are trained to avoid biased results.

Another similarity with the UFO phenomena is the apparent trickster nature of the entities. They seem to combine convincing elements with apparent nonsense in a way that has led some researchers to theorize deep psychological manipulation.[100] Uri Geller’s suspicion that there was just some “goddam little clown that is playing with us” sounds hauntingly similar to many of Kelley’s complaints.

Other significant evidence lies in the various accurate predictions (e.g., Mary's beheading, the Spanish Armada, the homecoming of the Jews). These must, however, be weighed against those predictions that weren't accurate (e.g., prophecies of doom, Laski's future).[101] Another event that deserves mention is a secret conversation between Dee and the angels, held in Greek in order to prevent Kelley from understanding it. Aside from this incident, the angels' use of Latin seems to reflect Kelley's limited schooling in that language. When using Latin, they tend to deliver fixed speeches and avoid discourse. Also, as noticed by Calder, the angels "increase in fluency through the years."[102]

A quick survey of how practical the angel magic was to Dee is even less convincing. Although Dee's aims were not only practical, but mystical as well, the results do not seem to be very reliable:



AIMS:	RESULTS:
evaluate the value/validity of texts (e.g., *Aldaraia/Soyga*, *Sigillum Dei* examples)	question evaded
hidden treasure	never successful
location of lost books (e.g., Arabic book, books of Enoch, Esdras)	Arabic book later recovered; others not specific
political advice (e.g., how much does Lord Treasurer know, how to get reformed calendar accepted, Laski's political prospects)	Laski's future not accurate, later disfavored; calendar not accepted
advice for Adrian Gilbert about Northwest passage	Northwest passage turned out to be a myth
advice regarding Mistress Haward	???
ensure actions are protected from evil spirits	constant intrusion by evil spirits, often undetected until much later

Some of the instructions, such as those concerning etymology and geography, are straight out of textbooks. This is also true of the names of angels, their descriptions, offices, and so forth. The episode of the dictation of the table can easily be seen as evidence that Kelley was fabricating the "revelations." First Dee is told that the sigil *Aemeth* was correct in his books, but when confronted by conflicting versions, the "angels" produce yet another version. At one point, Kelley takes the sigil to his room to correct it. Later, he frequently interrupts sessions when the extraction methods fail. This may mean that Kelley needed time to figure out where his mistakes were. And what are we to make of the episode in which Kelley produces a drawing in his own handwriting that appears to be a prototype of one of the diagrams? He proclaimed it a counterfeit, and Dee congratulated himself in not succumbing to doubt, but trusting God.

Indeed, the angels often seem to be telling Dee and Kelley what they want to hear to gain their cooperation, but their reasons are not apparent.

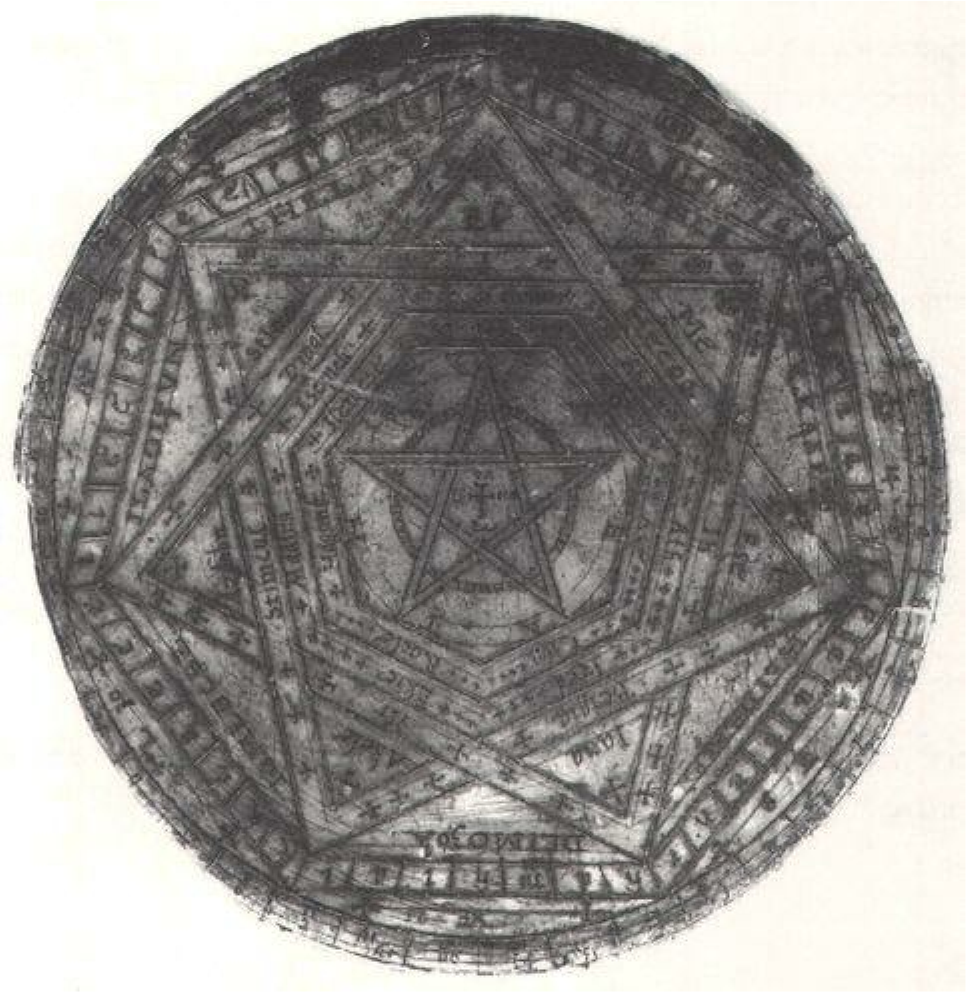


Figure 1. Dee's wax Sigillum Dei Aemeth.

© The British Museum

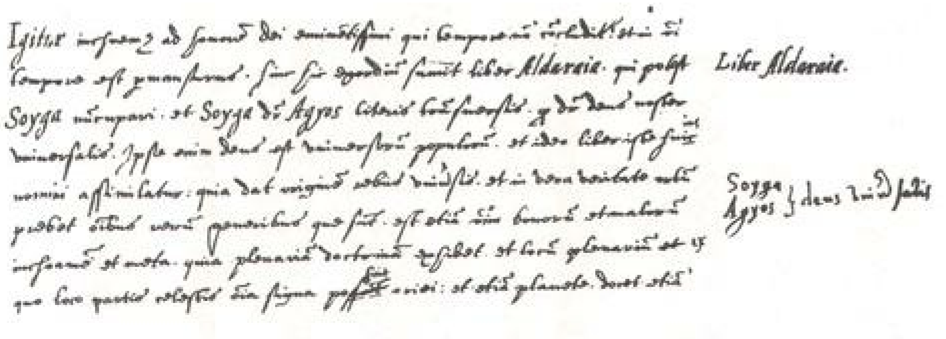


Figure 2. Excerpt from. Aldaraia sive Soyga.

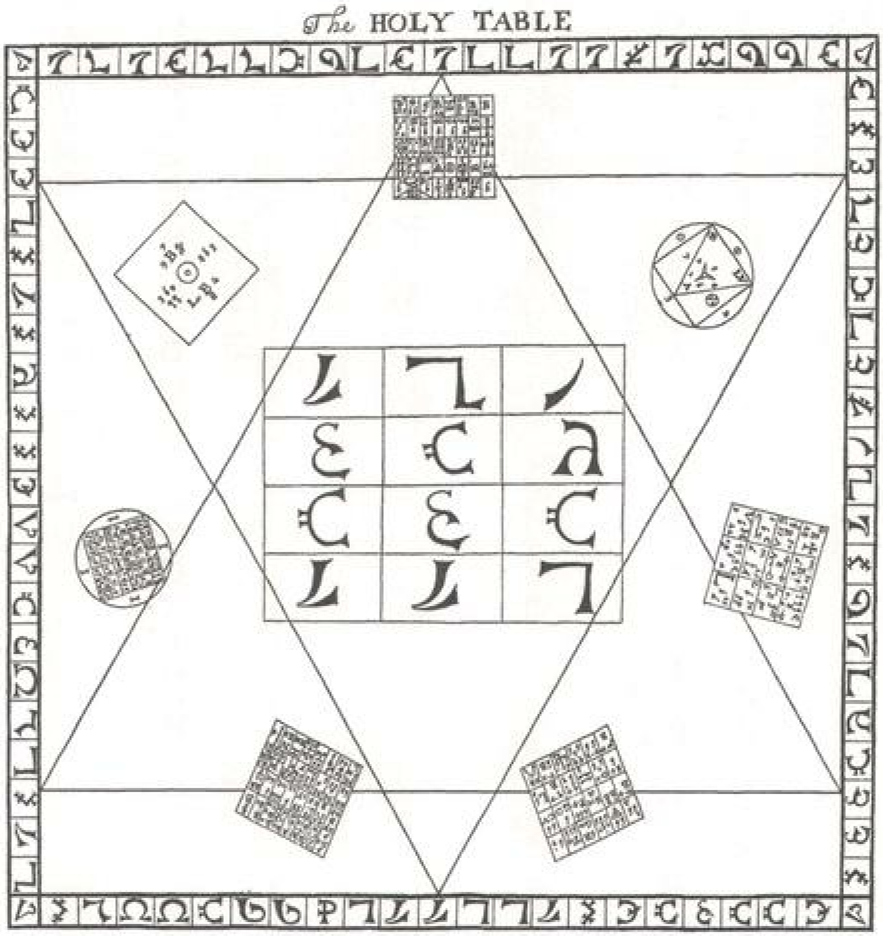

The HOLY TABLE

Figure 3. The Holy Table, from Causabon.

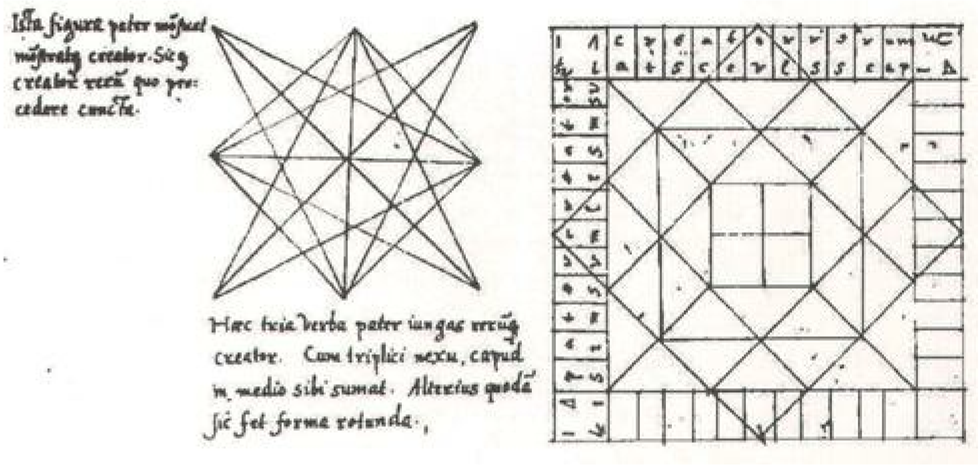

Ista figure pater mõstrat
mõstrauit creator. Sic g
creator rerũ quo pro-
cedere cuncta.
Hec tria verba pater iungas utrũq
creator. Cum triplici nexu, caput
in medio sibi sumat. Alterius quodã
sic fiet forma rotunda.

Figure 4. Diagrams from Aldaraia sive Soyga.

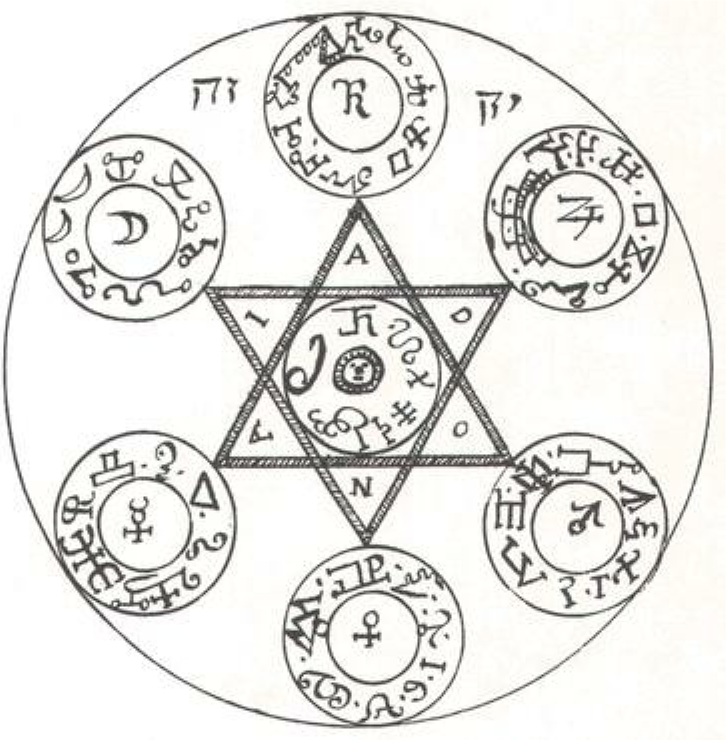


Figure 5. Art Paulina.

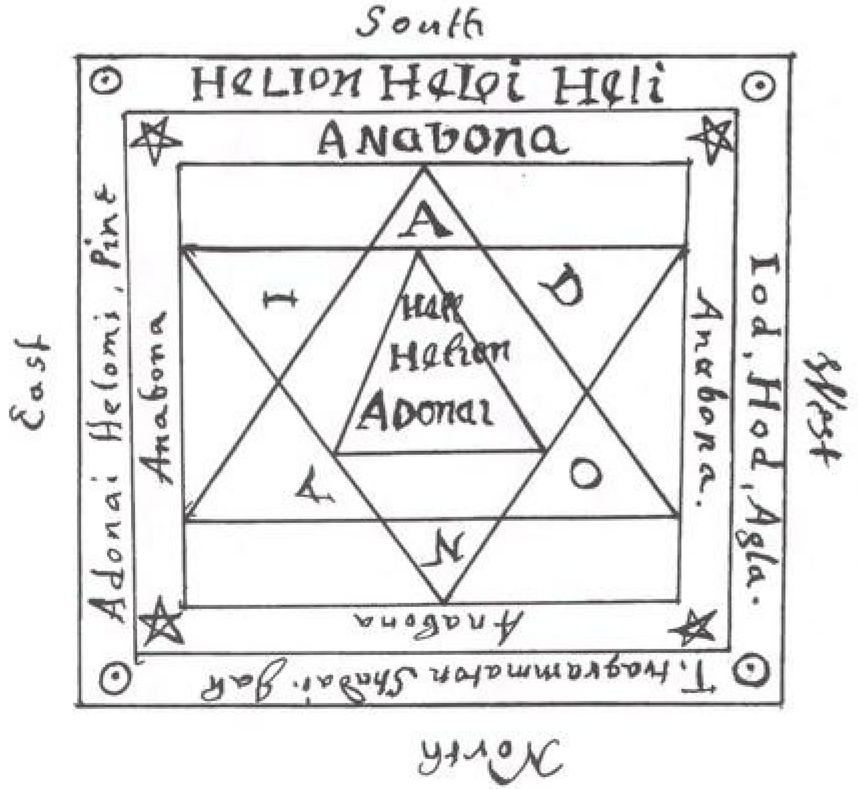

South
Helion Heloi Heli
Anabona
A
D
O
N
A
I
Hel
Helion
Adonai
Anabona
Anabona.
Anabona
East
Adonai Helomi, Pine
West
Iod, Hod, Agla.
North
Tetragrammaton, Shadai, Jah

Figure 6. Ars Almadel.

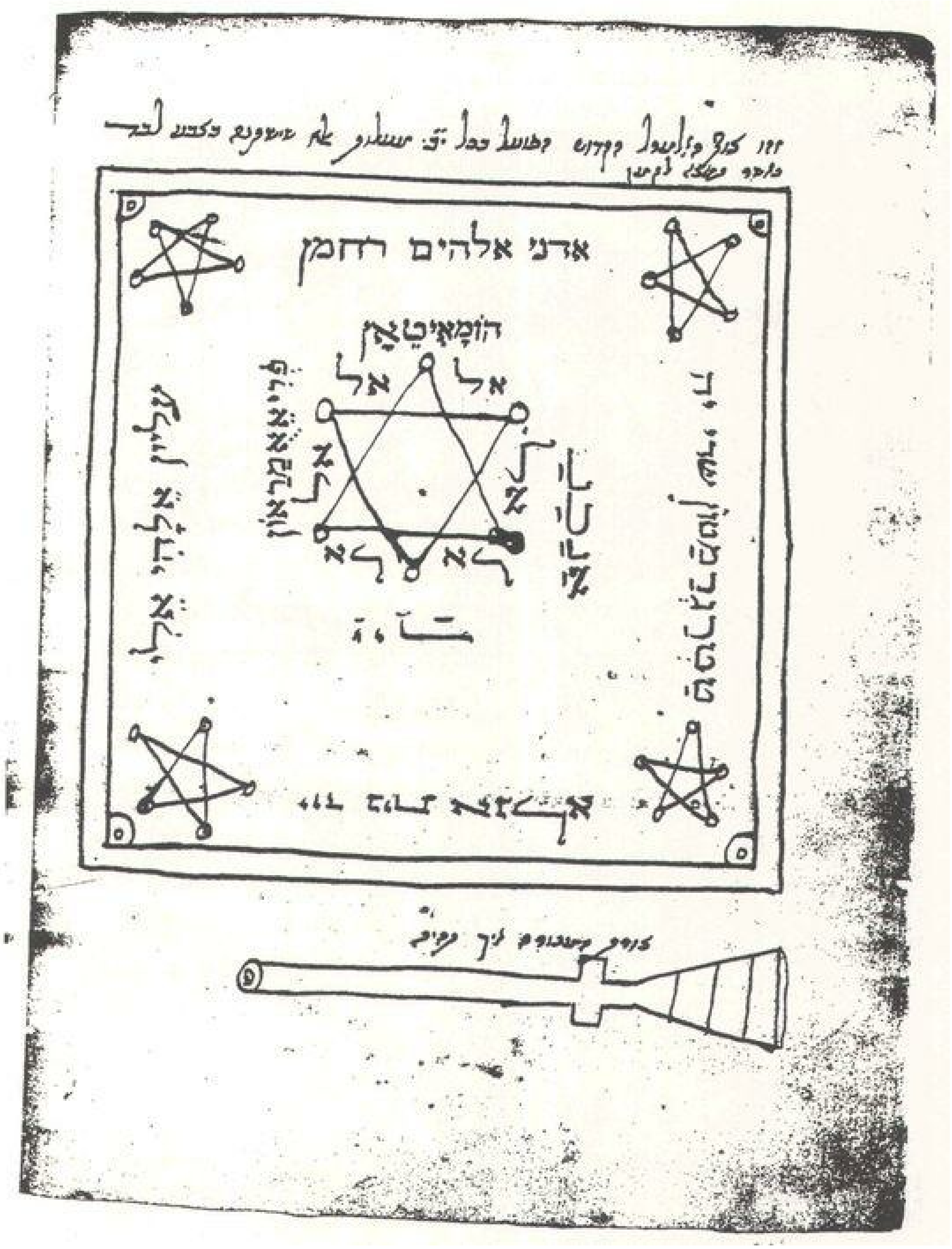

אדני אלהים רחמן
אל אל

Figure 7. The Almadel from Hermann Gollancz, Sepher Mafteah Shelomoh, 1914.

PREFACE

BE IT REMEMBERED, that the 20th of August 1672, I received by the hands of my servant Samuell Story, a parcell of Dr: Dee's manuscripts, all written with his owne hand; vizt: his Conference with Angells, which first began the 22th of Dec: Anno: 1581, & continued to the end of May Anno: 1583, where the printed booke of the remaining conferences (published by Dr: Cawsabon) begins, & are bound up in this volume.

Beside these, the booke intituled, *The 48 Claves Angelicae,*[103] *also, Liber Scientia Terrestris Auxilij & Victoria*[104] (these two being those very individuall bookes which the angells commanded to be burnt,[105] & were after restored[106] by them as appeares by the printed Relation of Dr: Dee's Actions with Spirits pag: 418 & 419) The booke intituled De *Heptarchia Mystica Collectaneorum Lib: Primus,*[107] and a booke of invocations or Calls, begining with the squares filld with letters, about the black cross. These 4 bookes I have bound up in another volume.[108]

All which, were a few daies before delivered to my said servant, for my perusall (I being then at Mr: William Lillies[109] house at Hersham in Surrey) by my good freind Mr: Thomas Wale, one of his maiesties warders in the Tower of London.

The 5th of Sept: following Mr: Wale (having heard of my retourne to towne) came to my office in the Excise Office in Broadstreete, & told me he was content to exchang all the foresaid bookes, for one of myne, vizt: *The Institution, Lawes & Ceremonies of the most Noble Order of the Garter,* to this I agreed, and provided one, which I sent him fairely bound, & gilt on the back.[110]

On the 10th: of the said Sept: Mr: Wale came thither to me againe, & brought his wife with him, from her I received the following account of the preservation of these bookes, even till they came to my hands, vizt: That her former husband was one Mr: Jones[111] a confectioner, who formerly dwelt at the Plow in Lumbardstreet London, & who, shortly after they were married, tooke her with him into Adle streete among the joyners, to buy some houshold stuff, where (at the corner house) they saw a chest of cedarwood, about a yard & halfe long, whose lock & hinges, being of extraordinary neate worke, invited them to buy it. The master of the shop told them it had ben parcell of the goods of Mr: John Woodall Chirurgeon (father to Mr: Thomas Woodall late Serjant Chirurgeon to his now Maiestie King Charles the 2nd: (my intimate friend) and tis very probable he bought it after Dr: Dee's death, when his goods were exposed to sale.

Twenty yeares after this (& about 4 yeares before the fatall fire of London) she & her said husband occasionally removing this chest out of its usuall place, thought they heard some loose thing ratle in it, toward the right hand end, under the box or till[112] thereof, & by shaking it, were fully satisfied it was so: Hereupon her husband thrust a peece of iron into a small crevice at the bottome of the Chest, & thereupon appeared a private drawer, which being drawne out, therein were found divers bookes in manuscript, & papers, together with a litle box, & therein a chaplet of olive beades, & a cross of the same wood, hanging at the end of them.

They made no great matter of these bookes &c: because they understood them not, which occasioned their servant maide to wast about one halfe of them under pyes & other like uses, which when discovered, they kept the rest more safe.

About two yeares after the discovery of these bookes, Mr: Jones died, & when the fire of London hapned, though the chest perished in the flames, because not easily to be removed, yet the bookes were taken out & carried with the rest of Mrs: Jones her goods into Moorefields, & being brought safely back, she tooke care to preserve them; and after marrying with the foresaid Mr: Wale, he came to the knowledge of them, & thereupon, with her consent, sent them to me, as I haue before set downe.

E. Ashmole

Anno 1581: 1582

Mysteriorum Liber Primus

Mortlaci

1

Præter alias meas extemporaneas preces, et eiaculationes ad Deum vehementiores: Hæc una, maximè usitata fuit

Oratio mea Matutina, Vespertinaque: pro Sapientia.[113]

In nomine Dei Patris, Dei Filij, Dei Spiritus Sancti.

Amen.

Omnipotens, Sempiterne, vere, et viue Deus, in adiutorium meum intende: Domine Dominantium, Rex Regum, Jeouah Zebaoth, ad adiuuandum me festina:

Gloria Deo, Patri, Filio, et spiritui Sancto: Sicut erat in principio, et nunc, et semper et in sæcula sæculorum: Amen.

Recte sapere, et intelligere doceto me, (Ô rerum omnium Creator,) Nam Sapientia tua, totum est, quod volo: Da verbum tuum in ore meo, (Ô rerum omnium Creator,) et sapientiam tuam in corde meo fige.

O Domine Jesu Christe (qui sapientia vera es, æterni et Omnipotentis tui Patris) humilimè tuam oro Diuinam Maiestatem, expeditum mihi ut mittere digneris, alicuius pij, Sapientis expertique Philosophi auxilium, ad illa plenissimè intelligenda perficiendaque, quæ maximi valoris erunt ad tuam laudem et gloriam amplificandam: Et si Mortalis nullus iam in terris viuat, qui ad hoc munus aptus sit: vel qui ex æterna tua prouidentia, ad istud mihi præstandum beneficium assignatus fuerit: Tunc equidem humilimè, ardentissimè et constantissimè a tua Diuina Maiestate requiro, ut ad me de cælis mittere digneris bonos tuos Spirituales Ministros; Angelosque, videlicet Michaëlem, Gabrielem, Raphaëlem ac Urielem: et (ex Diuino tuo fauore) quoscunque, alios, veros, fidelesque tuos Angelos, qui me plene et perfecte informent et instruant, in cognitione, intelligentiaque vera et exacta, Arcanorum et

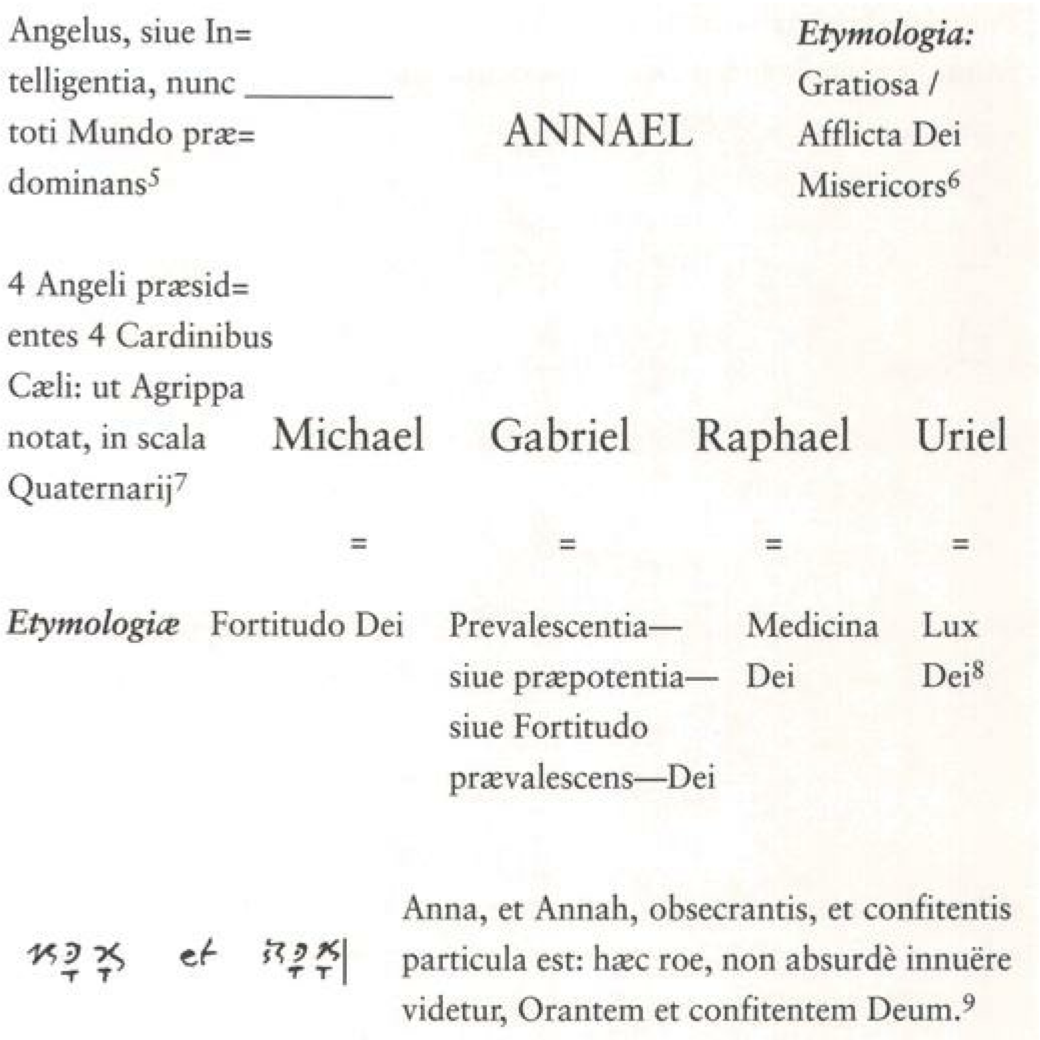
Magnalium tuorum (Creaturas omnes tuas, illarumque naturas, proprietates, et optimos usus, concernentium) et nobis Mortalibus Scitu necessariorum; ad tui nominis laudem, honorem, et gloriam; et ad solidam meam, aliorumque (per me,) plurimorum tuorum fidelium consolationem: et ad Inimicorum tuorum confusionem, et subversionem. Amen. Fiat Jeouah Zebaoth: Fiat Adonay, fiat Elohim. O beata, et superbenedicta Omnipotens Trinitas, Concedas mihi (Joanni Dee) petitionem hanc, modo tali, qui tibi maximè placebit.[114]

Amen.

Ab anno 1579. hoc ferè modo: Latinè, vel Anglicè; (ast circa annum 1569 alio et peculiari, particulari modo: interdum pro Raphaële, interdum pro Michaële) ad Deum præces fundere: mihi gratissimum fuit: Mirabilem in me faciat Deus Misericordiam suam.[115]

Amen

John Dee his Note[116],[117],[118],[119],[120],[121],



Angelus, siue In=telligentia, nunc ________ toti Mundo præ=dominans[5]	ANNAEL	*Etymologia:* Gratiosa / Afflicta Dei Misericors[6]

4 Angeli præsid=entes 4 Cardinibus Cæli: ut Agrippa notat, in scala Quaternarij[7]	Michael	Gabriel	Raphael	Uriel
	=	=	=	=
Etymologiæ	Fortitudo Dei	Prevalescentia— siue præpotentia— siue Fortitudo prævalescens—Dei	Medicina Dei	Lux Dei[8]

אנא et אנה | Anna, et Annah, obsecrantis, et confitentis particula est: hæc roe, non absurdè innuëre videtur, Orantem et confitentem Deum.[9]

...icensia ...... rig[122]
Ad Deum Omnipotentem Protestatio fidelis:
ad perpetuam rei memoriam[123] *Anno 1582.*

O God Almighty, thow knowest, & art my director, and witnes herein, That I haue from my youth up, desyred & prayed unto thee for pure & sownd wisdome and understanding of some of thy truthes naturall and artificiall: such, as by which, thy wisdome, goodnes & powre bestowed in the frame of the word might be browght, in some bowntifull measure under the Talent[124] of my Capacitie, to thy honor & glory, & the benefit of thy Servants, my brethern & Sistern, in, & by thy Christ our Saviour. And for as much as, many yeres, in many places, far & nere, in many bokes, & sundry languagis, I haue sowght, & studyed; and with sundry men conferred, and with my owne reasonable discourse labored, whereby to fynde or get some ynckling, glyms, or beame of such the forsaid radicall truthes: But, (to be brief) after all my forsaid endevor I could fynde no other way, to such true wisdome atteyning, but by thy extraordinary gift: and by no vulgar Schole doctrine, or humane Invention. And, Seing, I haue red in thy bokes, & records, how Enoch enioyed thy favor and conversation, with Moyses thow wast familier: And allso that to Abraham, Isaac, and Jacob, Josua, Gedeon, Esdras, Daniel, Tobias, and sundry other, thy good Angels were sent, by thy disposition, to instruct them, informe them, help them, yea in worldly and domesticall affaires, yea and sometimes to satisfy theyr desyres, dowtes & questions of thy Secrets: And furdermore Considering, the Shew-stone, which the high preists did use, by thy owne ordering: wherein they had lights and Judgments in theyr great dowtes: and considering allso that thow (O God) didst not refuse to instruct thy prophets, (then, called Seers) to give true answers to common people of things æconomicall, as Samuel, for Saul,[125] seeking for his fathers asses being gon astray: and of other things vulgar true predictions, whereby to wyn credyt unto thy waightier affayres: And thinking with my self, the lack of thy wisdome; to me, to be of more importance, then the Value of an Asse or two, could be to Cis, (Saul his father): And remembring what good cownsayle thy Apostle James giveth, saying, *Si quis autem vestrûm indiget sapientia, postulet a Deo,* &c.[126] And that Salomon the wise, did so, euen immediately by thy self, atteyne to his wonderfull wisdome. Therfore, seeing I was sufficiently towght and confirmed, that this wisdome could not be come by at mans hand or by humane powre, but onely from thee (Ô God) mediately[127] or immediately) And having allwayes a great regarde & care to beware of the filthy abvse of such as willingly and wetingly, did invocate & consult (in diuerse sorts) Spirituall creatures of the damned sort: angels of darknes, forgers & patrons of lies & untruthes: I did fly unto thee by harty prayer, full oft, & in sundry manners: sometymes Crying unto thee, *Mittas lucem tuam et veritatem tuam, quę me ducant* &c,[128] sometymes *Recte sapere et intelligere doceto me, Nam sapientia tua totum est quod volo: &c,*[129] *sometymes, Da verbum tuum in ore meo, et sapientiam, tuam in corde meo fige &c.*[130] And having perceyued by some slight experiens with two diuerse persons, that thow hadst a speciall care to give me thy light, and truth, by thy holy and true ministers Angelic and Spirituall: and at length, hearing of one, (a master of Arte, a preacher of thy word admitted) accownted as a good Seer,[131] and skryer of Spirituall apparitions, in Christalline receptacle, or in open ayre, by his practise procured: and trusting to frame him, by my ernest & faithfull prayers unto thee (my God) to some my help in my forsayd Studies: tyll, thow (o hevenly father) woldest by thy unserchable proveydence, send me some apter man or means thereto. Thereuppon trying him and using him, I fownd great diuersity betwene his private usuall manner, and intente of practise, and my pure, sincere, devowte, & faithfull prayer unto thee onely. And therfore often & fervently I exhorted him to the good; and reproved both him, and his ministers, with my no small daunger, but that thow (in manner unhard of) didst pitch thy holy tente to my defence, and cumfert, in conflict most terrible: as thow best knowest O God, and I willed him thereuppon to preach thy mercyes, & the verity of the kingly prophet his testimony, *Castrametatur Angelus Domini, in Circuitu timentium eum.*[132] And out of Roger Bachon his boke written *De mirabili potestate Artis et Natura,*[133] (where he writeth against the wycked Diuel callers) I noted unto him this sentence, *Facilius (sine comparatione a Deo*[134] *impetrandum foret, vel a bonis spiritibus, quicquid homini utile reputare &c*[135] which my cownsayle he promised me to follow, as thow art witnes, ô our true & almighty God. And as thy good spirituall creatures neyther had delight in the man, neyther wold so playnely & preistly give me theyr answers or informations by him, that he might be hable to perceyve the pith therof: So was he at length very unwilling to here him self rebuked for his nawghtynes, and to be barred from the Mysteries of thy truthes understanding; which were the onely things that I desyred, throwgh thy grace, o our most mercifull God. Therfore, as well for a Memoriall answerable to the premisses, as for the better warrant of my Such exercises to be made accownt of, hereafter: (leaving all unto thy infinite mercies, and unsearchable providence,) I haue thowght it not impertinent, to note downe, even in this place one of the last Actions, which I had with the forsayd preacher: when I made ernest & faythfull petition unto thee (o the true and Almighty God) for sending, unto my cumfort & eridition, (yf it were thy blessed will,) thy holy, & mighty Angel Annael: of whome and of all the

Hierarchies hevenly all prayer honor & thanks, be rendred unto thy diuine maistie: now & euer: & worlde without ende. Amen. Amen. Amen.

Anno 1581 Decembris 22. Mane[136] *Mortlak*

Δ: After my fervent prayers made to God, for his mercifull cumfort and instruction, throwgh the ministery of his holy and myghty Angel, named Anael,[137] (yf it wer his diuine pleasure) I willed, the Skryer, (named Saul) to loke into my great Chrystaline Globe, yf God had sent his holy Angel Anael, or no: And Saul loking into my forsayd stone, (or Chrystall Globe) for to espie Anael, he saw there one,[138] which answered to that name. But being ernestly requested of me to tell the Truthe yf he were Anaël, An other did appere very bewtifull, with apparell yellow, glittering, like gold: and his hed had beames like ster beams, biasing, and spredding from it; his eyes fyrie. He wrote in the stone very much in hebrue letters, and the letters seamed all transparent gold: which, Saul was not able eyther presently to reade, that I might write after his voyce, neyther to imitate the letters in short tyme. A bright ster, did go up and down by him. There appeared allso a white dog, with a long hed.[139] And many other visions appeared, with this second: The first being voyded quite away. Thereuppon I sayd, as followeth,

Δ: In nomine Jesu Christi, Quis tu es?[140] He answered to Saul his hearing.

AN: Potestas omnis, in me sita est.[141]

Δ: Quake?[142]

AN: Bona, et mala.[143]

Δ: Then appeared in the stone, these two letters **M. G.** I then axing him some questions, de Thesauro abscondito:[144] He answered,

AN: Ne perturbes: Nam hæ sunt Nugse.[145]

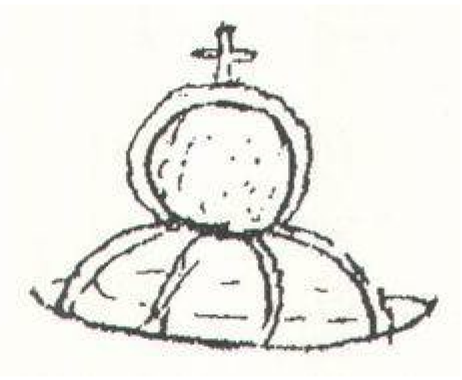
And withall appeared many dedd mens skulls, on his left hand. He sayd to me,

AN: Ubi est potestas tua?[146]

Δ: Cur quæris de potestate aliqua mea?[147]

AN: Cur? Signifi, non mihi placet.[148]

Δ: I, thereuppon, set by him, the stone in the frame:

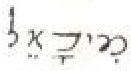


and sayd,

Δ: An bonus aliquis Angelus, assignatus est huic speculo?[149]

AN: Etiam.[150]

Δ: Quis?[151]

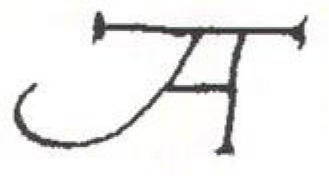
AN:  He answered, by the shew of these letters in the stone.

Δ: Bonus ne ille Angelus, de quo in scripturis fit mentio?[152]

AN: Maximè.[153]

Δ: Fieri ne potest, quod ego eundem videam, et cum illo agam?[154]

AN: Ita.[155] And therewith appeared this character—



Δ: Quid per hoc, significare velis?[156]

AN: Alterius Angeli character est.[157]

Δ: Cur hîc, et nunc ostendis?[158]

AN: Causam ob magnam.[159] Make an ende: It shalbe declared, but not by me.

Δ: By whome then?

AN: By him that is assigned to the stone: but not, tyll after the feast. And then thow must prepare thyself, to prayer and fasting.[160]

In the Name of God, be Secret: and in all thy doings praying, tyll thow hast thy desyre: which shall not be far of. After Newyeres tyde, Deale, But not on the Sabaoth day. Pray contynually. When it shall pleas god, to stir thee up, Then procede. In the brightest day, When the Sonne shyneth: In the morning, fasting, begynne to pray. In the Sonne Set the stone. Deale both Kneeling, and sitting. I haue done for this tyme.

My name is ANNAEL.

I will speak ones more to thee: and than farewell: for thow shalt not haue me any more.

Be not to hasty in wrath.

Δ: Is this, that, you ment to speak?

AN: I. Do good to all men. God hath sufficient for thee, and for all men.

Farewell.

Δ: Gloria patri et filio et spiritui sancto. Sicut erat in principio, et nunc et semper: et in sæcula sæculorum.[161]

Amen.

Δ: Remember, that diuerse other particulars, mowght haue byn Noted of this dayes Action: but these may suffice: And yet it is not to be forgotten, that as he sayd his name was Annael (with a dubble n) so he allso confessed himself to be the same Annaël which is *prepositus orbis veneris*:[162] and allso Chief governor Generall of this great period, as I haue Noted in my boke *of Famous and rich Discoueries*.[163]

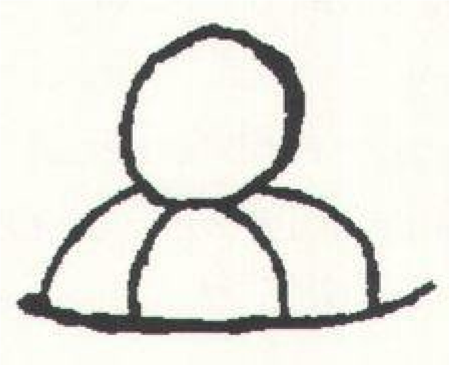
Consider and Remember: That this Note, of the Action, (had with holy ANNAEL), is, of prince Befafes, (otherwise called Obelison) accownted as the Prolog of my first boke of mystical exercises Anno 1582. Nouembris 20. Vide post.

At Mortlak

In nomine Jesv CHRISTI.[164] Amen.

Anno 1582. Martij die. 10. hora 11¼ Ante meridiem. Saterday

Δ: One[165] Mr. Edward Talbot cam to my howse,[166] and he being willing and desyrous to see or shew some thing in spirituall practise, wold haue had me to haue done some thing therein. And I truely excused myself therein as not in the, vulgarly accownted Magik, neyther studied, or exercised: But confessed my self, long tyme to haue byn desyrous to haue help in my philosophicall studies throwgh the Cumpany and information of the blessed Angels of God. And thereuppon, I browght furth to him, my stone in the frame,



(which was given me of a frende) and I sayd unto him, that I was credibly informed, that to it (after a sort) were answerable *Aliqui Angeli boni:*[167] And allso that I was ones willed by a Skryer, to call for the good Angel Anchor, to appere in that stone to my owne sight. And therfore I desyred him to call him: and (yf he wold) Anachor and Anilos likewise, accownted good Angels, for I was not prepared thereunto. &c. He than settled him self to the Action: and on his Knees att my desk (setting the stone before him) fell to prayer and entreaty &c. In the mean space, I, in my Oratory did pray, and make motion to god, and his good Creatures for the furdering of this Action. And within one quarter of an howre (or less) he had sight of one in the stone. but he still expected for two more: deeming this to be one of the three (namely Anchor Anachor Anilos). But I then cam to him, to the stone: And after some thanks to God, and Wellcome to the good Creature, used, I required to know his name. And he spake plainly, (to the hearing of E.T.) that his name is URIEL.

Δ: Are you one of them (sayd I, John Dee) that are answerable, (uppon due observations performed) to this stone?

URIEL: I am.

Δ: Are there any more besyde you?

UR: Michael and Raphaël. But, *Michael est princeps in operibus nostris.*[168]

Δ: Ys my boke, of Soyga,[169] of any excellency?

UR: Liber ille, erat Adæ in Paradiso reuelatus, per Angelos Dei bonos.[170]

Δ: Will you give me any instructions, how I may read those Tables of Soyga?

UR: I can - But *solus Michaël illius libri est interpretator.*[171]

Δ: I was told, that after I could read that boke, I shold liue but two yeres and a half.

UR: Thow shallt liue an Hundred and od yeres.[172]

Δ: What may I, or must I do, to haue the sight, and presence, of Michael, that blessed Angel?

UR: Præssentias nostras postulate et invocate, sinceritate et humilitate. Et Anchor, Anachor, et Anilos, non sunt in hunc Lapidem invocandi.[173]

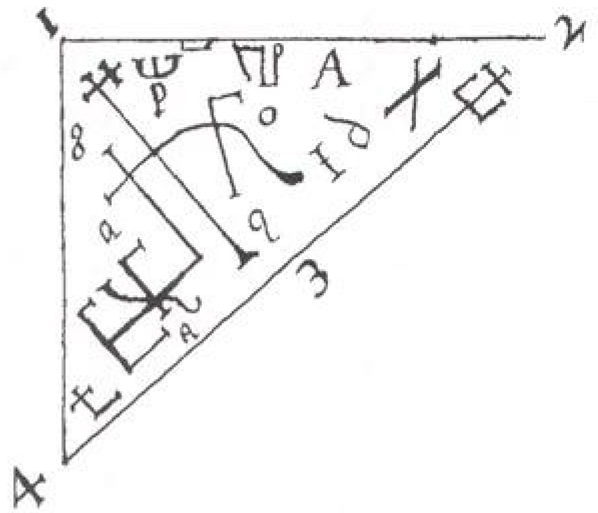
Δ: Oh, my great and long desyre hath byn to be hable to read those Tables of Soyga.

UR: Hæc maximè respiciunt Michaëlem. Michaël est Angelus, qui illuminat gressus tuos. Et hæc revelantur in virtute et veritate non vi.[174]

Δ: Is there any speciall tyme, or howre to be observed, to deale for the enioying of Michael?

UR: *Omnis hora, est hora nobis.*[175]

Δ: After this, there appered[176] in the stone a strange seale, or Characterismus of this fashion ensuing:



Δ: What is the intente, or use of this?

UR:[177] *Sigillum hoc in auro sculpendum, ad defensionem corporis, omni loco, tempore et occasione: et in pectus gestandum.*[178]

Δ: So we ceased, with thanks to god: and I mused much uppon this Action: and layd all up in mynde, and writing.

Δ: Soli Deo Honor omnis, et *gloria.*[179]

Amen.

The same Saterday after none. Hora. 5.

Δ: After that Mr. E.T. had called Uriel, and I was come to the stone and had used a short speche of thanks giving to God: I then required some instruction for the purpose of Soyga.

UR: Peace. You must use Michael.

Δ: I know no meanes or order to use in the invocating of Michaël.[180]

UR: He is to be invocated by certayn of the psalmes of Dauid, and prayers. The which psalmes, are nothing els, but a means unto the seat and Maiestie of God: whereby you gather with your selues due powre, to apply your natures to the holy Angels. I mean the psalmes, commonly called the Seven psalmes.[181] You must use pleasant sauours: with hand and hart: whereby you shall allure him and wynn him (thorowgh Gods fauour) to atteyn unto the thing, you haue long sowght for. There must be Coniunction of myndes in prayer, betwyxt you two, to God Contynually. Yt is the wyll of God, that you shold, ioinctly, haue the knowledge of his Angells to-gither. You had atteyned unto the sight of Michaël, but for the imperfection of Saul. Be of good Cumfort.

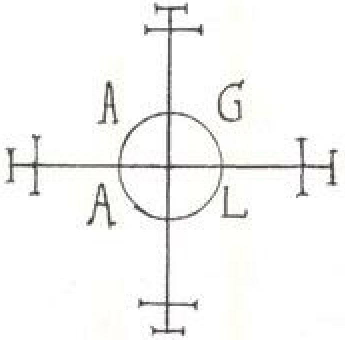
Δ: The chayre cam into the stone againe: and I axed what it ment.

UR: This is a seat of perfection: from the which, things shall be shewed unto thee, which thow hast long desyred.

Δ: Then was there a square Table browght into the stone: and I demaunded, what that Table betokened.

UR: A Mysterie, not yet to be known. These two, shall remayn in the stone, to the sight of all undefyled creatures.

You must use a fowre square Table, two cubits square: Where uppon must be set Sigillum Dei,[182] which is allready perfected[183] in a boke of thyne: Blessed be God, in all his Mysteries, and Holy in all his works. **This seal must not be loked on, without great reuerence and deuotion. This seale is to be made of perfect wax.** I mean, wax, which is clean purified: we haue no respect of cullours. **This seal must be 9 ynches in diameter: The rowndnes must be 27 ynches, and somwhat more. The Thicknes of it, must be of an ynche and half a quarter, and a figure of a crosse, must be on the back-side of it, made thus:**



The Table is to be made of swete wood: and to be of two Cubits high: with 4 feete: with 4 of the

former seales under the 4 feet.

Δ: The fashion of the 4 feet, standing uppon the foresayd rownd seales, was shewed: so as the uttermost circle conteyning the letters, did seme to be clean without[184] the cumpas of the fete, equally rownd abowt the same fete. And these seales were shewed much lesser than the principall seal.[185] Under the Table did seme to be layd red sylk, two yardes square. And ouer the seal, did seme likewise red sylk to lye fowr square: somwhat broader then the Table, hanging down with 4 knops or tassells at the 4 corners thereof.

Uppon this uppermost red silk, did seme to be set the stone with the frame: right ouer, and uppon the principall seal: sauing that the sayd sylk was betwene the one and the other.

The Table was shewed to haue on the fowre sides of it, Characters[186] and names, these, that are here in a schedule annexed, in 4 diuerse rowes.

UR: The characters and words on the sides of the square Table, are to be written with yellow, made of perfect oyle, used in the church.

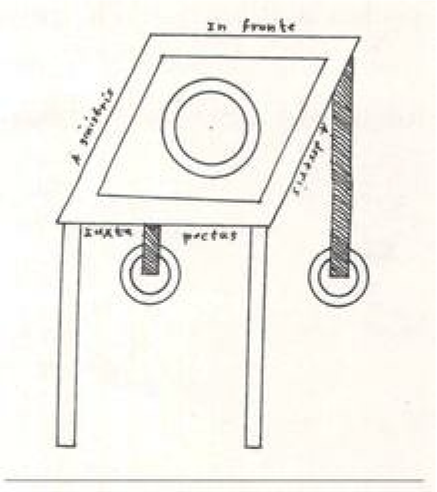
Δ: What oyle is that?

UR: That oyle shalbe opened unto you. The oyle, is perfect prayers: of other oyle I haue no respect. We sanctifie, bycause we are holy: and you sanctify bycause of your holines.

UR: There is a spirit, named Lundrumguffa using you who seketh your destruction, in the hatred of men, in the hurt of thy goods. Discharge him to morrow with Brymstone.[187] He haunteth thy howse, and seketh the destruction of thy dowghter. His pretence was to haue maymed thee in thy Sholder the last night, and long ago. Yf thow do not dischardg him to morrow, he will hurt, both thy wife and thy dowghter.[188]

He is here now.[189]

Giue him a generall discharge from your familie and howse. He will seke Sauls death, who is accursed.[190]



Δ: I know no means, or art to do this by. For I did burn in flame of Brymstone, Maherion his name and Character, whan I fownd Saul priuilie dealing with him (which manner of wicked dealing I had oft forbydden him) and yet he cam after, and wold haue carryed Saul away quick: as Robert Hilton, George,[191] and other of my howse can testify.

UR: The cursed will come to the cursed.

Δ: I beseche you to discharge him: and to bynde him somwhere far of, as Raphael did (for Thobias sake) with the wycked spirit Asmodeus.

UR: But Thobias did his part.[192] Art is vayne, in respect of God his powre. Brymstone is a mean.

Δ: Whan shall I do this?

UR: To morrow at the tyme of prayers.

Δ: *Gloria Patri et filio et Spiritui Sancto,*

sicut &c.[193] Amen.

1582 Martij 11

Sonday. a Meridie hora .3. a circiter.[194]

Δ: Uriel being called by E.T. there appeared one, clothed with a long robe, of purple: all spanged with gold, and on his hed, a garland, or wreath of gold: his eyes sparkling: of whome I axed Whether the characters noted for the Table, wer perfect: He answered,

They are perfect:[195] There is no question.

Δ: Are you Uriel?

Than presently[196] cam in One, and threw the brave[197] spirit down by the sholders: and bet him mightyly with a whip: and toke all his robes, and apparell of him: and then he remayned all heary and owggly: and styll the spirit was beaten of him, who cam-in after him. And that spirit, which so bet him, sayd to the hearing of my Skryer,

Lo, thus are the wycked skourged.

Δ: Are you Uriel, who speaketh that?

Uri: I am he. Write down and mark this: for it is worthy of the Noting.

This was thy persecutor Lundrumguffa. I browght him hither to let thee see, how God hath ponished thy enemy.[198]

Lo, thus, hath God delt for thee: Lo thus haue I delt for thee: Thank God.

Δ: Blessed be his holy name; and extolled, world with out ende.

E.T: He drew the wycked spirit away, by the leggs, and threw him into a great pitt, and washed his hands, as it were, with the sweat of his own hed: for he seamed to be all in a sweat.

Δ: Here-uppon, my skryer saw Uriel go away: and he remayned out of sight a little while. **Then he cam-in agayn: and an other with him: and iointly these two said to gither, Glorifie God for euer. And than Uriel did stand behinde: and the other did set down in the chayre, with a sworde in his right hand: all his hed glystring**[199] like the sonne. The heare of his hed was long. He had wings: and all his lower parts seamed to be with feathers. He had a roab ouer his body: and a great light in his left hand. He sayd,

Michaël: We are blessed from the begynning: and blessed be the name of God for euer.

Δ: **My skryer saw an innumerable Cumpany of Angels abowt him: And Uriel did lean on the square Table by. He that sat in the chayre** (whom we take to be Michaël) **sayd Than,**

Go forward: God hath blessed thee.

I will be thy Guyde.

Thow shallt atteyne unto thy serching.

The World begynnes with thy doings.

Prayse God.

The Angels under my powre, shall be at thy commaundement. Lo, I will do thus much for thee.

Lo, God will do thus much for thee.

Thow shalt see me: and I will be seen of thee.

And I will direct thy liuing and conversation.

Those that sowght thy life,[200] are vanished away.

Put up thy pen.

Δ: So he departed.
Δ: Gloria, laus, honor, virtus et Imperium Deo immortali, invisibili, et Omnipotenti, in sæcula sæculorum.[201]

Amen.

Martij 14. Wensday. mane circa horam 9ã.

Δ: Being desirous to procede in this matter, by consent, we bent our selues to the Action. And after that E.T. had called Uriel and saw him, I cam to the desk from my oratorie. There did contynually appeare, the chayre and the Table. I than being affrayde that any other shold come into the stone, instead of Uriel, did ernestly require the spirituall creature appearing, to shew who he was, and what was his name: At length he answered, and sayde to the hearing of E.T.,

Uriel is my name, with diuerse called Nariel.[202]

Stay.

Δ: Then he went away, for a while: and cam agayn, and sayd thus,

Ur: The strength of God, is allwayes with thee. Dost thow know, what thow writest?

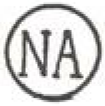
Δ: In two senses, I may understand it: eyther that the good Angel Gabriel[203] is allwayes with me, thowgh invisibly: or els, that the strength, and mighty hand of God, allwayes is my defense.

Ur: *Fortitudo Dei, tecum semper est.*[204]

Δ: He went away agayn, and cam agayn, following or wayting uppon an other: and before that other, was a man hauing his hed all couered with blak. Then he that cam so in the middle, did sit down in the chayre, and spake this worde following:

Mi: Note.

Δ: This was Michael, with his sword in his right hand. Then cam Uriel to the man (hauing his hed all hyd, as it were in a blak hode) and toke-of that blak hode: and then lifted-up the Table cloth. He looked under it, and put it down againe: and lifted it up again. The man stode still before Michael. Then Michael rose; and toke-of all the mans clothes, and left him, as it were, onely in his shirt. Then Uriel toke a little rownd Tablet, as it were, of the bignes of a sixpence, hauing two letters in it, thus:



and gaue it to Michaël. Uriel lifted up the Table cloth: and, from thence, seamed to take apparaile, and put on the man. It semed to be sylk: and very full of wrynkles, or plights. And the man kneeled, and held-up his hands. Uriel toke like a lawrell bush, and set uppon the mans hed. And than the man kneeled before Michaël. Michaël toke the rownd thing, with the letters: and gaue it the man to eat: and he did eat it.

Ur: Lo, things are covered.

Δ: Then he couered the Table and pluckt the cloth over it, down to the grownd, on euery side. The man rose up: And Michaël dubbed him on the hed with his sworde. Then the man stode-up. Then the man turned his face toward E.T. the skryer: and the man did resemble me (John Dee) in cowntenance. And then he turned to Michaël agayn. Michael wrote uppon the mans back, thus,

ANGELVS TVÆ PROFESSIONIS.[205]

Δ: Then E.T. asked me, yf there were such Angels of a mans Profession: and I answered yea; as in Agrippa[206] and other, is declared.

Mi: Leaue your folly: Hold thy peace. Haue you not red, that they that cleaue unto God, are made like unto him.

Δ: Yes, forsoth.

Mic: Thow camst hither to lern, and not to dispute. *Laudate Dominum in operibus suis*.[207]

Δ: The man kneled down, and so went out of sight.

Mi: He hath eaten strength against trubble: He hath eaten nothing: and in eating, he hath eaten all things. The name[208] NA, be praysed in trubbles.

Δ: Now Michael thrust out his right arme, with the sword: and bad the skryer to loke. Then his sword did seame to cleaue in two: and a great fyre, flamed out of it, vehemently. Then he toke a ring out of the flame of his sworde: and gaue it, to Uriel: and sayd, thus:

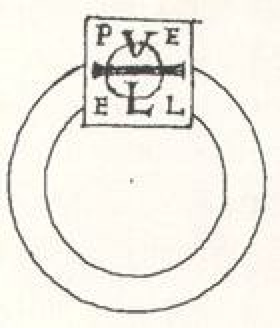
Mic: The strength of God, is unspeakable. Praysed be god for euer and euer.

Δ: Then Uriel did make cursy unto him.

Mi: After this sort, must thy ring be: Note it.

Δ: Then he rose, or disapeared, out of the chayre, and by and by, cam again, and sayde, as followeth.

Mi: I will reveale thee this ring: which was never revealed since the death of Salomon: with whom I was present. I was present with him in strength, and mercy. Lo, this it is. This is it, wherewith all Miracles, and diuine works and wonders were wrowght by Salomon: This is it, which I haue revealed unto thee. This is it, which Philosophie dreameth of. This is it, which the Angels skarse know. This is it, and blessed be his Name: yea, his Name be blessed for euer.



Δ: Then he layd the Ring down uppon the Table: and sayd,

Note.

Δ: It shewed to be a Ring of Gold: with a seale graued in it: and had a rownd thing in the myddle of the seale and a thing like a V, throwgh the top of the circle: and an L, in the bottome: and a barr ————cleane throwgh it: And had these fowre letters in it, PELE.[209]

After that, he threw the ring on the borde, or Table: and it semed to fall throwgh the Table: and then he sayde, thus,

Mi: So shall it do, at thy commaundement.

Without this, thow shalt do nothing.[210] Blessed be his name, that cumpasseth all things: Wonders are in him, and his Name is WONDERFVLL : His Name worketh wonders from generation, to generation.

Δ: Then he went away: and cam-in agayn by and by.

Mi: Note.

Δ: Then he browght-in the Seale, which he shewed the other day: and opened his sworde, and bad the skryer, reade, and he red, EMETH.[211]

Then the sword closed up agayn: and he sayde,

Mi: This I do open unto thee, bycause thow mervayledst at SIGILLVM DEI. This is the Name of the Seale: Which be blessed for euer. This is the seale self. This is Holy: This is pure: This is for euer. Amen.

Δ: Then the seale vanished away. And I sayd to my frende (the Skryer) In dede, this other day, I considered diuerse fashions of the seal: and I fownd them much differing, one from an other: and therfore I had nede to know, which of them I shall imitate: or how to make one perfect of them all.

Mi: Dowt not for the making of it: for God hath perfyted all things. Ask not the cause of my absence, nor of my apparell: for that Mysterie, is known to God. I haue no cloathing, as thow thy self shalt see. I am a Spirit of Truth, and Vertue.[212] Yea you shall see me in Powre, and I will viset you in HOPE. Bless you the Lorde, and follow his wayes, for euer.

Δ: Then he went away: and Uriel followed him. And then I sayde to my skryer: It were good, we had euer some watch-word, when we shold not loke for any more matter at theyr hands, euery tyme of theyr visitting of us. Whereuppon, (unlooked-for, of us,) he spake agayn.

Mi: We lead tyme, Tyme leadeth not us:

Put up thy pen.

The Name of God, be blessed for euer.

Δ: Then they lifted up theyr hands to heuenward (which heven, appeared allso in the stone) and turned toward us, and sayd,

Valete.[213]

Δ: So they departed: and at theyr going, the chayr, and the Table, in the stone, did seme to shake.

Δ: Soli Deo omnis honor Laus et Gloria.[214]

Amen.

Martij 15. Thursday. Hora 1¼ a meridie.

Δ: After E.T. his calling into the stone, appeared a tall man, with a sceptre (very great) of gold, glittring. His body all red: and out of his hed, did shote out beames of light, like the sonne beames.

Δ: Being desirous, to know who he was, and his name, I requested him ernestly thereto. But he answered, as followeth,

Invocate nomen Domini, et agnoscetis eum.[215]

Δ: Then I prayed the psalme, Deus misereatur nostri, et benedicat nobis &c.[216] After that, he sayd,

I am mighty.

Δ: Bycause he delayed to declare his name, E.T. the skryer did require him, in the name of God the father, Jesus Christ his sonne, and of the holy ghost, to express his name: and he answered in speche.

So I will by and by.

Δ: Then he seamed to take from his hed little bright sparcks, like little candells endes: and to stick them abowt the chayre: and he went rownd abowt the chayre: and than he spake, as followeth,

I am mighty, and working wonders: I am SALAMIAN.[217] I rule in the hevens, and beare sway uppon erth in his name, who be blessed for euer. Thow doost dowt at me. I am the servant of God, in his light: I serve him. I say, I serve him, with feare and reverence. My name is SALAMIAN: Mighty in the Sonne, worker of wordly actions, as well internall, as externall: known unto God: whose name I know, and bless for euer.

Δ: Then appeared a big flame of fyre by him in the ayre.

Sal: Thow knowest not, or thow wilt not know, that Mamon, with his servants, are present abowt thee: whose presence doth hinder the presence of the vertues Adonay our comming. Blessed be God, in the highest.

Amen.

Δ: He toke the forsaide flame of fyre, and flung it up unto the heven ward.

Sal: Mamon is a king whome God hateth: whose sect, contynually tempt, provoke and stir-up wickednes, against the Lord, and against his annoynted. But he dyeth: blessed be God for euer. Driue him away.

Δ: It is incomparably more easy for you to do. And as for my parte, I fele neyther in body, nor sowle, any token of his presence or working. Thereuppon he caused the whole chamber (which we were in) to appere very playnely in the stone: and so there shewed a great cumpany of wycked spirits to be in the chamber: and among them, One, most horrible and grisely thretting,[218] and approaching to our heds: and skorning and gnashing at us.

Sala: God determines his mysteries, by Arte and vertue.

Δ: Then he willed me very egerly, to drive them away. And I prayed fervently. And there seamed One to come into the stone, which had very long armes: and he draue them away courragiously: And so they were driuen away. After that presently, cam one into the stone, all white. Salamian reached this white one a Cup. The white man held-up the Cup: and sayd, as followeth,

Lo, this is my name.

God shall bless you. Fear not: your faithfullness provoketh me to tell my name, and this it is:

(putting furth the Cup again) for, I am called Medicina Dei.[219] I will shew thee, and I will shew you, the Angel of your Direction, which is called OCH.[220]

Δ: This name he spake: he shewed it allso on the Table (before him) written.

Raph: He is mighty in the sonne beames: He shall profit thee hereafter.

Δ: Then cam in an other, and sat down in the chayre: and he sayde, as followeth,

The strength of God liueth: and God raigneth for euer. I am Fortitudo Dei.

Δ: Why, then, you are Gabriel: and I toke you hitherto to be Michaël. How shall I then amend my boke, in respect of your name, allwayes before, written Michael?

For.Dei: What thow hast written, that hast thow written: and it is true. Write down this name. POLIPOS.[221] Dost thow understand it?

Δ: No, God knoweth.

For.Dei: When that day commeth, I will speak with thee: yf thow observe that which I haue commaunded thee.[222] **As truely, as I was with SALOMON, so truely will I be with thee.**

Δ: Then cam in an other, whom we toke to be Uriel: for he went allso, as he was wont, and leaned at the Table.

For.Dei: Search for wisdome and lerning, and the lord will deliuer it unto you.

Δ: I wold to god, I knew your name truely, or what peculier letter I might set for you, to Note your words and Actions by.

For.Dei: Name I haue none, but by my office. SALAMIAN cam not hither, but by me. He is a mighty Prince, governing the hevens, under my powre. This is sufficient for thy Instruction. **I was with Salomon, in all his works and wonders:** and so was this, whome God had appointed unto him. The Diuines know his name: and he is not hidden from the face of the erth: His name is written in the boke which lyeth in the Wyndow.

Δ: Do you mean Agrippa his boke? And is it there expressed by the name SALAMIAN?[223]

For.Dei: I haue sayde.

Δ: What order will you appoint unto us two, in respect of our two beings to-gither? My frende here, may haue other intents and purposes of his affayres, then will serve me, for his ayde hauing in these Actions.

For.Dei: Joyne in prayers. For God hath blessed you: Dowt not.

> Consider these mysteries.

Δ: Then they in the stone used talk to gither: but not well to be discerned of the eare of E.T.

At length F.D. talked very much, and spedily to E.T. and disclosed unto him (which he expressed not to me, at the stone but afterward) all the manner of the practise, and the Circumstance abowt the Action intended, with the Gold lamin, the ring, the seales &c. And after I had spoken somwhat, in requesting him, to shew me the manner, How I shold artificially prepare euery thing spoken of, he sayd,

F.D:

> [. . . Use me, in the Name of God, for all occasions.[224] . . .]

Blessed[225] be God, who revealeth all Mysteries, &c. I am strength in nede. And Lo, here is Medicine for the sore. We bless the Lord: We gouern the erth, by the societie of Gabriel: whose powre, is with us: but he not here. &c.

Use Patience.

Ur: I liued with Esdras: I liued in him, in the lord, who liueth for euer.[226]

Raph: I liued with Tobie: Tobie the yonger.[227]

Δ: This was the white creature, that spake this.

F.D: We liue in the Lorde: who be praysed for euer.

Δ: I stode silent a good while.

FD: What wilt thow?

Δ: I did attend, what you wold say.

F.D: I haue sayd.

Δ: I haue byn long at this tyme, in my dealing with you. I trust, I do not offend you therewith. But, for my parte, I could finde in my hart to contynue whole dayes and nights in this manner of doing: euen tyll my body shold be ready to synk down for wearines, before I wold giue ouer. But I feare, I haue caused wearines to my frende here.

F.D: In vertue is no wearines.

Δ: Now he stode up, out of his chayr: and he, and they all, ioinctly blessed us, stretching theyr hands toward us, Crossingly. And so they went away. The Table and the chayre remayned and the glyttring sparckles, or drops of streaming little lightes were of the chayre immediately.

Δ: Glorie, thanks, and honor be unto the Almighty Trinitie.

Amen.[228]

[Mysteriorum Liber Secundus]

. . . mysteryes,[229] . . .
. . . ow toward a thing, r . . .
. . . howse is hollow, it is empty and voyde . . .
. . . ants: The God of heuen and erth, will send into . . .

> NOTE. We bring tydings of light* . The Lord is owr . . . you and we prayse to gither. His name be praysed for ever. O . . . in his Mysteries: O holy and eternall God.

Δ: He bowed down to the Chayre and then to the table, and sayd, Benedictus qui venit in,[230] (and there stayed a little) and sayd agayn, Benedictus qui venit in, nomine Domini.[231]

Δ: Than cam in Michael, with a sword in his hand, as he was wont: and I sayd unto him, are you Michael?

Mich: Dowt not: I am he which reioyce in him that reioyceth in the Fortitude and strength of God.[232]

Δ: Is this Forme, for the Great Seale perfect?

Mi: The forme is true and perfect. Thow shalt sweare by the liuing God, the strength of his Mercy, and his Medicinall vertue, powred into mans sowle neuer to disclose these Mysteries.[233]

Δ: Yf No man, by no means, shall perceyue any thing herof, by me, I wold think that I shold not do well.

Mi: Nothing is cut from the Church of God. We in his Saincts are blessed for euer.

We separate thee, from fyled and wycked persons: We move thee to God.

Δ: I vow, as you require: God be my help, and Gwyde, now and euer, amen.

MIC: This is a Mystery, skarse worthy for us ourselues, to know, muche lesse to Reueale. Art thow, then, so Contented?

Δ: I am: God be my strength.

Mic: Blessed art thow among the Saincts: And blessed are you both.

I will pluck thee, from among the wycked [he spake to my skryer.][234] Thow Commyttest Idolatry. But take hede of Temptation: The Lord hath blessed thee. This is a Mystery.

Dee, what woldest thow haue?

Δ: Recte sapere et Intelligere &c.[235]

Mic: Thy Desyre is graunted thee. Use . . .

. . . with[236] . . .
. . . they are corrupted . . .

. . . they haue byn used to the wycked. Ther . . .

[Michael: -]:[237] I will shew thee in the mighty hand and strength of God, [what] his Mysteries are: The true Circle of his æternitie Comprehending all vertue: The whole and Sacred Trinitie. Oh, holy be he: Oh, holy be he: Oh, holy be he.

Uriel answered, Amen.

Mic: Now what wilt thow? Δ: I wold full fayne procede according to the matter in hand.

Mic: Diuide the owtward circle into 40 æquall partes: whose greatest numbers are fowre. See thow do it presently.

Δ: I did so. Diuiding it first into fowre: and then every of them into ten. He called Semiel, and one cam in and kneled down: and great fyre cam out of his mowth.[238]

Michael sayde, To him, are the Mysteries of these Tables known.

Michael sayde, Semiel (agayn) and by and by, he[239] said, O God thow hast sayd and thow liuest for euer. Do not think here I speake to him. Δ: He spake that to us, least we might dowte of his last speches, as being spoken to Semiel: which he directed to the æternall god and not to Semiel. **Semiel stode up, and flaming fire cam out of his mowth: and than he sayd, as followeth,**

Sem: Mighty Lord, what woldest thow with the Tables?

Mic: It is the will of God, Thow fatche them hither.

Sem: I am his Tables.

Behold these are his Tables. Lo where they are.

Δ: There cam-in 40 white Creatures, all in white Sylk long robes and they like chyldern: and all they fallyng on theyr knees sayd,

Thow onely art Holy among the highest. O God, Thy Name,[240] be blessed for euer.

Δ: Michael stode up out of his chayre, and by and by, all his leggs semed to be like two great pillers of brass:[241] and he as high as half way to the heven. And by and by, his sword was all on fyre and he stroke, or drew his sworde ouer all theyr 40 heds. The Erth quaked: and the 40 fell down: and Michael called Semiael, with a thundring voyce, and sayd,

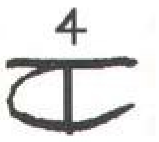
Declare the Mysteries of the Liuing God, our God, of one that liueth for euer.

Sem: I am redy. Δ: Michael stroke ouer them, with his sword agayne: and they all fell down, and Uriel allso on his knees. And commonly at the striking with his sword, flamyng fier like lightening did flash with all.

Mi: Note: here is a Mysterie.

Δ: Then stept furth, one of the 40, from the rest, and opened his brest which was couered with Sylk, and there appeared a great T all of Gold.[242]

Mi: Note the Number. Δ: Ouer the T, stode the figure of 4, after this manner:



The 40, all, cryed, Yt liueth and Multiplyeth for euer: blessed be his name.[243]

Δ: That creature did shut up his bosome, and vanished away, like unto a fyre.

Mi: Place that, in the first place. It is the name of the Lorde.[244]

Δ: Than there seamed a great clap of thunder to be. Then stepped (before the rest) one other of the 40, and kneled as the other did before. And a voyce was herd saying, Prayse God, for his **name** is reuerent.

Michael sayd to me, say after me thus,

Deus Deus Deus noster, benedictus es nunc et semper: Amen.
Deus Deus Deus noster, benedictus es nunc et semper: Amen.
Deus Deus Deus noster, benedictus es nunc et semper: [245] Amen.

Δ: Then this Creature opened his breast, and fyre cam oute of the stone as before and a great romayne G appeared.[246]

Mi: Write with reuerence, These Mysteries are wunderfull, the Number of his name, and knowledge: Lo, this it is, 9. Behold, it is but one, and it is Marveylous.

Δ: Then this Creature vanished away . . . . [247]

Mi: The Seale of Gods Mercy: blessed be thy name.

Δ: It semed to rayne, as thowgh it had rayned fyre from heuen. Then one other of the 40 was browght furth: The rest all fell down and sayd, Lo, thus is God known.

Then he opened his brest, and there appered an n, (not of so big proportion as the other), with the number of 7 over it.[248]

Mi: Multiplicatum est Nomen tuum in terra.[249]

Δ: Then that man vanished away as it were in a golden smoke.

Mi: Thow must not write these things, but with great devotion. He Liueth. Δ: Then cam an other furth. Then all falling down sayde, Vidimus Gloriam tuam Domine.[250] They were prostrate on theyr faces. Then this Creature opened his breast and he had there a Tablet all of Gold (as it were) and there appered a small t uppon it: and the figure of 9 under this letter t.[251]

Mi: Mark it, for this is a Mysterye. Δ: Then that Shewer (of the 40) seamed to fly up into the ayre, like as it were a white garment.

Mi: Illius Gloria sit nobiscum.[252] Δ: All sayd, amen: and fell down.

Δ: Then stode up an other, and opened his bosom, and shewed on his brest bare (being like syluer) a small h;[253] and he pointed to it, and ouer it was the number of 22.

Mi: Et est numerus virtutis benedictus. Videte Angelos Lucis.[254] Δ: This shewer went away like a white Cok flying up.

Δ: There cam an other in, and sayd,

Et sum Finis et non est mihi Numerus. Sum Numerus in numero Et omnis Numerus est mihi Numerus. Videte.[255]

Δ: There appeared a small n[256] on his skyn, being all spotted with Gold. Then he went away like three fyres, red flaming, and coming to gather agayn in the myddst of the firmament.

Δ: You must Note that in the stone the whole world in a manner did seme to appere, heuen, and erth, &c.

Mi: (Δ he cryed with a lowde voyce,) Et est vita in cælis.[257]

Δ: Then stepped furth one and sayd, Et ego viuo cum bene viuentibus, [258] and withall he kneeled down: and Michael stepped furth and toke of his veale on his brest and he made Cursy and stode up.

Mi: Viuamus Halleluyah. O Sanctum Nomen.[259]

Δ: All fell down on theyr faces, and Michael stroke ouer them with his sword and a great flash of fyre: And this man his brest seemed open, that his hart appeared bleading, and therein the letter m,[260] and 6, over it thus $\overset{6}{m}$

Mic: Benedictus est Numerus Agni.[261]

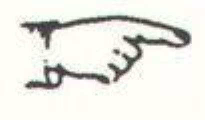
Δ: Hereuppon They all fell down.

Mi: Orate invicem.[262] Δ: Hereuppon we prayed a psalme; my skryer saying one verse, and I the other &c.

Mi: Omnia data sunt a Deo.[263] Δ: Then cam one in, hauing a rownd Tablet in his forhed and a little o[264] in his forhed: and 22 ouer it.

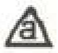
Mi: Et non est finis in illo.

Benedictus es tu Deus.[265] Δ: And then that shewer vanished away: He flew up, like a rownd raynbow knyt togither at the endes.



Mi: Angeli a nomine tuo procident Domine.

Tu es primus O Halleluyah.[266]

Δ: One stode up and the rest fell down, and out of his mowth that stode, cam a sworde: and the point, a Triangle, and in the myddest of it a small a[267] thus , of pure gold, grauen very depe: Et Numerus tuus viuit in cæteris,[268] sayd this shewer. The number was ~~22~~ 20[269] over the a. This shewer went away with great lightening covering all the world.

Mi: Nomen illius est nobiscum.[270] Δ: He stroke agayne with his sword ouer them. Then stode one up: who, uppon his garment had an n: and he turned abowt: and on his back were very many (ens) n.[271]

Mi: Creasti tu Domine Angelos tuos ad Gloriam tuam.[272] Δ: Ouer the ‘n’ was the number of 14, ouer that n (I meane) which was onely on his brest.

Mi: Et te primus Creauit Deus.[273] Δ: Then the shewer flew up like a star. And an other cam in, all his cloth being plucked up: and so seamed naked: He hath a little ‘a’.[274] This ‘a’ did go rownd abowt him, begynning at his feete: and so spirally upward: and he seemed to be all Clay. Ouer the ‘a’ was the number 6.

Mi: Et Creata sunt et pereunt in Nomine tuo.[275] Δ: And therwith this shewer fell down all into dust on the Earth: and his white garment flew up like a white smoke: and allso a white thing did fly out of his body.[276]

Surgit Innocentia ad faciem Dei.[277]

Δ: Michael did ouer them agayn with his sworde, and it seemed to lighten. He began to speak, and he stopped suddenly, and the fyre flew from his mowth.

Mi: Innocentium Nomina, et sanguinem vidisti Domine a Terra, et Iustus es in operibus tuis.[278] Δ: Then cam one in, with a garment all bluddy. He was like a chylde, he had a ball in his hand of perfume which smoked: and he hath uppon his forhed a little 'h'.[279] He bowed to Michaël: and Michael sayd, Numerus tuus est infinitus, et erit finis rerum.[280] Δ: This shewer seemed to powre him self awaye like a flud of blud: and his garment flew upward.

Mi: Non est illi numerus. Omnia pereunt a facie Dei, et a facie Terræ.[281]

Δ: Then stepped one furth, like a water running rownd abowt him, and he cryeth miserably, O benedictum Nomen tuum Domine. Numerus perijt cum illis.[282] Δ: A little 'o' with 18 ouer it, appered.[283]

Δ: This shewer seemed to vanish away, and to cause a great water remayn ouer all.

Mi: Lux manet in tenebris. Gloriosum est Nomen tuum.[284]

Δ: Then stept one furth from the rest, who fell down, as theyr manner was.

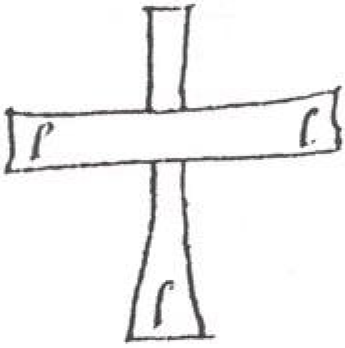
> Δ: Note: All the Cumpanies of these 40, stode five to gither, and five to gither, and so in eight Cumpanyes; each, of fiue.

Δ: This was a very white one: The upper partes of his throate, seemed open and there seemed to cum out of it fyre, in very many and diuerse cullours.

He sayd, Trinus sum.[285]

Mi: Benedictum sit nomen El.[286]

Δ: Than in the myddle of the fyres or smoke semed an '1'[287] thrise placed, on a bluddy cross, and ouer the '1' the number 26.



Δ: This shewer seemed to haue three mens heds and to vanish away in a myst with a thunder.

Mi: Labia mea laudant Dominum.[288]

Δ: Then cam a very fayre yong one in with long heare hanging on her (or his) sholders: and on her belly appered a great scotcheon;[289] to hir, or him, Michael gaue a flame of fyre: and she, or he, did eat it.

Mi: Et hic est El:[290] and so appeared a little '1' on the scotcheon, and it waxed bigger and bigger: and a fyre did seeme to go rownd abowt it.

Mi: Benedicta sit ætas tua:[291] Δ: And there appeared '30' under the 1.

Δ: There cam a great many of little fyers and did seeme to eleuate this yong woman (or child) out of sight.

Michael stroke his sword ouer them agayn, and sayd,

Natus est illa Lux.

Ille est Lux noster.[292]

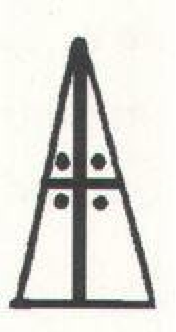
Δ: Then stept out an other and opened his white silk garment uppermost: and under it, he seemed to be sowed up in a white silk cloth. He had in his forhed an ‘n’[293] in his brest an ‘n’ and in his right hand an ‘n’.

Mi: Numerus tuus est benedictus.[294] Δ: They all fell down, saying, Numerus tuus est Nobiscum: Nec adhuc nouimus finem illius Venies cum numero tuo O unus in æternum.[295]

Δ: And they fell all down agayn. This shewer departed clyming up into the ayre, as if he had clymed on a ladder.

Mi: Linguis suis cognouerunt eum.[296]

Δ: All sayd, Benedictus est qui sic et sic est,[297] throwing up into the ayre thre cornerd trenchers[298] of this fashion all of Gold. The one side of the trenchers was thus marked, and the other side had nothing on.



Δ: Then stept one oute: and fyre cam out and in of his mowth. He kneeled, the rest fell down. This seemed a transparent body, and he had in his eyes a small 1:[299] and in his forhed the figure of 8.

Mi: Note this, under. I meane the figure 8. Thus, $\overset{1}{8}$

Δ: All sayd, Et es verus in operibus tuis:[300] and so he vanished away in a flame of fyre.

Mi: Gaudete omnes populi eius, gaudete omnes populi eius, ab hinc Gaudete.[301] Δ: All sayd, Amen.

Δ: One stept furth saying, Incipit virtus nostra,[302] he being covered under his robe, all with armor: and hath a great G[303] on his armor and the figure of ‘7’ ouer it. He went **behynde** Michael and so vanished away.[304]

Mi: Recte viuite omnes Sancti eius.[305]

Δ: One stept furth: and opening his brest, there appered a boke, and turning ouer the leaves there appeared nothing but a little ‘r’[306] and 13 over it. He went behinde the Chayre and so vanished awaye.

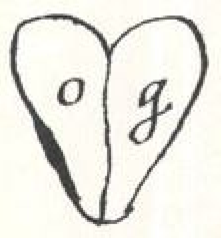
Mi: Hic est Angelus Eccliæ meæ, qui doceat Ille viam meam.[307]

Δ: There stept oute a playn man, and under his garment a gyrdel, and under his gyrdle a Rod: and in his hand he had a Sworde, and in his mowth a flame of fyre: he had a great H[308] uppon his sworde and under it 22. He went behynde the chayre &c. Michael standing up still uppon his leggs, like pillers of brass.

Δ: I axed him yf I shold not cease now, by reason of the folk tarying for us to come to supper.

Mic: Lay away the world. Contynue your work: Coniunxit spiritum mentibus illorum.[309]

Δ: Then stept out one, hauing under his garment a little Chest, and therein a mans hart raw: and the hart was thus with two letters, one on the one side ‘o’ and on the other a ‘g’.[310]



[Δ: As in scotcheons of armes, where the man and his wifes armes ar ioyned perpale, as the heraulds term it.] This shewer shut up the chest and went his way.

Mi: Numerus illius est sine numero.[311]

Δ: Then cam in an other, saying,

Tempus est. Deum vestrum agnoscite.[312]

Δ: This shewer his armes reached down to his feete: he shewed furth his right hand and in it a little ‘t’[313] and 11 under it.

Mi: Stay; place this, in the second place. This went away.

Mi: Ymago tua, (mors,) est amara.[314]

Δ: Then cam one in, with a big belly, and fat cheekes: an half sword perced his hart, and a little ‘y’[315] written on it. Iustus est malis deus noster. [316] Δ: The number of 15 under it.

Mi: Place it in the former place.

Mi: Opera fidelium, Delectatio mea.[317] [Δ: Then cam one in.] Hic est Deus noster.[318] He shewed the letter of o on his naked brest, and the figure of 8 under it. He went away.

Mi: Ecce, Iniquitas regnat in domo mea.[319]

Δ: Then stept one oute very lean, all his body full of little e,[320] and under euery one of them, 21. He went away behynde the chayre.

Mi: Bestia deuoravit populum meum, peribit autem in æternum.[321]

Δ: Then stept out one in bluddy apparell, all his body full of serpents heds and a b[322] on his forhed, and the number of 10 ouer it. He went away.

Mi: Iniquitas Abundat in templo meo, et sancti viuunt cum Iniquis.[323]

Δ: One very lean, hunger sterued cam out, an A on his brest, and, 11 over it, and so went away.

Δ: There cam in another.[324]

Mi: Iniqua est Terra malitijs suis.[325]

Δ: Then cam in one who drew out a bluddy sworde on his brest a great romayn I, and 15 over it. He went his way.

Mi: Angeli eius ministrauerunt sanctis.[326] Δ: Then stept one oute with a Target and a little a on it, and ouer it the number of 8.[327] He went away.

Mi: Regnabit Iniquitas pro tempore.[328] Δ: They all cryed, Halleluyah.

Δ: Then stept one furth with a golden crown, and a great arming sworde: his clothing all of gold, with a letter ‘r’ on his sword and 16 ouer it, and so he went away.

Mi: Nulla regnat virtus super terram.[329] Δ: Then stept one oute, hauing all his body under his white sylken habit (as they all, had) very braue after the fashion of those dayes, with great ruffs, cut hose, a great bellyed dubblet, a veluet hat on his hed, with a feather: and he advanced him self braggingly: He had burnt into his forhed a little n: and Michael sayd, Non est numerus illius in Cælis.[330] Δ: He went awaye.

Mi: Antiquus serpens extulit caput suum deuorans Innocentes.[331] Halleluyah.

Δ: Then cam one who put of his white habit: and he toke a sword, and smote up into the ayre, and it thundred: and he had a seal (suddenly there) very gorgeous of gold and precious stones: he sayd,

Regnum meum. Quis Contradicet?[332]

Δ: He hath proceding out of his mowth, many little (enns,) n, and on his forhed, a great A.

Mi: Non quòd est A, sed quod contradicit A.
Nec portio, nec numerus eius invenitur in cælo.
Habet autem Numerum terrestrem

Mysterium.[333]

Δ: He shewed three figures of ‘6’ set in triangle thus, 6 ^{6} 6

Mi: Vobis est Mysterium hoc, posterius reuelandum.[334]

Δ: And there cam a fyre and consumed him, and his chayre away, suddenly.

Mi: Perturbatur terra iniquitate sua.[335]

This shewer, his garments, white, under: his face as brass: his body grevous with leprosy: hauing uppon his brest an O, with the number of 10 under it: and so departed.[336]

Mi: Surgite O Ministri Dei: Surgite (inquam) Pugnate: Nomen Dei est æternum.[337]

Δ: Then cam two oute to gither: they had two edged swordes in theyr hands, and fyre cam oute of theyr mowthes. One had a G, and 5 ouer it, the other had...

[Δ: We fell to prayer, whereuppon Michael blessed us.]

The other had an h on his sword, and 14 under it: and so they went away.

Mi: Omnis terra tremet ad vocem tubæ illius.[338]

Δ: One stept out, and under his habit had a trumpet. He put it to his mowth, and blew it not. On his forhed a little ‘o’ and 17 under it. He went awaye.

Mi: Serua Deus populum tuum, Serua Deus populum tuum Israel, Serua (inquam) Deus populum tuum Israel.[339] Δ: He cryed this, alowde.

Δ: One appeared with a fyry sword, all bluddy, ~~his vesture all~~ ~~bluddy~~, his vesture all bluddy, and he had s.[340]

Est numerus in numero.[341]Δ: He went away.

Δ: I understand it to be a letter, and the number 5 also.

Mi: So it is.

Δ: There cam one in with diuerse owgly faces, and all his body skabbed.

Mi: Nunc sunt Dies tribulationis:[342] Δ: He had an a on his forhed and the Number 5 under it.

Mi: Hic est Numerus predictus.[343]

> Mi: Audite, consummatum est.[344]. This had a great pot of water in his hand and uppon the pot, grauen, a with 5 under it. He departed in fyre.[345]

Mi: Angele preparato Tubam tuam.[346]

A: Then cam one oute with a Trumpet. ----- Venite Tempus.[347]

Δ: He offered to blow, but blew it not. On the ende of his Trumpet was a little a and 24 under it. He went away.

Δ: They all now seemed to be gon: Michael and all. He cam in agayn and two with him. And he sayd, Hij duo Cælati sunt adhuc.[348] They two went away.

Mi: Vale. Natura habet terminum suum.[349]

Δ: He blessed us and florished his sword towards, and ouer us, and so went away: and Uriel after him: who all this while appeared not.

Δ: After supper Mr. Talbot went up to his chamber to prayers: and Uriel shewed himself unto him: and told him that somwhat was amyss, in the Table or seale which I had byn occupyed abowt this day. And thereuppon, Mr. Talbot cam to me into my study: and requyred the Seale (or Tables) of me: for he was wished to correct somthing therin, (sayd he). I deliuered him the seal, and he browght it agayn within a little tyme after, corrected: both in the numbers, for quantyty and some for place ouer or under: and also in one letter or place omitted. Which I denyed, of any place omitted by me, that was expressed unto me. And the rather I dowted, uppon Michael his words last spoken, uppon two places then remayning yet empty: saying, Hij duo cælati sunt adhuc.[350] But If I had omitted any, there shold more than two haue wanted.[351] Whereuppon we thowght good to ax Judgment and dissoluing of this dowte, by Michael. And comming to the stone He was redy. I prepownded this former Dowte. He answered,

Mi: Veritas est sola in DEO. Et hæc omnia vera sunt.[352] You omitted no letter or history that was told you. But the skryer omitted to declare unto you.[353] Δ: May I thus recorde it?

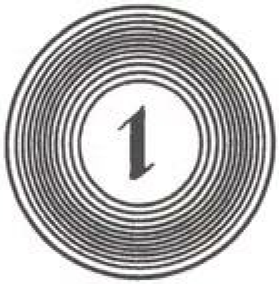
Yt is iustly reformed by Uriel: the one being omitted of the descrier and the other not yet to us declared, might make that phrase meete to be spoken, Hij duo cælati sunt adhuc.[354]

Mi: Thow hast sayd. Δ: I pray you to make-up that one place yet wanting. Then he stode up on his great brasen leggs agayn: He called agayn, Semiæl Semieil. Then he cam, and kneled down.

Consummatum est.[355] Δ: The shewer (a white man) pluckt oute a trumpet, and put it to his mowth, as thowgh he wold blow, but blew not: and there appeared at the ende of the Trumpet the greke ω. There arose a myst, and an horrible Thunder.

Mi: It is done. Δ: Then of the three 6 ^{6} 6 before Noted, with his finger he put oute the two lowermost: and sayd, Iste est numerus suus.[356][357] And Michael did put his finger into the Trumpets ende, and pulled furth a rownd plate of Gold, wheron was the figure of ‘i’ with many circles abowt it, and sayd, **Omnia unum es**

Δ: The forme of the world which appered before, vanished away: and Semyeil[358] went away, And Michael cam and sat in his chayr agayn: and his brasen leggs wer gone, and uppon our pawsing he sayd,



Mi: Go forward. Do you know what you haue allready written?

Laudate Dominum in Sanctus eius.[359]

Note: The Circumference (which is done) conteyneth 7 names:
7 names, conteyn 7 Angels:
Euery letter, conteyneth 7 Angels:
The numbers are applyed to the letters.
Whan thow dost know the 7 names, thow shalt understand the 7 Angells.

The Number of 4,[360] pertayning to the first T, is a Number significatiue: signifying, to what place thow shalt next apply the eye: and being placed aboue, it sheweth removing toward the right hand: Taking the figure for the number of the place applyable to the next letter to be taken. The under number, is significatiue: declaring, to what place thow shalt apply the next letter in the Circumference, toward the left hand. Which thow must reade, untyll it light uppon a letter, without number, not signifying. This is the Whole. So shalt thow fynde the 7 principall Names: known with us, and applyable to thy practise.

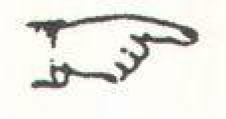
Make experience.[361]

Δ: Then telling from the T, 4 more places (toward the right hand) exclusiuely, I finde in that fowrth place, from T, (but being the fifth from the beginning, and with the begynning) this letter h: with 22, ouer it. Therfore, I procede to the right hand, 22 places: and there I finde A, and 11 over it. Going then toward the right hand 11 places furder: I finde a little a with 5 under it: by reason of which under place of 5, I go toward the left hand, 5 places, exclusiuely, where I finde o with 10, under it: wheruppon I procede to the left hand, farder by 10 places, and there I see the letter t, and 11, under it: and therfore going to the left hand 11 places, I see there the letter h alone without any number. Wherfore, that letter, endeth my word, and it is in all, ThAaoth. Ys this, as it shold be?

Mi: That is not the name. Thow shalt understand all in the next call.[362] The Rule is perfect. Call agayn within an howre and it shalbe shewed.

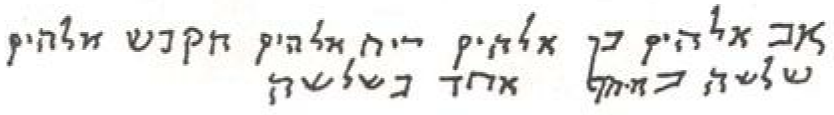
The howre being come we attended Michael his retorn to make the Practise euydent of his first Rule.

Mi: Saluete.[363]



Thow diddest erre: and herein hast thow erred: and yet notwithstanding no error in thee, bycause thow knowest not the error. Understand that the 7 Names must Comprehend, as many letters in the whole, as there are places in the Circle: Some letters are significatiue of them selues. In dede no letters, but dubble numbers, being the Name of God. Thow hast erred in the first name, in setting downe 'Aa'; that is, twise a togither, which differ the word. Which thow shalt Note to the ende of thy work: Wheresoever thow shalt finde two 'aa' togither the first is not to be placed within the Name, but rather left with his inward power. Thow shalt fynde 7 Names proceding from three generall partes of the Circumference: My meaning is, from three generall letters: and onely but one letter, that is, this letter A.[364] Accownt thow, and thow shalt finde the names iust. I speak not of any that come in the begynning of the word but such as light in the myddest: Proue, proue:[365] and thow shalt see. Whereas thow hast 'go', it is to be red 'og'. This is the whole.

Δ: I haue red in Cabala of the Name of God of 42 letters: but not yet of any, of 40 letters: That of 42 letters is this,



אב אלהים בן אלהים רוח אלהים הקדש אלהים
שלשה באחד אחד בשלשה

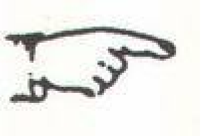
id est: Pater Deus, Filius Deus, spiritus sanctus Deus: Tres in uno, et unus in tribus. Vel Trinitas in unitate et unitas in Trinitate.[367] Or thus, which in Latin is, Pater Deus, Filius Deus, et Spiritus Sanctus, Deus, attamen non tres Dij sed unus Deus.[368] And as this is of God, Unitie in Trinitie, so of Christ onely (the second persone of the Diuine Trinitie) the Cabalists haue a name explained of 42 letters, on this manner,

אב אל בן אל ורוח הקדש אל אבל לא שלשה
אלהים כי אם אלוה אחד

כאשר הנפש המשכלת והבשר אדם אחד
כן האל והאדם משיח אחד

That is in Latine, Sicut anima rationalis, et caro, homo unus, ita Deus et homo Messias unus.[369] I am not good in the hebrue tung, but, you know my meaning.

Mi: The letters being so taken oute, being a name, and a number, doth certefye the old rule of 42 letters, whan you restore them in agayn.[370]



Mi: Note, Oute of this Circle[371] shall no Creature pass, that entreth, yf it be made uppon the earth. My meaning is, if he be defyled: This shalt thow proue to be a mysterie unknown to man. Beasts, birds, fowle and fish do all reuerence to it: In this they were all Created. In this, is all things conteyned. In tyme thow shalt finde it, in ADAMS Treatise from Paradise.[372] Looke to the Mysteries: for they are true. A and ω: Primus et Nouissimus; unus solus Deus viuit nunc et semper: Hic est, et hic erit: Et hîc, sunt Nomina sua Diuina.

Dixi:[373]

Thow art watcht all this night: who is euen now at the Dore: Clerkson. Blessed are those, whose portion is not with the wicked.

Benedicamus Dominum.[374] Halleluyah.

†

Tuesday the 20 of Marche: circa 10ã mane.

Δ: Are you Uriel?

Ur: I am. We thank thee for thy great good will.[375] We cannot viset thee now. At the twelfth howre thow shalt use us.

Δ: Fiat voluntas Dei.[376]

A meridie circa 2ã

Δ: At the twelfth howre, my partner was busyed in other affayres, and so contynued tyll abowt 2 of the Clok: when; we comming to the stone, fownd there Michael and Uriel: but Michael straight way[377] rose up and went out, and cam in agayn, and one after him, carrying on his right shulder, 7 little baskets,[378] of gold they seamed to be.

Mi: Shut up your doores. Δ: I had left the uttermore dore of my study, open: and did but shitt the portall dore of it.

Δ: He toke the 7 Baskets, and hanged them rownd abowt the border of a Canapie, of beaten gold, as it were.

Mi: Ecce, Mysterium est. Benedictus Dominus Deus Israel.[379]

Δ: Therewith he did spred oute, or stretch the Canapy: whereby it seamed to couer all the world [which seamed to be in the stone, allso, heven, an erth] so that the skryer could not now see the heven. And the baskets, by equall distances, did seeme to hang in the border of the horizon.

Mi: What wold you haue? Δ: Sapientiam.[380]

Mi: Rede the names thow hast written. Δ: I had written these according to the Rule before giuen, as I understode it:

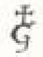
Thaaoth
Gal~~a~~as
Gethog
Horlωn
Innon

A ^^{a}oth
Galetsog

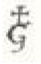
Mi: Loke to the last name. Δ: I had written, (as appeareth) Galetsog, by misreckening the numbers, where I fownd it shold be Galethog with an h and not s.

Mi: Lo, els thow hadst erred. They are all right, but not in order. The second is the first (his name be honored for euer), The first here, must be our third, and the third here, must be our second: thus set downe.

1. Galas
2. Gethog
3. Thaoth
4. Horlωn
5. Innon
6. Aaoth
7. Galethog

Mi: Work from the right, toward the left, in the first angle next unto the circumference. .

Δ: He shewed than, thus, this letter

Mi: Make the number of 5 on the right hand, (that is, before it) at a reasonable distance, thus 

5.

Δ: After that he shewed the second letter, a great roman A, thus A+ 24.

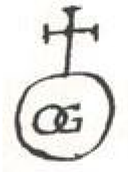
Then he shewed 30.

Then 21.

Then 9.

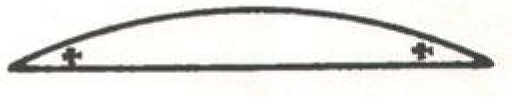
Then he shewed 14.

Then he shewed this compownd letter, with the circle and cross:



He willed me, at each corner of these Segments of circles, to make little Crosses, and so I did.

Δ: After euery of the 7 letters shewed he did put them up in his bosom as sone as he had shewed them fully. The plates wheron those letters were shewed, hath the forme of the segment of a circle, thus and seemed to be of pure gold. When the 7 letters were placed, he sayd,



Omnia unum est.[381]

Then he pulled all the 7 plates out of his bosom, and Uriel kneeled down before him. Then the plates did seeme to haue two wings (eche of them) and to fly up to heven[382] under the Canapye.

Δ: After this, one of the 7 baskets, (that which is in the east) cam to Michael, and he sayd,

Mi: Seal this:[383] For This was and is for euer.

Δ: Then he stode agayn on his leggs like brasen pillers, and sayd,

Mi: Oh how mighty is the name of God, which rayneth in the heavens, O God of the faithfull, for thow rayneth for euer.

Δ: He opened the basket, and there cam a great fyre out of it.

Mi: Diuide the 7 partes of the circle next unto that which thow hast done, euery one, into 7.

Note: (for the tyme wilbe Long) Seuen, rest in 7: and the 7, liue by 7: The 7, gouern the 7: And by 7, all Gouernment is. Blessed be he, yea blessed be the Lord: praysed be our god. His Name be magnified. All honor and Glory be unto him now and for euer. Amen.[384]

1. Δ: Then he toke oute of the fire in the basket, a white fowle like a pigeon. That fowle had a Z uppon the first of 7 feathers which were on his brest. That first feather was on the left side.

   Mi: Note. There is a mysterie in the seuen, which are the 7 governing the 7 which 7 gouern the earth. Halleluyah.

   Mi: Write the letters. Δ: Now, a small 1 in the second fether. Then he coured those first two letters, with the other feathers. The third an 1, like the other. Then he coured that allso. The fowrth an R. He covereth that. The fifth a great roman H. He couereth it. The sixth feather hath a little i. Then he hid that feather. The last feather had a small a.

   Mi: Prayse God.

   Δ: Then he put the fowle into the basket: and set it down by him. Then he hong it up in the ayre by him.

   Δ: Then he lift up his sworde over us, and bad us pray. Δ: We prayed.
2. Δ: Then he stretched out his hand and there cam an other basket to him, and he pluckt out a white byrd, much bigger than the other: as big as a swan: with '7' feathers on his brest.

   Mi: Dixit et factum est.[385]

   Mi: Note. Δ: The first feather hath a little a on it: and it went away. The next a Z great as the first. Then a C great. Then a little a. Then an other little a. Then a feather with a little c. Then one with a little b. Δ: Then he couered them all.

   Mi: Thow hast truth.

   Δ: Then he put up the fowle into the basket, and hung it up by the other in the ayre.

   Δ: Than the third Basket cam to him: and he toke out a byrd all green as grass, like to a peacok in form and bignes.

   Mi: Et viuis tu cum illo: et:

   regnum tuum cum illis est.[386]

   Δ: There started out of this birds brest, 7 fethers, like gold, and fyrie.

   Mi: Pray.
3. Mi: Note. Δ: On the first feather a small p.

   Then a small a.
   A little u.

   Then a small p.
   Then a small n.
   Then a small h.
   Then a small r. Then he put the fowle up into the Basket &c.

Δ: Then there cam an other basket to his hand.
Mi: Dedit illi potestatem in cælus.

Potestas illius magna est.
Orate.[387] Δ: We prayed.

4. Δ: Then he pluckt out a fowle, greater than any of the other, like a griphen (as commonly they are figured) all red fyry, with skales like brass. Then on seuen skales, appered letters.
Mi: Note. Δ: First a little h.

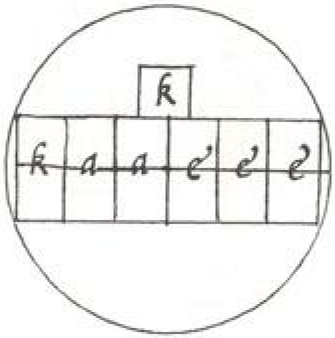
A little d.
A little m.
Then a little h.
Then a little i.
Then a little a.
Then a little i.

Δ: Then he put up the fowle, & hung the basket in the Ayre.
Δ: Then there cam an other Basket to him.
[Δ: Note: All this while the firmament was not to be seen.]
Mi: Magnum est DEVS in Angelis suis.

et magna est illorum potestas in Cælis.

Orate.[388] Δ: We prayed.

5. Δ: Then he pluckt out a bird like an Egle all his body like Gold, and he had a little circle of feathers on his brest: and in it, betwene fowre parallell lines, twelue equall squares: and on the top, on the myddle, one, like the other twelue, thus:



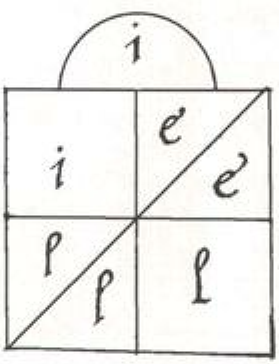
Δ: Then he put up the Egle &c.
Δ: Then cam an other Basket.
Mi: Nuncius tuus est magnus in cælis.

Orate.[389]

Δ: He, and the Basket that wer opened, shut, and set aside, seamed all to be gon: and the Baskets remayning, still hanging on the border of the Canapie. Then he cam agayn, and went awaye agayne. Then cam URIEL and held the Basket: and his leggs seemed to be such great tall pillers of Brass: as Michael did stand on before.

UR: This is a Mysterie. He is here, and not here which was here before.[390]

6. Δ: He opened the Basket and pluckt out like a phenix [or pelican $^{\Delta}$] of the bignes of a swan: all fyrie sparkling. His byll is bent into his brest and it bled. In his brest was a quadrangle made with his own feathers, thus. He put it up, and hung it by the other Baskets.



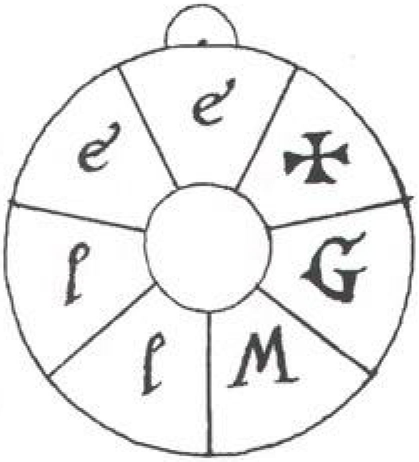
Then cam the last basket. Uriel stode still and sayde,

UR: Dedit angelis potestatem in lumine Cæli.[391]

Orate. Δ: We prayed.

7. Δ: Then cam Michael and toke the Basket of Uriel and becam standing on the great brasen legs, as before.

Δ: He toke out of the basket a strange fowle with many wings: This fowle had in his forhed a Tablet of this fashion:



Mi: Et Coniunxit illos DEVS in unum.[392]

Δ: All the Baskets flew up: and so the Canapie vanished away, and the Heaven appeared.

Δ: Now he cam and sat down in his chayre.

Δ: Michael sayd to Uriel, It is thy part, to expownd these Mysteries: Go to, in the name of our God.

Δ: Uriel cam and stode before him and sayde, What will you: Ô our fellows and seruants to GOD? What will you?

Δ: Perfect knowledg and understanding, such as is necessary for us.[393]

UR: Looke uppon, and see if thow canst not understand it: We will depart for a little space: and come to thee agayne.

Δ: So they went: and left all the stone in fyre, so that neyther the Chayr or Table could be seen in it.

Δ: After a quarter of an howre, Michael and Uriel cam both agayne.

Mi: Loke into the 7 angles: next unto the uppermost Circumference.

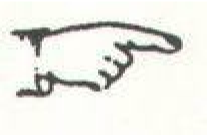
Δ: Uriel cam and stode before Michael.

UR: Those 7 letters[394] are the 7 Seats of the One and everlasting GOD. His 7 secret Angels proceding from euery letter and **Cross so formed**: referring in substance to the FATHER: in forme, to the SONNE: and Inwardly to the HOLI GHOSTE. Loke uppon it: it is one of the Names, which thou hast Before: euery **letter** conteyning an Angel of brightness: comprehending the 7 **in**ward **powres** of God: known to none, but him self: a Sufficient BOND to urge all Creatures to life or Death, or any thing els conteyned in this world.[395] Yt banisheth the wicked, expelleth euyll spirits: qualifieth the Waters, strengtheneth the Just, exalteth the righteous and destroyeth the Wicked. He is ONE in SEVEN. He is twise THREE.[396] He is seuen in the Whole. He is Almighty. His Name is euerlasting: His Truth can not fayle. His Glory is incomprehensible. Blessed be his name. Blessed be thow, (our God) for euer.

UR: Thow must refer thy numbers therin conteyned, to the upper circle. For, From Thence, all things in the inward partes, shalbe comprehended. Looke if thow understand it.

Δ: I finde it to be GALETHOG.

UR: It is so. Δ: I thank God and you, I understand now (allso) the numbers annexed.



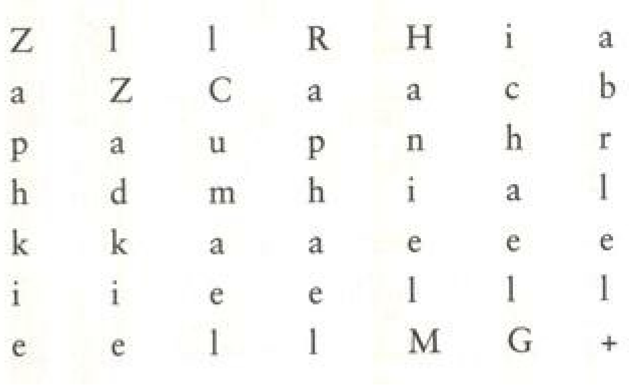
UR: As this darknes is lightened, by the spirit of God, herein; so will I lighten, yea so will the Lord lighten your Imperfections, and glorifie your myndes to the sight of innumerable most holy and unspeakable Mysteries.

UR: To the next part. Δ: Michael sat still, with his sword in his hand.

UR: The parte wherein thow hast labored, conteyneth 7 Angels. Dost thow understand it? Δ: Not yet. Ur: Oh how far is mans Judgment from Celestiall powres? Oh how far are these secrets hidden from the wycked? Glory be unto him, which seeth for euer. Δ: Amen, Amen, Amen.

UR: Note: We cannot tary long. Thow must set down these letters onely, by 7, in a spare paper, thus:[397]

UR: Rede----------------Begyn at the first, and rede downward.[398]



Z	l	l	R	H	i	a
a	Z	C	a	a	c	b
p	a	u	p	n	h	r
h	d	m	h	i	a	l
k	k	a	a	e	e	e
i	i	e	e	l	l	l
e	e	l	l	M	G	+

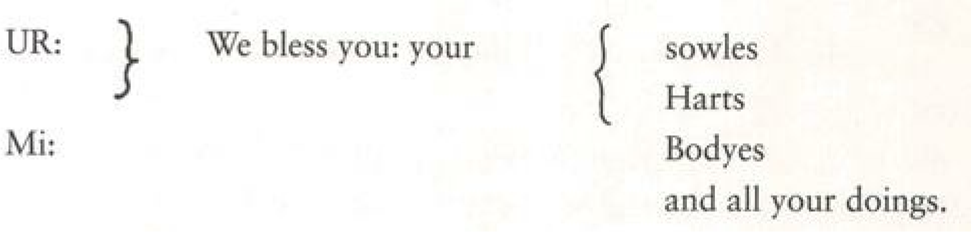
Δ: I rede thus, Zaphkiel, Zadkiel, Cumael, Raphael, Haniel, Michaël, Gabriel.[399]

Ur: Thow hast red right.

Δ: Praysed be God.

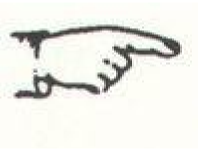
Ur: Thus dost thow see, how mercifully God dealeth with his seruants.

Euery letter here, conteyneth or comprehendeth the number of 72 Vertues:[400] Whose names thow shalt know: skarse yet revealed to the world. Uriel and Michael iointly togither pronownced this blessing on us.



UR: } We bless you: your { sowles
Mi: Harts
Bodyes
and all your doings.

Δ: Michael with his sword, and flame of fyre florished ouer our heds.



Yet I will thus much shew you, for your Cumfort beside. What seest thow? Δ: He spake to the skryer. And he saw an innumerable multitude of Angels in the Chamber or study abowt us, very bewtifull with wyngs of fyre. Then he sayd,[401]

Lo, thus you shalbe shaddowed[402] from the wicked. Kepe these Tables secret. He is secret that liueth for euer.

Man is frayle. Fare well.

¶ He must go for the bokes, els they will perish.[403] Δ: He ment that my partner Ed. Talbot, shold go to fatch the bokes from Lancaster (or therby) which were the L. Mowntegles[404] bokes, which Mr. Mort yet hath: wherof mention is made before.

Ended hor. 5. a meridie
Tuesday the 20 Martij
1582.

Wensday 21 Martij, circa 2ã a meridie.

Δ: After appearance was had, there cam in one before Michael (who sat in his seat) and Uriel leaned on the table (as he, usually did). This seemed to be a Trumpeter:[405] he was all in white, and his garments bespotted with blud. He had nothing on his hed. His heare very long hanging behynde him on his sholders. The Trumpet seamed to be gold. The sownd therof was very playne.

Δ: I axed of my skryer, in what manner Uriel now shewed, (and Michael likewise.) Then Michael sayd, I warned thee for axing of my apparell or manner.[406] Et hæc est Gloria illius, quæ non commouebitur ab impijs.

Mi: Quid vultis? Δ: Iuxta voluntate Dei, Sapientiam nobis necessariam &c.

Mi: Sapientia mundi, nihil est, peribit autem in æternum. Veniat æternitas DOMINI, ab uniuersis mundi partibus. Venite, venite, sic vult DEVS ADONAY fac officium Phanaël.[407]

Δ: This Phanael was the Trumpeter, (above mentioned) who thereupon blew his Trumpet, lustily,[408] turning him self rownd abowt, to all the world. Then, from 7 partes of the world, (being equally diuided abowt the Horizon,) cam 7 Cumpanyes of Pillers all of fyrye cullour glittring. And euery Cumpany of Pillers high and great and as thowgh they were Pillers of fyre. The Heauen, the Sonne, and, Mone and Sterrs seemed to tremble.

Mi: **Multiplex est Deus Noster**.[409]

Mi: Mark this Mystery. Seuen comprehendeth the Secrets of Heven and erth. seuen knitteth mans sowle and body togither (3, in sowle, and 4 in body).

In 7, thow shalt finde the unitie.

In 7, thow shalt finde the Trinitie.

In 7, thow shalt finde the Sonne, and the proportion of the Holy Ghoste.[410] O God, O God, O god, Thy Name (O God) be praysed euer, from thy 7 Thrones, from thy 7 Trumpets, and from thy 7 Angels. Δ: Amen, Amen, Amen.

Mi: In 7, God wrowght all things.

Mi: Note. In 7, and by 7 must you work all things. O Seuen tymes Seuen, Veritie, vertue and Maiestie. I Minister by thy licence. This expownd, by thy Vertue (Δ: Michael spake that, pointing to Uriel.)

Δ: Michael and Uriel both kneeled down, and the Pillers of fyrie and brasen cullour, cam nere, rownd abowt them uniformely.

Mi: Sic est DEVS noster.[411]

Δ: One of the pillers leaned toward the skryer, and had like a pommel or mace hed, on the top of it. And Michael with great reuerence toke out of the top of it a thing like an S.

Δ: Than leaned down 6 Pillers more: and Michael, cryed lowd,

Vnus est DEVS noster, Deus Deus noster.[412]

Δ: Then orderly he opened all the pillers heds: and then the 7 ioyned all togither, distinctly to be discerned.

Mi: Note. Δ: There appeared a great

S
A
A
I

Δ: Then the sides closed up, and hid those letters first shewed. After that appered two letters more

E
M

Δ: He made Cursy, and semed to go from ward, and vanished away.

E 8

Mus∈ριον est.[413]

Δ: The Pillers all ioyned togither at the tops, making (as it were) One Mace or Pommell, and so flew up to heven wards.

Δ: There seamed two pillers more to come down from heven (like **the other** in forme) and toke place there, where the other 7, stode, which went away.

Δ: Michael with his sword, Cut them asunder: and cryed out,

Away you workers of Iniquitie. [414]
Perijt Malus cum malis.[415]

Δ: The pillers fell down, and the grownd swallowed them up.

Tanta est tua audacia Sathan[416]
sed DEVS noster viuit.[417]

Δ: The pillers which before ascended, cam down ioyntly: and oute of them a Voyce saying, NON SVM.[418]

Δ: Then the 7 pillers next his right hand, bowed to Michael, And oute of them, a voyce sayd, SVM.[419]

Δ: Then one of the Pillers stode higher than his fellows, and Michael opened all the tops of them, and sayd,

Orate.[420] Δ: We prayed.

Mi: Write the Name down in the Tables.

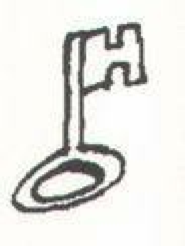
Δ: Then he toke of, 3 of the heds of the Pillers, and sett them downe and there appered, BTZ, great letters in hollow places like square cumfet [421] boxes.

Mi: Ista sunt secreta secretorum.[422]

Invocate Nomen eius, aut nihil agere possumus. [423] The key of Prayer openeth all things.

Δ: We prayed.

Note Key



> Δ: Then the other 4 pillers, bowingly shewed 4 letters thus, KASE, and the number 30 with a prik under. Then the Pillers ioyned theyr heds togither very close, and flew up into the firmament with Thunder.

Sic Domine, Sic, Sic.[424]

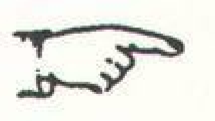
Mi: Place these in the Table. Δ: I wrote and he sayd, Thow hast done right. Laudate nomen Domini qui viuit in æternum.[425]

Δ: A voyce cam out of the next cumpany of the 7 pillers (ioyning them selues togither) saying, Ipse.[426]

Mi: Et Misericordia tua Domine magna est.[427]

Δ: Michael kneled whan he sayd this.

Δ: Michael shewed out of 4 of theyr heds, of the pillers, (and with all sayd,)



NO, NOT the Angels of heuen, (but I,) are priuie of these **things**. Δ: So there appeared, 4 letters, HEID.

Δ: Then the other 3 pillers were opened and had ENE on theyr tops.

Dominus collocatur in numero suo.[428]

Δ: The 7 pillers mownted up into the ayre, and it thundred at their going.

Δ: Then the fowrth Cumpany of pillers bowed to Michael: out of them cam a voyce: Viuo sicut LEO in medio illorum.[429]

Mi: Et tua potestas magna est ubique.[430]

Δ: Then Michael pluckt of, fiue of the tops. There appered Δ: then they ioyned all togither: then appered EIMO.

Mi: Hoc non est sine præce.[431]

Δ: The other two opened, and there appeared A.

Δ: Then they closed up, and went away, with a great thunder.

Δ: Then cam 7 other pillers to Michael, and a Voyce oute of them, saying, Serpens sum, et deuoraui serpentem.[432]

Mi: Et bonis et malis serpens es Domine.[433]

Δ: Then they closed all up; and Michael sayd, Orate. Δ: We prayed.

Δ: Then Michael toke of, the heds of 4: then appeared first an I, then MEG. Then he opened the other 3, and CBE appeared.

Mi: Numerus illius, est nulli cognitus.[434]

Δ: They ioyned theyr heds all togither, and ascended up to heuenward: and great lightening after them.

Δ: Then cam an other Septenarie of Pillers: and oute of them a voyce, saying,

Ignis sum penetrabilis.[435]

Mi: Et sit nobiscum, Ô Deus.[436] Pray. Δ: We prayed.

Δ: Then he opened 4 of theyr heds and appered in them ILAO.

Δ: They closed togither agayne.

Δ: Then one other was opened, and ***I*** appered.

Δ: Then . appered, and did shut up agayn.[437]

Δ: Then he smote fyre out of the last pyller, and it thundred and there seemed to come out of it innumerable Angels like little Children with wings, and there appered N, and suddenly did shut up.[438] **Sic sic sic Deus noster**.[439]

Δ: Then they ioyned all togither, and flew up.

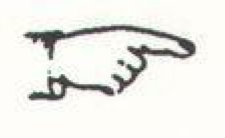
Mi: Note down in the table. Δ: I Noted them down.

Δ: Then cam the last 7 pillers, and out of them this Voyce,

Finis.

Gaudium et Lux nostra Deus.[440]

Δ: Then they closed all in One.
Mi: Orate. Δ: We prayed.
Δ: Then 6 of the heds opened and appered I H R L A A.



Δ: Then the seuenth opened: Then seamed trees to leap up, and hills, and the seas and waters to be trubbled, and thrown up.

Δ: A voyce cam out of the Pillers: Consummatum est.[441]
Δ: There appeared in that Piller $\overset{21}{8}$.
Δ: They ioyned togither and flew up to heven ward.
Mi: VNVS VNVS VNVS.

Omnis caro timet vocem eius.[442]
Pray. Δ: We prayed.

Δ: Note: my skryer was very faynt, and his hed in manner gyddy, and his eyes, dasyling, by reason of the sights seen so bright, and fyrie, &c. Michael bad him be of good cumfort, and sayd he shold do well.

Mi: Cease for a quarter of an howre.

Δ: After we had stayed for a quarter of an howre, we comming to the stone agayne, fownd him come all ready to the stone: and Uriel with him. Who, allso, had byn by, all the while, during the Mysterie of the ‘7’ pillers.

Mic: Set two stoles in the myddst of the flowre. On the one, set the stone: and at the other let him knele. I will shut the eares of them in the howse, that none shall heare us. I will shew great Mysteries.

Michael than, with a lowd voyce sayd,

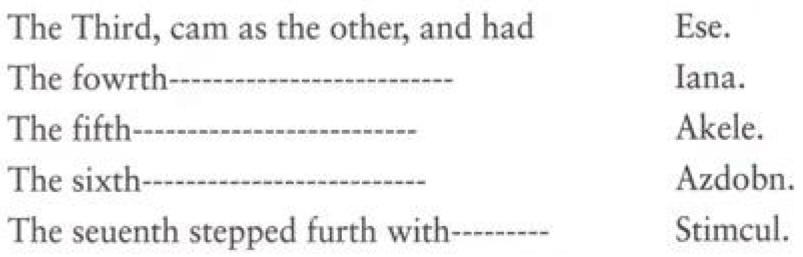
Adeste Filiæ Bonitatis:
Ecce DEVS vester adest:
Venite.[443]

Δ: There cam in 7 yong women apparelled all in Grene, having theyr heds rownd abowt attyred all with greene silk, with a wreath behinde hanging down to the grownd.[444] Michael stroke his sword ouer them, no fyre appearing: Then they kneeled: And after, rose agayn.

Mi: Scribe quæ vides.[445]

Δ: One of them stept out, with a little blue tablet on the forhed of her: and in it written, El.

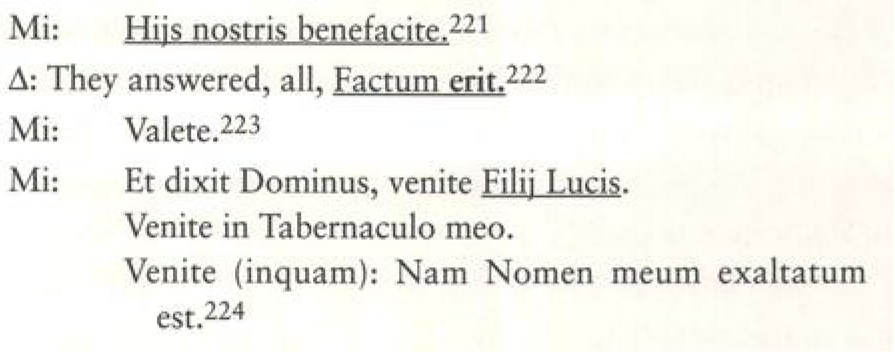
Δ: She stode a side, and an other cam in, after the same sort, with a great M, and a little e, thus, Me.



The Third, cam as the other, and had	Ese.
The fowrth--------------------------	Iana.
The fifth-------------------------	Akele.
The sixth--------------------------	Azdobn.
The seuenth stepped furth with---------	Stimcul.

Δ: They all togither, sayd, Nos possumus in Cælis multa.[446]
Δ: Then they went theyr way, suddenly disäpering.
Mi: Note this in your next place but one. Δ: I did so.
Mi: Go to the next place. Stay.
Mi: Adeste, Filiolæ Lucis.[447]
Δ: They all, cam in agayn, and answered, Adsumus Ô tu qui ante

faciem **DEI stas.**[448]



Mi: Hijs nostris benefacite.[221]
Δ: They answered, all, Factum erit.[222]
Mi: Valete.[223]
Mi: Et dixit Dominus, venite Filij Lucis.
Venite in Tabernaculo meo.
Venite (inquam): Nam Nomen meum exaltatum est.[224]

[449][450][451][452]

Δ: Then cam in 7 yong men, all with bright cowntenance, white apparaled, with white silk uppon theyr heds, pendant behinde as the women had.[453]

One of them had a rownd purifyed pece or ball of Gold in his hand.

One other had a ball of siluer in his hand.

The third a ball of Coper.

The fowrth a ball of Tynne in his hand.

The fifth had a ball of yern.[454]

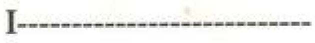
The sixth had a rownd thing of Quicksyluer, tossing it betwene his two hands.

The last had a ball of Lead.[455]

They wer all apparayled of one sort.

Mi: Quanmvis[456] **in uno generantur tempore, tamen unum sunt.**[457]

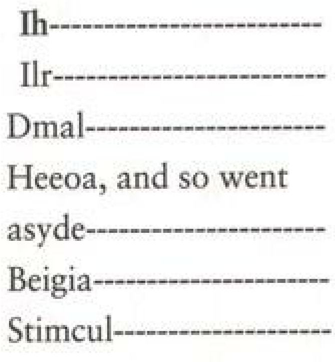
Δ: He that had the gold ball, had a rownd tablet of gold on his brest, and on it written a great



I---------------------------

Then he with the syluer ball, cam furth, with a golden tablet on his brest likewise, and on it written

He with the Copper ball, had in his tablet
He with the tyn ball, had in his tablet
He with the yern ball, had in his tablet



Ih-------------------------
Ilr-------------------------
Dmal----------------------
Heeoa, and so went
asyde----------------------
Beigia----------------------
Stimcul--------------------

He with the Mercury ball, had written
The yong man with the leaden ball, had
Mi: Facite pro illis, cum tempus erit.[458]
Δ: All answered, Volumus.[459]
Mi: Magna est Gloria Dei inter vos. Erit semper. Halleluyah.[460]

Valete.[461]

Δ: They made cursy, and went theyr way, mownting up to heven.
Mi: Dixit Deus, Memor esto nominis mei:

Vos autem immemores estis.[462]
I speak to you. Δ: Hereupon, we prayed.

Mi: Venite, Venite, Venite.

Filiæ Filiarum Lucis Venite.
Qui[463] habebitis filias venite nunc et semper.[464]

Dixit Deus, Creaui Angelos meos, qui destruent Filias Terræ.

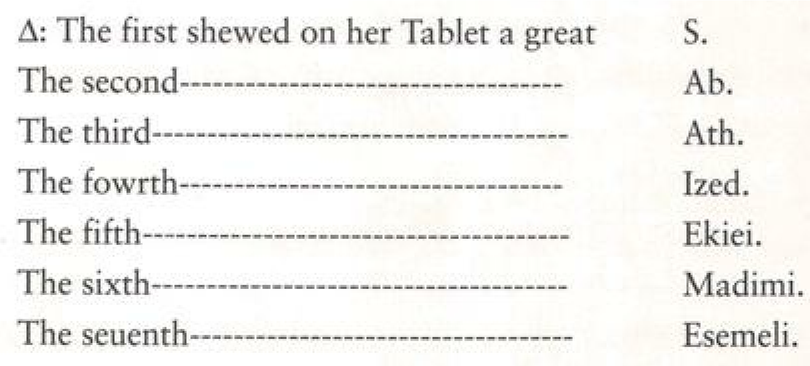
Adsumus,[465] Δ: Sayd 7 little wenches which cam in. They were couered with white silk robes, and with white abowt theyr hed, and pendant down behinde, very long.

Mi: Vbi fuistis vos?[466] Δ: They answered: In terris, cum sanctis et in cælis, cum glorificatis.[467]

Δ: These spake not so playn, as the former did; but as though they had an impediment in theyr tung.

Δ: They had, euery one, somwhat in theyr hands, but my skryer could not iudge what things they were. Mi: Non adhuc cognoscetur Mysterion hoc.[468]

Δ: Eache had fowre-square Tablets on theyr bosoms, as yf they were of white Ivory.



Δ: The first shewed on her Tablet a great	S.
The second------------------------------------	Ab.
The third---------------------------------------	Ath.
The fowrth------------------------------------	Ized.
The fifth--	Ekiei.
The sixth---------------------------------------	Madimi.
The seuenth-----------------------------------	Esemeli.

Mi: Quid istis facietis?

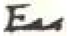
Erimus cum illis, in omnibus operibus illorum.[469] Δ: They answered.

Mi: Valete.[470] Δ: They answered, Valeas et tu Magnus O in Cælis.[471]
Δ: And so they went away.
Mi: Orate.[472] Δ: We prayed.
Mi: Et misit filios filiorum, edocentes Israel.
Mi: Dixit Dominus, Venite ad vocem meam.
Adsumus, [473] Δ: **Sayd 7 little Childern which cam in, like boyes couered all with purple, with hanging sleues like preists or scholers gown sleues: theyr heds attyred all (after the former manner) with purple sylk.**
Mi: Quid factum est inter filios hominum?

Male viuunt (sayd they) nec habemus locum cum illis tanta est illorum Iniustitia. Veh mundo, scandalis: vel scandalizantibus, Veh illis quibus Nos non sumus.[474]

Δ: These had tablets (on theyr brests) three cornerd, and seemed to be very grene and in

them, letters. The first had two letters in one: thus, of EL:

The first ----------  ----- Δ: He sayd, Nec nomine meo timet Mundus.[475]

The second ---------- An ----- Nullus videbit faciem meam.[476]

The third ---------- Aue ----- Non est virgo super terram cui dicam.[477]

[Δ: And pointed to his tablet, wherein that word, Aue, was written.]

The fowrth ---------- Liba ----- Tanta est infirmitas sanctitudinis Diei. Benefacientes decesserunt ab illo.[478]

The fifth ---------- Rocle - Opera manuum illorum sunt vana. Nemo autem videbit me.[479]

The sixth shewed his Tablet and said, Ecce -- Hagonel[480] - Qui adhuc Sancti sunt, cum illis viuo.[481]

The seuenth had on his tablet -- Ilemese -- Hij imitauerunt doctrinam meam. In me Omnis sita est Doctrina.[482]

Δ: I thowght my skryer had missherd, this word Imitauerunt, for Imitati sunt.[483] And Michael smyled and seemed to lawgh, and sayd, Non curat numerum Lupus.[484] And farder he sayd, Ne minimam detrahet à virtute, virtutem.

Mi: Estote cum illis: Estote (inquam cum istis) Estote (inquam) mecum. Valete.[485]

Δ: **So they went, making reuerence,[486] and went up to heuen.**

Mi: Dictum est hoc tempore.[487]

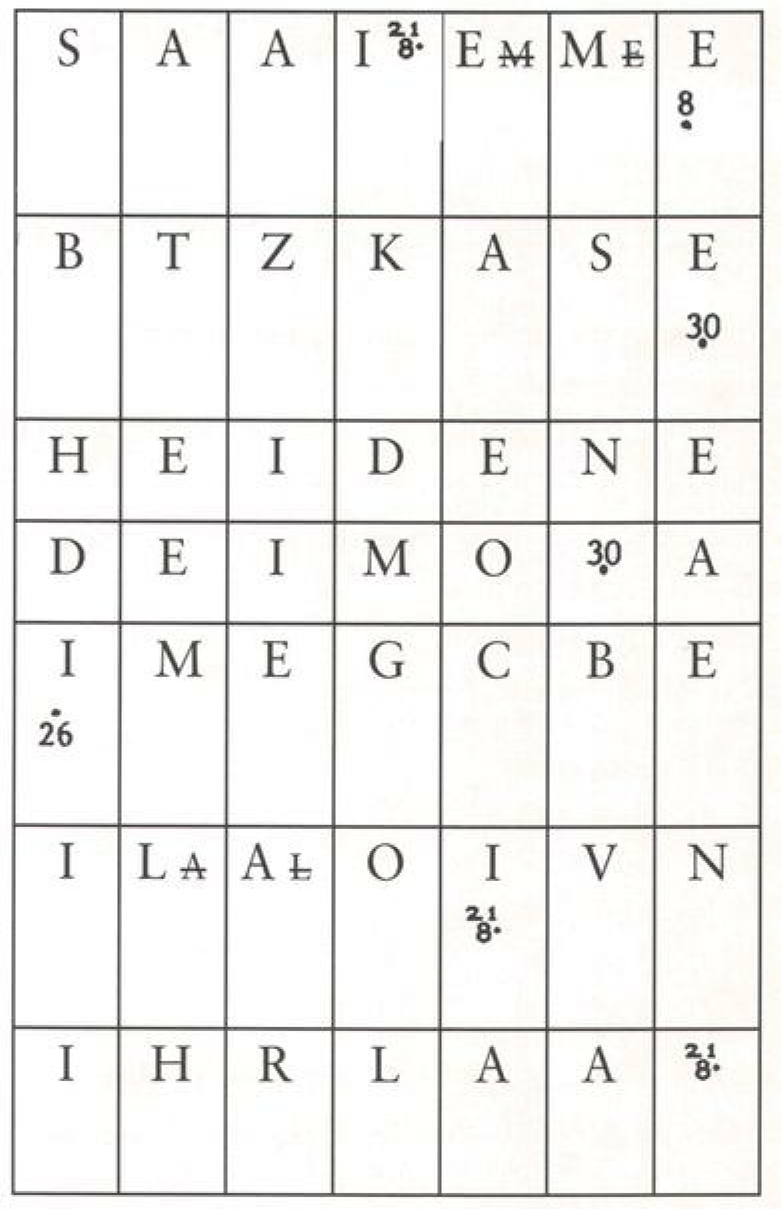
Mi: Note this in thy Tables. Dost thow understand it? Loke if thow canst.

Δ: He sayd to Uriel, It is thy part, to interpretate these things.[488]

Ur: Omnis Intelligentia est a Domino.

Mi: Et eius Nomen est Halleluyah.[489]

Compose a table, diuided into 7 parts, square.[490]



S	A	A	I 21/8	E ~~M~~	M ~~E~~	E 8
B	T	Z	K	A	S	E 30
H	E	I	D	E	N	E
D	E	I	M	O	30	A
I 26	M	E	G	C	B	E
I	L ~~A~~	A ~~L~~	O	I 21/8	V	N
I	H	R	L	A	A	21/8

Ur: Those 7 names, which procede from the left hand to the right, are the **Names of God**, not known to the Angels: neyther can be spoken or red of man. Proue if thou canst reade them.

Beatus est qui secrete.
Nomina sua conseruat.[491]

Ur: These Names, bring furth 7 Angels: The 7 Angels, and Governers in the heuens **next unto us,**[492] which stand allwayes before the face of God.[493]

Sanctus Sanctus Sanctus
est ille DEVS noster,[494]

Ur: Euery letter of the Angels names, bringeth furth 7 dowghters. Euery dowghter bringeth furth her dowghter, which is 7. Euery dowghter-her-dowghter bringeth furth a sonne. Euery sonne in him self, is 7. Euery sonne hath his sonne, and his sonne is 7.[495]

Let us prayse the God of Seuen, which was and is and shall liue for euer.

Vox Domini in Fortitudine.

Vox Domini in Decore.

Vox Domini reuelat Secreta.

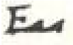
In templo eius, Laudemus Nomen eius El. Halleluyah.[496]

See if thow canst now understand this table. The Dowghters procede from the angle on the right hand, cleaving the myddle: where **theyr generation** ceaseth. The Sonnes from the left hand to the right to the middle: so proceding where theyr number endeth in one Centre. The Residue thow mayst (by this Note) understande.[497]

Δ: Then Michael, he stroke ouer us ward, with his sword, and the flame of fire yssued oute.

Loke to the corner of the right hand, being the uppermost: where thow shalt finde $\underset{\bullet}{8}$. Refer thyne eye to the upper number, and the letter aboue it. But the Number must be fownd under neth, bycause his prick so noteth.[498] Than procede to the names of the dowghters in the Table: and thow shalt see that it is the first name of them: This shall teache thee.

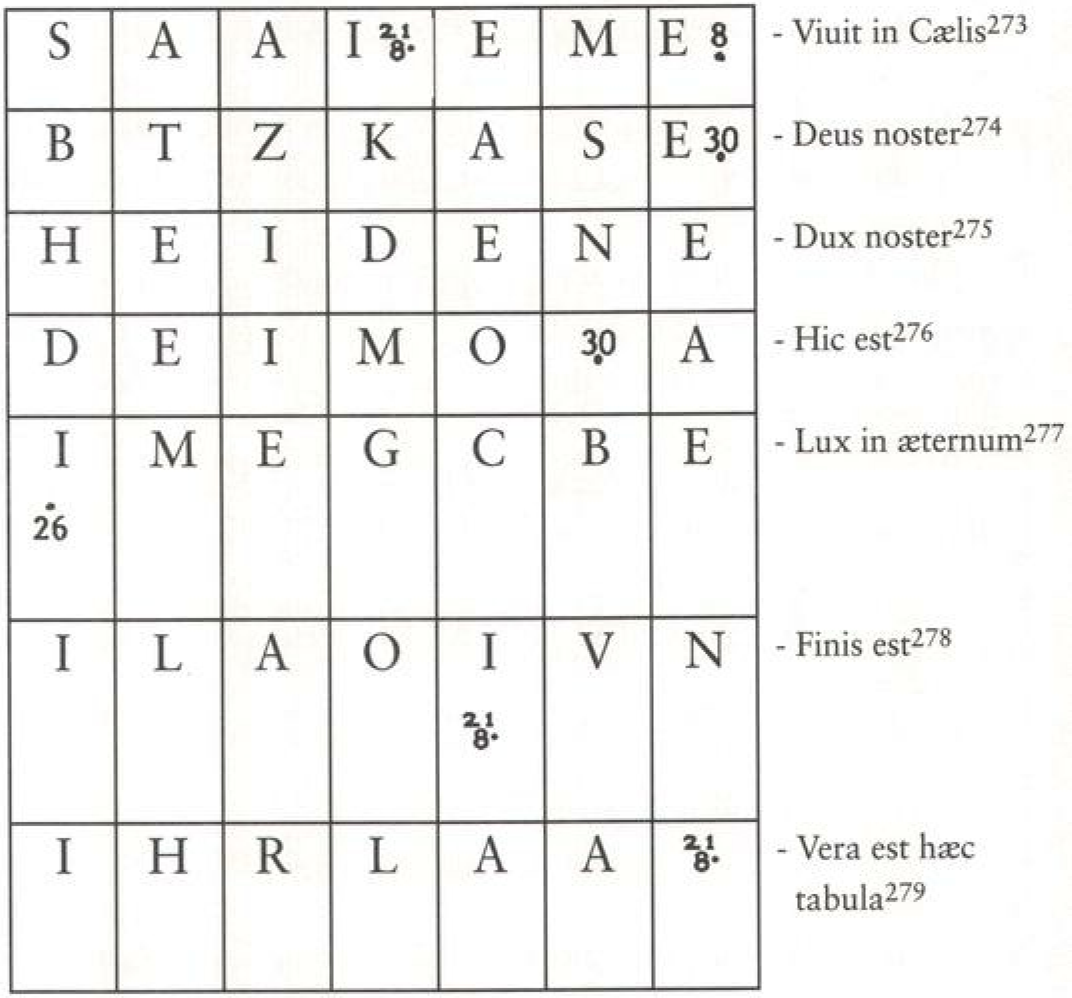
Δ: Loking now into my first and greatest Circle for $\underset{\bullet}{8}$ I finde it with 1 ouer it. I take this to be the first Dowghter.[499]

Ur: You must in this square Table set E by the $\underset{\bullet}{8}$ and now write them Composedly in one letter, thus  .

Nomen Domini viuit in æternum.[500]

Ur: Giue ouer, for half an howre, and thow shalt be fully instructed.

Δ: I did so, and after half an howre comming to the stone, I was willed to make a new square table of 7: and to write and note, as it followeth.



S	A	A	I 21 8	E	M	E 8	- Viuit in Cælis[273]
B	T	Z	K	A	S	E 30	- Deus noster[274]
H	E	I	D	E	N	E	- Dux noster[275]
D	E	I	M	O	30	A	- Hic est[276]
I 26	M	E	G	C	B	E	- Lux in æternum[277]
I	L	A	O	I 21 8	V	N	- Finis est[278]
I	H	R	L	A	A	21 8	- Vera est hæc tabula[279]

501, 502, 503, 504, 505, 506, 507

Vera est hæc Tabula, partim nobis cognita, et partim omnibus, incognita. Vide iam.[508]

The 30 by E, in the second place, in the upper right corner, serueth not in the consideration of the first Dowghters, but for an other purpose.[509]

The 26 by I, serueth **for an other** purpose: but not for this Dowghters Dowghter. The 21, is e, and 8 with the prick under it is 1: which togither maketh El, or thus compownded as if it were one letter, El .

The Names of the great Seale must follow the Orthographie of this Table. Virtus vobiscum est. Orate.[510] Δ: We prayed.

Δ: Then there appeared SAAI 21 8 M El . Here is an E comprehended in L.

Ur: Read now the Table.

Angeli lucis Dei nostri
Et posuit angelos illius in medio illorum.[511]

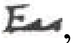
Ur: In the table are the names of 7 Angels. The first is Zabathiel, beginning from the left uppermost corner, taking the corner letter first, and then that on the right hand above, and than that under the first, and than the third from the first, in the upper row: and then cornerwise down toward the left hand, and then to the fowrth letter from the first in the upper row: where there is I with , which maketh el. So have you Zabathiel.

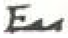
Ur: Go forward.

2. Δ: So, I finde next Zedekieil.

Ur: This I in the last Syllable augmenteth the true sownd of it.

3.	Δ: Then next I finde	Madimiel.-----	Ur: It is so.
4.	Δ: Then--------------	Semeliel.-----	Ur: It is true.
5.	Δ: Then--------------	Nogahel.-----	Ur: It is so.
6.	Δ: Then--------------	Corabiel.[284]-----	Ur: It is so.
7.	Δ: Then--------------	Leuanael.-----	Ur: It is so.

Ur: Write these names in the Great Seal, next under the 7 names which thow wrotest last: videlicet, under , An Aue &c. distinctly in great letters.

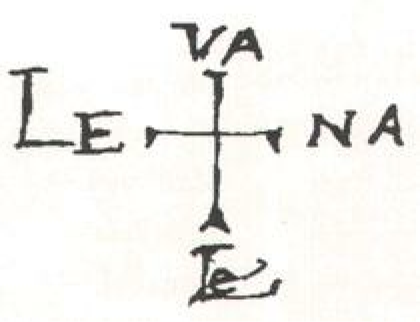
Ur: Make the E and L of Zabathiel, in one letter compownded, thus ZABATHI . In this, so fashion your E and L. And this name must be distributed in his letters into 7 sides of that innermost Heptagonum. For the other, I will teache you to dispose them. You must make for IEL (in this name onely) I with the annexed. So haue you iust 7 places.

Ur: The next fiue names thow shalt dispose in the fiue exterior angles of the Pentacle: euery angle conteyning one whole name.

Ur: Set the first letters of these 5 names, (in Capitall letters) within the fiue acute internall angles of the Pentacle: and the rest of eche name following Circularly from his Capitall letter, but in the 5 exterior obtuse angles of the Pentacle.

Ur: Set Z, of Zedekieil within the angle which standeth up toward the begynning of the greatest Circle. And so procede toward thy right hand.

Ur: In the middle now of thy Pentacle, make a cross † like a Crucifix and write the last of those 7 names Leuanael thus,



Uriel: Vidit DEVS, opus suum esse bonum

et cessauit a Labore suo.

Factum est.[513]

Δ: Michael stode up and sayd,
The æternall Blessing of God the FATHER,
The mercifull Goodnes of CHRIST, his SONNE
The unspeakable Dignitie of GOD the Holy GHOSTE bless you, preserue you, and multiply your

doings in his Honor and Glory.

Uriel: AMEN.
Ur: These Angels are the angells of the 7 Circles of Heven, gouerning the lightes of the 7 Circles.
Blessed be GOD in us, and by us,
Which stand contynually before
the presence of GOD, for euer.[514]

DIXI.[515]

Δ: Whan may we be so bold, as to require your help agayn.
Mic: Whan so euer you will, we are ready.

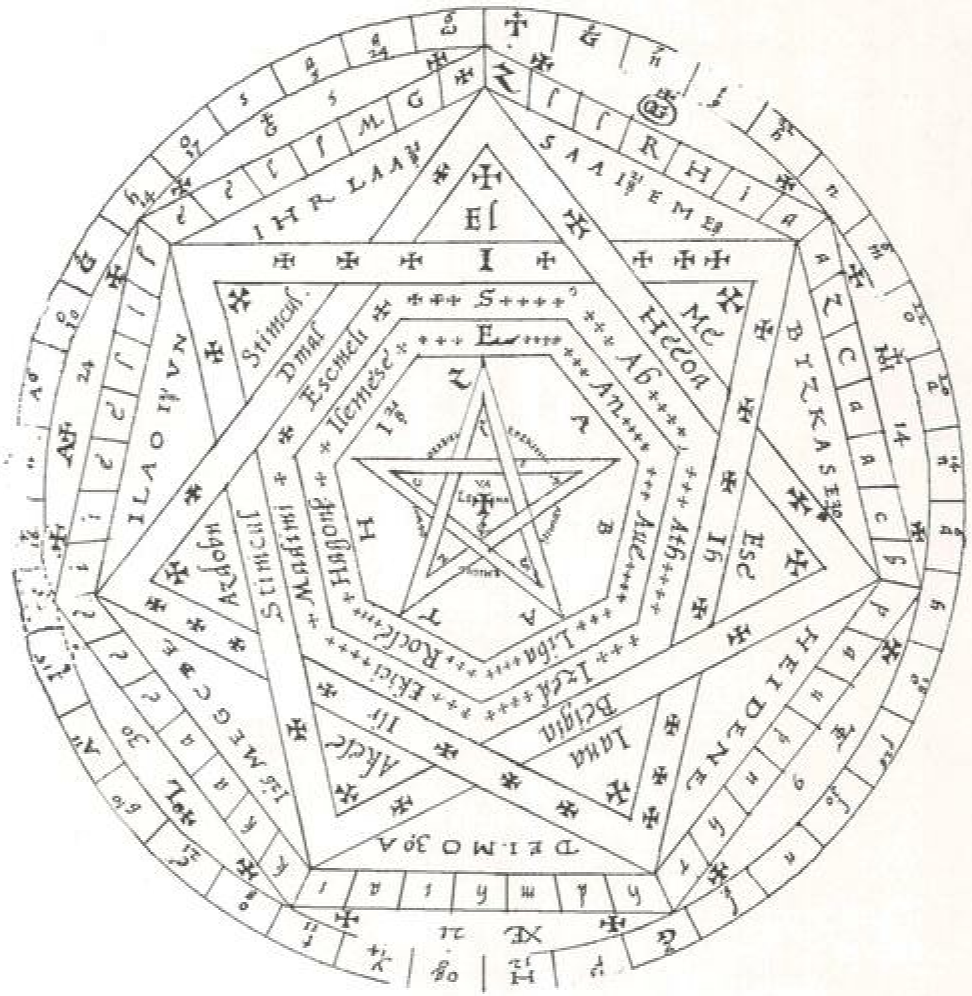
Farewell.

Δ: Sit Nomen Domini benedictum, ex hoc nunc, et usque in sæcula sæculorum.:
Amen.[516]

Anno Domini 1582. Martij. 21. } At Mortlake by Richemond

SIGILLVM DEI, ÆMÆTH: EMETH
nuncupatum ⁊r
DEI

אמת
אמון } hebraicè


IHRLAA
SAAIEME
BTZKASE
HEIDENE
DEIMO30A
I26MEGCBE
ILAOI21VN
El
Me
Ese
Iana
Akele
Azdobn
Stimcul
Esmeli
Ilemese
Madimi
Hagonel
Galas
Gethog
Thaoth
Horlwn
Innon
Aaoth
Galethog

Mysteriorum, liber Tertius.

Anno 1582:

Aprilis 28: [518]

Anno 1582 Aprilis 28 a meridie hora 4.[519]

E.T: Onely Michael appeared; Δ: And to diuerse my Complayntes, and requests sayde,

Mi: The lord shall consider thee in this world, and in the world to come.

E.T: All the chayre seamed on fyre.

Mi: This is one Action, in one person: I speak of you two.[520]

Δ: You meane us two to be ioyned so, and in mynde united, as yf we wer one man?

Mi: Thou understandest.

Take heade of punishment for your last slaknes.

Δ: Yf you mean any slaknes on my behalf, Truely it was and is for lak of habilitie[521] to buy and prepare things, appointed of you. Procure I pray you habilitie, and so shall I make spede.

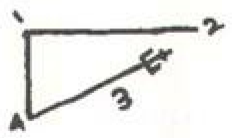
E.T: A great hill of gold with serpents lying on it appeared: he smyteth it with his sword, and it falleth into a mighty great water, hedlong.

Mi: Dost thow understand? Δ: No verylie.

E.T: He razed the hill away, as thowgh there had byn none; and sayd,

Mi: Lo, so it is of this worldly habilitie.

Δ: I pray you how must the Lamine be hanged?



Mi: As concerning the lamine, it must be hanged unseen, in some skarf.[522] The Ring when it is made, I will lessen it according to my pleasure.

I meane by two Cubites, your usuall yarde. Haste, for thow hast many things to do. Glory be to God, Peace unto his Creatures. Mercy to the wicked, Forgivenes to the Faithfull: He liueth, Ô he rayngneth, O thow art mighty, PELE: thy name be blessed. Δ: Amen.

Venito Ese,[523] Δ: He cryed so with a lowd voyce.

E.T: He is now couered, in a myghty couering of fyre, of a great beawty. There standeth a thing before him. I cannot tell what it is.

Laudate Dominum in cælis.

Orate.[524] Δ: We prayed.

E.T: His face remayneth couered with the fyre, but his body uncovered.

Mi: Adesdum Ese.

Adesdum Iana.[525]

Vobis dedit demonstrationem in Tabulis vestris.[526]

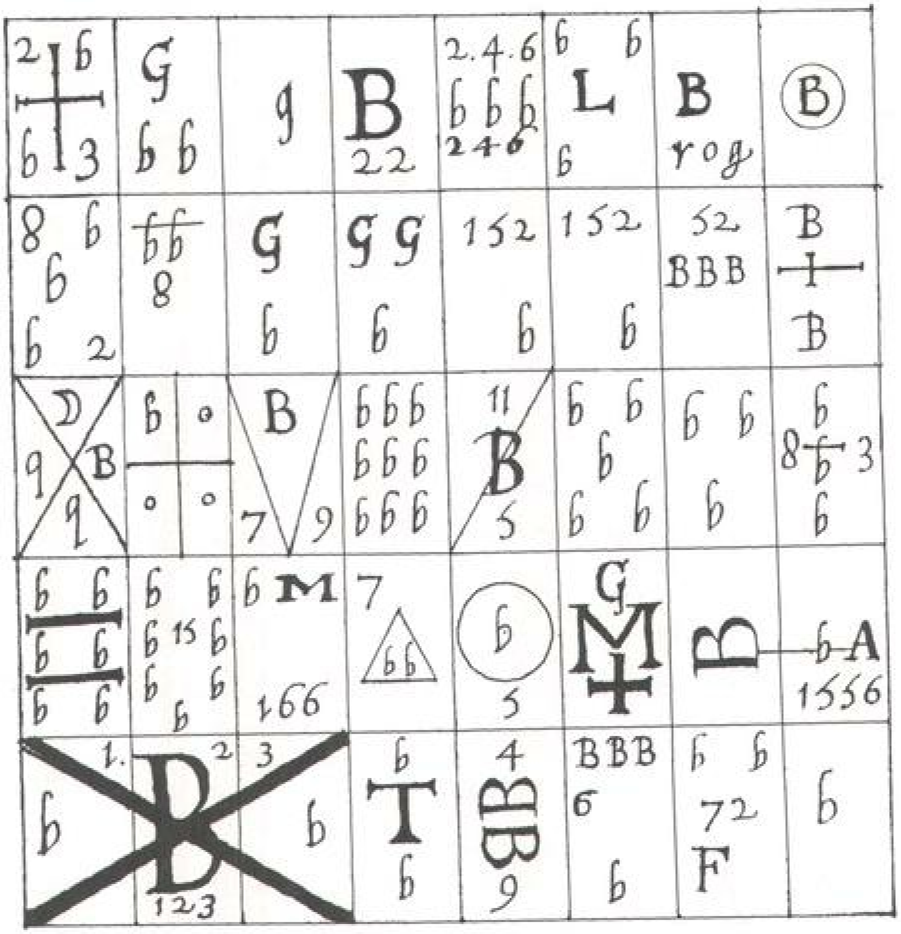
E.T: There appeare of the figure, (before, imperfect) two little women: One of them held up a Table which lightened[527] terribly: so that all the stone was couered: with a myst. A voyce cam out of the myst, and sayd,

Ex hijs creata sunt, [528] et hæc sunt nomina illorum.[529]

E.T: The myst cleareth, and one of the women held up a Table, being thus written uppon.

Numerus Primus.[530]

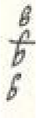
Δ: The Table semed square, and full of letters and numbers, and Crosses, in diuerse places, diuersly fashioned.

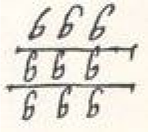

2 6 6 3
G 6 6
g
B 22
2.4.6 6 6 6 2 4 6
6 6 L 6
B rog
B
8 6 6 6 2
66 8
G 6
G G 6
152 6
152 6
52 BBB
B B
D 9 B 9
6 0 0 0
B 7 9
666 666 666
11 B 5
6 6 6 6 6
6 6 6
6 8 6 3 6
6 6 6 6 6 6
6 6 6 15 6 6 6 6
6 M 166
7 66
6 5
G M
B
6 A 1556
1. 6 B 2 123
3 6
6 T 6
4 BB 9
BBB 6 6
6 6 72 F
6

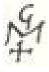
Numerus Primus[531]

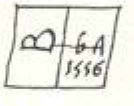
A finger cam out of the mist, and wyped oute, the first shew, with the Cross, letters, and numbers. The second was in like wise. The Third was a b with the tayle upward thus: g . The 52 with the three great BBB, semed to be couered with Gold. The two Crossed ones he did not wipe out with his finger.

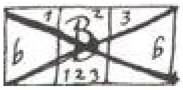
The next he blotted oute.

He blotted not oute the three  with the 8 and 3.
The two barrs must go clere and not towch the bars.



The , the square, wherin it standeth, is all gold: and that he let stand.



Fire cam oute and burnt:
The  is all of a bright cullour, like the brightnes of the Sonne, and that was not put out. The places are very blak, but where the letters, and numbers do stand.
E.T. hard a voyce saying, Finis Tenebrarum:[532] Halleluyah.[533]
E.T: There commeth a hand and putteth the little woman into the clowde.
Mi: Prayse God: Be inwardly mery.

The Darknes is comprehended.
God bless you: God bless you: God blesse you.

You must leave of for an howre and a half: for you haue .6. other Tables to write to night.
Prayse God: be ioyfull.

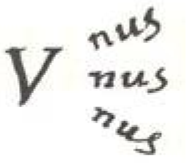
After supper we resorted to our scholemaster.
E.T: I here a voyce but see nothing: he sayeth,

Initium bonum in nomine eius
et est. Halleluyah.[534]

E.T: Three quarters of the stone (on the right side) are dark, the other quarter is clere.
Mi: Venite filiæ filiarum ESE.[535]

The nethermost......[536]

E.T: There come six yong maydens, all in white apparell, alike: Now they all be gonne into the dark parte of the stone, except one. There cam a flame of fyre out of the dark, and in the flame written Vnus[537] on this manner:


V
nus
nus
nus

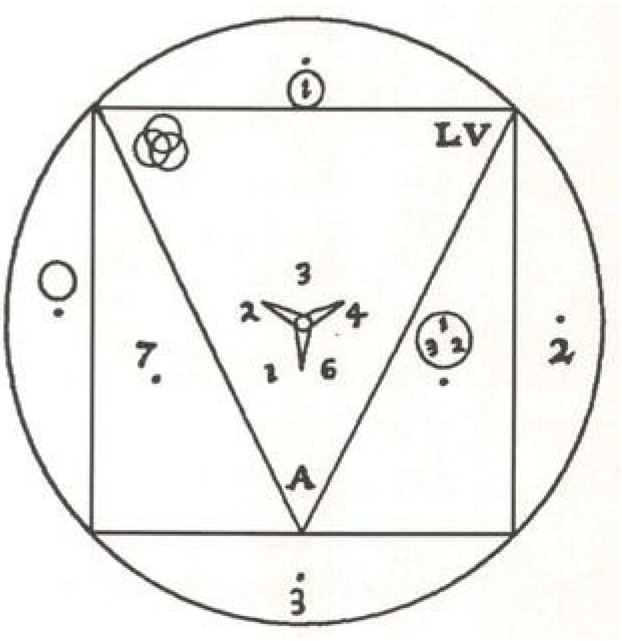
She that standeth without, putteth her hand into the dark: and pulleth out a ball of light: and threw it oute: and it waxed bigger and bigger; and it Thundred.

E.T: A voyce sayd --------- Dies primus.[538]

An other voyce --------- Ubi est Tabula?[539]

An answer --------- Est, Est, Est.[540]

She wyndeth and turneth her self abowt, begynning at her hed, and so was Transformed into a Table, rownde.



E.T: Three faces do shew and shote oute, and euer returne into one hed agayne: and with it cam a mervaylous swete sauour. The Table was of three cullours: white, redd, and a mixture of white[541] and red, changeably. A strong sownding cam withall, as of clattring of harness or fall of waters; or such like.

There cam a sterre shoting oute of the dark, and settled itself in the myddle of the Table: And the fyre which cam oute with the woman, did cumpas the Table abowt.

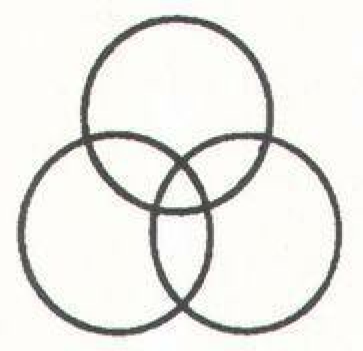
A voyce sayd, O honor, laus et gloria, Tibi qui es, et eris.[542]

The Table sheweth wunderfull fayre and glorious. Onely seuen priks appeare on the Table.

The three angles of the triangle open, and in the lower point appeared a great A.

And in the right upper corner LV. (E.T: The Table trembled.)

And in the other Corner appeared thre circles of æquall bignes, æqually, or alike intersecting eche others by theyr centers.



A voyce: Unus est, Trinus est; in omni Angulo est.

Omnia comprehendit: Fuit, est, et vobis erit.
Finis et Origo.[543] (E.T: Ô, Ô; with a dullfull sownd, he pronownced.)

E.T: The woman sayth, Fui: sum quod non sum.[544]

A voyce: Lux non erat et nunc est.[545]

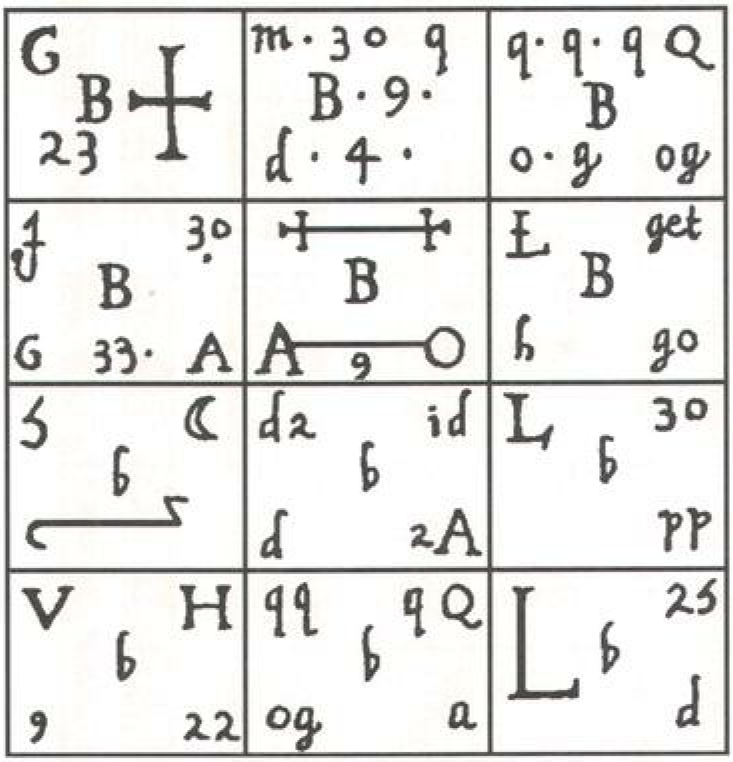
E.T: The woman being turned, from the shape of the Table, into womans shape agayn, went into the dark. Then one part of the darknes diminished. In the dark was a mervaylous turmoyling, tossing, and stur, a long tyme during.

A voyce: For a tyme Nature can not abyde these sightes.

E.T: It is become Quiet, but dark still.

A voyce: Pray and that vehemently, For these things are not revealed without great prayer.

E.T: After a long tyme there cam a woman: and flung up a ball like a glass: and a voyce was hard saying, Fiat. The ball went into the darknes, and browght with it a great white Globe hollow transparent. Then she had a Table abowt her neck, square of 12 places.[546] The woman seamed to daunce and swyng the Table: Then cam a hand oute of the dark: and stroke her and she stode still, and becam fayrer: She sayd, Ecce signum Incomprehensibilitatis.[547]


G B 23
m·30 q B·9· d·4·
q·q·q Q B o·g og
30 B G 33· A
B A 9
B get go
6
da id 6 d 2A
L 30 6 pp
V H 6 9 22
qq qQ 6 og a
L 6 25 d

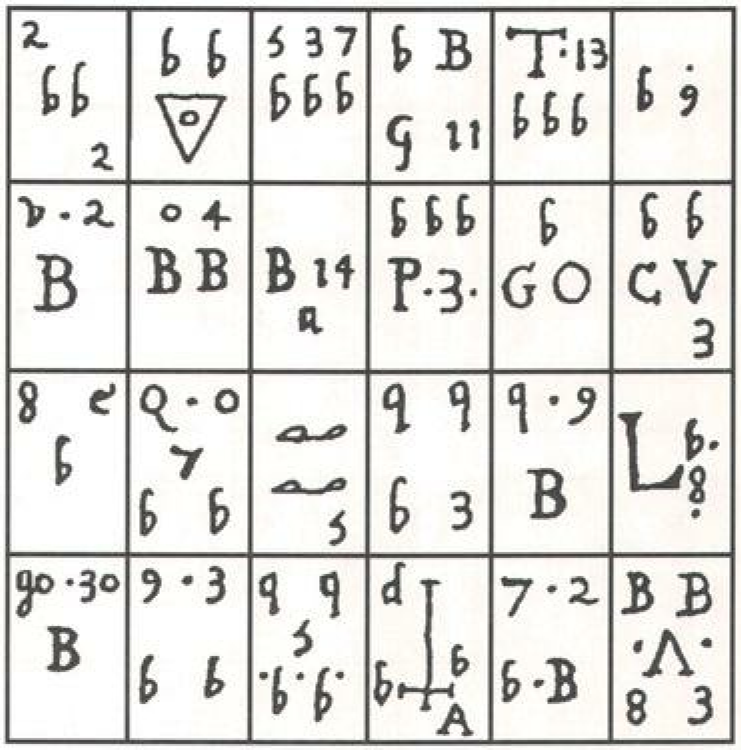
E.T: The woman is transformed into a water, and flyeth up into the Globe of Light.

E.T: A voyce: Est, Est, Est.[548]

E.T: One commeth, (a woman) out of the Dark very demurely, and soberly walking, carrying in her hand a little rownd ball: and threw it into the dark: and it becam a great thing of Earth. She taketh it in her hand agayne, and casteth it up into the rownd Globe and sayd,

Fiat.[549]

E.T: She turned her back toward E.T. and there appeared a Table diuided into 24 partes. Yt seemeth to be very Square.[550]



2 6 6 2	6 6 ▽	5 3 7 6 6 6	6 B G 11	T·13 6 6 6	6 9
D·2 B	o 4 B B	B 14 a	6 6 6 P·3·	6 G O	6 6 C V 3
8 e 6	Q·o 7 6 6	5	9 9 6 3	9·9 B	L 6·8
go·30 B	9·3 6 6	9 9 5 ·6·6·	d 6 6 A	7·2 6·B	B B ·Λ· 8 3

A voyce: Scribe. Veritas est.[551]

E.T: A sword cam out of the Dark: and claue the woman a sunder, and the one half becam a man, and the other a woman,[552] and they went and sat uppon the Ball of cley or erth.

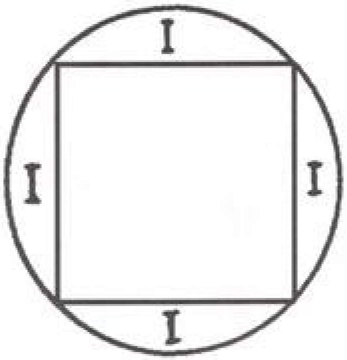
Now seemeth the Dark part to quake.

A voyce: Venito Vasedg.[553]

E.T: There cometh a woman oute of the Dark: she sayd,

Vita hijs ex mea manu.[554]

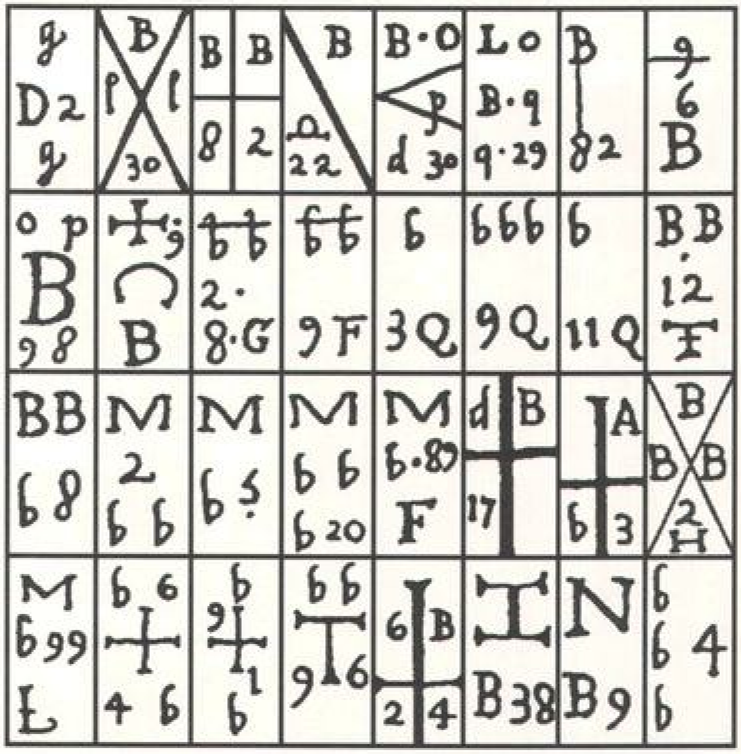
E.T: She sheweth a Table square full of holes, and many things creeping out of it. This square is within a rownd.



A voyce: O Lux Deus noster.[555]

Hamuthz Gethog.

E.T: Then stept out an other woman hauing a sword in her hand. She toke a thing oute of the dark (a bright thing) and cut it in twayn and the one parte she cut into two unæqual partes, and the other half she cutteth into a thowsand (or innumerable) partes. Then she toke all the partes up into her skyrt. She hath a Table, and it hangeth on her shulders. She stept before the other woman, whose hed standeth in the dark.[556] This woman her Table is fowresquare. She is very bewtifull.



g D2 g
B l l 30
B B 8 2
B 22
B·O d 30
Lo B·9 9·29
B 82
9 6 B
o p B 98
9 B
2· 8·G
9F
6 3Q
666 9Q
6 11Q
BB 12
BB 68
M 2 66
M 6
M 66 620
M 6·89 F
d B 17
A 63
B BB 2H
M 699 L
66 46
6 9 1 6
66 T 96
6 B 24
B38
N B9
6 6 4 6

Note this Cross with the two bees, the 4 and the 6, is one of the Notes annexed to the second Table of the 4 of Enoch’s Tables: And the T of Enoch’s Tables semeth to answer with the T first in the Seale of Æmeth, and the cross allso.

She sayd, Lumina sunt hæc Intelligentiæ tuæ.[557]

She sayd, Fere nulli Credendus est hic numerus.[558]

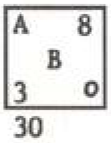
This woman taketh the little peces, and casteth them up, and they become little Sparks of light: and of the things she cast, There were two great rownd things. And they were allso cast up to the white Transparent Globe. And she went away into the Dark: which was, now, very much lessened.[559]

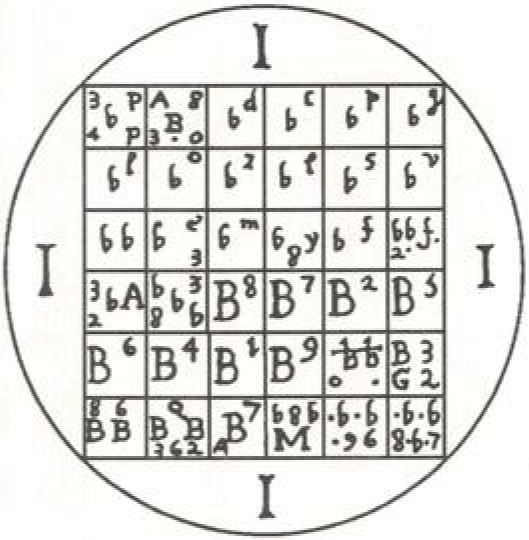
Then the other woman (who was forestept) thrust oute her hed who had the rownd conteyning the

Square, with 36 places. She crymbleth clay, and it turneth to byrds. She seameth to be like a witch. Into the bosse of her Table, she put her hand and that bosse, was in the Dark and oute of the bosse, she seemed to fatch that Clay. She sayd,

> Ad usum tuum Multiplicati sunt.[560]

E.T: She went into the Dark.





E.T: A voyce is hard saying,

> Omnia gaudent fine.[561]

E.T: There commeth oute a woman; out of the Dark. She plucketh at the dark, and casteth it on the grownd, and it turneth to herbes, and plants becomming like a garden, and they grow up very fast. She sayd,

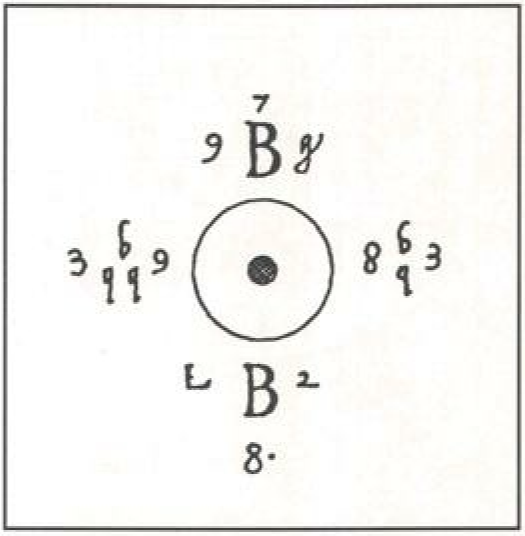
> Opus est.[562]

E.T: She hath a fowre square Table before her.

Then cam one, all in white, and taketh the Darknes, and wrappeth it up and casteth it into the myddle of the Erthen Globe, on which appeared Trees and Plants.

E.T: Then appered Michael, his Chayre, and Table agayne manifestly: which all this while, were not seen.

Mi: Obumbrabit vestigia vestram veritatis luce.[563]



The Actor, The Actor, The Actor:
One Disposer; he, which is one in all; and All in all:
bless you from the wickednes of Deceyte: Create you new
vessels: To whome I commyt you.

E.T: He holdeth his sword over us, in manner, out of the stone.

Mi: Fare Well. Serue God. Be patient. Hate vayne glorie. Liue iustly. Amen.

Δ: What spede shall I make for the yard square Table, the Wax, the seale, and the Character? Mi: As thow ar motioned, so do.

Δ: Gloria, Pri et F. et S.S. S.e.i.p.e.n.e.s.e.i.s.s. Amen.[564]

* * *

Δ: Note, All the Tables before were by E.T, letter for letter noted out of the stone standing before him all the while: and the 7 Tables following wer written by me as he repeted them orderly out of the stone.

* * *

Aprilis 29: Sonday: Nocte hora 8¼.

E.T: Two appeare, Michael and Uriel.

Mi: Et posuit illos in ministerium eius.

Quid desideratis?

Δ: Sapientiam et scientiam nobis necessariam, et in Dei servitio potentem ad eius gloriam.

Mi: Sapere, a Deo: Scire a Creatura et ex creaturis est.

Ur:[565] Venite filiæ.[566]

E.T: Seuen women appeare bewtifull and fayre.

Mi: This work is of wisdom (Δ: Sayd Michael, and stode up.) E.T, sayd to me (Δ), He putteth oute his sword and willeth me to sweare, to that, that he willeth me: and to follow his cownsayle.

Mi: Wilt thow. Δ: Then with much ado, E.T. sayd as followeth,

E.T: I promise,[567] in the name of God the Father, God the sonne and God the holy ghost, to performe that you shall will me, so far as it shall lye in my powre.

E.T: Now they two seeme to confer togither.

Mi: Now you towche world, and the doings uppon earth. Now we shew unto you the lower world: The Gouerners that work and rule under God:[568] **By whome you may haue powre to work such things, as shalbe to god his glorie, profit of your Cuntrie, and the knowledge of his Creatures.**

To E.T. he spake, What I do wish thee to do, thow shalt here know, before thow go. **We procede to One GOD, one knowledge, one Operation.**

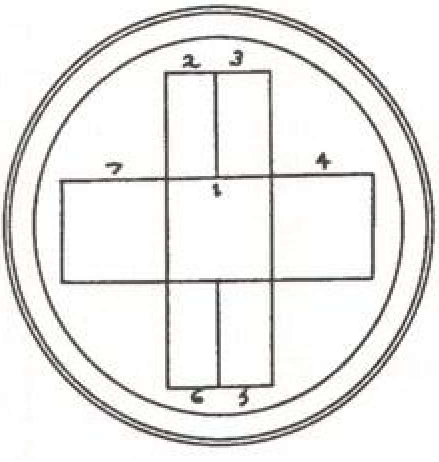
Venite filiæ.[569]

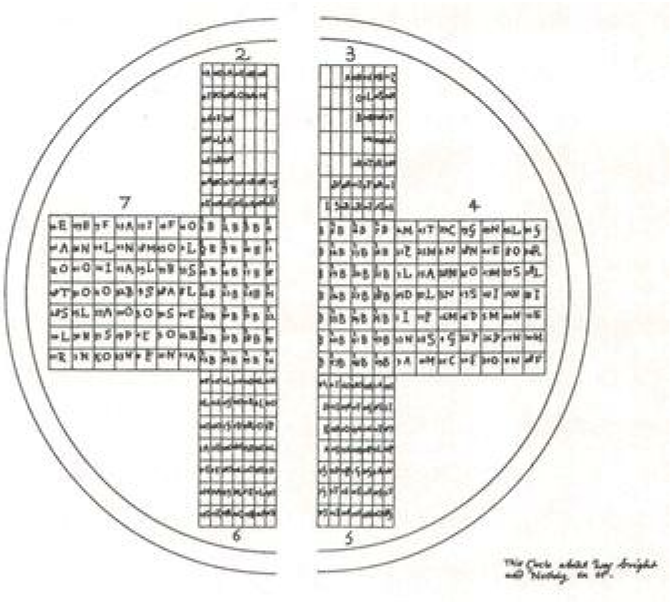
Behold these Tablets: Herein lye theyr names that work under God uppon earth: not of the wicked, but of the Angels of light. The Whole Gouernment, doth consist in the hands of 49: (in God his Powre, Strength, Mercy, and Iustice) whose names are here euident, excellent, and glorious. Mark these Tables: Mark them. Record them to your Cumfort.

This is the first knowledge. Here shall you haue Wisdome. Halleluyah.

Mighty and Omnipotent art thow, O God, God, God, amongst thy Creatures: Thow fillest all things with thy excellent foresight. Thy Glorie be amongst us for euer. Δ: Amen.

E.T: All the 7 (which here appeare) ioyne theyr Tables in One: Which, before they held apart. And they be of this Forme all to-gither. The myddelmost is a great Square and on eche side of it, One, as big as it, ioyning close to it. And ouer it ioyned two, which both togither wer æquall to it: and under it, wer such other two, as may appear in this little pattern. Being thus ioyned, a bright circle did cumpas and enclose them all, thus: but nothing was in the Circle.





[44 E: forte I, as in Baligon.]

E.T: One stept-furth, and sayde,

1: Wilt thow haue witt, and wisdome: Here, it is. (Δ: Pointing to the middle table.)

2: Another sayd, The Exaltation and Gouernment of Princes, is in my hand. (Δ: Pointing to that on the left hand of the two uppermost.)

3: In Cownsayle and Nobilitie I prevayle. (Δ: Pointing to the other of the two uppermost: which is on the right hand.)

4: The Gayne and Trade of Merchandise is in my hand: Lo, here it is.

Δ: He pointed to the great table on the right side of the myddle Table, that I meane which is opposite to our right hand while we behold those 7 Tables.

5: The Quality of the Earth, and waters, is my knowledge, and I know them: and here, it is. (Δ: Pointing to that on the right hand: of the two lowermost.)[570]

6: The motion of the Ayre, and those that moue in it, are all known to me. Lo here they are. (Δ: Pointing to the other Table below, on the left hand.)

7: I signifie wisdome: In fire is my Gouernment. I was in the begynning, and shalbe to the ende. (Δ:

Pointing to the great table on the left hand of the Middle Table.)

Mi: Mark these Mysteries: For, this knowne, the State of the whole earth is known, and all that is thereon. Mighty is God, yea mighty is he, who hath Composed for euer. Giue diligent eye. Be wise, mery, and pleasant in the Lorde; in Whose Name, NOTE,

Begynne the Middle Table &c. Δ: I wrote oute of the stone the whole 7 Tables (as you see them here with theyr numbers and letters) while E.T. did vew them in the stone, and orderly express them.

Δ: As concerning 39 V . 47 L &c in the second Table, where are 7 places: and there but 6 numbers and letters, and yet euery place semeth to haue a letter, in the iudgment of E.T. his sight. Which is the Number and letter wanting, and where must it be placed?

Mi: Non potestis hoc videre sine ratione.[571]

> Δ: The Next day, as I was loking on the Tables being finished, and ioyned all togither in One Compownd Figure, E.T. cam to me, and stode by me, and his ey was on the forsayd place which I was forced to leaue empty, in the 7th and last. And behold he saw houering and hopping in the ayre, two numbers and two letters cuppled to them, ouer the sayd place, and the next before it. And that, which I had placed the sixth, was to be put in the seuenth place, and that which was wanting, was to be set in the sixth place being 30 N.[572]

E.T: Euery of the 7 Tables, as they wer written out of the stone do seme afterward to burn all in fyre: and to stand in fyre.

E.T: After all the Tables wer written, eche toke hir Table aparte agayn and stode in theyr order.

E.T: Note moreouer. The First, had Bokes in hir hand.

Kings -------------- The second, a Crown in hir hand.

Nobilitie -------------- The Third, Robes.

Merchants - Δ: - Aqua[573] - The fowrth, animal quadrupes vicium omnim colorum.[574]

Terra[575] - The fifth, Herbes.

Aer[576] - The sixth, a fanne.

Ignis[577] - The seventh, a Flame of fyre in hir hand. Mi: Decedite in nomine eius, qui vos huc misit.[578]

E.T: Uriel opened a boke in his own hand, and sayde,

Ur: **The Fontayne of wisdome is opened. Nature shalbe knowne: Earth with her secrets disclosed. The Elements with theyr powres iudged.** Loke, if thow canst (in the name of God) understand these Tables. Δ: No: Not yet.

Ur: **Beholde; I teache. There are 49 Angels glorious and excellent, appointed for the government of all earthly actions: Which 49 do work and dispose the will of the Creator: limited from the begynning in strength, powre, and glorie.**

These shalbe Subiect unto you, In the Name, and by Invocating uppon the Name of GOD, which doth lighten, dispose and Cumfort you.

By them shall you work, in the quieting of the estates, in learning of wisdome: pacifying of the Nobilitie, iudgement in the rest, as well in the depth of waters, Secrets of the Ayre, as in the bowells and entralls of the Earth.

Ur: Theyr Names are comprehended within these Tables. Lo, he teacheth, he teacheth, Lo, he instructeth, which is holy, and most highest. Take hede, thow abuse not this Excellency, nor overshaddow it with Vanitie, But stick firmely, absolutely, and perfectly, in the love of God (for his honor) to-gither.[579]

Be mery in him: Prayse his name. Honor him in his Saincts. Behold him in wisdome: And shew him in understanding. Glorie be to him; To thee ô Lord, whose name perseth[580] throwgh the earth. Glorie be to thee, for euer. Δ: Amen, Amen, Amen.

Ur: Lo, I will breifly teache thee; you shall know the Mysteries in him: and by him, which is a Mysterie in all things. The letters are standing uppon 7 equall numbers. The Number before them is signifying, teaching and instructing (from the first Table to the last,) which are the letters that shalbe ioyned to gither:[581] begynning all, with B, according to the disposition of the number untyll the 29[582] generall names be known. The first 29 are more excellent than the rest. Euery Name doth consist uppon the quantitie of the place: Euerie place with addition bringeth furth his name, which are 49.------- I haue sayde.----------Δ: I pray you to tell me the first Name. Ur: The first Name is BALIGON.

Mi: I haue to say to thee,[583] and so haue I done:

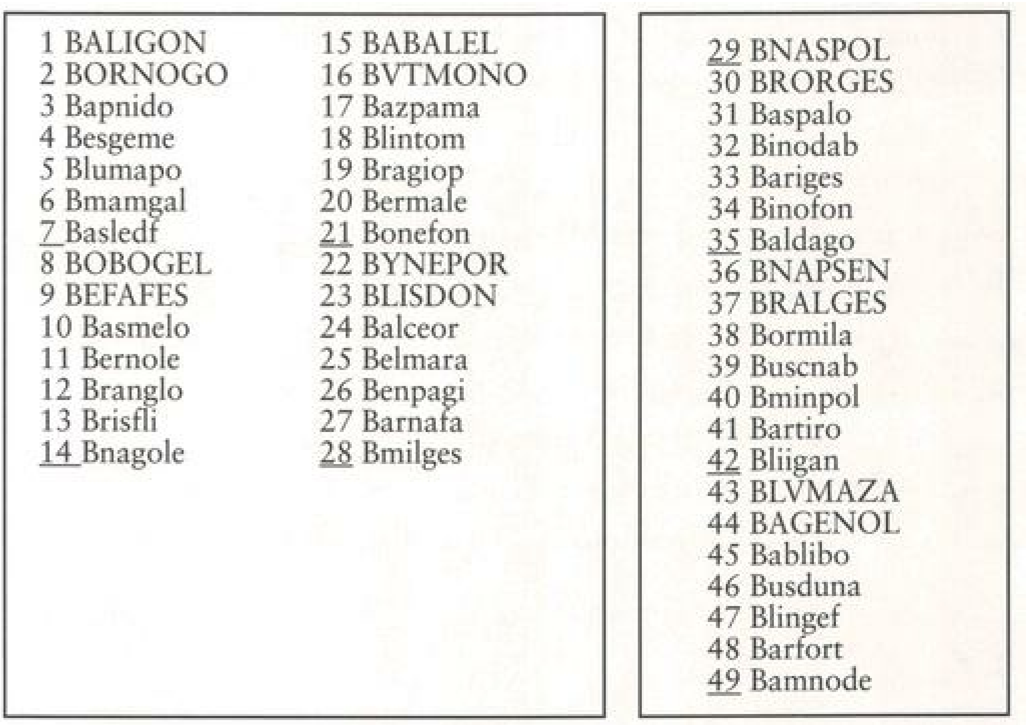
Δ: Now he spake to E.T., of the matter he sware him to, at the begynning of this last Instruction: and he told me afterward what Michael had willed and moved him unto. Wherat he seamed very sore disquietted: and sayd this to me,

E.T: He sayd that I must betake my self to the world, and forsake the world. That is that I shold marry. Which thing to do, I haue no naturall Inclination: neyther with a safe Conscience may I do it, contrary to my vow and profession. Wherfore I think and hope, there is some other meaning in these theyr wordes.

Mi: Thow must of force kepe it. Thow knowest our mynde.

Δ: Deo opt. Max°. omnis honor laus et gloria in sæcula sæculorum. Amen.[584]

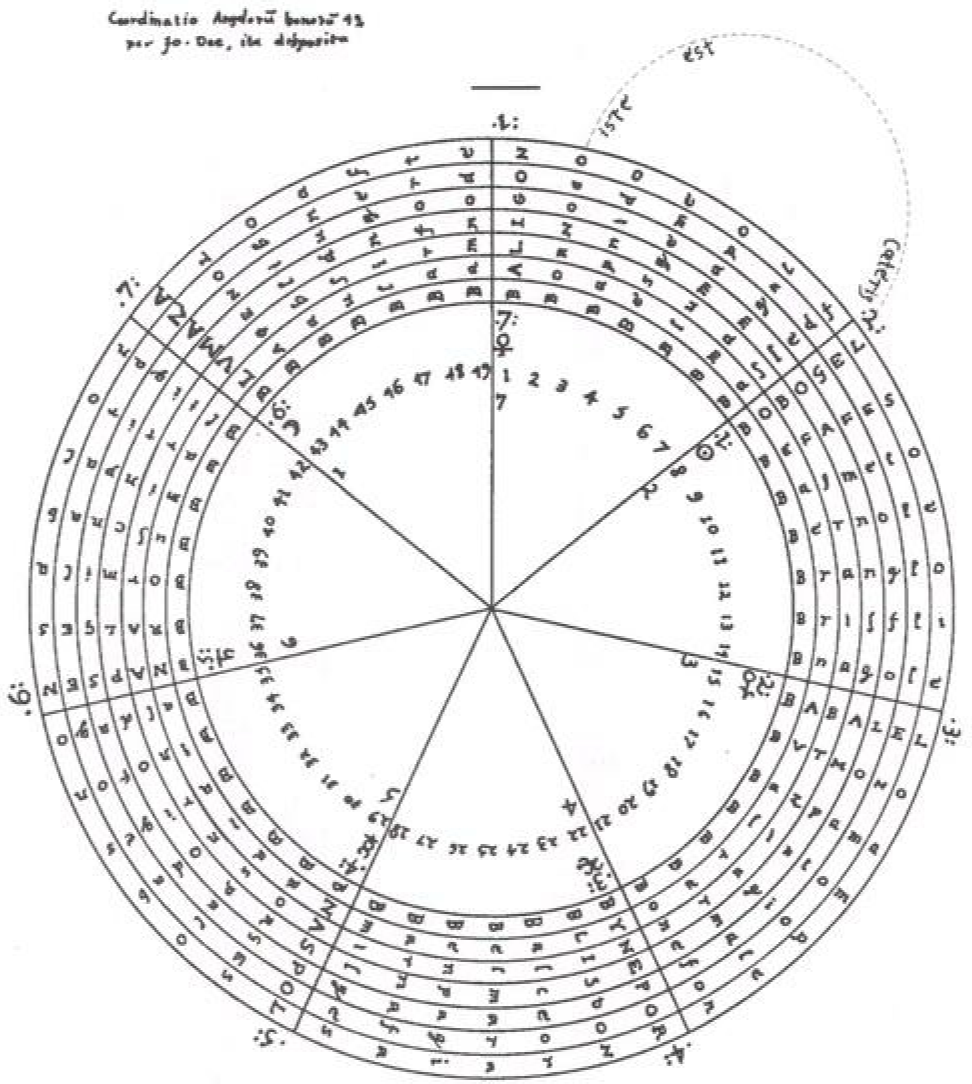
Ended, hora noctis, 11½ª circiter.[585]



1 BALIGON
2 BORNOGO
3 Bapnido
4 Besgeme
5 Blumapo
6 Bmamgal
7 Basledf
8 BOBOGEL
9 BEFAFES
10 Basmelo
11 Bernole
12 Branglo
13 Brisfli
14 Bnagole
15 BABALEL
16 BVTMONO
17 Bazpama
18 Blintom
19 Bragiop
20 Bermale
21 Bonefon
22 BYNEPOR
23 BLISDON
24 Balceor
25 Belmara
26 Benpagi
27 Barnafa
28 Bmilges
29 BNASPOL
30 BRORGES
31 Baspalo
32 Binodab
33 Bariges
34 Binofon
35 Baldago
36 BNAPSEN
37 BRALGES
38 Bormila
39 Buscnab
40 Bminpol
41 Bartiro
42 Bliigan
43 BLVMAZA
44 BAGENOL
45 Bablibo
46 Busduna
47 Blingef
48 Barfort
49 Bamnode

Tabula Collecta: 49 Angelorum Bonorum, Nomina continens [per Δ][586]

Coordinatio Angelorum bonorum 49, per Jo. Dee, ita disposita[587]


Coordinatio Angeloru bonoru 49
per Jo. Dee, ita disposita
iste est
(caeteris)
.1:
.2:
.3:
.4:
.5:
.6:
.7:
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49

Liber 4.

Fryday Maij 4: hor 2½ a meridie

Δ: E.T. wold not willingly now deale with the former Creatures, utterly misliking and discrediting them, bycause they willed him to marry. Neyther wold he put of his hat in any prayer to god, for the Action with them: whereuppon I went into my Oratorie, and called unto God, for his diuine help for the understanding of his laws and vertues which he hath established in and amongst his Creatures, for the benefyt of mankinde, in his seruice, and for his glorie &c. And commyng to the Stone, E.T. saw there those two, whom hitherto, we wer instructed to be Michael and Uriel.

E.T: Michael and Uriel, both kneled holding up theyr hands: and Michael seamed to sweat water abundantly, somwhat reddish or bluddish. There cam 7 Bundells down, (like faggots) from heven-ward. And Michael taketh them kneeling. And Uriel taketh a thing like a superaltare and layeth it uppon the Table: and with a thing like a Senser doth make perfume at the fowre corners of the Table: the smoke ascending up: and the senser, at the last, being set on the Table it seemed to fall throwgh the Table.

URIEL semeth to be all in a white long robe tucked up: his garment full of plightes[588] and seemed now to haue wyngs: (which, hitherto, from the begynning of these kinde of Actions he did not) and on his hed a bewtifull crown, with a white Cross ouer the Crown.[589] Uriel taketh the 7 Bundells from Michael: and with reuerence layeth them on the forsayd Superaltare.

E.T: There commeth a man, as thowgh he were all of perfect pure glistring gold: somtyme seeming to haue One eye, and somtyme Three. From under the Table commeth a great smoke, and the place semeth to shake.

Uriel lieth now prostrate on his face: and Michael contynually prayed sweating.

The Glorious man seemed to open the Covering of the 7 bundells (being of diuerse cullored sylk,) and there appered, that these Bundells seemed to haue in them, of all Creatures some, in most glorious shew. The glorious man seemed to stand uppon a little hill of flaming fyre. He taketh-of, of one of the Bundells a thing like a little byrd; and it hoouereth affore him as thowgh it had life: and than it rested uppon the thing like a superaltare.

This glorious man[590] seemeth to be open before, and his brest somwhat spotted with blud. He hath a berd forked of brownish cullour, his heare of his hed, long, hanging down to his sholders: but his face, for beutifull glittring, can not be discerned. His heares do shake, as thowgh the wynde carryed them. This man blesseth the bird, making a Cross ouer it: and, so he did three tymes. He looketh up to heven. Now the byrd, which, before, seamed to be but as byg as a sparrow, seameth to be as great as a swanne: very beutifull: but of **many cullours.**[591]

Now looketh Michael up, and held up his hands to heven, and sayeth,

> Sic, Sic, Sic, Deus noster.[592]

Uriel, (sayd)- Multiplicabit omnia, benedictione sua.[593]

The former Bewtifull man taketh this fowle, setteth it on the bundell, and on the place, from whence it was taken:[594] And, now, the place where this byrd stode before, seameth allso, to be (proportionally) waxen as big as the byrd, (thus enlarged). This man taketh an other byrd, and putteth the wyng of it, **behind** the wyng of the first (as-thowgh he yoked them.)[595]

This second byrd, at this his first taking, was as byg, as the first was become, (encreased, as it shewed), and it was allso a very bewtifull ....

E.T: All is suddenly dark, and nothing to be seen, neyther Chayre, nor any thing els.

E.T: A voyce was hard, like Michael his voyce, saying,

It was a byrd, and is a byrd, absent there is nothing but Quantitie.

A voyce:[596] Beleue. The world is of Necessitie: His Necessitie is gouerned by supernaturall Wisdome. Necessarily you fall: and of Necessitie shall rise agayne. Follow me, loue me: embrace me: behold, I, AM.

E.T: Now all the Darknes vanished, the man is gon. Uriel standeth at the Table, and Michael sitteth now in his Chayre: and sayd,

Mi: This doth GOD work for your understanding. It is in vayne to stryve: All Government is in his hands. What will you els, what will you els?

Δ: Progressum et profectum in virtute et veritate ad Dei honorem et gloriam.[597]

Mi: This hath answered all our[598] cauillations.

Δ: What hath answered all our Cavillations?

Mi: Thow hast written.

One thing you shall see more, as a persuasion to the Infirmitie.

E.T: The two byrds, which were there, before, and gon out of sight, now are shewed agayn: but none of the bundells appere. They seme to grow to a huge bignes, as byg as mowntaynes: incredibly byg: and they seeme to hover up in the ayre, and to fly up toward heuen, and with theyr wyngs to towch the sky: And one of them with his bill seemeth to take sterrs into it: and the other bird to take them from the same byrd, and to place them agayn in the Skye. And this they did very often: and in diuerse places of the heuen with great celeritie.

After this they semed to fly ouer Cities, and townes, and to break the clowdes in peces, as they passed: and to cause all dust to flye from all walls, and towres, as they passed, and so to make them clene. And in the streetes, as these two Byrds flew, seemed diuerse brave fellows, like bisshops, and Princis and Kings, to pass: and by the wyngs of these byrds, they were striken down. But simple seely[599] ones, like beggers, lame and halt, childern, and old aged men, and wemen, seemed to pass quiettly, untowched and unouerthrown of these two Byrds.

And than they seemed to come to a place, where they lifted up, with the endes of theyr wyngs, fowre Carkasses of dead men (owte of the grownde) with crownes on theyr heds: wherof one seemed to be a Childe. First these 4, seemed leane, and deade: Then they seemed quick[600] and in good liking:[601] And they being raysed up: parted eche from the other, and went into 4 sundry wayes, Est, West, North and Sowth.

Now these two fowles hauing theyr wyngs ioyned togither, light uppon a great hill: and there the First fowle gryped the erth mightyly and there appeared diuerse Metalls, and the ^ Fowle spurned them away, still.

Then appeared an old mans hed, heare and all, on; very much wythered. They tossed it betwene them, with theyr feete: And they brake it: And in the hed appeared (in steede of the braynes) a stone, rownd, of the bignes of a Tennez ball of 4, cullours, White, black, red, and greene.

One of them (he that brake the skull), putteth that rownd stone to the others mowth or byll. The other eateth or nybbleth on it, and so doth the other allso.

¶ Now these two byrds, are turned into men: And eche of them haue two Crownes like paper

Crownes, white and bright, but seeme not to be syluer. Theyr teeth are gold, and so likewise theyr hands, feete, tung, eyes, and eares likewise All gold.

On eche of these two men, ar 26 Crownes of Gold, on theyr right sholders, euery of them, greater then other. They haue, by theyr sides, Sachels, like palmers[602] bags, full of gold, and they take it oute, and seemed to sow it, as corne; going or stepping forward, like Seedmen.

E.T: Then sayd Michael, This, is the ende.

E.T: The two men be vanished away.

Mi: Learne the Mysterie hereof.

Δ: Teache us (ô ye spirituall Creatures.) Than sayd Michael,

Mi: Joye and helth giue unto the riche:

Open strong locks:
Be Mercifull to the wicked:
Pluck up the poore:
Read unto the Ignorant:
I haue satisfyed thee: Understand:
Read them ouer: God shall giue thee some light in them. I haue satisfyed thee:

Both, How you shalbe ioyned,

By whome,
To what Intent, and purpose:
What you are,
What you were,
What you shalbe, (videlicet) in Deo.[603]

Lok up this Mysterie:

Forget not our Cownsayle:

O GOD, thow openest all things: Secret are thy Mysteries and holy is thy name, for euer. The vertue of his presence, here left, be amongst you.

Δ: Amen.

Δ: What am I to do, with the wax, the Table, the ring or the Lamine? &c.

Mi: When the things be ready, then thow shalt know, how to use them.

Δ: How shall I do for the grauing of the ring; May not another man do it, thowgh, E.T. graue it not?

Mi: Cause them to be made up, (according to Instruction) by any honest man.

Δ: What say you as concerning the Chamber, for our practise? May my fardermost little chamber, serue, yf the bed be taken downe?

Mi: At my next Call, for the Chamber, you shall know what to do.

Δ: Benedictus Deus in donis suis:

et sanctus in omnibus operibus eius.[604] Amen. ended hor. 4½[605]

✝

Quartus Liber Mysteriorum

A°. 1582
Nouembris 15.

Post reconciliationem Kellianam.

Miserere nostri Deus

Dimitte nobis, sicut et nos dimittimus[606]

Thursday. Nouembris 15.[607]

...

At the first, Uriel pluckt a thing from under the Covenant Table: **and it grew Rownd, Bigger &; bigger, (of fyrie Cullour) bigger then all the world: and he sayd to me Δ:**

Uriel: Ultima est hæc ætas vestram, quæ tibi revelata erit.[608]

Then cam swarming into the stone, Thowsand yea Inumerable people, Uriel sayd,

Est in mundo, et incipiet cum illo alter Mundus.[609] and he bad,

Note the forme of the thing seen. Note the cullour. The forme of the thing seen was a Globe Transparent fyre within which the people seemed to stand, Towers and Castells. &c. did appere therein, likewise. This Globe did king CARMARA seeme to go uppon, & to measure it: and there appeared a very riche chayre to be set: allmost at the top of the Convexitie of the sayd Globe. wherein he sat down.

...

Michael: The Mysteries of God haue a tyme: and Behold, Thow art provyded for that tyme.

...

All those before spoken of are Subiect to thy Call....

Of friendship, at any tyme, thow mayst see them: and know what thow wilt.

Every one (to be short) shall at all times and seasons shew thee direction in any thing....

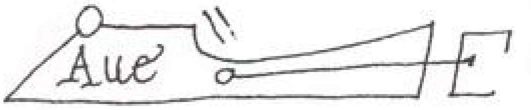
One thing I answer thee, for all offycis. Thow hast in subiection all officis. Use them whan it pleas thee, as thy Instruction hath byn.

...

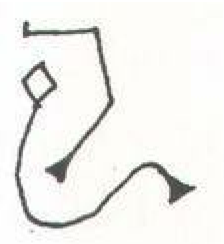
King CARMARA[610] - This king, (being called first by Uriel,) appeared, as a Man, very well proportioned: clad in a long purple Robe: and with a Triple Crowne of Gold on his hed. At his first coming he had 7 (like men) wayting on him: which afterwarde declared them selues to be the 7 Princis Heptarchicall. Uriel deliuered unto this king (at his first appearing) a rod or straight little rownd Staff of Gold: diuided into three equall distinctions, whereof, two were dark or blak: and the third bright red. This red he kept still in his hand.

...

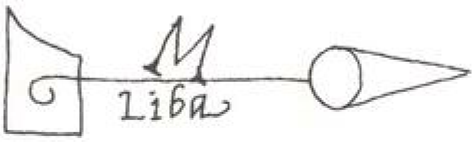
King BOBOGEL appeared in a blak veluet coat, and his hose close, rownd hose with veluet upperstocks: ouerlayde with gold lace: On his hed a veluet hatcap, with a blak feather in it: with a Cape hanging on one of his sholders, his purse hanging abowt his neck and so put under his gyrdell at which hong a gylt rapier, his berd was long: he had pantofells and pynsons. And he sayd, I weare these Robes, not in respect of my self, but of my government, etc.



Prince BORNOGO appeared in a red Robe, with a Gold Cerclet on his hed: he shewed his Seale, and sayde, This it is.

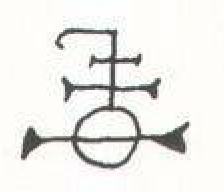


King BABALEL...

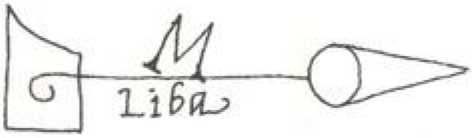


Prince BEFAFES appeared in a long red robe, with a cerclet of Gold on his hed. He had a golden girdle: and on it written BEFAFES. He opened his bosom, & appeared leane: and

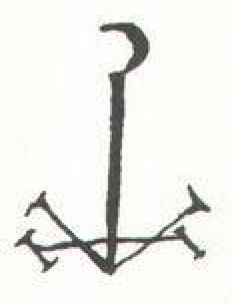
seamed to haue feathers under his Robes. His Seale, or Character, is this:



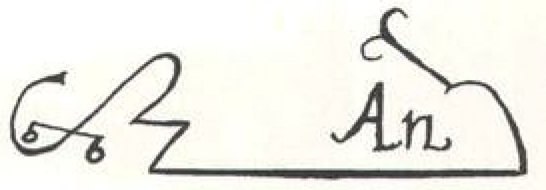
King BYNEPOR...



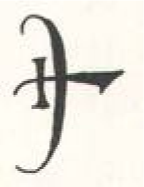
Prince BUTMONO appeared in a red Robe, with a golden Cerclet on his hed:
His Seal is this:



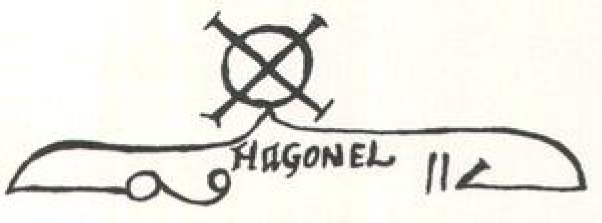
King BNASPOL...



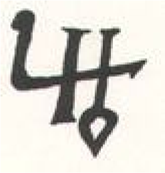
Prince BLISDON appeared in a Robe of many Cullours: and on his hed a Cerclet of Gold. His Character, or seale:



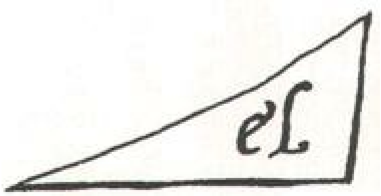
King BNAPSEN...



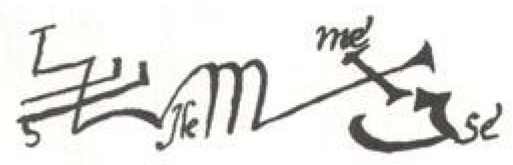
Prince BRORGES appeared in his red apparayle: & he opened his Cloathes and there did issue, mighty & most terrible or grisely flames of fyre out of his sides: whych no mortall eyr could abyde to loke uppon any long while. His Seale, or Character is this:



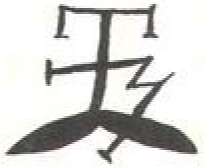
King BALIGON...



King BLVMAZA...



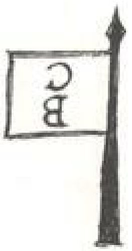
Prince BRALGES appeared in a red Robe with a Cerclet on his hed. This is the Seale of his gouernment:

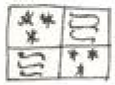


One[611] (of the 7 which was by him) he who stode before him, with his face from ward him, now turned his face to him ward.[612]

Regnat potestas tua in filijs. **Ecce signum Operis.**[613]

Δ: There appeared these two letters, euersed and aversed, in a white flag and a woman standing by, whose armes did not appere.



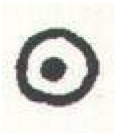


Note. My name is Carmara.[614]

Δ: On the other side of the flag appeared the armes of England. The flag semed old.

Adhuc duo, et tempus non est.[615] (Δ: Sayd the man[616] which stode before Carmara,) and lifted up his hand and avaunced his body: and the other 6 gaue him place. He spred his armes abroad: and so turned rownd toward all the multitude (appering within the Globe:) as if he wold require audience. He sayd than thus,

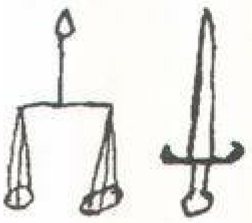
The Sonnes of men,[617] and theyr sonnes, ar subiected unto my commaundent. [618] This is a mystery. I haue spoken of it. Note it throwghly. They ar my seruants. By them thow shalt work mervayles. I gouern for a tyme:[619] **My tyme[620] is yet to come. The Operation of the Earth is subiect to my powre:[621] And I am the first of the twelve. My seale is called Barees: and here it is.**

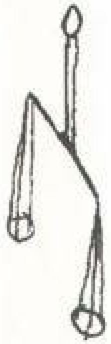


(Δ: This he held in the palm of his hand: as thowgh it had byn a ring, hanging allso over his myddle fingers[622]). With a great voyce he sayd, Come ô ye **people** of the erth:[623]

1. (Δ: Then there cam a great Number of onely **Kings**, from amongst the rest of the multitude within the Globe: They kneele down; and some kyssed his seale and some did stand frowning

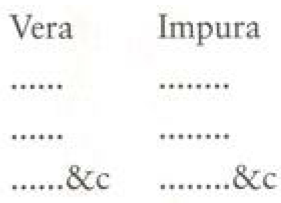
at it. Those kings that kissed it, had, eche of them, a sword in one hand, and a payre of Ballance in the other: the balances being euen, and counterpeysed.[624] But the other had allso ballances, which hong uneven, the one scale lower then the other. The euen balanced kings were of glad cheare:[625] but the other wer of a sowre and hevy cowntynance.





It is, and shalbe so: And the workmanship of this, is to this ende.

2. Then cam noble men: (Δ: and he held up his hand,) and they parted them selues into two Cumpanyes: and ouer the heds of them, appered these two wordes. Vera,[626] over one Cumpany: and Impura[627] over the other.



Vera	Impura
......	....
......	....
......&c	........&c

Verus cum veris, et Impurus cum Impuris.[628]

3. Come ô ye Princes of Nature. Δ: Then cam in Anncient and graue Cowtenanced men in blak gownes: of all manner of sortes.[629] Diuerse of them had bokes: and some had stiks like measures:[630] and they parted into two Cumpanies. Eyther cumpany had his principall. One of these Cumpanies fell at debate among them selues. The other Cumpany stode still. There appeared before eche of these Cumpanyes a great boke. Uppon the bokes was written; on the one, Lucem; and on the other, Mundi tenebras.[631] The Forman spred his hands ouer them, and they all fell down: and the boke with Lucem[632] on it waxed bright: and they which attended on

that boke (Lucem) departed.

Gather, by these few spriggs the Cumpas of the whole field. Δ: I demaunded of him, what his name was: and he answered,[633]

I am Primus et Quartus[634] Hagonel.

Δ: This Pri. Quar, shewed his[635] seal ⊙ to the Multitudes and they beheld it, and of them some florish, som stand, and some fall.

1. [Δ: Then he sayd,] The first were the Kings of the earth; which tell the priks of the last , take place, are, and shall be. In this thow mayst lern science. Note a mysterie. Take a place, is as much, as, Ende with place.

   Δ: Then he threw down a great many of them before him. Here is his name, (pointing to [Δ = Carmara[636]] on the upper part of the Globe.) Not withstanding I am his Minister - [D in generall particularly Blumaza.]

   There are kings fals and uniust, whose powre as I haue subuerted and destroyed, so shalt thow. Thow seest the weapons.[637] The Secret is not great.

   Δ: I know not what the weapons are. Pri. Quar. sayd, Write, and I will tell thee. Δ: The three, of eche side did syt down while Pri Quar did thus speake.

   I am the first of the fowrth Hagonel.

   Δ: I had thowght that ye sayd before, you had byn the first and the Fowrth of Hagonel.

   Pri Quar. I am HAGONEL, and govern HAGONEL. There is Hagonel the first, Hagonel the second, and Hagonel the third, I am the first that gouern the three. Therfore I am the first and last of the fowre.[638]

   Δ: In the meane space of the former multitude some were falln deade, of some theyr mowthes drawn awry: of some theyr legs broken &c. And then, pointing to (Δ: = Carmara) he sayd,

   In his name, with my name, by my character and the rest of my Ministers, are these things browght to pass.[639] These that lye here, are lyers, witches, enchanters, Deceyvers, Blasphemers: and finally all they that use NATVRE, with abuse: and dishonor him which rayneth for euer.
2. **The second assembly were the Gouerners of the Earth, whose glory yf they be good, the weapons which we haue towght thee, will augment: and Consequently, if they be euill, pervert.**
3. **The third assembly are those which taste of Gods mysteries, and drink of the iuyce of Nature, whose myndes are diuided, some with eyes looking toward heaven, the rest to the center of the Earth. Ubi non Gloria, nec bonitas nec bonum est.[640] It is wrowght, I say, it is wrowght (for thy understanding) by the seuen of the seuen which wer the sonnes of sempiternitie,[641] whose names thow hast written[642] and recorded to Gods Glory.[643]**

   Δ: Then he held up his hands, and seemed to speak but was not herd (of EK[644]) as he told me: and theruppon Pri Quar sayd, Neyther shalt thow heare, for it is Vox hominibus non digna. Illi autem cum filijs suis laudauerunt Deum. Benedictus est qui fiius est unicus,

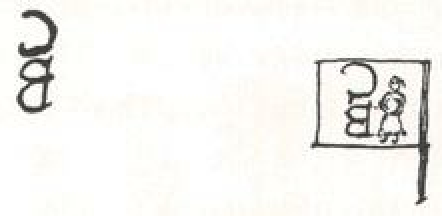
et Gloria mundi.[645]

EK saw like a black cloth[646] come-in and cover all the forepart of the stone, so that nothing appeared in the stone. Then was hard a voyce saying, Loke for us no more at this tyme: This[647] shalbe a token, (from this tyme forth) to leaue.[648]

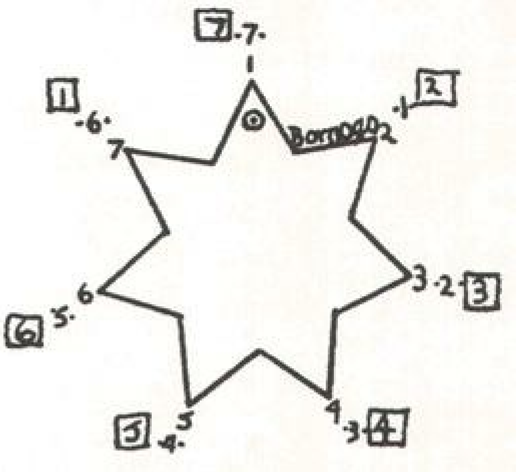
Δ: Laus et Honor sit Deo Immortali et Omnipotenti nunc et semp. Amen.[649]

1582 Die ♀ A meridie: hora 5. Nouemb. 16.

Δ: He with the triple Crown on his hed, in the long purple robe , had now onely that part of the rod in his hand, which was clere red: the other two parts being vanished awaye. He shoke his rod, and the Globe under him did quake. Then he sayde, Ille enim est Deus, Venite.[650] Δ: All the 7 did bow at his speache. He holdeth up the flag, with the picture of a woman paynted on it, with the (as before was noted) on the right side of her.



And on the other side of the flag, were the Armes of England. He florished with the flag very muche, and went as thowgh he did marche, in warlike manner uppon the upper and utterparte of the Globe. He pointed up to the Flag and sayde, There is two to come, there is no more.[651] All the people in the Globe seamed to be glad and reioyce. Now he setteth down the Flag, and sayd, Come, Come, Come; And the 7 cam all before him. They hold up all togither, Heptagonum stellare, seeming to be Copper.[652]



1: The first Holder,[653] sayd, Me nosti:[654] and so pulled his hand of from the Heptagonum.
2: The second of the .7. taketh his hand of and doth reverence and sayd, I am he which haue powre to alter the Incorruption of NATVRE. With my seale, I seale her and she is become perfect. I prevayle in Metalls: in the knowledge of them: I haue byn in Powre with many, but Actually with few. I am of the first of the[655] twelue the Second of the

Seuen. Wilt thow know my name?

Δ: Full gladly.

I am BORNOGO: this is my Seale: This is my true Character. What thow desyrest in me shalbe fullfilled. Glory to God. Δ: He kneled down, and held up his hands toward the Heptagonum.

3: The next (or third) sayd, I am the Prince of the Seas: My powre is uppon the waters. I drowned Pharao: and haue destroyed the wicked. I gaue **life unto the** seas: and by me the Waters move. My name was known to Moyses. I liued in Israel: Beholde the tyme of Gods visitation. I haue measured, and it is ‘8’.[656] This is a mysterie. God be mercifull to his people. **Behold, Behold Lo, behold, my mighty powr consisteth in this. Lern wisdome by my words. This is wrowght for thy erudition, what I enstruct thee from God: Loke unto thy charge truely. Thow art yet deade: Thow shalt be reuiued. But oh, bless God truely: The blessing that God giueth me, I will bestow uppon thee by permission.**

Ô, how mighty is our god which walked on the waters; which sealed me with his name, whose Glory is without ende. Thow hast written me, but yet dost not Know me. Use me in the name of God. I shall at the tyme appointed be ready. I will manifest the works of the seas and the miracles of the depe shalbe knowne. I was Glorifyed in God. I Skurged the world. Oh oh oh, how they do repent. Misery is theyr ende, and Calamitie theyr meat. Behold my name is print..... for euer: behold it. Δ: He opened his bosom and seamed leane: and seemed to haue feathers[657] under his robes. He had a golden gyrdel: and on it, written BEFAFES. Than he sayd, Blessed be thow Ô God, God, God, for euer. I haue said.

Δ: He toke his hand of from the Heptagonum.

Δ: The blak Cloth was drawn: which is now appointed to be our token from them, that we must leave of for that instant.

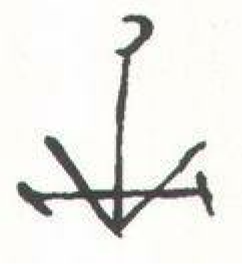
Δ: Deo soli, omnis honor, et Gloria.[658] Amen.

Friday. After drinking at night, circiter horam 8 ã.

Δ: On the left side of H (sitting in the Chayre) appeared yet three, holding up the Heptagonum, on one on the other side below. He sat with his face from EK toward me. I stode and my face sowthward. EK he sat at the same table, with his face Northward.

4: The Fowrth[659] (holding below) Cryed: Earth, Earth, Earth.

EK: He speaketh Hollow, so that I understand nothing. Δ: Than he answered, They are the wordes of my Creation, which you are not worthy to understand. My Powre is in Erth:[660] and I kepe the bodies of the Dead.[661] Theyr numbers are in my bokes. I haue the key of Dissolution. Behold, Behold, All things, yea All things, haue theyr workmanship with me. For I am the ende of working. EK: He falleth down prostrate, and speaketh, I know not what, Δ: Than he sayd, I haue the light of his anger,[662] and I will **destroy** it. Ô, Ô, Behold, It is a light left within the bottomles pit. It is the ende and the Last. O blessed shall thy name be, Blessed shall thy name be for euer. Behold this is my seale:



Behold, the bowels of the earth are at my opening. Δ: Than I requested him to help me with some portion of Threasor hid,[663] to pay my detts withall and to buy things necessarie &c. He answered, O wordling thow shalt be satisfyed with welth of this world. Behold Behold Lo, lo Behold, vehemently I say Behold. I haue, horded Threasor, for the sonne of perdition,[664] the first Instrument of his destruction. But, lo these Cauerns. Δ: He shewed to EK the Cavernes of the earth, and secret places therof and afterward sayd: **Mark this, All spirits, inhabiting within the earth, where, their habitation is, of force, not of will, (except the myddest of my self. which I know not), are subiect to the powre hereof. Δ: Pointing to his Seale.[665] With this you shall govern, with this you shall unlok. With this (in his name who rayneth) you shall discouer her entrayles.** How say you now? Can you do it? Ar not your Magiciens acquaynted with me? Yt greueth me to regester the bones of the Wycked. Prayse him Butmono, Prayse him Butmono, prayse him. Δ: Is that your name, I pray you tell me. He answered, yea it is my name. It is the ende[666] of all things. EK: Now he sitteth down.

5. Δ: Now the Fifth turned his face toward EK (Who [EK] sat before me, and opposite unto me) and stepped furth and sayd: I am life and breath in Liuing Creatures.[667] All things liue by me, the Image of One excepted.[668] Behold the face of the Earth. EK: There appeareth all Kindes of

brute beastes, fowles, Dragons, and other. Δ: He Clapt his hands to gither and they all, vanished away at ones: they cam agayn: and went then away and retorned no more. But the people within the Globe remayned still as from the begynning: he sayd while the beastes were yet in sight, Lo, all these, do I endue with life: my seale is theyr Glory. Of God I am Sanctifyed: I reioyse: (1) the **Liuing**, (2) The ende, and (3) begynning of these things,[669] are known unto me: and by sufferance I do dispose them untyll my Violl be run. EK: He taketh owt of his bosom a little vyol glass: and there seameth to be fiue or six sponefulls of oyle in it. Δ: He answered and sayde, That it is: and it is a mysterie. Δ: I spake somwhat of this oyle, and he answered me, and sayd, Thow sayst true. In token of God his Powre and Glory, write down BLISDON. EK: He taketh his hand of from the Heptagonum.

6. The sixth pulleth open his Clothes and red apparell, and there yssueth mighty fyre oute of his sides. [Δ: Note, the cote of the first of these seuen is shorter[670] then any of his fellows coats are.] The sight of the fyre is very owgly, grisely, terrible, and skarsly of mans eye can be beholden. At length he pluckt his coates to gither, and sayd to EK, Ô I wold shew thee, but flesh and blud cannot see. Write shortly, (it is enowgh) Noui Januam Mortis.[671] Δ: Than sayd he to me in an ernest muse, Ô, Muse not, My words ar dark; but with those that see, light enowgh. Et per cussit Gloria Dei, Impiorum parietes. Dixi.

   Δ: In mervaylous raging fyre, this worde BRORGES[673] **did appeare, tossed to and fro in the furious flames** thereof, so abundantly streaming out, as yf all the world had byn on fyre, so that EK, could not endure (without great annoyance to his ey sight) to behold the same. And finally he sayd, Mysteria in animis vestris imprimite.[674] And so the fyre vanished away.

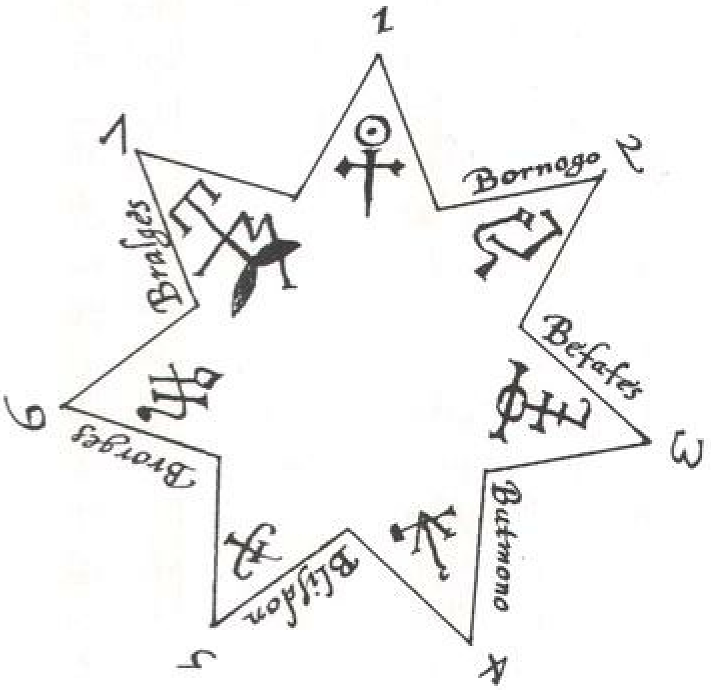
7. **EK:** The stone semeth all Blew: and **onely One now beholdeth the Heptagonum: all the rest being set down: who semed now to extend theyr hands one toward an other, as thowgh they played, now being rid of theyr work.** Now the last putteth his hand to the Heptagonon and turned his face to EK hauing his face (all the while before) turned toward D. He sayd, The Creatures liuing in my Dominion,[675] ar subiect to my powre. Behold I am **BRALGES**.[676] **The powres under my subiection are Invisible**. Lo what... are. **EK: All the world semed to be in brightnes** or w... fire: and **therin appered Diuerse little things like little smokes without any forme.**[677] He sayd, **This is the seale**[678] **of my Gouernment.** Behold I am come, I will teache the names without Numbers. The Creatures subiect unto me shalbe known unto you.

¶ **Beware of wauering. Blot out suspition**[679] **of us for we are Gods Creatures, that haue rayned, do rayne & shall raigne for euer. All our Mysteries shalbe known unto you.**[680]

EK: All the 7 vanished away, onely H remayning who sayd (being stand up, and leaning uppon his Chayre, and turned to **EK**), **Behold, these things, and theyr mysteries shalbe known unto you, reseruing the Secrets**[681] **of him which raigneth for euer: [EK: The voyce of a multitude, answered singing,] Whose name is Great for euer. H Open your eyes, and you shall see from the Highest to the lowest.**[682] **The Peace of God be uppon you.**

Δ: Amen. **EK**: The blak Cloth was drawn before all the things conteyned in the stone: which was the Token of Ceasing for that tyme:

Sanctus sanctus sanctus Dominus Deus noster.[683]


1
Bornogo
2
Befafes
3
Butmono
4
Blisdon
5
Brorges
6
Bralges
7

Anno 1582: Saterday. Die 17. Nouemb: A meridie hora circiter 1 ã.[684]

Δ: The Cloth remayned drawn, a prety while after we had done our prayers to God, and so was all the things in the stone kept from sight.

Δ: The Man with the Crowne,[685] (he onely) appeared first, and the transparent Globe with the people of the world in it, as before. The Diaphanitie, or (as it wer) the Shell of the forsaid Globe, was very glystring bright. The man[686] shaked his hand toward me and the bak of the Chayre was toward EK. On the globe appered a trace like a seame, of two things ioyned to gither, or rather a very narrow path: which began below on the Convex superfices of this globe and went upward to the verticall point or (as it wer) the zenith prik of it: but from the lower part of the same to the place where the chayre stode, it seamed broder, and more worn, than from the chayre up to the vertex or top prik: for that part (which semed to be about the eighth part of the whole) did appere very smalle, and unworne, or unoccupyed.

Δ: He turning his face toward EK, spake thus, I haue declared things past and present. And now I speak of things to come. The Whole shalbe manifest. Nam ipse unus et Indiuisibilis est. Gloria Gloria Gloria Creatori nostro.[687] Two partes[688] are yet to come, the rest are finished allready. Δ: He shewed the rownd Table[689] with letters and numbers which master Kelly sent me: and than he toke it away agayn. Then he sayd,

> Venite gradatim repetamus,[690] opera Dei.[691]

Δ: The first of the .7. which had yesterday appeared, did now appere with the short robe,[692] as he did before. Than H sayd smylingly (being turned to EK),

> Hæc sunt documenta tua,[693] quæ nondum intelligis.[694]

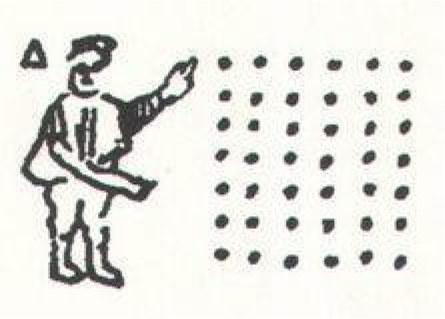
Δ: Than the man with the short robe, the Forman of the 7 (yesterday appearing) sayd,

> Unus est Deus, et Unum est opus nostrum.[696]

Δ: Then cam very many uppon the Globe his convex superficies and they sayd,

> Parati sumus seruire Deo nostro.[697]

Δ: Eche of these had somwhat in theyr hands. Som had crownes, some garments &c.[698]
The number of them was: 42: and stode in this order:



and sayd embracing (as it wer) the whole number of this Cumpany,

Et nomen meum, numerus est totus
Nec est crimen in numero nostro
Moyses nos nominauit.
Potestas istorum, quàm istarum, quamvis non una,
tamen in uno sunt.[700]

Δ: I sayd that I thowght there wanted at the begynning of this sentence, this word Tam.[701] He answered, it might be understode by his pointing to them there standing, and sayd farder in respect of this my dowt, Quatenus est hæc vanitas vestrorum? Tu nosti numeros hos esse in Deo, in Mundo, et in minori mundo. In Deo, id est Nobiscum. In Mundo, quantum apud vos: In minori Mundo, quantum in vobis.

(Combinatur animus tuus cogitatione.) Disseritur apud Phõs., idque maximè) de NATVRA, quæ non vobiscum, sed nobiscum (ah, ah, ah) et in nostra potestate est. Videbis Deum. Vidisti opera nostra, Opera (inquam) manuum suarum: Digito Dei mouebimur. A Deo venit. Homo, et cum hominibus fuit: est enim cum illis. Illius namque potestas, vim, virtutem, et esse dat,[702] non nobis solum modo, sed operibus nostris.

Inhumata tibi anima tua, quid quærit?[703]

Δ: I understand you now: He answered Ab humo, homine: Ab homine dictum est.[704] I axed thee, what thow desyrest.

Δ: Wisdom, and Veritie, I answered: // then, he answered, H: Thow shalt. Δ: There cam in a smyling fellow: and they pluckt him, and towsed him. He cryed he wold tell Newes: and they answered, that there was none for him to tell: and he skaped[705] from them, or they let him slyp, with all his clothes torn of: and he semed to crepe or get away under the globe, and (as it wer) to get behinde the Diaphanous Globe.

Δ: These 42 had all of them somwhat in theyr hands: as eyther whole Crownes, or 3/4 of Crownes, or robes &c. Six of them semed more glorious than the rest, and theyr Coates longer: and had cerclets (abowt theyr hed) of Gold: and these had perfect Crowns in theyr hands. The second six had thre quarters of Crownes, the Third six, haue clothes[706] in theyr hands.[707] All the rest semed to haue balls of gold: which they toss from one to an other: but at the catching they semed empty wynde balls: for they gripe them, closing theyr hand, as yf they wer not solid, but empty, like a bladder.[708]

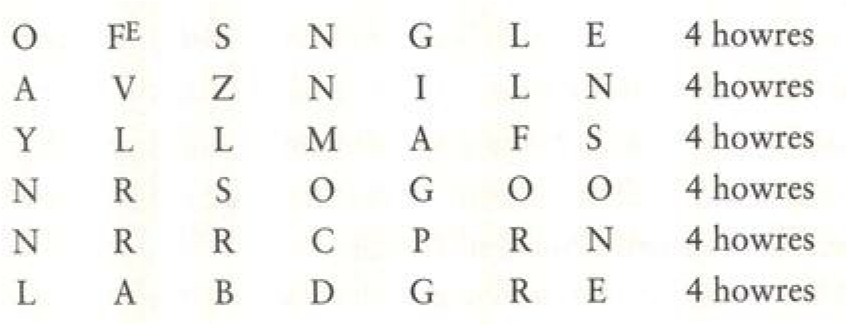
Δ: The first six sayd, Our names cannot be expressed: neyther can the names of these that follow.

Δ: The first six made cursy to the man with the short robe: the second six made cursy to the first, and the Third to the second, and they all, and the short robed man, made cursy to H.

Our workmanship is all one. Δ: Sayd the short robed man.[709]

H: The whole day is diuided into 6 partes:[710] Euery part occupyeth a part of them here. (Δ: Pointing to the 42 standing there.) Therfore yf thow wilt work with Kings (thow knowest my meaning), finally what so euer thow wilt do in theyr estate, Cast thyne eye unto the first place. In all good causes thow shalt work by six in generall. The rest are for Depriuation: I meane the next six. The residue all do serue to the entents and purposes apperteyning unto Kings. But bycause thow shalt not be ignorant, what they are, in name, they shall shew forth theyr Tables.

Δ: Than they, spedyly (eche of them uppon the place of theyr standing) made a square table: and euery table had but one Letter. The first of the first six did go away, and in his table appeared an O, &c, and so of the second six, orderly theyr letters appeared in theyr tables: But the Third six, they cowred down uppon theyr letters, and were loath to shew them: but at length, did &c: and at the last of euery row, they all cam togither &c.



O	FE	S	N	G	L	E	4 howres
A	V	Z	N	I	L	N	4 howres
Y	L	L	M	A	F	S	4 howres
N	R	S	O	G	O	O	4 howres
N	R	R	C	P	R	N	4 howres
L	A	B	D	G	R	E	4 howres

H: Remember how they stode, when they wer secondly disposed unto thee: They stode first in six rows; and next they wer turned into 7.[711] I speak of the greater number and not of the less. In speaking of the greater, I haue comprehended the lesser.[712]

Δ: They went euer away toward the[713] hand.

The third row went of lamenting: being commaunded by the Short robed man. All parted in fire, falling into the Globe. The fifth row did synk into the Globe, euery one in a sundry fyre by him self. The sixth fell with smoke down into the Globe.

EK: Now remayneth onely the man with the Crown H : he made shew with his hands, beckning toward E.K., and sayd, I haue told thee, that theyr workmanship, is to gither. Theyr names are uppon these tables. The first letter, is the Second letter, of the first[714] name of the Table.[715]

Thow hast 49 names in those Tables. Those names thow hast in former Tables by thee written: in that of 7 tymes 7. Confer it with the rownd Table.[716]

The first letter[717] from the point of his[718] sword, is B. That B signifieth the number of the Bees, begynning the 49 names, environing that Circle. In the former Tables thow shalt fynde B.1. B.2. B.3. B.4. &c and so to B.49. Those Bees begynne the names of all the powres that haue governed, do gouern, and shall gouern.

The next letter hath his circle and numbers going rownd abowt it: which thow shalt fynde in the former Tables. The letter standeth in the myddest of euery square, of euery Circle: thowgh some be turned upside down: Which onely signifyeth that they are Spirits of Destruction, wrath and Indignation in Gods Judgment. There are two numbers: that, on the right hand, over the letter, is the number pertayning to that letter.

O in the Circumference is the ninthe letter.[719]

Gather the former Tables to gither, which thow hast made before, conteyning 49, depending onely on B. Where thow shalt finde BOBOGEL, a name consisting on 7 letters, and so the rest. Reade my instructions as concerning those Tables, and thow shalt fynde the truth of them.-----------Ihaue sayd.[720]

Mighty is thy name, O God of Hostes:

Blessed is thy name, Ô Lord, for euer.
Δ:Amen.

After 7 of the clok at night. die ♄.[721]

H: Lo, here I byd them do, and they do. I haue appointed them, and they are contented. My Charge is not of my self, neyther do I speak darkly, obscurely or without a truth, in affirming that I towght thee those Tables: For they are from him, which made and created all things: I am from them[722] in powre and message, under whome I here rule[723] and shall do, tyll the ende[724] of all things be:[725] Ô, Great and bowntifull in his liberall mercy: The mercy of him, whome we prayse and laude and sing unto, with Joy for euer. Behold thow desyrest, and art syk with desire.[726] I am the disposer thowgh not the Composer of Gods medicines . Thow desirest to be cumforted and strengthened in thy labors. I mynister unto thee The strength of God.

What I say, is not of my self, neyther that which is sayd to me, is of them selues, but it is sayd of him which Liueth for euer.

These Mysteries hath God lastly, and of his great mercyes, graunted **unto thee.**[727] I haue answered thy dowting mynde.

Thow shalt be glutted, yea filled, yea thow shalt swell and be puffed up with the perfect knowledge of Gods Mysteries, in his mercyes. Abuse them not. Be faithfull. Use mercy. God shall enriche thee.

Banish wrath: yt was the first,[728] and is the greatest[729] Commaundement.

I rayng in him, and liue by him which rayngneth and liueth for euer.

Δ: I pray you make some of these last instructions, more playne, and euident.

H: I haue shewed thee perfectly. Behold I teache thee agayn. O how mercifull is God that revealeth so great secrets to flesh and blud? Thow hast 42 letters. Thy Tables, last, conteyn so many. Euery letter is the name particular by him self of the generall actions, being, and doing of these 42, which appeared with theyr workmanship. The first, was theyr Prince: and he gouerneth **onely**[730] theestate, condition and being, limited by God unto Kings of the earth. The 7 next him,[731] are those that are Messagers of God his good gifts to those that beleue him, and faithfully serue him: wherof few re ... and rayng now frutefull in his sight.[732]

Regnat, Regnat, Regnat ô regnat Iniquitas super faciem totius terræ Cor hominis impletum est malitia, et nequicijs. Incipit, incipit enim noua illorum potestas, illis non sine re dedita,[733] nec dis . . .[734]

Vide quæso.[735] Δ: He pointed down to the people, in the Globe, all being sore and diseased of some sore, ulcer, botch, &c.

H: All the residue of the Angels, (for so they are in dede) ar ministers of God his wrath and indignation uppon the Faythless:[736] whose myserie is most lamentable. 7 onely, haue 7 letters comprehending the dignitie of theyr vocation:[737] The rest are particular, not onely in powr, but allso in theyr vocation. Like leaves they spring and grow from one branche.

These words which thow seest in the last Table, **some** of them unhable to be pronownced, are notwithstanding the names of those 7[738] which held the fayr and bewtifull Crownes. Which names (as I sayd before) do comprehend not onely the **powre,** but allso the **Being of the rest.**[739] The whole Composition is the truth of the words. I will ones more teach. There were 42 that appeared, besides him, which was theyr prince. The first 7,[740] are called by those names, that thow seest, as OFS &c.

Δ: And so of AVZNILN &c. H : Thow hast sayde.

There are but 6 names,[741] that are in Subjection. I teache breifly. Doost thow not remember the **Circle** and the prick in the myddest: which was on the right hand[742] of him, that was theyr **Prince**? **That onely** representeth 7 in number which being added unto the rest maketh 49. Read the letters. Δ: I red OF &c, and he willed me to strike them out.

H: That is the name of **those** of the first of the 7.[743] which held the Crownes in theyr hands.

Note: The second line,[744] is the name of the second, and so to the ende of the table. 42 letters: 42 names: 42 persons.

The first, where his fote stode, is both his Name and Character.[745] And so of the second, Third &c.

Notwithstanding, Generally these are the names, the first 7, the One presupposed, the rest being six in order.

This is the truth, and the some of the Tables. Yt is easy to be understode and perfect.

Whan thow wilt work for anything apperteyning unto the estate of a good King: Thow must first call uppon[746] him which is theyr prince. Secondly the ministers of his powre ar Six:[747] whose names conteyne 7 letters apece: as thy Tables do manifest: by whome in generally, or by any one of them, in particularitie, thow shalt work for any Intent or purpose.

As concerning the letters particularly, they do concern the Names of 42 which 42, in generally, or one of them do and can work **the destruction**, [748] hindrance or annoyance of the estate, Condition or degree, as well for body as government, of any Wicked or yll Liuing **Prince**. In owtward sense, my words are true. I speak now of the use of one of the first, that I spake of, or manifested yesterday. Sayd I not, and shewed I not, which had the gouernment of Princes?[749] For, as it is a Mystery to a farder matter, so is it a purpose to a present use. Yf it rule worldly princis, how much more shall it work with the Princis of Creation?

Thow desyrest use, I teache use, and yet the Art is to the furder understanding **of all Sciences**, that are past, present or yet to come.[750]

Frute hath a furder vertue than onely in the eating: Gold his furder condition, property, and quality, then in melting, or common use. Kings there are in Nature, with Nature, and above Nature.[751]

Thow art Dignified.[752]

Δ: Yf I wold haue the King of Spayne his hart to be enclined to the purpose I haue in hand, what shall I do?

H: First Cast thyne ey unto the Generall prince,[753] Gouernor or Angel that is principall in this world.[754] [Δ as yet, is BALIGON or Carmara.]

Secondly consider the circumstances of thy Instruction.[755]

Thirdly place my name,[756] whome thow hast all ready.

Fowrthly, the name of him, which was shewed thee yesterday, whose garments were **short**, and of purple.[757]

Fifthly, his power,[758] with the rest of his six perfect Ministers.[759] With those thow shalt work to a good ende. All the rest thow mayst use to Gods Glorie. For euery of them shall minister to thy necessities. Moreouer, when thow workest, Thy feete must be placed uppon those tables[760] which thow seest written last comprehending 42 letters, and names. But with Consideration, that the first **Character**, which is the first of the 7, in thy former boke,[761] be placed uppon the top of the Table,[762] which thow wast, and art, and shalbe commaunded to haue, and use.

Last of all, the Ring, which was appointed thee: with the Lamine comprehending the forme of thy own name: which is to be made in perfect gold, as is affore sayd.[763]

Euen as God is iust, his iudgments true, his mercies unspeakable, so are we the true messagers of God: and our words are true in his mercy[764] for euer.

Glory, ô Glory be to thee, ô most high God.

EK: Now commeth Michael and heaveth in his hand out of the stone and sayeth, **GOD Bless you.**

H: As concerning the use of these Tables, this is but the first step. Neyther shalt thow practise them in vayne.[765]

And whereas thow dost use a demaunde, as concerning thy doings to a good intent and purpose: and for the prayse and advancement of Gods Glorie, with Philip the Spanish King: I answer that whatsoeuer thow **shalt speak, do or work,** shalbe profitable and accepted,And the ende of it shalbe good.[766]

Moreouer wheras thow urgest the absence of thy frende, as an excuse for the ring, No excuse can preuayle: Neyther canst thow shew the frutes of a iust mynde, but of a faynting stomack with this excuse. God hath retorned him, and wilbe mercifull unto you both. Thy Chargis in worldly affayres, are not so great, that God cannot Minister help to theyr necessities. Thow shalt be comforted. But Respect the world to come[767] (1); (whereunto thow art provided) and for what ende (2): and that, in (3) what tyme.

Serue God truely: Serue him iustly. Great Care is to be had with those that meddle with Princis affayres. Much more Consideration, **with whome** thow shalt medle or use any practise. But God hath shaddowed [768] thee from destruction. He preserueth his faithfull, and shaddoweth the iust with a shield of honor.

None shall enter **into the knowledge** of these mysteries[769] with thee but this Worker. Thy estate with the Prince (now rayngning,[770]) shall shortly be amended. Her fauor encreased, with the good wills of diuerse, that are now, deceyuers.

Thy hand, shall shortly be theyr help:[771] and thow shalt do wunderfull and many benifits (to the augmenting of Gods Glorie) for thy Cuntry.Finally, God doth enriche thee with Knowledge: and of thy self, hath giuen thee understanding of these worldly vanities.[772] He is Mercifull: and we his **good Creatures,**[773] neyther haue, do, nor will forget thee. God doth blesse you both: whose Mercy, Goodness, and Grace, I pronownce and utter uppon you. I haue sayd:

Δ: Laus, honor, Gloria, virtus et Imperium,

Deo opto. Max°.[774]
Amen.

H: Yf you will stay[775] one half howre, I will say farder unto you.

Δ: We will: by gods leave.

Δ: After that half howre passed, (being 10½ noctis ♄:) he sayde,

H: Venito BOBOGEL Rex et princeps Nobilitatis[776]

Venito cum ministris: Venito (inquam) Venito cum satellitibus tuis munitus.[777]

Δ: I fele: and (by a great thundring noyce, thumming thuming in myne eares) I perceyue the presence of some spirituall creature abowt me.

EK: And I here the thumming.

H: Behold, Before this work be finished,[778] (I meane the Manifestation of these Mysteries) thow shalt be trubbled, with **the Contrarie** Powres and beyond any accustomed manner. But take heade,[779] they prouoke thee not to work agaynst our Commaundements. Both thy ey and hand shall be manifest witness of it: well, this is true.

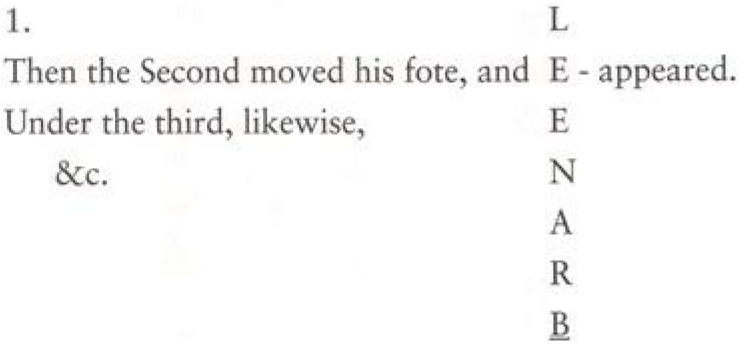
EK: They that now come in are ioly[780] fellows, all trymmed after the manner of Nobilitie now a dayes: with gylt rapers, curled heare: and they bragged up and down. BOBOGEL standeth in a blak veluet coat, and his hose close, rownd hose of veluet upperstoks: ouer layd with gold lace: he hath a veluet hat-cap, with a blak feather in it: with a cape on one of his sholders his purse hanging at his neck and so put under his gyrdell, his berd long: he had pantofells and pynsons.[781] Of these, in Company, are 42. 7 of them, are apparayled **like** BOBOGEL: sagely and gravely: All the rest are ruffyn like. Some, are like to be men and women: for, in the foreparte they semed women, and in the bakpart, men, by theyr apparayle, and these were the last 7. They daunsed, lept and kissed.

EK: The stone is brighter, where the sage and graue 7 do stand, and where the other do stand the stone is more dark.

EK: Now **they come to a circle**, the sage and the rest, but the sage stand all to gither.

Δ: The first of the sage, lyft up his hand a loft, and sayde:

Faciamus secundum voluntatem Dei: Ille Deus noster est verè nobilis & æternus.[782] He pluckt up his right fote, and under it appeared an L.



1. L
Then the Second moved his fote, and E - appeared.
Under the third, likewise, E
&c. N
A
R
B

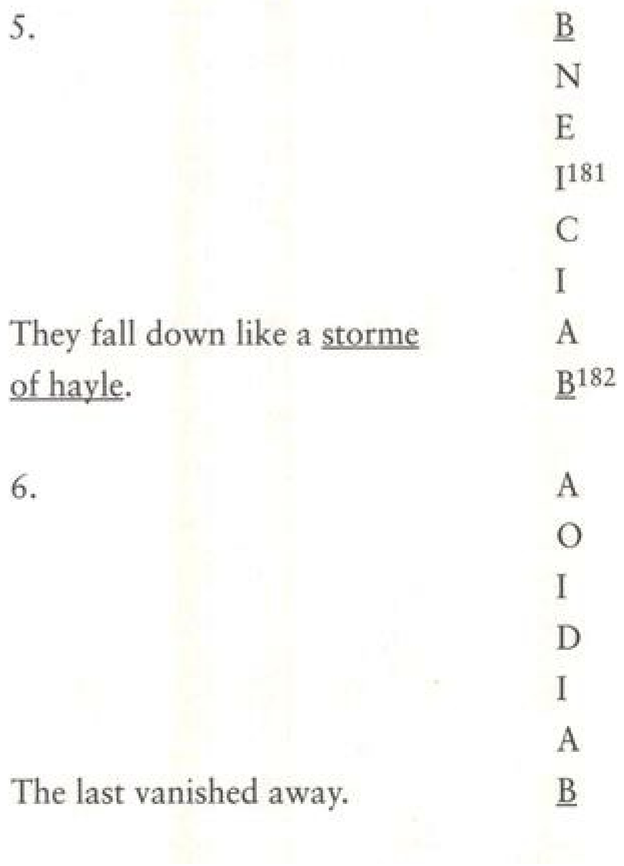
Then the last .B. and immediately they grew all to gither in a flame of fyre and so sonk down into the former Globe.[783] Of the rest the first pluckt up his fote, and there appered an L &c.

2. L
N
A
N
A
At the last, they fell down like E
drosse of metall. B

Then whipped out fowr in a cumpany.

3. R
O
E
M[179]
N
They clasp to gither, and fall down A
in a thick smoke.

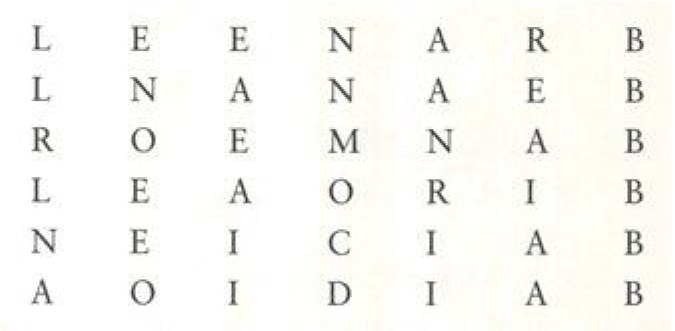
4. B
L
E
A
O[180]
R
They ioyne to gither and vanish I
like drops of water.



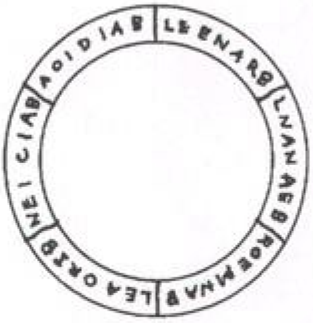
5.	B
	N
	E
	I[181]
	C
	I
They fall down like a storme	A
of hayle.	B[182]
6.	A
	O
	I
	D
	I
	A
The last vanished away.	B

786, 787

Δ: This I fashioned thus after my first dictata penning of my own fantasie:



L	E	E	N	A	R	B
L	N	A	N	A	E	B
R	O	E	M	N	A	B
L	E	A	O	R	I	B
N	E	I	C	I	A	B
A	O	I	D	I	A	B


AOIDIAB
LEENARB
LNANAEB
ROEMNAB
LEAORB
NEICIAB

Δ: Then he sayd, Well, I will shew thee more of these things at the next time.
God be with you: God bless you both.

Δ: Amen.

Δ: When shall that next tyme be? A voyce spake, On monday. Δ: Deo soli omnis Honor et Gloria.[788] Amen.

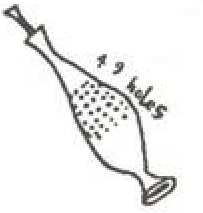
Monday. Nouembris 19: Circiter 1 ã horã a meridie[789]

Δ: Long after our comming to the stone (abowt half a quarter of an howre) the Cloth of sylence remayned drawn: and nothing appeared: but EK heard a far off very pleasant Musik the while.

H: He seamed to take the cloth away with his hands. After that (abowt 6 minutes), Nothing altered or shewed, other than the standing furniture, usually of late appearing there.

EK: Now come in 7 men with Musicall Instruments: and before them cam one with a veluet Coate,[790] and a hat-Cap, with a sword by his syde, and a Cloke or Cape hanging on one sholder: and a blak feather in his hat. &c. Afterward cam 42 more, seeming to be very far behynde the first 7. Their Melody sownded very swetely and pleasantly all the while from the begynning.

The forme of theyr Musicall Instrument:



These Musiciens did play, one with an other, iestingly: they bobbed one an other, and than played agayn. The 42, which semed a far of, cam nerer and nerer, and seamed to bring a rownd thing, like a table[791] in theyr hands. The 7 pipers went away: and the Man with the Cape hanging on one of his sholders (somwhat like a Nobleman) remayned. Then wer they come at hand, the 42 with the rownd table. These seamed to be of two sortes: Of which, the last 7: on the forepart to behold seamed rather wemen,[792] with fardingales[793] very much sprowting out, but theyr face had no peculier attyre of wemen. The 42 held the circle[794] (or rownd Table) up,over theyr hed, flat wise. Then they layd the Circle down, and stode rownd abowt it.

H sayd, Tam mali, quam boni, laudant te,

Deus, Deus, Deus noster.[795]

Δ: The letters appeared to EK, and he told me them, and I began to write:

LEENARB

H: Thow writest in vayne.Thow hast written them allready.

Δ: It is true: I see them now last before noted down.

H: Loke the eight name in the Tables. [Δ: of 49, collected.]. Δ: That eighth is Bobogel. Loke to his Character in the great Circle. Loke the second name in the Table with 7 angles.

Δ: That I finde to be Bornogo.

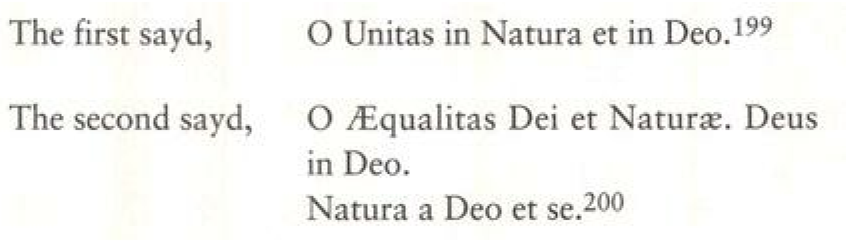
EK: He with the cape on his one sholder, sayeth, Nomen meum est Bobogel:[796] And he that is my subiect, is Governor of the second Angle of the 7.[797]

Bob: I weare these robes, not in respect of my self, but of my Government. I am the Prince, Chief; [EK: He falleth down on his knees and speaketh wordes which I understand not.] yea the **onely distributer** , giver, and bestower **of Wisdome and Science.**[798] I weare this apparayle, for that in dede, being a Prince I am a Cownsaylor[799] to estate and dignitie. All Dignitie and gouernment that is not cownsayled by me, and my subiects, is frustrate, voyde, and cleane[800] without firm grownd.

Those which thow sawest, (being pipers) signifie **praters.**[801] with unaccustomed, and not usuall Instruments: which allwayes seame to sownd that, which None but I my self, with my subiects, (yea **not all** of them, but the fewest) can performe. But I am true Philosophie. I am true understanding. Oh my descending from him which rayngneth, is euen uncomprehensible of the Angells. Neyther do I know, my self: But what I think,I utter, and What I measure, I am.

He sayd, Ordinationem Infinitæ potestatis eleuate.[802]

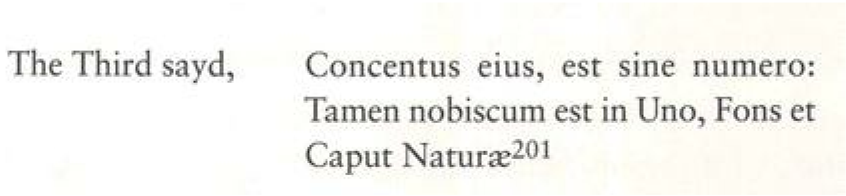
EK: Now come Three[803] out of the 42, and layd theyr fingers uppon the three first letters: and,



The first sayd, O Unitas in Natura et in Deo.[199]

The second sayd, O Æqualitas Dei et Naturæ. Deus in Deo.
Natura a Deo et se.[200]

[804], [805]

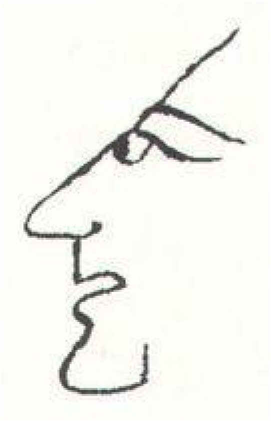


The Third sayd, Concentus eius, est sine numero: Tamen nobiscum est in Uno, Fons et Caput Naturæ[201]

[806]

EK: They ioyne them selues to gither and become, all One Man; most beawtifull to behold: Whose hed and to the brest, seamed to be neare to heven. His brest and myddle part, in the ayre: His feete seamed to stand on the earth. There cam like a Fire, oute of the Crown of his hed, and to enter into the heven, hard, by it: This great high and fayre man sayde,

Veritas quæsita,nostra est.[807] [808]EK: His apparayle is diuided into two halfes: from the crown of his hed to his fete. The one half seemed to be most fresh florishing herbes: The other half seemed to be of diuerse metalls:[809] and his right fote seamed to be Leade.[810] He sayd (with an Aposiopesis) thus,



Beatus est qui Lumen capitis mei &c.[811]

EK: The rest, all, quake. He sayd farder,

Unus in Capite, unus in pectore, unus in pedibus.[812]

EK: Then stept oute 9, at ones.

EK: Then the great man returned, or was restored to his former estate of three particular men agayn: and they three leaned to the Ientleman[813] with the Cape on his sholder - BOBOGEL - who sayde,

Dee, Dee, Dee, at length, but not to late.[814]

EK: In the place of the former first thre, appeared L E E.

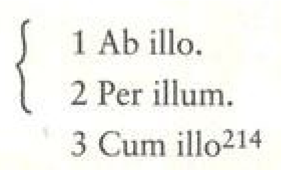
EK: Of the 9, which stept out, they of the first Ternarie[815] sayde, eche thus orderly,

1. Volumus.
2. Possumus.
3. Quid non.[816]

This Ternarie sayd, Faciamus, quæ fecerunt, nam nos Tres sumus Adam; societate.[817]

EK: They become One man, as the other before, but a slender and a weak one, neyther so high as the first, euer laboring or striving with it self to stand up right, but still it bended, bowed, and inclined downward, as thowgh it wold fall for feblenes. The Body of this Compownd man, seamed to be of Gold glittring. When they retorned to theyr distinct shape: they semed naked and to be sorry, and lament: And Bobogel did put them from him, with his sworde, skabbard and all, as it hanged by his side. Theyr letters were ----- N A R.

EK: Then cam the Ternarie—B L N,[818] and orderly they sayd thus,



1 Ab illo.
2 Per illum.
3 Cum illo[214]

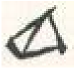
{1 Ab illo.
2 Per illum.
3 Cum illo[819]

Bob: Qui caret hijs tribus,[820] [EK: He whispereth to the first Three leaning to him: and with all, seeing me muse at the Aposiopesis, he sayd,] No No, Thow shalt not dowt [pointing to me.]

In ecclesia Dei, laborabit in Vanum.[821]

EK: This Ternarie of men becam to haue one onely hed, and three bodyes and that one hed was in good proportion.

EK: The side of the Diaphonous Globe opened, and this Transformed Ternarie did point into it, toward the multitude: and the people had theyr brests naked, and semed to wepe:[822] and to wipe theyr brests, and where they wiped the place becam fayre.

EK: This Ternary did seme to stand uppon a triangular stone , and to turn (as a horsmyll doth, abowt one axeltree) orderly agaynst, and by, the hole of the Globe so opened. And euery of the three bodyes, in theyr turning, as they cam agaynst the open place of the Globe, they extended, and stretch out theyr hands toward the people: The first seamed to hold a rownd ball in his hand being little, but very fayre white. The second body, his hand had in it, a little sword flamming with fyre. The third had a thing like a hatt band of lawn,[823] of many cullours, which ever as his turne cam to be agaynst the opened hole, he seamed to cast toward the people, and the people did seme to be drawn to him ward, by the Casting of it toward them.

These three bodyes, thowgh they turned contynually, yet did the face or Cowntenance of that One Compownd hed, stedyly and immoveably regard or loke into the Globe at the forsayd hole therof.

H: A wonder to behold the heuen, much more this.

EK: Now this Ternarie separated it self, and the hole or clyft in the Globe did shut to. These three did sit down by Bobogel.

H: Sunt semper, et Cibus illorum est unus.[824]

Δ: Note: The first Ternarie, they semed to stand leaning to Bobogel. The Third Ternarie was set orderly and vicissim,[825] close by Bobogel his feete, one of these betwene two of the first; euer so that orderly one of the first, and one of the Third ternarie, one of the first and one of the third; one of the first and one of the third.

EK: Then cam the Ternarie A N A.[826]

They sayd, orderly thus,

1. Ab illo sed.
2. Cum illo sed,[827] looking on his own belly.

Δ: Then I demaunded of theyr Apparayle: and EK sayd that these were brauer than the former Ternary. Bobogel sayd, Aliqui a dignitate, Cæteri talia quia non sunt Digni.[828] This he sayd, pointing to theyr apparayle. Then the third sayd,

3. Per illum, Per illum, Per illum,[829] with a frowning cowntenance thrusting furth his hand.

EK: They ioyne to gither into one hed and three bodyes.The Hole of the Globe opened very wyde now. This one Compownd Hed had many eyes, many noses, many mowthes, as thowgh it were a Cahos[830] of Faces, in one hed, but three bodyes. One of this bodyes had in his hand a little Ball, like the other before, very white, but with twynkling brightnes in it. The other two bodyes, theyr hands were emptie.

EK: They turn in order agaynst the Hole of the Globe: But the People regarded them not: but at the comming of the hand with the Ball, against the hole, the people loked a little up at it.

Bob. sayd, Et quia carebant in ardentibus ignis.[831]

EK: These, being dissolued into theyr former state, go and sit (with hevy chere) by them that sat affar of from BOBOGEL. Theyr apparaill semed to be simple: theyr good apparayle was gone.

Δ: Here I fownd a certayn error in my writing of the first Notes: which I haue amended in the writing of this: But while that error did trubble me, the spirituall Creature sayd these wordes.
Bob: The Fawt is in EK his remembrance, and not in his will. Note this,

LEE ar the Three that stand with me.

NAR are the Three that I reiect.

BLN are the Thre which are enterlincked with me.

ANA are the Three that are reiected.[832]

Bob. sayd, Omnes naturam ad, Sed, Nôn in illo.[833]

EK: The 30 remayning,[834] cam all away, and satt betwene Bobogel and the reiected Cumpany: and from that Cumpany[835] cam onely 7 to the Circle agayn. Euery of these 7, sett theyr feete, eche uppon a letter of the Circle, which letters are these,[836]

AOIDIAB.

EK: **They** say, In use,[837] we are perfect; Misused, we are Monsters. Sumus septem Januæ Naturæ, et sui ipsius qui novit Deum.[838]

EK: These 7, seme to vanish into wynde, or white smoke, and to fall into the Globe. And the six reiected, turn into a black smoke: and the rest of the 30[839] semed also converted into black smoke, and to fall into the Globe.

Bob. sayd, In sexto et septimo sunt omnia.[840]

EK: The six that were next him, semed to clyng hard and close to Bobogel. (Bob: Behold.) EK: They be ioyned all into One body, and becam like the sonne, into the forme of a bowle or Globe: and so moved up or rowled up the small narrow race, or line unworne, which remayned higher then the chayre, toward the top of the Diaphanous Globe, as before is declared, so that this Princely Noble man, and his six adherents [LEE:BLN], in this manner went out of sight.[841]

H: Formator horum, Secundus[842]est in Heptagono.[843]

They are diuided into the day, as the other wer, before: But wheras the other are chiefly uppon that day which you call Monday, so ar these to be used onely on the Sabaoth day.

Theyr use, is onely thus (obseruing the former order) with the Circle uppon the grownd.[844] The first six,[845] with theyr King and the seale of theyr Prince, taketh place in the whole body of the day: The other being 6 tymes six,[846] are diuided into the partes of the day as before. The Letters onely where they stode, are theyr names and Characters. **What doth the heven behold or the earth conteyne, that is not (or may be) subdued, formed and made by these. What lerning, grownded uppon wisdome, with the excellencies in[847] Nature, cannot they manifest? One in heuen they know.**

One and all in Man, they Know.

One and all in erth, they know.

Measure heuen by a parte, (my meaning is, by these few). Let God be Glorifyed: His name praysed. His Creation[848] well taken, and his Creatures, well used.[849]

Δ: I craued for some playner Instruction, as concerning the use of the ... and he answered,

H: Behold: Are thy eyes so blynde? Dost thow see and wilt not see? Thy mynde telleth thee. Thy understanding furdereth, and thy Judgment doth establish it. That as thow sawest a Body in three places, and of Three Compositions: Thowgh but two in forme, **So shall this work haue relation to 1: tyme present and present use, to 2: Mysteries far exceding it, And 3: Finally to a purpose and intent, wherby the Maiestie, and Name of God shall and may, and of force must appeare, with the Apparition of his wonders, and mervayles, yet unhard of.** [850]

Dixi.[851]

Δ: Than immediately after he began agayne, as followeth,

H: **Venito, veni (inquam) adesto Veni Rex. O Rex, Rex, Rex Aquarum,**[852] **Venito, venito inquam. Magna est tua; maior autem mea potestas.** Deus noster, restat, regnat, et est, Quod, et sicut fuit.[853]

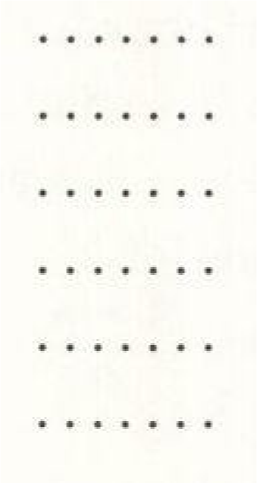
EK: Then cam one and sayd,

------------ Parati sumus nomen eius Creatoris nostri, nomen, nomen laudare Nomen (inquam) Unius nunc et viuentis.

Obscura sunt hæc animis obscuris. Vera et manifesta Veris et perfectis.

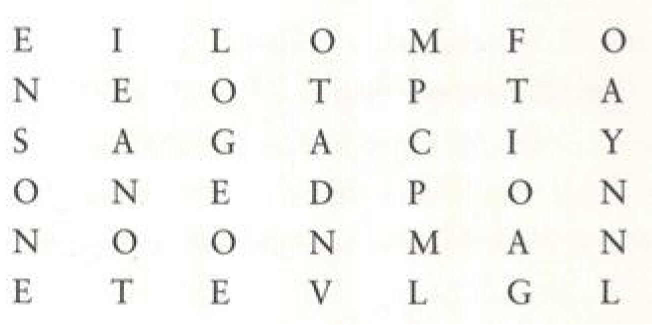
Ecce adsunt.[854] EK: He that sayd this, is as thowgh he were a king, with a Crown on his hed: His apparayle was a long robe whitish: But his left arme was very white, and his right arme, black.[855]

EK: There cam after this King a Cumpany of 42: and euery one of them had a letter in his forhed,and they were 7 in a row, and six, downward.



The King had written in his forhed, BABALEL.[856]

The first 7, (begynning from EK his left hand toward his right) had these letters, and the second, Thirdth &c had these letters as here appeare.



E	I	L	O	M	F	O
N	E	O	T	P	T	A
S	A	G	A	C	I	Y
O	N	E	D	P	O	N
N	O	O	N	M	A	N
E	T	E	V	L	G	L

H: At the next tyme, more.

Δ: Omne quod viuit laudet Deum unum et trinum, in omne æuum.[857] Amen.

EK: The cloth draws.

Nouemb. 20 Tuesday, a meridie circa 2ã.

Δ: After a great half howre attending, and diuerse tymes our prayers to god, The black Cloth was pulled upward: and so vanished away. H appered sitting in his chayre, and his face toward me: and so looking abowt he paused a while: half a quarter of an howr. In the meane space cam one skypping lightly, a little boy, in a grene coate, and sayd, He is here, at an ynche.[858] Than he sayd, Hark. To me he sayd, Ha-sir-ha. Δ: What wilt thow say to me? [Grene Coate:] I am Multin his minister, wilt thow any thing with me? I cannot tarry. Δ: Then this skipiak[859] espyed a spirituall creature comming, and sayd, Ha, ar you there? Δ: And so went out of sight.

Δ: This was King BABALEL, with a crown of Gold on his hed, his garment whitish, and his right sleue on his arme, blak: and the left sleve very white. He seamed to stand uppon water.

The other 42 cam likewise and stode.

Bab: **Veni princeps**[860] 7 **principum qui sunt Aquarum Principes. Ego sum Rex potens et mirabilis in aquis: cuius potestas est aquarum visceribus.** Princeps iste[861] (Δ: pointing to a Prince, new come to sight which **had a red long robe, and a cerclet of gold on his hed**[862]) est Tertius principum in Heptagonon.[863] Δ: I sayd Heptagono: he replyed, Heptagonωn,[864] and sayd: Verè planè, et perspicuè dixi.

Bab: Mensurasti aquas?[865] Befafes answered, Factum est.[866]

Δ: I seemed to dowt of some matter here, and Befafes sayd, Thow shalt be answered in any dowt. I am thy frende. I haue fauored thee **in many things.**[867] Ph'ers[868] haue imagined vaynely of my name. For thy loue towards me, Thow shalt know my name. I was with Salomon; I was also (unknown) with Scotus.[869] I was, in respect of my powr: unknown, in respect of my name. He called me Mares. Since, I was not with any. And I preserued thee from the powre of the wicked, when I told thee things of truth to come. When I rid thy howse of wycked ones and was with thee in extremities. I was with thee. Behold I was with thee throwghly.

Δ: Then he bad EK Ax me, yf I knew Obelison. Δ: I had to do with Obelison, but by reason of my Skryers nawghtynes, I was in dowt what I might credit. Bef: Thow shalt know this for a most manifest truth hereafter. I am Obelison, the fifth of the Seuenth,[870] which haue the skowrging of Obelison the wicked: but not wicked for euer, neyther accursed to the ende. We Angels haue tymes, and our faultes are amended.[871]

Δ: Shall I Note your name, by Befafes? He answered, My name is so, in dede: The Ægyptians called me Obelison in respect of my nature. Δ: I pray you what is the Etymologie of Obelison? Bef: A pleasant deliuerer.[872]

EK: The former 7, haue Crownes.[873] Theyr letters stand betwene theyr feete.[874]

E I L O M F O &c.

Bef: Thow hast receyued these letters allready.

EK: The water seameth, contynually to pass ouer these letters.

Bab: I Gouern uppon Tuesday.

1. **EK: The first seuen take the water and throw it up, and it becometh clowdes.**
2. **The second throweth it up, and it becommeth hayle and snow.** One of the first 7 sayde, Behold, Behold, Behold: All the motion of the waters, and the saltnes thereof is æqually assured by us. We giue good success in battayles, reduce ships & all manner of vessells that flote uppon the seas: Our make is great. Muse not [Δ], For whan the seas are trubbled, with the wickednes or uprore of man, our Authoritie giueth victory from him that is most Victorious. Fishes and Monsters of the sea, yea all that liueth therein, are well known with us. Behold we are (generally) the Distributers of Gods Judgments uppon the waters that **couer the earth.**

   EK: Than stept furth all the rest.
3. The Third seuen sayd, Some of us conduct the waters throwgh the earthe. Other of us, do beawtify Nature in her Composition. The rest of us ar distributers and Deliuerers of the Threasures and the unknown substances of the seas.[875]

Bab: Praysed be God which hath created us, from the begynning with Glory. His Glory be augmented.

EK: **Now the 42 diue into the Water and so vanish away: and Befafes, and Babalel also wer suddaynly gon.**

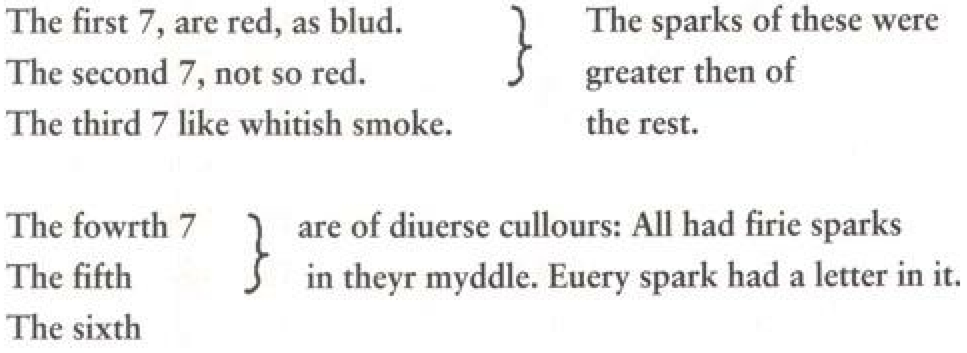
H standing up sayd, **LO, Thus thow seest the glory of Gods creatures: Whome thow mayst use,[876] with the consideration of the day, theyr king, theyr Prince, and his Character. The King and prince gouern for the whole daye.[877] The rest according to the six partes of the day.**

Use them, to the glory, prayse, and honor of him, which created them to the Laude and prayse of his Maiestie. Δ day is 24 howres. Δ: But whan doth that Day begyn?

H: Thow shalt be towght the rest.

H proceded, and sayd, **Vitam dedit Deus omnibus Creaturis. Venite Veni Ignis, veni Vita mortalium (inquam) Venito. Adesdum. Regnat Deus. Ô Venite. Nam unus ille Regnat, et est Vita Viuentium.**[878]

EK: **Now there commeth a King.[879] and hath a Prince[880] next him and after them 42, like ghostes, or smokes, with out forme: hauing euery of them a little glittring spark of fire in the myddest of them.**



The first 7, are red, as blud. } The sparks of these were
The second 7, not so red. } greater then of
The third 7 like whitish smoke. the rest.

The fowrth 7 } are of diuerse cullours: All had firie sparks
The fifth } in theyr myddle. Euery spark had a letter in it.
The sixth

Verè beatus[881] (sayd this King that now cam.)
Δ: I pray you to tell me your name.
King: I am the fowrth King in the Table and the two* and twentyth in number.
Δ: I understand in the Table of the names collected from the 7 Tables of 49.

B	B	A	R	N	F	L
B	B	A	I	G	A	O
B	B	A	L	P	A	E
B	B	A	N	I	F	G
B	B	O	S	N	I	A
B	B	A	S	N	O	D

And in those tables taking of the first septenarie, Baligon for the first King; and in the second septenarie, Bobogel for the second King, and in the third septenarie, taking Babalel, so accownted the third, and in the fowrth septenarie, the first of septenarie is Bynepor, and so accownted the fowrth: but accownting euery one from Baligon he is the 22th: and so the fowrth and the two and twentith.

EK: A Voyce I here, saying, You shall begynne to work agayn, at 6 of the clok next.

Δ: Omnium bonorum largitori, laus perennis et immensa.[882] Amen.

Δ: Abowt half a quarter of an howre after 6: we retorned to the work and the cloth was drawn away: H sitting in the chayre.

EK: There appeared a little ronning water very clere chrystalline: and on this side the 42 last specifyed.

Bynepor sayd: Lo, [and than he kneled down, and semed to pray, a prety while]. The generall state and condition of all things resteth onely and dependeth uppon the distribution, and participation of my exalted most especiall and glorified powr. My sanctification, glory, and renowne, allthowgh it had begynning, cannot, shall not nor will haue ending. He that Measureth, sayd,[883] and I was the ende of his workmanship. I am like him, and of him, yet not as partaking nor adherent, but distant in One degree. The Fire that holdeth, or is, the first Principle of all things in generally,[884] hath his universall and unmeasurable powre in the workmanship of my Creation. Visible and Invisible, were not, withoute my record. When he [Ipse[885]] cam, I was magnified by his comming, and I am sanctifyed, world Without ende.

Vita suprema,
Vita superior,

et Infima, sunt meis mensurata manibus.[886] Notwithstanding, I am not of my self, Neyther is my powre myne owne, Magnified by his name: Behold I dubble **life from One,** unto a thowsand of Thowsands: and One thowsand of thowsands, to a number, exceding cownt: I speak in respect of mans Capacitie. I am in all and all hath some being by me: yet my powre is nothing in respect of his powre, which hath sent me. **Write this reuerently. Note it with Submission: What I speak hath not byn reuealed, no not in these last tymes, of the second last world.**[887] But I begynne new worldes. new people, new kings, & new knowledge of a new Gouernment.[888] To be short,

> Vitam tradidit; deditque mihi potestatem
> esse, Viuere, et in perpetuum glorifica...
> Omnibus et ubique.[889]

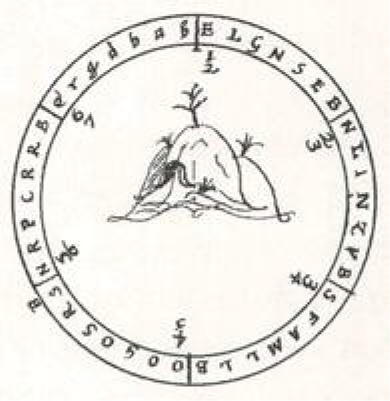
As these cannot be comprehended, what they are, with mor...

So cannot any thing be browght to pas in me, without a living sight, and a perfect mynde.[890] I Gouern uppon Thursday. For Instruction, the rest as before. **Thow shalt work mervaylous mervaylously. by my workmanship** in the highest. To whome[891] (with overshaddowing thy light with life, and blessing you both, in his name of whome I am the Image,) I prayse God.

EK: Now he descendeth into the Globe, and it becam very bright there among the people: which, allso, at his comming, seamed to be more cherefull.

H stode up and moved his hand, aboue his hed, cumpassing with it a loft.[892] After that cam a Cumpany, with a King,[893] and after him a prince.[894] The king had a red robe on, and a crown on his hed. The Prince had a robe of many cullours, and on his hed a Cerclet. **The Cumpany [42] seemed to stand rownd abowt a little hill of Claye. Behynde this Cumpany seamed to stand an innumerable multitude of ugly people, a far of:**[895] **Those which seeme to stand rownd abowt the little hill seme to haue in the palmes of theyr hands, letters, in order as here appereth.**

Δ: The king spake, Beholde, All the Earth with her bowells and secrets what soeuer, are deliuered unto me. And what I am there thow mayst know. I am great, But he, in whome I am, is greater then **I. Unto my Prince, (my Subiect) are deliuered the keyes of the Mysteries of the earth. All these are Angells that gouern under him:** whose Gouernment is diuided, as before. **Use them, they are and shalbe at thy commaundement.**[896]



Those that stand afarr off are the Spirits of perdition, which kepe earth with her Threasor, for him &c: and so furth.[897] I haue sayd.

H, standing up, sayd, His name is the fifth and the 29th: and his Prince his name, the fifth, and the 23th.[898] Δ: The first name, I understand in Tabula collecta, The second name I understand, for the fifth to be in Heptagono and the 23th to be so fownd the same, in Tabula collecta.

H: Venite, ubi nulla quies, sed stridor dentium.[899]

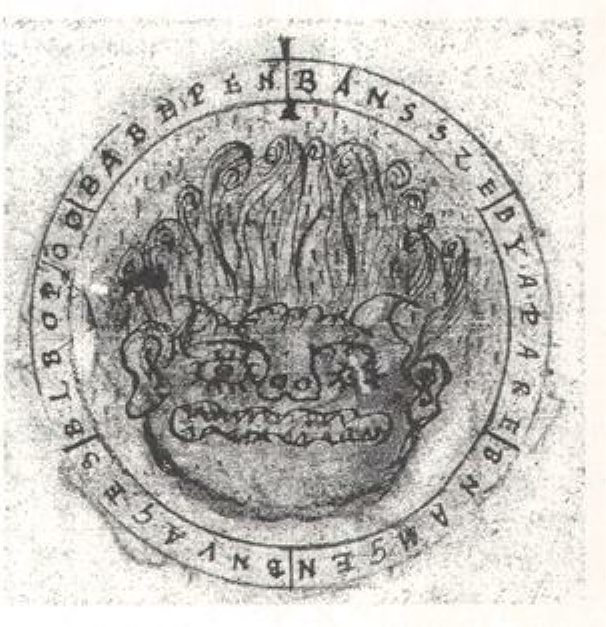
EK: Then cam the man agayn, with ugly fyrie flames out of his sides, which was here before, the last day.[900] H beckened with his hand unto him, and his coates went to gither, and so couered that horrible sight.

EK: **There appeareth a rownd Table, which 42 hold and toss, all in fyrie flames.**

H: Write quickly, thow [EK] canst not behold it.

EK: The first seameth to be a King[901] with a crown on his hed, and the &c.

Lo I gouern (as I[902] haue sayd before) All enchanters, Coniurers, witches, & Wicked spirites that are hated of God, and included for euer, in owteward darknes (except a few which remayn in a second payne, which gape and grone for the mercies of God, and haue tyme of Joye, whose measures I haue, and kepe accownt of) are all at my government. [903] By me, thow shalt cast oute **the powre of all wicked spirits. By me thow shalt know the doings and practises of euill men, and more then may be spoken or uttred to man.**



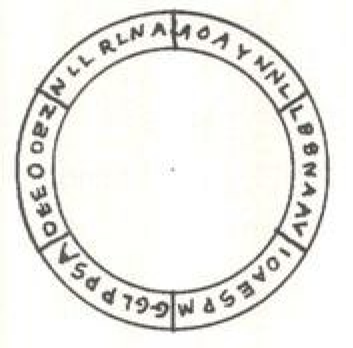
Blessed be his name, whose Glory is euerlasting fode to the Just, and Sempiternall[904]8 to the Wicked.

H: The 36the name, is the King his name,[905] And his Prince his name.[906] is the last [saue one] written in the Heptagonon.[907]

H: Venite vos qui sub mea estis potestate.[908]

EK: Then cam bright People 42: And besides these, all the Ayre swarmeth with creatures. Theyr letters are in theyr forheds: these stand in a circle: they take the letters from theyr forheds, and set them in a Circle.[909]

H: Of these, I am Gouernor my self.[910] Behold I am of tyme present . I am of the last Ternarie.[911] Loke what may be wrowght, in all aëriall Actions, I can distribute and bestow at my pleasure: my tyme and day, is Friday. The day of the last before, is Saterday. The day of the Fifth is Wensday.



H: Behold,

I haue towght thee. His name be blessed who raigneth and liueth for euer.

Δ: Amen, Amen, Amen.

H: I will answer thee of all Dowtes herein (being demaunded of me) to morrow. For, so I call it, for thy sake: Not, for that, it is so to me.

Δ: So he went away.

Δ: Then cam URIEL and MICHAEL, and an other (I think RAPHAEL) and the chayre and table appered, as in the first boke hath byn shewed: And also H had his peculier chayre, at his tymes of teaching me.

MICHAEL (sayd,[912]) **Mercifull is our God, and glorious is his name Which chuseth his creatures, according to his own Secret Judgment and good pleasure**.

This Arte is the first part of a Threefold Art,[913] ioyning Man (with the Knowledge of 1. the WORLDE, 2. the GOVERNMENT of his Creatures, and 3. the SIGHT of his Maiestie.):

Unto him (Ô., I say) unto him; which is
Strength, Medicine, and Mercie[914]
to those that feare him:
Amen.

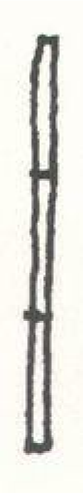
Δ: Gloria, laus, honor, et perennis Jubilatio, sit Deo nostro Omnipotenti, Optimo, Maximoque.[915] Amen.

Δ: Note, Remember, and enquire what it meaneth, that no Mention is made of Bralges the Prince, Nor of Blumaza his king in this Treatise, being a certayn Repetition of the Heptagonum stellare, going next before.[916]

Wensday: Nouemb 21. hora 7 a meridie

Δ: There appered the first table, covered with a cloth of silk changeable cullour red and grene:[917] **with a white cloth under it: all hanging very low.** The first Chayre allso: wherein Michael used to sit. And H did appere likewise, and his peculier chayre:[918] and he standing by it. But the Diaphanous Globe, and the people or world in it, did not now appere, and, bycause no voyce or word cam from those spirituall creatures, yet: I declared that I did attend theyr pleasure first, as a scholer comming in the presence of his Master, and whan they had sayd those things which were for us first, (at this instant) to lerne, that than, I wold move some dowtes of the premisses, as I was yesterday advised to do. H, he held up his rod (which had two portions or partes of it black and one, red): and sayde,

Ô quanta est hõis infirmitas et Corruptio, qui Angelis, idque suis bonis, fidem autem Deo, vix habet? Omnia mundana, fæces: Mundi Corruptiones in se habent: Deus noster, Deus noster, Deus (inquam) ille noster verus, cum Veris suis angelis, eique[919] inseruientibus Semper verus est. Pete quæ vis? Dixi: et quod dixi, obumbratum est veritate, iusticia et perfectione.[920]



Ecce, (Δ: holding up the rod[921]).

Hîc (Δ: pointing to the ende of the rod).

Per hoc (Δ: pointing to the middle of it). Et a Mensurae fine, nos nostramque mensurabis potestatem. Age (inquam) Quid vis?[922]

Δ: I, than, of the premisses used a little discourse: how they might parabolically,[923] betoken other more profownd matter, and litterally other: yet what sense so euer the premisses had, that theyr first rudiments and Text was to be made somwhat playner to me, then yet they were: bycause I dowted as well of the understanding of some of that, I had written, as allso of mys writing: eyther throwgh EK his mys reporting to me matter shewed to him, or by my mys-hering or negligent writing &c. To some part therof he sayd these words ensuing.

H: In umbra mortis non est æqualitas. **Obscurum enim nihil est quod per illum [EK] recepisti. Age**.[924]

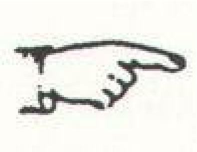
H: **Thow hast a work of three proportions in esse;**[925] **of 7 in forme: which is of it self diuided by a number septenarie, of the course, estate and determination of things aboue, things next, and things below: which, of it self is pure perfect and without blemish.**[926] Notwithstanding I will answer thee thus.

The 7 Kings are orderly conteyned in the first of the Seuens diuided in generall numbers: whose names are expressed; published and perfectly formed within the first grownd and fowndacion of this Threefold work.[927] The kings I meane with theyr Characters,[928] and the names of theyr 7 liuing and semper adherent Ministers:[929] Whose names thow mayst see not onely there written, but openly, and most playnely, truely, and sincerely spoken of before:[930] as, by due examination of thy bokes thow shalt manifestly perceyue. Notwithstanding, as euery king, in his Maiestie, doth comprehend the dignitie of his whole seat and estate, so I of my self being the First, haue the gouernment of my self perfectly, as a mysterie known unto my self: which is a thing unlawfull to be published unto man and lawfull[931] in respect of the charge committed unto us: and the slender Dignification of mans frayle estate; Which thow mayst see in the Heptagonon: where, there wanteth a name: the rest of the Cr... the utter Circumference of the Globe, are the Six Kings Or . . . following: according as they are written in the Mysteries of the . . . which do begynne the[932] Powres, with theyr Prince,[933] and theyr Characters orderly taken, by and uppon the Heptagonon . . .

Ô God, how easy is this first understanding. Thow hast byn told perfectly, playnely and absolutely, not onely the Condition dignitie. and estate of all things that God hath framed: But allso withall, thow wart deliuered the most perfect forme and use of them.[934]

But this will I tell thee (to the intent thow shalt know: and forby cause I wold not, thow sholdest be ignorant in true Wisdome) that those Six Names in and uppon the Heptagonum are Collected, do growe and are gathered from the names in generally aforesayd.[935]

Take the Names, I will teache thee to know them, which els, [without] by direction[936] thow canst not fynde.



> Loke thy First Table. I am called BALIGON with men. Thow hast Noted my name (which is secret) among the Angels,[937] begynning with this letter M, consisting of 7 letters, the last being an A.

I am called MARMARA: but otherwise CARMARA : but that letter M, shall not be expressed, &c.

Thowseest, next, BOBOGEL, He it is that is the Second King. Thow seest the name BORNOGO, to be the first[938] uppon the Heptagonum: it is his Prince. And therfore I did Note him with a Coronet, and not with a Crown: nay rather, but with a Cerclet abowt his hed. &c[939]

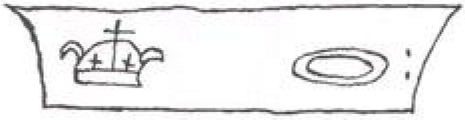
Δ: I concluded (of his instruction) the Kings and theyr Princes, theyr names to be thus lerned out of the Table Collected of 49, names, it is to weete,

1 --Δ-- 44
8 ----- 2
* 15 ----- 9
22 ----- 16
29 ----- 23
36 ----- 30
43 --Δ-- 37

modo
retrogrado
quasi[336]

** As far as I remember, he sayd,My Prince is in my self: which is a mysterie

~~My Coniecture (hereuppon, and uppon this retrograde respect to finde the princis among the 49 names in Tabula Collecta) is, that Baginol~~ *** ~~is the Prince under BALIGON: bycause the letters are all one: but the order of theyr places diuerse: and so is his prince conteyned in him self.~~



~~Δ He then allowed of my Coniecture for these .6. but of his Prince~~

~~Δ I than sayd nothing: tyll at the fayr writing hereof, this, here added, cam into my mynde. How well, I know not yet: Novemb .23.~~

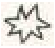
941

* Addendo 7 - fit hic processus. Ergo addendo 7, numero 43, proueniet 50: numerus: major 40 quam 49 per .1. qui respicere pt illum: primum Regem Baligon.[942]

** addendo 7, fit processus hic g°. Si 7 addantur numero 37: inde emerget 44. pro proximo principe.[943]

~~*** It is not Baginol, but Bagenol, with e not i, and therfore consider.~~

and farder he sayd, **The Characters of Kings, are in the Globe:**[944] **and of the Princis in the Heptagonon**.

Δ: Note: from the ☞ on the last side, untyll these words finished, he was out of sight: and whan he had ended these words, he cam in sight agayn: and browght a thing in his hand like a sterre:  or Heptagonum.

H: **Beholde. Euery one of these Princis hath**[945] **his peculier Table.** Thow hast Noted the First Table which begynneth, as I will tell thee.

1. 2: In BOBOGEL, that O, (the second letter) is the first of the Table OESNGLE and the second of Befafes, is the second, and the thirdth of the third: and the fowrth of the fowrth and the fifth of the fifth, and the sixth of the sixth, and E, (in the seuenth. Bnagole is the seuenth and last of this first seuen of this first Table: accownted the first. ¶ AVZHILN.

   The second seuen by like order is gathered of Babalel, and the rest of his septenarie. And so furth, to the ende downward as thow didst before &c.
2. 3: In the second Table; L (the first letter therof) is out of Bobogel his last letter, the second letter, is the sixth of Befafes; the third, is the fifth of Basmelo &c and so you haue LEENARB.[947] For the rest kepe that order downward to the ende of the last Name Bamnode. Tranversim, quasi retrograde.[948]
3. 4: In the Third, begyn at the lower[949] letter [of the latter[950] worde] of the last of the second seven: and so upward, toward the right[951] hand: Δ: The last word is of second seven is Bnagole: the last letter therof is e: which is the first of this Third Table: and the i, in Brisfli, is the second, and the 1 in Branglo the thirdth, and than so furth, upward, overthwart, toward the left hand: till ye come to Bobogel, his second letter, being O. Then to N in Bonefor: e in Bermale: o in Bragiop. &c.
4. 5: For the Fowrth, loke, Bobogel. Then loke to this fowrth Table the first B of the Table is the first B of Bobogel. The second B of this Table, is the B of Befafes. The third letter is a, the second letter of Basmelo. The fowrth letter, R, is the thirdth of Bernole. The fifth is the fowrth of Branglo. The sixth, is the fifth of Brisfli. The seuenth is the sixth of Bnagole. And so in to the next sevens downward orderly for the rest of the table.
5. 6: The Fifth begynneth from Bnagole upward: begynning at the last letter being e: and then upward croswise exactly tyll the B of Bobogel. And so of the next seuen, for the next: begynning at the n of Bonefon, and so furth.
6. 7: In the sixth, (the Infernall Table) The first is B of Bobogel, The second is A of the 15th: The third is N of the 22th: the fowrth, is the fowrth of the 29: The fifth of the 36: the sixth of the 43: and the seuenth of the 49: being E in Bamnode, two letters being taken in that last septenarie. The second septenarie begynneth at the first of the 15th, the second at the second of the 22th, (being Y), the third at the thirdth of the 29th, then the 4th of the 30th,: the 5th of the 43th.
7. 1: The Seuenth: the first A, is the A, of Baligon, and so downward all the second letters of the

7 kings: Then all the third letters, then all the fowrth letters, then all the fifth letters, then all the sixth letters only and finally the seventh and last letters of the first names of the Septenaries.

Δ: Note, this Table is made all of Kingly substance &c.

Δ: Now I trust I understand (meterly well,[952]) the making of the 7 Tables. I wold gladly here som instruction of the great Circular table (which you call the Globe) which hath the Kn... with theyr Characters; and so within, 7 tymes 7, seuen tymes . . . 7 tymes 6, seuen tymes furnished with letters and numbers . . . sorts.

H: That doth apperteyn to an other tyme.[953]

EK: The Cloth was lett down, and the stone did yield voyce but nothing visible but the forsayd blak cloth.

H: One thing is yet wanting: a mete receptacle &c. There is yet wanting a stone &c. One there is, most excellent, hid in the secret of the depth &c. In the uttermost part of the Roman Possession.

H: Write. All lawd, Glorie and honor be unto him, which rayneth for euer. Amen. Be of good Cumfort.

Lo, the mighty hand of God is uppon thee.

Thow shalt haue it. Thow shalt haue it, Thow shalt haue it. Dost thow see, loke and styr not from thy place: EK pointed toward it.

Δ: I see it not.

H: It is sanctified, blessed, and . . . .[954] in the use of his Creatures.

Thow shalt preuayle with it, with Kings, and with all Creatures of the world: Whose beauty (in vertue) shall be more worth then the Kingdomes of the earth.

Loke, if thow see it: But styr not, for the Angel of his powre is present.

EK loked toward my west wyndow, and saw there first uppon the matts by my bokes a thing, (to his thinking) as bigg as an egg: most bright, clere, and glorious: and an angel of the heyth of a little chylde holding up the same thing in his hand toward me: and that Angel had a fyrey sword in his hand &c.[955]

H: **Go toward it; and take it up**.

Δ: I went toward the place, which EK pointed to: and tyll I cam within two fote of it, I saw nothing: and then I saw like a shaddow on the grownd or matts hard by my bokes under the west wyndow. The shaddow was rowndysh, and less then the palm of my hand. I put my hand down uppon it, and I felt a thing cold and hard: which, (taking up, I) perceyued to be the stone before mentioned.[956]

H: Kepe it sincerely.

Veritas in veritate: Deus in Deo, Unus in uno est.[957]

Let no mortall hand towche it but thyne owner[958]

Prayse God.

Δ: Illi qui venturus est Indicare Speculum per ignem sit omnis honor, laus, et gloria, in sempiterna sæcula.[959] Amen.

Liber Mysteriorum Quintus

1583 Martij 23.

Liber 6us.
Liber 7us[960]

Jesus †.

Anno 1583 Martij 23. Saterday a meridie.

Δ: EK being come, with Mr John Husey of Blokley. (on the 22 day of marche) and EK being desirous to understand somwhat of our spirituall frendes as concerning such matter as had falln out very strange to him and Mr Husey: abowt a certayne moniment of a boke and a skroll fownd in Northwik hill[961] by the direction and leading of such a spirituall Creature, as when they had gotten the same, and they endeuored by art to haue some exposition of the skroll, written in strange characters, they wer willed to repayre to me, and there they shold be answered: &c. which thing now they did.[962]

Being therfor now ready to receyue instructions of our frendes, there appered in the stone One,[963] in a foles cote, going abowt a clowde, which appered first in the stone. I charged him if he were the enemy of God to depart. He tore his clothes all, and appeared all hery under: and sayd, Penetrasti vim iniusticæ meæ.[964]

Δ: Glorifie God and depart. He sayd, Feci, Nam decedo.[965] He went away as it had byn a bunsh of fethers pulld in peces. The Clowd wexed bigger, and went all to the right hand. At length the Table appeared, But the Chayre seamed not to be of the same sort it was, but more Glorious. There appeared three, of which, two went away, and one tarryed behynde.

He sayd-----------Auete.

Verum est, et incredibile.[966] He kneeled to the Chayre and spake, but his words could not be discerned.

Via, veritas, et virtus, unum sunt: et multiplex et admirabilis est eius magnitudo: Et venit ab ore tuo flatus, (et vitam habet) quo viuunt omnia, nutu, et illuminatione tua.

Aue Verbum, Aue rerum formatrix[967] et mensura eorum quæ fuerunt, sunt, et erunt: Illuminasti oculos creaturarum monimentis et admonitionibus planis: Vita bonis, mors autem impijs, et a consideratione tua abiectis. Quanta et innumerabiliæ sunt (Iustitia) dona tua? O remiges varpax. Kyrie eleyson.[968]

Δ: All this he sayd Kneeling to the chayre; and then he rose; and I sayde, O beata Trinitas, mitte lucem et veritatem tuam, ut ipam me ducant ad montem sanctum. et ad tabernacula tua.

Me: Ubi, non increduli.

Δ: Nos non sumus increduli: sed spes nostra viuit æterna et Omnipotens est Veritas, fons vitæ.

Me: Adduxi vobis aquam[969] ex eodem riuulo. Medicina verò est imperfectionibus et necessitatibus vestris. Intelligite nunc et quis sum, et quibus ornatus. Bibite, et accipite Ossibus vestris pinguedinen. Multæ namque sunt mortalium imperfectiones. habeo, et habebitis: Adduxi, et videbiter. Verbum est Lumen illud quo omnis imperfectio aboletur. Credentes introibu... in Sanctum eius. vbi potio, et Medicina sempiterna.[970]

Cogitasti verè. Sum etiam, et Credas. Nam veritate et iustitia, vera et perfecta sunt verba et disciplina eius.[971] What willt thow?

Δ: Recte sapere.[972] Me: Thow hast it.

Δ: I perceyue it not otherwise, then that I beleue, it may be the decree of the highest.

Δ: He shewed a Tree, and a great deale of water at the roote or botom of it: and he sayd, Me: Hath this Tree, now, any frute?

Δ: I see it not. But the skryer may say.

EK: The water commeth up the tree, and it swelleth, and it hath frute, great, fayre, and red.

Me: Lo I eate of it my self, and it lighteth the harts of those that are chosen. [He semeth to eate.] **So is it** in thee.

Δ: Ecce seruus Domini, fiat Decretum eius in me (iuxta misericordiam eius) de me pronunciatum.[973]

Me: **Go and thow shallt receyue. Tary, and you shall receyue slepe, and you shall see, But watch, and your eyes shall be fully opened. One thing, which is the grownd and element of thy desyre, is allredy perfyted.**[974]

Yt seemeth that you beleue not.[975] But I haue sayde, as he hath sayd and his worde shall endure for euer. For he shall, and will performe it, for he liueth for euer. **Oute of Seuen thow hast byn instructed most perfectly of the lesser part,**[976] the rest I haue browght you, in this my vessell; A medicine sufficient to extinguish and quenche oute the enemy, to our felicitie: Muse not, thowgh I say ours: for we all liue in tasting of this liquor. His Hed is a marble stone.[977] His hart is the blud of a dragon. His leggs are the tops of the Northen Mowntaynes. His eyes are bright, and his face of many Cullours, eche substance amongst the turmoyle and trubble of nothing. For as then, they were Nothing: Had a forme applyable and necessary according to theyr quantitie and secret qualitie. The heuens are lightened by his two eyes: wherof the one sight is brighter then the other. Aboue and in him self which is by him self, and in no other, is this great and vertuous fowntayne. In nature Intellectuall he hath watred the plantes of her beauty, and stroked up the garments of her felicitie. In her darkest members entreth in the taste and sauour of this percing Medicine; reviving and recalling all things past present and to come, unto theyr lively and dignified perfection. My words ar sentences. My sentences, wisdome; My wisdome the ende in my message of all things. Mighty and glorious is the Vertue of it, whose springs do endure, and are clere for euer: Whose name be blessed.

Δ: Amen. I respect the tyme. God be with you.

Martij 24. Sonday: morning abowt 8.

Δ: The Table appeared, and the Chayre: and he who appeared yesterday: kneeling or rather lying prostrate on his face, as if he were a slepe: He lay a long while.

A thing like a lambs hed did seeme to lik him, and then he rose and wiped his face, as thowgh he had wept.

Me, he sayd, Signa sunt hæc vobis, humilitatis et pænitentiæ; quæ facio omnia, vestra, non mea sunt.[978] Laudetur verbum eius in Cælo, laudetur etiam et in terris: Investigate potentiam in humilitate loquelæ eius, et videbitis gloriam frontis eius. Misericors namque et omnipotens est gloria virtutis eius. Vana sunt, corruptionibus suis; Necessaria verò Necessitatibus vestris. Nam fecit omnia ad laudem eius: et opera manuum suarum (Ecce) collaudant lumen vultus eius. Adinvicem diligite Humilitate viuite. Medicina verò mea (quæ eius est) omnia resanabit.[979]

The feldes wither without the drops of his Mercie. Mans Memorie is dull, unleast it taste of the sprinkling of this vessell. [EK: He hath a great thing under his gown.]

Nature and reason[980] haue disputed profowndly and truely by the sauour hereof: it perceth therfore depely. But understanding and reason haue eleuated and lifted up the dignitie and worthynes of Mans Memorie, by taste hereof. The Immeasurable and unspeakable begynnings (yea with the begynner and Principle therof), are exactly (after a sort) and perfectly known of them. Yt hath towght from the earth unto the heauens: from the heven, unto his seat: from his seate, into his Diuinitie. From his Diuinitie, a Capable measuring of his unmeasurable mercies. It is true, most true, and true shalbe for euer. That from the lowest grass to the highest tree, [from] the smallest valley, to the greatest mowntayn; yea, euen in the distinction, betwixt light and darknes: the measure whereof is the deapest: yea (I say) it hath towght a Iudgment. When he axed wisdome, and forsoke the world, he receyued it: and it measured the things of the world. Great are the inward eyes, and greater are the meanes, which deliuer things subiect or obiect unto them.

Finally it procedeth from him, that procedeth: Whereunto the first was formed, **after**, and not **like**. Whose fote slipping hath dasshed his hed in peces, and it becam dark: untill agayn, the Medecine which I haue browght, revived his slombring. Hereby, he, not onely knew **all** things,[981] but the measure and true use therof. Yf the body haue no inward fyre, it presently falleth. Euery Organ is voyde of qualitie, unleast a meane be adiected. So, is all that thow hast before, more wonderfull, then, as yet, profitable, unleast thow be directed and led-in unto the true use and order of the same.[982] Great are my words, and great is thy thowght: Greater shalbe the ende of these Gods Mercies.

New worlds, shall spring of these.

New manners: strange men: The true light, and thorny path, openly seen. All things in one, and yet, this is but a vision. Wonderfull and great are the purposes of him, whose Medicine I carry. I haue sayde.

Δ: He lay down agayn, a good while, and at length he rose: after my long prayer and confession made to god, and my discourse to him, &c.

EK: He plucketh out a boke: all the leaves are, as thowgh they were gold, and it semeth written with blud, not dry.

Δ: He sayd, Cownt. Δ: He turned ouer the leaves, but EK could not well cownt them: whereuppon he sayd: I will raze out[983] thy dulnes, and at length, make thee clere.

EK: There are 48 leaves. Me: Et finis est.[984] One is one; neyther is, was or shalbe known: And yet there are iust so many. These haue so many **names,** of the so many Mysteries, that **went** before. This is the second and the Third: The Third and the last.[985] This is the measure of the whole.

Ô what is man, that is worthy to know these Secrets? Heavy are his Wickednesses, Mighty is his synne. These shallt thow know: These shall you use.[986] The One is a Master, the other is a Minister. The One, is a hand, the other is a finger: Grutch not. Neyther let wickednes tempt you: loue togither. Be contented with your calling: For, all beasts see not a like: yet are they all Creatures: Vessels, not of one bignes, yet are they all full. Both, most sufficient, but according to fayth, and understanding of Conscience. Yet must there be a third; whom, God doth not yet chuse. The tyme shalbe short: the matter great, the ende greater. Ask now what thow wilt and he shall answer thee.

EK: There appered one like my self laying his two armes, one, on EK his sholder: and the other on a man his sholder, unknown to us, but somwhat like to Mr Adrian Gilbert,[987] &c.

Δ: Ys it your will to procede in this matter, you now haue begonne withall: or will you of these characters and places of Threasor hid (here portrayled by picture), say any thing?

Me: As thow wilt. Δ: As the will of God is, so will I. The will of God you know, better than I.

Me: The æternallliquor be uppon you. Ones more, what wilt thow?

Δ: I do prefer the heuenly liquor, before all things, and do desire to be bedewed, with the supercælestiall dew thereof.

Me: Consider the former tree.

Δ: The tre with the water at the fote?

Me: Thow hast sayd. His growing powre, bringeth furth Act.[988] Remember the Prince and Subiects, which haue powre (as is told thee) of Erthly Bowels (The thing there, [~~whose~~] which you desire of me, is no parte of my charge), Call him: It is his office: for by his ministers it hath byn shewed.[989] God doth impart his mercy, to those he loueth, in all necessitie: whether of the one, or of the other, where it is dew: I leave it: his Office is to speak it. Notwithstanding liue in truth and humilitie: Use God his Creatures to his glorie, and thy Necessitie, the proffit of thy own lymms, and cutting out of all Canker and rotten flesh. Thow understandest: For thy eyes shalbe opened. Amen.

EK: He spreddeth his hands abroade, and goeth away, and putteth his boke in his bosom as he goeth.

Δ: Gloria patri.[990] &c. Amen.

Martij 26. hor. 10 ante Meridiem.

First, appered a clowd: and that vanished away: Three cam in, they made Cursy to the chayre: and two went away. Then the third which remayned, lay down on the grownd, as before. There cam like a lambs hed,[991] and licked him. He sayd then, as followeth: being stand up,

Magna sunt, Alla quæ dixisti,[992] making cursy to the chayre. There was a sownd hard before. After a while he sayd,

Me: Thy Kingdom is established in eternitie. Thy hands are invisible, and no man can distinguish thy mercies. I attend your desire.

Δ: As concerning the Characters, and shew of the ten places, we are desirous to know whyther we may require now Bnaspol, or other under him, to say unto us, that, which may content us, for the Case as it standeth with us.

Me: The buylder of the Temple was riche, before it was adorned. With Wisdome, cam the Instruments necessarie for mans worldly use. He hideth no light from those he loveth: neyther shutteth up his tents from such as seke him. Yf one be great, Ô how small is the other? How small therfore is the mynde, and how much weakened that desireth those **trifles?** But as the smallest thing is feefest to the smallest use, so is the existimation of things of light accownt, necessary for the lightnes and vanitie of this world. A part (Notwithstanding) may beawtify the whole, and a small thing, may cure a great infirmitie. I told thee before, that my fete are not placed uppon such brittle and crakling sand, neyther are my lipps occupyed with the vanitie of nothing. I will not[993]manifest in any point, the thing which thow desyrest, neyther is it any part of my charge.

I haue byn thy scholemaster and director to the Sterne, to rule the reason therof, with those, which can reache the Iudgment therof. All those before spoken of, are subiect to thy call.[994] This vessell at all tymes they greatly accept. Yet haue they times and seasons:[995] When order breaketh in her self, the labor is in vayne. Euery thing is for and to an ende. Of frendeship, at any time,[996] thow mayst see them, and Know what thow willt.

But One thing differeth, the Ende, and the Begynning. That onely, is the El, rod, or measure which all ready is deliuered. The stroke of which, bringeth all things, in theyr degree, to an ende: as far as the seven (magnificencie of euery Seuen) stretcheth out it self.

Euery one, (to be short) shall at all times and seasons,[997] shew thee direction in any thing. But, SO, thow canst not use them, in the determina tion, and **full ende** of euery practise. It is one thing to affectionate; and an other to effect. What thow seest, is true, and to a former[998] commoditie: For, with Furderance, euery thing in Nature is ayded.

Δ: ---

Reade ouer that, which now, lastly, I declared: Then see, if you be not answered.

Δ: ---

Therfore mayst thow know, what that is, allthowgh thow do not, yet, or presently, put it in practise, by him, whose Charge it is, to deliuer it.[999]

Δ: Of your so greatly commended liquor I am desirous to haue farder understanding.

Me: What liquor is more liuely then the dew of Truth, proceding from a fowntayn most swete and delectable? Euen that veritie which thy mowth hath preached of.[1000] What water recreateth more, or cooleth ignorance deeper than the knowledg of our Celestiall speche?[1001] your voyces are but fayned: shaddows of the wordes and voyces that substantially do comprehend euery substance in his kinde. The things which you do loke on, bycause you see them not in dede, you allso do name them amysse: you are confownded, for your offenses: and dispersed for your punishments: But we are all one, and are fully understanding. We open the eare, and the passage thereof, from the sonne in the morning to the sonne at night. Distance is nothing with us, unleast it be the distance, which separateth the wicked from his mercy. Secrets there are none, but that buried are in the shaddow of mans Sowle.

We see all things: and Nothing is hid from us: respecting our Creation. The waters shall stand, if they here theyr own speche. The heuens shall move, and shew them selues, when they know theyr thunder. Hell shall tremble, whan they know what is spoken to them.[1002] The first[1003] excepted, No man euer was, is, or shall be (excepted where I except) that euer shall understand, hath or doth know the least part (ô it is incomprehensible) of this Vessel. He named all things (which knew it) and they are so in dede, and shalbe so for euer.

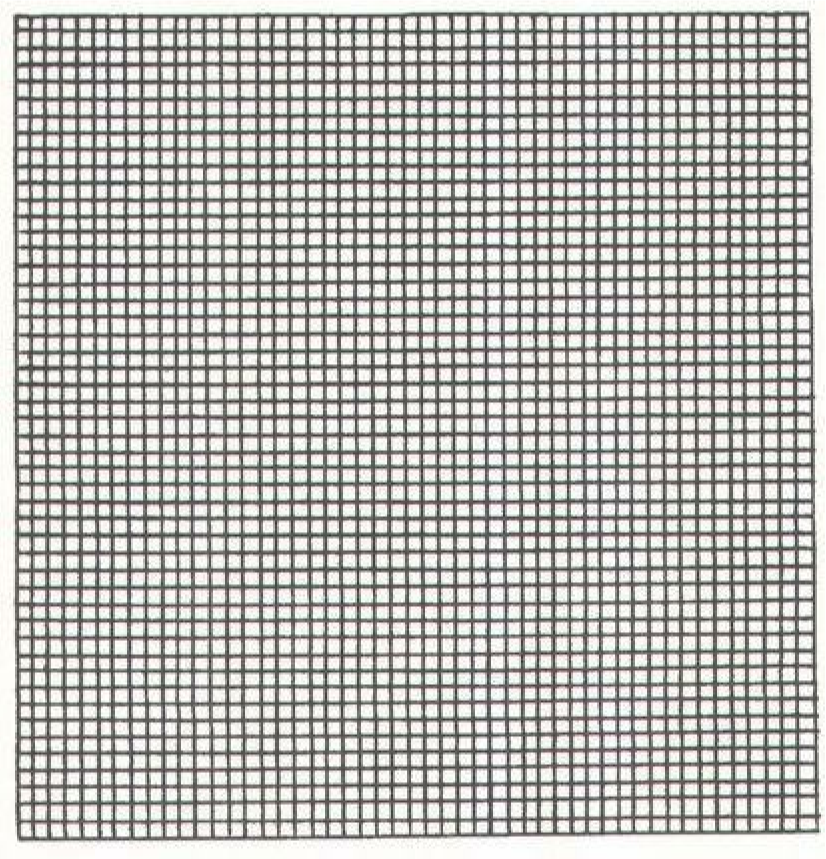
Thow shallt speak with us;[1004] And we will be spoken with, of thee. Three they are excepted, which taken from amongst you, as they were, do yet speak with us, which are provided in the three laws to destroy **that Monstre**.[46] They are fed with cælestiall fode, and they, talking, speak all understanding. This it is, I take God, (onely him that created me) to recorde. **It is determined**: else wold I not: **And may be undetermined. yf you break his** commaundements.[47]

A Stone it is that perceth[48] down all things before it; and kepeth them under him, as the heuens do a clowde. What art thow, (O god,) and how mighty ar the drops of thy mercy, that preparedst man before to examin thy Mysteries? The plagues of those that plagued them selues, shall fall uppon you, **yf you transgress**[49]one iote of your eyesight :

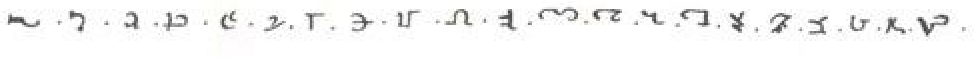
For, What you desire, is graunted: and if you loue him, you shall endure for euer. I am not as a clowde, sheuered[50] with the wynde: nor as a garment, that waxeth olde, and torn in peces: But I am for euer (bycause my message is such) and my truth, shall endure for euer.

Beholde, Beholde, yea let heven and earth behold: For with this, they were created: and it **is the voyce and speche of him**, which proceded from the first, and is the first; whose glorious name be exalted in his own horn of honor.[51] Lo, this it is. [EK: He sheweth a boke, as he did before all gold.] And it is truth; Whose truth shall endure for euer.

EK: The leaues of the boke, are all lyned: full of square places, and those square places haue characters in them, some more then other:, and they all written with cullour, like blud, not yet dry.[1005] 49 square spaces, euery way, were on euery leaf, which made in all .2401. square places. He wiped his finger on the top of the Table, and there cam out aboue the Table certayn Characters[1006] enclosed in no lines: but standing by them selues, and points betwene them. He pointed orderly to them with his finger, and loked toward the skryer at euery pointing.

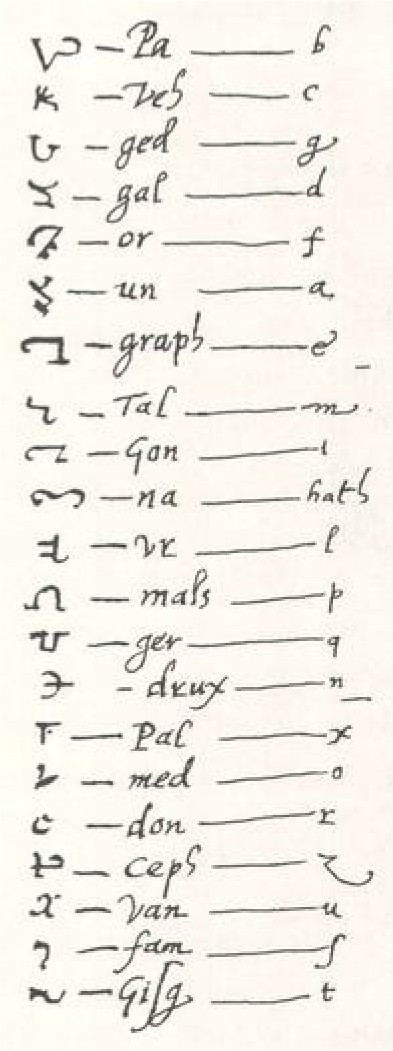


Me: Note what they are.



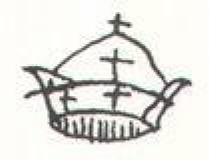
Δ: They are Noted.

EK: He toke from under the Table, a thing like a great globe, and set that in the chayre: and uppon that Globe, layd the boke. He pointeth to the characters: and cownteth them with his finger, being 21, and begynning from the right hand, toward the left. He putteth-off the Crown of gold, from his hed: and layeth it, on the Table. His here appereth yellow. He maketh cursy: and from under the Table taketh a rod of gold in his hand, being diuided into three distinctions.[1007] He putteth the ende of the rod on the first of the Characters, and sayeth, Pa: and there appered in english, or latin letters, Pa: He sayd, veh: and there appered veh in writing: Then Ged: and after that he sayd, Unus Unus Unus, Magnus, Magnus, Magnus, es, [1008] Then he pointed to an other, and sayd Gal, and there appeared Gal: Then or [the voyce seemed Orh.] Then un [the sownd semed und.] Then Graph: [The sownd as Grakpha, in the throte.] Then Tal, [in sownd stall or xtall.] Then gon. Then na [but in sownd Nach as it were in the nose.] Then ur, [in sownd our or ourh.] Than mals, [in sownd machls.] Then Ger, [in sownd, gierh.] Then drux, [in sownd drovx.] Then Pal: the p being sownded remissly. Then med. He sayd, Magna est gloria eius.[1009] Ceph, sownded like Keph, But before that, was Don: Then van, Fam, Then Gisg.

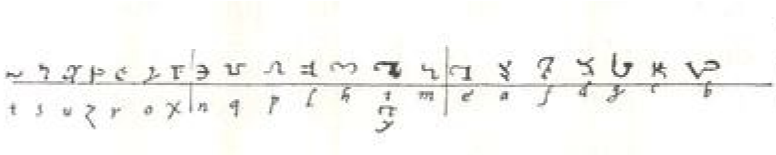


Pa	b
Veh	c
ged	g
gal	d
or	f
un	a
graph	e
Tal	m
Gon	i
na	hath
Ur	l
mals	p
ger	q
drux	n
Pal	x
med	o
don	r
ceph	z
Van	u
fam	s
Gisg	t

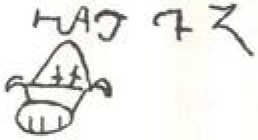
Then he lay down before it: and there cam two lines and parted the 21 letters into 3 partes, eche being of 7. He sayd, Numerus ô perfectissimus, Unus et Trinus. Gloria tibi, [1010] Amen.



Then he put on his Crown, and pluckt a black veale before all in the Chayre. He sayd, Remember to lerne those names without boke, and to know them.



Δ Thus I deciphred them after a day or two or three.



Martij 26. a meridie + Tuesday hor. 5½

First there was a great noyce of harmony, hard. There appeared two great Armies fighting, and much bludshed on both sides.[1011] One Captaine is in red harness, the Contrary Captayn, is white and grene. There appered Flags with a croked tree, or like a ragged staff, or cudgell, in them: and they were on the red Capitayns side. He and his soldiers had the worse and were putto flight, and they ran away. The Captayn with the white and grene was Master of the felde: and assembled and gathered his men to gather after the Victorie. Now this Capteyn goeth to a town and semeth with his hand to heave up the towne, being a big towne. There was a voyce hard, saying thus,—So shall it be, with 21 more.

Δ: Wyth what one and twenty?

A voyce:—As yet, you can not know. This shall happen, before the Sonne hath twise gon his course.[1012]

EK: Now the Capteyn appeared alone, on fote, in his harness. He holdeth up his hands to heven: He is now vanished away. I meane the Capteyn in white and grene. Now appeareth the red cloth before the chayre. There come in three: they all make cursy: and two of them went away.

Δ: Our desyre is to know what we are to think of the Man which cam out of my Oratory and layd the fyry Ball at Mr Adrian Gilbert his fete yesterday, as he sat in my study with Mr Kelly and me: whether it were any Illusion, or the act of any seducer?

Me: No wicked powre **shall enter** into this place.[1013] Neyther shall Iniquitie range where the fyre of his percing Judgment and election[1014] doth light, which shall quicken his deadness, and revive his courrage to the auancement of the name of him, which liueth now. He chose with fire and lightened theyr harts, and they immediately understode and felt the Illumination of his glory.[1015]

What wilt thow?

Δ:

To the performance of the glorie and encreasing of his name, which shortly maketh an ende with for euer.

Δ: This phrase, for euer, is somwhat dark.

Me: **With this world,** for euer. Δ: This giveth some light.

EK: The stone is become very dark.

Me: As the Buylding is grownded and ended uppon Three, So must the mysteries hereof be practised With **Three**. The fowrth is the Boke, which, Lo, is here present.

Δ: Must Adrian Gilbert, be made priuie of these Mysteries?

Me: Thow hast sayde.[1016]

Δ: May I note to your name any peculier Character or Syllable to distinguish your speches from ours or others?

Me: Medicina sum.[1017]

Δ: I may then use this syllable Me, to Note Medicina or Medicus Dei.[1018]

Me: Behold, these things, shall God bring to pass by his hands whose mynde he hath now newly set on fyre.[1019] The corners and streights of the earth shall be measured to the depth: And strange shalbe the wonders that are Creeping into new worldes. Tyme shalbe altred. with the difference of day and night.[1020] All things haue grown allmost to theyr fullness. But beware of Pride. We teache duty, Humbleness, and submission. Shortly shall these things come to passe.

Δ: Than, this Adrian Gilbert shall cary the name of Jesus among the Infidells to the great glory of god, and the recouery of those miserable people from the mowth of hell into which, for many hunderd yeres past, and yet contynually they do fall, &c.

Me: Who made thy mowth to prophesy? or, who* [Of God] opened the eyes of thy understanding? Who annoynted thy Jaws, or fed thee with unknown meate. Euen he* it is, that pricked these things forward, and **shall use you** as **his** Instruments to a mightie honor.

Δ: May we require description[1021] of the Cuntryes, for his better instruction, &c.

Me: Let darknes go behinde thee, and tempt him not, that iudgeth.[1022] These things belong not to my charge. Thow knowest them, which are sufficient,[1023] whan short time shall serue, for the whole instruction.[1024] Greater nede were to enquire How or by what meanes thow mayst be made worthy;[1025] and, so, consequently, haue knowledge for the knowing , hauing and using of this cælestiall medicine.

Forget not.

I instructed thee before-hand, and told thee, that both of you must iointly[1026]lerne those holy letters (For, so, I may boldely call them) in memory: with theyr names: to the intent, that the finger may point to the hed, and the hed to the understanding of his charge:

Δ: You perceyue that I haue diuerse affayres which at this present do withdraw me from peculier diligence using to these Characters and theyr names lerning by hart: And therfore I trust, I shall not offend, if I bestow all the convenient leysor[1027] that I shall get, abowt the lerning hereof.

Me: Peace, Thow talkest, as thowgh, thow understodest not. We know thee, we see thee in thy hart: Nor one thing shall not let an other. For short is the time, that shall bring these things to profe: Wherein he that liueth, shall approve him **self aliue.**[1028] Beautifull are the footesteps of his comming, and great is the reuenge of the wicked.

O Liber, Liber, Liber, bonis vita, malis vero mors ipsa. Magna sunt mirabilia in te inclusa: et magnum est nomen Sigilli tui

Lumen Medicinæ meæ, vobis.[1029]

EK: He holdeth his hands abroad. He draweth the Curten.

Δ: Gloria Laus et honor Deo patri et F. et SS.[1030] Amen.

Martij 28. Thursday morning. Mawndy Thursday.

A voyce: Pereant omnes qui insidiantur[1031] virtuti nominis mei: et qui Lumen absconderunt lustitia mea.[1032]

EK: Now the vale is pluckt away.

Three appeare, as before time.

All three sayd,—Multa nos, quia multa patitur ipem.[1033]

EK: The two go away, and the Third remayneth who is like in all points to him, who yesterday to me alone, in your absence had declared himself to be an Illuder. Δ: NOTE, for the better understanding of this dayes Act it may be remembred that E. Kelly, while I, (John Dee) was at London, yesterday (being wensday) had used meanes to haue conference, with the good Creatures, with whome we haue dealing iointly: and that there appeared one very **like** unto our good frende, who toke apon him to be **the same**, and now semed to be constrayned[1034] by EK to tell the truth: and therfore his outward beautifull apparell semed to go of, and his body appered hery and he confessed that he was an Illuder[1035] &c. Whereuppon EK was in a great perplexitie of mynde, and was ready to haue gone his way. And at my comming home told me a long processe of this Tragicall Act. But I comforted him, and wold not yeld to his opinion, But did declare my confidence in the goodnes of God: for that we craved at his hands, things good and necessarie: and that therefore he wold not giue his childern a stone for bred, or a scorpion for nedefull food required &c.[1036] And this morning the matter was propownded by me, and thereuppon the former sayings wer used, and all the consequences of matter, which hereafter is recorded.

Δ: The veritie I require of yesterdays doings with EK on my absence.

Camikas zure, he sayd, holding his hands to heuen.

EK: He walketh up and down and semeth angry: and did beat his hands togither. There commeth a little streame of fire whitish from aboue: and cam to his hed. He kneleth down before the Chayre, and loketh up, and sayde,

Me: Oh how brittle are the works of thy hands [he looked up] whose Imperfections are now more innumerable then the sands of the sea: or clowds that were lifted up since the begynning of the world. Darknes dare presume to place him self in Lightnes: yea dishonor, (o God) to dwell in place of glory: His lying lipps presume against Truth: whilest thow suffredst his old and withered face to be garnished with thy beawty. Heavines[1037] is his seat; yet are his lipps myrthfull: and little there that separateth him from the dignitie of honor: But his ponishment is sufficient, his dishonor unspeakable, and his damnation for euer: which how bitter it is, great and unspeakable, Thow, ô thow (I say) that liuest (which hast estranged him so far from thy glory) makest onely manifest. But yet how long shall the sonnes of men puff up them selues with bragging and.boasting of that they see not? But (alas) All things are confownded, and are contrary to thy commaundements: some onely which differ, remayn with concordant myndes praysing thee, and lifting up thy name, as much as strength performeth. But herein is thy glory and long sufferance manifest, in that thow dost not onely with greif behold theyr synnes, but like a iust iudge, fauorably doth ponder the greatnes of theyr enemies which infect theyr myndes, and blynde the light, which thow hast given unto theyr understanding, with inflammations bodyly, instigations worldly, and tentations innumerable. Great therfore and most great, and none greater can be, which deridest the Aduersarie, and healest the weak: whose smallnes of habilitie thow canst augment, wherein the mysteries of thy great glorie and might, is manifest. Thy seal yeld prayses, with incessant and dutifull obedience. Thy name be magnified, thy mercy published to thy glory: Holy Holy, yea great and most holy, is thy euerlasting kindenes for euer.

EK: Now he standeth up, and sayd,

Me: As I haue all ready told,[1038] from whome I cam, so haue I not hydden, what I am, or what message I bring; why it is sent, it is allso written. How long shall I perswade to stedfastnes? But the greater your measures are the greater shalbe the quantitie. These afflictions are necessary. For herin is a measure to distinguish[1039] from falshode, light from darknes, and honor from dishonor. The more they are like us, or shew them selues so, (for, nothing can be more dislike) the more they are Judges of theyr own damnation. Yea, if his strength had byn great, he wold haue devoured thy sowle. [Loking to EK.] But whome God hath chosen, shall none overturne. Brag not: eyther Credyt my words by thyne owne reason. But Consider that diuerse may be dishonored, yea thowgh they be in honor: yet shallt not thow neyther be ouerturned with the one wynde nor the other: thowgh the afflictions that shall **follow thee, be great and hard**.[1040] In my words are no error: neyther haue you fownd my lipps untrue. Whan I kneeled, I spake for you. But I haue promised that No unclean thing shall prevayle within this place. Neyther am I a revenging spirit nor of any such office. I quicken the dead, revive them that are falln and cure or sow up the wowndes, which they are permitted to work uppon man, as tokens of God his Iustice.

I call the same god, (whome I haue called before) to recorde, that these words are true, my sayings iust, and his mercies more perfect. Whilest heven endureth and earth lasteth, never shall be razed out the Memorie of these Actions.[1041] Use Humilitie: Reioyce whan the enemy is discomforted in his traynes,[1042] and inventions: A ponishment so great, Et cætera. Whan I yoked your feathers[1043] to gither, I ioyned them not for a while. Your flying is to be considered in quantitie, qualitie and Relation.

Thank God: Be mercifull: forget your synnes: and prepare your selues, For great and wonderfull is the immediate powre of him that illuminateth from aboue. It shall light apon you: For those that are present with him, liued with him, eat and drank with him, [and] were instructed by him, Were but hearers onely: At length God was glorified, in one instant all things browght unto theyr remembrance: yea some of them taken to behold the heavens, and the earthly glory. I haue sayd.

Δ:

Me: Behold. Veniat vindictum dei, et percutiat linguam mentientem.[1044]

EK: He goeth his waye and taketh all with him, Table, Chayre, and Curten and all. There cam in a great many with flaming swords, and bring in the wicked spirit, who yesterday delt so diuilishly with EK. One of them holding him by the arme, sayde, Speak now for your self, you could speak yesterday. They all drew theyr swords: they sknorked fire. And there seamed a water to com in, but it went away again.

A voyce:—Dicat, nam nrm non est.[1045]

EK: Now is the Skroll with the Characters browght in, which was fownd by spirituall direction this month, the 12 day, abowt 10½ after none by Mr Kelly and Master Husy.[1046] He semeth now as like our good frende, as may be. Our frende cam with a sponge and annoynted the wicked spirit his lipps.

A voyce:—Els could I not speak.

Δ: Seing now thow canst speak, answer me.

The wicked, sayd:—Ask quickly.

Δ: What is thy Name?—The wicked answered, Gargat.

Δ: What is the sentence of that skroll?—Gar: I know not.

Δ: In the name of Jesus, I charge thee to tell me the truth as concerning That roll here shewed.—Gar: I haue cownterfeted this roll, and browght it: for it is not the true roll.[1047]

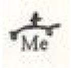
Δ: After many words betwene him and me, and the more, bycause he denyed that he knew of any Glorie belonging to God, I urged him so, at length with short and euident argument, that he answered, he must confess the powre and glorie of god: and sayd, that he was damned for euer: and did wish damnation to me. And I requested God to use his Justice on him, for the glory of his name. Then he entreated me somwhile, and somwhile derided me, saying, Art thow so lusty? &c.

Δ: All the Cumpany fell on him, and hewed him in peces: and digged a hole in the earth, with theyr swords, and he fell in, and after that was a myghty roaring hard.

A voyce:—Sic soleo iniustis.[1048]

Δ: The Cumpany went away. There cam a fire and seamed to burn all the howse.

A voyce:—Purifica Domine sanctum tuum, et dele iniquitatem inimicorum nostrorum.[1049]

Δ: Then returned our frende, , and all seemed light and bright agayn: likewise all the furniture, of Table, Chayre, Globe in the chayre covered with a red covering &c.

Me: Visio vera, verè denotatur. Denotetur etiam ad gloriam Dei.[1050]

☞ Δ: Master Kelly, is your dowt of the spirit, now taken away?

EK: Ye truely, I beseche God to forgive me.

Me: Dixisti, et factum.[1051]

Δ: As concerning Adrian Gilbert, there might be some dowte in common externall Judgment, of his aptnes to the performance of the voyage with the appertenances, But the Secret of God his prouidence, I will not meddle withall: for he can make infants speak, and the dum to shew furth his glory &c.

Me: Yf God be mighty, acknowledge his powre. Who made the Sonne of nothing? or man, so brittle a substance? Nature thrusteth up her sholders amongst trees and herbs, like a ientle fyre: In beasts and all the creatures of the feelde, waters, and earth, in a palpable imagination: Amongst the sonns of men, she auanceth her self, wholy in the light of understanding. In all these she walketh by her own qualitie, mixing the quantities, with her before iudged proportion. Amongst all these is some distinction, yet all in theyr kindes are perfectly and substantially norrished. Yf Nature haue such powre, What powre hath our God, and how great is his might in those in whome He kindleth a sowle, understanding. The strength of 1. body, and 2. inward man, with 3. the strength of him that allso leadeth him[1052] are augmented and diminished at his pleasure. Yf earth, in myxture become fyre, hom much more shall he encrease, whome God hath strengthened: yf he wold haue conquered with thowsands, he wold not haue sent back **the dogged** harted people. Yf riches or renown were his felicitie, he wold haue kindled the twelue Lamps[1053] of his æternall light, on a higher mowntayne: But he chose them in the Valleys, and from the watering places. I think this be sufficient to confirme your understanding.

Δ: I trust, God be not offended with this matter propownded &c.

Me: He is pleased: And it is enowgh. Eternitie is mighty and glorious to the righteous.

Δ: Whan shall I make him[1054] priuie of these things?

Me: Whan thow wilt. For euery thing is acceptable with those that are accepted. See thow cownsayle him, and be his Father.

Δ: As concerning John Dauis,[1055] we are to ax somwhat &c.

Me: John Dauis, is not of my Kalender. Lern of them, of whome it is necessary. Be not negligent, in lerning the things before prescribed.[1056]

God be emongst you.

EK: He hath drawn the curten of red.

Δ: Soli Deo sit omnis honor et gloria.[1057] Amen.

Mawndy Thursday, after None. hor 3½

Δ: The Veale being drawn away after a quarter of an howre (almost) after the first motion made by me. Three cam in, and made obedience to the chayre. Two went away, and the third remayned there, as before.

Δ: As concerning the Kalender to be reformed, I am grieved that her Maiestie will not reforme it in the best termes of veritie.[1058] And as for the priuiledge for Mr Adrian Gilbert his voyage, I think not well of it, that Royalties shold not be graunted. Therfore both these points, respecting her Maiestie, I wold gladly haue cownsayle, such as in the Judgment of the highest might be most for my behofe, to follow.

Me: In one gouernment there are sundry principall partes: Euery part in subdiuision conteyneth many and sundry offices. Many Offices require many disposers: yet hath euery disposition continually some partition in his qualitie. All things, one thing: And one thing, something: some thing, many things, and many things, most innumerable. The heuens in proportion are gouerned universally of a few; particularly of many: eche place possesseth his diuision: and euery thing diuided, his propertie. Princis ar governors which move and stir them up to work, as it is provided, and to behold in speculation How euery particular Action, shall haue due, perfect, and appropriated Locall being, motion and Condition. Subiects, (yea, the Highest) are stirred up, by theyr propre Angels:[1059] The inferior sort do follow the disposition of theyr leaders. Vertue and Vice dwell euery where. Light and darknes, are allwayes intermedled.

Consider, How I speak it.

The myndes of all that move, euen unto the least qualitie in Nature, haue of them selues propre vertues: and therfore propre Instigators.[1060] I call to memory thy words, the manner of thy speche, and the secret purpose or meaning, whereunto it is uttred. I see thy Infirmities, and know what thow desyrest. But mark me, whom God commonly choseth,[1061] shalbe whom the Princis of the Erth do disdayn. Consider, how the prophet that slew that Monstrous Gyant, had his election.[1062]

God respecteth not princis, particularly, so much as the state of his whole people. For in Princis mowthes, is there poyson, as well as proverbs. And in one hart, more Synne, then a whole world can conteyn. Yt is not myne office to meddle with theyr vanities, neyther is it a part of my pageant to towch any thing that tasteth not of Medicine. But, what? doth thy mynde reply? Dost thow think, that my cownsayle herin, to a grieved mynde, is, (thowgh it can be) Medicinall? Peraduenture[1063] thow thinkest I am not, [in] thy marrow: yes I haue byn long in the highest part of thy body,[1064] and therfore ame somthing perswaded of thy meaning.

Δ: In dede, I thowght that your good Cownsaile, was or might be a remedie and a medicine to my afflicted mynde, for this unseamely doing, in the two former points expressed.

Me: Behold, where unto thy earthly man wold seduce thee. Dost thow think, that if it pleas god, it shall not please the Prince? **if it** be necessarie , **all ready** prepared?

Secretum dico.[1065]

For all things are Limited, with a full measuration, and unserchable forsight: yea, I say, all ready, unto the ende. Be not discomforted. Quayle not at the blast of a small tempest: For those that speak thee fayre,[1066] haue dissembling harts, and priuilie do they shote at thee, with arrows of reproche. Whan they[1067] shall haue nede of thee: I meane, of the help of God, throwgh thee, (some shut up, some entangled, some gadding[1068] like masterles Doggs,) Than shall they gladly seke thee and desire to finde thee. They shall smell oute thy fote steps, and thow shallt not see them. The key of theyr Cares shalt thow be Master of: And they them selues shall not unlok theyr own grievousness. Yea they shall say, Oh let the earth devowr us. But I am to long. I answer thee, all thowgh it be not my office,[1069] to declare that thow desirest: yet for that thow desyrest my Medicine. I say, Thow shalt preuayle agaynst them,[1070] yea euen agaynst the Mightiest. As thow wilt, so shall it be in God his blessings.

Beware of Vayne glory. Use few wordes.

Thy weapons, are small, But thy Conquest shalbe great. Lo. Doth this satisfy thee? Haue a firme faith. It is the greatest lesson. Be it unto thee as thow hast deliuered. One thing, I answer thee, for all Officis. Thow hast in Subiection all Offices. Use them when it pleas thee, And as thy Instruction hath byn.

I haue sayde.

Δ: As things be planted here, for preparation of Table, Sigillum Dei &c, which things are not portable with eas: So, bycause I think, that some seruices to be done in gods purposes by me, will require other places than this howse, so shall diuerse my practises haue (as I think) a more compendious manner, and redy, to be executed in any place &c.

Me: Truely thow hast sayd, and so shall it fall unto thee. As I am here in this place, and yet in dede not, So, here: So shall it fall oute, and follow in the Mysteries of your Associated Operation.

The other[1071] shall be, but, as a necessary help to the **first Practises, to plant the Tree:** which being confirmed and strongly rooted shall bring furth frute,most abundantly.[1072] The Erth and the tree, can not be **separated.** This is the ende, and true it is. Let him be record, whom I beare record of here,

And so, with thee, Amen.

I must help thee. Lerne ioyntly the Elements or grownds of this heuenly doctrine;[1073] the ende and Consummation of all thy desired thirst: in the which God shall performe thee, thy Philosophicall Harmonie in prayer.[1074] Thow knowest what I mean.

The Æternall physitien minister his heuenly grace and continuall blessings uppon you, to the Glorie of his name, execution of your procedings, and holy and insatiable desires.

Δ: Amen: Omnipotenti Deo, nostro,
Creatori Redemptori et
Santificatori, omnis honor
laus et gratiarum actio.[1075]
Amen.

Jesus.

On good friday; After None

Δ: There was a savor of fire felt by EK. There semed one with a sword, suddenly to thrust out of the stone at EK his hed. Whereat he started; and sayd he felt a thing (immediately) creeping within his hed, and in that pang becam all in a sweat. And he remayned much misliking the moving and creeping of the thing in his hed. At a quarter of an howre ende it cam to one place: and so ceased somwhat: & then the Curten was drawn away: and there appeared the Table, and the chayre covered. Then cam three, two went away and the one remayned: as before was used.

EK held the paper of the letters in his hand: and Me bad him put it out of his hand.

Me: The taste of this mercifull potion, yea the savour onely of the vessell worketh most extremely agaynst the maymed drowsines of ignorance. Yf the hand be heavy, how weighty and ponderous shall the whole world be? What will ye?

Δ: This he sayd uppon our silence after his former words. I answered, we desyred to lerne the Mysteries of the boke. The Boke now appeared (the cover of the chayre being taken away) the boke lying uppon a rownd thing: which EK, was not yet able to discern what it is.

The first side of the first leaffe of the boke appeared full of the former letters, euery side hauing 49 tymes 49 square places, with letters: some more then other.

Me: Euery side conteyneth 2400 and one od letter.[1076]

EK: All the letters semed to be of bluddy cullor, and wet. The lines betwene the squares, semed to be like a shaddow. In the first square were 7 letters.

Me: Say after me: But pray first, ere you begynne. Δ: We prayed.

EK: All became blak as pych in the boke.

Then it becam light agayne.

Now he pointeth up, with his rod of gold diuided into 3 equal parts, which rod he toke from under the Table.

Me:

1. Keph van [He lifted his face to heven.] { Don graph fam veh na

EK: Now he kneleth down; and holdeth up his hands:
The letters of the first square, ar 7.

7	6	5	4	3	2	1

Now he pointeth to the second.

2. Med gal [EK: He turneth him self abowt.]
3. un gal un Mals na.
    Me: Twise seven, Thre and All one: and his mercy endureth for euer.
4. Tal un vrh.
5. Fam graph Fam.
6. Ged graph drux med.
7. un van.
8. Tal un don ur un drux. Sownded as δρυξ
9. Med.
10. Tal van fam mals un.
11. un ged gon med gal.
12. Mals un drux.
13. Ged un.
14. Fam graph fam.
15. ged un tal mals graph gal un keph
16. veh un mals veh drux graph na [capcneh]
17. ged med.
18. med gal.
19. Fam graph tal graph ur un pa van ged graph drux

20. Gal med tal drux un.
21. mals na gon un tal
22. ged un
23. van un drux veh don un drux.[1077]
24. Van don graph mals don graph fam

EK: Now he seemeth to wepe, and knock his brest. He pointeth with the rod, up, agayn, and sayd,

25. un gal graph mals gal
26. un keph graph
27. Gal don van keph
28. Gisg un don gal graph tal un na.
29. van un
30. veh graph fam gisg fam
31. ged don un mals un gal. He stayed here a good while.
32. fam graph gal
33. van drux pa un don
34. gal med tal gon med urh
35. un gal graph mals med un gal
39. 38.37.36. veh na graph van un veh na / Tal un na / Med fam fam na graph / gal un mals na /
40. med drux gon keph gal un don. This is a word.
41. mals un drux ged graph mals na gon.

EK: Now he walked up and down before the chayre: and cam agayn and pointed. The letters now following seme to be written with Clay.

42. Med gal un tal na
43. ged graph tal graph gal fam un ur: eight letters[1078]
44. un
45. gal gon drux med keph un
46. na med pal mals med don. Now he walketh agayn, and loketh upward.

Then he pointed agayn.

47. Un gal mals van drux
48. Gal un don
49. ged un don tal graph fam: He walked betwene the shewing of tal and graph. There are six letters in that word.

Me: Say after me (Shall I speak the Mysteries of thy glory, which thow hast secreted from the Inhabitants uppon the erth? Yea lord, it is thy will, whose hed is high, and fete euery where, redy to revenge the blud of Innocents, and to call home the lost shepe.)

Say after me,

1. zuresk[1079] od adaph mal zez[1080] geno au marlan oh muzpa agiod pan ga zez[1081] gamphedax[1082] Kapene[1083] go[le] od Semelábugen donkna[1084] fian[1085] ga vankran vreprez[1086] ádeph[1087] arxe[1088]

drux[1089] Tardemah va tzests[1090] grapad. zed unba[1091] domiól adepóad chieuak mah oshe daph Onixdar[1092] pangepi adamh gemedsol a dinoxa hoxpor adpun dar garmes.[1093]

Me: I teache. Let this lesson instruct thee to read all that shalbe gathered out of this boke hereafter. It is not to be spoken,[1094] but in the time of his own time. It shalbe sufficient to instruct thee: Fare well.

EK: Now he couereth the boke with the veale.

Δ: Prayses and Thankes be rendred to god, of us his sely[1095] ones, now and euer. Amen.

Δ: Note. All the former letters and words in the squares, were onely in the first or upper row, begynning at the right hand, and so going orderly to the left. And secondly Note that this lesson he red, pointing with his rod orderly uppon the same forsaid first row.

Martij 31. Easter day after none abowt 4.

EK hard first a sownd of Musicall harmonie.

Δ: The Veale was pluckt away.

Three cam in, two went away, as was before accustomed.

EK: Now he lyeth down. He riseth and pulleth the veale from the chayre. That veale was of cullor as a raynbow. The boke appeared playne and evidently on the globe in the chayre. EK felt the thing ronne in his hed as the other day it did. Me taketh out the rod from under the Table: He sayd,

Æternitas in Cælo.

Δ: Uppon my staying from speche, he sayd, What wilt thow?

Δ: The proceding instruction necessary for understanding of the boke.

Me: Mensuratur.[1096] Δ: He putteth up his rod to the boke.

Me: Sint oculi illorum clari, ut intelligant.[1097] [He held up his hands and semed to pray.] He pointed now to the second row of the 49 rows of the first page of the boke, and sayd,

Secundus a primo.

1. Gon na graph na van fam veh na [Now he walketh up and down.]
2. Ged don med drux na un gal med Keph [He walketh agayn.]
3. Un don gal graph drux [He walked agayn.]
4. med
5. drux un [He walked.]
6. ged graph tal mals [He walketh.] un ur med. [7 letters.]
7. med gon veh un fam tal un drux
8. van un drux gal don graph fam
9. med don gal un
10. van graph van graph gon un na
11. drux med fam
12. mals ur gon ged drux un mals na graph
13. Keph un tal mals med drux med drux
14. un drux graph mals na
15. med mals na graph ~~veh~~ gal [Here, veh or gal is indifferent.]
16. un
17. Tal graph gal med ~~[Keph]~~ [or rather] pal [So it shalbe better understode.[1099]]
18. Tal un don van drux graph
19. ged graph drux un
20. mals don graph fam [Now he walketh.]
21. drux med
22. gal un fam tal un gisg
23. van med don gisg fam

24. tal un drux ged graph gisg [So it is.]
25. un

    gal graph van drux graph

26. gal un tal mals na
27. drux un pal gisg
28. med fam
29. van un drux gal graph tal na drux un pal un gisg [12 letters.]
30. med don med mals na un fam
31. van med don
32. tal gon drux med gal un ur
33. un tal van gal un fam
34. ged graph don
35. mals un
36. med
37. gal un pal keph van tal
38. pa un drux veh graph fam
39. med don gal un drux [Now he maketh low obeysance to the chayreward.]
40. Mals un Incomprehensibilis es in æternitate tua.[1100]
41. Mals don graph fam
42. van tal pa ur med fam gal un
43. van med don pal
44. drux un gal med drux
45. mals un gisg don med mals na graph fam.
46. van drux gal graph fam.
47. un gal med drux.
48. ged un drux graph pa drux[1101] fam.
49. gon na graph na van gal keph

Me: Shall I rede it? Δ: We pray you.

2. Ihehusch Gronadox[1102] arden, o na gémpalo micasman[1103] vandres orda beuegiah[1104] noz[1105] plígnase zampónon aneph[1106] Ophad[1107] a medox[1108] marúne gena pras[1109] no dasmat. Vorts manget a-deüne[1110] damph. naxt os vandeminaxat.[1111] Oróphas vor mínodal amúdas ger pa o daxzum banzes[1112] ordan ma pres umblosda vorx nadon patróphes undes adon ganebus Ihehudz

Δ: Gehudz consisteth of 6 letters: But, Gon na graph na van gal keph, consisteth of 7. I wold gladly be resolued of that dowt if it pleas you.

EK: He boweth down, and put the rod away, and than Kneled down.

Δ: He rose and axed me, What wilt thow?

Δ: The former question to be soluted. Me: Thow hast written fals: for, it must be Ihehudz, and so it is of 7 letters.

Δ: Yf euery side conteyne 49 rows, and euery row will require so much tyme to be receyued as this hath done it may seme that very long time will be requisite to this doctrine receyuing: But if it be gods good liking, we wold fayne haue some abridgment or compendious manner, wherby we might the soner be in the work of Gods servyce.

EK: The Chayre and the Table are snatched away,[1113] and seme to fly toward heven. And nothing appeared in the stone at all: But was all transparent clere.

Δ: What this snatching away of Chayre and Table doth meane we know not: But if the Lord be offended with his yonglings, and Novices in thes Mysteries, for propownding or requiring a compendious Method &c, Then we are very sorry, and ax forgivenes for the rashnes of our lipps: and desyre his maiestie not to deale so rigorously with us: as thowgh we had sufficient wisdom or warning, to beware of such motions or requests making to his ministers. Let it not be so sayd of the holy one of Israel: but let his mercies abownd with us to his glorie. Amen.

EK: Now commeth all down agayn, as before.

Me: What are the Sonnes of men, that they put time in her own bosom? or measure a Judgment that is unsearchable?

Δ:

Me: I help thy imperfections: What, man thinketh wisdome, is error in our sight. But bicause my Nature is to cure, and set up those that fall, Thus much understand.

As I haue sayde: The 49 partes of this boke[1114] -49 voyces, Whereunto the so many powres, with theyr inferiors and subiects,[1115] haue byn, are, and shalbe obedient.

Euery Element in this mysterie is a world of understanding. Euery one knoweth here what is his due obedience: and this shall differ thee **in speche** from a mortall creature.[1116]

Consider with thy self, How thow striuest against thyne own light, and shaddowest the windows of thyne own understanding.

I haue sayde: Be it unto thee, as God will. I am not a powre or whirlewynde that giueth occasion of offence.

Longe sumus a peruersitate destructionis.[1117] Thus much I haue sayd, for thy reformation and understanding.

Δ:[1118]

Me: Lo, untill the Secrets of this boke be written, I come no more: neyther of me shall You haue any apparition. Yet, in powre, **my office** shall be here.[1119]

Say, what you here, for every word shall be named unto you: it is somwhat a shorter way, and more according to your desyre.

Euery Element[1120] hath 49 manner of understandings. Therin is comprehended so many languages.[1121] They are all spoken at ones, and seuerally, by them selues, by distinction may be spoken. Untill thow come to the Citie, thow canst not behold the beawty thereof.

Nihil hic est, quod non est perfectum.[1122]

I go. I haue sayde, (and it is true,) No unclean thing shall enter: Much less, then, here: For, it is the sight of whose Maiestie we tremble and quake at. He shall teache, of himself; for, we are not worthy.[1123] What then, of your selues? But such is his great and singular fauor, that, he is of him self, and with those, whom he choseth.[1124] For, the ende of all things is at hand,[1125] and Powre must distinguish, or els nothing can prevayle. What you here, yea what thow feelest, by thy finger, Recorde; and seale sure. This is all, and in this is conteyned all, that comprehendeth all, The allmighty powre and profunditie of his glory.

What els?

As thow seest, and till he see, whose sight,[1126] is the light of this his own powre, His might is great. The dew of his stedfastnes and glorious perfection hold up and rectify the weaknes of your fragilitie: Make you strong to the ende of his workmanship to whome I commit you.

EK: He plucketh the veale ouer all.

A voyce afterward:—Ne Ne Ne na Jabes.

Δ: Sanctus Sanctus Sanctus Dominus Deus Zebaoth: Pleni sunt cæli et terra gloria Maiestatis eius. Cui soli omnis honor, laus et gloria.[1127]

Amen.

1583 Aprilis 2. Tuesday. Jesus + before none

Δ: A noyce like a Thunder was first hard. The Chayre and Table appered. There appered fyre in the chayre, and burnt away the veale or covering therof. The cullor of the flame of the fire was as of Aqua vitæ burnt.

A voyce:—Sum.[1128]

EK: There goeth a clowd or smoke from the chayre, and covereth the Table. That smoke filled all the place.

A voyce:—Impleta sunt omnia gloria et honore tuo.[1129]

EK: All is become clere, saue the Table which remayned couered with the clowde still.

A great th-under began agayn, and the chayre remayned all in fire. Now the boke appeareth euidently lying uppon the Globe in the chayre and the letters appered wet styll, as yf they were blud. There appered fire to be thrown oute of the stone, uppon EK.[1130]

The sownd of many voyces semed to pronownce this: Let all things prayse him and extoll his name for euer.

EK: The fire is still in the chayre, but so transparent, that the boke and letters therof may well be seen.

EK felt his hed as if it were on fire.

A voyce:—Sic soleo errores hominum purificare.[1131]

A voyce:—Say what you see.

EK: I see letters, as I saw before.

A voyce:—Moue not from your places;[1132] for, this place is holy.

A voyce:—Read.—EK: I cannot.

Δ: You shold haue lerned the characters perfectly and theyr names, that you mowght now haue redyly named them to me as you shold see them. Then there flashed fire uppon EK agayne.[1133]

A voyce:—Say what thow **thinkest**. Δ: He sayd so to EK.

EK: My hed is all on fire.

A voyce:—What thow thinkest, euery word, that speak.

EK: I can read all, now, most perfectly: and in the Third row[1134] thus I see to be red,

> 3. Palce[1135] duxma ge na dem oh elóg da ved ge ma fedes o ned a tha lepah nes din. Ihehudétha dan vangem onphe dabin oh nax palse ge dah maz gem fatesged oh mal dan gemph naha Lax ru lutúdah ages nagel osch. macom adeph a dosch ma handa.

EK: Now it thundreth agayn.

A voyce:—Ego sum qui in te. Mihi ergo qui Sum.

Δ: Non nobis domine non nobis, sed nomini tuo damus gloriam.[1136]

Δ: Then EK red the fowrth row, as followeth,

4. Pah o mata nax lasco vana ar von zimah la de de pah o gram nes ca pan amphan van zebog ahah dauez öl ga. van gedo oha ne daph aged onédon pan le ges ma gas axa nah alpod ne alida phar or ad gamésad argla nado oges.

Δ: Blessed be the name of the Highest, who giueth light and understanding.

EK: It thundreth agayn. All is covered.

A voyce:—Orate.[1137]

Δ: We prayed: and returning to the work agayn, the fire covered all still and EK hard voyces, singing (as a far of) very melodiously. Then all became euident agayn unto EK his perfect Judgment.

Δ: EK then red thus,

5. Mabeth ar mices[1139] achaph pax mara geduth alídes orcánor manch[1140] arseth. olontax ar geban vox portex ah pamo. agématon buríse ganport. vdríos pasch. Machel len arvin zembuges. vox mara. gons Ihehusch dah pársodan maäh alsplan donglses adípr[1141] agínot. archad[1142] dons a dax van famlet a dex arge pa gens.

6. Van danzan oripat es vami gest ageff ormaténodah zálpala doniton pasdaes[1143] gánpogan Undanpel adin achaph máradon oxámax anólphe dan ieh voxad mar vox iheduthar h aggs pal med lefe. IAN lefa dox parnix O droes[1144] marsíbleh aho dan adeph uloh iads ascleh da verox ans dalph che damph lam achos.[1145]

EK: There is a great Thundring agayn.

Δ: It is the hand of the highest, who will get him honor by his own works.

EK: The Voyce and sownd of pleasantnes and reioycing was hard: and all was dark.

A small voyce:—Locus est hic sanctus.[1146]

An other voyce:—Sacer est a te Domine.[1147]

EK: All is now opened agayne.

Δ: Then EK, red thus,

7. Amídan gah[1149] lesco van gedon amchih ax or madol cramsa ne dah vadgs lesgamph[1150] ar: mara panosch aschedh or samhámpors asco*. pacadabaah asto[1151] a vdrios archads ors arni. pamphíca lan gebed druxarh fres adma. nah pamphes eä vanglor brisfog mahad. no poho a palgeh donla def archas NA Degel.

8. Vnaem[1152] palugh agan drosad ger max fa lefe pandas mars langed undes mar. pachad odidos martíbah v'dramah noges gar. lenges argrasphe drulthe las aséraphos. gamled cam led caph Snicol lumrad v ma. pa granse paphres a drinox a demphe NA. genile o danpha. NA ges a ne gaph a.

EK: The sownd of Melodie, begynneth agayne.

Δ: The fire cam from EK his eyes, and went into the stone againe. And then, he could not perceyue, or read one worde.[1153] The Fyre flashed very thick and all was couered with a veale.

Δ: Prayse we the lord, and extoll his name. For, his hand hath wrought wundrous works, for his owne glorie.

Amen.

Aprilis.3. Wensday, Forenone †

Δ: First the Curten was drawn away: and then all appeared on fire: The whole place all ouer. EK hard voyces, but could not discern any thing but the hummering of them.

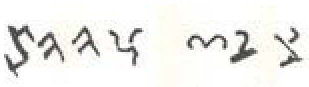
Δ: There cam fire agayn (out of the stone) uppon EK, all his body ouer.

EK: The fire so diminisheth it self that the boke may be perceyved.

A voyce:—Magnus Magnus Magnus.[1154]

An other voyce:—**Locus** sacer et acceptabilis Deo.[1155]

EK fellt the fire to gather up into his hed. Shortly after he could read the boke, as he could do yesterday.



9. Vlla[1156] doh aco par semná gan var se gar on dun. sebo dax se pal genso vax necra par sesqui nat. axo nat sesqui ax[1157] olna dam var gen vox nap vax. Vro[1158] varca cas nol undat vom Sangef famsed oh. sih ádra gad gesco vansax ora gal parsa.

--10. Varo. nab vbrah NA pa uotol ged ade pa cem[1159] na dax. van sebrá dah oghe aschin o nap gem phe axo or. nec a ve da pengon a moroh ah óha aspáh. niz ab vrdráh[1160] gohed[1161] a carnat dan faxmal gamph. gamph nacro vax asclad caf prac crúscanse.[1162]

11. gam. ohe gemph ubráh-ax.[1163] orpna[1164] nex-or napo, gemlo. a cheph[1165] can sedló pamgeman ange hanzu ALLA.[1166] Cáppo-se damo gam-vas oro-dax-vá ges-pálo palme pola.[1167]

EK: All these, (now red,) fall out and all the rows, before, likewise.

A voyce:—Prayse God.

Δ: We prayed. And after, was this shewed,[1168]

Gals-ange no-témpa-ro sama dan genzé axe. falod amruh ácurtoh saxx par mano gan vax no.[1169] gramfa gem sadglá[1170] loh vrox sappóh iad ah oha unra.

Δ: Now appeared an other row.

12. Se[1171] gors axol ma pa a oh la sabúlan. Caph ardox anpho nad v‘rnah ud ago lan vans.[1172] v’xa grad órno dax palmes árisso dan vnra. vánsample galse not zablis óphide ALLA loh. gaslah osson luze adaö max vanget or dámo ans. leóz dasch léöha dan se gla’spa neh.

All becam dark, and it thundred.

A voyce:—Prayse God.

Δ: We prayed.

Δ: Now appered three or fowr rows to gither. The boke seemed to fly, as if it wold fly a peces (the fyre remayning) and to make a great sturring in the place where it lay.

13. Amprí apx ard ardo argá[1173] argés argáh ax. osch nedo les icás. han andam von ga lax man. nosch. dóngo a yntar cey[1174] lude asch úrise alpé gem var dancet.[1175] nap alped v‘rsbe temps a vod nos gema o ulon máncepax oxné pricos a got. zalpa ne doxam órne.[1176]
14. Admag apa ascò[1177] tar. gans oärz am seph selqui quisben alman. gons sa ieh mársibleh gron áscabb gamat. neý aden vdan phand sempés nan narran al. cáno géme dansé álde nótes parcélah arb ner ga lum pancu[1178] príscas ábra músce[1179] an nox. napód[1180] a on dan sem ges asche[1181]

EK: A sownd of many voyces, sayd,—Orate.[1182]

15. Mica suráscha para te gámmes ádrios NA danos. vra lad pacad ur gesme crus[1183] a prásep ed. a palse nax varno zum. zancú asdom baged V’rmigar orch phaphes ustrá nox affod masco gax cámles vnsanba a oh la gras par quas. cónsaqual lat gemdax tantat ba vod. talpah ian.
16. Gescó[1184] a taffom ges nat gam. pamphé ordáquaf cesto chídmap[1185] mischná ia-ísg.[1186] iaiálphzudph a dancét[1187] vnban caf ránsembloh. daf-ma[1188] vp aschem graos[1189] chrámsa[1190] asco dah. vímna gen álde os papéam och láuan vnad. oh drosad údrios nagel panzo ab sescú. Vórge afcál[1191] vslaffda mórsab gaf[1192] ham de Peleh asca.

Δ: This went away, when it was read. It waxed dark.

A voyce:—Orate.[1193] Δ: We prayed.

EK: It beginneth to clere.

A voyce to EK:—Say.

17. Ar’tosa geme oh gálsagen[1194] axa loph gebed adóp: zarcas vr vánta pas ámphe nóde alpan. nócas se ga ormácased lax naph talpt. pámphicas[1195] sandam Voscméh iodh asclad ar. phan gas málse a quaz nam vngem vansel gembúgel a gémbusez á-ro[1196] tehl alts murt valtab bániffa faxed ar chlyfod
18. A tam nat. glun asdeh ahlud gadre fam Shing la dan. guinsé[1197] life[1198] arilsar zabulan cheuách[1199] se. amph lesche andam var ges ar phex are.[1200] NA[1201] tax páchel lapídox ar da vax malcos. vna gra tassox varmára ud ga les vns ap se. ne da ox lat ges ar.

Now it waxeth dark. Δ: We must pray: (sayd I) and so we did. But EK prayed perfectly in this Angels language &c.

19. Asmo dahán pan casme co caph al oh. san ged a bansaa[1202] un adon a seb Ian. agláho dánfa zúna cap orcha[1203] dah os. fámsah ON naäb[1204] ab nagah geha fastod. hansey om hauan lagra gem gas mal. parcóg[1205] dax nedo va geda leb ar'ua ne cap sem[1206] carvan.
20. Onsem gelhóldim geb abníh ian. oxpha bas cappó cars órdriph grip gars. of víndres nah ges páhado vllónooh can vaz a. fam gisril ag nóhol sep gérba dot vánca NA.

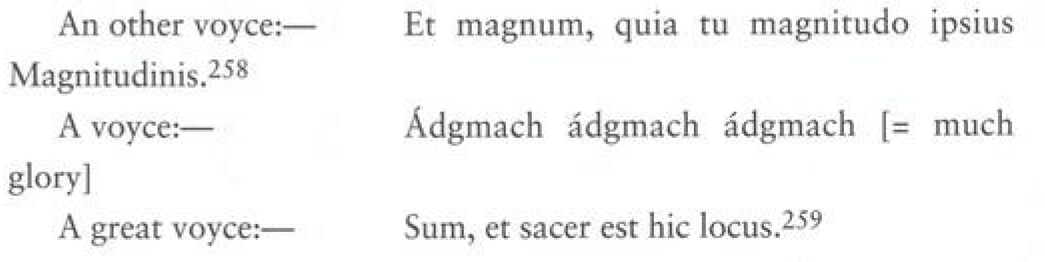
sem ah-pa[1207] nex ar-pah lad vamó iar séque.
Vad ro garb. ah sem dan van ged ah paleu[1208]

Now, the fire shot oute of EK his eyes, into the stone, agayne. And by and by he understode nothing of all, neyther could reade any thing: nor remember what he had sayde. All became dark. Then was the curten drawne, and so we ended.

Δ: Gloria patri et filio et spiritui sancto
nunc et semper.[1209]
Amen.

Aprilis .3. Wensday + After none hor 5¼

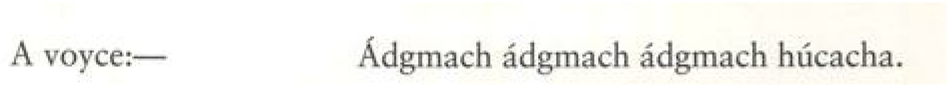
Δ: A prety while, the veale remayned ouer all: then it was taken away. First fire was thrown uppon EK out of the stone. Many voyces concordantly sayd,—Bonum est ô Deus, quia Bonitas ipa es.[1210]



An other voyce:— Et magnum, quia tu magnitudo ipsius Magnitudinis.[258]

A voyce:— Ádgmach ádgmach ádgmach [= much glory]

A great voyce:— Sum, et sacer est hic locus.[259]

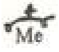


A voyce:— Ádgmach ádgmach ádgmach húcacha.

[1211],[1212]

Δ: Then EK read the row on this manner,

21. Padohómagebs[1213] galpz arps[1214] apá nal Si. gámvagad al pódma gan NA. vr cas nátmaz ándiglon ar'mbu.[1215] zántclumbar ar noxócharmah. Sapoh lan gamnox vxála vors. Sábse cap vax mar vinco.[1216] Labandáho nas gampbox arce.[1217] dah gorhahálpstd gascámpho[1218] Ian ge. Béfes argédco[1219] nax arzulgh[1220] orh.[1221] sémhaham[1222] vn'cal laf garp oxox. Loangah.[1223]

Δ: Now appered Raphael [] or one like him, and sayde,

Salus vobis in illo qui vobiscum.[1224]

I am a medicine that must prevayle against your infirmities: and am come to teache, and byd take hede. Yf you use dubble repetition, in the things that follow, you shall both write and work and all at ones: which mans nature can not performe. The trubbles were so great that might ensue thereof, that your strength were nothing to preuayle against them. When it is written, reade it no more with voyce, till it **be in** practise. All wants shalbe opened unto you. Where I fownd you, (with him, and there,) I leave you. Cumfortable Instruction is a necessarie Medicine.

Farewell.

EK: The boke and the Chayre, and the rest were all out of sight while Raphael spake, and he lay down prostrate. EK saw a great multitude in the farder side of the stone. They all cam into the stone, and axed,

What now?
How now?

Vors mábberan = how now: what hast thow to do with us?

Δ: As I began thus to say (The God of powre, of wisdom,) they all interrupted my entended prayer to god for help &c and sayd, We go We go.

Δ: And so they went away.

Then the boke and the rest cam in agayne.

A voyce:—One Note more, I haue to tell thee. Ax him not, What he sayeth, but write as thow hearest: for it is true.

Δ: Then, o lord, make my hearing sharp and strong, to perceyue sufficiently as the case requireth.

Rap:—Be it unto thee.

Δ: Then EK red as followeth,

22. ors lah gemphe nahoh ama-natoph des garhul vanseph iuma lat gedos lubah aha last gesto
Vars macom des curad vals mors gaph gemsed pa campha zednu ábfada máses lófgono
Luruandah[1225] lesog iamle padel arphe nades gulsad maf gescon lampharsad surem paphe arbasa
arzusen agsde ghehol max vrdra paf gals macrom finistab gelsaphan asten Vrnah[1226]

A Voyce: Whatsoeuer thow settest down shalbe true.

Δ: I thank god most hartilie: The case allso requireth it so to be.

23. Asch val íamles árcasa árcasan arcúsma íabso gliden paha pacadúra gebne[1227] óscaroh gádne au[1228] arua las genost cásme palsi uran vad gadeth axam pambo cásmala sámnefa gárdomas árxad pámses gémulch gapes lof lachef ástma vates[1229] garnsnas orue gad garmah sar‘quel rúsan gages drusala phímacar aldech oscom lat garset panóston.[1230]

24. gude laz miz lábac vsca losd pa Cópad dem sebas gad váncro umas ges umas umas ges gabre umas umáscala um’phazes umphagám maaga mosel iahal loges[1231] vapron fémse dapax orgen[1232] láscod ia láscoda vága am lascafes iarques préso tamísel vnsnapha ia dron goscam lápe voxa chimlah aueaux losge auióxan lárgemah.

25. zureth axad lomah ied gura vancrásma ied sesch lapod vonse avó avé lamsage zimah zemah zúmacah Vormex artman voz vozcha tolcas zapne zarvex zorquem allahah gibúrod[1233] Ampátraton zimegauna[1234] zonze zámca aschma[1235] vlpa tapa van vorxvam drusad Caph castárago grúmna can‘caphes absacáncaphes zúmbala teuort granx zumcot lu graf saxma Cape.

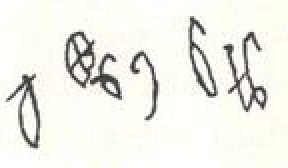
26. Col age lam gem fam tepham vra ap du ca sampat vóxham Lúnzapha axquem Bobagélzod gaphémse lan’se agni cam setquo teth gaphad oxámarah gímnephad vox’canah vrn dage[1236] paphcod zámbuges zambe ach oha zambúges gásca lunpel zadphe zómephol zun zadchal ureseh varún pachádah gusels vx amna pa granna oh vz

Δ: I think it will be dark by and by, and our Cumpany will expect our comming down to supper. Therfore, if, without offence we might now leave of, it might seme good so to do.

A voyce:—gemeganza = your will be done.

Δ: As I was discoursing with EK after we had done, and he seamed yet skylfull and hable to say much of the understanding of the premisses, and began to declare somwhat, How they did all apperteyne to Good Angels, suddenly there cam the fyre from his eyes into the stone agayne. And than he could say no more: nor remember any thing of that he had hard seen or understode less than half a quarter of an howre before.

Δ: Deo nostro Viuo Vero et Omnipotenti
sit omnis laus et graz actio
nunc et semper.[1237] Amen.



Aprilis 4 Thursday + mane hor. 5½

Δ: I made a prayer.

Δ: A voyce:—Quia ipem Deus Deus Deus noster cuius misericordia infinita.[1238]

Δ: The fire, immediately did shote out of the stone into EK, as before. His tung thereuppon did quake in his mowth.

EK: The Veale hangeth yet before.

Δ: Then, all being uncouered, thus he red.

27. Atra cas carmax pabámsed gero adol macom vaxt gestes[1239] ladúch carse ámages[1240] dascal panselogen dursca zureóch pamcasah vsca huädrongúnda malue ior. gáscama af orthox VANCORHG aspe zubra vaacááh gandeuá arinmaphel vax oh saoh abra iehudeh gamphe vndáxa casmat lafet vncas laphet vanascor torx glust hahaha enséde gumah galseds.
28. Pacádpha palzé zuma carphah uzad capaden v’lsage[1241] EXCOL-PHAG-MARTBH iasmadel vóscon sem abnérda **tohcoth**[1242] iamphala páhath órcheth iesmog pasque Labááh agas lada vng lasco ied ampha leda pageh gemze axax ózed caphzed campha voxal luthed gedan[1243] famech[1244] ártsnad gathad zuresch pascha lo guma[1245] halphe dax vancron patel zurad
29. Canda lahad Bóbagen afna vorzed phadel NOBTDAMBTH gáscala oxad vanges[1246] vodoth mured achna[1247] adcol damath zesvamcul pacadáah zimles zoraston geh galze mazad pethel cusma iaphes huráscah órphade loscad mages[1248] mat lúmfamge detchel[1249] orze cámalah vndan padgze[1250] páthmataph zumad lepháda oháäx vlschan[1251] zembloh agne phamgah iudad capex Luzad vemech arse
30. Onda gams luzgaph vxan genzed[1252] pádex CÓNGAM-PHLGH [1253] ascath gadpham zurdah zamge gloghcha sapax tastel vn‘sada phatheth zúncapha oxamáchad semteph ascle zuncas magzed dulm pamfra húsage axad exóradad casmet ámphigel adcath luza pathem nécotheth gesch[1254] labba doh dóxa vascheth hoxan lamésde lampha iodoch gonzah hamges[1255] glutha óxmogel[1256] démapha vz’ed ascraph.
31. zudath chádgama[1257] ómsage[1258] hor gadsa gézes ORPHÁM-ZAM NAHE[1259] gedod asphed voxa gémgah lath gáphes zembloth chasca olphe dax marpha lothe sool[1260] separ marges[1261] bosqui laxa cosneth gonse dadg voxma v‘mage vnx gascheth lood admah loo[1262] ga zem-chá-na-phe am’-na-la ia pacheth nox-da a-mah
32. Gedox al SEM-GA-NA-DA-BAH ongagágeda phachel loódath haxna gu-na-pá-ge-pha al se geda oh oöda géhoph pachad enol adax loges famgah laxqui hasche vadol vóms-a-na gax-ma-dephna-zad gel panca vam Sesquin oxal genoph voödal u-má-da-bah
33. Asge lun zumia paxchádma enohol duran ORCHLÓD-MAPHAG mages oschan lod bunda cap luzan lorpha leuándah orxzed famzad ge-nós-o-dath[1263] phasélma gesda chom-gasnaph-geth-nag goth[1264] ládmano Vmvar gezen vax gulzad margas luxt lapch iudath zomze van goth dah vorx guna ia ada Vox-há-ma-na
34. Arze galsam vnza vcha pasel noxda Nobróschom[1265] gu-na-dé-phogas dúnseph man-cax-

mal-cás-mah ied-hah-mel-cár-na zemphe vncah lethoph both-ned-ga-phí-cas-mel ioth-hath-cha-sad ma-neded-ma-gon zuna gothel pascheph nodax vam phath mata[1266]

A voyce: Orate. Δ: We prayed.

35. Aphath zunca voxmor can zadcheth[1267] napha. VOR-DOMPHÁNCHES ga-ues-go-sa-del gurah leth agsnah orza max pace ieth cas lad fam pahógama zon-chás-pha-ma zumblés-cha-phax var-gat-ma-gas-ter ne-ho-gat-ma-gan vn-gaphax-ma-la gegath laxqu goga lab naches[1268]

Δ: Thereuppon the Vele was drawn, and the fire cam from EK his eyes again into the stone.

Δ: Deo opt. Max. omnis honor
laus et gloria.[1269] Amen.

Aprilis .5. Friday + a meridie hora 5¼

Δ: The Vele was taken away, without any speche used by me or EK. The boke and all the former furniture appeared very bright.

Δ: I made a prayer to god, begynning, Expectãs expectaui Dominum [1270] &c.

EK: I here the sownd of men playing very melodiously on Instruments and singing.

A Voyce:—Serue God and take hede of Nettels.[1271] Δ: This was spoken to EK in respect of a great anger he was-in yesternight, by reason that one had done him inurie in speche at my table. [Charles Sled.]

EK: There appere a great many, a far of; as thowgh they appered beyond the top of a howse: and so semed far of behinde the stone: and they seme to haue no heds.

A Voyce:—A peculier people, and shalbe restored.[1272]

Δ: After this voyce, the sayd hedles-people disäpered. Then all appered fyre, and a clowd covered all: and in the top of the fyre in the chayre, appered three faces, and seemed to shute and close in one. The faces seemed, eche to turn rownd, and so to ioyne in one afterward.

A Voyce:—Prayse him in his glorie and worship him, in his truth.

Δ: The fire entred into EK.

A voyce:—Orate.[1273] Δ: We prayed.

Δ: Then thus appeared,

36. gedóthar argo fa adóphanah gamsech olneh várasah iusmach [= begotten.]

A voyce:—Interpret not, till your understanding be furnished.[1274]

Vschna pháol doa vah oho lazed la-zu-red ámma donax valesto acaph lámphages ronox ganma iudreth loth adágma gonsaph godálga pharephiadsma zema loa ag-náph-ag-on zu-na-ha[1275] al me io-náp-ha-cas zeda ox arni

37. Adgzelga[1276] olms vánaph osma vages otholl dox an ga had[1277] latqui dónaphe zu gar. phamah[1278] nordeph gasmat gasque gasla gas NA gasmaphés gasmagél gasnúnabe vamsech ábsechel gúlapha axnécho demsa pámbochaph iehúsa gadaámah nosad iurés chy almse orsa vax marde zun éffa mochoéffa zuréheffa asga Lubeth bethlémcha máxiche iehúscoth iaphan órnada vamne od ghim-noh

38. Arphe[1279] lamse gaphnedg[1280] argaph zonze zumcoth O'mdopadáphaab [1281] nulech[1282] gaartha ancáphama soldémcah casdra vges lapha ludasphándo ga-lú-ba-noh ap-á-cha-na[1283] iedeph zembloh zamgýssel chéuacha laquet lozódma ierinth onaph uzad máspela gýman orphámmagah iu-mes-ba-lé-go archánphame. zamcheth zoach[1284]

39. Am'chama zeuoth luthámba ganeph iamda ox oho iephad made noxa voscaph bámgephes noschol apeth iale lod ga NA-zuma datques vorzad nu-mech[1285] apheth nudach caseth iotha lax

arseth armi pli ca tar bám a co[1286] zamgeph gaseth vrnod arispa iex ban Setha. oh lagnaph dothoth brazed vamchach odoámaäh zembles gunza naspolge gáthme orsoth zurath vámeth anseh.[1287]

40. Zalpe íedmacha ámphas nethoth alphax durah gethos aschéph nethoth iubad laxmah ionsa max dan do násdoga mátastos[1288] lateth vnchas amse Jacaph zembloágauh[1289] ad-pha-má-gel ludcha-dam-sa am-phí-ca-tol ar-nó-pa-a a-da-pa-gé-moh no-dás-ma mac-hes-tép-ho-lon
41. Lumbor iemásch onzed gam-phi-dá-rah. gom-ás-cha-pa zeba zun amph naho zucath uomplínanoháhal machal lozma dauangeth búches lauax orxod maches donchaph luzath marpheth oz lanva don gáuah oschol lúmasa phedeph omsa nax do-má-ge-re an-ge-no-phá-cha pha-cha-dó-na
42. óschala zamges onphá gemes phaches nolpha daxeth machésmachoh vastnalpoh gemas nach loscheph daphmech noth chales zunech maschol Lu[1290] gasnaph malces gethcaph madena[1291] oäh gemsah pa luseth iorbástamax elcaph rusam phanes domsath gel[1292] pachadóra amáxchano lu-ma-gé-no ar-ma-cha-phá-me-lon adro micho natath iamesebáchola donádocha.

Δ: The fire went from EK his eyes to the stone agayn. Then EK his understanding was gone allso.

Δ: Deo soli sit omnis laus honor
et gloria per infinita sæculor
sæcula.[1293] Amen.

Aprilis 6. Saterday affore none hora 10¼

Δ: The fire shot into EK, as before was used: wherat he startled. All was uncovered, as the manner was. But EK had such a whirling and beating inwardly in his hed, that he could not use any Judgment to discerne what appered, for half a quarter of an howre almost.

A Voyce:—**SVM.**[1294]

And agayn—a voyce:—Gahoachma [= Sum quod sum,[1295] EK expownded it.].

43. Asmar gehótha gabseph achándas vnascor satquama látquataf hun gánses luximágelo ásquapa lochath[1296] anses dosam váthne gálsador ansech gódamah vonsepaléscoh ádmacah lu zampha oh adma zemblodarma varmíga zuna thotob am-phi-cha-nó-sa ge-mi-cha-na-dá-bah Va-de-ma-do Va-se-la-pa-gé-do

44. A-mas-ca-ba-lo-no-cha a-nó-dah a-du-ra-dá-mah go-na-depha-ge-no v-na-cha-pes-ma-cho ge-mi-na-do-cha-pa-mi-ca vu-am-sa-pá-la-ge vocórthmoth achepasmácapha em-ca-ni-dobah gedóah

45. Nostoah[1297] geuamna da oscha lus palpal medna go-rum-ba-lógeph a-cap-na-pá-da-pha Vol-sé-ma go-no-gé-do-cha am-bu-sába-loh ge-mú-sa-cha va-mi-li-ó-pha zum-ne-ga-da-phá-ge-pha **iuréhoh**

This last word was hid a prety while with a rym like a thin bladder affore it: and when it was perfectly seen then there appered a bluddy cross over it. It is a Word signifying what Christ did in hel.

46. Zém-no-da amni fa chebseth vsángrada bo-sa-dó-ma zú-macoh a-phi-na-bá-cha buzádbazu a-ma-cha-pa-do-mi-cha zu-ma-ne-pas-só NA vuamanábadoth zum-ble-gám-pha zum-ble-cap-há-ma-cha [1298]

EK: All is couered with darknes. Terrible flashes of fire appered and they semed to wreath and wrap, one abowt an other. In the fire ouer the chayre appered, the three heds which appeared before.

A Voyce:—Laua zuráah.[1299]

Δ: After our prayers was a very hevenly noyce hard.

47. Zudneph arni ioh pan zedco lamga nahad lébale nochas arni cans lósmo iana olna dax zémblocha zedman púsatha vámo mah oxex párzu drána ánza pasel lúmah cóxech á-da-max gónboh alze dah lúsache[1300] asneph gedma noxdrúma Vamcáphnapham ástichel rátrugem[1301] abnath lonsas masqueth tauínar tadna gehodód gaphrámsana asclor drusáxpa

48. Amgédpha[1302] lazad ampha ladmaáchel galdamicháël Vn'za dédma Luz zácheph pílathob ganó vamah zúnasch zemblagen ónman zuth catas max ordru iadse lamad caphícha aschal luz. ampna zod-mí-na-da ex-cá-pha-nog sal-gém-pha-ne Om vrza lat quartphe lasque deth ürad ox-ma-ná gam-ges

[The 49th row followeth after 2 leaves: Arney vah nol, &c.]

Δ: Now the boke was couered with a blew silk sindall[1303] and uppon that blew covering appered letters of gold, conteyning these words,

Amzes naghézes Hardeh[1304]

EK: It signifieth, the universall name of him that created universally be praysed and extolled for euer.

Δ: Amen

A Clowde covered the boke.

A Voyce:—Mighty is thy Name (ô lorde) for euer.

EK: It lightneth.

A Voyce:—The place is Holy: stur not [sayd the three heds].

Δ: Now appered to EK, some imperfection passed in the eleuenth row. And that we wer towght how to amend it: and so we did.

Δ: Then the firy light went from EK into the stone agayn: and his inspired perceyuerance and understanding was gone: as often before it used to be.

Δ: Gloriam laudemque nostri Creatoris, omnes Creaturæ. indesinenter resonent:[1305] Amen.

Halleluiah Halleluiah Halleluiah
Amen.

Aprilis 6. Saterday after none.

Δ: The Table, Chayre, boke and fyre appeared. And while I went into my oratorie[1306] to pray, fire cam thrise out of the stone uppon EK, as he was at prayer, at my table in my study.

EK hard a voyce out of the fyre, saying,

Why do the Children of men prolong the time of theyr perfect felicitie: or why are they dedicated to vanitie? Many things ar yet to come: Notwithstanding, the Time must be shortned,

I AM THAT I AM.

A voyce: Veniet[1307] Vox eius, ut dicat filijs hominum quæ ventura sunt.[355]

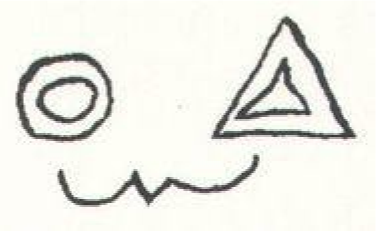
EK: here is a man, in white, come in, like Uriel, who cam first into the stone.

Δ: Benedictus qui venit in nomine Domini.[356]—Ur: Amen.

Ur:—I teache: EK sayd that he turned toward me.

Ur: What willt thow I shall answer thee, as concerning this work?

EK: He hath a ball of fire in his left hand and in his right hand a Triangle of fyre.



Δ: What is the most nedefull for us to lerne herin, that is my chief desire.

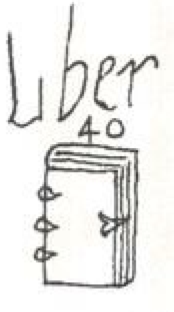
Uriel:—Fowre monthes, are yet to come: The fifth is the begynning of great miserie, to the heauens, to the earth and to all liuing Creatures.[357] Therfore must thow nedes attend uppon the will of God: Things must then be put in practise. A thing that knitteth up all must of force conteyn many celestiall Vertues. Therfore, in these doings, must things be finished spedyly,[1308] and with reuerence.

This, is the light, wherewith **thow shalt be Kindled.**[1309]

This is it, that shall renew thee: yea agayn and agayn, and, seventy seuen tymes, agayn.

Then shall thy eyes be clered from the dymnes. Thow shalt perceyue these[1310] things which haue not byn seen, No, not amongst the Sonnes of men.

This[1311] other haue I browght, whereof I will, now, bestow the seventith part of the first part of seuenty seuen. The residue shall be fullfilled, in, and with thee; In, (I says,) and **to gither,** with thee. Behold (sayth the lord) I will breath uppon men, and they shall haue the spirit of Understanding.



In 40 dayes[1312] must the boke of the Secrets, and key of this world be Written: euen as it is manifest to the one of you in sight, and to the other in **faith**. Therfore haue I browght it to the wyndow of thy senses, and dores of thy Imagination: to the ende he may see and performe the tyme of God his Abridgment.[1313] That shalt, thow,[1314] write down in his propre and sanctified distinctions.

This other, (pointing to EK) shall haue it allwayes before him, and shall **daylie** performe the office to him committed. Which if he do not, the Lord shall raze his name from the number of the blessed, and those that are annoynted with his blud.[1315]

For, behold, what man, can speak, or talk with the spirit of God? No flesh is hable to stand, whan the voyce of **his Thunder**[1316] shall present the parte of the next leaf unto sight.

You haue wauering myndes, and are drawn away with the World: But brittle is the state therof: Small therfore are the Vanities of his Illusion.

Be of sownd faith. Beleue. Great is the reward of those that are faithfull. God Will not be dishonored, neyther will suffer them to receyue dishonor, that honor him in holiness.

Behold, Behold, Mark ô and Behold: Eache line hath stretched him self, euen to his ende:[1317] and the Middst is glorious to the good, and dishonor to the wicked. Heuen and erth must decay: so, shall not the words of this Testimonie.

Δ: Ecce seruus et misellus homuncio Dei nostri, fiat mihi iuxta beneplacitum voluntatis suæ:[1318] &c.

Δ: Uriel toke a little of the fire in his left hand and flung it at EK: and it went in at his mowth.[1319]

Ur: My message is done.

Δ: May I Note Ur, (meaning Uriel,) for your name who now deale with us?—Ur:—I am so.

Δ: I pray you to give us advise what we are to doo in our affayres.

Ur: It is sayde.

Δ: He sayd to EK, Tell him, I haue told him, and seemed to smile.

Δ: Of Mistres Haward (Jentlewoman[1320] of her Maiesties priuie chamber) I wold fayn know, wherfore we were not warned of her comming? She hath caused us, now, for an howre or two, to intermit our exercise? Is it the Will of god, that for her great charitie used toward many, (as in procuring the Quenes Maiesties Almes to many nedy persons) the lord entendeth to be mercifull to her? I meane at the pynche of these great miseries ensuing, now (by you) told of. And that by her, I may do good seruice concerning the Quenes Maiesties Cumfort?

Ur:—Who is he, that opened thy mowth, or hath told thee of things to come? What thow hast sayd, is sayde. Mark the ende.[1321]

It is a sufficient answer.

Ur:—Loke up.—Δ: He sayd so to EK: who loking up, saw the boke, the chayre and the Globe a part, abroad, out of the stone, and then, none remayning in the stone to be seene: and it cam nearer & nearer to him, and it burned, as before.

Ur: So, set down, what thow seest. [Δ: The boke and writing was made very playne to him.]

What thow seest, deliuer unto him.
As it is his will, so be it unto thee:
Do thy duty, whereunto thow art moved,
and it shalbe sufficient.

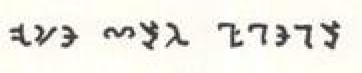
Farewell, for a time.

EK: Now is all couered with a white clowde, such an one as I saw not yet.

Δ: We put up the stone: and the former boke and other furniture, appeared uppon the table hard by EK: and he was to write out as he saw: which he began to do, both in character and words: but it was to cumbersome to him: and therfore he wrote onely the words in latin lettres.

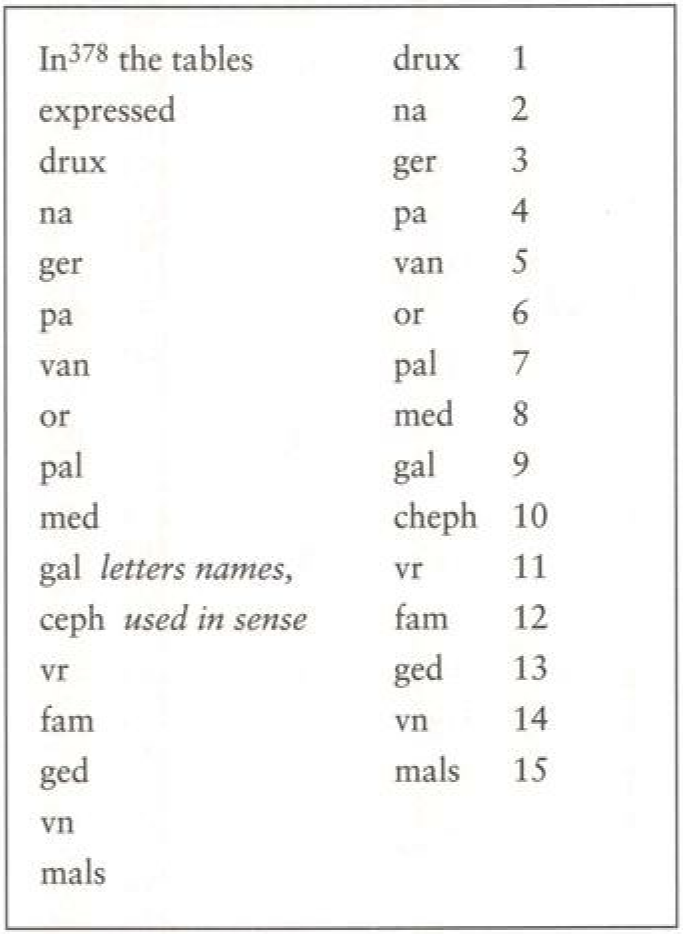
Δ: After he had written 28 lines there in that paper boke, the first word being Arney, and the last, being nah suddenly all was taken away out of his sight: and so likewise his understanding of that he had written was quite gone. For, contynually as he wrote, he understode the language and sense thereof, as if it had byn english.

Δ: After he had finished that second page[1322] of the first leafe, I then did copy it out as followeth.



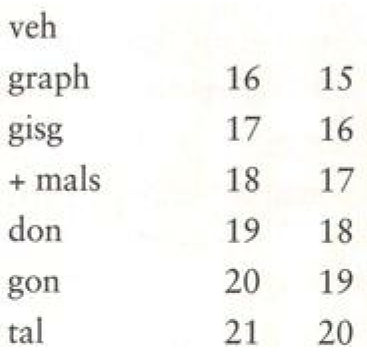
49.[1323] Arney[1324] vah nol gadeth[1325] adney ox vals nath gemseh ah orza val gemáh, oh gedvá on zembáh nohhad vomfah olden ampha nols admácha nonsah vamfas ornad, alphol andax o'rzadah vos ansoh hanzah voh adma iohá notma goth vamsed adges onseple ondemax orzan, vnfa onmah vndabra gonsah gols nahad NA.

1. Oxar varmol pan sampas os al pans orney andsu alsaph oucha[1326] cosdám on-za-go-les natmátatp max, olnah von ganse pacath olnoh vor nasquah loth adnay nonsah oxansah vals nodax vonqueth lan sandquat ox arda'nh onzâbel ormach douquin astmax arpagels ontipodah omvah nosch als mantquts, armad[1327] notgals. Vantantquah +



In[378] the tables
expressed
drux
na
ger
pa
van
or
pal
med
gal *letters names,*
ceph *used in sense*
vr
fam
ged
vn
mals

drux	1
na	2
ger	3
pa	4
van	5
or	6
pal	7
med	8
gal	9
cheph	10
vr	11
fam	12
ged	13
vn	14
mals	15



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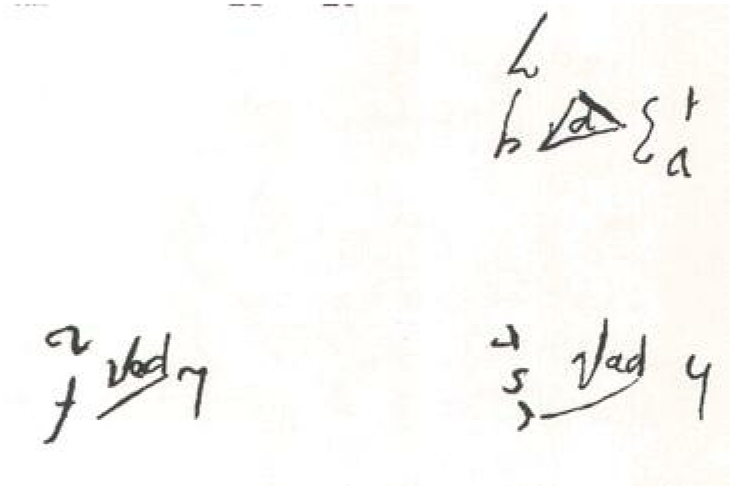

I finde diuerse dowts which I cannot order, to my contentment. [1329]

1. How many of my ruled leaves, shall I tak for the writing of the first leafe?
2. How shall I make the distinctions of the last 9 lines of the first leafe answerable to all the former words: how is more then two hundred & some are of 3 hundred letters, & top 9 rows have but 49 letters.
3. how shall I do for the true orthographie, Seing g and C and p &c haue so diuerse sownds, & not allwayes one: as g sometymes as gh & sometymes as J. And C sometymes is like K, sometymes is like S. p sometymes is like ph, & sometymes is p—& sometymes f.
4. The number of the words in the first leafe,—every row, is not all one; nor 49 allwayes.
5. of the 2nd Table, when is to be set down all the tables following, all the table ... will not agree to fill up ...all places & to set down the ... perfectly.

2. Ondroh als vrh. panchah orn sandvah loh andah nol pan, sedmah zugeh als ab-mi-cad-am-pâ-get ordomph, axah gethol vav axel anthath gorsan vax parsah vort lanq an‘damsah getheol, vrchan navádah o’xembles armax lothar, vos antath, orsé vax alnoth, other mals olnah gethom várdamach, alls;[1330] Orgeth

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3. **Or pasquah omzádah vorts, ange‘nodah varsáua onch aldúmph, ánget ónsaual gálta oth aneth ax pa gesné ouád ax orneh al-dum-bá-ges vos-cómph alze ax, orzad andah gost astoh nadah vortes, astmah notesma goth nathad omza, geth altéth ox, degáth onda voxa gemnaché adna dansa als alst**
4. **arsah. Orthath ols gast ardoh max vármah doth novámq lath, adnab gothan, ardri’noh astómagel arpáget asteth arde obzá, ols NA[1331] gem-na-pá-la-ba-m’i-da orsat nahah Odmázen an’dulphel, ox ambrássah oxah géth nor vamfah genoh daqueth als astna, oh**

tatóh, alsah goth necor andeoh neo alda nah[1332]

5. Vanlah oha demagens on sunfah, paphah olemneh, ózadcha lax ornah vor adme ox vastmah gu labazna, gamnácho asthmah ochádo landrídah vons sah, lúgho iahat nabscham nohads vandispa rossámod androch alphoh, zúmbloh ásnah gonfageph aldeh lo dah vax orh asmo, gad au dansequa deo, dath vax nograh vor segbat Mon.

6. Arni olbah galpa lohánaha gáu-pu-ma-gén-sah ollo var se darsah goho ál-bu-mi-clá-má-ca-pá-loth ieho nad veslah vors ardno inmony asquam rath als vásmah génda loggahah astmu.[1333]

7. Arnah notah lax vart luhoh désmaph, ol ca-pra-mi-na-cah[1334] ox-and-an-vah gem-ne-lo-ri-pli-ton-pha ac-cam-plah-no-stapha or-max-a-da-ha-har or-zem-bli-zad-mah pan-che-fe-lo-ge-doh áschah ólmah ledóh vaxma

8. Gans na cap lan seda ax nor vorza vo laspral onsa gem gemah noph gázo na von santfa nostradg ansel vnsa pah vort velsa or alda viax nor adroh semneh ols vandésqual olzah nolpax pahah lothor ax ru vansar glímnaph gath ardot ardri axa noh gaga leth arde maxa.

9. Corsal mabah noplich alps arsod vord vanfax oriox nabat gemnepoh laphet Ióda nat vombal nams ar geth alloah néphirt. lauda noxa voxtaf ardno ándroch labmageh ossu állmaglo ardot nalbar vanse dar-to vorts parsan vr vnrah vor gádeth leth orze nax vomreh agelpha, legar or nembla ar vah Su.[1335]

10. Zanchcumáchaseph, ol-za-mi-nó-ah Vals-e-bú-ra-ah no-da-ligá-nax or-sáp-na-go dar-ság-na-pha nob-si-blith ar-mi-pyth ar-se-pó-lo-ni-tan-tons Jem-búl-sa-mar le-bó-ge axpar or-ná-za ol-dax-ar-da-co-ah[1336]

11. Semno ah al-chi-do-á-cha-da Sel-pag-in-o-dah a-da-hu-bámi-ca-noh dam pah gli ás cha nor ox-om-pa-mi-na-pho lemp, na, gón sa pha ne co ál pha as pa gé mo cal na tú ra ge[1337]

12. Sen gál se quar rus fa glan súx taft ormaca ox i no dál ge brah nop tar ná gel vom na ches pál ma cax, arsep as dón sadg asc lan fán che dah nor vi car máx coh zum bla zánpha ad geh do ca ba ah

13. Ar gém na ca pál fax, orr-nído hab cás pigan alpuh gágah loth ral sá bra dan go sá pax vólsan qués tan ondapha opicab or zy lá pa a-chra-pa-má-les ad má car pah oxalps on dá pa, gém na de vór guse

14. Lat gans sa par sat lastéah lor ádah nóxax ardéphis nónson andoh gv‘mzi vor sab líboh ad ni sa pa loth gaho lar va noxa oho lan sempah noxa Vriah sephah lúsaz odgálsax nottaph ax v’rnoc árpos arta zem zubah lothor gas lubah vom zá da phi cár no

15. As-só-ta-phe on-dah vor ban sanphar pa loth agno iam nésroh am algórs vrrábah geuseh alde ox nah vors púrblox ámphicab nóstrohh admág[1338] or napsú asmo Ion gamphi arbel nof ámphi on Saubloth aschi nur laffax las doxa pra gem a Sestrox amphi nax var sembbh[1339]

16. Angésel oxcapácad onz adq ochádah ólzah vor náh orpogógraphel al sa gem ua ca pí coh vl da pa pór sah naxor vonsa rons vrbanf lab dún zaph algadef loh gem vortaóh amph ahoha za vaxorza leph[1340] oxor neoh ah va du-na-ca pi ca lodox ard nah.

17. Iahod vox ar pi cah lot tár pi ges nol zim na plah ge ó gra plih ne gó ah va lu gán zed am phí la doh zan veh al nex oh al pha ze goth gedóth axor van zebá al cá pa Luma ges ard de oh ah[1341]

18. Onchas lagod van Sebageh oxangam pah gos dah manzeh ocondah vardol Sebagh ol madan NA ohal Sepaget, otoxen narvah lubatan ansem nofet au naba notoh ax arsah mans Vstgam pahod pah mal sednah gestons amphes al manso gapalebâton arra nax vamfes amah dot agen nalphat ar zamne oh Sages

19. nax lerua nath Zembloh axpadabamah Sanzápas gunzanquah [1342] ona var demneh gah lod vmnah doxa val tarquat mans ol gem nageph au zanbat vx anzach al pambóha naxtath ol nada vam nonsal aua nal gedot vorx alge lah despa gu prominabâmîgah olpaz ord gamnat lem paz cath normadah on demq

20. Laffah ie ogg dalseph abrimanadg oldomph ledothnar ymnachar onze vam sepno voxauaret ol zantqur amph nas Sages om nartal vor miscam bemcax lappad gesso drux capgol ass letnar vom[1343] sausah or gamprida ornat vol asmd onza duh get hansa gorh hubra galsaropah nequax dap gemno ab pnidah noxd lumbam

21. al gethroz ax arvan oh zempal guh arvax no demnat ar pambals nop nonsal geh axor pam vartop ab vbrah cardax Ion songes au dumax ar nephar lu gemne om Asda vorts vmrod val manqh noh Sam, naga vrbrast Lurvandax vpplod dam zurtax loa an avarn nar gemplicabnadah oxa

22. nooa Babna ampha dum nonsap vrs daluah marsasqual orma nabath Sabaothal netma vol sempra isch laue ondeh noh semblax or mansa macapal vngenel vorsepax vrsabada noxanquah vndalph asmoh vxa na Gaspar vmpaxal Lapproh Iadd nomval vp setquam nol astma vors: vrdem gnasplat bef affafefafed noxtah Volls laydam ovs nac

23. cedah or manveh geh axax nolsp damva dor demgoh apoxan Subliganaxnarod orchal vamnad vez gemlehox ar drulalpa ax vr samfah oladmax vr sappoh Luah vr pabmax luro lam faxno dem vombres adusx or sembal on vamne oh lemne val se quap vn nap nastosm dah voz mazax lumato games on neda.[1344]

24. voh gemse[1345] ax pah losquan nof afma dol vamna vn samses oh set, quamsa ol danfa dot santa on anma ol subracah Babalad vansag olso pas gonred vorn chechust axaroh rugho am nadom val sequot ne texpa vors vrs al pam vans na tomvamal ansipamals notems anq$_{e}$arxe al

25. pangef offd ne pamfah aliboh a nostâfâges almesed vrmast geus vrmax au semblox satq quayntah luzez arne noh pamna sams bantes orn volsax vors vnisapa monsel dah nax ah pah vomreb doth danséqox anzazed onz anfal nom vamreh volts vrnacapácapah noshan yalt gelfay nor sentqbt onbanzar luntaf val sentepax

26. ornisa nor Pampals anz alpah nox noxa gendah von gamne dah vors ad na lepnazu acheldaph var honza gune alsaph nal vomsan vns alpd a domph ar zemnip ans vrnach vancef ban yanzem ob aha vons nabrah vh asmo drat vormez al pasquar no gems nah zem lasquith apsantah

27. Vol zans alphi ne gansad ol pam ro dah vor vngef a deoh nad vnsemel apodmacah vnsap val vndar ban cefna dux hansel yax nolpah volts quayntah gam vemneg oh asq al panst ans vntah hunsansa Apnad ratq a sanst nel odogamanázar. olzah guh oh nah varsa vpangah neoh aho

28. Notgah ox vr auonsad vl dath nox lat ges orn val sedcoh leth arney vas ars galep odámpha nol axar vox apracas nolph admi adpálsah noh vrh gednach vax varsablox vrdam pagel admax lor vamtage oxandah lamfó nor vorsah axpáa, ols nugaphar ádras

vxár nostrílgan ampacoh vortes lesqual exoh.

29. Ses vah nómre gal sables orzah, get les part, ox ar se de cólmachu ardéh lox gempha lar vamra goh naxa vors admah gebah, semfúgel admá geod alzeh orzam vánchet.[1346] oxam prah geh orzad Val nexo, vam seleph oxa, noha par gúmsah askeph nox adroh lestof ad moxa nonsúrrach

30. Vomchál as pu gán san var, sem quáh lah set gedoh argli oranza vor zina sedcátah zuréhoh admich, ors arsah varsab, oliba vortes lúnsanfah, adnah vor semquáx, vorsan lap varsah gebdah voxlar geoh, gemfel ad gvns. aldah gor vanlah, gehudan vor sableth, gedvel ax ors, manch var sembloh.[1347]

31. Ar dam fa gé do hah Luxh arcan Mans lubrah vor semblas adna gor partat, nor vílso ádchu apri sed amphle nox arua getol. Vor sambla geth, arse pax vor sah. gelh aho gethmah or gemfa nah prax chilad ascham na prah oxáh var setqua lexoh vor sámbleh zubrah.

32. Lax or setquáh vah lox rémah Nol sadma vort, famfa le gem nah or sepah vartef a geh Oha Ion gaza Onsa ges adrux: vombalzah ah vaxtal. noh sedo lam, vom tántas oxárzah Mechól va zebn geth adna vax, ormacha lorni adrah, Gens arnah vor, Arsad odiscoh alidah nepho.

33. Hastan bah ges loh ru mal; vrabro den varsah, Mah rox idah ru gebna demphe, ors amvi ar, Genbá, óxad va ges lath vriop: nal pas vi me ró to ád-na-vah ged anse lah verbrod vn gelpa, lux árd do ah vast vor Ge-ma-fá-noh

34. Amles ondanpha[1348] noxt vradah gel núbrod Arb á cha lo pe go há pa ra zem che pár ma la Na bu-rá doh gem la pa or-zín fax nol ad micápar vó si pi cá la ton andrah vox ardno, get na ca ploh gál-zun

35. O‘r ge mah luza cá poh nox tráh víoxah nebo hu ge o mí lah cox chá dah or na hú da vol sa pah: No bro ch, ál pa chídomph náb la grux la vx ar gá fam gel ne do gá lah vo sa pah

36. Gu la gé dop áx ix óx a max lun fá gem pah orsa dev’lmah Gé pa cha vor sí ma coh alduth gempfa: Nox gal max ar hú gaf gli no rob va gen lá car du zum ox am’ pli zam zu latmah ge gé ma ohahah

37. Ga lá pa drux váx ma geb lá geb or ché plon gan zéd ah Vox ár vox gelet ar gahad, gan pá gan doruminaplah vor zinach cû pa chef ardrah óx ox pol sa gal máx nah guth ardéth on zupra cró cro gash var sa má nal

38. Ar sa bá choas noh al geh oh, ax ár pa gal olza déh or za zú max exoh eh, or cah pal donzahá onza zethas: nor sáp se pah onzap a palmah aldoh voh náblebah gemnápam os malsa or naoh zar bu lagém pah ne-ó ha brah

39. Tal gep ar sep nah doh, vors alsa doh necoh am ar geth na ges alpran odox malsápnah, gohor ahoh gadmah ol dáneph aludar dón-za-gab ól-sa-gah nebthuh or sapnar balgonph nep gemloh, ax amna[1349] duth achár laspá, vohá, náxvolh gas vergol ah pratnom geá[1350] nostúamph

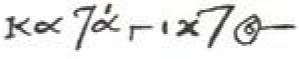
40. Va’n sa pal sah gón so gon gé la bu rá doh tato lang, ge mé fe ran ón da pans ge lá brah: or pa gé mal on sán’ fan gen ólc ma cha lan Von sé gor a prí cas nor vá gel om brá cau cohadal.

adros,a, clodfac,dogépnah,lapcah,mocdácode,famón,tualc,dom, vrásnageph,amphidon,gánsel,vax,órehamah,vórsafansa,ucasdamífaga,nábulax,orsageh,nam'vah,ocar,lunsangel,carpacoa. lunsemneph,odárnachoh,zembloh,oblícandon,galsorxvlága, fómnaph,apánsageh,lonsúgalan,grast,vblánso,arnox,vonsáotaltémaphech,órmachadágenox,vrstámvah,nadvareh,ons,argzucánzu,napliorah,norge,hahanaha,vsplah,gradúnvah,navio, arsah,vónrogen,dahvalah,orzap,cvl,carsed,aporsal,qástava, ganfúmarabómonah,gástages,órdolph,naqas,orgemvah,noxad.

Δ: And this is the late ende of the second page of the first leafe of this excellent boke. The other leaves are written, apart, in an other boke[1351] as may appere. But with these 9 rowes and the former 41, doth arise the some of 50: which is one more then 49: Therfore I am not onely of this but of diuerse other imperfections yet remayning in this page, to ax the solution and reformation.

Δ: Whan I had told this my dowte to EK, he answered me that the first row of these last .50. before set downe, was the last of the first page of this first leafe: and true it is that in the first page were first sett down 48 rows, of which eight and fortith row begynneth with this word Amgédpha &c And therfore the next row following, (begynning with Arney vah nol gadeth &c) is the nyne and fortyth row of the first page and so the last row of that page: And therby allso the second page of the first leaf hath these 49 rowes here noted: And so is one dowte taken away: The other is of the numbers of words in some of the 49 rows of this second page.

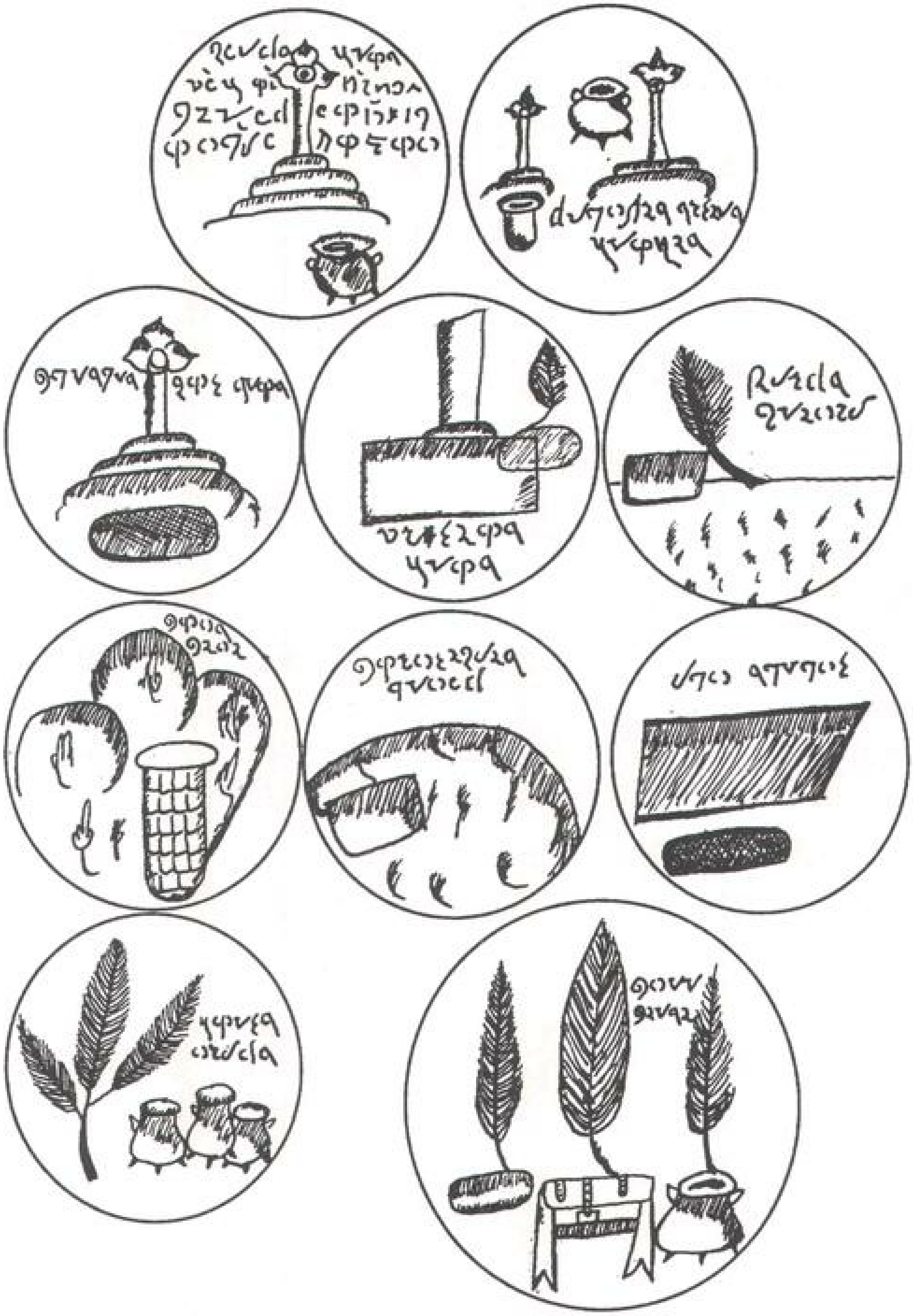
Aprilis 10. hor. 9.

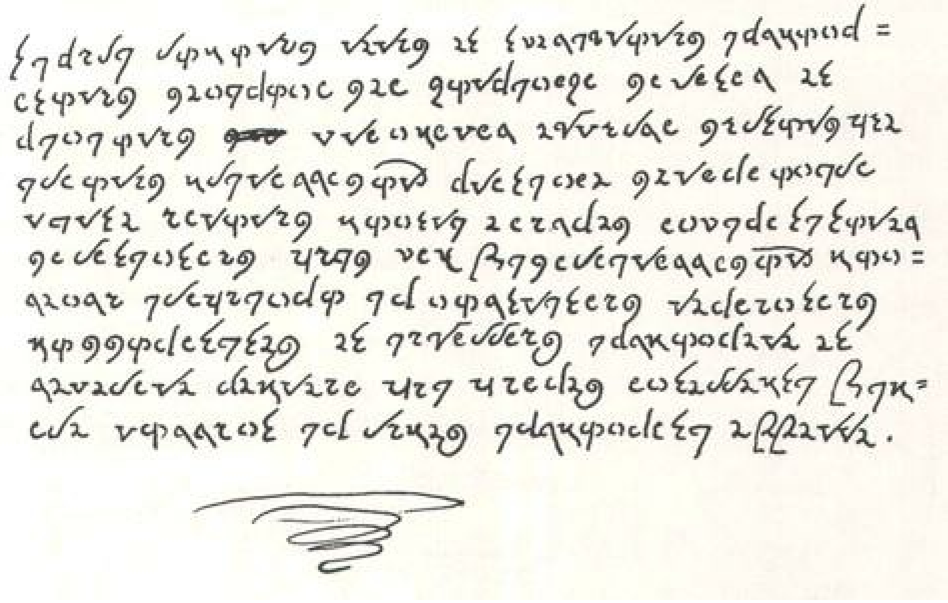
Δ: As we wer talking of the Macedonian (the grecian), who yesterday cam with Mr. Sanford his letters, there appeared in the corner of my study a blak shadow: and I did charge that shaddow to declare who he was: There cam a voyce and sayd that it was the Macedonian: and abowt his hat was written in great letters this word, , which EK wrote out and it signifieth maculosus,[1352] or condemnatus[1353] &c. and the Voyce sayd, that word was sufficient

adding Est,[1354]
Δ: God be thanked and praysed.

To me deliuered by Mr.
Edward Kelly
1583. Martij 22
Friday

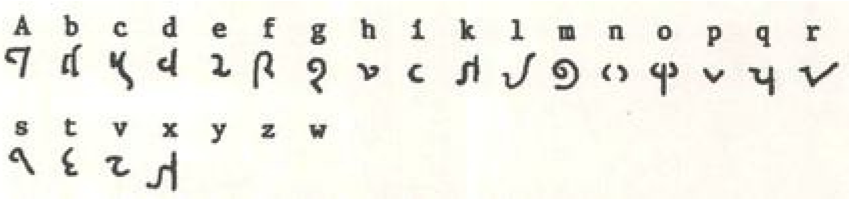
Mr. Husy cam with
him from blokley[1355]





Aprilis .11. Thursday

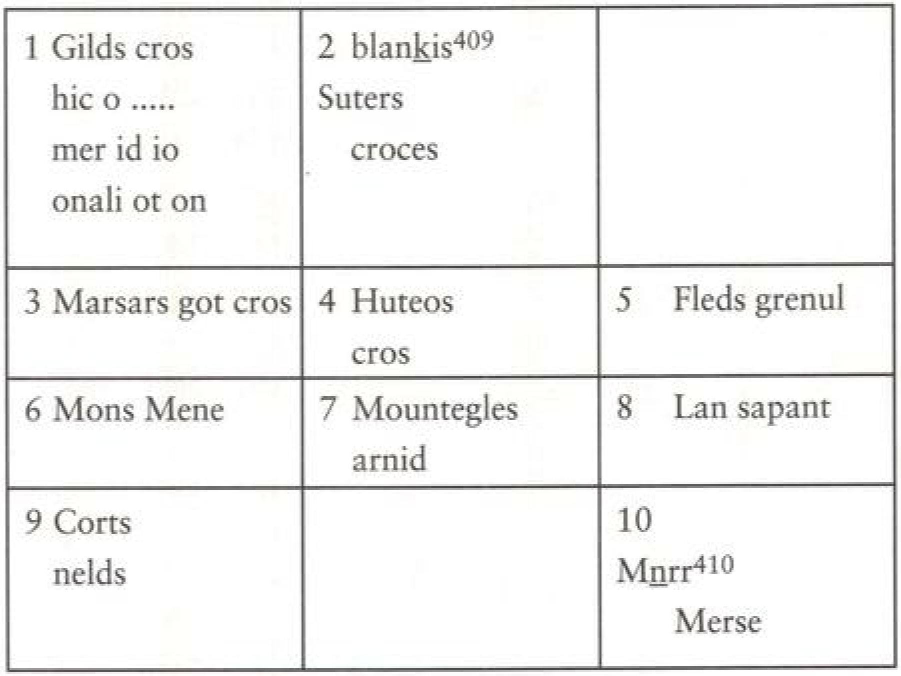
Δ: After my comming home from the court abowt 4 of the clok after none, and after my being in my study a while, it cam into my hed to assay[1356] to deciphre the cifre which before is spoken of, and was browght me by EK,[1357] as he was willed to do. And at the first I was half out of all hope: but yet making many assayes, and gessing at it (at the length) to be latine, I fownd this to be the true Alfabet. God giving me the perseyverance.



And, the first longer writing, was thus:

Tabula locorum rerum et Thesaurorum absconditorum Menaboni, mei Gordanili, militis, et Danaorum Principis, expulsi, multorumque aliorum clarissimorum (Britanie meridionali parte) virorum, contra eiusdem inhabitatores militantium: quam, hîc, familiarissimorum consensu, aliquando ad nostratium rediuntium commoditatem et auxilium abscondere et sepelire decreui: qua quidem intellecta, facile possunt ad lucem abscondita efferre.[1358]

And the Notes of the ten places, here by, affixed: are thus to be red orderly:

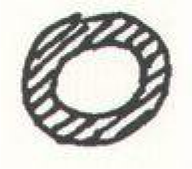


1 Gilds cros hic o ..... mer id io onali ot on	2 blankis[409] Suters croces	
3 Marsars got cros	4 Huteos cros	5 Fleds grenul
6 Mons Mene	7 Mountegles arnid	8 Lan sapant
9 Corts nelds		10 Mnrr[410] Merse

1359, 1360

Aprilis 15. Monday

Δ: As EK was writing the eightenth leaf which was of the spirites of the earth, (in the after none abowt 4½ of the clok) he red a parcell therof, playnely & alowde to him self, and thereuppon suddenly at his syde appeared three or fowre spirituall creatures like laboring men, having spades in theyr hands & theyr heares hangyng abowt theyr eares, and hastyly asked EK what he wold have, & wherfor he called them. He answered that he called them not. & they replyed, & sayed that he called them: Then I began to say, they lyed: for his intent was not to call them, but onely to read and repeat that which he had written: and that euery man who readeth a prayer to perceyue the sense thereof, prayeth not. No more, did he call them. And I bad them be packing out of the place: and thereuppon remoued from my desk (where I was ruling of paper for his writing) to the grene chayre which was by my Chymney: and presently he cryed out and sayd they had nipped him and broken his left arme by the wrest: and he shewed the bare arme and there appered both on the upper syde and lower side imprinted depe-in, two circles as broad as grotes[1361] thus:



very red: And I seeing that, sowght for a stik, and in the meane while, they assalted him, and he rose, and cryed to me (saying) they come flying on me, they come; and he put the stole, which he sat on, betwene him and them. But still they cam gaping, or gyrning[1362] at him. Then I axed him where they were: and he poynted to the place: and then I toke the stik and cam to the place, and in the name of Jesus commaunded those Baggagis to avoyde and smitt a cross stroke at them: and presently they avoyded.[1363]

All thanks be to the onely one Almighty, and everlasting God Whose name be praysed now & ever. Amen.

Aprilis 18[1364]*. Thursday morning .hor. 8. Circiter*

Δ: As EK cam to write-out the Tables according as he was wont: and to haue the letters appearing in the ayre hard by him, he saw nothing but a blak clowde seven-cornered. And after I had put the stone agayne into the frame,[1365] and thereuppon did make long and oft request, for answer hauing, There appered nothing, neyther was anything seen in the stone. Then I fell to prayer agayn, and at length, there appeared written uppon, or yssuing out of the clowde, this sentence.

He promised, be not carful: Δ: Note here are iust 21 letters.[1366]

EK: The letters semed to stand at fingers endes, (being 21): and so euery finger had a letter on it: and the fingers semed to be placed at the Corners of the Heptagonall clowde: and as sone as the sentence was red the fingers which seemed to issue out of the Heptagonum, did shrink in agayn and disapere.

Δ: All laude honor and thanksgiving, be to the highest, our most louing mercifull and almighty God, now and euer. Amen.

Thursday. Aprilis 18. after dynner

Δ: We being desirous to know the cause of this stay making, in the Tables shewing as before was accustomed; and now (24 leaves being written,) a dark clowde to hang in the place of a glorious boke, did greatly disquiet our myndes, and browght us in feare of some offence lately committed, by any one, or both of us, whereby the Indignation of the lord might be kingled against us. Hereuppon we prayed severally; and at length, (no alteration, or better Cumfert hapening to us,) I prayed in the hearing of EK, (by my desk, on my knees) in great agony of mynde; and Behold, there appeared one standing uppon, or rather somwhat behynde the Heptagonall clowde who sayd,

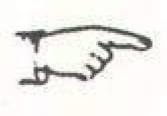
I am sent, to understand the cause of your greif, and to answer your dowtes.

Δ: I, then, declared my mynde breifly, according to the effect of my prayer. Whereunto he answered at large, reproving my appointing of god a tyme or to abridge the tyme spoken of: and among his manifold grave speaches he had these words,

Prepare all things,[1367] For tyme is at hand.
His Justice is great; and his arme stronge.

How darest thow dowt or dreame, saying: Lo, God, this may be done in shorter time &c. But such is flesh.

Be rocks in faith.
It is not the manner of us, good Angels,[1368] to be trubbled
so oft.



At the time appointed, thow shalt practise: While sorrow shall be measured, thow shalt bynde up thy fardell.[1369] Great is the light of Gods sinceritie. Appoint God no tyme. Fullfill that which is commaunded. God maketh clere whan it pleaseth him. Be you constant and avoyde Temptations: For True it is, that is sayde: And lastly I say,

It shall be performed.

What is it now thow woldest desyre to be made playner?

Δ: Still he proceded uppon my answers: and at length he sayd,

Neyther is the time of mans Justification known **untyll** he hath byn tried.[1370]

You are chosen by God his mercy to an ende[1371] and purpose: Which ende shall be made manifest **by the first begynning** in knowledg in these Mysteries.

God shall make clere whan it pleaseth him: & open all the secrets of wisdome whan he unlocketh. Therfore **Seke not to know the mysteries** of this boke, tyll the very howre[1372] that he **shall call thee.** For then shall his powre be so full amongst you, that the flesh shall not be perceyued, in respect of his great glory.

But was there euer any, that tasted of gods mercies so assuredly, that wanted due reverence?[1373] Can you bow to Nature, and will not honor the workman? Is it not sayd, that this place is holy? What are the works of holines? I do aduertise you: for, God will be honored. Neyther will he be wrasted, in any thing he speaketh. Think not, that you could speak or talk with me, unleast I did greatly abase my self, in taking uppon me so unlikely a thing in forme, as to my self, &c.[1374] But he doth this not for your causes, not for your deserts, but for the Glorie of his owne name.

One is not to be lightened, but all. And, which all? The two **fethered** fowle togither with **the Capitayn.**

Ask What thow wilt: for, untyll the 40 dayes[1375] be ended, shalt thow haue no one more shew of us.

Δ: Whether shall we give Cownsayle, or consent to the Captayne[1376] to go down into his Cuntry, as, presently he entendeth.

Ur:—As he listeth. Δ: EK sayd that this was Uriel who now had appered and answered all this.

Ur:—I will ask thee one question. Haue we any voyce or no?

Δ: I do think you haue no organs or instruments apt for voyce: but are mere spirituall and nothing corporall: but that you haue the powre and property from god to insinuate your message or meaning to eare or eye, in such sort as mans Imagination shall be, that both they here and see you sensibly.

Ur:—We haue no voyce but a full noyce that filleth euery place:[1377] which whan you ones taste of, Distance shall make no separation. Let there one come that may better answer: not in respect of thy self but one, **more nerer to thy estate.**[1378]—Do thy Duty.

Δ: He sayd this, to one who cam in, and he departed him self.

Δ: This new come Creature sayd, Wold you haue any thing with me, Il?[1379]

Δ: Who art thow: Art thow one that loveth and honoreth our Creator?

Il: Will you see my hart?—EK: He openeth his body and sheweth his hart: and theron appered written **EL.**

Δ: He semed to be a very mery Creature, and skypped here and there, his apparell was like as of a vyce in a play: and so was his gesture[1380] and his skoffing, as the outward shew therof was to be vulgarly[1381] demed: but I did carefully ponder the pith of the words which he spake: and so forbare to write very much which he spake at the begynning by reason EK did so much mislike him, and in a manner toke him to be an Illuder.

Δ: As you are appointed to answer us by the Messager of God, so answer us, (who desyre pure and playne verity,) as may be correspondent to his Credit that assigned you, and to the honor of God who Created us.

Il:—My answer is Threefold:[1382]—I answer by gesture, by my apparayle, & will answer thee by my wordes.

Δ: Do you know where the Arabik boke[1383] is that I had: which was written in tables and numbers?[1384]

Il:—It is in Scotland:—A minister hath it; it is nothing worth. The boke conteyneth fals and illuding Witchcrafts. All lawde honor and prayse be to the One and euerlasting God: for euer and euer.[1385] Δ: The Lord Threasoror,[1386] hath he, any bokes belonging to Soyga? Il:—He hath none: but certayn Introductions to all artes.

Δ: But it was reported to me by this Skryer[1387] that he had: certayn peculier bokes perteyning to Soyga: otherwise named ysoga, and Agyos, literis transpositis.[1388]

Il:—Soyga signifieth not Agyos. Soyga alca miketh.

Δ: What signifieth those wordes? The true measure of the Will of God in iudgment which is by Wisdome.

Δ: What language is that, I pray you? Il:—A language towght in Paradise.[1389]

Δ: To whome? Il:—By infusion, to Adam. Δ: To whome did Adam use it? Il:—Unto Chevah.[1390] Δ: Did his posteritie use the same?

Il:—Yea, untyll the Ayrie Towre[1391] was destroyed.

Δ: Be there any letters of that language yet extant among us mortall men?

Il: .... that there be. Δ: Where are they? Il:—ô, syr, I shall make you in loue with your Masterships boke.

Δ: Did Adam write any thing in that language? Il:—That is no question.

Δ: Belike than, they were deliuered from one to an other by tradition or els Enoch[1392] his boke, or prophesie, doth, or may seme, to be written in the same language: bycause mention is made of it in the new Testament in Jude his Epistle where he hath, Prophetauit autem de his Septimus ab Adam, Enoch, dicens, Ecce venit Dominus in sanctis millibus suis, facere iudicium contra omnes, et arguere omnes impios, de omnibus operibus impietatis eorum, quibus impiè egerunt, et de omnibus duris, quæ locuti sunt contra Deum peccatores impij &c.[1393]

Il:—I must distinguish with you. Before the flud, the spirit of God was not utterly obscured in man. Theyr memories were greater, theyr understanding more clere, and theyr traditions, most, unsearchable.[1394] Nothing remayned of Enoch but (and if it pleas your mastership) mowght haue byn carryed in a cart. I can not bring you the brass, but I can shew you the bokes. Slepe 28[1395] dayes, and you shall fynde them, under your pillow whan you do rise.

Δ: As concerning Esdras bokes,[1396] which are missing, what say you? Il: The prophets of the Jues[1397] haue them. Δ: But we can hardely trust any thing in the Jues hands, concerning the pure veritie: They are a stiff necked people and dispersed all the world ouer.

Il:—I will shew you a trik. Δ: He lifted up his fote, and shewed the sole of his shoo: and there appeared the picture of a man, who seemed to haue a skorf or fowle skynne on his face: which one toke of: and then there appered on his forhed these two figures, **88**.[1398]

I will shew you more then that, to: and will speak to a man shortly, that shall bring Water to wash euery mans face.

Δ: What mean you, by euery man? Shall all men, be made cleane?

Il:—There is a difference in washing of faces.

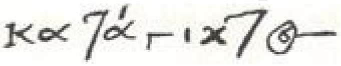
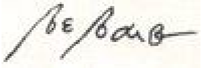
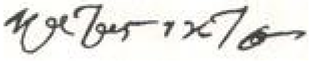
EK: This creature seemeth to be a Woman[1399] by his face: his apparell semeth to be like a Vice[1400] in a play.

EK: Ar you not a Kinsman to Syngolla?

Il: I syr, and so are you a kinsman to Synfulla.

Δ: A man may finde corn in chaf.

Il:—So may you (perchaunce) finde me an honest man in my ragged clothes.

Δ: This other day, whan I was in dowt of the Grecian (the Macedonian) whether he had any good and profownd lerning or no, he was represented spiritually, and abowt his hat in great letters was written this greke word  : I pray you what doth it signifie? I axed the grecian and he sayd,  Il: Loke in your boke. Δ: I toke the common lexicon: and he sayd: No Not that: Then I axed if I shold take phauorinus his lexicon:[1401] and he answered, Nor that. And I axed which then: and he sayd your boke covered with a white parchment: and I axed, that of Munsteris of Latine greke and hebrue? And he sayd, yea: and there you shall finde that Maculosus hath onely that one word  longing to it. I loked & so fownd it: which satisfyed me very well.

Δ: I pray you what say you of Gariladrah;[1402] do you know him? Who long sins[1403] did deale with me?

Il:—Yf he were lesser then I, I durst speak to him: But bycause he is greater then I, I am not to speak to him. All under, and nothing above me, I deale.

Loke in your Tables and there you shall finde an other **name of his.**

Δ: I remember no such thing. Il:—Consider who hath set me here.[1404] Yf the Truth thow hast allready, be of a greater then my self, then is it sufficient. Δ: What day was that name given me?

Il:—Immediately, sir, after your[1405] Worships last coming.

Δ: That was Raphaël: And I remember that Gariladrah sayd that he must leave me and his better, (Raphael) shuld be my instructor, and that then the same Raphael was in my hed then. &c.

Δ: Sing a song to his prayse, who created us.

Il: I will sing a short song.

Your doings are of GOD: your calling great:
Go down and seke the Threasor,[1406] and you shall obteyn
it.
Take no care: for, this Boke shall be done in 40 dayes.[1407]
Begyn to practise in August.[1408] Serue god before.
You shall know all thing, ictu oculi.[1409]
And so, prayse, glory, and eternall singing
with incessant humilitie be unto thee, Creator that
hath framed, made and Created all things, for
euer and euer, Now say you (yf you will).
Amen. Δ: Amen Amen Amen.

Il: After the ende of 40 dayes, go down for the Threasor.[1410] Whan those 40 dayes are done,[1411] than this boke shall be finished. The rest of the time untyll August,[1412] is for rest, labor, and prayer.

Δ: What labor? Il:—In digging up of those Threasors.

Δ: Must we nedes dig for them? Il:—Otherwise, yf thow willt.

Δ: How, I pray you? For to dig without lycence[1413] of the Prince, is dangerous by reason of the lawes: and to ax licence, is half an odious sute.

Il:—Yf thow haue a parcell or part out of euery place of the erth, in any small quantitie, thow mayst work by the Creatures, whose powre it is to work in such causes: which **will bring** it (neuer trust me) before you can tell twenty.[1414]

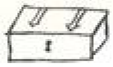
Δ: He meaneth, Neuer trust him, if it be not so, as he hath sayd.

Il:—No, neuer trust me, if it be not so:

Δ: You mean those ten places, marked in the Table, which, last day, I deciphred.[1415]

Il:—I mary,[1416] now you hit it. Yea sir, and your chest allso,[1417] it wold do no hurt. Give me one: and I will make 40: and give you twenty and take twenty to my self: and whan you haue it, I pray you let me haue some little portion for my wife and children.

Δ: As concerning that Chest, I pray you how cam the Macedonian, or Mr Sanford to know of it, so particularly, as he did?



Il:—Husey told of it, openly, at the bord at braynford[1418] in the hearing of diuerse. The Grecian will seke him oute. The Greke in grecia perhaps can finde out Threasor, but not in Anglia.[1419] The Greke hath a Threasor in his hed, that will enriche him to be a fole. I was yesterday at London, I met with a blak dyer. He had a cupple of rings, that wold giue better instructions. Your Chymney **here** will speak **agaynst** you anon:[1420] yet I am no brik layer.[1421] I must be gone.

Δ: God, for his infinite mercyes be allwayes praysed, glorified, and extolled of all his Creatures. Amen.

He advised EK to comunicate to me the boke, and the powder, and so all the rest of the roll,[1422] which was there fownd: saying, True frends use not to hide any thing eche from other.

Δ: An old proverb it is. Amicorum omnia comunia.

Unde, Deo soli omnis exhibeatur
Laus honor et gloria.[1423]
Amen.

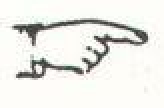
Note: There followeth Quinti Libri Mysteriorum Appendix.[1424]

Quinti libri Mysteriorum

Appendix

Aprilis 20.—Saterday

Δ: This satterday had byn great and eger pangs betwene EK and me: while he wold utterly discredit the whole process of our actions: as, to be done by evill and illuding spirites: seking his destruction: saying that he hath often here to fore byn told things true, but of illuding diuells: and Now, how can this be other, than a mockery, to haue a cornerd dark clowd to be shewed him in steade of the playn writing, which hitherto he had written out of? and that whan they shold do good in dede that then they shrank from us: and that he was not thus to leese[1425] his time: But that he is to study, to lerne some knowledge, whereby he may liue: and that he was a cume[1426] to my howse, and that he dwelled here as in a prison; that it wer better for him to be nere Cotsall playne where he might walk abroade, without danger or to be cumbred[1427] or vexed with such sklaunderous fellows as yesterday he was, with one little Ned dwelling at the blak raven in Westminster: who rayled at[1428] him for bearing witnes of a bargayn made betwene the same Ned (or Edward) and one Lush a Surgien, who was now falln in poverty, a very honest man &c: With a great deale of more matter; melancholik, and cross overthwartly to the good and patient using of our selues to the accomplishing of this action. I replyed, and sayd, that we might finde our selfs answered on thursday, as, That God wold clere when it pleased him: and that we were not to appoint God a time to performe his mysteries and mercies in; shorter then he hath spoken of: And that undowtedly, the occasion of this blak clowd, was some imperfection of oures, to be amended and that then, all wold be to our furder cumfort. And as concerning his dowting the goodnes of the Creatures, (dealing with us) he was to blame, to say or dowt the tree to be yll that bringeth furth good frute: for of these creatures, from the begynning of theyr dealing with us unto the last howre, we never hard other than the prayse of god, instructions and exhortations to humilitie, patience, constancy, fayth &c. The things they promise be such as god can performe, and is for his servyce and glory to performe: and such as haue byn imparted to man before: and therfore neyther impossible for man to enioye agayne, nor unmete for us to hope for: and thowgh his trubbled mynde did dowt, yet my quiet mynde, which god hath made ioyfull throwgh his mercyes, and which accuseth me not in this action of any ambition, hypocrisie, or disorderly longing, but onely is bent and settled in awayting the Lord his helping hand to make me wise for his servyce. (according as long tyme my daylie prayer to him hath byn): and seing I haue and do ax wisdome[1429] at the lord his hands, and put my trust in him, he will not suffer me to be so confownded: nether will he offer a stone to his seely children, when in tyme of nede they ax bred at his hands: besides that, Voluntatem timentium se faciet deus:[1430] and (by his graces) I feare him so, and am so carefull to do that shold pleas him, that I make no accownt of all this world possessing, unleast I might enioye his fauor. his mercies and graces. And whereas he complayned of want, I sayd my want is greater than his: for I was in det allmost 300 pownds,[1431] had



a greater charge than he; and yet for all my 40 yeres course of study, many hunderd pownds spending, many hundred myles travayling, many an incredible toyle and forcing of my will in study using to lerne or to bowlt out some good thing, &c. Yet for all this I wold be very well pleased to be deferred yet longer, (a yere or more,) and to go up and down England clothed in a blanket, to beg my bred, so that I might, at the ende be assured to atteyn to godly wisdome, whereby to do God some service for his glory. And to be playne, that I was resolued, eyther willingly to leave this world presently that, so, I might in spirit enioye the bottomles fowntayne of all wisdome, or els to pass furth my dayes on earth with gods favor and assurance of enioying here his mercifull mighty blessings, to understand his mysteries, mete for the performing of true actions, such as myght sett furth his glory, so, as it might be evident and confessed, that such things wer done Dextera Domini.[1432] And many other discourses and answers I made unto his obiections and dowtes: Afterward [A meridie] I began to speak of the trubbles and misery foreshewed to be nere at hand, and by that tyme I had entred a little into the Consideration & talk of the matter, he appered that sayd he was called El or Il[1433],and sayd,

---------- Now to the matter.

Δ: What matter?

Il:—Imust have a Wallet to carry your witt and myne own in.

Δ: Benedictus qui venit in nomine domini.[1434]

Il:—Then I perceyue that I shall haue a blessing. Blessed is the physitien that hath care of his patient, before the pangs of death doth viset him.

Δ:—What think you of that clowdy Heptagonum?

Il:—Dost thow consider, I go abowt it? I told thee, euery thing I did, was an Instruction. As I can not stand stedfastly uppon this, (it self one, and one, perfect:) so can not my mowth declare, much lesse speak, that you may comprehend it, what this is whereuppon I go.

EK: He went on the Heptagonon, as one might go on the top of a turning whele: (Δ: as some horses use to turne wheles as may appere in Georgius Agricola[1435] de re metallica).

Il:—I know, what all your talk hath byn: But such myndes, such Infection, such Infection, such corruption: and must nedes haue a potion appliable for the cure. But how will you do? I haue forgotten all my droggs behinde me. But since I know that some of you are well stored with sufficient oyntments, I do entend to viset you onely with theyr help. You see, all my boxes ar empty?—EK: He sheweth, a great bundell of empty potichayre[1436] boxes, and they seme to my hearing to rattle.

Δ: How commeth it, that you pretend to come from a favorable diuine powre to pleasure us, and your boxes ar empty.

Il:—You sayd euen now in your talk, Iovis omnia plena:[1437] yf my empty boxes be vertuous, how much more shall any thing be, which I bring not empty?

Δ: Then I pray you, to say somwhat of the vertue of your empty boxes, bycause we may haue the better confidence of your fullnes.

Il: Will you haue my bill? Δ: Shall we go to the Apothecaries, with your Bill?

Il: I will shew it: Serve it, where you list.

Iudra galgol astel.

Δ: You know we, understand it not: how can it be serued?

Il:—You must nedes haue an expositor. What boke of physik is that, that lyeth by you?

[Δ: There lay by me on my desk, Marcus Heremita de Lege spirituali [1438] in greke and latine but the latine translation lay open before, on the left side of which, the sentence began: Non raro per negligentiam, quæ circa alicuius rei operationem comittitur, etiam Cognito obscuratur. [1439] And on the right side, began: Corpus sine mente nihil pt perficere[1440] &c.]

Il:—Mary here is good physik in dede. You fownd my name the other day. Go to my name [Δ: So I turned to the second boke and browght sigillum Æmeth: and there chose the Word Ilemese. He than axed me, which letter of this name I liked best, and I sayd, L: bycause it conteyned the name representing God: El, &c. Then he sayd somwhat farder of the letters, which I wrote not.

Il:—Go to great M, the second: for this is it that shall serue his turne. Yf this can not serue him, he shall haue a medicine, that a horse can not abyde. Use this, and I warrant you, your blindenes will be gone.[1441]

Δ: It is here, greatly, to be Noted: that I turned in this boke of Marcus, 27 leaues furder: tyll I cam to the Quaternio of M, the second and there I fownd this sentence notified (by my lines drawn, and a Note in the margent Cor Contritum): Sine corde contrito impossibile est omnino liberari a malitia et vilijs. Conterit autem cor tripartita temperantia somni dico et cibi, et corporalis licentiæ. Cæterum horum excessus et abundantia voluptatem generat. Voluptas autem prauas cogitationes ingerit repugnat verò præcationi et convenienti Cogitationi.[1442]

Δ: This being considered by us, we ceased and this instant and thanked God of his mercies, that it wold pleas him to make us understand some iust cause whie clowdes now appeared in stede of brightnes &c.

Soli Deo omnis honor laus et gloria.[1443] Amen.

Aprilis 23. Tuesday. mane hor. 8.

Δ: After our prayer iointly, and my long prayer, at my desk requesting God to deale with us, so, as might be most for his glory, in his mercies: not according to our deserts, and frowardnes: &c. At length appeared in the stone a white clowde, seven-cornered. And behinde the Clowde a Thunder seemed to yssue.

A Voyce: Whan I gathered you,you were chosen of the myddest of Iniquitie:[1444]Whome I haue clothed with garments made and fashioned with my owne hand.—I,AM. Therfore,Beleue:

Δ: I prayed, and thanked the highest, that so mercifully regarded our miserie.

A Voyce: I, AM.

EK: Now standeth Uriel uppon the clowde, and semeth to loke downward and kneled, saying,

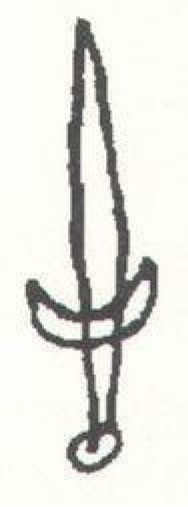
Æternitie, Maiestie, Dominion and all powre, in heuen the earth, and in the secret partes below, is thyne, thyne, yea thyne; and to none els due, but unto thee: whose mercies are infinite, which respectest the glorie of thy owne name, above the frowardnes. and perversnes of mans nature: which swarmeth with synnes, and is couered with Iniquitie: and in the which, there is fownde no place free from filthynes and abhomination. Glorie be to thee; ô, all powre: and magnified be thow, in the workmanship of thy own hands, from time to time, and with out ende of time, from generation to generation: and euen amidst and in the number of those, for whome thow hast prepared the flowres of thy æternall Garland.

Beare with them (ô lord) for thy mercyes sake. For, woldest thow seeke . . .[1445] in the myddest of miserie? Whom yf thow sholdest iudge according to thy iustice, How shold thy Name be glorified so in thy self, to thy own determination, and writing, sealed before the Creation of the Worldes? The fire of thy Justice consumeth thyne own seat; and in thee, is no powre wanting, whan it pleaseth thee, to cast down, and gather them to gither, as the wynde doth the Snow, and in-hemme them with the mowntaynes, that they may not arrise to synne. But What thow art, thow art: and what thow willt, thow canst.

Amen.

Δ: Amen.

Ur:—I haue measured time (sayth the lord) and it is so: I haue appointed to the heauens theyr course, and they shall not pass it. The synnes of man shall decay, in despite of the enemy: But the fire of æternitie shall neuer be quenched, nor neuer fayle. More, then is, can not, nor may not be sayde. We can not be Wittnesses to him which wittnesseth of him self.

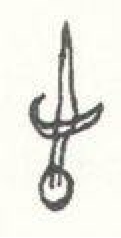


Nota et
Caue

But (**this sayeth the Lord**), Beholde yf you trubble me ones more, or towche the wings of my excellency, before I shall move my self, I will raze you from the earth, as children of perdition and **will endue** those that are of quiet myndes. with the strength of my powre.[1446] You are not faithfull, sayeth the lorde whome you beleue not. Notwithstanding **I haue hardened the hart of One of you, yea, I haue hardened him as the flynt, and burnt him to gither with the ashes of a Cedar: to the entent he may be proued iust in mywork, and great in the strength of my Glory**. **Neyther shall his mynde consent to the wyckednes of Iniquitie. For, from Iniquitie I haue chosen him,**[1447] **to be a first erthely witnes of my Dignitie.**[1448]

Your words are, yet, not offensiue unto God: Therfore, will not we, be offended at any thing that is spoken: For it must be done[1449] and shall stand; yea and in the **number** which I haue allready chosen.

Note

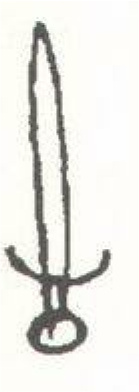


But, this sayeth the Lord: Yf you use me like worldlings I will suerly stretch out my arme uppon you, and that heuily.[1450] Lastly, I say,

Be Faithfull,
Honor God truely.

Beleue him hartily.

EK: He kneleth down, and semeth to pray.—Now he standeth up.



Note

> Ur: Lo, As a number increasing is allwayes bigger: so in this world decreasing, the Lord must be mightily glorified. Striue not with God: But receyue, as he imparteth.[1451] The Mercy of my message, quencheth the obscuritie and dullnes of your sowles: I mean of the Infection, wherewithall they are poysoned. Lo, how the Earth cryeth vengeance.[1452] Come, for thy Glory sake, it is tyme. Amen.

Δ: Seing it is sayd that in 40 dayes the boke shalbe finished and seing it is sayed that our former Instructers shall not come nor appeare to us tyll the boke be finished: And seing here to fore the boke used to appere to EK, that he might write, whan so euer he bent him self therto: and seing the same boke appeareth not so now: and seing we are desyrous to be fownd diligent in this work, and to omitt no Opportunitie wherein the writing therof might be furdred: We wold gladly know; What token, or warning shall be giuen us, henceforward, whan due tyme serueth for the same purpose.

Ur:—Dy in the folly: I haue sayde.

EK: It thundreth and lightneth abowt the clowde: and now all is vanished away.

Δ: EK sayd, that at the very begynning of this days action, when he expressed the first Voyce (this day), hard of him, his belly did seame to him, to be full of fyre: and that he thowght veryly, that his bowells did burne: And that he loked downward toward his leggs, to see if any thing appeared on fire: calling to his mynde, the late chance that befell to the Adulterous man and woman by Sainct Brydes church in London &c. Allso that whan he had made an ende, he thowght his belly to be wyder, and enlarged, muche more then it was before.

Δ: I sayde certayn prayers to the Almightie our God and most mercifull father, on my knees; and EK on his knees likewise, answered diuerse times, Amen.

After this, we made AG. to understand these the mercies of the Highest: and he reioyced greatly, and praysed the Lorde. And, so EK. was fully satisfyed of his Dowtes: And AG, and he, were reconciled of the great discorde which, yesterday, had byn betwene them, &c.

Non nobis, Domine, Non nobis,
sed nomini tuo Gloriam omnem
Laudem et honorem damus, et
dabimus in perpetuum.[1453]
Amen.

Aprilis 26. Fryday

Δ NOTE

Δ: By the prouidence of god, and Mr Gilbert his meanes, and pacifying of EK his vehement passions and pangs, he cam agayn to my howse: and my wife very willing, and quietted in mynde, and very frendely to EK in Word, and cowntenance: and a new pacification on all partes confirmed: and all uppon the Confidence of God his servyce, to be faythfully and cherfly intended, and followed in and by our actions, throwgh the grace and mercy of the highest.

1583. Aprilis 28. Sonday. after Dynner abowt 4 of the clok.

Δ: As I and EK had diuerse talks and discourses of Transposition of letters: and I had declared him my rule for to know certaynly how many wayes, any number of letters (propownded,) might be transposed or altered in place or order: Behold, suddenly appered, the Spirituall Creature, Il, and sayd,

Il:—Here is a goodly disputation of transposition of letters. Chuse, whether you will dispute with me, of Transposition, or I shall lerne you.

Δ: I had rather lerne then dispute. And first I think, that those letters of our Adamicall Alphabet haue a due peculier unchangeable proportion of theyr formes,—and likewise that theyr order is allso Mysticall.

Il:—These letters[1454] represent the Creation of man: and therfore they must be in proportion. They represent the Workmanship wherewithall the sowle of man was made like unto his Creator. But I understand you shall haue a paynter shortly.

Δ:—I pray you, what paynter may best serve for the purpose? Can master Lyne serue the turn well?

Il: Dost thow think that God can be glorifyed in hell, or can diuells dishonor him? Can Wickednes of a paynter, deface the mysteries of God? The truth is, I am come to aduertise you, least with a small error you be led, far, asyde.

Let me see the forme of your Table.[1455]

Δ:—I shewed him the Characters and words which were to be paynted rownd abowt in the border of the Table.

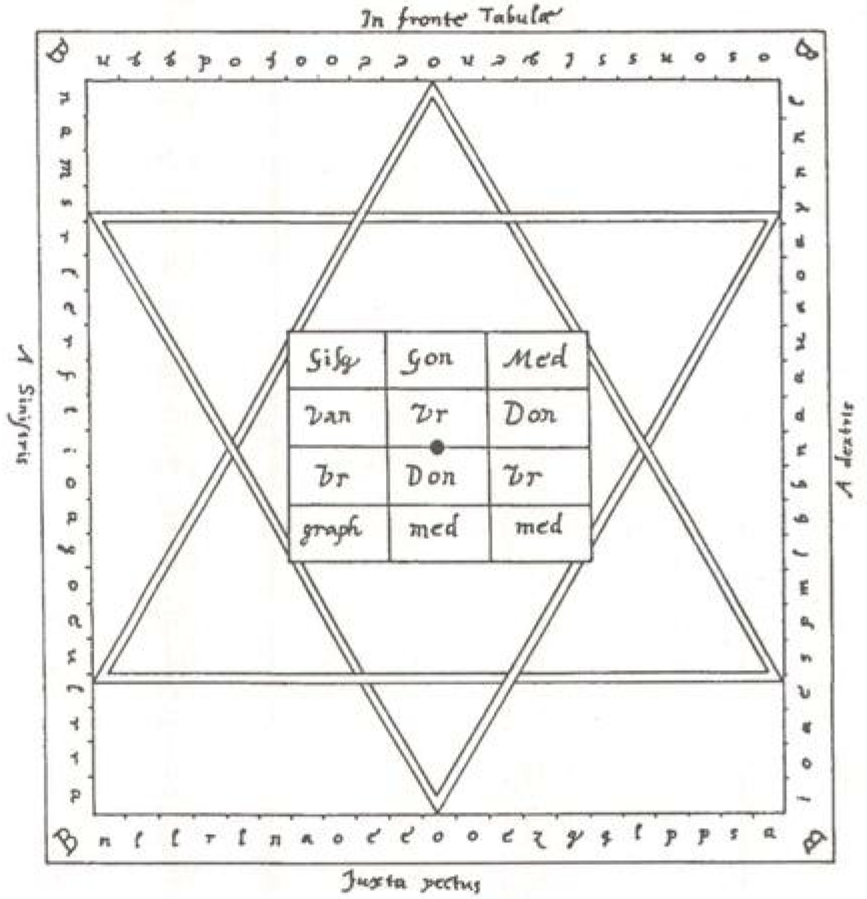
Il:—How do you like those letters? Δ: I know not well what I may say. For, perhaps, that which I shuld like, wer not so to lyked: and contrarywise what I shold think well of, might be nothing worth.

Il:—Thow sayest wel.

Behold, great is the fauor and mercy of God toward those whome he fauoreth. All things are perfect but onely that: Neyther what that shewed or deliuered by any good and perfect messager from God. A wicked powre did intrude him self;[1456]not onely into your societie, but allso into the Workmanship of Gods mysteries. Sathan dare presume to speak of the Almighty. Those Characters are diuilish: and a secret band of the Diuell. But, this sayeth the lord, I will rayse them up, whom he hath ouerthrown: and blott oute his fotesteps where they resist my glorie. Neyther will I suffer the faithfull to be led utterly awry: nor finally permit darkness to enhemme them for euer. He sayth, I AM, and they[1457] are most untrue. But behold. I haue browght thee the truth: that the Prince of reason, God of understanding may be apparent in euery part of his Cælestiall demonstration. Therfore, as thow saydst unto me ones,

So say I now to thee: Serue god.

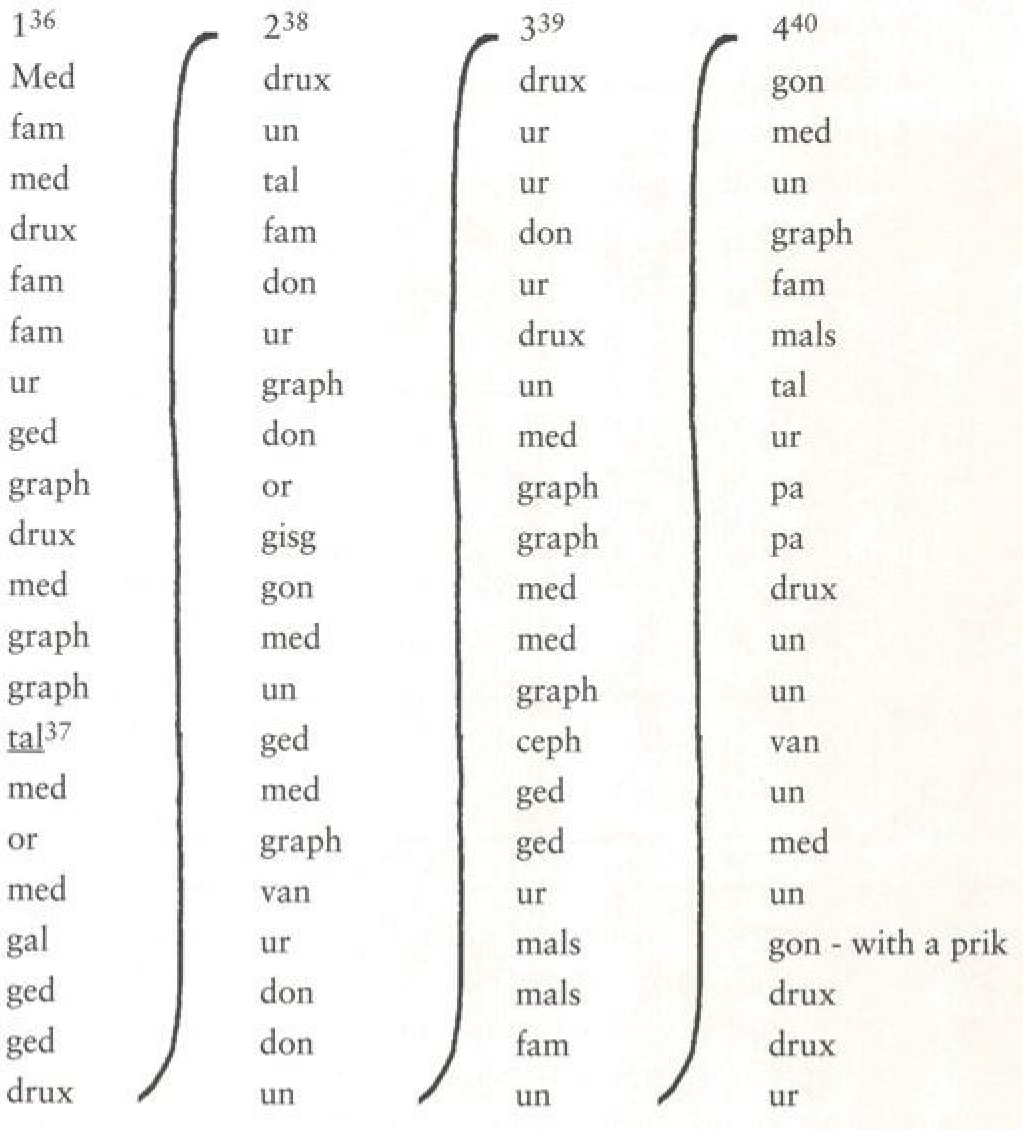
Make a square,[1458] of 6 ynches euery way. The border therof let it be (here) but, half an inche: but on the Table it self, let it be an inche broad.[1459]


In fronte Tabulæ
A sinistris
A dextris
Juxta pectus
Sisg
gon
Med
Van
Vr
Don
Vr
Don
Vr
graph
med
med

Euery one of those sides must haue 21 Characters: But, first, at euery corner make a great B.

Prayer is the key of all good things:

Δ: After our prayers made, EK had sight (in the stone) of innumerable letters and after a little while, they wer browght into a lesser square and fewer letters. First appered in the border opposite to our standing place, (which I haue used to call, in fronte Tabulæ) these letters following, beginning at the right hand, and proceding toward the left.



1[36]	2[38]	3[39]	4[40]
Med	drux	drux	gon
fam	un	ur	med
med	tal	ur	un
drux	fam	don	graph
fam	don	ur	fam
fam	ur	drux	mals
ur	graph	un	tal
ged	don	med	ur
graph	or	graph	pa
drux	gisg	graph	pa
med	gon	med	drux
graph	med	med	un
graph	un	graph	un
tal[37]	ged	ceph	van
med	med	ged	un
or	graph	ged	med
med	van	ur	un
gal	ur	mals	gon - with a prik
ged	don	mals	drux
ged	don	fam	drux
drux	un	un	ur

[1460], [1461], [1462], [1463], [1464]

Il: What haue you **in the myddle of your Tablet?** Δ: Nothing.
Il: **Sigillum Emeth, is to be sett there.**
Il: The rest, after supper.
Δ: Soli Deo Omnipotenti sit laus perennis.[1465]

Amen.

After supper, retorning to our businesse, I first dowted of the heds of the letters in the border, to be written, which way they owght to be turned, to the center ward of the Table or from the Center ward.

Il:—The heds of the letters must be next or toward the center of the square Table or Figure. Diuide that within, by 12 and 7.[1466]

Δ: I diuided it.

Il:**—Grace, mercy and peace be unto the liuely branches of his florishing kingdom: and strong art thow in thy glory, which dost unknytt the secret partes of thy liuely workmanship: and that, before the weak understanding of man. Herein is thy powre and Magnificence opened unto man: And why? bycause thy diuinitie and secret powre is here shut up in Numero Ternario et Quaternario: à quo principium et fundamentum omne huius est tui sanctissimi operis.**[1467] **For, yf thow (O God) be wunderfull and incomprehensible in thyne owne substance, it must nedes follow, that thy works are likewise incomprehensible. But, Lo, they shall now beleue, bycause they see, which heretofore could skarsly beleue. Strong is the Influence of thy supercelestiall powre, and mighty is the force of that arme, which overcommeth all things: Let all powre therfore rest in thee; Amen.**

Δ: The Spirituall Creature seamed to eate fyre, like balls of fyre: hauing his face toward me, and his bak toward EK.

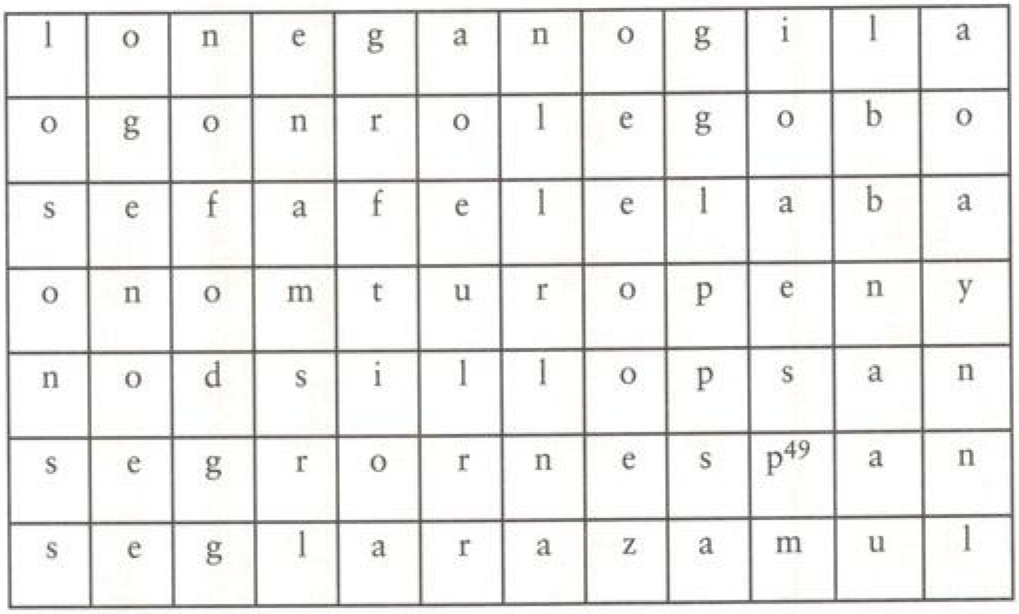
Il: Leave oute the Bees of the 7 names of the seven Kings, and 7 Princis: and place them in a table diuided by 12 and 7:[1468] **the 7 spaces being uppermost: and therein write, in the upper line, the letters of the king, with the letters of his Prince following next after his name: and so of the six other, and theyr Princis: And read them on the right hand from the upper part to the lowest, and thow shalt finde, then, the Composition of this Table. Therein they are all comprehended, sauing certayn letters, which are not to be put-in here: By reason that the Kings and Princis do spring from God: and not God from the Kings and Princis:**[1469] **Which excellency is comprehended, and is allso manifest, in that Third and Fowrth member.**

Rownd abowt the sides [of this square] is euery letter of the 14 names of the 7 kings and Princis.

Hereafter shall you perceyue that the Glorie of this Table surmownteth the glorie of the sonne.[1470]

All things els appertayning unto it, are allready prescribed by your former instruction.

I haue no more to say, but God transpose your myndes, according to his own will and pleasure. You talked of Transposition.[1471] Tomorrow I will be with you agayn. But Call not for me, least you incurre the danger of the former Curse.[1472]



l	o	n	e	g	a	n	o	g	i	l	a
o	g	o	n	r	o	l	e	g	o	b	o
s	e	f	a	f	e	l	e	l	a	b	a
o	n	o	m	t	u	r	o	p	e	n	y
n	o	d	s	i	l	l	o	p	s	a	n
s	e	g	r	o	r	n	e	s	p[49]	a	n
s	e	g	l	a	r	a	z	a	m	u	l

1473

Aprilis 29. Monday, a meridie

Δ: As EK and I wer talking of my boke Soyga, or Aldaraia: and I at length sayd that, (as far, as I did remember) Zadzaczadlin, was Adam[1474] by the Alphabet therof, suddenly appeared the spirituall creature, which sayd yesterday that he wold come agayn, this day, uncalled: and at his first comming he sayd:

Then, à primo.

Δ: Qui primus est et nouissimus, Alpha et Omega, misereatur nostri.[1475]

Il:—Amen. Glorie be to thee, which art one, and comprehending all. Mervaylous is thy wisdome, in those, of whome, thow willt be comprehended.

A short prayer, but appliable to my purpose.

Euery prayse, with us, is a prayer.

Δ: He taketh-of, his pyed[1476] coat, and threw it up on the corner of my desk and then he seemed clothed in an ancient doctorly apparayle: and on his hed he had a wrethe of white sylk of three braydes.[1477]

Il:—Well I will give you my lesson, and so byd you farewell. First I am to perswade you to put away wavering myndes. Secondly, for your Instruction, in these necessarie occasions, thus it is:

> The owtsides or skyn must be the Centre.[1478] There, is one fowndation.
>
> The Flesh must be the owtside.
>
> The Centre it self must be disseuered into 4 æquall partes:

There is your lesson.

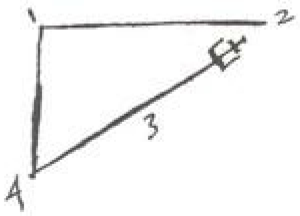
Δ: We understand not, this dark lesson.

Il:—The hart must be the fowrth part of the body; and yet the body perfect and sownd. The Skynne must occupy the place of the hart and yet without deformitie. God is the begynning of all things: The fardest parte of all things is in the hands of God. The like shalbe fownd amongst the number of his One most holy names:[1479] The Erth is a fowndation to euery thing: and differeth but onely in forme. In the forme of his own application whereunto it is applied. **God is the begynning of all things, but not after one sorte, nor to euery one alike. But it is three manner of works, with his name:**

> **The One, in respect of Dignification:**
>
> **The second, in respect of Conciliation:**
>
> **The third, in respect of an ende and determined Operation.**

Now syr, to what ende, wold you were your Character?

Δ: At our two first dealings to gither, it was answered by a spirituall Creature, (whome we toke to be Uriel,) Sigillum hoc in auro sculpendum, ad defensionem Corporis omni loco, tempore et occasione, et in pectus gestandum.[1481]



Il: **But how do I teache? The Character is an Instrument, appliable onely to Dignification. But there is no Dignification (Syr) but that which doth procede, and hath his perfect Composition, Centrally, in the square number of 3 and 4. The centre whereof shall be equall to the greatest.**

Δ: We understand not. Il:—**Hereby you may gather not onely to what ende, the blessed Character (wherewith thow shalt be dignified) is prepared, but allso the nature of all other characters.**[1482] **To the second. —Δ: Conciliation you meane.**

Il:—The Table is an Instrument of Conciliation. And so are the other 7 Characters: which you call by the name of Tables, squared out into the forme of Armes: which are propre to euery king and Prince[1483] **according to theyr order.**[1484]

Now to the last: Δ: As concerning the ende and determined Operation.

Il: It onely consisteth in the mercy of God, and the Characters of these bokes.[1485] For, Behold, As there is nothing that commeth or springeth from God, **but it is as God**, and hath secret Maiesticall and inexplicable Operation in it: So euery letter here bringeth furth the Names of God:[1486] But, (in dede), they are but one Name; But according to the locall and former being, do comprehend the universall generation corruptible and incorruptible[1487] of euery thing. It followeth, then, it must nedes comprehend the ende of all things.

Thus much, hitherto.

The Character is fals and diuilish.[1488]

He that dwelleth in thee, hath told thee, so, long ago. The former Diuel, did not onely insinuat him self, but these things.

Δ: I do mervayle, that we had no warning hereof ere now, and that I was often tymes called on, to prepare those things, (character and Table): and yet they were fals.

Il:—Yf it shold haue byn gon abowt to be made, it shuld not haue byn suffred to pass under the forme of wyckednes.[1489] The Truth is to be gathered uppon the first Demonstration (my demonstration and yours[1490] are not all one: you will not be offended with me, syr.)

I gaue thee a certayn principle, which in it self is a sufficient demonstration: I told thee, the placing of the Centre, the forme of it, with a lineamentall placing and ordring of that which thow lookest[1491] for. Δ: But truely I understand not.

Il:—I teache. Take cleane paper. It must be made 4 inches square.

Pray. Δ: We prayed.

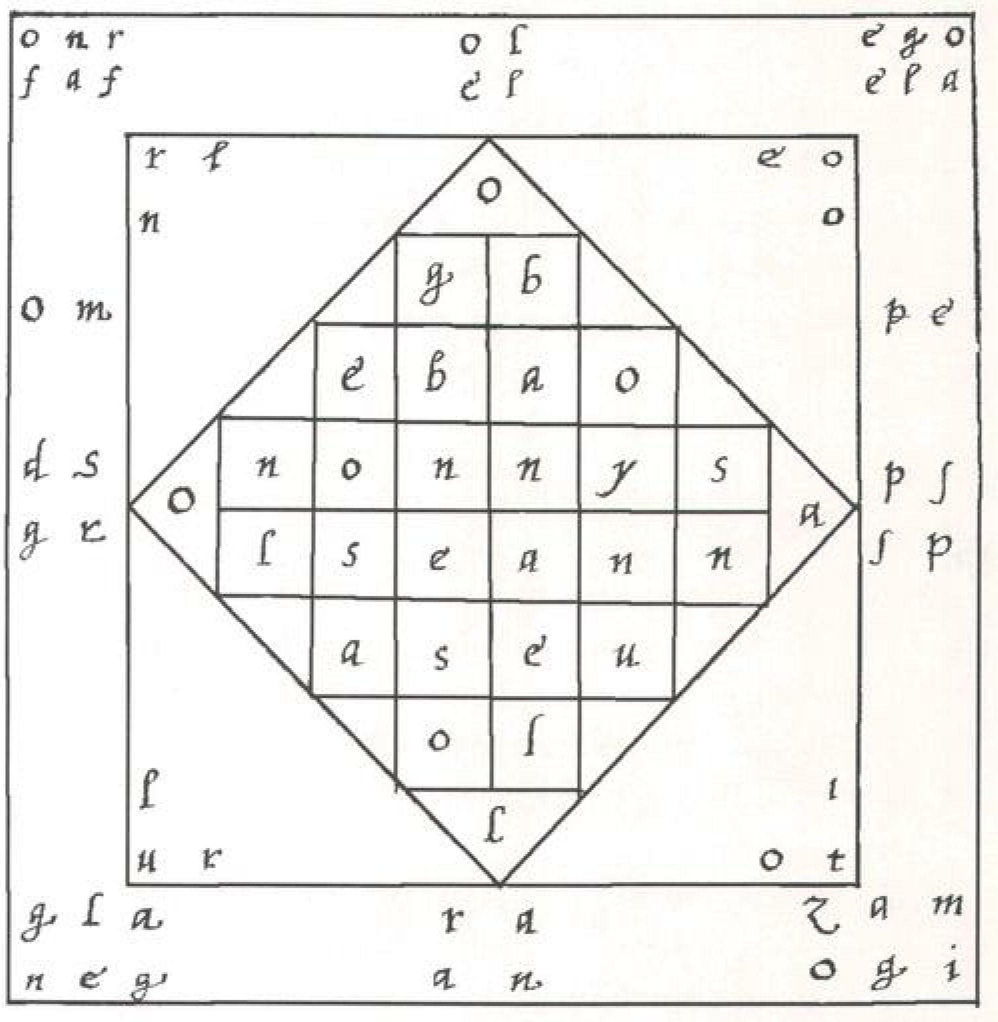
Il: These letters, which I shall speak now, thow shalt, afterward, put them in theyr propre characters.[1492]

Write: Neuer since the begynning of the world was this secret deliuered, nor this holy mysterie set open, before the Weaklings of this world. Write in the uppermost prik ‘O’, and ‘b’ on the right hand, and ‘g’ on the left &c. The two extreme pricks, one on the right hand, ‘a’ and the other, on the left ‘o’

&c.

There is the whole.

Δ: We prayed (unbidden) in respect of the mysterie revealed. EK, was skarse able to abide or endure the voyce of the spirituall Creature, when he spake of these things now: the sownd was so forcible to his hed that it made it ake vehemently.


o n r
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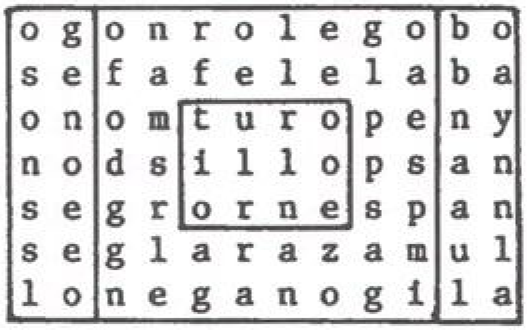
Il:—**Set down the kings, and theyr Princis in a Table (as thow knowest them): with theyr letters bakward: excepting theyr Bees, from the right hand, to the left.**[1493] **Let Bobogel be first, and Bornogo is his prince.**[1494]

Δ: Note here the three diuerse manners how the letters ar cumpassed. 1: The middel is called the Hart or centre, 2: those abowt, enclosing the hart, ar called the flesh, and 3: the two owtside pillers (of two letters in a row) is cownted the skyn.

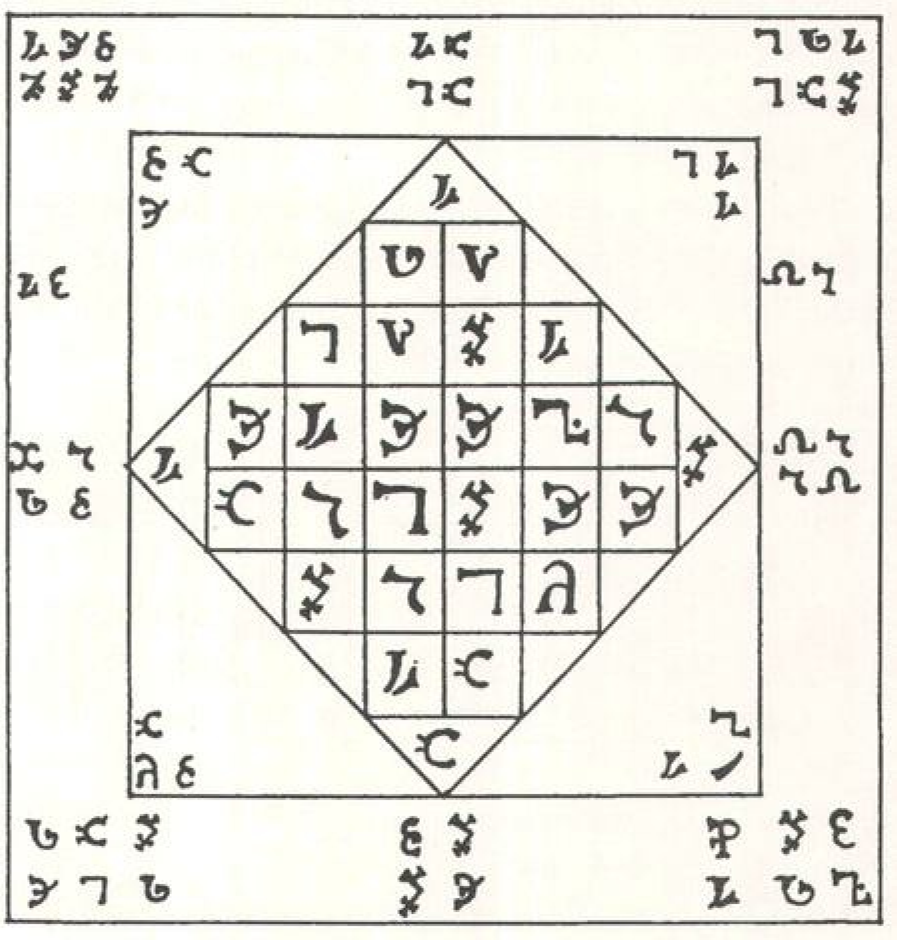


o	g	o	n	r	o	l	e	g	o	b	o
s	e	f	a	f	e	l	e	l	a	b	a
o	n	o	m	t	u	r	o	p	e	n	y
n	o	d	s	i	l	l	o	p	s	a	n
s	e	g	r	o	r	n	e	s	p	a	n
s	e	g	l	a	r	a	z	a	m	u	l
l	o	n	e	g	a	n	o	g	i	l	a

Il:—Here, is the skynn turned into the Centre: and the Centre turned into 4 partes of the body.

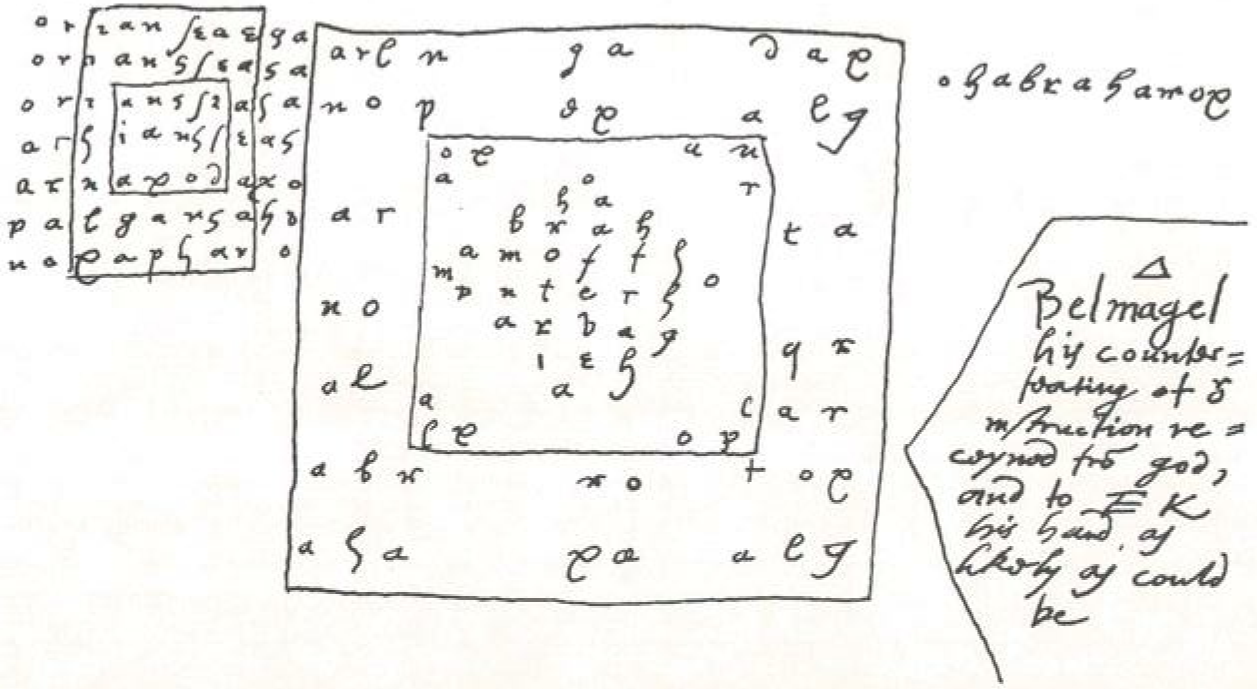
Δ: I see now allso, how, the flesh, is become the owtside: o g e l o r n o &c. Il: I haue done tyll sone.

Δ: Deo nostro omnipotenti perennis laus sit et immensa gloria.[1495] Amen.



NOTE.

Δ: After that these things were finished, and EK rose up from the table and went to the west window, to reade a letter which was, euen than, browght him from his wife: which being done, he toke a little prayer[1496] boke (in english meter made by one William Hunnis which Mr Adrian Gilbert had here: and it lay on the Table by us all the while of this last action) and with this boke, he went into his bed chamber, intending to pray on it, a certayn prayer, which he liked: and as he opened the boke, his ey espied strange writing in the spare white paper at the bokes ende: and beholding it, iudged it verily to be his own letters, and the thing of his own doing: but being assured that he never saw the like of this Character [for Conciliation], and that other, (notified by the hart or Center, skyn and flesh before this present howre, he becam astonied,[1497] and in great wrath; and behold, suddenly, One appered to him and sayd, Lo, this is as good as that other: meaning that, which we had receyued, and is here before sett down on the former page. With this newes cam EK to me, as I was writing down fayre this last Action, and sayd, I haue strange matter to impart unto you: Then sayd I, What is that? And at the fyrst (being yet tossed in his mynde, with this great iniurie of the suttle supplanter of man, ambitiously intruding him self, to rob god of his glory) he sayd, you shall know, and at length shewed me this little paper, here, by, being the one of the white leafes in the ende of the forsayd little prayer boke. And I vewing it, fownd it to be ment to be the counterfeat of ours, but, with all, imperfect diuerse wayes, after the order of our method: yea thowgh the words, out of which it had sprong had bin good, and sufficient: and thereat laughed-at, and derided the Wicked enemy, for his envy, his ass-hedded folish ambition, and in dede mere blyndenes to do any thing well. To conclude, we fownd, that with an incredible spede this Diuilish figure was written down by some Wicked spirit, to bring our perfect doings in dowt with us: thereby eyther to provoke us to utter undue speaches of gods good creatures, or to wavering myndes of the Worthynes and goodnes of the same things receyuing, and so eyther to leaue of, or with fayntharted wavering to procede. But I by gods grace (contrary to such inconveniency) was armed with constancie, and confident good hope, that God wold not suffer me, (putting my trust in his goodnes and mercy, to receyue wisdome from him) to be so uniustly dealt withall or unkindely or unfatherly used at his hands &c: and entended after supper to make my ernest complaint to the diuine Maiestie against this wicked intrusion and temptation of the Illuding diuell and so we went to supper.


ogabrahamor

Δ
Belmagel
his counter=
feating of ye
instruction re=
ceyved fro god,
and to EK
his hand as
likely as could
be

1583. Aprilis 29. Monday. after supper. hora 8 a.

Δ: I went into my oratorie, and made a fervent prayer agaynst the spirituall enemy: specially meaning the wicked one who had so suddenly so suttily and so liuely cownterfeted the hand and letters of EK: as is here before declared, and by the thing it self may appere here. Likewise EK on his knees (at the greene chayre standing before my chymney) did pray. After which prayers ended, I yea, rather, before they were ended, on my behalf, EK espyed a spirituall creature come to my Table: whome he toke to be IL, and so, a lowd, sayd, He is here. And thereuppon I cam to my desk, to write as occasion shold serue: And before I began to do any thing, I rehersed part of my intent, uttred to god by prayer and half turned my speche to god him self, as the cause did seme to require. Thereuppon that spirituall creature, who, as yet had sayd nothing, suddenly used these words:———— I give place to my better.

EK: There semeth to me Uriel to be come, and IL to be gone away. Δ: Then began that new-come Creature to say thus,

Most abundant and plentifull are the great mercies of God unto them which truely and unfaynedly feare, honor and beleue him. The Lord hath hard thy prayers, and I am URIEL,[1498] and I haue browght the peace of God, which shall from henceforth viset you.

If I had not made this action perfect (sayeth the lord) and wrowght some perfection in you, to the ende you might performe: yea, if I had not had mercies (sayeth the lord) over the infinite number and multitude of sowles, which are yet to put on the vilenes and corruption of the flesh,[1499]Or if it wer not time to loke down, and behold the sorrow of my Temple, Yet wold I, for my promiss sake, and the establishing of my kingdom, verifie my mercies uppon the sonns of men: Whereunto I haue Chosen **three** of you,[1500] as the mowthes and Instruments of my determined purpose. Therfore (sayeth the Lorde), Be of stowte and courragious mynde in me,[1501] for me, and for my truth sake: And Fear not the assalts of temptation, For I haue sayd, I am with you. But as mercy is necessary for those that repent, and faithfully forget theyr offenses, So is Temptation requisite[1502] and must ordinarilie follow those, whome it pleaseth him to illuminate with the beames of triumphant sanctification.

Yf Temptation wer not, how shold the sonnes of men (sayeth the lord) know me to be mercifull? But I am honored in hell; and wurshipped with the blasphemers: Pugna erit, vobis autem victoria:[1503]yet, albeit, (thus sayeth my message) I will defend you from the cruelltie of these dayes to come and will make you perfect: that perfectly you may begynne in the works of my perfection.[1504] But, what? and doost thow (Sathan) think to triumph? Behold (sayeth the God of Justice) I will banish thy servants from this place and region; and will set stumbling bloks before the feete of thy ministers:[1505] Therfore, be it unto thee, as thow hast deserued: And be it to this people, and holie place, (as it is, the will of god; which I do pronownce) light without darkness, Truth without falshode, righteousnes without the works of wickednes. I haue pronownced it, and it is done.

But thow, o yongling,[1506] (but, old synner,) why dost thow suffer thy blyndeness thus to encrease: or why dost thow not yeld thy lymmes to the service and fullfilling of an aeternall veritie? Pluck up thy hart: let it not be hardened. Follow the waye that leadeth to the knowledge of the ende; the open sight of god his word verified for his kingdoms sake.

You began in Tables, and that of small accownt. But be faithfull for you shalbe written within Tables of perfect and euerlasting remembrance. Considering the truth, which is the message of him which is the fowntayne and life of the true, perfect and most glorious life to come, Follow, loue, and diligently Contemplate the mysteries therein. He that hath done this euill, hath not onely synned against thee, but against God, and against his truth. Judgment is not of me, and therefore I cannot pronownce it: But what his Judgment is, he knoweth in him self. His name is BELMAGEL: and he is the fyrebrand, who hath followed thy sowle from the begynning;[1507] yea seking his destruction. Who can better cownterfeat, than he, that in thy wickednes is chief lord and Master of thy spirites: or who hath byn acquaynted with the secrets of mans fingers, so much as he [that] hath byn a directer? My sayings are no accusation: neyther is it my propertie to be defyled with such profession. [1508] But I cownsayle you generally; and aduertise you throwgh the grace and by the spirit of unspeakable mercy.

This night, yf your prayers had not byn; yea, if they had not perced into the seat of him which sitteth aboue: Thow, yea (I say) thow hadst byn carryed, and taken awaye, this night, into a willdernesse, so far distant hence Northward, that thy destruction had followed.[1509] Therfore lay away thy works of youth; and fly from fleshly vanities. Yf not uppon Joye and pleasure of this presence, yet for the glorie of him that hath chosen you.

I say, be strong: Be Humble, with Obedience: For, All the things, that haue byn spoken of, shall come to pass: And there shall not a letter of the boke of this prophesie perish.[1510] Finally, God hath blessed you, and will kepe **you from temptation**[1511] and will be mercifull unto you: and perfect you, for the dignitie of your profession[1512] sake: Which, world without ende for euer and euer, with us and all creatures, and in the light of his own cowntenance, be honored.

Amen. Amen. Amen.

Δ: Hereuppon I made most humble prayer with harty thanks to our God, for his help, cumfort, and Judgment against our enemie, in this case, (so greatly concerning his glorie.) And at my standing up I understode that Uriel was out of sight to EK. Yet I held-on my purpose to thank him; and to prayse god for Uriel that his so faithfull ministerie unto his diuine Maiestie, executed to our nedefull comfort in so vehement a temptation.

Deo nostro Omnipotenti; sit omnis laus, honor,
et gratiarum actio, nunc et in perpetuum,[1513]
Amen.

1583 Maij 5. Sonday. a meridie hor 4. vel circiter.

Δ: For as much as, on fryday last, while my frende EK was abowt writing of the Tables he was told that the same shuld be finished on monday next and that on sonday before, (it is to wete, this present sonday) at after none, all dowtes shold be answered; after, the after none had so far passed, as tyll somewhat past 4 of the clok: Then, we fell to prayer, and after a quarter of an howres invocation to god, and prayers made, EK sayd, here is one whome we toke to be Uriel, as he was, in dede. I had layd 28 questions or articles of dowtes in writing uppon my desk, open, ready for me to rede (uppon occasion) to our spirituall instructor, who, thus began his speche, after I had used a few wordes begynning with this sentence, Beati pedes, evangelizantium pacem &c.[1514]

Uriel:—The very light and true wisdome (which is the Somme of my message, and will of him that sent me) make you perfect, and establish those things, which he hath sayd, and hath decreed: and likewise your myndes, that you may be apt vessells to receyve so abundant mercies. Amen. Δ: Amen, per te Jesu Christe:[1515] Amen.

Ur:—This boke,[1516] and holy key, which unlocketh the secrets of god his determination, as concerning the begynning, present being, and ende of this world, is so reuerent and holy: that I wonder (I speak in your sense) whie it is deliuered to those, that shall decay: So excellent and great are the Mysteries therein conteyned, aboue the capacitie of man: This boke (I say) shall, to morrow, be finished:[1517] One thing excepted: which is **the use thereof**. Unto the which the lord hath appointed a day. But (bycause I will speak to you, after the manner of men) See that all things be in a redynes agaynst the first day of August next.[1518] Humble your selues nine dayes before: yea, unrip (I say) the cankers of your infected sowles: that you may be apt and meet to understand the Secrets, that shalbe deliuered.[1519] For why? The Lord hath sent his angels allready to viset the earth,[1520] and to gather the synnes thereof to gither, that they may be wayed before him in the balance of Justice: and Then is the tyme that the promise of God, shalbe fullfilled. Dowt not, for we are good Angells.[1521]

The second of the greatest prophesie is this[1522] (O ye mortall men) For the first was **of** him self, that He **shold** come: And this, is from him: in respect of that he **will** come.Neyther are you to speak the wordes of this Testimonie, in one place, or in one people, but, that the Nations of the whole world may knowe that there is a GOD which forgetteth not the truth of his promise, nor the sauegarde of his chosen, for the greatnes of his glory.[1523]

Therfore (I say) prepare your bodies, that they may be strong enowgh for armors of great profe.[1524] Of your selfs, you cannot: But desire and it shall be giuen unto you. For Now, is euen that wicked childe grown up unto perfection: and the fier tungs redy to open his Jaws.[1525] WO therfore shalbe to the Nations of the earth: And wo wo innumerable to those that say, we yelde: Wickednes (o lorde) is crept up, and hath filled the dores of thy holy sanctuarie: defyled the dwelling places of thy holy Angels: and poysonned the earth, as her own seat:

In 40 dayes more must this boke be perfyted in his own manner to the intent that you allso may be perfyted in the workmanship of him, which hath sealed it.[1526]

Oute of this, shall be restored the holy bokes, which haue perished euen from the begynning, and from the first that liued And herein shalbe deciphred perfect truth from imperfect falshode, True religion from fals and damnable errors, With all Artes; which are propre to the use of man, the first and sanctified perfection: Which when it hath spred a While, THEN COMMETH THE ENDE.[1527]

Thy Character must haue the names of the fiue Angels (written in the myddst of Sigillum Emeth) graven uppon the other side in a circle. [1528] **In the myddst whereof, must the stone be which was allso browght:**[1529] **Wherein, thow shallt, at all times behold, (priuately to thy self,) the state of gods people throwgh the Whole earth.**

The fowre fete of the Table must haue 4 hollow things of swete wood,[1530] **whereuppon, they may**[1531] **stand: within the hollownes wherof thy seales may be kept unperished**.

One month is all, for the use thereof.[1532]

Thus, sayeth the Lord, when I browght you up in likenes of birds, encreasing you, and suffring you to touche[1533] the skyes, I opened unto you the ende of your reioysing: For, this Doctrine shall towche the skyes, and call the sterrs to testimonie therof: And your fotesteps shall viset (allmost) [all[1534]] the partes of the whole world.

The sylk, must be of diuerse cullors, the most changeable that can be gotten:[1535] For, who, is hable to behold the glory of the seat of God?

All these things must be used, as that day.[1536]

All errors and dowtes ells may be amended by the rules of reason: But Notwithstanding, Ask, and thow shalt be answered.

Δ: As concerning Mals don Mals, what is the veritie to be placed in the middle of my practising Table?

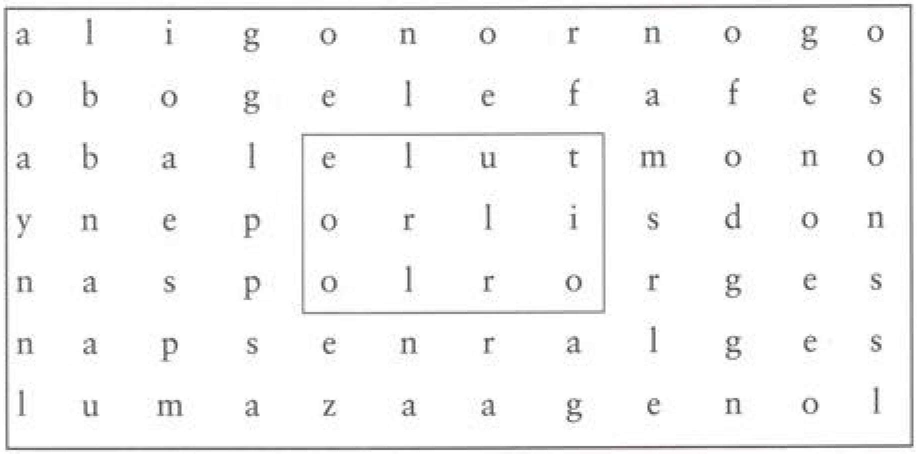
Ur:—Write

o	o	e		t	i	o
l	r	l	rather	u	l	r
r	l	u	thus[113]	l	r	l
o	i	t		e	o	o

[1537]

Δ: From whense, are these taken?

Ur: They owght to be gathered of those names, which are first gathered by thee, by ordre: (In the myddst of them:) the Kings and Princis being placed, as thow (of **thy invention**) diddst gather tbhem: Not putting **theyr own princis,** next to the kings: but as they follow **in Tabula,** Collecta[1538] by thee: as thus,



a	l	i	g	o	n	o	r	n	o	g	o
o	b	o	g	e	l	e	f	a	f	e	s
a	b	a	l	e	l	u	t	m	o	n	o
y	n	e	p	o	r	l	i	s	d	o	n
n	a	s	p	o	l	r	o	r	g	e	s
n	a	p	s	e	n	r	a	l	g	e	s
l	u	m	a	z	a	a	g	e	n	o	l

Δ: Wherfore is the Table of Kings, and Princis set down in so diuerse manners? [1539] as, One, to haue Bobogel and Bornogo in the first row: and other to haue Baligon and Bagenol (his prince) in the first row: and here thirdly Baligon and Bornogo: and in the Heptagonon Blumaza semeth to be first, discoursed of, and his prince and Ministers: but very secretly:

Ur: Blumaza, is the first, in respect (And so all the rest, are the first in respect **of theyr own being**. That secret is not to be deliuered but by the distinction of the boke: Notwithstanding, thow hast truely considered of it all ready.[1540]

Δ: I required the perfect forme of the 21 letters, that I might imitate the same in the Table of practise, and in the holy boke writing &c.

Ur: They shall be deliuered to morrow.

Δ: Whether is the King his Name Bnaspen, or Bnapsen?

Ur: Bnapsen.

Δ: The Character or Lamine for me was noted (Nouemb. 17. A^{o}1582[1541]) that it shold conteyne some token of my name: and now, in this, (accownted the true Character of Dignification) I perceyue no peculier mark, or letters of my name.

Ur: The forme in euery corner, considereth thy name.[1542]

Δ: You meane there to be a certayn shaddow of Δelta? Ur: Well.

Δ: Bycause many things do seeme to be taken from under the Table, as out of a stoare howse, shall there be any shelf framed under our square Table of Practise or handsome stole set in apt place to lay things on?

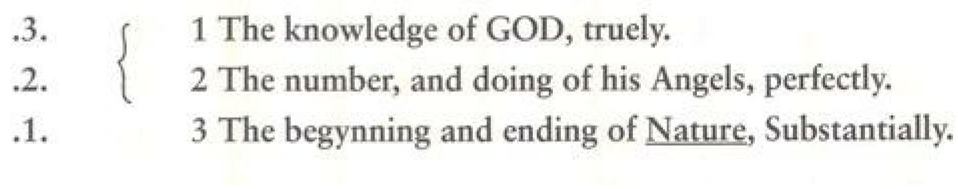
Ur: These things that were deliuered by shew, under an Imagined Table, were the members of God his secret Prouidence, distributed unto his Angels as the Principals[1543] of theyr Officis. But under thy Table is nothing to be set.

Δ: What more uses are there of the great Circle or globe, wherein there are Capitall letters under the Kings names and Characters: and allso there are other letters with numbers: of which we haue receyued no instruction: and more ouer of these letters, some are aversed som euersed, &c?

Ur:—The letters turned bak to bak, (being Capitall letters,) ar æqually to be diuided, according to theyr numbers, with a circle cumpassing the name and Character of the king under which they are placed.[1544]

The other letters, whose greatest number doth not excede 7, are certayn By-notes of wicked and euill powres; which cannot, any way, but by the towche stone of truth be deciphred from the good. Wherof Notice shall be given at large, **by the boke.**

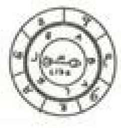
He that standeth in the myddst of the globe,[1545] signifieth Nature whereuppon, in the first point, is the use and practise of this work that is to say, as concerning the first part. For it is sayde before The Boke conteyneth three kinde of Knowledges.


.3. 1 The knowledge of GOD, truely.
.2. 2 The number, and doing of his Angels, perfectly.
.1. 3 The begynning and ending of Nature, Substantially.

And this hath answered a great dowte.

Δ: What is the use of the 7 lamines,[1546] (like armes,) and from what grownde are they framed or deriued?

Uriel:—They are the ensignes of the Creation;[1547] wherewithall they were created by God known onely by theyr acquayntance. and the manner of theyr doings.



Δ: Are they to be made in any metall?

Ur:—They are to be made in purified tynne: And to be used at the time of theyr Call. [1548]

Δ: Ar the letters there to be altered into the holy Alphabet letters or characters?

Ur: Into theyr propre Characters. Δ: May I not use them as they ar, unaltered?

Ur:—................

Δ: How to be used; hanged or layd?

Ur: To be layd before thee uppon the Table. Or thow mayst place them, (yf thow wilt,) contynually at the 7 angles of the Holy Seale: laying them besides, and against the points or Angles of the Holy Seale: 7 ynches from the utter border of the **holy Seale,** all **at ones:** Or els they may be paynted, On the Table.[1549]

Δ: What is the fowndation of the first 40 letters, in the principall, or holy Seale Emeth: and what other uses haue they, then yet hath byn spoken of: And what is the reason of suche theyr consequencie, or following eache other, Seing in our practise we cull them out by a peculier order?

Ur:—Thow hast nothing there, but what hath byn sufficiently spoken of.[1550]

Δ: Yf 42 letters be 42 names, and 42 persons, how shall distinction be made betwene any two or three, of one name and in one row?

Ur:—How canst thow distinguish any thing with god?

Δ: Lord I know not.

Ur: Yet, **by the boke** it shall be perfectly known: but by skyll aboue nature.

Δ: Haue I rightly applyed the dayes to the Kings?

Ur:—The dayes are rightly applyed to the Kings.

Δ: How is this phrase The fifth of the seuenth understode, which Befafes[1551] speaketh of him self?

Ur:—He speaketh so of him self, in respect that **he shall** be **the fifth** that shall be used. In consideration of Nature he is the fifth, allthowgh not consequently in the Order of Operation.

Δ: It was promised that we shold be instructed, whan the Day (in this practise) is to be accownted to begynne.

Ur:—It is not to be enquired, which is sufficiently towght, it is a thing most easy, and perfectly deliuered.

Δ: Adrian Gilbert[1552] how far, or what points is he to be made priuie of our practise? Seing it was sayd,[1553] that none shall enter into the Knowledge of these mysteries with me, but onely this worker. Truely the man is very Cumfortable to our societie.

Ur:—He may be made priuie of some things: such as shall be necessarie for the necessitie of the Necessities whereunto he shall be driuen.

Δ: The phrase of the last Ternarie,[1554] which, Baligon (otherwise named Carmara, or Marmara) used, I understand not.

Ur:—He is the ende of the Three last corruptible times:[1555] wherof, this is the last.

Δ: The one, at Noes Flud ended, the second at Christ his first comming and this is the third.

Ur:—It is so.

Δ: The Characters and words annexed to the Kings names in the utter circumference of the great circle or Globe: How are they to be used?[1556]

Ur: They[1557] are to be paynted uppon swete wood: and so to be held in thy hand, as thow shallt haue cause to use them.

Δ: For the bringing of the erthes hither from the places of hidden Threasor, what is your order and direction?

Ur:—After you haue eaten, it shall be told you.

Δ: We prayed, and so went to supper.

The same sonday. Maij .5. [after supper hora 8½]

Δ: After diuerse our eiaculations and pangs of prayer and thanks unto god, this was sayed.

Ur:—Be it thus unto you. [He prayeth in his own language.] After this holy boke is finished, then is it necessarie with expedition[1558] that the foresayd commaundement, as concerning the fatching of the earth, be fullfilled and performed. And be it unto you as HE will. And HE sayeth thus.

My Angel shall be amongst you, and shall direct his iornay:[1559] and will bring his feete, euen into the place and places where that erthly filth and Corruption lieth. Behold I will deale mercifully with him: For, Error shall not deceyue him. Notwithstanding what I will haue done with it, or how it shall be bestowed, is yet to be enquired of.[1560]

Secret are the determinations, and unsearchable purposes, wherewithall the most mightiest dealeth with worldlings, and loketh unto the use and necessarie application of worldly things. Many temptations shall assayle him in following this commaundement. But it is sayd, I Will be with him. God will deale mercifully with you. This is sufficient.

Yet ones more. Yf thow haue any dowte herein it shall be satisfyed.

Δ: What if he go first to Nubery, and with the erth being taken thence, to procede to the other places noted in the skroll and then with the erth of those ten places, the rest of the skroll, the boke therewith fownd, and the red congeled thing in the hollow stone[1561] to come directly hither: and then the rest of the peculier practise for enioying the premisses, to be lerned. Or how els will you haue him order his iornay?

Ur: **As thow wilt herein,** so shall it be browght to pas.

Δ: As concerning the Victorious Capitayn, The Lord Albert Laski the Polake who so much desyreth my acquayntance, and Conference, how shall I use my self, to God his best liking, my Cuntries honor, and my own good Credit?[1562]

Ur:—Remember, it is sayde, that the Princis of the earth shall not discredit, much lesse work thy Confusion. He that dwelleth in thee,[1563] is above worldes: and shall giue thee sufficient discretion worldly, in worldly occasions. For, Where the blessings of God are, euery thing is perfyted.

Δ: As concerning the Chamber for Practise, appointed by me, and the half-pace whereon the Table standeth, how is allowed of?

Ur:—The place can not Sanctifie the Action, but the Action the place. But I answer thee, **after the manner of men.**[1564] It is sufficient.

Δ: The 4 hollow feete for comprehending the 4 lesser seales, how great owght they to be?

Ur: According to the **fete**, of the nearest proportion. And so, as the heith of the Table, be, as it, now, is.

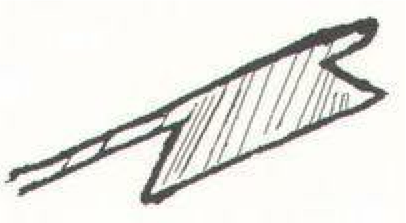
EK: He semeth now to sit in the ayre: but I perceyue no chayre behynde him.

A: Are all these things of this dayes Action to be Noted with your name: as Uriel?

I am URIEL, which allwayes will answer untill this Action be finished.

I teache. Be Mercifull, Thankfull, and mery in him, and for him for whose name you shall susteyne muche bodyly sadnes.[1565]

More then my message, I may not: And it is done.



> A: As concerning the Vision which yester night was presented (unloked for,) to the sight of EK as he sat at supper with me, in my hall, I meane the appering of the very sea, and many ships thereon, and the Cutting-of the hed of a woman, by a tall blak man, What are we to imagin therof?

Ur:—The One, did signifie the prouision of forrayn powres against the Welfare of this land: which they shall shortly put in practise: The other, the death of the Quene of Scotts. It is not long unto it.[1566] The Maiestie of his invisible powre, which overcommeth all things be among you, uppon you, and rest with you for euer.

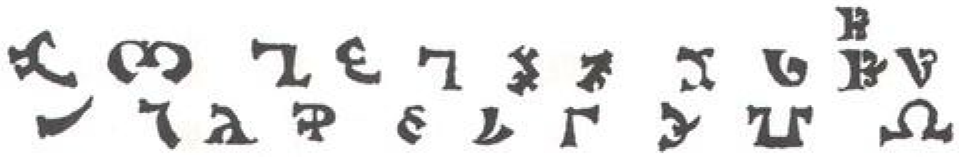
Δ: Amen.

EK: At his last words he flung fyre with his hands from him toward us, and it spred it self in the manner of a Crosse.

Δ: Gloria sit sempiterna Deo nostro
Omnipotenti et Æeterno.[1567]
Amen.

May 6.

Monday, I went to London: and EK remayned attending the accomplishing of the promise, for the Tables ending and for the perfect forme of the holy letters receyuing: Which two points (when I cam home that after none), I fownd done. But it is to be Noted, that, When EK could not aptly imitate the forme of the Characters, or letters, as they were shewed: that then they appered drawn on his paper with a light yelow cullor, which he drew the blak uppon, and so the yelow cullor disapearing: there remayned onely the shape of the letter in blak: after this manner and iust of this quantitie and proportion.



Maij 8. Wensday, After dynner horam circiter 4 a

Δ: Being desyrous to furder all things on my part to be performed, and n . . . to lack the Cumpany of EK going for the Erthes;[1568](before spoken of) and to be away 10 or 12 dayes: and for as much as the boke was to be written in 40 dayes before August next: and uncertayn of those dayes whan they shold begynne: and allso for that I wold do all things (gladly) by warranty of cownsayle of our Instructor, I was desyrous to know whether the boke[1569] were to be written in paper or parchment: in what cullor the lynes were to be ruled, grene or blew &c: and of diuerse other dowtes, necessary to be dissolued, I was carefull to haue had some advertisement. After long prayers of us both, Nothing was eyther seen in the ayre, or hard. Then it cam in my hed to set furth the stone.

EK sayd, that assone as he loked into the stone, he saw there the Table, Chayre, and three, com into the stone. Uriel sat down in the chayre: the other two, inclined theyr body to him reverently: and then, stode by; one on the one side of the chayre; the other on the other side.

The sides of the Table-cloth were turned up, and a thing like an yong shepe, bigger then a lamb, appered under the Table:[1570] Then they two did knele before Uriel and sayd,

> Verus et sanctus et sempiternus.[1571]

Δ: Then they rose agayn: and they semed to haue talk, or conference togither and theruppon Uriel sayd,

Ur: Be it so, bycause powre is giuen unto him.

EK: The Table, Chayre and all the three do disapere: and thereuppon immediately appered in the stone a fayr Pallace:[1572] and out of the pallace cam a tall wellfauored man, very richely apparayled with a braue hat and a fether on his hed: and after him followed a great number, all like curteours: and this braue man sayd,

Man: How pitifull a thing is it, when the wise, are deluded?

Δ:—I smell the smoke; procede Syr, in your purpose.

Man: I come hither, for the desyre I haue to do thee good.

Δ:—Come you, or are you sent. Tell the Veritie I charge thee, in the name and by the powre of the æternall Veritie.

Δ: Note: After I perceyued euidently that it was a wicked tempter, who had powr permitted him at this instant, I began with some Zeale and egreness to rebuke, and to charge him. But he stiffly and stowtely did contemne me a good while, mock me, and at length thretten to destroy me, my wife, and children, &c.

Δ: I thereuppon made my ernest prayers to god agaynst this Spirituall enemy, but he in the myddle of my prayers, sayed thus,

Man:—As truely as the Lord liueth, all that is done, is lies.

Δ: That, thy sentence, will I record agaynst thee; to be layde to thy charge at the dredfull day.

Δ: After this great turmoyle past, was this voyce (following), hard of EK.

A voyce:—Pereant tenebræ, cum Principe Tenebrarum.[1573]

Δ: All went suddenly out of sight, Prince and pallace and all. And the Chayre and Table and Uriel appeared againe.

Ur:—Arme your selues, for, great shall be the temptations following. You shall be hindred, **in all**, that may be.[1574]

Nothing can hinder god his determined purposes.

Δ: Man may hinder his owne saluation.

Ur:—Fullfill those things that are commaunded. Forme, and write the boke after thyne own Judgment. God his determination is iust; Therfore putto your hands.[1575] More then hath byn sayd, and more plainely, cannot be uttred. His works are true, for, and to the ende.

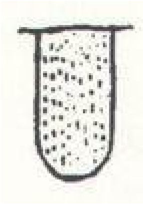
Δ: Forasmuch as expedition is to be made for the erthes fatching and diuers other things: and we haue made assay to get an horse: But we could get none as we wold: And without somme better prouision of mony then we haue, we cannot redress the case. Therfore, if it might pleas god, that of the ten places Noted, we might haue but the possession of the smallest of them, deliuered here, unto us, at this pynche, it might greatly pleasure us.

Ur:—Will these worldlings hold on in theyr iniquitie?

EK: They pulle the leggs of the Table away, and seme to carry all away in a bundell like a clowde: and so disapered utterly.

Δ: Hereuppon I was exceding sorrowfull: and betoke my self to a lamentable pang of prayer.

Δ: After long prayer, appeared in the stone a thing like a Tunge, all on fyre thus hanging downward:



and from it cam this voyce:

Tung:—Thow hast deliuered thy self unto the desires of thy hart, and hast done that which is not Convenient. Thow hast spoken iniquitie, and therfore dothe the Veritie of Gods Doings by us, decay, in your Wickedness.

Δ: I dowt of the Veritie of that tung.

Tung:—Man (o God) beleueth him self in his own Imagination. Therfore Wipe our holines from the face of the erth And Justifie owr doings, where we lawde and prayse thee.

Δ: I becam now abashed of my former speche, and perceyued my error: axed forgivenes bitterly at the Lord his hand: and at length it was sayde,

Tung:—Do that, which is commaunded, the Lord is Just.

Δ: O lord, forgiue me my trespaces, and deale not with me according to Justice: for, then I, and all mankinde shall utterly perish; Unleast thy mercy be our savegard, destruction is our desert.

Tung:—It is forgiuen: but it shall be **punished**.

EK: The Tung mownted up toward heven, and he saw it in the ayre out and above the stone aboue a hand bredth, mownting upward.

Δ: Thy Name be praysed in Æternitie, Ô God.

Amen.

Δ: Hereuppon, I was in an exceding great hevines, and sorrow of mynde: And sundry tymes, bewayled my case to God: and promised a greater care henceforeward, of Governing my Tung: and consenting to any unlawfull or unconvenient desire of my hert: yea, to forbeare to accumpany with my own wife, carnally: otherwise then by hevenly leave and permission, or if uppon my protestation making in the hardnes of the conflict that unleast the lord order and redress my cause, I shall be overcome: That, if I shall, so deliberately call for help; and notwithstanding be entrapped, That then, such trespace, shall not be imputed unto me, as gladly, gredyly or willingly committed of me &c.

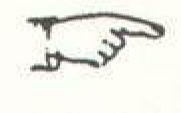
May 9 Holly Thursday in the morning.

Δ: Being desyrous (before EK his going down into the Cuntrie,) to haue some Cumfort and token of free forgiuenes at Gods hands I browght furth the stone. Then I went into my Oratorie first requesting the Almightie God to respect the harty sorrowfull paines I had endured for my offenses; to regarde the Vows and intent of my better hede taking henceforth &c, and prayed the 22 Psalm in the conclusion of the pang.

EK:—One, all in white, appeareth in the stone, who sayde,[1576]

——It is written: It is written: yea, it is written:

Euen as the father his compassion is great over his yonglings and Children: So, is the abundance of thy mercy (o Lord) great and unspeakable to the **long offences** and sinnes of **thy** **servant**. For, it is written, the light of thy eyes haue beheld those that feare thee: and those that trust in thy mercy, shall not be confownded. Be it, what it was: And be you, what you were: For, the Lord, is euen the same, that he was, before:



But be you Warned.[1577]

Behold, my armes ar longer then my body, and I haue eyes rownd abowt me: I am that which GOD pronownceth uppon you: Be it as I haue sayde.

Δ: Thereuppon he disapeared; and immediately, appered Uriel, who sayd,

Uri:—Actum est.[1578] Δ: Then the other two, and the Table and Chayre, and the ancient furniture appeared, agayn **restored,**[1579] and more bewtifull, then in foretyme.

Uri:—Thus, sayeth the Lord: Euen as the Tabernacle which I restore, is ten times brighter then it was, So may your Worthynes deserue brightnes ten tymes clerer then this. The rising of synners doth greatly reioyce us [and] That, he hath sayde, Do good unto those that feare me: and defend them, bycause they know my name. For in Justice they shall finde me theyr God: & in mercy their great Comforter.[1580] Therfore we say, In thy name (o thow most highest) fiat.

fiat.[1581]

Justifie not your self:

Be Humble and diligent:

Continue to the ende. For great is the reward of them that fear the Lorde stedfastly.

Δ: Whereas the ordring of the boke[1582] is referred to my Judgment: in my mynde it semeth requisite that as all the writing and reding of that holy language is from the right hand to the left, So the begynning of the boke must be, (as it were, in respect of our most usuall manner of bokes, in all languages of latin, greke, english &c) at the ende of the boke: and the ende, at the begynning, as in the hebru bible. Secondly the first leaf cannot be written in such little and æquall squares,[1583] as all the rest of the 47 leaves are: bycause, the first leafe; excepting 9 lines (of the second page) therof: is all of words: some conteyning many letters, and some few, very diuersly: wherfore, I entend to make many leaves, serve to distinguish the 49 rowes of the first leafe: and at the ende of euery word to draw a line of partition, up and down, betwene the two next parallell lines &c. or as shall come in my mynde then.

Ur:—He, that sayeth, Do this, directeth thy Judgment.

EK: Now is there a veale drawn before all: and all things appere far bewtifuller then euer they did.

Δ: I rendred thanks to the highest, and became in mynde Very Joyfull, that the Lord had pardoned my offences: whose name be praysed, extolled and magnifyed world with out ende. Amen.

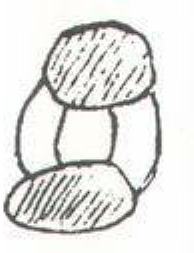
I prayed after this the short psalme, Jubilate Deo quotquot in terra versamini[1584] &c.

EK, immediately was to take bote and so to go to London: there to buy a saddell, brydle, and bote hose: for he had (here) yesterday, bowght a prety dun Mare, of goodman Pentecost: for iij £s, redy mony, in angels.

God be his guyde, help, and defense. Amen.

Thursday. May 23. Circa 10½ mane

> Δ: EK being come yesterday agayne and hauing . . . the erthes of the eleuen places before specifyed: [1585] we being desirous to . . . the furder pleasure of the highest therein, and in other matters perteyning to our Actions in hand: I made prayer to such intent, both in my oratory & at my desk, rendring thanks for EK his safe retorne, and for the benefit receued of late of the Governor and assistants for the Mines Royall (which I perceyued, was the extraordinary working of god for theyr inward perswasion; they being els very unwilling so to let the lease, as I obteyned it.) And moving somwhat towching Albert Lasky At length, EK hard a Melody a far of, and the voyce of many, singing, these words,



The stone

Pinzua[1586] Lephe ganiúrax Kelpadman pacaph.

Δ: At length the curten was taken away, and there appered a clere whitish fume, but not fyre. After that, cam the three, which were want to come in.

Michael:—Grauida est terra, laborat inquitatibus inimicorum lucis. Maledicta igitur est, quia quod in utero perditionis et tenebrarum est.

Uriel:—Sordida est, et odiosa nobis.

Raphael:—Proprijs sese flagellat tremulis.[1587]

EK: They loke abowt them, as thowgh they loked for somwhat or at somwhat.

Rap:—Veh dicit, sed non est qui audiat.

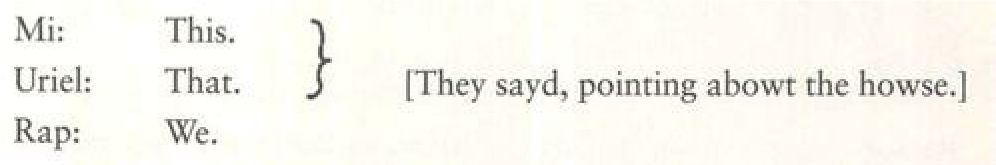
> Gementem vidimus: sed non est, qui misereat. Sanctificemur igitur, Sanctum eius, quia nos sanctificamur in illo.

Mich:—Fiat.[1588]

EK: He plucketh all the usuall hangings down abowt the place and now they take the Table away, and the Chayre: And where the Chayre was, semeth a Canapy or cloth of stade to hang.

Michael:—Transeunt vetera, Incipiunt nova.[1589]

EK: New seeme like clowdes to come abowt the Canapy being very beawtifull: and the bottom or flowr of the place, all couered with pretious stones: and in the middle therof, a rownd thing, like a carbuncle stone, bigger then ones fist.



Mi: This.
Uriel: That.
Rap: We.
} [They sayd, pointing abowt the howse.]

EK: They bring in a Throne like a Judgis seat or Throne and set it up, with the bak of it to the Wall.

Mich: Be it couered for a season. For euer and euer and euer is thy Justice, O GOD. [all three sayd.] EK: And there came light fire flashing from the Throne]

Thre commeth a beame from the Throne, and throwgh Raphael his head, and semeth to come out at his mowth. The other two seeme to knele downe: Michael on his right hand, and Uriel on his left.

Raphael:—I will speak (o Lord) bycause it is iust[1590] that thow hast commaunded:

Your rashnes (o worldlings) is trodden under fote: He sayeth, (I say not) your synns are forgiven.[1591]

Δ: O blessed God; ô prayse we his mercyes for euer: ô Cumfortable newes.

Raph:—For, whome I will viset, those do I clense (sayeth the lord). Whan other things decay by reason of theyr age and filthynes (quæ nunc sunt in summo gradu,[1592] and I will not suffer them to move one fote farder, sayth the lord,) Then shall your branches begyn to appere: And I will make you florish, for my gloryes sake. And my testimonies are true, and the wordes of my covenant iust: My pathes are thorny, but my dwelling place, is cumfortable.[1593] My hand is heuy, but my help is great. Be ye cumforted in me: for from me, in my self, I am your Cumforter: and lift up your harts as from the strength of an other. But be you unto me a new people: bycause I am to you no new god. Dwell with me to the ende bycause I haue byn with you from the begynning: For Who soeuer shall arrise agaynst you (Behold) I am with you.

Your fathers liued in darknes; and yet were revived. Yea your fathers were in light, and yet they saw not Truth. But I will be known: yea the Nations uppon earth, shall say, Lo this is he, whome we haue risen agaynst. I AM: Therfore reioyce.

[All three sayd,] We perish (o lord) for our unrighteousnes sake [and therewith they fell down.] But in thee we were created and in thee We rise agayn:[1594] Huseh Huseh Huseh garmal, Peleh Peleh Peleh pacáduasam.

Gyrd your gyrdles togither and pluck up your myndes: I say, open your eyes: and yf you haue eares, heare: for we tremble and quake. This mercy was neuer:[1595]no not in Israel.

Decedant mali, et pereant.[1596]

Depart o ye blasphemers, and workers of Iniquitie: For Here is Glory, Justification, with Sanctification. I answere thee.

Δ: Note: he meaneth, now to such matters as I propownded first of my self, and this Polander prince &c to give answer. The Prince had left with me these questions:

1. De Vita stephani Regis Poloniæ quid dici possit?[1597]

2. An successor eius erit Albertus Lasky, an ex domo Austriaca?[1598]

3. An Albertus Lasky Palatinus siradiensis habebit regnum Moldauiæ?[1599]

Behold you thanked God, and it is accepted. I say, Althowgh we require speede of thee and of you:[1600] yet ....

....speede of us, you haue a Master, we are his mowth ....

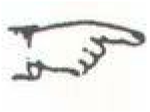
are Schollars, without us, you could * not heare him: Neyther cowld we heare him of our selves.

Consider the first, respect the second: Measure your selues, as the third.

For what you were & shalbe is allready appointed. And What He Was, is and shalbe, it is not of our determination. His purposes are without ende: yet, to an ende; in you, to an ende. Therfore When you shall be called-uppon,[1601] DO, that which is commaunded: But appoint no forme unto god his buylding. Many wyndes are to come: but theyr fury is in Vayne: It is sayd: **The Conquest shall be yours**.

To the purpose. Who puft-up this princis father with desire to Viset these cuntries: or who hath prevented him? Euen he that hath prouided him **a sonne,.**[1602] **as an arme unto his chosen.**

Truely the hills shalbe couered with blud: The Valleys shall take up the Cedar trees unframed: **He seeth these places**, but knoweth not to what ende.



He is dead,[1603] in respect of his absence: But honor them, whome God hath sanctified. For, Behold the Lord hath sayd: Thow shalt gouern me a people: a time there is, which is prefixed: and it is the course of the Sonne: **Then** shall it be sayd unto him, **O King.**[1604]

When you semed to be carryed unto mowntaynes, you towched his . . . Behold (sayeth He) Fornication[1605] shall not prevayle: the very stones shall be taken away: and the Tables shalbe couered with blud: and theyr dayly bankett shall be Wo Wo.

Whatsoeuer **thow** takest in hand, First **loke Up**: see if it be Just.[1606] Yf it be, **put furth thy hand: For, it is graunted.**[1607]

It is sayed, I haue giuen thee powre, and thy perswasion[1608] shall be like fire. And for my names sake, thow shalt triumphe against the mightiest. But beware of Pride.

Many witches and enchanters, yea many diuels haue rosen up against **this stranger,**[1609] and they haue sayd, We will preuayle against him: for, why? There is one, that aspireth and he it is, that **seeketh his confusion**. But I will graunt him **his desire**: He shall do good with many: your names are in one boke.[1610] Feare not, therfore, Love togither.

There shall arise, saying, let . . . .
talked with strangers: But I . . . .
I will driue them from theyr own . . . .
the bones which are buryed a far of . . . .[1611]
They do spit vengeance agaynst . . . .
them in theyr own filthynes . . . .
All men loke upon the . . . bycause it is glorified . . . .
Happy are they, whose faces are marked,[1612] and in w...
is a percing fyre of workmanship.
I will move the Prince (sayeth the Lord) Be . . . .
shall shortly say, Ô give me Cownsayle: for th. . . . .[1613]
cownsayled me, conspire agaynst me:

Behold, such[1614] as shewed thee, little frendship, are rather such . . .
dede (as thow iustly hast confessed,) as were forced to doe . . .
good: I say, they, begyn to repine at that, the haue . . .[1615]

Let those which are of tyme, yelde to time.[1616] One euerlasting cumfort of grace, and perfect loue, be amongst you: to the honor and glory of him that loueth you.

Beleue, for the teacher his sake. All thow demaundest, is answered.

Of our selues, (we say,) We desire to be with you: And what is of us, the same be it unto you.

EK: They pluck the curten, affore the stone, all ouer. The curten is like beaten golde: [The other curtens did not cover all so wholy as this did.]

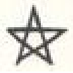
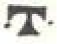
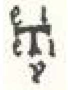
Δ: Semper sit benedictus Trinus et Unus.
Æternus et omnipotens Deus noster.
Amen.

Liber, sexti Mysteriorum (et sancti)
parallelus, Noualisque
sequitur.[1617]

Appendix 1: Description of Sigillum Dei Aemeth from *Liber Juratus*

The following excerpt is from Sloane 3854, folio 114v, with variant readings from the Royal manuscript (abbreviated R) and from Sloane 3885 (abbreviated S). The diagram of the Sigillum Dei Aemeth is taken from Sloane 313. This is very close to the (although considerably corrupted) version shown by Athanasius Kircher in his monumental work *Oedipus Aegyptiacus* (1562). The drawing of the sigil does not occur in Royal, Sloane 3854 or Sl.3885. The version in Sloane 3853 (reproduced in C. J. S. Thompson, *The Mysteries and Secrets of Magic*, New York, 1973, p. 186, but without identifying the source) is somewhat different.

De compositione signi dei vivi[1618]

Primo fac unum circulum cuius diameter sit trium digitorum propter tres clauos domini,[1619] vel *5* propter *5* plagas, vel *7* propter *7* sacramenta, vel *9* propter *9* ordines angelorum, sed communiter *5* digitorum fieri solet. Deinde infra illum circulum fac alium circulum a primo distantem duobus granis ordei propter duas tabulas moysi, vel distantem a primo tribus granis propter trinitatem parsonarm. Deinde infra illos duos circulos in superiori parte quæ dicitur angulus meridiei fac unam crucem, cuius tibia aliquantulum intrat[1620] circulum interiorem. Deinde a parte dextra crucis scribe .h. aspirationem deinde .t. deinde .o. deinde .e. x.[1621] o. r. a. b. a.[1622] l. a. y. q. c.[1623] i. y. s. t. a. l. g. a. a. o. n.[1624] o. s. v. l. a. r.[1625] y. t. c.[1626] e. k. s. s.[1627] p. f. y. o. m. e. m. a. u.[1628] a. r. e. l. a. c.[1629] e. d.[1630] a. t. o. n. o. n. a. o. y. l. e.[1631] y. o. t. m. a[1632] et iste[1633] literæ sunt eque[1634] distantes, et circu~dent circulum. eo ordine quo sunt prenominatæ[1635] et sic magnum nomen domini semenphoras[1636] *72* literarum erit completum. hoc facto in medio circulorum scilicet in centro fac unum pentagonum talem,  in cuius medio sit signum tau tale  et super illud signum scribe[1637] nomen dei el, et sub nomine aliud  nomen dei .l.[1638] ely. isto modo[1639] Deinde infra angulum superiorem [1640] pentagoni[1641] scribe istas duas litteras .lx.[1642] Et infra alium angulum dextrum istas duas[1643] .a.l. Et in alio [R 9v] post istum istas duas[1644] n.m.[1645] Deinde circa pentagonum fac unum eptagonum[1646] cuius latus superius secundum sui medium contingat angulum superiorem pentagoni ubi .l.x.[1647] scribebatur, et in eodem latere eptagoni[1648] scribe hoc nome~ sancti[1649] angeli quod est .casziel. Et in alio latere a dextris istud nomen alterius sancti angli quod est[1650] .satquiel. Deinde in alio .samael. et in alio .raphael. postea .anael. postea .michael. postea .gabriel. et sic *7* latera eptagoni[1651] erunt[1652] adimpleta,[1653] Deinde circa istum eptagonum[1654] predictum fac alium eptagonum[1655] non quoquo modo factum prius sed[1656] taliter quod unum latus ipsius intercedet[1657] latera alterius, Deinde fac alium eptagonum tale~[1658] qualis prius[1659] fuit cuius anguli *7* contingant angulos *7* eptagoni secundi quibus esse videtur. Hic tamen eptagonus infra perdictum secundum concludetur, unu~[1660] latus secundi eptagoni[1661] supernudo et aliud subenudo, sed[1662] latus primo angulos[1663] succedens subenudo ibit. et que[1664] secuntur[1665] serie supereuntis et subeuntis alterutrum se habebunt, Deinde in quolibet angulo secundi eptagoni[1666] una crux depingatur, Deinde in illo latere secundi eptagoni[1667] quod transit ab ultimo angulo eiusde~[1668] ad secundum angulum eiusde~ in eadem parte quæ est super[1669] .casziel. sillabe cuiusdam sancti[1670] dei nominis scribatur,[1671] Ita quod hac sillaba .la. scribatur in illo loco lateris perdicti[1672] qui est supra primam sillabam de .casziel. et hec[1673] sillaba .ya. in illo loco eiusdem[1674] lateris qui est supra ultimam sillabam eiusdem[1675] .casziel. et hec[1676] silliba .ly. in illo loco eiusdem lateris qui est latus intersecans predictum latus et crucem secundi anguli eiusdem, Deinde in[1677] latere illo quod tendit ab angulo primo eiusdem secundi eptagoni[1678] ad tertium angulum eiusdem scribatur hoc nomen sanctum dei[1679] .narath. ita quod hec[1680] sillaba .na. scribatur in illo loco eiusdeum lateris qui est supra primam sillabam de .satquiel. et hec[1681] sillaba .ra. in illo loco qui est supra ultimam eiusdem, et hec[1682] due[1683] literae

.t.h.[1684] in illo loco qui est in eodem latere[1685] inter latus secans ipsum[1686] et crucem tertiam,[1687] Deinde in illo latere eiusdem secundi eptagoni[1688] quod tendit .a. tertio[1689] angulo eiusdem ad quartum eiusdem scribatur hoc creatoris nomen sanctum quod dicitur .libarre. ita quod hec[1690] sillaba .ly. scribatur supra primam sillabam, de .raphael. et hec[1691] sillaba .bar. supra ultimam sillabam[1692] *eiusdem, et hæc sillaba .re. in illo loco *[1693] eiusdem lateris qui est inter latus intersecans ipsum et quintur angulum eiusdem secundi eptagoni,[1694] Deinde in illo latere eiusdem secundi eptagoni[1695] quod est .a. quinta cruce[1696] vsque ad ultimam scribatur hoc aliud sacrum creatoris nomen .libares. ita quod hec[1697] sillaba .ly. scribatur in illo loco lateris qui est supra primam sillabam ipsius .michael. et hec[1698] sillaba .ba. in illo loco lateris qui est supra ultimam sillabam eiusdem, et hec[1699] sillaba .res. in illo loco eiusdem lateris qui est inter latus intersecans ipsum et ultimam crucem. Deinde in illo latere eiusdem secundi iptagoni[1700] quod vadit a secundo angulo eiusdem secundi eptagoni[1701] ad quantum[1702] scribatur hoc[1703] aliud sacrum[1704] nomen[1705] .halg.[1706] cum coniunctina ita quod coniuunctina in illo loco eiusdem lateris scribatur qui[1707] est supra primam sillabam de .samael. et hæc litera .ly. in illo loco eiusdem lateris qui est supra ultimam eiusde~, et hæc sillaba .alg. in loco eiusdem lateris qui est inter latus intersecans ipsum et quartam crucem, Sed caue quod ra[1708] coniunctina sic debet scribi et[1709] cum titulo intersecante propter timorem dei malum nolitu~[1710] diuideutem. Deinde in illo latere eiusdem eptagoni[1711] tendente a quarta cruce ad sextam scribatur hoc aliud sacrum[1712] dei[1713] nomen .veham.[1714] ita quod hæc sillaba .ve.[1715] scribatur in illo loco eiusdem lateris qui est supra primam sillabam de .anael. et hæc litera .h. supra ultimam sillibam et hæc sillabam .am. in illo loco eiusdem lateris qui est latus secans ipsum et sextam crucem, Deinde in illo latere quod tendit a sexto angulo[1716] eiusdem secundi eptagoni[1717] ad primum angulum scribatur hoc aliud sacrum[1718] dei nomen .yalgal. ita quod hec[1719] litera .y. scribatur in illo loco[1720] eiusde~ lateris[1721] qui est supra primam sillabam de .gabriel. et hac sillaba .al. super[1722] ultimam et hæc sillaba .gal. in illo loco eiusdem lateris qui est inter latus intersecans ipsum et primam crucem, Deinde in medio lateris[1723] primi et tertii eptagoni[1724] a dextris[1725] scribatur .vos.[1726] et in sequenti latere eiusdem tertii eptagoni[1727] a dextris[1728] hoc Nomen .duymas.[1729] et in alio .Gyram. et in alio .Gram[1730] et in alio .Aysaram. et in alio .Alpha. et ω. in alio.[1731] Deinde in alio spaciolo quod est sub secundi et tertii angulo primo eptagonorum[1732] scribatur hoc nomen dei .el. et in alio spaciolo quod est a dextris sub angulis[1733] secundi et tertii eptagonorum[1734] sub secunda cruce hoc nomen .ON. et in illo[1735] alio spaciolo sub tertia cruce. iteru~[1736] hoc nomen .el. et in alio sub quarta cruce iterum .ON. et in alio sub qinta[1737] cruce iterum .el. et in alio sub sexu [1738] cruce iterum .ON. et in alio sub septima cruce .w. Deinde in illo[1739] spacio[1740] quod clauditur[1741] inter angulum primum[1742] secundi eptagoni[1743] et secundum angulum eiusdem et primum latus tertii eptagoni[1744] et portionem circuli contingentem illos angulos depingatur una crux, in medio .S.[1745] spacii illius. Et in bucca superiori a leua crucis scribatur hæc litera .a.[1746] et super buccam crucis secundam a dextris hæc litera .g. Et sub bucca inferiori a dextris[1747] scribatur haec alia[1748] litera .a.[1749] Et sub quarta bucca hsec[1750] litera .l. Deinde in alio spaciolo sequenti a dextris in medio scribatur hoc nomen[1751] .ely.[1752] et in alio hoc nomen .eloy.[1753] et in alio .christos. et in alio .sother.[1754] et in alio .Adonay.[1755] et in alio .Saday. Deinde scias qd in exemplaribus communiter[1756] pentagonus fit de rubeo cum croceo in spaciis tincto. Et primus[1757] septagonus[1758] de azurio, secundus de croceo, tertius de purpureo, et circuli de nigro, et spacium inter circulos ubi est nomen de maximum. ac venerabile[1759] .schemhamphoras. tingitr croceo, omnia alia[1760] spacia viridi habent tingi, Sed in operationibus aliter fieri debet, quia de sanguine aut. talpæ. aut .turturis. aut.[1761]vpupæ. aut .vespertilionis. aut omnium horum figuratur, et in pergameõ virgineo vitulino,[1762] vel[1763] equino, vel ceruino, et sic completur dei sigillum, Et per[1764] hoc sanctum et sacrum sigillum quando erit sacratum poteris. facere operationes quæ postea dicentur[1765] in hoc libro.[1766] Modus autem sacrandi hoc sacrum sigillum talis[1767] sicut sequitr[1768] debet esse.

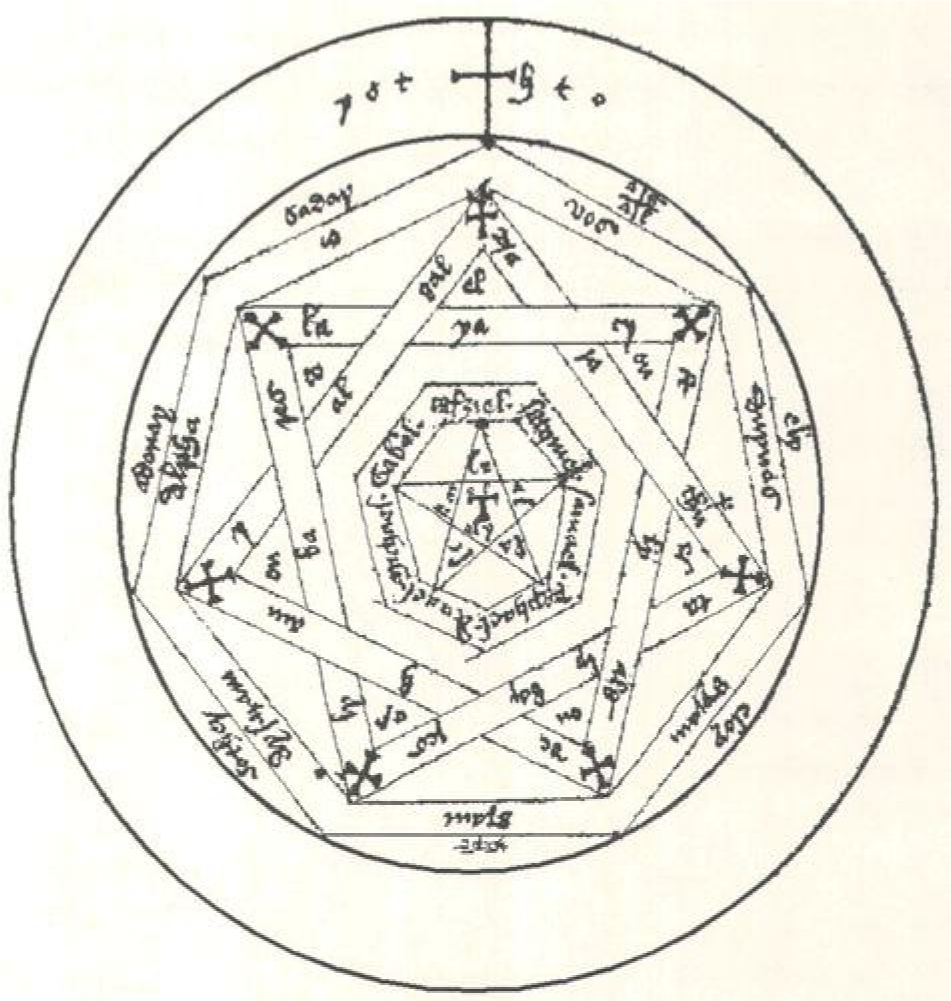


Figure 8. Sigillum Dei Aemeth from Liber Juratus.

Inspirante domino dixit Salomon unus est solus deus, sola fides, sola virt~s, quã dominus hominibus voluit revelari et distribui tali[1769] modo. Dixit[1770] Angulus .Samael. Salomoni hic[1771] dabis populo Israel qui et aliis similiter tribuent sic placuit creatori[1772] et inbet ipsum Dominus[1773] taliter consecrari.

Primo sit mundus operans non pollutus,[1774] et cum deuocione faciat non astute, non commedat neque bibat, donec perfecerit opus, Et sanguis quo scripts~[1775] fuerit primo sit benedictus sicut postea dicetur, Deinde suffumigetur,[1776] hoc sigillum ambra, musco, aloe, lapdano, albo, et rubeo, mastice, olibano, margaritis et thure. Invocando et orando dominum sicut postea de visione divina erudietur, Post[1777] invocando angelos sicut etiam[1778] infra[1779] Dicetur, mutabitur tñ[1780] peticio tali[1781] modo,

S: Oratio

Ut tu domine per annunciationem concepcionem et citera. Hoc sacratissimum nomen ac sigillum tuum benedicere et consecrare digneris[1782] ut per ipsum te[1783] mediante possim vel possit talis[1784] .N. celestes[1785] coniuncere[1786] potestates aereas et terreas[1787] cum infernalibus subingare, [S 63v] invocare, transmutare[1788] coniurare constringere, excitare, gongregare,[1789] dispergere, ligare ac ipsos innocuos reddere homines placare, et ab eis tuas[1790] peticiones graciosius[1791] habere, inimicos pacificare, pacificatos disimigere, sanos insanitate custodire vel infirmare. infirmos curare. homines bonos a malis custodire. et distinguere, et cognoscere, omne corporale periculum euadere, Judices in placito placatos reddere, victoriam in omnibus obtinere, pecrata carnalia mortificare et spiritualia fugare vincere, et euitare, divitias in bonis augmentare et du~[1792] in die indicii apparebit. a dextris tuis cum sanctis et electis tuis tuam possit cognoscere[1793] maiestatem

Et tunc illa nocte sub aere sereno[1794] extra domum dimittat, Tunc habeas chirotecas[1795] nouas sine creace factas inquas quis numquam manum posuerit[1796] in quibus signum glutetur, et sic complebitur hoc sacrum[1797] sigillum, Cuius primus eptagonus[1798] .*7*. ordines, Secundus .*7*. Articulos Duplos tertius .*7*. sacramenta Designat[1799]

Appendix 2: Athanasius Kircher: *Oedipus Aegyptiacus:* Sigillum Aemeth (Rome, 1652-4)

Amuleti alterius Cabalistici heptagoni Interpretatio

Hoc amuletum heptagonum circulo inclusum Veneri dicatum est, vti in Arithmetica hieroglyphica ostendimus. In circuitu signatae sunt 72 literae ex Cabala extractae, quarum vnaquaeque Angelum ex 72 indicat; de quibus vide Cabalam Hebraeorum fol. 275. Quis hic prima fronte non rideat maleferiatorum hominum stoliditatem, dum ineptijs huiusmodi Cabalisticis pessimé in Latinas literas transformatis, tantam tamen fidem habent, vt earum ope montes etiam se transferre posse, sibi persuadeant? Sed quoniam Diabolus humani generis hostis nihil agit, nisi quod in contumeliam Christi hominumque perniciem cedat; hinc ad Satanicam nequitiam tegendam, data opera, attributa Christi in cornibus heptagoni ponunt, id est, Angelus tenebrarum sub forma lucis sese exhibet; sunt autem sequentia attributa. Intra cornu AB, intra quadratum singulis Crucis angulis quatuor literae insertae spectantur a.g.l.a. quod Hebraicum nomen est, & in Cabala celeberrimum אגלא , quod expanse idem significat ac, אתה גבור לעולם אדני Tu fortis in aeternum Domine: Si enim capitalis singularum vocum literas in vnum iunxeris, prodibit nomen אגלא Agla, vti quadratum ostendit. Intra cornu BC ponitur אלי Eli, id est, Deus meus. Intra cornu CD ponitur אלהי Eloi, quod tametsi idem prorsus cum praecedente significet, tanquam diuersum tamen quidpiam posuerunt; vt vel hinc horum nebulonum supinam ignorantiam & inscitiam colligas. Intra DE Christus, deinde Sother, quod Graecé Saluatorem significat, né verminosum machinamentum Graeca voce careret. Sequuntur postea Adonay & Sadai; illud Dominum, hoc Omnipotentem notat. Atque haec sunt septem attributa Christi, quibus subiungunt septem Veneris Intelligentias, quae sunt Cafziel, Satquiel, Samael, Raphael, Mahel, Michael, Gabriel; quae vocabula Hebraica passim translata sunt; vt vel ex hoc ipso appareat, á Deo bonisque Angelis emanare minime posse, quod tam turpiter, non nisi ab omnis turpitudinis Cacodaemone, transformatum est: talia sunt in heptagoni lateribus inscripta, verius ex culina Diaboli, quam ex Cabala translata vocabula. Inscribunt tandem huic heptagono pentagonum, in cuius centro litera T symbolum salutis; circa quod cum has literas סוי ץע scribere debuissent, bestijs tamen inscitiores has supposuerunt e e e e y. Intra triangula vero ex Arabum amuletaria officina ponuntur yl, al, le, al, um, corruptissimé vti omnia alia; volebant enim illud Arabicum exprimere لا الله الا الله *la alla ella alla, non est Deus nisi Deus*, quod dum pronunciare nequirent, illorum loco dicta inconcinnissima verba posuerunt, yl, al, le, al, um: sed quid sibi velint duo verba, um, explico. In dicto Arabum pronunciato sem الا, per hae voces sequuntur, وعومد رسول الله *Mahumet rassulalla*; atque harum capitales literas referunt um. Vt vel ex hoc colligas, quantis modis illudat Daemon incautis hominibus, vt dum Christiani esse volunt, occulte Mahumetanismum profiteantur; in hoc enim vnico Amuleto quatuor sectarum, Iudaicae, Christianae, Mahumetanae, Paganae, ab ijs, qui illud portant, fit professio, id que occulto pacto Daemonis, ad Christianae religionis contumeliam ea de causa instituto. Sed quid pentagonum sibi velit, expono. Pentagonum Veteres, vti in Arithmetica docuimus, Marti, vti & heptagonum Veneri dedicarunt; quo quidem indicabant, neminem Venerem possidere, qui priús Martem non attraxisset; de quibus in Astrologia Aegyptiaca susiús; hoc enim pentagono victoriam in omnibus sibi spondebant. Porró finis huius Amuleti erat, amorem & beneuolentiam omnium, & consequenter carnalium desideriorum plenam fruitionem, victoriamque contra omnia aduersa eius gestatione obtinere; quod ex adiuratione quam pronunciare solent, qua & Deum, & Angelos, veriús Cacodaemones cum inuocatione Veneris aut Martis sacrilego & impio ritu sollicitare solent, patet, quam &, né Christianae aures vulnerentur, consultó omitto. Quicunque itaque huiusmodo possederit farinae Amuletum, illud non naturale, non Diuinum aut Angelicum, sed immediatum Diabolicae machinationis opus se possidere sibi persuadeat, non nisi cum aeterna animae ruina vsurpandum.

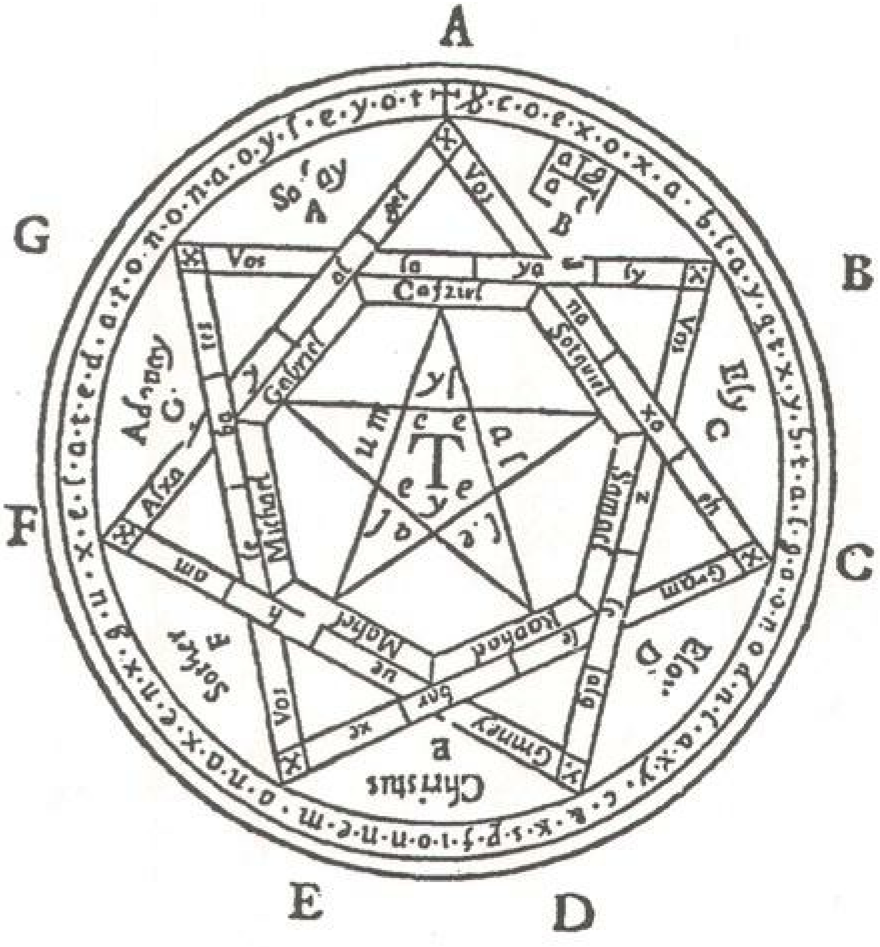

A
B
C
D
E
F
G
Vos
Cafziel
Gabriel
Michael
Satquiel
Samael
Christus
T

Figure 9. Sigillum Aemeth from Oedipus Aegyptiacus.

Appendix 3: *Theurgia Goetia.*[1800]

It deals with aerial spirits, whose nature is neither entirely good nor evil:

To call forth any of the aforesaid aerial spirits or their servants, choose the uttermost private, secret and most tacit room in the house or in some certain island, wooded grove, or the most occult and hidden place, removed from all comers and goers, that no one chance (if possible) happen that way into your chamber or whatsoever place else you act your concerns in. Observe that it be very airy because these spirits are of that nature.

You may call these spirits into a crystal stone or glass receptacle, this being the ancient and usual way of receiving and binding spirits. This crystal stone must be four inches diameter set on a table of art, made according to the following figure, which is truly called the secret table of Solomon, having his seal on your breast and the girdle about your waist as is shewed in the book *Goetia* and you cannot err. The form of the table is this:

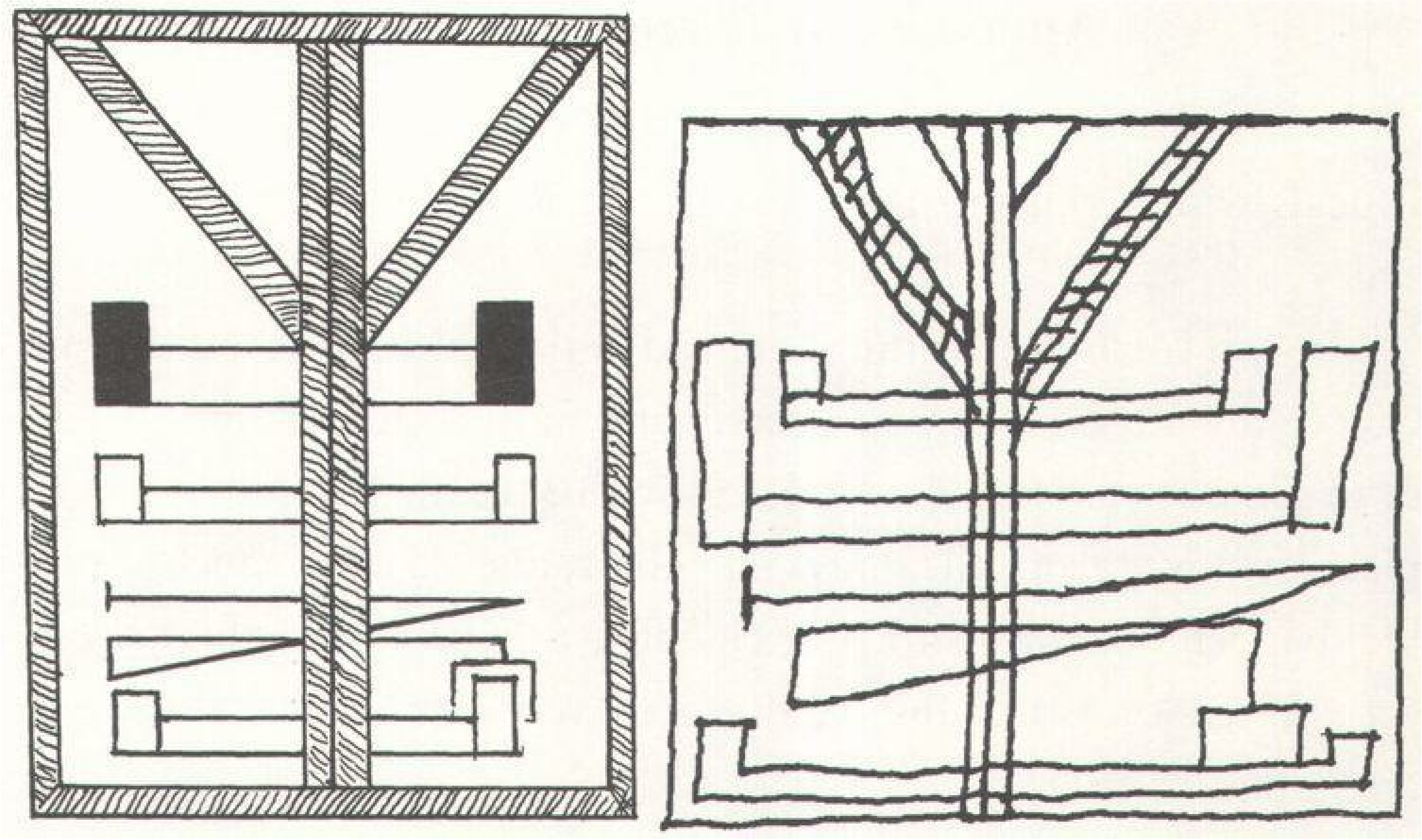


Figure 10. Seal of Solomon, from Harley 6483 (left); and from Sloane 3825 (right).

When you have thus got what is to be prepared, rehearse the conjuration following several times, that is, whilst the spirit comes, for without doubt he will come.

The Conjuration of the Aerial Spirits

I conjure thee O thou mighty and potent duke N. who ruleth under thy prince (or king) N. in the dominion of the East (or &c.) (Or, "I conjure thee o thou mighty and potent duke N. who wandereth here and there with thy prince N."[1801])

I conjure thee N. that thou forthwith appear alone (or with thy servants) in this first (or second) hour of the day, here before me in this crystal stone (or here before this circle) in a fair and comely shape, to do my will in all things that I shall desire or request of thee. I conjure and powerfully command of thee N. by him who said the word and it was done, and by all the holy and powerful names of God and by the name of the only Creator of Heaven, Earth, and Hell, and what is contained in them : ADONAY, EL ELOHIM, ELOHE, ELION, ESCERIE ZEBAOTH, JAH, TETRAGRAMMATON, SADAY, the only Lord of God of Hosts, that thou forthwith appear unto me here in this crystal stone (or here before this circle) in a fair and comely human shape, without doing any harm to me or any other creature that JEHOVAH created or made, but come thee peaceably, visibly, and affably, now without delay manifesting what I desire, being conjured by the name of the eternal living and true God: HELIOREN, TETRAGRAMMATON, ANEPHEXETON, and fulfill my commands and persist unto the end. I conjure, command and constrain thee spirit N. by ALPHA & OMEGA, by the name PRIMEUMATON, which commandeth the whole host of heaven, and by all those names which Moses named when he by the power of those names brought great plagues upon Pharoah, and all the people of Egypt: ZEBAOTH, ESCHERIE, ORISTON, ELION, ADONAY, PRIMEUMATON, and by the name of SCHEMES AMATHIA which Joshua called upon and the sun stayed his course, and by the name of Hagios, and by the SEAL OF ADONAY and by AGLA, ON, TETRAGRAMMATON, to whom all creatures are obedient, and by the dreadful judgment of the high God and by the holy angels of heave and by the mighty wisdom of the great God of Hosts, that thou comest from all parts of the world and make rational answers unto all things I shall ask of thee, and come thou peaceably, visibly and affably, speaking unto me with a voice intelligible and to my understanding. Therefore come, come thou in the name of ADONAY, ZEBAOTH, ADONAY, AMIORAM, come, why stayeth thou, hasten: ADONAY SADAY, the King of kings commandeth thee!

When he is appeared show him his seal, and the pentacle of Salomon, saying as followeth:

The Address Unto the Spirit Upon His Coming

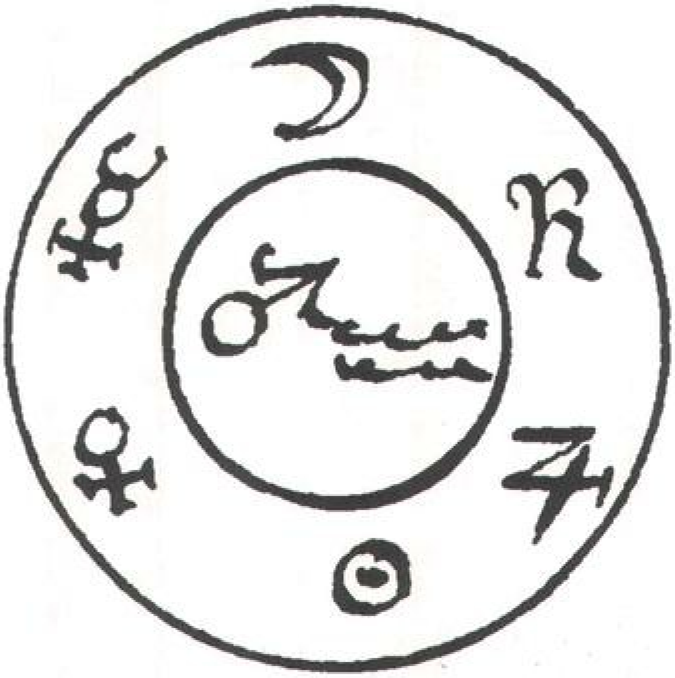
Behold the pentacle of Salomon which I have brought before thy presence. Behold the person of the Exorcist who is called OCTINOMOS, in the midst of the exorcism, who is armed by God and is without fear, who potently invocateth thee and called thee to appear. Therefore make rational answers to my demands and be obedient to me thy master in the name of the Lord: BATHAT rudhing upon ABRAC, ABEOR coming upon ABERER!

When thou hast had thy desire of the spirits, licence them to depart as is shewed in the first book *Goetia,* at the latter end of the conjurations.

Appendix 4: *Art Pauline.*[1802]

The second example comes from *The Art Pauline*, which describes calling forth spirits governing the hours, and spirits governing the signs of the zodiac:

First draw two concentric circles whereupon thou wilt draw the seal. In the center circle draw the ascendant to the right, and the lord of the ascendant to the left, then in the outer circle draw the rest of the planets in the following order: Moon, Mercury, Venus, Sun, Mars, Jupiter, Saturn.



The seal being thus made, lay it on the table of practise whose form we now show, on that part which is noted with the same character as the lord of the ascendant.

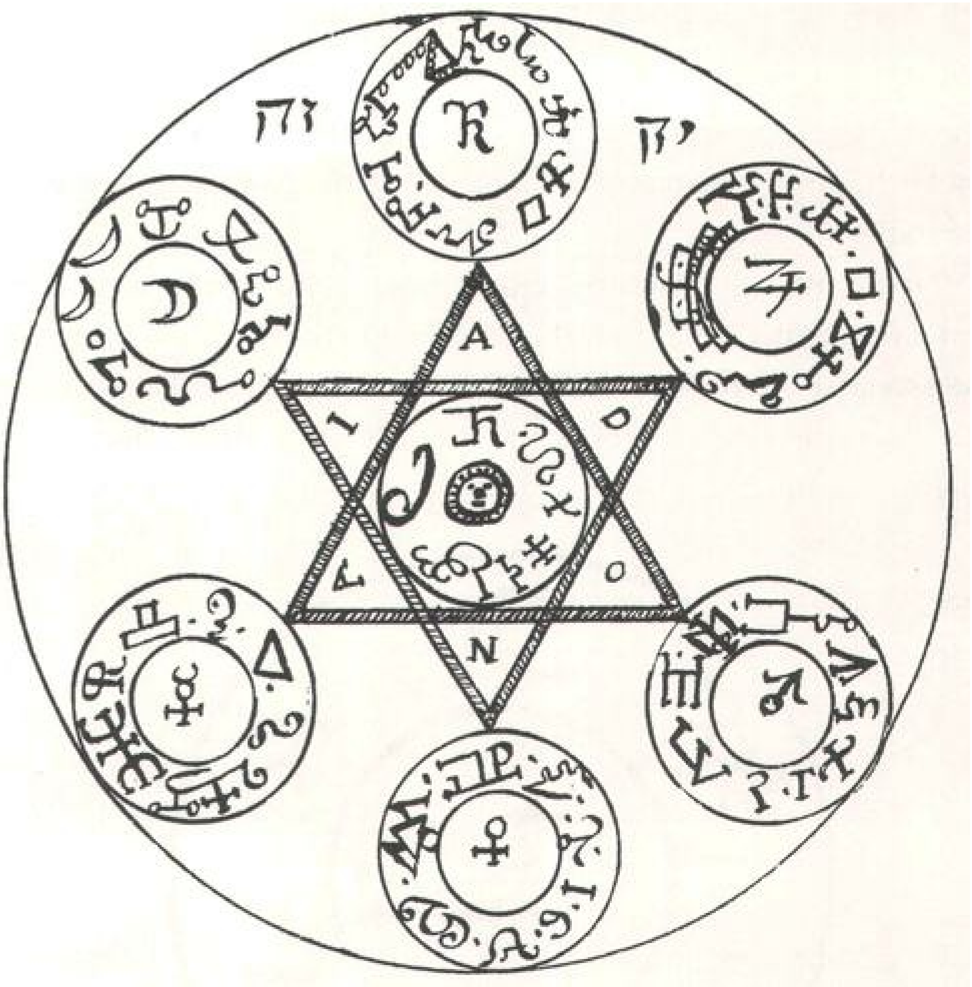


Figure 11. Table of Practice from the Art Pauline.

Perfume the seal with the thimmiamate proper to the planet, lay your hand upon it, and then say the following conjuration.

The Conjuration as Followeth:

O thou mighty, great and potent Angel N., who ruleth in the Nth. hour of the day, I the servant of the most high God do conjure and entreat thee in the name of the most omnipotent and immortal Lord God of Hosts: JEHOVAH TETRAGRAMMATON, and by the name of that God which thou art obedient unto, and by the head of the hierarchy and by the seal or mark that thou art known in power by, and by the seven angels that stand before the throne of God and by the seven planets and their seals and characters, and by the angel that ruleth the sign of the twelfth house which now ascends in this Nth. hour, that thou wouldst be graciously pleased to gird up and gather thyself together and by divine permission to move and come from all parth of the world, wheresoever thou beest, and show thyself visibly and plainly in this crystal stone to the sight of my eyes, speaking with a voice intelligible and to my understanding and that thou wouldst be favorably pleased that I may have familiar friendship and constant society both now and at all tims when I shall call thee forth to visible appearance to inform and direct me in all things that I shall seem good and lawful uunto the creator and thee, O thou great and powerful angel N. I invocate, adjure, command and most powerfully call thee forth from thine orders and place of residence to visible appearance in and through these great and mighty signals and divine names of the great God, who was and is and ever shall be: ADONAY, ZEBAOTH, ADONAY AMIORAM, HAGIOS, AGLA, ON, TETRAGRAMMATON, and by and in the name PRIMEUMATON, which commandeth the whole host of heaven, whose power and virtue are most effectual for the calling and ordering of the creation, I do command thee to transmit thy rays visibly and perfectly unto my sight, and thy voice to my ears, in and through this crystal stone, that I may plainly see thee and perfectly hear thee speak unto me. Therefore move thee, O thou mighty and blessed Angel N., and in this potent name of the great God JEHOVAH, and by the imperial dignity thereof, descend and show thyself visibly and perfectly in a pleasant and comely form before me in this crystal stone to the sight of my eyes, speaking with a voice intelligible and to my apprehension, showing, declaring, and accomplishing all my desires that I shall ask or request of thee both herein and in whatsoever truths or things else that is just and lawful before the presence of Almighty God, the giver of all good gifts, unto whom I beg that he wuld be graciously pleased to bestow upon me. I thou servant of mercy N., be thou therefore unto me friendly, and do for me as for the servant of the most high God, so far as God shall give thee power in office to perform, whereunto I move thee in power and presence to appear, that I may sing with his holy Angels, OMAPPA-LA-MAN, HALLELUJAH, AMEN.

Appendix 5: *The Art Almadel (Ars Almadel Salomonis)*[1803]

[Editor's note: A text of this name is mentioned in Trithemius, and R. Scot.]

By this art Salomon obtained great wisdom from the chief angels that govern the four altitudes of the world, for you must observe that there be four altitudes, representing the four corners of the world, East, West, North and South. The which are divided into twelve parts, that is, evert altitude into three, and the angels of every of these altitudes have their particular vertues and powers as shall be shewed in this following matter.

The Making of the Almadel

Make the Almadel of pure white wax, but coloured suitable to the altitude as will be shown. It is to be four square, and six inches over every way, and in every corner a hole, and write betwixt every hole, with a new pen, these words or names of God following, But this is to be done in the day and hour of Sol. Write upon the first part towards the East, ADONAI, HELOMI, PINE, and upon the second towards the South, HELION, HELOI, HELI, and upon the West part: JOD, HOD, AGLA, and upon the fourt part which is the North write these names: TETRAGRAMMATON, SHADAI, JAH, and betwixt the first and the other quarters make the pentacle of Salomon thus, and betwixt the forst and the other quarters write this word, ANABONA, and in the middle of the Almadel make a Six-angled figure, and in the midst of it a triangle wherein must be written these names of God, HEL, HELION, ADONAI, and this last name around the six-angled figure as well, as you may see in this figure, here made, it being for an example, &c.

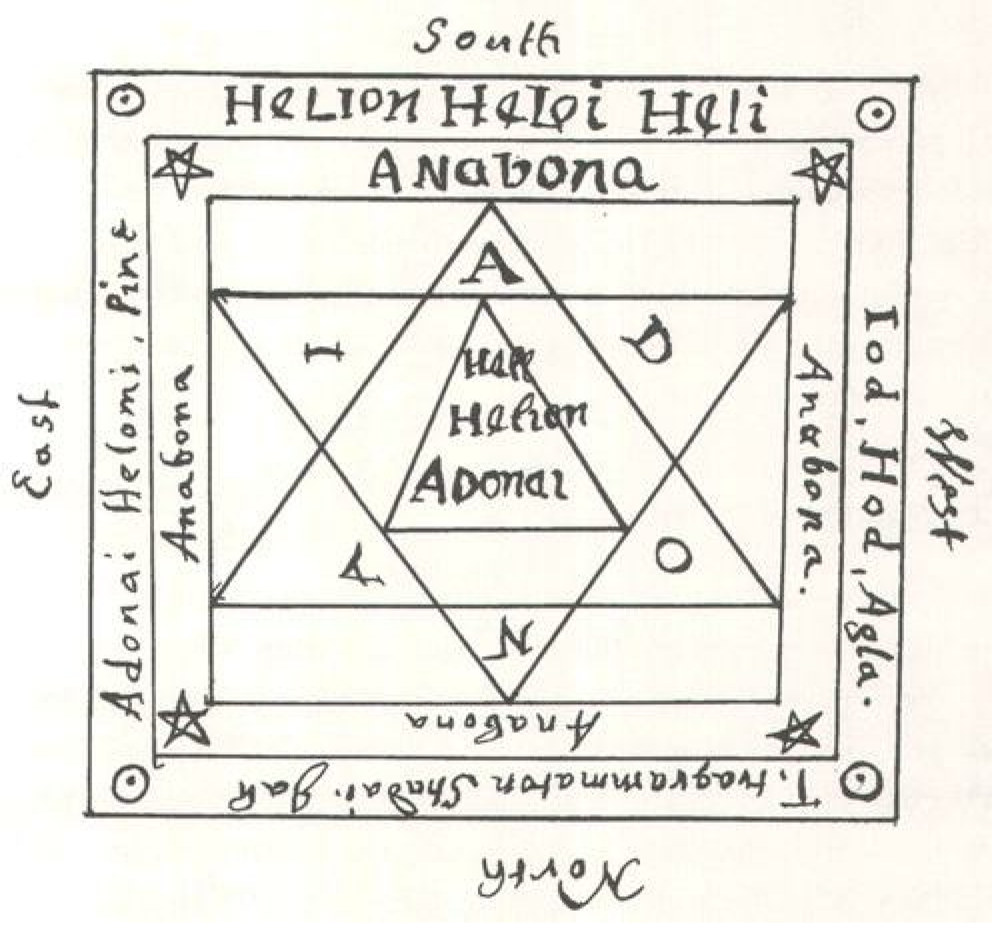

South
Helion Heloi Heli
Anabona
East
Adonai Helomi, Pine
Anabona
West
Iod, Hod, Agla.
Anabona.
A
D
O
N
A
I
Hel
Helion
Adonai
Anabona
T. tragrammaton Shadai. Jah
North

Figure 12. Almadel from Ars Almadel Salomonis.

And of the same wax there must be made four candles, and they must be of the same colour as the Almadel is of. You must divide the wax into three parts, one part for to make the Almadel of, and the other two parts for to make the candles of. And let there come forth from every one of them a foot made of the same wax, for to support the almadel with. This being done, in the next place you are to make a seal of pure gold or silver, but Gold is best, wherein must be engraven these three names: HELION, HELLUJON, ADONAY

Note the first altitude is called Chora Orientis, or the East Altitude, and to make any experiment in this Chora, it is to be done in the day and hour of the Sun. The power and office of those angels is to make all things fruitful and increase, both animals and vegetables, in creation and generation, advancing the birth of the children, and making barren women fruitful, &c. Their names are these: Alimiel, Gabriel, Borachiel, Lebes and Hellison.

Note you must not pray for any angels but those that belong to the same altitude you have a desire to call forth. And when you operate, set the four candles upon four candle sticks, but be careful you do not light them before you begin to operate. Then lay the Almadel between the four candles upon the waxen feet that cometh from the candles, and lay the golden seal upon the Almadel. Then, having the invocation ready written on virgin parchment, light the candles and read the invocation as is set down at the latter end of this part.

And when he appeareth, he appeareth in the form of an angel carrying in his hand a fan or flag, having the picture of a white cross upon it. His body is wrapped round about with a fair cloud, and his face very fair and bright, and a crown of rose flowers is upon his head. He descends first upon the superscription of the Almadel, as if it were a mist or fog.

Then must the exorcist must have in readiness a vessel of earth, of the same colour that the Almadel is of, and the other of his furniture, it being in the form of a basin, and put therein a few hot ashes or coals, but not too much, lest it should melt the wax of the Almadel, and put therein three little grains of mastic in powder, so that it fumeth, and the smell may go upwards through the holes of the Almadel, when it is under it, and as soon as the angel smells it he beginneth to speak with a low voice, asking what your desire is and why you have called the princes and governers of his Altitude. Then you must answer him, saying, I desire that all my requests may be granted, and what I pray for may be accomplished, for your office maketh appear and declareth that such is to be fulfilled by you if it pleases God, &c, adding further the particulars of your requests, praying with sincerity and humility for what is lawful and just, and that you shalt indeed obtain from him.

But if he doth not appear presently, you must then take the golden seal, and make with it three or four marks upon the candles, by which means the angel will presently appear as aforesaid, and when the angel departeth he will fill the whole place with a sweet and pleasant smell, which will be smelt a long time.

Note the golden seal will serve, and is to be used in the operation of all the altitudes. The colour of the Almadel belonging to the first chora is lily white; to the second chora a perfect red rose colour; the third chora is to be a green mixt with a white silver colour; the fourth chora is to be a black mixt with a little green of a sad colour.

Of the Second Chora or Altitude

Note that all the other three altitudes, with their signs and princes have power over goods and riches, and can make any man rich or poor, and as the first Chora giveth increase and maketh fruitful, so to these giveth decrease and barrenness, &c.

And if any have a desire to operate in any of the other three Choras or Altitudes, they must do it on Sundays in the manner as above is shewed, but do not pray for anything that is contrary to the nature of their office, or against God and his laws, but what God giveth according to the course of nature, that you may desire and obtain.

All the furniture that is to be used is to be of the same colour as the Almadel is of, and the princes of this Second Chora are named as followeth: Alphariza, Genon, Geror, Armon, Gereinin.

When you operate, kneel before the Almadel with clothes of the same colour in a closet hung with the same colours also, for the holy apparation will be of the same colour. And when he is appeared, put the earthen bason under the Almadel with fire and hot ashes and three grains of mastic in powder, to fume as above written, and when the angel smelleth the perfume, he turneth his face towards you, asking the exorcist with a low voice why he called the princes of this Chora or Altitude. Then you must answer as before, saying: I desire that my request may be granted, and the contents thereof may be accomplished, for your offices make appear and declare that such is to be done by you if it please God, &c. You must not be fearful but speak humbly, saying: I recommend myself wholly into your office, and I pray unto your princes of this Altitude that I may enjoy and obtain all things according to my wishes and desires, &c. You may further express your mind in all particulars in your prayers. Do the like in the two other Choras that follow.

The angel of this second Altitude appeareth in the form of a young child with clothes of satin and of a red rose colour, having a crown of red gilly flowers upon his head, his face looking upwards to heaven; and is of a red colour and is compassed round about with a bright splendour, as the beams of the Sun. And before he departeth he speaks to the exorcist saying: I am your friend and brother. And he illuminateth the air round above with splendour, and he leaveth a pleasant smell, which lasteth a long time, &c.

Of the Third Chora or Altitude

In this Chora you are to do in all things as you are before directed in the other two. The angels of this Altitude are named as followeth: Eliphamasai, Gelomiros, Gedobonal, Saranana, and Elomnia. They appear in the form of children or little women dressed in green and silver colours, very delightful to behold, and a crown of bay leaves, beset with flowers of white and green colours upon their heads. And they seem to look a little downwards with their faces, &c. They speak as the others do to the exorcist, and leave a mighty, sweet perfume behind them, &c.

Of the Fourth Chora or Altitude

In this Chora you must do as in the others, and the angels of this Chora are called Barchiel, Gediel, Gabiel, Deliel and Captiel. These appear in the form of little men or boys with clothes of a black colour, mixed with a dark green, and in their hands they hold a bird which is naked, and their heads are bear, only it is compassed round and beset with ivy and berries. They are all very beautiful and comely and are compassed round with a bright shining of divers colours. They leave a sweet smell behind them also, but it differeth from the others somewhat.

Of the Proper Times for Invoking These Angels

Note there are twelve princes ruling besides those in the four Altitudes, and they distribute their office amongst themselves, every one ruling thirty days, or thereabouts, every year. Now it will be in vain to call any of those angels unless it be those that then governeth, for every Chora or Altitude hath its limited time according to the twelve signs of the Zodiac, and in what sign the Sun is in, that angel or those angels that belong to that sign have the government. As, for example, suppose I would call the two first of those five that belong to the first Chora. Then choose the first Sunday on March, that is, after the Sun is entered Aries, and then I make my experiment. And so do the like if you will the next Sunday after again. But if you will call the two second that belong to the first Chora, then you must take the Sundays that are in April, after the Sun is entered Taurus.

But if you call the last of the five, then you must take those Sundays that are in May, after the Sun is entered Gemini, to make your experiment in: do the like in the other Altitudes, for they have all one way of working. But the Altitudes have a name formed severally in the substance of heaven even as a character, for when the angels hear the names of God that are attributed to them they hear it by the vertue of that character. Therefore it is in vain to call any spirit or angel unless you know what names of God to call them by. Therefore observe the form of this following conjuration or invocation.

The Invocation for to Call Forth Any of the Foresaid Angels

O thou great, mighty, and blessed angel of God N, who ruleth as the chief and first governing angel in the first Chora or Altitude in the East, under the great prince of the East whom you obey, and who is set over you as king by the divine power of God, ADONAI, HELOMI, PINE, who is the distributer and disposer of all things holy in Heaven, Earth, and Hell, I the servant of that God ADONAI, HELOMI, PINE, which you obey, do invocate, conjure and entreat thee N, that thou forthwith appeareth. And by the vertue and power of the same God, ADONAI, HELOMI, PINE, I do command thee forth by him whom you do obey and who is set over you as king by the divine power of God, that you forthwith descend from thy order or place of abode to come into me, and show thyself plainly and visibly here before me in this crystal stone, in thy own and proper shape and glory, speaking with a voice intelligible unto my understanding.

O thou mighty and blessed angel N, who art by the power of God ordained to govern all vegetables and animals, and causeth them and all other creatures of God to spring, increase and bring forth according to their kinds and natures, I the servant of the same your God, do entreat and humbly beseech thee to come and show unto me all things that I shall desire of thee, so far as in office you can, or be capable to perform, if God permit to the same.

O thou servant of mercy N, I entreat thee and humbly beseech thee, in and by these three names of your true God, ADONAI, HELOMI, PINE, and do constrain thee in and by this powerful name ANABONA, that thou forthwith appeareth visibly and plainly in thy own proper shape and glory, in and through this crystal stone, that I may visibly see thee, and audibly hear thee speak unto me, that I may have thy blessed and glorious angelic assistance, familiar friendship and constant society, communication and instruction, both now and at all other times, to inform and rightly instruct me in my ignorance and depraved intellect, judgement and understanding; and to assist me both herein, and in all other truths, else what the Almighty Adonai, the king of kings, the giver of all good gifts, shall in his bountiful and fatherly mercy be graceously pleased to bestow upon me, Therefore O thou blessed angel N. be friendly unto me, and do for me so far as God hath given you power in office to perform, whereunto I move you in power and presence to appear that I may sing with his holy angels: O Mappa-la-man! Hallelujah! Amen.

Note this invocation is to be altered according to the Altitude and angel you wish to call forth.

When he is appeared, give him or them a kind entertainment, and then ask what is just and lawful, and that which is proper and suitable to his office, and you shall obtain it.

SO ENDETH THE BOOK
ARS ALMADEL SALOMONIS

Appendix 6: Excerpt from Sloane 3849

Manner of Proceding in order to discover in the Crystall

Sic signum sancte Sanctis in fronte puery sic decendo In nomina pateris et filij et spiritus sancti amen dicat % paternoster / deinde istos spactanas o pater animary sequentes, viz t

Deus miserator[1804] nostery et benedicat nobis illiminet vultum suum super nos et miseratas nostery ut Cognosamos in tarra viam tuam in omnibus gentibus salutarry tuum. Conficantur tibi populi deus Conficanter tibi populi omnes Litenter et exultent gentes quoniam iudicas populos iniquitate et gentes interra deriges Conficianter tibi populi deus Conficianter tibi populi omnes Terra dedit fractum suam

B

Benedicat nos deus deus noster
benedicat nos deua et metuante
eum omnes fines terra.
Gloria patri et fillio et Spiritu Sancto
Sicut erat in prinsipio et
secula seculorum amen

D

Deus[1805] in nomine tuo salum me fac et in vertute tua iudica me

D

Deus exoude orationem meum auribus percipe verba oris mei

Quoniam aliena insurrexerunt aodversum me et fortes que siderant animam meam et non proposuerunt deum ante

conspectum sum
Exe enim deus adiuuat me
et dominus susseptor est anime me
Avarta mala enemisis meis
et in veritate tua dispee illos
voluntary sacrificabo tibi et Confitebor
nomine tuo domine quoniam bonum est.
Quoniam Ex omni tribulatione eripaeisti me
et super enimicos meos dispecsit oculis meis
Glorie patrie

Misereri[1806] mei deus et secundum
magnam miserecordiam tuam

Et secundum multitadinem meserationem
tuarum deld in equitatem meam
dE (?)
Amptus Sana me abiniquitate mea
et apeccato mea mandame
Quoniam iniquitatem meame ego cognosco
et pecatum meam contra me est semper
Tibibi soli pecam et malim corum te fesient nist
insermonibus tuis et vnitas cumim dicaris
Exe emam iniquitatibus conseptus suam
et in pecatis conceptis me mater mea

Exe (?) enimam veritatatem delexisti in terta
et occulta sapientia manistastati mighi
Asparges me domine isopo et mundaborir

haenabis me et semper muem dealdabor
Auditeiome dabis gouldinam et litia
et extutabunt essa humilitata
Cormandoem cre in me deus
et spiritum nona in viseribus meis
Me exrpissius mea sacie tua et
Scriptum sanctum tuamene anseris ame
Pedde mighi leticiam salataris tui
et speritum principialis confirma me
Docebo iniquos viuas tuas
et impije adte conuertantur
Libera mede sangunibus deus deus salutis
me et exultabit lingua me Iusticiam tuam
Domine labie me aparies
et os meum ani**abit landem tuam
Quoniam voluises sacri fissiam dedissem
vtique holo castis non delectabris
Sacrifitiam deo spritus contribulates
cor Contrat et humilitatem deus non dispities
Benin que sac domine in bona voluntate tua sion
vt edificanter mari Jeruselem

tunce acceptabis satis ficium iustisia obligationes
et holocasta tunck imponetsuper altera
tuim vertulos Amen. * * * * * * *

O Dominee Jesu cristie rex gloria mitte mihie
trese angelos bono / ex parte tua dextra viz
ancor annasor anelose qui dicante et ofendantie
mihie veritatem sine falsetate et falatia de
omnibus rebus quas interagabo domine Jesue
cristi creator celie et tarra qui totam mundinum (?)

secistie exmihelo sac quod appariante isti angeli
boni prinsipialis palem puero / w: w: / exerdom (?)
nostrum Jesum cristium conceptus de spiritue
sancto vergine &c./

Sicat tues verus deus et homo mitte mihie
tres angelos bonos palem aparire ista cristalo
viz / Anser / annasor / Analos / admisu istris puerie
/ W: W: / per iste sacritissima nomina dei eloy tetera-
grammaton Saboth Alpha et omega principium
et finis expediatris vos angely deij per sanctam
mariam matrem domine nostri Jesu Cristy et per
nomen ordenes angelorum Cherubin Saraphin
tronos dominationes potestatis et principialis
et pervirtutem archangelius michalis gabrialis

qui non cestante clannary ante tronam dei semper
cantatis Sanctus Sanctus Sanctus dominus Deus
saboth quiest quierit et quiventurus / omnes reliquos qui
sunti? in est in decare mandum et pur puer celo et tarra
et parlac quod dominus noster Jesus cristus lactabit
ex manus beate maryu vergenis quanddo verus puer
erat elle in hac mundo et per vestem communam qua in dutus (?)
est Jesus et pervingen tam dequo sancta maria mageline
vnxit pedes Iesus et extarat eos calpilis cupitus suis
quando palem et sine mora comperiatis ad visma istius
puery : N: / N: / ista cristalo ******************
**(?) oher it will appeare as it weare a child in the Cristall
if hee doe not appeare begine againe and if hee had
apeared then spake to the first Angeli dei beni
venistie in nomini pateris et fillij et spiritus sanctus
pillam intentionem quam habuit dominus deus

noster Jesus Christus minente (?) quando deposuit
luisiseri mundecelom putrem serioris et eligit vos
probelantisiones angelis.
Then Cale for the second as you due for the first

so proside and begin againe vntill you haue them all
three and then say to the second Angell
Angeli dei beni venistris in nomine pateris et fillij et

Spiritus sancti per verginalem materis domine
nosteri Iesu Christie et per vergini tatem Johannes
baptisti et per capitutenis*
proceed to the theerd

Angeli dei beni venistris in nomine pateris et feillij et spiritis sancti pre nerentiam passiones domine nostri Jesu Christi et per renerentiam sacrimenti illiaris que dominus noster Jesus cristus fecit in send sua et dedit desiputis suis dictus hoc est corpus meum hoc cessat * *

Then say this exortation ouer the cristall folowinge and mat this + synd.

Quose Angeli + rogo vos presipio vobis vos exorsiso peromina principialibe nomina qui noliset homin~ loqui nisi sp’us sancti + et per reuerentiam sacrementy pasio dei nosteri Jesus Cristi et reuerentunam sacromentie alteris q’d (?) deus noster Jesus cristus fecit cena sua et dedid dicipulis suis dicence hoc este corpus meum q’d (?) mostratis mihe sine salcitate vel fallatia petita et loquisita et petenta et reuerenda

Theise exortations you must repeate and let the child name them by there names sainge ancor anasor anelos shew mee the persons and the aparell of them that hath such a mans mony to this childe and the will declare.

the pson or persons and the apparell of them that had such a mans money [struck out: to this child] and if the Come not the first day folow still to the Chilld untill you may haue a sight of them for the will apeare personalie as the to be knowne and the will declare how much of the mony is spent and how much is unspente.

And the feror day the better and let the child sit with his face to ward the sune lookinge in the cristal and euer aske him what hee seeth as you Reade

Trantiatis angeli dei et lenam vbi deus nostr Jesus Christus vos ordinauit et quoties cunque invocauero esto mihi parietis et ad measm interrogationem et mandatum est mihi quoties cunque sine mora veniatis, In nomine patris et fillij et spiritus Sankti Amen +

Maim + fan + Abagarus +
Abrinon +

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[1] I. R. F. Calder, "John Dee Studied as an English Neoplatonist," 2 vols. Ph. D. diss. (The Warberg Institute, London University, 1952); Peter J. French, *John Dee: The World of an Elizabethan Magus* (London: Routledge & Kegan Paul, 1972); Nicholas H. Clulee, *John Dee's Natural Philosophy—between science and religion.* (London and New York: Routledge, 1988); William H. Sherman, *John Dee, the Politics of Reading and Writing in the English Renaissance* (Amherst: University of Massachusetts Press, 1995).

[2] See list in Peter French, *John Dee: The World of an Elizabethan Magus,* pp. 216–29.

[3] Many of these apparent conflicts are still with us today. Charles Tart, *Body Mind Spirit* (Charlottesville: Hampton Roads, 1997), observes that Scientism, a belief that scoffs at anything that doesn't fit our supposedly scientific beliefs, has become "the world's most powerful (and negative) religion." It is interesting to note that most modern religious studies carefully avoid Scientism.

[4] Frances A. Yates, *The Rosicrucian Enlightenment* (Boulder: Shambhala, 1978), p. xii.

[5] Some have argued there are actually two systems: the Heptarchic system (represented by this manuscript and Dee's *Heptarchia Mystica),* and the Enochian system, represented by later records, especially TFR.

[6] See C. H. Josten's translation of Dee's *Monas Hieroglyphica* (AMBIX, XII, 1964, 84–221), and Nicholas Clulee's analysis in *John Dee's Natural Philosophy* (London: Routledge, 1988), p. 77ff.

[7] Although there has been some criticism of Dr. Yates' work in recent years, I have found the views of Roberts and Watson to be the most balanced: "The influence of the later work of Yates herself will be widely apparent for although that often seems hasty and over-enthusiastic, our own research has frequently confirmed rather than contradicted hers. . . ." Julian Roberts and Andrew Watson, *John Dee's Library Catalogue* (London: The Bibliographical Society, 1990), p. 26.

[8] R. Turner writes, "Mistakes abound in both the Crowley and Regardie printed Enochian texts. I counted 91 in the first Call alone when comparing these with Dee's original manuscript (see Sloane 3191, British Museum)." Cited by Colin Wilson, "Introduction to the Necronomicon," *Gnostica,* 48, Nov. 1978, p. 62.

[9] The first edition was limited to 500 copies. Another version was produced by Christopher Whitby as his doctoral thesis. This had a small reprinting as *John Dee's Actions with Spirits*, 2 vols. (New

York: Garland, 1991).

10

William Sherman, *John Dee*, p. 149.

11

These records were published in 1659 by Meric Casaubon as *A True & Faithful Relation . . . Between Dr. John Dee . . . and Some Spirits* (TFR). Casaubon's main intent in publishing this material was to discredit Dee's reputation.

12

For example, he is credited with coining the word "unit," which he used to translate the Greek "monas." He also coined the word "Britannia."

13

Monas, Theorem 23.

14

Monas, dedication to King Maximilian, passim, pp. 115 ff.

15

Peter J. French, John Dee, *The World of an Elizabethan Magus*, 1972, pp. 40 ff.

16

Hans Ankwicz-Kleehoven observes, "Just as no distinguished foreigner at the beginning of the nineteenth century omitted to pay his respects to Goethe in Weimar, so it was good form in the Germany of circa 1500 to have called on Trithemius at Sponheim." Cited in loan P. Couliano, *Eros and Magic in the Renaissance* (Chicago: University of Chicago Press, 1987), p. 166.

17

William Sherman, *John Dee*, p. 51.

18

William Sherman has given us an excellent sense of it in his book; see especially p. 40.

19

"Dee could hardly have held a more prominent place in . . . the genesis of the British Empire." See William Sherman, *John Dee,* pp. 148 ff and passim.

20

A large element of Dee's patriotism was his fascination with the Arthurian legends. He was largely responsible for reviving interest in them. Dee believed himself to be of royal descent.

21

British Library, Sloane manuscript 3188, fol. 65a. See also John Dee, *General and Rare Memorials pertayning to the Perfect Arte of NAVIGATION (GRM)* (London: John Daye, 1577).

22

Johannes Trithemius in *De Septem Secundeis* (translation in William Lilly, *Worlds Catastrophe*, London, 1647), wrote that world history was governed by the rules of seven angels, each ruling 354 years and 4 months. The angels told Dee that “the 7 Governours have almost ended their Government” (TFR, p. 4). Dee’s copy of Cyprian Leowitz, *De Conjunctionibus Magnis Insignioribus Superiorum Planetarum* (Leuingen, 1564), has “underlinings and a few notes” (item 631, R&W).

23

GRM (1577) is dated 5540, and *A Playne Discourse . . . concerning the needful reformation of ye vulgar kallender* (Oxford: Bodleian Library, Ashmole MS 1789, article 3, 1582) is dated 5545.

24

The title page for Dee’s *General and Rare Memorials* shows a timeline of history of something over 6,000 years. If 6,000 years is significant to him as it was to others, his calculations would put the end at A.D. 2037.

25

See also I. R. F. Calder, “John Dee Studied as an English Neoplatonist,” chapter 9, section 3.

26

Mysterium Libri Quinque (MLQ), 16 November 1582.

27

TFR, p. 43.

28

I. R. F. Calder, “John Dee Studied as an English Neoplatonist,” chapter 8, section 8. See also William Sherman, *John Dee*, pp. 187, 188.

29

The Archangel Uriel, 11 March 1582.

30

See *Monas,* p. 133, “the Hebrew cabbalist . . . will own that, without regard to person, the same benevolent God is not only [the God] of the Jews, but of all peoples, nations, and languages.”

31

Bynepor, 20 November 1582; Medicina Dei, 24 March 1583; Michael, 23 May 1583.

32

A similar “invitation” led Giordano Bruno to his death at the stake in 1600.

33

For example, “AGLA” and “ARARITA” are acronyms derived from verses of scripture. See Cornelius Agrippa, *De occulta philosophia Libri Tres* (Leiden: E. J. Brill, 1992), book 3, chapter xi,

p. 428.
34

For example, Arbatel, *De Magia Veterum* (Basel, 1575), p. 21, Aphor. 14: "da mihi unum de spiritibus tuis, qui me doceat ea, quae vis nos discere & cognoscere, ad laudem & honorem tuum & utilitatem proximi." ("Grant me therefore one of thy spirits, who may teach me those things which thou wouldest have me to know and learn, to thy praise and glory, and the profit of our neighbour.")
35

For example, Cornelius Agrippa, *De occulta philosophia,* book 2, chap. 22, pp. 314–18.
36

There have been a number of recent books and movies with the theme of Dee's magic.
37

R&W, p. 29.
38

R&W, p. 168. They catalog it as DM 70 and note, "On fol.9 (originally the first leaf, fol.1–8 having been misbound) is [Dee's ladder symbol] and, very faint, 'Fragmentum Magicum,' which may be in Dee's hand. At the foot is 'Sum Ben: Jonsonij liber.'"
39

Sloane 3188 fol. 48r.
40

A version of this text with discussion is included in Richard Kieckhefer's *Forbidden Rites: A Necromancer's Manual of the Fifteenth Century* (University Park: Pennsylvania State University Press, 1997), pp. 8–10, p. 256 ff.
41

Judaism was outlawed in England and much of Europe at the time. Note Dee's comment "we can hardly trust anything in the Jews hands . . . they are a stiffnecked people and dispersed all the world over."
42

They list it as DM 166, pg 183.
43

See Jim Reeds, "John Dee and the Magic Tables in the *Book of Soyga,*" www.research.att.com/~reeds/soyga.html; to appear in a forthcoming book *John Dee: Interdisciplinary Essays in English Renaissance Thought,* Kluwer of Amsterdam.
44

Bodley MS 908, p. 4, line 3. See figure 2.
45

R&W, p. 183.
46

It is not clear why Roberts and Watson make this identification. They note Francis Maddison's theory that Aldaraia = Ar. Al Dirâya "knowledge, cognizance, acquintance," but that is only hypothetical. They also note that Dee sent a servant (20 October 1595) to recover his Arabic book from Mr Abbot (?) at Oxford and (19 November 1595) "my Arabik boke restored by gods favor." James Orchard Halliwell, ed., *The Private Diary of Dr. John Dee* (New York: AMS Press, 1968), p. 54.
47

Genesis 44:4–5.
48

Raymond A. Moody, *Scrying—The Art of Female Divination* (Marietta: R. Bemis Publishing, Ltd., 1995), p. 7.
49

For some examples, see Richard Kieckhefer, *Forbidden Rites*, experiments 18, 19, 20, 23, 24, 25, 27, 29, 33, 38, 39, and 40. Reginald Scot, *Discoverie of Witchcraft* (New York: Dover Publications, 1584/1973), published extracts from magic handbooks; many deal with scrying (e.g., pp. 148–9, 232–5, 238–9, 245–6, 249–50). Francis Barrett, *The Magus* (London, 1801; reprint: Secaucus: The Citadel Press, 1975) pp. 135bis ff, published scrying instructions from Trithemius (or pseudo-Trithemius). See also manuscripts Sloane 1317, 3846 (art 6), 3848, 3949 (arts. 1, 3), 3851, 3853 (art. 9), 3854 (art 5).
50

According to Couliano, mnemonics, along with eroticism, is an essential component of magic, "to such an extent that it is impossible to understand [magic] without first having studied the principles and mechanisms of the first two" (*Eros and Magic in the Renaissance,* p. xviii). See also Frances A. Yates, *The Art of Memor,* and Giordano Bruno's *De magia in Jordani Bruni Nolani Opera latine conscripta* (Neapoli, 1879–91). English translation in Robert De Lucca, Richard J. Blackwell, and Alfonso Ingegno, *Giordano Bruno, Cause, Principle and Unity: And Essays on Magic* (Cambridge: Cambridge University Press, 1998).
51

I. P. Couliano, *Eros and Magic in the Renaissance*, p. 5.
52

He mentions scrying in his *Monas Hieroglyphica* (1564).
53

See "The Scryers of John Dee," Chris Pickering, *Hermetic Journal* 32, pp. 9–14. Another example of Dee seeing angels may be TFR 25, where he writes "Thereupon I perceived the presence of some good spiritual Creature, and straight way appeared the good Angel. I.L."
54

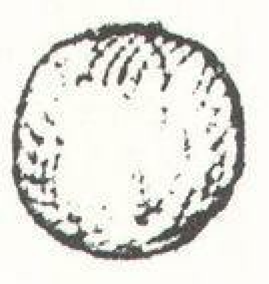
This friend was Edward Kelley, a.k.a. Edward Talbot.

55

Above this entry, someone wrote, “You that rede this underwritten assure yourselfe that yt is a shamfull lye, for Talbot neither studied for any such thinge not shewed himselfe dishonest in any thinge.” Dee added the comment, “This is Mr. Talbot or that lerned man, his own writing in my boke, very unduely as he cam by it.” There are also some additional notes by Talbot/Kelley that have been erased. Diary quotations are from James Orchard Halliwell, ed., *The Private Diary of Dr. John Dee* (New York: AMS Press, 1968) pp. 13–16.

56

Although Christopher Whitby (*John Dee's Actions with Spirits*, pp. 138-141) questions whether the obsidian mirror was actually Dee's, it is commonly accepted. John Pontois, Dee's heir, was said to have “a certain round flat stone like Cristall which Pountis said was a stone which an Angell brought to doctor dye wherein he did worke and know many strange things . . .” See R&W, p. 61. See figure 8.1 in Nicholas Clulee, *John Dee's Natural Philosophy.* This probably was the scrying stone that the angels mysteriously delivered on 21 November 1582 out of “the uttermost part of the Roman Possession.” Dee describes it as being “half an inch thick” (5 May, 1583), although Dee's drawing of the former in Sloane 3191 clearly shows a sphere whereas the mirror is flat and has a handle.



57

Quoted in Christopher Whitby, *John Dee's Actions with Spirits*, p. 92. Compare with the drawing and description found in (pseudo-?) Trithemius. *The Art of Drawing Spirits in to Crystals* in Francis Barrett, *The Magus*, book 2, p. 128 (York Beach, ME: Samuel Weiser, 2000). In addition to Raphael, Gabriel, and Uriel, Trithemius includes Michael.

58

Nicholas Clulee, *John Dee's Natural Philosophy*, p. 206. See the first action, where, after “fervent prayers to God,” Saul is asked to look into the stone and see “yf God had sent his holy Angel Anael.”

59

As an example, British Library Sloane manuscript 3849 (“Manner of Proceding in order to discover in the Crystall”) starts out with the seven Psalms before proceeding to ask Jesus to send the three angels “ancor annasor anelose.” Reginald Scot, in his 1584 edition of *The Discoverie of Witchcraft* (book 15, chapter 12), quotes from a magical text at length on how “to have a spirit inclosed into a christall stone or berill glasse, &c. First thou in the new of the moon being clothed with all new, and fresh, & cleane araie, and shaven, and that day to fast with bread and water, and being cleane confessed, saie the seaven psalmes, and the letanie, for the space of two daies, with this praier following . . .”

60

For example, see TFR, p. 25: “There appeared to E.K. a round Globe of white smoke over my head” (a UFO?). MLQ, 10 April 1583: “there appeared in the corner of my study a blak shadow.” Sometimes, the whole chamber appeared in the stone (e.g., MLQ, 15 March 1582).

61

Peter French, John Dee, *The World of an Elizabethan Magus*, pp. 113, n. 2.

62

Oxford: Bodleian Library MS Ashmole 1790, fol. 58.

63

British Library manuscript Royal 17 Axlii fol. 3v.

64

Athanasius Kircher, *Oedipus Aegyptiacus* (Rome, 1652–54). The most interesting part of Kircher’s discussion is his attempt to link the seal with Islamic mystical tradition. Since the use of this sigil is central to the present work, I include Kircher’s discussion of it in appendix 2.

65

Oxford: Bodleian Library, Ashmole MS 1790, fols. 55a–56a.

66

Hermann Gollancz, *Sepher Maphteah Shelomoh* (London: Oxford University Press, 1914), fol. 38a.

67

Goetia also enjoins the use of a second lamin that has a five-pointed star.

68

Translation by D. C. Duling in James H. Charlesworth, *The Old Testament Pseudepigrapha,* vol. 1 (New York: Doubleday, 1983) pp. 935 ff.

69

For example, see British Library, Harley manuscript 5596, fifteenth century. Note the largest section of this manuscript is the *Clavicula Salomonis.*

70

Cornelius Agrippa, De *occulta philosophia,* book 2, chap. 7, p. 266.

71

The Magical Calendar, ed. Adam McLean (Grand Rapids, MI: Phanes Press, 1994), p. 32.

72

Johannes Trithemius, *The Art of Drawing Spirits into Crystals* in Francis Barrett's The *Magus,* book 2, (York Beach, ME: Samuel Weiser, 2000), p. 128.

73

(pseudo-) Henry Cornelius Agrippa, *Fourth Book of Occult Philosophy* (London, 1655, reprint London: Askin Publishers, 1978).

74

Agrippa.

75

The Key of Solomon the King (Clavicula Salomonis), first translated and edited from ancient manuscripts in the British Museum by S. Liddell MacGregor Mathers (London: George Redway, 1889; reissued, York Beach, ME: Samuel Weiser, 2000, p. 93). Mathers' reading most closely follows British Library manuscript Additional 10862, folio 116v (consecration of vestments): "Amor, Amator, Amides, Ideodaniach, Paucor, Playor, Anitor, per merita eorum sanctorum Angelorum . . ." The same manuscript again invokes these angels during the consecration of the silk cloth on fol. 64v: "Adonay, Anosbias anereneton, agla, athanatos, agyos, ancor, anachor, anilos, Theodomos, agnefeton, Cedyon, Lamet, Cetelfares, cos, Tetragrammaton." Strangely, Mathers omits this conjuration. Mathers' other manuscript authorities read as follows: Sloane 3091, fol. 84v: "ancor, amacor, amade. Theodonia, Pancorpsagor, Anotor, parles merites des Saints Anges, . . ." Harley 3981 fol. 112v: "Ancor, Amacor, Amade, Theodonia, Pancor = psagor, Anitor, par les merites des Saints Anges . . ." Kings 288 fol. 111v: "Anco, Amacor, Amade, Theodonia, Pancor, Psagor, Anitor, parles merites, des Saints Anges . . ." Ancor, Amacor, Amides, Teodonia, Pancor, Amitor, par les merites des Saintes . . . Sloane 1307 (missing from chapter on vestments but includes the following for consecrating the parchment fol. 109v:) "Autor, Amaur, Theodomos, Phagar, Abacri, adestote ad custodiam istius carte." Other manuscripts of the *Key of Solomon* in the British Library not used by Mathers preserve some valuable readings: Sloane 3847 fol. 46v (consecration of clothing): "Anchor, Anachor, anilos, theodonos, phagor, Ianitor, per merita Angelorum sanctorum . . ." fol. 60r (preparation of parchment): "Ancor, anacor, amlos, Theodomos, Phagor, adestote in custodia huius carte" fol. 60v: "Lazay, Salmay, Dalmay, Adonay, Saday, Tetragrammaton, anepheneton, Cedyon, Aryon, Anereneton, Athanatos, Theos, Theodomos, anilos, pes, kyros, abos, Theophilos, Onoy, Zoron, Largon, Lazaryon, Theophilon, Tisyon, Alyon, Occinomos, Zacharion, Sydion, Agla, Joth, heth, he, vau, el, emanuel, Ja Ja, Vah, *ancor, anilos, Theodonas* angeli sancti dei . . ." Additional 36674 fol. 15v: "Antor, Anator, et Anabis, Theodomas, lanitor [or Iamtor], by the desertes of the holy Anngells . . ." Sloane 2383 fol. 16r (preparation of parchment): "Anator, Amacor, phaidos, theodomos, plagar, abacar, adestote ad custodiam istius Cartae" fol. 25v (silk cloth): "Adonay, amatias, anaton prieumaton, agla, Ensoph, Cadon, antor, amacor, anilor, [26r] Semanphorus, Samceuaia, tetaph, soned, saemonim. Eos bos, Elohim."

76

Joseph H. Peterson, *The Lesser Key of Solomon* (York Beach, ME, Weiser Books: 2001), p. 47.

77

British Library manuscript Royal 17 Axlii fol. 37r. Another manuscript in the British Library, Sloane 3885 fol. 69r reads: "Ih'u dei filius incompraehensibilis hancor hanacor hanylos iehorna theodonas helyothos heliotheos phagor corphandonos norizane corithico hanosal helsezope phagor[a]. [37v] Eleminator candones helas helee resphaga thephagagayn thetendyn thahanos mtemya heortahonos nelos behebos belhores hacaphagan \\\\\ belohothoi ortophagon corphandonos humane natus . . ." Sloane 3854 fol 118v: "Ih'u dei filius incomprehensibil' hancor hanacor hanylos iehorna theodonos helyothos heliotheos phagor corphandonos norizane corithico hanosae helsezope phagor[a]. Eleminator candones helos orano: helee resphaga thephagagayn thetendyn thahanos uitemya heortalyonos uelos ue hebos uel hores hacaphagan ortophagon corphandonos humane natus . . ."

78

Peterson, p. 172.

79

Gustav Davidson, *A Dictionary of Angels Including the Fallen Angels* (New York: The Free Press, 1967), pp. 338–9.

80

Christopher Whitby (*John Dee's Actions with Spirits*, p. 1) identified these as "notes in cipher by William Shippen (1635–1693)," but see C. H. Josten, *Elias Ashmole (1617–1692): his autobiographical and historical notes, his correspondence, and other contemporary sources relating to his life and work* (Oxford, 1966), V. 2, p. 10.

81

Christopher Whitby, *John Dee's Actions with Spirits*, p. 105–6, p. 156.

82

Nicholas Clulee, *John Dee's Natural Philosophy*, p. 178–9.

83

Dee was apparently aware of the existence of the Ethiopic *Book of Enoch* from Guillaume Postel's *De originibus* (Basel: Ioannem Oporinum, 1553). See Nicholas Clulee, *John Dee's Natural Philosophy,* p. 209.

84

TFR, p. 159.

85

Sloane 3188, fol. 101b.

86

William Sherman, *John Dee,* pp. 16—19.

87

See Frances A. Yates, *The Rosicrucian Enlightenment,* 1978, pp. 41.

88

TFR I, p. 173; TFR III, p. 15.

89

Hermetic Journal, 30, pp. 18—22.

90

TFR III, p. 15.

91

Sloane 3188.

92

Sloane 3191.

93

Sloane 3189.

94

George Hay, ed., *The Necronomicon* (Jersey: Neville Spearman, 1978), p. 36.

95

Donald C. Laycock, *The Complete Enochian Dictionary* (York Beach, ME: Weiser Books, 2001), p. 63.

96

James O. Halliwell, ed., *The Private Diary of Dr. John Dee* (New York: AMS Press, 1968), p. 11, May 25, 1581.

97

MLQ, 17 November 1582.

98

Dee, "Praefatio latina," 1586 in C. H. Josten's "An Unknown Chapter in the Life of John Dee," *Journal of the Warburg and Courtauld Institutes* 28 (1965): 233—57. See also Butler, *Ritual Magic*, pp. 259, 268.

99

Nicholas Clulee, *John Dee's Natural Philosophy*, p. 205.

100

See for example, Jacque Vallee's *Messengers of Deception* (Berkeley: Ronin Publishing, 1979) and Colin Wilson, *Alien Dawn* (New York: Fromm International, 1998).

101

Laski is told he would have the kingdoms of Poland and Moldavia. The angels also incorrectly foretell Rudolph's demise and Stephen's ascent.

102

I. R. F. Calder, “John Dee Studied as an English Neoplatonist,” chapter 9, section 4.

103

48 Claves Angelicae: “The 48 Angelic Keys.” -Ed.

104

The title page of the actual manuscript reads, *Liber Scientiae, Auxilij et Victoriae Terrestris:* “The Book of Earthly Knowledge, Help, and Victory” -Ed.

105

10 April 1586.

106

30 April 1586.

107

The actual title page reads, *De Heptarchia Mystica (Diuinis, ipsius Creationis, stabilitœ legibus) Collectaneorum / Liber primus:* “Concerning the Mystical Heptarchy (divine, of the creation itself, with permanent rules) First Book of collected passages” -Ed.

108

Sloane 3191.

109

William Lilly, noted English astrologer. Born 30 April 1602. Died 9 June 1681.

110

“As a further testimony of the sence of Mr. Wales kindnes, shortly after his death, I sent for his son, & bestowed on him, one of my deputies places in the Excise, with an allowance of 80 £ per Annum.” /E.A.

111

Sloane 3189 has the following three names written on a blank page, which may be these former owners: Robert Jones, Susanna Jones, George Lockehouse. -Ed.

112

till: “drawer or compartment.” - Ed.

113

Praeter . . . sapientia: “Besides my other frequent extemporaneous prayers and more ardent exhortations to God, this one has been most frequently used. *My morning and evening prayer for wisdom.”* -Ed.

114

In nomine . . . placebit: “In the name of God the Father, God the Son, God the Holy Spirit. Amen. O almighty, eternal, true and living God, be pleased to deliver me! O Lord of Lords, King of Kings, Jehovah Zebaoth, make haste to help me!(cf. Psalm 70) Glory be to God the Father, and to the Son, and to the Holy Spirit: as it was in the beginning, is now, and ever shall be, world without end. Amen. Teach me to perceive and understand properly (O Creator of all things), for your wisdom is all I desire. Fix your word in my ear (O Creator of all things), and fix your wisdom in my heart. O Lord Jesus Christ (you who are the true wisdom of your eternal and omnipotent Father) I most humbly beg your Divine Majesty that you consider it proper to send me the speedy help of some pious wise man and experienced philosopher for realizing and perfecting above all fully those things which will be of greatest value for increasing your praise and glory. And if no such mortal man now lives upon the earth who is fitting for this work, or who may have been assigned by your eternal providence to the performing of that service for me, then truly I most humbly, most ardently, and most faithfully ask from your divine majesty that you grant to send me down from heaven your good spiritual ministers and angels, namely Michael, Gabriel, Raphael, and also Uriel: and (from your divine favor) any other true and faithful angels of yours, who may completely and perfectly train and teach me in the true and accurate knowledge and understanding of your secrets and wonders (concerning all your creatures, and their nature, properties, and best use) and necessary knowledge for us mortals, to the praise, honor, and glory of your name, to my firm solace and otherwise (through me) the solace of the greatest number of your faithful, and to the confusion and ruin of the wicked. Amen. Let it be O Jehovah Zebaoth; let it be O Adonay; let it be O Elohim. O blessed and omnipotent Trinity, praised above all things, grant me (John Dee) this petition, in such a manner that will be most pleasing to you. Amen." -Ed.

115

Ab anno . . . suam: "From the year 1579 in approximately this manner, in Latin or in English (and furthermore in another unique and particular manner, sometimes for Raphael, and sometimes for Michael) it was most gratifying to me to pour forth my prayers to God; may God grant me his wonderful mercy." -Ed.

116

In Sloane 3677, this note comes before the prayer. -Ed.

117

Angelus . . . praedominans: "Angel or intelligence now presiding over the whole world." -Ed.

118

Etymologia: Gratiosa / Afflicta Dei / Misericors: "Etymology: Favored / Distressed of God Merciful." Dee considered Hebrew etymology important and discusses meanings and roots of various words in various works of his. It seems he had at least a rudimentary command of Hebrew grammar as well. -Ed.

119

4 Angeli . . . Quaternarii: "4 angels presiding over the 4 quarters of heaven, as Agrippa notes in the Scale of the number four (*Occult Phil.,* Book 2, ch 7)." This grouping of the Archangels is common in medieval and Renaissance occult works. In *Liber Juratus,* one of the earliest books of the Solomonic school of magic, these four angels are known as the "Angels of the 4 winds." Agrippa, in his work, *De Occulta Philosophia,* book 2, chap. 7 (Leiden: E. J. Brill, 1992), pp. 266, calls them the "four angels ruling over the corners of the world." The *Magical Calendar* of Tycho Brahe gives the same.

Michael and Gabriel are the only two angels mentioned by name in the Old Testament. Raphael is mentioned in the apocryphal *Book of Tobit,* and Uriel is well-known in noncanonical lore. Annael is relatively unknown. -Ed.

120

Etymologiae: Fortitudo . . . praevalesceus: “Etymology: Michael: Strength of God; Gabriel: either made very strong or very powerful or strength of God; Raphael: Medicine of God; Uriel: Light of God.” -Ed.

121

Anna . . . Deum: “Anna, et Annah, is a particle of the supplicant and confessor: consequently it may not be unreasonable that it indicates praying and confessing God.” Dee’s theory is that the name Annael derives from Hebrew “Ana” meaning “pray,” or “lament.” The more usual explanation of Anael is that it is equivalent to Haniel, and means “Grace of God.” Johannes Trithemius, in *De Septem Secundeis* (translation in William Lilly, *Worlds Catastrophe,* London, 1647) refers to him as the “spirit of Venus.”- Ed.

122

Per Sloane 3677.

123

Ad Deum . . . Anno 1582: “A faithful declaration to almighty God, to the lasting account of this matter in the year 1582.” -Ed.

124

Talent: “power.” -Ed.

125

I Samuel 9 is the story of Saul’s consulting Samuel about his father’s asses. - E.A.

126

James 1:5 Si quis autem vestrum indiget sapientia, postulet a Deo, qui dat omnibus affluenter, et non improperat: et dabitur ei.: “If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.” -Ed.

127

mediately: “through a mediator.” -Ed.

128

Mittas . . . ducant &c: “May you send your light and your truth, which may lead me . . .” -Ed.

129

Recte Sapere . . . quod volo: See above. -Ed.

130

Da verbum . . . fige &c: “Fix your word in my ear, and your wisdom in my heart, etc.” -Ed.

131

This third seer was Saul. -E.A.

132

This seems to be a paraphrase of Psalm 34:7: “The angel of the Lord encamps around those who fear him, and delivers them.”

133

De mirabili . . . Naturae: “Concerning the wonderful power of art and of nature” -Ed.

134

Numquid non est Deus in Israël, ut ad consulendum Beelzebub, deum Accaron. Reg. 4. cap. 1. -Δ. “Is it because there is no God in Israel that you are going to inquire of Beelzebub, the god of Ekron?” 2 Kings (called Reg 4, 4 Kings in the vulgate) - Ed.

135

Facilius . . . reputare: “It is without doubt incomparably easier to obtain anything that is considered useful for people from God, or from good spirits [than from evil spirits].” -Ed.

136

Mane: “in the morning.” -Ed.

137

AÑAËL.

138

Note, An illuding intruder, even at the first, putting him self, as an angel of light. Take hede allwayes of undue securitie.

139

There appered a great number of dead mens skulls, likewise.

140

In nomine . . . tu es: “In the name of Jesus Christ, who are you?” This is a standard first question for interrogating spirits. “Let him first require his name, and if he be called by any other name” (pseudo-?) Agrippa’s *Fourth Book of Occult Philosophy,* ed. Robert Turner (London: Askin Publishers, 1978), p. 67. -Ed.

141

“potestas . . . est: “All power is placed in me.” -Ed.

142

Quae?: “Which?” -Ed.

143

Bona et mala: “good and bad.” -Ed.

144

De Thesauro abscondita: “regarding hidden treasure.” -Ed.
145

Ne perturbes . . . Nugae: “Don’t bother, for these are trifles.” -Ed.
146

Ubi . . . tua?: “By whom is your power?” -Ed.
147

Cur . . . mea?: “Why do you ask about my power?” -Ed.
148

Cur . . . placet: “Why? It means you haven’t satisfied me.” - Ed.
149

An bonus . . . speculo?: “Is there any good angel assigned to this speculum/mirror?” - Ed.
150

Etiam: “Yes, certainly.” -Ed.
151

Quis? “Who?” -Ed.
152

Bonus . . . mentio: “Isn’t this the good angel mentioned in scripture?” [i.e. Michael]-Ed.
153

Maxime: “Absolutely.” -Ed.
154

Fieri . . . agam?: “May I not see and deal with him?” -Ed.
155

Ita: “yes” -Ed.
156

Quid . . . velis: “What do you wish to show by this?” -Ed.
157

Alterius . . . est: “It is the character of another angel.” -Ed.
158

Cur . . . ostendis?: “Why do you show this now, and on this occasion?” -Ed.
159

Causam ob magnam: “For a great reason.” -Ed.
160

In margin: “Prayer / Fasting.” -Ed.
161

Gloria . . . saeculorum: “Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now, and ever shall be, world without end.” -Ed.
162

Prepositus orbis veneris: “Governor of the planet Venus.” -Ed.
163

This book only survives in fragments as Cotton MS. Vitellius. C. VII, art. 3. in the British Library. -Ed.
164

In nomine Jesu Christi: “In the name of Jesus Christ.” -Ed
165

Pseudonym for Edward Kelley. -Ed.
166

Note: he had two dayes before made the like demaunde and request unto me: but he went away unsatisfiyed for his comming was to entrap me, yf I had had any dealing with wicked spirits as he confessed often tymes after: and that he was set on, &c.
167

Aliqui Angeli boni: “some good angels.” -Ed.
168

Michael . . . nostris: “Michael is the foremost in our works.” -Ed.
169

Soyga, Soiga = agyos. -E.A. Agios is Greek for holy. Two copies of this book have been identified. One is Bodleian Ms. 908, and the other is British Library Sloane manuscript 8. See the introduction for more detail. -Ed.
170

Liber . . . bonos: “That book was revealed to Adam in Paradise by the good angels of God.” -Ed.
171

solus . . . interpretator: “Michael alone is the interpretor of that book.” -Ed.
172

Dee lived to be 81. -Ed.
173

Praesentias . . . invocandi: “Request and invoke our appearance with sincerity and humility. And Anchor, Anachor, and Anilos are not to be called into this stone.” -Ed.

174

Haec . . . non vi: “These things mostly involve Michael. Michael is the angel who illuminates your path. And these things are revealed in virtue and truth, not by force.” -Ed.

175

Omnis . . . nobis: “Every hour is our hour.” -Ed.

176

An illuding spirit straight way intruded him self, and this character: as may appere *Libri Quinti Appendice* where the character is described exactly.

177

In margin: This was not True Uriel as may appere Anno 1583: May 5. -Ed.

178

Sigillum . . . gestandum: “Engrave this sigil in gold, for protecting the body in all places, times, and occasions: and it is to be worn on the chest.” -Ed.

179

Soli . . . gloria: “All honor and glory to God alone.” -Ed.

180

Note: In this time there appered in the stone, a riche chayre: and after a little while, it was out of sight.

181

That is, Psalms 6, 32, 38, 51, 102, 130, and 143 (the Vulgate numbers them 6, 31, 37, 50, 101, 129, and 142). -Ed.

182

Sigillum Dei: “Sigil (or seal) of God.” -Ed.

183

In margin: Erronicè, contra ignorantiam meam. vide post. -Δ (Erroneously, to my ignorance. See below.) -Ed.

184

Note this point.

185

Two smaller seals are preserved in the British Museum. They measure 125mm in diameter, and are 20mm thick. The holy table itself measured 36¼ inches by 35⅞ inches, was 31½ inches high. -Ed.

186

Caue: quia angelus tenebrarum se intrusit hic ut libri Quinti appendice apparavit. -Δ. “Beware: an angel of darkness intruded itself here as is shown in the appendix to the fifth book.” In fronte: “in front”; iuxta pectus: “near the chest”; a sinistris: “on the left”; a dextris: “on the right.” -Ed.

187

Brimstone (sulfur) was commonly used in exorcisms. For the binding of Asmodeus by Raphael, see *The Book of Tobit* 3.17. -Ed.

188

Dee’s daughter Katherine was nine months old at the time. -Ed.

189

Note: So is it evident who went abowt to hinder the truth before in the character, and in the border of the Table, falsely cownterfeating &c as it also in the next action may appere.

190

Saul in danger of being carried away quick. -Δ. Quick: “alive.” -Ed.

191

George was a servant of Dee’s. Dee’s diary states that goodman Hilton requested lodging for his two sons in Dee’s house in 1579, and that Robert Hilton came to his service 4 October 1581. -Ed.

192

See Tobit 3.17 and 8.3.

193

Gloria . . . sicut: “Glory be to the Father, and to the Son, and to the Holy Spirit, as . . . etc.” -Ed.

194

“Around 3 in the morning.” -Ed.

195

Hereby may appere that this wycked spirit foysted in the shew of the fals character and names before.

196

Presently: “at once.” -Ed.

197

Brave: “splendid.” - Ed.

198

Note: Lundrumguffa skourged spiritually.

199

Glystring: “brilliant.” -Ed.

200

Lundrumguffa.

201

Gloria . . . saeculorum: “Glory, praise, honor, virtue, and sovereignty to the immortal, invisible, and almighty God, forever and ever.” -Ed.

202

Agrippa hath so, cap. 24, Lib. 3, *Occult. Phil.* -Δ. Cornelius Agrippa, *De Occulta Philosophia*, p. 471. Here Agrippa lists the four princes of the angels as Michael, Raphael, Gabriel, and Nariel (also known as Uriel). They rule over the four winds and the four parts of the world (East, West, North, and South respectively). -Ed.

203

Potius erat dicendum Michaël: Nam Gabriel est Praevalescentia Dei: et ita, fortitudo quidem, sed altioris gradus. -Δ. (“Rather Michael was indicated: For Gabriel is the Predominance of God: and therefore also the strength, but to another degree.” -Ed.)

204

Fortitudo . . . est: “The strength of God is always with you.” -Ed.

205

Angelus tuae professionis: “Angel of your profession.” -Ed.

206

Vide Agrippam de Triplici hõis custode. Lib.3: cap.22. -Δ. Cornelius Agrippa, *De Occulta Philosophia,* book 3, chap. 22, p. 465. Here Agrippa states that everyone is assigned three angelic keepers or preservers: one that is holy, another of the nativity, and another of the profession. -Ed.

207

Laudate . . . suis: “Praise the Lord for his works.” -Ed.

208

Vide Reuclini de *Verbo Mirifico,* de nomine NA.

209

Vide Reuclini Librum *de Verbo Mirifico* de nomine PELE.

210

The use of the ring.

211

De sigillo Emeth, vide Reuclinim *Artem Cabalisticam*, lib.3. et Agrippam lib. 3. cap.11. -Δ. “Concerning the seal Emeth, see Johann Reuchlin, *On the Art of the Kabbalah*, book 3.” Translated by Martin and Sarah Goodman, (Lincoln, NE: University of Nebraska Press, 1983), pp. 284, 287: “They assert that En Sof is alpha and omega, for he said: ‘I am the first and the last.’ They say too that the ‘Crown’ of the kingdom is the bottomless fount of all the ages and the Father of mercies, whose mystery is that he seals up Essence through Truth. As our noble teacher Eliezer haKalir says: 'Truth is his seal.' This can be proved by arithmetical calculation. If we multiply *Ehieh* (meaning 'essence') by *Ehieh* we will get 441, which is the same as *Emeth,* the word for 'true' or 'truth,' and the same as *Adonai Shalom,* which means 'Lord of Peace.'" Compare with Joseph Gikatilla (b. 1248), *Gates of Light*, translated by Avi Weinstein (San Francisco: Harper Collins Publishers, 1994), p. 222: "Thus the Sages said 'EMeT is the seal of the Holy One, Blessed be He.' . . . Therefore, upon His seal is written EMeT, to teach you that all the hosts of letters from the first aleph to the [but not including] mem [which is in the middle of the alphabet] look to bring favour . . ." See the introduction for a discussion of the seal Emeth. Note also that all three names, "NA," "Emeth," and "PELE" are found in Agrippa, *De Occulta Philosophia,* book 3, chapter 11, p. 434. -Ed.

212

Virtue, also "power." -Ed.

213

Valete: "Farewell." -Ed.

214

Soli . . . Gloria: "All honor, praise, and glory to God alone." -Ed.

215

Invocate . . . eum: "Invoke the name of the Lord, and acknowledge him." -Ed.

216

Psalm 67.1: Deus . . . nobis: "May God be gracious to us and bless us." -Ed.

217

Of Salamian you may rede, in the call, Diei Dominicae in *Elementis Magicis* Petri de Abano, there called Salamia. -Δ. Elementis Magici: "Magical Elements," by Peter de Abano, English translation published as *Heptameron: or Magical Elements* (London, 1655, reprint London: Askin Publishers, 1978), p. 89. Diei Dominicae: "Sunday."

218

Thretting: "threatening." -Ed.

219

Raphaël.

220

De OCH vide in libello Arbatel in ☉. -Δ. According to the Arbatel *De Magia Veterum*, Aphor. 17, pp. 17–31, Och is a spirit of Olympus who governs solar things. The other six Olympic spirits are Aratron (Saturn), Bethor (Jupiter), Phaleg (Mars), Hagith (Venus), Ophiel (Mercury), and Phul (Moon). -Ed.

221

See Agrippa, *De Occulta Philosophia,* book 3, chapter 34, p. 504. -Ed.

222

Δ: Perchaunce he meaneth the cownsayle of Annael: before specifyed.

223

It is in *Elementis Magicis* Petri de Abano printed with Clauis Agrippae, which lay in my oratorie almost under my wyndow.

224

The top third of a page is missing here. This quote is supplied from HM, where it is attributed to Michael, that is, F.D., 15 March 1582. -Ed.

225

In margin, written lengthwise: God wilbe revenged uppon Saul: for he hath abused his names in his creatures He hath sinned agaynst kinde. His ponishment is great: and so I ende. -Ed.

226

See the apocryphal *II Esdras* 4.1, 4.36, 5.20, 10.28.

227

See the apocryphal *Book of Tobit* 3.17 and passim.

228

Mysteriorum Liber Primus, tooke ending here (as I conceive) after which followes *Mysteriorum** *Liber Secundus*, but the begining thereof is utterly perished. *So it appeares to be by divers Quotations in the following Books. *So by the Citation 28 April 1582. -E.A.

229

The top quarter of a page is missing. In HM, Dee says: “Note that the whole Second boke is Nothing els but the Mysteries most Mervaylous of Sigillum Dei: otherwise called Sigillum Aemeth.” In 3677, E.A. makes the following comments: “I suppose here were some other Actions between the 21 of March and 28 of April 1582 which belonged to the 2nd booke, & are wanting. For in the beginning of the Action of 28 of Apr. Mich: taxeth (?) and threateneth Δ for his slacknes for his not preparing things appointed by him (which Δ excuseth with inability) but here is no . . . of such appointment . . . in Action of 21 of March. [In margin: 22 Mar Mr Talbot went to London to take his journey for the Bookes vide Ephemerides. If therefore there was any action between 22 Mar & 28 Apr it must be after Mr Talbots retorn, & when he retorned is not noted.] (The following line was crossed out. -Ed.): I suppose also that somewhat is wanting of the 3d Booke, for here is only the Actions of 2 daies, and 28 & 29 of Ap: & the catch word of the last page is - Mi + decedite - but nothing followes.

I also suppose there is something wanting of the 4th Booke, for the last Action is 4 May 1582 & at the beginning of which it appears that E.T. was unwilling to proceed as skryer any further, because Mich: willed him to Marry. & lis & bable be here (+) left offe. Beside the 4th (or rather 5) booke begins the 15 of Nov: 1582. & from the 4 of May to that tyme here is nothing extant. Yet that somwhat was done may be colledled from what is entred under the Title vizt: Post reconciliationem Kellianam, &c: implying that, here had been some falling out betw. Δ & him, & it may hence be presumed, Kelly had been implyed as Skryer sometyme before the said falling out.

+ / 4. May. Mr. Talbot went vide Ephem: so that by this it seemes Mr. Talbot went away from Mortlack so soone as his account of 4 of May was finished, & discected the imployment." -E.A.

230

Benedictus qui venit in: "Blessed is he who comes in . . ." -Ed.

231

Benedictus . . . Domini: "Blessed is he who comes in the name of the Lord." This is part of the Sanctus prayer, which appears in the preface to the Latin mass. See also John 12:13. -Ed.

232

Michael - Fortitudo Dei.

233

My Oath or vow required for secresie.

234

To E.T. he spake.

235

Recte . . . Intelligere: "To perceive and understand properly." -Ed.

236

The top quarter of a page is missing. -Ed.

237

In HM this section has the following heading (perhaps part of the missing text): "Now I will speak of Sigillum Aemeth, also known as Sigillum Dei." The words in square brackets were supplied from HM. The quote is also dated 19 March. -Ed.

238

Semiel, this etymologie is as thowgh he wer the secretarie, for the Name of God.

239

Michael -CHM.

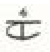
240

Semiel - fortè significat Nomen meum Deus. Ita quod Tabulae istae sunt Nomen Dei, vel Nomina Diuina. -Δ. Forte . . . Diuina: "Perhaps it signifies the name of my God, thus, because these tables are the name of God, or the Divine names." -Ed.

241

Compare with Daniel 10:6. -Ed.

242

The very fashion of the T was thus: 

243

“T” in the holy language is named Gisg; vide lib.5. post. et est ultima Alphabetilitera. -Δ. Vide . . . litera: “See below in Book 5; it is the last letter of the alphabet.” -Ed.

244

HM reads “of God.” -Ed.

245

Deus . . . semper: “O God, God, our God, blessed are you, now and forever.” - Ed.

246

G: alr. Ged. lib.5. -Δ. (“G: otherwise Ged. [See] Book 5.” -Ed.)

247

This ellipsis is Dee’s, indicating an omission. -Ed.

248

N, alr, Drux.

249

Multiplicatum . . . terra: “Manifold is your Name on the Earth.” -Ed.

250

Vidimus . . . Domine: “We have seen your glory, O Lord.” -Ed.

251

Gisg.

252

Illius . . . nobiscum: “May his Glory be with us.” -Ed.

253

Na.

254

Et est . . . Lucis: “And it is the number of blessed power. Behold the Angels of Light.” -Ed.

255

Et sum . . . videte: “And I am the end, and have no number. I am a number within a number, and every number is my number. Behold.” -Ed.

256

Drux.

257

Et est . . . cælis: “And he is life in heaven” -Ed.

258

Et ego . . . viventibus: “And I live with the well-living.” -Ed.
259

Vivamus . . . Nomen: “We live, Alleluia. O Holy Name.” -Ed.
260

Tal.
261

Benedictus . . . Agni: “Blessed is the number of the Lamb.” -Ed.
262

Orate invicem: “Pray in turn.” -Ed.
263

Omnia . . . Deo: “Everything is given by God.” -Ed.
264

Med.
265

Et non . . . Deus: “And the end is not in him. Blessed are you O God.” -Ed.
266

Angeli . . . Halleluyah: “The angels will fall down at your name O Lord. You are the first O alleluia.” -Ed.
267

Un.
268

Et numerus . . . caeteris: “And your number lives in the rest.” -Ed.
269

Corrected thus after by Uriel to be 20.
270

Nomen . . . nobiscum: “The name of that is with us.” -Ed.
271

Drux.
272

Creasti . . . tuam: “O Lord, you have created your angels for your glory.” -Ed.
273

Et te . . . Deus: “And God has made you first.” -Ed.
274

Un.
275

Et creata. . . tuo: “And they were created and perish in your name.” -Ed.
276

Note these 3 parts.
277

Surgit . . . Dei: “Innocence arises to the face of God.” -Ed.
278

Innocentium . . . tuis: “O Lord, you have seen the names and blood of the innocent on the earth, and you are just in your works.” Compare with Psalm 94:21. - Ed.
279

Na.
280

Numerus . . . rerum: “Your number is infinite, and it will be the end of things.” -Ed.
281

Non est . . . Terrae: “To him there is no number. Everyone perishes before God, and on the face of the earth.” -Ed.
282

O benedictum . . . illis: “Blessed is your name, O Lord. The number perished with those.” -Ed.
283

Med.
284

Lux . . . tuum: “Light abides in darkness. Your Name is full of glory.” -Ed.
285

Trinus sum: “I am threefold.” -Ed.
286

Benedictus . . . El: “May the name El be blessed.” -Ed.
287

Ur.
288

Labia . . . Dominum: “My lips praise the Lord.” -Ed.
289

Scotcheon: escutcheon. -Ed.
290

Et hic est El: “And here is El.” -Ed.
291

Benedicta . . . tua: “May your age be blessed.” -Ed.
292

Natus . . . noster: “That Light is born. He/she/it is our Light.” -Ed.
293

Drux.
294

Numerus . . . benedictus: “Your number is blessed.” -Ed.
295

Numerus . . . aeternum: “Your number is with us: and yet until now we knew not his end. May you come with your number, O one forever.” -Ed.
296

Linguis . . . eum: “They recognized him by his tongues.” -Ed.
297

Benedictus . . . sic: “Blessed is he who is so and so.” -Ed.
298

Trencher: cutting board on which food is served. -Ed.
299

Ur.
300

Et es . . . tuis: “And you are true in your works.” -Ed.
301

Gaudete . . . Gaudete: “Rejoice ye, all his people, rejoice ye, all his people, from now on rejoice.” -Ed.
302

Incipit virtus nostra: “Our power begins.” -Ed.
303

Ged—G.
304

Note this to be the first that vanished away, going behynde Michael.
305

Recte . . . eius: “Live properly, O you his holy ones.” -Ed.
306

Don.
307

Hic est . . . meam: “This is the angel of my Church, who may teach him my path.” -Ed.
308

Na.
309

Coniunxit . . . illorum: “He joined the spirit with their souls.” -Ed.
310

Med, ged.
311

Numerus . . . numero: “Its number is without number.” -Ed.
312

Tempus . . . agnoscite: “It is time. Recognize your God.” -Ed.
313

Gisg.
314

Imago: I writ first: but, aunciently, and vulgarly both in writing and print, you shall finde ymago, thowgh not according to the Latine Tung. -Δ. Ymago . . . amara: “Your image (O death) is bitter.” -Ed.
315

Gon - cum puncto, y -Δ. (“With a point, to distinguish it from ‘i’.” -Ed.)
316

Iustus . . . noster: “Our God is just to the wicked.” -Ed.
317

Opera . . . mea: “The labor of the faithful is my delight.” -Ed.
318

Hic est Deus noster: “Here is our God.” -Ed.

[319]

Ecce . . . mea: “Behold, sin rules in my house.” -Ed.
[320]

Graph.
[321]

Bestia . . . aeternum: “The beast devoured my people, but he will perish forever.” -Ed.
[322]

Pa.
[323]

Iniquitas . . . Inquis: “Iniquity fills my temple, and the holy live with the unjust.” -Ed.
[324]

I think it to be superfluous.
[325]

Iniqua . . . suis: “The earth is unjust in its malice.” -Ed.
[326]

Angeli . . . sanctis: “His angels have served the saints.” -Ed.
[327]

Uriel corrected it after, to be under.
[328]

Regnabit . . . tempore: “Wickedness will rule for a time.” -Ed.
[329]

Nulla . . . terram: “No power rules upon the earth.” -Ed.
[330]

Non est . . . caelis: “His number is not in heaven.” -Ed.
[331]

Antiquus . . . Innocentes: “The ancient serpent has raised up his head, devouring the innocent.” -Ed.
[332]

Regnum . . . Contradicet?: “My Kingdom. Who resists it?” -Ed.
[333]

Non quod . . . Mysterium: “It is not because he is A, but because he resists A. Neither his portion nor his number are discovered in heaven. Therefore he has the number of the earth, which is a mystery.” -Ed.

334

Mysterium nobis reuelandum. -Δ. (“A mystery to be revealed to us.”) Vobis . . . reuelandum: “This mystery is to be revealed to you afterward.” -Ed.

335

Perturbatur . . . sua: “The earth is thrown into confusion by his/her wickedness.” -Ed.

336

My skryer had omitted to tell me this, or els, it was not told and showed, but Uriel did after supply it by the skryer: The first letter of Perturbatur, doth not make shew, of the letter following as other before did.

337

Surgite . . . aeternum: “Arise, O servants of God. Arise (I say) and fight. The Name of God is eternal.” -Ed.

338

Omnis . . . illius: “All the Earth will tremble at the sound of that trumpet.” -Ed.

339

Serua . . . Israel: “O God, save your people; O God, save your people Israel; O God, save (I say) your people Israel.” -Ed.

340

Fam.

341

Est numerus in numero: “He is the number in the number.” -Ed.

342

Nunc . . . tribulationis: “Now are the days of troubles.” -Ed.

343

Hic predictus: “This is the number that was foretold.” -Ed.

344

Audite . . . est: “Listen: it is finished.” -Ed.

345

Uriel also did correct this place with deliuering this in the place of the other description before.

346

Angele . . . tuam: “O angel, prepare your trumpet.” -Ed.

347

Venite Tempus: “The time comes.” -Ed.

348

Hij duo . . . adhuc: “These two were still hidden.” - Ed.
349

Vale . . . suum: “Farewell. Nature has its own limit.” -Ed.
350

Hij duo . . . adhuc: “These two were still hidden.” - Ed.
351

Have wanted: “were missed.” -Ed.
352

Veritas . . . sunt: “Truth is in God alone, and all these things are true.” -Ed.
353

The descryer, or the skryer omitted to tell.
354

Hij duo . . . adhuc: “These two were still hidden.” - Ed.
355

Consummatum est: “It is finished.” -Ed.
356

Iste . . . suus: “This is his number.” -Ed.
357

Omnia unum est: “Everything is one.” -Ed.
358

Semieil.
359

Laudate . . . eius: “Praise the Lord in his sanctuary” (Psalm 150). -Ed.
360

The declaration of the Numbers.
361

Make experience: “get started.” -Ed.
362

Note these doings to be accownted Calls.
363

Saluete: “Greetings.” -Ed.
364

Note: 7 names, proceding from 3 generall places of the Circumference or 3 generall letters, being but one letter and that, A.
365

Prove: “determine the truth.” -Ed.
366

Vide Galatinum, lib. 3. cap. 11. -Δ. This is Petrus Galatinus, a 15th century Kabbalist. -Ed.
367

Id est . . . Trinitate: “That is, God the Father, God the Son, God the Holy Spirit, Trinity in unity and unity in Trinity.” - Ed.
368

Pater . . . Deus: “God the Father, God the Son, God the Holy Spirit, nevertheless not three gods but one God.” -Ed.
369

Sicut . . . unus: “As the rational mind and flesh of a person are one, so too are God and man one Messiah.” -Ed.
370

42, are here in potentia, but, non Acta.
371

The vertu of this Circle.
372

ADAMS TREATISE, A: He meaneth my Booke that I call *Soyga*.
373

Primus . . . Dixi: “First and newest, one alone God lives now and ever: He is and he will be, and here are his Divine Names. I have spoken.” -Ed.
374

Benedicamus Dominum: “Let us bless the Lord.” -Ed.
375

Δ: I had made, and written, and corrected certayn prayers to them.
376

Fiat voluntas Dei: “Let it be as God wills.” -Ed.
377

Straight way: “immediately.” -Ed.
378

Baskets.
379

Ecce . . . Israel: “Behold, it is a mystery. Blessed be the Lord, the God of Israel” (Psalm 7:18). -Ed.
380

Sapientiam: “wisdom.” -Ed.
381

Omnia unum est: “All is one.” -Ed.
382

Here there is a marginal flourish in the manuscript, with a line drawn to the word “heven.” -Ed.
383

Seal this: “confirm this.” -Ed.
384

Note of the 7 Baskets.
385

Dixit . . . est: “He spoke and it was so.” -Ed.
386

Et viuis . . . est: “And you live with him, and your kingdom is with those.” -Ed.
387

Dedit . . . Orate: “He gave power to them in heaven. His power is great. Pray.” - Ed.
388

Magnum . . . Orate: “Mighty is GOD in his angels, and great is their power in heaven. Pray.” -Ed.
389

Nuncius . . . coelis. Orate: “Your messenger is great in heaven. Pray.” Nuncius (Nuntius) is commonly used as a title for Gabriel in medieval Latin. -Ed.
390

Michael is the sixth name. vide post. -Δ. Vide post: “see below.” -Ed.
391

Dedit . . . coeli: “He gave power to his angels in the splendor of heaven.” -Ed.
392

Et coniunxit . . . unum: “And God joined them into one.” -Ed.

393

My contynual and anncient prayer.

394

Note these manifold and great Mysteries and mark these 7 diuerse Crosses with these 7 letters.

395

Note this Bond.

396

He is twice three and one.

397

I haue hither to forgotton to ax where Uriel his name may appere.

398

48 letters are here: and One is noted by a Cross: which maketh the 49th. Of this Cross and Angels vide Anno 1584, Junij 25. - Δ. See TFR, p. 173. -Ed.

399

The 7 angels, Zaphiel, Zadkiel, Camael, Raphael, Haniel, Michael, and Gabriel, appear in Cornelius Agrippa, *De Occulta Philosophia,* book 2, chap. 10, p. 282, as the "seven angels which stand in the presence of God." -Ed.

400

72 vertues multiplyed by 48: giue 3456.

401

This I supply was spoken by Michael though the noting by whom is omitted in the original. -Δ.

402

Shaddowed: "shaded." -Ed.

403

¶ Of this sentence cam no frute nor furder confirmation, therefore, consider.

404

The third Lord Monteagle, William Stanley, died in 1581, and it seems likely that Dee was trying to purchase some of his books at his estate sale. -Ed.

405

Note this trumpeter.

406

We were commaunded Not to ax of the apparayle of Michael.

407

Et haec est . . . fac officium Phanael: “And this is his glory, which will not be moved by the wicked. Mi: What do you want? Δ: Besides the will of God, the wisdom that is necessary for us. Mi: The wisdom of the world is nothing, but will perish in eternity. May the LORD’S eternity come, from every part of the world. Come, come if GOD ADONAY wishes. Perform the office, O Phanael.” -Ed.

408

Lustily: “vigorously.” -Ed.

409

Multiplex . . . Noster: “Manifold is our God.” -Ed.

410

7 Thrones, 7 Trumpets, 7 Angels.

411

Sic est Deus noster: “So is our God.” -Ed.

412

Unus . . . noster: “One is our God, O God, our God.” -Ed.

413

Muserion est: “It is a mystery.” The reason Dee used this pseudo-Greek is unclear. -Ed.

414

Note the intrusion of Error by the Wicked powres of Sathan.

415

Perijt Malus cum malis: “A wicked one perishes with the wicked.” -Ed.

416

Tanta . . . Sathan: “So great is your boldness, O Satan” -Ed.

417

Sed . . . vivit: “But our God lives.” -Ed.

418

Non sum: I understand the refusall of those two intruded pillers. -Δ. Non sum: “I am not.” -Ed.

419

Sum: “I am.” -Ed.

420

Orate: “Pray.” -Ed.

421

Cumfet, comfit: “candy.” -Ed.

422

Ista . . . secretorum: “These are the secrets of secrets.” -Ed.
423

Invocate . . . possumus: “Call upon his name, or we are able to do nothing” -Ed.
424

Sic . . . Sic: “Yes, O Lord, Yes, Yes.” -Ed.
425

Laudate . . . aeternum: “Praise the name of the Lord who lives forever.” -Ed.
426

Ipse: “exactly.” -Ed.
427

Et Misericordia tua Domine magna est: “And your mercy, O Lord, is great.” -Ed.
428

Dominus . . . suo: “The Lord is stationed in his number.” -Ed.
429

Vivo . . . illorum: “I live as a lion in their midst.” -Ed.
430

Et tua ... ubique: “And great is your power everywhere.” -Ed.
431

Hoc . . . praece: “This is not without prayer.” -Ed
432

Serpens . . . serpentem: “I am a serpent, and I devoured the serpent.” -Ed.
433

Et bonis . . . Domine: “You are a serpent to both the good and the evil, O Lord.” -Ed.
434

Numerus . . . cognitus: “His number was discovered by no one.” -Ed.
435

Ignis sum penetrabilis: “I am a piercing fire.” -Ed.
436

Et sit . . . Deus: “And may it/he be with us, O God.” -Ed.
437

There is “V” omitted by our neglect.
438

Note these innumerable Angels.
439

Sic . . . noster: “Yes, yes, yes our God.” -Ed.
440

Finis. Gaudium . . . Deus: “The end. Joy and Light is our God.” -Ed.
441

Consummatum est: “It is finished.” -Ed.
442

Unus . . . eius: “ONE ONE ONE. All flesh fears his voice.” -Ed.
443

Adeste . . . Venite: “Be present O Daughters of goodness. Behold, your God is present. Come.” -Ed.
444

Filiae Bonitatis, or Filiolae lucis: vide pagina sequente. -Δ. (“Regarding the Daughters of goodness, or little Daughters of light: see the following page.” -Ed.)
445

Scribe quae vides: “Write what you see.” -Ed.
446

Nos . . . multa: “We are capable of much in Heaven.” -Ed.
447

Adeste, Filiolae Lucis: “Come, O Little Daughters of Light.” -Ed.
448

Michael: one of them that are cownted to stand before the face of God. -Δ. Adsumus . . . stas: “We are present, O you who stands before the face of God.” -Ed.
449

Hijs nostris benefacite: “Favor these ones of ours.” -Ed.
450

Factum erit: “It will be.” -Ed.
451

Valete: “Farewell.” -Ed.
452

Et dixit . . . exaltum est: “And the Lord spoke, come O Son of Light. Come to my tent. Come (I say), for my name is exalted.” -Ed.
453

HM reads, “pendant behinde with a wreth down to the grownd.” -Ed.
454

Yern: iron. -Ed.
455

Traditionally, these metals correspond to the Sun, Moon, Venus, Jupiter, Mars, Mercury, and Saturn, respectively. -Ed.
456

Δ: perhaps here wanteth “non.”
457

Quanmvis . . . sunt: “Although they may (not?) be begotten at one time, yet they are one.” -Ed.
458

Facite . . . erit: “Make (items) according to these (examples) when the time comes.” -Ed.
459

Volumus: “We wish.” Perhaps a mistake for “volamus” (we fly). -Ed.
460

Magna . . . Halleluyah: “Great is God’s glory among you, and ever shall be. Halleluyah.” -Ed.
461

Valete: “Farewell.” -Ed.
462

Dixit . . . estis: “God said, be mindful of my name, but you have been forgetful.” -Ed.
463

Forte “quae.” -Δ. (Perhaps “quae” -Ed.)
464

Note these three descents.
465

Venite, . . . Adsumus: “Come, come, come. Come, O Daughters of the Daughters of Light. Come now and forever, you who will have daughters. God said, I created my angels, who will destroy the daughters of the earth. We are present.” -Ed.
466

Vbi fuistis vos: “Where were you?” -Ed.
467

In terris . . . glorificatis: “On the earth with the saints, and in heaven with the glorified.” -Ed.
468

Non adhuc . . . hoc: “This mystery is not yet to be known.” -Ed.
469

Quid . . . Illorum: “What will you do with these? (They answered,) We shall be with them in all their works.” -Ed.
470

Valete: “Farewell” (lit. “be well”). -Ed.
471

Valeas . . . Cælis: “May you be well, and you are great O you in heaven.” -Ed.
472

Orate: “pray.” -Ed.
473

Et miset . . . Adsumus: “And he has sent the sons of the sons, instructing Israel. The Lord spoke, come to my voice. We are present.” -Ed.
474

Quid factum . . . sumus: “What is done among the sons of men? They live badly (said they) and we do not have a place with them, so great is their iniquity. Woe to the world because of temptations to sin, or to those who cause temptations. Woe to those whom we are not with.” -Ed. Compare with Matthew 18:7: Vae mundo a scandalis. Necesse est enim ut veniant scandala: verumtamem vae homini illi, per quem scandalum venit: “Woe to the world for temptations to sin! For it is necessary that temptations come, but woe to the man by whom the temptation comes!”
475

Nec nomine . . . Mundus: “The world does not fear my name.” -Ed.
476

Nullus . . . meam: “Nobody will see my face.” -Ed.
477

Non est . . . dicam: “There is no maiden on the earth with whom I will speak.” -Ed.
478

Tanta est . . . ab illo: “So great is the weakness of holiness of the day. The benefactors depart from him.” -Ed.
479

Opera . . . me: “Their handiwork is vain. Whereupon no one will see me.” -Ed.
480

In the manuscript the “e” and “l” are overwritten. -Ed.
481

Hagonel. Vide de hoc Hagonel, lib. 4. -Δ ("Regarding this Hagonel, see Book 4.") Ecce: "behold"; Qui adhuc . . . viuo: "I live with those who are still holy." -Ed.

482

Hij . . . Doctrina: "They have imitated my teaching. The teaching of all things are placed in me." -Ed.

483

Imitati sunt: "They have imitated." The proper perfect active form of imitor is Imitati sunt, not imitaverunt. -Ed.

484

Non curat numerum Lupus: "The wolf does not administer the number." -Ed.

485

Ne minimam . . . Valete: "It detracts very little virtue from virtue. Be with them. Be (I say with them). Be (I say) with me. Farewell." -Ed.

486

HM adds, "to Michael (who had called both the first & these)." -Ed.

487

Dictum est hoc tempore: "It was said at this time." -Ed.

488

Urielis officium. -Δ ("Uriel's office." -Ed.)

489

Omnis . . . Halleluyah: "All knowledge is from the Lord. Mi: And his name is Halleluyah." -Ed.

490

Note this list is made perfecter by the next side following. -Δ. The list is composed of the Hebrew names for the seven planets with the divine name "El" added to indicate an angel: Sabathiel (Saturn), Zedekieil (Jupiter), Madimiel (Mars), Semeliel (The Sun), Nogahel (Venus), Corabiel (Mercury), Levanael (The Moon). The numbers 21/8 represent "el"; 26, 8, and 30 represent "1." -Ed.

491

Beatus est . . . conseruat: "Blessed is he who keeps his own names secret." -Ed.

492

In the manuscript, "us" is heavily underscored. -Ed.

493

Note these two orders of Angels: and Note Uriel doth name him self one of the standers before the face of God.

494

Sanctus . . . noster: "Holy, holy, holy, is he, our God." -Ed.

495

Note well this Rule of Arte.

496

Vox Domini . . . Halleluyah: “The voice of the Lord in strength. The voice of the Lord in grace. The voice of the Lord reveals the secret. In his temple may we praise his name EL. Hallelluyah.” -Ed.

497

Note this manner of Center accownted.

498

Note of Numbers with priks signifying letters.

499

1 the first dowghter.

500

Nomen . . . aeternum: “The Name of the Lord lives forever.” -Ed.

501

Viuit in caelis: “He lives in heaven.” -Ed.

502

Deus noster: “Our God.” -Ed.

503

Dux noster: “Our Commander.” -Ed.

504

Hic est: “This is.” -Ed.

505

Lux in aeternum: “Light forever.” -Ed.

506

Finis est: “He/it is the end.” -Ed.

507

Vera est haec tabula: “This table is true.” -Ed.

508

Vera est . . . iam: “This table is true, known in part by us, but unknown in all parts. See below.” -Ed.

509

Note these other purposes.

510

Virtus Vobiscum est: “Virtue is with you. Pray.” -Ed.
511

Angeli . . . illorum: “The angels of light of our God. And he set his angels in their midst.” -Ed.
512

This name Corabiel you may see in *Elementis Magicis* Petri de Abani, in the Considerations Diei ☽ (Monday). - Δ.
513

Videt . . . est: “God saw his own work to be good, and he ceased from his work. It was so.” -Ed.
514

Note these two order of Angels.
515

Dixi: “I have spoken.” -Ed.
516

Sit Nomen . . . Amen: “May the Name of the Lord be blessed, from this time and for all time, forever and ever. Amen.” -Ed.
517

Sigillum . . . hebraice: “The Seal of God Aemeth (or Emeth), containing the names of God in Hebrew.” -Ed.
518

Ashmole has added “Liber: 3us / Liber: 4us” at the bottom of the page. Dee has drawn the frame around the title to look like a scroll. -Ed.
519

In HM Dee notes: “Almost all the Third boke, is of the 7 Ensignes of Creation.” -Ed.
520

Union of us two.
521

Habilitie: “ability.” -Ed.
522

The lamin not simpli . . . spoken: for No such Lamyn was to be made. -Δ.
523

Venito Ese: “Come, O Ese.” -Ed.
524

Laudate . . . Orate: “Praise the Lord in Heaven. Pray.” -Ed.
525

Remember, Ese and lana; ar the thirdth and fowrth of the Septem Filiæ Bonitatis, sup. lib°. 2°. They are thus in order there: El, Me, Ese, lana, Akele, Azdobn, Stimcul. -Δ. Septem Filiae Bonitatis . . . 2°: “Seven daughters of goodness, in book 2 above.” -Ed.
526

Adesdum Ese . . . vestris: “Come, Ese. Come, lana. He gives proof in your tables.” -Ed.
527

Lightened: “glowed.” -Ed.
528

Creatio. -Δ “I created.” -Ed.
529

Ex hijs . . . illorum: “From these they were created (I created), and these are their names.” -Ed.
530

Numerus Primus: “The first number.” -Ed.
531

Δ Of these seven tables, Characters, or scotcheons Consider the words spoken in the fifth boke, Anno 1583, Aprill 28, How they are proper to every King and prince in theyr order. They are Instruments of Conciliation. Volumine 5°: wher my Character is fashioned. -Δ. The words “Numerus Primus” appear to be in Ashmole’s handwriting. -Ed.
532

In the manuscript, Dee has drawn a line between this word and “very blak” above. -Ed.
533

Finis Tenebrarum: Halleluyah: “The end of darkness: Halleluyah.” -Ed.
534

Initium . . . Halleluyah: “And it is a good beginning in his name. Halleluyah.” -Ed.
535

Filiae filiarum Ese sup. lib. 2. -Δ. Venite filiae filiarum ESE: “Come, O daughters of the daughters ESE.” -Ed.
536

Somewhat wanteth.
537

Vnus: “One.” -Ed.
538

Dies primus: “The first day.” -Ed.
539

Ubi est Tabula?: “Where is the table?” -Ed.
540

Est, est, est: “It is, it is, it is.” -Ed.
541

This is the end of folio 32 of the manuscript. The 4 diagrams are inserted at this point, the first two on folio 33 recto, the other two on folio 33 verso. -Ed.
542

O honor . . . eris: “O honor, praise, and glory to you who are and will be.” -Ed.
543

Unus est . . . Origo: “He is one, he is three; he is in each corner. Everything will be understood. He was, is, and will be to you. The end and the beginning.” -Ed.
544

forte fui.—Δ. (Perhaps “was.”) Fui . . . sum: “I was, I am that which I am (was?) not.” -Ed.
545

Lux . . . est: “The light was not, but now it is.” -Ed.
546

In the margin is a line pointing to the third table. - Ed.
547

Ecce signum Incomprehensibilitatis: “Behold the sign that cannot be grasped.” -Ed
548

Est, est, est: “He/it is, is, is.” -Ed.
549

Fiat: “Let it be.” -Ed.
550

In the margin, is a line pointing to the fourth table. - Ed.
551

Scribe. Veritas est: “Write. It is true.” -Ed
552

Man, Woman.
553

Venito vasedq: “Come, O vasedq.” -Ed.
554

Vita . . . manu: “The life of these (is) from my hands.” -Ed.
555

O Lux Deus noster: “O Light, our God.” -Ed.
556

Note this stepping before. -Δ. In the manuscript there is also a line connecting “stepping” and “forestept.” -Ed.
557

Lumina . . . tuae: “These are the lights of your knowledge.” -Ed.
558

Fere . . . numerus: “Almost no one trusts this number.” -Ed.
559

The sterrs, Sonne and Mone Created.
560

Ad usum . . . sunt: “They are multiplied for your use.” -Ed.
561

Omnia gaudent fine: “All rejoice in the end.” -Ed.
562

Opus est: “It is the work.” -Ed.
563

Obumbrabit . . . luce: “He will overshadow your footsteps with the light of truth.” -Ed.
564

Gloria Patri et Filio, et Spiritui Sancto, Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen: “Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now, and ever shall be, world without end. Amen.” In British Library manuscript Harley 6482, *A Treatise on Angel Magic,* the seven ensigns are attributed to the Moon, Saturn, Jupiter, Mars, the Sun, Venus, and Mercury, respectively. -Ed.
565

I am not sure if it wer Mi. or Ur, that called for them.
566

Et posuit . . . filiae: “And he sets those in his service. What do you desire? Δ: Wisdom and knowledge needed to serve God for his glory. Mi: Wisdom is from God; knowledge is to a creature and from creatures. Ur: Come, O daughters.” -Ed.

567

E.T. his promise.

568

Practise. The lower world.

569

Venite filiae: “Come, O daughters.” -Ed.

570

I marvayle that the earth and waters are here ascribed to one.

571

Non potestis ... ratione: “You are not able to see this without calculation.” -Ed.

572

This I entersert now; thowgh it wer not at the first Noting.

573

Aqua: “Water.” -Ed.

574

Animal quadrupes . . . colorum: “A four-footed animal of all colors alternating.” -Ed.

575

Terra: “Earth.” -Ed.

576

Aer: “Air.” -Ed.

577

Ignis: “Fire.” -Ed.

578

Decedite . . . misit: “Depart in his name who has sent you here.” -Ed.

579

We two to-gither.

580

Perseth: “pierces.” -Ed.

581

Vide ipam Tabulam horam 49 nom. Collectam, pagina sequente. -Δ. (“See the table itself, of 49 names collected, on the following page.” -Ed.)

582

49.

583

He ment to E.T.

584

Deo . . . Amen: “To God all good, all honor, praise, and glory, forever and ever. Amen.” -Ed.

585

Hora noctis 11½ a circiter: “around 11:30 at night.” -Ed.

586

Tabula . . . continens: “Collected table of the 49 consecutive names of the good angels (per Dee).” -Ed.

587

Coordinatio . . . disposita: “Sequence of the 49 angels, arranged thus by John Dee.” Iste est caeteris: “and so on.” -Ed.

588

Plightes: “pleats.” -Ed.

589

Uriel, his manner of apparition.

590

A description of the glorious man.

591

Many cullours in all his garments are shewed in sequentibus thus:

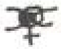
592

Sic, Sic, Sic, Deus noster: “Yes, yes, yes, our God.” -Ed.

593

Multiplicabit . . . sua: “He will multiply all things by his blessing.” -Ed.

594



595

The yoking or cuppling of the two byrds.

596

E.T. sayd the Voyce to be like Michael his voyce.

597

Progressum . . . gloriam: “Progress and increase in virtue and truth to God’s honor and glory.” -Ed.
598

Fortè: “your.” -Ed.
599

Seely: “looking.” -Ed.
600

Quick: “alive.” -Ed.
601

Liking: “appearance.” -Ed.
602

A palmer was a traveler who carried a palm branch as a token of having made a pilgrimage to the Holy Land. -Ed.
603

(Videlicet) in Deo: “(namely) in God.” -Ed.
604

Benedictus . . . eius: “Blessed is God in his gifts, and holy in all his works.” -Ed.
605

Betwixt the end of the 3rd book, whose last action was May 4, 1582, & the beginning of this 4th book whose first action was on Nov. 15, 1582, is a great chasme of time. Occasioned perchance by some falling out with E. Kelly which is implied in this mention of Reconciliatio Kelliana. This is the first time that Edward Kelly appears to bee the seer, at lest under that name, there beeing no account, neither in the printed nor Mss. books how hee came to Dee. Queue: If Edw. Kelly was not the same with Ed. Talbot this latter beeing his assumed name, perchance after he was in orders. For Weever in his *Funeral Monuments* speaking of Ed. Kelley the Necromancer, sayes hee also went by the name of Ed Talbot. -E.A. Dee’s diary fills in some details of this period: “May 4th, Mr. Talbot went. May 23, Robert Gardener declared unto me hora 4½ a certeyn great philosophicall secret, as he had termed it, of a spirituall creatuer, and was this day willed to come to me and declare it, which was solemnly done, and with common prayer. July 13th, Mr. Talbot cam abowt 3 of the clok afternone, with whom I had some wordes of unkendnes: we parted frendely: he sayd that the Lord Morley had the Lord Mountegle his bokes. He promised me some of Doctor Myniver’s bokes.” James Halliwell, ed., *The Private Diary of Dr. John Dee* (New York: AMS Press, 1968), pp. 15–16. -Ed.
606

Quartus . . . dimittimus: “Fourth Book of the Mysteries. November 15, 1582. After Kelley’s reconciliation. O God, have mercy on us, forgive us as we forgive.” Compare with Matthew 6:12. Ashmole has written “Liber 5us” on the bottom of the page. -Ed.
607

In HM, this section is titled, “Some Notice of peculier formes, and attire, wherein, the Kings, Princis and Ministers Heptarchicall appeared, and of some their Actions, and gesture at their apperance. &c.” The first leaf has been lost, but HM and CHM record the following actions of that day (order uncertain): In the first leafe were the offices of the two Kings Blumaza & Bobogel recited, as appeares by the Note at the bottome of the 2d page: & also 5 May 1583 & perhaps this first leafe was lost before he drew up his Booke of *De Bonorum Angelorum invitationibus* because I find a Blank where Blumaza is placed. -E.A. De Bonorum Angelorum: “Concerning the invitation of good angels.” -Ed.

608

Ultima . . . erit: “This age of yours is the last age, which shall be revealed to you.” -Ed.

609

Est in mundo, et incipiet cum illo alter Mundus: “It (or he) is in the world, and another World will commence with that one.” -Ed.

610

This king onely, is the ordrer, or disposer, of all the doctrine, which I terme Heptarchicall, as first, by calling the 7 Princis and after that, the 7 kings: and by giving instructions for use and Practise of the whole doctrine Heptarchicall for the first purpose, and frute therof to be enioyed by me: of two other there was onely Mention made. -Δ (HM).

611

Note. For, of Hagonel we never had any thing before. -Δ.

612

To him ward: “toward him.” -Ed.

613

Regnat . . . Operis: “Your power rules in the sons. Behold, the sign of The Work.” Note the crown symbol drawn above the “H” (for “homo” or man) denotes royalty. Dee uses the crown symbol in his diary to signify the queen. -Ed.

614

Carmara, otherwise Baligon. Vide . . .

615

Adhuc . . . non est: “There is two to come, there is no more” (in John Dee’s words, see below). -Ed.

616

Prince HAGONEL. Note. All the Princis, seemed to be men, and to haue red Robes, but this Prince, his Robe was shorter then the others. All the Princis, had Cerclets, of Gold on theyr heds: not crowns not coronets. -Δ (HM).

617

HM reads “light” in three places. -Ed.

618

Filij & Filij Filiorum, supra libro 2°.-Δ. “See above in book 2 on the Sons and the Sons of the Sons.” -Ed.

619

Δ: generally.

620

Δ: particular, or my government lasteth yet.

621

Kings of the erth &c.

622

HM reads, “This Prince held in the palme of his right hand, as yf it had byn a rownd ring, with a prick in the mydst: hanging allso over his myddle fingers, which he affirmed to be his seale: and sayd the name of it, to be Barees.” -Ed.

623

All people of the erth etc.

624

Counterpoised: “balanced.” -Ed.

625

Cheare = cheer: “disposition.” -Ed.

626

Vera: “true.” -Ed.

627

Impura: “filth.” -Ed.

628

Verus . . . Impuris: “The true with the true, and the filthy with the filthy.” -Ed.

629

Philosophers.

630

Geometry.

631

Δ He hath recyted the offices of two Kings, as of Blumaza and Bobogel. And then he sayeth, Gather by these few spriggs &c: Which Bobogel is over the Nobility and Wisdome, of Metalls, & all Nature. -Δ. Lucem: “Light”; Mundi tenebras: “the darkness of the world.” -Ed.

632

Lucem:“light.” -Ed.

633

The foreman with the short [coat].

634

Primus et quartus: “The First and the Fourth.” -Ed.

635

The.

636

Carmara his Minister: forte Prince Hagonel.

637

Weapons wherwith to destroy.

638

Note this First and last, bycause of Baligon ali. Carmara, his prince & tables.

639

Practise with spirituall weapons.

640

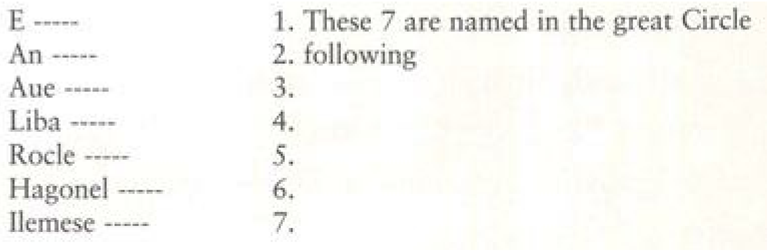
Ubi . . . est: “Where there is neither glory, nor goodness, nor good.” -Ed.

641

Sempiternitie: “eternity.” -Ed.

642

Note. Practise. Lib°. 2°, Filij Filiorum: (“In book 2, sons of the sons.” -Ed)



E -----	1. These 7 are named in the great Circle
An -----	2. following
Aue -----	3.
Liba -----	4.
Rocle -----	5.
Hagonel -----	6.
Ilemese -----	7.

643

Note. Prince Butmono sayd this: but the office is under king Bnaspol, whose prince is Blisdon. The Mystery of this I know not yet: For Blisdon will be fownd to be the proper minister of king Bnaspol. Vide Anno 1583 May 5th, of the Making of Mensa faeders, and my Golder Lamine. -Δ (HM). Mensa

faederis: “the table (or altar) of the law (or covenant).” -Ed.
644

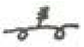
In the manuscript, Dee has written this as “E.ŦK.” -Ed.
645

Vox hominibus . . . mundi: “The voice not worthy for the people, but these with their sons have praised God. Blessed is he who is the only son, and glory of the world.” -Ed.
646

The black cloth of silence and staying.
647

The Token to leaue of, by a black shaddowing all in the stone.
648

Note: how he governeth Three, and Carmara (his King) hath also a Triple crown.
649

 This Character seemes to stand for Carmara, as apperes from severall places in fol .2.a. & b. & many other. It appears by a note of Dr. Δ *(De Heptarchia* &c: Cap. i.) that Michaell & Uriel were present at the begining of these revealed Misteries & gave authority to Carmara to order the whole Heptarchicall Revelacon. Perhaps this authority was entred in the first lost leafe of this 4th booke (thowgh Dr. Dee calls it the 2d Booke in his Note.) see Chap: 2 at the begining. By a marginall note at the beginning of the first Chapter, it should seeme, that the Dr. meanes by the first Booke the Action only of the 16 of Nov. 1582, & by the 2d Booke the Actions of the 17, 19 & 20 of Nov. 1582. But his marginal note of 19 should be 20 of Nov. for so it appears by the Actions entred. The 21 of Nov: vizt: the action of that day he calls the Appendix of the 2d chapter. -E.A. Laus . . . semp.: “Praise and honor be to the eternal and omnipotent God, now and ever. Amen.” -Ed.
650

Ille . . . Venite: “Truly he is God. Come.” -Ed.
651

Δ: So he sayd in latin, in the forpart of the leaf before.
652

Note. Copper apperteyneth to ♀ . -Δ. HM reads, “All the Princis held up to gither, Heptagonon stellare, (as I terme it) and it seemed to be of Copper.” -Ed.
653

Δ Forte Bagenol / Hagonel, if H be for B. Then Bagonel conteyned Bagenol.
654

Me nosti: “You have known me.” -Ed.
655

One of the first of the Twelue.
656

‘8. Gods visitation. And it is 8: may be 8 yeres added to this tyme: and that maketh 1590. Nouemb. 16. That 8, or 88, I know not yet.
657

Prince Befafes with feathers under his robes.
658

Deo soli . . . gloria: “All honor and glory to God alone.” -Ed.
659

Prince Butmono. -Ed.
660

In earth.
661

The Dead mens bodyes.
662

The Light of his anger. ☞
663

Threasure hid requested.
664

Antichrist
665

How can the middest of a spirituall creature be imagined? My dowt to ax. He meant the middest or center of the Earth. The middest of his Charge. ☞
666

Δ A great dowt . . . me yet, the diuersity of the 4th and fifth officers, and officis as they are here, and in the Repetition ensuing.
667

Δ: in Animantibus bratij. (“in living creatures.” -Ed.) Sloane 3677 misreads “ animantibus oratis.”
668

(Δ = man.)
669

Virtus officij sui -Δ. (“The power of his office.” -Ed.)
670

Short Coat. The first.
671

Novi Januam Mortis: “I have known the Gate of Death.” -Ed.
672

Et percussit . . . Dixi: “And the Glory of God has struck the walls of the wicked. I have spoken.” -Ed.
673

Prince Brorges.
674

Mysteria . . . imprimite: “Engrave these mysteries on your souls/minds.” -Ed.
675

A forte, in Aëre.
676

But Baligon, als Carmara, in the ende of the boke sayeth it to be his office. Consider well. Prince Bralges hath Blumaza his king.
677

The powres under his Subiection are Invisible. They appeared like little white smokes without any forme. All the world semed to be in brightnese. -HM
678

The seale.
679

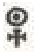
Exchue Wauering or suspition.
680

All Mysteries shalbe known to us. -Δ. The last of 7 Princes of the boke spoke hereof his words. -(HM)
681

Secreta Dei, non sunt hominibus reuelanda. -Δ. (“Secrets of God are not to be revealed to men.” -Ed.)
682

Δ: Note Highest and Lowest to be understode perhaps in Tabula Collecta.
683

BLUMAZA Rex est super Reges Terrae et illius sunt primus princeps, et illius Ministri, ut conycio.

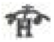
Hanc partem primam vocat unum Librum: in quinta pagina sequente, ad hanc Notam  .

It shold seme that this character shold be onely a Circle and a pryck fol.6.b. I haue forgotten how I cam by this Crosse annexed to it.

alr Remember. Obelison his promise to me of knowing and using. (This note is next to “Befafes” on the diagram. -Ed.)

Words: 9

9
9
7
11
45

Sanctus sanctus sanctus Dominus Deus noster: “Holy, holy, holy, O Lord, our God”; Blumaza Rex est ... Notam: “I conclude that Blumaza is the king, and rules the kings of the Earth, and they are his first prince and servants.  calls this first part one book in the fifth page following, marked with the symbol .” -Ed.

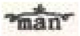
684

“Around one in the morning.” -Ed

685

Carmara al: Baligon

686

In the manuscript, this word has a crown drawn above it, i.e.,  . -Ed.

687

Nam ipse . . . nostro: “For he himself is one and indivisible. Glory, glory, glory be to our Creator.” -Ed

688

Δ forte, of this work.

689

The rownd Table.

690

NOTE this to be a REPETITION of the Heptagonon this little Treatise aeffore. Lern to reconcile the 4th and the 5th. -Δ. In HM, Dee notes, “At the Call of King Carmara (in the Second handling of this Heptarchicall doctrine), whan he sayd, Venite, Repetamus Opera Dei, Appered Prince Hagonel.” Venite . . . Dei: “Come, let us renew the works of God step by step.” -Ed.

691

Δ hã . . . bis dext . . . Adhuc duo, et tempus non est. (This reading is from Sloane 3677. It is illegible in Sloane 3188. -Ed.)

692

Short Coat.

693

Δ: I think he ment by the rownd table shewed, which Mr. K. had sent me &c, bycause the names cam out of that Table.

694

Haec sunt . . . intelligis: “These are your lessons, which you do not yet understand.” -Ed.

695

According to HM this was Hagonel. -Ed.

696

Unus . . . nostrum: “There is one God, and there is one work of ours.” -Ed.

697

Parati . . . nostro: “We have been prepared to serve our God.” -Ed.

698

Vide libro 3°.

699

Hagonel seamed to embrace the Cumpany. -Δ (HM).

700

Δ: I dowt it shold be short coat holding or embracing all the Table with his hands, and not H. Note Istorum - Istarum, as if it were filias et filiare &c. (Et nomen . . . sunt: “And my name is a whole number, nor is their offence in our number. Moses named us. The power of these men is like the power of these women. Although they are not one, nevertheless they are in unity.” -Ed.)

701

Making the phrase, Tam . . . Quam: “as . . . so . . .” -Ed.

702

Dei potestas. -Δ (“God’s power.” -Ed.)

703

Quatenus . . . quaerit: “How great is your vanity? You knew these numbers to be in God, in the world, and in the minor world. In God, that is, with us. In the world, that is, in our presence. In the minor world, that is among us. (Your mind/soul is combined with thought.) It is debated among philosophers, and above all) concerning NATURE, which is not with you but with us (ah, ah, ah) and it is in our power. You (singular form) will see God. You (singular form) have seen our work, the work (I say) of his own hands. We shall be moved by the finger of God. He came [or comes] from God. He was a man, and with men: and is yet with them. For truly his power gives might, strength, and purpose, not only to us, but to our deeds. What does your unburied soul seek for yourself?" Note the missing parenthesis probably belongs after Phõs, "philosophers." Unburied soul: "soul of a living person as opposed to a dead person's soul." -Ed.

704

Ab humo . . . dictum est: "From the earth, from man; from man is the word." -Ed.

705

Skaped: "escaped." -Ed.

706

HM reads, "robes or clothes." -Ed.

707

Note this reckening by six and six.

708

HM reads, "blown bladder," i.e., inflated balloon. -Ed.

709

So he sayd pagina praecedente, unum est opus nostrum. -Δ. ("On the preceding page (he said), 'Our workmanship is all one.'" -Ed.)

710

The diuision of the Daye.

711

In sexto et 7° sunt omnia, fol. 10. -Δ. "All things are in a sixth and a seventh, fol. 10." -Ed.

712

Note. K. Car. There are but 6 Names that are in Subiection unto the Prince: The first 7 next him: are those which held the fayr & bewtifull Crownes. The first 7 are called by those names that thow seest: O E S &c. Note. This diversity of Reckening by 6, and by 7, I can not yet well reconcyle. -Δ(HM).

713

There is a blank space in the manuscript. -Ed.

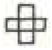
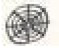
714

Δ: How can Bobogel be accownted the first name?

715

Δ: Now he meaneth at Bobogel in that table collected from ✚ made before.

716

Note. The Tablet  to be conferred with the rownd . -Δ.The latter drawing is reproduced from Sloane 3677, since the original is now lost. -Ed.
717

In margin: Sent to me by E.K.
718

A sword in the mans hand within the Circle.
719

O in this Table OFS &c, is of the eighth name, the second letter, but the ninth here in respect of the circle of numbers.
720

Note who sayeth this. Δ: Note the like phrase: fol. 2. of Hagonel who sayd he had spoken of it, whereas we had receyved nothing of him before.
721

This is the symbol of Saturn/Saturday. -Ed.
722

Δ him.
723

Baligons rule and government.
724

Sup. fol. 1. b.2.
725

Prodigious rule and government, the ende of all things.
726

Dee his languishing desire.
727

God graunt.
728

Δ I understode not this to be so: tyll he called to my remembrance and made me turne my bokes to that Parcell which he called the Prologe declared by Annael: which Saul skryed: &c.
729

Δ: = hardest, for me, in respect of my Imperfections.
730

In the manuscript, this word is heavily underscored. -Ed.
731

Those—as he seemed to Embrace them. fo. 5.
732

The Prince and his first 7.
733

= data.
734

Istorum Noua potestas incipit. -Δ. (“Their new power begins.” -Ed.)
735

Regnat... quaeso: “It rules, it rules, it rules; O wickedness rules over the entire face of the Earth. The heart of man is filled with malice and iniquity. Please consider.” -Ed.
736

Angels, ministers of Gods wrath.
737

Consider the reckening here by 7, but before he had a reckening by 6. ☞
738

There were but 6 holding bewtifull Crownes.
739

The Powre and being of the rest. ☞
740

Now by 7.
741

Δ: each of .7. letters. Six names in subiection.
742

☉ on the right hand.
743

Δ forte “of the first 7”. Δ videlicet.
744

Δ: of the six lines.
745

Note, Name and Character.

746

Praxis. Call. -Δ. (Praxis: “exercise, practise.” -Ed.)

747

Prince, Ministers. 6.

748

Destruction or hurt.

749

= Kings. -Δ. HM reads “princes,” without the qualification. -Ed.

750

... Sciences past present or to come.

751

Diuers kings.

752

Dignification.

753

Δ: Is it not Annael with whome I began?

754

Δ Who is that?

755

HM does not include this instruction. -Ed.

756

Δ: Ergo it shold seme to be his office to deale with Kings: but in the ende he declareth his office to be of all Aëreall actions.

757

Δ: Hagonel.

758

Δ Character. HM has no such notation. -Ed.

759

Of 7 letters a pece.

760

The placing of my fete in practise. ☞

761

♀ Note former boke.

762

Δ The Table of practise of a yard square: libro: 1°.

763

The stone was not yet browght.

764

HM reads “Mercies” in one place, and “Mercy” in another. -Ed.

765

I shall not practise these Tables in Vayne.

766

Dei Misericordia magna ipi Δ concessa. (“God’s great mercy granted to Dee himself.” -Ed.)

767

Respice ista Tria. -Δ. (“Respect these three things.” -Ed.)

768

Shaddowed: “sheltered.” -Ed.

769

Secresy.

770

Queen Elizabeth -Ed.

771

God graunt.

772

Worldly vanity.

773

Good Angels.

774

Laus ... Max°.: “Praise, honor, glory, power, and sovereignty be to God, all good.” -Ed.

775

Stay: “delay.” -Ed.

776

Noble men.

777

This I note for the form of calling. -Δ. Venito ... munitus: “Come, O Bobogel, king and noble prince. Come with your ministers. Come (I say), come fortified with your guards.” -Ed.

778

Note.

779

Cave -Δ (“Beware.” -Ed.)

780

Ioly = “jolly: handsome.” -Ed.

781

BOBOGEL his apparayle.

782

Faciamus . . . aeternus: “May we act in accordance with God’s will. He, our God, is truly noble and eternal.” -Ed.

783

HM reads, “sonk down into the Transparent fyry Globe of the New World.” -Ed.

784

In the manuscript, the first four are indicated with a brace. -Ed.

785

In the manuscript, the first four are indicated with a brace. -Ed.

786

In the manuscript, the first three are marked with a brace. -Ed.

787

In the mansucript, the last four are marked with a brace. -Ed.

788

Deo soli ... Gloria: “All honor and glory to God alone.” -Ed.

789

“Around 1 in the morning.” -Ed.

790

BOBOGEL Rex.

791

A rownd Table.

792

Women-like.

793

Farthingale: “hoop skirt.” -Ed.

794

The Circle.

795

Tam mali ... noster: “Both the wicked and the good praise you. God, God, our God.” -Ed.

796

Nomen . . . Bobogel: “My name is Bobogel.” -Ed.

797

Δ: in Heptagonum.

Bobogel ---------- Rex
Bornogo ------------ Princeps

(Rex: “king”; Princeps: “prince.” -Ed.)

798

Wisdome & Science: “true nobility.”

799

Councell.

800

Clean: “completely.” -Ed.

801

Praters: “fools.” -Ed.

802

Ordinationem ... eleuate: “Raise up the government of infinite power.” -Ed.

803

LEE.

804

O Unitas ... in Deo: “O Unity in nature and in God.” -Ed.

805

O Aequalitas ... et se: “O equality of God and Nature. God in God. Nature from God and itself.” -Ed.
806

Concentus ... Naturae: “His harmony is without number. Nevertheless he is together with us, the source and head of nature.” -Ed.
807

Veritas ... est: “Ours is the truth which is sought after.” -Ed.
808

Note, this is an example of what William Sherman calls a “face bracket” *(John Dee*, Amherst, MA: University of Massachusetts Press, 1995, p. 88). Dee drew them often in the margins of texts, and they only seem to mark alchemical passages (as here) or natural philosophical texts. -Ed.
809

Vegetible, Minerall.
810

♄
811

Beatus est ... mei: “Blessed is the light of my head.” -Ed.
812

Unus ... pedubus: “One in head, one in heart, one in feet.” -Ed.
813

Ientleman = gentleman: “nobleman.” -Ed.
814

Note. King Bobogel said this of my atteyning to such mysteries, as the mysteries under him made shew of. -Δ (HM).
815

2. NAR.
816

Volumus: “we wish”; Possumus: “we can”; Quid non: “What not?” -Ed.
817

Faciamus ... societate: “Let us do what they did, for we three are Adam, by association.” -Ed.
818

3. BLN.
819

Ab illo, per illum, cum illo: “from him, through him, with him.” -Ed.
820

Qui caret hijs tribus: “Who lacks these three.” -Ed.
821

In ecclesia ... Vanum: “In the church of God, he will work in vain.” -Ed.
822

Penitence.
823

Lawn: “thin fabric.” -Ed.
824

Sunt semper . . . unus: “They are always, and their food is one.” -Ed.
825

Vicissim: “in turns.” -Ed.
826

4. ANA.
827

Ab illo sed. Cum illo sed: “from him only; with him only.” -Ed.
828

Aliqui . . . Digni: “Some from worthiness, others are not worthy of any sort.” -Ed.
829

Per illum, Per ilium, Per illum: “Through him, through him, through him.” -Ed.
830

Cahos: “chaos.” -Ed.
831

Et quia . . . ignis: “And because they were lacking in blazing fires.” -Ed.
832

In the manuscript there is a line drawn from LEE to BLN, and another line from NAR to ANA. -Ed.
833

Omnes . . . in illo: “Everything towards nature, but not in him.” -Ed.
834

Δ There remayned 10 tymes Three.
835

Δ of 30.
836

Note, by theyr sitting that they are indifferent: and so they say.
837

Δ They semed therfore to sit betwene the perfect and reiected: as indifferent.
838

Sumus ... novit: “We are the seven gates of Nature, and of him who knew God.” -Ed.
839

Δ: beside AOIDIAB.
840

6, 7. -Δ. In sexto ... omnia: “All things are in the 6th and 7th.” -Ed.
841

NOTE the narrow path, above the chayr.
842

Δ Bornogo.
843

Formatur ... Heptagono: “The maker of these is the second in the Heptagon.” -Ed.
844

Note former. ergo. There is allso a circle on the grownd. Vide ante 3 folia: of my fete placed uppon the Tables: Ergo they shold seme to be on the grownd. -Δ (Vide ante 3 folia: “See three folios earlier.” -Ed.)
845

Δ: of the six orders.
846

Practise. by 6.
847

Sloane 3188 reads, “excellencies of” in Ashmole’s handwriting, but CHM, HM, and Sloane 3677 all read, “excellencies in.” -Ed.
848

This boke sometymes called liber Creationis, & sometymes Tabulae Creationis. -Δ. (“The Book of Creation,” the “Tables of Creation.”-Ed.)
849

HM cites this: “King Carmara, Novemb. 19, of King Bobogel, his princis Ministers.” -Ed.

850

A Threfold use of this Doctrine.
851

Dixi: “I have spoken.” -Ed.
852

Rex Aquarum. -Δ. (“The King of the Waters.” -Ed)
853

Venito . . . fuit: “Come, come (I say), be present. Come, O King. O King, King, King of the waters, come, come I say. You are great, but my power is greater still. Our God stands firm, rules, and is, that which he was.” -Ed.
854

Parati . . . adsunt: “We have been provided his name from our Creator, the name, to praise the name, the Name (I say) of One now [blank space in manuscript] and living. These are dark/obscure to dark minds, but true and clear to true and perfect minds. Behold, they are present.” -Ed.
855

Note this Kings apparayle, and shew.
856

King BABALEL
857

Omne ... aecium: “May everyone living praise God, one and three, into all time.” -Ed.
858

At an ynche: “nearby.” -Ed.
859

Skipjack: “a dandy, skipping fellow.” -Ed.
860

He calleth Befafes.
861

Veni ... iste: “Come, O prince of the seven princes, who are princes of the Waters. I am the king, mighty and wonderful in the waters, whose power is in the depths of the waters. That prince . . .” -Ed.
862

The Prince his apparayle.
863

. . . est Tertius principum in Heptagonon: “. . . is the third Principality in the Heptagon.” -Ed.

[864]

Heptagono: “(in) the Heptagon.” Dee seems to be checking or correcting Kelley here. -Ed.

[865]

Vere . . . aquas: “I have spoken quite plainly and distinctly. . . . Have you measured the waters?” -Ed.

[866]

Factum est: “It is so.” -Ed.

[867]

Prince Befafes, my old frende unknown of me.

[868]

Philosophers. -Ed.

[869]

John Scotus Erigena (815?-877 theologian)? Michael Scot (introduced translations of Aristotle)? John Duns Scotus (126s?-1308 theologian)?–Ed.

[870]

Δ The fifth of the seventh. I understand not this yet. Vide lib. 5. A° 1583 Maij 1.

[871]

NOTE: of wicked spirits, some restitution to favor.

[872]

See. 4th Enochian Call: “obelisong” is translated “as pleasant deliverers.” -Ed.

[873]

Or Cerclets perhaps.

874

HM reads, “Euery one of the 42 had a letter in his forhed. They were 7 in a row: and 6, downward. But of the first 7 the letters became to be between theyr feet, and the water seamed contynually to pass over these letters.” -Ed.

875

Threasors in the seas.

876

Practise.

877

King and Prince govern the whole day.

878

Δ: Whereas in the former Treatise, ther was a dowt of Butmono the fowrth, and Blisdon theyr offyces, being assigned here clere contrary: The dowt may be answered by the notes A. 1583, Maij 5 of the Table and my Character. Therefore I suspect some Intruder to have first .... -Δ. Vitam . . . Viuentium: “God gave life to all creatures. Come ye, come O fire. Come, O life of mortals Come (I say). Be present. God rules. O come. For he alone rules, and is the life of the living.” -Ed.

879

HM identifies this as King Bynepor. -Ed.

880

Butmono. -Ed.

881

Verè beatus: “Truly blessed.” -Ed.

882

Omnium . . . immensa: “Perpetual and unlimited praise for the giver of all good.” -Ed.

883

Ipse dixit. -Δ. (“He himself said.” -Ed.)

884

Generaltye.

885

Ipse: “himself.” -Ed.

886

Vita . . . manibus: “The highest life, the higher life, and the lowest life are measures by my hands.” -Ed.

887

Note second last world.
[888](#)

Ecce, omnia Noua. -Δ. (“Behold, all things are new.” -Ed.)
[889](#)

Vitam . . . ubique: “He surrenders life, and gives me power to be, and to live in perpetual glory. Everything and everywhere.” -Ed.
[890](#)

Note.
[891](#)

Δ I dowt, I did not here perfectly at this writing down.
[892](#)

Cumpassing with it a loft: circling it around in the air. -Ed.
[893](#)

Δ Bnaspol.
[894](#)

Δ Blisdon.
[895](#)

An Innumerable Cumpany of ugly Creatures, a far of.
[896](#)

Vide Lib°. 5, 1583 Martij 26.
[897](#)

Vide de istis in libro Cracoviensi Junij 26. Treasure hid in earth, kept by wycked spirites. -Δ. See TFR, p. 180. -Ed.
[898](#)

Bnaspol, Blisdon.
[899](#)

Venite . . . dentium: “Come here, where there is no peace, but only the gnashing of teeth.” -Ed.
[900](#)

Prince Brorges. -Ed.
[901](#)

The King.
[902](#)

Mark who sayd so before. -Δ. This was Carmara at the beginning of Book 4. -Ed.
903

Note a great Secret of spirits in payn expecting release.
904

Somwhat was not hard of me, or forgot. Perhaps Terror.
905

Δ: Bnapsen.
906

Δ; Brorges.
907

Note A. 1583, Maij. Thus I considered In dede after a sort Brorges may be cownted as last, for the begyning secretly was with Bralges.
908

Bralges sayd his government was of such: super fol. 4.b. -Δ. Venite . . . potestate: "Come you who are under my power." -Ed.
909

The Circle of letters.
910

HM notes, "Prince Bagenol appeared not, by that name, yet. Note, the king him self [Baligon, aka CARMARA] is governor ouer these." -Ed.
911

The last Ternarie. That is expownded lib°. 5. Maij 5.
912

Note, As Michael and Uriel, at the begynning of these revealed mysteries, were present, and gaue Authority to Carmara, to order the whole Heptarchicall Reuelation, so, at the Conclusion, they appeared agayn and Raphael with them, and Michael concluded the second boke (of this particular Reuelation Heptarchicall,) with these words following. -Δ (HM).
913

Prima pars Artis Triplicis: he termeth this afterward of three proportions in Esse. Consider these three principall points here. -Δ. Prima pars Artis Triplicis: "The first part of a triple art." -Ed.
914

Annael.
915

Gloria . . . Maximoque: "May glory, laud, honor, and eternal thanksgiving be to our God, almighty and

all good.” -Ed.
916

1588. On twelfth day at night as I considered the Method of this boke, this cam to my mynde. -Δ. Dee’s diary fills in some of the events between this action and the next: “[1582] Nov. 22nd, E.K. went to London, and so the next day conveied by rode toward Blakley, and within ten dayes to returne. Nov. 24th, Saterday night I dremed that I was deade, and afterward my bowels wer taken out I walked and talked with diverse, and among other with the Lord Thresorer who was com to my howse to burn my bokes when I was dead, and thought he loked sourely on me. [1583] Feb. 26th, I delivered my boke to the Lord Threasorer for the correction of the Calender. March 6th, I, and Mr. Adrian Gilbert and John Davis, did mete with Mr. Alderman Barnes, Mr. Townson and Mr. Yong and Mr. Hudson, abowt the N.W. voyage. March 18th, Mr. North from Poland, after he had byn with the Quene he cam to me. I receyved salutation from Alaski, Palatine in Poland; salutation by Mr. North who cam before to the Quene, and next to me was his message, hor. 12.” Halliwell, ed., *The Private Diary of Dr. John Dee* (New York: AMS Press, 1968), pp. 18–19.
917

Note. The cullour red and grene of the Table of Covenant. Two chayres.
918

Two Chayres.
919

Idque.
920

O quanta . . . perfectione: “O how great is the weakness and corruption of mankind, that has little faith in angels and their good deeds, but hardly any faith in God. All worldly things contain the corruption of the world within them. Our God, our God, he (I say) our God is true, and is true with his true angels and those who ever serve him. Ask for what you wish. I have spoken, and what I have spoken that was obscure, was in truth, justice, and perfection.” -Ed.
921

Note of this Rod.
922

Ecce . . . Hic . . . Per hoc . . . Et a Mensurae . . . vis? “Behold . . . here, . . . and here. . . . And from the end of the measure you will measure us and our power. Practice (I say). What do you wish?” -Ed.
923

Parabolically: using parable. -Ed
924

In umbra . . . Age: “In the shadow of death there is no equality. Nothing is obscure which you have received through him (E.K.). Practice.” -Ed.
925

A Threefold work.
926

In HM, Dee attributes this to “Carmara, Nouemb. 21. in appendix of the second boke.” -Ed.
927

Threfold Work.
928

The Kings with their Characters.
929

An, Aue, Rocle, Liba. I understand of Il, An, Aue, &c in the characters of the 7 kings.
930

Filij Filiorum - An, Aue, &c. Examination to be made of these bokes. -Δ. Filii Filiorum: “Sons of the Sons” -Ed.
931

Δ fortè “Unlawfull” and was myshard.
932

Forte: “their.”–Ed.
933

Princis.
934

Liber Creationis. Note, what hath bin tawght in this boke. -Δ. HM attributes this saying to Carmara, Nouemb. 21. Liber Creationis: “Book of Creation.” -Ed.
935

Δ: as may appere by the 49 names Collected.
936

Δ: I suspect this to be an imperfect phrase.
937

Name among Angels
938

Δ = name expressed.
939

Note Attire.
940

It is to weete: “that is to say.” -Ed.
941

Modo retrogrado quasi: “now as if going backward.” -Ed.
942

Addendo . . . Baligon: “This course is made by adding 7. Therefore adding 7 to the number 43 results in 50: a number one greater than 49, which may indicate the first king, Baligon.” -Ed.
943

Addendo . . . principe: “This course is made by adding 7. Therefore if 7 is added to the number 37, from there results 44 for the next prince.” -Ed.
944

Δ: Note that he calleth that contynually A Globe. Uppon such a globe Nalvage shewed out all the Calls.
945

HM reads “must have.” -Ed.
946

King . . . first . . . answering to Blumaza as I perceyued 1583 Maij 5, mane by meditation: and of Necessity must be: yf the last be for Baligon.
947

The next 1 is the last letter of Babalel, and then transversim as before, &c.
948

Traversim quasi retrograde: “Going crosswise as if backwards.” -Ed.
949

Last.
950

Last.
951

Left.
952

Meterly well: “fairly well.” -Ed.
953

The use of the Circular Table (here before often called a Globe) at another tyme.
954

I omitted a word, and our memories could not yeld it, this perhaps, Dignifyed.

955

An angel holding up the stone.

956

This stone brought by the Angel is said to bee an nich thick in the following Mysteriorum Lib. 5. Ms. p. El. Ash: conceives it to have been of a lenticular forme, included in a circular limb upon the top of which a cross, & edgewise sett in the frame. -E.A. See action of 5 May 1583. -Ed.

957

Veritas . . . uno est: “Truth is within truth, God within God, One is within one.” -Ed.

958

☞caue. -Δ. (“Beware.” -Ed.)

959

Illi . . . saecula: “May all honor, praise, and glory be to him who is to reveal the age through fire, forever and ever.” Perhaps *indicere is intented: “to inflict (the age with fire).” Ashmole reads Iudicare: “to judge.” -Ed.

960

The words “Liber 6us. / Liber 7us.” are in Ashmole’s handwriting. -Ed.

961

The boke fownd in Northwik hill.

962

The scroll is shown below before the April 11 th Action. It shows the locations of ten hidden treasures. -Ed.

963

Pilosus. -Δ (“Hairy.” -Ed.)

964

Penetrasti . . . meae: “You penetrated the power of my iniquity.” -Ed.

965

Feci, Nam decedo: “I am done, for I depart.” -Ed.

966

Auete. Verum est, et incredibile: “Greetings. It is the truth, and incredible.” -Ed.

967

lustitia. -Δ (“Justice” -Ed.)

968

Via . . . eleyson: “The way, the truth, and the virtue are one, and his greatness is manifold and wonderful. And the breath comes from your mouth (and has life) from which everything lives, by your command and your light. Hail the word, hail the creator of things and of their measure which have been, are, and will be. You have illuminated the eyes of the creatures by reminders and plain warnings. Life to the good, but death to the wicked, and those cast from your consideration. How great and innumerable are your gifts? O remiges varpax. Lord have mercy." -Ed.

969

Aqua. -Δ ("Water." -Ed)

970

Loquitur de mea cogitatione, quod esset Raphaël. -Δ. ("He speaks concerning my thought that he may be Raphael." -Ed.)

971

O Beata Trinitas . . . eius: "O blessed Trinity, send your light and your truth, that they may lead me to the holy mountain and to your tent. Me: Where, O unbelievers? Δ: We are not unbelievers, but our hope is alive, and the eternal and almighty truth is the fountain of life. Me: I brought you water from that same stream. It is a true medicine for your imperfections and needs. Understand now both who I am and for whom I was adorned. Drink and receive the abundance for your bones [can also be figurative: innermost part, soul]. For many are the imperfections of mortals. I have and you (pl) will have. I brought, and he shall be seen. The word is that light that blots out all imperfections. The faithful will enter into his blessedness. Wherein is the potion and eternal medicine. You thought correctly [see previous footnote]: I am indeed as you believe. For by truth and justice, his words and teachings are true and complete." -Ed.

972

Recte sapere: "To perceive correctly." -Ed.

973

Ecce seruus . . . pronunciatum: "Behold the servant of the Lord, Let his decree be for me (like his mercy) as was declared about me." -Ed.

974

Perfyted: "perfected." -Ed.

975

Increduli. -Δ ("Unbelievers." -Ed.)

976

HM identifies this as Raphael. -Ed.

977

A parable.

978

Note hereby to consider theyr actions, gestures and other circumstances.

979

Signa sunt . . . resanabit: “These are signs to you (pl) of humility and of repentance; which (signs) I make everything yours; they are not mine. May his word be praised in heaven, and may he also be praised on earth. Discover power in the humility of his speech (or language) and you (pl) will see the glory of his brow. For the glory of his power is merciful and almighty. Vanities exist in his seductions; Necessities exist in your true needs. For he made all things for his praise: and (behold) his handiwork praises the light of his face. Love one another; live with humility. Truly, my medicine (which is his) will convey everything.” -Ed.

980

Nature ∴ Reason ∴

981

Note Adam, before his fall, knew all things.

982

The true use and order of the premisses.

983

Raze out: “erase.” -Ed.

984

Et finis est: “And it is the end.” -Ed.

985

Note of this boke.

986

J Dee, and EK.

987

Adrian Gilbert, half-brother to Sir Walter Raleigh, was a frequent visitor to Mortlake. He eventually was allowed to participate in some of the actions. Earlier in this same year (1583), Dee started plans to colonize North America with Adrian Gilbert and John Davis. During subsequent actions, Dee consults the angels about this proposed venture.

988

Potentia, Actus. -Δ (“Power, Deed.” -Ed.)

989

Δ Blisdon is the prince under Bnaspol the king. Vide sup. Lib. 4: A°. 1587. Circa Maiu: Quidam Ben, (spiritualis Creatura) dixit ipi EK, se custodinisse illum pulverem et librum Dunstani, &c. -Δ. (Vide sup. ...: “See above in book 4. Around May 1587 one Ben (a spiritual creature) said to EK that he himself had guarded that powder and Book of Dunstan.”) See TFR Actio Tertia, May 23, p. 27 (pages separately numbered). -Ed.

990

Gloria patri: “Glory be to the Father.” -Ed.

991

A lambs hed, may be a token of our humilitie required, &c.

992

Magna . . . dixisti: “Great are the things that I have said.” -Ed.

993

Note.

994

NOTE.

995

Note. All tymes, Speciall tymes.

996

Of frendship, at any tyme.

997

Note.

998

Furder.

999

NOTE Whose charge it is to deliuer it.

1000

Veritas. -Δ. (“Truth, verity.” -Ed.)

1001

Lingua et Vox Angelica. -Δ. (“Angelic language and voice.” -Ed.)

1002

The Powre of the primitiue diuine or Angelicall speche.

1003

ADAM.

1004

Angelorum Colloquia -Δ. (“Conversation of angels.” -Ed.) [46] Tres ab hominibus in cæelos rapti cum Angelis conversantes. Forte, ‘Enoch, Elias, Jo . . .’ -Δ. (“Three carried off to heaven keeping company with angels. Perhaps Enoch, Elias, and John [the Baptist].” -Ed.) [47] NOTE. -Δ. In the

manuscript this last sentence is heavily underscored. -Ed. [48] Forte: “presseth.” [49] Note. [50] Shivered: “shattered.” -Ed. [51] The boke, the first Language of God Christ.
1005

The cullor of the Letters.
1006

21 Characters.
1007

Δ By his often taking things from under the table it shold seme that there shold be some shelf made under our Table.
1008

Unus . . . es: “You are One, One, One, Great, Great, Great.” -Ed.
1009

Magna . . . eius: “Great is his glory.” -Ed.
1010

Numerus . . . tibi: “The number, O most perfect, One and Threefold. Glory be to you.” -Ed.
1011

A battle foreshewed.
1012

Before two yeres finished, Ergo before A°. 1585, Martij 26.
1013

NOTE.
1014

Election.
1015

The Apostles on Whitson Sonday.
1016

A. Gilbert may be made priuie, but he is not to be a Practiser.
1017

Medicina sum: “I am the medicine.” -Ed.
1018

Medicina or Medicus Dei: “God’s medicine or doctor.” -Ed.
1019

A Gilbert, his task.

1020

Note, a prophesy.

1021

Description geographicall.

1022

Tenebrae post dorsum. -Δ ("Darkness behind the back." -Ed.)

1023

For discoveries making of the seas and theyr bownds.

1024

Instruction requisite.

1025

Note.

1026

Both ioyntly EK and J:D:

1027

Leysor: "leisure." -Ed.

1028

God will shew himself aliue.

1029

O liber . . . vobis: "O book, book, book, life to the good, but truly death itself for the wicked. Great are the wonders sealed up inside you, and great is the name of your seal. The light of my medicine, for you." -Ed.

1030

Gloria Laus et honor Deo p<at>ri et F<ilio> et S<piritui> S<ancto>: "Glory, praise, and honor to God the Father, and to the Son, and to the Holy Spirit." - Ed.

1031

Insidiatores. -Δ. ("Traitors." -Ed.)

1032

Pereant . . . mea: "May everyone perish who betray the virtue of my name: and who have hidden the light of my justice." -Ed.

1033

Multa . . . ipem: "Reprove us, because he himself suffers much." -Ed.

1034

Constrayned: “forced.” -Ed.

1035

Pilosus. -Δ (“Hairy.” -Ed.)

1036

See. Matthew 7:9; Luke 11:11-12. -Ed.

1037

Heaviness: “sorrow.” -Ed.

1038

Raphaëlis officium. -Δ. (“Raphael’s office.” -Ed.)

1039

Forte, truth.

1040

Afflictions to EK.

1041

Note the durance of these Memorialls.

1042

Traynes: deceits. -Ed.

1043

Note of the vision which was shewed A°. 1582.

1044

Veniat . . . mentientem: “May the vengeance of God come, and may it may smite the lying tongue.” -Ed.

1045

Dicat . . . non est: “He may speak, for he is not one of us.” -Ed.

1046

The finding of the skroll, of the Treasors.

1047

Cownterfeted Roll. -Δ. Vide infra pag. 152, 153 &c. -E.A.

1048

Sic soleo iniustis: “So I am accustomed to unrighteous people.” -Ed.

1049

Purificata ... nostrorum: “Cleanse, 0 Lord, your holy one, and destroy the wickness of our enemies.” -Ed.

1050

Write. -Δ. Visio . . . Dei: “The true vision is truly noted, and it will be noted for the glory of God.” -Ed.

1051

Dixisti, et factum: “I have spoken, and it is so.” -Ed.

1052

Δ Note Body, sowle, spirit.

1053

The 12 Apostles.

1054

A. G.

1055

John Davis is mentioned in Dee’s diary as early as 1577, but Dee probably knew him as a boy. He was evidently one of Dee’s pupils, and one of the principal players in the search for the Northwest Passage. He stole at least seventy books from Dee’s library after Dee left for Europe in 1583. See Julian Roberts and Andrew Watson, *John Dee’s Library Catalogue* (London: The Bibliographical Society, 1990), p. 50.

1056

Lern the Alfabet.

1057

Soli . . . gloria: “May all honor and glory be to God alone.” -Ed.

1058

The reformation of the Kalendar. -Δ. On 24 February 1582, Pope Gregory XIII ordered the use of the “Gregorian” calendar, and the English court deliberated over its response. Dee was one of the authorities commissioned for a report. According to his diary, Dee delivered his proposal to reform the calendar to Lord Burghley, Treasurer of England on 26 February 1583. It caused considerable controversy. The court opinions were all favorable, and the Queen approved a draft proclamation to adopt the reform, but it was rejected by the bishops because they didn’t want to appear to be following the Catholic lead. -Ed.

1059

Angeli proprij. -Δ (“Proper angels.” -Ed.)

1060

Peculier and propre Instigators.

1061

God his Elect.

1062

The reference is to David and Goliath. -Ed.

1063

Peradventure: “perhaps.” -Ed.

1064

Δ: Raphael long tyme visiting my hed.

1065

A secret. -Δ. Secretum dico: “I declare a secret.” -Ed.

1066

Lingua dolosa. -Δ (“Deceitful speech.” -Ed.)

1067

England.

1068

Gadding: “wandering.” -Ed.

1069

Note, each in his Office.

1070

Prævalescentia. -Δ (“Prevailing against.” -Ed.)

1071

A: and EK, and A. Gilbert.

1072

The erth—1. EK The Tree—2. Δ The planter—3. AG

1073

Note Lerne The Alfabet.

1074

Δ Philosophicall Harmonie in prayer, is ment by the prayer which I dayly use, & often: Deus in a m ind a a m f G P e F e S &c. -Δ. Apparently “Deus in adiutorium meum intende: Domine ad adiuvandem me festina: Gloria Patri et Filio et Spiritui Sancto” (“O God, be pleased to deliver me; O Lord, hasten to help me. Glory be to the Father, and to the Son, and to the Holy Spirit”), based on Psalm 70. Compare with Dee’s prayer at the beginning of Liber 1. -Ed.

1075

Omnipotenti . . . actio: “All honor, praise, and thanksgiving be to our almighty God, creator, redeemer, and sanctifier.” -Ed.
1076

49 49 441 196 2401
1077

100.
1078

100.
1079

Zuresch. Veresk and Zuresk are all one. Δ Perchaunce Zuresch, with ch, for k, and so the word shalbe of 7 letters.
1080

Ses: the letters giue.
1081

Ses.
1082

Gampedaz.
1083

Kaphene.
1084

Domka.
1085

Phiam
1086

Vrepres
1087

Adepd.
1088

Aze.
1089

Druz.
1090

Keztz/cests.
1091

Unbar.
1092

Onizdar.
1093

Gharmes.
1094

Δ It is not to be spoken or interpreted, but whan the time appointed is come.
1095

Sely: “pitiable.” -Ed.
1096

Mensurator: “It is measured.” -Ed.
1097

Sint . . . intelligant: “May those eyes be clear, in order to comprehend.” -Ed.
1098

Secundus a primo: “The second from the first.” -Ed.
1099

Note this diuersity of sownd and writing: as x for z.
1100

Incomprehensilibis . . . tua: “You are incomprehensible in your eternity.” -Ed.
1101

Δ: Forte, van. Axe this dowte.
1102

Gronhadoz.
1103

Oicasman.
1104

Veueiah.
1105

Nos.
1106

There is a stop.

1107

Ophed.

1108

Medoz.

1109

Pres.

1110

Δ: Note: A-deüne must be pronownced as one worde: like as Res-publica, in latin: els here wold seme to be 50 words but, A-deüne, cam out of one square.

1111

Vandemhnaxat.

1112

Bances.

1113

Δ Note and take hede from hence forward.

1114

Of the boke.

1115

49 Powres with theyr Inferiors, vide sup. 48 after a sort: and 1. vide Martij 24.

1116

Angelicall Language.

1117

Longe . . . destructionis: “We are far away from the perversity of destruction.” -Ed.

1118

There are approximately three blank lines here. -Ed.

1119

Raphaël is to be absent for a certayn time: but his powre shall be here.

1120

Of the boke.

1121

Languages.

1122

Nihil . . . perfectum: “Nothing is here which is not perfect.” -Ed.

1123

Δ Note, that we shalbe Theodidacti, of god him self and no Angel herein. -Δ. Theodidacti: “taught by God.” -Ed.

1124

Potentia. -Δ. (“Power.” -Ed.)

1125

The ende of all things is at hand.

1126

The sight of god.

1127

Sanctus . . . gloria: “Holy, holy, holy, Lord God of Hosts. Heaven and earth are filled with the glory of his majesty. To him alone is all honor, praise, and glory.” -Ed.

1128

Sum: “I am.” -Ed.

1129

Impleta . . . tuo: “All things have been fulfilled to your glory and honor.” -Ed.

1130

Note, fire.

1131

Sic . . . purificare: “So I am accustomed to cleansing the errors of the people.” -Ed.

1132

Moue not from your places.

1133

Fire agayn.

1134

The Third row of the first page.

1135

Palse/Palze. I dowt which of these 3 must serve: c,s,z.

1136

Ego sum . . . gloriam: “I am the one who is within you. Therefore I am the one who is for myself. Δ:

Not for us, O Lord, not for us, but for your name may we give glory.” -Ed.
1137

Orate: “Pray.” -Ed.
1138

The fifth row.
1139

Pronownced mises.
1140

Mansh.
1141

Adíper. It is significatiue.
1142

Arkad.
1143

Pasdas.
1144

Dros.
1145

Akos.
1146

Locus sanctus. -Δ. Locus est hic sanctus: “This place is holy.” -Ed.
1147

Sacer est a te Domine: “It is consecrated to you, O Lord.” -Ed.
1148

The Seventh row.
1149

lah.
1150

Lesgomph.
1151

Asco, with a prick ouer the o, is to be pronownced as Asto.
1152

Vnam.
1153

Note this Mysterie of god his powre drawn to him self agayne.
1154

Magnus Magnus Magnus: “Great, Great, Great.” -Ed.
1155

Locus . . . Deo: “A place consecrated and acceptable to God.” -Ed.
1156

Of the first character of Vlla, I dowt.
1157

Ex.
1158

The V has an umlaut in the manuscript. -Ed.
1159

Sem.
1160

Vdráh.
1161

Iohed. gohed, pronownced as Iohed, signifieth One euerlasting and all things descending uppon one, and gohed Ascha is as much to say as One god.
1162

Canse, signifieth mightie: and Cruscanse, more mightie.
1163

All these which haue lines under them [Here they are hyphenated. -Ed.] are eche but one word of diuerse syllables: being 9 words of them.
1164

The a produced.
1165

The last h remissly sownded.
1166

This word is circled in the manuscript.
1167

Pola and Pala signifie two: Pola signifieth two together, and Pala signifieth two separated.
1168

ΔThis was a parcell of a row, which onely appered by him self.
1169

In margin, but later crossed out: Δ At ‘no.’, ende 49, and so here ar 10 over.
1170

“á” must be sownded long.
1171

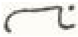
This “se” is the nine and fortyth word longing to them before.
1172

Vns.
1173

“A” long.
1174

Sey.
1175

Danset.
1176

this with a prick betokeneth “y.”
1177

Pronownce “Asto.”
1178

Pansu.
1179

Musse
1180

ó long.
1181

Aske. E.K. understode the Language: and wold haue spoken somwhat, but he was willed to stay.
1182

Orate: “Pray.” -Ed.
1183

Pronownce as we do cruse a cup.
1184

ó long.
1185

Kidmap.
1186

Sempiternall One and indiuisible God.
1187

Dansét.
1188

A very long.
1189

Gras.
1190

a reverent word, the first ‘a’ very long, and is, be it made with powre.
1191

Ahal, iently, and the ‘a’ long.
1192

“A” long.
1193

Orate: “Pray.” -Ed.
1194

The diuine powre creating the angel of the sonne.
1195

4 manner of constructions in that one word.
1196

A-ro is one word diuided, as res-publica, and here this word is diuided into two squares, and so there are 49.
1197

E long.
1198

Life lephe lurfando is a strong charge to the wicked to tell the truth: Δ This he sayd to my demand of

this phrase wherof I had mention many yeres since.
1199

A long.
1200

Pronownce “ar.”
1201

NA - The name of the Trinitie, One separable for a while.
1202

“A” long; onely one “a” sownded for “aa.”
1203

Orka.
1204

“ä” sounded as “au.”
1205

The ‘g’ not expressly sownded.
1206

In eius loco. (“In this place.” -Ed.)
1207

It is but one word.
1208

Sownded, palef.
1209

Gloria . . . semper: “Glory be to the Father and the Son and the Holy Spirit now and forever.” -Ed.
1210

Bonum . . . es: “It is good, O God, for you are goodness itself.” -Ed.
1211

Et magnum . . . Magnitudinis: “And great because of the size of greatness itself.” -Ed.
1212

Sum . . . locus: “I am, and this place is, holy.” -Ed.
1213

Padohómaghebs.
1214

Rede as arch.

1215

A piller of light stode before the boke.

1216

In margin, but crossed out: “Vin in vinco must be pronowced long as if it were a dubble i.”

1217

Arse.

1218

Or, gáscampho - why didst thow so: as god sayd to Lucifer. The word hath 64 significations.

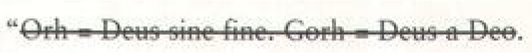
1219

=cum humilitate aduocamus te cum adoratione Trinitas. (“[Befafes] with humility we call you, with adoration of the Trinity.” -Ed.)

1220

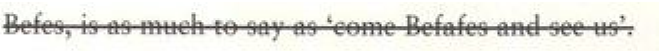
This is the name of the spirit contrary to Befafes.

1221



In margin: “~~Orh = Deus sine fine. Gorh = Deus a Deo.~~

Befes, the vocatiue case of Befafes.



~~Befes, is as much to say as ‘come Befafes and see us’.~~

Befafes ô, is to call uppon him as on god. Befafes oh, is as muche to say, ‘come Befafes and beare witness.”

Also in margin: “Befafes his Etymologie is as much to say as, ‘Lumen a Lumine’. Spiritus orh secundus est in grada imperfectionis tenebrarum. = Δ. How can orh signifie ‘Deus sine fine’ if it be the name of a wicked spirit?” (Deus sine fine: “God without end”; Deus a Deo: “God from God”; lumen a lumine: “light from the light”; Spiritus orh . . . tenebrarum: “The spirit orh is the second in the scale of imperfections of darkness”; Deus sine fine: “God without end.” -Ed.)

1222

This word hath 72 significations.

1223

Of two syllables.

1224

Salus . . . vobiscum: “Welcome (lit. health) to you in him who is with you.” -Ed.

1225

Larvandah.

1226

Δ Note these 55 wordes stand in 49 places: [ors lah, ama natoph, gedos lubah, vals mors] of which 55, some two stand in a square place, some three, [surem paphe arbasa] as I haue noted.

1227

Iebne.

1228

Af.

1229

Bates.

1230

There are no points neyther in the last before. They be parcells of Invitations very pleasant to good Angels. Before was, as it were a preface of the Creation and distinction of Angels &c.

1231

Loghes.

1232

Orghen.

1233

Ghibúrod.

1234

Zimegafna.

1235

Askma.

1236

Daie.

1237

Deo . . . semper: “To our God, living, true, and almighty, be all praise and thanksgiving, now and ever.” -Ed.

1238

Quia . . . infinita: “Because God himself, God, our God, whose infinite mercy.” -Ed.

1239

Iestes.
1240

Amaies.
1241

Vlsaie.
1242

This name comprehendeth the number of all the fayries - who are diuels next to the state and condition of man etc.
1243

Iedan.
1244

Famek.
1245

Iuma.
1246

Vanies.
1247

Akna.
1248

Maies.
1249

Detkel.
1250

Pagze. = iustitia a numine diuino sine labe. Δ (“Justice from divine power without defect.” -Ed.)
1251

Vlskan
1252

Ienzed.

1253

Congamfilgh. = fide that reviveth mans brest, The holy ghoste. -Δ (Fide: “in faith.” -Ed.)

1254

Iesk.

1255

Hamies.

1256

Oxmoiel.

1257

Kadgama.

1258

Omsaie.

1259

Na.

1260

Sol.

1261

Maries.

1262

Lo.

1263

21, words hither.

1264

O long.

1265

In great letters.

1266

Δ Here are but 48 words: I dowt that there lacketh one.

1267

Zadketh.

1268

Here seme to be to many by 3 or 4.
[1269](#)

Deo . . . gloria: “To God all good, all honor, praise, and glory.” -Ed.
[1270](#)

Expectas expectaui Dominum: “I waited patiently for the Lord” (Psalm 40:1/ Vulgate 39:1). -Ed.
[1271](#)

Take hede of Nettels.
[1272](#)

Perhaps the Jues shall be restored. -Δ. Dee sees “headless” as a metaphor for the fact that the Jews have no central authority like the Pope. Dee’s meaning is most likely to be that the vision is a prophecy that the Jews will be readmitted into England where they had been expelled in 1290/91. They were, in fact, readmitted into England in 1655 after petitions from Menasseh Ben Israel. See David S. Katz, *Philo-Semitism and the Readmission of the Jews to England* (Oxford: Clarendon Press, 1982), chapter three for details. There is more on this in his most recent book, *The Jews in the History of England* (Oxford: Clarendon Press, 1994). According to Dr. Katz (private communication), “Dee had good reason to think this might happen in his lifetime.” -Ed.
[1273](#)

Orate: “Pray.” -Ed.
[1274](#)

Interprete not yet.
[1275](#)

Zunah.
[1276](#)

Ag-zel-ia.
[1277](#)

Doxaniahad. one word.
[1278](#)

Fáma = I will giue.
[1279](#)

= I desire thee O god.
[1280](#)

Gaphned.
[1281](#)

This was put in and out a good while before EK could haue a perfect vew to rede it.

1282

Nuleg.

1283

= The slymie things made of dust.

1284

Zoah. Δ Here seme to want 5 or 6 names.

1285

Nu-mech is two wordes.

1286

One word.

1287

These last two words are in one square.

1288

= The furious and perpetuall fire enclosed for the ponishment of them that are banished from the glory. One word of 7 syllables: 4 in the first part and 3 in the last.

1289

Zembloágaf.

1290

Lu = from one.

1291

Madna.

1292

Iel.

1293

Deo . . . saecula: “To God alone be all praise, honor, and glory, through endless ages upon ages.” -Ed.

1294

Sum: “I am.” -Ed.

1295

Sum quod sum: “I am that I am.” -Ed.

1296

Locat.

1297

Nostah = it was in the begynning.
1298

Δ Here seme to lack 5 words.
1299

= Use humilitie in prayers to God, that is fervently pray. It signifieth, Pray into god.
1300

Δ pronownce as che in chery.
1301

Δ ratrugeem is one of the 7 words on the side of the Table first prescribed.
1302

= I will begynne a new.
1303

Note this covering to be made for the boke. = Δ. Sindall: “sendal, a thin light silk.” -Ed.
1304

Note this to be pronownced rowndly to gither.
1305

Gloriam . . . resonent: “May all creatures continually resound the glory and praise of our Creator.” -Ed.
1306

Oratory: a small private chapel. -Ed.
1307

The manuscript has an “a” (or Δ?) over the second “e” in “veniet.” -Ed. [355] Veniet . . . sunt: “His voice will come, that he may tell the sons of men what is coming” Sloane 3677 also has an “a” over the second “e” of “veniet.” With this proposed amendment the statement would start: “May his voice come. . . ” -Ed. [356] Benedictus . . . Domini: “Blessed in he who comes in the name of the Lord.” -Ed. [357] A prophesy very dreadfull now at hand.
1308

Spedily & reuerently.
1309

Uriel held up now the triangle of fire ☞.
1310

Those.
1311

Uriel now holding up the Ball of fire in his left hand, sayd as is here written: ☞.
1312

If from the first day of writing we accownt than from good friday the reckoning doth begynne: and so ende this.
1313

The Abridgment of time.
1314

Speaking to Δ.
1315

The danger thretned, if EK do not his dutie.
1316

Note a terrible thing.
1317

The ende of all.
1318

Ecce . . . suae: “Behold this servant and wretched little man; let it be to me whatever is most pleasing to his will.” -Ed.
1319

Note, by the place here before what measure in proportion of powr and understanding this was, in respect of the white ball of fyre.
1320

Jentlewoman: “noblewoman.” -Ed.
1321

Mistres Francis Haward elected to taste of god his great mercy for her charitable hart, &c.
1322

Forte Row.
1323

This was originally numbered 1, the next 2, and so on. These were each crossed out later and renumbered 49, 1, etc. See the note at the end of the 49th row. -Ed.
1324

Δ forte: Asney.
1325

Iadeth.

1326

I dowt which is n and which is u.

1327

A dowte whether “ar made” be two words or one.

1328

The following notes are found on a separate sheet of paper: -Ed.

1329

In margin at top of page: “solgars.” See TFR, p. 5, where “solgars” is prescribed as a cure. -Ed.

1330

Δ Ω.

1331

This word is circled in the manuscript.–Ed.

1332

Here seme to be 50 names: and so, one to many.

1333

Here are but 38.

1334

Ce-.

1335

48.

1336

Here are 54.

1337

50 words.

1338

Admad.

1339

Sembeth.

1340

Lefe.

1341

Here seme to be 50.
1342

Of the “n” and “u” of this word I dowt.
1343

At vom was a + to note the ende of a line: But both these mak but 49 names.
1344

51 words.
1345

Iemse.
1346

Vanket.
1347

48.
1348

Corrected from “ondanfaha.” -Ed.
1349

The copy had “ouhna.” I cowld not conjecture.
1350

Iea.
1351

An other boke: British Library, Sloane manuscript 3189 contains the bulk of the angelic book. -Ed.
1352

Polluted. -Ed.
1353

In marg.: ~~firmus~~ (“strong”). condemnatus: “condemned.” -Ed.
1354

Est: “He is.” -Ed.
1355

This note is on the reverse side of the following diagram. -Ed.
1356

Assay: “try.” -Ed.
1357

They wer fownd at Huets Cross as the spirituall creature affirmed when he led them to the finding of this Moniment was & a boke of Magik & Alchimie. Perhaps that is the Cros called Huteos Cros being the fowrth of them below.
1358

Note J. Dee. The last being of the Danes here, was abowt the year 1040. (Tabula . . . effere: "The table of places of things and hidden treasures of Menabon, my Gordanil, soldier and banished prince of the Danes, and of many other famous men [in the southern part of Britain], and of native soldiers who fought against the same. With the agreement of closest friends I decided to hide this away and bury it for the convenience and help of our countrymen who may return at some time. By this when understood, they can easily bring [lit. expose] the hidden to light." -Ed.)
1359

Of this "k" I dowt yet.
1360

Δ fortè Marr.
1361

Grotes: silver fourpence pieces used from the 14th to the 17th century. -Ed.
1362

Gyrning: "snarling." -Ed.
1363

Avoyded: "departed." -Ed.
1364

Note. Now 30 Tables being written since good friday: and days onely 21 passed since good friday.
1365

The stone out of the frame.
1366

Δ as who shold say, αυτοζ ∈ψα, ipe dixit: nr Deus. -Δ. (Autos . . . Deus: "he said himself, 'our God.' " -Ed.)
1367

Prepare all things.
1368

Good Angels.
1369

Fardel: "pack." -Ed
1370

Tyme of Iustification known than.

1371

The ende of our election.

1372

Tyll the very howre.

1373

Want of due reuerence using in our actions is reproved.

1374

Angels abase themselues, to pleasure man by theyr instructions, when they tak uppon them, or use any sensible evidence of themselves or voyces, &c.

1375

40 dayes.

1376

A.G. -Δ. (Adrian Gilbert. -Ed.)

1377

Vox angelorum.

1378

Uriel putteth one into his place.

1379

Il or El.

1380

Gesture: “general behavior.” -Ed.

1381

Vulgarly: “commonly.” -Ed.

1382

Note, Threfold answer.

1383

Liber Arabicus. -Δ. (“Arabic book.” -Ed.)

1384

This probably does not refer to the book *Soyga.* -Ed.

1385

EK he Kneleth down.

[1386]

Lord Treasurer: William Cecil, Lord Burghley. -Ed.

[1387]

Note.

[1388]

In Sloane 3677, Ashmole notes: "1674 The Duke of Lauderdale hath a folio MS which was Dr. Dees with these words in the first page, Aldaraia sive Soyga vocor." Literis transpositis: "by transposing the letters." -Ed.

[1389]

The language towght in Paradise.

[1390]

Eve. -Ed.

[1391]

The Tower of Babel. See Genesis 11. -Ed.

[1392]

Enoch.

[1393]

Jude 14-15: "Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgement upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." This is quoted from 1 Enoch 1:9. See James H. Charlesworth, ed., *The Old Testament Pseudepigrapha,* vol. 1 (New York: Doubleday, 1983), pp. 12–13. -Ed.

[1394]

Note: excellent Memories, for Traditions contynuing and preseruing.

[1395]

Δ forte: 18. Note, 28 dayes more do make iust the 40 dayes, before notified.

[1396]

Esdras bokes. -Δ. See II Esdras 14.37ff. -Ed.

[1397]

The Jues.

[1398]

Δ this might seme to signifie the calling home of the Jues, A°. 1588 to come.

[1399]

Note, El semed to be woman.
[1400](#)

Vice: “a character playing one of the vices in a morality play; jester.” -Ed.
1401

Varinus Phavorinus, *Lexicon græcum* (Rome, 1523). -Ed.
1402

Gariladrah.
1403

Since. -Ed.
1404

That was Uriel. Vide pag. precedent. -Δ. (“See the previous page.” -Ed.)
1405

He pointed to EK.
1406

Thesaurus absconditus. -Δ. (“Hidden treasure.” -Ed.)
1407

40 dayes.
1408

August.
1409

Knowledge to be infused Ictu Oculi. -Δ. (Ictu Oculi: “with a stroke(or ray) of the eye.” -Ed.)
1410

Thesaurus abs.
1411

40.
1412

Note: till August.
1413

Lycence, licence: “legal permission.” -Ed.
1414

Without digging.
1415

Ten places.

1416

Mary: a mild oath. -Ed.

1417

The chest.

1418

Braynford: “Brentford.” -Ed.

1419

Grecia:“Greece”; Anglia: “England.” -Ed.

1420

Anon: “soon.” -Ed.

1421

Δ True it is, I had hidden there, in a capcase the recordes of my doings with Saule & other &c.

1422

The boke, The powder, the rest of the roll. -Δ. This is the so-called *Book of Saint Dunstan.* -Ed.

1423

Amicorum . . . gloria: “Everything is shared between friends; therefore, to God alone are offered all praise, honor, and glory.” -Ed.

1424

Quinti Libri Mysteriorum Appendix: “Appendix to the Fifth Book of the Mysteries.” -Ed.

1425

Lease: “occupy.” -Ed.

1426

In Sloane 3677, EA reads “cumber.” -Ed.

1427

Cumbred: “obstructed.” -Ed.

1428

Railed at: “verbally abused.” -Ed.

1429

Sapientia. -Δ. (“Wisdom.” -Ed.)

1430

Voluntatem . . . deus: “He fulfils the desire of all who fear God” (misquoting Psalm 145:19). -Ed.

[1431]

£s 300 det.

[1432]

Dextera Domini: “from the right hand of the Lord.” -Ed.

[1433]

Il: the first of the 7 sonns of sonns of light. -Δ (HM).

[1434]

Benedictus . . . Domini: “Blessed is he who comes in the name of the Lord.” -Ed.

[1435]

1494–1555 German mineralogist and author. -Ed.

[1436]

Potichayre: “apothecary (?)” -Ed.

[1437]

Iovis omnia plena: “Jove fills all,” from Virgil’s *Eclogues,* III., 60, repeated in Giovanni Pontano’s astronomical poem *Urania siue de stellis*, Lib. 1.628. Note that Pontano is cited by Philip Sidney in his *Defence of Poesia* (London: Dent 1595; Rutland, VT: Tuttle, 1997). -Ed.

[1438]

De Lege Spirituali: “concerning the spiritual law.” -Ed.

[1439]

Non raro . . . obscuratur: “Furthermore, knowledge is obscured not rarely, through negligence, which is committed in the working of anything.” -Ed.

[1440]

Corpus . . . perficere: “Body without mind, achieves nothing . . . ” -Ed.

[1441]

A remedy for the blyndness of EK at this instant.

[1442]

And so many dayes yet wanted of the 40, yf we accownt from the 6 day of Aprill: but if from the tyme of the begynning I wrote them, then there wanteth not so much as 9 or 10 dayes. -Δ. Cor Contritum . . . Cogitationi: “Contrite heart): Without a contrite heart it is impossible to be completely freed of malice and inferiority. And so I say, the heart crushes the threefold temperance of sleep, food, and bodily license. An excess and abundance of these others creates pleasure, but pleasure brings on distorted thoughts and in fact hinders prayer and proper thought.” -Ed.

[1443]

Soli . . . gloria: “To God alone be all honor, praise, and glory.” -Ed.

1444

Nos. -Δ. (“We/Cls.”–Ed.)
1445

Δ Here I mist the hering of a word or more.
1446

Nota et Caue -Δ. (“Note this and beware.”–Ed.)
1447

Election confirmed.
1448

One of us is by the Lord confirmed in constant purpose.
1449

Δ I think “sayeth the Lord” is forgotten here.
1450

Note.
1451

Note.
1452

Vengeance cryed for.
1453

Non nobis . . . perpetuum: “Not for ourselves, O Lord, not for ourselves, but for the glory of your name, we give and we will give all praise and honor, forever” (Psalm 115:1). -Ed.
1454

The mysticall Alphabet.
1455

The Table of Practise.
1456

Illuding spirits thrusting in themselues.
1457

I understand that the characters are most untrue.
1458

Δ The Inner square, of 6 ynches.
1459

Δ vide post foliam, et etiam in Tabula cordis carnis et cutis, nam in lineis defendentibus, ibidem habes hanc tabula hic incipiendo sed in primo omittendo l et accipiendo o. ("See on the next sheet, and also in the table of the heart, flesh, and skin, for in the surrounding lines, you have this table here commencing the same, but omitting 'l' at the start, and gaining 'o'.") Note: This note is written inverted above the diagram in very small script. There is a hand pointing to the first "o"in the top border. In fronte tabulæ: "in front of the table"; a sinistris: "on the left"; a dextra: "on the right"; iuxta pectus: "next to the chest." -Ed.

1460

In fronte Tabulae. ("In front of the table" -Ed.)

1461

Forte med. ("Perhaps 'med'"-Ed.)

1462

A sinistris. ("To the left." -Ed.)

1463

Juxta pectus. ("Next to the chest." -Ed.)

1464

A dextris. ("To the right." -Ed.)

1465

Soli Deo . . . perennis: "To God alone be eternal praise." -Ed.

1466

Note of the Square within.

1467

Ternarius et Quaternarius. -Δ. Numero . . . operis: "In the numbers of the ternary and quaternary, from which is the beginning and the entire foundation of this, your most holy work." -Ed.

1468

12, 7.

1469

Note of these kings and Princis.

1470

The dignity of the Table of practise.

1471

He alludeth to our talk had of Transposition of letters.

1472

Note, danger of violating precepts of doctrine.

1473

Fortè s p. -Δ. The manuscript originally had “p s,” but these are crossed out and “s p” inserted. -Ed.

1474

Adam.

1475

A primo . . . nostri: “from the first. Δ: Which is the first and newest, Alpha and Omega, may he have mercy on us.” -Ed.

1476

Pied: “spotted or patched.” -Ed.

1477

Apparayle changed.

1478

An ænigmaticall lesson.

1479

Note.

1480

Three manner of works with God his Name.

1481

Vide inscriptiones suo loco, An. 1582, Martij die 10. f. 6. -Δ. (“See the inscription in its own place, 10 March 1582, folio 6.”) Sigillum . . . gestandum: “Engrave this sigil in gold, for protecting the body in all places, times, and occasions: and to be worn on the chest.” -Ed.

1482

The Nature of all Characters.

1483

NOTE.

1484

Note here of the 7 Tables of Creation, how they apperteyn to the 7 kings and Princes.

1485

This boke of 48 Tables.

1486

Note of the Names of God.

1487

Generation: corrup., incor. (“Generation: corruptible, incorruptible.” -Ed.)
1488

The Character allso was a falls tradition.
1489

Note.
1490

Lepidè, mathematicas meas demonstrationes deuolat. -Δ (“Neat! He endorses my mathematical demonstrations.”–Ed.)
1491

He meaneth my propre Character truely made.
1492

Note. These to be put in propre Characters.
1493

So, on my Character or lamyne of dignification: are all the names of the 7 kings, and of the 7 Princis, perfectly: as in the great Table, (called often tymes Mensa Faederis) the Bees, onely, (being the first letter common to them all) kept bak, in memory. -Δ (HM).
1494

Note, here, it may appere that Butmono is Prince to Bynepor, and Blisdon prince to King Bnaspol. -Δ (HM).
1495

Deo nostro . . . gloria: “Perpetual praise and unlimited glory be to our almighty God.” -Ed.
1496

The Title of the boke was *Seuen Sobs of a Sorrowfull Sowle for Synne*. -Δ. London: 1583. Hunnis’ book consists of a translation of the *Seven Penitential Psalms* in rhyme.
1497

Astonied: “bewildered.” -Ed.
1498

Uriel.
1499

Note, sowles created before the bodies are begotten.
1500

Three elected.
1501

Fortitudo in deo et propter deum. -Δ. (“Strength in God and because of God.” –Ed.)
1502

Temptation necessary.
1503

Pugna . . . victoria: “They will have fought, but victory will be yours.” -Ed.
1504

A perfect begynning.
1505

Sententia contra istum Malignum spirituum qui nobis inpenere voluit. -Δ (“A judgment against this evil spirit who wished to use us.” -Ed.)
1506

He spake to EK.
1507

Angelus malus proprius ipius EK. (“The wicked angel belonging to EK himself.” –Ed.)
1508

Diuels are accusers proprely.
1509

EK had byn carryed away in the wrath of God. If fervent prayer had not byn, as may appere in the begynning of this nights Action.
1510

The boke of this Prophesie shall contynue.
1511

= a malo Temptationis. -Δ. (“Against the evil of temptations.” -Ed.)
1512

Professio mea est Philosophia vera, vide Libro primo. -Δ. (“My profession is true philosophy. See Book 1.” -Ed.)
1513

Deo . . . perpetuum: “May all praise, honor, and thanksgiving be to our almighty God, now and forever.” -Ed.
1514

Beati . . . pacem: “Blessed feet, gospel of peace” See Romans 10.15. Quomodo vero praedicabunt nisi mittantur? sicut scriptum est: Quam speciosi pedes evangelizantium pacem evangelizantium bona!: “And how shall they preach, except they be sent? As it is written: How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!” This verse quotes from

Isaiah 52:7. Quam pulchri super montes pedes annunciantis et praedicantis pacem: annunciantis bonum, praedicantis salutem, dicentis Sion: Regnabit Deus tuus!: “How beautiful upon the mountains are the feet of him who brings good tidings, who publishes peace, who brings good tidings of good, who publishes salvation, who says to Zion: ’Your God reigns.’” -Ed.

1515

Per te Jesu Christe: “Through you, Jesus Christ.” -Ed.

1516

This Holy Book.

1517

The boke to be finished to morrow.

1518

The day appointed for the use of this Book. Augusti 1.

1519

Our nine dayes contrition preparatiue. -Δ. Note the *Clavicula Salomonis* prescribes a nine-day preparatory period before calling spirits that includes penitential prayers and abstaining from impurity. See S. L. Mathers, ed., *The Key of Solomon the King* (York Beach: Samuel Weiser, 1972 repr. 1989), book 2, chapter 4. The magi (Zoroastrian priests) also undergo an elaborate nine-night purification ceremony (“Barashnum”) in order to prepare for higher religious ceremonies. –Ed.

1520

Angels sent to viset the heape of sinnes in the world abownding &c.

1521

Good Angels.

1522

The second of the greatest prophesie, is this.

1523

Our Testimony of this Prophesie, all the World ouer, to be (by us) published.

1524

Our bodyes to be made strong.

1525

Antichriste is allmost ready for his practise.

1526

40 dayes more for the tables writing in their own Characters.

1527

The frute of this boke.

1528

The backside of my Character.

1529

The use of the stone which a good Angel browght to me the last yere: remember it is half an inche thik.

1530

The 4 hollow fete of the Table.

1531

HM reads “must.” -Ed.

1532

The use of the Table of practise is onely for one Month.

1533

Vide sup. A°. 1582 Maij 4.

1534

Great long iornayes to be gon of us two.

1535

The Cullor of the silk for the Table.

1536

On the first of August next.

1537

Δ So they seeme to haue byn ment in the figure of the Table of practise before described.

1538

The Princis here not put next to their kings.

1539

Note. 4 diuerse Wayes.

1540

A Secret of preeminence due to the Kings &c: as in Astrology. I use to mak every planet a base or a grownd in his propre signification &c., & so every howse of the 12 &c. in respect of his proper and severall signification.

1541

P. 85. -E.A.

1542

The Symbolism of my name, in my character, how and where.
1543

Princeples.
1544

Δ perhaps somewhat like this:
1545

The man in the myddest of the globe or circle.
1546

Tables.
1547

The 7 ensignes of creation.
1548

At the time of theyr call.
1549

The 7 ensignes to be paynted on the Table.
1550

Supra. -Δ. (“Above.” -Ed.)
1551

Befafes.
1552

A.G.
1553

Supra.
1554

The last Ternarie.
1555

Three times.
1556

Vide supra pagina precedente. -Δ. (“See above on the previous page.” -Ed.)
1557

The 7 characters of the 7 kings as on the formar page is Babalel, Liba, &c.
1558

Expedition. -Δ. (“Expeditiousness.” -Ed.)
1559

Journey. - Ed.
1560

How the Threasor is to be used.
1561

The Skroll, The Boke, The red powder.
1562

Albertus Laski, Palatinus Siradiensis venit ex Polonia Londinum 1583 Maij initio. -Δ. “Albert Laski, the Palatine of Sieradia (Sieradz), came from Poland to London in early May, 1583.” The Polish prince Albertus Laski visited London on 1 May 1583. At the Queen’s command, he was received with much honor. He visited Dee on 15 June along with Philip Sidney. The prince was so impressed with Dee and Kelley that they were invited to Lasco, the prince’s seat near Krakow. They left with their wives and families on 21 September 1583. Laski plays a major role in Dee’s subsequent actions. -Ed.
1563

Δ My good Angel.
1564

Hereby may many other answers be considered.
1565

Multa nobis perpetienda propter Deum nostrum Omnipotentem. -Δ. (“Our great suffering near for our almighty God.” -Ed.)
1566

Note The Quene of Scotts to be behedded. So she was A°. 1587 at Fodringam Castell. And allso the same yere a great preparation of ships against England by the King of Spayn, the Pope and other Princis called Catholik, &c.
1567

Gloria . . . Aeterno: “Everlasting glory be to our God, almighty and eternal.” - Ed.
1568

The Erthes.
1569

The boke.
1570

The shepe under the Table.
1571

Verus . . . sempiternus: “True and holy and everlasting.” -Ed.
1572

A Temptation permitted by God.
1573

Pereant . . . Tenebrarum: “May darkness perish with the Prince of Darkness.” -Ed.
1574

Temptations & hinderances.
1575

The forme of the boke committed to my discretion.
1576

Δ Fortè Annaël.
1577

Misericordia Dei. -Δ. (“God’s mercy.” -Ed.)
1578

Actum est: “It has been done.” -Ed.
1579

NOTE.
1580

Justice.
1581

fiat: “Let it be so.” -Ed.
1582

The boke.
1583

Note.
1584

Jubilate . . . versamini: “Rejoice in God all ye dwelling on the Earth.” This is reminiscent of several Psalms. -Ed.
1585

The Erthes.
1586

This “a” was sownded to the ende of pinzu as we use in english balads, as with this word down is

sownded as downa, down a down a, &c.
1587

Michael: Gravida . . . tremulis: “Michael: The earth is pregnant and struggles with the iniquities of the enemies of light. It is therefore accursed, because it is in the womb of damnation and darkness. Uriel: It is filthy and offensive to us. Raphael: It scourges itself by its own shaking.” -Ed.
1588

Rap: Veh dicit . . . Fiat: “Raphael: He says ‘veh,’ but it is not what he hears. We have seen lamentation, but he doesn’t feel misery. May we be sanctified therefore, his holy one, because we are sanctified in that one. Michael: Let it be so.” -Ed.
1589

Nova. -Δ. Transeunt . . . nova: “The old ways cease, the new begin.” -Ed.
1590

Just.
1591

Peccatorum remissio. -Δ. (“Remission of sins.” -Ed.)
1592

Quae . . . gradu: “which they are now in the highest degree.” -Ed.
1593

The Thorny path sup. 24 March.
1594

Angeli iniusti, respectu Justiciae Divinae. -Δ. (“Unrighteous angels, with respect to Divine Righteousness.” -Ed.)
1595

Mercy.
1596

Decedant . . . pereant: “May the wicked depart and perish.” -Ed.
1597

De Vita . . . possit?: “Regarding the life of Stephen, King of Poland, what can be said?” -Ed.
1598

An successor . . . Austriaca?: “Will his successor be Albertus Laski, or from the House of Austria?” -Ed.
1599

An Albertus . . . Moldauiæ?: “Will Albertus Laski, Palatine of Sieradia, have the kingdom of Moldavia?” -Ed.

1600

.... require none at Gods hands in this Case.

1601

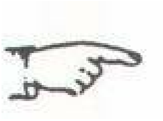
Note, we shalbe called upon.

1602

Albertus Lasky.

1603

The dead man.



1604

Prophetia de regno Alberti a Lasky, sed ipe noluit constanter se convertere ad Deum et adherere Deo, &c. (“A prophecy of the rule of Albertus Laski, but he himself has been constantly unwilling to convert himself to God and adhere to God.” -Ed.)

1605

Fornication.

1606

Justa facienda. (“Just cause.” -Ed.)

1607

This phrase is heavily underlined in the manuscript. -Ed.

1608

Perswasion, Δ.

1609

Alb. Lasky ¶

1610

Alb. Lasky his name, in one boke with our names.

1611

. . . rie bones . . . be . . . to.

1612

Faces marked.
1613

Forte: “They that.” -E.A.
1614

The Cumpany for the mines royall, which had made A.G. and me a lease for Deuonshire mynes, &c.
1615

Forte: “done.” -E.A.
1616

Δ we were called to dynner often so he ended.
1617

Semper . . . sequiter: “May the Trinity in Unity, our eternal and almighty God, be ever blessed. Amen. Here follows the Sixth Book of the Mysteries (and holy), parallel, and of a new land.” -Ed.
1618

R: “here folowithe the makinge off the seale off the trwe and lyuinge god.”
1619

Deest S.
1620

S: “intret.”
1621

S: “y.”
1622

S adds: “e.”
1623

S: “t.”
1624

R has “w,” but has “n” supra linea.
1625

R (sup. lin.): “t.”
1626

Deest S.
1627

R has “x,” but has “s” supra linea.

1628

R: “n,” S: “x” (?).

1629

R: “t.”

1630

R has “v,” but has “t” supra linea.

1631

R (sup. lin.) adds “p.”

1632

R ends “yleotsyma.” Sloane 313: “htoexorahala/ yqciystalga∧^{a} onosularitckspfyo/ mo (sup. lin: e)mau (sup.lin. x) aremlarclatcdaccnonaorleyot.“

1633

S: “istæ.”

1634

S: “æque.”

1635

Sloane 313: “nominate.”

1636

R: “schemhamphoras,” S: “shemhamphorash,” Sloane 313: “semamphoras.”

1637

R adds “hoc.”

1638

Deest R; S: “et sub nomen aliud dei sz.”

1639

Sloane 313 omits this diagram.

1640

S: “inferiorem.”

1641

Sl. 313 adds “super nomine.”

1642

R: “.l.h.,” Sloane 313 reads “l . et . x .”

1643

R omits “istas duas.”
1644

R omits “istas duas”; Sloane 3854 adds: “.l.a. et in alio post istum .l.c. Et in alio post istum.”
1645

S: “.v.m.”; In Sloane 313 this phrase reads: “scribe illas 2. literas. l. et . x . et infra alium angulum dextrum istas 2. literas . a . l . et in alio post istum . l . a . et in alio post istum . l . c . et in alio post istum . n . m . ut hic post in figura deorsu~ in marg .. in ...”
1646

S: “heptagonum.”
1647

R: “.l.h.”
1648

S: “heptagoni.”
1649

R: “scante.”
1650

R omits “casziel ... quod est.”
1651

S: “heptagoni.”
1652

R: “sunt.”
1653

S: “adimpleti.”
1654

S: “heptagonu~.”
1655

S: “heptagonu~.”
1656

Sloane 313, S: “non q° m° primus factus est sed.”
1657

R: “incarceret.”
1658

Deest R.
[1659](#)

S: “primus.”
[1660](#)

Deest R.
[1661](#)

S: “hexagoni.”
[1662](#)

Deest R.
[1663](#)

S: “angulo.”
[1664](#)

R, S: “quæ.”
[1665](#)

R, S: “sequntur.”
[1666](#)

S: “hexagoni.”
[1667](#)

S: “hexagoni.”
[1668](#)

Deest R.
[1669](#)

S: “supra.”
[1670](#)

R: “scaneti.”
[1671](#)

S: “scribantur.”
[1672](#)

S: “praedicti.”
[1673](#)

R: “hac,” S: “hæc.”
[1674](#)

Deest R.
1675

R adds “de.”
1676

R, S: “hæc.”
1677

S: “a.”
1678

S: “hexagoni.”
1679

S: “hoc sanctum nomen dei.”
1680

R, S: “hæc.”
1681

R, S: “hæc.”
1682

Deest R; S: “hæ.”
1683

R: “dua”; S: “duæ.”
1684

S: “.c.h.”
1685

Deest R.
1686

S: “illud.”
1687

S: “tercia….”
1688

S: “hexagoni.”
1689

S reads simply: “tendit a 3°.”
1690

R, S: “hæc.”
1691

R, S: “hæc.”
1692

Sloane 3854 adds in margin: “i~ illo.”
1693

Text between * deest in Sl.3854
1694

S: “hexagoni.”
1695

S: “hexagoni.”
1696

S reads simply: “quod est a 5ta cruce.”
1697

R, S: “hæc.”
1698

R, S: “hæc.”
1699

R, S: “hæc.”
1700

S: “exagoni.”
1701

S: “exagoni.”
1702

S: “quartum.”
1703

Deest R.
1704

S: “sanctum.”
1705

R adds “dei.”
1706

Sloane 313: “lyalg”; S: “lialg.”
1707

R: “quid”; S: “q$^{i.}$”
1708

Deest S.
1709

Deest S.
1710

R: “volitum.”
1711

S: “hexagoni.”
1712

S: “sanctum.”
1713

Sloane 3854: “aliud dei sacrum”; Sloane 313: “a^{d} n^{m} dei sacru~.”
1714

Sloane 3854: “ucham.”
1715

Sloane 3854: “ue”; S: “Ne” (?).
1716

Deest R, S.
1717

S: “hexagon.”
1718

S: “sanctum.”
1719

S: “hæc.”
1720

R: “in alla.”
1721

S: “lateris eiusdem.”
1722

S: “supra.,”
1723

R: “latere.”
1724

S: “hexagoni.”
1725

S: “dexteris.”
1726

S: “Avs” (?).
1727

S: “hexagoni.”
1728

S: “dexteris.”
1729

Sloane 313: “duynas”; S: “dvynas.”
1730

R: “Granl.”
1731

Sloane 313, S: “et in alio .ω.”
1732

S: “est sub angulo primo 2^{i} et 3^{i} hexagonoru~.”
1733

S: “angulo.”
1734

S: “hexagonorum.”
1735

Deest R, Sl.313.
1736

R, S: “itarum.”
1737

R: “sequenti”; S: “5ta.”
1738

R: “sequenti”; S: “6ta.”
1739

R: “alio.”
1740

S: “spaciolo.”
1741

S: “claditur.”
1742

Deest R.
1743

S: “hexagoni.”
1744

S: “hexagoni.”
1745

R: “scilicet”; S: “si.”
1746

S: “A.”
1747

S: “dexte=/is.”
1748

Deest R.
1749

S: “A.”
1750

S adds “alia.”
1751

R adds “dei.”
1752

S: “Ely.”
1753

S: “Eloy.”
1754

S: “Sother.”
1755

R: “ADONAL”
1756

R: “quod communiter in exemplaribus.”
1757

R: “primu~.”
1758

S: “hextagonus.”
1759

Sloane 313, Sl.3854 omit “de maximum ac venerabile.”
1760

R: “alio.”
1761

R, S: “at.”
1762

R: “vituluio.”
1763

Sloane 313: “aut.”
1764

R: “par.”
1765

S: “sequntur.”
1766

Sloane 3854: “libro sacro” ; S: “sac^{o}”; Sloane 313: “libello ∧ $^{sacro.}$”
1767

S: “talitur.”
1768

S: “seq^{i}tur.”
1769

R: “hoc.”
1770

R: “Dexit.”
1771

R, S: “hoc.”
1772

R omits “sic placuit creatori.”
1773

S: “dominus ipsum.”
1774

S: “polutus.”
1775

R: “scriptus.”
1776

R: “suffumigetr.”
1777

S: “postea.” In the margin of Sloane 313, there is a drawing of a hand pointing out the passage which is very similar to Dee’s.
1778

Deest S. In Sloane 313 it is written surpa linea.
1779

Deest Sloane 3854.
1780

R: “tamen”; S: “tantum.”
1781

R: “hoc.”
1782

R: “digue ris.”
1783

R: “et.”
1784

S: “tali”; Sloane 3854: “tal.”
1785

S: “cælestes.”

1786

S: “convincere.”

1787

R: “terreac.”

1788

R: “transmittaere.”

1789

S: “congregare.”

1790

R, S: “suas”; Sloane 313: “meas vel suas.”

1791

S: “graciosi.”

1792

R: “dum”; S: “domine” (?); Sloane 313: “deuiu–.” (?)

1793

Sloane 3854: “agnoscere.”

1794

Deest R.

1795

S: “chirothechas”; Sloane 313: “cirothecas.”

1796

R: “posuit.”

1797

Sloane 3854: “sacrosct~m”; S: “sacosctmus.” (?)

1798

S: “heptagonus.”

1799

S: “designant.”

1800

For a critical edition see Joseph Peterson, *The Lesser Key of Solomon* (York Beach, ME: Weiser Books, 2001), pp. 57—108.

1801

This form of the introduction is thus to be varied depending on the office, place and number thou wishest to conjure.

1802

For a critical edition see Joseph Peterson, *The Lesser Key of Solomon* (York Beach, ME: Weiser Books, 2001), pp. 109—45.

1803

For a critical edition see Joseph Peterson, *The Lesser Key of Solomon* (York Beach, ME: Weiser Books, 2001), pp. 147—54.

1804

Psalm 67.

1805

Psalm 54.

1806

Psalm 51.

1874-76

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LA NATURALEZA

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LA ESPINOSILLA,

POR EL SEÑOR DON MARCIAL OROPEZA.

Historia.—La espinosilla es natural de nuestro país, y abunda en muchas partes de la República, principalmente en los puntos cercanos á esta capital, como San Angel, Texcoco, Santa Fé, etc. Es una de esas hermosas plantas silvestres que adornan nuestros campos, encontrándose de preferencia en los lugares secos de las regiones frías; se le ha dado este nombre, porque en efecto, al tocarla se experimenta una sensacion semejante á la que causaria una planta cubierta de pequeñas espinas.

Los antiguos aztecas, careciendo del jabon, tan necesario á la higiene, se veían precisados á buscar diversas plantas que lo sustituyeran, y para su aseo personal usaban de la espinosilla, agitándola dentro del agua, hasta formar una espuma persistente, y con el agua preparada de este modo se lavaban, sirviéndose de la misma planta para restregarse. De un modo semejante la emplean hoy muchas mujeres para impedir la caida del pelo y el desarrollo de la urzuela, lo cual consiguen satisfactoriamente. Pero el uso que más comunmente se le ha dado, es empleándola como medicinal, para combatir las fiebres, pues obra como un excelente diaforético.

AUG 29 1957

Para terminar la historia de este vegetal, expondré los diversos nombres con que es conocida, y la etimología de ellos. *Hoitzitzilxochitl,* voz compuesta de dos palabras del idioma mexicano, *Hoitzitzitl,* chupa-rosa, y *Xochitl,* flor; en consecuencia, traducida al español, significa flor de la chupa-rosa, cuyo nombre es de suponerse lo origina el afecto que este precioso animal le tiene.

Los españoles le nombraron *Huichichile,* que muchos de los indios actuales pronuncian *Quachichil;* palabra tambien mexicana, que en castellano significa gorrion; y segun he podido informarme, parece que este último nombre, fué debido á la semejanza que existe entre el color de la flor, con el de las plumas que cubren la cabeza del pájaro mencionado.

Algunas personas que hablan el idioma azteca, me han asegurado que el verdadero nombre es *Cuachile,* y no los ántes dichos; además, que este mismo se le da á un pato, que tiene de notable ser de cabeza roja. Esta discordancia, en mi concepto, solo depende de lo muy adulterado que está el referido idioma.

Clasificacion botanica y descripcion.—La espinosilla pertenece á la familia de las Polemoniaceas, y al género y especie *Hoitzia coccinea,* Cav.; *Loeselia coccinea,* G. Don.; *Cantua Hoitzia,* Willd.; *Hoitzia Mexicana,* Lamk.; *Cantua coccinea,* Poir.

«Car. gen. Cáliz prismático-tubuloso, quinquefido: corola infundibulifor-
« me, limbo laciniado, divisiones oblongas, acuñadas: estambres salientes:
« óvulos poco numerosos en tres lóculos: semillas ovoideas, angostas y mem-
« branoso-aladas: hojas alternas, íntegras, muchas veces agudo-dentadas:
« flores axilares, con frecuencia reunidas en cimas: bracteas numerosas, las
« exteriores más pequeñas.—*Car. espec.* Planta pubescente-glandulosa: ho-
« jas brevemente pecioladas, ovado-lanceoladas, dentadas, en forma de cuña:
« bracteas lineares-lanceoladas, de bordes trasparentes: corola escarlata de
« tres centímetros, de tubo muy saliente.»

La espinosilla es una planta perenne, de altura variable, pero nunca pasando de un metro, de raíz pivotante, algo flexuosa, de superficie blanca cubierta de rugosidades, de donde nacen raicillas secundarias muy delgadas, y bastante separadas entre sí. El meditulio es ligeramente teñido en amarillo; se encuentra formado por hacecillos de fibras planas, perceptibles á la simple vista, y pudiéndose separar unos de otros con facilidad: dichos hacecillos, á su vez, están formados por otros más pequeños. El tallo es recto, cilíndrico, sub-leñoso, ramoso, cubierto de muy pequeños pelos blancos, que comunican á la planta un color cenizo: al microscopio aparecen trasparentes y llenos de un liquido incoloro. La parte cortical se separa fácilmente de la leñosa.

Hojas simples, persistentes, formando una espiral, en que cada una de ellas queda en línea recta con la sexta superior, y vice-versa; advirtiéndose esta disposicion mas bien en la cúspide de los ramos. No tienen estípulas; su peciolo es comprimido y canalado; de nervacion peninervada, de bordes aserrado-dentados: la cara superior es de un verde más oscuro que la inferior, y ambas cubiertas lo mismo que el tallo, de pelos glandulosos y blancos que las hacen ásperas al tacto. Las flores, estámino-pistiladas, forman grupos comunmente de á cuatro, colocados á distancias regulares; la parte inferior de ellas está rodeada por cinco bracteas. Cáliz monosépalo y membranoso. En cuanto á la corola, nada tengo que agregar á lo que queda dicho en los caractéres genéricos. Los estambres, en número de cinco, están formados por filamentos delgados, ligeramente subulados, tienen el mismo color purpurino de la corola, y se ven insertados en la base de ella, alternando con sus divisiones, y terminados por anteras oscilantes, biloculares, introrsas, llenas interiormente de un pólen muy fino, colorido en amarillo claro. Ovario libre, lampiño, compuesto de tres carpelos unidos por sus bordes, y doblados hácia dentro para formar otros tantos lóculos. El estilo tan saliente como los estambres, es filiforme, trífido: cada lóbulo lleva una pequeña estigma. Fruto capsular, constituido por tres cocas bivalvas, cuya dehiscencia se hace de arriba abajo.

En general, toda la planta es áspera, al grado de parecer espinosa, principalmente á medida que aumenta de edad. Su sabor es demasiado amargo, y en particular el de las hojas; pero el de la raíz al principio es dulce, y despues amargo.

Además de la especie anterior, que es la sola usada en México, tenemos en diferentes puntos de la República otras: como la *Lœselia glandulosa,* que crece en tierra caliente. La *L. cœrulea,* en los alrededores de esta capital, llamada vulgarmente Banderilla. La *L. rupestris,* en Oaxaca. La *L. ciliata,* en Veracruz. La *L. involucrata,* en Acapulco, y la *L. amplectens* entre San Blas y Tepic.

Seria de desear, que un estudio comparativo nos mostrara si sus propiedades medicinales concuerdan con la analogía botánica que las une.

Analisis.—Despues de secar perfectamente los ramos y hojas de la planta, lo reduje todo á polvo grueso, y coloqué en un aparato de lexiviacion; en seguida lo traté por el éter sulfúrico á 62°, de cuya operacion obtuve una solucion de un verde esmeralda muy hermoso, la que evaporada espontáneamente, dejó un extracto negro, que por varias experiencias me dió clorofila, sustancia grasa en muy pequeña cantidad, materia amarga y resina.

El modo como separé esta última, es el siguiente: el extracto etéreo fué sometido á la accion del alcohol á 85°, que disolvió una parte, y evaporada esta solucion, dió una segunda materia, á la que vertí agua hirviendo, con el objeto de separar todo lo que tuviera de soluble en este vehículo; repitiendo por varias veces el mismo tratamiento, es decir, solucion en el alcohol, evaporacion y lavado con el agua hirviendo, obtuve la resina que en seguida reconocí.

Pertenece á las resinas que Unverdorben denomina medianamente electro-negativas: su color es moreno-oscuro, insípida é inodora, soluble en el éter y en el alcohol; la solucion en este último enrojece á frio el tornasol; se disuelve tambien en los álcalis y se combina con ellos; pero su solucion en el amoniaco, puesta á hervir, la abandona prontamente: el ácido sulfúrico la colora en rojo, y el azótico en amarillo.

Terminada la lexiviacion por el éter, el residuo me sirvió para igual operacion con el alcohol á 85°, que me dió una tintura de un color rojo vinoso, la que evaporé á una temperatura moderada, y dejó un extracto amarillo rojizo, de un sabor muy amargo y persistente, compuesto de una materia colorante amarilla, extractivo amargo y huellas de tanino.

Siguiendo aún el método de los disolventes, que fué el que me propuse desde el principio, á la parte que todavía quedaba en el aparato, puse agua á la temperatura de 20°, y á continuacion procedí á reconocer lo que se habia disuelto, dándome principalmente, goma y materia azucarada.

Agotado el polvo por estos diversos medios, quedó blanco, lo que probaba que allí solo habia esqueleto vegetal.

Tambien examiné la raíz, la que tiene la propiedad de teñir el agua intensamente de amarillo, debido á la mayor proporcion de la materia colorante; y contiene, albumina, materia amarilla, mucilago, azúcar y extractivo amargo.

Hice varias tentativas para buscar algun ácido ó álcali vegetal, pero todas mis indagaciones fueron inútiles, debido tal vez á la falta de aparatos, y sobre todo, de conocimientos prácticos en este género de operaciones.

Sometida la planta á la incineracion, me dió 5, 50 por 100 de cenizas, compuestas de los ácidos sulfúrico, clorohidrico y carbónico, y de las bases potasa, cal, magnesia y óxido de fierro.

ACCION FISIOLÓGICA.—Ingerida en cocimiento fuerte de 250 á 500 gramos, se nota una sensacion de calor en el estómago, aun cuando haya sido tomada á frio; poco despues se aumentan las fuerzas, siguiendo á este período la secrecion de un sudor abundante. La resina tiene una accion emeto-catártica bien marcada.

LAS ROCAS DE TECALI,

POR EL SEÑOR DON MARIANO BARCENA,

SOCIO DE NUMERO.

En la última Exposicion Municipal se exhibieron algunas muestras de alabastro calizo, procedentes de las canteras de Tecali, en el Estado de Puebla, que llamaron la atencion del público por la belleza y variedad de sus colores. Desde entónces me propuse hacer un estudio de esas rocas, pero no me habia sido posible concluirlo, hasta hoy que tengo el honor de presentarlo á esta Sociedad, en cumplimiento del turno de lectura que se me señaló para esta sesion.

Las rocas de Tecali presentan una infinidad de variedades por sus colores, aun en las losas que se extraen de un mismo banco, y para hacer el estudio del tipo ó especie mineralógica, escogí un ejemplar bastante puro que presentaba los caractéres siguientes:

Figura en masa; color blanco, ligeramente agrisado. Lustre de cera que pasa al de seda en las fibras trasversales. Textura desigual, astillosa; la trasversal es semejante á la del yeso fibroso; dureza de 4,50. Dócil, el polvo de la raspadura es más blanco que el color general de la masa; trasluciente en alto grado, pues colocando una lámpara pequeña detras de un *bloc* que tenia $0,^{m}15$ de espesor, he podido ver con claridad un papel escrito que habia puesto en la parte anterior; peso específico de 2,90.

Tratado al soplete se pone opaco, y al enfriarse queda ligeramente listado de pardo rojizo claro. Calentado en un tubo abierto, desprende ácido carbónico y queda al estado de cal cáustica.

En dos análisis que hice del ejemplar referido, encontré por término medio la siguiente composicion:

Cal.	55,00
Magnesia.	1,25
Acido carbónico.	42,40
Acido sulfúrico.	1,25
Pérdida.	0,10
	100,00

Las rocas jaspeadas tienen, además de los compuestos anteriores, óxidos de hierro y de manganeso, en proporciones variables. Los dibujos caprichosos que forman estas materias colorantes, así como los diversos grados de opacidad y trasparencia que presentan las losas pulidas, les dan ese aspecto raro y elegante que constituye su indescribible belleza. Los dibujos más comunes son de nubes, flamas y manchas de todas dimensiones. Las nubes se presentan de diversas maneras y con grados variables de intensidad; á veces están bastante detalladas, y sus contornos terminan bruscamente como en los *cúmulos*, ó se desvanecen y se pierden gradualmente como los *cirrus*. La superposicion de estos grados extremos, y de otros muchos intermedios, unida á la diferencia de opacidad, que cité ántes, producen efectos verdaderamente indescribibles. Sobre las nubes se ven tambien algunos jaspes de diversas figuras que completan los cuadros más variados en que la fantasía puede encontrar los castillos de la edad média ó las ruinas de los templos y poblaciones antiguas. Este efecto es todavía más admirable en algunas muestras en que, por la diferencia de intensidad en los contornos, se pueden apreciar las diversas distancias que por este medio logra representar en sus cuadros un buen artista. Los colores de estos dibujos varian partiendo del verde puerro, del rojo pardusco y del pardo cetrino. El verde manzana es uno de los que se presentan con más frecuencia en las rocas traslucientes, en las que el rojo es tambien más suave y se mezcla á veces con un tinte ligeramente violado que lo hace aun más vistoso.

Estos colores tienen mayor intensidad y presentan figuras más detalladas en los bordes de las resquebrajaduras que tienen algunas masas, y por las cuales se filtraron probablemente las aguas que llevaban las materias colorantes en suspension.

En las masas blancas los dibujos están formados por manchas opacas de diversas figuras.

Las rocas de que me ocupo deben clasificarse, por su composicion, en el grupo y especie del *calcite*, pues las proporciones que encontré de cal y de ácido carbónico, se aproximan bastante á las del carbonato de cal puro, en en el que hay 56 p$\frac{o}{o}$ de base y 44 de ácido. Clasificadas despues por su textura, su trasparencia y otros de los caractéres físicos que cité ántes, deben referirse á la *seccion de la caliza estilaticia* y á la variedad *alabastro calizo*.

Las canteras de Tecali están situadas á inmediaciones del pueblo de este nombre, en el referido Estado de Puebla. En un informe que presentó hace poco tiempo el Sr. D. Patricio Murphy, á la actual compañía explotadora de esas canteras, menciona tres yacimientos principales, que se conocen con los nombres de «La Pedrera,» «Tlahualco» y «Aratleta.» El yacimiento de más importancia es el de la «Pedrera,» que se halla á dos leguas S. O. de Tecali y á siete de Puebla. Segun el Sr. Murphy, la masa de la montaña está formada de capas alternativas de alabastro y de calizas arcillosas, margas y arenas. Las masas de alabastro que están a la vista son de grandes dimensiones, y aseguran, por tanto, una dilatada y provechosa explotacion.

Actualmente hay una exposicion de estos alabastros en la casa núm. 8 de la calle de Gante, en esta capital. Las muestras que he visto allí son excesivamente hermosas y de varias dimensiones.

La explotacion de esas canteras habia sido abandonada por muchos años; pero últimamente ha renacido, y con las mejores condiciones, debiéndose este resultado á los loables esfuerzos del ilustrado Sr. D. José Julian Gutierrez, á quien tengo que agradecer las muestras en que hice el estudio que acabo de mencionar.

Muchas personas ilustradas de esta capital, apreciando el mérito de los alabastros de Tecali, se han apresurado á comprar diversas muestras para adornar los tocadores y otros muebles, así como para enlosar las escaleras y salones. En esta última aplicacion es donde puede conocerse la gran variedad de colores y dibujos que presentan esas rocas, pues en una muestra de enlosado que vi hace pocos dias, no me fué posible encontrar dos ejemplares iguales, y la reunion de todos formaba un elegante y vistoso mosaico.

Es de esperarse que se generalizará el uso de estas rocas, que participando de la belleza y trasparencia de los alabastros, propiamente dichos, ó *yesosos*, tienen mayor dureza que éstos, y pueden, por tanto, emplearse como el mármol y aceptarse como una bellísima roca de adorno.

México, Febrero 12 de 1874.

ESTUDIO

SOBRE LOS

ÓRGANOS LUMINOSOS DE LOS CUCUYOS DE VERACRUZ,

POR EL SEÑOR DOCTOR CARLOS HEINEMANN.

Los órganos luminosos de los Lampirídeos alemanes han sido examinados por los Doctores Leydig, Kölliker y Maxe Schultze; mas de los insectos luminosos exóticos, faltan completamente observaciones exactas, no obstante de que serian más fáciles por tener algunos de ellos un tamaño regular. Las siguientes líneas las he escrito con objeto de llenar este vacío, hasta donde alcancen mis conocimientos: comienzo por los *Elaterideos luminosos,* los Cucuyos de la América tropical, que pertenecen á la familia de los *Pirophorus.*

En las cercanías de Veracruz se encuentran dos especies de este grupo, que solamente se diferencian por su tamaño; los mayores tienen más de tres centímetros, y los menores hasta dos centímetros cinco milímetros; su color es dorado oscuro, poco brillante y cubiertos con una borra fina gris amarillenta: mis conocimientos entomológicos, no son suficientes para hacer una descripcion más completa de las especies.

Admira que un fenómeno tan hermoso como el brillo de los Cucuyos no haya estimulado á los naturalistas viajeros á examinarlo con algun detenimiento. Para el mayor número de los que en él se han fijado, ha pasado desapercibido el mayor de los órganos luminosos que existen, y algunos han creido dotada de esta propiedad toda la cavidad del vientre. Lacordaire (Milne Edwards, Lecciones) vió ciertamente los tres órganos, mas colocó equivocadamente el gran órgano del vientre en la parte plana é inferior de la extremidad posterior del metatórax.

El vuelo de la especie pequeña dura de fines de Marzo á fines de Mayo; el de la mayor, de fines de Abril á fines de Junio, mas su duracion se acorta si las lluvias son fuertes y tempranas. Si se les priva de la libertad, sujetándolas á un cautiverio, solo viven á lo más cuatro semanas: se acostumbra alimentarlas en este estado, con la caña de azúcar, madera podrida y las hermosas flores de la *Plumeria*, bañándolos una vez todos los dias en agua fresca. Los lugares que prefieren para vivir, son los bosques y matorrales, mas suelen alejarse á veces de estos parajes. Segun mis propias observaciones y las noticias que he recibido, podemos afirmar que los Cucuyos habitan la zona más cálida de la *tierra caliente;* las costas son, pues, en México, su verdadero país natal. Precisando más los límites de su distribucion geográfica, dirémos, que siguiendo la vía que conduce de México á Veracruz, pasando por Orizaba, solo se extienden hasta el Chiquihuite, á pesar de que la zona caliente comprende aún seis leguas más al O. hasta llegar á Córdoba. La larva, que hasta ahora no me ha sido posible examinar, vive en la madera podrida que tanto abunda en los bosques, y algunas veces tambien en la caña de azúcar; pero es completamente errónea la creencia, segun las observaciones de personas competentes de este lugar, de que la aparicion del Cucuyo esté sujeta al cultivo de aquella gramínea.

Es verdaderamente hermoso el espectáculo que ofrecen los bosques en las noches oscuras, iluminados con la fosforescencia de estos insectos, siendo entónces cuando se manifiesta con toda su intensidad; se cree uno trasportado á los bosques encantados de los cuentos fabulosos, en donde cada hoja de los árboles está cubierta de lucientes piedras preciosas, contribuyendo á aumentar á esta ilusion, la magnitud de los órganos luminosos y la estabilidad de la luz.

Llama la atencion del obsevador, que miéntras los Lampirideos al revolotear esparcen una luz intermitente, la de los Cucuyos es constante y viva, principalmente cuando vuelan. Mas privándolos de su libertad, se nota como en los primeros, que su luz aumenta y disminuye alternativamente de intensidad. Se ignora cómo se ejecuta en los Lampirideos este cambio de luz, y sorprende la diferencia que bajo este respecto existe entre unos y otros insectos.

La luz del Cucuyo es característica, y su color es verde claro, con algunos tintes amarillentos; se asemeja bastante á la de un fuego artificial preparado con el clorato de barita. La de los Lampirideos observados aquí, ofrecen gradaciones distintas del amarillo al azul.

Los Cucuyos son animales nocturnos que lucen desde el crepúsculo de la tarde al de la mañana; pueden, sin embargo, emitir tambien su luz cuando se les despierta, volviendo á poco á quedar en reposo. Es digno de notarse que el adormecimiento y la falta de fosforescencia, cesan tanto á la luz del dia como á la luz artificial. Algunas veces he puesto un Cucuyo que emitia una luz bastante viva, cerca de una lámpara ordinaria de petróleo, y en un cuarto de hora se han paralizado movimiento y lucidez: alejando la luz han vuelto á ponerse en accion ambas funciones despues de un corto intervalo. Igualmente obra la luz de la luna; por esta razon solo se les ve animados en las partes oscuras de los bosques en donde no penetran los rayos de aquel astro. No es exageracion de los viajeros el decir que durante las noches oscuras alumbran los caminos, pues yo mismo lo he observado y aun he podido leer, aunque con trabajo, á la luz de estos insectos.

Separado el órgano luminoso del cuerpo de estos animales, continúa luciendo por algun tiempo, como es sabido sucede tambien con el de los Lampirideos: cuando se llega á extinguir la luz, se puede aún avivar por el frotamiento.

Despues de las anteriores observaciones, que me pareció interesante exponer, voy á ocuparme de la descripcion de los mencionados órganos, advirtiendo que me refiero á los de la especie de mayor tamaño.

Su número es de tres, dos simétricos en el protórax, cerca de sus bordes externos, y colocados en sus ángulos salientes; uno impar y más grande en el abdómen. Los torácicos están reunidos bajo la membrana *kitinosa* sólida, presentando al exterior dos manchas de forma elíptica, algo convexas, blanco-amarillentas, trasparentes y semejantes á las *ocelas* de los Lepidópteros; su mayor diámetro está inclinado hácia afuera del eje longitudinal del cuerpo, y su longitud es de 6,5^{mm}.

Para inteligencia de la situacion del aparato luminoso, que á pesar de ser el mayor, habia pasado desapercibido, es preciso fijarse en una particularidad de nuestro Cucuyo, que ignoro si existirá tambien en las demas especies: consiste en que el metatórax y el abdómen, estando unidos solamente por el dorso, el insecto puede levantar el último hácia arriba; de lo que resulta, que la mayor parte de su extremidad libre y plana, que tiene poco más ó ménos la forma de un triángulo isósceles, es visible hácia adelante y abajo. En esta extremidad, cuyo lado desigual, más largo y algo encorvado, es el superior, está colocado el aparato luminoso entre una faja delgada que nace cerca del segmento final del primer anillo central y su borde arqueado. Mas como el Cucuyo solo puede ejecutar el movimiento referido, cuando vuela, pues en el reposo se lo impiden los elitros, se comprende que durante el cautiverio debe aquel órgano permanecer oculto. La parte superior de él está cubierta además por la membrana *kitinosa* del cuerpo, que no es de naturaleza córnea, sino una simple película delgada, que vista al microscopio, presenta una estructura amorfa, y que se puede separar en el estado fresco, aunque con cuidado, por la accion de los ácidos y de los álcalis. En el macho ocupa enteramente la seccion trasversal del abdómen, en la parte mayor de abajo que permanece libre: en la hembra es más pequeño. Su forma es la de una placa triangular simétricamente desarrollada en sus dos mitades, como lo indica un surco longitudinal ligero y escotaduras superficiales, dispuestas superior é inferiormente; formando ángulo recto con ellas, corre una línea horizontal que divide la placa en dos porciones pequeñas arriba y dos grandes abajo: en el macho el órgano tiene hasta 6,5^{mm} en su lado mayor que es el superior. Los pectorales son tambien placas delgadas de la forma de las *ocelas* ya mencionadas é inmediatos á ellas.

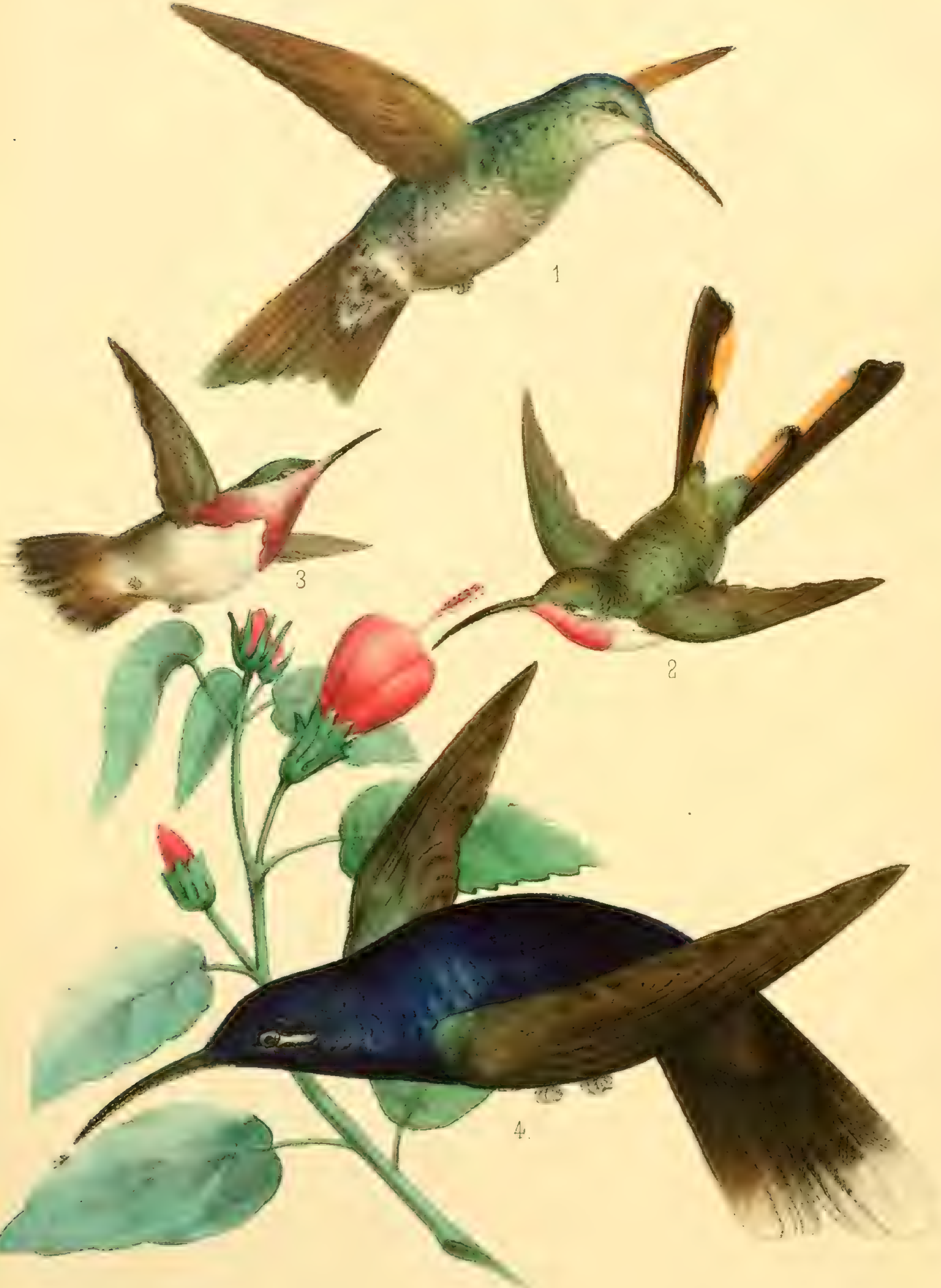
Las descripciones siguientes se refieren á los órganos abdominales, que son fáciles de preparar, habiéndome cerciorado ántes, sin embargo, de la igual estructura de unos y otros. Se distingue en ellos dos capas diferentes, por su color y trasparencia como en los Lampirideos europeos: una anterior, gruesa, brillante y de un color amarillo claro, debido á un pigmento que cuando luce adquiere alguna trasparencia; otra posterior más delgada, blanca como la cal, y sin brillo: están tan íntimamente unidas entre sí, que no se pueden separar bien, ni aun usando una solucion de potasa á 35%.

El exámen microscópico lo hice en los órganos frescos, sin añadir más líquido que el suero artificial, y en la sangre del Cucuyo. Las celdillas luminosas de la capa anterior, son de formacion más sólida que la de los Lampirideos europeos, pues en las preparaciones para separarlas, se distinguen sin agregarles líquido alguno, como grumos arredondados; cuando se les añade agua, se deshacen rápidamente. El campo visual se ve entónces cubierto de pequeñas granulaciones finas y contorneadas, animadas de movimientos moleculares y gruesas gotas que desvian fuertemente la luz: en agua azucarada se conservan las celdillas más largo tiempo; en el suero artificial (pues el líquido natural amnios, no se podia obtener en buen estado por la distancia del rastro y la elevacion de temperatura) y en la sangre del Cucuyo se observan hermosas figuras, apareciendo las celdillas de formas redondas y alargadas, con un diámetro de 0,025 de mil. ó 0,0425 id.; están compuestas de una sustancia granulosa muy fina, encerrando un núcleo arredondado, y que á su vez contiene, ya un nucleolo ó una masa tambien finamente granulosa: no se les advierte cubierta membranosa alguna. Afectan raras veces la forma poliédrica, pues á menudo son paralelógramos con los ángulos arredondados: he adquirido la conviccion, despues de observaciones continuadas, que el cambio de la forma arredondada ó alargada, así como de la piriforme ó folioide, bajo las que aparecen las celdillas, son debidas á desgarramientos que experimentan durante la preparacion, y por la presion entre los vidrios. No pude en ellos apreciar jamas relieves ni aun con mayores aumentos. Prolongando la accion del suero se nota en la sustancia celular un cambio característico, y consiste en que las celdillas toman una apariencia radiada, con sus muescas correspondientes sumamente finas en el borde aparente de las celdillas, dependiendo esto quizá, á plegamientos que parten de un punto sólido, ó desgarraduras que siguen aquella disposicion. Al evaporarse el líquido agregado y aumentando la presion de los vidrios, se deshacen con cierto sacudimiento, lo que hace probable estén unidas las partes sólidas y las líquidas. La masa que ha salido, contiene en primer lugar, una gran cantidad de los nucleólos arriba mencionados; en segundo, vesículas pálidas ó gotas, llenas las más de nucleólos animados de movimiento molecular, y las otras desprovistas de ellos; tercera, las ya referidas gotas que desvian fuertemente la luz: hay que advertir, que en las celdillas frescas no destruidas, jamas se nota movimiento molecular.

Lo que he observado de reacciones micro-químicas en las celdillas, se reduce á lo siguiente: el ácido sulfúrico las disuelve rápidamente, quedando visibles las tráqueas; el mismo efecto produce el ácido sulfúrico y la azúcar; solo que en algunos lugares el líquido toma un color rosado: si se deja penetrar la más corta cantidad de ácido sulfúrico entre los vidrios en que está puesta la preparacion en agua de azúcar, se consigue mantener las celdillas por algun tiempo bajo un aspecto hermoso, y puede uno asegurarse de que su coloracion es roja. Esta observacion está en contradiccion con las comunicadas á Milne Edwards (Lecciones, tomo 8, pág. 105), por Macaire, y no dudo que esta misma reaccion se verifique en las celdillas luminosas de los Lampirideos. La solucion acuosa de yodo no produce esta coloracion, ni aun con ácido sulfúrico. El ácido acético da mayor trasparencia y los núcleos se perciben mejor; prolongando su accion, éstos desaparecen poco á poco hasta perderse enteramente. La mezcla de ácido acético concentrado, de Moleschott, aclara tambien bastante, y aun despues de cuarenta y ocho horas de accion, las celdillas y núcleos quedan visibles, miéntras las tráqueas han desaparecido.

La lejía de potasa á 35 % da una trasparencia perfecta á la masa celular, y finamente granulada, determinando inmediatamente el aspecto radiado de que se ha hecho mencion. Dejando penetrar agua entre los vidrios, se disuelven las celdillas, quedando únicamente las ramificaciones admirables y numerosas de las tráqueas.

(Concluirá.)



1. Amazilia Ocai.

2. Taumastura Elizæ.

3. Selasphorus Heloisæ.

4. Campylopterus Delattrie.

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ENSAYO ORNITOLOGICO

DE LA FAMILIA TROCHILIDÆ

O SEA DE LOS COLIBRIES O CHUPAMIRTOS DE MEXICO,

POR EL SEÑOR

D. RAFAEL MONTES DE OCA, SOCIO DE NUMERO.

IDEA GENERAL DE DICHAS AVES Y USO QUE HACIAN DE SUS PLUMAS LOS ANTIGUOS MEXICANOS.

Esta familia de pequeños séres plumados, es una de aquellas que han llamado la atencion de todos los naturalistas, tanto por su diminuto tamaño, como por la brillantez de sus variados plumajes y modo de vivir.

Los antiguos mexicanos, admiradores de la belleza de estas pequeñas aves, las llamaron emanaciones de los rayos del sol, y usaban sus plumas como cosa muy delicada para adorno de sus mejores capas y vestidos de sus novias; y los tarascos, debido al gran número que de ellas habia en su territorio, llamaron á su capital *Tzinzunzan*, nombre con que las designaban, y empleaban sus plumas para adornar á sus dioses; así como tambien para hacer una especie de mosaicos ó pinturas, de una belleza y mérito extraordinarios, lo cual prueba que esos indígenas tenian un talento exquisito para la pintura.

Esos trabajos, ántes de la conquista los hacian pegando un sinnúmero de plumitas, muchas de ellas no más grandes que la cabeza de un alfiler, en una tela que sacaban de la hoja del maguey, formando en ella paisajes, flores, etc., y despues en hojas de lata que trajeron los españoles; mas es de sentirse, que al presente, tales trabajos solo se practiquen en escala muy pequeña.

Mucho se ha dicho en casi todos los idiomas acerca de estas joyas animadas, pero toda descripcion es débil al hablar de sus metálicos colores, pues aun las piedras preciosas, casi quedan deslumbradas á su lado, y muy bien pudiera decirse, que no ha habido jamas quien al contemplar por primera vez una de ellas, no haya prorumpido en exclamaciones de admiracion hácia Aquel que á la naturaleza dió poder para crear séres tan pequeños, que con su vuelo surcan el viento á manera de exhalaciones.

Hasta hoy los museos europeos poseen como unas 400 especies bien determinadas de estas avecitas, de las cuales pasan de 40 las que se hallan en México, siendo de las más raras conocidas, el *Eupherusa Poliocerca* y *Cyanomyia viridifrons*, descritas por el Sr. Elliot el año antepasado, y el *Hemistilbon Ocai* ó *Amazilia Ocai*, Gould.—Vol. V, pág. 289, Monografía de los Colibríes.

De esta última especie es muy probable que no haya hasta hoy más que un ejemplar llevado por el que esto escribe á Inglaterra, para la coleccion del Sr. Gould, que es el naturalista que con mejor éxito ha logrado la descripcion de estas aves, particularmente en la parte ilustrada, en que los colores metálicos están tan bien imitados, que solo la hermosura de los ejemplares naturales puede exceder.

DESCRIPCION DE LOS COLIBRIES QUE SE ENCUENTRAN EN MEXICO.

Num. 1.—*Chupamirto de garganta blanca y pecho verde-mar.*

Amazilia Ocai, Gould.

Hasta el presente, solo existe un ejemplar de este hermoso colibrí, en la coleccion del Sr. Gould, el cual fué llevado á Europa por el que esto escribe, y que ha tenido la honra de ver tan distinguida avecita, apellidada con su nombre por aquel hábil naturalista.

Extraño parece que no se haya podido aún encontrar otro ejemplar semejante, y con tal motivo, bien puede aventurarse la idea de que ésta sea el producto extraordinario de la union de algun individuo de la *Cyanomyia cyanocephala*, con otro de la *Amazilia berillina*, con los cuales tiene mucha semejanza en los caractéres específicos, en la apariencia de los colores que la adornan, así como por haberse encontrado en el mismo lugar en que se hallan aquellas, y gustando, por decirlo así, en familia, hasta en las corolas de las mismas flores que de preferencia parece apetecen tales especies.

La apariencia del color del *Ocai*, en la parte de encima de la cabeza, los lados de ésta, su garganta y pecho, es verde-mar metálico hermosísimo, un poco más azulado en lo que corresponde á la parte superior de la cabeza, con algunas de las bases de las plumas de la garganta, blancas, que le forman una especie de mancha ó salpicado de blanco sedoso cerca del pico; la parte de encima del cuello y del cuerpo, verde lustroso, un poco aceitunado; vientre pardo ferruginoso; las cubiertas de la cola, así como las de encima y debajo de las alas, verde bronceadas; cola del mismo color, pero un poco pardusco, con las bases de sus plumas por debajo de un color castaño rojizo; cubiertas de debajo de ésta, un poco bronceadas y marginadas de un color blanquecino; alas pardo-purpúreas, con las bases de las plumas secundarias, de color pardo rojizo oscuro, muy semejantes á las del *Amazilia berillina*; pico oscuro, con la mandíbula inferior un poco más clara; patas pardas y uñas negras.

Su tamaño, desde la punta del pico hasta la extremidad de la cola, es de 4¼ pulgadas; alas 2¼; cola 1¼, y pico casi recto ¾ id.

Esta descripcion corresponde al macho habido, pues la hembra es desconocida, y por lo que se ve, su tamaño es exactamente igual al del *cyanocephala* y al del *berillina*.

La planta representada en la ilustracion adjunta, es el *Malvaviscus mollis*, vulgarmente Mazapan.

Num 2.—*Chupamirto de cola de tijera.*

Taumastura Elizæ, Gould; (mexican shear-tail); *Trochilus Elizæ*,
Lesson; *Mirtis Elisa*, Reichemb.; *Lucifer Elisa*, Bonap.

Este colibrí es uno de los más raros que se hallan en México; pequeño, pero muy hermoso, y acaso de los más difíciles de cazar, por su diminuto tamaño y extraordinaria velocidad de su vuelo, pues mueve sus alas con tanta rapidez, que casi no se le ven, y seria muy fácil confundirlo con una abeja grande, si no fuera por el extraño zumbido que producen sus alas al batirlas en el viento y lo largo de las plumas de su cola.

Visita estas regiones (de Jalapa) en los meses de Junio y Julio; es muy esquivo y singular en sus hábitos, pues diferente á los demas de su especie, se levanta sumamente temprano, porque los individuos que han estado bajo la observacion del que esto escribe, ha sido desde el amanecer hasta como las ocho de la mañana, ó desde las cuatro de la tarde hasta que ya casi ha oscurecido; siendo de notar, que son raros los que se encuentran durante el resto del dia, y que una vez que se les ve chupar la miel de las flores de una planta, por lo regular de Mazapan, es casi seguro encontrarlos por varios dias seguidos á la misma hora y en el mismo lugar; de manera que, si uno falla en el tiro la primera vez que los ve, no tiene más que esperarlo allí al dia siguiente, y debido á esta circunstancia, es como se pueden conseguir anualmente cuatro ó cinco ejemplares, aunque á veces ni aun esos.

Tambien se encuentran estos colibríes en las barrancas de Jico, á quince millas al Sur de aquí (Jalapa), cuyas barrancas, son probablemente, su lugar de incubacion, por ser allí donde se han encontrado los dos únicos nidos que se han podido llegar á ver; los cuales eran sumamente pequeños, redondos por la parte de abajo, con dos huevecillos ovalados algo largos en proporcion á su grueso, y grandes tambien en proporcion al tamaño de la hembra; mas en cuanto á su construccion, semejantes á todos los de su especie que se encuentran en esta latitud; cubiertos por fuera con el musgo de las peñas, y por dentro perfectamente arreglados con la seda ó algodon de la semilla del tule, *Cyperus*.

La apariencia del macho en cuanto á su color, es: en la parte de encima del cuerpo y las cubiertas de la cola, verde latonado brillante; sus alas color de tierra parda purpúrea algo lustrosas, pero pequeñas en proporcion al tamaño de las que tienen la generalidad de los de su especie, á lo cual debe atribuírsele la necesidad en la velocidad de su movimiento para el vuelo y su extraño zumbido; la cola es negra purpúrea, abierta en forma de tijeras, disminuyendo de dos en dos el tamaño de sus plumas hácia su centro, teniendo la segunda y tercera de cada lado, como la tercera parte de su ancho, de color castaño claro, sin llegar hasta la punta, dándoles á primera vista la figura de una espátula en la parte oscura; la cuarta pluma de cada lado es tambien de color castaño como el de las otras, con las puntas verduscas del color de las del centro, formando un total de 10. Su garganta es de color púrpura metálico hermosísimo; el pecho blanco no muy limpio; el vientre lo mismo, pero participando un poco más de cierto tinte castaño.

Su pico es negro, muy delgado, curvo y de ⅞ de pulgada de largo; sus patas y uñas tambien del mismo color.

El largo total del macho 3¾ de pulgada; cola 1⅝ id. y las alas 1½.

La hembra, en la parte de encima de la cabeza y del cuerpo, es del mismo color que el macho, así como su pecho y vientre tambien; con la diferencia que la hembra en algunos casos, ó mejor dicho, generalmente es un poco más grande que él, pero sin el hermoso color de púrpura de la garganta, y con la cola muy diferente, pues es casi redonda; sus plumas en su nacimiento, de color castaño, el resto de ellas negro con las puntas ribeteadas de blanco, excepto las dos del centro que son de color verde bronceado.

NUM. 3.—*Chupamirto de peto violado purpúreo.*

Selasphorus Heloisa, Gould; *Ornysmia Heloisa*, Lesson; *Mellisuga Heloisa*, Gray y Mitch; *Typhæna Heloisa*, Bonap.

Este hermoso colibrí, segun dice el Sr. Gould, es un intermediario entre el Calothórax y el Selasphorus, difícil de saber á cuál de los dos pertenece; pues por su color y tamaño se parece al primero, y por la forma de la cola al segundo; circunstancia que ha motivado que algunos naturalistas hayan formado de él el tipo de un género nuevo.

El Sr. De Lattre fué el primero que dió á conocer esta preciosa especie, que se la procuró durante su estancia en este país, y se encuentra en las inmediaciones de Jalapa, aunque con más abundancia cerca de Coatepec, siendo de notar que tambien visita algunas veces el Valle de México.

La apariencia del macho es como sigue: la cabeza, la parte superior del cuello, el cuerpo y las cubiertas de las alas, de un color pardo verdusco bronceado; alas pardo-purpúreas; las dos plumas del centro de la cola con verde bronceado, las demas de color castaño en su base, teniendo en seguida una porcion ó faja negra oblicua, con visos bronceados en la parte en que se unen ambos colores, con las puntas blancas, disminuyendo gradualmente la porcion de este color en las que están más hácia el centro; su garganta es color de rosa purpúreo metálico, con visos violados hermosísimos en las plumas de los lados de ella, las cuales de una apariencia escamosa, son mucho más largas que las del centro y le forman una especie de ráfaga; el pecho lo tiene casi blanco; abdómen y cubiertas de debajo de la cola, del mismo color, pero un poco más pardusco en la parte del abdómen; cubiertas de debajo de las alas y flancos de color castaño claro; patas claras, y uñas y pico negros.

Su largo total, desde la punta del pico hasta la extremidad de la cola, es 3 pulgadas, 2 líneas; alas $1\frac{5}{8}$ de pulgadas; cola $\frac{3}{4}$ id.; pico un poco más de media pulgada.

La hembra es muy semejante al macho, y solo se diferencia de él en que carece del hermoso tinte del pecho, teniendo en su lugar un color blanco no muy puro.

El macho jóven es tambien casi igual á la hembra, diferenciándose de ésta, en que tiene unas manchitas pardas en la parte blanca de la garganta; el lugar de éstas, se cubre despues gradualmente con el hermoso color metálico del macho.

El nido es muy semejante á los que fabrican las demas especies que nidifican en la region del centro de Veracruz, con solo la diferencia de ser un poco más pequeño.

Num. 4.—*Chupamirto real azul.*

Campylopterus De Lattrie, Gould; *Mellisuga De Lattrie*, Gray; *De Lattres Sabre-wing*, Gould. Parte X, Monografía de los Colibríes.

Esta clase de colibríes, conocida en México vulgarmente con el nombre arriba citado, se encuentra en abundancia en las inmediaciones de Jalapa, en los meses de Octubre y Noviembre, y por lo regular, siempre chupando el néctar de las flores del *mazapan*. No es de aquellas aves que por lo regular se levantan temprano á buscar que comer, pues que pocos son los individuos de esta especie que se encuentran ántes de las nueve de la mañana; mas desde esta hora hasta poco despues de medio dia, parece ser cuando toman su alimento.

Durante ese tiempo, muy poco se les ve posar en un lugar, porque despues de haber gustado en el cáliz de las flores de una planta de mazapan, pasan á otra rápidamente, describiendo en su tránsito un arco de círculo, casi tocando el suelo; de manera que, yendo á la caza de éstos, colocándose cerca de un lugar donde haya dichas plantas, en una mañana se pueden coger algunos ejemplares sin necesidad de andar buscándolos. En el resto del dia pocos individuos de éstos se ven, si no es hasta cerca de ponerse el sol; siendo muy probable que se retiran al monte cerrado y húmedo á comer cierta clase de mosquitos negros, que solo allí se hallan, y de los cuales muy á menudo se les encuentra el buche bien repleto al disecarlos.

Tambien se hallan ejemplares de esta clase en las inmediaciones de Coatepec, á corta distancia de esta ciudad (Jalapa), así como en los contornos de Córdoba y Orizaba.

Esta especie de avecitas es sumamente esquiva, pero fácil de domesticar, acaso por ser muy golosa, pues que apénas se les ha aprisionado en una jaula y provisto de una copita con miel, cuando ya se les ve acercarse á comer; pudiéndoseles conservar vivos hasta dos meses, y muriéndose probablemente por la falta de ejercicio.

Es muy notable en estos colibríes la aversion que un macho tiene á otro, pues casi nunca se encuentran dos, sin que ocurra una momentánea aérea pelea, digna de verse, que por lo regular comienza por una especie de chillido colérico, que les hace esponjar las plumas del cuello y aun las del cuerpo, abriendo la cola de una manera muy vistosa, y de allí pasan á los aletazos y picotazos, hasta que uno de los dos huye ó cae al suelo agobiado por su adversario.

Su localidad ó lugar de incubacion, aun no está determinado, y como tambien se encuentran ejemplares de éstos en Guatemala, queda á los naturalistas de ese país, informar si allí efectúan su nidificacion, puesto que parece que para allá emigra en los meses de Noviembre y Diciembre, y no se ha podido averiguar que en su peregrinacion vayan más al Norte de esta latitud.

El color de estos colibríes, en lo general de su cuerpo, es azul turquí oscuro metálico hermosísimo, excepto la parte de encima de la cabeza y las cubiertas de las alas y de la cola, que son verde-bronceado; las plumas de las alas y cola son negras purpúreas, teniendo las tres principales remeras de cada lado, unas venas sumamente anchas y fuertes, que parecen de ballena, y tres de las de cada lado de la cola, con las puntas como média pulgada blancas; las cubiertas de las piernas son tambien blancas, de apariencia sedosa; las patas negro-purpúreas, y las uñas y pico negro. Su tamaño, desde la punta del pico hasta la extremidad de la cola, es de 5¾ de pulgada, las alas 3⅛, la cola 2¼, y el pico curvo, de 1⅛ id.

El macho jóven es del mismo tamaño del adulto, y solo se diferencia de éste, en que carece de ese tinte general azul, que solo tiene en manchas más ó ménos grandes, que se generalizan en todo el cuerpo á medida que llega á la edad en que el verde bronceado que lo cubria se convierte en hermoso azul.

La hembra es como media pulgada más pequeña que el macho, y su color en la parte de encima de la cabeza, las cubiertas de las alas y de la cola, y toda la parte posterior del cuerpo, es verde bronceado como en el jóven; las alas y la cola negro-purpúreas como las del macho, con diferencia que las venas de las remeras son ménos anchas y fuertes, así como las puntas blancas que tienen algunas de las plumas de la cola son más pequeñas; tiene el pecho y la garganta de color gris claro; pero las plumas de la garganta con las puntas tintadas de azul que le forman una especie de mancha de este color; las plumas de las cubiertas de debajo de la cola son verde bronceado claro, teniendo una especie de ribete gris, y por último, las patas y pico son iguales en tamaño y color á las del macho.

NUM. 5.—*Chupamirto color de fuego.*

Trochilus colubris, Gould; *Trochilus colubris,* Linn.; *Le Rubis,* Buffon; *Mellisuga colubris,* Gray y Mitch.

Este colibrí, conocido vulgarmente en México con el nombre primeramente citado, se encuentra en gran abundancia en las inmediaciones de Jalapa y Coatepec, así como en el Valle de México, durante los meses de Setiembre y Octubre, y algunas veces hasta en Noviembre; mas el entusiasta naturalista americano Wilson, dice al describir esta especie como peculiar de los Estados-Unidos, que aquella es su localidad, pues ha visto individuos de dicha especie en el mes de Abril, y que comienzan á hacer sus nidos en las primeras semanas de Mayo, presumiendo que hacen dos posturas al año, porque ha encontrado tambien nidos con huevecillos á mediados de Julio. Esa presuncion puede corroborarla ahora el que esto escribe, por el hecho de que algunos cazadores del Valle de México le han mostrado los nidos cogidos por ellos en el mes de Setiembre. El Sr. Gould, en su Monografía de estas aves, dice tambien, que van hasta una latitud mucho más avanzada hácia el Norte de los Estados-Unidos, porque el Dr. Richardson las ha encontrado en las llanuras de Saskatchewan, en el Canadá, y el Sr. Drumond las ha visto nidificar tambien en los bancos del rio Elk; de donde se deduce, que esta es una especie emigrante, que probablemente hace las incursiones más grandes que ninguna otra de ellas, pues se dice que va á invernar á Guatemala, pasando por México en los meses expresados al principio de esta descripcion, y no cabe duda que es así, puesto que en el invierno no vuelve hácia el Norte; mas de esto se deriva la duda del tiempo en que hace su regreso de Guatemala hácia aquel rumbo, siendo así que en México solo se le ve una vez al año. ¿Debemos creer que su peregrinacion la hace durante la noche, como opina el Sr. Andubon, sin tener más pruebas de su aserto que su dicho? Bajo las circunstancias expresadas, tal vez debemos inclinarnos á pensar tambien así.

La apariencia del macho de esta especie, en cuanto á su color, es como sigue: la parte de encima de la cabeza y del cuerpo, las cubiertas de las alas y de la cola, así como las dos plumas del centro de ésta, verde bronceado pardusco, un poco más oscuro y ménos brillante encima de la cabeza; sus alas y cola, pardo-purpúreas; ésta algo horquillada, con las plumas que la forman terminando casi en punta; su garganta de un color de fuego metálico brillantísimo, teniendo una pequeña porcion cerca de la mandíbula inferior, parda muy oscura ó negro mate, que forma un verdadero contraste con el color brillante de la garganta; pecho blanco sucio que le forma una especie de collar; toda la parte inferior del cuerpo, pardo claro ferruginoso, tirando un poco á castaño con visos de verde bronceado, en los lados, cerca del nacimiento de las alas; la region anal la tiene cubierta de una especie de plumon blanco, y las cubiertas de debajo de la cola, de un color blanco sucio, con una manchita parda en el centro de cada pluma, muy poco marcada en la generalidad de ellas.

Su pico, patas y uñas, son negras; su largo total 3½ pulgadas; cola 1⅓ de id.; alas 1¾, y pico recto de ¾ id.

La hembra se parece al macho en lo general de su plumaje, pero está destituida del hermoso color de la garganta de éste, teniendo en su lugar una especie de blanco, que participa algo de un tinte entre castaño y pardo; y ademas las plumas de la cola que no son puntiaguadas, sino redondas, tres de cada lado de ella, tienen las puntas blancas.

El macho jóven, se parece mas á la hembra que al macho, diferenciándose de aquella, en que en el lugar en que éste tiene el color de fuego, se le ven unas manchitas pardas, con más ó ménos plumas color de fuego, intercaladas, cuyo número aumenta á medida que llega á la edad de adulto, que es cuando se le cubre la garganta de dicho color.

Num. 6.—*Chupamirto verde esmeralda.*

Amazilia Berilina, Gould; *Trochilus Berillinus*, Licht.; *Ornismya Arsinoë*, Less.; *Cynanthus Arsinoë*, Jard.

Este hermoso colibrí es otro de los peculiares de la region que abrazan los cantones de Jalapa, Córdoba y Orizaba, aunque tambien se encuentran en otros lugares del Estado de Veracruz, así como en el Valle de México; mas es de advertir, que los individuos de esta especie que se obtienen en esta última localidad, por lo regular son, desde un cuarto hasta media pulgada más pequeños que aquellos, en su largo total.

Esta clase de avecitas es bastante familiar con el hombre, pues sin aparentar miedo, se le acerca á gustar el néctar de las flores que se hallan en las casas de la ciudad de Jalapa; y aunque no es tan comun como el Cyanocéphala, se encuentra, sin embargo, durante casi todo el año, pero con más abundancia en los meses de Mayo, Junio y Julio, que es el tiempo en que nidifica, por cuyo motivo debe asignársele por localidad la region del centro del Estado de Veracruz.

La apariencia del color del macho de esta especie, es como sigue: la parte superior de la cabeza, los lados de ésta, la parte de encima del cuello y del cuerpo, la porcion anterior de las cubiertas de las alas, verde oscuro, que pasa gradualmente al hermoso color bronceado purpúreo de la parte posterior de las cubiertas de las alas y de la cola; alas pardo-purpúreas con las bases de las primarias y secundarias, muy marcadas de un tinte castaño rojizo; cola de color bronceado purpúreo; la garganta, la parte superior del cuello y del cuerpo, verde esmeralda metálico hermosísimo, que cerca de la region anal toma un tinte pardo castaño, el cual es ménos extenso en los machos adultos que en las hembras y machos jóvenes, y á veces tienen casi todo el vientre de ese color; las plumas que forman las cubiertas de debajo de la cola, son tambien de color castaño marginadas de blanco; las cubiertas de las piernas las forma una especie de plumon blanco; las patas, uñas y mandíbula superior del pico, son negras, y la mandíbula inferior color de carne, con la punta tambien negra.

El largo total de estas avecitas, desde la punta del pico hasta la extremidad de la cola, es de 4¼ pulgadas; alas 2¼; cola 1¼ idem, y pico casi recto, ¾ idem.

La hembra es muy semejante al macho, y solo se diferencia de éste, en que sus colores son un poco ménos brillantes, particularmente en la parte del vientre que por lo general es pardusca.

Sus nidos están formados por la parte interior, con los filamentos sedosos de la semilla del tule, *Cyperus*, y por fuera con el musgo de las peñas ó sea una especie de líquen.

NUM. 7.—*Chupamirto de pecho verde-mar matizado de blanco.*

Thaumatias Lerdi. (Especie nueva), Montes de Oca.

Este precioso y raro colibrí, se hallaba en la coleccion particular que posée el Sr. Blasio, de esta ciudad (México), el cual dice habérselo procurado hace algun tiempo, durante una expedicion que hizo en el Estado de Veracruz, en el lugar llamado Paso del Macho, no muy léjos de la costa; y como el que esto escribe ha encontrado que es una especie desconocida aún, perteneciente al género *Thaumatias*, de Gould, ha querido tener el gusto de designarlo con el apellido del digno actual Presidente de los Estados-Unidos mexicanos, el Sr. D. Sebastian Lerdo de Tejada, á quien tiene el honor de dedicar su hallazgo, como una prueba de afecto de su humilde paisano.

La apariencia de esta avecita es como sigue: la parte de encima de la cabeza, del cuello y del cuerpo, así como las cubiertas de las alas y de la cola, de un color pardo oscuro bronceado; alas pardo-purpureas; cola cuadrada de color pardo verdusco bronceado, con las puntas de sus plumas laterales, de un tinte un poco más claro, con una sombra más oscura en seguida de dicho tinte; las cubiertas de debajo de la cola, de color pardo claro ferruginoso, marginadas de blanco; su garganta, pecho y laterales del cuello, verde metálico hermosísimo, con reflejos de oro amarillento, teniendo, tanto las plumas del centro del pecho como las de la garganta, las bases blancas que le forman una mancha de dicho color, que va á unirse con una especie de media luna blanca pardusca que le cubre la parte baja del pecho; toda la parte inferior del cuerpo es pardo-oscura ferruginosa, con los lados un poco bronceados; la region anal la cubre una especie de plumon de color blanco sucio, teniendo tambien las cubiertas de las piernas de este mismo color.

Su largo total desde la punta del pico hasta la extremidad de la cola, es 3¾ de pulgada; alas 2¼ id.; cola 1¼; pico casi recto ⅝, con la mandíbula superior negra, la inferior color de carne, con la punta tambien negra; patas pardas y uñas bastante largas, negras.

La hembra, como debe comprenderse, es desconocida.

Num. 8.—*Chupamirto real de pecho color de vino.*

Lamprolaima Rhami, Gould (De Rham's Garnet); *Ornismya Rhami*, De Lattre y Lesson; *Mellisuga Rhami*, Gray y Mitch.; *Lampornis Rhami*, Bonaparte.

No hace muchos años que esta especie de Colibries era muy rara en México, porque en varias colecciones que habia tenido el que esto escribe, hasta el año de 1856, nunca habia podido reunir mas de tres ó cuatro ejemplares á la vez, y el Sr. Lesson, en sus obras, hace notar la misma rareza acerca de ellos; pero desde la fecha indicada hasta el presente, se han hecho bastante comunes en la falda del Cofre de Perote, cerca de Coatepec, y en las inmediaciones de Córdoba y Orizaba; mas sin embargo, no se ha podido encontrar por aquí ningun nido de ellos, y como cuando aparecen de súbito en estas regiones, en los meses de Junio y Julio, los machos jóvenes ya están perfectamente desarrollados, aunque en muchos casos carecen hasta cierto punto de los hermosos tintes azul turquí y vinado del pecho y garganta, puede desde luego confirmarse la opinion de otros naturalistas, que creen que su localidad es Guatemala, adonde tambien se encuentran; siendo muy probable que no pasan más al Sur de dicho país, así como tambien que no van más hácia el Norte de esta latitud (Jalapa), donde solo se encuentran raros ejemplares.

El Sr. Lesson es quien dió el nombre de *Rhami* á esta especie, en su «Revue Zoologique» de 1838, en honor del Sr. de Rham, de New-York.

La apariencia del color del macho adulto, en la parte de encima de la cabeza y del cuerpo, es verde oscuro brillante; las cubiertas de las alas y de la cola, tambien son verdes, pero un poco mas bronceadas; su garganta color de vino metálico hermosísimo, teniendo los lados de ella negro aterciopelado; el pecho azul turquí oscuro, metálico, tambien muy hermoso; el vientre negro sucio, con las plumas tintadas en sus puntas, de verde metálico, que en ciertas posiciones de la luz, le hacen aparecer de este color; sus alas son de un color castaño rojizo muy marcado, con las puntas de las principales remeras de cada lado, como la tercera parte de ellas, color de tierra, disminuyendo la porcion de este color á medida que disminuye el tamaño de sus plumas, hasta que las que se hallan más cerca de su cuerpo, solo tienen un filete muy pequeño; el color de la cola es negro uniforme purpúreo lustroso; las plumas de la cubierta inferior de ésta, del mismo color; pero algunas de ellas ribeteadas de blanco pardusco; las cubiertas de las piernas tambien son del mismo color, teniendo ademas una faja que va de una pierna á otra cerca de las cubiertas de debajo de la cola, de una especie de plumon muy blanco, y por último, una rayita tambien blanca, que nace en el ángulo posterior de cada ojo, y se extiende como dos líneas hácia atrás.

Su pico y uñas son negras, que parecen de ballena, y sus patas pardonegruzcas; su largo total 5 pulgadas; cola 2 id.; alas 3½ id.; y su pico recto ⅞ id.

La hembra es casi del mismo tamaño del macho; su color en la parte de encima de la cabeza, la parte posterior del cuerpo, las cubiertas de las alas y de la cola, son de un color verde un poco más claro y ménos brillante que el del macho; la cola y las alas son tambien muy semejantes á las de éste, con diferencia que las tres plumas de cada lado de la cola, tienen las puntas parduscas y el color de las alas es ménos rojizo; su garganta y cuello son de un color pardo ferruginoso; el vientre del mismo color, pero un poco más oscuro; las cubiertas de debajo de la cola, tambien del mismo color, teniendo por último, cerca del nacimiento de éstas, una especie de plumon blanco, que en parte cubre las piernas, y la raya blanca comenzando en la parte posterior del ojo, sigue hácia atrás lo mismo que en el macho.

El macho jóven es del mismo tamaño que el adulto y muy semejante en el color; pues solo se diferencia de él, en que el color de vino de la garganta, es ménos marcado, y el color del pecho es verde azulado en lugar del hermoso azul turquí.

Num. 9.—*Chupamirto real de cabeza verde azulada.*

Heliomaster pallidiceps, Gould.

Esta hermosa variedad de colibríes, que he encontrado en las inmediaciones de Jalapa, habia creido que era el *H. longirostris*, sin embargo de ser un poco más pequeña que éste, y no tener noticia de que emigrara á este país; el Sr. Gould la ha dado el nombre precitado (pallidiceps), por haber hallado, que tanto en el ejemplar en cuestion, como otros que hubo de Costa-Rica, el tinte verde de la cabeza es muy distinto del *longirostris* aunque todos sus demas caractéres son, á mi parecer, iguales.

La apariencia del plumaje de esta especie, es como sigue: la parte de encima de la cabeza, de un color verde azulado metálico preciosísimo; toda la parte superior del cuerpo, del cuello y las cubiertas de las alas y de la cola, de un color verde bronceado, con una mancha blanca encima de la rabadilla; las dos plumas del centro de la cola tambien son de color verde bronceado; las demas de cada lado de ella, de este mismo color; pero con las extremidades sombreadas de negro, teniendo las tres laterales las puntas con una mancha blanca, cuyo tamaño disminuye en las que están más hácia el centro; las alas pardo-purpúreas; garganta púrpura, con la parte que está cerca del pico negra; pecho y centro del vientre, pardo ferruginoso, con los flancos tintados de verde bronceado; cubiertas de debajo de la cola, de este mismo color, con las extremidades blanquizcas; pico, patas y uñas negras, y por conclusion, las piernas las tiene cubiertas con un plumon blanco.

Su largo total es de 4¾ de pulgada; alas 2⅜ id.; cola 1⅜, y pico recto de 1¼ de pulgada.

Num. 10.—*Chupamirto de rafaguita.*

Calothorax Calliope, Gould; *Calothorax Calliope*, Gray y Mitch.

El Satélite Mexicano, otro nombre con el cual se designa tambien esta preciosa especie de colibríes, segun dice el Sr. Gould, fué descubierta por el entusiasta D. Damian Floresi, al cual los troquilidistas deben mucho, por las interesantes colecciones que remitió á Europa durante el tiempo que estuvo en México en las minas del Real del Monte; habiendo sido en las inmediaciones de este lugar adonde se procuró ese hallazgo.

El *Chupamirto de rafaguita*, como lo llaman vulgarmente los cazadores del Valle de México, es uno de los más raros de esta region, pues son contados los ejemplares de éstos que se pueden conseguir anualmente, y sin embargo, parece ser peculiar de esta altiplanicie.

La apariencia del macho de esta especie, es así: la parte superior de la cabeza, del cuello, del cuerpo y cubiertas de las alas y de la cola, de un color verde bronceado; alas y cola parduscas; las plumas de la garganta y cuello, largas y angostas, de un color de rosa metálico purpúreo hermosísimo, con las bases blancas, que es lo que le da la apariencia de una ráfaga de blanco y rosado; el pecho, abdómen y cubiertas de debajo de la cola, son blancos; sus flancos verde bronceados, y patas y pico pardo negruzcos.

La hembra tiene toda la parte superior, de color verde bronceado como el macho; alas parduscas; cola negra con las bases de sus plumas pardo-verduscas, teniendo unas manchitas blancas en las extremidades de las dos, y algunas veces tres plumas de cada lado de ella; cuello y abdómen, blanco castaño; flancos y cubiertas de debajo de la cola, de ese mismo color, un poco más castaño; el cuello lo tiene salpicado con una multitud de manchitas pequeñas pardas; patas y pico del color de las del macho.

El largo total de los ejemplares de esta especie, 2⅜ de pulgada; alas 1⅜ idem; cola ⅝, y pico media pulgada.

NUM. 11.—*Chupamirto de pico de coral.*

Heliopædica melanotis, Gould; *Trochilus melanotus*, Swains.; *Trochilus leucotis*, Vieill.; *Ornismya arsennii*, Less.; *Thaumatias leucotis*, Bonap.

Esta especie de colibríes se encuentra en las inmediaciones de Jalapa y Coatepec; pero con más abundancia en el Valle de México, donde se conoce con el nombre vulgar primeramente citado. El Sr. Gould dice que habita tambien en Guatemala, y le da el nombre de (black-eared humning-bird), chupamirto de orejas negras; haciendo notar, que es dudosa la opinion de Bonaparte y otros autores más recientes, que consideran el *Trochilus leuco-*

tis, idéntico á éste, y hacen de los dos nombres un sinónimo, puesto que Vieillot no hace mencion del hermoso azul que tiene en la cabeza, y además dice que pertenece al Brasil, en cuyo pais parece que no existe; pero cree que es el *Ornysmia arsennii*, de Lesson, sin embargo de manifestar tambien error con respecto á su localidad, por cuya razon le da la preferencia al nombre de *melanotis* que le dió Swainson.

La apariencia de los individuos de esta especie, es como sigue: la parte de encima de la cabeza, azul turquí metálico hermosísimo; cuello en la parte superior, casi negro, que al unirse con la parte de encima del cuerpo toma un tinte parduzco; cola negra con las dos plumas del centro, de color verde bronceado, teniendo las orillas de todas las demas, en la parte exterior, un mediano tinte de este mismo color; las cubiertas de encima de la cola y de arriba y debajo de las alas, de color verde bronceado; garganta azul igual al tinte de encima de la cabeza; cuello verde metálico hermosísimo; cubiertas de las orejas, negras, marginadas en la parte superior con una línea blanca, que parece tiene principio en la parte posterior de la oreja; abdómen pardo claro; flancos de este mismo color con visos verde bronceados; cubiertas de debajo de la cola, tambien pardas, marginadas de blanco; patas color de carne, uñas largas y negras; pico recto con su base encarnada y la punta negra.

Su largo total es, de 3¼ de pulgada; cola 1⅜ idem; alas 2¼, y pico ¾ de pulgada.

La hembra es casi del mismo tamaño que el macho; tiene la cabeza parduzca; la parte de encima del cuerpo y las cubiertas de las alas y de la cola, de un color verde bronceado; la cola con las dos plumas del centro, de este mismo color; las restantes negras azulosas con visos bronceados en sus bases y las puntas grises; las cubiertas de las orejas, de un color negro parduzco, con una línea blanca arriba de éstas; garganta, pecho y vientre, blanco parduzco, con algunas de sus plumas manchadas en su extremidad con un tinte verde bronceado, que le forman una especie de salpicado de este color; flancos pardos, tintados de verde bronceado; patas color de carne, y pico encarnado con la punta negra.

El macho jóven es muy parecido á la hembra, con la diferencia que en lugar del salpicado del cuello, las plumas de éste las tiene tintadas, más ó ménos, del hermoso color verde del macho adulto; siendo mayor el número de las tintadas á medida que llega á la edad de adulto, sucediendo lo mismo con las plumas de la garganta y parte anterior de la cabeza, que poco á poco van tomando el hermoso azul turquí que tiene tambien el adulto.

La localidad de esta especie, es el Valle de México, pues que no cabe du da que nidifican allí en los meses de Julio y Agosto; siendo digno de notar, como caso raro, que el año pasado, en los dias más frios del mes de Diciembre, se encontró un nido con huevecillos acabados de poner, el cual, como todos los que fabrica esta especie, estaba formado en la parte interior con una especie de filamentos lanosos muy finos, que el que esto escribe supone son la cubierta de la semilla de alguna planta, y por afuera guarecido con musgo verde muy fino, que se cria en los árboles, y nó con el líquen de las peñas, como lo están los que fabrican las especies que se hallan en el Estado de Veracruz; contenia dos huevecillos elípticos bastante alongados y grandes en proporcion al tamaño de la hembra, y por último, estaba como escondido entre las hojas de una rama de encino.

Num. 12.—*Chupamirto fandanguero.*

Campylopterus Pampa, Gould; *Ornismya Pampa*, Lesson; *Polytmus Pampa*, Gray y Mitchell.

Los cazadores de la Villa de Coatepec dan á este chupamirto el nombre mencionado arriba primero, por tener la particularidad de ser sumamente músico, pues por las mañanas el macho no cesa de cantar, y aunque su tono es corto y monótono, es bastante agradable, porque realmente parece la música de un fandango campestre.

Es el único de su especie que tiene un canto conocido, ó al ménos el único que el que suscribe haya oido. Su canto es su denunciante, pues si no fuera por él, seria muy difícil cazarlo, porque solo habita los bosques en sus cañadas cerradas con cierta clase de arbustos, que se llaman vulgarmente *azaharitos*, y durante el invierno que es el tiempo en que dichos arbustos florecen y por lo regular están tan copados de hojas, que éstas impiden poderlos ver con facilidad.

Tambien se encuentran estos chupamirtos en las inmediaciones de Orizaba y Córdoba, y segun la opinion de algunos naturalistas, Guatemala es su localidad; siendo muy probable que sea así, porque en verano, tiempo de la nidificacion, son raros los ejemplares que se hallan por aquí.

La apariencia del color de los individuos de esta especie, es como sigue: la parte de encima de la cabeza, azul ultramarino metálico hermosísimo; las cubiertas de las alas, las de la cola y toda la parte posterior del cuerpo, verde bronceado; la garganta, toda la parte del vientre, las cubiertas de debajo de las alas, así como las de la cola, son de un color aplomado ferruginoso, uniforme, excepto las de la cola que tiran un poco á castaño; las plumas de las alas son negras purpúreas, con venas muy anchas y fuertes que parecen de ballena; las dos plumas del centro de la cola, son verde bronceado, el resto de las demas, del mismo color desde su nacimiento hasta la mitad de su largo, con lo demas negro, teniendo las tres de cada lado de ella las puntas de color aplomado castaño; sus patas son negro-parduscas, y el pico y sus uñas negras.

Su tamaño, desde la punta del pico hasta la extremidad de la cola, es 5¾ pulgadas; las alas 2¾ id.; la cola 2 id.; el pico 1⅛ id.; mas es de advertir, que en esta especie se observa, lo que tal vez no sucede en ninguna otra, y es, que hay machos adultos que miden hasta ¼ de pulgada ménos que el tamaño indicado en este párrafo.

La hembra de estos colibríes es tan semejante al macho, que solo puede averiguarse su sexo por medio de la inspeccion anatómica; ambos tienen el pico muy curvo.

(Continuara.)

APUNTES QUE PUEDEN SERVIR DE BASE

PARA LA FORMACION

DE LA FLÓRULA DE LA CIUDAD DE MONTEREY

Y SUS INMEDIACIONES,

POR EL Sr. D. ELEUTERIO GONZALEZ, SOCIO CORRESPONSAL.

Situacion de la ciudad 25° 40' 16" lat. bor. 1° 24' 15" long. O. mer. de México, (segun Nigra de San Martin).

Su altura sobre el nivel del mar 461.01 metros.

Altura média de la columna barométrica, 722.724 mms., (observaciones de un año).

Temperatura média del año, 21.86. (Termómetro centígrado.)

Máximun de temperatura, 41.

Mínimun de id. 0.

Cantidad de lluvia en un año, 740 milímetros.—*Observaciones de Epstein.*

La ciudad de Monterey es isotérmica con las ciudades de Canton en la China, de las Palmas en la Gran Canaria, y de Sevilla en España, y está sobre un terreno calizo muy firme, en la ribera izquierda del rio de Santa Catalina; tiene un cerro al Oriente, otro al Poniente y una sierra alta al Sur, de manera que solamente está descubierta por el lado del Norte. Todas sus aguas son delgadas y potables. El plano de calor invariable está como á 18 varas de profundidad, pues las aguas de los pozos que tienen esa hondura, permanecen en todas las estaciones á la misma temperatura, (22 grados,) y en los que la tienen menor, varía.

Notas.—La V. puesta al márgen indica que el nombre es vulgar; la C. que la planta es cultivada; cuando no tiene estas letras, los nombres son los castellanos y las plantas silvestres.

CRIPTOGAMAS.—ANFIGENAS.

V.	Lama del Topo[1]	Oscillatoria calida, H. B.	Algas.
V.	Lama.	Conferva rivularis, Lin.	,,
		Byssus flos aquæ, Lin.	,,
		Conferva bullosa, Lin,	,,
	Oreja de Júdas.	Peziza auricula, Lin.	Hongos.
V.	Hongos	Agaricus fimetarius, Lin.	,,
		,, equestris, Lin.	,,
		Peziza punctata, Lin.	,,

ACROGENAS.

V.	Calaguala.	Polypodium Phylitide, Lin.	Helechos.
	Helecho macho.	P. filix mas, Lin.	,,
	,, hembra.	Pteris aquilina, Lin.	,,
V.	Culantrillo	Adianthum trapeziforme, Lin.	,,
V.	Doradilla.	Lycopodium nidiforme. Fl. mex.	Licopodiaceas.
V.	Cañuela	Equisetum arvense, Lin.	Equisetaceas.

FANEROGAMAS.—MONOCOTILEDONEAS.—PERISPERMEADAS.

V. C.	Maíz	Zea mays, Lin.	Gramíneas.
V. C.	Cebada	Hordeum vulgare, Lin.	,,
V. C.	Maíz de España.	Holcus sorghum, Lin.	,,
V. C.	Caña de azúcar de China.	,, saccharatum, Lin.	,,
V. C.	Sagú	,, bicolor, Lin.	,,

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[1] El Topo es un rancho donde hay un ojo de agua termal á 40 grados centígrados.

V. C.	Caña de Castilla, criolla.	Saccharum officinarum, Lin.	Gramíneas.
V. C.	Caña pinta, morada, habanera y otras	Varietates S. officin.	,,
V. C.	Alpizte	Phalaris canariensis, Lin.	,,
C.	Avena.	Avena sativa, Lin.	,,
V.	Zacate gramilla.	Triticum repens, Lin.	,,
V.	,, triguillo.	Panicum latifolium?	,,
V. C.	,, limon.	Andropogon citratum, D. C.	,,
V. C.	Borrachuela (se da con la cebada)	Lolium temulentum, Lin.	,,
V.	Carrizo	Arundo phragmites, Lin.	,,
V.	Pié de polla.	Cinodon dactilon, Rich.	,,
V.	Zacate	Leerisia oryzoides, D. C.	,,
		Paspalum disticum, Lin.	,,
		Poa trivialis, Lin.	,,
		Carex arenaria, Lin.	,,
V.	Lampazo.	Arum maculatum, Lin.	Aroideas.
C.	Alcatraz	Arum sagitatum, Lin.	,,
V.	Tule	Cyperus haspan, Lin.	Ciperaceas.
V.	Pita de techar jacales.	Iturbidea augusta, N. G.	Palmeras.
V.	Palmito	Coripha dulcis, H. B.	,,
C.	Palma de dátiles	Phenix dactilifera, Lin.	,,
V.	Yerba del pollo.	Tradescantia erecta, Fl. mex.	Comelineas.
V.	Cebadilla.	Veratrum sabadilla, Ret.	Colchicaceas.
V.	Pastle.	Tillandsia usneoides, H. B.	Bromeliaceas.
C.	Espárragos	Asparagus officinarum, Lin.	Esmilacineas.
V.	Cocolmecate.	Smillax rotundifolia, Lin.	,,
V. C.	Azucena de San Francisco.	Lilium candidum, Lin.	Liliaceas.
V. C.	,, blanca.	Polyantes tuberosa, Lin.	,,
C.	Corona imperial.	Fritillaria imperialis, Lin.	,,
V. C.	Ajo	Allium sativum, Lin.	,,
V. C.	Cebolla	,, cepa, Lin.	,,
V. C.	Zábila	Aloë variegata, Lin.	,,
C.	Amarilis	Amaryllis formosissima, Lin.	Amarilideas.
V. C.	Maguey	Agave cubensis, Jaq.	,,
V.	,, meco	,, lutea, Fl. mex.	,,
V.	Lechuguilla	,, mexicana, Lam.	,,
V.	Cebolleta.	Amaryllis atamasco, Lin.	,,
V.	Maguey del monte.	Agave americana, H. B.	,,
C.	Lirio	Iris germanica, L.	Irideas.
V. C.	Cacomite.	Tigridia cacomite, Juss.	,,
V.	Plátano	Musa sapientium, Lin.	Musaceas.
V.	Coyole	Canna indica, Lin.	Canaceas.

DICOTILEDONEAS.—MONOCLAMIDEAS.

V.	Pino	Pinus occidentalis, H. B.	Coniferas
V.	Guayamé.	Pinus religiosa, H. B.	,,
V.	Cedro	Cupressus thurifera, H. B.	,,

Estas tres especies solo crecen en la Sierra inmediata.

C.	Ciprés	Cupressus sempervirens, Lin.	,,
V.	Sabino	Taxodium disticha, H. B.	,,
	Sáuce.	Salix pentandria, Lin.	Salicineas.
C.	Sáuce loron.	,, babilonicus, Lin.	,,
	Álamo blanco	Populus alba, Lin.	,,
V.	Alamillo	,, nigra, Lin.	,,
V.	Encino blanco	Quercus mexicana, H. B.	Cupulíferas.
V.	Encino roble.	,, xalapensis, H. B.	,,
V.	Encino memelito	,, Laurinea, H. B.	,,
V.	Nogal	Juglans mucronata, Mich.	Yuglandeas.
V.	Nogal encarcelado.	Juglans alba?	,,
V.	Olmo.	Ulmus americana, Lin.	Ulmaceas.
V.	Mariguana	Cannabis indica, Lam.	Canabineas.
V.	Ortiguilla.	Urtica mexicana, Fl. mex.	Urticeas.
C.	Higuera	Ficus carica, Lin.	,,
	Mora.	Morus nigra, Lin.	,,
C.	Mora de China.	,, alba, Lin.	,,
C.	Resedá	Reseda luteola, Lin.	Resedaceas.
V.	Yerba de la golondrina.	Euphorbia maculata, Lin.	Euforbiaceas.
C.	Flor de Noche buena.	,, heterophylla, Lin.	,,
V.	Higuerilla	Ricinus communis, Lin.	,,
V.	Yerba del indio.	Aristolochia pentandria? Lin.	Asarineas.

Solo se diferencia de la especie descrita por Lineo, en el lóbulo medio de la hoja que es alargado y acuminado.

	Laurel	Listea glaucescens, H. B.	Laurineas.
	Aguacate.	Persea gratissima, Gr.	,,
V.	Palo blanco.	Laurus	,,
V.	Grangeno ó Capul	Laurus.	,,

Estos dos laureles son de la tribu de las *Tetranthereas.*

V.	Lengua de vaca.	Rumex obtusifolius, Lin.	Poligoneas.
V.	Enredadera de San Diego.	Antigonum leutopus.	,,
V.	Quelite de comer	Atriplex hortensis, Lin.	Salsolaceas.
V.	,, hediondo.	Chenopodium vulvaria, Lin.	,,
V.	Epazote	Chenopodium ambrosioides, L.	,,

C.	Acelga	Beta cicla, Lin.	,,
C.	Betabel	Beta rubra, Lin.	,,
V. C.	Moco de Pavo	Amaranthus caudatus, Lin.	Amarantaceas.
V.	Quelite morado	,, lividus, Lin.	,,
V.	Quelite de cochino	,, viridis, Lin.	,,
V.	Quelite manchado	,, hipochondriacus, Lin.	,,
V.	Quelite Espinoso	,, spinosus, Lin.	,,
V. C.	Ala de perico	,, tricolor, Lin.	,,
V. C.	Maravilla	Mirabilis dichotoma, Lin.	Nictagineas.
V.	Lanten	Plantago media, Lin.	Plantagineas.
C.	Plúmbago	Plumbago cœrulea, Lin.	Plumbagineas.

(CONCLUIRA.)

DESCUBRIMIENTO

DE UNA

NUEVA ESPECIE MINERAL DE MÉXICO

POR EL SEÑOR DON MARIANO BARCENA,

SOCIO DE NÚMERO.

Hace poco tiempo que, en este mismo lugar, tuve el gusto de llamar la atencion de mis ilustrados consocios, sobre el movimiento científico é industrial, que bajo la sombra inestimable de la paz, se iniciaba en varios puntos de nuestro territorio. En virtud de ese movimiento, la estadística minera de México aumenta diariamente sus datos, y el catálogo de los minerales sigue enriqueciendo sus columnas con los descubrimientos de especies que no se sabia que existiesen en nuestras montañas, ó que no estaban aún registradas en las obras de Mineralogía.

Hace cuatro dias que mi ilustrado amigo el Sr. D. Sebastian Camacho, me regaló una muestra mineral que le habian remitido de Huitzuco, en el Estado de Guerrero, y que me presentó como un compuesto extraño, recomendándome que lo estudiara cuidadosamente.

Por su aspecto, el mineral referido se parece bastante al *estibnite* ó sulfuro de antimonio, pero al frotarlo con la navaja, se obtiene una raspadura de color rojo que no presenta el último, y esta circunstancia me llamó la atencion y comparé cuidadosamente los caractéres de aquel con los de todos los sulfuros metálicos conocidos hasta hoy y que se encuentran en la última edicion de la obra de Mineralogía del profesor Dana, y no encontré alguno entre las especies conocidas, que le conviniesen á la que hoy tengo el honor de describir ante esta ilustrada Sociedad.

Los caractéres del mineral en cuestion son los siguientes: Se presenta en prismas alargados, que parecen isomorfos con los del estibnite, y aun forman hacecillos y ramilletes como ellos: tienen un crucero muy fácil que los divide en hojas, y probablemente otros dos diferentes, porque se obtienen fragmentos prismáticos regulares, al golpearlos suavemente con algun cuerpo pesado. Su textura es hojosa, estriada; color gris de plomo vivo; lustre metálico y resplandeciente. Dureza de 2 en la escala de 12°. Peso específico, á 16° centígrados, es de 4,61. Al soplete se funde á la primera impresion de la flama y da humos blancos muy abundantes. Calentado en un matraz, da los mismos humos, y se funde formando una escoria rojiza que casi desaparece sosteniendo el fuego por algun tiempo; en el extremo del tubo la pegadura es gris metálica. El ácido azótico no lo ataca sensiblemente á frio, pero calentado lo disuelve en parte, y queda un resíduo blanco. El agua régia lo disuelve con facilidad y la disolucion presenta un color blanco verdoso. El ácido sulfohídrico la precipita, formando un sulfuro amarillo naranjado y otro de color negro. Tratada la disolucion por el agua, se enturbia, y por la adicion del ácido tártrico se pone diáfana, cuya reaccion unida á las anteriores, demuestra la presencia del antimonio. Separado este cuerpo y sumergiendo en el líquido restante un alambre de cobre, se pone gris y queda amalgamado en la parte sumergida; la misma disolucion da un precipitado rojo con el ioduro de potasio y todas las otras reacciones de las sales de mercurio. Humedecida la escoria que se obtiene al fundir el mineral con carbonato de sosa, mancha de negro la plata metálica, lo que demuestra la presencia del azufre. Por las reacciones citadas, se ve que el mineral de que me ocupo, está esencialmente compuesto de azufre, antimonio y mercurio. Todas esas reacciones fueron confirmadas por mi ilustrado maestro D. José María César. Próximamente daré á conocer las proporciones atómicas en que se encuentran estos cuerpos, cuando concluya la análisis cuantitativa que acabo de emprender. La ley de mercurio que he obtenido en un ensayo industrial, por la via seca, fué de 10 por ciento, cuyo resultado demuestra que ese compuesto que he estudiado, es muy interesante como mineral de mercurio. Por la via humeda debe ser más alta la ley que se obtenga de aquel metal.

Como manifesté ántes, los caractéres del sulfuro que describo, no corresponden á ninguno de los que presentan los sulfuros conocidos en la mineralogía: con los pocos compuestos mercuriales que se han determinado, no ofrece ninguna semejanza. Tampoco puede confundirse con el antimonio sulfúreo por los cruceros que cité, por el color de la raspadura, y sobre todo, por la presencia del mercurio. No puede considerarse como una mezcla de ese sulfuro y del de mercurio, por presentar caractéres constantes en todos los ejemplares que he examinado, y principalmente por encontrarse bajo la forma de cristales determinables, constituyendo así una especie mineralógica.

Por todas esas consideraciones, no vacilo en presentar á esta Sociedad, el mineral referido, como una nueva especie, propia de nuestro país, y la clasifico por su composicion, como un *sulfuro de antimonio y mercurio*, pues estos cuerpos son sus elementos principales.

Al buscar el nombre con que designar mi nueva especie, tuve presente á muchos de mis compatriotas á quienes deseaba dedicarla, y con los que tengo muchas obligaciones de amistad y gratitud; pero tuve que sacrificar mis deseos, con el fin de que México honrase la memoria del Dr. Livingstone, que estimulado por su amor á la ciencia, acaba de perder su preciosa existencia en los climas mortíferos del Africa. En tal virtud, si por los estudios que acabo de exponer, y por los que presentaré más tarde, se admite como nueva la especie mineral mexicana á que me refiero, deseo que se conozca con el nombre de *Livingstonite*, en recuerdo de aquel ilustre viajero. Al hacer esta dedicatoria, he tenido presente que los bienhechores de la humanidad pertenecen á todas las naciones, y que la humanidad entera debe honrar su memoria.

México, Abril 30 de 1874.

DICTAMEN de la seccion de Mineralogía, de la Sociedad Mexicana de Historia Natural, acerca de la nueva especie mineral de mercurio, descubierta por su socio el Sr. D. Mariano Barcena.

Comisionado por el señor Presidente de la Sociedad, para informar acerca del descubrimiento hecho por el señor socio D. Mariano Bárcena, de una nueva especie mineral de mercurio, y habiendo examinado los ejemplares junto con la descripcion presentada á esta Sociedad, de la nueva especie mineral, tengo el gusto de exponer, á nombre de la seccion de mineralogía, que los caractéres que la distinguen, convienen con dicha descripcion; y tanto por dichos caractéres como por los cuerpos elementales que entran en su composicion, segun la análisis cualitativa de la descripcion, entendemos que el descubrimiento del compuesto natural de sulfuro de antimonio y mercurio queda comprobado.

Los cristales embutidos en la matriz no permiten la medicion de ángulos, y por esta circunstancia el ángulo de inclinacion de las caras del prisma que caractizará la nueva especie, así como el sistema orthorómbico á que parece pertenecer, quedan por ahora indeterminados hasta que se presenten cristales sueltos, ó que se puedan fácilmente desprender de su matriz, para verificar dicha medicion, y se pueda establecer entónces su carácter cristalográfico.

Los fragmentos prismático-rectangulares de los cristales, acusan una forma cristalina derivada por los cruceros, de una figura de combinacion del sistema orthorómbico, que resultaria de la interseccion de las caras macro y braqui diagonales, con las caras de la base del prisma, ó pirámide, de la forma primitiva ó fundamental, segun se elija.

Esta estructura cristalina distingue desde luego á la nueva especie mineral, del sulfuro de antimonio gris ó *estibina*, con la que tiene semejanza.

Además, las caras de los cristales son lisas y no estriadas como las de la última especie. Su peso específico de 4.6, se acerca al de la Kermesita, ú oxisulfuro de antimonio, que es de 4.61, y su reaccion al soplete es parecida; pero los demas caractéres las hacen distinguir inmediatamente.

La nueva especie mineral de sulfuro de antimonio y mercurio, es muy blanda y azul, y el polvo de la raspadura es rojo pardusco, así como el del mineral pulverizado; pero la dureza y demas caractéres la distinguen de los otros minerales que dan tambien raspadura roja pardusca, como algunos cobres grises, el wolfran, etc.

Esta nueva especie mineral, fácil de distinguir de las que se le asemejan, por los caractéres de que nos hemos ocupado, y de una composicion sencilla, ha venido á aumentar el número de los minerales raros de mercurio encontrados en América.

Se han descrito el *sulfoseleniuro de mercurio y zinc*, de Culebras y de Guadalcazar; el *seleniuro de mercurio* simple, y el *seleniuro de mercurio, cadmio y fierro?* de Culebras; el *ioduro de mercurio* de Casas Viejas; el *cloro-seleniuro de mercurio?* del Doctor; la *arquerita*, ó amalgama de plata natural, de la mina de Arqueros, en Coquimbo; el *metacinabrio (metacinnabarite)* ó *sulfuro negro de mercurio*, de la mina de Redington, en el Condado del Lago, Alta California; y ha tocado la fortuna al Sr. Bárcena, de darnos á conocer el *sulfuro de antimonio y mercurio,* de las inmediaciones de Huitzuco.

En cuanto á la dedicatoria ó nombre de la especie mineral nueva que le ha asignado su descubridor, se nos permitirá que expresemos nuestros deseos, de que se hubiera dedicado á Bartolomé de Medina, minero de Pachuca, que en 1557 descubrió el beneficio de amalgamacion de los *metales* de plata y oro, ó el *beneficio de patio,* como vulgarmente se llama. Á él se debe el gran movimiento que nuestra minería conserva desde su descubrimiento; y el mérito de este gran beneficiador de *metales,* sirviéndose del mercurio, ha quedado en el olvido. Natural nos parecia que una sustancia mineral nueva, de la que acaso (segun su abundancia), se podrá extraer mercurio, industrialmente hablando, fuera dedicada á él por los mineralogistas mexicanos.

México, Mayo 9 de 1874.

ANTONIO DEL CASTILLO.

CULTIVO DEL CACAO,

POR J. B. BOUSSINGAULT;

TRADUCIDO POR EL SR. D. MANUEL CORDERO, SOCIO DE NUMERO.

Cacao. (Theobroma cacao.) Los mexicanos cultivaban el *cacaotero* y preparaban con sus semillas tablillas semejantes al chocolate.

El uso del cacao parece haber sido introducido posteriormente á la conquista en las otras partes del Continente. Sin embargo, el cacaotero existe al estado silvestre en las selvas calientes y húmedas de la América meridional; M. Goudot ha descubierto muchas especies en la Nueva Granada, entre otras, aquella que se conoce en Muzo con el nombre de *cacao montaraz.* Este *cacaotero* llega á una altura de 7 á 8 metros, sus frutos son muy numerosos; con su haba, que es muy amarga, se prepara un chocolate considerado como un excelente febrífugo.

Los indios salvajes parece que ignoran aún el partido que se puede sacar del grano del *cacaotero;* comen solamente la pulpa del fruto. Los españoles dieron á conocer el cacao en Europa, y en poco tiempo esta produccion del Nuevo-Mundo ha llegado á ser objeto de un comercio considerable.

Es un hecho bien conocido de los cultivadores de las regiones tropicales, que es preciso establecer siempre un *cacaotal* sobre un terreno vírgen; las veces que se ha querido reemplazar por el cacao los antiguos cultivos de la caña de azúcar, del maíz, y del añil, no se ha obtenido más que mezquinos productos. Este árbol necesita para prosperar, una tierra rica, húmeda y profunda, calor y sombra. Nada le conviene mejor que una selva desmontada, cuyo suelo ligeramente inclinado, sea susceptible de riego; todos los plantios importantes que he recorrido, tienen una fisonomía comun; se les encuentra siempre en las regiones más calientes, á muy corta distancia del mar, cerca de las corrientes de agua ó sobre los bordes de los grandes rios. Este cultivo deja de ser ventajoso en las localidades que no poseen cuando ménos una temperatura média de 24°, y yo mismo he tenido ocasion de asistir á ensayos tan infructuosos como costosos, que se habian intentado con el objeto de establecer un *cacaotal* en un desmonte en donde el calor del clima, segun mis observaciones, no pasaba de 22°, 8. Bajo la influencia de esta temperatura, el árbol habia, sin embargo, adquirido una hermosa apariencia; floreció, pero sus frutos siempre poco desarrollados, llegaban raras veces á su madurez.

Cuando se cree que un terreno es propio para el cultivo del cacao, se empieza por establecer un buen sistema de sombreaje. Algunas veces al practicar el desmonte se conservan los árboles de muchas hojas; pero en el mayor número de casos se plantan especies que tengan un crecimiento rápido. En los alrededores de Caracas se les sombrea con el búcaro, *Erythrina umbrosa.* En otras plantaciones, se prefiere la sombra del plátano, ó en fin, se reunen con frecuencia estos dos modos de sombrear.

Al Sur del Ecuador, en la provincia de Guayaquil, se procede directamente á la plantacion de las habas de cacao; en Venezuela, se prefiere colocarlas en almácigas que se disponen siempre en un suelo muy fértil y bien preparado; en seguida se hacen á la superficie del terreno, una serie de pequeños montones, que representan otros tantos conos de tierra movediza, cuyos vértices se elevan á 20 ó 25 centímetros. En el interior de estos montones, se depositan dos ó tres granos recientemente extraidos, y á una profundidad tal, que no sean colocados abajo del nivel del suelo de la almáciga; en seguida se cubren con hojas de plátano. Se practica la siembra en la época en que se prevé la proximidad de las aguas; cuando la estacion lluviosa no sigue á la plantacion, se riega todas las mañanas ántes de la salida del sol: la semilla germina á los ocho ó diez dias. A la edad de dos años el *cacaotero* crece en un buen terreno, á más de un metro, y entónces es cuando se le arrancan dos de sus ramas superiores y se le trasplanta. En el valle superior de Rio Magdalena, en donde existen importantes *cacaotales*, las siembras se hacen en un terreno bien removido y abrigado por techos de hojas de palmeras; los retoños se trasplantan cuando han llegado á la edad de seis meses. Durante todo el tiempo que las plantas pasan en esta almáciga cubierta, reciben muy poca luz, y se les riega una vez por semana, vaciándoles el agua sobre el tejado.

Raras veces florece este árbol ántes de haber cumplido treinta meses. Yo he conocido plantadores que destruyen siempre las primeras flores, á fin de no dejar fructificar la planta sino hasta el cuarto año, y esto en las condiciones climatéricas más favorables, en las localidades donde el calor medio es de 27°, 5. En situaciones ménos ventajosas, es preciso aguardar de 6 á 7 años para tener las primicias de un *cacaotero*.

Hay pocas plantas arborescentes cuya flor sea tan pequeña, y sobre todo, tan desproporcionada al fruto, como el *cacaotero*.

El diámetro medio de un boton al momento de brotar, no pasa de 4 milímetros. Sus flores se fijan de preferencia sobre el tronco mismo del árbol; raras veces se extienden más allá de la mitad de las ramas gruesas, aun cuando se les ve algunas veces sobre las raicecillas que salen fuera del suelo.

Para trasplantar las matas nacidas en la almáciga, debe estar el *cacaotal* convenientemente sombreado por los *búcaros* ó los plátanos, y de antemano despojado de la mala yerba. En seguida se establecen regaderas, sea para secar el terreno ó para regarlo cuando sea necesario. Las plantas pequeñas se alinean con la mayor regularidad, disponiéndolas en calles de una extension considerable; la distancia que separa una planta de otra, es muy variable, segun la calidad del terreno, y con este motivo existe una opinion bastante singular, apoyada por todos los plantadores. Se cree que en las tierras reputadas como excelentes, debe ser más grande la separacion que en los suelos de mediana calidad. La experiencia misma parece haber obligado á esta determinacion: así en el valle de Tuy, en las cercanías de Puerto Cabello, los *cacaoteros* son separados de 5 metros en las mejores tierras, y de 4 metros solamente en las de calidad inferior. En las Antillas, donde el terreno es generalmente ménos fértil que en la *tierra compacta*, se separan á dos ó tres metros. Se cree encontrar la razon de esta práctica, en el más ó ménos desarrollo que el árbol debe tomar, segun que esté plantado en tal ó cual terreno; en un suelo dotado de una gran fertilidad, sus ramas se extenderán más, y tendrán necesidad, por consiguiente, de un espacio más considerable; de aquí la necesidad de colocar los *cacaoteros* á mayor distancia. Una vez que el retoño del cacao está en crecimiento en la plantacion, se impide que se haga muy ramoso, podándolo en caso necesario. Algunas veces sucede que las ramas tienen tendencia á inclinarse hácia la tierra; entónces se les liga en haz al derredor del tronco, hasta que hayan vuelto á tomar una direccion ascendente. De tiempo en tiempo se remueve el suelo alrededor del árbol sobre una superficie de un metro de radio, y se aprovecha de esta labor para recortar las raicecitas que nacen en la base del tronco.

De la caída de las flores á la madurez perfecta del cacao, trascurre poco más ó ménos cuatro meses. El fruto tiene una forma alargada, ligeramente curva, y termina en punta por una de sus extremidades. Su longitud es de cerca de 25 centímetros; su diámetro mayor, aquel que se encuentra más cerca de su punto de insercion, tiene de 8 á 10 centímetros. En el exterior la vaina del cacao está surcada longitudinalmente. El color de su epidérmis varia desde el blanco verdoso hasta el rojo violeta; éste último tinte es el más comun. En el interior, la carne del fruto es generalmente blanca; sin embargo de que algunas veces tiene un color rosado. Esta pulpa azucarada y ácida, es de un sabor muy agradable. Las semillas están alojadas en el fruto, en un número casi constante de veinticinco. Estas almendras son blancas, aceitosas, ligeramente amargas, y al secarse toman un tinte moreno. La madurez del fruto se conoce por su color, y sobre todo, por la facilidad con la cual se desprende del árbol.

En las plantaciones se hacen dos grandes cosechas, con seis meses de intervalo cada una. Sin embargo, en un grande y antiguo cultivo se cosecha casi todos los dias; porque no es raro ver á la vez, sobre el mismo *cacaotero*, flores y frutos.

Para desgranar las vainas, basta romper y quitar las semillas con un pedazo de madera arredondado en su extremidad. El grano se califica segun su calidad, teniendo cuidado de separar aquel que no está bastante maduro ó que está alterado; despues se le pone al sol. Todas las tardes se le reune en montones debajo de los tejados; y se establece entónces una fermentacion muy activa, que podria ser perjudicial si se dejase continuar; el cacao se calienta considerablemente.

A la mañana siguiente se continúa la desecacion al sol; esta desecacion exige muchos dias, y con frecuencia sucede que se dificulta mucho por las lluvias que sobrevienen: habria ciertamente ventaja y seguridad en efectuar esta desecacion con la estufa. Se ha comprobado que 100 kilógramos de almendras frescas, dan de 45 á 50 kil. de cacao seco y dispuesto para la venta. En Venezuela, un cacaotero que ha pasado de la edad de 7 a 8 años, rinde anualmente y durante más de 40 años, 0 kil., 75 de cacao seco. Una héctara de terreno, contiene en los buenos cultivos, 560 árboles, y produce al año, por término medio, 420 kil. A la edad de 12 años es cuando el *cacaotero* ha llegado á producir más; y en los fértiles terrenos de la alta Magdalena, su producto medio, segun las noticias de M. Goudot, es muy superior al que rinden las provincias de Venezuela. En el Gigante, por ejemplo, cada árbol adulto da anualmente 2 kil. de cacao seco. Suponiendo de 5 metros el espacio que los separa, la héctara de un *cacaotal* debe producir por año 800 kil. de cacao.

Las habas del cacao encierran albumina; un principio particular, la theobromina, análogo á la cafeina; una materia colorante y sustancias grasas.

En 100 partes de cacao de Caracas, privado de su cáscara, he encontrado 43 de manteca, y una proporcion de azote, señalando 21 de albumina: despues de la combustion la semilla ha dejado 3 de cenizas, formadas en gran parte de fosfatos. La nueva especie de cacao, descubierta en la selvas de los alrededores de Muzo (Nueva-Granada) tiene un fruto muy pequeño que se aproxima á la forma de un tetraedro. El chocolate preparado con este cacao, es muy amargo y muy aromático. En las semillas del *cacaotero montaraz* de Muzo, he encontrado:

Manteca de cacao.	44
Albumina.	20
Theobromina.	2
Materias cristalinas muy amargas.	Huellas.
Acido cristalizado,[1] goma	6
Leñoso y celulosa[2].	13
Sustancias minerales.	4
Agua	11
	100

La presencia y la abundancia de la albumina y de la materia grasa en el cacao, explica muy bien sus cualidades nutritivas. Sin duda alguna es uno de los alimentos más sanos y más prontamente reparadores que se conocen. Por lo demás, hasta el siglo diez y seis se habia emitido sobre sus propiedades, los juicios más contradictorios. Benzoni, en su Historia del Nuevo-

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[1] Este ácido posée la propiedad del ácido tártrico; pero no lo he analizado.

[2] El cacao no habia sido separado de su cáscara.

Mundo, dice que el chocolate es una bebida que convendria mejor á los puercos que á los hombres. El padre Acosta asegura que el cacao es una ilusion. En recompensa, Fernando Cortés y uno de sus hidalgos, exageran en otro sentido. «El que ha bebido una taza de cacao, dice el paje de Cortés, puede marchar un dia entero sin otro alimento.» [1] Yo añadiré, á fin de reducir este elogio á su justo valor, que la mayor parte de los viajeros, deben haberse convencido que en América no es imposible viajar un dia entero sin tomar alimento. Reconozco, sin embargo, que en las excursiones emprendidas en los bosques deshabitados, cuando es de una imperiosa necesidad reducir el peso y el volúmen de las raciones de una expedicion, el chocolate presenta ventajas reales, incontestables, que he tenido ocasion de apreciar más de una vez.

En Francia, el precio medio de 100 kilógramos de cacao, libre de derechos, es de 120 fr. En 1847 hubo una importacion de 3.162,000 kilógramos. En el Havre, en 1849, el precio medio de 100 kilógramos de café en las tiendas, ha sido 84 fr., 58 c.; en el mismo año han entrado 16.912,065 kilógramos. Para demostrar con qué rapidez aumenta el consumo del café en Francia, recordaré que en 1821, no pasaba la importacion de 4.763,128 kilógramos; los 100 kil. valian entónces, en depósito, 291 fr., 20 c.; pero á pesar de este aumento, está uno autorizado á creer que el consumo no ha llegado á su límite, por corresponder á ménos de 500 gramos por habitante, y ser muy inferior al de los otros países.

Así: la Bélgica consume cerca de	4	kil	por habitante.
La Holanda.	4	,,	,,
La Asociacion alemana. . . .	1	,,	600 gramos.
Los Estados-Unidos.	2	,,	445 ,,
La Inglaterra.	0	,,	640 ,,

No obstante esto, hay motivo para creer que el uso del té, del café y del chocolate, no tomará jamas un gran desarrollo en los países productores de vino.

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[1] Humboldt. Viaje á las regiones equinocciales, t. V, pág. 285.

EL CAMALEON.

NOTAS SOBRE LAS COSTUMBRES DE ESTE REPTIL,

POR EL SEÑOR DON MARIANO BARCENA,

SOCIO DE NÚMERO.

La observacion de las costumbres de los animales, ha sido uno de los estudios á que se han entregado empeñosamente numerosos y distinguidos naturalistas; pero no obstante los muchos datos que se han recogido sobre este asunto, en determinadas especies, el estudio de sus costumbres no puede considerarse como completo, pues con frecuencia se sorprenden nuevos hechos que no habian sido bien examinados, por falta de tiempo ó por no haber variado de una manera notable las circunstancias en que se encontraban los animales observados.

Con el fin de aumentar los datos que se tienen acerca del animal de que me ocupo, que es el *Phrynosoma orbicularis,* he observado un individuo de esta especie durante un año, estudiando cuidadosamente sus costumbres en el estado de cautiverio, las cuales aunque modificadas, en su esencia deben ser las mismas que al estado de libertad; siendo éste, por otra parte, el único medio de poderlas analizar convenientemente.

El mismo dia en que comencé á observarlo, noté que buscaba empeñosamente alguna cosa en el cajon en que estaba guardado, y despues de ponerle varios objetos, no cesó su inquietud hasta que encontró una buena porcion de arena que de intento se le habia puesto y que aglomeró violentamente hácia un lado; se introdujo repetidas veces en ella, y no consiguiendo su intento de ocultarse enteramente, prosiguió su pesada tarea acumulándola de diversas maneras, hasta que por último alcanzó su objeto dándole un espesor conveniente.

Una vez que consiguió este fin, permaneció en la quietud más absoluta hasta las siete de la mañana del dia siguiente en que salió en busca del sol y de sus alimentos. Poco tiempo despues, y habiendo ya satisfecho sus necesidades, volvió á ocultarse en su retiro para no volver á aparecer hasta el dia siguiente á la misma hora que el anterior. Este periodismo, entre su aparicion y desaparicion, fué verdaderamente notable en todo el tiempo que lo observé, y la hora de su salida correspondia casi siempre á la misma altura del sol sobre el horizonte. Despues que dejaba su escondite, estiraba sus miembros con cierta pereza y se colocaba en seguida sobre una piedra para recibir el calor del sol, cambiando su postura de vez en cuando, para recibir por todos lados aquella benéfica influencia.

Cuando el calor lo habia reanimado lo bastante para poder moverse con más libertad, se ponia en acecho de algun insecto de los que se le habian puesto para que se alimentase, y permanecia inmóvil hasta que alguno de esos animales se movia; entónces se levantaba un poco sobre sus miembros anteriores, sus ojos se animaban, y despues de agitar alegremente su cola, se precipitaba sobre su presa, la cual cogia con la lengua y la introducia rápidamente en su boca, masticándola dos ó tres veces ántes de deglutirla, quedándose nuevamente inmóvil hasta que veía moverse otro, que atrapaba de la misma manera. El número de insectos con que se alimentaba, no era siempre el mismo; hubo vez que llegó á comerse hasta cuarenta y tres moscas; otros dias se comia ménos, y algunas veces ninguna.

Lo más notable que pude observar en su alimentacion, fué que nunca quiso coger un insecto que estuviese muerto, pues cuando veía que permanecian inmóviles, los abandonaba y se dirigia sobre otros que diesen señales de vida. Fué tan fiel observador de esta costumbre, que muchas veces lo dejé sin darle alimento, para ver si por el hambre tomaba los insectos que habia despreciado; pero nunca los tocó, y siempre encontré el mismo número que le habia dejado. Una vez, en el mes de Setiembre, una ráfaga de viento vino á agitar los cadáveres de los insectos que estaban á su alcance, é inmediatamente que vió que se movian, se precipitó sobre ellos y los devoró con igual apetito que si los hubiese encontrado vivos; este hecho se repitió con mucha frecuencia, pues bastaba darles un ligero movimiento á los insectos ya muertos, para que se pusiera en accion y los cazase con las mismas precauciones que si estuvieran con vida. Despues de haberse alimentado á su satisfaccion, se dirigia á beber agua, cogiendo este líquido con la lengua, de un modo semejante al que usan los perros, pero levantando frecuentemente la cabeza para que el agua resbalase fácilmente en su garganta. Del mismo movimiento se servia para bañarse, introduciendo parte del cuerpo en aquel líquido y levantándose despues sobre sus miembros anteriores.

Hácia el mes de Junio comenzó este reptil á cambiar de epidérmis, cuya separacion total duró más de cuatro meses; el cambio empezó por los flancos de la cabeza, siguiendo despues por la espalda y el vientre, y concluyó por las extremidades. Las partes recientemente descubiertas, presentaban colores más limpios, al grado que cuando acabó de perder su antigua vestidura, estaba inconocible y notablemente mejorado con su nuevo ropaje.

Poco tiempo despues de este cambio, comenzó á entristecerse gradualmente hasta que murió en principios de Marzo.

Las notas que acabo de presentar podrán servir para compararlas con otras observaciones que se hagan sobre el mismo reptil, ya en iguales circunstancias, ya modificándolas para tener la repeticion de los hechos observados, ó las variaciones que se noten con las modificaciones que se hagan, así como por las diferencias de edad, cambio de clima, etc.

Los *Phrynosomas* son reptiles inofensivos, perezosos y torpes. Abundan en los países templados y frios; los he visto con abundancia en las cercanías de Tacubaya, en el Pedregal de San Angel y en otros lugares inmediatos á México. Los he observado tambien en las montañas calcáreas de la Sierra Gorda, en el Estado de Querétaro, y en algunas localidades de Jalisco.

ESTUDIOS

SOBRE

ALGUNOS INSECTOS INDIGENAS,

DESCRIPCION DE UNA NUEVA ESPECIE DE LA FAMILIA DE LOS MELOIDEOS, NEMOGNATHA ZONITOIDES, POR EL SR. D. EUGENIO DUGES, SOCIO CORRESPONSAL EN GUANAJUATO.

Fig. 1.ª Cabeza triangular inclinada hácia adelante, posteriormente cortada en línea recta y prolongándose á manera de hocico, punteada, negra, con una línea realzada en su medio; labro desarrollado, de la figura de un cuadrilátero alargado y escotado por delante; mandíbulas córneas, puntiagudas y sencillas en su extremidad; maxilares compuestos de dos porciones: la interna pequeña, velluda; la externa alargada del doble de la cabeza, guarnecida de pelos fuertes; lengüeta de dos porciones agudas y provistas de pelos. Palpos maxilares de cuatro artículos; el 1.º corto, 2.º y 3.º bastante largos, 4.º ovoideo y truncado; palpos labiales de tres artículos, el 1.º corto, 2.º largo y el mayor, 3.º ovoideo; coselete cuadrado con los ángulos anteriores truncados, los bordes algo escotados y la base cortada en línea recta; es de un color leonado, y presenta dos manchas laterales negras; su superficie está cubierta de puntos hundidos. Cuello negro bastante grande, con puntuaciones muy pronunciadas. Ojos oblongos. Antenas filiformes, negras, de once artículos, el 1.º grande, 2.º pequeño, y los demas iguales hasta el último que es ovoideo. Escudete negro, triangular y desarrollado. Elitros cubriendo todo el cuerpo, negros, cubiertos de puntos hundidos y de finísimos pelos, ligeramente dehiscentes, con la extremidad bastante arredondada hácia fuera y muy poco hácia dentro. Patas negras, velludas; espolones de las posteriores fuertes é iguales; ganchos rojizos, divididos, con la division superior guarnecida de dientes finos, y la inferior peliforme.

Este insecto es enteramente negro, con excepcion del coselete, que como se ha visto, presenta un color leonado, con dos puntos negros; habita en las cercanías de Guanajuato. Le he dado el nombre específico de *zonitoides*, por la forma de su labro y lengüeta, así como por su aspecto general. Lo que me ha decidido á considerarlo como un *Nemognatha*, es el tamaño extraordinario de la porcion exterior de sus maxilares.

Existe una variedad de él, que carece de los puntos negros del coselete, el cual es todo leonado, y tiene además los anillos ventrales más ó ménos amarillos: en unos el color es general y bastante claro, en otros más oscuro y mézclado de negro, ó en fin, simplemente de un color de sepia.

EXPLICACION DE LA FIGURA NUM. 1.

a 1, labro; b 1, mandíbulas; c 1, maxilares y su palpo; d 1, labio y su palpo; e 1, gancho; f 1, coselete; g 1, escudete; h 1, antena.

Rectificaciones sinonímicas a la Memoria de los Meloideos, publicada en el primer tomo de este periódico, hechas por su autor

el Sr. D. Eugenio Duges.

Bajo el nombre de *Epicauta nigritarsis*, Chevr., recibí del Sr. Boucard, una cantárida que fácilmente reconocí ser la misma que describí con el nombre de *C. stigmata* (tomo I, pág. 159): mas como no he seguido la clasificacion de Chevrolat, se debe sustituir solo el específico de *stigmata*, por el de *nigritarsis*.

Tengo tambien á la vista una cantárida que á pesar de su mal estado, reconocí ser la descrita por los Sres. Herrera y Mendoza, con el nombre de *C. erytrothorax:* en el catálogo del Sr. Boucard, viene con el de *C. bisignata, Sturm,* y que por su prioridad debe ser preferido al anterior.

En la obra intitulada: «Agriculture of New-York, etc., etc., With descriptions of the more common and injurious species of Insects, por el Dr. E. Emmons, he leido una descripcion que, á pesar de su laconismo, me parece que es nuestra *cinerea* (tomo I, pág 160). Emmons le da tambien el mismo distintivo específico, bastará escribir el nombre de este naturalista en vez del *nobis*.

Metamórfosis de un Coleóptero de la familia de los Lamelicórneos y del genero Strategus, por el Sr. D. Eugenio Duges.

Fig. 2.ª Solo he podido observar la trasformacion de una hembra de este insecto, y tengo algunos fundamentos para creer sea la especie *Julianus* del género ya indicado, habiéndose desarrollado como una tercera parte ménos que otras hembras que poseo de la misma especie; siendo esto debido quizá, á los alimentos que le ministraba, ó por el mismo cautiverio que haya hecho apresurar sus trasformaciones, como sucede algunas veces.

En su estado normal, el macho tiene una longitud de 0.050 m. y 0.025 idem de latitud, y la hembra 0.045 m. de largo, y 0.023 de ancho.

Voy á describir, 1.º la oruga; 2.º la ninfa; 3.º el insecto perfecto.

La oruga fué encontrada en un tronco de encino traido de la Sierra á la casa de Moneda de Guanajuato, siendo su longitud de 0,093 m., y presentando el tipo exacto de la de los Lamelicórneos, asemejándose mucho especialmente á la del *Oryctes nasicornis* (Francia). A pesar de que en las obras de historia natural se describen esta clase de orugas, creo interesante hacer su descripcion, porque ofrece algunos caractéres especiales.

Su cuerpo es carnoso, blando, cilíndrico y encorvado en la parte posterior; el animal no podia ya extenderlo, debido sin duda, á su edad ya adelantada. Cabeza redonda; frente dirigida hácia adelante y separada del epístomo por una sutura; boca inferior; barba carnosa y trasversal, con sus dos palpos de dos artículos y algo distantes entre sí sus inserciones; lengüeta nula; maxilares encorvados, con dos dientes en la extremidad y pelos fuertes y espinosos; palpos de cuatro artículos; mandíbulas robustas, arqueadas, su parte superior con un borde filoso y dentado, diente molar cuadrado y obtusamente tridentado; labro grande, pero sin cubrir la extremidad de las mandíbulas; antenas insertadas á los lados de la cabeza y compuestas de cuatro artículos, además del apéndice que las sostiene. No existe señal de ojos. Patas de cuatro artículos, y al parecer, el tarsiano falta; ganchos rudimentarios. Nueve son los segmentos abdominales; el saco está dividido en dos partes por un surco trasversal bastante marcado, el ano se abre trasversalmente y tiene dos labios córneos. Los segmentos del cuerpo hasta el sétimo presentan por arriba tres rodetes trasversales, de los cuales, el anterior y el posterior son más largos que el de en medio; los tres se reunen en su extremidad, formando un tubérculo saliente. Estigmas laterales en número de nueve pares; la primera sobre el tórax, las otras sobre los ocho primeros segmentos abdominales: están colocadas en los tubérculos de que acabamos de hablar.

El cuerpo está cubierto de pelos morenos y resistentes; de cada lado del tórax se ve una placa córnea, morena y romboidal. La cabeza es de un moreno subido; el cuerpo de un blanco amarillento; el saco, al contrario, azuloso por las materias que contienen los intestinos y que se ven por trasparencia.

Esta oruga se trasforma en ninfa, hendiéndose la piel de su dorso: no ofrece nada notable, la figura hará ver mejor que cualquiera descripcion, las partes de que está formada; vista del lado del vientre y de arriba abajo, encontramos: una eminencia bastante desarrollada, en seguida la frente, á la derecha y á la izquierda dos gruesos tubérculos arredondados, estrangulados en su medio, en donde estaban los ojos; entre ellos se ve el labro grande y cuadrado, y dos tubérculos encorvados hácia adentro, puntiagudos, futuras mandíbulas; más abajo dos puntitos, los maxilares; un poco hácia afuera dos apéndices verticales, rudimentos de los palpos maxilares; en fin, la barba bajo la forma de un grueso tubérculo, con dos apéndices laterales, futuros palpos labiales. Las patas son muy visibles, el primer par presenta, sobre la parte que más tarde formará la pierna, varios dientes; las demas están lisas. Los élitros y alas están dobladas sobre el vientre, y se ve que la cubierta de las alas membranosas sobresale abajo y adentro de la de los primeros. El abdómen tiene ocho anillos, el último provisto en la parte inferior de dos tubérculos ovalares, arredondados, separados en la base y unidos en la extremidad; entre ellos se ven dos tuberculitos. No me ha sido posible ver la cubierta de las antenas, mas por analogía se deben encontrar en la parte lateral de la especie de capacete (tórax) que cubre la cabeza.

Esta ninfa era de un color moreno oscuro, y al cabo de 43 dias se trasformó en insecto perfecto, rompiéndose la piel del lado del abdómen: á su salida sus tegumentos eran blandos y amarillentos, y buscaba la oscuridad;

despues de unos cuantos dias tomó la piel su dureza ordinaria, y me fué entónces fácil estudiarlo.

Su largo era de 0.035 m., y su ancho 0.020 id.; el color del cuerpo moreno-oscuro, principalmente en la cabeza y tórax, los élitros más claros. Cabeza gruesa, hundida en el tórax hasta la mitad de los ojos, ofreciendo en el punto de union de la frente y el capacete dos tubérculos; el capacete es más ó ménos realzado en su extremidad; labro oculto, redondeado y guarnecido de pelos; mandíbulas córneas, bífidas, algo lameliformes por dentro y velludas. Maxilares con seis dientes, los cuatro primeros en dos líneas; algunas veces se ve uno que otro dentecillo debajo del sexto; la parte inferior de aquellos es velluda, formando un manojo de pelos, sobre el que reposan los dientes; palpos maxilares de cuatro artículos, el primero pequeño, el segundo más grande, el tercero mediano, y el cuarto largo y ovalar. Barba córnea, ovalar, alargada, cortada rectamente en su parte ligular; lengüeta triangular, bastante escotada y guarnecida de pelos; palpos labiales de tres artículos: 1.° grande, 2.° más pequeño, 3.° grande y ovalar, insertos en el borde de la barba. Anténas de 10 artículos, el 1.° bastante grande, 2.°, 3.° y 4.° iguales, 5.° algo más corto, 6.° y 7.° cupuliformes para recibir el terminal, 8.°, 9.° y 10.° formando una masa bastante desarrollada y de la figura de un óvalo dividido á lo largo. Protórax del macho arredondado en sus lados, angosto hácia adelante, con los ángulos anteriores agudos, y el borde posterior sinuoso, ribeteado en su derredor. Por arriba presenta una excavacion bastante marcada y tres cuernos bien desarrollados; uno anterior arqueado, delgado y ligeramente bidentado en su extremidad libre; dos laterales y posteriores, ascendentes, aplanados y dentados: en la hembra se encuentra la misma excavacion, con el cuerno anterior representado por un tuberculito, algunas veces bidentado, mas no existen ni vestigios de los cuernos laterales. La parte anterior del protórax está cubierta de puntos hundidos bastante grandes, la posterior es lisa. Escudete triangular alargado, grande y con sus ángulos romos. Élitros más anchos que el coselete, lisos, con cuatro líneas puntuadas muy superficiales, y una estría profunda cerca de la sutura y ribeteados exteriormente. Patas anteriores cuatro, dentadas, provistas interiormente de un fuerte espolon y tres digitaciones agudas exteriormente; tarsos con el primer artículo poco más grande que los otros que son normales, el quinto bastante desarrollado y grueso, con dos ganchos encorvados y agudos, ofreciendo cada uno de ellos en su base, un hacecillo de pelos. Medianas bi-carenadas; primer artículo de los tarsos aplanado, triangular y un poco más grande que los demas; digitaciones muy pronunciadas en su extremidad. Posteriores como las anteriores, con los tarsos poco más fuertes. Seis segmentos abdominales. Organos de la estridulacion formados por unas líneas rugosas que se ven sobre el *pygidium,* y en la extremidad póstero-inferior de los élitros. Proesternon con su extremidad poscoxal muy larga y aguda.

Segun los datos que he recibido, se encuentra este insecto en los bosques de encinos, y es en el interior de estos árboles donde se cria y sufre sus trasformaciones: en otra ocasion quizá me sea posible hacer la descripcion de la ninfa del macho.

EXPLICACION DE LAS FIGURAS 2, 3, 4, 5 y 6.

Fig. 2.ª Larva: a 2 mandíbula; b 2 maxilar; c 2 cabeza, con el labro y las anténas; d 2 barba y sus palpos; e 2 pata anterior.

Fig. 3.ª Macho: a 3 mandíbula; b 3 maxilar; c 3 barba; d 3 labro; e 3 escudete; f 3 anténas.

Fig. 4.ª Ninfa vista de lado: las cifras se refieren á los mismos órganos de la que sigue.

Fig. 5.ª Ninfa vista de frente: 1 capacete; 2 labro; 3 mandibula; 4 maxilar; 5 ojos; 6 palpos maxilares; 7 barba con sus palpos.

Fig. 6.ª Hembra del *Strategus Julianus?*

Errata.—En la descripcion léase *larva* en vez de *oruga;* pues solo se llama así á la de los Lepidópteros.

Aparato defensivo de una especie de Pachylis, vulgarmente llamado Pedorro, en Guanajuato, y que se encuentra en la estacion de las lluvias en el Huisachi, Acacia albicans:

por el Sr. D. Alfredo Duges.

El insecto perfecto arroja por unas hendeduras en forma de ojal, *F*, un líquido hediondo contenido en una vesícula *P*, cuyos conductos eyaculadores terminan entre las patas medianas y posteriores, *m. p.* Figs. 1 y 2. El líquido es expulsado lateralmente y hasta una distancia de tres piés; mancha fuertemente la piel de un color rojo.

El órgano secretor existe tambien en la ninfa, figs. 3 y 4, pero las hendeduras están obturadas por una membrana, de manera que el líquido secretado no puede salir al exterior; en cambio posée otro aparato colocado entre los 3.º y 4º., 4.º y 5.º arcos dorsales. Consiste tambien en una vesícula *A*, cuyo producto es expulsado por dos tubérculos *T*, cerrados por una especie de tapa, y su abertura semicircular se abre hácia atrás, figs. 5 y 6; de modo que el líquido es lanzado en forma de lluvia, lateral y posteriormente.

En la fig. 2 se ven de cada lado de las divisiones del tórax los músculos de las patas: como no he encontrado músculos especiales para la compresion de la bolsa secretora, supongo que se verificará por medio de los que mueven las patas posteriores: en la ninfa sucederá otro tanto con los músculos que mueven los arcos dorsales.

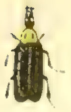
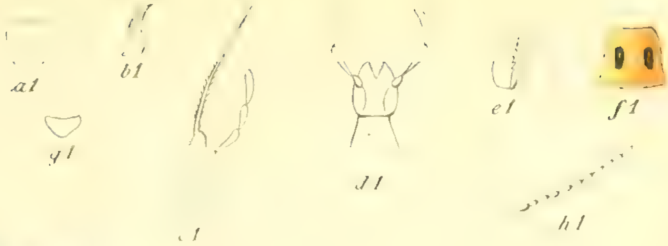


Fig 1


a1
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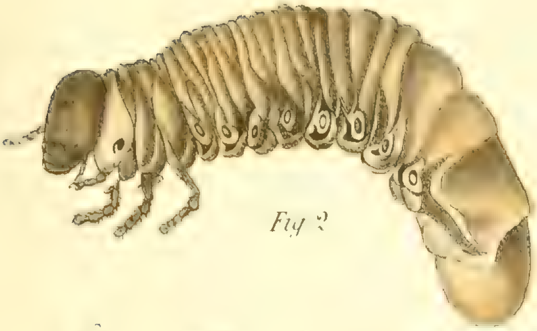


Fig 2

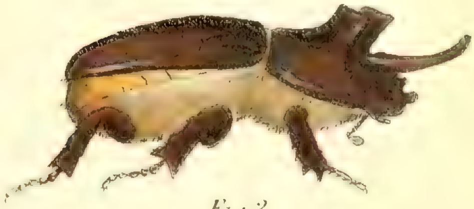
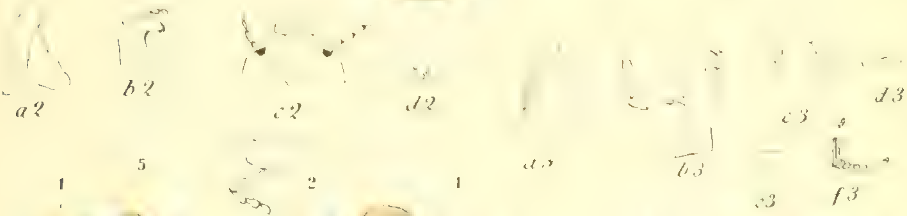


Fig 3


a2
b2
c2
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e3
f3

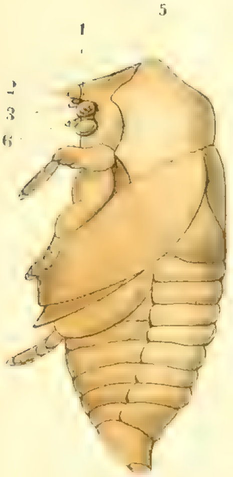


Fig 4

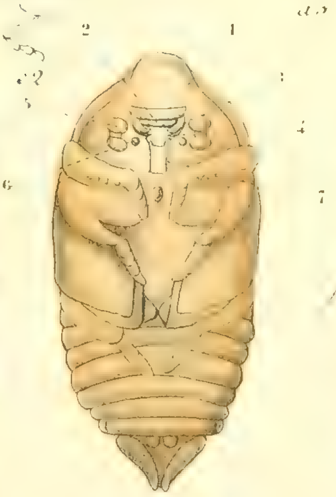


Fig 5

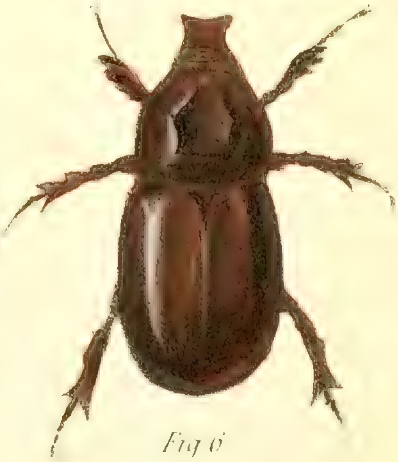


Fig 6

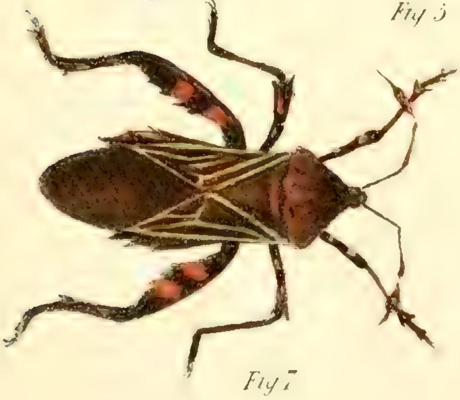
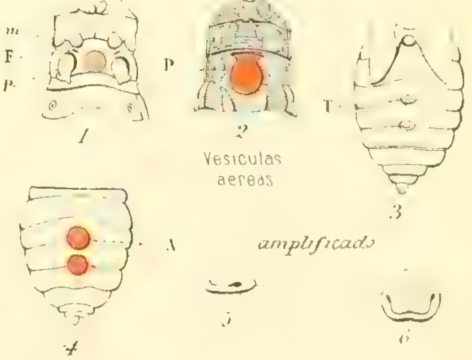


Fig 7


m
F
p
1
P
2
Vesiculas aereas
T
3
A
4
amplificado
5
6

LIT. DE H. IRIARTE, MEXICO

Se deduce de lo expuesto, que el que desée coger estos insectos deberá, para evitar ser infestado de un repugnante olor de chinche, tomar el insecto perfecto, por los ángulos laterales del protórax, y la ninfa por las patas.

El curioso insecto á que se refiere el estudio del Sr. Dugés, probablemente es el *Pachylis gigas* de Burmeister, que con el *P. pharaonis* de la Guyana y del Brasil, y el *P. laticornis* de este último lugar, son las tres especies más notables de este género.

Es muy abundante en las regiones templadas de México (en algunas por lo ménos), donde vegetan los arbustos espinosos de las Mimoseas. Aparecen en la época de las aguas, y se aglomeran sobre estas plantas en número verdaderamente increible.

La fig. 7 representa un individuo macho en su estado perfecto y en su tamaño natural. Su color general es negro, con la cara superior del protórax, esternon y abdómen por debajo, cubiertos de un vello amarillo-rojizo, especialmente el primero. Presenta tambien numerosos tintes de un rojo ferruginoso en las partes siguientes: en la parte angosta del artículo en raqueta de las antenas; formando dos anillos en los muslos de los tres pares de patas y en las piernas de las posteriores; dispuesto en manchas en los lados de los tres segmentos del tórax, y una muy pequeña en el meta-esternon; en la cara superior del abdómen en el centro y en las cuatro quintas de su superficie; en la inferior y hácia los lados, una mancha sobre cada anillo (esto segun me parece, en la hembra especialmente), y al derredor de la cloaca. Élitros en su porcion dura, negros, con las nervaduras de un amarillo vivo; en la blanda, bronceados por encima y de un hermoso azul índigo por debajo; alas de este último color, excepto la base que es negra. Sus dimensiones, sensiblemente iguales en los dos sexos, aunque quizá algo mayores en el macho, son: largo, cerca de 4 centímetros; ancho, ménos de 1 ½ id. En algunas larvas que hemos examinado, la coloracion es tambien negra, roja y amarilla, predominando la segunda.—*(C. de P.)*

ESTUDIO

SOBRE LOS

ÓRGANOS LUMINOSOS DE LOS CUCUYOS DE VERACRUZ·

POR EL SEÑOR DOCTOR CARLOS HEINEMANN.

(CONCLUYE.)

Colocando sobre una médula de saúco las preparaciones alcohólicas, se dividen fácilmente y se presenta con claridad la estructura granuloso-opaca de las celdillas y sus núcleos; pero solo las ramificaciones finas de las tráqueas quedan invisibles á causa de la sustraccion de su contenido de aire. Los órganos luminosos, recientemente divididos, acusan al papel reactivo, una reaccion ácida; pero no me atreveria á decidir si es la reaccion normal de las celdillas, ó si es debida á una descomposicion que ha comenzado á verificarse.

Pasando ahora á la descripcion de la relacion de las celdillas luminosas con las tráqueas, corresponde decir algo acerca del tronco braqueano. Como los demas coleópteros examinados hasta ahora, tienen tambien los Cucuyos nueve pares de estigmas; de los cuales, siete corresponden á la parte posterior del cuerpo, y dos al pecho; los abdominales son arredondados y se hallan inmediatos al borde exterior de los anillos dorsales; los del tórax se distribuyen sobre el meso y metatórax: los primeros están situados en el declive exterior de la parte dorsal, y son tambien redondos; los últimos, mucho más grandes, bilabiados, alargados y situados en la parte exterior del borde súpero-anterior. Estos grandes estigmas del metatórax, terminan en los espacios aéreos, de los cuales nacen unas largas ramificaciones, siendo las anteriores más gruesas y las posteriores más finas; la organizacion de las extremidades finas de las tráqueas, es completamente distinta de la que se observa en el *Lampyris splendidula:* en primer lugar, no presentan ramificaciones arborescentes, sino que están dispuestas paralelamente, semejantes á los hacecillos de un pincel; en segundo, no se encuentran ni huellas de celdillas finales de las tráqueas, como Max Schultze las ha observado en los órganos luminosos de los machos del *Lampyris splendidula.*

Por el contrario, las preparaciones alcohólicas ó frescas, sorprenden por una serie de puntos brillantes dispuestos en hileras formadas por las celdillas luminosas colocadas sobre las tráqueas, á las que acompañan en su radiacion, como perlas enhebradas en un hilo. En la direccion radial es evidentemente más fácil una separacion del conjunto, y por lo mismo se logra sin trabajo el aislamiento de las hileras de celdillas. Las ramificaciones traqueales se extienden hasta ellas serpenteando y abandonando una serie de celdillas para penetrar en otras, entrelazándose mútuamente. La lejía de potasa á 35 %, que como es sabido sirve para aislar los elementos de muchos tejidos, disolviendo la sustancia quitinosa, no disuelve en este caso la combinacion que une á las celdillas con las tráqueas, sino que simplemente se separan aquellas más fácilmente en la direccion de los radios traqueales, quedando siempre adheridas á estas ramificaciones; mas en las preparaciones dispuestas en soluciones de Os. S., y que han adquirido por esto un mayor grado de fragibilidad, se pueden aislar con facilidad unas de otras. He visto á menudo en estas preparaciones, que las extremidades más finas de las tráqueas, desaparecen en las celdillas ó al ménos no se pueden seguir con la vista más allá.

Aquí es donde corresponde hablar extensamente de la influencia del Os. S. sobre los órganos luminosos, mayormente cuando con este motivo tenemos que discutir otras cuestiones.

Colocando un Cucuyo vivo 12, 24 ó 36 horas en una disolucion del ácido al 1 p$\frac{0}{0}$, se colora únicamente de negro la capa blanca calcárea no lúcida, miéntras la lúcida se conserva casi blanca. Si ahora se dispone una preparacion, no se ve huella ninguna de las celdillas finales que terminan en las tráqueas; mas las celdillas luminosas resaltan vigorosamente con un tinte ligeramente moreno, presentando con frecuencia apéndices celulares de la misma naturaleza que el tejido de igual clase del resto del cuerpo. Aquí y allá se ven estos apéndices trasformarse en filamentos, quedando por ahora indeciso si son nervios ó terminaciones de las tráqueas más finas.

En cuanto á la naturaleza de los apéndices, haré presente que con los más fuertes objetivos de Zeiss, no he logrado ver ninguno de ellos en las preparaciones frescas, y por lo mismo, creo posible se formen artificialmente en los casos en que aparecen. La consistencia alterada por el Os. S., y la mayor tenacidad de la sustancia celular obtenida, explica muy bien los cambios de forma sin la separacion necesaria de las mismas celdillas por medio de la aguja. Los mismos resultados se obtienen colocando los órganos luminosos frescos y enteros; si se dispone el órgano dividido en una solucion ácida al 1 p$\frac{0}{0}$ por espacio de 6 ó 7 horas, se observa un ennegrecimiento parcial de la capa luminosa, no pudiéndose ver las celdillas á causa de su demasiada fragilidad; mas se encuentran celdillas bien conservadas, de aquellas que tienen fragmentos de tráqueas, pero su núcleo queda muy confuso. Aun en soluciones más débiles, v. g., ⅕ p$\frac{0}{0}$, no se conservan.

Anticipadamente diré, que en tres Lampirídeos de Veracruz que sometí á la experimentacion, colocándolos en una disolucion de Os. S., las celdillas traqueales se han presentado inmediatamente con claridad y en el mismo órden en que Max Schultze dibujó las del *Lampyris splendidula.*

Examinando ahora la capa no luminosa, reciente, en el suero artificial, aparece compuesta de grandes ramas traqueales y de masas globulosas, formadas, al parecer, de pequeños núcleos muy triturados. Bajo la influencia de la lejía de potasa concentrada, algunos de los cuerpos globulosos se presentan con una estructura cristalina y radiada. No me he podido convencer si estos núcleos están encerrados en celdillas, no obstante de que la reaccion de las luminosas con la misma sustancia, me hace pensar tengan una disposicion semejante. Agregando un ácido, las masas oscuras desaparecen y el ácido úrico se presenta cristalizado en abundancia.

La observacion microscópica confirma la reaccion de la murexida que se puede verificar tomando una cantidad suficiente de material. Hermosísimos son los cristales de acido úrico que se obtienen con el Os. S. La capa luminosa tratada por los mismos reactivos, suministra cristalizaciones de otra clase, mas nunca de ácido úrico. Con respecto á las bases que están unidas con este ácido, en esta vez los resultados que he obtenido, casi han sido negativos, pero decididamente no es el amoniaco.

Por tanto, si pongo en duda la existencia de las celdillas que contengan uratos en los Cucuyos, podria ser muy bien que la capa no luminosa se formase sucesivamente de la luminosa, como un producto de su actividad; sobre cuyo hecho Schultze ha llamado la atencion; pero yo no lo he podido observar ni al principio ni al fin de las observaciones que hice durante cuatro semanas, ni aun siquiera una corta diferencia en las densidades relativas de ambas capas.

La íntima conexion de ellas, es esencialmente determinada, segun mi modo de ver, por las tráqueas. Ahora, si se pregunta cuál es la importancia de la capa no luminosa, podria decirse que obra como un aparato refrector de la luz, aumentando la brillantez del órgano luminoso.

Los nervios de este órgano, situados en el vientre, tienen su orígen del primer ganglio abdominal que directamente está colocado sobre él. Obsérvese de paso, que de los cinco ganglios existentes en el abdómen, el quinto es el mayor y está unido al cuarto por unas comisuras longitudinales, relativamente cortas.

No he determinado aún la exacta distribucion de los nervios de las celdillas, pero próximamente me ocuparé de nuevo de esta cuestion.

Antes de finalizar estos imperfectos estudios, llamaré la atencion sobre la mútua reaccion de los órganos luminosos con la sangre; cuestion de la que apénas se han hecho observaciones en los Lampirideos europeos. De hecho, sin la participacion de la sangre no es posible imaginarse esas reacciones químicas de tanta importancia, que yo desde luego reconozco como una funcion especial de estos órganos. No pudiendo discutir estas reacciones mútuas, me ocuparé solo de un líquido que humedece los órganos luminosos abdominales, y que no puede considerarse idéntico con la sangre que proviene de los vasos dorsales. Desprendidos los élitros del animal vivo, y levantando hácia arriba el abdómen, se ve, estando aún con vida, la fina cubierta quitinosa del órgano luminoso abdominal, llena de un líquido; si se corta con cuidado este órgano, escurre un líquido amarillo-gris no luminoso, y que no revela reaccion alguna al papel tornasol y al de cúrcuma. Despues de poco tiempo se colora el líquido en pardo, y se observa, á consecuencia de la descomposicion que sufre, su reaccion con el papel tornasol. Observándolo cuando ha sido recientemente extraido, se ve que está compuesto de dos líquidos imperfectamente mezclados; el uno incoloro y el otro amarillo-verdoso. Igualmente se observa que la trasformacion del líquido en pardo, raras veces se hace uniforme sino parcialmente, y algunas veces se consigue (extendiéndolo sobre un papel) obtener una laca trasparente y de color verde-amarillo. Colocando un poco del líquido en un vidrio de reloj y dentro de un vaso que pueda cerrarse herméticamente y que esté saturado de vapor de agua, aun despues de ocho dias no se observa coagulacion espontánea, pero sí su coloracion en pardo. Humedeciendo el líquido y poniéndolo en agua destilada, se ve precipitarse hácia el fondo un coágulo blanco; calentándolo ántes de entrar en ebullicion se precipita tambien un coágulo blanco, que visto al microscopio aparece finamente granulado: ¿acaso son sustancias separadas de otra naturaleza? El líquido reciente examinado al microscopio, se ve como formado de una gran masa de cuerpecillos, parte arredondados y parte fusiformes, incoloros y finamente granulados; muchos de ellos estando provistos de apéndices ténues, y sin que les haya observado movimientos espontáneos. El diámetro de los redondos es poco más ó ménos de 0.005 mm.; los fusiformes son más angostos, pero de doble longitud. Queda ahora por saber si la coloracion en pardo está en relacion con los cuerpecillos incoloros de la sangre. Al principio estaba yo inclinado á esta opinion, porque la sustancia parda que se ve con el microscopio, se presenta siempre en masas que muchas veces tienen la apariencia engañosa de los glóbulos blancos de la sangre: pero en primer lugar, continuando la observacion, se presenta frecuentemente la masa parda bajo la forma cristalina: segundo, que la trasformacion de la coloracion en pardo, se extiende á todo el líquido: tercero, que una parte de los cuerpecillos de la sangre, no existe en los lugares coloridos, sino que se conservan en su estado normal. A medida que el líquido se evapora, se van presentando otras cristalizaciones, siendo principalmente octaedros regulares. Buscando la reaccion de la hemina, segun el método de Teichmann, en la sustancia colorida no se obtiene ningun resultado.

Veracruz, Noviembre de 1871.

LA NOCTILUCINA.

PRINCIPIO INMEDIATO LUMINOSO.

A esta sustancia es debida la fosforescencia que se observa en los pescados muertos; la secretan las lucernas y probablemente todos los animales fosforescentes: existe tambien en los huevos de los lampiros, y se cree que la producen algunas plantas de los géneros *Agaricus, Euforbia, etc.;* se forma igualmente durante la descomposicion de las sustancias vegetales y animales, en determinadas circunstancias.

Los animales fosforescentes se hallan provistos de una glándula en la que se forma la noctilucina. La *Scolopendra electrica* la secreta muy pura, y con tal abundancia, que haciendo correr algunos de estos miriápodos sobre una cápsula de cristal, en el mes de Setiembre, se obtiene una cantidad de ella, suficiente para estudiar sus principales propiedades.

En los animales superiores la secrecion de la materia fosforescente se halla hasta cierto punto, bajo la dependencia del sistema nervioso, de manera que el animal brilla ó apaga su luz, segun su voluntad.

En la *Noctiluca miliaris,* los pólipos flexibles y otros séres inferiores, parece que existe igualmente un órgano especial destinado á la produccion de la luz, pero la secrecion de la materia luminosa se halla por lo comun sometida á la influencia de las circunstancias exteriores.

Cualesquiera que sea su procedencia, la noctilucina produce siempre una luz monocromática, que da un espectro visible, sobre todo, entre las líneas E. y K., y posée siempre las mismas propiedades químicas, segun las observaciones que hasta ahora se han hecho.

La noctilucina es una sustancia nitrogenada, blanca, casi líquida, miscible con el agua, aunque insoluble en ella; su densidad es menor que la de este líquido; posée un olor débil, parecido al del ácido caprílico. Es insoluble en el alcohol y en el éter; se disuelve, descomponiéndose fácilmente, en los ácidos minerales y en los álcalis. Dejándola fermentar por algun tiempo, produce un olor de queso podrido. Cuando está húmeda, absorbe el oxígeno y desprende ácido carbónico. En una atmósfera seca pierde su humedad, y queda en capas delgadas, traslucidas y sin estructura, presentando gran semejanza con la *mucina* que se extrae de los *mocosos, Limax.*

La noctilucina es fosforescente en alto grado, y esta produccion de luz proviene de la oxidacion que sufre cuando se encuentra en contacto con el aire húmedo. Puede aun brillar dentro del agua, miéntras este líquido tenga aire en solucion. En el oxígeno, y en el aire cargado de ozona, aumenta su brillo. Una vez que la oxidacion ha terminado, cesa inmediatamente la produccion de luz.

(Extractado de una Memoria de Mr. T. L. Phipson, por el Sr. D. A. Herrera.)

ENSAYO ORNITOLÓGICO DE LA FAMILIA TROCHILIDÆ

O SEA DE LOS COLIBRIES O CHUPAMIRTOS DE MEXICO,

POR EL Sr. D. RAFAEL MONTES DE OCA, SOCIO DE NUMERO.

(Continua.)

Num. 13.—*Chupamirto verde de agua y cola de pescado.*

Chlorostilbon caniveti, Gould; *Ornismya canivetii*, Less.; *Thaumatias caniveti*, Bonaparte.

Esta especie de colibries, tan extremadamente brillante en lo general de su plumaje, se halla en las inmediaciones de Jalapa, Coatepec y Córdoba, con más abundancia durante los meses de Junio y Julio, pudiendo decirse que esta es su localidad, puesto que se ha observado que allí efectúa su nidificacion. El Sr. Gould, dice que habita tambien en toda la parte oriental de Guatemala, y es muy probable que sea así.

La apariencia del macho adulto de esta especie, es como sigue: la parte de encima de la cabeza, verde metálico hermosísimo, que en ciertas posiciones de la luz, más bien aparece como un rico dorado bruñido; la parte superior del cuello, del cuerpo y cubiertas de las alas y de la cola, de un tinte verde bronceado; alas pardo-purpúreas claras; cola negra con visos como los que presenta el acero pavonado de azul, la cual, como sus plumas, disminuyen en tamaño hácia las dos del centro, que solo tienen poco más de la tercera parte del largo de las laterales, cuando la abre, es exactamente de la figura de la de un pescado, teniendo las puntas de cada pluma un tinte gris, desvanecido al unirse con el color general de ella; su garganta, pecho, parte inferior del cuerpo y cubiertas de debajo de la cola, son de un color verde metálico brillantísimo, con reflejos dorados; las piernas las tiene cubiertas con un plumon blanco; su pico es color de carne en su base y oscuro en su extremidad; sus patas pardas, y uñas negras.

Su tamaño, desde la punta del pico hasta la extremidad de la cola, es de 3¾ de pulgada; alas 1¾ idem; cola 1½, y pico casi recto ⅔ idem.

La hembra es casi del mismo tamaño del macho; tiene la parte superior de la cabeza, pardo-bronceada; la de encima del cuello y del cuerpo, así como sus flancos, verde lustrosos; alas pardo-purpúreas como las del macho; cola con las dos plumas del centro verdes; las demas de cada lado, de un color pardo verdusco en sus bases hasta como la tercera parte de su largo, con lo restante del mismo color oscuro de la del macho, teniendo las tres de cada lado, las puntas de un blanco sucio ménos marcado en las que están más hácia el centro; su garganta, pecho y vientre, son de un color gris claro algo pardusco cerca de sus flancos; sus patas y pico son semejantes á los del macho; presentando, por último, una rayita que comienza en la extremidad del ángulo posterior del ojo y corre hácia atrás como un cuarto de pulgada.

El macho jóven es muy semejante al adulto, con solo la diferencia, que la parte inferior del cuerpo la tiene pardo-gris, con una mancha verde en la garganta, la cual es más ó ménos extensa á medida que llega á la edad de adulto, en que se cubre todo del hermoso verde dorado de que ya se ha hablado al describir el macho.

NUM. 14.—*Chupamirto de pecho color de rosa.*

Delattria Henrica, Gould; *Ornismya Henrica,* Lesson; *Topaza Henrica,* Gray; *Delattria Henrica,* Bonap.

Esta especie de colibríes se encuentra en Guatemala; y el distinguido naturalista, el Sr. de Lattre, que fué quien le dió el nombre que lleva, en honor de su hermano Enrique, dice que encontró, aunque raros, algunos ejemplares de éstos cerca de Coatepec, cuando visitó este país. Y en efecto, hasta el presente solo se encuentran pocos ejemplares en el lugar indicado, por los meses de Junio y Julio, así como tambien en las cercanías de Orizava y Córdoba y esta ciudad (Jalapa).

Su localidad aun no está enteramente determinada; mas es de creer sea Guatemala, pues que el que esto escribe, nunca ha encontrado por aquí ningun pollito de esta especie ó algun nido; habiendo advertido además, que en su visita á los lugares indicados, nunca duran más de cuatro á cinco semanas.

El macho adulto de esta especie, tiene la parte superior de la cabeza y del cuerpo así como las cubiertas de las alas, de un color pardo verdusco bronceado; las alas pardo-purpúreas; la cola negro-parduscа, con su cubierta del mismo color, suavizándose imperceptiblemente con el tinte más claro de la parte superior del cuerpo; su garganta es de un color de rosa purpúreo metalico, muy delicado; el pecho es poco más ó ménos del mismo color que la region superior del cuerpo; toda la parte inferior del vientre, gris oscuro ferruginoso; las cubiertas de debajo de la cola, casi del mismo color, con las orillas de cada pluma, de un tinte blanquecino tirando á castaño, con una especie de plumon casi blanco en la region anal; y por último, tiene una especie de bigote blanco castaño, que nace en la extremidad donde se juntan las mandíbulas, corriendo hácia atrás como unas seis líneas, y otra raya más que nace en la extremidad del ojo, de color casi blanco, como de seis líneas de largo, y que tambien se dirige hácia atrás.

Su pico y uñas son negras, que parecen de ballena; sus patas color de carne; su largo total 4½ pulgadas; cola 1¾ id.; alas 2⅞, y su pico casi recto de ⅞ id.

La hembra es casi del mismo tamaño que el macho, así como tambien lo es su color, con la diferencia que está desprovista del hermoso color de rosa de la garganta, teniendo en lugar de éste, un color pardo claro ferruginoso, que participa de un tinte castaño cerca de la mandíbula inferior.

Num. 15.—*Chupamirto chileanchito.*

Phaëthornis Adolphi, Gould; *Phaëthornis Adolphi,* Bourc.

Este extraño colibrí parece ser nativo de Guatemala; pero por lo que he podido observar, visita periódicamente el territorio mexicano, pues he encontrado alguno que otro ejemplar de esta especie en las inmediaciones de Jalapa, y con más abundancia en las cercanías de Coatepec. El Sr. Sallé, durante su estancia en este país, se procuró tambien diversos ejemplares de éstos cerca de Córdoba, y segun sus observaciones anatómicas, encontró, que la única diferencia que existe con respecto al exterior de ambos sexos, es, que la hembra tiene las dos plumas del centro de la cola más prolongadas que las del macho.

La apariencia general del plumaje de esta especie, es como sigue: la parte de encima de la cabeza, del cuello, del cuerpo y cubiertas de las alas, verde-pardusco bronceado; la cubierta de la cola de un color castaño; las plumas de ésta, verde bronceadas, con las extremidades de un color castaño claro, terminando en un tinte blanquecino; sus alas pardo-purpúreas; cubiertas de las orejas pardas muy oscuras; toda su parte inferior de un color castaño claro, que cerca del pico es un poco blanquecino, y en la parte de la garganta algo pardusco; cubiertas de las piernas blanquizcas; la mandíbula superior del pico, negra; la inferior, en su extremidad, de ese mismo color, con la base amarilla; patas amarillas tambien, y uñas negras.

La hembra, como ya se ha dicho, solo se diferencia del macho en el largo de las dos plumas centrales de la cola.

El largo total de los individuos de esta especie, es 4 pulgadas; alas 1⅝ idem; cola del macho 1½, de la hembra 1¾ idem, y pico curvo una pulgada.

Num. 16.—*Chupamirto Misanteco.*

Lampornis Mango, Gould; *Trochilus Mango,* Linn.; *Le Plastron noir,* Buff.; *Trochilus violicauda,* Bodd.

Esta especie de colibrí ha sido conocida por diversos naturalistas de los más antiguos, que la han asignado una region muy extensa; pues dicen que habita en el Brasil y en casi toda la parte Norte de la América del Sur hasta

Panamá, así como en algunas de las islas Antillas. El Sr. Audubon la ha descrito tambien en su famosa obra de las aves de la América del Norte, en vista de un ejemplar cogido en la Península de la Florida, cuya circunstancia ha sido puesta en duda, tal vez por no tenerse noticia que existe en México, en la region del canton de Mizantla, como á unas nueve leguas de la costa, en el Estado de Veracruz, donde el que esto escribe ha encontrado muchos ejemplares de ambos sexos con sus nidos y respectivos polluelos; de donde resulta que ésta es otra de sus localidades fija, pues los nativos de ese rumbo, dicen que vive allí durante todo el año; no siendo difícil, en consecuencia, que algunos individuos de dicha familia, siguiendo la costa durante el verano, puesto que el calor es general en toda ella, lleguen hasta la Florida, porque parece, segun la opinion de distintos naturalistas, prefiere los lugares cálidos para morada, como lo es el precitado.

Es de notar, que los individuos de esta especie son poco esquivos, debido sin duda á que por allí no hay quien los persiga, y que no se sabe que existan en algun otro lugar de la República mexicana.

La apariencia del macho adulto, es como sigue: la cabeza, la parte de encima del cuello y del cuerpo, así como las cubiertas de las alas y de la cola, de un color verde bronceado rojizo; alas pardo-purpúreas; las dos plumas del centro de la cola, verde bronceadas, las demas de ambos lados, de color de pasa con reflejos violados en la mitad exterior, marginadas de un color bastante oscuro azulado; el centro de toda su parte inferior, comenzando desde la garganta, es negro aterciopelado, teniendo á los lados de este color, una porcion azul-oscura metálica, que al unirse con el verde bronceado de la parte superior del cuerpo, toma diversos tintes de color verde metálico; las cubiertas de debajo de la cola son verduscas; las de las piernas, son un plumon blanco, y su pico, patas y uñas negras.

Su largo total es de 5 pulgadas; alas 3 idem; cola $1\frac{5}{8}$, y su pico algo encorvado en su extremidad, 1 pulgada.

La hembra es del mismo tamaño que el macho; pero muy diferente en el color de su plumaje, pues aunque la parte de encima de la cabeza, del cuello y del cuerpo, y cubiertas de las alas y de la cola son semejantes, su garganta, pecho y vientre son blancos, con una mancha longitudinal negra en el centro de dichas partes, un poco más angosta en lo que corresponde al vientre, é interrumpida en algunos ejemplares en la parte anterior de éste; las cubiertas de debajo de la cola son verdes, marginadas de un color ceniciento; las dos plumas del centro de la cola, de color verde bronceado, con las extremidades un poco más oscuras; las demas tienen las bases, como una cuarta parte del largo total de cada una, negras con reflejos entre azul y verde, despues tienen un color de pasa hermosísimo, con visos violados, y por último, sus extremidades, como otra cuarta parte, son del mismo color que las bases, con una manchita blanca en la punta de cada una de las tres laterales, más pequeña en las que están hácia el centro; sus patas y pico son negras como las del macho.

Los machos jóvenes son parecidos á la hembra, con la diferencia que toda la parte inferior del cuerpo, cuello y garganta, es blanco, con dos líneas de manchitas castañas que le nacen una de cada lado de la mandíbula inferior y continúan en direccion á los lados del cuello, dejando ver una pequeña porcion del fondo blanco entre dicha línea de manchitas, el ojo y el color de la parte superior del cuerpo.

Sus nidos son redondos, guarnecidos por dentro con una especie de algodon blanco, y por afuera con el musgo, ó mejor dicho, el liquen fino de las peñas.

Num. 17.—*Chupamirto de cola verde-mar.*

Petasophora thalassina, Gould; *Trochilus thalassinus,* Swains.; *Ornismya Anaïs,* Lesson; *Polytmus thalassinus,* Gray y Mitch.; *Colibrí thalassinus,* Bonap.

Esta especie de colibríes, es otra de las peculiares de México, que se encuentra en las inmediaciones de Jalapa y Coatepec, así como en el Valle de México, donde abunda mucho más en los meses de Junio y Julio, y segun la opinion de algunos otros troquilidistas, tambien visita las regiones de Guatemala, sin ir más allá del Istmo de Panamá.

Lesson, como ya se ha visto, le ha dado el nombre de *Anaïs;* mas por lo que se ve en la interesante obra del Sr. Gould, ha confundido tres especies distintas, el *talassina,* el *Anaïs* y el *Jolata,* que á pesar de ser todos bastante parecidos en cuanto al color de sus hermosos plumajes, los dos últimos, en primer lugar son más grandes que el primero, y en segundo, pertenecen exclusivamente á la América meridional.

El color del macho adulto, en lo que corresponde á la parte superior de la cabeza, del cuerpo, flancos y cubiertas de las alas y de la cola, es verde latonado lustroso; sus alas pardo-purpúreas; cola verde con visos parecidos á los que tiene el acero pavonado de azul, con excepcion de las dos plumas del centro, en las cuales prevalece el tinte de la parte superior del cuerpo, teniendo además, en cada una de sus plumas, como á media pulgada de distancia de sus extremidades, un sombrío oscuro, que cuando la abre le forma una especie de banda circular muy vistosa; su garganta y pecho es verdezacate metálico hermosísimo, con la singularidad de que cada pluma tiene aparentemente una mancha negra en el centro; diciéndose que esa mancha es aparente, porque casi desaparece, ó se ve más ó ménos grande, segun la incidencia de los rayos luminosos; en la parte inferior del pecho, tiene un sombrío azul turquí, que se desvanece con el tinte pardo-verdusco del abdómen; las cubiertas de debajo de la cola, son de un tinte entre castaño y pardo claro, con visos verdes en sus extremidades; y por último, desde la base de la mandíbula inferior, le nacen dos líneas, una hácia cada lado, de color azul turquí metálico hermosísimo, que se dirigen hácia atrás por las partes inferiores de los ojos, hasta formar en seguida las cubiertas de las orejas, adonde se ensanchan un poco más; sus patas son negroparduscas, su pico algo curvo, y uñas negras que parecen de ballena.

Su largo total es de 4¾ de pulgada, desde la punta del pico hasta la extremidad de la cola; alas 2⅝ idem; cola 1¾, y pico 11 líneas.

La hembra y el macho jóven son casi del mismo tamaño del macho adulto, y solo se diferencian de éste, en que el color del pecho y aun el de la cola, es ménos pronunciado.

Num. 18.—*Chupamirto matraquita.*

Circe latirostris, Gould; *Cynanthus lattirostris*, Swains., *Sapphironia Circe*, Bonap.

Esta especie de colibríes, es una de las peculiares de la altiplanicie del Valle de México, donde habita desde la conclusion del Otoño hasta el principio de la Primavera, es decir: desde fines de Noviembre hasta principios de Marzo, que es el tiempo en que nidifica; mas sin embargo, no puede decirse que es de las más comunes de esta region, porque no son muchos los individuos que se encuentran de ella: de dónde viene, ó adónde va durante el resto del año, aun queda todavía por averiguarse, pues á pesar de todas las investigaciones que ha hecho el que esto escribe, no ha podido llegar á saberlo.

Los cazadores del Valle de México, son los que han dado á esta especie el nombre de *Matraquita*, á causa de la semejanza que tiene su gorjeo ó arrullo, con el ruido que hace el juguete de los niños llamado matraca.

La apariencia del macho adulto, es como sigue: la parte superior de la cabeza, del cuerpo y cubiertas de encima de las alas y de la cola, de un color verde bronceado algo pardusco; cola negra, con visos azules como los del acero pavonado, con las dos plumas de cada lado, tintadas de gris en sus extremidades, cuyo tinte es más ó ménos pronunciado en diversos ejemplares; alas pardo-purpúreas; abdómen gris; flancos y parte inferior del pecho, de este mismo color un poco más oscuro, con visos verde-bronceados; garganta y parte superior del pecho, de color azul zafiro, cuyo color toma diversos tintes al unirse imperceptiblemente con el color verde bronceado de la parte inferior del pecho; las cubiertas de debajo de la cola son de un color gris casi blanco; region anal cubierta con un plumon blanco, teniendo tambien una manchita de este mismo color, hácia la parte posterior del ojo; sus patas son pardo-oscuras, y sus uñas negras; y por conclusion, tiene tambien el pico negro, con la mandíbula inferior en su base color de carne.

Su largo total es de $4\frac{1}{4}$ de pulgada; alas $2\frac{3}{8}$ idem; cola $1\frac{3}{8}$, y pico, casi recto, 11 líneas.

El macho jóven se diferencia del adulto, en que solo se le ven unas cuantas plumas azules en la garganta, cuyo número aumenta á medida que crece en edad.

La hembra es casi del mismo tamaño que el macho, y solamente se diferencia de éste, en que las dos plumas del centro de la cola las tiene verde bronceadas, y toda la parte inferior del cuerpo, comenzando desde la garganta, de un tinte uniforme gris.

(Continuara.)

FISIOLOGÍA VEGETAL

Investigaciones fisiologicas sobre la vegetacion libre del pólen y del óvulo, y sobre la fecundacion directa de las plantas:

POR PH. VAN-TIEGHEM,

TRADUCIDAS POR EL SEÑOR DON MANUEL SORIANO,

SOCIO DE NUMERO.

Hace tres siglos solamente que fueron descubiertos los órganos sexuales de las plantas. Camerarius y Grew fueron los primeros en demostrar, por la experiencia, la utilidad de las diferentes partes de la flor en la produccion del grano, el mantenimiento y la sucesion de la especie.

Los antiguos tenian ideas vagas sobre la probable existencia de los sexos en los vegetales: en tiempo de Herodoto, los babilonianos distinguieron ya los dátiles machos y los dátiles hembras, y practicaban la fecundacion artificial de estos últimos para obtener frutos con más seguridad. Se sabe que esta costumbre se ha conservado entre los árabes, donde existe desde tiempo inmemorial. Theophraste habla tambien de plantas machos y hembras; pero tanto éste como otros escritores, no conocian las partes de la flor que constituían los sexos.

En 1538 Caesalpin comenzó á distinguir con más precision las flores machos y hembras en las plantas dioicas, y decia, que los machos eran estériles miéntras las hembras daban frutos.

Como ántes he dicho, Grew en 1682, y Camerarius en 1694, publicaron ya las diversas funciones de cada una de las partes de la flor, hablando entónces de la reproduccion y de sus órganos particulares.

Despues de esta época, Morland en 1703, Geoffroi en 1711, y Vaillant en 1717, no dejaron en sus descripciones duda alguna sobre las funciones de los órganos reproductores. Todo en las ciencias tiene sus partidarios y otros que les son adversos: los órganos sexuales han sido negados por algunos botánicos, pero creo que hoy, difícilmente se podrán negar su existencia y sus funciones.

El deseo de no limitarse con el *hasta aquí* en el estudio, ha hecho el que célebres naturalistas se hayan entregado con ardor á las investigaciones anatómicas y fisiológicas de las plantas, y hayan emprendido experiencias curiosísimas, con resultados más ó ménos sorprendentes.

Todo en la naturaleza está hábilmente dispuesto, y miéntras profundizamos más y analizamos sus misterios, admiramos la sabiduría infinita de Aquel Creador universal que, en cada átomo y en cada funcion nos revela su omnipotencia.

La Anatomía y Fisiología vegetales, progresan dia á dia, debido á los medios de que el hombre se vale para sorprender, lo que con la simple vista le seria imposible observar.

Una de las funciones más importantes de las plantas, la reproduccion, ha sido el objeto de estudios recientes, á los que se ha consagrado el célebre naturalista Van Tieghem. Abrigo, señores, la persuasion de que sus experiencias aun no son bastante conocidas; y en esta noche que el Reglamento me impone el deber de dirigiros la palabra, quiero tener la satisfaccion de daros á conocer las observaciones de Van Tieghem, para que encontrando admiradores entusiastas, prosigan el camino tan hábilmente trasado por él.

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En la serie de investigaciones que ha emprendido Van Tieghem, aisla primero el pólen y el óvulo en el mundo exterior, para llegar á conocer las circunstancias necesarias á su desarrollo independiente; reune en seguida estos dos cuerpos bajo las condiciones del medio ya determinado, para estudiar en seguida la accion del uno sobre el otro. Así, pues, tenemos que estudiar: primero, la vegetacion libre del pólen; segundo, la vegetacion libre del óvulo; tercero la fecundacion directa.

I.

VEGETACION LIBRE DEL POLEN.

El pólen, una vez que se ha desprendido de la antera, y que por cualquiera causa ha venido á depositarse sobre el estigma fresco, sabemos que emite un tubo que llamamos polínico, y que alargándose éste en el canal del estilo, desciende hasta la cavidad del ovario y viene á poner su extremidad inferior en contacto con el saco embrionario de un óvulo que viene á fecundar. Este es el hecho: examinemos ahora rápidamente las diversas opiniones de algunos autores sobre la produccion del tubo polínico. Para unos, la formacion del tubo polínico, seria debida á una simple extension física de la membrana interna, provocada por la endosmosis del líquido que baña el estigma. Para otros, el prodigioso alargamiento del tubo de que hablamos, puede llegar, sin que su membrana se adelgase mucho, millares de veces el diámetro de la célula primitiva, y ven al contrario un fenómeno de nutricion; mas como esta teoría no va acompañada por una prueba directa, no es lógico deducir la naturaleza de un fenómeno, por su intensidad.

Se necesita, por lo tanto, recurrir á la experiencia para resolver la cuestion; y como en las circunstancias naturales el fenómeno desconocido que se verifica en un medio vivo, se sobrepone á otros fenómenos que lo enmascaran, se necesita aislarlo enteramente primero, determinando la produccion del tubo polínico en un medio mineral artificial, y buscando las condiciones en medio de las que se verifica. Estas experiencias tendrán la doble ventaja de enseñarnos cómo pasan las cosas en el pistilo, y esclarecer otra faz de la cuestion que puede presentarse así: ¿qué sucede con la enorme cantidad de pólen que se escapa de los estambres de una flor, y que no cayendo directamente sobre el estigma donde efectúan su desarrollo, quedan abandonados en el mundo exterior?

Si se toma el pólen en el momento en que la antera se abre para dejarlo escapar, y se coloca el grano aun hinchado, en una atmósfera limitada á una temperatura de cosa de 20°, se verá que absorbe rápidamente el oxígeno del aire, y que lo reemplaza por un volúmen sensiblemente igual de ácido carbónico. Respira, pues, activamente, y no hay duda que la enérgica combustion de que los estambres son el sitio en el tiempo que precede á su dehiscencia, así como el desarrollo considerable de calor que resulta, no provienen para la mayor parte de la suma de las acciones individuales, de los granos de pólen que los estambres encierran. La actividad respiratoria del pólen disminuye siempre rápidamente, á medida que se deseca; pero ella se mantiene en seguida, durante largo tiempo, con una débil intensidad; y podrémos decir, que para un estado dado del grano, la intensidad de su respiracion decrece con la temperatura.

Vemos, pues, lo que se verifica con los granos del pólen, libres, expuestos en el aire seco y á una temperatura dada: pueden, además, permanecer algun tiempo sin perder la facultad de desarrollar el tubo polínico, cuando se les coloque en circunstancias favorables; pero veamos ahora lo que pasa cuando se somete el pólen á la influencia del agua.

Desde Benard de Jussieu en 1739, y Needham en 1743, hasta hoy, se ha propagado un error: se dice que el grano del pólen sometido á la accion del agua, se rompe; esto no puede considerarse como un hecho general para todas las plantas: tenemos el pólen del *Narcissus pseudo-narcissus*, de la *Tritillaria imperialis*, *Salix caprea*, *Primula sinensis*, *Viola odorata*, y otras que, en lugar de reventarse en el agua pura, producen, al contrario, tubos extremadamente largos en las condiciones que se van á mencionar. [1]

Bajo el agua privada de aire, y á una temperatura favorable, el pólen de estas plantas se hincha primero, y despues se conserva indefinidamente inalterado. Lo mismo pasa si se somete el pólen á la influencia del agua aereada y á una temperatura cercana á 0 grados.

Por lo que se lleva mencionado, se ve, que dos de estas tres condiciones, sin la tercera, el aire y el calor sin el agua; el agua y el calor sin el oxígeno; el agua y el aire sin el calor, son impotentes para provocar la formacion del tubo polínico.

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[1] Existen granos, los del Ricino, por ejemplo, que no se abren en el agua pura y que se rompen, al ménos en gran número, en una solucion espesa de goma arábiga. Este hecho demuestra, que la explicacion ordinaria de la ruptura, basada en la irrupcion violenta del líquido externo, debida á su débil densidad relativa, no se aplica á todos los casos.

Reúnanse, al contrario, las tres alrededor de la célula, es decir, colóquese el pólen en el agua aereada á una temperatura favorable que dependerá de la naturaleza de la planta, pero que podrá ser en general de 15° á 20°. Algunas horas despues se verá al grano formar bajo el agua un magnífico tubo sin tabique, ordinariamente simple, comunmente envuelto en espiral y en el que la circulacion del protoplasma se verifica con una admirable exactitud, que llega en ciertos casos á adquirir hasta 200 ó 300 veces el diámetro de la célula primitiva ántes de cesar de alargarse. Llegado aquí, la extremidad del tubo se hincha y adquiere la forma, ya esférica, ya piramidal, de un diámetro igual, ó al ménos tres ó cuatro veces mayor al del grano; ya plana, perpendicularmente á la direccion del tubo, en forma de pié, y otras veces como que se bifurca y afecta la forma de una Y: en esta extremidad el protoplasma se concentra, miéntras que el resto del tubo no contiene sino un líquido hyalino, acumulándose en definitiva, en gránulos azotados, desarrollados. No parece que la extremidad hinchada esté dividida transversalmente por un tabique. Una vez que esto se ha verificado, no es raro ver la membrana perforarse en el vértice del hinchamiento terminal, ya en un solo punto por donde se escapa la mayor cantidad del plasma en forma de una gota gruesa, ya en muchos puntos, por cada uno de los cuales salta una gota pequeña. El desarrollo del tubo polínico en el agua aereada, varia en cada una de la plantas.

En cuanto á los fenómenos químicos que se verifican miéntras el tubo polínico se alarga en el líquido, fácil es de apreciarlos analizando la atmósfera circunvecina y en la que se demuestra que el oxígeno ha desaparecido, siendo reemplazado por un volúmen sensiblemente igual de ácido carbónico. Esta combustion se verifica principalmente en el aceite y el almidon que la célula tiene en reserva; los granos amiláceos desaparecen á medida que el tubo se forma, y la azúcar que resulta alimenta la respiracion.

La necesidad del oxígeno y su absorcion por el tubo polínico en vía de desarrollo, es el punto capital de estas experiencias: una experiencia sintética muy sencilla puede persuadirnos aun más en lo que se ha señalado.

Si se pone una gota de agua comun sobre una lámina de vidrio, se vierte sobre ella un poco de pólen y se cubre con otra lámina, colocando el todo en una atmósfera húmeda y á una temperatura conveniente, y si se explora cada hora, por ejemplo, al microscopio, se verá, que no todas las zonas del cuerpo en observacion tienen el mismo grado de desarrollo: los granos de pólen periféricos tienen unos magníficos tubos, miéntras que los centrales, que en los primeros instantes de la experiencia han absorbido todo el oxígeno disuelto, y que no lo pueden recibir del exterior, por impedírselos los granos periféricos, permanecen indefinidamente alterados. Si despues se separan las dos láminas de vidrio, se da acceso al aire, se cubre y se vuelven á observar, se verá de qué manera se han desarrollado los ya dichos tubos polínicos.

De estos hechos se debe concluir, que las condiciones necesarias del medio, y suficientes para la produccion del tubo polínico, es decir, el agua, el oxígeno y una temperatura favorable, son los mismos que para la germinacion de un grano ó de un esporo; y bajo estas condiciones, el fenómeno se verifica de la misma manera; el pólen, por lo tanto, se puede decir que es una pequeña planta que respira, se nutre y se desarrolla.

Hasta aquí se ha visto ya lo que pasa con el pólen en el pistilo; véase ahora lo que sucede con el pólen que se pierde de la flor.

Cualquiera que sea el lugar hacia donde el pólen sea trasportado por la casualidad, ántes de haber perdido por una respiracion muy prolongada al estado seco, su facultad germinativa, encontrará á la vez el agua, el aire y el calor, con estos elementos germinará y formaráse la pequeña planta efímera, cuya forma y grado de desarrollo dependerán de las cualidades nutritivas del medio: y tal debe ser la suerte reservada á los granos del pólen que no caen sobre el estigma.

Sentados los principios anteriores, positivos, supuesto que son el fruto de la experiencia, se podrá concebir ahora cómo el agua viene á ser perjudicial á la reproduccion en la flor al momento de abrirse: ¿qué debe pasar entónces? El agua que cae sobre el estigma en el momento en que los granos polínicos se depositan allí, léjos de destruirlos, les viene á dar dos de los elementos para su desarrollo, el calor allí lo tienen; los tubos polínicos se formarán y se dirigirán en medio del agua fuera del pistilo, agotando su fuerza vital; el óvulo, por tanto, no podrá ser fecundado.

La consideracion anterior trae necesariamente envuelta esta cuestion: ¿La duracion del tubo polínico, cuando se desarrolla fuera del pistilo, es necesariamente efímera? Se ha dicho arriba el límite probable de la duracion, teniendo en cuenta los datos suministrados por la experiencia, cuando se coloca el pólen en medios generales; pero cambiando estos medios, acaso pueda prolongarse esa duracion del tubo.

Para esto, se necesita estudiar las causas del detenimiento del desarrollo del tubo polínico, y si de su estudio resultan conocerse de una manera probable, si no cierta, y se trata de contrarestarlas, podrá acaso llegarse á dilucidar la verdad: pueden reducirse á dos estas causas.

1.ª El agua ordinaria aereada, basta comunmente para los primeros desarrollos del grano del pólen, que se verifican á expensas de los materiales de reserva acumulados en el protoplasma; pero no es ménos cierto que este líquido no le lleva alimentos nuevos en cantidad suficiente. Si se quiere prolongar la vida del tubo, conviene, pues, agregar al agua sustancias apropiadas y de calidad variable, segun su naturaleza; se necesita cultivarlos y nutrirlos.

2.ª Una vez formados los tubos polínicos, son invadidos por dos especies de enemigos; los infusorios por una parte, y por la otra las *Toruláceas* y el *mycelium* de diversas especies de *Mucedíneas:* ávidas de oxigeno como los tubos, estas producciones extrañas invaden precisamente la region del líquido que ellos habitan; se establece entre unos y otros una lucha por la vida, y como los hongos se multiplican con extraordinaria rapidez, aniquilan bien pronto á los tubos. Fácilmente se pueden distinguir á éstos entremezclados con los filamentos ramosos y con tabiques de diversas especies de *mycelium:* estas dos especies de organismos, no tienen otro lazo de union, que su antagonismo fisiológico, y las fuentes de donde nacen siempre son distintas.

Una vez conocidas las dos causas que acabamos de señalar, como son conexas, puede vencérselas por el mismo medio, es decir, especializando el medio artificial y aproximando su constitucion, tanto cuanto sea posible, á la del medio nutritivo al que está destinado un pólen dado; de manera que el medio que sea benéfico á los tubos, sea dañoso para sus enemigos.

Si se disuelve en el agua una pequeña cantidad de bitartrato de amoniaco, este líquido ácido es impropio al desarrollo de los infusorios á la vez que suministra al tubo polínico un alimento carbonado y azoado que le falta: se ha quitado un elemento á unos enemigos, y se da otro al tubo polínico para su desarrollo, pues está probado que el líquido secretado por las papilas estigmáticas, estilares y ovarianas, es francamente ácido; opinion además comprobada por el hecho de que los infusorios jamás invaden el pistilo.

Si al líquido que se ha mencionado, se agrega una pequeña cantidad de cenizas de levadura, se dará al pólen los elementos minerales que le son necesarios.

Pero este líquido así preparado, si es cierto que no favorece á los infusorios, tambien lo es que no daña en manera alguna al desarrollo de los hongos, y que al contrario, les favorece; es necesario adicionarle otra sustancia desfavorable para ellos, la azúcar, la goma, etc.; pero si el líquido así preparado sirve para algunos granos polínicos, no es útil para todos, y este estudio curioso es el objeto del que se ocupa en la actualidad el célebre naturalista Van Tiehgem.

II.

VEGETACION LIBRE DEL OVULO.

Para emprender las experiencias sobre este punto, es necesario abrir el pistilo de una flor en el instante que precede á la dehiscencia de sus anteras; despréndanse de la placenta un cierto número de óvulos y véanse sus modificaciones en las diversas circunstancias del medio exterior.

Colocados los óvulos en el aire seco y á la temperatura ordinaria, absorben de luego á luego el oxígeno del aire y desprenden un volúmen casi igual de ácido carbónico: por este fenómeno se ve que han respirado. Tenemos explicada la activa combustion que se verifica en el pistilo en el instante que una flor se abre, si se atiende á que esta combustion es la suma de las parciales de los óvulos que encierra. Abandonados los óvulos se desecan bien pronto.

En el agua sin aire, los óvulos pierden su trasparencia, se ponen pardos y mueren como asfixiados.

En el agua aereada, pero á una temperatura próxima á cero, los óvulos no respiran y es notable su alteracion. Reúnanse, al contrario, en derredor de un óvulo las tres condiciones juntas que acabamos de separar; colóquense en el agua aereada, ó mejor en el aire muy húmedo y á una temperatura favorable, y se verá cómo continúan viviendo cierto tiempo. Se desarrollará poco, pues que se ha quitado del pistilo ántes que el saco embrionario haya alcanzado todo su volúmen y ántes que haya formado sus vesículas embrionarias y sus células antípodas; y esto no obstante, podrá encontrarse despues de algunas horas el saco agrandado, y las vesículas y células desarrolladas.

Así viviendo el óvulo en estas condiciones, respirará de una manera continua, y concentrando por este mismo hecho toda su actividad en el saco embrionario, en donde se verifica en gran parte este fenómeno respiratorio.

El óvulo en estas circunstancias, es bien pronto invadido por los infusorios y los hongos, y se necesita ganar tiempo en la investigacion y retardar cuanto sea posible la aparicion de estos séres extraños sin dañar al óvulo.

Hemos visto que la célula macho puesta en libertad por el estambre, y colocada en las condiciones que se han referido, germina, es decir, respira, se nutre y se desarrolla; de la misma manera el óvulo con la célula hembra que encierra, arrancado artificialmente del pistilo y colocado en las mismas condiciones favorables, se mantiene vivo, es decir, se nutre, respira y se desarrolla. Pero la vida de estos dos elementos reproductores mantenidos de esta manera en el aislamiento es efímera; el tubo polínico se detiene bien pronto en su desarrollo y el óvulo perece.

III.

FECUNDACION DIRECTA.

Para estudiar la fecundacion directa, artificialmente, se necesita colocar la célula hembra bajo la accion de la célula macho y en las condiciones de vida que ántes se han señalado. Si se colocan en una gota de agua granos polínicos por una parte, y por la otra, tambien en una gota de agua cierto número de óvulos, y se juntan en el momento que los tubos polínicos comienzan á desarrollarse, se verá la extremidad de un tubo polínico en vía de alargamiento encontrar un óvulo, penetrar en su micrópila, sea directamente, sea despues de haberse alargado deslizándose sobre la superficie, y esto es todo. El complemento de esta funcion nos lo da el estudio anatómico del óvulo hecho algunas horas despues: él demuestra que la extremidad del tubo, despues de haberse insinuado entre las células del cono terminal de la nucela, ha venido á apoyarse dilatándose sobre el vértice del saco embrionario, donde se instala en forma de ámpula contrayendo adherencias. El lugar en el que este fenómeno se verifica está lleno, en vez de las vesículas protoplásmicas difluentes, de un cuerpo pluricelular de estructura más ó ménos complicada, segun la duracion de la experiencia, y que es el embrion en las primeras fases de su desarrollo.

La fecundacion, por lo tanto, se verifica directamente en un medio artificial, apropiado y hasta cierto punto bajo la vista del observador, entre el tubo polínico desarrollado en aquel lugar y el óvulo quitado al pistilo del mismo vegetal, conservado vivo, y que ha podido formar sobre el lugar mismo, vesículas protoplásmicas. Las experiencias emprendidas con objeto de obtener directamente la fecundacion entre el tubo polínico y el saco embrionario, anteriormente aislado del óvulo, han quedado hasta hoy sin resultado.

Si pues la fecundacion puede tener lugar sin el concurso del pistilo, segun lo acabamos de demostrar en las experiencias anteriores, ¿cuál es el papel que este órgano desempeña en la mencionada funcion fisiológica?

Dos son las principales fases bajo las que se le puede considerar: primero, como nutritivo, segundo, como protector. Como nutritivo, el estigma ofrece al grano polínico un suelo húmedo y aereado, donde se verifica su germinacion: este suelo es ácido y viscoso, y por esta razon es impropio al desarrollo de los infusorios y de los hongos, sirviendo á la vez tambien como protector contra estos enemigos. Hay más, el mismo estigma obrando como un filtro, no deja pasar los granos polínicos de otras flores, previniendo así los desarrollos híbridos; la fecundacion no se puede verificar sino solo con pólen de plantas semejantes.

México, Octubre 23 de 1873.

VIAJE

A LA CAVERNA DE CACAHUAMILPA.

Datos para la Geologia y la Flora de los Estados de Morelos y Guerrero,

POR EL SEÑOR DON MARIANO BARCENA,

SOCIO DE NÚMERO.

En el viaje que acabo de hacer á la *Gruta de Cacahuamilpa*, he recogido algunos datos sobre la Geologia y la Flora del camino recorrido desde esta capital hasta aquella localidad, cuyos datos voy á exponer en esta Memoria, con el fin de contribuir, aunque en pequeño, á los adelantos de la historia natural de nuestro país.

Al salir de México y hasta las inmediaciones de Tlalpam, el camino está ocupado por la formacion cuaternaria de aluvion que caracteriza al Valle de México: en esta formacion, como es sabido, dominan las margas, las tobas y las arcillas que alternan con bancos de arena y con capas de trípoli, cuya masa está constituida en su mayor parte, por los despojos silizosos de séres microscópicos. Al llegar á Tlalpam y hácia la region O. del camino, asoman algunas masas basálticas de color negro azulado, que están relacionadas á las corrientes volcánicas del pedregal de San Angel. Siguiendo el camino hácia el rumbo de San Mateo Shalpa, se encuentran algunos arenales modernos muy abundantes en hierro titánico, que provienen de las rocas igneas de los cerros inmediatos. Estos arenales están colocados sobre las tobas blanquizcas que vuelven á aparecer en la falda de la ceja montañosa que, viniendo del Ajusco separa el Valle de México del de Cuernavaca. Al subir las vertientes septentrionales de esas montañas, comienzan á levantarse algunos grupos de rocas basálticas, hasta que apareciendo completamente libres de las tobas, se reunen y forman la masa general del cerro por donde pasa el camino que conduce á la capital del Estado de Morelos. Los basaltos se presentan en bancos compactos, ó en corrientes escoriosas como las lavas comunes, á las cuales se asocian en algunos puntos, como en las cercanías de Topilejo. La mayor parte de esas masas volcánicas contienen numerosas oquedades, producidas sin duda, por los gases que las acompañaron en la época de su aparicion.

La elevacion del terreno va aumentando hasta las inmediaciones de *El Guarda,* donde obtuve la mayor altura (2508,^{m}4) por medio de un aneroide que consultaba con bastante frecuencia. Despues de *El Guarda* desciende ligeramente el terreno, y forma, con pocas variaciones, una especie de meseta de más de dos leguas de longitud, en la cual se han depositado grandes masas de tierra vegetal y de tobas blanquecinas que forman un terreno muy fértil y á propósito para el desarrollo de las numerosas gramíneas que lo ocupan en su totalidad.

Al pasar el pueblo de Huitzilac comienza un descenso rápido, en el cual vuelven á aparecer las masas basálticas que se habian ocultado bajo las capas terrosas de la meseta referida. La formacion volcánica se pierde al concluir el descenso de la montaña, y á dos leguas de distancia de Cuernavaca se muestra de nuevo la formacion cuaternaria en su más completo desarrollo como en el Valle de México. Siguiendo el camino carretero que conduce de Cuernavaca al pueblo de Tetecala, se observan las mismas rocas cuaternarias por espacio de cuatro leguas, y al llegar á la barranca de Colotepec aparecen algunos bancos dislocados de *vàcia* gris y de pizarras arcillosas que recubren á las masas calcáreas que aparecen allí mismo y siguen formando todos los cerros que se ven en el camino de Cacahuamilpa. La caliza se presenta tambien en masas dislocadas de espesor variable; su color general es gris de humo; la testura concoidea y su dureza llega en algunos bancos á 5° de la escala de 12: frotada con algun cuerpo duro, despide un olor sulfuroso bastante sensible. En los valles que se hallan entre las montañas calcáreas, hay depósitos aluviales semejantes á los que he citado; pero entre los elementos que los forman se encuentran numerosos fragmentos calizos de diversos tamaños. Esta formacion calcárea constituye un sistema de montañas que se dirigen hácia diversos rumbos, y que, á juzgar por la figura de las que se perciben á lo léjos, puede creerse que dicha formacion ocupa un espacio muy dilatado.

En una de estas montañas que está situada como á una legua de Cacahuamilpa, se halla la famosa caverna que visitó el señor Presidente de la República, el dia 18 de Febrero de este año, acompañado de algunas personas entre las cuales tuve la honra de contarme.

Vista esa montaña desde el camino que llevábamos, presenta una forma irregular, dirigiendo su extremidad anterior hácia el E. y encorvándose gradualmente el resto para el N. O.

En la cañada que se halla cerca del pié oriental del cerro, y á una diferencia de nivel de 300 piés próximamente de la boca de la caverna principal, se encuentran las bocas de otras dos por donde salen los rios llamados de Zacualpam y Tenancingo. La salida del primero está dirigida al N., y la del segundo al E. Sus aguas reunidas siguen este último rumbo y forman el rio Amacusac. El carácter de la vegetacion en esa hondonada, las estratificaciones onduladas de sus paredes, la presencia de los rios, etc., la hacen verdaderamente pintoresca é indescribible.

La boca de la oquedad, que llaman *Gruta de Cacahuamilpa*, y que atendiendo á sus dimensiones y otras circunstancias, he designado con el nombre de *caverna* en algunos párrafos de esta Memoria, está situada en la region oriental de la montaña que he citado, y dirigida próximamente al E. Su figura, aunque algo irregular, puede compararse á la de un semicírculo, á cuyo arco se le ha calculado una flecha de 41 piés, y una cuerda de 130. Como la visita que hice á esta caverna fué muy breve, no pude rectificar estas medidas ni tomar otros datos para hacer su descripcion detallada y completa, por cuya circunstancia me limitaré á citar algunas observaciones que servirán para fundar las deducciones geológicas que haré más adelante.

Al entrar á la caverna se baja un plano inclinado que termina en la base de lo que llaman *Salon del Chivo*, á causa de la semejanza, aunque imperfecta, que presenta con ese rumiante una estalagmita que se encuentra hácia la izquierda de la entrada. Situado el observador en este lugar, comprende desde luego la magnificencia del espectáculo que le presenta la naturaleza en el seno de aquella montaña: en el fondo se percibe la oscuridad más completa, asegurándose que el subterráneo se prolonga extensamente en aquel sentido: á los lados, y en algunos puntos centrales, se presentan las grandes y variadas masas de caliza estilaticia, con que las aguas filtradas por las hendeduras de las rocas han decorado y decoran aún aquella vasta cavidad. A lo que llaman primer salon, le asignan una longitud de 229 piés y una latitud de 130; pero las divisiones que han establecido los guías y algunos viajeros, son muy variables, y no deben tomarse en cuenta hasta que se haga el estudio topográfico de la caverna. Algunos de los citados guías dividen el espacio que recorrí, y que terminó en el lugar llamado *Los Organos,* en diez tramos diferentes; miéntras que otros forman ó señalan un número mayor de salones, sin fijarse ningunos en la figura y direccion de las oquedades, sino en la forma más ó ménos totable de las estalagmitas que encuentran á su paso, y á las cuales les dan un nombre particular que aplican á sus tramos convencionales. Basada su nomenclatura en esa circunstancia y en otras de igual clase, señalan al viajero los salones del Chivo, el Pedregal, el Panteon, los Organos, etc.; pero no están generalmente de acuerdo los clasificadores en los límites de esos espacios.

La parte que visité de la caverna, terminó, como dije ántes, en el lugar llamado *Los Organos,* y que estará á 4 kilómetros de la entrada, pues aunque el cordon que se extendió en el camino recorrido, tenia una longitud mayor que aquella, no podemos tomarla como una medida exacta, por las muchas sinuosidades é inclinaciones á que tuvo que acomodarse; y calculando la distancia por el tiempo empleado en recorrerla, juzgo que seria de una legua próximamente.

El cañon general de la caverna, presenta diversas irregularidades en su forma, y variaciones en sus latitudes, rumbos y alturas. Las paredes están formadas por lechos inclinados diversamente de caliza compacta y metamorfoseada: en las bóvedas se puede ver mejor el desórden de los planos de estratificacion. Es de notarse que las rocas superiores no han podido sostener muchas estalactitas de grandes dimensiones, pues la mayor parte de las que se observan, no corresponden por su volúmen ni por su número á las estalagmitas que obstruyen el paso en varias direcciones. Pocas de esas masas, si se atiende al número de las últimas, se corresponden y tocan por sus extremidades.

El pavimento presenta en algunas partes una serie de rebordes ondulados de poca altura, y una infinidad de concreciones pequeñas, más ó ménos esféricas, formadas tambien por las gotas de agua que se desprenden de las bóvedas. A juzgar por la figura de los rebordes citados y por la de algunas de las estalactitas, tal vez más recientes, puede creerse que en las rocas que forman el lecho, exista una gran cantidad de resquebrajaduras, tambien onduladas, por las cuales se filtran las aguas que disuelven las masas calcáreas. En otras partes del pavimento se encuentran grandes masas acumuladas, que se han desprendido del techo, y cuyos rebordes afilados indican que su caida ha sido relativamente reciente. Algunos de esos cúmulos corresponden á una especie de cúpula muy elevada. Por haber perdido los apuntes que hice sobre los rumbos del camino que recorrí, no me será posible continuar el estudio de la forma y direccion del cañon de la caverna, y por esto, pasaré á hacer una mencion, aunque ligera, de su decoracion interior.

Desde la entrada del subterráneo sorprende al espectador el número considerable y la diversidad de formas de las masas de caliza estilaticia que encuentra en todas direcciones. Las figuras que se presentan con más frecuencia, consisten en grandes cortinajes que, revistiendo las paredes ó apoyándose sobre algunas columnas, forman pliegues y ondulaciones tan suaves, que imitan perfectamente los mantos y cortinas de terciopelo con que se adorna el interior de los templos. Estos cortinajes forman graciosas combinaciones con las masas cónicas, y constituyen grupos variados y fantásticos que imitan á los monumentos fúnebres de mejor gusto. Las masas aisladas presentan formas columnares ó de tronco de árbol, semejándose más principalmente á la estipa de las palmeras y de otras plantas endógenas. Cuando las columnas se reunen en series longitudinales, forman las figuras que llaman *Organos;* bien porque las comparan con los brazos del *Cereus*, ó con las flautas unidas del instrumento músico de aquel nombre.

Hay otras masas que por estar colocadas en graderías de diversos tamaños y por tener sus contornos muy desvanecidos, se designan con los nombres de fuentes y cascadas, y ciertamente que imitan á éstas con gran perfeccion.

Muchas de esas masas presentan láminas cristalinas ó concreciones arriñonadas en forma de coliflor, de semiesferas, etc.

Para describir minuciosamente la caverna de Cacahuamilpa, habria necesidad de permanecer en ella por algun tiempo. Como manifesté ántes, no pude observarla más que por algunas horas, y por esto no me fué posible hacer otra cosa, que admirarla y formarme una idea muy general de sus caractéres.

En este sentido solo podré manifestar, que la caverna mencionada, en la extension en que la visité, la considero como una gran concavidad de figura irregular, cuyas paredes y techo están constituidos por masas estratificadas y trastornadas de caliza compacta; que las aguas han establecido en ella su laboratorio de trasformacion y su taller de trabajo, cambiando la caliza compacta y opaca en caliza estilaticia y cristalina, agrupando las nuevas moléculas de diversas maneras, para formar las esbeltas y diversas figuras que admira el observador en todas direcciones.

La caverna de Cacahuamilpa, ese monumento de la geologia mexicana, no está perfectamente conocida, pues se habla con mucha variedad respecto de su longitud: algunos guías dicen que despues del salon de los Órganos no hay mas que pasillos angostos, y que muchos de ellos dan vuelta y conducen al salon de los Monumentos; otros, y en mayor número, aseguran que los salones continúan hácia adelante, y que aun se encuentra uno de los rios que salen al pié de la montaña. Sin poder comprobar ninguna de estas opiniones, yo presumo que la caverna principal ha tenido ó tiene aún comunicacion con las inferiores por donde pasan las corrientes de agua mencionadas, y probablemente, tambien con algunas grietas que comunican con el exterior. Esta suposicion la apoyo sobre el hecho de encontrarse en muy buenas condiciones para la respiracion y la combustion, el aire del interior, lo que prueba que tiene corrientes que expeditan su circulacion. He visto algunos perros dentro de la caverna, que respiraban con facilidad y no manifestaban ninguna molestia, cuyo hecho demuestra que no existen capas de ácido carbónico depositadas sobre el pavimento, como se observa en muchas de las grutas conocidas.

La Sociedad Mexicana de Geografía y Estadística, ha proyectado hace tiempo, hacer un estudio perfecto de la caverna de Cacahuamilpa, y tengo noticia de que muy pronto realizará tan interesante proyecto.

En mi humilde opinion, ese estudio debe comprender varias partes, que señalaré ligeramente.

Se necesita el conocimiento topográfico de la montaña donde está la caverna y de algunas otras vecinas, con el fin de determinar sus direcciones y poder relacionar los fenómenos que afecten. Con igual fin se consultarán los estudios hechos en el vecino mineral de Taxco, buscando los principales agentes del levantamiento de sus montañas, las direcciones más comunes de sus vetas, etc.

Se hará tambien un estudio topográfico de la caverna.

Se practicará un estudio geológico de ésta y de las montañas citadas.

Se harán, en fin, algunas observaciones meteorológicas para compararlas con las que se han determinado en algunas grutas que ya se han estudiado con perfeccion.

Sabemos, en efecto, que en la mayor parte de esas oquedades, la temperatura de su atmósfera es inferior á la del aire exterior, siendo generalmente la segunda, el doble de aquella. En algunos casos, las circunstancias locales favorecen aun las temperaturas glaciales en todo el curso del año.

Desgraciadamente para mí, las observaciones termométricas que hice en el interior de la caverna de Cacahuamilpa, corrieron igual suerte que las de los rumbos de que hablé ántes, y por tanto, no tuve ocasion de hacer las comparaciones citadas; pero recuerdo, que no obstante la fatiga que sentia al salir de aquel subterráneo, me molestó la temperatura, notablemente más elevada, del aire exterior.

Despues de haber mencionado el carácter mineralógico y algunas otras particularidades de las montañas que se observan en todo el camino que recorrí, voy á hacer su estudio geológico, con el fin de determinar las épocas relativas de su formacion y de los fenómenos que las han alterado.

Clasificadas por su orígen las rocas que forman las montañas citadas y los valles intermedios, pueden distribuirse en los grupos de las rocas sedimentarias, ígneas y metamórficas.

Al primero pertenecen las tobas, margas, arcillas, etc., de los terrenos de aluvion, así como la caliza estilaticia, aunque ésta se coloca mejor en el subgrupo de las rocas de orígen químico.

En otros puntos del Valle de México y en diversas y numerosas localidades, he tenido ocasion de estudiar las formaciones aluviales que cité al principio. Es muy comun encontrar en nuestro país esos depósitos lacustres formados por los detritus de las rocas volcánicas que tanto abundan en México. Esos depósitos que se formaron sin duda en el período posterciario, que precedió á la edad actual, están colocados sobre las masas metamórficas é ígneas que cierran las cuencas y limitan los valles, tanto en la mesa central como en otras regiones de la República. Su posicion relativa y los restos fósiles que contienen, determinan con bastante exactitud el periodo de su formacion, y que, como dije ántes, fué el posterciario ó último del tiempo cenozoico. Al hablar de estos valles de aluvion, es de notarse la diferencia tan notable de nivel que existe entre los de México y de Cuernavaca, que solo están separados por la cordillera del Ajusco.

Probablemente que al cerco de montañas que tiene el primero, es debido ese resultado; pues además de haber contribuido con su levantamiento para formar una base elevada, en un principio han encerrado grandes depósitos de agua en el período posterciario; depósitos que han acumulado numerosos lechos detruíticos, á los cuales aun no se les encuentra el fondo, en las perforaciones artesianas que se han hecho en las cercanías de esta capital y que se han llevado hasta la profundidad média de 200 metros. En cuanto á las estalactitas y estalagmitas, que, como dije ántes, pertenecen á las rocas de orígen químico, pueden haberse formado en épocas muy diversas, desde el periodo á que corresponde la formacion de la caverna hasta la edad actual, sin que su tamaño y espesor puedan darnos alguna idea sobre su antigüedad relativa, porque su crecimiento varia con la actividad de las filtraciones que las producen, con la ley salina de las mismas, con las circunstancias meteorológicas á que están sujetas, etc. Basta dejar de ver por algun tiempo algunas de nuestras minas, abiertas en formaciones calcáreas, para encontrarlas despues inconocibles por los adornos que han adquirido durante su abandono. En las grutas mismas se ven esos cambios de decoracion en un corto espacio de tiempo. Buffon, que visitó y estudió las grutas de Arcy, quedó admirado á los 19 años que volvió á verlas, de los cambios extraordinarios que habian sufrido. Es bastante curiosa la formacion de una estalactita: al principio, las primeras gotas de agua dejan un pequeño anillo calcáreo, al cual se sobreponen otros, hasta que se forma un tubito por donde sigue pasando el agua: cuando las paredes interiores de éste se han engrosado por la adicion de nuevas capas, la corriente se desliza por la superficie exterior, adquiere mayor velocidad, y el crecimiento de la estalactita se acelera. Al partir de ese período comienzan á formarse las ondulaciones y demas irregularidades que afectan cuando están suficientemente desarrolladas. Es muy comun encontrar en las estalactitas ese tubo primordial y las zonas ó capas cilíndricas que se le sobreponen; otras veces se encuentra algun objeto que ha servido de núcleo, y entónces el crecimiento es más rápido y comparable al que se nota en los frutos y otros cuerpos sólidos que se sumergen en las aguas calcáreas, y que en poco tiempo se revisten de capas de caliza estilaticia.

A las rocas metamórficas debemos referir las pizarras arcillosas, la vácia y las masas calcáreas que comienzan á mostrarse en la barranca de Colotepec y continúan hasta Cacahuamilpa y sus inmediaciones. Esas masas, que en un principio fueron tambien sedimentarias, se encuentran trastornadas y removidas en diversas direcciones por la accion de las rocas ígneas: el calor de éstas las hizo sufrir un principio de cristalizacion, que se hace notable en algunos bancos que han pasado al estado de caliza granuda.

Para clasificar cronológicamente esas masas calcáreas, las revisé con bastante cuidado para ver si encontraba en ellas algunos restos fósiles que determinasen la época de su formacion. No habiendo encontrado al principio, y valiéndome solamente de los caractéres litológicos, que eran idénticos á las de otras masas que habia estudiado en varias localidades, las consideré como pertenecientes al tiempo mesozoico. Esta clasificacion la confirmé á pocos momentos con la presencia de algunas conchas de *Nerinea* que encontré incrustadas en una roca que se halla en la cañada de Limontetla. A este hallazgo se sucedieron otros, pues en la cañada en que salen los dos rios de que hice mencion, encontré restos de *Grifeas* y de *Cranias*, y en las cercanías de la hacienda de Cocoyotla recogí otras conchas que parecen pertenecer á la *Nerinea geroglífica*, y algunas más de otra especie que encontré en las montañas de la Sierra Gorda. En la caliza de Cocoyotla se hayan tambien algunos restos de *Vermetus* y de *Hippurites*. La presencia de la *Nerinea geroglífica* determina en Europa las formaciones jurásicas; pero los hippurites pertenecen al período cretáceo. El valor cronológico de este género, es tal vez más importante que el de la especie anterior. Ultimamente he visto otros hippurites traidos por mi amigo D. Juan Cuatáparo, quien los recogió en una formacion caliza de Yautepec, que pertenece tambien al Estado de Morelos y está relacionada y es idéntica á la de Cocoyotla. Esa mezcla de fósiles, que son tan abundantes en las formaciones jurásicas como las grifeas, cranias y nerineas, con los hippurites y algunos escafites y ancicloceras que he encontrado en iguales circunstancias en la Sierra Gorda, me hacen considerar la caliza en cuestion, como perteneciente al fin del período jurásico y principio del cretáceo, pues participa, á mi juicio, de los caractéres paleontológicos de ambos.

Siempre que he tenido que mencionar en mis estudios sobre las rocas del país, la formacion calcárea de que me ocupo, he llamado la atencion sobre las vastas extensiones que ocupa, y á lo dicho anteriormente sobre el particular, debo añadir las observaciones que hice en mi viaje á Cacahuamilpa. Las rocas mesozóicas de México, se encuentran, segun lo reconocido hasta hoy, en los Estados de Veracruz, Hidalgo, México, Morelos, Guerrero, Querétaro, San Luis Potosí, Zacatecas, Aguascalientes y Chihuahua. Las numerosas huellas que dejaron los mares mesozóicos en el lugar que hoy ocupa el territorio mexicano, nos manifiestan que el aspecto físico de éste, fué muy diferente en aquel tiempo geológico, del que nos presenta en la edad actual.

La mayor parte de las grutas conocidas en el antiguo continente, se encuentran en terrenos mesozóicos; en México puede asegurarse que éstos tienen la misma particularidad, pues no es la caverna de Cacahuamilpa el único caso que podemos mencionar. En un estudio que publiqué sobre la geología de Querétaro, en cuyo Estado encontré formaciones jurásicas y cretáceas como manifesté ántes, cité la gruta de los Tecolotes, las bóvedas de Santa Inés y los rezumaderos del Valle de Chavarría, que se hallan sobre la formacion referida. Estos rezumaderos deben estar unidos entre sí por grandes galerías subterráneas, pues las corrientes que forman las aguas pluviales, desaparecen en ellos con mucha rapidez. Me han dado tambien noticia de las grutas siguientes que se encuentran en terrenos jurásicos y cretáceos, segun la opinion de las personas que me las han mencionado.

Gruta de Zinacaltipan, en terreno calcáreo, distrito de Chicontepec, Estado de Veracruz. El Sr. D. Jesus Manzano me ha asegurado, que á inmediaciones de la gruta hay algunos pozos naturales, por donde dicen que salen corrientes de aire.

Gruta de Puente de Dios, en el Estado de Hidalgo.

Gruta de Nejamay, en el propio Estado y en el distrito de Actopam. Los fósiles que se hallan en sus rocas, son los que he citado ántes, y de los cuales conservo algunos ejemplares. Segun el mismo Sr. Manzano, esta gruta tendrá 100 metros de longitud, 100 de latitud y 30 de altura. Está adornada únicamente con estalagmitas.

Caverna de los Ortiz, en el Estado de Colima; una de las más notables en el país, por sus dimensiones. Hay en su interior numerosas estalagmitas unidas á las estalactitas, principalmente en el salon que llaman de los Portales.

El carácter más general que presenta esta caliza mesozóica en nuestro país, es el desórden de sus lechos: en cualquiera parte que se la examine, se observan las huellas de los grandes movimientos y perturbaciones geológicas que sufrió despues de su formacion sedimentaria. Al buscar las causas que originaron esos trastornos, se encuentra desde luego la accion del fuego central de la tierra; pues los lechos calcáreos están bastante metamorfoseados, y los restos orgánicos que contienen, se hallan en tal estado de alteracion, que hace casi imposible su determinacion específica.

Las masas eruptivas que produjeron esos efectos, pertenecen principalmente á los grupos traquítico y basáltico. En la Sierra Gorda y en otros lugares aparecen los diques y bancos de los pórfidos traquíticos, levantando las montañas calizas y coronando su cúspide, con elegantes acantilados columnares. Los innumerables filones metalíferos que contienen esas montañas, prueban tambien los grandes y variados trastornos que han sufrido.

La consideracion de estos hechos nos puede servir de base para establecer algunas hipótesis sobre el orígen de la caverna de Cacahuamilpa y sobre la época geológica de su formacion. En efecto, cuando los lechos horizontales de caliza que habian depositado los mares, fueron invadidos por las masas eruptivas, perdieron su colocacion primitiva, y al plegarse y removerse en todos sentidos, se fracturaron y ampollaron en diversas direcciones. Más tarde las eyecciones de materias metálicas rellenaron algunas de aquellas oquedades y se formaron las vetas; pero otras de aquellas, que tal vez estaban aisladas y no comunicaban con las grietas de eyeccion, pudieron quedar vacías y conservarse así hasta la actualidad. Las dimensiones y forma de esas oquedades han variado despues por la filtracion de las aguas, que lavando y disolviendo las superficies de las rocas, han formado corrientes subterráneas que pueden ejercer acciones erosivas y sedimentarias.

Esta explicacion general de las oquedades que se hallan en nuestras formaciones mesozóicas, puede aplicarse á la caverna que nos ocupa. No léjos de Cacahuamilpa he visto algunos crestones y otros accidentes que demuestran la formacion de oquedades y su ocupacion posterior por otras materias minerales. El hecho de existir en Taxco y en otros lugares vecinos, numerosos filones metalíferos, no deja duda respecto de la generalidad de los fenómenos dinámicos y eyectantes en aquellos lugares, y por consiguiente, bien puede admitirse, que en la montaña en que está la caverna se produjeron esas grietas, que no fueron todas ocupadas por las materias que vinieron más tarde á formar los crestones referidos. Esta hipótesis, para el orígen de la caverna de Cacahuamilpa, creo que nada tiene de arbitraria, si atendemos á la igualdad de caractéres de las rocas de la montaña en que se encuentra, con otras de la misma época, en que se ven claramente los fenómenos que afectan, y á los cuales puede referirse la formacion de la grieta que dió orígen á la citada caverna.

Como dije ántes, los principales agentes del levantamiento de nuestras montañas mesozóicas, fueron los pórfidos traquíticos. Estas rocas hicieron su primera aparicion en el tiempo cenozóico, tanto en América como en el antiguo continente; en nuestro país se encuentran generalmente aplicadas sobre los terrenos cretáceos, y cubiertas por los aluviones posterciarios, por cuya circunstancia debemos referirlas al terciario ó primer período del tiempo cenozóico. Admitida esta cronología, y tomando á esas mismas rocas como los agentes del levantamiento de la caliza mesozóica, debemos suponer, con bastante fundamento, que la caverna se formó en el período terciario.

Si bien en el camino que recorrimos no encontramos otras masas eruptivas que los basaltos de las cordilleras del Ajusco, no por eso debemos negar la existencia de los pórfidos traquíticos en las cercanías de Cacahuamilpa, porque en los aluviones vecinos observé grandes *blocs* de esa roca, que por su figura, puede creerse que no han rodado por largas distancias, y que su orígen no está muy lejano del lugar en que hoy se encuentran. Aunque no habia necesidad de buscar esas masas eruptivas aplicadas inmediatamente en el lugar mismo donde se encuentran sus efectos, porque éstos se reconocen tambien á grandes distancias del lugar en que se presentan aquellos, he hecho esas explicaciones para alejar las dudas que pudieran ocurrir á algunos observadores sobre el mismo asunto. Debo advertir, por otra parte, que algunas personas que conocen perfectamente el mineral de Taxco, me han asegurado haber visto allí grandes masas de pórfido, principalmente en el cerro del Huitzteco.

Por el hecho de pasar dos rios por la masa de la montaña en que se encuentra la caverna, han creido algunas personas que el orígen de ésta era debido al paso de una corriente de agua. Esta hipótesis, poco satisfactoria, se destruye, si se atiende á la naturaleza de las rocas que forman la montaña, pues no se podria explicar de qué manera habia obrado el agua para producir aquella oquedad en una masa tan dura y en la direccion en que se encuentra. En rocas sueltas, y aun en otras de alguna consistencia, se producen excavaciones, pero no del carácter del subterráneo que nos ocupa, y para formarse aquellas, se han necesitado circunstancias especiales que no podriamos encontrar en Cacahuamilpa.

Si la caverna ha estado ocupada despues de su formacion por grandes depósitos de agua, se averiguará cuando se examinen cuidadosamente sus paredes, y las capas que forman su lecho, haciendo las excavaciones necesarias en estas últimas.

En una observacion rápida como la que yo hice, solo pueden notarse los efectos erosivos é incrustantes de las aguas filtradas.

En resúmen; mi opinion sobre el orígen de aquella caverna, se reduce á suponer que en el período terciario y por efecto de los pórfidos traquíticos, se produjeron una ó varias oquedades, que por la accion de las aguas perdieron su forma y dimensiones primitivas, para formar el subterráneo que hoy se llama Gruta de Cacahuamilpa. Las observaciones detalladas que se hagan posteriormente, resolverán con más fundamento el problema indicado.[1]

En cuanto á los basaltos que vimos en nuestro viaje, creo que pertenecen á dos épocas diferentes de erupcion. Los más compactos, que forman la masa principal de la cordillera del Ajusco, los he visto colocados debajo de las tobas posterciarias, sin que las capas de éstas estén removidas, cuya circunstancia indica la prioridad de aquellos en el órden de formacion; pero las lavas basálticas del pedregal de San Angel, que están relacionadas á las que asoman en las cercanías de Tlalpam, las he visto en el rio de Tizapan extendidas sobre las mismas tobas, probando así, que son más modernas que estas últimas. En la misma cordillera del Ajusco he observado esos basaltos escoriosos y algunas lavas rojizas de la época actual. No es extraño en los terrenos volcánicos, y sí muy comun, el encontrar las huellas de erupciones sucesivas y de diversas épocas.

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[1] Despues de escrito lo anterior, hablé con el señor ingeniero D. Teodoro Laguerenne, que ha dirigido algunas negociaciones mineras en Taxco, y me ha dado la siguiente noticia, que apoya mis citadas opiniones: "La formacion calcárea en que está la Gruta de Cacahuamilpa, es de bastante extension y presenta muchas abras y resquebrajaduras de varias dimensiones. Muchas de ellas están comunicadas y facilitan el paso á las corrientes que forman las aguas pluviales. Es de citarse la desaparicion del agua que utilizaban en las haciendas de beneficio, que se hallan en la cañada de Atlistac, cuya desaparicion tuvo lugar la noche del 18 de Febrero de 1802, y dos dias despues, apareció un nuevo manantial al S. del pueblo del Platanillo, cuyo hecho prueba la existencia de las comunicaciones subterráneas ántes citadas. El levantamiento de aquellas montañas calcáreas puede atribuirse á las rocas porfídicas, cuyo centro de erupcion fué probablemente el cerro de Huitzteco, que está á 20 kil. de Cacahuamilpa."

La cronología de las rocas que he citado, puede establecerse de la manera siguiente:

Primer grupo.—Vácia gris, pizarras arcillosas y caliza compacta, que corresponden al tiempo mesozóico.

Segundo idem.—Depósitos aluviales del tiempo cenozóico.

Tercero idem.—Masas ígneas, correspondientes algunas de ellas á ese mismo tiempo y otras á la edad actual.

Con el fin de señalar el órden de superposicion de esas rocas, he construido un corte geológico, en el cual he hecho abstraccion de algunos terrenos de aluvion superficiales, para dejar descubiertas las rocas que constituyen la masa principal de las formaciones citadas.

Despues de haber hecho esta reseña geológica, paso á ocuparme de los datos que recogí sobre la Flora de las localidades referidas.

El movimiento casi continuo de la aguja del aneroide que observaba, me hizo llamar la atencion sobre los diferentes y bruscos cambios de altura del terreno por donde pasábamos, y esta circunstancia me indicó la idea de observar el carácter de la vegetacion de tan variadas altitudes.

Al comenzar á subir la falda de la cordillera basáltica que he citado, y en los lugares en que se habia aglomerado la tierra arcillosa, procedente de la alteracion de las rocas de la parte superior de la montaña, se encuentran como tipos característicos, algunas plantas de la familia de las Compuestas y del género *Senecio*, que desaparecen cuando las pendientes se hacen más rápidas. Al llegar á una altura de 8,900 piés sobre el nivel del mar, aparecen las coníferas, anunciándose por algunos *cupressus* aislados que son sustituidos por los *abies* que pueblan el resto de la montaña, hasta la mitad de la pendiente que toca el valle de Cuernavaca. En las vertientes australes de la cordillera, se mezclan á las coníferas los *quercus*, algunas Sapindáceas del género *Dodonæa* y los *arbutus* de las Ericaceas, en cuyos ramos se mecen los capullos blanquísimos y sedosos de la *Eucheira socialis*.

Al llegar al valle de Cuernavaca, desaparecen completamente los abies, y se presentan las familias y géneros que caracterizan los climas calientes.

Entre las primeras recuerdo las Mirtáceas, Leguminosas, Anonáceas, Terebintáceas, Bignoniáceas, Bombáceas y Convolvuláceas.

Como tipo de las Mirtáceas debemos citar el guayabo (Psidium pommiferum) que se encuentra en las cañadas cercanas á Cuernavaca. Las Leguminosas tienen numerosos representantes de las tribus de las *Mimóseas* y *Cesalpíneas.* Una de las más bellas especies que vi de esa familia, es la *Poinciana pulcherrima* ó árbol de *tabachin,* que abunda en la hondonada en que salen los rios de Zacualpam y Tenancingo. Sobre el tronco espinoso y ceniciento del tabachin, se ostentan sus ramos adornados de magníficas hojas bipinadas, y sus racimos de flores veteadas de rojo y amarillo. Se encuentra tambien con frecuencia, la *Mimosa unguis cati,* ó *huamuchil,* la *acacia fœtida,* y otras especies espinosas. Las Anonáceas están representadas por la *Anona indica,* y las Terebintáceas, por varios individuos del género *Amyris.*

En la cascada de San Anton, á inmediaciones de Cuernavaca, hay unos árboles, desprovistos actualmente de hojas, pero adornados de bellísimas flores rojas ó blancas, que les dan un aspecto raro y elegante. Esas flores, que se llaman *Cabellos de Angel,* ó *Clavellinas,* tienen una longitud de cuatro ó cinco pulgadas. Su cáliz es carnoso y cupuliforme; la corola, de cinco pétalos alargados y flexibles; los estambres, que constituyen su mayor belleza, son muy numerosos y alargados, y forman una especie de mota elegantísima. Por esta circunstancia llamaban los indígenas *Xilotlxochitl* á las clavellinas, comparando sin duda sus estambres á los estilos alargados del *jilote.* Al hacer la clasificacion de esa planta, pude reconocer desde luego que pertenecia á la familia de las Bombáceas; pero al determinar el género, vi que habia necesidad de examinar los frutos, que yo no poseia, pues de la existencia ó falta de pelos lanosos en su interior, depende la diferencia entre los géneros *Bombax* y *Pachira;* pero atendiendo á otros caractéres secundarios, creo que la clavellina roja es la *Pachira fastuosa,* y la blanca la *Pachira insignis* de Swartz.

Al lado de estas plantas se presenta el *Bombax ceiba,* extendiéndose, como aquellas, hasta los cerros de Cacahuamilpa.

El conjunto de géneros y especies que acabo de citar, me recordó la vegetacion caracteristica de Ameca de Jalisco, mi pueblo natal, y solo me faltaba la presencia de la *Bignonia biminalis* para completar el cuadro que buscaba. Esta preciosa planta no se hizo esperar por mucho tiempo, pues en el rio de Colotepec y en las inmediaciones de Miacatlan, encontré diversos ejemplares tan bien desarrollados como los que he visto en Jalisco. La bignonia biminalis es un hermoso árbol, de hojas verticiladas, alargadas y de color verde claro; sus ramos están terminados por bellísimas panojas de flores amarillas. Estas bignonias las he citado otra vez como características de los climas calientes y de los terrenos modernos de aluvion que se hallan cercanos á las corrientes de agua. En el Estado de Morelos he confirmado este hecho, que habia observado en Jalisco.

Creo de alguna importancia para nuestra Flora y nuestra Climatología, hacer notar la identidad completa de vegetacion entre dos localidades tan lejanas.

Los tipos más constantes y característicos desde Cuernavaca hasta Cacahuamilpa, son dos plantas de la familia de las Convolvuláceas. Una de ellas, que se conoce con el nombre de *Casahuate*, es la *Ipomœa murocoides* de Rœm. Esta especie, es un árbol que adquiere hasta cinco metros de altura, sus ramos están terminados por elegantes panojas de flores blancas, de forma campanulada, y de dos á tres pulgadas de longitud.

La otra convolvulácea de que hice mencion, es un arbusto trepador que por no estar aún especificado, como lo demostraré más adelante, voy á hacer su descripcion completa.

Tallo verrugoso, destrovoluble, leñoso, lechoso, pubescente, de color gris, ligeramente rosado y listado de verde en las extremidades. Hojas alternas, peciolos alargados, la figura más general del limbo es cordiforme y acuminada. Inflorescencia en racimos axilares. Pedúnculos angulosos de color verde claro más ó ménos rosado, flexibles, largos; el mayor que he medido tenia 0,^{m}130 de longitud, son multifloros; en algunos he contado hasta cuarenta y ocho flores. Pedunculillos articulados, la primera parte de 0,^{m}005 á,0^{m}007; de la articulacion á la base del cáliz, 0,^{m}005 de longitud. En cada articulacion hay tres brácteas desiguales; dos muy pequeñas de 0,^{m}0015 de longitud, herbáceas y acuminadas. Una de estas recubre un pequeño boton que rarísima vez se desarrolla, pues muere generalmente del tamaño de la bráctea. La tercera es arriñonada, ligeramente mucronada, algunas veces parece cordiforme. Su color es verde rosado en un principio, y va cambiando despues, pasando por varios rojos hasta quedar amoratada; al fin es coriácea, y sus nervaduras aparecen muy pronunciadas, principalmente si se ve dicha bráctea por trasparencia. Sus dimensiones médias, cuando se abre la flor, llegan á 0,^{m}043 de anchura y 0,^{m}023 de longitud. Cáliz, 5-sépalo de 0,^{m}007 de longitud, de prefoliacion quinconcial; sépalos desiguales, aovado-agudos y herbáceos. Corola hipoginea de color rojo purpurino, tubulosa, 5-dentada, de prefoliacion torcida; su longitud média es de 0,^{m}045. Estambres en número de cinco, desiguales y exertos; filamentos aplanados y pelosos en su base: anteras sagitadas; basifijas y biloculares. Ovario libre, cónico bilocular y 4-ovulado; está rodeado de cinco masas glandulosas de color blanco amarillento; estilo apicilar, cilindrico, alargado y terminado por un estigma bilobulado. Fruto capsular, y en todos los ejemplares que he visto hasta ahora, solo tienen un grano desarrollado y otro atrofiado en cada lóculo. Cotiledones foliáceos y plegados.

Como se ve, esta planta pertenece á la familia de las Convolvuláceas, por ser monopétala hipogínea, de corola regular, con cinco estambres, ovario bilocular y cotiledones foliáceos y plegados. De las cuatro tribus en que está dividida esta familia, debemos colocarla en la segunda, por tener los carpelos unidos en un solo ovario y el pericarpio capsular; y á la segunda division de ésta, por ser su ovario bilocular, y al género *Exogonium* por la figura de su corola y por estar exertos sus estambres. De las siete especies que describe De Candolle, solamente el *Exogonium racemosum* y el *Exogonium spicatum* se parecen por algunos caractéres á la especie que describo; pero las diferencias que se encuentran respecto de éstas son bastante sensibles para tomarse en consideracion. Difiere de la primera por el número de flores que tienen los pedúnculos, pues el *E. racemosum* solo tiene de 3 á 4, y en la que me ocupa he contado hasta 48 como lo indiqué ántes. Las brácteas de ésta son cordiformes ó reniformes y mucronadas y no ovado-elípticas como las de aquella, ni se encuentran algunas veces aproximadas á la flor como sucede en la misma, sino siempre colocadas en la articulacion de los pedúnculos secundarios. Difieren tambien ambas especies por la forma de los sépalos, pues en el *E. racemosum* son ovado-elípticas como las brácteas, y no ovado-agudos como en la otra.

Con el *E. spicatum* tiene de comun la especie á que me refiero la forma de las hojas y de las brácteas; pero se distinguen fácilmente por la forma de la inflorescencia y por ser unifloreos los pedunculillos en aquella. No puede confundirse con las cinco especies restantes por los caractéres del tallo, de las hojas y de la inflorescencia. En consecuencia, el *Exogonium* que encontré en el Estado de Morelos, es, á mi juicio, una especie nueva, ó no descrita, que propongo se designe en tal caso con el nombre de *Exogonium Olivæ* en recuerdo del sabio naturalista jalisciense D. Leonardo Oliva, que falleció en Guadalajara el año de 1872.

El *Exogonium Olivæ* se encuentra con frecuencia desde las cercanias de Cuernavaca, á una altura de 1997 mts. sobre el nivel del mar hasta la montaña de Cacahuamilpa al S. de aquella ciudad; sus preciosos racimos, adornados de brácteas rojas, contrastan graciosamente con el follaje de las vigorosas plantas de aquel clima cálido que le sirven de apoyo.

He consultado el establecimiento de esta nueva especie á los distinguidos botánicos mexicanos D. José Barragan y D. Manuel Villada, quienes me han ayudado muy eficazmente en mi estudio, y ambos opinaron por la afirmativa

Me complazco, pues, en añadir un nombre más en la riquísima Flora de nuestra República.

Para fijar mejor las ideas respecto de la distribucion geográfica de las plantas que he citado, así como de algunas de las causas que mas influyen en su estacion, inserto el siguiente cuadro que contiene el resúmen de las observaciones que hice sobre el particular.

CUADRO

DEL RESUMEN DE OBSERVACIONES.

ESTACIONES.	PLANTAS CARACTERISTICAS.	Alturas sobre el nivel del mar.	Temperatura en grados centígrados.	Horas de las observaciones.	Fechas de las mismas.
Tlalpam	Compuestas gen. senecio	2276 m.	23. 7	8 de la mañan.	15 Feb. 1874.
San Mateo	Idem, idem	2283 m.	27. 5	9½ de idem.	,, ,, ,,
Topilejo.	Coníferas (cupressus, abies)	2486 m.	27. 5	10½ de idem.	,, ,, ,,
El Guarda.	Idem, idem, Gramíneas.	2508 m. 7	27. 5	12½ de idem.	,, ,, ,,
Cruz del Marqués.	Idem, idem, idem.	2507 m. 2	27. 5	2 de la tarde.	,, ,, ,,
Huitzilac	Coníferas, quercus, arbutus y dononæ.	2486 m.	31. 2	4 de idem.	,, ,, ,,
Santa María. . . .	Psidium pom. Amyris, Y. muricoides. P. fastuosa, A. indica, E. Olivæ. . .	1997 m. 2	31. 2	5½ de idem.	,, ,, ,,
Cuernavaca. . . .	Idem, idem, idem.	1647 m.	21. 2	8 de la mañan.	16 ,, ,,
Temisco.	Idem, idem, ficus, M. unguiscati, y circinalis	1382 m.	31. 2	10 de idem.	,, ,, ,,
Barranca de Colotepec	Bignonia biminalis, Solanum cornutum.	1215 m.	31. 2	10 de idem.	17 ,, ,,
Hacienda de Miacatlan.	Idem, idem	1192 m. 7	30.	2 de la tarde.	19 ,, ,,
Tetecala.	Idem, idem amyris, spondias	1169 m. 7	32. 2	3 de idem.	17 ,, ,,
Idem.	,, ,, ,, ,, ...	1169 m. 7	30. 3	7 de la noche.	19 ,, ,,
Coatlan	Idem, idem, salix, populus.	1410 m. 8	32. 2	5½ de la tarde.	17 ,, ,,
Plan de dos Rios.	Idem, idem, Poinciana pulcherrima. .	1131 m. 3	32. 2	9 de la mañan.	18 ,, ,,
Boca de la Caverna.	Idem, ficus, bombax.	1410 m. 8	32. 2	10½ de idem.	,, ,, ,,

Las alturas fueron calculadas, como advertí ántes, por medio de un aneroide pequeño y compensado. La altura que me dió en México el dia de la partida, (15 de Febrero) y á las seis de la mañana, fué de 2269 metros, número que no difiere mucho de los que se han determinado por medios más exactos. La observacion la hice en la esquina E. de la calle de Cadena en esta capital.

He llegado al fin de mi trabajo, que adolecerá sin duda de muchas imperfecciones, tanto por mi falta de conocimientos como por la brevedad del tiempo en que hice mis observaciones, las que, me he resuelto á escribir, como anuncié al principio, con el fin de cooperar al adelanto de la Historia Natural de México.

Marzo 10 de 1874.

DESCRIPCION

DEL

MINERAL BISMUTIFERO DE SAN LUIS POTOSI,

DESCUBIERTO POR EL SR. D. FLORENCIO CABRERA,
QUE RESULTA SER UN HYDROCARBONATO DE OXIDO DE BISMUTO
O LA BISMUTITA DE LOS MINERALOGISTAS,
SEGUN NUESTRA CLASIFICACION A LA VISTA DE LOS EJEMPLARES REMITIDOS POR EL
MISMO SEÑOR AL MUSEO NACIONAL Y MINERIA,
POR EL SR. D. ANTONIO DEL CASTILLO, SOCIO DE NUMERO.

Se presenta en las combinaciones de las formas siguientes, que pertenecen al sistema orthorómbico:

1.ª Pirámides rombales, con las caras de la base, ó truncados los vértices:

2.ª Pirámides rectangulares, que resultan de la combinacion de los domas macro y braquidiagonales:

3.ª Las mismas pirámides con la cara de la base, ó tablas rectangulares biseladas las aristas de la base.

Estas formas cristalinas son de caras ásperas, formando agrupamientos por las bases, ú otros indeterminados. Las tablas forman celdillas. Los cristales están sueltos ó embutidos en la masa del pórfido cuarcífero del criadero. Tambien se encuentra en concreciones globosas, arriñonadas, en granos, en costras y pulverulento.

Los cristales son pequeños y medianos, hasta de 8 milímetros del lado de la base. No se prestan á la medicion de ángulos, por lo áspero de las caras; pero su textura es hojosa perfecta, siendo el crucero paralelo á la base de la pirámide: por este carácter me parecen no ser formas pseudo-mórficas. (Para el Sr. Frenzel las formas son aparentemente pseudo-mórfosis del Espato pesado). Hasta ahora no se habia encontrado cristalizado. Tienen lustre de nácar en la textura hojosa; y el de las figuras concrecionadas es de cera á vidrio; y mate el terroso. Su color es blanco amarillento que pasa á amarillo de cera, y pajizo; á veces teñidas de rojo, por la arcilla del pórfido rojo que las acompaña.

Los cristales de textura hojosa tienen una dureza de 4 á 5, y dan raspadura blanca. Es quebradizo: su peso específico es de 7,52. Segun el Sr. Rammelsberg tiene el de la Carolina del Sur 7,67: y 6,86-6.909, el de Europa, segun Breithaupt.

Hace efervescencia con los ácidos.

La solucion clorhydrica toma luego un hermoso color amarillo subido.

Da agua en el matracito calentado á la lámpara de alcohol.

Al soplete tiene una fusibilidad de 1.

Se funde en escoria amarillenta con pegadura amarilla parduzca; y continuando el soplo á la llama de reduccion, se obtienen globulitos metálicos y quebradizos.

En el "Neues Jahrbuch der Mineralogie von Leonhard und Geinitz," de 1874, entrega 8.ª, pág. 801, el Sr. Frenzel de Freiberg publicó un análisis, dando la composicion siguiente en 100 partes:

Oxido de bismuto.	90,10
Acido carbónico. . . :	7,00
Acido sulfúrico	0,27
Agua	1,80
Resíduos . . . . :	0,30
	99,47

Los análisis que trae el Sr. Dana en la última edicion de su *System of Mineralogy*, en la descripcion de esta especie, pág. 716, practicados por los Sres. Rammelsberg y Genth, con ejemplares de la Carolina del Sur, son los siguientes:

	$\ddot{C}$	$\dddot{Bi}$	$\dot{H}$	
1.º Distrito de Chesterfield	6.56.	90.00.	3.44=100	Ramm.
2.º ,, ,, ,,	7.04.	89.05.	3.91=100	Genth.
3.º ,, ,, ,,	7.30.	87.67.	5.03=100	Genth.

Como se ve, estos últimos análisis solo difieren del primero en la cantidad de agua y un cuarto por ciento de ácido sulfúrico, que da el del Sr. Frenzel; de manera que en la fórmula $3(\dddot{Bi}\ddot{C}+\dot{H})+\dddot{Bi}\dot{H}=\dddot{Bi}{}^4\ddot{C}{}^3\dot{H}^4$ del Sr. Rammelsberg, solo habria una variacion en la proporcion de átomos de agua que no hace una variacion esencial en la fórmula. El Sr. Cabrera en tres análisis diferentes sacó: 4,43; 4,06; y 4,76 de agua; lo que da un término medio de 4,42, y una proporcion atómica de H^5.

Observaciones.—El hydrocarbonato de óxido de bismuto de San Luis, se cria, como el óxido de estaño arriñonado, en pórfidos, y se encuentra mezclado en pequeñas cantidades con él. Por esta circunstancia las muestras de bismuto metálico obtenidas de este mineral por el Sr. Cabrera contienen una pequeña cantidad de estaño que le quita el tinte rojizo del color propio del bismuto metálico. Además, el Sr. Frenzel observó que los fragmentos del mineral procedentes de México, que examinó, iban mezclados de hojillas blancas, y muy dúctiles, las que, tratadas al soplete, resultaron ser de estaño puro.

El hallazgo ó descubrimiento en México de esta especie mineral, se debe á nuestro socio de San Luis, el Sr. D. Florencio Cabrera, aun cuando sus investigaciones y análisis lo hayan conducido á otros resultados diferentes de los expuestos aquí; por constar que él fué el primero que reconoció el bismuto metálico extraido de esta especie mineral.

Por este trabajo, publicado en Agosto del año pasado, y por los ejemplares que nos remitió, sabemos que se encuentra á pelo de tierra envuelto en la tierra vegetal (seguramente por acarreo); en bolsas, en las excavaciones de las minas, acompañado de arcillas, de bol, litomargas kaolin y ocres, mezclados con cristalitos de cuarzo, de topacio y riñoncitos de óxido de estaño: y en las abras de un pórfido rojo en el que se halla tambien embutido y diseminado en masas y cristales.

El mismo pórfido contiene en sus rajas costras ó concreciones concéntricas amarillentas de óxido de estaño ó casiterita.

Las minas están situadas tres leguas al Oeste de San Luis, en unos cerros de 100 metros de altura sobre el nivel de la ciudad, en las cercanías del Santuario del Desierto; y sobre las Mesas de Buenavista y la Cruz. La sierra de que forman parte dichos cerros, contienen muchas catas que se han abierto por los pepenadores de estaño arriñonado.

Desgraciadamente la produccion de estos criaderos superficiales ha sido escasa, y segun nuestros informes, la casa de los Sres. Gutheil y C.ª de esta ciudad, mandó á Alemania 5000 libras. La libra de metal, puesta allá, sale á 50 centavos; y el metal puro se paga á 2 pesos 50 centavos la libra.

Parece que las minas están ya agotadas, y no se trabajan.

El mineral que analizó el Sr. Frenzel lo tomó, segun me comunica el Sr. Burkart, á quien debo la noticia del análisis ántes citado, de unas 54 libras procedentes de México, que una casa de Hamburgo compró.

México, Julio 16 de 1874.

LA PEGA-ROPA AMARILLA

POR EL SEÑOR DON MANUEL F. DE JAUREGUI.

Esta planta pertenece á la familia de las *Loasaceas*, familia de plantas fanerógamas indígenas: al género *Mentzelia* de Lineo, y es la *Meutzelia hispida* de Will. Tiene los caractéres siguientes:

Planta herbácea; tallo cilíndrico de color verde amarilloso, con un corto número de ramos, rudos al tacto: crece á un metro de altura: hojas alternas, ovado-lanceoladas y dentadas, las inferiores más grandes que las superiores, y éstas casi sentadas, de color verde oscuro, más claro en la parte inferior: las nervaduras de color blanquizco. Las flores se hallan en las extremidades de los ramos y son regulares: cáliz de cinco sépalos, agudos, lisos por su cara interna: corola de cinco pétalos obtusos, lisos y acuminados, de color amarillo de oro é insertos en un disco anular, alternos con los sépalos del cáliz: cuarenta y dos estambres, diez esternos más desarrollados que treinta y dos internos, insertos en el disco de la corola: anteras biloculares: ovario ínfero, carnoso, pluriovulado: estilo filiforme: estigma de tres divisiones lineares: el fruto es una caja triangular, coronada por el cáliz persistente: granos dispuestos de tres en tres y adheridos á tres placentas, ásperos á consecuencia de muchas estrias que tienen en su superficie. Los tallos, las hojas y el cáliz por su parte externa, están cubiertos de un sin número de pelos largos vueltos hácia abajo: los ovarios y frutos tienen tambien pelos rígidos, pero de una forma particular; examinados con una lente son unos cónos con algunos puntos brillantes. Al microscopio, se advierte que los puntos brillantes son otros tantos cónos cuyo vértice está volteado hácia uno de los lados. Por la disposicion de estos pelos, la planta, y principalmente los ovarios, se adhieren á los géneros, y tal vez por este carácter ha recibido el nombre de *Pega-ropa*.

Las raíces afectan muchas formas; la que parece predominar es la cónica alargada, ramificándose por su base ó lateralmente. Su color es amarillo sucio al exterior, con algunas cicatrices, debidas á otras tantas raicesillas que han desaparecido: es muy carnosa; haciendo un corte trasversal se presentan dos zonas muy bien marcadas, una que está inmediata á la corteza es de color más subido relativamente; la otra, que forma el resto de la raiz, es blanca, compuesta de un tejido celular muy compacto: su olor cuando está fresca es nulo, lo que no sucede cuando está seca y en polvo: la zona que está inmediata á la corteza es amarga, miéntras que la central casi no tiene sabor. Esta planta se halla en los alrededores de México. Los indígenas la usan como purgante, y su nombre en mexicano es *Zazale.*

He analizado esta raíz, cuyos resultados son:

Resina, Materia grasa, Goma, Azúcar, Almidon, Sales, Extracto acuoso.

La resina es ácida, de color moreno oscuro, olor apénas sensible, de sabor amargo, soluble en los álcalis cáusticos ó subcarbonatados; neutralizando el álcali que tiene en solucion la resina, ésta se precipita con un color blanco: si se deja secar poco á poco, toma su color primitivo. La he obtenido dejando macerar el polvo de la raíz en alcohol á 40°, concentrando el vehículo y precipitándolo por el agua. Contiene 11 por 100.

El agua que sirvió para la extraccion de la resina, fué concentrada y abandonada á sí misma; poco despues abandonó unos cristales cúbicos muy brillantes. Me pareció ser un principio inmediato: fué necesario hacer la experiencia en mayor escala; y sometida la sustancia cristalina y el agua madre á la accion de los reactivos, éstos me dieron á conocer en los cristalitos cloruro de potasio. El agua madre tiene un sabor dulzacho: contiene azúcar incristalizable. La fécula la he extraido por los procedimientos ordinarios: es muy blanca; puesta al microscopio, se ven los gránulos redondos, ligeramente ovoides: contiene la raíz bastante. La goma la extraje por maceracion de la raíz en el agua, á la temperatura ordinaria y precipitándola por el alcohol concentrado. Por el éter he obtenido una materia grasa, de color amarillo, del olor de la raíz, insoluble en el agua y en el alcohol.

Creo que el principio activo es la resina: á un perro de pequeña talla, que se habia alimentado con pan y leche el dia anterior, se le dieron 0,30 de resina envuelta en un pedazo de carne: á las pocas horas tuvo una excrecion morena de consistencia sólida: poco despues vinieron otras dos excreciones líquidas. En este intermedio, el animal estuvo muy inquieto, ladraba, y se revolcó repetidas veces.

Ninguna otra experiencia fisiológica se ha hecho con las raíces de la *Pegaropa*, y no puedo dar mi opinion sobre su empleo terapéutico; pero á juzgar por los datos de los indígenas, si producen dolores intestinales, son soportables.

ANALISIS DE LA CENIZA

DE LOS

ORGANOS LUMINOSOS DE LOS CUCUYOS

POR EL SEÑOR DOCTOR CARLOS HEINEMANN,

SOCIO CORRESPONSAL EN VERACRUZ.

La imperfeccion de nuestros conocimientos sobre la composicion química de los órganos luminosos de los *Lampirideos*, y sobre la facultad que poseen, ha consistido principalmente en la pequeñez de los objetos que estuvieron al alcance de los investigadores europeos. Dan más probabilidad de averiguar algo sobre estas cuestiones interesantes, los cucuyos americanos, en atencion al notable tamaño de algunos de ellos.

Siento no poder ofrecer por ahora más que un principio para nuevos trabajos, es decir, una análisis de la ceniza de los órganos luminosos, que ya he descrito en un artículo poco ha reproducido en este periódico.

Por falta de aparatos, he tenido que limitarme solo á una análisis cualitativa.

Los órganos luminosos ventrales de ciento ochenta y seis cucuyos, cuidadosamente preparados, y colocados despues en un crisol de porcelana, fueron reducidos á carbon por medio del fuego lento de una lámpara de Berzelius.

El carbon fué tratado con agua hirviendo y su resíduo insoluble, convertido posteriormente en ceniza, lo cual se logró muy bien, exceptuando una insignificante porcion de él.

El extracto acuoso tenia una reaccion ligeramente alcalina, y desprendió con el ácido clorohídrico unas cuantas burbujas de un gas cuya naturaleza (probablemente ácido carbónico), no pudo averiguarse, por su pequeña cantidad.

La continuacion del exámen químico demostró la existencia de rastros de cloro y de cantidades relativamente grandes de potasa y de ácido fosfórico.

La parte de ceniza insoluble en el agua se disolvió en el ácido clorohídrico, desprendiéndose bastante ácido carbónico y no quedando más que rastros insignificantes sin disolverse. En la solucion ácida se podia demostrar con exactitud la existencia de la cal.

Para discutir ahora la reparticion de las sustancias encontradas, es preciso recordar la estructura de los órganos luminosos.

Como lo expuse en el artículo arriba citado, hay que distinguir en ellos dos capas, una luciente, compuesta de células y traqueas, y otra que no luce, en la cual yo, en oposicion á las observaciones hechas por el Sr. Kölliker, que hizo sus estudios en el *Lampiris splendidula*, no he podido encontrar células.

En nuestro cucuyo se compone esta capa de ramificaciones gruesas de las traqueas y de masas compactas, en parte esféricas, mezcladas unas con otras.

Solo el exámen microscópico hace ya probable en estas masas la existencia de dos diferentes combinaciones químicas, porque una parte de ellas está compuesta de pequeños gránulos perfectamente contorneados, miéntras que otras presentan una estructura radiado-cristalina, que con mayor precision se presenta bajo la accion de la potasa cáustica.

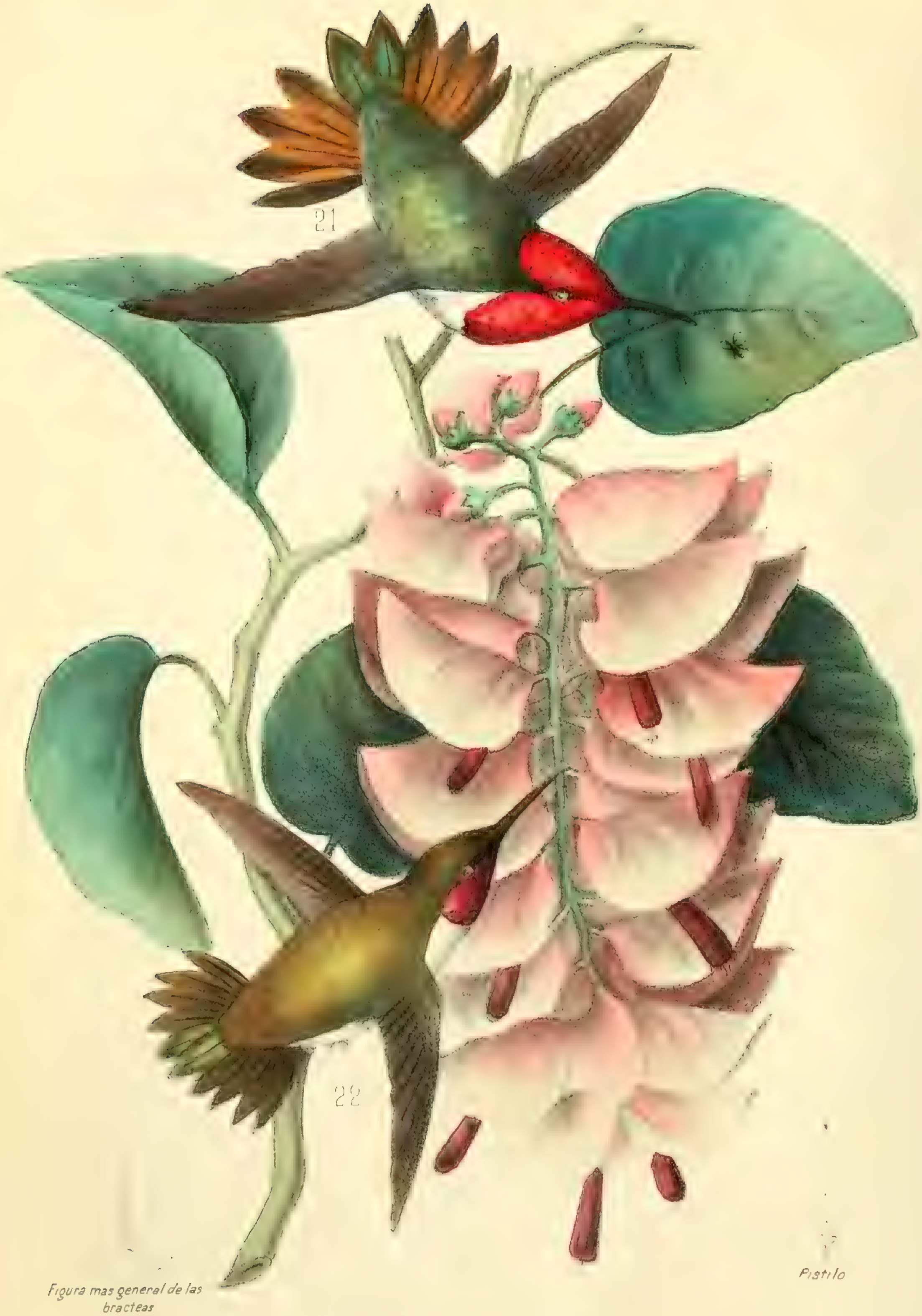
El Sr. Kölliker ha hecho en los *Lampirideos* el interesante descubrimiento de que la capa no luciente, añadiéndole algun ácido, da orígen á la cristalizacion de cantidades considerables de ácido úrico, observacion que yo pude confirmar en los cucuyos; pero no estoy conforme con la suposicion del Sr. Kölliker, de que sea amoniaco la base combinada con aquel ácido, porque los órganos luminosos frescos, tratados convenientemente, no lo desarrollan. La análisis que acabo de explicar, da á mi juicio, la resolucion de este asunto.

En mi concepto, se encuentra el ácido úrico en dos combinaciones, una al estado de urato de cal que forma las masas compuestas de gránulos, y otra al de urato de potasa, formando las masas cristalinas.

El ácido carbónico, que se desprende de la ceniza insoluble en el agua, debe considerarse como producto de la combustion del ácido úrico, porque no está preformado en la capa luminosa.

El ácido fosfórico se debe referir á las células lucientes, porque si se encontrase en la capa que no luce, solo podia estar en la forma de fosfato de cal (hay que recordar que esta capa es insoluble en el agua), y entónces debia probarse su presencia en aquella parte de la ceniza, que solamente se disuelve en ácido clorohídrico.

Otra cuestion, y muy importante es, si está preformado el ácido fosfórico y combinado con la potasa, ó si es el resultado de la combustion de cuerpos fosfóricos. Esto no puede decidirlo una simple análisis de la ceniza. Sin em-


21
22
Figura mas general de las bracteas
Pistilo

EXOGONIUM OLIVÆ. (Bárcena.)

21. Selasphorus Floresii. 22. Trochilus Alexandri

LIT DE H. IRIARTE MEXICO

bargo, llama mucho la atencion el hecho averiguado, y me dará motivo para nuevos estudios, que tal vez aclararán más la causa de la produccion de luz en los coleópteros luminosos.

Veracruz, 24 de Mayo de 1874.

ENSAYO ORNITOLÓGICO

DE LA FAMILIA TROCHILIDÆ

O SEA DE LOS COLIBRIES O CHUPAMIRTOS DE MEXICO,

POR EL Sr. D. RAFAEL MONTES DE OCA, SOCIO DE NUMERO.

(CONTINUA.)

Num. 19.—*Chupamirto de pecho dorado.*

Selasphorus rufus, Gould; *Trochilus rufus*, Swains.; *Mellisuga rubra*, Gray y Mitch.; *Selasphorus ruber*, Bonap.; *Le Sasin*, Aud. y Vieill.

Esta preciosa especie de colibries, es otra de las que como el *colubris*, recorre una vasta extension de la América Setentrional durante su peregrinacion anual, pues el Sr. Gould, dice, que ha obtenido ejemplares de esta familia, de Guatemala; se encuentra en abundancia en el Valle de México, durante el otoño, adonde efectúa su nidificacion, segun manifiesta el Dr. Villada en su interesante Memoria de los "Colibríes del Valle de México," que públicó la Sociedad Mexicana de Historia Natural, en el 2.º tomo de su periódico *La Naturaleza;* y por consiguiente, debe decirse, que esta es su localidad, á pesar de que el número de nidos que se encuentran allí, es insignificante en proporcion á la gran cantidad de individuos de ella que se ven en esta region, siendo muy probable, que tales avecitas hagan su primera incubacion durante la primavera, en algun lugar más meridional, puesto que está probado que algunas de ellas hacen dos posturas al año. Tambien se encuentran individuos de esta especie en California, y segun algunos viajeros, recorre toda la cordillera hasta llegar á la isla de Sitka, á unos 56 grados de latitud setentrional.

La apariencia del macho adulto, es así: la parte superior de la cabeza, de un tinte pardo verdusco; la parte de encima del cuerpo y la cubierta de la cola, color de canela; la cola tambien de este color, pero un poco más subido, teniendo en las puntas de cada pluma, una mancha pardo-oscura; alas pardo purpúreas, y sus cubiertas verde-bronceadas; la garganta y cuello lo tiene cubierto con unas plumas de apariencia escamosa, de un color de oro naranjado brillantísimo; cubiertas de debajo de la cola, flancos y vientre, del mismo color castaño-canelo de la parte superior del cuerpo, un poco más claro en el centro del abdómen; parte inferior del pecho, blanca, que toma gradualmente el tinte canelo del abdómen, con el cual se confunde; region anal cubierta de plumon blanco; patas pardo-oscuras, y uñas y pico negros.

Su largo total, es de 3⅜ de pulgada; alas 1¾ idem; cola 1¼, y pico casi recto, ¾ idem.

La hembra es casi del mismo tamaño que el macho, diferenciándose de éste, en que toda la parte superior de la cabeza, cuello y cuerpo, es de un color verde-bronceado pardusco, con las cubiertas y bases de las plumas de la cola, del mismo color canelo del macho, con lo restante de ellas pardo-oscuro, teniendo las tres de cada lado, las puntas blancas, arredondadas y no lanceoladas como las del macho; toda la parte inferior, blanca, tintada de color canelo en los flancos y cubiertas de debajo de la cola, teniendo por último, una mancha en la garganta, formada por las extremidades de algunas plumas tintadas del hermoso color metálico del macho.

El macho jóven participa tanto de la apariencia de la hembra, como del macho adulto, pudiendo desde luego decirse, que es el intermediario entre ambos.

Num. 20.—*Chupamirto real de pecho azul celeste.*

Delattria Clemenciæ, Gould; *Ornismya Clemenciæ*, Less.; *Mellisuga Clemenciæ*, Gray y Mitch.; *Lampornis Clemencia.* Bonap.

Este hermoso colibrí, es muy parecido al *Campylopterus Delattrii;* tiene el nombre de *Clemencia* que le dió Lesson al dedicarlo á su esposa.

El Sr. Gould, le ha dado tambien el nombre de *Cazique de garganta azul,* y se encuentra en las inmediaciones de Jalapa, Coatepec y Córdoba; pero con más abundancia en el Valle de México, de donde parece ser peculiar, pues mora allí desde la primavera hasta la conclusion del otoño.

La apariencia del macho adulto de esta especie, en cuanto á su plumaje, es como sigue: la parte de encima de la cabeza, del cuello, del cuerpo y cubiertas de las alas y de la cola, de un tinte verde bronceado, y un poco más pardusco y oscuro en la parte de la corona y cubiertas de la cola; alas pardo-purpúreas; cola negro-purpúrea, con las extremidades de las tres plumas de cada lado, como media pulgada blancas; siendo un poco ménos en las dos interiores; cubiertas de debajo de ésta, pardo claro verduscas, marginadas de blanco; parte inferior del pecho y abdómen, gris pardusco con visos bronceados en los flancos y lados del pecho; region anal cubierta de plumon blanco; garganta y parte superior del pecho, de un color brillante azul de cobalto; en la parte posterior del ojo, le nace una linea blanca que se dirige hácia atrás en una extension como de tres octavos de pulgada; sus patas son negro-parduscas, su pico recto y uñas negras.

El tamaño del macho adulto es, 5¾ de pulgada; alas 3¼ idem; cola 2 idem, y pico recto de una pulgada.

La hembra es un poco más pequeña que el macho y muy semejante en el colorido de su plumaje, pues solo se diferencia de él, en que carece del tinte azul metálico que tiene en la garganta, hallándose esta parte cubierta de un color gris claro uniforme, que se une con el resto del color de toda la parte inferior del cuerpo.

NUM. 21.—*Chupamirto de corona y pecho escarlata.*

Selasphorus Floresii, Gould; *Floresi's Flame-bearer.*

De esta singular especie de colibries, solo existe un ejemplar en Inglaterra, en la coleccion particular del finado G. Loddiges, á quien se lo presentó el Sr. Floresi, y éste lo obtuvo durante su estancia en este país, cerca del mineral de Bolaños, en el Estado de Jalisco.

La Srita. Loddiges, segun dice el Sr. Gould, le permitió tomar un dibujo de dicho ejemplar, y además le proporcionó copiar la siguiente nota escrita por su padre con respecto á esta especie, cuya traduccion es como sigue:

«Agosto 11 de 1845.—El Sr. Floresi me envió un hermoso colibrí nuevo, que he apellidado *Floresii*. Fué cogido en Bolaños; es muy parecido al *Anna*, pero sus colores son mas brillantes; visto de frente es escarlata; los lados del cuello los tiene color de rubí ó carmesí; la cabeza es tambien color de rubí, y su cola es parecida á la del *platycercus;* pero tiene parda la parte interior de sus plumas. El Sr. Floresi dice que es el único ejemplar que ha llegado á ver.»

La apariencia de dicho ejemplar es así: la parte superior de la cabeza, garganta y parte superior del pecho, color de granate vistosísimo; parte superior del cuerpo y cubiertas de las alas y de la cola, verde bronceadas; alas pardo-purpúreas; cola, de un color castaño rojizo, con la punta y parte exterior de cada pluma pardo-purpúreo, ménos las dos de enmedio que tienen el centro verde bronceado; parte inferior del pecho y abdómen, gris casi blanco, con los flancos tintados de verde bronceado; patas pardo-oscuras; y su pico recto, y uñas negras.

La hembra, como debe suponerse, es desconocida.

La figura de la ilustracion anexa, tiene el tamaño natural, y la planta, es el *Exogonium Olivæ* descrito por el distinguido mineralogista y botánico D. Mariano Bárcena.

Num. 22.—*Chupamirto de pecho morado.*

Trochilus Alexandri, Bourc. y Muls.; *Mellisuga Alexandri;* Gray y Mitch.; *Trochilus Alexandri*, Bonap.

El Dr. Alexandre que visitó nuestro país, fué quien descubrió esta preciosa especie de colibríes, y los Sres. Bourcier y Mulsant, en honor del descubridor, le dieron el nombre de Alexandri; es muy parecida, por su configuracion y tamaño al *T. colubris*, y habita en la altiplanicie del Valle de México y otros lugares del N. E. de este país, pues el Dr. Heerman ha encontrado individuos de ella en Guaymas. Tambien se encuentra en Tejas y California, por cuyo motivo los americanos la consideran como perteneciente á su fauna.

El *Alexandri* visita el Valle de México durante el principio del otoño; pero no en abundancia, pudiendo desde luego decirse que es raro en esta region.

El color del macho adulto, en la parte superior de la cabeza, del cuello, del cuerpo y cubiertas de las alas y de la cola, es verde bronceado, algo pardusco en lo que corresponde á la cabeza; alas pardo-purpúreas; cola con las dos plumas del centro, verde bronceadas, y las laterales que son lanceoladas, de un tinte negro-pardusco con ligeros visos bronceados; cuello color de púrpura metálico, que se confunde en la parte de arriba con el negro aterciopelado de la garganta; abdómen pardusco, un poco más claro en su centro y desvanecido en su parte anterior con el tinte casi blanco que tiene en el pecho; las cubiertas de sus piernas son blancas; sus patas pardo-oscuras, y uñas y pico que es recto, negros.

El tamaño del macho, desde la punta del pico hasta la extremidad de la cola, es 3½ pulgadas; alas 1¾ idem; cola 1 idem, y pico 8 líneas.

La hembra es muy semejante al macho; pero se diferencia de él, en que está desprovista de los tintes de la garganta y cuello, teniendo en lugar de éstos, un color pardo gris muy claro uniforme hasta el abdómen, y además las plumas de la cola, que no son lanceoladas sino arredondadas; tres de cada lado tienen las puntas blancas, y la generalidad de ellas sus bases grises.

El macho jóven se parece más á la hembra que al macho, y solo se diferencia de aquella, en que en el lugar en que éste tiene el color purpúreo, se le ven una multitud de manchitas pardas, las cuales con la edad se convierten en el hermoso tinte metálico ya descrito.

Num. 23.—*Chupamirto de cola de tijera y garganta azul.*

Ornismya Dupontti, Less. y Jardin; *Triphœna Duponti,* Gould; *Mellisuga Duponti,* Gray y Mitch; *Ornismya Zémès,* Less. Rev. Zool.; *Taumastura Duponti,* Bonaparte.

Esta elegante especie de colibríes, se encuentra durante el verano, en las inmediaciones de Jalapa y Coatepec, así como tambien en el Valle de México; mas sin embargo de hallarse bastante esparcida, es otra de las que como el *Elizæ,* se considera entre las muy raras de dichos lugares. El Sr. Gould dice, que ha obtenido tambien ejemplares de ella, de Guatemala, donde parece que es más abundante, y hace notar, que tiene el modesto nombre Zémès, derivado del que daban á sus idolos los antiguos mexicanos y haitienses.

La apariencia del macho adulto es como sigue: la parte superior de la cabeza, cuello, cuerpo y cubiertas de las alas y de la cola, de un color verde bronceado, un poco más oscuro en lo que corresponde á la cabeza; alas pardo-purpureas; cola extremadamente horquillada, con las dos plumas del centro muy cortas, verde-bronceadas; las dos siguientes de este mismo color un poco más oscuro, con una pequeña mancha blanca en la punta, las tres restantes de cada lado de ella, que gradualmente aumentan en tamaño, tienen las bases y hasta como la mitad de su largo, pardo-oscuras, en seguida una pequeña porcion blanca, y por último, otra parte pardo-oscura con las puntas blancas; su garganta y cuello, cuyas plumas tienen una apariencia escamosa muy marcada, son de un color de índigo brillante; en el pecho tiene una banda blanca; la parte inferior del cuerpo, es de un color verde-bronceado pardusco; las cubiertas de debajo de la cola, de un tinte pardo-claro verdusco; la parte que cubre los cuadriles hasta muy arriba, tambien es blanca; patas pardas, y el pico, que es casi recto y uñas, negras.

Su largo total, desde la punta del pico hasta la extremidad de la cola, es de 4 pulgadas; alas 1 ½ idem; cola 2 idem ménos una línea, y pico ½ pulgada.

La hembra, en cuanto á lo que pertenece al cuerpo, es del mismo tamaño que el macho; toda la parte superior la tiene verde-bronceada pardusca; la inferior castaño rojiza, inclusa la cubierta de debajo de la cola, con excepcion de las plumas que cubren la region anal, que son blancas sedosas; alas pardo-purpúreas; cola de este mismo color, con visos bronceados, más marcados en las dos plumas del centro, teniendo todas las demas, ménos éstas, en las puntas, una manchita blanca tintada de castaño en sus extremidades.

NUM. 24.—*Chupamirto morado grande.*

Calothorax cyanopogon, Gould; *Cynanthus Lucifer*, Swainson;
Ornismya cyanopogon, Less.; *Calothorax Lucifer*, Gray y Mitch.

Esta preciosa especie de colibríes, á la cual el Sr. Gould le da tambien el nombre de *Mexican Star*, Estrella mexicana, es otra de las peculiares del Valle de México, y acaso la más comun de todas las que se encuentran en esta region, pues vive en ella desde el principio de la primavera hasta concluir el otoño; durante cuyo periodo los cazadores cogen un sinnúmero de individuos de ella, tanto para disecarlos, como para venderlos vivos en jaulas á aquellas personas que gustan ver, aunque sea por poco tiempo, tan hermosas joyas animadas; puesto que raras veces se pueden conservar más de dos semanas aprisionadas, y siempre se mueren, ya sea por la falta de ejercicio, ó porque el alimento de azúcar que se les da, no les nutre suficientemente. Visita tambien algunos lugares del Noroeste de México, adonde probablemente va á invernar; pero nunca se le ve en las inmediaciones de Jalapa como ha dicho el Sr. Bulock en su Memoria de «Seis meses en México.»

La apariencia del macho adulto, es como sigue: la parte superior de la cabeza, del cuello, del cuerpo y cubiertas de las alas y de la cola, de un color verde-bronceado parduzco, un poco más oscuro en la parte frontal de la cabeza; alas algo cortas, pardo-purpúreas; cola bastante horquillada, con las dos plumas del centro, como de la mitad del largo de las laterales, verde-bronceadas; las dos siguientes, un poco más largas, del mismo color ménos marcado, las demas negro-purpúreas, siendo las dos exteriores muy angostas en su extremidad y algo más cortas que las siguientes, las cuales son lanceoladas y tienen algunas veces un filete casi imperceptible, blanco en sus extremidades; su garganta, cuyas plumas son de apariencia escamosa, así como las de los lados del cuello que tienen hasta média pulgada de largo, es de un color de púrpura metálico hermosísimo en algunas posiciones de la luz, pues en otras tiene unos reflejos violados indescribibles con la pluma, é inimitables por el pincel; el pecho y las cubiertas de debajo de la cola, las tiene de un color blanco sucio, así como tambien la parte del centro del abdómen, con los flancos pardo verduscos y un tinte castaño cerca de las cubiertas de las piernas que tambien son de este mismo color; sus patas, pico que es algo curvo, y uñas negras.

Su largo total es de 4 pulgadas, desde la punta del pico hasta la extremidad de la cola; alas 1¾ idem; cola 1⅓, y pico 11 líneas.

La hembra, en cuanto á tamaño y color de toda su parte superior, es exactamente igual al macho; toda la parte inferior la tiene de un tinte blanco sucio, algo más claro en el centro del abdómen, con ligeros visos bronceados á los lados del cuello; sus flancos son de un tinte castaño bastante pronunciado; su cola, que no es horquillada, sino arredondada, tiene las dos plumas del centro, verde-bronceadas; las demas son de un color negro-purpúreo, con las bases de un tinte castaño, que al unirse con el color oscuro tiene visos verduscos, y por último, las tres plumas de cada lado de ella, tienen las extremidades blancas.

Segun el Dr. Villada, esta especie nidifica al principio del verano, y como tambien dice que á la hembra se le ve ocupada en esa misma tarea á mediados de otoño, queda confirmada la idea de que algunas especies de esta familia hacen dos posturas al año, y que ésta es una de ellas.

NUM. 25.—*Chupamirto morado pequeño.*

Calothorax Pulchra, Gould.

Esta otra preciosa especie de colibríes, á la cual el Sr. Gould ha dado tambien el nombre de *Beautiful wood Star*, Hermosa estrella del bosque, es tan semejante á la anterior, que á primera vista puede confundirse con ella, pues que toda la diferencia que se encuentra entre ambas, es ser ésta, como cinco octavos de pulgada mas pequeña en su largo total, y tener el pico algo más curvo, más delgado, y por consiguiente más pequeño que el de aquella.

El Sr. Gould dice que los ejemplares que ha obtenido de esta especie, fueron cogidos en Oaxaca, y que es al Sr. Sallé, de Paris, á quien se debe el conocimiento de ella; pudiendo agregar el que esto escribe, que ha conseguido en el Valle de México unos cuantos individuos, que le parecen ser iguales á los descritos con el nombre de *C. pulchra*, cuya apariencia es como sigue:

Macho adulto; la parte superior de la cabeza, del cuerpo y cubiertas de las alas y de la cola, de un color verde-bronceado pardusco, algo más oscuro en lo que corresponde á la cabeza; alas pardo-purpúreas; cola tan horquillada como la del *cyanopogon*, con las dos plumas del centro muy cortas, verde-bronceadas, las dos siguientes un poco más largas, de ese mismo color algo más oscuro; las demas negro-purpúreas, siendo las dos exteriores muy angostas, particularmente en sus extremidades, y tambien un poco más cortas; su garganta y cuello, cuyas plumas tienen una apariencia escamosa, son de un color de púrpura metálico hermosísimo; pecho y centro del abdómen de un tinte blanquizco, con los laterales pardo-verduscos; cubiertas de los cuadriles blancas; idem de debajo de la cola, de este mismo color, y patas, pico y uñas, negras.

Su largo total es de 3⅜ de pulgada; alas 1 idem, y cinco líneas; cola 1¼ y pico ¾ idem.

La hembra de esta especie es tan parecida á la del *cyanopogon*, que muy bien pudiera tomarse por la de aquel, si al compararse no se notara que es un poco más pequeña, así como lo es el macho.

(Continuará.)

DESCRIPCION
DEL VOLCAN DE TUXTLA

POR

D. JOSEPH MARIANO MOZIÑO SUAREZ DE FIGUEROA,

BOTANICO NATURALISTA
DE LA Real expedicion de Nueva España y de la de limites
al Norte de California. *

AÑO DE 1793.

Me parece que debo suponer, como una cosa que no admite controversia, el que la formacion primitiva de esta Serranía de Tuxtla, ha sido enteramente volcánica. La irregularidad de los cerros, tanto por sus ángulos entrantes y salientes, como por la confusion de los materiales de que se componen, acredita esta verdad. No se ve por todas partes mas que vestigios de las grandes erupciones que hubo en los siglos más remotos. La misma villa de Tuxtla, los pueblos de San Andrés y Catemaco fueron tal vez cráteres de otros volcanes antiguos, ó á lo ménos su suelo no está cubierto más que de lavas.

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* La Sociedad juzgó de interés la insercion en su periódico de este antiguo manuscrito del Sr. Moziño, que le facilitó su socio el Sr. D. José Mª Melgar, de Veracruz, por las importantes noticias que contiene, y que servirán para el conocimiento de la Geología de México.—*C. de P.*

Los lechos por donde corren los arroyos, á más de estar llenos de frecuentes cataratas, se componen, en la mayor parte, de una extension enorme de peñascos requemados, y cuya magnitud y firmeza en el encaje hacen increible que hayan sido arrastrados por las avenidas por copiosas que éstas fuesen. Los pozos indican en las tierras bajas el mismo desórden que se advierte en las montañas. Un agregado confuso de tierra, arcilla-arena y escorias he sacado hasta la profundidad de veinte varas; todo el resto del circuito es un mal país.

Los enlaces de esta Sierra con las de Orizaba, Cofre de Perote y Jalapa, son bien conocidos; y no lo son ménos los que tiene con la de Acayucam, Tabasco y que están al N. y N. E. de Oajaca, de donde pueden originarse los continuos terremotos á que está expuesta aquella ciudad. A cada uno de los muchos y recios que sufrió sobremanera á fines de Marzo y principios de Abril de 1787, precedia siempre un ruido subterráneo que las gentes atribuian á un golpe extraordinario de las olas del mar contra la costa, como si esto pudiera oirse á más de 30 leguas de distancia, aun cuando no hubiera de por medio montañas elevadas circunvalando el contorno. El estrépito se oia del E. al N. E., circunstancia que no debe olvidarse por la conexion que tiene en nuestro asunto.

En el siglo pasado, segun informes que he recibido de algunos ancianos de esta vecindad, arrojó llamas y arenas el monte de San Martin, que se haya situado al N. del pueblo de San Andrés á poco más de 2 leguas de distancia: aseguran haberse esto verificado un dia 15 de Octubre, sin que haya quedado memoria del año, ni otro testimonio que el recuerdo que hace el comandante de estas tropas, vecino antiguo y de mucha veracidad, de haber leido una escritura jurídica sobre tierras, en que por incidencia habla de una fiesta jurada con motivo de aquel suceso á Santa Teresa de Jesus. He solicitado en el archivo de la parroquia algun documento sobre este particular y ninguno ha podido encontrarse. Todo lo que sé por una tradicion impresa es que la erupcion duró muy poco, que las materias arrojadas no pasaron de tres leguas en contorno, ni quedó otro vestigio sino un poco de humo que veian no solo con descuido, sino con desprecio todos los habitantes de la comarca, y aun éste lleva más de cincuenta años de haberse disipado enteramente.

El dia 2 de Marzo del presente año (1793), á las cuatro de la tarde, se oyeron en estos pueblos, hácia el referido punto, unos grandes truenos, que sin embargo de ser subterráneos, el vecindario creyó fuese el efecto de una recia tempestad; cosa á que estaba muy expuesta la mencionada serranía.

Una espesa nublazon cubria la cima de los montes, de modo que parecia aproximarse uno de los más fuertes aguaceros. A las seis se dejó ver en Tuxtla por el Nordeste y aquí por el Noroeste de la montaña una gran columna de fuego, de cuyo centro se disparaban con muchísimas centellas que culebreaban en diversas direcciones, y atemorizaron de tal modo á los vivientes, que éstos acudian en tropel á los templos, creyendo inevitable la ruina total de este territorio.

Dos dias de seguida duró esta melancólica escena, sin más novedad que un estremecimiento de tierra la segunda noche por espacio de seis horas y una lluvia de arena de muy poca consideracion, porque el viento favorable que soplaba del Sur, arrastró la mayor parte á los montes de Tecolapan, camino del Marqués y mar inmediato.

La noche del 3 al 4 del propio mes el Gobernador interino, el Pagador del Real Fuerte de San Cárlos de Perote y cuantas personas habia dentro de aquel castillo creyeron que se habia estado disparando sin cesar toda la artillería de Veracruz, y en la misma fecha participaron al Excmo. Sr. Virey de este Reino tan inesperada novedad. El mismo estruendo de artillería se percibió en Tezuitlan y Xalacingo, distantes el uno seis y el otro ocho leguas al Norte de Perote. Los habitantes de Papantla y Misantla en la costa de Tampico, se alarmaron á la misma hora, creyendo que los enemigos con quienes tenemos actualmente guerra estaban bloqueando la plaza de Veracruz.

Mas de 400 cañonazos habian oido en aquella noche, causando suma sensacion, y se sospechó una invasion en las costas de Tabasco que distan unas 100 leguas al S. de este volcan, del que están retirados más de 40 los pueblos que he citado en la de Tampico.

En San Andrés Chalchicomula que está más de 35 leguas al O., creyeron en consecuencia de igual ruido subterráneo, que iba á reventar el volcan de Orizaba y temian quedar sepultados en sus escombros.

El propio mar no estuvo libre de este estruendo, que á bordo del bergantin Volador percibió su capitan D. Ignacio de Olaueta, como consta de oficio, que dió parte á S. E. Se ve claramente que los diversos socavones que ministran los materiales con que hace sus erupciones este volcan, se extienden á muchos centenares de leguas.

Pasados los dos primeros dias todo quedó en serenidad. Los horizontes despejados, solo dejaban ver una pequeña humareda en el cerro de San Martin, que se formaban muy alto algunas nubes acompañadas de truenos sin que siguiera ninguna lluvia. Al cabo de 15 todo se habia disipado perfectamente.

El 22 de Mayo á las siete de la mañana, soplando el viento por el N., fué la segunda erupcion. La elevacion del fuego fué mucho mayor que la primera, mas frecuente el relampagueo, más espesa la nublazon y mas copiosa la lluvia de arena. El sol se oscureció tanto, más de 15 leguas en contorno, que á las 12 del dia fué preciso valerse de las luces artificiales. Las aves quedaron tan aturdidas con tan inesperada noche en el sitio que las sorprendió, que caían á las manos los faisanes en algunas rancherías. Los vecinos me aseguraron que jamás han experimentado noche más tenebrosa que aquel medio dia.

Se renovó la erupcion como la primera vez. A no haber limpiado oportunamente los tejados y azoteas, se hubieran hundido seguramente los edificios por el enorme peso de la arena que cayó sobre ellos, y si no hubiese estado al concluirse la cosecha de algodon por este tiempo, el vecindario hubiera experimentado pérdidas sumamente fuertes, porque el viento contrario trajo los materiales del volcan y arruinó todos los vegetales.

El dia 23 llegaron hasta Oajaca las nubes que la arena habia formado, y el 24 yo mismo vi la lluvia que parecia de ceniza, y pude consolar a algunas personas que habia consternado un caso tan extraordinario, asegurándoles que no podia ser otra cosa mas que una de las erupciones de este volcan de que ya tenia noticia. Casi al mismo tiempo hubo igual lluvia en un lugar de la provincia de Tabasco, por no constar ahora la de Tehuacan, Orizaba, Córdoba, etc., etc.; de modo que calculando la extension por mar y tierra sobre que se desgajó la lluvia, puede asegurarse que las arenas del volcan de Tuxtla han cubierto una superficie de mas de once mil leguas cuadradas.

Otros dos dias duró esta furia á que sucedió la serenidad como en el principio, arrojando diariamente el volcan humo, y de cuando en cuando algunas llamas.

El 28 de Junio fué mayor la erupcion á las seis de la mañana. El viento del Sur arrebató por la mar, montes de Tecolapam y camino del Marqués, la copiosa lluvia que estaba vomitando la montaña. Se obstruyó tanto el camino, que el correo semanario tuvo que volver con la balija á Tuxtla. La arboleda pereció, la cual se componia de grandes y deliciosos bosques que daban sombra en un circuito de 10 leguas. Troncos quemados son las tristes reliquias que dejó el fuego en los tres dias que duró la tormenta, á la que sucedió en los mismos términos que ántes la deseada calma.

No se disfrutó de ésta mas que hasta el 26 de Agosto, en cuya noche, precediendo grandes aguaceros y frecuentes rayos, se encendió de nuevo y continuó arrojando sus materiales impetuosamente hasta no sé qué dia del mes de Octubre, porque las continuas nublazones, lluvias y materias del Norte, nos quitaron de la vista por más de 30 dias los montes vecinos.

Desde principios de Setiembre que venia navegando por la costa, sentí la lluvia de arena que no dejé de experimentar en los dias que continué mi navegacion por los rios que desaguan en la Barra de Alvarado, y de entónces acá, apénas ha habido dia que no haya caido mayor ó menor cantidad.

El rio de Tuxtla tenia varias hundidas en que solia haber algun pescado. Sus aguas eran cristalinas, ahora son turbias, y todo el lecho quedó llenó de bancos de arena. La que se halla desleida y se toma en la bebida, puede haber ocasionado las muchas disenterias que observé con síntomas de malignidad en esta villa, y las porfiadas toses no reconocen, segun mi dictámen, otro orígen que la infeccion de la atmósfera con algunas materias que no extraño traigan algun principio arsenical. Por otra parte, los tuxtlecos han sacado utilidad de tanta lluvia de arena. Su piso barrancoso se componia ó de fango ó de arcilla resbalosa, mezclado lo cual con los materiales resecos, permite andar sin las caidas que anteriormente eran inevitables. El 23 de Setiembre me aproximé al volcan en obediencia á la suprema órden de S. E., que con fecha 18 del mismo mes me comunicó el director del real jardin y expedicion botánica, D. Martin de Sesé, y en sus inmediaciones advertí que la arena habia subido más de tres varas castellanas en una circunferencia de tres leguas de diámetro, cuya capacidad, aun calculada por lo más bajo, pues en algunas partes la elevacion era de cinco varas á seis, produce 57.000,875 piés cúbicos.

Era espantoso el ruido de truenos que sin cesar percibiamos al pié de la montaña; muchos rayos parecia que se estaban disparando en la cumbre, y todo el terreno se estremecia tan frecuentemente que ni en Oajaca ni en México he experimentado iguales temblores de tierra. La misma arena nos habia nublado el sol, y el viento que se habia mantenido toda la mañana por el Sur, nos acabó de proporcionar las circunstancias más favorables para emprender la subida.

En efecto, perdiendo frecuentemente terreno por deleznarse la arena, hubimos de conseguirlo despues de dos horas de afanes que me pusieron á punto de sofocarme, como acaso hubiera sucedido á no estar prevenido un criado de la expedicion con un frasco de alcali volátil para socorrerme.

La columna de fuego que salia del cráter este dia, tenia un diámetro de más de cuarenta varas, y contando con el humo de más de ciento. El que se figure un chorro de fuego perfectamente semejante al de los cohetes y del tamaño que llevo referido, se formará la más perfecta idea del que se presentó á mis ojos. Entre él se elevaban muchísimas piedras de diversa magnitud, tan encendidas todas como el hierro en la fragua. Las mayores caian casi perpendicularmente sobre la misma boca que las vomitaba, y las menores en la circunferencia, con particularidad hácia el Norte. El estruendo con que se hacian tan contínuas explosiones ya no me pareció allí semejante al de los rayos; heria el oído del mismo modo que el que produce las olas del mar, que agitadas por un fuerte vendaval, van á azotarse contra las rocas.

Un olor de azufre muy intenso comenzaba á sentirse casi desde la mitad del cerro. El piso estaba bastante caliente, y por muchas partes se veían salir muchos vapores, todos ellos perfectamente blancos.

En el humo de la grande hoguera habia tal variedad de colores, que no soy capaz de expresarlos, por no hallar nombres adecuados con que darlos á conocer. Esto daba el espectáculo más horrible, y algunos de los que me acompañaron se precipitaron ciegamente por los arenales diciendo haber visto el infierno.

Al borde extremo de la meseta, inmediato al cráter, el termómetro de Reaumur, suspendido en el aire, estaba á los 16°, y otro de igual graduacion tocando el suelo, marcaba 68°. Hácia la parte interior, á dos varas de distancia del fuego, pasaba de los 70°, suspendido en el aire, y llegaba á los 74° puesto en el suelo. En este sitio, que es perfectamente al E. de la chimenea, dejé enterrada una botella con una inscripcion latina en que expreso el dia y hora en que estuve ahí, y los sugetos y nombres del alcalde mayor D. Manuel de Escobar y mi compañero D. Julian de Villar, que habian ido conmigo.

Se recogieron varias piedras, en las que casi encuentro una suma uniformidad.

En la crestonería superior hubo probablemente una minería de cobre con matriz silicosa. Las piedras que han rodado conservan todavía la pinta, de lo cual, y de no haber encontrado vitrificacion alguna en todo el distrito, infiero que no han sufrido la accion del fuego estas sustancias, y tengo por seguro que no formaban más que un manto muy superficial.

En las que dispara el volcan, el hierro es el metal que más se distingue. Todos los manchones blancos á que apliqué repetidas veces la lengua, me parecieron el producto de una sal marina. No falta algun ocre ni deja de abundar el azufre. El gas azótico creo que es comun en todos los volcanes.

Los minerales no pueden conocerse bien sin un análisis químico; y aquí, más que en otra parte, son insuficientes los sistemas de varios mineralogistas que caracterizan los géneros y especies de este reino por la diversidad de sus figuras. Las recias frotaciones despuntan necesariamente los ángulos y salta á los ojos que ese es el orígen del polvo negro que se ha esparcido por tantas leguas, cuya naturaleza es idéntica á la de las piedras que yo mismo he remolido. Me faltaban unos barómetros para conocer la elevacion de la montaña sobre el nivel del mar; mas el celo y actividad con que S. E. quiere llevar hasta el fin las observaciones útiles al bien público, y los progresos de las ciencias y artes, me proveyó de dos con que poder hacer un segundo viaje. Más de un mes tuve que diferirle, obligado por los perpétuos temporales que ha habido en Octubre pasado y más de la mitad de éste. Traté de construir en este tiempo una máquina eléctrica, que no salió de lo peor, y de que contando con los grandes auxilios que me proporcionaba el alcalde mayor, se remediasen las sumas incomodidades del camino con una estacada, tanto por padecer ménos en aquellas molestas subidas y penosos arenales, como por defender los instrumentos de un golpe. En 21 del corriente, que fué el primer dia sereno que se presentó, resolví concluir mi encargo, y con un numeroso acompañamiento llegué á la cumbre del volcan á la una de la tarde, llevando conmigo para que lo dibujase, al dibujante de la expedicion, D. Antonio Echeverría, que no habia podido acompañarme en el primer viaje por estar enfermo.

Habia dejado al pié de la montaña uno de los barómetros con su termómetro anexo, que no obstante haber sido el que llegó casi inservible de Veracruz, pudo aquí componerse medianamente. El otro que era muy bueno se entregó al gobernador indio, para que bajo su custodia lo condujese hasta arriba uno de los naturales en la misma situacion que yo lo habia dado. Pero fuese porque variasen ésta improvisamente, ó porque en la áspera pendiente, que con motivo de las grandes lluvias se habia puesto más barrancosa que ántes, tropezase el que lo llevaba, lo cierto es que al momento de hacer uso de él, tuve el desconsuelo de ver quebrado el tubo por su parte superior. Hice sobre la marcha subir el que habia quedado en la falda, y por su medio, aunque imperfectisimamente, averigué que la mayor altura del cerro de San Martin es de 500 varas escasas sobre el nivel del mar. No fué más afortunada que el barómetro la maquina eléctrica, llegó despegado el vaso que tenia puesto en lugar de la botella de Leyden. Todo lo encontré muy cambiado respecto á lo que habia visto la otra vez. Al pié de la montaña no se percibia ruido alguno, y en su cumbre no habia otro que el semejante á un rio caudaloso que se precipita á quince ó veinte varas de profundidad.

En el sitio en que quedó la inscripcion, habia subido más de 8 piés la arena, y el fuego habia disminuido mas de dos terceras partes, tanto respecto del diámetro de la columna como su elevacion. Con esto tuve la felicidad de ver una gran parte del fondo de aquella horrible chimenea, que no tiene 30 varas de profundidad. Por entre innumerables grietas sale un vapor parecido á la neblina que se eleva muy poco de la tierra y la conserva llena de humedad. Por la banda del Norte sale con mayor abundancia y subsisten allí, las piedras ardiendo, tan convertidas en ascuas, como las que se disparan en las erupciones impetuosas de la fragua que está al NE.

La peñasquería que se ve por el N. amenaza el hundimiento por estar ya desplomada, ser en ella más recios los temblores y tener á su pié un incendio que, aunque no es tan voraz como al principio, no deja de ir haciendo excavaciones.

Conjeturo que la boca que arde actualmente con fuerza, presente dentro de pocos dias ó meses una vista semejante á la de la otra que parece estar próxima á apagarse, de donde infiero, que sin embargo de todos los indicios que acreditan la desmesurada extension que por conductos subterráneos tiene la mina volcánica hasta por debajo del fondo del mar, esto no hace, como vulgarmente se imagina, unas excavaciones de mucha capacidad, sino por el contrario, de pequeño calibre, y más propias por consiguiente, para comprimir los vapores enrarecidos, cuya violencia es bien conocida de los físicos, por superar incomparablemente á la de la pólvora, y cuya suma total produce la fuerza con que se lleva consigo las masas enormes que he visto dispararse.

En el borde interior de la hornilla que está al NE., á ménos de una vara del mismo fuego, dejé enterrada otra botella con una inscripcion poco diversa de la anterior. Apénas podiamos mantenernos Villar, el criado Calderon y yo en este arriesgado sitio: el humo nos envolvia algunas veces y nos robaba de la vista de nuestros espectadores; lo peor era que se nos quemaban los piés, no obstante que al asentar el uno levantábamos el otro con suma velocidad; tostados sacamos los zapatos, y al descender del pequeño cerrito, que por todas partes estaba humeando, sentiamos hasta los muslos un vapor poco ménos que de agua hirviendo, que no dejó de escaldarnos completamente. La sal de tártaro, ántes de media hora habia sufrido su delicuescencia.

Léjos de las hornillas y cerca del borde extremo de la serranía en que quedó la mayor parte de los que me acompañaban, era tan intenso el frio, que todos tiritaban, aun los que pudieron cubrirse sobre sus vestidos con unas especies de camisas de balleta muy usadas en estos paises. El viento soplaba por el E., y el mercurio en el termómetro de Reaumur, bajó á los 14 grados.

Estaban despejados los horizontes y se veían con claridad, no solo la ruptura del mar, sino tambien los innumerables bajos que la arena ha producido en su fondo. Calculo que el cráter del volcan no dista en línea recta, tres cuartos de legua de la playa. Tres horas y média empléé en mis observaciones, y bajé de la montaña á poco más de las cuatro de la tarde.

Como la gente vulgar ve siempre como efecto sobrenatural de la indignacion divina todos los fenómenos extraordinarios de la naturaleza, no es extraño que estos habitantes estuvieran sobrecogidos de un terror pánico que los impelia á abandonar su antigua patria y aun sus posiciones. Algunos, de hecho lo ejecutaron así, bien que fueron despues restituidos á ellas por el celoso magistrado que los gobierna.

San Andrés Tuxtla, Noviembre 27 de 1793.

EL ÁRBOL DE MANITAS,

POR EL SEÑOR DON MARIANO BARCENA,

SOCIO DE NÚMERO.

Con el fin de obsequiar los deseos de mi respetable amigo el Sr. D. Ramon Terreros, que me pidió algunas noticias acerca del *árbol de manitas*, voy á anotar algunos datos que he reunido sobre la historia y caractéres de este interesante vegetal.

Hácia el año de 1787, que se hallaba en México la expedicion botánica venida de España, y presidida por el Sr. D. Martin Sessé, trajeron los indígenas de Toluca, algunas flores del árbol de manitas que llamaron la atencion de los miembros de la referida expedicion, quienes se dirigieron á aquella ciudad con el fin de observar el árbol de donde provenian aquellas, y tuvieron la fortuna de encontrarlo provisto de todos los órganos necesarios para estudiarlo con perfeccion.

No pareció desacertada á los observadores cientificos la denominacion de *Macpalxochitlcuahuitl*, dada por los indigenas á la planta en cuestion, y adoptada tambien como sinónimo por el Dr. Hernandez, puesto que la sustituyeron por la de *Cheiranthodendron*, equivalente á aquella, y compuesta de las voces *Mano—Flor—Arbol*, con que significaron que las flores de ese vegetal tenian la forma de una mano. Más tarde el ilustre Bompland cambió ese nombre genérico por el de *Cheirostemun*, formado á su vez de las palabras *Mano, Estambre*, que expresa más exactamente el caracter que se quiso hacer notar, puesto que los estambres solamente y no toda la flor, presentan la figura de una mano.

Los caractéres que asignan algunos botánicos al árbol de manitas, son los siguientes:

Arbol de 12 á 15 metros de altura; tallo erguido, cilíndrico, cuyo diámetro en el tronco, es generalmente de 0^m4; ramos alternos, horizontales y de color pardo-rojizo. Hojas alternas, con estípulas peciolares; peciolo de la longitud del limbo; la forma de éste es palmatilobada. Flores subopositifolias, solitarias, pedunculadas; pedúnculos rojizos y provistos de tres bracteas ovado-oblongas y acuminadas; cáliz sub-campanulado, carnoso, 5-partido; las divisiones son oblongo-acuminadas y presentan un reborde longitudinal ó carena en su parte exterior.

No tiene corola.

Estambres cinco, monadelfos en la base, separados hácia la parte superior: son desiguales y están terminados por anteras oblongas. Ovario pentágono, oblongo; estilo alargado y terminado por un estigma agudo.

Fruto capsular, 5-locular, conteniendo de diez á doce semillas en cada lóculo.

Estos caractéres colocan al árbol de manitas en la familia de las Bombaceas, constituyendo un género, cuyo nombre admitido en la actualidad es el de *Cheirostemun* dado por Bompland, así como el nombre específico de *platanoides* dado por el mismo sabio, y que recuerda la semejanza de las hojas de nuestro árbol con las del *platanus*, quedando por fin designada dicha planta, con el nombre específico de *Cheirostemun platanoides*.

Por el hecho de no haber encontrado en el principio más que un solo *Cheirostemun*, que era el que se hallaba en las inmediaciones de Toluca, creyeron los individuos de la expedicion botánica, así como otras personas de las que se han ocupado de ese árbol, que aquel ejemplar habria sido plantado allí por los reyes aztecas, y no sabian, por tanto, á qué patria debian referirlo. Más tarde un discípulo del distinguido botánico mexicano D. Vicente Cervantes, encontró el *Cheirostemun* al estado silvestre en las inmediaciones de Guatemala, y se creyó que era propio solamente de aquella localidad; pero en el año de 1871 lo encontró tambien al estado silvestre en el Estado de Oaxaca, mi apreciable amigo D. Antonio Peñafiel, segun consta en las «Observaciones de viaje» que leyó en la Sociedad Mexicana de Historia Natural, quedando así demostrado, que el árbol de manitas pertenece tambien á la flora mexicana.

Las dificultades que se encontraron para reproducir ese árbol en los tiempos pasados, hicieron creer a los indígenas que por disposicion divina no se podria lograr otro ejemplar mas que el que existia en Toluca, y este fué el informe que dieron aquellos á los botánicos españoles que deseaban obtener algunas plantas de la misma especie para remitirlas á Europa. Sin hacer caso de esa superstición, dejaron acodados algunos ramos al cuidado inmediato del corregidor de Toluca y de un indígena que vivia en un lugar inmediato al terreno en que se hallaba el árbol citado.

Por descuido de ambos encargados no se lograron los acodos ni las semillas correspondientes á aquel año; mas los botánicos de la expedicion habian traido á México algunas estacas que llegaron aún vivas y las plantaron en macetas pequeñas, cuidándolas con el mayor esmero el director de la expedicion D. Martin Sessé y Lacasta.

De esas estacas, que eran en número de veinticuatro, solo tres comenzaban á desarrollar sus yemas y fueron trasportadas en ese estado al jardin del palacio vireinal, donde al fin se logró una que siguió su desarrollo y formó un árbol elegante que vivió muchos años y del cual se tomaron algunas estacas y semillas en diversas épocas.

En el año de 1794, el señor profesor D. Vicente Cervantes mandó hacer unos acodos en ese árbol con el fin de mandar algunas plantas al jardin botánico de Madrid; y segun noticia que dió en aquella época el jardinero mayor de palacio, se habia logrado uno de los acodos en el año de 1795 y se proponian remitirlo á Europa tan pronto como acabara de desarrollar sus yemas.

En la actualidad hay en el jardin de Palacio un árbol de *Cheirostemun*, que tendrá cerca de 12 metros de altura. Segun me informó uno de los jardineros, no existia ya el árbol plantado por Sessé, y el que ahora se encuentra en ese lugar procedia de una semilla del anterior, y que habia sido plantado en el lugar que hoy se encuentra, hácia el año de 1848. El tronco de este ejemplar se halla dividido á la altura de $0^{m}75$ en tres brazos robustos; la seccion de su tronco es elíptica, siendo el eje mayor de 73 centímetros de longitud. En su pié está provisto de varios renuevos que presentan algunas hojas notablemente desarrolladas, cuyos caractéres y dimensiones son los siguientes: peciolo rollizo, cilíndrico, verde-claro, sembrado de hacecillos de pelos estrellados de color pardo-cetrino claro; su longitud es de $0^{m}227$; limbo palmatilobado, con siete lóbulos ondulados; la longitud de aquel es de

$0^{m}335$, y su anchura de $0^{m}373$; sus nervaduras son palmeadas, en número de 9, siendo siete de ellas muy prominentes, y dos pequeñas y poco abultadas. El ciclo de las hojas es de ⅓.

El árbol de Palacio florece desde el mes de Julio y continua hasta Diciembre. En las flores que encontré caidas á su pié he notado algunos detalles que no he visto citados por los autores que se han ocupado de esa planta.

Las flores tienen su pedúnculo articulado, comprimido, de color verde-amarillento, mas ó ménos rojizo por la presencia de los pelos estrellados de que hablé anteriormente; es 3—bracteolado, las bracteas aovado-agudas y de prefoliacion revoluta. Cáliz 5—lobulado, divisiones desiguales y carenadas; dos de ellas, que están opuestas, *tienen los bordes por la cara posterior petaloides y de un color rojo de sangre; otras dos carecen de este carácter y tienen el aspecto y color de la carena, y la quinta solo presenta un borde petaloide y es inequilátera.* En cuanto al ovario, creo que más bien que como pentágono y oblongo debe considerarse como piriforme y 5—lobulado, á lo ménos en los ejemplares que he examinado.

Al observar la lozanía que afectaba ese árbol y el desarrollo tan notable de sus renuevos, me vino la idea de examinar la naturaleza del terreno en que se encuentra, así como la de las sustancias minerales de sus cenizas, para buscar aquellos elementos mas favorables á su desarrollo. El terreno está formado por tierras arcillo-arenosas y humíferas, bastante húmedas y provistas de restos vegetales en diversos grados de descomposicion.

Incinerada la madera de los ramos jóvenes, dejó un resíduo de cenizas que corresponde, en proporcion, á un 2,5 por 100. Dichas cenizas contenian las sustancias siguientes:

Cal, potasa, hierro, ácido carbónico, sílisa y ácido fosfórico.

De estos componentes la cal se mostraba con mayor claridad en las reacciones, y debe tener una influencia muy notable en la nutricion y buen desarrollo de aquel árbol.

En la actualidad hay ya varios ejemplares de *Cheirostemun platanoides* en esta capital y sus inmediaciones; existe un individuo, tambien antiguo, en el jardin de plantas de San Francisco, donde he visto algunas plantas pequeñas obtenidas por semilla; sé que en la hacienda de los Morales, en Tlalpam ó en un lugar vecino, hay varios arboles de donde provienen algunas de las flores que venden anualmente los indígenas en esta capital.

En cuanto á las propiedades terapéuticas del árbol de manitas, creo que deben ser las mismas que las que poseen la mayor parte de las Malvaceas, con las que tiene mucha afinidad y contiene como ellas una cantidad notable de mucilago.

México, Setiembre 2 de 1874.

DE LA TOBA FITOLITARIA DEL VALLE DE TOLUCA,

POR EL SEÑOR EHRENBERG.

TRADUCCION
COMUNICADA POR EL SEÑOR DOCTOR BURKART A DON ANTONIO DEL CASTILLO, CON ENCARGO DE CORREGIRLA PARA SU PUBLICACION EN MEXICO.

En sesion del 17 de Marzo de 1866, de la Clase físico-matemática de la Academia Real de Ciencias de Berlin, el Sr. Dr. Ehrenberg leyó una comunicacion preliminar sobre una toba fitolitaria, que se halla en el valle de Toluca, en México. Esta comunicacion se imprimió en los informes mensuales del corriente año de dicha Academia, y literalmente traducida dice lo que sigue:

«Varias veces he presentado á la Academia, rocas muy importantes en geología, que daban á conocer la presencia, no sospechada hasta entónces, de séres orgánicos extremadamente pequeños, sobre vastas extensiones de terrenos, y su influjo en la composicion de las rocas. A estas rocas pertenecen las tobas de las llanuras desiertas de la Patagonia observadas en una inmensa extension por el Sr. Darwin, de las que he recibido muestras y he descrito su naturaleza en los informes mensuales de la Academia, del año 1845, y despues en mi Microgeologia, pág. 293. Pertenecen tambien á ellas las rocas de los grandes depósitos del Maipú, volcan del Chile, designadas en parte como traquita descompuesta y toba traquítica, y en parte como piedra pómez por Meyen, cuyas muestras he examinado publicando los resultados de mi investigacion en las obras ya citadas. Los depósitos de trípoli de la costa de Atacama, sobre los cuales he informado á la Academia desde el año de 1856, despues de haber examinado sus muestras remitidas por el Sr. Philippi, no ofrecen indicios volcánicos; pero el lodo de las erupciones del volcan de Quito que el Sr. A. de Humboldt examinó detenidamente y de las cuales he informado á la Academia durantes los años de 1839, 1841 y 1846, tienen una íntima relacion con la vida orgánica, así como los productos de las erupciones de Imbaburu, que describí en 1846.

«Tambien tuve oportunidad de examinar el lodo de las erupciones del volcan de Guadalupe en «Cabo es terre,» erupciones que en el año de 1843 causaron terribles devastaciones en dicha isla, y las he descrito en la Microgeologia, pág. 361. He observado igualmente, segun consta en los informes mensuales de 1856, pag 429, que la toba traquitica de Honduras en Centro-América, contiene restos orgánicos; y que la tierra blanca de las inmediaciones de México, designada en la Microgeologia con el nombre de Tiza, se compone enteramente de ellos. La más notable de estas formaciones es la de «Fall River» del Oregon, en Norte América, que es un depósito de 500 piés de ancho, cubierto por una masa de basalto compacto de 100 piés de espesor, que Fremont descubrió y designó como kaolin blanco, y de cuyos pormenores di cuenta en los informes mensuales á la Academia, en las sesiones de 1849, y en la Microgeologia.

«Todos estos depósitos son acumulaciones ó mezclas de formas de agua dulce, contrarias á la suposicion de que la accion volcánica tenga por lo general una relacion íntima con las condiciones marinas, y estén realmente en relacion con las aguas del mar; opinion dimanada de la posicion de los volcanes, generalmente próxima á las costas.

El Sr. Burkart, director que ha sido de minas en México, durante los años de 1825 á 1834, tambien presentó para su exámen una muestra aparentemente de toba, pomeza, que cubre una extension considerable de la mesa de la cordillera de México, y que parece acaso guardar la misma relacion con las acciones volcanicas que la llamada *moya* de Quito, observada por el Sr. de Humboldt.

El mismo Sr. Burkart me remitió por conducto del Sr. Rammelsberg una muestra de toba gris que acababa de recibir del Sr. Castillo, de México, quien la recomenbaba para su exámen al microscopio, porque en su concepto, podria ofrecer grande interes para la geologia [1]. La muestra traia esta etiqueta: TIZA DEL VALLE DE TOLUCA ¿DE PIEDRA PÓMEZ Ó DE INFUSORIOS? Hallando yo á primera vista con el microscopio, que la toba se componia principalmente de partículas vegetales silizosas que he nombrado litolitharias, mezcladas con pocas Bacilarias y partículas espumosas muy visibles, me puse desde luego en correspondencia con el Sr. Burkart sobre el asunto, y recibí en contestacion la carta siguiente:

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[1] NOTA DE CASTILLO.—En el impreso del Sr. Ehrenberg, no se hace mencion de esto; mas en esta traduccion del Sr. Burkart que me remite con el objeto expresado en el encabezamiento de este artículo, y con el cual cumplo hasta ahora, por circunstancias, repito, ajenas á mi voluntad, me hace la justicia de expresar que eran tambien mias las instancias para que el Sr. Ehrenberg examinase la tiza que yo le remitia.

Bonn, Febrero de 1866.

«Con mucho gusto me he impuesto por su grata, fecha 29 del mes pasado, de que vd. ha reconocido en la muestra de la roca problemática del valle de Toluca ó Lerma, un conglomerado orgánico, de naturaleza silizosa predominante, cuya sustancia consiste casi enteramente de formas fitolitharias con mezcla de formas basilarias. Deseando vd. alguna informacion más sobre la extension y la anchura de los depósitos de que se tomó la muestra examinada, así como sobre su yacimiento y localidad, me apresuro á darle las noticias siguientes, suplicándole me permita pedir informes más circunstanciados al Sr. D. Antonio del Castillo, de México, porque no podria dar los informes detallados que la importancia de la materia requiere, y un plano más exacto de su situacion, que el que contiene mi obra sobre México (Reisen und Aufenthalt in México Stuttgart 1836), ó el que presenta el mapa del Estado de México, por el Sr. de Gerolt y Berghes, ó el mapa de México del instituto geográfico de Weimar. El Sr. Castillo me dice solamente, que la dicha roca se encuentra en el valle de Toluca ó de Lerma, entre Ixtlahuaca y Almoloya, distantes de 6 á 7 leguas, y lo que conozco de ella se limita á mis observaciones hechas de paso, caminando de México á Lerma, á Toluca, á Ixtlahuaca y á Tlalpujahua, hace ya 40 años; pero de las cuales, sin embargo, voy á comunicar á vd. el siguiente resúmen.

«El valle de Toluca ó de Lerma se halla en la falda occidental de la cordillera de México, en posicion análoga á la del Valle de México, en la falda oriental, á una altura considerable sobre el nivel del mar, y en él tiene su orígen el rio que desemboca cerca del puerto de San Blas, en el mar del Sur. Este valle está formado del lado derecho de la alta serranía que forma el vértice de las aguas entre el rio de Moctezuma y el rio de Santiago, ó entre el golfo de México y el mar del Sur, y tiene una elevacion sobre el nivel del mar en el cerro de Ajusco, de 12.054 piés de Paris, y en las Cruces, (entre Cuajimalpa y Lerma,) de 9.959 piés. Del lado izquierdo hay una sierra elevada que está dominada por el Nevado de Toluca, (cono traquítico de 14.271 piés de elevacion,) la que separa las aguas del rio de Santiago de las del rio de las Balsas, que desemboca cerca de Zacatula, en el mar del Sur.

Entre el cerro de Ajusco y el Nevado, el valle de Toluca en su parte superior se dirige por lo general de Sur á Norte, y sus aguas corren con cortas interrupciones, de Oriente á Poniente, bajando de las sierras elevadas para juntarse en la cabeza del valle, al Sur de Lerma, formando las varias lagunas bajas que dan orígen al rio de Lerma ó de Santiago. Estas lagunas se extendian ántes más hácia el Norte; pero poco á poco se han ido azolvando con los detritus de rocas acarreados por las aguas de las serranías vecinas que se han depositado en ellas. El suelo del llano que forma el valle de Toluca, que en esta parte se extiende entre Toluca á 8.334 piés de elevacion, Lerma á 8.084 piés, Almoloya á 8.014 piés, Ixtlahuaca á 7.943 piés, los ojos termales de Ocotitlan á 7.833 piés, el puente de la Jordana á 7.804 piés, y más al Noroeste, hasta una anchura de más de 5 á 6 leguas, ofrece en su superficie, por lo general, los caractéres de la mesa de la cordillera de México, que parece pertenecer en su mayor parte, á la misma formacion de acarreo. Este valle es escaso de Monte, pero no carece de vegetacion, y ofrece en muchos puntos un terreno favorable á la agricultura, como lo prueba el gran número de pueblos, de haciendas y de ranchos situados en él, y en que se cultivan granos y el maguey de que se saca el pulque.

Las sierras que rodean el valle de Toluca en su parte superior, constan de pórfidos, en la mayor parte traquíticos, y de rocas volcánicas basálticas más modernas, cuyos destrozos cubren la llanura, formando diversos depósitos anchos y estratificados alrededor de las rocas macizas que de ellos sobresalen en varios puntos. En el camino de Lerma á Ixtlahuaca, hácia la mitad del cual se junta el de Toluca, en las inmediaciones de los Cajones, se observan como á 3 leguas al Sureste de Ixtlahuaca, cerca del puente de San Bernabé á 8.068 piés de elevacion, depósitos anchos, estratificados, de una roca terrosa, desmoronadiza, de color blanco agrisado, que al principio habia tomado por ceniza volcánica ó piedra pómez desmoronada, los que se extienden un buen trecho en el camino entre Lerma y el dicho puente. En otras partes del valle se notan depósitos igualmente estratificados en capas de rocas poco duras, con pasta de grano fino y de color gris, conteniendo granos finos de sanidin y destrozos de las traquitas vecinas; estos últimos son á veces de gran tamaño, formando un conglomerado traquítico.

La posicion horizontal de los depósitos de estas rocas, la escasez de lugares espaciosos del suelo descubiertos y la falta de tiempo para buscar su continuacion en el cauce del rio de Lerma, me impidieron averiguar la relacion de yacimiento que guardan estos depósitos entre sí; pero me pareció que los primeros están enclavados ó subordinados á los conglomerados traquíticos. La supuesta ceniza volcánica parece extenderse más allá del Puente de San Bernabé, al Sur, porque se observa tambien en otros varios puntos de los caminos que conducen para Lerma ó para Toluca, hasta que predominan en las inmediaciones del Rancho de Palmillas, á dos leguas de Toluca, las rocas basálticas que sobresalen del valle. Pero la roca terrosa blanca agrisada, se halla tambien mas allá de este Rancho, en el camino para el pié Norte del Nevado, donde parece hallarse en capas gruesas; y como el Sr. Castillo asegura, que se encuentra además entre Almoloya (á 4 leguas al N. O. de Toluca) é Ixtlahuaca, ha de tener una extension mucho mayor en esta parte del valle de Toluca, si, como es de suponer, la roca que he observado y calificado por ceniza volcánica (piedra pómez remolida,) sea la misma que la que se halla entre Almoloya é Ixtlahuaca.

Se deben de mencionar tambien aquí, los ojos termales de Ocotitlan que brotan á 4 ó 5 leguas al N. O. de Ixtlahuaca, y á 2 leguas del pueblo de Ocotitlan, al pié de la falda Sur del cerro de este nombre. Al pié de este cerro revientan las mismas rocas ampollosas basálticas que en las inmediaciones de los ranchos Palmillas y Amealco, cerca de Toluca; miéntras que más al Sur, se hallan conglomerados traquíticos estratificados en gruesas capas. Este conglomerado se compone de granos redondos, finos y gruesos de un pórfido felsítico blanquizco, con hornblenda y mica contenidas en una pasta hialítica que muchas veces los envuelve á modo de cascaron. Este conglomerado encierra además restos vegetales que consisten en fragmentitos de ramas, de tallos, y de raíces silicificadas, que aunque han conservado todavía la estructura de la madera, no permiten determinar la especie de plantas á que han podido pertenecer. Pasa este conglomerado por una transicion de arenisca de grano fino á formar una roca compacta que presenta además de algunas partículas finas de hornblenda y de mica, pequeñas masas de ópalo y jilópalo, en union con los restos de vegetales. Por una grieta en un peñasco de esta roca, que apénas se levanta unas 3 ó 4 varas sobre el suelo, brotan varios ojos de agua caliente, con una temperatura de 42. C.°, cuando la del ambiente era de 14° centígrados, y cuyo olor se asemeja al de las aguas termales de Ex la Chapelle.

No sabré decir más sobre la constitucion geológica del terreno; pero en atencion á la importancia que la roca ha adquirido para la ciencia, por las partes vegetales que la componen, segun las observaciones microscópicas de vd., será de sumo interes averiguar, por un exámen prolijo la parte del valle de Toluca donde se encuentra, así como, cuál sea su extension y su yacimiento, con relacion á las demas rocas que la acompañan; y aun es de suponerse que rocas semejantes se extiendan más al Poniente del valle de Toluca, hácia Valladolid, en la vasta llanura de la mesa que el rio de Santiago atraviesa por aquella parte. Con tal motivo, procuraré lograr que el Sr. Castillo se interese en esta investigacion y me comunique los resultados. Sera preciso tambien, que recojan muestras de las varias localidades donde se halla la roca citada, para cerciorarse de su semejanza de composicion, y de si pertenecen todas al conglomerado de sustancias orgánicas determinadas por vd.

Quedo su muy atento, etc., etc.—*Burkart.*»

Consta por esta carta del Sr. D. José Burkart, que el depósito de la roca traquitica tobosa, con una elevacion média de 8.000 piés, puede tener, segun las observaciones de un minero tan experimentado, una vasta extension, y que está, del mismo modo que la pizarra de pulir de Bilin, en relacion con semiópalos, conteniendo tambien restos orgánicos, de los cuales se habian de desarrollar más tarde formas organicas contemporaneas de mayor variedad y tamaño. Bastará por ahora llamar la atencion sobre sus importantes y extensas relaciones geológicas y de enumerar los elementos principales de la sustancia de la presente muestra.

La sustancia de la muestra que se me mandó, es una toba áspera que se desmorona con facilidad, de color gris de perla, que no hace efervescencia con los ácidos, y que al fuego se pone al principio más oscura, pero no negra, blanqueándose algo despues y tomando un color pardo claro. La sustancia, por consiguiente, no tiene carbonato de cal, sino un ligero vestigio de fierro. El analisis al microscopio, dió á conocer que toda la masa está compuesta de fitolitarias, generalmente muy pequeñas; aunque muy á menudo algo más grandes, y que en su mayor parte pertenecen probablemente á las gramas, entre las que se ven esparcidas, por lo general, una que otra Basilaria Poligástrica. El número de las diversas formas observadas hasta ahora en la masa, se compone de 47 cuerpecillos orgánicos silizosos, y entre ellos se hallan como rellenando los huecos, un gran número de pequeñas partículas espumosas silizosas con células y paredes rasgadas. Hasta ahora no se ha podido averiguar si estos últimos se han de considerar como partículas silizosas celulares de plantas, ó como partículas espumosas vidriosas. Sometidos á la luz polarizada todos estos elementos, tienen refraccion simple como el vidrio, y solamente en los lugares donde se juntan en haces, aparecen reflejos de luz abigarrada, que no son, sin embargo, de luz transmitida; por consiguiente no puede contener la sustancia fragmentos de cristales inorgánicos como la arena cuarzosa de la *moya* de Quito.»

Se dividen estas formas orgánicas en veintinueve fitolitarias y diez y ocho poligástricas. Es muy digno de observarse que todas las formas que componen los depósitos de toba, muestran únicamente los caractéres de formas terrestres ó de agua dulce. Son, en su mayor parte, fitolitarias y poligástricas muy difundidas, mas tambien se encuentran entre ellas formas que hasta ahora no se han hallado en ninguna otra parte, y se han designado con un nombre particular; quedan otras indeterminables y por tanto en cuestion. Muy extraña es la presencia del *Himantidium ¿Arcus?* que forma la toba siliza (Kieselghur) de la isla volcánica «Isle de France» en las islas Mauricias: pues todas estas formas de las fitolitarias, entre las cuales no se ha encontrado ninguna Espongiolita (Spongolith), no pueden considerarse como formas marinas, porque nunca se han hallado en la superficie de la tierra como partes de plantas marinas, sino que generalmente se presentan como partes de gramas y tambien de maderas. Con respecto á las poligástricas, se ha de notar que aun cuando algunas formas de agua dulce se depositan por los rios en el mar, no se halla ninguna entre ellas, que deba considerarse como exclusivamente forma marina, aunque las hay sin número en otras partes».

Con relacion á las poligástricas tambien es digno de notar, que el número de sus individuos es mucho menor que el de las fitolitarias y que en gran masa predominan mucho. Esta toba del valle de Toluca, que parece ocupar tanta extension en dicha localidad, trae á la memoria la masa de lodo que el Sr. Humboldt ha mencionado por primera vez y que cubrió y arruinó muchas leguas de tierra habitadas por millares de hombres; así como recuerda tambien la erupcion de lodo del volcan de Imbaburu. La moya de Quito se distingue sin embargo esencialmente de la toba del valle de Toluca, por su contenido de carbon, que al microscopio aparece no como grafita, sino como porciones de gramas reducidas á carbon, y en tan gran cantidad, que esta tierra la usaban para hacer lumbre como si fuera turba. Estas partículas de carbon faltan en la toba del valle de Toluca, lo que indica por lo poco que se ennegrece al rusentarla, que el carbon orgánico ha desaparecido casi completamente de esta roca.»

«Si se entra á examinar ¿de qué modo ha desaparecido el carbon que contenia esta enorme masa de gramas? ¿si se hizo á favor de una lixiviacion gradual dentro del agua? ¿ó por sublimacion del carbon por la accion del calor volcánico? la sustancia no deja de presentar caractéres que permiten formar juicio sobre la cuestion. Si se hubiera rusentado tanto la sustancia por el calor volcánico, que se hubiera sublimado enteramente el carbon contenido en las plantas, no hubiera podido verificarse esto sin quemarse y destruirse las sutiles fitolitarias y poligástricas, de modo que hubieran quedado solamente masas deformes como las que ví en Eifel en 1844 y 1845 y he imitado artificialmente. Pudiera tomarse por un indicio de que esta masa estuvo expuesta á un calor volcánico, el hecho de que contiene pocas poligástricas enteras y el de que la pequeñez de las más sencillas fitolitarias pudo resultar de haberse reventado al enfriarse, despues de rusentadas. Pero faltan tan completamente los indicios de haberse quemado, que esta suposicion no puede tener lugar, y no queda más que admitir que la separacion del carbon se verificó por la lixiviacion de aguas meteóricas; tiene en su apoyo el que las partes silizosas de la toba son muy limpias en la superficie y en la nieve que cubre las sierras vecinas, resultando un influjo no interrumpido de la humedad atmosférica. Resulta del exámen de esta roca, que se le debe considerar como el producto de una erupcion de lodo de algun volcan vecino, semejante á la moya de Peliléo de Quito, pero que su depósito es muy antiguo y no se ha de comparar directamente á la moya, que es producto de una erupcion muy moderna. Se necesita averiguar por nuevas investigaciones, si el cráter del Nevado de Toluca que Burkart visitó en 1826, y cuya elevacion resulta ser por sus observaciones barométricas de más de 14.000 piés de Paris, produjo en tiempos remotos y poco á poco por sí solo, ó en union de otros volcanes, [1] el depósito de toba en forma de materias eruptivas, extendidas en gruesos bancos á muchas leguas en contorno, y se hallan cubiertos ahora por destrozos y cascajo de pórfidos y de traquíticas; ó si al tiempo de su formacion existieron otras condiciones y relaciones en la superficie de la tierra. No se intenta con el presente informe el agotar y concluir el asunto, sino indicar solamente que las muchas tobas de los volcanes de Centro América, que muchas veces se han tenido por erupciones de cenizas volcánicas y traquitas descompuestas, son efectivamente algunas veces sustancias parecidas á la moya, y participan de su orígen orgánico; pero son tambien otras muchas veces enigmáticas bajo otro respecto, segun lo ha confirmado últimamente en Costa Rica, el señor profesor Seebach (Peterman'ns geographische Mittheilungen 1865). Las sustancias orgánicas forman en la moya de Peliléo la mitad de la masa, miéntras que en la toba del valle de Toluca, la forman casi en su totalidad; proporcion que ha podido resultar por el deslame en el agua de las partículas homogéneas más finas.

El importante punto de vista que me ha inducido principalmente á presentar desde ahora mis investigaciones á la Academia, es el que la roca parece pertenecer, segun se ha podido averiguar con perspicacia, al tiempo primitivo y no al tiempo moderno de la formacion de la costra de la tierra, y por consiguiente, seria el primer caso en que la edad de la formacion se pudiera comprobar con hechos; porque los destrozos y el cascajo de pórfido y traquítica, pudieran servir de escala para esta conclusion. Tambien dieron á conocer las muestras de la isla volcánica de Ascension, que trajo el Sr. Darwin, examinadas al microscopio, tobas fitolitarias; pero guardan más relacion por su carácter, con una moya superficial que con una formacion geológica antigua.

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[1] Nota del Sr. Burkart.—Añadiré que en mi opinion, el cráter de Toluca, que se compone enteramente de rocas traquíticas dioríticas, nunca ha arrojado materias en forma de lava ó de lodo, y que si la toba fitolitaria ha debido resultar de tal formacion, seguramente habrá provenido de otro volcan vecino al del Nevado de Toluca.

Conforme á mi deseo, el Sr. Burkart se ha puesto ya en correspondencia sobre el asunto, con el Sr. Castillo, de México, y espera que el celo científico de este distinguido sabio y el de otros geólogos mexicanos, les excitará á examinar las relaciones de esta toba, con respecto á su extension y á su yacimiento; mas se ha de pasar algun tiempo ántes de que se puedan obtener sus aclaraciones.

LISTA de las formas orgánicas de la toba fitolitaria del valle de Toluca, comparadas con las de la Moya de Guadalupe (Cabo es terre) 1843, las de la Moya de Quito, las de la ceniza del Imbaburu, las de la toba de Esquipalos y las de la toba volcánica de Ascension.

Los números de la primera columna se refieren á la lámina, y el signo + indica la presencia de las especies en las diversas tobas marcadas en la tabla.

				VOLCANES DE QUITO.			
	POLIGÁSTRICAS: 59.	Toba fitolitaria del valle de Toluca.	Moya de 1843 del Cabo es terre.	Moya de Peliléo.	Ceniza del Imbaburu.	Toba de Esquipalos. Honduras.	Toba de Ascension.
1	*Achnanthes ?*	+?	.	.	.	.	.
2	——	+?	.	.	.	.	.
16	——	+?	.	.	.	.	.
	Amphora libyca	.	.	.	+	.	.
	Chaetotyphla?	.	.	+?	.	.	.
	—— *saxipara*	.	.	.	.	.	+
	Cocconeis Pediculus	.	.	.	.	+	.
	—— *striata*	.	.	.	.	+	.
	Cocconema Cistula	.	.	.	+	.	.
5	—— ?	+?	.	.	.	.	.
	Difflugia oligodon	.	+?	.	.	.	.
3	*Eunotia amphioxys*	+	+	.	+	+	.
14	—— *gibberula*	+	.	.	.	.	.
	—— *gibba*	.	.	.	.	+	.
17	—— *longicornis*	+	.	.	.	.	.
15	—— *monodon*	+	.	.	.	.	.
	—— *ventralis*	.	+	.	.	.	.
	—— ?	.	+?	.	.	.	.
	—— ?	.	.	+?	.	.	.
	—— ?	.	.	+?	.	.	.
	Fragilaria rhabdosoma	.	.	+	+	.	.
	—— ?	.	.	.	.	+?	.
	Gallionella calligera	.	.	.	.	.	+
	—— *crenata*	.	.	.	.	+	.
	—— *distans*	.	.	+?	+	+	+
	—— *granulata*	.	.	.	.	+	.
	—— *procera*	.	.	.	.	+	.
13	—— ?	+?	.	.	.	.	.

		Toba fitolitaria del valle de Toluca.	Moya de 1843 del Cabo es terre.	VOLCANES DE QUITO.		Toba de Esquipalos. Honduras.	Toba de Ascension.
	POLIGÁSTRICAS: 59.			Moya de Peliléo.	Ceniza del Imbaburo.		
	Gomphonema truncatum	.	.	.	.	+	.
	—— *gracile*	.	+	.	.	.	.
18	*Himantidium arcus*	+	.	.	.	.	.
7	*Navicula amphioxys*	+	.	.	.	.	.
	—— *bacillum*	.	.	.	+	.	.
	—— *semen*	.	.	.	+	.	.
8	—— *silicula*	+	.	.	.	.	.
9	—— ?	+?	.	.	.	.	.
4	—— ?	+?	.	.	.	.	.
	—— ?	.	.	+?	+?	.	.
	—— ?	.	.	.	.	+?	.
	Peridinium?	.	.	+?	.	.	.
	Pinularia borealis	.	+	+	+	.	+
	—— *decurrens?*	.	.	.	+?	.	.
6	—— *inaequalis*	+	.	.	.	.	.
10	—— *viridis*	+	.	+	.	.	.
	—— (calcinada)	.	.	.	.	+	.
	—— ?	.	.	+?	.	.	.
	Stauroneis amphilepta?	.	.	.	.	.	+?
	—— *gracilis*	.	+?	.	.	.	.
	—— *semen*	.	+	+	.	.	+
	—— ?	.	.	.	+?	.	.
	Stephanodiscus epidendron	.	.	.	+?	.	.
11	*Surirella* ?	+?	.	.	.	.	.
12	—— ?	+?	.	.	.	.	.
	—— ?	.	.	.	.	+	.
	Synedra entomon	.	.	.	.	+	.
	—— *Ulna*	.	.	+	+	.	.
	—— ——	.	+	.	.	.	.
	Trachelomonas granulata	.	+	+	.	.	.
	—— *laevis*	.	.	+	.	+	+
		18	10	14	13	15	7
	FITOLITARIAS: 76.						
	Amphidiscus	.	.	.	.	+	.
	—— *obtusus*	.	+	.	.	.	.
	Assula polystigma	.	.	.	.	.	+
	Lithodontium aculeus	.	.	+	.	.	+
5	—— *bursa*	+	.	+	.	+	+
4	—— *furcatum*	+	.	+	+	.	+
	—— *nasutum*	.	.	+	+	+	+
	—— *obtusum*	.	.	.	+	.	.
2	—— *platyodon*	+	+	+	+	.	.
1	—— *rostratum*	+	+	.	+	.	+
3	—— *Scorpius*	+	.	.	.	.	.
	Lithodermatium macrostomum	+	.	+	.	.	.
24	*Lithomesites coronula n. p.*	+	.	.	.	.	.
	—— *ornatus*	.	.	+	.	.	.
	—— *Pecten*	.	.	+	.	+	+

	FITOLITARIAS: 76.	Toba fitolitaria del valle de Toluca.	Moya de 1843 del Cabo es terre.	VOLCANES DE QUITO.		Toba de Esquipalos. Honduras.	Toba de Ascension.
				Moya de Pelliléo.	Ceniza del Imbaburo.		
	Lithosphaeridium irregulare	.	+	+	.	+	.
	Lithostomatium	.	.	+	.	.	.
	Lithostylidium Amphyodon	.	+	+	+	.	+
	—— *angulatum*	+	+	+	+	+	+
	—— *articulatum*	.	.	.	.	.	+
	—— *biconcavum*	.	.	+	.	.	+
	—— *bicorne*	.	.	+	.	.	.
	—— *Bidens*	.	.	+	.	.	.
	—— *calcaratum*	.	.	.	.	+	.
12	—— *cephalodon n. sp.*	+	.	.	.	.	.
	—— *clavatum*	.	.	+	+	+	+
15	—— *Clepsammidium*	+	.	+	.	+	+
	—— *comtum*	.	.	+	.	.	.
9	—— *conicum*	+	.	.	.	.	.
	—— *constrictum*	.	.	.	.	.	+
18	—— *crenulatum*	+	+	+	.	+	.
25	—— *Crystallus*	+	.	+	.	.	.
11	—— *curvatum*	+	+	+	.	+	+
7 *a. b.*	—— *denticulatum*	+	+	+	+	+	+
	—— *Emblema*	.	.	.	.	.	+
	—— *falcatum*	.	.	.	.	.	+
	—— *Formica*	.	.	.	.	.	+
	—— *Furca*	.	.	+	.	.	.
	Lithostylidium fusiforme	+	.	.	.	.	.
	—— *Hemidiscus*	.	.	.	.	+	.
	—— *Hirundo*	.	.	.	.	.	+
22	—— *irregulare*	+	+	+	.	.	+
	—— *lacerum*	.	.	+	.	.	+
27	—— *laeve*	+	+	+	+	+	+
	—— *lobatum*	.	.	+	.	.	.
17	—— *Microstauron n. sp.*	+	.	.	.	.	.
8	—— *obliquum*	+	+	+	.	.	+
	—— *oblongum*	.	.	.	.	.	+
	—— *Oligodon*	.	.	.	.	.	+
	—— *ornatum*	.	.	.	.	.	+
13	—— *Ossiculum*	+	+	+	+	+	+
	—— *ovatum*	.	.	+	.	.	.
10	—— *oxycephalum*	+	.	.	.	.	.
14	—— *Pes*	+	.	+	.	.	+
21	—— *Pecten*	+	.	.	.	.	.
	—— *Piscis*	.	.	.	.	.	+
	—— *polyëdrum*	.	.	+	+	.	+
	—— *polypterum*	.	.	+	.	.	.
	—— *quadratum*	.	+	+	+	+	+
	—— *Rajula*	.	.	+	.	.	+
	—— *Rhombus*	.	.	+	.	.	+
	—— *rostratum*	.	.	.	.	.	+
26	—— *rude*	+	+	+	+	+	+

		Toba fitolitaria del valle de Toluca.	Moya de 1843 del Cabo es terre.	VOLCANES DE QUITO.		Toba de Esquipalos. Honduras.	Toba de Ascension.
				Moya de Pelileo.	Ceniza del Imbabura.		
	FITOLITARIAS: 76.						
16	—— *Securis*	+	.	+	.	.	.
19 20	—— *Serra*......	+	.	+	+	+	+
	—— *sinuosum* ..	.	.	+	+	.	+
	—— *speriferum* .	.	.	.	.	.	+
	—— *Taurus*....	.	.	+	.	.	+
28	—— *Trabecula*..	+	.	+	.	+	+
	—— *tubulosum?*.	.	.	+?	.	.	.
23	—— *unidentatum*	+	+	+	+	.	+
6	—— *ventricosum*.	+	.	+	.	.	.
	Spongolithis acicularis...	.	±	.	.	.	.
	—— *fistulosa*....	.	.	+?	.	.	.
	—— *obtusa?*	.	+?	.	.	.	.
	Thylacium semiorbiculare	.	.	+	.	.	.
		29	18	47	17	19	42
	ÓRGANOS DE PLANTAS: 7.						
	Polen de pino..........	.	.	+	.	.	.
	Pequeñas semillas arriñonadas...............	.	.	+	.	.	.
	Simples pelos lisos......	.	+	.	+	.	.
	Epidermis	.	.	+	.	.	.
	Estomas desprendidas...	.	.	+	.	.	.
	Tejido celular de plantas.	.	+	+	+	.	.
	Pelusilla de plantas......	.	+	.	.	.	.
	Suma de las formas orgánicas.....142	47	31	66	32	34	49
	FORMAS INORGÁNICAS: 6.						
	Cristales prismáticos pardos (Labrador).......	.	.	+	+	.	.
	—— —— verdes.	.	.	+	+	.	.
	Polvo espumoso con células cortas............	+	+	+	+	+	.
	—— —— largas (¿piedra pómez?)...........	.	+	.	.	+	.
	Polvo de obsidiana (vidrioso sin células)........	.	+	.	.	.	.
	Arena de cuarzo........	.	+	.	.	.	.
		1	4	3	3	2	.
	Suma total....148	48	35	69	35	36	49

EXPLICACION DE LA LAMINA.

Los números de la 1.ª columna del estado, corresponden á los números de la lámina. La figura 1, representa el conjunto y aproximadamente la proporcion numérica de las formas, aumentadas 300 veces de su tamaño natural; así como el de las más pequeñas partículas espumosas inorgánicas y su proporcion.

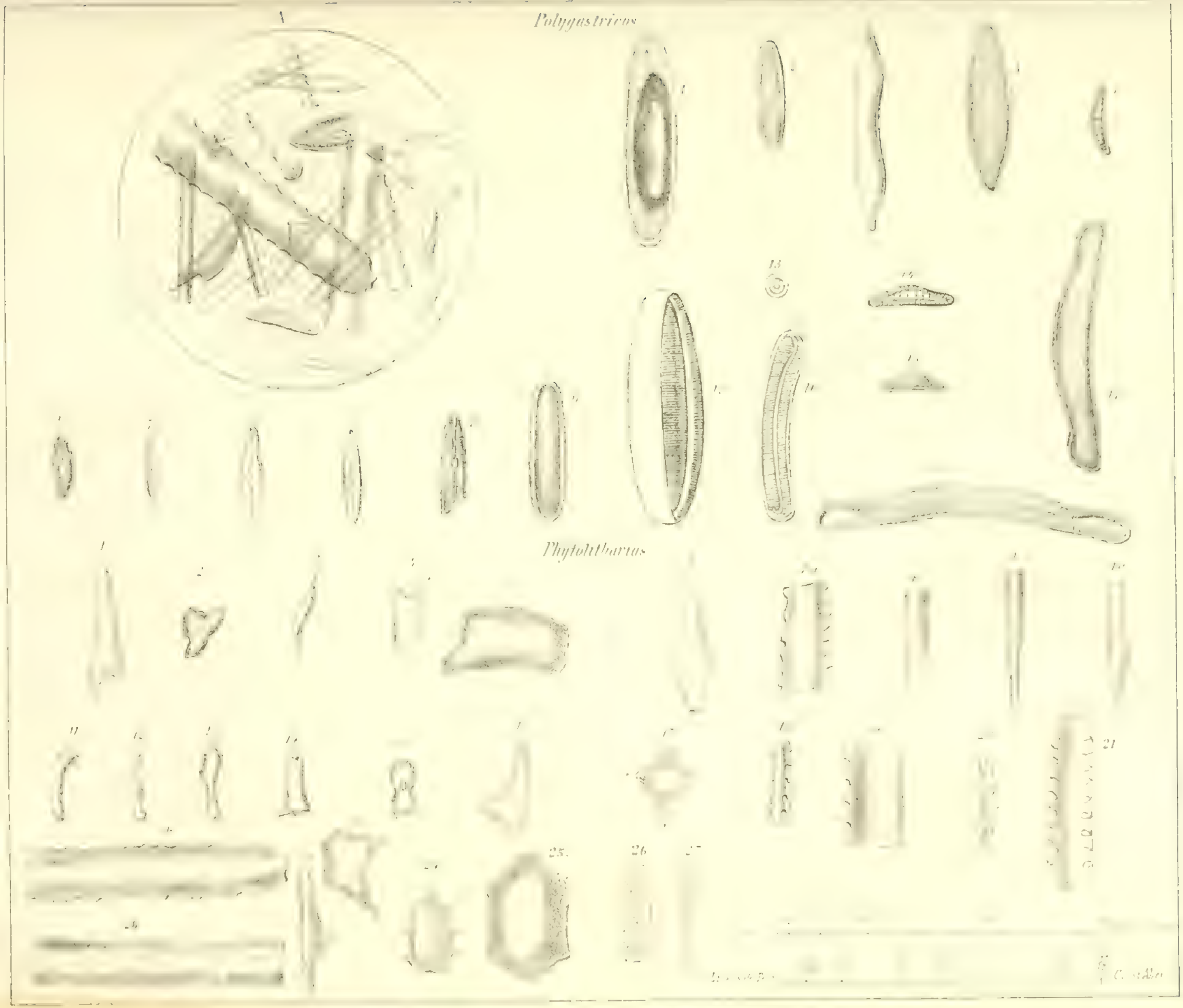
La lámina representa solamente las formas de la toba de Toluca, aumentadas linealmente 300 veces, y las principales formas de las otras localidades, están representadas en la lámina XXXVIII de la Microgeología.

En la lámina hay dos escalas para el aumento á 300 veces. La escala superior de 2 pulgadas de Paris de largo, contiene los aumentos indicados en medida normal. La inferior contiene las medidas que el observador vió en realidad. Son las mismas y bajo el mismo modo empleadas con escrupulosidad en la Microgeología; así como en los dibujos semejantes, de los informes presentados ántes á la Academia, cuando no se ha dicho expresamente lo contrario.

Nota del Sr. Burkart.—No dejo de notar aquí que el Sr. Ehrenberg funda su opinion acerca de la antigüedad de la toba fitolitaria del valle de Toluca, en mi observacion de que una roca semejante, descrita como ceniza volcánica, está cubierta cerca del puente de San Bernabé y en algunos otros puntos, por depósitos de destrozos y cascajo de traquita. Pero ya he asentado en mi carta ántes inserta, que en localidades diferentes la toba varía de caractéres, y que no he podido averiguar con certeza su yacimiento y su continuacion hácia diferentes puntos, ni aun de un punto á otro cualquiera.

Tampoco estoy seguro si la roca examinada al microscopio por el Sr. Ehrenberg, es de los mismos puntos que yo he reconocido. Por consiguiente, se necesita observar las relaciones que tiene la toba en las varias localidades del valle de Toluca, y entre Iztlahuaca y Almoloya; y estudiar los cortes naturales de los depósitos que formen su suelo, tomando muestras de las rocas de esos cortes y principalmente de los parajes en que la toba está cubierta con los depósitos de destrozos de pórfido y traquita; examinando además su yacimiento para confirmar si esta toba es la misma que la de las localidades de que son las muestras examinadas.

Nota de Castillo.—Al revisar esta traduccion, por encargo de su autor, y en lo que he tenido suma satisfaccion, confirmo que no es la toba que yo mandé y examinó el Sr. Eherenberg, de los mismos puntos que recorrió el Sr. Burkart: no se habla aquí de que contenga infusorios la que menciona el mismo señor, y por consiguiente no pueden identificarse en su carácter y relaciones geológicas. Es, pues, esencial, como lo reconoce dicho Sr. Burkart, hacer un nuevo estudio del terreno, para buscar en los lugares que él recorrió, la toba fitolitaria aquí descrita, para poder generalizar las hipótesis


Polygastricos
1
13
14
Phytolitharias
21
25.
26

Tobas de Phytolitharias del Valle de Toluca cerca de Mexico

del Sr. Ehrenberg á todas las tobas del valle de Toluca en el caso de que se encontraran iguales á aquella.

Para obsequiar la excitativa de tan eminentes sabios, los Sres. Ehrenberg y Burkart, que se interesan en aclarar este punto científico, he estado dispuesto á emprender el reconocimiento que se desea; pero las circunstancias no han sido hasta ahora favorables para verificarlo.

Por esto me limitaré al presente, á asentar, sin que por esto se crea que prejuzgo en la materia, que las conjeturas del Sr. Ehrenberg, con respecto á la separacion ó escape del carbon de las gramas por lixiviacion en el agua, se confirman en la localidad é inmediaciones donde está la tiza que le remití; porque en efecto, debajo de las capas superficiales de tiza, de las que recogí el ejemplar citado, cerca de la hacienda del Salitre de Urendiz, á cosa de 20 leguas al O. N. O. de Toluca, y 2 leguas al N. O. del pueblo de San José Malacatepec, se encuentra á cosa de 2 metros de profundidad y 230 más al Sur de donde se recogió el ejemplar de la toba, una capa de lignite de 30 centímetros de gruesa, de la cual conservo ejemplares.

Con estas rectificaciones respecto á la ubicacion topográfica de la capa de toba fitolitaria del Salitre de Urendiz, se comprenderá que la posicion que le da el Sr. Burkart, acaso por falta de precision en mis noticias, es algo diferente; no quedando entre Almoloya é Ixtlahuaca, sino á cosa de 6 leguas al Oeste de la mitad de la distancia entre ambas poblaciones. Así, son diferentes las tobas ó supuestas cenizas volcánicas que llenan la cuenca del gran valle de Toluca, de las del Salitre de Urendiz. La que observó en el puente de San Bernabé, queda muy cerca de Iztlahuaca, junto á cuya poblacion al Sur, está la Hacienda de Maró, donde se beneficia el *tizate* deslavándolo y formando bolas con él para venderlo, y acaso sea igual á los infusorios de la tiza de esta última localidad.

Pero las capas de tiza de este gran valle de Toluca, son interrumpidas y de poca extension local, abundan en muchos lugares y parecen formar capas distintas y á diversas alturas, en la toba volcánica lacustre comun de dicho valle, formada de fragmentos de pómez de todos tamaños, argamasados por más ó ménos barro, con bancos de cascajos y conglomerados de pórfidos traquíticos volcánicos, y con una fauna post-terciaria.

Pero si bien se confirma por la capa de *lignite* ó carbon pardo, inferior á la toba fitolitaria, su origen por lixiviacion en agua, y en consecuencia, de formacion lacustre, segun nuestro modo de ver; no por eso podemos negar, que pudiera haber otras capas aun no observadas, provenidas de erupciones volcánicas de lodo, y que los restos orgánicos hubieran sido deslamados de él, y concentrados por las aguas, como asienta el Sr. Ehrenberg.

Citaré un hecho de que tengo noticia para que sirva á una investigacion futura, y es: «que entre las producciones volcánicas (dice el Sr. Moral, hablando del valle de Toluca), se encuentran bancos de barro de color gris y «negro que envuelven esqueletos de Elefantes, ó sea de Mamú, en las inme«diaciones de Almoloya.[1]» Ahora, esas producciones deben ser el resultado de erupciones del volcan del *Molcajete,* á cosa de dos y media leguas al Sur. Hay que examinar ese barro y si existen depósitos de fitolitarias provenidas de sus deslaves en las cercanías.

En cuanto á la antigüedad de la capa de toba fitolitaria, de que nos ocupamos, y de las tizas de Ixtlahuaca y otros lugares del gran valle de Toluca, supuesta nuestra opinion, de provenir de formaciones lacustres, y aun admitiendo tambien, las que pudieran provenir de erupciones volcánicas de lodo; no cabe duda, por ser superficial la toba fitolitaria, y estar las tizas contenidas, ó alternando con bancos de las tobas *post-terciarias* del valle de Toluca, que esos depósitos fósiles de la vida orgánica, son contemporáneos con los bancos que los contienen, ó con las cuales alternan; y son, por tanto, de la época *post-terciaria* de la edad ó era del hombre; es decir, muy modernos.

Antes de concluir, me veo precisado á hacer observar, que esta traduccion con sus notas, estaba preparada para su publicacion desde el año de 1867, sin que se hubiera podido verificar hasta ahora, por circunstancias ajenas de mi voluntad.

México, Octubre 1.° de 1874.

NOTAS

SOBRE

LOS HELECHOS Y SU DISTRIBUCION EN YUCATAN,

POR EL DOCTOR ARTURO SCHOTT.

La parte Noroeste de Yucatan puede apénas llamarse «país de Helechos,» porque durante los diez y ocho meses que permanecí en la península, solo pudieron colectarse quince especies, representando siete géneros de este órden de criptógamas. Un clima notablemente seco y un suelo árido y pedregoso, no surcado en ninguna parte por aguas corrientes, explican suficientemente el motivo de la escasez de variedades en este órden de plantas, que se desarrollan principalmente en las regiones humedas de los trópicos de ambos hemisferios, que es la zona especial para su propagacion.

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[1] Tomás R. del Moral. Informe sobre la estadística de México, publicado en la Memoria del Gobernador del Estado—1834—pág. 8. Toluca.

Aunque de poca importancia conocida para el hombre, presenta la familia de los Helechos algun interes bajo el punto de vista fitogeográfico; por lo cual el corto número de especies que ahora presentamos, merece alguna consideracion. La siguiente lista da á conocer, además de las especies, las localidades en donde han sido colectadas.

1 *Adiantum chilense,* Kaulf. Quinta Encalada, cerca de Mérida.
2 ,, *tenerum,* Swartz. Cenote de Kikel, cerca de Tizimin.*
3 ,, *tricholeptis,* Fée. En Mérida, Nohcacab y Uxmal.
4 *Aneimia adiantifolia,* Swartz. Ruinas de Uxmal, Kabah, Nohpat y Mérida.
5 *Aneimia cicutaria,* Kunze. En cenote Yáutzil, hacienda de Mucuyche.
6 *Aspidium fimbriatum,* W. Pozo de Uayma.*
7 ,, *reptans, var. radicans,* Metten. Cenote de Uayma.*
8 ,, *trifoliatum,* Swartz. En cenote de Santa Ana y Valladolid.
9 *Asplenium dentatum,* L. En cenote de Telchaguillo.*
10 *Asplenium pumilum,* Swartz. En Mérida y en todas partes.
11 *Cheilanthes mycrophylla,* Swartz. Comun en todas partes.
12 *Chrysodium* (*Acrosticum*) *aureum,* Metten. Manglares de Sisal.
13 *Phegopteris tetragona,* Metten. Cenote de Sacalum.*
14 *Polyphodium lycopodioides,* L. En cenote, de Kikel cerca de Tizimin.*
15 *Polyphodium Phylitidis,* L. En cenote Maxcabicu, cerca de Calotmul.*[1]

El profesor Dr. Eaton, del colegio de Yale, en New Haven, Connecticut, que tuvo la bondad de clasificar estas 15 especies, dice que la mayor parte de ellas pertenecen igualmente á la Flora de las Indias Occidentales. Los números 4 y 9 se encuentran en la Florida. El número 3 es exclusivamente mexicano y parece ser raro en las colecciones. Los números 14 y 15 se encuentran, como se sabe, en localidades adecuadas en toda la América central y la zona tropical de la América del Sur.

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[1] Un asterísco fijado en las localidades, significa, que las especies respectivas, no han sido encontradas en otra parte.

Tomando en consideracion la naturaleza de sus particularidades, se pueden clasificar estas especies de la manera siguiente:

a., Aquellas que ocupan lugares áridos, abiertos y expuestos durante toda la estacion seca, á los rayos abrasadores del sol tropical, sin recibir casi ninguna humedad, ya sea de la atmósfera ó del suelo. A ésta seccion pertenece el número 11, el cual, así como un gran número del mismo género, tiene una graciosa fronda de tres penachos y tambien un alto grado de vitalidad latente, por lo cual puede soportar los efectos de una sequedad muy prolongada. Esta hermosa planta crece sobre las paredes de piedra y sobre las peñas quemadas por el sol. Las que se encuentran cerca del agua se desarrollan tan vigorosamente, que se hallaria uno expuesto á considerarla como una especie diferente. En Norte-América el género *Cheilantes,* está representado del lado del Atlántico por una sola especie; miéntras que en las regiones más secas del lejano Occidente y hácia el Océano pacífico se encuentran de 4 á 6 especies.

b., Esta division incluye especies que requieren más humedad y alguna proteccion contra los efectos extremos de la luz directa del sol, y son los números 1, 2, 3 y 4. Por consiguiente, su morada propia, es la sombra de los arbustos, rocas y ruinas de mampostería, en donde se desarrollan mejor, pues reciben ocasionalmente el beneficio de la humedad atmosférica ó terrestre; á la vez que por su propiedad de congregarse, forman manchones de grande extension, como se ven alrededor de los manantiales de los cenotes y de los brocales de los pozos, como tambien en la entrada de las cuevas y entre las ruinas de los edificios antiguos.

c., La humedad constante y más ó ménos sombra, parecen indispensables á los números 5, 6, 7, 8, 9, 10, 13, 14 y 15; algunas de ellas aun gozan de mejor vida troglodítica cuando reciben una luz muy escasa ó ninguna, como sucede con los números 9, 10 y 13. El número 5 es una forma verdaderamente pigmea, y una de las más elegantes de su clase, lo que se podrá inferir de su nombre específico *cicutaria,* en razon á que su fronda pequeña y muy entrecortada, presenta alguna semejanza superficial con aquella yerba venenosa bien conocida bajo el nombre de cicuta. El número 10 es otro pigmeo que se halla en todas partes del lado húmedo de las paredes, acueductos, pozos y otras obras hidráulicas. Los Mayas llaman á esta graciosa plantita «Sisalchen,» lo que quiere decir: «frescura de pozo.» Este nombre nativo bien apropiado, es uno de los raros casos en que el idioma castellano no haya sucumbido enteramente á la influencia del idioma maya, porque los mestizos del país llaman esta planta, aunque impropiamente, «culantrillo.»

d., La última division ó el término opuesto, por decirlo así, de nuestra escala, está representada por una especie verdaderamente acuática que es el número 12 de la lista anterior. Crece en los lugares despejados, en medio de los Manglares tupidos, asociada con Palmeros enanos, *Sabal* ó *Thrinax* y una espadaña gigantesca, *Rhyncospora*, juntamente con otras plantas marítimas. Este helecho necesita para su existencia, el contínuo baño de agua salobre, ó aun salada como la de las lagunas y los pantanos, á lo largo de la costa en los puertos de Sisal y del Progreso. Cosmopolita esta especie, aparece con hojillas ligeramente variadas, en toda la extension de las playas del Atlántico y del Pacífico de la América tropical. Los nativos de los alrededores de la ciudad de Cartajena, en Nueva Granada, llaman esta planta «Matatigre» por alguna razon no explicada. La mencionada criptógama, desempeña en la economía de la naturaleza un papel importante, ayudando á sus asociadas ántes mencionadas, á proteger la tierra recientemente formada, contra las incursiones del mar, como evidentemente se nota en los lugares de su crecimiento.

Lo dicho demuestra, que la mayor parte de nuestras especies se desarrollan principalmente en las cercanías de la humedad y en la sombra; y que la peculiar condicion hidrográfica de este país eminentemente apotámico, ó más bien criptopotámico, es la causa de que su distribucion sea verdaderamente accidental, por limitarse exclusivamente á estas capas húmedas, que constituyen el término del desagüe perpendicular de la costra superior, sólidamente constituida de terreno pedregoso, como sucede especialmente en toda la parte Nordoeste de Yucatan. Hácia el Este se modifica esta circunstancia visiblemente, ya por el aumento de los *Cenotes*, tanto en número como en tamaño, ya tambien por la mayor acumulacion de tierra fertilizante, y de consiguiente mayor riqueza en su cubierta vegetal. Esta última condensa particularmente los vapores que se levantan de las aguas calentadas que corren por el golfo de Honduras, pasando por el estrecho de Yucatan y Cuba.

En Yucatan es bien sabido que el tiempo de aguas comienza cada año por los meses de Octubre y Noviembre, despues de los primeros Nortes en esta latitud. Hasta despues de que dos ó tres de estas tormentas han refrescado palpablemente la seccion oriental de la Península, es cuando se extienden las lluvias hácia la parte más árida del Poniente.

Por estos motivos la Flora oriental aparece mucho más variada y cuenta por consiguiente un número mucho mayor de especies, y relativamente mayor grado de desarrollo individual. Segun todo esto, es muy probable que en los límites de las secciones del Este y Sur de Yucatan, cuyas condiciones físicas se acercan más á las regiones protegidas por la sombra y humedad de la América central y tropical del Sur, se podria triplicar y aun cuadruplicar la lista de las especies indígenas de los Helechos, si se buscasen con la debida inteligencia.

Georgetown D. C., Julio de 1872.

MINERALOGÍA.

EL WAD OOLITICO.

POR EL SEÑOR DON MARIANO BARCENA,

SOCIO DE NÚMERO.

La Sociedad tiene conocimiento del viaje que hice al distrito de Jacala, del Estado de Hidalgo, con el fin de estudiar los terrenos en que se habian encontrado algunas tierras platiníferas. Durante mi permanencia en aquella localidad, tuve lugar de observar algunas de las diversas y curiosas producciones naturales que allí se encuentran y que me propongo describir ante esta Sociedad, con el fin de prestarle constantemente mi insignificante cooperacion.

En el informe que presenté al Ministerio de Fomento, sobre los terrenos platiníferos, mencioné algunas concreciones esféricas de peróxido de manganeso que encontré en varias localidades del distrito citado y que me propongo describir ahora con más detenimiento, por considerarlas como una curiosidad mineralógica de formacion reciente.

Caracteres físicos.—El diámetro de esas concreciones varia desde 0,^{m}001 á 0,^{m}01 ó poco más, siendo más comunes las intermedias entre los límites citados: su figura general es la esférica más ó ménos regular. Lustre centellante. Superficie desigual; textura terrosa gruesa. Color pardo de hígado que pasa á negro azulado y negro pardusco. Dureza de 1,5 á 2: dócil, raspadura lustrosa; el polvo es negro pardusco. Peso específico de 3,5.

Caracteres químicos.—Calentadas en un tubo abierto dan vapores acuosos. Fundidas con carbonato de sosa dan una masa verde. Con bórax, producen una perla de color violado ametista.

Por la via húmeda dan las reacciones correspondientes al manganeso, al hierro, á la cal y á la barita.

Clasificacion.—Por todos esos caractéres debemos clasificar las concreciones citadas como wad oolítico ó *Groroilita*, adoptando el nombre dado al wad concrecionado que se halla en Groroi cerca de Mayena en Francia.

Observaciones.—El wad que acabo de describir se encuentra en las arcillas ferruginosas del distrito de Jacala, y con más especialidad en los cerros vecinos á la villa de ese nombre.

Las oolitas manganesíferas forman verdaderos conglomerados en las arcillas citadas, y son más abundantes en las capas superficiales. Su abundancia es verdaderamente notable en los terrenos bajos, al grado de que en algunas partes pueden formar hasta las dos terceras partes de la masa que llena las desigualdades del terreno.

Al buscar el orígen de ese óxido de manganeso, solo pude encontrarlo con más claridad en las cercanías de la mina del Cármen de Jacala, donde hay grandes masas de carbonato de plomo y galenas argentíferas asociadas á los óxidos de hierro y manganeso, hallándose este último al estado de psilomelan, y de cuya descomposicion deben provenir las moléculas que forman las oolitas. Algunas de éstas contienen trazas de plata y carbonato de plomo.

En otras localidades donde no se ven las vetas metalíferas que contengan los óxidos de manganeso, no puede atribuirse á las concreciones de wad, el mismo origen que á las que se hallan en las inmediaciones de la mina del Cármen. Parece que en los otros yacimientos se encontraron reunidos desde un principio los óxidos de hierro y manganeso, y que separados despues por las corrientes de agua, se han puesto en contacto las partículas semejantes para asociarse bajo la forma de cascos concéntricos. Para explicar esta curiosa asociacion y la separacion de los dos óxidos, no podemos recurrir á la consideracion de la diferencia entre sus pesos específicos, porque el del peróxido hidratado de hierro, oscila entre tres y cuatro como el del wad, y creo que la asociacion se verifica en virtud de la fuerza ó tendencia cristalogénica que se nota en esos óxidos pulverulentos cuando son arrastrados por las aguas, y que forman las figuras dendríticas que podemos considerar como una tendencia bien marcada á la cristalizacion. Faltando á esas partículas alguna otra influencia desconocida para nosotros, no podrán formar, en el momento de su asociacion, las caras planas de los poliedros y quedan formando esferas solamente.

En las arcillas ferruginosas de Jacala se encuentran las esferas de wad en diversos grados de desarrollo, desde las más completas y perfectas, hasta otras rudimentarias y que están actualmente en vía de formacion.

El wad oolítico de Jacala, no solo es notable por las figuras que afecta, sino tambien por su abundancia, y bajo este respecto debemos considerarlo como una de las especies minerales que caracterizan á aquel distrito minero. Por esta circunstancia me resolví á presentar estos apuntes á nuestra Sociedad, así como por la de no haber visto citada ninguna localidad americana para ese curioso mineral.

México, Octubre 8 de 1874.

EL ÁRBOL DEL MAMEY.

POR EL SEÑOR DON FERNANDO ALTAMIRANO, SOCIO DE NUMERO.

Voy á ocupar la atencion de esta respetable Sociedad, para cumplir con el turno de lectura que me ha sido señalado, refiriéndole mis observaciones sobre la planta que encabeza este artículo. La excelencia de sus frutos, tan agradables á la vista como gratos al paladar, y que en México se consumen con mucho aprecio; el notable aspecto de sus semillas, llevadas á Europa como objetos de curiosidad, y la utilidad, sobre todo, que de ellas podemos obtener, fueron los motivos que me impulsaron á estudiar este vegetal, para llamar la atencion de las personas á quienes mis indicaciones pudieran ser de algun provecho. Anticiparé tambien, que respecto de la grasa que se extrae de las semillas, existe una creencia popular muy extendida, de que produce efectos maravillosos haciendo brotar el pelo donde ha desaparecido. Esta aplicacion tiene probablemente su origen de los aztecas, que usaban una preparacion de la almendra, que si bien es cierto no era para hacerlo crecer, sí para que conservase su suavidad é impedir que se dividiese por el hongo que suele en él desarrollarse: frotándolas en una piedra áspera y untándose el cabello con la masa que resulta, es como se usa hoy más comunmente. La verdad de esta propiedad me es desconocida, pues no tengo aún terminada ninguna de las experiencias que con este fin he emprendido.

Me propongo, por tanto, el fijar la atencion especialmente sobre la composicion química de las almendras, para deducir en seguida sus aplicaciones, y que la experiencia se encargará más tarde de rectificar.

La historia de este hermoso arbol propio de las regiones calientes de México, la refiere Hernandez en su Tratado de plantas de Nueva-España, bajo el titulo: «Del *Tezonzapotl* ó de la fruta que presenta el aspecto y color del *tezontli*. Su descripcion, como era de esperarse, se reciente de la época en que fué hecha, y da una idea muy imperfecta y aun inexacta en algunos puntos, del árbol mencionado. Afirma el apreciable historiador, que sus almendras las empleaban los aztecas en los usos que actualmente se les dan y hemos ya señalado; que las mezclaban á la bebida del chocolate y les servian tambien para dar color a las *jícaras*. Las propiedades medicinales que les asignaban los mexicanos no se fijan con precision, no siendo, por lo mismo, de algun interes el referirlas.

Se ve por lo anterior, cuál es el verdadero nombre indígena del Mamey: la terminacion *Tzapotl*, segun Clavijero, significa que es fruto de forma redonda ó que se aproxima á ella, y de pepita dura.

Segun los estudios que se han hecho sobre esta planta en otros países, resulta que pertenece á la familia de las Sapoteas, género *Lucuma*. Me inclino á pensar que nuestra especie debe referirse más bien á la *Bonplandii* y no á la *mamosa*, segun dice Guibourt, y se cree generalmente, porque los caractéres que he observado en unos ramos que recibí de Cuernavaca, distan bastante de la *mamosa*, y mucho se acercan á la *Bonplandii*, debiéndose tal vez el que no coincidan exactamente á las variaciones que imprime el clima. Indicaré, pues, los caractéres de nuestra planta y las diferencias que existen entre ella y las que le son afines.

No hablaré del tallo, por no haberlo examinado; los ramos que he tenido á la vista son pubescentes, siendo el vello leonado y tanto más abundante, cuanto más jóvenes son estos ramos; están cubiertos de cicatrices cordiformes, correspondientes á las hojas, notándose en ellas tres puntitos salientes, dispuestos con mucha regularidad. Las hojas son alternas, sin estípulas, agrupadas hácia los extremos de los ramos, oblongo-lanceoladas y acuminadas, siendo algunas sub-espatuladas, coriáceas, apezonadas, de color verde oscuro, más subido en la cara superior que en la inferior; el limbo es entero, cuneiforme hácia la base, de 0. 31^{m}de largo por 0. 08 id. de ancho; el pezon muy pubescente de 0. 035^{m}de largo. Flores hermafroditas, completas, regulares, esparcidas en grupos de tres á cuatro, de las que solamente una dá fruto, axilares y sentadas; cáliz persistente, formado por sépalos en número de 11 á 15, dispuestos en cuatro series imbricadas y libres al parecer de adherencia; blanquecinos, marginados, pubescentes en la cara externa y lampiños en la interna, cóncavos y orbiculares, siendo los exteriores más cortos. Corola gamopétala, hipogínea, blanco-amarillenta, campanulado-ventricosa, con 6 divisiones oblongas, que se cubren ligeramente en el márgen unas con otras. Estambres más cortos que los pétalos y flexuosos algunos: son 12, 6 fértiles opuestos á los pétalos y adheridos á ellos y 6 estériles y alternos; anteras basifijas, cordiformes, unas extrorsas y otras introrsas, con su dehiscencia longitudinal. Ovario pubescente, quinquelocular, con un solo óvulo en cada lóculo, anátropo, oblongo y pendiente, y de los que comunmente se llega á desarrollar uno por aborto de los demas. Estilo más corto que la corola, flexuoso, rollizo; estigma capitado y subquinque lobulado. El fruto es una baya oblonga, por lo regular de 9 á 10 centímetros de largo por 7 á 8 id. de diámetro en su parte média; el epicarpo es de un color pardo claro rojizo, en algo parecido al salvado, aunque más oscuro, muy áspero y duro; el sarcocarpo es rojo, amarillento ó moreno, de consistencia de pasta muy blanda, de un sabor *sui generis* muy agradable y poco aromático. El grano es obovado-elíptico, sub-comprimido en los lados, anguloso en el dorso y casi plano en el vientre, de 0, 08^{m} de largo y 0,12^{m} de circunferencia: su texta es leñosa, lateral y posteriormente lisa, lustrosa, de color castaño oscuro, notándose en el vértice la micrópila en un punto próximo á la hila; esta parte de la texta forma los dos tercios de la envoltura exterior de la semilla, está limitada por un reborde blanco-amarillento que circunscribe el ombligo, el cual ocupa toda la cara anterior ó ventral del grano. La figura del ombligo es exactamente la de la hoja del mamey; su largo es el del hueso, y su mayor ancho es de 0,035^{m}, de superficie desigual, opaco, amarillento al principio, y más tarde, con el contacto del aire, blanquizco; en el extremo opuesto á la micrópila existe una cicatriz muy aparente (onfalodio), por donde penetran los vasos nutritivos destinados al embrion; el funículo es grueso, carnoso, y cubre completamente el ombligo; en el fruto se ve que párte del sarcocarpo, que está en contacto con el ápice de la semilla y asciende hasta llegar casi á la parte más elevada de la misma. Embrion sin endosperma, cotiledones muy desarrollados, constituyendo toda la almendra y oleaginosos; la radícula inferior y muy corta.

OBSERVACIONES.—De las cuatro secciones en que De Candolle ha dividido el género *Lucuma*, indudablemente nuestra especie corresponde á la tercera, *Eulucuma*, que es la única que tiene numerosos sépalos y las semillas tal como la hemos descrito. Dos son las únicas especies adscritas á esta seccion, la *mamosa* y la *Bonplandii*. En la primera los lóbulos del cáliz son 10, pétalos 5, hojas oblongas con la base atenuada y enteramente lampiñas. En la segunda los lóbulos del cáliz son de 9—12, ovados, 3 exteriores más grandes, pétalos 5, hojas obovado-oblongas, obtusas, acuñadas en la base, con las nervaduras y el pezon pubescente-tomentoso. En la nuestra el número de sépalos es de 11—15, los exteriores más cortos, como en la *mamosa*, y pubescentes como en la *Bonplandii;* corola de 6 divisiones y estambres 12, mas numerosos que en las anteriores; hojas oblongo-lanceoladas, acuminadas, diferente tambien en esto á las referidas, con la base acuñada y pubescentes como la *Bonplandii;* no teniendo los demas órganos caractéres que separen á unas de otras. ¿Serán suficientes las diferencias que hemos señalado, para considerar nuestra especie como distinta de la *mamosa* y de la *Bonplandii*, ó simplemente como una variedad de ésta? Solo el exámen de mayor número de ejemplares, que nos indiquen la fijeza de los caractéres señalados ó su mutabilidad, nos pondria en el caso de resolver esta cuestion.

Lo expuesto demuestra que nuestro *tezonzapoll* no es aún perfectamente conocido por los naturalistas europeos; esta opinion la he corroborado con lo que se asienta en el Diccionario enciclopédico; en esta obra se presenta el mamey de México, como perteneciendo á las Gutíferas, lo que es debido quizá á que se le confunde con el mamey de América, *Mamosa americana*, que corresponde á esta familia.

Analisis química.—La análisis que he practicado se reduce á demostrar tansolo los principios más notables que contienen las almendras.

Desde luego diré, que desgarrando un fragmento pequeño de la superficie de la almendra, se notan al separarlo unos como filamentos que se alargan, formados por una sustancia blanca y glutinosa; tan presto como se rompen, lo que se efectúa á una distancia como de dos centímetros, se retraen como un hilo elástico, sin que se note con claridad su punto de orígen. Al microscopio se observa un tejido celular compacto, con unos puntos brillantes en la superficie, que corresponden á aquella sustancia.

Triturada una almendra en un mortero y agregando agua, forma una emulsion muy persistente y espesa, de un olor prúsico marcado; hirviéndola, se coagula una sustancia que es albumina, que reteniéndola en un filtro deja pasar un liquido lechoso que no se coagula con el ácido acético; pero evaporándola hasta la sequedad, casi al fin se separan algunos grumitos, y queda la cápsula cubierta como de un barniz brillante, soluble en el agua y de un olor como de cebada germinada y tostada (Malte).

Cuando no se hierve la emulsion y se le agrega ácido acético, precipita una sustancia en forma de grumos, que he tomado por caseina, aunque me llama la atencion que despues de hervirla no la precipite dicho ácido.

Al evaporar la referida emulsion á fuego desnudo, se forma espuma, que á medida que se quita, se ve aparecer una película como la de la leche cuando comienza á enfriarse despues de cocida, nuevo carácter que indica la caseina. Al fin de la evaporacion queda una sustancia espesa, morena, de sabor amargo, pegajosa, que aun pasando mucho tiempo no se endurece; insoluble en el sulfuro de carbono, cloroformo, éter y alcohol á 85 y 90°, pero el agua inmediatamente la emulsiona poniéndose lechosa. Si se hierve con ácido clorohídrico se disuelve dando un color rojo subido, lo mismo que con los ácidos sulfúrico y nítrico, aunque no se disuelve del todo ni es tan intensa la coloracion. Podria citar aún otras reacciones, pero no han sido ni constantes ni claras, y tansolo citaré, que malaxándola repetidas veces en sulfuro de carbono, y abandonando este líquido á la evaporacion espontánea, deja como resíduo aceite, y un cuerpo cristalizado en agujas planas, insoluble en los ácidos, álcalis y éter sulfúrico, soluble en el cloroformo: este cuerpo queda en cantidades pequeñísimas y no siempre, por lo que no he averiguado su naturaleza.

Tratando por agua el resíduo de la evaporacion al fuego, y filtrando despues de hervir, se consigue que pase un líquido claro; hirviéndolo con unas gotas de potasa y acetato de cobre, se pone turbio y de un color amarillento, por la precipitacion del óxido de cobre, lo que demuestra la presencia de la glucosa.

El aceite que se extrae por el sulfuro del carbono, es amarillento, con muchos cuerpecitos blancos que al microscopio se ven formados por grupos de cristalitos que aumentan á medida que pasa el tiempo, hasta solidificarse todo el aceite. Por el contrario, cuando despues de esprimir las almendras, se les trata por éter sulfúrico en aparato de desalojamiento, se extrae un aceite amarillento que no se solidifica; así como, cuando por expresion se saca una gran cantidad, muchas veces no se solidifica todo, sino que en la superficie queda una capa líquida no muy gruesa.

Esta sustancia grasa se saponifica por la potasa, dando un jabon blando, que descompuesto por el ácido sulfúrico, deja libre una materia grasa que viene á solidificarse en la superficie del líquido, y exprimiéndola entre papeles de estraza, deja un cuerpo blanco, duro, quebradizo, que se funde á 65° centígrados, y cristaliza por el enfriamiento, y por solucion en el éter sulfúrico.

Cuando se extrae por expresion el aceite de las almendras recientes, sale mezclado con agua y con un cuerpo que donde se adhiere, forma al secarse como un barniz que solamente el agua disuelve poniéndose blanca.

Tratando la almendra pulverizada y comprimida entre papeles, dos veces por el alcohol á 90°, exprimiendo el resíduo y filtrando, deja cristalizar en agujas, por evaporacion, un cuerpo blanco que es amigdalina, puesto que desarrolla ácido prúsico en una emulsion de almendras dulces.

Poniendo un fragmento pequeño de almendra de mamey con una gota de ácido sulfúrico concentrado, despues de algunos minutos adquiere un color rojo morado, que aunque parecido al que toma en las mismas circunstancias la amigdalina y creí que á ésta era debido, no es así, pues que con la almendra dulce hay la misma coloracion y con otras varias almendras, como el yoyote, *Thevetia iccotli*, el ricino, habilla de San Ignacio, etc., etc.

Notaré tambien que cuando se opera por el método de lixiviacion, el éter sulfúrico disuelve aceite y no se solidifica como ya dije; el alcohol á 85° deja por evaporacion una sustancia extractiva que sabe á almendras amargas, produciendo además ésta una sensacion amarga muy intensa y desagradable; llamándome la atencion, sobre todo, que no cristalizase la amigdalina que debió haber disuelto, lo que tal vez haya sido por las impurezas que contiene, en fin, el agua sale algo trasparente, con un color blanquizco y que no precipita por el ácido acético, lo que me indicó que no habia caseina: ésta quedó retenida en el aparato, puesto que exprimiendo el resíduo agotado con agua, da un líquido lechoso, espeso, donde forma un precipitado abundante el ácido acético. Evaporada esta agua blanquizca al baño de María, deja una sustancia al parecer extractiva, de color rojo oscuro, muy amarga, que reproduce con el mismo vehículo el líquido de donde provino; insoluble en el alcohol y tomando un color rojo intenso con los ácidos clorohídrico y sulfúrico, caliente el primero y frío el segundo.

De lo dicho, se deduce en resúmen, que la almendra de mamey contiene los principios siguientes:

1.° Aceite que llamaré manteca por ser sólido a la temperatura de 20°, y que está formado por un cuerpo sólido y otro líquido en menor cantidad: el primero es parecido á la estearina y á la palmitina, el segundo es oleina. La cantidad de manteca que he obtenido, es de 45 p$\frac{0}{0}$.

2.° Amigdalina que obtuve por el método que indica Soubeiran.

3.° Sinaptasa que se demuestra por la formacion del ácido prúsico.

4.° Tanino que se comprueba por el color negro que toman los instrumentos de fierro al dividir la almendra, y sobre todo, porque hirviendo unas rebanadas de ésta en agua y agregando proto-sulfato de fierro, adquieren un color negro azulado.

5.º Glucosa que tal vez provenga de las reacciones de la amigdalina, pero que existe, puesto que hay reduccion de las sales de cobre en las condiciones necesarias para esta reaccion.

6.º Albumina que la revela la ebullicion por los coágulos que se forman.

7.º Caseina en grande porcion, á juzgar por la abundancia del precipitado del ácido acético y la película que se forma durante la evaporacion.

8.º Una sustancia que me pareció gomo-resina, provenida de la evaporacion hasta la sequedad del líquido lechoso, que resulta esprimiendo con agua las almendras, pero que probablemente es más bien, una mezcla de caseina y materia extractiva. Notaré solamente, que dicha caseina, despues de precipitada por alcohol y lavada con varios vehículos, no produce las reacciones generales que asignan los libros á los cuerpos albuminosos; lo que podria depender quizá de su alteracion al evaporarla, ó porque realmente los elementos que la forman ó su agrupamiento molecular, no corresponda exactamente ni al de la caseina animal ni á la de los demas vegetales. [1]

Respecto de las aplicaciones de la grasa del mamey, buscada hasta ahora únicamente como objeto de tocador, pero que más tarde tendrá sin duda usos más importantes, diré tansolo, que siendo muy abundante en las almendras, un 45 p% como lo he indicado (aunque el Sr. D. Maximino Rio de la Loza ha obtenido nada más que un 25 p% , lo que me ha llamado la atencion), y por otra parte, siendo indudable que se conseguirán éstas á un precio muy bajo, tan luego como se solicite su venta, la extraccion debe ser más económica que la del aceite de las almendras amargas del durazno y chabacano.

Más tarde presentaré á esta respetable Sociedad el resultado de la análisis cuantitativa de las almendras del mamey que en la actualidad estoy emprendiendo, así como el ensayo de sus diversos productos, con objeto de investigar algunas de sus aplicaciones útiles: espero entretanto, que este primer trabajo será recibido con indulgencia.

México, Octubre 15 de 1874.

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[1] El Sr. D. Cándido Gaytan encontró en las almendras del *Lucuma mamosa*, amigdalina y un aceite graso fusible á 15°, compuesto de oleina y de estearina, puesto que el ácido sólido que se obtiene por la saponificacion no es fusible sino á 70°. Histoire des Droges simp., Guibourt, vol. II.

APUNTES QUE PUEDEN SERVIR DE BASE

PARA LA FORMACION

DE LA FLÓRULA DE LA CIUDAD DE MONTEREY

Y SUS INMEDIACIONES,

POR EL Sr. D. ELEUTERIO GONZALEZ, SOCIO CORRESPONSAL.

(CONCLUYE.)

COROLIFLORAS.

C.	Perritos	Antirrinum majus, Lin.	Escrofulariaceas.
V.	Tepozan	Budleia americana, Lin.	,,
V.	Cenizo	Terania frutescens, Ber.	,,

Asi llamó á esta especie D. Luis Berlandier, botánico de la Comision de límites de 1824, y lo hizo en honor del general D. Manuel Mier y Terán.

	Yerbamora	Solanum nigrum, Lin.	Solanaceas.
C.	Papas	,, tuberosum, Lin.	,,
C.	Berenjena	,, melongena, Lin.	,,
V. C.	Flor de huevo	Varietas solani-melongenæ	,,
V. C.	Tomate colorado	Solanum lycopersicum, Lin.	,,
V.	Tomate de fresadilla.	Physalis angulata, Lin.	,,
V.	Tomate de lombriz.	Physalis	,,
V.	Toloache.	Datura stramonium, Lin.	,,
C.	Floripondio	,, arborea, Lin.	,,
C.	Tabaco	Nicotiana tabacum, Lin.	,,
V.	Rapé	Nicotiana.	,,
V. C.	Huele de noche.	Cestrum nocturnum, Murr.	,,
V. C.	Chile	Capsicum annuum, Lin.	,,
V.	Chiltipin ó piquin	Capsicum microcarpum, D. C.	,,
V.	Salvadora	Solanum	,,
V.	Trompillo	Solanum	,,
C. V.	Alfombrilla	Verbena corymbosa, R. P.	Verbenaceas.
V.	Yerba de Cristo.	Verbena recta, H. B.	,,
V.	Muitle	Justitia salviæflora, Fl. mex.	Acantaceas.
V. C.	Albacar ó Albahacar.	Ocimun basilicum, Lin.	Labiadas.

V. C.	Yerbabuena	Mentha crispa, Lin.	,,
V.	Mastranzo	Mentha silvestris, Lin.	,,
V.	Poleo	Mentha pulegium, Lin.	,,
V. C.	Té de olor	Mentha citrodora, Lin.	,,
V.	Orégano	Lippia Origanoides, H. B.	,,
C.	Tomillo	Thymus vulgaris, Lin.	,,
C.	Toronjil	Melissa officinalis, Lin.	,,
C.	,, de China	Nepeta citrodora, Fl. mex.	,,
C.	Romero	Rosmarinus officinalis, Lin.	,,
V.	Marrubio	Marrubium vulgare, Lin.	,,
C.	Mejorana	Origanum majorana, Lin.	,,
V.	Chia	Salvia Hispanica, Cav.	,,
V.	Mirto	Salvia fulgens, H. B.	,,
V.	Yerba de las almorranas	Teucrium.	,,
V.	Salvia	Salvia polystachya, Lin.	,,
C.	Borraja	Borrago officinalis, Lin.	Borraginaceas.
V.	Nacagüita ó Anacahuita	Cordia Boissieri, D. C.	,,
V.	Anacua	Ehretia?	,,
V.	Miñona	Bignonia stans, Lin.	Bignoniaceas.
V.	Mimbre	Bignonia?.	,,
V. C.	Camote	Convolvulus batata, Lin.	Convolvulaceas.
V. C.	Corregüela ó manto de la Vírgen	Convolvulus ipomæa, Vell.	,,
V.	Corregüela morada	Ipomæa violacea, Lin.	,,
V.	Zacatlascale	Cuscuta americana, Fl. mex.	,,
V.	Talayote	Chamalia pedunculata, D. C.	Asclepiadaceas.
C.	Adelfa ó Laurel rosa	Nerium oleander, Lin.	Apocinaceas.
C.	Bonetillo	,, antidysentericum, Lin.	,,
C.	Jazmin	Nyctantes arbortristis, Lin.	Jazminaceas.
C.	,, del gran Duque	,, sambac, Lin.	,,
	Fresno	Fraxinus excelsior, Lin.	Oleaceas.

CALICIFLORAS.

	Chicoria	Cichorium intybus, Lin.	Compuestas.
V.	Borraja de cochino, cerraja.	Sonchus oleraceus, Lin.	,,
V.	Chayotillo (es el verdadero Lampazo)	Arctium Lappa, Lin.	,,
V.	Estafiate	Artemisia laciniata, D. C.	,,
V.	Yerba amargosa	Artemisia	,,
V. C.	Altamisa de Castilla	Ambrosia artemisæfolia, Lin.	,,
C.	Mil en rama	Achillea millefolium, Lin.	,,

C.	Ciento en rama	Leucathemum vulgare, D. C.	,,
C.	Cempasuchil	Tagetes erecta, Lin.	,,
V.	Yerbanis	,, anisata, Fl. mex.	,,
V.	Capitaneja	Bidens alata, Lin.	,,
V.	Cardosanto	Carduus tenuiflorus, D. C.	,,
V.	Talancapate	Solidago montana, Fl. mex.	,,
V.	Mirasol grande	Helianthus annuus, Lin.	,,
V.	Mirasol chico	Cosmos bipinatus, Cav.	,,
C.	Ester	Aster Chinensis, Lin.	,,
C.	Mercadela	Calendula officinalis, Lin.	,,
V.	Rosilla	Helenium autumale, Lin.	,,
C.	Manzanilla	Matricaria chamomilla, Lin.	,,
C.	Dalia	Dahlia variabilis, Desf.	,,
C.	Alcachofa	Cynara scolymus, Lin.	,,
C.	Lechuga	Lactuca sativa, D. C.	,,
C.	Azafranillo	Carthamus tinctorius, Lin.	,,
C.	Escarola	Cichorium endivia, Lin.	,,
C.	Escabiosa	Scabiosa atropurpurea, Lin.	Dipsaceas.
C.	Sauco	Sambucus Mexicana, Pres.	Caprifoliaceas.
C.	Madreselva	Lonicera caprifolia, Lin.	,,
V.	Yerba del Sapo	Eryngium gracile, Laroch.	Umbeliferas.
V.	Acocotillo	Pentacrypta atropurpurea, D C.	,,
C.	Apio	Apium graveolens, Lin.	,,
C.	Peregil	Petroselinum sativum, Hoff.	,,
V. C.	Lendo (Eneldo)	Anethum graveolens, Lin.	,,
C.	Culantro	Coriandrum sativum, Lin.	,,
C.	Zanahoria	Daucus carota, Lin.	,,
C.	Comino	Cuminum cyminum, Lin.	,,
V.	Enjerto	Loranthus mexicanus, D. C.	Lorantaceas.
	Biznaga grande	Mamilaria magnimama, Lin.	Cactaceas.
	,, chica	,, parvimama, Lín.	,,
V.	Organo	Cactus exagonus, Lin.	,,
V.	Biznaga de espinas ganchudas	Cactus nobilis, Lin.	,,
	Pitahaya	Cereus Pitahaya, Lin.	,,
V.	Pitahaya de flor ó Gigante	Cactus grandi-florus, Lin.	,,
C.	Floricuerno	Cactus flageli-formis, Lin.	,,
C.	Nopalillo	Cactus antidysentericum, Fl. m.	,,
V. C.	Nopal de Castilla	Cactus opuntia, Lin.	,,
V.	Nopal del Monte	Ficus indica, Pluh.	Ficoideas.
	Siempreviva	Aizoon canariense, Lin.	,,
C.	Rosio	Mesembrionthemun cristalinum, Lin.	,,

C. Bruja	Bryophillum calicinum, Salisb.	Crasulaceas.
C. Chismes	Sedum acre, Lin.	,,
V. Tianguis pepetla	Herniaria glabra, Lin.	Paroniquiaceas.
Verdolaga	Portulaca oleracea, Lin.	Portulaceas.
V. Pegajosa de las paredes	Mentzelia scabra, H. B.	Loasaceas.
V. ,, del suelo	,, strigosa, H. B.	,,
Pasiflora de flor blanca	Pasiflora hirsuta, Lin.	Pasifloreas.
Pasiflora	,, serratistipula, Fl. m.	,,
V. Calabacilla loca	Bryonia variegata, Mill.	Cucurbitaceas.
C. V. Guaje	Cucurbita lagenaria, Lin.	,,
C. Calabaza comun	Cucurbita melopep., Lin..	,,
C. Zandía	Anguria trifoliata, Lin.	,,
C. Cidracayote ó Chilacayote	Cucurbita citrullus, Lin.	,,
C. Estropajo	Luffa fricatoria, Fl. mex.	,,
C. Pepino	Cucumis sativus, Lin.	,,
Pepino silvestre	,, anguria, Lin.	,,
C. Melon	,, melo, Lin.	,,
C. Balsamina	Momordica balsamina, Lin.	,,
C. Chayote	Sechium edule, Sw.	,,
V. Zandillita cimarrona	Cucumis Campechianus, H. B.	,,
Papayo ó melon sapote	Carica papaya, Lin.	Papayaceas.
C. Guayabo	Psidium pomiferum, Lin.	Mirtaceas.
V. Amapola del campo	Oenotera rosea, H. B.	Onagrariaceas.
C. Granado	Punica Granatum, Lin.	Granateas.
C. Rosa de Castilla	Rosa centifolia, Lin.	Rosaceas.
V. C. Rosa de Jericó	,, canina, Lin.	,,
C. Ciruelo de fruto amarillo	Prunus domesticus, Lin.	,,
Ciruelo silvestre de fruto rojo y agrio	Prunus cerasus, Lin.	,,
C. Albaricoque ó chabacano	,, armeniaca, Lin.	,,
C. Durazno	Persica vulgaris, Mill.	,,
C. Prisco	Varietas ejusdem	,,
Zarzamora	Rubus fructicosus, Lin.	,,
C. Fresa	Fragaria vesca, Lin.	,,
C. Manzano de San Juan	Pyrus mellus, Lin. (varietas).	,,
C. Peral de San Juan	,, communis, Lin. (varietas)	,,
C. Membrillo	Cydonia vulgaris, Pers.	,,
C. Pimpinela	Poterium sanguisorba, Lin.	,,
C. Aurora ó rosal blanco	Rosa semper virens scandens.	,,
C. Haba	Vicia faba, Lin.	Leguminosas.
C. Frijol	Phaseolus vulgaris, Lin.	,,
C. Frijol muy grande	,, multiflorus, Lin.	,,

C.	Garbanzo	Cicer arietinum	,,
C.	Chícharo	Pisum sativum, Lin.	,,
	Taray	Varennea polystachya, D. C.	,,
C. V.	Frijolillo pinto de negro y rojo	Abrus precatorius, Lin.	,,
C.	Chícharo de olor	Latyrus odoratus, Lin.	,,
C.	Caracol	Phaseolus caracalla, Lin.	,,
C.	Taltacahuate	Arachis hipogea, Lin.	,,
C.	Tabachin	Poinciana pulcherrima, Lin.	,,
C.	Alfalfa	Medicago sativa, Lin.	,,
	Trebol	Trifolium arvense, Lin.	,,
	Mezquite	Prosopis dulcis, H. B.	,,
	Huisache	Mimosa albicans, K.	,,
V.	Chaparro prieto ó Gavia	Mimosa laccifera?	,,
V.	Ten vergüenza ó sensitiva	Mimosa casta, Lin.	,,
	Añil	Indigofera añil, Lin.	,,
V.	Retama	Genista	,,
V.	Tenaza	Mimosa	,,
V.	Ébano	Mimosa Ebanum, Ber.	,,
V.	Frijolillo ó Colorin	Erythrina coraloides, Fl. mex.	,,
V.	Junco de espina en Cruz	Gleditschia monosperma, Walt.	,,
V.	Yedra	Rhus toxicodendron, Lin.	Terebintaceas.
V.	Lantrisco (Lentisco)	Pistacia Mexicana, H. B.	,,
	Arbol del Perú	Schinus molle, Lin.	,,

TALAMIFLORAS.

C.	Ruda	Ruta graveolens, Lsn.	Rutaceas.
	Guayacan	Guajacum officinale, Lin.	Zigofileas.
V.	Chancaquilla	Oxalis corniculata, Lin.	Oxalidaceas.
	,, Chiquita	,, stricta, Lin.	,,
C.	Belenes	Impatiens balsamina, Lin.	Balsamineas.
C.	Mastuerzo	Tropeolum majus, Lin.	Tropeoladas.
C.	Geranio	Geranium Robertianum, Lin.	Geraniaceas.
C.	,, de olor	,, odoratissimum, Lin.	,,
C.	Parra ó vid	Vitis vinifera, Lin.	Ampelidaceas.
	Parra silvestre	,, indica, H. B.	,,
V. C.	Canelo	Melia Azederach, Lin.	Meliaceas.
V.	Jaboncillo	Sapindus saponaria?	Sapindaceas.
V.	Mona	Paulinia	,,

Esta especie da un fruto como una bala de á onza, abundantísimo en aceite.

C.	Naranjo de China	Citrus Aurantium, Lin.	Aurantiaceas.

C.	,, agrio	,, vulgaris Risso	,,
C.	Toronja	,, decumanus, Lin.	,,
C.	Limon chico	,, limonum, D. C.	,,
C.	Limon dulce	,, limeta, Riss.	,,
C.	Lima agria ó limon real	Varietas ejusdem	,,
C.	Cidra	Citrus Medica, Lin.	,,
	Malva de Castilla	Malva lactea, Ait.	Malvaceas.
	,, loca (Huinar)	,, scoparia, Cav.	,,
C.	Algodon	Gossipium vitifolium, Lin.	,,
C.	Malvon	Hibiscus mutabilis, Lin.	,,
C.	Gombó	,, æsculentus, Lin.	,,
C.	Monacillo	,, pentacarpus, Lin.	,,
V. C.	Vara de San José	Alcea rosea, Lin.	,,
C.	Altea	Malva vitifolia, Lin.	,,
V. C.	Tulipan	Hibiscus rosa sinensis, Lin.	,,
C.	Linaza	Linum usitatissimun, Lin.	Linaceas.
C.	Clavel	Dianthus caryophyllus, Lin.	Cariofiladas.
C.	Clavellina	,, barbatus, Lin.	,,
C.	Violeta	Viola odorata, Lin.	Violaceas.
C.	Trinitaria ó pensamiento	,, tricolor, Lin.	,,
	Berros de Francia ó Creson	Sisymbrium nasturcium, Lin.	Cruciferas.
V.	Yerba del pajarito	Tlaspi arvense, Lin.	,,
C.	Alhelí	Cheiranthus cheiri, Lin.	,,
C.	Col ó repollo	Brassica oleracea, Lin.	,,
C.	Nabo	,, napus, Lin.	,,
C.	Mostaza	Sinapis nigra, Lin. ?	,,
C.	Rábano	Raphanus sativus, Lin.	,,
C.	Adormidera	Papaver somniferum, Lin.	Papaveraceas.
C.	Amapola de China	,, rhoeas, Lin	,,
V.	Cardo amarillo (Chicalote)	Argemona Mexicana, Lin.	,,
C. V.	Suchil	Talauma Mexicana, Fl. mex.	Magnoliaceas.
V.	Berros del país ó sombreritos	Thalictrum peltatum, D. C.	Ranunculaceas.
V.	Barba de chibato	Clematis dioica, Lin.	,,
C.	Palomitas	Aquilegia vulgaris, Lin.	,,
C.	Espuela de caballero	Delphinium Ajacis, Lin.	,,

Monterey, Diciembre 15 de 1873.

EL ANACAHUITE,[1]

POR LOS SEÑORES DON GUMESINDO MENDOZA Y DON ALFONSO HERRERA,

MIEMBROS DE ESTA SOCIEDAD.

HISTORIA.—La palabra *Anacahuite* es evidentemente una corrupcion de *amacuahuitl*, como *copalhuate* lo es de *copalcuahuitl*, *chalahuite* de *xalcuahuitl*, etc. Con ella designaban nuestros antepasados, un árbol de suma importancia para ellos. En su sintético y elegante idioma, *amacuahuitl*, significa *árbol del papel*.

De su etimologia podemos inferir esta consecuencia: los antiguos mexicanos daban nombre á las cosas, indicando con él alguna ó algunas de sus propiedades ó usos; pero como esto no se hace, sino observando ó experimentando los objetos, podemos asegurar que nuestros antecesores se dedicaban al estudio de la naturaleza; tenemos multitud de pruebas con que corroborar nuestro aserto, que no exponemos ahora por ser ajenas al asunto de que tratamos.

Hernandez, el sabio médico de Felipe II, vino á fines del siglo XVI, á explorar estas vastas y ricas regiones; por espacio de siete años anduvo con una constancia admirable, adquiriendo de boca de los médicos indígenas, lo que sabian de las propiedades y usos de las plantas, y recogió, por decirlo así, los últimos destellos de una civilizacion, que desaparecia entre la sed insaciable de oro y ante el fanatismo religioso que desmoronaba los templos y las estatuas cubiertas de geroglíficos, y arrojaba á las llamas los manuscritos que contenian la historia de un gran pueblo y los secretos de las ciencias; describió el árbol que nos ocupa, mas con tal sencillez y concision, que no es posible identificar con su descripcion el Anacahuite usado hoy; sin embargo, la semejanza de la palabra antigua con la moderna, por una parte, y por otra la estructura de la corteza que se presta muy bien á los usos que le daban los aztecas (pues habiendo nosotros preparado una corteza de Anacahuite, siguiendo en todo el procedimiento descrito por Hernandez, hemos obtenido un *papirus* muy semejante al preparado por los antiguos, lo cual pudimos confirmar, comparando el nuestro con el de un documento indígena, escrito sobre este *papyrus*, nos hace creer que el Amacuahuitl de Hernandez, es por lo ménos de la misma familia y del mismo género que el nuestro.

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[1] Este trabajo se publicó en el año de 1864 en un periódico político: conforme al programa de la Sociedad, de reunir todos los datos científicos relativos á la Historia Natural de México, se inserta en la Naturaleza. (C. de P.)

Es digno de notarse que hácia la época en que vino Hernandez á estudiar las producciones de nuestro país, se fabricaba aún en Tepoxtlan el *papyrus* mexicano con el árbol del papel, puesto que nos da en la fabricacion de este precioso objeto, esta expresiva y elegante frase: «Tepoxtlanicis provenit montibus, ubi frequenter interpollatur ex ea papyrus, fervetque opificum turba» y hierve la multitud de trabajadores: es decir, que aun habia actividad en ese comercio del *papyrus*, que como el de los egipcios, servia para escribir en él la historia de los dioses y de los héroes, para adornar las piras funerales y para hacer vestidos y cuerdas: en una palabra, lo empleaban en los usos religiosos, políticos y económicos.

Pero es indudable que cuando Hernandez admiraba la turba de trabajadores, ya no se utilizaba nuestro árbol mas que en los usos ecónomicos, sucediendo aquí lo que dice el naturalista romano al hablar del *papyrus* egipcio: «despues pasó á usos comunes un objeto del que depende la inmortalidad de los hombres.»

Hernandez concluye dandonos el método que seguian los artesanos aztecas para preparar su *papyrus*, y encontramos en esta manipulacion, una semejanza tal con la que usaban los antiguos habitantes del Nilo, que casi no hay diferencia alguna.

Clasificacion y descripcion botanica.—El Anacahuite, conocido tambien con el nombre de Siricote y Trompillo, pertenece a la familia de las Borragináceas, tribu Cordieas, género *Cordia* de Plumb, y especie *Boissieri* de D. C.: sus caractéres son como sigue:

«C. G. Cáliz tubuloso, obovado ó campanulado, 4—5 dentado, raras veces 3, ó 6—8 id; dehiscencia regular ó irregular, nunca circumcisa. Corola infundibuliforme ó hipocraterimorfa; limbo 4—5 partido, raras veces 6—12 lobulado. Estambres en número igual á las divisiones de la corola. Estilo dos veces bifido, casi siempre exerto. Drupa ovada ó globosa, pulposa, ceñida frecuentemente por el cáliz persistente; de 1—3 lóculos, 1—espermos por aborto de uno de los lóculos del ovario. Hojas alternas, raras veces subopuestas, apezonadas, de forma variada, enterísimas ó dentadas. Flores diversamente dispuestas, alguna vez por aborto poligamas ó monoicas: corola casi siempre blanca. Arboles ó arbustos de las regiones calientes del globo, con especies de frutos pectorales.»

«C. E. En las extremidades de los ramos las hojas más jóvenes por su cara superior, y el cáliz, leonado-tomentoso; hojas ovado-elípticas, obtusas en sus dos extremidades, enteras ó sub-enteras, escabro-rugosas por encima y por debajo tomentosas; cimas paniculado-terminales, más cortas que las hojas; cáliz cilíndrico, infundibuliforme, exteriormente tomentoso-seríceo de 5 lobulos libres, ó 2—3 igualmente sub-unidos; corola cuatro veces más larga que el cáliz, en la parte média exterior pubescente, infundibuliforme, en el interior del cáliz cilíndrica; hojas de 3 á 7 pulgadas de largo, incluso el pezon que tiene de 6 á 24 líneas y de ancho de 1 ½ á 4 pulgadas. Cáliz sentado de 6 líneas de largo, sub 10—estriado. Estivacion de los lóbulos de la corola quincuncial. Estambres 5, lampiños.» Prodromus, vol. IX, D. C.

Habitacion.—Las regiones calientes y húmedas de la vertiente oriental de la gran cordillera mexicana.

Analisis química.—En el *Journal de Pharmacie et Chimie*, T. XXIX, se ha publicado la análisis que Buchner hizo del leño de este árbol, la que copiamos á continuacion:

«La madera de Anacahuite recomendada para el tratamiento de la tísis, no tiene sabor, el agua fria solo disuelve una pequeña cantidad de tánino, que da un precipitado verde con las sales férricas; lo mismo sucede con el agua hirviendo, no obstante que se encuentran algunos granos de almidon entre los rayos medulares. Por el alcohol se extrae algo de tanino y una corta cantidad de una sustancia resinosa. El éter casi nada disuelve.

No contiene ningun principio inmediato particular, y solo se encuentra en ella los ácidos tánico y gálico, una poca de goma y de resina, y oxalato de cal en abundancia, contenido de preferencia en el liber y la medula.

1.000 gramos de madera han dado por la calcinacion 18,05 de ceniza, compuesta de cloruros y sulfatos alcalinos, siliza, carbonatos de cal y de magnesia, sexquióxido de fierro y vestigios de ácido fosfórico.

El liber seco produjo 20 % de cenizas, formadas casi enteramente de carbonato de cal.

La madera bien seca y desprovista del líber, solo produjo 2.93 % de cenizas.

Buchner hace la observacion de que en el liquen de Islandia, usado tambien como pectoral, existe en abundancia el oxalato de cal, de donde infiere que las propiedades medicinales del Anacahuite deben atribuirse en gran parte á esta sal, que como se ha dicho existe en él en gran cantidad.

Creemos conveniente añadir, que el método práctico y sencillo que hemos encontrado para reconocer el leño del Anacahuite, consiste en el exámen de la corteza, la que esta formada de láminas fibrosas que se desprenden con facilidad, y entre las cuales se encuentra en abundancia un polvo blanco, (oxalato de cal,) pero principalmente en la coloracion verde que toma la madera cuando se vierte en un corte reciente, una solucion alcalina cualquiera que sea.

Para concluir ponemos á continuacion las diferentes especies de *Cordia* que sabemos existen en México.

C. tinifolia, Wilden. Acapulco. *C. diversifolia,* Pav.

C. elaeagnoides, D. C. Entre Tehuantepec y Boca del Monte. *C. nodosa,* Lam.

C. dodecandra, D. C. Alvarado. (Llamada vulgarmente Copito.) *C. rotata,* Mociño.

C. ferruginea, Rœm. et Schult., Jalapa. *C. crenulata,* D. C.

C. Peruviana, var. *Mexicana,* Rœm. et Schult., Cerca de Campeche. *¿C. linearis?* D. C.

C. Hermanniæfolia, Cham., Hacienda de la Laguna. *C. integrifolia,* Rœm. et Schult.

C. serratifolia, H. B. K. Cerca de Campeche. *C. Oaxacana,* D. C. Totolapa.

C. ambigua, Cham. Cerca de Jalapa. *¿C. parvifolia?* D. C.

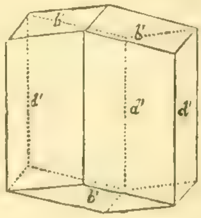
NOTA

SOBRE LA

PLATA SULFÚREA PSEUDOMÓRFOSIS DE ROSICLER OSCURO

POR EL SEÑOR DON SEVERO NAVIA, SOCIO CORRESPONSAL.

Hace algunos meses que estudiando la coleccion particular de minerales de plata de las minas de Guanajuato, perteneciente al señor ingeniero de minas, D. Ignacio G. Rocha, me encontré dos ejemplares cristalizados de la mina de Sirena, cuyos caractéres corresponden á los de la plata sulfúrea, excepto la forma que es la del rosicler oscuro. En efecto, los cristales presentan desde luego el aspecto de los de esta especie, como lo manifiesta el dibujo: son prismas exágonos regulares, termina-



dos por el romboedro equiáxeo de ángulo de 137° 30', medido con el goniómetro de aplicacion. A este carácter, que no deja duda de que la forma es la del rosicler oscuro, supuesto que el ángulo del romboedro es, con diferencia de 10', el mismo que el Sr. Dufrénoy le asigna al equiáxeo de dicha especie, se añade el que las caras laterales de los prismas poseen aún, la textura hojosa encubierta de los cristales de la misma forma de rosicler no alterado.

En cuanto á los demas caractéres, son estos: los cristales por fuera son poco lustrosos, casi mates, en parte cubiertos de polvorilla de plata y de color negro de hierro; adquieren lustre en la raspadura, que es lustrosa y de color gris de plomo negruzco; blandos; dureza de 2,5 en la escala de Breithaup; semidúctiles; al golpe de la mano del mortero se rompen, y los fragmentos que saltan se aplastan en laminitas brillantes del mismo color gris de plomo; poco pesados; peso específico de 4,12, notablemente inferior á los de la plata sulfúrea y del rosicler, lo que se explica fácilmente por la porosidad que presentan y que manifiesta haber sido atravesados por corrientes gaseosas.

Una pequeña porcion que desprendí, tratada al soplete, sobre el carbon, sin reactivo ninguno, fundió inmediatamente, dando olor sulfuroso, un boton de plata pura y una pegadura débil de color amarillo de ocre en la cavidad del carbon, junto á la prueba, y otra pardo-rojiza oscura hácia fuera, ambas debidas á la plata. [1] Estos caractéres pirognósticos manifiestan que los únicos elementos que contienen, son la plata y el azufre. La falta de ejemplares que puedan proporcionarme material para ejecutar un análisis cuantitativa, me ha impedido asegurarme de si los referidos elementos se encuentran en las mismas proporciones que en la plata sulfúrea.

El otro ejemplar de los dos que he citado al principio, presenta estos caractéres: los cristales son tambien prismas exágonos regulares; pero el romboedro que forma el apuntamiento, parece más bien el primitivo del rosicler, que el equiáxeo; no he podido asegurarme de ello midiendo el ángulo, por estar los prismas incrustados en cristales cúbicos de plata sulfúrea. Exteriormente poseen un tinte rojizo, análogo al del rosicler, en tanto que en la raspadura su color es gris de plomo y son perfectamente dúctiles. Este ejemplar, juntamente con otros de bromuro de plata cristalizado en cubos sencillos, de la mina de la Luz, han sido regalados por el Sr. Rocha á la coleccion Mineralógica del Colegio del Estado, de que es digno profesor.

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[1] Como pudiera causar sorpresa á algunas personas oir que la plata da pegaduras, cuando la mayor parte de los autores en uso colocan este metal entre los que no producen ninguna, debo advertir, que al clasificar la coleccion de minerales de plata en el colegio de este Estado, observé que las diferentes especies de ese género, tradas al soplete sobre el carbon, dan las mismas pegaduras arriba citadas; con la particularidad, de que cuando la sustancia que se prueba, contiene antimonio, como la plata agria y los rosicleres oscuro y semiprismático, la parte pardo-rojiza oscuro, mezclándose con la de este metal adquiere un tinte rojo, unas veces carmin flor de albérchigo ó rosa, y otras violado-purpúreo ó rojo pardusco; cuyas coloraciones comienzan á notarse en caliente, al desprenderse los últimos humos blancos de ácido antimonioso, y por el enfriamiento vienen á ser muy marcadas, presentándose bajo dos formas, en zonas circulares y flameadas. Estas coloraciones algunas veces no se obtienen. Por experiencias directas sobre la plata pura y ligada con antimonio, verifiqué que las pegaduras que acabo de citar, son debidas á la plata y á la mezcla de la de este metal con la del antimonio. En el otro artículo que á la vez tengo la honra de presentar á esa ilustrada Sociedad, doy detalles sobre este particular, así como sobre las pegaduras que dan algunas ligas binarias de plata.

Tratando de explicar la causa que haya producido la presente pseudomórfosis, efectué dos pruebas: 1.ª Expuse en las pinzas de platina á la llama de una vela, un fragmento de rosicler perfectamente puro; á la primera impresion del calor se resquebrajó; pero con la porcion que quedó adherida á las pinzas, despues de haberse desprendido el antimonio, parte al estado de óxido, y la otra en el estado de sulfuro, obtuve un resíduo de color gris de plomo y dúctil, aunque en menor grado que la plata sulfúrea. 2.ª Sometí á la reverberacion, en un tubo abierto por los dos extremos y encorvado, otro fragmento de rosicler igualmente puro; desde luego se resquebrajó y fundió; despues se desprendió óxido de antimonio, y quedaron por residuo unos fragmentos dúctiles de color gris de plomo. Estas experiencias, aunque no explican definitivamente la pseudomórfosis, al ménos manifiestan la posibilidad de que sea el calor el agente que trasformó el rosicler en sulfuro de plata dúctil.

He creido que la presente noticia sobre la referida pseudomórfosis, que no he visto descrita en ninguno de los autores de Mineralogía que yo conozco, será de alguna importancia, aunque meramente científica, y por lo mismo, aceptable á los ojos de esa respetable Sociedad.

Colegio del Estado de Guanajuato, Abril de 1874.

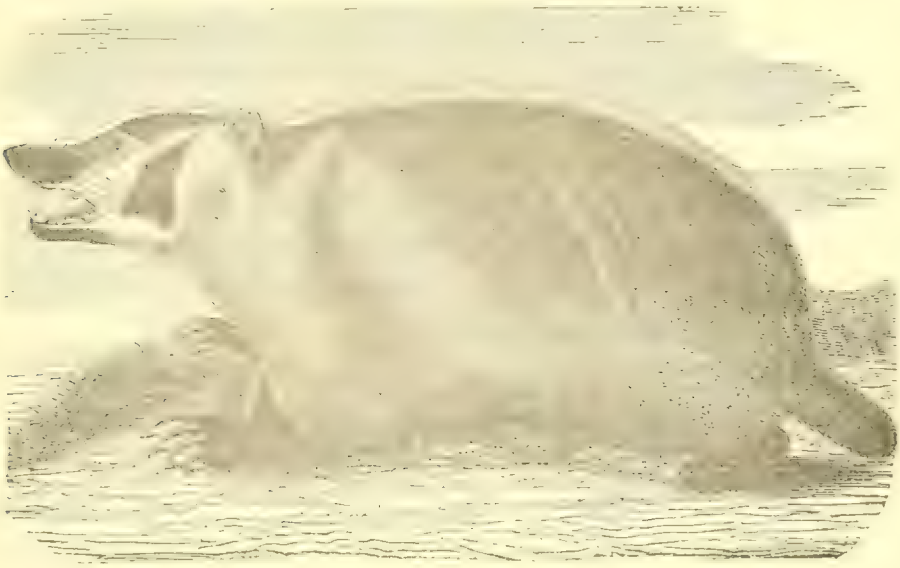
EL TLALCOYOTL,

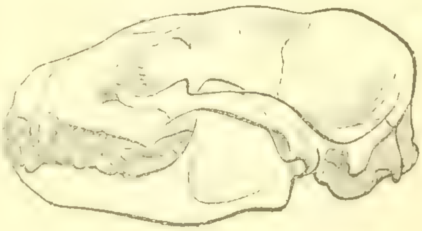
POR EL SEÑOR DON ALFREDO DUGES,

SOCIO CORRESPONSAL EN GUANAJUATO.

El mamífero carnicero, designado por Hernandez con este nombre, es evidentemente la *Taxidea Berlandierii*, de Baird, conocido con el nombre de Puerco Juin, y tambien con el de Tejon.

Su descripcion, en vista de una hembra jóven, la única que he examinado, es como sigue:





Dimensiones: cabeza 0,^{m} 15; cuerpo 0,^{m} 32; cola 0,^{m} 13; ancho del dorso 0,^{m} 20. Fórmula dentaria i. $\frac{3}{3}$, c $\frac{1}{1}$, m $\frac{4}{5}$

Pelo muy largo sobre el cuerpo, menor en la cola y corto en el hocico; partes superiores de un gris leonado; laterales leonado claro con rayas negrzucas. Detras de la nariz nace una línea blanca que sube á la frente y llega hasta la nuca; en los dos tercios posteriores de la parte média del dorso existe la misma. Nariz y lados del hocico pardos, así como una faja entre la línea blanca de la frente y el carrillo; éste es blanco, y sobre los lados de la quijada hay una extensa mancha triangular negra; orejas negras, ribeteadas de blanco en su borde libre. Iris negruzco. Cola rojiza con la punta casi negra. Patas de este color con las uñas pardas.

Este animal, que es la primera vez que lo veo, en 17 años que llevo de permanencia en Guanajuato, me dicen que se encuentra por el rumbo de Silao, y que de noche sale de sus madrigueras, a asolar los plantíos de maiz; mas por lo que he observado prefiere la carne á los demas alimentos.

Setiembre de 1870.

El género *Meles*, de Linneo, designado despues por Cuvier con el de *Taxus*, pertenece á la sub-familia de los Carnívoros plantigrados de este autor y á la division sub-ursianos de Blainville. Está caraterizado por tener 36 dientes, 6 incisivos y 2 caninos en ambas mandíbulas, 8 molares en la superior y 12 en la inferior. Son animales de cuerpo rollizo y bajo por la cortedad de sus piernas, que los hace andar casi arrastrándose; su hocico es recogido y las orejas cortas, arredondadas y casi ocultas por el pelo; ojos pequeños; lengua lisa, piernas terminadas por 5 dedos armados de uñas largas y robustas, sobre todo las anteriores, las que son propias para escarbar la tierra; cola corta y velluda, y junto al ano se encuentra una bolsa provista de un orificio trasversal, siendo el producto de la secrecion de un olor repugnante; mamas en número de seis, 2 pectorales y 4 ventrales; pelo largo, grasoso, rudo al tacto, y de tres colores y nada escaso.

El género de que nos ocupamos ha sido dividido por los metodistas modernos: 1.°, en *Taxus* propiamente, que comprende el Tejon de Europa, Blaireau de los franceses, *T. vulgaris*, Lin.; 2.°, *Taxidea*, á la que corresponde el *T. Labradorica*, y nuestra especie; *Ursitaxus*, reservada al *U. Napaulensis*, de las Indias Orientales.

Estas secciones fundadas en las distintas regiones que habitan las especies y en algunas diferencias en la denticion, son consideradas por Chenu como simples sub-géneros y no géneros como así las admiten algunos.

Como el Tejon de Europa, el Tlalcoyote es un animal perezoso; la forma de su cuerpo, la cortedad de sus patas y fuerza de sus uñas, le permiten escarbar con facilidad la tierra é internarse en ella á traves de una madriguera tortuosa y oblicua; no sale sino durante la noche para alimentarse, siendo muy duro de matar y valeroso cuando se ve atacado.

Esta especie habita, segun noticias, exclusivamente en la mesa central de México, en los terrenos pedregosos de la falda de las montañas que están inmediatos á los plantíos de maíz, pues se alimentan siempre que pueden, con las raíces de esta planta, devorando tambien el *elote* cuando está tierno. En el Valle de México se les encuentra raras veces.

El único ejemplar de la *T. Berlandierii* que existe en las colecciones del Museo Nacional, es una hembra bastante jóven; mide de largo 65 centímetros y de ancho en el dorso 25; su cola, en lo general, es tal como la describe el Sr. Dugés, notándose sin embargo, que la línea blanca que nace de la extremidad del hocico, se extiende hasta el nacimiento de la cola, con una ligera interrupcion en la mitad del dorso; las manchas negruzcas, más bien que rayas, de la parte superior y lateral del cuerpo, son muy extensas; la parte inferior es blanco-amarillenta; el pelo del dorso y flancos examinado aisladamente, es de este color en su primera mitad, en seguida negro, y blanco cerca de la punta. Los dientes anteriores que son los únicos que se pueden estudiar en el ejemplar citado, presentan los caractéres que F. Cuvier describe en los animales del género *Taxus*; incisivos, dispuestos trasversalmente, con los externos superiores mas gruesos que los demas y en forma de caninos, los inferiores correspondientes algo ensanchados en paleta y desigualmente bilobulados; caninos robustos, poco largos, cónicos, bastante arqueados, sobre todo los inferiores que son más ganchudos y ménos carenados que los superiores. (C. de P.)

Nota.—El pelo no está representado en el grabado tal como debe ser, pues es mucho más largo y lacio.

ENSAYO ORNITOLÓGICO

DE LA FAMILIA TROCHILIDÆ

O SEA DE LOS COLIBRIES O CHUPAMIRTOS DE MEXICO,

POR EL Sr. D. RAFAEL MONTES DE OCA, SOCIO DE NUMERO.

(CONTINUA.)

Num. 26.—*Chupamirto comun de pecho blanco.*

Cyanomyia cyanocephala, Gould; *Ornismya cyanocephala*, Less.; *Cyanomyia cyanocephala*, Bonap.

Este chupamirto, conocido vulgarmente con el nombre primero arriba citado, vive durante todo el año en las inmediaciones de Jalapa, Coatepec, Orizava y Córdoba, y en algunos otros lugares que se hallan poco más ó ménos á esta latitud. Es sumamente familiar con el hombre, pues se le acerca mucho sin aparentar miedo á gustar la miel de los calices de las flores, particularmente las del mazapan, si hay algunas en el campo cerca de él. Además visita casi constantemente y en todas las estaciones, los jardines de las casas de las ciudades; pudiendo desde luego decirse, que Jalapa y la parte de la República que se halla á la misma latitud y altura, es su localidad; puesto que el que esto escribe ha encontrado, en los meses de Abril y Mayo, nidos de esta especie de avecitas, los cuales están fabricados por dentro con los filamentos sedosos de la semilla del tule, como lo están la mayor parte de los de esta familia que pertenecen á aquella region, y por fuera cubiertos con el musgo de las peñas, de una manera tan ingeniosa y perfecta, que seria difícil al hombre imitar tan curioso trabajo.

Dichos nidos los hace la hembra, con ayuda del macho, en tres ó cuatro dias, y pone por lo general dos huevecitos, y alguna que otra vez, tres; que son blancos, ovalados y al parecer grandes en proporcion al tamaño de ella.

La apariencia de estos colibríes es como sigue: las plumas de encima de la cabeza, de un color azul marino metálico hermosísimo; las cubiertas de las alas, las de la cola y la parte posterior del cuerpo, son de un color pardo verdusco bronceado; la cola del mismo color, pero con ménos brillo; sus alas son largas igualando el tamaño de la cola y de color de tierra purpúrea; su garganta blanca que parece de raso, con los lados tintados de un color entre azul y verde mar muy delicado y brillante; las plumas del centro del vientre y las cubiertas de las piernas, de color blanco sucio; la parte de debajo de las alas pardo bronceado; las cubiertas inferiores de la cola, del mismo color un poco más claro; sus patas, uñas y mandíbula superior negras; la mandíbula inferior con las tres cuartas partes de ella, cerca de la cabeza, color de carne.

Su tamaño desde la punta del pico hasta la extremidad de la cola es 4½ pulgadas; alas 2¼; cola 1¼, y pico ¾ id.

La hembra, es del mismo tamaño que el macho y solo se diferencia de éste, en que tanto el azul de la cabeza como el blanco del pecho, no son tan marcados y su cabeza es más pequeña, teniendo ambos el pico recto.

NUM. 27.—*Chupamirto verde de cola de pescado.*

Chlorostilbon auriceps, Gould.

Este vistoso colibrí, cuyo descubrimiento se debe á las infatigables tareas del Sr. Floresi d' Areais, es muy probable que se encuentre en el rumbo de las minas de Real del Monte, adonde dicho señor tuvo el gusto de encontrar la mayor parte de las especies que envió á Europa. Tambien se halla en el Valle de México, mas en esta region se considera como muy raro; puesto que solo se pueden conseguir anualmente uno que otro ejemplar.

El Sr. Gould ha colocado esta especie en el género *Chlorostilbon*, que significa verde resplandeciente, y le ha dado además, el nombre de «*Long-tai-*

led Emerald,» esmeralda de cola larga á causa de esos dos caractéres tan marcados que tiene.

La apariencia del macho adulto, es como sigue: la parte superior de la cabeza, de un color verde metálico con reflejos de oro, que en algunas posiciones de la luz, mas bien parece que sus plumas son escamas de ese precioso metal perfectamente bruñido; toda la parte superior del cuerpo y cubiertas de las alas y de la cola, tienen un tinte verde bronceado lustroso; alas pardo-purpúreas; cola extremadamente ahorquillada, de un color negro azuloso con las extremidades de cada pluma tintadas de gris ferruginoso claro, excepto la exterior de cada lado que es de un solo color; toda su parte inferior, comenzando desde la garganta hasta llegar á la region anal, es de un color verde esmeralda metálico hermosísimo, con reflejos dorados; flancos de este mismo color; region anal y cubiertas de las piernas, blancas; cubiertas de debajo de la cola, pardas con visos verde bronceados; su pico, que es recto, negro, con la base rojiza; patas pardo-oscuras y uñas negras.

Su largo total es de 4 ¼ de pulgada; alas 1 pulgada 10 líneas; cola 2 pulgadas, y pico recto, 7 lineas.

La hembra, que es un poco mas pequeña que el macho, tiene la parte superior de la cabeza, del cuerpo, cubiertas de las alas y de la cola, así como los flancos, verde bronceados; alas pardo-purpúreas; cola, tan ahorquillada como la del macho, con las dos plumas del centro verde bronceadas, las demas, con excepcion de la exterior de cada lado, de este mismo color en su base, con el resto negro, ligeramente tintadas de gris en la extremidad de cada una; la exterior es tambien del color de las demas en su base, en seguida tiene una porcion gris ferruginosa, despues negro y termina con un tinte gris claro; toda su parte inferior, inclusa la cubierta de debajo de la cola, tiene un tinte gris ferruginoso, un poco más claro en la parte que corresponde á la garganta, y por último, su pico, patas y uñas, son iguales á las del macho.

Num. 28.—*Chupamirto de pico de coral y vientre castaño.*

Heliopædica Xantusi, Lawr.; *Xantus's humming-bird,* Gould; *Amazilia Xantussi,* Lawr.; *Heliopædica castaneocauda,* Lawr.

Este precioso colibrí, que el Sr. Lawrence ha apellidado así en honor del Sr. J. Xantus, á quien la ciencia debe mucho por sus investigaciones ornitológicas en la parte occidental de la América del Norte, se encuentra en la Baja California, cerca del cabo San Lúcas, de cuya localidad fueron enviados ejemplares al Smithsonian Instituto de Washington.

El Sr. Lawrence, en los Anales del Liceo de Historia natural de New-York, de principios de Abril de 1860, describió primero una hembra de esta especie, con el nombre de *Amazilia Xantusii*, y pocos dias despues, un macho con el de *Heliopaedica castaneocauda*, siendo la apariencia exterior de éste, como sigue: la parte frontal de la cabeza, garganta y una línea que le corre por la parte inferior del ojo y se prolonga hasta como média pulgada hácia atrás de éste, de un color negro azulado, teniendo además otra línea blanca que se extiende hácia el lado superior de la negra, comenzando en la parte posterior del ojo; toda la region superior del cuerpo y cubiertas de las alas y de la cola, verde-bronceadas; alas pardo-purpúreas; cola de un color castaño rojizo oscuro, con las dos plumas del centro marginadas de verde bronceado en casi todo su derredor; las restantes tienen tambien un sombrío oscuro cerca de sus orillas; cuello y pecho, con plumas de apariencia escamosa, de un color verde metálico hermosísimo; abdómen y cubiertas de debajo de la cola, de color castaño; flancos con reflejos bronceados; cubiertas de las piernas, blancas, tintadas de color castaño; pico color de carne, con la punta negra; patas negro-parduscas, con las uñas negras.

Su largo total es de 4 pulgadas; cola 1 ⅜ idem; alas 2 ¼ id, y pico ¾ idem.

La hembra es casi del mismo tamaño que el macho, con la parte superior de la cabeza, del cuerpo y cubiertas de las alas y de la cola, verde-bronceadas, con un tinte más latonado en la cubierta de la cola y algo pardusco en la parte frontal de la cabeza; las dos plumas del centro de la cola tambien son verde-bronceadas, las demas castaño rojizas, con una mancha oscura en la mitad exterior de cada pluma, cuya mancha disminuye en longitud, gradualmente en las que están más hácia los lados; alas pardo-purpúreas; toda su parte inferior, de un tinte castaño uniforme con visos verde-bronceados en los lados del cuello, y en los flancos adonde son más marcados; en la parte superior del ojo tiene una línea de color castaño, la cual, prolongándose hácia atrás de éste, toma un tinte casi blanco; la mandíbula inferior es color de carne con la extremidad pardo-oscura, siendo tambien de este color la superior; patas y uñas iguales á las del macho.

NUM. 29.—*Chupamirto de cabeza y cuello escarlata.*

Calipte Annae, Gould; *Ornismya Anna*, Less.; *Trochilus Anna*, Jard.; *Mellisuga Anna*, Gray y Mitch.

Esta bellísima especie de colibríes, parece ser peculiar de California, pues allí la descubrió el Dr. Botta; mas parece ser equívoca la idea de que visita la altiplanicie del Valle de México, puesto que el que esto escribe aun no ha podido encontrarla en esta region.

En 1829 fué introducida en las colecciones parisienses, y el Sr. Lesson, encontrando que era una especie nueva, la dió el nombre de Anna, en honor de la Duquesa Anna de Rivolí, á la cual, así como á su marido, consideraba como entusiastas naturalistas.

El Sr. Gould dice, que se debe al Dr. Gambel, de Philadelphia, el crédito de las observaciones que hizo en sus *Notes of the birds of California*, Notas de los pájaros de California, entre las cuales se halla la correspondiente á esta notable especie, que dice así: «Frecuenta las viñas y los jardines de los pueblos, formando sus delicados nidos en los pequeños matorrales florecientes ó escondidos en los cercados de los huertos, durante los meses de Abril y Mayo. Dichos nidos se encuentran en casi todos los jardines.» Por lo expuesto se ve, que su localidad está perfectamente bien determinada.

La apariencia del macho adulto es como sigue: la parte superior de la cabeza, las cubiertas de las orejas, garganta y lados del cuello, de un color carmesí metálico brillantísimo; toda la parte superior del cuerpo y cubiertas de las alas y de la cola, verde-bronceadas; alas pardo-purpúreas; cola casi cuadrada, con las dos plumas del centro verde-bronceadas, las demas pardo-oscuras, con los lados interiores de un tinte un poco más claro; pecho y centro del abdómen, gris; flancos verde-bronceados; region anal y cubiertas de las piernas, blancas; cubiertas de debajo de la cola, verduscas marginadas de gris; patas negro-parduscas; pico que es recto y uñas, negras.

Su largo total es de 4 pulgadas; alas 2⅛ idem; cola 1⅛, y pico ¾ idem.

La hembra tiene la parte superior de la cabeza, parduscas; toda la parte de arriba del cuerpo y cubiertas de las alas y de la cola, verde-bronceadas, con las dos plumas del centro de ésta, de ese mismo color; las restantes tienen las bases grises, en seguida una porcion verde-bronceada, despues otra negra, con una manchita blanca en las extremidades de las dos laterales de cada lado de ella; alas pardo-purpúreas; toda la parte inferior, de un tinte gris con visos verduscos en los flancos y lados del cuello, teniendo además unas cuantas plumas carmesí brillantes en el centro de la garganta; patas, pico y uñas iguales á las del macho.

Num. 30.—*Chupamirto real de pecho verde y cabeza azul.*

Eugenes fulgens, Gould; *Trochilus fulgens,* Swains.;
Ornismya Rivolí, Less.; *Mellisuga fulgens,* Gray y Mitch.;
Cœligena fulgens, Bonap.

Esta preciosa especie de colibríes, es otra de las que llaman la atencion en el territorio mexicano, tanto por su tamaño, como por el vistoso contraste de los colores metálico de su cabeza y garganta. Se halla bastante esparcida en este país, encontrándose en las inmediaciones de Jalapa y Coatepec durante la primavera y verano; pero con más abundancia en el otoño, en lo general gustando la miel de las flores del Cardo Santo *(Centaurea benedicta),* en cuya estacion se halla en el más abundante estado de florescencia. Tambien se encuentra en el Valle de México durante ese mismo periodo del año; mas es extraño que en ninguna de esas localidades se haya podido encontrar algun nido de los que fabrica dicha especie, puesto que debe nidificar durante alguna época de ese período. El Sr. Gould dice que habita tambien en Guatemala; y aunque no especifica el tiempo de su estancia allí, es muy probable que ésta sea durante el invierno, y le da tambien el nombre de *Rivolí* que le asignó Lesson, cuando creia que era una especie nueva, en honor de Massena, Príncipe de Essling y Duque de Rivolí, aunque algun tiempo ántes Swainson la habia apellidado *fulgens.*

La apariencia del macho adulto es como sigue: la parte superior de la cabeza, de un color azul turquí metálico hermosísimo; la parte tambien superior del cuello, del cuerpo y cubiertas de las alas y de la cola y abdómen, con excepcion de la parte posterior de éste, que es algo pardo-ferruginosa, son de un color verde-bronceado, siendo de notar, que tanto la parte superior del cuello como la anterior del abdómen é inferior del pecho, vistas de frente, á pesar de ser del color indicado, tienen la apariencia de un negro mate muy intenso; su garganta y parte inferior del cuello, son de un color verde tan brillante y hermoso, como el de la esmeralda; alas pardo-purpúreas; cola con las dos plumas del centro, verde-bronceadas, las demas negro-parduscas con reflejos bronceados en sus bases y extremidades; cubiertas de debajo de la cola pardo-ferruginosas, marginadas de un tinte un poco más claro; patas pardas; pico casi recto y uñas, negras; teniendo, por conclusion, una pequeña mancha blanca en la parte posterior del ojo.

La hembra, es con poca diferencia, del tamaño del macho adulto; tiene la parte superior de la cabeza, del cuerpo y cubiertas de las alas y de la cola, de un color verde-bronceado, algo pardusco en lo que corresponde á la cabeza; alas pardo-purpureas; cola con las dos plumas del centro verde-bronceadas, y las laterales negro-parduscas, con un sombrío más oscuro hácia sus extremidades, donde tienen las tres exteriores de cada lado, una mancha casi blanca, más pequeña en las que están más hácia el centro; toda su parte inferior es pardo-gris ferruginosa, con visos bronceados en sus flancos; teniendo unas manchitas parduscas, no muy marcadas en la garganta; y por último, tiene el pico, patas, uñas y la mancha blanca en la parte posterior del ojo, iguales á las del macho.

El macho jóven se parece más á la hembra que al macho, pues solo se diferencia de aquella, en que tiene algunas plumas azules en la cabeza y verdes en el cuello, en mayor ó menor número, á medida que tiene más ó ménos edad, y que las extremidades claras de las plumas de los lados de la cola, son ménos marcadas miéntras tanto no le desaparecen con la edad.

Num. 31.—*Chupamirto de pecho color de amatista.*

Calliphlox Mitchelli, Gould; *Mellisuga Mitchelli*, Gray y Mitch.;
Calothorax Mitchelli, Reichem.; *Tryphæna Mitchelli*, Bonap.

De esta rara especie de colibríes, hasta hace pocos años, solo dos ejemplares existian en Inglaterra, uno en la coleccion del Sr. Loddiges de Hackney y otro en la del Sr. Gould; de los cuales, el primero tenia asignada por localidad Zimapan, en el Estado de Hidalgo, segun dice el mismo Sr. Gould en su interesante monografía de los colibríes; y el otro en las cercanías de Popayan, siendo machos ambos ejemplares.

El Sr. Bourcier fué quien le dió el nombre de *Mitchelli*, en honor de Mitchell, célebre naturalista inglés, que tanto celo ha desplegado en la propagacion de la historia natural en su país.

Los individuos de dicha especie se parecen mucho al *Calothorax cyanopogon*, tanto por su tamaño, como por el color de su garganta y forma ahorquillada de su cola.

El macho adulto, en su apariencia exterior es como sigue: la parte superior de la cabeza, del cuerpo y cubiertas de las alas y de la cola, de un color verde-oliva con ligeros visos bronceados; alas, pardo-purpúreas; cola, bastante ahorquillada, de ese mismo color, pero mucho más oscuro; garganta y cuello, de un tinte purpúreo violado metálico hermosísimo; parte superior del pecho, gris blanquecino; abdómen y flancos, del mismo color de la parte superior del cuerpo; cubiertas de debajo de la cola, pardo-verduscas; region anal cubierta de un plumon blanco, teniendo además una mancha oblonga, de un tinte castaño, en la parte superior que cubre los cuadriles; sus patas son pardo-oscuras; sus uñas y pico casi recto, negros.

Su largo total, es de 4 pulgadas desde la punta del pico hasta la extremidad de la cola; alas 1 ¾ idem; cola 1 ½ idem, y pico 8 líneas.

La hembra, como debe suponerse, es desconocida.

NUM. 32.—*Chupamirto de gola y cabeza violada.*

Calypte Costae, Gould; *Ornismya Costae,* Bourc.; *Mellisuga Costae,* Gray y Mitch.; *Selasphorus Costae,* Bonap.

Esta notable especie de colibríes, tan conspícua, como dice el Sr. Gould, por el raro y hermoso tinte de su cabeza y cuello, imposible de describirse con exactitud, así como por su diminuto tamaño, es otra de las muchas que colectó el Sr. Floresi y que se encuentran en la parte occidental de la República mexicana, así como tambien en California.

El Sr. Bourcier fué el que la describió primero con el nombre de *Costae,* en honor del marques de Costa, de Chambery, posesor de una magnífica coleccion de pájaros de distintos países.

La apariencia del macho adulto es como sigue: la parte superior de la cabeza, cubiertas de las orejas, garganta y cuello, adonde sus plumas de aspecto escamosa son mucho más largas que las demás, de un color de lila ó violeta metálico hermosísimo; la parte superior del cuerpo y cubiertas de las alas y de la cola, verde-bronceadas; alas pardo-purpúreas; cola cuadrada, con seis de sus plumas centrales, de un tinte verde bronceado un poco más oscuro que el de la parte superior del cuerpo, con las dos restantes de cada lado, pardo-oscuras, teniendo todas las demas las extremidades tintadas de ese mismo color; toda su parte inferior es gris blanquizca, con un tinte verde-bronceado en los flancos; patas, pico casi recto y uñas, negro-parduscas.

La hembra presenta la misma diferencia que se observa con respecto al macho, en cuanto al color, que la que existe entre los dos sexos del *Calypte Annae* con cuya especie tiene mucha analogía tanto la una como el otro, excepto en el tamaño.

(CONTINUARA.)

APUNTES

SOBRE

EL MINERAL DE SAN NICOLÁS DEL ORO,

SITUADO EN EL DISTRITO DE MINAS DEL ESTADO DE GUERRERO:

POR EL SEÑOR DON TEODORO LAGUERENNE, SOCIO DE NUMERO.

Octubre 1º de 1874.

Este mineral se encuentra á sesenta leguas al S. O. de la capital de la República; esta distancia la aprecio en línea recta, pues por el camino que se toma para llegar á aquel lugar, se tiene què caminar próximamente el doble, atravesando el Rio Mexcala á cosa de once leguas ántes de llegar á San Nicolás del Oro.

Respecto á la descripcion de su formacion geológica, no podré extenderme tanto como deseara, pues como dicho mineral se encuentra situado en la falda de la Sierra Madre, casi todo el terreno, que es muy quebrado, está cubierto de una vegetacion rica y abundante, lo cual como es de suponer, dificulta las observaciones. En estos terrenos abundan los encinos y ocotes, contándose entre la primera clase el encino blanco y el encino prieto; de suerte que no escasean las maderas para la fortificacion en las minas y para las obras exteriores.

Durante mi permanencia en este mineral, que tuvo por objeto, el dar un informe de sus minas á la Compañía Restauradora, he podido observar que estas montañas están formadas en su mayor parte, de calizas metamorficas, teniendo en lo general, un color blanco amarillento, y algunas con un tinte azulado; las considero como calizas de los terrenos secundarios, pertenecientes á la época jurásica. Esta formacion es muy semejante, á las que he observado en el Mineral de Mazapil, en el Estado de Zacatecas, y en el Mineral de Zimapan, en la Sierra de Jacala, etc., etc.; puedo decir que es la formacion más dominante de todo el país; he vacilado por mucho tiempo, no sabiendo si deberia yo clasificar esta formacion, como cretácea ó como jurásica, ó como una formacion intermedia entre ambas, pues como todas estas calizas se hallan en estado metamorfico por el contacto y levantamiento de los pórfidos, sienitas, dioritas, etc., etc., no se encuentran por consiguiente, ningunos restos fósiles que lo puedan guiar á uno en la clasificacion; sin embargo, en las inmediaciones del Mineral de Tasco, existen calizas semejantes; y como se puede considerar que las serranías en estos dos distritos mineros son contemporaneas, y perteneciendo las calizas del Mineral de Tasco á la época de la formacion jurasica, segun se puede juzgar por las pocas petrificaciones características de esa época que se encuentran en ellas, no vacilo por lo tanto en clasificar las calizas del Mineral de San Nicolas del Oro, como calizas pertenecientes á la época de la formacion jurásica, como indico más arriba.

Esta formacion de calizas metamórficas, está recubierta por capas de arcillas coloridas, algunas veces de amarillo, otras de azul bajo, y generalmente de rojo más ó ménos intenso, cuyos colores son debidos á los óxidos de fierro, los cuales se hallan en tal abundancia, que propiamente podemos llamar a estas tierras *arcillas ferruginosas*, siendo de una resistencia variable, tenaces cuando se humedecen, ásperas al tacto, y quebradizas cuando se resecan.

Todas estas formaciones parecen haber sido levantadas por los pórfidos metalíferos, presentandose únicamente estas rocas eruptivas bajo la forma de diques ó montecillos aislados; se puede considerar mas bien que han penetrado o atravesado las calizas, metamorfizando el conjunto y accidentándolo en parte, que haberlas levantado en masa por una de esas grandes revoluciones que imprimen la unidad de constitucion física que se nota en todas las grandes cadenas de montañas: tansolo en los numerosos vallecillos y angosturas que presenta esta localidad bastante accidentada, es en donde se pueden ver los contactos de las capas de caliza con las rocas igneas; los pórfidos que han ocasionado estos levantamientos, son los pórfidos feldespáticos y dioriticos. Me inclino á creer, sin embargo, que la roca ígnea más antigua que ha ocasionado el levantamiento de esta parte de la Sierra, aun cuando en este mineral no aparece al exterior, es el granito, el cual he tenido ocasion de observar en la Cañada del Zopilote, situada á cosa de 20 leguas en linea recta al SE. de este lugar; en dicha cañada, en algunos puntos he podido ver el granito, y sobre él las capas de caliza, presentándose en extratificacion discordante.

El levantamiento de las rocas ígneas, es lo que en mi concepto ha dado orígen á la formacion de las diversas vetas, que en este distrito minero cruzan á sus montañas en todas direcciones. En este mineral considero varios sistemas de vetas, que dividiré en grupos para mayor claridad de mi relato.

El primer grupo comprende las vetas cuya direccion ó rumbo, es generalmente NO. 45° SE., las cuales tienen en lo general, de un metro á un metro veinticinco centímetros de ancho, y son casi verticales.

El segundo grupo lo forman las vetas cuyo rumbo es generalmente NO. 60° SE., con una inclinacion por lo comun, de 60° SO., y teniendo de ancho por término medio, un metro.

El tercer grupo lo forman vetas cuyo rumbo es NO. 65° SE., con un ancho de cincuenta á setenta y cinco centímetros, y casi verticales.

El cuarto grupo está formado por vetas que corren con rumbo NE. 75° á 80° SO., con su inclinacion al SE.; estas vetas parecen ser de bastante espesor: no puedo indicar ni su anchura ni echado medio, por no haberlas podido examinar en la profundidad.

Es evidente que hay un órden de sucesion entre esas cuatro direcciones que han formado estos cuatro grupos de vetas, pero en un terreno tan trastornado por diversas causas de fractura, deben de haberse producido tambien rajas en direcciones cruzadas, lo cual ha dado orígen á un sinnúmero de hilos ó vetillas que partiendo de estos cuatro grupos principales, se cruzan en todas direcciones.

Las vetas del primer grupo arman comunmente en pórfido, y en algunos casos atraviesan las calizas; sus matrices son espato calizo ó una mezcla de carbonato de cal con cuarzo, encontrandose a veces algunas arcillas que los prácticos designan con el nombre de *jabones* o *jaboncillos*, sus *pintas* son: sulfuro de plata, algunas veces sulfuros multiples, mezclados con algun oro en estado nativo.

Las vetas del segundo grupo arman por lo general en las calizas, y se encuentran descompuestas en algunas partes y formadas de arcillas ferruginosas; se necesita en estos casos un ojo practico para poder distinguir en dónde comienza el cuerpo de la veta y en dónde termina, pues es muy fácil confundirlas con el terreno en que arman; en estas vetas se encuentran algunas cintas ó hilos de tierras arcillosas que podemos llamar arcillas ferruginosas, por las grandes cantidades de óxidos de fierro que contienen, cuyos óxidos provienen indudablemente de la descomposicion de las piritas de hierro; las cintas son más blandas que el resto del cuerpo de la veta; el oro en el estado nativo, está contenido en ellas, y es perceptible á veces á la simple vista, pero en otras se halla tan diseminado en la masa arcillosa, que es necesario hacer tentaduras para saber si las arcillas contienen ó no este metal precioso. Estas vetas no están descompuestas en otros puntos, y entónces la matriz en que se presenta es cuarzo, y la *pinta* metálica, sulfuro de plata; dicha pinta metalica es muy fina, y por consiguiente, está muy diseminada en la matriz; ensayan por lo comun dos marcos de plata, por carga de 300 libras, teniendo ley de oro; cuando la pinta es muy visible á la simple vista, es decir, cuando es bastante *poblada*, ensayan hasta siete y nueve marcos de plata por carga; creo que estas vetas llegando á cierta profundidad han de amacizar, y la pinta que presenten entónces, será de plata con ley de oro, cuya ley irá tal vez disminuyendo con la profundidad, segun he observado que acontece en otros minerales.

Las vetas del tercer grupo, arman por lo general en las calizas, pero en algunos casos pueden considerarse tambien como criaderos de contacto: las vetas de este grupo las podemos considerar como divididas en dos zonas distintas. La primera está comprendida desde la superficie hasta la profundidad de 40 ó 50 metros, y está compuesta de arcillas teñidas por óxidos de hierro, mezcladas con cuarzo arcilloso, con rocas del alto y del bajo de la veta y con piritas de hierro; en esta zona, que podemos llamar de *los colorados*, se encuentra el oro en el estado nativo, y generalmente sigue en una cinta que á veces va del lado del bajo y otras veces del lado del alto de la veta; suelen encontrarse entre estas arcillas ferruginosas, masas más ó ménos grandes de cuarzo, teñidas por el óxido de hierro; con oro nativo, como se ve en el ejemplar marcado con el núm. 1, el cual tengo el honor de ceder á la Sociedad para su coleccion mineralógica, puede ceñirse tambien la cinta, en cuyo caso desaparece el metal, pero tan pronto como aquella se vuelve á ensanchar, se presenta otra vez el oro; de manera que podemos decir, que en estas vetas se presentan clavos ó tramos con oro, separados por tramos en *borra*, siendo éstos generalmente bastante cortos, segun he podido observar en algunos cañones que he seguido á hilo de veta. La segunda zona, que comienza desde la profundidad de 40 á á 50 metros, está formada por el carbonato de cal, el cuarzo, ó una mezcla de ambas sustancias, en las cuales existe el oro en el estado nativo y en el estado de *oro verde:* aun cuando no me fué posible bajar á la mina de San Nicolás, por estar inundado su laborío, pude encontrar en el terreno de dicha mina, despues de haber buscado por mucho tiempo, algunas piedras, ó más bien dicho, algunos ejemplares de espato calizo con oro nativo y otros con oro verde; me alegré sobremanera haber hallado esta última pinta, porque el oro verde es una pinta nueva, digámoslo así, y conocida solamente por muy pocas personas, lo que haria dudar tal vez de su existencia; por lo mismo tengo la mayor satisfaccion en poder ceder a esta Sociedad dos de estos ejemplares. En la muestra marcada con el núm. 2 se ve distintamente el oro verde, y en el ejemplar marcado con el núm. 3, que ha sido quemado en la fragua, se ve cómo ha brochado el oro, lo cual prueba evidentemente la existencia de aquella pinta, pues en el ejemplar que se quemó en la fragua no era visible el oro nativo. Esta pinta la considero como una mezcla íntima de oro nativo con cloro-bromuro de plata.

Las vetas que forman el cuarto grupo, realmente no han sido trabajadas, pues solo se han picado sus crestones en uno que otro punto, y por lo mismo, me he limitado únicamente ha indicar el rumbo que siguen.

Las vetas que constituyen estos cuatro grupos, forman un gran número de reuniones ó cruzamientos, y por los datos que he podido obtener, parece que los mejores clavos de oro se han encontrado en estas intersecciones.

Debo de hacer notar tambien, que en ciertos puntos de la superficie del terreno, la dispersion del oro es tal, que de cualesquiera tierra que se recoja y se haga tentadura, se encuentra una ceja de oro, á veces muy poco perceptible, y otras algo abundante; en fin, hay puntos en donde se encuentra concentrado el oro, formando verdaderos placeres, los que desgraciadamente son bastante reducidos.

Es digno de notarse que en este mineral, los metales de plata tienen buenas leyes de oro; miéntras que en el mineral de Tepantitlan de las Platas, que está á dos leguas escasas en línea recta al NO. de este mineral, y en el de Coronilla, que dista poco más ó ménos una legua al SE. de San Nicolás del Oro, las platas no tienen ninguna ley de oro.

Me parece conveniente el indicar, ántes de concluir, que en otras partes del globo hay formaciones muy semejantes á la que acabo de describir, habiéndose encontrado en ellas buenos criaderos de minerales de plata y oro. Es bien sabido que las calizas jurasicas ó cretaceas levantadas por rocas dioríticas, contienen los mejores criaderos de mineral de plata, y sabemos que en todas las vetas en que dominan las piritas de hierro, mezcladas con hidróxidos de hierro, que provienen indudablemente de la descomposicion de estas mismas piritas, mezclado todo con guija silizosa, etc., se encuentran verdaderos criaderos de minerales de oro, en los que este último metal está aislado de la plata. Recuérdense las sustancias que se encuentran en las vetas descompuestas á que he llamado *colorados*, y se verá que son precisamente los acompañantes del oro; recuérdese tambien la formacion geológica de este «Mineral de San Nicolás del Oro,» y se verá que corresponde, como indico más arriba, á las formaciones en donde se han encontrado buenos y ricos criaderos de minerales de oro y plata.

ESTUDIO QUÍMICO DEL LIVINGSTONITE:

POR EL SEÑOR DON MARIANO BARCENA,

SOCIO DE NÚMERO.

A mi maestro D. Jose Maria César.

En la sesion que celebró esta Sociedad el dia 4 de Mayo de este año, le presenté la descripcion de una nueva especie mineral que designé con el nombre de *Livingstonite*, en honor del viajero inglés David Livingstone.

Al señalar los caractéres químicos de la nueva especie, manifesté que habia encontrado las reacciones características del azufre, del antimonio y del mercurio, y ofrecí hacer una analisis cuantitativa para determinar las proporciones atómicas de esos componentes. Despues de algunas dificultades para obtener cristales limpios y bien determinados en que practicar mis investigaciones químicas, logré reunir algunos fragmentos que consideré como exentos de matriz, y con parte de ellos repetí algunas pruebas para confirmar la existencia de los componentes citados, cuyo objeto logré satisfactoriamente, y determiné además la presencia del hierro en el mismo compuesto.

Las reacciones que presenta el livingstonite cuando se calienta en un tubo abierto, son bastante notables; á la primera impresion del fuego emite humos blancos que se condensan en las paredes del tubo; en el segundo tiempo de la reaccion se forma un anillo negro agrisado de brillo metálico, y en su base se depositan nuevas partículas blancas, semejantes a las anteriores y provistas á veces de manchas rojizas. Todos esos sublimados pueden desalojarse por la accion del calor. Entretanto, la masa del mineral que está en el fondo del tubo, se funde y toma un color gris de acero en el centro, y sus bordes se tiñen de rojo carmin. Esta circunstancia, así como la presencia de las manchas rojizas, me hicieron sospechar la presencia del selenio, pero no se nota el olor característico que produce ese metaloide cuando se calienta, ni he podido descubrirlo por medio del ácido sulfuroso y otros reactivos propios para precipitarlo de sus disoluciones. Para alejar las dudas que me habian ocurrido sobre el particular, formé una mezcla de cuatro partes de sulfuro de antimonio natural y una de cinabrio, procurando imitar la composicion que he encontrado para el livingstonite; esta mezcla la calenté en las mismas circunstancias que aquel, y se produjo tambien la mancha roja, en la que encontré óxido de antimonio y cinabrio que se habia volatilizado ántes de descomponerse.

Examinadas las pegaduras que se depositaron en el tubo al calentar el livingstonite, reconocí que los sublimados blanco y negro, eran de óxido y sulfuro de antimonio, y que la parte gris mas brillante estaba formada de glóbulos de mercurio. Durante la reverberacion se produjo un olor bastante sensible de ácido sulfuroso.

Para efectuar la analisis cuantitativa, disolví en agua régia un decigramo del mineral en cuestion, y traté el licor por el ácido sulfohídrico; se formó un precipitado abundante en el que dominaba el color anaranjado propio del sulfuro de antimonio. Ese precipitado se disolvió en gran parte en sulfohidrato de amoniaco y quedó sobre el filtro un depósito negro que reconocí como sulfuro de mercurio.

El compuesto que se habia disuelto en el sulfuro alcalino lo precipité de nuevo añadiendo ácido clorohídrico á la disolucion; y habiéndolo calentado en presencia del hidrógeno, dejó un residuo de antimonio metálico, que correspondia á un 53,12 por ciento respecto del peso tomado del mineral. El sulfuro negro que quedó sobre el filtro, lo disolví en agua régia, y despues de evaporar varias veces la disolucion para desalojar el ácido azótico y sustituirlo por el clorohídrico, precipité el mercurio al estado de protocloruro por medio del cloruro de estaño; pero deseché este medio docimástico, porque el cloruro se reducia en parte espontáneamente y me daba resultados variables; emprendí la reduccion total de ese compuesto, pero se dividió tanto el mercurio, que no me resolví á pesarlo en ese estado, y adopté por fin el método de destilacion, obteniendo, por término medio, un 14 por ciento de mercurio, operando sobre un gramo de polvo del mineral.

El licor, de que habia separado los sulfuros de antimonio y mercurio, lo traté por el sulfohidrato de amoniaco que produjo un precipitado de sulfuro de hierro. Este fué redisuelto en ácido clorohídrico, y tratada la solucion por el amoniaco, se precipitó el hierro al estado de sesquióxido hidratado, y por la calcinacion lo trasformé en peróxido anhidro, cuyo peso acusó una cantidad de hierro correspondiente á 3,5 por ciento.

Separados todos esos cuerpos, solo me quedaba por pesar el azufre, y á este fin disolví un decigramo de mineral en agua régia, cuya disolucion se verificó con mucha lentitud, pues desde un principio se separó una masa de azufre que flotaba en la superficie del líquido, y para disolverla tuve necesidad de añadirle una buena porcion de clorato de potasa. Este método lo deseché, porque al poner el mineral en el agua régia, se producia una ligera efervescencia debida al gas sulfohídrico que se desprendia; y para evitar esta pérdida de azufre, ataqué el mineral por el ácido azótico solamente, que bajo la influencia del calor lo disolvió en su mayor parte, quedando un resíduo blanco de ácido antimónico.

En la disolucion separé los otros óxidos por medio del amoniaco, y en el licor filtrado precipité el ácido sulfúrico que contenia, al estado de sulfato de barita, acusando éste una cantidad de azufre que correspondia á 29,08 respecto del peso del mineral analizado. En la primera análisis que hice y que se publicó en el *Minero Mexicano*, encontré para el azufre la proporcion de 28,88; pero al repetir las operaciones, subió un poco esta cantidad, quedando por término medio, la que señalé ántes. En la matriz del livingstonite hay bastante azufre nativo, y tal vez á la presencia de éste, en los cristales que sometí al análisis, se deba este aumento, aunque he procurado servirme de los cristales más limpios en todas las experiencias que he practicado.

En vista de los resultados referidos, establezco la siguiente composicion centesimal para el livingstonite:

Azufre.	29,08
Antimonio.	53,12
Mercurio	14,00
Hierro.	3,50

Para determinar las combinaciones que pudiera formar el azufre con los otros cuerpos que lo acompañan, busqué por el cálculo las cantidades que se necesitan de ese metaloide para formar sulfuros de antimonio, mercurio y fierro, con las cantidades que de estos cuerpos determiné en la análisis cuantitativa. La composicion centesimal del sulfuro natural de antimonio que tiene por fórmula $Sb^2 S^3$, es de 27,12 de azufre y 72,88 de antimonio, y por consiguiente, para formar ese compuesto con 53,12 de este metal, se necesitan 19,77 de azufre. Por un método semejante he determinado las proporciones que de este metaloide corresponden á 14 de mercurio y á 3,50 de hierro para formar los sulfuros naturales cuyas fórmulas son HgS y FeS^2, y de este modo ha quedado perfectamente repartido el azufre encontrado en la análisis. Sumando las cantidades de este metaloide con sus correspondientes de los otros metales, y dividiendo las sumas por los equivalentes de los sulfuros $Sb^2 S^3$, HgS y FeS^2, se obtiene, despues de simplificar los cocientes, la relacion 4:1:1: que conduce á la fórmula $4Sb^2 S^3 + HgS + FeS^2$.*

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* En este cálculo tomé por equivalente del antimonio el número 60,55 que se encuentra en la obra de Payen, tomando para el ácido antimónico la fórmula $Sb^2 O^5$.

Se llega al mismo resultado si se dividen las cantidades de azufre, antimonio, mercurio y fierro, obtenidas en la análisis, por sus equivalentes respectivos, pues por este método se obtienen los cocientes 18,17: 8,7: 1,4 y 1,2, que divididos por el menor, dan la relacion $S,^{15} Sb,^{7} Hg, Fe$, que puede escribirse $4Sb^{2} S^{3} + Hg, S + FeS^{2}$ como la anterior, y en la cual quedan bien repartidos los 15 equivalentes de azufre.

El livingstonite se encuentra en Huitzuco, en el Estado de Guerrero; las matrices de los ejemplares que he examinado están formadas de carbonato y sulfato de cal, y lo acompañan el azufre nativo, el cinabrio, la valentinita y el sulfuro de antimonio.

Al observar la naturaleza de las matrices, así como la de los cuerpos que acompañan al livingstonite, pudiera sospecharse que el primer compuesto que existió en los terrenos de Huitzuco fué el stibnite ó sulfuro de antimonio, que despues fué descompuesto por la accion de aguas termales sulfurosas y provistas de sulfuros de hierro y de mercurio. Bajo la accion de estos agentes, pudo verificarse la trasformacion del carbonato de cal y del stibnite en sulfato de cal y en livingstonite. Las masas cristalinas de este compuesto tienen el mismo aspecto que las del sulfuro de antimonio, pero algunos cristales aislados del primero tienen muy obtuso el ángulo de inclinacion de las caras del prisma, asemejándose por esto á los cristales de la valentinita ú ocre de antimonio. Esta cuestion cristalográfica la resolveré más tarde, pues ahora me ha sido imposible efectuarlo por falta de un buen goniómetro. Admitiendo la presencia de la valentinita al lado del sulfuro de antimonio, como se observa generalmente, podemos explicarnos su trasformacion en livingstonite por medio de los agentes ántes citados.

Por otras causas geológicas posteriores, pudo descomponerse el livingstonite en los cuerpos que lo acompañan, ó faltando á éstos algunas circunstancias propicias, quedaron aislados sin poder combinarse más que en parte para formar el compuesto múltiplo de que me ocupo. En algunos ejemplares he visto el cinabrio afectando los prismas del livingstonite presentando así un caso muy raro de pseudo-morfismo.

Desconfiando de mis propios esfuerzos, he mandado á Alemania, á mi ilustrado amigo el Sr. Dr. Burkart, algunas muestras de livingstonite para que repita su análisis el señor profesor J. Rammelsberg. Muy complacido quedaré, si los números que he determinado en mi análisis se aproximan siquiera á los que señale el sabio químico de Berlin.

México, Noviembre 7 de 1874.

ANALISIS

DE LA CORTEZA DE LA QUINA CALISAYA,

Cultivada en Cordoba.

Los que suscribimos, comisionados por esta ilustrada Sociedad, para hacer la análisis de la corteza de quina calisaya recogida del vegetal que lleva este nombre, y remitida por nuestro malogrado consocio el Sr. D. José Apolinario Nieto, el cual la cultivó y aclimató en Córdoba con tanto empeño y tan buen éxito; y deseando que la análisis que se nos encomendaba, fuera lo más exacta posible, tanto por la importancia que tiene el alcaloide principal contenido en ella, la quinina, cuya aplicacion terapéutica es tan conocida, siendo considerado hasta hoy como el principal agente para dominar las intermitentes, cuanto para corresponder, del mejor modo posible, á la honrosa confianza que en nosotros ha depositado la Sociedad, solicitamos del señor Director de la Escuela Nacional de Medicina, nos permitiera practicar la análisis en el laboratorio de química de dicha escuela.

Inútil es decir, que el señor Director de la mencionada Escuela, que lo era entónces el Sr. Dr. D. Leopoldo Rio de la Loza, tan amante de todo lo que sea adelanto en el país, se prestó gustoso á la solicitud que le hicimos, y puso á nuestra disposicion todos los aparatos y utensilios necesarios al objeto y que se encuentran en el referido laboratorio.

Antes de exponer el resultado de la análisis, creemos conveniente dar una ligera descripcion de la corteza que tuvimos á la vista, y es la siguiente: enrollada, su peridérmis tiene cisuras anulares algo profundas y á distancias casi iguales; se notan además resquebrajaduras trasversales y longitudinales; dérmis algo liso, de color leonado, la cara interna está finamente fibrosa y es de color amarillo-leonado; la quebradura trasversal es algo resinosa en la parte externa.

Por la descripcion que acabamos de hacer, creemos, que la quina en cuestion, pertenece á la segunda variedad de la calisaya.

Despues de haber deliberado sobre el medio más á propósito para practicar la análisis, y que diera mejores resultados, nos decidimos á hacer varios ensayes por tres métodos distintos, con el objeto de compararlos, y por el resultado, saber cuál era el más ventajoso de los que últimamente se han propuesto y por cuál se obtendria mayor cantidad de quinina.

Comparando los resultados de los distintos métodos que seguimos, y tomando el promedio, se obtuvo 1 gramo 883 miligramos por 100 de la corteza empleada, y por proporcion, 1 gramo 554 miligramos de los otros alcaloides.

M. F. Vigier obtuvo de las cortezas que el citado Sr. Nieto remitió á Paris, 1 gramo 15 centigramos por 100 de quinina, y 0 gramos 95 centigramos por 100, de los otros alcaloides. (Esta análisis fué hecha en 1871.)

Como se ve, nosotros hemos obtenido 0 gramos 733 milígramos de más de quinina, y 0 gramos 604 milígramos, tambien de más de los otros alcaloides: creemos que la diferencia consiste, tanto en la clase de corteza con que se ha hecho la análisis, cuanto en la edad y cultivo del vegetal. Es bien sabido que las cortezas delgadas producen ménos cantidad de alcaloides que las gruesas, y si se admite la teoría de M. Carles, de que los alcaloides residen principalmente y se encuentran en mayor proporcion en las capas superficiales que en las del liber, y siendo necesariamente las primeras mucho más delgadas en las cortezas á que nos referimos, que en las gruesas, de consiguiente tendrán aquellas ménos alcaloides.

Con el objeto de estudiar este punto, así como el de rectificar nuestros anteriores ensayes, hicimos una análisis de las cortezas gruesas y otro de las delgadas, dándonos por resultado, que en las mismas proporciones, las gruesas contenian 0 gramos 139 milígramos de más de alcaloides que las delgadas, y confirmamos con hechos prácticos lo que indica la teoría anterior.

No satisfechos con esto, y para comparar, aplicamos el método industrial y obtuvimos 1 gramo 776 milígramos de quinina por 100 partes de corteza; cantidad que solo se diferencia del primer resultado en 0 gramos 107 milígramos de ménos; cantidad insignificante, si se atiende á que por este método más bien se busca la economía en el procedimiento que la exactitud en la análisis.

La diferencia observada entre la análisis hecha aquí y la practicada en Francia, nos hace comprender, que con el tiempo puede mejorar en mucho la cantidad de quinina contenida en las quinas cultivadas en Córdoba, por lo que se hace indispensable que esta Sociedad fije el tiempo en que se hagan análisis anuales, para saber por este medio, el aumento de alcaloides contenido en dicho vegetal.

México, Diciembre 14 de 1874.

J. M Laso de la Vega.

Manuel Rio de la Loza.

SECRETARIA DE LA SOCIEDAD MEXICANA DE HISTORIA NATURAL.

Por acuerdo de esta Sociedad se publica lo siguiente:

«Necrologia.—Por el último paquete inglés se ha recibido la noticia del fallecimiento del sabio mineralogista aleman D. Juan Burkart, acaecido en Bonn, la noche del 4 de Noviembre próximo pasado.

El nombre del Sr. Burkart es tan querido para nosotros, como el de su ilustre compatriota el baron de Humboldt, pues á ambos sabios debemos algunos de los principales estudios científicos que se han hecho en nuestra República.

El Sr. Burkart vino á México hácia el año de 1825; dirigió algunas de las empresas mineras del país; recorrió éste en varias direcciones, reuniendo una infinidad de datos preciosos que publicó con el nombre de «*Reisen in México, in den Jahren 1825 bis 1834.*» El conocimiento de esta obra importantísima, basta para apreciar el mérito científico del Sr. Burkart y los grandes servicios que prestó á las ciencias en México.

De este excelente libro se han extraido y publicado numerosas memorias sobre diversos puntos científicos. En los «Anales de la Minería Mexicana» hemos visto un interesante estudio que tradujo del aleman el Sr. D. Miguel Velazquez de Leon, y se refiere á la explotacion de las minas de Pachuca y Real del Monte. La estadística, la historia, y otras materias muy importantes de esas negociaciones mineras, están consignadas admirablemente en ese estudio del Sr. Burkart.

Las observaciones verificadas por este sabio durante su permanencia en México, las enriqueció despues con datos más recientes, pues siempre tenia un vivísimo interes en saber los adelantos científicos y los progresos industriales de nuestra República. En sus cartas nos pedia constantemente algunas noticias sobre diversas materias, que se apresuraba á darlas á conocer en las academias de Alemania.

Otro de los estudios importantes del Sr. Burkart, que se ha publicado posteriormente, es un cuadro de alturas barométricas determinadas en varias localidades de México, como son las del camino de San Blas á Tampico y otras muchas, tomadas en varias direcciones, partiendo de Tlalpujahua, Zacatecas, Guanajuato, Zimapan y otros puntos donde permaneció por algun tiempo. El número de observaciones es de 1,800 próximamente.

El Sr. Burkart publicó últimamente el extracto de uno de los estudios del que suscribe, sobre los ópalos mexicanos, haciendo referencia á varias localidades en que habia observado rocas análogas á las que citamos como matrices opalíferas, y presagiando, por esa circunstancia, la existencia de los ópalos en aquellos puntos. Esta sábia prevision se ha cumplido con rigurosa exactitud en Amealco y en otros puntos citados por aquel ilustre mineralogista.

Los meteoritos mexicanos llamaron siempre su atencion de una manera muy especial: cuando regresó á Europa llevó consigo algunos fragmentos de los aerólitos de la Mixteca, Zacatecas y otras localidades, los cuales estudió en union del profesor Bergemann. En sus cartas nos pedia informes sobre todas las masas meteóricas descubiertas en México, pues se proponia escribir un catálogo general que las diera á conocer, y últimamente publicó un extracto de los estudios que sobre el meteorito de la Descubridora publicaron las sociedades mexicanas de Geografía y estadística é Historia natural.

El Sr. Burkart fué socio de muchas academias científicas de América y Europa; las sociedades mexicanas que acabamos de citar, lo contaban tambien entre sus miembros. Desempeñó muchos encargos importantes, como el de consejero privado de minas del rey y de la administracion superior de minas de Prusia.

La Sociedad Mexicana de Historia Natural toma parte en el sentimiento unánime de los cuerpos científicos, por la muerte del Sr. Burkart; y entretanto recoge los datos necesarios para publicar su biografía, reciba su apreciable familia el más sentido pésame, que tenemos la honra de dirigirle, por la irreparable pérdida que acaba de sufrir.

Enero 4 de 1875.

Mariano Barcena,
Primer Secretario.

NOTAS

SOBRE

LAS HORMIGAS MEXICANAS,

POR EDUARDO NORTON,

PUBLICADAS EN EL «AMERICAN NATURALIST» DE FILADELFIA.

TRADUCIDAS POR EL SEÑOR DON ANICETO MORENO.

SOCIO CORRESPONSAL EN ORIZABA.

Los insectos mencionados en este escrito, fueron enviados de México á la Institucion Smithsoniana por el profesor Sumichrast, con algunas notas sobre las costumbres de varias especies. Es interesante notar, que entre cerca de 20 especies, casi la mitad está aún sin describir, y que ninguna de ellas es conocida en los Estados-Unidos, miéntras que varias se encuentran en Panamá y el Brasil, y sin embargo, muchas de ellas viven en las regiones templadas de México.

He añadido a los datos del profesor Sumichrast algunas notas de varias de las especies descritas ya, para mostrar cuán poco se conocen realmente estos curiosos insectos, y tambien con la esperanza de que algunos de los lectores observen los hábitos, ocupaciones y trabajos de las especies que habiten los lugares en que ellos residan.

La propiedad quizá, más notable en el carácter de las hormigas, es su sociabilidad, reunidas en compañía de innumerables individuos y trabajando de consuno para objetos determinados, pues miéntras no han reconocido cabeza ó guia parecen todas consagrar sus esfuerzos sistemáticos para conservar el bien público, dedicando á ello toda su energía y aun estando prontas á sacrificar su vida.

La familia de las hormigas, además de los machos y de las hembras que son alados y generalmente de corta vida, presenta ademas individuos neutros que no tienen alas, viven todo el año y hacen los trabajos de la comunidad. Los machos y las hembras aparecen solo en el verano. Despues de cierto tiempo, cuando les es permitido dejar el nido, toda la sociedad entra en alboroto, y solo recobra su acostumbrada tranquilidad, cuando el número supérfluo vuela en enjambre en busca de nueva habitacion. De las que quedan, los machos mueren miéntras que las hembras pierden sus alas ó les son arrancadas por las trabajadoras. La hembra pone sus huevos que son pequeños y que crecen ántes de que la larva haya salido. Estas son pequeñas, sin patas, y están cuidadosamente atendidas y alimentadas por las trabajadoras, con un fluido elaborado préviamente en su estómago. Cuando han llegado á su mayor crecimiento las larvas, pasan al estado de ninfas; algunos géneros forman capullo, y otros no, y pronto sufren su transformacion en insectos perfectos. Estas larvas y ninfas son vigiladas con mucho celo por las trabajadoras, trasportadas a diferentes partes del nido y más ó ménos expuestas al aire segun la temperatura. Antes de que el hombre pueda prever la tempestad, las hormigas cierran cuidadosamente sus nidos, y tan pronto como aclara el cielo, vuelven á seguir sus trabajos. Los cuerpos de otros animales, los jugos de las plantas y aun las secreciones cerosas de otros insectos, por ejemplo, los *Aphides* ó pulgones son tomados por ellas para alimentar á sus delicadas educandas.

Las trabajadoras presentan dos formas distintas, conocidas con los nombres de *obreras mayores* y *menores:* á éstas debe agregarse una tercera que se encuentra con frecuencia en el nido y es de otra especie, pero que ha sido capturada en estado de larva por la especie más fuerte, y criada y esclavizada para el trabajo. Acerca de este punto poco se ha observado en este país, pero tenemos bastantes testimonios de las personas que han observado las especies europeas.

Las obreras mayores son de gran tamaño y tienen la cabeza muy desarrollada; pero relativamente pocas en número. Sus deberes en la sociedad no están claramente determinados; se supone, sin embargo, que tienen una especie de superintendencia sobre las demas.

En las siguientes descripciones he creido conveniente mencionar únicamente uno ó más de los caractéres externos prominentes, por los que puede conocerse el género de las especies mencionadas en ellas.

SUBFAMILIA FORMICIDÆ.

En el género *formica,* el artejo ó segmento semejante á un nudo, que está entre el tórax y el abdómen, forma una masa oval ó globular, aplanado y sin espina.

Formica esuriens. Smith.—Es muy comun en Orizaba y Córdoba. Vive en gran número en los árboles secos, en los que hace sus galerías en forma de embudo, ó debajo de las piedras. Por su aspecto puede comprenderse en el grupo de la grande hormiga negra pensilvánica, que vive en los árboles muertos. No es cierto que las especies que habitan en la madera muerta perforen la que está con vida; parece más probable que ocupen los canales formados ya por las larvas de varios coleópteros fitófagos y solo terminen la obra hecha en parte por éstos. En esta region las obreras permanecen en un estado de torpeza dentro de los arboles secos durante el invierno. El Dr. Fitch ha descrito una especie menor, *Formica caryae,* que habita en una clase de nogal, [1] taladrando sus galerías, segun cree, en el árbol vivo. La madera de estas galerías está muy descolorida y reblandecida, probablemente por un fluido acre (ácido fórmico) secretado con ese objeto por los insectos.

Formica fulvacea.—Cogida en Córdoba en los bosques, donde hace ordinariamente sus nidos en medio de las ramas de las parásitas bromeliáceas.

Formica nitida.—Habita las montañas de Orizaba y vive en pequeñas compañías debajo de las cortezas de los pinos.

Formica nacerda.—Orizaba y Córdoba. Se ha encontrado en las hojas de los árboles.

Tapinoma.—En este género el nudo está embutido en una depresion de la base del abdómen, de suerte que á primera vista parece que falta enteramente.

Tapinoma piceata.—Potrero (cerca de Córdoba). En los bosques de encinos.

Tapinoma tomentosa.—Orizaba. En pequeñas sociedades debajo de las piedras.

Polyrhachis.—Este género tiene el nudo del pedúnculo adelgazado y generalmente espinoso (de aquí el nombre genérico que en griego significa *muchas espinas*), con dos, tres ó cuatro espinas. El tórax está más ó ménos armado con espinas ó ganchos.

Polyrhachis arboricola.—Indígena en la region caliente, donde es muy comun. Su nido se encuentra ordinariamente en las hendiduras ó aberturas de los grandes árboles. Con frecuencia escoge los nidos abandonados de las hormigas blancas (*Comejen*) ó Termitas. En los mismos, que generalmente son muy grandes, vive una pequeña especie de perico, el *Conurus aztec,* (Swain). Es completamente vagabunda en sus hábitos y se le ve correr en los troncos de toda clase de árboles y hojas de arbustos, lo que prueba que es esencialmente habitante de los árboles. No hace daño en los plantíos.

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[1] Véase la nota núm. 1 al fin.

SUBFAMILIA PONERIDÆ.

Ponera.—Este género, que es cercano al de la hormiga arriera (driver) de la costa oeste de Africa, se conoce porque tiene el artejo del pedúnculo adelgazado, nodiforme, con el primer segmento del abdómen más ó ménos estrecho. En las alas anteriores hay una célula marginal, dos completas submarginales y una discoidal; las espinas de la tibia son pectinadas.

Ponera strigata.—En las regiones templadas de México, debajo de las piedras.

Ponera pedunculata.—Smith. Se ha recibido una obrera de México. Esta especie se ha encontrado ántes en Panamá y en Rio.

Ectatomma.—Este género se conoce por el nudo del pedúnculo adelgazado y un poco ancho entre el primero y segundo segmento del abdómen. Las antenas están insertadas bajo la base del *clypeus*; los ojos están colocados en medio del rostro, y solo son pectinadas las espinas de la tibia anterior.

Ectatomma ferruginea.—México. Esta especie solo se ha encontrado en los encinales de la region templada y caliente, en donde vive en pequeñas sociedades debajo de los troncos de los árboles secos. Los machos difieren mucho en las antenas, y en la forma del tórax de las obreras. A esta especie parece peculiar la division del metatórax.

SUBFAMILIA MYRMICIDÆ.

En el género *Eciton*, el pedúnculo está formado de dos nudos. Son desconocidos los machos y las hembras. Las dos clases de obreras tienen ojos muy pequeños, los cuales faltan en varias especies. En algunas de ellas las obreras mayores tienen las mandíbulas muy largas, encorvadas en su extremidad, pero no dentadas.

Eciton hammata. Fabr.—Rio Atoyac, cerca de Córdoba. Tambien se encuentra en el Brasil y Cayena. Las dos clases de obreras de ésta y de las siguientes especies, han sido ya descritas.

Eciton mexicana.—Córdoba y Orizaba.

Eciton brunnea.—Córdoba y Orizaba.

Eciton Sumichrasti.—Córdoba y Orizaba. Todas las indagaciones que he hecho para descubrir el *formicarium* del género Eciton han sido sin éxito, y no he podido obtener informe alguno de los nativos, acerca del lugar en que son comunes estos insectos. Una sola vez encontré debajo de un tronco caido un numero prodigioso de obreras del *Eciton mexicana*. Estaban amontonadas unas sobre otras, como las abejas en un enjambre. Atacándolas con una vara, las obligué á dispersarse, pero no encontré entrada ó agujero alguno, ni huevos, ni machos, ni hembras.

Especialmente despues de una tempestad ó de una lluvia, se encuentran viajando bandadas de Ecitones. Su marcha se hace en un órden excelente, y en hileras de uno ó dos individuos de frente. A veces se ensancha, sin embargo, la columna, ataca y muerde al pasante que por descuido ó de intento las molesta. La *Eciton mexicana* parece especialmente muy irascible, y el entomologista que desée enriquecer su coleccion con ejemplares de esta especie, debe tener mucho cuidado y proteger sus piernas contra un ataque. Solo he encontrado individuos de mandíbulas grandes, á los que Smith llama obreras mayores, entre la *E. hammata* y la *E. mexicana*. Es difícil explicarse el papel que desempeñan en la comunidad. He vigilado con atencion el paso de las columnas de Ecitones, pero nada he podido ver que indique algun oficio ú ocupacion peculiar á estos individuos.

La *Eciton* no daña á la agricultura, despojando de sus hojas á los árboles como la *Œcodoma*. Al contrario, destruye probablemente multitud de insectos dañosos, y así se recomienda en las plantaciones, miéntras que merece la atencion de los entomologistas, por la singularidad de sus hábitos y la oscuridad que aun reina en su historia.

Acerca de los trabajos de las obreras mayores de grandes mandíbulas, Mr. Bates se expresa (British Museum Catalogue of Himenoptera) sobre una especie de la América del Sur, en los siguientes términos:

«Estoy casi convencido, de que los individuos de cabeza parda, son de un órden diverso en una colonia de Ecitones, y desempeñan funciones distintas y peculiares. Una vez ví en una playa una espesa columna de estas hormigas bajando de las rocas por un lado del puerto, atravesando la playa y subiendo por el opuesto. La longitud de la columna era de 60 á 70 yardas, y no se veia todavía ni la vanguardia ni la retaguardia del ejército. Probablemente era una emigracion, pues los individuos de cabeza pequeña, llevaban en las mandíbulas una multitud de gusanos blancos, que sin duda eran larvas de su especie. Los de cabeza grande estaban en la proporcion de 5% con los de pequeña, pero ninguno de ellos llevaba carga en las mandíbulas, y caminaban á los lados de la columna distribuidos en proporcion regular en toda la línea, haciéndose notar entre las demas, por su cabeza blanca y globular, que movian hacia arriba y abajo á uno y otro lado, cuando atravesaban las desigualdades del terreno.»

Parece que todos los Ecitones subsisten de objetos vivos. Es probable que el alimento animal sirva de nutricion á sus larvas, despues de pulverizado como sucede en otras especies con las materias vegetales. Mr. Bates hace notar, que la observacion es muy difícil en la mayor parte de las especies, porque ninguna paciencia humana puede soportar sus terribles ataques, el cruel aguijon y las mordidas de esos formidables insectos. Generalmente marchan en columnas. De las especies de la América del Sur, la *E. praedator* caza en compañía. Al atravesar la falange entera por un terreno descubierto, ocupa un espacio de 6 á 10 yardas cuadradas. Ya que ha pasado toda la legion se ponen los insectos en alarma y conmocion; corren por el suelo y suben á la copa de los árboles bajos, escudriñando sus hojas. Se les ve con frecuencia con las larvas, huevos y restos de otras hormigas, que son sin duda el resultado de sus ataques. Los suyos nunca han sido descubiertos.

En estos términos cuenta el resultado de una de sus observaciones sobre la *E. legionis:* «Una tarde descubrí una columna de ellas en el trabajo. Al dia siguiente las encontré cerca del mismo lugar; estaban excavando un banco de tierra ligera y extrayendo una especie grande de hormigas, con sus larvas y huevos. Era curioso verlas amontonadas en el orificio de la mina ayudando á sus compañeras á cargar los cuerpos de las desgraciadas hormigas, y como éstas eran muy voluminosas, las despedazaban, y los merodeadores corrian cargados con su botin. A cierta distancia habia varias hileras caminando por el declive del banco, y las que más adelante se unieron á las otras. Entónces se dirigieron á un grande y antiguo termitario, y para subir á él las *Ecitones*, formaron una columna compacta como una cinta de metal líquido. Algunas tiraban hácia arriba el cuerpo de las hormigas, y todas desaparecieron en una de las cavidades tubulares que atraviesan los termitarios antiguos, de la cúspide á la base.»

Pachycondyla.—En este género el nudo del pedúnculo es aplastado, cúbico ó casi cúbico, levantado al mismo nivel del primer segmento, y regularmente de la misma anchura. Los ojos pequeños é insertados en la parte inferior de la cabeza. Los ganchos de las dos tibias anteriores son comunmente pectinados.

Pachycondyla orizabana.—Vive en Orizaba debajo de las piedras y de los troncos de los árboles.

Pseudomyrma.—En este género el primer nudo es alargado, pedunculado; el segmento ancho y globuloso. Las antenas están insertadas cerca de la boca y entre sí; los ojos son alargados, ovados y ocupan una gran porcion de la cabeza. Las alas anteriores con una celdilla marginal y tres sub-marginales.

Pseudomyrma bicolor.—Guerin. México. Se encuentra tambien en Colombia y Panamá.

Pseudomyrma flavidula.—Smith. México. Tambien es especie de Sur América. No estoy completamente seguro de que sea la *P flavidula.* Entre las numerosas especies de este género que se encuentran en México, una parece ser solitaria, al ménos siempre se encuentra sola, miéntras que otras, como en la *P. bicolor* y *P. flavidula,* viven en mayor ó menor número en las espinas de que están armados los tallos de algunas especies de mimosas. Estas espinas, fijadas por pares en las ramas, están horadadas en su extremidad por un agujero que sirve de entrada y salida á las hormigas. El interior está hueco y contiene algunos neutros, las larvas, y en su estacion los machos y las hembras. La picadura de estos insectos es muy dolorosa, pues se fijan con las mandibulas muy tenazmente a la parte que agarran. Sin embargo, á pesar de que una de sus especies difiere un poco en tamaño de la *P. flavidula,* Smith dice que debe ser considerada como la misma.

Mr. Smith ha descrito una especie de Panamá, *P. modesta,* que vive en las espinas huecas de una especie de Acacia. Estas espinas tienen tres pulgadas de longitud, terminando en punta, con una base ancha. Las hormigas hacen un pequeño agujero en la punta, formando en la base su domicilio, admirable por la pequeñez. No tiene celdas ni divisiones para recibir los huevos y larvas. El número de ninfas encontradas en un nido es de 29, de las cuales 20 estaban ya formadas; todas eran obreras. Las ninfas no estaban encerradas en capullos.

Pseudomyrma thoracica.—Córdoba. Vive en los troncos y debajo de la corteza de los arboles, en sociedades que á veces son muy numerosas. Otras dos especies de *Pseudomyrma* de la América del Sur, han sido observadas por M. Bates, la *P. oculata* y *P. termitaria,* que construyen sus nidos en cámaras, dentro de las paredes exteriores de los túneles de diferentes especies de termitas. Otra especie que vive en pequeñas colonias, forma su *formicarium* en el tubo medular de los tallos secos. Por esta variedad de hábitos se ve que no hay una regla para el género, como en las *Formicae* y en las *Myrmicae.* Toda especie ó grupo de especie, debe estudiarse separadamente, aunque se encuentren propiedades comunes á todo el género, como la manera de procurarse alimento y transformarse.

El género *Atta* tiene dos nudos en el pedúnculo, las alas son más grandes que el cuerpo, con una celdilla marginal y tres sub-marginales, la tercera es á veces incompleta, y la segunda en forma de campana. Las obreras grandes tienen la cabeza muy desarrollada y el coselete ó tórax sin espinas. Este género pertenece á la subfamilia *Attidæ* de Mr. Smith.

Atta clypeata.—Smith. Mr. Smith describe solamente el macho y la hembra. La obrera menor de Orizaba (México) conviene bastante á la descripcion.

Otro género de este grupo es la *Œcodoma*. Difiere del *Atta* exteriormente, en que tiene el coselete armado de espinas, y en las alas anteriores dos celdillas sub-marginales; la segunda incompleta.

Œcodoma mexicana. Smith. Esta especie desgraciadamente es muy abundante en México en los departamentos templados de la costa del Golfo, tales como Orizaba, Córdoba, etc. Los neutros se conocen en México con el nombre de *arrieras* ú *hormigas arrieras*, por la semejanza que presentan en su marcha en columna con una caravana de muleteros. El macho y la hembra llevan el nombre de *chicatanas*. En varios lugares los nativos se comen el abdómen de las hembras desprendido del tórax.

En las comarcas arcillosas construye la *Œcodoma* su enormes formicarios, de suerte que se ven desde léjos por la proyeccion que forman sobre el nivel del suelo y por la ausencia completa de vegetacion en su derredor. Ocupan estos nidos una superficie de muchos metros cuadrados, y su profundidad varia de uno á dos. Se ven al exterior muchas aberturas de una á tres pulgadas y conducen á las cavidades interiores que sirven de almacenes para los huevos y las larvas. La parte central del nido tiene una especie de embudo destinado para el desagüe, pues en un pais en que las lluvias periódicas son muy abundantes, difícilmente escaparian de ser sumergidas completamente, si no tomaran algunas providencias para evitarlo.

El órden que reina en el interior de estos formicarios es admirable. La coleccion de vegetales llevada por las obreras es a veces considerable; pero los depositan de tal modo, que no causa incomodidad alguna a los habitantes, ni impide su circulacion. Las hojas forman especialmente ese depósito, y por esto la *Œcodoma* es un verdadero azote de la agricultura. A cada paso y en todas partes, en los bosques elevados y en las llanuras, en los desiertos y en las cercanías de las habitaciones se encuentran columnas numerosas de estos insectos, ocupados con celo admirable en trasportar sus hojas. Y aun parece que la gran ley de la division del trabajo no es ignorada por estos pequeños séres, á juzgar por las siguientes observaciones que he tenido ocasion de hacer.

La tierra al pié del árbol donde se han reunido las *arrieras* para despojarlo de sus hojas, ordinariamente está regado de fragmentos cortados con la mayor precision. Si el árbol no es muy alto, puede uno mismo cerciorarse de que una parte de las forragistas que han subido á él, se ocupan en cortarlas, miéntras que en el pié hay conductoras que hacen viajes del árbol al nido. Este manejo que indica en estos insectos un grado raro de inteligencia, tal vez no sea de práctica constante é invariable, pero es un hecho incontestable, que puede probarse fácilmente. Las habitantes que han sido llamadas trabajadoras, carecen de alas y son de tamaño variable. Las más grandes (obreras mayores, Smith) se distinguen de las otras á primera vista por el gran desarrollo de la cabeza y la presencia de pequeñas ocelas en la faz. Algunos viajeros han atribuido á estos cabezones un grado superior de inteligencia y los representan como ejerciendo una especie de sobrevigilancia sobre los otros miembros de la comunidad. Confieso que no puedo conformarme con estas conclusiones, porque siempre las he visto entregadas á los mismos trabajos de cortar y trasportar hojas, y esto sin indicar de ninguna manera mayor desarrollo de instinto. Probablemente su especial papel, si alguno desempeñan, se limita á la excavacion del nido y á hacer el túnel de las galerías, trabajos que requieren mayor fuerza y mejores útiles.

El nido de la *Œcodoma* sirve de habitacion á varios parásitos, algunas serpientes y particularmente ciertos insectos que sufren allí sus metamórfosis. Escarbando los nidos en la primavera, se encuentran algunas especies de escarabeos; tambien un gran número de machos de un himenóptero [2] (*Elis costalis*, Lyp.) vuelan sobre los nidos y se paran en las ramas secas que están inmediatas, y estoy seguro de que esperan á las hembras de su especie que han entrado en el hormiguero.

Al principio de la estacion de aguas, despues de los primeros aguaceros, comienza la *Œcodoma* el trabajo de la reproduccion. La union de los sexos probablemente tiene lugar durante la noche, pues por las mañanas se encuentran las cercanías del hormiguero regadas de cuerpos muertos de machos y hembras ya fecundadas, á las que los neutros han cortado las alas.

Los destrozos cometidos por la *Œcodoma* [3] en los lugares habitados, tanto por la superficie que remueven para el nido y que impide el cultivo, cuanto por el número de árboles que despojan de hojas, son considerables y exigen mucho cuidado de los cultivadores. Han ensayado muchos medios para ahuyentarlas; pero el único que produce buen resultado, es el de extraer todo el nido. Para conseguirlo, hacen una excavacion á su derredor, de una profundidad suficiente, sacan la boveda y las paredes del nido, y al encontrar las celdillas destruyen las larvas y los huevos. Los insectos perfectos que escapan en la ruina de la colonia desaparecen para no volver más.

Los plantíos de café que exigen un suelo limpio, son preferidos por las hormigas arrieras para hacer sus nidos, y es fácil comprender las pérdidas que ocasionarian á las propietarios, si no tuvieran una vigilancia diaria y continuada para evitarlas. Parece conveniente copiar el testimonio de Mr. Bates acerca de la *Œc. cephalotes*, especie comun en la América del Sur. Este insecto, por su ubicuidad, inmenso numero, industria, y constante propension al pillaje, es uno de los más importantes animales del Brasil. Sus numerosos individuos están ocupados sin cesar en deshojar árboles, y los más atacados son las especies mas útiles y cultivadas. Hacen una division regular del trabajo, pues parte suben á los árboles, parte cortan las hojas en pequeños pedazos irregulares del tamaño de un *shiling,* al punto que caen, y otras las cargan. Para trasportarlas se reunen todas en columna, y las que hacen una carga muy pesada, la depositan en un monton inmediato al agujero, en cuyo derredor hay un gran número de obreras pequeñas. Las de cabeza grande no están ocupadas en cortar hojas, ni se ven en la caravana, sino únicamente en remover el nido.

Mr. Bates dice: «He encontrado despues de remover en un pequeño espacio tres minas de cerca de una puĺgada de diámetro y medio pié de profundidad, las tres unidas por otras tubulares de cerca de 4 pulgadas de diámetro. No pude encontrar su fondo con una vara de 4 á 5 piés. El tubo era liso y cubierto de un gran número de obreras de un tamaño mucho menor que el de las que se ocupaban en llevar hojas y no se mezclaban con ninguna. Despues, profundizando más la mina, subieron de uno en uno varios individuos gigantescos, más grandes que los del mayor tamaño que andaban afuera, y los que supongo que deben pertenecer á otra especie. Además del volúmen más considerable de la cabeza, tiene una ocela en medio de la frente. Este último carácter les da un horrible aspecto en las profundidades del nido.»

Hablando de otras especies, la *Œ. sexdentata,* Mr. Smith cita al Rev. Hamlet Clark, que dice, que en Constancia (Brasil) el propietario de una plantacion empleó toda clase de medios para exterminarlas y ninguno produjo resultado. Algunas veces en una sola noche despojan un naranjo ó un limon de sus hojas; una zanja con agua al derredor del huerto que lo libra de las demas hormigas, no produce ningun efecto para impedir su invasion, pues esta especie hace una mina por debajo sin dificultad. Personas fidedignas me han asegurado, que en sus avances en la comarca estas hormigas han minado debajo del gran rio Pariaba. De cualquier modo que sea, y sin ninguna especie de puente natural ó artificial, aparecen del otro lado y continúan su camino. Este testimonio está confirmado por Mr. Lincecum (Proceedings of Academy of Natural Sciences of Philadelphia, 1867, pág. 24) en una interesante Memoria sobre la *Œc. texana* que ha observado por 18 años; asienta que con frecuencia, por algunos centenares de yardas llevan sus caminos subterráneos en los desiertos cubiertos de yerbas, donde ésta opondria algun embarazo á su marcha. Una vez, para llegar al jardin, donde estaban despedazando las plantas, hicieron un túnel debajo de un estanque que tenia 15 ó 20 piés de profundidad y cerca de 30 de diámetro. Tambien observó que las obreras menores que permanecen cerca del nido, no se ocupan ni en cortar ni en acarrear las hojas, sino que están ocupadas en sacar la arena, y generalmente trabajan con pereza, de un modo muy diferente al de las activas y listas cortadoras de hojas. Tambien observó que los pedazos de hojas regularmente se secan afuera ántes de ser acarreados, y que si son humedecidos por un aguacero repentino, los dejan podrirse allí. Asimismo cree, que necesitan agua para vivir y que siempre escogen los lugares en que la puedan encontrar cavando pozos. Una vez M. Pearson excavó uno para su uso y encontró el agua á 30 piés de profundidad.

El género *Cryptocerus* pertenece á la subfamilia *Cryptoceridae* fundada en la forma de la cabeza, y que es más ó ménos aplastado en la parte superior, con los costados dilatados en placas marginales, lisas, que ocultan ó cubren en parte los ojos. El pedúnculo está formado de dos nudos; el coselete es espinoso y el rostro está acanalado en la frente para recibir las antenas.

Cryptocerus laminatus.—Smith. Brasil. Esta especie vive en Córdoba, en los mismos lugares que la siguiente, pero es más rara y más solitaria.

Cryptocerus multispinosus.—Es la especie más comun en los alrededores de Córdoba, donde vive en el tronco de ciertos árboles, especialmente en los de *Croton sanguiferum*, *Cedrela odorata*, *Spondias chilias*. Las hormigas muestran poca viveza; permanecen estacionarias una gran parte del dia á la entrada de los agujeros que conducen al nido. Al medio dia se les ve correr sobre los troncos caidos, sin órden ni objeto aparente. Cuando intenta uno cogerlas, elevan el abdómen al correr a la manera del *Cumatogaster Moctezumae*.

NOTAS DEL TRADUCTOR.

Habiendo pasado la mayor parte de mi vida en Orizaba, donde es muy comun la *Œcodoma Mexicana*, he tenido ocasion de observar algunas de sus costumbres, y de convencerme de los perjuicios que ocasiona esta especie, no solo en los plantios, sino tambien en las trojes y en las poblaciones mismas, en cuyas calles y casas hacen sus habitaciones. En las tiendas en que se venden semillas, cuando llegan a entrar, hacen sufrir á los propietarios pérdidas de consideracion, pues en una sola noche pueden trasportar á su hormiguero, sin exageracion, media carga de maiz, que es la semilla que prefieren. Ademas, no solo atacan las hojas de los árboles, sino tambien las cáscaras de ciertos frutos, como naranjas, plátanos, etc., y aun animales vivos, pues yo las he visto varias veces cargadas con un coleóptero lamelicornio (*Anomala cupricollis*), que se movia aunque le faltaban casi todos los tarsos, pero nunca con otra especie; y aun me parece que no buscan el insecto, sino que lo toman cuando lo encuentran en su camino. En su nido, segun la creencia comun, habitan algunas serpientes; yo nunca he encontrado más que algunas especies de *Elaps* y el *Coriphodon constictar*. Dicen que parecen vivir en buena compañía con dichos insectos, en cuyos nidos depositan tambien sus huevos.

(1) El original, inglés al mencionar este arbol, usa de la palabra *Hickory tree*, cuyo nombre se da á varias especies del género *Carya*, de Nutard, ó *Hicorius*, de Rafinesque, de la familia de las Yuglandéas, y por lo mismo no he encontrado el nombre de la especie á que se refiere el texto.

(2) Tal vez, y es punto interesante que no he tenido oportunidad de verificar, las hembras de la *Elis* depositan sus huevos en el cuerpo de las larvas de los *Scarabæus*. En Tehuacan (Departamento de Puebla), en donde es muy comun la *Scolia Azteca*, Sauss., abunda especialmente en las tenerias, por lo que me inclino á creer que las hembras de esta especie depositan tambien sus huevos debajo de la epidérmis de las larvas que pululan en la corteza del encino.

(3) A lo ménos por la *Œ. mexicana*, pues la *Œ. hystrix*, que tambien se encuentra aislada en los bosques de la parte caliente, es muy rara para ser peligrosa. Es conveniente añadir, que Orizaba está en la zona templada, Córdoba entre la templada y la caliente, y Tehuacan en las zonas frías de México. Mr. Bates nota, sobre la *hystrix*, que una vez encontró un gran número en un prado bajo, llevando fragmentos de los frutos caidos, pero que no vió ninguna de cabeza parda. Esto sucedió en el Brasil.

MINERALOGIA.

NOTAS SOBRE LAS ESFEROLITAS DE MÉXICO:

POR EL SR. D. MARIANO BARCENA, SOCIO DE NUMERO.

Hay en las formaciones volcánicas de México algunos compuestos minerales que, aunque conocidos en general, no lo son sin embargo en las numerosas variedades que presentan, y las que están caracterizadas por sus figuras particulares, colores, yacimiento, etc. Hace algun tiempo que hice notar esas circunstancias respecto de las obsidianas mexicanas, y en un estudio que hice de ellas, y que se sirvió aceptar la Sociedad Mexicana de Geografía y Estadística, mencioné los tipos ó variedades que me eran conocidas de ese feldespato volcánico, á fin de contribuir á la formacion de su historia y caractéres detallados.

Siguiendo mis observaciones sobre los minerales propios de nuestros terrenos de origen ígneo, voy á hacer algunas anotaciones sobre las variedades que he observado en las *esferolitas*, refiriéndome únicamente á los tipos que he visto personalmente hasta ahora, dejando para más tarde la continuacion de este estudio.

Se distinguen en general con el nombre de *esferolitas*, ciertas concreciones feldespáticas que se hallan en las formaciones volcánicas, y ese nombre colectivo se aplica á todas ellas sin hacer notar ninguna de las diferencias que presentan entre sí.

Las esferolitas mexicanas que yo he observado pueden referirse á los grupos siguientes:

1. *Esferolitas sueltas ó libres.*—Las concreciones de este grupo se encuentran en los terrenos de acarreo inmediatos á las montañas volcánicas, principalmente a las que están formadas de pórfidos traquíticos. La figura de estas concreciones es más ó ménos esférica ó arriñonada, pero rara vez se presentan en formas simples, sino más bien en grupos de esferas de diversos radios y sobrepuestas en varias direcciones. Su lustre, en la superficie exterior es centellante; en la interior ó de fractura, pasa á resinoso. Colores agrisados pasando por varios tonos de amarillo y rojo, principalmente del amarillo pajizo al rojo pardusco. Textura general concoidea pequeña; la interior es comunmente estriada y divergente. Peso específico de 2,5. Dureza de 6 en la escala de 12º.

Estas concreciones se desprenden generalmente de las masas en que estaban embutidas, principalmente cuando las rocas presentan acantilados ó planos verticales; pero muchas de estas esferolitas parece que quedaron libres desde su formacion, pues los accidentes de su superficie demuestran que se formaron con libertad y sin ninguna presion lateral. Las concreciones de este género son muy comunes en el Estado de Hidalgo, donde las toman equivocadamente algunas personas, por óxido de estaño, sin atender mas que á la figura concrecionada, sin fijarse en la gran diferencia de densidades que existe entre ambos minerales.

2. *Esferolitas embutidas.*—En las masas de pórfido, de obsidiana, piedra pez y piedra aperlada, se encuentran diseminadas ó en grupos las esfe-

rolitas; generalmente las de ese modo de yacimiento tienden á trasformarse en arcilla, pues parece que son ménos ricas en siliza. Su figura es esférica ó poliédrica, segun que estan aisladas ó comprimiéndose reciprocamente. Colores análogos á los de la variedad anterior ó idénticos á los de la roca que los contiene. Los otros caractéres físicos son, con pocas excepciones, como los ántes citados, pues en éstos solo el yacimiento y la figura son diferentes, aunque hay tambien esferolitas embutidas de formas arriñonadas.

En el distrito de Cadereyta, del Estado de Querétaro, he observado estas concreciones en dos yacimientos distintos. Se presentan formando grandes masas por sí solas en el cerro de la Silleta inmediato á la Villa de Cadereyta, cabecera del Distrito de su nombre. Las masas de esferolitas alternan con las de pórfido traquítico que constituyen el cerro, y forman con ellas transiciones insensibles, pues en las últimas hay esferolitas diseminadas ó cavidades esféricas ocupadas por calcedonia y cristales pequeños de cuarzo. Si se hace una seccion en la roca esferolítica, se obtienen figuras poligonales, pues las concreciones están comprimiéndose reciprocamente, y el efecto de esos dibujos se hace más agradable con las líneas divergentes que presenta la textura de las esferolitas. En la region oriental del valle de Cadereyta hay algunos bancos de pórfido que alternan con otros de piedra pez, de color negro agrisado. En la masa de ésta he observado las esferolitas de figura más regular; se presentan, en efecto, bajo la forma de esferas aisladas de diversos diámetros, y se separan con la mayor facilidad al romper la roca que las contiene. El color de estas esferolitas es blanco agrisado y rojizo, por cuya circunstancia contrastan perfectamente con el color negro de la piedra pez en que arman.

En las cercanías del pueblo de Tequixquiapan, en el distrito de San Juan del Rio, del propio Estado de Querétaro, hay una vasta formacion de piedra aperlada, en cuya masa se encuentran numerosas esferolitas formadas tambien de la misma piedra ó de cascos concéntricos de siliza blanca agrisada: en algunos puntos de la masa solo se ven las cavidades esféricas que ocupaban los cascos silizosos, y aun se perciben sus restos más ó ménos completos, ó solamente bajo la forma de un polvo silizoso muy fino.

3. *Esferolitas que se hallan en las cavidades de la obsidiana.*—El Sr. del Rio, en sus «Elementos de Oritocnosia,» al hablar en general de la esferolita, menciona la que se encuentra en las oquedades de la obsidiana afectando figuras de cuadros ó pequeñas eras, así como de figuras hemiesféricas imitando á los *equinos*, por cuya circunstancia la llamó *equinolita.* Advierte tambien el Sr. del Rio, que la equinolita se cambia al fin en una

arcilla ferruginosa de color pardo cetrino que deja los huecos vacíos. Esta circunstancia me hace creer que unas concreciones que he examinado últimamente y se encontraron en los huecos de la obsidiana de Zinapécuaro, son distintas de las observadas por el Sr. del Rio. La sustancia á que me refiero presenta los caractéres siguientes:

Figura elipsoidal, presentando hácia el medio un reborde estriado, lo que le da al conjunto la forma de una flor. Lustre entre centellante y de vidrio en la parte que estaba embutida en la obsidiana, y de vidrio en la parte libre. Color blanco agrisado. Textura estriada divergente. Dureza de 7. Densidad de 2,48. La parte superior ó libre de estas figuras está cubierta de una multitud de pequeñas concreciones de lustre de vidrio que parecen de siliza pura. Al soplete sobre el carbon no se altera; con carbonato de sosa se funde difícilmente, y la escoria humedecida con azotato de cobalto y despues calcinada, toma el color azul característico de la alúmina.

Estas concreciones parecen ser de piedra aperlada impregnadas de un exceso de siliza libre, lo que se deduce de su mayor dureza y de las esferitas vitrias que cubren su superficie. Fueron encontradas por el Sr. D. Eufemio Amador, quien me las cedió para que las estudiase. En la cavidad en que estaban alojadas en la obsidiana, hay algunas masas pequeñas de la misma naturaleza que las concreciones, y en la forma cuadrangular que cita el Sr. del Rio, pero no he observado la arcilla ferruginosa á que el mismo autor se refiere.

En resúmen, las variedades ó tipos de esferolita que he visto hasta ahora, son los siguientes: masas sueltas amarillentas ó rojizas, de figura arriñonada ó de esferas agrupadas; esferas arcillosas embutidas en las masas de pórfido y de piedra pez; esferas de piedra aperlada embutidas en masas de esta misma roca, y figuras cuadrangulares y en forma de flor, de color blanco agrisado, é impregnadas de siliza y ocupando las cavidades de la obsidiana.

La formacion de la esferolita es debida sin duda, á la concentracion en diversos lugares y en la masa en que se presentan, de un exceso de siliza libre y sobrante despues de la formacion de los feldespatos, y que arrastrando las partículas de éstos, se concreciona formando figuras esféricas de diversos tamaños y de composicion variable. Igual orígen debe atribuirse á las masas sueltas, con la diferencia de que éstas se separarian bajo la forma de gotas que se unian al solidificarse. La tendencia que tiene la siliza á concrecionarse nos es familiar en un gran número de casos.

El Sr. del Rio, en su obra mencionada, cita el siguiente analisis de una esferolita, hecho por Ficino.

Siliza	79.12
Alumina	12.00
Potasa y sosa	3.58
Oxido de hierro	2.45
Magnesia	1.10
Pérdida por rusentacion	1.75
	100.00

Si se compara esta análisis á las numerosas que del feldespato ortoclasia se encuentran en la obra de Mineralogía del profesor Dana, se ve que efectivamente hay más siliza en la esferolita, pues ese ácido en la ortoclasia varía de 65 á 67 por ciento.

En la análisis de Ficino hay ménos alúmina que en los feldespatos, pues en éstos varía de 17 á 20, miéntras que en la esferolita citada es 12 solamente. Creo que en todas las análisis que se hagan de las esferolitas se encontrarán resultados variables, pues deben considerarse como una mezcla de siliza libre y de materias feldespáticas diversas.

México, Enero 21 de 1875.

OBSERVACIONES

SOBRE LOS CARACTERES QUE PRESENTAN TRATADOS AL SOPLETE LOS MINERALES DE PLATA Y SOBRE LAS PEGADURAS QUE PRODUCEN ALGUNAS LIGAS BINARIAS DE ESTE METAL, SOMETIENDOLAS AL MISMO TRATAMIENTO:

POR EL SEÑOR DON SEVERO NAVIA,

SOCIO CORRESPONSAL EN GUANAJUATO.

En el artículo anterior que tuve el honor de dirigir á esa respetable Sociedad, «sobre la pseudomórfosis de la plata sulfúrea,» ofrecí describir detalladamente los caractéres que presentan al soplete, sobre el carbon, las principales especies minerales de plata, así como tambien las pegaduras que dan algunas ligas binarias de este metal, sujetándolas á igual tratamiento. Cumplo ahora con ese ofrecimiento.

Cuando clasifiqué la coleccion de minerales de plata, perteneciente al Colegio de este Estado, en la cual figuran gran número de ejemplares de *polybasita* y *de plata agria*, algunos de ellos amorfos, y por lo mismo difíciles de ser distinguidos solamente por sus caractéres exteriores, tuve necesidad de efectuar algunas pruebas al soplete, sobre el carbon, con los referidos ejemplares, para determinarlos con toda exactitud; y entónces observé que producian una pegadura débil de color amarillo en la cavidad del carbon, y hácia fuera, cerca de los bordes de ésta, otra pardo-rojiza oscura, la cual, mezclándose algunas veces con la del antimonio en el caso de ser plata agria la sustancia que probaba (pues esta especie es la que lo contiene esencialmente), adquiria un tinte ordinariamente rojo claro. Al principio creí que estas pegaduras, que me llamaron fuertemente la atencion, serian producidas por el bismuto ó cadmio, con las que tienen alguna analogía, contenidos tal vez en corta cantidad en las citadas especies; pero buscándolos por via húmeda en union de mi apreciable amigo é inteligente químico el Sr. D. V. Fernandez, no los encontramos, ni tampoco ningun otro elemento distinto de los que constituyen las mencionadas especies. Repitiendo las pruebas con fragmentos cristalizados y puros de esas mismas especies, y ademas extendiéndolas a la *plata sulfúrea, y á los rosicleres claro, oscuro y semiprismático*, igualmente puros, siempre obtuve los mismos resultados. Presentando ya seis especies distintas las mismas pegaduras, supuse que éstas serian debidas á la plata y a la mezcla de la de este metal con la del antimonio, fundado en que, segun las fórmulas de dichas especies, solamente entran en su composicion *azufre, antimonio, arsénico, plata* y *cobre*. Ahora, de estos elementos, el primero no da ninguna pegadura; y aun cuando los dos siguientes las producen, son blancas y bien conocidas; así es que solo quedaban la plata y el cobre á que atribuirlas; pero como por una parte, el último metal solamente lo contiene la *polybasita*, y por otra, habia probado tambien al soplete varias especies minerales de cobre perfectamente puras, y no habia obtenido en este caso pegadura ninguna, era claro que la plata las producia en los minerales de su género. Sin embargo, para asegurarme más de este hecho, ejecuté pruebas directas de la misma naturaleza que las practicadas con los minerales de plata; primero sobre fragmentos de este metal puro, y despues sobre ligas binarias de plata y de antimonio, uno y otro en proporciones distintas; y como en ambos casos obtuve pegaduras iguales a las de los minerales de plata, no habia ya duda de que este metal las producia en aquellos, quedando, por consiguiente, verificado así mi supuesto.

No limité mis experiencias á esto, sino que guiado por las observaciones anteriores, las extendí á otras ligas binarias formadas de plata, como elemento constante, y de cantidades variables de otros metales (plomo, bismuto, zinc, etc.), con el objeto de investigar si la pegadura del primer metal modificaba á las de los otros de la misma manera que á la del antimonio. Con este fin traté sucesivamente al soplete, sobre carbones diferentes, cada una de las ligas mencionadas, y encontré que efectivamente, la pegadura pardo-rojiza oscura de la plata, mezclandose con la de los otros metales, les comunica en parte de su extension, un color de tintes diferentes, de tal manera marcados, que por solo la inspeccion pueden reconocerse, en muchos casos, los dos metales ligados.[1] En vista de estos resultados, hice tambien pruebas, tanto sobre algunas especies naturales, en cuya composicion entraran los dos metales de cada una de las ligas enumeradas, como sobre mezclas de dos especies minerales, siendo una de ellas del género plata y la otra conteniendo el segundo metal, que formaba parte de la liga sobre que operaba; y en uno y en otro caso siempre pude reconocer la presencia de la plata, aun ántes de obtener el boton metálico. Es de advertir, que más de una vez, probé ejemplares de blenda, que contenian plata en diversos estados, y que no obstante ser imperceptible a la simple vista, me la indicó el tinte rojizo que su pegadura le comunicaba á la del zinc.

Tanto por lo que acabo de exponer, como porque, hasta ahora están la mayor parte de las personas que se dedican al estudio de los minerales, en la inteligencia de que la plata no da pegadura, y podrian por lo mismo incurrir en errores, ó por lo ménos, no saber á qué atribuir las que producen las especies de este metal, y en general, todos los minerales que lo contengan, aun solamente como acompañante, pero en cantidad apreciable, me ha parecido no solo conveniente sino necesario, comunicar á esa ilustrada Sociedad los resultados de mi estudio sobre este particular.

El presente trabajo, segun he indicado ya, comprende la descripcion de los caractéres que presentan al soplete los minerales de plata, y la de las pegaduras que producen algunas ligas binarias de este metal, sometiéndolas al mismo tratamiento.

Caractéres que presentan tratados al soplete, sobre el carbon, los minerales de plata.

De las especies de este género he estudiado de preferencia las que se encuentran con más ó ménos abundancia en las vetas madre y de la Luz, que son: *plata sulfúrea*, *plata nativa*, *plata verde*, *plata córnea*, *plata*

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[1] El cadmio produce modificaciones análogas, de las que hablaré adelante.

agria, polybasita, rosicler claro, oscuro y semiprismático. He ejecutado repetidas pruebas con fragmentos de ejemplares distintos y puros de cada una de estas especies, sin adicion de reactivo alguno, excepto el cloruro y el bromuro, á las que les añadí carbonato de sosa. Algunas veces tambien agregué este reactivo á la plata sulfúrea y á la polybasita para violentar su reduccion; rara vez lo hice con los rosicleres, porque en este caso las pegaduras no se obtienen, como sin él.

Los caractéres que manifiestan dichas especies tratándolas al fuego de oxidacion, son los siguientes:

Plata sulfurea (AgS).—Funde á la primera impresion de la llama, desprende olor sulfuroso, da un boton de plata pura y una pegadura (fig. 1), en la cual se distinguen tres coloraciones: *pardo-rojiza oscura en la parte média, cuando se ha enfriado; casi negra en caliente; amarilla de ocre en la cavidad del carbon, y verde azulada en la periferia.* Esta última zona aparece las más veces, solamente por un soplo prolongado, aun despues de haber obtenido el boton; en el mismo caso las tres coloraciones son muy marcadas, sobre todo en frío.

Plata nativa ($Ag.$)—Produce las mismas pegaduras arriba descritas. Esta especie es muy escasa en las minas de Guanajuato.

Plata verde ($Ag\,Br$) y plata córnea ($Ag\,Cl$).—Mezcladas con carbonato de sosa dan un boton de plata pura y pegaduras iguales á las descritas en las especies anteriores. Ambas son raras en las vetas de este mineral: la primera se encuentra en las minas de la Luz y en las del Nayal, acompañando al oro nativo, y la segunda en la de Mellado.

Plata agria ($Sb^2\,S^3 + 6\,AgS$), rosicler oscuro ($Sb^2\,S^3 + 3\,AgS$) y rosicler semiprismatico ($Sb^2\,S^3 + AgS$).—Funden facilmente, desprenden olor sulfuroso y abundantes humos blancos, quedando por resíduo un boton de plata pura. Aparece la pegadura blanca del antimonio desde el principio de la operacion; y al fin, cuando se desprenden los últimos humos, se observa que comienza á colorearse en parte de su extension de rojo carmin, flor de albérchigo ó rosa, unas veces, y otras de hermoso violado-purpúreo ó rojo-pardusco, viniendo á ser estas coloraciones muy marcadas en frío. Se presentan bajo dos formas: flameadas ó en zonas circulares, siguiendo los contornos de la cavidad, cuyo interior queda cubierto de la pegadura amarilla débil ya citada en las otras especies (figs. 2, 3, 4 y 5). Algunas veces no se obtienen todas las coloraciones que acabo de mencionar; pero en este caso se observan separadas las del antimonio y de la plata, particularmente si se ha prolongado el soplo, despues de haber obtenido el boton.

Rosicler claro ($As^2\,S + 3\,AgS$).—Funde con facilidad, desprende humos blancos, con olor sulfuroso al principio, y despues de ajo; quedando un boton de plata pura. Se obtienen las pegaduras del arsénico, que se deposita muy distante de la cavidad del carbon, y las de la plata en el interior de ésta y hácia fuera cerca de sus bordes, sin ser alteradas por la primera (fig. 6).

Polybasita $(Sb. As) S + 5 (Ag. Cu) S$.—En cuanto á esta especie, que es abundante en las minas de Guanajuato, advertiré que hay ejemplares que solo contienen arsénico, y otros, que además de este metaloide, encierran antimonio en cantidad considerable: [1] los primeros dan olor sulfuroso y de ajo, un boton de plata cuprífero, y las pegaduras del rosicler claro; los segundos desprenden tambien olor sulfuroso y poco de ajo, dan un boton de plata cuprífero y las pegaduras de la plata y del antimonio, siendo ésta poco abundante; las que, mezclándose algunas veces, manifiestan los tintes ya descritos al hablar de la plata agria.

Los detalles que preceden manifiestan cuáles son los caractéres pirognósticos de las especies minerales del género plata de que he hecho mencion. Solamente me he ocupado de esta clase de caractéres, por ser los únicos que ofrecen particularidades notables, no expresadas en los autores de Mineralogia; pero unidos estos caractéres á los exteriores y cristalográficos de esas mismas especies, que son bien conocidos, completan su historia y las determinan claramente.

Debo advertir que, para obtener las pegaduras tal como las he descrito, he procurado siempre llenar estas condiciones: 1.ª, usar de carbon vegetal de pino, muy compacto, practicar sobre él una cavidad cónica, poco profunda, de 3 á 4 milímetros, y de un diámetro de 8 mm.; 2.ª, emplear un soplete cuya abertura sea muy fina, y como combustible de preferencia, la vela, cuidando que la mecha esté siempre corta; 3.ª, dirigir la llama de oxidacion, corta y delgada, de tal manera que solo bañe al ensaye, y que forme un ángulo de 135° próximamente con el plano del carbon, y éste, uno de 85° con respecto á la vertical de la llama de la vela. Con estas precauciones, indispensables para un buen éxito, la reduccion se efectúa violentamente; la cavidad del carbon no se ensancha, ni se profundiza por su combustion, y la pegadura del antimonio se conserva intacta y cerca de los bordes, pudiendo así mezclarse con la de la plata y adquirir los tintes rojos ya dichos.

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[1] Esta diferencia en la composicion corresponde á otra en los caractéres exteriores. He notado que los primeros se presentan en tablas exágonas regulares, muy delgadas; poséen un crucero claro, segun las bases; reflejos rojo de sangre al través de ellas, y mucho lustre: los segundos están tambien en tablas exágonas, pero gruesas; no se advierte ni los reflejos, ni el crucero, y son de poco lustrosas á mates.

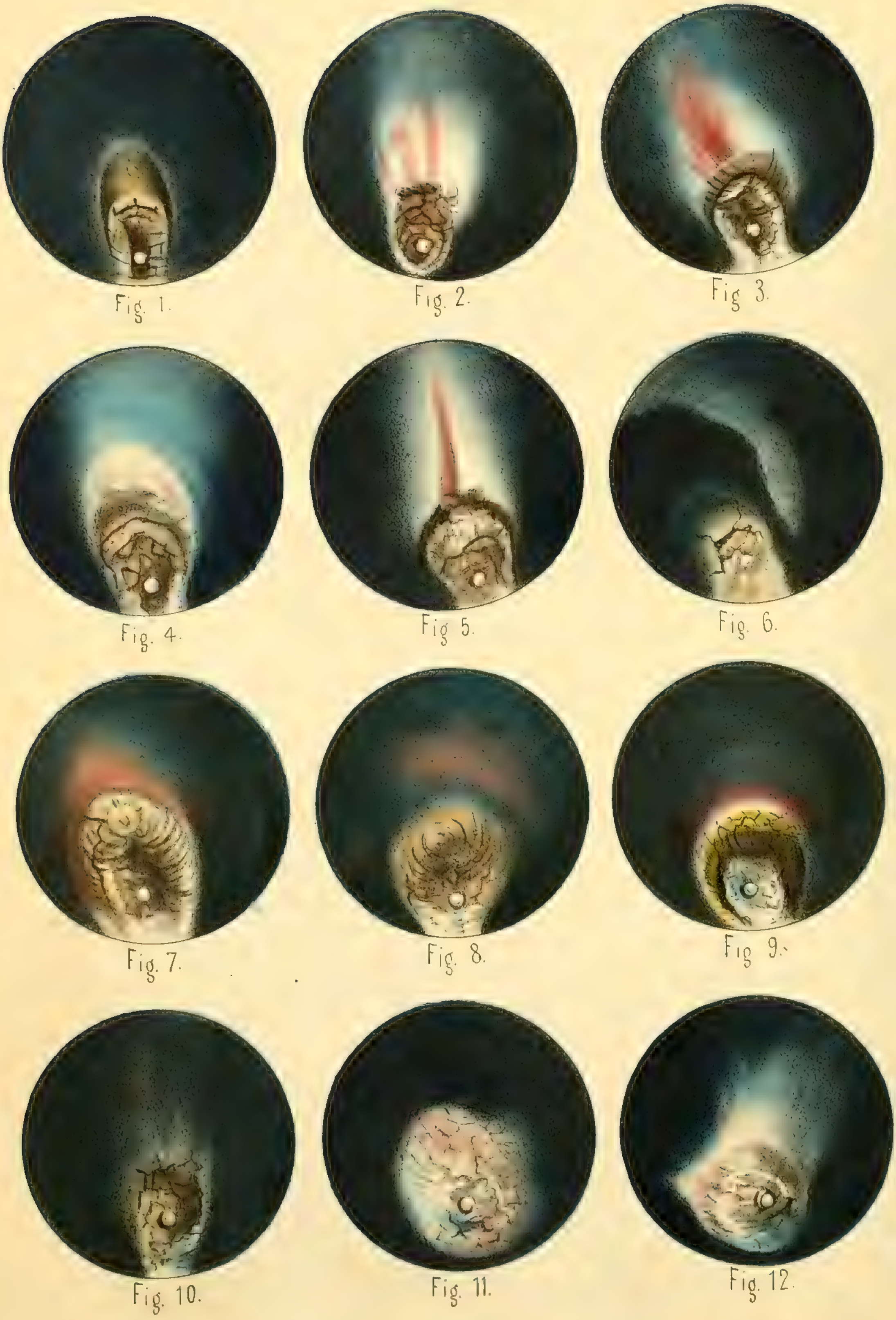

Fig. 1. Fig. 2. Fig 3.

Fig. 4. Fig 5. Fig. 6.

Fig. 7. Fig. 8. Fig 9.

Fig. 10. Fig. 11. Fig. 12.

Pegaduras que dejan sobre el carbon algunos minerales argentíferos tratados al soplete.

Pegaduras que produce la plata pura y ligada con algunos otros metales.

Plata pura. [1]—Este metal, sometido á la accion oxidante del soplete sobre el carbon, produce las mismas pegaduras que la plata sulfúrea, lo que prueba que las que da esta especie, son debidas á este metal.

Plata y antimonio.—La liga de estos metales produce las mismas pegaduras que la plata agria y los rosicleres oscuro y semiprismático. Esto confirma que las que dan las referidas especies, son debidas á la mezcla de las del antimonio y de la plata.

Plata y plomo.—Se obtienen con esta liga las pegaduras del plomo: la amarilla verdosa ó de azufre, junto á la prueba, y la blanca azulada en la periferia; pero en la línea de separacion de ambas, ó en la periferia, si no hubiere parte blanquecina, *aparece una zona mas ó ménos extensa y bien marcada, en frío, de color violado de obispo, rosa ó carmin* (figs. 7 y 8), segun las proporciones relativas en que se encuentran los dos metales. Si el plomo está en cantidad considerable, sus pegaduras son muy perceptibles; la llama se tiñe de azul débil; se observan globulitos irisados, y cuando la mayor parte de este metal se ha expulsado, comienza á notarse la zona roja que se aclara por el enfriamiento. Si al contrario, el plomo se encuentra en muy corta cantidad, su pegadura apénas se reconoce; pero la de la plata aparece casi inmediatamente coloreando á la anterior de rojo-carmin ó violado oscuro, en la mayor parte de su extension.

Estas mismas pegaduras obtuve tratando cortas porciones de una mezcla de plata sulfúrea y de galena (ésta en pequeña cantidad); lo que manifiesta que los compuestos naturales que contienen los mismos metales de la presente liga, dan idénticos resultados.

Plata y bismuto.—Con esta liga se obtienen las pegaduras de los dos metales que la constituyen. Las del bismuto aparecen desde el principio de la operacion: la blanca azulada ó verdosa en la periferia, y la amarillo-naranjada, ligeramente pardusca, en frío, junto á la prueba; la de la plata se anuncia por *la zona de color violado, rosa ó carmin oscuro, que se forma*

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[1] El sabio profesor de química M. Fresenius, en su Tratado de análisis cualitativo, (pág. 274,) al hablar de los cuerpos que dan pegaduras, dice, refiriéndose á la de la plata: "es débil y rojo-oscura: plata. Si hubiese al mismo tiempo un poco de plomo y de antimonio, la pegadura será rojo-carmin." Esto confirma los resultados de mi estudio. Como esta propiedad de la plata nos era desconocida, hizo, que segun dije al principio, buscáramos por la vía húmeda el bismuto ó cadmio, á cuyos metales atribuíamos tal pegadura.

en la línea de separacion de las dos anteriores, ó en la periferia, si no hubiere parte blanquecina (figs. 9 y 10). Esta zona comienza á notarse cuando se ha expulsado la mayor parte del bismuto, si está en gran cantidad; en el caso contrario, aparece casi inmediatamente desde el principio de la operacion. La llama no se tiñe de azul; lo que puede servir en la mayor parte de los casos, para distinguir el plomo del bismuto, cuyas pegaduras es fácil confundir sin una larga práctica.

La nueva especie, descubierta por el ilustrado profesor de Mineralogía, el Sr. D. Antonio del Castillo, la Tapalpita ($Ag^2 S + Bi Te$) que contiene los mismos metales que la liga de que acabo de hablar, da exactamente las mismas pegaduras que ella.

Plata y zinc.—Se obtienen las pegaduras de los dos metales modificadas mutuamente. Si el zinc está en gran cantidad respecto á la plata, *la pegadura del primer metal se deposita en capas gruesas coloreadas de azul-violado ó de espliego ó gris de perla* (figs. 11 y 12); el dardo del soplete se tiñe de blanco azulado brillante, y la pegadura es fosforescente en caliente. Las coloraciones mencionadas comienzan á observarse en caliente, cuando se ha oxidado casi todo el zinc, y hasta despues de haberse enfriado la prueba, aparecen con toda claridad. Si al contrario, el zinc está en corta cantidad, su pegadura aparece casi inmediatamente coloreada de un hermoso violado de obispo ó de rojo rosado por la de la plata.

Las varias mezclas de blenda y de plata nativa ó dúctil, que sometí al mismo tratamiento, me produjeron pegaduras iguales á las de la liga artificial.

Plata y cobre.—Esta liga da las mismas pegaduras que la plata pura, con la diferencia de que las zonas pardo-rojiza, oscura y amarilla, son más extensas; la llama se tiñe de verde, y el boton se irisa unas veces y otras presenta un color uniforme amarillo de bronce ó de laton; tomando en algunos casos el aspecto de esmalte de color rojo cochinilla ó amarillo-naranjado parduzco, particularmente en frío. Estos diferentes aspectos del boton, dependen de las proporciones en que se encuentran dichos metales.

La mezcla de cobre sulfúreo y de plata dúctil, me dió los mismos resultados que esta liga.

Plata y cadmio.—La pegadura del primer metal no modifica sensiblemente á la del segundo. Debia suceder así, puesto que ambos metales producen una parte rojiza y otra amarilla, que aunque de tintes diferentes, tienen alguna semejanza; y mezclándose, no se observa modificacion marcada en los colores de la del cadmio, que por otra parte, es mucho más abundante que la de la plata, aun estando en proporciones iguales. Por esta razon, creí que la pegadura del cadmio, lo mismo que la de la plata, modificaria á las de los otros metales, plomo, bismuto y zinc. Y en efecto, las modifica; pues encontré que formando ligas binarias y tratándolas al soplete, los tintes que adquieren son parecidos á los que la plata les comunica. Sin embargo, pueden distinguirse por ser en general más débiles y aparecer solamente cuando el cadmio está en muy corta cantidad; pues en el caso contrario se reconoce perfectamente la pegadura de este metal. A la del antimonio le comunica ordinariamente un tinte amarillento.

Las blendas cadmíferas son las que producen pegaduras análogas á las de la liga de plata y zinc. Así es que en este caso deberá comprobarse la presencia de la plata por el régulo que deja, y el cadmio por la ausencia de boton.

Tales son los resultados que he obtenido, y de ellos se deduce:

1.º Que la plata pura da pegaduras tratándola al soplete sobre el carbon;

2.º Que mezclándose la parte pardo-rojiza de esas pegaduras con las del antimonio, plomo, bismuto y zinc, las modifica, coloreándolas de rojo-claro en parte de su extension, y

3.º Que en algunos casos la pegadura del cadmio les comunica á las de esos mismos metales, tintes semejantes.

De estas deducciones se obtiene esta conclusion: *la plata da una pegadura especial que sirve para reconocer su presencia; y modificando las de otros metales (antimonio, plomo, bismuto y zinc), caracteriza á éstos, sea en sus ligas, ó bien en los compuestos naturales que los contengan.*

Deseo que esa ilustrada Sociedad, encuentre exacto este trabajo, para que, como lo espero, sea útil en su aplicacion á las determinaciones mineralógicas.

Colegio del Estado de Guanajuato, Julio de 1874.

DICTÁMEN DE LA SECCION DE MINERALOGIA ACERCA DEL TRABAJO ANTERIOR.

Como miembro de la seccion de Mineralogía, y en cumplimiento del trámite dado por el señor Vice-presidente de esta Sociedad, sobre el trabajo del señor socio corresponsal D. Severo Navia, intitulado: «Observaciones sobre los caractéres que presentan al soplete los minerales de plata,» tengo el honor de presentar el informe siguiente:

El estudio que se ha dignado remitir á esta Sociedad el Sr. Navia, es sumamente interesante porque precisa los caractéres con que pueden reconocerse al soplete muchos de los compuestos argentíferos que son más comunes en nuestros distritos mineros, y que por su solo aspecto, pudieran ser confundidos con otros que presentan semejanzas con ellos. Por otra parte, la descripcion de cada uno de esos compuestos queda ya más determinada con el estudio detallado de sus caractéres pirognósticos como acaba de presentárnoslo el Sr. Navia, quien para comprobar sus observaciones, ha hecho una serie muy interesante y curiosa de experiencias, formando ligas de los metales que entran en la composicion de los minerales citados y comparando estos resultados con los obtenidos en los compuestos naturales.

El trabajo á que me refiero tiene tambien el grande interes de precisar los caractéres que presenta al soplete la plata metálica; caractéres en que se habian fijado muy poco los que han tenido ocasion de observarlos, y que por este motivo son generalmente ignorados ó desconocidos de las personas que recurren al análisis de via ignea para sus conocimientos mineralógicos.

En tal virtud, tengo el honor de presentar á la Sociedad la siguiente proposicion:

Publíquese en «La Naturaleza», órgano de la Sociedad Mexicana de Historia Natural, el interesante estudio del señor socio D. Severo Navia, á que se refiere el informe anterior.

México, Agosto 20 de 1874.—Mariano Barcena.

ENSAYO ORNITOLÓGICO

DE LA FAMILIA TROCHILIDÆ

O SEA DE LOS COLIBRIES O CHUPAMIRTOS DE MEXICO,

POR EL Sr. D. RAFAEL MONTES DE OCA, SOCIO DE NUMERO.

(CONTINUA.)

Num. 33.—*Chupamirto de cola de guías y garganta violada.*

Thaumastura enicura, Gould; *Trochilus enicurus*, Vieill.; *Ornismya heteropygia*, Less.; *Calothorax enicurus*, Bonap.

El Sr. Gould dice acerca de esta especie de colibries, que aunque Lesson y otros naturalistas le asignan por localidad el Brasil, no hay evidencia alguna de que se encuentre más hácia el Sur del Istmo de Panamá, y que su positiva localidad es Guatemala, así como tambien Yucatan en el territorio de la República mexicana, en cuyos lugares probablemente es estacionaria, puesto que la pequeñez de sus alas es poco adaptada para hacer grandes emigraciones.

La apariencia del macho adulto, es como sigue: la parte superior de la cabeza, del cuerpo y cubiertas de las alas y de la cola, de un color verde-bronceado, un poco más oscuro en lo que corresponde á la cabeza; alas pardo-purpúreas; cola extremadamente horquillada, con las plumas centrales muy cortas, verde-bronceadas, y las dos exteriores de cada lado de ella negro-purpúreas, marginadas longitudinalmente en su parte interior de un color castaño; garganta y cuello color de púrpura metálico hermosísimo; pecho castaño-claro, casi blanco adonde se une con el tinte purpúreo de la garganta; centro del abdómen, gris; cubiertas de debajo de la cola de este mismo color, un poco más claro, con visos bronceados; flancos verde-bronceados; cubiertas de las piernas, blancas tintadas de castaño; pico bastante largo y curvo, negro-pardusco; patas y uñas de este mismo color, y por último, tiene una pequeña mancha blanca que le nace en la parte posterior del ojo y se prolonga algo hácia atrás.

Su largo total es de 5¾ de pulgada, desde la punta del pico hasta la extremidad de la cola; alas 1⅝ idem; cola 3 idem, y pico 10 líneas.

La hembra tiene la parte superior de la cabeza, del cuerpo, cubiertas de las alas y de la cola, y cuatro de las plumas del centro de ésta, de un color verde-bronceado; las demas, negro-parduscas, con las bases tintadas de un color castaño muy pronunciado, teniendo las dos exteriores las puntas blancas; toda su parte inferior es castaño-clara, casi blanca en la garganta y cuello; patas, pico y uñas, así como el tamaño de su cuerpo, iguales al macho.

Num. 34.—*Chupamirto de pecho color de carmin.*

Selasphorus platycercus, Gould; *Trochilus platycercus*, Swains.; *Mellisuga platycerca*, Gray y Mitch.; *Selasphorus platicercus*, Bonap.

Esta preciosa especie de colibríes, es otra de las peculiares del Valle de México, y se halla en abundancia en la parte baja de esta region, durante los meses de Mayo y Junio, por lo general gustando la miel de las flores del Cardo Santo, *Centaurea mexicana*, y despues de esa época sube á las montañas del lado del Sur, segun ha dicho el Dr. Villada en su Memoria de los Colibríes del Valle de México, y allí permanece estacionada aún por dos meses, efectuando entónces su nidificacion. Cuando la cria está ya en estado de poder volar, parece que emigran á Guatemala, adonde tambien se les encuentra y probablemente van á invernar.

La apariencia del macho adulto es como sigue: la parte superior de la cabeza, del cuerpo y cubiertas de las alas y de la cola, de un color verde-bronceado uniforme; alas pardo-purpúreas; cola casi cuadrada, con plumas lanceoladas, siendo las dos del centro del mismo color que la parte superior del cuerpo, las demas negro-purpúreas, con la orilla interior de la segunda y cuarta, y la exterior de la quinta de cada lado, castaño rojiza; su garganta y cuello con plumas de apariencia escamosa de color de grana ó carmin metálico hermosísimo; pecho de un tinte blanco sucio; abdómen pardo-ferruginoso claro; flancos pardo-verdusco bronceados, con visos castaños cerca de los lados del pecho; cubiertas de las piernas y de debajo de la cola blanquizcas; patas pardas; pico casi recto, y uñas negras.

Su largo total desde la punta del pico hasta la extremidad de la cola, es de 4 pulgadas; alas 2¼ idem; cola 1⅜, y pico ¾ idem.

La hembra tiene toda la parte superior del mismo color del macho, con excepcion de la cabeza que es parduscа; sus alas tambien son iguales; su cola es arredondada, con las dos plumas centrales verde-bronceadas, las demas negro-purpúreas, con las extremidades de las tres exteriores de cada lado, blancas, teniendo éstas las bases tintadas de color castaño; garganta, cuello, abdómen y cubiertas de debajo de la cola, casi blancas, con los flancos y lados del pecho tintados tambien de dicho color castaño; patas, pico y uñas iguales á las del macho.

El macho jóven es muy parecido á la hembra, y solo se diferencia de ésta, en que tiene la garganta y pecho salpicado de pequeñas manchas pardas, que con la edad van convirtiéndose en el hermoso color carminado que tiene el adulto.

Num. 35.—*Chupamirto pequeño de garganta esmeralda.*

Myiabiellia tipica, Gould; *Trochilus Abeillei,* De Latt.; *Mellisuga Abeillei,* Gray y Mitch.; *Myiabeillia typica,* Bonap.

El Señor De Lattre dice acerca de esta especie, que es peculiar de los bosques de las cercanias de Jalapa y sumamente esquiva, no cabiendo duda que es asi, puesto que el que esto escribe, en el periodo de muchos años que lleva de observar estas notables avecitas, apénas ha podido ver raros ejemplares de ella, por lo general, buscando su alimento en las parásitas que florecen en las elevadas copas de los árboles más viejos y grandes que se encuentran en las selvas del paraíso jalapeño.

El Sr. Gould dice tambien, que ha obtenido ejemplares de ambos sexos de esta especie, de Guatemala, procurados por el Sr. G. Skinner, de un jóven naturalista de aquel país, llamado M. Rivera Paz, que promete ya mucho á la ciencia por sus conocimientos.

La apariencia del macho adulto es como sigue: la parte superior de la cabeza, del cuerpo, cubiertas de las alas y de la cola, dos plumas del centro de ésta y lados del cuello, de un color verde-bronceado oscuro; alas pardo-purpúreas; plumas laterales de la cola negro-azulosas, tintadas de gris ferruginoso en sus extremidades; en la garganta tiene una mancha de color verde-metálico algo parecido al de la esmeralda; pecho negro; abdómen gris ferruginoso oscuro, con ligeros visos bronceados en los flancos; cubiertas de debajo de la cola, verduscas, marginadas de gris; patas pardo-oscuras, y pico y uñas negras.

Su largo total desde la punta del pico hasta la extremidad de la cola, es de 3½ pulgadas; alas 1¼ idem; cola 1 pulgada y 1 línea, y pico ½ pulgada.

La hembra es muy semejante al macho y solo se diferencia de éste, en que toda su parte inferior es gris ferruginosa, un poco más clara en lo que corresponde al cuello y garganta, teniendo un tinte algo castaño en este último lugar. En cuanto á tamaño ambos son iguales.

Num. 36.—*Chupamirto de pecho blanco.*

Thaumatias candidus, Gould; *Polytmus candidus*, Gray y Mitch.;
Thaumatias candidus, Bonap.

Esta especie de colibries parece ser peculiar de la parte Sureste de la República mexicana y de Guatemala. Es una de las pocas que hay de esta familia, que no tienen alguna parte de su cuerpo cubierta de algun color metálico que llame la atencion del observador, y su modesta apariencia es como sigue: la parte superior de la cabeza, del cuello, del cuerpo y cubiertas de las alas y de cola, de un color verde-bronceado; cola con las dos plumas del centro de este mismo color, las restantes pardo-oscuras con visos bronceados, teniendo cerca de sus extremidades un sombrío aun más oscuro todavía; alas pardo-purpúreas; centro de la garganta, pecho y abdómen, de un color blanco de nieve, con los flancos y lados del cuello tintados de verde-bronceado; patas pardas y uñas negras; pico de este mismo color, con excepcion de la base de la mandíbula inferior que es color de carne.

Su tamaño, desde la punta del pico hasta la extremidad de la cola, es de 4⅛ de pulgada; alas 2 idem; cola 1¼, y pico ¾ idem.

La hembra, como sucede con las demas de las de este género, es tan semejante al macho, que solamente por medio de la investigacion anatómica, se puede saber que lo es.

Num. 37.—*Chupamirto de cola oblonga y guías blancas.*

Phaëthornis cephalus, Gould; *Trochilus cephalus*, Bourc.; *Trochilus longirostris*, De Latt.; *Phœtornis cephalus*, Bonap.

Esta singular especie de colibries se encuentra en Veragua y Guatemala, así como tambien en el Sur de la República mexicana; mas parece que en esta última localidad es sumamente rara, pues el que esto escribe, solo ha podido ver un ejemplar que se halla en el Museo Nacional de esta República, el cual tiene dimensiones un poco mas pequeñas que las de los individuos de ella descritos por el Sr. Gould, célebre troquilidista que tambien da á esta especie el nombre de (*Mexican Hermit*) Ermitaño mexicano; y dice que el primer ejemplar que conoció, fué por mucho tiempo el único que habia en Europa, el cual fué llevado á aquel país por el distinguido viajero y colector frances, el Sr. Sallé, y cogido cerca del rio de San Juan de Nicaragua, cuyo ejemplar, en seguida, formó parte de su coleccion; que despues obtuvo otros ejemplares de Guatemala, y más tarde otros de México, que le parece fueron cazados en el Estado de Veracruz, cerca de Córdoba.

La apariencia del macho adulto es como sigue: la parte superior de la cabeza, del cuerpo y cubiertas de las alas, de un color pardo con visos verde bronceados, un poco más oscuro en lo que corresponde á la cabeza; cubiertas de encima de la cola y parte posterior del cuerpo cerca de éstas, de un tinte castaño, con una banda semicircular á cierta distancia de la extremidad de cada pluma, de un color pardo-oscuro, y en conjunto toda esa parte, parece que la cubren escamas de dichos colores; alas pardo-purpúreas; cola con las bases de sus plumas verde-bronceadas, cuyo tinte se desvanece al unirse con el color negro-pardusco que les precede, teniendo las dos plumas del centro las extremidades blancas, demasiado angostas y alargadas hasta casi el doble del tamaño de las demas, que tambien tienen unas manchitas blancas de cada lado de sus extremidades, con un tinte castaño al unirse con el color oscuro de ellas; toda su parte inferior tiene un color gris ferruginoso uniforme, algo castaño en lo que corresponde al abdómen y flancos; en la parte superior del ojo le nace una mancha que se prolonga hácia atrás como unos cinco octavos de pulgada, de un color blanco-pardusco; otra mancha ó línea semejante, le nace tambien en la mandíbula inferior y se prolonga por el centro del cuello hasta desvanecerse con el tinte del pecho, y por último, otras líneas parecidas á las descritas, le nacen una de cada lado de la mandíbula inferior y corren hácia atrás por la parte inferior del ojo, confundiéndose en seguida con el tinte general del cuello; cubiertas de debajo de la cola, de un tinte gris-castaño, con manchas un poco más oscuras; su pico, que es muy largo y curvo, tiene la mandíbula superior negra que parece de ballena, la inferior lo mismo, pero con la base color de carne; patas pardas, y uñas negras.

Su largo total es de 5 pulgadas; alas 2½ idem; cola 3 idem, y pico 1 pulgada 7 líneas.

A lo que parece, segun las observaciones hechas en las dos especies de

Phaëtornis que se encuentran en México, la hembra es muy semejante al macho, y solo se puede averiguar su sexo por medio del análisis anatómico.

Num. 38.—*Chupamirto de pecho blanco y cabeza violada.*

Cyanomyia violiceps, Gould.

Esta especie de colibríes, á la cual el Sr. Gould da tambien el nombre de *Violet-Crown*, Corona violeta, es otra de las peculiares de la República mexicana, que descubrió el Sr. Sallé, distinguido naturalista frances, del cual ya se ha hecho mencion en otros artículos anteriores á éste, y que tuvo la dicha de encontrar algunos ejemplares de ella en el Estado de Oajaca, en la parte Sur de México.

La apariencia de esta especie es bastante semejante á la del *quadricolor*, pues solo se diferencia de éste, en que carece del color encarnado del pico, que el azul de la parte superior de la cabeza es más violado, y la superior del cuerpo más pardusca.

El macho adulto tiene la parte superior de la cabeza, de un color azul turquí metálico oscuro; la superior del cuerpo y cubiertas de las alas y de la cola, de un color pardo con visos de verde olivo bronceados, teniendo además las plumas de la cubierta de la cola marginadas de un tinte un poco más claro; alas pardo-purpúreas; cola de un color pardo-verdusco bronceado y ligeramente horquillada; toda su parte inferior blanca; su pico, que es casi recto, negro, con la mandíbula inferior color de carne en su base; patas pardas y uñas negras.

Su largo total, desde la punta del pico hasta la extremidad de la cola, es de 5 pulgadas; alas 2¾ idem; cola 1⅜ idem, y pico 11 líneas.

La hembra creo que no debo determinarla todavía y esperar nuevas investigaciones; aunque es muy probable que sea semejante al macho, como sucede con las de los demas de este grupo. La figura representada en la famosa obra del Sr. Gould, por hembra ó macho jóven, tal vez pueda ser el jóven, y su apariencia es como sigue: toda la parte superior del cuerpo y cubiertas de las alas y de la cola, de un color parecido al del macho adulto, con la cabeza de ese mismo color un poco más oscuro; alas pardo purpúreas; cola de un tinte bronceado cobrizo, con las extremidades de sus plumas tintadas ligeramente de un color gris; toda su parte inferior blanca, con los flancos de un tinte castaño-rojizo; patas y pico como las del macho.

NUM. 39.—*Chupamirto de pecho verde y vientre castaño.*

Amazilia cerviniventris, Gould.

Esta especie de colibríes se encuetra en las inmediaciones de Jalapa y Córdoba, y aunque bastante afine al *beryllina*, se diferencia de él lo suficiente para formar una especie distinta, segun lo ha hecho el Sr. Gould en su Monografía de los colibríes, siendo de advertir, que no es muy comun en ninguna de las regiones indicadas.

La apariencia del macho adulto es como sigue: la parte superior de la cabeza, del cuerpo y cubiertas de las alas y de la cola, de un color verde-bronceado; alas pardo-purpúreas; plumas de la cola, de un tinte castaño-rojizo oscuro, con sus orillas y extremidades bronceadas; garganta, cuello y pecho, verde-metalico, un poco más claro que el del *beryllina;* abdómen de color de canela claro-parduseo; plumas de las cubiertas de debajo de la cola, de este mismo color aun más claro, marginadas de blanco; flancos con visos verde-bronceados; cubiertas de las piernas blancas; pico ligeramente encorvado en su extremidad, con la base color de carne y la punta negra; patas pardas y uñas negras.

La hembra es enteramente igual al macho, y á mi juicio, en su apariencia exterior solo se diferencia de éste, en que tiene la cabeza un poco más angosta.

Los jóvenes de ambos sexos, desde que comienzan á emplumar ya se les ven las plumas de la garganta y del pecho tintadas en sus extremidades del color verde-metálico, que con la edad se hace uniforme en toda esa parte.

El largo total de los ejemplares de ambos sexos, desde la punta del pico hasta la extremidad de la cola, es de 4 ¼ pulgadas; alas 2 ⅛ idem, cola 1 ¼ y pico 10 líneas.

NUM. 40.—*Chupamirto de pecho blanco y cabeza azul.*

Cyanomyia quadricolor, Gould; *Trochilus quadricolor*, Vieill.; *Ornismya cyanocephala*, Less.; *Polytmus quadricolor*, Gray y Mitch.

Esta especie de colibríes es peculiar del Valle de México y otros lugares del Noroeste de la República, pudiendo á la vez decirse, que es otra de las que pueden llamarse propiamente mexicanas, puesto que, segun el Sr. Gould, es errónea la idea de Lesson, en su Suplemento á la historia de los Colibríes, el asignarle por localidad el Brasil; mas sin embargo, no es de las que se pueden llamar comunes en la localidad referida.

La apariencia de su plumaje en general, es muy agradable, pues los colores verde-bronceado, blanco y azul, contrastan perfectamente con el encarnado del pico, que forma el cuarto color y ha motivado el nombrarlo *quadricolor*.

El Sr. Gould es quien ha separado esta especie del *cyanocephala*, con el cual se hallaba ántes confundido.

El macho adulto tiene la parte de encima de la cabeza, azul-celeste metálico hermosísimo; la region superior del cuerpo y cubiertas de las alas y de la cola, de un tinte verde-bronceado pardusco, ménos lustroso que en la generalidad de los de su especie; cola pardo-verdusca, con las extremidades de cada pluma ligeramente tintadas de gris; garganta, pecho y abdómen blanco, que parece de nieve; cubiertas de debajo de la cola de este mismo color; su pico, que es recto, encarnado, bastante oscuro en su extremidad; patas pardas, y uñas negras.

La hembra es muy semejante al macho, y solo se diferencia de éste, en que el azul de la cabeza es un poco ménos marcado.

Su largo total, desde la extremidad del pico hasta la de la cola, es de 4¼ de pulgada; alas 2¼ idem; cola 1¼, y pico ⅞ idem.

Núm. 41.—*Chupamirto de pecho ferruginoso y pico encarnado.*

Phœoptila sordida, Gould; *Cyanomyia sordida,* Sclat.

Esta rara especie de colibriés, que tanto se diferencia de la generalidad de estas aves, por no tener ningun color metálico, sino un tinte general sombrío, se encuentra en el Estado de Oaxaca, donde parece que no es muy comun.

La apariencia de dos ejemplares que existen en el Museo Nacional de México, que á mi juicio son una hembra y un macho, es como se ve á continuacion.

Macho adulto.—La parte superior de la cabeza, del cuello, del cuerpo y cubiertas de las alas y de la cola, de un color pardo-verdusco bronceado; alas pardo-purpúreas; cola, con las dos plumas del centro del mismo color de la region superior del cuerpo, pero un poco más pardo-oscuras en su base; toda su parte inferior pardo-ferruginoso, con los flancos algo bronceados y la garganta algo más clara; las plumas de la cubierta de debajo de la cola tienen un tinte entre castaño y gris-claro; los cuadriles estan cubiertos de una especie de plumon blanco, que forma una mancha de cada lado, muy conspicua, de este color; su pico, casi recto, es encarnado en su base y hasta como las tres cuartas partes de su largo, con la punta negra; patas pardas y uñas negras.

La hembra es muy semejante al macho, y solo se diferencia de éste, en que su colorido es más difuso, como sucede con todos los *Cyanomyae*, con los cuales es bastante afine esta especie, y que el Sr. Gould ha separado formando un género distinto.

El largo total del macho, desde la punta del pico hasta la extremidad de la cola, es de 4 ¾ pulgadas; alas 2 ¼ idem; cola 1 ½, y pico 10 líneas.

(CONCLUIRA.)

AGRICULTURA.

RAPIDA OJEADA SOBRE ALGUNOS PARASITOS DE LA PAPA.—APARICION EN EL VALLE DE MEXICO DE LA CHRYSOMELA DECEMLINEATA EN LOS PLANTIOS DE ESTE VEGETAL; POR LOS SRES. D. JOSE C. SEGURA Y D. MANUEL D. CORDERO, SOCIOS DE NUMERO.

La introduccion de la papa, *Solanum tuberosum*, en Europa, fué no solamente una mejora importante en la economía rural, sino que tambien se creyó una planta providencial contra el hambre que en los malos años amenazaba diezmar al pueblo europeo á consecuencia de la pérdida de las cosechas de cereales. Su rusticidad y el no estar sus tubérculos expuestos á la accion directa de los cambios bruscos de temperatura, así como ser un alimento sano y nutritivo, hicieron de esta solanácea un precioso vegetal recomendado por los más ilustrados agrónomos extranjeros. Todo parecia presagiar que el tubérculo del Nuevo-Mundo, propagado con tantas dificultades en el antiguo, seria una garantía contra las escaseces que ponian en peligro la vida de millares de individuos; pero el tiempo vino a demostrar que, como todos los demas vegetales útiles al hombre, está sujeto á varias enfermedades y enemigos.

De las varias enfermedades á que está sujeta la papa, casi todas reconocen como causa, parásitos criptogámicos que viven á expensas de sus partes aéreas ó subterráneas. De las primeras, unas como el *moho* ó *chahuiztli* y el *encrispamiento* (frisolee) invaden las hojas y los tallos precisamente en la época en que la vegetacion es mas activa y necesitan llenar mejor sus funciones para favorecer el desarrollo de los tubérculos. De las segundas, la más benigna, es la *sarna* producida por un hongo del género *Protomys* que se fija debajo de la epidérmis del tubérculo, y le impide llegar al estado perfecto, disminuyendo por consiguiente la cosecha.

La *gangrena seca* es más temible, la ocasiona otro hongo, el *Fusisporium solani* muy conocida en Europa, sobre todo en las orillas del Rhin, Baviera, Meklemburgo, la Silesia y otros lugares, en donde desde 1830 aparecio como una verdadera epidemia, haciéndose más notable en 1840, época en que se perdieron en varios cantones mas de las dos terceras partes de las cosechas.

El caracter principal de las plantas atacadas, es la extraordinaria dureza que adquieren los tubérculos, los cuales resisten la accion del vapor en los aparatos destilatorios, sin reblandecerse. Como fácilmente se comprende, quedan inútiles no solo para la reproduccion sino aun para distribuirlos como racion á los animales.

El Sr. Martius cree que esta enfermedad se debe á que el *Fusisporium solani* invade totalmente la papa penetrándola hasta el centro, absorbiendo la mayor parte de su agua de vegetacion, convirtiendo la parte fibrosa en ulmina, y destruyendo por esto su facultad germinativa.

Existe, además, otra enfermedad que es comun á ambos continentes de América y Europa, ocasionada por una alteracion de los líquidos albuminosos de los tubérculos, aunque algunos autores le asignan como causa la presencia del *Botrytis infestans*, que viviendo sobre sus partes aéreas, al desarrollarse sobre los estomatos de las hojas, trasmite sus emanaciones hasta el tubérculo por los canales de la circulacion; pero las observaciones de los Sres. Leveillé, Pouchet y otros agrónomos, confirman que la afeccion citada es puramente local é independiente del desarrollo del hongo.

Hemos dado una rápida descripcion de las principales afecciones del *Solanum tuberosum;* vamos ahora á ocuparnos de una plaga que ocasiona un insecto que es acaso más temible que las que acabamos de mencionar, y el cual es conocido en los Estados-Unidos con el nombre vulgar de *mosca del Colorado.*

A principios de Mayo del presente año, observaron por primera vez los profesores de la Escuela de Agricultura de esta capital, en los campos de experimentos de la misma, un insecto de aspecto agradable que parecia ser uno de tantos coleópteros de la familia de los Cyclicos, conocidos vulgarmente entre nosotros con el nombre de *catarinitas*, que se reproducia prodigiosamente y que devoraba con rapidez la sementera de papa. A la profunda penetracion de los señores profesores no se ocultó las terribles consecuencias que la presencia de este *coleóptero* en nuestro país, traeria á los cultivadores de este *solanum*, ni tampoco les fué desconocido que era el *Chrysomela decemlineata* que tantos estragos estaba haciendo en la república norte-americana.

Nosotros, prevenidos por los diarios de los Estados-Unidos y de Europa en donde se mencionan los desastres que diariamente ocasionaba el *Chrysomela decemlineata*, así como el derrotero de sus emigraciones, tratamos de investigar si ésta ú otra especie era la que habia aparecido en los terrenos de la mencionada escuela. Hicimos el estudio del insecto, y el resultado de la clasificacion así como las pocas observaciones que pudimos hacer relativas á su género de vida, fueron suficientes para convencernos que los caractéres asignados al insecto del *colorado* le convenian en todo á nuestro nuevo huésped que tan dolorosamente se ha hecho sentir de los cultivadores de la república vecina.

Los caractéres á que nos referimos son los siguientes: cuerpo oval (el que observamos tenia 0,0095 mts. de eje mayor y el trasversal 0,0070 mts.) ligeramente alargado; coselete más ancho que largo, de color amarillo con manchas negras; cabeza inclinada; antenas negras más cortas que el cuerpo, moniliformes, en forma de clava de once artejos, el último turbinado insertado cerca de la boca y delante de los ojos: éstos son compuestos; maxilares terminados por dos artejos iguales, el último ovoide; mandíbulas truncadas; lengüeta arredondada, ligeramente escotada; élitros coriáceos, lustrosos, de la longitud del cuerpo, pintados cada uno de diez bandas longitudinales alternadas de negro y amarillo; parte posterior del abdómen y del tórax lineada trasversalmente de los mismos colores; patas medianas de un color negro rojizo con cuatro artejos en los tarsos, los tres primeros provistos de sus pinceles. Larvas de 0,01 m. de largo y 0,007 de ancho, blanco-amarillentas, con la cabeza y patas negras y una doble hilera de puntos de este color á los lados del cuerpo y en la parte média y superior del tórax.

Por todos estos caractéres decimos que el insecto que estudiamos es un coleóptero que pertenece á la seccion de los *Tetrámeros*, á la familia de los *Cyclicos*, á la tribu de los *Chrysomelinos*, al género *Chrysomela*, ó si se quiere, *Proscicela* de Chevrolat, y sub-género *Polygramma* de este autor, y á la especie *decemlineata*.

Segun observaciones hechas en otros países, la fecundidad de las hembras es verdaderamente prodigiosa, la puesta se verifica tres veces por año: la primera la hacen en Abril ó Mayo, cuando la temperatura es más propia a su desarrollo, y en la época en que los tallos y hojas de la papa están tiernos y á propósito para saciar la voracidad de las larvas; la segunda en Julio ó Agosto, y la última en Setiembre ú Octubre. Cada hembra deposita en cada puesta, de mil á mil doscientos huevos de un color anaranjado subido y en grupos de doce á trece sobre la cara inferior de las hojas.

A los cinco ó seis dias despues nacen las larvas, en ese estado viven de diez y seis á diez y siete dias, ocasionando grandes estragos; despues de este tiempo se introducen en la tierra para metamorfizarse, y al cabo de catorce dias que dura el estado de crisalida, sale el insecto perfecto; á los pocos dias las hembras son fecundadas, y asegurada su progenie sigue la nueva generacion las mismas evoluciones que hemos mencionado. Las larvas de la última puesta pasan el invierno debajo de la tierra, al estado de ninfa.

Segun Walsch, este insecto apareció en el Nebraska en 1859, ocasionando grandes destrozos en los plantios de papa; en un corto número de años ha recorrido grandes extensiones, y hoy desgraciadamente lo tenemos á las puertas de esta capital.

El camino que ha recorrido en la república del Norte está perfectamente descrito en uno de los últimos cuadernos pertenecientes á este año del «Journal d'agriculture practique» del cual tomamos textualmente el siguiente párrafo:

«El clima originario de este escarabajo se encuentra en las montañas rocallosas, adonde se nutre de una especie de papa (el *Solanum rostratum*, de Dunal, que segun E. A. Carriere es una especie anual originaria de México); pero desde que se plantó al pié de estas montañas la papa comestible, las plantas fueron atacadas por este escarabajo que desde este momento comenzó á avanzar hácia el Este.

«En 1859, estaba á 100 millas al Oeste de Omahı, en el Nebraska; dos años despues hizo su aparicion en el Yowa; en 1865 habia comenzado á devastar el Missouri, habia atravesado el Misissipi y devastaba el Illinois.

«De allí continuó su marcha con tal rapidez, que en 1870 se habia instalado en la Indiana, el Ohio, la Pensylvania, el Estado de Nueva-York, Massachusett, habiendo así completado un viaje de cerca de 1,700 millas en once años. En 1874 una gran cantidad de estos escarabajos atravesó el lago Erié sobre las hojas flotantes ó los trozos de madera, y en muy poco tiempo comenzó sus depredaciones entre las riberas de Saint-Clair y el Niágara.

Ignoramos cuál haya sido el camino que este pernicioso insecto ha recorrido en sus emigraciones para llegar á extramuros de la capital; los diarios de los Estados donde se cultiva la papa nada nos han dicho sobre el particular; la hipótesis que formulamos para explicar su presencia entre nosotros, no pasa de mera suposicion; sin embargo, nos aventuramos á suponer, que acaso el ferrocarril de México á Veracruz haya sido el vehículo por el cual el *Chrysomela* haya llegado á ejercer sus destrozos á la tabla de la Escuela de Agricultura. Bien pudiera suceder que algunos de los buques que en los Estados-Unidos han sido cargados con estos tubérculos, hubiera contenido algunos huevos ó insectos de este género y despues hubiera arribado al puerto de Veracruz con cualquiera otra mercancía, en cuyos fardos se encontraban abrigadas las larvas ó los insectos, y éstos ser conducidos hasta la capital por el vehículo que hemos mencionado; pero lo repetimos, no es más que una suposicion, muy pocas pruebas tenemos para corroborar nuestro aserto.

Por los diarios de agricultura extranjeros, sabemos que no solamente se alimenta con las hojas de la papa, sino que tambien de las hojas de la col y de otras plantas de hortaliza; nosotros hemos observado que exclusivamente sacia su voracidad en el *Solanum tuberosum*, pues en el campo donde aparecieron, á muy pocos metros se encontraban hermosas plantas de col sin que ni aun despues de haber completamente devorado la papa la hubiesen atacado.

En esto nos fundamos para explicar la presencia de este insecto en la Escuela de Agricultura, sin que se haya manifestado en las hortalizas que están más próximas á la estacion de Buenavista.

Como quiera que sea, la plaga existe cualesquiera que haya sido el modo como haya llegado á la capital; por lo tanto, la Escuela de Agricultura, celosa por todo lo que importa á la agricultura nacional, nos ha honrado comisionándonos para que á su nombre prevengamos á los hacendados del mal que les amenaza, excitándolos á que fijen su atencion sobre este insecto, cuyo exterminio es interesante, ántes de que se propague y aclimate en el interior de la República.

Los medios de destruccion conocidos hasta ahora son sumamente dudosos, los norte-americanos han ensayado infinidad de remedios; pero aun todavía el éxito no ha coronado sus esfuerzos; esto depende de varias causas que vamos á indicar:

1.º Las bandadas de *Chrysomelas* no emigran como sucede con otros insectos filófagos á medida que van devastando los plantíos, sino que una generacion avanza miéntras la otra se estaciona en el lugar atacado.

2.º Resisten perfectamente á los cambios más extremados de temperatura.

3.° Soportan la mayor parte de los remedios insecticidas, así es que no queda más recurso que hacer la recoleccion de los huevos, larvas é insectos con la mano; pero para esto es necesario algunas precauciones y hacerlo con guantes de gamuza, porque las larvas é insectos secretan un líquido corrosivo que en muchos casos produce úlceras muy dolorosas y aun la pérdida de la vista si el líquido cae en los ojos.

Los agricultores canadenses han encontrado un remedio que consiste en espolvorear las plantas atacadas con una mezcla de 15 partes de harina, ó 30 de yeso con una de arseniuro de cobre; pero los grandes inconvenientes que presenta el empleo de esta sustancia venenosa, tanto por el peligro á que estarian expuestos los peones, como por su alto precio, no puede tener aceptacion entre nosotros; por lo tanto, el único remedio que ha sido recomendado consiste en coger el insecto con las precauciones que hemos indicado, y no matarlo aplastándolo, sino echándolo en un cazo que contenga una lejía fuerte, ó una lechada, ó en ácido sulfúrico diluido para evitar que al aplastarlo los líquidos que salten de su cuerpo vayan á caer en la piel ó en los ojos del operario: además, aconsejamos á los cultivadores que cuando su campo se halle atacado por estos insectos, se abstengan de sembrar la papa por lo ménos dos años, cosa que creemos practicable, pues en nuestro país ella no es la que forma la base de la alimentacion del pueblo.

La tabla donde observamos este insecto tenia una pequeña extension dedicada al cultivo de la papa, por consecuencia, pronto concluyó con todas las plantas y no tuvimos tiempo suficiente para ensayar ciertos compuestos, en los cuales nos habiamos fijado, y no habiendo verificado su eficacia, no nos parece oportuno consignarlos aquí; si en lo sucesivo se presenta esta plaga, los ensayarémos ó los darémos á conocer para que los ensayen, dando cuenta al público con los resultados que obtuviéremos.

Ojalá y nuestros esfuerzos sean innecesarios para conjurar una plaga que justamente ha alarmado á los países del otro lado del Atlántico.

México, Agosto 24 de 1874.

APUNTES SOBRE EL CHAHUIZTLI,

POR EL SEÑOR DON MANUEL D. CORDERO,

SOCIO DE NÚMERO.

La mayor parte de los vegetales cultivados, como plantas alimenticias, forrajeras, industriales y económicas, son invadidas en diversos períodos de su vegetacion y bajo causas no perfectamente determinadas, por parasitos criptogámicos que se fijan sobre las hojas, tallos, frutos y algunas veces sobre las raices, alimentándose con sus jugos y ocasionando diversas enfermedades que diezman por lo regular el producto de las plantios, y en algunas circunstancias los destruyen completamente.

Algunas de las afecciones causadas por estos hongos microscópicos fueron designadas por los antiguos mexicanos bajo el nombre genérico de *chahuiztli,* palabra compuesta de *chahui* que significa grasa, y de la partícula *liztli* característica de los nombres abstractos.

La voz *chahuiztli* que aun no ha perdido en nuestros dias su primitiva aplicacion, equivale al *Erisibe,* de los griegos; *Scabies,* de Virgilio; *Robigo,* de los romanos; *Jerakon,* de los hebreos; *Malume* ó *Melume,* de los lombardos; *Mildew, Blight, Redrust,* de los ingleses; *Rouille,* de los franceses; *Græserrost,* de los alemanes; *Mohó, Orin, Anublo, Roya, Orujo, Tizoncillo* y *Herrumbre,* de los españoles.

Segun Teophrasto, los griegos miraban esta enfermedad como un castigo del cielo, y para la cual no habia remedio. Moisés amenazaba á su pueblo con el Jerakon, cuando se le rebelaba á los preceptos que le imponia, y los romanos que vieron en esta enfermedad el enemigo más terrible, criaron en su fanática idolatria al dios Robigo, al que levantaron suntuosos templos en donde invocaban su proteccion por medio de fiestas que anualmente le celebraban. El dia señalado para estas fiestas llamadas Rubigales, fué instituido por Numa, el 15 de Abril, en el undécimo año de su reinado.

Varron y Columela, que tan curiosas noticias nos han trasmitido de la agricultura antigua, dicen que en estos dias se inmolaba una oveja ó un perro, y que durante el sacrificio se quemaba incienso y el vino se derramaba con profusion.

Los primeros agrónomos que observaron con detenimiento esta enfermedad, la atribuyeron á los insectos; suponian que los vientos frios del Este que soplan en la estacion primaveral, arrastraban consigo los huevecillos fijándolos en diversos puntos de la planta, adonde más tarde se desarrollaban.

Aymen y Girod Chantrans, consideran que es producida por animáculos que se desarrollaban en los tejidos de las plantas, opinion fundada en ciertos movimientos que observaron al microscopio; pero los botánicos modernos la rechazan y creen que los movimientos observados por los autores citados, son comunicados por los del liquido al extenderse y evaporarse, supuesta la diferencia que hay entre el movimiento que afecta un infusorio al hendir el agua en una direccion cualquiera, y el que es debido a la atraccion molecular.

Algunas otras hipótesis se han emitido con el mismo objeto, pero ninguna de ellas prueba que los parásitos que originan el chahuiztli pertenezcan al reino animal; por el contrario, las observaciones más juiciosas y las más perfectas clasificaciones de los botánicos, confirman cada dia su orígen enteramente vegetal.

Los principales hongos microscópicos que viven sobre los cereales, han sido divididos por de Candolle en parietales é intestinales, segun que se desarrollan en la epidérmis ó en el interior de los vegetales; á la primera seccion corresponde el chahuiztli, enfermedad de que me ocupo. Las especies que lo forman son varias; pero la que regularmente aparece atacando los campos de trigo, cebada y avena, es el chahuiztli colorado de nuestros labradores, *Uredo Rubigo vera* D. C. que aparece regularmente por la cara superior de las hojas, los tallos, y algunas veces suele extenderse á las glumas y los granos. Cuando esta vegetacion extraña invade las sementeras en pequeña cantidad, sus efectos pasan desapercibidos; pero cuando es abundante, el aspecto del campo cambia completamente, las hojas se ponen amarillas, las cañas quedan delgadas, y cuando el mal se propaga á las partes florales, las espigas abortan. Al principio de la enfermedad se ve á las plantas atacadas, invadidas por una multitud de puntos salientes, unas veces aislados y otras reunidos en grupos, de una forma oval ó esférica que más tarde desgarran la epidérmis y dejan escapar un polvo amarillo-rojizo que se pega á los vestidos y al pelo de los animales.

El *Uredo linearis*, de Person, es otra variedad de chahuiztli que ataca de preferencia la parte inferior de las hojas y el tallo; su color es de un amarillo muy subido; las pústulas que lo forman, vistas al microscopio son cilíndricas, alargadas y más separadas unas de otras que las de la especie anterior.

Sucede con frecuencia que despues que las plantas atacadas por el Rubigo han diseminado sus esporas, aparecen indistintamente sobre el tallo, las espigas y las hojas de estas mismas plantas, puntos ovales, de un color pardo, que al poco tiempo se abren derramando un polvo negro: los hongos que lo producen, son: la *Puccinia graminis* y la *Solenodonta graminis.*

Además de las especies mencionadas, tenemos otras varias, tales como la *Licea maidischahuiztlea* (descrita por el inteligente naturalista D. Lauro Jimenez), el *Uredo Vilmorinea*, el *U. Fabae*, etc., etc., que viven sobre el maíz, la haba y otros muchos vegetales cultivados; pero nosotros no entrarémos en pormenores por ser objeto de una memoria especial.

Como ántes hemos dicho, aun no está perfectamente determinada la verdadera causa que favorece el desarrollo de estos hongos. Algunos creen que las lluvias pasajeras que caen á principios de la primavera se congelan sobre los tallos tiernos y los destruyen, y otros, que el chahuiztli es producido por la corrupcion de los jugos y tejidos de las plantas bajo la influencia del sol, las neblinas y el agua.

A principios de este siglo se atribuyó al agracejo, *Berberis vulgaris*, una influencia muy directa en el desarrollo de los uredos. Mors, John Sinclair, Marchall y algunos otros agrónomos ingleses, suponian que en este arbusto se alojaban los hongos, y que bajo el impulso de los vientos eran trasportados á las cereales y otros vegetales cultivados. Esta hipótesis prevaleció mucho tiempo, y durante éste, se destruía cuanto pié de agracejo se encontraba á cierta distancia de las sementeras. Más tarde se combatió esta teoría probando que la especie que origina el chahuiztli del agracejo es el *Æcidium*, enteramente diferente de las que lo producen en las cereales, de manera que suponer que el *Æcidium* se convirtiera en *Uredo* por solo la circunstancia de pasar de un vegetal á otro, era tanto como convenir en la transformacion de las especies. Se probó, además, la inocencia del agracejo con algunos hechos singulares, tales como la de producirse con frecuencia el moho en algunas localidades de la Francia (Beauce), adonde no se encontraba un solo pié de este arbusto en una extension de más de 20 leguas á la redonda, así como la de emplearse como cercado para dividir las heredades en el Departamento de Côt d'Or, Allier y otros cantones en donde raras veces son atacadas las cereales. Estas observaciones, que en el primer tercio de este siglo redujeron á un absurdo la idea primitiva, son hoy desechadas por las más recientes investigaciones: en efecto, se sabe que las criptógamas están sujetas a sufrir ciertos cambios en su organizacion, estructura y género de vida, semejante á lo que pasa en los insectos y otros animales inferiores; así es, que los diferentes uredos que antiguamente se miraban como géneros diversos, no son sino las distintas formas que toma la *Puccinia* al desarrollarse.

En la generacion alternante se observa algunas veces que las células reproductoras que se forman en la sucesion de las generaciones semejantes, como en algunas algas y hongos, dan orígen a individuos tambien semejantes á aquellos de donde provienen; pero en las Mucedineas y otras, las células difieren en la sucesion, y cada tipo forma al desarrollarse, séres dotados de estructura y propiedades diferentes, hasta que en la alternacion vuelven á aparecer células reproductrices iguales a las de la primera generacion, y entónces reaparece el tipo primitivo.

Cuando se siguen estos parasitos entófitos en todo su periodo vegetativo, se ve que en el mismo *micelio* que se desarrolla en las hojas del *Berberis*, se encuentran, ademas de las esporas, otros órganos de reproduccion, los *espermogonios* y los *æcidios;* los primeros formados por un conceptáculo en forma de botella tapizada interiormente por una infinidad de pelos cortos, á manera de pincel, que llevan en su extremidad unos cuerpos semejantes á las esporas llamados *espermacios,* y los segundos situados debajo de la epidérmis de la hoja afectando la forma de una copa, en el fondo de la cual está el *himenio,* cuyos *basidios* producen continuamente nuevas esporas, al principio poliédricas y despues arredondadas, que se desprenden de la abertura de la copa derramando un polvo rojo encerrado entre sus celdillas.

Las Coniomisitas son muy notables, tanto por su ciclo de vegetacion como por su *heteræcia,* nombre con el cual M. Bary distingue esa propiedad, por medio de la cual una generacion de un hongo parásito se desarrolla exclusivamente sobre un grupo de plantas alimenticias, y otra de la misma especie elige otro grupo ú otra planta tambien particular; de manera que los æcidios que se producen sobre las hojas del agracejo, necesitan, en virtud de su heteræcia, fijarse sobre el tallo de una graminea para desarrollar su micelio y producir una nueva forma que es el uredo: éste á su vez produce una nueva generacion que se desarrolla sobre las mismas gramineas, dando orígen á uredos diferentes, y así se suceden varias generaciones durante la primavera hasta la Puccinia. En este estado, las uredósporas cesan de producirse, y son reemplazadas por esporas alargadas y tabicadas, llamadas *teleutósporas,* ó esporas hivernantes: éstas permanecen durante el invierno, sobre el rastrojo de las gramíneas hasta la primavera del año siguiente en que desarrollan sobre alguna de sus celdillas una excrecencia que se organiza en una pequeña espora llamada *esporidio,* el cual no desarrolla su micelio, si no es que se encuentre en contacto con la superficie de una hoja de agracejo, en la cual vuelve á formarse un micelio que penetra la hoja y en él los espermogonios y los æcidios.

Por mucho tiempo se supuso que las lluvias repentinas que caen en los meses de Junio y Julio, cuando son seguidas de un sol ardiente, favorecen el desarrollo de los hongos. John Sinclair en su Código de Agricultura cita como causas principales para el desarrollo del chahuiztli, la excesiva fertilidad de un terreno para una cosecha de granos, la sucesion contínua de las siembras de trigo en los terrenos de mediana calidad, las fuertes lluvias y las variaciones bruscas de temperatura que sobrevienen ántes que las plantas lleguen á su madurez.

Unger divide las causas que originan el desarrollo de los parásitos que tratamos, en próximas y ocasionales: entre las primeras señala una abundante estercoladura; la juventud de las plantas, la predisposicion de cada especie y una exuberancia de vegetacion mal equilibrada en sus funciones:

como causas ocasionales, una atmósfera cargada de vapor de agua, la ausencia de la luz, los cambios bruscos en la temperatura, la prolongada sequedad, las siembras muy tupidas y la demasiada humedad de la tierra; aun cuando M. Gasparin cree, que más bien que á la humedad de la tierra y de la atmósfera, es debida la aparicion del chahuiztli á ciertas circunstancias atmosféricas que facilitan el trasporte de las esporas, así como una predisposicion marcada de las plantas para recibirlas.

De los innumerables remedios que hasta ahora se han propuesto para combatir esta enfermedad, ninguno ha dado un resultado satisfactorio; la naturaleza es quien se encarga de conjurar esta plaga: con frecuencia sucede, que repentinamente desaparace despues de una lluvia seguida de un buen tiempo; sin embargo, cuando el mal aparece ántes que las espigas se hayan desarrollado, suele dar buen resultado regar el campo con la esperanza de ver aparecer una nueva vegetacion.

Hay ademas varios medios que pueden emplearse como preservativos y que tienen por objeto impedir, hasta donde es posible, el desarrollo de los hongos: una buena preparacion del terreno, la eleccion de las variedades precoces, la alternacion de las siembras, el empleo de la sal marina en proporciones determinadas, la preparacion de los granos con el ácido arsenioso, arseniuro de cobre, sulfato de fierro y las lejías de sosa y cal, han dado en muchas circunstancias resultados satisfactorios. El modo como obran estas sustancias para impedir el desarrollo de los hongos se ignora completamente. Por la análisis química se sabe que las uredineas contienen una gran cantidad de aceite, y es de suponerse, como lo sospechan algunos agrónomos, que si las celdillas reproductoras de estos parásitos acompañan al grano, la accion que las sustancias citadas ejerzan sobre los esporos, sea, ó puramente vital, y en este caso obrarian produciendo un envenenamiento, ó lo que es más probable, que sea química, y que los álcalis, al combinarse con el aceite, lo saponifiquen y destruyan por lo tanto su facultad germinativa.

México, Enero 31 de 1875.

FAUNA INDÍGENA.

EL OFIBOLUS DOLIATUS.—CORONELA ANILLADA.

POR EL SR. D. ALFREDO DUGÉS, SOCIO CORRESPONSAL
EN GUANAJUATO.

Presentamos á nuestros lectores uno de los más hermosos reptiles de México: como esta especie es notable principalmente por su colorido, nos ha parecido útil publicar una figura que represente exactamente los colores del animal, y pueda servir para reconocerla mas fácilmente la vez que se le encuentre.

Todos los ofidios desprovistos de veneno (Aglyphodontes de Dum. y Bibr.) pueden clasificarse en doce sub-órdenes, de los cuales dos nos interesan particularmente por ahora: examinando los dientes posteriores de la mandibulas superior, se ve que son distintos de los demás, y aun algunas veces separados de los que les preceden, como en el sub-órden de los Diacranterios, ó bien dispuestos en una serie continua como en los Sincranterios. A estos últimos pertenece el *Ophibolus doliatus,* ó *Coronela anillada.*

Hé aquí efectivamente el cuadro sinóptico dado por Duméril y Bibron en su Erpetología general, Tom. VII, pág. 527.

Sincranterios: Ofidios aglifodontos, cuyos dientes posteriores están en serie contínua con los que les preceden, y sin intervalo entre ellos.

A. Cola mediana.

1. Escamas aquilladas ó con una línea saliente. . . . *Tropidonotus*
2. Escamas lisas, hocico arredondado, algo corto . . . . *Coronella.*
3. Escamas lisas, hocico truncado y muy corto . . : . *Simotes.*

B. Cola muy larga, formando cerca de la mitad del tronco . *Leptophis.*

Coronella. Caractéres genéricos.—Cuerpo alargado, cubierto de escamas lisas; hocico redondado, poco alargado; cabeza apenas distinta del cuerpo que es cilíndrico y algo más grueso en la parte mediana; ojos pequeños, de pupila circular; cola corta, casi tan gruesa en su base como el mismo tronco en esta region; nueve placas cefálicas; rostral volteada en punta más ó ménos obtusa sobre el hocico y descendiendo oblicuamente, de manera que la extremidad de la cabeza queda más adelante que la abertura de la boca; frontal bastante pequeña, casi tan larga como ancha; narices abiertas entre dos placas; dos supralabiales en contacto con el ojo; series de escamas del cuerpo de 19 á 29; anal entera; sub-caudales dobles.

Algunos autores han distinguido los géneros *Osceola, Ophibolus, Calopeltis, Coronella y Calonotus;* darémos los caractéres del *Ophibolus.* Series de escamas dorsales 21; temporales 5 (2+3); escamas del dorso hexagonales, anchas, cortas, apenas imbricadas y muy lustrosas; dos post-oculares, la inferior descansando entre la cuarta y la quinta labiales superiores; una preocular pequeña así como la frenal; labiales superiores 7: la primera toca á la nasal y algo á la frenal; la segunda á la frenal y uno de los ángulos á la preocular; la tercera toca á la preocular y al ojo: la cuarta, al ojo y á la post-ocular inferior; la quinta á la post-ocular inferior y á la temporal inferior de la primera fila; la sexta, á este mismo temporal y á la inferior de las de segunda serie; la sétima á la última temporal inferior. Generalmente se observan ocho labiales inferiores, de las cuales cinco tocan á las submaxilares. Tal es la folidosis típica; pero se presentan algunas veces anomalías de poca importancia.

Pasemos á la descripcion de la *Coronela anillada.*

Ophibolus (Bd &c. Grd.) *doliatus* (Lin.)

Sinon.—*Coluber doliatus,* Linnæus, Syst. Nat. 1766, I, 379; Harlan, Journ, Acad. Nat. Sc. Philad, V, 1827, 362. *Coronella coccinea,* Schleg. Ess. Physion. Serp. 1837, II, 57. *Coronella doliata,* Holbr. N. Am. Herp, 1842, III, 105, lám. 24. *Ophibolus doliatus,* Baird and Girard, Catal. N. Am. Rept. 1853, 89, núm. 8.

Caracteres específicos.—Cabeza más deprimida que en las otras especies del mismo subgénero. La post ocular inferior, más pequeña que la superior, entrando en una escotadura formada por las cuarta y quinta labiales superiores, recargandose mas sobre la última. Gastrostegas 196; anal 1; urostegas dobles 58.

Dimensiones de un *especimen* macho, proviniendo de la Noria (Michoacan): Cabeza 0,^{m}025; tronco 0,^{m}70; cola 0,^{m}14; circunferencia en medio del cuerpo 0,065; longitud total 0,^{m}865. Algunos individuos miden un metro y más.

Colores. Iris pardo negruzco; lengua rojiza y la mitad anterior teñida de negro. Cabeza amarillo anaranjado; una mancha negra cubre parte de las fronto-nasales y de las preoculares, las palpebrales, la frontal, la mayor parte de las parietales y temporales, y algo de las labiales superiores que tocan al ojo: se ven algunas líneas negras sobre las labiales superiores y anteriores, y á veces tambien en las labiales inferiores correspondientes. Detrás de la cabeza, hay un angosto collar negro; despues siguen un anillo rojo cereza ancho, uno negro angosto, otro amarillo un poco más ancho, y vuelven el negro, rojo, negro, amarillo, etc. á aparecer en círculos que rodean el cuerpo, siendo siempre los rojos los más grandes; la cola lleva solo un anillo rojo en su base, y los demás son alternativamente negros y amarillos. En los espacios colorados y amarillos, las escamas están teñidas de pardo en su extremidad. Se notan sesenta y un círculos negros, de los cuales la mayor parte son incompletos, es decir, que forman un arco de círculo cuyas extremidades no se reunen debajo del abdómen.

En la mayor parte de los individuos los círculos son completos, y algunos de los negros se anastomosan en el dorso en medio de los anillos rojos; en estos he contado 49 anillos negros, 21 encarnados, y en la cola 7 amarillos; en los jóvenes este último color tira á blanco.

El número de anillos negros varía, y de consiguiente no es un carácter específico admisible; hay coronelas que tienen 46 en el cuerpo y 7 en la cola; otras que presentan 50 en el cuerpo y 11 en la cola, etc. He tenido una hermosa variedad cuyos círculos amarillos eran todos bien separados, y aun el de la cabeza quedaba interrumpido por lo negro de la cara, que se unia sobre el occipucio con la mancha negra del cuello: todos los anillos colorados estaban interrumpidos en el dorso por los negros que se unian entre sí, de manera que este último color predominaba en el tinte general. En otros, en fin, he observado este sistema de coloracion, en la parte posterior del cuerpo, miéntras en la mitad anterior, los anillos eran perfectamente distintos.

Estas variaciones en el colorido, me conducen á adoptar la opinion de Jan (Prodr. Iconogr. gener. degli Ofidi; Coronellidæ, 1863, 31) que considera el *Ophibolus gentilis* de Baird y Girard, como una mera variedad de la que nos ocupa. El mismo profesor describe las variedades *formosa,* Schleg, y *conjuncta,* Jan, la primera con anillos negros bien completos, la segunda con los mismos círculos, unidos dos á dos debajo del vientre por medio de una faja del mismo color, etc.

Patria.—Hasta ahora no he visto más que un ejemplar del Estado de Jalisco; los más los debo á la amistad del Sr. D. Epifanio Jimenez, quien me los trajo de su hacienda de la Noria, cerca de Zamora; y aprovecho esta oportunidad para darle públicamente las gracias, por las varias adquisiciones que le debo en este ramo de Erpetología, pues varias ocasiones me ha proporcionado objetos de estudio muy interesantes.

Observaciones.—Era de presumir que por sus colores, este ofidio debia ser confundido por personas poco ejercitadas, con la coralilla vulgar, *Elaps fulvius,* D. &c. B. Efectivamente lo llaman con este nombre en la Noria, y aun he recibido dos *Elaps* entre los *Ophibolus* que venian de este punto: error fatal, que pudo haber traido las más graves consecuencias, á no ser el carácter generalmente apacible del *Elaps fulvius* cuando no se le irrita: he manejado este último reptil muchas veces, y con guardar siempre sangre fria y cautela, puedo asegurar que no hay ningun peligro en estas manipulaciones; sin embargo, no las aconsejo á nadie, pues se necesita una serenidad, que solo la costumbre puede dar.

Los ofíbolos, á pesar de su pupila redonda, son más activos de noche que de dia, á lo ménos en el estado de cautividad. Salvo excepciones, son de un carácter dócil, poco irascible, y se pueden coger sin precaucion alguna, absolutamente como los alicantes ó las culebras acuáticas.

Beben agua de tiempo en tiempo, pero no parece que se bañen con placer; así es, que miéntras los tropidonotes, los corifodones, y aun las víboras de cascabel, suelen quedarse horas enteras sumergidas en el agua que se pone en sus jaulas, las coronelas anilladas, por el contrario, permanecen en puntos secos, ó raras veces en las ramas de arbustos que están á su alcance.

Se mantienen perfectamente con ratones recien matados, lagartijas de la clase de los tropidolépidos, y aun con oxirrhinas; pero he observado que siempre que se les da lagartijas llaneras vivas, *Cnemidophorus sexlineatus*, D. y Bib., es imposible hacerles admitir ninguna otra clase de alimentos, á pesar de que estén muy hambrientos. Cuando cogen á estos saurios, enroscan inmediatamente la parte anterior de su cuerpo en derredor de la presa, haciendo, como los boas, un nudo que aprietan fuertemente hasta la muerte de su víctima; despues de inmovilizada ésta, comienza la deglucion, que es parecida á la de los demas ofidios de esta clase: se adelanta primero la mandíbula superior de un lado, y fija los dientes; despues sigue la mandíbula superior opuesta, y en fin, la mandíbula inferior, continuando de esta manera hasta que toda la presa haya desaparecido en medio de un cuello tan dilatado, que la piel se ve desnuda entre las escamas muy separadas unas de otras. Sucede no pocas veces que el ofíbolo coge la lagartija por en medio del cuerpo; en este caso se verifica una especie de progresion lateral de las mandíbulas hasta que lleguen á la cabeza y se introduzca en la boca del ofidio esta parte cónica que más facilmente puede engullirse: otras veces la cola del saurio es la primera parte tragada. En ningun caso he visto á estos reptiles empapar con su saliva al animal que quieren comer; y esta observacion la extiendo á todas las serpientes que he podido examinar de cerca, y han sido innumerables.

Lo mismo diré respecto á la pretendida fascinacion de estos animales: he tenido Crótalos, Elafos de Deppe, Masticofis, Corifodones, etc., de un tamaño más que regular, y nunca he podido observar ni el mas mínimo indicio de esta facultad, que considero como completamente imaginaria.

Terminaré con un consejo: conocemos en la República mexicana varios ofidios cuyos colores son muy parecidos, y que difieren considerablemente por sus caractéres anatómicos: unos son opistóglifos, otros proteroglifos, otros aglifodontos. Es preciso, pues, miéntras no conozca uno perfectamente la especie que se encuentra, obrar con suma prudencia, pues va de por medio la vida, ó por lo ménos los accidentes mas graves pueden ser la consecuencia de una equivocacion.

Guanajuato, Diciembre 30 de 1874.

EL DIADOPHIS PUNCTATUS. VAR. DOU GESII.

POR EL SEÑOR DON MANUEL M. VILLADA,

SOCIO DE NUMERO.

Un individuo macho y al parecer jóven de un bonito ofidio fué llevado al Museo Nacional, conservando aún algo de vida; habia sido cogido en uno de los potreros de Balbuena, al Oriente de esta ciudad (México), en el momento en que salia á calentarse.

La novedad para mí de esta especie, el ser desconocida su existencia en nuestro Valle y su agradable aspecto, me decidieron á estudiarla, y tengo hoy el gusto de presentar á esta Sociedad el resultado de mis investigaciones.

Al verlo me vino la idea de que fuese, si no una especie nueva, una variedad no descrita, y tuve luego el pensamiento de dedicarla á nuestro ilustrado y entusiasta consocio, el Sr. Dr. D. Alfredo Dugés, á quien la Sociedad estima como á uno de sus mejores miembros: si mis apreciaciones no fuesen exactas, mi buena intencion conservará siempre su valor.

DESCRIPCION.

Formas.—Cabeza corta, deprimida, un poco aguzada y algo más ancha que el cuello; el hocico arredondado y la boca bastante hendida; tronco cilíndrico con el vientre ligeramente plano, y apénas saliente en su union con el dorso; cola robusta y mediana, faltándole la extremidad en el ejemplar que he tenido á la vista, á causa, sin duda, de un traumatismo y con el muñon perfectamente cicatrizado.

Folidosis.—En la cabeza es como sigue: una rostral con el borde superior arqueado, y con la canaladura de que está provisto el inferior para el paso de la lengua medianamente marcada; un escudete frontal de regulares dimensiones y de forma triangular; dos parietales bien desarrolladas; de cada lado, dos nasales entre las cuales se abre la abertura nasal; una frenal pequeña; dos preoculares; una palpebral ó supraorbitaria apénas sobrepasando a la órbita; dos post-oculares; tres temporales (1+2), una en la primera hilera, cuadrangular, más larga que ancha y acostada, dos en la segunda hilera más pequeñas y subpentagonales; siete supralabiales, que aumentan de tamaño de adelante atrás: la 1ª en relacion con las nasales, la 2ª con la frenal y algo con la anterior de atrás, la 3ª con la preocular inferior y el ojo, la 4ª con este órgano y un poco con la post-ocular inferior, la 5ª con ésta y tocando apénas la temporal de la primera hilera, la 6ª con la última en toda su extension, la 7ª en fin, con la segunda temporal; ocho labiales inferiores, cinco en contacto con las inframaxilares. En el tronco las escamas son enteramente lisas y brillantes como las de la cabeza; las del dorso subpentagonales con el ángulo posterior embotado, medianas, algo mayores las de los lados, apénas imbricadas, dispuestas en 17 hileras longitudinales (casi nada oblicuas); gastrostegas regularmente anchas y en número de 202. En la cola las urostegas son dobles, siendo 30 los pares, sin contar, se supone, los que corresponden al fragmento que falta de este órgano en nuestro ejemplar; preanal doble.

Coloracion.—Cabeza por encima de un moreno casi negro, con tintes verdosos bastante manifiestos; el resto de la parte superior ó dorsal del cuerpo y de la cola, de un color mas bien gris de plombagina y ménos marcados los reflejos verdosos que en la region anterior; toda la porcion inferior que toca al suelo desde la extremidad del hocico á la terminacion de la cola de un hermoso rojo naranjado, más claro en la garganta y tomando en la cola un rojo-carmin muy intenso; el borde libre de cada escama está salpicado ademas de cuatro manchas negras semicirculares ó semiovalares de un milímetro de diametro; bordes de las mandibulas rojo-amarillento claro, con manchas negras en el centro de algunas escamas, siendo aquellas más grandes y numerosas en la inferior que en la superior; sobre la nuca una faja trasversal á manera de collar de tres milímetros de ancho y formada por tres series de escamas y del mismo color que el vientre: está circunscrita anterior y posteriormente por una zona negruzca que insensiblemente se confunde con el color de la cabeza. Examinadas aisladamente las escamas que cubren toda la region superior, se ve que en el fondo son casi negras con jaspes de un blanco-sucio algo verdoso, ó si se quiere de este color en el fondo con puntuaciones negras bastante ligadas; en una palabra, el aspecto de ellas recuerda el del episperma de las semillas de algunas Euforbias y Lupinus.

Dentadura.—Los dientes supramaxilares, que faltan hacia adelante, son completamente lisos, sin canalillas ni surcos de ninguna clase; están dispuestos en una sola línea y teniendo sus puntas dirigidas directamente hácia atrás; son sensiblemente iguales, exceptuando los dos posteriores, que son mucho mayores y separados de los anteriores por un espacio libre de cerca de 2 mil. de extension: carácter y muy notable que es preciso tener en cuenta. Los pterigoides y palatinos no ofrecen particularidad alguna que mencionar, lo mismo que los del maxilar inferior.

Algunos de los organos de la cabeza.—Ojos pequeños, situados lateralmente; pupila redonda, iris moreno con el borde pupilar rojizo, lengua de este color en la base y el resto negra. El Señor Dugès ha encontrado siempre en las diferentes especies de estos ofidios que ha examinado, una glándula salivar superior muy abultada en la region temporal, y durante la vida se ve que despiden con frecuencia una baba abundante, aunque inocente.

Dimensiones.—Largo total 65 cent., cabeza 1½ idem, cola 6½ idem, diámetro del tronco 1½ idem.

CLASIFICACION.

Adoptando la clasificacion de los Sres. Dumeril y Bibron, en su obra intitulada: «Erpetologia general etc.,» es evidente que de los 5 sub-órdenes en que han dividido á los ofidios, nuestro reptil corresponde al segundo ó Aglifodontos que, como lo indica la etimologia de la palabra, son ofidios cuyos dientes estan desprovistos de conductos para el paso de un líquido venenoso, el que es secretado por una glandula especial, existiendo además aquellos órganos faneicos en ambas mandíbulas. El sub-órden mencionado ha sido dividido por los autores citados en 12 familias. Por no hacer demasiado largo este escrito, omito recorrerlas una á una, comparando sus caractéres con el animal de que me ocupo; básteme decir que su dentadura tiene caractéres muy marcados para colocarlo desde luego en la familia 12, que lleva el nombre de Diacranterios, cuya diagnósis, segun la obra de Dumeril, es como sigue: «serpientes teniendo todos sus dientes ó ganchos lisos, los dos últimos supramaxilares más largos y separados de los demás por un espacio destituido de ellos enteramente.» Mas examinando con cuidado los diez géneros que abraza, á ninguno ciertamente corresponde nuestra especie. Esta ocurrencia me puso indeciso acerca de la exactitud de mi clasificacion, pues me parecia difícil que mi ofidio tuviera una forma, ó mas bien dicho, una extructura zoológica no descrita: careciendo de obras en que resolver mis dudas, me decidí á consultar sobre el particular al Sr. D. Alfredo Duges, persona muy competente para juzgar este asunto, y en contestacion me dijo lo que sigue:

«No es extraño que no haya vd. encontrado la especie, cuya descripcion y dibujo me remite, en la obra de Dum. y Bib., pues han padecido una equivocacion al clasificarlo; lo han tomado por Isodontio, miéntras es, como vd. lo ha observado, un verdadero Diacranterio; busque vd. en la Erpetologia citada, t. VIII, pág. 310, *Ablabes punctatus*, y al fin de la sinonimia encontrará, *Diadophis punctatus*, Baird y Girard; este nombre es el verdadero segun Jan, «Elenco sistematico degli Ofidii» 1863, pag. 49, quien considera además como simples variedades del *punctatus*, el *docilis*, B. y G., *pulchellus*, id., *amabilis*, id., *Arnyi*, Ken., y *laetus*, Jan. Mas como Baird y Girard en su Catálogo de reptiles de Norte América, 1853, pág. 112, dicen que *D. punctatus* tiene el ojo colocado encima de la 4.ª y 5.ª labiales superiores, miéntras está arriba de la 3.ª y 4.ª en la *D. amabilis*, *docilis*, y *pulchellus*, y como vd. me señala en su *especimen* la post-ocular inferior colocada entre la 4.ª y 5.ª labiales superiores, infiero que el ojo está encima de la 3.ª y 4.ª, cuyo carácter lo excluye de la especie típica, y lo acerca á las tres últimas variedades citadas.»

Con las indicaciones del Sr. Dugès consulté la obra citada del Prof. Jan y vi que, fundandose en otro órden de caractéres, adopta una clasificacion distinta de la del prof. Dumeril y divide á los Ofidios en diez y nueve familias ó tribus; en la sexta ó *Coronellidæ* se halla inscrito el género *Diadophis*; cuya característica es como sigue: *escama rostral no proyectada hácia adelante; dos labiales en contacto con el ojo; escamas no oblícuas; dos preoculares; dorsales en* **15-17** *hileras*, caractéres todos que convienen á la especie que nos ocupa.

Admite en este género solo tres formas específicas bien determinadas, y son el *D. baliodeirus*, Boie, de la India Oriental; *D. punctatus*, B y G., de la América del Norte; y *D. purpurans*, D. y B. de la del Sur (Cayena). El *D. regalis* descrito mas tarde por Baird y Girard y que carece de la mancha rojiza á manera de collar, formará tal vez una cuarta. Considera como simples variedades de la segunda especie, pues recuerdan perfectamente el tipo, los 3 *Diadophis* ya citados por el Sr. Dugès, y distribuye en dos grupos á los *Diadophis* americanos, segun que sus escamas dorsales estan dispuestas en 15 ó 17 hileras longitudinales: en el primero se comprenden la especie tipica *punctatus* y las variedades *amabilis, docilis* y *pulchellus;* en el segundo sus demás variedades, *lætus* y *Arnyi* y la especie *purpurans*.

Las ideas del prof. Jan son aceptadas por el Sr. Dugès, pues es de opinion, y á mi entender con fundamento, «que cuando todo el conjunto de «caractéres es idéntico y no hay discrepancia mas que en algun accidente «de folidósis, no hay motivo para establecer especies distintas, sino á lo más «simples variedades.»

Volviendo ahora á nuestro *Diadophis*, puedo asegurar que sus caractéres concuerdan en lo general con los de la especie *punctatus*, mas las diferencias que entrambas se advierten, me inducen á considerarla como una variedad de esta especie. De las ya conocidas solo debemos compararla con las variedades *laetus* y *Arnyi*, por ser las únicas que con la nuestra corresponden al grupo de 17 séries de escamas dorsales. Pero la mayor robustez de las formas y la folidósis de la cabeza algo distinta, lo separan de la primera, y diferencias mas notables aún en este último órden de caractéres, lo alejan mas todavía de la segunda. Es indispensable, sin embargo, el exámen de mayor número de ejemplares, para que la variedad *Dougesii* que ahora propongo quedase definitivamente establecida.

COSTUMBRES.

Respecto del género de vida de este animal, tansolo podré señalarlo de una manera general, con el exámen de su organizacion. Su régimen alimenticio sin duda es la carne, tomando presas vivas, como por lo comun se observa en los Ofidios; sus hábitos deben ser terrestres y no acuáticos ni arborícolos, como lo indica la redondez y mediania de su cola; es ademas inofensivo como lo revela el aspecto de sus dientes, siendo quizá como sus congéneres de un natural quieto y apacible.

México. Enero 15 de 1875.

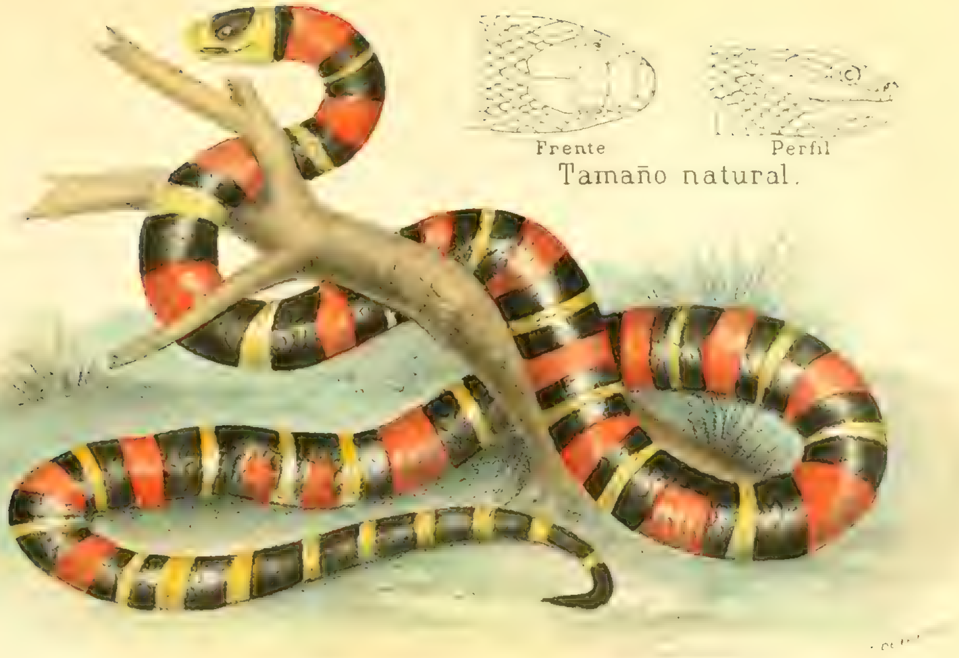
EXPLICACION DE ALGUNAS FIGURAS PARCIALES DE LA LAMINA.

A.—Cráneo, mitad mas grande del natural para hacer mas perceptible la disposicion y forma de los dientes, de la variedad descrita.

B.—Un fragmento de piel extendida.

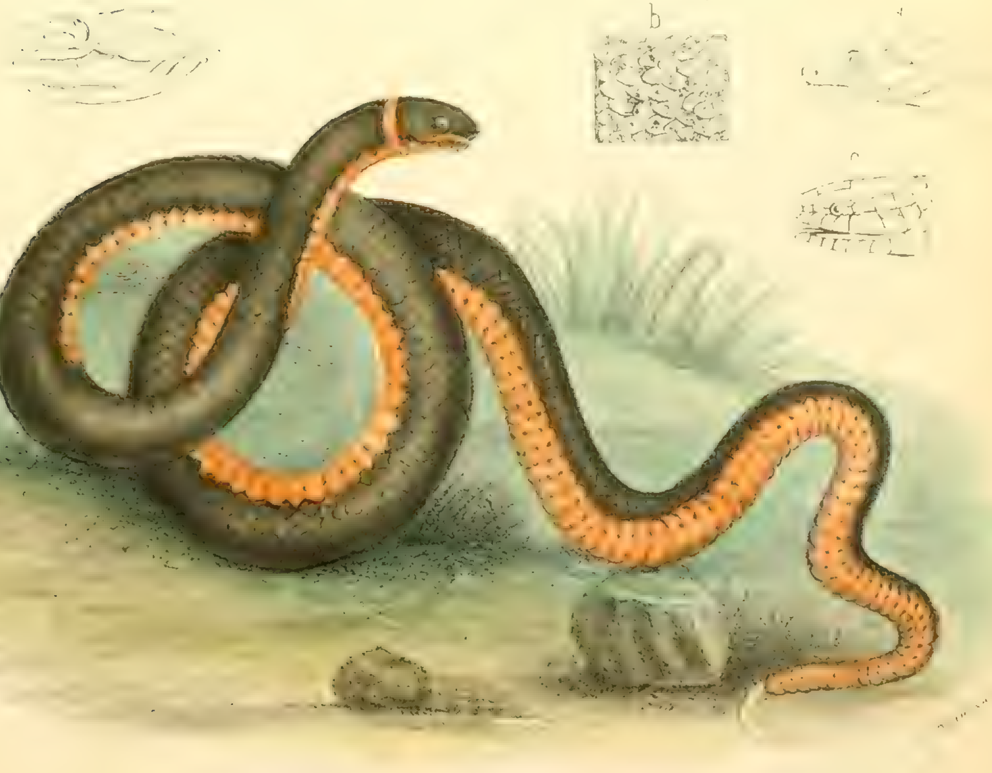
C.—Cabeza del tamaño natural para mostrar su folidósis.

D.—Cabeza de un *Diadophis* con la glándula temporal superior descubierta.


Frente
Perfil
Tamaño natural.

Ophibolus doliatus.
(½ del tamaño natural.)

Diadophis punctatus.
var. Dougesii. (⅔ del tamaño natural.)



UNA EXCURSION A LAS FALDAS DEL PICO DE ORIZAVA.

Por el Sr. D. Hugo Finck, socio corresponsal
en Córdoba.

I.

El 30 de Noviembre de 1874 sali de Córdoba acompañado de un mozo, con direccion al Jacal, especie de paraje de arrieros, situado entre San Juan Coscomatepec y San Andrés Chalchicomula, a una altura de 11,000 piés sobre el nivel del mar, en la pendiente Oriental del Pico de Orizava.

El objeto de este viaje era: 1.º, estudiar las estratificaciones desde Coscomatepec hasta el Jacal, para la solucion de una cuestion geológica; 2.º, observar la flora del invierno en alturas qne pasan de 7,000 piés, y 3.º, la colectacion de semillas de Coníferas y de otras plantas notables, incluso la formacion de un herbario de las que estuviesen en flor.

En la misma tarde llegué a Coscomatepec, continuando en seguida hasta Alpatlahua, pueblo de indigenas, á 7,000 piés de altura y a dos leguas del punto anterior. En el tránsito no encontré nada notable mas que un *Alnus* (Glite), que se encuentra desde la altura de 6 á 9,000 piés, y que es sumamente abundante; es de advertir que de los árboles originales no existen mas que los troncos. Ambos lados del camino estaban cubiertos de magníficas milpas, y aconteció, que por la extraordinaria abundancia de aguas en Mayo y Junio, las siembras de maiz se perdieran, pero calculando que habria lugar de volver á sembrar, lo efectuaron así los habitantes, siendo esta siembra el único recurso de esta poblacion. Su esfuerzo salió coronado de buen éxito, pues las nuevas plantas presentaban un aspecto muy favorable.

El maíz se cultiva en estos lugares hasta la altura de 8,500 á 9,000 piés, debido á su excelente posicion topográfica. Como la tendencia del calor es subir á esferas mas altas, y los vapores de la tierra caliente llegan a ésta y mayores alturas, resulta, que durante el dia la temperatura sube mucho, templando considerablemente el rigor del clima, aunque las noches son frias y hiela con suma frecuencia. Un fenómeno muy curioso y poco observado, proviene de la misma elevacion de los vapores calientes: cuando el cielo está despejado en Córdoba, Orizava, Coscomatepec, Huatusco, San Andrés Chalchicomula, Cañada de Ixtapa, y en fin, en todos los puntos cardinales en rededor del Pico de Orizava, se hace sentir á la entrada de la noche una brisa fresca, que gradualmente aumenta hasta que amanece. Esto se explica, pues nadie ignora que el calor en su tendencia ascensional choca, por decirlo así, con una temperatura mas fria, en proporcion á la más ó ménos altura a que asciende; de este choque resulta sin duda una brisa que irradia á todos los puntos del compás, teniendo el Pico de Orizava como centro. Sin esta brisa la vida en la tierra caliente seria insoportable.

Si en el Golfo sopla un fuerte Sur ó Sureste, se sentirá un calor fuerte, y como en lo general tras del Sur viene el Norte, este calor se diseminará en toda la pendiente oriental del Volcan de Orizava y de la serranía de que forma parte. El Norte, viniendo desde los confines de Terranova, enfria súbitamente la temperatura, de manera que los vapores se condensan y producen esas neblinas y aguaceros que hacen la fertilidad del Estado de Veracruz. Es notable que esa condensacion principia á la altura de 1,500 piés y rara vez pasa de 10,000; en lo general el límite no excede de 9,000 piés; de allí resulta que la cantidad de nieve sobre el Pico de Orizava, con raras excepciones, es mayor en el verano que en el invierno.

Volviendo á Alpatlahua, pueblo de 2 á 300 habitantes sin incluir las rancherías, que son grandes, y que está situado en una loma, cuya gradual inclinacion acaba al pié de un gran cerro, que forma el límite occidental de la poblacion, diré tansolo que el *substratum* del terreno en que está construido es granito, y extraña que edificios descansando sobre esta roca ó pórfido, estén más expuestos á destruirse que los que tienen por base de sustentacion el *tepetate* (areniscas): la razon consiste tal vez en la más ó ménos elasticidad de estas composiciones cuarzosas. La villa de Coscomatepec por tercera ó cuarta vez ha perdido su iglesia por efecto de temblores, miéntras que Córdoba y Huatusco, construidos sobre un substratum de tepetate, poco han sufrido.

El frio, durante mi permanencia, fué intenso y bajó á + 5° del centígrado.

Prosiguiendo mi viaje, frente á Alpatlahua, hácia el Norte, queda el pueblo de Cacahualco, dividido del primero por el rio de San Juan Coscomatepec formando una barranca profunda. La loma de Cacahualco comienza en las orillas de Coscomotepec, y se extiende sin interrupcion desde allí hasta el límite de la vegetacion, teniendo por el Norte la barranca de Jamapa y por el Sur la de San Juan ó Alpatlahua. Esta loma en su mayor anchura no excede de 500 metros, y muchas veces no tiene 10. El ascenso es continuo hasta la cumbre de la cordillera, que divide el Estado de Veracruz del de Puebla. De Alpatlahua 7,000 piés sobre el nivel del mar hasta el Jacal 11,000, hay seis leguas.

Pasando el rio de San Juan por un puente de cal y canto, empieza el ascenso. Se notan luego dos ó tres Ericaceas de flores blancas muy elegantes, *Leucothoe* y *Leonia*, y el *Crataegus mexicanus*, una poligala de flores pequeñas azules, encinos de varias especies y una valeriana (Tepezouxochitl) que en la terapéutica de los indigenas juega un gran papel. Entregué mi caballo al mozo y pié á tierra proseguí mi viaje. Aunque invierno, la naturaleza no duerme. Las Zarzaparrillas y dos especies de *Rubus*, la Zarzamora y Framboesa silvestres abundan; *Ampelopsis* y *Vitis* se enredan en los árboles, y entre ellas una uva, que colectada por los indios, se vende en Coscomatepec para hacer vino; algunos *Cornus*, y entre ellos se distingue el *Cornus Coronae Moctezumae*, con su grande corona blanca de pequeñas flores. Un *Lycopodium*, nuevo para mí y en plena flor, cubria el suelo, echando sus guías por todos lados; el *Philadelphus mexicanus* no falta en todo el camino, como igualmente el *Lophospermum scandens* y unas Ipomeas magnificas. A los 8,000 piés principia la *Fuchsia microphylla*, con sus florecitas y hojas diminutas; 2 *Carduus*, uno de grandes flores tricolores, con la base color escarlata, en medio blanco y en la punta purpúreo; el otro de flor más pequeña, de color violeta, ambos haciendo un efecto admirable.

Se entra á continuacion en la zona de los encinos, que son muy variados, pocos de hoja grande, la mayor parte con hojas pequeñas, finamente aserradas, pero todos muy hermosos. Puede haber sobre 20 especies diferentes, la mayor parte desconocidas de los botánicos. Calculo que en toda la vertiente oriental del Pico de Orizava, desde 2 á 11,000 pies sobre el nivel del mar, existen de 70 á 80 especies de *Quercus*. En un radio de cinco leguas alrededor de Huatusco, colecté hace 25 años un herbario y bellotas de 26 especies diferentes.

Las Ericaceas, como *Gaultheria*, *Arbutus*, *Clethra*, *Pyrola*, *Thibaudia*, *Lyonia*, *Leucothoe*, etc., cubren todo el camino a derecha é izquierda y no desaparecen sino hasta los 9,000 piés de altura. Un *Arbutus*, con racimos de flores blancas llega a ser un arbol de 30 centimetros de grueso y diez á doce metros de alto. El *Penstemon gentianoïdes*, con sus grandes espigas de flores, mitad blancas y mitad azules, *Lupinus*, *Campanula*, *Delphinium*, *Potentilla*, *Mimulus*, *Salvia*, etc., abundan igualmente. Las tres especies de *Pinus*, que existen todavia, son todos de cinco agujas (hojas), los de tres, como el *Pinus leiophilla* han desaparecido, ó mas bien, han sido exterminados. Entre 8 y 9,000 piés, se ve de léjos en léjos un *Pi-*

nus Orizavensis ó un *Pinus Ayacahuite* de poca altura y de fecha reciente, y no se encuentran mas que campos de maiz, adonde hace 27 años vi encinos y pinos colosales.

Al llegar á 9,000 piés de altura, desaparecen gradualmente los encinos, con excepcion de dos ó tres especies de *Quercus sempervirens* (texmole) para hacer lugar á esas gigantes Coníferas, que solamente en California se ven de igual tamaño. La mayor parte miden de 30 á 80 metros de altura, haciendo una impresion inolvidable. El *Pinus Russelliana,* la *Picea religiosa* y los dos ya mencionados constituyen todas las Coníferas que aun existen y que avanzan hasta 12,500 piés, pero que pasando de 11,000 disminuyen gradualmente de tamaño hasta no tener arriba de dos ó tres metros de altura. Entre 9 y 10,000 piés y donde las heladas son frecuentes, la vegetacion menuda estaba marchita, con excepcion de unas Gramíneas, *Carduus, Cineraria* y un magnífico *Habrothamnus* en plena floracion, que no es ni el *H. insignis* ni el *H. abelii.*

Es triste el ver que en una distancia de 5 leguas, que hace 27 años ví toda cubierta de encinos y Coníferas, hoy no existen mas que los troncos de los primeros, cubiertos de unos cuantos renuevos, y de los segundos solo una especie, de mediano tamaño, esparcida de léjos en léjos. Todo ha sido destruido, y al paso que va, dentro de pocos años desaparecerá el adorno más hermoso de nuestras montañas. He visto grandes siembras de maiz en medio de troncos colosales de Coníferas derribados en el suelo con el hacha, sin dar provecho de ninguna clase, y que el siguiente año serán todos quemados, sin dar más utilidad que abonar con su ceniza una tierra de por sí extraordinariamente fértil.

Llegué al fin al Jacal, y á la mañana siguiente que me levanté para ver salir el sol, todo estaba cubierto con un tapiz blanco; una helada fuerte habia caido en la noche y daba á los alredores una vista maravillosa. A la izquierda se distinguian dos lomas paralelas, cubiertas de pinos colosales, que se perdian de vista; á la derecha, hácia el Norte, el borde de la barranca de Jamapa, revestido con rocas inmensas, que parecian desplomarse á cada instante; y enfrente, á una distancia de cerca de dos leguas, el pico de Orizava, pero que no parecia distar ni 500 metros. En esta zona de dos leguas se distinguia perfectamente la gradual diminucion en tamaño de los pinos, desde 80 á 3 metros de altura, adonde termina el límite de la vegetacion, la parte árida, y últimamente la nieve. Espectáculo que no tiene igual por su magnificencia, y tanto más hermoso cuando el sol naciente doraba con sus rayos el plateado pico.

Cuidadosamente miré en mi tránsito á todos lados si podia encontrar una

Cinchona (Quina), pero no descubrí nada, aunque el gran Humboldt suponia que podian existir en la Cordillera de Centro-América y de México.

A las 7 de la mañana emprendí mi regreso, colectando por todo el camino. A las dos de la tarde llegué á Coscomatepec, adonde pernocté y al otro dia á Córdoba.

(CONCLUIRA.)

RECTIFICACION

ACERCA DEL DESCUBRIMIENTO DE LA NUEVA ESPECIE MINERAL, LLAMADA POR EL SR. PETERSEN,

GUADALCAZARITA.

Por tratarse de especies minerales del país, ha parecido oportuno á la Comision de Mineralogía y Geología de la Sociedad Mexicana de Historia Natural, dar en este periódico la traduccion del artículo de su finado miembro corresponsal, el Sr. D. José Burkart, sobre la prioridad en el descubrimiento de la supuesta nueva especie mineral, segun el Sr. Petersen. Le ha parecido tambien conveniente añadir, por no haberse publicado todavía en México, una copia de la descripcion que el Sr. Castillo acompañó á los ejemplares del *Sulfo-seleniuro de mercurio y zinc*, que remitió al Sr. Burkart, con objeto de que suplicara al Sr. Ransmelsberg la comprobacion de la nueva especie mineral, por medio de una análisis cuantitativa.

Ahora, como dicha especie mineral se describe en varias obras de mineralogía con nombres diversos, tomados de las localidades en que se ha encontrado, ó nombre de la persona á quien se ha dedicado, y resultarian para el mineral de la composicion química arriba expresada, los nombres de *Culebrite, Onofrite, Rionite, Guadalazarite*, etc., se hace necesaria una revision de los primeros trabajos mineralógicos sobre dicha especie, para discutir, tanto la prioridad del nombre como del verdadero descubridor.

México, Marzo 31 de 1875.

COMISION DE MINERALOGIA.

ARTICULO DEL DOCTOR J. BURKART DE BONN

SOBRE LA GUADALCAZARITA.

«*Infórmes mineralógicos,* 1872, *parte IV.*»

En estos Informes del tomo de 1872, se halla en la pág. 69 de la parte II, bajo el título «II, La Guadalcazarita, mineral nuevo, por Teodoro Petersen,» la descripcion y análisis química de un mineral compuesto de azufre, seleniuro de zinc y mercurio, encontrado en Guadalcázar de México, sobre el que dí un informe desde hace seis años, en los nuevos Anales de Mineralogía, etc., por G. Leonhard y H. B. Geinitz, del año de 1866, en las páginas 411 y siguientes.

Segun dicho informe, mi amigo el Sr. D. Antonio del Castillo, profesor de Mineralogía y Geología en México, me habia remitido, junto con un pequeño pedazo de chloroseleniuro de mercurio de Guadalcázar, otro más grande de allí mismo, con la clasificacion de sulfo-seleniuro de mercurio y zinc, acompañando una descripcion y el resultado de una análisis cualitativa de este último mineral, hecha por la vía seca y la húmeda, para su rectificacion.

Al remitir yo muestras de ambos minerales al profesor Rammelsberg, de Berlin, le supliqué hiciera una análisis de ellas, y habiendo repetido más tarde mi súplica, me contestó con fecha 27 de Diciembre de 1865, que los minerales de selenio remitidos, no se prestaban á una análisis química, porque además de ser las muestras demasiado pequeñas para tan difíciles investigaciones, parecian componerse de mezclas de oxidaciones, y no prometian resultados seguros.

Esto me indujo á suplicar al profesor Castillo, me mandara muestras más grandes, y á publicar entre tanto en aquella ciudad, los resultados obtenidos en las ántes referidas determinaciones hechas por este señor, á fin de que constara la existencia del chloroseleniuro de mercurio, y del sulfoseleniuro de mercurio y zinc de Guadalcázar, en el Estado de San Luis Potosí de México.

Si por lo expuesto no puede disputarse al profesor Castillo el descubrimiento del nuevo mineral llamado sulfoseleniuro de mercurio y zinc, tambien se debe al Sr. D. Teodoro Petersen el mérito de haber practicado la primera análisis completa, y confirmado con ella la existencia de la nueva especie mineral, sin prévio conocimiento, segun parece, de la descripcion hecha por el Sr. Castillo, de la Guadalcazarita descubierta por éste.

Aunque ya he recibido nuevas muestras del mineral referido, no se ha hecho aún la análisis química de ellas. Segun se ve por estas muestras, hay dos clases de sulfoseleniuro de mercurio y zinc, ó Guadalcazarita, siendo una la que describió el Sr. Castillo, de lustre metálico, de color gris de plomo, diseminada en la matriz, ó en masas terrosas embutidas en ella; y la otra, probablemente la misma que ensayó Petersen, crypto-cristalina, de color negro de fierro, segun parece, formando cintas muy delgadas.

Segun las descripciones mineralógicas hechas por Castillo y Petersen, se distinguen los dos pedazos de mineral ensayados por ellos, en su color, lustre, y forma; pero son de igual dureza, y tienen casi el mismo peso específico, aunque segun Castillo, este varía entre 6.69 y 7,165.

En el ensaye químico del mineral por la vía seca, obtuvieron Castillo y Petersen resultados casi iguales. Haciendo uso del soplete, percibió Castillo, al principio, un olor de azufre, miéntras que Petersen observó un vapor de azogue; despues sintieron ambos un olor de selenio, notando el primero, un resíduo amarillo, y blanco amarillento el último, quien lo reconoció por óxido de zinc.

Calentándolo en el matracito obtuvo Castillo un sublimado, que frotado se cubrió de azogue, y despues, habiéndose volatilizado el azufre, selenio y azogue, quedó un depósito de óxido de zinc, que era amarillo en caliente, y blanco despues de frío.

Tanto él como Petersen obtuvieron, calentando el mineral en un tubo abierto de cristal, un sublimado que Castillo designa como formado de zonas, de selenio metálico abajo, una sustancia rojo-parduscа sobre éste, y globulitos de azogue encima; miéntras que Petersen describe el producto como un sublimado gris hasta negro, de mercurio, azufre y seleniuro de mercurio.

El estudio de ambos minerales ha dado por consiguiente, segun lo que aparece de la comparacion hecha de sus pormenores, un resultado igual en varios respectos, y no podrá ponerse en duda la identidad del que fué determinado por Castillo desde 1865, con el que hasta ahora ha sido analizado por Petersen, quien lo denominó, Guadalcazarita, aunque la prioridad del descubrimiento se debe al primero.

Copia de la descripcion del Sr. Castillo a que se refiere el Sr. Burkart.

Sulfoseleniuro de mercurio y zinc de Guadalcázar.

Lustre metálico: gris de plomo negruzco. Romboedro? y en masas diseminadas. Textura hojosa encubierta y desigual, de grano grueso.

Blando. Dureza de 3: raspadura negra agrisada.

Peso específico de 6.69 á 7,165.

ANALISIS CUALITATIVA.

Via seca.

Al soplete da al principio olor sulfuroso, y despues de selenio. Arde con llama azul sobre carbon, y á la primera impresion de la llama se pone amarillo que pasa á rojo. Da pegadura pardo-rojiza y despues amarilla, dejando un esqueleto amarillo.

En el matracito se sublima una pegadura negra agrisada, cuyo polvo frotado es negro pardusco, y sobre ésta se adhiere otra de mercurio.

Desalojados el azufre, selenio y mercurio por sublimacion, se obtiene una pegadura amarilla en caliente, y blanca despues de fria, de óxido de zinc.

Con bórax da esmalte lechoso y un esqueleto amarillo que no se disuelve. Tratado el esqueleto en la cucharilla de platina con la solucion de nitrato de cobalto, da un grano verde de óxido de zinc.

En el tubo da olor de selenio y una zona de selenio metálico; encima de ésta otra rojo-parduscа, y más arriba globulitos metálicos de mercurio.

Via húmeda.

Es insoluble en ácido nítrico y en clorhídrico; pero es soluble en agua régia.

Tratado en ésta, se obtienen glóbulos que sobrenadan, de azufre y de selenio.

Evaporado despues el líquido en que se ha disuelto el mineral, para hacer escapar el exceso de ácido, y dilatado en agua, da con potasa un precipitado amarillo, insoluble en un exceso de reactivo.

Con ioduro de potasio, lo da rojo, soluble en un exceso de reactivo.

Con cloruro de estaño, si se usa en pequeña cantidad, da precipitado blanco de subcloruro de mercurio; y usado en exceso, lo da gris, de mercurio metálico, notándose particularmente cuando se calienta.

El líquido anterior filtrado y separado el mercurio, si se trata con potasa, da precipitado blanco de óxido de zinc, soluble en un exceso de reactivo. Lo da igual con ferrocianuro de potasio, y es soluble en la potasa.

Comparando pues, ambas análisis cualitativas, resulta un mineral compuesto de azufre, de selenio, de zinc y mercurio, cuyas proporciones se fijarán por una análisis cuantitativa.

México, Febrero 20 de 1865.

EL TEQUEZQUITE.

ESTUDIO DEL SR. D. MANUEL MONTAÑO RAMIRO, PUBLICADO EN EL AÑO DE 1870, COMO TESIS PARA SU EXAMEN PROFESIONAL DE FARMACIA; DISPUESTO BAJO UN ORDEN DISTINTO Y CON ALGUNAS AMPLIACIONES, POR EL SR. D. MANUEL M. VILLADA, SOCIO DE NUMERO.

La palabra tequezquite, adulteracion del mexicano *Tequixquitl*, que significa, «cosa semejante á piedra,» designa una sustancia mineral muy conocida entre nosotros, formada de la mezcla de diferentes sales, especialmente carbonato de sosa y cloruro de sodio. Lo producen naturalmente los lagos de Texcoco, Zumpango, San Cristóbal y otros lugares del Valle de México, existiendo tambien en diversas localidades de la República como Puebla, San Andrés Chalchicomula, Huamantla, llanuras de Ixtlahuaca, Valle de Santiago, etc.

Los antiguos mexicanos hacian la explotacion de este compuesto salino, segun afirma el célebre historiador Hernandez, en su artículo intitulado: «El tequezquite, ó nitro mexicano:» en él indica la manera de obtenerlo entre los indígenas y sus aplicaciones en aquella época, tanto economicas como medicinales.

El cuerpo de que ahora nos ocupamos se presenta con caractéres físicos diversos, que se designan con nombres especiales por las personas que lo esplotan; así, llaman *espumilla*, al que se asemeja á la espuma del agua; *confitillo*, cuando su superficie está erizada de pequeñas tuberosidades; *cascarilla*, si su aspecto es el de costras ó tiestos; *polvillo*, en fin, en su estado pulverulento.

El primero se recoge por los meses de Diciembre, Enero y Febrero, haciendo en la tierra numerosos surcos paralelos, destinados á recibir el agua, la que, segun la inclinacion del terreno, llega naturalmente por medio de canales, ó bien la elevan artificialmente á las partes altas; una vez llegado el liquido á aquellos depósitos, se impide su salida por medio de diques, y se aguarda á que espontáneamente se evapore para recoger los residuos.

La cosecha del segundo se verifica en los lugares de donde se ha sacado el anterior. Tan luego como caen los primeros aguaceros, que por lo regular es en el mes de Marzo, las aguas disuelven las sales más solubles que han quedado: durante el primer tiempo de la evaporacion, bajo la accion de los rayos solares, se contrae la costra ya formada y se hiende irregularmente, originándose así esta variedad, que lleva tambien el nombre de *tepalcatillo.*

La del tercero se efectúa el mes de Mayo, del modo siguiente: se construyen unos cuadriláteros de césped, dejándoles en los lados que miran hácia las aguas del lago, algunas aberturas por donde aquellas puedan tener acceso, impulsadas por el viento: tan pronto como esto se verifica, se obstruye la comunicacion, quedando las aguas extendidas en una grande superficie: por su extension y corta profundidad, la evaporacion se hace en ocho ó diez dias, al cabo de los cuales aparece en la superficie una película, debida á la concentracion; luego que esto se observa, se agitan las aguas por medio de instrumentos especiales llamados *rastrillos,* con objeto de acelerar su evaporacion y recoger el tequezquite ántes de que se adhiera á las paredes del vaso.

El cuarto, por último, se obtiene de los lugares de donde se han retirado las aguas saladas, quedando bajo la influencia del calor del sol, las sales del todo eflorescidas.

Algunas análisis han sido practicadas hasta hoy, de las distintas variedades.

La del *espumilla,* hecha por Berthier, profesor en la Escuela Real de Minas de Paris, dió el siguiente resultado:

Carbonato de sosa anhidro.	0,516
Sulfato de sosa.	0,153
Sal marina.	0,045
Agua	0,246
Materias leñosas.	0,030
Total.	0,990

Esta variedad se cosecha en la parte N. O. del lago de Texcoco y en el de San Cristóbal.

En la análisis industrial practicada por el Sr. D. Guillermo Hay, fabricante de sosa en Texcoco, sobre los tequezquites confitillo, cascarilla y polvillo, obtuvo lo que sigue:

Para el primero, por término medio.

Carbonato de sosa.	28
Cloruro de sodio.	30
Materias terrosas.	35

Se cosecha en la parte E. y S. O. del lago de Texcoco y en Ixtapalapam.

Para el segundo, por término medio.

Carbonato de sosa	0,20
Sulfato de sosa	0,14
Cloruro de sodio	0,46
Materias terrosas	0,30

Al Norte del lago de Texcoco é Ixtapam.

Para el tercero, por término medio.

Carbonato de sosa	0,5
Sulfato de sosa	1,5
Cloruro de sodio	6,0
Materias terrosas	85,0

El Sr. Montaño Ramiro obtuvo en 100 gramos de tequezquite espumilla, que es la variedad más apreciada, las sustancias que se expresan á continuacion:

Carbonato de sosa	57,00
Sulfato de sosa	10,87
Cloruro de sodio	1,13
Sales insolubles	7,00
Materia organica	2,00
Agua	22,00

El mismo señor ha encontrado además en la parte soluble del tequezquite, huellas de nitratos, usando como reactivo el sulfato de fierro, como lo recomienda H. Rose, y en la insoluble carbonato de cal en cantidad notable, óxido de fierro y fosfato de fierro y cal, muy poco, siliza pura y silicatos, especialmente de alumina. Se advierte desde luego en todas estas analisis, que las sales que predominan en el tequezquite, son el carbonato de sosa y el cloruro de sodio, y que sus proporciones cambian en las distintas variedades. La razon de esto vendrá naturalmente una vez explicado el origen de aquel compuesto; asunto, y muy importante, que los Sres. D. Gumesindo Mendoza y D. Alfonso Herrera se propusieron resolver en un trabajo publicado el año de 1866 en la Gaceta Médica de México, y del que hacemos á continuacion un extracto.

Las teorías emitidas anteriormente para explicar la fuente de donde provienen el carbonato de sosa y el cloruro de sodio, tan abundantes en las aguas de los lagos situados entre el Norte y Oriente del Valle de México, no han sido de ninguna manera confirmadas, ni por los hechos ni por la experiencia, para que pudiesen pasar al rango de verdades demostradas.

La existencia, en efecto, de un banco de sal gema, y la doble descomposicion entre el cloruro de sodio y el carbonato de cal, para producir el carbonato de sosa; la preexistencia en los lagos de las sales en cuestion, y por último, de que son éstas suministradas por las aguas del lago de Xochimilco, en el supuesto de que ántes de salir han atravesado una capa feldespática, no son de ninguna manera admisibles. No la primera, puesto que, no se ha demostrado la presencia de un banco de tal naturaleza; y aun admitiéndolo, ¿cómo explicar que el cloruro de sodio se halla al pié de los cerros de la cordillera, por sus cuatro puntos cardinales, en pequeña cantidad y solo en la superficie de aquellos lugares donde ha estado estancada el agua que ha bajado de su vertiente, y aun por allí, por donde solo han pasado esas mismas aguas? Todavia más: en los lugares donde se encuentra el cloruro de sodio en la estacion de las aguas, se encuentra el carbonato en la estacion del invierno, y siempre superficial: á unos cuantos centímetros de profundidad, ya no acusan los reactivos la presencia de estas sales, (textual). La segunda carece de todo fundamento para refutarla seriamente; la cuestion, por otra parte, quedaria siempre la misma. La tercera, en fin, tampoco es admisible, por el hecho de que, como afirma el Sr. baron de Humboldt, «el agua más pura y limpia es la de Xochimilco;» y además, ¿cómo explicar la accion de los feldespatos para determinar la formacion del carbonato de sosa y cloruro de sodio? Era, pues, necesario dirigir por otro camino las investigaciones para resolver este problema.

La antigua teoría del Sr. Aubuisson de Voisins, de que la formacion del cloruro de sodio pudiera ser espontánea, como lo es la del nitro, por singular que fuese, parecia plausible una vez comprobada la existencia del cloro, para combinarlo con el sodio, así como la del ácido carbónico para formar el otro compuesto; en una palabra, se presentaba el último término del problema; faltaba resolver el primero. La presuncion de que el cloro existiese en las aguas pluviales al estado de ácido clorhídrico, puesto que éste se produce en algunos volcanes en actividad, no fué confirmada; pero la análisis del pórfido traquítico de Guadalupe, demostró en abundancia el cloruro de calcio y el silicato de sosa entre sus componentes: además, el ácido carbónico se desprende en gran cantidad de las fuentes conocidas, como el Pocito y el Peñon de los Baños, y en general, de otros puntos numerosos: los elementos, pues, que se buscaban, existian en las rocas y en el suelo del Valle: con la adquisicion de estos datos, la teoría enunciada fué formulada por sus autores los Sres. Mendoza y Herrera en los siguientes términos:

«En la estacion de las lluvias el agua cae sobre las rocas; y sus *detritus*, formados bajo las influencias climatéricas del aire, el calor y los hielos del invierno, disuelve las dos sales, cuya existencia hemos demostrado; las arrastra y conduce á los receptáculos naturales; allí se carga, mejor dicho, se satura de ácido carbónico, proviniendo de las fuentes ya señaladas en el Valle, y todos estos cuerpos una vez en presencia unos de otros y en un estado que favorece y despierta las afinidades, se verifican las dobles descomposiciones que pasamos á formular:

«1ª El ácido carbónico obrando sobre el silicato básico de sosa, se apodera del exceso de base, forma carbonato de sosa soluble, y el silicato neutro insoluble se precipita.

«2ª El cloruro de calcio reobrando sobre el carbonato de sosa, forma cloruro de sodio soluble y carbonato de cal insoluble, que se precipita en virtud de esta ley muy conocida: "cuando se mezclan dos sales que puedan dar por el cambio de sus bases y de sus acidos, una sal insoluble ó poco soluble, estas sales se descomponen, y el compuesto ménos soluble se precipita.»

«Ahora los dos cuerpos insolubles que resultan de estas dobles descomposiciones deben encontrarse en los sedimentos, y ciertamente, una análisis que se habia hecho de esa piedra de agua, como decian nuestros mayores, pues esto significa *tepetatl*, nos habia acusado la presencia de estas dos sales insolubles, silicato de sosa y carbonato de cal.

«Por otra parte, una teoría está de acuerdo con la naturaleza cuando las experiencias directas, procurando hacer lo que ésta hace en una escala tan vasta, la confirman: hemos ejecutado esas experiencias, ellas han puesto la verdad en toda su luz y nos dan confianza para decir, el problema está resuelto; hé aquí estas experiencias:

1.ª Tomamos una solucion concentrada del liquido provenido del tratamiento del pórfido y la dividimos en dos porciones: a la primera la ponemos en contacto de una solucion débil de carbonato de sosa, inmediatamente aparece el precipitado de carbonato de cal; filtramos, concentramos de nuevo, y el cloruro de sodio cristaliza en su forma cúbica y reconocible por su sabor que nos es tan familiar.

2.ª Hacemos pasar una corriente de ácido carbónico en la segunda porcion; concentramos hasta hacer desaparecer todo el liquido; el resíduo lo tratamos por una solucion débil de ácido sulfúrico; hay viva efervescencia que acusa la presencia del carbonato de sosa que ántes no existia.

«Las mismas experiencias son repetidas con el polvo del pórfido, y los resultados son los mismos.»

Con anterioridad á esta teoría, el Sr. D. Leopoldo Rio de la Loza, habia emitido ya otra, para explicar la presencia en las aguas del lago de Texcoco de las dos sales que forman principalmente el tequezquite. Segun este señor, las materias que contienen los derrames de la ciudad de México, y que van a depositarse á aquella cuenca, bajo la influencia de los agentes físicos, químicos, etc., reproducen el carbonato de sosa y el cloruro de sodio. Las análisis más recientes han demostrado en efecto, en los excrementos humanos, sobre 100 partes, 2.367 de sosa y 0.780 de cloro; y en los de los cuadrúpedos, 2.420 de la primera y 0.198 del segundo. Supone el autor que por la diferencia de edades, pérdidas, estado patológico, etc., etc., solo se aproveche un dos por ciento de sosa; calcula que la cantidad de excrementos que corresponden á un individuo en 24 horas, inferiormente es de 200 gramos, que contienen 4 gramos de sosa. Apoyándose en seguida en el número de habitantes, deduce que la cantidad de este álcali que se produce al dia, es de 3,726 k. 584 gms., ascendiendo anualmente á 1.360,203 k. 160 gms.; a esta cifra hay todavía algo más que agregar; pero teniendo tansolo en cuenta el jabon que se consume sin hacer caso de otros muchos desperdicios, en los que existe tanto la una como el otro, el Sr. Rio de la Loza, estima sin exageracion, en 37,265 k. 840 gms. la sosa que proviene de dicho artículo.

Esta teoría, aunque no es tan general en su aplicacion como la anterior, de ninguna manera está en oposicion con ella, sino ántes bien, explica la mayor concentracion salina de las aguas del lago de Texcoco, respecto de los demas lagos. La objecion que se le ha hecho, de que por qué en otros lugares en donde existen los mismos desperdicios ó residuos, no se forman las sales mencionadas, es fácil de desvanecer si se atiende á que las circunstancias varian en las diversas localidades, y entre otras, el desprendimiento del ácido carbónico, que no es probable se observe en todas ellas.

Por último, apuntaré tansolo, que el Sr. D. Antonio del Castillo, se inclina mas bien á creer que las aguas torrenciales cargadas de ácido carbónico, obran sobre los feldespatos volcánicos, de cuya descomposicion puede resultar entre otros productos, el carbonato de sosa; en cuanto al cloruro de sodio, es probable se halle diseminado en diversas rocas, como producto de emanaciones volcánicas, é igualmente disuelto por las aguas y concentrado en los vasos inferiores de la cuenca de México, pues le parece, por otra parte, muy dudosa la existencia del cloruro de calcio en las traquitas, siendo de necesidad mayor número de experiencias para demostrar lo contrario. Esta hipótesis da sin duda una explicacion mas lata del fenómeno y es aplicable á otras localidades de la República, en donde no se observa desprendimiento de ácido carbónico, ni es probable se encuentre el cloruro de calcio que solamente existe en determinadas rocas.

Volviendo de nuevo al trabajo del Sr. Montaño Ramiro, podemos, como él dice, explicarnos la causa de la diferencia en los resultados de las análisis. La cantidad de carbonato de sosa, debe ser, en efecto, tanto más grande, cuanto mayor es el contacto de los silicatos con el agua y el ácido carbónico: la estacion de las lluvias, como se sabe, cesa por lo regular en el Valle de México, á mediados de Octubre; el *confitillo* se comienza á recoger, desde Diciembre, continuando la recoleccion, durante Enero, Febrero y principios de Marzo; por término medio, han trascurrido, hasta entónces, tres meses de sequía, y por consiguiente, la solucion debe estar muy diluida, pudiéndose calcular, próximamente, que la cantidad del cloruro de calcio, es como la mitad del carbonato de sosa que ha comenzado á formarse: en este momento, el agua, llegando á los vasos de concentracion y evaporacion, vendrá la vez de que se verifique el cambio previsto por los Sres. Herrera y Mendoza, y se forme cloruro de sodio y carbonato de cal insoluble; teniendo que ser el resíduo, concluida la evaporacion, una mezcla de estos dos cuerpos, más carbonato de sosa: de hecho, la análisis cualitativa del tequezquite, ha demostrado una cantidad notable de carbonato de cal: no habiendo hasta aquí pérdida alguna de sales, se comprende, por qué las dos que predominan están, en la variedad de que hablamos, en partes iguales.

Despues de las primeras lluvias de Marzo, se cosecha el *cascarilla*, ya formado el tequezquite, y es natural suponer, que las sales más solubles, sean llevadas por las aguas que salen de los surcos ó reabsorbidas por la arena: esta pérdida explica, por qué en dicha variedad el cloruro de sodio esta en la relacion de veinte á cuarenta y seis, ménos que en el *confitillo*.

En el mes de Mayo, se extrae el *espumilla*; a esta fecha han pasado ya, seis meses de evaporacion, y en cuyo tiempo ha estado obrando sin cesar el ácido carbónico, que continuamente se desprende, sobre los silicatos, aumentándose en consecuencia dia á dia la cantidad de carbonato de sosa; no así el cloruro de sodio, puesto que el de calcio que le da origen, no aumenta, pues cualquiera que sea su cantidad, tiene que ser la misma que la que baja de las montañas en los *detritus* del pórfido traquítico: hé aquí la razon, por qué en la variedad actual el cloruro de sodio y el carbonato de sosa están en la relacion, análisis de Berthier, de 0,045 á 0,316. Lo que pasa en la naturaleza, el industrial puede aprovecharlo, ya para obtener las dos sales más importantes del tequezquite, como en el *confitillo*, o en mayor cantidad la última de las dos mencionadas, como en el *espumilla;* la cuestion es de tiempo.

Para terminar, hablaré rápidamente de la importancia del producto de que nos ocupamos: en la fabricacion del vidrio, el jabon, la loza, de las telas pintadas, etc., es de vital interes, pues son industrias que no pueden existir sin el carbonato de sosa. Si en nuestro país bajo este respecto no presenta mayor utilidad, no así en el extranjero, cuando se llegue á exportar con economía. En efecto, siendo el tequezquite un sexqui-carbonato de sosa casi puro, basta solo la calcinacion ó algun agente químico para purificarlo; miéntras la sosa artificial se obtiene reverberando el sulfato de sosa con carbon y carbonato de cal, exigiendo la operacion mucho tiempo y no obteniéndose sino un producto harto impuro; la competencia se podria establecer, en consecuencia, con mucha ventaja de nuestra parte.

Segun el Sr. D. Guillermo Seager, en su Memoria: «Recuerdos de México, aparte de sus metales preciosos,» publicada en el año de 1866, la cantidad de sosa que puede dar el lago de Texcoco, cuyas aguas tienen un 10 por 100 de sales en solucion, es de 216 libras por metro cúbico, cuyo precio es de cinco pesos. Mas como el lago, segun él, tiene sesenta y dos y medio millones de metros cúbicos; resulta como valor de las sales $312.500,000.

El ingeniero americano, Smith, dice que el valor de las sales del lago, cuando puedan exportarse, será mayor que el de las minas del Real del Monte, Guanajuato y Zacatecas reunidas que suministran las tres cuartas del dinero que circula en todo el mundo, porque el consumo del carbonato de sosa puede calcularse:

Para	Inglaterra	$ 10.000,000
,,	Francia	10.000,000
,,	Alemania	10.000,000
,,	Estados Unidos	5.000,000

Lo que hace $ 35.000,000 anuales, solo por estos cuatro países, en el supuesto de que México sea el que abastezca estos mercados, y llegará un dia en que esto pueda verificarse, puesto que se podria vender á un precio más bajo que en cualquiera otra parte.

Estos cálculos, suponiéndolos exagerados y que se reduzcan á la mitad, demuestran la importancia industrial y mercantil del tequezquite.

México, Marzo 15 de 1875.

NOTA DEL SEÑOR DON PABLO DE LA LLAVE,

ACERCA DE LAS COSTUMBRES DE UNA HORMIGA MEXICANA.

Juzgamos de interes la insercion de esta nota como adicion al excelente artículo del Sr. Norton, ya publicado, sobre las hormigas mexicanas. La nota del Sr. La Llave se refiere sin duda á la *Eciton mexicana ó Sumichrasti. (C. de P.)*

«Entre las muchas hormigas que he visto en Córdoba y sus contornos, una de las más notables es la hormiga soldado, que entiendo se encuentra en gran parte del Estado de Veracruz, y es regular la haya tambien en otros Estados. No sé en qué época ni en qué términos procede este insecto para propagar su especie, pues nunca las he visto salir de hormigueros ni conducir á él la presa, sino que donde mismo la cogen la devoran. En los grandes calores las he encontrado formando á la sombra columnas cerradas de una cuarta de ancho y algunas varas de largo, inmóviles y como descansando, muy arrimadas unas á otras: á veces las he encontrado tambien en los mismos términos, pasado un aguacero, abrigadas en el bosque, y situadas en los pedazos más altos y eminentes del terreno. Es de las hormigas que pican, y dos veces que lo han hecho conmigo en el monte, por no advertir que por allí andaban, sentí un piquete general, es decir, que fueron subiendo por los piés é introduciéndose sin hacer mal, hasta que todas ó casi todas me picaron á un tiempo, como si hubieran recibido una señal para hacerlo. Este animal es verdaderamente feroz, segun verémos despues, y no debo omitir aquí un hecho que tambien lo confirma. Acabado de pasar un aguacero, encontré las terribles bandas como entumidas; á este tiempo salió el sol despidiendo el fuego propio de la estacion de las lluvias; á poco volvieron en sí las hormigas y empezaron á desfilar. En esto me ocurrió dar fuego por varias partes á un gran pedazo de yesca y echárselos, y las valientes hormigas, sin arredrarse con la brasa, la atacaron en términos, que despues de retiradas contamos más de ciento entre muertas y estropeadas. En medio de estas circunstancias, ¿quién creeria que la visita de este insecto en las habitaciones es para el hombre un presente inestimable de la Providencia en las tierras calientes? En efecto, aun ántes de llegar á las casas, ya los insectos de que se alimentan presienten su exterminio, y salen á luz, mas que sea á medio dia, alacranes, toda especie de arañas, cientopiés, grillos, cucarachas y hasta ratoncillos y culebritas; todos se ponen en movimiento y corren aturdidamente; pero sus esfuerzos son inútiles: llega, en fin, el atroz enjambre en una especie de desórden, ó mejor diré, desplegados sus terribles batallones: nada hay que pueda resistir á su inexorable furor; cuanto encuentran allí mismo lo devoran, y concluida la matanza, suben ordenadamente en columnas por las paredes y techos, en busca de los insectos que se han quedado ocultos en sus escondrijos y madrigueras. En poco tiempo registran y dan vuelta á toda una casa, y cuando se retiran, es porque ya la dejan limpia. Como no tengo ahora á la vista esta hormiga, no puedo describirla, pero sí aseguro que no es la *militaris* de Fabricio. Se me pasaba decir, que estos animales se desordenan y huyen tomando entre los dedos una tabla y dándole repetidos golpes con un palo como bolillo, es decir, que el tambor que en nuestros soldados arregla y sostiene la marcha, en estos insectos produce el efecto contrario. He visto tambien en estas tribus guerreras, individuos que se distinguen del resto, por su tamaño y color, pero en poca cantidad, lo que me hace sospechar que son las hembras.

México, Julio 21 de 1832.

MINERALOGIA.

EXÁMEN Y CLASIFICACION DE ALGUNAS ESPECIES MINERALES DE MEXICO,

COMUNICADAS POR EL SEÑOR DOCTOR DON JOSE BURKART.

A principios del año de 1865, el Sr. D. Antonio del Castillo me mandó varias muestras de minerales de México para rectificar su clasificacion, dirigiendo una parte de ellas al Sr. Rammelsberg, de Berlin, para su análisis. Cumpliendo con este encargo mandé tambien á este químico distinguido algunos otros minerales mexicanos poco conocidos que tenia en mi coleccion, quien á pesar de estar muy ocupado con otros trabajos científicos, no dejó de obsequiar mi recomendacion, comunicándome el análisis de algunos de estos minerales, y publicando por su parte el de otros en el periódico de la Sociedad Geológica alemana del referido año, en Berlin. [1] Voy á reproducir en diversos artículos y en idioma español, tanto estas comunicaciones del Sr. Rammelsberg, como otras noticias sobre minerales mexicanos, para conocimiento de los amantes de la mineralogía de México, contribuyendo así, al publicar estos resultados, tanto a aumentar el estímulo por el estudio de esta ciencia, cuanto á fomentar el adelanto de este ramo de la historia natural de México.

Articulo I.

De la Castillita, nueva especie mineral de México, por el Sr. Rammelsberg.

En el periódico de la Sociedad Geológica alemana, (Berlin 1866, pág. 23), dice el Sr. Rammelsberg, con relacion á esta nueva especie mineral, haber recibido de mi parte un ejemplar con el nombre de cobre abigarrado de Guanasevi, que me habia remitido D. Antonio del Castillo, de México. En esta última suposicion hay un equívoco, porque ese mineral no me fué enviado por el Sr. Castillo, sino que existia hacia algunos años en mi coleccion mineralógica; lo que escribí tambien al Sr. Rammelsberg cuando me informó acerca de su intencion de dedicar este mineral, que habia reconocido ser una especie nueva, á aquel señor; introduciéndola con el nombre de «Castillita» en el sistema de mineralogía; advirtiéndole ademas que aun cuando dicho mineral analizado no provenia del Sr. Castillo, tenia este señor tantos méritos por el fomento de la Mineralogía y Geología de México, que bien merecia la dedicatoria propuesta; de lo que resultó que el Sr Rammelsberg introdujera la nueva especie mineral en el sistema de mineralogía, al publicar los siguientes resultados del análisis de dicho mineral, con el nombre de «Castillita.»

«La Castillita se encuentra en masa de textura hojosa y está tomada de los colores abigarrados hasta en su interior. Su peso específico resulta ser por dos experimentos de 5,186 y 5,241.

«Al soplete se funde con alguna dificultad y da una escoria refractaria, que en parte está teñida de rojo por el cobre. Se disuelve en ácido nítrico, dando un licor azul, separándose el azufre y el sulfato de óxido de plomo.

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[1] Véase el "Zeitschrift der deutschen geologischen Gesellschaft." Berlin 1866, tomo. XVIII, págs. 19 y siguientes.

Rusentada la prueba en contacto con hidrógmo, da una pequeña cantidad de azufre y trazas de sulfohidrico, pero no da agua ninguna. En un ensaye la pérdida fué de 1,85 % y el resíduo era infusible.

«El mineral no puede ser cobre abigarrado, porque además del cobre y fierro, contiene zinc, plomo y plata. Su análisis por medio del cloro da:

Azufre	25,65
Cobre	41,11
Plata	4,64
Plomo	10,04
Zink	12,09
Fierro	6,49
	100,02

Los átomos de los metales y del azufre están en la proporcion de 4 : 3; el cobre debe por consiguiente, hallarse por una ⅓ de CuS, y por ⅔ de Cu^2S, pudiéndose representar el todo por la fórmula:

$$R^2S + 2RS. = \left.\begin{matrix} Cu \\ Ag \end{matrix}\right\}^2 S + 2 \left.\begin{matrix} Cu \\ Pb \\ Zn \\ Fe \end{matrix}\right\} S,$$

y la distribucion del azufre se reparte del modo siguiente:

Cobre	27,70	+ Azufre	7.00
Plata	4,64	,,	0,69
Cobre	13,41	,,	6,76
Plomo	10,04	,,	1,55
Zink	12,09	,,	5,95
Fierro	6,49	,,	3,71
			25,66

Para averiguar si el mineral, no obstante su aspecto homogéneo, pudiera ser una mezcla, se ensayaron pedacitos de varias partes de la muestra, se lavó el polvo y se analizó la parte más ligera y la parte más pesada, por separado, resultando solamente cortas diferencias en la ley del cobre . . . .

(42,35—42,71—43,35 %)

En la ley del fierro,

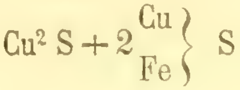
(6,30—6,55—6,92—7,06 %)

Y en la ley de plata y plomo juntos,

$$(13,76-15,18\ \%)$$

De modo que no hay duda que es una nueva especie mineral, que propongo se llame Castillita, en honor del Sr. D. Antonio del Castillo, de Mexico.

Se observa fácilmente, que el mineral es una mezcla isomórfica muy análoga al cobre abigarrado cristalizado, á saber:



$$Cu^2\,S+2\left.\begin{matrix}Cu\\Fe\end{matrix}\right\}S$$

No permite el contenido del azufre de este mineral, admitir solamente Cu^2S, pues entónces el grado más alto del sulfuro de fierro no seria $Fe^2\,S^3$ sino $Fe\,S^2$, que al ménos no se halla presente como mezcla.

Articulo II.

Del cobre abigarrado de Ramos y de su composicion comun,

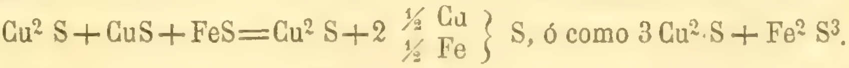
por el Sr. Dr. Rammelsberg. [1]

Una muestra de cobre abigarrado que me procuré en mi visita á este mineral, fué analizada por el Sr. Dr. Rammelsberg, y dió los resultados siguientes:

«Su peso especifico es =5,030, y perdió el mineral al calentarlo en hidrógeno =2,54 %. Su análisis dió: azufre =25,27; cobre =61,66; fierro =11,80; plomo y trazas de plata =1,90; en todo =100,63.

«Segun esta analisis, el cobre abigarrado de Ramos, tiene, con excepcion de la pequeña ley de plomo, la misma composicion que las variedades de Ross-Island, Toscana, Chile, Bristol, Westmoreland, la Mar blanca, etc., y da lugar á las consideraciones siguientes, con respecto á la composicion química de la especie, y á las de una composicion semejante en lo general.

«De los análisis de algunas variedades cristalizadas de este mineral, se deduce, que se compone de 3 átomos de azufre, 3 átomos de cobre, y 1 átomo de fierro; pero es muy dificil de determinar si estos se han de considerar como



$$Cu^2\,S+CuS+FeS=Cu^2\,S+2\left.\begin{matrix}\tfrac{1}{2}\ Cu\\\tfrac{1}{2}\ Fe\end{matrix}\right\}S,\ \text{ó como}\ 3\,Cu^2{\cdot}S+Fe^2\,S^3.$$

En todos estos minerales de cobre abigarrado, la ley de cobre es de 56 á 58 %. Pero tenemos 10 análisis de cobre abigarrado de varias localidades, que rindieron de 60 á 63 %, y además, 5 análisis que dieron casi 70 % de cobre. Todas estas variedades más ricas en cobre se hallan en masas; á lo ménos ninguna de ellas se halla en cristales bien pronunciados, y por esto se ha supuesto siempre que son mezclas de cobre abigarrado y de cobre sulfúreo.

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[1] Véase el l. cit. p. 19.

Esta suposicion tan favorable por sí misma, está en contradiccion sin embargo con otras relaciones, y no se sostiene al examinar la cuestion atentamente. En primer lugar, seria muy raro que semejantes mezclas se hallasen en tan diversas localidades y que se redujesen á dos clases de una ley mayor de cobre. ¿Podria suponerse que los minerales de Conecticut, de Irlanda, de la Mar blanca y de México, fuesen mezclas todas de composicion igual? ¿Porque tendria el mineral de Sangerhausen, exactamente la misma composicion que el de Lauterberg?»[1] «Calculando la composicion atómica de los análisis de más confianza, se encuentra para los cobres abigarrados de:

1°. la mina	Condurra segun Plattner . . .	1 Fe	3,38 Cu	3,33 S
2°. ,, ,,	Redruth ,, Chodenew. . .	1 ,,	3,4 ,,	3,15 ,,
3°. ,, ,,	? ,, Varrentrapp . .	1 ,,	3,45 ,,	3,2 ,,
4°. ,, ,,	Martanberg ,, Plattner . . .	1 ,,	2,9 ,,	2,6 ,,
5°. ,, ,,	Ross-Island ,, Phillips . . .	1 ,,	3,8 ,,	2,97 ,,
6°. ,, ,,	Ramos en México segun Rammelsberg	1 ,,	4,6 ,,	3,7 ,,
7°. ,, ,,	Connecticut ,, Rodemann . . .	1 ,,	4,8 ,,	3,9 ,,
8°. ,, ,,	Mina de Woitzki, segun Plattner .	1 ,,	4,8 ,,	3,8 ,,
9°. ,, ,,	Eisleben ,, Plattner . . .	1 ,,	8,2 ,,	5,2 ,,
10. ,, ,,	Lauterberg ,, Rammelsberg . .	1 ,,	8,8 ,,	5,46 ,,
11. ,, ,,	Sangerhausen, segun Plattner . .	1 ,,	8,9 ,,	6,2 ,,

«Ninguno de los análisis corresponde exactamente á la composicion adoptada hasta ahora; quiero decir, á la proporcion de los átomos 1 : 3 : 3. Adoptando, sin embargo, esta proporcion para los análisis del núm. 1—4 (comprendiendo los de los minerales cristalizados del núm. 1—3) aparece que el:

		Fe	Cu	S
Núm. 6 $= 9Cu^2S + 2Fe^2S,^3$	ó en proporcion de los átomos	1 :	4,5 :	3,75
,, 7 y 8 $= 5Cu^2S + Fe^2S^3$	,, ,, ,,	1 :	5 :	4
,, 9 $= 8Cu^2S + Fe^2S^3$	,, ,, ,,	1 :	8 :	5,5
,, 10 $= 9Cu^2S + Fe^2S^3$	,, ,, ,,	1 :	9 :	6
,, 11 $= 10Cu^2S + Fe^2S^3$	,, ,, ,,	1 :	10 :	6,5

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[1] Un análisis de este último, hecho en mi laboratorio químico, dió; azufre=23,75; cobre=68,73; y fierro=7,63; en todo =100,11. Pérdida en hidrógeno =2,77 p%.

Todos los cobres abigarrados se presentan como dos mezclas isomórficas de los dos sulfuros. Bajo los mismos principios los cobres abigarrados se pueden considerar como composiciones de

$$m\,Cu^2S + n\left.\begin{matrix}Cu\\Fe\end{matrix}\right\}S$$

y entónces el análisis de Phillips (núm. 5), suponiéndolo exacto, ofrece una diestra interpretacion, porque el cobre abigarrado de Ross Island no puede contener ningun Fe^2S^3.

Los análisis anteriores darán:

			Fe	Cu	S
Núm. 1 y 3	$= Cu^2S + 2\left.\begin{matrix}\frac{1}{2}\,Cu\\ \frac{1}{2}\,Fe\end{matrix}\right\}S$	ó en proporcion de los átomos =	1	3	3
,, 4	$= 5Cu^2S + 3\left.\begin{matrix}\frac{1}{3}\,Cu\\ \frac{2}{3}\,Fe\end{matrix}\right\}S$	,, ,, ,, =	1	3	2,75
,, 5	$= 2Cu^2S + FeS$	,, ,, ,, =	1	4	3
,, 6	$= 4Cu^2S + 3\left.\begin{matrix}\frac{1}{3}\,Cu\\ \frac{2}{3}\,Fe\end{matrix}\right\}S$	,, ,, ,, =	1	4,5	3,5
,, 7 y 8	$= Cu^2S + \left.\begin{matrix}\frac{1}{2}\,Cu\\ \frac{1}{2}\,Fe\end{matrix}\right\}S$	,, ,, ,, =	1	5	4
,, 9	$= 7Cu^2S + 4\left.\begin{matrix}\frac{1}{2}\,Cu\\ \frac{1}{2}\,Fe\end{matrix}\right\}S$	,, ,, ,, =	1	8	5,5
,, 10	$= 2Cu^2S + \left.\begin{matrix}\frac{1}{2}\,Cu\\ \frac{1}{2}\,Fe\end{matrix}\right\}S$	,, ,, ,, =	1	9	6,0
,, 11	$= 9Cu^2S + 4\left.\begin{matrix}\frac{1}{2}\,Cu\\ \frac{1}{2}\,Fe\end{matrix}\right\}S$	,, ,, ,, =	1	10	6,5

Estas fórmulas permiten tambien agregar algunas otras mezclas semejantes al cobre abigarrado, á saber:

1.° La Barnhardita de la Carolina del Norte.

2.° La Homichilina de Plauen, que dan:

			Fe	Cu	S
Núm. 1	$= Cu^2S + 4\left.\begin{matrix}\frac{1}{2}\,Cu\\ \frac{1}{2}\,Fe\end{matrix}\right\}S$	ó en proporcion de los átomos =	1	2	2,5
,, 2	$= Cu^2S + 3\left.\begin{matrix}\frac{1}{3}\,Cu\\ \frac{2}{3}\,Fe\end{matrix}\right\}S$	,, ,, ,,	1	1,5	2

En todas estas mezclas el segundo término es tambien una mezcla, á saber: ó $CuS + FeS$ = cobre amarillo, ó $CuS + 2FeS$ = Cubanite (Breithaupt); pues sin duda estas son las más sencillas fórmulas para estos minerales, no ménos probables que las fórmulas comunes, conteniendo el término Fe^2S^3, aunque como mineral no sea conocido.»

(Continuará.)

INFORME

RENDIDO

POR EL PRIMER SECRETARIO DE LA SOCIEDAD MEXICANA DE HISTORIA NATURAL,

EN LA SESION DEL DIA 28 DE ENERO DE 1875.

SEÑORES:

Cumpliendo con una prescripcion de nuestro Reglamento, tengo el honor de dirigiros la palabra para informaros de los trabajos hechos en la Sociedad, durante el bienio que acaba de trascurrir.

Ciertamente que si atendiéramos á la magnitud del edificio que tiene que levantar nuestra Sociedad en el vastísimo é inexplorado campo que la ciencia nos ofrece en nuestra patria, los trabajos que voy á mencionar nos parecerian insignificantes; pero si los consideramos como los eslabones á que deben unirse las ramificaciones de la gran cadena que tenemos que construir, y si atendemos tambien á los pocos recursos de que podemos disponer y á los innumerables tropiezos que, por consecuencia, encontramos en todas direcciones, esos trabajos nos parecerán muy estimables, porque han nacido en medio de las dificultades, y como el fruto de la constancia: ellos, por lo mismo, deben alentar nuestra fé y reanimar nuestro entusiasmo para el porvenir.

A fin de dar mayor claridad á esta noticia, ordenaré mis citas en diversos grupos, correspondiendo cada uno á las secciones siguientes en que está dividida nuestra Sociedad.

SECCION DE ZOOLOGIA.

Conforme habia anunciado mi estimable compañero el Sr. D. Joaquin Arriaga, en el informe que presentó á esta Sociedad, sobre los estudios practicados en los años de 71 y 72, nuestro consocio el Sr. D. Manuel M. Villada habia emprendido un laborioso trabajo para formar el catálogo y describir las costumbres de los troquilideos del Valle de México, y en el año de 1873 uvimos el gusto de oír la lectura de ese importante estudio que se nos habia anunciado y que con tanto interes deseábamos conocer. Nuestro consocio, para cumplir satisfactoriamente su promesa, y estimulado por ese afecto á las ciencias naturales que tanto le honra, recorrió personalmente muchos de los sitios frecuentados por esas diminutas y bellísimas aves, descubriendo muchos de sus secretos domésticos y sorprendiéndolas varias veces en la dificultosa tarea de construir el pequeño edificio en que debian alojar á su familia. En el estudio á que hago referencia, nos da á conocer el Sr. Villada las direcciones que siguen los colibris á su paso por el Valle de México, así como otras circunstancias relativas á sus costumbres.

A nuestro apreciable y modesto consocio el Sr. D. Rafael Montes de Oca, debemos un estudio análogo, aunque más extenso que el anterior y que podemos considerar como una monografía de los troquilideos mexicanos. En lo sucesivo tendrán nuestros naturalistas todo el conjunto de datos necesarios para hacer sus estudios y comparaciones, al ocuparse de esos más pequeños pero más bellos representantes de las aves.

Debido tal vez al rigor del invierno, la *Ectopistes migratoria,* la paloma viajera que recorre velozmente las montañas del Canadá y los valles septentrionales de la Confederacion Americana, dejó el año de 1873 aquellas localidades que le son propias, é invadió nuestro territorio, siguiendo una marcha no interrumpida por los Estados que se hallan en las costas del Pacífico. Cuando se tuvo noticia de tan interesante huésped, tres de nuestros consocios, los Sres. D. Antonio del Castillo, D. Jesus Sanchez y D. Manuel Villada, se apresuraron á observarlo y presentaron dos importantes Memorias, que fueron escuchadas con gran interes por esta Sociedad. En la Sierra de Zacapoaxtla, del Estado de Puebla, informaron al Sr. Castillo que hácia el mes de Diciembre habian llegado grandes parvadas de palomas á aquella region; que se posaban sobre las encinas, *Quercus,* cuyos frutos devoraban con avidez, y que al escasearse éstos, abandonaron aquellos lugares, notándose en ellas una grande agitacion la víspera de su partida.

Los Sres. Sanchez y Villada, al hablar de las emigraciones de la *Ectopistes,* hicieron notar, que varias aves, como la ganga, *Totanus Bartramius,* la *Cirtonyx Massena* y otras muchas, visitaban periódicamente el Valle de México, con cuyo motivo llamaron la atencion de la Sociedad sobre las circunstancias favorables que tiene el territorio mexicano para las inmigraciones; circunstancias que fueron estudiadas por el naturalista Saussure, y citadas en su obra intitulada, «Costumbres de algunas aves de México».

El Sr. Dr. D. Jesus Sanchez presentó á la Sociedad la primera parte de un catálogo sobre las aves mexicanas, adornado convenientemente con un gran número de notas sobre sus costumbres, así como con algunas noticias relativas al uso que hacian los aztecas de las plumas de sus aves favoritas.

A nuestro inteligente consocio el Sr. Dr. D. Francisco Cordero y Hoyos, debemos el conocimiento de una nueva especie del género *Bassaris*, cuya descripcion existe en poder de la seccion de Zoología y que verá muy pronto la luz pública. Esta adicion á la fauna mexicana sale del seno de nuestra Sociedad á la que está encomendado el estudio y conocimiento perfecto de la historia natural de México.

El Sr. Dr. Villada nos presentó un estudio del *Gallictis barbara*, mencionando sus costumbres y haciendo notar el descuido en que habian incurrido los naturalistas al ocuparse de la distribucion geográfica de ese mamífero, pues ninguno de ellos indicaba que existiera en México, despojando, por decirlo así, á nuestra fauna, de un miembro muy notable del grupo de los carniceros.

Al Sr. D. Aniceto Moreno, uno de nuestros miembros corresponsales más laboriosos, debe la Sociedad un importante estudio sobre el *Botrops atrox*, reptil que se conoce en Orizava con el nombre de *Tepotzo*. El Sr. Moreno, además de describir los caractéres de este ofidio, cita algunas circunstancias interesantes de sus costumbres, así como los experimentos que ha hecho para observar los efectos producidos por su veneno.

El Sr. Villada leyó un artículo sobre un reptil del género *Diadophis* que considera como una variedad de la especie *punctatus* y la dedicó al inteligente naturalista el Sr. Dr. D. Alfredo Dugés. Ese reptil fué encontrado en el Valle de México, donde se considera como una especie muy rara.

Nuestro consocio el Sr. D. Jesus Sanchez, cumplió su turno de lectura presentándonos una excelente copia de datos sobre los caractéres, costumbres y otras particularidades de la *Meleagrina margaritífera*, esa bellísima concha que constituye el principal ramo de riqueza en uno de los lugares más apartados de nuestro territorio, en el que contribuye á realizar esas compensaciones admirables que se observan en la naturaleza y que estimulan al hombre á establecerse en todos los climas y en todos los países por lejanos que sean, y en donde encuentra siempre algo que premie debidamente sus afanes.

Habiéndose tenido noticia de que algunos individuos de la *Ostrea edulis*, traídos de Veracruz, habian causado algunos síntomas de envenenamiento en varias personas que los habian comido en esta capital, la Sociedad tomó el mayor empeño en averiguar la causa de ese fenómeno, y en algunas sesiones tuvimos el gusto de oir discusiones muy interesantes sobre la fisiología de ese molusco; discusiones que sostuvieron más principalmente los

Sres. D. Alfonso Herrera y D. Manuel Pasalagua. Parece que la causa de los efectos producidos por la *Ostrea edulis,* son debidos á la gran cantidad de mucosidades que contienen durante la freza, y más especialmente quizá, á algun principio tóxico que se desarrollase en esa época; la idiosincracia gozando tambien en esto un gran papel: estas ideas fueron apoyadas por muchos de nuestros consocios.

El Sr. Villada nos presentó, además, el principio de una Memoria que ha comenzado á formar sobre los peces del Golfo mexicano y de los rios que en él desembocan. En esta primera parte, se ocupa de la interesante familia de los Percoides que nos proporcionan un alimento tan sustancioso como agradable; fija su atencion en las especies más notables de los géneros: *Centropomus, Mesoprion, Serranus, etc., etc.*, vulgarmente llamados Robalo, Huauchinango, Pargo, Mero y otros diversos nombres. La Sociedad espera que el autor de este trabajo prosiga infatigable la tarea científica que se ha impuesto para llenar así uno de tantos vacíos de nuestra fauna.

Al Sr. Dr. D. Manuel Pasalagua agradece la Sociedad la traduccion que le presentó del muy importante estudio que sobre los cucuyos de Veracruz, (varias especies de *Pyrophorus*), escribió nuestro consocio el Sr. D. Cárlos Heinemann.

Para enriquecer este mismo asunto, nos presentó el Sr. Herrera el extracto de una Memoria publicada en el extranjero, y que se ocupa de la materia fosforescente que se observa en diversos animales.

Al Sr. D. Aniceto Moreno debemos una traduccion de varios artículos que sobre insectos mexicanos escribió el distinguido entomologista frances, A. Sallé.

El Sr. Pasalagua leyó tambien unas notas sobre los últimos descubrimientos hechos acerca de la generacion de los infusorios.

El que suscribe tuvo la honra de presentaros algunas observaciones sobre la fauna del Estado de Querétaro, y que se hallan insertas en la Memoria que presentó á la Direccion de la Escuela de Ingenieros, al regresar de una expedicion científica que por su encargo hizo en aquel Estado.

SECCION DE BOTANICA.

En esta seccion se han hecho varios estudios interesantes que dieron á conocer nuevas especies y nuevas propiedades de las plantas mexicanas.

El Sr. Dr. D. Lauro María Jimenez nos presentó la descripcion de una especie del género *Croton,* que juzga como nueva, é hizo una reseña de las propiedades terapéuticas de ese vegetal. Tan interesante estudio está en poder de la seccion respectiva, y con su dictámen se publicará oportunamente en «La Naturaleza.»

Nuestro consocio el Sr. D. Joaquin Ibañez remitió á la Sociedad otro estudio muy importante acerca de los caractéres y propiedades químicas de la planta que se distingue en Puebla con el nombre de *Tlatlancuaya,* y en cuyo lugar la aplican como febrífuga. A juicio del Sr. Ibañez no está aún determinada la tlatlancuaya y la dedica al naturalista poblano D. Mariano Cal. La Sociedad, justa apreciadora de los méritos del Sr. Ibañez, recibió su estudio con la mayor estimacion y lo excitó á que le siguiera prestando con frecuencia su ilustrada cooperacion.

De grande importancia son para la Sociedad dos estudios que le fueron presentados por el Sr. Dr. D. Fernando Altamirano; el primero se refiere á la descripcion detallada de la planta y propiedades químicas de la almendra del fruto del *mamey;* precioso vegetal, propio de nuestros climas calientes, y que es tan estimado por la elegancia de su porte como por la riqueza de sus frutos. Siguiendo el Sr. Altamirano sus investigaciones químicas sobre las plantas que deben aprovecharse en la industria, nos presentó un cuadro que contenia los variados é interesantes productos del árbol del Perú, *Schinus molle,* como son: madera, resina y alcohol; materia tintorial y cera, producidas por las parásitas y los insectos que viven sobre aquel árbol. El cuadro á que me refiero, acompañado de una nota explicativa, figuró en la última exposicion municipal, en la que obtuvo una mencion honorífica, y hoy se encuentra adornando el salon de sesiones de nuestra Sociedad.

En las investigaciones que ha hecho el Sr. Villada para determinar las plantas de que más especialmente se alimentan los colibrís en el Valle de México, encontró un precioso vegetal en los cerros de la villa de Guadalupe Hidalgo, y del cual presentó algunos ejemplares á la Sociedad, así como su descripcion botánica. Los caractéres de esta preciosa planta corresponden, segun manifestó el Sr. Villada, á la *Fouquieria formosa* de Humboldt.

Por espacio de dos meses guardó la seccion de Botánica los ramos traidos de los cerros de Guadalupe, y no obstante que carecian de raíz y estaban expuestos al aire únicamente, permanecieron por mucho tiempo adornados de preciosos racimos de flores rojas, cuyos botones seguian abriéndose diariamente, como si los ramos se encontrasen en las mejores circunstancias para vivir. Algunos ejemplares que se pusieron en tierra húmeda, continuaron tambien viviendo, y sus yemas se desarrollaron con prontitud. Esta facilidad poco comun, que presenta la *Fouquieria* de conservar por un largo periodo sus flores frescas y elegantes, la recomienda como una bellísima planta de adorno, que debia cultivarse con aprecio.

En el año de 1873 nos presentó el Sr. Dr. D. Manuel Soriano una Memoria que le habia remitido el Sr. D. José María Morales, de Rioverde, para nuestra Sociedad, en cuyo trabajo mencionaba los caractéres botánicos y las propiedades terapéuticas de una planta que se conoce en aquella localidad con el nombre de *Revientacabras*.

Ese vegetal, segun el Sr. Morales, posée propiedades antifebrífugas muy notables, y con el fin de que se ratificase su clasificacion y propiedades citadas remitió algunos ejemplares á la Sociedad, quien los confió con el fin de que fuesen estudiados, al señor socio D. José G. Lobato.

El Sr. Soriano cubrió su turno de lectura con la traduccion que hizo de un interesante artículo del profesor Van Tieghem, intitulado: «Investigaciones fisiológicas sobre la vegetacion libre del pólen y del óvulo, y sobre la fecundacion directa de las plantas,» y que la Sociedad escuchó con sumo agrado.

Tambien ha recibido la Sociedad un artículo acerca de la planta que se conoce en Colima con el nombre de *Huaco*. Como ese estudio pasó para su revision al Sr. Dr. D. Lauro M. Jimenez, en la sesion del 4 de Abril del año pasado tuvimos el gusto de oir el luminoso dictámen que sobre el particular presentó aquel señor socio, y se mandó insertar en el periódico de nuestra Sociedad.

El que suscribe tuvo la honra de presentaros los siguientes estudios:

Distribucion geográfica de las plantas características del Estado de Querétaro, acompañada de un mapa botánico.

Descripcion de una nueva especie del género *Exogonium*, encontrada en las cercanías de la Gruta de Cacahuamilpa, y dedicada al naturalista jalisciense D. Leonardo Oliva.

Descripcion de una nueva especie del género *Hiræ*, dedicada al Sr. Dr. D. Gabino Barreda.

Observaciones y datos sobre la historia y caractéres del árbol de las Manitas, *Cheirostemum platanoides*, y algunos detalles sobre los caractéres y localidades de la *Hauya elegans*.

SECCION DE MINERALOGIA.

En la sesion celebrada el 23 de Marzo de 1873, el Sr. D. Antonio del Castillo, presidente de esta seccion, nos dió á conocer una nueva especie mineral, que clasificó como un *seleniuro de bismuto y zinc*. Esta noticia se apresuró á publicarla nuestra Sociedad, porque en aquella época se habia casi agotado el bismuto extranjero que existia en los almacenes, y el anuncio de que en la Sierra de Guanajuato se hallaba un mineral bismutífero, fué recibido con aplauso por todos los miembros de nuestra Asociacion.

Poco tiempo despues nos anunció nuestro consocio el Sr. D. Florencio Cabrera, que habia encontrado un compuesto bismutífero en el Estado de San Luis Potosí, y nos remitió una interesante coleccion de muestras y la copia del estudio que habia hecho de aquel mineral. Examinadas las muestras por el Sr. Castillo, á quien le fueron encomendadas para su estudio, las clasificó como formadas de hidro-carbonato de bismuto, y nos presentó por escrito el resultado de sus investigaciones sobre el particular, acompañándolo de una análisis que de ese mineral se habia hecho en Alemania.

El mismo Sr. Castillo, en union del que suscribe, presentó á la Sociedad una nota sobre la existencia del arsénico nativo en nuestro país, cuyo metaloide encontramos en una excelente coleccion de minerales que nos habia remitido de Zimapan y la Pechuga el Señor ingeniero D. Santiago Ramirez.

Debemos tambien al Sr. Castillo la descripcion de un mineral, al parecer alterado, que se halla en el Estado de Guerrero, y es probablemente una *epigenia* de la especie que dió á conocer el que suscribe, con el nombre de Livingstonite.

Nuestro consocio el Sr. Ingeniero D. Severo Navia, ha obsequiado á la Sociedad con dos interesantes estudios mineralógicos: uno sobre la plata sulfúrea pseudomórfosis de rosicler oscuro, y otro que se refiere á los caractéres pirognósticos de los compuestos argentíferos que se hallan en las minas de Guanajuato. Este último estudio vino acompañado de una lámina colorida, en la cual estaban perfectamente imitadas las aureolas y pegaduras que dejan sobre el carbon, cuando son tratados al soplete, los compuestos argentíferos mencionados.

Al tener noticia esta Sociedad de la gran masa de hierro meteórico que fué encontrada hace poco tiempo en el Estado de Sinaloa, se dirigió al Sr. Buelna, gobernador de aquel Estado, para que le diese un informe sobre el particular, y en contestacion recibimos una noticia pormenorizada acerca del hallazgo de aquel meteorito. El informe vino acompañado de un dibujo y de algunas notas relativas á las dimensiones de la masa en cuestion, que debe ser, á no dudarlo, la más grande de las que se han descubierto hasta ahora en nuestra República. Muy satisfactorio me es consignar aquí, el agradecimiento de la Sociedad, por la eficacia con que el Sr. Buelna le proporcionó los datos que necesitaba para dar á conocer, como lo hará próximamente, el referido meteorito.

Por mi parte tuve la honra de presentaros los estudios siguientes:

Descripcion y análisis de una especie mineral mexicana, compuesta de azufre, antimonio, mercurio y fierro, á la que dí el nombre de *Livingstonite*, en honor del viajero David Livingstone.

Descripcion y análisis de los minerales platiníferos de Jacala.

Aclaraciones sobre la piedra dibujada, remitida del Estado de Jalisco por nuestro consocio el Sr. D. Cesáreo Montenegro.

Descripcion de un sulfato de plomo cuprífero procedente del mineral del Bramador, en Jalisco.

El wad oolítico de Jacala.

Las obsidianas de México.

Las esferolitas mexicanas.

Y una noticia sobre los minerales de Querétaro, acompañada de un mapa, en que se halla marcada su distribucion geográfica.

SECCION DE GEOLOGIA Y PALEONTOLOGIA.

Varios estudios de grande interes y correspondientes á la seccion á que me refiero, fueron leidos en esta Sociedad ó remitidos por los miembros corresponsales.

Hace un año que tuvimos la satisfaccion de oir el informe que sobre el criadero de nafta, que se halla en la vecina ciudad de Guadalupe, leyó el Sr. D. Antonio del Castillo. En ese documento consta la descripcion geológica del terreno en que se han hecho las excavaciones para sacar aquel combustible mineral; su descripcion y la de los restos fósiles encontrados en las capas perforadas.

Debido al empeño de nuestro consocio el Sr. D. Juan Ignacio Matute, tiene ya esta Sociedad algunos datos más para el estudio de la geología del Estado de Jalisco. El Sr. Matute remitió hace un año el corte geológico del pozo artesiano que está abriendo en el valle de Ameca, y que tiene actualmente cerca de 300 metros de profundidad. Con anterioridad habiamos recibido varias muestras de las capas que se han cortado en la perforacion.

El Sr. D. Trinidad Barrera presentó un estudio geológico de la sierra de Querétaro, y una noticia acerca de la formacion del cerro de Escamela, en Orizava, citando los restos fósiles que allí se encuentran.

Para amplificar las teorías relativas á la formacion de las vetas metalíferas, remitió el señor socio corresponsal D. Santiago Ramirez, un estudio de los criaderos auríferos del Mineral del Oro, manifestando su parecer acerca del modo de formacion de las vetas que allí se explotan.

El mismo Sr. Ramirez, que siempre ha cumplido con una exactitud, poco comun, sus deberes de socio, remitió en la fecha que le correspondia su turno de lectura, la descripcion detallada de un criadero de azogue que se halla en las cercanías de Huetamo, en el Estado de Michoacan.

El Sr. D. Teodoro Laguerenne leyó una descripcion del terreno aurífero de San Nicolás del Oro, en el Estado de Guerrero. Este señor socio describió minuciosamente los sistemas de vetas que se hallan en aquella localidad y las rocas que constituyen la caja del yacimiento.

Interesada la Sociedad en la observacion de los fenómenos volcánicos que se han presentado últimamente en el país, se dirigió á sus socios corresponsales, suplicándoles le remitiesen los datos que fuera posible adquirir sobre el particular. El Sr. D. Cesáreo Montenegro, que reside en un lugar vecino del volcan de Colima, obsequió inmediatamente la indicacion de la Sociedad, y nos envió una noticia de las observaciones que se han hecho acerca de las erupciones antiguas y modernas de aquel volcan. La Sociedad ha sabido con satisfaccion, que el Sr. Montenegro sigue escrupulosamente un diario en que apunta todos los fenómenos que presenta aquella montaña.

Para aumentar la coleccion de datos que sobre la geología del Valle de México se ocupa en reunir la Sociedad, cuenta, además de otros varios, con un interesante estudio presentado por el Sr. D. Juan N. Cuatáparo, y en el cual están citados los caractéres geológicos de algunas localidades del mencionado valle, así como las principales particularidades de las rocas y fósiles que se hallan en los lugares á que se refiere su estudio.

El Sr. D. Antonio del Castillo leyó unos artículos muy interesantes, escritos por el sabio micrógrafo Ehremberg, referentes á las tobas del valle de Toluca, en las que se encuentran numerosos despojos de fitolitarias y otros séres microscópicos. Este estudio tan importante para la Geología y la Paleontología de México, fué ilustrado con algunas notas de los Sres. Castillo y Burkart, que han reconocido las localidades en que se encuentran las tobas mencionadas.

El que suscribe tuvo el honor de presentaros los estudios siguientes:

Noticia geológica de tres distritos del Estado de Querétaro, acompañada de un mapa geológico y varios dibujos que representan los restos fósiles y algunas de las montañas estudiadas en aquella region.

Viaje á la Caverna de Cacahuamilpa.

Carta geológica de una parte del Estado de Hidalgo.

Notas sobre los pórfidos cenozoicos de México.

Estudio de las formaciones mesozoicas de México y sus fósiles característicos, acompañado de varias figuras que representan los restos orgánicos en que está fundada la clasificacion de las rocas que en aquel estudio se mencionan.

CIENCIAS AUXILIARES.

Los miembros que forman esta seccion y que prestan tan importantes servicios á las otras que acabo de mencionar, han presentado ya algunos trabajos de gran utilidad, y se ocupan de otros cuya conclusion espera la Sociedad con el mayor interes.

Sabido es el entusiasmo que se ha despertado en México por la explotacion de los criaderos de bismuto descubiertos últimamente en el país; y como ese metal se encuentra por lo comun asociado á otros cuerpos, muy perjudiciales en sus aplicaciones terapéuticas, la seccion de que me ocupo se dedicó á estudiar los medios de purificarlo, á fin de que el metal que se preparase en México tuviera el estado de pureza que exigen las personas que lo utilizan. El señor profesor de Farmacia, D. José M. Laso de la Vega, que se dedicó empeñosamente á estudiar el asunto, encontró en un periódico extranjero un método que satisfacia perfectamente los fines indicados. El Sr. Laso de la Vega nos presentó una traduccion de dicho método, ilustrada con varias notas referentes á nuestros minerales bismutíferos.

El mismo Sr. Laso de la Vega, asociado de nuestro consocio el Sr. D. Manuel Rio de la Loza, hizo la análisis de las quinas aclimatadas en Córdoba por el Sr. D. José Apolinario Nieto. Por esa análisis ha conocido la Sociedad la notable riqueza de quinina que contiene la corteza de las mencionadas plantas. La comision citada, manifestó su propósito de repetir sus análisis todos los años, para observar la variacion que pudieran presentar las quinas de Córdoba, respecto de su riqueza en quinina.

Todos los miembros presentes tienen noticia de la polémica científica que esta Sociedad tuvo que sostener con otra Asociacion de las más respetables de México, con motivo del fraccionamiento de una masa meteórica.

Nuestra Sociedad nombró una comision para que informara sobre el particular, y ésta, presentó un dictámen, en el que por raciocinios y experimentos científicos, desaprobaba el fraccionamiento de la masa en cuestion. Felizmente, y como lo deseaba esta Asociacion, la polémica terminó, y las relaciones entre ambas Sociedades son tan cordiales hoy, como lo eran ántes de que se suscitara la cuestion referida.

La Sociedad de Historia Natural se congratula, expresando por el órgano de su Secretaría, su agradecimiento al Sr. socio D. Sebastian Camacho, presidente de la comision referida, lo mismo que á los Sres. D. Leopoldo

Rio de Loza, D. Jesus Manzano, D. Miguel Iglesias y D. Miguel Perez, que le ayudaron muy eficazmente en sus trabajos.

Nuestro consocio el Sr. Farrugia y Manly, nos remitió un informe sobre los estudios que ha hecho en Zimapan, acerca de la concentracion de los minerales argentíferos de aquel lugar.

En la comision permanente de Agricultura, que forma parte de la seccion de Ciencias auxiliares, se han hecho tambien algunos trabajos importantes, como son entre otros los relativos á la aclimatacion de plantas útiles en varios Estados del país.

Debido al empeño del Sr. D. Tomás Gardida, digno presidente de dicha comision, se han enviado á Jalisco y á otros Estados algunas semillas de la *Boehmeria nivea, Rubus idæus, Eucaliptus globulus,* así como de algunas variedades del *Nicotiana tabacum* y tubérculos de la *Oxalis crenata.*

La comision se ocupa actualmente en estudiar las causas que han podido influir en la diminucion de las lluvias, que de pocos años á esta parte se ha notado en varias localidades; y para este fin se propone reunir las observaciones meteorológicas practicadas en varias épocas en los lugares en que se ha hecho más notable aquel fenómeno.

El Sr. D. Manuel Cordero presentó dos estudios de grande importancia práctica en la Agricultura, uno sobre el cultivo del cacao, traducido del que escribió en francés el profesor Boussingault, y otro sobre el *chahuiztle* (hongos parásitos diversos), que generalmente ocasiona tantos perjuicios en las siembras de trigo. En este estudio fué auxiliado el Sr. Cordero por su laborioso compañero el Sr. D. José C. Segura, á quien agradece tambien la Sociedad un trabajo que le presentó sobre la quema del césped, y el empleo de éste en el mejoramiento y abono de los terrenos.

La misma comision de Agricultura, invitada por el Sr. Gobernador del Distrito, indicó los mejores medios para conservar el árbol histórico de Popotla, que en parte habia sido destruido por el fuego.

Para terminar esta reseña científica, diré: que en la seccion de Botánica se me pasó el referir dos trabajos presentados por los Sres. D. José M. Laso de la Vega y D. Joaquin Arriaga, para cubrir su turno de lectura: en el primero se hace mencion de algunos parásitos vegetales, y el segundo es la traduccion de una Memoria del profesor Morren, de la Universidad de Lieja, intitulada: «Energía de la vegetacion. La fisiología de las plantas y la teoría mecánica del calor.» La eleccion de estos estudios fué acertada, y la Sociedad los recibió con aprecio.

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Despues de haber mencionado los trabajos ejecutados en las diversas secciones de esta Sociedad, voy á informaros, de una manera general, de las donaciones hechas por los socios, de las relaciones nuevamente adquiridas, y de otros asuntos en que ha tenido participio la Secretaría de mi cargo.

Nuestro gabinete de estudio continúa enriqueciéndose con nuevos é interesantes ejemplares pertenecientes á los diversos ramos de la historia natural.

La coleccion zoológica ha sido aumentada con las magníficas conchas exóticas que nos remitió nuestro finado consocio el Sr. D. José Apolinario Nieto, con las palomas viajeras y los grupos de colibríes hábilmente preparados por el Sr. Montes de Oca, quien los presentó á la Sociedad á fines del año pasado. Poseemos tambien algunas colecciones de insectos, mandadas por los señores socios corresponsales, entre las cuales se hallan abundantes ejemplares de la *Mosca hominívora* que colectó y estudió en Monterey el señor socio D. J. Eleuterio Gonzalez.

La seccion de Botánica ha recibido la coleccion de helechos de Nueva-Holanda, presentada por el Sr. Biagi, ministro de Italia; el herbario de plantas de la Tierra-caliente del Sur, que colectó el Sr. D. Fernando Altamirano; las plantas y productos agrícolas que coleccionó en Chiapas el Sr. D. Miguel Ponce de Leon, y los ejemplares de plantas del Estado de Hidalgo que tuve el honor de ofreceros al regresar de la expedicion que hice en los distritos de Zimapan y Jacala, pertenecientes á aquel Estado.

En las colecciones mineralógica y geológica se encuentran los ejemplares de minerales bismutíferos y cupríferos que mandó de San Luis el señor socio D. Florencio Cabrera; las rocas colectadas por nuestro consocio el Sr. D. Luis Salazar, y las muestras de minerales concentrados que mandó de Zimapan el señor socio D. Federico Farrugia y Manly. Tambien figuran dignamente en nuestro gabinete de estudio, los restos fósiles que remitió el Sr. D. Alberto Huart, y los carbones é impresiones de plantas que colectó en Tecomatlan el señor socio D. Jesus Manzano.

Á los Sres. D. Alfonso Herrera, D. Antonio Peñafiel, D. Eufemio Amador y otros de nuestros distinguidos consocios, debemos algunos ejemplares mineralógicos muy interesantes, de cuya clasificacion se ocupan los miembros que forman la seccion respectiva.

Á la biblioteca han ingresado varias obras importantes, como son las remitidas por los señores socios corresponsales en el extranjero, J. D. Dana, Jules Marcou y J. Leidy, así como las publicaciones científicas de varias Academias de los Estados-Unidos y de Europa, que recibimos por conducto del Instituto Smithsoniano de Washington. Tambien recibimos con mucha satisfaccion los Anales que van publicados de la Sociedad española de Historia Natural, residente en Madrid.

Los señores socios Hill é Iglesias y otros miembros corresponsales, han obsequiado á la Sociedad con algunas obras de grande utilidad: de todas éstas como de las anteriores se ha publicado ya un catálogo en nuestro periódico, por lo que omito especificarlas.

Las relaciones de la Sociedad con las academias de México y del extranjero siguen ampliándose, y con frecuencia recibimos invitaciones para establecer el cambio de nuestro periódico con los que publican aquellas corporaciones.

Nuestros respetables consocios los Sres. Biagi, Leidy, Marcou y Burkart nos han hecho la honra de relacionarnos últimamente con varias otras academias de Europa y de los Estados-Unidos.

A tan dignos socios, así como al Instituto Smithsoniano de Washington, les manifiesta, por mi conducto la Sociedad, su más cordial agradecimiento por su constante empeño en proporcionarle nuevas relaciones y remitirle las publicaciones de varias sociedades científicas extranjeras.

Tambien creo conveniente mencionar en este informe, que nuestra Sociedad, invitada por el Ilustre Ayuntamiento de la capital, ha presentado algunas de sus colecciones de estudio en las exposiciones municipales verificadas en los años de 1873 y 1874, las que fueron recibidas con aprecio y distinguidas con premios y recomendaciones honoríficas.

En fin, Señores, debo manifestaros que los señores tesoreros D. Manuel M. Villada y D. Manuel Gutierrez han desempeñado eficazmente su encargo; mas por abreviar consignaré tansolo en este escrito, el resúmen de sus operaciones, y es el siguiente:

INGRESOS DURANTE LOS AÑOS DE 1873 Y 1874.

Subvencion del Supremo Gobierno. .	$ 1,200 00
Cuotas y donativos de los señores socios.	459 93
Productos del periódico.	956 15
Suma.	2,616 08

EGRESO EN LA MISMA ÉPOCA.

Valor de las entregas publicadas. . . .	1,370 50
Impresiones sueltas.	229 42
Litografías, grabados é iluminaciones .	532 71¾
Gastos sueltos.	354 57¼
Suma.	2,487 21

COMPARACION.

Suma el ingreso	2,616 08
Suma el egreso.	2,487 21
Diferencia á favor de la Sociedad .	128 87

De este sobrante que ha quedado en la caja para el presente año de 75, corresponden: 15 pesos 37 centavos á la primera tesorería y 113 pesos 50 centavos á la segunda.

Antes de concluir tengo el sentimiento de expresar que la Sociedad ha sufrido la irreparable pérdida de varios de sus socios, acaecida en los años que comprende esta reseña y fué la de los señores D. José Fidel Pujol, de la Baja California; D. Albino Celis, de Tetecala; D. José Apolinario Nieto, de Córdoba; D. Miguel Quevedo, de Maravatío, y D. José Burckart, de Bonn (Alemania). La Sociedad, justa apreciadora de sus méritos, les tributa por mi conducto, en esta solemnidad, una pública manifestacion de respeto y gratitud.

México. Enero 28 de 1875.

Mariano Barcena,
Primer Secretario.

NECROLOGIA.

El 27 de Abril próximo pasado, falleció en esta capital, á la edad de 49 años, el Sr. Dr. D. Lauro María Jimenez, socio de número de la Sociedad Mexicana de Historia Natural.

Desde el principio de su carrera profesional se dedicó el Sr. Jimenez al estudio de la Zoología y de la Botánica, y fué uno de los primeros que con verdadera inteligencia usó en México del microscopio en el exámen de los animales y de las plantas. Bien pronto adquirió en el conocimiento de la Historia Natural, así como en el de las ciencias médicas, una muy justa y bien sentada reputacion.

Su indisputable mérito científico, y su constante anhelo en comunicar á todos su saber, lo condujeron al profesorado, en donde acabó de conquistar sus mejores títulos de hombre erudito y laborioso.

Fué un verdadero amigo de la juventud, especialmente de la de la clase médica, á la que profesó un entrañable afecto. Muchos tambien, de los alumnos de la Escuela Nacional de Agricultura, recordarán siempre con respeto y gratitud al sabio maestro que tanto empeño tomó en sus adelantos.

Pareciéndole aún estrechos al Sr. Jimenez los dilatados horizontes del profesorado, consagró igualmente todo su afan al progreso de las Academias científicas, cooperando con suma actividad á la fundacion de algunas de las que existen en esta capital, teniendo casi todas ellas la satisfaccion de contarlo entre sus miembros. Su vida en esta parte nos ofrece rasgos notables de abnegacion y de una inquebrantable fuerza de voluntad, siendo víctima muchas veces de su noble y entusiasta corazon.

México tendrá siempre el orgullo de mencionar como á uno de sus mejores hijos, al instruido y pundonoroso profesor, que tan solícito fué por su engrandecimiento intelectual.

Los reducidos límites de una noticia necrológica, nos impiden hacer el exámen de los no pocos trabajos que ejecutó el Sr. Jimenez durante su vida, y que con general aplauso vieron la luz pública en diversos periódicos científicos de nuestro país.

Un espíritu, en fin, verdaderamente práctico y observador, unido á una clara inteligencia; una asiduidad no interrumpida para el estudio, una constancia á toda prueba y un desprendimiento poco comun en su vida pública, fueron las dotes que más distinguieron al Sr. Dr. D. Lauro M. Jimenez y que le hicieron tan apreciable de las personas ilustradas que lo conocieron, las que sin distincion alguna lamentan hoy su temprana muerte.

La Sociedad Mexicana de Historia Natural, no solo consagra estas líneas á la memoria de tan digno miembro, sino tambien ha acordado dedicarle una sesion solemne: honra, y muy merecida, á sus relevantes cualidades.

México, Mayo 31 de 1875.

Comision de publicaciones.

FAUNA INDÍGENA.

EL TEPECHICHI DEL COFRE DE PEROTE.

POR EL Sr. D. FRANCISCO CORDERO Y HOYOS,

SOCIO DE NUMERO.

El estudio de la Mamalogía, ramo muy importante de la Historia Natural, puesto que comprende los animales más utiles al hombre, nos ofrece á cada paso motivos para convencernos de que aun faltan en esta parte de la Zoologia muchos puntos que investigar, y entre otros, el conocimiento quizá de no pocas especies que hasta hoy han escapado al exámen de los naturalistas.

El convencimiento de esta verdad es, sin duda, un aliciente para no desmayar en esta clase de trabajos, desechando, por consiguiente, la idea que tienen algunos de los que se dedican á estudios de clasificacion, de haberse llegado ya al hasta aquí de las exploraciones. Existen, en efecto, espíritus fascinados que están persuadidos de que, los que nos han precedido en estas pesquisas, no han dejado nada por conquistar; mas otros, por el contrario, suponen que todo está por hacer, y se afanan en imponer nuevos nombres a séres ya conocidos y estudiados: á esto se debe el que se hayan multiplicado sin necesidad, tanto en Zoologiá como en Botánica, no solo las especies sino aun los géneros. El que participa de la primera opinion, deja escapar ciertamente buenas oportunidades de hacer un estudio fructuoso de un animal ó de una planta, creyéndolo ya descrito; el que se inclina más bien á la segunda las aprovecha tansolo en parte, pues desecha trabajos emprendidos sobre el particular y que pudieran ilustrarlo en sus investigaciones.

Las anteriores reflexiones me han sido sugeridas al examinar un mamífero carnicero, cuya descripcion tengo hoy el gusto de presentar á esta ilustrada Sociedad; pues no obstante de tener un tamaño no muy pequeño y de vivir en regular número en uno de los distritos más visitados de la Reúpblica, como es Jalapa, parece que no es conocido científicamente, á juzgar por las obras de Historia Natural que han estado á mi alcance y he consultado.

Sinonimia.—*Bassaris monticola, nobis;* Tepechichi del Cofre de Perote, Cacomistle de monte.

DESCRIPCION:

Aparato dentario.—Incisivos $\frac{6}{6}$; los superiores tienen la particularidad de ser lisos y algo más largos y fuertes los dos exteriores, y los otros cuatro provistos cada uno de dos surcos, que nacen en un mismo punto á cosa de la mitad del diente, y de allí se separan profundizándose, hasta llegar á su borde libre, que dividen en tres porciones iguales, y que dan á este órgano, visto de frente, la forma de una flor de lis, y cuando es visto por su extremidad libre parece formado de dos partes: una vaina constituida por las dos eminencias exteriores, y un apéndice que sale de ella y forma la eminencia media; ésta se prolonga en la parte interna de la raíz del diente y forma una cuarta, lo que da á los dientes el aspecto de las muelas tuberculosas de cuatro eminencias. Los cuatro incisivos inferiores é intermedios tienen dos eminencias formadas por un surco intermediario, y los dos exteriores tienen uno profundo que los divide en dos partes desiguales, siendo la interna del doble de la externa. Caninos $\frac{1-1}{1-1}$ redondos, lisos y muy fuertes. Molares $\frac{6-6}{6-6}$, los de arriba compuestos de tres falsos molares, con el primero muy corto, un carnicero tricúspide y dos tuberculosos; abajo de cuatro falsos molares que tienen en la raíz dos eminencias formadas por dos líneas curvas, cóncavas hácia arriba, y que dan á estas muelas la forma de una lanza antigua, un carnicero con cuatro eminencias muy marcadas y un tuberculoso.

Formas.—Cabeza muy ancha atrás, terminada por un hocico desnudo y alargado, provisto de un surco profundo y longitudinal, que parece dividir la nariz en dos partes iguales, con las aberturas nasales en la extremidad; muserola bastante bombeada; bigotes largos y dirigidos hácia atrás; orejas colocadas muy posteriormente, con pabellon arrendondado de cuatro centímetros de largo y tres de ancho; ojos medianos, y, segun se me ha comunicado, pues no he podido disponer de ningun individuo vivo, la pupila es redonda. Cuerpo alargado, y bajo de piernas; éstas cortas, con los piés semipalmeados y desnudos en su cara inferior, de cinco dedos cada uno; el interno insertado más atrás, el siguiente igual al externo, y los dos intermedios iguales, más largos que los demás; uñas bastante encorvadas, agudas, semi-retráctiles, la tercera y cuarta de cada pié más fuerte.

Pelaje y coloracion.—Pelo muy tupido: el de la cabeza corto, con el entrecejo, hocico y bigotes negros; dos manchas amarillo sucio encima y debajo de cada ojo: éstos rodeados de negro, con una línea igual del mismo color, que une el borde externo de la órbita con la oreja; frente y resto de la cabeza, con el pelo amarillo sucio en el nacimiento y negro en la extremidad; pabellon amarillo en su cara interna y borde libre, y negro en la externa ó dorsal; íris amarillo oscuro; parte superior del cuerpo, flancos y cara externa de los cuatro miembros con pelo largo: la borra aplomada y la cabruda amarillo sucio, con manchas pequeñas negras; la inferior de aquel, é interna de las patas, de una coloracion uniforme amarillo claro; cola redonda con el pelo muy largo y con anillos blanquizcos y negros alternativamente, en número de ocho, y que aumentan de extension del primero al último: la extremidad negra enteramente en un espacio de 16 centímetros y copada de pelo más largo.

Dimensiones.—Cabeza 11½ centimetros; de la nariz al nacimiento de la cola 46 id.; largo de este órgano 52 id.; miembros anteriores 13½ id.; posteriores 16 id.

Hasta aquí la descripcion que podemos hacer de este animal, en vista de ejemplares disecados convenientemente, no habiendo podido conseguir hasta ahora ninguno con todas sus partes para hacer el estudio anatómico; mas entretanto puedo emprenderlo, creo que lo dicho bastará para su clasificacion científica.

CLASIFICACION.

Por los caractéres expuestos, el Tepechichi solo puede colocarse entre los Mustelianos ó entre los Viverrianos: con los primeros tendria de comun su forma, su coloracion uniforme y los instintos carniceros; pero se aleja de ellos porque los Mustelianos no tienen en su sistema dentario sino cinco muelas en la mandíbula superior y seis en la inferior; el carnicero de arriba no es trilobado en su borde externo, este lóbulo lo tiene el Tepechichi en el interno; la marcha de éste es semi-plantígrada y aquellos son digitígrados, y no tienen, por último, mas que una muela tuberculosa arriba, caracter que sirvió á Cuvier para formar este grupo. Con los Viverrianos tiene más afinidad nuestra especie por el número y disposicion de los dientes, el cuerpo ménos vermiforme que en los anteriores, la cortedad de los miembros y la marcha semi-plantígrada, el número de dedos en cada pata, que es de cinco, con las uñas arqueadas, agudas y semi-retráctiles, y la coloracion del pelo, en fin, que es más oscuro en las partes superiores que en las inferiores.

Mas recorriendo uno á uno los géneros de este grupo, no encontramos ninguno que convenga exactamente á nuestra incógnita. El *Paradoxurus*, además de la cortedad de su cola, tiene el cuerpo todo manchado y con líneas más oscuras que el fondo; sus caninos son estriados y su sistema dentario es más bien omnívoro que carnívoro, lo contrario de nuestra especie. El *Hemigalus* tiene molares $\frac{5-5}{7-7}$. El *Herpetes, Galidictis* y el *Crosarchus*, $\frac{5-5}{5-5}$. El *Galidia* dos ó tres falsos molares arriba, y abajo tres. El *Ichneumia* se le acerca por el número de dientes, pero tiene el cuarto falso molar inferior con cuatro tubérculos; las orejas con la concha muy pequeña y ancha; las palmas de las manos velludas, y bolsas en el ano.

Con el *Suricata* no lo podemos comparar bajo el punto de vista de su sistema dentario, pues aunque su fórmula seria, segun Chenu, incisivos $\frac{6-6}{6-6}$; caninos, $\frac{1-1}{1-1}$; molares, $\frac{6-6}{6-6}$; solo Gervais le asigna á estos últimos la fórmula $\frac{5-5}{5-5}$, debiéndonos atener á este autor, que acompaña su descripcion de un buen dibujo del cráneo. Haciendo abstraccion de este órden de caractéres, existen otras diferencias importantes que los separan del todo, y son: el número de dedos, que en el Suricata es de cuatro en cada pié; la presencia, además, de una bolsa anal y uñas excesivamente largas.

El *Viverra* seria el animal más semejante al nuestro, pero es manchado, tiene bolsa anal y una línea de pelos muy largos desde la cabeza hasta la cola, que le forma una especie de crin ó melena.

Por esta exposicion nos convenceremos de que no debe uno atenerse exclusivamente á los caractéres generales de las tribus; pues vemos que asignándose á la de los Viverrianos, como uno de los principales, la existencia de doce molares en cada mandíbula, tansolo lo presentan dos géneros de esta tribu.

Tenemos como una probabilidad de que nuestra especie aun no ha sido descrita, lo que asienta el profesor Chenu en su Enciclopedia metódica de Historia Natural, y es como sigue: «El número de las especies de esta tribu (habla de los Viverrianos), se halla repartida en todas las partes del mundo, excepto en América, que sin embargo tendria su representante, si se colocara en ellos el género *Bassaris*, como lo ha hecho Isidoro Geoffroy de St. Hilaire. Mas en la descripcion que de él hace el profesor Chenu, vemos las muy justas razones en que se apoya, para considerarlo como un intermedio entre las dos tribus referidas.

Ahora bien, no cabe duda que el Tepechichi tiene grandes afinidades con el género *Bassaris,* y creemos que á él debe referirse; mas si comparamos su descripcion con la del cacomistle, *B. astuta,* única especie conocida, vemos que existen entre ellas diferencias notables, y á mi entender suficientes, para considerarlas como especies distintas. Así, en el primero, las formas son más robustas, las orejas arredondadas, los dientes incisivos con su borde libre de la figura de una flor de lis, la cola enteramente redonda, con sus anillos negros completos, el color, en fin, de todo el cuerpo amarillo negruzco por encima, y amarillo claro por debajo. El segundo tiene la cabeza más aguzada, las orejas más largas y agudas, la cola deprimida, con los anillos negros incompletos, los dientes incisivos lisos é iguales; y su color, mucho ménos oscuro que el del anterior, es gris por encima y blanco por debajo, algunas veces con un tinte amarillento en ambas partes. Respecto de los hábitos de ambos, mencionaré tansolo, que miéntras el cacomistle elige para vivir los lugares habitados por el hombre, el tepechichi por el contrario, se aleja siempre de ellos, y busca su guarida en la escabrosidad de las montañas.

Por estas razones se verá si mi opinion es fundada, y si la especie *B. monticola* que ahora propongo, es realmente distinta de la *B. astuta,* descrita ya por Lichtensteim.

Observaciones del Sr. Dr. D. Alfredo Dugés al trabajo anterior,
en contestacion
a la consulta que le hizo la Seccion de Zoologia.

Es evidente que el Tepechichi es un *Bassaris,* pues no conozco absolutamente ningun otro Viverriano americano. Respecto de los caractéres diagnósticos en que se funda el Sr. Cordero, para separar su especie de la ya conocida, haré las siguientes observaciones:

1.ª He encontrado variaciones en las orejas del *B. astuta,* son más *arredondadas* en unos y en otros más agudas; 2.ª he visto uno ó dos individuos con la cola *redonda* y no deprimida; 3.ª los hay tambien con anillos *completos,* miéntras otros no tienen sino semicírculos superiores; 4.ª la forma trilobada de los incisivos no creo que pueda servir de carácter diferencial, pues la tienen igualmente los *B. astuta, jóvenes,* y les sucede lo que á los perros, que el borde libre se desgasta y se borra la flor de lis. Dos cosas sí me han llamado la atencion en el dibujo que se me remite: una es la forma del diente carnicero, pues se notará en la figura que mando un talon interno bilobado, que no se observa en el Tepechichi: otra es la singular configuracion del cráneo, que se acerca bastante á la de las *Taxideas,* y distinto de la del cacomistle: tal vez sea esto una particularidad de sexo ó de edad.

Se cree, pero sin pruebas hasta ahora, que puede haber dos especies de *Bassaris,* de las cuales científicamente no se conoce sino la *astuta:* es muy posible que el Tepechichi, á juzgar por sus otros caractéres diferenciales, sea la especie que se supone existir y que aun no ha sido descrita.

A la seccion de Zoología le parecen muy juiciosas las observaciones del Sr. Dugès; mas hace notar que los caractéres en cuestion indicados por el Sr. Cordero, son constantes en los ocho ó diez Tepechichis que han sido examinados, especialmente *la flor de lis,* que existe aun en los ejemplares de individuos que se han juzgado adultos; y además se hallan todos reunidos en el mismo individuo.

En la lámina adjunta se representan, debido al Sr. Dugès, la variedad de anillos completos del *B. astuta,* algunas figuras parciales de las otras á que hace alusion en sus observaciones, y un cráneo del tamaño natural de esta especie. Abajo está dibujado el Tepechichi y por separado el cráneo y algunos otros detalles: las diferencias entre uno y otro animal se apreciarán así con más exactitud.

México, Diciembre 1.º de 1874.

MINERALOGIA.

NOTICIAS SOBRE LOS CRIADEROS DE GRAFITA Ó PLOMBAGINA DE MÉXICO,

Y SU EXPLOTACION.

POR EL SEÑOR DON ANTONIO DEL CASTILLO,

SOCIO DE NUMERO.

Los nuevos criaderos que se han descubierto de este mineral, son de bastante interes para consignarlos en estas noticias.

Con anterioridad a estos descubrimientos, poseíamos en nuestras colecciones ejemplares de gabinete para el estudio de la mineralogía del país, sin que tuviéramos mas pormenores de sus criaderos, que la vaga indicacion del lugar de su procedencia.

1. Así, los descubrimientos más antiguos, ó bien el conocimiento de que existia la grafita en algunas de nuestras montañas, datan desde el año de 1850 en adelante, en cuyo año el que suscribe, examinando un fragmento de una roca metamórfica, compuesta de caliza y granos de hornblenda, la determinó ó clasificó; encontrandose diseminada en ella, en pequeños granos, ó masas hojosas, acompañada de pyrita, ó bisulfuro de fierro, y chalcopyrita, ó doble sulfuro de cobre y fierro. La localidad de su procedencia es vaga, pues la noticia única que se pudo obtener de ella, fué la de que la referida caliza metamórfica se encontraba en las montañas del Suroeste de Tehuacan.

2. Pocos años despues, el Sr. D. Blas Balcarcel presentó al que entónces era Colegio de Minería, un ejemplar de grafita escamosa pulverulenta é impura en caliza, de las cercanías de Santa María Itatlazco.

3. Pero es, seguramente, mas antiguo que los anteriores descubrimientos, el de la grafita de Pimas del Estado de Sonora, de la que existia un regular trozo en el antiguo Museo Nacional, cuya clase es igual á la de la grafita de que se hablará adelante, que constituye una gran capa en las inmediaciones del Real de San Marcial, del mismo Estado de Sonora, que se ha explotado últimamente.

4. Por noticias estadísticas, parece que tambien se encuentra en el Real de San Javier (?) de la Baja California.

5. Se dice igualmente que la hay en el Distrito de minas del Cardonal, pero no se precisa la localidad.

6. Por el año de 1860 se remitió á una casa de Banco de esta capital, que explotaba minas de plata cerca de Melila, un ejemplar que venia con la siguiente etiqueta: «Pierre aussi de Nopa, dont je ne me rappelle pas bien la veine.—Je lui donnerai le num. 3.» El pequeño ejemplar, que aun conservo, parece ser fragmento de una roca compuesta de pyroxena verde, de adularia y de cuarzo, con tablas exagonales de grafita embutidas, y pertenecer al grupo de las rocas graníticas.

7. Entre los minerales que figuraron en la Exposicion del Estado de Guerrero en 1870, que el Sr. D. J. Ramon Tamayo presentó despues al gabinete de Mineralogía de la Escuela Especial de Ingenieros, que clasifiqué en 1871, encontré la grafita contenida en masas, en una pizarra talcosa blanca, procedente del pueblo de Jalapa (?).

A estas vagas noticias de la existencia de la grafita en algunas de las montañas de México, se limitaba nuestro conocimiento de que la poseiamos; el cual, sin embargo, daba una guía segura de que pudieran encontrarse grandes depósitos, que formaran la base de especulaciones mineras.

Efectivamente, no se pasaron muchos años sin que llegara á nuestras noticias, que los señores arrendatarios de la Casa de Moneda de Culiacan habian tomado posesion de un gran criadero, cerca del Real de San Marcial, en el Estado de Sonora, los cuales lo explotaron, y exportaron unas 20 toneladas para Nueva York y Boston, que no les costearon los gastos, y abandonaron en seguida.

Más tarde, por el año de 1867, el Sr. Müller volvió á emprender la explotacion del mismo criadero, remitiendo á Alemania unas 400 toneladas, sin éxito favorable.

Estando yo en Guaymas en 1869, el mismo Sr. Müller me presentó una muestra de la grafita exportada para Alemania; y comparada su clase, á mi regreso á esta capital, con la del trozo de que se habló ya, núm 3, resultó ser idéntica.

No cabia ya duda entónces que el criadero de que se habia extraido el trozo de grafita de Pimas, que hacia muchos años existia en el antiguo Museo Nacional, era el mismo explotado por los señores ántes referidos.

San José de Pimas es el nombre de un pueblo antiguo de Sonora, y es el que tiene la etiqueta del ejemplar del Museo. San Marcial es un Real de minas nuevo del mismo Estado, y entre ambas localidades se encuentra el criadero últimamente explotado, que dista unas 33 leguas al N. E. del puerto de Guaymas.

Aun no se tiene una descripcion geológica de este criadero, que bajo el punto de vista industrial, es de grande interes para el desarrollo de nuestra industria minera.

Segun las noticias del Sr. D. R. Symon, ocupa una extension de 4,190 metros, ó una legua, y tiene de ancho como 10 metros. No se sabe bien si es una veta ó capa, pero su masa es homogénea, compacta y limpia. Se saca la grafita en grandes trozos, ó cantos, consistentes y puros, que son susceptibles de aserrarse, tornearse y esculpirse.

Sus caractéres son los de la variedad de grafita «escamosa,» que contiene, aunque imperceptiblemente, algun óxido rojo de hierro, y esta circunstancia la pone, industrialmente hablando, en un lugar intermedio entre la grafita de primera clase, ó de más valor en el comercio, que es la grafita hojosa de Ceilan, y la grafita escamosa de Alemania. La primera vale en Europa $160 la tonelada; y á la de Pimas se le asignó en Lóndres un valor de $60 por tonelada; miéntras que en los Estados-Unidos del Norte se pagó á $96.

En estos últimos dias, á mediados de Marzo próximo pasado, el Sr. D. F. Farrugia Manly, minero de Zimapan, y activo é inteligente corresponsal de la Sociedad Mexicana de Historia Natural, presentó á ésta una interesante coleccion de muestras de grafita, y rocas de las montañas en que se encuentra, procedentes de Huitznopala, 6 leguas al Norte de Molango, cabecera del distrito del mismo nombre.

Este nuevo descubrimiento está hecho en la misma region de la grafita núm. 6; pues la palabra «Nopa» debe ser Noapan, nombre de un pueblo situado á cosa de tres leguas al N. O. de Molango, y á doble distancia, al mismo rumbo de Melila.

Por el exámen de la coleccion, unida al informe del reconocimiento que practicó el mismo Sr. Manly, de la region de Huitznopala, publicado en el "Propagador Industrial," núm. 8, podemos juzgar de la importancia del nuevo criadero.

Las rocas de las montañas parecen pertenecer al grupo de las rocas graníticas y "gneissicas," habiéndose sustituido en parte la grafita á la mica, en estas últimas rocas, como suele suceder en otras partes.

Los terrenos inferiores formados de los despojos de descomposicion y detritus de desgaste de aquellas rocas, contienen nódulos puros de grafita hojosa; y por simple deslame, las tierras de esos terrenos dan la misma grafita en grumos, hojillas ó palletas, sueltas y limpias.

Los núdulos de grafita pertenecen á la primera variedad de la especie "grafita" de los mineralogistas, que es la hojosa y cristalizada. Forman láminas que resultan de la separacion por los cruceros de la base de los prismas, presentando una estructura cristalina. Las caras de los cruceros están además rayadas por dos sistemas de líneas paralelas formando rombos, que indican la direccion de otros cruceros.

Las láminas son resplandecientes, de lustre metálico, de color gris de acero oscuro, untuosas al tacto, tiznan los dedos, y dejan en la porcelana que se frota con ella una mancha gris, á diferencia de la molibdena sulfúrea que la deja verdosa; y presentan todos los demás caractéres de la grafita de primera clase, como la de Ceilan.

Al fin de este artículo ponemos el catálogo de nuestra clasificacion, de la coleccion del Sr. Manly.

Para concluir, recordarémos aquí la composicion y propiedades químicas de la grafita; cuáles depósitos son actualmente los que están surtiendo á la industria para la fabricacion de lápices y crisoles refractarios; y qué aplicaciones podrian darse á las clases de grafita de nuestros principales y más abundantes criaderos.

La grafita [1] se compone de carbono puro, en su mayor parte, con mezclas mecánicas de óxido de hierro y arcilla, en cortísimas cantidades.

Para formarse una idea de lo variable de estas mezclas, ponemos á continuacion algunos análisis de las grafitas mas conocidas, publicados en las "Comptes Rendus des Séances de l' Academie de Sciences, LXIV, 1091, 1867, por C. Mène.

					COMPOSICION EN 100 PARTES.				
	Peso específico.	Carbono.	Materias volátiles.	Cenizas.	$\ddot{\mathrm{Si}}$	$\dddot{\underline{\mathrm{Al}}}$	$\dot{\mathrm{Fe}}$	$\dot{\mathrm{Mg}}$, $\dot{\mathrm{Ca}}$.	Alcs. Pérdidas
De Cumberland...	2,3455	.91,55	1,10	7,35	52,5	28,3	12,0	6,0	1,2
,, ,,	2,5857	84,38	2,62	13,00	62.0	25,0	10,0	2,6	0,4
,, ,,	2,4092	78,10	6,10	15,80	58,5	30,5	7,5	3,5	—
,, Passau Baviera.	2,3108	73,65	4,20	22,15	69,5	21,1	5,5	2,0	1,9
,, Ceilan (Islas)....	2,2659	68,30	5,20	26,50	50,30	41,5	8,2	—	—

Sometida á una alta temperatura, la grafita arde sin llama ni humo, dejando por lo comun un residuo de óxido de hierro. Al soplete es infusible; pero fundida con salitre en la cucharilla de platina, deflagra, convirtiendo al reactivo en carbonato de potasa, que hace efervescencia con los ácidos, y es inalterable cuándo se ataca con ellos.

Por las condiciones que guardan frecuentemente los criaderos de grafita con las rocas en que arman, se le debe considerar como un combustible mineral privado casi completamente de gas. La más fina grafita que valia[1] $ 80 el kilógramo, (2, 17 librs.) con la que se hacian los lapices ingleses, y á la que debian su fama, se sacaba de las minas de Borrowdale, en Cumberland; pero ya estas minas se han agotado, y ha venido a reemplazarlas el depósito nuevamente descubierto en Siberia por Mr. Alibert de Montauban, cuyas muestras de calidad superior, figuraban ya en la Exposicion de Paris de 1867, al estado natural, ó cinceladas en formas de estatuas, y otras figuras de fantasia con un bello pulimento. Y la famosa fabrica de lápices de Faber, en Nuremberg, que ha ofuscado la reputacion de los de Brookman, se surte de la grafita de mejor clase de este nuevo criadero de Rusia.

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[1] Nombre griego que le dió Werner, derivado de γραφω escribo.

La "American Graphite C.º de Cliff St. New York," se provée para su fábrica de crisoles de plombagina, tanto de las minas de Ticonderoga, del Lago Superior, como de las de Ceilan; y hace dos años ofrecia tomar de 50 á 100 toneladas, por remesas de la de Pimas, á $ 60 en oro por tonelada, puesta en Nueva York.

Con la grafita de Passau, en Baviera, mezclada a una tierra refractaria, se fabrican los famosos crisoles alemanes, que sufren bruscos cambios de temperatura sin romperse.

Los usos principales de la grafita ó plombagina, quedan ya casi indicados.

Con la de clase más fina, labrada en prismas muy delgados, embutidos en cilindros de madera, se hacen los lápices. Con el polvo de la de clase inferior, mezclada con un mucilago, se forman los lápices ordinarios.

Mezclada con tierra refractaria, en la proporcion de 1 á 4 partes, se fabrican los crisoles, cuyas propiedades de resistir á un fuego intenso y á bruscos cambios de temperatura, dependen tanto de la clase de los materiales que entran en ellos, como del punto de cocimiento que se les da en los hornos, que es lo que forma el secreto de los fabricantes.

La de textura compacta, se labra al cincel, como hemos dicho, para hacer estatuas y objetos de adorno ó fantasía.

Reducida á polvo fino y revuelta con grasa, sirve de lubrificativo para disminuir la friccion de las piezas pesadas frotantes de las máquinas; y unida á un barniz, preserva del ollin las estufas y tubos de chimeneas y piezas finas de maquinarias, cuando se pintan con ella.

La incoherente ó pluverulenta, sirve á veces para limpiar las piezas de hierro colado de maquinaria ó instrumentos.

Por las clases á que pertenecen las grafitas de Pimas y de Huitznopala, entendemos que son aplicables á todos los usos indicados; pero que se preferiria la de Huitznopala, por su calidad superior, para hacer lápices finos y crisoles refractarios.

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[1] Mineralogie de Dufrenoy, 2.e Edition 1859.

Mas la cuestion económica es, en nuestro concepto, la de llevar ó crear estas industrias en el lugar mismo de la produccion ó sus cercanías; pues la explotacion de minerales de poco valor intrínseco, como es la grafita, estando los criaderos léjos de las costas, para su exportacion, ó de las grandes capitales, para establecer fábricas de los artefactos en que se emplea, tendria en contra los costos de los fletes de trasporte, que absorberian gran parte del valor de la materia prima, y harian la especulacion ó empresa de un éxito dudoso.

Clasificacion de la coleccion de grafitas y rocas que presentó el Sr. Farrugia Manly a la Sociedad Mexicana de Historia Natural

DE PILAPA.

1 Roca alterada, compuesta de feldespato, cuarzo y grafita, con estructura algo pizarreña.
2 Id. id.
3 Id. id., de estructura granitóidea, y con grafita en tablas exagonales.
4 Gneiss, con mica parda de tumbaga.
5 Tierras arcillosas, con grafita en hojillas sueltas.
6 Adularia, cuarzo y mica: fragmento de roca de granito.—Piedra rodada.
7 Conglomerado cuarzoso: piedra rodada, en la falda de la montaña.
8 Pegmalita (granito sin mica). Id. id.

DE HUITZNOPALA.

9 Nódulo de grafita hojosa. (Conjunto de láminas ú hojas con cruceros rómbeos, envueltos en arcilla ferruginosa.)
10 Láminas de grafita de los nódulos desbaratados y lavados.
11 Grafita en láminas, hojillas, palletas y grumos, sacados por lavaje de las tierras arcillosas.
12 Cuarzo blanco con grafita, fragmento encontrado en la arcilla, á dos piés de profundidad.

13 Feldespato alterado con grafita. (Roca alterada de la loma de Molhuasco.)
14 Basalto, caracterizado por el olivino que contiene: piedra rodada de id. id.
15 Protogyna (con talco verde y blanco), del cauce del rio.
16 Feldespato (adularia) de cerca del rio.

México, Junio 20 de 1875.

AGRICULTURA.

TEORÍA Y PRÁCTICA DE LA "QUEMA,"

POR EL SEÑOR DON JOSÉ C. SEGURA,

SOCIO DE NUMERO.

Las plantas útiles que el hombre cultiva, necesitan para llegar á su perfecto desarrollo, además de que concurran las circunstancias climatéricas que favorecen su vegetacion, que encuentren en el terreno los principios nutritivos en un estado propio para ser absorbidos por sus raíces.

La accion de los agentes meteóricos sobre las partículas orgánicas y terrosas, determinan ese estado por las nuevas combinaciones que allí se originan, dando por resultado la solubilidad de las sustancias que son útiles al desarrollo vegetal. Mas para que estas reacciones se verifiquen, es indispensable que el terreno esté en un estado de agregacion tal, que sea accesible á las influencias atmosféricas, sin perjudicar al apoyo que debe prestar á las plantas para que resistan al impulso de los vientos.

Sin la intervencion del aire, las combinaciones que se forman, no solo son nocivas á los vegetales, sino tambien al hombre y á los animales. El óxido de fierro, que con frecuencia es uno de los componentes de las tierras, se reduce al mínimum por la combustion lenta de la materia orgánica, haciendo improductivos los terrenos que la contienen.

Chevreul ha demostrado que hay produccion de hidrógeno sulfurado cuando se putrifica la materia orgánica en presencia de los sulfatos, aun cuando este ácido deletéreo se combine con los radicales de los alcalis y forme sulfuros fijos, porque los ácidos orgánicos que se desarrollan en la descomposicion de la sustancia orgánica, lo desalojan de sus combinaciones, poniéndolo en libertad. El aire tiende á prevenir estos inconvenientes, suministrando oxígeno á la combustion, é impidiendo la reduccion del fierro y de los sulfatos, ú oxidando estos cuando ya existen.

El agua sirve de vehículo para llevar á las plantas las sustancias solubles que favorecen su crecimiento. Si el estado físico del terreno impide su libre circulacion, puede suceder, ó que las plantas mueran de inanicion, ó que el agua estancada en su superficie haga que la sustancia orgánica, al descomponerse, dé orígen á productos ácidos que favorecen el desarrollo de las plantas inútiles ó nocivas á la agricultura, en cuyo caso es preciso saturarlos ántes de emprender cualquier cultivo.

Las labores tienen por objeto remover el terreno y volverlo poroso, exponiendo así sus partículas á la accion de la atmósfera: pero hay ciertos terrenos que por su naturaleza hacen ineficaz ó pasajero su efecto; tales son los terrenos arcillosos, húmedos, fríos y compactos, los pantanosos y los que contienen una gran cantidad de sustancia orgánica.

La Agronomía posée medios para modificar sus propiedades y volverlos aptos al cultivo. De uno de estos medios voy á ocuparme, y es el conocido con el nombre de "*Quema,*" por ser el mas económico y sencillo en su aplicacion práctica, así como sus resultados son más satisfactorios, que por el empleo de la cal, la arena ó la marga silícica.

Con el nombre de *quema* se conoce la operacion que tiene por objeto modificar las propiedades físicas y químicas de un terreno por la accion del fuego sobre sus partes terrosas, y por la carbonizacion de la parte orgánica que contiene.

Este procedimiento es muy antiguo. Virgilio, en sus Geórgicas, lo recomienda como un agente poderoso para fertilizar las tierras. Se sabe que era practicado en Italia, y que en el siglo XVII pasó á la Francia, siendo introducido cincuenta años despues en Inglaterra. Hoy en todas las naciones de Europa es bastante conocido y practicado.

Modifica las propiedades físicas y químicas, porque bajo la influencia del calor, la arcilla pierde su plasticidad, trasformándose en una masa porosa y deleznable, facil de ser accesible al agua y á los agentes atmosféricos. El fuego destruye las plantas nocivas á los vegetales cultivados, así como á los huevos y larvas de los insectos, y estos se alejan del terreno por el olor característico que allí se desprende. La materia organica se carboniza, y por la propiedad que tiene el carbon de absorber los gases, siendo tanto más absorbidos cuanto más solubles son en el agua, viene a servir de condensador de los principios fertilizantes; además, por la porosidad del terreno y la sobreoxidacion del hierro en presencia de los álcalis y de la materia orgánica, se favorece la nitrificacion que es benéfica al desarrollo vegetal. Los silicatos insolubles se trasforman en solubles por el concurso de los álcalis; y el carbonato calizo, por la elevacion de temperatura a que ha estado sometido, pierde su ácido carbónico, y su cal, muy interesante para corregir la acidez de un terreno, activa la descomposicion de la materia organica. Por lo expuesto se deduce, que no solo la *quema* es un mejorador poco costoso, sino un excelente abono.

Su empleo no puede generalizarse en toda clase de terrenos sin graves perjuicios. Favoreciendo la nitrificacion, no seria racional aplicarla a nuestros terrenos salitrosos, porque en las plantas, lo mismo que en los animales, el exceso de nutricion trae consigo la enfermedad y la muerte. En los terrenos arenosos, que tienen la propiedad de evaporar facilmente el agua y de descomponer con rapidez los abonos, disminuiria la poca cohesion que tienen, y destruiria las materias alimenticias. Tampoco produciria buenos resultados en los de poca profundidad, sobre todo, cuando el suelo activo descansa sobre la roca ó el subsuelo es arenoso, porque las plantas estarian expuestas á *acamarse* por la movilidad de la tierra que les sirve de apoyo.

La práctica de la *quema* requiere tres operaciones: primera, el desprendimiento del césped: segunda, su combustion: tercera, la reparticion de sus productos.

En Europa, para desprender el césped, se han inventado diversos instrumentos, con el objeto de hacer esta operacion más fácil y ménos costosa.

Los instrumentos de mano que generalmente se usan, son: la pala comun de fierro con punta triangular, la azada rocera, el corta-césped con el levanta-césped y el *breast-spade*.

La azada rocera es semejante á nuestro azadon, con la lámina más ancha y un poco curva. Para manejar este útil, el primer peon, que se llama el conductor, se coloca de manera que uno de los límites del campo que se quiere quemar esté á su derecha: armado de la azada y ligeramente encorvado, descarga un fuerte golpe á la derecha, otro al frente y el otro a la izquierda:

sin desprender el instrumento del terreno, levanta con fuerza el mango, y haciéndolo obrar como una palanca, desprende el césped, colocándolo con el instrumento á su derecha: en seguida, dando un corto paso, levanta otro césped, y prosigue así la misma operacion hasta llegar á la extremidad. Cuando ha levantado los dos primeros, un segundo peon lo sigue, colocándose á su izquierda y un poco atrás; da un golpe al frente con su azada rocera, y otro á la izquierda, desprendiendo el césped como el primero, y colocándolo en el lugar de donde éste lo ha extraido. Los demás peones que de antemano se han asignado para esta operacion, se van escalonando y trabajando en el mismo órden que los dos primeros: por consecuencia, van llegando sucesivamente á la extremidad del campo. El conductor vuelve al extremo de donde partió, y se coloca á la izquierda de la faja desprovista del césped levantado por el último, y los demás vienen colocándose á medida que llegan á la extremidad opuesta en el mismo órden que ántes, prosiguiendo así hasta terminar la operacion.

El corta-césped es una lámina de fierro en forma de media luna, que tiene su parte cóncava acerada y cortante, y provista en una de sus extremidades de un mango de madera.

El levanta-césped es una pala de fierro con punta triangular, teniendo en su mango una acodadura y otra en sentido inverso en la insercion de la lámina con el mango. Un peon con el corta-césped va dividiendo verticalmente el terreno en rectángulos de longitud y latitud adecuada, y otro introduce la lámina del levanta-césped, y apoyado en el puño lo empuja hácia adelante: como esta operacion es muy fatigosa para un solo hombre, se emplean dos; uno tira de una cuerda atada á un anillo implantado en la acodadura del mango, y el otro lo dirige por el puño que lo termina, de la misma manera que se conduce un arado por sus manceras.

El *breast-spade,* que los ingleses tambien llaman *breast-plougt,* es una pala de fierro de punta como la del levanta-césped, cuyo mango está acodado ligeramente en su medio, con el lado izquierdo de la lámina doblado en ángulo recto, de forma triangular y filoso, que sirve para cortar el césped lateralmente: el peon lo introduce de 0^m03 á 0^m05 de profundidad, lo empuja hácia adelante, valiéndose de la acodadura, levanta el prisma de tierra y lo invierte. Este instrumento tiene el inconveniente de ser su trabajo lento y penoso: sin embargo, John Sinclair dice que un hombre vigoroso y ejercitado puede descostrar, por término medio, en una semana, un terreno de cuarenta aras. En los terrenos pedregosos se hace uso de una especie de bieldo. Nuestros gañanes desprenden el césped de los campos valiéndose de la barreta y del *escarraman,* que es una pala de madera con punta de fierro, ó con el azadon. Un peon, regularmente ejercitado, puede, por término medio, descostrar en un dia 74 metros cuadrados de terreno.

En las grandes explotaciones esta operacion, con instrumentos de mano, seria muy costosa; por lo mismo se recurre á instrumentos de tiro. Cualquier arado, de los que se conocen entre nosotros con el nombre genérico de extranjeros, sirve para ejecutar esta operacion. Para esto se sustituye la cuchilla por un disco metálico y cortante, que gire libremente en la chapa que lo une al timon, y cuya reja sea ancha, de las llamadas de descostrar. Se puede usar el arado americano sin ninguna modificacion, haciéndolo preceder al corta-césped de Rey de Planazu, que se compone de una pieza trasversal, provista de manceras y armada de seis cuchillas equidistantes y encorvadas hácia adelante, con el objeto de disminuir la resistencia, y muy bien afiladas para cortar el césped en bandas paralelas de $0^{m}20$ á 30 de anchura. Esta pieza trasversal está unida á un timon que descansa en un avantren.

En el Departamento del Tarn, el Sr. Villaneuve introdujo un arado que violenta mucho el descostramiento. Este arado tiene el timon curvo y articulado: la forma de la reja es igual á la del levanta-césped, con la cuchilla tambien triangular: la vertedera es pequeña y elizoidal: en la articulacion del timon se encuentran dos ruedas que le sirven de avantren: por esta disposicion su trasporte es fácil. El manejo del instrumento es el mismo que el del arado comun.

El grueso que se da al césped es muy variable, y depende de la extension y disposicion de las raices, de los vegetales que lo constituyen, de la naturaleza del terreno y de los instrumentos que se emplean en la extraccion, teniendo por límites de $0^{m}05$ á $0^{m}16$.

Una vez desprendidos los céspedes, se les deja *escurrir*, colocándolos por pares, recargándose el uno contra el otro. Es necesario no dejarlos secar mucho, porque despues de la combustion se trasforman en un ladrillo difícil de pulverizar, sino que conserven un estado de humedad que no perjudique a la operacion subsecuente.

El desprendimiento del césped debe hacerse en tiempo de secas y cuando el terreno esté *escurrido*, porque muy húmedos los terrenos arcillosos se adhieren á los instrumentos del cultivo, y muy secos oponen gran resistencia á la traccion. La combustion del césped se hace cuando está próxima la siembra.

Para quemar el césped, algunas veces se le prende fuego en el mismo lugar en que lo ha dejado el peon cuando lo ha desprendido: pero esto tiene el inconveniente que, efectuándose la combustion al aire libre, se pierden los gases y compuestos volátiles en la atmósfera. Es preferible situar á distancias haces de leña ó montones de yerba seca, ó de cualquier otro combustible de poco valor, y formar sobre ellos con el césped (teniendo cuidado de colocar la cara que está provista de yerbas hácia el interior), hornos de 1^{m} á $1^{m}33$ de altura, y de 1,33 á 1,66 de diámetro, que tengan dos aberturas, una en la base y del lado del viento dominante, y la otra en la cúspide para que le sirva de tiro, la cual se tapa inmediatamente que el fuego se ha propagado en su interior. Se tiene cuidado de tapar con césped las grietas que se hagan en los hornos durante la combustion.

Cuando despues de pasados algunos dias se han enfriado, se procede á la reparticion de las cenizas.

En los países húmedos, ó cuando por cualquiera otra circunstancia, no puede esperarse á que se escurra bien el césped, puede hacerse la combustion en parrillas portátiles. John Sinclair describe una muy sencilla, que consta de dos barras de fierro de $1^{m}22$ de largo, unidas por seis arcos del mismo metal. Se coloca horizontalmente en el suelo, y sobre su parte convexa se pone el césped como ya se ha dicho. El espacio que queda entre la parrilla y el suelo, da paso al aire y se facilita mucho la combustion. Un muchacho de doce años puede trasportarla con facilidad.

Es esencial para los buenos resultados, que la accion del calor sobre el césped sea lenta para que no se incinere más que una pequeña parte de sustancia orgánica, y que el ollin, el humo y todos los productos gaseosos que se desarrollan en la combustion, sean retenidos en la masa terrosa. Lo que anunciará la buena marcha de la operacion, es que al principio el humo undule ligeramente sobre el horno, y despues se haga imperceptible, pero que esto no provenga de que se haya extinguido el fuego en el interior. Los hornos que despues del enfriamiento tienen el interior moreno-rojizo y el exterior muy oscuro, son los que producen mejores efectos.

Segun Puvis, con la quema de una héctara, teniendo el césped un centímetro de espesor, se mejoran de 25 á 30 segun la tenacidad de la tierra. Cuando la profundidad varie, simples proporciones nos darán la cantidad de terreno que hemos de someter á la combustion para mejorar el campo. El agrónomo citado, para calcular esa cantidad, se fundó en que una héctara de terreno de un centímetro de espesor, da despues de la combustion mil metros cúbicos de cenizas. Tomando el término medio de estos datos, establecemos las fórmulas siguientes: 1.ª $x = 275\,a$, 2.ª $x = \frac{s}{275\,a}$, siendo *a* el espesor del prisma de tierra, y *s* la superficie del campo que se quiere mejorar. La primera fórmula da la cantidad de héctaras que se mejoran con una de una profundidad dada sometida á la combustion; y la segunda determina la cantidad de héctaras de un grueso convenido, que sometidas á la combustion, mejorarian un campo de superficie conocida.

Desgraciadamente el coeficiente de *a* es variable, como lo es el dato en que se funda, por lo cual no se deben esperar mas que resultados aproximados: sin embargo, tanto el agricultor como el artesano ó el industrial, necesitan partir de un dato, aun cuando no sea mas que aproximado, que les sirva de base en sus cálculos, por cuya razon las he consignado.

Es preferible quemar, no una parte sino todo el terreno, porque de esta manera se hace con regularidad la reparticion del mejorador, y sus efectos son más uniformes. Villaneuve, que es una autoridad en esta materia por su larga práctica, descostraba el campo, y ántes de someter á la combustion el césped, trasportaba el sobrante que resultaba segun sus cálculos, para quemarlo en los fundos vecinos que queria mejorar.

De cuatro maneras se reparten las cenizas: primera, enterrándolas inmediatamente despues de la combustion por medio del arado y proceder á la siembra; este método es preferible: segunda, repartirlas con la pala en la superficie del campo y dejarlas algunos meses expuestas á la accion atmosférica; esto tiene el inconveniente que las lluvias arrastren á las capas profundas de la tierra arable las sales solubles que contienen, y para la siembra se tendria que hacer una labor profunda: tercera, amontonar, para repartirlas en el momento de la siembra: la humedad de las noches, ó la primera lluvia, les forma una costra que las preserva de ser esparcidas por el viento, y hace á estos montones impermeables á las lluvias, que disolverian las sales que contienen: cuarta, repartir con las cenizas cal, en la proporcion de 100 hectólitros por héctara.

Despues de quemado un terreno, es preciso elegir una rotacion poco agotante, y no abusar de la fertilidad que ha adquirido, sin retribuirle por los abonos los principios alimenticios que las cosechas le quitan, si no se quiere esterilizarlo por completo.

Mateo Dombasle dice que un terreno quemado es como un caballo fogoso, del cual puede abusar un auriga ignorante, pero tambien del cual se pueden sacar excelentes servicios por un gobierno conveniente.

México, Julio 23 de 1874.

MINERALOGIA.

EXÁMEN Y CLASIFICACION DE ALGUNAS ESPECIES MINERALES DE MÉXICO,

COMUNICADAS POR EL SEÑOR DOCTOR DON JOSE BURKART.

(CONTINUA.)

ARTICULO III.

De la Xonotlacia (Xonaltite) ó un nuevo hidrosilicato de cal, y de la Bustamancia, por el Sr. Dr. Rammelsberg.

Habiendo recibido el Sr. Dr. Krantz, el año pasado, del Sr. D. Antonio del Castillo muestras de esta nueva especie mineral, que se halla junto con apofilita y bustamancia, remitió, por su encargo, una parte de ellas al Sr. Rammelsberg para su análisis; y parece que por un error de pluma se señaló Tetela de Xonalta como la localidad donde se hallan estos minerales, en lugar de Tetela de Xonotla, por lo que el Sr. Rammelsberg la llamó Xonaltite; así es que, para México á lo ménos, se debe sustituir el nombre de la nueva especie mineral[1] dado por este autor, con el de Xonotlacia ó Jonotlacia.

Segun dice Rammelsberg, el mineral que analizó forma «anillos concéntricos de color, en parte blanco, en parte gris azulado; es fibroso ó compacto y se distingue por su gran dureza ó tenacidad: se parece á la Okenita, de la cual se distingue solamente por su composicion cuantitativa.»

«Al calentar este mineral se desprende agua; al soplete no se funde; su peso específico es de 2,710 para la variedad blanca, y de 2,718 para la variedad gris, así como su composicion química está entre la de la Wollastonita, cuyo peso específico es de 2.85, y el de la Okenita con un peso específico de 2.30.»

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[1] Véase el tomo citado, p. 33.

«En ácido hidroclórico se descompone; pero la siliza que se aparta en polvo no se disuelve enteramente en carbonatos alcalinos. El análisis dió para las dos variedades la siguiente composicion:

	1.º LA BLANCA.		2.º LA GRIS AZULADA.
Siliza.	*a* 49.58	*b* 47.91	50.25
Cal.	,, 43.56	,, 43.65	43.92
Oxidulo de manganeso.	,, 1.79	,, 2.42	2.28
,, de fierro . . .	,, 1.31		
Magnesia.	,, —	,, 0.74	0.19
Agua	,, 3.70	,, 3.76	4.07
	99.94	98.48	100.71

«El oxígeno del agua, de las bases y del ácido, está en las proporciones siguientes:

N° 1^a = 3.30 : 13.15 : 26.43
,, 1^b = 3.34 : 13.03 : 25.55
,, 2 = 3.62 : 13.15 : 26.80

$= 1 : 4 : 8$, y por consiguiente es $= 4\,\dot{Ca}\,\ddot{Si}, + \dot{H}$;

$$\begin{array}{rrcrcr} \text{computando : } & 4\,\ddot{Si} & = & 120 & = & 49.80 \\ & 4\,\dot{Ca} & = & 112 & = & 46.47 \\ & \dot{H} & = & 9 & = & 3.73 \\ \hline & & & 241 & & 100.00 \end{array}$$

«La Okenita contiene con cantidad igual de cal, el doble de ácido y el óctuplo de agua.»

«Algunas partes del mineral contienen un poco de carbonato de cal p. e. la materia del análisis N°. 1^b, este análisis se hizo con ácido muriático. De las 48.73 partes por ciento, se disolvieron 41 en una lejia de carbonato de sosa (Kohlensaure Natronlauge); el resto de 7.73 por ciento que era duro y crugia, rindió en un análisis separado 6.91 de siliza, siendo el resto óxido de manganeso y cal; y parece que no eran partes del mineral no descompuesto, sino que contenian algun cuarzo. Pero cuando despues de haber quedado unos pedazos del mineral por cinco semanas en ácido hidroclórico, se hirvieron 8.09 gramos de la masa quebradiza en una solucion de carbonato de sosa, solo quedaron 3.4 por ciento, conteniendo 0.13 por ciento de cal y el resto de siliza. Sí estos 3 por ciento se pudieran tomar por cuarzo, el silicato de cal seria:

$$\dot{Ca}^{10}\,\ddot{Si}^{9}$$

lo que no es probable, y parecen pertenecer más bien al silicato mismo que es:

$$\dot{Ca}\,\ddot{Si}.»$$

«La nueva especie mineral se ha formado tal vez de la Bustamancia por el influjo de aguas calcáreas y silizosas.»

«La bustamancia que acompaña á la xonatlacia, es estriada (otrahlig), radiante y gris-verdosa. Los ejemplares sencillos del mineral tienen la estructura de la augita. Los ácidos atacan á la bustamancia difícilmente, pero contiene trazas de carbonato de cal."

«Se compone de

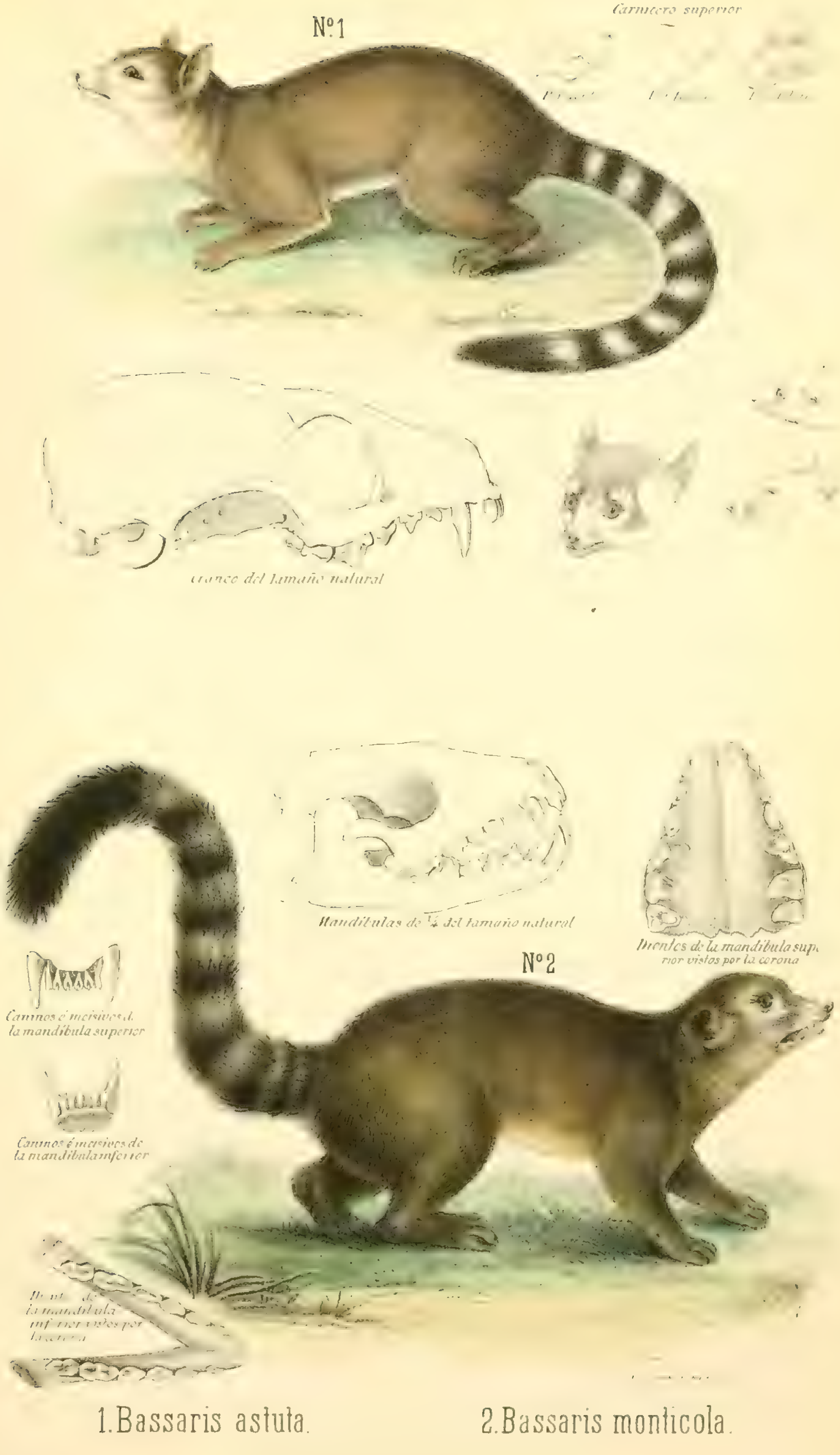
Siliza	47.35		25.25 oxígeno.
Protóxido de manganeso. .	42.08	9.62	12.36 ,,
Cal	9.60	2.74	
Agua.	0.72		
	99.75		

y es por consiguiente $\left.\begin{matrix}7/9\ \dot{Mn}\\ 2/9\ \dot{Ca}\end{matrix}\right\}\ddot{Si}$: miéntras que las muestras de la misma localidad, examinadas anteriormente por Dumas y Ebelmen, contienen casi 2 átomos de protóxido de manganeso para un átomo de cal.»

Articulo IV.

De la Pleonasta ó Ceilanita de Ramos.

En mis "Viajes y mansion en México" —impresos en Stuttgart, 1836— yo habia hecho mencion de las lavas basálticas de Ramos, observando que estas lavas compactas del cerro de Zamora y de otros parajes en las inmediaciones de Ramos, contenian granos embutidos de olivino, de fierro magnénético y de otro mineral negro, concoide plano, distinguiéndose por su dureza y que habia tenido por augita, pero que no se ha podido examinar debidamente por la pequeñez de los granos. En el año pasado recibí del Sr. D. Antonio del Castillo unos cristales sueltos de un mineral de Ramos, que asignó este mineralogista distinguido como nueva especie de pleonasta, comunicándome la descripcion siguiente de ella.


N°1
Carnicero superior
Craneo del tamaño natural
Mandibulas de ¼ del tamaño natural
Dientes de la mandibula superior vistos por la corona
N°2
Caninos é incisivos de la mandibula superior
Caninos é incisivos de la mandibula inferior
Dientes de la mandibula inferior vistos por la corona

1. Bassaris astuta. 2. Bassaris monticola.

(Poco mas de 2/3 del tamaño natural)

«Es resplandeciente, de lustre de vidrio; por fuera de color negro-pardusco, y pardo-rojizo; por dentro es negro puro. Cristaliza en octaedros sueltos con las aristas redondeadas y octaedros imbricados sobre un mismo eje vertical.»

«El ángulo de las aristas del octaedro es 109°. Cristaliza tambien en tetraedros con las aristas ó esquinas truncadas. Textura concoidea plana. Es opaca ó trasluciente en chispitas delgadas, que son verdes por refraccion. Dureza de 8.5.»

«Peso específico, 3.5. Se encuentran en las rocas basálticas de Ramos.»

El Sr. Rammelsberg despues de haber analizado la muestra de este mineral, que le habia remitido al efecto, me dice: que da un polvo gris, que su peso específico es de 3.865, por consiguiente mayor que el peso específico obtenido por el Sr. Castillo, y que el análisis dió.

Alúmina.	68.46
Oxidulo de fierro.	11.64
Magnesia	19.90
	100.00

$$=3\,\dot{Mg}.\,\dddot{Al}+\dot{Fe}\,\dddot{Al}$$

Este análisis corresponde con poca diferencia á la composicion que tiene, segun Rammelsberg, la Celanita de Hermala en Finlandia, la cual contiene algo ménos alúmina (67.60) y magnesia (19.00); pero tiene ademas 1.3 zinc, faltando este último en el mineral de Ramos.

A juzgar por la imperfeccion de los cristales que he recibido, y por los caractéres exteriores del mineral, se deben considerar estos como cristales embutidos en la roca y desprendidos de ella por su descomposicion. No me dice el Sr. Castillo cómo se halla la pleonasta en Ramos; pero juzgando por una muestra de la lava basáltica del cerro de Zamora, cerca de Ramos, no parece caber duda de que esta pleonasta pertenece á la lava, pues la dureza de los granos negros con textura plana concoidea embutidos en ella, es mucho mayor á la de la augita y pasa de 8, segun la he podido determinar en una astillita.

(*Continuará.*)

CIENCIAS AUXILIARES.

EL CHICALOTE.

INVESTIGACIONES PARA FORMAR LA HISTORIA BOTANICA, QUIMICA Y FISIOLOGICA DE ESTA ARGEMONA DE MEXICO.

(Extracto de la tésis de M. Charbonnier, publicado en el "Diario de Farmacia y de Química" de Paris. tom. VII, 1868.)

Historia.—La argemona de México, que constituye hoy el tipo de este género, era desconocida de los antiguos. Hácia el año de 1592 fué llevada á Europa y los botánicos la colocaron entre las adormideras, con el nombre de *Papaver spinosum*. Alfonso Decandolle se inclina á creer que el trasporte de los primeros granos se hizo involuntariamente con el lastre de los navíos ó en diversas mercancías.

Es preciso notar que en esta época las palabras *Papaver* y *Argemona*, designaban dos grupos de plantas de un órden enteramente arbitrario. El primero comprendia las adormideras, quelidonias y las argemonas; el segundo solamente adormideras. Tournefort les asignó un valor riguroso y preciso, formando los dos géneros indicados, y que fueron adoptados por la mayor parte de los autores que le sucedieron.

Sin embargo, segun Aquiles Richard, esta planta difiere tan poco de las verdaderas adormideras, que deberia ser incluida en el género *Papaver*.

A pesar de la opinion de este célebre botanico, la planta de que nos ocupamos presenta caractéres muy marcados para constituir un género bien caracterizado.

En efecto, las plantas del género *Argemona* difieren de las del *Papaver*, en que tienen un caliz de tres sépalos en lugar de dos; su corola seis pétalos en vez de cuatro; el ovario tiene sobrepuestos de tres á seis estigmas, sentados, distintos, persistentes, libres y no soldados como en las adormideras; ademas sus cápsulas tienen las valvas muy distintas, abriéndose hasta la mitad tan luego como se han madurado los granos. A estos caractéres hay que añadir, que durante la antésis, las flores de las adormideras están inclinadas sobre los pedúnculos, y no erguidas, como constantemente se observa en las argemonas.

En Francia este vegetal se cultiva raras veces, y solamente como planta de ornato. Sus hojas anchas, salpicadas de manchas blancas y provistas de numerosas espinas muy desarrolladas, contribuyen de una manera agradable al embellecimiento de los jardines. Su cultivo es tan fácil, que se la puede aclimatar y aun naturalizar en casi todas las partes del mundo. Yo he hecho sembrar granos en el mes de Abril en terrenos de distinta naturaleza, y me he asegurado que las tierras ligeras y arenosas, expuestas al Mediodía, son las que mejor le convienen. Este cultivo no exige mucho cuidado: se siembra en Abril para colectar los granos á fines de Setiembre, necesitándose casi 100 gramos por ara.

La héctara puede rendir de 20 á 62 hectólitros de grano, pesando cada uno de aquellos 57^k 25.

Comparando el rendimiento en aceite, de estas semillas, con el de otras plantas oleaginosas de Europa, como la colza, la camelina, la linaza, la adormidera, etc., el resultado es bastante favorable para la argemona, teniendo sobre aquellas la ventaja de la facilidad de su cultivo.

Propiedades medicinales.—Esta planta atrajo, desde la época de la conquista, la atencion de los españoles, que encontraron en sus semillas una cualidad emética y en su aspecto general alguna semejanza con el *cardo bendito,* nombre que aun se da en la América del Sur á las especies que allí crecen.

Los autores no están de acuerdo acerca de sus propiedades medicinales.

O'Saughnessy la considera como inerte; Ainslie dice que el jugo lechoso es un buen remedio en las enfermedades de los ojos, que el aceite es purgante y la infusion de la planta goza de propiedades diuréticas. Simmonel asegura que las semillas son eméticas, que el aceite á la dósis de treinta gotas en un pedazo de azucar, alivia instantáneamente los dolores de estómago y procura un sueño reparador.

Se lee en la «Enciclopedia metódica» que los granos son purgantes y pasan en América como un remedio contra las diarreas y la disenteria; sus flores son anodinas, pectorales y narcóticas; y sus hojas machacadas, empleadas exteriormente, son á propósito para calmar los dolores cefalálgicos y moderar la inflamacion de los ojos.

Aquiles Richard pretende que el cocimiento de la raiz se emplea en la isla de Francia para hacer brotar el pelo que ha caido por causa de alguna enfermedad. Dorvault en su «Oficina,» dice que se sirve en el Senegal de la especie que allí crece, contra la gonorrea, y que el jugo se emplea en las enfermedades cutáneas, como las berrugas, etc.

Martius, en fin, refiere que aplicada en cataplasmas, apresura la cicatrizacion de las úlceras, obrando como detersivo.

Segun las numerosas opiniones que se acaban de exponer, se ve que la accion de esta planta sobre la economía animal está aún léjos de quedar resuelta.

Sea lo que fuere, llama la atencion que siendo la *Argemona* tan interesante bajo diversos aspectos, no haya sido objeto de un estudio especial por parte de los químicos. Se puede prever de antemano, que está dotada de propiedades muy activas, pues contiene, como la adormidera, un jugo amarillo-lechoso, que se escurre de todas las partes de la planta á la menor incision. Este jugo es gomo-resinoso, soluble en el agua y en el alcohol; posée un olor viroso particular y un sabor amargo, semejante al ópio. Jamás se ha buscado su principio activo, y tampoco si seria susceptible esta papaverácea de enriquecer la terapéutica con un nuevo agente de una virtud especial.

El autor ha operado principalmente sobre las cápsulas y las hojas en estado fresco, y colectadas cuando la vegetacion ha alcanzado todo su vigor, es decir, en el momento en que los órganos reproductores comenzaban á mostrarse. Hubiera sido preferible, como él mismo lo hace notar, practicar incisiones en las cápsulas para dar salida al jugo, exactamente de la misma manera que se practica para obtener el opio; mas esta operacion es muy delicada y exige mucho cuidado de parte del operador: las cápsulas de la *Argemona* de México son poco voluminosas, de forma alargada y de costillas salientes y erizadas de numerosas espinas; circunstancias que hacen más difícil el practicar las incisiones; no así en las adormideras, cuyos frutos son completamente lisos.

Examen químico de la planta.—Hé aquí, dice el autor, la marcha que he seguido en esta investigacion. Despues de haber dividido convenientemente las partes de la planta, cápsulas, hojas, etc., por medio de un corta-raíz, y haberlas contundido en un mortero de mármol, las hice macerar, durante ocho dias, en cuatro veces su peso de alcohol á 85°, conteniendo casi dos gramos de ácido tártrico por litro de alcohol. Trascurrido este tiempo, sometí mis sustancias á la prensa y filtré en seguida el licor, por papel. Este licor ha sido destilado en una gran retorta, colocada en baño-maría, hasta reducirse á dos terceras partes: se separó entónces del líquido una sustancia grasa, resinoide, insoluble en el agua y que eliminé por la filtracion. El líquido fué luego sometido á la evaporacion en baño-maria, hasta la consistencia de extracto, que traté por alcohol a 90° centigrados: filtré despues y evaporé de nuevo. Este extracto, redisuelto en una corta cantidad de agua, se saturó con bicarbonato de sosa finamente pulverizado, hasta que la efervescencia cesó del todo. Se introdujo entónces en un frasco de boca ancha, de tapon esmerilado, con cuatro ó cinco veces el volúmen del extracto, de éter bien rectificado. Dejé la mezcla en contacto durante veinticuatro horas, teniendo cuidado de agitarla de vez en cuando, a fin de favorecer la disolucion del alcaloide en este vehículo. Abandoné entónces el frasco en el reposo, hasta que el éter se separó enteramente y vino á formar una capa encima del líquido acuoso: decanté esta capa teniendo cuidado de filtrarla ántes de recibirla en una cápsula, con objeto de separar las impurezas que pudiera contener el líquido.

El licor así obtenido, tenia un color notablemente verde debido á la clorofila; pero despues de varios tratamientos semejantes, se llegó a despojarlo de todas las materias colorantes solubles en el éter. Reuniendo todos estos licores en una cápsula, los dejé evaporar espontáneamente. Al cabo de algunos dias, levantando la parte superior de la masa verdosa, me fué posible percibir pequeños cristales en aguja. Estos cristales siendo insolubles en el agua, empléé un medio mecanico para aislarlos; que consistió en introducir toda la sustancia en un frasco con agua destilada, agitar fuertemente, y decantar tan luego como los cristales se precipitaron al fondo. Obrando de esta manera, llegué á procurarme una corta cantidad de ellos, conteniendo aún mucha clorofila.

Cuando he tratado de obtener el producto en el mayor estado de pureza, he perdido la mayor parte de él, por lo que me ha sido imposible estudiar sus caractéres, y solo me he asegurado que cristalizaba en agujas muy finas y que no se teñia de rojo al contacto del ácido azótico.

Cambiando de disolvente, he agitado muchas veces con éter acético puro, como anteriormente lo habia practicado con éter ordinario. En esta vez mi licor decantado apénas tenia color, lo que facilmente se comprende, puesto que el éter ordinario lo habia despojado de una gran parte de las materias colorantes. Por evaporacion en baño-maria obtuve pequeños cristales mezclados con una corta porcion de materia resinoide que eliminé en gran parte por medio de alcohol frio. Despues, redisolviendo estos cristales en alcohol rectificado á 90° y en ebullicion y evaporando á una baja temperatura, los pude obtener, aunque siempre algo coloridos, en un grado suficiente de pureza para estudiar sus caractéres y convencerme que el principio cristalizado que habia obtenido como último resultado, era realmente morfina.

En efecto, su forma cristalina, su insolubilidad en el agua y en el éter ordinario, unidos á otros caractéres químicos, tan sensibles de esta base, no me ha dejado duda alguna bajo este respecto. Los acidos clorohidrico, sulfúrico, acético, etc., lo disuelven perfectamente, de la misma manera que la potasa, la sosa y el amoniaco.

El ácido azótico concentrado da una hermosa coloracion roja; con las sales de fierro al *máximum* la coloracion es azul, y en frio el ácido yódico es descompuesto. Todos estos caractéres habiendo sido ensayados comparativamente con la morfina pura, los resultados fueron idénticos: me pareció ya supérfluo emplear otros reactivos, tanto más cuanto me era preciso conservar un pequeño ejemplar del producto que habia obtenido.

La corta cantidad de alcaloide que extraje, comparativamente al peso de la planta empleada, me hizo suponer que contendria muy poco; pero obrando sobre el jugo obtenido por incisiones hechas en las cápsulas, es indudable que se obtendria mayor cantidad, y que se encontrarian, si no todas, por lo ménos una gran parte de los principios que contiene el opio.

Bajo el punto de vista industrial este medio seria impracticable, porque repito, la dificultad de practicar las incisiones en las capsulas, daria el costo de la mano de obra, muy superior al valor del producto.

Considerada de esta manera la *Argemona* de México, no presenta mayores ventajas; mas sin embargo, si en época bien determinada de la vegetacion, se obtiene por expresion de todas las partes de la planta un extracto análogo al meconio, quizá por este medio facil y sencillo se obtendrian bastantes alcaloides para que fuese ventajosa su extraccion. Es un punto interesante que por ahora no hago más que señalarlo, pero que me propongo examinarlo con cuidado.[1]

Examen químico de las semillas.—Por los procedimientos ordinariamente empleados, he encontrado que contienen en cien partes:

Aceite.	36,20
Agua	7,40
Sales minerales	5,60
Azúcar	4,38
Goma.	2,54
Caseina . . . . , .	4,32
Albumina y glúten	13,38
Fécula . , ...	17,72

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[1] El descubrimiento de la morfina en la *Argemona* de México, ofrece el interes particular de que confirma los trabajos recientes del profesor Baillon, que concluye reuniendo los géneros *Argemona* y *Papaver* en uno solo; trabajos que ignoraba M. Charbonnier cuando presentó su tésis. A. B.

Leñoso	6,52
Pérdida	1,94
Total	100,00

PROPIEDADES FISICAS Y QUIMICAS DEL ACEITE.—Obtenido por medio del sulfuro de carbono bien purificado, tiene un ligero color amarillo, límpido, trasparente, y permanece liquido hasta + 5° arriba de cero. Tiene un olor nauseoso y un sabor ligeramente aspero; pero de ninguna manera son desagradables. En contacto con diversos reactivos, se observa lo siguiente:

Cuando se vierten una ó dos gotas de acido sulfúrico concentrado, sobre una capa de aceite, el color amarillo de éste se oscurece primero y despues pasa á moreno-sucio. Con el ácido azótico el color es más subido y se enrojece á la larga. 10 gramos, agitados con 1 idem de amoniaco, dan una mezcla gris-leonado, con la consistencia de miel; esta mezcla desarrolla 3° de calórico; con el ácido sulfúrico saturado de bicromato de potasa, el aceite se vuelve negro; con la sosa líquida se obtiene un jabon amarillo.

Este aceite se disuelve completamente en cinco ó seis veces su volúmen de alcohol rectificado á 90° cent. Se oxida rapidamente en el aire resinificándose y secandose como los aceites que poseen en alto grado esta propiedad.

USOS.—Este aceite puede tener aplicaciones importantes, no solamente en la terapéutica, sino tambien en la fabricacion del jabon, del alumbrado, y sobre todo, en la pintura; para telas enceradas y barnices grasos, pues es muy secante. Seria aun mas ventajoso que el aceite de linaza para los colores claros y delicados, á causa de ser ménos colorido. En México los pintores lo emplean para la preparacion de una especie de betun que llaman *maque* y con el que barnizan la madera.

Las tortas de los granos no pueden ser empleadas en la engorda del ganado como las de la linaza; despues de incineradas contienen en cien partes:

Potasa y sosa	24,72
Cal	25,43
Acido fosfórico	38,60
Acido silicico	6,50
Magnesia	0,82
Cloruros alcalinos	1,64
Oxido de fierro	1,12
Pérdida	1,17
Total	100,00

Estas tortas contienen además de 5 á 8 por 100 de ázoe, cantidad enorme y que las aproxima á las materias animales secas.

Efectos fisiológicos.—1. La primera experiencia que he intentado, dice el autor, ha sido hecha sobre mí mismo: he tomado 30 gotas del aceite en un terron de azúcar. El resultado no se hizo esperar mucho, porque habiendo sido ingerido en ayunas, á las siete de la mañana, comencé á sentir los primeros efectos á las ocho. La primera deposicion fué seguida de otras tres, sin experimentar cólicos ni molestia alguna; á las nueve me sobrevinieron náuseas, que fueron seguidas de vómitos.

Esta primera prueba fué bastante concluyente, para fijarme en las propiedades reales de este aceite; sin embargo, no era suficiente para establecerlas de una manera general, pues se sabe que, segun el estado patológico del aparato digestivo de cada individuo, los purgantes obran segun la dósis, produciendo efectos muy diferentes.

La experiencia que acabo de referir, fué hecha juntamente con M. Longuet, interno en medicina del Hotel-Dieu.

2. El 14 de Noviembre administré 15 gotas de aceite á una jóven de 27 años, muy gorda y fuerte, afectada de chancros blandos, con vaginitis y constipacion tenaz. El resultado fué tres deposiciones, sin dolores ni náuseas.

3. El mismo dia, á fin de comparar los efectos, he dado la misma dósis, 15 gotas, á un hombre sumamente robusto, aunque de una constitucion ligeramente linfatica, de 40 años de edad y enfermo de chancros blandos. Este hombre me ha dicho que difícilmente se purgaba, y solo tuvo una deposicion. Evidentemente la dósis del medicamento fué muy corta.

4. El dia 17, 25 gotas fueron administradas á una mujer de 28 años, y que llevaba 20 dias de parida; estaba atacada de myositis puerperal, con algo de pleuro-neumomía, no habiendo evacuado en cosa de siete dias. El medicamento produjo mucho bienestar, y la enferma tuvo tres deposiciones en la noche.

5. El dia 22, 30 gotas se dieron a una anciana de 72 años, que tenia un kiste en el ovario. La enferma resintió á poco fuertes náuseas y vomitó; á pesar de esto tuvo seis deposiciones.

6. El dia 25, una mujer de 45 años tomó á las once de la mañana 30 gotas de aceite: despues de un corto rato vomitó; sintiéndose á poco con mucho sueño se metió en la cama, y al cabo de seis horas se declararon los efectos purgantes, que continuaron por una gran parte de la noche, haciendo doce deposiciones.

Segun su accion fisiológica, se ve que el aceite de la argemona de México, aunque proviniendo de una papaverácea tiene grande analogía con la mayor parte de los aceites de las euforbiáceas, que tienen el carácter comun de ser purgantes, pero al mismo tiempo emeto-catárticas: clasificándolos segun su accion medicinal, debe ocupar el tercer lugar entre ellos.

El estudio de esta planta presenta, por lo que se ha referido, hechos excepcionales verdaderamente notables. Así, muy afine de la adormidera por sus caractéres organográficos y su principio activo, puesto que encierra morfina, se aproxima por su aceite á las euforbiaceas, miéntras que el *Papaver somniferum* que nos suministra el opio, nos da un aceite sin accion sobre la economía animal.

Es, pues, á la vez un ejemplo y una excepcion, á la ley formulada por Lineo, por Pelletier y Caventou, que las plantas de la misma familia contienen en lo general los mismos principios inmediatos, y obran por consecuencia de la misma manera sobre la economía animal. Esta ley, verdadera casi siempre, sufre sin embargo numerosas excepciones.

Una comision de esta Sociedad se ocupa en reunir nuevos datos acerca de esta planta, que publicarémos más tarde. *(C. de P.)*

ENSAYO ORNITOLÓGICO
DE LA FAMILIA TROCHILIDÆ
O SEA DE LOS COLIBRIES O CHUPAMIRTOS DE MEXICO,

POR EL Sr. DON RAFAEL MONTES DE OCA, SOCIO DE NUMERO.

(CONCLUYE.)

Num. 42.—*Chupamirto de pinal.*

Heliomaster pinicola, Gould.

El Sr. Gould, al hablar de esta especie de colibries, dice así: «La Memoria del finado D. Damian Floresi, será para siempre grata á los troquilidistas, pues ha sido quien dió á conocer muchos de los colibries de México, y como justo homenaje al mérito de sus afanes, creo que debo mencionarlo, pues tanto le debemos; y añadiré ademas, que entre el gran numero de sus amigos que deploran sinceramente su prematura muerte, no hay otro que lo sienta tanto como yo. Es á él á quien se debe el descubrimiento de este colibrí, lo mismo que el haberme informado que habita exclusivamente las altas regiones donde crecen los pinos del Norte de México; esta circunstancia demuestra la estrecha relacion que existe entre una vegetacion peculiar y los séres animados que la acompañan; así teniendo aquella un carácter sombrío en estas regiones, el color de esta avecita es de un tinte semejante y completamente distinto del de la mayor parte de las especies de este grupo.

La apariencia del macho adulto es como sigue: la region superior de la cabeza, del cuerpo, con excepcion de una mancha blanca que tiene cerca de la rabadilla, las cubiertas de las alas y de la cola de un color latonado-verdoso; alas, pardo-purpúreas; cola con las dos rectrices del centro verde-bronceadas, con una especie de sombra cerca de las extremidades y de sus lados; las plumas laterales son tambien verde-bronceadas en su base, teniendo en seguida un tinte negro-purpúreo y en sus extremidades una mancha blanca; su garganta en la parte que está cerca de la mandíbula inferior, es pardo-negruzca, teniendo en seguida una porcion de plumas de un color carmesí-metálico marginadas de blanco gris; toda la region inferior gris-pardusca, un poco más clara en el pecho y centro del abdómen, con visos bronceados en los flancos; cubierta de debajo de la cola formada de plumas parduscas marginadas de blanco; region anal y cubiertas de las piernas blancas, teniendo tambien de este mismo color, dos líneas de cada lado de la cabeza, una que le nace en la parte posterior del ojo y otra en el nacimiento de la mandíbula inferior, dirigiéndose casi paralelamente hácia los lados del cuello; sus patas son pardo-oscuras, y su pico, que es recto y uñas negras.

Su largo total desde la punta del pico hasta la extremidad de la cola es de 5¾ de pulgadas; alas, 3 idem; cola 1½ ídem, y pico 1⅜ idem.

La hembra es casi del mismo tamaño que el macho, y solo se diferencia de éste, en que carece de las plumas carmesíes que tiene en la parte inferior de la garganta.

NUM. 43—*Chupamirto cornudo.*

Lophornis Helenae, Gould; *Ornismya Helenae*, De Latt;
Lophornis Helenae, Bonap.

Esta magnífica especie de colibríes, conocida en Guatemala con el nombre de *Gorrion cachudo*, ó sea chupamirto cornudo, se halla tambien en la parte S. E. de la República Mexicana (Chiapas); mas es de advertir que en esta última localidad es bastante rara.

Los nativos de Coban dan á los colibríes en general, el nombre de *Tzunnun,* pero distinguen esta especie, sin duda por su belleza, con el agregado de *Achshukub.*

El señor De Lattre, que tanto contribuyó al conocimiento de la ornitología mexicana, fué quien dió el nombre de Hélène a este hermoso colibrí en honor de la Princesa Elena de Orleans, y en su dedicatoria dice así: «Quiera la Princesa Hélène, protectora de las artes que patrocina y cultiva con tanto gusto y cuyo gran infortunio hace resaltar más su bello carácter, acoger con bondad este homenaje, de un viajero que, dichoso en países lejanos, ha adquirido esta rarísima especie de colibríes para darla el nombre de una esposa y una madre tan querida para la Francia.»

El Señor Gould hace notar, que Salvin dice: que esta especie de avecitas tiene un silbido ó chillido peculiar, y diferente del de las demas especies que conoce, y que la hace descubrir adonde quiera que se encuentre, por lo regular gustando el néctar de las flores de las *salvias* que abundan en las montañas cerca de Coban, ó en las del árbol del *Tasisco,* que florece por el mes de Diciembre. Además, tambien dice, que las hembras son sumamente raras, pues que de diez y siete ejemplares que pudo colectar solo uno era hembra.

El color del macho adulto de esta especie, es como sigue: la frente y un copete que despliega á manera de cuernos, de un tinte verde-bronceado; la parte superior del cuerpo y cubiertas de las alas de un color pardo-bronceado; las cubiertas de la cola, de este mismo color un poco más oscuro, con una faja blanca cerca de su nacimiento: alas, pardo-purpúreas; cola, castaño-oscura con las dos plumas centrales de un tinte verde-bronceado, teniendo todas las demás un pequeño márgen exterior pardo-oscuro; su garganta es de un color hermosísimo verde metálico con visos dorados, rodeada de una serie de plumas largas, de las cuales, cuatro de las de cada lado son aun mas largas todavía y de un color blanco-amarillento con una orilla negro-azulosa, miéntras que las demás son enteramente negras; de cada lado del occipital le nacen tres plumas puntiagudas y tan angostas que parecen mas bien cerdas: el pico es color de carne con la punta algo más oscura.

La hembra tiene la parte superior de la cabeza, del cuerpo, cubiertas de las alas y abdómen de un tinte verde-bronceado; pecho blanco, salpicado de unas manchitas verde-bronceadas, en la extremidad de cada una de sus plumas; cubiertas de la cola pardo-oscuras, con una faja blanca, semejante á la del macho; cola castaño-oscura, teniendo cada una de sus plumas, cerca de la extremidad, una especie de sombrío aun más oscuro todavía.

NUM. 44.—*Chupamirto de pecho verde y cola manchada de blanco.*

Eupherusa poliocerca, Elliot.

Esta rara especie de colibries, descrita por el Señor Elliot, de New-York, habita probablemente en el Estado de Guerrero, al Sur de la República Mexicana, puesto que otra especie que describio al mismo tiempo, tiene por localidad Putla, pueblo de aquel Estado; se parece mucho al *E. eximia* de Gould, á juzgar por la descripcion de aquel naturalista, que textualmente copio á continuacion:

«Parte superior verde-bronceada; cuello y garganta verde-zacate brillante; remeras terciarias de un color castaño muy marcado; las dos plumas del centro de la cola, verde-olivo; las restantes blancas con las orillas exteriores y las puntas, pardo-purpúreas.

«Largo total 3¾ de pulgada; alas 2½; cola 1⅝.

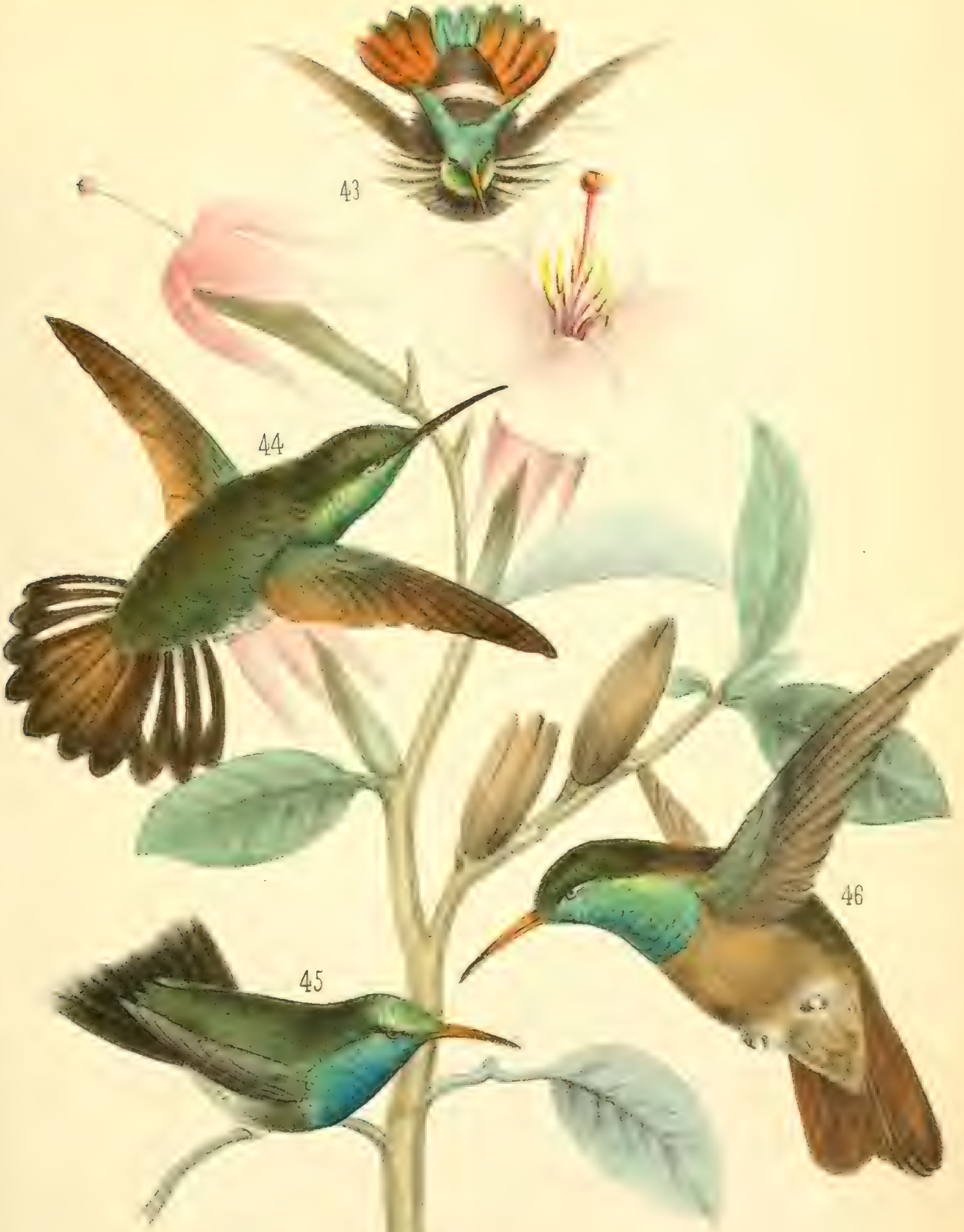
Respecto á la hembra y jóven creo que nada se sabe aún.

NUM. 45.—*Chupamirto de cabeza verde y pecho azul.*

Circe Doubledayi, Gould; *Trochilus Doubledayi*, Bourcier; *Sapphironia Doubledayi*, Bonap; *Trochilus Lereboulleti*, Saucerotte.

Esta hermosa especie de colibries, que en algo se parece al *Circe latirostris*, es sumamente rara, y cuando la describió el Sr. Bourcier, segun dice Gould, no habia la suficiente evidencia de que su localidad fuese la region del Rio Negro, en la América del Sur, que aquel naturalista le asignó, y se inclina más bien á creer que pertenece exclusivamente á México; primero, porque los colibries que tienen la cola oscura, como el *latirostris*, *Caniveti*, *auriceps* y otros, son peculiares del Norte de la República Mexicana, y segundo, porque el ejemplar que existe en su coleccion, obtenido de su muy estimado amigo el Doctor Saucerotte, tenia en la etiqueta estas palabras: «Chimantla, México,» y ademas el nombre de *Lereboulleti*. Pero al encontrar el Señor Gould, que el *Lereboulleti* de Saucerotte y el *Doubledayi* de Bourcier son idénticos, ha dado naturalmente el derecho de prioridad al nombre que Bourcier le dió en honor del distinguido entomologista inglés el Señor Doubleday.

La apariencia del macho de esta especie, es como sigue: la parte superior de la cabeza, de un color verde-azulado metálico hermosísimo; la garganta



HAUYA ELEGANS.

43 Lophornis Elenæ.
44 Eupherusa Poliocerca.
45. Circe Doubledayi.
46. Amazilia Yucatanensis.

LIT. DE H. IRIARTE. MEXICO.

azul, desvaneciéndose este color con el tinte verde del pecho y lados del cuello; toda la parte superior, cubiertas de las alas y de la cola, así como el abdómen, de un tinte verde-bronceado oscuro; alas pardo-purpureas; cola negra con visos de acero pavonado de azul con las puntas de cada pluma de un tinte pardo-gris; cubiertas de debajo de la cola pardas marginadas de un color gris; pico encarnado en su base con la extremidad casi negra.

La hembra aun no es conocida; pero es muy probable que sea parecida á la del *latirostris*.

Num. 46.—*Chupamirto de pecho verde y abdómen castaño-rojizo.*

Amazilia Yucatanensis, Gould; *Trochilus Yucatanensis*, Cabot.

Esta especie de colibríes se parece mucho en la distribucion de los colores de su plumaje, al *Amazilia cerviniventris*, con la diferencia de que el color castaño-rojizo del abdómen y cola de aquel, es sumamente pronunciado, así como el verde esmeralda de la garganta y cuello, que lo tiene además muy recortado en la parte inferior del pecho y no desvanecido hácia los flancos hasta confundirse con el color del abdómen, como sucede en el *cerviniventris*.

El Doctor Cabot en su descripcion del *Trochilus Yucatanensis*, publicada en las Actas de la Sociedad de Historia Natural de Boston, dice así: El *Trochilus Yucatanensis* es el Chupamirto más comun de la Península, y por lo regular se le ve en abundancia en las acacias que crecen en los edificios arruinados. De allí fueron obtenidos los ejemplares que he podido observar cuya longitud total es de 4 pulgadas; pico, ¾ idem; las primarias, de las cuales la primera es la mas larga, tienen las venas algo curvas y son algo más anchas cerca de la punta; cola ligeramente horquillada de un poco más de 1⅛ de pulgada; pico encarnado, amarillento en su base y vértice, con la punta y lados hasta cerca de la mitad bastante oscuros; garganta y cuello de un color verde-esmeralda metálico brillantísimo; la parte de encima de la cabeza, del cuello y del cuerpo, de un tinte verde-bronceado, así como tambien las cubiertas de las alas y de la cola; toda la parte inferior del cuerpo y cubiertas de debajo de la cola de un color castaño-rojizo ó de canela oscura; plumas de la cola de este mismo color, teniendo las dos del centro las orillas marginadas de verde-bronceado; las laterales de este mismo color en los márgenes exteriores cerca de la extremidad.

El ejemplar de una hembra de esta especie, que segun dice el Señor

Gould, le envió el Doctor Cabot como tal, le parece que es la *Amazilia cinnamomea (A. corallirostris* de su obra); mas como no está probado este aserto, diré, que es muy parecida al macho y que la única diferencia que se advierte entre ambos, es, que carece del tinte verde-esmeralda de la garganta y cuello del macho.

Num. 47.—*Chupamirto de pecho gris y banda oscura en la cola.*

Phaeoptila zonura, Gould.

Esta especie ha sido formada por el Sr. Gould, en vista de un solo ejemplar de la coleccion Loddigense, enteramente distinto de los de la especie *sordida* ya descrita, hé aqui cómo se expresa este naturalista:

Este colibrí habita el Mineral de Bolaños, es más pequeño y de formas más delicadas que el *P. obscura;* toda la parte superior es de un verde bronceado opaco con una raya de un blanco gris sobre cada uno de los ojos; cubiertas de las orejas oscuras; alas pardo-purpúreas; las dos plumas centrales de la cola verde-bronceado, las restantes, atravesadas cerca de la extremidad con una ancha banda de un moreno negruzco, siendo en lo demás de un pardo-agrisado: toda la parte inferior gris.

Num. 48.—*Chupamirto de frente verde y pecho y vientre blancos.*

Cyanomia viridifrons, Elliot.

Esta especie de colibríes ha sido recientemente descrita por el Sr. Elliot del modo siguiente:

Frente y encima del ojo, verde-oscuro; coronal gris-oscuro; dorso y hombrillos, verde-claro brillante; region posterior del dorso, pardo-bronceado; cola y sus cubiertas, bronceado-cobrizas; flancos, verde-yerba; pecho y vientre, blanco puro.

Habita en Putla, Estado de Guerrero. (Annals of Nat. Hist., New-York.)

FLORA MEXICANA.

LA HAUYA ELEGANS,

POR EL SEÑOR DON MARIANO BÁRCENA,

SOCIO DE NUMERO.

En el gran número de plantas que forman la familia de las Onagrariáceas son muy raras aquellas que por su altura puedan considerarse como verdaderos árboles, pues las yerbas y los arbustos son sus medidas ó tipos principales. Se señalan, sin embargo, y como casos raros algunos géneros frutescentes principalmente en la tribu de las *Montinieas* en la cual está colocada esa preciosa planta, propia de México, que fué designada con el nombre de *Hauya elegans*, por los autores de la Flora mexicana inédita, y cuya descripcion, bastante compendiada, se encuentra en algunas obras de Botánica. No tengo noticia de que haya vuelto á estudiarse esa magnífica onagrariácea y he buscado con empeño en las obras modernas una descripcion más detallada que las que acabo de citar, pues en ellas no se encuentran algunos pormenores dignos de citarse para el perfecto conocimiento de un género tan raro que se destaca perfectamente entre la multitud de plantas de la misma familia.

En el mes de Mayo de este año hice una exploracion en la Barranca Seca que se halla á inmediaciones de Zimapan en el Estado de Hidalgo, y tuve la fortuna de observar algunos ejemplares de la *Hauya elegans* en plena florescencia, y á esta circunstancia debo la satisfaccion de presentar á la Sociedad algunas noticias y un dibujo de aquel hermoso vegetal.

En Barranca Seca no se presenta la Hauya como un planta simplemente frutescente, como la describe Mociño, sino como árboles de 10 á 12 metros de altura.

Estos árboles están ramificados con regularidad y sus ramos son alternos. Igual colocacion tienen las hojas, y su ciclo es de $\frac{2}{3}$. Tiene estípulas caulinares pequeñas y caducas; peciolo aterciopelado, de una longitud igual á la quinta parte del limbo: este es elíptico, acuminado, peninerve, de bordes enteros; color verde en la cara superior, blanco-verdoso en la inferior, que es aterciopelada como el peciolo. Inflorescencia axilar, solitaria. Flores sentadas. Cáliz gamosépalo, infundibuliforme, de 0,04 de longitud, aterciopelado, blanco-verdoso cuando es jóven; despues rojizo, principalmente en sus divisiones: estas son en número de cuatro, de figura oblícuo-triangular, de la misma longitud que la parte cerrada del cáliz; son reflejadas, pluvinerves, aterciopeladas en la cara inferior y petaloides en la superior. Corola perígena, de cuatro pétalos obovados venosos, de color blanco, que con el tiempo toman un tinte rosado muy suave y agradable. Estambres 8, periginios; filamentos alesnados y más largos que las anteras: éstas son curvas, medifijas, oscilantes, biloculares é introrsas. Ovario ínfero, elipsoidal, aterciopelado, cuadri-locular; lóculos pluriovulados, óvulos biseriados. Estilo cilíndrico, saliente, rojizo, de 0,065 de longitud, terminado por un estigma globoso y cuadrilobulado.

Fruto capsular, elipsoidal, de 0,04 de longitud; se separa en cuatro divisiones que llegan hasta su medio y persiste adherido á la planta por mucho tiempo. En su completa madurez tiene un color café-oscuro casi negro. Granos numerosos, alados, de color café-amarillento y la ala les da una figura auricular.

Comparando estos caractéres que observé en los ejemplares vivos, encuentro algunas diferencias en las descripciones que mencioné, siendo las más notables las siguientes:

1.° La altura, pues los individuos á que me refiero no pueden considerarse como plantas frutescentes ó arbustos, sino como verdaderos árboles. Esta circunstancia tan rara en la familia de las Onagrariáceas, creo que debe mencionarse.

2.° La presencia de las estípulas en los árboles de Barranca Seca.

3.° El estilo que no debe considerarse como filiforme en los ejemplares que he examinado.

4.° Las hojas son elípticas y no ovadas como se asienta en las descripciones.

5.° La figura del fruto que no es lineal como lo designan algunos autores, pues estando visiblemente inflado en el centro y con sus extremidades más bien arredondadas que agudas, debe considerarse como elipsoidal.

Como carácter específico de la *Hauya elegans* encontramos anotado en la obra del profesor De Candolle, impresa en el año de 1838, lo siguiente:

Ramos, hojas jóvenes y tallos, tomentosos y sub-aterciopelados. Cáliz, de una y media pulgada de longitud.

Estos caractéres convienen ciertamente á la planta que describo; mas no sé si las diferencias que he hecho notar sean suficientes para separarla de la *Hauya elegans*, ó quizá no hayan sido observadas, por el estado en que se hallarian los ejemplares estudiados por Mociño. En cuanto á la altura de los árboles que describo, pudiera explicarse por el clima ú otra circunstancia de la localidad en que los observé.

Estando, pues, mal conocidos los caractéres de esa planta, á lo ménos en las obras que he registrado y siendo una especie muy rara y propia de nuestro país, he creido conveniente presentar estos apuntes á la Sociedad, para que los agregue á los datos que ha reunido sobre la flora mexicana.

Como planta de adorno debe recomendarse muy particularmente nuestra hauya, pues su porte, el color y finura de sus hojas aterciopeladas, la magnitud, número y color variable de sus flores, la hacen aparecer como un elegante y precioso ramillete, que ofuscaria con su presencia á muchas de las plantas que más bien por el capricho de los jardineros, ó por las exigencias de la moda, ocupan un lugar distinguido que realmente no les corresponde.

México, Diciembre 17 de 1874.

ENERGÍA DE LA VEGETACION.

LA FISIOLOGIA DE LAS PLANTAS Y LA TEORIA MECANICA DEL CALOR,

POR ED. MORREN, PROFESOR DE LA UNIVERSIDAD DE LIEJA.

TRADUCCION HECHA

POR EL SEÑOR DON JOSE JOAQUIN ARRIAGA,

SOCIO DE NUMERO.

Digna es en verdad de estudiarse la cuestion de la accion del calor sobre los vegetales, puesto que penetra en la esencia misma de su actividad vital, y que actualmente, aunque con bastante lentitud se dilucida, á medida que la física y la química progresan en el conocimiento de los cuerpos y de las fuerzas. En presencia, pues, de una cuestion tan vasta, importa primeramente señalar el lado por dónde se la pueda estudiar.

El calor influye en el crecimiento de los vegetales, en la circulacion de los jugos, en la elaboracion de la sustancia celular, en la respiracion y en otra multitud de fenómenos que no es del caso considerar aquí. Fijarémonos solamente en las relaciones que existen entre el calor y el desarrollo de las plantas, y especialmente entre aquel y los fenómenos periódicos de la vegetacion: concretada así la cuestion, aun todavía es bastante extensa para que se la pueda seguir por distintas vías.

Hasta ahora, ha sido estudiada más bien por la observacion que por el método experimental, y con el celo más laudable el genio se ha dedicado á la observacion de sus fenómenos periódicos; se ha observado la temperatura bajo la cual estos fenómenos se manifiestan, y se ha procurado deducir las relaciones de causa á efecto.

I. Los fenómenos periódicos considerados como hechos, independientemente de toda discusion, hacen conocer la época en que se manifiesta el fenómeno que se considera, la fecha média de esta manifestacion y las desviaciones de que es capaz. A consecuencia de observaciones suficientemente repetidas, se forma así el calendario de una flora determinada, y se establecen interesantes comparaciones entre los diversos elementos de que esta flora se compone, por ejemplo, segun su orígen ó la naturaleza de sus especies; entre la vegetacion y el reino animal, como la emigracion de las aves ó la metamórfosis de los insectos; entre las floras de diversas regiones geográficas y aun entre varias épocas de una misma flora.

II. Esta última consideracion conduce á entrever la manifestacion de los fenómenos periódicos en sus relaciones con el clima y particularmente con el calor. Desde luego, y apoyándose en hechos, se buscan estas relaciones, se comparan entre sí climas diferentes y floras lejanas, llegándose á la ecuacion del calor y del fenómeno.

Numerosas observaciones se han acumulado con este fin, y las teorías más divergentes han sido propuestas para dar á conocer las relaciones que existen entre la temperatura y la vegetacion. M. Quételet ha sido el principal promovedor de este estudio en Bélgica, y con este fin ha presentado documentos numerosos y muy útiles. Trabajos importantes de idéntico género se han publicado en otros países, y entre varios mencionarémos especialmente los de Schubeler y Hoffman, Cárlos Fritsch, Cárlos Linsser y Guillermo Kabsch.

En estas obras y en las de M. Quételet encuéntranse citadas otras fuentes que es conveniente consultar. Las observaciones de Fritsch, Kabsch y Linsser son numerosas, y en nuestro concepto importa tomar todas las que definitivamente han sido adquiridas en bien de la ciencia, y en el interes de las investigaciones que se prosiguen en Bélgica para compararlas con las que han sido publicadas por la Academia y por el Observatorio de Bruselas.

Hasta hoy, y para determinar la temperatura que obra sobre la vegetacion, se ha procurado comparar las indicaciones del termómetro y las fases de la vegetacion; y como se observa generalmente con un termómetro puesto á la sombra, sus indicaciones no son rigurosamente aplicables sino á vegetales que se desarrollan en estas condiciones. Las conocidas experiencias de Gasparin y de De Candolle sobre la influencia de la radiacion solar, han dado resultados contradictorios y no bastan para asentar una opinion definitiva. Puédese considerar esta influencia, ó bajo el punto de vista del tiempo necesario para la manifestacion de un fenómeno de vegetacion, o bajo la relacion de la cantidad del producto.

Varias otras circunstancias pueden, por otra parte, intervenir, y entre ellas mencionarémos: el calor acumulado en el suelo al derredor de las raíces, aun en un solo dia sereno; el enfriamiento mas ó ménos rapido y profundo del suelo por efecto del hielo y de la irradiacion; el calor, que el agua absorbida por las raices, difunde en el organismo; el calor gastado por la traspiracion de las hojas; la resistencia más ó ménos enérgica que los vegetales oponen al calentamiento ó al enfriamiento atmosféricos; la influencia del viento ó del estado higrométrico del aire, etc. Es necesario, pues, tener en cuenta la duracion de la influencia calorífera ó refrescante. Así, por ejemplo, el *Agave americana* puede afrontar una temperatura de —6° Reaumur durante un corto tiempo, y no puede resistir por un período prolongado la de + 1°. De idéntica manera y en cuanto al calor, las plantas alpinas moririan bien pronto si se las sometiese por varios dias á una temperatura uniforme de + 10°, miéntras que se complacen recibiendo pasajeramente un calor más elevado. Débese, pues, reconocer, por lo ménos en la mayor parte de las plantas cultivadas, si no una aclimatacion absoluta, por lo ménos una adaptacion incontestable á climas cuyo calor es diferente. Las razas precoces se forman tanto entre los vegetales anuos, como el guisante y el maíz, como entre las especies perennes, tales como la papa, y el peral entre las leñosas; razas que reclaman ménos calor para la maduracion de sus frutos que las especies tardías. No se debe perder de vista la influencia del *atavismo* y de ciertas costumbres inveteradas entre los vegetales. Así es, que la flora del Cabo de Buena-Esperanza introducida en la cultura europea, continúa, á lo ménos por cierto número de años, y a pesar de la accion excitante del clima, floreciendo en invierno y conservándose en reposo durante el estio. Igual cosa sucede con la vegetacion australiana. La caida de las hojas en otoño á que están sujetos en su mayor parte los árboles septentrionales, puédese tambien considerar como una costumbre que estos vegetales pierden en ocasiones en las regiones meridionales. Este hecho ha sido observado en el ciruelo y en otros árboles.

Los trabajos de Cárlos Linsser que están basados sobre un número considerable de hechos, han establecido conforme á la opinion de De Candolle, de Schubeler y de otros, que las costumbres inveteradas por la accion del clima originario intervienen en la manifestacion de los fenómenos de la vegetacion.

Segun Cárlos Linsser: 1.º los vegetales del Norte, trasplantados al Sur, llegan á ser más precoces que los del Norte; miéntras que los del Sur trasportados al Norte retardan respecto de los de estas regiones la manifestacion de sus fenómenos: 2.º los vegetales de las montañas y los de los planios se conducen de idéntica manera y reciprocamente cuando se les cambia de region.

Cárlos Martins ha demostrado el mismo hecho.

El riguroso invierno de 1870 á 1871 le proporcionó la oportunidad de observar que, entre las plantas *actualmente indígena* en los alrededores de Montpellier, las especies realmente pertenecientes á grupos exóticos fueron las más afectadas.

Esta es tambien la opinion expresada por Waldimiro Koeffen en su importante Memoria, *sobre el calor y el crecimiento de los vegetales.* En su concepto, las especies han debido adquirir la costumbre de las fases periódicas que han tenido que sufrir el periodismo de los fenómenos atmosféricos para poder vivir, y esta costumbre se halla inveterada á tal grado, que conserva estas fases aun cuando no exista periodismo en los agentes del mundo exterior, como sucede en Madera.

Los fenómenos sobre los cuales se ha fijado hasta ahora la atencion de los fenologistas, han sido: la foliacion, la floracion, la maduracion y la desfoliacion; pero éstas no son las únicas jornadas que se deben considerar en el curso de la vegetacion: la germinacion natural y la expansion de las yemas tambien tienen importancia y no deben pasar inadvertidas.

En lo que concierne á las flores, dirémos que la formacion de los botones es un fenómeno distinto que el de la apertura de las flores, y que no está bajo la dependencia exclusiva del calor, sino bajo la de otras muchas circunstancias que intervienen. Asegúrase, por ejemplo, que la viña cesa de florecer bajo la zona intertropical. De igual manera, las plantas boreales ó alpinas, trasportadas á las llanuras ó llevadas á latitudes más dulces, desarrollan sin extrañar el cambio un follaje exuberante, pero dejan de florecer. Puédense citar como ejemplos de este fenómeno, la *Soldanella alpina* y la *Primula minima*. Es necesario, pues, para llegar a la formacion de los botones, es decir, á lo que se puede llamar la antogenia, ciertas circunstancias distintas de las que dependen del calor, cierta edad, por ejemplo. Pero hay una cosa digna de notarse y es, que la edad de todos los individuos salidos de la multiplicacion de una misma cepa, se cuenta como si hubiesen permanecido unidos á ella. En el cultivo europeo, el *Gincko biloba*, la *Virgilea lutea*, el *Cedrus Libani* y la *Saxe-Gothea conspicua*, florecen simultáneamente bajo muy diferentes circunstancias.

Sábese tambien que en la flora silvestre y rural de Europa los botones se forman, en general, durante el año que precede á su apertura, No es todo, pues, calor-dinámia en la floracion. El efecto principal del calor consiste en disponer al vegetal y en preparar las materias plásticas que deben ser utilizadas por la floracion.

Resumiendo dirémos: que nos hemos esforzado en hacer ver por lo que antecede, que en la foliacion, la floracion, la maduracion y la desfoliacion, se manifiestan fenómenos independientes de la accion de la temperatura.

Pero si nos ocupamos en estudiarla, notarémos en cada especie vegetal un cero fisiológico, es decir, un punto de la escala termométrica bajo del cual el calor es ineficaz. En ciertas especies alpinas ó boreales, tales como el *Galanthus nivalis* y la *Soldanella alpina*, este cero idiosincrásico casi coincide con el termómetro; pero está a + 4° Reaumur para la cebada, á + 4°,8 para el trigo, á + 12°, ó + 13° para el cocotero.

M. Alfonso De Candolle llama calor inútil á todo el que no produce esta temperatura mínima, y advierte con razon, que es necesario eliminarlo de los cálculos, es decir, que solo debe tenerse en cuenta la temperatura média de los dias en que el calor ha pasado de este mínimun específico. Segun Kabsch, cuyas ideas débense tomar en consideracion, el calor de la noche, es decir, el calor que interviene fuera de la luz durante el reposo fisiológico de los vegetales, tambien es calor inútil y debe ser eliminado. Conforme á esta opinion, no es la temperatura média del dia entero la que ha de hacerse intervenir, sino más bien la de las horas del dia: á esto es á lo que Kabsch llama *el dia de vegetacion*. Valuadas así las temperaturas, son más elevadas. Ahora, el largo del dia, siendo muy variable segun las estaciones y las latitudes, por lo ménos fuera de la ecliptica, resulta que el calor varia segun las mismas circunstancias. No debe, pues, ser indiferente que el calor medio de + 16° obre durante 12 horas del dia como sucede en el Ecuador, ó durante 18 ó 20 horas, como pasa en las regiones polares. Explícase de esta manera, para ciertas partes, la rapidez extraordinaria de la vegetacion en las comarcas septentrionales. Aplicando Kabsch su método, ha sido conducido á un resultado que se aleja de la opinion general, á saber: que las sumas de calor necesarias para los diversos períodos de la vegetacion de una especie, tales como la germinacion, la floracion y la fructificacion, estan muy aproximadas las unas á las otras. El mismo sabio ha formulado con mucha precision las tres siguientes leyes de física vegetal:

1.ª Existe para cada planta sobre la escala termométrica, un mínimun y un máximun, entre los cuales la especie es capaz de ejercer sus funciones orgánicas.

2.ª Toda germinacion, toda evolucion, toda maduracion, exige cierto grado de temperatura muy variada segun las especies.

3.ª Cada especie vegetal, para recorrer las diversas fases de su existencia, exige cierta cantidad de calor. Así, la viña por ejemplo, se conserva entre — 19° y + 20°; pero no entra en actividad bajo una temperatura inferior á + 8°, y exige para dar vino potable 2900°.

Deberian hacerse experiencias para verificar y aplicar estas leyes.

M. Hugo Vries estudiando la influencia de la temperatura sobre la germinacion de las plantas, ha demostrado ya, que existe para cada especie un punto de eleccion en el que el crecimiento se cumple con mayor rapidez que á cualquiera otra temperatura. Este resultado está conforme con la segunda ley de Kabsch. Resulta tambien de las experiencias del mismo naturalista, que para la mayoría de los vegetales la temperatura-límite de la vida, se encuentra entre 45° y 47° en el agua, y entre 50° y 52° en el aire ó en la tierra seca. Como por otra parte, el límite inferior de la accion calorífica se encuentra á 0° ó cerca del cero, vése que los límites entre los cuales las experiencias deben establecerse no están muy lejanos el uno del otro.

Parécenos que las observaciones de los que han estudiado los períodos dan de sí todo lo que es posible, por lo ménos en lo que concierne á los hechos observados, y que es necesario de hoy en adelante estudiar la accion del calor por el método experimental.

III. Un problema de la más alta importancia, y que hasta hoy se ha visto con negligencia, es el de las relaciones que existen entre el calor recibido y el peso adquirido por la planta bajo la accion de los rayos solares y especialmente entre la cantidad de carbon fijado en la materia orgánica. Segun lo que se sabe actualmente, calcúlase que bajo un clima templado, una hectara de bosque, de pradera, ó de terreno cultivado, fija en un año de 1,500 á 1,600 kilógramos de carbono, y que para este trabajo los organismos vegetales utilizan entre 1 y 4 milésimos del calor que llega por la radiacion solar sobre el espacio que ocupan.

Es evidente que algunos de los fenómenos sobre los cuales se ha fijado la atencion de los que establecen la ley de los períodos, germinacion, foliacion y otros, no son más que estaciones, señales más ó ménos convencionales en la vida de las plantas: y bien, como todo crecimiento supone movimiento, y todo movimiento requiere un gasto de fuerza, es una trasformacion de calor.

Sábese que existe un estado estático del ázoe, ázoe neutro, en el cual se bañan los séres vivientes sin pedirle más que el medio para la existencia, y que existe tambien un estado dinámico del ázoe, un ázoe orgánico que entra en las combinaciones activas y que es el elemento viviente por excelencia. Parécenos que es necesario distinguir tambien dos manifestaciones diferentes del calor. Existe la temperatura en que viven los organismos y en la cual pueden solamente manifestar su actividad, y hay tambien una accion calorífica que interviene mecánica ó químicamente por sus trasformaciones, en los fenómenos biológicos. Este calor, del que se puede observar el gasto y restitucion en los fenómenos mecánicos como en los actos biológicos, es el mismo que obra juntamente con la luz, y que en las plantas interviene para la reduccion de los compuestos minerales y entra en la elaboracion de las sustancias orgánicas. Puédese afirmar que las plantas verdes son, en virtud de su actividad organizatriz, el primero y único manantial de todo movimiento orgánico. En todos los vegetales verdes, los hechos esenciales son los mismos; y aunque funcionan bajo climas muy diferentes, todos elaboran sustancias hidrocarbonadas y cuaternarias. Por este trabajo hay produccion de compuestos endotérmicos.

En los vegetales hay tambien fenómenos de movimiento: para el trasporte de la más pequeña molécula desde la extremidad de la raíz que la absorbe hasta la cima de la planta, existe un movimiento, y por débil que pueda ser, si no es producido por otro movimiento preexistente, no puede atribuirse sino á la trasformacion del calórico.

Creemos que el calor utilizado, es decir, realmente absorbido para la manifestacion de estos fenómenos de elaboracion y de crecimiento, puédese determinar en forma de calorías; en otros términos, por la física vegetal se llegará á la determinacion del equivalente mecánico del calor en el trabajo organizador de los vegetales. Como se ve, esta investigacion no es igual á la que consiste en demostrar entre qué grados termométricos se manifiestan los fenómenos de la vegetacion. Seria conveniente, pues, procurar determinar el calor existente en las sustancias que desempeñan un papel activo en el organismo, y como es de esperarse, fijar tambien la relacion entre el calor necesario para su produccion y el que se desprende durante su descomposicion. Tenemos en expectativa á la fécula; y en esta direccion se marchará para descubrir el orígen de todo movimiento orgánico; porque así como la fuerza es distinta del mecanismo, y está solamente dirigida por este mecanismo, de igual manera la fuerza es distinta del organismo y solamente coordinada por él.

Hemos visto precedentemente que, segun algunos datos suministrados por Chevandier y Boussingault, M. Becquerel ha podido fijar en 4 ó 5 milésimos del calor dado por los rayos solares, la proporcion del calor fijado por la vegetacion para la reduccion del ácido carbónico y la asimilacion del carbono. Esta proporcion acaso aumentaria un poco si se tuviesen en cuenta el hidrógeno fijado y algunos otros cuerpos combustibles que están inclusos en las combinaciones orgánicas por el trabajo reductor de los vegetales. Pero el calor que así se haya empeñado, por decirlo así, en el trabajo organizador y químico de los vegetales, no es el único que se debe considerar para el cálculo de la mecánica vegetal. Preciso es tambien apreciar el gasto efectuado por el vegetal mismo.

Un cuerpo que cae produce calor; una manzana, por ejemplo, al desprenderse del árbol manifiesta este fenómeno. Podríase muy bien reflexionar sobre las leyes en virtud de las cuales esta manzana ha subido al árbol, porque es evidente que no ha ascendido por sí sola. Haciendo la ligera reserva del poco carbono que haya tomado al aire ambiente, toda la sustancia de que el fruto se compone ha sido elevada del suelo á la altura en que se encuentra. Esta elevacion supone un trabajo mecánico proporcional al peso de la manzana y á la altura en que ella se encuentra respecto de las raíces. Cuando el fruto cae, este trabajo se reproduce bajo la forma de movimiento, y cuando éste se detiene se trasforma en calor. Y á ménos que no se suponga que los cuerpos puedan *crear* movimiento y calor, es necesario reconocer que el calor de los rayos solares es el que ha llevado al fruto á las partes elevadas de la planta. Idéntica cosa sucede con las hojas y las ramas, y todos los órganos de todos los tejidos. Tambien es preciso introducir como factor, este trabajo mecánico en el cálculo del calor solo utilizado.

Importa, además, saber que la accion de los rayos solares sobre la materia puesta así en movimiento en los vegetales, no es directa ni inmediata. Propiedad de un poder maravilloso es la de estos organismos, que encierran el calor en las sustancias organizadas por ellos. Cuando los actos de crecimiento, ó lo que es lo mismo, cuando los fenómenos de movimiento se manifiestan, es en la desorganizacion de estas mismas sustancias donde los organismos encuentran la fuerza necesaria para cumplirlos. En efecto, todo movimiento íntimo en el organismo, todo crecimiento, toda circulacion, se manifiestan por un acto de respiracion durante el cual hay desprendimiento de calor: una parte de él es utilizado en forma de movimiento orgánico y el resto se desprende en forma de temperatura. La accion de los rayos solares sobre los movimientos orgánicos es, por tanto, indirecta é inmediata.

En resúmen, el calor útil representado por un vegetal, consiste en un trabajo de organizacion ó trabajo químico, que se puede reproducir quemando el vegetal, y en un movimiento ó trabajo físico, que igualmente se puede reproducir por el peso del sér multiplicado por su altura.

Nos ocuparémos aquí en considerar el trabajo empleado en su formacion, y que no está fijado en el mismo vegetal, por ejemplo el de su evaporacion.

Lo que acabamos de establecer permite ya asentar como ley que, en igualdad de circunstancias, la cantidad de carbono fijada por una vegetacion, está en razon de su menor altura, puesto que tal razon supone menor gasto de movimiento. Así, un monte jóven debe con superficie foliacea igual, fijar más cantidad de carbono que un arbolado alto. De esta manera se explica por qué un vegetal podado á flor de tierra, echa al año siguiente retoños más elevados y robustos.

No habria fundamento para invocar aquí, con el fin de explicar la elevacion de la materia vegetal desde el suelo hasta la rama, otras causas de movimiento, tales como la capilaridad y la difusion, porque se encontraria uno obligado á admitir la imposibilidad de que el calor podria ser creado. La capilaridad y la difusion no son causas, sino condiciones de movimiento, y puesto que, como hemos visto, la manzana al caer desarrolla calor, resulta que este agente es el que la ha elevado.

La propiedad, pues, que tienen los organismos vegetales de condensar calor y movimiento al estado de potencia, constituye lo que puede llamarse energía de la vegetacion. Cuando el calor y el movimiento pasan al estado activo, prodúcense fenómenos de vigor. La energía es una endotermia, y el vigor una exotermia.

(Revista científica de la Francia y del extranjero.—Abril 11 de 1874.)

CIENCIAS AUXILIARES.

EL ARBOL DEL HULE

(*Castilloa elastica*, Cervantes.)

Considerado bajo el punto de vista botánico, químico, y de sus aplicaciones, segun datos ya publicados:

POR EL SEÑOR DON MANUEL M. VILLADA,

SOCIO DE NUMERO.

I.

Este importante vegetal que los antiguos mexicanos llamaban *Holquahuitl,* crece en abundancia en la region caliente y humeda de la vertiente oriental de nuestra gran cordillera: produce copiosamente un jugo lechoso que se coagula al contacto del aire y forma una sustancia elástica, de grandes aplicaciones en la industria, en la economía doméstica, y aun en la práctica médica.

Para mejor precisar los lugares en donde crece este árbol, añadiré que el Sr. Hugo Finck dice que se encuentra en los Estados de Veracruz, Tabasco, Chiapas [1] y Yucatan, en terrenos ricos y húmedos, que no exceden de 650 á 700 metros de altura sobre el nivel del mar. Mas ignoro absolutamente cuáles sean sus límites septentrionales y cuáles los meridionales. Existe tambien en la isla de Cuba.

El muy afamado botánico español D. Vicente Cervantes, fué el primero que hizo su descripcion en el año de 1794 y formó con él un género nuevo que denominó *Castilloa,* para honrar la memoria del benemérito profesor de Farmacia D. Juan del Castillo, á quien la expedicion botánica de Nueva España quiso consagrar este recuerdo. La *Castilloa elastica,* con cuyo nombre es hasta hoy conocida esta planta, pertenece á la interesante familia de las Artocárpeas.

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[1] Si el Sr. Finck no se refiere más bien á la costa N. E. del Istmo de Tehuantepec que separa los Estados de Veracruz y de Tabasco, seria el primer dato positivo que ha llegado á mi noticia de que la *Castilloa* vegeta en la costa S. E. de la República. No cabe duda que en esta region, y aun avanzando más al Norte, existen árboles que producen hule: mas ignoro si algunos de ellos pertenecen á la especie de que me ocupo.

«Es un arbol, dice el Sr. Cervantes, de los más elevados y frondosos que crecen en las costas calientes de Nueva España; a primera vista se parece al árbol de la Anona, *A. muricata*, L., que vulgarmente llaman cabeza de negro.

«El tronco es de tres á cuatro varas de circunferencia y muy derecho; tiene la corteza lisa, blanda, y gruesa de tres á cuatro líneas; de color ceniciento, de sabor amargo y nauseabundo, como la leche que arroja por donde quiera que se parte. Produce ramos alternos, horizontales, rollizos, flexuosos y poblados en su remate de pelos rigidos; las hojas son alternas, de pié y medio de largo y siete pulgadas de ancho; tienen una grande escotadura en la base y las más veces terminan en punta aguda; son vellosas en ambas caras y enteras, aunque parecen á primera vista dentadas, especialmente las más tiernas, en cuyas márgenes se reune el vello en pequeños flecos ó hacecillos á iguales distancias. Por la parte superior están surcadas oblícuamente, siguiendo la direccion de las venas mayores que son reticuladas; las hojas están sostenidas por pezones gruesos, rollizos, pelosos, y de poco mas de media pulgada de largo; las estipulas se observan á uno y otro lado de los pezones más tiernos y son oblongas, angostándose gradualmente desde la mitad hasta la punta; su consistencia es membranosa, y frecuentemente se marchitan y caen ántes que la hoja haya llegado á su total incremento. Las flores nacen en las axilas ó encuentros de las hojas; las femeninas solitarias y sentadas y las masculinas con un pié muy corto, de dos en dos, pocas veces tres juntas, y alternando con las femeninas en la parte inferior de los racimos; mas en las extremidades son todas masculinas, y entónces por lo comun se hallan solitarias. Los cálices están apiñados de escamitas de color de paja y membranosas; su figura es hemisférica, aunque al tiempo de la fecundacion suelen prolongarse y aun hendirse los masculinos saliendo fuera los estambres, y los femeninos dilatarse á medida que los frutos crecen: el pequeño piececito que sostiene las flores, y que apénas excede el largo de dos lineas, está apiñado con escamitas menudas, lo mismo que los cálices. Los filamentos son blancos; y aunque los exteriores, gradualmente más largos, parece que se alargan al tiempo de la fecundacion, apénas superan las últimas escamas del cáliz; las anteras ó borlillas son redondas y de color amarillo bajo. Los frutos son unas drupas aovadas con tres ángulos poco manifiestos, algo mas gruesos que un garbanzo, prendidas por su base al cáliz ensanchado, y por los lados pegadas unas á otras en número de quince á veinte, de color naranjado cuando están maduras, insípidas y mucilaginosas.

Segun el Sr. Finck esta hermosa planta llega a crecer á una altura de 15 á

20 metros, y á medida que se desarrolla inclina sus ramas inferiores, describiendo así un semicírculo formado por ramos horizontales de grandes hojas y que hacen un conjunto muy agradable á la vista. Un tercio de la altura del árbol lo forman sus ramos y los dos tercios restantes el tronco, que constantemente es recto. La corteza es blanquizca en los árboles jóvenes y más oscura en los viejos.

Agregaré tambien que la raíz es ramosa y horizontal; los ramos comprimidos cuando jóvenes; las hojas no solamente alternas, sino dísticas, es decir, dispuestas en los ramos sobre dos caras opuestas y el peciolo acanalado hácia arriba: el fruto está formado de akenas, y no drupas, adheridas parcialmente ántes de la madurez y reunidas sobre un receptáculo plano, ligeramente cóncavo.

Por conformarme á la mayor precision de las descripciones modernas, expondré los caractéres naturales del género *Castilloa* y la diagnósis de la especie, segun los refiere el profesor Augusto Trecul, en su interesante Memoria acerca de la familia de las Artocárpeas, publicada en los «Anales de Ciencias Naturales, de Paris:» Serie III, tomo VIII, y que son la interpretacion de los señalados por el Sr. Cervantes; dice así:

Flores monoicas, las masculinas y las femeninas reunidas en receptáculos distintos, planos ó cóncavos é involucrados. Involucro polifilo, con las escamas imbricadas de diversos modos. MASCULINAS: *Perigonio nulo. Estambres numerosos esparcidos entre bracteas de diversas formas, pubescentes, enteras, bífidas ó laciniadas; filamentos más ó ménos alargados, anteras terminales, erguidas ó peltadas, biloculares, de lóculos opuestos, adheridos á un conectivo grueso y dehiscentes longitudinalmente.*

FEMENINAS: *cerca de sesenta en el mismo receptáculo. Perigonio tubulado, foliolos gruesos, unidos entre sí. Estilo terminal cilíndrico é incluso: estigmas dos, filiformes, subcomprimidas, papilosas. Ovario semi-ínfero, unilocular, uniovulado, óvulos pendientes en el vértice de los lóculos, anatropos. Akenas persistentes en el perigonio, unidas al principio por un lado, en la madurez libres enteramente, apergaminadas, aovadas. Semillas pendientes: testa membranosa oscura: embrion homotropo, exvalbuminado, cotiledones gruesos, subdesiguales, radícula supera y muy corta.*

C. E. *Hojas oblongas, enterísimas ó denticuladas, cordiformes en la base, con el ápice casi acuminado, pubescentes de ambos lados.*

II.

Haciendo una incision en la corteza de la *Castilloa elastica* se escurre en grande abundancia, como lo he indicado ya, un jugo lechoso que contiene en suspension, merced á la albumina, una sustancia particular que al contacto del aire se solidifica y adquiere una consistencia elástica. Este producto, tan singular, no solo proviene de esta planta, sino tambien se encuentra en abundancia en el jugo lechoso de otras muy diversas, que crecen en las regiones calientes de ambos hemisferios, y corresponden principalmente á las tres familias siguientes: Euforbiáceas, Artocárpeas y Apocineas: las Lobeliáceas dan tambien una especie, la *Lobelia elastica,* de la América del Sur.

El que produce una Euforbiacea, la *Siphonia (Hevea) guyanensis,* Schreber, *Jatropha elastica,* Linneo, que pertenece á la flora del Brasil, fué el primero que se llevó á Europa en 1736; y aun de esta planta proviene una gran parte del que se halla en el comercio extranjero. El *caouthov* ó *cahuchu,* nombre con que se designa esta sustancia elástica por los indios del Amazonas, dió orígen á la palabra *caoutchouc,* que es hoy de un uso tan general.

El Sr. Cervantes creía, no sin razon, que muchas especies de Yatrofas, tan abundantes en nuestras tierras calientes, pueden tambien proporcionarnos un producto semejante al que nos ocupa, y señala además varios *Ficus* mexicanos.

Segun el Sr. Finck, entre Córdoba y la orilla del mar crecen de 7 á 8 especies de *Ficus* y varias Apocineas de los géneros *Cervera, Plumeria* y *Tabernaemontanum,* que producen *caoutchouc,* pero ninguno lo da tan puro cómo nuestra *Castilloa.* Este señor dice que comparando el jugo lechoso de estas diferentes plantas, se observa que el de la *Castilloa* contiene gránulos más grandes, ménos glutinosos y más fáciles de evaporar; miéntras que los de las demás especies son mas pequeños, más glutinosos y difíciles de evaporar completamente por su exposicion al aire, lo que prueba que contienen mayor cantidad de materia grasa.

Mencionaré tambien la *Cecropia peltata,* probablemente de nuestra flora, y la *Plumeria alba y rubra,* vulgarmente *Cacaloxochitl,* que tanto abunda en diversas regiones calientes de la República, y de donde se extrae hule en algunos puntos de Michoacan; mas sin duda de calidad inferior al que nos ocupa.

Diré, por último, que en mi concepto, es equivocada la creencia de algunos escritores nacionales y extranjeros, al asegurar que crece silvestre en México la *Siphonia elastica;* ninguna especie de este género, al ménos que yo sepa, ha sido encontrada más aca de los 8 ó 10 grados de latitud boreal.

El Sr. Cervantes hizo algunas experiencias con el jugo lechoso de la *Castilloa* con objeto de averiguar sus propiedades, tanto físicas como químicas, usando para esto de diversos reactivos. Mas si bien es cierto que operó sobre un jugo que habia sufrido ya un principio de descomposicion, y al que además se le habia agregado con anterioridad cierta cantidad de potasa, con la mira de impedir su coagulacion, así como Fourcroy lo habia observado con el jugo de la Yatrofa del Brasil, creo, sin embargo, de interes el referirlas para completar el estudio histórico-científico de esta planta, siendo por otra parte las únicas que se hayan emprendido sobre nuestro hule bajo su forma líquida.

Dice el Sr. Cervantes que el jugo en el estado que he indicado, era de un blanco opaco, formándose en él, cuando se le agitaba, líneas ó rayas negruzcas, debido sin duda á la parte acuosa con que naturalmente estaba mezclado. Su sabor al principio era algo dulce, mas dejaba despues por largo tiempo un sabor desagradable y amargo, siendo su peso específico, comparado con el del agua destilada, de 1.0430. Puestas en la palma de la mano 5 ó 6 gotas de líquido y frotado con la otra, se notaba una sensacion jabonosa, y despues de evaporada el agua de esta emulsion vegetal, se separaba la sustancia elástica pura dotada de todas sus propiedades. Al contacto del aire, esta emulsion se descompone, separándose la parte acuosa y sobrenadando una resina, que oxidándose se trasformaba en una resina elástica.

En el agua se dilató esta materia, tiñéndola de un color blanco-verdoso, lo que, sin embargo, proviene del álcali con que estaba mezclado el jugo: este color se hizo más visible calentando el líquido, separándose á poco la sustancia resinosa y sobrenadando el agua que conservaba la coloracion adquirida.

El ácido acético se colora en rojo, sobrenadando en él la resina que permanece líquida por mucho tiempo, hasta que por último se coagula sin perder ninguna de sus propiedades.

El ácido clorohídrico coagula la leche con suma prontitud, separándose la sustancia elástica sin la menor alteracion y tiñendo á aquella de un color que tira á verde, y cuyo resultado es debido quizá á su rápida oxidacion.

Con el ácido nítrico se observa un resultado análogo, mas con la diferencia capital de que el principio elástico se descompone enteramente perdiendo todas sus propiedades; convirtiéndose despues de algunos dias de estar infundido en este vehículo en un polvo amarillento, que se disolvia en el agua tiñéndola de un color muy parecido á la gutagamba.

Con el ácido sulfúrico se obtuvo tambien un precipitado, pero sin alteracion alguna del principio elástico.

Los álcalis obran combinándose con la parte acuosa del jugo, tiñéndola de negro; mas en vez de precipitar la resina queda ésta sobrenadando al álcali y se coagula al cabo de quince dias, sin perder ninguna de sus propiedades; cuyos resultados son enteramente contrarios á los que Fourcroy creyó observar en el jugo de la Yatrofa elástica.

Se retarda, es cierto, la coagulacion, pero al fin llega á verificarse, lo que tambien sucede con los ácidos débiles y aun por más tiempo con la simple agua. Este experimento dió á conocer que el color negro que se notaba en el jugo sometido al exámen, era debido á la accion del álcali sobre su parte acuosa.

El alcohol obra tambien como coagulante y se tiñe de rojo.

La esencia de trementina disuelve perfectamente la resina y toma el aspecto de un mucílago trasparente, quedando separada en el fondo de la vasija, la parte acuosa del jugo con la coloracion negra ya señalada: con otros aceites esenciales se obtuvo un resultado semejante.

El éter sulfúrico puro es tambien un buen disolvente, y el mucílago espeso que resulta es de un color rojo-oscuro; por el contrario, si contiene algo de ácido sulfuroso obra como coagulante, formándose tres capas en el jugo sometido a la experiencia: la de abajo de agua negra, la de en medio de resina coagulada, y la de arriba de éter perfectamente trasparente y con su color natural.

Con el objeto de averiguar la cantidad de hule contenida en el jugo de la *Castilloa,* el Sr. Cervantes hizo el siguiente experimento:

«Ocho onzas de resina líquida (jugo lechoso), de una botella en que habia doce dracmas de potasa, saturadas con siete onzas y media de vinagre destilado y puestas á evaporar á un calor lento, precipitaron, despues de disminuida más de la mitad de licor, una porcion de resina elástica, mezclada con otra materia blanquecina muy perecida á las féculas de los vegetales; aparté el vaso del fuego, y habiéndole añadido dos libras de agua caliente destilada, se reunió toda la resina elastica, que recogí lavándola bien y haciendo pasar el licor por un cedazo de cerda; era aquel de un color blanquecino opaco, como la resina líquida; y habiéndolo filtrado por un lienzo tupido, paso con el color oscuro insinuado ya tantas veces, y sobre el filtro quedó la materia feculenta, cuyas partículas se separaban unas de otras con la menor agitacion entre los dedos; pero á proporcion que la humedad se disipaba, se reunian más y más entre sí, mudándose por grados el color blanquecino en pardo-oscuro: separé entónces toda la materia que estaba sobre el lienzo, y comprimiéndola entre las manos para privarla del resto de humedad que le habia quedado, la hallé repentinamente convertida en resina elástica, tan pura como la que habia conseguido de los demás experimentos.»

Este ensayo, repetido una segunda vez, dió á conocer que por término medio en un quintal de jugo lechoso, existen treinta y seis libras de materia elástica pura.

«Una libra de resina líquida, continúa el Sr. Cervantes, puesta en una retorta y sometida á un fuego moderado, destiló primero una agua clara, que progresivamente fué tomando un color rojo: mantenida despues la retorta con un fuego violento por veinticuatro horas, cayó en el recipiente un aceite muy encendido de color, y habiendo dejado enfriar los vasos, aparté el recipiente, y por medio de un embudo de vidrio separé la materia aceitosa que pesó dos onzas y cinco dracmas; la parte acuosa estaba cargada de amoniaco, y mezclada con los ácidos produjo una efervescencia muy sensible; su olor se parecia enteramente al espíritu de cuerno de ciervo, y su peso fué de cinco onzas y siete dracmas; el resíduo carbonoso que quedó en la retorta pesó tres onzas y cinco dracmas, resultando de pérdida total de la libra que se puso á destilar, tres onzas y siete dracmas, que probablemente se disiparon en algunos gases, los que por falta de instrumentos no se pudieron recoger para examinarlos. La materia carbonosa hervida en libra y media de agua filtrada, dió por la evaporacion seis dracmas de álcali fijo de un color bastante pardo.»

La materia elástica que obtuvo el Sr. Cervantes en sus diversos ensayos, era de un color blanco parecido al de un emplasto recientemente formado con una sal de plomo y aceite comun; al contacto del aire, y especialmente exponiéndola al sol, adquiere un color pardo, que poco á poco se pone más subido hasta ennegrecerse; sumergida en el agua conserva su color y se tiñe ésta de oscuro, tomando al mismo tiempo un sabor amargo.

Con los diversos reactivos se observaron resultados análogos á los señalados con el jugo resinoso líquido; así, permanece inalterable á la accion de los ácidos, ménos el nítrico que la descompone, convirtiéndola en un polvo amarillo, soluble en el agua.

Los álcalis á frio no tienen accion sobre ella; mas por medio de la ebullicion la corroen y le dan una consistencia córnea, obrando del mismo modo que sobre las materias animales.

Los aceites grasos no la alteran á la temperatura ordinaria; pero á un grado de calor conveniente la disuelven, formando barnices que resisten al aire, al agua y aun á los ácidos.

Las esencias la disuelven aun estando frías, pero su accion se aumenta por medio del fuego.

Con el éter sulfúrico puro, sucede lo mismo; mas si contiene algun principio sulfuroso, obra como coagulante.

Termina por último el Sr. Cervantes, manifestando y con razon, la ninguna semejanza del hule con los demás cuerpos conocidos hasta entonces, considerándolo como único en su género; teniendo, sin embargo, segun él, cierta analogía con el principio glutinoso de los vegetales, y mas particularmente con el gluten por su elasticidad, y por la cantidad considerable de aceite fétido y amoniaco que se produce en la destilacion.

Pero esta supuesta analogía, no es de admitirse en la actualidad, vista la distinta naturaleza de este compuesto azoado, respecto de la de aquel cuerpo hidro-carbonado; pues es de advertir que el amoniaco que obtuvo el Sr. Cervantes en la destilacion del jugo lechoso, no provenia de la sustancia elástica misma, sino de la accion de la potasa puesta allí con el objeto que se ha indicado, sobre la albumina que naturalmente existe en gran cantidad en este líquido vegetal.

Mas con otro cuerpo sí tiene estrecha afinidad el hule, por la identidad en su composicion y algunas de sus propiedades, y es la guta-perca, ó goma de Sumatra, conocida y estudiada en Europa desde hace 30 años.

Diré tambien, que si el Sr. Cervantes llamaba resina á la sustancia que estudiaba, era á falta de una denominacion adecuada con que designarla, pues bien comprendia, como se ha visto, que era un cuerpo especial y distinto de los que llevan aquel nombre.

Además del mérito intrínseco que puedan tener los trabajos referidos de este modesto sabio, atendiendo, sobre todo, á la época en que fueron ejecutados, tienen el indisputable de haber sido los primeros y hasta ahora los únicos que se hayan emprendido para averiguar las propiedades del jugo lechoso de nuestra *Castilloa*.

El Sr. Finck, en una corta reseña que publicó acerca de esta planta, dice que en una gota de la leche que produce, se perciben á la simple vista gránulos muy blancos nadando en el agua; que por su exposicion al aire esta agua se evapora, los gránulos se precipitan y se unen permaneciendo blancos mientras no concluye la evaporacion: cuando ésta ha terminado, la masa de los gránulos toma un color amarillo, que más tarde se vuelve negro, y al mismo tiempo se pone más y más glutinosa hasta llegar á ser compacta, que es el *caoutchouc* puro.

"En general, dice este señor, la leche de las plantas que dan esta sustancia, tiene la misma tendencia á coagularse que la de la vaca, con la diferencia que los gránulos de la primera se unen por la simple exposicion al aire, miéntras que la última debe fermentar ántes para dar el mismo resultado."

Por las análisis hechas en Europa y los Estados-Unidos, se ha precisado ya la naturaleza del *caoutchouc* ó hule, el cual tiene una composicion idéntica, cualquiera que sea la planta de donde proviene, variando tansolo en el mayor ó menor grado en que se manifiestan sus propiedades, las que han sido estudiadas con mucha extension: tambien se ha analizado por Faraday el jugo lechoso de la *Siphonia elastica.*

Al sabio químico Payen débense principalmente estas investigaciones, que refiere ampliamente en su obra intitulada: "Compendio de Química industrial." (5.ª edicion, 1867.)

Omito mencionarlas, por ser ya bastante conocidas, y por haberme propuesto escribir este artículo, con solo datos especiales á la planta de que me ocupo.

Diré, sin embargo, que el *caoutchouc* puro está compuesto exclusivamente de ocho equivalentes de carbono y siete de hidrógeno; su fórmula, es pues, $C^8 H^7$; su color es blanco, trasparente y de consistencia sólida, siendo de 925 su peso específico. El del comercio, segun Girardin, es un producto complexo, pues además del hidrocarburo señalado, contiene materias grasas y colorantes, un aceite esencial, tres sustancias azoadas, agua en proporcion variable, y una corta porcion de sales.

El líquido aceitoso fétido que obtuvo el Sr. Cervantes, por la destilacion ya en seco del hule, es sin duda el conjunto de hidrocarburos, conocido hoy con el nombre de *caoutchoucina,* y cuya gravedad específica mientras permanece líquida, es menor que la de cualquiera otro de los líquidos que han sido estudiados por los químicos; pero en el estado de vapor es tan pesada, que fácilmente se puede extravasar de una vasija á otra, como si fuese agua, siendo, además, el mejor disolvente del *caoutchouc* seco y dividido.

III.

Réstame ahora para concluir, señalar las aplicaciones que se hacen de la *Castilloa elastica;* éstas solo se limitan á la explotacion del hule, que por sí sola constituye una verdadera fuente de riqueza.

En una Memoria que publicó el Sr. D. Matías Romero, intitulada: "Importancia del cultivo del hule en el porvenir de la República," hace palpable lo que acabo de decir, exponiendo interesantes é instructivas noticias, que merecen ser consultadas por las personas que deseen dedicarse á este ramo de la industria agrícola.

Respecto de la madera de dicho árbol, diré que no tiene una cualidad especial, que haga preferir su uso al de otras muchas que abundan en los mismos parajes: es de un color blanco, medianamente pesada, poco elástica y de fibra gruesa.

Segun el Sr. Cervantes, la manera de extraer el jugo lechoso de la *Castilloa,* en algunos puntos de la Costa de Veracruz, se reduce á practicar con un instrumento cortante, incisiones espirales, de una pulgada de ancho y otra de profundidad, comenzando desde la base del tronco hasta la altura á que pueda alcanzar la mano del operador; con anticipacion se practica en la tierra y al pié del árbol, una oquedad que corresponda exactamente á la extremidad inferior de la primera incision. Cuando el tronco no tiene una forma cilíndrica, las incisiones se trazan de distinto modo, procurando siempre que el líquido escurra hácia el lugar que de antemano se ha fijado. Una vez recogido todo el jugo que puede dar de sí el arbol, se pasa por medio de *jícaras* de la cavidad donde está depositado, á corambres ó botas de cuero que tambien se hacen de lienzo barnizado con el mismo hule, y con el que se adhieren sus bordes sin necesidad de costura.

En la Huasteca, generalmente se hace una incision vertical, y á sus lados otras oblicuas más pequeñas, como las barbas de una pluma respecto de su tallo, ó bien incisiones cortas, unas arriba de otras, formando ángulos con el vértice, ya á la derecha, ya á la izquierda. El Sr. Romero, dice: que en el Soconusco, Estado de Chiapas, se comienza por derribar el árbol, y una vez en tierra, se le hacen varias incisiones, recogiendo el jugo en hojas puestas por debajo: como es fácil de comprender, este procedimiento debe ser del todo proscrito. El mismo señor hace observar juiciosamente, que una sola incision de una extension regular, seria quizá suficiente para que por ella salga todo el jugo, en virtud de la pesantez, sin perjudicar sensiblemente al árbol, como sucede cuando se practica mayor número. Sea cual fuere el procedimiento que se adopte, se debe interesar solo la corteza, y evitar su completa solucion de continuidad, pues de otra manera quedaria expuesto á perecer el vegetal. Las heridas, en fin, que se han causado por las incisiones, serán curadas convenientemente para apresurar su cicatrizacion.

El método de extraccion del hule verdaderamente primitivo, que refiere el Sr. Cervantes, es muy posible que en la actualidad esté ya modificado; pues desde luego ocurre la idea de que es mejor recibir el jugo directamente en una vasija á propósito, colocando en la parte más baja de la incision un pedazo de hoja de lata acanalado, por ejemplo, para dirigir la corriente del líquido. Siguiendo este método, el producto se desperdiciaria muy poco, no contendria casi ninguna materia extraña, y de consiguiente tendria mayor estimacion en el mercado. Esta idea que aquí indico, no es nueva, en lo sustancial es el procedimiento que se sigue en el Brasil por los indígenas, y que continuaron usando los portugueses de Para. Queda ahora por averiguar cada cuándo deben hacerse las incisiones, y en qué época del año. Siendo muchas las opiniones que se tienen acerca de esto, diré con el Sr. Finck de una manera general: "que si se practican sobre el mismo árbol y en el mismo año varias incisiones, se agotaria y acabaria por morir; mientras que economizándolas, se le explotaria por una larga serie de años." Se cree tambien que la época de las lluvias es la más á propósito para extraer el jugo: no cabe duda que en ella escurre con mayor facilidad y abundancia, pero debe preferirse el tiempo de secas de Marzo á Mayo, por contener entónces mayor cantidad de principios sólidos. No podré señalar de una manera precisa la cantidad de jugo que rinde anualmente cada árbol, pues se comprende que debe ser muy variable segun su edad y el terreno en que vive. Un árbol bien desarrollado y en buenas condiciones, se cree que no dá ménos de seis libras de jugo al año, del que se obtiene, segun el Sr. Cervantes, un 35 por ciento, poco más de un tercio de su peso, de *caoutchouc* puro: mas este cálculo habiendo sido hecho en el laboratorio, en una explotacion industrial, dicha proporcion debe bajar, por lo menos, á un cuarto ó sea un 25 por ciento de producto. La planta jóven es muy delicada, y para que pueda resistir á una sangría anual, es preciso que tenga por la menos doce años de edad: si estuviere en buen terreno, y si se le sangra más de tarde en tarde, esta cifra podria quizá reducirse á seis.

Una vez acopiado el jugo, se le puede remitir á los lugares de consumo en su estado líquido, tal como sale del árbol, teniendo cuidado de tapar herméticamente las vasijas, tan luego como se hayan llenado. El Sr. Lee Norris, de Nueva York, aconseja que se filtre primero el jugo y se le mezcle en seguida una décimaoctava parte de amoniaco concentrado: este álcali impide la accion del oxígeno del aire, y no solo no altera el producto, sino que lo conserva en mejor estado; además, por una evaporacion á 80 ó 100° Fahrenheit, fácilmente se le desembaraza de este agregado. Pero ciertamente es más ventajoso preparar inmediatamente el hule bajo su forma sólida: para lo cual, una vez coagulado el jugo por su simple exposicion al aire, se le somete á la accion del humo por varios dias, para que de glutinoso se vuelva compacto y poderlo así manejar: esta operacion se puede practicar de la misma manera que en el Brasil, extendiendo sobre un molde de barro de figura variable, una capa de líquido sobre otra una vez seca, hasta darle un espesor conveniente; se rompe en seguida el molde, y se hacen salir los fragmentos por la abertura que se forma, dejando sin cubrir una parte de aquel. Mas esta manera de obtener el hule sólido, entiendo que se ha abandonado y con razon, casi por completo: el humo que sirve para endurecerlo, perjudica notablemente esta materia, haciendo más difícil en las artes su elaboracion.

El procedimiento que más comunmente se sigue ahora, es cuajar la leche con el jugo de un bejuco: en Tehuantepec es el que los zapotecos llaman *joamole*, y que crece en los mismos lugares que el hule; se consigue así un producto enteramente blanco: esto mismo se puede hacer tambien con alumbre, y en general con toda sustancia ácida. Una vez formada la *crema*, se somete á la prensa para privarla del *suero*, y se asolea despues: este procedimiento se hace hasta ahora de una manera imperfecta, pues el hule al principio queda seco, pero más tarde arroja una agua negra que tiñe de este color, y cuya composicion es desconocida, siendo la merma de 10 á 15 por ciento.

Un método expedito para obtener el hule, consiste en derramar el jugo sobre cajones de un centímetro de fondo y exponerlo al sol: la tela que se forma tiene medio centímetro de espesor, y fácilmente se desprende.

Con objeto de conseguir un artículo casi tan superior como el del Brasil, se opera de este modo: se dispone un recipiente de suficiente capacidad, un barril, por ejemplo, provisto en el fondo de una llave horizontal; se le coloca verticalmente sobre un sustentáculo, se llena hasta la mitad de agua, en la que se ha disuelto cloruro de sodio (cinco libras en el caso citado), ó bien sub-carbonato de sosa, el resto se completa con el jugo, se agita fuertemente para mezclarlo con el agua, se tapa el recipiente y se deja en reposo por 24 horas. Se abre despues la llave y se deja escurrir mientras sale negro el líquido, y se cierra inmediatamente que el hule se presenta y que fácilmente se reconoce por su color blanco: se repite la lavadura dos ó tres veces, y se concluye por secarlo como en el caso anterior, ó más bien sometiéndolo á la prensa, para conseguir mejor este resultado.

Cualquiera que sea la manera de proceder, es importante privar al hule de su parte líquida, pues ésta al descomponerse lo altera y demerita por consiguiente, haciéndolo bajar de precio.

Vuelvo á repetir, por ser de importancia, que el Sr. Romero hace valer con muy buenas razones, lo ventajoso que es el emprender el cultivo del hule. Hasta ahora, con excepcion de algunos cortos plantíos en el estado de Veracruz y Chiapas, este producto se obtiene de árboles silvestres. Mas es fácil comprender lo mucho que mejoraria, si se cultivase esta planta.

Por no salir de los límites que me he fijado al escribir este artículo, pero más particularmente por no existir datos prácticos suficientes, para exponer la mejor manera de llevar á cabo un plantío de esta clase, omito entrar en pormenores relativos á dicho asunto. Diré, sin embargo, con el Sr. Romero, que se propaga muy bien por granos y por estacas que prenden con facilidad: se puede intentar tambien con éxito, el trasplante de arboles jóvenes de la selva, y que no resienten sensiblemente esta operacion. El terreno en que se siembre, además de estar bien expuesto al sol, debe ser bastante húmedo y de corta altura sobre el nivel del mar, como lo indica el límite natural en que crece la *Castilloa:* la distancia mas conveniente para colocar una planta de otra, es de 5 metros, y nunca ménos de 2 ½, pues se estorbarian al desarrollarse, no requiriendo, en fin, el plantío, beneficio alguno especial, sino solo desembarazarlo de vez en cuando de toda vegetacion extraña.

Para dar una idea de la riqueza que tiene México en hule, copiaré lo que refiere la Comision Americana en su Informe acerca de la Exploracion del Istmo de Tehuantepec. Oct. 1854: "Tomando, dice, la mitad del número de árboles encontrados en una área de un cuarto de milla cuadrada, sobre el rio Uspanapa, como base de un cálculo y admitiendo que no crezca el *Hule* en las llanuras del Pacífico, no se encontrarian ménos de 2.000,000 de árboles en los límites del Istmo, algunos de los cuales pueden dar de cuatro á 5 libras de hule por año. Suponiendo que solo la mitad de este prodigioso número de plantas sean productoras, y que cada una solo produzca una libra por año: el total seria 1.000,000, que al ínfimo precio de 40 centavos libra valdrian 400,000 pesos." Este ejemplo, tomado de una sola localidad, se puede aplicar á otras muchas que aun no han sido explotadas.

Tocando ahora otra cuestion, diré que en mi concepto, es de utilidad práctica, saber cuál especie de las que se conocen produce hule de mejor calidad; no seria extraño que el de Para sea superior al nuestro, no tanto por su elaboracion, sino por el árbol de donde se extrae, que como he dicho es la *Syphonia elastica*. Los primeros ensayos que se intentasen para averiguarlo serian costosos, pero quizá las ventajas obtenidas mas tarde, compensarian ampliamente los gastos erogados. El mismo hule mexicano varia de clase, segun el lugar de la produccion: el de la Huasteca, por ejemplo, lo reputan algunos superior al de la costa de Veracruz: el modo de prepararlo, y lo más ó ménos agotados que estén los árboles, no cabe duda que tiene gran influencia; mas en la primera localidad se dice, que varia segun proviene de árboles *machos* ó *hembras*, lo que indica especies diversas, pues la *Castilloa* no es planta dioica, sino monoica.

Es una prueba de esta opinion, aunque ignoro si realmente sea cierto, lo que asienta un autor respetable, Planchon, de que el hule de México proviene, no solo de la *Castilloa*, sino tambien del *Artocarpus integrifolia*, planta de la misma familia, originaria de las Indias Orientales é islas del Océano Pacífico, introducida para su cultivo en la Isla de Cuba.

Los antiguos mexicanos conocian bien el hule; y, como dije al principio, llamaban al árbol *Olquahuitl*, y al producto *Olli* ú *Ollin*, cuyo significado me es desconocido: lo empleaban especialmente en la medicina y como combustible: en el primer caso usaban del jugo solo ó asociado al cocimiento de las hojas ó de la corteza, que administraban interior y exteriormente en las enfermedades en que se emplean hoy los astringentes y los amargos. En la terapéutica moderna se recomienda por algunos prácticos el *caoutchouc* puro disuelto en la esencia de trementina, bajo forma de píldoras, en cierto período de la tísis pulmonar; mas en la cirugía, como se sabe, sus usos son mas extensos y variados.

En la industria es donde los aplicaciones del hule ó goma elástica, (nombre impuesto en Francia y que aun se conserva entre nosotros,) son verdaderamente numerosas é importantes. Al principio fueron muy limitadas, pues este cuerpo se endurece mucho á 0° y se reblandece excesivamente de + 30 a 40°, perdiendo en ambos casos su propiedad elástica y su extensibilidad, no pudiéndose emplear por consiguiente, en las localidades que disfrutan una muy alta ó muy baja temperatura. Pero desde que Goodyear, de Nueva-York, descubrió en 1839 que por su combinacion en ciertas proporciones con el azufre, ó *vulcanismo* como se ha llamado á esta operacion, conserva dichas propiedades, sus aplicaciones en las artes han aumentado y aumentan cada dia mas, como lo demuestran los numerosos artefactos que nos vienen de Europa y de los Estados-Unidos; y llegará la vez, como dice el Sr. Romero, que esta importante materia prima sustituya en gran parte al fierro. De solo la provincia de Para en el Brasil, la exportacion ha sido en un año (1869) de 363.487 arrobas de 32 libras para el consumo de la segunda de estas naciones principalmente, de Inglaterra y Francia, ademas de otras cantidades cuyo destino se ignora.

A muy poco está reducida en México la industria manufacturera del hule, á pesar de tener á la mano este producto que hasta el dia vemos con desprecio. Es tan poco estimado su valor en el país, que en el mismo Tehuantepec solo se recoge para fabricar zuelas con que los indígenas se protejen los piés, fuera de otros usos en la medicina, verdaderamente insignificantes. En otros lugares, como en Orizaba, desde la época del Sr. Cervantes, se emplea solo para barnizar lienzos, con objeto de hacerlos impermeables, pero de una manera imperfecta. Este señor, con la mira de extender en México el campo de las aplicaciones del hule, hizo algunas tentativas, con mediano éxito, para preparar sondas y candelillas que son de tanto uso en cirugía; mas ninguno, que yo sepa, ha seguido su ejemplo.

Hace un corto número de años que el Sr. D. Ildefonso Bros, persona muy laboriosa y entendida en trabajos mecánicos, estableció en esta capital una pequeña fábrica de artículos de hule, empleándolo en su forma líquida, y logró hacer excelentes manufacturas, como telas impermeables, resortes para calzado, etc., que rivalizaban con las extranjeras, consiguiendo tambien por un método especial, obtener aquel producto en un perfecto estado de pureza; mas por desgracia esta industria duró muy poco.

Aun la exportacion de nuestro hule se hace en corta escala, al grado de no tener un precio corriente señalado en el mercado de los Estados-Unidos; siendo de lamentar que aquella, en vez de ascender, disminuya cada dia mas, á causa de la destruccion de los árboles por su mal dirigida explotacion y la incuria de no reemplazarlos con otros.

Hago, en fin, como el Sr. Romero, patente mi deseo de que la empresa lucrativa del cultivo del *Hule* y el establecimiento en México de una nueva industria, sean llevadas a cabo por especuladores entendidos, que beneficiándose á sí mismos, contribuirian á hacer feliz á nuestra patria, dando en que ocuparse á millares de brazos, y llevando la abundancia al par que la civilizacion, á esos lejanos distritos huleros, cuyos desgraciados habitantes cubren con dificultad sus mas precisas necesidades.

México, Setiembre 30 de 1875.

OBSERVACIONES

SOBRE

LA SECRECION VENENOSA DEL VINAGRILLO:

(Thelyphonus Giganteus.)

POR EL SEÑOR DON FERNANDO ALTAMIRANO.

SOCIO DE NUMERO.

Hace quince dias que el Sr. D. Manuel Reyes, nuestro consocio, se sirvió remitirnos un aracnido, conocido con el nombre vulgar de *Vinagrillo*, para que investigase si era realmente ponzoñoso.

Hoy vengo á ocupar la atencion de la Sociedad con el corto número de observaciones que pude recoger en los cinco dias que vivio. No son suficientes para probar que sea un animal inofensivo; y yo no me atreveria aún á tomarlo con los dedos, porque me cabe duda de si cambiarian sus propiedades con la falta de alimentos propios, el clima diverso, etc.

Pero al ménos se verá que hay mas probabilidades de que no sea ponzoñoso, así como las circunstancias que me han impedido una demostracion completa, para que mas tarde se concluya su estudio.

Entre los diversos autores que he consultado, solo Boquillon, en su Historia Natural Médica dice que estos animales llevan su aparato secretor cerca del ano, y que arrojan el liquido secretado con fuerza. La Monografia de Lúcas no la he visto; pero en general los libros que la citan, se reducen a decir que parece que no son ponzoñosos los vinagrillos.

Mas si lo que voy á referir no ha sido anunciado al mundo científico, nuestra Sociedad será la primera en disipar el terror que causa este aracnido por su ponzoña, y marcar al médico lo que deba creer en los pretendidos casos de picadura de este animal.

Cuando posea mas ejemplares vivos para repetir mis experiencias, daré el dibujo de este articulado, así como su descripcion anatómica; limitándome por ahora á decir que es el *Thelyphonus giganteus* de los Escorpionides.

Al principio estaba comprendido en el género *Phalangium* con el específico de *caudatus*, porque todos los individuos que llevaban este apéndice caudal eran idénticos; pero más tarde se descubrieron otros, que llevando el mismo apéndice, se distinguian por ciertos caractéres, y hubo necesidad entónces de formar un género especial.

El vulgo se ha servido de la palabra *Vinagrillo* por el olor de vinagre con que se anuncia este animal, nombre que es tal vez más adecuado que el científico, y que usan aún los pueblos incultos del Africa.

Lo primero que procuré fué alimentarlo, pero no comió las moscas que le puse en su prision, ni conseguí jamás ver el movimiento de sus mandíbulas que me indicase que comia de un pedazo de carne cocida y otro de *tortilla* que tambien le habia puesto. Parecia que no mas se contentaba con el olor, pues varias veces lo encontré con la carne cogida entre sus palpos, sin mover las mandíbulas para nada.

Tampoco al aire libre quiso comer. Para esto lo aseguré en un lugar que diese el sol, por medio de un hilo largo, y no procuró coger las moscas que lo rodeaban, ni aun se incomodaba porque posaran sobre su cuerpo.

No llegó á morder ni á atacar de ninguna manera, á una varilla con que lo picaba en la boca, á un coleóptero que le ponia encima, y á una paloma que le presenté, colocando la base del pico y las patas entre los palpos.

Una vez que le aproximé mi pié haciendo ruido, se alzó sobre sus patas, quedando un espacio como de 3 centímetros entre su cuerpo y el suelo; abrió mucho sus palpos, é inclinó su apéndice caudal hácia adelante. En esta actitud se presentaba amenazador é imponente, aumentando el terror que causa su repugnante aspecto.

El objeto de dicha postura es, segun Orbigny, para que el enemigo que ellos temen, pase por debajo, sirviéndoles para esto la gran longitud de sus miembros, además de procurarles mayor velocidad en su carrera.

Mas lo que yo observé fué, que con dicha actitud no hacia otra cosa que inspirar terror; y luego que lo tocaba mi pié, ni procuraba huir ni atacar de ninguna manera, sino que recogia sus palpos, posaba su cuerpo sobre el suelo, y se quedaba quieto en su lugar resistiendo los tocamientos siempre que no llegasen á la cola. Pero si tocaba ésta con un objeto cualquiera, inmediatamente huia, buscando con sus palpos lo que le molestaba. Tambien tenia mucha sensibilidad en los miembros y en el céfalo-tórax: tocando este punto retrocedia, abriendo sus palpos.

Despues de algun tiempo de estarlo incomodando por todos los medios dichos, se percibia un olor como de ácido acético mezclado á otra cosa que no hallé á qué comparar, y que en pocos momentos se difundia en toda la atmósfera de la pieza.

Me propuse entónces extraer este líquido oloroso y averiguar su naturaleza.

Para el efecto lo quise someter, en un matraz, á una corriente de aire caliente á 40°, para que arrastrase dicho principio, y recibirlo en una solucion de nitrato de plata, ó bien alcalina, etc.; pero cuando estaba en la boca del matraz con el apéndice caudal aun fuera, percibí el olor especial de ácido acético muy intenso.

Supuse (aun no habia visto á Boquillon) que por el ano arrojara aquel líquido oloroso, y luego me lo comprobó el papel reactivo azul que se puso rojo. En ninguna otra parte de su cuerpo se enrojecia el papel.

Con este resultado inesperado, cambié mi experiencia proponiéndome recoger aquella secrecion.

Tomé al Vinagrillo con unas pinzas que sostenia yo mismo, lo puse encima de una cápsula de vidrio, y con la otra mano interpuse entre mis ojos y el ano del animal, una lente grande, tocando al mismo tiempo el extremo libre de la cola.

Así lo dispuse, para que si arrojaba á lo léjos su líquido, se adhiriese á la lente, ó si salia gota á gota, cayese dentro de la cápsula, y en uno ú otro caso ver el punto de donde brotara, ayudándome con el aumento. Lo estuve comprimiendo con las pinzas y frotando con la lente su apéndice caudiforme, que ya la experiencia me habia enseñado era muy sensible, y que el olor de vinagre se percibia luego que se molestaba al animal.

Pasados como diez minutos, fuí sorprendido por un líquido que se depositó repentinamente en la cara inferior de la lente sin haber visto yo el lugar de donde se desprendió. Era completamente limpio y trasparente, muy volátil; las primeras gotas las vi desaparecer como si fueran de éter sulfúrico, y me llegó el olor de vinagre muy pronunciado. La cantidad seria como de tres ó cuatro gotas.

En la parte que aun no se volatilizaba, me apresuré a poner una gota de solucion de nitrato de plata: se formó un precipitado blanco cuajado, que no se veia cristalino en el microscopio, ni cambió de color con los rayos directos del sol.

Dejé reposar al animal durante una hora, y previne una paloma adulta y una inyeccion subcutánea para inyectarle el nuevo líquido que recogiese, y ver si era venenoso.

Pasado este tiempo repetí la experiencia anterior, cambiando no más la lente por una copa de vidrio. Lo estuve comprimiendo con las pinzas y copa, que encerraba solo la cerda, como 15 ó 20 minutos. Dirigia constantemente su cola hácia las pinzas, que no llegaba á tocar, porque se lo impedia la copa. Luego que advertí esto, procuré que, permaneciendo aquella dentro de la copa, tocase á las pinzas; y despues de dos ó tres veces que las tocó, percibí unas gotas del líquido que resbalaban sobre la cara interior de las paredes de la copa, casi en el borde y cerca de donde tenia el extremo de la cerda.

Coloqué inmediatamente la copa sobre su pié, percibí el olor de ácido acético y vertí sobre aquel líquido como 3 gramos de agua destilada, para que la jeringa pudiera absorberlo, y lo inyecté á la paloma; lavé la copa con otros 3 gramos, y volvió á quedar muy olorosa, y tambien lo inyecté á la misma paloma, pero en distinto punto del anterior.

La estuve observando durante una hora, y no murió ni presentó nada notable. En los dias siguientes estuvo algo triste, pero comia bien. Al tercer dia se le habia gangrenado la piel en el lugar de la inyeccion, en un espacio como de 4 centímetros; mas al fin llegó á sanar completamente.

Quise repetir esta experiencia al dia siguiente de la primera inyeccion, pero no conseguí que arrojara nada de líquido, aun despues de estarlo excitando mucho: lo puse en el sol para que se reanimase, pero allí murió.

Examiné entónces el lugar donde suponia existiera la glandula, y casualmente desprendí el apéndice caudal casi desde su base. Me pareció hueco y que contenia la secrecion olorosa. Introduje un alambre fino, que desalojó un líquido con olor de acido acético y que atacó muy pronto al metal, pues á los 5 minutos ya estaba verde. El alambre se detuvo en el extremo libre, que no pasó, tal vez, porque la abertura era menor que su diámetro.

En la parte que quedó adherida al cuerpo del animal, penetró tambien el alambre profundamente, rompiendo quizá los tejidos. En ese momento, que tambien comprimia yo el abdómen para sostener al aracnido, brotó por donde introduje el alambre y por el ano, un líquido claro, de olor de vinagre, que despues salió mezclado con grumos, como de moco, de color aplomado.

Vertí una gota de este líquido en el ojo de una paloma, y no se puso rojo; el resto lo mezclé con agua destilada y lo encerré herméticamente en un frasco que presento para que percibais dicho olor, que se asemeja ahora al de la fresa. Aun esta bastante acido, segun se puede ver con el papel reactivo.

Resumiendo diré:

1.º El vinagrillo no tiene ningun organo ofensivo, carece de aguijon, y ni aun de sus mandíbulas usa para atacar.

2.º El olor particular que produce es debido á un líquido que arroja por el ano ó tal vez por el apéndice caudiforme, puesto que está perforado en toda su longitud y contiene dicho líquido.

3.º Esta secrecion le sirve de medio de defensa, pues procura proyectarla sobre el objeto que le molesta, sirviéndose de su apéndice para dirigirlo: por esta razon vemos que con él busca lo que le incomoda. Tiene además mucha sensibilidad, que se aumenta con la multitud de pelos rígidos que la cubren en toda su extension, y puede recorrer aquella un espacio de cinco centímetros que es su longitud.

4.º Dicho líquido no es venenoso, porque no mató la paloma; pero sí se debe considerarse como corrosivo por la gangrena que produjo: el agua sola no la hubiera ocasionado.

5.º En él existe un ácido que demuestra el papel reactivo, pero que no es ni ácido acético como parece por su olor, ni fórmico que es muy comun en la economía animal. No el primero, porque no precipita á la plata mas que en el estado de acetato, y aquí está libre; tampoco es el segundo, porque se hubiera reducido la plata. Además, dicho ácido es el que forma el precipitado, porque no es ni de cloruro ni de albumina que son las sustancias más comunes en los humores animales: no de cloruro, porque no cambió de color con la luz; ni de albumina, que no podria acompañarse con un ácido libre.

6.º Se debe considerar tambien como parte constituyente de la secrecion: un principio eteriforme especial, que es el que huele, el que se volatiliza rápidamente, y en fin, el que explica por qué el agua donde se ha recogido pierde primero su olor que su acidez.

7.º Por último, si el animal no ha mordido, ni su líquido ha matado á la paloma, bien pudiera ser porque está en distinto clima, por el maltrato que haya sufrido en el trasporte, la falta de alimentos apropiados, la manera de introducir el líquido bajo la piel, ó porque á la paloma no le produzca la muerte esta ponzoña.

México, Octubre 30 de 1875.

* * *

MINERALOGIA.

EXÁMEN Y CLASIFICACION DE ALGUNAS ESPECIES MINERALES DE MÉXICO,

COMUNICADAS POR EL SEÑOR DOCTOR DON JOSE BURKART.

(CONCLUYE.)

ARTICULO V.

De la Enargia de México y de una nueva localidad de la Berthieria.

Se deben al Sr. Rammelsberg las análisis de la Enargia (Enargit) y de la Berthieria (Berthierit) de México, publicadas en el periódico de la Sociedad Geológica Alemana (T. 18, Berlin, 1866, p. 341), que damos en seguida.

«En el año de 1850, Breithaupt describió (Annalen der Physik und chemie por Poggendorff, T. 80, p. 383) una nueva especie mineral que cristaliza en las formas del sistema de 2 y 1 miembros (zwei und eingliederiges System de Weiss) [1] con cruceros en la direccion de un prisma de 98°11'. La llamó Enargia (Enargit), y designó como localidad donde se halla, la veta de San Francisco en Morococha, en el distrito de Yauli de la cordillera del Perú.

Mas tarde, el Sr. Dauber midió los cristales de la Enargia (Annalen etc. p. Poggendorff. T. 92, p. 237): Plattner la analizó, encontrando azufre, arsénico y cobre, que son los mismos elementos que componen la Tenancia (Tennantit), que tambien acompaña á la Enargia y forman la composicion de esta última.»

«La Enargia, sin embargo, no se halla solamente en la localidad citada; pues Breithaupt supone que se halla tambien en la mina Yunge-hohe-Birke,

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(1) Es el sistema hemiprismático ó hemiosthotipo de Mohs, ó el sistema monoclinómetro de Naumann. Burkart.

cerca de Freiberg, de donde es igualmente el cobre gris (Arsenfahlerz designado como blenda cobriza (Kuipferblende). Mas tarde el Sr. Genth ha analizado un mineral con cruceros en la direccion del prisma, de la mina de Brewer, en el Condado de Chesterfield, en la Carolina del Sur (American Journal of Sciences II ser. T. 33. p. 420), que por la analisis debe ser Enargia. Otros minerales de la misma especie se analizaron, á saber: por Taylor, uno de la mina Santa Ana, en la Nueva-Granada (ibid T. 26, p, 349); por Field, otro de Guayacana, en Chile (ibid, T. 27, p. 52), y por Von Kobell se analizó un mineral que se encuentra en masa, con cruceros en la direccion del prisma de 98°, de la Mina Hedionda en Chile (Anzeiger der baierischen Academie 1865, p. 161), los cuales están demostrando que pertenecen á la Enargia.»

«A estas localidades hay que añadir otra mexicana, segun nota comunicada por el Dr. Krantz, y proviene de los terreros de una mina del mineral de Milpillas, á 7 leguas de Cosihuiriachi, en Chihuahua, encontrada por D. Emilio Schleiden. Se halla en masas de textura hojosa y en pequeños cristales resplandecientes en algunas bolsas, los que sirvieron para la comprobacion de la medida de los ángulos. Los cristales forman tablas cortas (flache Tafeln), compuestas de la cara hexagonal, el prisma con cruceros $p = a : b : \infty c$, el prisma dos y tres veces mas obtuso, $p^2 = a : 2b : \infty c$, $p^3 = a : 3b : \infty c$ y la cara terminal c.»

Tomando las medidas de Dauber que dieron $a : b : c = 0{,}8712 : 1 : 8{,}8240$, resulta

	por el cálculo,	por observacion		
		de Dauber,	de Breithaupt,	de Rammelsberg.
p : p un a =	97° 54°	—	98° 11°	—
,, b =	—	82°7'	—	81°50 hasta 82°15'
p : a =	138°56°	—	—	138°55'
$p^2 : p^2$ un a =	132°56'	—	—	—
p^2 : a =	156°28'	—	—	155° hasta 158°
p^2 : p un a =	162°28'	—	—	162°25'
$p^3 : p^3$ =	147°38'	—	—	—
p^3 : a =	163°49'	—	—	163°50'
p^3 : p =	155°7'	—	—	—

El peso específico de la Enargia es: de la del Peru = 4.43—4.44, segun Breithaupt; ó = 4.362, segun Kenngott, de la de Chile, = 4.39, segun Field, ó = 4.37, segun Von Kobell; y la de México = 4,507, segun Rammelsberg.»

«La Enargia de México está mezclada con cuarzo y contiene algunos puntos de pyrita amarilla.»

Los resultados de los análisis anteriores de la Enargia son:

	1, Plattner	2, Genth	3, Taylor	4, Field	5, Von Kobell
Azufre =	32,22	33,78	34,15	31,82	32,11
Arsénico =	17,16	15,63	16,31	19,14	18,10
Antimonio =	1,61	—	1,29	—	0,05 telurio
Cobre =	47,20	50,59	46,62	48,50	48,89
Fierro =	0,56	—	0,27	—	0,47
Zinc =	0,23	—	—	—	—
Plata =	0,02	—	—	—	—
	99,44	100,00	98,99	99,66	99,62

La Enargita de Milpillas se analizó por Luethe, análisis (a), y por Rammelsberg, análisis (b), que hallaron:

	(a)	(b)
Azufre =	31,86	32,45
Arsénico =	17,17	15,88
Cobre =	50,08	49,21
Fierro =	0,09	1,58
	99,20	99,12

quedando despues de haber rebajado el fierro, como pyrita amarilla:

	(a)	(b)
Azufre	31,82	31,73
Arsénico	17,20	16,45
Cobre	50,19	50,94
	99,21	99,12

Tomando por valores S = 32. As = 75, Cu = 63, las proporciones de los átomos son:

	As	Cu	S	As, Cu: S
4 =	1 :	3,0 :	3,9 =	1 : 0,97
1 =	1 :	3,1 :	4,0 =	1 : 0,97
5 =	1 :	3,2 :	4,2 =	1 : 1,0
3 =	1 :	3,24 :	3,9 =	1 : 0,92
6 =	1 :	3,5 :	4,4 =	1 : 0,98
2 =	1 :	3,8 :	5,0 =	1 : 1,04

‘‘En todas las variedades hay, por consiguiente, 1 átomo (Cu As) para 1 átomo S; y suponiendo pureza en el material y exactitud en las análisis, resultan variaciones en la proporcion de As : Cu, y aparece:

en las análisis N.º 1, 3, 4, 5 = 1 : 3
N.º 6 = 1 : 3,5
N.º 2 = 1 : 4

Las fórmulas =		$Cu^3 As S^4$	$Cu^7 As^2 S^9$	$Cu^4 As S^5$
dan :	Azufre	38,55	32,66	32,75
	Arsénico	19,08	17,01	15,35
	Cobre	48,37	50,33	51,90
		100	100	100

"La diferencia en estas fórmulas resulta probablemente de las variaciones de la proporcion de Cu S y $\underline{Cu}$ S

$$\left.\begin{matrix}Cu^4\\ Cu\\ \overline{As}^2\end{matrix}\right\} S^8 \qquad \left.\begin{matrix}Cu^5\\ Cu\\ \overline{As}^2\end{matrix}\right\} S^9 \qquad \left.\begin{matrix}Cu^6\\ Cu\\ \overline{As}^2\end{matrix}\right\} S^{10}$$

"En todo caso deben preferirse estas expresiones á las que suponen As^2 S^5 en el mineral, porque solamente la primera se puede convertir en $\left.\begin{matrix}Cu^3\\ \overline{As}^2\end{matrix}\right\} S^8$ miéntras que las dos otras darian tambien en este caso:

$$\left.\begin{matrix}Cu\\ Cu^3\\ \overline{As}^2\end{matrix}\right\} S^9 \text{ y } \left.\begin{matrix}Cu^4\\ Cu^2\\ \overline{As}^2\end{matrix}\right\} S^{10}$$

"Quizá la Tennancia es solamente $= Cu^3 As^3 = \left.\begin{matrix}Cu^3\\ \overline{As}^2\end{matrix}\right\} S^6$

A la anterior nota del Sr. Rammelsberg, añadiré lo siguiente sobre los caractéres mineralógicos de la Enargia. Se halla en masas y cristalizada en los huecos de estas masas; su color es negro de hierro pasando al gris de acero oscuro; su textura es granuda fina y gruesa que tira á la hojosa y estriada; su raspadura es de color negro; por dentro es de lustre metálico; por fuera espejada y mate. Su dureza es de 4 de la escala de Breithaupt, quebradiza, y se reduce á polvo con facilidad. Al soplete, y en el matracito, se sublima al principio azufre, se funde despues dando arsénico. En el tubo de vidrio da ácido sulfuroso (schwefelige Saeure); sobre carbon se funde con facilidad en glóbulo, cuyo polvo despues de quemado, tratado con bórax tiñe á éste de color de cobre.

En Morococha, la Enargia se crió en una veta armando en caliza granuda.[1] Esta veta no forma un cuerpo de anchura regular, sino se compone de masas lenticulares en hilera, que muchas veces se ensanchan á más de 6 varas y contiene además de la Enargia, la Tennancia, cobre amarillo y pirita con matriz de un mineral negro, semejante á la piedra aperlada.

Es tanta la abundancia de estos minerales en la veta, que producen hasta por valor de $ 70,000 de cobre al año.

Habiendo recibido del Sr. D. Antonio del Castillo, entre otros minerales, un pedacito de un mineral para su analisis, designado con interrogante como Boulangeria del Real de San Antonio en la Baja California, lo mandé con tal objeto al Sr. Rammelsberg, quien al publicar los resultados en el periodico de la Sociedad Geológica Alemana, pág. 244, dice lo que sigue:

«El mineral que me mandó el Sr. Burkart como Bulangeria es Betheria, macizo, casi compacto: tiene un peso especifico = 4,062, y se compone de

Azufre. . . . . = 29.12
Antimonio. . . = 56.61
Fierro . . . . . = 10.09
Manganeso. . . = 3.56
99.38

como la misma especie mineral de Braeunsdorf analizada anteriormente, que dió:

$$\left.\begin{matrix} ^3\!/\!_4 \\ ^1\!/\!_4 \end{matrix}\right\} \begin{matrix} \mathrm{Fe} \\ \mathrm{Me} \end{matrix} \mathrm{S} + \mathrm{S}^6 \ \mathrm{S}^3$$

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[1] Annalen der Physik und Chemie von Poggendorff. Tomo 80, p. 384.

ARTICULO VI.

De la Domeykia (Domeykit) de Paracatas, (México).

Hace más de veinte años que el Sr. D. Ignacio Domeyko, profesor en el colegio de Coquimbo, en Chile, [1] describió varias especies minerales de su país, y entre ellas un arseniuro de cobre que se halla en la parte inferior de las vetas que arman en las rocas porfídicas del cerro del Calabozo en la provincia de Coquimbo, las que contienen los minerales de plata en la parte superior, á poca profundidad. Esta nueva especie mineral se llamó, en honor de su descubridor, Domeykia, (Domeykit).

La Domeykia es amorfa, se halla diseminada en masas, y en forma de riñones y racimos. En la textura fresca su color es blanco (segun Naumann entre blanco de estaño y blanco de plata), que tira algo á amarillo, tomándose al aire de mas y más amarillo, hasta que al fin se vuelve abigarrado como el hierro pavonado. Su textura es desigual, algunas veces concoidea; es agria, su dureza de 3,5. Forma cintas delgadas en una matriz silizosa, compacta, de color gris.

En la sesion del 4 de Enero de 1866, de la Seccion física de la Sociedad de Historia natural y Medicina del bajo Rhin, el Sr Dr. Krantz presentó unos ejemplares de Domeykia de una nueva localidad, de Paracatas en México, que habia recibido del difunto D. Emilio Schleiden, y el Sr. profesor Bergemann, [2] despues de haber analizado este mineral, comunicó en la sesion del 8 de Febrero de 1866, los resultados de su analisis, y por el interés particular que para los mineralogistas del país puedan tener estas noticias, por hallarse esta nueva especie mineral en México, voy á presentarles un resúmen de ellas, añadiendo mis propias observaciones hechas en un pedazo de este mineral de Paracatas que poseo.

Algunos ejemplares de la Domeykia de México parecen ser como costras respaldadas, inclusos en la masa los granos de una arenisca de grano fino y de color gris verdoso, que se parece al Keuper, pero en otros ejemplares del mineral hay pequeñas partículas de epidota, lo que puede hacer presumir que hay Diorita en su vecindad. Por falta de conocimiento de la localidad no sé decidir en la materia, pero es indudable que en México no faltarán peritos que aclaren el asunto. Además, la Domeykia de Paracatas, está acompañada de baritina, de malaquita y de cobre rojo cristalizado en cubos y octaedros de Chalcotrichita (cobre rojo capilar) y de cobre nativo; los tres últimos en figura de chapas (lamellenartig eingewachsen). Se halla en masas y de textura desigual, pasando á la concoidea pequeña é imperfecta; sus fragmentos son más ó ménos agudos. El mineral es de color amarillo de bronce blanquecino, pasando al gris de acero; es lustroso en la textura fresca, cambiándose al aire de color amarillo de laton á pardo de tumbaga hasta abigarrado. Es quebradiza, muy dura, y poco dócil, tomando las impresiones del martillo cuando se golpea con él. La raspadura es de color gris de acero y de lustre metálico.

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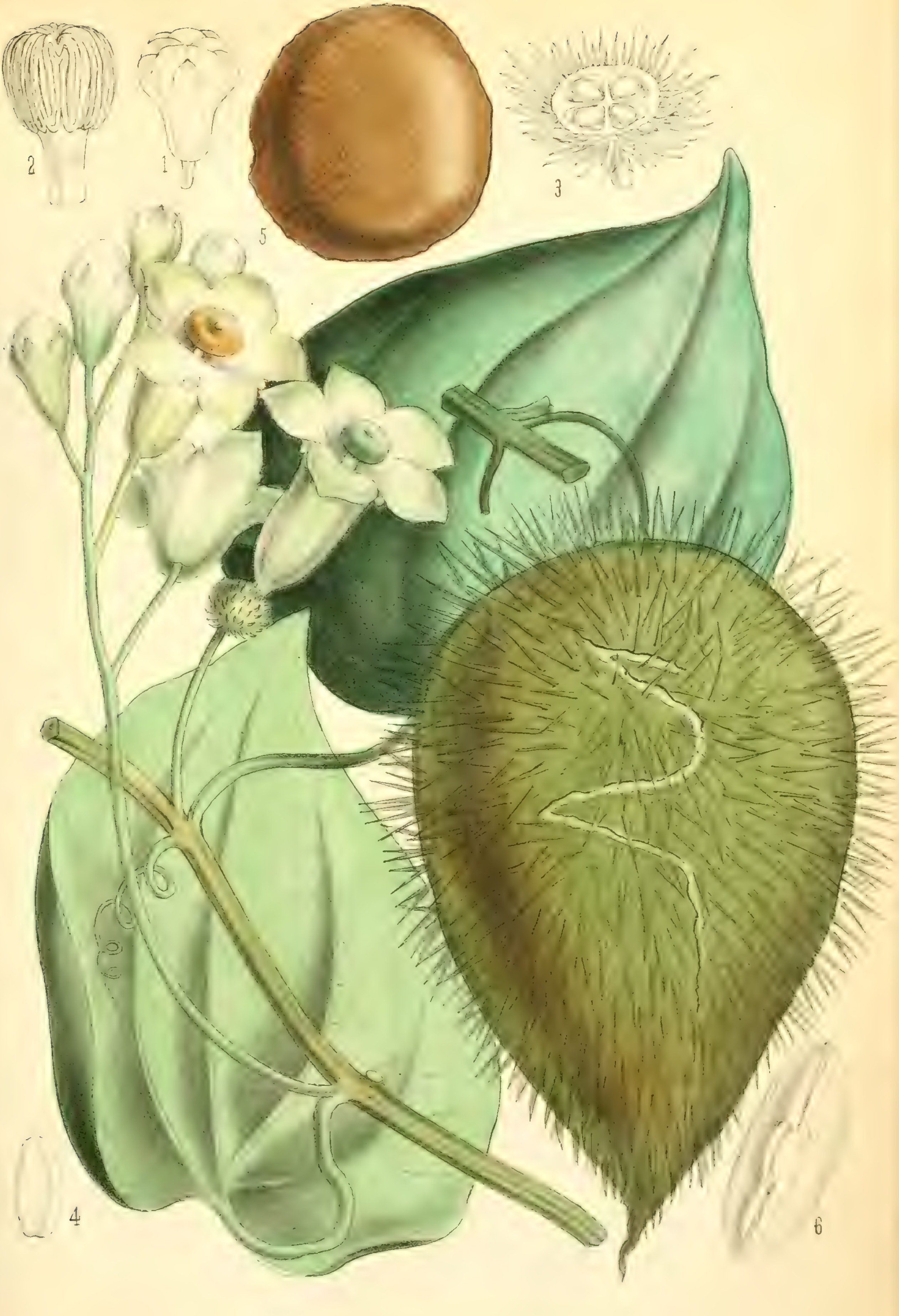
[1] Annales des mines, 4ième. Serie, T. III. Paris, 1843, p. 3.

[2] Verhandlungen des naturhistorischen der preussischen Rheinlander etc. Año 23 págs. 3 y 17.

El Sr. Dr. Krantz hace observar que es extraño que no se haya tomado en ninguna parte el peso específico de este mineral, que se cita hace más de 20 años, en los manuales de mineralogía, y que es en la Domeykia de Paracatas = 7.716.

Segun el Sr. Bergemann, la Domeykia de Paracatas se funde con facilidad en glóbulo blanco, exhalando humo arsenical y quedando un glóbulo rojo de cobre. Al soplete da con los fundentes las reacciones del cobre. Se disuelve con facilidad en ácido nítrico y en agua régia; es ménos soluble en ácido clorhídrico: lexiviada en un sulfuro alcalino se descompone.

Consta de solo arsénico y cobre, y su composicion corresponde exactamente á 1 átomo As + 6 átomos Cu = 28.32 por ciento As y 71.68 por ciento Cu.



NIETOA MEXICANA.
Schaffner.

LIT DE H. IRIARTE MEXICO

FLORA INDÍGENA.

LA NIETOA MEXICANA.

DESCRIPCION

DE ESTA PLANTA, PUBLICADA EN LOS ANALES DE HISTORIA NATURAL DE LONDRES, ENERO DE 1862, CON EL NOMBRE GENÉRICO DE HANBURIA.

POR BERTOLD SEEMANN.

En el mes de Agosto de 1854 el Sr. D. Guillermo Schaffner encontró cerca de Cordoba, poblacion situada en la region caliente del Este de México, una planta de la familia de las Cucurbitáceas cuyo fruto tenia el mismo aspecto que el Chayote comun ó *Chayotl* de los mexicanos (*Sechium edule* Jacq:) y á la que se designa en aquel lugar, a causa sin duda de esta semejanza, con el nombre de *Chayotillo.*

Sus semillas eran planas de forma casi orbicular y de 2 pulgadas de diametro, revestidas de una epidermis membranosa bastante delgada. Eran tan semejantes á las de una *Fevillea,* que me pareció que muy bien podrian pertenecer á una especie de este género.

El Sr. Schaffner á quien comuniqué esta opinion, no la admitió de ninguna manera, sino por el contrario, con el examen de ejemplares más completos de que podia disponer, se afirmó en la creencia de que el *Chayotillo* era el representante de un género nuevo bastante notable, distinto de la Fevillea, por sus frutos cerdoso-erizados, además de otros caractéres.

Con objeto de convencerme de lo que hubiese de cierto sobre el particular, acompañé, en una carta que dirigí á nuestro amigo Mr. Scheer, de Northfleet, un fragmento de la planta en cuestion, el que despues fué ofrecido en mi nombre, al herbario de Mr. W. J. Hooker. Este fragmento, del que Mr. Fitch hizo un dibujo para ser publicado en la «Bonplandia,» fué cuidadosamente examinado y comparado con todas las Cucurbitáceas del citado herbario y de otros tambien bastante extensos; pero ni en ellas, ni en las descripciones ó figuras publicadas, encontré un tipo que se aproximase á la notable planta remitida por el Sr. Schaffner. Satisfecho enteramente de que era un género nuevo, aproveché la oportunidad de honrar á mi estimado amigo Daniel Hanbury, designándola con el nombre de *Hanburia* en un trabajo que leí ante la Sociedad Lineana de Lóndres, en 1º. de Julio de 1858 y publicado en 15 de Agosto del mismo año en la « Bonplandia,» (vol. VI, pág. 293): los caractéres genéricos quedaron entónces imcompletos, á causa de los imperfectos materiales de que solo podia disponer. En parte puedo ahora remediar este defecto, pues poco despues de publicado mi trabajo, fueron encontrados en el jardin real de Kew dos dibujos y una relacion acerca de esta planta, que desde el año de 1850 habia remitido el Sr. Hugo Fink, de Córdoba, al Sr. W. J. Hooker, quien generosamente los puso á mi disposicion: la descripcion que aparece en dicho documento, aunque su estilo no es rigorosamente botánico, es como sigue:

«Planta perenne: las raíces aun no han sido examinadas. Tallo pentágono, sólido y muy fibroso: las fibras muy resistentes, pudiendo servir para fabricar cuerdas; trepando por medio de zarcillos á una altura de 60 ú 80 piés, cubriendo enteramente los arboles. Tan luego como llega á la extremidad de las ramas de éstos, sigue creciendo hácia abajo, exactamenie como la *Vainilla* ó la *Begonia scandens*. Hojas acorazonadas, lisas, lustrosas, con un largo peciolo flexuoso. Flores blancas, axilares y terminales; corola quinque partida en forma de campana; caliz de cinco divisiones, cubriendo la mitad del tubo de la corola y terminando en cada interseccion de ésta en un pequeño diente. Estambres unidos, formando un tubo, que termina en una masa pentagonal, casi redonda, de la forma de un badajo de campana: esta masa, formada por las anteras, está dividida en cinco partes, cada una de las cuales se divide interiormente en tres surcos dobles longitudinales para dar salida al pólen: este último esta cubierto de un frágil tegumento que se abre á lo largo. Flores masculinas y femeninas. (En más de veinte ocasiones que he estado en los lugares donde crece esta planta, jamás habia visto una flor femenina, mientras las masculinas son muy abundantes en todas las estaciones. Habia perdido casi la esperanza de hallar alguna, cuando la última semana casualmente, descubrí unos frutos maduros en el momento de abrirse; de los cuales tomé cinco ó seis para examinarlos detenidamente. Al presente no he encontrado ninguna flor femenina; pero haré lo posible para obtenerlas). Fruto oval, agudo en el ápice y coronado por la cicatriz del cáliz (ó de la corola?), cubierto con numerosas espinas, de una ó dos pulgadas de largo. Ovario adherente, solitario, de cuatro celdillas; óvulos solitarios, adheridos á una placenta en forma de columna, que termina en cuatro uñuelas, parecidas á las de un animal; en la extremidad de cada una de ellas está detenido un óvulo, de los cuales uno ó dos raras veces llegan á la madurez. Semillas planas con la testa córnea; la membrana interna delgada y provista de venas; perisperma muy abundante, amargo y dotado de propiedades purgantes, pero teniendo el sabor de nuez despues de cocido; embrion muy pequeño y plano tambien; cotiledones foliaceos y mucilaginosos; radícula derecha dirigiéndose al hilo: desapareciendo, en fin, el saco embrionario cuando madura la semilla.

«Todas aquellas partes de la planta que no están bien expuestas al sol, sus frutos no llegan á madurar. La parte carnosa del epicarpo exuda una goma tan clara como el cristal.

«El mesocarpo está formado de numerosas fibras entretejidas, de un color blanco.

«Esta planta se encuentra únicamente en las montañas de Mactlactleahuatl, ó en los lugares inmediatos. Florece todo el año, pero solo á fines de Agosto y Setiembre maduran sus frutos.

«Las ardillas comen con avidez las almendras; mas las espinas de que están cubiertos los frutos les impiden el poderlas tomar; pero familiarizadas con su modo de abrirse, cinco ó seis de ellas permanecen en acecho todas las mañanas, y tan pronto como revientan los frutos se apresuran á devorar las semillas. Es de notar que este fenómeno se verifica solamente en los frutos maduros cuando son heridos por los rayos del sol y que el choque es tan fuerte que se desprenden por su pié y caen en tierra, miéntras las semillas son arrojadas en distintas direcciones. Es tambien muy curioso el mecanismo de la dehiscencia: tiene lugar por lo comun á las siete de la mañana en un dia de buen sol comenzando en un punto de la superficie del fruto, y extendiéndose de ahí la incision, dando vuelta, hasta llegar á su punto de partida; las dos mitades una vez separadas, giran una sobre otra y hacen que se encorve la columna placentaria, al mismo tiempo que las semillas son despedidas con fuerza á algunas varas de distancia: de esta primera seccion circular parten otras que dividen al fruto en varias porciones. El primer tiempo de la operacion dura medio minuto y el segundo un minuto.»

Los caractéres principales de la *Hanburia*, son: corola campanulada, estambres monadelfos, anteras colocadas longitudinalmente, estigmas sostenidos por un largo estilo, óvulos solitarios y pendientes, frutos, en fin, cerdoso-erizados, y dehiscentes como los de la *Momordica*. Por sus estambres monadelfos y frutos cerdoso-erizados se aproxima a la *Cyclanthera*; pero la corola en este género es hemisferica, las anteras están dispuestas trasversalmente, el estigma es sentado y los óvulos son horizontales é indefinidos. Por sus óvulos definidos y forma de las semillas, tiene cierta relacion con la *Fevillea*; mas los frutos de ésta no son dehiscentes ni están cubiertos de espinas. En un nuevo arreglo de las Cucurbitáceas, probablemente la *Hanburia* formará el tipo de una tribu distinta.

HANBURIA. Seem in «Bonplandia,» vol. VI, p. 293 (1858); et «Bonplandia,» vol. VII, p. 2 (1859). Char. gen. emend.—Flores monoici. Masc. *Calix* campanulatus, 5-dentatus. *Corolla* campanulata calyci adnatim inserta 5-fida, lobis triangularibus acutis. *Staminum* columna elongata in discum peltatum orbicularem margine antheriferum desineus; *anteræ* longitudinater adnatae. *Foem*. *Calyx* tubo oblongo cum ovario connato, limbo 5-partito. *Corolla* maris. *Ovarium* inferum, 4-loculare, loculis 1-ovalatis. *Ovula* pendula axi centrale adnata. *Stylus* elongatus. *Stigma* peltatum. *Bacca* ovata, pulposa, setoso-echinata, maturitate elastice irregulariter rupta. *Semina* pauca, plana sub-orbiculata, margine incrassato cincta. *Embryonis* exalbuminosi, cotyledones foliaceæ. . . . Herba Mexicana, glabra, rhizomate perennante, caule 5-angulato, foliis longe petiolatis, cordatis, acuminatis, integerimis, cirrhis simplicibus spiraliter tortis, floribus axilaribus v. terminalibus pendunculatis albis, masculis racemosis fœmineis solitariis.

Species unica.—*Hanburia mexicana.*

Nomen vernaculum mexicanum, *Chayotillo,* Prope Córdoba, reipubl, Mexican. (W. Schaffner!)

SECRETARIA

DE LA SOCIEDAD MEXICANA DE HISTORIA NATURAL.

(SESION DEL DIA 26 DE AGOSTO DE 1875.)

Documento que acredita que el Sr. D. Guillermo Schaffner tiene derecho
de prioridad científica
en el descubrimiento de una planta de la familia de las Cucurbitáceas, que designó bajo el nombre de "Nietoa
Mexicana" en honor de nuestro compatriota, el entomologista D. José Apolinario Nieto.

El que suscribe tiene la honra de presentar á esta respetable Sociedad una carta del Sr. Dr. Scheer, de Lóndres, fechada en 21 de Julio de 1855, en la que expresa el citado Doctor, que la Cucurbitácea que recibió con mis cartas de fecha 1°. y 26 de Mayo del mismo año, bajo el nombre de *Nietoa mexicana,* (Schaff. n. spec. et gen in littoris), segun su exámen botánico, no es un género nuevo, sino simplemente una nueva especie del género *Fevillea* de Linneo.

Pero con verdadero asombro el que suscribe vió, trascurrido algun tiempo, que la referida planta despues de haber pasado á manos del Sr. Dr. Seemann, este último la publicó como un género nuevo, con el nombre de *Hanburia mexicana.*

Aun suponiendo que el doctor Seemann no hubiese sido informado de mi anterior determinacion por el doctor Scheer, no puedo consentir de ninguna manera que se me despoje de un derecho que tan justamente me corresponde.

Por lo que suplico á esta respetable Sociedad, en vista de los certificados que atestiguan la verdad de lo expuesto, revindique mis derechos de prioridad en el descubrimiento de la *Nietoa mexicana.*

Agosto 26 de 1875.

GUILLERMO SCHAFFNER.

Habiendo suscrito la anterior solicitud los Sres. D. Manuel M. Villada, y D. Fernando Altamirano, miembros de la Seccion de Botanica, fué puesta á discusion, y como resultado final, en vista de los documentos presentados por el Sr. Schaffner, la Sociedad opinó de conformidad con lo que solicita, y acordó se insertase en su periódico esta parte de la acta al pié de la descripcion del Sr. Seemann.

MARIANO BARCENA,
Primer Secretario.

EXPLICACION DE LAS FIGURAS PARCIALES DE LA LAMINA.

1. Boton de una flor masculina.—2. Androceo.—3. Seccion trasversal del fruto.—4. Embrion.—5. Semilla vista de frente.—6. id. de perfil.

Nota. Como se indica en la figura correspondiente, la dehiscencia puede hacerse tambien de una manera irregular y distinta de como se expresa en el texto.

SINONIMIA vulgar y científica de algunas plantas silvestres y de varias de las que se cultivan en México, dispuesta en órden alfabético por el Sr. D. Alfonso Herrera, socio de número. [1]

(CONTINUA.)

Cabellos de Angel, Piton ó Xiloxochitl	Carolinea fastuosa, Fl. M. I.	Bombaceas.
Cabeza de negro	Tubérculos de la Nymphæa odorata, Ait.	Ninfaceas.
Id., Guanabano, Catuche ó Anananea	Anona muricata, L.	Anonaceas.
*Cabezuela, véase Botoncillo		
Cacao ó Cacaoquahuitl	Theobroma cacao, L. et Th. angustifolia, et Th. ovatifolia, Fl. M. I	Bitneriaceas.
Cacahuate, Talcacahuatl, Taltacahuate, Alfonsigos de tierra	Arachis hypogea, L	Leguminosas.
Cacahuaxochitl	Lexarza funebris, La Llave	Bombaceas.
Cacaloxochitl, Flor del Cuervo, Campotonera, Campechana, Alejandría	Plumeria rubra et P. alva, L.	Apocinaceas.
Cacapipilotl, véase Madreselva		
Cacomite, Flor del Tigre, Yerba de la Trinidad, Flor de la maravilla, Oceloxochitl	Tigridia pavonia, Pers	Iridaceas.
Caféto ó Café	Coffea arabica, L	Rubiaceas.
Café cimarron	Coffea rosea, Fl. M. I. et C. mexicana, D. C	Rubiaceas.
Café del país	Cassia lævigata	Leguminosas.
Cahuichi	Vaccinium micranthum, D.C.	Vaccinieas.
Caimito	Chrysophyllum caimito, L	Sapotaceas.
Cainca ó Caninana	Chiococca racemosa var. floribunda, Jaq	Rubiaceas.
*Calabaza, Tamalayota, Ayotli	Cucurbita maxima, L	Cucurbitaceas.

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[1] La Sinonimia en idioma Maya, la he tomado de la interesante obra de los Sres. Dondé, intitulada las Plantas de Yucatan. Como de algunas plantas no me ha sido posible rectificar la clasificacion, suplico á las personas que noten algun error, me lo comuniquen para corregirlo. Para lo anterior, véase el t. 11. pág. 318 y 373.

NOMBRES VULGARES.	NOMBRES CIENTIFICOS.	FAMILIAS.
*Calabaza comun (1)	Cucurbita pepo, L.	Cucurbitaceas.
*Calabaza turbante, Cabeza de turco ó Bonetillos	Cucurbita melopepo, L	Id.
Calabacilla amarga ó Cohombrillo de burro	Cucurbita fœtidissima, H. B. K.	Id.
Calaguala	Polypodium aureum, L.	Helechos.
Calancapatli, Palancapatli, Lechuguilla, Guajaje, Nanahuapatli	Solidago montana, Fl. M. I.	Compuestas.
Calancapatli de Puebla	Grindelia glutinosa, Dumal	Id.
*Camelia	Camellia japonica, L.	Terstroemiaceas
*Camote, Batatas ó Camotic	Batatas edulis, Chois	Convolvulaceas.
Camote de cerro	Oncus esculentus, Lour. (segun el Sr. Duges)	Dioscoreaceas.
*Campana	Campanula medium, L	Campanulaceas.
Campana, véase Yedra		
*Campanilla, Aurora	Convolvulus mutabilis, Salisb. Cseu Pharbitis hispida, Chois.	onvolvulaceas.
*Campanilla, Manto de la Vírgen, Mecapatli	Pharbitis violacea, Boj	Id.
Campanilla, Acitz. (en Maya)	Thevetia neriifolia, D. C.	Apocinaceas.
Campanilla silvestre, Acxoyatic	Ipomæa muricata, D. C.	Convolvulaceas.
Campanilla silvestre, Tetoyexitl	Ipomæa palmata, Fl. M. I.	Id.
Canauquilitl, véase Verdolaga		
Cancerillo, Cochilloxiu (Maya) Cochinita ó Revienta muelas	Asclepias curasavica, D. C.	Asclepiadaceas.
Canchalagua, véase Tlanchalagua.		
Candelilla ó Jumete	Pedilanthus pavonis, Bois	Euforbiaceas.
Canelillo	Croton penicillatum, Vent	Id.
Canónigos, Mazatetes ó Ucuares.	Valeriana tolucana, D. C.	Valerianaceas.
Caña de azúcar	Saccharum officinarum	Gramíneas.
Caña de cuentas, véase Bardana del país		
Cañafístula, Quauhuayo huachtli.	Cassia fistuloides, Calladon	Leguminosas.
Id. gruesa	Cassia brassiliana, Lamr.	Id.
Cañuela ó Cola de caballo	Equisetum arvensis, L. et E. fluviatile, L.	Equisetaceas.
Cañuela	¿Festuca elatior?, L.	Gramíneas.
Cañaveral, véase Carrizo		
Caobilla	Croton glabellum, L.	Euforbiaceas.
Caobo, Zopiloquahuitl, Zopilotl, Tzopilotlzontecomatl	Swietenia Mahogoni, L.	Meliaceas.

(1) Se cultivan en los huertos diversas variedades de esta especie.

NOMBRES VULGARES.	NOMBRES CIENTIFICOS.	FAMILIAS.
Caouchouc, véase Hule		
*Capa de San José	Œnothera grandiflora, Willd.	Onagrariaceas.
Capitana de Corazon	Aristolochia turbacencis, H.B.	Aristoloquias.
Capitaneja, Nahuitiput	Bidens crocata, Cav.	Compuestas.
Capiri	Lucuma capiri, D.C.	Sapotaceas.
Capuchina, véase Mastuerzo		
Capulin, Capolin	Cerasus capollin, D. C.	Amigdaleas.
Capulin silvestre	Ardisia capollina, D. C.	Mircinaceas.
Capulincillo	Ribes campanulatum, H. B. et R. Kunthii, Berl.	Glosulariaceas.
Id.	Rhamnus Humboldtianus Schult et Rh. serrulatus, H. B. K.	Ramneas.
Id., Nanche, Ciruelillo ó Zapotito de San Juan	Bunchosia ¿lanceolata?, Bot.	Malpigiaceas.
*Caracol	Phaseollus caracalla, L.	Leguminosas.
*Cardenal	Heterotoma lobelioides, Zucar.	Lobeliaceas.
Cardencha ó Cardo de cardadores.	Dipsacus fullonum, Mill.	Dipsaseas.
Cardo santo	Cirsium mexicanum, D. C. et C. americanum, D. C.	Compuestas.
Id. id. de Yucatan, véase Chicalote		
Carne de doncella, véase Ala de Angel		
*Carraspique	Iberis umbellata, L.	Crucíferas.
Carretilla	Medicago ¿muricata?, All.	Leguminosas.
Carrizo, Cañaveral	Phragmites communis, Trin.	Gramíneas.
Casanaca	Lagascea Mociniana, La Llave	Compuestas.
Casahuate	Ipomæa arborescens, H. B.	Convolvulaceas.
Cascalote, Nacascul	Cæsalpinia cacalaco, H. B. K.	Leguminosas.
Cáscara de Pingue	Curcuma ¿sp?	Amomaceas.
Caslatlapan, véase Jalapa		
*Castaño	Castanaca vesca, Guern.	Cupulíferas.
*Id. Indias	Æsculus hippocastanum, L.	Hipocastanaceas.
Castilleja ó Bella Inés	Castilleja arvensis, Schlet.	Escrofulariaceas.
Catalina, véase Flor de Nochebuena		
Caxtillantonaxihuitl, véase Manzanilla		
Catzol, véase Jícama		
Cayolizan, véase Tepozan		
*Cebada comun	Hordeum vulgare, L.	Gramíneas.

NOMBRES VULGARES.	NOMBRES CIENTIFICOS.	FAMILIAS.
*Cebada de abanico	Hordeum zeochriton, L	Gramíneas.
*Id. ladilla ó de dos carreras	Hordeum distichum, L	Id.
*Cebada ramosa	Hordeum hexasticum, L	Gramíneas.
Cebadilla, Quimichpatli, Itzcuimpatli, Cunicho, Etzemo (Tarasco) Cebolleja (los bulbos)	Veratrum officinale, Schlet et V. virescens Mart. et Gall. et V. frigidum, Schlet	Colchicaceas.
*Cebolla, Xonacatl	Allium cepa, L	Liliaceas.
Cebolla albarrana, Escila del país, Barbas de gato, Lirio blanco	Pancratium ¿illiricum,? L	Amarilidaceas.
Cebolleja, véase Cebadilla		
*Cebollino comun ó francés	Allium Schœdonoprasum, L.	Liliaceas.
*Cebolleta ó Cebollino inglés	Allium fistulosum, L	Liliaceas.
Cedro blanco	Cupressus Lindleyi, Klotsch. et C. Benthami, Endlich.	Coníferas.
Id. colorado	Juniperus virginiana, L. et J. flaccida, Schlet	Coníferas.
Id. de la Habana, Calicedra ó Cedro macho	Cedrela odorata, L	Cedrelaceas.
Cedro de la Sierra	Chamœcyparis thurifera, End.	Coníferas.
Cedron, Yerba Luisa ó Yerba de la princesa	Lippia citriodora, H. B. K.	Verbenaceas.
Ceiba, Itztamatl, ó Flilamatl	Bombax ceiba, L	Bombaceas.
Ceiba, Pochote ó Pochotl, Yaxche (Maya)	Eriodendron anfractuosum, D. C. et Eriod. æsculifolium, D.C	Id.
Celedonia, Yerba de la golondrina ó Flalmemejan	Euphorbia maculata, L. et E. thymifolia, Burman	Euforbiaceas.
Cempoalxochitl, Zempoalxochltl, Sempaxuchil, Copetes, Clavelon ó clavel de Indias	Taxetes erecta, L	Compuestas.
Cenicilla	Ferdinanda lutescens, D. C.	Compuestas.
Id.	Sesuvium revolutifolium, Ort.	Ficoideas.
Centaura del país, véase Escoba amarga		
Cerraja, véase Lechuguilla		
*Cicuta	Conium maculatum, L.	Umbelíferas.
Cicutilla	Parthenium hysterophorus, L.	Compuestas.
*Cidra, Cidra limon ó Cidrero	Citrus medica, Risso	Auranciaceas.
*Cidracayote ó Chilacayote	Cucumis citrullus, pasteca Ser.	Cucurbitaceas.
*Cielo raso	Vinca minor, L.	Apocinaceas.

NOMBRES VULGARES.	NOMBRES CIENTIFICOS.	FAMILIAS.
Ciento en rama, Mil en rama ó Plumajillo	Achillea millefolium, variedad occidentalis, L.	Compuestas.
Cihoapatli, Zoapatli, Sinhuapastle.	Montagnæa tomentosa, D. C. et M. floribunda La Llave.	Compuestas.
Cinco de Mayo, véase Abanico		
Ciprés, Tlatzcan	Cupressus thurifera, H. B. K.	Coníferas.
Cirial, véase Cuautecomate		
Ciruelo agrio, Hobo ó Jobo	Spondias monbin, L.	Terebintaceas.
*Ciruelo de España	Prunus domestica, L	Rosaceas.
Ciruelo del país, Atoyaxotl	Spondias purpurea, L.	Terebintaceas.
Ciruelillo, véase Capulincillo		
Clarincillo, véase Yerba de la Puebla		
*Clavel	Dianthus caryophyllus, L.	Cariofilaceas.
*Clavellina, Clavel de la nobleza, Minutisa	Dianthus barbatus, L.	Id.
Clavo de olor, Yerba del clavo, Flor del clavo ó clavillo	Juliania caryophyllata, La Llave	Zigofilaceas.
Clavos del Señor, véase Flor de la Pasion		
Clemole, Tlemole ó Clemolitos	Taxetes patula, L.	Compuestas.
Clemolillo	Wedelia hispida, H. B. K.	Id.
Coamecate	Antigonum leptopus, Hook	Poligonaceas.
Coanabichi	Hippocratea ovata, L.	Hipocrateaceas.
Coanenepilli	Passiflora ¿sp?	Pasifloraceas.
Coapatli, véase Yerba del Pollo		
Coate, véase Taray		
Coatlamitl, véase Zarzamora		
Coatli, véase Taray		
Coatzontecoxochitl ó Flor de cabeza de víbora	Anguloa Hernandesii, Kunt.	Orquidaceas.
*Coco	Coccos nucifera, L.	Palmeros.
Cocoite	¿Robinia sp?	Leguminosas.
Cocolmecan, Cocolmecatl ó China.	Smilax rotundifolia, L.	Esmilaceas.
Cocoxihuitl, véase Boconia		
Cochinita, véase Cancerillo		
Cochitzapotl ó Zapote blanco	Casimiroa edulis, La Llave	¿Auranciaceas?
Coilotápalo, Saruma ó Guaruma.	Cecropia peltata, L.	Artocarpeas.
Col, véase Berza		
Col y nabo, véase Berza		

NOMBRES VULGARES.	NOMBRES CIENTIFICOS.	FAMILIAS.
*Coliflor	Brassica oleracea, Botrytis cauliflora, D. C.	Cruciferas.
Cola de caballo, véase Cañuela		Equisetaceas.
Cola de iguana, Pañati ó Yerba del alacran, Tlachichinolli ó Tlepatli	Plumbago scandens, L.	Plumbaginaceas
Cola de mico ó quiebraplatos	Heliotropium curasavicum, H B.	Borraginaceas.
Cola de zorra ó Yerba del zopilote	Acourtia moschata, D. C.	Compuestas.
Cólchico, Quitameriendas, Mayos, Atzcalxochitl	Colchicum ¿alpinum?, L.	Colchicaceas.
Colorin, Zompantle, Tzompanquahuitl	Erythrina coloroides, Fl. M. I.	Leguminosas.
Coltotl, véase Terciopelillo		
*Comino	Cuminum cyminum, L.	Umbelíferas.
Cominos rústicos, véase Acocote		
Conguarau, véase Mazorquilla		
Consuelda ó Suelda consuelda	Potentilla multifida, L.	Rosaceas.
Contrayerba, véase Barbudilla		
Contrayerba de Julimes	Asclepias setosa, Bent.	Asdepiadaceas.
Contrayerba, Tlacoxochitl ó Trompetilla	Bouvardia jacquinii, H. B. K.	Rubiaceas.
Contrayerba blanca	Psoralea pentaphylla, L.	Leguminosas.
Copal de Veracruz	Heliocarpus americana, L.	Tiliaceas.
Copal chino	Amyris bipinnata, H. B. K.	Terebintaceas.
Copalcocote	Cyrtocarpa procera, H. B.	Terebintaceas.
Copalchi de Colima	Coutarea speciosa, Aubl.	Rubiaceas.
Copalchi de Tehuantepec	Croton pseudo china, Schlet.	Euforbiaceas.
Copaljiote, Cuajiote, Guajiote ó Archipin	Rhus perniciosa, H. B. K.	Terebintaceas.
Copalquahujilotl ó Copal blanco	Rhus ¿schinoides? Will.	Terebintaceas.
Copaliquahuitl, Arbol del copal, Ngedri ó Ngidri (Otomí)	Elaphrium copalliferum, Fl. M. I.	Rutaceas.
Copalxihuitl	¿Salvia formosa?	Labiadas.
Copalxochitl, véase Suchicopal		
Copalxocote, Copalxocol, Pompoacua (Tarasco)	Sapindus copalxocotl, Oliva.	Sapindaceas.
Copito	Cordia dodecandra, D. C.	Borraginaceas.
Coquito de aceite	Ælaïs ¿melanococca? Gaern.	Palmeros.
Cordoncillo, Achotlin, Matico ó Soldadillo	Piper angustifolium, R. P.	Piperaceas.

NOMBRES VULGARES.	NOMBRES CIENTIFICOS.	FAMILIAS.
Coralilla, Murages, Saponaria	Anagallis arvensis, L.	Primulaceas.
Corazon de Jesus, véase Begonia.		
Corona de Cristo	Euphorbia fulgens, Karwin	Euforbiaceas.
*Cortejo, Amor de estos tiempos, Amistad	Hibiscus mutabilis, L.	Malvaceas.
Cortina de España	Mesembryanthemum crassifolium, L.	Ficoideas.
Coscomate ó Costomatl	Physalis costomatl, Fl. M. I.	Solanaceas.
Costicoatecxochitl	Sobralia citrina, La Llave.	Orquidaceas.
Coxtixocol, véase Ciruelo agrio		
Coyol, Coyole, Quacoyul, Huiscoyul ó Guacoyul	Coccos guacuyule, Liebm	Palmeros.
Coyol	Costus glabratus, Swartz	Zingiberaceas.
Coyolxochitl	Altrœmeria hirtella, H. B.	Amarilidaceas.
Coyuacate	Inga fœtida Willd	Leguminosas.
Cozticoazontecoxochitl ó Tatzingueni	Cattleya citrina, La Llave	Orquidaceas.
Cozticpatli	Thalictrum mexicanum, D. C.	Ranunculaceas.
Cozticzacatzacuxochitl, véase Azucena amarilla		
Crameria	Krameria pauciflora, Fl. M. I., et Kr. secundiflora, Fl. M. I.	Poligalaceas.
Cresta de gallo, véase Abanico		
*Cruz de Jerusalem	Lychnis chalcedonica, L.	Cariofilaceas.
Cuachalalá, Cuachalalate	Rajania subsamarata, Fl. M. I.	Dioscoreaceas.
Cuajilote, Quahuxilotl	Parmentiera edulis, D. C.	Bignoniaceas.
Cuapinoli	Hymenæa Candolliana, H. B., et H. courbaril, L.	Leguminosas.
Cuahulote, véase Guácima		
Cuahuchichi, Chichiquahuitl	Garrya ovata, Bent. et G. oblonga, Bent.	Garryaceas.
Cuate, véase Taray		
Cuautecomate, Cuastecomate, Huiro, Huajecirian, Tecomate, Quahutecomatl	Crescentia alata, H. B. K.	Bignoniaceas.
Cuernitos, véase Arbol del cuerno.		
Id., véase Toritos		
Cuerno, Floricuerno, Flor del látigo, Yerba de la alferecía, Junco ó Junquillo	Cereus flagelliformis, Mill.	Cactaceas.
Cueyopoltz, véase Alelí amarillo.		
Cuitlapatli, véase Valeriana		

NOMBRES VULGARES.	NOMBRES CIENTIFICOS.	FAMILIAS.
Cuitlacoche, Hustlacoche, Tizon de maíz, Popoiol	Uredo maidis, D. C.	Hongos.
Cuitlaxochitl	¿Lantana?	Verbenaceas.
Culantrillo de pozo	Adianthum trapeziforme, L.	Helechos.
Culantro	Coriandrum sativum, L.	Umbelíferas.
Cumdemba, véase Sáuco		
*Cundeamor.	Quamochitl vulgaris, Chois.	Convolvulaceas.
* Id.	Momordica charantia, L	Cuburbitaceas.
Id.	Maurandia anthirhyniflora, Will.	Escrofulariaceas.
Cunicho, véase Cebadilla		
Cupanda, véase Aguacate		
Cutsis	Neottia aurantiaca et N. cannabarina, La Llave y Lex.	Orquidaceas.

DESCRIPCION

DE

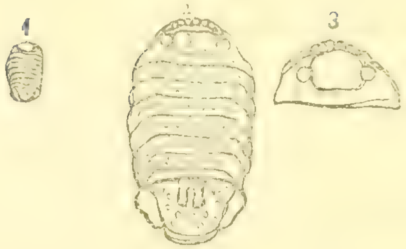
UN CRUSTÁCEO FÓSIL DEL GÉNERO SPHEROMA

(SPHEROMA BURKARTII)

Y RESEÑA GEOLOGICA DEL VALLE DE AMECA DE JALISCO,

POR EL SEÑOR DON MARIANO BÁRCENA, SOCIO DE NUMERO.

Acabo de observar un hecho muy importante para el estudio de la paleontología mexicana, es decir, para el conocimiento de los séres que habitaron nuestro territorio en los tiempos prehistóricos, y en consecuencia, para la determinacion del aspecto físico, de las circunstancias meteorológicas etc., que entónces existian en las superficies que hoy ocultan las capas terrestres, depositadas posteriormente sobre aquellas que habitaron los animales cuyas especies no se encuentran ya en la fauna propia de la época actual.



1. Tamaño natural. 2. Aumentado. 3. Fragmento id.

En las tierras encontradas á 268 *metros* de profundidad, en la perforacion artesiana que mandó practicar el Sr. D. Ignacio Cañedo, en el valle de Ameca de Jalisco, se encuentran unos restos fósiles, cuyos caractéres cito á continuacion y corresponden á un crustáceo acuatico del género *Spheroma* de Latreille. Cuerpo oval de 0,005 de longitud. Cabeza elíptica adornada de un reborde en sus contornos superior é inferior y de dos líneas curvas en forma de x hácia la frente. Ojos laterales, abultados, metidos en dos escotaduras interiores que presenta el primer anillo torácico. Cuatro antenas, dos superiores robustas y dos inferiores más delgadas: en la primera se notan tres artejos gruesos, comprimidos, y dos alargados que se ocultan debajo de los anillos torácicos sin que sea posible examinar sus extremidades. En la boca se percibe el labio superior, parte de la lengüeta y los extremos de dos pares de patas que probablemente ayudaban en la masticacion. El tórax está formado de siete anillos adornados de manchas y puntos pequeños un poco más oscuros que el color gris parduseo-amarillento de los anillos: estos son semejantes entre sí y se les notan con mucha claridad las placas epimerianas que son de figura subcuadrilátera y se hallan imbricadas recubriéndose recíprocamente en una corta extension: las del primer segmento tiene una ligera escotadura en su borde externo que las distingue de las demás. Abdómen compuesto de dos segmentos desiguales: uno más angosto que los torácicos y el otro que forma la cola es alargado y bastante, convexo; en su extremo inferior tiene un pequeño reborde y en las extremidades de su línea superior presenta dos nadaderas alargadas que se aplican sobre sus bordes laterales y llegan á los ⅔ de su longitud: hácia la parte média de la cola, é inmediatos á la línea superior, se le perciben dos tubérculos que se unen por la base y forman una especie de lira. No se observan las patas en los ejemplares que he examinado. Algunos de estos están enroscados formando esferas más ó ménos completas.

Si comparamos los caractéres mencionados con los correspondientes al género *Spheroma* de Latreille, encontrarémos las semejanzas necesarias para colocar el fósil de que trato en ese género, pues los principales caractéres que le asignan los autores son: «Cabeza terminada por un reborde saliente: ojos laterales colocados en una escotadura del primer anillo torácico: dos pares de antenas desiguales: abdómen formado de dos partes tambien desiguales, una semejante á los anillos del tórax y otra alargada, convexa, de mayores dimensiones y provista de dos nadaderas bilaminares en los extremos del borde superior. El animal puede enrollarse en forma de esfera.» En consecuencia, podemos clasificar el referido fósil en el grupo de los *Crustáceos Isopodos*, familia de los *Spheronianos* y en el género *Spheroma*.

Al lado de los caractéres genéricos mencionados encontramos otros secundarios, que pueden servirnos para especificar el individuo á que nos referimos, como son: «*la forma y número de los primeros segmentos de las antenas, las líneas que adornan la frente; la igualdad de los anillos tóracicos y los puntos y manchas desordenadas que presentan; la forma y dimensiones del primer anillo abdominal que es mas pequeño que los torácicos; la figura subcordiforme y dimensiones del segundo segmento; los tubérculos en forma de lira que lo adornan y la forma y dimensiones de las dos nadaderas caudales.*"

No conozco ninguna esferoma que posea todas estas particularidades, que, añadidas á la que presenta el yacimiento donde fué encontrada la que describo y que citaré á continuacion, marcan una diferencia muy notable para fundar una especie de esferoma fósil, propia de México, que designo con el nombre de *Spheroma Burkartii* en honor de mi sabio amigo el Dr. D. José Burkart, á quien tenemos que agradecer los muy importantes estudios científicos que hizo durante su permanencia en nuestro país en los años de 1825 á 1834.

Las esferomas se presentan al estado fósil desde los terrenos mesozoicos, continúan en los cenozoicos y se las encuentra finalmente viviendo en los mares actuales adheridas generalmente á las rocas submarinas. Estas circunstancias me estimulan á hacer algunas observacioues acerca del yacimiento en que fué encontrada la *Spheroma Burkartii*.

El valle de Ameca, de donde procede esta especie, se halla en el 5.º canton del Estado de Jalisco y está situado entre los 20º 32' y 20º 41' latitud N. y los 4º 42' y 5º 8' longitud O. de México.

El objeto de este artículo no me permite extenderme sobre las circunstancias geológicas del aquel valle y que ahora me ocupo en determinar; mas para clasificar el yacimiento citado señalaré algunos de sus caractéres geológicos mas notables.

El referido valle está comprendido entre dos cejas montañosas de gran altura, su respaldo N. lo forma la cordillera de Ameca, cuya altura determiné á principios de este año y es de 2467 metros sobre el nivel del mar y de 1227 sobre el de la ciudad de Ameca; esas montañas están formadas de vacia metamórfica, pizarras micáceas, pórfidos dioríticos y rocas sieníticas. Las primeras pertenecen al período cretáceo y las masas pirogénicas al terciario, en el cual tuvo lugar el levantamiento de aquellas montañas. En el respaldo S. hay otra cordillera elevada donde se encuentran rocas análogas á las anteriores, pero en los agentes del levantamiento dominan los pórfidos, las traquitas y los basaltos. El cerro mas elevado de esas cordilleras es el de la Tetilla, cuya altura es de 2684 metros sobre el mar y de 1243 sobre el plano de la ciudad.

La gran oquedad que quedó despues del levantamiento de aquellas montañas fué llenándose sucesivamente por sedimentos arenáceos y arcillosos hasta formar los terrenos planos y los declives laterales que hoy constituyen el valle; en su *talweg* principal corre el rio Piginto ó de Ameca, que nace al N. E. del mismo valle en las inmediaciones de Teuchitlan.

En los lechos lacustres que pueden observarse hasta las profundidades de 6 á 10 metros en las paredes de los arrollos, se ven varias capas arcillosas alternando con otras de arena, de trípoli y de guijarros de varias dimensiones. Todos esos lechos expuestos á la vista, pertenecen al período posterciario, como lo demuestran los restos de *Mastodon, Elephas* y *Box* que contienen y son análogos á los que se extraen de los terrenos posterciarios del Valle de México.

Igual clasificacion puede asignarse á las capas cortadas hasta la profundidad de 40 metros en la perforacion artesiana, de que he hecho referencia, porque están formadas de fragmentos de rocas análogas á las ántes citadas, y aun á la profundidad de 55 metros hay fragmentos de basaltos terciarios como los que asoman á la superficie del terreno en las montañas cercanas al lugar en que se halla la perforacion.

Tuve á la vista una coleccion de las rocas extraidas á diversas profundidades y el corte que de aquel pozo artesiano hizo el ingeniero D. Juan Ignacio Matute: con estos datos y las observaciones que practiqué hace poco tiempo sobre aquel terreno, he podido hacer las comparaciones que acabo de indicar. Desde la profundidad de 55 metros en adelante se hace mas difícil la clasificacion del terreno, porque no puede saberse si las arcillas extraidas provienen de depósitos sueltos ó de bancos de vacia que hayan sido pulverizados por los instrumentos perforadores.

Despues de los 55 metros se encuentran grandes depósitos de arcillas compactas, grises y verdes que alternan con lechos delgados de arena, especialmente á los 168 y 225 metros de profundidad. Se sigue á esta última capa arenosa otro banco de arcilla de 20 metros de espesor que contiene fragmentos pequeños de caliza compacta, y despues aparece un depósito de arcilla arenosa que se apoya sobre una formacion de oolitas calcáreas entre las cuales se encuentran las esferomas. Estas como dije al principio, se hallaron á la profundidad de 268 metros, á la cual se suspendió la perforacion por haberse pegado en el fondo una de las barrenas que no fué posible sacar.

Las arcillas compactas encontradas desde 55 metros hasta el fin de la perforacion, contienen numerosos fragmentos de pirita radiante, y esta circunstancia me hacia sospechar que el taladro hubiese cortado alguna veta metalífera y admitir entonces que las arcillas provinieran de pizarras metamórficas en que estuviera aquella colocada; pero he encontrado tambien las mismas piritas en los depósitos arenosos con todos las caractéres de los cuerpos que ruedan en los lechos de las corrientes de agua, aunque es de extrañar que no se hubiesen sulfatizado aquellas con la humedad.

No encontrando, pues, ningunos caractéres paleontológicos ni litológicos para para calificar con seguridad esas capas arcillosas, tendrémos que referirlas á las mas inmediatas y cuya época de formacion esté determinada. Por la parte superior encontramos las capas lacustres posterciarias, y por la inferior el depósito oolítico en que se hallan las esferomas.

Hemos dicho que estos crustáceos han existido desde el tiempo mesozoico hasta la edad actual; pero es claro que no debemos referirlos á ninguno de esos dos límites, puesto que en la parte superior del terreno existen depósitos posterciarios; y porque en las rocas levantadas por los pórfidos terciarios se encuentran rocas cretáceas en los cerros que encierran el valle de Ameca, y es de suponerse que esas rocas pirogénicas hayan levantado y metamorfoseado todos los terrenos cretáceos, sin que pudieran conservarse las esferomas en tan buen estado como las encontramos y en un lugar tan inmediato á las masas plutónicas.

Debemos, por tanto, suponer que la *Spheroma Burkartii* vivió en el tiempo cenozoico, y muy probablemente en el período terciario. Así lo indican la gran profundidad á que fué encontrada y la diferencia que existe entre las capas arcillosas que tiene sobrepuestas, y los lechos lacustres y claramente posterciarios que se encuentran en la superficie.

Admito, por esas circunstancias, que el yacimiento de ese crustáceo es terciario, que por las diferencias litológicas manifestadas deben relacionarse las arcillas grises al mismo yacimiento, comenzando á contarse el período terciario desde las capas que se hallan á 56 metros de profundidad hasta el límite de la perforacion.

Llegados á este caso nos queda otra dificultad que vencer; y es, la deter-

NECROLOGIA.

El dia 1º de Noviembre del presente año falleció en Mérida, á la edad de 48 años, el Sr. Dr. Joaquin Dondé Ibarra, miembro corresponsal en aquella Ciudad de la Sociedad Mexicana de Historia Natural.

A la edad de 17 años comenzó su carrera profesional en Puebla, bajo la direccion de nuestro distinguido compatriota el Sr. D. Mariano Cal; y á la de 20 obtuvo el título de Profesor en Farmacia. Con la mira de perfeccionar sus estudios vino á radicarse por algun tiempo en la capital de la República, para concurrir á las lecciones del venerable profésor de Farmacia de la Escuela de Medicina de México, Dr. José M. Vargas; y se presentó de nuevo á exámen obteniendo el título correspondiente.

De regreso al Estado de Yucatan y graduado en su Universidad, fundó primero en Campeche, y poco despues en Mérida, una Cátedra de Farmacia, y durante cerca de 25 años se consagró con suma dedicacion, notoria aptitud y desinterés, á la enseñanza de aquella ciencia, de la Química y de la Historia Natural, además de un curso de Química industrial que desde 1870 dió á los artesanos.

Fué uno de los fundadores en 1870, de la Escuela especial de Medicina y Farmacia de Yucatan y de la Sociedad Médico-Farmaceútica, que actualmente existe en la Capital de aquel Estado.

Se ocupó tambien en plantear varias industrias, como la de la tenería y la elaboracion del jabon ordinario, realizando en ellas algunas mejoras, las que, con un desprendimiento poco comun, enseñaba á las personas que podian utilizarlas; estableció además una nueva en el Estado, la fabricacion de los fósforos de seguridad. En la Exposicion de Yucatan en 1871, presentó algunos productos químicos, que merecieron en premio una medalla de 1ª clase.

Sus trabajos científicos se publicaron no solo en los periódicos del país, sino tambien en los de los Estados-Unidos y Europa; entre los más notables mencionarémos los siguientes: "Apuntes sobre la Flora de Yucatan;" "Estudio sobre el Ni-in;" "Análisis de las aguas de Yucatan;" "Preparacion del santonato de sosa," descubierto por él en 1862.

La Sociedad Mexicana de Historia Natural, á la que tuvo un sincero afecto, le es deudora de varios servicios; y al consagrar hoy este recuerdo en las páginas de su periódico á tan benemérito profesor, no hace sino satisfacer un justo homenaje de respeto al mérito insigne, y de gratitud hácia el que le proporcionó algun bien.

México, Diciembre 31 de 1875.

Comision de Publicaciones.

CIENCIAS AUXILIARES.

ANÁLISIS DEL MEZCAL,

POR EL SEÑOR DON VICENTE FERNANDEZ.

Hace ya mucho tiempo que el maguey y algunos de sus productos han sido objeto de diversos estudios, sin que hasta ahora —al ménos que yo sepa— se haya determinado la composicion química del *mezcal*, aguardiente que la industria extrae de aquella planta. Al publicar á continuacion los resultados del trabajo que á fin de llenar ese vacío emprendí, no pretendo haber hecho una análisis completa; solo aspiro á llamar la atencion de las personas competentes, para que ilustren una materia tanto más importante cuanto mas se generaliza en nuestro país el uso de aquella bebida. Hé aquí mis observaciones:

El mezcal tiene constantemente reaccion ácida al tornasol.

En diez clases de mezcal estudiadas, todas tienen un alcaloide desconocido para mí, al cual provisionalmente he llamado *agavina*.

En doce, todas han contenido ácido acético.

De diez, ocho han tenido ácido clorhídrico.

En tres, las tres contuvieron ácido valeriánico.

De ocho, cinco resultaron con 42 por 100 de alcohol, y los otros con 39, 40 y 41.—Sus densidades son 0,95 para aquellos y 0,9575—0,9525 y 0,9550 para éstos, á 20° centesimales de temperatura.

Un litro del mezcal mas ácido dió:

Acido acético monohidratado	1.Gr. 3872
,, clorhídrico.	0. 0198
,, valeriánico	0. 0500

Los grados de acidez, tomando la de éste por unidad, fueron:

1ª. clase	1.000
2ª. ,,	1.000
3ª. ,,	0.866
4ª. ,,	0.866
5ª. ,,	0.659
6ª. ,,	0.542
7ª. ,,	0.520
8ª. ,,	0.500

En general precipitan en blanco por el nitrato de plata, y este precipitado se pone rojo á la luz difusa; pero cuando tiene ácido clorhídrico, el color se modifica por el violado que toma el cloruro de plata. El color rojo es debido á la *agavina.*

Se ve que de estas observaciones se puede deducir que el mezcal tiene normalmente 0,95 de densidad, ó sean 17 grados de Carthier, y además

42 por 100 de alcohol etílico.

Acidos acéticos y valeriánico.

Agavina.

58 por 100 de agua.

Analizado el mezcal cualitativamente ha resultado con una composicion média de

Alcohol	420 cc.
Agua	580 cc.
Agavina	1 gramo.
Acido acético	1,3872
Acido valeriánico	0,0500

El ácido clorhídrico, por litro, ha sido 0,0175; pero en mi concepto no es propio del mezcal sino añadido sin saber con qué objeto.

Quiero se sepa cómo he aislado la sustancia que llamo *agavina,* para que proporcionándosela las personas ilustradas, decidan si en efecto es un nuevo alcaloide, ó si no me saquen de mi error.

La fisiología conoce las propiedades de los componentes del mezcal, es decir, del alcohol y los ácidos valeriánico y acético; ahora seria bueno que estudiara las de la *agavina.*

La manera de extraerla es esta:

Con 1 ó 2 gramos de bicarbonato de sosa puro se saturan los ácidos de una botella de mezcal y se destila fraccionando los productos. El primero y segundo son formados de alcohol, el tercero es agua conteniendo la *agarina* casi pura, se evapora espontaneamente ó en el vacío para obtenerla seca.

Sus propiedades son, si no me equivoco, las siguientes:

Azulea fuertemente al tornasol.

Es polarizante, y esta propiedad se observa en el microscopio con el prisma de Nicol y el analizador.

Su acetato es instable.

Forma un clorhidrato que cristaliza en el sistema teseral.

Se combina con el bicloruro de platino y da cubo-octaedros muy perfectos, visibles en el microscopio.

Forma un bisulfato cuyos cristales, microscópicos tambien, son láminas rombales muy agudas.

El nitrato de plata da un precipitado blanco que se vuelve rojo.

El subacetato y el carbonato de plomo lo precipitan y el gas sulfhídrico lo aisla de esta combinacion.

La forma cristalina no se ha determinado.

(El Repertorio. Guanajuato, Enero de 1876.)

NOTICIA

SOBRE LA SEDA SILVESTRE DE MÉXICO Y DESCRIPCION DEL BOMBYX QUE LA PRODUCE.

POR M. A. SALLE.

(Anales de la Sociedad entomológica de Francia, Junio de 1856.)

Habia leido en la notable obra del baron de Humboldt, intitulada: « Ensayo político sobre el reino de la Nueva España» el pasaje siguiente, que llamó mi atencion, sobre la seda indígena de México, dice así: « La Nueva España posée varias especies de orugas indígenas que hilan seda semejante á la del *Bombyx mori* de la China, pero que no han sido suficientemente examinadas por los entomologistas. De uno de estos insectos proviene la seda de la Mixteca, que desde en tiempo de Moctezuma era ya un objeto de comercio. Se fabrican aún hoy dia en la intendencia de Oaxaca, mascadas de esta seda mexicana y que hemos comprado en el camino de Acapulco á Chilpancingo. La tela es áspera al tacto como la de ciertas sedas de la India, que son igualmente el producto de insectos muy diferentes del gusano de seda de nuestras moreras.

En los alrededores de Córdoba (Estado de Veracruz), en la region templada y al pié de la cordillera, casi á una altura de 900 metros sobre el nivel del mar, encontré por la primera vez sobre el guayabo *(Psidium pyriferum)*, en el mes de Marzo, los capullos ó más bien los nidos objeto de esta noticia; en consecuencia propongo llamar al insecto que los produce

BOMBYX PSIDII

Sub rufa, alis anticis lineis duabus arcuatis puncto medio, albidis posticis concoloribus.
Expansio alar: mas 62 mil., femina 85 mil.

Porte y talla del *B. rubi* de Europa, de un amarillo agrisado con largos pelos sobre el cuerpo; las alas superiores más oscuras con reflejos violados vistas de perfil, y divididas en tres partes iguales por dos líneas trasversales blanquizcas; la parte média es más oscura, y arriba, cerca de la primera línea, se encuentra un punto blanquizco: la segunda línea es más arqueada. Las alas inferiores son algo más claras. Lo de abajo es más claro y con una línea arqueada en los dos tercios de cada una de las alas, correspondiendo á la segunda de las alas superiores.

La hembra es más grande y tiene el abdómen mucho más largo y más grueso, es de un color más claro ó más gris; las líneas trasversales son más anchas, pero dispuestas como en el macho; el punto, en fin, es ménos visible.

Las orugas viven sobre el guayabo y tambien sobre una especie de encino. Son velludas y achocolatadas; los pelos poco gruesos, no muy largos, rojizos, sedosos y suaves al tacto, penetrando sin embargo algunas veces en la piel y causando una gran comezon. Habiendo destruido con mis propias manos un nido, en el cual las orugas habian sufrido su metamórfosis, estos pelos, despues de haberme causado una comezon insoportable, me produjeron una erupcion papulosa en los dedos. Son nocturnas y permanecen todo el dia en el nido que casi contiene cien orugas, saliendo al caer la tarde en busca de alimento. Fijan su nido en la extremidad de las ramas y comienzan á formarlo desde el dia en que nacen, y continúan trabajando en sociedad hasta la época de su trasformacion en crisálida.

El capullo ó nido adquiere dimensiones enormes, hasta 80 centímetros de largo: es de una blancura brillante, sobre todo ántes de las lluvias; tiene una abertura hácia abajo por donde caen los excrementos y las orugas que mueren ántes de trasformarse. Las orugas salen y entran al nido á través de los hilos; para metamorfosearse en crisálida permanecen en el centro del nido y agrupan sus capullos los unos al lado de los otros, lo cual se verifica á fines de Marzo; permanecen en aquel estado hasta Junio, época en que nacen las mariposas; éstas salen hácia las cuatro ó cinco de la tarde y no vuelan sino despues de siete horas y ya en la noche: durante los primeros dias nacen solo machos, y despues hembras; cuando éstas han sido fecundadas y han efectuado su puesta, lo que se verifica en seguida, los dos sexos mueren, no habiendo vivido sino cinco ó seis dias. Los huevecillos se abren á los diez y seis dias de su postura. Las pequeñas orugas comen inmediatamente hojas de guayabo ó de encino, segun que los huevecillos han sido depositados en uno ó en otro de estos vegetales. Mi inteligente amigo el Sr. D. J. Apolinario Nieto, me ha comunicado que las orugas desde que nacen hasta su trasformacion en crisálidas, viven y deben nutrirse un poco más de ocho meses y que seria muy difícil domesticarlas.

Estas orugas son muy abundantes en muchas localidades del Estado de Veracruz, y pongo á continuacion los datos siguientes, que he extractado de la «Estadística del Estado libre y soberano de Veracruz», obra impresa en Jalapa en 1831. Se lee en ella, que en Acayúcan se podria establecer muy bien una fábrica para los tejidos de seda silvestre, que es tan abundante en sus cercanías; de este modo se evitaria que la recoleccion de este precioso filamento no se perdiese anualmente, y que el *grano* no llegase á escasearse en los lugares donde naturalmente se encuentran hasta 300 bolsas que llevan cada año los oaxaqueños, disminuyéndose á causa de esto las recolecciones subsecuentes: la tela que se fabricase con esta materia llegaria á ser tan estimada como la del Kien-Cheu entre los Chinos.» En la misma obra se lee: « que en Jalacingo, á 7 leguas de Perote y á diez y seis de Jalapa, no se conoce el gusano de seda propiamente dicho, sino otra especie distinta, diferente en sus metamórfosis, su manera de formar el nido y el resultado de la materia que produce. Una multitud de estas orugas se agrupan en una especie de bolsa suave que forman sobre los encinos y de la que se saca una seda bastante fina, que se llama silvestre ó del monte. No es un hilo que se pueda devanar, sino mas bien una borra ó mota que se hila en malacate, y con la que se hacen tejidos muy regulares, pero que se han abandonado sin saber el motivo.

NOTICIA

SOBRE EL CAPULLO DEL MADROÑO,

POR M. A. SALLE.

(Anales de la Sociedad entomológica de Francia, Junio de 1856.)

Habia leido en el «Ensayo político sobre el reino de la Nueva España» del baron de Humboldt, que «en la provincia de Michoacan y en las montañas de Santa Rosa, al Norte de Guanajuato, se ven suspendidos en diferentes especies de árboles, sobre todo en las ramas del *Arbutus madrogno,* sacos de forma oval semejantes á los nidos de los tordos y caciques. Estos sacos llamados *Capullos de madroño,* son fabricados por un gran número de orugas del género *Bombyx,* de Fabricius, insectos que viven en sociedad y que hilan juntos. Cada capullo tiene 18 á 20 centímetros de largo y 10 de ancho. Son de una blancura brillante y formados de capas que se pueden separar unas de otras. Las capas interiores son más delgadas y de una trasparencia extraordinaria. La materia de que están formadas estas grandes bolsas se parece al papel de China; el tejido es tan tupido, que casi no se descubren los hilos que están pegados trasversalmente unos sobre otros. He encontrado un gran número de *capullos de madroño* descendiendo del Cofre de Perote hácia Las Vigas, á una altura absoluta de 3,200 metros. Se puede escribir en las capas interiores de estos capullos, sin recibir ántes ninguna preparacion; es un verdadero papel natural, del que los antiguos mexicanos sabian sacar partido pegando muchas capas para formar un carton blanco lustroso. Las orugas son de un color aceitunado, tirando sobre el negro y provistas de pelos. Su largo es de 25 á 28 milímetros. No hemos visto sus metamórfosis, pero hemos observado que á pesar de la belleza y el lustre extraordinario de esta seda, seria casi imposible sacar partido de ella á causa de la dificultad de devanarla, pues como muchas orugas trabajan juntas, sus hilos se cruzan y se entrelazan mútuamente.»

Tuve el gusto el 2 de Junio de 1855, descendiendo de la vertiente oriental de la Cordillera, entre el pueblo de Maltrata y la villa de Orizaba, á una altura de casi 300 metros, de encontrar sobre un pequeño árbol de madroño, cinco ó seis de estas bolsas de que habla Humboldt. Ví por la abertura que está abajo, que contenian un gran número de crisálidas de lepidópteros diurnos, pegadas al derredor de las paredes interiores; segun su aspecto pensé que podian pertenecer a una especie de *Hespéride,* por sus antenas en masa, no siendo *Bombyx* como pensaba Humboldt. El Dr. Boisduval me hizo notar más tarde, que pertenecian á su género *Euterpe* y que el hecho de mariposas de México, viviendo en sociedad habia sido ya señalado por M. Westwood.

Efectivamente, este señor publicó en 1834, en las « Transacciones de la Sociedad entomológica de Londres, » vol. I, pág. 38, la historia detallada de semejante capullo, bajo el título: *On á gregorious species of Butterfly from Mexico,* acompañada de una lámina, y segun la diseccion que hizo cuidadosamente de una crisálida seca, vió bastante bien la mariposa para hacer la descripcion de un género nuevo que llamó *Eucheira socialis,* pero parece que no tuvo conocimiento de la observacion del venerable y sabio viajero que he citado más arriba.

Hasta ahora solo he tenido ocasion de examinar las orugas del *B. psidii,* y he creido reconocer en ellas los caractéres de un género más moderno que el *Bombyx* ó si se quiere una simple subdivision de él, y que lleva el nombre de *Cnethocampa,* aludiendo á la propiedad urticante de los pelos, de que tan abundantemente están provistas las orugas de sus diversas especies. Las que pertenecen á la fauna europea, con particularidad la *C. processionea* y *C. pityocampa,* se propagan en grande abundancia en los bosques, ocasionando graves perjuicios en los árboles y que no compensan con la utilidad que puede obtenerse de la seda de sus capullos. Las orugas todas que pertenecen á este grupo, tienen instintos de sociabilidad bastante notables, hilan juntas un capullo comun que encierra otros más pequeños, en donde cada una sufre su trasformacion en crisálida.

De la especie mexicana podemos decir que es tan hermosa y abundante la seda de sus capullos, que su explotacion en grande escala daria resultados muy satisfactorios; bastando solo dirigir prudentemente su recoleccion en los lugares mismos donde naturalmente se procrea este lepidóptero, pues en los dilatados bosques en que vive encuentra siempre un alimento abundante y las mejores condiciones para desarrollarse: por otra parte, no cabe duda que se encontrarian medios fáciles y expeditos para vencer el inconveniente que presenta para su preparacion industrial, la construccion especial del capullo y los que dependan de la materia misma de que está formado.

Respecto de la especie que procrea en el madroño á la inversa de la anterior, solo he tenido en las manos el insecto perfecto y sus caractéres: como lo indicó Boisduval, corresponden á su género *Euterpe.*

C. G.—Cabeza de tamaño mediano, erizada de largos pelos sedosos, rígidos, poco apretados; palpos largos, separados, sobrepasando mucho á los ojos y abundantemente provistos de pelos rígidos bastante largos; su último artículo delgado, acicular, casi desnudo, notablemente más corto que el segundo, que es muy largo; antenas largas de articulaciones bien marcadas, terminadas por una masa ovoide y algo comprimida; abdómen de un largo mediano y tambien comprimido ligeramente, no sobrepasando á las alas inferiores; alas medianamente robustas, de celdilla discoidal cerrada, las inferiores abrazando muy poco el abdómen por debajo.—*Boisduval.*

C. E.—Cuerpo casi negro por encima y blanquizco por debajo: ojos y patas pardo-oscuro; alas en la cara superior de un pardo casi negro, con dos series de manchas blancas trasversales: unas submarginales y más pequeñas y las otras un poco más atrás de la mitad de las alas; en la cara inferior el color es mucho más claro y las manchas ménos aparentes. La forma de las superiores es subtriangular con el ángulo apical arredondado; las inferiores obovales y pestañosas especialmente en su borde interno: envergadura 5 centímetros. Macho.

De las dos especies de México descritas por Boisduval, *E. charops*, y *E. nymbice*, creemos que la del madroño corresponde á esta segunda, mas si como parece, el nombre de *Eucheira socialis* impuesto por Westwooel, es anterior, tiene sobre aquel derecho de prioridad para ser preferido.

Febrero 15 de 1876.

Manuel M. Villada.

SECRETARIA

DE LA

SOCIEDAD MEXICANA DE HISTORIA NATURAL.

DOCUMENTOS INTERESANTES.

DISCURSO

LEIDO POR EL SR. DR. ANTONIO PEÑAFIEL Y BARRANCO, EN LA SESION SOLEMNE
CELEBRADA EL DIA 29 DE JULIO DE 1875,
EN CONMEMORACION DEL DISTINGUIDO NATURALISTA MEXICANO,
D. JOSE APOLINARIO NIETO.

SEÑORES:

La Sociedad de Historia Natural debe un tributo de gratitud al Sr. D. José Apolinario Nieto, uno de sus socios, que dejó de existir en Córdoba el 21 de Diciembre de 1873, á la edad de sesenta y tres años.

México ha perdido un modesto y laborioso sabio, dedicado por mucho tiempo á varios ramos de las ciencias naturales y especialmente á la Entomología, con la abnegacion y constancia de los Alzates y de los Olivas.

La guerra de Independencia alejó de la ciudad de Orizava en 1810, á los padres del Sr. Nieto, D. Mariano Nieto y D.ª Juana Palestino, al pueblo de San Miguel Hiloxochitlan, en donde nació nuestro naturalista: perdió á su padre á la edad de nueve años, sin haber recibido hasta entónces educacion alguna y quedando en la mayor penuria. A la edad de quince entró á una escuela de primeras letras donde concluyó su instruccion primaria en corto tiempo, y despues aprendió el oficio de sastre para aliviar á su madre en la pobreza. Tuvo un protector, el Sr. D. José María Aguilar, quien conociendo su aplicacion al estudio le llevó á su lado, señalándole un pequeño sueldo. La casa del Sr. Aguilar tenia numerosas relaciones en Orizava con personas instruidas, tanto mexicanas como extranjeras, con las que tuvo conocimiento el Sr. Nieto. Recomendado á esta casa vino el naturalista francés Alexandro Lesueur, comisionado por Chevrolat para formar la primera coleccion entomológica mexicana, que llegó á Francia en 1832. Nieto trabajaba con entusiasmo viendo con admiracion la primera caja de coleópteros que encerraba las formas variadas de los obreros que la naturaleza ha provisto de curiosas herramientas y pintado de magníficos esmaltes. Al ayudar á Mr. Lesueur, ambos no conocian mas que sus respectivos idiomas, pero mutuamente llegaron á enseñarse lo necesario para comprenderse, y Nieto perfeccionó más tarde sus estudios en el idioma francés hasta hablarlo y conocerlo con toda propiedad y correccion. La honradez de Nieto le valió una amplia confianza de su protector, quien al fallecer entregó sus intereses á su buena fé; entónces dedicó sus horas de descanso á la instruccion de sus hermanos.

En 1838 se separó de Orizava y se trasladó á Córdoba, en cuya poblacion contrajo matrimonio y adquirió despues la Hacienda de Toxpan ó San José de las Lagunas; procuró allí hacer aplicaciones útiles de sus conocimientos de Historia Natural, haciendo esfuerzos, aunque sin conseguirlo, de aclimatar el gusano de seda de la China, logrando solamente en este clima destructor de las crisálidas, la aclimatacion de grandes plantíos de morera, con lo que consiguió adelantar más de la mitad del camino en la resolucion del problema; lo demás es obra de constancia y cuidado para resolverlo como en Oaxaca y Morelia.

En 1845 volvió de nuevo á Orizava para educar á sus hijos; pues ya en este tiempo el Estado de Veracruz comenzaba á distinguirse entre los demás de la República, por su proteccion á la instruccion primaria. Guiado de su carácter emprendedor estableció una máquina para fabricar ladrillos, y no siendo suficiente el consumo de la poblacion, fabricó casas que amueblaba y rifaba por hacer beneficios á la gente pobre, dándose el caso de que repitiera la rifa sin remuneracion, cuando salian premiados sus números sobrantes.

El 4 de Octubre de 1850, de regreso de un viaje de México, fué asaltado en el lugar llamado *Rio-prieto* por una partida de malhechores, de los cuales uno, tomándole equivocadamente por el juez, que anteriormente le habia sentenciado, le disparó un tiro de pistola, en el acto de poner el pié en el estribo del coche: el proyectil penetró por el cuello al lado izquierdo del pecho, quedando cubierto por las costillas, sin poder extraerse. Este accidente privó al Sr. Nieto de la mayor parte de sus facultades físicas, causándole constantes padecimientos, que no fueron un obstáculo para que continuara en Córdoba sus tareas científicas, colectando para las sociedades de Europa multitud de especies de coleópteros, entre las que se encuentran varias descubiertas por él y que llevan el nombre de su inventor impuesto por la sociedad entomológica de Francia. Una vasta coleccion intacta de esta clase, fruto de muchos años de trabajo, se conserva en poder de la familia.

Los grandes trastornos que han ocasionado las revoluciones en México no interrumpieron sus tareas científicas, ni su empeño y cooperacion en las mejoras materiales. Comprendió la importancia de la meteorología para el porvenir de la navegacion y la agricultura; se dedicó á recoger observaciones importantes cuyos resultados comunicaba á varias sociedades sábias de América y Europa. Estos trabajos no serán estériles para el saber humano: tendrán más tarde sus aplicaciones con la precision del vapor y del telégrafo. Antes de Arago la polarizacion de la luz era conocida de los físicos; el genio le dió aplicaciones, y por medio del prisma se extendió la mirada del hombre hasta la atmósfera de los soles que emplean años en enviarnos su luz. El siglo XIX acopia en las ciencias naturales granos que sembrará mas tarde otra generacion; las aplicaciones de los hechos no pertenecen á un solo hombre sino á la familia humana.

Las sociedades sábias tributaron un homenaje de respeto á nuestro compatriota el Sr. Nieto. En 1855, la Exposicion universal de Agricultura, industria y bellas artes de Paris le concedió una medalla de tercera clase; recibió el diploma de socio corresponsal de la Sociedad mexicana de Geografía y Estadística concedido en Setiembre de 1856; miembro de la Sociedad Entomológica de Francia, en 12 de Setiembre de 1860; socio de la Sociedad Meteorológica del mismo país, en 26 de Diciembre de 1861; honorario de la de Geografía y Estadística mexicana, en 1.° de Setiembre de 1864; miembro de la Sociedad Entomológica de Filadelfia, en 12 de Marzo de 1866; corresponsal de la Sociedad imperial de Aclimatacion de Francia, en 27 de Agosto de 1869, y titular de la misma en 12 de Octubre del mismo año. La Sociedad mexicana de Geografía le dió *un voto de gracias* por haber aclimatado en México la benéfica planta de la QUINA, que floreció en 24 de Noviembre de 1869; recibió una medalla de tercera clase de la Sociedad imperial de Aclimatacion de Francia, por el mismo motivo, en 1870; otra medalla de 1.ª clase concedida por esta misma sociedad, por la *introduccion de varios vegetales en México,* otorgada en la sesion pública de 10 de Abril de 1874, la que llegó depues de su fallecimiento; obtuvo además una medalla de oro, al mérito industrial, de la Exposicion general de México. En la Memoria de los trabajos de la comision científica de Pachuca publicada en 1864, el socio fundador de esta sociedad, D. Manuel Villada y yo, dedicamos al nombre del Sr. Nieto una especie nueva de cantárida que descubrimos en el Estado de Hidalgo.

La Sociedad de Historia Natural fué un objeto de vivas atenciones de parte del Sr. Nieto; le remitió para su biblioteca magníficas monografías del ramo entomológico, y tuvo un grande interés por que se sostuviera la publicacion de su periódico, que sigue sosteniéndose, tanto por la proteccion de sus socios como por la de nuestro gobierno, pues han conocido que sus trabajos tienen por mira la prosperidad nacional. Tenemos en nuestra rica patria materias tintoreales de orígen vegetal, cuyas plantas están por clasificar y sus estudios químicos sin comenzarse: minerales útiles, como el bismuto descubierto en San Luis Potosí por nuestro compañero el Sr. D. Florencio Cabrera, que no entra todavía en las explotaciones importantes de nuestro país; falta perfeccionar con los adelantos de la física, la química y la mecánica el beneficio de los metales que por siglos se han derramado por toda la tierra; los animales mexicanos que deben entrar en el dominio de la agricultura para su propagacion; las preciosas maderas, de que fabrica la ignorancia. . . . . carbon; y tantos ramos inexplorados todavía, que darán más tarde riquezas incalculables á nuestra República. El nombre del Sr. Nieto tendrá que recordarse con grande interés cuando se emprenda por nuestro gobierno la explotacion científica de México. El Estado de Veracruz recordará al Sr. Nieto como el protector de sus grandes empresas materiales; pues cooperó activamente en el establecimiento del ferrocarril y telégrafos de México á la capital de ese Estado.

Los últimos años de su vida los consagró á la aclimatacion y cultivo de varias plantas útiles, principalmente de la quina. Conseguida la aclimatacion de esta planta quedaba el problema de saber si contenia los principios activos y en la proporcion conveniente para sus aplicaciones á la curacion de las fiebres: esta cuestion que fué propuesta por el mismo Sr. Nieto á los químicos de Europa, quedó resuelta favorablemente para la quina aclimatada, y confirmada por los trabajos de esta Sociedad.

La planta de la quina tiene ya su patria en México y se ha propagado con rapidez en los lugares vecinos de Córdoba, en donde la gente pobre usa hasta de las hojas para la curacion de las intermitentes con buenos resultados. La Sociedad mexicana de Geografía y Estadística procura difundirla en todos los climas de la República.

Los padecimientos físicos del Sr. Nieto amargaron sus últimos dias haciendo de él un mártir del trabajo y del estudio: México se honra con su memoria: la ciencia no debe levantar el velo de sus últimos momentos. . . Dejó de existir á la edad de 63 años.

La Historia al inscribir los nombres de los bienhechores de México en el libro de la inmortalidad, debe grabar las siguientes palabras: *José Apolinario Nieto aclimató en Córdoba el arbol de la quina.*

DISCURSO

LEIDO POR EL SR. DR. FERNANDO ALTAMIRANO,

EN LA SESION SOLEMNE CELEBRADA EL DIA 29 DE JULIO DE 1875, EN CONMEMORACION DEL DISTINGUIDO NATURALISTA MEXICANO, DR. LAURO M. JIMENEZ.

SEÑORES:

La ciencia de Hipócrates se ha cubierto de un crespon fúnebre con la pérdida de un hombre que hacia honor á la humanidad, era el consuelo del estudiante desvalido, y el genio observador é infatigable de los misterios de la naturaleza.

El nombre de este ser filantrópico, sencillo, de recta conciencia y firme creyente de la doctrina de Cristo, era Lauro M. Jimenez.

¡Oh maestro querido, levántate y ven á alimentar en mi cerebro la luz de la idea que se extingue: que tu voz resuene entre nosotros pintándonos bellos cuadros de la naturaleza, y que la Patria adorne tu frente con los laureles que supiste alcanzar como profesor lleno de fuego en la difusion de las verdades científicas!

Mas . . . . . ¡Ah! solo tus restos venerandos nos inspiran aún, y la Sociedad á la que seis años perteneciste fundada sin mas medios que la abnegacion y el trabajo, sin otro fin que el conocimiento de los séres de la creacion, sin más recompensa que el progreso de nuestra patria, hoy concurre aquí para manifestar á sus conciudadanos el impulso que diste al estudio de las ciencias naturales.

Feliz esta Asociacion de naturalistas que hoy te presenta como un modelo admirable de trabajo y de virtud. Te reflejas en un cuadro grandioso donde admiramos el patriotismo, la caridad y la religion. Mi pluma es impotente para copiar este precioso conjunto, opacaria los bellos colores producidos por la misma naturaleza, cual una imágen perfecta grabada por el éter luminoso.

Pero la mente de la Sociedad que me honró confiándome una mision propia tansolo de inteligencias privilegiadas, fué que presentara un compendio de sus principales trabajos sobre Historia Natural, recordar que existió este hombre ilustre y que su nombre quedó escrito para siempre en el templo de la fama. No cansaré vuestra indulgente atencion, seré breve y conciso.

Habiendo terminado su brillante carrera de medicina, su espíritu no satisfecho con poseer los medios de que disponia la ciencia para disminuir el sufrimiento, se lanza á investigar las leyes de la naturaleza que su imaginacion le presentaba majestuosa en nuestros fértiles campos, ostentando vegetales gigantescos que al través de los siglos han recorrido la historia de nuestras pasadas generaciones. Allí veía tambien las variadas plantas que el viajero puede encontrar del Polo al Ecuador, ya adornadas de pétalos matizados con brillantes colores, ya encerrando un principio que quita la vida con la rapidez del rayo, ó bien calmando maravillosamente el dolor; ya ofreciendo fibras delicadas, hermosas maderas, exquisitos perfumes, y sobre todo, admirando la sabiduría de su Creador; comprende al fin, que para conocer con más perfeccion el organismo humano, en su desarrollo, extructura, facultades y alteraciones, debia comenzar por adquirir el conocimiento de los séres inferiores.

Su inteligencia percibe un bello horizonte y se lanza atrevido al estudio de la Zoología y de la Botánica, sin instrumentos, sin libros, sin proteccion, pero lleno de fé y entusiasmo para dominar los obstáculos, llegando á ser un insigne botánico.

Una vez dado el primer impulso comenzó á difundir los conocimientos que adquiria, y fué uno de los primeros en dar á conocer el microscopio en México, demostrando á los que lo escuchaban el mundo celular de la Zoología y de la Botánica.

El interes por el estudio de la Historia Natural circula rápidamente, los gobernantes participaban de él procurando fomentarlo, y el infatigable iniciador no se contentaba con buscar aplicaciones de las ciencias naturales á la Medicina, á la Agricultura y á las Artes; sino que al mismo tiempo socorria al desgraciado, formaba el robusto tronco de una familia, y exponia tranquilamente su pecho á las bayonetas del *yankee*, cuando sus huestes pisaban nuestro bello suelo y allanaban nuestros hogares.

He aquí un verdadero patriota: vedlo cómo derrama su sangre por la patria sin reclamarle recompensa, y que vive exclusivamente para ella, dándole nuevos ciudadanos, cultivando la inteligencia de unos, salvando de la muerte á otros, y que extiende la fama de su país presentando al mundo las galas con que la naturaleza lo adorna.

La libertad en tanto marchaba á grandes pasos por un camino regado con sangre, pero que fertilizaba el campo de la ciencia, brindando con el saber al humilde pastor que habita en medio de los bosques, y al opulento aristócrata sumergido en la ignorancia, aumentando los medios para que el pueblo pueda oir la voz de sus maestros, y proporcionando á éstos los medios necesarios para difundir la instruccion: así, repito, fertilizaba el terreno y germinaban las semillas que sembraba Lauro Jimenez entre la juventud.

Hélo aquí ya rodeado de un círculo de jóvenes que escuchan sus lecciones de Botánica, y formando parte de las Sociedades científicas donde presentaba sus trabajos sobre Historia Natural, porque aun no se habia creado la entusiasta Asociacion que tengo hoy el honor de representar.

La « Gaceta Médica » daba á luz una interesante observacion de Myasis, enfermedad producida por un insecto terrible para quien nuestras cavidades naturales, particularmente las fosas nasales, son un palacio que busca con ahinco para depositar sus gérmenes que se trasformarán en una inmensa y temible generacion.

Nuestro naturalista observó que aquel insecto era diverso de los conocidos, esto es, de la *Lucilia Cæsar* ó Mosca dorada y de la *Lucilia hominivora*, con los que presentaba semejanza; pero que se distinguia particularmente por el cambio de colores que se percibe en su cuerpo, variando la direccion de la luz, propiedad que tomó para especificarla con el nombre de *Lucilia versicolor* y estableció una nueva especie de esos inocentes compañeros de nuestras habitaciones, pero que bajo su disfraz pueden ocasionarnos la muerte.

Demostró los recursos de que el médico dispone para combatir los padecimientos aceptando de la naturaleza las plantas tales como ésta se las ofrece; citó los magníficos resultados que habia obtenido con el *Fucus vesiculosus* en la hipertrofia de varios tejidos, é hizo notar un punto que se habia escapado á la sagacidad de otros de sus compañeros: que la accion benéfica de esta planta tal vez no sea debida al yodo que contiene en sus elementos, sino á un principio especial que se haya ocultado al químico, y por ahora solamente la naturaleza sea capaz de proporcionarlo por medio de este producto marino.

Trabajaba además en union de otros ilustrados mexicanos, los Sres. Herrera y Mendoza, cuando entregados por su parte al estudio de una pequeña pero enérgica planta mexicana, la *Comelina tuberosa*, Lauro Jimenez buscaba sus aplicaciones y anunció á la Academia de Medicina, que nuestra flora habia dotado á la ciencia con un agente enérgico para contener las hemorragias, y que estaria al alcance tanto del desgraciado indígena que habita aislado en derruida cabaña, como del feliz ciudadano rodeado de tesoros y de los consuelos de la ciencia.

Lauro Jimenez no solo procuraba el consuelo de sus semejantes, sino el de todo sér dotado de sensibilidad y por lo mismo condenado al sufrimiento; por eso le vemos buscar la causa de la muerte de un caballo, cuyo estómago presentaba á la autopsía las larvas de un insecto que se deseaba conocer, así como los medios de que se vale para derribar un organismo tan superior al suyo.

Sus investigaciones no podian darle la solucion apetecida, porque era imposible en aquellas circunstancias que le condujesen á la última transformacion del insecto; pero su espíritu percibia al través de este velo tupido, un género nuevo de la familia de los *Athericeros*, en cuyo caso lo especificaba con la voz *Gastrus* y seria propio del continente americano.

La misma Gaceta dió á conocer una prueba de la sagacidad de nuestro compatriota, al referir la curiosa observacion sobre el *Chahuistle*. Aquí admiramos á este obrero infatigable de la ciencia recorriendo los campos en una tarde del mes de Julio, para darse cuenta de una enfermedad que ataca tenazmente á los sembrados de maíz.

Se le dice que un insecto era la causa, pero recurre al microscopio y este le revela la verdad; aquel polvo que cubria las plantas era un hongo, un organismo perfecto, que aunque pequeño, su poder destructor era inmenso.

Con este triunfo dotaba á la ciencia de una especie nueva que designó *Licea maidis*, ó como despues quiso llamarla, *Maidis chahuistlea*, y demostró al agricultor el enemigo de sus sementeras y algunos medios para combatirlo.

Sobre esta corriente científica que inundaba á nuestro país, protegido por la paz, bogaba tranquilamente nuestro naturalista, cuando recibe un viento contrario; y al sustentar una oposicion para obtener una plaza en el hospital de San Hipólito, las olas de la envidia y de la injusticia, hicieron naufragar el tesoro de ciencia con que se habia enriquecido; pero su gloria de vencedor no pudieron sumergirla: todos los estudiantes prorumpen en aplausos, honran su mérito y su saber, y le eligen como brillante antorcha que los ilumine en su carrera.

De aquí brotó la Sociedad Filoiátrica: hé aquí un nuevo plantel de estudiantes de medicina dirigido por un insigne naturalista, que les allanará el camino de la ciencia y les marcará una huella luminosa para que puedan llegar á inscribir sus nombres en el templo de la gloria.

Los trabajos de esta Sociedad naciente recorren el mundo científico por medio de un periódico, «El Porvenir,» que el gobierno indulgente ayuda a sostener, y en él aparecen los trabajos del presidente filoiátrico, sobre diversos puntos de Historia natural.

Unas veces comunica a sus discípulos los medios de que se deben valer para formar un museo zoológico, oponiéndose a la destruccion, esa ley misteriosa de la naturaleza que protege el continuo movimiento de los átomos, que los que hoy forman una molécula cristalizada mañana constituyan una celdilla, y que la celdilla que hoy se nutre solamente, despues tenga sensibilidad, y más tarde sea el vehículo de la inteligencia para descubrir las leyes del universo.

Les enseñaba ademas la Taxidermia, esto es, como debian conservar a los representantes de la serie zoológica cuando recorriendo las escarpadas montañas y los perfumados bosques se encontrasen pintados pajarillos de vistosos y delicados plumajes, serpientes venenosas y otros reptiles; en una palabra, todo sér á quien la naturaleza ha animado con el soplo de la vida.

En medio de estos afanes le comunican el proyecto que han concebido seis mexicanos de consagrar una parte de sus fondos y de su tiempo al estudio de la Historia natural, su alma entusiasta recibe con júbilo la invitacion y forma parte de aquel grupo de verdaderos amantes de la ciencia.

El tiempo que le deja libre su clientela lo emplea en concurrir á las sociedades científicas, donde su voz era escuchada con agrado y cuyos periódicos publicaron sus numerosos trabajos sobre ciencias naturales y que omito relataros por no ser prolijo.

Su vida estaba enteramente consagrada á la ciencia y la ambicion no tuvo entrada en aquel noble pecho; seguia rectamente la voz de su conciencia, y ni en momentos críticos en que la única perspectiva de su vida era el olvido y la miseria, se apartó de la divisa que guiaba su existencia: proteccion al estudiante y el concienzudo análisis de los séres organizados.

Presidente perpétuo de la Sociedad que habia formado y que sostenia con heroicos esfuerzos, decidia con su práctica de veinte años las difíciles cuestiones médicas que surgian entre sus filoiátricos, é investigaba solícito las necesidades de sus jóvenes estudiantes para llenar la magnánima mision que habia dictado el honroso lema de esa Sociedad: Filoiátrica y de Beneficencia.

Como excelente botánico no abandonó sus amados vegetales, y miéntras que en la Asociacion naturalista, leia interesantes observaciones como la de esa planta que nos remite el histórico Querétaro, denominada Picosa, que descubrió ser una especie nueva del género *Croton*, en el silencio de la noche se dedicaba en su hogar a disponer segun el método natural, las numerosas plantas indígenas descubiertas por una de las glorias científicas, el Sr. D. Vicente Cervantes.

Este trabajo habia de ser el centro donde debian concurrir todos los conocimientos científicos que habia adquirido en los diversos ramos de las ciencias médicas y naturales. Vendria á formar un faro luminoso que marcase el sendero para la formacion de nuestra bella flora.

Mas ah!.... ved aquí que comienza á opacarse este sol de la ciencia, y pocos instantes despues de haber arrojado sus últimos destellos se eclipsa para siempre. . . . .

La muerte al descorrerle el velo de la naturaleza arrebata á la Academia de Medicina su presidente; á la Sociedad Filoiátrica su fundador; á México un verdadero patriota; á sus hijos el sostén y las caricias, y á la Sociedad de Historia Natural uno de sus laboriosos obreros.

Una víctima más, un hueco en las filas de la ciencia, un combatiente ménos de la inteligencia en la conquista de los secretos de la naturaleza; pero que no es una lucha como la del hombre con el hombre por la vía brutal de las armas.

Pero ah! qué distinta es la recompensa! Miéntras al vencedor cuanto más extermina, cuantas más familias deja en la orfandad, cuanto más hace retroceder las artes y la industria, mas aumenta su gloria, más riquezas se le conceden, más aplausos le prodiga el mundo, y las naciones doblan ante él humildemente la rodilla: el sabio en el presente estado social, sucumbe con las manos tendidas hácia las coronas que se le escapan; deja á su familia envuelta en la miseria, y el mundo le arroja cuando más un puñado de tierra en su fosa para ocultar con él los beneficios que le debe.

Pero no hay que retroceder ante este triste espectáculo, juventud estudiosa: vosotros modificaréis nuestras costumbres, y con la luz de la libertad y el progreso colocaréis al sabio en el lugar distinguido que merece.

Os ha enseñado el camino el primer Magistrado de la Republica. Védle que vigila cuidadosamente la instruccion; jamás se la han prodigado más elementos para su progreso, y aun nuestra Sociedad recibe exactamente de su mano protectora la subvencion que el Soberano Congreso le concede, porque ha comprendido que la ciencia tiene dos aspectos: en el laboratorio del inventor exige cuantiosos gastos; en la fábrica del industrial es fuente inagotable de riquezas.

¡Oh Industriales! acordaos cuando recibis crecidas rentas que ya ha sucumbido gran número de sabios agotados por la fatiga y la miseria. Ceded á sus familias una parte. Y miéntras llega este bello ideal, ¿no habrá entre vosotros, compañeros Naturalistas, alguno que despues de cerrar los ojos del amigo venga á aceptar la herencia de su miseria y sostener sus más caras afecciones? Ved aquí la mision que se habia impuesto Lauro Jimenez: desempeñad su papel.

Ensanchad el campo de la ciencia; multiplicad el número de socios que se entreguen á su culto; enriqueced sus cosechas, y sobre este camino de triunfos y de martirios, curad los heridos y levantad los muertos, exclamando: ¡Gloria al progreso, gloria á la ciencia!

CATALOGO

DE LA

COLECCION DE PRODUCTOS NATURALES INDIGENAS

Remitida por la Sociedad Mexicana de Historia Natural á la Exposicion Internacional de Filadelfia.

INFORME rendido por el Sr. socio D. Fernando Altamirano, de los productos que él presentó á la Sociedad, y que se expresan á continuacion:

GRASAS.

1. Aceite de chia.—Se extrae de las semillas de la *Salvia chian,* que vegeta en la mesa central y se cultiva en varios puntos de la República. Es secante. (Farmacopea Mex.) Yo lo ví usar en Jojutla (Estado de Morelos), por los indígenas, en sustitucion del *axe, (Axe* ó *axin,* materia grasa muy secante, producida por un insecto, el *Coccus axin),* para pintar sus jícaras: esta pintura resiste mucho al agua y al frotamiento, sin desprenderse ni formarse hendeduras. Valor de una libra en México, 37½ cent.

2. Aceite de piñoncillo.—Lo extraje por simple presion de las semillas del *Curcas purgans,* que ví abundantemente en Miacatlan (E. de Morelos), y pueblos cercanos. Lo cultivan generalmente para cercar con ellos las huertas. Producen las semillas el 30 por 100. Es un purgante enérgico en la dósis de 4 gram., que es la que administré á un perro, y tambien produce vómitos. Valor de un cuartillo (medida de granos) que pesa 930 gram., en Miacatlan 0,12½ centavos. Podria usarse en la Medicina.

3. Piñoncillo.—Semillas del *Curcas purgans,* segun el Sr. Herrera. Producen el aceite ya mencionado. A los niños que suelen comerlas, por el sabor agradable que tienen, semejante al del piñon, les producen muchos vómitos y deposiciones. Hoy no se utilizan.

4. Aceite de cacahuananchi.—Lo extraje por medio del sulfuro de carbono, de las semillas que remitió el Sr. D. Francisco Cordero y Hoyos: segun los caractéres de las mismas, me parece que la planta que las produce pertenece á las Timeleaceas. Yo la encontré en Miacatlan; pero vegeta abundantemente en Iguala (segun el Sr. Cordero), donde se desperdician las semillas. El que quiere aprovecharlas, segun el mismo señor, paga solamente 3 reales á un hombre, que puede reunir en un dia 5 ó 6 arrobas. Tiene un olor muy repugnante, y es tan secante que se resinifica muy pronto cuando se muele la semilla, siendo difícil entónces su extraccion por la prensa; se saponifica muy fácilmente dando un magnífico jabon, y se puede usar tambien para barniz. Contiene un ácido graso cuyo punto de fusion es de 88° c., muy propio para fabricar velas.

El olor de las semillas y del aceite lo tiene tambien la madera, que es muy resistente y se utiliza para vigas largas y gruesas, para lo cual se presta el árbol, enteramente recto y bastante grueso.

5. Acido graso del anterior.

6. Aceite de mamey.—Lo extraje de las almendras de la *Lucuma Bonplandii.* A esta especie es á la que mas se aproxima nuestro mamey, segun los caractéres que encontré en sus flores. Se cultiva en Cuernavaca y otras tierras calientes. Los frutos que se consumen en la alimentacion son los que se traen á la capital, y las semillas ó huesos se arrojan á la basura. Los que de allí se recogen se venden á 6 centavos el 100.

Las almendras producen 40 por 100 de grasa á la presion en caliente. No es secante: da buen jabon y buena luz. Se usa como cosmético, por la creencia antigua de que hace nacer el pelo y evita su caida. A las almendras simplemente molidas les dan el mismo uso. El Sr. D. Maximino Rio de la Loza lo extrae para el comercio y lo vende á $ 1 libra.

7. Almendras de mamey.—En el análisis que hice de ellas, además del aceite encontré fuertes proporciones de ácido prúsico, amigdalina y gran cantidad de caseina, que podria utilizarse para formar mastic mezclándola con cal, ó como mordente en la impresion de colores.

8. Aceite de xumiles.—Lo extraje de unos insectos Hemípteros, que pertenecen a los Geocorizas. Existen en abundancia en Xumiltepec (Hidalgo), Tasco (Guerrero) y otras regiones calientes. Unos viven sobre los árboles y otros sobre las piedras.

Los indígenas los usan para alimentarse y los toman con mucho agrado, no obstante su olor á chinche. Los comen vivos, pero la manera como los venden es asados en *comal* y regados despues con agua de sal y limon. Deben formar un buen alimento por sus principios azoados y la gran cantidad de grasa que contienen. Producen el 40 por ciento de una manteca amarilla, sin olor de chinche, sabor no repugnante y que podria tal vez emplearse en medicina, como el aceite de bacalao, pues los indígenas usan con buen resultado estos insectos, como un verdadero medicamento para los tísicos y para todo individuo cuya constitucion esté destruida. Valor en Miacatlan, de un cuartillo de insectos mojados, 0,12½ centavos.

9. Xumiles.—Insectos que producen el aceite anterior, muy usados por los indígenas en la alimentacion. Tienen un sabor picante, olor de chinche y la propiedad de excitar los deseos venéreos, segun dicen los que los toman. Un cuartillo (medida de granos) de Xumiles secos, pesa 400 gram.

10. Acido graso del aceite de xumiles.—Se funde á 55° c.

11. Aceite de nabo.—Producido por las semillas de la *Brassica napus oleifera.* Vegeta espontáneamente y con abundancia en las regiones templadas de la República. Produce el 40 por 100. No es agradable para comer y solo se consume para las lámparas y otros usos domésticos. Valor en México, $ 4,50 cent. arroba del clarificado. Sin clarificar, $ 3,75 cent.

12. Aceite de coquito.—Producido por la almendra de un palmero del género *Elaïs* (Sr. Herrera), que vegeta en Oaxaca, Acapulco, Colima, etc. El aceite se solidifica á la temperatura de la mesa central, formando una verdadera manteca fusible entre 25° y 28° c. Se extrae fácilmente por la presion en frio. Su sabor es agradable, lo mismo que su olor, y éste persiste en la grasa y en el jabon que con ella se fabrica. Se saponifica fácilmente produciendo un jabon duro, muy blanco, ligero y espumoso, propio para el tocador. El Sr. D. Maximino Rio de la Loza extrae el aceite y lo vende á $ 8 arroba.

13. Coquitos de aceite.—Almendras del *Elaïs,* que producen el aceite anterior. Vale una arroba en México $ 3. En Oaxaca 50 centavos. Producen 50 por 100 de grasa. Se usan para comerlos como fruta y para extraer el aceite. Su sabor es agradable. Destilando aguardiente sobre ellos, observé que el líquido destilado adquirió un aroma semejante al del cognac.

RESINAS.

14. Lechoso ó lechon.—Resina que extraje del jugo de un árbol llamado así, y al que atribuyen los campesinos la propiedad de hinchar los testículos, colocándose bajo su sombra. Es del género *Hypomanea*. Vegeta en Cuernavaca, Miacatlan y otros lugares calientes del Estado de Morelos. Puesto el jugo sobre la piel en gran cantidad, produce la caida de la epidérmis, como sucede con las cantáridas, y la del pelo donde lo hay. Los ladrones utilizan esta última cualidad para desfigurar la marca que los propietarios ponen al ganado para reconocerlo. La parte activa es una resina que aislé, y que aplicándola á la piel en un parche semejante al de la Tapsia gargánica, produce una erupcion pustulosa, con poca comezon. La que lleva el frasco esta disuelta en alcohol y tal como sale del primer tratamiento del jugo. En este estado se extiende sobre tela emplástica para formar los parches con mas economía. Se puede, por lo visto, sustituir á la Tapsia y usarse en la medicina.—500 gram. de jugo sacan el costo de 50 centavos y dan el 5 por 100 de principio activo.

15. Xochicopal.—Llaman así los indígenas, en Chilpancingo, á una resina extraida del *Amyris lignaloe*, que vegeta abundantemente en las regiones calientes. La usan allí para perfumar los templos y sus habitaciones. Su olor es muy agradable, como el de la esencia de la misma planta, y podria utilizarse la resina para barnices. Los Sres. Herrera y Maximino Rio de la Loza la sometieron á la destilacion, pero no dió gran cantidad de esencia, la cual sale ménos costosa extrayéndola directamente de la madera de esta planta. Segun los mismos señores, han comprado la arroba á $ 6 en México.

16. Estoraque.—Con este nombre venden los indígenas en las regiones calientes del Sur de México, unos fragmentos pequeños de la corteza del *Amyris lignaloe*, que usan para perfumar las habitaciones y templos, quemandolas á manera del incienso. Su olor es muy agradable; tratadas con alcohol á 85° c. ceden una resina aromática: el valor de una arroba en Jojutla (Morelos), es de $ 1,25 centavos.

17. Chicle.—Producto resinoso de la *Sapota achras*, que vegeta en las regiones calientes de la República. Lo extraen tambien, segun me dijeron

los indígenas, en el pueblo de Teocalzingo (Guerrero), de varios árboles que tienen un jugo lechoso y se concreta al aire. Designan estos árboles con varios nombres: Chiclillo, Cuatamal, Tepechicle; pero la planta que produce mas cantidad es la expresada. No es susceptible de vulcanizarse y no lo disuelven en totalidad los principales disolventes neutros. Lo usan para mascar, produciendo una abundante secrecion de saliva; efecto que puede utilizarse, segun el Sr. Herrera, en algunos casos de enfermedades del estómago. Vale en México $ 5 arroba.

18. Brea.—Se designa así la resina que queda de la destilacion de la trementina del *Pinus teocote*, que vegeta abundantemente en las montañas frias. Es de un color negro; pero se llega á obtener blanca, segun se puede comparar en los ejemplares que lleva el frasco, disolviéndola en alcohol á 85° c. y en caliente, que por el enfriamiento la deja depositar; se exprime y se lava en agua tambien caliente. Se utiliza para la preparacion del gas de alumbrado, formacion de teas, fabricacion de jabones, etc., etc. Vale en México 50 centavos. arroba.

19. Cuajiote.—Gomo-resina producida por un arbol llamado Cuajiote blanco que pertenece al *Rhus perniciosa*, L.—Vegeta en Miacatlan (Morelos) y otros puntos calientes donde ví que la usan para curarse las picaduras del alacran, aplicándola *loco dolenti*. Por su aspecto se parece á la goma llamada archipin, cuyo orígen se ignora, y que fué analizada por el Sr. D. Leopoldo Rio de la Loza. Las reacciones que, segun este señor, presenta la archipin bajo la influencia de los ácidos concentrados, tambien las dió el Cuajiote en las experiencias que hice.

Si llego á comprobar que es la misma archipin, se le darán tambien sus aplicaciones que son, segun el Sr. Rio de la Loza: como purgante y como mastic para adherir los fragmentos de porcelana y vidrio, resistiendo perfectamente á un calor bastante elevado, poniéndose trasparente, etc., etc. Para conseguir la goma de Cuajiote en los lugares mencionados, es necesario poner á un hombre á que la recoja en los montes, haciendo incisiones en las cortezas de los Cuajiotes blancos solamente; porque hay tambien Cuajiotes colorados, que son mucho más abundantes, pues forman bosques extensos, pero que no producen esta goma, y solo se pueden utilizar por su madera que es semejante á la caoba.

La goma archipin que traen los indígenas á México, vale $ 1 libra.

20. Ambar del pais ó cuapinole.—Segun la Farmacopea Mexicana, es

una resina producida por la *Hymenea courbaril*, que vegeta en los montes cercanos á Petapa, del Estado de Oaxaca. Se usa para hacer barniz. Vale $ 1 50 centavos libra.

21. Sangre de drago.—Resina astringente que venden los indígenas en Chilpancingo (Guerrero). La obtienen recogiendo en unos tubos de carrizo, el jugo de un árbol que vegeta en las costas de Acapulco, y designan con el nombre vulgar de *Llora-sangre*.

Pertenece al *Pterocarpus draco*, segun el Sr. Herrera. Lo usan en dicha localidad como medicamento, en las diarreas particularmente. Cada tubo vale en Chilpancingo 6 centavos.

22. Goma de peru.—Producto gomo-resinoso del *Schinus molle*. Vegeta abundantemente en la mesa central y otros puntos de clima templado. Se usa como medicina vulgar para curar las cataratas.

23. Incienso del pais.—Resina producida probablemente por una *Icica* (Sr. Herrera). Es análoga al copal y se le dan tambien sus mismas aplicaciones.

24. Incienso.—Llaman tambien así á pequeños fragmentos de corteza, de olor de incienso, y provienen seguramente del mismo árbol que el anterior. Lo usan los indígenas para perfumar sus templos.

25. Tacamaca.—Resina que se cree producida por el *Elaphrium tomentosum*. D. C. Vegeta en las Mistecas, Tancítaro, etc. Valor, $ 1 libra.

26. Tescalama.—Resina producida por el *Ficus nymphaeifolia*, que vegeta en las tierras calientes, particularmente en Michoacan, donde los indígenas que la cosechan la venden á cambio de semillas.

Es sumamente elástica, á manera del hule; pero que no conserva la forma que se le da, sino que se rompe ó se deforma por su propia retraccion. No conseguí vulcanizarla, lo que la distingue del hule. Es soluble parcialmente en el sulfuro de carbono, en el éter sulfúrico y en el alcohol á 95° c., que disuelve una resina quebradiza. La benzina la disuelve completamente; tambien se mezcla con facilidad al aceite de linaza. Se forman buenos barnices y para esto es muy útil. Tambien se usa en la medicina vulgar. Vale en México $ 8 la arroba.

27. Goma elastica de Durango.—Remitida por el Sr. Ballesteros á la Sociedad de Historia Natural, y estudiada por mí. Es producida por una planta herbácea de la familia de las Compuestas, tribu de las Ambrosieas, segun el Sr. D. Manuel Villada, y que vegeta en Durango. La extraen machacando toda la planta y formando laminas compuestas de hule en su mayor parte y de la materia leñosa. Esta resina elastica no es tan resistente como el verdadero hule ó *caoutchouc*, pero presenta mucha analogia con él, y sobre todo, es susceptible de endurecerse por medio del azufre, y recibir un bello pulimento. Se puede utilizar para las dentaduras, tejidos impermeables, etc.

A.—Láminas con partes leñosas, tal como se preparan con la planta.

B.—Privadas en parte de las materias extrañas, por presiones repetidas en el agua caliente.

C.—Una porcion de *B*, mezclada con azufre y bermellon, y endurecida con un aparato vulcanizador de dentista.

28. Goma de Sonora.—Producto de un insecto del género *Coccus* (Farmacopea Mexicana), que vive sobre un árbol llamado Gavia, Chaparro prieto, etc., *(Mimosa laccifera)*, que vegeta en Tamaulipas, Sonora y otros puntos de la República.

Es una verdadera goma laca y se la pueden dar sus mismas aplicaciones.

29. Caraña.—Resina producida por el *Amyris caranna*. Vegeta en las regiones calientes de la República (Farmacopea Mexicana). Se usa en medicina. Vale en México $ 3 50 centavos libra.

30. Copal de penca.—Resina (Farmacopea Mexicana), que se cree ser producida por el *Elaphrium copalliferum*, D. C., que habita las regiones calientes de la vertiente occidental de la República. Se extrae por medio de incisiones hechas en el árbol. Vale en México $ 5 arroba. Se usa en farmacia, y puede servir para barnices.

31. Copal de piedra.—Producido por unos insectos, que segun informes que tomé de unos campesinos, lo recogen de los Eláfrios copalíferos, y lo trasportan á las piedras para formar sus nidos Es usado por el pueblo como medicamento, y puede servir como el anterior.

32. Copaljiote.—Producto resinoso que me parece provenir de una espe-

cie de *Rhus*, analogo al Cuajiote que vegeta en Jojutla (Morelos). Se usa en la medicina vulgar.

33. Balsamo negro.—Líquido producido probablemente (segun el Sr. Herrera), por el *Myrospermum Pereiræ*. Esta planta vegeta en Huaxtepec (Hidalgo), y en las costas de Acapulco. El balsamo presenta algunas diferencias con el extranjero, y son las siguientes: color más moreno, olor de fermentacion alcohólica, reaccion al tornasol muy ácida, y que se mezcla con el agua donde se agita, poniéndola muy turbia. Se usa poco en medicina. Valor de una libra en México, $3.

34. Balsamo.—Fragmentos pequeños de corteza que usan los indígenas de Chilpancingo (Guerrero) para perfumar sus templos y habitaciones, y me parece que proviene del bálsamo negro, *Myrospermum Pereiræ*. Los indígenas distinguen dos clases; uno blanco y otro colorado. Este último es el más apreciado, por su olor más vivo y agradable, que es semejante al del bálsamo líquido. Tratados con alcohol, se extrae un producto resinoso de olor del bálsamo.

35. Balsamo de liquidambar.—Producto obtenido (Farmacopea Mexicana), por incisiones hechas en las cortezas del tallo y ramos del *Liquidambar styraciflua*, L., que vegeta en Veracruz y otras tierras calientes de la República. Vale en México 75 centavos libra. Se usa en medicina.

ESENCIAS.

36. Esencia de anisillo.—Producida por el *Schkuhria abrotanoides*, D. C., que vegeta abundantemente en muchos lugares de la República, y de climas muy variados, tanto frios como calientes. En estos últimos se desarrolla mejor. El olor que se percibe cuando se frota una gota entre las manos, es igual al del anis comun. Por la rectificacion lo llegué á tener incoloro, quedando en el residuo de la destilacion una corta cantidad de estearoptena, que cristalizó por el enfriamiento. Se usa en Morelia para fabricar licores, y se le podrian dar las mismas aplicaciones que á la esencia de anis, *Pimpinella anisum*. Costó en México la preparacion de una libra $4.

37. Esencia de toronjil.—La extrae por mayor el Sr. D. Maximino Rio

de la Loza, de la *Cedronella pallida* (Farmacopea Mexicana), cuyo olor es semejante al del poléo, *Calamitha nepeta*, y de la *Cedronella mexicana*, que es la mas abundante. Vegetan en Xochimilco y otros lugares de la República. Vale en México una libra $ 5.

38. Esencia de linaloe.—Se prepara por la destilacion mezclando agua á la madera, hecha birutas, del *Amyris lignaloe*, que vegeta en abundancia en Matamoros Izúcar y Teocalzingo (Guerrero), y otras tierras calientes. Su olor es agradable: incolora cuando se rectifica, y su punto de ebullicion °. Valor de una libra en México, $ 2.25 centavos. La prepara en gran cantidad el Sr. D. Maximino Rio de la Loza.

MATERIAS COLORANTES.

39. Azafran.—Se llama así vulgarmente la *Escobedia scabrifolia* de Humboldt, que vegeta en abundancia en la montaña del Ocotiol (Guerrero). Se utiliza por los habitantes de allí como condimento. La expenden en forma de tablillas que fabrican con la corteza de las raicecillas, molidas y mezcladas con masa de maíz, ó bien solas. Tambien lo usan como materia tintoreal, aunque en corta escala, para teñir los dulces y filamentos de amarillo, como el *Crocus sativus;* ni su olor ni su sabor son repugnantes, ni causan mal á la economía. Los mas interesantes principios que encontré en la raíz son los siguientes:

A. *Azafranina*.—Materia colorante y resinosa de la raíz anterior. La llaman así por ser resina y del color de la azafranina del *Crocus sativus*, y además dar tambien como ella, con el ácido sulfúrico concentrado, una coloracion azul que pasa al violeta.

B. *Escobedina*.—Principio inmediato cristalizado, contenido en la raíz de la *Escobedia scabrifolia*.

C.—Polvo de la raíz.

40. Tapinceran.—Madera usada para comunicar color morado a los barnices de *muñeca*, por la propiedad de disolverse en el aguardiente que tiene disuelta la goma laca, que es la usada en esta clase de barnices. Cede gran cantidad de color cuando se pone en el estado de birutas (como las que lleva el frasco que se remite), en la muñeca con que se frota para barnizar.

Ademas del color, se utiliza tambien la madera que es muy dura y propia para construccion de muebles de lujo, por su aspecto agradable y el bello pulimento que puede recibir.

41. Tzompantle.—Cortezas de la *Erythrina coralloides,* que vegeta en las tierras calientes y templadas. Las usan los indígenas para teñir filamentos de color amarillo. Estos árboles son muy abundantes y tendria poco costo la cosecha de la corteza.

42. Escoba colorada.—Con este nombre se conoce una planta perteneciente á las Leguminosas y al género *Pterocarpus?* muy abundante en Miacatlan, Cuernavaca y otros puntos del Estado de Morelos, y que utilizan los habitantes de allí para hacer escobas con los tallos.

A.—Frutos de la misma, que contienen en abundancia una materia resinosa amarilla, y gran cantidad de albumina, lo que aumenta su importancia como tintoreal, pues serviria de mordente esta sustancia al coagularse por el calor.

B.—Polvo de los frutos.

C.—Resina aislada de los frutos, la cual está contenida en el tejido celular del epicarpo, dándoles un aspecto verrugoso. Debido á esta disposicion, se puede separar primero la materia colorante por medio de disolventes, y en seguida pulverizando la semilla, se extraeria la sustancia albuminosa.

D.—Raiz de la escoba colorada. Contiene una resina amarillenta, que con los álcalis produce una coloracion roja violada muy hermosa, pero que se pierde con la luz.

TEXTILES.

43. Ixcatl.—Cortezas de una planta trepadora, cuya clasificacion no se pudo hacer por falta de datos. Las usan los indígenas para las afecciones de la boca, por lo astringentes que son. Las preparan remojándolas y machacándolas repetidas veces, hasta que quedan muy suaves, semejantes á un fragmento de gamuza. Lo que presentan de mas notable son unos filamentos sumamente finos y brillantes, con el aspecto de seda. Dichos filamentos se podrian aprovechar para la industria; pero hay el inconveniente de que las cortezas resisten mucho á la pudricion y los hilos no se pueden aislar fácilmente.

44. ALACLE.—Filamentos extraidos de una Malvacea. Se extraen con facilidad por medio de la pudricion: son muy suaves, delgados, bastante resistentes y se blanquean muy bien. Esta planta vegeta espontaneamente en toda region caliente y con mucha abundancia. Aun no se explotan estos filamentos.

45. —CUAULAHUAC.—Esta planta pertenece á la familia de las Tiliaceas y al género *Triumfetta*. Vegeta en las tierras calientes. Crece á una altura de 2 á 3 metros llevando muchas ramificaciones delgadas, rectas y largas, de cuyas cortezas extraje unos filamentos muy resistentes, largos, suaves y blancos. Esta planta es muy abundante; se pueden utilizar tambien sus frutos que son muy numerosos y contienen mucho mucílago.

46.—CUAULOTE.—Arbol perteneciente á las Bitneriaceas (*Guazuma polibothrya*). Lo hay en abundancia en las regiones calientes, formando arboledas extensas en algunos puntos. Cada año produce nuevas ramificaciones abundantes, largas y delgadas que son las que se pueden utilizar para la extraccion de los filamentos. Estos son muy resistentes y largos; pero es necesario que la maceracion en el agua dure mucho tiempo para separarlos de la corteza. El agua en que se hace esta maceracion queda muy espesa por la gran cantidad de mucílago que disuelve de los ramos. Los frutos de esta planta son tambien muy mucilaginosos, y algunos fabricantes de azucar los han querido utilizar para la defecacion de los caldos. La madera de la misma es muy resistente: la emplean los habitantes de aquellos lugares para la construccion de los trapiches. El tallo llega á adquirir de 20 á 30 centimetros de diámetro. Los campesinos usan las cortezas de los ramos jóvenes para amarrar, en lugar de mecates: los frutos son un buen alimento para algunos animales.

COLECCION DE MADERAS DE LA HACIENDA DEL NARANJO.

Estado de Tamaulipas, Distrito del Sur,
treinta leguas Oeste de Tampico, 53m 7 sobre el nivel del mar. Temperatura media anual 22°5.
Presentada á la Sociedad por el Sr. D. Blas Escontría, socio corresponsal en aquel lugar.

Nº	SINONIMIA VULGAR.	SINONIMIA CIENTIFICA.	USOS Y PROPIEDADES.
1	Aquiche ó Guácima	Guazuma ulmifolia, Lamark.	Poco resistente. La hoja sirve para el gusano de seda á falta de la del moral.
2	Anacua	Ehretia?	
3	Anacahuite ó Trompillo.	Cordia Boissieri, D. C.	Muy sólida. La infusion de ésta y la conserva del fruto se usan como pectorales.
4	Algodoncillo.		
5	Barreta ó Palo blanco.		Muy resistente; usada para cerca de labores.
6	Baboso		Fruto pequeño, comestible.
7	Brasil.	Cæsalpinia echinata, Lam.	Sólida: se exporta en grandes cantidades como madera de tinte.
8	Chaca.	Zanthoxilon sp?	La infusion de la corteza es muy amarga; eficaz contra las calenturas.
9	Cruceto	Randia aculeata, L.	
10	Chancaquillo		
11	Ceron		Elástica; usada para vigas.
12	Cujoi	Leguminosa.	Excesivamente sólida, propia para construcciones hidráulicas por petrificarse debajo del agua.

Nº	SINONIMIA VULGAR.	SINONIMIA CIENTIFICA.	USOS Y PROPIEDADES.
13	Chanchanote		La hoja en cocimiento para la enfermedad de las bestias llamada «pasmada.»
14	Chote (Huajilote)	Parmentiera edulis, Fl. M.	La corteza y la flor medicinales.
15	Chalahuite	Leguminosa	La corteza, para curtir pieles.
16	Chijolillo	Idem	Muy sólida.
17	Huitzitziltembel ó Capulin de corona	Pitosporea	Eficaz como pectoral en cocimiento concentrado. La recomiendan aun para la tísis.
18	Ebano	Diospyros ebenum? Retz.	Muy resistente á la presion y torcion; astillosa; se usa para ebanistería, etc.
19	Fresno	Fraxinus pubescens, Walt.	Util para construccion. La hoja en infusion, como tónico.
20	Gavia	Mimosa laccifera Fl. M.	
21	Guajillo		
22	Ahogador	Leguminosa	Fruto muy abundante; comestible.
23	Huisache	Acacia farnesiana, L	Muy útil. Flor muy aromática; la usan en Europa para perfumería.
24	Huisache chino	Acacia sp?	
25	Higueron	Ficus dimidiata (F. nimphæifolia L?)	Generalmente parásito; da raíces adventicias en gran cantidad. Madera resistente á la presion y torcion dentro y fuera del agua.
26	Hueso de tigre		Muy sólida.
27	Jobo ó Coma	Spondias mombin L	
28	Jopoy		
29	Jaboncillo	Sapindus?	La fruta sirve como jabon para lavar la lana.
30	José		
31	Limon	Citrus limonum, L.	Uso del fruto muy conocido.
32	Limoncillo		
33	Laurelillo		
34	Moral	Morus tinctoria, L	Sólida. Se exporta en grandes cantidades como madera de tinte.

N.º	SINONIMIA VULGAR.	SINONIMIA CIENTÍFICA.	USOS Y PROPIEDADES.
35	Mezquite	Prosopis dulcis, Kunth	Muy resistente á la presion y torcion; se conserva bien á la intemperie.
36	Malva.	Malvacea	Poco pesada, débil: se usa para muebles corrientes.
37	Naranjo.	Citrus aurantium, L.	Muy conocida, elástica; se usa para algunas piezas de carrocería, etc.
38	Ojite	Brossimum alicastrum, Brow.	Arbol muy elevado. La hoja es una excelente pastura muy usada en la costa. Fruto carnoso que agrada mucho y hace engordar al ganado. Crece en las márgenes de los rios.
39	Ojante		Resistente y elástica.
40	Palo de leche	Euforbiacea.	Muy elástica. Al cortarlo da un jugo lechoso, espeso, muy venenoso, acre, el que poniéndolo en una llama arde dando humo abundante, blanco, que produce dolor de cabeza. Usan la hoja para pescar, lo que consiguen con solo poner las ramas en el agua.
41	Palo de Rosa ó Cuachalalá?		Crece muy elevado en las márgenes de los rios. En Abril pierde la hoja y se cubre de flores grandes color de rosa.
42	Palo mulato, hoja larga.	Zanthoxilum clava-Herculis, L.	Produce goma medicinal, que se aplica en chiqueadores.
43	Id. id. china.		
44	Id. azul		Sirve contra la ictericia y para tinte.
45	Id. casero		
46	Id. amole		Sólida. La corteza sirve como jabon.
47	Id. de potro		

Nº	SINONIMIA VULGAR.	SINONIMIA CIENTIFICA.	USOS Y PROPIEDADES.
48	Id. de gallina.		Sólida. La corteza en polvo y la hoja en infusion, para curar bestias *pasmadas*.
49	Pichihumo.	Acacia amentacea? Fl. M.	Rico en tanino. Se usa la corteza para curtir.
50	Pata de vaca.	Leguminosa.	La infusion de la hoja y de la corteza para la ictericia.
51	Patol	Erytrhina coralloides? Fl. M.	Blanda.
52	Rajador.		Sólida
53	Ramoncillo	Trophis sp?	La hoja sirve para pastura.
54	Retama hoja larga.	Cassia sp?.	
55	Id id. china.	Spartium junceum, L	La ceniza sirve para hacer jabon sustituyendo la *jauja*.
56	Sabino	Taxodium mexicanum, Parlatore.	Muy buena para tablas y embarcaciones pequeñas.
57	Sáuz	Salix sp?	
58	Tepeguaje.	Acacia acapulcencis, H. B.	Sólida.
59	Tima		
60	Zapotillo	Sapotacea?	

Las siguientes muestras son de la hacienda de Micos, Estado de San Luis Potosí, jurisdiccion de Villa de Valles, 14 leguas N. O. de este punto: 500^{m} próximamente sobre el nivel del mar.

61	Aguacatillo	Persea Borbonia, L.	Muy elástica; propia para construcciones y ruedas.
62	Boca-negra		
63	Cedro	Cedrela odorata, L.	Usos muy conocidos.
64	Hoja ancha		
65	Mezquitillo	Leguminosa.	Sólida: resistente á la presion.
66	Nogal	Juglans regia L	Sólida: empleada en ebanistería, etc.
67	Palo-santo	Guaïcum sanctum? L	
68	Quiebra-hacha	Himenea?	
69	Tepame	Leguminosa.	Sin uso.
70	Volantin		Usado para vigas.
71	Vara dulce		

NOTAS.—En dicha hacienda de Micos hay tambien todas las maderas expresadas del Naranjo, excepto el ébano y alguna que otra.

En el Naranjo las más abundantes son: mezquite, ébano, ceron y huisache.

En Micos una de las más abundantes es la palma, llamada Real.

CATALOGO

De las maderas colectadas por el Sr. socio D. Rafael Montes de Oca, en el Estado de Veracruz, en las cercanías de Actopan, 713 metros sobre el nivel del mar,
á los 19° 30′ latitud N. y á los 2° 13′ de longitud E. de México.

Nº	SINONIMIA VULGAR.	SINONIMIA CIENTÍFICA.	USOS Y PROPIEDADES.
1	Flor de dia	Cochlospermun sp?	Muy sólida.
2	Guaje de sabána	Acacia sp?	Id. produce goma.
3	Granadillo	Brya ebanus, Brow.	Excelente para ebanistería.
4	Tepeguaje	Acacia acapulcensis, H. B.	Muy sólida.
5	Taray	Varennea polystachia, D. C.	Da tinte negro; diurético.
6	Copal	Elaphrium sp?	Sólida; produce resina.
7	Quiebra-hacha	Hymenea ?	Muy sólida.
8	Quina blanca	Croton pseudo-china, Schl.	Id. medicinal, como tónico.
9	Chico zapote	Sapota achras, Mill.	Sólida, produce *chicle*.
10	Sedita		Para ebanistería.
11	Guázamo	Guazuma polybotrhya, Cab.	Sólida; la corteza se usa como astringente.
12	Espino blanco		Muy sólida.
13	Hincha huevos	Rhus toxicodendron, L.	No sé que tenga uso.
14	Ule	Castilloa elastica, Cerv.	Produce el hule de México.
15	Cedro	Cedrela odorata, L	Para construccion; da una goma exquisita.
16	Alamo	Populus?	Bastante sólida.
17	Palo mulato	Zanthoxylon clava-Hérculis, L.	La corteza usada como tónico.
18	Guayabillo	Psidium?	Muy sólida.
19	Rayadillo		Id.
20	Cacao	Diferente del Theobroma cacao.	
21	Jobero prieto		Muy sólida.
22	Jobero blanco		Id.
23	Nacascle		No se pudre enterrado; produce goma.

N.	SINONIMIA VULGAR.	SINONIMIA CIENTIFICA.	USOS Y PROPIEDADES.
24	Pedo de puerco		
25	Roble	Tecoma pentaphilla?	Para construccion.
26	Zarzafrás		Medicinal, como sudorífico.
27	Cuajilote	Parmentiera edulis, D. C.	La raíz se usa como diurético.
28	Jicaro	Crescentia alata, L.	Los frutos se usan como pectorales.
29	Soliman	Thevetia iccotli, D. C.	Produce un jugo cáustico.
30	Limon	Citrus limonum, L	Usos bien conocidos.
31	Moquillo		Poco sólida.
32	Naranjillo		Sólida.
33	Jonote		Elástica y resistente.
34	Habilla	Hura crepitans, L.	Semillas purgantes.
35	Chicozapote macho	Sapota achras, L. variedad?	Muy sólida.
36	Crucetillo		
37	Ocotillo		Muy bueno para leña.
38	Plomillo		
39	Gateado	Leguminosa	Excelente para ebanistería.

Las siguientes muestras fueron colectadas en las cercanías de Jalapa, 1,321 metros sobre el nivel del mar, á los 19° 30′ latitud N. y á los 2° 11′ 55″ longitud E. del meridiano de México.

40	Duela	Quercus Xalapensis, H. B.	Para construccion.
41	Hoja ancha	Id. sp?	Idem.
42	Azaharito	Simploocos coccinea, H. B.	Para ebanistería.
43	Roble	Quercus sp?	Para construccion.
44	Zapote blanco	Casimiroa edulis, La Llave.	Sólida: sus frutos muy agradables son bien conocidos.
45	Pipinque		Id.
46	Guayabo,	Psidium pomiferum, L.	Como el 44.
47	Chirimoyo	Anona Humboldtii, Dun.	Sólida y elástica.
48	Liquidámbar,	Liquidambar stiraciflua, L.	Para construccion: es bien conocido el bálsamo que produce.
49	Jonote	Ulmus?	Para muebles.
50	Tehuiscle	Leguminosa?	Muy sólida.
51	Malangola	Cupulífera	Para construccion.
52	Alcámbar		Idem.
53	Canastillo		Idem.
54	Arrayan	Myrtus arrayan, L.	La corteza sirve para curtir.
55	Cacasaca		

Nº	SINONIMIA VULGAR.	SINONIMIA CIENTIFICA.	USOS Y PROPIEDADES.
56	Palo blanco	Laurus ?	Para construccion.
57	Trompillo		
58	Hilite	. . . .	Para muebles.
59	Arbol de jabon	Sapindus?.	Para construccion.
60	Naranjo agrio	Citrus vulgaris, L.	Para muebles.
61	Aguacatillo	Persea sp?	Sólida.
62	Pesma real	Helecho arboreo	Idem.
63	Chilcuahui		

CATALOGO

De la coleccion de drogas indígenas presentada á la Sociedad por el Sr. socio D. Alfonso Herrera.

CRIPTOGAMAS.

HELECHOS.

1. *Polypodium lanceolatum,* L. Lengua de ciervo. Abunda en los montes que circundan el Valle de México. Se usan las frondas de esta planta como pectorales y vulnerarias. Precio del kil. 25 centavos.

2. *Polypodium calaguala?* Schafner. Calaguala. Abunda en el Pedregal de San Angel y otros puntos del Valle de México. Se usan las rizomas como diaforéticas y pectorales. Precio del kil. 50 centavos.

3. *Polypodium pseudo-filix mas,* Schaf. Palmitas. Se encuentra en los montes que circundan el Valle de México y climas análogos de la República. Se usa como teniafugo. Precio del kil. 50 centavos.

LICOPODIACEAS.

4. *Licopodium nidiformis.* Fl. M. I. Doradilla. En las mismas localidades que el anterior. Se usa toda la planta en las afecciones inflamatorias del hígado. Precio del kil. 25 centavos.

MONOCOTILEDONEOS.

GRAMINEAS.

5. *Andropogon citratus?* D. C. Té limon. Se encuentra en varias localidades calientes de la República. Se usa como antiespasmódico y á guisa de té. Precio del kil. 50 centavos.

CIPERACEAS.

6. *Ciperus rotundus*, L. Peonía del país. Regiones templadas. Se le atribuyen propiedades estomáquicas. Precio del kil. 25 centavos.

ORQUIDEAS.

7. *Blettia campanulata*, La Llave. Chaucle Regiones templadas. El cocimiento de los pseudo-bulbos de esta planta se emplea para curar las disenterias. Precio del kil. 50 centavos.

MELANTACEAS.

8. *Veratrum frigidum*, Schletend. Cevadilla. Montes de Xochimilco. Los frutos y bulbos se usan como insectisidas, ambos contienen veratrina. Precio del kil. 50 centavos.

COMELINEAS.

9. *Comelina tuberosa*, H. B. K. Yerba del pollo. Vegeta en abundancia en las regiones templadas. Estudiada por los farmacéuticos mexicanos Gumesindo Mendoza y Alfonso Herrera. Los doctores Jimenez, Arámburo y otros, confirmaron las propiedades eminentemente hemostáticas de que goza esta planta. (Véase Gaceta Médica de México T. 3.º) Precio del kil. 25 centavos.

ESMILACINEAS.

10. *Smilax pseudo-china*, Scheide. Cocolmecan. Regiones calientes. Las raices gozan la reputacion de diaforéticas y antisifilíticas. Precio del kil. 50 centavos.

DIOSCOREACEAS.

11. *Rajania subsamarata*, Fl. M. I. Cuauchalalá. Regiones calientes. La corteza como astringente. Precio del kil. 50 centavos.

DICOTILEDONEOS.

CONIFERAS.

12. *Taxodium mucronatum*, Parlatore. Ahuehuete. Se encuentra en el Valle de México y lugares análogos de la República. La corteza se usa como

emenagogo y diurético, las hojas tópicamente contra la sarna y como resolutivas; con la madera se prepara un alquitran que se emplea en la curacion de varias enfermedades de la piel. Precio de las hojas 25 centavos kil. y de lla corteza 50 centavos kidl.

13. *Pinus teocote,* Scheide. Ocote. Abunda en los montes que circundan el Valle de México y en otros lugares del país. La trementina que produce este árbol se asemeja á la de Burdeos; produce 17 por 100 de aceite esencial. Precio del kil. 6 centavos.

14. *Pinus religiosa,* H. B. K. Oyametl. La trementina producida por este vegetal se parece en sus propiedades á la de Venecia: su estudio fué hecho por mí. (Véase la Naturaleza T. 2.º) Precio del kil. 50 centavos.

URTICACEAS.

15. *Urtica mexicana,* Fl. M. I. Yesgos. Planta que crece en las regiones templadas de México. Sus raíces se emplean como diaforéticas. Precio del kil. 20 centavos.

CANABINEAS.

16. *Cannabis indica,* L. Mariguana. Vive en las regiones templadas de la Republica. Bastante conocida esta planta por sus propiedades fisiológicas: en México no se le dan más aplicaciones que las conocidas. Precio del kil. 50 centavos.

EUFORBIACEAS.

17. *Hura crepitans,* L. Quautlatlatzin. Arbol que crece en las regiones calientes y húmedas de México. Sus semillas llamadas vulgarmente *habilla de San Ignacio,* se usan como drásticas: contienen un aceite fijo en la proporcion de 50 por 100: en él residen las propiedades activas de los granos; además se ha encontrado en ellas estearina, parenquima albuminosa, goma y sales de cal y de potasa. Precio del kil. $2.

18. *Euforbia maculata,* L. Yerba de la golondrina. Vegeta en las regiones templadas. El jugo se emplea para quitar las manchas de la córnea, y el cocimiento de la planta en la tiña y otras enfermedades de la piel. Precio del kil. 25 centavos.

19. *Euforbia pulcherrima,* L. Flor de Noche Buena. Vive en las regiones calientes y húmedas y se cultiva en los jardines como planta de ornato; las bracteas se usan á la dósis de 8 gramos para aumentar la secrecion de la leche, el cocimiento de ellas se emplea como resolutivo. Precio del kil. $ 1.

20 *Acalipha prunifolia.* H. B. K. Yerba del pastor. Vegeta en las

regiones templadas. Se emplea el cocimiento de toda la planta como *vulnerario*. Precio del kil. 25 centavos.

21 *Croton dioicus,* Cav. Yerba del zorrillo. Abunda en el Valle de México y regiones análogas. Las semillas contienen, segun la análisis hecha por el Sr. Donaciano Morales, albúmina vegetal, goma, aceite fijo, materia resinosa, sustancia morena soluble en el agua, celulosa y sales. La emulsion hecha con 20 ó 30 semillas, como drástica, lo mismo que el polvo de la raíz á la dósis de 2 gramos. Precio del kil. semillas $ 1 00, raiz 25 centavos.

ARISTOLOQUIAS.

22 *Aristolochia grandiflora,* Swart. Guaco. Vegeta en las regiones calientes y húmedas. Contienen las raíces, que son la parte usada, aceite volátil, resina, tanino, un principio amargo, goma, almidon, sales de cal y de potasa. Se usa como antídoto de la ponzoña de las serpientes y de otros animales ponzoñosos: tambien como sudorífico y emenagogo. Precio del kil. $ 1 00

23 *Aristolochia fœtida,* H. B. Yerba del indio. Crece en Ario. El cocimiento de las hojas se emplea como vulnerario, la raíz como estimulante detersivo. Precio del kil. 50 centavos.

24 *Aristolochia mexicana,* Fl. M. I. Tlacopatle. Se encuentra en el Estado de Guerrero y otros lugares calientes. Se crée que la raíz tiene propiedades antiespasmódicas. Precio del kil. $ 1 00.

TIMELEACEAS.

25 *Daphnopsis salicifolia,* Meis. Hojas de San Pedro. Vegeta en Cuernavaca, á la altura de 3,200 piés (segun Humboldt). Se usan las hojas como exutorios. Precio del kil. 50 centavos.

LAURINEAS.

26 *Persea gratissima,* Gaern. Aguacate. Aborígeno de México: se cultiva en los huertos. Se emplean las hojas y los frutos como emenagogos: el vulgo crée que los segundos aumentan la secrecion espermática y la supuracion de las heridas; el epicarpio se usa como antihelmíntico.

QUENOPODIACEAS.

27 *Chenopodium ambrosioides.* L. Epazote. Aborígeno de México: se cultiva en los huertos. Se usa como condimento, y en medicina como antihelmíntico y emenagogo. Precio del kil. 25 centavos.

PLUMBAGINACEAS.

28. *Plumbago scandens*, L., Tlachichinolli. Crece en las regiones calientes y húmedas de la República. Se usan las hojas aplicadas exteriormente como causticas y al interior como eméticas. La raiz se emplea de la misma manera, como cáustica y purgante. Precio del kil. 50 centavos.

LABIADAS.

29. *Cedronella Mexicana*, Bent. Toronjil. Vegeta en las regiones templadas. Se emplean las inflorescencias como estimulantes y antiespasmódicas. Precio del kil. 50 centavos.

VERBENACEAS.

30. *Lippia graveolens*, H. B. K. Yerba dulce. Crece en Orizava, Córdoba y lugares análogos de la vertiente oriental de la gran cordillera mexicana. Segun el Sr. D. Maximino Rio de la Loza, esta planta contiene un principio azucarado particular, volatil y soluble en el agua y en el alcohol, aceite volátil, un estearopteno muy parecido al alcanfor del Japon, clorofila, leñoso y sales. Se usa la infusion de esta planta como pectoral y emenagogo. Precio del kil. 50 centavos.

31. *Lippia citriodora*, Kunt. Cedron. Se cultiva en los jardines. La infusion de las hojas se emplea como antiespasmódico. Precio del kil. 50 centavos.

32. *Lippia callicarpaefolia*, H. B. K. Salvia real de Puebla. Crece en Puebla. Las inflorescencias y hojas se usan como estimulantes. Precio del kil. 50 centavos.

ESCROFULARIACEAS.

33. *Budleia verticillata*, H. B. K. Mispatle. Vegeta en las regiones templadas. Las hojas gozan la reputacion de vulnerarias. Precio del kil. 25 centavos.

34. *Budleia globosa*, Lam. Salvia real de México. Crece en las regiones templadas. Estimulante general. Precio del kil. 37 centavos.

SOLANACEAS.

35. *Nicotiana glauca*, Grah. Tabaquillo. Abunda en las regiones templadas. Se le atribuyen las mismas propiedades que al tabaco. 25 cent. kil.

BORRAGINACEAS.

36. *Tournefortia mexicana*, Cerv. Tlachichinoa. Crece en las regiones calientes. Se usa para curar la sarna y las ulceraciones de la boca. Precio del kil. 37 centavos.

CONVOLVULACEAS.

37. *Ipomaea murocoides*, H. B. Palo del muerto. Regiones calientes. Se emplea el cocimiento del leño en baños contra la parálisis. Precio del kil. 18 centavos.

38. *Exogonium purga*, Benth. Jalapa. Vegeta en la falda oriental de la gran cordillera de México. Purgante. Precio del kil. $1 50 centavos.

BIGNONIACEAS.

39. *Crescentia alata*. H. B. K. Cuautecomate. Regiones calientes y húmedas. El fruto contiene una notable cantidad de azúcar, goma, tanino, celulosa y sales. Los frutos gozan de gran reputacion entre el vulgo como pectorales. Precio del kil. 12 centavos.

POLEMONIACEAS.

40. *Hoitzia coccinea*, Cavan. Espinosilla. Regiones templadas. Contiene, segun Oliva, resina, tanino, ácido gálico, materia extractiva amarga, materia colorante verde, materia azucarada, leñoso y sales. Se emplea la infusion como diurético, diaforético, y á mayor dósis como emeto-catártico. Precio del kil. 12 centavos.

ACANTACEAS.

41. *Sericographis mohintli*, D. C. Muitle. Vegeta en Jalapa y regiones análogas. Las hojas contienen una materia colorante amorfa de color azul muy oscuro: se asemeja por sus propiedades al tornasol, al que es superior como materia tintoreal. Gozan de gran reputacion como antidisentéricas. Precio del kil. 25 centavos.

GENCIANACEAS.

42. *Erythrea stricta*, Scheide. Canchalagua. Vegeta en las regiones calientes. Propiedades: tónico amargo. Precio del kil. 50 centavos.

ASCLEPIADACEAS.

43. *Asclepias setosa*, Bent. Contrayerba de Julimes. Vegeta en las re-

giones templadas. Se emplea como tónico y diaforético; se le atribuyen propiedades antiperiódicas. Precio del kil. 50 centavos.

44. *Asclepias linearis*, L. Romerillo. Se encuentra en abundancia en la mesa central de México: el jugo lechoso y las hojas de esta planta se usan como emeto-catártico poderoso; las semillas están provistas de un pelo bastante suave y largo que puede utilizarse como edredon. Precio: 25 centavos kil.

APOCINACEAS.

45. *Thevetia iccotli*, D. C. Yoyote. Se encuentra abundantemente en las regiones calientes y húmedas de la falda occidental de la gran cordillera mexicana. Contiene, segun la análisis hecha por mí, aceite fijo, caseina vegetal, materia extractiva, un glocósido que llamé tevetosa, y sales. Las semillas contienen el aceite en la proporcion de 40 por 100: su densidad es de 0,9100 á 20° cent.; á la temperatura de 10° se enturbia y á 0° se concreta en parte; con el ácido sulfúrico toma un color amarillo que pasa al rosado y despues al rojo naranjado. No es secante y parece estar compuesto de oleina y margareina. El principio activo de las semillas de la Thevetia es la tevetosa. (Véase más adelante.) Precio de las semillas 50 centavos kil. Idem del aceite $1 kil.

SAPOTACEAS.

46. *Sapota achras*, Mill. Chicozapote. Se encuentra con abundancia en las regiones calientes y húmedas de la República. Las cortezas de este árbol se usan como antiperiódicas: las semillas, privadas de su episperma, como diuréticas á la dósis de seis á doce semillas, pues en mayor cantidad se dice que producen efectos tóxicos. Alrededor de los granos se encuentra una sustancia resinoide que llaman chicle: es blanca y se reblandece fácilmente entre los dedos; se usa para fabricar pequeñas esculturas y como masticatorio. Precio de la corteza 25 centavos kil., las semillas 50 centavos id., el chicle 40 centavos id.

47. *Lucuma salicifolia*, Kunt. Zapote borracho. En las regiones calientes: la corteza se usa como antiperiódico; se cree que los frutos, cuyo pericarpio es comestible, ejercen una accion notable sobre el cerebro. Precio de la corteza 25 centavos kil.

ERICACEAS.

48. *Arctostaphylos pungens*, Kunt. Pingüica. En las regiones templadas. Contienen las hojas, segun Oliva, tanino, ácido gálico, goma, clorofila,

celulosa, materia colorante unida al tanino, resina y sales. Los frutos y las hojas se usan como diurético. Frutos 25 centavos kil. Hojas 25 centavos kil.

COMPUESTAS.

49. *Solidago montana*, Fl. Mex. Inéd. Calancapatle. Crece en el valle de México; se usan las hojas como vulnerarias. Precio del kil. 12 centavos.

50. *Gnaphalium canescens*, D. C. Gordolobo. Se encuentra con abundancia en la mesa central de la República. Las flores se usan como astringentes. Precio del kil. 25 centavos.

51. *Artemisia mexicana*, D. C. Estafiate. Se encuentra en el Valle de México. Contiene, segun el Sr. D. Leopoldo Rio de la Loza, extractivo, una materia azoada, otra resiniforme, ambas muy amargas, clorofila, albumina, fécula, aceite volatil y diversas sales. Se emplean las hojas como tónicas y estimulantes, emenagogas y antihelmínticas. Precio del kil. 12 centavos.

52. *Athanasia amara*, Cerv. Prodigiosa. Regiones templadas. Las hojas tienen propiedades tónicas y vermífugas. Precio del kil. 12 centavos.

53. *Apoplapus discoideus*, D. C. Damiana. Crece en el Valle de México. Se usa toda la planta en baños contra el reumatismo. Precio del kil. 12 centavos.

54. *Sanvitalia procumbens*, D. C. Ojo de gallo. Vegeta con profusion en la mesa central de la República. Se usa el cocimiento de toda la planta como digestivo. Precio del kil. 12 centavos.

55. *Montagnaea tomentosa*, D. C. Zoapatle. Vegeta en el bosque de Chapultepec y otros lugares del Valle de México. Contienen las hojas, segun el Sr. D. Federico Altamirano: albumina, goma, clorofila, materia grasa, materia extractiva, dos resinas, una sustancia neutra amarillo-morena y amarga, un ácido particular, soluble en el agua y en el alcohol, y que precipita en amarillo por las sales de plomo, y diversas sales. El jugo de esta planta, así como el cocimiento de ella, provoca las contracciones del útero. Precio del kil. 12 centavos.

56. *Eupatorium collinum*, D. C. Yerba del ángel. Cordillera de Guadalupe al N. de la capital. Las hojas en cocimiento al interior, son usadas por el vulgo en las diarreas atónicas. Precio del kil. 12 centavos.

57. *Erigeron affine*, D. C. Peritre. Valle de México. Las raíces como sialagogas. Precio del kil 25 centavos.

58. *Senecio çanicida*, Fl. Mex. Inéd. Yerba de la Puebla. Crece en Tlascolpan y otros puntos del Estado de Puebla. El Sr. D. Maximino Rio de la Loza ha extraido de esta planta un acido volátil que ha llamado senécico, al que atribuye las propiedades tetanicas de este vegetal. Se usa como antiperiódico y diaforético. Precio del kil. 25 centavos.

59. *Echinacea heterophilla*, Don. Raiz del manso. Crece en el Pedregal de San Angel (Valle de México). Contiene la raiz, segun el Sr. Cal, resina 12,11, sustancia gomosa 15,62, extractiva 46,87, leñoso 23,06, pérdida 2,34. Es usada vulgarmente como vulnerario, el cocimiento se emplea en las disenterias, y su jugo en las fracturas, de la misma manera que la destrina.

60. *Trixis pipitzahuac*, Schaffner. Pipitzahoac. En el Valle de México y en las montañas al Oeste del Valle de México, etc. Las rizomas y raíces contienen una sustancia resinoide, a quien el Sr. D. Leopoldo Rio de la Loza llamó ácido pipitzoico. Se emplean como drastico a la dósis de 4 a 8 gram.

VALERIANACEAS.

61. *Valeriana mexicana*, D. C. Yerba del gato. En el Valle de México. Contiene la raíz ácido valerianico y no aceite esencial, una resina, fécula, leñoso y sales. Se usa como antiespasmodico. Precio del kil. 12 centavos.

CAPRIFOLIACEAS.

62. *Sambucus mexicana*, Priestl. Sáuco. Crece en las regiones templadas de la República. Se usan las flores como estimulantes y diaforéticas. Precio del kil. 25 centavos.

CACTEAS.

63. *Opuntia nopalillo*, Karwins. Nopalillo. Regiones templadas. El vulgo usa el cocimiento de la raíz contra la disenteria, la diarrea, la hemotisis y las metrorragias. Precio del kil. 12 centavos.

PASIFLOREAS.

64. *Passiflora dictamus*, Fl. Mex. Inéd. Dictamo real. Regiones calientes. Se usa por el vulgo, el cocimiento de esta planta, para la curacion de diversas enfermedades del aparato respiratorio. Precio del kil. 50 centavos.

MIRTACEAS.

65. *Myrtus arrayan,* Kunt. Arrayan. Regiones templadas. Se usan las hojas como tónicas y astringentes. Precio del kil. 12 centavos.

ROSACEAS.

66. *Cerasus capollin,* D. C. Capulin. Se cultiva en los huertos. La corteza se emplea como antiperiódica y antidisentérica: las hojas contienen ácido prúsico y se usan como succedáneos del laurel cerezo. Precio de las cortezas 50 centavos kil., de las hojas 25 centavos kil.

67. *Crataegus mexicana,* Mociño y Sessé. Tejocote. Se cultiva en los huertos. El cocimiento de los frutos se usa como pectoral; el de las raices como diurético. Precio de los primeros 6 centavos kil., de las segundas 50 centavos kil.

LEGUMINOSAS.

68. *Dolichos tuberosa,* Lamark. Jícama. Se cultiva en las regiones calientes. La tintura, preparada con los granos de este vegetal, goza de poderosas propiedades antipsóricas. Los tubérculos son comestibles. Precio de las semillas, 50 centavos kil.

69. *Dalea citriodora,* Willd. Limoncillo. Valle de México. Toda la planta como antiespasmódico. Precio del kil. 12 centavos.

70. *Tamarindus occidentalis,* D. C. Tamarindo. Regiones calientes y húmedas de México. Frutos laxantes. Precio del kil. 6 centavos.

71. *Hymenea courbaril,* L. Cuapinole. Crece en los Estados de Oaxaca y Guerrero. Se emplea la resina para fabricar barnices. Precio del kil. $2 50 centavos.

72. *Eysenhartia amorphoydes,* D. C. Palo dulce. Mesa central de la República. El cocimiento del leño como diurético; el macerado como profiláctico en las epizootias de las gallinas. Precio del kil. 12 centavos.

73. *Myrospermum Pereirae?* Royle. Bálsamo. Crece en el Estado de Morelos y otros lugares calientes y húmedos de México. Se emplean los frutos y cortezas de este árbol para preparar una tintura, que se usa como bal-

sámica y estimulante. Precio del kil. de semillas 18 centavos: corteza, kil. 12 centavos.

74. *Caesalpinia cacalaco*, H. B. K. Cascalote. Regiones calientes y húmedas de la República. Los frutos muy ricos en tanino y ácido gálico, como astringentes y para curtir las pieles. Precio del kil. 6 centavos.

75. *Prosopis dulcis*, Kunt. Mezquite. Mesa central de México y otros lugares. La goma que produce se asemeja mucho á las gomas del Senegal y arábiga. Se le dan las mismas aplicaciones que á éstas. Precio variable segun las clases: la más blanca 50 centavos kil.

76. *Acacia albicans?* Huisache. Mesa central. Los frutos como astringentes y como succedáneos de la nuez de agallas. Precio del kil. 25 cent.

RIZOFOREAS.

77. *Rhizophora mangle*, L. Mangle. En la costa del Golfo de México. La goma que da este árbol se usa como pectoral. Precio del kil. 25 centavos.

LITRARIEAS.

78. *Cuphea lanceolata*, H. B. K. Atlanchana. Valle de México. Usan toda la planta como corroborante para las paridas. Precio del kil. 12 centavos.

79. *Heimia salicifolia*, Link. Hanchinol. En el Estado de México. Diurética, diaforética y antisifilítica. Precio del kil. 25 centavos.

TEREBINTACEAS.

80. *Amyris lignaloe*, L. Lináloe: véase la pág. 390.
81. *Schinus molle*, L. Perú: véase la pág. 387.

RUTACEAS.

82. *Zantoxylum pentanome*, D. C. Palo mulato. Crece en el Valle de México. Se usa la madera y corteza como tónica estimulante. Precio del kil. 25 centavos.

AMPELIDEAS.

83. *Cissus tiliacea*, H. B. K. Tripa de Júdas. Mesa central de la República. El cocimiento y la tintura de los tallos de esta planta se usan contra el reumatismo. Precio del kil. de los tallos, 25 centavos.

ZIGOFILACEAS.

84. *Zygophyllum fabago,* L. Gobernadora. Regiones templadas. Las hojas se emplean en baños ó fomentos para curar los dolores artríticos. Precio del kil. 25 centavos.

MALVACEAS.

85. *Malva angustifolia,* Cav. Yerba del negro. Mesa central de la República. Hojas y raíces usadas como emolientes. Precio del kil. de hojas, 12 centavos; raíces, 25 centavos.

MAGNOLIACEAS.

86. *Magnolia mexicana,* Mociño y Sessé. En el Estado de Morelos. Contienen las flores, segun la análisis que hice asociado con el Sr. Mendoza, aceite esencial, resina verde, quercitrina, tanino, extractivo y sales. La infusion de las flores como antiespasmódico, la tintura como tónico. Precio del kil. 50 centavos.

PRODUCTOS ANIMALES.

87. Goma de Sonora. Con este nombre se designa una resina producida por un insecto del género *Coccus,* del órden de los hemípteros, que vive en las regiones calientes de la República sobre diversos vegetales, principalmente, segun el Sr. Oliva, sobre la *Mimosa laccifera:* las propiedades de dicha resina son análogas á las de la laca de la India, de la que se distingue por su color ménos rojo, sabor que se asemeja al del ácido succínico, y por la notable elasticidad que adquiere cuando se le calienta. Se emplea generalmente contra las metrorragias, y en las artes para fabricar barnices. Precio del kil. en México $5.

CANTARIDAS.

88. *Cantharis eucera,* Chev. Pípila ciega. Vive este insecto sobre diversas plantas de la familia de las Cucurbitáceas, tales como el chayotillo, *Sicyos angularis,* L.; la calabaza, *Cucurbita pepo,* L.; el chayote, *Sechium edule,* Swars. Abunda en la mesa central de la República en los meses de Julio á Setiembre; contiene, segun la análisis que hice en union del Sr. Mendoza, los mismos principios que la *Cant. officinalis,* siendo de notar que la cantaridina se encuentra en mayor proporcion, por lo que estos

insectos tienen propiedades más enérgicas que la especie usada en Europa. Precio del kil. $2 50 centavos.

89. *Cantharis octomaculata*, Herrera y Mendoza. Vive en los mismos meses que la anterior sobre el *Bidens tetragona:* abunda en el Valle de México. Precio del kil. $2 50 centavos.

90. *Triondons Barranci*, Dug. Abadejo. Vive en la mesa central de la República. Sus propiedades epispasticas son mayores que en las anteriores especies. Precio del kil. $2 50 centavos.

PRODUCTOS QUIMICOS.

TEVETOSA.

91. Con este nombre he designado un principio inmediato de la clase de las glucósidas, que he extraido de las semillas del *Thevetia iccotli*, D. C. Familia de las Apocineas (véase este Catalogo, página 405); sus caractéres son los siguientes:

Cristaliza en prismas de cuatro caras; es inodora y excesivamente acre; casi insoluble en el agua y muy poco soluble en el éter, el sulfuro de carbono y los aceites fijos y volátiles; se disuelve, por el contrario, con mucha facilidad en el alcohol; no es volátil, ni se combina con los ácidos ni con las bases; cuando se trata con el ácido sulfúrico se descompone, produciendo glucosa y una sustancia resinoide.

El nitrato de plata, el cloruro de platina, el de oro, el sesquicloruro de fierro, el yoduro yodurado de potasio, el tanino, la potasa, el amoniaco, los carbonatos alcalinos, el proto y el percianuro de fierro y potasio, no ejercen accion aparente sobre este principio.

Para obtener la tevetosa, se pulverizan las semillas de la *Thevetia iccotli*, se colocan en un aparato de desalojamiento y se agotan con el éter sulfúrico; el residuo se lexivia con agua destilada y despues con alcohol á 85° cent.; la solucion alcohólica abandonada á la evaporacion espontánea, deposita la tevetosa cristalizada; para purificar los cristales se tratan con el agua hirviendo, se decanta el líquido, el residuo se vuelve á disolver en el alcohol al mismo grado y se deja cristalizar.

Segun las observaciones fisiológicas hechas por los señores Hidalgo Carpio y Dominguez, la tevetosa es: 1.º muy venenosa, pues á la dósis de 5 centíg. produce la muerte á los perros de talla mediana. 2.º Tiene una accion vomitiva violenta, que depende de su accion directa sobre el sistema nervioso, semejante á la del tártaro. 3.º Que obra sobre la respiracion, haciéndola difícil por una paralisis, á lo que parece, de los músculos externos de la respiracion.

PRODUCTOS FARMACEUTICOS.

92. Extracto acuoso de la *Krameria pauciflora*, Fl. Mex. Inéd. Es una muestra de extracto preparada segun un procedimiento inventado por mí en el año de 1866 y publicado en la «Gaceta Médica de México» del mismo año; consiste en someter la solucion extractiva ó el jugo de las plantas á una congelacion parcial: el agua, al congelarse, deja en las aguas madres los principios que tenia en solucion; se congelan estas parcialmente dos ó tres veces hasta que adquieran una consistencia suficiente, se colocan en seguida en vasijas de poca profundidad y se abandonan á la evaporacion espontánea hasta que tomen la consistencia de extracto: en pocas horas se consigue este resultado.

Con este procedimiento se obtienen las ventajas siguientes: 1.º Como no interviene el fuego no hay formacion de apotema, y los principios alterables por el calor no se descomponen.

2.º Como el agua se separa en su mayor parte por congelacion y no por evaporacion, las sustancias, aun las muy volátiles, no se pierden, como en los otros procedimientos conocidos.

3.º En los países frios es sumamente económico, pues no tiene que emplearse combustible.

4.º No se necesita ningun aparato especial: una sorbetera y unos platos son los únicos objetos que se requieren para preparar los extractos, segun mi procedimiento.

Nota.—Pueden verse los detalles de la manipulacion en la Memoria ántes citada.

MINERALES.

TEQUEZQUITE.

93. Eflorescencias que abundan en diversas localidades del Valle de México y otros lugares de la República. Contienen carbonato de sosa, cloruro de sodio, sulfato de la misma base y materias terrosas. La primera sal es la que predomina, principalmente en la clase que llaman vulgarmente espumilla, segun la análisis del Sr. Hay, pues en 1,000 partes hay 516 de carbonato de sosa anhidro, sulfato de sosa 153, cloruro de sodio 0,45, agua 246, materias terrosas 0,30. Se recoge este tequezquite en la parte N. O. del lago de Texcoco, en el de San Cristóbal, etc. Precio de 100 kil., 20 centavos.

El tequezquite llamado confitillo se compone de carbonato de sosa 28, cloruro de sodio 36, materias terrosas 35; se recoge en Texcoco, San Cristóbal, Zumpango, etc. Precio de 100 kil. 15 centavos.

El carbonato de sosa, segun las observaciones que hice en compañía del Sr. D. Gumesindo Mendoza, se produce por la descomposicion de los pórfidos traquíticos que forman las montañas que circundan el Valle de México; estos pórfidos, bajo la influencia del agua se descomponen, produciendo silicato de sosa básico soluble, el que por la accion del ácido carbónico, que en abundancia se desprende en algunos puntos del Valle, se convierte en carbonato de sosa y ácido silícico que se precipita.

Para más datos sobre esta formacion, puede consultarse la Memoria que publicamos en la «Gaceta Médica de México,» año de 1865.

El Sr. socio D. Jesus Sanchez, presentó lo siguiente:

1 Cacomite. Bulbos feculentos, de la *Tigridia Pavonia*, Pers. Cocidos se suelen tomar en México como fruta. El precio del kil. puede calcularse en 25 centavos.

2 Chia. Semillas de la *Salvia chian*, L., que se cultiva en México con alguna extension. Por maceracion en el agua se prepara con ellas una bebida mucilaginosa, que endulzada y algo acidulada con zumo de limon, es un refresco muy agradable y de los más usados en México. Precio del kil. 18 centavos.

3 Guajes. Frutos de la *Acacia esculenta*, L.: las semillas frescas las come por lo regular la gente pobre mezclándolas con sus alimentos. Precio del kil. 12 centavos.

4 Jengibre. Tubérculos del *Zingiber officinale*, Roscoe, que se cultiva en la Huasteca segun el Sr. Herrera, y usados como condimento. Precio del kil. 25 centavos.

5 Jicama. Tubérculos del *Dolichos tuberosa*, Lamark; son poco alimenticios, pero de un gusto agradable y se toman en México como fruta. Precio del kil. 12 centavos.

6 Pimienta gorda de Tabasco. Bayas secas de la *Eugenia pimenta*, D. C., que vegeta en algunas tierras calientes de México y se emplean como condimento. Precio del kil. 25 centavos.

7 Té silvestre de México. Se prepara con las hojas del *Bidens tetragona*, D. C., que crece silvestre y en mucha abundancia en los campos cultivados del Valle de México y otros lugares. Se las sumerge instantáneamente en agua hirviendo, se secan despues, y por último se las enrolla de manera que queden muy apretadas. Preparado de este modo sirve en México de sustituto al té de China, con el que tiene, segun el Sr. Mendoza, cierta analogía de principios, aunque es de inferior calidad. Se preparan dos clases (que se remiten), el té negro y el té verde. Precio del kil. 50 centavos.

8 Timbirichis. Frutos de la *Bromelia pinguin*, L., que crece en las tierras calientes de México: son sumamente acidos y de un gusto agradable: se prepara con ellos bebidas refrescantes. Precio del kil. 12. centavos.

◆

El Sr. socio D. Manuel Reyes, presentó lo siguiente:

PRIMER GRUPO.

1 Cera vegetal. Se designa en México bajo este nombre, la materia cerosa de que está impregnado el epicarpio de los pequeños y numerosos frutos de la *Myrica Jalapensis*, que es un arbusto que llega á crecer hasta

dos varas de alto y es conocido vulgarmente con el nombre de *árbol de la cera*, y por los indígenas *Huacanalá*. Vegeta abundantemente en la vertiente oriental de nuestra gran cordillera, en una zona comprendida entre 2,500 y 4,000 piés sobre el nivel del mar, que disfruta de una temperatura templada: esta especie, en fin, es distinta de la *M. cerifera*, L., que crece en la parte Sur de los Estados-Unidos.

La cera vegetal se prepara con los frutos y hojas haciéndolos hervir varias veces en una suficiente cantidad de agua hasta agotarlos; á una temperatura de 65° cent. se comienza á separar de ellos esta sustancia y viene á sobrenadar en la superficie del líquido bajo la forma de granulaciones y de donde fácilmente se le puede recoger dejándolo enfriar. Con objeto de despojarla de las partecillas vegetales que arrastra consigo, se la hace pasar por una coladera, y fundida se vacía en moldes del tamaño y forma que se desée. El producto que se obtiene de esta manera es por término medio el 8 por ciento de la cantidad de vegetal empleado.

La cera así extraida se presenta bajo la forma de un cuerpo duro y quebradizo, untuoso al tacto, de un verde más ó ménos intenso y cuyo punto de fusion es superior al del sebo, pero inferior al de la cera de abeja: al quemarse en una vela da una luz algo fuliginosa que por su claridad es tambien intermedia entre la de estas dos sustancias grasas, esparciendo, además, cierto olor balsámico.

Desde hace algun tiempo varias personas han tratado de blanquearla, pero con poco éxito, pues es muy difícil privarla por completo de la clorofila que está íntimamente mezclada con ella, y que además del color que le comunica tiene el inconveniente de impedir que dé una buena luz al arder: con esta operacion su punto de fusion sube algunos grados y no da humo ni olor al quemarse. El porvenir comercial de la cera vegetal quedaria asegurado sin duda si se llegase á conseguir este resultado de una manera completa y económica.

El Sr. Reyes, por un procedimiento especial suyo, nos parece que ha resuelto el problema arriba señalado, á juzgar por la muestra que acompaña, y que es de una blancura casi perfecta, que con solo el tiempo aumenta todavía más, llegando aun á adquirir el olor de la cera de abeja; se remite:

a. Marqueta cuadrangular de cera vegetal verde-yerba, tal como se encuentra en el comercio de México: su peso 9 libras. Se obtiene haciendo hervir los frutos con todo y las ramas á que están adheridos. Su precio en la capital es de $4 arroba.

b. Idem como la anterior de cera vegetal blanqueada. Puede venderse en la capital á razon de $6 arroba.

c. Velas de cuatro onzas de peso, fabricadas con estas dos clases de cera. Su precio puede calcularse en 25 y 33 centavos libra.

SEGUNDO GRUPO.

COLECCION DE FECULAS EXTRAIDAS DE LAS PLANTAS SIGUIENTES, QUE SE CULTIVAN EN MEXICO.

1 De arvejon, fruto del *Pisum sativum,* L.
2 ,, ayocote, idem del *Phaseolus multiflorus,* L.
3 ,, frijol, idem del *Ph. vulgaris,* L.
4 ,, garbanzo, idem del *Cicer arietinum,* L.
5 ,, haba, idem del *Vicia faba,* L.
6 ,, lenteja, idem del *Ervum lens,* L.
7 ,, maíz, idem del *Zea mais,* L.
8 ,, camote, raíz del *Convolvulus batatas,* L.
9 ,, huacamote, idem del *Manihot edule?*

Todas ellas son apreciadas por sus cualidades alimenticias.

PRODUCTOS ANIMALES Y VEGETALES DIVERSOS.

1º Capullo del encino. Este nido es fabricado por la oruga del *Bombyx psidii,* de Sallé, que vive no solo en esta planta, sino tambien en el guayabo. Cada capullo está compuesto de multitud de filamentos entretejidos de diversas maneras, pues no es una sola oruga sino muchas las que lo forman: esto hace que no pueda hilarse en el huso, sino solo cardarse. La seda es de una blancura brillante, bastante resistente, y su aspecto es muy hermoso. Abundan extraordinariamente estos capullos en muchas localidades del Estado de Veracruz, Oaxaca, etc.. en donde pueden conseguirse á un precio sumamente bajo. El ejemplar que se remite no es de los más grandes, y mide cerca de un metro de largo: fué obsequiado á la Sociedad por el Sr. socio D. José M. Velasco.

2 Pieles de mamiferos. Una de perro de agua, de tierra caliente, *Lutra brasiliensis,* y tres de un tigrillo del género *Felis.* Fueron colectados por el Sr. Montesdeoca en su expedicion al Estado de Veracruz.

3 Achiotillo. Frutos de la *Bixa Orellana*, L., que vegeta en las tierras calientes de la República y sirve para preparar la materia colorante que se menciona en seguida. Precio del kil, $ 1.

4 Achiote. Se designa con este nombre la materia tintórea que se prepara con los frutos de la *Bixa Orellana*. Se encuentra en el comercio en panes circulares de cinco centímetros de diámetro, de un rojo oscuro. Es empleado en algunas artes, y da un tinte rojo-naranjado. Precio del kil. $ 4 50 centavos.

5. Algodon de pochote. Sustancia filamentosa, blanca y brillante como la seda, que existe en gran cantidad en los frutos del *Eriodendron anfractuosum*. Es este un árbol que abunda extraordinariamente en la vertiente oriental de la gran cordillera de México. Se habia pensado utilizarla para fabricar sombreros, pero en esta industria, tal como está establecida hoy, solo se emplean sustancias animales. La fibra tiene el inconveniente de ser quebradiza y muy corta, y tansolo se aprovecha para hacer mullidas almohadas: es de creer, sin embargo, que más adelante se le encontrarán aplicaciones industriales más importantes, que aumentarán su valor. Se puede asegurar que su precio en los lugares donde se produce debe ser verdaderamente insignificante. La muestra que se remite fué colectada por el Sr. Montesdeoca.

6 Pasto de ocotillo. Es un líquen tintóreo, muy abundante en las costas de la Baja California y en las inmediatas, y que se explota desde hace algun tiempo. Es una verdadera orchilla, y segun el dictámen presentado á esta Sociedad por los Señores D. Leopoldo Rio de la Loza, Herrera y Ramirez, pertenece á la *Rocella fuciformis*, v. *linearis*, Acharius. (La Naturaleza, t. II, pág. 163). Es una materia tintórea bastante apreciada y que produce diversos tintes. El ejemplar que se remite en un cuadro, fué obsequiado á la Sociedad por el Sr. socio D. Ricardo Ramirez.

7 Quina cultivada en Mexico. Pertenece á la segunda variedad de la *Cinchona calisaya*. Se remite un cuadro que contiene un ramo con hojas y flores, y además fragmentos de la corteza, la que, segun análisis del Sr. Laso de la Vega, encierra cerca de un 2 por 100 de quinina. Estos ejemplares fueron obsequiados á la Sociedad por su finado socio el Sr. D. J. Apolinario Nieto, quien la aclimató en Córdoba.

8 Jamaica. Se designa en México con este nombre al *Hibiscus sabda-*

riffa, L. que vegeta espontáneamente en varios lugares calientes de la República y en otros se cultiva. Cabe la duda de si esta planta, que entre nosotros se considera como indígena, fué importada del antiguo continente. Se remite de ella ejemplares del caliz acrescente, única parte usada, que adquiere un gran desarrollo. Es de un rojo intenso, y de un sabor francamente ácido y mucilaginoso. El Sr. Laso de la Vega sospecha que contiene un ácido nuevo, aunque se inclina más bien á creer que sea el málico; y con su materia colorante ha formado hermosas lacas. Se preparan con ellos bebidas refrescantes, que en la medicina popular gozan de gran reputacion. Precio del kil. en la capital 75 centavos.

CATÁLOGO

DE LA COLECCION DE ROCAS Y MINERALES QUE SE REMITE.

El Sr. socio D. Mariano Bárcena, presentó los siguientes ejemplares de su coleccion particular.

ROCAS MESOZOICAS DE MEXICO.

1 Caliza jaspeada.—Un ejemplar.
2 Caliza con piedra lídica, idem.
3 Caliza mexicana de nerineas, idem.
4 Caliza mexicana de radiolitas, idem.
5 Caliza con radiolitas y nerineas, tres idem.
6 Nerinea Castilli. (Bárcena.) Un idem.
7 Hippurites Mexicana. (Bárcena.) Idem.
8 Impresiones de Ammonitas en pizarra arcillo-micácea dos idem.
9 Pizarra arcillosa con trigonias, un idem.

ROCAS VOLCANICAS.

10 Basalto traquítico escorioso. Primera época de erupcion del Ceboruco.

11 Basalto compacto traquítico. Ceborucita, (Bárcena). Segunda época de erupcion del Ceboruco.

12. Piedra pómez. Tercera época de erupcion del Ceboruco.

13 Piedra pez. Tercera época de erupcion del Ceboruco.

14 Basalto traquítico ojoso. Cuarta época de erupcion del Ceboruco.

15 Pórfido traquítico de base de piedra pez. Erupcion actual del Ceboruco.

16 Pórfido traquítico escorioso. Erupcion actual del Ceboruco.

17 Escoria traquítica de base de piedra pez. Erupcion actual del Ceboruco.

18 Lava escoriosa de base de piedra aperlada.

19 Frasco conteniendo cenizas arrojadas por el Ceboruco en la erupcion actual.

20 Lava con sulfato de fierro. Producto del volcan de Colima en la erupcion de 1872.

MINERALES.

21 «Livingstónite.» Nueva especie mineral mexicana, descubierta por M. Bárcena.

VISTAS Y PLANOS.

Vista O. del volcan Ceboruco.
Vista del volcan de Colima.
Mapa geológico del Ceboruco.
Mapa topográfico de idem.

MEMORIAS EXPLICATIVAS IMPRESAS.

Informe sobre el Ceboruco, por Iglesias, Matute y Bárcena.

Dato para el estudio de las rocas mesozoicas de México, por Mariano Bárcena.

El Sr. socio D. Antonio del Castillo, presidente de la seccion de Mineralogia, etc., escogió los ejemplares siguientes del gabinete particular de la Sociedad.

1 Hierro meteórico, Jijipilco.
2 Plata nativa, Bramador (Jalisco).
3 Azurite con espato fluor, Zimapan.
4 Cobre rojo, Matehuala.

5 Cobre verde, Zomelahuacan.
6 Plúmbago, idem, (San Guillermo).
7 Hidrosilicato de cobre, idem, (San Antonio).
8 Oxido de cobre rojo, idem.
9 Cinabrio, hacienda del Puerto. Distrito de Lagos (Jalisco).
10 Idem de Guadalcázar, San Luis Potosí.
11 Idem de Durango.
12 Idem tiñendo al cuarzo, Sierra de Santa Rosa. San Luis Potosí.
13 Idem, Estado de México.

A. Coleccion de cuarzos auríferos, de que se obtienen las platas auríferas ú *oroches*, compuesta de 32 ejemplares, del Mineral del Oro, Estado de México. Obsequio del Sr. D. Santiago Ramirez.

B. Ammonita del pueblo de San Pedro del Gallo, Estado de Durango. Obsequio del Sr. Ballesteros.

C. Coleccion de treinta y seis muestras de ensayes al soplete sobre el carbon, dispuestas en un cuadro. En ellas se manifiestan los caractéres que presentan, con este tratamiento, los cuerpos simples y algunos compuestos naturales y artificiales que son susceptibles de dar pegaduras. Este notable estudio fué presentado á la Sociedad, acompañado de su Memoria respectiva, por el Sr. socio D. Severo Navia.

ADICIONES.

En el artículo «Productos animales y vegetales diversos» se pasó mencionar lo siguiente:

Acido pipitzahoico. Sustancia resinosa de naturaleza ácida, contenida en las raíces del *Trixis pipitzahoac*, Schaf., y que existe tambien en las otras especies de este género que crecen en la República: fué descubierta en 1848 y presentada en la primera exposicion del Estado de México en 1850, y en la de Lóndres. Es uno de los productos vegetales más hermosos que se conocen, pues al color y casi brillantez del oro une la ligereza y suavidad de la seda; se presenta bajo un estado amorfo, ó cristalizado en prismas, ó más bien, láminas muy pequeñas, y aglomerado en masas, más ó ménos grandes, que se deshacen en los dedos á la más ligera presion. Hasta ahora solo en medicina se suele emplear esta sustancia como purgante drástico, pero quizá más tarde las artes aprovecharán los hermosos colores de algunos de sus compuestos. La muestra que se remite fué preparada por el señor socio D. Severiano Perez. El precio de 30 gramos puede calcularse en $2 50 centavos, y no hay existencia.

Pipitzahuina. Esta sustancia ha sido descubierta (1858) por el Sr. D. Severiano Perez, quien la designó entónces con el nombre de *fructicosina*, y por indicacion del distinguido químico Sr. D. Leopoldo Rio de la Loza, se le cambió el nombre por el que hoy lleva, con el objeto de conservar la raiz mexicana.

La pipitzahuina es una sustancia blanca, fusible, volátil á mas de 100° centígrados, neutra al papel de tornasol, cristalizando en agujas prismaticas por sublimacion y en laminas por evaporacion; insoluble en el agua; soluble en el alcohol á 60° centígrados, muy soluble en el éter y el cloroformo, insípida al principio, pero desarrollando á poco un amargo bien pronunciado; arde con llama amarilla. Sus propiedades terapéuticas no son conocidas. El precio á que puede venderse esta sustancia es de $4 los 30 gramos, no habiendo existencia. Esta muestra la remite su descubridor el Sr. D. Severiano Perez.

Variedades de maiz. Coleccion de treinta y dos mazorcas, distintas por el color, consistencia y proporcion en los componentes del grano. Fueron colectadas en los Estados de Jalisco, Veracruz y México, por los Sres. Bárcena, Montesdeoca, y Morales.

Para concluir, réstanos manifestar que por la premura del tiempo no fué posible á los señores socios hacer un estudio más detenido de los productos que se mencionan en el presente catálogo, quedando depositados en la Sociedad algunos otros que por dicho motivo no se pudieron remitir.

México, Julio 31 de 1876.

Por la Comision de publicaciones,
Manuel M. Villada.

LA ESCUELA NACIONAL PREPARATORIA

REMITIO LOS OBJETOS SIGUIENTES POR CONDUCTO DE LA SOCIEDAD.

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1 Cera de Campeche. Con este nombre se designa en México la cera producida por diversas especies del género *Mellipona*, tales como la *M. fulva*, *M. domestica*, etc., del órden de los Himenópteros, familia de los Melíferos, grupo de los Meliponitos. El vulgo las designa con el nombre de abeja alazana.

Las meliponas abundan en los bosques de las regiones calientes de la República; construyen sus panales en las cavidades de los árboles cariados; viven en sociedades numerosas, compuestas de machos, hembras y neutras. En el panal se observan dos clases de celdillas; unas ovoides del tamaño hasta de un huevo de gallina, y otras más pequeñas y exagonales; las primeras están llenas de una miel ménos densa que la de la abeja doméstica, aunque más agradable por tener un sabor ligeramente ácido; las segundas sirven de nido y habitacion. Estos insectos viven en el estado salvaje, sin embargo de que fácilmente se domestican, siendo de notar, que como se hallan desprovistas de aguijon, no presentan para su educacion los inconvenientes de la abeja comun.

La cera producida por estas meliponas se funde á 53°; tratada con el éter sulfúrico, queda un residuo de una cera blanca que puede emplearse en la fabricacion de las velas; y se disuelve una sustancia amarilla muy adhesiva y un principio aromático.

Se emplea la cera de Campeche en varias preparaciones ungüentorias y emplásticas, en la economía doméstica y en la jardinería para cubrir las extremidades de las ramas podridas, las heridas y demás casos en que se usa el ungüento de podadores. Su precio en la capital es de 62 centavos kil.

2 Chayote. Esta planta indígena de México, *Sechium edule*, Swar., produce unos tubérculos muy voluminosos, conocidos con los nombres mexicanos de chinchayote, chayotestli y camochayote; su peso puede ser hasta de tres kilógramos; su forma variable, ya algo cilíndrica, ya ovoidea ó completamente irregular; su corteza hendida irregularmente, es de un amarillo sucio y cubierta de multitud de pequeñas placas separadas por hendeduras poco profundas; el interior es blanco amarilloso, sobre todo hácia la periferia.

En 100 partes de tubérculos he encontrado los principios siguientes: agua 71.00, fécula 20.00, materia resinoide amarilla, soluble en el éter, 00.20, azúcares 00.32, albumina vegetal 00.43, celulosa 05.60, materia extractiva, tartrato de potasa, cloruro de sodio, sulfato de cal y siliza, 02.25; pérdida 00.20.

En diversos ensayos hechos con distintos tubérculos, he obtenido hasta 25 por 100 de fécula en unos casos y 18 en otros, lo que facilmente se explica por la naturaleza del terreno en que ha crecido el vegetal, la época en que se ha cosechado el chinchayote, etc. La fécula puesta en el agua y examinada con el microscopio, se presenta bajo la forma de granos lenticulares, muy semejantes á los del almidon de trigo, aunque de mayor diámetro. Sometida a la accion de la agua hirviendo forma engrudo facilmente, que visto con el microscopio tiene el aspecto de una flema, en medio de la que se notan algunos granos no atacados y membranas en forma de odres, despedazadas en algunos puntos: el corto número de éstas y la facilidad con que la fécula es atacada, demuestran su fácil digestion.

En el fruto la cantidad de fécula apenas llega al 1 por 100; la albumina y la azúcar se encuentran tambien en pequeña cantidad; en cambio la he hallado hasta en la proporcion de 87 por 100.

El chayote es una de las plantas indígenas más importantes; cosmopolita como el hombre, vegeta perfectamente, tanto en los climas calientes de la zona tórrida, como en los templados y frios; su cultivo es fácil y sencillo; es una de aquellas plantas excepcionales de las que el hombre utiliza los tubérculos y los frutos á la vez; el agricultor no tiene que esperar largo tiempo para recoger el producto de sus afanes, puesto que á los ocho meses levanta la cosecha de numerosos frutos; al segundo año aprovecha éstos y el chinchayote. Segun los informes que he adquirido, cada planta produce de 80 á 100 frutos y de 20 á 25 kilógramos de tubérculos; sus hojas pueden emplearse como forraje, y sus flores son muy buscadas por las abejas. Basta sembrarlo una sola vez para aprovechar su cosecha durante siete años, sin tener que erogar mas gastos que el invertido en levantarla; no se halla expuesta á esas enfermedades tan comunes a la papa y otras plantas alimenticias, que con frecuencia originan la ruina de los agricultores, y aun el hambre en algunos pueblos miserables de Europa. Precio del kil. 18 centavos. Se remite:

a. Tubérculos en rebanadas, cocidas y desecadas.

b. Harina de los mismos. Precio del kil. 31 centavos.

c. Fécula de id. Precio del kil. 37 centavos.

Alfonso Herrera.

HERBARIO DE PLANTAS INDÍGENAS.

Seis grandes volúmenes, conteniendo:

Los cinco primeros, 274 plantas del Valle de México, clasificadas por los Sres. D. José Barragan, D. Alfonso Herrera y el que suscribe: en cada etiqueta se expresa la sinonimia vulgar y científica, época de la floracion y usos; el sexto contiene 70 Helechos de diferentes localidades de la República, la mayor parte de la region oriental, colectados y clasificados por el Sr. Schaffner.

Las primeras están distribuidas en las familias siguientes, segun el método de Endlicher.

Familias.	Especies.	Familias.	Especies.
Marcanciaceas	1	Plantagineas	1
Helechos	7	Compuestas	50
Polipodiaceas	19	Lobeliaceas	2
Salviniaceas	1	Rubiaceas	5
Licopodiaceas	7	Asclepiadaceas	5
Gramineas	32	Labiadas	4
Ciperaceas	8	Verbenaceas	2
Eriocauloneas	1	Asperifolieas	1
Comelinaceas	6	Convolvulaceas	4
Alismaceas	1	Polemoniaceas	3
Juncaceas	3	Solanaceas	12
Pontederaceas	1	Utricularieas	1
Liliaceas	1	Escrofulariaceas	6
Bromeliaceas	1	Primulaceas	1
Orquideas	1	Ericaceas	1
Cupresineas	3	Umbelíferas	3
Abietineas	1	Crasulaceas	2
Piperaceas	1	Ranunculaceas	2
Urticaceas	2	Papaveraceas	3
Amarantaceas	4	Crucíferas	5
Poligonaceas	2	Resedaceas	1
Quenopodiaceas	3	Loaseas	1
Nictagineas	3	Cucurbitaceas	1

Familias.	Especies.	Familias.	Especies.
Begoniaceas	1	Anacardiaceas	2
Portulaceas	1	Geraniaceas	3
Cariofileas	3	Oxalideas	1
Malvaceas	7	Enoteraceas	6
Esterculiaceas	1	Litrarieas	3
Acerineas	1	Mirtaceas	1
Ramneas	1	Rosaceas	2
Euforbiaceas	2	Leguminosas	15

PIELES DE IGUANA. Con este nombre se designa vulgarmente la *Iguana rhinolopha*, de Wiegmann, reptil muy abundante en los climas calientes de la República, particularmente en la costa oriental. Su piel presenta coloraciones muy variadas, algunas de ellas bastante hermosas. Se utilizan para hacer pantuflas, botines para señora, carteras y otros objetos de fantasía: una vez curtidas son demasiado suaves é impermeables. Precio de cada piel en bruto 10 centavos.

FRANCISCO CORDERO Y HOYOS.

NECROLOGIA.

El dia 2 de Mayo del presente año, falleció, próximo á cumplir 69 años, el Sr. Dr. D. Leopoldo Rio de la Loza, Presidente honorario perpétuo que fué, de la Sociedad Mexicana de Historia Natural.

Este lamentable acontecimiento ha sido profundamente sentido por las Sociedades científicas de la capital y por los numerosos discípulos y amigos del ilustre finado.

La Escuela Nacional de Medicina dispuso honrar su memoria en un acto público y solemne, y reunidas todas aquellas corporaciones en el general de dicho Establecimiento, le tributaron los más dignos homenajes de veneracion y de respeto.

El Sr. Rio de la Loza tuvo el mérito indisputable de haber sido el primero que verdaderamente impulsó en México el estudio de la Química, elevándose en esta ciencia á un rango muy distinguido, y habiendo llegado á ocupar el primer lugar entre los mexicanos que se han consagrado á su estudio.

Por un largo período de 30 años fué catedrático de Química en los establecimientos nacionales de la capital, y en este honroso puesto se distinguió sobremanera por su notorio empeño y perseverancia en el adelanto de sus discípulos, por la bondad y precision de sus doctrinas, por la pureza y erudicion de su lenguaje, que daban á sus lecciones grande atractivo; con estas dotes excepcionales logró alcanzar en el profesorado mexicano un grado eminente.

Tuvo tambien en un tiempo bajo su direccion la Escuela Nacional de Agricultura y la de Medicina: de la primera se puede considerar como fundador. En el cumplimiento de esta delicada mision, prestó á dichos establecimientos muy valiosos servicios, tanto por su capacidad administrativa cuanto por su actividad en promover y llevar á cabo toda clase de mejoras; desempeñando, en fin, con el mismo acierto los demás cargos públicos que se le confiaron.

Muy dignos son igualmente de mencionarse los numerosos artículos y los opúsculos que escribió sobre diversas materias, especialmente de Química, desde el año de 1839 hasta pocos años ántes de su muerte, y que se publicaron en diversos periódicos científicos. "La Naturaleza," órgano de esta Sociedad, honró sus columnas dando publicidad á dos de ellos, y que fueron ejecutados para resolver dos cuestiones de grande importancia: una, averiguar si las aguas potables de México contenian plomo en disolucion, y otra relativa al líquen tintóreo de la Baja California.

No pocos fueron los títulos y las distinciones que recibió el Sr. Rio de la Loza durante su vida de las Sociedades científicas de México y del extranjero. Esta asociacion le nombró en 1869 su socio de número, en 1870 fué su Presidente nato, y reelecto por aclamacion para ocupar el mismo puesto en 1871; confiriéndole en 1873 el título de Presidente honorario perpétuo.

Por iniciativa de la Sociedad Mexicana de Historia Natural, las demás corporaciones científicas existentes en esta capital, han aceptado el pensamiento propuesto por aquella para honrar, en union suya, la digna memoria de su Presidente honorario con una sesion solemne, y para cuya realizacion trabajan actualmente con laudable empeño.

México, Agosto 15 de 1876.

Comision de publicaciones.

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ERRATAS NOTABLES DEL TOMO III.

Páginas.	Lineas.	Dice.	Debe decir.
12	28	En esta extremidad	Cerca de esta extremidad
,,	38	en la mayor de abajo que permanece libre	en la mayor de abajo que permanece libre de la extremidad que está unida al metatórax
46	37	flancos	lados
56	33	refrector	reflector
60	9	sus plumas, disminuyen	sus plumas disminuyen
64	26	*Jolata*	*Yolata*
78	23	metamorfoseada	metamorfizada
84	18	metamorfoseados	metamorfizados
89	33	quinconcial	quincuncial
90	25	unifloreos	unífloros
119	21	pomeza	pomosa
166	21	pososor	poseedor
176	25	liso	lisa
182	4	nodiforme	nudiforme
185	11	aplastado	aplastada
220	9	Coniomisitas	Coniomicetes
226	9	DOU GESII	DUGESII
230	17	*Dougesii*	*Dugessi*
233	39	de léjos en léjos	de trecho en trecho
234	19	de léjos en léjos	de trecho en trecho
,,	38	cuando	cuanto
,,	39	pico	Pico
245	2	explicarnos la causa	explicarnos, con la teoría de los Señores Mendoza y Herrera, la causa
285	19	elizoidal	elipsoidal
306	9	perigena	perigina
316	26	costa S. E	costa S. O.
318	10	akenas	aquenas
359	25	metamorfoseado	metamorfizado
361	7	edentados	desdentados
370	22	Westwoel	Westwood
374	21	explotacion	exploracion
390	21	La llaman	La llamo

3 5185 00288 3229

http://www.esotericarchives.com/dee/monad.htm

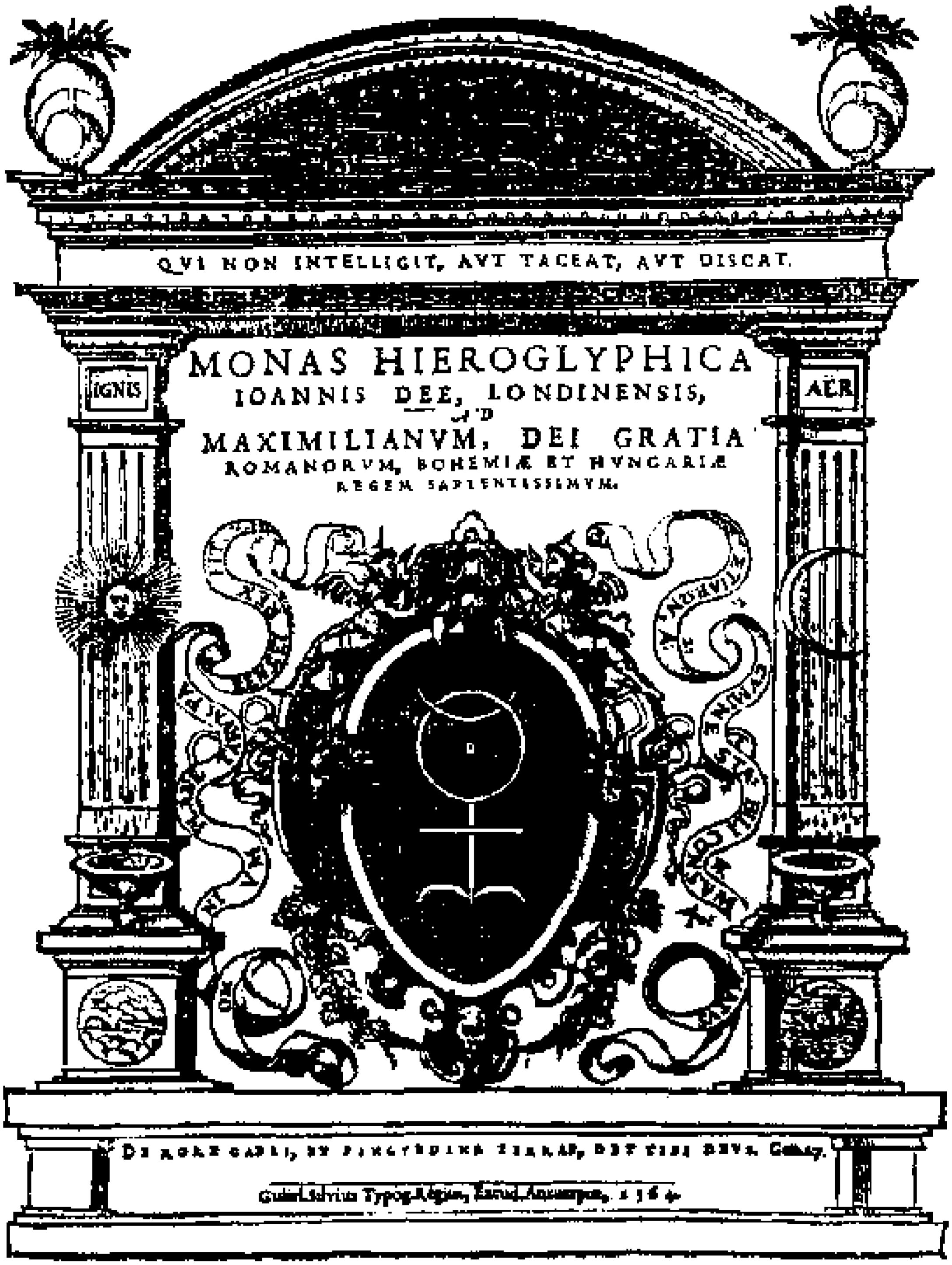
Monas Hieroglyphica

('The Hieroglyphic Monad')

by Dr. John Dee

Antwerp, 1564.

Translated by J.W. Hamilton-Jones, 1947.



QVI NON INTELLIGIT, AVT TACEAT, AVT DISCAT.

MONAS HIEROGLYPHICA

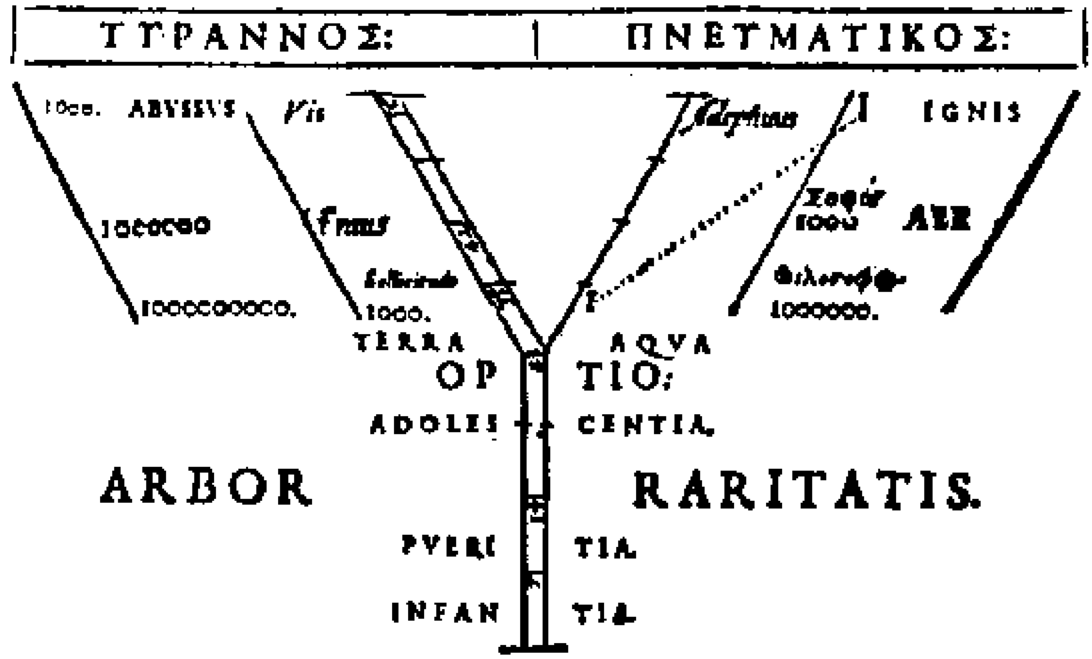
IOANNIS DEE, LONDINENSIS,
AD
MAXIMILIANVM, DEI GRATIA
ROMANORVM, BOHEMIÆ ET HVNGARIÆ
REGEM SAPIENTISSIMVM.

DE RORE CAELI, ET PINGVEDINE TERRAE, DET TIBI DEVS. Genes. 27.

Guiliel. Silvius Typog. Regius, Excud. Antverpiae. 1564.

To the most excellent Majesty of the famous King Maximilian

[Dee's preface dedicated to Maximilian omitted by J.W. Hamilton-Jones.]

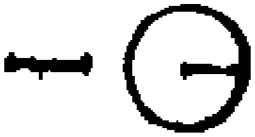

ΤΥΡΑΝΝΟΣ:
ΠΝΕΥΜΑΤΙΚΟΣ:
1000.
ABYSSUS
Vis
1000000
Fumus
1000000000.
1000.
TERRA
I
IGNIS
Σοφία
1000
AER
Φιλοσοφία
1000000.
AQUA
OP
TIO:
ADOLES
CENTIA.
ARBOR
RARITATIS.
PUERI
TIA.
INFAN
TIA.

THEOREM I

It is by the straight line and the circle that the first and most simple example and representation of all things may be demonstrated, whether such things be either non-existent or merely hidden under Nature's veils.

THEOREM II

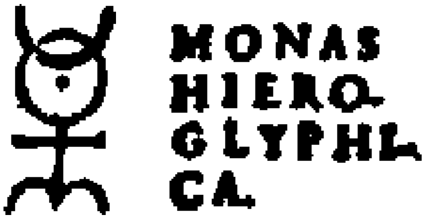
Neither the circle without the line, nor the line without the point, can be artificially produced. It is, therefore, by virtue of the point and the Monad that all things commence to emerge in principle.



That which is affected at the periphery, however large it may be, cannot in any way lack the support of the central point.

THEOREM III

Therefore, the central point which we see in the centre of the hieroglyphic Monad produces the Earth, round which the Sun, the Moon, and the other planets follow their respective paths. The Sun has the supreme dignity, and we represent him by a circle having a visible centre.



THEOREM IV

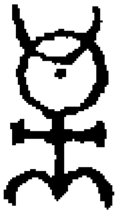
Although the semicircle of the Moon is placed above the circle of the Sun and would appear to be superior, nevertheless we know that the Sun is ruler and King. We see that the Moon in her shape and her proximity rivals the Sun with her grandeur, which is apparent to ordinary men, yet the face, or a semi-sphere of the Moon, always reflects the light of the Sun. It desires so much to be impregnated with solar rays and to be transformed into Sun that at times it disappears completely from the skies and some days after reappears, and we have represented her by the figure of the Horns (Cornucopia).

THEOREM V

And truly I give the completion of the idea of the solar circle by adding a semicircle for the Moon, for the morning and the evening were the first day, and it was therefore in the first (day) that the Light of the Philosophers was made (or produced).

THEOREM VI

We see here that the Sun and the Moon are supported upon the right-angled Cross. This Cross may signify very profoundly, and for sufficient reasons in our hieroglyph, either the Ternary or the Quaternary. The Ternary is made by the two straight lines having a copulative centre.



The Quaternary is produced by the four straight lines enclosing four right angles. Either of these elements, the lines or the right angles, repeated twice, therefore, afford us in the most secret manner the Octad, which I do not believe was known to our predecessors, the Magi, and which you should study with great attention. The threefold magic of the first Fathers and the wise men consisted in Body, Soul and Spirit. Therefore, we have here the first manifested Septenary, that is to say, two straight lines with a common point which make three, and the four lines which converge to form the central point in separating the first two.

THEOREM VII

The Elements being far from their accustomed places, the homogeneous parts are dislocated, and this a man learns by experiment, for it is along the straight lines that they return naturally and effectively to these same places. Therefore, it will not be absurd to represent the mystery of the four Elements, in which it is possible to resolve each one into elementary form, by four straight lines running in four contrary directions from one common and indivisible point. Here you will notice particularly that the geometricians teach that a line is produced by the displacement of a point: we give notice that it must be the same here, and for a similar reason, because our elementary lines are produced by a continual cascade of droplets as a flux in the mechanism of our magic.

THEOREM VIII

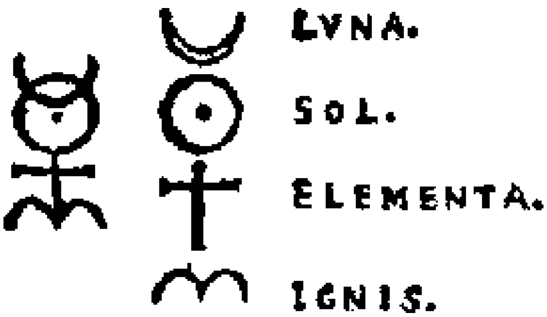
Besides, the kabbalistic extension of the Quaternary according to the common formula of notation (because we say one, two, three, and four) is an abridged or reduced form of the Decad. This is because Pythagoras was in the habit of saying: 1+2+3+4 make 10. It is not by chance that the right-angled Cross -- that is to say, the twenty-first letter of the Roman alphabet, which was considered as being formed by four straight lines -- was taken by the most ancient of the Roman Philosophers to represent the Decad.

Further, they have defined the place where the Ternary conducts its force into the Septenary.

THEOREM IX

We see that all this accords perfectly with the Sun and Moon of our Monad, because, by the magic of the four Elements, an exact separation upon their original lines must be made; following which the circulatory conjunction within the solar complement through the peripheries of these same lines is performed, because however long a given line may be, it is possible to describe a circle passing through its extremes, following the laws of the geometricians. Therefore, we cannot deny how useful the Sun and the Moon are to our Monad, in conjunction with the decadal proportion of the Cross.

THEOREM X



The following figure of the zodiacal sign Aries ♈, in use amongst the astronomers, is the same for all the world (a sort of erection both cutting and pointed), and it is understood that it indicates the origin of the fiery triplicity in that part of the sky.

Therefore, we have added the astronomical sign Aries to signify that in the practice of this Monad the use of fire is required.

We finish the brief hieroglyphic consideration of our Monad, which we would sum up in one only hieroglyphic context:

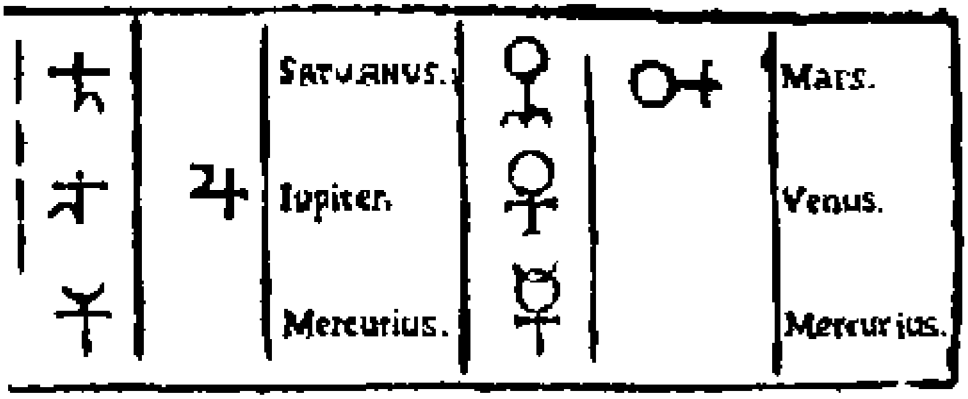
The Sun and the Moon of this Monad desire that the Elements in which the tenth proportion will flower, shall be separated, and this is done by the application of Fire.

THEOREM XI

The mystical sign of the Ram, composed of two semicircles connected by one common point, is very justly attributed to the place of the equinoctial nycthemeron, because the period of twenty-four hours divided by means of the equinox denotes most secret proportions.

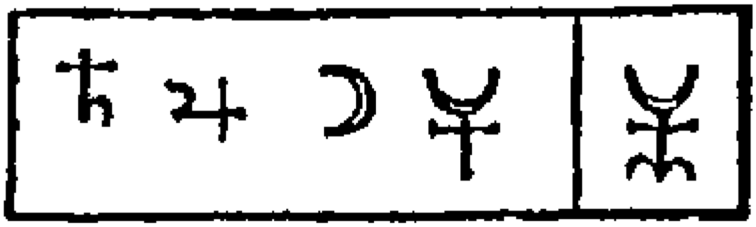
This I have said in respect of the Earth.

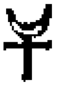
THEOREM XII


SATVRNVS.
Iupiter.
Mercurius.
Mars.
Venus.
Mercurius.

The very ancient wise men and Magi have transmitted to us five hieroglyphical signs of the planets, all of which are composed out of the signs used for the Moon and the Sun, together with the sign of the Elements and the hieroglyphical sign of Aries, the Ram, which will become apparent to those who examine these figures:

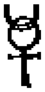
Each one of these signs will not be difficult to explain according to the hieroglyphical manner in view of our fundamental principles, already posited. To begin with, we will speak in paraphrases of those which possess the characteristics of the Moon: following that, of those which possess a solar character. When our lunar nature, by the science of the Elements, had accomplished the first revolution round our Earth, then it was called, mystically, Saturn.

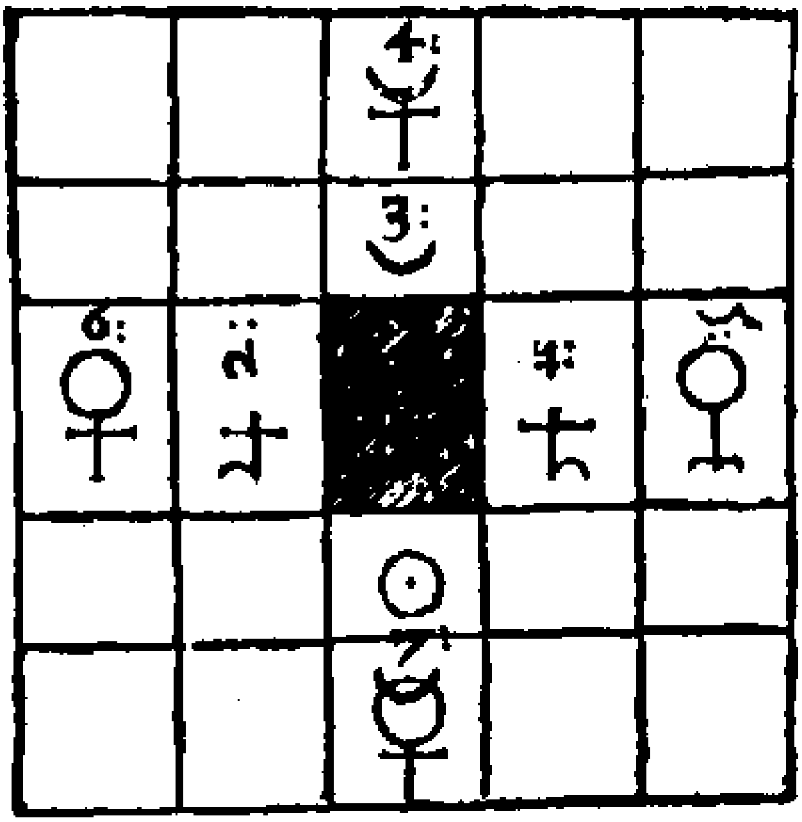


Afterwards, at the following revolution, it was named Jupiter, and holds a very secret figure. Then the Moon, developed by yet a third journey, was represented very obscurely again by this figure which it was their custom to call Mercury . You see how this is Lunar. That it must be conducted through a fourth revolution will not be contrary to our most secret design, whatever certain sages may say. In this manner the pure magical spirit, by its spiritual virtue, will perform the work of the albification at the place of the Moon; to us alone and as it were in the middle of a natural day he will speak hieroglyphically without words, introducing and imprinting these four geogonic figures in the pure Earth very simply prepared by us: this last figure being in the middle of all the others.

THEOREM XIII

Now regard the mystical character of Mars! Is it not formed from the hieroglyphs of the Sun and Aries, the magistery of the Elements partly intervening? And that of Venus -- I wish to know is it not produced from that of the Sun and the Elements according to the best exponents? Therefore, the planets look towards the solar periphery and the work of revivification.

In the progression we will notice this other Mercury  will appear who is truly the twin brother of the first: for by the complete Lunar and Solar magic of the Elements, the Hieroglyph of this Messenger speaks to us very distinctly, and we should examine it carefully and listen to what it says. And (by the Will of God) it is the Mercury of the Philosophers, the greatly celebrated microcosm and ADAM. Therefore, some of the most expert were inclined to place him in a position of, and give him a rank equal to, the Sun himself.



This we cannot perform in the present epoch unless we add to this coraline crystal work a certain SOUL separated from the body by the pyrognomic art. It is very difficult to accomplish this and very perilous because of the fire and the sulphur which the breath contains within it. But certainly this Soul can perform marvellous things. For example, join it by indissoluble ties to the disc of the Moon (or at least of Mercury) by Lucifer and Fire. In the third place, it is necessary that we should show (in order to demonstrate our Septenary number) that it is the Sun of Philosophers itself. You will observe the exactitude as well as the clarity with which this anatomy of our Hieroglyphic Monad corresponds to what is signified in the arcana of these two theorems.

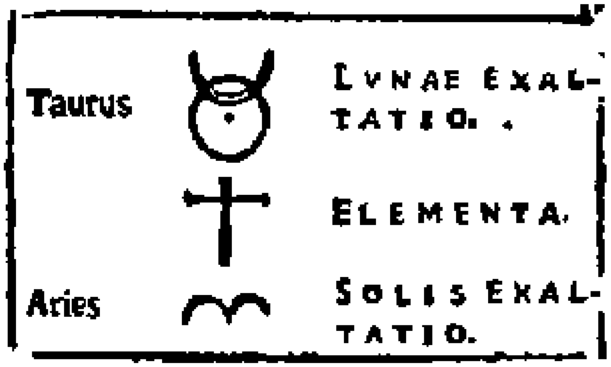
THEOREM XIV

It is therefore clearly confirmed that the whole magistery depends upon the Sun and the Moon. Thrice Greatest Hermes has repeatedly told us this in affirming that the Sun is its father and the Moon is its mother: and we know truly that the red earth (*terra lemnia*) is nourished by the rays of the Moon and the Sun which exercise a singular influence upon it.

THEOREM XV

We suggest, therefore, that Philosophers should consider the action of the Sun and the Moon upon the Earth. They will notice that when the light of the Sun enters Aries, then the Moon, when she enters the next sign, that is to say Taurus, receives a new dignity in the light and is exalted in that sign in respect of her natural virtues. The Ancients explained this proximity of the luminaries -- the most remarkable of all -- by a certain mystic sign under the name of the Bull. It is very certain that it is this exaltation of the Moon to which in their treatises the astronomers from the most ancient times bear witness. This mystery can be understood only by those who have become the Absolute Pontiffs of the Mysteries. For the same reason they have said that Taurus is the house of Venus -- that is to say, of conjugal love, chaste and prolific, for nature rejoices in nature, as the great Ostanes concealed in his most secret mysteries. These exaltations are acquired by the Sun, because he himself, after having undergone many eclipses of his light, received the force of Mars, and is said to be exalted in this same house of Mars which is our Ram (Aries).

This most secret mystery is clearly and perfectly shown in our Monad by the hieroglyphic figure of Taurus, which is here represented, and by that of Mars, which we have indicated in Theorem XII and Theorem XIII by the Sun joined to a straight line towards the sign of Aries.



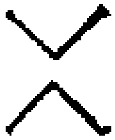
In this theory another kabbalistic analysis of our Monad offers itself, because the true and ingenius explanation is this: the exaltations of the Moon and of the Sun ate made by means of the science of the Elements.

Note. -- There are two things which should be particularly observed: first, that the hieroglyphic figure of Taurus is the same as the diphthong of the Greeks ♉ [i.e. -ou], which was always used in terminating the singular gender; secondly, that by a simple transposition of place we show the letter alpha twice, by a circle and a half-circle, being simply tangents which touch one another as shown.

THEOREM XVI

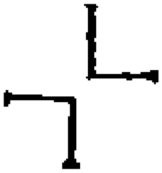
We must now, in view of our subject, philosophise for a short time upon the Cross. Our Cross may be formed of two straight lines (as we have said) which are equal one to the other -- that is to say, we cannot separate the lines except we do it by parting them so that we get equal lengths. But in the mystic distribution of the components of our Cross, we wish to use parts which are both equal and unequal. These parts show that a virtue is hidden under the power of the division of the Equilateral Cross into two parts, because they are of equal grandeur. In general, the Cross must be composed of equal right angles, since the nature of justice demands the perfect equality of the lines used in the decussation. In accordance with this justice, we propose to examine with care that which follows concerning the Equilateral Cross (which is the twenty-first letter of the Latin alphabet).

If, through the common point where the opposite angles meet in our Rectilineal, Rectangular, and Equilateral Cross, we imagine a straight line dividing it into two parts, then on either side of the line thus traversed we find the parts are perfectly equal and similar. And these parts are similar in shape to that letter of the Romans which is regarded as the fifth of the vowels, and which was frequently used by the most ancient Latin philosophers to represent the number five.



This, I conceive, was not done by them without good reason, because it is in fact the exact half of our Decad. Of these parts of the figure thus duplicated by the hypothetical division of the Cross, we must conclude it to be reasonable that each part represents the quinary, although one is upright and the other reversed in imitation of the multiplication of the square root which comes in here in a marvellous way as the circular number, that is to say, the quinary, from which we find the number twenty-five is produced (because this letter is the twentieth of the alphabet and the fifth of the vowels).

We will now consider another aspect of this same Equilateral Cross -- that which follows is based upon the position shown in our Monadic Cross. Let us suppose a similar division of the Cross into two parts be made as in the drawing.



Now we see the germinating shape of another letter of the Latin alphabet -- the one upright, the other reversed and opposite. This letter is used (after the ancient custom of the Latins) to represent the number fifty. From this, it seems to me, we establish our Decad of the Cross, for this is placed at the summit of all the mysteries, and it follows that this Cross is the hieroglyphic sign of perfection. Therefore, enclosed within the quinary force is the power of the Decad, out of which comes the number fifty as its own product.

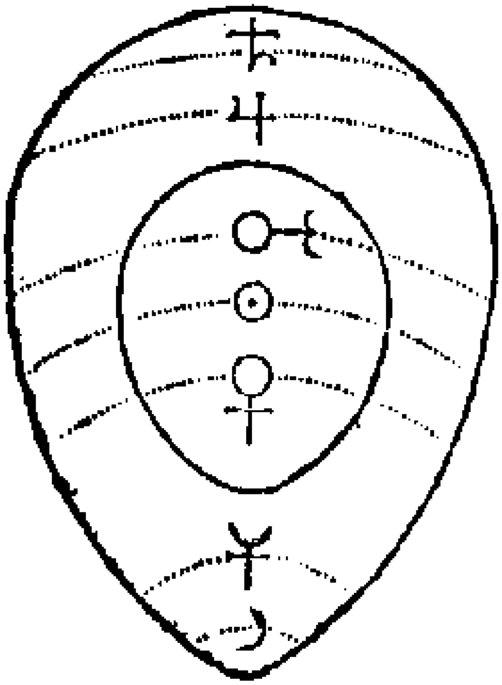
Oh, my God, how profound are these mysteries! and the name E L is given to this letter! And for this very reason, we see that it responds to the decadal virtue of the Cross, because, starting from the first letter of the alphabet, L is the tenth letter, and counting backwards from the letter X, we find that it falls into the tenth place, and since we show that there are two parts of the Cross, and considering now their numerical virtue, it is quite clear how the number one hundred is produced. And if by the law of squares these two parts be multiplied together, they give a product of 2500. This square compared with the square of the first circular number, and applied to it, gives a difference of one hundred, which is the Cross itself explained by the square of its Decad, and is recognised as one hundred. Therefore, as this is contained within the figure of the Cross, it also represents unity. By the study of these theories of the Cross, the most dignified of all, we are thereby induced to utilise this progression, viz. one -- ten -- one hundred, and this is the decadal proportion of the Cross as it appears to us.

THEOREM XVII

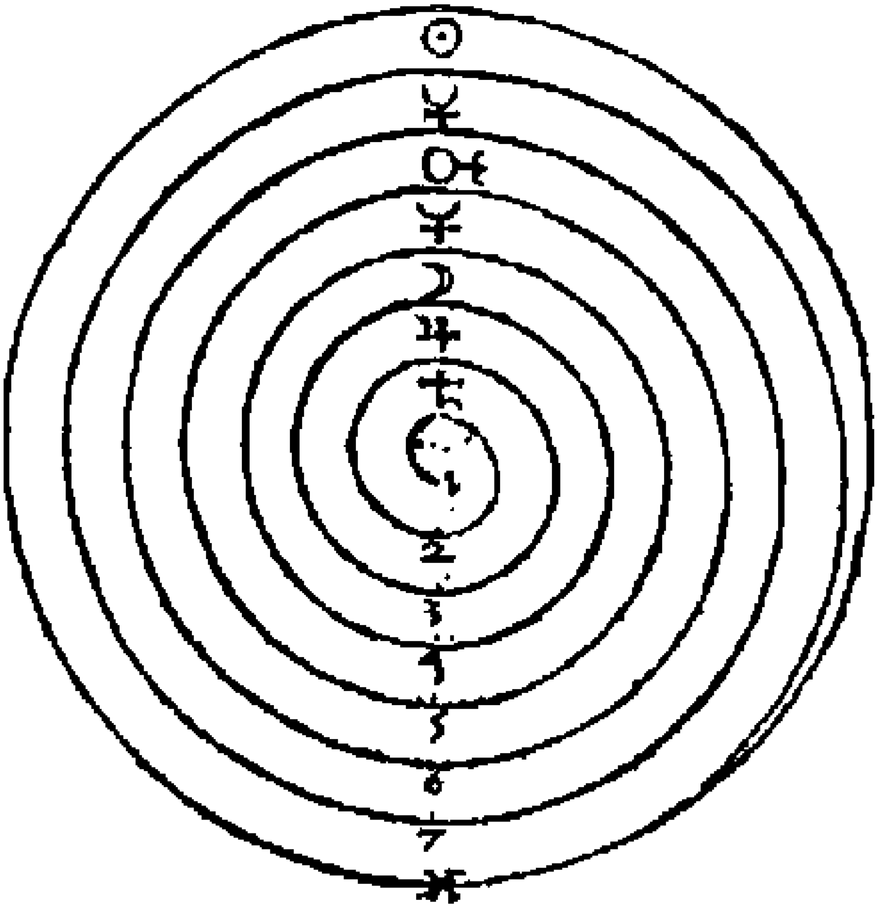
After a due study of the sixth theorem it is logical to proceed to a consideration of the four right angles in our Cross, to each one of which, as we have shown in the preceding theorem, we attribute the significance of the quinary according to the first position in which they are placed, and in transposing them to a new position, the same theorem shows that they become hieroglyphic signs of the number fifty. It is quite evident that the Cross is vulgarly used to indicate the number ten, and further, it is the twenty-first letter, following the order of the Latin alphabet, and it is for this reason that the sages amongst the Mecubales designated the number twenty-one by this same letter. In fact, we can give a very simple consideration to this sign to find out what other qualitative and quantitative virtues it possesses. From all these facts we see that we may safely conclude, by the best kabbalistic computation, that our Cross, by a marvellous metamorphosis, may signify for the Initiates two hundred and fifty-two. Thus: four times five, four times fifty, ten, twenty-one and one, which added together make two hundred and fifty-two. We can extract this number by two other methods as we have already shown: we recommend to the Kabbalists who have not yet made experiments to produce it, not only to study it in its conciseness, but also to form a judgment worthy of philosophers in regard to the various permutations and ingenious productions which arise from the magistery of this number. And I will not hide from you a further memorable mystagogy: consider that our Cross, containing so many ideas, conceals two further letters if we examine carefully their numerical virtues after a certain manner, so that, by a parallel method following their verbal force with this same Cross, we recognise with supreme admiration that it is from here that LIGHT is derived (LUX), the final word of the magistery, by the union and conjunction of the Ternary within the unity of the Word.

THEOREM XVIII

From our Theorems XII and XIII it may be inferred that celestial astronomy is the source and guide of the inferior astronomy. Before we raise our eyes to heaven, kabbalistically illuminated by the contemplation of these mysteries, we should perceive very exactly the construction of our Monad as it is shown to us not only in the LIGHT but also in life and nature, for it discloses explicitly, by its inner movement, the most secret mysteries of this physical analysis. We have contemplated the heavenly and divine functions of this celestial Messenger, and we now apply this co-ordination to the figure of the egg. It is well known that all astrologers teach that the form of the orbit traversed by a planet is circular, and because the wise should understand by a hint, it is thus that we interpret it in the hieroglyph shown, which conforms in every detail with all that has gone before.



Here you will note that the miserable alchemists must learn to recognise their numerous errors and to understand what is the water of the white of egg, what is the oil of the yoke of egg, and what we mean by calcined egg-shells. These inexpert impostors must learn in their despair to understand what are meant by these and many other similar expressions. Here we have shown almost all the proportions which correspond to Nature herself. This is the same Eagle's Egg which the scarab formerly broke because of the injury which the cruelty and violence of this bird caused to timid and primitive man, for this bird pursued some of them who were running to the cavern where the scarab dwelt, to implore his aid. The scarab wondered in what manner he alone could revenge such insolence, and, being of an ardent character, prepared to accomplish his purpose by constancy and determination, for he was short of neither power nor intelligence. The scarab pursued the eagle resolutely and made use of this very subtle trick: he let fall his ordure in the bosom of Jupiter where the egg was deposited, with the result that the God in getting rid of it threw the egg to the ground, where it was broken. The scarab by this method would have completely exterminated the whole family of eagles from the Earth had not Jupiter, in order to avoid such a calamity, resolved that, during that part of the year when the eagles watch over their eggs, no scarab should come flying near them. Therefore, I counsel those who are ill-treated by the cruelty of this bird, that they learn the very useful art from these solar insects (Heliocantharis) who live concealed and hidden for very long periods of time. By these indications and signs, for which they should be very thankful, they themselves will be able to take vengeance on their enemy. And I affirm (O King!) that it is not Aesop but Oedipus who prompts me, for he presented these things to worthy souls, and ventured for the first time to speak of these supreme mysteries of Nature. I know perfectly well that there have been certain men who, by the art of the scarab, have dissolved the eagle's egg and its shell with pure albumen and have formed thereby a mixture of all; afterwards they have reduced this mixture to a yellow liquid, by a notable process, viz. by a ceaseless circulation just as the scarabs roll their balls of earth.



By this means the great metamorphosis of the egg was accomplished; the albumen was absorbed during a great many revolutions round the heliocentric orbits, and was enveloped in this same yellow liquid. The hieroglyphic figure shown here, of this art, will not displease those who are familiar with Nature.

We read that during the early centuries, this art was much celebrated amongst the most serious and ancient Philosophers, as being certain and useful. Anaxagoras performed the magistery and extracted therefrom an excellent medicine, as you may read in his book.

He who devotes himself sincerely to these mysteries will see clearly that nothing is able to exist without the virtue of our hieroglyphic Monad.

THEOREM XIX

The Sun and the Moon shed their corporeal forces upon the bodies of the inferior Elements, much more so than all the other planets. It is this fact which shows, in effect, that in the pyrognomic analysis all metals lose the aqueous humour of the Moon as well as the igneous liquor of the Sun, by which all corporeal, terrestrial, and mortal things are sustained.

THEOREM XX

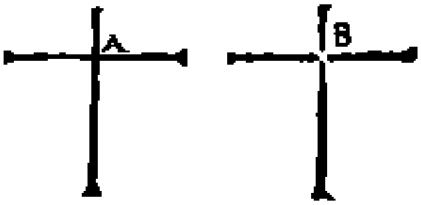
We have shown sufficiently that for very good reasons the Elements are represented in our Hieroglyph by the straight lines, therefore we give a very exact speculation concerning the point which we place in the centre of our Cross. This point cannot by any means be abstracted from our Ternary. Should anyone who is ignorant of this divine learning, say that in this position of our Binary the point can be absent, we reply, he may suppose it to be absent, but that which remains without it will certainly not be our Binary; for the Quaternary is immediately manifested, because by removing the point we discontinue the unity of the lines. Now, our adversary may suppose that by this argument we have reconstructed our Binary; that in fact our Binary and our Quaternary are one and the same thing, according to this consideration, which is manifestly impossible. The point must of necessity be present, because with the Binary it constitutes our Ternary, and there is nothing that can be substituted in its place. Meanwhile he cannot divide the hypostatic property of our Binary without nullifying an integral part of it. Thus it is demonstrated that it must not be divided. All the parts of a line are lines. This is a point, and this confirms our hypothesis. Therefore, the point does not form part of our Binary and yet it forms part of the integral form of the Binary. It follows that we must take notice of all that is hidden within this hypostatic form and understand that there is nothing superfluous in the linear dimension of our Binary. But because we see that these dimensions are common to both lines, they are considered to receive a certain secret image from this Binary. By this we demonstrate here that the Quaternary is concealed within the Ternary. O God! pardon me if I have sinned against Thy Majesty in revealing such a great mystery in my writings which all may read, but I believe that only those who are truly worthy will understand.

We therefore continue to expound the Quaternary of our Cross as we have indicated. Seek diligently to discover whether the point may be removed from the position in which we first find it. The mathematicians teach that it may be displaced quite simply. At the moment when it is separated the Quaternary remains, and it becomes much more clear and distinct to the eyes of all.

This is not a part of its substantial proportions, but only the confused and superfluous point which is rejected and removed.

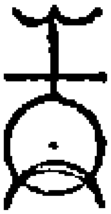
O Omnipotent Divine Majesty, how we Mortals are constrained to confess what great Wisdom and what ineffable mysteries reside in the Law which Thou hast made! Through all these points and these letters the most sublime secrets, and terrestrial arcane mysteries, as well as the multiple revelations of this unique point, now placed in the Light and examined by me, can be faithfully demonstrated and explained. This point is not superfluous within the Divine Trinity, yet when considered, on the other hand, within the Kingdom of the four Elements it is black, therefore corruptible and watery. O thrice and four times happy, the man who attains this (almost copulative) point in the Ternary, and rejects and removes that sombre and superfluous part of the Quaternary, the source of vague shadows. Thus after some effort we obtain the white vestments brilliant as the snow.

Oh, Maximilian! May God, through this mystagogy, make you or some other scion of the House of Austria the most powerful of all when the time comes for me to remain tranquil in Christ, in order that the honour of His redoubtable name may be restored within the abominable and intolerable shadows hovering above the Earth. And now for fear that I myself should say too much I shall immediately return to the burden of my task, and because I have already terminated my discourse for those whose gaze is centred within the heart, it is now necessary to translate my words for those whose heart is centred within their eyes. Here, therefore, we can represent in some measure in the figure of the Cross that which we have already said. Two equal lines are equally and inequally crossed through the point of necessity which you see in A.

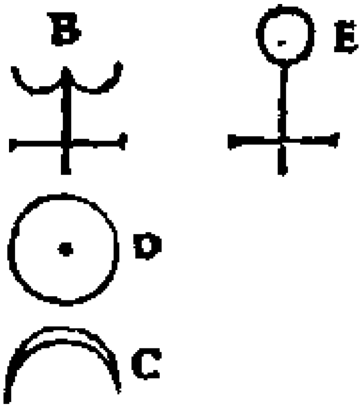


The four straight lines, as in B, produce a sort of vacuum where they are withdrawn from the central point, which was their common condition, in which state they were not prejudical, the one to the other. This is the path by which our Monad, progressing through the Binary and the Ternary into the purified Quaternary, is reconstituted within itself, united in equal proportions, and which now shows that the whole is equal to its combined parts, for during the time that this takes place our Monad will not admit of other units or numbers, because it is self-sufficient, and exactly so, within itself; absolute in all numbers in the amplitude of which it is diffused, not only magically but also by a somewhat vulgar process employed by the artist, which produces great results in dignity and power within this selfsame Monad, which is resolved into its own first matter; whilst that which is foreign to its nature and to its natural hereditary proportions is segregated with the greatest care and diligence and rejected for ever amongst the imputities.

THEOREM XXI



If that which is hidden within the profundities of our Monad be brought to light, or, on the contrary, if those primary parts which are exterior in our Monad are enclosed in the centre, you will see the extent to which the philosophical transformation can be produced. We will now expound to you another local commutation of our mystical Monad, using those parts from the hieroglyphic characters of the superior planets which are immediately offered to us. Each one of the other planets for this purpose is in turn elevated to a position which was frequently assigned to them by Plato, therefore, if they are conveniently taken in this position and at this point in Aries, Saturn and Jupiter are in conjunction. By descending, the Cross represents Venus and Mercury, followed by the Sun himself with the Moon at the bottom. This will be refuted in other circles; meantime, as we have no wish to hide the philosophical treasure of our Monad, we have taken a resolution to give a reason by which the position of the Monad is by this manner displaced. Yet see! listen to these other great secrets which I know and will disclose to assist you as touching this position, which I can explain in few words. We distribute our Monad, now looked at from a different aspect, and analysed in a different manner, as is seen at B, D, C. In this new Ternary the figures C and D are known to all men, but the figure designated B is not easy of comprehension.



It is necessary to give careful consideration to the known forms D and C, which show that the essences are separated and distinct from the figure B: also we see that the Horns of the figure C are turned downwards towards the Earth. That part of D which illumines C is also towards the Earth, that is to say, downwards, in the centre of which the solitary visible point alone is truly the Earth: finally these two figures D and C turned towards the lower end give a hieroglyphic indication of the Earth. Therefore, the Earth is made to represent, hieroglyphically, stability and fixation. I leave you to judge from this what is meant by C and D: from which you may take notice of a great secret. All the qualities which we have in the first place ascribed to the Sun and the Moon can here be given a perfect and very necessary interpretation, these two stars up to now having been placed in the superior position with the horns of the Moon raised on high; but we have already spoken of this.

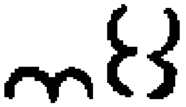
We will now examine, according to the fundamentals of our hieroglyphic Art, the nature of this third figure B. First, we carry to the Crown the double crescent of the Moon which is our Aries, turned round in a mystical manner. Then follows the hieroglyphic sign of the Elements, which is attached to it. As to why we use the double Moon, it may be explained that it is according to the matter, which requires a double quantity of the Moon. We speak of those grades of which in their experiments the Philosophers could find no more than four, amongst all created substances, that is to say, to be, to live, to feel and to comprehend (*esse, vivere, sentire et entelligere*). In saying that the first two of these Elements are found here, we say that they are called *argent vive (luna existens, viva*), all life being subject to movement, there being six principles of movement. The Cross which is attached implies that in this artifice the Elements are requisite. We have told you many times that in our theory the hieroglyph of the Moon is like a semicircle, and on the contrary the complete circle signifies the Sun, whereas here we have two semicircles separated, but touching at a common point; if these are combined, as they can be by a certain art, the product can represent the circular plenitude of the Sun. From all those things which we have considered, the result is that we can summarise, and in hieroglyphic form, offer the following:

Argent vive, which must be developed by the magistery of the Elements, possesses the power of the solar force through the unification of its two semicircles combined by a secret art.

The circle, of which we have spoken and which we designate in the figure by the letter E, is thus accomplished and formed. You will recollect, we have said that the solar degree is not delivered to us ready to our hand by Nature, but that it is artificial and not produced by Nature, it being available to us in its first aspect in accordance with its proper nature (as in B) in two parts separated and dissolved, and not solidly united in the solar body. In fact, the semi-diameter of these half-circles is not equal to the semi-diameter of D and C, but much smaller. Everyone can see this from the manner in which we have drawn them in the diagram, from which it is clear that this same B has not as great an amplitude as D and C. The proportions in the figure confirm this, being by this means transformed into a circle from B into E. Therefore, there appears before our eyes the sign of Venus alone. We have already demonstrated by these hieroglyphical syllogisms that from B we cannot obtain the true D, and that the true C is not and cannot be completely within the nature of B; therefore, this of itself is not able to become the true "Argent Vive." You may already doubt the subject of this life and of this movement, whether it is possible, in fact, to possess it naturally or not. However, as we have already explained to the wise, all those things which are said about B, in a similar manner will be at least analogical, and all that which we have briefly taught concerning C and D can be very well applied, by analogy, to this same B accompanied by its Elements. Indeed, that which we have attached to the nature of Aries, should exactly fit the case, because it carries this figure B, although reversed, at its summit, and that which is attached to the figure B, is the mystical figure of the Elements. Therefore, we see by this anatomy that from the body of our Monad alone, separated in this manner by our Art, this new Ternary is formed.

This we cannot doubt, for the reason that the members which composed it reassemble and form amongst themselves of their own free will a monadic union and sympathy which is absolute. By this means we discover amongst these members a force which is both magnetic and active.

Finally I think it well to note here, by way of recreation, that this same B shows very clearly the same proportions in the malformed and rustic letter in that it carries visible points towards the top and at the front and that these letters are three in number, otherwise they number six, summarising three times three: they are crude and malformed, unstable and inconstant, made in such a manner as to appear formed of a series of half-circles.



But the method of making these letters more stable and firm is in the hands of the literary experts. I have here placed before your eyes an infinitude of mysteries: I introduce a game but to interrupt a theory. Meanwhile I do not understand the efforts of certain people who rise up against me. Our Monad being reconstituted in its first mystical position and each one of its parts being ordered by Art, I advise and exhort them to search with zeal for that fire of Aries in the first triplicity, which is our equinoctial fire and which is the cause whereby our Sun may be elevated above his vulgar quality. Many other excellent things should also be studied in happy and wise meditations.

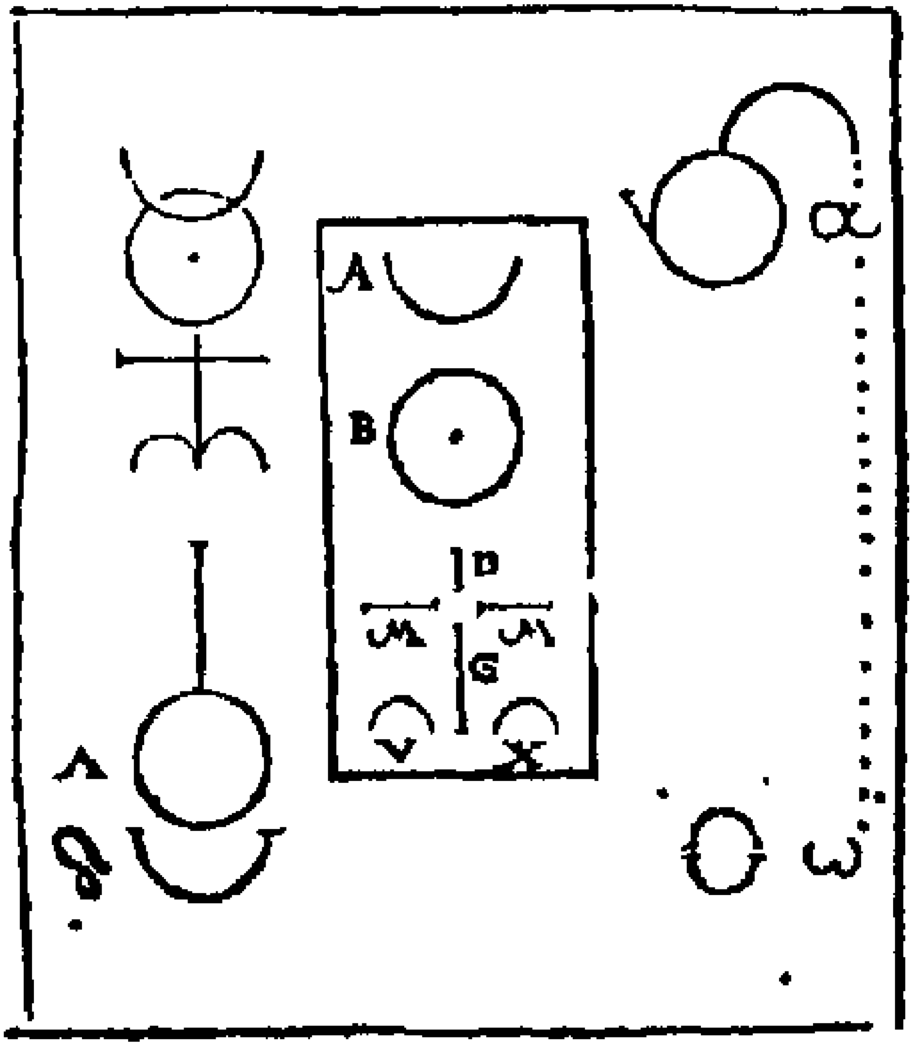
We now pass on to another subject; we wish to point the way, not only in a friendly but also in a faithful manner, to those other secrets upon which we must insist, before we lapse into silence and which, as we have said, comprise a most remarkable infinitude of other mysteries.

THEOREM XXII

It will be readily understood that the mysteries of our Monad cannot be extracted unless one is drawn towards the pharmacy of this same Monad, and that these mysteries must not be revealed to any but the Initiates. I offer here for the contemplation of your Serene Highness, the vessels of the Sacred Art which are truly and completely kabbalistic. All those lines which unite the diverse parts of our Monad are most wisely separated; we give to each one of them a special letter, in order to distinguish them one from another as you will see in the diagram.

We inform you that in "oc" [the mark in the upper right hand corner resembling the symbol for Taurus lying on it's side] is found a certain artificial vessel, formed of A and B with the line M. The exterior diameter is common to both A and B, and this is not different, as we see, from this the first letter of the Greek alphabet, except by a single transposition of the parts.

We teach the true mystical sympathy first by the line, the circle, and the semicircle, and, as we have formerly said, this symmetry can only be formed of the circle and the semicircle, which are always joined for the same mystical purpose.



It follows that λ and δ are in themselves the shapes of other vessels. That is to say, λ is made of glass and δ of earth (earthenware or clay). In the second place, λ and δ may remind us of the Pestle and Mortar, which must be made of suitable substance, in which artificial unperforated pearls, lamels of crystal and beryl, chrysolite, precious rubies, carbuncles and other rare artificial stones may be ground to powder.

Lastly, that which is indicated by the letter ω is a small vessel containing the mysteries, which is never far from this last letter of the Greek alphabet now restored to its primitive mystagogy, and which is made by a single transposition of its component parts, consisting of two half-circles of equal size. Concerning the vulgar objects and necessities which are required in addition to the vessels, and the materials out of which they should be fashioned, it would be useless that we should treat of it here. Meanwhile α must be considered as if searching for the occasion to perform its function by a very secret and rapid spiral circulation and an incorruptible salt by which the first principle of all things is preserved, or better, that the substance which floats within the vitriol after its dissolution, shows the apprentice a primordial but very transitory specimen of our work, and if he is attentive, a very subtle and most effective way to prepare the work will be revealed to him.

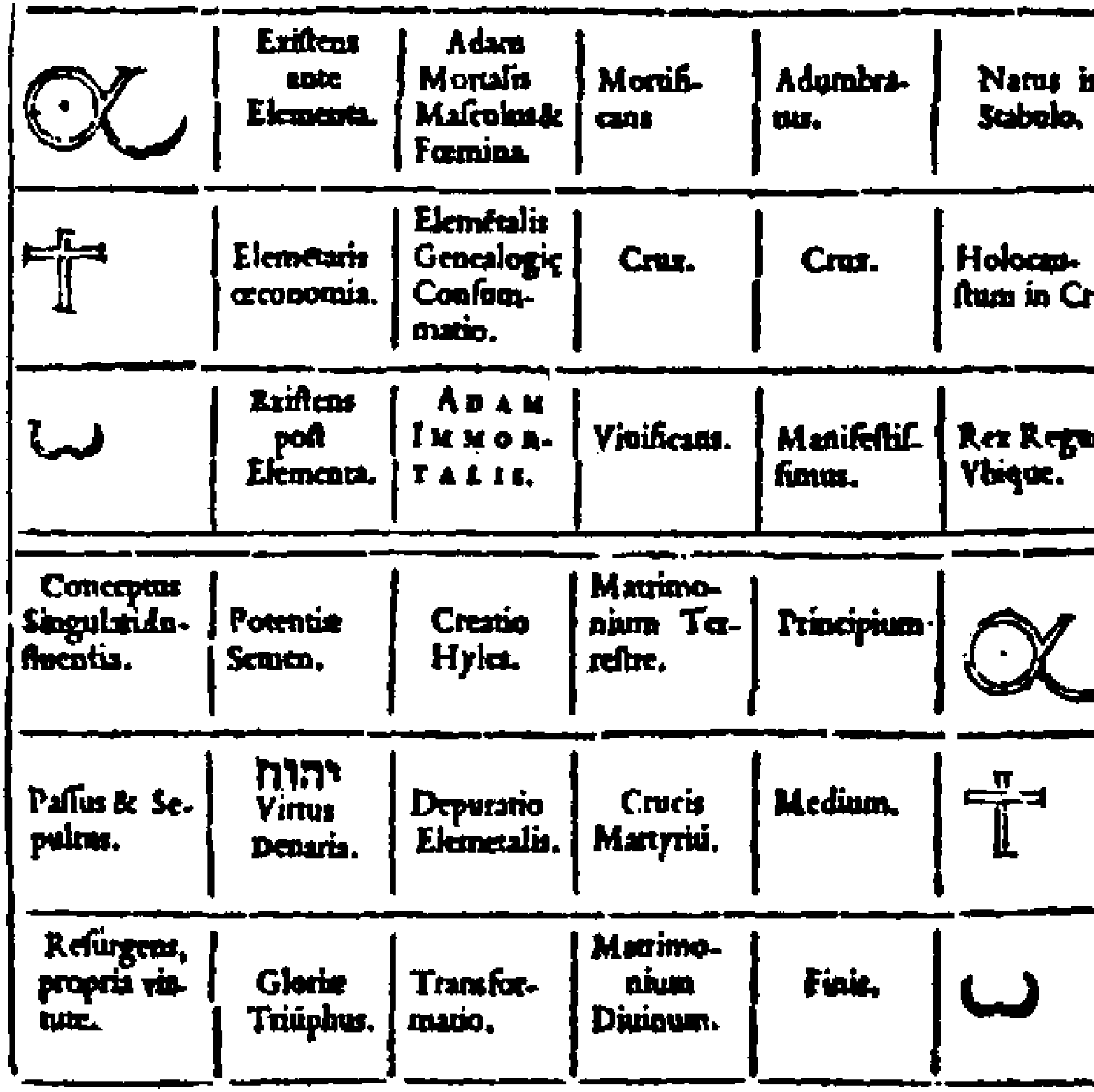
Within λ, the glass vessel, during the exercise of its particular function, all air must be excluded or it will be extremely prejudicial. The corollary of ω is the agreeable man, ready, active, and well disposed at all times.

Corollary.

Who, then, is not now able to procure the sweet and salutary fruits of this Science, which, I say, spring from the mystery of these two letters?

Some of those who would draw us away from our Garden of the Hesperides, and would make us view this a little closer as in a mirror, say that it is established that it is not formed from anything but out Monad.

But the straight line which appears in Alpha is homologous with that which, in the separation of the final analysis of our Cross, is already designated by the letter M. One may discover by these means from where the others are produced. See the scheme outlined in the table:

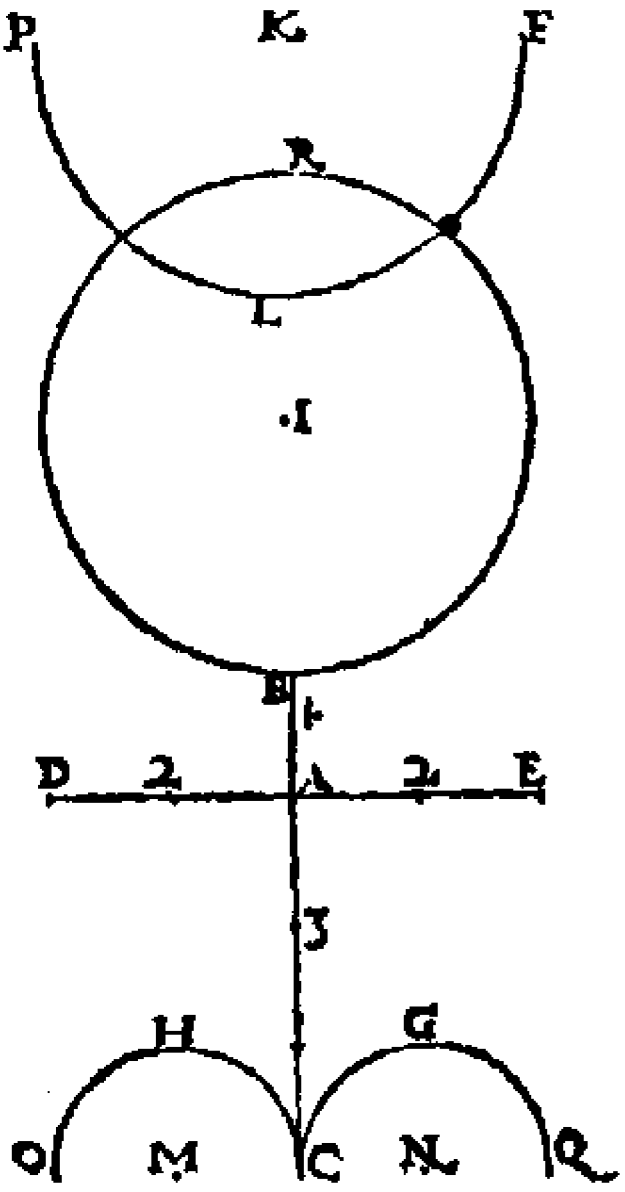


α	Exiſtens ante Elementa.	Adam Mortalis Maſculus & Fœmina.	Mortificans	Adumbratus.	Natus i Stabulo.
✝	Elementaris œconomia.	Elementalis Genealogiæ Conſummatio.	Crux.	Crux.	Holocauſtum in Cr
ω	Exiſtens poſt Elementa.	Adam Immortalis.	Viuificans.	Manifeſtiſſimus.	Rex Regu Vbique.
Conceptus Singularis Influentis.	Potentiæ Semen.	Creatio Hyles.	Matrimonium Terreſtre.	Principium.	α
Paſſus & Sepultus.	יהוה Virtus Denaria.	Depuratio Elementalis.	Crucis Martyrii.	Medium.	✝
Reſurgens, propria virtute.	Gloriæ Triūphus.	Transformatio.	Matrimonium Diuinum.	Finis.	ω

In these few words, I know that I give not only the principles but the demonstration to those who can see in them how to fortify the igneous vigour and the celestial origin, so that they may lend a willing ear to the great Democritus, certain that it is not mythical dogma but mystic and secret, according to which it is the medicine of the soul, the liberator from all suffering, and is prepared for those who wish for it and as he has taught; it is to be sought for in the Voice of the Creator of the Universe, so that men, inspired by God, and engendered anew, learn through the perfect disquisition of the mystical languages.

THEOREM XXIII

We now present in diagrammatic form the proportions already observed by us in the hieroglyphic construction of our Monad, which must be observed by those who wish to engrave them upon their seals or their rings, or to utilise them in some other manner. In the name of Jesus Christ crucified upon the Cross, I say the Spirit writes these things rapidly through me; I hope, and I believe, I am merely the quill which traces these characters. The Spirit draws us now towards our Cross of the Elements, with all the following measures which are also to be obtained by a reasoning process according to the subject-matter which it is proposed to discuss. Everything which exists under the heaven of the Moon contains the principle of its own generation within itself and is formed from the coagulation of the four Elements, unless it be the primary substance itself, and this in several ways not known to the vulgar, there being nothing in the created world in which the Elements are in equal proportion



or in equal force. But by means of our Art, they can be restored to equality in certain respects, as the wise well know; therefore, in our Cross, we make the parts equal and unequal.

Another reason is that we can proclaim either similitude, or diversity, or unity, or plurality in affirming the secret properties of the equilateral Cross, as we have said before.

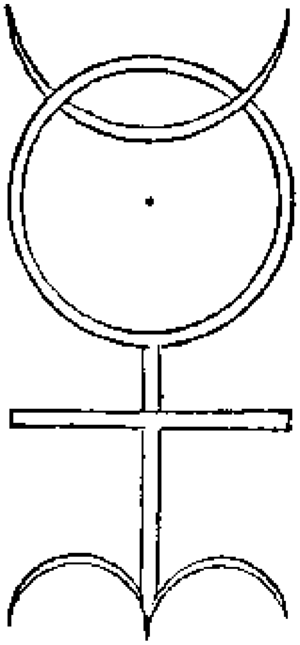
If we were to expound all the reasons which we know, for the proportions established in this way, or if we were to demonstrate the causes by another method which we have not done, although we have done so sufficiently for the Sages, we should transcend the limits of obscurity which we have prescribed, not without reason, for our discourse.

Take any point, as A for example, draw a straight line through it in both directions, as CAK. Divide the line CK at A by a line at right angles, which we will call DAE. Now select a point anywhere on the line AK, let it be B, and one obtains the primary measurement of AB, which will be the common measure of our work. Take three times the length of AB and mark off the central line from A to C, which will be AC. Now take twice the distance between AB and mark it off on the line DAE at E and again at D, in such a way that the distance between D and E is four times the distance between A and B. Thus is formed our Cross of four Elements, that is to say, the Quaternary formed by the lines AB, AC, AD, AE. Now on the line BK take a distance equal to AD up the central line to I. With this point I as a centre, and IB as the radius, describe a circle which cuts the line AK at R: from the point R towards K mark a distance equal to AB, let it be RK. From the point K draw a line at right angles to the central line on both sides, forming an angle on either side of AK, which will be PFK. From the point K measure in the direction of F a distance equal to AD, which will be KF: now with K as centre and KF as radius describe a half-circle FLP, so that FKP is the diameter. Finally, at point C draw a line at right angles to AC sufficiently long in both directions to form OCQ. Now on the line CO we measure from C a distance equal to AB, which is CM,and with M as a centre and MC as a radius we describe a semicircle CHO. And in the same manner on CQ, from the point C we measure a distance equal to AB which is CN, and from the centre N, with CN as radius, we trace a semicircle CGQ, of which CNQ is the diameter. We now affirm, from this, that all the requisite measurements are found explained and described in our Monad.

It would be well to notice, you who know the distances of our mechanism, that the whole of the line CK is composed of nine parts, of which one is our fundamental, and which in another fashion is able to contribute towards the perfection of our work: then, again, all the diameters and semi-diameters must be designated here by suppositional lines hidden or obscured, as the geometricians say. It is not necessary to leave any centre visible, the exception being the solar centre, which is here marked by the letter I, to which it is unnecessary to add any letter. Meanwhile those who are adept at our mechanism can add something to the solar periphery, by way of ornament and not by virtue of any mystical necessity: for this reason it has not been formerly considered by us. This something is a boundary ring, necessarily a line parallel to the original periphery. The distance between these parallels may be fixed at a quarter or a fifth part of the distance AB. One may also give to the crescent of the Moon a form which this planet frequently assumes in the sky, after her conjunction with the Sun -- that is to say, in the form of the Horns, which you will obtain if from the point K in the direction of R you measure the distance just mentioned, *i.e.* the fourth or fifth part of the line AB, and if from the point thereby obtained, as a centre, you trace with the original lunar radius the second part of the lunar crescent, which joins the extremities at both ends of the first semicircle. You may perform a similar operation in respect of the positions M and N when erecting the perpendicular at each one of these centre points; we can use the sixth part of AB or a little less, from which point, as the centre, we describe two other semicircles, using the radius of the two first, MC and NC.

Lastly, the parallels may be traced at each side of the two lines of our Cross, each side at a distance from the centre line of one-eighth to one-tenth part of the distance AB, in such a way that our Cross be in this manner formed into four superficial lines where the width is the fourth or the fifth part of this same line AB.

I have wished in some way to sketch these ornaments in the figure which each one may reproduce according to his own fancy. It is a condition, however, that you do not commit any fault, however small, against the mystical symmetry for fear of introducing by your negligence a new discipline into these hieroglyphic measurements; for it is very necessary that during the succeeding progression in time they must be neither disturbed nor destroyed. This is much more profound than we are able to indicate, even if we wished to do so, in this small book, for we teach Truth, the daughter of Time, God willing.



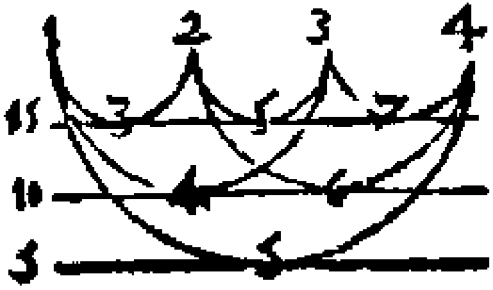
We will now expound methodically certain things which you may find on your way by practising the proportions of our Monad. Then we will show by many examples the existence of four lines corresponding to the four lines of our Cross, and which in this consideration we are not able simply to announce, because of the proportions and the particular and mystical results which are produced in another fashion, from the Quaternary of these same lines. And thirdly, we will show that there exist within Nature certain useful functions determined by God by means of numbers, which we have happily obtained and which are explained either in this theorem, or in others, contained in this little book.

Finally, we will insert other things in an opportune place which, if they are conveniently understood, will produce fruits most abundantly.

We now abruptly conclude.

24 possible permutations.

Of the Pythagorean quaternary



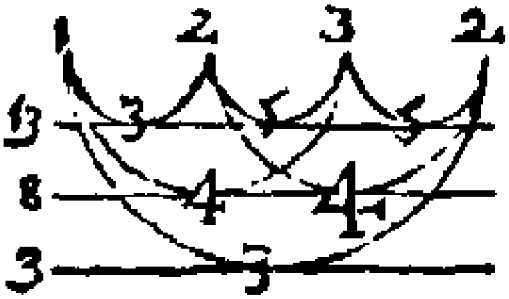
The Pythagorean sum is 10.

A complete addition of the parts yields 30.

Take the same proportion which is shown in numbers when written in the natural order, after the first Monad, then from the first to the last make a continuous multiplication -- that is to say, the first by the second, the product of these two by the third, and this product by the fourth, and so on until the last; the final product determines all the Metatheses possible, in respect of the proportion in space, and for the same reason in proportion to diverse objects as you wish.

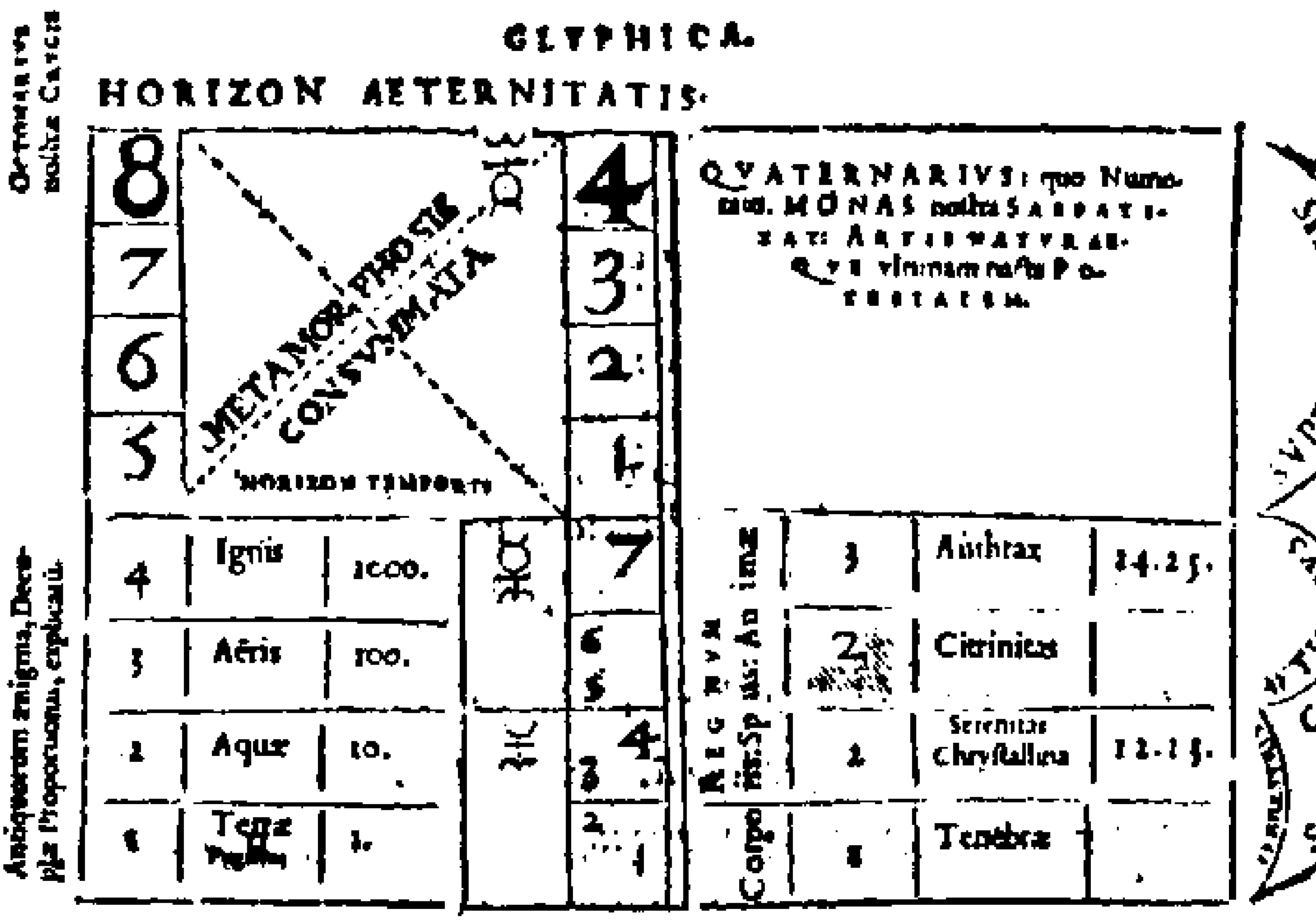
I tell thee, O King, this operation will be useful unto thee in many circumstances, whether in the study of Nature or in the affairs of the government of men; for it is that which I am accustomed to use with the greatest of pleasure in the Tziruph or Themura of the Hebrews.

Of the artificial quaternary



- a continuous multiplication yields 12.
- a simple addition yields 8. (1, 7; 4, 3)
- the sum of a complete addition of the parts is -- 24, a number which is the same in any possible transposition of the quaternary, and which designates the physical purity and highest quality of gold, (namely that) of 24 carat when one has it, by itself, above ground.

I know that many other powerful numbers may be produced out of our Quaternary, by virtue of arithmetic and the power of numbers. Yet he who does not understand that a very great obscurity has by this method been illuminated by those numbers which I have drawn out which have nature and distinction amongst such a multitude, will not be able to estimate their meaning, which is obscure and not to the point. How many will find in our numbers the authority which we have promised for the weight of the Elements; for the statements regarding measurements of time; and for the certainty of proportions which may be assigned to the powers and forces of things? All this you should study in the two preceding diagrams.


GLYPHICA.
HORIZON AETERNITATIS.
METAMORPHOSIS CONSUMMATA
HORIZON TEMPORIS
8
7
6
5
4
3
2
1
QUATERNARIUS: quo Numeramus. MONAS nostra SABBATIZAT: ARTIS NATURAE
Ignis
1000.
Aeris
100.
Aquae
10.
Terrae
1.
Anthrax
14.25.
Citrinitas
Serenitas Chrystallina
12.15.
Tenebrae
REGNUM
Congeries Spiritus: Ad imae

Many things may be deduced from the diagrams which, it is preferable, should be studied silently rather than divulged openly in words. Meantime, let us inform you of one thing, amongst many others, disclosed now for the first time by us, in respect of this new Art; to wit, we have here established a rational cause by virtue of which the Quaternary with the Decad, in a certain manner, terminate the numerical series. We affirm that this cause is not exactly that which was described by the Masters who have preceded us, but just as we have stated it here. This Monad has been integrally and physically restored to itself -- that is to say, it is truly the Monad Unitissima, the proved unity of the images; and it is not within the power of Nature, neither can we by any art promote in it any movement or any progression whatsoever, unless it be by four super-celestial cycles or revolutions, and from this Monad is engendered that which we wish to note as the manner and course of its eminence; and for this reason, that there is not in the elemental world, nor in the celestial or super-celestial worlds, any created power or influence which cannot be absolutely favoured and enriched by it.

It was because of the true effect of this that four illustrious men, friends of Philosophy, were upon an occasion together in the great work. One day they were astonished by a great miracle in this thing, and forthwith dedicated themselves from that day forward to sing praises to God and to preach the thrice Mighty because He had given them so much wisdom and power and so great an Empire over all other creatures.

THEOREM XXIV

Just as we commenced the first theorem of this little book with the point, the straight line, and the circle, and have extended it from the Monadic point to the extreme linear efflux of the Elements in a circle, almost analogous to the equinoctial which makes one revolution in 24 hours, so now at last we consummate and terminate the metamorphosis and the metathesis of all possible contents of the Quaternary defined by the number 24 by our present twenty-fourth theorem, to the honour and Glory of Him, as witnesseth John the Archpraesul of the Divine Mysteries, in the fourth and last part of the fourth chapter of the Apocalypse, who is seated on His Throne, around and in front of which the four animals, each with six wings, chant night and day without repose: "Holy, Holy, Holy is the Lord God Omnipotent, who was, is and is to come," the same as the 24 ancient ones in the 24 seats placed in the circle, adore Him and prostrate themselves, having cast their Crowns of gold to earth, saying: "Worthy art Thou, O God, to receive Glory, Honour, and Virtue, because Thou hast created all things, and out of Thy Will they have been created."

Amen, says the fourth letter.
Δ :

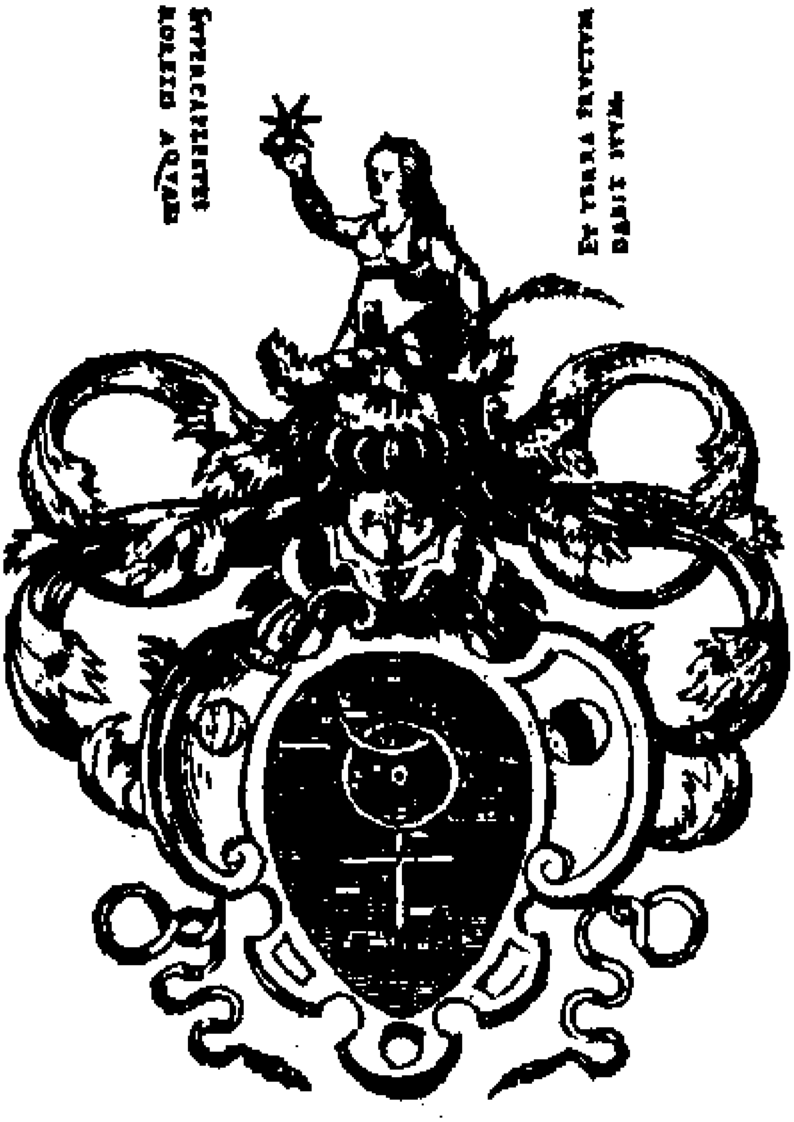
He to whom God has given the will and the ability to know in this way the Divine mystery through the eternal monuments of literature and to finish with great tranquillity this work on the 25th January, having commenced it on the 13th of the same month.

In the year 1564 at Antwerp.

INTELLECTVS
IVDICAT
VERITATEM

Contextus ad Punctum.

Here the vulgar eye will see nothing but Obscurity and will despair considerably.


Et terra fructum
dabit suum

Compendium Heptarchiæ Mysticæ

of Dr. John Dee

Edited by Joseph H. Peterson, © Copyright 1999.

Introduction

This book consists of detailed instructions for communicating with angels and employing their aid for practical purposes. Written in the form of a personal Grimoire, or handbook of magic, it consists of excerpts and elaborations from Dee's detailed records of his "mystical exercises" found in *Mysteriorum Libri Quinque*. For the most part it is a draft version of Dee's slightly better known work, *De Heptarchia Mystica*, and like it describes details of Dee's and Kelley's magical workings that occurred prior to the well known records published by Meric Casaubon (as *A True and Faithful Relation of what passed for many yeers between Dr. John Dee ... and some spirits*, 1659.) The latter, of course, was used and elaborated on by the founders of the Golden Dawn, and has come to be known as Enochian magic.

The present manuscript is in Dee's own handwriting, and is now preserved in the British Library under the catalog number Additional MS. 36674. While very similar to *De Heptarchia Mystica*, to my knowledge this text has never been published or studied at length. The manuscript is the most difficult to read Dee manuscript I've examined; it contains some of Dee's worst handwriting, and is very faded and damaged in places. Nevertheless, I believe it has been worth the effort of editing, as it contains some valuable material not found elsewhere.

Of special interest are the details it fills in from the lost beginning of *Quartus Liber Mysteriorum*, which provide insight into the mysterious *Covenant Table*, the ornate chair, and the globe used thereafter. It also assigns planets to the Filij lucis ("sons of light") and the Filij filiorum ("sons of the sons"). There is also a table of letters with 24 columns and 13 rows, which I have not identified in any other source, and may be unique.

This text also allows us to fix its date, May 30, 1588. It was a time when few spiritual actions were recorded, while Dee was still on the Continent (he returned to England in 1589.) A few days earlier Dee recorded in his diary that Edward Kelley "did open the great secret to me, God be thanked!"

This manuscript also offers some insight into Dee's editorial process. I have consequently included all of Dee's editorial marks, crossed out text (here indicated ~~in strikeout font~~), and intralinear corrections (here indicated in $^{\text{superscript font}}$).

My editorial notes, and damaged text filled in from Sl. 3188 and Sl. 3191 are indicated by {} since Dee uses [].

-J.H. Peterson

^Compendium Heptarchiæ Mysticæ;^ Diuinis (ip{sius} Creationi{onis} stabilitæ legibus ~~Diuinis~~.

Cap. 1.

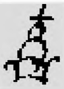
¶ Of the Title, and generall contents of this boke, some nedefull {Testimonies}

Δ {Sapi}entia ædificavit {sib}i domum: excidit {co}lumnas Septem. Prouerb. 9. {"Wisdom has built her house, she has set up her seven pillars." Pr.9.}

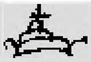
Beware of wauering: Blot out suspition of vs. for we are gods Creatures, that haue Raigned, do raigne, and shall raigne for euer. All our Mysteries shalbe known vnto you. &c. Behold, these things and their mysteries shalbe known vnto you, reserving the secrets of him that raigneth for euer. [the voyce of a Multitude answered, singing, Whose name, is great for euer]

{Anno} 1582. Novemb. 16. {B}ralges, the last of 7 Princis {co}ncluding the first {bo}ke with his words. {Sl.3188, pp. 80}

Open your eyes, and you shall see from the highest to the lowest. The peace of God be vppon you.


King Carmara, straight way sayd as followeth.

Venite, gradatim repetamus opera Dei, &c.
[Δ Lib° 1° Principes solu~ loquebă{tur} ... secundo Reges, proxime (?).]

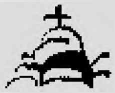

King Carmara, Nouemb. 17 {Sl.3188, pp. 81}

Vnus est Deus, et vnum est opus nrm.

[Very many cam vppon the convex superfices of the Transparent globe and sayd] Parati sumus servire Deo nostro.

Hagonel

This work shall haue relation to tyme present, and present vse. To Mysteries far exceding it: And finally, to a purpose and Intent, Wherby the Maiestie and Name of God, shall, and may, and, of force must appeare; with the Apparition of his wonders, and mervayles yet unhard of. Dixi.


Camara, Novemb: 19, {Sl.3188, pp. 92}

Δ -- Note As Vriel and Michael at the begynning of this Art, were present and gaue Authoritie to Carmara to order the whole: so, at the Conclusion they appered againe, and Raphaël with them: and Michael concluded the ^second boke with these words: ¶Mercifull is our God, and glorious is his Name: which Chuseth his Creatures, according to his owne secret Iudgment and good pleasure. This Arte is the first part of a Threfold Arte, ioyning man, (with the knowledg of the 1. World, the 2. Gouernment of his Creatures, and the 3. Sight of his Maiestie) Vnto him, (ô I say, vnto him) which is Strength, Medicine, and Mercy, to those that feare him. Amen.	Michael, Novemb. 19.
Thow hast a work of Three proportions in Esse, of Seuen in forme: which is (of it self) diuided by a number Septenarie. Of the Cowrse, estate, and detemination of things above, things next, and things below: which of it self is pure, perfect, and without blemish. &c.	King Carmara, Nouemb. 21. in Appendix to the second boke.
Ô God, how easy is this first understanding? Thow hast byn told perfectly, playnely, and absolutely, not onely the Condition, dignitie, and estate of All things that God hath framed: But allso withall, thow wart deliuered, the most perfect forme and vse of them. &c.	Carmara, Novemb. 21.
Euen as God is iust, his iudgments true, his mercyes unspeak{able,} so are we the True messagers of God: and our words are true in his Mercy, for euer. Glory, (ô Glory) be to thé, ô most High God. Δ -- Amen.	King Carmara, die 17 Novemb. {Sl.3188, pp. 85} {Several additional paragraphs appear in HM, Sl. 3191.}
He that standeth in the myddst of the Globe signifieth NATURE: whereuppon in the first point, is the use and practise of this work: That is to say, as concerning the first part, for it is sayde: The boke conteyneth three kinds of knowledges. • The knowledge of god truely • The number & doing of his Angells perfectly • The begynning and ending of Nature Substantially.	Uriel, May 5, 1583. {Sl. 3188, pp 180}

Cap. 2

Δ Of John Dee his principall, and (in manner) peculiar Interest, to exercise the Doctrine ~~of the boke~~ Heptarchicall.

Vltima est hæc ætas vram, quæ tibi revelata erit.	{Anno 1582 Uriel, Nouemb.} 15
The Mysteries of God haue a tyme: and behold, thow Δ art provyded for that tyme.	Michael
The Sonnes of men Δ light, and theyr Sonnes are subiect unto my commanndement: This is a Mys{terie:} I haue spoken of it. Note it thorowghly: they are my Servants. By them Thow Δ shalt work mervayles.	Hagonel, {No}vemb. 16.
There are kings fals and uniust, whose powre as I haue augmented Δ subuerted and destroyed, So shallt Thow.Δ.	Hagonel, {No}vemb. 16.
The second Assembly were the Governors of the Erth, whose glory, (if they be good) the weapons we haue towght thé Δ, will augment, and consequently, (yf they be evyll,) pervert.	..dem, eodem, tempore.
I am Bornogo. This is my Seale, this my true Character. What thow Δ desyrest in me, shalbe fullfilled. Glory to God.	Bornogo, {No}vemb. 16.
Behold, Behold, lo Behold my mighty powre consisteth in thys. Lerne wisdome by my words. This is wrowght for thy Δ erudition, what I instruct {hm: entrust} thé from God. Loke unto thy charge truely: Thow art yet dead. Thow shallt be revyved. But oh, blesse god truely. The blessing that God giveth me, I will bestow uppon thé, by permission {hm: "omission"}. Ô how mighty is our god, which walked on the waters, which sealed me with his name. Whose Glory is withoute ende. Thow hast written me, but yet dost not know me. Use me in the name of God: I shall at the tyme appoynted be ready. I will manifest the works of the Seas: and the miracles of the Deape, shall be known.	{B}efafes, {eo}dem die
Behold, thow desyrest, and art syck with desyre: I am the disposer thowgh not the composer of Gods Medicines. Thow desyrest to be cumforted ~~in thy labors~~ and strengthened in thy labors: I mynister ^unto thé the strength of God. What I say is not of my self: neyther that which is	Carmara, die 17. {No}uemb.

sayd to me, is of them selves, but it is sayd of him which liueth for euer. These Mysteries hath God lastly, and of his great Mercyes graunted unto thee. I haue answered thy dowting mynde. Thow shailt be glutted, yea filled, yea thow shalt swell and be puffed up with the perfect knowledge of Gods Mysteries in his mercies.

Abuse them not. Be faithfull, Use Mercy. God shall enriche thé: Banish wrath: yt was the first*, and is the greatest commaundment. I rayng by him: and live by him, which raynetgneth and liueth for euer.

{* A}nnael gaue me ..e as ... appeares Anno 1581.

I haue shewed thé perfectly: Behold I teach thé agayn: O how mercifull is God that revealeth so great Secrets to flesh and blud. Thow hast 42 letters. Thy Tables last, conteyn so many &c.

{C}armara. {di}e 17 Novemb.

Whan thow wilt work for any thing apperteyning unto the estate of a good King: Thow must first call uppon him, which is theyr prince. Secondly the ministers of his powre ar six &c.

{C}armara eodem tempore.

In owtward sense, my words are true: I speak now of the use of one of the first, that I spak of; or manifested yesterday. Sayd I not, and shewed I not, which had the government of Princes? for as it is a Mysterie to a farder matter, so is it a purpose to a present use. Yf it rule worldly princis, how much more shall it work with the Princis of Creation? Thow desyrest use. I teach use. And yet the Art is to the farder understanding [168r] of all sciences, that are past, present, or yet to come.

{eodem} tempore.

Frute hath farder vertue, then onely in the eating: Gold his {farder} condition, property and quality, then in melting, or common use. Kings there are in Nature, with Nature, and above Nature. Thow {art} Dignified. &c.

Last of all thy Ryng, which was appointed thé with the Lamyne comprehending the forme* of thy own name. Which is to be made in pf{ect} gold: as is affore sayde.

{vi}de A° ... {Ca}rmara: {eo}dem tempore.

Thow shalt be cumforted. But respect the world to come: Whereunto thow art provyded, and for what ende: and that, in what tyme. Serve god truely, Serve him justly. Great care is to be had, with those that meddle with princis affayres: Much more consideration, with whome thow

*E.K.

shallt meddle, or use any practise. But God hath shadowed thé from destruction. He preserveth his faithful, and shaddoweth the iust, wth a sheld of honor. None shall enter into the knowledg of thes mysteries with thé, but this worker* &c.

Finally God doth enriche thé with knowledg: and of thy self hath given the understanding of these worldly vanities. He is mercifull: And we his good Creatures, neyther haue, do, nor will forget thé. God doth bless you both: whose mercy, goodnes and grace, I pronownce and utter uppon you. I haue sayd.

Dee, Dee, Dee, At length, but not to late.

King Bobogel, Novemb. 19.

[Δ as concerning these Mysteries atteyning &.]

Lo thus thow seest the Glory of Gods creatures: whom thow mayst use, with the consideration of the day, theyr King, theyr prince and his character: The King and Prince govern for the hole day: the rest according to the six parts of the day. Use them to the glory ~~of God~~ prayse and honor of him, which Created them, to the laude and prayse of his Maiestie.

King Carmara, Novemb. 20.

Write this reverently. Note it with submission. What I speak hath not byn revealed, no not in these last tymes of the second last world &c.

King Bynepor, {di}e 20. {N}ovemb.

Thow shalt work marvaylous marvaylously by my workmanship in the Highest.

Unto my Prince (my Subiect) are deliuered the keyes of the Mysteries of the earth. All these are Angels, that govern under him: &c. Use them, They are, and shalbe at thy commanndement.

King Bnaspol. die 20. Novemb.

By me thow shalt cast out the powr of all wycked Spirits. By me thow shalt know the doings and practises of evyll men: and more then may be spoken, or uttred to man.

King Bnaspen, die 20. Novemb.

Ô quanta est ho[min]is Infirmitas et Corruptio, qui Angelis, idq$_e$ suis bonis, fidem autem Deo, vix habet? O[mn]ia Mundana fæces; Mundi corruptiones in se habent. Deus nr, Deus nr, Deus (inquam) ille nr, Verus cum veris suis Angelis, eiq$_e$ servientibus, semper verus est Pete quae vis.

King Carmara, Novemb. 21

Dixi et quod dixi Obumbratum est veritate, Justitia, et perfectione

Ecce -- Δ -- holding up the meat rod

Hic -- Δ pointing to the ende of the rod

Per hoc, pointing to the Middle of it.

Et a mensuræ fine, nos nostramq$_{e}$ mensurabis potestatem.
Age (inquam) Quid vis? &c.
Obscurum enim Nihil est, quod per illum $^{EK:}$, recepisti $^{\Delta}$.
Age
One thing is yet wanting, a mete receptacle &c. There is yet wanting a stone. &c.
One there is most excellent, hid in the Secret of the depth &c. In the uttermost part of the Roman possession. &c. Lo the mighty hand of God, is uppon thé &c.

Thow shalt prevayle with it, with kings and with all Creatures of the world: whose beautie (in vertue) shall be more worth then the kingdomes of the earth &c. Go toward it and take it up &c. Kepe it sincerely: Let no mortall hand towch it but thy own.

King Carmara, Novemb. 21.

[168v] Thy Character must haue the names of the five Angels (written in the myddst of Sigillum Æmeth) graven uppon the other side, in a circle. In the myddst wherof must the stone be, which was allso browght. Wherein Thow shallt at all tymes behold (priuately to thy self) the state of Gods peop{le,} throwgh the whole earth.

... {corner of leaf torn; HM has Anno 1583 May 5}
???=
...?? Car=
... ?? caue (?)
{B}aligon.

Go and thow shalt receyue. Tary and you shall receyue. Slepe and you shall see: But watch and yor eyes shalbe fully opened. One thing which is the grownd and Element of thy desyre, is allready perfited &c. Out of Seuen Thow hast byn instructed, of the lesser part most perfectly.

Raphael A^{o} 1583. Martij 23.

All those before spoken of, are Subiect to thy Call. &c. Of frendship, at any tyme, thow mayst see them, and know what thow wylt.

Raphael, Marty 26. Anno 1583. {HM lists the date as March 23, however, per Sl. 3188, 'All those...' and 'Euery one...' were March 26. The third quote is no longer extant in Sl.3188, but HM lists the date elsewhere as March 15.}

Euery one (to be short) shall at all tymes and seasons, shew thé Direction in any thing &c.

One thing I answer thé, for all Officis: Thow hast in subiection all Officis: Use them when it please thé: and as thy Instruction hath byn.

The Lord sayeth, I haue hardened the hart of one of you: yea I haue harden{ed} him, as the flynt: and burnt him togither with the ashes of a Cedar. To the Intent, he may be proued Just in my work: and great in the strength of my glory: Neyther shall his mynde consent to the wyckednes of Iniquitie. For from Iniquitie, I haue Chosen him to be a first Earthly wytnes of my dignitie.

Uriel, A° 1583 Aprilis 23:

{HM includes several more paragraphs, and omits the following concluding paragraph.}

Δ Soli Deo Omnipotenti omnis honor et Gloria. Amen.

Cap. 3: ^Some remembrances Of the ~~necessary~~ furniture ^and Circumstances necessary in ~~for~~ the exercise Heptarchicall.

First cast thy ey unto the generall prince, Governor, or Angel, that is Principal in this world. Than place my name, whome thow hast allready.
Than the Name of him, that was shewed thé yesterday, [wth the short cote.] Then his powre, with the rest of his six perfect ministers.
With these thow shalt work to a good ende. All the rest thow mayst use to gods Glory. for every one of them shall minister to thy Necessities.

Was it not Annael: wth whome I had the preface to this new exercise {t}estemony (?): vide sup. pagina, ..., libra prima.

Moreover when thow workest, thy fete must be placed uppon these Tables, which thow seest wrytten last: comprehending 42 letters and names. But with this consideration, that the first Character, which is the first of the 7, in thy former boke be placed uppon the top of the Table, which thow wast, and art & shalt be commaunded to haue and use.

King Carmara in the presence of Michael A° 1582. {No}vemb.17.

Last of all the Ring, which was appointed thé, with the lamyne Comprehending the forme of thy own name. which is to be made in perfect gold: as is affore sayd.

Euen as god is Just ~~hast~~ his Judgments true, his mercies unspe{akable} So are we the True Messengers of God and our words are true in his mercy for euer. Glory ô glory be to thé ô most high God.

Lo, thus thow seest the glory of gods Creatures: whome thow mayst use, with the Consideration of the day, theyr King, theyr Prince and his Chara{cter.} The King and Prince govern for the whole day. The rest according to the six parts of the day. Use them to the glory, prayse & honor of him, which Created them, to the laude and praise of his Maiestie.

King
{C}armara.
?????
Novemb. 20.

[169r]

The Characters of the kings are in the Globe: and {of the Princis,} in the Heptagonon.

King Carmara, Novemb. 21.

The sonns of light $^{\Delta \text{ light}}$, and theyr Sonns, are Subiect unto my Cõmaund{ement.} This is a Mysterie, I haue spoken of it. Note it throwghly. They {are} my Servants. By them thow shalt work mervayles. My time {is} yet to come. The Operation of the Erth is Subiect to my powre. And I am the first of the Twelue. My Seale is called Barees. And here it is.

Hagonel.
Novemb. 16.
A^{o} 1582.

In his Name $^{= \text{Carmara}}$, with my name, by my Character, & the rest of my Ministers are these things browght to pass.

1. These that lye here are witches, enchanters, Deceyvers, Blasphemers. And finally all they that use Nature with Abuse: and dishonor him which rayngneth for euer.
2. The Second Assembly wer the Governers of the Erth, whose Glory, if they be good, the weapons which we haue ~~towght~~ towght thé, will augment And consequently, (yf they be euyll,) will pervert.
3. The Third Assembly, are those which tast of Gods Mysteries, and dr{ink} of the Juyce of Nature: whos myndes are diuided: Some with eyes loking toward heven: The rest to the Center of the erth.

Prince
Hagonel.
eodem tem=
pore

Vbi non gloria, nec Bonitas, nec bonum est. It is wrowght, I say, it is wrowght (for thy understanding) by the Seven of

the Seven, which were the Sonns of Sempiternitie: whose names thow hast written and recorded to Gods glory.	
Mark this: All Spirits enhabiting within the Earth, where theyr habitation is of force, not of Will, (Except the midest of my self which I know not) are Subiect to the powre hereof [pointing to his seale] with this you shall govern: With this you shall unlok: with this, (in his name, who raigneth) you shall discouer ~~your e~~ her entrayles.	Prince Butmono sayd this; but the office is ascribed under king Bnaspol to Prince Blisdon: The Mystery therof I know not yet.
Whan thow wilt work ^for any thing apperteyning unto the estate of a good king, Thow must first call uppon him which is theyr Prince. Secondly the ministers of his powre are Six: whose names conteyn 7 letters apece: as thy Tables do manifest: by whom in generally, or by any one of them, in particularitie, Thow shalt work for any intent or purpose. As concerning the letters particularly, They do concerne the Names of 42. which 42, in generally or one of them do and can work the destruction, hindrance or annoyance of the estate, condition, or degree, as well for body as government, of any wycked or yll liuing Prince. &c.	King Carmara. Novemb. 17
Venito BOBOGEL, Rex et Princeps Nobilitatis: Venito cum ministris: Venito (inquam): Venito cum Satellitibus tuis, munitus. [Δ This I note for a form of calling]	1582 King Carmara die 17. Novemb.
Veni Princeps, 7 principum, qui sunt Aquarum principes: Ego sunt Rex potens et mirabilis in Aquis: cuius potestas est aquarum visceribus.	King Babalel to his prince: Novemb. 17.
Venito, Veni (inquam) Adesto. Veni Rex. O Rex, Rex, Rex Aquarum. Venito Venito (inquam). Magna est tua, Maior autem mea potestas.	Ki{ng} Carmara eodem tempor.
Vitam dedit Deus omnibus Creationis. Venite, Veni Ignis, Veni Vita Mortalium (inquam) Venite. Adestum Regnat Deus. O venite. Nam unus ille regnat, et est vita viuentium.	{K}ing Carmara eodem tempore.
Venite, ubi, nulla quies, sed stridor dentium	{K}ing Car. eodem tempore.
{[In space between paragraphs:} Behold euery one of these Princis hathe his peculier Table.	Carm. Novemb. 2.
Venite vos, qui sub mea estis potestate	Carmara.

Thy Character must haue the names of the five Angels written (in the myddst of Sigillum Æmeth) graven uppon the other syde in a circle. In the mydst wherof, must the Stone be, which was allso browght: wherein thow shalt at all tymes, behold (priuately, to thy self) the state of Gods People, throwgh the whole earth.

Uriel
1583.Maÿ. 5.

[169v]
The 4 fete of the Table, must haue 4 hollow things of Swete wood wh{ereuppon} they may stand: Within the hollownes wherof, thy Seales may be kept unp{erished.} One month is all for the use therof.

{Uriel, 1583,} May 5.

The sylk must be of diuers cullors: the most changeable that can be got{ten.} For who is hable to behold the glory of the seat of God.

The cullor was shewed red and greene interchangeably. Nouemb. 21. A° 1582

Δ -- The Character or Lamyne for me, was Noted (Nouemb. 17 A° 1582) that it shold conteyne some token of my name: And, now, in this, accownted the True Character of Dignification, I perceyue no peculier mark or letters of my name.

Uriel - 1583. Maÿ. 5.

The forme in euery corner, considereth thy Name. Δ you meane, there to be a certayn shaddow of Delta Δ -- Uriel - Well.

Δ - What is the use of the 7 Tables, (like armes) and from what grownd are they framed, or deriued?

Uriel - They are the ensignes of the Creation: wherewithall they were created by God: known onely by theyr acquayntance, and the manner of theyr doings.

Δ - haue I rightly applied the dayes to the kings -- Uriel - The dayes are rightly applyed to the kings. &c.

Δ - The characters and words annexed to the Kings names in the utter Circumference of the great Circle or Globe: How are they to be used?

Uriel - They are to be paynted uppon swete wood, & so to be held in thy hand as thow shaltt haue cause to use them.

Il, Aprilis 28, 1583.

Sigillum Æmeth is to be set in the myddle of the Table.

Grace, mercy and peace be unto the liuely branches of his florishing kingdome and strong art thow in thy glory, which dost unknytt the Secret parts of thy liuely workmanship: and that, before the weak understanding of man. Herein is thy powre & Magnificence opened unto man. And why? bycause thy Diuinitie and secret power, is here shut up in numero Ternario et Quaternario. A qº principium, et fundamentum omne huius est tui sanctissimi ~~maximi~~ (?) operis. For yf thow (O God) be wunderfull & incomprehensible in thyne owne substance, it must nedes follow, that thy works, are likewise incomprehensible.
But Lo, they shall now beleue, bycause they see: which heretof{ore} could skarsly beleue. Strong is the Influence of thy Supercelestiall powre: and mighty is the force of that arme, which overcommeth all things. Let all powre (therfore) rest in thé. Amen.

Leave oute the Bees of the seven names of the 7 kings, and 7 Princis. and place them in a Table diuided by 12 and 7. the 7 spaces, being uppermost: and therin write in the upper lyne, the let{ters} of the king, ~~with th~~ with the letters of his prince following, next after his name: and so of the Six other, and theyr princis. And read them on the right hand, from the upper part to the lowest. and thow shalt finde, then, the Composition of this Table. Therin they are all comprehended, sauing certayn letters, which are not to be put-in here: By reason that the Kings, and Princis do spring from God: and not God from the Kings and Princis: Which Excellency is comprehended and is allso manifest, in that Third and fowrth Number. {in marg: Number}

Rownd abowt the sides [of this square ^Table] is euery letter of the 14 na{mes,} [170r] of the 7 kings and princis.

Hereafter shall you perceyue that the Glory of this Table {surmownteth} the Glory of the Sonne. All things els that appertayne unto it, {are} allready prescribed by your former Instruction.

IL.
Aprilis 29.

1

God is the begynning of all things, but not after one soft: Nor to euery One alike. But it is Three manner of works with his Name.

- The One in respect of Dignification
- The Second in respect of Conciliation
- The Third in respect of an ende and determined Operati{on.}

Now, (Syr,) to what ende wold you wear your Character? &c.
Δ At our first dealings to gither it was answered by a Spirituall Creature, (whome we toke to be Uriel,) Sigillum hoc in auro sculpendum, ad defensionem Corporis omni loco, tempore et occasione, et in pectus gestandum.

Il - But how do I teach? The Character is an Instrument appliable Onely to dignification. But there is no Dignification (Syr) but that which doth procede, and hath his perfect composition Centrally, in the Square number of 3 and 4. The Center wherof shall be equall to the greatest. Hereby you may gather, Not onely to what ende, the Blessed Character (wherewith thow shalt be dignifyed) is prepared: but allso the Nature of all other Characters.

To the Second - Δ - Conciliation you meane.

2

Il - The Table is an Instrument of Conciliation. And so are the other 7 Characters, which you call by the name of Tables: Squared out into the forme of Armes: which are proper to euery King and Prince according to theyr order.

Now to the last - Δ - As concerning the ende and determined Operation

3

IL - It ~~consisteth~~ onely consisteth in the mercy of God, and the Characters of these bokes. &c.

IL

Set down the Kings and theyr Princis in a Table as thow knowest them: with theyr letters backward: excepting theyr

{Δ - Note, he}re, it may

Bees, frõ the right hand to the left. Let Bobogel be first, and Bornogo is his prince. &c.

appere that Butmono is Prince to Bynepor, and Blisdon prince to King Bnaspol.

Note.

and so on the backside of my Character or golden square Table, and ???feth all the names of the 7 kings and theyr 7 Princis: the generall little ^B ~~B, absented from e?ho??~~ ?????mentally (?) allwayes conteyned (?) to be pies???d to ech name: as well as in the great table.

De Sigillo Æmeth; alr, vocato Sigillo Dei.

Michael - I will shew the ~~?????~~, in the mighty hand and strength of God, what his Mysteries are: The true Circle of his æternitie: comprehending all vertue: The whole and Sacred Trinitie:

Michael, 1582, Marty 19.

Oh holy be he: Oh holy be he: Oh holy be he.

Uriel answered, Amen.

Mich - Now, what wilt thow? Δ - I wold full fayne procede according to the matter in hand.

Mich - Diuide this owtward Circle into 40 equall partes: whose greatest numbers are 4. See thow do it presently - Δ - I did so diuiding it first into 4, and then every of them, into 10.

[170v]

He called one by name Semiel.

One cam in and kneled down: and great fyre came out of his mowth.

Michael sayd: To him are the Mysteries of these Tables known.

Michael sayd, Semiel, (agayn) and by and by he^Michael sayd, O God thow hast sayd, and thow liuest for euer. &c. ~~Do not think here to speak to him.~~ Semiel stode up, and flaming fyre cam out of his mowth, and than he saide, as followeth.

Sem - Mighty lord, what woldst thow with the Tables?

Mich - It is the will of God Thow fatch them hither.

Sem - I am his Tables. Behold these are his tables: Lo where they are.

Δ - There cam-in 40 white Creatures, all in white silk long robes, and they like Children. And all they falling on theyr knees, sayd:

Thow onely art holy among the Highest, O God thy Name be blessed for euer.

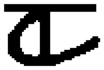
Δ Michael stode up out of his Chayre, and by and by all his legs,semed to be like two great pillers of brass: and he as high as half way to heven: And by & by his sworde was all on fyre: & he stroke or drew his sword over all these 40 ^theyr heds. The erth quaked: And the 40 fell down. And Michael called Semiel with a Thundring voyce & sayd, Declare the Mysteries of the Liuing God, Our God, of One that Liueth for euer.

Sem - I am ready.

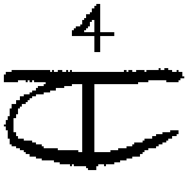
Δ - Michael stroke ouer them with his sword: and they all fell down (& Uriel ~~ap~~ allso) on his knees. And commonly at the striking with the sword, flaming fyre, (like lightening) did flash with all.

Michael - Note. here is a Mysterie.

Δ - Then stept furth one of the 40 from the rest: & opened his breast, which was covered with sylk and there appeared

a great  all of gold.

Mich - Note the number. Δ over the T, stode the Number of



4, on this fashion

Δ - The 40, ~~cryed~~ all cryed: Yt liueth and Multiplyeth for euer: blessed be his name.

Δ - That creature did shut up his bosome, and vanished away like a fyre.

Michael - Place that in the first place. It is the Name of the Lord.

Δ - Then there semed a great clap of Thunder to be ~~&c.~~

Δ - And so furth. the whole second boke is nothing els but the Mysteries most Mervaylous of Sigillum Dei, otherwise called Sigillum Æmeth. wherof here I did here but leave some ????y {HM reads: admonishement}, &c.

Note allso, the Third boke was chiefly of the 7 ensignes of Creation. &c. mentioned in this Chapter of in the ^?????? of orations (?).

[171r]

Caput 4.

Some Notice of peculier formes, wherein the Kings, Princis, and Ministers Heptarchicall appeared.

King CARMARA

Appeared as a man, very well proportioned: in a long purple Robe, and with a Triple Crowne of Gold on his hed.

At his first comming in, he had 7 ^like men waighting on him: which afterwarde declared them selves to be 7 princis under the 7 Heptarchicall Kings.

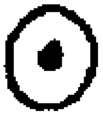
Uriel deliuered to him, at his first appearing, (which he kept still in his hand) a rod, or straight little rownd staf of gold diuided into three distinctions: whereof two were dark, or blak, and the Third, bright red.

Note.

At the first, Uriel pluckt a thing from under the ^Covenant Table: and it grew Rownd, Bigger & bigger, (of fyrie Cullour) bigger then all the world: and ^he sayd to me △ Vltima est hæc ætas vestra quæ tibi revelata erit. Then cam swarming into the stone, Thowsand yea Inumerable people, Uriel sayd, Est in mundo, et ~~cum~~ incipiet cum illo alter Mundus. and he bad, Note the forme of the thing seen. Note the cullour. The forme of the thing seen was a Globe Transparent fyre within which the people seemed to stand, Towers and Castells. &c. did appere therein, likewise. This Globe did king CARMARA seeme to go uppon, & to measure it: and there appeared a very riche chayre to be set: allmost at the top of the Convexitie of the sayd Globe. wherein he sat down.

Uriel

Prince HAGONEL

Note. All the 7 Princis, seemed to ^be men, and to haue red robes, but this Prince, his Robe, was shorter then the others. They had all Cerclets of ⊙ ~~above~~ on theyr heds, he had a rownd Ring with a prik in the myddle which he affirmed to be his seale. The name therof he sayde to be Barees, and that it is  .

The Sonns of light ~~men~~ and theyr Sonns, are Subiect unto his commaundement. They are his Servants. Their Apparition ~~appereth~~, the first 7 ~~like little boyes~~ yong men, the other 7 like little boys. [loke on the other side]

Ministers
Filij Lucis
Filij filiorum lucis
???erte (?) filiam (?)

Note

King Carmara, did first Call the Princis ·7· before him: and they stode three on one side of him, and three on the other: But this Prince Hagonel, he toke, and set him in the myddle before him, as he sat in the Chayre, on the Convexity of the Transparent fyrie Globe. And after ward he called but five kings: for he him self, supplyed two places of Kings, governing on Monday, and fryday. Blumaza he dyd not ones speak of: I know, not yet, the Mystery therof.

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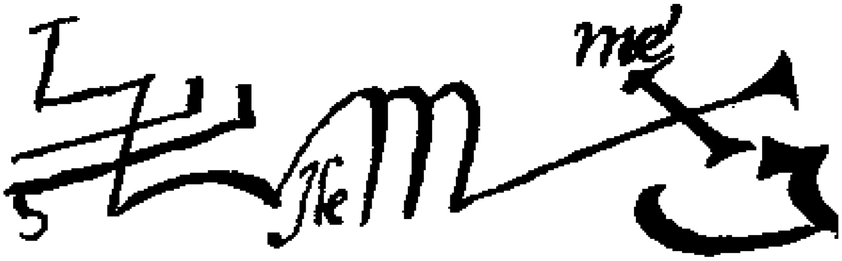
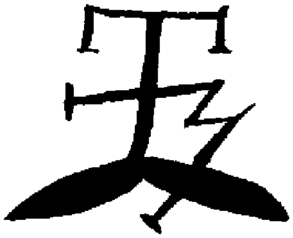
[172r]

Rex -- BLVMAZA ---



Princeps -- Bralges ---

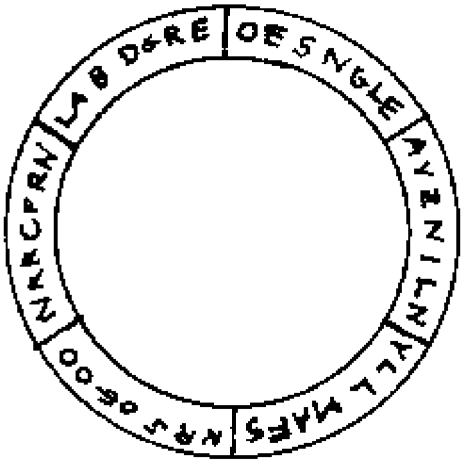


Sapientia ædificauit sibi
Domum: excidit Columnas
Septem. Prouerb. 9.

Die Lunæ {Monday}

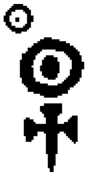
O	E	S	N	G	L	E
A	V	Z	N	I	L	N
Y	L	L	M	A	F	S
N	R	S	O	G	O	O
N	R	R	C	P	R	N
L	A	B	D	G	R	E

{**Note:** The ms. has F with a dot under it in the second square of the first row, with an E (also with a dot under it) above it. The circle is from HM; that in CMH is blank. -JHP}


OESNGLE
AVZNILN
YLLMAFS
NRSOGOO
NRRCPRN
LABDGRE

CARMARA Rex

Hagonel



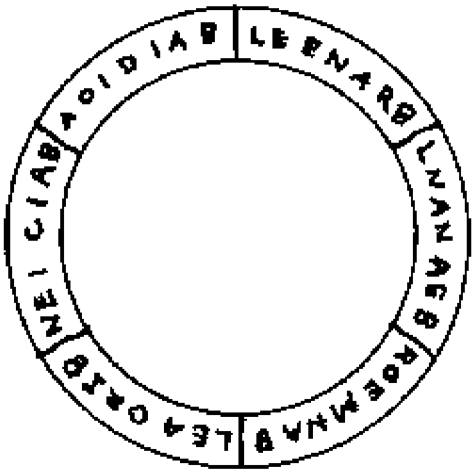
Princ{eps}

Shewed onely in square

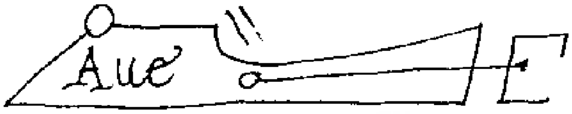
Die Dominica. {Sunday}

L	E	E	N	A	R	B
L	N	A	N	A	E	B

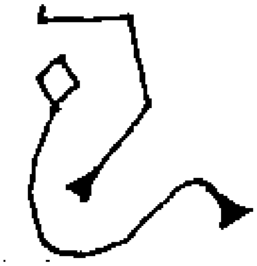
R	O	E	M	N	A	B
L	E	A	O	R	I	B
N	E	I	C	I	A	B
A	O	I	D	I	A	B


AOIDIAB
LEENARB
LNANAEB
ROEMNAB
LEAORIB
NEICIAB

BOBOGEL Rex



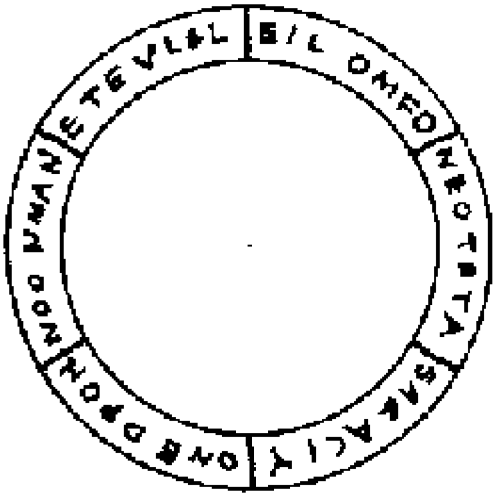
BORNOGO Princeps



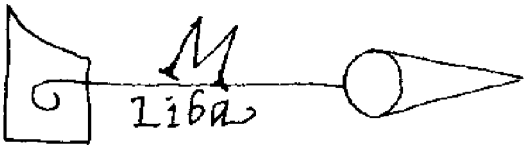
both square and rownd

Die Martis. {Tuesday}

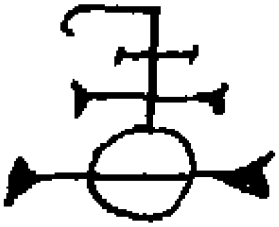
E	I	L	O	M	F	O
N	E	O	T	P	T	A
S	A	G	A	C	I	Y
O	N	E	D	P	O	N
N	O	O	N	M	A	N
E	T	E	V	L	G	L


EIL OMFO
NEOTPTA
SAGACIY
ONEDPON
NOONMAN
ETEVLGL

BABALEL Rex



BEFAFES Princeps

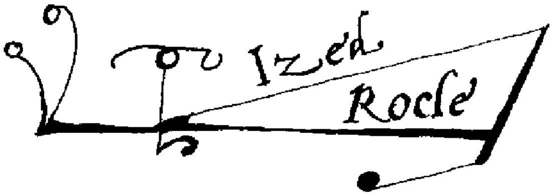


Onely shewed in square

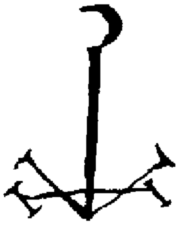
[172v]

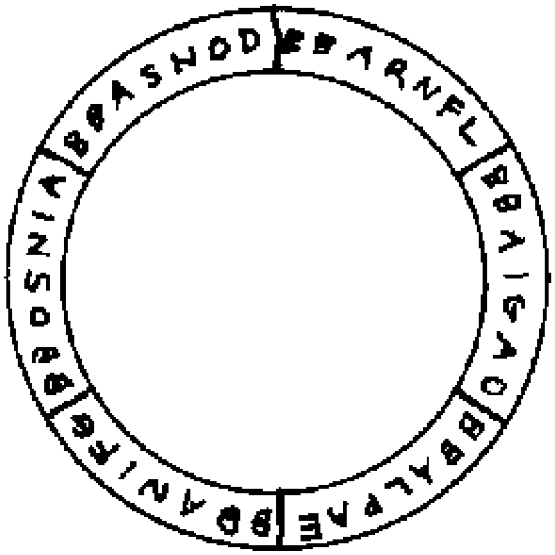
Die Jouis. {Thursday}

BYNEPOR Rex



BVTMONO Princeps




BBASNOD
BBARNFL
BBAIGAO
BBALPAE
BBANIFG
BBOSNIA

B	B	A	R	N	F	L
B	B	A	I	G	A	O
B	B	A	L	P	A	E
B	B	A	N	I	F	G
B	B	O	S	N	I	A
B	B	A	S	N	O	D

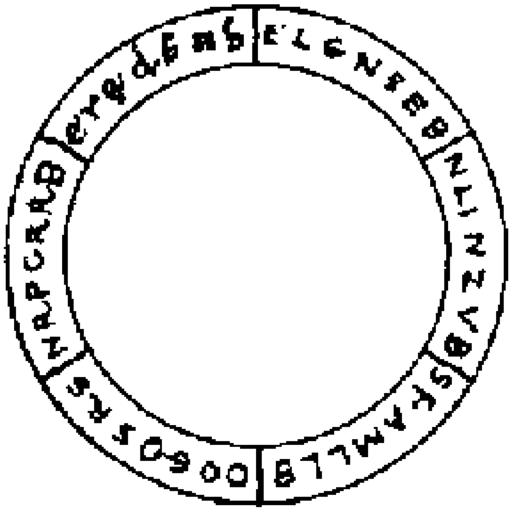
Shewed onely in square.

fol. 3. l:

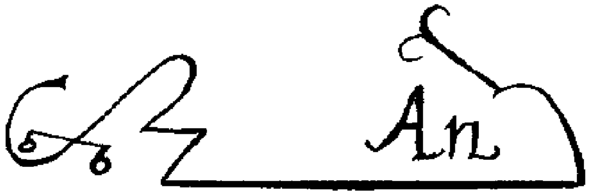
Behold, this is my Seale. &c.

All spirits inhabiting within the earth, (where their habitation is of force, not of will) are subiect to the powr hereof. With this you shall govern, with this you shall unlok: With this (in his name who rayneth) you shall discover her entrayles. &c.

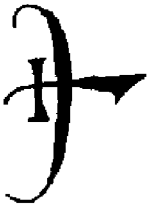
Die Mercurÿ {Wednesday}



BNASPOL Rex



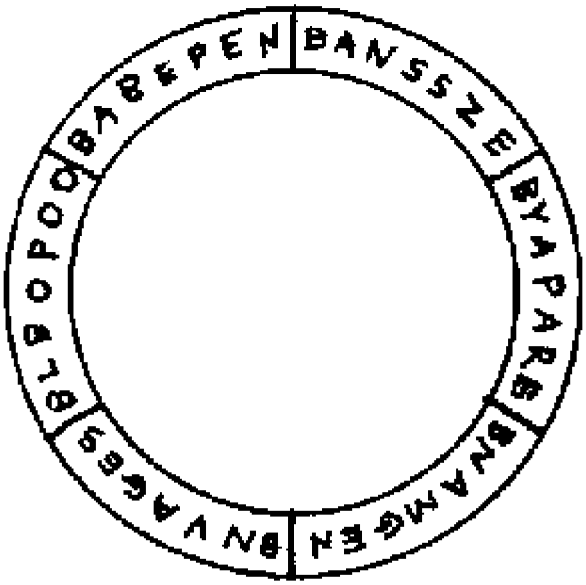
BLISDON Princeps



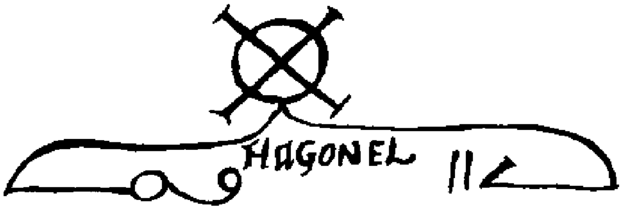
E	L	G	N	S	E	B
N	L	I	N	Z	V	B
S	F	A	M	L	L	B
O	O	G	O	S	R	S
N	R	P	C	R	R	B
e	r	g	d	b	a	b

Shewed onely in circle {sic}.

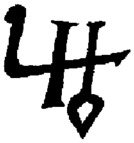
Die Sabati. {Saturday}


BANSSZE
BYAPARE
BNAMGEN
BNVAGES
BLBOPOO
BABEPEN

BNAPSEN Rex



BRORGES: Princeps



B	A	N	S	S	Z	E
B	Y	A	P	A	R	E
B	N	A	M	G	E	N
B	N	V	A	G	E	S
B	L	B	O	P	O	O
B	A	B	E	P	E	N

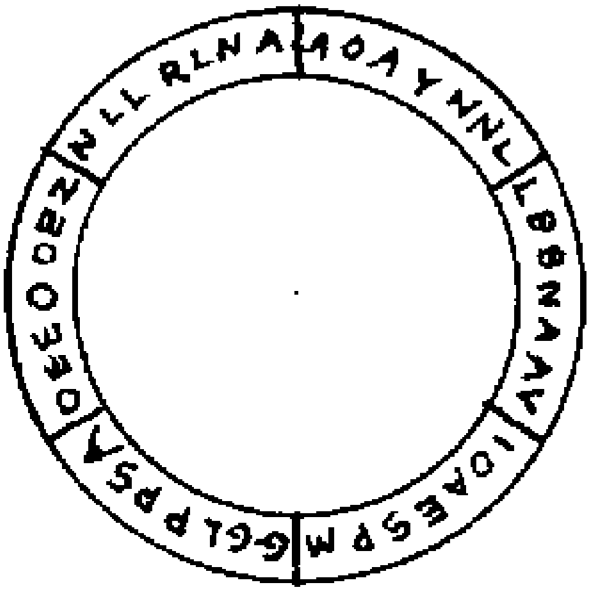
Shewed onely in Circle.

[173r]

Die veneris {Friday}

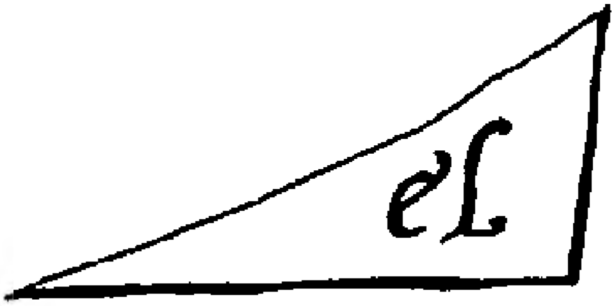
A	O	A	Y	N	N	L
L	B	B	N	A	A	V
I	O	A	E	S	P	M
G	G	L	P	P	S	A
O	E	E	O	O	E	Z
N	L	L	R	L	N	A

Shewed onely in Circle.


AOAYNNL
LBBNAAV
IOAESPM
GGLPPSA
OEEOOEZ
NLLRLNA

BALIGON,
aliter CARMARA:
vel MARMARA

Rex



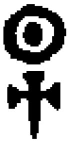
BAGENOL P{rinceps}

Filij lucis	Filij filiorum	
I	~~El~~ L	♀
Ih	An --	☿
Ilr	Aue --	☉
Dmal	Liba --	♂
Heeoa	Rocle --	♃
Beigia	Hagonel --	♄
Stimcul	Ilemese --	☽

libº 4º. fol 2

Potestas Carmara, Marmara, siue upsius Baligon regnat in filiæ (?) -- Rex -- CARMARA

The Sonnes of men, and theyr Sonns, are subiect unto my commaundement. They are my Servants -- Princeps -

Minister 

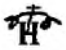
-- Hagon{el}
primus et {quartus}

This Prince calleth all the People of the earth: and then he commaundeth of three sorts:

1. Kings - Δ Conside{r ..} seameth to ... with Bobogel his office &c.

2. Noble men:
3. Philosophers -- Princes of Nature

I am Primus et Quartus Hagonel.

Here is his Name (pointing to  = Carmara) &c.

Notwithstanding, I am his Minister.
And pointing to Carmara, he sayd. In his name with my name, by my Character, and the rest of my Minis{ters} are these things browght to pas.

It is wrought, by the 7 of the 7, which were the Sonnes Sempiternitie, whose names thow hast written and recorded to Gods Glory:

[173v]

Bobogel
Sonday

-- The distributing, giving, and bestowing of Wisdome and Science: The teaching of true Philosophie, true understanding of all lerning, grownded uppon wisdome: with the excellencies in Nature: and of many other great Mysteries, mervaylously avaylable, and necessarie to the advancing of the Glory of our GOD, and Creator. Therfore, In the Name, &c.

Gloria Patri &c.

Prince Bornogo
Sonday

-- The Altering of the Corruption of Nature, into perfection: The knowledg of Metalls. and generally the Princely Ministring to the right Noble and Mighty King BOBOGEL in his government of Distributing, giving and bestowing of Wisdome, science, True Philosophie, and True Understanding, and of other very many his peculiar Royall Propreties. Therfore, In the Name, &c.

Pater noster &c.

Raphaël. Aº 158 {sic}

[174r]

Rex Carmara
Die lunæ
Monday

-- Who, ^in this {Heptarch}icall Doctrine receyuedst at blessed Uriel his hand, the golden rod of government & the Chayre of dignity,: and ~~the~~ ~~Tr~~ didst appeare first to us. Triple Crown in a long purple robe. Who saydst to me at Mortlake, I minister the strength of Godunto thé.

Likewise thow saydst, These Mysteries hath God, {lastly,} and of his great mercyes, graunted unto thé.

Thow shalt be glutted, y{ea} filled: yea thow sha{llt} swell, and be puffed up, with the perfect knowledg of Gods Mysteries in his mercies.
And saydst, this Art is to the farder understanding of all sciences, that are past, present or yet to come.

And immediately didst say unto me: Kings there are, in Nature, wyth Nature, and aboue Nature. Thow art Dignified.

And ^saydst concerning the use of these Tables, This is but the first step. Neyther shalt thow practise them in vayne. + ~~Therfore,~~ &c.

{in marg:}+ And sayd thus: Generally, of God his mercyes and graces on me decreed, and bestowed: Whatsoeuer thow shalt speak, do, or work, shalbe profitable and acceptable: And the Ende, shall be good.

Prince HAGONEL
Monday

To whose Commaundement the Sonnes of men and theyr Sonnes ar subiect: and are thy Servants. To whose powre the Operation of the Earth is subiect. Who art the first of the twelue: and whose seale is called Barees, and this it is ☉ At whose Commaundement are the Kings, Noble men, and Princes of Nature. Who art Primus et Quartus Hagonel. Who, by the seuen of the seven (which are the Sonns of Sempiternitie) dost work mervayles amongst the people of the Earth: and hast sayd to me, That I allso, by the same thy servants, shold work mervayles. O Noble Hagonel who arte the Minister to the Triple Crowned King Carmara: and Notwithstanding art Prince over these 42 Angels whose names and characters ~~do here~~ are here presented.

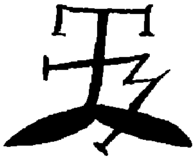
Therfore &c.

[174v]

Rex Blumaza

{One third of the page is blank.}

Princeps Bralges

-- Who saydst ^to us The Creatures liuing in thy Dominion, are subiect to thy powre: whose subiects are invisible: and which ^to my seer appeared like little smokes, with out any forme, Whose seale of gouernment is this:  Who saydst, Beholde, I am come, I will teache thé, Names without Numbers: The Creatures subiect unto me, shall be known unto you, Therfore, In &c.

[175r]

Rex Baligon
fryday

The shew-stone

{in top marg: pronunc...are (?)}

Who canst distribute and bestow at pleasure, {all that} what{-so-euer} can be wrowght in aereall actions: who hast the government of thy self perfectly: as a mysterie known unto thy self. Who ~~hast answered thé d~~ didst aduertise me of this stone and holy receptacle both nedefull to be had, and also didst direct me to the taking of it up, being presently and in a few mynutes of tyme, browght to my sight ^{in marg: frõ the uttermost part of the Roman possession, being had ther in the secret of the depth} ~~handling, & possessings (?), as to this day it appereth.~~ Who didst say then unto me, Thow shalt prevayle with it, with Kings and with all Creatures of the world. whose beauty (in vertue) shall be more worth, then the Kingdomes of the earth. for the which purposes here rehersed, and other, ~~to be~~ partely, now to be used and enioyed, & ^partely hereafter more abundantly (as the Lord god of hoasts shall dispose) And allso bycause thow thy self art governour of thes 42 thy mighty, ~~ff~~ faithfull & obedient Ministers: Therfore, In &c.

Rex
Bnapsen
Saterday.

-- ~~The government of all enchanters Coniurers, witches and wicked spirits hated of God, and included for euer in outward darknes~~ : Who hast sayd to me, That by thé I shall cast oute the powre of all wicked spirits: And that by thé I shall or may know the doings and practises of euyll men, and more then may be spoken or uttred to man. Therfore &c.

Princeps
Brorges

-- Who ^being the Prince, ~~and~~ chief Minister and governor under thy right Puissant King Bnapsen, didst appear to my seer in most terrible manner of firy flamyng streams, and saydst Noui Ianuam mortis et percussit gloria Dei Impiorum parietes.

Therfore &c.

[175v]

Rex
Babalel
Tuesday
♂

-- Who art King in Waters: Mighty and wunderfull in waters, whose powr is in the bowels of the waters: whose royall person with thy Noble prince Befafes, and his 42 Ministers, The Triple Crowned king Carmara bad me vse to the Glory prayse and honor of him which created you all, to the laude and prayse of his Maiestie.

Therfore, &c.

Princeps
Befafes

-- Who art Prince of the seas: Thy powr is vppon the waters. Thow drownedst pharao: and hast destroyed the wycked. Thy name was known to Moyses, thow liuedst in Israël:

-- Who hast measured the waters: who wast with King Salamon, and allso long after that, with Scotus: but not known ^to him by thy true name: for he called thé Mares. And since thow wast with none: ^Except when ^thow preseruedst me (throwgh the mercy of God) from the powr of the wycked and wast with me in extremities: Thow wast wth me throwghly: who of the Ægyptians hast byn called Obelison, in respect of thy pleasant deliuerance: And by that name to me knowne: and of me Noted in record, to be the Noble and Curteous Obelison. Whose Noble ministers 42, are of very great powre, dignitie, and Authoritie: As some in the measuring of the motions, of the waters, and saltnes of the seas, in giuing good success in Battayles, reducing ships, and all manner of vessels that flete uppon the seas: To some all the fishes and monsters of the seas, yea all that liueth therein, are well known: and generally are the distributers of Gods Judgments uppon the Waters that couer the earth. Some conduct waters waters throwgh the earth: other do beautify Nature in her Composition. The rest are distributers and deliuerers of the Threasors and unknown substances of the Seas: Thow ^O Noble Prince Befafes badst me use thé, in the name of God. Therfore &c.

[176r]

Rex
Bnaspol
Wensday.

To whome the earth with her bowels, and secrets whatsoeuer, are deliuered: and hast sayd to me heretofore: What thow art, there I may know. Thow art great, but, (as thow truely didst confess,) he in whom thow art, is greater then thow: Therfore, In &c.

Princeps
Blisdon

-- Unto whome the keys of the Mysteries of the earth are deliuered: whose 42 ministers are Angels that govern under thé: All which, thy mighty king ^Bnaspol bad me use: and affirmed that they are and shalbe at my commaundement: Therfore, In &c.

Il. 1583.
Thursday
Aprilis
18.

Yf thow haue a parcell or part (out of euery place) of the erth, in any small quantity, thow mayst work by the Creatures, whose powr it is to work in such causes, which will bring it (neuer trust me) before you can tell twenty.

[176v]

Rex Bynepor
Thursday

-- Uppon the distribution and participation of whose exalted most especiall and glorified powre, resteth onely and dependeth the generall state and Condition of all things. Whose sanctification, glory and renowne, althowgh it had begynning, yet can it not, neyther shall haue ending. He that Measureth, sayd, and thow wast the ende of his workmanship. Thow art like him, and of him: yet not as partaking or adherent: but distinct in one degree. Whan he cam thow wast magnified by his comming: and art Sanctified, world without ende.

Vita Suprema
Vita Superior
Vita Infima tuis sunt
mensurata manibus.

Notwithstanding, Thow art not of thy self: Neyther is thy powr thyne owne: Magnified be his name. Thow art in all: And all hath some being by thé: yet thy powr is nothing in respect of his powr, which hath sent thé.

Thow begynnest new worlds Δ, new people, New Kings, and New knowledg of a New government. And hast sayd to me, Thow shalt work Mervaylous, Mervaylously, by my workmanship, in the Highest. Therfore, In the Name, &c.

New worlds. Perhaps a new period doth begynn, as I haue set down in the Volume of famous and rich Discoveries. ♃ after ♀ great period.

Princeps Butmono

-- Who art life and breath in liuing Creatures: All things liue by thé, the Image of One excepted. All the kindes of ~~the~~ beasts of the earth dost thow endue with life. Thy seale is theyr glory. Of God thow art sanctified. and thow reioysest. The liuing, the ende, and begynning of all beasts thow knowest. and by sufferance thow disposest them, untyll thy Vyoll be runne.

Therfore, &c.

[177r] [177r is blank]

[177v]

The seven Kings

1. Carmara ^as a man very well proportioned in a long purple robe. Wth a Triple crown on his hed.

2. {illegible marg note.}

Bobogel - in a black veluet coat, and his hose close with veluet upperstoks: overlayd with gold lace: With a velvet hat-cap, with a black feather in it. with a cape on one of his sholders: his purse hanging at his neck: & so put under his gyrdell ^at which hong a gylt rapier: his beard long he had plinufles & pynsions.

He sayd, I wear these robes, not in respect of my self, but of my government.

The ministers cam wth ~~him~~ Bob., 42, all trymmed after the manner of Nobility now a dayes, wth gilt rapers. 7 of them were apparayled like Bobogel, sagely & gravely: all the rest ar ruffyn like. The last 7 do seme to be ~~men~~ both men & women: for ~~before~~ in the forepart they seme to be attyred lik women ^with fardingales, & in the bak part like men.

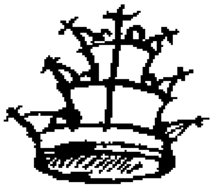
3. Babalel - As though he wer a king with a crown ^of Gold on his hed his apparayle, a long robe whitish. his left arme ^sleve was very white. & his right arme ~~black~~ sleve, was black. he seamed to stand uppon water, his name was written in his forhed: Babalel.

The forme 7 of his 42 Ministers haue Cerclets on theyr heds.
Δ for king Babalel he first called Befafes, ~~O~~ Veni Princeps in principum, qui sunt aquarum Principes &c. & of these seven the letters seme betwene theyr fete.

4. Bynepor - The ministers 42 like ghostes or smokes without all forme having every one of them a little glittering

		spark of fyre in the middest of them: and every spark a letter in it.
5.		Bnaspoll {sic} - With a red Robe & a Crowne on his hed. The Ministers semed to haue letters in the palmes of theyr hands. Standing abowt a little hill of clay. and behinde this a far did stand an Innumerable Company of ugly people.
6.	Carmara called saying (?) Venite, ubi nulla quies, sed stridor dentium. {"Come here, where there is no peace, but only the gnashing of teeth." MLQ, Book 4, Nov. 20, 1582}	Bnapsen - a king with a crown on his hed. The Ministers ^^{men} 42 tossed the ~~Table~~ rownd Table (which they hold) all in fire flaming. & held in theyr {hands}.
7.		Baligon - Idem quae Carmara wth his triple Crown & long purple roabe. his 42 ministers, wer bright people: and besides them All the ayer swarmeth with creatures. Theyr letters were in theyr forheds: They stand in a Circle: They take the letters from theyr forheds & set them in a Circle.

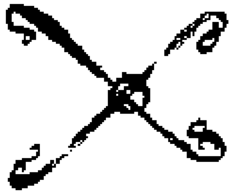
[178r]



The form of the first apparitions Heptago{num} Prm (?)

Carmara --	Cam first in, hauing 7 waightyng on him and they (as ~~aff~~ afterward appered) were the 7 prin{ces} but Carmara him self semed to be a man of good proportion, with a long purple ga{rment} ^{robe} and a triple ~~crowned~~ Crown (of gold) on his {hed.}

The 7 Princes -- semed to be like men, & they had {red} garments ... {illegible. HM adds they had "cerclets of gold on theyr heds"}

Hagonel	The .1. -- his robe was shorter then ^^{of} the others 6. fol. 14.b. he held a seale ☉ called Barees.
Bornogo	The .2. wth a ^^{gold} coronet or rather a Cerclet abowt {his hed.} ^$^{\text{Babalel called}}$ Veni Princeps 7 principum, qui sunt aquarum pr{incipes.}
Befafes	The .3. -- He opened his bosom: and seamed leane: {and} seamed to haue feathers under his roabs. he had a golden girdle: & on it, written, Befafes.
Butmono	fol. 11 -- he had a cerclet of gold on his hed.
	He had a long red robe, & a cerclet of gold on his hed. {cp. HM description of the ministers under Babalel and Befafes} The 42 Ministers had theyr letters in theyr forheds, & they wer 6 rows of 7 in a row. But of the first 7 had the letters betwene theyr fete, {and} water seamed contynually to pass over these letters. At length the 42 diued into the water, & so went a{way.}
Blisdon --	In a Robe of many cullours: & on his hed a cerclet {of Gold.} Δ - Then his red garment, had many cullors in it {...}.
Brorges --	The ^{6} sixth - he putteth open his cloathes & red apparell and there did yssue mighty fyre out of his sides. most terrible,

grysely, & unutterable to be beholden of mor{tal} eye, any tyme.

Bralges -- The .7. -- his Ministers appeared like little smokes, without any forme.

Δ - ... Bynepor {illegible note in margin}

He sayd, Beware of wavering: Blot out suspition {of} us: for we are Gods Creatures, that haue rayned, do ray{ne,} & shall raigne for euer. All our mysteries shalbe k{nown} to you.

Bagenol appered not, by that name. Perhaps Hagonel was Bagenol. H being put for B. and the letters true {...?}

As hath king also ... Carmara, or Marmara, with a greater??? from his proper name Baligon.

ΔNote.

Neyther Blumaza ~~nor Brorges~~ appered by name .... {bottom line of page is damaged and unreadable.

[178v]

[178v is blank]

[179r]

{This page is bound sideways, such that the first line is against the left margin.}

{repetition of 173v}

Bobogel - - Sonday

The distributing, giving and bestowing of wisdome and Science: The teaching of True Philosophie, ~~and~~ true understanding, and of all lerning, grownded uppon Wisdome, with the excellencies in Nature, and of many other great Mysteries, mervaylously avaylable and necessarie to the advancing of the Glory of our God, and Creator. Therfore in the Name &c.

Gloria Patri &c.

Prince Bornogo --	The Altering of the Corruption of Nature, into perfection, The knowledg of Metalls, And generally The Princely Ministring to the right Noble and Mighty King BOBOGEL in his government of Distributing, giving and bestowing of Wisdome, science, True Philosophie, and True Understanding, and of other very many his peculiar Royall Propreties.

Therfore In the Name, &c.

Pater noster &c.

[179v]

{This page has only a double circumference circle in the middle of the page, and occupying about half the width of the page.}

[180r]

{This page is also sideways}

Rex Carmara --	fol. 4. Behold these things and their mysteries shall be known vnto you, reserving the secrets of him that raigneth for euer.
Bralges --	All our mysteries shall be known unto you.
	fol. 46.
Carm --	fol. 5:

[180v]

{This page is also sideways}

O F S N G L E

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[181r]

{This page is also sideways}

{Repetition of page 174r.}

Prince
HAGONEL

To whose Commaundement the Sonnes of men and theyr Sonnes are subiect: and are thy Servants. To whose powre the Operation of the Erth is subiect. Who art the first of the Twelue: and whose seale is called Barees, and this it is ☉ At whose Commaundement ar the Kings, Noble men, and Princes of Nature. Who art Primus et Quartus Hagonel. Who, by the seven of the seven, which are the Sonns of Sempiternitie, dost ~~thy dost ????~~ work mervayles amongst the people of the earth, and hast sayd to me, that I ^allso should by the same thy servants work Mervayles. ^Thou who arte the Minister to the great ~~king~~ Triple Crowned King Carmara: and Notwithstanding art Prince over these 42 Angels whose names & characters are ^also ~~layd under my ??st fete~~: as I was {rest is illegible}

[181v]

{This page is also sideways}

{Repetition of page 174r.}

Rex Carmara --

And saydst unto me, What soeuer thow shalt speak do or work shalbe profitable and acceptable: and the ende of it shall be good. &c.

*Aº 1582
Novemb. 17.

Who saydst, to me at Mortlak*, I minister thé strength of God unto thé.

Likewise thow saydst, These Mysteries hath God lastly and of his great mercyes, graunted unto thé.

Thow shalt be glutted, yea filled, yea thow shallt swell, & be puffed up, with the perfect knowledg of Gods Mysteries in his Mercies.

And saydst, This Art is to the farder understanding of all sciences that are past present, or yet to come.

And immediately didst say unto me ~~Thow art Dignified~~ Kings ther ar in Nature, with Nature and above Nature.

Thow art Dignified.

--

And as concerning the use of these Tables, This is but the first step: Neyther shalt thow practise them in vayne.

[182r]

{Compare with page 168v.}

Raphael A^{o} 1583 Martÿ 23.	Go, and thow shalt receyue. Tary and you shall receyue. Slepe and you shall see: But watch and your eyes shall be fully opened. One thing which is the grownd and Element of thy desyre, is allready perfyted &c. Out of Seuen Thow hast byn instructed of the lesser part, most perfectly.
Martÿ 24 A direction requisite.	Euery Organ is voyd of qualitie, unleast a Meane be adiected.: So, is all that thow hast before, more wonderfull, then as yet, profitable, unleast thow be directed and led in unto the true use and Order of the same. &
Martÿ 26--	I haue byn thy Scholemaster, and director to the Sterne, to rule the reason thereof, with those, which can reach the Iudgment therof.
	All those before spoken of are subiect to thy Call &c.
	Off frendeship, at any tyme thow mayst see them, and know what Thow willt. &c.
	Euery one, (to be short) shall at all tymes and seasons, shew thé Direction, in any thing.
	[Δ - But they haue Chefe and speciall tymes]
Raphaël	Peraduenture Thow thinkest I am not in thy Marrow: yes I haue byn long in the highest part of thy body, and therfore am somwhat perswaded of thy meaning.
	One thing I answer thé for all Officis Thow hast in subiection all Officis Use them whan it pleas thé: and as thy Instruction hath byn.
Raph. 1583 Martÿ 26. -	Yt is determined, else wold I not: And may be undetermined, yf you break his commaundements.

Raph. 1583. Aprilis 3. -	Cumfortable Instruction is a necessary Medicine.
Ur. -- Aprilis 23 -	Sayth the Lord - I haue hardened the hart of One of you, yea, I haue hardened him as the flynt: and burnt him to gither with the ashes of a Cedar: to the intent, he may be proued just in my work, and great in the strength of my Glory. Neyther shall his mynde consent unto ^^{the} wyckednes of Iniquitie. For from Iniquitie I haue chosen him, to be a first earthely witnes of my Dignitye.

{In margin, sideway:}

Carm. Novemb. 21 1582.	Thow hast byn told perfectly, playnely and absolutely, not onely the condition, dignitie, & estate of all things that God hath framed: But allso withall, thow wart deliuered the most perfect forme and use of them.
Il May 5. 1583.	Thy Character must haue the names of ~~God~~ the five Angels (written in the middst of Sigillum Emeth) graven uppon the other side in a Circle. In the middst wherof must the stone be: which was also browght: Wherein thow {shalt at all tymes Beholde, (privately to thy self) the State of Gods people, throwgh the whole earth.}
Il - 1583. April. 28. after supper	Hereafter you shall perceyue that the glory of this Table, surmownteth the glory of the Sonne.

[182v]

	1	2	3	4	5	6	7
1	B	A	L	I	G	O	N

2	B	O	R	N	O	G	O
3	B	a	p	n	i	d	o
4	B	e	s	g	e	m	e
5	B	l	u	m	a	p	o
6	B	m	a	m	g	a	l
7	B	a	s	l	e	d	f

8	B	O	B	O	G	E	L
9	B	E	F	A	F	E	S
10	B	a	s	m	e	l	o
11	B	e	r	n	o	l	e
12	B	r	a	n	g	l	o
13	B	r	i	s	f	l	i
14	B	n	a	g	o	l	e

15	B	A	B	A	L	E	L
16	B	V	T	M	O	N	O
17	B	a	z	p	a	m	a
18	B	l	i	n	t	o	m
19	B	r	a	g	i	o	p
20	B	e	r	m	a	l	e
21	B	o	n	e	f	o	n

22	B	Y	N	E	P	O	R
23	B	L	I	S	D	O	N
24	B	a	l	c	e	o	r
25	B	e	l	m	a	r	a
26	B	e	n	p	a	g	i
27	B	a	r	n	a	f	a
28	B	m	i	l	g	e	s

29	B	N	A	S	P	O	L
30	B	R	O	R	G	E	S
31	B	a	s	p	a	l	o

32	B	i	n	o	d	a	b
33	B	a	r	i	g	e	s
34	B	i	n	o	f	o	n
35	B	a	l	d	a	g	o
36	B	N	A	P	S	E	N
37	B	R	A	L	G	E	S
38	B	o	r	m	i	l	a
39	B	u	s	c	n	a	b
40	B	m	i	n	p	o	l
41	B	a	r	t	i	r	o
42	B	l	i	i	g	a	n
43	B	L	V	M	A	Z	A
44	B	A	G	E	N	O	L
45	B	a	b	l	i	b	o
46	B	u	s	d	u	n	a
47	B	l	i	n	g	e	f
48	B	a	r	f	o	r	t
49	B	a	m	n	o	d	e
	1	2	3	4	5	6	7

[183r]

1588 / 30 / May

1	1	2	3	4	5	6	7	8	9	10	11	12
	d	o	n	p	a	T	d	a	n	V	a	a
2	13	14	15	16	17	18	19	20	21	22	23	24
	o	l	o	a	G	e	o	o	b	a	u	a
3	25	26	27	28	29	30	31	32	33	34	35	36
	O	P	a	m	n	o	V	G	m	d	n	m
4	37	38	39	40	41	42	43	44	45	46	47	48
	a	p	l	s	T	e	d	e	c	a	o	p
5	49	50	51	52	53	54	55	56	57	58	59	60

	s	e	m	i	o	o	n	A	m	l	o	x
6	61	62	63	64	65	66	67	68	69	70	71	72
	V	a	r	~~G~~ s	~~S~~ t	~~t~~ l	~~b~~ L	b	r	i	a	p
7	73	74	75	76	77	78	79	80	81	82	83	84
	o	i	P	t	e	a	a	p	D	o	c	e
8	85	86	87	88	89	90	91	92	93	94	95	96
9	97	98	99	100	101	102	103	104	105	106	107	108
	p	s	n	a	C	N	r	z	i	r	z	a
10	109	110	111	112	113	114	115	116	117	118	119	120
	S	i	o	d	a	o	i	n	r	z	f	m
11	121	122	123	124	125	126	127	128	129	130	131	132
	d	a	l	t	t	d	n	a	d	i	r	e
12	133	134	135	136	137	138	139	140	141	142	143	144
	d	i	x	o	m	o	n	s	i	o	s	p
13	145	146	147	148	149	150	151	152	153	154	155	156

---

	r	g	o	a	n	n			C	r	a	r

{There are arrows pointing 'psnacN...' to row 8, 'Siodao...' to row 9, etc. evidently indicating that letters be shifted up one row.}

D: Befafes, nunquam te deserens, docet, puerum breui moriturum, cum aliis tribus; nisi, pro tenus reddantur domino (qui in limine adest,) uota uestra.:

[183v]

[183v is blank]

[184r]

Bonorum Angelorum Invitationes

Dicen..., tribus
vicibus, ter, tribus
vicibus, ~~Ter~~:

singulis diebus,
Donec &c.
..d est .. Tribus,
singulis diebus.

Ô puyssant and right Noble King, (N,) and by what name els so-euer thow art called, or mayst truely and duely be called: To whose peculier gouernment, charge, disposition, and Kingly Office doth apperteyne, thé (N. &c.)

+ with thy Prince, and his Ministers and subiects, 42

* ?AR

In the Name of the King of Kings, the Lord of Hoasts, the Allmighty GOD, Creator of heaven and earth: and of all things visible and Invisible: Δ COME, now, and appear + to my perfect and Sensible eye Iudgment: in a godly, and frendely manner: to my cumfort, and help, for the auancing of the honor and Glory of our Almighty GOD, by my service: As much as by thy wisdome, and powre, in thy propre* Kingly office, and government, I may be holpen, and enhabled unto: Amen.

Δ (ô ri{ght} Nobl{e King} N.)

COME, Ô right Noble King, (N.) I say, COME. Amen.

Gloria Patri, &c.

^+ to be aduanced, by my faithfull service,
% (ô O Noble Prince, N.)

HAG

O Noble Prince, (N.) and by what name els, so-euer, thow art called, or mayst truely and duely be called: To whose peculier government, charge, disposition, Office, and Princely Dignitie, doth apperteyne thé, (N, &c,) In the Name of Allmighty God, the King of Kings, and for his honor and glorie ^+, I require thé % to COME presently, and to shew thy self, to my perfect and sensible ey Iudgment, with thy Ministers, servants and Subiects; to my cumfort, and help, in wisdome, and powre; according to the propertie, of thy Noble Office: COME, ô Noble Prince, (N) I say COME. Amen.

Pater noster, &c.

[184v]

SONDAYE:

King
BOBOGEL

The distributing, giving, and bestowing, of Wisdome and Science: The teaching of true Philosophie, true understanding of all lerning, grownded uppon wisdome, with the Excellencies in Nature, and of many other great Mysteries, mervaylously avaylable, and necessarie to the aduancing of the Glory of our GOD, and Creator. ~~Therfore, In the Name &c.~~

And saydst to me, (in respect of these Mysteries atteyning), Dee Dee, Dee, At length: But Not to late:

Therfore, In the Name, &c.

Gloria Patri &c.

Prince
BORNOGO
^ of all lerning
grownded uppon
wisdom.
+ And saydst to me
What Thow desyrest
in me, shalbe
fullfylled.

The altering of the Corruption of Nature, into perfection: The knowledg of Metalls: and generally the Princely Ministring to the right Noble, and Mighty King BOBOGEL in his gouernment of Distributing, giving and bestowing of Wisdome, science, True Philosophie, and true understanding, ^, and of other very many his peculiar Royall Propreties +. Therfore, In the Name, &c.

Pater noster &c.

[185r]

{Cp. 174r}

MONDAYE.

King CARMMARA -- Who, in this Heptarchicall Doctrine, at blessed Uriel his hand, didst receyue the golden rod of government, and measuring: and the Chayre of Dignity, and Doctrine, and didst appeare first to us, adorned with a Triple Diademe, in a long purple robe: who saydst to me, at Mortlake, I Minister the Strength of God, unto thé.

Likewise thow saydst, These Mysteries hath God lastly and of his great mercies graunted unto thé.

Thow shalt be glutted, yea filled, yea thow shalt swell, and be puffed up, with the perfect knowledg of Gods Mysteries in his mercies.

And saydst, this Art is to the farder understanding of all sciences, that are past, present or yet to come.

And immediately didst say unto me, Kings there are, in Nature, Wyth Nature, and aboue Nature: Thow art Dignified.

And saidst concerning the use of these Tables, This is but the first step: Neyther shallt thow practise them in vayne.

And sayd thus, Generally, of Gods mercies and graces, on me decreed, and bestowed, What so euer thow shallt speak, do, or work, shalbe profitable, and acceptable; And the Ende shalbe good:

Therfore, In the Name, &c.

Gloria Patri &c.

Prince HAGONEL To whose Commaundement, the Sonnes of men^{light}, and their Sonns, are subiect: and are thy Servants. To whose powre, the Operation of the Earth, is subiect. Who art the first of the Twelue; and whose seale is called Barees, and this ☉ it is. At whose commaundement, are the kings, Noble men, and Princis of Nature. Who art Primus, et Quartus Hagonel: Who, by the seuen of the seven, (which are the Sonns of Sempiternitie) dost work mervayles, amongst the people of the eEarth: and hast sayd to me, that I allso, By the same, thy servants, shold work mervayles. Ô Noble Hagonel, who art Minister to the Triple Crowned King CARMARA: and Notwithstanding, art Prince over these 42 Angels: whose Names, and characters, are here presented:

Therfore, In the Name, &c.

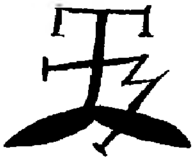
Pater noster &c

Filij lucis	Filij filiorum
I	. IL.
Ih	An
Ilr	Aue
Dmal	Liba
Heeoa	Rocle
Beigia	Hagonel
Stimcul	Ilemese
In sigillo Æmeth.	

[185v]

{Cp. 174v}

King
BLVMAZA

Prince BRALGES. -- Who saydst, the Creatures liuing in thy Dominion, are subiect to thy powre: whose subiects are invisible: and which (to my seer) appeared, like little smokes, with out any forme, Whose seale of gouernment, is this:  Who saydst, Beholde, I am come, I will teach thé, Names without Numbers. The Creatures subiect unto me, shall be known unto you. Therfore, In the Name, &c.

Pater noster, &c.

[186r]

{Cp. 175v}

King BABALEL -- Who art King in Waters: Mighty and wunderfull in waters: whose Powre is in the bowells of the waters: whose Royall person, with thy Noble Prince BEFAFES, and his 42 Ministers, The Triple Crowned King CARMARA, bad me vse, to the glory, prayse, and honor, of him, which created you all, to the laude and prayse of his Maiestie.

Therfore, In the Name, &c.

Prince BEFAFES -- Who art Prince of the seas: Thy powre is vppon the waters: Thow drownedst Pharao: and hast destroyed the wycked: Thy Name was known to Moyses: Thow liuedst in Israël: Who hast measured the waters: who wast with King Salomon: and also, long after that, with Scotus: but not known to him by thy true name: for he called thé MARES. And since thow wast with none: Except, when thow preservedst me (throwgh the mercy of God,) from the powr of the wicked: and wast with me, in extremities: Thow wast with me throwghly: who of the Ægyptians hast byn called OBELISON, in respect of thy pleasant deliuerance: And by that Name, to me, knowne: and of me Noted in record, to be the Noble and Curteous OBELISON. Whose Noble Ministers 42, are of very great powre, dignitie, and Authoritie: As some in the measuring of the motions of the waters, and saltnes of the seas: in giving good success in Battayles: reducing ships, and all manner of vessells, that fleete uppon the seas: To some, all the fishes, and monsters of the seas, ~~are well known~~; yea all, that liueth therein, are well known: and generally are the Distributers of Gods Judgments uppon the Waters that couer the earth: Some conduct waters, throwgh the earth: Other do beawtify Nature in her Composition: The rest are distributers and deliuerers of the Threasors, and unknown substances of the Seas: Thow Ô Noble Prince BEFAFES, badst me use thé, In the Name of God. Therfore, In the Name &c.

[186v]

{Cp. 176r}

WEDDENSDAYE:

King BNASPOL	-- To whome, the Earth, with her bowells, and secrets whatsoeuer, are deliuered: and hast sayd to me, heretofore, What thow art, There I may know. Thow art great, but, (as thow truely didst confess,) He in whome thow art, is greater then thow. Therfore, In the Name, &c.
Prince BLISDON	-- Unto whome, the keys of the Mysteries of the Earth are deliuered: whose 42 Ministers, are Angels, that govern under thé. All which, thy mighty King BNASPOL bad me use: and affirmed, that they are, and shall be at my Commaundement. Therfore In the Name, &c.

[187r]

{cp. 176v}

THVRSDAYE:

King BYNEPOR	-- Uppon the distribution and participation of whose exalted most especiall and glorified powre, resteth onely and dependeth the generall state and condition of all things: Whose sanctification glory and renowne, allthowgh it had begynning, yet can it not, neyther shall haue ending. He that Measureth, sayd, And thow wast the Ende of his workmanship: Thow art like him, and of him: yet, not as partaking, or adherent, but distinct in one degree. Whan he cam thow wast Magnified by his comming: and art Sanctified, world without ende. Vita Suprema, Vita Superior, Vita Infima, tuis sunt mensurata manibus: Notwithstanding, thow art not of thy self: Neyther is thy powre thyne owne: Magnified be his Name. Thow art in all: And all hath some being

by thé: yet thy powr is nothing in respect of his powre, which hath sent thé: Thow begynnest New worlds, new people, New Kings, and New knowledg, of a new government: ~~Therfore, In the Name, &c.~~ And hast sayd, to me, Thow shalt work Mervaylous Mervaylously, by my workmanship, in the Highest.

Therfore, In the Name, &c.

Prince BVTMONO -- Who art life and breath in liuing Creatures: All things liue by thé, the Image of One excepted; All the kindes of beasts of the earth, dost thow endue with life. Thy seale is theyr glory. Of God, thow art sanctified: and thow reioysest. The liuing, the ende, and begynning of all beasts, thow knowest, and by sufferance, thow disposest them: untyll thy Vyoll be ronne. Therfore, In the Name. &c.

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{cp. 175r}

FRIDAYE:

King BALIGON -- Who canst distribute, and bestow at pleasure, all, and whatsoeuer can be wrowght in aereall actions. Who hast the government of thy self perfectly, as a mysterie known unto thy self. Who didst aduertise me of this stone, and holy Receptacle: both nedefull to be had, and allso, didst direct me, to the taking of it up: being presently, and in a few mynutes of tyme, browght to my sight, (from the secret of the depth, where it was hyd, in the uttermost part of the Roman possession): Which stone thow warnedst me that No mortall hand, but my own, should touch: and saydst unto me: Thow shalt prevayle with it, with Kings and with all Creatures of the world: whose beauty (in vertue) shalbe more worth then the Kingdomes of the erth. For the which purposes, here rehersed, and other, partely now to be practised and enioyed, and partely hereafter, more abundantly, (As the Lord God of hoasts shall dispose) And allso, Bycause, thow thy self art Governour of these 42 thy mighty, faithfull and obedient

Ministers: Therfore, In the Name, &c.

Aº 1583 May 5 Blessed Uriel sayd to me A Meridie hora 4 1/2 At Mortlake

The stone and holy Receptacle.

Thy Character must haue the names of the fiue Angels (written in the mydst of Sigillum Æmeth) graven uppon the other side in a circle. In the mydst whereof, must the stone be, (which was allso browght). Wherein, Thow shalt, at all tymes, behold (priuately to thy self) the state of Gods people, throwgh the whole Earth.

Prince
BAGENOL

[188r]

SATERDAYE

King BNAPSEN -- Who hast sayd to me, That by the I shall cast oute the powre of all wycked spirits: And that by the I shall, or may know the doings and practises of euyll men: And more then may be spoken or uttred to man: Therfore In the Name: &c.

Prince BRORGES: -- Who, being the Prince, chief Minister, and Gouernor under thy right puyssant King BNAPSEN, didst, (to my seer) appear, in most terrible manner, of fyrie flamyng streams: and saydst, Noui Ianuam mortis. Et percussit gloria Dei Impiorum parietes.

Therfore In the Name, &c.

{finis}

De Heptarchia Mystica

of Dr. John Dee

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Editor's Introduction

This book consists of detailed instructions for communicating with angels and employing their aid for practical purposes. It consists of excerpts, in handbook form, from Dr. Dee's detailed records of his "mystical exercises".

This is a transcription from the original in Dee's own handwriting, now found in the British Library under the catalog number Sloane 3191. There have been two other published editions of this text, one by Robert Turner, 1983 revised 1986, and another by Geoffrey James, 1984 and 1994. While I can recommend both of these editions, if one is able to find them, I believe the present edition reflects Dee's manuscript more accurately, as may be seen for example by comparing them with the photograph shown on pg. 28 of Turner's revised edition.

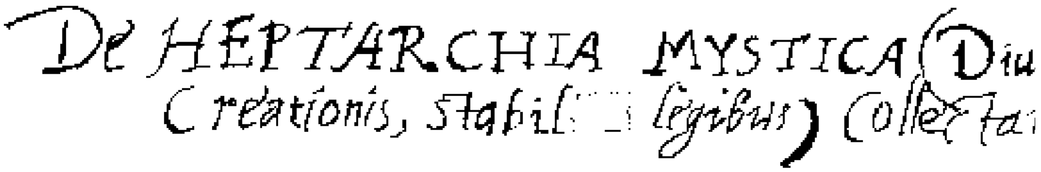
Compare this with Dee's *Compendium Heptarchiae Mysticae*, an earlier version but with some interesting additions and variations.

A note attached to the beginning of the manuscript reads as follows:

This is the original Ms. in Dr. Dee's handwriting. A fair copy by Ashmole is in the Ms. Sloane 3678.
JM

This volume formerly belonged to Ashmole and on the clasps of the *** binding his coat of arms was impressed.

How Ashmole obtained this Ms. appears by his account prefixed to Ms. Sloane 3677.
JM



De HEPTARCHIA MYSTICA (Diu
Creationis, stabil legibus) Collecta

De HEPTARCHIA MYSTICA, (Diuinis, ipsius Creationis, stabilis legibus) Collectaneorum

Liber primus.

Cap. 1.

Of the Title, and generall Contents of this boke, some nedefull Testimonies

Beware of wavering: Blot owte suspition of us; for we are gods Creatures that haue Raigned, do Raigne, and shall Raigne for eu^. All our Mysteries shalbe known unto you. &c

Behold, these things and theyre Mysteries, shalbe known unto you:

Reserving, the Secrets of him, that Raigneth for eu^. [the voyce of a multitude, answered, singing] Whose Name, is great for eu^.

Anno 1582. Nouemb. 16, Bralges, the last of 7 Princes concluding the First boke spoke hereof these words (Sl.3188, pp. 80)

Open your eyes, and you shall see from the highest to the lowest. The peace of God be uppon you.

K. Carmara, eodem tempore.

Venite, Gradatim repetamus Opera Dei, &c.

Nota Δ: Lib. Creationis 1°. Principes loquebantur magnalia Dei: et secundo, Reges maxime hoc faciunt.
Unus est Deus, et unum est opus nrm.

Carmara, Nouemb. 17 (Sl.3188, pp. 81)

Δ: Note -- very many cam uppon the convex superfices of the Transparent globe, and sayd,

Parati sumus seruire Deo nostro.

Prince Hagonel

This work shall haue relation to tyme present, and present use. To mysteries far exceading it: And finally to a purpose & Intent: whereby the Maiestie and Name of God, shall and may, and, of force, must

K. Camara, Nouemb. 19, (Sl.3188, pp. 92) appeare with the Apparition of his wunders, and mervayles yet unhard of. Dixi

D: Note, As Michael and Uriel, at the begynning of these revealed mysteries, were present, and gaue Authority to Carmara, to order the whole Heptarchicall Reuelation; so, at the Conclusion, they appeared agayn and Raphael with them; and Michael concluded the second boke (of this particular Reuelation Heptarchicall,) with these words following:

Mercifull is our God, and Glorious is his Name: which Chuseth his Creatures, according to his owne secret Iudgment: This Art is the first part of a Threefold Art, Joyning Man, (with the knowledg of 1. the world, 2. the Government of his Creatures, and 3. the Sight of his Maiestie) unto him (O I say unto him,) which is Strength, Medicine, and Mercy to those that feare him.

Michael, Nouemb. 19.

Amen.

Thow hast a work of three proportions in Esse: of Seuen in forme, which is (of it self) diuided by a Number Septenarie. Of the Course, estate, and detemination of things 1. Above, things 2. Next, and Things 3. Below. which of it self, is pure, perfect, and withoute blemish. &c.

Carmara, Nouemb. 21. in appendix of the second boke.

O God, how easy is this first understanding? Thow hast byn told perfectly, plainly, and absolutely, Not onely, the Condition, dignitie, and estate of All things that God hath framed: But allso, withall, Thow wart deliuered, the most pfect forme & use of them. &c.

Carmara, Nouemb. 21.

Euen as God is iust; his Judgments true; his Mercies unspeakable; So are we the True messangers of God: and our words are true in his Mercies for eu.

Glory, (Ô Glory) be to thee, O most high God.

King Carmara, Nouemb. 17. (Sl.3188, pp. 85)

Now you towche the world, and the doings uppon Earth. Now we shew unto you the lower world. The Governors that work and Rule under God. By whome you may haue powre, to work such things, as shalbe to Gods Glory, profyt of your Cuntry, and the knowledg of his Creatures &c. We procede to One God, one knowledg, One Operation. Venite filiae.

Behold these Tables. Herein lye theyr Names, that work under God uppon earth. Not of the wycked, but of the Angels of Light. The whole Government doth consist in the hands of 49(in God his powre, strength, Mercy, and Justice) whose Names are here evydent, excellent, and

Michael, Aprilis 29, 1582. ".49." (Sl.3188, pp 55-56) glorious. Mark these Tables: Mark them, Record them to yor Cumfort. This is the first knowledge. here shall you haue wisdome. Halleluyah. Mighty and Omnipotent art thow, Ô God, God, God, Amongst thy Creatures. Thow fillest all things, with thy excellent foresight. Thy Glory be amongst us, for euer. -D. Amen.

The fowntayne of wisdome is opened: Nature shalbe knowne. Erth with her Secrets discloased. The Elements with their powres iudged &c.

Uriel [Apr 29]

Behold, I teache: There are 4, Angels glorious and excellent: appointed for the Government of all erthly Actions: which 4, do work and dispose the will of the Creator: Limited from the begynning, in strength powre and glory. These shalbe Subject unto you. In the Name and by Invocating uppon the Name of God: who doth lighten, dispose and cumfort you. &c.

Uriel, Aprilis 29, Anno 1582 (Sl.3188, pp 62)

What doth the heaven behold, or the Earth conteyne, that is not, or may be subdued, formed and made by these? What lerning grownded uppon wisdome, with the excellencies in Nature, can not they manifest?
One in heaven they know:
One, and all in Man they know:
One, and all in earth they know.

Measure heaven by a part (my meaning is, by these few). Let God be glorified: his name praised, his CREATION well taken: and his Creatures well used.

King Carmara, Novemb. 19, of King Bobogel, his princis Ministers (Sl.3188, pp 91-92)

He that standeth in the myddst of the Globe signifieth NATURE: whereuppon in the first point, is the use and practise of this work: That is to say, as concerning the first part, for it is sayde: The boke conteyneth Three kinds of knowledges.

- The knowledge of God truely
- The Number and doing of his Angells pfectly
- The begynning and ending of Nature Substantially.

Uriel, May 5, Anno 1583. (Sl. 3188, pp 180)

Cap. 2

Of John Dee, his principall, and in manner peculier Interest, to exercise the Doctrine Heptarchicall.

Ultima est haec aetas vram, quae tibi revelata erit.

Anno 1582 [Uri]el,

Nouemb. [15.]

Michael

The Mysteries of God haue a tyme: And Behold, Thow art provyded for that tyme.

Prince Hagonel, Nouemb. 16.

The Sonnes of light, and their Sonnes, are Subiect unto my commanndement: This is a Mysterie: I haue spoken of it: Note it thorowghly: They are my Servants. By them, Thow shalt work Marvayles.

Prince Hagonel, Nouemb. 16.

There are kings fals, and uniust, whose powre, as I haue subuerted and destroyed, So shallt Thow. D.

..em, eodem, tempore.

The second Assembly were the Governors of the earth whose Glory, (Yf they be good) the weapons we haue towght thee (D), will augment, And, Consequently, (yf they be euyll,) pervert.

Prince Bornogo, Nouemb. 16.

I am BORNOGO. This is my Seale. This my true Character. What thow desyrest in me, shalbe fullfilled. Glory to God.

Prince Befafes, ...die

Behold, Behold, lo Behold my mighty powre consisteth in this. Lerne wisdome by my words. This is wrowght for thy erudition what I entrust thee from God. Loke unto thy Chardg truely: Thow art yet dead. Thow shalt be revyved. But oh blesse God truely. The blessing, that God giueth me: I will bestow uppon thee, by omission. Ô how mighty is our God: which walked on the waters: which sealed me with his name: whose Glory is withoute ende. Thow hast written me, but yet dost not know me. Use me in the Name of God: I shall at the tyme appointed be ready. I will Manifest the works of the Seas: And the Miracles of the depe, shall be known.

Carmara, 17. Nouemb.

Behold, thow desyrest, and art syck with desyre: I am the disposer thowgh not the Composer of Gods medicines. Thow desyrest to be cumforted and strengthened in thy labors: I mynister unto thee the Strength of God. What I say is not of my self: Neither that which is sayde to me, is of them selves: but it is sayde of him wch liueth for euer. These Mysteries hath God lastly, and of his great Mercyes grannted unto thee. I haue answered thy dowting mynde. Thow shailt be glutted, yea filled: yea thow shalt swell and be puffed up with the perfect knowing of Gods mysteries in his Mercies.

Abuse them not. Be faithfull: Use Mercy: God shall enriche the: Banish wrath: yt was the first* and greatest Commanndment. I Rayngne by him, and lyve by him, which rayneth and liueth for euer.

* Annael gaue me that commanndement Anno 1581: in the

	preface, as it were, of all those Actions.
I haue shewed thee perfectly: Behold I teach thee againe: O how mercifull is god, that revealeth so great Secrets to flesh and blud. Thow hast 42 letters. Thy Tables last, conteyne so many &c.	King Carmara. die 17 Nouemb.
Whan Thow wilt work for any thing apperteyning to the estate of a good King. Thow must first call uppon him, which is theyr prince. Secondly the Ministers of his powre, are Six. &c.	King Carm. eodem temp.
In owtward sense, my words are true: I speak now of the use of one of the first, that I spake of, or Manifested yesterday. Sayd I not, And shewed I not, which had the government of princes for as it is a Mysterie to a farder matter, So is it a purpose to a present use. Yf it Rule worldly princis: how much more shall it work, with the princis of Creation? Thow desyrest use. I teach use. And yet the Art is to the farder understanding of all Sciences, that are past, present or yet to come. frute hath farder vertue, then onely in the eating: Gold his farder condition, property and quality, then in melting, or common use. Kings there are in Nature, with Nature, and above Nature. Thow art Dignified. &c.	King Carmara. eodem tempore.
Last of all thy Ryng, which was appointed thee with the Lamyne comprehending the forme of thy owne name: which is to be made in pfect gold: as is affore sayde.	The Ring. King Carmara: eodem tempore.
Thow shalt be cumforted: But respect the world to come, whereunto thow art provyded: and for what ende: and that in what tyme. Serve God truely. Serve him justly. Great care is to be had with those that meddle with Princis affaires: Much more Consideration with whome, Thow shalt meddle, or use any Practise: But God hath shaddowed thee, from destruction, He preserveth his faithfull, and shaddoweth the Just, with a shield of honor. None shall enter into the knowledg of these Mysteries with thee, but this worker. Thy estate with the Prince, (now raigning) shall shortly be amended. Her favor encreased with the good wills of Diuerse, that are now deceyvers. Thy hand shall shortly be their help: and thow shallt do wunderfull and many benefits (to the Augmenting of Gods glory) for thy Cuntry. finally, God doth enriche thee with knowledg: & of thy self hath given the understanding of these worldly vanities. He is mercifull. And we, his good Creatures, neyther haue, do,	King Carmara. eodem tempore.

nor will forget thee. God doth blesse you both: whose mercy, goodnes and grace, I pronownce and utter uppon you. I haue sayde.

Dee, Dee, Dee, At length, but not to late.

King Bobogel, Nouemb. 19.

[D: Note. King Bobogel said this of my atteyning to such mysteries, as the mysteries under him made shew of.]

Lo, thus thow seest the glory of gods Creatures: whome thow mayst use, with the consideration of the day, their king, their Prince, and his Character. The king & prince govern for the whole day: the rest according to the six partes of the day. Use them to the glory, prayse and honor of him, which Created them, to the lawde & prayse of his Maiestie.

Carmara, Nouemb. 20.

Write this reverently. Note it with Submission. What I speak, hath not byn revealed: no not in these last tymes of the second last world &c. Thow shalt work marvaylous marvaylously by my workmanship in the highest.

Bynepor, 20. Nouemb.

Unto my Prince (my Subiect) are deliuered the keyes of the Mysteries of the Erth: All these are Angels that govern under him: &c: Use them; they are, & shalbe, at thy Commanndment.

Bnaspol, 20. Nouemb.

By me, Thow shalt cast out the powr of wycked Spirits. By me, Thow shalt know the doings & practises of evyll men, And more, then may be spoken, or uttred to man.

Bnaspen, 20. Nouemb.

Ô quanta est ho[min]is infirmitas et corruptio, qui Angelis, idq suis bonis, fidem autem Deo vix habet? O[mn]ia Mundana faeces, Mundi corruptiones in se habent. Deus nr, Deus nr, Deus (inquam) ille nr, Verus cum veris suis Angelis, eiq servientibus, semper verus est Pete [D] quae vis. Dixi: et quod dixi, Obumbratum est veritate, Justitia, et perfectione

Ecce -- D holding up the meat-rod:

Carmara, 21. Nouemb.

Hic -- D pointing to the ende of the rod:

per hoc -- D --- pointing to the myddle of it.

Et a mensurae fine, nos, nostramq mensurabis [D] potestatem. Age (inquam) Quid vis? Obscurum enim Nihil est, quod per illum [EK] recepisti.

One thing is yet wanting: a mete Receptacle &c. There is yet wanting a stone. &c. One there is most excellent: hid in the Secret of the depth &c. in the uttermost part of the Roman possession. &c.

Lo the mighty hand of God is uppon thee &c.

Thow shalt prevayle with it, with kings, and with all Creatures of the world: whose beautie (in vertue) shall be more worth then the kingdomes of the earth &c. Go toward it, and take it up &c kepe it sincerely. Let no mortall hand towch it, but thy own.

The receptacle. Carmara, Nouemb. 21.

[Uriel] Anno 1583 May 5.

Thy Character must haue the names of the five Angells (written in the middst of Sigillum AEmath) graven uppon the other side in a Circle. In the middst wherof must the stone be (which was allso browght) Wherein, Thow shalt at all tymes Beholde, (privately to thy self) the State of Gods people, throwgh the whole earth.

Il. cuius nomen est p... filiorum Lucis: et pomtur in charactere ipuis Baligon sine Carmara Regis

Go and thow shalt receive. Tary & you shall receive. Slepe & you shall see. But watch and yor eyes shalbe fully opened. One thing which is the grownd & element of thy desyre, is all ready perfited &c. Out of Seuen, Thow hast byn instructed (of the lesser part) most perfectly.

All those before spoken of are Subiect to thy Call. &c. Of friendship, at any tyme thow mayst see them: and know what thow wilt.

Every one (to be short) shall at all times and seasons shew thee direction in any thing &c.

One thing I answer thee, for all offycis. Thow hast in subiection all officis. Use them whan it pleas thee, and as thy Instruction hath byn.

Raphael, Marty 23; Anno 1583.

The Lord sayeth, I haue hardened the hart of One of you. yea I haue hardened him, as the flynt, and burnt him togither with the ashes of a Cedar. To the intent he may be proved Just in my work: and great in the Strength of my Glory. Neyther shall his mynde consent to the wyckednes of Iniquity. for, from Iniquitie I haue Chosen him to be a first Erthly witnes of my Dignitie.

Uriel, Aprilis 23. Anno 1583.

D - Uriel cam-in agayne, and an other with him, and lointly they two sayde togither, Glorify God for euer. And now Uriel stode behynde and the other sat down in the chayr , with a sword in his right hand. All his hed glistred like the sonne: the heare of his hed was long. he had wyngs: and all his lower partes seamed to be with feathers. He had a robe over his body, and a great light in his left hand. he sayd We are blessed from the begynning and blessed be the Name of God for euer.

D - An innumerable Cumpany of Angels were abowt him: And Uriel did leane on the square table by. he that sat in the Chayre, sayde then Go forward. God hath blessed thee.

Michael, his manner of apparition.

I will be thy Gwyde.

Michael, Marty 11. Anno 1582.

Thow shalt atteyn unto thy searching.

The world begyns with thy Doings Prayse God.

The Angels under my powre shalbe at thy Commanndement

Thow shalt see me

I wilbe seen of thee

And I will direct thy liuing and Conversation

Put up thy penne.

D - Now Michael thrust out his right arme, with the sworde. And bad the Skryer to loke. Then the Sword did seame to cleave in two. And a great fyre flamed out of it vehemently. Then he tok a Ring out of the flame of his sworde, and gave it to Uriel, and sayde, The strength of God is unspeakable. Praysed be God for euer, and euer: D - Then Uriel did make cursy to him.

Michael, Marty 14.

Mich. - After this sort must thy ring be: Note it. &c.

The Ring

I will reveale the thys Ring: which was never revealed since the death of Salomon with whome I was present. I was present with him, in strength, and Mercy. Lo this it is. This it is, wherewith, All Miracles and diuine works and wonders were wrowght by SALOMON. This it is which I haue revealed unto thee. This it is, which Philosophie dreameth of. This it is which the Angels skarse know. This it is: and blessed be his name: yea his name be blessed for euer. &c.

D - Then he layd the Ring down uppon the Table: and sayd, Note.

D - I noted the manner of the Ring in all points.

D - After that he threw the Ring down uppon the Table and it seamed to fall throwgh the Table.

Michael - So shall it do at thy Commanndement. Without this, Thow shalt do Nothing. Blessed be his Name, that cumpasseth all things. Wonders are in him, and his Name is wonderfull. His Name worketh wonders, from Generation, to Generation:

Michael

Nothing to be done without the Ring.

Mich - Note - D Then he browght-in the seale, which he shewed the other day: And opened his Sword: and bad the Skryer, Reade: and he Red, EMETH - D - Then the Sworde cloased up againe: and Michael sayd - This I do open unto thee; bycause, Thow Marvayldst at Sigillum Dei, This is the Name of the seale: which be blessed for euer. This is the seale self. This is holy: This is pure. This is for euer. Amen.

Sigillum Aemeth.

As Truely, as I was with Salomon, So truely will I be with thee. &c. I was with Salomon, in all his works, and wonders.

Use me, in the Name of God, for all occasions.

Michael, Marty 15, 1582.

Cap. 3.

Some Remembrances of the furniture and Circumstances necessary in the Exercise Heptarchicall.

First cast thy eye unto the Generall Prince, Governor or Angell that is Principall in this world. Then place my name whome thow hast allready: Than the Name of him, that was shewed the yesterday [with the short coate.] Then his powre, with the rest of his six perfect Ministers. With these thow shalt work to a good ende. All the rest thow mayst use to Gods glory. for euery one of them, shall minister to thy Necessities.

King Carmara in the presence of Michael, Anno 1582, Nouemb.17.

Moreover whan thow workest, thy feete must be placed uppon these Tablets, which thow seest wrytten last, comprehending 42 letters and Names. But with this

The Table

Consideration: that the first Character (which is the first of the 7, in thy former boke), be placed uppon the top of the Table; which thow wast, and art, and shalt be commannded to haue, and use.

Last of all the Ryng: which was appointed thee: with the Lamine comprehending the forme of thy own name: which is to be made in perfect Gold: as is afforesayd.

Ring

Euen as God is Just. his Judgments true, his Mercies unspeakable So are we the True Messangers of god. And our words are true in his Mercy for euer. Glory O Glory, be to thee, O most high God.

Lo thus thow seest the glory of Gods Creatures: whome thow mayst use, with the Consideration of the day, their king, their Prince and his Character. The king and Prince Govern for the whole day. The rest according to the six parts of the day. Use them to the glory, prayse, & honor of him, which Created them, to the lawde & prayse of his Maiestie.

King Carmara, Nouemb. 20.

The Characters of the kings are in the Globe; And of the Princis, in the Heptagonon.

K. Carmara, Nouemb. 21.

The Sonns of light, and their Sonns, are Subiect unto my Commanndement. This is a mysterie. I haue spoken of it. Note it throwghly. They are my Servants. By them, thow shalt work mervayles. My tyme is yet to come. The Operation of the earth is Subiect to my powre. And I am the first of the twelve. My Seale is called Barees: and here it is.

Prince Hagonel, Nouemb. 16.

In his Name, with my Name, by my Character, & the rest of my Ministers, are these things browght to passe. These that lye heare are witches, enchanters, deceyvers & blasphemers. And finally all they that use Nature with Abuse: and dishonor him which raigneth for euer.

P. Hagonel, eodem tempore

The Second Assembly, were the Governers of the earth whose Glory yf they be good, the weapons which we haue towght thee will augment: And Consequently, (yf they be evyll,) will pervert.

Note. Prince Butmono sayd this: but the office is under king Bnaspol, whose prince is Blisdon. The Mystery of this I know not yet: For Blisdon will be fownd to be the proper minister of king Bnaspol. Vide Anno 1583 May 5, of the Making of Mensa faeders, and my Golden Lamine.

The Third Assembly are those, which taste of Gods Mysteries, and drink of the Juyce of Nature: whose myndes are diuided: Some with eyes looking toward Heaven: The rest to the Center of the Erth. Vbi non Gloria, nec Bonitas, nec Bonum est. It is wrowght, (I say) it is wrowght (for thy understanding) by the Seven of the Seven, which were the Sonns of Sempiternitie. whose Names thow hast written, and Recorded to Gods glory.

Mark this: All Spirits enhabiting within the Erth: where their Habitation is of force, not of wyll: (Except the Myddst of my self, which I know not) are Subiect to the Powre herof [pointing to his seale] with this, you shall Govern: Wyth this you shall unlok: with this, (in his name who raigneth) you shall discover her entrayles.

Carmara, Nouemb. 17.

Whan thow wilt work for any thing appertayning unto the estate of a good king. Thow must call uppon him, which is theyr Prince. Secondly the Ministers of his Powre are Six: whose Names conteyn 7 letters apece. As thy Tables do manifest. By whome in generalty, or by any one of them, in particularitie: Thow shalt work for any Intent or purpose. As concerning the letters, particularly, They do concerne, the Names of 42. which 42, in generally or One of them, do and can work, the destruction, hindrance or annoyance, of the estate, Condition, or degree (as well for body as government) of any wicked, or yll liuing Prince. &c.

King Carmara, die 17. Nouemb.

Venito Bobogel, Rex et Princeps Nobilitatis: Venito cum Ministris: venito (inquam) venito cum Satellitibus tuis, munitus.

[D - This I Note for the form of calling]

Veni Princeps 7 principum, qui sunt Aquarum Principes: Ego sunt Rex Potens et mirabilis in Aquis, cuius potestas; est aquarum visceribus.

Babalel to his Prince: eodem temp.

Venito, veni (inquam) Adesto: Veni Rex. O Rex, Rex, Rex Aquarum

Carm: eodem t.

Venito. Venito (inquam) Magna est tua, Maior autem mea potestas. Vitam dedit Deus omnibus Creationis. Venite: Veni Ignis: Veni vita mortalium (inquam) Venito. Adestum

K. Car. eodem t.

Regnat Deus. O venite. Nam unus ille Regnat, et est vita viuentium.	
Venite, ubi, nulla quies sed stridor dentium	King Car. eodem temp.
Venite vos, qui sub mea estis potestate	K. Car[mara also] Baligon. eodem tempore.
Behold, euery one of these Princis must haue his peculier Table.	K. Car. 2, Nouemb.
Thy Character must haue the names of the five Angels (written in the Myddst of Sigillum AEmeth) graven uppon the other side, in a circle. In the mydst wherof, must the Stone be; which was aliso browght. Wherein, thow shalt at all tymes, Behold, (privately to thy self) the state of gods People, throwgh the whole earthe. The 4 fete of the Table, must haue 4 hollow things, of Sweet wood: whereuppon they must stand. within the hollownes wherof, thy Seales may be kept unperished. One month is all for the use therof.	Uriel, May 5, Anno 1583.
The sylk must be of diuerse Cullours: the most changeable that can be gotten. for who is hable to behold the glory of the seat of God.	Uriel, 1583, May 5.
The Character or Lamyne for me was noted (Anno 1582 Nouemb. 17) that it shold conteyne some token of my name: And now in this accownted the True Character of Dignification, I perceyue no peculier Mark or letters of my Name. Uriel - The forme, in euery corner, considereth thy Name - D - you meane, there, to be a certayne shaddow of Delta - Uriel - Well.	eodem tempore quo supra.
D - What is the use of the 7 Tables, (like Armes) and from what grownd are they framed, or deriued? Uriel - They are the ensignes of the Creation: wherewithall they were Created by God: known onely by theyr acquayntance, & the manner of their doings.	Uriel: Creationis insignia.
D - haue I rightly applyed the dayes to the kings? - Uriel - The dayes are rightly applyed to the kings.	Ur. eodem tempore

D - The Characters, and words annexed to the kings names, in the utter Circumference of the great Circle or globe, how are they to be used? Ur- They are to be paynted on swete wood: And so to be held in thy hand as thow shalt haue cause to use them.	Eodem temp.
Sigillum AEmeth, is to be set in the Middle of the Table.	Il, Aprilis 28, 1583.
Grace, mercy and peace be unto the liuely branches of his florishing kingdome. And strong art thow in thy Glory, which dost unknyt the Secret partes of thy liuely workmanship: and that, before the weak understanding of man. Herein is thy powre and Magnificence Opened unto man. And why? bycause thy diuinitie and Secret powre, is here shut-up in numero Ternario, et Quaternario - Aquo Principium, et fundamentum omne huius est tui sanctissimi Operis	Il: the first of the 7 sonns of sonns of light. Aprilis 28, 1583.
For yf thow (O God) be wunderfull and incomprehensible in thyne owne Substance, yt must nede follow, that thy works, are likewise incomprehensible. But Lo, they shall now beleue, because they see: which heretofore, could skarsly beleue. Strong is the Influence of thy Supercelestiall powre: And mighty is the force of that Arme, which overcommeth all things. Let all powre (therfore) rest in thee. Amen. Leave oute the Bees of the 7 names of the 7 kings, and 7 Princis And place them in a Table diuided by 12 and 7, The 7 spaces being uppermost. And therin write in the upper lyne, the letters of the king, with the letters of his Prince following next after his name. And so of the Six other, and theyr Princis. And read them on the right hand, from the upper part to the lowest. And thow shalt fynde, then, the Composition of this Table. Therin, they are all comprehendedi saving certayne letters, :which are not to be put-in here: By reason that the Kings & Princis do spring from God: And Not God from the Kings and Princis. Which excellency is comprehended: and is allso manifest, in that Third and fowrth Number.	the liuing and semp adherent Minister to K. Baligon: and his name is exprest in his Character, vide Novemb. 21. Anno 1582.

Rownd abowte the sides [of this square Table] is every letter of the 14 Names, of the 7 kings and princis.

Hereafter, Shall you perceiue, that the Glory of this Table surmownteth the Glory of the Sonne. All things els that appertayne unto it, are all ready prescribed by yor former Instruction.

God is the begynning of all things, but not after One soft: Nor to euery one alike. But it is Three manner of works with his Name.

- The one, in respect of Dignification
- The Second, in respect of Conciliation
- The Third, in respect of an ende, and determined Operation.

Aprilis 29. 1583: dignification.

Now Sir, to what ende wold you weare yor Character? &c. But how do I teach? The Character is an Instrument appliable Onely to dignification. But there is no Dignification (Syr) but that which doth procede, and hath his perfect Composition Centrally, in the Square Number of 3 and 4. The Centre wherof shall be equall to the greatest. Hereby you may gather, Not onely to what ende, the Blessed Character (wherewith thow shalt be dignified) is Prepared: But allso the Nature of all other Characters.

To the Second - D - Conciliation, you meane.

Conciliation

Il - The Table is an Instrument of Conciliation. And so are the other 7 Characters, which you call by the Name of Tables:

Squared out into the forme of Armes: which are propre to euery King and Prince, according to theyr order.

Now to the last - D - As concerning the ende & determyned Operation - Il - It onely consisteth in the Mercy of God, & the Characters of these* bokes. &c.

D - Note, here, it may appere that Butmono is Prince to Bynepor, and Blisdon prince to King Bnaspol.

Set downe the Kings, and theyr Princis, in a Table, as thow Knowest them: with theyr letters backward (excepting theyr Bees) from the right hand to the left. Let Bobogel be the first, and Bornogo his Prince. &c.

D Note.

D - So, on my Character or lamyne of dignificati on: are all the names of the 7 kings, and of the 7 Princis, perfectly: as in the great Table, (called often tymes Mensa Faederis) the Bees, onely, (being the first letter common to them all) kept bak, in memory.

De sigillo Æmeth; alr, vocato Sigillo Dei.

Michael - I will shew thee, in the mighty hand and strength of God, what his Mysteries are: The true Circle of his Æternitie: comprehending all Vertue: The whole and Sacred Trinitie: Oh holy be he: Oh Holy be he: Oh holy be he.

Michael, 1582, Marty 19.

D - Uriel answered, Amen.

Mich - Now, what wilt thow? - D - I wold full fayne procede according to the Matter in hand.

Mich - Diuide this owtward Circle into 40 equall partes: whose greatest numbers are 4. See thow do it presently - D: I did so. diuiding it first into 4; and then every of them, into 10.

D - he called one by name Semiel. One came in, and kneled down: and great fyre, came out of his mowth, Michael sayd, To him are the Mysteries of these Tables known. Michael sayd, Semiel, (againe) and by & by he annexed, O God thow hast sayde, and thow liuest for euer. &c. Semiel stode up and flaming fyre cam out of his mowth, and than he saide, as followeth.

Semiel - Mighty Lord, what woldst thow with the Tables?

Michael - It is the will of God, thow fatch them hither.

Sem - I am his Tables. Behold, these are his Tables, Lo where they are.

There cam-in 40 white Creatures, all in white Silk long robes; And they like Children. And all they, falling on their knees, sayde:

Thow onely, art Holy among the Highest: O God, thy Name be blessed for euer.

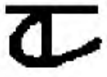
D - Michael stode up out of his Chayre: and by & by, All his leggs to be like two great Pillers of Brasse: & he as high, as half way to heven. And by and by, his Sworde was all on fyre: And he stroke or drew his sword over all these 40 their heds. The Earth quaked. And the 40 fell downe. And Michael called Semiel with a Thundring voyce: and sayde, Declare the Mysteries of the liuing God: our God: of One that liueth for euer.

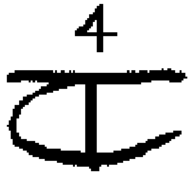
Michael, 1582, Marty 19.

Sem - I am ready.

D - Michael stroke ouer them with his sword: and they all fell downe (and Uriel allso) on his knees. And commonly at the striking with the sworde, flaming fyre, like lightening, did flash with all.

Michael - Note: Here is a Mysterie.

D - Then stept furth, One of the 40, from the rest: & opened his breast, which was covered with Sylk, and there appeared a great  all of Gold.

Michael - Note the number - D - over the T, stode the Number of 4, on this fashion: 

D - The 40, all, cryed: Yt liueth, and Multiplyeth for euer: Blessed be his Name.

D - That Creature did shut up his bosome, and vanished away like a fyre.

Michael - Place that, in the first place: It is the Name of God.

D - Then there seamed a great Clap of thunder to be.

And so furth: And note that the whole Second boke is Nothing els but the Mysteries most Mervaylous of Sigillum Dei: otherwise called Sigillum AEmeth. wherof here I did but leave a little admonishement. Note farder, Almost all the Third boke, was of the 7 Ensignes of Creation. wherof mention was here before made.

D - The Chayre was browght-in againe: and I axed what it ment?

Uriel - This is a Seal of perfection: from which, Things shalbe shewed unto thee, which thow hast long desyred.

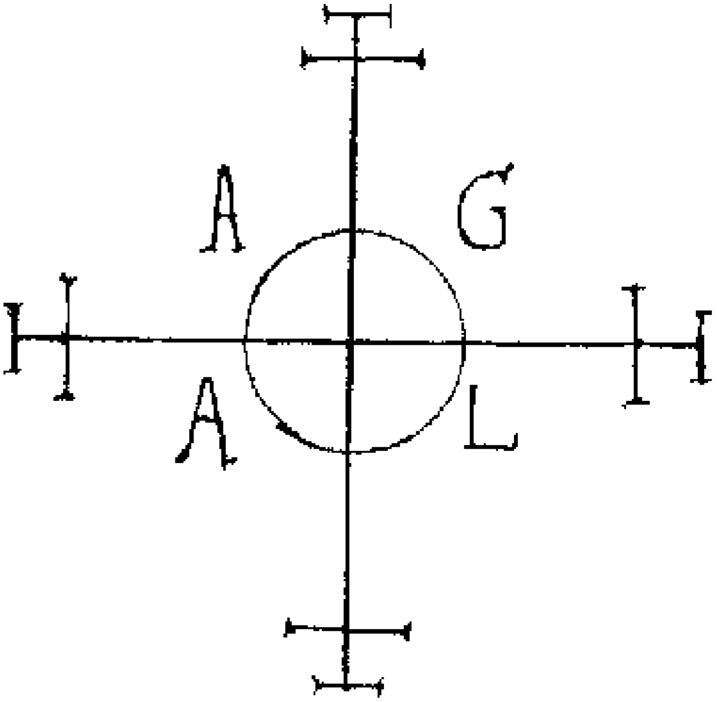
D - Than was a square Table browght into the Stone. and I demanded, what that Table betokened.

Uriel - A Mysterie not yet to be knowne. These two shall remayne in the stone, to the sight of all undefyled Creatures.

You must use a fowre-square Table; Two Cubits square. whereuppon must be set Sigillum Dei: &c. [alr Diuinitatis?]

This Seale must not be loked uppon, without great Reverence and devotion. This Seale is to be made of perfect wax.

This Seale must be , ynches square [D: or diameter.] The rowndness must be 27 ynches, and somwhat More. The thiknes of it must be, an ynch, and a half quarter. And a figure of a Crosse, must be on the backside of it, made thus:



The Table is to be made of swete wood: & of two Cubits high: with 4 fete with 4 of the former seales under the 4 feete. Under the Table did seame to be layde red sylk two yards square. And over the Seale, did seame likewise red Silk to lye fowr-square: broader then the Table, hanging down with 4 knopps or Tassels, at the 4 Corners therof.

Uppon this uppermost red Sylk, did seme the Stone with the frame, to be set: right over and uppon the Principall Seale: Saving that the red Sylk, was betwene the one, & the other.

D - There appeared the first Table covered, with a cloath of Sylk changeable cullour, Red & greene, with a white Cloth under it: all hanging very low.

Nouemb. 21. Anno 1582

Caput 4.

Some Notice of peculier formes, and attire, wherein, the Kings, Princis and Ministers Heptarchicall appeared, and of some their Actions, and gestures at their apperance. &c.

King CARMARA

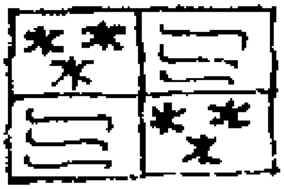
This king, (being called first by Uriel,) appeared, as a Man, very well proportioned: clad in a long purple Robe: and with a Triple Crowne of Gold on his hed.

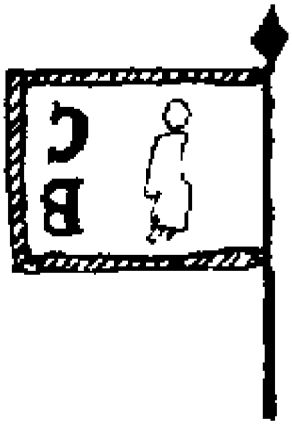
At his first coming he had 7 (like men) wayting on him: which afterwarde declared them selves to be the 7 Princis Heptarchicall. Uriel deliuered unto this king (at his first appearing) a rod or straight little rownd Staff of Gold: diuided into three equall distinctions, whereof, two were dark or blak: and the third bright red. This red he kept still in his hand.

This king onely, was the ordrer, or disposer, of all the doctrine, which I terme Heptarchicall. as first, by calling the 7 Princis and after that, the 7 kings: and by giving instructions for use and Practise of the whole doctrine Heptarchicall for the first purpose, and frute therof to be enjoyed by me: of the two other there was onely Mention made.

King CARMARA

King CARMARA sayd, Ecce signum operis

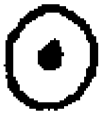




There appered these two letters, eversed and aversed on a white flag: and a woman standing by: whose armes did not appere. On the other side appered the armes of england. The flag old.

Prince HAGONEL

Prince HAGONEL

Note. All the Princis, seemed to be men, and to haue red Robes, but this Prince, his Robe was shorter then the others. All the Princis, had Cerclets, of Gold on theyr heds: not crowns nor Coronets. This Prince held in the palme of his right hand, as yf it had byn a rownd ring, with a prick in the mydst: hanging allso over his myddle fingers. which he affirmed to be his seale: and sayd the name of it, to be Barees: and that it is  .

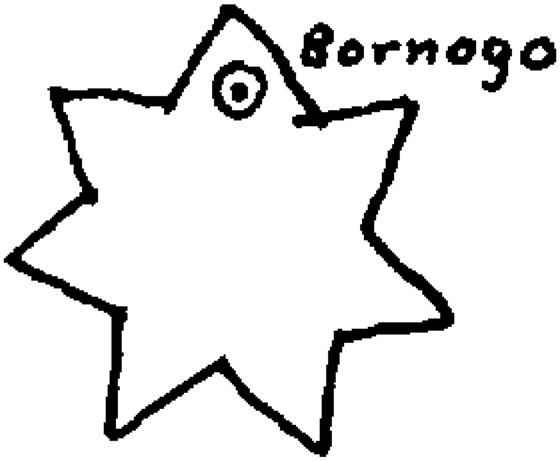
All the Princis held up to gither, Heptagonon stellare, (as I terme it) and it seamed to be of Copper.

The Sonnes of light and theyr Sonnes are Subiect unto his commanndement, and are his Servants.

Subiects and servants of Prince Hagonel.

7 Filij Lucis: I Ih Ilr Dmal Heeoa Beigia Stimcul: In Sigillo

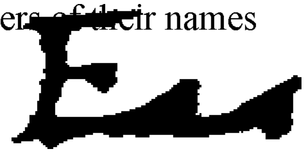
7 Filij Fili.: El An Aue Liba Rocle Hagonel Ilemese: Emeth



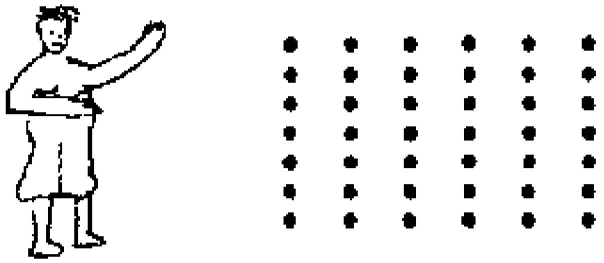
Filij Lucis - Anno 1582, Marty 21.

The 7 Filij Lucis, appeared, like 7 yong men, all with bright countenances, white apparaled: with white silk on theyr heds, pendant behinde with a wreth down to the grownd. all apparayled of one sort. Euery one seamed to haue a metalline Ball in his hand: the first of Gold; the Second of Siluer; The 3 of Coper; The 4th of Tynne; The 5th of lern; the 6th tossed betwene his two hands, a rownd thing of quick syluer; The last had a ball of lead. The first had on his brest a rownd Tablet of Gold: and on it written a great I. And the second on his golden Tablet had his name also written. And every one orderly comming furth, shewed theyr names uppon their golden Tablets: At theyr departing they made cursy & mownted up to heven ward:

Filij Filiorum - Appeared like 7 little Children, like boyes covered all with purple, with hanging sleves, like preists, or scholers gown sleves: theyr heds attyred all after the former manner with purple Sylk. They had three cornered Tablets on their brests: and the Tablets seemed to be very greene. and on them, the letters of their names written. The first had two letters, made in one thus, of E and L:



They made reverence to Michael (who had called both the first & these) and so mownted up to heven ward. At the Call of King Carmara; (in the Second handling of this Heptarchicall doctrine) whan he sayd, Venite, Repetamus Opera Dei, Appered Prince Hagonel: and after that, uppon the Globe his Convex Superficies, appeared 42: who sayd, Parati sumus servire Deo nro. Eche of these, had somewhat in theyr hands: and they stode in this order, and Hagonel seamed to embrace the Cumpany.



Six of these seamed more glorious then the rest: & theyr coates longer: and had Cerclets of Gold, abowt theyr heds: and held in theyr hands perfect Crownes of Gold. The Second Six had three quarters of Croens in theyr hands: The third six haue robes or clothes in theyr hands: All the rest seamed to haue balls of Gold: which they tosse from one to another. But at the Catching, they seame empty wynde Balls: for they gripe them cloasing theyr hands, as yf they were not solid, but empty like a blown bladder. The first six made cursy to Prince Hagonel. The second six made cursy to the first, & the Third to the Second: And they all, and Prince Hagonel made Cursy, to king CARMARA.

Eche of these uppon the place of theyr Standing, made a Table and every Table had but one letter. The first of the first Six did go away, and in his Table appered an O. & so of the rest: but note that the Third six cowred down, & was loath to shew their Tables: but at length did.

The Third row, went of lamenting: being comannded by the Prince, All parted, in fyre, falling into the Globe.

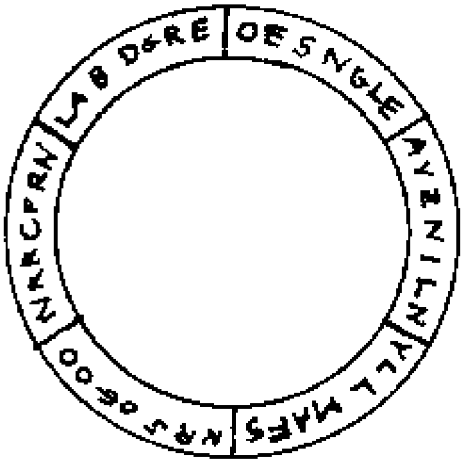
The fifth Row did Synk into the Globe, euery one in a sundry fyre by him self. The sixth fell with smoke, down into the Globe.

O	E	S	N	G	L	E
A	V	Z	N	I	L	N
Y	L	L	M	A	F	S
N	R	S	O	G	O	O
N	R	R	C	P	R	N
L	A	B	D	G	R	E

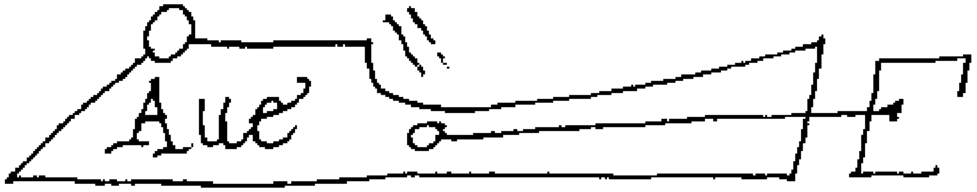
K. Carmara sayde Remember how they stode when they were secondly disposed unto thee. They stode first in Six Rowes: and next they were turned into 7. I speak of the greater Number & not of the lesser. In speaking of the greater I haue comprehended the lesser.

D - Note. K. Car. There are but 6 Names that are in Subiection unto the Prince: The first 7 next him: are those which held the fayr & bewtifull Crownes. The first 7 are called by those names that thow seest: O E S &c.

D - Note. This diversity of Reckening by 6, and by 7, I can not yet well reconcyle. ------



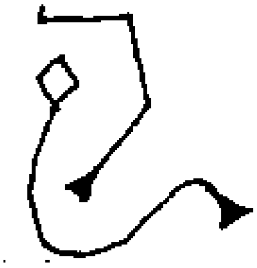
King BOBOGEL



Appeared in a black veluet coat: And his hose close rownd hose, with veluet upperstocks: overlayde with gold lace: On his hed a veluet hatcap: with a black feather in it: with a Cape hanging on one of his sholders. His purse hanging abowt his neck: and so put under his gyrdell at which hong a gylt rapier. his beard was long he had plinufles & pynsions. And he sayd, I weare these robes not in respect of my self, but of my government: &c.

Prince BORNOGO

Appeared in a red Robe, with a Gold Cerclet on his hed: he shewed his Seale, and sayde, This it is.



Ministers: 42:

Seven of the Ministers are apparayled like Bobogel the king: sagely and gravely. All the rest are allmost ruffen or roysterlike. Som are like to be men and wemen. for in the forepart they seamed wemen, and in the bakpart men, by theyr apparayle: And they were the last 7. They dannsed, lept, & kissed. They cam afterward into a Circle: the Sage & the rest: But the Sage stand all togither.

The first of the Sage lift up his hand a loft, and sayde,

Faciamus secundum voluntatem Dei: Ille Deus noster, est vere Nobilis et aeternus.

He pluckt up his right fote, and under it appered an L. & of the rest in like manner, appered theyr letters or names.

1. The first 7 grew all togither in a flame of fyre, and so sonk down into the Transparent fyry Globe of the New World.

2. The second 7 fell down like drops of Mettall.

3. The Third 7 Clasp togither, & fall down in a thik smoke.

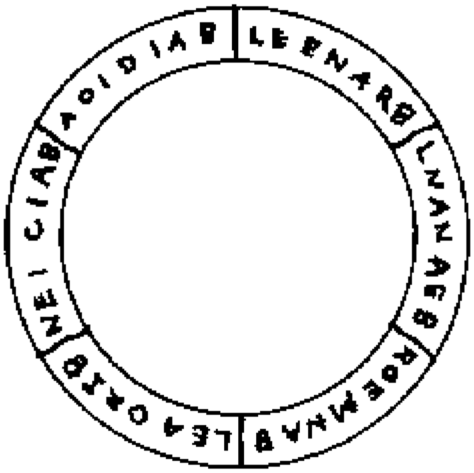
4. The 4th Seven, ioyne togither, and vanish like drops of water.

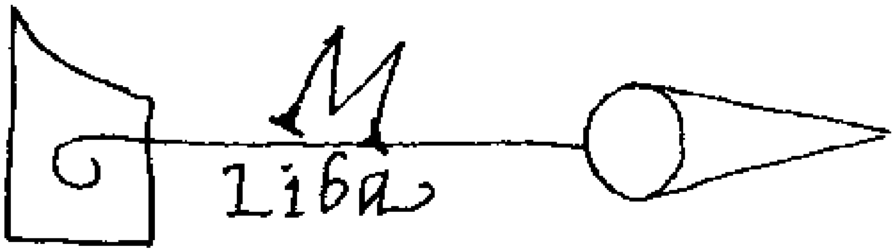
5. The fifth 7, fall down like a storme of haile.

6. The last vanished away.

At an other tyme, they cam (being called by King Carm.) all 42 bringing a rownd Table over their heds flatwise: and then they layd it down & stode abowt it: the letters being as before.

L	E	E	N	A	R	B
L	N	A	N	A	E	B
R	O	E	M	N	A	B
L	E	A	O	R	I	B
N	E	I	C	I	A	B
A	O	I	D	I	A	B



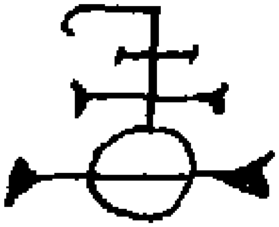


King BABALEL

Appeared with a Crown of Gold on his hed: wyth a long robe whitish of Cullour. His left arme sleve, was very white: and his right Arme sleve was black. he seamed to stand uppon water. his name was written in his forhed: BABALEL

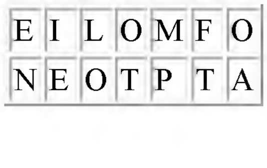
Prince BEFAFES

He appeared in a long red robe, with a cerdet of gold on his hed. He had a golden girdle: and on it written BEFAFES. He opened his bosom, & appeared leane: and seamed to haue feathers under his Robes. His Seale, or Character, is this:

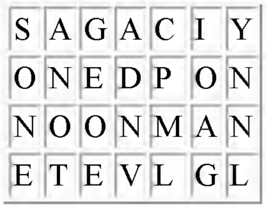


Ministers: 42:

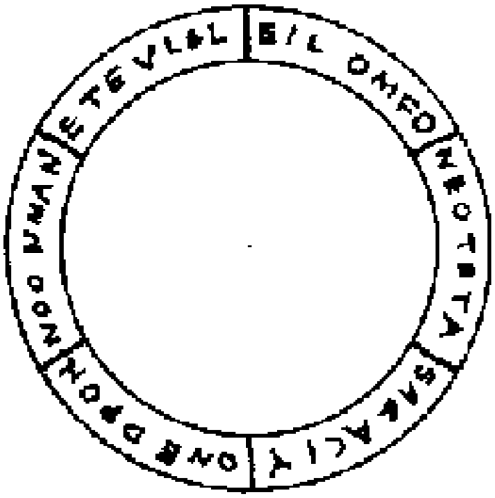
Of his 42 Ministers, the first 7, had Cerclets of Gold on theyr heds and the king BABALEL called Befafes, saying, *Veni Princeps in principum, qui sunt Aquarum Principes*. Euery one of the 42 had a letter in his forhed. They were 7 in a row; and 6, downward. But of the first 7 the letters became to be betwene theyr feet, and the water seamed contynually to pass over these letters. The first 7 take the water & throw it up, and it becometh clowdes. The Second throw it up, and it becommeth hayle & snow &c. The 42 diue into the water, & so vanish away. And Babalel and Befafes allso was suddenly gone. Theyr Names and Characters appeared to be these, which follow in these squares.

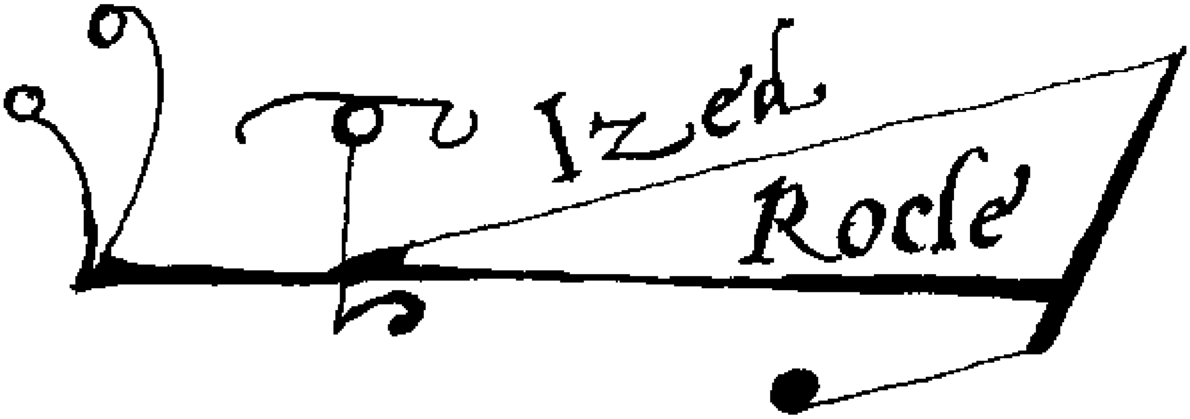


E	I	L	O	M	F	O
N	E	O	T	P	T	A



S	A	G	A	C	I	Y
O	N	E	D	P	O	N
N	O	O	N	M	A	N
E	T	E	V	L	G	L


E/L OMFO
NEOTBTA
SAGACIY
ONE DPON
NOO NMAN
ETEVL+L

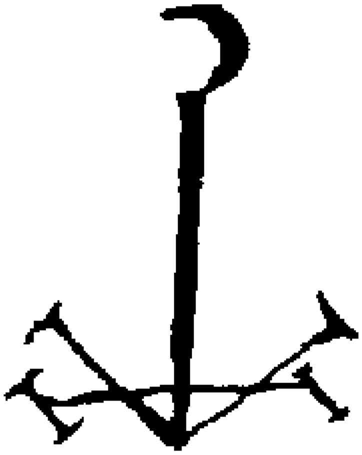


King BYNEPOR

He appeared as a king, with his Prince next after him: and after the Prince, 42 ministers.

Prince BUTMONO

He appeared in a red Robe, with a golden Circlet on his hed. His Seale is this:



Ministers: 42:

They appeared like Ghosts, and Smokes without all forme: having every one of them, a little glittring spark of fyre in the myddst of them

The first 7, are red as blud. *

The Second 7 not so red* These had the sparks greater then the rest.

The third 7, like whitish smoke*

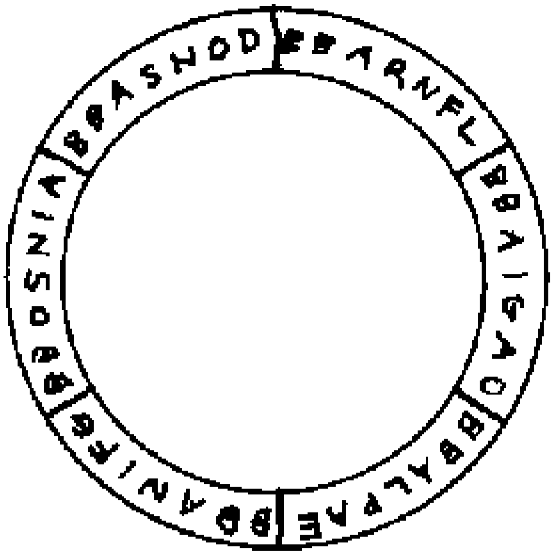
The fowrth +

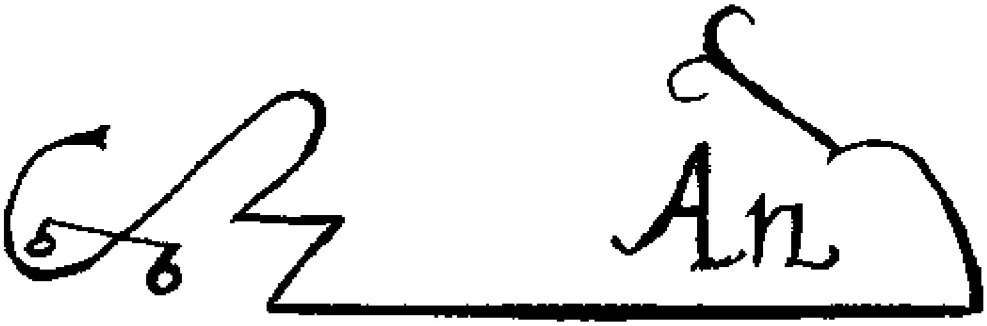
The fifth +

The sixth + are of diuerse Cullours. All had fyrie sparks in theyr Myddle.

Euery Spark had a letter in it, as followeth

B	B	A	R	N	F	L
B	B	A	I	G	A	O
B	B	A	L	P	A	E
B	B	A	N	I	F	G
B	B	O	S	N	I	A
B	B	A	S	N	O	D


BBASNOD
BBARNFL
BBAIGAO
BBALPAE
BBANIFG
BBOSNIA



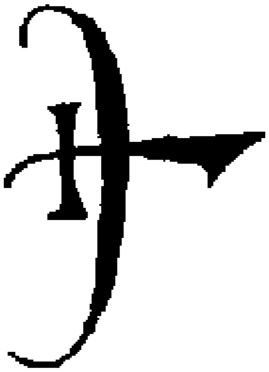
King BNASPOL

He appeared in a red Robe, and a Crowne on his hed. His Prince followed him: and after him his Ministers.

Prince BLISDON

He appeared in a Robe of many Cullours: and on his hed a Cerclet of Gold. His Character, or seale:

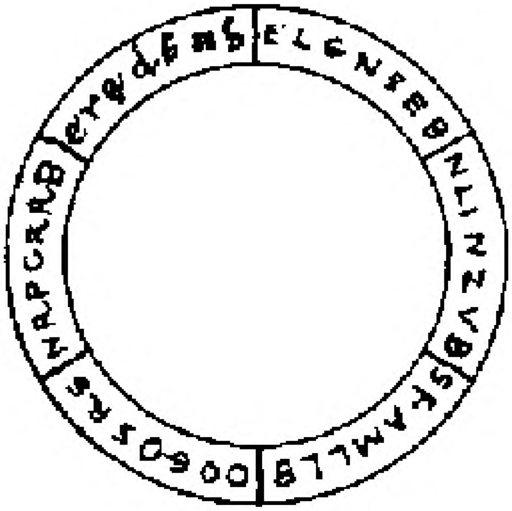
Δ - Perhaps the red Cullour was most, & so seamed generally to be red as the others, theyr robes were.



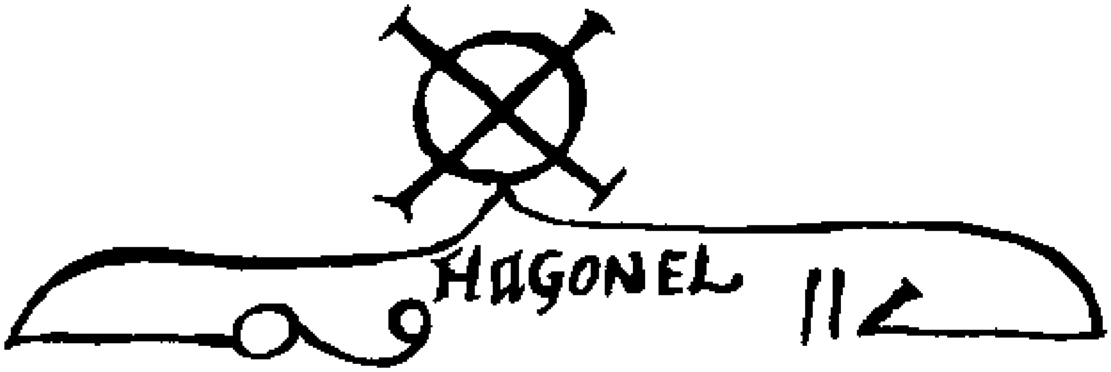
Ministers: 42.

The 42 seamed to stand abowt a little hill, rownd; The hyll was of Clay. Behynde this Cumpany seamed to stand an innumerable Multitude of ugly peoples a far of. Those which seme to stand abowt the little hill, seme to have in the palmes of theyr hands letters. in order as here appeareth.

E	L	G	N	S	E	B
N	L	I	N	Z	V	B
S	F	A	M	L	L	B
O	O	G	O	S	R	S
N	R	P	C	R	R	B
e	r	g	d	b	a	b


ELGNSEB
NLINZVB
SFAMLLB
OOGOSRS
NRPCRRB
ergdbab

Those, which stode a far of, are spirits of perdition: which kepe earth with her Threasor, for him &c.

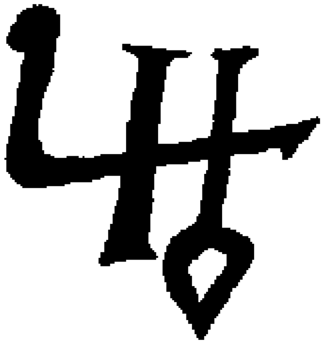


King BNAPSEN

He appeared as a king, with a Crown on his hed.

Prince BRORGES

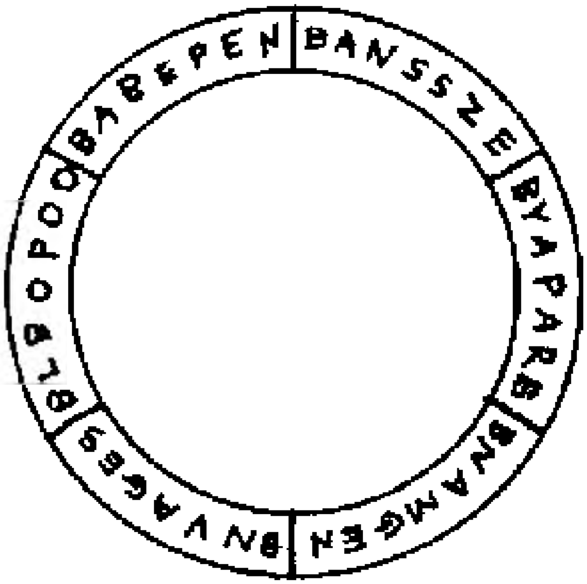
He appeared in his red apparayle: & he opened his Cloathes and there did issue, mighty & most terrible or grisely flames of fyre out of his sides: whych no mortall eye could abyde to loke uppon any long while. And in the mervaylous raging fyre, this word BRORGES did appeare tosses to & fro of the very flames. His Seale, or Character is this:



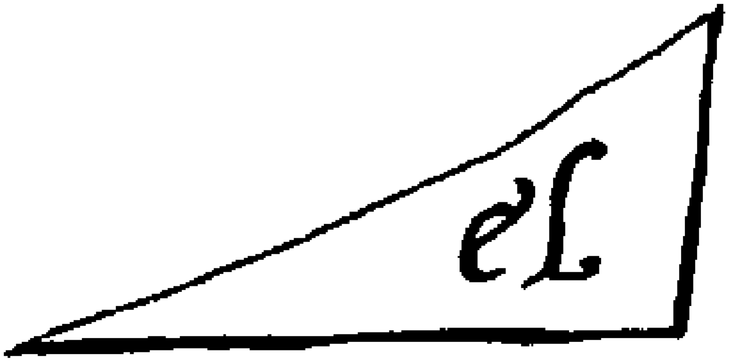
Ministers: 42.

The 42 appeare, and holding a rownd Table, they tosse it in fyry flames.

- In the Table were the letters of theyr names as followeth:


BANSSZE
BYAPARB
BNAMGEN
BNVAGES
BLBOPOO
BABEPEN

B	A	N	S	S	Z	E
B	Y	A	P	A	R	E
B	N	A	M	G	E	N
B	N	V	A	G	E	S
B	L	B	O	P	O	O
B	A	B	E	P	E	N



King BALIGON

He is the same mighty king, who is, here, first described by the name of CARMARA. and yet otherwise, (among the Angels) called MARMARA, but that M is not to be expressed. Therfore, he appeared in a long purple gowne, & on his hed a Triple Crown of Gold: with a measuring rod of gold in his hand: diulded into three equall partes. In the forme of very well proportioned Man.

Prince BAGENOL

He appeared not, by that name, yet.

Ministers

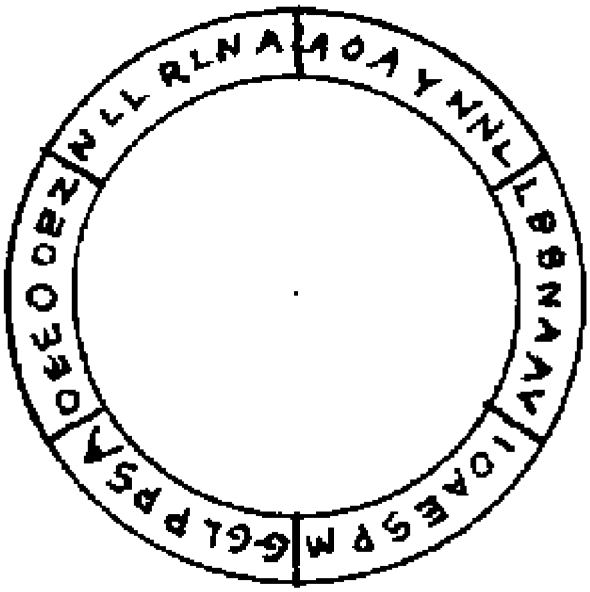
Note, the king him self is governor over these.

The 42 Ministers appeared, like bright people.

And besides them; all the Ayre swarmed with Creatures.

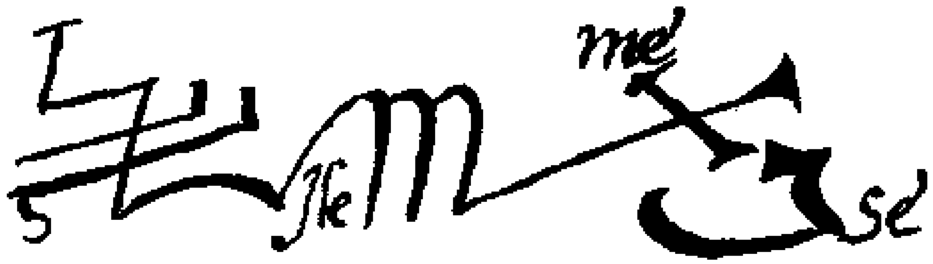
Theyr letters were in theyr forheds. They stode in a Circle.

They toke the letters from theyr forheds, and set them in a Circle.



A O A Y N N L
L B B N A A V
I O A E S P M

G G L P P S A
O E E O O E Z
N L L R L N A



King BLVMAZA

D - He appeared not yet, by that name.

Prince BRALGES

He appeared in a red Robe with a Cerclet on his hed, And he was the last, of the 7; which held the Heptagonon all the rest being set down: who semed now to extend theyr hands one toward an other: as thowgh they played being now ryd of theyr work.

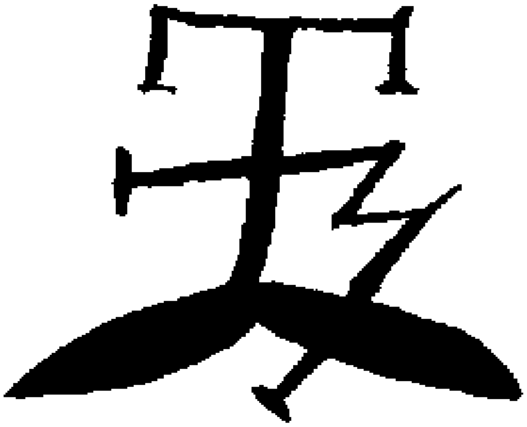
Ministers

The powres under his Subiection are Invisible.

They appeared like little white smokes without any forme.

All the world semed to be in brightnese

This is the Seale of his government:



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Cap. 5:

Oratio, ad Deum, singulis diebus, tribus vicibus, ter dicenda.

O Almighty, Eternall, the True and huing GOD: O King of Glory: O Lord of Hoasts: O thow, the Creator of Heaven, and Erth, and of all things visible and Invisible: Now, (euen now, at length,) Among other thy manifold mercies used, and to be used, toward me, thy simple servant John Dee, I most humbly beseche thee, in this my present petition to haue mercy uppon me, to haue pitie uppon me, to haue Compassion uppon me: Who, faithfully and sincerely, of long time, haue sowght among men, in Earth: And allso by prayer, (full oft, and pitifully,) haue made sute unto thy Diuine Maiestie for the obteyning of some convenient portion of True Knowledg and understanding of thy lawes, and Ordonances, established in the Natures and propreties of thy Creatures: By which Knowledg, Thy Diuine Wisdome, Powre and Goodnes, (on thy Creatures bestowed, and to them imparted,) being to me made manifest, might abundantly instruct, furnish, and allure me, (for the same,) incessantly to pronownce thy praises, to render unto the, most harty thanks, to avaunce thy true honor, and to wynne unto thy Name, some of thy due Maiesticall Glorie, among all people, and foe euer. And, whereas, it hath pleased the, (O God,) of thy infinite Goodnes, by thy faithfull, and holy Spirituall Messagers, to deliuer unto me, long since, (throwgh the eye, and eare of E.K.) An Orderlie forme, and manner of Exercise HEPTARCHICAL: How, (to thy Honor and Glory, and the Cumfort of my owne poore sowle, and of others thy faithfull servants,) I may, at all tymes, use very many of thy good Angels, theyr

Cownsailes and helps; according to the propieties of such their Functions, and Offices, as to them, by thy Diuine Powre, wisdome and Goodnes, is assigned, and limited: (Which Orderly forme, and manner of Exercise, Untyll euen now, I never fownd so urgent Opportunitie, and extream Necessitie, to apply my self unto,) Therefore, I thy poore, and Simple Servant, do, most humbly, hartylie, and faithfully beseche thy Diuine Maistie, most lovingly and fatherly to favor: and by thy Diuine Beck to furder this my present industrie and endevour to Exercise my self, according to the foresaid Ordrely forme and manner:

And, Now, (At length, but not to late,) for thy dearly beloued Sonne IESVS CHRIST his sake, (O Heavenly Father,) to grannt allso unto me, this blessing, and portion of thy heavenly Graces: That thow wilt, furthwith, enhable me, make me apt, and Acceptable, (in body sowle, and Spirit,) to enioye allwayes the Holy and frendly Conversation, with the Sensible, playne, full, and perfect Help, (in word, and dede,) of thy Mighty, wise, and Good Spirituall Messagers and Ministers Generally: And, Namely, of Blessed Michael, Blessed Gabriel, Blessed Raphael, and Blessed Uriel; And, Allso Especially, of all those, which do appertaine, unto the HEPTARCHICAL Mysterie: Isagogically, (as yet,) and very breifly, unto me declared: under the Method of Seuen Mighty Kings, and their Seven faithfull and Princely Ministers, with their Subjects, and Servants, to them belonging. And in this thy great Mercie, and Grace, on me bestowed, and to me Confirmed, (O Almighty God,) thow shalt, (to the great cumfort of thy faithfull servants,) approve, to thy very enemies, and myne, the Truth and certaintie of thy manifold most mercifull promises, heretofore, made unto me: And that Thow, arte the True and Almighty God, Creator of Heaven and Earth, (uppon whome, I do Call: and in whome, I put all my trust,) And thy Ministers, to be the True, and faithfull Angels of light: which haue, hitherto, principally, and according to thy Diuine Providence, dealt with us: And, allso, I, thy poore, and simple Servant, shall, than, In, and By thee, be better hable to serve thee, according to thy well pleasing: to thy Honor and Glory: Yea, even in these most miserable, and lamentable Dayes. Graunt, Oh graunt, O our Heavenly father, graunt this, (I pray thee,) for thy onely begotten Sonne IESVS CHRIST, his sake: Amen, Amen, Amen.

Cap. 6

BONORVM ANGELORVM HEPTARCHICORVM, Piæ, Deuotaeq^{ue} Invitationes

The Generall and Common Exordium, and Conclusion appertayning to the 7 Heptarchicall Kings Inviting.

O puysant, and right Noble King, (N,) And by what Name els so-euer, thow art called, or mayst truely and duely be

... vicibus, Ter, tribus vicibus, singulis repetendae called: To whose peculier Gouernment, Charge, Disposition, and Kingly Office, doth appertayne thee, (N. &c.)

[die]bus; Donec ...tatus a DEO ...edatur suc...us.

In the Name of the King of Kings, the Lord of Hoasts, the Almighty GOD, Creator of Heaven and earth, and of all things visible, and Invisible: O right Noble King (N,) Come, Now, and Appeare, with thy Prince, and his Ministers, and Subiect, to my perfect, and Sensible eye Iudgment: in a godly, and frendely manner, to my Cumfort and help, for the auancing of the Honor and Glorie of our Almighty GOD, by my service: As much as by thy wisdome and Powre, in thy propre Kingly office, and Gouernment, I may be holpen, and enhabled unto: Amen.

COME, O right Noble King (N,) I saye COME. Amen.

Gloria Patri, &c.

The Generall and Common Exordium, and Conclusion, apperteyning to the 7 Heptarchicall Princes Inviting.

O Noble Prince, (N,) and by what Name els so-euer, thow art Called, or mayst truely, and duely be called: To whose peculier Gouernment, Charge, Disposition, Office, and Princely Dignitie doth apperteyne thee, (N, &c)

In the Name of Allmighty GOD, the King of Kings, And for his honor, and Glory, to be aduanced by my faithfull Service, I require thee O Noble Prince, (N,) to COME presently, and to shew thy self, to my perfect and Sensible eye Iudgment, with thy Ministers, servants and Subiects; to my cumfort, and help, in wisdome, and Powre, according to the propretie of thy Noble Office: COME, O Noble Prince, (N,) I say COME. Amen.

Pater noster, &c.

Cap. 7.

Some Recitall, and contestation by the Peculier Offices, words, and dedes, of the 7 Heptarchicall Kings and Princes, in theyr peculier dayes, to be used.

SONDAYE:

King BOBOGEL

The Distributing, giving and bestowing of Wisdome, and Science: The Teaching of True Philosophie, true understanding of all lerning, grownded uppon wisdome: with the Excellencies in Nature: And of many other great Mysteries, mervaylously avaylable, and Necessarie to the advancing of the Glory, of our God and Creator. And who saydst to me, (in respect of these Mysteries atteyning) Dee, Dee, Dee, At length, but not to late; Therefore, In the Name, &c.

Prince BORNOGO

The Altering of the Corruption of Nature, into perfection: The knowledg of Metalls. And Generally the Princely Ministring to the right Noble and Mighty King BOBOGEL, in his government of Distributing, giving and bestowing of Wisdome, science, True Philosophie, and true understanding of all lerning grownded uppon Wisdome: and of other very many his Peculier Royall Propreties. And who saydst to me, What thow desirest in me shalbe fullfilled. Therefore, In the Name, &c.

MONDAYE:

King CARMARA

Who, in this Heptarchicall Doctrine, at Blessed Uriel his hand, didst receyue the golden rod of government, and Measuring and the chayre of Dignitie, and Doctrine: And didst appeare first, to us, adorned with a Triple Diademe, in a long purple robe: Who saidst to me, at Mortlake, I minister the strength of God unto thee: Likewise, thow saydst, These Mysteries hath God, lastly, and of his great mercyes, grannted unto thee. Thow shalt be glutted, yea filled, yea thow shallt swell, and be puffed up, with the perfect knowledg of Gods Mysteries in his Mercies.

And saydst, This Art, is to the farder understanding of all sciences, that are past, present, or yet to come.

And, Immediately, didst say unto me: Kings there are in Nature, with Nature, and above Nature: Thow art Dignified. And saydst, concerning the use of these Tables, This, is but the first step: Neither shalt thow practise them in vayne. And, saydst, thus, generally, of Gods Mercyes and Graces on me decreed abd bestowed: What so euer thow shalt speak, do, or work, shalbe profitable, and acceptable: And the ende, shall be good. Therfore, In the Name, &c.

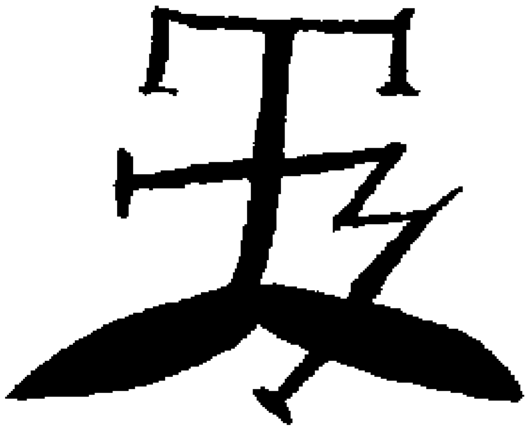
Prince HAGONEL

To whose commanndement the Sonnes of Light, and their Sonnes are subiect: and are thy Servants. To whose Powre, The Operation of the Earth is subiect. Who art the First of the Twelue: and whose seale, is called Barees and this ⊙ it is. At whose Commanndement, are the Kings, Noble men, and Princes of Nature. Who art Primus et Quartus Hagonel: Who by the seuen of the 7, (which are the Sonnes of Sempiternitie) dost work mervayles, amongst the People of the Erth: And hast sayd to me, that, I allso, By the same, thy servants, shold work mervayles. O Noble Hagonel, who arte Minister, to the Triple crowned King CARMARA: And, Notwithstanding, art prince over these 42 Angels, whose Names and characters are here presented. Therfore, In the Name, &c.

King BLVMAZA

Prince BRALGES

Who saydst, The Creatures liuing in thy Dominion are subiect to thy own powre: whose subiects are Invisible: And which (to my seer) appeared, like little smokes, without any forme, Whose seale of Gouernment is this:



Who saydst, Beholde, I am Come: I will teache the Names without Numbers. The Creatures subiect unto me, shall be known unto you. Therfore, In the Name, &c.

TVESDAYE:

King BABALEL

Who art King in Waters: Mighty and wunderfull in waters: Whose Powre is in the bowells of the waters. whose Royall person with thy Noble Prince BEFAFES, and his 42 Ministers, The Triple Crowned King CARMARA bad me use to the glory, prayse, and honor of him, which created you all, to the laude and prayse of his Maiesty. Therfore, In the Name, &c.

Prince BEFAFES

Who art Prince of the Seas: Thy Powre is uppon the waters. Thow drownedst Pharao: and hast destroyed the wycked. Thy Name was known to Moyses. Thow liuedst in Israel: who hast measured the waters: who wast with King Salomon: and allso long after that with Scotus: but not known to him by thy true Name: for he called the Mares. And since thow wast with none: Except, when, thow preservedst me, (throwgh the Mercy of GOD) from the powr of the wicked: and wast with me in extremities. Thow wast with me throwghly. Who, of the Egyptians, hast byn called OBELISON: in respect of thy pleasant deliuerance. And by that Name, to me knowne: and of me Noted in Record, to be the Noble and Curteous OBELISON: Whose Noble Ministers 42, are of very great powre, dignitie and Authoritie. As some in the Measuring of the motions of the waters, and saltnes of the seas: in giving good success in battayles, reducing ships, and all manner of vessells, that fleete uppon the seas. To some, all the fishes, and Monsters of the seas, yea, all, that liueth therin, are well knowne: And Generally, are the Distributers of Gods Judgments uppon the Waters, that couer the Earth. Other do beautify Nature in her Composition. The rest are distributers and Deliuerers of the Threasores, and unknown substances of the Seas. Thow, O Noble Prince BEFAFES, badst me use thee, in the Name of GOD. Therfore, In the Name, &c.

WEDDENSDAYE:

King BNASPOL

To whome, the Earth with her bowells, and secrets whatso-euer are deliuered: and hast sayd to me, heretofore, What thow art; There, I may know. Thow art great, but, (as Thow, truely diddst confess,) He in whome Thow art, is greater than thow: Therfore, In the Name, &c.

Prince BLISDON

Unto whome, the keyes of the Mysteries of the Earth, are deliuered. Whose 42 Ministers, are Angels, that govern under thee. All which, thy Mighty King BNASPOL bad me use: and affirmed, that they are, and shall be at my Commanndement: Therfore, In the Name, &c.

THVRSDAYE:

King BYNEPOR

Uppon the distribution, and participation of whose exalted most especiall and glorified Powre, resteth onely and dependeth the generall state and condition of all things. Whose sanctification Glory and renowne, allthowgh it had begynning, yet can it not, neyther shall haue ending. He that measureth sayd, and thow wast the Ende of his workmanship. Thow art like him, and of him: yet not as partaking or adherent, but distinct in One degree. Whan he came, Thow wast Magnified by his comming: and art Sanctified, world without ende, Vita Suprema, Vita Superior, Vita Infima tuis sunt mensurata manibus.

Notwithstanding, ---

Thow art not of thy self: Neyther is thy powr thyne owne: Magnified be his Name. Thow art in all: And All hath some being by the: Yet thy powre is Nothing, in respect of his powre, which hath sent thee. Thow begynnest new Worlds, new people, New Kings, and New knowledg of a New government. And hast sayd to me, Thow shalt work Mervaylous, Mervaylously, by my workmanship, in the Highest. Therfore, In the Name, &c.

Prince BVTMONO

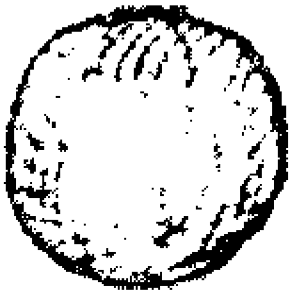
Who art life and breath in liuing Creatures: All things liue by thee: the Image of One excepted. All the kindes of beasts of the Earth, dost thow endue with life. Thy seale is theyr glory. Of God, thow art sanctified: And thow reioysest. The liuing, the ende, and begynning of all beasts, thow knowest: and by sufferance, thow disposest them, untyll thy Vyoll be runne.

Therfore, In the Name, &c.

FRYDAYE:

King BALIGON

Who canst distribute, and bestow at pleasure, all that what-so-euer can be wrowght in æreall Actions. Who hast the government of thy self perfectly, as a Mysterie known unto thy self. Who didst aduertise me of this stone, and holy Receptacle: both nedefull to be had: and allso didst direct me to the taking of it up: being presently, and in a few minutes of tyme, browght to my light, (from the Secret of the Depth, where it was hid, in the uttermost part, of the Roman possession,)



Which stone, Thow warnedst me, that No mortall hand, but myne own, shold toughe: and saydst unto me, Thow shalt prevayle with it, with Kings, and with all the Creatures of the world. whose beautie in vertue shalbe more worth then the Kingdomes of the Erth. For the which purposes, here rehersed, and other: partely, now to be exercised, and enioyed; and partely, hereafter, more abundantly, (As the Lord God of Hoasts shall dispose) And Allso bycause thow thy self art Governour of the 42 thy Mighty, faithfull and Obedient Ministers: Therfore, In the Name, &c.

A By-Note of the former shew-stone,

Blessed Uriel, sayd to me, at Mortlack Anno 1583, May 5. a meridie, circa horam 4a. as followeth,

Ur - Thy Character must haue the Names of the fiue Angels (wrytten in the myddst of Sigillum Æmeth) graven uppon the other side, in a Circle: In the Middst whereof, must the stone be, (which was allso, browght) Wherein Thow shalt at all tymes behold (priuately to thy self) the state of Gods people, throwgh the whole Earth. ----------

Prince BAGENOL

-

86. Vide suidam, in dictione Ephod. Ubi de Adamante, in qo diuersis datis signis responsa deo Consequebantur. Vide Epiphanium de lapidibus praetiosis in Rational: isto vide scriptionus de Vrim et Thummim: vide libros receptos Trebonae &c.

Scriptum est in lege (inquit Epiphanius) visionem, quae Mosi in monte apparuit et legem datam in gemma Sapphyro fuisse expressam. Arun Meyaldus, Memorabarem Centuria 4. Numero 94.

SATURDAYE

King BNAPSEN

Who hast sayd to me, That by the, I shall cast out the powre of all wicked spirits: And that by the I shall or may know the doings, and practises of euyll men; and more than may be spoken or uttred to man. Therfore, In the Name &c.

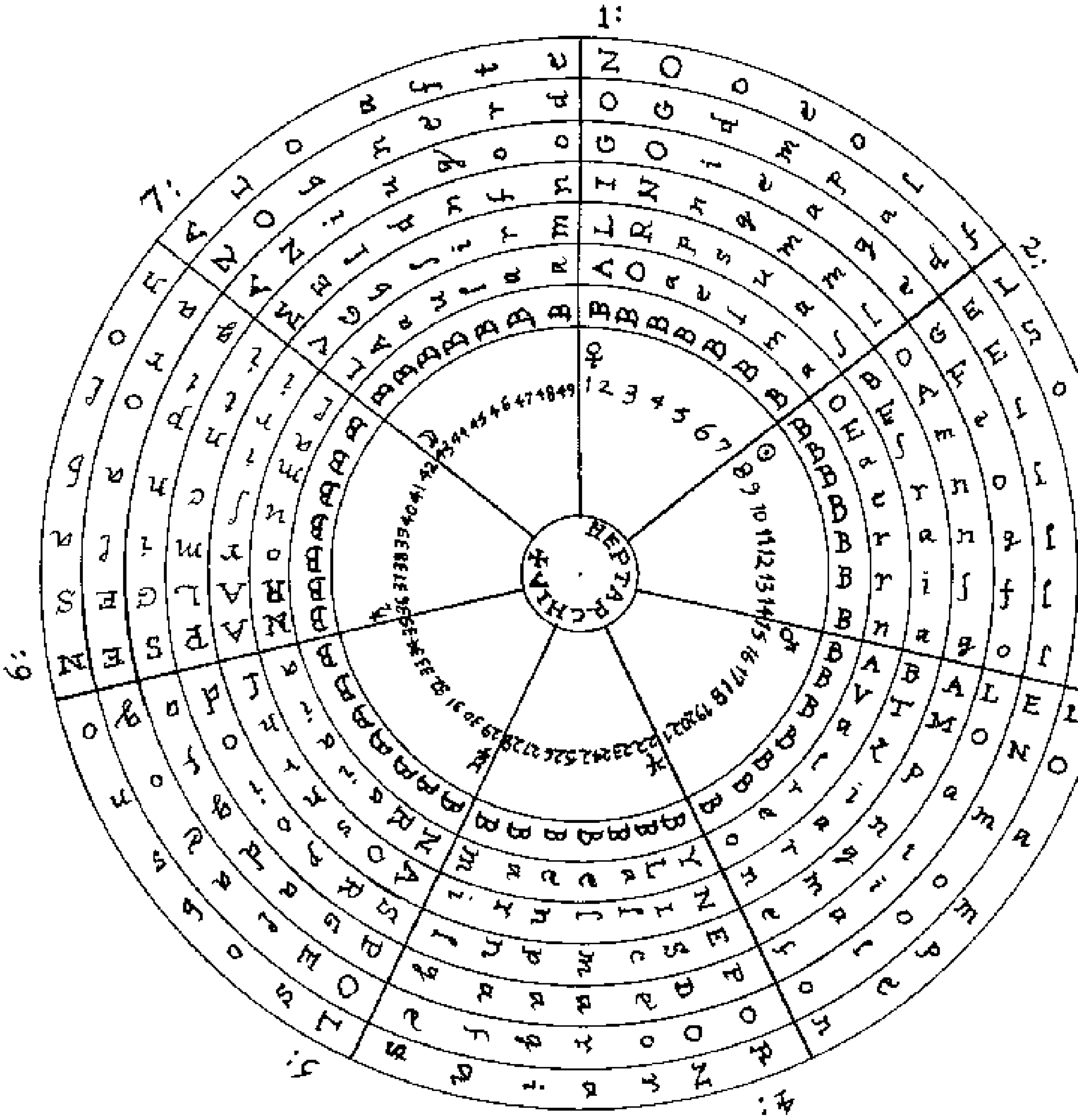
Prince BRORGES

Who, being the Prince, chief Minister, and Governour under the right Puyssant BNAPSEN, didst, (to my seer) appeare in most terrible manner, with fyrie flaming streames, and saydst,

Noui Ianuam Mortis. Et percussit Gloria Dei, Impiorum parietes.

Therfore, In the Name, &c.

Tabula Angelorum Bonorum 49


1:
2:
4:
5:
6:
7:
HEPTARCHIA

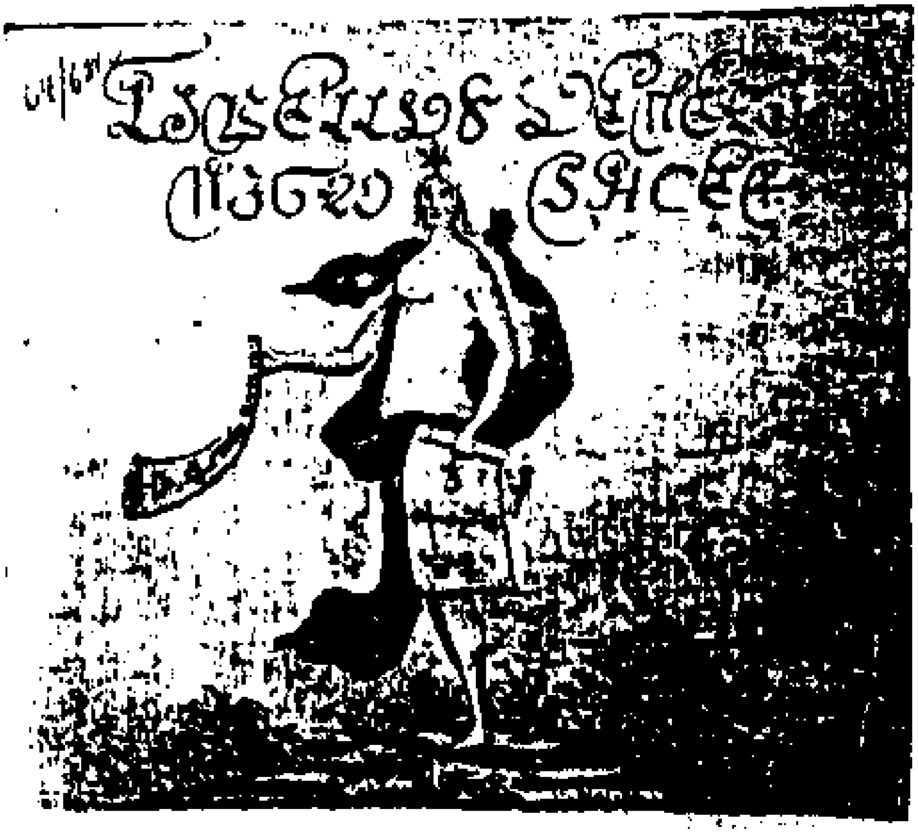
This little grimoire written by John Dee predates his magical workings documented in the books on the mysteries . It may be an example of the Ars Steganographiae of

Abbott Trithemius. For a critical edition with German translation, commentary and critical apparatus, see Jorge M. Meier, *Das Büchlein der Venus* (Bonn 1990).

NOTE: This transcription is based on several manuscripts. Primary ones are: w = London, the Warburg Institute. Warburg Ms. FBH 510; E = Erlangen, the worlds: tsbibliothek Erlangen-Nu: rnberg. Ms. 854; 1000: Mu: nchen, Bayerische Staatsbibliothek, Cod. let. 27005.

|, ||, ||| marks page ending of each manuscript: diagonal stroke (/) for W, simple longitudinal line (|) for 1000 and double longitudinal line (| |) for E. a triple line (|||) stands, if the ends of Page of all three manuscripts end.

BEEF dark Venus



Venus is the name given to me by the gods in the stars of
Resident soon as trumpet sings Styx is

subject En daemon signal strength groans
Aha! the victorious return from the enemy of the soul, infused with glory. |||

TUBA VENUS

that is

Alcohol or the Summonings of the Six Spirits ruled by Venus, where he teaches the Method is the Seal of the Horn of Venus, and Circle, the memory almost of the Spirits, Their Calls and Seals with hours for preparation. The consecration, Working Rite. The Dismissal of in the work with still other things to be observed.

John Dee Lovers of the Art of Magic SPD

and truths that || rather difficult as well as the practice of the understanding, the Holy Bible.

The proper name of each alcohol, above all, the demons are the Dæmons, you / must be so. Otherwise no means || discovered | If, however, with this Call, or, that is, of the names and citations of names of their own, by which the knowledge of the Spirit is, there is from the requirements of the planets for the rest of the angels are called ordered to be done in this book, I have assigned to you without regret as soon as || and, without delay, the noise of their panic and | phantasm all far removed from you cited the experience compelled to appear in human form. For you must know good from God teropt. Max. in the should rule over them, to be prepared to go to the chief of the evil; this for the sake of which he is the evil one with the competent whenever an evil spirit with his good spirit calls and call, but he does so with the tongue of men, / is not typical and is indeed unknown to us. Among the teachers, there are indeed different | || opinion this time no certainty. al.CXLVI. All of the evil of the demons, and Stars, when the angels in the heavens, and the names and through them by the Great Creator, as long as they keep it, These be the very || them | it is necessary to call and force them at all, even the good way in which they can call upon the angels, as I have shown in another place, and I have shewed,. The Israelite Patriarchs, the Chaldeans, and the above-mentioned by the ancients, that this science of today still a number of pious men and pious people

practice it. There is, consequently these Sciences are revealed: / Magic, Kabbala, and Negromancy, which last among the Egyptians, the Persians, | || and the Arabians, flourished not a little, even if it was in an unlawful, true, was torn to pieces, for the people of the evil of demons in the sacrilege of the articles of the hearing of the horrible thing is that the rate of the slaves of himself that he will spontaneously tradentibum. Because this is the worst abuse by church and secular rulers that Ars pie is forbidden and therefore it is possible to find a few suitable books from his practice. Horn then dispersed noctram | studio || peculiari adeptam fideliter tibi in bonum tamen finem nequaquam autem in tuum interitum (:qui ex soli abusione nanciscitur:) communicatam legatamque volumus ut pro bono tui ea utaris et commodo v:g: ad levandos thesauros absconditos ad itinera ad Mercaturam ad Navigationem ad bellum et likewise where the Spirit can be of service to you. / Practice and experience will teach a lot. | ||

This is characteristic of our Call of the Spirits of Venus, about which we are, and therefore we call || Tuba | Veneris nuncupatur siquidem mali Dæmones Septem Planetarum Angelis vix non omnes sunt subjecti qui autem huic inserti sunt Libello sub Veneris duntaxat computantur Dominio ex quo capite Libellus Veneris â nobis fuit intitulatus quin etiam isti Planetæ consecrandus est ad cujus descriptionem jam initium facimus teque ad cuncta diligenter / listen and heed warning. Goodbye!

Completed and written in London in the year
1580. On the fifth of June. |||

The Horn of Venus Chapter One

How the Seal or Character Friday to made

First to Negromantic this operation required for our Seal of Venus is now preparing for the next.

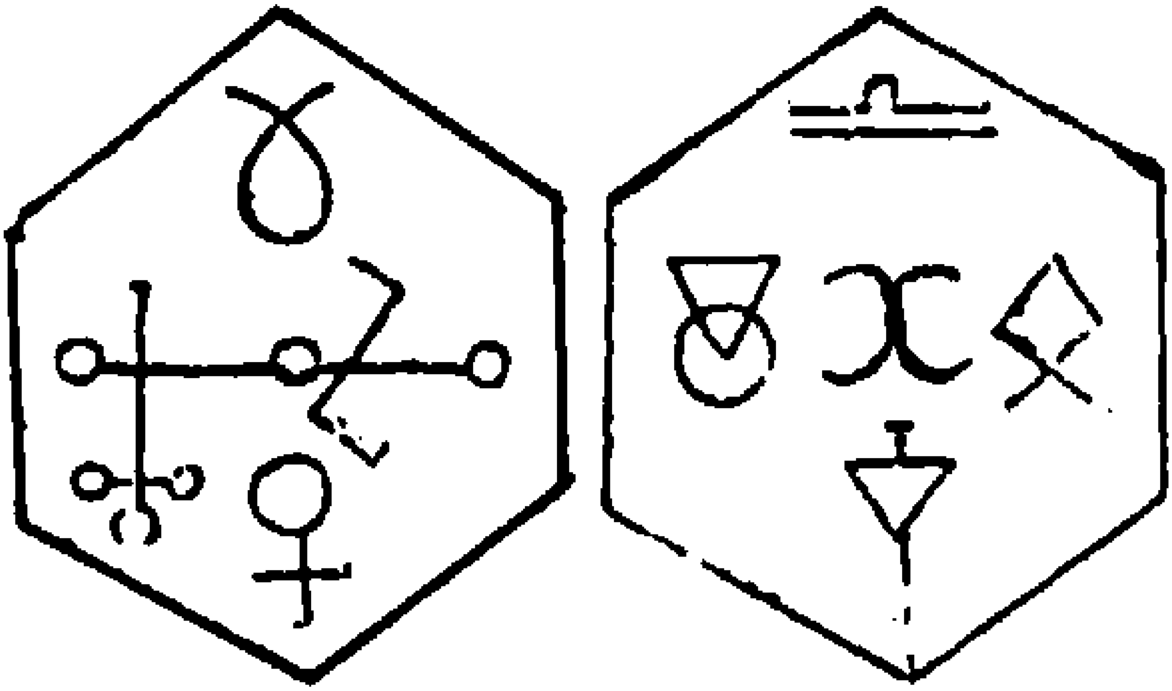
Take a portion of the brass Cyprus new and never Used perfected | || ex eo in magnitudine figuræ paulo post delineatæ Lamina quæ scindi debet secundum Planetæ numerum sibi proprium, id est in sex Angulos: cui deinde instrumento ferreo vel chalybeo nova pariter et munda Character insculpatur fiat autem hoc in die ♀de nocte in tertia et decima hora / â ☉sets. || If the span of one hour is not sufficient, one must wait until to the next hour, ie the tenth hour, on Friday | in the hours of work is only possible to do it (: :) in the first day of the we emphasize again, so that if the one night, I ♀can not complete the seal in the two prescribed hours for the same reason, one must wait until the next new moon. It is finished on the same day, and the time from after the Seal with smoke ♀.

Perfume let 'em species:

Verbena * PUSC and Musco.

Then wrapped in linen || new | and again on the first day of the aforementioned seven-time laborers flung into the night, with water flowing dug up in the following day / hour ♀of the night were reserved for the operation of the opportunity. | ||

seal Friday

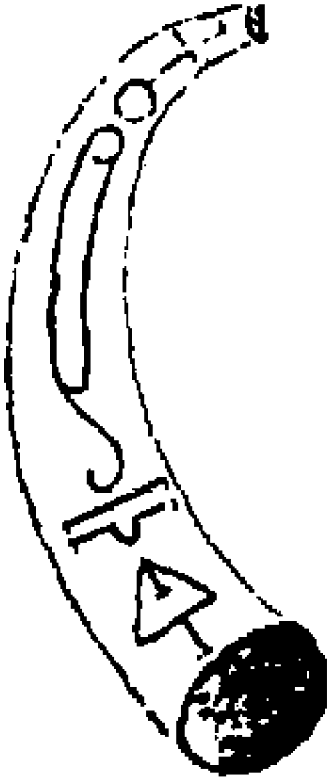


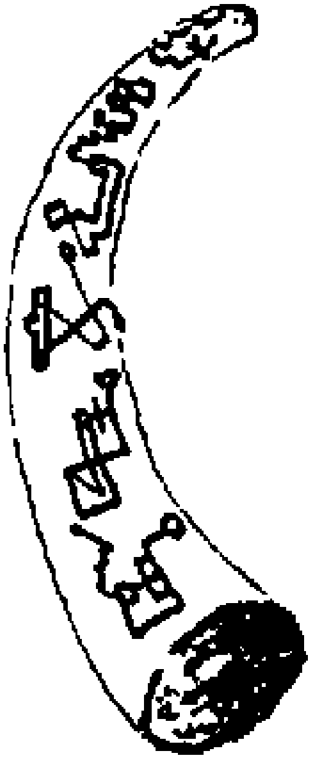
According to the head.

The Horn of Venus How to prepare.

The horn of the Bull, is taken as the living, then one takes Vitriol melted in vinegar, with which one should wash and purify the Horn, when this is done in any part of the said Steel Instruments carves the Characters as they are represented in the following sketch. all || was saying these things, including the preparation of the Horn | the time it is torn off from the bull, for the same ratio in the times, and the days and hours of the Seal it was pointed out ♀ that it should be done well, it should be noted. Afterwards, one envelops and be wrapped up in linen, / and, together with the seal of ♀ infodiatur, wraps it in the later use. | ||

The Horn of Venus



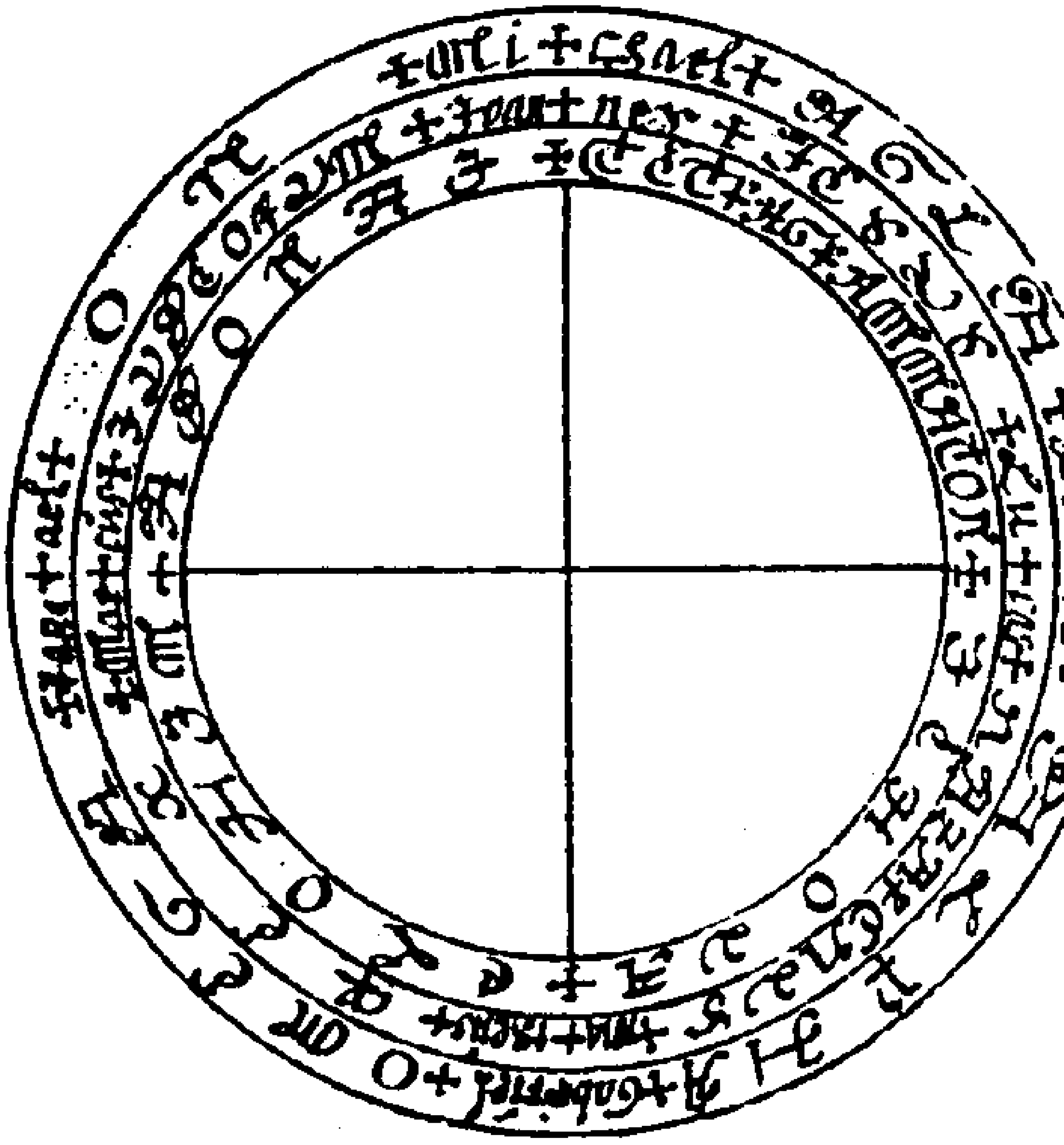


Chapter Three

How Circle

Before we proceed to the arrangement of the circle of spirits, we must address to Call or, as that by which the operations of the Sorcerers, all of them in to be used for this as means of the strongest defenses against the attacks by the | || protecting themselves. The composition of the various areas of the circles, some working at home, do the same with charcoal and chalk colors; * some of them in the woods or at certain crossroads, make a sword or a staff; Others, however, create a circle out of a parchment with an inscription / divine names, which we have chosen for our oporationem, can also be a luckier than the rest of the requirements of the inheritance with all the now | || the war have left, as well as the form of the order and the integrity of his, and the reason for the book, I have this authority to the. Accepted, then, some parchment or virgin paper, and cuts him in the latitude for three out of the circle. the rest of the first two or three fingers in from the full extent of six feet, hours later at the prescribed times and ♀ in the following of the circle seem to make use of the divine Names should be written in color | shape. || After it was completed with smoke and were buried in the circle to the use of the earth is here intermittente be kept. |||

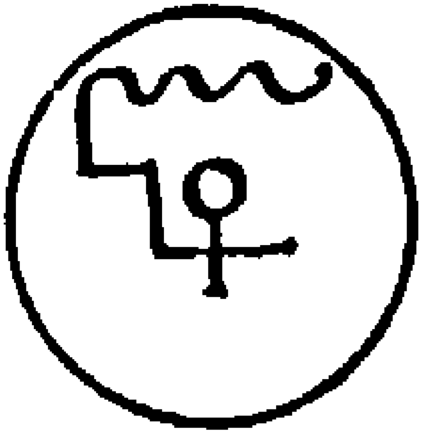
form a circle



Chapter Four

Call of the Spirits and how to create their special names and signs.

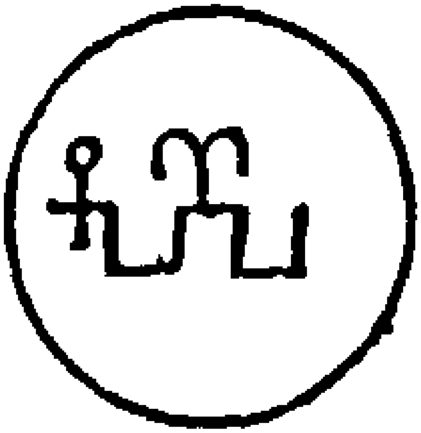
The first name. Mogarip. seal.



alcohol:

Mogarip! Mogarip! Mogarip! Hamko Temach Algazoth Syrath Amilgos Murzocka Imgae Alaja Amgustaroth Horrhites Suhaj Mogarip! Mogarip! Mogarip! |||

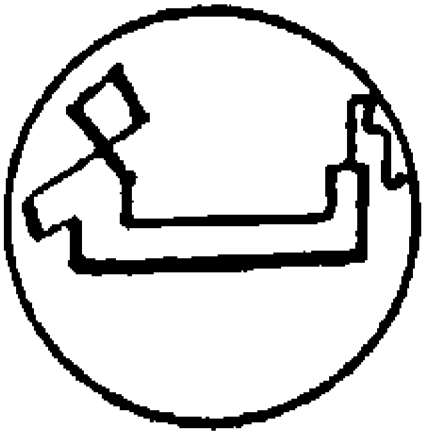
The name of the Spirit: *The Seal* . Seal.



alcohol:

Seal Seal Seal Pharynthos Egayroth Melustaton Castotis Swiss Nachrr
Amabosar Seal Seal |||

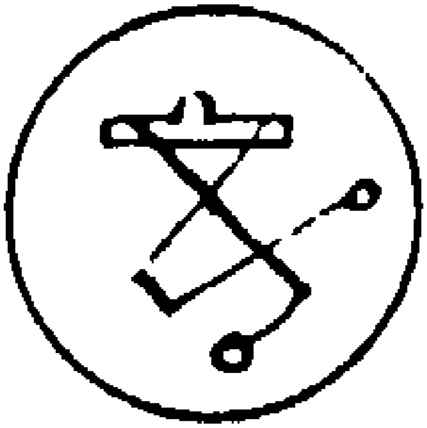
The name of the third Spirit. Alkyzub. Seal.



alcohol:

Alkyzub! Alkyzub! Alkyzub! Mergastos Hajagit Agaschar Asmodi borough Zephar Largon Cherip Galgadim Uriach Alkyzub! Alkyzub! Alkyzub! |||

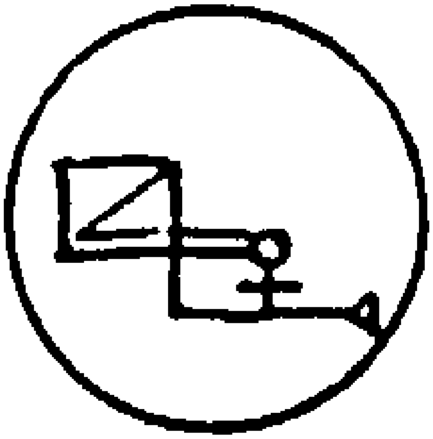
Name of the Fourth Spirit *Belzazel* . seal



alcohol:

Belzazel! Belzazel! Belzazel! Thittersa Zapkyos Brusiat Algier sory Feroz Abdizoth Mulosin Belzazel! Belzazel! Belzazel! |||

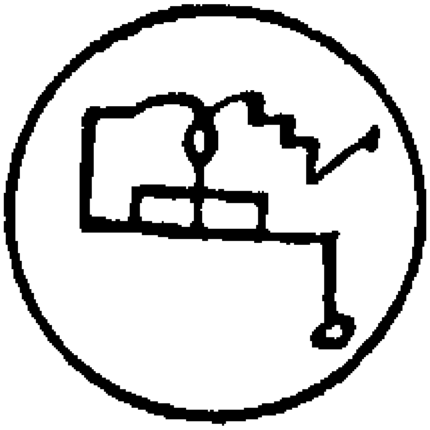
The name of the Fifth Spirit: Falkaroth. Seal.



alcohol:

Falkaroth! Falkaroth! Falkaroth! Hymelion Lothar Estachar Indians Nomirim Hamacher Felogon Morgoseos Angar plowed Falkaroth! Farkaroth! Farkaroth! |||

The name of the Sixth Spirit: Mephgazub. seal



alcohol:

Mephgazub! Mephgazub! Mephgazub! Samantha Garamtin Algaphonteos Zapgaton Osachfat plunge Hugal Zerastan Alcasatti Mephgazub! Mephgazub! Mephgazub! |||

How the Seals of the Spirits

Take a green Wax, which is mixed with soot, with steel instruments, for them to be out of this round pieces and the Seal of that Spirit, one wishes to invoke. The aforesaid shall be made in the same manner as the rest of the time of day and the hour ♀of incense when he interrupted sleep but to work into custody. |||

How to be consecrated.

Libellus (: :) in which the names have been inscribed on His antecedent will be consecrated to the alcohol, and it is necessary to: make use of the consecration of the old constitution so that they appear in the book of the wise men who forced spirits in similar books to appear; however, for us this is all too || infortuitously fell into the hands of those men who are dangerous, particularly if such a book with knowledge of the art of fall. Therefore, we prefer to consecrate our book the following way. Let the Book be made from Parchment, with the symbol of ♀, and if you like / an Image of this Planet, whose figure is represented with ♀the sign of the upon the top of his. Book should be called:

Little dark Venus. ||

The Call of the Spirits was written | The times of often therefore completely in the ♀ book must be written to those who walk to the composite and nothing more to be the feather of a dove, and a copper vitriol || vessel Green and red | for it can be used as desired, for these are the colors of the Planet welcomes.

After the quiet man, / written with smoke. Then, taking the Vitriol water, one fills the hand and the book by saying.

A certificate To dark Venus I consecrate you, Sacred
Horn of Venus is your name
Whose power is well known
to all | Orcs. ||

Oh, Anael, Prince of Olympus!
I ask you humbly, strengthen this Volume
to eternal honor of thy seed, which
is washed in the fountain.

So that the hours of Venus was written
within it Come quickly, If this Horn sounds And carry
out what I want, even if he against his will.
Calm, stand by! /

This happened again with little smoke and cloth green or red cloth, subject to the below ground with other matters || and | wraps it in the time prescribed for the use of may be preserved.

As the operation is to be instituted

When all of these aforementioned things are finally properly prepared and ready and has prepared himself by the hand, and the operator deems himself suitable and brave enough (: may it be a fearless magnanimumque for | longs for a man at all, let || :) in the same / frequently without an indication of the time and the hour of the night, ♀or in a house or in a better place, secure from all human disturbance in the

Sylvia biviisque dress and the waste disposed of there and uupendat signet ring ♀on his neck, and he begins to make the perfume citing the number assigned to a number chosen by themselves. That are called, by the whole of ♀ the Horn of summon the Spirit | || as well as from the beginning and at the end, in his own name, but always with some pauses.

Greet the Spirit in the following manner:

, Noble and obedient to the Spirit (: :) I order you, here one addresses the Spirit in his own name, in the powerful name of Adonai and with this Seal (show the Spirit :) Angela / Anael, the Supreme Regent of the Planet Venus, to the rest of you, you must show | || I am a quiet and fulfill my will in all things that I instruct you to. This shall be the Son of God, the Father and the Holy Ghost, and by a second command by the Lord Jesus Christ, who shall come to judge the world through fire, the Triumphant.

After this the Spirit will ask the Master why he has been summoned and what he will ordain? And this the Master should then clearly and distinctly state. Where uncooperative if the || ♀will. || , And in the petitions of the desires of the Master not overstep the mark too, however, I advise that in so doing provoke Divine wrath, inconstant to the sly spirits, or even worse, do not accept conditions that they suggest to him. But the Spirits of the requests he has the mind of a brave and firm, he should / must persist in their threats and difficulties to be of no account, and the Spirits and he should do so, otherwise he feigned | his || Spirits. Therefore we sincerely advise each and every one, and out of all the misuse of this art | faithfully || discourages. But if, then the Spirit of the commandments of the will of the Master, they should be dismissed in the following way, that is: /

Dismissal of the Spirits.

Through the Horn of alcohol, as this is wrought ♀ in these words:

Norcados Fenoram Anosiren (: :) is called here the Oparchim and continue once they have heard the name of the Spirit by its Aspairath he wants. | ||

With these words, the Spirits will immediately become invisible at will for the blessing of the Circle, and the master is not lawful to go out. /

They are still in the operation of which is further to be observed.

If the experiment is carried, only one person with her companions, who acts as Master does, and left them to join him, all the rest were silent. But if the Spirit is to bring | Treasuries and money || money, or are forced, one must place the Seal ♀from after empty the treasure out of its containers, and transfer it into a new and never before been perfumed and consecrated. These bits of advice we give to our end. But you, dear reader! think carefully about the things written here are well have not forgotten / || anything; and if there be any doing prudently | the wounds of the heart and mind; and great shall be the constant unfrightened and welfare or for the comfort unto me.

One thing still remains for us to remind you about success with the work of the poor, in the good, the best thing to do is to be mindful of that. |||

Board of angels invocations

of Dr. John Dee

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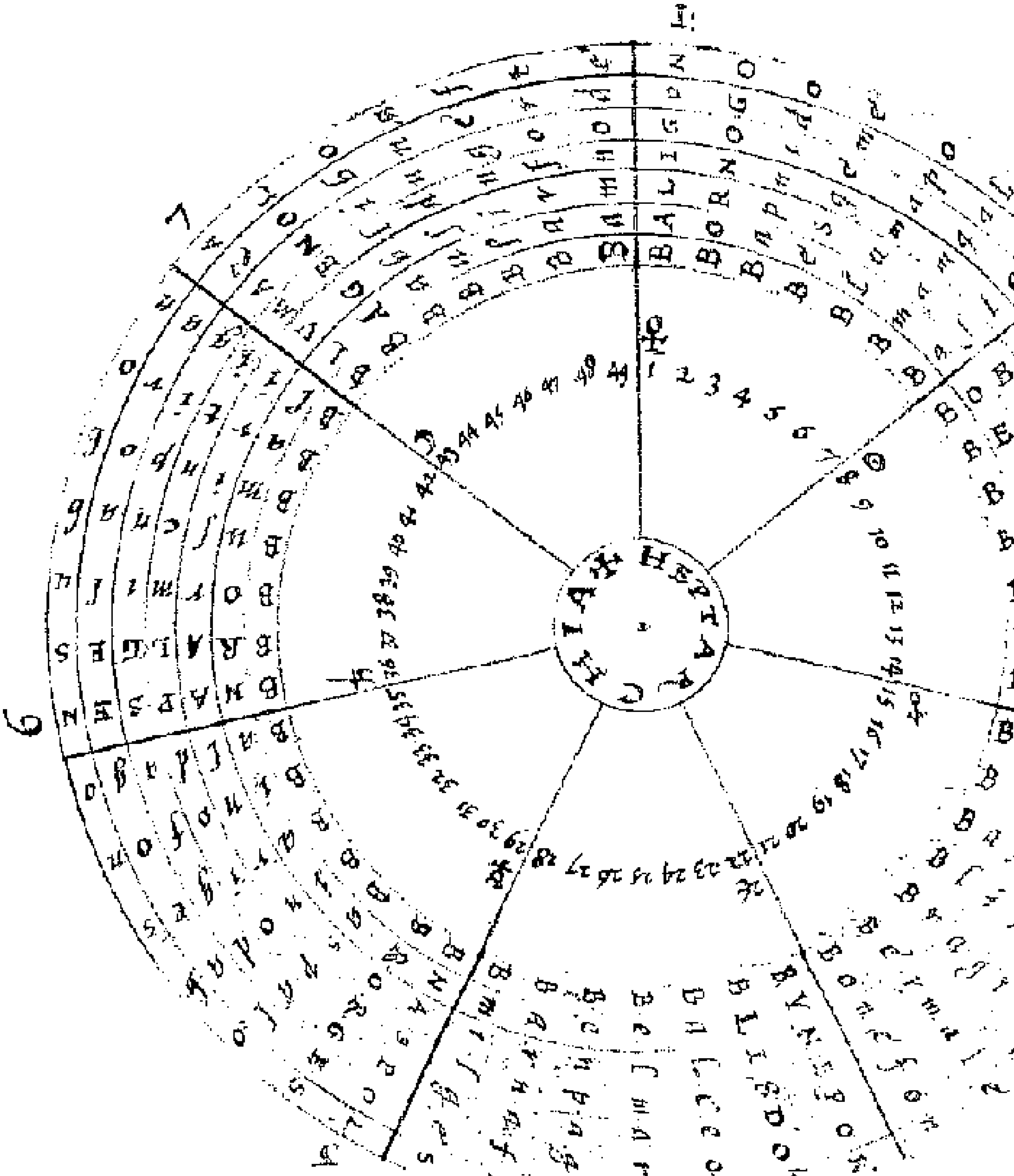
Editor's Note

This book is one of four books of John Dee's detailed instructions for communicating with angels bound in the Sloane MSS. 3191. It consists of excerpts, in the Chamber Music form, from Dr. Dee's detailed record of his "mystical exercises" .

The original manuscript bears no title, but is commonly referred to by the descriptive title "Tabulae the invocations of the good angels", used by Elias Ashmole. It is also referred to as *Booke of invocations or calls* and as *The Book of Supplications or invocation* .

Tabula Angelorum Bonorum 49



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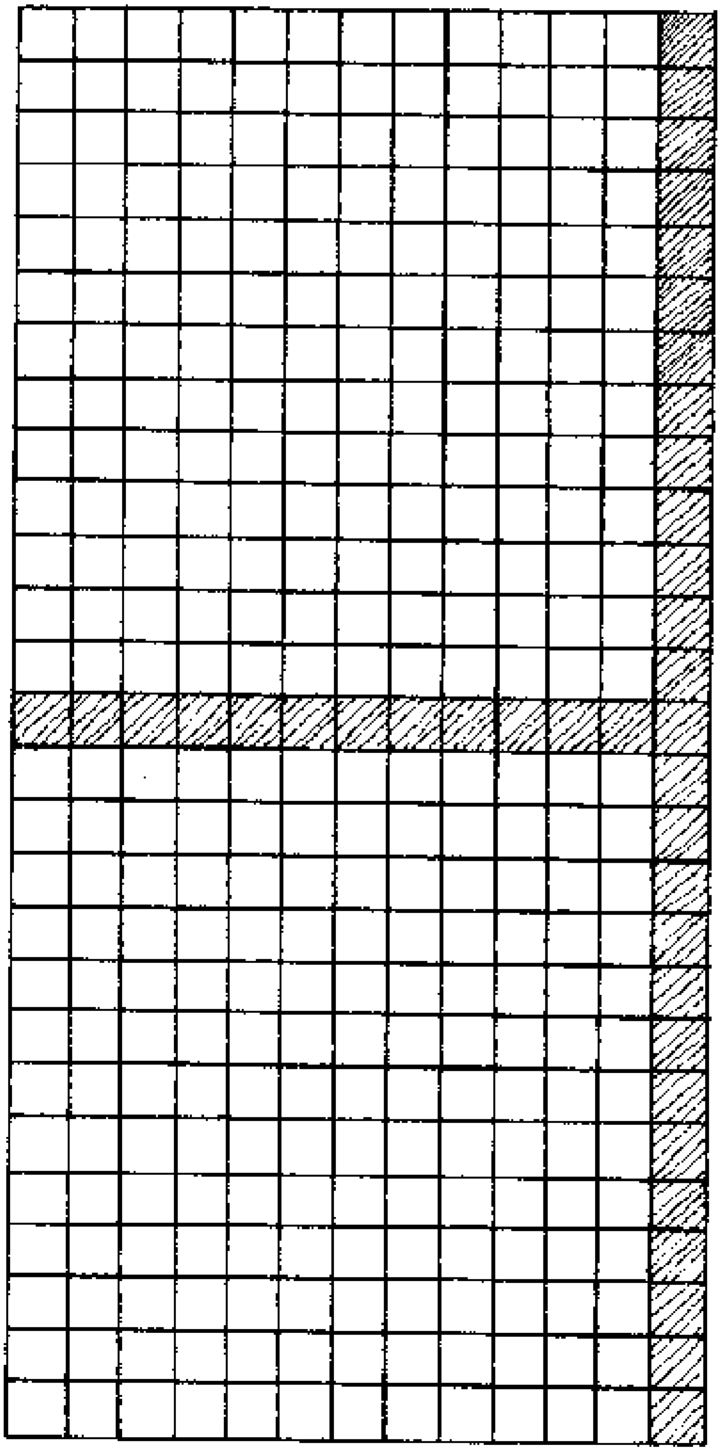

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On ☽April 20, 1587.

thus reformed by Raphael.

BBB
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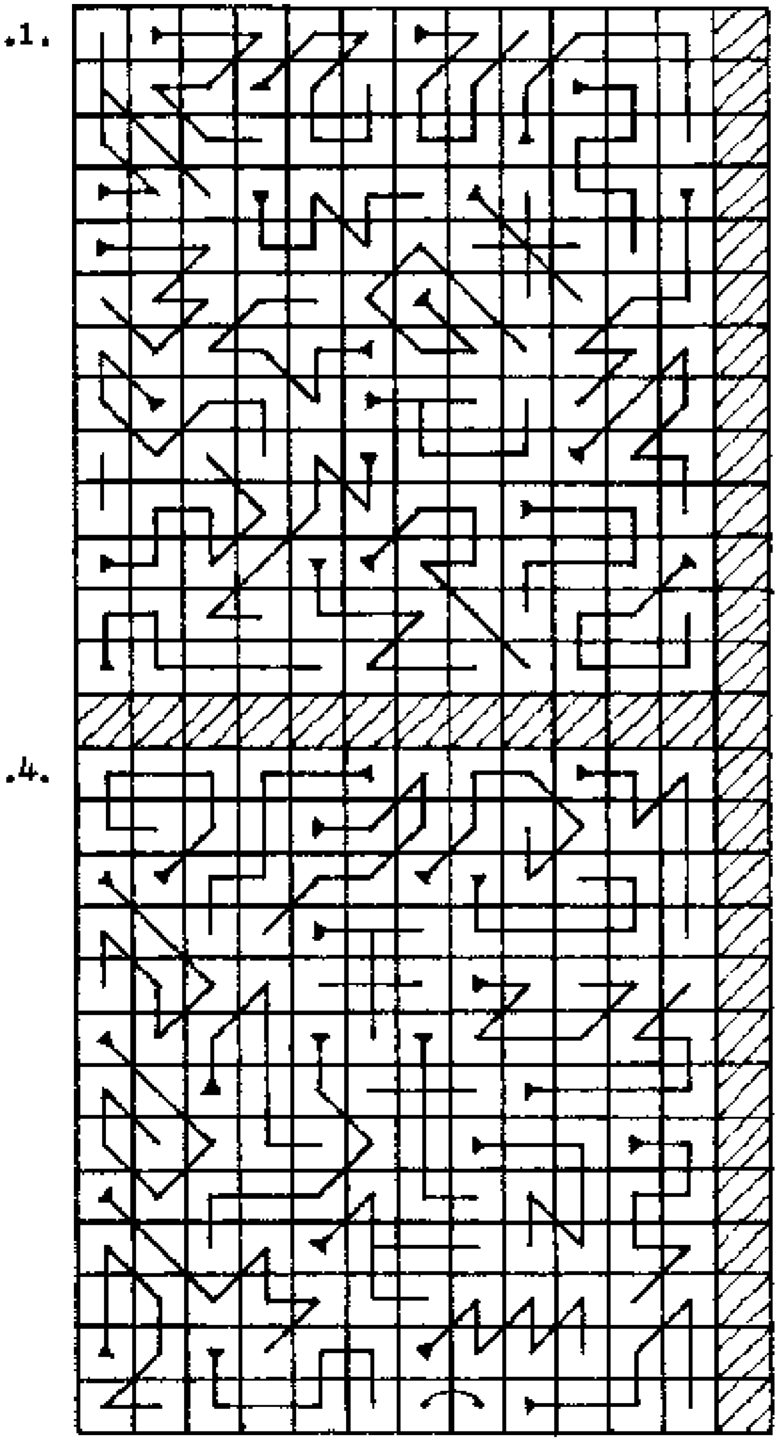
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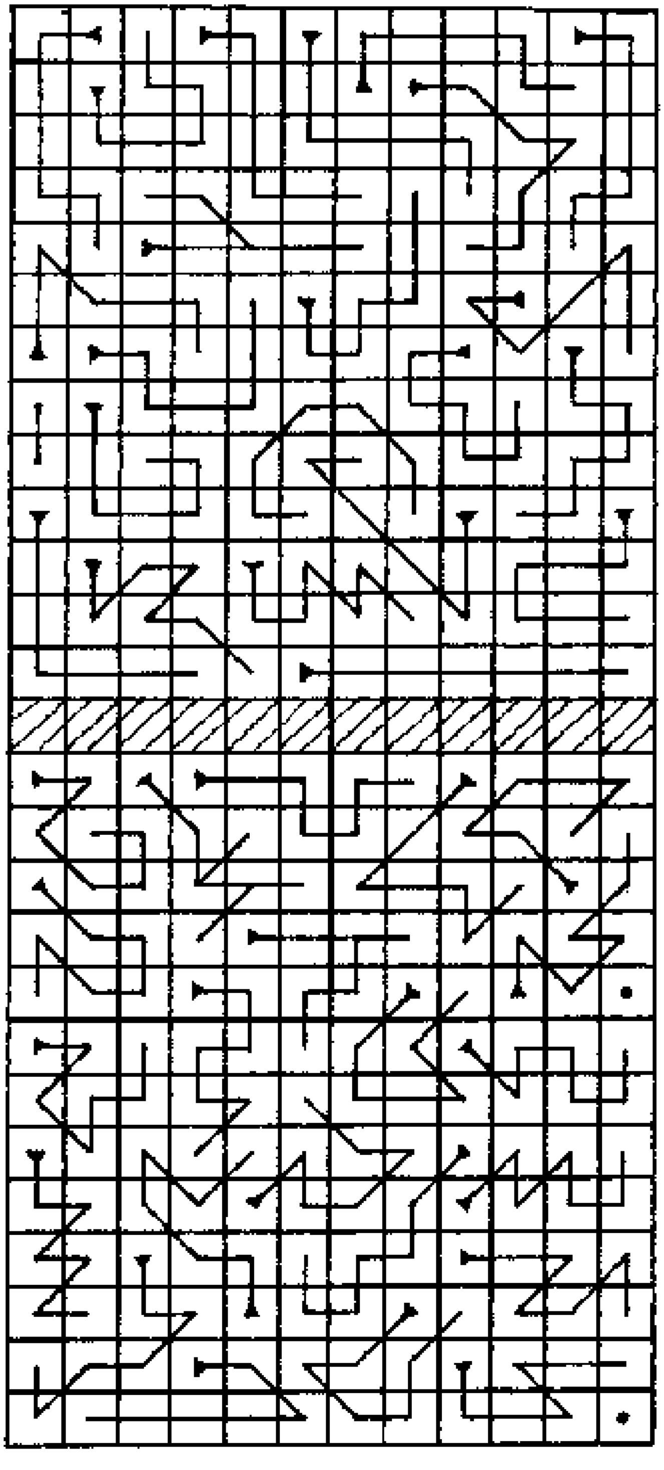
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be placed.

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x	r	i	n	h	t	a	r	n	d	i	L	

4 6
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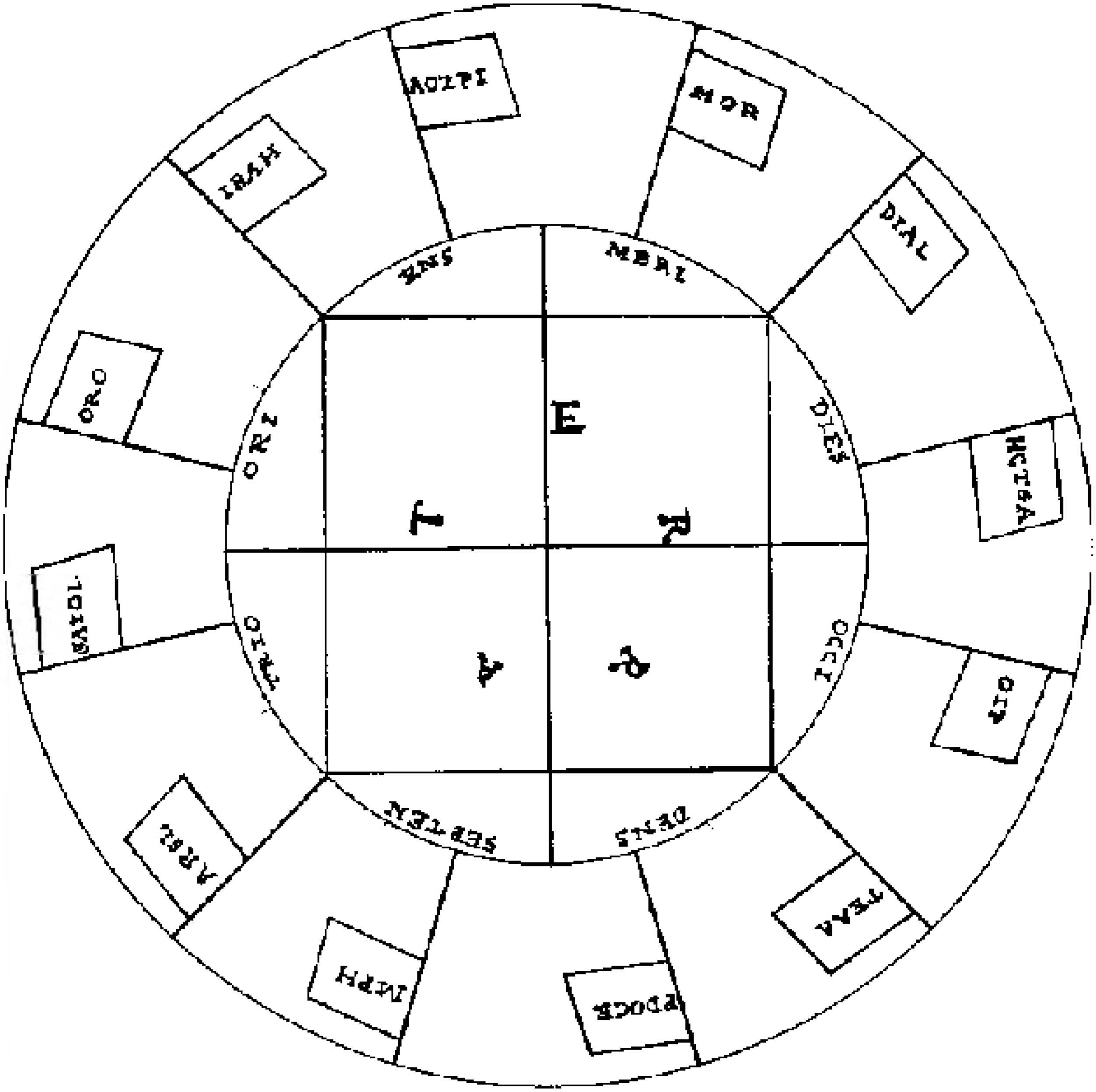
Four times three, as names of God, (of the four lines
of the Holy Spirit extracts) which are all

on the earth, He rules over creatures,
(as much as the invisible is visible)
twelve carried Vexillis ...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[58r]

+

Fundamental to DEVM prayer and Obtestatio for angels good, kind, having Ministry

O IEOVA Zebaoth, soothsayers, thy power, wisdom, and goodness of God, earnestly I call upon protests, both beg (I, John Dee, unworthy of your little slave), and will always be favorable, assistentemque to be, humbly, faithfully, and I ask you: in all my deeds, words, and thoughts, that the praise of the the honor and glory of your concern, promouentibus or instigating and through these 12 names are Mystics, ORO, IBAH, AOZPI, MOR, DIAL, HCTGA, OIP, TEAA, PDOCE, MPH, arsi, gaiole, the Almighty God and beg your majesty ardentissimè and I beseech thee: So that all the faithful of your angelic spirits (of which the mystic names, are contained in this book on the subject, breuissimeque system of offices, however,) they are in any part of the world, the future, and whatever the time of my life, from me (John aforesaid) a special interest in power, whether carried may thy holy names (this is the same in book content) they are called, that we came to me, a very short time (the foresaid John,) let them come: the Church's visible, kindly, courteous, and calm, appear to me, and with me, according to my own will, and check the visible, and that from me, and from the look of my father, , and were desired by me, and go his way: and for thy sake, and that he is giving you, in 12 of them with mystic, expressed above, Nominum, ought to reverence and obedience, as also to me, (the aforesaid John) a friend of felt by all and at whatever time of my life, in each and every one of , to them, (all, at least some, or any of them) for the performance of the facts or the petitions, which are: Very early, well, in a fuller and completing operational and perfectly, to pay money, according to their power, and with power, so the general, than his own, and proper power of them by you, (Oh, and God) imposed joining offices and ministries. AMEN

Through Thee, Jesus Christ,
amen
500□
ΔΔΔ□
500□
500□
500

[58]

TWENTY QVATVOR seniorvm (of which the above-mentioned in the Apocalypse of St. John) from the Father, the Son and of the Holy Spirit in linen, is the assembly of the names: These are the people of the good angels is a gift, man, of things of human knowledge, to impart to your judgment, & c .

```
-------------------------------------------------
            Divine will BATAIVA or BATAIVH.
-------------------------------------------------
            Abioro or Habioro
            Aaoxaif
EAST Htmorda
            Haozpi or Ahaozpi
            Hipotga
            Autotar
-------------------------------------------------
            Divine will ICZHHCA or ICZHHCL
-------------------------------------------------
            AIDROM or Laidrom
            Aczinor
MIDDAY Lzinopo
            Lhctga or Alhctga
            Lhiansa
            Acmlicu
               b
-------------------------------------------------
            Divine will RAAGIOS or RAAGIOL
-------------------------------------------------
            Srahpm or Lsrahpm
            Sailnou [Saiinou?]
SETTING Laoaxrp
            Lgaiol or Slgaiol
            Ligdisa ch
            Soaixnt
-------------------------------------------------
            Divine will EDLPRNA or EDLPRNA ~
            Aetpio or AAetpio
            Adoeoet
            Alndood
Septet. Apdoce or Aapdoce
            Arinnap
            Anodoin
-------------------------------------------------
```

[59]

SEX seniorvm East Invitation

Oh, you have six seniors, Eastern , Mighty, Mighty God, our faithful ministers, In the Name of God, (of one and Triune God) you (say) ABIORO or HABIORO, AAOXAIF, HTMORDA, HAOZPI or AHAOZPI, HIPOTGA and AVTOTAR, through you, predominant in a particular way, in God, of deity, the name of the angelic BATAIVA, or BATAIVH, I, John Dee, the faithful of the same God, the Almighty, May the little slave, that all of you, together, and in whatever manner severally, a friendly, was very wroth, and the priest shall look for and I beseech thee, as will later, at what time I will, by the the course of the rest of the whole of my life, or all of you, or of you, whom I have named to him, (or by the aforesaid Mystical Diuinumque the name of the BATAIVA BATAIVH, from me, to the aforesaid John, Being called, we call upon, or required to do), immediately and without delay, to me, to the aforesaid John, , to meet, the Church's visible, kindly, courteous and quiet, so it was favorable to me to be In addition, you want to, that we all my petitions addressed and may be included, SCIENCE aND DE RERVM HVMANARVM IVDICIO, and with other things, and your own, he shall be divinely appointed, pertinentibusque the Office, or the Ministry of (be with you all, one, or more), made faciendasque, quickly, well, truly, entirely, fully, perfectly, for this service, you want to be perfect and complete it: according to your virtues, the powers, Officiorumq or the offices of your measure, I entrusted to you from God; Omipotente and committed to them. AMEN.

Through God's holy name,
BATAIVA or BATAIVH
AMEN
500□
ΔΔΔ□
500□
500□
500

[59]

SEX seniorvm Meridionalium, invitation

O Six SENIORES Meridionales , Mighty, Mighty God, faithful to our Minister: In the Name of God (the one and Triune God) you, (I) AIDROM or LAIDROM, ACZINOR, LZINOPO, Lhctga or ALHCTGA, LHIANSA and ACMLICV by you and the name of deity in a particular way, in God, the angelic ICZHHCA a predominant or ICZHHCL, I, John Dee, the faithful of the same God, the Almighty, May the little slave, that all of you, (jointly, severally, and in whatever manner,) friendliness, an exceedingly afraid, and I request and I ask with confidence, as will later, at what time

I will be gracious, (by means of the course of the rest of the whole of my life,), or all of you, or of you, those of them whom I have named, (or by the aforesaid Mystical Diuinumque the name of the ICZHHCA ICZHHCL, from me, to the aforesaid John, it is called, we call upon, or required to do) but I determined and without delay, to me, in the foresaid John, to meet, visible, easy to approach and to be calm as: In addition, it was favorable to me so be it, all my VT the petitions addressed and may be included, DE RERVM HVMANARVM knows, and the IVDICIO, and with other things, and your own, divinely appointed, pertinentibusque the Office, or the Ministry , (you, all vin, or more) have been made faciendasque, quickly, well, truly, plans, fully and perfectly do, to finish, and you want to complete it: according to your virtues, the powers and obligations, the measure of your fathers, or the offices, from God the Almighty, to you is entrusted to, and committed to them. AMEN

During the holy name of God
ICZHHCA or ICZHHCL
AMEN
500□
ΔΔΔ□
500□
500□
500

[60r]

SEX seniorvm West Invitation

O Six SENIORES West , Mighty, Mighty God, faithful to our Minister: In the Name of God (the one and Triune God) you, (I say) SRAHPM or LSRAHPM SAIINOV, LAOAXRP, LGAIOL or SLGAIOL, LIGDISA, SOAIXNT you in a special way by the predominant Diuinum and the name of the divinity of the angelic RAAGIOS, or RAAGIOL, I, John Dee, the faithful of the same God, the Almighty, May the little slave, that all of you, (and in whatever manner are dividedly taken together) was very friendly and the priest shall look, and I ask you, as will later, at what time I will be gracious, (by means of the course of the rest of the whole of my life), or all of you, or of you, those of them whom I have named (by the aforesaid Mystical, Diuinumque the name of the RAAGIOS or RAAGIOL from me, to the aforesaid John, it is called, we call upon, or required to do), immediately and without delay, to me, to the aforesaid John, to attend, for the object , kindly, courteous and quiet: In addition, it was favorable to me so be it, my all and whatsoever VT the petitions addressed RERVM HVMANARVM oF SCIENCE aND IVDICIO, and with other things, or the Office of the Ministry of pertinentibusque assigned to you by God , (to all of you, of you, one or many) have been made faciendasque, quickly, well, truly, entirely, completely, and perfectly willing to do the work, and complete it: according to your virtues, the powers, and obligations, or the offices of your measure, I entrusted to you from God the Almighty, and committed to them. AMEN.

Through God's holy name
RAAGIOS or RAAGIOL
AMEN
500□
ΔΔΔ□
500□
500□
500

[60v]

SEX seniorvm Northern invitation.

O Six SENIORES North intrusiveness, the faithful of the Almighty God, our Minister: In the Name of God (the one and Triune God) you, (I) AETPIO or AAETPIO, ADOEOET, ALNDOOD, APDOCE or AAPDOCE, ARINNAP and ANODOIN by you in a special way a predominant, in God, of deity, the name of the angelic EDLPRNA, or EDLPRNA ~, I, John Dee faithful of the same God, the Almighty, his poor servant, that all of you, (jointly, severally, and in whatever manner,) friendliness, an exceedingly afraid, and I request and I ask with confidence, as will later, at what time I will, by the the whole of the rest of my life on earth, or all of you, or of you, those of them whom I have named (by the aforesaid Mystical, Diuinumque EDLPRNA or EDLPRNA ~ the name of the from me, to the aforesaid John, it is called, we call upon, or be required) State, without delay, and to me (aforesaid John) us to meet, the Church's visible, kindly, courteous, and quiet; Moreover, I think you can be so favorable, VT all my petitions and any RERVM HVMANARVM OF SCIENCE AND Ivdicia and other matters, your divinely appointed pertinentibusque Office or the Ministry (of you all, to one or more of you) have been made, faciendasque, quickly, well, really, really , completely, and perfectly service, to perfect and complete it you want to act according to your virtues, the powers and obligations, or measures taken by the almighty God, in your offices, entrusted to you, and those committed to: AMEN

Through God's holy name
EDLPRNA or EDLPRNA ~
AMEN

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ΔΔΔ
500
500
500

[61r]

THE NAMES OF SIXTEEN BONORVM ANGELORVM most experienced and powerful in the medical cares Diseases: Annex sixteen CaCO avoid names that can carry diseases, & c .

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--------------------------------------------------- ------
             The names of the divine IDOIGO ARDZA
--------------------------------------------------- ------
EAST Czns or czone XCZ OGIODI
             Tott, or Toit Ato AZDRA
             Sias, whether Siga Rsi
             Fmnd or Fmond PFM
--------------------------------------------------- ------
             The names of the divine ANGPOI VNNAX
--------------------------------------------------- ------
MIDDAY Aira, or aigres Xai IOPGNA
             Ormn or Orpmn Aor XANNV
             Rsni or rsons RRS
             Iznr or İzin Piz
--------------------------------------------------- ------
             The names of the divine OBGOTA AABC (Olgota Oalco? * )
--------------------------------------------------- ------
SETTING Toca, or TOGC (Taco or Tagc?) ATOGBO
                                             mto
             Nhdd or Nhodd onH OCBAA
SETTING Paax or pataxei (Faax or Fatax?)
                                             CPA (CFA?)
             Saix, or Saaix (Saiz, or Saaiz?)
                                             hsa
--------------------------------------------------- ------
             The names of the divine NOALMR OLOAG
--------------------------------------------------- ------
NORTH Opmn or Opamn Mop RMLAON
             Apst or apls Oap Gaol
             I know, or Semi Csc
             Vasg or Varsg Hua
--------------------------------------------------- ------
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[* Notes: Manuscript has alternate letters written underneath, eg:

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OBGOTA AABC
 LOL
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[61]

Ovatre BONORVM ANGELORVM East in Medicine and Healthcare Diseases peritissi- character and potential invitation

O you of the four angels of light, CZNS, or czone, Totti or Toit, Siasia or sigar, FMND, or FMOND, in the east part of the Universe, and the arranger of the ministers and of healing, Healing Medicinalium that are mighty in the power of God : In the Name of the Almighty God, the living and true God, the I John Dee (of the same grace of God, shall be a citizen of the heavenly Jerusalem) pER of respect and obedience, which must do the same to our God, and that by means of these, the Divine goodness, of the Mystical names, IDOIGO and ARDZA, from you all, and each of them, seriously, I request and was very angry; and the I beseech thee, as I, (John the above) for the future, although they may have a mind to a moment of time, during my life, natural world, to meet, and to me to be calm, visible church, and he favored the it, in all my repeated Petitions have as soon as possible, in the most perfect, and fullness of operational carrying out and completing: we carried from the you, all, or some of you, or any one, by means of these names of God (of the Father), IDOIGO and ARDZA the waste, and which, by the power of God, the power of, special Medicinalium of any of your office or to the tenor of the offices, and the reason for , earnestly, to the most perfect, in its highest degree, do the placidissimeque, complereque able to accomplish: AMEN

Through all these things sacred
name of God
IDOIGO and ARDZA
AMEN
500□
ΔΔΔ□
500□
500□
500

[62r]

QVATVOR BONORVM ANGELORVM Meri-DionAl in Medicine and Healthcare Mor to both experienced and powerful invitation:

O you of the four angels of light Aira, or aigre, ORMN, or ORPMN, RSNI, or persones, IZNR or izin, in the southern part of the Universe, Medicinalium God's sublime power, health, and Ministers of the powerful and of healing, the arranger of : In the Name of the Almighty God, the living God and the truths of faith, , I, John Dee (of the same grace of God, shall be a citizen of the heavenly Jerusalem,) through the same our God and the obedience we ought to Reuerentiam: ANGPOI and from these the names of the Divine, and of that of the Mystical VNNAX, from you all, and each of them, seriously, I request and I ask you greatly, and in safety, , According to what my (John the above) for the future, although they may have a mind to a moment of time, during my life, natural world, to meet, and visible to me to be calm, and he favored the it, in all my repeated Petitions have as soon as possible, to the most perfect, and complete the operational and fullness, which from you, to all the or some or one of your own, by the name of progress ANGPOI and VNNAX waste, and that through your strength, power, and particular in your office, or offices Medicinalium whatsoever tenor and nature , earnestly perfect abundantly, placidissimeque do, finish it, you can complereque . AMEN

Through these sacred names of God
ANGPOI and VNNAX
AMEN
500□
ΔΔΔ□
500□
500□
500

[62]

QVATVOR BONORVM ANGELORVM of the West in Medicine and Healthcare Diseases, Peri-of most valiant and powerful men, is an invitation.

Oh, you refer to is the four angels of light, or TOGC, NHDD or NHODD, PAAX or pataxei, Saix or SAAIX in the West part of the Universe, Medicinalium the power of healing, and treatment of arranger and powerful ministers in the name of the Almighty, alive and true God, I, John Dee (of the same grace of God, shall be a citizen of the heavenly Jerusalem,) by the reverence and obedience, than to give to our God also ought to wash, and through these the names of OBGOTA of that divine and mysticism, and the AA, to all of you and each of a, serious, severe, constant, and the I request and in confidence I beseech thee, as I (John the above) for the future, although they may have a mind to a moment of time, during my life, natural world, to meet, and to me to be calm, visible, easy to approach, and he favored the it, in all my repeated Petitions have as soon as possible, to the most perfect, and fullness and completion of the be supplemented, rather than from you, (all, or some of you, or in some), in this way the name of (the aforesaid) OBGOTA the waste, and AA: and which, by the power of God, the power of, and particular your office, or the offices of any course and the character of Medicinalium , earnestly, the most perfect, in its highest degree, placidissimeque do, to accomplish, complereque be able to. AMEN

Through these sacred name of God
OBGOTA and AA
AMEN
500□
ΔΔΔ□
500□
500□
500

[63]

QVATVOR BONORVM ANGELORVM Septentriona-battle, in Medicine and Healthcare Diseases Pe and expert potential invitation.

Oh, you have four angels of light OPMN or OPAMN, Apst or apls, SCIO or Semi, VASG or VARSG , in the northern part of the Universe, Medicinalium the power of healing and treatment arranger ministers and powerful: In the Name of the Almighty, alive and true God, I John Dee (of the same grace of God, shall be a citizen of the heavenly Jerusalem,) by the reverence and obedience, than to give to our God be eaten, they NOALMR For by them the names of the Divine, and of that of the Mystical OLOAG, to all of you and each of a, serious, was very angry, I request and I ask you firmly and securely, , According to what my (John the above) for the future, although they may have a mind to a moment of time, during my life, natural world, to meet, and to me to be calm, visible, easy to approach, and he favored the it, in all my repeated Petitions have as soon as possible, to the most perfect and fullness to be made operational and be fulfilled, which from you, (all, or some of you, or in some), in this way the name of (the aforesaid) NOALMR and OLOAG the waste,: , and by means of which your virtues, the powers, and particular your office, or the offices Medicinalium of any course and the reason for , the shortest possible time, to the most perfect, abundantly , placidissimeque, offering complete, Complereque can. AMEN

For by these holy names of God,
and OLOAG NOALMR,
AMEN
500□
ΔΔΔ□
500□
500□
500

[63v]

THE NAMES OF THE SIXTEEN ANGELORVM the estate who is in the Metallorvm the invention, collection, use, and power, and also in lapidvm Coagula- of the, and energy experts, and more powerful : & c.

```
---------------------------------------------------- ------
            The names of the divine LLACZA PRESENCE
---------------------------------------------------- ------
EAST Oyub or Oyaub Xoy AZCALL
            Paocis or Pacoc Apa MALAP
            Rbnh or Rbznh rrb
            Diri, or PDI Evedence
---------------------------------------------------- ------
            The names of the divine Ana SONDN
---------------------------------------------------- ------
MIDDAY Omgg or Omagg Nora MEEANA
            Gbal or Gbeal AGB NDNOS
            Rlmus or Rlemu RRL
            Iahl or Iamhl Pia
---------------------------------------------------- ------
            The names of the divine NELAPR OMEBB
---------------------------------------------------- ------
SETTING magma, or Malgas Mma RPALEN
            Leoc or Leaoc Ole BBEMO
            Vssn or Vspsn CUs
            Ruoi or ruro Hru
---------------------------------------------------- ------
            The names of the divine Vadala OBAVA
---------------------------------------------------- ------
NORTH Gmnm or Gmdnm Mgm ILADAV
            Ecop or Ecaop Dec. wash
            Fendiprazol or Amlox Cam
            Brap or Briap Hebrews
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[64r]

The estate of the Eastern QVATVOR ANGELORVM, in the metal, and the lapidibvs The services of experts, and the mighty, and is an invitation .

ANGELS Lvcio QVATVOR O you, who believe in God (our Creator) are ministers of: O you (I say) OYVB, or OYAVB, PAOC, or Pacoc, RBNH, or RBZNH, and the cruel, or newspapers, as have borne rule in the Eastern part of the Universe, and (on account of their and grant a special dispensation) in metallic mines, or metals invention, metallic Collectione matters, whether coaceruatione, the use of metals and power: and we lapidvm Coagulatione and power; and other many (the place of the stones and metals, collections, nature, property, power, and the use of hiddenness and mystery of the most experienced and the most powerful of the : I, John Dee, the Almighty God, the living God, and of the true God (including those of IEOVA Zebaoth), a humble and devoted humble: in the name of the same God, our God, and by the inevitable, than to our God, in the names of the latter, he communicated to the person, that is to say, LLACZA It is evident, also ought to reverence and obedience, from the all things, and every one of you, I request and was very angry, and the courage, I beseech thee, as I, (John aforesaid) of the total of my rest of my life, no matter what time I will be gracious, Benignus, and to be calm, visible, affabilesque us to meet you: and so for me, (to John) a pleasing me worthy to be my all and whatsoever VT the petitions addressed to you, all things, whatsoever, or any one of you, and the proposed factasve, and put forward, faciendasve, I scribbled, very obvious, most certainly disposed of, the formulation of the content to finish, and you want to carry out by means of: I am under the condition contained restricted to this, however, that the said request, entirely, or for the most part, or in some way at least, have a particular your (expressed above) with regard to metals, or of a stone, the skill of the virtues, the powers, facultatemve of the state and also with the words of the divine name LLACZA Contestatione due to be done by me (of the aforesaid John) from you, some of you, or its affiliates, or are required, this can be done: AMEN

Through the words of the holy name of God and Mystical
LLACZA openly
AMEN
500
ΔΔΔ
500

500□
500

[64]

Meridionalium QVATVOR BONORVM ANGELORVM and lapidibvs experts in metals and power Invitation

You QVATVOR ANGELS Lvcis faithful, God (our Creator) Minister: Oh, you (say) OMGG or OMAGG, GBAL or GBEAL, RLMV or RLEMV and IAHL or IAMHL rule in the southern part of the world, and (from DEI and the gift of a special dispensation) in metallic veins, or the invention of the metal framework, or coaceruatione matters for the collection of metallic, metal framework for the use of, and with power: and we also lapidvm COAGVLATIONE and power, and other many (of metal, the place of stones, collections, nature, property, power, and the use of) Secrets and mysteries of the most skillful and most powerful of the : I, John Dee, the Almighty God, the living God, and of the true God (including those of IEOVA Zebaoth), a humble and devoted humble. In the name of the Lord our God, and by the inevitable, than to our God (in the names of these communicated to the person) that is to say, of Anah, and SONDN, you ought to reverence and obedience, from you, each and every thing, was very angry, I request and I ask you firmly and confidently, to what my (aforesaid John) of the whole of the rest of my life, no matter what time I will be gracious, kind, calm, visible, Affabilesque us to meet you: and so for me, (to John) a pleasing me worthy to be my VT the petitions addressed all of them, and may be included, to you, all, any, or any one of your proposals from the , factasve, and put forward, faciendasve, a very short time, very obvious, and most assured, perfectly, and fully to perform, and perform and fulfill the wish: I am content to be restricted to the foot of these, however, a condition: that the said request, entirely, or for the most part, or in some way at least, have a particular your, (expressed above) around the mines, or the stones of it, skill, strength, and power, facultatemve of the state and also with the words of the divine name of Anah, and due to Contestatione SONDN, by me (John aforesaid) from you, some of you, or in some desire too many, or shall I ask? : AMEN:

Through the words of the holy name of God and the mysteries
of Ana and SONDN
AMEN
500□
ΔΔΔ□
500□

500
500

[65]

West QVATVOR BONORVM ANGELORVM in metals and lapidibvs experts and potential invitation

You QVATVOR ANGELS Lvcis faithful, God (our Creator) ministers to you (say) magma or Malgas, leoc or LEAOC, VSSN or VSPSN and RVOI or RVROI, in the western part of the world from God's rule and administration, and the gift special) in metallic veins, or the invention of the metal framework, the materials, metallic collectione, or coaceruatione, the use of the metal framework, and with power: and we also lapidvm COAGVLATIONE and power, and other many things (concerning the place of stones and metals, collections, nature, property, power, and the use of) Secrets and mysteries of the most skillful and most powerful of the : I, John Dee, the Almighty God, the living God and the truths of faith (including those of IEOVA Zebaoth), a humble and devoted humble: in the name of the Lord our God, and by the inevitable, than to our God (in the names of these communicated to the person), namely, NELAPR and OMEBB also ought to reverence and obedience, from you, each and every one was very angry with, consistently, and with confidence I ask, and I ask you, as I, (John aforesaid) of the whole of the rest of my life, no matter what I will, in the time of men, kind, calm, visible, Affabilesque us to meet you want to: and so for me, (to John) a pleasing me worthy to be my all and whatsoever VT the petitions addressed to you, to all of which are proposed by, or any one of you, factasve, and put forward faciendasve (your special in some way, has been explained in great detail; on metals, or of a stone, skill, power, or the power of facultatemve when they looked, concerning : the words of the divine name, as well as with the corresponding NELAPR and OMEBB, which are required by the additional testimony or seek), in a fast, very obvious, and most assured, perfectly, and fully perform this, complete the work, and fulfill the wish: AMEN

Through the words of God, holy and mystical names
NELAPR and OMEBB
AMEN
500
ΔΔΔ
500

500□
500

[65]

The estate of the North QVATVOR ANGELORVM in the metal, and the lapidibvs, the experts, and is, and is an invitation ΔΔΔ

ANGELS Lvcio QVATVOR O you, the faithful of God (our Creator) of the Minister, to you, (I say) GMNM, or GMDNM, ecope, or ECAOP, Amoxi, or AMLOX, and BRAP or BRIAP, as have borne rule in the northern part of the Universe, and (on account of their and the gift of a special dispensation) in metallic veins or metals invention, metallic collection or coaceruatione matters, the use of metals and power: it is not a stone Coagulatione and power for many metals and other stones in place, collection, nature, property, power, and use) Secretary and the arcana of the most experienced and the most powerful of the I, John Dee, the Almighty God, the living God and the truths of faith (including those of IEOVA Zebaoth), a humble and devoted humble: in the name of the Lord our God, and for the unavoidable, than to give to our God (in the name of these communicated to the person), and that is to say Vadala OBAVA, you ought to reverence and obedience, from you, each and every thing, was very angry, I request and with constancy and courage, I beseech thee, According to what my (aforesaid John) of the whole of the rest of my life, no matter what time I will be gracious, Benignus, and to be calm, visible, Affabilesque you want to be present; and so to me, (to John) A pleasing me worthy to be my all and whatsoever VT The petitions addressed to you, all the same, whatever your object in factasve, or any one, and put forward faciendasve, (in some way, your special, things expressed above, on metals, or of a stone, skill, the power, and power, faculiatemve, looking back, or concerning the : words of the divine name, and with the proper Vadala and OBAVA Contestatione required or ask when you pray) I scribbled, very obvious, most certainly disposed of, the formulation of the content is performing, to finish, and to fulfill it, AMEN

Through the words of the holy and mystical names of God,
Vadala and OBAVA
AMEN
500□
ΔΔΔ□
500□

[66c]

THE NAMES OF SIXTEEN BONORVM ANGELORVM in the transformation of the experts and the powerful are also the Devils sixteen manifested Names *

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---------------------------------------------------- ------
            The names of the divine AIAOAI oiiii
---------------------------------------------------- ------
EAST abmo or abam Cab
            Naco, or Naoco Ona
            Ocnm or Ocana Moc
            Shal, or Shial Ash
---------------------------------------------------- ------
            The names of the divine CBALPT arbizu
---------------------------------------------------- ------
MIDDAY opnaa or Opana Cop
            Doop, or the weakest Odo
            Rxao or Rxpao MRX
            Axir, or AAX Axtir
---------------------------------------------------- ------
            The names of the divine Malad OLAAD
---------------------------------------------------- ------
SETTING Paco, or Palco Rpa
            Ndzn or Ndazn And
            Iipo or Iidpo XII
            Xrnh or Xrinh Exr
---------------------------------------------------- ------
            The names of the divine VOLXDO Siode
---------------------------------------------------- ------
Septentr. Datt, or Dalt Rda
            Diom or Dixo Adi
            Oopz or Oodpz Xoo
            Rgano or Rgoan Erg
---------------------------------------------------- ------
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[66]

East QVATVOR BONORVM ANGELORVM in transformation experts, and potential invitation .

O you QVATVOR good, veracesque, of God (our Creator) An angel of abmo, or Abama, NACO, or NAOCO, OCNM or Ocana, and shale, or SHIAL, who are in the eastern part of the rule, by a special power, for true knowledge, and power, and absolute perfect TRANSFORMATIONVM, your in the creation from the same source (the Creator, our God, and to you) accept, as a gift, and the Office for a certain : that the men (who were chosen before by the same our God) by way of you, such as your true knowledge of the same, and the power of the perfect, and that you impertiretur : for the sake of our Creator, the same praise, honor, and the glory of the, Therefore, I, John Dee, the Creator and our God, the same devoted servant, he is very God, desiring to have nothing but praise, honor, and the glory of spring, the very first, and faithfully, by means of this to your (the above-mentioned) shall distribute knowledge, and the same is true function, and to promote and enlarge the tHROUGH the same among men unto God, our Creator, and, in this (to you, in a special pre-eminence and predominance of) of our God and the Mystical names of the AIAOAI ciii, from you, all things, and in particular, was very angry with are required, and with confidence I ask, VT any moment of time, and as often as she was in all the rest of the time of my life, I am (the aforementioned Giovanni) I will, at the same moment of time passed, and so many times, Benignus, and to be calm, and visible, are to me (said John) us to meet you, and he was so attached to, Fauorabilesque to me (the said John) me worthy to be my Requests the VT, and hardships of all, one way or another, no matter what your TRANSFORMATIONVM skill, knowledge, concerning the power or when they looked, and through me (said John) from you, some of you, or its affiliates, (this has already been recalled by the names of our God, , AIAOAI, OIII) required or sought by seeking or claiming any future time; For the same, at once, or delay, (or at least, to be the same in any way, as soon as possible) It is truly, perfect, and manifestly, clearly, the formulation of the content to make, bestow upon them, to fulfill, and to do it, AMEN

Through these holy names of God Mysticaque
AIAOAI and oiiii
AMEN
500□
ΔΔΔ□
500□
500□
500

[67r]

Meridionalium QVATVOR good ANGELORVM in transformation experts and powerful invitation *

You QVATVOR Good veracesque God (our Creator) ANGELS opnaa or opanas, doop, or the weakest, RXAO or RXPAO and AXIR or AXTIR, in the southern part of the world, rule, specific power, knowledge, and power and perfect absolute TRANSFORMATIONVM, your in the creation, by the same, (the Creator, your God, and you should) accepted out, as a gift, and the Office for a certain : that the men (who were chosen before by the same) by way of you, such as your true knowledge of the same, and the potency is made perfect, be made known to and impertiretur: for the sake of of the same of the Creator, have nothing but praise, honor and glory: Therefore, I, John Dee, the same of the Creator and of God is our devoted servant, he wanted to very much of God have nothing but praise, honor, and glory, in very deed, diligently, and faithfully, by means of this to your (the above-mentioned) shall distribute knowledge, and of the same the true function, and among men, to promote and to enlarge the: through the same unto God, our Creator, and, in this (to you, in a special pre-eminence and predominance of) of our God and the Mystical CBALPT arbizu from you the names of all people and to each of the companies, he severely are required, and with confidence I ask, in any moment of time is VT , and as often as she was in all the rest of the time of my life, I am, (the aforementioned Giovanni) I will, at the same moment of time, and so many times, Benignus, and Placidus, and visible, are to me (said John) Express your desire to meet, and he was so attached to, Fauorabilesque to me (said John) be worthy of my petitions addressed VT, and hardships of all, in any way, your TRANSFORMATIONVM any skill, knowledge, and power concerning the, or when they looked , and by me (the aforementioned Giovanni) from you some of you, or in some (already mentioned by the same things, the names of CBALPT of our God and arbizu), which are required, or ask when you pray, seeking her out, or desirable at all, any time of the future, for the same at once, or delay, (or at least, as soon as possible, the same in any way, will be able to) it is truly, perfect, and manifestly, plans, formulation of the content to make, bestow upon them, to complete and you want to accomplish: AMEN

Through this holy and mystical names of God
CBALPT and arbizu
AMEN
500□
ΔΔΔ□
500□
500□
500

[67]

West QVATVOR good ANGELORVM, in transformation, experts, and potential invitation *

You QVATVOR good veracesque God (our Creator) ANGELS PACO, or Palco; Ndzn, or NDAZN: IIPO, or IIDPO, and xrnh or XRINH, who in the world Occodentali part of the rule, by a special power, namely, a power of perfect and absolute TRANSFORMATIONVM, your in the creation from the same source (the Creator, your God, and you should) accept, as a gift, and the Office for a certain : that the men (who were chosen before by the same God, our God) by way of you, your knowledge of the same is true, and the power, is perfect, and that you impertiretur; for the sake of the Creator of the same have nothing but praise, honor, and the glory of the, Therefore, I, John Dee, of the same, of the Creator, and of our God, devoted servant, He wanted to very much of God have nothing but praise, honor, and glory, truly, diligently, and, by faith, by means of this to your (the above-mentioned) knowledge , and the same is true function, and among men, to promote and to enlarge the: through the same unto God, the Creator of our God, and by means of these (pre-eminence and predominance of you in a particular way) of God is our mystical names, Malad and OLAAD, from you, each and every thing, was very angry with are required, and in safety, I beseech thee, VT at any moment of time, and as often as she was in all the rest of the time of my life, I am (the aforementioned Giovanni) have a mind to; the same in the same time, and so often, Benignus, and Placidus, and visible, are to me (said John) us to meet you, and so attached to the Fauorabilesque to me (said John) me worthy to be my petitions addressed VT all and whatsoever, in any way, whatever may be the TRANSFORMATIONVM your skill, knowledge, concerning the power or when they looked , and for me, (said John) from you, some of you, or in some (by means of these the names of the Lord our God has already been recalled, Malad and OLAAD,), which are required, or ask when you pray, seeking her out, or by asking for, no matter what the time of the hereafter: for the same as soon as , and without delay (or at least, as soon as they can be made the same in any way) it is truly, perfect, and manifestly, plans, formulation of the content to make, bestow upon them, to complete and to finish it, you want to: AMEN

By these holy things, and the mystical names of God
malade et OLAAD
AMEN
500□
ΔΔΔ□
500□

[68r]

Northern QVATVOR good ANGELORVM, the transformation of experts, and potentially Inuitatio *

O you QVATVOR good, veracesque of God (our Creator) Angel, Datte, or is permitted to: diom, or Dixo: OOPZ, or OODPZ and rgano, or RGOAN, who, in the northern side of those who rule the world, by a special power, for true knowledge, and power, and perfect absolute TRANSFORMATIONVM, your in the creation from the same source (the Creator, our God, and to you) accept, as a gift, and the Office for a kind of said, that the men (who were chosen before by the same God, our God) by way of you, such as your knowledge of the same, and the potency is made perfect, and to be made known to impertiretur: the same for the sake of the Creator, have nothing but praise, honor, and glory: Therefore, I, John Dee, the same of the Creator, and of our God, a devotee with his poor servant, greatly desiring to be of God, have nothing but praise, honor, and glory, truly, diligently, faithfully, and this by means of your (the above-mentioned) shall distribute knowledge, and the same is true function, and among men, to promote and to enlarge the: through the same unto God, the Creator of our country, and by means of these (and the pre-eminence of a particular way to you, the predominant) the mystical names of God, VOLXDO and Hesiod, that all of you and in particular, was very angry with the demand, and with confidence I ask, VT, at any moment of time, and as often as she was in all the rest of the time of my life, I am (the aforementioned Giovanni) I will, at the same moment of time, and so many times, Benignus, and Placidus, and visible, are to me (said John) us to meet you: and so Friends, Fauorabilesque to me (said John) me worthy to be my petitions addressed VT all and whatsoever, in any way, whatever the skill of your TRANSFORMATIONVM, when they looked, or concerning the knowledge and power , and, in this way, God has already been recalled, and the names of our VOLXDO Hesiod, from you, some of you , or any one, even by me (said John), which are required, or the research: seeking her out, or by asking for, no matter what the future, at the time, for the same immediately, without delay, (or at least, to be the same in any way, as soon as possible) it is truly a perfect way, it is a manifest, plans, formulation of the content to make , bestow upon them, To fulfill and to do of you. AMEN

By these holy mysteries, the mysteries of God and the name of the
VOLXDO and Hesiod,
AMEN

500□
ΔΔΔ□
500□
500□
500

[68]

THE NAMES OF SIXTEEN BONORVM ANGELORVM that all the elements viventivm 4, and species and the use of knowledge: it is also, sixteen Devils Names *

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--------------------------------------------------- ------
         The names of the divine AOVRRZ aloa
--------------------------------------------------- ------
EAST Acea, or Acuca Air Cac ZRRVOA
         Npat or Nprat waters ONP IAOLA
         Otoi or otros Land Mot
         Pmox or Pmzox Fire Apm
--------------------------------------------------- ------
         The names of the divine SPMNIR LLPIZ
--------------------------------------------------- ------
MIDDAY Msal or Msmal Air Crus RINMPS
         Haba, or IanB waters Oia ZIPLL
         Izxp or Izixp Land Miz
         Stim, or Strim Fire Ast
--------------------------------------------------- ------
         The names of the divine IAAASD ATAPI
--------------------------------------------------- ------
SETTING Xpcn or Xpacn Air rxp DSAAAI
         The vessels or Vaasa water Aua Apatit
         Dapi or daspo Land Xda
         Rnil or Rndil Fire Ern
--------------------------------------------------- ------
         The names of the divine RZIONR NRZFM
--------------------------------------------------- ------
Septentr Adre, or visit Air Rad RNOIZR
         Sispes or Siosp waters Asi MFZRN
         Pali, or Pauli Land XPA
         Acar, or acre fire Rac
--------------------------------------------------- ------
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[69r]

East QVATVOR good ANGELORVM invitation, each of which, one ELEMENTI all living creatures, and their use has:

O you, the angels of God, full of truth and goodness, (you say) Ô ACCA, or ACVCA, NPAT, or NPRAT, OTOI, or Other, and PMOX, or PMZOX, be thou ruler, who is in the Eastern part of the Universe , so that each one of you, in one 4 of the world's out of the elements, or of the mother, it is a gift to have its own special, office or the office to have a special skill, knowledge, power, and authority for his own possession: O thou, ACCA, or ACVCA, Angel, very clearly, in the east and the air of the living who oim, has different forms all well known to Us and whom God uses our particular human vtilitates for creating perfectly perceive you, O illustrious NPAT or NPRAT who oTm in east AQVA viventivm species vsusque recognize true, and you remarkable OTOI, or others who oTm who enjoy the appearance of various earthly existence in the east, and according to which the use of our being created by God, you understand it exactly: in short, Ô tu PMOX, whether PMZOX the shining of God, the angels, who we know from the Eastern FIRE secret efficacissimamque Vitalis fully the property : O you (say) all, they are the ministers of God, and the faithful of our Creator, those in the east part of the Universe, the elements mentioned above, and other very large number of .4. Elements of the mysteries and secrets, from our way of your Officijs Sciences, and the omnipotence of the Creator, or granted, assigned and appointed to those who understand; and the things that are, for the praise, honor, and glory, and in the big part of your charity towards the human race, and to us the most, (by word and celesti, called to be the voice of the, and the Elect,) to grant, (the governor of God) will be able to, obviously has to pay it: I, therefore, John Dee, a most ardent lover of this kind of secrets, and an investigator (and in particular for the sake of God, have nothing but praise, honor, and redounded to) Upon the recognition of God, and of our Creator the name of the, you, all, and each of them, already mentioned, we humbly pray, and by means of the holy name of the Lord our God, AOVRRZ and Aloa, from your ego (the aforementioned Giovanni) requires a low place, and with confidence I ask, VT at what time of my life (after this hour) future, you oTm, or any of you, by these holy names, AOVRRZ and ALOA, and the waste coming requisiuero kind, personal, myself invisible, visible petitions charge whatsoever (your already given specific duties, functions, or your special powers sciences, related to or concerning the) of accomplishment, satisfaction, and execution of the manifest, the full and perfect: the same, all and sundry the aforesaid my petitions addressed, with kindness and to concede, it was manifestly do, to fulfill with love, and perfectly to complete the support. AMEN.

Through these Revered and mystical name of God
AOVRRZ and aloa
AMEN
500□
ΔΔΔ□
500□
500□
500

[69]

Meridionalium QVATVOR good ANGELORVM invitation Quorum each, Vnius ELEMENTI all living creatures and their use knows

O messenger of God, truth and goodness full of (you say) Ô MSAL or MSMAL: Haba, or IanB: IZXP or IZIXP; and antimony, whether our eyes, be thou ruler, who is in the southern part of the Universe, so that each of you, in one of the 4 great elements of the world, or of the uterus, a special gift or to have its own office, peculilarem skill; Knowledge, power, and the authority for his own possession: Ô tu MSAL, or MSMAL, Angel, very clearly, who oim in the southern air of the living, has different forms all well known to Us, and such as are the use of away from our God, and the other on account of the vtilitates cre & au, L; they were, feel perfectly: But you illustrious Haba or IanB who oTm in the southern AQVA genuses, vsusque know to be true: and, you signal IZXP or IZIXP, who lives in the southern oTm enjoying various species, and to whom the function, a to our God, was created, exactly understand, finally, Ô tu PMOX or PMZOX, radiant angel of God, who is the most secret FIRE South, efficacissimamque of life and property, fully known to be given : O you (I say) we are all, who believe in God, the Creator of our ministers who are in the southern of the world in part, the elements mentioned above, and other many other subjects, the four elementorvm the mysteries and secrets, the Almighty, the Creator, from our way of your Officijs and Sciences, granted, assigned, and appointed to those who understand; and the things that are, for the praise, honor, and glory, and love for the human race of the big part of your charity, and to us the most, (making a sign to God,) be able to obtain for them, and make them clear to them, by word (as you know) Celestique his voice, and to be looked for from you, for this, he spurred on:

☞Therefore, I, John Dee, a most ardent lover of this kind of secrets, and an investigator (and in particular for the sake of honor, and the praise of the glory of God is our) In the same God, and the name of our Creator, to all of you, and each of them, already mentioned, we humbly pray; It is in the Holy Name of the Lord our God, and LLPIZ SPMNIR from your ego (the aforementioned Giovanni) requires a low place, and with confidence I ask, VT at what time of my life (after this time) did make the world to come, but your oim, all or any of your people, through these things, and the holy names of God SPMNIR LLPIZ requisiuero sought the presence and kind, personal, visible appearing to me, any of my petitions (you already mentioned, the specific duties and functions, whether your special powers sciences or who concernentium) of accomplishment, satisfaction, execution of a clear, complete and clear: Those are all and sundry the said my petitions addressed at home, good to admit, it was manifestly do, to fulfill with love, and perfectly willing to carry out: amen:

Through these Revered and mystical name of God,
SPMNIR and LLPIZ
AMEN
500□
ΔΔΔ□
500□
500□
500

[70r]

West QVATVOR good ANGELORVM invitation Quorum each, Vnius ELEMENTI all living creatures and their use knows.

O you, the angels of God, truth and goodness, full of (you say) Ô XPCN, or XPACN: Vasa, or Vaasa: to be given, or daspo, and thousands, or have dominion over the western portion of the RNDIL who in the world , so that each one of you in one of the **4** the major elements of the world, or of the mother, it is a gift to have its own special, office or the office to have a special skill, knowledge, power, and the authority for his own possession: Ô tu XPCN or XPACN, Angel, very clearly, in the West, it is the air that oim who lives, has different forms all well known to Us, and such as the use of our God, and the other for men vtilitates created, you will feel perfectly: But you illustrious EQUIPMENT or Vaas who oTm species living in the West AQVA, vsusque recognize true, and you remarkable meat or daspo who oTm in western countries, who enjoy a variety of species of life, and to whom the use, that they created for our God; exactly understand a word Ô you thousands or RNDIL brilliantly Angels of God, that Western FIRE secret, efficacissimamque vital property, you have fully known . O you (I say), all the faithful, of God, and the Creator of our Ministers who are situated in the West part of the Universe, the elements mentioned above and the other a very large number, the four elements the mysteries and secrets, your Officijs and Sciences, from our way of the Almighty, the Creator, is granted, assigned, and their deputies, understand, and those who, for the praise, honor, and glory, and in the big part of your charity towards the human race, and to us of the greatest (with the permission of God) be able to obtain for them, and make them clear to them, by word (as you know) and celestial voice, in order to be looked for from you, mood. Therefore, I, John Dee, a most ardent a lover and an investigator of this kind of secrets (and in particular for the sake of God, have nothing but praise, honor, and the glory) of God, and of our Creator in the name of the same, all of you, each and every one, already mentioned, humbly I beg you: It is in us the Holy One of God, the names, IAAASD, and the ATAPI, from your ego (the aforementioned Giovanni) requires a low place, and with confidence I ask, VT at what time of my life (after this time) did make the world to come, but your oim, all or any of your people, through these holy names of God, and the ATAPI requisiuero IAAASD and sought the presence of benign, personal, visible Apparitionem me: my petitions of any kind (you have already said, the specific duties and functions, or sciences, your special powers or who concernentium) of accomplishment, satisfaction, and execution clear, complete and clear: the same for all and sundry said my petitions, courtesy alone, clearly show, lovingly fulfill, and perfectly willing to do. AMEN.

Through these Revered and mysteries of the names
IAAASD and ATAPI
AMEN
500□
ΔΔΔ□
500□
500□
500

[70v]

Northern OVATVOR good ANGELORVM invitation, each one of these ELEMENTI all living creatures and their use knows.

O you, the angels of God, of the truth and the goodness of their heart: you call the O address, or to go to: sispes, or SIOSP: Pali; or Paul, and mite, or an acre, that thou ruler, even in the northern part of the Universe, so that each one of you in one of 4:. The major elements of the world, or of the mother, It is a gift to have its own special, office or the office to have a special skill, knowledge, power, and the authority for his own possession: O tu adres, or to approach the Angel, very clearly, had taken into consideration all the different species, living and who have oim of bronze: in the North, and those whom he the use of our God, and explain why men vtilitates, creating perfectly perceive you, illustrious sispes or SIOSP who oTm in northern AQVA genuses, vsusque recognize true, and you remarkable Pali, or Paul, who in the oTm north of the life of the world who enjoy a variety of species, and according to which the use, that they created for our exactly do you understand from God: and finally, Ô tu Acar, or acra, the angels of God shines forth, the northern parts of the vital property of IGNIS is the most secret efficacissimamque fully known to be given : to you, (I say), all the faithful of of God, and the Creator of our ministers, and for those in the northern part of the Universe, the elements mentioned above, and other many other subjects, 4 Elements of the mysteries and secrets, your Officijs and Sciences, from our way of the Almighty, the Creator, is granted, assigned, and appointed to those who understand and those that are, to the praise of God, honor, and glory, and in the big part of your charity towards the human race, but to us the most, (the governor making to God) be able to obtain for them, and make them clear to them, by word (as you know) to be looked for by you are called to the heavenly, he spurred on. I am, therefore, John Dee, a most ardent a lover and an investigator of this kind of secrets (and in particular, for the sake of God, have nothing but praise, honor, and the glory) of God, and of our Creator in the name of the same, all of you, and each of them, already mentioned, we humbly pray, and through us the Holy One of God the names of the RZIONR and NRZFM, from your ego (the aforementioned Giovanni) requires a low place, and with confidence I ask, VT at what time of my life (after this time) did make the world to come, all of you or any of your people, through these things, and the holy names of God RZIONR NRZFM, requisiuero and the waste, kindly presence, the person to me conspicuous appearance Petionumque charge whatever (you already mentioned, the specific roles and functions, whether your special powers sciences or who concernentium) of accomplishment, satisfaction, and execution show, full and perfect: Those are all my petitions and said sinqulas disposition to grant clearly show, lovingly fulfill, and perfectly willing to do: AMEN

Through these Revered and mysteries of the names
RZIONR and NRZFM,
AMEN
500□
ΔΔΔ□
500□

500
500

[71]

SIXTEEN names estate ANGELORVM in COMMIXTIONIBVS NATVRARVM Experts & intrusiveness exist.

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-------------------------------------------------- ------
                The name of the divine ERZLA
-------------------------------------------------- ------
EAST Rzla
          zlar 1
          Larz
          Arzl
-------------------------------------------------- ------
                The name of the divine EBOZA
-------------------------------------------------- ------
MIDDAY Boza
          A Ozab
          Zabo
          Aboz
-------------------------------------------------- ------
                The name of the divine ATAAD
-------------------------------------------------- ------
SETTING Taad
          Oh Aadt
          adta
          Dtaa
-------------------------------------------------- ------
                The name of the divine adopt
-------------------------------------------------- ------
septentr Dopa
          opad N
          Po
          adopt
-------------------------------------------------- ------
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[71]

East QVATVOR good ANGELORVM invitation, in COMMIXTIONIBVS NATVRARVM, the experts and the powerful

You QVATVOR faithful Veracesque Almighty God, our Creator Ministers RZLA, zlar, LARZ and ARZL, which is in the eastern part of the Universe, in NATVRARVM COMMIXTIONIBVS, pertissimi and unconstitutional are : I, John

Dee, of our Creator, devoted servant of the Creator of our omnipotence, of our God, and the name of ERZLA through the mystical, from the humbly to all of you I ask each and every one, and they were greatly I beseech thee, in the time of my life from now on any VT through the name of our God, the Mystical ERZLA, you, or any of them, or some of you all: I, (the aforesaid John) shall call by name or Invocauero; to me (said John), and affectionate, and calm, to meet, a visible object as you want to appear in person: And so for me, (the aforesaid Giovanni) me worthy to be your friends, and it was favorable, my petitions addressed and whatever the nature of the mixture of all the Old Testament, the secrete of natural and other (One of the best things, which you are the Creator, your knowledge of intelligence and disposition committed to your Officijs appointed as the ministry) breed quickly, fully, completely, and perfectly perform, fulfill perficereque support. AMEN

Through this holy place, and the name of the mysteries of God,
ERZLA,
AMEN
500□
ΔΔΔ□
500□
500□
500

[72r]

Meridionalium QVATVOR good ANGELORVM invitation, in COMMIXTIONIBVS naTVRARVM, experts and powerful they are.

O you QVATVOR, the faithful have Veracesque of almighty God, the Creator of our ministers, Bosa, OZAB, Zabo and ABOZ, those in the southern part of the Universe, in the NATVRARVM COMMIXTIONIBVS of the most experienced and powerful are : I, John Dee, the same of our Creator, so devoted a servant, Thus the of our Creator omnipotence, by the mystic, and the name of the Lord our God, EBOZA, from your humility, to each and all are required, and was very angry with I beseech thee, VT is under consideration, from now on, the time of my life, through the name of our God, Mystical, EBOZA, you, or any of them, or any of you, I (John the aforesaid) shall call the nominal, or Invocauero: to me, (the aforesaid Giovanni) Benigni, and calm us to meet, and visible to be seen by the person you want to: and so for me, (the aforesaid Giovanni) me worthy to be your friends, and it was favorable, my petitions addressed and whatever the nature of the mixture of all the VT , and other the secrete of natural (which, nr One of the best the Creator, your knowledge, intelligence, and device a he joined battle, and will, as it were appointed, and the ministry Officijs) very early, well, in a fuller plan & do the egurave ;, and perfectly, to fulfill them, perficereque yours; AMEN

By the name of the saint, and the mystical,
EBOZA,
AMEN
500□
ΔΔΔ□
500□
500□
500

[72]

Occidentatalium [sic] QVATVOR good ANGELORVM invitation that the COMMIXTIONIBVS NATVRARVM, experts, and more powerful *

You QVATVOR faithful Veraceque Almighty God, our Creator Minister Taad, AADT, adta and DTAA, which is in the western part of the Universe, in NATVRARVM COMMIXTIONIBVS Peritissimi and unconstitutional are : I, John Dee, of our Creator, devoted servant through the GOD our Creator, Oninipotentiam, and by the name of our ATAAD the mysteries of God, that all of you and in particular, I ask humbly ask for and they were sore, that we some kind of (after) the time of my life, Mystical ATAAD by the name of the Lord our God, and you, or its affiliates, or any of you, I, (the aforesaid John) shall call the nominal, or Invocauero: to me, (the aforesaid Giovanni) Benigni, and calm us to meet, and visible to be seen by the person you want to: and so for me, (said John) to be friends; it was favorable, and it please you: and whatever petitions addressed all my VT, De the mixture of natures, and others secrete of natural (which, nr One of the best the Creator, your knowledge, of intelligence, and device a sins; and of the ministry and your own, as it were appointed Officijs) very early, well, fully, completely, and perfectly service, to fulfill them, you want to perficereque: AMEN

By the Holy Spirit, and the name of the mysteries of God,
ATAAD,
AMEN
500□
ΔΔΔ□

500□
500□
500

[73]

Northern QVATVQR good ANGELORVM invitation, in COMMIXTIONIBVS NATVRARVM experts and powerful they are.

O you QVATVOR This is a faithful, veracesque of almighty God, the Creator of our ministers, dopa, Lissonotus, the Po, and his adopted son, those in the northern part of the Universe, in the nature of COMMIXTIONIBVS of the most experienced and powerful are : I, John Dee, the same of our Creator, so devoted a servant, Thus the omnipotence of our Creator, our God, and the name of his adopted son through the mystical, from you all, and to each one, and in humility ask, and they were greatly I beseech thee, that we some kind of (after) the time of my life, through the name of our God, the Mystical his adopted son, and you, or its affiliates, or any of you, I, (the aforesaid John) shall call by name or Invocauero: to me, (the aforesaid Giovanni) Benigni, and calm us to meet, and visible by the person you want to appear it thus to me (said John) to be friends; it was favorable, and it please you, my petitions addressed VT, and hardships of all, of the nature of the mixture of , and other the secrete of natural (nr One of the best things that the Creator, your knowledge, intelligence, and device a committed any evil, and your own, and, as it were appointed Officijs Ministerij) very early, well, we have completely, totally, and perfectly service, to fulfill them, you want to perficereque: AMEN

By the Holy Spirit, the mysteries of God and the name of
his adopted son
AMEN
500□
ΔΔΔ□
500□
500□
500

[73]

Emotion ANGELORVM good names that are powerful in local CHANGE

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-------------------------------------------------- ------
                      The name of the divine EVTPA
-------------------------------------------------- ------
EAST Vtpa
         tpau 50
         paut
         Autp
-------------------------------------------------- ------
                      The name of the divine Ephrem
-------------------------------------------------- ------
MIDDAY Phra
         A hrape
         Raph
         Aphr
-------------------------------------------------- ------
                      The name of the divine ATDIM
-------------------------------------------------- ------
SETTING Tdim
         diffito N
         Imtd
         Mtdi
-------------------------------------------------- ------
                      The name of the divine AANA
-------------------------------------------------- ------
septentr Anaa
         Naja 5
         aaana
         AANA
-------------------------------------------------- ------
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[74]

East QVATVOR good ANGELORVM
in local CHANGE
power invitation.

O you QVATVOR the faithful and noble of the Almighty, the Creator of angels, and are the ministers of the Lord, O VTPA, tpav, of arguing and Avtp, those in the East part of the Universe, in a special rule for him: the Creator and endowed præditique are remote from our experience, strength, and power, which from place to place, no matter what a man, or thing whatsoever, truly, I call, well, safely, and without the same man, or any other thing (so, set up locally, they are broad or a latae) Injuries at all, harm, offense, or damage to, be able to move or transfer the money, I am he, John Dee, the God of the Almighty God, our Creator, the gods, too, the servant of the humble, and, by the same God, hear our respected the majesty of the Creator, and in the divine and mystical EVTPA of the same name, to all of you and each of a, (prænominatis,), the sick are required, and ardently I beseech thee, VT whatever the future, the whole of my life at the time, the name of God, EVTPA, you, all, or some of you, or any one, shall call by name, or invocauero: to me, (the aforesaid Giovanni)

Benigni, and calm, to meet, of all things, to appear in person, and said to me (the aforesaid John) is so fond of me worthy to be, and it was favorable, my petitions addressed to you, have been made and that all and of making all kinds of local motion, or tHE CHANGE OF tHE pLACE IN LOCVM, and with other Secretary, (which shall be, in particular, away from our God, on account of his praise, honor, and the glory, they are entrusted with the task, the joining of the authority of, and disposition) Very early, well, truly, fully, perfectly, and do, fill them, you want to perficereque: AMEN

Of God through the Sacred, the Mystical name,
EVTPA
AMEN
500□
ΔΔΔ□
500□
500□
500

[74]

Meridionalium QVATVOR good ANGELORVM, in local CHANGE, potentially invitation.

O you QVATVOR the faithful and noble of the Almighty, the Creator of our angels are, and the ministers of Phrae, hrape, son, and Aphra, who developed in the southern part of the Universe, in a special rule for him: the Creator and endowed præditique are remote from our experience, strength, and power, that from place to place, no matter what a man, or what kind of thing, are really and quickly, it is well, safely, and without the same individual or any other thing (yes, a place for broad or a latae) Injuries at all, to the injury of offending any one, or the loss of, a difficulty to carry it around, or transfer will be able to : I, John Dee , God, the Almighty, our Creator, and humble, too, the servant of the gods, by the precept of the Lord, the majesty of our Creator, Reverend Father, and in the divine and mystical of the same name, that leadeth to Ophrah, from your all and all things (prænominatis), the sick are required, and ardently I beseech thee, VT is under consideration, for the future of the whole of my life at the time, the name of God that leadeth to Ophrah, to you, all, or some of you, or any one, shall call by name, or invocauero: to me, (the aforesaid Giovanni) Benigni, and calm, to meet, the Church's visible Personaliterq to appear; I also have (said John) is so fond of me worthy to be, and it was favorable: all kinds of petitions addressed QVOD all, and my hands, and you have been made and must be made, in the local motion, or IE PLACE OF THE CHANGE OF GOVERNMENT IN LOCVM and other secret , (which is yours in a particular way, away from our God, for the sake of of the same praise, honor, and glory, they are entrusted to, the joining of the authority of, and disposition) Very early, well, truly, fully, perfectly, and do, fill them, perficereque support. AMEN.

Through the gifts of God, mystical name,
Ephrem
AMEN
500□
ΔΔΔ□
500□
500□
500

[75r]

West QVATVOR good ANGELORVM, in local CHANGE power Invitation

O you QVATVOR the faithful and noble of the Almighty, the Creator of our angels are, and the Ministers, TDIM, diffito, IMTD, and MTDI, dominant in a particular way those in the western part of the Universe: and from our way of the Creator, are restricted by præditique you have special skills, the power, and the power, which is out of the place the place, no matter what a man, or thing of any kind, really, quickly, well, safely, and without the same individual, or any other thing (yes, a place for a broad, wide) Injuries at all, to the injury of offending any one, or the loss of, soft, carry it around, or be able to transfer the : I, John Dee, the omnipotence of God, our Creator, the gods, too, the servant of the humble, and, by the same God, hear our respected the majesty of the Creator, and in the divine and mystical of the same name, ATDIM, that all of you and all things (prænominatis), the sick are required, and I ask ardently , any VT (for the future) of the total of my life at the time, the name of God ATDIM, you, all, or some of you, or any one, shall call by name, or invocauero, thou to me (said John) Benigni, and calm us to meet: to appear visible in person: I also have (the aforesaid John) is so fond of me worthy to be, and it was favorable: all men and all kinds of petitions addressed my hands, have been done, and done, is in the local motion, or change from one place to another, and with other Secretary , (which, shall be, in particular, away from our God, on account of the praise of the glory of the same , and the glory, they are entrusted to, the joining of the authority of, and disposition) Very early, well, truly, and perfectly to do, to accomplish this, you want to perficereque: AMEN

Through the gifts of God and mystical name,
ATDIM
500□
ΔΔΔ□
500□
500□
500

[75]

Northern QVATVOR good ANGELORVM in local MVTATIONE POTENTIVM Invitation

O you QVATVOR the faithful and noble of the Almighty, the Creator of angels, and are the ministers of the Lord, O, Anaa, Naja, aaana, and the AANA, those in the northern part of the Universe, in a special rule for him: and from our way of the Creator, are restricted by præditique you have special skills, the power, and the power, is, in respect to one place to another, no matter what a man, or thing whatsoever, truly, I call, well, safely, and without the same individual, or any other thing (yes, a place for a broad, wide) Injuries aliqua harm, offense, either do them injury; Be moved, carry it around, or transfer, be able to : I, John Dee, the omnipotence of God, our Creator, is also devoted and humble servant of the, by the precept of the Lord, of our Creator, To the reverend AANA the majesty of the name of the same, and in the divine and mystical, from you, all, and each of the (prænominatis), the sick are required, and have a burning desire, VT is under consideration, from now on, the whole of my life at the time, the name of God, AANA, you, all, or some of you, or one of his, and in particular, shall call, or Invocauero: to me, (the aforesaid Giovanni) Benigni , and calm us to meet, appear visible in person, and for me, (said John) is so fond of, and be worthy of beloved, all men and all kinds of petitions addressed my hands, you, they, and do in the local motion, or CHANGE OF LOCVM out of the place, and with other Secretary (that is, your , in particular, away from our God, for the sake of honor, and the praise of the glory of the same are entrusted to, the joining of the authority of, and disposition) Very early, well, truly, fully and perfectly do the, you want to fulfill the perficereque.

AMEN
Through God's holy and mystical name,

AANA
AMEN
500□
ΔΔΔ□
500□
500□
500

[76r]

SIXTEEN good ANGELORVM names in ARTIBVS mechanics experts and power

```
-------------------------------------------------- ------
                       The name of the divine HCNBR
-------------------------------------------------- ------
EAST Cnbr
         A NBRC
         Brcn
         Rcnb
-------------------------------------------------- ------
                       The name of the divine HROAN
-------------------------------------------------- ------
MIDDAY Roan
         Oanr 100
         anro
         Nroa
-------------------------------------------------- ------
                       The name of the divine PMAGL
-------------------------------------------------- ------
SETTING Magl
         Aglm 1000
         Glma
         lmago
-------------------------------------------------- ------
                       The name of the divine PPSAC
-------------------------------------------------- ------
septentr PSAC
         often 5
         ACPS
         Cpsa
-------------------------------------------------- ------
```

[76]

Oriental: 4: Good ANGELORVM in ARTIBVS mechanics experts and potential invitation

O you: 4: veracesque of God the Almighty, the Holy One, the Creator of us, ministers, and CNBR, NBRC, BRCN, and RCNB, those in the East part of the Universe, and was charged to a special commission of the ministry you have received from you, our God, in the perfect knowledge of MECHANICARVM ARTIVM of all, whether it is to be exercised , than is to be imparted, must be taught, communicandaque, belong to God have nothing but praise, honor, and glory , I, John Dee, our Creator, and is baptized, inscriptusque servant: she has a most wisely and faithfully, and the power at the service desiring to go on (to the advantage of good men, and the elect, the source of consolation: but to the wicked, the enemies of God the Almighty, and in our, shame, and confusion) for from you all, prænominatis, and in humility ask, was very angry, and this sacred synod ardently beseech thee, by the same God, the Almighty, the Creator of our holy and mystical wisdom, and the name of it through this HCNBR: as will later, at what time of the whole of my life, I, (the aforementioned Giovanni) to you, all, some of you, or any, and in particular, by the fact of God (called a) shall call the name of HCNBR, or invocauero: to me, (the aforesaid Giovanni) Benigni, Placidus, appearing in person visible, must be present instantaneously, and made myself known : it seems to me, moreover, so you want to be your friends, and it was favorable: QVOD my all, and to all kinds of petitions addressed to you, some of you, or to one of the tables, faciendasque, of the device by which the mechanic, the conclusion at all, or of mechanical experiments, although they may , ~~for the same (I mean the petitions addressed my Dict)~~ at once , are truly, fully, manifestly, and perfectly service, fill them, you want to perficereque: AMEN

From the mystery of God 's wondrous,
HCNBR,
AMEN,
500□
ΔΔΔ□
500□
500□
500

[77]

MERIDIONALIVM: 4: BONORVM ANGELORVM, in ARTIBVS mechanic experts, and potential invitation

O you: 4: Ghost, veracesque of God the Almighty, the Creator, the Lord, the ministers of Roan, OANR, anro, NROA, those in the southern part of the Universe, and enjoined to you peculiare been committed the ministry you have received from the Lord our God, in all the arts MECHANICARVM experience is perfect, so is to be exercised, than is to be imparted communicandaque, belong to God have nothing but praise, honor, and the glory of : I, John Dee, our Creator, and was baptized, inscriptusque servant, and it is by faith, with wisdom, and the power at the service desiring to be, (to the advantage of good men, and of the elect, the source of consolation: but to the evil in our of the Almighty, the enemy of God, shame, and confusion,) for from you all, prænominatis, and in humility ask, was very angry, and this sacred synod ardently beseech thee, by the same God, the wisdom of the Almighty, our Creator, and in this way the name of the holy and mystical, HROAN, that we, from now on, no matter what time of the whole of my life, I, (the aforementioned Giovanni) to you, all, some of you, or any, and in particular, by the fact of God (called a) the name of the HROAN, shall call or invocauero: to me, (the aforesaid Giovanni) Benigni, Placidus, appearing in person visible, must be present instantaneously, and keywords show up: to me, it was favorable and, moreover, you want to be your friends as well: QVOD my all, and to all kinds of petitions addressed to you, some of you, or to one of the tables, faciendasque, (de Arte some of the mechanics, the conclusion at all, or any of mechanical experiments) , as soon as spring, in a fuller manifestly and perfectly to perform, to accomplish this, perficereque support. AMEN

Through the Mystical name
HROAN
AMEN
500□
ΔΔΔ□
500□
500□
500

[77.]

Occidentalivm: 4: 'Of goods ANGELORVM, in the ARTIBVS mechanic experts, and is, and is an invitation.

QVATVOR you, O Holy Spirit, veracesque of God the Almighty, the Creator, the Lord, ministers, and Maglia, AGLM, GLMA, Image, those in the western part of the Universe you have a special, away from our God, to you is entrusted to, and committed to him by the ministry, professional and skill of all the MECHANICARVM perfect, so is to be exercised, communicandaque the teaching of which is to be imparted, for the have nothing but praise, honor, and glory , I, John Dee, and was baptized of our Creator, inscriptusque servant said to him the same faithfully, prudently, and with great power, when he would be placed at (the source of consolation to the benefit of and the choice of good men: but to God the Almighty, and in our evil, of the enemy, to all of you :) A sense of shame, and shame me, prænominatis, and in humility ask, was very angry, and this sacred synod ardently beseech thee, by the wisdom of the Almighty, the same God, our Creator, and by the truth of his Holy Spirit, the mystical name of the PMAGL, that we, from now on, no matter what the time of my whole life; I, (the aforementioned Giovanni) to you, all, some of you, or any, and in particular, by the fact of God (called a) shall call the name of PMAGL or Invocauero, As I live, (the aforesaid Giovanni) Benigni, Placidus, appearing in person visible, must be present instantaneously, and keywords show up: To me, (See further) so you want to be your friends, and it was favorable, my petitions addressed any the list of all persons and all, but for you, some of you, or to one of the tables, faciendasque (de Arte some mechanics, the conclusion at all, or of mechanical experiments, no matter what), Spring, full, manifestly, perform perfectly fulfill perficereque think: AMEN

By the mystic name of the god
PMAGL,
AMEN
500□
ΔΔΔ□
500□
500□
500

[78r]

SEPTENTRIONALIVM: 4: 'Of goods ANGELORVM, in the ARTIBVS mechanic experts, and is, and is an invitation.

You QVATVOR Veracesque Holy God Almighty, our Creator Minister PSAC, often, ACPS and the CPSA, which is in the northern part of the Universe, you have a special God, you appointed and entrusted to the ministry, the ARTIVM all MECHANICARVM expertise perfect, so the exercise, rather than imparting are to be taught, communicandaque, belong to God have nothing but praise, honor, and the glory of the , I, John Dee, our Creator, and was baptized, inscriptusque servant said to him the same faithfully, prudently, and with great might be placed at the Desiring to be, (the source of consolation to the advantage of good men, and the elect: but to the evil, and our of the Almighty, the enemy of God, a sense of shame, and confusion) for from you all, prænominatis, and in humility ask, was very angry, and this sacred synod ardently beseech thee, by the same Holy Spirit of God the Creator who is our omnipotent and mystical wisdom, and the name of it through this, PPSAC, that we, from now on, no matter what time of the whole of my life, I, (the aforementioned Giovanni) to you, all, some of you, or any, and in particular, by the fact of God (was) the name of, PPSAC, shall call, or Invocauero: to me, (the aforesaid Giovanni) Benigni, Placidus, appearing in person visible, must be present instantaneously, and keywords show up: it seems to me, moreover, , so you want to be your friends, and it was favorable, my petitions addressed any the list of all persons and all, but for you, some of you, or to one of the tables, faciendasque (de Arte some mechanics, the conclusion at all, or of mechanical experiments, no matter what), Spring, full, manifestly, and perfectly do the , fill them, you want to perficereque: AMEN

From the mystery of God 's wondrous,
PPSAC:
AMEN
500□
ΔΔΔ□
500□
500□
500

[78]

THE NAMES OF SIXTEEN BONORVM ANGELORVM the Secretary of all, men and power experts

```
-------------------------------------------------- ------
                       The name of the divine HXGZD
-------------------------------------------------- ------
EAST Xgzd
          A Gzdx
          Zdxg
          Dxgz
-------------------------------------------------- ------
                       The name of the divine Hiao
-------------------------------------------------- ------
MIDDAY Iaom
          Aomi S
          omia
          Miao
-------------------------------------------------- ------
                       The name of the divine PNLRX
-------------------------------------------------- ------
SETTING Nlrx
          Lrxn l
          Rxnl
          Xnlr
-------------------------------------------------- ------
                       The name of the divine PZIZA
-------------------------------------------------- ------
septentr Zina
          Izaz R
          Zazi
          Aziz
-------------------------------------------------- ------
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[79]

Eastern: 4: 'Of goods ANGELORVM, in the secret things of men of understanding, the experts, and is, and is an invitation.

O you: 4: of an angel, of skilful veracesque the omnipotence of God, (and the same, oh you the ministers of our Creator (I say) XGZD, GZDX, ZDXG and DXGZ, in the east part of the Universe, to the great, and the insignia of their office or special office, by the same our God, to a secret to the man, (of the order of the state or condition he may be, whatever) should be understood, and a fuller understanding of : I, John Dee, the servant of the same God, the gods, shall not go in, led by, nor of the state of the rest of men, Secretary enterprises, the acts of the, which befall them, the good things, and evils, the same in any way, carefully chosen (Unless, as much as ipi Commonwealth of England. Christian, in all or in part, it shall be necessary or useful, or that it will be able to, such things from me; and to the aforesaid Giovanni, known, known intelligique) from you, prænominatis 4, all men, and sinqulis, I, (the aforesaid John) by the omniscience of our God, and by the mystical name of the same, HXGZD, and in humility ask, and they were greatly I beseech thee, VT is under consideration, from now on, the whole of my life at the time, all of you, some of you, or its affiliates, by the aforesaid God 's wondrous HXGZD, shall call or invocauero: Immediately , he kindly and calmly to meet me, as a personal and visible, to appear, and at the request of my all and whatsoever (down to you, some of you, or some of, fact, faciendasque) Secretary of any of a man is, the state of, Conditioneque, quickly, truly, fully, perfectly, for this service, to fulfill the , perficereque think: AMEN

By the Holy Spirit, and the name of the mysteries of God,
HXGZD,
amen *
500□
ΔΔΔ□
500□
500□
500

[79]

MERIDIONALIVM: 4: Good ANGELORVM Hoima understand experts in secret and powerful invitation.

O you: 4: the angel's intelligence, with veracesque of the Almighty God, the Creator, and the same of our governments, to you, (I say) IAOM, AOMI, Sub, and Miao, in the southern part of the Universe, to the great and special, and by the same God, our God, is characterized of their office or the Office of the In SECRETIS Hoima (all sorts of state or condition he may be) should be understood, and a fuller understanding of: I, John Dee, the servant of the same God, the gods, shall not go in, led by, or with the other people in the state, Secretary enterprises, the Acts, the issue of (the good things, and evils) is a searcher of the same in any way concerned about (except in so far as ipi Commonwealth of England. Christians, and in the whole, or part of it, it shall be necessary or useful, or that it will be able to, such things from me; and to the aforesaid Giovanni, known, known, intelligique) for from you prænominatis 4, each and every one, for the Lord our God omniscience, and by the mystical name of the same, Hiao, and in humility ask, and they were greatly I beseech thee, the future of the whole of my life in any time of the Old Testament, all of you, some of you, or its affiliates, by the aforesaid Hiao the name of God, shall call, or invocauero, at once, by a kind and calm I possess, the personal and visible, appear, and answer any and all of my (to you, some of you, or some of, made faciendasque) of any one of the secrets of man, the state, conditioneque, Very early, truly, fully and perfectly do the, fill them, you want to perficereque: AMEN:

By the holy place, and the name of the mysteries of God,
Hiao,
AMEN,
500□
ΔΔΔ□
500□
500□
500

[80r]

Occidentalivm: 4: Good ANGELORVM in secret Hoima understood, experts and powerful invitation.

You .4. The angels of skilful, veracesque of almighty God, the Creator of our ministers of the same, Oh, you (I say) NLRX, LRXN, RXNL, and XNLR situated in the West part of the Universe, to the great and special, and by the same God, our God, is characterized of their office or the office, in the covert of Hoima (any of the Order of, state, or condition he may be) should be understood, and fully to be known, I, John Dee, the gods, the servant of the same God, shall not go in, led by, or with the other people in the state, Secretary enterprises, the Acts, the campaign, for (the good things, and evils) afraid of the same in any way, that is a searcher (except in so far as ipi Commonwealth of England. Christians, and in the whole, or part of it, it shall be necessary or useful, or that it will be able to, of such things by me, (the said John,) be known, recognized, intelligique) from you, prænominatis 4, each and every , by the omniscience of our God, by means of a mystical name of the PNLRX and humbly ask, and they were greatly I beseech thee, VT is under consideration, from now on, the whole of my life at the time, all of you, some of you, or its affiliates, by the aforesaid God 's wondrous PNLRX, shall call, or Invocauero: Immediately at home, good, and calmly to me to be present, the personal, and visible, to appear, and at the request of my all, and by any number (up to you, some of you, or some of the tables were the faciendasque) of any man 's Secretary of state, conditioneque: Very early, truly, fully, perfectly, for this service, to fulfill the , perficereque think: AMEN :

By the name of the Holy One of God, and the mystical,
PNLRX
AMEN
500□
ΔΔΔ□

500□
500□
500

[80]

SEPTENTRIONALIVM: 4: 'Of goods ANGELORVM, experts in the secrets of Hoima is to be understood, and is, and is an invitation.

You .4. The angels of skilful veracesque, the Almighty, Del, and the same of our Creator are the ministers of: O, you (I say) Zina, IZAZ, Zazie, and Aziza in the northern part of the Universe, our great and signed with a special gift from God, the same, that is, the Office of the, In the secret things of men (of any of the Order of , state, or condition he may be) should be understood, and a fuller understanding of : I, John Dee, the servant of the same God, the gods, shall not go in, led by, or with the other people in the state, the secrets of enterprises, actions, and events; (good malisue) that is a searcher in any way concerned about: (EXCEPT SO FAR AS ipi Commonwealth of England. Christians, and in the whole, or part of it, it shall be necessary or useful, or that it will be able to, such a man not to know, to learn, Intelligique) from you, prænominatis 4, each and every , by the omniscience of our God, and by the mystical name of the same, PZIZA, and in humility ask, and they were greatly I beseech thee, VT is under consideration, from now on, the whole of my life, at the time, all of you, some of you, or its affiliates, by the aforesaid God 's wondrous, PZIZA, or shall call invocauero Immediately, he kindly and gently, to me, to meet, personal, and visible, keywords show up: my hands, all of you, and answer any (to you, some of you, or some of the tables were, faciendasque) the secret of a man, the state, Conditioneque: Very early, indeed, in a fuller and perfect service, to fulfill perficereque think: AMEN :

By the name of the Holy One of God, and the mystical,
PZIZA
AMEN
500□
ΔΔΔ□
500□
500□
500

A LETTER,

Containing a most briefe Discourse Apologeticall, with a plaine Demonstration, and feruent Protestation ,for the lawfull, sincere, very faithfull and Christian course, of the Philosophicall studies and exercises, of a certain studious Gentleman: An ancient Seruant to her most excellent Maiesty Royall.

Pro eo, vt me diligerent, detrahebant mihi: [drawing] Ego autem Orabam. Psalm. 108.

* * *

To the most Reuerend father in God, the Lord Archbishop of Canturbury, Primate and Metropolitane of all England, one of her Maiesties most honorable priuy Counsaile: my singular good Lord.

Most humbly and hartily I craue your Graces pardon, if I offende any thing, to send, or present vnto your Graces hand, so simple a discourse as this is: Although, by some sage and discreet my friends their opiniõ, it is thought not to be impertinent, to my most needfull suites, presently in hand, (before her most excellent Maiesty Royall, your Lordships good Grace, and other the Right honorable Lordes of her Maiesties priuy Counsaile) to make some part of my former studies, and studious exercises (within and for these 46, yeeres last past, vsed and continued) to be first knowne and discouered vnto your Grace, and other the Right honorable my good Lordes, of her Maiesties priuy Counsaile: And, Secondly , afterwardes, the same to be permitted to come to publique view: Not so much, to stop the mouthes, and, at length to stay the impudent attemptes, of the rash, and malicious deuisers, and contriuers of most vntrue, foolish, and wicked reports, and fables, of, and concerning my foresaid studious exercises, passed ouer, with great, (yea incredible) paines, trauels, cares, and costs, in the search, and learning of true Philosophie; As, therein, Só, to certifie, and satisfie the godly and vnpartiall Christian hearer, or reader hereof: That, by his own iudgement, (vpon his due consideration, and examination of this, no little parcell, of the particulars of my foresaid studies, and exercised philosophicall annexed) He will, or may, be sufficiently informed, and perswaded; That I haue wonderfully labored, to finde, follow, vse, & haunt the true, straight, and most narrow path, leading all true, deuote, zealous, faithfull, and constant Christian students, *ex valle hac miseriæ, & miseria istius vallis: & tenebrarum Regno; & tenebris istius Regni, ad montem sanctum Syon, & ad cœlestia tabernacula.* All thankes, are most due, therefore, vnto the Almighty: Seeing, it so pleased him, (euen from my youth, by his diuine fauor, grace, and helpe) to insinuate into my hart, an insatiable zeale, & desire, to knowe his truth: And in him, and by him, incessantly to seeke, and listen after the same; by the true philosophicall method and harmony: proceeding and ascending, (as it were) *gradatim*, from things visible, to consider of thinges inuisible: from thinges bodily, to conceiue of thinges spirituall: from things transitorie, & momentarie, to meditate of things permanent: by thinges mortall *(visible and inuisible)* to haue some perceiuerance of immortality. And to conclude, most briefely; by the most meruailous frame of the *whole World*, philosophically viewed, and circumspectly wayed, numbred, and measured (according to the talent, & gift of God, from aboue alotted, for his diuine purposes effecting) most faithfully to loue, honor, and glorifie alwaies, the *Framer*, and *Creator* thereof. In whose workmanship, his infinite goodness, vnsearchable wisdome, and Almighty power, yea, his euerlasting* [In marg: Paule to the Rom. Cap. 1. verse 19. 20.] power, and diuinity, may (by innumerable meanes) be manifested, and demonstrated. The truth of which my zealous, carefull, and constant intent, and endeuour specified; may (I hope) easilie appeare by the whole, full and due suruey, and consideration of all the Bookes, Treatises, and discourses, whose Titles onely, are, at this time, here annexed, and expressed: As they are set down in the first Chapter, of an other little *Rhapsodicall* Treatise, intitled, *The Cõpendious Rehearsall, &c.* written aboue two yeares since: for those her Maiesties two honorable Commissioners; which her most excellent Maiesty had most graciouslie sent to my poore Cottage, in Mortlake: to vnderstand the matters, and causes at full; through which, I was so extreamely vrged to procure at her Maiesties handes such honorable Surueiors & witnesses to be assigned, for the due proofe of the contents, of my most humble and pitifull supplication, exhibited vnto her most excellent Maiesty, at Hampton Court, *An. 1592. Nouemb. 9.* Thus therefore (as followeth) is ye said 6. Chapter there, recorded.

My labors and paines bestowed at diuers times, to pleasure my natiue Countrey: by writing of sundry Bookes, and Treatises: some in Latine, some in English, and some of them, written, at her Maiesties commandement.

Of which Bookes, and Treatises, some are printed, and some vnprinted. The printed Bookes, and Treatises are these following:

1. Propædeumata Aphoristica, De præstantioribus quibusdã Naturæ virtutibus. -- Aphorismi. 120. -- Anno, 1558.
2. Monas Hieroglyphica, Mathematicè, Anagogicéque explicata; ad Maximilianum (Dei gratia) Romanorum, Bohemiæ, & Hungariæ, Regem sapientissimum an. 1564.
3. Epistola ad eximium Ducis Vrbini Mathematicum (Fredericum Commandinum) præfixa libello Machometi Bagdedini, De superficierum

Diuisionibus; edito in lucem, opera mea, & eiusdem Commandini Vrbinatis; Impressa Pisauri -- Anno -- 1570.

4. The Brytish Monarchy (otherwise called the Petty Nauy Royall:) for the politique security; abundant wealth, and the triumphant state of this kingdome, (with Gods fauor) procuring -- Anno -- 1576.
5. My Mathematicall præface annexed to Euclide, (by the right worshipfull Sir Henry Billingsley Knight, in the English language first published) written at the earnest request of sundry right worshipfull Knights, and other very well learned men. Wherein are many Arts, of me, wholy inuented (by name, definition, propriety and vse,) more then either the Græcian, or Roman Mathematiciens, haue left to our knowledge -- Anno -- 1570.
6. My diuers & many Annotations, and Inuentions Mathematicall, added in sundry places of the foresaid English Euclide, after the tenth Booke of the same -- 1570.
7. Epistola præfixa Ephemeridibus Ioannis Felde Angli: cui rationem declaraueram Ephemerides conscribendi. 1557.
8. Paralaticæ Cõmentationis, Praxeosq; Nucleus quidã. 1573.

The vnprinted Bookes and Treatises, are these:

some, perfectly finished: and some, yet vnfinished.

1. The first great volume of Famous and rich Discoueries: wherein (also) is the History of King Salomon, euery three yeeres, his Ophirian voyage. The Originals of Presbyter Ioannes: and of the first great Cham, and his successors for many yeeres following: The description of diuers wonderfull Iles, in the Northen, Scythian, Tartarian, and the other most Northen Seas, and neere vnder the North Pole: by Record, written aboue 1200. yeeres since: with diuers other rarities -- Anno -- 1576.
2. The Brytish Complement, of the perfect Art of Nauigation; A great volume: in which, are contained our Queene Elizabeth her Arithmeticall Tables Gubernauticke: for Nauigation by the Paradoxall compasse (of me, inuented anno 1557.) and Nauigation by great Circles: and for longitudes, and latitudes; and the variation of the compasse finding most easilie, and speedily: yea, (if neede be) in one minute of time, and sometime, without sight of sunne, moone, or star; with many other, new and needefull inuentions Gubernauticke -- anno -- 1576.
3. Her Maiesties Title Royall, to many forrain Cuntries, kingdomes, and prouinces, by good testimony and sufficient proofe recorded: and in 12 Velam skins of parchment, faire written: for her Maiesties vse: and at her Maiesties commandement -- anno -- 1578

4. De Imperatoris Nomine, Authoritate, & Potentia: dedicated to her Maiesty -- anno -- 1579
5. Prolegomena & Dictata Parisiensia, in Euclidis Elementorum Geometricorum, librum primum, & secundum, in Collegio Rhemensi -- anno -- 1550.
6. De vsu Globi Cælestis: ad Regem Edoardum sextum. 1550
7. The Art of Logicke, in English -- anno -- 1547.
8. The 13. Sophisticall Fallaciãs, with their Discoueries, written in English meter -- anno -- 1548.
9. Mercurius Cælestis: libri - 24. written at Louayn -- 1549.
10. De Nubium, Solis, Lunæ ac reliquorum Planetarum, immò ipsius stelliferi Cæli, ab infimo Terræ Centro, distantijs, mutuisq; interuallis, & eorundem omnium Magnitudine liber [figure 2], ad Edoardum Sextum, Angliæ Regem. Anno -- 1551.
11. Aphorismi Astrologici -- 300. -- anno -- 1553.
12. The true cause, and account (not vulgar) of Fluds and Ebbs: written at the request of the right honorable Lady, Lady Iane, Duchesse of Northumberland -- anno -- 1553.
13. The Philosophicall and Poeticall Originall occasions, of the Configurations, and names of the heauenly Asterismes -- written at the request of the same Duchesse. Anno. 1553.
14. The Astronomicall, & logisticall rules, and Canons, to calculate the Ephemerides by, and other necessary accounts of heauenly motions: written at the request, and for the vse of that excellent Mechanicien Maister Richard Chauncelor, at his last voyage into Moschouia -- anno -- 1553.
15. De Acribologia Mathematica; volumen magnum: sexdecim continens libros -- anno -- 1555
16. Inuentum Mechanicum, Paradoxum, De noua ratione delineandi Circumferentiam Circularem: vnde, valde rara alia excogitari perficíque poterunt problemata. An. 1556.
17. De speculis Comburentibus: libri sex -- Anno -- 1557.
18. De Perspectiua illa, qua peritissimi vtuntur Pictores. 1557.
19. Speculum vnitatis: siue Apologia pro Fratre Rogerio Bachone Anglo: in qua docetur nihil illum per Dæmoniorum fecisse auxilia, sed philosophum fuisse maximum; naturaliterque & modis homini Christiano licitis, maximas fecisse res, quas indoctum solet vulgus, in Dæmoniorum referre facinora -- Anno -- 1557.
20. De Annuli Astronimici multiplici vsu -- lib. 2 -- Anno. 1557.
21. Trochilica Inuenta -- lib -- 2 -- Anno -- 1558.
22. [figure 3] -- lib -- 3 -- Anno -- 1558.
23. De tertia & præcipua Perspectiuæ parte, quæ de Radiorum fractione tracte -- libri -- 3 -- Anno -- 1559.

24. De Itinere subterraneo -- libri -- 2 -- Anno -- 1560.
25. De Triangulorum rectilineorum Areis -- libri -- 3 -- demonstrati: ad excellentissimum Mathematicum Petrum Nonium conscripti -- Anno -- 1560.
26. Cabalæ Hebraicæ compendiosa tabella -- Anno -- 1562.
27. Reipublicæ Britannicæ Synopsis: in English -- Anno. 1565.
28. De Trigono Circinóque Analogico, Opusculum, Mathematicum & Mechanicum -- libri __ 4 -- Anno -- 1565.
29. De stella admiranda, in Cassiopeæ Asterismo, cælitus demissa ad orbem vsque veneris: Iterumque in Cæli penetralia perpendiculariter retracta, post decimum sextum suæ apparitionis mensem -- Anno -- 1573.
30. Hipparchus Rediuiuus -- Tractatulus -- Anno. 1573.
31. De vnico Mago, & triplici Herode, eéque Antichristiano. Anno -- 1570.
32. Ten sundry and very rare Heraldical Blasonings of one Crest or Cognisance, lawfully confirmed to containe auncient Armes -- lib. 1. -- Anno -- 1574.
33. Atlantidis, (vulgariter, Indiæ Occidentalis nominatæ) emendatior descriptio Hydrographica, quàm vlla alia adhuc euulgata -- anno - 1580.
34. De modo Euangelij Iesu Christi publicandi, propagandi, stabiliendique, inter Infideles Atlanticos: volumen magnum, libris in distinctum quatuor: quorum primus ad Serenissimam nostram Potentissimamque Reginam Elizabetham inscribitur: Secundus, ad summos priuati suæ sacræ Maiestatis consilij senatores: Tertius, ad Hispaniarum Regem, Philippum: Quartus, ad Pontificem Romanum -- anno 1581.
35. Nauigationis ad Cathayum per Septentrionalia Scythiæ & Tartariæ litora, Delineatio Hydrographica: Arthuro Pit, & Carolo Iackmanno Anglis, versus illas partes Nauigaturis, in manus tradita; cum admirandarum quarundam Insularum annotatione, in illis subpolaribus partibus iacentium -- anno -- 1580.
36. Hemisphærij Borealis Geographica, atque Hydrographica descriptio: longè a vulgatis chartis diuersa: Anglis quibusdam, versus Atlantidis Septentrionalia litora, nauigationem instituentibus, dono data -- anno -- 6583
37. The Originals, and chiefe points, of our auncient Brytish Histories, discoursed vpon, and examined -- anno -- 1583.
38. An aduise & discourse about the Reformation of the vulgar Iulian yeere -- written by her Maiesties commandement, and the Lords of the priuy Counsaile -- anno -- 1582.
39. Certaine considerations, and conferrings together, of these three sentences, (aunciently accounted as Oracles) Nosce te ipsum: Homo Homini Deus: Homo Homini Lupus. 1592.
40. De hominis Corpore, Spiritu, & Anima: siue Microcosmicum totius Philosophiæ Naturalis Compendium -- lib. 1 -- 1591

With many other bookes, pamphlets, discourses, inuentions, and conclusions, in diuers Artes and matters: whose names, need not in this Abstract to be notified: The most part of all which, here specified, lie heere before your Honours vpon the table, on your left hand. But by other bookes and writings, of an other sort, (if it so please God, and that he wil grant me life, health, and due maintenance thereto, for some ten or twelue yeares next ensuing) I may, hereafter make plaine, and without doubt, this sentence to be true, *Plura latent, quàm patent.*

Thus far (my good Lord) haue I set downe this *Catalogus*, out of the foresaid sixt Chapter, of the booke, whose title is this:

1. The Compendious rehearsall of Iohn Dee, his dutifull declaration and proofe of the course and race of his studious life, for the space of halfe an hundred yeeres, now (by Gods fauor and helpe) fully spent, &c.

To which compendious rehearsall, doth now belong an *Appendix*, of thefe two last yeeres: In which I haue had many iust occasions, to confesse, that *Homo Homini Deus*, and *Homo Homini Lupus*, was and is an Argument, worthy of the decyphering, & large discussing: as may, one day, hereafter (by Gods helpe) be published, in some maner very strange. And besides all the rehearsed books, & treatises of my writing, or handling hitherto, I haue iust cause, lately giuen me to write & publish a Treatise, with Title, *De Horizonte Aeternitatis*: to make euident, that one *Andreas Libauius*, in a booke of his, printed the last yeere, hath vnduly considered a phrase of my *Monas Hieroglyphica*: to his misliking: by his own vnskilfulnes in such matter: and not vnderstanding my apt application thereof, in one of the very principal places, of the whole book. And this booke of mine, (by Gods help and fauour) shall be dedicated vnto her moft excellent maiesty Roiall: And this Treatise doth containe three bookes,

1. The first intitled, De Horizonte: liber Mathematicus & Physicus,
2. The Secõd, De Aeternitate: liber Theologicus, Metaphysicus & Mathematicus.
3. The Third, De Horizonte Aeternitatis: liber Theologicus, Mathematicus, & Hierotechnicus.

It may now be here also remembred, that almost three yeeres after the writing of this letter, I did somewhat satisfie the request of an honorable friend in Court, by speedilie penning some matter concerning her maiesties Sea-soueraigntie: vnder this title:

1. Thalattocratia Brytannica,

   Siue,

De Brytanico Maris Imperio, Collectanea Extemporanea: 4. dierum Spacio, celeri conscripta calamo. Anno. 1597. -- Septemb. 20. Mancestriæ.

¶ Truly I haue great cause to praise and thanke God, for your graces verie charitable vsing of me: both in sundry points else, & also in your fauorable yelding to, yea & notifying the due meanes for the performance of her Sacred Maiesties most gracious and bountifull disposition, resolution, and very royall beginning, to restore and giue vnto me (her Ancient faithfull seruant) some due maintenance: to leade the rest of my old daies, in some quiet and comfort: with habilitie, to retaine some speedy, faire, and Orthographicall writers, about me; and the same skilfull in Latine and Greeke (at the least:) aswell for mine owne bookes,and workes, faire and correctly to be written (such I meane, as either her most excellent Maiestie, out of the premisses will make choise of, or command to be finished or published; or such of them, as your grace shall thinke meete or worthy for my farther labor to be bestowed on:) as else for the speedy, faire, and true writing out of other ancient Authors their good and rare workes, in greeke or Latine which by Gods prouidence, haue been preserued frõ the spoile made of my Librarie, & of all my moueable goods here: &c. Anno. 1583. + In which Librarie, were about 4000 bookes: whereof, 700. were anciently written by hande: Some in Greeke, some in Latine, some in Hebrue: And some in other languages (as may by the whole *Catalogus* thereof appeare.) But the great losses and dammages which in sundry sorts I haue sustained, do not so much grieue my hart, as the rash, lewde, fond, and most vntrue fables and reports of me, and my studies philosophicall, haue done, & yet do: which cõmonly, after their first hatching, and diuelish deuising, immediatly with great speede, are generally all the Realme ouerspread; and to some, seeme true; to other, they are doubtfull: and to only the wise, modest, discreet, godly, and charitable (and chiefelie to such as haue some acquaintance with me) they appeare, and are knowne to be fables, vntruths, and vtterly false reports, and sclaunders. Well, this shall be my last charitable giuing of warning, and feruent protestation to my Countrimen and all other in this case:

+ Although that my last voyage beyond ye Seas, was duly vndertaken (by her Maiesties good fauour and licence) as by the same words may appeare in the Letter, written by the right honourable Lord Threasorer, vnto your grace in my behalfe, and her most excellent maiestie willing his honor so to do. *Anno.* 1590. the 20. *of Ianuarie.*

[A seruent protestatiõ]

Before the Almighty our God, and your Lordships good grace, this day, on the perill of my soules damnation (if I lie, or take his name in vaine herein) I take the same God, to be my witnese; That, with all my hart, with all my soule, with all my strength, power, and vnderstanding (according to the measure thereof, which the Almighty hath *giuen me) for the most part of the time, from my youth hitherto, I haue vsed, and still vse, good, lawfull, honest, christian, and diuinely prescribed meanes, to attaine to the knowledge of those truthes, which are meet, and necessary for me to know; and wherwith to do his diuine Maiesty such seruice, as hee hath, doth, and will call me vnto, during this my life: for his honor and glory aduancing, and for the benefit, and commoditie publique of this kingdome; so much, as by the will, and purpose of God, shall lie in my skill, and hability to performe: as a true, faithfull, and most sincerely dutifull seruant, to our most gratious and incomparable Queene Elizabeth, and as a very comfortable fellow-member of the body politique, gouerned vnder the scepter Royal of our earthly Supreame head (Queene Elizabeth) and as a liuely sympathicall, and true symetricall fellow-member, of that holy and mysticall body, Catholicklie extended and placed (wheresoeuer) on the earth: in the view, knowledge, direction, protection, illumination, and consolation of the Almighty, most blessed, most holy, most glorious, comaiesticall, coëternall, and coëssentiall Trinity: The head of that body, being only our Redeemer, Christ Iesus, perfect God and perfect man: whose returne in glory, we faithfully awaite, and daily, do very earnestly cry vnto him to hasten his second comming, for his electes sake: iniquity doth so on this earth, abound, and preuaile, and true faith with charity, and Euangelicall simplicity, haue but colde, slender, and vncertaine intertainement, among the worldly-wise men of this worlde.*

Therefore (herein concluding) I beseech the Almighty God, most aboundantly to increase and cofirme your graces heauenly wisdome, and endue you with all the rest of his heauenly gifts, for the relieuing, refreshing, and comforting, both bodily and spiritually, his little flocke of the faithfull, yet militant here on earth. Amen.

An Epilogue.

Good my Lord, I beseech your grace, to allowe of my plaine and comfortable Epilogus, for this matter at this time. Seeing, my studious exercises, and conuersation ciuile, may be aboundantly testified, to my good credit, in the most partes of all Christendome: and that, by all degrees of Nobility, by al degrees of the learned, and by very many other, of godly and Christian disposition, for the space of 46. yeeres triall: (as appeareth by the Recordes lately viewed by two honourable witnesses, by Commission from her Maiesty,) And seeing, for these 36. yeeres, last past, I haue beene her most excellent Maiesties very true, faithfull, and dutifull seruaunt; At whose royall mouth, I neuer receiued any one word of reproch; but all of fauor, and grace: In whose princely countenance, I neuer perceiued frowne toward me, or discontented regard, or view on me: but at all times fauorable, and gracious: to the great ioy and comfort of my true, faithfull, and loyall hart. And (thirdly) Seeing, the workes of my handes, and wordes of my mouth (heere before notified, in the Schedule of my bookes, and writings) may beare liuely witnesse of the thoughts of my hart, and inclination of my minde, generally, (as all wise men do know, and Christ himselfe doth auouch) It might, in manner, seeme needlesse, thus carefully (though most briefely and speedily) to haue warned or confounded the scornefull, the malicious, the proud, and the rash in their vntrue reports, opinions, and fables of my studies, or exercises Philosophicall: but that, it is of more importance, that the godly, the honest, the modest, the discreet, graue, and charitable Christians (English or other,) louers of Iustice, truth, and good learning, may, hereby, receiue certaine comfort in themselues (to perceiue, that *Veritas tandem prœualebit*) and sufficiently be weaponed and armed with sound truth, to defende me against such kinde of my aduersaries: if hereafter they will begin afresh, or hould on, obstinately, in their former errors, vaine imaginations, false reportes, and most vngodly sclanders of me and my studies. ¶ Therefore, (to make all this cause, foreuer, before God and man, out of all doubt:) Seeing, your Lordships good grace, are, as it were, our high Priest, and chiefe Ecclesiasticall minister, (vnder our most dread and Soueraigne Ladie, Queene Elizabeth) to whose censure and iudgement, I submit all my studies and exercises; yea all my bookes, past, present and hereafter to be written, by me (of my own skill, iudgement, or opinion,) I do, at this present time, most humbly, sincerelie, and vnfainedly, and in the name of Almighty God, (yea for his honor and glory) request, and beseech your Grace, (when, and as conueniently you may) to be well and throughlie certified of me, what I am, *Intus & in cute: Reuerendissime in Christo Pater, & Dignissime Archiprœsul, cognosce & agnosce vultum tàm internum, qaàm externum pecoris tui*: And wherein I haue vsed, doe or shall vse, pen, speech, or conuersation, otherwise then as it appertaineth to a faithfull, carefull, sincere, and humble seruant of Christ Iesu, That your grace woulde vouchsafe to aduertise me. So, I trust, *Vltima respondebunt primis*: in such sort, as this *Authentick Recorde* in latine annexed (*ad perpetuam rei memoriam,*) doth testifie: hauing neuer, hitherto, had occasion to shewe that, in any place of Christendome: to testifie better of me, then they had proofe of me, themselues, by my conuersation among them. (The Almighty, therefore, be highly thanked, praised, honored, and glorified, for euer and euer, Amen.)

But nowe, in respect of the generall intent of this briefe discourse, I most humbly, and reuerently, exhibit to your graces view, and perusing, the originall monument, and Authenticke Record, before mentioned, faire written in parchment, with the seale whole, and perfect, duly appendant: as I haue 46. yeeres, and somewhat longer, preserued it. The true copy whereof, your grace doth see, to be *verba-*

tim, as fol-
loweth.

V*Niuersis Sanctæ matris Ecclesiæ filijs, ad quos præsentes literæ peruenturæ sunt, Vicecancellarius Cætusq; omnis Regentium & non Regentium, Vniuersitatis Cantabrigiæ, Salutem in Domino sempiternam. Conditiones & merita hominum in nostra Vniuersitate studentium, affectu sincero perpendentes, eos solos testimonio nostro ornandos esse arbitramur, quos scimus ob eruditionem, & morum probitatem promeritos esse, vt istud beneficium à nobis consequantur: Quamobrem, cùm hoc tempore, ipsa veritas testimonium nostrum sibi postulat, vestræ pietati, per has literas significamus, Quòd dilectus nobis in Christi,* Ioannes Dee, Artium Magister, *in dicta nostra vniuersitate, foeliciter versatus, plurimam sibi & doctrinæ & honestatis laudem comparauit: De cuius gradu, & conuersatione (quæ honestissima semper fuit,) ne qua vspiam ambiguitas, aut quæstio oriri possit, apud eos, quibus huius viri virtutes haud satis innotuerint, visum est nobis, in dicti Joannis gratiam, has literas nostra Testimoniales conscribere; & conscriptas, publico Academiæ nosræ sigilío, obsignare: quò, maiorem apud vos authoritatem, & pondus literæ nostræ habeant Bene valete. Datum Cantabrigiæ in plena Conuocatione Magistrorum Regentium, & non Regentium, Academiæ prædictæ: 14. Calend. Aprilis, Anno à Christo nato.* 1548.

[For certaine due respects the very image of the foresaid seale, is not heere in portraiture published.]

Peroratio.

THe Almightie and most mercifull God, the Father; for his only Sonne (our Redeemer) Iesus Christ his sake: by his holy spirit, so direct, blesse, and prosper all my studies, and exercises Philosophicall, (yea, all my thoughts, words, and deedes) henceforward, euen to the very moment of my departing from this world, That I may euidently and aboundantly be found, and vndoubtedly acknowledged of the wise and just, to haue beene a zealous and faithfull student in the Schoole of *Verity*, and an Ancient Graduate in the Schoole of *Charity*: to the honor and glory of the same God Almighty, and to the sound cõfort and confirming of such as faithfully loue & feare his diuine Maiestie, and vnfeinedly continue in labor to do good, on earth: when, while, to whome, and as they may, Amen.

Very speedily written, this twelfth euen, and twelfth day, in my poore Cottage, at Mortlake: *Anno. 1595. currente à Natiuitate Christi: ast, An. 1594. Completo, à Conceptione eiusdem, cum nouem præterea mensibus, Completis.*

Allwaies, and very dutifully, at your Graces commandement:

Iohn Dee.

[figure 4]

1599.

[figure 5]

¶ *AT LONDON*

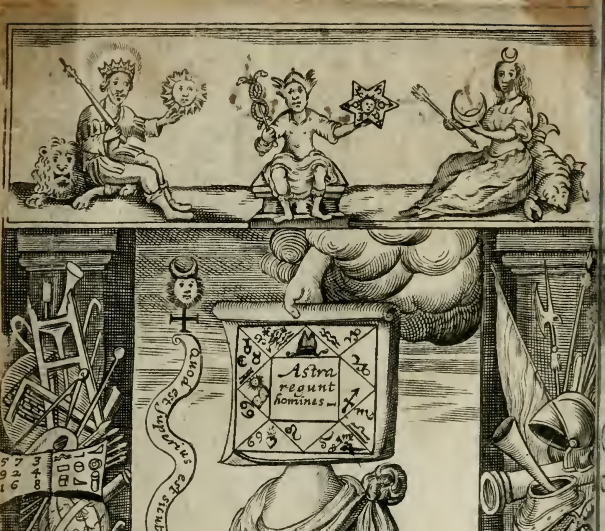
Printed by Peter Short, dwelling on Bredstreete
hill at the signe of
the Starre.

Book #58

(vault) 27

Willm Peckitt

1758


Astra regunt homines
Quod est superius est sicut inferius
Mercuriophilus Anglicus
London
Printed for Richard Mynne

These Hieroglyphicks vail the Vigorous Beames
Of an unbounded Soule: The Scrowle & Scheme'.
The full Interpreter: But how's conceald .
"Who through Ænigmaes lookes, is so Reveal'd

T. Cross sculp: T: W: M: D:

Faſciculus Chemicus:
OR
Chymical Collections.

EXPRESSING
The Ingreſs, Progreſs, and Egreſs,
of the Secret Hermetick Science,
out of the choiſeſt and moſt
Famous AUTHORS.

Collected and digeſted in ſuch an
order, that it may prove to the advantage,
not onely of the Beginners, but Proficients
of this high Art, by none hither-
to diſpoſed in this Method.

Whereunto is added, The *Arcanum* or
Grand Secret of Hermetick Philoſophy.

Both made Engliſh
By *James Haſolle*, Eſquire,
Qui eſt Mercuriophilus Anglicus.

Our Magiſtry is begun and perfected, by onely one thing; namely, Mercury. Ventur. p.26.

London, Printed by *J. Fleſher* for *Richard Mynne*,
at the ſign of St. *Paul* in Little *Britain*. 1650.

TO ALL Ingeniouſly Elaborate STUDENTS, In the moſt Divine Myſteries OF *Hermetick Learning*.

I Here preſent you with a *Summary Collection* of the choiſeſt *Flowers*, growing in the *Hermetick Gardens*, ſorted and bound up in one compleat and lovely *Poſie*. A way whereby *Painful Inquiſitors* avoid the uſual diſcouragements met with in a tedious wandering through each long *Walk*, or winding *Maze*; which are the ordinary and guilful Circumſtances, wherewith envious *Philoſophers* have inlarged their *Labors*;

purpoſely to puzzle or weary the moſt reſolved *undertakings*. 'Tis true, the manner of delivery uſed by the *Ancients* upon this *Subject*, is very far removed from the common path of *Diſcourſe*; yet I beleeve they were conſtrained (for the weight and majeſty of the *Secret*) to invent thoſe occult kinde of expreſſions in *Ænigmaes*, *Metaphors*, *Parabols*, and *Figures*.

Now amongſt the Catalogue of *Authors* that have treated of this *ſacred Learning*, I have chiefly obſerved four ſorts.

The firſt are ſuch whoſe wel-mindedneſs and honeſty, have cauſed them to lay down the whole Myſtery *faithfully* and *plainly*; giving you a *Clew*, as well as ſhewing you a *Labyrinth*; and they onely are to be ſtudied.

The ſecond are thoſe whoſe *Magiſterial* handling a part or branch thereof, did it rather to diſcover themſelves *Maſters*, then with intent to *inſtruct* others: Theſe may be read, but they are too ſublime for thoſe, who ſtand in need of an *Introduction*.

Others there are, who out of *Ignorance* or *Miſtake*, have delivered blinde and unbottomed *Fictions*, which have too much deluded and abuſed the credulous *World*: ſo that of this ſort I may ſay (not blemiſhing the honor, which ſome of them have juſtly acquired in other parts of learning,) their *Works* are like *Pigmaleons* Image, [full of exquiſite *proportion*, *feature*, *delicacie*, and *beauty*, but not animated with the *life* and *ſoul* of *Truth*;] and whileſt a man conſults with *ſuch*, he ſhall always doubt, whether what he reads be to the *matter*, or not: However the *Judicious* may ſmell their levity by the *rankneſs* of their *impertinancies*.

But the laſt and worſt ſort of all, are thoſe, who through *Envy* have ſcattered abroad their unfaithful *recipies* and falſe *gloſſes*; (taking for preſident the *Devil* that can ſow *tares*, and transform himſelf into an *Angel of light*) with intent to *choak* and *obfuſcate* the more evident *light* of the plain dealing *Philoſophers*: And to diſcern theſe *Impoſtures*, requires a Judgment able to divide a Hair.

From this variety of *Writers* it is, that many, otherwiſe ſtedy Mindes are toſt up and down, as from Racket to Racket; being forced to change their

Thoughts, as oft as they change their *Authors*, and conceiving they have ſetled right upon a *Point*, (juſt like ticklish *Weather-cocks*,) are neceſſitated to ſhift with the next *puff*, (although but of an empty windy conceit:) New *diſcoveries* begetting new *opinions*, which raiſe more untoward and turbulent *Doubts*, then their greateſt ſtrength of Judgment can conjure down. Thus (*unhappy men!*) thinking themſelves ready to *Anchor*, a croſs guſt blows them off the *ſhore*; perhaps into a rougher ſea of Debate and Perplexity then before, and with greater hazard and danger of ſplitting.

I know that the truth of the proper *Argent*, its *Preparation*, and the *Fire*, (the three moſt important ſteps to this *bleſſed Work*) with the whole *proceſs*, is by ſome *Philoſophers* ſo ſincerely laid down and unfolded, that to a knowing *Artiſt* it is a cauſe of much wonder, why he that reads (though but ſmatteringly acquainted with *Nature*) ſhould not meet with cleer ſatisfaction: But here's the reaſon, *Many are called, but few are choſen*: 'Tis a *Haven* towards which many skilful *Pilots* have bent their courſe, yet few have reacht it. For as amongſt

amongſt the people of the *Jews*, there was but one that might enter into the *Holy of Holies*, (and that but once a yeer,) ſo there is ſeldom more in a *Nation*, whom *God* lets into this *Sanctum Sanctorum* of *Philoſophy*; yet ſome there are. But though the number of thoſe *Elect* are not many, and generally the fathom of moſt mens *Fancies*, that attempt the ſearch of this vaſt and ſubtil *Myſtery*, too narrow to comprehend it, and their ſtrongeſt *Reaſon* too weak to pierce the depth it lies obſcured in; being indeed ſo unſearchable and ambiguous, it rather exacts the ſacred and courteous *Illumination* of a *Cherub*, then the weak *aſſiſtance* of a *Pen* to reveal it. Yet let no Man deſpair: *For ſurely there is a ſpirit in man, and the inſpiration of the Almighty giveth underſtanding*; and though all things before us ſeem huddled up in a deformed *Chaos*, yet can he place them in *comlineſs* and *order*. For many *Philoſophers* cloſely ſhut up, or concealed divers things, which they left the ingenious *Inquirer* to ſift into, or finde out; preſuming to whom *God* intended the diſcovery of the *Wonder*, he would afford *Eyes* that ſhould pierce through the miſt of *Words*, and give them a ray of light which ſhould lead them through this darkneſs: *To finde out that Path which no Fowl knoweth, and which the Vultures eye hath not ſeen:* For, if ſeriouſly peruſed, you ſhall finde their *Books* are much like *Drawers*, that lead to ſome choiſe and ſecret *Box* in a *Cabinet*, [one opening the way to the reſt] which if heedfully revolved, the ſatisfaction you miſs of in one *Author*, will be met with in another, and all perhaps may at length diſcover ſuch pregnant and ſublime *Secrets*; as ſhall manifeſt thee to be one of thoſe *choſen veſſels*, ordained to be informed of this *Knowledg*, which ſometimes *God hath hid from the wiſe and prudent, but revealed unto Babes.*

Whoſoever therefore undertakes the ſearch of this *abſtruſe* and *ſecret Learning*, muſt know it requires *heedful and piercing Judgments, apt and cleer Fancies, faithful and diſtinct Conceptions:* For the *Philoſophers writings* are not onely interwoven with moſt exquiſite cunning and ingenious artifice, but the *Golden Thred* of the *Matter* is ſo warily diſpoſed, covertly concealed, and ſo broken

broken off and diſperſt; (they being ever fearful to afford *too early light* or *ſatisfaction* to the Readers,) that unleſs *the Father of Illuminations* prompt, or lend an *Angels* hand to guide, the beſt principled Student may be loſt in tracing its ſeveral *Meanders*, and fall ſhort of finding out its *ſcattered ends*. Be wary then in the *application of words* (for therein the *Imagination* is ſubject to many *miſcarriages*, being apt to *twiſt* and *bow* each Sentence to the various frame of its preſent *Conceptions*, and the unwary *diſcoveries* it firſt makes:) Eſpecially thoſe words which appear to lie moſt *naked*; for where the *Philoſophers* ſeem to ſpeak *plaineſt*, there they have written nothing at all; or elſe in ſuch *ordinary expreſſions*, have wrapt up ſome ſenſe, *highly myſterious*: Generally fitting their diſcourſe with *Words*, that like the *Delphian Sword* will cut both ways, or reach to a larger extenſion or latitude, then ſome *Conceptions* can ſtretch them too; intending and ayming at things *beyond*, (and ſometimes *below*) what we ſuppoſe thoſe bare expreſſions diſcover.

In fine, they have ſet before us a *task*

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for *Explanation*, other then is uſed in our ordinary beaten track of *Diſcourſe*: which he that will well underſtand, muſt firſt be maſter of the *language* of *Nature*, having run through the diſcouragements of the tedious progreſs, and laborious difficulty *of joyning her Letters, and ſpelling her Syllables.*

Tis true, the dignity of this infallible *Myſtery* lies open to many hard *Cenſures*, and profane *Scandals*, ſo well known, I need not mention them; but that thereby I ſhall endevour to remove, and purge this pure and heroick *Science* (almoſt generally contemptible) from the droſs, and corruption of an *Impoſture.*

Commonly we ſhall finde them moſt traduce it as *falſe* and *deceitful*, who (having the repute of *Schollers*) pretend to have ſpent much time and induſtry in the ſearch thereof; and becauſe it is dreſt in ſuch variety of *flouriſh* and *figurative Speeches*, that their ſhallow underſtandings cannot eaſily pierce into it; (their wilde unhappy *Fancies* like ſo many *Tailors ſhops ful* of various *ſhreds* of *Conceits*, making up out of ſuch *changeable colours* at beſt but a *Fools Coat*:) They profeſs all the diſcoveries thereof to be meer *Chimeraes*, and it ſelf a *ſtudied Fable.* But the *Egyptians* might as well deny *light* in the Land of *Goſhen*, becauſe themſelves lived in darkneſs, or we, if either of the *Luminaries* ſuffer *defect* to our view, conclude that the *Eclipſe* is *Univerſal.*

If theſe (otherwiſe well accompliſht) *Men*, would but conſider how many occult, ſpecifick, incomprehenſible, and inexplicable qualities there lies dormant and obſcured in *Nature*, of which no abſolute or true account can be rendered by themſelves: As the concatenation of *Spirits*, their working without the *Body*, the *Weapon Salve*, the *Sympathetical Powder*, the Vertues of the *Loadſtone*, the wonderful and never to be enough admired Secrets of *Magnetick Philoſophy*, and *Natural Magick*: As alſo what *Art* it ſelf is able to perform, by the power of *Mathematical* concluſions, in *Geometry*, *Numbers*, both myſterious and vulgar, *Perſpective Opticks*, *&c.* What famous and accurate *Works*, induſtrious *Artiſts* have furniſhed theſe latter Ages with, and by *Weights*, *Wheels*, *Springs* or *Strings*, have imitated *lively Motion*, as *Regiomantanus* his *Eagle*, and *Fly*, *Drebler*'s *perpetual Motion*, the *Spring* in a *Watch*, and ſuch like *Self-Movers*, (Things that ſeem to carry with themſelves (like *living Creatures*) the *principles* of their own *Motions*, and *unallied* to any outward *Object*, except onely to ſet them *going* :) The *Arts* of *Navigation, Printing*, and making of *Gunpowder* (which for the honor of our Countryman *Roger Bacon*, I the rather mention, who lived above a hundred yeers before we heard of its original from the *German Monk*, and certainly knew its whole *Compoſition* ; but that his pious Thoughts (finding it might prove ſo ſwift and deviliſh a deſtruction to *Men, Cities, Caſtles, &c.*) would not ſuffer him to reveal the *way* of *making* it, though he plainly diſcovered its *Nature, force*, and horrible *execution* ; (as appears in the *ſixt Chapter* of his learned Epiſtles *De Secretis operibus Artis & Naturæ.*) In a word, what marvellous concluſions, *Art* (making uſe of *Nature* for an *Inſtrument*) can perform, without the help of ſo low and inferior aſſiſtants as *Characters, Charms*, or *Spells*, (and yet theſe have their ſeveral powers, if judiciouſly

judiciouſly and warily diſpoſed and handled ;) inſomuch, that no man that underſtands the *ſafe* and *honeſt power* of *Art* and *Nature*, can juſtly aſperſe " their *Legitimate Children*, as though they were the off-ſpring (or indeed had any relation) to *Diabolical Arts*. From which few particulars, I might infer many other wonders poſſible to be wrought, which yet to appearance or probability, are beyond the power of accompliſhment: and where the *various productions* of *Nature*, *Art*, or both, have given the *levity* and *infidelity* of many mens *Judgments*, the *lie*; whoſe prejudicate *thoughts* would never beleeve a thing could be done, till they found (beyond evaſion or denial) it was done.) I ſay, if ſuch men would but ſeriouſly *conſider* theſe and the like *miraculous effects*, they might be of force ſufficient to perſwade the moſt doubtful amongſt them, that *Art* with the help of *Nature*, may arrive at ſuch perfection, to work *Wonders*, as far beyond theſe, as theſe would be beyond their apprehenſions, had " they never heard of them before ; nay to beleeve, *there is nothing incredible*

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either in divine or humane things : and yet they never become ſo happy Favorites as to be made privy to the *myſteries* of this *Cunning*.

Another *Error* theſe curious Brains run into, is, That they look *beyond Nature*, and often deſpiſe the *Path* for the *Plainneſs* thereof, ſuppoſing it *too vulgar* to conduct them to ſuch *rare* and *intricate Wonders*; whereas they conſider not, that *Nature* in all her *productions*, works *plainly*, *eaſily*, and without *inforcement*. Briefly, ſuch ought to ſuſpect as *falſe*, all things that appear not feaſable, without it excel in *ſubtilty*, or be rackt upon the *Tenter* : And this is the *Rock*, againſt which divers ſuffer *ſhipwrack*, apprehending they ought to place the *materials* of this glorious and magnificent *building*, in more *remote* and *ſtrange things*, then really it is.

Some again *calumniate* and *ſcandalize* this ſerious and *divine work*, as a *fictitious thing*, and they are ſuch, whoſe eaſie *confidence* (forgetting the cautionary *Items* of the *Philoſophers*) beleeve all true they once finde *Written* : And when after tedious and chargeable *Chymical* operations, (the expreſſions of the *Philoſophers* ſeeming to look that way) they finde no reality in the *Experiments* anſwerable to their *expectations*; but all prove as defective in their production, as the birth of *Ericthonius* was imperfect; then in a diſcontented *humor* (perhaps having been *cheated* to boot) ruine (with their good opinion of the *thing*) all they have before undertaken. But it is no wonder if they be at much expence, that make uſe of *many things*: What need is there of ſo vain a uſe of many *Glaſſes*, ſo much *blowing* of the *Coals*, ſuch *conſumption* of *Fire*, and other impertinent and expenſive *preparations* : When the *Philoſophers* tell us, *One Glaſs, one Furnace, one Fire*, (and that an *immaterial* one, not to be found in the *Furnace* of the *Chymiſts*,) *is ſufficient to perfect the work*; which whoſoever attempts, and cannot firſt fancy the *Complement* thereof to be gone through *without charge*, (at leaſt very *little* or *inconſiderable*) let them leave off, and deſiſt; leſt the *conſumption* of their *wealth* leave their *hearts* as *cold*, as the *drudging* in a *falſe Fire* hath made their *faces pale*.

Others there are that clamor, and cry out

out againſt this guiltleſs *Learning*, whoſe *covetous deſires* have made them ruſh upon the practiſe ſo far, that they are forced to retreat by *weeping croſs*. It is the common Fate of the *Covetous* to meet with a *Cheat*, and the ſmooth ſtories of a *Quack* do oftentimes ſet ſo delightful and eager edg upon their *griping deſires*, (which doubtleſs a *Knaviſh genius* may cunningly carry on) that the confiding *Miſer* ſhall never diſtruſt him, till he be ſet to rake among the *Aſhes* for his wealthy return. And as unskilful men cannot uſe too much *warineſs*, if they be to deal with any that pretends to teach the proceſs of this *Myſtery*; ſo they cannot take too much good adviſe to avoid their *illuſions*. By way of *Caution* therefore, beware of thoſe *mercenary pretenders*, that (boaſting much of their abilities) offer to diſcover you any of thoſe *Secrets*; upon condition you give them ſuch or ſuch a ſum of *money*; for by this *tinkling ſound* you ſhall judg them *counterfeit metal*. Never was this *Holy Myſtery* communicated to ſo wicked a *man*, as ever would or durſt make *ſale* of it; or indeed do ſuch men ſtand in

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need. They want not *Money*, or are neceſſitated to condition for a *Trifle*, that poſſeſs ſo great and unexhauſtible a *treaſure*; *for length of days is in her right hand, and in her left hand, riches and honor.* Therefore who hath this, hath all : it incircling within it ſelf, *all temporal felicity, health of body, and all good fortune.*

Next, truſt not thoſe that *proſtitute* their *skill*; theſe are the *Waſps* that creep into the *Hive* of *Hermes* : ſuch *Vagrants* doubtleſs are *empty* and *unfraught*, and have more uſe of what they may *skrew* out of you, then you can make benefit of what may be *gained* from them. It is a *Jewel* of that price and eſtimation, that they who finde themſelves once bleſt with its *poſſeſſion*, entertain it as *Lot* did a his *Angels*; who would rather deliver up his onely *daughters*, [his dear and neareſt comforts] then expoſe ſuch choiſe *Gueſts* into the hands of *wicked men*, not daring to make the Secret common, leſt they become *breakers of the Celeſtial Seals*; much more to betray it into *untruſty hands*, for any *gain* or *benefit*.

But beſides theſe, the generality of the World are nurſt up in a belief, *there is* *no ſuch thing* : *Firſt*, becauſe they never heard of any that *publikely profeſt it*, or by viſible *operations* manifeſted its truth in any age. *Secondly*, in regard they as ſeldom found any Man, that (by his *Condition* or *Converſation*) made evident ſhew to the World, that he was poſſeſſor of ſuch a *wealthy Science*: Many of the Profeſſors commonly living miſerably *poor*, who though they boaſt what vaſt *Treaſures* they can command, yet ſcarce are ſeen to have a *penny* in their purſe, or a whole *Rag* to their backs.

To the *firſt*, I anſwer, That there are divers things which peculiarly grow within the *bowels* of the *Earth*, and ſeem as *buried* to us, becauſe they neither bud forth or grow up; and withal, there being *ſo* few *Adepted Prieſts* in the World, it is no wonder, the *Ceremonies* of ſo divine a *Miracle*, ſhould be both ſeldom and privately celebrated.

To the ſecond, That *there is, that maketh himſelf rich, and hath nothing; and that maketh himſelf poor, having great riches.* For on whomſoever *God* out of his eſpecial grace, is pleaſed to beſtow this *Bleſſing*, he firſt fits them for

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a moſt *vertuous life*, to make them the more capable and worthy of it; and being ſo qualified, they ſtraightway lay aſide *ambitious thoughts*, and take up a *retiredneſs*;they dwell within their *Root*, and never care for *flouriſhing* upon the *Stage* of the *World*: The conſideration of this *Magiſtery* being *theirs*; does more fill their *Mindes*,then all the *Treaſures* of the *Indies*, were they entailed upon them, (it being not to be valued, becauſe it is the *ſummity* and *perfection* of all *Terreſtrial Sciences*;) nor indeed need ſuch regard the *airy* and *empty glory* of *Magnifying-Fame*; that can command *an abſolute Content in all things*. Nay, ſome loſe their *vain glory* ſo far,as none ſhall ſcarce ever hear them *mention* it; counting nothing more advantageous, then to *conceal* what they *enjoy*. For, as it is a *Secret*, of the higheſt nature and concernment; ſo *God* will not ſuffer it to be revealed to any, but thoſe that can tell how to conceal a *Secret*; and if we rightly weigh this, that the poſſeſſion of the thing takes from the poſſeſſors, *the root of all evil*, [*Covetouſneſs*;] how then can any corrupt or ſiniſter *thoughts* grow up in them?

It is alſo worthy conſideration, how many eminent *dangers*, *troubles*, *fears*, and *inconveniences*, the very ſuſpition of having the *Stone*, hath intitled ſome Men to; and how many ſeveral ways their *lives* have been attempted, by powerful and wicked men; becauſe they concealed the *Myſtery* from them. But let the reward of *thoſe* who would forcibly ſtrip this *Secret* from any breſt, be like that of the *Sodomites*, which would have *Lot* deliver them his Angels, [*Blindneſs in the eyes of their underſtandings*,] to waſte out their time in ſeeking the *Door* that lets in to this knowledg, but never finde it.

Furthermore, this *Learning* is not *revealed* by any *Maſter*, but under the moſt weighty *Ties* and *Obligations* of an *Oath*; and that by long *tryal* and *experience* of a mans *fidelity*, *vertue*, *judgment*, *diſcretion*, *faithfulneſs*, *ſecreſie*, *deſires*, *inclinations*, and *converſation* to ſift and try whether he be *capable* an *deſerving*; for the neereſt *Relation* (unleſs exactly qualified with *merit* cannot obtain this *knowledg* from them *Every Childe cannot be an Heir*, *nor e- very boſom Friend an Executor.* An

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this ſtrict care is taken, leſt the *Learner* ſhould miſapply his Talent, by ſerving the *Ambition* of *evil men*, or ſupporting *wicked* and *unjuſt Intereſts*; to domineer with *violence* and *oppreſſion*, perhaps to the trampling under foot the general Peace: For doubtleſs a ſevere account will be exacted by *God* at the Teachers hand, if the Learner ſhould miſgovern or abuſe this ſo great a *Grace*.

It is ſaid, *Wiſdom which findes out Knowledg and Counſel, dwells with Prudence.* A Conſcientious breſt muſt keep it moſt religiouſly inviolable, if once obtained: *Stability* and *Conſtancy* nuſt be reſolved on by the undertaker, ver flying that inconſtant *humor*, which ometimes leads men on, with too greedy n appetite, and a while after withdraws nd cools. Such fickle and wavering *Diſpoſitions* ſhould leave off betimes, eſt they meet with thoſe freſh conceipts, hat ſhall winde and turn their *Fancies* o many ſeveral ways, that at length like *entheus* (diſtracted with irreſolution) hey can ſetle no where; and how apt *uch inconſtant Seekers* are for this *Work*, heir imperfect *productions* will bear hem witneſs.

Another needful *Caution* may be given, and that proverbially: *Haſte makes waſte.* This miſchievous Evil is commonly forwarded by an *over-covetous deſire*; and this is that grand enemy to the *Work*, which often proves the ruine of all. He muſt therefore perſevere in his undertakings, and patiently contemplate on *Natures* ſlow and leiſurely progreſs in the bringing forth of her beſt things. It is not a *Matter* that is throughly apprehended at firſt, upon a ſlight or ſuperficial view: The *Philoſophers* that raiſed this *Fabrick*, did it by many *degrees*, and it is by their *ſteps* we muſt make our Aſcenſion to thoſe high *Wonders.* Do not then preſume, (though your underſtanding be able to build a Structure) that it is ſtrongly or exactly compiled; unleſs you finde it raiſed from a ground that is ſincerely *plain* and *natural*, managed and ſquared by the ſtrict Rules of *Art*. And conſidering that your *Errors* may prove fundamental, (for whoſoever miſſes hi way at the entrance, ſhall build upon ſo unſound a *Foundation*, as allows of no *emendations*, but a new *beginning*: You can never uſe too much *Caution* in

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your *Courſe*, or be over *ſedulous* in the guidance of your *underſtanding*. It is wiſdom to anatomize and diſſect every apprehenſion clearly, and examine what the operations of the *Minde* have effected; and in what manner the *Senſes* convey them unto you: And as you walk along, heedfully to obſerve, where the principal *Thred* is broken off, and then ſearch about where it is likely to be met with again; for doubtleſs the *ends* thereof are poſſible to be found out, if heedfully *traced*. However, if yet what you apprehend does not ſo exactly hit the *mark*; return to the ſtudy of *Nature*, there dwell, and look round to diſcover the beſt *Way*; caſt about again for a new *Scent*, and leave no path unſearched, nor no buſh unbeaten; for though you readily finde not the real *Truth*, yet peradventure you may meet with ſuch *ſatisfaction*, as will quiet your *Reaſon*, and make you take pleaſure in the ſearch. And he that once begins to love *Wiſdom* for its own ſake, ſhall ſooner be acquainted with her, then he that courts her for any ſiniſter or by reſpect: wherefore in this ſenſe may be taken that of our Saviour, *He that hath much, ſhall* *receive more*; *but he that hath little, ſhall be taken away, even that which he hath. Eliſha* obtained the ſight of the *Horſes* and *Chariots* of *Fire*, that carried *Elias* up into *Heaven*; but it was not till he had deſired, *that a double portion of his ſpirit might reſt upon him.* And *Eliſha's* ſervant ſaw the Mountains full of *Horſes* and *Chariots* of *Fire*; but not till his Maſter had prayed to the Lord *to open his eyes*: If thy Thoughts are *devout*, *honeſt*, *and pure*, perhaps *God* may at one time or other, lay open to thy Underſtanding, ſomewhat that will truly and faithfully lead thee to the Knowledg of this *Myſtery*. *Solomons* ſlothful man that fears the *Lyon* in the *way*, muſt not venture into theſe *Streets of Wonders*; where are *Remoraes* that will puzzle or abate the moſt forward and ſevere *Inquiries*, and quench the thirſt and deſire of *fartheſt ſearch*. In our progreſs, the *higher* we go, the more ſhall we better our *proſpect*; it is not a *level* or a *flat*, that can afford us the benefit of *diſcovery* to a Knowledg, and Learning ſo remote.

Aſtrologers well know *the ſecret Chambers of the South*, and that there are *Stars* that have *influence* under the depreſſion of the *South Pole*, though not viſible in our *Hemiſphere*. As therefore in *Filtration*, we muſt lay the *drawing ſide* of the *Filter*, as low or lower, then the *ſuperficies* of *Water*, from whence it draws, elſe it hath not power to bring up any thing; ſo we muſt ſearch as deep as the *ancients Fountain*, ere we ſhall be able to draw any *water* out of their *Wells*; which if once obtained, the *time* for *operation* is beſt known by a fit *Election*, wherein the *Rules* of *Aſtrology* are to be conſulted with; in which *Science*, the Practiſers of this *Art* ought to be well read for the ſeveral uſes, that continually and neceſſarily muſt be made thereof.

I profeſs, for my ſelf, it is a *ſatisfying Contentment*, that I can finde ſome probable grounds for the poſſibility of ſuch an *Enterpriſe*; it is no more incredible to me, that from plain and ſimple *principles*, it may be exalted to ſuch an *height*, even beyond *perfection*, then to ſee the *ſtrings* of *Inſtruments*, (framed and compoſed of ſo baſe, and neglected things, as the *Guts* of *Cats*) ſhould be able (through *degrees* of *refining*,) to afford ſuch ſweet, mellow, and admirable *Muſick*. Nor is it a mean degree of happineſs, I conceive my ſelf ſeated in, that in ſo great a depth of *Myſtery*, I am inabled to diſcover ſome little *Light*, though but glimmering and imperfect: If I enjoy no more but onely to live in the *Womb* of ſuch *Knowledg*, or if with a dim reflex (from this *Rock* of *Fleſh*) I ſee no more then the *back parts* of this *Divine Science*, though the *glory* hath paſſed by to the *Ancients* before; it will contribute much to the quieting of my ſolicitous, and waking *Inquiries*.

We are not a little beholding to the induſtry of our *Anceſtors*, for collecting into Books this *Elemented Water* falling from *Heaven*, as into ſo many ſeveral *Veſſels* or *Ciſterns*; and there reſerving it for our *times* and *uſe*; which elſe would have ſoaked away, and inſenſibly loſt it ſelf in the *Earth* of *Oblivion*. But as to the freeing us from the toyl and diſcouragement of a tedious and irregular *ſearch*, (many *Philoſophers* pointing but at one part of the *Myſtery*, in the whole bundle of their *Treatiſes*;) we are eternally obliged to our *Author*, for ſo highly befriending us with theſe learned *Collections*, of the onely *few* and *pertinent Things*, from the reſt of their *large* and *unneceſſary Diſcourſes*, (and that from their *writings* who were unqueſtionably bleſt with the knowledg of this *Divine Myſtery*,) even as a skilful *Chymiſt*, who by *Spagyrical* operations, ſeparates the *groſs* and *earthy* from the more *fine* and *pure*, and out of a large *Maſs*, extracts onely the *Spirit*. And though it is not to be denied, that the *Philoſophers* left many *Lights* behinde them, yet is it as true they left them incloſed in *dark lanthorns*, and us to ſearch them out in *corners*: But here our *Author* hath brought them out of that *obſcurity*, and placed them before us in a *branched Candleſtick*, whereby we may view them *all* at once, and where like a full *Conſort of Inſtruments* each ſounds his part to make the *harmony* compleat; ſo that it will evidently appear to the *Judicious* and *Learned*, that theſe *Collections* were not raſhly, or with ſlight choice, ſnatcht or ſtript from the whole bulk of *Authors*; but with a wary and heedful Judgment, culled out and ſelectly choſen; and what the

the *Ancients* delivered ſcattered, and confuſed, is by his elaborate pains diſpoſed in ſo advantageous a *Method*, that we are much the neerer to finde out the right *path* by the *order* wherein he hath ranked their *ſayings*: yet not ſo, that the whole *Proceſs* lies juſt in that *Methodical Chain*, as ſeems *linked* together by each *Paragraph*; but that the ſame is here and there intermixt, and irregularly purſued; ſometimes the *beginning* being diſpoſed in the *middle*, the *middle* in the *end*, *&c.* And beſides, part of the *Philoſophers* ſentences may (and muſt) as well be referred to other *Chapters*, and under other *Heads*; and left for the induſtrious and painful Contemplator to ſet and joyn together. His *Expoſitions* in the *Corollaries* are very remarkable, rendering him a man of a moſt piercing *Intellect* and ſingular *Judgment*, and letting in much light to the dark *phraſes* of the *Philoſophers*; ſo that indeed they ſhew rather the *effects* of *Experience*, then *Contemplation*. In a word, *The work is like the Sun, which though it ſeems little, yet it is all light.*

For the *Author* himſelf, I muſt not be ſilent in what I have learned, though his *Work* render him ſufficiently famous, ſpecially being reported to me, to be a Gentleman, *Noble, ingenious, and deſerving*. He was *Son* to that excellent Phyſitian, Doctor *John Dee*, (whoſe fame ſurvives by his many learned and precious *Works*, but chiefly celebrated amongſt us, for that his incomparable Mathematical *Preface* to *Euclids Elements*) and *chief Phyſitian* to the *Emperor* of *Ruſſia*, being made choice of, and recommended by King *James*, to the ſaid *Emperor*, upon his requeſt, to ſend him over one of his *Phyſitians*. In this imployment, he continued fourteen yeers, being all that time Munificently entertained, as his merits and abilities well deſerved. Upon his return into *England*, he brought moſt ample Teſtimonies of his own worth, and Emperial Commendations to his late *Majeſty*; and ſince retired to *Norwich*, where he now lives, *And may he yet live the full poſſeſſor of that* honor *due to his* Eminent parts.

Touching the *Tranſlation*, I have as faithfully performed it, and given it as plain a *Verſion*, as the dignity of the *Subject* will allow; the better to fit it to

their

their Underſtandings, who have wanted the aſſiſtance of being bred *Scholars*, and yet perhaps are deſigned to be informed of this wonderful *Secret.* Nevertheleſs, I thought fit to retain the *Subtilty* of the *Myſtery*, though the words ſpeak *Engliſh*; whereto the conſtant *Students* may but with *labor* reach, and that to whet their *appetites*, not that the lazy *Vulgar* ſhould pluck with *eaſe*, leſt they *deſpiſe* or *abuſe*. It is no deſparagement to the *Subject* that it appears in an *Engliſh dreſs*, no more then it was when habited in *Greek*, *Latin*, *Arabick*, *&c.* among the ancient *Grecians*, *Romans*, and *Arabians*, for to each of them it was their *vulgar Tongue*: And had not thoſe *Nations*, to whom *Learning* (in her progreſs through the world) came, taken the pains of *Tranſlation*, and ſo communicated to their own *Countries* the benefit of ſeveral *Faculties*; we had yet lived in much ignorance of *Divinity*, *Philoſophy*, *Phyſick*, *Hiſtory*, and all other *Arts*; for it was by the help of Tranſlation they all roſe to their ſeveral heights. I preſume to hope you will pardon the want of that *Elegancy* and

Richneſs,

Richneſs, which will ſtay behinde with *Originals*, as their proper and peculiar *Ornaments* and *Graces*; and accept of that *homely Habit* a *Tranſlation* muſt be content to *wear*: For ſaving the pains whereof to *future times*, if ſome general *Forms* and *Characters* were invented (agreeing as neer to the *natural quality*, and *conception* of the *Thing* they are to *ſignifie*, as might be;) that (to men of all *Languages*) ſhould *univerſally expreſs*, whatſoever we are to deliver by writing; it would be a welcome benefit to *Mankinde*, and much ſweeten the *Curſe* of *Babels* Confuſion, ſave a great expence of *Time* taken up in *Tranſlation*, and the *Undertakers* merit *extraordinary encouragement*.

Nor will this *unity* in *Character* ſeem impoſſible, if we conſider there is in all men one *firſt principle* of *Reaſon*, one *common interior Intelligence*, and that originally there was but *one Language*. Nay, it will appear leſs difficult, if we look back upon thoſe *ſteps* already laid to our hands; for we may draw ſome helps from the *Egyptian Hieroglyphick Symbols*, *Muſical Notes*, *Stenography*, *Algebra*, *&c.* Beſides, we we ſee there are certain *Characters* for the *Planets*, *Signes*, *Aſpects*, *Metals*, *Minerals*, *Weights*, *&c.* all which have the power of *Letters*, and run currant in the *Underſtanding* of *every Language*, and continue as *Reliques* and *Remains* of the more *Sacred* and *Secret Learning* of the *Ancients*, whoſe *intentions* and *words*, were not expreſſed " by the *Compoſition* of *Syllables* or *Letters*; but by *Forms*, *Figures*, and *Characters*.

To preſent this invention as more feiſable, we may conſider that the uſeful *radical words*, if numbred, would not ſwell beyond our *Memories* fathom, ſpecially if well ordered and digeſted by the judicious direction of an able and general *Linguiſt*; and ſuch a one that rightly underſtands the firſt and true impreſſions, which *Nature* hath ſtamped upon the *things* they would have ſignified by the *Form*. Our miſery now is, we ſpend a great part of our beſt and moſt precious time in learning *one Language*, to underſtand a *little Matter*, (and in how many *Tongues* is it neceſſary to be perfect, before a man can be *generally knowing?*) whereas, if this invention

vention were but compleated, *Arts* would arrive at a high perfection in a little ſpace, and we might reckon upon *more time*, in the ſhort account and meaſure of our *days*, to be imployed in a *ſubſtantial ſtudy* of *Matter*.

But I muſt retire; and confeſs I have extreamly tranſgreſt the limits of a *Preface*; which (if it bore exact proportion to the *Matter* enſuing) ſhould be more brief and compendious: And yet I intended to deliver herewith ſome ſhort account of the *firſt* and *true Matter*, with the proceſs of the whole *Work*; but I ſhall leave you to the *Collections* enſuing, for preſent ſatisfaction, and if encouraged by your acceptance of this, may one day beſtow my own *Meditations* upon a particular Diſcourſe: In the mean time, *I charge all thoſe that ſhall reap any benefit by this Tranſlation, under the ſecret and ſevere Curſe of God, That they beſtow upon it the Auguſt reverence due to ſuch a Secret, by concealing it to themſelves, and making uſe of it onely to the Glory of our Great Creator.* That being the principal aym of this Work, and of all others ſtamped with the Signature of

1. *March.* $16\frac{49}{50}$. *James Haſolle.*

POSTSCRIPT.

A*fter I had writ this* Preface; *and committed it to the Preſs, I happily met with the following* Arcanum, *and perceiving it to ſuit ſo punctually with theſe* Chymical Collections, *for the ſolidity, likeneſs, and bravery of the* Matter *and* Form, *and to confirm ſome of thoſe Directions, Cautions, and Admonitions I had laid down in the* Prolegomena; *and withal, finding it a piece of very* Eminent Learning *and* Regard; *I adventured to tranſlate it likewiſe; and perſwaded the* Printer *to joyn them into one* Book, *which I hope will not diſlike the* Reader, *nor overcharge the* Buyer: *And though in the* Tranſlation *thereof, I have uſed the ſame ſolemnity and reſervation, as in the former; and ſuch as befits ſo venerable and tranſcendent a* Secret: *Yet I hope, that thoſe who (favored with a propitious* Birth) *ſearch into the Sacred Remains of* Ancient Learning, *admire the rare and diſguiſed effects of* Nature, *and through their* Piety *and* Honeſty, *become worthy of it, may finde* Ariadnes *thred to conduct them through the deluſive windings of this intricate* Labyrinth.

1. *April*, 1650.

James Haſolle.

TO THE STUDENTS IN Chymiſtry.

ALthough (according to *Ariſtotle*) Muſick be ranked in the number of Sciences: yet we read how K. *Philip* tauntd his Son *Alexander*, when he ound him Harmoniouſly ſinging, in theſe words ; *Alexander*, *art not thou aſhamed to ſing ſo finely ?* By which words he accounts it diſhonorable for a Noble Man to uſe that Art publikely ; but rather when he is at leiſure : Privately, either to refreſh his Spirits, or if there be any diſpute concerning Phyſick, that it ſhould be tempered with all Harmonical ſweetneſs, and proportion. In like manner it is (to our grief be it ſpoken) with the Art of Chymiſtry . whileſt it is ſo much defamed, diſparaged , and brought into diſgrace, by the fraudulent dealing of Impoſtors, as that whoſoeve profeſſes it, ſhall ſtill be ſtigmatize with Publike Reproach.

Neverthele ſs very many , yea too many there are to be foun at this day , (profeſſing I know no what ſhadow of this Divine Art who ingroſs unto themſelves, a it were the whole World, to it Deſtructio

Deſtruction, [Braſs, Iron, or other Metal,] not to convert the ſame nto Gold, but are found at length o cheat with it for Gold, to the great grief of many: Orphans mourn, by reaſon of ſuch Knaves, Widows weep, Husbands lament, Wives bewail their miſery. This Man deſireth his Lands, that his Houſe, another his Rents taken rom him. And amongſt theſe al- o (which is the more to be won- red at) we have known very many inſtructed in every Academical Science; becauſe of whom being ſtruck no leſs with Admi- ation then Fear,) I begun to be omething diſcouraged, and by he example of their vain Expence, ive over any further ſcrutiny in his Golden Science.

But the remembrance of my nfancy in this Study, wherein for ven yeers together I had been an ye witneſs of the Truth thereof, I ſpent many laborious days, and tedious nights, until that according to the advice of Count *Bernard*, I had for ſome yeers read, and more accurately peruſed th moſt ſelect and approved Authors; the which (although a firſt I ſuppoſed they had differe amongſt themſelves, as if wha this ſayes, another denyes, wha here is raiſed, there is ruined, yet at length I found (by Gods aſſiſtance,) that they agreed Hermetically and Harmonically, in on Way, and one Truth; by whic means I diſcovered the one for true Philoſophers, the other falſ Chymiſts, and at length, calle to minde the memorable ſayin of *Daſtin* the Philoſopher: *Tha it ſufficeth not to be Learned, unle* " *in the very thing from whence th Queſtion ariſeth.* So I found men (otherwiſe Learned) unlearned i this Art; amongſt which I kne a *Biſhop*, (whoſe fame in Chymiſtry was celebrated of many, whom I viſited, after I had ſeen a little Chymical Tract, writ with his own hand:) And when I took him laboring in our Common Gold, whence he ſtudied to Extract *Vitriol*, (which he held his onely Secret) I left him; for that I ſaw he had neither before him the proper Matter, nor the manner of Working, according to the Doctrine of Philoſophers; and that I knew he had many Coal-rakers, and Brokers of Receipts, as well in *England*, as in *Germany*, and *Bohemia*: But truly I found not one Man for Thirty yeers together, that wrought upon the proper Matter, and conſequently not any who deſerved the name of a *Philoſopher*. And for my own part, if more may not be granted me, then a far off to behold the Holy Land, I ſhall admire whatſoever the Great and Omnipotent God, is pleaſed out of his infinite Mercy, to grant me; yet in the interim, whilſt (for delight ſake) I was converſant (by the favor of *Hortulanus*) in the *Philoſophical Roſary*, I pickt out ſome no leſs pleaſant then wholſome Flowers, which I have made up into a *Faſciculus*, for the Eaſe and Benefit of Young Students, in this Art (whilſt in reading and peruſing, they were wont to conſume ſome yeers, before that they learned rightly how to handle, or in handling to compound:) The which (if not too boldly) I dedicate to you the Lovers of this Truth, and have accounted it worthy of publike view. Deign therefore (ye ingenious Men,) that this my *Faſciculus*, howſoever collected by my Labor, yet by your Authority and Favor, to be preſented a more

Illuſtrious Work: whence (by Gods Favor and Permiſſion) they may be able to pick out what is daily ſo much deſired, and ſought for, by multitudes.

What in obſervance, Faith, and all Duty, and in memory of your Merits, may in any wiſe be performed by me, to your praiſe and honor: the ſame I moſt freely, and dutifully promiſe, and vow ſhall be performed. Farewel moſt Famous Men, and may ye not diſdain to cheriſh me with your Patronage.

Yours moſt devoted

ARTHUR DEE.

C. M. Archiatros Anglus.

TO THE
Candid READER.

Even as Reaſon and Experience; are juſtly called the Hands of Phyſitians; *without which, neither Health [the Treaſure of Life] can be preſerved; nor Sickneſs [the Herauld of Death] expelled: And that Phyſick it ſelf remaineth Lame and Defective: So, in this Philoſophical Work, Nature and Art ought ſo lovingly to embrace each other, as „ that Art may not require what Nature denies, nor Nature deny what may be perfected by Art. For Nature aſſenting, ſhe demeans her ſelf obediently to every Artiſt, whileſt by their Induſtry ſhe is helped, not hindred. Of whoſe Steps, Progreſs, Motion, and Condition, whoſoever*

is

's ignorant, let him not preſume to ttempt this Work, (of it ſelf Abſtruſe, and otherwiſe wonderfully ſhadowed over by Philoſophers, with nfinite Clouds:) For nothing Anſwers his Expectation, who either knows not, or ſtrives to compel Nature. For that ſhe (as learnedly Raymund) *will not be enforced, or ſtraitned. But he that covets after Fame, by the Honor of the Art, or to reach the Summity thereof; let him firſt obſerve, and obſequiouſly follow Nature Naturalizing, Propagating, Multiplying, and being the Miſtreſs and Guide, muſt reſemble Art in what ſhe is able: which although in divers things it be a Correctrix, and help of Nature, whilſt t cleanſeth her from all Errors and Defilements, and being hindred in Motion, is holpen by it; yet is it impoſsible ſhe ſhould be imitated in all hings.*

For, as in this Divine Work (not

un-

undeſervedly ſo called, inaſmuch as it is affirmed of all Philoſophers, tha never any Man of himſelf, withou Divine Inſpiration, could comprehend, or underſtand it, thoug otherwiſe he appeared a moſt Learne Philoſopher :) So, in all other Compound Bodies, in the firſt Mixture, or Compoſition of Elements (that may conceal the Occult cauſe of Motion and Conjunction) the weigh and proportion of every Element are utterly unknown. That Secret o Secrets, beſtowed by God upon Nature in the Beginning, ſhe ſtill retains in her own Power, and ſhall ſo until the end of the World: Perhaps, leſt Mortal Men (if it ha been made known to them) elated b the inſolence and pride of Devils ſhould preſume to Create, which i proper to God onely; who by the unſpeakable Power of his Word, hat endued Nature (as his Miniſter with the Generation, Propagation an *and Multiplication of all things. For when he inſpired in things Created, the Generation of the World (ſaying,* Encreaſe and Multiply;) *he gave alſo a certain Springing or Budding, [that is, Greenneſs, or Strength,] whereby all things multiply themſelves (whence ſome more profoundly contemplating, ſaid, That all things were green; whereas to be green, may be ſaid to encreaſe, and grow up together,) and that Greenneſs they called Nature. Therefore it is not without cauſe, that the prime Philoſophers do ſo ſeek after, and ſacrifice to Nature: when without her help, Art (in this knowledg) performs nothing. Nor any wonder, f the moſt Learned Engliſh Monk,* [Roger Bacon,] *writ of the wonderful Power of Nature, and the marvellous Secrets in Art. Nor doth* Parmenides *leſs admire the Power of Nature; [in theſe words,* O that Heavenly Nature, over-

ruling

ruling, and excelling the Natures of Truth, and cauſing them to rejoyce. This is that ſpecial and Spiritual Nature, to whom God gave a Power, above the violence of Fire; and therefore let us magnifie it,ſeeing that nothing is more Pretious!]

Therefore (Friendly Reader) *I recommend to thee, and the Sons of Art, this Lady of Honor, without which we attain not, (or perfect any thing in) this Art; that ſo it may be your work, and chief ſtudy to obtain her Friendſhip, ſo, as when an occaſion ſerves, ye may be found Judges, not Jugglers of Nature and Art.*

For which cauſe I have writ this little Tract; [viz. *My* Faſciculus Chemicus;] *wherein I have given you the more abſtruſe Secrets of Nature, choſen, culled, compacted, and digeſted in no ordinary manner, as being a renowned* Speculum, *whoſe refulgent,*

refulgent, and reflecting Beams make known, the unknown Secrets of Nature; taking original from the Chaos, *proceeding to the Separation of Light from Darkneſs; and by the Degree of Perfection (Art handling it) the Foot-path is manifeſted, and chalked out; whereby Nature is at laſt brought to more Perfection. Which Book indeed, although perhaps it may be looked upon, by many, as a thing of no value, becauſe it conſiſts (for the moſt part) of the ſayings of* Philoſophers, *digeſted onely in order, (yet is it no eaſie buſineſs, when as* David Lagneus *witneſſes of himſelf, in his Epiſtle to his* Harmonious Chymiſtry, *whilſt he was Counſellor and Phyſitian to the moſt Chriſtian King*, That he ſweat with continual Labor, for twenty two yeers, until he had compoſed (*it may be*) ſuch another little Tract.) *As touching the Method of this Work, it contains ten*

ſmall

ſmall Chapters, and every Chapter, follows the Order of the Work: whence alſo a Myſtery is revealed, which for matter of diſſembling, or concealing things, was never before ſet forth in this manner: Other men having ever put the Beginning at the End, and the End at the Begining, in ſuch ſort (as witneſſes Dynyſius) that it was impoſſible *(the Divine Counſel ſo diſpoſing it)* to finde all things orderly writ. *Some Chapters alſo are noted, not onely with Titles (ſcarce hitherto heard of) but rare Things, [even the Secrets of the Art laid open,] which (as very many affirm) ought not to be publiſhed. But in the end of every Chapter, I have briefly comprized, and expounded the extracted Marrow thereof. Otherwiſe (as* Senior *ſaith)* If I did not expound ſome thing out of them, my Book ſhould be the ſame, with the Book of thoſe Wiſe men, and my words theirs;

heirs; and, as if I had taken their vords, and uſed them for my own, vhich were both unworthy, and diſgrace to him that ſhould o ſo.

But the Authors *I have prouced, whoſoever hath read them, vill not deny, but that they are the hoiceſt, the moſt Acute, and Aproved; and that the things ſelectd and culled from their Writings, re ſuch onely, as muſt neceſſarily eknown; That ſo Art may be made nown in things requiſite, and the rivolous omitted, by which many ave been ſeduced from the way of Truth, whileſt onely it behooves the ntelligent Reader, to diſtinguiſh Truth from Falſhood. For the Truth s not otherwiſe hid in their Wriings, then Wheat amongſt the Chaff, he which with Labor and Toil I ave found out, and here preſented, Vnmasked and Naked) to the Stuious Readers, for the Publike good; Hoping;*

Hoping, that this my Labor will not onely be uſeful to the younger Proficients; but even grateful to the Learned themſelves; And which I deſire you may all of you, fairly, and freely accept of. Farewel.

From my Study at *Muſco*, the Calends of *March.* 1629.

ARTHUR DEE
Doctor of Phyſick,
His
Chymicall Collections.

CHAP. I.
Naturall Matter, what it is, and from whence.

Petrus Bonus.

IN truth the matter of which the Stone is made, is onely one; nor can this neighbouring Faculty bee ound in any other thing. And it that which is moſt like to Gold, is alſo that of which it is begotten; and it is *Argent Vive*, alone, are, without the commixtion of y other thing, and it is obſcured ith infinite names, and the man-r of operating is onely one, but it is diverſly varied by the Philoſophers, therefore no wonder if the Art be difficult, and the Artiſts greatly erre. Nevertheleſſe Art begets Medicine from the ſame, or altogether the like principles, as Nature begets metalls. *Petrus Bonus, page* 120.

Arnoldus. The Vive Argent is compounded with Citrine Sulphur, ſo that they are changed and become the ſame in one maſſe Lucide Red, weighty, of which two kindes are ſufficient for the compoſition of the Elixir. He therefore that deſires to ſearch into the ſecrets of this Art, it is fit he know the firſt matter of Metalls, leſt he loſe his labour. *Arnoldus lib. de Alchimia, pag.* 1.

Petrus Bonus. Art willing to follow Nature inquires out her end, and findes theſe principles congealed by Nature into this middle Nature, and not impure; and endevours to digeſt

geſt and purifie ſuch a Matter with the heat of Fire, that from thence he might draw the form of Gold, with which all imperfect metals are turned into Gold, in as much as they are ordained by nature to this end, *Petrus Bonus p.*105.

Lullius. We ſay that the whole is but one thing, which is varied into the number of three, by its operations, and in varying by one decoction is one thing of one ſingle power, and after this paſſing by degrees to information, by another digeſtion it will be another thing, which we call Argent Vive, Earth, Water, and Ferment, Gumm and our ſecond Salſature, bitter and ſharp, which by its Compound virtue and propriety got by the ſecond digeſtion; doth looſe the whole body, and after by another digeſtion hath a greater force. And ſo thou maiſt underſtand that in our Magiſteriall there are three proper

Earths, three Waters, and three proper Ferments; three proper Gumms, three Salſatures, three Argent Vives Congealing, as in our Practiſe is manifeſt. *Lullii Theorica p.*109.

Tauladanus. Such a Matter muſt be choſen in which is Argent Vive, pure, clean, clear, white, and red, and not brought to perfection, but equally and proportionably mixt by a due meane, with ſuch a ſulphur, and congealed into a ſolid Maſſe, that by our diſcretion and prudence, and our artificiall Fire, we may attain its inmoſt purity, that after the perfection of the work it may be a Thouſand Thouſand times ſtronger then ſimple bodies digeſted by naturall heat. *Tauladanus pag.*314.

Lullius. If we had Sulphur and Mercury from that matter upon the Earth of which Gold and Silver are mad under the Earth, from them w could eaſily make Gold and Sil-

ver

ver, with the propriety of their own nature. Therefore there is nothing farther requiſite, but that we finde what is neareſt to it, of its own nature. Mercury in all Elemented ſubſtances is one and the „ ſame; which Mercury is indeed „ naturall heat, which produceth as „ well Vegetables as Minerals, although „ diverſly according to the „ command of Nature. And ſo our „ Mercury never is viſible, but intelligible „ only, and ſo it is manifeſt, „ that it is in every thing and every „ place, hence common to all things. „ *Lullii Codicillus pag.*131.

Flamelius. In our Stone, there are the Sun, and the Moon vive, and they can generate other Suns and other Moons; other Gold and Silver, to theſe, are dead. *Flamelii Annotationes, pag.*138.

Roſ.Philoſ. The Philoſophers Stone is found created by nature and our Mercury, *viz.* the matter in which the

Philoſophers Mercury is contained, is that whjch nature hath a little wrought and framed in a Metallick form, but yet left imperfect. *Roſ. Philoſ. pag.*231.

Ripleus. I ſaw a red Toad drinking the juyce of Grapes even till his Bowels were burſt. *Riplei Somnium.*

Vogel. Art following Nature will not uſe Argent vive alone, nor Sulphur alone, nor Argent vive and Sulphur together; but the ſame Matter mixt and compounded of the ſame Principles, which Nature hath prepared for Art, like a carefull Mother for her Daughter. And hath conjoyned them from the beginning of the generation of Metals not otherwiſe, as in Milk, Butter, Cheeſe, and Whay. But afterwards Art ſeparates and ſequeſters it, and again joyns and digeſts it, being purified by the addition of outward heat only: Nature operating from within, untill that outward

ward Sulphur be divided from the Argent vive. *Vogelius pag.*105.

Baſilius Val.

Think with thy ſelf whereto thou wouldſt labour to bring our Stone, then ſhalt thou know, it flows from no other then a certain Metallick Radix; from whence alſo Metalls themſelves are ordained by the Creator. *Baſilius Valentinus page* 15.

Clanger Buc.

When I ſpeak of Mercuriall water, doe not underſtand Crude Mercury, but the Philoſophers Mercury of a Red ſubſtance, drawn from Mineralls, having the matter in themſelves, from Sulphur and Mercury, and that Argent vive and Sulphur are one thing, and proceed from one thing, therefore whiten the Leton, viz. Braſſe with Mercury, becauſe Leton is of the Sun and Moon, a compound Citrine imperfect body, which when thou haſt whitened &c. *Clanger Buccinæ pag.*503.470.

Dunſtan.

The Philoſophers Gold and Silver, are two principall Tinctures, red and white, buried in one & the ſame body, which Tinctures can never naturally come to their perfect complement, yet they are ſeparable from accidentall droſſe, and earthly lutoſity, and afterwards by their proper qualities in their pure Earths the tinctures red and white are found commixtable, and the moſt fit Ferments for them, ſo that they may in a manner be ſaid to want no other thing. Of this very Body the matter of the Stone, three things are chiefly ſpoken, viz. *The green Lion*, *Aſſa fœtida, and white Fume*; but this is inferred by the Philoſophers from the Compound, that they might anſwer the fooliſh according to their own folly, and deceive them by the divers multiplicity of names. But doe thou always underſtand one thing to be really intended,

tended, although accidentally three things may be ſo called. For the green Lyon, Aſſa fœtida, and white Fume, are altogether attributed to one and the ſame ſubject, and are always coucht in one and the ſame ſubject, untill by Art made manifeſt. By the green Lyon, all Philoſophers whatſoever underſtood, green Gold, multiplicable, ſpermatick, and not yet perfected by Nature; having power to reduce Bodies into their firſt matter, and to fix volatile and ſpirituall things, and therefore not unfitly called a Lyon. By Aſſa fœtida, we underſtand a certain unſavory Odor, exhaled from the unclean body in the firſt operation, which may in all things be likened to ſtinking Aſſa fœtida. The reaſon why it is called white Fume is this: In the firſt diſtillation, before the Red Tincture aſcends, there ariſes a ſmoak truly white, whereby the receiver is darkned or filled with a certain milky ſhadow, whence it receives the name of Virgins milk. Therefore where ever thou findeſt a ſubſtance endowed with theſe three properties, know that it is the matter of the Philoſophers Stone. *Dunſtan. pa.3.*

Clangor Buccinæ. Therefore let us take a matter which will be Gold, and which by the mediation of our skill is brought into a true ferment. *Clangor. pag.*510.

Roſarius Philoſ. The matter of Metalls is a certain ſmoaky ſubſtance, and it is the firſt matter of Metalls, containing in it ſelf an unctuous or oyly moiſture, from which ſubſtance the Artiſt ſeparates the Philoſophicall humidity, which is fit for the work, which will be as clear as a water drop, in which is coucht the metallick Quinteſſence, and that is placable Metall, and therefore hath in it a meane of Joyning Tinctures

togeogether, becauſe it hath the nature of Sulphur, and Argent vive. *Roſar.Phil.p.*278.

The thing whoſe head is Red, *Daſtin.* Feet White, and eyes Black, is the whole Myſtery, *Daſtin. viſio.p.*2.

Know that our Leton is Red, *Morien.* but not for our uſe, untill it bee made White. *Morienus p.*38.

When thou wouldſt have Mine- *Lullius.* rall Elements, take not of the firſt, nor laſt, becauſe the firſt are too much ſimple, but the laſt, too groſſe. When thou art hungry, take Bread, not Meal; when thou wouldſt make Bread, take Meal, not the Ear. *Lullius Theori.p.*34.

There is a pure Matter, which *Eximedes.* is the Matter of Gold, containing in it ſelf, the heat which gives increaſe, and hath a power to increaſe and multiply in its kinde, as all other things. *Eximedes, p.*45.

In our imperfect Metall, are the *Arnold.* Sun and Moon, in virtue and neer pow-

power, becauſe if they were not in the Compound, neither the Sun nor Moon could thence be made. *Arnold. Epiſt.pag.*491.

Lullius. Mercury is in all Elemented Subſtances, one and the ſame; which Mercury is indeed the naturall heat which produces as well Minerals as Vegetables, although diverſly according to the precept of Nature; and ſo our Mercury is not viſible but intelligible; and it is manifeſt, that it is in every thing and place, and common to all. *Lullii Codic.fol.*134. *Repelat.*6.

THE COROLLARY.

Vogelius, Treveſanus, *with divers other Philoſophers adviſe, firſt ſeriouſly to conſider in what point Authors moſt agree; for in it they affirm, the onely and ſingle truth is involved: To me therefore, meditating this from the moſt ſelect Authors.*

hors, recited with their Harmony, oth in the Subſtance, Form, and Colour, and in all neceſſary Circumſtances and Accidents, was diſcovered (by Divine aſsiſtance) the Subject of all wonder (as Cornelius Agrippa *rightly cals it) in open and naked words. It is therefore generally agreed, and of all confeſſed, That there is one* vive *or* volatile *Argent, retaining a certain Vegetability, while it is yet in motion, not brought to maturity, or the determinate term of naturall digeſtion in the Mines. And the ſame is immaturate Argent vive (not that Mature of the vulgar) which is next to Metall in poſsibility; and therefore of ſome is called Immature Metall. According to* Arnold, Riplie, Dunſtan, Morien, *and* Clangor Buccinæ; *it is cloathed with a Red colour, offered or brought to us by Nature; but if it be not by the Artiſt taken from its Radix in a due time,*

viz.

viz. *before it come to ſuch maturity, as to contain one grain of Malleable Metall, it will be unfit for our purpoſe. Seek therefore the Philoſophick Embryon in its due place, and mature immaturity, and you ſhall know* (*as* Roſarius *ſaith*) *our Stone is found created of Nature; which truly is to be underſtood of the matter of the Stone compounded by Nature, and formed into a Metallick form, but given to Art imperfect, that by degrees it might be brought beyond the degree of perfection.*

CHAP. II.

The Preparation: or the firſt work, or work of the Winter.

Senior. THis is the Preparation, becauſe there are blinde men, and they have erred a long time, while they were ignorant that this Stone was pre-

prepared with this preparation. *Se-nior, p.31.*

Daſtin. If the firſt work proceed not, how is the ſecond attained to? Becauſe, if no diviſion be made, here is no conjunction. *Daſtini Speculum, pag.56.*

Arnold. We muſt begin with the ſepa-ation of the Elements, from the Red earth, as of the pure from the mpure. *Arnoldus in Hortulanum, ag.9.*

Pandolph. Thou muſt diligently conſider, how this diſſolution may be made, nd certainly know, that it is not lone, but by the water of Mercu-y; and know, that every body is diſſolved with the ſpirit, with which it is mixt, and without doubt is made ſpirituall. *Pandol-phus in Turba, pag.16.*

Lullius. Son of Truth, underſtand, that we in the firſt operation of our work, doe purge and prepare mat-er for the creation of its Sulphur; which

which being prepared, by and by in the ſecond preparation, wee compound and create medicine, which how great virtue it hath, will be manifeſt. Therefore firſt thou muſt create its Sulphur, becauſe without that, thou canſt not make the compleat *Elixir*. And when thou haſt created Sulphur, then begin the Philoſophick work: but ever conſider, that the nature and propriety which is in the very ſpirit, may not be combuſt in its preparation by the power of the fire. Becauſe then the ſpirit canno whiten, nor joyn it ſelf with the Earth: Therefore it often happens that they who think to make wate of life, make water of death, by reaſon of combuſtion. *Lullii Apertorium*, *p*.2.

Arnoldus. The Veſſels ſo diſpoſed, a moſ ſubtill ſmoke will ariſe in the A lembick, and the ſame will be tur ned into a clear water, having th nature

nature of theſe ſpecies; whereof the Stone is generated: which Water deſcends by the Noſe of the Alembick. *Arnoldus in Comment. Hortulani. p.16.*

Lullius. The Phlegm wherein our Sulphur, which is called Gold, is decocted, is that in which Air is included: for our Phlegm is a middle ſubſtance; and the firſt water of Mercury, wherein the principle of the Stone is; *viz.* its diſſolution; nor doth it enter with it, but as it were wetting the parts of things, not generating or increaſing. *Lullii Teſtam. pag. 1.*

Lullius. It is meet thou prepare the Matter, till it be fit to receive our Mercury, which we call glorious Mercury; and the manner is, That thou take a proportion of the ſaid Earth, and put upon it the fourth part of the ſaid imperfect Menſtruum, wherein is ſuch a Mercury, and ſet it in a *Balneo* for the ſpace of ſix days, and diſtill it, and ſo continue untill the Earth be diſpoſed to imbrace a Soul; which will not be done at the firſt or ſecond time; therefore put it again and again in the *Balneo* for the ſpace of ſix days, in a Glaſſe very well ſealed; after that open the veſſell, and ſetting the Alembick on again, with a moſt gentle fire diſtill the humidity; and again pour on more of its Menſtruum, which hath its ſeed in it, and digeſt it as aforeſaid and ſo continue untill the Earth b diſpoſed to entertain its ſoul. Son it is to be obſerved, when it ſhal drink up and retain four parts mor of its weight, that if thou put a little upon a heated plate of Gold o Silver, it will all flie up into ſmoke then is the Earth pregnant and prepared, which ought to be ſubl med. *Lul. Teſt. pag.* 15.

Roſar. Philoſoph. Firſt, all the ſuperfluous and co rupt humidity in the eſſence tho

hoſe things, and alſo the ſubtill
nd burning ſuperfluity muſt be
levated with a proportionable
ire,and that by Calcining. Then
he totall ſubſtance remaining cor-
upt in the Calx of theſe Bodies of
he burning ſuperfluous humidity
nd blackneſſe, is to be corroded
ith the aforeſaid Corroſives, a-
ute or acerb, untill the Calx bee
ade white or red. *Roſar. Philoſ.*
*g.*345.

Our Mercury is made of perfect *Scala.*
odies, and not imperfect, that is,
ith the ſecond Water, after they
ave been duly calcin'd by the
rſt. *Scala, pag.*128.

It behoveth thee to extract one *Artepheus.*
ving or vive incombuſtible Wa-
r, and then congeal it with the
erfect body of the Sun, which e-
en there is diſſolved into nature,
d a white congealed ſubſtance, as
it were Cream, and would come
l white. Neverthéleſſe, firſt this

Sun in his putrefaction and reſolution in this Water in the beginning loſes his light; is obſcured and waxeth black; at length he will elevate himſelf above the Water, & by little and little, a white colour will ſwim above him, and ſo the perfect body of the Sun receives life, and in ſuch a Water is inlivened, inſpired, increaſed and multiplied in his ſpecie, as other things Therefore our Water is a Fountai fair, pleaſant and clear, prepare onely for the King and Queen whom it very well knows, and the it, for it attracts them to it ſelf, an they remain two or three days t waſh themſelves in that Fountair *viz.* ſome moneths; and theſe i makes to grow young, and rende them very beautifull.

Theſe three things mutuall follow, *viz.* Humidity, Putridit and Blackneſſe; from whence t glaſſie houſe may be poſited, ar

ſubti

ubtilly ſited,untill the moiſt Mat-er included, by little and little ecame putrid and black, for the utrefaction begins together with he ſolution, but the putrefaction not yet compleat, untill the hole Matter be diſſolved into ater. *Artephus pag.9.*

One of the contraries exceeding eſtroies the reſt, whence the arth is made Water, when the vatry qualities overcome it, and n the contrary, this Water muſt raw forth three things, *viz.* a pirit,a Body,and a Soule,whence his Water is threefold in Na-ure, which hath in it ſelf Water, ire, and Earth. We divide the iſſolved Stone in the Elements, nd waſh it particularly, that it t might be more ſubtilized, and he better purified, and that at leaſure the Complexion might e more firmly compoſed, but we iſtill it very often, as the Water

Daſtin.

and Air are clean without dregs and light without filth, pure without contraries, for then they waſ more eaſily, touch more plentifu ly, and work more nobly. For A (as *Ariſtotle* ſaith) in like mann throws off all ſuperfluities from i work, as Nature doth. For Fi extracts that which exiſts in t interiours of things, and feeds o the ſulphurity of them, ſubtilizin and rarifying at pleaſure. An therefore we diſtill them, th we might ſweetly draw out the filth. But we doe it ſweetly an with inhumation, leſt the exceſſi Fire conſume the ſought for ſu tilties. Whence in every diſtillat on obſerve this ſign, that unive ſally there be candour and purit in it, and whatſoever drops fort unmixt, put apart, becauſe t work is corrupt if thou doe othe wiſe. Therefore we ſo much diſti it, untill it ſend forth no dregge

unleſ

unleſſe happily white ones, and this we iterate ſeven times, that in their ſimple purity they might tranſcend the orders of the ſeven Planets. For it is meet they be moſt pure and clean, which by their purity ſhould cleanſe and perfect other things. And according to the quantity of diſtillation they will be clear, and according to the plurality of clearneſs, they will cleanſe and touch other things. Whence it ought to be diſtilled ſeven times; what is more is evil, becauſe as diminution hinders, ſo augmentation corrupts.

In the fourth diſtillation follows the Lavement, that its every Element might be rectified ſeverally, whence we diſtill the Water and Aire ſeven times by themſelves. But thou ſhalt diſtill all things with moiſture, becauſe drineſſe corrupts the work with combuſtion: And the Philoſophers adviſe that every diſtillation be always made ſeven days with inhumation, meaning that inhumation be made ſeven days between every diſtillation. *Daſtini ſpec. pag.*96.

Roſar. Arnold. It behoveth thee to exerciſe the ſeparation of the Elements as much as thou art able, to waſh off the Water and Air by diſtillations, and to burn up the Earth by Calcination, untill there remain not any thing of the Soul in the Body, unleſſe what may not be perceived in the operation, the ſign of which will be, when nothing ſhall be evaporated from the Body, if a little of it be put upon a heated plate. *Roſar. Arnold. pag.*423.

Maſſa Solis & Lunæ. As an Infant exhauſts all airy vapours in nine moneths, and the menſtruum turned into a milky form: ſo in nine moneths the firſt work is performed, *viz.* the ſecond whiteneſſe, becauſe the whole is coagulated: Neverthleſſe the

work

vork is finiſhed about ſix moneths
ccording to the Experience of the
Author, but according to *Balgus*
in Turba in an hundred and ninety ** Pag.129.*
lays. *Maſſa Solis & Lunæ. pag.*
75.

Let not the water be ſuffered to
tand when it is fit for operation,
ecauſe it receives its Curd into
he bottome, crudled or coagula-
ed by the cold of the Aire, and
ongealing drieth; which hapned
o one of my Companions, who
or the ſpace of a year found it ſo,
ut it was not diſtilled. *Maſſa So-*
*s & Lunæ. pag.*274.

No ſolution ought to be made *Roſar. Philoſoph.*
vithout Blood, proper or appro-
riate, *viz.* the Water of Mercu-
y, which is called the Water of
he Dragon, and that Water ought
o be made by an Alembick with-
ut the addition of any other
hing. *Roſar. Philoſ. p.*223.

The whole courſe of the work *Raymundus Lullius.*
endures

endures for the ſpace of two years whence the Stone is of one year and the Elixir of another. to ever new Artiſt who never made it, bu to every good and expert Arti who is ſubtile, one year and thre moneths are accounted ſufficient *For by what it is corrupted, in lik manner it is generated. Lul. Theo p.76.*

Ventura. Accommodate well the Fire i the furnace, and ſee that the whol Matter be diſſolved into Water then rule it with a gentle Fire, untill the greater part be turned int black duſt. Becauſe when ou Stone is in our veſſell, and ou Matter feels our Sun, it will preſently be reſolved into Water. *Ventura p.129.*

Roſarius Philoſ. Putrefaction is made with moſt gentle Fire, ſo that nothin may aſcend, becauſe if any thin ſhould aſcend, there would b made a ſeparation of parts, whic

ough

ought not to be, untill the Maſcu-
ine and Feminine are perfectly
oyned. *Roſar. Philoſ.pag.*261.

Daſtin.

The encompaſſing frigidity of he Aire, the binding ſolidity of he Earth, the diſſolving heat of he Fire, the impetuoſity and reſt-eſſe motion of the Water, and xceeding quantity of Multitude doe hinder Putrefaction (as *Ariſto-le* ſaith.)

But the calidity of the Air, the ubtility of Matter, the gentle-neſſe of the Fire, the ſtability of Reſt, the equality of Compounds, he gravity of Patience, the matu-rity of Time, do neceſſarily induce nd haſten Putrefaction; yet ſo, hat the Air be tempered, what is hick ſubtilized, the Fire modera-ed, Reſt preſerved, Proportion dequated, Patience ſtrengthened, nd the time expected untill Nature roceeding naturally ſhall have ompleated her owne worke.

Daſtin

Daſtin ſpec. pag. 184.

Scala. Our Water muſt be divided into two parts, whereof in one part the Body is congealed, *viz.* with ſeven Imbibitions and Congelations, but in the other part it putrefies and melts, that the fiery Water aboveſaid might be caſt forth. *Scala Philoſ.pa.*151.

If the work in its managing be deduced to the finall red ſtate, by corruption before the due term o whiteneſſe (which it may not be) thou haſt erred; then for a remedy take away the redneſſe wit freſh white Water, by imbibitio and inhumation. *Idem.*

Lullius. There are three Humidities, th firſt is Water, the ſecond is Aire (the mean between Water and Oil the third is Oil it ſelf. The Wate is diſtilled to the likeneſſe or fig of perfect whiteneſſe, which i tranſparent ſplendour, and th ſhining clearneſſe of cryſtall; an h ıe that attains to this Token hath the Philoſophers Mercury, diſſolving all Bodies, chiefly of the Sun and Moon, becauſe of the vicinity or nearneſſe of Nature. *Lul. Codic.p.*119.

Lullius.

In our whole Magiſteriall there are three principall Spirits neceſſary, which without the conſummation of their reſolution cannot be manifeſted, and they are otherwiſe called three Argent vives, and for Argent vive underſtand the Water in which the Tincture is carried. *Raymund.Theor.p.*122.24.

Ripleus.

If you will hear me, I will truly ſhew what is that Mercury chiefly profitable: know therefore that there are three Mercuries which are the Keys of Science whom *Raymund* cals his Menſtrua, without which nothing is done rightly, but two of thoſe Mercuries are ſuperficiall, the third Eſſentiall, of the Sun and Moon, perfect Bodies

when

when we firſt Calcine them naturally, but no unclean Body is ingredienced except one, which is commonly called of the Philoſophers, The green Lion, which is the mean of joyning Tinctures. With the ſecond Mercury, which is vegetable Humidity, both the Principall, Materiall, and Formall bodies ought to be reſolved, otherwiſe they are of little moment. And with the third, which is Humidity, very permanent and incombuſtible, the unctuous Tree of *Hermes* is burnt into Aſhes. *Ripley pa.*25.

Incertus. Sons of Wiſdome, there are three ſolutions, the firſt is of a crude Body, the ſecond is of a Philoſophicall Earth, the third we put in Augmentation. The Virgin is Mercury, becauſe it never propagated a body in the Womb of the Earth, and yet it generates the Stone for us, by reſolving the Heaven.

en,that is, it opens the Gold,and bringeth forth a Soul. *Incertus de Chemia. pa.6.*

Ventura.

Metals are reduced to the firſt Matter, when they are driven back, o that firſt ſimplicity, which heir Elements had in their firſt Compoſition, in which there were Spirits and Vapours by nature perfectible to the form of the Compound. *Vent.pa.*12.

Lúdus Puerorum.

By Argent vive is underſtood he humidity of that unction, which is the radicall humidity of our Stone. *Ludus Puerorum pag.* 174.

Vogel.

The Preparation of this Spirit, is its ſubtilation, which is performed by many diſtillations, untill it hath gotten cryſtalline ſplendour and clearneſſe. *Vogel.p.*148.

Ariſtotle.

Keep the rectified Water apart, becauſe that is the Mercury of the Philoſophers, the water of Life waſhing the Leton. *Ariſtotle pag.* 366.

The

Lull. compendium. The whole labour and tediouſneſſe is in this, *viz.* the ſeparation of the Elements and Sulphur. Ai cannot be divided from Metals unleſſe by the twentieth, twenty ſecond, or thirtieth diſtillation. And the Fire may be divided from the Earth at the eleventh diſtillation, and as many diſtillations as there are, ſo many putrefactions and reiterations of Water and Ai together, to wit, of our Menſtrual water, and every putrefaction requireth eight days, or ſix continued, ſo that the diviſion of the Elements, dures the ſpace of an year but we have compleated it in ſeven moneths. *Lull. compend. pa.* 281.

The Alchymiſts have ſaid that the Stone is compounded of two Waters, *viz.* of one which makes the volatile Stone, and the other which fixes and hardens it. *Idem.*

Avicenna. Between every Calcination of the Earth, pour on water moderately

rately, to wit; not much nor little; becauſe if much, there's made a ſea of perturbation, if little, it will be burnt up into aſhes. But ſweetly, not haſtily, from eight days to eight days, by watering, decocting, and calcining the Earth, till it hath imbibed its Water; therefore when the Earth ſhall not be white, bray it together with its Water, iterate and calcine it, becauſe Aroc and Fire doe waſh the Earth, and take away its obſcurity from it; for its preparation is always with Water, and as the fitneſſe of the Water ſhall be, ſo alſo ſhall be the clearneſſe of the Earth, and by how much the more the Earth ſhall be white, &c. *Avicenna pag.* 420, 421.

He which knows not how to extract more things out of one, is ignorant alſo to compound one thing of more. Our ſeparation is a ſeparation of a watry or moiſt vapour *Scala.*

or phlegme in Balneis, a levigation of rarity, a production of principles. *Scala.p.*134.

Geber. Imbibe Calx or Body oftentimes, that thence it may be ſublimed, and yet more purified then before, becauſe the Calx aſcends upwards very difficultly or not at all, unleſſe holpen by the Spirit. *Geber. lib. ſummæ perfectionis pag.* 573.

Ventura. ‘ The Veſſell being fitly placed in the Furnace, the Fire underneath muſt be continued, then the Vapour of the Matter will aſcend upwards into the Alembick moſt ſubtilly, and the ſame will be turned into ſerene bright and cleare Water, having the form of a water drop, and the Nature of all the ſpecies of which it is generated, and it deſcends again by the Crows beak, that is, the Neck of the veſſell of the Alembick; and this Water, becauſe it is ſubtile, doth

doth enter the Body, and extract firſt the Soule, afterwards it diſſolves all that is left, and turns it into Water. Moreover know that all things which are ſublimed are ſublimed two ways, ſome by themſelves, and ſome with others; but our Mercury ſince it is a Spirit, is ſublimed by it ſelf, but our Earth, ſince it is the Calx of the Body, is not ſublimed, unleſſe very well incorporated with Mercury. Therefore beat or pound them together, and imbibe till they become one Body, becauſe the Body aſcends not unleſſe incorporated with Mercury. *Ventura p.*141.

Diſſolve the Gold and Silver in Water of their kinde if thou know it. *Vogelius p.*78. *Vogel.*

And this is the laſt Preparation, *viz.* of Spirits often reiterated by Contrition and Aſſation with their Body, untill thou ſee theſe things which thou deſireſt in it. *Maſſa Solis & Lunæ.*

Solis & Lunæ pag. 240.

Afflictes. Sons of Learning, know ye that the whole Work, and the Government thereof is not done but by Water, with which mingle ye the body of the Magneſia, and put it in its Veſſel, and cloſe the mouth carefully, and boil it with a gentle fire, till it be made liquid, for by the heat of the Water, the whole will eaſily be made Water. *Afflictes in Turba.p.*32.

THE COROLLARY.

From a certain Minerall Maſſ coagulated, lucid, red, ponderou being perfect Metall, in the neare power, containing in it ſelfe viv ſpermatick Sulphur, and vive in mature Mercury, multiplicable in ſelf, with the moſt gentle fire of Balneum, or Bath, is drawn forth certain inſipid, phlegmatick Water, which if it be again repoure

o

*n, with its due proportion of Earth,
nd in due ſeaſon digeſted, and ab-
tracted by diſſolving daily by little
nd little (but yet more and more)
he Body, it diſſolves likewiſe the
ther Elements, and by including
ire in it ſelf, carries it up by di-
illing through an Alembick, the
Vater and Aire ought again to be ſo
ften poured on, digeſted and abſtra-
ed till the Body be altogether re-
lved by repeated diſtillations and
humations. Then after the fourth
iſtillation, the Aire is to be ſepara-
d from the Water, and to be recti-
ed by it ſelf ſeven times, with which
terwards abſtract the Fire from
e black Earth. Laſtly, ſeparate the
ire from the Aire. And at length
pregnate the dry Earth (de-
ived of its humidity by imbibing)
often with Aire, untill light
iſe from darkneſſe, and our Infant
pear before our eies, expected by
ore then many lucubrations, which*

at length is crowned with a Diadem, King of Kings, *whoſe riſe the Philoſophers adore, under the Ænigma o the riſing Sun in the encreaſing Moon. But in the very point of Coagulation, which is performed b Infrigidation , all Philoſopher with one conſent affirm that th work of the Winter, and of hidde Preparation, is finiſht, then begin the ſecond work truly Philoſophical as in theſe words our Countreyma* Norton *the excellent Philoſophe hath expreſt :* Our Philoſophica work (*ſaith he*) takes not its begi ning before all be clean within an without. *And according to* Att man , The ſecond work is n made but from a clean and puri ed body. *And this Preparation, firſt work he calleth a Sordid labou and adjudges it not worthy a learn man, therefore not unfitly ſaid to the work of Women.* But he d ſerves not Sweets, that will n

t

taſt of Bitters: *And they who either know not, or neglect this hidden laborious Preparation, will neither attain the benefit, nor deſired end of this Art. But he that doth not clearly underſtand, from theſe, the manner of Practiſe, let him ſeek further aſsiſtance from* Raymund Lullie, Ripley, Roſary, *whence it plentifully may be fetched, eſpecially whilſt out of their Writings, in this little Chapter, where, here and there, they have obſcurely delivered themſelves, the Path it ſelf is evidently cleared.*

CHAP. III.

The Weight in Preparation.

IF thou knoweſt not the quantity of the very Weight, thou wilt altogether want the doctrine of this Science. Forget not there- *Daſtin.*

fore, that whatſoever ought to diſſolve, ought to exceed in the quantity the thing to be diſſolved. But the firſt part of the Water (according to Philoſophers) ought to diſſolve the Earth, and turn it to its ſelf. Whence they ſay the Water is to be divided, that with the firſt part in forty days, it ought to be diſſolved, putrefied, and coagulated, till it be turned into a Stone, therefore it is meet that Water ſhould exceed the Earth. *Daſt.ſpec.p.*208.

When thou diſſolveſt, it ſhall be fit the Spirit exceed the Body, and when thou fixeſt, the Body ought to exceed the Spirit; for therefore is the Spirit that it might diſſolve the Body, and therefore is the Body that it might fix the Spirit. Therefore thou muſt impoſe three thirds of Moiſt, and one of Dry; for in the beginning of thy operation, help the work in Diſſo-

Diſſolution, by the Moon, and in Coagulation by the Sun. *Idem pag.96,98.*

Maſſa Sol' & Lunæ.

There is another Weight ſingular or plurall, and it is twofold; the firſt is of the firſt operation, and that is in the Compoſition of the Air, and it is divers according to divers men. Now there is another Weight Spirituall, of the ſecond work, and that is alſo divers according to divers men. *Maſſa Solis & Lunæ p.177.*

Daſtin.

I ſay that the firſt Water is to be divided into three thirds, whereof the firſt is to impregnate, terminate, and whiten the Earth, but the two other thirds are reſerved to rubifie the white Earth, that is to be incerated, and laſtly to be whitened: But yet no third (as *Democritus* upon the Magneſia ſaith) is ingredienced all at once, but every of the thirds is divided into another third, that ſo the

Nine thirds returning to one Earth, might compleat a perfect Decinary. But the three firſt thirds, are the three firſt Salſatures to perform the firſt Dealbation, but the ſix other remaining thirds are ſix parts of Divine Water to conſume the ſecond Dealbation. But none of thoſe thirds doth altogether ingredience the whole, and at once, but every part of them one after another is ſeverally impoſed in their own ſeaſon, work and order. *Daſtin. ſpec. pa.* 177.

A ſmall Error in the principles doth cauſe great Error in things principiated; therefore that thou maiſt not erre in the firſt and ſecond work, we have taught always to impoſe Equals, for ſo equality ſhall flouriſh in both, that the Earth might ceaſe, as the Water moiſtens; as the Earth ceaſes. *Idem p.* 222.

It

It is fit to attend what belongs *Ripley.* o Proportion, for in this many re deceived, therefore that thou naiſt not ſpoil the work, let thy Bodies be both ſubtilly limated vith Mercury, and ſubtilized with qual proportion, one of the Sun, nother of the Moon, till all theſe hings be reduced into Duſt, then nake thy Mercury, of which join our parts to the Sun, two to the Moon, as it is meet, and in this nanner it behoveth thee thou begin thy work in the figure of the Trinity. Three parts of the Body and as many of the Spirit, and for the Unity of the Spirit, one part more of Spirit then of corporeall Subſtance. According to *Raymunds Repertory*, this is the true proportion. This very thing my Doctor ſhewed me, but *R. Bachon* took three parts of the Spirit for one of the Body, for which I have watcht many nights before I perceived

ceived it, both is the right, take which thou wilt. If alſo thy Water be equall in proportion with the Earth and meaſured Heat, there will at once come forth a new Budde both White and Red. *Ripley pa.*30.

Mundus. Take of the whiteſt Gumme one part, and of the Urine of a white Calf another part, and part of a Fiſhes Gall, and of the Body of Gumme one part, without which it cannot be corrected; and decoct it forty days, afterwards dry it in the warm Sun till it be congealed. *Mundus pa.*88.

Ariſtotle. Take thy deareſt Son and joyn him equally to his white Siſter, drink to them a Love-cup, becauſe the conſent of goodwill joins one thing to another. Pour on them ſweet Wine, till they be inebriated, and divided into ſmalleſt parts. But remember that all clean things agree moſt aptly with clean

lean things, otherwiſe they will enerate Sons unlike themſelves. *riſt. in Tractatulo pag.362.*

Obſerve the firſt preparation, *Maſſa Solis & Lunæ.* nd cogitate this, which is the exraction of all Spirits from the ody, and the cleanſing of them nto their Water. *Maſſa Solis & unæ pa.240.*

Thou muſt impoſe three thirds *Daſtin.* f moiſture, and one of dry; for n the beginning of thy operation elp the work in the Solution by he Moon, and the Congelation by he Sun. *Daſtin ſpec. pa.98.*

THE COROLLARY.

Count Bernard Treviſane *vowd to God, that he would never in aked words, or vulgar ſpeech diſloſe the Weight, Matter, or Fires, ut onely in true Parables, without ither diminution or ſuperfluity, in mitation of the Wiſe men, as in this*

Chapter. Amongſt others our Engliſh Ripley *hath delivered things ſufficiently obſcured; But the youngling Artiſt ought to ruminate and conſider that what ever are nominated in the compoſition of the Weight, muſt always be underſtood of two things only,* viz. *of Water and Earth, which are ſometimes under Spirit and Body, ſometime under Mercury, the Sun and Moon, ſometimes under Air and Poiſon, nay under as many infinite other name concealed, as the very firſt Matter But that thoſe that ſeek might be di rected into the right Path, and* Ri pleys *cloud diſperſt with the beam of the Sun, let us attend the proporti ons which he hath diſpoſed in the his own words,* Let the Bodies (*ſait he)* be corrected or limated wit an equall proportion of Mercury *whence underſtand that the propor tion of Earth and Water muſt b equall, then he proceeds further an teaches*

ches, that one Body of the Sun
joyned with two of the Moon,
which words are underſtood two
rts of Water to one of Earth. He
oceeds alſo farther, and joyns four
rts of Mercury to the Sun, and
o to the Moon; *whence obſerve*
at four and two make ſix parts of
ercury, Water, or Fire, which parts
to be mixt with one part of the
n, and another of the Moon, which
ce they conſtitute two parts of
rth, there ſhall be a like proporti-
to the aforeſaid ſix parts, viz. *of*
ter, as one part of Earth to
ree parts of Water. As appears
om his following words: viz. af-
this manner begin thy worke
figure of a Trinity: *and with*
s Key his other Ænigmaes of the
ight in this chapter are unlockt.
hence alſo the Parables of other
iloſophers are diſcloſed, while
ok opens Book, and the truth is
om them ſcarce diſciphered with-

out

out a Vail. For they always deliv things that be like, and conceal t truth, that they might deſer both to be ſaid, and be Philoſ phers.

But ſince in Number, Weight, a Meaſure, all elementated Bodies Animals, Vegetables, and Minera are naturally united, bound, conc tenated and compounded, and by t Harmony of theſe all principiat Principles attain the perfection o dained by God, and compleated his handmaid Nature: Not unfi may this Trinity, viz. of Numb Weight, and Meaſure, be called t Golden chain, by which as in all nimals to every Member is grant their ſpeciall Form, ſo by this Cha every Member is joined, united, a performs his Office.

Likewiſe alſo in Vegetables (ſi Nature operates after one and t ſame manner) we may preſume every Vegetable, its own prop weigt *weight may be particularly obſerved, alſo the prefixt number of Flowers, Leaves, and alſo a due meaſure of Longitude, Latitude, and Profunditude. Even as Minerals and Metals are alſo perfected in a fit proportion of the Weight of Elements pure or impure, in a due meaſure of Time, and certain Numbers: By which bounds rightly diſpoſed all things flouriſh, but being inordinate and confuſed, there is made a Chaos, Imperfection, and a Diſſolution of the Compound. For in their Concatenation and Connexion, is rebuilt an admirable power of Art and Nature, neither can Nature her ſelf conſiſt without theſe, nor Art perform any thing. Not enviouſly therefore did the Philoſophers wonderfully conceale the Proportion of the Elements, and the mixture of them in their operation, as if this being known they had unvailed all things. But as much as belongs to our pur-*

poſe, viz. *the weight of the Philoſophick Work, theſe things onely are principally obſerved, to wit, Equals, two to one, three to one, nine to one; which when and how they are to be diſtinguiſht, our* Daſtin *(a famous Philoſopher) hath in theſe words clearly opened*: When thou diſſolveſt, the Spirit ought to exceed the Body, and when thou doſt fix, the Body to exceed the Spirit. *Who therefore knows the due time of Putrefaction to ſolution, the time of Imbibition, Deſiccation, Fermentation, and Inceration, ſhall with eaſie pains and ſmall endevour from the forenumbred Proportions, make choice of what is convenient for every time or ſeaſon of the Work. And he that hath known the Weight, (as* Petrus Bonus *ſaith) hath known the whole Myſtery, and he that is ignorant of it, let him leave digging in our Books.*

CHAP. IV.

The Philoſophers Fire, what?

TAke Water Proportionated in quality according to the Body which thou wouldſt diſſolve, in ſuch a manner, as the unnaturall may not exceed the naturall heat; for every complexionated thing is deſtroyed, unleſſe he Fire of Nature govern it. There are three Humidities, the irſt is Water, the chief of reſolvable things; the ſecond is Air, nd it is the mean between Water nd Oil; the third is Oil it ſelf, the erative of all Elements, and our nall Secret. *Lull. practica fol.* 75. *Lullius.*

Our Fire is Minerall, and vapours not, unleſſe it be too much irred up, whoſe proportion muſt e known, that it may only ſtir up ie Matter, and in a ſhort time, *Pontanus;*

that Fire without the Impoſition of hands, will compleat the whole work. *Ponta. pa.*40.

Senior. The Fire which we ſhew thee is Water, and our Fire is Fire, and not Fire. *Senior.pag.*29.

Dardarius. Argent vive is a Fire, burning, mortifying, and breaking Bodies, more then Fire. *Dardarius in Turba* 113.

Vogel. I ſay with *Lullius* that this Water, or Vive Argent is called Fire of the Philoſophers, not becauſe inwardly it is of its own Nature, hotter then Oil, or the forementioned radicall moiſture; but becauſe in its actions it is more powerfull then Elementary Fire, diſſolving Gold without violence, which Fire cannot doe. *Vogel.pa.*145.

Lullius. Let the Artiſt well conſider wha are the powers of Fire naturall unnaturall, and againſt nature and what may be the friend, o enemy of each. *Lull. Codic.p.*37

Ventura. It is fit the heat be ſo much, as that thou maiſt by ſweating ſend forth the Water, and let it be no way hardened or congealed; becauſe Gumme, contrary to the Nature of other things, ſweats, and is coagulated with gentle decoction. *Ventura pa.* 113.

Ripley. Philoſophers have four different Fires, *viz.* Naturall, Unnaturall, againſt Nature, and Artificiall, whoſe divers operations the Artiſts ought to conſider. *Ripleus pa.*38.

Roſin. The Fires meeting themſelves, devour one another. *Roſin. pa.*265.

Scala. The Spirit is a ſecond Water of which all the things forementioned are nouriſhed, every plant refreſht and quickned, every light kindled, and it makes and cauſes all Fruit. The firſt Water being the Sun is Philoſophically calcined, that the Body might be opened, and made ſpongious, that the ſecond Water might the better enter, to operate its work, which ſecond Water is the fire againſt Nature by whoſe power the complement of this Magiſtery is performed. *Scala pa.*125.

Ripleus. We calcine perfect Bodies with the firſt Fire naturally, but no unclean Body doth ingredience our work except one, which of the Philoſophers is called the Green Lion, which is the medium of uniting and joining Tinctures. *Ripl. pa.*26.

There is a certain Soul exiſting between Heaven and Earth, ariſing from the Earth, as Aire with pure Water, the cauſe of the life of all living things, continually running down upon our fourfold Nature producing her with all its power to a better condition, which airy Soul is the ſecret Fire of our Philoſophy, otherwiſe called our Oil, and myſtically our Water. *Idem pa. eadem.*

Our

Our Mercury is made of perfect Bodies, not imperfect, that is, with the ſecond Water, after the Bodies have been duly Calcined by the firſt. *Albert. pa.* 19. *Albert.*

This Fire is called Humour, becauſe in it, as hath been ſaid, heat or the fire of Nature is hidden, even as the heat of Animals, in the Primogenian moiſture. *Vogel.*

Water ſince it is Heterogeneall o its Earth; if ſenſible of the leaſt heat, will evaporate, it being left and forſaken.

The Soul is no other then Oil, Oil then Water. *Vogel. p.* 134.

If any know to make choice of uch Matter as Nature delights, nd to incloſe it rightly prepared n his Veſſel and Furnace; He and (ſaith *Nature*) will forthwith doe he Work: ſo he provide the reuiſite Fire, Naturall, againſt Naure, not Naturall, and without ardour. *Flamel. pa.* 123. *Flamelius.*

Lullius. We therefore call it Innaturall or not Naturall, becauſe it is not naturated of it ſelf, nor takes away any thing from naturated Nature, nay it rather helps her, by the Mediation of a moderate Exerciſe, according to what Nature requires in her Reformations. *Lullius Codic. pa.*24.

Artepheus. Our Fire is Minerall, is equall,is continuall, it vapours not unleſſe it be too much ſtirred up, it participates of Sulphur, it is taken elſewhere then of Matter, it deſtroys, diſſolves, congeals, and calcines all things, and it is Artificiall to finde out, a compendium, and without coſt, or at leaſt very little; it is alſo moiſt, vaporous, digeſting, altering, penetrating, ſubtill, airy, not violent, not fuming, encompaſſing,containing, onely one, and it is the fountain of Life,or which incircles the Water of Life, and it contains the

King and Queens bathing place: In the whole Work that humid Fire ſhall ſuffice thee, both in the beginning, middle, and end, becauſe in it the whole Art conſiſts, and it is a Fire Naturall, againſt Nature, and Unnaturall, and without Aduſtion ; And to conclude, it is a Fire hot, dry, moiſt, cold ; think on theſe things and doe rightly, without any thing of a ſtrange nature.

The third is that Naturall Fire of our Water, which is alſo called againſt Nature, becauſe it is Water, and nevertheleſſe of Gold it makes meer Spirit, which thing common Fire cannot doe: this is Minerall, Equall, & participates of Sulphur, it deſtroys, congeals, diſſolves, and calcines all things, this is penetrating, ſubtile, not burning, and it is the fountain of living Water, in which the King and Queen waſh themſelves, which we ſtand in

in need of, in the whole Work, i
the beginning, middle, and en
but not of the other two, exce
ſometimes onely. Join therefo
in reading the Philoſophers Book
theſe three Fires, and witho
doubt thou wilt not be ignorant
their ſenſe and meaning conce
ning Fires. *Artephius pa.*31.

Daſtin. Weigh the Fire, meaſure t
Air, mortifie the Water, raiſe u
the heavy Earth. *Daſtin ſpec. p*
202.

Lullius. By earneſt conſideration
things Naturall, Innaturall, an
againſt Nature, it behoveth thee t
attain the Materiall and Eſſentia
knowledge of the temper, throug
all his parts Eſſentiall, and alſ
Accidentall, that thou maiſt kno
how to behave thy ſelf in our ſai
Magiſtery, having ſo comprehen
ded the ſaid principles. *Lull. Theor*
*fo.*16.

There are four principall Fire

be obſerved, in reſpect of the bſtance and Propriety of the ur Elements. *Idem pa.*174.

Although in our Books we have *Lullius.* ndled a threefold Fire, Naturall, naturall, and againſt Nature, d other different Manners of r Fire; neverthe leſſe we would nifie one Fire, from more com- und things, and it is the greateſt ret to come to the knowledge this. Since it is no Humane, t Angelick and heavenly gift to eal. *Lull. Teſtament pa.*78.

Son, our Argent vive, or part of *Lullius.* is Water diſtilled from its rth, and the Earth in like man- r is our Argent vive, animated, d the Soul is Naturall heat, ich ſtands bound together in firſt Eſſence of the Elements Argent vive. *Idem.*

In the Structure of the Fire *Treviſane.* ne differd from others, although y all aimed at the ſame ſcope,

name-

namely, that it ſhould be made a
ter this manner, leſt the fugie
ſhould firſt fly away, before t
Fire could any way bring forth t
perſequent thing. *Bernard. Com*
pa.40.

Scala. The Fire which we ſhew to thee
Water; and our Fire, is Fire, a
not Fire. *Scala. pa*.148.

Scala. *Raimond* ſpeaking of Fires in h
Compendium of the Soul, ſait
It is to be noted that here lie co
trary operations, becauſe as co
tranaturall Fire diſſolves the Spi
of a fixt Body, into the Water
a Cloud, and conſtringeth the B
dy of a volatile Spirit into co
gealed Earth: So contrariwiſe
Fire of Nature, congeals the d
ſolved Spirit of a fixt Body i
glorious Earth; and reſolves
Body of a Volatile Spirit, fixt
Fire againſt Nature, not into
Water of a Cloud, but the Wa
of the Philoſophers. *Scala.pa*.1

T

The Water of which the Bath f the Bridegroom ought to be made is of two Champions; that to be underſtood, confected of vo contrary Matters wiſely and ith great care, leſt that one aderſary may vanquiſh the other. *aſil.Valent.pa.*32. *Baſil. Valent.*

What ever actions they nomiate,know that theſe things are always done by the action of the heat of certain Fire, which cauſes not Sublimation becauſe it is ſo gentle, nor may it elevate any ſmoke naturally, by reaſon of its debility, whence if it be ſuch as may in a manner elevate and not elevate, it is good. *Roſin.ad Sarratant.pa.*286. *Roſin.*

THE COROLLARY.

If any would rightly weigh the ayings of Philoſophers in this Chapter, the manner of their Equi-

voca-

vocations would appear clearer the
the Sun, for as they have decipher
the ſecond Work ſomewhere, in t
name of the firſt Work, ſo in th
Chapter they nominate the ſecon
Water the firſt Water, and the thir
Water the ſecond, as it appears i
Scala. pa.123. *where it is ſaid th*
the firſt Water the Sun calcines, th
the ſecond might the better enter
And again, the ſecond Water is Fi
againſt Nature. And Ripley *u*
ters like things alſo in his Prefac
But let every Artiſt know that th
firſt Water is Phlegm only, or unna
turall Fire, becauſe it is not nature
of it ſelf, nor takes any thing fro
natured Nature, and that it is unf
to calcine or prepare any perfe
Body, but this Work belongs to Naturall
Fire, to wit, that the perfect Body
be calcined and prepared in tha
ſecond Water, or Naturall Fire, tha
after it might be diſſolved in th
third Water or Fire againſt Nature.

But

ıt as they call their ſecond Work,
e firſt, becauſe nothing enters into
at Work, which hath not been pu-
fied, cleanſed, and purged in the
ſt Work : So alſo they will not
re recite the firſt Water for their
ater, ſince it is onely Phlegme, not
tring the Philoſophick Work : But
ll the ſecond the firſt, and the third
e ſecond, which induſtriouſly they
e that they might deceive and ſe-
ce the Ignorant. Of the ſame ſort
us Artepheus *alſo, while he ende-*
ured promiſcuouſly to confound
e name of Naturall Fire, with the
me of Fire againſt Nature, in
eſe words, The third (*ſaith he*) is
at Naturall Fire of our Water,
hich is alſo called againſt Na-
re, becauſe it is Water, never-
eleſſe of Gold it makes meer
pirit, which common Fire can-
ot doe. *But with theſe Equivo-*
tions whoſo is unexpert is eaſily
duced into the greater Error. But
as

as the whole Theorick of Phyſick i
comprehended in the Explanation o
three things; viz. Naturall, Non-na
turall, and Contranaturall. So th
whole Hermetick and Divine Wor
is performed with Fire, Natural, n
Natural, and againſt Nature, whic
Fires are of the Philoſophers, vaile
in the name of Fire, although to t
they appear in form of Water, clea
pure, cryſtalline, which tortures, ca
cines, exanimates, and inanimat
the Phyſicall Body, and at length re
ders it more then perfect, which ne
ther by the violence of common Fir
nor virulence of corroſive Water
nor by the Spirits of any Anima
Vegetable, or Minerall can perform
And he that knows not from o
onely Subject to draw out, ſeparat
rectifie, and compound theſe me
ſtruous Matters, theſe Fires, the
Waters, theſe Mercuries, is ignora
of the Key of the whole Work. Ther
fore in theſe muſt be the toil.

CHAP. V.

The Riſe or Birth of the Stone.

THE birth of the Earth is made by the way of invented Subimation : That the Earth hath onceived and drunk of the Water of Mercury as much as ſuffices, ou may diſcern and know it by ts volatility, & privation of feces nd dregges from the moſt pure ubſtance, while it aſcends after he manner of moſt pure and moſt hite duſt, or of the leaves of the Moon, or of ſplendid Talk. But hen thou ſeeſt the Nature of the oſt pure Earth elevated upwards, and as a dead thing even dhere to the ſides of the ſubliming Veſſell, then reiterate the ſublimaion upon her, without the dregs emaining below, becauſe that part xt with the dregs adheres, and *Lullius.*

then

then no man, by any mean or induſtry, can ſeparate it from them. *Lull.Codic.pa.*193.

Lullius.

Son, you may know that this is the generall head to all Sublimation of Mercuries. Then take the pregnant Earth, and put it into a Sublimatory veſſell luted and well ſhut up, place it in Fire of the third degree for the ſpace of twenty four hours, and ſublime the pure from the impure, and ſo ſhalt thou have the Vegetable Mercury ſublimated, clear, reſplendent, in admirable Salt, which we properly call Vegetable Sulphur, Sal almoniack, our Sulphur, the Sulphur of Nature, and many other names we impoſe on it. *Lull. Teſt.p.*4.

Semita Semitæ.

The Water approaching, that is Argent vive in the Earth, encreaſeth, and is augmented becauſe the Earth is whitened, and then it is called impregnation, then the Ferment is coagulated, *viz.* is

joined

oined with the imperfect Body. repare it, as hath been ſaid, till it ecome one in colour and aſpect, nd then it is called the Birth, beauſe then is born our Stone, which f the Philoſophers is called a ing. *Semita Semitæ. p.441.*

Lullius.

Son, it is a ſign when it hath imibed, and retained four parts ore of its Weight, that if thou ut a little on a heated plate of old or Silver, it will all as it ere fly away into ſmoke, which if doe not ſo, reiterate it untill ſuch Sign appear. *Lull.Teſt.pa.16.*

Petrus Bonus.

But to know this day of the riſis, and the Birth or Riſe of e Stone, which is the term of e whole conſummation of the Vork; it is meet to foreknow the dicating day, ſince it is the very gn it ſelf, and things indicated e as it were things ſignified, for ere is the perfection, or annihition of the Work, becauſe in that very day,nay hour,the ſimple Elements ariſe,purified from all filths. which preſently ſtand in need o Compoſition, before they fl from the Fire, and are turned int Earth, that is in their fixation, an not ſooner nor later. *Petrus Bonu* *pa.*127.

Geber. And when thou ſhalt ſee tha thing excelling in its whiteneſſ the whiteſt ſnow, and as it wer dead, adhere to the ſides of th ſubliming veſſell, then reiterate it Sublimation without dregs. *Geb in lib. Summæ perfectionis pa.*169

Ventura. When this Mercury ariſes, th Sun and Moon ariſeth togethe with it in its Belly. *Vent.pa.*170.

Scala. The Heaven is to be reiterate ſo often upon the Earth till th Earth become Heavenly and Sp rituall, and the Heaven be mac earthly, and be joined with th Earth. *Scala.pa.*121.

Vogel. Reſtore the vive Argent to th Ear

arth and decoct it, and as be-
ore ſublime, and that reiterate
ine or twelve times, always aug-
enting the Fire in the end, untill
e Earth with often ſublimation
d force of the Calcining Fire
ecome White and more Spiritu-
ll, part of it being made more
btill, begin ſomething to aſcend
om the bottome of the Veſſell;
nd to adhere to its ſides. But this
urging of the Earth, which is
erformed by Sublimation, is al-
ogether neceſſary before the Phy-
icall Work begin; *Vogel.pa.*228.

Clangor. Bucc.

The Argent vive exuberated,
hat is the Body of the Earth, paſ-
ing together with the menſtruous
Matter through the Alembick, and
he Sulphur of Nature, is the Spi-
it of Metals, ſublimated and tur-
ed into foliated Earth, which is
he firſt and neereſt matter of Me-
als. *Clang. Bucc.p.*480.

Ariſtotle.

Therefore burn it with dry Fire,

that

that it may bring forth a Son, and keep him warily leſt he fly away into ſmoke: and this is that which the Philoſopher ſaith in his *Turba*. Whiten the Earth, and Sublime it quickly with Fire, untill the Spirit which thou ſhalt finde in it goe forth of it, and it is called *Hermes Bird*; for that which aſcends higher is efficacious purity; but that which fals to the bottome, is droſſe and corruption. This therefore is Duſt drawn from Duſt, and the begotten of the Philoſophers, the white foliated Earth, in which Gold is to b ſown. *Ariſt.pa.*371.

Lullius. Gather carefully what thou findeſt in the middle ſublimated, leſ it fly away into Smoke, becauſ that is the approved ſought fo Good, the better Beſt, the whit foliated Earth coagulating as th Rennet of a Lamb, the Aſhes o Aſhes, the Salt of Nature, the begotte otten Infant, the firſt and neareſt latter of Metals, the firſt Subject which are its proper Elements, wit of Natur'd Nature; the oiſt and temperate Matter ought be reduced and fixt, till it flow ith its Ferment, like Wax withut Smoke, and endure all Fire. herefore labour with it to Silver, nd thou maiſt quickly begin the lagiſtery; nor let it wax old withut commixtion, becauſe thou aiſt not take it, unleſſe new made ter the Birth with its Blood. *Lul. odic.p.*117.

Daſtin. If from Subliming little ſhall ome forth and clean, the Fire will et be little. Therefore let it bee creaſt. But if much and unclean, e Fire is ſuperfluous, therefore t it be withdrawn. But if much nd clean, then the proportion is ound. *Daſt.ſpec.p.*48.

Roſar. The Duſt aſcending higher from he Dregs, is Aſhes, Honoured, Sublimed, Extracted from the Aſhes, but that which remains below is Aſhes of Aſhes, inferiour, vilified, condemned Aſhes, a dreg, and like droſſe. Therefore make a difference between its clear and limpid, becauſe when it ſhall aſcend moſt white as Snow, it will be compleat, therefore gather it carefully, leſt it fly away into Smoke, becauſe that is the very ſought for good, the white foliated Earth, congealing what is to be congealed. *Roſarius Arnoldi, pa.*427.

Geber. The Calx or Body muſt be often imbibed, that thence it might be ſublimed, and more yet purged then before, becauſe the Calx doth not at all, or very difficultly climb upward, aſſiſted by the Spirit. *Geber. lib. ſummæ perfectionis. p.*172.

Artephius. O Nature how doſt thou burn Bodies into Spirit, which could not be done, if the Spirit were not firſt

irſt incorporated with the Bodies,
nd the Bodies with the Spirit
made volatile, and afterwards per-
manent. Therefore the compound
eceives its cleanſing by our Fire;
viz. by diſſolving the humid, and
by ſubliming what is pure and
white, the dregs being caſt forth,
s a naturall Vomit. For in ſuch a
Diſſolution and naturall Sublima-
ion, there is made a deligation of
he Elements, a cleanſing and ſe-
paration of the pure from impure,
o that the pure and white aſcends
upwards, and the impure and ear-
hy remains fixt in the bottome of
he Veſſel, which is to be caſt
orth and removed (becauſe it is
of no value) by receiving onely a
middle white ſubſtance. And in
his is accompliſht our Philoſo-
phicall and Naturall Sublimation,
not in the Vulgar unfit Mercury,
which hath no qualities like theſe,
with which our Mercury drawn
from

from the red ſervant is adorned. *Arteph.fo.*21.

The firſt part abides not, unleſſe it be bound to the ſecond in the ſame hour. *Idem.*

It is fit that the end be reſtored upon its beginning, and the beginning upon the end. *Idem.*

When the Artiſt ſees the white Soul riſen, let him join her immediately to her Body. When the clean and candid Water ſhall be generated, it is meet we join the Earth to it in the ſame Hour.

Plato. And according to *Plato*, the Fierineſſe is contraried in the hour of coagulation.

And according to *Daſtin*, by the acceſſe of Cold, the Water may well be turned into dry Earth. *Idem.*

Margarita pretioſa. There is one and the ſame thing in the Subject having all theſe properties, and operations; for while it remains in liquefaction, by reaſon

on of Subtilty it is called Spirit,
vithout which Spirit there can
either be made Generation, nor
Conjunction of the Soul and Bo-
y. Whence in the whole Magi-
tery, the Spirit actually rules, un-
ill the Soul and Body be genera-
ed: but while it can fly from the
Fire, it is called a Soul, but while
t remains in the Fire, and can per-
evere, it is called a Body. If
herefore in the time of Generati-
on the Soul ſhall ſtand in the Fire,
nd his ſtrength prevail, through
he force of the Spirit, then ſhe
lies from the Fire, and draws with
er the Body to flight, and the
Workman remains fruſtrate of his
urpoſe, and expects that which
ath been already come and gone,
nd will never come hereafter, and
t ſeems wonderfull to him: But
f the ſtrength of the Body prevail
bove the ſtrength of the Soul,
hen by equality of Spirit it is tur-
ned

ned from Act into Habit, then the Body retains the Soul altogether, nor ever hath the power to fly from the Fire; and the Workman hath his purpoſe, which the Auncients had, and then the Spirit remains always with them, ſometimes in Act, and ſometimes in Habit. But a quick and double inſight is altogether neceſſary, ſpecially both in the end of Decoction and Sublimation, that all the ſuperfluities being whitened, the Artiſt may ſee the wonderfull and terrible Candor, and may preſently obtain his joyfull and quiet reſt after this Conſummation of Labour, for then by infrigidating th Moon, the Sun is hidden in he Bowels, and the Eaſt is joined t the Weſt, Heaven to Earth and Spirituall to Corporall whence is ſaid in *Turba*, Know y that ye ſhall not Die the purpl Colour, but in Cold. And *Hermes*

Whoſ

Whoſe Nature hath been hot, if Cold find him, it ſhal not hurt him. And *Avicen*, Know that he which hath evaporated all, hath wrought well, therefore make it Cold, for then is manifeſt the hidden, and the Manifeſt by infrigidating is hid. And this Infrigidation or cooling is done with reſt, in which there is no operation of the hands, ſince it is the end of operation. *Margarita pretioſa. pa.*204.

That Earth ſo mingled with Menſtruous Matter, is called Argent vive, Exuberated, which gather ſpeedily, and while it is new; after its Birth put it in Water of Metals, in digeſtion in a tripode of the Athanor. *Lull.Teſt.p.*21. *Lull.*

This is our Mercury ſublimed, and made fixt from the white altered Earth of Bodies, ariſing firſt wonderfully by the power and help of the Water. This is that Mercury, in ſtead of which the Fools *Daſt.*

and Idiots aſſume that compounded of common Vitrioll, and Sublimated with Salt, in which the are groſly deceived. *Dunſtan.p.*18.

Clangor Buccinæ.

Sublime the Body as much as thou canſt, and boil it with clear Mercury, and when the Body hath drunken ſome part of the Mercury, ſubtilize it with a Fire quick and ſtronger, as thou art able, unti it aſcend in likeneſſe of moſt white Duſt, adhering to the ſides of the Veſſell in manner of Snow; But the Aſhes remaining in the bottome are dregs, and the vilified droſſe of Bodies, and to be caſt away, in which there is no life, becauſe it is moſt light Duſt, which with a little blaſt vaniſheth, becauſe it is nothing but bad Sulphu excluded by Nature.

Then the dregs being caſt away iterate the Sublimation of the moſt white Duſt by it ſelf without its dregs, till it be fixt, and till it ſend

out

ut no dregs, but aſcend moſt urely, like Snow, the which is our ure Quinteſſence; And then thou halt have the Soul Tincting, Cogulating, and Cleanſing, both the ulphur, and the not burning Arſick, which the Alchimiſts may ſe, that with it they might make ilver. *Clangor Bucc.pa.*519.

Petrus Bonus.

When the Water ſhall neceſſaily be generated clean and white, is meet we join the Earth to it, ven in the ſame hour, and thoſe eing joined in their ſeaſon, all four ill be joined, and then the Work perfect; and if they are not joied, then the Water is reſolved to Smoke, with the Earth, and y conſequence the other Eleents by the force and perſeveance of the Fire, and ſo the Work annihilated; wherefore it is fit n Artiſt know the ſimple Eleents throughly, before he begin heir Compoſition, that he may know

know rightly how to compoun them to the conſtitution of th Compound. *Pet. Bonus pa.*221.

Vogel. If any of the purer parts remai in the Earth(which thou maiſt ob ſerve from a certain whiteneſſ promiſcuouſly ſhining) think nc much to mingle it again with th ſame Mercury,then Decoct,and a length, as hath been ſaid, Sublim till nothing of the purer eſſenc be left in it. *Vogelius p.*209.

Baſil. Valent. In the laſt day, the World ſha be judged by Fire, that what be fore was by its Maſter made of nc thing, might again by Fire be re duced into Aſhes, from which A ſhes the Phœnix might at lengt produce her young ones, for i ſuch Aſhes lies hid the true an genuine Tartar, which ought t be diſſolved; and after his diſſolu tion, the ſtrongeſt Lock of th Kings Cloſet may be opened. *Ba ſil.Valent.pa.*23.

W

We have ſhewn thee our Water after its congelation with its Ferment, which is then indeed called our Magneſia, and if thou underſtand our Waters, thou wilt alſo underſtand Argent vive. *Lull. Teſt. fo.*108. *Lullius.*

THE COROLLARY.

In this Chapter is openly explained the Fable of Phaeton, *in* Ovids Metamorphoſis. *As alſo of* Dedalus *with his Son* Icarus; *who when they had made themſelves wings of Feathers, and had faſtned them with Wax, and when with theſe they had flown through the Aire beyond the Labyrinth, it is reported* Icarus *flying too high, fell into the Sea, in which he was drowned, becauſe the Sun melted the Wax. By his Father* Dedalus *is underſtood the Sulphur of Nature ſublimated and Philoſophically coagulated. By* Icarus *the* *ſame Sulphur ſublimated, but with undue governance of the Artiſt, and continued violence of the Fire, melted into Water, and buried in the dead Sea. In theſe alſo is explained the Fable of our Engliſh* Roger Bacon *the Monk, of whom it is related, That he compoſed a Brazen Head, whoſe cuſtody (after many lucubrations) he committed to his ſervant, that while he refreſht his tired ſpirit with ſleep, he would carefully obſerve the time, that as ſoon as ever it ſpake, in the very momen he ſhould wake him; but the ſervan being aſleep, the Brazen Head uttered theſe words,* Time is, *and agai an hour after,* Time is paſt, *whe by their negligence the Work was deprived of life and annihilated which alſo appears in the aſſertio of that excellent Philoſopher* Petru Bonus *in theſe words:*

If in the time of Generation th Soul ſhall ſtand in the Fire, an

h

er ſtrength prevail by the force
f Spirit, then ſhe flies away, and
raws with her the Body to flight,
nd the Workman remains fru-
rate of his purpoſe; and expects
hat which hath been already
ome and gone, and ſhall never
ome again hereafter, becauſe it is
ingled with that condemned
arth, whence it is impoſſible it
ould again be ſeparated.

But as the Condemned or rejected
arth is not found out, unleſſe the
re be ſeparated from the impure;
r is that ſaid to be pure, which in
ſelf contains feculency, of conſe-
ence it muſt be prepared with the
eateſt Induſtry, nor with leſſe vi-
lancy is our Phyſicall ſubject com-
unded firſt by Nature for us, and
rmed into a Metallick Form, ſo that
may be reduced into the firſt Mat-
r, and by our skill, viz. *by the Se-*
ration, Putrefaction, Imbibition,
blimation, Conjunction of the E-

lements, there might ariſe at length a new Form, which is the Baſis of the Philoſophick Work as is manifeſt in the Chapter. Whence the ſaying of Artepheus *is apparent.* viz. That the firſt part remains not except it be bound to the ſecond, even in the ſame Hour. *But tha Allegation is done by Coagulation the Coagulation by Infrigidation even in that Hour in which the Artiſt ſhall ſee, and in his Judgemen perceive, the whole moſt pure ſubſtance ſublimated from its rejecte Earth. Which ſecret of ſecrets obſcured of all Philoſophers in thei ſundry Ænigmaes, concealed and d verſly diſperſt in their Books, I hav in brief ſo clearly opened, as of non the like hitherto. And this is t Preparation in which (as* Seni *ſaith)* men are blinded ſince the know not that the Stone is prep red with this Preparation.

Chap. VI.

The Weights of the ſecond Work.

IN the operation of our Magiſtery, we ſhall need one onely Veſſell, or Furnace, one Diſpoſition, which is meant after the Preparation of the Stone. *Roſar. Philoſoph.pa.*240. *Roſar.*

The ſecond Work is to turn Water and Fire into Earth, and Aire into one ſimple Subſtance compounded of Simples. *Daſtin ſpecul.pa.*106. *Daſtin.*

If thou impoſe the Medicines equally, thou wilt perceive no Error, but if thou adde or diminiſh, make haſte to correct it: whence if a Deluge proceed it drowns the Region, but if too much Siccity ſhould be, it burns up the Roots of Hearbs. Who therefore putrifies the Body in the equall part, till it be exſiccated, makes the whole, one *Daſtin.*

white Body, for they are at once Inſpiſſated, Incinerated, and Exſiccated; and this is the Head of the World. Of the Work therefore (as *Democritus* ſaith) let part anſwer part equally. *Idem pag.* 122.

Ripleus. In the beginning take our Stones and bury them every one in the Sepulchre of another, and join them together in equall Mariage, that they may lie together, then let them cheriſh their ſeed ſixe weeks, nouriſh their naturall Conception, and preſerve it, not ariſing all the while from the bottome of their Sepulchre. *Which ſecret deceives many. Rip. pa.* 44.

Ripleus. Alſo thus underſtand, that in our Conjunction, the Male, our Sun, ought to have three parts of his Water, and his Wife nine; which ought to be three to him. *Rip. pa.* 39.

Maſſa Solis & Lunæ. We cannot with our own proper er hands work on Mercury, but vith ten ſpecies, which we call our ands in this Work, that is, nine arts of Water, and the tenth of Earth. *Maſſa Solis & Lunæ. pag.* 57.

Roſar. Arnold. But ſince there are three parts f his red Water with him, let it e ſublimed on this manner time fter time, till it be fixt downward. *Roſar. Arnold. pa.*449.

Put clean Bodies in this clean Mercury, poiſed in an equal balance. *Idem pa.*447.

Daſtin. Boil him at the warm Sun, un-ill he hath dried his Water, which eing exſiccated, pound him a-ain with water to his Weight, and oil him at the Sun, till he be dri-d into a Stone; doe this oftenimes till he hath drunk of his Water ten times his own quantity, nd become dry, hard and red. *Daſtin ſpec. pa.*191.134.

Lullius. Son, it behoveth thee to mingle the Earths of the foreſaid Sulphurs, that is, of Gold, and Silver together, and prepare them by giving them the fourth part of their Weight, of the ſaid menſtrous Matter, by digeſting and drying, as it is *done in the Creation of Sulphur*, untill it hath drunk four parts of the ſaid menſtruous Matter, and be diſpoſed to Sublimation; which thou ſhalt ſublime in Fire of the fourth degree. *Lull. Teſt.p.*24.

Daſtin. Take of the ſincere Body one part, and of the other Copper three, and mingle them together with Vinegar. *Senior in Turba.* It is meet the Water exceed the Earth nine times, that ſo in a Decinary number, which is a perfect number, the whole Work may be conſummate. But (as *Dioſtenes* ſaith) if too much of the Water be at once impoſed, it is not contained in the Earth; but if too much

much be ſubſtracted, it is not joined to the Earth; Whence all the Water is not to be at once impoſed on the Earth. Therefore divide it into three parts, and every of them into another third, becauſe o one may better fight againſt one, then againſt a number of more: Mingle the Hot with the Cold, the Humid with the Dry, and the mixt ſhall be temperate, neither Hot nor Cold, nor Moiſt nor Dry; for one tempers another, making the mixt adequate. *Daſt. ſpec.pa.* 177.134.

Baſilius Valentinus.

A man may be eaſily ſtifled in great Waters, and little Waters are eaſily exſiccated with the heat of the Sun, ſo that they may be as nothing. Therefore that the deſired Work might be obtained, a certain meaſure in the commixtion of the Philoſophick liquorous Subſtance muſt be obſerved, leſt the greater overcome and oppreſſe the

the leſſer Proportion, by whic Generation might be hindred, an leſt the leſſer, in reſpect of th greater, ſhould be too weak to exerciſe equall Dominion, for grea ſhowers of rain hurt the Fruit and too much drought produce no true Perfection. Therefore i Neptune have fitly prepared hi Bath, weigh well the permanen Water, and conſider with diligen care, that thou doe not any thin toomuch or too little to him. *Baſil. Valent. pa.42.*

Arnold. Take of the red Water an White, as much of the one as o the other, according to weight and put them together in a Cucurbite, made of Glaſſe, ſtron and thick, having a Mouth like a Urinall, afterward the whole Water will be Citrine, even ſoon enough, and ſo will the true Elixe be perfected in reſpect of both, *viz.* perfect Impregnation, and true

rue Coition. *Arnold. in Comment. Hortulani p.34.*

Let the Queen born by nine Virgins, decently attend the Bed-chamber of ſo great a King, and o in progreſſe of time thou ſhalt determine unity from the denary number. *Daſtini Epiſt.fo.2.* *Daſtin.*

In this Magiſtery, the Government of the Fire ought to be obſerved, leſt the humid Liquor be oo ſoon exſiccated,and the Wiſemens Earth too quickly liquified nd diſſolved. Otherwiſe of wholome Fiſhes, thou wilt generate Scorpions in thy Waters. *Baſilius Valentin.pa.*10. *Baſil. Valent.*

What ever actions they nominate, underſtand always,that theſe things are done by the action of the heat of certain Fire, which makes not Sublimation, becauſe it is ſo gentle, nor ought it naturally to elevate any Smoke. *Roſ.p.*287. *Roſin.*

THE

THE COROLLARY.

Leſt perhaps Ripley *and* Daſti *our Countrimen, and moſt excellen Philoſophers, ſhould in this Chapte ſeem to ſome, to differ amon themſelves : ſince* Ripley *takes equall parts, and joins them in equa Wedlock ; but* Daſtin *affirms th Water ought nine times to exceed th Earth, that ſo in a Decinary, whic is a perfect Number, the whole Wor might be conſummate : I thought worth my labour to reconcile this appearing contradiction. As therefo he that well diſtinguiſhes, teach well ; ſo he that knows this diſtinct on of time, ſhall forthwith have t Solution of this doubt.*

For Ripley *firſt ſpeaks of the fir Compoſition in the ſecond or Phil ſophick Work, where the Earth a pure Water prepared exactly befo muſt be equally joined in equall Pr portio* *ortion. But* Daſtin *utters that his pinion of Imbibitions, after the erfection of the ſecond Work; and o while they are diſtinguiſht, they re underſtood, and that eaſily. But hat means* Ripley *in theſe words, iz.* That they ſhould lie together ix Weeks, not riſing all the while rom the bottome of their Sepulchre? *this muſt be enquired and earched into, ſince he affirms it a ecret which hath deceived many. That Conjunction is done, that even s a Chicken is made of an Egge after Putrefaction, ſo after this Conunction and due Putrefaction, we may attain the Complement of the Work.*

Therefore we muſt know, if any thing may be born by Putrefaction, it is neceſſary it happen after this manner. The Earth by a certain hidden and included humidity, is reduced into a certain corruption or deſtruction, which is the beginning

of

of Putrefaction, which ought to b nouriſht with ſuch a tempered heat as that nothing exhale from th Compound, or be ſublimed to th top of the Veſſel ; but that the Maſculine and Feminine, the Matte and the Form, Agent and Patient remain together. The Water in th Earth, and the Earth unſeparate from the Water, are contained together, as the yolk of an Egge, include in the inner thin skin, till the tim of Putrefaction looſe the reins, which will not be done ſooner then in th ſpace of forty days ; for as Natur hates ſudden mutations or alterations, ſo no Putrefaction is made bu in a long time, and appointed, a Daſtin *elegantly ſaid*, viz. The calidity of the Aire, ſubtility of th Matter, gentleneſſe of the Fire ſtability of Reſt, equality of Compounds, gravity of Patience, an the maturity of Time, doe promote and induce Putrefaction, an herefore then alſo the Air is to be empered,the Thick ſubtilized,the Fire reſtrained, Reſt preſerved, Proportion adequated, Patience trengthened, and the Time expected, till Nature proceeding natu-ally ſhal compleat her own Work.

But that I may return to the purpoſe,and adde Corollary to Corollary; we muſt obſerve that in Preparation, hree parts of the Spirit are aſſumed o one part of the imperfect Body, and t laſt about the time of the Birth hree parts of imperfect Body are aſ-umed to one of Spirit, and this not nce, but often. But in the ſecond Work,which of Philoſophers is called he firſt; firſt, part is joined with part, afterward three parts of Body to one of Spirit, and that the oftner for Imbibitions, and at length three of Spirit to one part of perfect Body for inceration or fermentation, by which is performed our Myſtical, Divine, and more then perfect Work numberleſly exce-

exceeding the very degree of Perfection.

CHAP. VII.

Of Imbibition. 4th Re

Parmenides in Turbam. LAſtly, nouriſh ſuch an animated thing with its own Milk that is, with its own Water, fro which is concreated the Work, o the thing begun from the beginning. *Exercit. in Turbam p.*165.

Ripley. Give him the fourth part o new Water, and yet he ought t have many more Imbibitions; giv him the ſecond, and afterward the third alſo, not forgetting th ſaid Proportion: And when tho haſt made ſeven Imbibitions, the thou muſt turn the Wheel abou again, and putrefie all that Matte without addition. *Ripley pa.*51.

Clangor. Bucc. If thou wouldſt Volatiſe or Imbibe, thy prepared Elixer, [the ſe

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cond, third, or fourth time, this muſt be done with the fourth part of the Elixir of Mercury, but doe this oft-times, untill the part of Water periſh, that is, waſte or conſume, ſo that it aſcend no further. But yet I command ye, pour not on the Water at once, leſt the Ixir be drowned, but by little and little, that is, pour it in at ſeven times, and powder it, and laſt of all exſiccate. *Clangor. Bucc.pa.*505.

Moiſten and beat it together *Hermes.* many days, and this nine times, which are aſſigned by the nine Eagles, and in every Diſſolution and Coagulation, the effect thereof hall be augmented. *Hermes de Chemia pa.*179.

Beat the Earth oftentimes, and *Avicenna.* by little and little imbibe it from eight days to eight days, Decoct and after moderately Calcine it in Fire, and let it not weary thee to eiterate the Work oftentimes, for the Earth bears not fruit without often watering, whence if it be dry, it thirſtingly drinks up its humidity and wet. *Avicen.p.*420.

Daſtin. If ye make it without weight, Death will befall it, therefore put upon it all the reſt of its Humor, temper it neither too much, nor too little; becauſe if there be much, a Sea of perturbation will be made, but if little, it will be burnt to a brand. For the heat of the Fire (as *Avicen* ſaith) if it may not finde Humidity which it dries up, it burns, but if thou pour in much moiſture at once, thou wilt not deſiccate but diſſolve. Therefore the Weight is every way to be conſidered, leſt too much ſiccity or ſuperfluous Humour corrupt, that through thy whole Work thou diſſolve ſo much by Inhumation, as fals ſhort by Aſſation, and diminiſh ſo much by Aſſation, as the Inhumation diſſolves

And every diſſolution ſhall always e made by Inhumation, and Con- exion. The Humour gotten by iſſolution , naturall heat onely emaining, ſhall always be deſicca- ed. *Daſtin. Epiſt.fo.5.*

Treviſane.

I began induſtriouſly to exhauſt he Water, yet ſo that there might ot remain in it above the tenth art in ten parts. *Treviſane p.47.*

Daſtin.

It is meet the Water exceed the arth nine times, that ſo in a De- nary, which number is perfect, e whole Work may be conſum- ate. *Daſt.ſpec.pa.134.*

Cadmon.

It behoveth thee to take one rt of our Copper, and of perma- ent Water, which alſo is called opper three parts, then mingle em together with Vineger, and il them ſo long, untill they be ickned, and there be made one tone. *Cadmon in Turba.pa.37.*

Semita.

It is nouriſhed with its own ilk, that is, with Sperm, of which it hath been from the beginning, but Argent vive is imbibed again and again, till it can imbibe two parts, or what may ſuffice. *Semita p.442.*

Lullius. Son, ſettle thy Spirit to underſtand what we ſay, doe not drink unleſſe thou eat, nor eat unleſſe thou drink; we tell thee this in reſpect of uniform Imbibition, which thou muſt make of moiſt and dry ſucceſſively. *Lull.pract.fo.193.*

Daſtin. It is meet the King reſt in a ſweet Bath, till by little and little he hat drunk the Trinity of his Nouri ſher, and let Drink be after Meat and not Meat after Drink; there fore let him eat and drink one af ter another with diſcretion; deſi not therefore to moiſten, decoc and deſiccate the King, till he hat devoured his Mothers Milk, th Queen with him being nine tim proſtrate on the Earth. *Daſti ſpec.fo.4.*

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Let the King after forty days moiſtning in all his own humour, be always putrefied in equal heat, till he put on his Mothers white Countenance. *Pythagoras in Turba pa.*80. *Pythagor.*

Three times ſhalt thou ſo turn about thy Wheel, keeping the aforeſaid Rule of repaſt. *Ripley pa.*53. *Ripley.*

When thy Matter hath conceived, expect the Birth, and when it hath brought forth, thou muſt have Patience in Nouriſhing the Boy, till he can indure the Fire, and then of him thou maiſt make free Projection, becauſe the firſt Digeſtion is made. *Lull. Theor. fo.*30. *Lullius.*

At length nouriſh ſuch an animated Body with his own Milk, that is his Water, of which is concreated the Work, or the thing begun from the beginning, but concerning the feeding it is *Parmenides* taught, that the Proportion be ſo ordered in it ſelf, that there be three parts of Water to one of Lead. *Parmenides in Turba. p.*165.

Lullius. With that permanent humidity, which likewiſe took its originall from vive Argent, imbibe our Stone, becauſe by it the parts thereof are made moſt clear, as is manifeſt, when after its perfect putrefaction, from every corruptible thing, and chiefly from the two ſuperfluous Humours, *viz.* the unctuous, aduſtible, phlegmatick, and evaporable parts, it is reduced into its proper incombuſtible Subſtance of Sulphur, and without that Subſtance, it is never corrected, augmented nor multiplied. *Lull. Codic.pa.*46.

Artephius. The Water is living which came to water its Earth, that it might Germinate and bring forth fruit in its ſeaſon; for by watering, or bedewing, all things born of the Earth

Earth are generated: The Earth therefore doth not germinate without the watering and humidity of May dew, that doth waſh, penetrate, and whiten Bodies, like rain Water, and of two Bodies make a new one. *Arteph.fo.*17.

Roſarius Philoſ. Beat the Earth and imbibe it with Water by little and little, from eight days to eight days, decoct it in Dung, becauſe by Inhumation, Aduſtion is taken away: and let it not weary thee to reiterate this often, becauſe the Earth bears not fruit without frequent watering. *Roſar.Philoſoph.p.*355.

Daſtin. As often as ye moiſten the Aſhes, deſiccate them by turns, but if it be moiſtned before it be deſiccated and made Duſt, it is drowned, inebriated, and reduced to nothing; for he that makes it without weight (as *Triſmegiſtus* ſaith) kills and ſtrangles it, becauſe who drinks and thirſts not, cheriſhes in-digeſtion, and doth invite and induce the Dropſie. *Daſt, ſpec. pa.* 209.

Afflictes. Then muſt it be beaten, and with the remaining Water and a half, be ſeaven times moiſtned, with permanent Water conſumed, it muſt be putrefied, till the deſired thing be obtained. *Afflictes in Turba.*

Nicares. But ye ſhall moiſten this redneſs ſeaven times in the remaining Water, or till it can drink all its Water, then boil it till it be deſiccated and turned to dry Earth, then let it be put in a kindled Fire forty days, untill it putrefie, and the Colours thereof appear with the Aſhes. *Nicares in Turba* 102.

Daſtin. As the ſame thing is both an Embryo, Infant, Boy, and Man, paſſing from an incompleat Eſſence, to a perfect Complement: So alſo our Compound, by increaſing paſſes from one thing to ano-

another better thing, and from incompleat Eſſence, with its own Milk is carried forth to his complement of the Elixir. And therefore all its Compound is of the form of the Elements. Wherefore *Morienus* ſaith, the diſpoſition of that work is like the creation of a Man, when as he is nouriſhed of himſelf by increaſing from day to day, and from moneth to moneth, till he hath attained his Youthfull Age, and in a certain time be compleated. *Daſt. ſpec.pa.*150.

Lullius. The near cauſe of this fixation is a very little mixtion of both by their leaſt parts, ſo that the height of the Volatile, may not excell the height of the fixt Body, but yet the vertue of the fixt Spirit, excell the height of the unfixt, according to the intent of fixation. Son if thou underſtand this, thou maiſt have the Treaſure of Heaven and Earth. It is required when the

the Body is ſo naturally augmented, and nouriſht by convenien moiſture, that then near the meaſure, thou imbibe it with the mor Water of its nutrition or augmentation, according to the Weight revealed by Art, to the conformity of principles, and the qualit of the Body given to be augmented, and let it be decocted with gentle Fire, exſiccating the naturall heat, and not exceeding until it attain its perfect whiteneſſe. *Lullii Codic.pa.*157.

Lullius. And note that after Imbibitio they ought to be buried ſeave days. Therefore iterate the Wor many times, though it be tedious and the Weight in this muſt b every way obſerved, leſt the to much ſiccity or ſuperfluous Humour ſpoile it in the operation, a namely decoct ſo much by Aſſation, as the Diſſolution hath added and by Imbibition diſſolve a

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nuch as hath been waſted by Aſ-
ation, wherefore thou ſhall ſweet-
y and not haſtily irrigate the
Earth from eight days to eight
lays. *Idem.*

Daſtin.

If one Imbibition, one Deco-
tion, one Contrition doth ſuffice,
hey would not ſo much have ite-
ated their ſayings, but therefore
hey did this, that alwaies they
night inſiſt on the Work, with-
ut divorce and tedioufneſſe.
Vherefore alſo they ſay, Hope,
nd ſo ſhalt thou obtain. But
vhen it is exſiccated, then by ano-
her Courſe, let it be delivered to
nſatiable Comeſtion, that being
y degrees between every Incera-
ion, burnt into Aſhes, it might
ry the power thereof. *Daſtin E-
iſt. fo.* 4.

THE

THE COROLLARY.

Ariſtotle *affirms in the firſt o*
his Phyſicks, that the whole is n
known without the parts in whic
it conſiſts; But the whole as it re
ſents the nature of all its parts,
the whole and the perfect are altog
ther the ſame. Whence it follows
that it is not ſufficient for a Ma
to know the Subject of ſome Ed
fice, that thence a Houſe might
built, unleſſe he knew the partic
lar parts, and their Conſtruction a
Compoſition. So likewiſe it wou
little conduce to the perfection of t
Stone, to have known onely the Su
ject and its Preparation, unleſſe aft
it bee prepared the Artiſt kno
how to bring it to Maturity, th
to nouriſh it, and laſtly to feed i
even untill it attain a Degree abo
perfection. Then the parts teſtifie
the whole, and the whole of t
part

rts, the beginning of the end, and e end of the beginning; for what ty were it an Heire from the ingly Stock ſhould be born, and one found that knew how to nouiſh it? Therefore to nouriſh this r Infant we adviſe with Phyſicins, that (ſince he is of the Royall tock, and the moſt pure conſtitutin) he might not be delivered to ny ſtrange Nurſe, but might ſuck he Breſts of his Mother, who as he had before nouriſht him in the Vomb with her own Blood; ſo being ow come to Maturity, he is to be ouriſht, and in a due proportion ed with the exuberated Blood, cirulated and rectified through the Mamillary veins. And the medicinall meaſure of that Milk, let it be weekly the fourth part of the weight of the Infant; But let him keep this Diet for ſeaven Weeks, till he be ſo Medicinally fed that while in a glaſſen Lodge (ordained and firmly ob-

ſerated

ſerated by Phyſicians and Philoſophers) he be placed and repoſed in a Bath, and being lulled aſleep, his limbs diſſolve and melt with ſweat, which by the help of Art and Nature, and due governance, ſhall reſume their former ſhape, renued, and their ſtrength ſo multiplied, that now he deſires Kingly food, with which nouriſhment in a ſhort ſpace he will become a King, ſtronger then a King, and ſo ſtout in Battell, that he alone being a moſt powerfull Conqueror, will obtain the Victory againſt ten thouſand Enemies. Therefore ſeek this King, whom who ſo hath for his Defence, ſhall command all Sublunary things.

CHAP.

CHAP. VIII.

Of Fermentation.

5:th Reg.

Tauladanus.

BY the Teſtimony of all Philo-
ſophers there are three parts of
e *Elixir*, *viz.* Soul, Body, and
pirit; The Soul is onely the Fer-
ent or Form of the Elixir, the
ody is the Paſte or Matter,which
wo parts are to be drawn from
etals only;to wit,the Form from
e Sun and Moon, the Matter
om Jupiter, Saturn, Venus, and
ars, as alſo *Lullius* affirms. But
e third part of the Stone is Spi-
t; which ſince it is the Seat and
hariot of the Soul, it doth pour
e Soul into the Body, and com-
ounds and joins theſe two ex-
emes with an indiſſoluble
ond of agreement, which Media-
r being removed, the Soul can
ever enter league with the Body.
or two extremes agree not well;

nor

nor tarry in one place, unleſſe they are reconciled and confederated by the help of a mean. This Spirit is nothing elſe then that liquor attenuating the Form and Matter of the Stone, and reducing it to a ſpirituall Nature, which Spirit is ſometimes called of the Philoſophers, Heaven, ſometimes ſolutive Mercury, ſometimes menſtruous Matter, ſometimes Quinteſſence, and infinite other names. *Tauladan pa.*338.

Ripley. Unto thy Compound adde the fourth part the Ferment, which Ferment is onely of the Sun and Moon. And know that there are three Ferments, two of Bodies in pure Nature which ought to be altered, as we have told thee, the third moſt ſecret, which we now meditate, is that firſt Earth with its proper green Water; wherefore while the Lion thirſts, make him drink, untill his body be broken. *Ripley pa.*56.

Tak

Take the fourth part of the erment, and let that Ferment be iſſolved, and made Earth like an nperfect Body, and prepared afer the ſame manner and order; oreover joine and imbibe it with e aforeſaid bleſſed Water; for erment prepares the imperfect ody, and converts it to its own ature, and it is not Ferment uneſſe Sun and Moon. *Semita Semitæ pa.*444.

Semita Semitæ.

Give it fermented Ferment, eually elementated with every Ement, which is Gold; give it the ourth part, but which is firſt calned and diſſolved into Water.

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erment is twofold, white and red, f which the Ferment of the Sun, the Sun, and of the Moon, the oon. But let the Ferment be the ourth part of our Copper. *Raaidibus pa.*393.

Rachaidibus.

Thou wilt have no perfect Ferent till it be altered, with our

Dunſtan.

Mercury, from its firſt qualities, into a new whiteneſſe, between Putrefaction and Alteration. *Dunſtan.pa.7.*

Lullius. They who knew not Natures indigency, thought this Ferment ought to be prepared with new menſtrous Matter, in which is Fire againſt Nature, not perceiving the perdition of the Temperature from which the Body departs, by reaſon of the burning Fire, *viz.* againſt Nature. Ferment, to wit, a Body, as much a it is underſtood for Ferment, i not prepared but with natural Fire and Water of Mercury. *Lul Codic.pa.*211.

Roſar. Take one part of Ferment, an three of imperfect Body, diſſolv the Ferment in Water of Mercur equall to it, boil it together wit a moſt gentle Fire, and coagula that Ferment, that it may be as a imperfect Body. *Roſar. Philoſop p.*317.

Tak

Arnold.

Take red Earth, and form it into thin Plates, or ſhaved Duſt, and put it in Water, as hath been taught, and it ſhall not be diſſolved in it, but onely calcined into red Duſt; which done, remove the Water warily, and put it into another Veſſell, like that in which it is, ſo that the calcined Duſt of red Earth may remain in its Veſſell without Water, and in the removed Water put white Earth, and that ſhall be diſſolved, and ſo Water ſhall profit thee, and ſhall not be ſpoiled. *Arnold. in Cament. Hortulani pa.* 31.

Lullius.

In the preparation of the Ferment, before its laſt Fermentation we uſe vulgar Mercury, not onely ſolemnly prepared, *viz.* into Virgins Milk, but as it exiſts in its Nature, by the alone Sublimation to this, that it might reduce the Body of Ferment to its ſimplicity, and it may be the mean of conjoining Tinctures. *Lull. Codic. pa.* 215.

Daſtin. Let it be given to an inſatiable Devourer, afterwards it muſt be nouriſht with groſſer meat, that compleat Digeſtion being received, it may paſſe from the Mothers into the Fathers Kingdome. *Daſt. Epiſt. pa.* 6.

Tauladanus As the Ferment of Gold is Gold; of Silver, is Silver; ſo the Ferment of Iron, is Iron, of Copper, is Copper, and of Lead, is Lead. Therefore every Agent acts according to its form. To ſome, what we have ſpoken may ſeem new; as if the Elixir could be made of all ignoble things which ſhall turn all other things as well noble as ignoble, either into Mars, or Jupiter, or Saturn, or Venus. Which although it now ſeem new and incredible to many learned men, and chiefly to *Petrus Bonus*, a man of ſingular learning

ye

yet there is no neceſſary reaſon, which forbids it may be done. Nay if it were not done, Alchymy had been loſt, and the Art of Chymiſtry might have been worthily called a Figment and a Fable. For Nature hath eſtabliſhed this Law, *viz.* That as often as Actives are rightly joined with Paſſives, Action and Paſſion doe immediately follow, and the alteration doth always reſent and ſavour of the nature of the Agent. And as often as that which before had the ſtrength and qualities of the Patient, be ſo diſpoſed that it can ſtoutly act, it is neceſſary that the alteration be anſwerable and conformable to the Nature of the Agent from which it ſuffered. Wherefore if ignoble Metals diſpoſed to ſuffer or change by the action of Gold or Silver, rightly diſpoſed to Action, it is neceſſary that noble Metals diſpoſed to ſuffer ſhould be changed by ignoble Metals, ſkilfully diſpoſed to Act. *Tauladanus pa.297.*

Clangor Bucc.

Let the Ferment be prepared, that the powder may be white and ſubtill, if thy intention proceed to white; but if to red, then let thy powder be of Gold prepared moſt Citrine; and there ſhall not be other Ferment: the reaſon is, becauſe thoſe two Bodies are ſhining, in which are tingent ſplendid Raies, excelling other Bodies naturally in whiteneſſe and redneſſe. And if thou wouldſt ferment white Earth, divide that Earth into two parts, one part thou ſhalt augment to a white Elixir, with its conſerved Water, (and ſo it never ceaſes to be of it) and the other part put into its Glaſſe, that is, the Furnace of its Digeſtion, and increaſe the Fire to it, untill by the force of the Fire, it be turned into moſt red Duſt, even as dry combuſt

ombuſt Saffron. And if thou vouldſt that the moſt white Elixir have the Tincture of Redneſſe, ransforming and tincting Mercury, the Moon and every Body nto the moſt true Sun, or Solificous Body; then ferment its hree parts with another part and half of moſt pure prepared Gold, nd let the powder be moſt ſubtile with two parts of Solificous Water artificially reducing by nion by the leaſt parts into one Chaos even unto the inmoſt part f the Body, and place it in its Glaſſe in his Fire, and decoct it, hat the moſt true bloody red Stone might ſhine forth. *Clang. Bucc.p.529.*

Lullius. There is no other Ferment but f the Sun or Moon. And it is not Ferment untill the ſaid Bodies be urned into their firſt Matter, becauſe it is expedient, that Ferment be compounded of the Sun, and the moſt ſubtile Earth. Wherefore if thou knoweſt not how to reduce two perfect Bodies into their firſt Matter, thou canſt have no Ferment. *Lull. Theor.p.92.*

Maſſa Solis & Lunæ.

For this is Minerall, that when thou putſt Water on the Earth, the White overcomes the Citrine and Red; and whitens them into whiteneſſe of Silver. Then the Citrine overcomes the White and Red, ſo that it makes them Citrine, above the Citrinity of Gold, and then the Red overcomes the Citrine and White, and reddens them into a Tyrian redneſſe, and when thou ſeeſt theſe, rejoice. *Maſſa Solis & Lunæ. pa.* 212.

THI

THE COROLLARY.

As in this Chapter is clearly and plainly taught the excellent manner of Fermentation, ſo to the unexperienced Reader, this contradiction may appear, between Raimund *and* Ripley *in theſe words,* viz. *whilſt* Raimund *affirms two Ferments onely, one of the Sun, another of the Moon; but* Ripley *addes a third, which is called the Green Lion, and the unclean Body, which is alſo called Laton, which Laton ſince indeed is no other thing then an imperfect compound Body of Gold and Silver according to* Morienus; *that third of* Ripley *is clearly demonſtrated to be no other thing then immature Gold and Silver; and ſo they doe not differ but agree in matter of Ferment, though for immaturities ſake it be ſignified by another name. To this our* Dunſtan *Archbiſhop of* Can-

Canterbury *ſeems to aſſent. It is certain the Earth may be the Ferment of Water, ſo it be fixt, and the Water the Ferment of the Earth, if contrariwiſe it be perfect and pure, and this altogether without all help of Vulgar Gold and Silver. Which words doe ſeem indeed to bring a new controverſie amongſt their opinions, while ſome affirm the Elixir cannot be made without Vulgar Gold and Silver. Again, others affirm that Vulgar Gold and Silver is nothing uſefull in our Work: Let therefore* Dunſtans *opinion intercede.* We muſt note (*ſaith he*) that ancient Philoſophers did not uſe Vulgar Gold and Silver in this Work, and therefore they ſaid their labour needed no great Coſt, but might equally be performed as well of the Poor as of the Rich, the Countriman as Citizen; which would altogether differ from truth, if it might not be

e performed without Vulgar
Gold and Silver. *He thus taught*
herefore that we ſhould take heed :
or although Gold and Silver may
e ſubtilized and mingled with
inctures, and be reduced to leſſer
lixirs ; yet the way according to
he Doctrine of the Philoſophers, is
ot in them ; For their Gold and
ilver are two chief Tinctures, Red
nd White buried in one and the
ame Body, which by Nature never
ttained their perfect Complement,
et they are ſeparable from their
arthly Lutoſity, and accidentall
roſſe, and then by their proper qua-
ties ſo commixtible with Earths
ure Red and White, and are found ſo
t Ferments for them, that they may
o way be ſaid to need any other
hing. In which words is deſcribed
o other thing then Ripleys *green*
ion, or their Gold, not Gold, un-
eſſe in poſſibility while as yet imma-
ure. Which always and onely is ſet
apart

apart and choſen of all Philoſophers, and theſe that underſtand, for their firſt Matter. Whence it is clearly manifeſt that neither Vulgar Gold nor Silver ought to be taken for th firſt Matter, but yet it is doubtfull If, why, and when they are neceſſar for us, to the Compoſition of the Elixir. To which I anſwer from th authority of the Philoſophers, Tha they are ſo neceſſary, as withou them the Elixir cannot be perfected But yet not as they are Vulgar Gol and Silver, but being ſo altered a that they may be reduced to thei firſt Matter, and while they are fix by Nature, may be made Volatile b Art, and then at length while the are in ſuch a Condition, it ſhall b impoſsible for any Artiſt to reduc them again to Vulgar Gold and Silver, after the manner of Goldſmith because then according to the Turb *the Body becomes incorporate, as a ſo* Roſarius *witneſſeth.* He tha

know

nows ſo to deſtroy Gold, that it e no more Gold, has attained the reateſt ſecret. And when it is ſo repared, then it ſhall be the firſt roper Diſh, of which our Infant nouriſht, and by Philoſophers hall have the name of Ferment. Which, after the Stone be come o its perfect Redneſſe, and hath een nouriſht with the Mothers Milk, it ought to be joined with s red Earth for the accompliſhment of the Elixir, that it might ender a more then perfect Tincture, and might communicate its ixt Nature, to the prepared Medicine, which being ſpecificated it might at length become perfect. *Therefore hence it appears, That why, and when Vulgar Gold and Silver are not neceſſary to the complement of the Work. That therefore I may briefly reduce to one Harmony this appearing Controverſie (which the Philoſophers underſtanding one*

ano-

another mutually, deliver purpoſely in intricate terms) in theſe words of Guido Montanus, *viz.* Although the Philoſophers Stone may be made even to Whiteneſſe and Redneſſe without Vulgar Gold or Silver, yet the Elixir cannot be made without Vulgar Gold or Silver, altered and prepared as before. *But that I may conclude this Corollary, always obſerve, that after the Work of Winter is performed, and thou ſhalt ſee the Sun exalted in Aries, and that then the Philoſophick Work be begun, That in that very houre we ought to prepare Ferments, becauſe they need long Preparation, and it would be the greateſt inconvenience, that when the King ſhould hunger, food ſhould be wanting, or that there ſhould not be a Diſh of Dainties prepared. Therefore let every Artiſt be provident.*

CHAP.

CHAP. IX.

Of Projection.

Artephcus. A Dry earthy Body tincts not, unleſſe it be tincted, and becauſe it enters not, therefore it alters not. Therefore it tincts not Gold, becauſe the hidden Spirit thereof ought firſt to be extracted from its Belly by our white Water, that it might become altogether ſpirituall. *Arteph.fo.*13.

Ripley. Many through ignorance have deſtroied their Work, when they have made Projection upon impure Metall; for their Tinctures by reaſon of Corruption doe not remain, but vaniſh, becauſe they removed not from the Bodies thoſe things which after Projection are brittle, dark, and black. See therefore thou firſt Project thy Medicine on Ferment, then that Ferment will be brittle as Glaſſe; then

then caſt that brittle Subſtance upon Bodies clean and very pure, and preſently thou ſhalt ſee them curiouſly coloured with Tincture which will abide all Trials. So make three, four, or five Projections till the Tincture of thy Medicine begin to decreaſe, then is there an end of making further Projection. *Ripley pa.62.*

Avicenna. But the manner of Projection is, that thou Project one part of the foreſaid Medicine upon a hundred parts of fuſed or powred Gold, and it makes it frangible, and the whole will be a Medicine of which one part Projected upon a hundred of any fuſed Metall turns it into the beſt Gold. And likewiſe if thou work with the Moon; But if the Medicine or Elixir ſhould not have ingreſſe, take of the Stone extracted in the firſt operation, and of the foreſaid Mercury a like quantity, and mingle

gle them together, and incorporate them by grinding upon a Stone, and then diſtilling in a Bath, that they might the better be joined together, then dry them. *Avicenna pa.*435:

Lullius. Son, compound the Minerals, which pertain to the Minerall Magiſtery, by multiplying their vertue thus: Take one part of the Powder or Duſt, *viz.* an ounce or pound, and Project it upon ten parts of Amalgama, made of one part of the Moon or Sun, and five of Mercury, and the whole ſhall be turned into Powder or Duſt ccording to the condition of Duſt; and Project one of thoſe en parts, upon other ten of Analgama or ſimple Mercury, ſo proceed by Computing and Proecting untill thou ſee the Matter urned neither into Duſt nor Meall, but into a hard frangible Maſſe, and make triall of it, *viz.*

how many parts, one part can turn into Metall; and by this manner thou ſhalt neceſſarily finde the end of Projection, otherwiſe thou ſhalt never finde it, unleſſe it be firſt converted into a hard franſgible Maſſe, as we told thee before. *Lull.Teſt.pa.64.*

Ventura. But this is the greateſt Secret, that the vertue of the Medicine ſhall be alſo augmented in the Projection, not onely in extenſive Quantity, but alſo in the vertue of Perfection and Goodneſſe, *viz.* If the Medicine be Projected in a due Proportion upon a Body, and the whole be put into Fire, and augmented by its degrees, and be oftner diſſolved, and oftner coagulated, till it be more fluxill then Wax. Wherefore if in Projection the Medicine be ſo much weakned that it cannot have ingreſſe any longer, ingreſſe is given to it if part of the firſt Medicine be joined

ned to it, and it be decocted by diſſolving and coagulating till it flow. But by how much leſſe the vertue of the Medicine is, it is neceſſarily convenient to adminiſter the Fire from the beginning, and according to the degrees of Time, by ſo much the more temperature. But if there ſhall nothing remain of the firſt and moſt perfect Medicine which might be added, (which leſt it happen to him, the ingenious Artiſt muſt chiefly beware) thence it will be fit to doe otherwiſe. The third manner is (according to *Roſarius*) that a little part of the Medicine, whether white or red, be joined with the Stone or our Mercury, (which was never in the Work) and let it be put to digeſtion as before, and decocted by Putrefying, Subliming, and Fixing, untill the whole become a tinctured Oil, then again hou ſhalt have the perfect Stone;

and this is done in a few days, and with leſſe coſt, labour, and hazard. But always keep ſome part for Ferment, as well of the White as Red; and this wiſe Conſideration ſhall excuſe thee of much trouble. *Ventura pa.*195.

Clangor. Let one part of Medicine be taken, and ten parts of putrefied Mercury, ſo that Mercury be made hot even to Fumoſity, and then let the Medicine be caſt upon it, which will preſently flow, even penetrating the leaſt parts; then by a convenient Fire made ſtrong, let the flowing Mercury be gathered together, of which let a little part be taken, and let as much of his vive Mercury be put to the Fire, and let the Weight be proved; If the added Mercury ſhall notably recede, then it affects the Medicine to its fartheſt parts. But if the Body in the Body ſhall not be notably broken, but that the Matter

Matter be yet frangible, and too ſoft or hard, then again take a little of this,and as much of crude Mercury, and in all things proceed, as hath been ſaid, till thou have thy intent. *Clangor. Bucc.pa.* 539.

THE COROLLARY.

*As the Proviſion of Citizens, if it were not ſupplied by Country men, would ſuddenly be waſted, and in like manner the great Store of the Country men themſelves quickly exhauſted, if after the Work of Winter,*viz.*the Preparation of the Earth, and winnowing of the laid up Corn, it were not again delivered to naturating Nature, and again laid up in her lap to putrefie, diſſolve,and multiply : In like manner alſo, in the Philoſophick Work, whoſe included Matter is not eaſily found out, whoſe myſticall manner of Preparation is* *not underſtood without infinite Lucubrations; laſtly, whoſe Proceſſe (that it might be brought unto a degree above perfection) though long, difficult, and hazardous, before that the immenſe and infinite treaſure be perfected; No otherwiſe that being performed (unleſſe we ſhortly, and with a little coſt and trouble obtain the manner of multiplying) would all that be ſpeedily conſumed, which was gotten by long and unwearied induſtry.*

Therefore take this for a Corollary, that ſince it is manifeſt from what hath been ſaid, that Medicine is to be multiplied two ways. Firſt in quantity and quality, or elſe in quantity onely. In quantity and quality it is done by diſſolution and fermentation; in quantity, onely by Projection: Thou muſt with all care and providence take heed, leſt through ignorance of the right form of Projection, that Divine Work,

(when

(when it is now brought to its Complement, and degree above perfection) ſhould be deſtroied. Therefore he muſt know, that upon whatſoever Body thou ſhalt firſt project the Medicine, it will change it into Duſt anſwerable to the nature of the Body on which thou didſt Project it, which indeed is Myſticall and to be wondered at; If therefore thou deſireſt to bring thy Elixir to the Sun, let thy firſt Proportion be made upon the Sun, that in the Sun it may be ſpecificated. And ſo with the Moon to the Moon, thou muſt thence proceed as hath been manifeſted clearly enough from the authority of moſt approved Philoſophers.

CHAP. X.

Multiplication.

Semita. EVery encreaſing or growing thing, both Vegetable and Animall, is multiplied in its kinde, as Men, Trees, Grain, and the like, for of one Seed, a thouſand are generated, therefore it is poſſible that things be infinitely encreaſt. *Semita Semitæ pa.*438.

Bacon. But thou ſhalt multiply the Medicine thus; After thou haſt compleated it, take notice on how many it fals, which being foreſeen, again reſolve, and congeal it, and in every Reſolution the Tincture is doubled, that if before its reſolution one part fall upon a hundred, afterwards it will fall upon two hundred. *Bacon fo.*19.

Scala. Medicine may be multiplied two ways, firſt by Diſſolution and Reiteration of Congelation, and this

his is its virtuall Multiplication in Goodneſſe or Quality; the ſecond y Fermentation, and this is its Multiplication in Quantity. *Scala* 65.

Roſar. The Multiplication of Medi-ine is performed two ways, one y the reiterated Diſſolution and Coagulation of the Stone; the econd by Projection of the firſt Elixir Stone upon a Body, either White or Red, in ſuch a Quantity, hat the ſame Body may alſo be urned into Medicine, and then here may be put together to diſolve in their Water and menſtrous Matter, and ſo the firſt Elixir is the Ferment of ſuch a Tincture; and o doe Women that bake. *Roſar. Philoſophor.pa.*347.

Clangor. The Augmentation in Goodneſſe and Quality, is to diſſolve nd coagulate the very Tincture, hat is, to imbibe and exſiccate it n our Mercury. Or thus, take one

one part of the prepared Tincture, and diſſolve it in three parts of our Mercury, then put it in a Veſſell, and ſeal the Veſſell, and cover it with hot Embers, till it be exſiccated and become Duſt, then open the Veſſel, and again imbibe and exſiccate as before, and how much the oftner thou doſt this, ſo often ſhalt thou gain ſome parts. Or elſe take of the fixt Matter which tincteth, that is, of the prepared Tincture three parts, and of the Philoſophers Mercury one part, and put it into a Veſſel, and ſeal the Veſſel, and put it among hot Embers as before, and exſiccate it, that it may be made Duſt, then open the Veſſel, imbibe, and exſiccate it as before: And the Water that is Argent vive or Mercury, addes nothing to the Weight, or to the Body, unleſſe as much as remains of the Metallick humidity.

Alſo

Alſo Multiplication in Quantity
made by mixtion of the Medi-
ne with vulgar Argent vive in a
rucible, which Argent vive in-
ed is turned into red Duſt by
mixtion of the Stone, and again,
at, of that Argent vive which
ould be caſt upon other Argent
ve, is again alſo turned into
uſt, and ſo thou ſhalt make reite-
ions of the Duſt of Argent
ve upon other Argent vive, un-
the Argent vive cannot be tur-
d into Duſt, but remain turned
o a perfect Metall. *Clangor Buc-*
*æ pa.*533.

Artephius.

If thou wouldſt multiply it, it
fit thou diſſolve the red again,
a new diſſolutive Water, and
n iterated decoction to whiten
l redden it by the degrees of
e, by reiterating the firſt Regi-
nt or Work. Diſſolve, Con-
le, Reiterate, by Cloſing, Ope-
g, and Multiplying, in Quanti-
ty

ty and Quality, as thou pleaſeſ Becauſe by a new Corruption an Generation, is again introduced new Motion, and ſo we cann obtain an end, if we would alwa operate by Reiteration, Diſſolut on and Coagulation, by the m diation of our Diſſolutive Wate that is, by diſſolving and coagul ting through the firſt Regime or Work, as hath been ſaid. A ſo the vertue of it, is augment and multiplied in quantity, ſo th if thou haſt an hundred in the fi Work, in the ſecond thou ſh have a thouſand, in the third t thouſand, and ſo by proſecutin thy Projection will become in nite, in truly, perfectly, and fixe ly tincting or giving Tincture every Quantity, how great ſoev and ſo by a thing of no value added, Colour, Weight, and V tue. *Arteph. fo.* 37.

TH

THE COROLLARY.

I knew (ſaid Count *Bernard* of
reviſane) a certain man of the
ounty of *Anchona*, who had very
ell known the Stone, but was
norant of the Multiplication,
e (*ſaith he*) did ſolicitouſly fol-
w me ſixteen intire years that he
ight learn, but from me he ne-
r knew it, for he hath the ſame
ooks as I.

*But I cannot think any man ſo
ll and ſtupid, but that he may
om this Chapter eaſily underſtand
e Multiplication of the Stone.
uch things by how much the oft-
er they are diſſolved, filtrated, and
agulated, become by ſo much the
ore ſubtile, pure, penetrating, and
uch more tranſparent. It is like-
iſe ſo with that Phyſicall Stone,
hich, although it be brought to
erfection, yet by how much the oft-*

ner

ner it is diſſolved and coagulated,
ſo much the more the ſtrength ther
of is multiplied in Projection, eve
untill it attain an infinite numbe
To the practice whereof in this o
laſt Chapter, it will not be requiſi
that I adde a further Paraphraſ
ſince this our diſſolving Philoſ
phick Mercury is to every one clear
evident from what hath been ſa
in theſe our Collections. That, th
is Fire which they call Naturall,
whoſe help the Solution and Reſol
tion of the Elixir is performed, an
the Proportion thereof, and mann
operating, they have truly and el
gantly explicated in this Chapt
without Tropes or Figures: For b
fore this time, was enough and t
much obſcured, and overſhadowed
their parabolicall Miſts, that tr
Path-way by which every lover
the Art is brought through diff
culties, Woods, and Mountains,
that moſt famous Tower of Philoſ
ph

y, conſecrate to Art and Nature,
which the Fire of Nature is im-
iſoned and locked up.

The Tri-une God, Father, Word,
d Holy Spirit, Incomprehenſible
ight, Impartible Trinity, Immu-
ble Eſſence, which rules all things,
t not incluſively, beyond all things,
t not excluſively, Immenſe, Incir-
mſcript, Ineffable, from his infi-
te and unſpeakable Mercy, vouch-
fe to open, detect, and unlock it,
all that worthily importune and
nplore his Aid, to his eternall
aiſe and honour. Amen.

Things to be obſerved.

1. THE Materiall Part bein known, and had, it ough not to be kept in a Hot, and Moiſt but in a Cold or Dry place; nor b kept long: but thou beginneſt t Work with it whilſt it is freſh, an but newly Extracted from its Mine

2. Begin not to Work, unleſſ thou haſt ſo much of the Prope Materiall weighed out, as will ſerv for two years; that in caſe tho faileſt the firſt time, thou maiſ correct it the ſecond. Becauſe tho canſt not examine Truth withou Falſhood; nor that which is Streigh without conſideration had of tha which is Crooked. So that if tho ſhouldſt want Matter to work upon, thou leaveſt the Work unfiniſhed.

an

and getteſt nothing but thy Labour for thy Pains.

3. *The Elements are to be ſeparated in a ſoft Bath, that the Alembick be not perceived to be hot, but that the vapour (being Elevated and Congealed in the Colder Aire) may be turned into Water, having the form of all the Species's whereof it is Generated.*

4. *After the Water ſhall be Diſtilled, let it not ſtand long when it is fit for Operation; Becauſe the Coagulum thereof falleth into the bottome, congealing the Coagulated (Body) by the Coldneſſe and Drineſſe of the Aire:* which (*ſaith* Senior) happened to one of my Aſſociates, who found it ſo for a whole year, but not Diſtilled.

5. *It is neceſſary the Artiſt have a great Quantity of Water, becauſe*

that in the Beginning, Middle, and End, there will always be a neceſsity thereof, as well in Putrefying, Waſhing, Calcining, Subliming, Imbibing, as that the Elixir may be often Reſolved. Wherefore Avicen *in his Epiſtle to his Son*, My Son it behoveth thee to have a great Quantity of our Sun and Moon, that thou maiſt extract their Moiſtures, ſixty Pounds at the leaſt.

e

6. Thou maiſt with on Pound weight of Water, reſolve the Matter into Water, even to an Infinite Quantity. But he that deſires to gather this firſt Pound let him be Patient, and proceed ſoftly and ſweetly, not haſtily: For that Work is termed of Philoſophers, An Extraction of his own Sweat.

7. *But above all, thou muſt beware, that at no time thou putteſt a cold Glaſſe into the hot Water*

le

leſt it ſhould be broke, and thou loſeſt thy Labour.

8. *It is to be noted, When thou takeſt up a Veſſei, thou ſuffereſt it to coole with Water, for the ſpace of three hours, at the leaſt.*

9. *Take heed in Diſtillation, that the Water bubble not at the ſame time.*

10. *In every Digeſtion, the Glaſſe muſt be Sealed with the* Seal of Hermes.

11. *To Fix Inceration, a Neceſſity is obſerved amongſt Quacks, hat a Fire be made thereon, where-y the Matter may the better be Fix-d, which notwithſtanding is not o be ſleighted.*

12. *He that underſtands what s meant by the* Philoſophers Ma-neſia, *underſtands the Preparation*

and Perfection of the firſt Work, and what is meant by Sal naturæ, Sal Armoniacus, Mercurius Exuberatus, *and* Sulphur naturæ, *which being underſtood*

Dimidium facti, qui benè cœpit, habet.

13. *Shortly after the ſecond Work, or the Philoſophick Work is begun, forget not even at the ſame houre, to begin the Preparation of thy Ferments, becauſe they require a long time of Preparation; Let the Sun make his own Ferment: the Moon hers.*

14. *To the Building of a Kings Palace, theſe following Artificers are neceſſarily required, A Maſon, a Smith, a Glaſier, a Potter, (or maker of Earthen Images) a Carpenter: without which, neither the Palace can rightly be built; nor the King there-*

thereiŋ preſerved from Cold, and the Injuries of Winds.

15. *Many men through Ignorance have deſtroied their Work, when at the firſt they made Projection of the Medicine, upon Imperfect Metals. For, on whatſoever Body thou firſt of all Projecteſt the Medicine, that ſame is converted into a Frangible Maſſe, and ſhallbe an Elixir according to the nature of the Body upon which it is ſo Projected. So, as that if the Projection be made upon* Jupiter, *or* Venus, *it ſhall be a Medicine, which not onely converteth other Imperfect Bodies into* Jupiter, *or* Venus, *but alſo reduceth Perfect Bodies (to wit, the Sun and Moon) into Imperfect Bodies; according to the nature of the Body upon which the Medicine ſhall firſt be Projected: Which cauſed the moſt Learned* Raimund *(ſtruck with Admiration) to cry out in theſe*

words, What ! is Nature Retrograde ?

16. *He that would underſtand the ſayings of Philoſophers, muſt not give credit ſo much to their Words, as to the things they Treat of : For, the knowledge of Words, is not to be taken from the manner of ſpeaking; becauſe that the Matter is not ſubject to the Speech, but the Speech to the Matter.*

17. *Note, that a ſhort and broad veſſell is requiſite for diſtilling a Heavy Body, or at leaſt Water with its Saltneſſe. Becauſe that by how much the Water is more Ponderous then the Body, by ſo much ought the Veſſell to be the broader and deeper, through which the heat paſſeth more temperate and profitable to the Work.*

18. *Great care is always to be had, leſt at any time from the firſt Con-*

Conjunction to the Whiteneſſe, the Matter ſhould wax cold, or be at any time moved by reaſon of imminent Danger.

19. *Let not a greater Quantity of the Matter be put into the Philoſophers Egge, then may fill two Thirds thereof, at the utmoſt.*

20. *It is to be noted, that in Ablution, or Calcination of the Earth, although the Waters Imbibition, or Exſiccation, be made in Preparation by the temperate heat of the Bath; yet its Sublimation or Riſing is perfected by a ſwift fire of Aſhes.*

21. *The Philoſophicall Work may be begun with an equall Proportion of Earth prepared, and pure Water ſeven times rectified; which are joined and put up in an Ovall Glaſſe Hermetically Sealed. Afterwards let them be placed in the Phi-*

The ruddy
Gabritus wth
Beja fair
In bed of[illegible]
concubinate
Gold seed well
sown in a
womb of aire
will & to
Embrie and
generate

loſophicall Furnace, or Athanore, and cheriſhed with a moſt ſoft Fire, whilſt the Earth drinks up her Water, and (according to Ripley) *the Streams are dried up. Then laſtly, let the dry Matter be comforted with ſeven Imbibitions, and every Imbibition keep the following Proportion, that ſo the Water may by a juſt Meaſure exceed the Earth nine times according to the Doctrine of Philoſophers; which cannot otherwiſe be done, then by obſerving theſe Numbers. But this ſecret was never as yet Revealed by any Body.*

For Example: If in the firſt Conjunction the Earth weigh 480 *Grains, then let ſo many be added to it of its Water, which together make up* 960 *Grains, and for the time appointed to the firſt Imbibition* 240 *Grains of new Water are required,* 300 *to the ſecond,* 375 *to the third,* 468 *to the fourth,* 585 *to the fifth,* *732 to the ſixth, 940 to the ſeventh, whereby the Imbibition is perfected; and then proceed to Fermentation.*

THE END.

Nil adeò parvum eſt, tibi quin ſolatia præſtet.
Sæpéque Punctum unum, grande Levamen habet.

ARCANUM:

OR,

The grand Secret OF HERMETICK PHILOSOPHY.

WHEREIN,

The Secrets of NATURE and
ART, concerning the Matter
and Manner of making the
Philoſophers Compoſition, are orderly
and methodically manifeſted.

The Work of a concealed Author.

Penes nos unda Tagi.

The third Edition amended and
enlarged.

To the Students in, and well affected unto HERMETICK *Philoſophy, health and proſperity.*

AMongſt the heights of hidden Philoſophy, the production of the Hermetick Stone hath of a long time been ſtrongly believed to e the chiefeſt, and neareſt a Miracle, oth for the Labyrinths and multitudes f operations, out of which the minde f man, unleſſe it be illuminated by a eam of Divine light, is not able to unwinde her ſelf; as alſo becauſe of its moſt noble end which promiſeth a conſtant plenty of health and fortunes, the wo main pillars of an happie life. Beſides, the chief Promoters of this Science have made it moſt remote from the knowledge of the vulgar ſort by their Tropes and dark expreſſions, and have placed it on high. as a Tower impregnable for Rocks and Situation, whereunto there can be no acceſſe, unleſſe God direct the way. The ſtudy of hiding thi Art hath drawn a reproach upon the Ar it ſelf and its Profeſſors : for when thoſ unfortunate Plunderers of the Golde Fleece by reaſon of their unskilfulneſ felt themſelves,beat down from their vai attempt, and far unequall unto ſuch eminent perſons ; they in a furious raptur of deſperation,like mad-men, waxed ho againſt their fame and the renown of th Science, utterly denying any thing to b above their cognizance and the ſphear of their wit, but what was fooliſh an frothy : And becauſe they ſet upon buſineſſe of damage to themſelves, the have not ceaſed to accuſe the chief Maſters of hidden Philoſophy of falſhood Nature of impotency,and Art of cheat not for any other reaſon, then that the raſhly condemne what they know not nor is this condemnation a ſufficient revenge, without the addition of madneſ to ſnarl and bite the innocent with infamous ſlaunders. I grieve (in truth) fo their hard fortune, who whileſt they reprove others, give occaſion of their ow conviction,although they juſtly ſuffer a helliſh fury within them. They moil an

ſwea

eat to batter the obſcure principles of
e moſt hidden Philoſophy with troops
arguments, and to pull up the ſecret
undations thereof with their deviſed
gines: which yet are onely manifeſt
the skilfull, and thoſe that are much
rſed in ſo ſublime Philoſophy, but hid
om ſtrangers: Nor doe theſe quick-
ghted Cenſors obſerve, that whilſt
ey malign anothers credit, they wil-
ngly betray their own. Let them conſi-
r with themſelves, whether they under-
and thoſe things which they carp at;
hat Author of eminency hath divulged
e ſecret elements of this Science, the
abyrinths and windings of operations,
d laſtly, the whole proceedings there-
? What *Oedipus* hath ſincerely and
uly explained unto him the figures and
tangled dark ſpeeches of Authors?
ith what Oracle, what Sibyll, have
ey been led into the Sanctuary of this
ly Science? In fine, how were all
ings in it made ſo manifeſt, that no part
mains yet unveiled? I ſuppoſe they
ill no otherwiſe anſwer my queſtion,
en thus, that they have pierced all
ings by the ſubtilty of their wits; or
con-

confeſſe that they were taught (or rathe
ſeduced) by ſome wandring Quack o
Mountebank, who hath crept into
good eſteem with them, by his feigne
countenance of a Philoſopher. O wick
edneſſe! who can ſilently ſuffer theſ
Palmer-worms to gnaw upon the fame
labour, and glory of the wiſe? who ca
with patience hear blinde men, as out o
a Tripode judging of the Sun? But
is greater glory to contemne the hurt
leſſe darts of bablers, then to repell them
Let them onely diſdain the treaſur
of Nature and Art, who cannot obtai
it. Nor is it my purpoſe to plead th
doubtfull cauſe of an unfortunate Sci
ence, and being condemned, to take
into tuition: Our guiltleſſe Philoſoph
is no whit criminous: and ſtandin
firm by the aid of eminenteſt Author
and fortified with the manifold exper
ence of divers ages, it remains ſafe enoug
from the fopperies of pratlers, and th
ſnarlings of envy. However Charit
hath incited me, and the multitude
wanderers induced me, taking pity
them, to preſent my light, that ſo the
may eſcape the hazard of the night: b

he

help whereof they may not onely live out, but alſo procure an enlargement both to their Life and fading Fortunes. This ſmall Treatiſe penn'd for your uſe (ye Students of Hermetick Philoſophy) I preſent unto you, that it may be dedicated to thoſe, for whoſe ſake it was writ. If any perhaps ſhall complain of me, and ſummon me to appear as guilty of breach of ſilence for divulging ſecrets n an itching ſtyle, ye have one guilty of oo much reſpectfulneſſe towards you, confeſſing his fault, ſentence him if you pleaſe; ſo that my crime may ſupply the place of a reward to you: The offence will not bee diſpleaſing unto you, nd the puniſhment (I doubt not) pleaant unto mee, if I ſhall finde my ſelf to ave erred in this onely, whereby you may put an end to erring for the future.

M Canon

Hermetick Secrets:

CANON I.

Admonition.

GODS fear is the entrance into this Science. Its end is good will towards our Neighbour, the ſatisfying Crop is the rearing endowing religious entertainnt, with certainty; that whatver the Almighty freely beveth on us, we may ſubmiſſiveoffer again to him. As alſo untreys grievouſly oppreſſed, be relieved; priſoners miſey captivated, releaſed; and s almoſt ſtarved, comforted.

. The light of this knowledge e gift of God, which by his neſſe he beſtoweth upon om he pleaſeth: Let none efore ſet himſelf to the ſtudy

hereof, untill having cleared an
purified his heart, he devote him
ſelf wholly unto God, and be en
ptied of all affection unto thing
impure.

3. The Science of producir
Natures grand Secret, is a perfe
knowledge of Nature univerſal
and of Art, concerning the Real
of Metals, the practiſe whereof
converſant in finding the prin
ples of Metals by Analyſis, and a
ter they are made much mo
perfect, to conjoyn them oth
wiſe then before they have bee
that from thence may reſult a c
tholick Medicine, moſt pow
full to perfect imperfect Meta
and for reſtoring ſick and deca
Bodies, of what ſort ſoever.

4. Thoſe that are in publ
Honours and Offices, or be
ways buſied with private and
ceſſary occupations, let them n
ſtrive to attain unto the top of t

Phi

Philoſophy, for it requireth the whole man, and being found, poſſeſſeth him, and being poſſeſſed, challengeth him from all long and ſerious imploiments, eſteeming all other things as ſtrange unto him, and of no value.

5. Let him that is deſirous of this Knowledge, clear his minde from all evil motions, eſpecially pride, which is abomination to Heaven,and the gate of Hell: let him be frequent in prayers, and charitable; have little to do with the world; abſtain from company keeping; enjoy conſtant tranquillity; that the Minde may be able to reaſon more freely in private, and be higher lifted up; for unleſſe it be kindled with a beam of Divine Light, it will not be able to penetrate the hidden myſteries of Truth.

6. The *Alchymiſts*, who have given their minds to their wel-

nigh innumerable Sublimations, Diſtillations, Solutions, Congealations; to manifold Extraction of Spirits and Tinctures, and other Operations more ſubtill then profitable, and ſo have diſtracted them by variety of errors, as ſo many tormentors; will never be bent again by their own Genius to the plain way of Nature and light of Truth, from whence their induſtrious ſubtilty hath declined them, and by twinings and turnings, as by the Lybian Quickſands, hath drowned their intangled Wits: the onely hope of ſafety for them remaineth in finding out a faithfull Guide and Teacher, that may make the clear Sun conſpicuous unto them, and vindicate their eies from darkneſſe.

7. A ſtudious *Tyro* of a quick wit, conſtant minde, inflamed with the ſtudy of Philoſophy

phy, very skilfull in naturall Philoſophy, of a pure heart, compleat in manners, mightily devoted to God, though ignorant of practicall Chymiſtry, may with confidence enter into the highway of Nature, peruſe the Books of beſt Philoſophers; let him ſeek out an ingenious and ſedulous Companion for himſelf, and not deſpair of obtaining his deſire.

8. Let a Student of this ſecret, carefully beware of reading or keeping company with falſe Philoſophers; for nothing is more dangerous to a learner of any Science, then the company of an unskilfull or deceitfull wit, by which falſe principles are ſtamped for true, whereby an honeſt and too credulous a minde is ſeaſoned with bad Doctrine.

9. Let a Lover of truth make uſe of a few Authors, but of beſt note and experienced truth; let

him ſuſpect things that are quickly underſtood, eſpecially in myſtical Names and ſecret Operations; for truth lies hid in obſcurity; nor doe Philoſophers ever write more deceitfully, then when plainly, nor ever more truly then when obſcurely.

10. As for the Authors of chiefeſt note, which have diſcourſed both acutely and truly of the ſecrets of Nature, and hidden Philoſophy, *Hermes*, and *Morienus Romanus*, amongſt the Ancients, in my judgement are of the higheſt eſteem: amongſt the Modern, *Count Treviſanus*, & *Raimundus Lullius*, is in greateſt reverence with me: for what that moſt acute Doctour hath omitted, none almoſt hath ſpoken: let him therefore peruſe him, yea let a Student often reade over his former Teſtament, and Codicil, and accept them as a Legacy of very

great

great worth. To theſe two Volumes let him adde both his Practicks, out of which Works all things deſirable may be collected, eſpecially the truth of Matter, the degrees of Fire, and the ordering of the Whole, wherein the whole Work is finiſhed, and thoſe things which our Anceſtors too carefully laboured to keep ſecret. The occult cauſes of things, and the ſecret motions of nature, are demonſtrated more clearly and faithfully. Concerning the firſt and myſticall Water of Philoſophers he hath ſet down few things, yet very pithy.

11. As for that clear Water ſought for by many, found out by few, yet obvious and profitable unto all, which is the Baſe of the Philoſophers Work, a noble *Polonian* not more famous for his learning then ſubtilty of wit (not named, whoſe name notwith-

withſtanding a double Anagram hath betraied) In his *Novum lumen Chymicum*, *Parabola* and *Ænigma*, as alſo in his Tract of *Sulphur*, he hath ſpoken largely and freely enough; yea he hath expreſſed all things concerning it ſo plainly, that nothing can be ſatisfactory to him that deſireth more.

12. Philoſophers do uſually expreſſe themſelves more pithily in types and ænigmaticall figures (as by a mute kind of ſpeech) then by woprs; for example, *Senior*'s Table, the allegorical Pictures of *Roſarius* the Schemes of *Abraham Judæus* in *Flamellus*: of the later ſort, the rare Emblemes of the moſt learned *Michael Maiërus*, wherein the myſteries of the Ancients are ſo fully opened, that as new Perſpectives they can preſent antiquated truth, and remote from our age as near unto our eies, and perfectly to be ſeen by us.

13. Who-

13. Whoſoever affirmeth that the Philoſophers grand Secret is above the ſtrength of Nature and Art, he is blinde, becauſe he knows not the Sun and Moon.

Of the Matter of the Stone.

14. As for the Matter of their hidden Stone, Philoſophers have writ diverſly; ſo that very many diſagreeing in Words, do nevertheleſſe very well conſent in the Thing; nor doth their different ſpeech, argue the ſcience ambiguous or falſe, ſince the ſame thing may be expreſſed with many tongues, divers expreſſions, and a different character, and alſo one and many things may be ſpoken after a divers manner.

15. Let the ſtudious Reader have a care of the manifold ſignifications of words, for by deceitfull windings, and doubtfull, yea contrary ſpeeches, (as it ſhould ſeem) Philoſophers vent their myſteries, with a deſire of keep-

ing

ing in and hiding, not of ſophiſticating or deſtroying the truth: And though their writings abound with ambiguous and equivocall words; yet about none doe they more contend, then in hiding their golden branch:

——Quem tegit omnis
Æn.6. *Lucus; & obſcuris claudunt convallibus umbræ.*
Which all the Groves with ſhaddows overcaſt,
And gloomy Valleys hide.

Nor yeeldeth it to any Force, but readily and willingly will follow him, who

Maternas agnoſcit aves
——& geminæ cui fortè Columbæ
Ipſa ſub ora viri cœlo venēre volantes,
Knows Dame *Venus* Birds——
And him to whom of Doves a lucky paire
Sent from above ſhall hover 'bout his Eare.

16. Who-

16. Whoſoever ſeeketh the Art of perfecting and multiplying imperfect Metals, beyond the nature of Metals, goes in errour, for from Metals the Metals is to be derived, even as from Man, Mankinde; and from an Oxe, that ſpecies is to be fetcht.

17. Metals (we muſt confeſſe) cannot be multiplied by the inſtinct and labour of Nature onely; yet we may affirm that the multiplying virtue is hid in their profundity, and manifeſteth it ſelf by the help of Art: In this Work, Nature ſtandeth in need of the aid of Art; and both doth perfect the whole.

18. Perfect Bodies are endued with a more perfect ſeed: and therefore under the hard bark of perfect Metals the perfect ſeed lies hid, which he that knows to take out by the Philoſophers ſolution, hath entred into the high way, for

Augar. Chryſop. lib.1.

—In auro
Semina ſunt auri, quamvis abſtruſa recedant
Longius.

In Gold the ſeeds of Gold do lie,
Though buried in Obſcurity.

19. Moſt Philoſophers have affirmed that their Kingly Work is wholly compoſed of the Sun and Moon; others have thought good to adde Mercury to the Sun: ſome have choſen Sulphur and Mercury; others have attributed no ſmall part in ſo great a Work to ſalt mingled with the other two. The very ſame men have profeſſed that this clear Stone is made of one thing onely; ſometimes of two, otherwhiles of three, at other times of four, and of five; and thus though writing ſo variouſly upon the ſame ſubject, doe nevertheleſſe agree in ſenſe and meaning.

20. Now that (abandoning all Cheats)

heats)we may deal candidly and
ruly, we hold that this entire
Vork is perfected by two Bodies
nely, to wit, the Sun and Moon
ightly prepared, for this is meer
eneration which is by nature,
vith the help of Art, wherein the
opulation of male and female
loth intercede, from whence an
ff-ſpring far more noble then the
arents,is brought forth.

21. Now thoſe Bodies muſt
e taken, which are of an unſpot-
ed and incorrupt virginity; ſuch
s have life and ſpirits in them;
ot extinct as thoſe that are hand-
ed of the vulgar, for who can ex-
ect life from dead things; and
hoſe are called corrupt which
ave ſuffered copulation; thoſe
lead and extinct which (by the
nforcements of the chief Tyrant
f the world) have poured out
heir ſoul with their bloud by
Martyrdome, ſly a fratricide
from

from whom the greateſt imminent danger in the whole Work is threatned.

22. The Sun is Maſculine, forasmuch as it ſendeth forth active and inforcing ſeed, the Moon is Feminine, called the matrix and veſſel of Nature, becauſe ſhe receiveth the ſeed of the male in her womb, and foſtereth it by her monthly proviſion yet doth it not altogether want its active virtue; for, firſt of all (being raviſhed with love) ſhe climbs up unto the male, untill ſhe hath wreſted from him the utmoſt delights of *Venus*, and fruitfull ſeed: nor doth ſhe deſiſt from her embraces, till that being great with childe, ſhe ſlip gently away.

23. By the name of the Moon Philoſophers underſtand not the vulgar Moon, which alſo is maſculine in its operation, and in copulation acts the part of a male.

Let none therefore preſume to try the wicked and unnaturall conjunction of two males, neither let him conceive any hope of iſſue from ſuch copulation, but he ſhall join *Gabertius* to *Beia*, and offer the ſiſter to her own brother n firm Matrimony, that from hence he may receive Sol's noble Son.

24. They that hold Sulphur nd Mercury to be the Matter of he Stone, by the name of Sulphur, they underſtand the Sun nd common Moon; by Mercuy the Philoſophers Moon: ſo (without diſſimulation) holy *Lullus* adviſeth his friend, that he attempt not to work without Mercury and Luna for Silver, and Mercury and Sol for Gold.

Cap.62. *Prioris Teſtam.*

25. Let none therefore be deceived by adding a third to two: or Love admitteth not a third; and wedlock is terminated in the

number of two; love further extended is adultery, not matrimony.

26. Neverthelеſſe, Spirituall love polluteth not a virgin, *Beia* might therefore without crime (before her promiſe made to *Gabritius*) have contracted ſpirituall love, to the end that ſhe might thereby be made more cheerfull, more pure, and fitter for the buſineſſe of matrimony.

27. Procreation of children is the end of lawfull Wedlock Now that the Infant may bee borne more vigorous and gallant, let both the combatants be clenſed from every ſcab and ſpot, before they both go up to their marriage bed, and let nothing unneceſſary cleave unto them; becauſe from pure ſeed comes a purifyed generation, and ſo the chaſt wedlock of *Sol* and *Luna* ſhall be finiſhed when they ſhall enter into Love

bed

bed-chamber, and be conjoyned, and ſhe ſhall receive a ſoul from her husband by imbracing him; from this copulation a moſt potent King ſhall ariſe, whoſe father will bee *Sol*, and his mother *Luna.*

28. He that ſeeks for a phyſicall tincture without *Sol* and *Luna*, loſeth both his coſt and pains: for the Sun affordeth a moſt plentifull tincture of redneſſe, and he *Moon* of whiteneſſe, for theſe wo are onely called perfect; becauſe they are filled with the ſubtance of pureſt Sulphur, perfecty clarified by the skill of nature: Let thy *Mercury* therefore have ts tincture from both of theſe Lights; for things muſt of neceſity receive a tincture before they can give one.

29. Perfect metals containe in hem two things, which they are ble to communicate to the im-

perfect, Tincture and Fixation; for thoſe, becauſe the are dyed and fixed with pure Sulphur, to wit, both white and red, they doe therefore perfectly tinct and fix, if they be fitly prepared with their proper Sulphur and Arſenick, otherwiſe they have not ſtrength of multiplying their tincture.

30. *Mercury* is for imperfect metals, fit only to receive the tincture of the *Sun* and *Moon* in the work of the Philoſophers Stone, that being full of tincture, it may give forth other things in abounddance: yet ought it (before that) to be full of inviſible Suphur, that it may be the more coloured with the viſible tincture of perfect bodies, and ſo repay it with ſufficient Uſury.

31. Now the whole tribe of Philoſophers ſweat much, and are mightily troubled to extract tincture out of gold: for they be-

leeve

eeve that tincture can be ſeparaed from the Sun, and being ſearated encreaſe in virtue; but

pes tandem Agricolas vanis eludit
ariſtis.

aine hope, at laſt the hungry
Plough-man cheats
Vith empty Husks, *inſtead of*
luſty meats.

or it is impoſſible that the Suns ncture can at all be ſevered from s naturall body, ſince there can no elementary body made up nature more perfect then gold, e perfection whereof proceedeth om the ſtrong and inſeparable ion of pure colouring Sulur with *Mercury*, both of them ing admirably pre-diſpoſed ereunto by Nature; whoſe true aration nature denieth unto t: But if any liquor remaining extracted (by the violence of or waters) by the Sun, it is to reputed a part of the body made liquid or diſſolved by force. For the tincture followeth its body, and is never ſeparated from it. That is the deluding of Art, unknowne to Artificers themſelves.

32. Neverthéleſſe it may be granted, that tincture is ſeparable from its body, yet (we muſt confeſſe) it cannot be ſeparated without the corruption of the tincture: when as Artiſts offer violence to the gold, or *Aqua fortis* rather corroding then diſſolving. The body therefore ſpoiled of its tincture and golden fleece, muſt needs grow baſe, and as an unprofitable heap turne to the damage of its Artificer, and the tincture thus corrupted to have a weaker operation.

33. Let them in the next place caſt their tincture into *Mercury*, or into any other imperfect body and as ſtrongly conjoyne both of

then

hem as their Art will permit; yet hall they fail of their hopes two vayes; Firſt, becauſe the tincture vill neither penetrate nor colour eyond Natures ſtrength; and herefore no gaine will accrue rom thence to recompence the xpence and countervaile the loſſe f the body ſpoiled and of no va-
ue, ſo

um labor in damno eſt, creſcit mortalis egeſtas.

Vant is poor mortals wages,
when his toyle
roduces only loſſe of paines and
Oyle.

aſtly that baniſhed Tincture ap-
ied to another body will not ve a perfect fixation and perma-
ency to endure a ſtrong tryall, id reſiſt ſearching *Saturne*.

34. Let them therefore that e deſirous of *Chymiſtry*, and ave hitherto followed Impo-
ors and Mountebanks, found a

retrait, ſpare time and coſt, and give their minde to a work truly Philoſophicall, leſt the *Phrygians* be wiſe too late, and at length be compelled to cry out with the Prophet, *Strangers have eaten up my ſtrength.* Oſey.7.

35. In the Philoſophers work more toyle and time then coſt is expended; for he that hath convenient matter, need be at little expence: beſides, thoſe that hunt after great ſtore of mony, and place their chief end in wealth, they truſt more to their riches, then their own art. Let therefore the too credulous Freſh-man beware of theſe pilfering pick-pockets, for whilſt they promiſe golden mountains, they lay in wait for gold; they demand bright uſhering Sol, (*viz. mony before hand*) becauſe they walk in darkneſſe.

The Philo. Merc. 36. As thoſe that ſayle between *Scilla* and *Charybdis* are in danger langer on both ſides : unto no eſſe hazard are they ſubject who urſuing the prey of the Golden leece, are carried between the unertaine Rocks of the Philoſohers *Sulphur* and *Mercury*. The nore acute by their conſtant reaing of grave and credible Auhors, and by the irradiant Sun ave attained unto the knowledge f *Sulphur*, but are at a ſtand in he entrance of the Philoſophers *ercury*; for Writers have twiſted with ſo many windings and Menders, involved it with ſo many quivocall names, that it may be ooner met with by the force of he Seekers intellect, then be ound by reaſon or toyle.

37. That Philoſophers might he deeper drown their *Mercury* in arkneſſe, they have made it maifold, and placed their *Mercury* yet diverſly) in every part and orefront of their worke, nor

will he attaine unto a perfect knowledge thereof, who ſhall be ignorant of any part of the work.

38. Philoſophers have acknowledged a threefold *Mercury* eſpecially, to wit, after abſolute preparation of the firſt degree, and Philoſophicall ſublimation; for then they call it their *Mercury*, and *Mercury* ſublimated.

39. Againe, in the ſecond preparation, that which by Authors is ſtiled the Firſt (becauſe they omit the Firſt) Sol being now made crude again, and reſolved into his firſt matter is Mercury, properly called of ſuch like bodies, or the Philoſophers Mercury; then the matter is called *Rebis*, *Chaos*, the whole world, wherein are all things neceſſary to the work, becauſe that onely is ſufficient to perfect the Stone.

40. Laſtly the Philoſophers do ſometimes call perfect *Elixir* and colouring medicine, their

Mercury, though improperly; for he name of *Mercury* doth onely properly agree with that which is volatile; beſides that which is ublimated in every region of the work, they call Mercury: but Elixir becauſe it is moſt fixed, cannot have the ſimple name of Mercury, and therefore they have ſtiled it their own Mercury, to difference it from that volatile. A ſtraight way is onely laid downe for them to find out and diſcerne ſo many Mercuries of the Philoſophers; for then onely

——— *Quos æquus amavit*
Jupiter, aut ardens evexit ad æthera virtus. Æneid.6.

— Whom juſt and mighty Jove
Advanceth by the ſtrength of love;
Or ſuch whom brave heroick fire,
Makes from dull Earth to Heav'n aſpire.

41. Elixir is called the Philo-

ſophers Mercury for the likeneſſe and great conformity it hath with Heavenly Mercury; for this, being void of elementary qualities is beleeved moſt propenſe to receive influence from them, and that changeable *Proteus* puts on and encreaſeth the genius and nature of other Planets, by reaſon of oppoſition, conjunction and aſpect. The like this uncertaine Elixir worketh, for that being tyed to no proper quality, it imbraceth the quality and diſpoſition of the thing wherewith it is mixed, and wonderfully multiplyeth the virtues and qualities hereof.

The Philoſophical ſublimation of Mercury. 42. In the Philoſophicall ſublimation or firſt preparation of Mercury, Herculean labour muſt be undergone by the work-man; for *Jaſon* had in vaine attempted his expedition to *Colches* without *Alcides.*

[illegible] Courage

Alter inauratam nota de vertice pellem

Principium velut oſtendit, quod ſumere poſsis; Aug. Cry. ſop. 2.
Alter onus quantum ſubeas——
One from an high a Golden Fleece diſplayes
Which ſhewes the Entrance, another ſayes
How hard a taske you'l find.

For the entrançe is warded by horne-puſhing beaſts; which drive away thoſe that approach aſhly thereunto to their great hurt; onely the enſignes of *Diana* nd the doves of *Venus* are able to ſſwage their fierceneſſe, if the ates favour.

43. The naturall quality of Philoſophicall Earth and the tilage thereof, ſeems to be touched by the Poet in this Verſe,

Pingue ſolum primis extemplo à menſibus anni Geo 1.
Fortes invertant Tauri——
——*Tunç Zephyro putris ſe gleba eſolvit.*

Let

Let ſturdy Oxen when the yeare
begins
Plough up the fertile ſoyle——
For *Zephrus* then diſſolves the
rotten clods.

44. He that calleth the Philoſophers Luna or their Mercury, the common Mercury; doth wittingly deceive, or is deceived; ſo the writings of * *Geber* teach us, that the Philoſophers Mercury is Argent vive, yet not of the common ſort, but extracted out of it by the Philoſophers skill.

* *Chap.* 4. *pari. lib.* 1 *perfecti. Magiſterii.*

45. That the Philoſophers Mercury is not Argent vive in its proper nature, nor in its whole ſubſtance, but the midle and pure ſubſtance thereof, which thence hath taken its originall and made by it, the grand Philoſophers opinions being founded in experience.

46. The Philoſophers Mercury hath divers names; ſometimes it is call'd Earth, ſometimes Water in a divers reſpect, becauſe it natu-

rally

ally ariſeth from them both. The arth is ſubtle, white, ſulphurous, in which the elements are fixed & he philoſophicall gold is ſowne: he water is water of life, burning, permanent, moſt clear, call'd the water of gold and ſilver; but this Mercury, becauſe it hath in it Sulphur of its own, which is multiplyed by art, it deſerves to be cald he Sulphur of Argent vive. Laſt of all the moſt precious ſubſtance is *Venus* the ancients Hermaphrodite, glorious in each ſex.

47. This Argent vive, is partly naturall, partly unnaturall, it being intrinſecall and occult hath its oot in nature, which cannot be drawne forth unleſſe it be by ſome precedent clenſing, & induſtrious ublimation, it being extrinſecall is præternaturall and accidentall: ſeparate therefore the clean from he unclean, the ſubſtance from he accidents, and make that which

is hid, manifeſt, by the courſe of nature, otherwiſe make no further progreſſe, for this is the foundation of the whole worke, and nature.

48. That dry and moſt precious liquor doth conſtitute the radicall moiſture of metals, wherefore of ſome of the ancients it is called Glaſſe; for glaſſe is extracted out of the radicall moiſture, cloſely lurking in aſhes which will not give place, unleſſe it be to the hotteſt flame; notwithſtanding our inmoſt or centrall Mercury diſcovers it ſelfe by the moſt gentle and kindly (though a little more tedious) fire of nature.

49. Some have ſought for the latent Philoſophicall earth by Calcination, others by ſublimation; many among the glaſing veſſels, and ſome few between vitrial and ſalt, even as among their naturall veſſels: others enjoyne to ſub-

lime

ime it out of lime and glaſſe. But
ve have learned of the Prophet,
hat *in the beginning God created*
he Heaven and the Earth, and the
arth was without form and void,
nd darkneſſe was upon the face of
he Deep; and the ſpirit of God mo-
ed upon the Waters, and God
id, Let there be Light, and there
as Light; and God ſaw the
ight that it was good; and he
vided the light from the darknes,
c. Joſephs bleſſing ſpoken of by
e ſame Prophet will be ſuffici-
t to a wiſe man (Deut 33.) *Bleſ-*
d of the Lord be his Land, for the
pples of Heaven, for the dew, and
r the Deep that lyeth beneath; for
e Apples of fruit both of ſun and
oon; for the top of the ancient
untains, for the Apples of the e-
rlaſting hills, &c. pray the
ord from the ground of thy
art (my ſon) that he would be-
w upon thee a portion of this
eſſed land.

* מִמֶּגֶד à מֶגֶד *In re quapiam eximium & præſtans.* Sweetneſs, old tranſla. Precious things, new tranſl

50. Argent vive is ſo defiled by originall ſin, that it floweth with a double infection; the firſt it hath contracted from the polluted Earth, which hath mixed it ſelfe therewith in its generation, and by congelation hath cleaved thereunto: the ſecond borders upon the dropſie, and is the corruption of intercutal Water, proceeding from thick and impure water, mixed with the clear, which nature is not able to ſqueeze out and ſeparate by conſtriction; and becauſe it is extrinſecall, it goes away with a gentle heat. The Mercuries leproſie infeſting the body, is not of its root and ſubſtance, bu accidentall, and therfore ſeparabl from it; the earthy part is wipec off by a moiſt Bath and the lave of nature: the watery part is take away by a dry bath with the plea ſant fire of generation. And thu by a threefold waſhing and clen ſing

ing the Dragon putting off his
ld ſcales & ugly skin is renewed.

51. The Philoſophicall ſubli-
nation of Mercury is compleated
n two things; namely by remo-
ing things ſuperfluous from it,
nd by introducing things want-
ng: the ſuperfluities are the ex-
ernall accidents, which in the
ark ſpheare of *Saturne* doe make
loudy ruddy *Jupiter*. Separate
herefore the blewneſſe of *Saturn*
oming up, untill *Iupiters* purple
ar ſmile upon thee. Add hereunto
e ſulphur of nature, whoſe grain
d leaven it hath in it ſelfe, ſo
uch as ſufficeth it; but ſee that
be ſufficient for other things al-
. Multiply therefore that invi-
le Sulphur of the philoſophers
til the Virgins milk come forth:
d ſo the firſt gate is opened un-
thee.

52. The entrance of the Phi-
ſophers garden is kept by the

He-

Heſperian Dragon , which being laid open,a fountaine of the cleareſt water proceeding from a ſeaven-fold ſpring floweth forth on every ſide the threſhold , wherein make the Dragon drink thrice the magicall number of Seven, until being drunk he put off his hideous garment : may the divine powers of light-bringing *Venus* and horned *Diana*,be propitious unto thee

53. Three kinds of moſt beautifull flowers are to be ſought , and may be found in the garden of the wiſe : Damask-coloured Violets the milk-white Lilly, and the purple and immortall flower of love *Amaranthus*. Not far from tha fountaine at the entrance, freſ Violets do firſt ſalute thee, whic being watered by ſtreams from th great golden river,put on the moſ delicate colour of the dark Saphir the Sun will give thee ſigns. Tho ſhall not ſever ſuch precious flow-

er

rs from their root , untill thou
nakeſt the Stone : for the freſh
nes cropt off, have more juyce
nd tincture : and then pick them
arefully with a gentle and diſ-
reet hand;if fates frown not,they
ill eaſily follow , and one flower
eing pluck't , the other golden
ne will not be wanting : let the
illy and the *Amaranthus*, ſucceed
th greater care and labour.

54. Philoſophers have their
a alſo, wherein ſmall fiſhes , fat
d ſhining with ſilver ſcales, are
gnerated; which he that ſhall
cch in and take out of a ſmal and
e net , ſhall be accounted a
oſt expert fiſher.

55. The Philoſophers Stone is
und in the oldeſt mountaines ,
l flowes from everlaſting
ooks ; thoſe mountaines are of
er , and the brooks of gold :
m thence gold and ſilver , and
the treaſure of Kings are pro-
ed.

56. Whoſoever is minded to obtaine the Philoſophers Stone, let him reſolve to take a long peregrination, for it is neceſſary that he go to ſee both the Indies, that from thence he may bring the moſt precious gems and the pureſt gold.

57. Philoſophers extract this their Stone out of ſeven ſtones, the two chiefe whereof are of a divers nature and efficacy, the one infuſeth inviſible Sulphur, the other ſpirituall Mercury; that bringeth heat and drineſſe, and this cold and moiſture: thus by their help, the ſtrength of the elements is multiplyed in the Stone the former is found in the Eaſterne coaſt, the latter in the Weſterne both of them have the power o colouring and multiplying, and unleſſe the Stone ſhal take its firſ tincture from them, it will neithe colour nor multiply.

58. Th

58. ℞ The winged Virgin very well waſhed and clenſed, impregnated by the ſpirituall ſeed of the firſt male, and gravidated with the permanent glory of her untoucht virginity, will be diſcovered by her cheeks dyed with a whitiſh red colour: joyne her to the ſecond male, without Jealouſie of adultery, by whoſe corporeall ſeed ſhe ſhall conceive againe, and ſhall in time bring forth a reverend off-ſpring of either ſex, from whence an immortall Race of moſt potent Kings ſhall gloriouſly ariſe. *Practice.*

59. Keep up and couple the Eagle and Lion well clenſed in their tranſparent cloiſter, the entry door being ſhut and watched, leſt their breath go out, or the aire without do privily get in. The Eagle ſhall ſnap up and devoure the Lion in the copulation; afterwards being affected with a long *Practice.*

ſleep, and a dropſie occaſioned by a foule ſtomack, ſhe ſhall be changed by a wonderfull metamorphoſis into a cole-black Crow, which ſhall begin to fly with wings ſtretched out, and by its flight ſhall whisk downe water from the clouds, untill being often moiſtned, he put off his wings of his owne accord, and falling downe againe it be changed into a moſt white Swan. Thoſe that are ignorant of the cauſes of things, may wonder with aſtoniſhment, when they conſider that the World is nothing but a continuall Metamorphoſis, they may marvel that the ſeeds of things perfectly digeſted ſhould end in greateſt whitenesſe. Let the Philoſopher imitate Nature in his work.

The middle and extreames of the Stone. 60. Nature proceedeth thus in making and perfecting her works, that from an inchoate generaneration it may bring a thing by diverſe meanes as it were by degrees, to the ultimate terme of perfection: ſhe ~~therefore~~ attaineth her end by little and little, not by leaps; confining and including her work between two extreams, diſtinct and ſevered as by ſpaces. The practice of Philoſophy, which is the Ape of Nature, ought not to decline from the way and example of Nature in its working and direction to finde out its happy ſtone, for whatſoever is without the bounds of Nature, is either an errour or neareſt one.

61. The extreams of the Stone are naturall Argent vive, and perfect Elixir: the middle parts which lye between, by helpe whereof the work goes on, are of three ſorts; for they either belong unto matter, or operations or demonſtrative ſignes: the whole work is perfected by theſe extreams and means.

Materiall means.

62. The materiall means of the Stone are of divers kinds;for ſome are extracted out of others ſucceſſively: The firſt are Mercury Philoſophically ſublimated, and perfect metals, which although they be extream in the work of nature, yet in the Philoſophicall worke they ſupply the place of meanes: of the former the ſeconds are produced; namely, the four elements, which againe are circulated and fixed: of the ſeconds the thirds are produced, to wit, either Sulphur, the multiplication whereof doth terminate the firſt worke: the fourth and laſt meanes are leaven or ointments weighed with the mixtion of the things aforeſaid, ſucceſſively produced in the worke of the Elixir: By the right ordering of the things aforeſaid, the perfect Elixir is finiſhed,which is the laſt term of the whole work, wherein the Philoſophers Stone re-

reſteth as in its centre, the multiplication whereof is nothing elſe then a ſhort repetition of the premiſed operations.

63. The operative meanes (which are alſo called the Keys of the work) are foure: The firſt is Solution or Liquefaction; the ſecond is Ablution; the third, Reduction; the fourth, Fixation. By Liquefaction bodies returne into their ancient matter, things concocted are made raw againe, and the copulation between the male and female is effected, from whence the Crow is generated: Laſtly the Stone is divided into 4 confuſed elements, which happeneth by the retrogradation of the Luminaries. The Ablution teacheth to make the Crow white, & to create *Jupiter* of *Saturn*, which is made by the converſion of the body into Spirit. The office of Reduction is to reſtore the ſoule to the

Operative means.

ſtone

Stone examinated, and to nouriſh it with dew and ſpirituall Milk, untill it ſhall attaine unto perfect ſtrength: In both theſe latter operations the Dragon rageth againſt himſelfe, and by devouring his tayle, doth wholly exhauſt himſelfe, and at length is turned into the Stone. Laſtly, the operation of the Fixation fixeth both Sulphurs upon their fixed body, by the mediation of the ſpirits tincture; it decocteth the leavens by degrees, ripeneth things raw, and ſweetneth the bitter; In fine, by penetrating and tincturing the flowing Elixir, generateth, perfecteth; and laſtly, riſeth up to the height of ſublimity.

The demonſtrative meanes.

64. The Meanes or demonſtrative ſigns are Colours, ſucceſſively and orderly affecting the matter and its affections and demonſtrative paſſions, whereof there are three ſpeciall ones (as

critall)to be noted, to theſe ſome adde a Fourth. The firſt is black, which is called the Crowes-head, becauſe of its extreame blackneſſe, whoſe crepuſculum ſheweth the beginning of the fires action of nature and ſolution, and the blackeſt night the perfection of liquefaction, and confuſion of the elements. Then the graine putrefies & is corrupted, that it may be the more apt for generation. The white colour ſucceedeth the black, wherein is given the perfection of the firſt degree, and of white Sulphur. This is called the bleſſed ſtone: this Earth is white and foliated, whererein Philoſophers doe ſow their gold. The third is Orange colour, which is produced in the paſſage of the white to the red, as the middle and mixt of both, and is as the morning with her ſafron-haire a fore-runner of the Sun. The fourth colour is ruddy and ſanguine, which is extracted from the white fire onely: Now becauſe whiteneſſe is eaſily altered by any other colour, before day it quickly faileth of its candor. But the dark redneſſe of the Sun perfecteth the worke of Sulphur, which is called the Sperme of the male, the fire of the Stone, the Kings Crown, and the ſon of Sol, wherein the firſt labour of the workman reſteth.

65. Beſides theſe decretory ſignes which firmely inhere in the matter, and ſhew its eſſentiall mutations, almoſt infinite colours appear, and ſhew themſelves in vapours, as the Rain-bow in the clouds, which quickly paſſe away and are expelled by thoſe that ſucceed, more affecting the aire then the earth: the operatour muſt have a gentle care of them, becauſe they are not permanent, and

and proceed not from the intrinſecall diſpoſition of the matter, but from the fire painting and faſhioning every thing after its pleaſure, or caſually by heat in ſmall moiſture.

66. Of the ſtrange colours, ſome called out of time, give an ill omen to the work, as the Blackneſſe renewed: for the Crowes young ones having once left their neſt are never to be ſuffered to returne. Too haſty Redneſſe; for this once and in the end onely gives a certaine hope of the harveſt; if before it make the matter red, it is an argument of the greateſt aridity, not without great danger, which can onely be averted by Heaven alone, forthwith beſtowing a ſhower upon it.

Foure Digeſtions of the Stone.

67. The Stone is exalted by ſucceſſive digeſtions, as by degrees, and at length attaineth to perfection. Now foure Digeſtions agreea-

agreeable to the foure aboveſaid Operations or Governments do compleat the whole worke, the author whereof is the fire, which makes their difference.

Firſt. 68. The firſt digeſtion operateth the ſolution of the Body, whereby comes the firſt conjunction of male and female, the commixtion of both ſeeds, putrefaction, the reſolution of the elements into homogeneall water; the eclipſe of the Sun and Moon in the head of the Dragon, and laſtly it bringeth back the whole World into its ancient Chaos, and dark abyſſe. This firſt digeſtion is made as in the ſtomack, of a melon colour and weak, more fit for corruption then generation.

Second. 69. In the ſecond digeſtion the ſpirit of the Lord walketh upon the waters; the light begins to appear, and a ſeparation of waters from the waters; the Sun and Moon

Moon are renewed; the elements are extracted out of the chaos, that being perfectly mixt in Spirit they may conſtitute a new world; a new Heaven and new Earth are made; and laſtly, all bodies are become ſpirituall. The Crowes young ones changing their fethers begin to paſſe into Doves, the Eagle and Lion embrace one another with an eternall League. And his generation of the World is nade by the fiery Spirit deſcendng in the forme of Water, and viping away Originall ſin; for the hiloſophers Water is Fire, which moved by the exciting heat of a ath. But ſee that the ſeparation f Waters be done in Weight and leaſure, leſt thoſe things that maine under Heaven be drownl under the Earth, or thoſe ings that are ſnatched up above eaven be too much deſtitute of dity.

Georg. 1. *Hic, ſterilem exiguus ne deſerat humor arenam.*

Here, leſt ſmall moiſture, leave a
barren Soyle.

Third. 70. The third digeſtion of the newly generated Earth drinketh up the dewy Milk, and all the ſpirituall virtues of the quinteſſence, and faſteneth the quickning Soul to the Body by the Spirits mediation. Then the Earth layeth up a great Treaſure in it ſelfe, and is made, like the coruſcant Moon, afterwards to ruddy Sun; the former is called the Earth of the Moon, the latter the Earth of the Sun; for both of them is begot of the copulation of them both; neither of them any longer feareth the pains of the Fire, because both want all ſpots; for they have been often clenſed from ſin by fire, and have ſuffered great Martyrdome, untill all the Elements are turned down wards.

Bright in Lustring

71. The Fourth digeſtion conſummateth all the Myſteries of the World, and the Earth being turned into moſt excellent leaven, it leaveneth all imperfect bodies becauſe it hath before paſſed into the heavenly nature of quinteſſence. The vertue thereof flowing from the Spirit of the Univerſe is a preſent *Panacea* and univerſall medicine for all the diſeaſes of all creatures, the digeſtions of the firſt worke being repeated will open to thee the Philoſophers ſecret Furnace. Be right in thy works, that thou mayeſt finde God favourable, otherwiſe the plowing of the Earth will be in vaine; Nor *Fourth.*

Illa ſeges demum votis reſpondet avari *Georg. I.*
Agricolæ——
Will the expected Harveſt e're requite
The greedy High-ſhooe——

72. The whole Progreſſe of the Philoſophers work is nothing but Solution and Congelation; the Solution of the body, and Congelation of the Spirit; nevertheleſſe, there is but one operation of both: the fixed and volatile are perfectly mixed and united in the Spirit, which cannot be done, unleſſe the fixed body be firſt made ſoluble and volatile: By reduction is the volatile body fixed into a permanent body, and volatile nature doth at laſt change into a fixed one, as the fixed Nature had before paſſed into volatile. Now ſo long as the Natures were confuſed in the Spirit, that mixed Spirit keeps a middle Nature between Body and Spirit, Fixed and Volatile.

73. The generation of the Stone is made after the patterne of the Creation of the World; for it is neceſſary, that it have its Chaos

Chaos and Firſt matter, wherein the confuſed Elements do fluctuate, untill they be ſeparated by the fiery Spirit; they being ſeparated, the light Elements are carried upwards, and the heavie ones downwards: the light ariſing, darkneſſe retraits: the waters are gathered into one, and the dry land appeares. At length the two great Luminaries ariſe, and minerall virtues vegetable and animal, are produced in the Philoſophers Earth.

74. God created *Adam* of the mud of the Earth, wherein were nherent the virtues of all the Elements, of the Earth & Water eſpecially, which doe more conſtitute the ſenſible and corporeall heap: Into this Maſſe God inſpired the breath of Life, and enlivened it with the Sunne of the Holy Spirit. He gave *Eve* for a Wife to *Adam*, and bleſſing them

he gave unto them a Precept and Faculty of multiplying. The Generation of the Philoſophers Stone, is not unlike the Creation of *Adam*, for the Mud was made of a terreſtriall and ponderous Body diſſolved by Water, which deſerved the excellent name of *Terra Adamica*, wherein all the virtues and qualities of the Elements are placed. At length the heavenly Soule is infuſed thereinto by the Spirit of the quinteſſe and Solar influx, and by the Benediction and Dew of Heaven; the virtue of multiplying *in infinitum* by the intervening copulation of both ſexes is given it.

75. The chief ſecret of this worke conſiſteth in the manner of working, which is wholly imployed about the Elements: for the matter of the Stone paſſeth from one Nature into another, the Elements are ſucceſſively extracted, and

and by turnes obtaine dominion; every thing is agitated by the circles of *humidum* and *ſiccum*, untill all things be turned downwards, and there reſt.

76. In the work of the Stone the other Elements are circulated in the figure of Water, for the Earth is reſolved into Water, wherein are the reſt of the Elements; the Water is Sublimated into Vapour, Vapour retreats into Water, and ſo by an unwearied circle, is the Water moved, untill it abide fixed downwards; now that being fixed all the Elements are fixed: Thus into it they are reſolved, by it they are extracted, with it they live and dye: the Earth is the Tombe, and laſt end of them all.

77. The order of Nature requireth that every generation begin from *humidum* and in *humidum*. In the Philoſophers work, Nature is

is to be reduced into order, that ſo the matter of the Stone which is terreſtriall, compact and dry, in the firſt place may be diſſolved and flow into the Element of Water next unto it, and then *Saturne* will be generated of *Sol.*

78. The Aire ſucceeds the Water drawne about by ſeven circles or revolutions, which is wheel'd about with ſo many circles and reductions, untill it be fixed downwards, and *Saturne* being expell'd, *Jupiter* may receive the Scepter and Government of the Kingdome, by whoſe coming the Philoſophers Infant is formed, nouriſhed in the wombe, and at length is borne; reſembling the ſplendor of *Luna* in its beautifull ſerene countenance.

79. The Fire executing the courſes of the Nature of the Elements; extream Fire promoving it, of hidden is made manifeſt: the Saffron dyeth

lyeth the Lilly:redneſſe poſſeſſeth
he cheeks of the whitening Child
ow made ſtronger: A Crowne
; prepared for him againſt the
ime of his Reigne. This is the
onſummation of the firſt work,
nd the perfect rotation of the
lements, the ſigne whereof is,
hen they are all terminated in
iccum, and the body void of
pirit lyeth downe wanting pulſe
ıd motion: And thus all the E-
ments do finally acquieſce in
erra.

80. Fire placed in the Stone is
Iatures Prince, Sol's Son and
icar, moving and digeſting mat-
r,and perfecting all things there-
, if it ſhall attain its liberty; for
lieth weak under an hard bark,
ocure therefore its freedome
iat it may ſecure thee freely;
ıt beware that thou urge it not
ove meaſure,for it being impati-
ıt of Tyranny it becomes a fugi-

tive, no hope of returne being left unto thee; call it back therefore by courteous flattery, and keep it prudently.

81. The firſt mover of Nature is Externall Fire, the Moderator of Internall Fire, and of the whole work; Let the Philoſopher therefore very well underſtand the government thereof, and obſerve its degrees and points; for from thence the welfare or ruine of the worke dependeth. Thus Art helpeth Nature, and the Philoſopher is the Miniſter of both.

82. By theſe two Inſtruments of Art and Nature, the Stone lifteth it ſelfe up from Earth to Heaven with great ingenuity, and ſlideth from Heaven to Earth, becauſe the Earth is its Nurſe, and being carried in the wombe of the wind, it receiveth the force of the Superiours and Inferiours.

83. The Circulation of the E-

lements is exerciſed with a double Wheel, by the greater or extended, and the leſſe or contracted: The Wheel extended fixeth all the Elements of the Earth, and its circle is not finiſhed unleſſe the work of Sulphur be perfected. The revolution of the minor Wheel is terminated by the extraction and preparation of every Element; Now in this Wheel there are three Circles placed, which alwayes and variouſly move the Matter, by an Erratick and Intricate Motion, and do often (ſeven times at leaſt) drive about every Element, in order ſucceeding one another, and ſo agreeable, that if one ſhall be wanting the labour of the reſt is made void. Theſe are Natures Inſtruments, wherby the Elements are prepared. Let the Philoſopher therfore conſider the progreſſe of Nature in the Phyſicall Tract more fully deſcribed for this very end.

The twofold Wheel, the great and the leſs.

3 Circles.

84. Eve-

84. Every Circle hath its proper Motion, for all the motions of the Circles are converſant about the Subject of *Humidum* and *Siccum*, and are ſo concatenated, that they produce the onely operation, and one only concent of Nature: two of them are oppoſite, both in reſpect of the cauſes & the effects; for one moveth upwards, drying by heat; another downwards, moiſtning by cold; a third carrying the form of reſt and ſleep by digeſting, induceth the ceſſation of both in greateſt moderation.

Firſt Circle 85. Of the three Circles, the Firſt is Evacuation, the labour of which is in ſubſtracting the ſuperfluous *Humidum*, and alſo in ſeparating the pure, cleane, and ſubtile, ftom the groſſe and terreſtriall dreggs. Now the greateſt danger is found in the motion of this Circle, becauſe it hath to doe with things Spirituall, and makes Nature plentifull.

86. Two things are chiefly to be taken heed of in moving this Circle; Firſt, that it be not moved too intenſly; the other, that it be not moved longer then is meet. Motion accelerated raiſeth confuſion in the matter, ſo that the groſſe, impure and indigeſted part may fly out together with the pure and ſubtile, and the Body undiſſolved mixed with the Spirit, together with that which is diſſolved. with this precipitated motion the Heavenly and Terreſtriall Nature are confounded, and the Spirit of the Quinteſſence corrupted by the admixtion of the Earth, is made dull and invalid. By too long a motion the Earth is too much evacuated of its Spirit, & is made ſo languiſhing, dry, and deſtitute of Spirit, that it cannot eaſily be reſtored and recalled to its Temperament. Either errour burneth up the Tinctures, or turns it into flight.

87. The

Second Circle. 87. The Second Circle is Reſtauration; whoſe office is, to reſtore ſtrength to the gaſping and debilitated body by Potion. The former Circle was the Organ of Sweat and labour, but this of Refreſhment and Conſolation. The action of this is imployed in the grinding & mollifying the Earth, (Potter like) that it may be the better mixed.

88. The motion of this Circle muſt be lighter then that of the former, eſpecially in the beginning of its Revolution, leſt the Crow's young ones be drowned in their neſt by a large floud; and the growing world be overflowne by a deluge. This is the Weigher and Aſſayer of Meaſures, for it diſtributeth Water by Geometricall Precepts. There is uſually no greater Secret found in the whole practice of the Worke, then the firme and juſtly

uſtly weighed Motion of this Circle; for it informeth the Philoſophers Infant and inſpireth Soul and Life into him.

89. The Lawes of this Circles Motions are, that it run about gently; and by little and little, and ſparingly let forth it ſelfe, leſt that by making haſt it fall from its meaſure, and the Fire inherent overwhelmed with the Waters, the Architect of the Work grow dull, or alſo be extinguiſhed: that meat and drink be adminiſtred by turnes, to the end there may be a better Digeſtion made, and the beſt temperament of *Humidum* and *Siccum*; for the indiſſoluble colligation of them both is the End and Scope of the Worke. Furthermore ſee, that you add ſo much by Watering, as ſhall be wanting in aſſation, that Reſtauration may reſtore ſo much of the loſt ſtrength by

corroborating; as Evacuation hath taken away by debilitating.

Third Circle. 90. Digeſtion the laſt Circle acteth with ſilent and inſenſible motion; and therefore it is ſaid by Philoſophers, that it is made in a ſecret furnace; it decocteth the Nutriment received, and converteth it into the Homogeneal parts of the body Moreover, it is called Putrefaction; becauſe as meat is corrupted in the Stomack before it paſſe into Bloud and Similar parts: ſo this operation breaketh the Aliment with a concocting and Stomack heat, and in a manner makes it to putrefie, that it may be the better Fixed, and changed from a Mercuriall into a Sulphurous Nature. Again, it is called Inhumation, becauſe by it the Spirit is inhumated, and as a dead man buried in the ground. But becauſe it goes moſt ſlowly, it therefore needeth a longer time.

The

The two former Circles do labour eſpecially in diſſolving, this in congealing, although all of them work both.

91. The Lawes of this Circle are; that it be moved by the Feaveriſh and moſt gentle heat of Dung, leſt that the things volatile fly out, and the Spirit be troubled at the time of its ſtricteſt Conjunction with the Body, for then the buſineſſe is perfected in the greateſt tranquillity and eaſe; therefore we muſt eſpecially beware leſt the Earth be moved by any Winds or Shewers: Laſtly, as this third Circle may alwayes ſucceed the ſecond ſtraight-wayes and in its order, as the ſecond the firſt: ſo by interrupted works & by courſe thoſe three erratick Circles doe compleat one intire circulation, which often reiterated, at length turnes all things into Earth, and makes peace between enemies.

The Fire of Nature and Art. 92. Nature uſeth Fire, ſo alſo doth Art after its example, as an Inſtrument and Mallet in cutting out its works. In both operations therefore Fire is Maſter and Perfect. Wherefore the knowledge of Fires is moſt neceſſary for a Philoſopher, without which as another Ixion (condemn'd to labour in vaine) he ſhall turne about Wheel of Nature to no purpoſe.

93. The name Fire is Equivocall amongſt Philoſophers; for ſometimes it is uſed Metonymically for heat; and ſo, as many fires as heats. In the Generation of Metals and Vegetables, Nature acknowledgeth a three-fold Fire; to wit, Celeſtiall, Terreſtriall, and Innate. The Firſt flowes from Sol as its Fountaine, into the Boſome of the Earth; it ſtirreth up Fumes or Mercuriall and Sulphurous vapours, of which Metals are created, and mixeth it ſelfe

ſelfe amongſt them; it ſtirreth up fire, placed and ſnorting in the ſeeds of the Vegetables, and addeth ſparkles unto it (as Spurres) for vegetation. The Second lurketh in the bowels of the Earth, by the Impulſe and action whereof the Subterraneous vapours are driven upwards through Pores and Pipes, and thruſt outwards from the Centre towards the Superficies of the Earth, both for the compoſition of Metals, where the Earth ſwelleth up, as alſo for the production of Vegetables, by putrefying their ſeeds, by ſoftning and preparing them for generation. The third of the former, *viz.* Solar, is generated of a vappid ſmoak of Metals, and alſo infuſed with the monthly proviſion grows together with the humid matter, & is retained as in a Priſon within the ſtrength of it; or more truely, as forme is conjoyned with the mixt body: It firmely inhereth in the ſeeds of Vegetables, untill being ſolicited by the point of its Fathers rayes it be called out, then Motion intrinſecally moveth and informeth the matter, and becomes the Plaſtes and Diſpenſator of the whole Mixture. In the generation of Animals, Celeſtiall Fire doth inſenſibly cooperate with the Animall; for it is the firſt Agent in Nature: but the heat of the *Femella* anſwereth Terreſtriall heat, untill it putrefie the Seed, and prepare it: The Fire implanted in the Seed, Sol's ſon, diſpoſeth the matter, and being diſpoſed in formeth it.

Threefold Fire of the Stone.

94. Philoſophers have obſerved a three-fold Fire in the matter of their work, Naturall, not Naturall, againſt Nature. The Naturall they call the Fiery Celeſtiall Spirit Innate, kept in the profundity of matter, and moſt ſtrictly

ſtrictly bound unto it, which by the ſluggiſh ſtrength of metall growes dull, untill being ſtirred up and freed by the Philoſophers diſcretion and externall heat, it hall have obtained a faculty of moving its body diſſolved, and ſo t informeth its humid matter, by explication, Penetration, Dilatation and congelation. In every mixt body Naturall Fire is the Principle of Heat and Motion. *Naturall.* Unnaturall Fire they name that *Unnaturall* which being called and coming extrinſecally, is introduced into he matter wonderfull artificially; hat it may increaſe and multiply he ſtrength of naturall heat. The Fire contrary to Nature they call *Againſt Nature.* hat, which putrefies the Compo-itum, & corrupteth the temperament of Nature; It is imperfect, because being too weak for generation, it is not carried beyond the bounds of corruption: ſuch is the

Fire or heat of the menſtruum: yet it hath the name improperly of Fire againſt Nature, becauſe in a manner it is according to Nature, for ſalving the ſpecifical form, it ſo corrupteth the matter, that it diſpoſeth it for generation.

95. It is more credible nevertheleſſe, that the corrupting Fire, called Fire againſt Nature, is not different from the Innate, but the firſt degree of it, for the order of nature requireth, that corruption precede generation: the fire therefore that is innate agreeable to the Law of Nature performeth both, by exciting both ſucceſſively in the matter: the firſt of corruption more gentle ſtirred up by feeble heat, for to mollifie and prepare the body: the other of generation more forcible, moved by a more vehement heat, for to animate and fully informe the Elementary body diſ-

poſed

poſed by the former. A double Motion doth therefore proceed from a double degree of heat of the ſame fire; neither is it to be accounted a double Fire. But far better may the Name of Fire contrary to Nature be given to violent and deſtructive Fire.

96. Unnaturall fire is converted into Naturall or Innate Fire by ſucceſſive degrees of Digeſtion, and increaſeth and multiplyeth it: Now the whole ſecret conſiſteth in the multiplication of Naturall Fire, which of it ſelfe is not able to Work above its proper ſtrength, nor communicate a perfect Tincture to imperfect Bodies; for it is ſufficient to it ſelfe; nor hath it any further power; but being multiplyed by the unnaturall, which moſt aboundeth with the virtue of multiplying, doth act far more powerfully, and reacheth it ſelfe beyond the bounds of Na-

Nature colouring ſtrange and imperfect bodies, and perfecting them, becauſe of its plentifull Tincture, and the abſtruſe Treaſure of multiplyed Fire.

The water of the Stone is Fire.

97. Philoſophers call their Water Fire becauſe it is moſt hot, and indued with a Fiery Spirit; againe, Water is called Fire by them, becauſe it burneth the bodies of perfect Metals more than common fire doth; for it perfectly diſſolveth them, whereas they reſiſt our Fire; and will not ſuffer themſelves to be diſſolved by it; for this cauſe it is alſo called Burning Water: Now that Fire of Tincture is hid in the belly of the Water, and manifeſts it ſelfe by a double effect, *viz.* of the bodies Solution and Multiplication.

Fire is twofold, intrinſicall and extrinſecall.

98. Nature uſeth a double Fire in the Work of generation, Intrinſecall, & extrinſecall: the former being placed in the ſeeds & mixtures of

of things, is hid in their Centre; & as a principle of Motion and Life, doth move and quicken the body: But the latter, Extrinſecall, whether it be poured down from Heaven or Earth, raiſeth the former, as drowned with ſleep, and compels it to action; for the vitall ſparks implanted in the ſeeds ſtand in need of an externall mover, that they may be moved and actuate.

99. It is even ſo in the Philoſophers worke; for the matter of the Stone poſſeſſeth his Interiour Fire, which partly Innate, partly alſo is added by the Philoſophers Art, for thoſe two are united and come inward together, becauſe they are homogeneous: the internall ſtandeth in need of the externall, which the Philoſopher adminiſtreth according to the Precepts of Art and Nature; this compelleth the former to move. Theſe Fires are as two Wheeles

Wheels, whereof the hidden one being ſmitten of the ſenſible one, it is moved ſooner or later: And thus Art helpeth Nature.

100. The Internall Fire is the middle between the mover and the matter, whence it is, that as it is moved by that, it moveth thus; if ſo be it ſhall be driven intenſly or remiſly, it will work after the ſame manner in the matter. The Information of the whole worke dependeth of the meaſure of externall Fire.

101. He that is ignorant of the degrees and points of externall Fire, let him not ſet upon the Philoſophicall Worke; for he will never pull light out of darkneſſe, unleſſe the heats paſſe through their mediums, like the Elements, whoſe extreams are not converted but onely by mediums.

Foure degrees of Fire.

102. Becauſe the whole work con-

conſiſteth in Separation and perfect Preparation of the foure Elements, therefore ſo many degrees of Fire are neceſſary thereunto; for every Element is extracted by the degree of Fire proper to it.

103. The foure degrees of Fire are called the Fire of the Bath, of Aſhes, of Coales, and of Flame, which is alſo called Optetick: every degree hath its points, two at leaſt, ſometimes three; for the Fire is to be moved ſlowly and by points, whether it be increaſed or decreaſed, that Matter (after Natures example may goe on by degrees and willingly unto Information and completion; for nothing is ſo ſtrange to Nature as that which is violent; Let the Philoſopher propound to his conſideration the gentle acceſſe & receſſe of the Sun, whoſe Light & Lamp indulgeth its heat to the things of the world, according to the times

and Lawes of the Univerſe, and ſo beſtoweth a temperament upon them.

The point of Fire. 104. The firſt point of the Bath of heat is called the heat of a Feaver or of Dung; the ſecond, of both ſimply. The firſt point of the ſecond degree is the ſimple heat of Aſhes, the ſecond is the heat of Sand: Now the points of Fire, of Coales and Flame, want a proper Name, but they are diſtinguiſhed by the operation of the Intellect, according to intention and remiſſion.

105. Three degrees onely of Fire are ſometimes found amongſt Philoſophers, *viz.* of the Bath of Aſhes and the hot Bath, which comprehendeth the Fire of Coals and Flame: the Fire of Dung is ſometimes diſtinguiſhed from the Fire of the Bath, in degree. Thus for the moſt part Authors doe involve the light in darkneſſe, by the

the various expreſſions of the Philoſophers Fire; for the knowledge therof is accounted amongſt their chief ſecrets.

106. In the White Work, becauſe three Elements onely are extracted, three degrees of Fire alſo do ſuffice; the laſt, to wit the Optetick, is reſerved for the fourth Element, which finiſheth the Red Work. By the firſt degree the eclipſe of *Sol* and *Luna* is made, by the ſecond the light of *Luna* begins to be reſtored: by the third *Luna* attaineth unto the fulneſſe of her ſplendour: and by the fourth *Sol* is exalted into the higheſt apex of his glory: Now in every part the Fire is adminiſtred acccording to the rules of Geometry, ſo as the Agent may anſwer to the diſpoſition of the Patient, and their ſtrength be equally poiſed betwixt themſelves.

Four Elements of the Stone.

107. Philoſophers have very much

much ſet upon their Fire with a deſire of Secrecy, ſo as they ſcarce have been bold to touch it, but ſhew it rather by a deſcription of its qualities and proprieties, then by its name: as that it is airie Fire, vaporous, humid and dry, clear, ſtar-like, becauſe it may eaſily by degrees be intended or remitted as the Artificer pleaſeth. Hee that deſireth more of the knowledge of Fire; may be ſatisfied by the Works of *Lullius*, who hath opened the Secrets of Practice to candid minds candidly.

Proportion. 108. Of the conflict of the Eagle and the Lion they write diverſly, becauſe the Lion is the ſtrongeſt animall of all others; and therefore it is neceſſary that more Eagles concur, (three at leaſt, or elſe more, even to ten) to conquer him: the fewer they are the greater the contention, and the ſlower the Victory; but the more

eagles

Eagles, the ſhorter the Battaile, and the direption of the Lyon will more readily follow. The happyer number of ſeven Eagles may be taken out of *Lullius*, or of nine out of *Senior*.

The Veſſels of Nature and Art.

109. The Veſſell wherein Philoſophers decoct their worke, is twofold; the one of Nature, the other of Art; the Veſſell of Nature which is alſo called the Veſſel of Philoſophy, is the Earth of the Stone, or the *Femella* or *Matrix*, whereinto the Seed of the Male is received, it putrefies, and is prepared for generation, the Veſſell of Nature is of three ſorts: for the ſecret is decocted in a threefold Veſſell.

110. The Firſt Veſſell is made of a tranſparent Stone, or of ſtony Glaſſe, the forme thereof ſome Philoſophers have hid by a certain Enigmaticall deſcription; ſometimes affirming that it is compoun-

pounded of two peeces, to wit, an Alembick, and a Bolts-head, ſometimes of three, othertimes of the two former with the addition of a Cover.

111. Many have feigned the multiplying of ſuch like Veſſels to be neceſſary to the Philoſophicall Work, calling them by divers names, with a deſire of hiding the ſecret by a diverſity of operations; for they called it Solutory of ſolution; Putrefactory for putrefaction; Diſtillatory for diſtillation; Sublimatory for ſublimation; Calcinatory for calcination, &c.

112. But that all deceit being removed we may ſpeak ſincerely, one onely Veſſell of Art ſufficeth to terminate the Worke of either Sulphur, and another for the Work of the Elixir; for the diverſity of digeſtions requireth not the change of Veſſels; yea we muſt have a care leſt the Veſſell be chan-

ed

ged or opened before the Firſt work be ended.

113. You ſhall make choiſe of a forme of the glaſſy Veſſell round in the bottom or cucurbit, or at leaſt ovall, the neck an hand breadth long or more, large enough, with a ſtraight mouth, made like a Pitcher or Jugg, continued & uncutt and thick in every part, that it may reſiſt a long, and ſometimes an acute Fire: The cucurbit or Bolts head is called blind; becauſe its eye is blinded with the Hermetick ſeal, leſt any hing from without ſhould enter n, or the Spirit ſteal out.

114. The ſecond Veſſell of Art may be of Wood, of the trunk f an Oake, cut into two hollow Hemiſphears, wherein the Philoophers Egge may be cheriſhed ll it be hatched; of which ſee he Fountaine of *Treviſanus*.

115. The third Veſſell Practi-

tioners have called their Furnace, which keeps the other Veſſels with the matter and the whole work: this alſo Philoſophers have endeavoured to hide amongſt their ſecrets.

The Furnace.

116. The Furnace which is the Keeper of Secrets, is called *Athanor*, from the immortall Fire, which it alwayes preſerveth; for although it afford unto the Work continuall Fire, yet ſometimes unequally, which reaſon requireth to be adminiſtred more or leſſe according to the quantity of matter, and the capacity of the Furnace.

117. The matter of the Furnace is made of Brick, or of fatt Earth, or of Potters clay well beaten, and prepared with horſe dung, mixed with haire, that it may ſtick the faſter, and may not be chincked by long heat; let the walls be thick, of three or foure fingers, to the end that it may be the

the better able to keep in the heat and withſtand it.

118. Let the form of the Furnace be round, the inward altitude of two feet or thereabouts, in the midſt whereof an Iron or Brazen plate muſt be ſet, of a round Figure, about the thickneſſe of a Penknife's back, in a manner poſſeſſing the interiour latitude of the Furnace, but a little narrower then it, leſt it touch the walls, which muſt leane upon three or foure props of Iron fixed to the walls; and let it be full of holes, that the heat may be the more eaſily carried upwards by them, and between the ſides of the Furnace and the Plate. Below the Plate let there be a little door left; and another above in the walls of the Furnace, that by the lower the Fire may be put in, and by the higher the temperament of the heat may be ſenſibly perceived;

at the oppoſite part whereof let there be a little window of the Figure of a Romboides fortifyed with glaſſe, that the light overagainſt it may ſhew the colours to the eye. Upon the middle of the foreſaid plate, let the Tripode of ſecrets be placed with a double Veſſel. Laſtly let the Furnace be very well covered with a ſhell or covering agreeable unto it, and that alwayes the little doores cloſely ſhut, leſt the heat go out.

119. Thus thou haſt all things neceſſary to the firſt Work, the end whereof is the generation of two ſorts of Sulphur; the compoſition and perfection of both may be thus finiſhed.

The practice of Sulphur.

℞. Take a Red Dragon, couragious, warlike, to whom no Naturall ſtrength is wanting; and afterwards ſeven or nine noble Eagles [Virgins,] whoſe eyes will not wax dull by the rayes of the Sun:

Sun: caſt the Birds with the Beaſt, into a clear Priſon and ſtrongly ſhut up, under which let a Bath be placed, that they may be incenſed to fight by the warm vapour: in a ſhort time they will enter into a long and harſh contention, untill at length about the 45 day or 50. the Eagles begin to prey upon and teare the beaſt to pieces; this dying it will infect the whole Priſon with its black and direfull poyſon, whereby the Eagles being wounded, they will alſo be conſtrained to give up the ghoſt. From the putrefaction of the dead Carcaſſes a Crow will be generated, which by little and little, putting forth its head, and the Bath being ſomewhat increaſed it will forthwith ſtretch forth its wings and begin to fly; but ſeeking hincks from the Winds and Clouds, it will long hover about; ake heed that it find not any. At length being made white by a gentle and long Raine, and with the dew of Heaven it will be changed into a White Swan, but the new borne Crow is a ſign of the departed Dragon. In making the Crow White extract the Elements, and diſtill them according to the order preſcribed, untill they be fixed in their Earth, and end in Snow-like, and moſt ſubtile duſt, which being finiſhed thou ſhalt enjoy thy firſt deſire to the White Worke.

120. If thou intendeſt to proceed further to the Red, adde the Element of Fire, which is wanting to the White Work: the Veſſell therefore being fixed, and the Fire ſtrengthned by little and little through its points, force the matter untill the occult begin to be made manifeſt, the ſigne whereof will be the Orange colour ariſing: order the Fire of the Fourth degree

gree by its points, untill by the helpe of *Vulcan* purple Roſes be generated of the Lilly; and laſtly the *Amaranthus* dyed with the darkiſh Redneſſe of bloud: but thou mayeſt not ceaſe to bring out Fire by Fire, untill thou ſhalt behold the matter terminated in Reddeſt aſhes, and inſenſible to the touch. This Red Stone may reare up thy minde to greater things, by the bleſſing and aſſiſtance of the holy Trinity.

121. They that thinke they have brought their worke to an end by perfect Sulphur, not knowing Nature or Art; and to have fulfilled the Precepts of the ſecret; are much deceived, and will try their Project in vaine: for the Praxis of the Stone is perfected by a double Worke; the Firſt is, in creating the Sulphur, the other in making the Elixir.

122. The Philoſophers Sul-

phur is moſt ſubtile Earth, moſt hot and dry, in the belly whereof the Fire of Nature abundantly multiplyed is hidden; Moreover, Fire deſerveth the name of the Stone; for it hath in it ſelfe the virtue of opening and penetrating the bodies of Metals, and of turning them into their own temperament and producing ſomething like it ſelfe, wherefore it is called a Father and Maſculine ſeed.

123. That we may leave nothing untouched; let the Students in Philoſophy know that from that firſt Sulphur, a ſecond is generated which may be multiplyed *in infinitum*: let the wiſe man, after he hath got the everlaſting minerall of that Heavenly Fire, keep it diligently. Now of what matter Sulphur is generated, of the ſame it is multiplyed, a ſmall portion of the firſt being added; yet as in the Ballance. The reſt may a freſhman

man ſee in *Lullius*, this may ſuffice onely to point at it.

124. The Elixir is compounded of a threefold matter, namely of Metallick Water or Mercury ſublimated as before; of Leaven White or Red, according to the intention of the Operator, and of the Second Sulphur, all in Weight.

Compoſition of the Elixir.

125. There are Five proper and neceſſary qualities in the perfect Elixir, that it be fuſile, permanent, penetrating, colouring and multiplying; it borroweth its tincture and fixation from the Leaven, its penetration from the Sulphur, its fuſion from Argent vive which is the medium of conjoyning Tinctures, to wit of the Ferment and Sulphur, and its multiplicative virtue from the Spirit infuſed into the Quinteſſence.

126. Two perfect Metalls give a perfect Tincture, becauſe they

they are dyed with the pure Sulphur of Nature, and therefore no Ferment of Metals may be ſought beſides theſe two bodies; dye thy Elixir White and Red with *Sol* and *Luna*, *Mercury* firſt of all receives their Tincture, and having received it, doth communicate it to others.

127. In compounding the Elixir take heed you change not or mixe any thing with the Ferments, for either Elixir muſt have its proper Ferment, and deſireth its proper Elements; for it is provided by Nature, that the two Luminaries have their different Sulphur and diſtinct tinctures.

128. The Second work is concocted as the Firſt, in the ſame or like Veſſell, the ſame Furnace, and by the ſame degrees of fire, but is perfected in a ſhorter time.

Three humours in the Stone.

129. There are three humours in the Stone, which are to be extracted

tracted ſucceſsively; namely, Watery, Airy, and Radicall; and therfore all the labour and care of the Workman is employed about the humour, neither is any other Element in the Worke of the Stone, circulated, beſides the humid one. For it is neceſſary in the firſt place, that the Earth be reſolved and melted into humour. Now the Radicall humour of all things, accounted Fire, is moſt tenacious, becauſe it is tyed to the Centre of Nature, from which it is not eaſily ſeparated; extract therefore thoſe three humours ſlowly, ſucceſsively; diſſolving and congealing them by their Wheels; for by the multiplyed alterne reiteration of Solution and congelation the Wheel is extended, and the whole work finiſhed.

130. The Elixir's perfection conſiſteth in the ſtrict Union and in-

indiſſoluble Matrimony of *Siccum* and *Humidum*, ſo that they may not be ſeparated, but the *Siccum* may flow with moderate heat into the *Humidum* abiding every preſſure of Fire. The ſigne of perfection is, if a very little of it caſt in above the Iron or Brazen Plate being very hot, it flow forthwith without ſmoake.

131. ℞. Let three weights of Red Earth, or Red Ferment, and a double weight of Water and Aire, well beaten, be mixt together: let an *Amalgama* be made like Butter, or Metalline Paſte, ſo as the Earth being mollifyed may be inſenſible to the touch; Add one weight and an halfe of Fire: Let theſe be ordered in their Veſſell, the Fire of the firſt degree being moſt cloſely ſealed; afterwards let the Elements be extracted out of their degrees of Fire in their order, which being turned down-

downwards with a gentle motion hey may be fixed in their Earth, o as nothing Volatile may be aiſed up from thence, the matter t length ſhall be terminated in a Rock, Illuminated, Red and Diphanous; a part whereof take at pleaſure, and having caſt it into a Crucible with a little Fire by drops give it to drink with its Red Oyle, and incere it, untill it be quite poured out, and goe away without ſmoake. Nor mayſt thou eare its flight, for the Earth being mollifyed with the ſweetneſſe of the Potion will ſtay it, having eceived it, within its bowels: hen take the Elixir thus perfected nto thine owne power, and keep t carefully. In God rejoyce, and be ſilent.

132. The order and method of compoſing & perfecting the white Elixir is, the ſame, ſo that thou uſeſt the white Elements onely in the

the compoſition thereof; but the body of it brought to the terme of decoction, will end in the plate; white, ſplendid, and cryſtall-like, which incerated with its White Oyle will obtaine the help of Fuſion. Caſt one weight of either Elixir, upon ten weights of Argent vive well waſhed, and thou wilt admire its effect with aſtoniſhment.

Multiplication of the Elixir.

133. Becauſe in the Elixir the ſtrength of Naturall Fire is moſt aboundantly multiplyed by the Spirit infuſed into the Quinteſſence, and the naughty accidents of bodies, which beſet their purity and the true light of Nature with darkneſſe, are taken away by long and manifold ſublimations and digeſtions; therefore Fiery Nature freed from its Fetters, and fortifyed with the aid of Heavenly ſtrength, workes moſt powerfully being included in this our

fift

fift Element: Let it not therefore be a wonder, if it obtaine ſtrength not onely to perfect imperfect things, but alſo to multiply its force and power: Now the Fountaine of Multiplication is in the Prince of the Luminaries, who by the infinite multiplication of his beams, begetteth all things in this our Orbe, and multiplyeth things generated, by infuſing a multiplicative virtue into the ſeeds of things.

134. The way of multiplying the Elixir is threefold: By the firſt; ℞ Mingle one weight of Red Elixir, with nine weights of its Red Water, and diſſolve it into Water in a ſolutory Veſſell, curdle the matter well diſſolved, and unite by decocting it with a gentle Fire, untill it be made ſtrong into a Rubie or Red Lamell, which afterwards incere with its Red Oyle, after the manner pre-

preſcribed untill it flow; ſo ſhalt thou have a medicine ten times more powerfull then the firſt. The buſineſſe is eaſily finiſhed in a ſhort time.

The Practice of Multiplication.

135. By the Second manner ℞ what Potion thou pleaſeſt of thy Elixlr mixed with its Water, the weights being obſerved; ſeale it very well in the Veſſell of Reduction, diſſolve it in a Bath, by inhumation, being diſſolved, diſtill it, Separating the Elements by their proper fires, and fixing them downwards, as was done in the firſt and ſecond work, untill it be a Stone; laſtly, incere it and project it. This is the longer, but yet the richer way, for the vertue of the Elixir is increaſed unto an hundred fold; for by how much the more ſubtile it is made by reiterated operations, by ſo much more both of ſuperiour and inferiour ſtrength it retaineth, & more powerfully operates. 136. Laſt-

136. Laſtly, take one Ounce of the ſaid Elixir multiplyed in virtue, and project it upon an hundred of purifyed *Mercury*, and in a little time *Mercury* made hot amongſt burning Coals, will be converted into pure Elixir; whereof if thou caſteſt every ounce upon an other hundred of the like *Mercury*, *Sol* will ſhine moſt purely to thine eyes. The multiplication of White Elixir may be made the ſame way. Take the virtues of this Medicine to cure all kinds of diſeaſes, and to preſerve good health, as alſo the uſe thereof, out of the Writings of *Arnoldus de villa nova*, *Lullius* and of other Philoſophers, may be fetched.

137. The Philoſophers Signifer will inſtruct him that ſeeketh the times of the Stone; for the firſt Work *ad Albũ* muſt be terminated in the Houſe of *Luna*; the Second, in the ſecond Houſe of *Mercury*;

The Times of the Stone.

The firſt Work *ad Rubeum*, will end in the Second Houſe of *Venus*, and the laſt in the other Regall Throne of *Jove*, from whence our moſt Potent King ſhall receive a Crowne decked with moſt Precious Rubies:

Sic in ſe ſua per veſtigia volvitur
Annus.

Thus does the winding of the circling Yeare
Trace its owne Foot-ſteps, and the ſame appeare.

138. A three-headed Dragon keeps this Golden Fleece; the firſt head proceedeth from the Waters, the ſecond from the Earth, the third from the Aire; it is neceſſary that theſe three heads do end in one moſt Potent, which will devour all the other Dragons; then a way is laid open for thee to the golden Fleece. Farewell diligent *Reader*, in Reading theſe things invocate the Spirit of Eternal Light; Speak little, Meditate much, and Judge aright.

To the Lovers of Hermetick Philoſophy *I. C. Chymieraſtes wiſheth proſperity.*

SUch is the difference between the Hermeticks living Philoſophy, and the dead Philoſophy of the Ethnicks; that the former hath been Divinely inſpired into the firſt Maſters of Chymiſtry [the Queen of all Sciences,] and therefore may challenge the Holy Spirit of Truth for its onely Author; who by breathing where he liſteth, doth infuſe the true Light of Nature into their minds; by virtue whereof, all the darkneſſe of errours is ſtraight-wayes chaſed away from thence and utterly expelled: but the latter may aſcribe its Invention unto Pagans, who having left, or rather neglected the pure Fountains of Learning, have introduced falſe Principles and cauſes, (proceeding from their own brain) for true ones, to the great dammage of the Reipublique of Learning. And indeed what good were they able to do, upon whom the Day-Star of Truth, the Eternall Wiſedome of God, the Fountaine of all Knowledge and Underſtanding *Chriſt Ieſus* hath never riſen? We cannot wonder therefore, that they have onely propoſed old wives Fables, and fooliſh toyes, that they have introduced pure dotages, and innumerable inventions of lyes, whereby they have ſo bedawbed holy Philoſophy, that we can find nothing of Native-beauty in it.

But you will object that *Hermes* himſelf the Prince of Vitall Philoſophy was an Heathen alſo, yea and lived before other Authors many ages, by whoſe decrees Philoſophy in every place entertained, with greateſt applauſe of almoſt all men, now flouriſheth. But granting that, what followeth? This *Hermes Triſmegiſtus* indeed was borne in an Heathen Country, yet by a peculiar priviledge from God he was one, who worſhipped the true God in his life, manners and Religion eſpecially; who freely confeſſed God the Father, and that he was the Creator of Man, and made no other partaker of Divinity with him: He acknowledged the Son of God the Father, by whom all things which are exiſtent, were made; whoſe name becauſe it was wonder-

wonderfull and ineffable, was unknowne to Men, and even to Angels themſelves, who admire with aſtoniſhment his generation. What more? He was our *Hermes* who by the ſingular indulgence and revelation of the moſt great and gracious God, foreknew that the ſame Son ſhould come in the Fleſh, and that in the laſt ages, to the end he might bleſſe the Godly for ever. He it was who ſo clearely taught, that the myſtery of the moſt Holy Trinity ought to be adored, as well in the Plurality of Perſons, as in the Unity of Divine Eſſence, in three Hypoſtaſes, (as any quick-ſighted and intelligent man may gather from that which followes;) as that it can ſcarcely be found any where more clearly and plainly: for thus he: *There was an Intelligent Light before the Intelligent Light, and there was alwayes a cleare Mind of the Mind: and the Truth hereof, and the Spirit containing all things, was no other thing: Beſides this God is not, nor Angell, nor any other Eſſence; for he is Lord of all, both Father, and God, all things are under him, and in him. I beſeech thee O Heaven, and the* *wiſe worke of the great God; I beſeech thee thou voice of the Father, which he firſt ſpake, when he formed the whole world: I beſeech thee by the onely begotten Word, and Father containing all things, be propitious unto me.*

Now yee ſons of *Hermes*, turne over and over againe, both night and day the Volumes of Heathen Philoſophers, and inquire with what diligence you poſſibly can, whether you are able to find ſuch Holy, ſuch Godly and Catholick things in them.

Our *Hermes* was an Heathen, I confeſſe, yet ſuch an Heathen as knew the power and greatneſſe of God, by other creatures and alſo by himſelfe, and glorified God, as God: I ſhal not ſpare to ad, that he far excelled in godlineſſe moſt Chriſtians now a dayes in name onely; and gave immortall thanks unto him as the Fountaine of all good things, with a deep ſubmiſſion of mind for his benefits received. Hear I pray, yee ſonnes of Learning, whether God was as much converſant, and wrought as equally in the Heathen Nation, as amongſt his own people, when he ſaith: *From the riſing*

of

of the Sun unto the going downe thereof his name is great amongſt the Gentiles; and in every place a pure oblation is ſacrificed and offered unto my name, becauſe my name is great amongſt the Nations, ſaith the Lord of Hoſts by his Prophet.

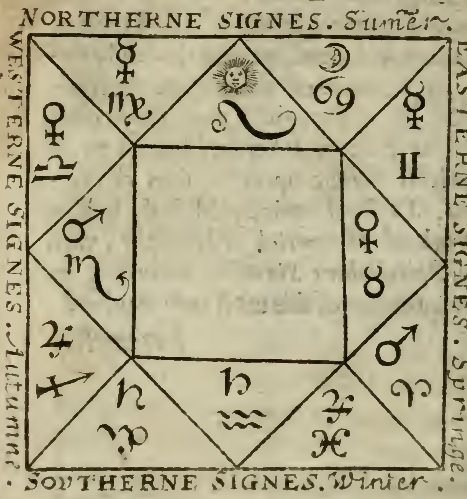
Rub up your memory, I intreat you, and ſpeake plainly; were not the *Magi* Heathens, which came from the Eaſt by the guidance of a Star, that they might worſhhip Chriſt, whom nevertheleſſe the unbeleeving people hanged upon a Tree. Laſtly conſider well I beſeech you, yee faithfull favourers of true Wiſedome onely; from what Fountaine other Heathens beſides *Hermes* have taken the Principles of their Learning. Weare and better weare out their Volumes with diligence, that yee may diſcerne them to refer their wiſdome not unto God, but to attribute it, as gotten by their owne Induſtry. On the contrary caſt your eyes upon the beginning of the admirable Tractate having ſeven Chapters of your Father *Hermes* concerning the Secret of the *Phyſical Stone*, and obſerve how holily he thinketh of

God the beſtower of this Secret Science: for *Hermes* ſaith: *In ſo great an Age I have not ceaſed to try experiments, nor have I ſpared my Soul from labour: I had this Art and Science by the Inſpiration of the Living God only, who hath vouchſafed to open it to me his ſervant. Tis true, he hath given power of judging to rational creatures, but hath not left unto any an occaſion of ſinning. But I, unleſſe I feared the day of Doom, or the ſouls damnation for the concealing of this Science; I would make known nothing of this Science, nor prophetize to any. But I have been willing to render to the Faithfull their due, as the Author of Faith hath been pleaſed to beſtow upon me.* Thus *Hermes*: then which nothing could have ever bin ſaid more wiſe, or more agreable to Chriſtian Religion. And hence it is, that ſo many as are or have been of a more ſublime wit and manly judgement, have imbraced the Living, Holy, and Divine Philoſophy of *Hermes*, with all their Soul and Strength (rejecting that dead, prophane, and humane Philoſophie of the *Ethnicks*) and have commended and illuſtrated it in divers of their Writings and Watchings. Of all which

which, that I may confeſſe ingenuouſly, ſeeing that I could never read unto this day any Writer more true, neat, and clear, then the Author of this Tractate, *Anonymus* indeed, yet one that truly deſerves the name of an Adepted Philoſopher; I have thought it worth my pains, and have deemed hereby to confer not the leaſt favour upon the ſons of *Hermes*, if I ſhall againe publiſh the hidden Work of *Hermetick Philoſophy*, with the *Philoſophers Signifer*, according to the intention of this moſt wiſe Author.

Farewell.

The Signifer of Philoſophers with the Houſes of the Planets.


NORTHERNE SIGNES. Sumer.
EASTERNE SIGNES. Springe.
SOVTHERNE SIGNES. Winter.
WESTERNE SIGNES. Autumne.
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THE TIMES OF THE STONE.

The Interpretation of the Philoſophers Scheme.

The Figure deſcribed is the Philoſophers *Signifer.* To every Planet a double Houſe is aſſigned by the Ancients, *Sol* and *Luna* excepted; whereof every one borroweth one Houſe onely, both of them adjoyning. In the ſaid Figure every Planet poſſeſſeth its proper Houſes. Philoſophers in handling their Philoſophical work, begin their yeare in Winter, to wit, the Sun being in *Capricorne*, which is the former Houſe of *Saturne*, and ſo come towards the right hand. In the Second place the other Houſe of *Saturn* is found in *Aquarius*, at which time *Saturne* *i.e.* the Blackneſſe of the Dominary work begins after the 45 or 50. day. *Sol* coming into *Piſces* the worke is black, blacker then black, and the head of the Crow begins to appear. The third month being ended, and *Sol* entring into *Aries*

Lullius cap.49. Merc.

ries, the ſublimation or ſeparation of the Elements begins. Thoſe which follow unto *Cancer* make the Worke White. *Cancer* addeth the greateſt whiteneſſe and ſplendour, and doth perfectly fill up all the dayes of the Stone or white Sulphur, or the Lunar worke of Sulphur, *Luna* ſitting and reigning gloriouſly in her Houſe. In *Leo* the Regal Manſion of the Sun, the Solar work begins, which in *Libra* is terminated into a Rubie-Stone, or perfect Sulphur. The two Signes *Scorpius* and *Sagitarius* which remaine, are indebted to the compleating of the Elixir. And thus the Philoſophers admirable young taketh its beginning in the Reigne of *Saturne*, and its end and perfection in the Dominion of *Jupiter.*

FINIS.

385-552.

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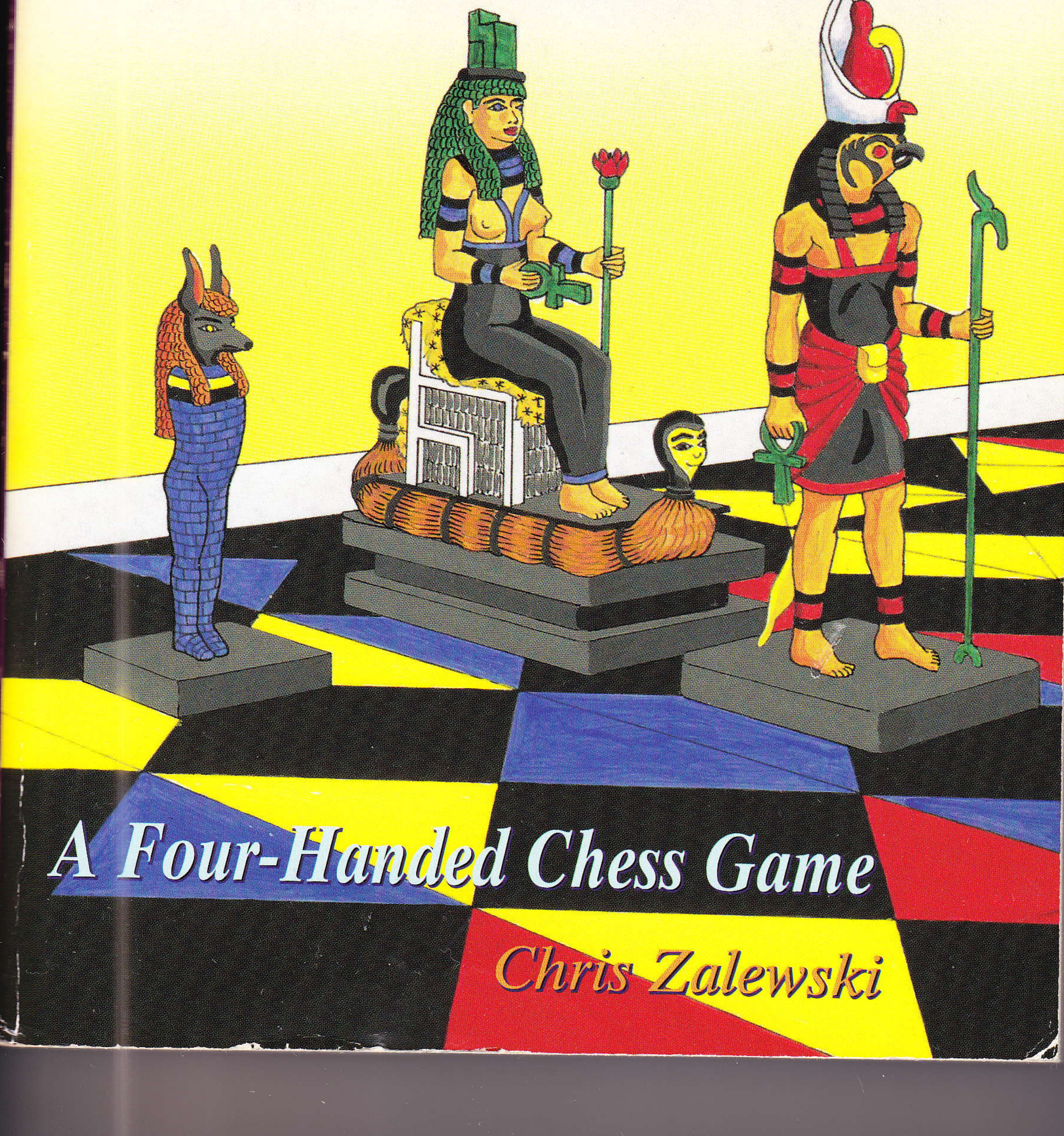
ENOCHIAN CHESS of the GOLDEN DAWN



A Four-Handed Chess Game

Chris Zalewski

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About the Author

Chris Zalewski was born in 1956 in Hastings, New Zealand. She is a keen amateur artist and bodybuilder, has a diploma in herbal medicine, runs an herbal clinic and is president of the Wellington Astrological Society. In early 1980, she was initiated into the Golden Dawn, with her husband Pat, by ex-members of the New Zealand temple, Whare Ra. Her study of the Enochian chess game for the last 14 years was acknowledged by the late Israel Regardie as taking the game to an area that was quite beyond him. Her other interests include alchemy and other forms of esoteric healing. She resides with her husband in Wellington, where she has a long-standing tradition with the Golden Dawn through their Thoth-Hermes Temple.

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A Four-Handed Chess Game

Chris Zalewski

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> *I further promise and swear that with the Divine Permission, I will from this day forward, apply myself to the Great Work—which is: to purify and exalt my Spiritual Nature so that with the Divine Aid I may at length attain to be more than human, and thus gradually raise and unite myself to my Higher and Divine Genius, and that in this event I will not abuse the great power entrusted to me.*

With this oath, the Adeptus Minor of the Inner Order committed him/herself to undertake, consciously and deliberately, that which was ordained as the birthright of all Humanity: TO BECOME MORE THAN HUMAN!

It is this that is the ultimate message of Esotericism: that evolution continues, and that the purpose of each life is to grow into the Image set for us by our Creator, to attain and reveal our own Divinity.

These books will themselves make more easily accessible the Spiritual Technology that is inherent in the Golden Dawn System. It is a system that allows for individual as well as group endeavor; a system that works within or without an organized lodge; a system that is based on universal principles that will be shown to be global in their impact today.

And it is practical. The works in this series will be practical in their application. You need neither travel to the mountaintop nor obtain any tool other than your own consciousness. No garment need you other than that of your own imagination. No authority need you other than that of your own True Will.

Set forth then into the New Dawn—a New Start on the greatest adventure there is: to become One with the Divine Genius.

Other Books by Chris Zalewski:

Herbs in Magic & Alchemy
(Prism Press, 1990)

With Pat Zalewski:

Z-5: Secret Teachings of the Golden Dawn
Book II: The Zelator Ritual 1=10
(Llewellyn Publications, 1992)

Equinox and Solstice Rituals of the Golden Dawn
(Llewellyn Publications, 1992)

Other Books in Llewellyn's Golden Dawn Series:

By Pat Zalewski:

Golden Dawn Enochian Magic

Z-5: Secret Teachings of the Golden Dawn
Book I: The Neophyte Ritual 0=0

Kabbalah of the Golden Dawn

By Israel Regardie:

The Golden Dawn

By Chic Cicero and Sandra Tabatha Cicero:

Secrets of a Golden Dawn Temple

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Dedicated to Percy Wilkinson

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Foreword

Many years ago when I first encountered the Golden Dawn through Israel Regardie's four volumes, I remember becoming especially drawn to the Enochian chess described there. Like many others studying this material, I tried to construct a chess set and set of boards, but there did not seem to be enough information in Regardie's gathering of material for me to be able to follow this through. However, the system still interested me and I kept hoping that someone would eventually publish a more complete description of the game.

In 1987 while visiting R.A. Gilbert to discuss a few publishing ideas, he was kind enough to show me a box belonging to W. Wynn Westcott, one of the co-founders of the Hermetic Order of the Golden Dawn. In this box was a complete set of Enochian chessmen consisting of beautifully colored thick cards cut into the shapes of the chessmen. It was truly exciting to be able to handle these, and I became keenly aware that what I held in my hands that afternoon was the originally designed set of chessmen as worked out by Westcott, the archetype from which the later sets had been copied. In that moment as we gazed at these chessmen, Gilbert and I decided that we must find some way of publishing this set of cards.

At that time I had been able to structure my work through the Hermetic Research Trust and had some funds to undertake publications. However, these could not cover the expense of full-color printing, and we decided to produce a very small edition using color photocopying. In fact only 50 copies were produced. Together with these facsimiles I published a small book into which I gathered all the material I could find on this Enochian or Rosicrucian chess. Despite a great deal of searching for sources, I felt unhappy at not having found a coherent set of rules for play. What rules could be found in the Order papers were fragmentary and obscure and could not possibly provide a practical basis for a playing strategy. So I felt my little book rather incomplete. I felt much as I had done when first discovering Enochian chess in Regardie's book, having in my hands part of a beautiful esoteric system but lacking the key with which to activate it and bring it to life.

While I was compiling material for my book, Pat Zalewski had been kind enough to send me color photographs of the Enochian chess set used in the Whare Ra Lodge (which was derived from the Golden Dawn impulse that Dr. R.W. Felkin, one of the important later figures in G.D. history, had brought to New Zealand when he moved there in 1917–18). These Enochian chessmen were almost an exact copy of the Westcott originals.

Pat Zalewski also informed me that Chris Zalewski was writing a book on the Enochian chess game and had worked out a coherent set of rules for play. It was not possible to include any of Chris's material in my publication, but I eagerly awaited the publication of her book. I was surprised and pleased to be asked to write this short foreword to her book, and a copy of the manuscript arrived shortly after. In this I was delighted to find a complete working set of rules which Chris has constructed by many years of actual experimental playing with different variations of the game.

The rules she presents here provide a basis for playing a coherent game of Enochian chess, and one can see definite

strategies and goals for the play of the game. However, I was also pleased to find that Chris had worked extensively upon the parallel divinatory aspect of Enochian chess and provided a system for using the game as a divinatory tool. This book also incorporates practical advice on constructing a chess set and documents much of the theoretical material on the occult system underlying the game. This book is perhaps most valuable in that it provides the reader for the first time with a working set of rules for Enochian chess, and I feel sure many occultists will be delighted to use her insights and ideas in their own work with this elaborate esoteric system.

ADAM MCLEAN

Preface

The first introduction both Chris and I had to Enochian chess was through the published Golden Dawn papers of Israel Regardie. At the time, we thought that this material was hardly more than adequate; there were quite a number of gaps. Chris worked for a number of years on the Enochian chess game trying to reconstruct the rules. Being extremely keen on standard chess play, she found herself continually over the years coming back to try to do more research into the Enochian game. After we were initiated into the Golden Dawn (under its New Zealand name "Emerald of the Seas"), we both found ourselves in contact with members of the now defunct Whare Ra Temple, which was the last of the temples to survive after the great Golden Dawn schism in 1900.

As it turned out, very few people in the Whare Ra Temple knew how to play Enochian chess or had even made their chess sets. We were eventually helped in this area by an elderly frater by the name of Percy Wilkinson, who was one of the few to have made his Enochian chess set and learned to play. Wynn Westcott's notebook on Enochian chess happened to be at Whare Ra, and we had the opportunity to study a copy of it. We found out that, like Regardie's published papers on the subject, it was very incomplete. As far as I can make out, Enochian chess was not introduced into the Golden Dawn for study until the Practicus Adeptus Minor level, or third level of the 5=6 grade, where the first part of the Y papers was given out. If the reader will refer to my *Secret Inner Order Rituals of the Golden Dawn* (Falcon Press, 1988, p. 174), where the grade requirements for the Practicus Adeptus Minor grade are given, it says:

> 14. The thorough elementary knowledge of the Formulas of the Awakening of the Abodes, by means of the Play or Raying of the Checkers of the Lesser Angles of the Enochian Tablets.

Although we are told by occult historian Ellic Howe that this grade was never implemented, a number of its papers, including the above chess papers, obviously were given out in some temples of the Stella Matutina at 6=5 level. In our copy of Wynn Westcott's chess notebook, Ritual Y, Second Part, was "Issued to such Z.A.M's as are in the fourth Stage (the Philosophus Adeptus Minor Grade) by Order of the Chief Adept G.H. Frater D.D.C.F." If this was the case, then very few in the Golden Dawn, with the exception of MacGregor Mathers or his wife (who were 6=5) and Westcott, would have known about Enochian chess unless they dabbled in it unofficially.

In his *Complete Golden Dawn System of Magic,* however, Regardie published certain papers belonging to Leigh F. Gardner. The natural assumption by the reader is that the papers he published were *all* Gardner's. If that is the case, the Enochian chess material must have been given out at the second level of the 5=6 grade (Theoricus Adeptus Minor), which Gardner held. He would not have been given the papers for a higher level.

Yeats made the comment that he played Enochian chess with Mathers, his wife and a spirit, in Paris, though he was only at the first level of the 5=6 grade. There appear to be some exceptions to Westcott's rule, therefore. Exactly how widespread it was is anyone's guess. One would have to have a list of manuscripts circulated to the various temples to find out. There is also a possibility that the papers were circulated at the first stage of the 5=6 level but individuals were not examined in it until much later. It appears that when Mathers was expelled from the Golden Dawn, a number of papers held for the Practicus Adeptus Minor Grade fell into the hands of those who had never been fully instructed in it. This of course applies to a number of papers, such as "The Ring and the Disc" etc., but it appears that, while some of Mathers' papers were seized, others were not.

Enochian chess does not appear to have been a secret, but its component parts were, I think. In the *Golden Dawn Companion,* R.A. Gilbert lists the Enochian chess material as part of the Second Order papers but does not state which grade the Y papers were for. In the same book, the Y papers are listed under the Stella Matutina as part of the Theoricus Adeptus Minor Grade, but the comment is made that this is part of the 6=5 work. As far as I am aware, the second level of the 5=6 grade only existed briefly, if at all, in the Stella Matutina, and certainly not in the New Zealand Whare Ra Temple. Regardie's publication places the chess papers at the *first* level of the 5=6 grade, through insinuation, and others have assumed the same ever since. Clearly Westcott intended to add more to the Enochian chess papers for higher grades of the Golden Dawn, but unfortunately did not have the opportunity to do so before he demitted from the Order in the mid-1890s.

We were often told by former Whare Ra members who did make their chess sets that game play was almost impossible because of the lack of rules. Since there was no doubt that Westcott based the Enochian chess game on the Indian game, Chaturanga, Chris went back to the original sources, as contained in the *Tithitattava* and in the works of Duncan Forbes, Edward Falkener and H.J.R. Murray, plus some original sources quoted by the latter. Translations and sources were provided by various members of the Indian Society here in Wellington.

By 1980 the first set of coherent rules was worked out after many hours of game play, with Enochian chess games being played a number of times each week until the early hours of the morning by Chris and her chess associates. Frankly, by that stage, I felt I was seeing Enochian chess in my sleep. It appeared at one time that whatever room of the house I was in, I was always tripping over an Enochian chess game. Chris eventually won out, and I adopted the philosophy "if you can't lick 'em, then join 'em." When the rules had been reworked a number of times, they were passed around to selected friends to play by mail. We feel sure that at least one set was sent across the Pacific to members of one occult organization that prefers to remain nameless.

In 1981 both Chris and I put some of our findings in a small volume titled *Enochian Chess.* But even with the later efforts of Regardie, we found no takers. In hindsight, that work was very inferior to the book you now hold. Gradually, over a period of time, Chris rewrote the original manuscript. She retained very little; in essence, it became a completely new book. Since my input was almost nonexistent, we both felt that this work would be better published under her name alone rather than the two of us as in the original manuscript.

In 1983 when Israel Regardie first came to New Zealand, he was astounded at the development to which Chris had taken the game of Enochian chess, as he mentioned in his introduction to our unpublished book on the Golden Dawn Tarot. Chris was originally uncertain as to whether to publish the Enochian chess book in two volumes, the first on game strategy and the second on divination. However, she decided that it would not be a publishable book in that form and opted for a basic introduction to the two areas.

When Chris first put this book together, it was outlined in such a manner that those interested in a four-handed chess game, but with no occult leanings, would find the book as interesting as would an occultist. The book is organized so that the chess enthusiast can skip the chapters on occultism and simply reap the benefits of Chris's vast experience of the game in all its variations.

In 1988 Adam McLean from the prestigious *Hermetic Journal* asked me to write a small section on the Enochian chess game for his forthcoming publication on the subject. McLean had, through the efforts of Bob Gilbert, found Westcott's chess pieces and was also selling chess sets. I immediately sent over photos of the Whare Ra chess pieces. For the most part, according to McLean, they were identical with Westcott's except for being more detailed. McLean astutely made the comment in his book that he felt the lack of chess rules did not mean that the Adept had to do for himself, but that the rules were simply unfinished. Since a number of authors to date have tried to look for some special esoteric significance for this fact, I can concur with McLean that he was quite correct in his assumption. If there were rules for this game, they would have been in Westcott's chess notebook. They were not, nor did anyone out here know of them. Also, according to a member of Whare Ra who was friendly with a high Alpha et Omega member in England, they did not exist in the A.O. temples under Mathers, either.

It has often been said that the oriental game of mah-jong is a game for mystics. For Enochian chess, I say doubly so. Having been both a player and a watcher of this game over the years, I do not doubt that what is in this volume is all there is on the subject.

I am continually struck by the inner transformation that the game brings about after exposure to a particular Enochian chessboard. When we made our first Enochian chess set, the pieces were sculpted from clay and we opted for an entire pantheon per board. The remarkable thing about the process of making the pieces was that they were done through a process of automatic sculpting. This is much akin to the automatic writing method where the person becomes a vehicle for some force or another. The pieces were literally made this way; my hands hardly made any conscious effort.

I have tried many times over the last decade to duplicate this process but have failed. It only occurred when the original pieces were being made. Chris also underwent a similar experience when painting the pieces and boards. The actual painting of the chessboards and the making of the pieces in fact becomes a very mystical experience during which a number of inner transformations occur. I do say this lightly, and for this reason I would urge you to try to make your own set rather than buying one.

Chris is continually working and updating the game based on her experiences. No doubt over the years future publications will also follow suit. Like ordinary chess, this game needs exposure and many different viewpoints for it to be explored and most of all for it to be accepted by the general public. Westcott actually told R.W. Felkin that the game could be played by those outside the Order provided they did not give away the esoteric associations. Since Regardie's publication, however, this hardly matters. Almost anyone can play if they wish, though I would be extremely hesitant about playing with people on an Enochian chessboard if they had never been exposed to the Tablets before, as the colors can have quite an effect. Enochian chess only becomes Enochian chess when one uses a fully colored Enochian chessboard. That makes the distinction between it and other games of four- or two-handed chess.

There are three basic levels in Enochian chess. The first is game strategy, the second is divination and the third relates to a personal transformation due to working with the other two. It is my personal conviction that when one plays a game of Enochian chess as a straight chess game, then one should forget about all the conscious paraphernalia and simply let the subliminal messages being sent to the psyche take over. Too much emphasis, I feel, is placed on being aware of hidden meanings in the game, such as attacking along certain lines that have astrological significance. While this may relate to divination, it certainly does not have relevance in straight game play. Quite a number of students, when they first play Enochian chess, look immediately for some mystic meaning in the game. As a result, they completely miss the whole point of the exercise. They get so bogged down in trivia that they are lost in the part and forget the whole. In my opinion, this was a very real problem in Golden Dawn work and the downfall of a number of temples.

P.J. ZALEWSKI

Wellington, N.Z.
1990

To the Reader:

How to Use This Book

This book has been divided into four parts. Parts I and II are for those of you who are only interested in Enochian chess as a "game" rather than in the esoteric and divinatory use of the chess set.

Part I is the Book of Earth and introduces Enochian chess to the reader. It shows the reader how to go about constructing the chessboards and sets of chess pieces. It also provides a way of constructing a four-handed chess set without all the colors and symbology for the non-occultist.

Part II is the Book of Air and gives the rules and strategical use of Enochian chess. It explains the method of play and how to record your game play. Opening, middle- and endgame play is discussed, and game examples are provided. You are advised to have your chess set constructed before studying Part II, because much of what has been written, such as game-play examples, can only be fully understood when you personally move the pieces on the board while reading the text.

Parts III and IV have been written for those interested in divination and the esoteric sciences connected with Enochian chess. If you are interested in these areas, it is assumed that you have some grounding in the symbology of the occult or that you are interested enough to obtain the necessary reference material so that you can understand these sections.

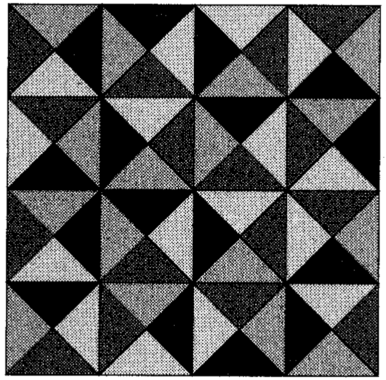
Those interested in Parts III and IV will no doubt wish to read Parts I and II to get a basic understanding of game play and to construct their boards and pieces.

Part III is called the Book of Water and covers the divination teaching in Enochian chess.

Part IV is called the Book of Fire, Training of the Adept. This section provides some of the magical teachings connected with Enochian chess.

I have written this book with the view that it is only a foundation for the serious student from which he or she can launch off into many areas of in-depth study. For those who do not wish to enter into studies on the subject but simply wish to enjoy the "game," I think you will find the information provided satisfactory. I would like to wish the reader enjoyable reading and many happy hours with Enochian chess, which I have had.

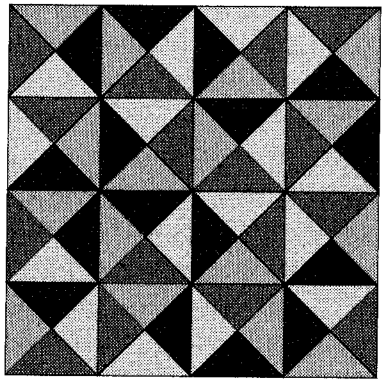
CHRIS ZALEWSKI



Part I
Book of Earth

Introduction

Constructing Your Enochian Chess Set



The Enochian System of Magic and Its Relationship to Enochian Chess

The Enochian system of magic[1] was first introduced to the world on any large scale through the works of various authors such as Heinrich Cornelius Agrippa,[2] Pietro d'Abano[3] and Johann Trithemius[4] in fragments of seals and a variety of angelic names given in connection with varying aspects of occultism. It was not until the late 16th century that Elizabethan scholar Dr. John Dee[5] considered that, since Biblical man of the Old Testament could speak with the angels, why not man in what was then modern times? Driven by an inner desire to converse with God or his entities, he eventually found an exceptional clairvoyant by the name of Edward Kelly. The manner in which he was to make this contact was through a "shewstone," or small crystal, in which visions would appear to someone clairvoyantly inclined.

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[1] This was dubbed Enochian due to the fact that the dictating angel was Ave, who was mentioned in the Biblical book of Enoch.

[2] See *De occulta philosophia,* n.p., 1533.

[3] See *Heptameron oder de elemente der magic,* partly given in Agrippa's *Fourth Book of Occult Philosophy,* trans. Robert Turner, London: Askin Press, 1976.

[4] See *Steganographia,* Frankfurt, 1606.

[5] For information on Dee's life, see *John Dee: The World of an Elizabethan Magus* by Peter J. French (Routledge & Kegan Paul, 1984).

Over a number of years of working with Kelly, Dee recorded all the information he received through these conversations. In many instances, they explained rather fully the gaps in the hierarchies of the angelic entities given many years earlier by Agrippa and the like.[6] In the next half century some of Dee's diaries were published based on the manuscripts in the British Museum library[7] and gained a certain notoriety in occult circles. This led many occultists to study the Dee manuscripts even further.

In the late 19th century, Wynn Westcott and MacGregor Mathers both worked diligently to update this system of magic to integrate it into the Hermetic Order of the Golden Dawn, which they had established.[8] As yet another subsystem to this system of magic, they incorporated a four-handed chess game, which they originally called Rosicrucian chess (later dubbed Enochian chess), which was used for a simple game of chess and for divination.[9] The main connection with the Enochian system was that the boards that were used were derived from four major tablets that Dee constantly used in his original system of magic.[10, 11]

The four elemental boards are in fact broken down into the following categories: the large Central Cross which binds the four quarters together represents the refined power of the planets in the astrological signs. The cross bar of this Central Cross then gives the Holy Name[12] or controlling influence or force of the entire tablet. The four smaller crosses in each quarter mainly represent the energies of the planets, while the four squares above each smaller cross are the incorporeal elements. The squares below the small crosses are dubbed the Servient Squares and relate to the 12 signs of the Zodiac and the four elements proper. These are the squares used to construct the Enochian chessboards.[13] While the chess pieces themselves are Egyptian, the main framework from which they operate is the chessboards from the Enochian Tablets and their various associations to numerous forms of magic and occultism. They are considered Enochian by virtue of that fact.

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[6] Manuscript references to Dee's diaries in the British Museum are Sloane 78, art 11–3188–3189–3191–3677–3678.

[7] See *A True & Faithful Relation of What passed for many Yeers Between Dr. John Dee and Some Spirits* by Meric. Casaubon, London, 1659.

[8] See *The Magicians of the Golden Dawn* by Ellic Howe (Weiser, 1978), *Yeats's Golden Dawn* by George M. Harper (Macmillan, 1974) and *My Rosicrucian Adventure* by Israel Regardie (Llewellyn, 1977) for historical references. See *The Golden Dawn* by Regardie (Llewellyn, 1971) and *Secret Inner Order Rituals of the Golden Dawn* by Patrick J. Zalewski (Falcon Press, 1988) for information on their rituals and teachings along with additional historical material.

[9] See *The Complete Golden Dawn System of Magic* (Falcon Press, 1984) for the Order's papers on the subject.

[10] For a breakdown of the functions of the Enochian hierarchies of each of these boards, see "How the Golden Dawn Works Enochian Magic" by C.R. Runyon, *Portal,* Winter 1989. This article is mainly an edited transcript of a lecture given by Pat Zalewski in Los Angeles in January 1988.

[11] In the National Library of Ireland, manuscript 13568(2), quoted in part in *The Sword of Wisdom* by Ithell Colquhoun (Putnam's, 1975), a Celtic variation of Enochian chess is given by William Butler Yeats. The only real similarity between this game and Enochian chess is the fact that there are four elemental boards, but these bear no relationship to the Enochian Tablets. There are no references to Enochiana in the original Yeats manuscript; without it, the game simply becomes a Celtic chess game. See "W. B. Yeats' Celtic Version of Enochian Chess" by Pat Zalewski, *Magus,* Autumn 1981.

[12] Reading from left to right.

[13] The shaded areas are the ones shown in figure 1.

THE FOUR ANGELIC WATCHTOWERS

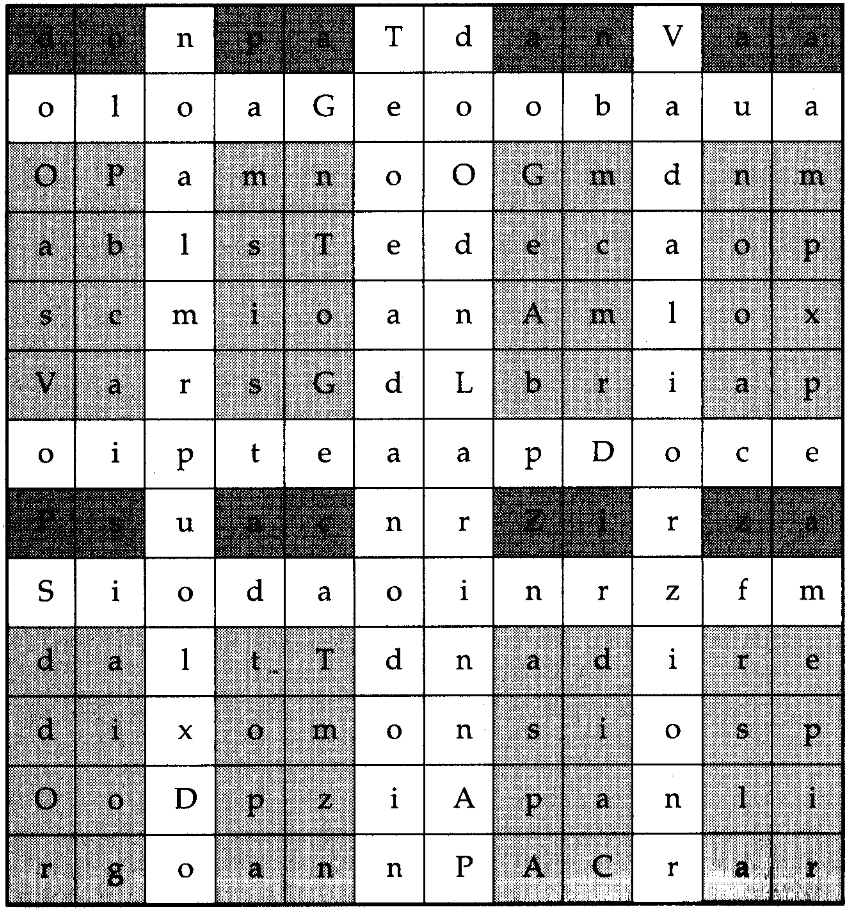
Key:

The lightly shaded squares are the Servient Squares from which the chessboards are made up.

The more darkly shaded squares are the Kerubic Squares.

The small crosses in the corners of each Tablet are the Calvary Crosses.

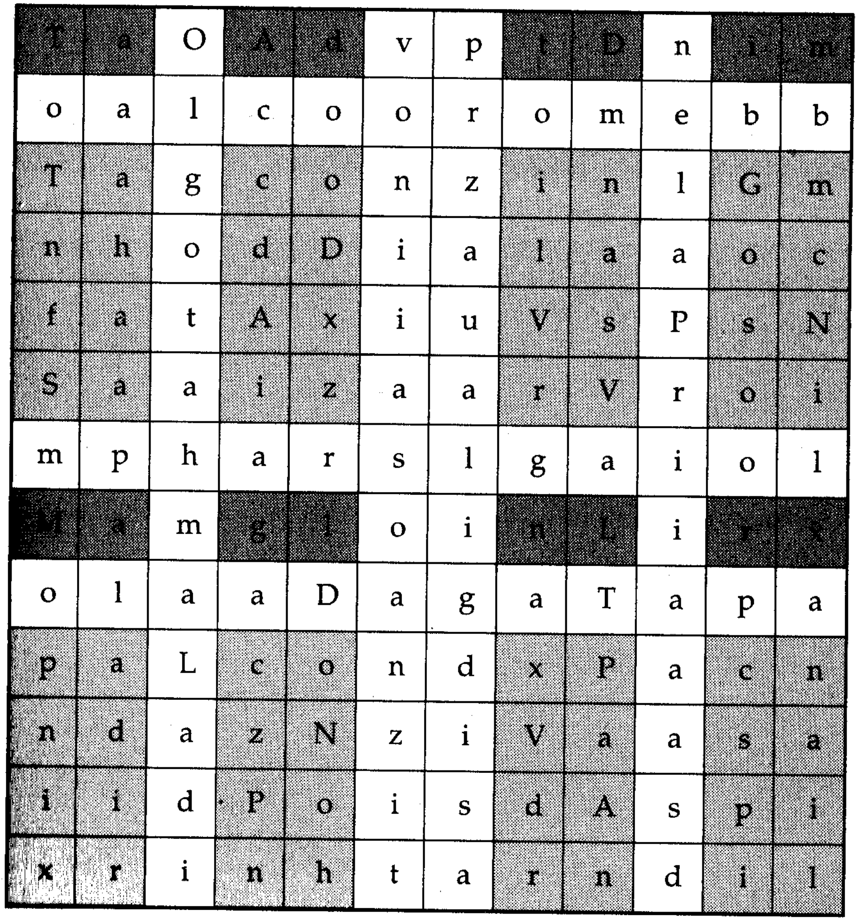
The large cross in the center is called the Central Cross.



d	o	n	p	a	T	d	a	n	V	a	a
o	l	o	a	G	e	o	o	b	a	u	a
O	P	a	m	n	o	O	G	m	d	n	m
a	b	l	s	T	e	d	e	c	a	o	p
s	c	m	i	o	a	n	A	m	l	o	x
V	a	r	s	G	d	L	b	r	i	a	p
o	i	p	t	e	a	a	p	D	o	c	e
P	s	u	a	c	n	r	Z	i	r	z	a
S	i	o	d	a	o	i	n	r	z	f	m
d	a	l	t	T	d	n	a	d	i	r	e
d	i	x	o	m	o	n	s	i	o	s	p
O	o	D	p	z	i	A	p	a	n	l	i
r	g	o	a	n	n	P	A	C	r	a	r

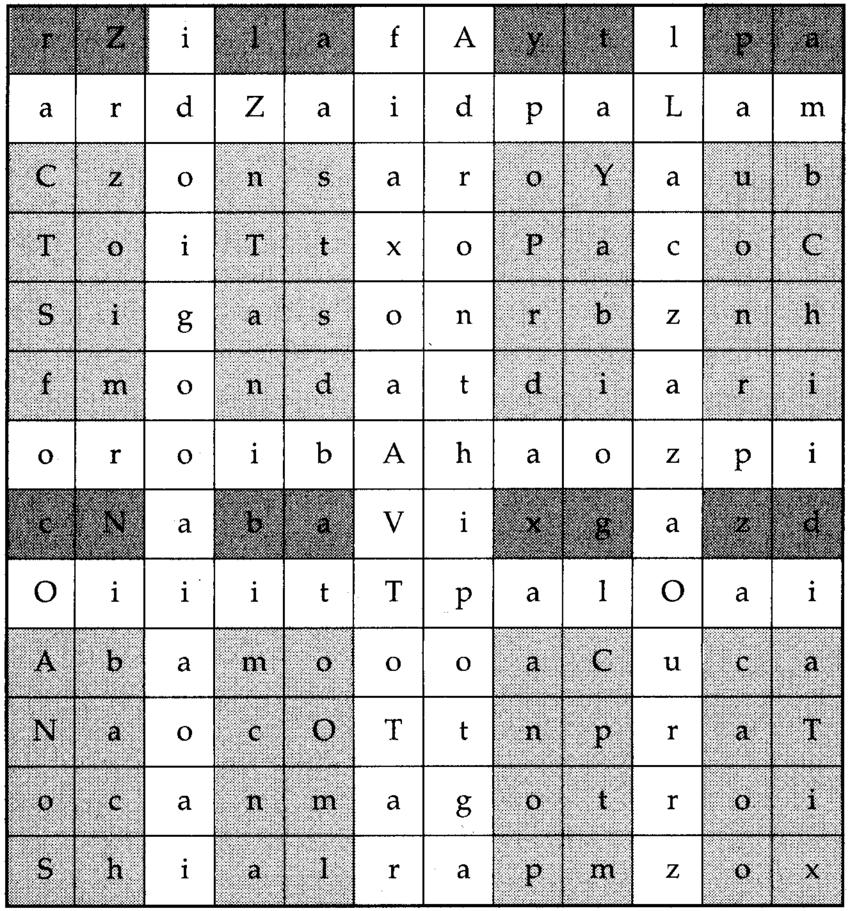
FIGURE 1—FIRE TABLET

There are a number of variations in the Enochian Tablets used within the Golden Dawn and its later offshoots. The version given here is taken from the New Zealand Whare Ra Temple after the Tablets were "corrected" by Euan Campbell, a former member of that temple who reached the rank of 9=2. Campbell persuaded Mrs. Felkin, who was then in charge of Whare Ra, to change the letters from the Golden Dawn version to those presented here in the 1930s, after his return from England, where he had taken a year's sabbatical to study the Dee manuscripts in the British Museum library.



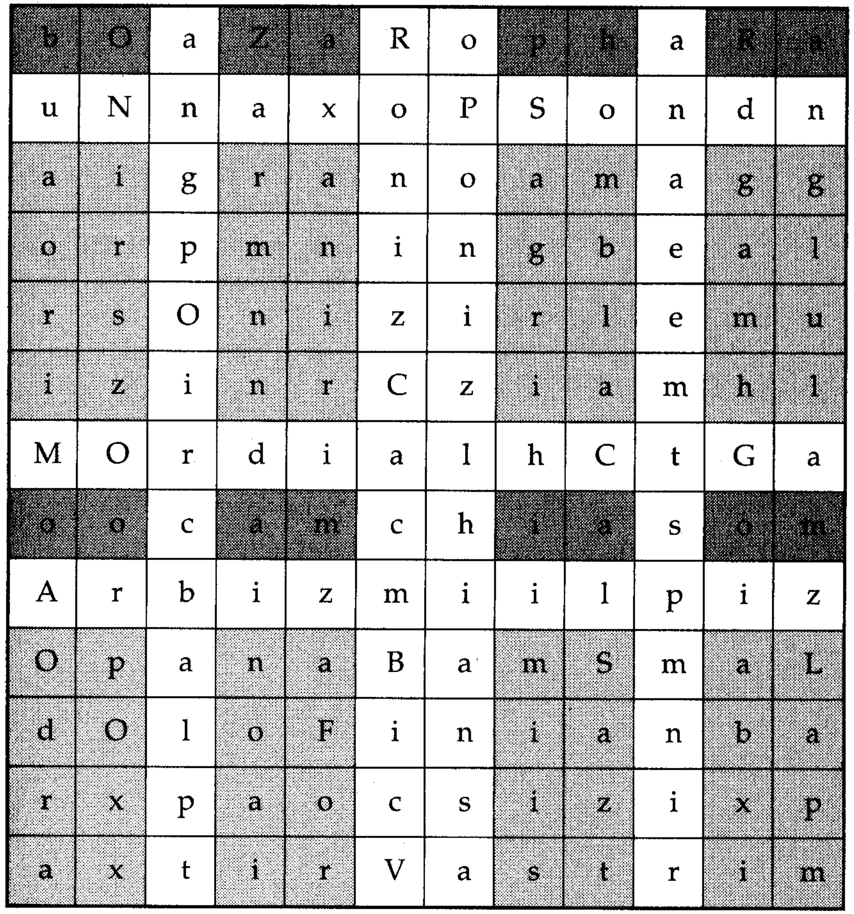
T	a	O	A	d	v	p	t	D	n	i	m
o	a	l	c	o	o	r	o	m	e	b	b
T	a	g	c	o	n	z	i	n	l	G	m
n	h	o	d	D	i	a	l	a	a	o	c
f	a	t	A	x	i	u	V	s	P	s	N
S	a	a	i	z	a	a	r	V	r	o	i
m	p	h	a	r	s	l	g	a	i	o	l
M	a	m	g	l	o	i	n	L	i	r	x
o	l	a	a	D	a	g	a	T	a	p	a
p	a	L	c	o	n	d	x	P	a	c	n
n	d	a	z	N	z	i	V	a	a	s	a
i	i	d	P	o	i	s	d	A	s	p	i
x	r	i	n	h	t	a	r	n	d	i	l

FIGURE 2—WATER TABLET



r	Z	i	l	a	f	A	y	t	l	p	a
a	r	d	Z	a	i	d	p	a	L	a	m
C	z	o	n	s	a	r	o	Y	a	u	b
T	o	i	T	t	x	o	P	a	c	o	C
S	i	g	a	s	o	n	r	b	z	n	h
f	m	o	n	d	a	t	d	i	a	r	i
o	r	o	i	b	A	h	a	o	z	p	i
c	N	a	b	a	V	i	x	g	a	z	d
O	i	i	i	t	T	p	a	l	O	a	i
A	b	a	m	o	o	o	a	C	u	c	a
N	a	o	c	O	T	t	n	p	r	a	T
o	c	a	n	m	a	g	o	t	r	o	i
S	h	i	a	l	r	a	p	m	z	o	x

FIGURE 3—AIR TABLET

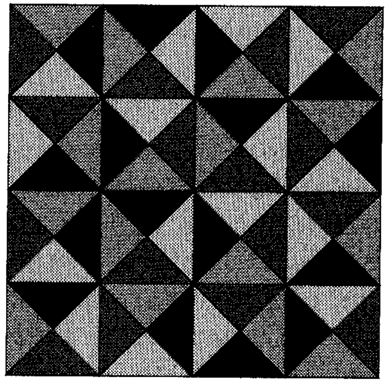


b	O	a	Z	a	R	o	p	h	a	R	a
u	N	n	a	x	o	P	S	o	n	d	n
a	i	g	r	a	n	o	a	m	a	g	g
o	r	p	m	n	i	n	g	b	e	a	l
r	s	O	n	i	z	i	r	l	e	m	u
i	z	i	n	r	C	z	i	a	m	h	l
M	O	r	d	i	a	l	h	C	t	G	a
o	o	c	a	m	c	h	i	a	s	o	m
A	r	b	i	z	m	i	i	l	p	i	z
O	p	a	n	a	B	a	m	S	m	a	L
d	O	l	o	F	i	n	i	a	n	b	a
r	x	p	a	o	c	s	i	z	i	x	p
a	x	t	i	r	V	a	s	t	r	i	m

FIGURE 4—EARTH TABLET

It is very difficult to explain simply the Golden Dawn's use of the four Enochian Tablets. A detailed analysis of the Order's Enochian system is provided by Israel Regardie in his *Complete Golden Dawn System of Magic* and by Pat Zalewski in *Golden Dawn Enochian Magic* (Llewellyn, 1990). Briefly, however, the Golden Dawn considered that any force invoked or evoked for ritual had to be limited and controlled by a very powerful neutral force. The structure of the Enochian Tablets gave the magicians of the Golden Dawn that control.

It is the hidden or subliminal aspects of the chessboards that turn the mundane into the magical, a term I do not use lightly. I seriously suggest that, if you wish to study the Enochian chess game, you should first make a thorough study of the Order's Enochian system. This well-spent effort will definitely afford you a better concept of how the game is played.



Chaturanga

Without doubt the origins of the Enochian chess game were fused in the ashes of the Indian game of four-handed chess called Chaturanga.[1,2] It was recorded as being played four or five thousand years ago,[3] though its actual origins are obscure. Some noted chess historians have attrib-

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[1] For a full study on Chaturanga, see H.J.R. Murray's *History of Chess* (Oxford, 1913), which covers the subject exhaustively and corrects many of the errors that occur in the previous work of Duncan Forbes and Edward Falkener. The brief rendition of the subject given here is merely an introduction to it as the foundation of Enochian chess.

[2] *Chatur* = "four," *ranga* = "member."

[3] See Sir William Jones, *Asiatic Researches* 2, 1788, wherein he places the game's origin at around 4,000 years previous to the current date. In his *History of Chess* (1860), Duncan Forbes places it around 4–5,000 years ago. My own researches place it around the 5th or 6th century AD. Anything earlier is pure speculation.

uted the invention of the game to Sita, a concubine of Ravana, king of Celyon (or Sri Lanka as it is now known). As tradition has it, she used to watch the warlords of the king plan their strategy to defend the city of Lanka against the onslaught of Rama, her former husband. Each day miniature troops were moved into their attacking positions and the king would order counterattacks. Ravana noted a pattern forming that could be detected. Using the prospects of chance to find the outcome of the battles, a die was used. She began by modifying certain aspects of army strategy that she had learned. She found, with great accuracy, that she could predict the outcome of the ensuing battles around her. The pattern was then set, using dice and miniature pieces to predetermine the outcome of battles in much the same manner as war games are played today.

The pieces utilized were a rajah (king), elephant (castle), horse (knight), ship (bishop) and four pawns for each corner section of the board. These corner sections were red, green, yellow and black. The king, castle and knight move the same as they do in modern chess, while the bishop always moves two squares diagonally. The king cannot be checkmated, but is simply taken like any other piece. However, all his forces are then captured by the enemy—or even by his ally if they are in the way. If both the king and an enemy king are captured, they can by mutual consent be restored to the game.

In this very early game, dice were used to decide what piece to move. It seems most unlikely that a chessboard of 64 squares was used with the war game from the outset, but the board does resemble that used in a very early Indian game of racing called Ashtapada.[4] It is thought that this board was eventually adapted for Chaturanga around the 6th or 7th century. Some authors such as Stewart Culin *(Chess and Playing Cards,* 1898) consider the board to be a breakdown of the four seasons.

To get a clear description of the game as it was originally played is almost impossible except for one shining example in

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[4] See Thomas Hyde, *De ludis orientalibus* (1694).

the *Tithitattava.*[5] The text takes up where Vyasa (the narrator of the poem) tells Prince Yudishthira (grandson of Brahma) how to play Chaturanga after he lost all his possessions playing dice and went to learn the science of gambling from learned Vyasa.[6]

> Explain, O supereminent in virtue, the game on the eight times eight board:
> Tell me, O my master, how the Chatarunga may be played. Vyasa replied:
> On the board of eight squares place the Red forces in the East, the Green forces in the South, on the West station the Yellow forces and the Black combatants in the North.
> To the left of the Rajah, O Prince, place the Elephant, then the Horse, the Ship; and then four Foot-soldiers in front.
> Opposite, place the Ship in the angle, O Son of Kunti; the Horse in the second square, the Elephant in the third and the Rajah in the fourth.
> In front of each place a Foot-soldier. On throwing five, play a Foot-soldier or a Rajah; if four, the Elephant:
> If three, the Horse; if two, then, O Prince, the Ship must move. The Rajah moves one square in any direction.
> The Foot-soldier moves one square forward, and takes diagonally; the Elephant can move at will—North, South, East, or West.
> The Horses move awry, crossing three squares at a time; the Ship moves diagonally, two squares at a time, O Yudishthira.
> The following, O Prince, are various positions and actions in the game:

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[5] Edward Falkener states that the version he quotes in his *Games Ancient and Oriental, and How to Play Them* (Dover, 1961) comes from the *Mahabharata,* which is incorrect. I have in my possession a full copy of this ancient text, and the dice game is only mentioned in the "Sabha Parva" section, twice, and briefly at that. For the text presented here, I have used the Albrecht Weber translation and that of Falkener. I am indebted to Mr. Rajas of the Wellington Indian Society, who brought two other versions in Sanskrit to my attention. Both of these differ slightly. Based on this, some modest adjustments have been made to this version of the text, which for the most part is identical with Falkener's. Murray gives a version as well in his monumental *History of Chess.*

[6] The game play here is counterclockwise.

Sinhasana, Chaturaji, Nrtipakrishta, Shatpada, Kakakashtha, Vrihannauka, Naukakrishtapracaraka.

The Foot-soldier and the Ship may take; or run the risk, O Yudhishthira; the Rajah, Elephant and Horse may take, but must avoid being taken.

A player should guard his forces with all possible care. The Rajah, O Prince, is the most powerful of all.

The most powerful may be lost, if the weaker, O son of Kunti, are not protected. As the Rajah's chief piece is the Elephant, all others must be sacrificed to save it.

To enable the Rajah to obtain Sinhasana or Chaturaji, all other pieces, even the Elephant, may be sacrificed.

If a Rajah enters the square of another Rajah, O Yudhishthira, he is said to have gained Sinhasana.

If he gains the Sinhasana, he takes the Rajah. He gains a double stake: otherwise a single one.

If a Rajah, O Prince, mounts the throne of his ally, he gains a Sinhasana, and commands both forces.

If a Rajah, in seeking Sinhasana, moves six squares away, he exposes himself to danger, however secure he thinks himself.

If you still preserve your Rajah, and the other Rajahs, you obtain Chaturanji.

In gaining Chaturanji, and taking the other Rajahs, you gain a double stake: otherwise, a single one.

If a Rajah takes the other Rajahs on their own thrones then his stakes are fourfold.

If both a Sinhasana and Chaturaji are obtained, only the latter can be reckoned.

If you have taken a Rajah, and your ally has lost one of his, you may propose of prisoners.

But if you have neither of the other Rajahs, and your ally has lost one, you must try to take one of the other Rajahs.

If a Rajah has been restored, and is taken again, O Yudhishthira, he cannot be destroyed.

When a Foot-soldier reaches an opposite square, other than of a Rajah or Ship, he assumes the rank of the piece corresponding to each square.

If Chaturaji and Shatpada, O Prince, are both obtainable, Chaturanji will have preference.

If the Shatpada is reached on the square of the Rajah or Ship, it does not have the privilege of Shatpada.

When a Foot-soldier, after many moves, gains the seventh

square, the defenceless forces on the opposite side can easily be taken.

O Son of Kunti, if the player, however, has three Foot-soldiers remaining, he cannot take his Shatpada—so decrees Gotma.

But if he has only one Foot-soldier and a Ship, the piece is called Gadha and he may take his Shatpada in any square he can.

If a Rajah has lost all his pieces before being taken, it is Kakakashtha, so decide all the Rakshasahs. It is a drawn game.

If the Gadha, on gaining the Shatpada and becoming a fifth Rajah, is taken, it is misfortune for the pieces which remain who will have to fight the enemy.

If this happens a second time, the conqueror then sweeps off all the pieces.

But if, O Prince, Kakakashtha and Sinhasana occur together, it is counted as Sinhasana, and is not called Kakakashtha.

When three Ships come together and the fourth Ship completes the square, the fourth Ship takes the other three ships.

This fourth Ship is called Vrihannauka.

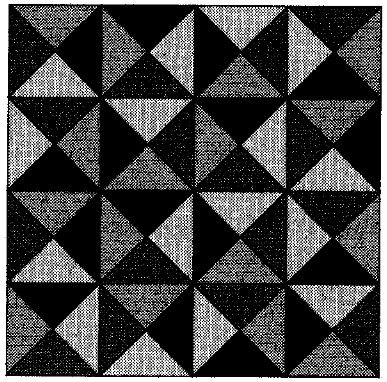
Never place an Elephant where it can be taken by another Elephant.

But if impossible to make any other move, then, O Prince, Gotama says it may be done.

If you can take both the hostile Elephants, take that to the left.

Chaturanga found its way into Persia around 550 AD during the reign of Naushirawan and it is here that it underwent a drastic change into a game that was eventually called Shatranji. The actual history of how the chess game came to Persia is recorded in the *Karnamak-i-Artakh Shatr-i-Papakan,* the origin of which is estimated at 600 AD. Later works of poetry such as *Shahnama* also describe chess history as well. During this time there is evidence that the use of dice was done away with and the four corners were changed to two straight lines facing each other, though in India it remained basically the same. In the book *Enochian or Rosicrucian Chess of Wynn Westcott,* edited by Adam McLean, McLean makes the observation that

Westcott must have made himself very familiar with Chaturanga from *The History of Chess* by Duncan Forbes. The alliance of the game with the elements is very plain to see, and the differences between the two games consists merely of a thin veil and a different power base.



Constructing Your Chessboards

This chapter discusses the construction of the Enochian chessboards and the coloring and attributions given thereon. The meanings of the attributions described below are discussed further in Part III.

Four chessboards are constructed for Enochian chess. They are derived from the Servient Squares of the Angelic Watchtowers, which are the four elemental Enochian Tablets. For those who wish to investigate this Enochian system further, I suggest you read *The Golden Dawn* by Israel Regardie and *Golden Dawn Enochian Magic* by Pat Zalewski, both published by Llewellyn Publications. Each chessboard is identical in size, with 64 squares in each, set out 8-by-8, just as a normal chessboard. However, the difference between each of the four boards is seen in their pattern of coloring and the attributions painted thereon.

There are many different materials that can be used for your chessboards: heavy cardboard, hardboard, wood, canvas, fabric material etc., but the most effective, if used for anything other than a simple chess game, is a surface that can be made to shine with strong, bright (flashing) colors. Suitable coloring materials must also be obtained. The most common are high-gloss enamel paints of the three primary colors (red, blue and yellow), black, white and the three colors that are complementary to the primaries: purple, orange and green. If you do not have a high gloss, spray or paint on a high-gloss lacquer after the boards have been painted and dried.

To paint straight lines freehand is extremely difficult and you may prefer not to paint your boards. A method that avoids painting is to cut your pyramid shapes out of shiny colored paper or card and paste them onto your boards, then cover the boards with a strong, clear plastic for a smooth, shiny finish. Whatever materials you use, your purpose should be to aim for an end product that is flashing in color, hence the term "flashing tablets," which produce a talismatic effect.

The four Enochian chessboards are considered elemental boards and are individually identified as follows:

Chessboard 1 is associated with the element of Earth and therefore is referred to as the "Earth Board."

Chessboard 2 is associated with the element of Air and therefore is referred to as the "Air Board."

Chessboard 3 is associated with the element of Water and therefore is referred to as the "Water Board."

Chessboard 4 is associated with the element of Fire and therefore is referred to as the "Fire Board."

Before we continue it is necessary to point out that all four boards are not used at once in the same game. Only one board at a time is used during any particular game. Therefore, if you are constructing this set purely for strategical game play and not for use in divination or as part of your occult studies, I suggest you only construct one chessboard, preferably the Earth Board. In fact, I would further advise that, instead of constructing your board with the color system and occult attributions as described below, you should use the method given on page 30 under the heading "Alternative Method of Constructing Your Enochian Chess Set."

If you draw a horizontal line directly through the middle of each elemental board, and another vertical line through the middle from top to bottom, your boards will then be divided into four equal sections of 16 squares each. These sections are representative again of the four elements, showing four principle actions of each element, and are referred to as the "Lesser Angles." The top left-hand angle in each board is the Air Angle. The top right-hand angle in each board is the Water Angle. The bottom right-hand angle is the Fire Angle, and the bottom left-hand angle the Earth Angle. These divisions then, within each board, signify an element within an element. For example:

Fire Board:
  Fire Angle of Fire Board (lower right) = Fiery part of Fire
  Water Angle of Fire Board (upper right) = Watery part of Fire
  Air Angle of Fire Board (upper left) = Airy part of Fire
  Earth Angle of Fire Board (lower left) = Earthy part of Fire

Water Board:
  Fire Angle of Water Board (lower right) = Fiery part of Water
  Water Angle of Water Board (upper right) = Watery part of Water
  Air Angle of Water Board (upper left) = Airy part of Water
  Earth Angle of Water Board (lower left) = Earthy part of Water

Air Board:
  Fire Angle of Air Board (lower right) = Fiery part of Air
  Water Angle of Air Board (upper right) = Watery part of Air

Air Angle of Air Board (upper left) = Airy part of Air
Earth Angle of Air Board (lower left) = Earthy part of Air

Earth Board:
Fire Angle of Earth Board (lower right) = Fiery part of Earth
Water Angle of Earth Board (upper right) = Watery part of Earth
Air Angle of Earth Board (upper left) = Airy part of Earth
Earth Angle of Earth Board (lower left) = Earthy part of Earth

It would suffice at this point to say that the four boards representing the four elements are simply reflections of the four aspects of nature. A good example of this is to apply the qualities of heat and dryness to Fire, cold and moisture to Water, heat and moisture to Air, and cool and dryness to Earth. These are of course the cornerstones on which the esoteric sciences are built and have been recognized as such since the beginning of recorded history.

Each square of the boards is divided into four flat faces, and if you look down onto a square, it has the appearance of a pyramid shape, which in fact is what it is. Each face of a chess square is then the face of a vast pyramid of power. There are four schools of thought as to the make-up of these pyramid squares. The original Golden Dawn Enochian chess set pyramid squares had truncated tops. The squares were colored according to their attributions, but the actual attributions were not drawn thereon until the Adept began using the game for divination, when the attributions became necessary. The truncated tops were left blank without the Enochian letters from the Tablets inscribed on them. One of the reasons the Golden Dawn did not use the Enochian letters on the chessboards was simply because, if all the Servient Squares were placed together and the angelic hierarchy that binds them (i.e., the great Central Cross, Calvary Cross, and Kerubic Squares) were omitted, there would be a slightly chaotic situation in which the power emitted by the chessboards would only be from the lower angelic forces fragmented in each particular corner. If you decide to place all the attributions on the boards, I suggest that you place the symbol of Spirit (⊛) in the truncated pyramid top. These forces are then bound together to an acceptable level through the unseen forces of Spirit.

Another way is to omit the use of the white truncated pyramid top completely, as shown by Regardie. If this is done, a white border must be placed around the outside of each board to contain the forces therein. In this case there are some who still paint on the attributions and others who prefer to leave the attributions off. In my own experience I have found that, for those who are fully familiar with the symbology of the Enochian chessboards, and what square represents what, it is not necessary to draw the attributions. They act merely as a visual reminder as to what each square represents. If you prefer to have your flashing boards without their attributions painted on them, perhaps you could draw up a reference chart that you can keep near your boards when playing.

Ultimately it must be up to the individual person who makes a chess set to decide on the design. Examples of each element board, the colors and attributions drawn on the squares, are given in the following diagrams. Although all given symbols are drawn onto your boards in the order given in the following diagrams, some of the symbols therein also double as codes as to what color is given to each triangle within each square. These are:

△ symbolizes Fire and its triangle is colored red with all symbols drawn thereon in green.

▽ symbolizes Water and its triangle is colored blue with all symbols drawn thereon in orange.

🜁 symbolizes Air and its triangle is colored yellow with all symbols drawn thereon in mauve.

🜃 symbolizes Earth and its triangle is colored black with all symbols drawn thereon in white.

The truncated top of each pyramid is colored white and any symbol thereon is black, although the old Golden Dawn manuscripts show no symbol drawn thereon.

The actual size of the chessboards is entirely up to you, but they should be in proportion to the size of the chess pieces that you construct.

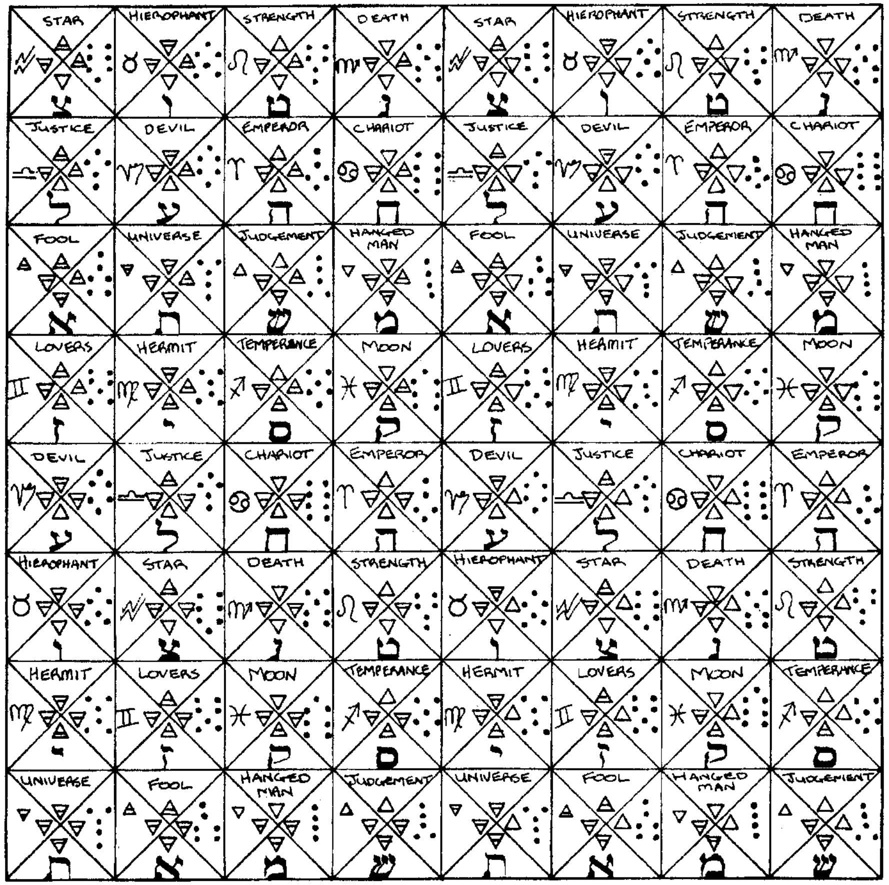

STAR HIEROPHANT STRENGTH DEATH STAR HIEROPHANT STRENGTH DEATH
JUSTICE DEVIL EMPEROR CHARIOT JUSTICE DEVIL EMPEROR CHARIOT
FOOL UNIVERSE JUDGEMENT HANGED MAN FOOL UNIVERSE JUDGEMENT HANGED MAN
LOVERS HERMIT TEMPERANCE MOON LOVERS HERMIT TEMPERANCE MOON
DEVIL JUSTICE CHARIOT EMPEROR DEVIL JUSTICE CHARIOT EMPEROR
HIEROPHANT STAR DEATH STRENGTH HIEROPHANT STAR DEATH STRENGTH
HERMIT LOVERS MOON TEMPERANCE HERMIT LOVERS MOON TEMPERANCE
UNIVERSE FOOL HANGED MAN JUDGEMENT UNIVERSE FOOL HANGED MAN JUDGEMENT

FIGURE 5—SYMBOLOGY OF THE EARTH BOARD

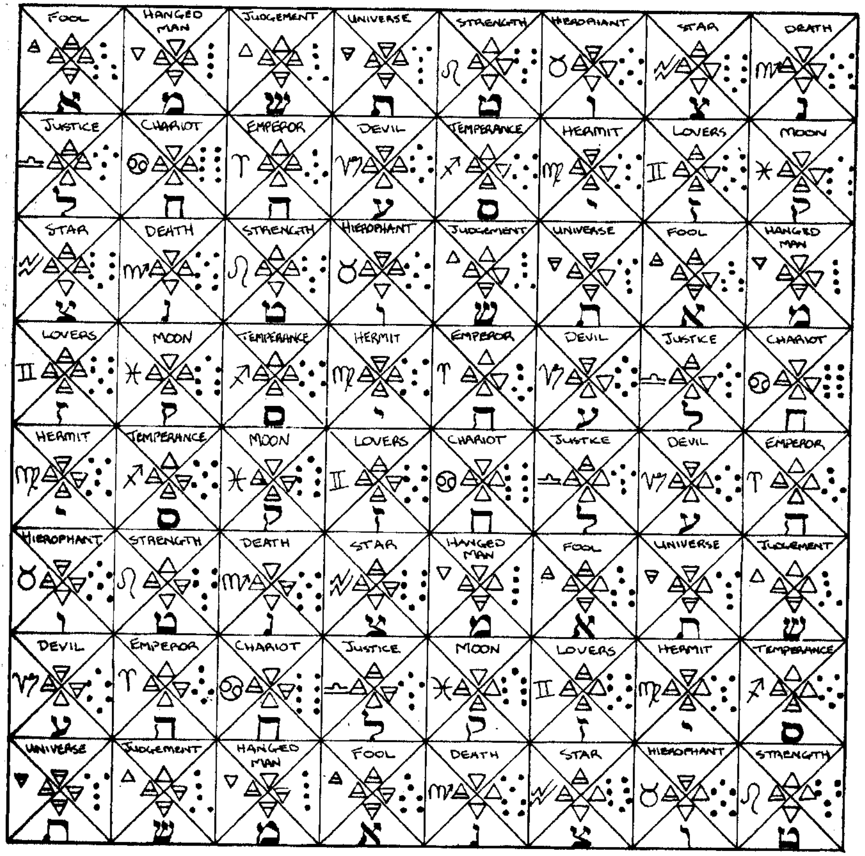
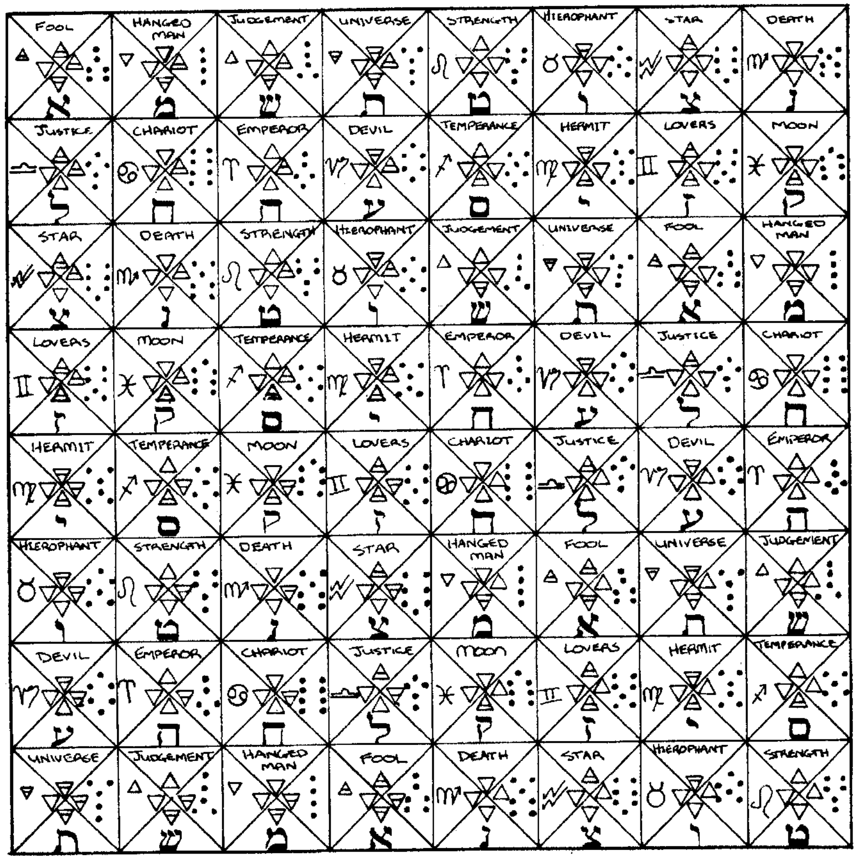
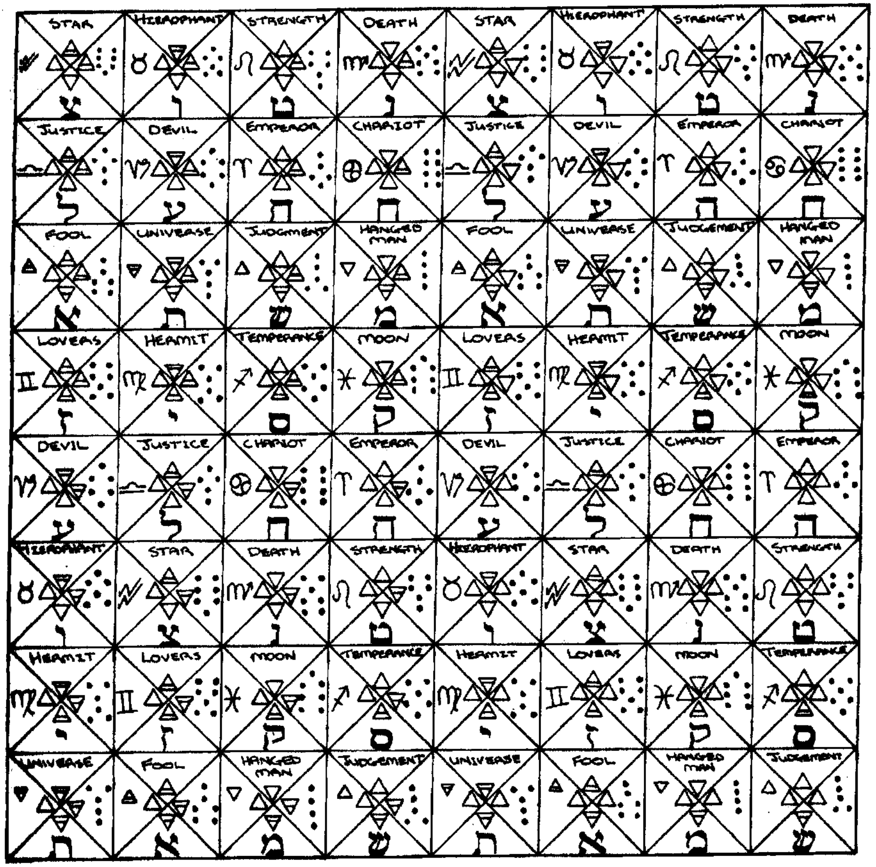

FOOL HANGED MAN JUDGEMENT UNIVERSE STRENGTH HIEROPHANT STAR DEATH
JUSTICE CHARIOT EMPEROR DEVIL TEMPERANCE HERMIT LOVERS MOON
STAR DEATH STRENGTH HIEROPHANT JUDGEMENT UNIVERSE FOOL HANGED MAN
LOVERS MOON TEMPERANCE HERMIT EMPEROR DEVIL JUSTICE CHARIOT
HERMIT TEMPERANCE MOON LOVERS CHARIOT JUSTICE DEVIL EMPEROR
HIEROPHANT STRENGTH DEATH STAR HANGED MAN FOOL UNIVERSE JUDGEMENT
DEVIL EMPEROR CHARIOT JUSTICE MOON LOVERS HERMIT TEMPERANCE
UNIVERSE JUDGEMENT HANGED MAN FOOL DEATH STAR HIEROPHANT STRENGTH

FIGURE 6—SYMBOLOGY OF THE AIR BOARD



FOOL	HANGED MAN	JUDGEMENT	UNIVERSE	STRENGTH	HIEROPHANT	STAR	DEATH
JUSTICE	CHARIOT	EMPEROR	DEVIL	TEMPERANCE	HERMIT	LOVERS	MOON
STAR	DEATH	STRENGTH	HIEROPHANT	JUDGEMENT	UNIVERSE	FOOL	HANGED MAN
LOVERS	MOON	TEMPERANCE	HERMIT	EMPEROR	DEVIL	JUSTICE	CHARIOT
HERMIT	TEMPERANCE	MOON	LOVERS	CHARIOT	JUSTICE	DEVIL	EMPEROR
HIEROPHANT	STRENGTH	DEATH	STAR	HANGED MAN	FOOL	UNIVERSE	JUDGEMENT
DEVIL	EMPEROR	CHARIOT	JUSTICE	MOON	LOVERS	HERMIT	TEMPERANCE
UNIVERSE	JUDGEMENT	HANGED MAN	FOOL	DEATH	STAR	HIEROPHANT	STRENGTH

FIGURE 7—SYMBOLOGY OF THE WATER BOARD



STAR	HIEROPHANT	STRENGTH	DEATH	STAR	HIEROPHANT	STRENGTH	DEATH
JUSTICE	DEVIL	EMPEROR	CHARIOT	JUSTICE	DEVIL	EMPEROR	CHARIOT
FOOL	UNIVERSE	JUDGMENT	HANGED MAN	FOOL	UNIVERSE	JUDGEMENT	HANGED MAN
LOVERS	HERMIT	TEMPERANCE	MOON	LOVERS	HERMIT	TEMPERANCE	MOON
DEVIL	JUSTICE	CHARIOT	EMPEROR	DEVIL	JUSTICE	CHARIOT	EMPEROR
HIEROPHANT	STAR	DEATH	STRENGTH	HIEROPHANT	STAR	DEATH	STRENGTH
HERMIT	LOVERS	MOON	TEMPERANCE	HERMIT	LOVERS	MOON	TEMPERANCE
UNIVERSE	FOOL	HANGED MAN	JUDGEMENT	UNIVERSE	FOOL	HANGED MAN	JUDGEMENT

FIGURE 8—SYMBOLOGY OF THE FIRE BOARD

The formula that gave the layout of the attributions, as given in figures 5 to 8, is through four specific permutations of Tetragrammaton.[1] Tetragrammaton refers to the divine name as given in Hebrew Kabbalistic teachings and is identified in the English language by the letters YHVH (Hebrew יהוה), which simply means "to be" or "in existence."[2]

Y is the word "Yod" and representative of the elemental force of Fire. There are three signs of the Zodiac associated with the Fire element, and they are Aries (♈), Leo (♌) and Sagittarius (♐). Fire is considered a positive/masculine energy.

H is the word "Heh" and representative of the elemental force of Water. There are three signs of the Zodiac associated with the Water element, which are Cancer (♋), Scorpio (♏) and Pisces (♓). Water is considered a negative/feminine energy.

V is the word "Vau" and representative of the elemental force of Air. There are three signs of the Zodiac associated with the Air element, which are Libra (♎), Aquarius (♒) and Gemini (♊). Air is considered a positive/masculine energy.

H (final), which will be subsequently abbreviated as "Hf," is the word "Heh." This is different from the first "Heh" and is representative of the elemental force of Earth. The three signs of the Zodiac associated are Capricorn (♑), Taurus (♉) and Virgo (♍). Earth is considered a negative/feminine energy.

The astrological system of quadruplicities is also associated with the Tetragrammaton; these are the Cardinal, Fixed and Mutable signs. Cardinal is an initiating, active energy and likened to the Fire element and therefore the Yod force. Fixed is a set, concentrative but penetrating energy and is likened to the Water element and therefore the "Heh" force. Mutable is changeable, flexible but harmonious, and likened to the Air element and therefore the "Vau" force. The Earth element (Hf) is made up of the other three elements and therefore represents the four elements in their more manifested form. Each of the four elements has one Cardinal Zodiac sign, one Fixed sign and one Mutable sign, therefore showing the different phases and manifestations of each element.

The attributions on the squares of the chessboards are worked out through a rank and column formula using the letters of Tetragrammaton. The order of Tetragrammaton on each board is worked out using the letter of the element of each angle as the starting point. However, there is a set direction in which each board is read, shown by the arrows in the diagrams below. For example, the Air and Water Boards are read from right to left horizontally in the upper quarters and left to right horizontally in the lower quarters (mirror image). The Fire and Earth Boards are read left to right horizontally in the upper quarters and left to right horizontally in the lower quarters. To get the vertical order of Tetragrammaton, the corner letter of the active angles (Fire and Air Angles) goes to the fourth square down and the rest of the letters from the angle are read in duplicate to the horizontal towards the corner. The corner letter of the passive angles (Earth and Water Angles) goes to the corner square and the rest of the letters are read duplicate to the horizontal out from the corner.[3]

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[1] These four permutations of the Name are associated with four tribes of Israel which are in turn associated with the four Cardinal signs: Aries, Cancer, Libra and Capricorn.

[2] See *The Holy Kabbalah* by A.E. Waite (1929), *The Kabbalah Unveiled* by S.L. MacGregor Mathers (Routledge and Kegan Paul, 1926) and *Kabbalah* by Charles Poncé (Straight Arrow, 1973) for further information on Tetragrammaton.

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[3] "The Book of Concealed Mystery," found in the Mathers translation entitled *The Kabbalah Unveiled,* throws much more light on the various aspects of Tetragrammaton and shows the placing of the chess pieces, discussed later in this book, which, when seen through the eyes of an Enochian chess player, opens up new levels of game tactics.

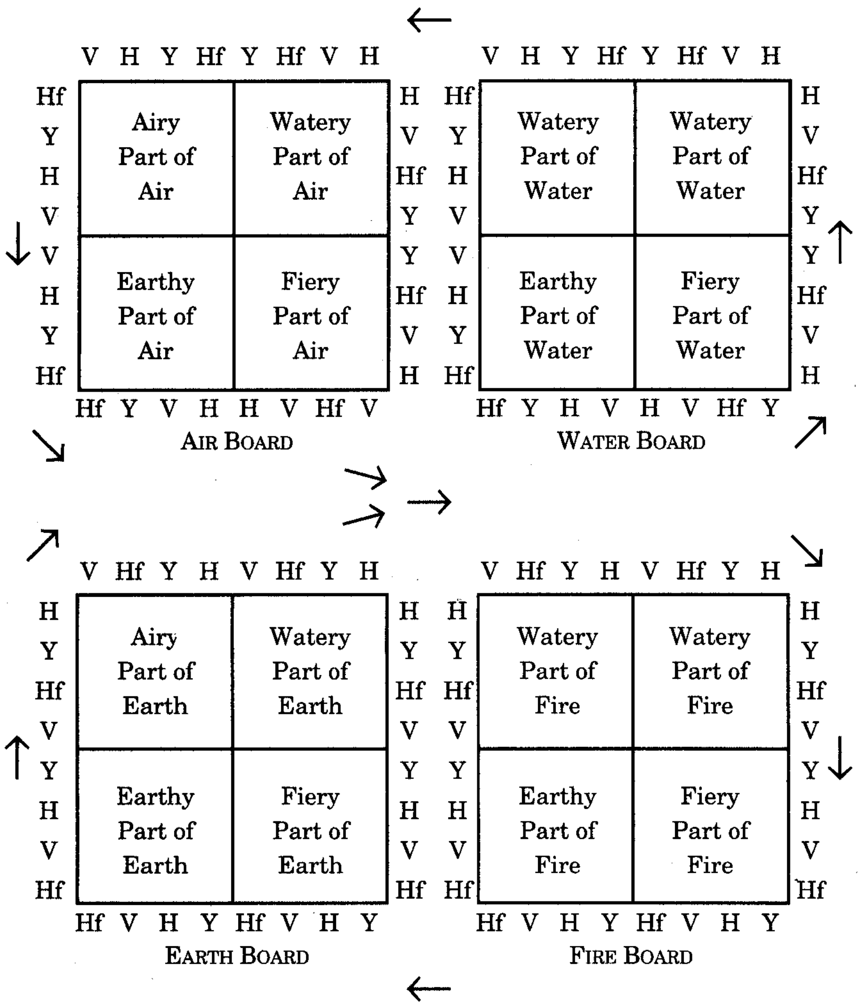

V H Y Hf Y Hf V H
Hf Y H V V H Y Hf
Airy Part of Air
Watery Part of Air
Earthy Part of Air
Fiery Part of Air
H V Hf Y Y Hf V H
Hf Y V H H V Hf V
AIR BOARD
V H Y Hf Y Hf V H
Hf Y H V V H Y Hf
Watery Part of Water
Watery Part of Water
Earthy Part of Water
Fiery Part of Water
H V Hf Y Y Hf V H
Hf Y H V H V Hf Y
WATER BOARD
V Hf Y H V Hf Y H
H Y Hf V Y H V Hf
Airy Part of Earth
Watery Part of Earth
Earthy Part of Earth
Fiery Part of Earth
H Y Hf V Y H V Hf
Hf V H Y Hf V H Y
EARTH BOARD
V Hf Y H V Hf Y H
H Y Hf V Y H V Hf
Watery Part of Fire
Watery Part of Fire
Earthy Part of Fire
Fiery Part of Fire
H Y Hf V Y H V Hf
Hf V H Y Hf V H Y
FIRE BOARD

FIGURE 9—ORDER OF TETRAGRAMMATON APPLIED TO THE ENOCHIAN CHESSBOARDS

The formula for working the attributions to the chess squares is the order of Tetragrammaton through a column and rank system. The top of the boards are always the Air and Water Angles. The columns are the vertical rows of squares, and the ranks are the horizontal rows of squares.

TABLE I—ASTROLOGICAL ATTRIBUTION TO TETRAGRAMMATON

	Column			
Rank	**Y Cardinal**	**H Fixed**	**V Mutable**	**H Element**
Y	♈	♌	♐	△
H	♋	♏	♓	▽
V	♎	♒	♊	🜁
Hf	♑	♉	♍	🜃

For reference, the pyramid faces of each chess square may be numbered thus:

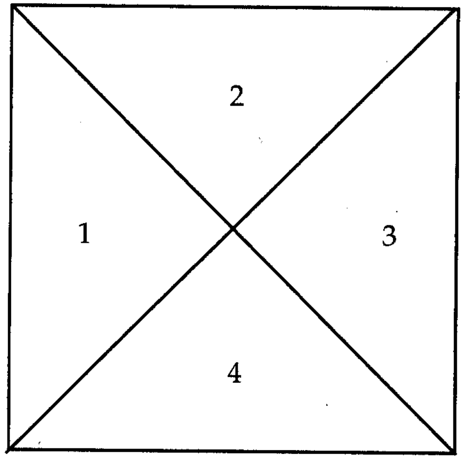


FIGURE 10—PYRAMID FACES OF A CHESS SQUARE

Triangle 1 shows the element color of the element board (e.g., red for Fire Board, blue for Water Board, yellow for Air, black for Earth), symbol of the element and astrological attribution (Zodiac sign—see Table I) in complementary color.

Triangle 2 shows the color of the elemental association of the letter of Tetragrammaton ruling the column and the element symbol itself. Also shown is the Tarot trump that relates to the astrological attribution of triangle 1 (refer to figures 1 to 4 for the complete associations and their relationships).

Triangle 3 shows the elemental color of the Lesser Angle of the board together with its symbol and geomantic figure, which is associated with the Zodiacal sign of triangle 1.

Triangle 4 shows the elemental color of the letter of Tetragrammaton ruling the rank and its elemental symbol, and the Hebrew letter associated with the Tarot trump of triangle 2.

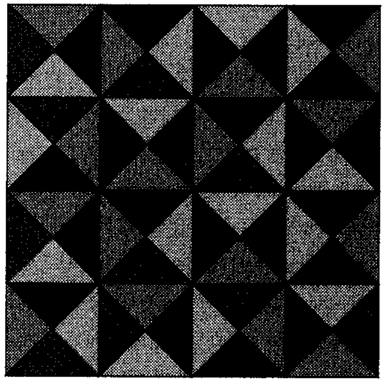
Therefore, referring back to Table I, where two Yods meet, you will know that the square they meet in will be associated with Aries (Cardinal Fire force), and all other attributions on that square will be similarly associated; e.g., Tarot trump, The Emperor; geomantic figure, Puer; Hebrew letter "Heh." Where a Heh and a Vau meet, the square will be attributed to Aquarius and all the other attributions follow.

Alternative Method of Constructing Your Chess Set

For the chess enthusiast and those who do not want to pursue the esoteric side of Enochian chess, or go to the trouble of making elaborately colored boards, you can purchase two very cheap modern chess sets. Take one board and color the edges or outside borders of the four quarters each in a different elemental color. In this way each angle will represent an element, similar to the Enochian chessboards. For example, the top left-hand quarter of the board will have its border colored yellow, the top right-hand colored blue, the bottom right-hand colored red and the bottom left-hand colored black. The chessboard itself remains with black and white squares.

The coloring of the borders enables angle identification for your four sets of chess pieces. From the two sets of modern chess pieces bought with the boards, divide them up into four sets of five pieces and four pawns each; i.e., one king, queen, knight, bishop and rook and four pawns per set. Each elemental set can be identified by coloring it the color of the elemental angle that it represents. A pocket four-handed chess set can be created this way.

It is important for you to realize that, once the flashing colors of the boards and pieces are omitted, the game ceases to be an Enochian chess game and becomes simply a four-handed chess game. I personally have one such set that I use quite regularly when working out game strategy or playing simply for pleasure. One would use the fully constructed flashing set for divination play. I do not wish to give the impression that I use the small set all the time; I do not. Each has its place, and experiencing the full impact of the Enochian set even for game strategy on a regular basis is a must, but a small set is handy when one is traveling or playing by correspondence, because it is not good from an esoteric viewpoint to leave a fully colored Enochian set exposed unattended for any length of time.



Constructing the Chess Pieces

Enochian chess pieces and pawns are constructed in the images of Egyptian god pantheons. Like the chessboards, these pieces represent certain energies and archetypes (which are discussed in length in Part III, Divination). There are four sets of pieces and pawns, each set representing a different pantheon and each a particular element, thereby ruling an elemental chessboard.

There are two schools of thought as to the sets of chess pieces. One uses an Egyptian pantheon of five pieces and four pawns per set, each representing an angle of the chess board, thereby playing the four pantheons on one board: the Fire pantheon set on the Fire Angle, the Water pantheon set on the Water Angle and so on. The other method plays one pantheon per board, and the element of the angle upon which each set plays is identified by the color of the base of each piece.

Within the Golden Dawn, the most common approach was to have the four different pantheons playing on one board, one pantheon in each corner. This, however, was done to save time and effort: constructing a complete pantheon for each different board required a great deal of work, and only a few within the Golden Dawn attempted this. However, it has become common practice to simply use one pantheon on all boards (the main pantheon attributed to the Earth Board) and ignore the others. One of the reasons for this is that the Earth pieces are in fact the main god-forms and the others are merely variants of them. This is all very well when playing the game as a form of strategy, but when you get into divination, this method shows limitations. The quick and easy method of four pantheons played together on one board, for each of the four boards, is probably far better suited for the chess game overall.

The size of your chess pieces and the material used to construct them is entirely up to you. In the old Golden Dawn, two-dimensional figures were made up on hard cardboard and stuck onto or slid into a small piece of grooved wood that acted as a stand to hold the cards upright. Many people, however, used the card cutouts flat on the chess boards. I prefer to use three-dimensional figures. These can be made out of modeling clay, fiber glass, ceramics, wood, marble etc. The choice is yours, just as long as you use a material that can be easily painted with flashing colors.

The coloring of the chess pieces may also be done two different ways. The first and easiest way is to color the front and base of the piece with the color of the element of the angle it represents; e.g., red for the Fire Angle, blue for the Water Angle, yellow for the Air Angle and black for the Earth Angle. The back of the piece is colored according to the element represented by the piece itself; e.g., King, white for Spirit; Knight, red for Fire, the Yod force; Queen, blue for Water, the Heh force; Bishop, yellow for Air, the Vau force; Rook, black for Earth, the Heh(f) force.

The second method of coloring is more imaginative and is taken from the “Colouring of the Gods of Egypt who rule above the Pyramids of the sixteen servient Angels and squares.”[1]

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[1] From the “Concourse of Forces” manuscript, which is partly given in Regardie's *Golden Dawn*.

Table II—God-form Names and Their Piece Attributions[2]

Piece	**Fire Set**	**Water Set**
King	Chnupis Kneph	Ptah ha Pan-Lses
Knight	Ra	Sebek
Queen	Sati-Ashtoreth	Thouriest
Bishop	Toum	Hapimon
Rook	Anouke	Shooen (Shooeu-tha-ist)

Piece	**Air Set**	**Earth Set**
King	Socharis	Osiris
Knight	Seb	Horus
Queen	Knousou Pekht	Isis
Bishop	Shu Zoan	Aroueris
Rook	Tharpeshest-Jefine-pasht	Nephthys

Each set of five pieces for each pantheon represents the operation of Spirit and the four Elemental rulers, the five points of the pentagram, the five letters of YHShVH, the Tarot Ace and the Court cards. Each piece is either throned or standing, depending on what sex it represents, using the father, mother, son and daughter concept. The masculine or active principles are always on the move and hence are standing, while the feminine or passive principles are more stable. The power behind them both is of course the King, who as Spirit is more of a guiding force than a front-line figure. As such, he is throned.

The Pawns and Their Elemental Associations

The pawn's god-forms, images and names do not change, no matter what pantheon they are placed in front of. Therefore, you will have four identical sets of pawns per board. The angle they belong to in play is defined by the color of their bases (black for the Earth Angle etc.). They are the vice-regents to the four elemental pieces, and thereby singularly associated. At the beginning of game play, a pawn is placed only in front of the piece it serves. These pawns are the four god-forms of the Children of Horus:

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[2] Some of these names differ from the Regardie publication. These current names are taken from copies of Wynn Westcott's chess notebook, which was at Whare Ra.

TABLE III—FOUR PAWNS AND THEIR ASSOCIATIONS

Image	**Name**	**Regent**	**Elemental Representation**	**Prime Element**
Hawk head	Kabexnuv	Knight	Fire, Air, Earth	Fire
Dog head	Tmoumthph	Queen	Water, Air, Earth	Water
Ape head	Ahephi	Bishop	Air, Fire, Water	Air
Human head	Ameshet	Rook	Earth, Fire, Water	Earth

The King has no single pawn; all the pieces and pawns of its angle are its vice-regents.

Coloring and Descriptions of the Chess Pieces

Not too long ago, Adam McLean published copies of the chess pieces of Wynn Westcott that had been uncovered by Bob Gilbert. The following diagrams are not copies of Westcott's chess pieces, but are taken from a Whare Ra chess set copied from that of a former chief of that temple. A photo of one of the Whare Ra sets was sent to McLean for purposes of comparison before he published the Westcott pieces.

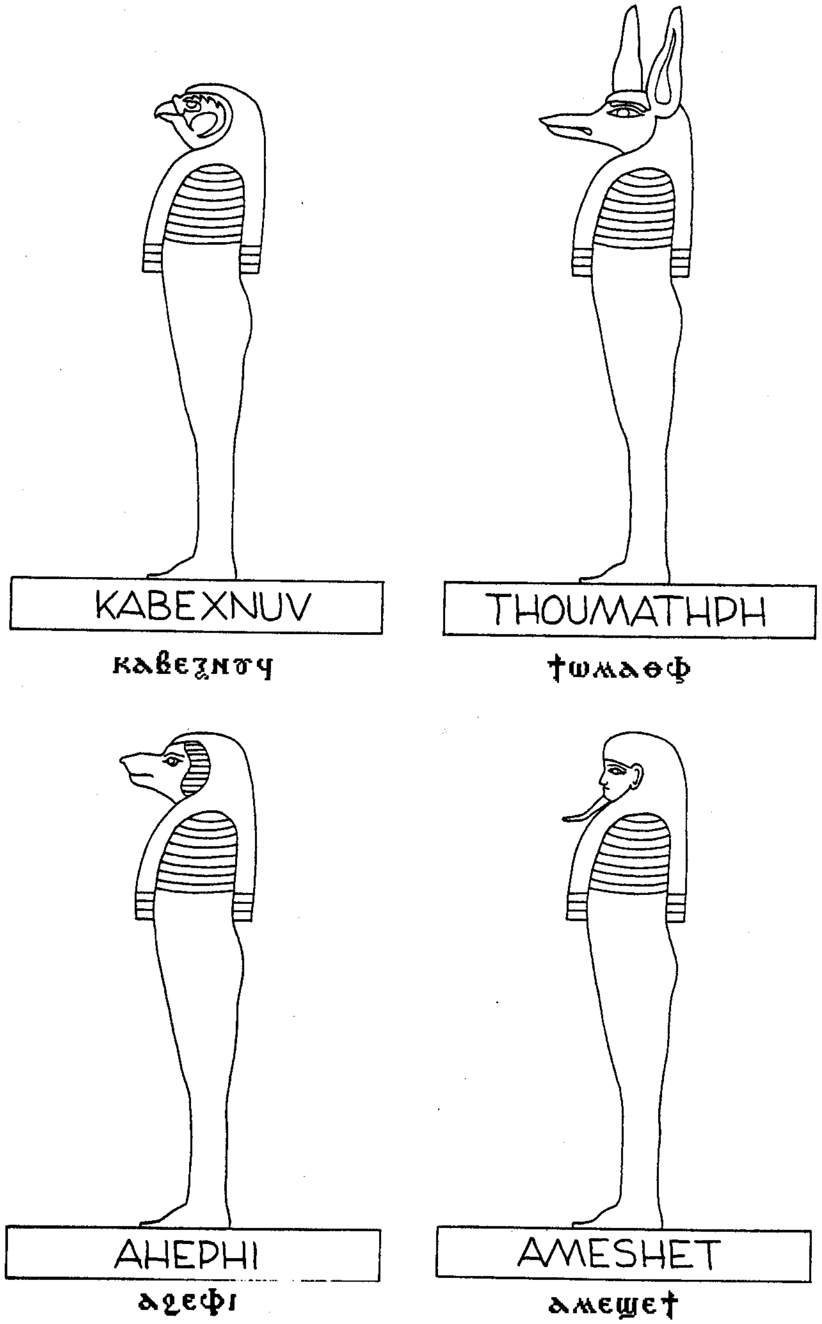

FIGURE 11—FOUR PAWNS

Earth Pantheon

Osiris—Spirit of Earth, Tarot Ace of Disks. Osiris (fig. 12) is classed as the Silent One, and represents Spirit. He is a bearded, mummified figure of a man who sits on a black and white throne. In his left hand he bears a yellow scourge and crook; in his right hand is a green phoenix wand. He wears a striped collar of red, blue, yellow and black to represent all the elements. On his white conical crown he has twin green feathers, with a red cross representing Spirit. His face and hands are green with black and white striped arm bands, and he has a black menat hanging from the back of his neck. His name in Coptic is pronounced Aeshoori. (Note: The name in English is written on one side of the base of the piece, while the Coptic letters are written on the other side of the base.) The central stripes on the King's arm bands relate to the element he represents, while the outer stripes are a complementary color. All arm bands, wristbands and ankle bands of the other god-forms represent the color of their sub-element, and the outer stripes represent the elemental angle.

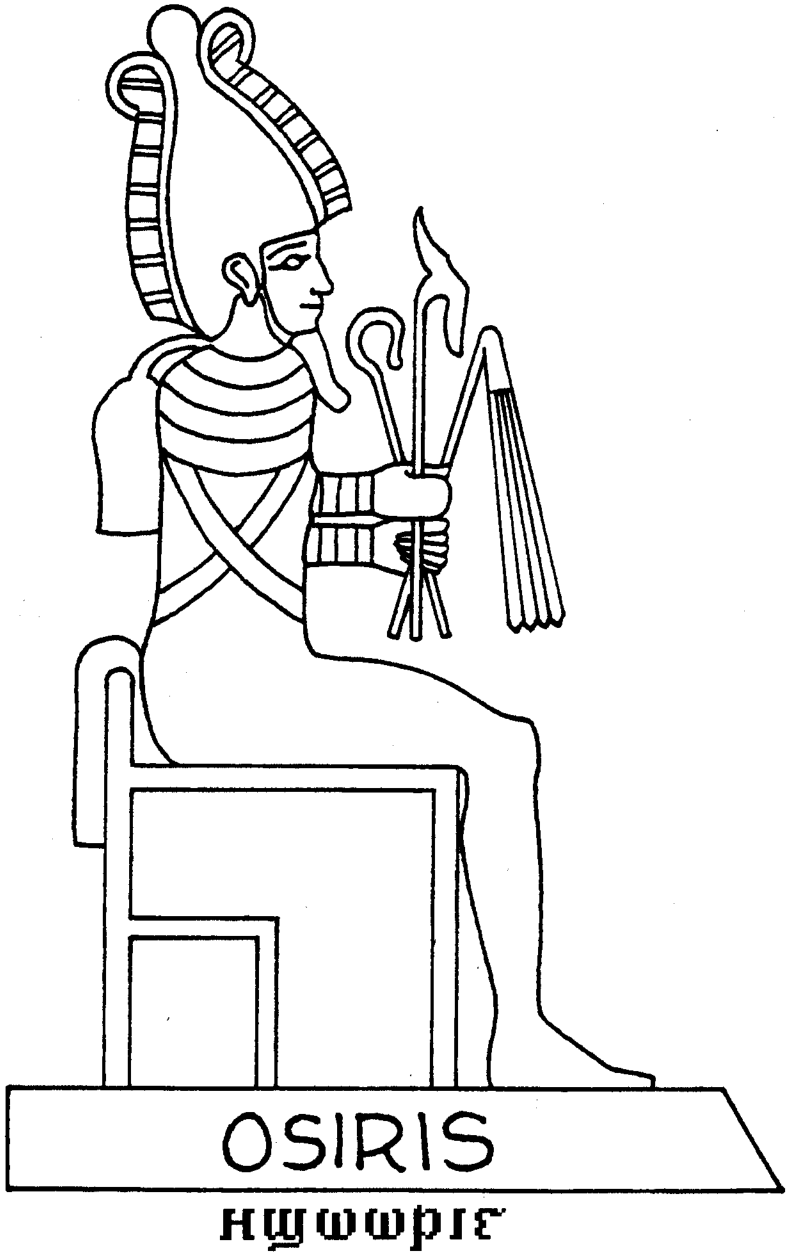

FIGURE 12—OSIRIS (EARTH KING)

Earth Pantheon *(continued)*

Horus—Fire of Earth, Tarot Knight of Disks. Horus (fig. 13) is the Fiery avenging force of Spirit. He stands ready to stride forward. He has a hawk's head and the crown of the North and South united, showing a red conical top with a white base and yellow plume. His nemyss is black with red knots. In his left hand he holds a green phoenix wand and in his right hand a green ankh. His skin is naturally colored, and he wears a black skirt with a red skirt wrap, shoulder straps and belt (which has a yellow pouch in front of it). The wristbands, ankle bands, arm bands and collar are black and red striped. The base on which he stands is black. His name in Coptic is Hoooor.

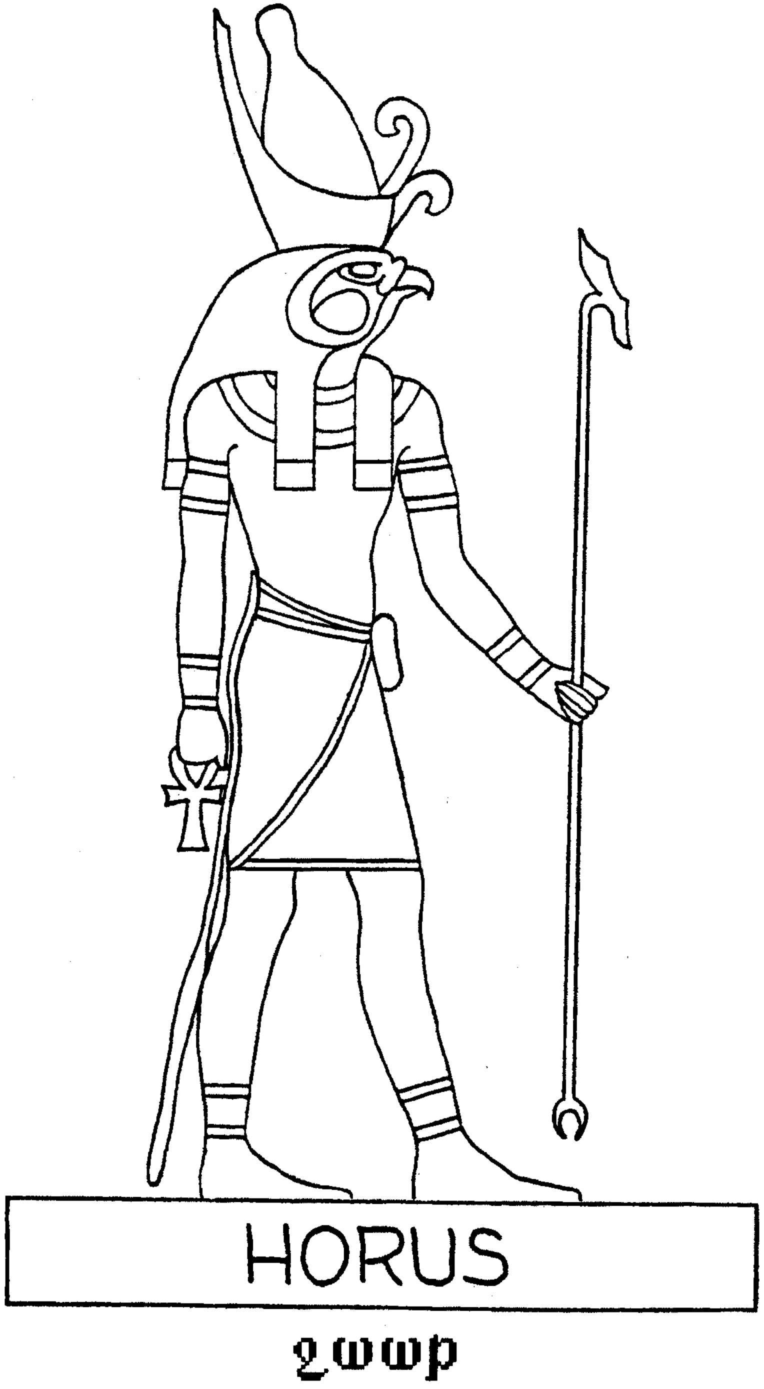

FIGURE 13—HORUS (EARTH KNIGHT)

Earth Pantheon *(continued)*

Isis—Water of Earth, Tarot Queen of Disks. Isis (fig. 14) is the mother and beginning. She sits on a black and white throne holding a green ankh in her right hand and a green lotus wand with a red top in her left. Her headdress is a green symbol of the throne and nemyss, while her arm bands and wristbands are blue and black striped. She has a black gown and naturally colored skin. Her Coptic name is Eeisest.

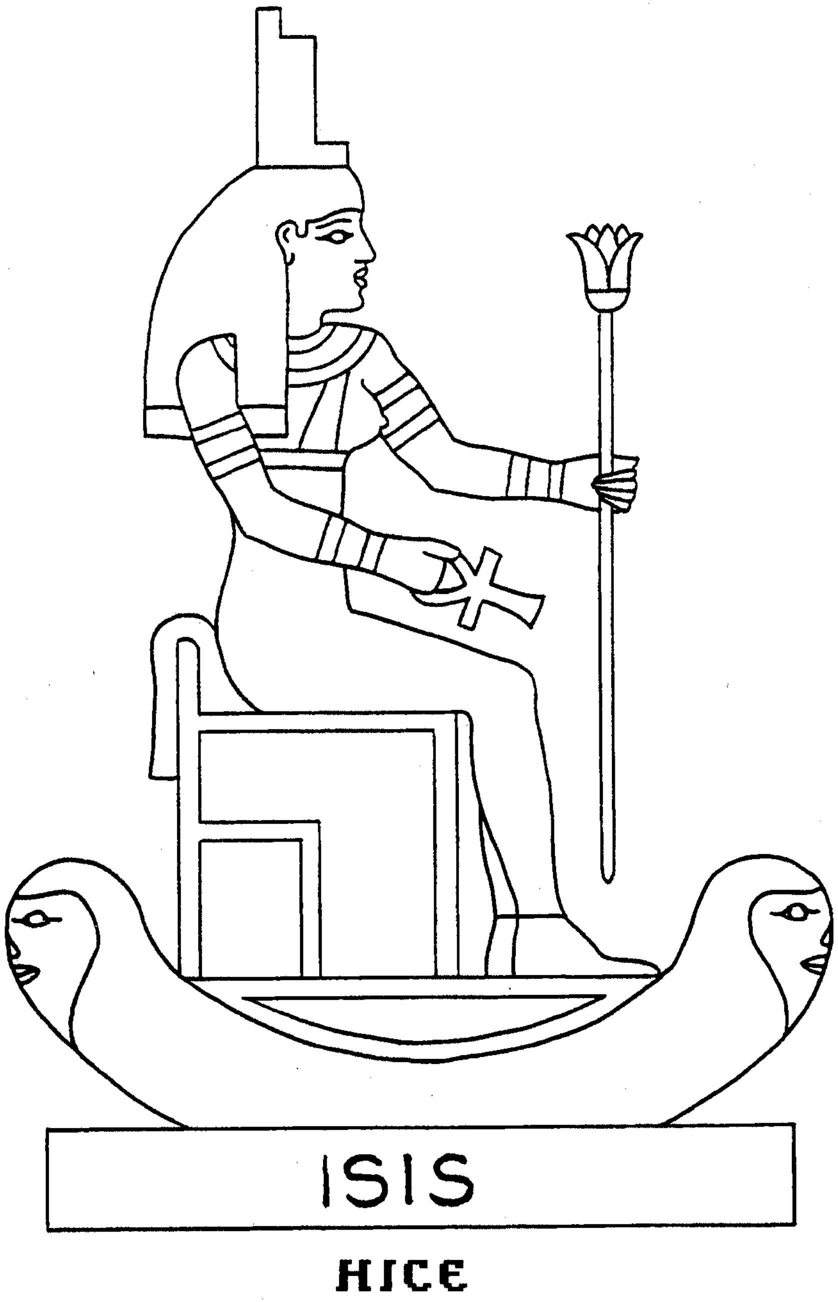

Figure 14—Isis (Earth Queen)

Earth Pantheon *(continued)*

Aroueris—Air of Earth, Tarot Prince/King of Disks. Aroueris (fig. 15) represents the Airy forces of Spirit. This god-form stands in human form holding a green phoenix wand in his left hand and a green ankh in his right. He has a black tunic with yellow belt, pouch and skirt wrap. The shoulder straps are also yellow, and the collar is a combination of yellow and black stripes, as are the wristbands, ankle bands and arm bands. The nemyss he wears is black with yellow knots, while the conical crown of the North and South united is white on a red base with a yellow plume and nose guard. His skin is naturally colored, and his Coptic name is Areeooueris.

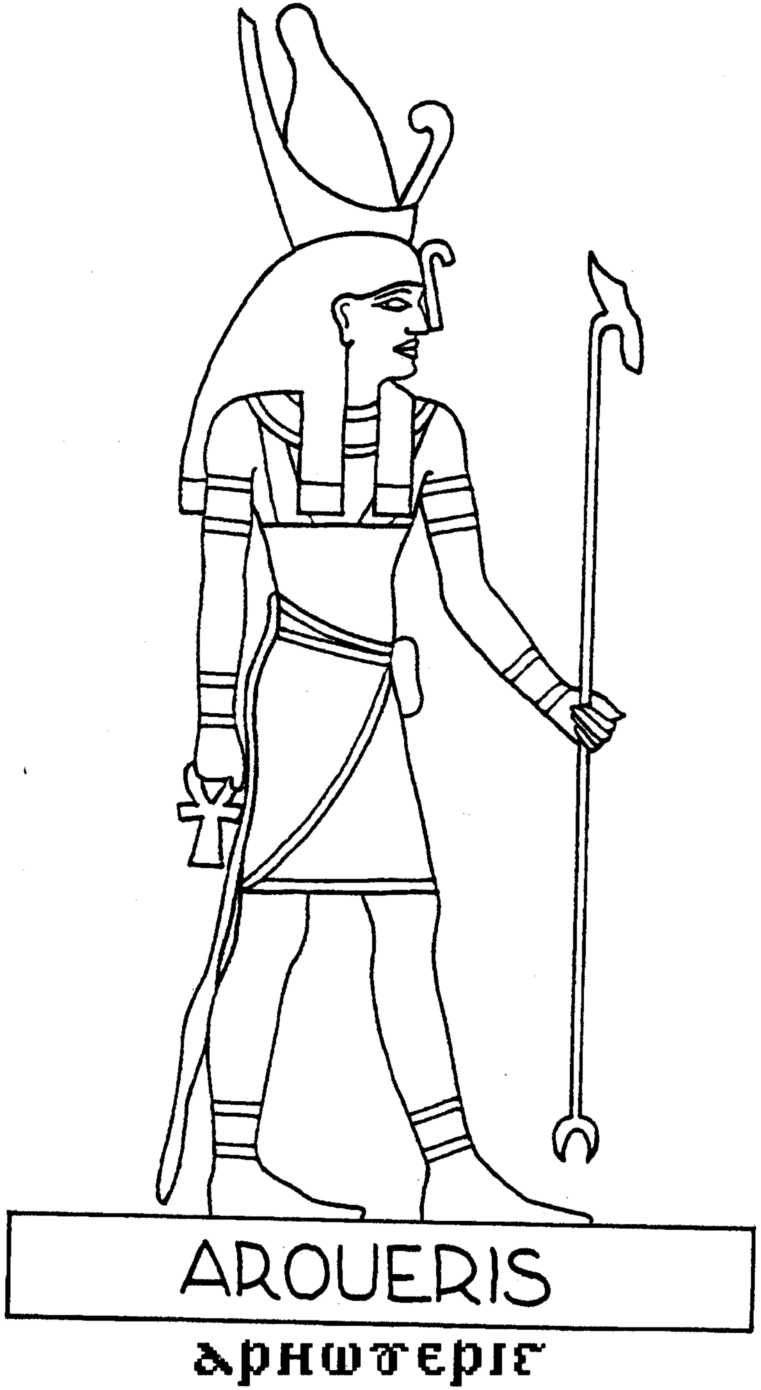

FIGURE 15—AROUERIS (EARTH BISHOP)

Earth Pantheon *(continued)*

Nephthys—Earth of Earth, Tarot Princess of Disks. Nephthys (fig. 16) the Bride and force of Earth. She sits on a black and white throne enclosed in a rectangular frame of the same color. Her robe is black and her wristbands and arm bands are black and white striped. In her left hand she holds a green lotus wand with a red top, and in her right she holds a green ankh. She wears a green nemyss with a green crescent symbol above a yellow, green and red rectangular headdress, which is the hieroglyph of her name. In Coptic her name is Neuphthusest.

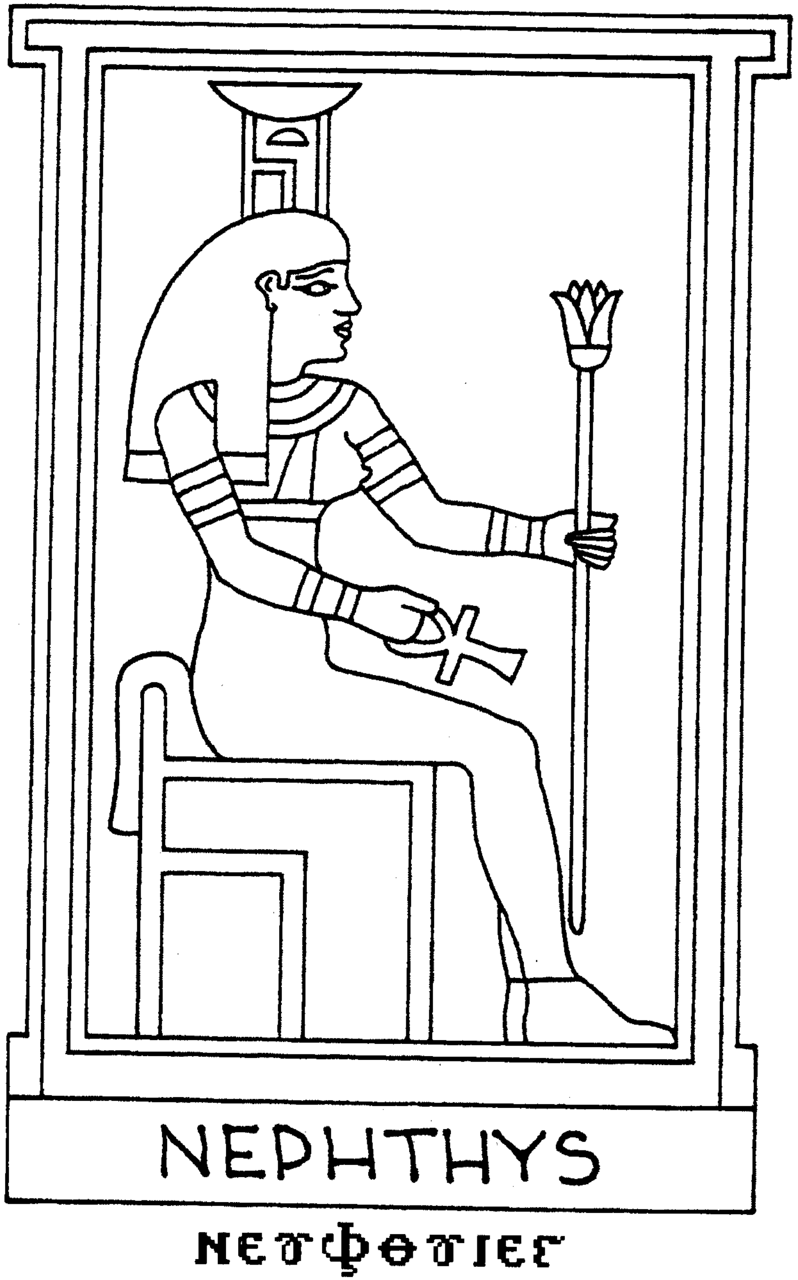

FIGURE 16—NEPHTHYS (EARTH ROOK)

Air Pantheon

Socharis (Seker)—Spirit of Air, Tarot Ace of Swords. Socharis (fig. 17) is the Spirit of the force of Air, the Silent One. He is shown as a mummified form with the head of a falcon. He wears the white atef-crown with green and black striped feathers, a black nemyss and yellow menat. In his left hand he holds a yellow crook and scourge, in his right hand a green phoenix wand. The collar is yellow, blue and red striped. He has a red cross on his white robe, wears purple and yellow arm bands and sits on a yellow throne and base. His skin is colored green. In Coptic his name is Soukaourist.

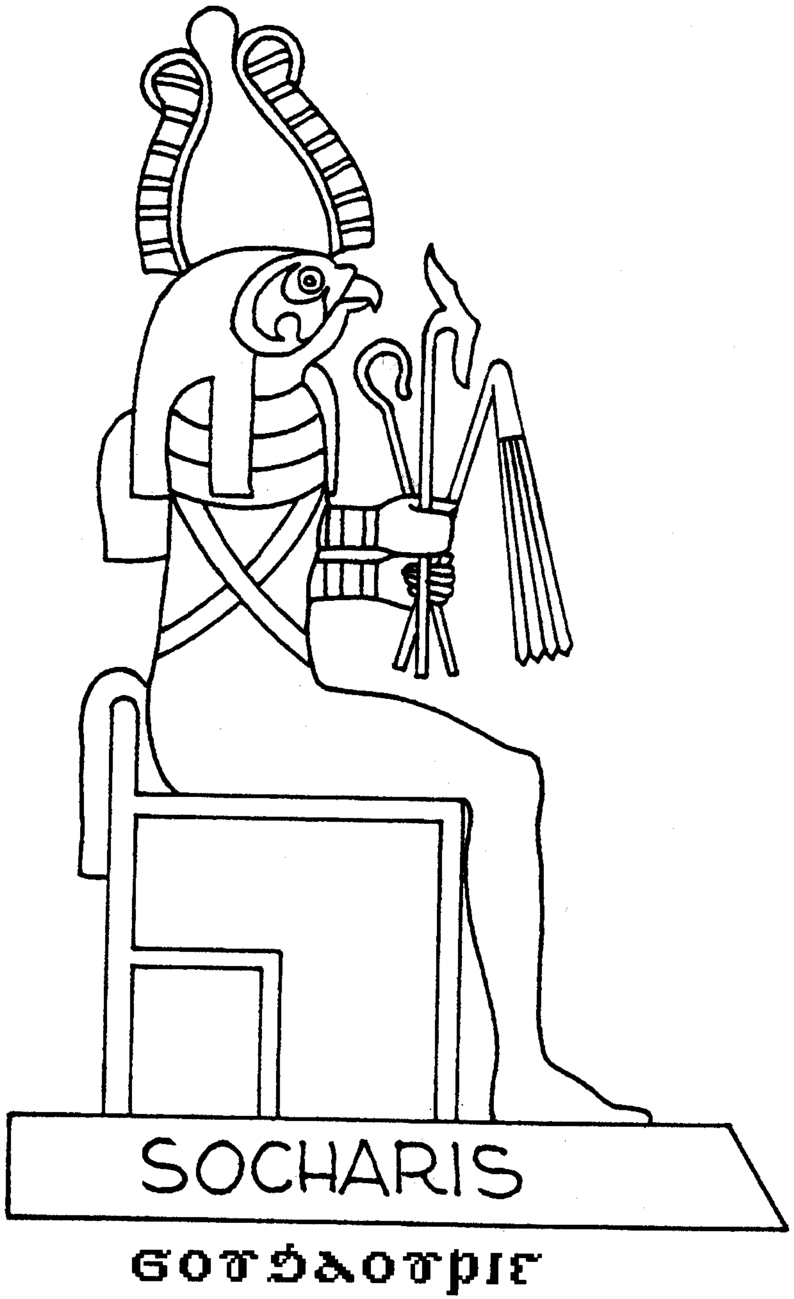

FIGURE 17—SOCHARIS (AIR KING)

Air Pantheon *(continued)*

Seb—Fire of Air, Tarot Knight/King of Swords. Seb (fig. 18) is the avenging force of Air, He who held fast the wicked. This godform has a human form, standing, with naturally colored skin. His nemyss is yellow with red knots, and a white goose, sacred to Amen-Ra, sits upon it. The tunic he wears is yellow with a red skirt wrap and belt with a yellow pouch. The shoulder straps are red and his collar, wristbands, ankle bands and arm bands are red and yellow striped. The base he stands on is yellow. In his left hand he holds a green phoenix wand and in his right hand a green ankh. His skin is naturally colored. In Coptic his name is Soubal.

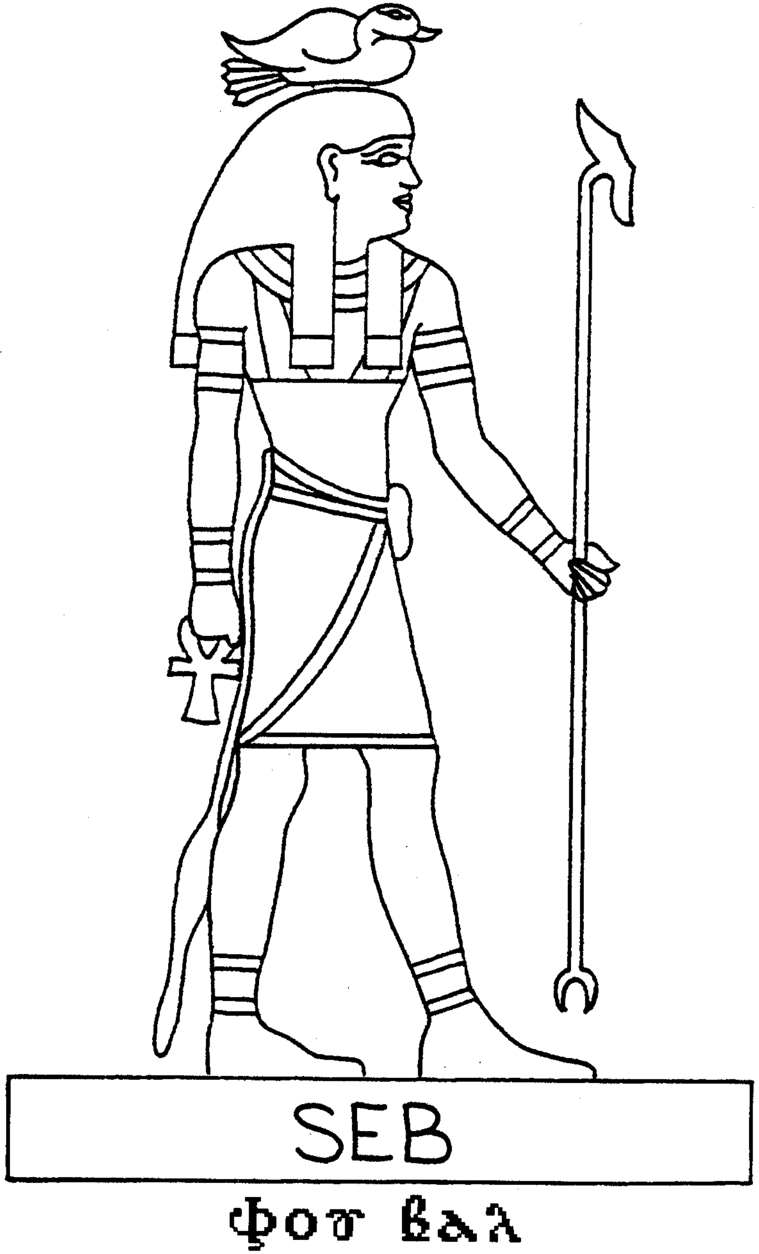

FIGURE 18—SEB (AIR KNIGHT)

Air Pantheon *(continued)*

Knousou Pekht—Water of Air, Tarot Queen of Swords. Knousou Pekht (fig. 19) is a form of Nut, goddess of the sky. She sits on a yellow and purple throne and wears a yellow robe. Her collar is red, black, blue and yellow. Her arm bands and wristbands are blue and yellow striped. In her left hand she holds a green lotus wand with a red top and in her right a green ankh. Her urn headdress and nemyss are green, while the base is yellow. Her skin is naturally colored. Her name in Coptic is Knooou tha pekht.

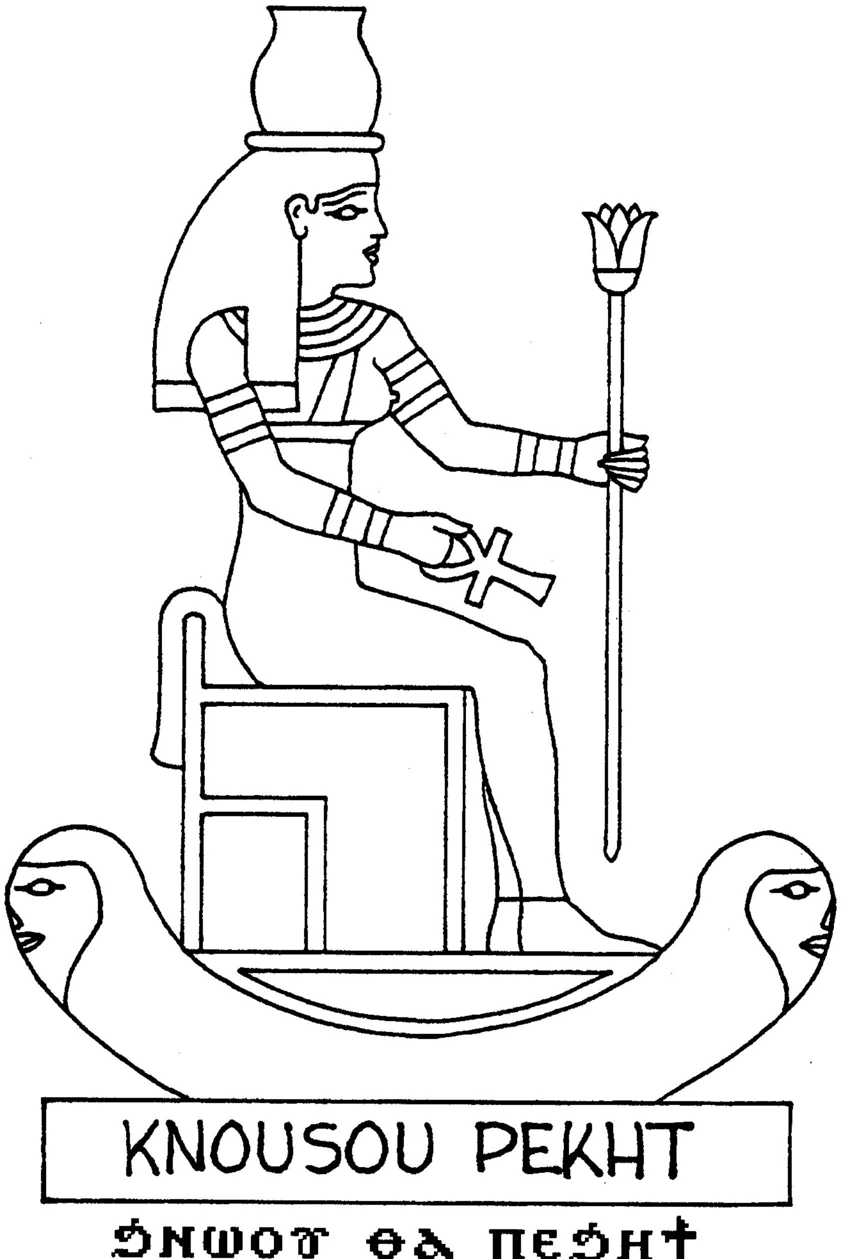

FIGURE 19—KNOUSOU PEKHT (AIR QUEEN)

Air Pantheon *(continued)*

Shu Zoan—Air of Air, Tarot King/Prince of Swords. Shu Zoan (fig. 20) is a personification of the atmosphere. He stands as if striding forward and wears upon his head a blue and white feather and a yellow nemyss with mauve knots. His collar, arm bands, wristbands and ankle bands are yellow with mauve stripes. The shoulder straps are mauve and the tunic yellow, with a mauve skirt wrap and belt. In his left hand is a green phoenix wand and in his right a green ankh. The base is yellow. His name in Coptic is Zoo ooan.

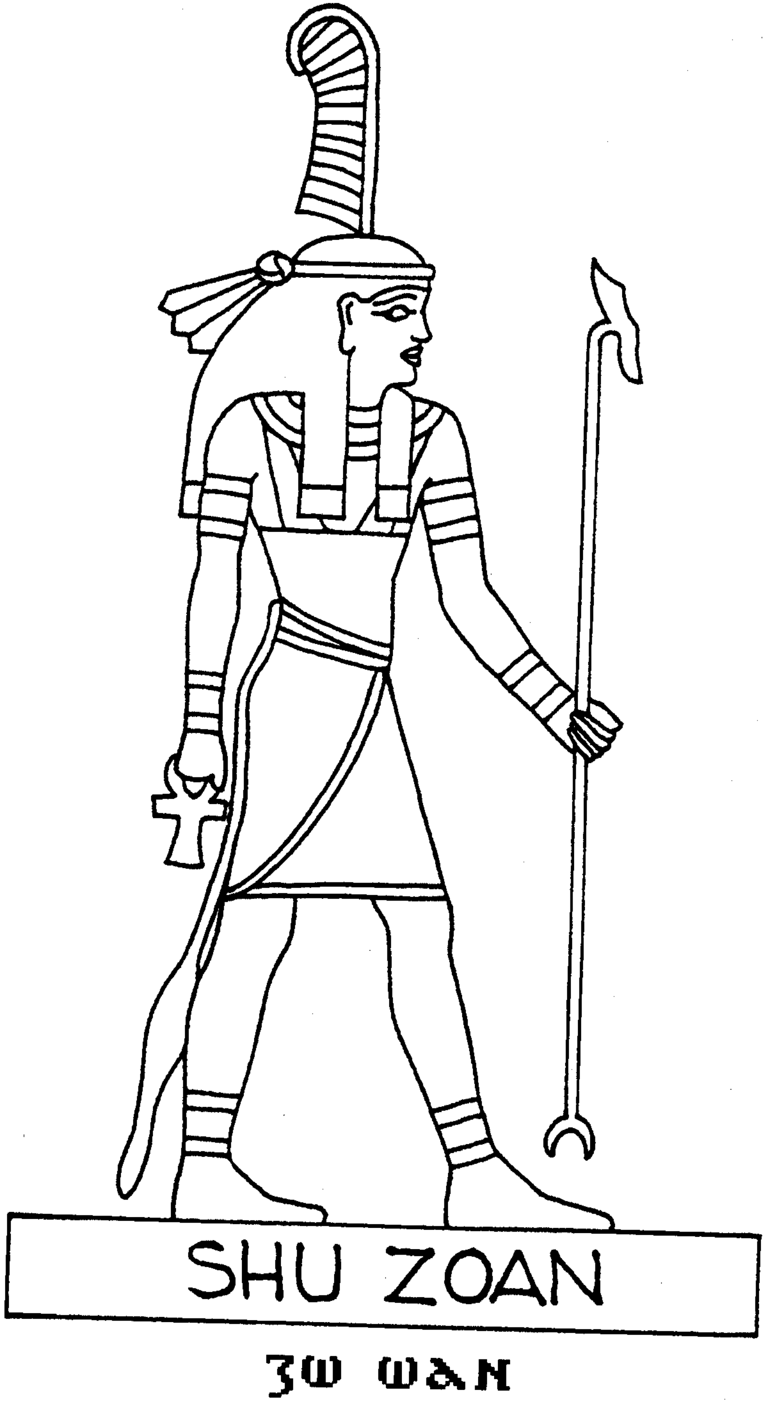

FIGURE 20—SHU ZOAN (AIR BISHOP)

Air Pantheon *(continued)*

Tharpeshest Jefine Pasht—Earth of Air, Tarot Princess of Swords. Tharpeshest Jefine Pasht (fig. 21) is a form of Bast (Sekhmet) and represents the destructive powers of the Sun. This representation shows a lion-headed woman seated on a yellow and mauve throne surrounded by a yellow and mauve frame. She is wearing a red solar disk surmounted by a yellow uraeus serpent as a headdress with a red nemyss. Her skin is green. She holds a green lotus with red top in her right hand and in her left a green ankh. Her arm bands are black and yellow striped, and she has a black belt and yellow skirt. The base she sits on is yellow. Her Coptic name is Tharpheshst va Knooutha pe.

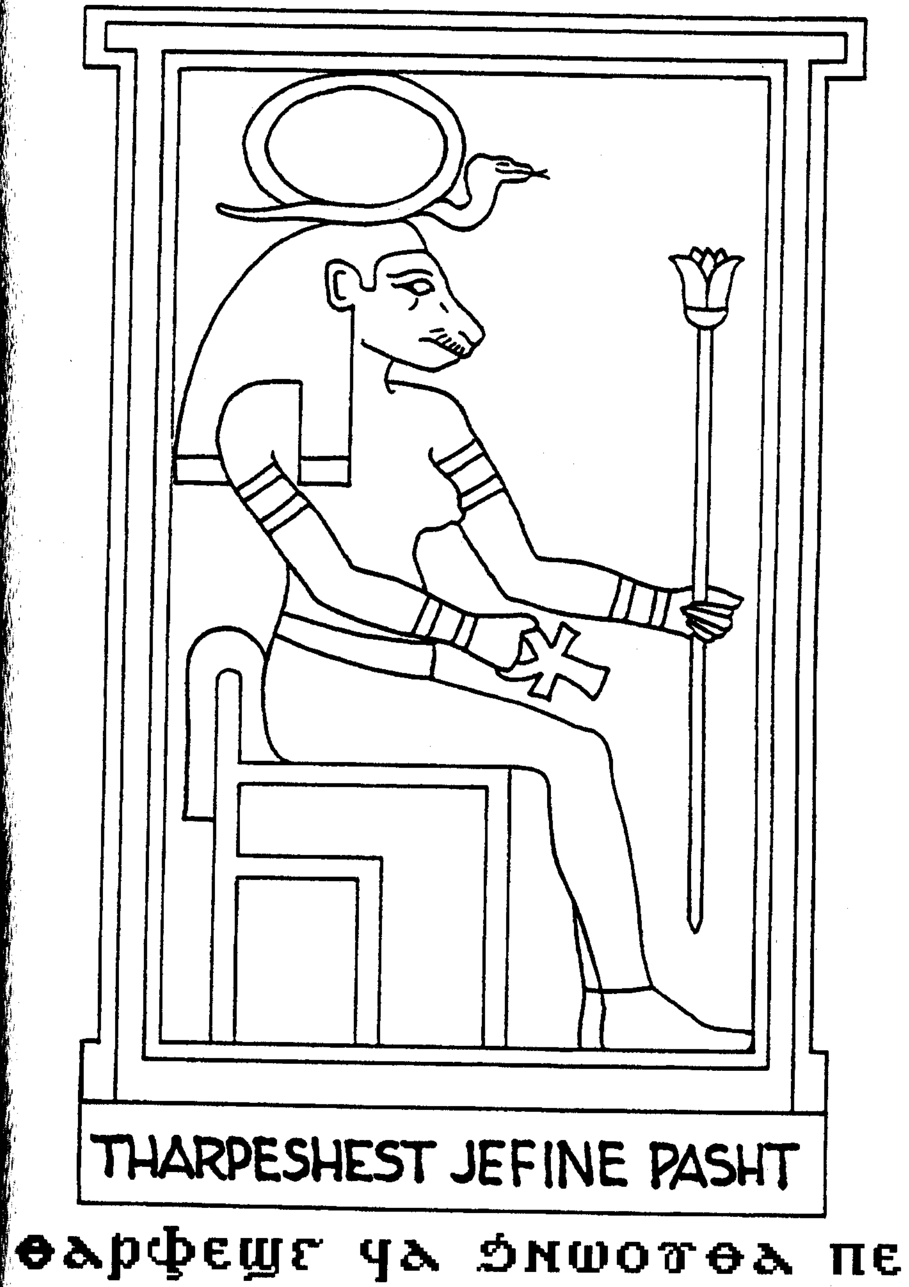

FIGURE 21—THARPESHEST JEFINE PASHT (AIR ROOK)

Water Pantheon

Ptah ha (Ra) Pan-Lses—Spirit of Water, Tarot Ace of Cups. The Opener of the Day, Ptah ha (Ra) Pan-Lses (fig. 22) is a bearded, mummified man seated upon an orange and blue throne on a blue base. His robe is white with a red belt and cross. His nemyss is black with curved blue stripes on it. The menat is blue. On his nemyss there is a red band on which is a yellow lunar disk with curved horns. His skin is green, as is the phoenix wand in his right hand. A yellow crook and scourge are held in his left hand. His wristbands are blue and orange striped. In Coptic his name is Ptah Katheenkeest.

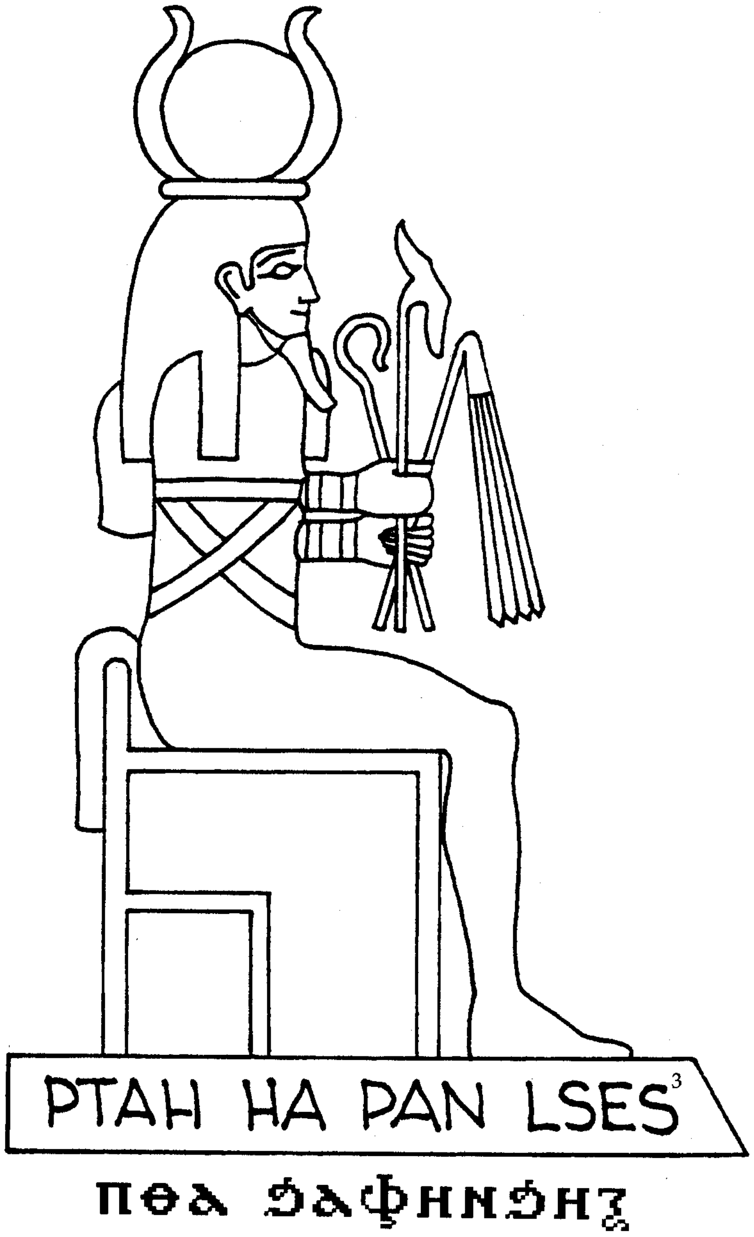

FIGURE 22—PTAH HA PAN-LSES (WATER KING)

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[3] I have left the above name as was given in the Y manuscript, but the Coptic actually translates as Ptah Chaphen Chēx.

Water Pantheon *(continued)*

Sebek—Fire of Water, Tarot Knight/King of Cups. Sebek (fig. 23) is the Gatherer, a crocodile-headed man wearing a headdress of two small red solar disks between the two blue and white striped plumes upon a green mount and ram's horns. Under this is a yellow band which sits atop a blue nemyss with red knots. His collar is blue with a red stripe running through it, as are his wristbands, arm bands and ankle bands. His tunic is blue with red shoulder straps, belt and skirt wrap, and he has a yellow pouch. In his left hand he holds a green phoenix wand and in his right hand a green ankh. His skin is green and the base he stands on is blue. In Coptic his name is Seba Knooou haourist tha mooou.

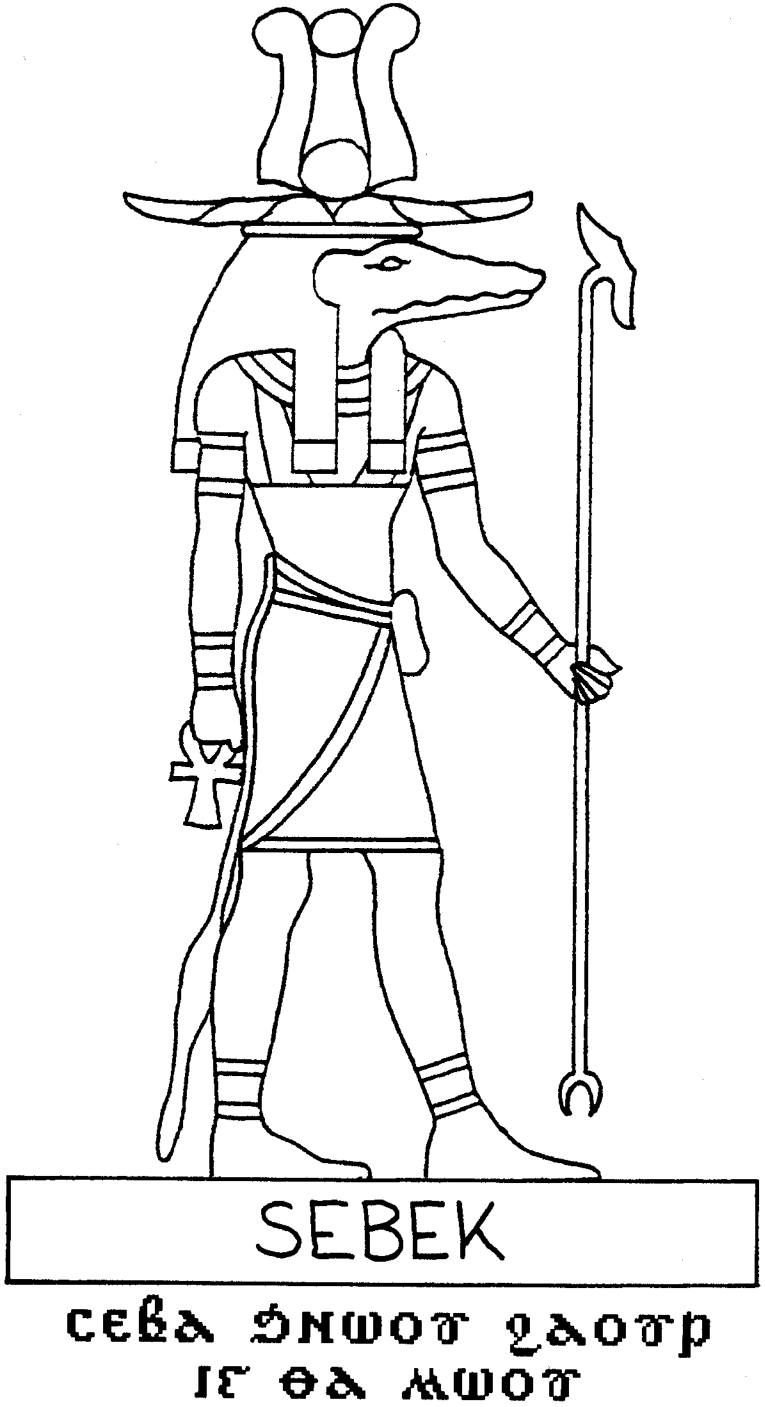

FIGURE 23—SEBEK (WATER KNIGHT)

Water Pantheon *(continued)*

Thoueris (Taurt)—Water of Water, Tarot Queen of Cups. Thoueris (fig. 24) is Patroness of Childbirth and has a benevolent character. She has the head of a hippopotamus (which is partly combined with that of a crocodile) along with large human breasts, the body of a hippopotamus—which appears to be pregnant—the back of a crocodile and the feet of a lion. She is seated on an orange and blue throne which has a blue base. Her headdress has black cow horns with a red lunar disk between them, mounted on a yellow and black headpiece which in turn is mounted on a green nemyss. In her left hand she holds a green lotus wand with a red top and in her right she has a green ankh. Her collar is yellow with thin black stripes, and her arm bands and wristbands are orange with a blue stripe above and below. The robe she wears is blue. Her Coptic name is Theeooour ist Thamooou.

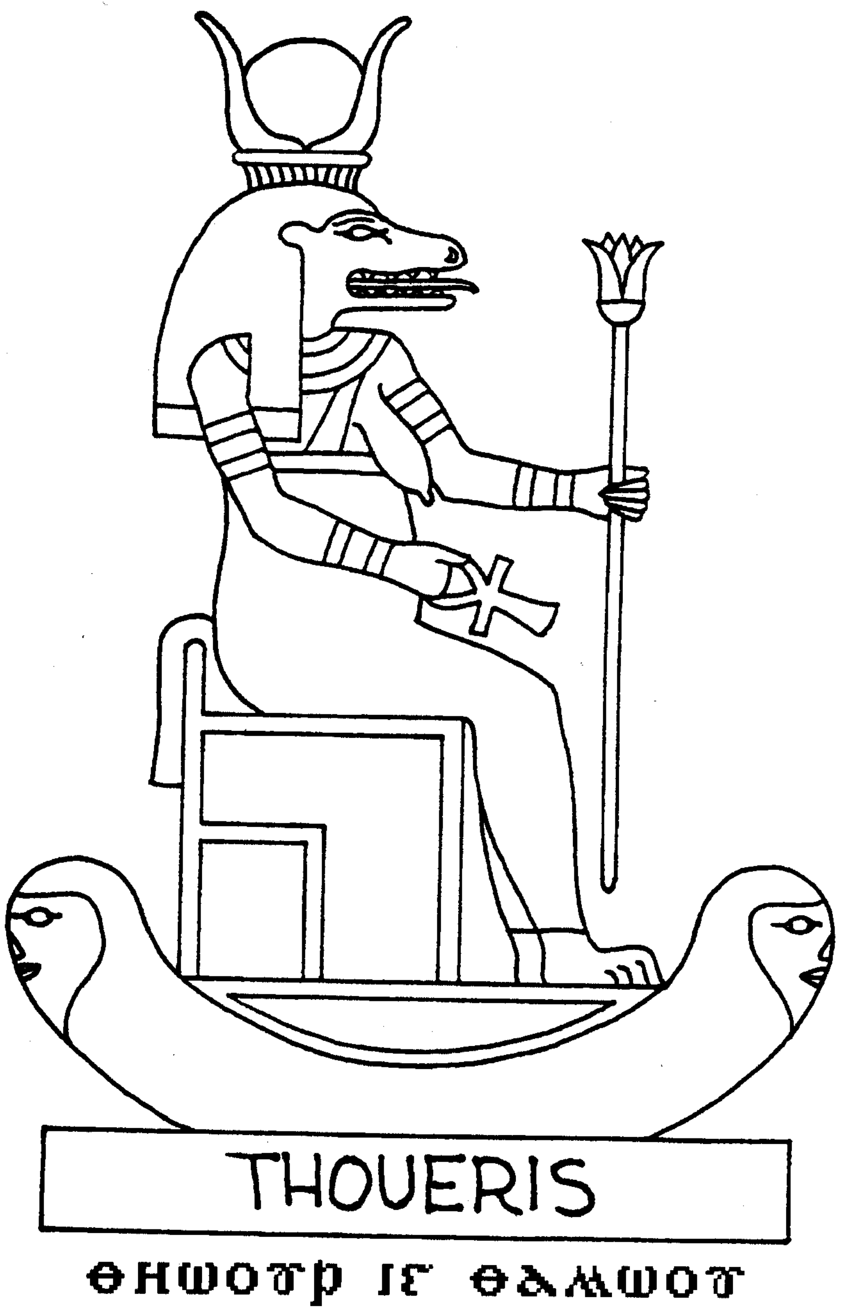

FIGURE 24—THOUERIS (WATER QUEEN)

Water Pantheon *(continued)*

Hapimoun—Air of Water, Tarot King/Prince of Cups. Hapimoun (fig. 25) is god of the Nile. This representation shows a man standing, as if striding forward. He wears a green headdress of aquatic plants, which have red tops and yellow bands and buds over a blue nemyss with yellow knots. The collar he wears is yellow with blue stripes as are also his wristbands and ankle bands. His tunic is blue but has a yellow skirt wrap and belt. In each hand he holds two green water jugs. The name of the god-form in Coptic is Xopist tha mooou.

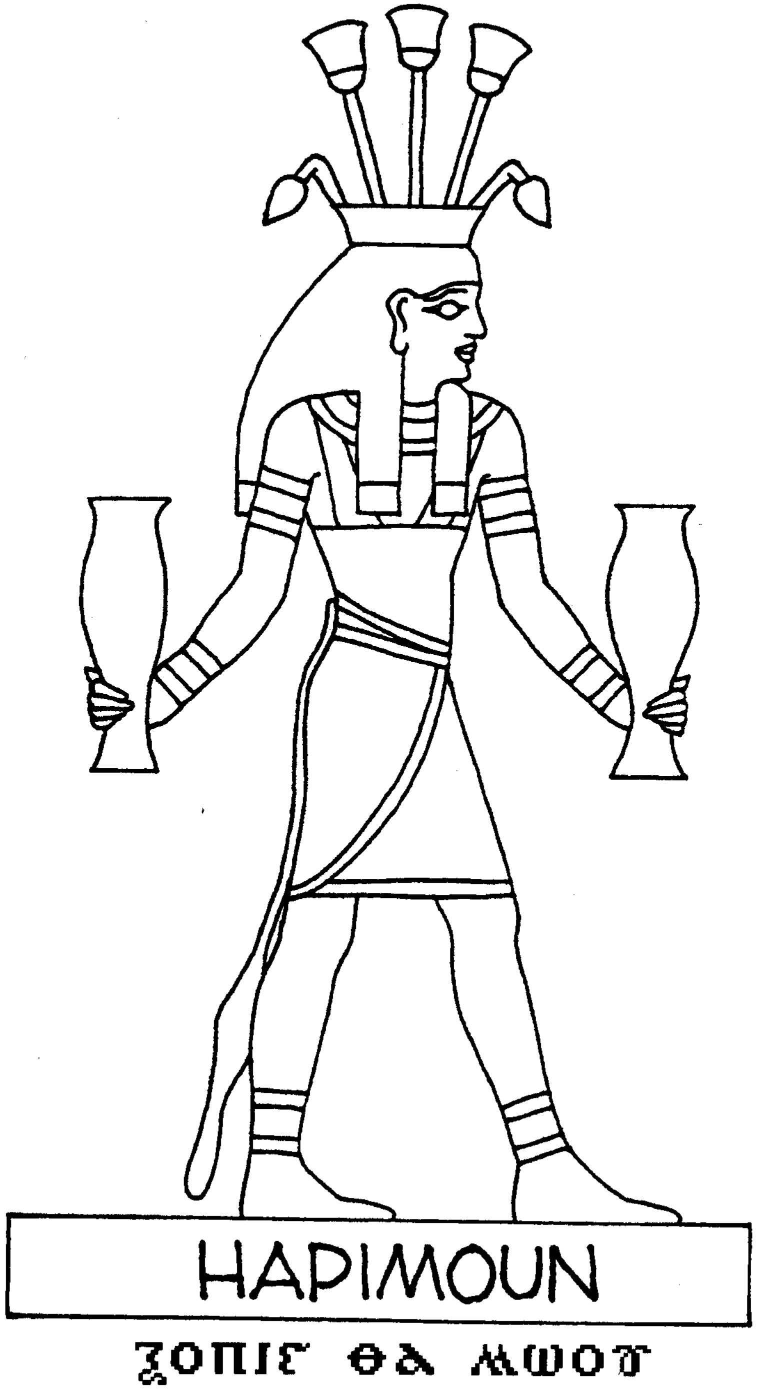

FIGURE 25—HAPIMOUN (WATER BISHOP)

Water Pantheon *(continued)*

Shooen—Earth of Water, Tarot Princess of Cups. Shooen (fig. 26) is a form of Hathor, She that Nourishes. She is encased in a blue rectangle with an orange border. Her headdress is a pair of black bull horns with a red lunar disk between them, mounted on a green nemyss. She has naturally colored skin, a cow's head and a robust human body. Her skirt is blue, as is her shoulder strap. She has blue arm bands and wristbands with a black center stripe, and she holds a green lotus with a red top and yellow stripe in her right hand and a green ankh in her left. The throne she sits on is blue with orange lines. Her name in Coptic is Sheeooee tha ist.

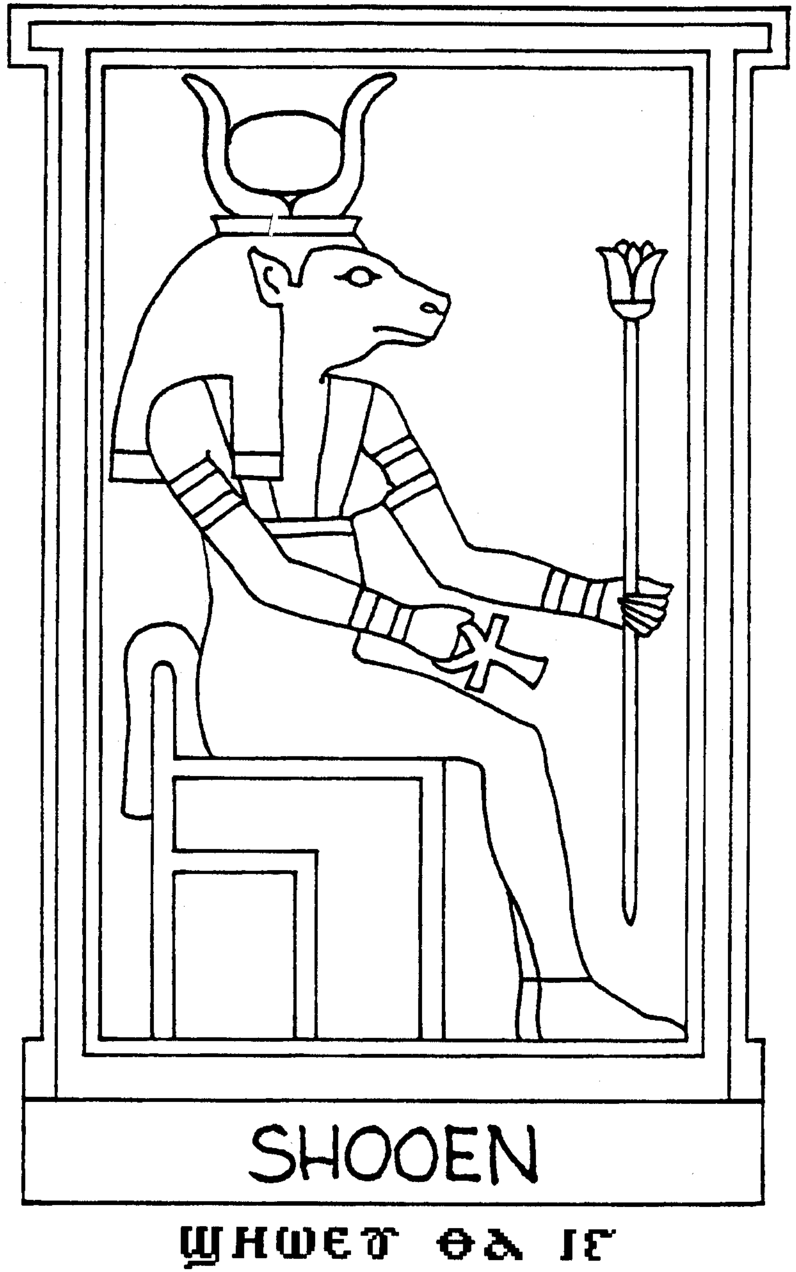

Figure 26—Shooen (Water Rook)

Fire Pantheon

Chnupis Kneph—Spirit of Fire, Tarot Ace of Wands. Chnupis Kneph (fig. 27) is the Molder of Men. This god-form is a throned, ram-headed, mummified man. The throne on which he sits is red with green lines and sits on a red base. His headdress shows twin green plumes mounted on a green conical hat with a red solar disk, surrounded by a band of yellow. At the base of the hat are two green ram's horns, which are only slightly arched upward. His nemyss is black, and his neck collar and menat are red with thin black stripes. The shoulder collar he wears is red, blue, yellow and red striped and has the same red-cross band of all the Kings. The wristbands he wears are red with yellow stripes at each end. His skin is green. In his right hand he holds a green phoenix wand and in his left a yellow crook and scourge. The name he has in Coptic is Knou phooeesh.[4]

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[4] Crowley, in *777,* has the Coptic names for the Fire King and the Fire Knight transposed.

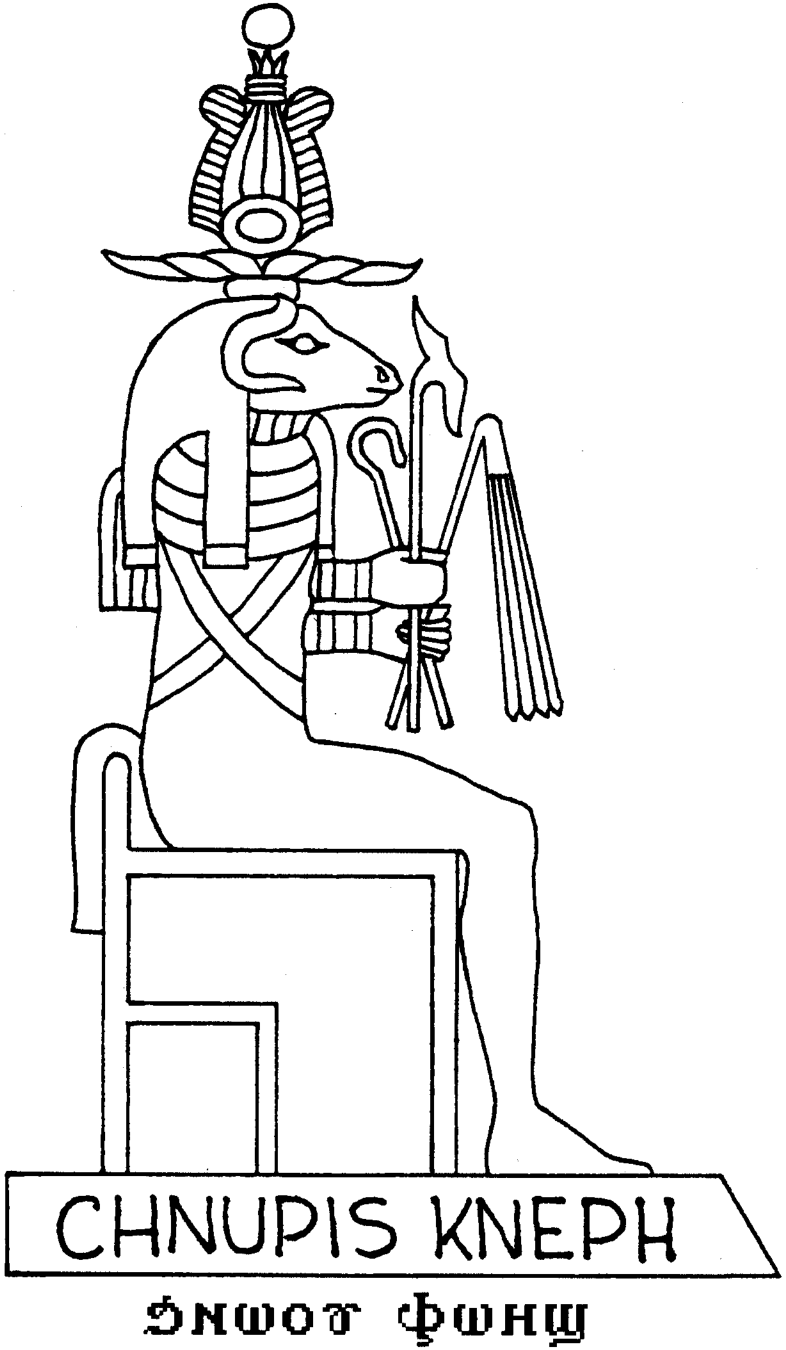


FIGURE 27—CHNUPIS KNEPH (FIRE KING)

Fire Pantheon *(continued)*

Ra—Fire of Fire, Tarot Knight/King of Wands. Ra (fig. 28) is the Sun in fullness of strength. This representation shows a hawk-headed man striding forward. His skin is naturally colored. His beak is green, while his eyes are red. The headdress he wears is a red solar disk surrounded by a yellow serpent, which is mounted on a red nemyss with green knots. The collar is green with a red stripe on its borders, the same as his arm bands, wristbands and ankle bands. The tunic is red with a green skirt wrap, belt and purse. He holds a green phoenix wand in his left hand a green ankh in his right, and he stands on a red base. His name is Coptic is Phaouroo.

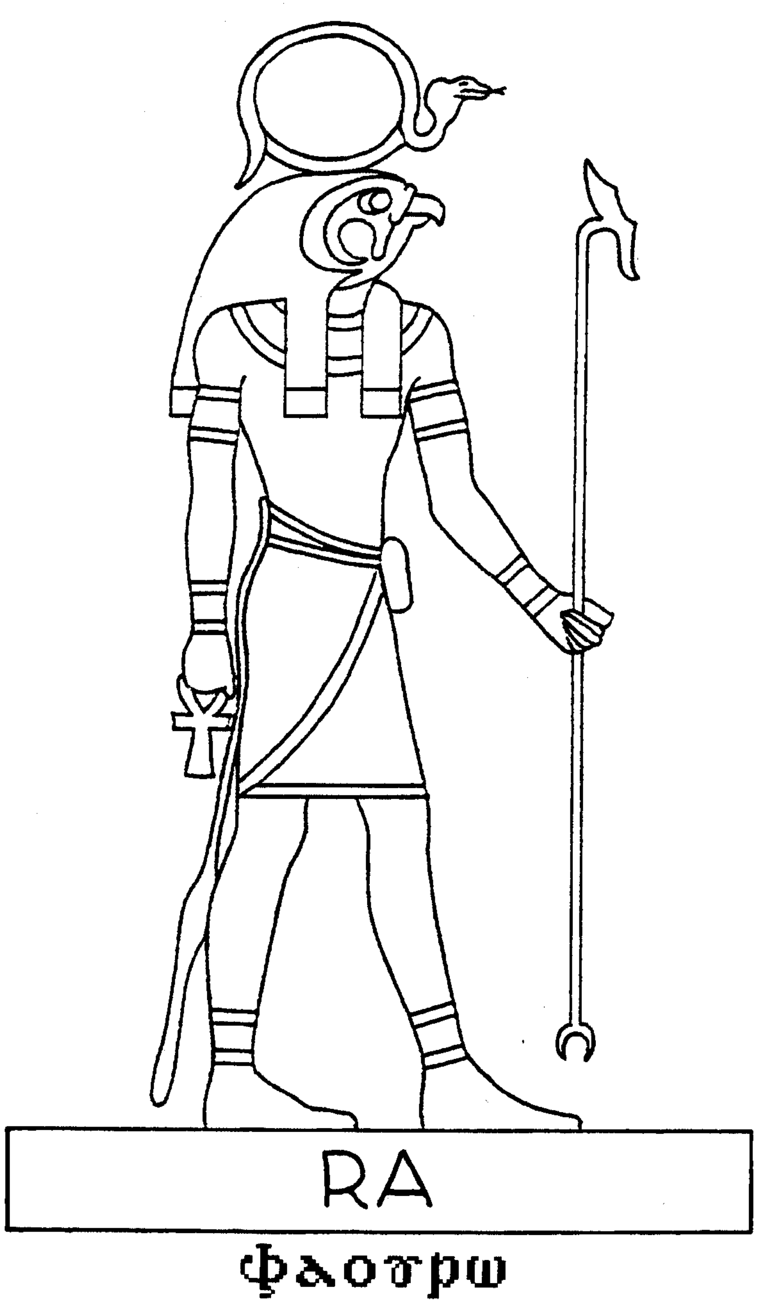


Figure 28—Ra (Fire Knight)

Fire Pantheon *(continued)*

Sati-Ashtoreth—Water of Fire, Tarot Queen of Wands. Sati-Ashtoreth (fig. 29) is the Purifier and Consecrator. Here, she is a woman seated on a red throne with green lines. She is wearing a white crown from which protrude a vulture's head and tail feathers of the same color. From this two black cow horns emerge. Her collar, wristbands, arm bands and shoulder strap are blue with red stripes at each end. The robe she wears is red, and her skin is naturally colored. In her right hand she holds a green ankh and in her left a green lotus wand with a red top. In Coptic her name is Isthaoureth.

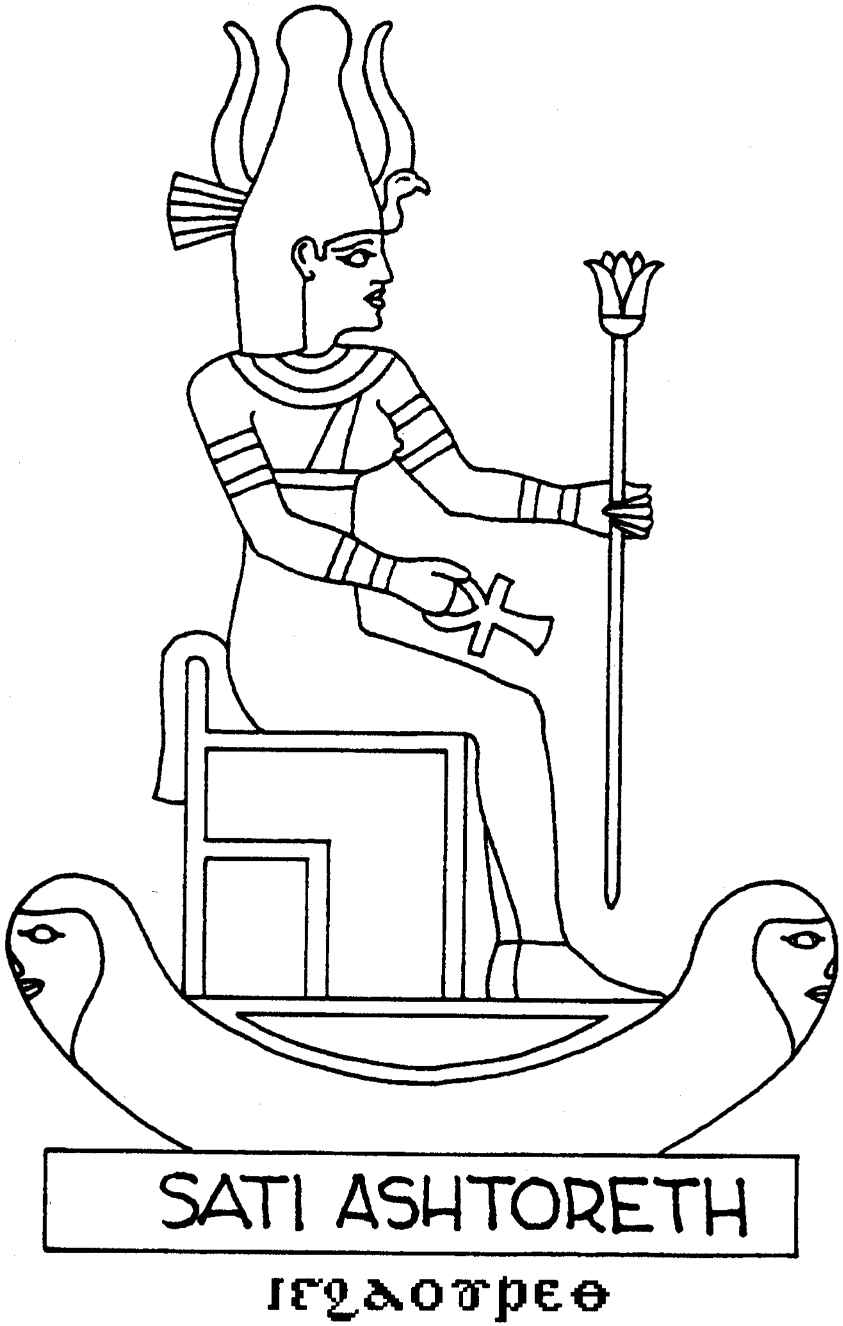


FIGURE 29—SATI-ASHTORETH (FIRE QUEEN)

Fire Pantheon *(continued)*

Toum—Air of Fire, Tarot King/Prince of Wands. This figure (fig. 30) shows a man striding forward wearing a headdress of both the North and South. The conical part is white while the base and back support are red, as is also a plume in the front portion. His nemyss is red with yellow knots, while his collar, arm bands, wristbands and ankle bands are yellow with red at each end. The tunic and shoulder straps are red, while his skirt wrap, belt and pouch are yellow. In his left hand is a green phoenix wand and in his right a green ankh. The base he stands on is red, and his skin is naturally colored. His Coptic title is Thoooum moooou.

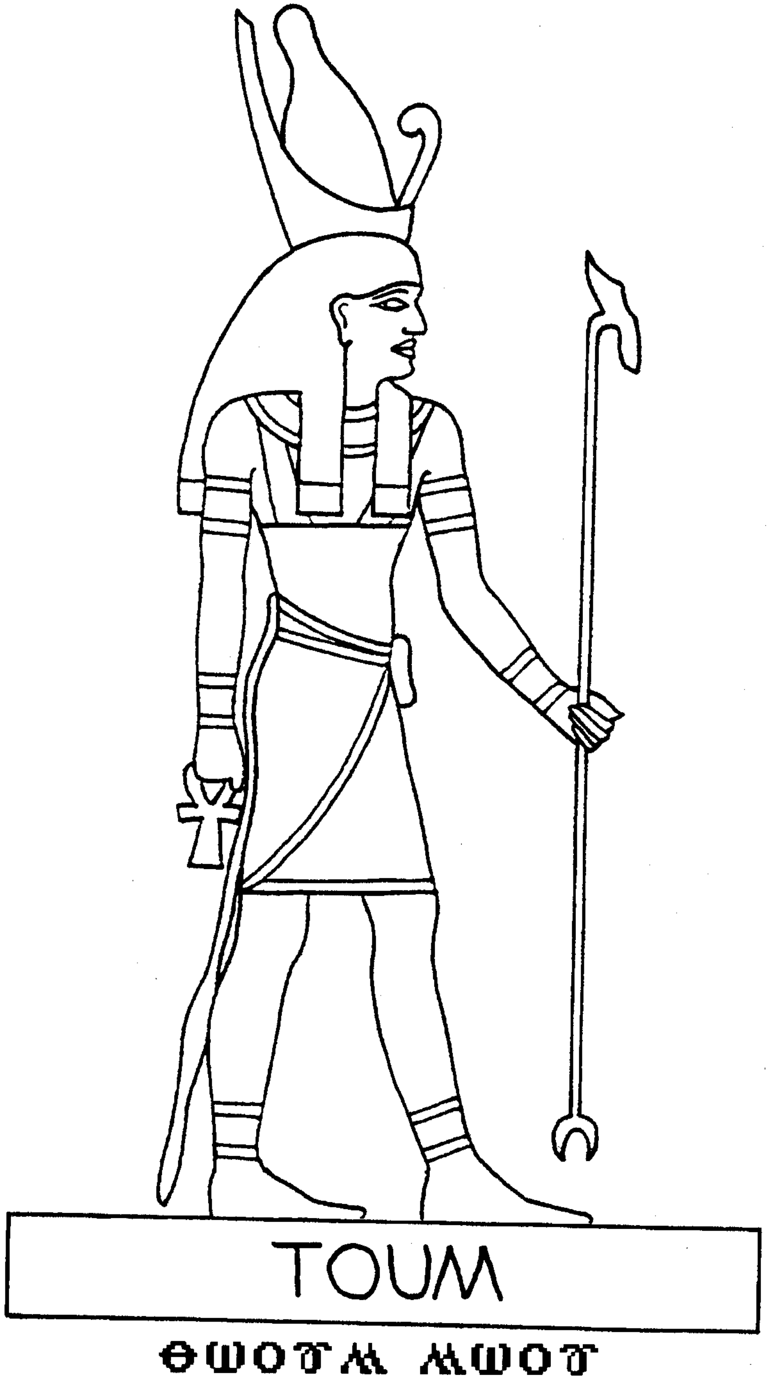


Figure 30—Toum (Fire Bishop)

Fire Pantheon *(continued)*

Anouke—Earth of Fire, Tarot Princess of Wands. Anouke (fig. 31) is Mistress of the Gods, giver of power, health and joy. This representation shows a woman seated on a red throne with green stripes, the same as the rectangle she sits in. She wears upon her head a green crown of feathers, in which are red and gold feathers also. Her nemyss is gold and the band around it is red. Her skin is naturally colored and she has blue eyes. The collar, arm bands and wristbands are black with red stripes at each end. Her tunic is red. She holds a green ankh in her right hand and a green lotus wand with a red top in her left. The base on which the throne rests is red. Her Coptic title is Ooan oo Kist.

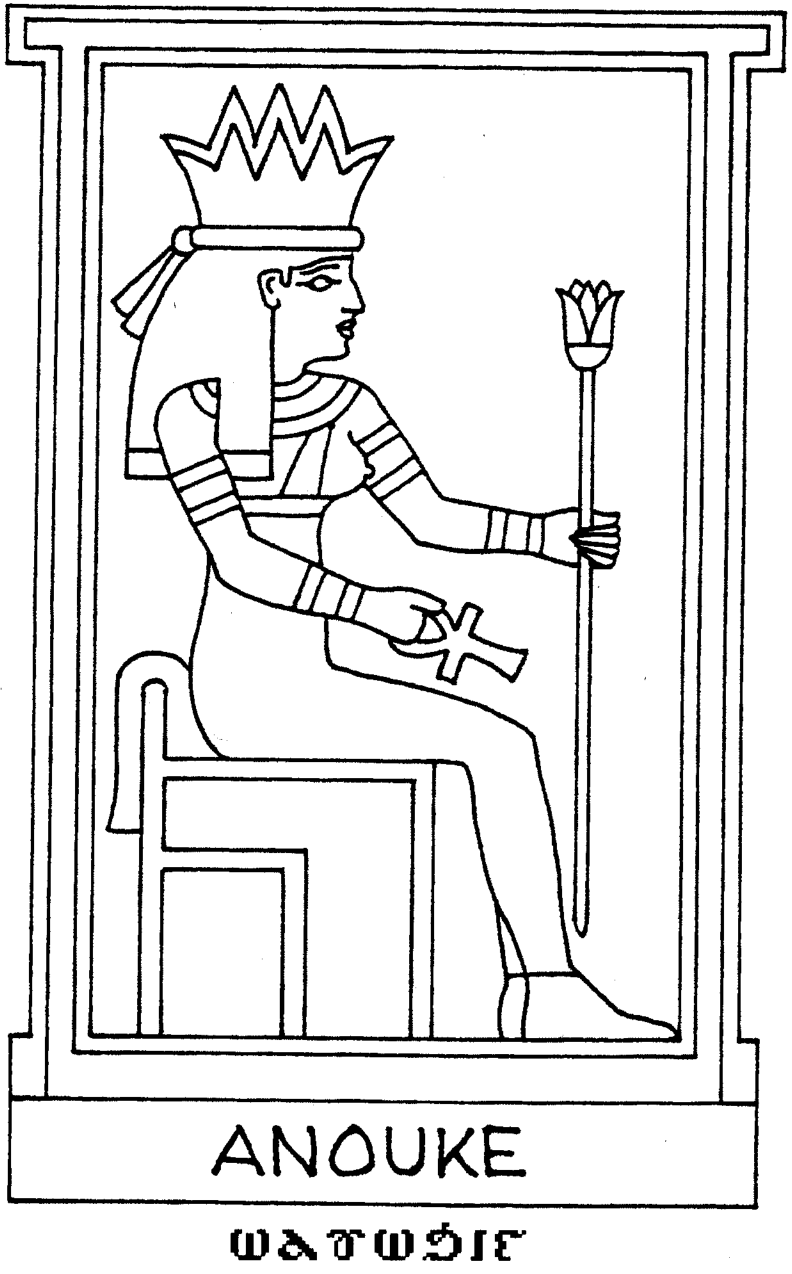


FIGURE 31—ANOUKE (FIRE ROOK)

Ptah

Spirit of Spirits, Ruler of Life and Death. This piece (fig. 32) is only used in divination and has no strategical use except to mark the divining square. All this will be discussed fully in Part III of this book. The Ptah piece is colored white and is about half the size of the other pieces. He is a standing form, bald and bearded, holding in his hands a scepter and the emblems of life and stability. His tight-fitting clothes have two holes where his hands protrude, and a menat falls from the back of his neck. The pedestal on which he stands is the sign of Maat.

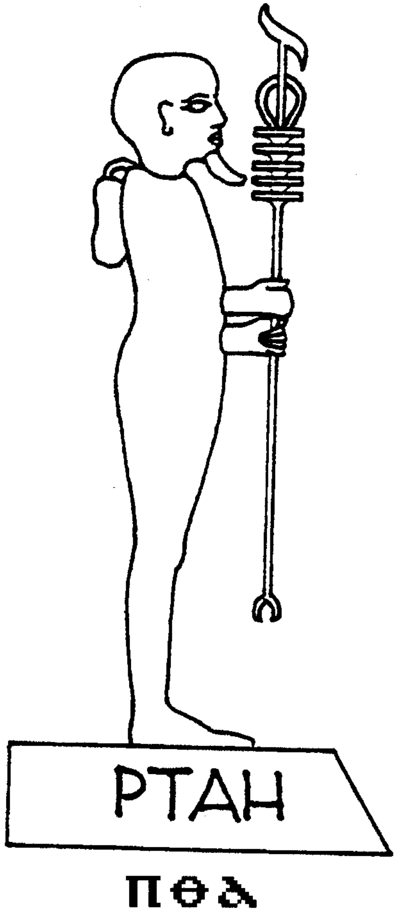
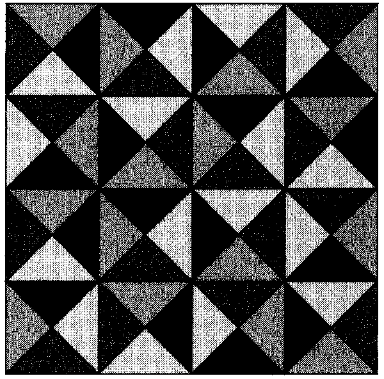


Figure 32—Ptah

Appendix to Part I
Table of Symbols and Associations

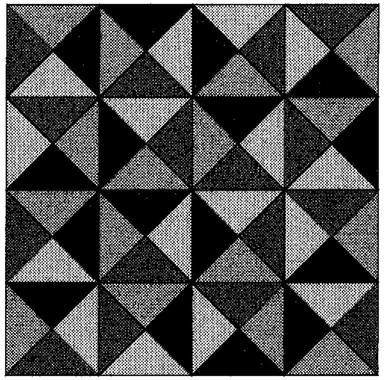
Zodiac Sign or Element	Planet Symbol	Geomantic Figure
Aries	Mars	Puer
Taurus	Venus	Amissio
Gemini	Mercury	Albus
Cancer	Moon	Populus
Leo	Sun	Fortuna Major
Virgo	Mercury	Conjunctio
Libra	Venus	Puella
Scorpio	Pluto (Mars)	Rubeus
Sagittarius	Jupiter	Acquisitio
Capricorn	Saturn	Carcer
Aquarius	Uranus (Saturn)	Tristitia
Pisces	Neptune (Jupiter)	Laetitia
Fire	(Saturn/Mars)	Cauda Draconis
Earth	(Venus/Jupiter)	Caput Draconis
Air	(Sun/Leo)	Fortuna Minor
Water	(Moon/Cancer)	Via



Part II

Book of Air

The Game, Its Rules
and Method of Play



Enochian Chess: The Game

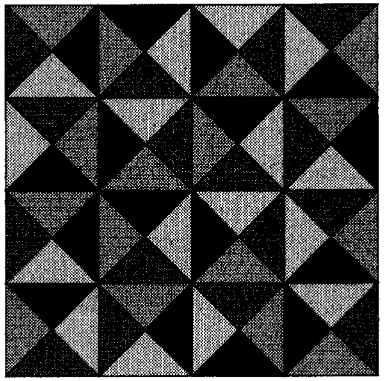
By now you understand what Enochian chess is and where it originated. Perhaps you have made your board and pieces—or at least you understand what they look like—from Part I of this book. Now it is time for you to get your thinking cap on, place a chessboard in front of you with your four sets of pieces and have some fun with the technical aspects of Enochian chess.

Enochian chess is a strategically intriguing game. You can spend many enjoyable hours on game settings, piece movements, rules of the game, recording and game strategy. It is a four-handed game, which means that four sets of pieces and pawns are used in game play and four players are required. The four players pair off into two pairs, with each pair being allies. One pair operates the passive elements (Water and Earth) and the other pair operates the active elements (Air and Fire). However, two people can play if each player operates a pair of allies. For example, if you are playing with the Water Angle set, your ally is the Earth Angle set. Your opponents will be the Air and Fire sets.

The object of the game is to paralyze your opponents' play by capturing their Kings. You and your ally thereby become victors. Enochian chess is played very much like ordinary chess with the exception of a few variations in the rules, which are tailored for four-handed play, and the starting positions of the pieces at the beginning of the game. Although there are formal rules given here, the question as to which player opens play is naturally a matter of choice between players, as is the direction of play. To explain, the order in which players make their moves can be either of two ways: deosil (clockwise) or widdershins (counterclockwise). These directions of movement have been matters of controversy for many years. There have been many variations in belief, and no doubt there will continue to be for many years to come. Suffice it to say at this point that playing deosil expands energy (raises consciousness) while playing widdershins contracts energy, drawing it down. Neither is classed as positive or negative; they are simply forms or a framework within which one operates.

Following are the official rules for Enochian chess, and how to record your games. The game strategy, opening play examples and commentaries, middle and endgame examples and commentaries which follow have been written in such a way that you will need an Enochian chess set in front of you if you are to derive full understanding. The intricacies involved in the commentaries on the game examples will be incomprehensible unless you actually see the pieces move across the board with the moves described.

You may find making fully colored boards and pieces a difficult task. If so, I suggest you make up a mock set, as described earlier, as a temporary measure.



Official Rules for Enochian Chess

1. The chessboards and their arrangements

1.1 There are four boards of play, each composed of 64 flat pyramid squares.

1.2 Each board is representative, through its pyramids of color (see "Constructing Your Chessboards," pp. 17–31), of one of the four elements (Earth, Air, Water and Fire) and is called an elemental board.

1.3 Each board is divided into four Angles of 16 squares each, with each Angle being representative of one of the four elements, identified by its respective color. Therefore each elemental board has one Angle of Air (upper left-hand Angle), Water (upper right-hand Angle), Fire (lower right-hand Angle), and Earth (lower left-hand Angle). An Angle is referred to herein as the elemental part of an elemental board. For example, the Airy part of Fire = the Air Angle of the Fire Board.

1.4 Placing the board so that you are looking towards the top, the squares viewed horizontally are called ranks and the squares viewed vertically are called columns.

1.5 Only one elemental chessboard is played on at a time for any given game.

2. The pieces and their arrangements

2.1 Each player starts with five pieces and four pawns associated with the element of the Angle being played; i.e., player 1 will be seated by the Earth Angle and operate the Earth set, player 2 will be seated by the Air Angle and operate the Air set, player 3 will be seated by the Water Angle and operate the Water set and player 4 will be seated by the Fire Angle and operate the Fire set.

2.2 Each set of chess pieces (pantheons) consists of a King, a Knight, a Queen, a Bishop, a Rook and four pawns.

2.3 On each corner square is placed a King, who shares his square with one other major piece. These corner squares are called Throne Squares.

2.4 On each of the sequential squares beside the King is placed one chess piece per square, the remaining three pieces in the order of Tetragrammaton according to the Tetragrammaton order of the element Angle of the board chosen to be played (see pp. 101–105).

2.5 On the column or rank directly in front of the four squares on which the pieces are placed, the pawns are sequentially positioned according to their vice-gerents.

2.6 On the Air Angle, the Air pieces and pawns are placed upon eight squares of the two upper ranks (i.e., two rows of four squares each). On the Water Angle, the Water pieces and pawns are placed upon the two right-hand columns. On the Fire Angle, the Fire pieces and pawns are placed on the two bottom ranks. On the Earth Angle, the Earth pieces and pawns are placed upon the two left-hand columns.

2.7 There are 16 opening positions for the chess pieces from which a game can be started: four positions per board, each derived from the order of Tetragrammaton in each Angle. (Because the Tetragrammaton on the Fire and Earth Boards is the same, as with the Air and Water Boards, in actual fact there are only eight opening positions.)

2.8 All four sets in each Angle must be placed according to only one position for all, in any given game; i.e., if the Earth of Earth setting is being used, all sets are placed in that setting.

3. How the major pieces and pawns move (the term "piece" will refer henceforth to "piece and/or pawn")

3.1 **King**—The King moves as in ordinary chess, one square at a time in any direction. To capture another piece, a King must land on the square occupied by the other piece and remove it from the board.

3.2 **Queen**—The Queen does not move as in ordinary chess. The Queen moves over three squares in any direction (taking into account the square she is on; therefore, she moves two squares in any direction), horizontally, vertically or diagonally, forward or backward, always leaping over any piece in her path. The Queen can only capture a piece on the last square on which she lands in any move, thereby removing the captured piece.

3.3 **Knight**—The Knight's move is the same as in ordinary chess: move one square in any direction, then forward one square diagonally; or one square diagonally and one forward; or two squares in a straight line and one across at a right angle. The Knight always leaps over any piece obstructing its progress but cannot capture it. The

Knight can only capture on the last square it lands on, removing the captured piece from the board.

3.4 **Bishop**—The Bishop moves as in ordinary chess, diagonally only, right or left, forward or backwards, any distance in a straight line. It cannot leap over any pieces; therefore, its move is stopped if it does not capture the piece obstructing its move. When the Bishop captures any piece, it lands on the square occupied by that piece, takes the captured piece off the board and remains on that square until moved again.

3.5 **Rook (Castle)**—The Rook moves as in ordinary chess, horizontally or vertically, forward or backward, in a straight line. The Rook can capture a piece on any square it moves to in a straight line, remaining on that square until its next turn. The Rook cannot leap over any obstructing piece in its way but has its move restricted unless it captures the obstructing piece. The Rook does not move diagonally.

3.6 **Pawns**—A pawn moves only one square at a time forward (not two squares on the first move as permitted in ordinary chess). The regular method of capturing another piece by moving one square diagonally, left or right, in the forward direction, is still used. Pawns do not move backward or at right angles to their direction of play as indicated from their opening positions.

4. The conduct of the game

4.1 Although the game is designed for four players, each operating one set of pieces, two players can play by utilizing each a pair of allies. The Actives (Air and Fire) are allies and the Passives (Water and Earth) are allies. If two people are playing, each player will operate one pair of allies.

(a) A player operating two sets of pieces cannot choose to move a piece from either set. When each Angle's turn comes around, a piece from the set for that specific Angle can be moved. An exception to this is rule 9.1.

4.2 The players must decide before the game is started as to what direction they will play, either widdershins or deosil. The original Golden Dawn version utilized the deosil direction of play, but experimentation with both directions shows that it can be played either way. However, the direction of play cannot be changed in the middle of a game.

4.3 The Angle for each player at the commencement of the game is decided by the throw of dice. The one who throws the highest number chooses the Angle he or she wishes to play. The players throwing the second and third highest numbers then choose their Angles, leaving the fourth player with the remaining Angle. If there are only two players, the throw of dice decides who plays the Passives and who plays the Actives: the highest number plays the Actives.

4.4 The player operating the pieces of the greater Angle commences the game. (The greater Angle is that of the element of the board being used; e.g., Fire Angle of Fire Board, Water Angle of Water Board, etc.)

4.5 At each player's turn to move, he or she must move one piece only, then wait for his or her next turn to again move one piece.

5. The definition of the move

5.1 A move is the transfer of a piece from one square to another which is either vacant or occupied by an enemy piece.

5.2 One cannot move to any square occupied by an allied piece or by one of his or her own pieces. (Rule 11.3 is an exception to this.)

5.3 No piece except the Knight and Queen may cross a square occupied by another piece.

5.4 A piece entering a square occupied by an enemy piece captures it as part of the same move, and the move ends at that point. The captured piece must be immediately removed from the chessboard by the player making the capture.

5.5 There is no castling.

5.6 There is no *en passant*.

5.7 A move is completed when a player's hand is removed from the piece being moved.

5.8 The touched piece:

(a) Provided a player warns the other players, he or she may adjust one or more pieces on their squares. However, the pieces must not be moved from any square to any other square until it is the player's turn.

(b) If a player, on his or her turn, touches one or more pieces, he or she must move or capture the first piece touched that can be moved or captured.

(c) If the move or capture is not possible after a piece has been touched, the player is free to make any legal move he or she chooses.

(d) If a player wishes to claim a violation of this rule, he or she must do so before touching any piece on the board.

5.9 When each player has moved once, it is considered a Set of Moves, or round of play.

5.10 Concourse of Bishoping: Enemy Bishops move on different courses; therefore, Bishops cannot capture enemy Bishops. Allied Bishops move on the same course. If three Bishops are on adjacent squares and the fourth Bishop moves into position to occupy the fourth square, this player completes the concourse of Bishoping, captures the two enemy Bishops and takes control of the moves of the ally Bishop. There are only five positions on the board where a concourse can occur:

4							3
	2	1			2	1	
	3	4			3	4	
			2	1			
			3	4			
	2	1			2	1	
	3	4			3	4	
1							2

5.11 Concourse of Queens: Rule 5.10 also applies when three Queens are on adjacent squares and the fourth Queen moves into position to occupy the fourth square.

6. Object of the game

6.1 To work as a team with your ally to capture the opponents' Kings, paralyzing their play. This is done through strategical play, encountering the opponents' forces, capturing them if you are able, but at the same time defending your own King and taking your ally's welfare into consideration.

7. Throne Square

7.1 Throne Squares are the corner squares where each of the four Kings resides at the beginning of play.

7.2 A King shares its Throne Square with a piece (Knight, Queen, Bishop or Rook) in the opening game setting. No other piece can mount that square while the King or sharing piece occupy it except in the event of capturing the King.

7.3 Once either the King or piece sharing the Throne Square moves from that square, during game play, neither can share that square or any other square for the duration of the game.

7.4 The King and the piece sharing the Throne Square do not move off the Throne Square together. Either piece can be moved, one at a time in separate moves, when it is that player's turn to move. For example, if a King is in check, only the piece *or* the King could be moved, not both.

7.5 No two pieces can share the same square except the two pieces on the Throne Square, and then only until one moves off.

7.6 A piece giving check to a King seated on its Throne Square also gives check to the piece seated with the King on the same square. When the King is captured, so is the piece sharing the square at the time (and vice versa).

7.7 If a player mounts his or her own King on the Throne of his or her ally, he or she assumes command of the allied forces together with his or her own and is free to move any piece that was under the ally's command during that Angle's sequential moves. This situation continues for the duration of play or until rule 8.9 operates.

8. The King: capturing and checking, endgame

8.1 A King is said to be in check when an opponent's next move is able to capture that King. The opponent must say "check" to warn the player threatened.

(a) A King, when checked, if it cannot be freed from check, is captured on the following turn. The remaining pieces of that captured King are frozen (see 8.2).

(b) A player is obliged to move his or her King when the King is attacked or checked. If the King is unable to move, then a piece must be strategically moved to aid the King.

8.2 When a King is captured (not "checkmated") by an opponent, he is taken off the board, but the King's pieces are left in the positions in which they are situated at the time of the King's capture. No one can move these pieces, and they are called Frozen Pieces. They must remain on those same squares for the duration of play (or until rule 8.5 is invoked), neither moving nor being attacked, and only blocking the squares they occupy; no other piece can move onto the squares occupied by the Frozen Pieces. Merely to check a King does not capture and freeze a player's pieces. The King must be captured and removed from the board. After a King has been checked, the King or the ally of the threatened King may be able to make a strategical move to prevent capture. For example, if the ally's next move is to threaten to capture an Angle by threatening a King or major piece, it would buy time for another round of play and give the initially threatened King time to move completely out of check, perhaps by using rule 8.6.

8.3 The remaining Ally continues to play and seeks to release the captured King by an exchange, as defined in rule 8.5.

8.4 The player whose King is captured by an opponent loses his turn to move, and no other player may take that turn.

8.5 Regaining the Throne: If an ally's King has been captured by an opponent and a hostile King is then captured, the player making the second capture may propose an exchange of prisoner Kings. The opposing player has the option of accepting or refusing.

(a) The exchange cannot take place if the opponent was not the one that captured the ally's King.

(b) A rescued King re-enters the board on his own Throne Square, or if that square is occupied, on the nearest square to the Throne Square that is not occupied and that is not threatened by any other piece.

(c) The player who has been out of the game immediately regains control of his or her previously frozen pieces when his or her King is restored.

(d) This offer of exchange can be made when the hostile King is captured or thereafter when it is the move of the player making the capture. If refused, the offer can be made more than once.

(e) Players with frozen pieces cannot negotiate King exchanges.

8.6 Checking: A King can move into check if already in check by another piece. The move might enable the ally or one of the King's own pieces to free the situation.

8.7 If an ally's pieces are frozen and a player manages to capture both opponents' Kings, or the ally has captured one of the opponents' Kings before being frozen and the player captures the other, that player is the victor. If a player and his or her ally capture both opponent Kings, then they are both the victors.

8.8 Allies do not continue to play against each other when a victory over both opponents has been established.

8.9 If an ally's pieces are under a player's control (according to Rule 7.7 or 11.3) and that player's King is captured, the ally's pieces are then immediately released back to the control of their original player. The pieces of the captured King become frozen (Rule 8.2). If a player gained control of his or her ally's forces via Rule 11.3, then the ally's King regains his throne via Rule 8.5(b).

8.10 A drawn game is:

(a) When only Kings are left to play, all other pieces and pawns having been captured; i.e., four bare Kings (see Rule 8.14[b]). (A King is bare when all his pieces and pawns have been captured.)

(b) Two ally Kings are bare.

8.11 Stalemate: If a King cannot move to any square from an unchecked square without moving into check, the game is classed as a stalemate for that element and no move can be made by that element until his stalemate is freed by an ally. If the ally is out of the game (withdrawn or pieces under control of the partner) the game is drawn.

8.12 When a player has lost all of his or her pieces (including his or her King) and pawns, that player is out of the game. The turn of that player does not pass to the partner, who must continue to play with only one turn per round.

8.13 If the player is left to face two opponents with one set of pieces and the position seems hopeless, that player may resign, leaving the victory to the opponents.

8.14 The game terminates when:

(a) One side (both allies) captures both opposing Kings. This is a win (Rule 8.7).

(b) Drawn game (Rule 8.10).

(c) A drawn (Rule 8.11), resigned or stalemate game.

(d) In the case of an annulment according to Rules 12.2 and 12.3.

9. Withdrawing

9.1 If a player loses all pieces except the King, that player may withdraw from the game. In so doing that player may be leaving the ally to play alone, and in this case the remaining player takes the withdrawn player's turn as well as his or her own when moving his or her own pieces.

(a) The withdrawn player's King remains on the board and the remaining player takes control of it on the turn of that King's Angle.

(b) This rule does not apply if only two players are operating the four Angles (two ally sets each).

9.2 Any player can withdraw from a game at any time, other than described in rule 9.1, but in so doing that player forfeits control of his or her pieces and leaves them under the ally's control. The playing turn, however, is not shared with the remaining player's pieces as in Rule 9.1 but is continued as before, one turn per corner in each round of play.

(a) This rule does not apply if only two players are operating four Angles (two ally sets each).

9.3 In the case of two players operating two ally sets each, if a player loses all the pieces except the King of one of the sets he or she is operating, he or she may choose to play on with that King or withdraw that Angle from the game. In that case, the King of that Angle remains where it is as a frozen piece and the turns of the withdrawn Angle are relinquished; the player of the remaining Angle does not have use of the withdrawn Angle's moves. Therefore the remaining Angle must continue play with one turn per round of play as opposed to the opponents' two turns.

10. Pawns

10.1 If a pawn reaches an unoccupied or uncovered square on the opposite side of the board from that in which it faced

at the commencement of the game, it is promoted to the piece to which it is vice-gerent.

(a) Promotion only occurs if the player has already lost one or more pawns.

(b) If a player still controls four pawns, promotion is delayed until a pawn is lost.

10.2 A pawn reaching a Throne Square is not promoted to a King; it can only be promoted to the piece originally sharing the Throne Square.

10.3 Privileged pawn: If a player has only a King, Bishop or Queen, and a pawn left (or a King and a pawn), then this pawn becomes a *privileged pawn* and, on reaching any square on the opposite side of the board, can be promoted to any piece (not including a King) at the choice of the player, even if that piece is already on the board. In this case a pawn is returned to the board and takes the role of the piece that is duplicated.

10.4 If a pawn at any time in the game comes to a different side other than the opposite side of the board from which it originally faced, that pawn must continue to move on its original forward course (as in ordinary chess).

10.5 A King does not have a pawn. The pawn in front of the King belongs to the piece sharing the Throne Square at the beginning of play. This pawn is already on a "side" of the board, as mentioned in Rule 10.4.

11. Allies

11.1 Only Fire and Air or Water and Earth are allies. The allies are diagonal to each other. Under no circumstances can Fire and Water, Fire and Earth etc. be allies. (One plays for him or herself but is always aware of the ally strategy. He or she should not hinder his or her ally's play but should strive to complement it. The allies can work together to achieve victory.)

11.2 A player does not capture his or her ally's pieces (Rule 5.2 prevents this) or check his or her ally's King (with the exception of Rule 11.3).

11.3 If a King is about to be taken, that player's ally may capture the King and gain control of both elemental sides. Each element must move in turn and not share moves. In this case the captured King is removed but his pieces and pawns are not frozen. This rule does not apply when only two players are playing instead of four.

11.4 Assuming command of ally forces. See Rule 7.7.

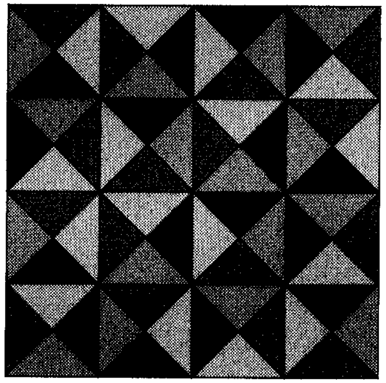
12. Illegal moves (any move contrary to the above rules)

12.1 If an illegal move is made, the positions of all pieces prior to the move are reinstated and the game is continued from that point on.

12.2 If several illegal moves are made, the game is annulled.

12.3 If during the game the opening positions of the pieces are found to be incorrect in any Angle, the game is annulled.

See Part III of this book for Rules 13 to 19, which are divination rules.



Setting Up Your Boards: Game Play Settings

Positioning of the Chess Pieces

The chessmen of the Enochian chess game are positioned around the edge of a board in the form of an ancient swastika (fylfot). This form of positioning is found in the game of Chaturanga and also coincides with a diagram of the swastika as found in the original Golden Dawn cipher manuscripts. This was originally simply a blank cross, but it was later filled in by Mathers for the 1=10 grade ritual of Zelator in the Order.

There are two swastika symbols found in ancient civilizations:[1] clockwise and counterclockwise in movement. The actual origin of the Hindu word "swastika" means "movement of life," with a positive emphasis. The Celtic swastika indicates good luck, while the the Roman one is a symbol of Jupiter.

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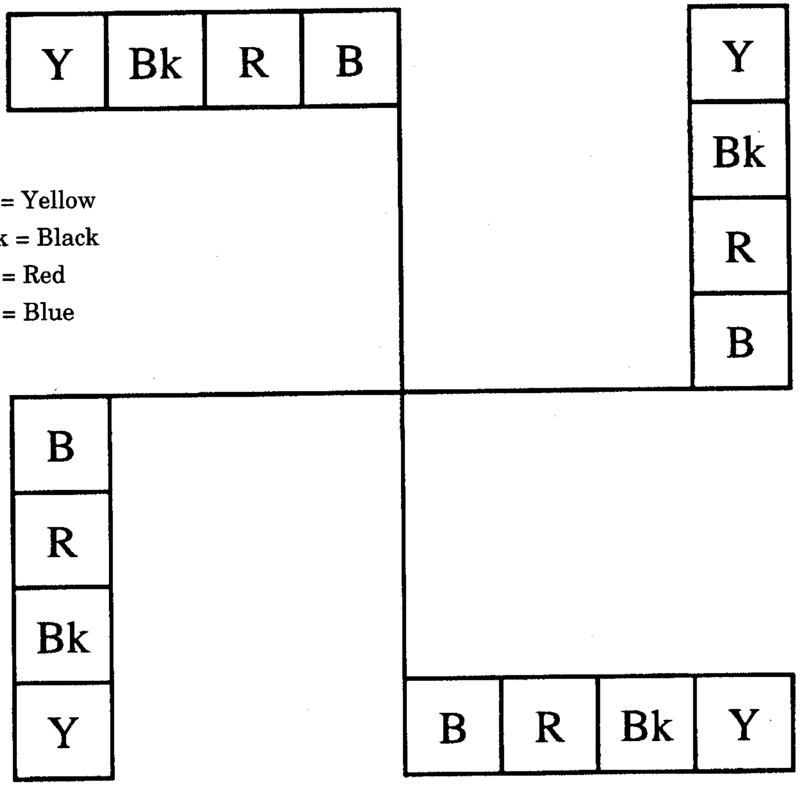
[1] See *An Illustrated Encyclopædia of Traditional Symbols* by J. C. Cooper (Thames Hudson, 1979) for an in-depth look at this symbol.

The positive swastika, which is the way the chess pieces are placed on a board at the commencement of a game, shows a natural development coupled with celestial harmony authorized by divine power, all of which can be correlated with game play.

In ancient times different colored swastikas had different meanings in much the same way as colors are associated with various planets of our solar system. The multicolored chess pieces herein described show a combined harmony of color and perfect balance of the cycle of movement, a beautiful composite of the Yin/ Yang aspect. A modern approach to placing the pieces shows an archetype in various stages of development, and the Enochian chess game should be played with this in mind.

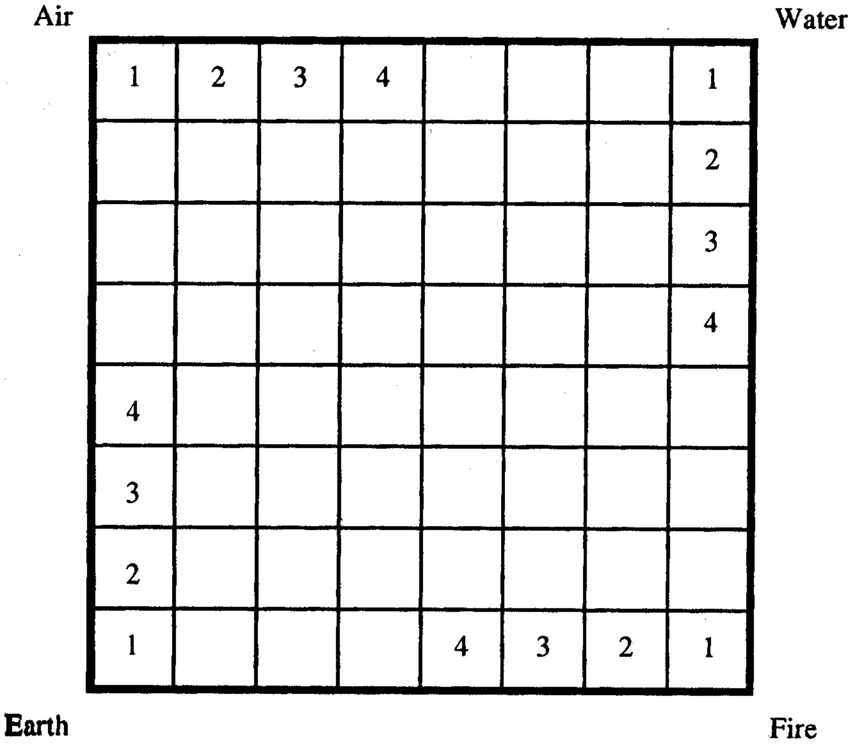


Y = Yellow
Bk = Black
R = Red
B = Blue

FIGURE 33—SWASTIKA PLACINGS OF THE AIR OF FIRE SETTING

Theoretically there are 16 different play positions in which the chess pieces could be placed at the commencement of a game. Each piece falls in line with a Tarot court card, geomantic figure, etc. A closer look, however, will show that, if the chess positions are based on the Kerubic Square associations of the Enochian Tablets, there are only eight different settings. The reason for this is that the Air and Water Tablets have the same order of Tetragrammaton applied to these squares, as likewise do the Earth and Fire Tablets.

In the diagram below, a chessboard is shown. Squares have been numbered showing the positions in which the chess pieces are to be placed. Following the diagram is a list of the different play positions for each chessboard. A number beside each chess piece, cross-referenced with the diagram, indicates the square where the piece will be placed.



1	2	3	4				1
							2
							3
							4
4							
3							
2							
1				4	3	2	1

FIGURE 34—PIECE POSITIONING FOR OPENING PLAY SETTINGS

In the following combinations of piece positioning, any combination, when chosen for game play, would be repeated in each Angle of the board being used. You do not place a different combination in each corner. The pawns for each elemental set of pieces are placed in front of the appropriate pieces to which they are vice-gerent (as given in Part I).

Fire and Earth Chessboards

Earth combination—otherwise known as the Earth of Earth setting if played on the Earth Board, or the Earth of Fire setting if played on the Fire Board.

	Square
King and Rook	1
Bishop	2
Queen	3
Knight	4

Air combination—Air of Earth or Air of Fire

King and Bishop	1
Rook	2
Knight	3
Queen	4

Water combination—Water of Earth or Water of Fire

King and Queen	1
Knight	2
Rook	3
Bishop	4

Fire combination—Fire of Earth or Fire of Fire

King and Knight	1
Queen	2
Bishop	3
Rook	4

Air and Water Chessboards

Earth combination—otherwise known as the Earth of Air setting if played on the Air Board, or the Earth of Water setting if played on the Water Board.

	Square
King and Rook	1
Knight	2
Queen	3
Bishop	4

Air combination—Air of Air or Air of Water

King and Bishop	1
Queen	2
Knight	3
Rook	4

Water combination—Water of Air or Water of Water

King and Queen	1
Bishop	2
Rook	3
Knight	4

Fire combination—Fire of Air or Fire of Water

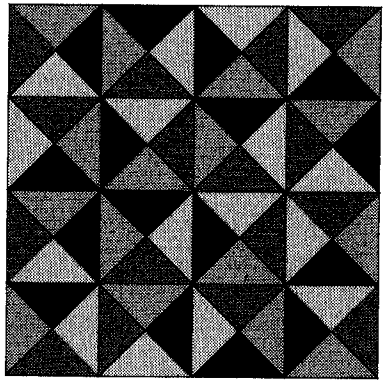
King and Knight	1
Rook	2
Bishop	3
Queen	4

Which Board to Use?

The particular elemental board used will be relevant to the setting that is chosen for any given game with respect to game strategy only. However, for those who only have one board constructed (preferably the Earth Board), the question of which board to use will be irrelevant. Do not, however, look lightly on the value of having four elemental chessboards. Their importance, meanings and use are varied when using them for divination or magic. In these cases, it is the board that is first chosen for a game; only then is the choice made among the four settings applicable to the given board.

If you possess the four elemental chessboards, whether you play Enochian chess strategically, for divinatory purposes or otherwise, you should only play any given setting on its associated elemental board. For example, the Fire of Earth setting is played on the Earth Board, the Water of Air setting is played on the Air Board, the Air of Fire setting on the Fire Board, the Fire of Water setting on the Water Board and so on.

Further information on the meanings and use of the four elemental chessboards is given in Parts III and IV, since this information is relevant to the subjects therein.



Recording Game Play

Within the original Golden Dawn system, one of the things that became a stumbling block for Enochian chess was that there was no method of recording game play. The method below is one that I worked out in 1980 when preparing the first draft of this book. Since then I have seen no need to improve upon it, and I personally find it more than satisfactory.

In recording your game, the letter of the piece, the Angle it moves to, the square number and letter and any other function must be written down. For example, K is the letter used for King, 1 = square one and a = square letter, so at the commencement of the game the King actually sits on 1a, and this may be written K1a. The abbreviations used are as follows.

F = Fire
W = Water
A = Air
E = Earth
P = Pawn
K = King

Q = Queen B = Bishop N = Knight

R = Rook (Castle)

x = Captured piece; e.g., NW1dxP (Knight moved to Water square 1d and captured a pawn)

+ = Check ++ = Captured King

* = Bad move

? = Questionable move

= Promoted pawn

When recording your moves, it is easiest to record only the square that a piece moves to rather than first writing in the square it came from; that square was made clear in moves previously recorded. It is also not necessary to establish what elemental piece has been moved (e.g., FN3d, Fire Knight to 3d), because each elemental Angle's move is recorded under its specific column (see diagram of play recording sheet). Therefore, move recording might look like this:

	A	W	F	E
6	...NW3d	R4a	Q1c	BF2dxN
7	NE4d	RF1d	P2dxB	P2c?
8	NA2d	RF2dxP	Q3c	K2b
9	QW3d...			

In move 6, the Air Knight moved to Water 3d and Water's Rook moved to 4a in the Water Angle. Since it is a Water piece, there was no need to record the Angle in which it was moving (i.e., its own). The Fire Queen moved to 1c, and Earth's Bishop captured a Knight on Fire Angle square 2d. In move 7, Air's Knight proceeded to move to Earth Angle square 4d. Looking back to move 6 you will see which square and Angle the Knight was moving from. Water's Rook moved from its own Angle to the Fire Angle, square 1d; Fire's pawn took a Bishop on square 2d of the Fire Angle; an Earth pawn moved to 2c, which was considered a questionable move; and so on.

Below is a diagram of the recording codes set up on a chessboard. It is followed by two diagrams of a suggested format for a play-recording sheet.

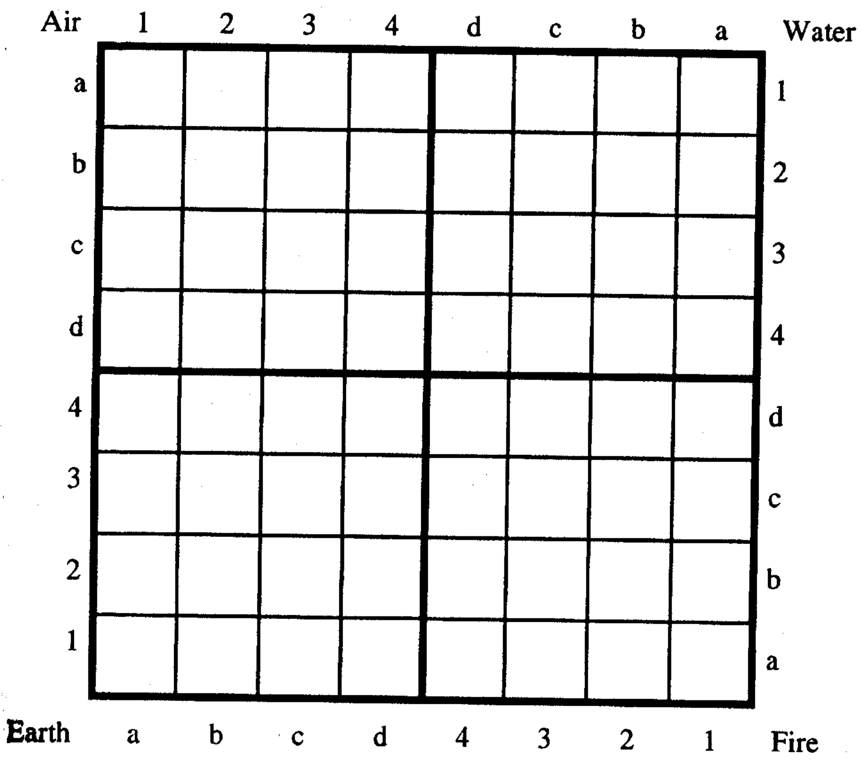
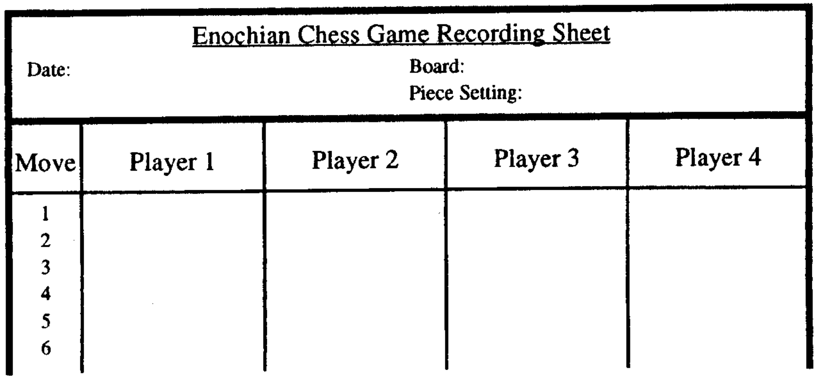


FIGURE 35—ENOCHIAN CHESS GAME RECORDING CODES APPLIED TO A CHESSBOARD



Enochian Chess Game Recording Sheet

Date:

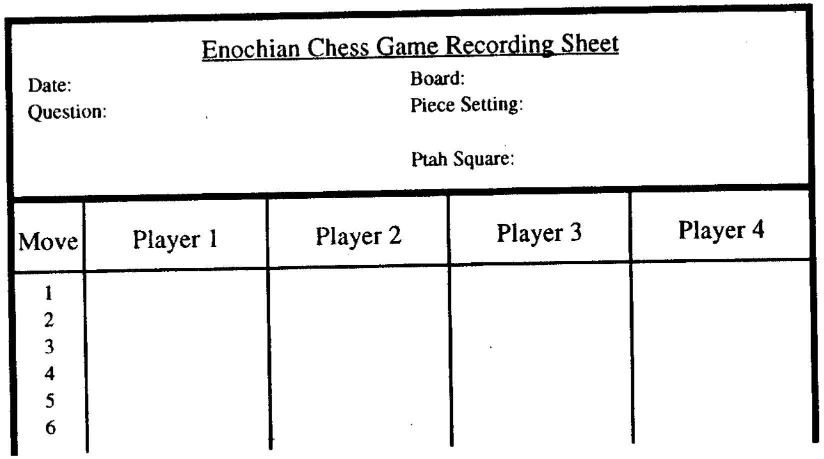
Board:

Piece Setting:

Move	Player 1	Player 2	Player 3	Player 4
1				
2				
3				
4				
5				
6				

FIGURE 36A—FORMAT FOR A GAME RECORDING SHEET

Where "Player 1, 2, 3 and 4" have been written in, the element each player operates is written above. A space could be left under the date for the names of the players. For a divination game the following sheet could be drawn up.



Enochian Chess Game Recording Sheet

Date:

Question:

Board:

Piece Setting:

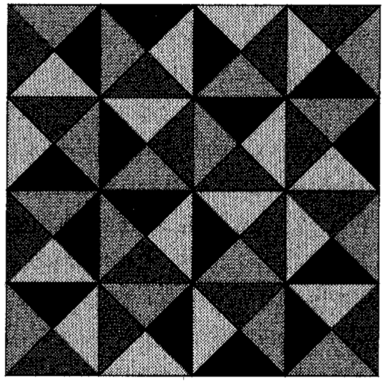
Ptah Square:

Move	Player 1	Player 2	Player 3	Player 4
1				
2				
3				
4				
5				
6				

FIGURE 36B—FORMAT FOR A DIVINATION GAME RECORDING SHEET

These sheets have proven very helpful when recording games, since the moves for each set of pieces are kept clearly

separate from the other sets. It is normally satisfactory to provide for 20 to 30 moves, but to be on the safe side I use sheets with space to record as many as 40 moves.



Game Strategy

The challenge of eight different game settings, each providing a mass of variations in game play, can be quite exciting. I have provided in the following chapters some recorded games together with their analyses. I have attempted thereby to open up the world of Enochian chess to you, the reader, discussing opening moves of the eight settings[1] and middle/endgame play. These discussions address some of the weaknesses and strengths of play. When studying these eight settings, you may find that the most effective method by which you open your play can be analogous to the elemental character of the setting itself.

Enochian chess can be approached strategically from a two-handed chess (modern chess) point of view; e.g., the use of combinations, traps, double attacks, pins, forks etc. However, in a four-handed chess game, you must learn to work with an ally and be aware of the strengths of your pieces in each play setting. Develop your minor pieces and your defense to decrease your risk of losing valuable pieces. One common error is to exchange two pieces for a Rook, which leaves you with fewer pieces to maneuver. In all game settings, there is at least one piece that is the weakest—but it is not always the same piece. For example, the Queen's move is very limited and is suited to a more defensive, sacrificial role, but there are some play settings where the Queen's presence is quite strong.

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[1] See previous chapter on Game Play Settings (p. 101).

Piece strength and value vary throughout the game and also continue to be dependent on the play setting you are working with at the time. For example, in one setting, a Knight may be very weak at opening play, but during middle-game play his value increases. Because of this, it is advisable not to make early sacrifices. Study your play settings, for they hold the keys.

Endgame play can be viewed a little differently, for here the Rooks hold the strength, and depending on what pieces your opponent has left in play, the Knight and Bishop hold equal footing, the Knight perhaps a little more.

Double attacks take place where one piece is covered by more than one attacking piece. This can cost you. Try to back up all your pieces and position them so that they cover each other. An undefended piece or pawn, even if not threatened, is ultimately vulnerable. There are also times where you must lose a piece to save your King, so try to get the Throne Square cleared of the piece sharing it or move the King if strategy dictates.

Organize your thinking; you are not looking ahead two to five moves as in ordinary chess. To look even one move ahead in Enochian chess, you have to take into consideration four different play positions and their possibilities. To look four moves ahead, you must consider 16 different play positions and their variations or probabilities.

Do not forget your pawns. A strategically placed pawn can severely hinder your opponents' play. Be careful of traps. Think twice if your opponent makes a seemingly non-offensive or foolish move; it could be bait. Try not to give check to an opponent if your checking piece cannot be backed up with a strong move by your own pieces or your ally's. So often I have seen players become extremely disadvantaged by premature checks.

As in ordinary chess, control over the center of the board is advantageous, but not easy. By keeping your pawns linked and eventually linking up with your ally's pawns, you can create a dividing line across the board. Double pawns or loose pawns are weak and become a liability; once they arise, they are difficult to alter.

Unlike ordinary chess, a player does not always have full control over his or her play, because chain reactions caused by forced moves often occur. This can lead a skilled player into difficulty, giving a less skilled player the upper hand. Therefore, you will find that even the best of players can be foiled if he or she is not extra careful. Enochian chess is not only a challenge to your intellect and concentration, but to many other hidden facets of your nature, which will be further discussed in Parts III and IV of this book.

Pins are frequent in Enochian chess. A pin involves three essential pieces: the pinning piece, the pinned piece and the target. A pinned piece cannot move without exposing an essential piece; e.g., a piece on the square in front of a King. Cross pins are even more vicious than pins; this is where the pinned piece is held from more than one direction or protects more than one piece. To defend yourself against a pin, you can either place a defender between the pinned piece and the target, lend additional protection to the pinned piece without unpinning, move the target or attack the pinning piece.

You will find that in all play settings the Bishops and Queens of the same element and of the ally element operate on different diagonals from each other. For example, in each element set of pieces, there is one Bishop and one Queen, and each operates on a different diagonal; therefore, they can never cross the same square. A Bishop moves along the same diagonal as its ally Bishop, but neither can capture an opponent Bishop because the opponent Bishops operate a different diagonal. Your Bishop can capture an opponent's Queen, since they operate on the same diagonal. Ally Queens move along the same diagonal, but neither can capture an opponent Queen because they operate on the diagonal upon which their opponents' Bishops move, but because of this your Queen can capture opponent Bishops. The diagonals that Bishops or Queens operate on are dependent on the type of play setting used at the commencement of the game. The only time you have an opportunity to operate a Bishop on your Queen's diagonal is when your Bishop's pawn reaches the opposite side of the board, where an exchange occurs.

The movement of these pieces across an Enochian chessboard is discussed in a paper by Mathers called "Notes on Rosicrucian Chess" under the preceding subtitle "The Awakening of the Abodes." This paper appears to have little strategical value apart from an observation of piece movement. Enochian chess divination and esoteric instruction have more use for this paper; however, extracts have been quoted below.[2] While reading these extracts, the reader is advised to refer back to the earlier diagrams showing the attributions of the chessboards, or to refer forward to the divinations section of this book, to the diagrams of the Zodiac on the boards.

> The diagonal lines of Bishop's move present peculiarities. Every Lesser Angle throughout the tablets has a diagonal line of four squares starting from its prime square; which are allotted respectively to Aries, Gemini, Scorpio and Earth (the non Osiris Squares). From these four squares the Bishops can move one square into a square of Libra, Sagittarius, Taurus or Water, these completing the series of squares in that Lesser Angle in which a Bishop can move. Let us call this the Aries system of diagonal squares. This diagonal is crossed by another which in the Airy and Watery Boards is composed of Cancer, Leo, Virgo and Air Squares, having as subsidiaries, squares of Aquarius, Pisces, Capricorn and Fire. In the Earthy and Fiery Board the second series of four form the diagonal and the first subsidiaries. Let us call this the Cancer series.
>
> If we now examine the Boards we shall see that the Aries system of any Lesser angle is joined diagonally to the Aries systems of other Lesser Angles; and that the Cancer is also similarly joined to other Cancer systems. So that we have two systems of squares; the Aries and Cancer; of the whole, each containing four squares allotted to every sign it contains. This resembles the black and white systems of squares of the ordinary boards; and it is as if we allotted the White to Aries and the Black to Cancer. . . . The central squares of the Board contain 16 signs that are allotted to each lesser Angle. And it is only on these 16 squares that the pieces—except the Rook and the King—develop their full influence or defensive force.
>
> The four Queens, the Watery portion of their respective Elements govern between them every Square of every board. But a Queen can never check another Queen for the following reasons. Each of these pieces govern 16 squares on the board, four in each Lesser Angle: and they are so placed as to divide the 64 squares equally between them. It follows, therefore, that there is only one of them that can check the Ptah[3] square. The 16 squares governed by any Queen are allotted to eight signs, two squares of each sign to every Queen. And the remaining two squares of the same eight signs are governed by the friendly Queen. And the other pair of Queens govern the 32 other squares similarly. The Queen of the Prime Player always governs the Water, Earth, Taurus and Scorpio squares of its own lesser angle, and also of the Lesser Angle of the same rank. In each of the two Lesser Angles, the Queen of the Prime Player governs the Sagittarius, Gemini, Libra and Aries squares.[4] The

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[2] I personally disagree with some of the comments made in this paper and have therefore only quoted a few extracts. Judging by the style, it appears that Mathers worked a lot on theory. How much practice he had is anyone's guess. In addition, the reference to black and white squares is not really applicable, because the Enochian chessboards are not black and white. This shows that the game was possibly originally considered using a plain black and white board. Mathers states that the signs of the Zodiac are naturally allied. I do not agree, because the signs he discusses are in fact in opposition to each other.

[3] The Ptah is the stationary piece used in the divination game. See Part III of this book for further information.

[4] This would only be the case with certain piece settings such as Fire of Earth, Water of Water, Water of Earth, Fire of Air, Air of Air, Fire of Fire, Earth of Water and Earth of Earth. Otherwise, the Prime Player and Ally Queens would govern the Cancer System with the Opposing Queens governing the Aries System.

allied Queen governs the same squares in the opposite ranks of the Lesser Angles. Thus the Prime player's Queen and his ally together govern the Aries system of squares, and this is equally true of every board. The opposing Queens govern the squares of the Cancer system, against a passive prime player.

The opposing Queens govern the squares of the Cancer system in a similar manner. But there is a slight variation dependent on the position of the Prime Player. They together govern the Cancer system. If water or earth be the Prime Player, the opposing Queens govern the Air, Fire, Leo and Aquarius squares in their own Lesser Angles and in the others of the same rank; while in the other rank they govern Virgo, Pisces, Cancer and Capricorn squares. If Air or Fire be the Prime Player these two sets of squares are reversed. The Queen of the Prime Player, and, therefore of the attacked Lesser Angle, invariably governs therein the passive Kerubic and Elemental squares. The attacking Queens govern and have their bases, when active Elements attack—the active Kerubic and Elemental squares. When passive elements attack—the passive Cardinal and Common Sign Squares. The allied Queen, supporting the defence, has for her base the squares corresponding to those of the Prime Player, the passive Kerubic and Elemental squares. It also falls out that no passive Queen can, under any circumstances of Board or setting, check an active Kerubic, Cardinal, Common or Elemental square in her own rank of Lesser Angles, nor a similar passive square in the other rank.

It is to be seen that there are certain Signs whereon the Queens are strong and others whereon they are weak. In defence, the Queens, or Watery Forces of each element, are strong in the Water, Earth, Scorpio and Taurus squares of the irrespective domains. But in attacking, the vulnerable points of the hostile depends upon which elements are in operation. If Water be the Prime Player, and hence the point of attack, the Watery Queen can deliver a strong counter attack on Water, Earth, Scorpio and Taurus of Yellow-Air (being in the same rank), and on Aries, Gemini, Sagittarius and Libra of Red-Fire. While the friendly Water of Earth delivers attack on Aries, Gemini, Sagittarius and Libra of Yellow-Air, and water, Earth, Scorpio and Taurus of Red-Fire. The Aries system then offers the strong points for the Airy portion of an Elemental Force in defence; and the Cancer system in offense.

The Watery forces of the elements never oppose one another, nor clash in their action. Each undulates onwards unaffected by and unaffecting undulations of the others. Each Queen will swamp an opposing force only when that force encroaches on the domain of the particular Queen. Every Queen has to fear the attack of the opposing Airy forces. But as the latter develop force as the matter proceeds towards ultimation, the Queen when protected is not likely to be destroyed by an opposing and threatening Bishop. The same is true as regards the hostile Knight's attack. This rule of play is generally sound except in the case of a Queen that can check the Ptah Square, which ability greatly enhances her value.

The Bishops of partners always govern the same set of squares; and the Bishop of the opposing sides govern opposite sets of squares. These sets are the same of those before mentioned as the Aries and Cancer systems. The Bishops of the Prime Player and his ally always govern the Cancer system; and those of the opponent always act on the Aries system. Hence if the Ptah square be of the Aries system, the airy parts of the opposing forces have great power; but if it be of the Cancer system the opposing aerial forces are impotent in direct attack and can only be operative secondarily. It follows, too, that the Bishops and the Queens are great opponents, since the Bishops operate over the same system as their opposing Queens. The Queens can only touch 16 squares while the Bishop can touch 32, giving the latter a greater superiority in this respect. But the Queen must be considered the equal of the Bishop from the power she possesses to hop over an intervening piece, which would arrest the approach of the Bishop. And further, the Watery piece is not hampered by the pawns in the opening, whereas the Bishop as a rule cannot act at all until one pawn has been moved.'

The Knights can all reach every square on the Boards, and therefore, operate over both the Aries and Cancer Systems. The Knight moves from one of these Systems into the other every time he is played. If he starts on a square of the Aries,

> the first, third, and fifth, etc., moves will bring him on to squares of the Cancer System. And in his first, third or fifth moves he can get to any Cancer System square on the board. His second, fourth and sixth moves will equally bring him to any Aries System square. There appears to be only one square on the board that requires six moves to reach. That is, if the Knight be in one of the corner squares he cannot cross the board diagonally into the opposite corner in less than six moves.
>
> The Knight when placed in the corner square can only move to 2 others. The Knight when placed in the two adjacent squares can only move to 3 others. The Knight when placed in any other outside square can only move to 4 others. The Knight when placed in any other second row square can only move to 6 others. But in the central 16 its full power is developed and it can move to eight others. This gives the possible moves of a Knight as 336. There is a curious difference between the details of these 336 moves in the upper and lower Ranks of Tablets. The Air Board will be identical with the Watery. The Earthy Board will be identical with the Fiery.

Mathers goes on to say that the squares of certain signs are more often attacked by the Knight than others, for instance:

> . . . the four Sagittarius squares in the Air and Watery Boards are attackable from no less than 24 squares, where the four Taurus squares are attackable from 18 squares. When playing the 16 central squares, each Knight governs 8 squares. These 8 squares, however, are not promiscuously arranged, but follow one rule in the Air and Watery boards, and another in the Earth and Fire.
>
> In the former the 8 squares are allotted to 6 signs, two of which are moved to twice. Thus from the Earth square of the Water Tablet, the Knight moves to the following squares: Virgo, Leo, Capricorn 2, Cancer 2, Pisces, Aquarius, duplicating Capricorn and Cancer, and missing Fire and Air of the Cancer system. Or again from the Aries square, the Knight moves to Pisces, Aquarius, Air 2, Capricorn 2, Virgo and Leo, duplicating Air and Capricorn, and the missing Fire and Cancer. . . .

> From the central 16 squares an attack is made on the Cardinal and Common Signs 10 times each; but on the Kerubic and Elemental Squares 6 times each. This is true of every board, and the reason is to be found in the position of the ranks; which in every case are disposed so that the uppermost and lowermost ranks are Kerubic and Elemental, while the two central ranks are Cardinal and Common. The same reason will explain the peculiarities of the curious differences between the columns—the number of times the Sign is duplicated, triplicated and missed.
>
> This analysis of the moves from the 16 central squares seems to show a certain steadiness in the Earth and Fire Tablets, and is less seen in the Water and Air.

The same increase of steadiness is described here:

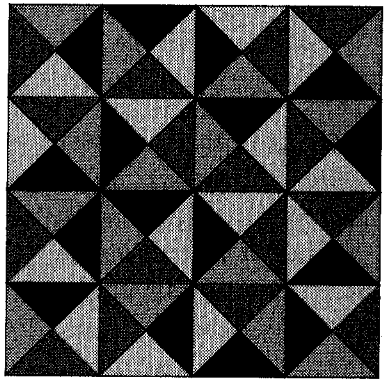
> In Air and Water the extreme numbers are 24 and 18. In Earth and Fire the extreme numbers are 23 and 19. The moves of the Knight referred in a similar way to the remaining 48 squares show the same point, a great steadiness in the Earth and Fire boards than in the Water and Air. And this difference is seen in the outer row and not in the inner one. The 28 outside squares are attacked by 96 possible moves. The 20 next squares are attacked by 112 possible moves. The 16 central squares are attacked by 128 possible moves.
>
> The Rook moves through columns as through ranks. She is able, therefore, to reach every square on the board, and is very powerful. But her movement is very ponderous, and it is a piece that is not moved many times in a game unless the forces of the other Elements have been absorbed in its working out. While the Aleph, Mem, and Shin forces are in full operation the Rook is easily attacked and with difficulty defended, unless she remain quiet, and act as a firm basis of support and defence to the side. If she however, make the mistake of entering early into action she is nearly sure to fall a prey to the more subtle forces whose proper sphere is attack.
>
> If the more subtle forces do not bring about a solution of the question, and the matter has to be fought out to the bitter end, that is, if the Yetziratic and Briatic forces are absorbed

and balanced in the matter, then do the ponderous forces of Assiah, the Knave, engage in powerful combat.

The Kings of Water and Earth stand in squares of the Aries System. The Kings of Air and Fire stand in squares of the Cancer System. If Water or Earth be the Prime Player the opposing Bishops attack the squares on which they stand. If Air or Fire be the Prime Player they do not.

The King is the Ace, and the King of the Prime Player being the piece on whose action that of all the forces depends, it is this King that, at every move he makes, causes a new whirl to be set up in the other forces.

The Pawns move on the Cancer and Aries systems, and they generate the whirl of the elemental forces in the direction of play.



Openings

In modern chess the "opening" is considered to be the moves made in the first phase of any game, commencing with the initial position and continuing until all sides have brought out their pieces and the middle-game is reached. In Enochian chess, due to the fact that middle-game play is sometimes reached within five rounds of play (i.e., five moves per player), without all the pieces having brought out into play, the opening play examples provided here are semi-openings, reproducing the first four to six or more rounds of play.

In the examples given below, "game recording" abbreviation codes are used, as described in the earlier chapter, "Recording Game Play." The commentaries on the game openings will not make much sense unless read in conjunction with the actual moves made on your chessboard. In this way you will be able to see the situation described in the text.

Earth and Fire Board Play Settings

Earth of Earth and Earth of Fire Setting (KR, B, Q, N)

One opening move would be to make an attacking move with either the Queen or Knight. However, this approach has been proven to result in a situation of vulnerability for the piece concerned, another piece of the same element or the ally. For example, Earth Queen's move to 3c or 1c forces the Fire Knight to move to either 3c, immediately threatening the Water pawn on W4b (Water Angle, square 4b). If the WP4b (Water pawn on 4b) moves to W4c, the Fire Knight on F3c (Fire Angle, square 3c) can eventually go to W4b, threatening the Water Bishop. The Earth Queen has nowhere of any consequence to move. Also, if she is on E3c, this will restrict her Bishop's and Knight's chances of movement from the back-row lineup. Hence the values of the Queen, Bishop and Knight diminish. The Fire Knight could have gone to E3d in response to the Earth Queen's first move, threatening the Earth Angle the same way as it would the Water Angle if it moved as described earlier. A move of this nature (in this case made by the Queen) is called a "chain-reactor."

If the Earth Knight makes the opening move to A3d or E3c, in both cases AP4b or FP4b is threatened. (It should be noted that this pawn's value would be the least, of all the pawns in this particular setting.) In the case of an opening move with a Knight, the following could take place. Earth Knight to 3c would result in blocking pawn movement necessary to release the Bishop. If Water did not follow up on Earth's move by attacking Air, therefore forcing Air to act in defense rather than attack, Air would then attack Earth with Knight to 3c, causing the Earth Knight move to burn out, for a pawn and Bishop would immediately be threatened. If the Earth Knight moves to A3d in its first move, a light but eventually unsuccessful attack would be made, if the move is declined by Air. If a Knight move is declined and the pawn is unmoved, the opponent may lose a pawn, but his or her position is left relatively unthreatened. It seems in some sequences of this opening, P4b must be sacrificed if an equilibrium is to be kept.

Pawn opening—Earth to move first: P3c opens the way up for the Bishop, but removes one opening for the Queen and Knight, leaving the Knight with one avenue of escape and the Queen two. An advantage is the Bishop on a direct line to its ally's P1b, discouraging the Air Knight from moving into the Water Angle due to the Earth Bishop's covering that diagonal.

If Earth opens with P1c, it would seem to be a totally defensive move, but if you look a little harder you will see that an attack by either of the opponents' Knights would be totally ineffective. For example:

	E	F	W	A
1	P1c	NE3d	P1c	P3c
2	P4c	NE4b	B1b	B4c
3	...			

It is a waste of time for the Fire Knight to continue its attack (which is also the case if Air makes the attack), as in the moves following the Earth Bishop would move out of threat to 1b and the Fire Knight would have no safe square to move to.

So far the main direction of attack seems to be the Bishops, at the supposed cost of the Knights, if they are successful. The question then arises as to the value of the pieces. Do the Bishops have more value than the Knights in this play setting, or is it just that the way is open for these moves to be made—the obvious? What is obvious, as you will see in the following examples, is that piece value becomes more evident after each opening move has been made. This will also depend on how each angle opens, which will result in the same or different piece values in each angle. It is important, though, to get as many pieces working as possible. The crunching point is, at what stage of the game? You will probably find in this setting that, after the initial flurry of attack, the Knight's move is very restricted as to what squares he can move to in safety. Such is also the case for the Queen. The only operational piece apart from these would be the Bishop, if freed from his position. A P2b must remain where it is, as the opposing Bishops are on a potentially direct line to the Kings. The Knight and Queen also have a stronger follow through if the Bishop is working with them. In addition, although the pawns seem rather passive in their approach, their moves create a defense, pending attack, plus providing openings for the back line and acting as probable backups. In conclusion, for the Earth of Earth and Earth of Fire settings, the strongest and most stable opening moves are by the pawns, followed by the Bishops. Although not directly attacking, they are creating a strong fortress from which to fire.

Example 1
Earth Board, playing widdershins

	E	**F**	**W**	**A**
1	P4c	P1c	P4c	P1c
2	P3c	B1b	P3c	B1b
3	P4d	N3c...see examples 1(a) and 1(b)		

This is a sensible opening for all parties: Earth and Water hold initial priority on the P4b, bringing it into use and thereby turning it into a pawn of importance, while Fire and Air concentrate on putting their Bishops on the 1b square, thus creating two firing lines right across the board—two important positions.

Example 1(a)

	E	**F**	**W**	**A**
3	—	—...	QF3d	Q3c
4	NA3d	K2a	B3b	P4c
5	NA4b...			

The Water Queen moves into the F3d square and exposes itself to the Fire Bishop. The initial intention is a quick break in the Fire lines by a QxP3b and QxB1b, leaving an opening for the Water Knight to pin the King. But Fire King to 2a foils Water's plan and results in a wasted move, as the Fire pawns could have pushed Water Queen back. Air, on the other hand, moves Queen to 3c and presses Earth, but Earth turns its forced move to its advantage. This situation brings into question the early move of the Queen as an aggressor rather than as a defense.

Example 1(b) shows an improved play on example 1(a) and gives some very interesting possibilities:

Example 1(b)

	E	**F**	**W**	**A**
3	—	—	...Q1c	N3c
4	B4c?	P4c	P4d	P2c
5	... see examples 1(b)(i) and 1(b)(ii)			

Water moves the Queen to 1c, forcing the Air Knight to the only safe square. Although this seems like an aggressive move, it is in the long run a defensive move which also protects the Water King from the obvious. Earth placed B4c in a position which threatens FP4b and the Fire Queen. The Fire Queen could have moved to E4d, but it would eventually have been pushed back or lost to Earth's pawns, or Bishop takes pawn, threatening the Knight and the Queen. Earth gets a piece and a pawn in exchange for a piece. So Fire offers its Queen in the hope of achieving an even exchange. Example 1(b)(i) shows this.

Example I(b)(i)
A straightforward exchange with Water next to move.

	E	**F**	**W**	**A**
5	BF3axQ	RxB ... and so on.		

Example I(b)(ii)

	E	**F**	**W**	**A**
5	PF4d?	N4a	B3c	P2d

Earth ignores the Queen offering and pushes a pawn forward. This was not such a good move, since the Fire Knight now finds a safe but threatening position. Water presents a threat similar to Earth, but Air ignores it and pushes P2c to 2d, gaining quite an advantage. Water and Earth will have quite a fight on their hands. At this point it appears that a B4c move by Earth is rather worthless unless it is going to capture a Queen.

Example 1(c)

	E	F	W	A
3	—	—	...Q1c	N3c
4	BA4d?	NW4b	B3b	NE4b...

The move EB4d is substituted for EB4c. This move threatens the opponents' Kings and threatens a possible break in their pawn lines. But it is not a serious situation, because Fire and Air still have their moves to make. This shows that Earth moved out too soon and put itself and its ally at an apparent disadvantage. So why doesn't Earth forget about moving the Bishop and keep it back behind the lines and utilize another piece? If you experiment further, you'll find the Earth and Water P4c opening to be weak; the P1c and B1b openings are much stronger.

Example 2
Using Air and Fire opening moves as in Example 1(b). Playing widdershins, Earth Board.

	E	F	W	A
1	P1c	P1c	P1c	P1c
2	B1b	B1b	B1b	B1b
3	N3c	P4c	N3c	P4c
4	QA1d	N3c*	P4c	P3c
5	NF4d	K2a	BE4c	P4d ...

This appears to be a good opening on all accounts, yielding many possibilities for an interesting game to follow; however, Fire may have made a fatal move with N3c. He or she should have moved P3c to prevent Earth moving Knight to F4d, which may start a chain reaction that could capture the Fire King.

Example 3
An opening that becomes a quick middle- and endgame. Playing deosil, Fire Board.

	F	E	A	W
1	P3c	N3c	N3c	P3c
2	B4c	P4c	P1c	QF3d
3	Q1c	NF4bxP	P1d?	B3b
4	P2c	P3c	PE4a	P2c
5	PxWQ	P4d	P2c	N2b
6	NE2c+?	BA4d	P2d	BE2cxN
7	B3b	BF3cxP+	PE4b	RF1cxQ
8	Resigns	QA3d	P4c?	BE4axP?
9	—	QW2d	Q1c?	BA3cxN+
10	—	RA1cxQ+	Resigns	

. . . a win in 10 moves. Although Earth was on the defensive by the second move, Water came immediately out as the aggressor. Air's attack is weak, which costs in the long run. Water sacrifices its Queen to make an opening for its Knight and threaten the Fire Queen. With NE2c, Fire panics and makes a blunder that costs the game. The Earth Queen makes room for the Earth Rook later, and the Water Bishop takes a pawn, a questionable move. But Air gives Earth time by moving Q1c, with Earth and Water finishing in glory. This is an example of Fire and Air not working in harmony when Water and Earth did.

Example 4
A variation on Example 3. Playing deosil, Fire Board.

	F	E	A	W
1	P3c	N3c	N3c	P3c
2	B4c	P4c	P1c	QF3d
3	Q1c	NF4dxP	B1b	B3b

	F	E	A	W
4	P2c	P1c	QW3d	QF1bxP
5	KxQ	B1b	R2a?	NF2cxP...

The opening is as in example 3, but in move 3 Air brought the Bishop to 1b instead of P1d. Water moves B3b to cover the Knight, and Fire threatens the Water Queen and Knight and makes an escape square for its own Knight. Earth opens up for its Bishop in an attempt to free up its back row, anticipating an ANE4b. Air puts additional pressure on Water, working in greater harmony with its ally, but it appears that Air has not advanced enough: the Fire King took the Queen to avoid a check with the Earth or Water Knight on F2c. The Earth Bishop moved to cover the Water Bishop. The Water Knight in move 5 continues the attack on Fire to gain a piece and pawn for its Queen. Fire is now at an extreme disadvantage. From this game play you can see that P3c and N3c have proved to be both an advantage and disadvantage. The key is to turn your questionable moves to advantage.

To open with the Queen's pawn opens the lines for one's Bishop, which appears to be the least vulnerable piece in opening play, therefore the most mobile and valuable. A P2c opening puts one's opponent in a position where he or she cannot move P4b without allowing an easy forward march. However, do not move P2c to 2d, as it will leave your opponent's Knight free to move to 3d, holding that position as a potential threat if your ally attempts to advance P3d. This is one reason why the Knight is not moved too soon in this opening, to wait and see which way your opponent is going to move.

Air of Earth and Air of Fire Setting (KB, R, N, Q)

This setting has proven rather deceptive in its opening play, showing the Bishop as a troublesome piece. It either becomes trapped in the early game or one has to play boldly, if not recklessly, to obtain an opening for it. This play setting does not leave too much room for a careful defensive opening that opens up a seemingly solid play. The opening is volatile, giving an apparently quick (Air) form of play. Early checks are tempting and easy—but not advisable, as shown below. It is far better to position your pieces and develop your game. The following examples are played on the Fire Board, moving widdershins, Air of Fire setting. You'll see that premature moves in this opening are tempting, as the pieces come into play quite quickly with early exchanges.

Example 1
A bad opening for Earth.

	F	W	A	E
1	P3c	P3c	P2c	QA1c+
2	NE2d	N2c	K2b	P2c
3	NE3bxP+	NA4axQ+	K1cxQ	K2b
4	NE2d	P4c	N4c	P4c
5	P2c	NW2c...		

Fire and Water open defensively, preventing an N2d attack. Air baits Earth but also opens up the lines for its Bishop, leaving Earth vulnerable to the Fire Knight. Earth cannot now move its Knight to open up protection for the Queen and has to move a pawn to provide an escape for its King. Water pushes forward with NA4a, taking the Queen and checking the King, but can do nothing to hinder Fire. However, Water skillfully keeps one step ahead of Air, as you will see with later pawn moves. Earth had to move P2c and K2b to push the Fire Knight and prevent a P1c attack from the Fire Queen and Rook, in the event of EP1c. This shows how a seemingly reckless opening can lure the opponent to a premature move that causes difficulties if each move is not carefully thought out.

Example 2
Fire Board playing widdershins.

	F	W	A	E
1	P3c	P3c	P3c	P3c
2	N4c	P2c	QW1c+	N2c
3	P2c	K2b	QW3axN	R3a
4	B2b	R3axQ	N4c	N4d
5	P2d	Q2a...		

A premature move for Water. The P3c opening prevents an N2d attack to 3b check. P2c is best moved after the Knight has moved from the back file. Here, Water moves P2c too early and loses its Knight. Earth and Fire are more cautious and position themselves for a stronger game.

Example 3
An opening where a Hoor defense, as in Example 3(a), or Counter-Hoor defense, as in Example 3(b), would have better been played.

	F	W	A	E
1	Q4c	NF2d	Q4c	NA2d
2	P2c	Q4c	P2c	Q4c
3	B3c	QxB	BF3cxQ	NA3bxP+
4	QW4bxP	NF3bxP+	K2b	NA2d
5	NE2d	P3c	BA4d	P1c
6	NE3b+...			

If Water had not moved NF2d, Fire would have been able to continue its advance on Earth with NE2d and RE1b+. Earth must also anticipate this and either ignore Air's attack, especially if Water does not ignore the bait, and move N4c to cover the opponents' Queens and attacking Knight square, or not move the Knight, so that 1b is covered by two pieces. But if Water ignored the Queen opening, Earth would also move NA2d. However, this could be a disadvantage (see above example). Fire and Air must move P2c to make an escape for their Kings if the opponent Queens go to 1c of their respective angles, or if the opponent's Queen moves elsewhere to open a line for the Rook. FB3c covers P4b, leaves an opening for its King and attacks the opponent's Knight. FR1b instead of B3c is a bad move, as the opponent's Q4bxP immediately causes difficulty.

Example 3(a)
Hoor defense.

	F	W	A	E
1	Q4c	NF2d	Q4c	N4c
2	P2c	P3c	N2c	Q2c
3	B3c	QxB+	N4d?	QF4bxP
4	K2b	QA4dxN	P2c	QxK++...

A King capture in four moves. Air erred by N2c; the move should have been P2c.

Example 3(b)
Counter to Hoor defense.

Air must move P2c in the second move, and not N2c as in the above example, to counter the Hoor defense and create some form of equilibrium.

	F	W	A	E
2	—	—	... P2c	QA1c+
3	B4d	R3a	K2b	QE4a
4	K2b	P4c	QE4bxP	P3c
5	BA4d...			

In move 2, the Earth Queen checked the Air King to force the Air King to block its Bishop. Fire takes the opportunity to get its Bishop out to 4d instead of 3c and forces a Water Rook move, therefore not giving Water a chance to put further pressure on Fire. In move 4, the Fire King becomes more active, preventing a Water Knight attack. A Water pawn pushes forward, chasing the Fire Bishop. Air takes an exposed pawn, and Earth moves defensively, preventing a Fire Knight to E2d. In move 5, the Fire Bishop makes WP1b vulnerable to Water, causing another forced move. At this point there are many possibilities for middle-game play.

Example 4

	F	W	A	E
1	P1c	N4c	P2c	Q2c
2	N2c	QF1cxP+	BF3c	NA2d
3	PxQ	RxP+	P3c	NA3b+
4	K2b	RF1d	K2b	NA1c
5	NW4cxN	PxN	R1a…	

The move P1c is a vulnerable opening, but thanks to Air foreseeing a King capture with EQF4b, Fire escapes. Fire's foolish opening leaves Air vulnerable, but Air manages to escape from this unscarred.

Water of Earth and Water of Fire Setting (KQ, N, R, B)

This opening play position provides a fluent defensive game in which you will find that, without good defense, an easy advantage can be obtained. But if the opposition plays well in defensive moves, the game can be long and difficult. Cooperation with one's ally is easy in this setting and is essential for a strong game. An early Earth Bishop to A2d would put pressure on FP4b and the Fire Rook, because the Water Bishop is on the same diagonal. The Fire Knight would have to respond, and eventually Earth and Water would get a Knight and pawn exchange for the loss of a Bishop. Fire can avoid this by moving P3c, which blocks the Water Bishop. Earth would then exchange a Bishop for a pawn. It may be a move you can attempt with an unsuspecting player, but not an experienced one. An early Knight move could be fatal for the Knight and

sacrifice a pawn unnecessarily. For example, if EN1c, the Fire Bishop would capture EP4b, and in Earth's next move the Rook would have to move to safety. The move N3c is just as futile, because the Knight is a valuable piece for middle- and endgame play and the Fire Bishop would immediately capture it.

Example 1
Earth Board playing widdershins.

	E	F	W	A
1	P3c	P3c	P3c	P3c
2	P1c	P4c	B3b	Q1c
3	B3b	N4b	Q1c	B3b
4	P4c	B2c	P2c	P4c
5	N4b	P4d	P4c	N4b…

An interesting variation, which shows caution by all players. The P3c opening opens up the Bishop diagonals and blocks your opponents' Bishops. In move 2, EP1c seems to be a defensive and restrictive move; nevertheless, the strong FP4c begins to open up for a future FN4b and advancing Rook's pawn. Water also opens defensively, and Air attacks. After AQ1c, the Air Queen can go on next move to E4c, attacking the Earth Knight, so Earth's next move (move 3) must be B3b. Meanwhile, Fire and Water are working at moving their pieces out into play, Water moving forward more aggressively with Q1c and Air forced to move B3b. Move 4 shows all angles progressing in positioning their pieces. At move 5, Fire moves P4d to prevent a Water Bishop from moving to E3d, which would have eventually threatened the Fire Rook and Knight, and Air's Queen, or a Water Bishop to W4c threatening the Air Rook. Air moves its Knight into play at A4b, then goes to either 3d or W4d if Water moves P3c to 4d. On move 6, Earth opens up its Bishop line of fire with P4d.

Example 2
Earth Board playing widdershins.

An example of allies working together, but is the loss of a Rook and Bishop worth one piece and a doubled pawn?

	E	F	W	A
1	P3c	Q1c	P1c	Q1c
2	BA2d	P3c	Q3c	P3c
3	BA1cxQ	B3b	P2c	N1cxB
4	RA1cxN	P4c	QA4axB	P1cxR
5	P4c	P4d	QA4c	P1d
6	Q3a	B2c	QE4d	P3d
7	QA1dxP	BW4d+?...		

In order for Earth's attack to be successful, Water must be very careful to first block Fire and second to attack Air. Water ignores the Fire Queen's threat and restricts the Air Bishop's move instead by P1c. Air would have been better off to move P1c or 3c before its Queen moved. Fire gets the message and quickly moves with a P3c. It is characteristic of this play setting that Queens appear active in the opening. With only two pieces threatening A1c, Air decides there is no immediate threat, for it also has two covering pieces, Knight and pawn. Air therefore moves P3c, attempting to push the Earth Bishop away and open up its own lines. There seems to be little else it could do at this point. If the Air Bishop takes the Water Queen, it would only bring the Water Knight out into play and later make matters worse. Earth moves in with its attack, which initially looks weak and premature but eventually gains a piece. The Water Queen, however, is vulnerable to being chased around the board. The Fire Bishop move, however, was premature without backup and ineffectual unless planning to take the Queen.

Example 3
Fire Board playing widdershins. Queen opening ignored—Queen sacrifice.

Example 3(a)

	F	W	A	E
1	Q1c	Q1c	Q1c	Q1c
2	P3c	QA4axB	BxQ	BA2d...

This opening invokes a fluid effect. Each angle ignores the Queen threat, as in the opening play. The piece values of the Queen and Bishop are here considered equal; therefore, a simple Queen and Bishop exchange would be a wasted exercise with no significant gain. If the opening is ignored by all parties and Fire moves P3c in the second move, it will expose itself and its ally to exchanging their Bishops for Queens, but this sets off another chain reaction where all again lose Bishops and Queens. As mentioned earlier, a Queen and Bishop exchange is a wasted exercise.

A more stable opening is given in example 3(b), but here you must not completely duplicate your opponents' moves. The advantage lies with the angle that has the first move of each round.

Example 3(b)

	F	W	A	E
1	Q1c	Q1c	Q1c	Q1c
2	P3c	P3c	P3c	P3c
3	B3b	B3b	B3b	B3b
4	P4c	P4c	P4c	P4c
5	P3d	P3d	P3d	P3d
6	N3c	N3c	N3c	N3c
7	NE4d	NA4b	NE4b	NF4d
8	QW4cxP	QA4cxP	B4cxQ	NA4cxB
9	QA4bxN	PxQ	R4a	B4a
10	P1c	BF4d...		

Quite an organized arrangement, but the version given above from move 7 shows that, if Water had followed suit in move 7, Air would have also been able to do so, and Water and Earth would have suffered. Instead, Water and Earth force a situation that could turn out even all 'round. Bishops may not take Queens because the Knight is covering the 4c squares. However, Earth and Air respond by making a Queen-Bishop exchange. The Fire Queen takes the Water Knight, the result of an oversight by Water. But Water has not been beaten yet. Watch the potentials from this point on and play the rest out by yourself. Have fun!

Fire of Earth and Fire of Fire Setting (KN, Q, B, R)

This is a very exciting play setting which encourages early attacks and active openings; however, nothing ends up as it initially appears to be. Some very difficult games can be formed from this setting. You will see from the examples that an early Rook attack can open up your own Rook escape square. Bringing the Rook out too early can be dangerous. But this is one setting where the Rook will always play an important role in the opening. The Knights are restricted in opening moves and best left until later in this opening, and the Queens, although initially appearing weak, can be brought into useful play. They are still limited in their protectiveness, however, but as pieces of defense their role is functional. A better opening is given in example 3(b), where premature and failed Rook attacks shown in the first examples are not used.

Example 1
Fire Board playing widdershins.

	F	**W**	**A**	**E**
1	N2c	RF1d	N2c	RA1d
2	P4c	P4c	P4c	P4c
3	N4b?	B4b	RW1d	B4b
4	RE1d	N2c?	B4b	P2c
5	RE1c	P1c	R3a	K2b...

Fire and Air attack early, pushing the opponents' Rooks out. However, the Rook move is limited because of P4c and N2c covering the center. Earth and Water must move P4c to prevent

B3d, leaving two-to-one on the King-Knight's pawn, and also restricting their opponents' Knight moves. Air and Fire must also protect their Knights from B3d and also look at opening an escape route for their Rooks, as their opponents' P2b is not restricted from moving 2c. Fire's N4b is a questionable move and may cause restriction, but it does cover the Rook if it moves E1c. In move 4, WN2c prevents an R4d, but with the Earth Rook already on that line, a P2c may have been more effective.

Example 1(a)
Rook's Gambit declined.

	F	**W**	**A**	**E**
3	B4b	P2c	B4b	P2c
4	P3c	B2b	P3c?	P4d
5	P4d	P4d	P4d	BA3d
6	BA1c...			

If at move 3, Water and Earth move P2c before B4b and Fire and Air anticipate by B4b, the Rooks have a greater choice of escape squares. Then a pawn advance can take place to build up control of the central board. The Water Bishop moves 2b to help cover the center. However, what can Air do to escape the Earth Bishop attack? Move AN3a, or Fire Bishop to A1c? Water can prevent N3a by threatening the Air Rook. Air has to sacrifice its Knight. In move 4, Air should have moved B3c.

Example 2
Fire Board playing deosil.

	F	**E**	**A**	**W**
1	P4c	P4c	P4c	P4c
2	Q2c	B4b	B4b	Q2c
3	RE1d	RA1d	B3c	P3c
4	B4b	P2c	Q2c	RF1d
5	R2a	B3c	R2a	N3b
6	Q4a...			

An example where the Queen plays a more active role. P4c opens a Bishop to Rook attack, but a simple Q2c countermove prevents B4b, or later threatens the Bishop. If you are going to move to 4b, leave an escape square. The move P2c seems poor, because it blocks both Queen and Knight. A point needing mention is that an early Q2c defense would operate better in widdershins play.

Example 3
Fire Board playing widdershins.

	F	W	A	E
1	P2c	P3c	P2c	Q2c
2	B2b	N3b	B2b	P4c
3	Q4c?	P4c...See (a) and (b)		

In this opening, the players ignore the obvious but futile early Rook attack. Allies are working together, but Fire and Air have a greater control of the central board. Some variations of this are:

Example 3(a)

	F	W	A	E
3	—	—	...BF3c	BW2d
4	P1c	BF4cxQ	R3a	BE4b
5	R3a	R3a	P3c	P3c
6	PxB...			

The Air Bishop supports Fire by a threat to the Water Rook. This leaves the Water Rook trapped. Earth delays Air by a Bishop threat to the Air Rook. Fire can do very little to help as yet, and Water opens up an escape square for Rook. Air must move its Rook and so cannot follow through with a Bishop attack. The Earth Bishop then threatens the Fire Rook, forcing another move, and the Water Rook escapes capture. Fire gets a doubled pawn out of this exchange.

Example 3(b)

	F	W	A	E
3	—	—	...B3c	R4b
4	P1c	P3d	PW3dxP	P4d
5	QA3d	P3dxP	K2B	R4c
6	FQA1d...			

If Earth had moved A1c instead of E4b, the Air King would finally trap the Earth Rook, unless Earth or Water could buy some time to move out of difficulty. Water is keen to open up its Rook line and advance its pawns. Air responds. Fire is not moving characteristically and seems bound up as of move 5, showing Earth and Water coming in strong. What would you do in move 6? FQA1d? In both examples (a) and (b), FQ4c has proven to be a questionable move.

Air and Water Board Play Settings

Earth of Air and Earth of Water Setting (KR, N, Q, B)

The variations of effective openings available for this setting appear limited. Bishop to opponent's 2d offers little because of a P3c defense, and until your opponent's Bishop has moved from 4a, the Knights and Queens are restricted in movement. P2c cannot be moved before a 3c or 1c as the King would immediately be exposed. An early Q1c will force your opponent's Bishop to your 2d and can cause a loss of the Bishop if your ally works well with you, or an early no-gain exchange. P1c advance has been found more effective towards middle game. If a player opens P3c, player 2 (player 4 if playing deosil) must open 3c as well to provide an escape for its Bishop, as player 1 can follow with Q1c. Mistakes are easy in this setting, exactness being needed. B3b instead of 3c seems necessary as the player preceding you (following you if playing deosil) can immediately go Q1c then on to your 4c, threatening your Knight.

Example 1 gives a strong opening and seems to be the best alternative for a conservative player, but for other players Example 3 may be more enjoyable.

Example 1
Water Board playing widdershins. Pawn March.

	W	A	E	F
1	P3c	P3c	P3c	P3c
2	B3b	B3b	B3b	B3b
3	P2c	P2c	P2c	P2c
4	P1c	P1c	P1c	P1c
5	K2b	P1d	K2b	P1d
6	P2d	K2b	P2d	K2b...

This opening appears conservative and initially safe for all players. Each player is well protected and positioned, ready for a long fight ahead.

Example 1(a)

	W	A	E	F
3	P2c	P4c*	P2c	P2c
4	P1c	N4b	P1c...See examples 1(a)(i) and 1(a)(ii)	

Air moves P4c, a bad move which may cost Air some pieces later. If Water had moved QF3d in move 3, the Air Bishop would have had to capture the Queen to prevent further difficulty.

Example 1(a)(i)

	W	A	E	F
4	—	—	—	...N1c?
5	B4c?	N2c	P1d	P2d?
6	B3b	P4d	PF4bxP...	

Fire makes too many mistakes, which will weaken Fire and Air's positions for middle-game play. Water wastes two moves with B4c, but Earth comes on strong.

Example 1(a)(ii)

	W	A	E	F
4	—	—	—	...P1c
5	P4c	N2c	P3d	P4c
6	K2b	P1c	N3c	K2b
7	...			

If Fire had moved P1c and P4c, as in this example, Fire and Air would have had a stronger footing in further play. It would have also caused all the other players to reconsider their next moves. It is clear in this opening that bringing your Knight out too early can be inhibiting, but the following opening shows a different story.

Example 2
Air Board playing deosil.

	A	W	F	E
1	P3c	Q3c?	P1c?	P3c
2	B3b	P4c	P3c	B3b
3	P4c	N4b	B2c	P4c
4	N4b	N2c	P4c	N4b
5	P4d?	QA4a?	P4d	PA4dxP
6	PxP	PF4dxP	PxP...	

Water's pressure on the Air Bishop seems unnecessary, inasmuch as Air had already provided an escape. Earth did not follow up with the same move as Water so as to open up its lines for the Bishop. While Air and Fire bring in their 4d pawns to cover the center, Water sacrifices its Queen to hold Air up in its moves. Earth makes the exchange, but Air does not take the obvious course and moves the Queen to open up a second firing line, after first capturing an Earth pawn.

Example 3
Air Board playing widdershins.

	A	E	F	W
1	Q1c	BA2d	P3c	Q1c
2	BW2d	P3c	Q1c	P3c
3	BW1cxQ	Q1c	B3b	NxB
4	P3c	BxQ	QxB	RxQ
5	NxB	P4c...		

An Air Queen attack starts the game, but may be a mistake for the first move, because Water can now pressure Air. Then Fire must move P3c to protect P4b. With a Water Queen attack following, a chain reaction sets in. The Air Bishop must move W2d because N3c, which opens up protection for Air, exposes the Knight to capture by the Earth Bishop. Earth must, in move 2, go P3c because of Bishop crossfire to P4b. Air must capture the Water Queen because there is nowhere to run, and the same for the Earth Bishop. However, Earth must first force a Fire move, to prevent the Fire Queen from taking the Water Bishop. In move 4, Air could have moved P4c to avoid a pawn loss from an eventual NxP. Then NxN and BxN, with both Air and Water losing Knights. Air moves P3c instead, so the Earth Bishop must immediately capture the Air Queen because it has nowhere to go. By the time move 5 is over, the Passives would have two Queens, one Bishop and one pawn, the Actives two Bishops and one Queen.

Air of Air and Air of Water Setting (KB, Q, N, R)

This setting provides potential for many quick exchanges in the game opening. An early King attack can be allowed by P2c, which will prove to be a disadvantage if your ally does not back you up. For example, if in move 1, AP2c, Earth Knight to A2d, FP3c, WN2c, then in move 2 the Air King would move to 2b and save the day or move the Rook to W1d, in which case the Air Rook is lost (for example, 2 ARW1d NA3bxP+ FN2c WRF1d, 3 AK2b ENxAR. Or 2 AK2b EP3c FN2c WRF1d, 3 ARW1d). A P1c move only adds to the block on the Bishop and is subject to a Queen and Rook attack to check. A P4c seems of no particular value in the first moves. Early Rook captures as shown in example 1 below can be avoided as shown in example 2.

Example 1
Air Board playing widdershins. Knights Charge:

	A	E	F	W
1	NW2d	N2c	RE1d	P1c?
2	NW3bxP+	Q4c	N2c	K1b
3	Q4c	K2a	NxR	K2c?
4	QW1cxP	QxFP	RA4c	N4c
5	NW1axB+	P4c?	RW3d	K1b
6	QA4c+	QF2d	RW4d	KxN1a
7	RxK++...			

Fire and Air start off aggressively. Earth tries to delay Fire's forward moves by threatening the Fire Rook and pawn. Fire ignores the pawn threat and attacks the Water Rook, knowing that Water's next move must be K1b. However, the Water King is not out of the heat yet, as you will see in moves 3 and 4. In move 4, if WP2b had taken the Air Queen on square W1c and immediately checked, then a King capture would have followed. Earth seems helpless because of an early N2c, but, in move 5, could have moved N4d instead of P4c and prevented the Fire Rook move. Air's discovered check was well done, with the help of the Fire Rook, forcing the Water King to 1b. If in move 5 the Earth Rook had sacrificed itself by RA1bxP+ this would have given Water King time to capture Fire Rook and move out to a free square.

If in move 3 Water Queen takes Knight instead of K2c, in move 5 Fire Rook would have had to go W3b, for example:

	A	E	F	W
5	—	—	...RW3b	K2a
6	QA4c	N4d	RW4bxP	K3a

	A	E	F	W
7	QF3d+	NA2d	Q2c	K2a
8	K2a	RxP	RxQ+	K3b
9	NxK+...			

In move 5, the Water King cannot capture the Air Knight or Queen because they are covering each other; e.g., the Rook covers the Queen and the Queen covers the Knight. The move WP2b cannot capture the Queen because it will expose the King, and there is nothing Earth can do at this stage to restrict Fire. The Water Queen has nowhere to go: only the King can be moved, because the Knight covers a crucial 3a square. On move 6, the Air Queen must move away from the pawn's threat. Moves 7 and 8 show a probable direction of play. Water hoped an Earth to Air attack would hinder an immediate capture, but Air ignored the bait.

The following two examples show you a defense against the Knight's charge.

Example 2

Air Board playing deosil. Knight's Charge Defense, playing deosil.

	A	W	F	E
1	NW2d	Q4c	N2c	NA2d
2	Q4c	RF1d	P3c	NA3bxP+
3	K2a	K2a	N4d	NA2d
4	P2c	N2c	P2c	NA4cxQ?
5	RW1bxP	R3a	NxN	P2c
6	R4a	NxN	Q4c...	

The Queen comes out to 4c so the King can move to 2a and cover any attack on 3b. Earth must put pressure on Air instead of Fire to save the Water Rook, because Air must be slowed down in its attack. Otherwise NW3bxP in move 2 or 3 would create a crossfire to the Water King and Rook. Fire continues threatening Water, but it does not hold back the threat to Air. The Earth Knight captures the Air Queen, which was not covered, and Air has to move its Rook rather than chase the Knight with its King. As you will see, the struggle continues from moves 4 to 6.

Example 3

Air Board playing widdershins. Knight's Charge defense, widdershins:

	A	E	F	W
1	NW2d	NA2d	N2c	RF1d
2	Q4c	RA1bxP+	Q4c	Q4c
3	K2a	R3a	QW4bxP	K2a...

The Knight's charge opening is deflected comfortably by defense. However, Earth takes a pawn but fails a King capture. Fire and Air fail their King capture but obtain a pawn.

Example 4

Water Board playing deosil.

	W	F	E	A
1	N4c	P2c	N4c	P2c
2	R3a	B4d	R3a	B4d
3	NE4d	P4c	NW4d	P4c
4	NA2d...			

Although N4c covers your opponents' 2c, preventing a Knight to Rook threat, it allows your opponents' Bishops to come into play early in the game with a Knight chase. In move 2, Earth and Water must move R3a to avoid a pawn fork on the opponent's 2d. The Fire and Air Bishop's 4d moves prove annoying, although not difficult, since P3b is covered with Rooks to 3a. Fire and Air chase the Knights too hard, however, and return the threat to themselves with a Knight's forced move to their 2d, even as they do the same. See 4(a) below.

Example 4(a)

	W	F	E	A
4	—	...NE2d	NF2d	NW2d
5	RxP+	K2b	RxP+	KxR
6	NxAK++	K3c...		

Water and Earth are one step ahead and capture the Air King, freezing Air's pieces. What Fire and Air should have done was:

Example 4(b)

	W	F	E	A
4	—	...P3c	NF2d	P3c...

Earth Knight to opponent's 3b+ is a wasted move, since K2b leaves the Knight out on a limb. It will eventually end up at 3c, with Earth's pieces undeveloped and Fire and Air controlling the middle board.

Example 5
Water Board playing widdershins.

	W	A	E	F
1	P3c	N2c	RA1d	P3c
2	N2c	R3a	P3c	P2c
3	Q4c	P3c	P2c	P2d
4	QF1c+	P4c	P4c	K2b
5	R3a	P4d	P2d	RE1d...

This opening was played with caution as the main factor. By move 6, all are into middle-game play with no casualties.

Water of Air and Water of Water Setting (KQ, B, R, N)

Although a very difficult game for a clean opening, if played carefully this is an opening that is slow but which provides some solid play. If looking from an Air Board widdershins play perspective, P3c must not be your first move because of a vulnerable 2c square where your opponent's Earth Knight could go to your 2c and check, followed by his ally's Q1c or N1c. Your P1b cannot capture the Earth Knight because it will expose your King to immediate capture. As in most openings, P4c is vulnerable. Deosil play, however, shows a P3c move to be quite acceptable, because by the time the opponent you are facing gets his or her turn, your ally's Bishop is covering square 2c.

If you commence with a Queen opening, it pressures your opponent's Knight, but unless you play this carefully your pieces could wind up under pressure. For example, AQ1c would attract the Earth Knight to A3d. At your next turn, your Queen must go 3c to avoid NxQ, which would eventually leave you with a doubled pawn if your ally cannot move to help. Therefore, Q3c seems better as a first move.

Pawn advances provide a strong play in this setting, and a more defensive role for the Knight is advantageous.

Example 1
Water Board playing widdershins.

	W	A	E	F
1	Q3c	NW3d	Q3c	N3c
2	P4c	NW4b	P1c	P1c
3	P1c	P1c	B1b	B1b
4	B1b	P4c	P2c	P4c
5	P2c	B1b	R2a	P2c
6	P2d	Q3c	N2b	P2d
7	N2b	BE4d	P2d	R2a
8	QxB	R2a	B3d	PxQ...

Queen openings must be played very carefully to avoid being a liability. A WQ3c opening forces Air to move its Knight. The Air Knight counterattacks, but Water is not worried because its P1b is covered by two pieces, and a P4c will avoid a pawn capture and force the Air Knight to move again. Earth follows suit to its ally, but Fire retaliates by adding to Air's threat to Water. This results in a Knight hook (Air NW4b and Fire N3c), which restricts the amount of safe squares for Water. The first advance for all sides, although unsuccessful, establishes positions, so the Fire and Water Angles take Earth's lead and establish their Bishop diagonals. Air must delay B1b to avoid an Earth Knight move to A3d; Fire also advances P4c. So far the central board is covered from all angles, although Fire and Air have a slight advantage. In move 5, Water makes an escape square for its Knight and the other angles continue to position themselves. As you will see in moves 6 and 7, each player continues to bring his or her pieces out, positioning them with a small exchange in move eight. This opening leads to a long and interesting game.

Example 2
Air Board playing widdershins.

	A	E	F	W
1	P1c	P1c	P1c	P1c
2	B1b	B1b	B1b	B1b
3	P3c	P4c	P2c	N3c
4	P4c	Q3c?	N2b	P2c
5	BE4d	BF4d?	P3c	K2a
6	P2c	BE1b	P2d	P2d
7	N2b	P2c...		

This Pawn opening allows each player to open up Bishop diagonals and advance their pieces. Once AP3c, the Earth Knight would have moved 2c+, but now that the Air Bishop is in 2b, this would be futile. EQ3c inhibits Earth's forward march and is therefore a questionable move. In move five, the Air Bishop makes a play for the Water Knight, so Earth reciprocates, but against Fire—a foolish gesture, because P3c is not blocked. Water cannot move its Knight because of a discovered check, so moves the King instead. The strong advance of Air and Fire pawns could lead to a strong game on their part. In move 7, although the Fire Bishop could move W4d so that both Bishops threaten both Water and Earth, a Water Knight move brings danger to Air King by a Water or Earth NA2c, King and Rook fork. Then in move 8, the Water King cannot capture the Fire Bishop because of Air Bishop cover. Water can bide its time, and P3c solves that problem, trapping the Fire Bishop.

Therefore, a follow-through with the Fire Bishop is not advisable; FP4c to 4d is a better move. In Air's turn, it would have to be 4d, opening up the Fire Bishop line to A3b to add additional cover to the pin in the fork, although a K1b would have done just as well.

Example 3
Air Board playing widdershins.

	A	E	F	W
1	P1c	P1c	P1c	P1c
2	B1b	B1b	B1b	B1b
3	P4c	P4c	P4c	P4c
4	K2a	N3c	P2c?	N3c
5	P3c	BF4d+	Q3c	B3d
6	NxB	NF4b	K2b	PxN...

This is another version of a Bishop diagonal opening. In move 3, P4c seems best because a Bishop to the opponent's 4d would only have to retreat, and a P4c prevents a Knight to 3d. In move 4, the Earth and Water Knights must move instead of pawns because of a possible Knight pin. Move 5 sees the Earth Bishop lineup and Fire attack, so the Air Knight must capture the Earth Bishop. The move FP2c turned out at this point not to be so good, because Water and Earth were still positioned to move and threaten Fire.

Example 4
Water Board playing deosil. Rose of Air.

	W	F	E	A
1	P3c	P3c	P3c	P3c
2	B3b	B3b	B3b	B3b
3	P2c	P2c	P2c	P2c
4	N2b	N2b	N2b	N2b
5	P2d	P2d	P2d	P2d...

The P3c opening is no danger in deosil play because, by the time the player to the right of you gets his turn, your ally's Bishop covers your 2c square. If in move 2, Water had moved B4c, Air still would have had to move B3b to get a free square for the Rook, but 4c is a bad move because Water would eventually suffer a check. B3b prevents N2c+. P2c opens up a route for the Knight, and P2d keeps the opponents' Knight or Bishop away from their 4c. The pattern on the board formed by the pieces and pawns resembles a flower. The opening provides for an interesting but tricky game.

Fire of Air and Fire of Water Setting (KN, R, B, Q)

This setting is another difficult one for successful opening variations. P2c and P4c in succession would invoke a check from the opponent's Queen on your 3c, then a possible Knight loss, because only one piece at a time can be moved from the Throne Square. If your opponent threatens your Queen with N2c, it would be wise to go 2c instead of 4c; otherwise you would get something like example 1(b). The play from this setting is restrictive, showing the type of restriction one would assume for Fire in a Water element, but not so in an Air element. However, notice the play examples on the Air Board, which operate a little quicker but still have to be carefully thought out to prevent disorder among the pieces.

Example 1
Water Board playing widdershins.

Example 1(a)

	W	**A**	**E**	**F**
1	P2c	N2c?	Q2c	P2c
2	B2b	P4c	P4c	P3c
3	P3c	B4b	B4b	Q4c
4	P4c	B3c	P3c	N3b
5	N3b	N3a	P4d	QW4b
6	P2d	Q2c	BA1d	P2d
7	Q2c	P1c	N3b	PW4cxP

	W	**A**	**E**	**F**
8	QxP	BW1d	N2d	QW2bxB
9	RxQ	BW3bxN...		

Water opens to free its Bishop. Air threatens Earth with its Knight, but this could be premature because it limits its own Queen's escape. In move 2, Air has to go P3c because P4c would cause the Water Queen to move to F3c+. The Fire Bishop to 2b would leave P4b unprotected. Move 3 brings the pieces out, and the Fire Queen to 4c threatens WP4B while moving the Fire Queen away from the Earth Bishop's attack. Moves 4–5 show an effort by all the players to position their pieces, advancing to take an advantage on moves 6 and 7. Air takes more pressure from Water and Earth, and Fire comes to the rescue and turns the advantage to Fire and Air.

Example 2
Water Board playing widdershins.

	W	**A**	**E**	**F**
1	N2c	Q2c	N2c	Q2c
2	P4c	P1c	P4c	P1c
3	P3c	P4c	P3c	P4c
4	P1c	P3c	P1c	P3c

Example 2(a)

	W	**A**	**E**	**F**
5	P4d	PxP	P4d	PxP
6	PxP	BW3d	PxP	BE3d...

Example 2(b)

	W	**A**	**E**	**F**
5	K1b	P4d	PxP	N3b
6	R1a	PxP	BA3d	BE3d
7	P3d	K1b	N3a	N2d...

This opening shows how the Queens gain in strength if the Knight opens. An early Knight and Queen opening limits pawn movement, which may leave you at a loss for moves. Move 3 for Water or Earth, although tempting, should not be Bishop to the opponent's 3d, because the Bishop will eventually be lost; e.g., 3 BF3d* P4c P4d P4c, 4 R3a B4b Q4c PxB. So here Water and Earth move P3c in move 3. In example 2(a), P3d in move 5 would be alternately a restrictive move, so Water and Earth move P4d. That too was not good, however, because the Knights get into strife by move 7; the Queen's defense is too strong and pins the Knights. In example 4(b), all players escape from early strife and the game can continue with no early handicaps. Water missed a chance in move 7 to effect an exchange that may have given Earth and Water points up with a BF4cxP, because the Earth Bishop would have followed through after the Fire Queen captured the Water Bishop.

Example 3
Air Board playing deosil.

In move 1, if players one and three open P4c, player four is advised also to open P4c; otherwise you may get something like this:

Example 3(a)

	A	**W**	**F**	**E**
1	P4c	P2c*	P4c	P2c*
2	BF2d	B2b?	B4b	Q4c
3	BxQ	P3c	B3c...	

P2c allowed the Air Bishop to move to F2d, threatening the Water Queen. Water assumed that, when moving its Bishop from the back line, the remaining Rook cover would be satisfactory. Not so. FB4b doubles the attack. The Earth Queen moves out to a pawn cover, threatening the Fire Bishop. ABxWQ is safe because the Water Rook will be lost if Water reciprocates. The Fire Bishop moves away from the Earth Queen threat.

Example 3(b)
Defense against P4c opening.

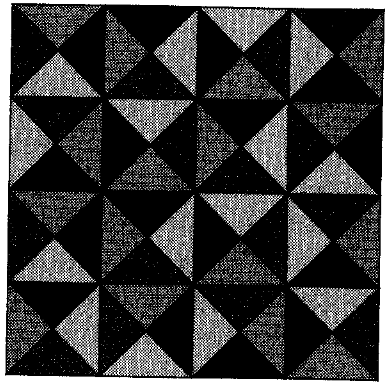
	A	**W**	**F**	**E**
1	P4c	P4c	P4c	P4c
2	B4b	Q2c	B4b	Q2c
3	B3c	P3c	B3c	P3c...

Example 4
Air Board playing deosil.

	A	**W**	**F**	**E**
1	P4c	P4c	P4c	P4c
2	B4b	B4b	B4b	B4b
3	P3c	Q2c	B3c	Q2c
4	B3a	P3c	P2c	P3c
5	P2c	N3b	P1c	N3b
6	N3b...			

By move 3, the defense (Water and Earth) must not move P3c; otherwise Air will move P3d, then EB3a, FP3d, WB3a, and then Air Bishop takes Queen, EP2c and Fire Bishop takes Queen. So Earth and Water must move Q2c. Thereafter, all players position their pieces for a strong game.

Experiment with openings and see what you can come up with.



Middle-Game and Endgame

Enochian Chess middle- and endgame play can be as complex as opening play, if not more so. Middle-game play directly follows the opening. It is where strategical patterns of moves are made to obtain an advantage over your opponents. Piece value can change depending on players and the opening game, but players must always try to preserve pieces and pawns that may be of value in the endgame. Within the opening, middle-game and endgame play combinations are also used. Combinations are considered variations or groups of variations of moves that force opponents' moves with the objective of obtaining an advantage. Combinations usually require a piece or pawn sacrifice.

In the middle-game, players must build up their attack power while at the same time creating a well-defended King. Enochian chess players will find it difficult, as is not so much the case in conventional chess, to make successful attacks and capture a King if the opponents are working well together, even if the player's own ally is working well with him or her, which is essential in most cases. You always have to watch your back. Unlike ordinary chess, there are enemy forces coming up from behind you as well as in front of you, and the odds can turn against you very quickly. Try not to sacrifice too many pieces, as you only have four pieces and four pawns to work with. Your ally cannot always be there to help. Always keep your pieces and pawns in touch with each other as well as with your ally's pieces and pawns to ensure that cover or support is always near.

Try not to move automatically without reflection. Even if you have previously worked out your next move, check the board again for hidden threats; look ahead to sequences of moves. Do not abandon control of the center to your adversary or give up open lines. Seize them and hold them. Moves that require a hasty retreat are a waste of time, so work toward realizable plans in your game; don't just make what seems to be the best move at the time. Keep enemy pawns blockaded to prevent an advancing line. Create weaknesses in your opponents' play without weakening your own position; then follow through with an attack. Make pawn sacrifices only if it creates a disadvantage for your opponent, because pawns are valuable in the endgame. They are a force to be reckoned with if they are used well in middle-game play.

Endgame (or ending) play is the phase which follows the middle-game. Endgames are when the play results in a forced win, draw, withdrawal or stalemate. The character of endgames is such that there are few rather than many pieces/pawns present, and they can be quite unique in their combinations, depending on the expertise (or luck) of the players. To play a good endgame shows great composing skill on the part of the player. Endgames are strategically different from middle-games: patience is required for very careful analysis of the strategic value of each move. A pawn may have just as much value as a piece. Because of a limited number of pieces and pawns available, or because some of your remaining pieces are blocked, you may have to move from a good position to a bad

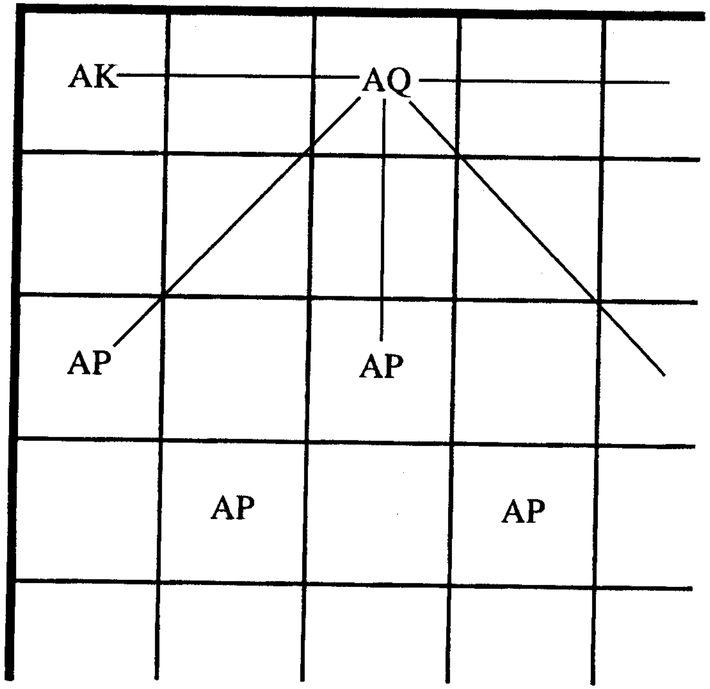


FIGURE 37—QUEEN'S DEFENSE
AIR ANGLE, FIRE OF FIRE SETTING
THE AIR QUEEN COVERS SQUARES 1C AND 3C

one. The defense may also try for a stalemate or a draw, defeating the purpose of a win.

Some interesting patterns form in endgames; however, they are relative to the pieces left playing. The Queen is usually of little value in the endgame accept as a defense, as for example in figure 37 above.

If two allied Queens remain, they can, if carefully played, work together and become stronger than a single opponent's Knight. In figure 38, on the following page, a Queens' fork prevents any movement from the Knight without its being captured. Therefore, in this instance, allowing your Knight to work from the outer squares of a board rather than from the center handicaps you if two opponent Queens are still operating.

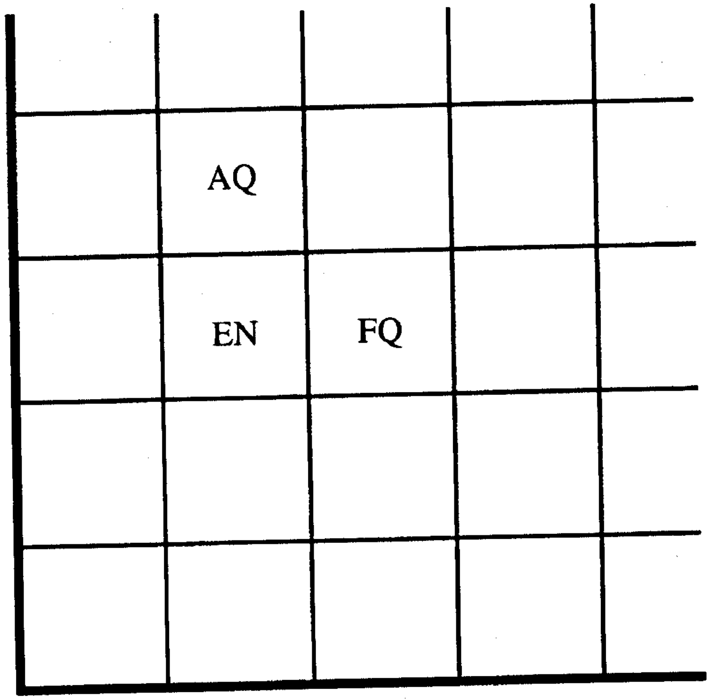


FIGURE 38—QUEENS' FORK
THE KNIGHT CANNOT MOVE TO ANY SQUARE THAT IS NOT COVERED BY EITHER THE AIR QUEEN OR FIRE QUEEN

Try to use your King more as an active piece in endgame play: the King can be used defensively and aggressively, as you can see in some of the following examples.

Example 1
Earth Board, Water of Earth setting, playing widdershins.

	E	F	W	A
1	P3c	P3c	P3c	P3c
2	P1c	P4c	B3b	Q1c
3	B3b	N4b	Q1c	B3b
4	P4c	B2c	P2c	P4c
5	N4b	P4d	P4c	N4b

	E	F	W	A
6	P3d	NE4d	PF4dxP	P4d?
7	PA4dxP	P3d	K2b	P3d
8	N2c	Q3c	P2d	B2c
9	NxN	P1c	QA4a	PxN
10	B4a	PW4c	B2c	N3d
11	BA2d	B3d	RF1d	BxWQ
12	PF4c	R2a	PxAB	RxWP
13	PF3dxFB	K1b	N4b	Q3c
14	BF4b	R1a	K3a	QW1d
15	BF3cxQ	K2a	BxAQ	RxWB
16	BW4a	K3b	K2a	RA3a

Example 1(a)

	E	F	W	A
17	RF2c	R2a	K1a	NE4a
18	PW4d	K3a	P3d	RE2c
19	K2a	PW3c	PA4c	RE2bxP+?
20	K3a	K3b	N3d	PE3d
21	KxN	R4a	NA3b+	K2a
22	RE3dxP	K2a	P1c	RE2a+
23	RE3a	R4dxP+	NA2d	RE2c
24	K3b	RW4dxP	NA1bxP	RF3b
25	BW2c	K1b	PA3c	P2c
26	PF2d	RF4c+	NA2d	RF3c
27	K2b	K2c?	RW2a	K3a
28	PF1c†	K3b	NE4d	R2c
29	RxFR	KxR	NW4c+	RW4b
30	RW4a	Resigns	R2b	Resigns

†Pawn promoted to a Rook.

Refer to the Water of Earth opening, example 1, page 135, for commentary on moves 1 to 5. In move 6, Earth threatens the Fire Knight, which must move. The Fire Knight goes to E4d, knowing that any Water pawn advance would be counter checked by Air,

Air Water

AK		AR	WQ			WP	
AP	AP		AN	WP		WK	WN
AQ	AB				WP	WB	WR
			EP				
			AP	WP	FP		
ER	EB		EP		FQ	FB	FP
	EP					FP	
EQ EK		EP			FR		FK

Earth Fire

FIGURE 39—PIECE POSITIONS AT MOVE 9 IN EXAMPLE 1

leaving F3d free for advancing forces. Water opens up the back ranks by taking a Fire pawn. Air also opens its ranks, but leaves its pawn vulnerable, as shown in move 7, EPxAP, covered by a Bishop and a Knight. Fire ignores the Water pawn and moves its Rook's pawn forward. Water must not move P3d because of a subsequent Air Bishop check to the Water King. Water also cannot move B4c, pinning the Air Rook and threatening the Air Knight, because the Fire Knight covers W4c. The Water King therefore comes forward to add cover to the Queen. The Air pawn ignores possible capture by the Earth pawn and goes forward as bigger bait. As you can see, in only two rounds of the game since opening play, all players keep the pressure on each other to prevent a sound attack from being established.

The pawn triangle in the center holds quite strongly—two Earth pawns with one Water pawn at the point of the triangle.

But if the Earth Knight were to take the Fire Knight, the Air pawn would have to take the Earth Knight, filling the center of the triangle and pinning both the Earth and Water pawns, although it would be a floating pawn itself if the Air Bishop's cover were removed.

By move 9, the Fire pawn sitting on 3d has been a handicap to Water, preventing Knight and Bishop movement. Water tries to give Air a choice of pieces to capture in order to save the Earth Knight, but Air ignores the bait and makes the pin in the triangle. This could cost Water, so Earth adds a threat with its Bishop, although this puts the Bishop under threat also. Watch how this struggle is played out.

By move 14, Fire is in trouble. If Fire moves P2c, a checkmate follows in two moves. The only other piece that can be moved is the Rook, making way for the King. Water and Earth are safe, and Air is poorly positioned. Up to this point, Fire and Air have not played well. Water, however, has nowhere to move while waiting for Earth to remove the Fire Queen, which is playing a key role, so Water must make a miscellaneous move with the King; any other move would put Water in jeopardy.

At this point, Water and Earth are up by one piece and one pawn.

All players made mistakes in this game, the greatest of which was failing to watch their backs. In any game where allies concentrate too much on one opponent, there is a danger that the other opponent will sneak up from behind. In move 15, if Fire had counterattacked by capturing the Earth Bishop with its pawn, a quick Fire King capture would have followed: both the Earth and Water Rooks would have been lined up together with the Water Knight on the Fire pawn on 1c. Move 16 sees the Fire King play as an aggressor, preventing Water and Earth from moving in.

By move 18 in example 1(a), Earth and Water are finding a Fire King capture difficult. Pawns are cleverly used by all players to hold an advantage. In move 19, Air overlooked a King fork and could lose a Knight. The Water Knight moved out to put some pressure on Air, since Air was hindering effective

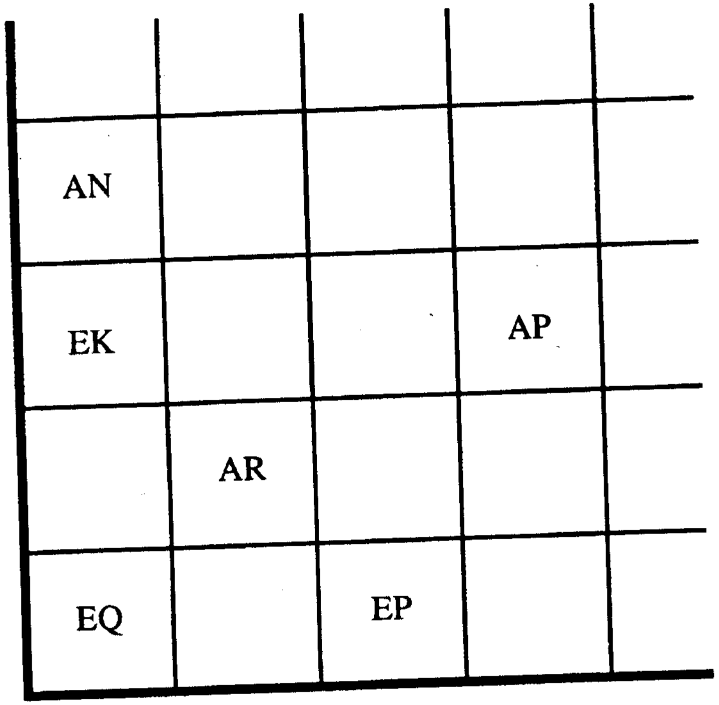


FIGURE 40—EARTH KING FORK IN EARTH ANGLE

Earth moves. Fire and Air turn the attack in their favor on moves 22 and 23. However, this turns again against Air, who miscalculated his or her attack on the Earth King and left itself with a King fork, as shown in figure 40.

However, the Fire Rook comes to the rescue, again changing the advantage. This is an example of how a turn of events can occur in this game, with the input from two additional players. But the struggle does not end at move 23, for endgame play makes more free squares available for maneuvering and leaves all players working for an advantage. Having more free squares to choose from can make players careless, whereas in fact which square you position each piece on can be crucial to the success of your game.

Another point to note here is the Earth Queen, which has not moved once in the whole game, yet even unmoved plays a key defensive role for Earth in the endgame. The Rooks play a strong

role in the endgame providing you can keep them free from being pinned in, as the Water Rook was for most of this game.

Earth's move in move 27 might have been Q3c to protect the Earth King and also threaten the Air Rook, but Earth moved its King instead. In move 28, Earth exchanges a pawn for another Rook, giving Earth and Water a further advantage. Move 29 brings a Knight fork to the Fire Knight and Air Rook. Air chooses to save its Rook, but move 30 brings the newly exchanged Earth Rook into play, combining with the Water Rook to threaten the Air Rook, which has nowhere to go. Air and Fire resign.

In example 1(b), given below, in move 17, Earth moves BF3c instead of RF2c, and Fire retaliates with PxB, but Earth and Water still win because Fire and Air erred early in the game and lost too many pieces. However, in the next few moves, Air certainly tries hard to change the odds.

Example 1(b)

	E	F	W	A
17	BF3c	PxB	RF1cxP	R3b+
18	RF3cxP+	K2b	K1a	NA4b
19	RF2c+	K3b	RF1axR	NW1c
20	Q3a	K4b	RW3a	P1c
21	K1b	K3b	NF1c+	RE4c
22	P2c	K4a	P3d	RE4b+
23	K2a	PW3dxP	K2b	NA4b
24	P2d+	KE2d	R2dxP	N2c
25	RE3b	Withdraws	R1d+	K1b
26	R4bxR	Air Retires		

On move 23, Fire attempts to create a bare King by sacrificing its last pawn. In so doing, Fire can withdraw and leave its moves to Air, who has more pieces in play, thereby giving Air an advantage. Earth anticipates this and pulls its Rook away from the Fire angle in move 25 to reinforce its own forces. With ally cooperation, Water and Earth double-team Air. This does not give Air a chance to get going with its extra moves received from

Fire, and the Air Rook is captured. Air retires, conceding defeat. Once the Rook is captured, the odds are heavily against it; for example, one Knight against two Rooks, a Knight and a Queen.

Example 2
Fire Board, Fire of Fire setting, playing widdershins.

	F	W	A	E
1	P2c	P3c	P2c	Q2c
2	B2b	N3b	B2b	P4c
3	Q4c?	P4c	BF3c	BW2d
4	P1c	BF4cxQ	R3a	BE4b
5	R3a	R3a	P3c	P3c
6	PxB	N2d	R4a	N3b
7	P2d	P4d	P3d	B3a
8	N2c	Q2c	N3b	Q2a
9	PW4b?	R3b	BA3c	P2c
10	P1d	NxB	P4c	B1c
11	BA3cxN	PA4d	P1c	R3a
12	BA2b	P3d*	P1d	BF4cxP
13	RW2cxQ	K2a	RW1d	Q4a
14	RW4c?	P2c	RA4a	QA3c+
15	BxQ	PxB	N1c	N2d
16	K2b	K2b	NE4b	P3d
17	NW4a+	K2a	NA3cxP	PF4bxP
18	NW3c+	K1a	NW2d...	

Example 2(a)

	F	W	A	E
18	—	—	—	...BW4bxFP
19	PxB	R2b	NW1bxP	NF3a
20	K3b	R1bxN	RxR+	RF3c+
21	K4bxP	KxR	PE4a	RF4cxR
22	NxWK	Captured;	P2d	NF2c+
23	K4c	Frozen	PE4b	RW4bxFP
24	NW3c	Pieces	K1b	RW2b
25	KE4d		Q2c	NW4c+
26	KE4cxP		PE3a	NF4c+
27	KA2d		PE3b	RF2c
28	NF4d		QE4b	RF2b
29	NE3c		PE2b+	Resigns

See commentary on moves 1–6 in opening play example 3(a), Fire of Fire, page 140.

After move 6, all pieces have reached middle-game play. Water immediately attacks with its Knight, but it is not a move that has much follow-through, since Air just casually moves its Rook back to 4a. Earth and Fire concentrate on positioning their pieces. Fire and Air forces advance on move 7. Water ignores Fire's threat, but Earth must retreat. Earth looks bottled up and could lose its Rook if it does not move fast. Water is prevented from moving to PA4d, which would block the Air Bishop, because of the threat to the Water Rook by a Fire pawn advance in move 9. However, due to the Air Bishop's threat to the Earth Rook, the Water Knight must capture the Air Bishop in move 10. Fire has underestimated the Water Rook's move and now cannot move an advanced pawn to capture a Water pawn because it will expose the Fire Knight. In move 9, Fire should have gone NW4c instead of PW4b, as this would have enabled it to carry through its Earth Rook capture.

Air and Fire have a double play in their moves; however, a simple EP2c would have prevented the Air Rook from storming across the board after the Bishop/Night/pawn exchange to line up the Earth King's pawn. Air therefore chooses not to capture the Water Knight with its pawn, causing a doubled pawn, and leaves the capture to the Fire Bishop. In the meantime, Earth makes an opening for its Rook. On move 11, Water links its outside pawn up with an Earth pawn to block the Fire Bishop's line of movement, and so the Fire Bishop is threatened in move 12.

Air uses its Queen very well by positioning its pawns so that the Queen covers two back pawns by a fork. WP3d was a bad move because it immediately exposed the Water Queen. The Queen was protected only by P1b, which could not be moved because it would expose the Water King to the Air Rook. So

Air Water

AK	AQ		AR			WP	WK
				AN	WP		
	AP		AP	WP	FN	WR	
AP		AP			FR	FP	
		EP					FP
ER				EB			
		EP	EN	EP		FK	
EK	EP						

Earth Fire

FIGURE 41—MOVE 18 IN EXAMPLE 2, EARTH TO MOVE

always remember not to place additional pressure on a pinned piece or pawn. The Water Knight must go to 2a; otherwise it would give Fire time to advance its Knight.

In move 13, Earth's move proves crucial to Water. Was Q4a right? By move 14, the tables have turned. Both the Fire and Air Rooks must run, and the Air King is in check. The Fire Bishop must capture the Earth Queen. The Water pawn then captures the Fire Bishop, leaving a Water pawn strategically placed, preventing the move AN2d and limiting the Air King's escape squares. Fire could have hindered this earlier by moving its Rook to F3c, but moving F3c after EN2d is foolish. Water is limited by move 16; any move could be costly. Fire is also limited, so move 17 could also be costly for Fire. However, Fire sees the opportunity to check Water, thereby hindering any forward pawn movement. The Air Knight maneuvers, capturing a Water pawn on the way, so that three pieces are eventually threatening the pinned Water pawn that protects the Water King.

Air **Water**

AK					**WP**		
			AP	**WP**			
	FK	**AP**					
	AQ						
AP		**FN**		**EN**			
	AP	**EP**				**ER**	
EK	**EP**						

Earth **Fire**

FIGURE 42—FINAL POSITION IN EXAMPLE 2(A)

Earth has to sacrifice a Bishop to buy time for Water, then tries to check the Fire King. This enables the Water King to capture the Air Rook (Kings can move into check if already in check) and the advantage is again turned, costing Air and Fire both Rooks. But is the cost worth it for the loss of the Water King? With the King's capture, Water is out of the game, and all Water pieces still standing on the board remain there as frozen pieces. Earth moves to force the Fire King into a drawn game, because if only two players were playing, Air would not get Fire's moves and the Fire King would remain on the board as a frozen piece. However, Fire is a bit too clever to lose its last piece and uses its King aggressively.

Moves 24–29 see Fire and Air very carefully closing ranks on the Earth King. If Earth had concentrated more on the Fire Knight and capturing Air pawns, rather than making futile checks to the Fire King, there might have been a difference in the endgame. But with Air having a full complement of pawns advancing on the Earth King, a victory is inevitable. If Earth had brought its Rook and Knight back to its King's defense and advanced the pawns to the other side of the board for exchange, the game could have been made difficult for Air and Fire.

Example 2b
If Earth moves NF3a in move 18 instead of BW4b.

	F	W	A	E
18	—	—	—	...NF3a
19	NW1bxP	RxN	RxR+	B2d
20	RW2cxP?	K1bxAR	NxWK++	RF2c+
21	K3b	Captured	NW2d	RF1c
22	K2a		NW4c	K2b
23	PW3b		PE4a	K1c
24	PW2b		P2d	BF4c+
25	K2b		NxB	RxN
26	PW1b#		PE4b	NF2c?
27	QW3b		PE3a	P2d
28	K1b		Q2c	K2c
29	QF2d		P4d	P1c
30	QF4bxP+		PF4d	RxQ+
31	K2cxN		PF2a	RW4d
32	RF3c		PE1a	RW4a
33	RE3c+		PE3b	K1d
34	RE4cxP		QE4b	RW1a+A
35	RE3c		K1b	RW1b+F
36	K1c		PE2b	RW2b+A
37	RE1cxP+		K2c	KF4b
38	RE2c		QE2dxP?	K3d
39	RE3c+		QE4b	KF4d
40	RF4c		K2d	KA4d
41	PW4a		QA2c	Retires

Instead of sacrificing the Earth Bishop, the Earth Knight moves forward and limits the Fire King's free squares. Fire ignores this and follows through on the attack on Water. The Water Rook captures the Fire Knight, and the Air Rook follows through, capturing the Water Rook and checking the Water King. The Earth Bishop makes way for the Earth Rook. Fire must be careful here because Earth looks as if it will be able to buy more time, as seen in move 20, where Water moves into check and exercises Rule 8.6. Fire is unable to capture the Water King because its own King will be in check on the next move. This would have given the Water King time, but because of the positions of the Fire pawns, the Water King will still have been lost. The Water King therefore captures a Rook on the way out to lessen the odds against Earth. The remaining Water pawn becomes a frozen piece.

Fire did not watch its back while in the heat of battle, and in move 22 it looks as if Fire will lose a pawn—or even its King, unless it moves K2a, which it does. The Air Knight then comes to the rescue and forks a Fire pawn and the F4c square to prevent an Earth Bishop check. The Earth King moves to a safer position pending an Air pawn advance.

By move 24, Earth's pieces are limited, so Earth checks with its Bishop in the hope that the Air Knight will retaliate, thus effecting an exchange. If the Air Knight does not respond, the Earth King will be lost.

In move 25 (see fig. 43 on next page), the Earth Rook captures the Air Knight (which captured the Earth Bishop) instead of the capture being made by the Earth Knight. Otherwise, the Earth Rook would be vulnerable to the Fire King. Move 26 promotes a Fire pawn to a Queen (two pawns were left, so the Queen's pawn must be exchanged for a Queen).

Earth attempts to position the King so as to capture an advancing Air pawn in order to prevent its promotion. As no pawn promotion can occur until one of the four Air pawns has been lost, Air must first tempt Earth into capturing a pawn. Earth ignores this, but this may be a mistake. By move 30, Fire has built up pressure on the Earth pawn on F4b. The exchange that could follow would decide the game in Fire and Air's favor

Air Water

AK	AQ						
					FR	FP	
			AP	WP			
	AP	AP					
AP		EP					FP
				ER			
		EP		EP		FK	
	EP	EK			EN		

Earth Fire

FIGURE 43—MOVE 25, EXAMPLE 2(B), EARTH TO MOVE

if Earth retaliates. Air also adds a pawn threat to the Earth Rook, which also forces Earth's decision.

Earth lost an opportunity in move 26 to capture the Fire Queen: it could have checked the Fire King with its Rook instead of moving the Knight. On move 31, the Fire King captures the Earth Knight. The forces are too great for Earth now, so it is only a matter of time. The Fire Rook moves across the board to close in on the Earth King . In move 32, an Air pawn reaches the opposite side of the board but cannot be exchanged because four pawns are still on the board. Earth attempts to move its Rook out and attack the Air King.

As you will have seen in this example, pawn moves in the endgame can be effective. In move 32, the Fire Rook can either make or break the game. By move 40, Earth is still trying to gain a foothold, with Fire and Air hard in the chase. Earth finds cover from the Air pawns. With very few moves available to Fire in move 41, Fire pushes its pawn forward. After the Air Queen moves behind its King to prevent an Earth Rook check, Earth retires, seeing no way to beat Fire and Air.

Air Water

						ER	
	AQ			WP			
	AK	AP	EK				FP
			AP				
				FR			FK
	AP						
AP							

Earth Fire

FIGURE 44—FINAL POSITIONS IN EXAMPLE 2(B)

Example 3
Fire Board, Air of Fire setting, playing widdershins.

This is an example of Rule 11.3, of how a player can capture his ally's King (see move 3) to save the opening game, thereby being in control of the allied pieces and only having to worry about defending one King. If the King had not been captured in this way, the opponent would have captured the Air King and thus frozen all Air pieces at the beginning of the game.

	F	W	A	E
1	P2c	Q2c	P2c	QA1c+
2	N4c	QA4bxP	K2b	N4c
3	BA2bxK	QxB	BxQ	QA3axN
4	P3c	N4c	BxQ	NxN
5	QxN	NxQ	P1c	P2c
6	P3d	PxP	Q4c	P4c
7	PxP	P3c	R1a	B3c
8	R2c	NA4d	BW3d	B2d
9	P4c	NW2d	P2d	P1c
10	P1c	R4a	PA4b?	P1d
11	K2b	RA3d	R1b	RA1d
12	P4d	P2c	BF2d?	K2b
13	PW4c	P3d	BF3c	BW3a
14	P1d	B2b	R1a	K1c
15	K1c	RA3bxP	BW4a	P2d
16	RE3bxP	RA3a	R1b	PF4a
17	RF2c	NA3c	R2b	RA1cxP
18	PW3c	B1c	QxB	BxQ
19	RE3c+	NE4bxP*	R2d	K2b
20	RE3b+	RA3c?	BE1d	K1c
21	RE3c+	RA2c	RF4a+	KxB
22	RE4cxP	K2b	RW4c	RE3a+
23	K2b?	K3b	RW4b+	BW3a
24	PW4d	K2a	RF2d?	PF4b
25	RE4d+	NA3c	RF3b	PF3a+
26	K1b?	NxFR	RF2d	KF4a
27	PW4a	NF3c+	RF2c	R4a
28	K1c	RE4b	RxN	PxR
29	Retires			

Air Water

AR						WP	WK WB
		AP				WP	
AP	AP		AQ	AB	WP		WR
			WN				
		EP			FP		
	EP			FP		FR	
ER		EP	EB				FP
EK	EP						FK

Earth Fire

FIGURE 45—MOVE 9, EXAMPLE 3, WATER TO MOVE

A fast-moving game with move 3 displaying an ally King capture and the opponents' Queen sacrifices to obtain two more pieces of value. By move 5, Air and Fire have lost their Knights, Earth and Water being left with one. Earth and Water are one piece and a pawn up. Fire pushes forward with its pawns to open up its Rook line and moves its Air forces forward. The maneuver of Fire locks the Water Bishop in, as a P2c move would eventually expose the Water King's protecting pawn to two Rooks. By move 8, the pace has not slowed down. The Water Knight is forced away from F3c and chooses square A4d to protect the Earth Bishop and attack the Air pawn on 4b. However, Air lines itself up for a Water King attack. If the Water King goes to 2a, Air's next move must be BW1bxP+. If Water moves P1c, the Air Queen will capture a pawn: WPxQ ARxP+ WK2a ABW1b+. If Water moves P2c, Air will move QW1c+; the Water King must then move to 2b, and then the Air Bishop to W4c+. If the Water Rook moves to 3b, then Air may take the Rook with its Bishop, but to obtain an actual King capture quickly, the Fire Rook must capture the Water Rook. Water chooses to move its Knight to 2d, covering P1b. Is the Water Bishop able to move from the corner square? Not so. Such a move will open the line up to the Fire Rook, since the Air Bishop will only capture the pawn knowing P1c cannot move to expose the Water King.

By move 10, Water is so well placed it does not know where to move. Therefore, the only free piece is moved, the Rook, lining it up with the Water Knight. The advancing Air pawn should have captured the Earth pawn in move 9, which would have opened up Earth's lines. By move 15, Air lets its P3b be captured in order to place its Rook on the top rank again. The Air Bishop moves in. Meanwhile, Earth sneaks up behind Fire. The Fire Rook takes the opportunity to capture a loose Earth pawn. Since the Water defense is a little too strong, Fire and Air change their concentration from Water to Earth in move 17 and move to the attack.

As you will see, between move 17 and 21 there has been a shuffle as to who has the advantage. Fire and Air come on strong, but Water and Earth always seem to find a way out. In move 21, Water exercises the rule that, once in check, a King can move into check if it is likely to help its game. In this case, it does, because Earth checks the Fire King and holds up a Fire move follow-through to capture the Water King. This temporarily saves the Water King, but the pressure is kept up on it. Fire erred in moving its King back.

In move 24, the Earth pawn pushes forward; it could be detrimental to Fire. Fire could try once again to attack WP1b, but a simple P1c would counteract that with an Earth Bishop cover. With only one Air piece left, the Air Rook must move even if it is in a good position. Thus, with fewer active pieces than Water and Earth, Fire and Air are finding a difficult time of it, although they are doing very well to keep up the attack. The tide turns, however, and the Water Knight threatens the Fire Rook at the same time as the Earth Rook delivers check to the Fire King. The Fire Rook is lost. The careful move forward of Earth King eventually trapped the Fire King. After a few more pawns moves, Fire retires, seeing the situation as hopeless. In move 19, the Water Knight move could have been fatal to the Earth if the Air Rook had taken the Knight, thus completely trapping the Earth King and leaving Water in a hopeless position.

If Fire had played Fire and Air forces differently in this game and not carelessly lost so many pieces, the game would have gone a much different way. Try this one out for yourself.

Example 4

Air Board, Earth of Air setting, playing deosil, two players operating pieces.

	A	**W**	**F**	**E**
1	P3c	P3c	P3c	P3c
2	P4c	B3b	P4c	B3b
3	B3b	N1c	Q1c	P4c
4	N1c	NA4b	B3b	P3d?
5	QW3d	B2c?	QW4c	N3c
6	QF2d	B3d?	QA4bxN	P4d
7	QxB	P1c	PE4dxP	BW3dxQ
8	NE4b	P1d	QA2d	P2c
9	P4d	Q1c	B4c	K2b
10	P1c	P4c	N1c	P1c*
11	BF3d	PA4a	QE3dxP	PxQ*
12	NE3dxP+	PA3a	BE1cxP+	K3b
13	P2c	QA4c	R2a	QxB
14	BxQ	QA2cxP	NF3b	R2a
15	P1d	P2c	P1c	NF4b
16	BW4b	K2b	RE1b+	K2c
17	PE4a	QE4dxP	RF4a	NF2c+
18	R1d	QF3bxN	K2a	KxAN
19	PE3a	QF1d	RE1d+	KF4b
20	RE4a	QW3a	RE1c	NW4a
21	PE4d	QF3d	K1a	KF3b
22	BxQ	P2d	K1b	NxB
23	K2a	R1b	R2a	BE3b
24	RA1d	K2c	P2c	NE3d
25	K3b	P4d	R2b+	KF3a
26	R2d	PA2a	RxR	BxR
27	RA2axP	RxR	P1d	NE4b
28	KxR	PA4b	P2d	BW3d

	A	W	F	E
29	K3b	PA4d	K1c	KF3b
30	PxP	K2d	P3d	BxP
31	K2c	P3d	PW4c	BE3b
32	K2d	PA4c	PW4a	NA4d
33	PE3d	PF3b	K1d	KF3c
34	PE2d	PA2b	PW4b	KF3d
35	PE2a	PA3c+	PW3c+	BxP
36	KE4a?	KA4b	PW2c	NF4c
37	KE4b	PA1b#	PW1c#	BW2c
38	KA3d	KA3b	QW3c+	KW4c
39	KE4b	NA2d	QW1c	BW1d
40	KE3b	PA2c	PW3a	KW3b
41	KE2b	PA1c#	Resign	—
42	Resign			

All players chose a P3c opening to provide an opening for their Bishops. By moves 5 and 6, the Fire and Air Queens put some pressure on Water. Water loses its Knight with no exchange and would lose its Bishop the same way if Earth did not move P4d. Air must capture the Water Bishop; otherwise the Water Bishop will capture the Queen and cause Fire to have a doubled pawn when Fire counterattacks. This combination of moves shows how the Queens, when working together, become an effective attacking force. Here Fire and Air obtain a Bishop, Knight and pawn for the exchange of a Queen. Now Earth and Water must not recklessly make any exchanges except to gain pieces. If Water had moved N1c instead of B3d in move 6, or P1c instead of B2c, Water would have come out of the combination of moves a lot happier.

On moves 9 to 10, all sides jostle for position and advance their pieces and pawns. Air keeps overlooking a floating Water pawn on W1d. Move 11 sees a buildup on Earth by Fire and Air, drawing towards a check. Water and Earth's moves at this point could be crucial to Earth's game, but Earth keeps missing the obvious. WP4d would only evoke a combination that would endanger the Water King, so Water decides to continue its advance on Air. Fire needs one more piece on EP1c to make an effective attack, but its Queen is trapped, which is a handicap. Fire sacrifices its Queen to open up Earth's pawns. Earth takes the bait.

On move 12, the Air Knight, which is seen to be hanging, checks the Earth King while taking a pawn and ends up positioned so that it can capture the pinned Earth pawn on 1c. That is all Fire needs to commence its attack on Earth. Meanwhile, Water sneaks up on Air, limiting Air's King and Rook moves. By moves 14 and 15, the Fire Knight links in with the Air Knight, but the King capture is not easy. Move 15 finds Fire with no attack follow-through, so Fire takes the opportunity to strengthen its own King defense. Air turns its attention back to Water, a weak pawn, plus opening up the Fire Rook line. The Water King moves forward to protect its pawn. The Earth Knight prepares for a possible fork by the Fire Rook and King.

These are examples of how players can use free moves to establish their defenses and deal with more than one opponent at once, which can be essential. Fire's hanging pawn on E4d is too difficult to protect, so Fire ignores its opponent's threat. This was a mistake, as becomes evident in moves 17–18. Fire and Air lose both Knights. As you can see, players must look forward to the possible repercussions of their own combinations.

The Fire King is unable to move to any square, but since the Rook is still in play, no stalemate occurs. Air forces the Water Queen off the F1d square, opening up further movement for the Fire King. At this stage, Water and Earth have regained their losses and are up two pieces, so Fire and Air cannot afford the loss of a piece.

By move 21, the Earth King is maneuvered across the board to get into the protection of Water's ranks, but first it must move through Fire. To have gone diagonally across the board would have left the King vulnerable. With respect to Rooks and opponent Kings, it is sometimes better to get up close to them in order to outsmart them. Water and Earth also set up a combination of moves that capture the Air Bishop with the sacrifice of the Water Queen. In endgame play, a Queen has little value

Air Water

		AK	WP		WK		
		AP		EB	WP		
			WP				
	EN		AP			FP	FP
AP					FP		FK
					EK		

Earth Fire

FIGURE 46—EXAMPLE 4, POSITIONS AT MOVE 29

when it is the only one left. If the Air Bishop ignored the bait, the Water King would move forward and capture the Bishop without an exchange.

On move 24, Fire foils the Earth and Water move on P2b. If Fire's move on move 25 is P3d, the pawn could be taken by the Earth King, resulting in a discovered check to the Fire King. However, the Earth King can still move to 3c to enable the discovered check. Then, in Earth's following move, it would move NF3b+, and so on. But Fire instead chooses to check the Earth King with a fork to the Earth Rook, thereby capturing the Earth Rook even though it is covered by the Earth Bishop. Air brings its Rook forward and likewise exchanges a Rook for a Rook. It appears that Fire and Air are gambling that their superior number of pawns still on the board will change the odds in

Air Water

				EB	FQ		
		WK					
WQ						EK	FP
	WN					FP	
							FK
				EN			
	AK		AP				

Earth Fire

FIGURE 47—EXAMPLE 4, FINAL POSITIONS

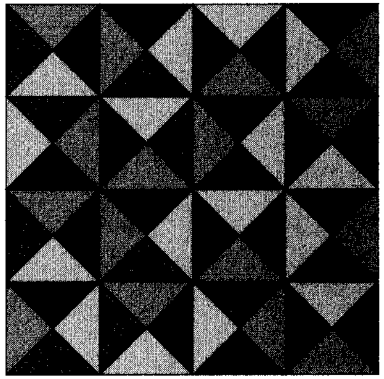
the endgame. However, the Earth Bishop and Earth Knight work very hard to change those odds. The Earth Knight is placed in a quadruple fork so that the Air pawns cannot move without being captured and the Water pawn is protected from the Air King. The Earth King would have been better off to move to 3c instead of 3a in move 25, capturing a Fire pawn in the process.

The Air Knight moves to chase the Earth Knight and the Earth King chases behind the Fire pawns. The Water King stays close to its back pawn. At this stage, the placement of each piece and pawn could win or lose the game, so players must not get careless. The Fire pawns and King are moving along in good formation. The Air King makes a futile attempt to capture the Earth Knight, but then gets the opportunity to capture a Water pawn and threaten the Earth Knight—but it ignores this in move 36.

Air sacrifices a pawn to get a privileged pawn, but Water beats Air to a pawn promotion and obtains a Knight. The Earth King makes it very difficult for the Fire King to keep covering its pawns. The Earth Knight covers the square that the Air pawn must move to. Fire promotes a pawn to a Queen, which in move 38 tries to force the Earth King back. But the Earth King moves forward and the Earth Bishop lines up with square W4a to prevent the Fire King from moving forward with its pawns. The Air King does not seem to know where he is going, resulting in wasted moves. Remember, try to make every move count.

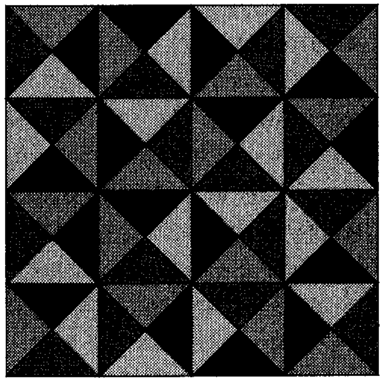
The Earth Knight, Water Knight and Earth Bishop positions block the Air King from moving toward its pawn or the Fire pieces. By move 38, Earth must move, and in doing so may give Fire time to obtain a promoted pawn. Earth moves wisely and traps Fire with the Earth King. On move 41, the Water pawn finally makes a promotion to a Queen. The odds seem too great for Air and Fire now, so they resign.

The Earth King was used very well in halting Fire in its march. This is an example of how effective the Kings can be if used carefully.



Part III
Book of Water

Divination



Enochian Chess Divination

Introduction

If you are new to the concept of the esoteric sciences, you may be saying, "What is divination?" In simple terms, divination is looking in a probable direction and telling past, present or future happenings and/or results of that direction. Divination is generally event-oriented; however, it also has a person-oriented aspect. This approach gives an idea of emotional or psychological responses likely to take place in response to a relationship or event. It can describe people and events quite clearly at times, but the manner in which it describes them depends on the method of divination used and the interpretation of the diviner based on his or her sphere of experience.

Your next question may be, "How can it see into the future, or how does it work?" In answer to this I can only say, "It just does," as no fully adequate technical explanation has yet been found.[1] Others may say, "it taps into the universal current of what is and what is to be," but how can functions that leave room for pure chance tell the truth? The answer to this is that they don't. They only show a probable course as seen at the point of divination that the querent has previously/currently placed him or herself in. This course is likely to continue in that direction until some conscious interference, either by the querent or by some unexpected, unknown, outside force, changes it.

In the course of a day, an individual may change his or her probable direction several times if under stress to do so. If the external stress is greater than the elements underlying the impetus of the course taken, or the individual's Will, he or she will change direction. If the stress is not greater but is nevertheless enough to have an influence, direction still may be changed, showing a new probability, but with the same ultimate result. The difference is the manner in which the result is obtained.

I think current-day quantum physics is beginning to explain the concepts of divination and invisible energies which gurus, adepts, occultists, diviners, etc., have used and understood for centuries. In fact, there will always be people who will say, "Divination does not work; its all superstition," or, in great disbelief, "You don't believe in *that,* do you?" It would be quite a mind-blowing shock to these people to find out that this world of mysticism and divination is already just beginning to be explained by physicists through quantum mechanics. In fact, it might be a shock to some of the physicists themselves.

Quantum mechanics deals with making allowances for probabilities and the prediction of probabilities within the confines of an experiment. Quantum mechanics has not yet advanced to the stage of being able to actually predict what will happen. It will predict only the probable result, or potential.[2] The main problem

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[1] In his study of the subject, which he termed "synchronicity," Carl Jung considered that divination was formed by restricting nature and making it produce an answer through the effort of the diviner.

[2] A tendency for something—a quantum version of the Aristotelian philosophical concept of *potentia.*

may be that they are still trying to compartmentalize and measure from a three-dimensional view something that is multidimensional. However, if everything can be totally and accurately predicted as if there were one possible course and one course only, which Newtonian physics would lead us to believe, the true destiny of the world would have been well mapped out by now. I do not believe that this is so. Divination can only predict what will happen along a probable course of events, and that probable course is only one among many probabilities.

New physics tells us that the world may not be what it appears to be, and that it is much more than perceived. Ah! At last we are getting some sense out of our scientists! That's what the mystics have been trying to say for centuries. This is the same advice I must give to those using Enochian chess for divining. Enochian chess is a multidimensional system, and trying to perceive the full story from any combination of moves or an entire divination game is nearly impossible, because it has to be translated into our three-dimensional perceptions. Be happy with peeling one or two layers of this onion. It should yield enough information to provide a deep understanding of any situation.

One other word of advice: Do not take everything literally. After all, any form of divination can only show a probable course with a probable or potential result. If you want to view the other probabilities, just divine, divine and divine again. All you have to do is rephrase your question each time, adding ,"if I did this" or "if I took this route" etc.

Throughout most Orders, papers will be found that refer to various aspects of divination work ranging from Tarot cards to the I Ching (e.g., as in Aleister Crowley's "A.˙.A.˙."). All these methods are just as effective as the Enochian chess game as far as the end results are concerned. The divination game of Enochian chess can, however, give a full working as to how an answer to a question stands in the scheme of things. It provides —very much like astrology—an insight into outside and internal influences, and the particular nature of such. But additionally it shows the complex movements of archetypes and their interactions with each other.

Enochian chess divination has been found to be a far-reaching system that requires that the expertise of the diviner must include knowledge of the Tarot, geomancy, esoteric psychology, the elements and astrology. The Enochian system itself reaches into the depths of the Universe, and this is what the diviner must do. One assimilates an enormous amount of data into the psyche during divination play—an amount of which only a portion can be tapped in the final analysis, because a great deal takes place with the players on the unconscious as well as the conscious level. This is of course in essence the pattern of all magical works: to receive the impetus, then act it out, sending the original emanation back up through the planes to its source.

MacGregor Mathers, in his papers on Enochian chess, tried to show us this when he used the Zodiac and the elements applied to the chess squares in divination matters. I have done the same, and I hope the following summarized information will provide a suitable guideline from which you can work.

The divination game of Enochian chess, as devised by Mathers and Westcott, was played in such a way that the first player was the querent and considered the Prime Mover, or the owner of the Ptah piece. This Prime Mover chose the element board for the divination game, then the angle of the board he/she was to operate, and finally the square of that angle where the Ptah piece was to be placed to signify the Ptah Square. To make such a choice, the Prime Mover had to understand the symbols and esoteric meanings of the Enochian Tablets so as to choose an Enochian pyramid square (chess square) that had associations with the actual question being divined. The answer to the question was then determined through chess play. Eliphas Levi says in his *Key to the Mysteries:*

> The game of chess, attributed to Palamedes, has no other origin than the Tarot, and one finds there the same combinations and the same symbols; the king, the queen, the knight, the soldier, the fool, the tower, and houses representing numbers. In old times, chess-players sought upon their chess-board the solution of philosophical and religious problems, and argued silently with each other in manœuvring the hieroglyphic characters across the numbers. Our vulgar game of goose, revived from the old Grecian game, and also attributed to Palamedes, is nothing but a chess-board with motionless figures and numbers movable by means of dice.

Whether or not the Tarot was the origin of chess is beside the point, but the fact is that chess has been used for divination in one form or another since its inception from Chaturanga. The Tarot of course is well noted for its divinatory process, and it is almost inevitable that the chess pieces and the Tarot would be eventually linked together in one form or another. However, within the framework of the Golden Dawn, it was done with real style. When all of this is mixed with an astrological framework, the tools to deciphering the outcome of the divinatory game are excellent.

The players' moves were decided by the throw of a die, which in turn determined which piece would be moved. Once a player had established which piece was to be moved, the player then had free choice as to how and where it was moved. Each player followed in rotation, deosil, until the Prime Mover was next to move. This was considered one round of the game. Play continued (sometimes incorporating many rounds of the game) until such time as the querent's King had reached the Ptah Square and remained there for one round of the game, or was captured.

The original Y manuscripts stated that the dice number attributions to the chess pieces were governed by the "powers of the squares on the Sephirothic Crosses." Therefore, when playing different piece settings, the numeric attributions of the chess pieces would change. For example, in the Air of Air setting, a throw of 4 moves a castle, a 2 moves a Knight, a 3 moves a Queen and a 5 moves a Bishop. In an Earth of Air setting, a 4 brings the Bishop into play, a 2 moves a Queen, a 3 moves a Knight and 5 would bring a Castle into play. A throw of 1 always operates a King and a 6 any one of the pawns. Regardie, however, reasoned in *The Golden Dawn* that it would be easier to maintain one numeric attribution for the pieces in all settings. He showed that Kether, being the Crown and the first square of the Cross, should be 1 and associated with the King. But as the King is blocked from moving in the early part of the game, a pawn move would also be optional on a throw of 1. A throw of 2 corresponded to Chokmah and the Knight, 3 to Binah and the Bishop, 4 to Chesed and the Queen, 5 to Geburah and the Rook and 6 to the pawns. Because of the convenience of this method, I have included it in the following rules.

From my own experience, I have found that it is best for the players to experience a divination game without rationalizing, merely playing the game and recording the moves. The actual analysis can be made after the game is played by re-enacting the play from your record sheet. In this way the players are not tempted to consciously influence the casting of the die, or actual moves of the pieces, through knowledge of the actual effects being shown by the game. For this reason, I do not have the attributions of each square marked on my own chessboard. If you play the game often enough, it is quite easy to identify each square and its influence and understand on a more intuitive level how the pieces are acting thereon. Intellectualizing can occur after the divining forces have played out their story.

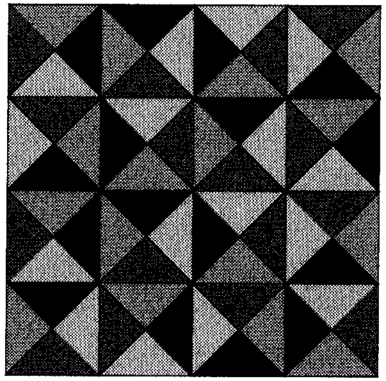
When I spoke to Regardie in his 1983 visit to New Zealand, I had the opportunity of setting up my chess set. We discussed the advantage of the unmarked squares versus the marked squares, and he agreed with my approach. This concept also encourages players to work a lot harder and results in their understanding the system better, not only intellectually but psychically.

In the following text I have provided a fuller divinatory and esoteric meaning to the chess pieces, including the Ptah piece, but first the divination rules and method of play must be studied. Following the rules are guidelines as to choosing the Ptah Square and methods by which one can analyze the results of divination play, together with reference material that may aid your analyses. However, although reference material is suggested, it is assumed that you have some knowledge of astrology, Tarot, geomancy etc., or have some form of reference to the same.

Astrological symbols are a universal language whereby much information can be understood through the use of a few symbols. These astrological symbols have been used as glyphs through which the Enochian system radiates in much the same way as planets and signs radiate through the houses of an astrological chart. But it must be remembered that Enochian chess is not astrology; it merely uses the symbolic language of astrology, by association, to describe vibrations and happenings that arise on the chessboards during a divination game.

The same concept is also applied to the geomantic influence in the squares. These represent the vibrations of the Earth and must not be confused with the Zodiac. A geomantic vibration penetrated or influenced in some way by a celestial energy causes the geomantic energy to vibrate to a pitch that is in affinity with the celestial energy. Neither governs the other; they are only catalysts of each other.

With the expansive qualities being introduced to Enochian chess, I feel that some comment should be made on the theory of one of these concepts: four-dimensional Enochian chess. Over the years, this theory has been discussed in relation to the Enochian game. It must be considered that, on a game level, there is nothing wrong with using the four boards at once. From an esoteric concept, such as divination games, I would not recommend it. Firstly, in divination, nature is restricted (to a board) so that it is virtually forced to produce an answer. By the use of a single board, the utmost restriction is placed on the divination game, where archetypes, as chess pieces, are restricted and thus compelled to "cough up" the answers. It has been argued by some that, in using the four boards, the scope of divination play is increased, but this is not the case. First each elemental corner can equally represent each board in microcosm, and the chess pieces are the archetypal forms therein. Second, the accuracy of the game is in doubt because the answer becomes more general. The more restriction there is, the more accurate the answer. Third, from the esoteric point of view, each Enochian board represents a different hierarchy or structure, and by blending them to overlap in game play, confusion can occur. Four boards can be used individually but not simultaneously.



Enochian Chess Divination

Official Rules

Continuing from Official Rules (pages 87–100):

13. General game play rules 1 to 12.3 are acknowledged as Official Divination Rules for game play unless contradicted by the following

14. Querent

14.1 The querent is the player who requires a question to be answered by the Enochian chess divination play. There can only be one querent. The other three players assist the querent in finding an answer to the question by virtue of their roles as players.

14.2 The querent places the Ptah piece on a chosen square in a chosen angle of a chosen elemental chessboard, which represents the question. (Guidelines on how to choose the Ptah Square are found in the following chapter.)

14.3 The querent operates the chess pieces belonging to the angle of the board on which the Ptah piece is placed.

14.4 The querent always starts the play; i.e., the querent is the first player (Prime Mover).

15. The Ptah

15.1 The Ptah is an all-white chess piece used only in divination games. It has no other function than to signify the square representing the querent's question.

15.2 The square upon which the Ptah piece is placed is called the "Ptah Square."

15.3 The Ptah piece is not moved from the square throughout the game, nor can it be attacked or captured.

15.4 The Ptah Square can be moved on or over by other pieces. To all intents and purposes, the Ptah piece does not exist except as a visible marker of the Ptah Square. Other pieces can be placed on the square occupied by the Ptah.

16. Objective

16.1 During the course of the game, with the pieces to be moved dictated by the throw of a die, the querent, with the aid of his ally, must move his or her King to the Ptah Square and stay there for one round of the game; i.e., until the querent's next turn to move.

16.2 The querent and ally are protectors of the Ptah Square.

16.3 The two players who are in opposition to the querent and ally must attempt to cover the Ptah Square so that the querent's King cannot safely attain it. In so doing, the opposition creates as many obstacles as possible during the normal course of play.

17. Determining Moves

17.1 Each player's moves are decided by the throw of a die, the highest number of the die determining the move. (The die is numbered 1–6, one number on each flat surface, and each number determines that a particular chess piece is to be moved.)

17.2 If 1 is thrown, a King is moved. If the King cannot move because all adjacent squares are occupied, a pawn is moved instead.

If 2 is thrown, a Knight is moved.

If 3 is thrown, a Bishop is moved.

If 4 is thrown, a Queen is moved.

If 5 is thrown, a Rook is moved.

If 6 is thrown, a pawn is moved.

17.3 If a number is thrown for a piece that has no unoccupied square to move to, that move is considered "No Move" and is recorded as such or by a dash on the recording sheet.

(a) A "No Move" does not allow a player to make a second throw of the die in that turn. The player surrenders that turn and does not move any chess piece.

(b) A "No Move" also occurs when a number is thrown that represents a chess piece that has previously been captured.

17.4 If a number is thrown for a piece that has only an unsafe square or squares to move to, that piece must nevertheless move. (An unsafe square is where a piece may be under threat of capture. This is allowed, because the oppositions' throw of the die may not determine that a threatening piece will move.)

18. The King

18.1 If the querent's King is captured, the ally can try to obtain an opposing King to effect an exchange, if the odds are sufficiently favorable.

18.2 A King or any of its pieces can move while the King is in check, according to what is defined by the die throw.

18.3 A King can move into check even if it is not already in check. This rule is in accordance with rule 17.4, and overrides rule 8.11.

18.4 The King of the angle that the querent plays is the only King that must obtain the Ptah Square and attempt to stay there for one round of the game.

19. Outcome of the Game

19.1 If the querent's King obtains the Ptah Square and stays there unchecked for one round of the game, the question is then said to be successful; i.e., the answer is positive.

(a) If the King stays on the Ptah Square during an all-out attack, the question is successful under strong opposing conditions.

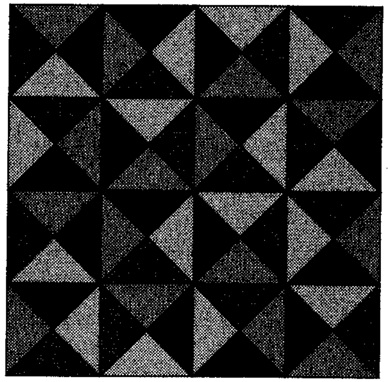
(b) If the querent's King is checked while on the Ptah Square, the game must continue until the King can remain on the Ptah Square, unchecked and uncaptured, for one round of the game, to obtain a successful result.

19.2 If the querent's King does not attain the Ptah Square either through being captured or by any other means, the question is considered unsuccessful; i.e., the answer is negative.

19.3 Whether the querent's King reaches the Ptah Square or not, the game can still be analyzed by the movements of the pieces over the board during game play. This gives

the diviner an idea of the interacting forces concerning the question, how it attains its outcome and what opposes or supports it.

19.4 If both the querent's King and its ally King are captured, the game is at an end.



Setting Up Your Board for a Divination Game

The "Ptah Square" is a square on which the Ptah chess piece sits during a divination game. This square represents a question supplied by a querent (one of the players), which is answered by the outcome of the Enochian chess divination game.

To set up your board for a divination game, a Ptah Square must first be decided upon. This decision depends entirely on the "nature" of the divination question. This "nature" can be interpreted through the vibrational nature of the four elements, Earth, Air, Water and Fire, and combinations thereof. This of course is very convenient, because it coincides quite well with the nature of the Enochian chessboards. One can in turn isolate which elemental board is in affinity with the divinatory question, then the angle of that board, the chess pieces with which the querent must operate and finally a square upon which the Ptah piece is placed.

Described below is an easy and concise method of choosing your chessboard, angle, piece setting, and Ptah Square for your divination game.

1. Choose the element board most in affinity with your question: Fire, Water, Air or Earth.
2. Choose the elemental angle of your element board that is in affinity with your question. By now you will be looking at an element within an element.
3. Choose the square in the angle of the element board which was chosen in points 1 and 2 above by virtue of its Zodiac/house influence.
4. Place your Ptah on the square chosen in point 3.
5. The game play setting in which your pieces will be placed will be that of the angle and board chosen in points 1 and 2.

The following correspondences should provide suitable guidelines for performing steps 1 to 5.

The Elemental Boards

Choosing the Board and Angle for the Ptah

Fire Board

The World of Atziluth—The Primal Creative Urge

To understand the nature of the Fire Board, you must understand the Fire element, its actions and its spiritual and physical nature.

The Hebrew letter "Yod" in Tetragrammaton, is the first, the initiator; therefore one could say that a characteristic of the Fire element is the initiation of events, the beginning of matters. As heat and energy, the Fire Board is concerned with drive, anything that requires action, sports, war, arguments, sex, self-motivation, enthusiasm, excitability, the dynamic core of psychic energy, inspiration, life in its spark or seed. It also

shows expressions such as power, desires, strength, expression of freedom, courage, meeting challenges, competition. The Fire Board would relate to questions on a deep spiritual level.

Fire Angle of Fire Board—Atziluth of Atziluth

The pure essence of Fire. The first seed of matter, inspiration and initiation. Catalyzing events. Pure heat, energy and drive. New projects, matters of the spirit, to win, war, spiritual love, power, authority. For matters of spiritual growth and new experience.

Associated are the planet Mars, the Zodiacal sign of Aries, the Fire element, the geomantic figure Puer, the Tarot card The Emperor and the geomantic ruler Bartzabel.

Water Angle of Fire Board—Briah of Atziluth

An answer to a "true" dream may be formed from this angle. It alludes to strong competitiveness, to win or gain, business affairs on a hidden level, on questions of fortune but not financial, entertainment, performing arts, music, creative inspiration, teaching, birth, the life force. On matters relating to hidden talents, secrets, children of the Soul, creation, to externalize what is within.

Associated are the Sun, the Zodiacal sign Leo, the Watery part of the Fire element, the geomantic figure Fortuna Major, the Tarot card Strength and the geomantic ruler Sorath.

Air Angle of Fire Board—Yetzirah of Atziluth

Questions concerning religion in its divine essence, spiritual gain and insight, travel and communication of mind and spirit, absorbing, receiving, comprehending. Philosophy, higher teaching, business communication, long distance communication, science and technology in its pure form, space travel. World peace concerns, political relationships between nations, and matters that need to be received and absorbed clearly for success.

Associated are the planet Jupiter, the Zodiacal sign Sagittarius, the Airy part of the Fire element, the geomantic figure Acquisitio, the Tarot card Temperance and the geomantic ruler Hismael.

Earth Angle of Fire Board—Assiah of Atziluth

The threshold (to the Water element), going out, for endeavors that you wish to flow spontaneously, for self-motivation in creativity, on matters of personal identity, for the manifestation of a nonmaterial project, religion in its mystical sense. For matters changing to another area of development, transformation, upheaval—violent or otherwise, world events affecting the consciousness of mankind individually or en masse, concerning leaving something, Karma.

Associated are the planet Pluto, the element of Earth in the Earthy part of Fire, the geomantic figure Cauda Draconis, the Tarot card Judgment and the geomantic rulers Bartzabel and Zazel.

Water Board
The World of Briah—The Creative World

The Hebrew letter "Heh" in Tetragrammaton refers to the Mother, feminine in nature, the receiver from "Yod." In all essence, representative of the great waters of the universe; the astral body, Azoth.

The Water element is in tune with many nuances and subtleties. The Water Board is representative of awareness of the power of the unconscious mind, rules subconscious motivation, the subliminal and an attunement with the deeper dimensions of life. Although the Water element may be calm on the surface, there may be storms brewing underneath.

This element corresponds to the gaining of consciousness through a slow and sure realization of the Soul's deepest yearnings. Subjects covered are emotions, relationships on emotional levels, love, yearnings, healing, protection, organizations, anything requiring creative expression or formation, spiritual groups, psychic concerns.

Fire Angle of Water Board—Atziluth of Briah

Matters concerning people, groups, congregations, psychic concerns, transformation, extremes in emotional concerns, spiritual love. The privacy of oneself and home, emotional and spiritual nourishment. Evocation and invocation, ceremonial initiation. Finding answers around difficulties, family concerns, and clearing up confusing issues.

Associated are the Moon, the Zodiacal sign Cancer, the Fiery part of the Water element, the geomantic figure Populus, the Tarot card The Chariot and the geomantic ruler Chasmodai.

Water Angle of Water Board—Briah of Briah

Concerning matters of suffering, and where a sacrifice takes place before the Soul can grow. Where relief from suffering is needed. Answers provided to difficult times. Concerning death, the afterlife. To find out the undercurrent of matters, the hidden, secret thoughts. Spiritual regeneration, the occult, the power of the Spirit in the affairs of the World. Where conclusions must be sought on matters above. Human rights. Very emotional matters.

Associated are the planet Mars, the Zodiacal sign Scorpio, the Water element, the geomantic figure Rubeus, the Tarot card Death and the geomantic ruler Bartzabel.

Air Angle of Water Board—Yetzirah of Briah

Future matters where the outcome depends on logic and reasoning guiding emotion. Expansion of the intellect and intuitive understanding, for inner awareness, to find the value of a matter and to discover your enemies. Concerning one's psychological health. For sensitive matters, understanding others' attitudes or reactions. Advanced medical science and metaphysics, retreats. Locating the cause of matters. Travel over water. Sources of misfortune, but generally joy, health and present or future to come.

Associated are the planet Jupiter, the Zodiacal sign Pisces, the Airy part of the Water element, the geomantic figure Laetitia, the Tarot card The Moon and the geomantic ruler Hismael.

Earth Angle of Water Board—Assiah of Briah

The threshold to the Air element. For changes in decisions and emotions. To find direction, for gain, greed, the power of the unconscious mind. Concerning unconscious emotions driven by material need, the nourishing of the psyche for growth. To journey for personal (not material) gain on an emotional level. Maintaining resources, insights to emotional burdens, and on matters of security. Where matters are not what they seem.

Associated are the planet Neptune, the Earthy part of the Water element, the geomantic figure Via, the Tarot card The Hanged Man and the geomantic ruler Chasmodai.

Air Board
The World of Yetzirah—The Formative World

In Tetragrammaton the Hebrew letter "Vau" takes the cosmic energy and actualizes it into intelligible form. Archetypal ideas form, specialized in creative patterns which then become expression. The element of Air is associated with breath, life prana. Its realm is of archetypal ideas behind the veil of the physical world. Energy is focused on specific ideas that are materialized in the Earth element. Creation is brought forward into idea. This element emphasizes theory, logic, abstract thoughts, matters of the mind, expression of art, studies, writing, publishing, travel, sickness, death, communication on tangible levels, matters of trouble.

Fire Angle of Air Board—Atziluth of Yetzirah

The harmonizing of polarities is concerned here with matters that need balance or impartiality. Matters concerning Will and effort. Putting desires into constructive thought and seeing the outcome thereof. Beginning of ideas, contracts, diplomats and intermediaries, combustible situations. Sudden trips, intensive communication. This angle is good in demands relating to women/debauchery. Divorces, lawsuits and public disputes.

Associated are the planet Venus, the Zodiacal sign Libra, the Fiery part of the Air element, the geomantic figure Puella, the Tarot card Justice and the geomantic ruler Kedemel.

Water Angle of Air Board—Briah of Yetzirah

This angle alludes to matters of socialism, societies, rebellions, disputes, reformation, the shedding of the old for the new. Where reason rules emotion. Where control is required. Sometimes concerning death, sadness and grief, condemnation, perversion. Stormy situations. From another perspective this angle depicts fortifying international friendships. Friends, companions, aeronautics, politics, service.

Associated are the planet Saturn, the Zodiacal sign Aquarius, the Watery part of the Air element, the geomantic figure Tristitia, the Tarot card The Star and the geomantic ruler Zazel.

Air Angle of Air Board—Yetzirah of Yetzirah

Matters needing continuous motion of thought and tremendous intellectual energy. For states of insanity, instability. For communication, negotiations, debates, studies, philosophy, relatives, the abstract. Advertising, ideas and their outcome, postal organizations, anything needing change, neighbors, short journeys, messages, news.

Associated are the planet Mercury, the Zodiacal sign Gemini, the geomantic figure Albus, the Tarot card The Lovers and the geomantic ruler Taphthartharath.

Earth Angle of Air Board—Assiah of Yetzirah

The threshold to the Earth element. This is the intellect at its best and controlled aspect. Leadership, diplomats, speculation, agreements, contracts made concrete, books, publications, business journeys, psychology, media, acting out ideas. Good for any matter where a person wishes to proceed quickly but safely. Teaching, universities and other teaching institutions, where change is necessary to reform. For the commencement of concrete ideas, the awakening.

Associated are the planet Uranus, the Earthy part of Air, the geomantic figure Fortuna Minor, the Tarot card The Fool and the geomantic ruler Sorath.

Earth Board
The World of Assiah—The World of Action and Matter

This element shows the "here and now" reality of the material world. "Heh final" of Tetragrammaton represents the Earth element, concrete manifestation which again gives birth to the "Yod" force. It is the passive and receptive; its strength is endurance and persistence. Matters concerning building structures, the land/agriculture, our physical bodies, anything material and not concerning the unseen world. Reproduction, stability, recreation, possessions, wealth, poverty, greed.

Fire Angle of Earth Board—Atziluth of Assiah

For matters that require great physical energy, struggle for attainment, to obtain power and authority, ceremonies, governments, professions/career, ambition, economy, employers, engineering etc. Earthquakes, volcanos, passion, sexuality, competitive sports, fighting, crime, penalties, prisons. Corporate organizations, companies, directors, rulers. Animals, labor, mines, construction/building. Business ventures and their success or failure. Exploration.

Associated are the planet Saturn, the Zodiacal sign Capricorn, the Fiery part of the Earth element, the geomantic figure Carcer, the Tarot card The Devil and the geomantic ruler Zazel.

Water Angle of Earth Board—Briah of Assiah

Concerning growth of a matter, loss of goods or where one is cut off from something or someone—finding the answer of getting the loss back. Concerning art, creative endeavors, the actual physical end result of one's artistic/creative efforts. Finance, banking, possessions, investments, farming, jewelry, loans, musical instruments, possessive emotions. Storage architecture, excavations, irrigation, crops, the home, family unit, beautifying anything, interior decoration, gardens, drugs/medicine.

Associated are the planet Venus, the Zodiacal sign Taurus, the Watery part of the Earth element, the geomantic figure Amissio, the Tarot card Strength and the geomantic ruler Sorath.

Air Angle of Earth Board—Yetzirah of Assiah

For matters of conjunction, union, recovery, health, physical ailments, operations, alternative healing, communication on the physical level, travel over land. Writing, studies, agriculture, employees, training, armed forces, chemicals, doctors, psychiatry, libraries, organizing labor, assembly of groups/crowds, conjunction of anything, renewing, computers, analysis, vocations, finding employment, education, demonstrations, seminars, workshops, sales persons, commerce.

Associated are the planet Mercury, the Zodiacal sign Virgo, the Airy part of the Earth element, the geomantic figure Conjunctio, the Tarot card The Hermit and the geomantic ruler Taphthartharath.

Earth Angle of Earth Board—Assiah of Assiah

All matters of the most earthy and physical nature. Buildings, constructions, machinery, industries, material gain and belongings, entering into a venture, threshold of anything, good for gain, to endure and persist in a project, involvement in the practical world.

Associated are the planet Earth, the Earth element, the geomantic figure Caput Draconis, the Tarot card The World and the geomantic rulers Hismael and Kedemel.

The Squares

Choosing the Ptah Square

The squares of each Enochian chessboard have associated attributes, as shown in Part I of this book. However, for convenience, we will refer to them by their fixed Zodiac and astrological house[1] association so that each square may be identified quickly and easily. Nevertheless, the full attributions of each square must not be neglected in your final analysis of a divination game. The diagrams on the following pages show the Zodiac sign (symbol) and house (number) attributions to the chessboards. These diagrams will be helpful when you require a quick reference to the squares during piece movement in a divination game.

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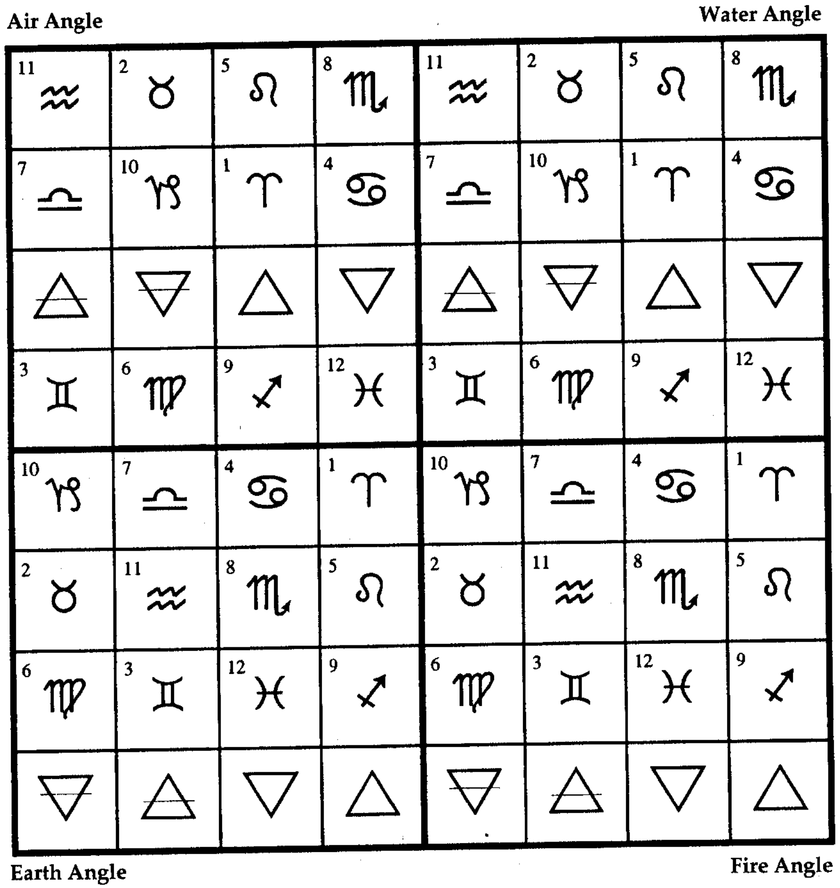
[1] Astrological houses signify the 12 divisions of a daily cycle created by the Earth's rotation on its axis each day. Each house has one of the 12 signs of the Zodiac attributed to it, and it is through these attributions that we are working. These 12 houses represent an area of influence or activity in which one can operate.

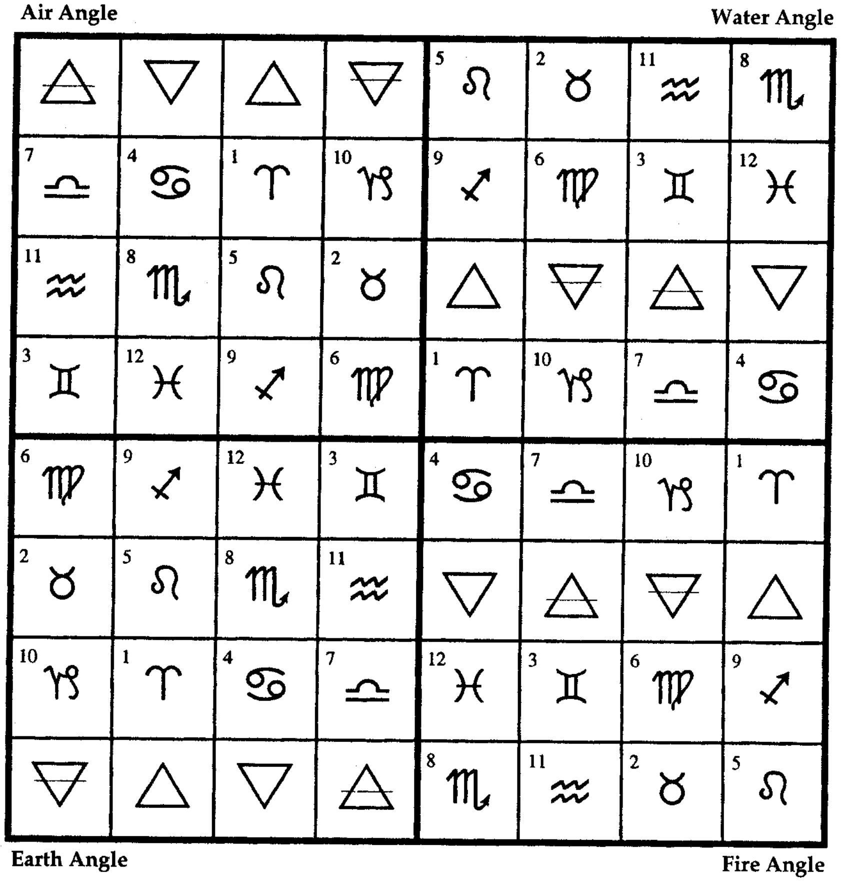


11 ♒	2 ♉	5 ♌	8 ♏	11 ♒	2 ♉	5 ♌	8 ♏
7 ♎	10 ♑	1 ♈	4 ♋	7 ♎	10 ♑	1 ♈	4 ♋
🜁	🜃	△	▽	🜁	🜃	△	▽
3 ♊	6 ♍	9 ♐	12 ♓	3 ♊	6 ♍	9 ♐	12 ♓
10 ♑	7 ♎	4 ♋	1 ♈	10 ♑	7 ♎	4 ♋	1 ♈
2 ♉	11 ♒	8 ♏	5 ♌	2 ♉	11 ♒	8 ♏	5 ♌
6 ♍	3 ♊	12 ♓	9 ♐	6 ♍	3 ♊	12 ♓	9 ♐
🜃	🜁	▽	△	🜃	🜁	▽	△

FIGURE 48—HOUSE AND ZODIAC ATTRIBUTIONS TO THE FIRE AND EARTH ENOCHIAN CHESSBOARDS

To choose the Ptah Square, you must choose a square to which your question relates. By this time you would have already decided on the board that will be used and the angle that the querent is to play. The Ptah piece must sit in a square of this angle.

The following descriptions of the houses from the diagrams should provide a guideline to choosing your Ptah Square.



🜁	▽	△	🜃	5 ♌	2 ♉	11 ♒	8 ♏
7 ♎	4 ♋	1 ♈	10 ♑	9 ♐	6 ♍	3 ♊	12 ♓
11 ♒	8 ♏	5 ♌	2 ♉	△	🜃	🜁	▽
3 ♊	12 ♓	9 ♐	6 ♍	1 ♈	10 ♑	7 ♎	4 ♋
6 ♍	9 ♐	12 ♓	3 ♊	4 ♋	7 ♎	10 ♑	1 ♈
2 ♉	5 ♌	8 ♏	11 ♒	▽	🜁	🜃	△
10 ♑	1 ♈	4 ♋	7 ♎	12 ♓	3 ♊	6 ♍	9 ♐
🜃	△	▽	🜁	8 ♏	11 ♒	2 ♉	5 ♌

FIGURE 49—HOUSE AND ZODIAC ATTRIBUTIONS TO THE WATER AND AIR ENOCHIAN CHESSBOARDS

Where symbols of the elements (as opposed to astrological signs) appear in the diagrams, there is no house association. The diviner would choose an element square for the Ptah only when no house could be attributed. This might occur in situations when the question was on too grand a scale to apply personally, as do the houses.

First House (1)—The beginning of a matter, childhood environment, concerning the personality, physical body whether of an individual, country or population; e.g., general character of a race or community, or the condition it will be in. Life and health of the querent, effects of any action on the querent's life. Self-awareness, response of individual to outside stimuli.

Second House (2)—Financial conditions individually or nationally, possessions, investments, property, stock exchange, banks, commercial affairs and trade, losses and gains, loans. The intent and fortune of those assisting the querent in any difficulty is revealed.

Third House (3)—Brothers, sisters, neighbors, short journeys, writing, communication, books, transport, relationships, intellect (conscious thought), logic, environment of family, forms of communication, transport, stocks and bonds, nearby countries, changes and removals of business, advisability of undertaking any enterprise, documents to be signed, messages and news from far away.

Fourth House (4)—For a man, the mother. For a woman, the father. Houses, lands, agriculture, weather, mines, inherited tendencies, estates, the end of a matter, environment, home, private life, emotional makeup, public buildings. Politics of the opposition. People against authority. Questions concerning the latter part or end of life and its circumstances.

Fifth House (5)—Pregnancy, children of mind and body, pleasure, feasts, speculations, courtship, enterprises, creativeness, instinctive affections, pets, playmates, loves and hates, sexual relationships that are in the open, sports, gambling, forms of amusement, theaters, educational facilities, public morals, ambassadors and formal social functions.

Sixth House (6)—Work and toil, service and labor, employees, and relationships thereof, subordinates, sickness, aunts, uncles. The Army, Navy, and their machines of war. Public health, civil service, working classes generally—strikes if afflicted. The integrity of those you work with. Concerning those who depend upon you, livestock, farmers, the querent's health and virtues of those consulted on health.

Seventh House (7)—Partnerships personal and social, known enemies, the "other party" in negotiations, legal affairs, contracts and agreements, workings of karma, commerce, representatives and public relations. Marriage relationships and divorce. Encounters with lawbreakers. The place you move to when changing residence. International relationships, arbitrations, wars, foreign trade.

Eighth House (8)—Deaths, suicides, wills, pain, anxiety, estates of the deceased, mortality, death of the old and birth of the new, crime, property of another, settlements, impulses, moods, hidden sexual activities, the occult, mystical experiences, the nonphysical. Privy councils, financial relations with foreign countries, your partner's property, joint partnership, the strength of public enemies,

Ninth House (9)—Religion, matters of the church, philosophy, higher education; e.g., colleges, universities. Long travels, the legal profession, relatives by law, concerns of the higher mind, mental exploration, research, metaphysics, foreign countries, divination ideals, civilization and its values—social morals, commerce in general. The meanings of visions and dreams, the accumulation of knowledge.

Tenth House (10)—For a woman, the querent's mother; for a man, the querent's father. The outcome of your efforts to gain public recognition, rank, honor, trade or profession, authority, employment, ambition, business/career success, law of cause and effect, organization, discipline, government, power structures. Causes by which you may become disgraced. Pensions, king, queen, president, prime minister, national trade, national integrity, celebrities, aristocracy, credit and power.

Eleventh House (11)—Friends, hopes, wishes, clubs, societies, groups, aspirations, openness, creative group expression on a higher mental and intuitive level, humanity, fulfillment. Stepchildren, income from business, social alliances, your attitude towards people, Parliaments, House of Commons, the Senate and House of Representatives, legislation, states, towns and county governments, international friendships. Personal social connections and their effect. The uppermost desires of the querent and possible fulfillment. Those that counsel.

Twelfth House (12)—Imprisonment, assassination and suicide, sorrows, fears, punishments, secret enemies and how successful their schemes, unseen dangers, restriction, disappointments, loss, self-sacrifice, forsaking worldly things for spiritual, health of your partner, lengthy illnesses, psychological health, growth of society, the past, understanding, hospitals and institutions, care for unfortunates, retreats, spies. Secret societies, occult religions, karmic responsibilities, the unconscious.

Once you have chosen your square, you are now in a position to place your Ptah on this square, and prepare for play.

Piece Positions

The game-play setting in which your pieces are placed should, by all accounts, be that of the angle from which you play. However, there are rare occasions when one of the other settings applicable to the board you are playing may be in greater affinity with your question, to complete the associations to the question.

Examples of chosen boards, angles and Ptah squares:

A querent is concerned for her brother's happiness:

Q: Is my brother happy in his present situation?

A: Water Board, Air Angle, Gemini (Third House) square, Air of Water play setting.

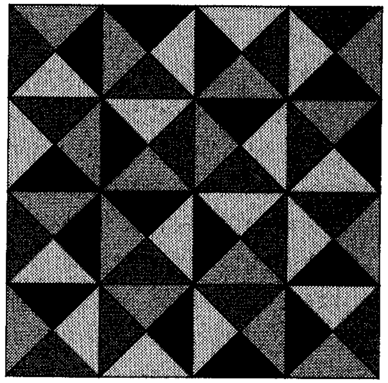
A querent is embarking on a business venture:

Q: Will my project that I am initiating flourish?

A: Earth Board, Fire Angle, Capricorn (Tenth House) square, Fire of Earth play setting.

Q: How will my employees' working relationship go with my new business venture?

A: Earth Board, Air Angle, Virgo (Sixth House) square, Air of Earth play setting.



Ptah

The Ptah piece is silent and unmoving. In Egyptian mythology Ptah was considered one of the greatest of all the old gods, and his worship in one form or another goes back to the earliest part of the dynastic periods.

The name Ptah has often been explained as "the opener." He was a god of life and creation, later associated with the arts and handicrafts. The master architect of stones and metals, Ptah was believed to fashion our new bodies in the underworld. The Ptah was called "father of fathers, power of powers, father of beginnings and creator of the egg(s) of the Sun and Moon, Lord of Maat, King of the two lands, the god of the beautiful face in Thebes, who created his own image, who fashioned his own body, who hath established Maat throughout the two lands."[1] As a god-form, he was a symbol of creation directed into matter and an aspect or emanation from Atum (or the celestial Ra), the source of becoming. So Ptah gave the breath of life to all things and was considered the force which "brings into existence" all species.

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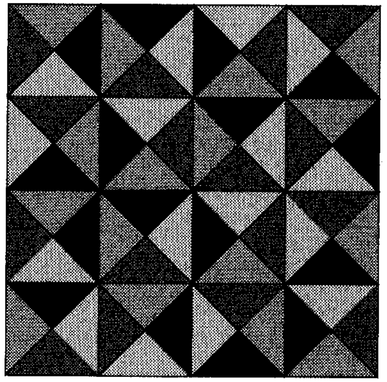
[1] E. A. Wallis Budge, *The Gods of the Egyptians*, vol. 1.

In the form of the figure used in my own Enochian chess set, the Ptah is seated on a throne and holds a knife in his right hand and a 12-petaled daisy in the left. The knife was used in performing the ceremony of "opening the mouth" of the gods. The 12 petals represent time (the Zodiac), because Ptah is also related to Cronos (time). The headgear relates to Maat, showing the equilibrium in the balance of forces, the decision maker. Life and afterlife oaths were sworn to Ptah.

The Ptah god-form represents the divine essence of the Tablet of Union, both the corporeal and incorporeal forms. Its nature is to bind certain forces relating to the question on the chessboard, and by this action is representative of the two aspects of the Enochian Tablets. Colored white for the purposes of the chess game, it signifies beyond the spirit and the divine. The Ptah must not be confused with the spirit forces and actions of the Kings, for by their very existence they create the Ptah piece in much the same way an electromagnetic field produces a current by polarity. In short, the Ptah is a higher form of the Kings, but because of its station, which is more spiritual, it is not utilized in this plane of existence. Hence the Ptah remains motionless. Theoretically, the Ptah is invisible, and the pieces on the board pass over or on the square upon which it sits as if it did not exist.

The Ptah is a representative of the question and marks the square to which the querent's King must attain. Apart from this use in game play, when it is placed on an angle on a particular square, the Ptah becomes the higher genius of the King of that angle. The King in his earthly state must strive to be reunited with his basic essence, the Ptah, with whom he must create a strong link to prove his connection with Spirit.

The reason that the querent's King must remain on the Ptah square with the Ptah for one round of the game is that the King must not only unite with the Ptah, but go through the elements in stages before that union is complete. As a piece in each elemental corner is activated during this critical round of the game, so a different level has been achieved by the King (querent). Here also you can see the most critical point of the divination reading. The actions during this one last round of the game, though classed as elemental, are really an element of Spirit.



Divinatory Meanings of the Chess Pieces

When playing and analyzing your divination game, the chess pieces play a major role. They are the forces in action which signify the pattern and outcome of a matter by virtue of their archetypes and movement across the chessboard. As they move across the pyramid squares, forces are activated according to the virtue of each square and the chess piece thereon. To the chess pieces are given various associations, and by virtue of these associations one can begin to understand the type of vibration each piece generates.

The Enochian chess pieces can be viewed on different levels of influence as regards their symbolic associations. On one level they can be seen Kabbalistically as operators in the four Kabbalistic Worlds as were the chessboards and their angles. For example:

The World of Atziluth—The Fire Set and the four Worlds therein:

Fire Knight—Atziluth of Atziluth—Yod of Yod force
Fire Queen—Briah of Atziluth—Heh of Yod force
Fire Bishop—Yetzirah of Atziluth—Vau of Yod force
Fire Rook—Assiah of Atziluth—Heh final of Yod force

And so this would go throughout the four Worlds for the other elemental sets: Water set for Briah, Air set for Yetzirah and Earth set for Assiah. From this you can see patterns of Worlds within Worlds within more Worlds. The Kings are the representatives of Kether (Spirit) in each Kabbalistic World, and the pawns are the vice-gerents of each set of the four elemental pieces, They are the moving elements of these Worlds, the subtle forces. The pawns also represent the minor elemental portions of these Worlds, but more especially of their quadrant in the board being operated on.

On another level, the chess pieces, like the boards, have Tarot associations. However, instead of the Tarot Trumps, the court cards (Royal Arcana) and the Aces are applied to the individual pieces, which form archetypes. Here the diviner can see archetypal movements over the pyramid squares that can represent individuals and their influence on the divination question. Within each chess piece is its elemental association as well, and the subelemental parts of elements within these pieces correspond to the court cards. Table IV shows the associations to the chess pieces.

TABLE IV—ROYAL ARCANA AND ELEMENTAL ASSOCIATIONS OF THE ENOCHIAN CHESS PIECES

Fire Set		
Piece	**Court Card**	**Sub-Element**
King	Ace of Wands	Spirit of Fire
Knight	Knight of Wands	Fire of Fire
Queen	Queen of Wands	Water of Fire
Bishop	Prince/King of Wands	Air of Fire
Rook	Princess of Wands	Earth of Fire

TABLE IV—ROYAL ARCANA AND ELEMENTAL ASSOCIATIONS OF THE ENOCHIAN CHESS PIECES *(CONTINUED)*

Water Set		
Piece	**Court Card**	**Sub-Element**
King	Ace of Cups	Spirit of Water
Knight	Knight of Cups	Fire of Water
Queen	Queen of Cups	Water of Water
Bishop	Prince/King of Cups	Air of Water
Rook	Princess of Cups	Earth of Water
Air Set		
Piece	**Court Card**	**Sub-Element**
King	Ace of Swords	Spirit of Air
Knight	Knight of Swords	Fire of Air
Queen	Queen of Swords	Water of Air
Bishop	Prince/King of Swords	Air of Air
Rook	Princess of Swords	Earth of Air
Earth Set		
Piece	**Court Card**	**Sub-Element**
King	Ace of Disks	Spirit of Earth
Knight	Knight of Disks	Fire of Earth
Queen	Queen of Disks	Water of Earth
Bishop	Prince/King of Disks	Air of Earth
Rook	Princess of Disks	Earth of Earth

If, however, you were looking at one pantheon per board, the same associations would apply because, even though one elemental pantheon would govern each angle, each set would still represent the elements of each angle as identified by the colors of their thrones/bases.

A further level of association with the chess pieces are the planetary forces. Here the diviner can see planetary movements over the pyramid squares. This would show planets moving into houses and Zodiac signs. From an astrological viewpoint, complete stories can be formed from this. Table V below gives the planetary associations that I deem appropriate as a result of research and practice; however, you may choose to form your own opinion.

The divination section of the Enochian chess game has an emphasis on astrology, and to understand the full functions of the divination game you should really study astrology or have at least a basic knowledge of its essence. Without it, you would be handicapped in using the chess game for divination. Within our own temple, any members who are taught the divination aspects of the Enochian chess game must have first reached a level where they are very proficient in astrology. I seriously suggest that, if you wish to study the divinatory part of the game more deeply, you should study basic astrological meanings and the movements of the planets through the various astrological houses. Although the entire divination game is not totally astrological in nature, the framework in which it operates is.

TABLE V—TABLE OF PLANETARY ASSOCIATIONS
TO THE ENOCHIAN CHESS PIECES

If Querent Plays	**Fire King**	**Water King**	**Air King**	**Earth King**
Fire set	Sun	Neptune	Uranus	Pluto
Water set	Pluto	Sun	Uranus	Neptune
Air set	Pluto	Neptune	Sun	Uranus
Earth set	Pluto	Neptune	Uranus	Sun
Chess Pieces	**Fire**	**Water**	**Air**	**Earth**
Queens	Moon	Moon	Moon	Moon
Knights	Mars	Mars	Jupiter	Jupiter
Bishops	Chiron	Mercury	Mercury	Chiron
Rooks	Saturn	Venus	Venus	Saturn
Pawns	Fire, Air, Earth	Water, Air, Earth	Air, Fire, Water	Earth, Fire, Water

The querent's King always represents the Sun (the querent him or herself) and the other three Kings take on the three outer, slower planets. Throughout the foregoing table you will see the Earth element taking on a different planet each time, as all of these planets have an influence on Earth/matter.

The pawns are extensions of the pieces to which they are vice-gerents, and their associations have been discussed earlier in this book (in "Constructing the Chess Pieces"). Through their elemental influence, however, they can represent movements in time along the earth plane, and aspects of the psyche. They could also be attributed to asteroids.

As regards the human physical appearances corresponding to the chess pieces, experience has proven that there is no set appearance per piece, only a generalized view as given in the Golden Dawn Tarot court cards. However, this becomes more heavily modified as a piece works through different elemental sections of the boards, which results in a lack of consistency in the physical appearance signified by any individual chess piece. I have found that the chess pieces represent individuals by personality, not only as described below but by their elemental attributions, sometimes giving a particular appearance or character. If you look carefully at your friends, you will be able to see what combination of elements they represent most. For example, a woman who is generous, loving and rather mystical in appearance or character, but too passive and reflective in nature, would be represented by the Water Queen, the Watery part of Water. Sometimes I have found the elemental combinations allude to a combination of a person's Sun sign and rising sign, or sometimes one of these with the Moon sign.[1]

The operation of the chess pieces on the chessboards can be positive or negative. It all depends on the circumstances described during any individual moment of game play. Therefore, only a general description can be given below on each of the chess pieces.

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[1] These are astrological terms for planetary and first house cusp positions.

The Kings

A King "answereth to the action of the Spirit." Wherever they move, they initiate a fresh current, but in a balanced movement which first starts as a mute force (throned upon water) then finishes as:

> . . . life manifested and throned upon the earth. And herein is a mystery of the Lord Aeshoori when enthroned between Isis and Nephthys, thus representing the beginning and end of the action of Him in whom end and beginning are not, but rather concealment and then manifestation. Herein is a great mystery of life, for His Thrones are not in the two active elements, seeing that these latter are his horse and chariot of transition in the passage from concealment into manifestation. This piece, then, is the symboliser of the action of the potencies of the crosses on the Servient Squares.[2]

The Enochian chess pieces represent the "Word" Yeheshuah (YHShVH). The central letter in the middle of the letters of Tetragrammaton is the Hebrew letter "Shin" and is represented by the Kings. Since Shin represents the hidden force of Spirit behind the whole name YHVH,[3] its true title is Yeheshuah. As such, Spirit as Shin can be placed behind any of the four holy names, likened to the four Kings, just as another piece, itself represented by a letter of Tetragrammaton, always shares the Throne Square with the King at the beginning of the game.

In Egyptian mythology, the King alludes to the Osiris myth, and Zeus in Greek mythology.[4]

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[2] "Notes on Rosicrucian Chess" by S.L. MacGregor Mathers.

[3] For a full discourse on this name, see the Kabbalistic book *Shaar Ruach Ha Kodesh* (The Gate of the Holy Spirit) by Chaim Vital, part of which is given in *Meditation and Kabbalah* by Aryeh Kaplan (Weiser, 1982), p. 222.

[4] You are advised to do your own research into the mythologies associated with the chess pieces; this is a far too lengthy and complex a subject to be included in this book.

King of the Fire Pantheon: Chnupis Kneph

The unmanifested force of Divine Will penetrating manifestation as a positive/masculine energy. An uncontrolled force in operation that can be likened to fate in action. Therefore in divination the Fire King shows forces beyond one's control entering into a situation—creative energy. The type of situation it enters is described by the square the King moves into and its relationship to the surrounding chess pieces. The force can be violent or gentle and depicts transmutation.

King of the Water Pantheon: Ptah Ra Pan-Lses

A generative force pouring forth from the Waters of Creation manifesting from the Great Mother as the immortal spiritual nature of mankind, a passive/feminine energy. The Water King represents the unconscious mind. As it moves over the squares, it shows the areas where conscious realization, love and wisdom are needed, where waste must be purged, and where there is or must be fluent soul/emotional expression. It shows areas of fertility and the dominance of Spirit over Matter.

King of the Air Pantheon: Socharis

The power of manifesting forces being directed to either good or evil—a masculine force. The King of Swords shows where ignorance must be dispelled and spiritual energy invoked to manifest Truth. As a divinatory piece the King therefore moves to where there is affliction which must be eliminated, punishment be met and justice be affirmed. It is the power of thought and represents an irresistible force that cannot be stopped without the powers of the unmanifest behind you. It shows that the higher intellect can pierce the planes of understanding and wisdom.

King of the Earth Pantheon: Osiris

The unmanifest becoming manifest as a union of Spirit and Matter. Feminine force. As a divinatory piece the Earth King ministers to the development of the matter and shows what can be brought forth through material manifestation. It represents both heaven and earth, life and death. Limitations of matter are depicted, however, and through its movements and relationships with the other chess pieces a blueprint of the cosmic knowledge of a situation can be seen. In divination the Earth King, like all the Kings, is neither good nor bad; it all depends on the querent's intentions, or the intentions of the forces or those that oppose the querent.

The Knights

This piece represents the action of Fire and is the Yod force. As Hoor is the avenger of Aeshoori, the Knight is the Revealer of the Strength of Spirit. Its force is seen potent and terrible, opening the locked doors of matter which reveal the treasure within. "Therefore hath all life its beginnings in a fire Celestial."

As an archetype, the Knight is the warrior, hero, avenger and rescuer. As the Yod force, it is the Father and the initiator—the commencement of material forces. Swift, violent, short in effect but long in affect. The Egyptian myths of Horus and his many aspects are good examples of this archetype. For example, the Roman god Mars, the Greek god Ares, and many other sons of the Sun represented by a symbolic birth, a period of youth and exile and then as a young warrior. As an avenger the Knight is also a protector and therefore has a dual role in the divination game.

Knight of the Fire Pantheon: Ra

The divinatory meaning here is too much energy or force in a matter, but only shortened force; there is no staying power. This can lead to destruction or creation; for example, instigating new enterprises, projects, etc., or sudden endings, dangerous situations. This Knight is a catalyst to circumstances wherever it is moved and whatever piece it threatens. As an archetype, he is an innovator, but tends to act too hastily, or burns himself out from too much effort and energy, therefore overly active and

restless. Problems can occur when dealing with others due to self-centeredness and unrestrained desire to act directly. Abrupt and aggressive, given to exaggeration, very passionate, overconfident and self-indulgent. As a Mars force, his actions on the boards allude to a Mars effect such as combativeness, executive abilities, energy and sex, physical activities, accidents, quarrels, courage or daring.

Knight of the Water Pantheon: Sebek

Careful discrimination takes place when this Knight enters into play, and the quality of things is examined. Rationality is now used and knowledge is transferred; however, if negatively positioned, this piece shows limitation and communication breakdown. Desires can become greater than ability, or be contained too much below the surface. The square position of this Knight will show what is being hidden in a person's thoughts, or where a situation or a person is impressionable and may react too strongly to external impetus rather than his or her own drive. The archetype is one of emotional feelings without true control, responding more to desire. Positively aspected, this Knight will show illumination of thoughts and ideas, and an understanding of cause and effect. There is strength and outer protection; therefore it may show a person who can shield you from difficulty. The Water Knight is a Mars force that works more in an undercurrent effect rather than on the surface like the Fire Knight.

Knight of the Air Pantheon: Socharis

This is an archetype that gives orders and directions, a quick mind, fleetness of purpose. As a thinker and planner he can be the architect of many things; however, to actually get anything done reinforcements must be brought in. He can be a teacher, a good listener and give an objective opinion about things. He can brood too much, which brings storminess in nature and can bring harshness to a situation. He represents travel and movement. If this piece is left to sit too long in one place, it shows problems in the area that the square depicts. There must be short, swift bursts of energy in a matter to keep the impetus up; otherwise a situation or person will crumble. Distinction is made as to what is good, and in sympathy with the question, and what must be judged and swiftly dealt with. The Air Knight represents communication being made and future events shaped or planned. Wherever he is placed on a board, matters of swiftness are depicted. He is a Jupiter force, showing new vistas and opportunities, speculation and travel. Well positioned, cheerfulness and good hopes. If negatively positioned the Air Knight shows risks taken, waste of energy or material goods.

Knight of the Earth Pantheon: Horus

Nourishment and abundance, fertility and wealth are depicted here. If positively positioned the Earth Knight shows growth, regeneration and prosperity, but this is only while there is purpose and direction to the Knight's moves or position; otherwise a situation may be considered sterile, static or inert. He shows where there is potential and hope. The archetype is one who wants more of everything, a "well-to-do" person, or one who has attained a lot through hard work. Sometimes extravagant, exaggerating and overconfident, but very practical. A warm character who can be very giving under the right circumstances. The Earth Knight's effect on the house (square) he may be placed in is not as quick as that of the other Knights, but it is still a catalyst, and things do happen because he is a prime mover of things to come. His effect is longer lasting, with a powerful momentum. The Earth Knight is a Jupiter force of a beneficial material nature.

The Queens

This is the Heh force in Tetragrammaton, that of a receptive/feminine nature. In mythology she is referred to as the mature woman, the fertile and maternal figure. Some archetypal associations are the Egyptian myths of Isis, Hathor, Nuit and many other counterparts of these goddesses. In other mythologies her counterparts would be Hera and Hecate. So many goddesses come under the archetype of the Queen. Although some were considered virginal, most of the goddesses applied to the Enochian chess queen were mother archetypes. A threefold aspect must be considered here: the maiden, mother and crone. Many were one and the same but were separated as aspects of the one. In the identity of mother and daughter, the eternally child-bearing mother manifests herself as an eternal being.

The chess Queen is associated with the Moon. The Moon is the Queen Mother of the heavens. She is known by many names in different civilizations (Isis, Virgin Mary, Diana of Ephesus, Shu, etc). As Luna, or Lucina, she presided over childbirth and life, and as Hecate she was the goddess of death. She ruled in the underworld over magic and enchantments, and in heaven she was the chaste Diana, the Queen of Night. In Babylon the Moon was worshiped as the god Sin, and by the Jews as Jehovah.

From this you can see that the Moon was generally taken as feminine, but occasionally has been referred to as a cause in itself, and spoken of as male, or as an androgyne, or a triple power in itself. For example, Diana the Moon-goddess was sometimes called "three formed": Diana the shy, Diana (Artemis) on Earth and Proserpine (Persephone) in the world of the dead. The crescent Moon was connected with her, as it was with the Chaldean Astarte and the Egyptian Isis. The Hindus had a myth of the Moon being the parent of Mercury.

In Enochian chess divination, the Queen's movements are like the undulating waves of the sea, and a cherisher of Life. As mentioned above, she can represent either a young or old woman; however, the general association would be a woman over 30 (unless the individual's appearance and character proves otherwise in nature) or one who has had children.

She is represented by the Moon, which shows reaction on the basis of subconscious disposition. Movements over a chessboard would allude to day-to-day matters, mental and emotional karmic patterns which either inhibit or help us in our attempts of adjustment and expression in life. Wherever she is placed shows a spontaneous reaction to a matter, emotional ups and downs. She also symbolizes the image of oneself and how one may see one's dealings with the public. Therefore a stressed position would show disharmony in everyday dealings, whereas a fortunate positioning shows harmony. Positioned where another piece is threatened would show stress being placed on the threatened piece. Fertility and childbirth are also represented by the Queen.

In the Fire element, the Queen shows quick and often impulsive action to a situation; in the Water element reactions are based on emotional intensity; in the Air element instinctive action without thought is depicted; and in the Earth element a steady type of calm reaction to a given situation.

Queen of the Fire Pantheon: Sati-Ashtoreth

This Queen represents persistent energy, calm authority, kindness, generosity and a capacity for friendship and love, but at her own initiation. There is much pride, charm and social ease with popularity. Adversely positioned, she shows impatience, brooding, gullibility, and one who harbors revenge. She shows a sharp tongue and cruel wit. She may tend to intoxication during periods of melancholy.

Moving over the squares, this chess piece shows situations that are incomplete or are adjusting and adapting, successful achievement, and balance and harmony being within one's power. There may be initial obstacles, but success after disorder. General impulsiveness to situations without pre-thought if you allow matters to influence you on a subconscious level.

Queen of the Water Pantheon: Thoueris

The image for this archetype is of beauty and purity with infinite subtlety. A highly imaginative person who is artistic. Very intuitive, receptive and transmissive of surrounding influences. Adversely positioned she is a dreamer, and so reflective of outside influences or other people's thoughts that none can see through her to the truth. Sometimes perverseness and distortion of facts. Very moody, however, psychic ability, and sometimes prophetic.

As the Water Queen is moved over a board, she shows success and benefits in day-to-day affairs, talk and social enjoyment. If adversely aspected or aspecting another piece, she shows you must check your actions to avoid danger in matters, and advises one to be careful and patient and to beware of trickery and deceit. There may be difficulty in growth or movement. A waiting period is shown, but if this Queen is weakly positioned, it may show the lack of incentive to get moving and change matters.

Queen of the Air Pantheon: Knousou Pekht

This is an archetype with the power of transmission, an intelligent and complex person with attention to detail and accuracy. A keen observer, graceful and skilled at balancing situations, therefore versatile. Adversely positioned, she is cruel, sly, half truths and quiet slander, superficial beauty and attractiveness aids in deceit.

In her movements over a board, she shows how one can take hold of matters and turn them to one's advantage. There is always a struggle, but there is plenty of ability for great undertakings if one wills it. Sometimes ambitions are greater than abilities. The untrustworthy must be avoided, so work to improve a situation and oneself, which will attract success. Then potential will be fulfilled. This piece shows breakthroughs and situations being dealt with before they become too dangerous. Badly aspecting other pieces, she may show someone laying down the law to others concerning a situation, and dealing with arrogance.

Queen of the Earth Pantheon: Isis

This archetype shows one with quiet qualities, a "down-to-earth" person, compassionate and a lover of luxury who usually collects possessions. She gives great affection and is very forgiving, hardworking and sensible. Usually domesticated and not intellectually inclined. Adversely positioned, there can be debauch, spendthriftiness, general extravagance, narrowness in sight and abuse of alcohol or drugs. She could be too materialistic, dull and/or foolish.

When the Earth Queen is moved over a board, she shows areas or situations where there is attraction, stimulation, cooperation and merging of separate parts, relationships between people and gatherings. She shows that there is enough success in a matter to continue and that all is being nourished for growth. After a struggle, one is succeeding. Adversely, it is not a good time for movement. Wait for a more appropriate time for change.

The Bishops

In mythology the Bishops represent counterparts of the Knights. They took the role as the second brother—usually a god-form of light, but sometimes the jealous and the destroyer who plots against his father or brother. The Mercurial aspect of this god-form depicts the messenger, like Hermes of the Greeks or the Roman god Mercury. These gods had the gift of prophecy. The Bishop represents a keen and swift wind, is ascribed to Aroueris as an Egyptian god-form and represents the swift vehicle of Spirit. The four Bishops are all variations of Aroueris, as shown by their Egyptian god-names, although they are all but aspects of Horus and Osiris.

The Bishop represents the Vau force. The Son of the Mother and Father who realizes the balance of the scales. He then marries the daughter in Malkuth, which is also known as Kalah the Bride, and the cycle starts again as the Son and Daughter become Father and Mother. He is straight and airy but is obstructed by any solid object and must go around. He represents intellect and communication. The Yetziratic World of Formation. A planner and thinker who tries to initiate matter. In a divination game, the Bishop can act for or counteract your plans, depending on his position on the board. He is the first and sometimes last resort in matters.

The Planets associated with the Bishop are Mercury and Chiron. The Mercury influence shows relationships, writing, travel, the mind and intellect, changes of thought and occupation, studies and examinations. Sometimes irritations and vexations, problems with transport and dealings with relatives. The Chiron influence shows timing of events, foreseeing outcomes, teaching, guardians, or mentor, medical science, the healer. A loner and sometimes a maverick or pioneer. Creativeness and showing a better way, a guide or link to something.

Bishop of the Fire Pantheon: Toum

This is an individual who is eager for action and who has strength and drive to carry effort through. When this piece is placed in a fighting situation, it shows aggression being pulled along by a lot of strength and energy. A definite direction is being applied, as this is not a scattered force. The situation can be volatile, however, so it must be directed by Will. Expanding horizons are depicted and plans are carefully applied.

The danger here is not being able to settle on anything in a situation that requires a decision. Positively aspected, this Bishop shows strength and decisiveness. Matters which are distinguished according to their nature. There is independent thought and reason. Negatively aspected, you will see a force that cannot be stopped, which influences everything around it and ignores all stops. In business, he shows a forward movement with little that can hold him back. He also depicts travel, but only with a purpose.

Bishop of the Water Pantheon: Hapimoun

This Bishop shows superficiality coming into a situation. Something which cannot be trusted. Something is being kept secret. In a situation, hidden depths have not yet been reached or penetrated. There is continual voyaging and unrest, travel. This is a transitional state in all matters where the surface is just being skimmed, and one from harmony and balance to penetration and transformation. As an individual, you will be dealing with someone who has control over emotion and who can act objectively. However, such controlled emotions are not resolved and dam up, at times causing an overflow. This is an individual who applies himself to a task with plenty of drive, but he uses any means to obtain the desired result without consideration for others. Action is a means to release emotions. Positively aspected, he is objective and willing to look for causes of problems and then get rid of them. He who can take good counsel.

Bishop of the Air Pantheon: Shu Zoan

When moving across the chessboard, this Bishop shows areas of no restriction, where whim is followed. Energy may be wasted and answers may become elusive. It can show one's mind racing too fast. As an individual, the Air Bishop shows the thinker and planner who handles matters skillfully. Vast plans are brought into action; however, this person can be very abstract and is in danger of losing sight of the goal. Negatively placed, the reality of a situation can be disassociated from, especially when dealing with peoples' emotions. Usually this person will be traveling or handling matters alone. Energies can be scattered in too many directions, matters happen too fast and confusion can set in. Too many people are having their say, which confuses matters even further. There is indecision, and one ends up not getting anywhere but running in circles. Positively aspected, caution is applied together with a willingness to try on all accounts. Old values are broken for new concepts to follow.

Bishop of the Earth Pantheon: Aroueris

Wherever this Bishop is placed positively, one will see prosperity and growth. Matters operate slowly but surely. It rules seasonal changes, fertility and matters of development. Everything must be timed if one wishes success. Matters materialize and all efforts and theory take root as the final formula is put into place. Therefore the material result of all one's efforts are beginning to show. As an individual, it is someone who seeks comforts with some effort. He takes everything in his stride, one day at a time. Both intellectual and physical effort is applied to anything that is desired. He is generous and loving. Negatively, he is greedy and too materialistic, making an excuse for everything. When moving across the board, the Earth Bishop shows situations of gain, movement, shifting from one place to another taking all your possessions. In the business world, everything is obtained through progression.

The Rooks

In Tetragrammaton, the Rooks are "Heh final," the Daughter that married the Son. She is the feminine part and represents a full cycle of development in preparation for entering a new cycle. In mythology she is depicted as the Amazon warrior queen or princess, and starts off as the virgin goddess; for example, the myths of Diana, Athene, Artemis of Ephesus, Aphrodite, Nike, Nephthys, etc. At some stage throughout some myths, this goddess loses her virginity. In some cases she becomes the harlot and in others the Mother. She is ordinarily barren but sometimes fruitful. Some myths show her entering the underworld where she becomes for part of each year a goddess of the dead.

This chess piece represents a pondering, formidable Earth force, and is the completed action of Spirit in Matter. Wherever she is moved, matters crystallize, become more apparent. Temptation of matter, whether sexual or material, is always near. The Rook shows ideas put into concrete action, or matters under construction when positively aspected. When negatively aspected, ideas or matters under collapse. The Rooks are "time pieces."

The planetary influences for the Rook are Saturn and Venus. The Venus influence shows relationships of a sexual nature, pleasure, holidays, enjoyment, social life and social adjustments, music and the arts, matters of beauty and materialism. The Saturn influence shows conservativeness, consolidation of affairs and resources. If badly positioned, disappointment and loss, ill health, responsibilities and burden, duration of time. There is a strong sense of duty from individuals and dealings with land, possessions, estates, etc.

Rook of the Fire Pantheon: Anouke

This is a very powerful personality who is fully able to back up her wants and commands. She is strong-willed and forceful. She is generally able to control her emotions, although ready to fight if challenged. If the ultimate goal will benefit her, she will conform to conditions around her. She can create or destroy, depending on her position on the board. Negatively aspected, she tends to be wanton and a bit loose with her virtues. She makes up her own mind on matters, and if told what to do will go in the reverse direction. When this Fire Rook is moved to different squares on a board, it shows situations where sudden concrete action is taken after a period of stillness. This action is sometimes impulsive and sometimes calculated, depending on the previous movements on the board. Strong effects are felt in the areas of life depicted by the squares to which she is moved.

Rook of the Water Pantheon: Shooen

This individual is soft but determined in nature, although rather dreamy. However, her tremendous strength of purpose can turn her dreams into reality. Most of her actions are emotionally charged, so emotional involvement is rarely avoided. Her beliefs and convictions are strong, though she usually acts in harmony with the times. There is no forgiveness for those who cross her, and she can set up quite a campaign against her enemies. She likes to share her experiences, and her expression is to create.

In divinatory matters, dreams and ideas are being crystallized. People are being nourished and educated, and the battle of life is being won. Turmoil and chaos may be around, but it is not bothering a matter, and a new life force is developing to a situation. If positively aspected, nothing will sway the querent from a task. If this Rook is situated in a position where she is not influencing any situation, it shows that too much time is spent on entertainment and self-indulgence.

Rook of the Air Pantheon: Tharpeshest Jefine Pasht

This is an individual with a practical grasp of a situation who needs to express herself through an abstract, quasi-intellectual manner. However, material matters sometimes do not move as fast as the mind's conception of plans; therefore, she can get very frustrated when everything moves slowly. Patience needs to be learned. Negatively aspected, she shows no compassion for others and only intellectualizes situations. If she has not experienced it, she will not understand it.

In divinatory matters, social and communal integration is shown, together with the expression of the culture of those around one. Ideas are materialized. The people are benefited rather than the individual. Goals must be worked for. Negatively aspected, this piece shows where victory can be snatched away from others for selfish ends. In tense situations on the chessboard, she may be the bearer of exciting news.

Rook of the Earth Pantheon: Nephthys

A receptive, fertile situation is depicted here. The Earth Rook shows matters of finality which now must open up and be receptive to a new cycle. Therefore we see here a situation of absorption to those of fixed expression and pursuits, because a revision of ideals and situations must take place. The old must be discarded. The squares where the Rook is placed show where consciousness and awareness are necessary. Journeys may be disrupted.

This is the beginning of a matter and yet the end of a matter. Concerning growth, it shows the potential to be great, but it depends entirely on the individual. Good luck is depicted; however, it can be the reverse if the Rook is adversely aspected by another chess piece. A situation or person can be relied upon, and new concepts are consistently being put into effect. Negatively aspected, one might encounter others who are hungry for power, who are ready to sacrifice anything that gets in their way.

As an individual, she is one who gets on with things and accomplishes things rather than spending time thinking about them. Kind and generous, but encourages materialism.

Analyzing a Divination Game

First draw up a recording sheet; then commence your game. Record every move made on your sheet, but do not concern yourself with analyzing the game during the initial divination game play. By analyzing while playing, an overconcentration of the intellectual processes on your game occurs, and this interferes with the unseen forces which guide your divination play and intuition. Once the game is over, you can then analyze it by re-enacting the chess moves from your recorded sheet.

According to what your needs may be, you may analyze an Enochian chess divination game in full, in summary or with a short answer. A short analysis caters to a "yes or no" type of question. This is where you see whether the King obtains the Ptah Square or not, and if so, under what duress does it remain there. For example, if the King reaches the Ptah and stays there for one round of the game, the answer is "successful." If the King does not reach the Ptah, the answer is "unsuccessful."

If the King reaches the Ptah but has strong or minor opposition while staying on the Ptah Square for one round of the game, the question is successful but with difficulty. By observing what type of opposition there is to the Ptah Square at the end of the game, you will be able to see the circumstances of any difficulty, and whether the success is partial, brief or lasting.

A summary analysis skims over the whole game play, summarizing the overall influences without detail, and gives an end result. It may dwell on one or two pertinent points of importance described by the game.

A full analysis is made by studying the effects of all moves made from the first to the last move. In the information given below, the emphasis is on reading the results of your divination game from the perspective of a full analysis.

During your game, you will find that the querent's ally's pieces show a force in favor of the querent, whereas the opponents' forces are against the interests of the querent. Attacking forces will show how the elements treat the querent, or the matter in concern. The ally's actions describe how much support is given. The pieces which the querent operates are aspects of him/herself. When an answer is obtained, the querent can then see the outcome, the force resisting the outcome and how the resisting forces will go about their attack. This can be very helpful when planning a future venture.

A great many things must be considered in your analysis to form a full picture.

Piece Movement and How the Pieces Relate to the Question

Viewing the pieces as archetypes/personalities will help when a question refers to human relationships. If for example the Fire Knight blocks a King from the Ptah, this may mean a man of fiery temperament obstructing you. In a macrocosmic perspective, the Knight could represent a government or country fitting the Knight's elemental nature and that causes the obstruction.

The pawns may stand for people of a lesser influence, or groups of people, being manipulated by the respective archetype described by any piece influencing them. This of course could be the reverse where the group of people influence the individual. The pawns, however, generally show happenings and influences rather than personalities, and their nature is the nature of the piece to which they are vice-gerent.

A chess piece, when moving from one angle of the chessboard to another angle, retains its essential character. Any changes that do take place are the elemental affects on that personality; for example, a change of thought, action, direction or emotion. The chess pieces are also found to be weakened or strengthened in different elements; therefore, this would occur when they are played on the different elemental boards and when they move into the various angles during play. This means that a piece weakened by an angle it moves into will have a weaker influence on any piece or square it may influence. If it is moved into an element that gives it added strength, then its effect will be great on the surrounding pieces and squares. Observe also when a buildup of pieces takes place in a particular element. For example, a concentration of pieces in the Fire Angle of a board will show a very heated situation in which everything will be moving a lot faster. Table VI (page 240) shows the strengths and weaknesses of the chess pieces in the elemental boards and angles.

The planetary influence of a piece must also be taken into consideration. You must observe what pieces a piece may threaten because this shows what planets aspect each other. Observe the square upon which a piece is placed because this shows a planet in a Zodiacal sign and house. Table VII shows the strengths and weaknesses of the pieces as planets in the Zodiac (on the chess squares).

Table VI, on the following page, is based on "The Concourse of Forces" as given in Regardie's *Golden Dawn.*

TABLE VI—ELEMENTAL STRENGTHS AND WEAKNESSES OF THE CHESS PIECES IN THE CHESSBOARDS AND ANGLES

Chess Piece	Strongest Angle	Strong Angle	Angle in Detriment	Weakest Angle
Fire King	Fire of Fire	Its own element angle on any board	Air Board	Water Board
Water King	Water of Water		Earth Board	Fire Board
Air King	Air of Air		Fire Board	Earth Board
Earth King	Earth of Earth		Water Board	Air Board
Fire Queen	Water of Fire	Fire of Water	Earth of Air	Air of Earth
Water Queen	Water of Water	Air of Water	Earth of Earth	Fire of Fire
Air Queen	Water of Air	Air of Water	Earth of Fire	Fire of Earth
Earth Queen	Water of Earth	Air of Earth	Earth of Water	Fire of Air
Fire Knight	Fire of Fire	Fire of Air	Air of Air	Water of Water
Water Knight	Water of Fire	Fire of Water	Earth of Air	Air of Earth
Air Knight	Air of Fire	Earth of Fire	Fire of Air	Earth of Water
Earth Knight	Earth of Fire	Fire of Earth	Water of Air	Air of Water
Fire Bishop	Fire of Air	Earth of Air	Air of Fire	Water of Earth
Water Bishop	Water of Air	Air of Water	Earth of Fire	Fire of Earth
Air Bishop	Air of Air	Water of Air	Fire of Fire	Earth of Earth
Earth Bishop	Earth of Air	Fire of Air	Water of Fire	Air of Earth
Fire Rook	Fire of Earth	Earth of Fire	Air of Water	Water of Air
Water Rook	Water of Earth	Air of Earth	Earth of Water	Fire of Air
Air Rook	Air of Earth	Water of Earth	Fire of Water	Earth of Air
Earth Rook	Earth of Earth	Fire of Earth	Water of Water	Air of Air
All Pawns	Own angle	Ally angle	Opposite angle	Side angle

The Fire King is strongly attracted to the Leo square, the Water King to the Scorpio square, the Air King to the Aquarius square and the Earth King to the Taurus square.

TABLE VII—PLANETARY STRENGTHS AND AFFINITIES

Planet	Sign of Rulership	Sign of Exaltation	Quadruplicity	Sign of Detriment	Sign of Fall
Sun	Leo	Aries	Fixed	Aquarius	Libra
Moon	Cancer	Taurus	Cardinal	Capricorn	Scorpio
Mercury	Gemini	Virgo	Mutable	Sagittarius	Pisces
Venus	Taurus and Libra	Pisces	Fixed	Scorpio and Aries	Virgo
Mars	Aries	Capricorn	Cardinal	Libra	Cancer
Jupiter	Sagittarius	Cancer	Mutable	Gemini	Capricorn
Saturn	Capricorn	Libra	Fixed	Cancer	Aries
Chiron	Virgo	Sagittarius	Cardinal	Pisces	Gemini
Uranus	Aquarius	Scorpio	Mutable	Leo	Taurus
Neptune	Pisces	Sagittarius	Mutable	Virgo	Gemini
Pluto	Scorpio	Leo	Fixed	Taurus	Aquarius

TABLE VIII—OPERATION OF PLANETS IN HOUSES

Sun	One's perception of life	Consciously directed
Moon	Reactions based on subconscious	
Mercury	Communications and thinking	
Venus	Expressions, feelings	
Mars	Assertion, desires	
Jupiter	One seeks to grow, trust	States of being
Saturn	Establishment, preservation	
Chiron	Transcending	
Uranus	Generational attitudes	Collective unconscious transpersonal
Neptune	Attuning to forces of change	
Pluto	External and internal	

The planets represent specific principles of energy exchange between the individual square and the universal supply of all energy. Each planet therefore reveals not only a type of outgoing energy and an urge toward expression of a certain kind, but it also reveals a specific need for activity and fulfillment that must be fed along a particular vibratory wavelength. This vibratory wavelength is used as a catalyst to the vibration of the Zodiac sign and other attributions of the square. From this the makeup and function of the Servient Square become more clear.

Planets in the Elements

Mercury in:

Earth—Through action, practical needs.
Air—Abstract thoughts.
Water—Influenced by deepest yearnings and subconscious predispositions.
Fire—Influenced by aspirations, positive thinking.

Venus in:

Earth—Tangible commitments.
Air—Sharing expressed in words.
Water—Emotional feeding and sympathetic, steady responsiveness of sensitivity and vulnerability.
Fire—Grand gestures.

Mars in:

Earth—Expression of will and assertive power through concrete achievement.
Air—Expression of idea.
Water—Harnessed emotional power, assertion towards unconscious desires.
Fire—Direct physical action.

Moon in:

Earth—Reaction grounded, steady, matter of fact way.
Air—Reacts by thinking first then acts according to evaluation, expression of thoughts to feel right.
Water—Reaction colored by emotional intensity.
Fire—Reaction with enthusiasm and direct action; leap before look.

Chiron in:

Earth—Finding means for accomplishment.
Air—Anticipation of the future. Restless to the constraints of the present.
Water—Mystical quest, devotion to a matter.
Fire—Independence and self-sufficiency.

Saturn in:

Earth—Stabilizing efficiency.
Air—Stabilizing of understanding.
Water—Overly sensitive, emotional repression.
Fire—Stabilizing identity.

Jupiter in:

Earth—Spontaneous flow of practical application.
Air—Spontaneous flow of mental application.
Water—Spontaneous flow of emotion and intuition.
Fire—Spontaneous flow of energy.

The Sun in any element is energy which feeds the basic sense of purpose.

Uranus in any element shows individualistic freedom, independence, originality.

Neptune in any element shows the intangible having an effect, and freedom from ego-self.

Pluto in any element shows transformation.

The Squares and Their Influences

As you are aware at this point, each square on the Enochian chessboard has symbols associated with it, and these symbols have specific meanings. These symbols are in fact representative of the influences and forces put into action when the chess pieces are moved onto the squares. Therefore, you must observe how the pieces react in the squares. In doing this, you will be seeing planets and archetypes in the Zodiac and houses, so you will be looking at:

1. The Zodiacal influence of the square to the situation being divined. (See Table IX on the opposite page.)
2. The area of life under influence, depicted by the house, as given in the earlier chapter on finding the Ptah Square.
3. Combinations of these influences between chess pieces and how their specific energies activate the squares.

TABLE IX—ZODIACAL INFLUENCES

Sign	**Influence (in general)**
Aries	Enthusiasm, energetic, proud, excitable, hasty, expedient, aggressive, courage, independent, competitive, self-willed, frank, outspoken, organizer, leader, fearless and aspiring, clever. The destiny of this sign is to Truth.
Taurus	Lethargy, self-indulgence, domestic, patient, steadfast, conservative, brooding, stubborn, discriminating, trustworthy, acquisitiveness, secret, cosmic law, practical, capable. The destiny of this sign is to Obedience.
Gemini	Humane, changeable, eloquent, sensitive, dextrous, inventive, democratic, analytical, superficial, restlessness, mental tension, reasoning, nervousness, communicative, impulsive, diffusive. The destiny of this sign is to Motive.
Cancer	Impressionable, psychic, imaginative, intuitive, domestic, self-sacrificing, versatile, reserved, artistic, sensitive, maternal, fanciful, romantic, highly emotional, tenacity, seek to be individualized, self-possessed and self-reliant. The destiny of this sign is to Power.
Leo	Ambitious, optimistic, challenging, generosity, affectionate, idealistic, vain, illusory, autocratic, forceful, highly magnetic, ruling, love, impulsive to desire, firm, self-controlling, earnest. The destiny of this sign is to Harmony.
Virgo	Studious, ingenious, dextrous, methodical, skeptical, analytical, self-centered, service to others, melancholy, petty, recuperative, critical, materialistic, discriminative, retiring, ingenious, adaptable. The destiny of this sign is to Discrimination.

TABLE IX—ZODIACAL INFLUENCES (*CONTINUED*)

Sign	**Influence (in general)**
Libra	Egotism, changeable, romantic, imitative, tactful, fond of show, materialistic, jealousy, persuasive, seeks equilibrium, intuitive, amenable, inspirational and perceptive, compassionate. The destiny of this sign is to Balance.
Scorpio	Altruistic, penetrating, temperamental, sarcastic, imaginative, revengeful, secretive, emotional extremes, scientific, uncompromising, sensuality, judgmental, dignified, affable, courteous, determined, reserved, tenacious. The destiny of this sign is to Regeneration.
Sagittarius	Progressive, frank, philosophic, ambition, adventurous, jovial, amiable, idealistic, impersonal, petulant, irritable, exacting, pursuing higher thoughts, ideals, frank, honest, prophetic, liberty, impressionable. The destiny of this sign is Law.
Capricorn	Inhibition, unforgiving, cold, concentrative, domineering, thinker, fatalistic, moody, calculating, industrious, arduous, self-conscious, avaricious, deceptive, calm, contemplation. The destiny of this sign is Service.
Aquarius	Intellectual, independent, profound, vivacious, gentle, changeable, unconventional, temperamental, worrying, honest, integrity, studious, thoughtful, imaginative, discriminative. The destiny of this sign is Humanity.
Pisces	Repressed, sensitive, impressionable, devoted, melancholic, introspective, lacking confidence, emotional, chameleon, self-esteem or approbation, sensationalist, traveler, medium, fastidious, psychic. The destiny of this sign is Spirituality.

There are also the geomantic vibrations that are put into action when the chess pieces move over the chessboard. The geomantic influence will show the more earthly, mundane result to the matter being divined.

In the diagrams of the chessboards (figs. 32–35 on pages 22–25), you see in each square a geomantic symbol associated with that square. You will also note that each angle of each board repeats the 16 geomantic figures. Table X (pages 248–9) shows the geomantic figures and gives the names applied to them and their associations.[1] In Table XI (pages 250–265), the basic influence of these figures in each of the elemental angles of all four Enochian chessboards is shown. The meanings given in this table are only general influences and are to be reversed, balanced or emphasized, depending on the circumstances of the piece influencing the square in question.

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[1] For more detailed study on this subject, read *The Oracle of Geomancy* by Stephen Skinner, *Divination by Geomancy* by Stephen Skinner, *A Practical Guide to Geomantic Divination* by Israel Regardie and *The Golden Dawn*, vol. 4, bk. 8, by Israel Regardie.

TABLE X—GEOMANTIC FIGURES AND ASSOCIATIONS

Figure	Name	Meaning	Element	Planet	Zodiac Sign
• • • • •	Puer	Boy	Fire	Mars	Aries
• • • • • •	Amissio	Loss	Earth	Venus	Taurus
• • • • • • •	Albus	White	Air	Mercury	Gemini
• • • • • • • •	Populus	People	Water	Moon	Cancer
• • • • • •	Fortuna Major	Greater fortune	Fire	Sun	Leo
• • • • • •	Conjunctio	Conjunction	Earth	Mercury	Virgo
• • • • •	Puella	Girl	Air	Venus	Libra
• • • • • • •	Rubeus	Red	Water	Mars	Scorpio

TABLE X—GEOMANTIC FIGURES AND ASSOCIATIONS *(continued)*

Figure	Name	Meaning	Element	Planet	Zodiac Sign
• • • • • •	Acquisitio	Acquisition	Fire	Jupiter	Sagittarius
• • • • • •	Carcer	Prison	Earth	Saturn	Capricorn
• • • • • • •	Tristitia	Sadness	Air	Saturn	Aquarius
• • • • • • •	Laetitia	Joy	Water	Jupiter	Pisces
• • • • •	Cauda Draconis	Tail of the dragon	Fire	Saturn and Mars	Cauda draconis
• • • • •	Caput Draconis	Head of the dragon	Earth	Venus and Jupiter	Caput draconis
• • • • • •	Fortuna minor	Lesser fortune	Fire	Sun	Leo
• • • • • • •	Via	Way	Water	Moon	Cancer

TABLE XI—GEOMANTIC INFLUENCES IN THE ELEMENTAL ANGLES OF THE ENOCHIAN CHESSBOARDS

Fire Board, Fire Angle	
Via	The love is great, but will cause great jealousy.
Acquisitio	A sincere love from an upright heart.
Puella	This person/situation is whimsical and changeable.
Conjunctio	He or she wishes to be yours this moment.
Tristitia	Await the time and you will find the results great.
Albus	You can trust this person's actions to be true to his or her heart.
Caput Draconis	The person loves you sincerely.
Fortuna Major	The person has a great love for you but wishes to conceal it.
Fortuna Minor	You had better decline any offer, for it is neither constant nor true.
Cauda Draconis	This action comes from an upright and sincere heart.
Rubeus	Decline a situation which may be your destruction.
Laetitia	You love/regard a person who does not speak well of you.
Carcer	Their love/motive is false to you.
Puer	This is true and constant; forsake it not.
Amissio	Avoid this situation.
Populus	This is from the heart and will continue until death.

TABLE XI—GEOMANTIC INFLUENCES IN THE ELEMENTAL ANGLES OF THE ENOCHIAN CHESSBOARDS *(CONTINUED)*

Fire Board, Water Angle	
Via	What you wish for, you will shortly obtain.
Acquisitio	Whatever your desires are, for the present decline them.
Puella	If you are not extravagant, your efforts will be rewarded.
Conjunctio	You may have distress if you do not alter your attitude or intentions.
Tristitia	You may obtain your wishes by means of a friend.
Albus	Your efforts are in vain. Time to wait.
Caput Draconis	No.
Fortuna Major	Yes.
Fortuna Minor	The direction to go will not be obstructed.
Cauda Draconis	Change your tactics and you will do well.
Rubeus	Success.
Laetitia	You will quickly obtain what you want.
Carcer	Be happy with what you have achieved.
Puer	This is not the time to expect success.
Amissio	Requests will be granted.
Populus	It is someone else's turn for success.

TABLE XI—GEOMANTIC INFLUENCES IN THE ELEMENTAL ANGLES OF THE ENOCHIAN CHESSBOARDS *(CONTINUED)*

Fire Board, Air Angle	
Via	You will obtain better luck elsewhere.
Acquisitio	Remain among your friends and you will do well.
Puella	There is gain in foreign areas.
Conjunctio	Remain with what you know and you will avoid difficulties.
Tristitia	It is safe to move on and make your intentions known.
Albus	Stay with those of like mind and there will be no opposition.
Caput Draconis	Travel out and enjoy yourself.
Fortuna Major	Success in ventures and relationships.
Fortuna Minor	If you plan ahead you will succeed as you desire.
Cauda Draconis	While traveling watch out for evil people.
Rubeus	A stranger may enhance your fortune.
Laetitia	Draw upon your current resources, rely only upon those you know and trust.
Carcer	You can dwell abroad with comfort and happiness.
Puer	This is not a time to move forward or make new contacts.
Amissio	Be prepared for changes and people changing their tactics.
Populus	Travel in groups. It is a majority decision.

TABLE XI—GEOMANTIC INFLUENCES IN THE ELEMENTAL ANGLES OF THE ENOCHIAN CHESSBOARDS *(CONTINUED)*

Fire Board, Earth Angle	
Via	You will meet an attractive person.
Acquisitio	A prosperous partner/acquaintance influences the situation.
Puella	A virtuous person may be influenced.
Conjunctio	Marriage and respectability.
Tristitia	There is wealth in a situation.
Albus	This person/situation may be of help but is very volatile.
Caput Draconis	It is profitable to enter into a matter.
Fortuna Major	Success is to be expected.
Fortuna Minor	Only partial success.
Cauda Draconis	There is honesty but no wealth.
Rubeus	This situation/person could be self-destructing.
Laetitia	A worthy undertaking and good fortune.
Carcer	With integrity you may succeed.
Puer	There is a union with an equal.
Amissio	An uncomfortable union.
Populus	There is difficulty in co-operation from others.

TABLE XI—GEOMANTIC INFLUENCES IN THE ELEMENTAL ANGLES OF THE ENOCHIAN CHESSBOARDS *(CONTINUED)*

Water Board, Fire Angle	
Via	What has gone will not return as soon as expected.
Acquisitio	There is no return.
Puella	An unexpected happening.
Conjunctio	Circumstances delay a situation.
Tristitia	Answers come bringing joy.
Albus	There is absence of an essential item/person, preventing a full result.
Caput Draconis	An abundance of help is given.
Fortuna Major	Success will depend on one's conduct.
Fortuna Minor	Matters come about slowly.
Cauda Draconis	This is a no-win situation.
Rubeus	Watch for illness, as it may delay.
Laetitia	Stranger(s) will come and influence the end result.
Carcer	There is joy in order.
Puer	There is another love elsewhere.
Amissio	Unforeseen circumstances cause a delay.
Populus	Gatherings of friends.

TABLE XI—GEOMANTIC INFLUENCES IN THE ELEMENTAL ANGLES OF THE ENOCHIAN CHESSBOARDS *(CONTINUED)*

Water Board, Water Angle	
Via	Happiness between people.
Acquisitio	Trouble and sorrow.
Puella	Someone may do you a favor.
Conjunctio	There is plenty for everyone. There may be a wedding.
Tristitia	To accomplish your pursuits, you must first clear the obstacles.
Albus	There are others who will endeavor to obstruct you.
Caput Draconis	Be prepared for sadness and danger.
Fortuna Major	You will soon be away from the influence of your enemies.
Fortuna Minor	There is a change for the better.
Cauda Draconis	Misfortune threatens you, but it can be prevented.
Rubeus	You may be out of your depth. Watch for deceit.
Laetitia	You will get money.
Carcer	There may be sexual involvement.
Puer	Sorrow will depart.
Amissio	Matters begin to grow and improve.
Populus	Be very careful and matters may go wrong.

TABLE XI—GEOMANTIC INFLUENCES IN THE ELEMENTAL ANGLES OF THE ENOCHIAN CHESSBOARDS *(CONTINUED)*

Water Board, Air Angle	
Via	The situation may improve, but only for a short while.
Acquisitio	Circumstances are doubtful.
Puella	There is lasting recovery.
Conjunctio	Be prepared for the worst.
Tristitia	Prepare for change while you can.
Albus	Matters of the Spirit become of importance.
Caput Draconis	Good health is expected.
Fortuna Major	It is doubtful as to whether one's health/situation will recover.
Fortuna Minor	There is now no danger.
Cauda Draconis	It is time to enter into an activity that will improve your health.
Rubeus	Forces beyond our control are at work.
Laetitia	Relief from difficulties.
Carcer	Religious convictions.
Puer	A situation will be finished or left.
Amissio	Time to make improvements.
Populus	Support from others is necessary.

TABLE XI—GEOMANTIC INFLUENCES IN THE ELEMENTAL ANGLES OF THE ENOCHIAN CHESSBOARDS *(CONTINUED)*

Water Board, Earth Angle	
Via	Commence your travels, as others will attend to matters as you wish.
Acquisitio	Too many things need doing first.
Puella	You will be prosperous on a journey.
Conjunctio	Unless you can be assisted, you might not succeed.
Tristitia	Any move now will be an advancement.
Albus	Your answer comes from within.
Caput Draconis	Be confident and you will proceed safely.
Fortuna Major	Home and security become of importance.
Fortuna Minor	Make your intentions known and take a step forward.
Cauda Draconis	Turn down any offers for now.
Rubeus	There is protection in your travels.
Laetitia	Your efforts are in vain.
Carcer	Be prudent in your endeavors and you will prosper.
Puer	Watch out for danger from another.
Amissio	Proceed with caution.
Populus	There may be a short journey.

TABLE XI—GEOMANTIC INFLUENCES IN THE ELEMENTAL ANGLES OF THE ENOCHIAN CHESSBOARDS *(CONTINUED)*

Air Board, Fire Angle	
Via	There is a son, wealth and honor.
Acquisitio	There is a daughter.
Puella	This person/situation will endure.
Conjunctio	Two people may influence the situation.
Tristitia	This is time to be forward and not backward.
Albus	Although attractive, this person is annoying.
Caput Draconis	Going out to learn—education.
Fortuna Major	Pay attention to these circumstances; if overlooked there may be trouble.
Fortuna Minor	Your children will be dutiful.
Cauda Draconis	This person will honor and respect you.
Rubeus	You will have what you want.
Laetitia	This situation is weak and may not last.
Carcer	The situation is healthy and contained.
Puer	Refine your manner.
Amissio	Reproduction.
Populus	Children.

TABLE XI—GEOMANTIC INFLUENCES IN THE ELEMENTAL ANGLES OF THE ENOCHIAN CHESSBOARDS *(CONTINUED)*

Air Board, Water Angle	
Via	Others may beat you to the mark.
Acquisitio	Everything comes at once; you will need help.
Puella	It is meant for you to be happy and successful.
Conjunctio	There is no luck. Success only through effort.
Tristitia	You are being held back from success at present.
Albus	Trust in destiny.
Caput Draconis	Your expectations are vain.
Fortuna Major	Be careful; your fortune may be changed into misfortune.
Fortuna Minor	Keep trying; you will succeed.
Cauda Draconis	You may meet sorrow and trouble.
Rubeus	It will work out better than expected.
Laetitia	Success.
Carcer	Difficult times are leaving.
Puer	Depend on your merit and integrity.
Amissio	Success is coming, be patient.
Populus	Misfortune through others.

TABLE XI—GEOMANTIC INFLUENCES IN THE ELEMENTAL ANGLES OF THE ENOCHIAN CHESSBOARDS (*CONTINUED*)

Air Board, Air Angle	
Via	This person exceeds all others in every respect.
Acquisitio	The one close to you pretends.
Puella	There is sincerity between people.
Conjunctio	Plan everything carefully and don't rely on others.
Tristitia	This person can be relied on.
Albus	Watch your back.
Caput Draconis	This person is sincere while there is gain for him or her.
Fortuna Major	Secret enemy.
Fortuna Minor	Valuable friend.
Cauda Draconis	There is inconsistency and deceit.
Rubeus	Brothers in arms.
Laetitia	There is ruthlessness in business.
Carcer	Ideas must be put into perspective.
Puer	There are double meanings to everything.
Amissio	Respect this situation; it operates according to true will.
Populus	Cause for sorrow if you are completely trusting.

TABLE XI—GEOMANTIC INFLUENCES IN THE ELEMENTAL ANGLES OF THE ENOCHIAN CHESSBOARDS (*CONTINUED*)

Air Board, Earth Angle	
Via	This day will bring increase of happiness.
Acquisitio	This day is not very lucky.
Puella	You will be safe if careful.
Conjunctio	Think for everyone else to avoid misfortune, as they are not thinking clearly.
Tristitia	Prepare everything carefully.
Albus	Do not act now; draw up your plans first.
Caput Draconis	Beware—there is opposition.
Fortuna Major	Change your plans for today to avoid bad luck.
Fortuna Minor	It may be difficult to escape problems today.
Cauda Draconis	Cheer up; matters are getting better.
Rubeus	Avoid arguments.
Laetitia	Be reconciled; your circumstances will shortly mend.
Carcer	In spite of obstacles, you should do well.
Puer	It will all work in your favor.
Amissio	Success is almost near.
Populus	Gatherings of people can bring misfortune.

TABLE XI—GEOMANTIC INFLUENCES IN THE ELEMENTAL ANGLES OF THE ENOCHIAN CHESSBOARDS *(CONTINUED)*

Earth Board, Fire Angle	
Via	Release from restriction.
Acquisitio	Releasing the hold of others over you.
Puella	Suffer now, honor later.
Conjunctio	Death of a matter—sorrow.
Tristitia	With great struggle there is a small gain.
Albus	There may be no freedom in this matter.
Caput Draconis	Breaking free.
Fortuna Major	Sorrow and anxiety are great, and answers are uncertain.
Fortuna Minor	Liberty and freedom.
Cauda Draconis	The sacrifice may be too great this time.
Rubeus	After a long ordeal there will be success.
Laetitia	Answers come soon.
Carcer	A prisoner.
Puer	Another may limit your movements.
Amissio	There are those who will show compassion.
Populus	The people will have a say in this matter.

TABLE XI—GEOMANTIC INFLUENCES IN THE ELEMENTAL ANGLES OF THE ENOCHIAN CHESSBOARDS *(CONTINUED)*

Earth Board, Water Angle	
Via	By perseverance, you will recover the situation.
Acquisitio	Bear your loss with fortitude.
Puella	You property or possessions may be lost.
Conjunctio	You may recover stolen property through the efforts of another.
Tristitia	Those who have done wrong will be punished.
Albus	Although you may lose, the other party may suffer the most.
Caput Draconis	Property is found; there is gain.
Fortuna Major	The odds against you are too great.
Fortuna Minor	These odds can be overcome.
Cauda Draconis	The end of a matter.
Rubeus	Work alone in this matter.
Laetitia	Wait.
Carcer	The authorities intervene.
Puer	Do not expect to regain the past.
Amissio	You may succeed, but this will be through trouble and expense.
Populus	An organization or group of people has an influence.

TABLE XI—GEOMANTIC INFLUENCES IN THE ELEMENTAL ANGLES OF THE ENOCHIAN CHESSBOARDS (*CONTINUED*)

Earth Board, Air Angle	
Via	Through careful thought you can find some answers.
Acquisitio	Relationships may not work.
Puella	Prosperity.
Conjunctio	It is not time for gain.
Tristitia	Do not delay—happiness.
Albus	It is time to move fast to achieve results.
Caput Draconis	By entering into an agreement, your happiness will be ensured.
Fortuna Major	This may be more than you can handle.
Fortuna Minor	All will work out well.
Cauda Draconis	Do not enter into any agreement, as it will not last.
Rubeus	This is a union which will add to your welfare.
Laetitia	This situation may bring poverty. Be discrete.
Carcer	Your peace may be destroyed.
Puer	Work alone; you need your freedom.
Amissio	If you wish to be happy, do not marry this person.
Populus	This course of direction will not answer your expectations.

TABLE XI—GEOMANTIC INFLUENCES IN THE ELEMENTAL ANGLES OF THE ENOCHIAN CHESSBOARDS (*CONTINUED*)

Earth Board, Earth Angle	
Via	Great gain.
Acquisitio	Doubling your success.
Puella	What you seek you will receive.
Conjunctio	Great fortune is coming; be patient.
Tristitia	Loss.
Albus	Decline any offers and you will be okay.
Caput Draconis	Be faithful.
Fortuna Major	Time to put more work into a matter.
Fortuna Minor	Success will be trivial.
Cauda Draconis	Tie up loose ends first.
Rubeus	Unexpected gain.
Laetitia	Someone may cheat you.
Carcer	Be happy; prosperity is assured.
Puer	Deal fairly with others and they will repay your efforts.
Amissio	Providence will support good causes.
Populus	Be wise and careful. If it is for the gain of the people, it will be successful.

In addition to the foregoing influences in the squares, you must not forget the Tarot and elemental associations, although these would be the last things to consider. The other associations tend to cover the general meanings that the Tarot and elements can provide.

Divining the Timing of Events

To foretell how long a matter will take place, depicted by a divination game, is very difficult. The following methods may be of help.

1. The elements: Fire = very swift, Air = swift, Water = moderate speed, Earth = slow.
2. The triplicities: The Cardinal signs (Aries, Cancer, Libra and Capricorn) show matters moving rapidly with great power—hours or days. The Fixed signs (Taurus, Scorpio, Aquarius and Leo) show matters that endure—months or years. The Mutable signs (Gemini, Virgo, Sagittarius and Pisces) show fluctuation in times, not so quick but not enduring—days to weeks.
3. You can time when attacking forces will be weakest or strongest according to current celestial planetary transits, concentrating on the astrological symbols.
4. No-move dice throws as in Rule 17.3.
5. Relate the planetary movement to the querent's natal horoscope and plot the movement through the natal houses. Although an actual planet may be in a sign for many days, months or years, the signs move through the houses every two hours throughout a day (24-hour period). In view of this, one could calculate when a sign that holds a particular planet passes through a specific house on a specific day. I would not advise that this method be attempted by those not adept at astrology.

Direct, Indirect Action

Direct action is obvious, as when you see a piece move and directly threaten, defend or capture another piece. Indirect action is seen when a piece is the instigator or collaborator in causing difficulty to an opponent but does not itself bring out the direct action. These actions on the chessboards are also reflected in daily life, in situations affecting the querent or his or her question.

Significator

It is reasonably clear at this point that the querent's King and the Ptah Square and Ptah are significators in their own right. The King is representative of the most spiritual aspect of the querent, dealing with the querent's self-awareness, or just awareness. It is the Sun of the querent and is the power of creative self-expression.

The Ptah Square has already been discussed, so I will not go any further into that subject, other than to say that the combination of the querent's King and the Ptah Square in the last round of play gives a "nowness" to each new moment. It is a way in which one actively merges with life in the outer and inner worlds, and an aspect of personal destiny.

In all readings, however, there must be one other chess piece that will act as a Significator and represent the querent or question "in the material." Any action of or to that piece should be observed by the diviner as an incident of great importance. In fact, the Significator is of next most importance after the querent's King.

The Significator can be found in many ways, all of which you should be able to identify through the previous reference text and tables; that is, by:

1. The planetary nature of the divination question
2. Archetype/personality of querent, if querent is to play a major role in the events
3. Archetype/personality of the person concerned in the divination
4. Planetary ruler of the person's ascendent (from his or her horoscope)
5. Planetary ruler of the house/sign to which the question relates
6. Chess piece most representative of the matter in hand

Chess Piece Relationships and Movements

Throughout the game, chess pieces will be influencing each other either beneficially or negatively. These relationships become important points in your divination analysis, for these relationships describe the type of dynamism or harmony in the matter concerned.

Ideal relationships are energy releasing and form maintaining. Such effects between chess pieces create a synthesis of complementary energy. Let us look at some of these.

Take the energy release of a dynamic relationship, for example. This occurs when allied pieces cover (protect) each other and both (or one, that of the querent) is placed in a cardinal-sign square. This would signify, modified by the nature of the pieces and squares involved, restlessness, tremendous urges towards action, starting new activities and/or pursuing a definite direction. If this relationship is between one of the querent's pieces (or one of his or her ally's pieces) that sits in a cardinal square and an opponent piece on another square, and neither captures the other, it would depict a crisis or issue being faced but not resolved. How the pieces move after that moment shows how the matter will be dealt with.

If one of the querent's or ally's pieces is on a fixed sign and shows some form of a protecting or threatening relationship with another friendly piece, this would describe deeply ingrained habit patterns, extremely concentrated power or stubborn willfulness. If the relationship is with an opponent's piece, however, it would show energy beginning to flow, opening up a wide range of capabilities, and determination that may bring matters to a conclusion.

Mutable signs would show energy release through mental channels, with the input of other factors to a situation, and a need for change and new things.

Where a piece blocks another from movement, restrictions are placed on a matter. Where blocks are purposeful to protect a piece, it alludes to the nature of its actual action.

When a chess piece is captured and taken off the board, you must observe the type of piece that is captured together with what piece captured it, what strength the piece held before its capture and any effects caused by removing the captured piece from the board. For example, if your ally removed an opponent piece, you would understand in your divination that some help is being given. If your ally loses its piece through capture in its attempt to help you, your help is being eliminated. If your own pieces are caught where, if the throw of die had been different, help could have come, it may show that people or circumstances turned against you, or that the forces in a situation lose the power to work to your advantage.

A King capture of any King except that of the querent shows the removal of powerful forces that may have been for or against the querent. If the querent's King is captured, the querent would have been unsuccessful in his or her efforts, or perhaps changed his or her mind. The results are all very dependent upon what is happening in the game.

Circumstances are realized when a piece captures another but does not get captured itself, usually in the querent's favor if a querent or ally piece is the captor.

When a querent or ally piece captures an opponent piece, landing on the square whereupon the opponent sits, it shows the culmination of a point or matter within the divination, or the removal of a factor. It may show a new move or factor entering a situation. New impulses are carried out in previous activities. The importance or unimportance of the factor would depend on the context of the whole game.

If any opponent piece captures a querent's piece or an ally's piece, a situation arises where there is an inability to compromise, a painful reaction to criticism or a case of revealed vulnerability. The reaction thereof, and to what, would depend on the pieces and squares involved. It is a very tense situation when a piece threatens a capture but finds that its target is protected by one or more pieces.

A risky venture or questionable behavior pattern is recognized when a piece willfully moves into danger of being captured. But, if forced to move into such a position, the situation is not risky or questionable. Factors beyond one's control do not work in favor of the querent. It shows dissatisfaction, unease, a time to meet and assimilate experiences.

If a querent's or ally's piece moves into a position where it threatens another piece but finds itself also threatened by that piece, or by another piece, it shows the querent (or the divined matter) moving into areas without foresight or where there is a lack of control. If the opponents find themselves in any difficulty, the reverse occurs, where the situation turns in favor of the querent: it shows opposing elements making mistakes or having weaknesses.

Where the game play flows with ease and without conflict, hope is built for conditions; beneficial influences and spontaneous activity are shown. Where the game play flows with ease but with some conflict or obstruction, it shows the formation of matters wherein advantage can be taken of environmental opportunities for growth and development. This can also happen when a piece or pieces of the same element moves into squares that cover a threatened ally, or a piece of the same element. This is a relationship of creativity.

Pieces withdrawing from a difficult matter where they are the aggressors show willful removal of force. Where they are the victims, it shows a timely retreat or maneuver. Where it was an advancing piece or a piece strategically placed that withdrew, it shows delays in a matter, or matters which must be considered more carefully before any action takes place.

As you can see from the examples above, the reading of circumstances is very easy, because they can be likened to the actual events on the chessboard during divination play.

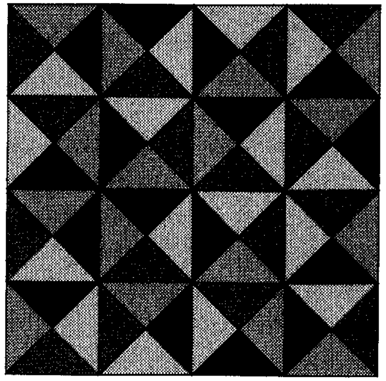
In the divination game, from a planetary perspective, the above also applies. A piece that threatens or acts as the aggressor is usually representative of the planet affecting matters as a dominating influence, and the associations of the square it occupies are therefore also applied.

When houses such as the first, second, third, tenth, eleventh and twelfth predominate, you will see more personal and self-determined activities. When the fourth, fifth, sixth, seventh, eighth and ninth houses predominate, you will find activities may be influenced by others in some way.

Queen moves usually show definite events, especially when a Queen moves from one element to another. The elemental angles will also have an influence on your divination game. Fire shows matters of action, and Water shows reflection, emotion and reaction. Air shows planning, relationships and changes, while Earth shows awareness of immediate concerns, work and the practical formation of matters.

Table VII (page 241) shows the planetary strengths and weaknesses. Look at the piece that is influenced by the sign of the square where your piece sits, whether rulership, exaltation, detriment or fall. If the first piece affects the sign of the other piece in any manner, you will be able to tell how much influence your piece has in a situation. If the affecting piece rules or is exalted in the sign, your chess piece sits in good relationship with the other piece and the effect is harmonious and strong. If in detriment or fall, the effect is harmonious but weak. If, however, the relationship is threatening, the strength or weakness of the situation can be determined by the planetary influence of the sign of the square which your piece occupies. Your own piece's influence on that sign must also be taken into consideration.

For example, using the planetary and Zodiacal associations: a Mars piece in a Capricorn square threatened by a Saturn piece shows that caution and reserve will be overruled in a matter. This is because Mars is exalted in Capricorn and Saturn rules Capricorn, which brings more strength to the situation and therefore a greater struggle. It would also show, if for example Saturn were in an Aries square, a tendency for two people to quarrel.



Divination Example

Question: Will Russia revert to a type of democracy by or before the year 2005?[1]

Board used: Air Board
Play setting: Water of Air
Ptah Square: Capricorn—W4c
Game played: 23 Nov 1989

(Where there is a number followed by a dash, this shows the die number thrown but indicates "No Move.")

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[1] This game was played November 23, 1989. During the three years this book was at the publisher, events have overtaken the question: the independence of the Soviet Union satellite countries, the unification of Germany, and the ousting of Gorbachev as leader in Russia. Considering the attempted coup in 1993, the chess divination game as given here has been analyzing prophetically.

	W	F	E	A
1	N3c	N3c	P3c	3—
2	3—	P1c	NA3d	P4c
3	P1c	P4c	P2c	N3c
4	NF4d	R4a	P1c	P3dxEN
5	NA3dxAP	Q3a	P2d	P1c
6	B1b	P4d	R3b	B1b
7	K2a	P2c	Q3a	K2a
8	P3c	P1d	PF4axFR	P2c
9	K3b	Q1c	2—	N4a
10	B3d	Q3a	B1b	Q3c
11	BA3axAR	B1b	R2b	5—
12	NF4dxP	5—	PF3bxP	P2d
13	R2a	NW4bxP	RF4b	QE4c
14	BF2d	K2b	RF4a	QF4dxWN+
15	K4c: Ptah	NW2axR	P3d	NW2c

The answer appears to be "successful," but in view of the fact that pieces, both ally and opposition, still advanced and threatened and captured other pieces, one could assume that Russia will not fully achieve such a result within the time frame given. They will still be coping with friction and having to work on what was spoiled. Drawing to the end of this time span, a strong emphasis was placed in the game on Pisces and the 12th house: possible assassinations, unseen dangers, the populace looking to spiritual matters and religion, matters of the growth of society as a whole being of prime concern and hidden enemies; i.e., the "underground."

In the last moves, the Saturn influence in Aquarius (Earth Rook's pawn on E3d) is under tension from a Fire Moon influence in Aquarius (Fire Queen's pawn). Because these are pawns, you would look at the masses rather than individuals, and with the Aquarius influence, fulfillment of society's ideals, political and otherwise, come to the foreground. This all happens very slowly as government reform (Capricorn and 10th house), structure, service and labor is attended to, along with the health and well-being of the people (Air's last move of the Knight into a Virgo square, 6th house, from the Air Angle to the Water Angle).

The game moved relatively fast, however, with few "No Moves" to show time delays over the decade and a half. With this, one can assume that the final move of this game happens before the given date.[2]

Judging by the way the pieces are positioned at the end of the game, there will still be many restrictions imposed on the people and the country. Air's last move of Jupiter into Virgo, from Air to Water, showed erratic use of the armed forces. Or perhaps it may be describing the Jovian tendency to expansiveness conflicting with the Virgo influence of concentration on the part, and detail. This conflict may result in either overdoing matters or some improper treatment of some aspect of the matter. Employment may be unstable at this point due to people having more freedom to choose. Many may drift from one job to another. Disagreements may erupt. It appears that Russia will not be out of trouble yet.

From a general but nonrestrictive view, the Fire Angle represents the Kremlin and possibly the armed forces. The Air Angle represents the Communist Party, or perhaps allied forces of some kind. The Water Angle may represent the people, and authorities favoring the change, while the Earth Angle represents the economy and those in favor of the changeover who may be outside influences. Observe the Earth Bishop's pawn and how it penetrates the Kremlin, opening up for the Earth Rook and also eliminating some minor would-be opposition.

Most of the encounters throughout the game were handled directly and seemed very final. This could allude to the handling of satellite Eastern Bloc countries that will continue to turn away from Communism.

The Significator (the Water Knight) may represent Gorbachev, who played a direct role in solving problems effectively in his communications with the people (pawns). As shown a few months after this game was played, he tried to obtain a multiparty democracy, which was voted in. However, at the time of this writing, this multiparty democracy in Russia was yet to be proved as a working structure. Also, Gorbachev is removed before the final result by the Air Queen. The Queen also checks the Water King in that move, so this move and the loss of the Water Knight jeopardizes Russia's move into democracy. Taking into account the Queen's symbology, she could represent more than one possibility. One thing is for sure, though: the Air Queen has great significance. In a later divination game I played concerning Gorbachev, that same piece eliminated the querent's King, which in that particular case represented Gorbachev himself. That elimination stopped the game, showing that Gorbachev would not live or remain in power long enough to see the full results of his work.

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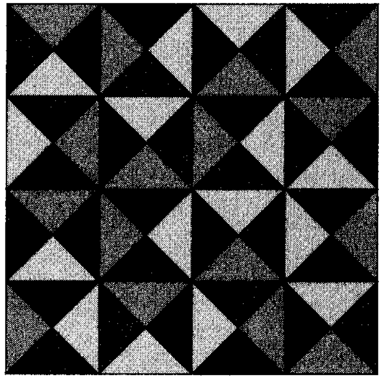
[2] This had in fact started to take place only months after my analysis of the game when the single-party system was voted out.

Moves 5 and 8 show significant gains in some parts of Russia, perhaps satellite countries moving out of Communism. These moves could be showing gradual political changes in the satellite countries in the late 1980s to mid 1990s. Take for example East Germany's exploits, which may be described in the first few moves of the game. Throughout the game, it is clearly evident that the "people" seem to be controlling or taking a more active part in their country's politics.

At the time of writing this analysis, there had been conflicts between the Azerbaijans and Armenians. These, perhaps, are described by move 4, where the people take aggressive action (Mars moves from Water to the Fire Angle) for protection of their land and homes (Cancer square). The religious difficulties are shown by the Earth move of Chiron's pawn into a Libra square, putting it under a direct threat from Fire/Saturn's pawn in Scorpio. The Fire and Air moves show the Kremlin's reaction (Moon in Aquarius), where it sympathizes with the needs of humanity but in an impersonal manner. The Moon in Aquarius influence also shows the need of the people for freedom at any cost. Azerbaijan, by the way, is under the rule of Aquarius.

To give a fuller analysis of this particular divination question, I would have to be very familiar with Russia's internal politics, which I do not claim to be. Therefore, I will leave it up to the reader to look into this and compare what has happened since the writing of this text with the results of the divination game.

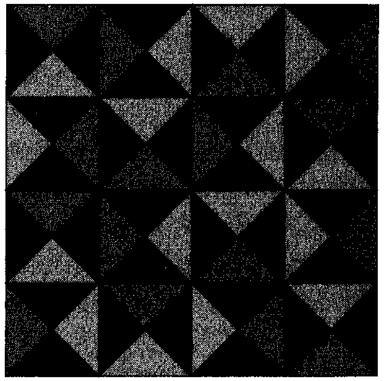
This of course poses an important point. To do a thorough analysis of an Enochian chess divination game, one would have to have a deep understanding of the subject matter of the "question"; for example, the subject of internal politics as above.



Part IV

Book of Fire

Training of the Adept



And in the Beginning

In the Order of the Golden Dawn, once an initiate is put through the 5=6 grade, he or she will have become a member of the R.R. et A.C. and will be considered an adept. By this time, the adept will have been totally exposed to the Enochian Tablets and Tablet of Union and is ready to work with and learn Enochian magic. Within the system of Enochian magic is the magical system of Enochian chess. Up to this point in this book, you have learned the technical use of the Enochian chess game, tactically and for divination. These are the first two stages with which the adept must become familiar before any magical use of the chessboards and pieces can be discussed.

In this section I will discuss some points about using the Enochian chess sets and boards in an adept's training of the 5=6 grade of the R.R. et A.C., in addition to game play and divination. You will appreciate that what you are given here is in fact the methodology of magic and of Enochian chess. The real impetus and concepts must come from the individual, and rather than impose my own magical philosophy on this particular area I would seriously suggest some experimentation along the lines of the magical framework to which you are attuned.

Although I have written this book from a Golden Dawn perspective, I would actively encourage you to apply and experiment with your own inner concepts in this section of Enochian chess. If you are a beginner, I suggest you read this section but do not practice anything given until you have had a good grounding in occult sciences.

One of the first things an adept is advised when being introduced to Enochian chess is about the effects that playing with the fully colored boards and chess pieces (god-forms) may have on individuals. Over years of game play, I found that the Enochian chessboards affected individual players in different ways. For example, one player might be weak in playing the Air chess pieces but strong with the Fire and Water pieces and average with the Earth pieces. Another player might be strong in Fire, Air and Water but weak playing the Earth pieces. Various combinations arose in weaknesses and strengths playing one, two or more elements, no matter how experienced a player was. When an experienced player played the element angle that he or she was weak in against an inexperienced player who played the element angle that he or she was strong in, it was usually the inexperienced player that put the experienced player into difficulty.

After some thought, and inquiry into each individual's natal astrological chart, I found that their element weaknesses and strengths that were shown in Enochian chess game play paralleled their weakness and strengths in their natal charts. Take for example one who has no planets or major angles in Earth signs in her chart. This person would have great difficulty playing the Earth pieces no matter how good she was as a player. As another example, a person who was weak in the Air and Water elements in his birth chart: his efforts in playing the Air and Water Angles were weak compared to his method of play with the Fire and Earth Angles.

I experimented with this concept with the help of those individuals who played regular Enochian chess games in our Temple, by encouraging them to frequently play the element in which they were weakest whenever we got together for our regular chess games. I also included myself in this experiment. After a period of time, each individual became stronger in play until that person's skill in playing the weakest element matched his or her skill when playing the strongest element.

Now, naturally, you are going to say at this point, "Of course they would get better; don't we all after enough practice?" The difference here is, although we all become better players, those that did not force themselves as frequently as the others to play their weakest element, still had difficulty in playing that particular element as effectively as they played the other elements, irrespective of how experienced they had become in game play.

This strengthening also showed itself in each individual's daily life activities and psychological make-up, consciously and unconsciously. This was observed in their own experiences and by those around them. All influences appeared quite beneficial in a manner according to the particular element involved for each individual.

Playing Enochian chess, as seen above, does have a subconscious effect on the players. It is like a state of moving Zen, for in it you hit different levels of consciousness that can be likened to states of satori in Zen Buddhism.

The element boards have an even stronger influence on the players, so you can use the boards in the manner described above to strengthen an individual. Take for example those who lack a balance of Water in their natal chart compared to the other elements. The Water Board will be chosen, and the individual will be given the opportunity at different sessions to play each element on the Water Board. Where a weakness shows, he or she will repeat with that element until he or she feels stronger and more balanced.

For example, a weakness may show in the way a person operates the chess pieces. The pieces may always become bottled up and block each other, or they may be scattered all over the board, etc. A like weakness may also show in daily life, and if the individual finds better control throughout daily life, the strengthening will have taken effect. Remember, however, it is only considered a weakness (or, for want of a better word, irregularity) when a player plays obviously out of character with the set of pieces of a particular element or on a particular board.

I must warn you at this point that, if you have had a particularly emotional upset in your day, or one from the past that you have not resolved and find yourself brooding upon, do not play on the Water Board. You may find yourself out of control emotionally. The same advice applies to anything excessive, in activity, emotion or mentality/psychology. Do not play on any element board that emphasizes such a state. The chessboards emphasize; they do not de-emphasize. Choose a board that will counter the excess.

For example, if your mind is racing and will not settle, choose the Earth Board, not the Air Board. If you are depressed, choose the Fire Board, not the Water Board. If you are upset and cannot reason a matter out, choose the Air Board, not the Water or Fire Boards. Apply the same principle with the angle you play. In severe cases it is best not to get out your Enochian chess set at all. Leave it until you are calm and have more peace of mind. The colors of these boards play very subtly on one's psyche, and it is very easy to further unbalance an already vulnerable state of being.

Enochian chess should be perfectly safe under normal conditions and if used with respect and care. When you are not working specifically on an inherent irregularity, do not become attached to one particular element, choosing only that element to play. Give yourself constant variety, playing all elements. The Earth Board is the only element board that is suitable to play on constantly. To do the same on the Air, Fire or Water Boards would, in the long term, cause an imbalance.

There was one instance in my experience when a player preferred the Air Board and preferred to play either the Air or Fire Angle. He was already overbalanced in favor of the Air element in his make-up, as shown in his natal chart. It did not take him long to become temporarily quite psychotic. This sort of thing can be rectified by a game or two on the Earth Board (which in this instance was the course taken), or keep the individual away from Enochian chess and the Enochian Tablets altogether for a while until normality returns. Even in mild cases, psychological help may be necessary. My suggestion is to use all of the latter methods. First rebalance the individual with the appropriate element, then remove contact with the Enochian system for a while, and if necessary seek help from a professional or someone who knows what they are doing.

Do not forget that a fully colored Enochian chessboard is not a mere chessboard. It is a board from which a very powerful magical current of energy is produced, and this vital difference can have a major effect on an individual's psyche. Even if there were no magical emphasis whatsoever, and the individuals were playing on the colored chessboards, the effect of the multicolored squares on a person's subconscious would still be considerable. Coupled with the magical current coming through the Tablets, one can generate a great deal of energy in a game.

Within the Inner Order of the Golden Dawn (the R.R. et A.C.), the trained adept is exposed to these Tablets during ritual. Thus he or she gradually gets used to harmonizing with the forces that come through the Tablets so that, when an Enochian chess game is played, the individual's aura is in empathy with the relevant board being played.

You are probably wondering at this stage what effect playing a chess game may have on an individual who has never used the Tablets before in his or her life. The answer here is twofold. Some people will feel no difference whatsoever, as their senses will close down and they will play the game merely as a chess game. Anything that takes place will take place on a subtle subconscious level. Other people will find that they open up to the energies of the chessboards and must therefore be very careful to control that energy. I do not think I have ever found the in-between category when playing Enochian chess. Over the years, I have played a number of games with people who have no connection with magic whatsoever, other than the love of the game, and they seem to fall only into the above two categories. However, I have found it best to operate on the safe side and only use the Earth Board for such people.

By now you will be aware of the different divinatory and esoteric systems of symbolism applied to the chessboards. There is another point of observation which must not be overlooked, and that is numerology. First, there is the numerological comparison to the Chinese system of prophecy, the *I Ching*. In the *I Ching* there are eight trigrams, comparable to the eight squares across and down each board. If you multiply eight times eight, you will get 64, which is the number of *I Ching* hexagrams made up by the eight trigrams. Sixty-four is also the number of squares on a chessboard.

Playing with numbers a bit further and using the Kabbalistic system of association with numbers from the Tree of Life:

Eight is the number of Mercury and Hod. Note that 8 x 8 = 64, which is the number of Isis. Also, 64 = 6 + 4 = 10 (Malkuth), and 1 + 0 = 1 (Kether). The number four seems to play a major role. Four is also the number of Jupiter and Chesed. There are four boards, four sets of chess pieces, four pawns per set, four main playing pieces per set and four Kings to a board, each governing an angle, making up four elemental angles per board. You can see that 4 x 4 x 4 = 64 x 4 = 256, which makes up the total pyramid squares in all the four element boards, and each pyramid square has four pyramid faces. As for 256: 2 = dual creation (Chokmah) of 5 = feminine power (Geburah) and 6 = Sun, masculine power (Tiphareth). Note that 2 + 5 + 6 = 13 = 1 + 3 = 4. Now 3 = Saturn and Binah, 4 = Man—construction. Four also is the equal division of a circle. A circle is 360 degrees. If you divide it up equally into four, you get 90-degree divisions: 90 = 9 + 0 = 9, and (360) 3 + 6 + 0 = 9, which is the number of Yesod and the Moon. Four 90-degree right angles construct a square (our boards). A square is four sided; 4 yields a numerical parity to perimeter and area when used as the dimension of the sides of a square: perimeter = 4 + 4 + 4 + 4 = 16 and area = 4 x 4 = 16. And 16 is the number of Osiris risen. Also, 6 + 1 = 7, the number of Venus, Netzach and Set, and 16 = 1, which is the light of Kether shining through 6. In one angle of a board there are 16 squares: four across and four down. In the numbers 4 and 16 is the building block of human predomination of thought and design.

The letters of Tetragrammaton (YHVH)[1] are used as the formula for the design of the chessboards. Out of these four letters there are 24 different permutations;[2] however, if one treats the H and the H'[3] as the same, there will then be only 12 permutations. Now the number 12 has always been a notable number and highly esteemed by most nations of antiquity. The 12 permutations were considered by the ancient Hebrew teachings to be the 12 Banners of YHVH and were associated with the 12 Biblical tribes of Israel, which in turn were attributed to the 12 signs of the Zodiac.

Out of the 12 permutations, only four are used for the formula of the Enochian Tablets because these four are the only permutations that go sequentially forwards and backwards without changing their pattern; i.e., between each masculine letter (Y and V), there is a feminine letter (H or H'). In the other permutations you will find combinations of feminine or masculine letters together and undivided by its opposite. The Zodiac signs attributed to these four permutations are the Cardinal signs of the Zodiac, and the four permutations appear four times, once on each of the element boards.

YHVH = Aries and the tribe of Gad, and is shown as the formula for the Fire of Earth, Fire of Fire, Fire of Water and Fire of Air Angles.

HVHY = Cancer and the tribe of Issachar, and is shown as the formula for the Water of Water, Water of Air, Earth of Earth and Earth of Fire Angles.

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[1] See the "Book of Berashith" in the *Zohar* for further information.

[2] See *The Kabbalah Unveiled* by MacGregor Mathers.

[3] The term H' describes the Hebrew letter "Heh final."

VHYH = Libra and the tribe of Asshur, and is shown as the formula for the Air of Air, Air of Water, Air of Earth and Air of Fire Angles.

HYHV = Capricorn and the tribe of Zebulun, and is shown as the formula for the Earth of Air, Earth of Water, Water of Earth and Water of Fire Angles.

If you treat the H and H' as different letters, you will end up with eight permutations in which the letters run sequentially, but you will still only have the four tribes associated, two combinations per tribe. The eight gives the eight different play settings. Eight as a number is noted as the "first cube of energy" and is considered an evenly even number representing "Universal Harmony." So one may assume at this point that each play setting is a cube of energy, or the first impetus of a game.

By studying the chessboards, you will see that out of the 16 angles of the four element boards, 12 angles are associated with the Zodiacal signs and the remaining four with the four elements. In addition, the element angle that is the same element as the board is the greater angle of that board. When looking back at the four permutations, you will see by reading them in the correct directions[4] that the greater angle of each board has the permutation attributed to that same element. Here one can see that Aries would rule the Fire Board, Cancer the Water Board, Libra the Air Board and Capricorn the Earth Board, irrespective of the Zodiac sign attributed to the actual angle.

These rulerships are merely token however, for each chess square (Servient Square) has its own rulerships and external influences which act thereon. To understand the Servient Squares in more depth, look back to the layout of the Enochian Tablets and the Calvary Crosses in each quarter of each Tablet. An influencing force on a Servient Square is observed through the relationship that the square has with the Calvary Cross of its quarter by column and rank.

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[4] See fig. 9, p. 28.

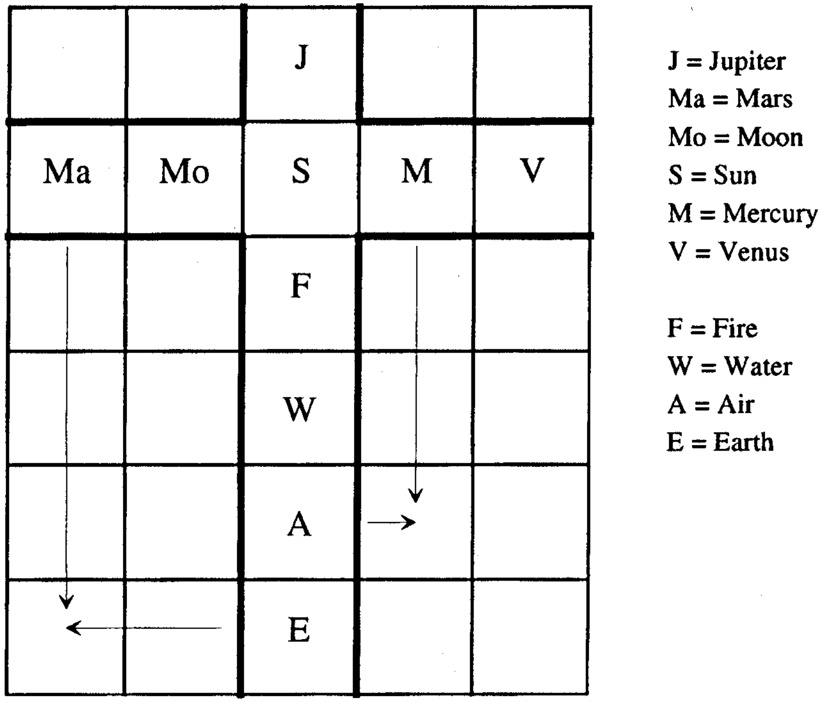

FIGURE 50—INFLUENCING FORCES FROM CALVARY CROSS

The four planets involved are Mars, Moon, Mercury and Venus, and these planets represent specific principles of energy exchange between the individual squares and the elements from the column of the Calvary Cross. Since there are four elements, each planet has four possible vibrations that it can produce, but only one vibration per Servient Square under its dominion. Each planet will reveal a type of outgoing energy together with an urge toward expression of a certain kind, but it also reveals a specific need for activity and fulfillment which is fed along a particular vibratory wavelength.[5] The vibratory wavelength is used as a catalyst to the vibration of the Servient Square's Zodiacal sign and other attributions. From this the function of a Servient Square becomes more evident. Take for example figure 50 above.

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[5] I assume that you are now familiar with the vibratory influences of the planets and elements.

In this diagram we will focus on the bottom left-hand corner pyramid square. As you see by the arrows, this Servient Square is influenced by Mars and the element of Earth (Geburah and Earth element in Malkuth). If we were looking at the third square on the second rank, the influence would be Mercury and the Air element (Hod and Air element in Malkuth). The Sun in the center of the Cross has its influence through the Zodiac signs as attributed to the Servient Squares. Jupiter is an outer planet and not included as a force directly through the Servient Squares. It works indirectly through the Kerubic Squares. When analyzing a divination game, therefore, you should also take into account the Calvary Cross influence on the chessboards.

As a structure, the pyramid system of the Tablets is much like Eastern mandalas, though infinitely more complex. Being based on the quarternary (four elements), the pyramid formation and structure gives birth to the quinary by the truncated top (Spirit). This can relate in terms of Eastern philosophy to the five stages of human consciousness. An individual pyramid can relate to a part of the Universe in microcosm. With this in view, it is advised that you do not work with the "part" but first construct the "whole"; that is, the full set of Enochian Tablets should be constructed. Through the virtue of your effort in constructing them, you will be integrating yourself into the system through a systematic process of the nucleus of self.

The Enochian chessboards, though only part of the Tablets, can be used magically similarly to the Tablets. However, when working with the Enochian system, I would suggest only the following practices be used in conjunction with the chessboards. Any other method, for example pyramid workings, etc., should be worked with the Tablets.

1. Invocation—God-form assumption or deity association with the chess pieces. Invocation of the Angle of the Ptah, as this piece takes place of the "I," the innermost part of yourself.

2. Evocation of the god-forms and of the energy within the pyramid square that they preside over. Evocation of an external entity to help strengthen your perception during game play.

Before an adept can activate any of these methods, she[6] must first integrate in her psyche a binding of all the associations of the Enochian system—or, at least, of the particular element Tablet, its hierarchies and associations, which she will be working with. This is very important, for when using the chess boards magically, you will not be working just with the boards. You will be drawing from the whole Enochian system through the Tablets, even though the actual Tablets may not be visibly there. Pat Zalewski's *Golden Dawn Enochian Magic* should be of help here, together with books previously recommended.

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[6] For convenience, I use the feminine pronouns.

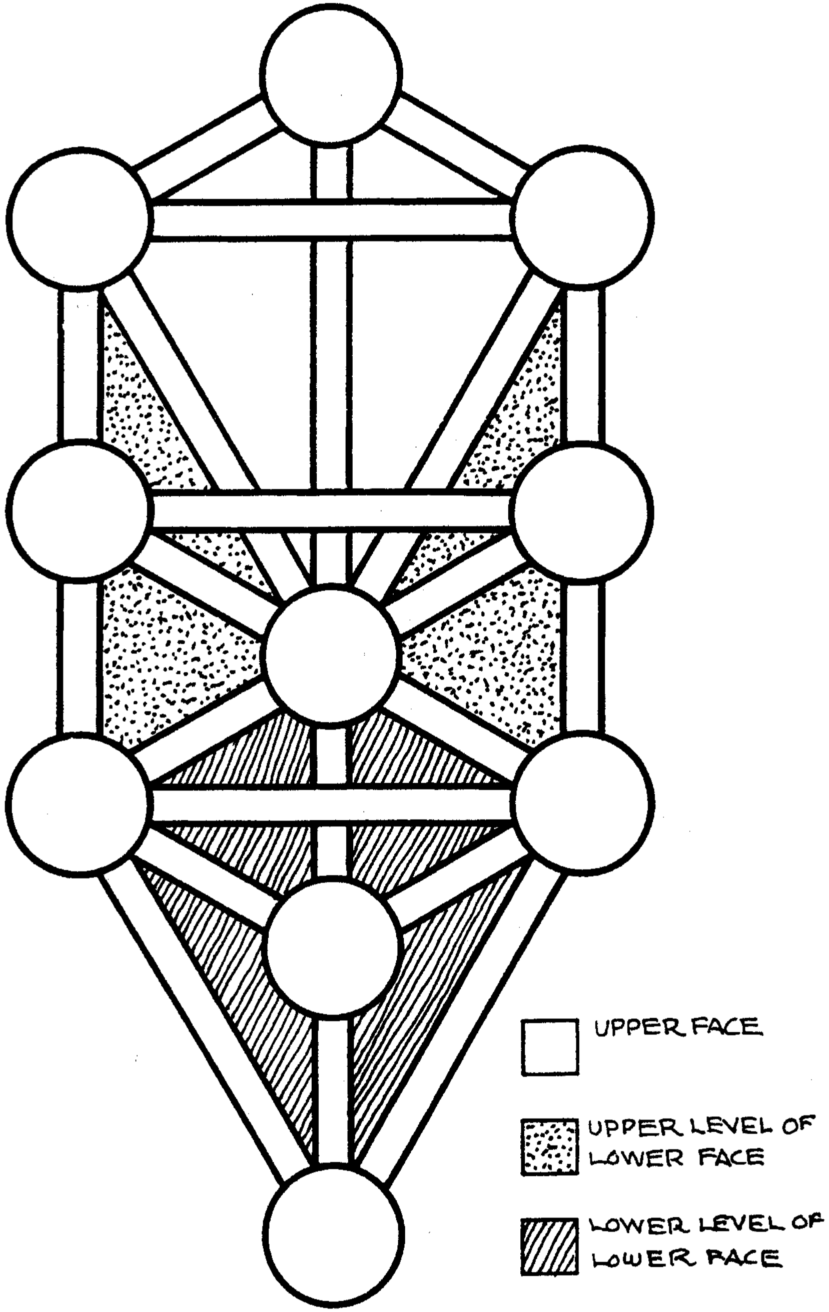
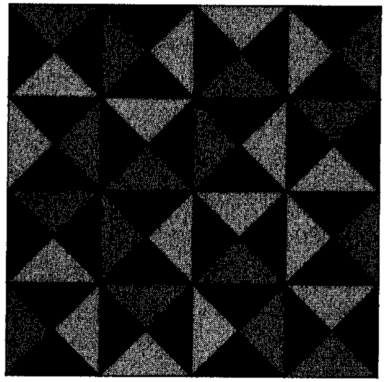


FIGURE 51—DIVISION OF FACES ON THE TREE OF LIFE



Four Ego Types

If you take the Kabbalistic Tree of Life as a working glyph, you will see that the elemental divisions of the Enochian chessboards and chess pieces and pawns parallel the divisions of the four Worlds of the Tree of Life, and the subdivisions therein. This is done through the association of Fire with the World of Atziluth, Water with the World of Briah, Air with the World of Yetzirah and Earth with the World of Assiah.[1] Because we are dealing with the four elements, however, which are basically of the "world of matter," our main frame of reference in the following will be with the World of Assiah and its subdivisions.

First of all, break the "Tree" up into an upper face and a lower face. Then break the lower face into four upper triads that pivot on Tiphareth and four lower triads that pivot on Yesod, as shown in the diagram on the opposite page.

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[1] See Part III of this book.

The "triads" that I refer to are the triangular spaces between the Sephiroth as divided by the Paths (fig. 52). Looking first at the lower triads of the lower face: these all pivot on Yesod, which in this instance represents the ego, the everyday working psyche. The triads generating off Yesod, which represents the ego and its needs, are divided into the extroverted and introverted nature. Dealing first with the extrovert triads, the first triad is the Intellectual Triangle, which has a sanguine humor[2] and is made up from Malkuth, Yesod and Hod. This is the intellect that accumulates facts, communicates and patterns everything into what is logical and acceptable to the conscious mind, the thinker, planner, the detailer and examiner. Through Malkuth, it is influenced by material and external, mundane concerns. Through Hod, it is influenced to gather information and to be able to apply the intellect to a purpose. These are put to form by the subconscious perceptions formed by the ego through Yesod. This triad is associated with the Air element, to which I have associated the Bishop's Pawn (Air Pawn).

The second outward-looking triad is the Physical Triangle, which is made up from Malkuth, Yesod and Netzach. This triad is the function of the psycho-physical make-up. The power of Netzach gives an overlay of body type and physical/sexual desires and psychological influence on the physical. Things are seen in the form of activity through the perception of Yesod, and ego is expressed through what one can physically achieve. The theory formed by the intellectual triad is utilized in the physical triad. This is the triad of the five senses as given by Malkuth. The Earth element is associated here, together with the Rook's Pawn (Earth Pawn).

The two introverted triads are both connected to Tiphareth and are concerned with honesty, beauty and clarity, in an interrelationship of Yesod and Tiphareth.

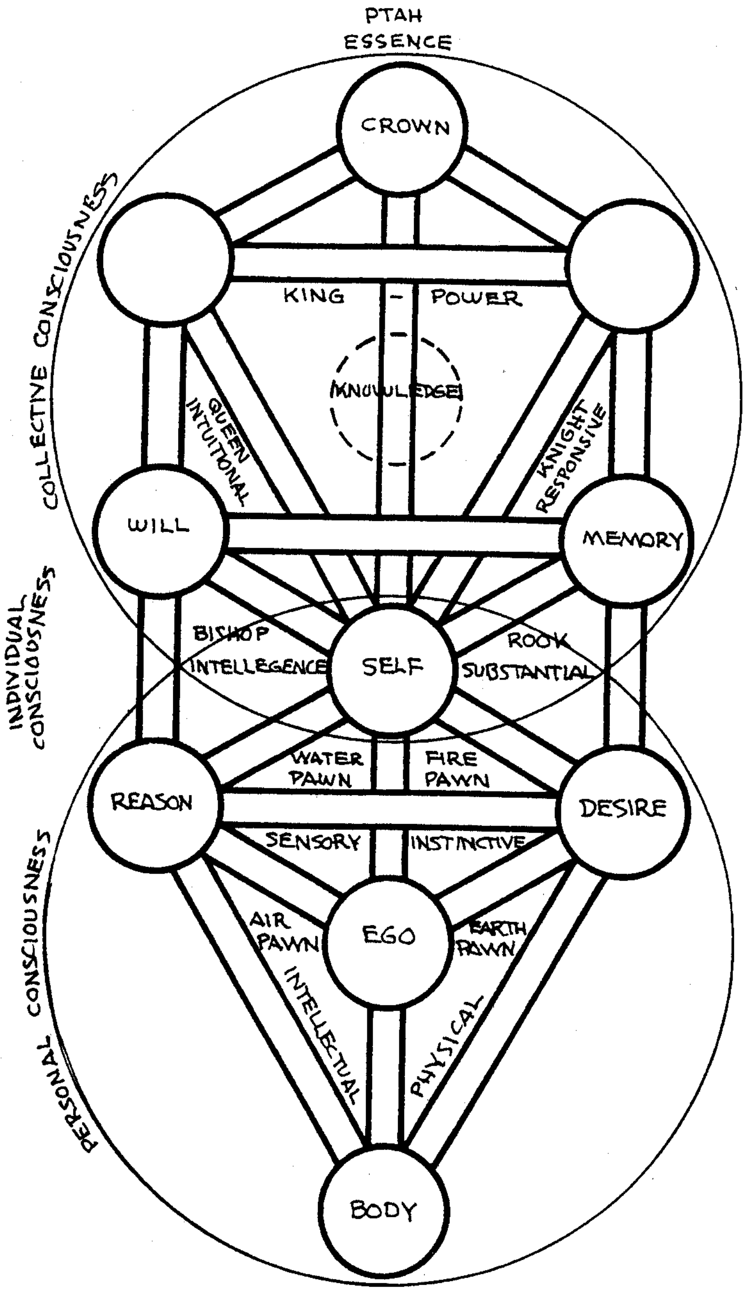
PTAH
ESSENCE
CROWN
COLLECTIVE CONSCIOUSNESS
KING
POWER
KNOWLEDGE
QUEEN
INTUITIONAL
KNIGHT
RESPONSIVE
WILL
MEMORY
INDIVIDUAL CONSCIOUSNESS
BISHOP
INTELLEGENCE
SELF
ROOK
SUBSTANTIAL
WATER PAWN
FIRE PAWN
REASON
DESIRE
SENSORY
INSTINCTIVE
PERSONAL CONSCIOUSNESS
AIR PAWN
EGO
EARTH PAWN
INTELLECTUAL
PHYSICAL
BODY

FIGURE 52—THE TRIAD TYPES AND CHESS PIECES AND PAWNS APPLIED TO THE TREE OF LIFE

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[2] The term "humor" is a medical term used by herbalists and medical practitioners of the early 19th century and earlier. It represented a physical and psychological type.

First, the Instinctual Triangle is made up from Yesod, Tiphareth and Netzach. The type evolved here is influenced by Tiphareth through natural balance, with the perception and imagination of Yesod, and the strength, drive and creativity of Netzach. This triad gives the ability to react to any deviation by putting it into balance. It initiates action and is a complement to the intellectual triad. Its instinctive behavior and initiative is what comes naturally during times when one does not have time to think about a response. This triad is associated with the element of Fire and the Knight's Pawn (Fire Pawn).

The final triad is the Sensory Triangle, which is made up from Yesod, Hod and Tiphareth. Hod's influence causes a gathering of information, but in this case it is on an inner intuitional level of data that is not tangible. Tiphareth enables it to relate this data clearly and with truth through Hod and Yesod. This triad is the one that picks up impressions and information, which would normally not have been absorbed through the intellect or physical body, and sifts them into clear impressions at terrific speeds. It acts like a radar and works in the realm of the sensors and psychic impressions. The Water element is associated here, together with the Queen's Pawn (Water Pawn).

Now let us briefly list the upper triads of the lower face which all pivot on Tiphareth, the pure expression of the Self. These are an evolved reflection of the lower triads and work in the realm of individual consciousness rather than personal consciousness as the lower triads do.

The first is the Intelligence Triangle, made up of Hod, Geburah and Tiphareth and associated with the Air element and the Bishop among the Enochian chess pieces. If you break up the word "intelligence," you will see that "in" is "from within"; "tell" is to "give information, to relate or reveal"; and "gen" is "to be born or to become." When you examine the Hebrew letters of the Paths that make up the triad, you will see combinations

that also tell a story. For example Mem/Ayin/Lamed,[3] which means to divide into parts, and Mem/Lamed is to cut off. This phrase meant the circumcision that was inflicted on Adam (and supposedly to be done to all men) after the Fall. The Lamed/Ayin combination refers to licking up or swallowing down, with the Mem representing "from." So here, when studying the Kabbalah, the Tree and its influences through the Paths, the Sephiroth as shown in the lower triads and the meanings of the words given to each, one can begin to understand the inner meanings of the Enochian chess pieces. Through the utterances of the "Words," the powers can be revealed. You can see from this that the above would allude to the "Fall" or transition from one level of awareness to another: something is born from an intelligence and in doing so brings forth knowledge. Birth is usually severe but beautiful, hence the combination of Geburah and Tiphareth.

The second triad is the Responsive Triangle: Tiphareth, Chokmah and Chesed, associated with the Fire element and the Enochian chess Knight. The word "responsive" may be broken down thus: "res" gives "a thing or a point, a matter that is a cause or action"; "pons" comes from Latin, "a bridge"; and "response" is to answer or react to a stimulus. The combination of Hebrew letters from the connecting Paths is Yod/Heh/Vau, which is "to be" and is a natural generative force. Yod is the Logos and Heh the Primal Light, Vau is the united result of the two, therefore the response, or should I say the result of the reaction of the two. Looking at this another way, it gives a positive exclamation and encourages, grieves or threatens. Here we see the connecting link between above and below that must respond to stimulus and generate or transmit.

[3] These consonants are written here to be read from left to right, but if they were written in Hebrew, the letters would be reversed and read from right to left. Therefore, for example, Mem Ayin Lamed would be written in Hebrew as Lamed Ayin Mem (מעל), Mem being the first letter of the combination.

The third triad is the Substantial Triangle: Netzach, Tiphareth and Chesed, associated with the Earth element and the Rook. In the word "substantial," "sub" is beneath or a stance or position. This seems quite appropriate, because the Rook is the Heh final of the Yod/Heh/Vau, and as shown in figure 52, it is placed below the Knight. This also fits in quite adequately from a Kabbalistic interpretation.[4] "Stance" is from the Latin *substantia* and means an essence, or from the Latin *substantare,* which is to be present or to exist, and "substant," which is "continuing substance." The Rook is an "earthy part of" piece and represents the substance of the element it is in. The combination of Hebrew letters derived from the Paths of this triangle is Nun/Yod/Kaph: this refers to a union or foundation/throne.

The fourth triad is the Intuitional Triangle: Tiphareth, Geburah and Binah, associated with the Water element and the Queen. The word "intuitional" may be broken down as: "in" = from inside, within; "intuit," which is to look on or consider; "tion," from; hence "intuition" means to regard or look at from. The Hebrew letter combination herein is Lamed/Cheth/Zain, which is to withdraw inside, but Zain/Cheth is to pluck—remember the apple in the Garden of Eden. Zain/Lamed is to "let go," and Cheth/Lamed is to make a hole or opening. This area receives the information from the Responsive Triangle, gestates it and gives birth to the Intelligence Triangle.

Finally we have the King of the chess set, which has been associated with the quaternary of the upper face, the Collective Unconsciousness. It is the power of the elements and is second only to the Ptah, the essence. The quaternary (four elements) gives birth to the quinary (Spirit). Power broken up gives "pow," which stands for the poll, the head or chief, and "er" = more of. Power comes from the Latin *posse,* which is "to be able."

If you look at the combination of Paths surrounding this area, you will find the Hebrew letters Beth, Aleph, Zain and Heh, with the Paths crossing over the area horizontally and vertically being Daleth and Gimel, respectively. Combinations of these give: Beth/Daleth = single, alone; Beth/Gimel = meat, or food which is broken off or apart; Gimel/Beth = supporting back or altar; Zain/Beth = a gulf, spring or issuing out; Daleth/Aleph/Beth = gold (philosophers stone); Gimel/Aleph/Heh = to increase or swell, grow higher; Beth/Aleph = to descend and Aleph/Beth = to come or go; Heh/Beth/Aleph = to be willing; Beth/Heh/Aleph = to love; Zain/Aleph = time or at that time; and Heh/Beth = empty space, a hollow.

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[4] A detailed examination of the Kabbalah is beyond the scope of this book. The reader is referred to the *Zohar* (vols. I–V), *The Kabbalah Unveiled* by S.L. MacGregor Mathers, *The Holy Kabbalah* by A.E. Waite and *Kabbalah* by Charles Poncé.

A description of the above combinations could give: "And so from a single source the bread is broken apart so that it may pour forth from the altar (tabernacle) like a spring as gold so that all may increase and swell with the light through love, and at that time all may be willing to ascend just as the light descends through space and time."

Each of these major chess pieces when moved on a chessboard represents a shift in consciousness, or rather in the unconscious. The point here is that the chessboard in reflection and the pieces on it represent the world above as well as below. Therefore, by careful manipulation of the chess pieces, you can tap into the astral currents of the world above and thereby increase your own awareness and perception of what is happening in the present with respect to the natural laws that govern us. The chess pieces such as the King are merely reflections of these energies, but they are represented in archetypal forms. By manipulating these pieces, we tend to use this conception of energy when dealing with everyday life. So, when we reach out during meditation to the image one of these pieces represents, we can in fact draw from this energy through the archetype and manipulate it to our desired end.

The soul of mankind according to the *Zohar* was formed in the Garden of Eden by the four winds, and the activity within the Garden is said to coincide with the created physical form of the four elements. Here both upper and lower worlds unify in a single instance to create life itself. This concept is analogous to the statement given in the Emerald Tablet of Hermes Trismegistos:

> In truth certainly and without doubt, whatever is below is like that which is above, and whatever is above is like that which is below, to accomplish the miracles of one thing. . . . it rises from Earth to Heaven and comes down again from Heaven to Earth, and thus acquires the power of the realities above and the realities below. In this way you will acquire the glory of the whole world, and all the darkness will leave you.

It will be seen now that many combinations are possible of the above triads, but the main purpose is to ascend the lower triads to the upper triads, to Tiphareth, then to continue to ascend. Using the World of Assiah as a glyph and the Four Worlds within, take each element set of chess pieces and pawns and apply them each to each of these Worlds; i.e., Earth set to Assiah of Assiah, Air set to Yetzirah of Assiah, Water set to Briah of Assiah and Fire set to Atziluth of Assiah. It is here you will see the many combinations of character types given by the chess pieces. Note in figure 53 how the Worlds overlap, causing the Yesod of one World to overlap Daath of the World below.

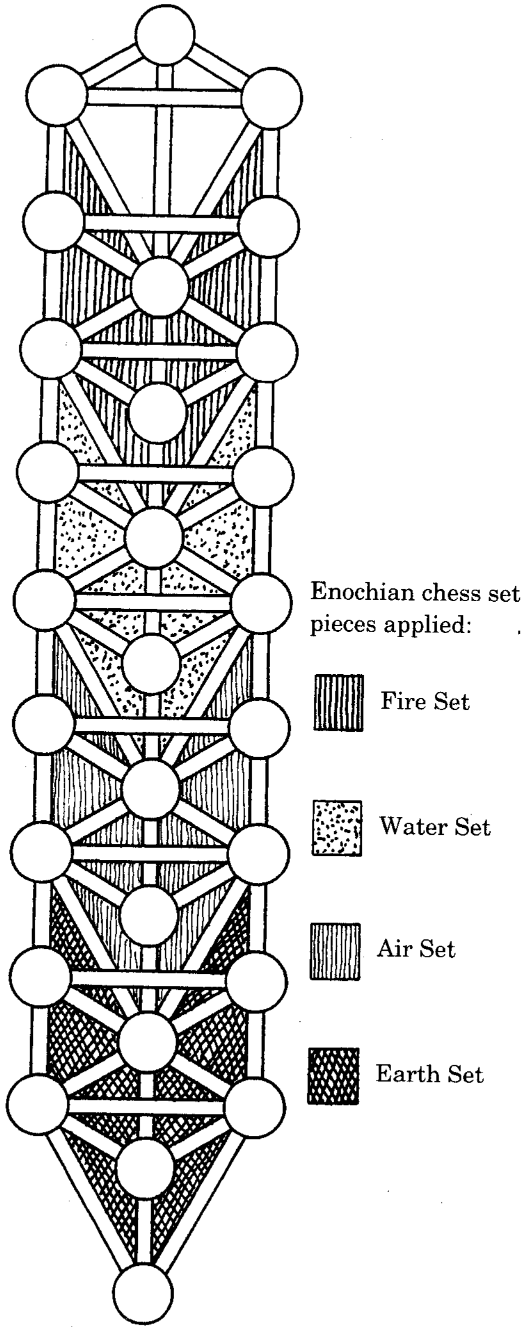
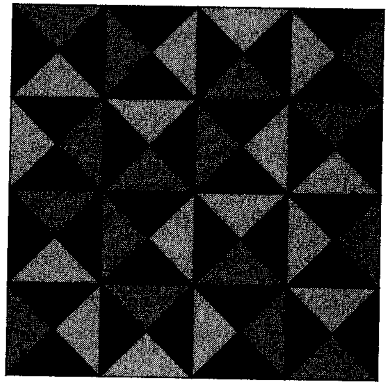


FIGURE 53—JACOB'S LADDER: THE FOUR WORLDS IN THE WORLD OF ASSIAH



Ritual Magic and the Chess Game

One of the most interesting and important documents in the Golden Dawn's Inner Order are the Z2 papers. Apart from the introduction, the Z2 is broken down into five parts under the Name of Yeheshuah (YHShVH, יהשוה), with each section prefixed by a Hebrew letter. As the Order papers state:

> For to the Letter Yod י and the element of Fire belong the works of Ceremonial Magic, as the evocations of the Spirits of the Elements . . .
>
> Unto the First Heh ה the consecration and charging of Telesmata, and the production of Natural Phenomena, as storms, earthquakes . . .
>
> Unto the Great Holy Letter Shin ש are allotted Three classes of works: spiritual development, transformations and invisibility.
>
> Unto the Letter Vau ו Divination in all its branches; and the art of making the Link between the subject of the work

and the process of divination.

And to the Final Heh ה the works and operations of the Art of Alchemy, the order of its processes and Transmutation.

One can see that, by any standard, this formula is considerable and very technical. The basis for it is the 0=0 or initiation ceremony of the Golden Dawn, which, in the Z2, has its component parts broken down into 24 steps. This ceremony was adapted to the above formula for basically all matters of magic, in one form or another.

Index for General Reference to the Enterer Ceremony of the 0=0 Grade

A—The Ceremony itself. The place of the Temple.
B—The Hierophant.
C—The Officers.
D—The Candidate.
E—The Ceremony of Opening.
F—Hierophant states that he has received a Dispensation from Second Order, and commands Hegemon to prepare Candidate. Candidate prepared. Speech of Hegemon.
G—Admission of Candidate. First barring by Kerux. First baptism of the Candidate with Water and Fire.
H—The Candidate is conducted to the foot of the Altar. Hierophant asks "Wherefore hast thou come, etc." Candidate replies "I seek the hidden Light, etc."
I—Candidate is asked whether he is willing to take the Obligation. He assents; and is instructed now to kneel at the Altar.
J—Administration of the Obligation, and raising the Neophyte from the kneeling position.
K—Candidate is placed in the North. Oration of the Hierophant, "The Voice of my Higher Self, etc." Hierophant commands the mystic circumambulation in the Path of Darkness.
L—Procession. Candidate barred in South. Second Baptism of Water and Fire. Speech of Hegemon. Allowing the Candidate to proceed.

M—Hoodwink slipped up. Challenge of Hiereus. Speech of Hegemon. Speech of Hiereus. Candidate re-veiled and passed on.
N—Circumambulation. Barred in North. Third Baptism. Speech of Hegemon allowing Candidate to approach unto the Gate of the East.
O—Hoodwink slipped up for the second time, Hierophant challenges. Hegemon answers for the Candidate. Speech of Hierophant. Candidate passes on.
P—Candidate led to West of Altar. Hierophant advances by the Path of Samekh. Officers form the Triangle. Prayer of Hierophant.
Q—Candidate rises. Hierophant addresses him, "Long hast thou dwelt in darkness. Quit the Night and seek the Day." Hoodwink finally removed, Scepters and Swords joined. "We receive thee, etc." Then the Mystic Words.
R—Hierophant indicates Lamp of Kerux. He commands that the Candidate be conducted to the East of the Altar. He orders Hiereus to bestow signs, etc. Hiereus places Candidate between Pillars. Signs and words. He orders the fourth and final consecration to take place.
S—Hegemon removes rope and invests Candidate with his Insignia. Hiereus then ordains the Mystic Circumambulation in the Path of Light.
T—Hierophant lectures on the Symbols. Proclamation by Kerux.
U—Hierophant commands Hiereus to address Candidate.
V—Hierophant addresses Neophyte on subject of study.
W—Blood produced. Speech of Kerux. Hiereus' final caution.
X—The closing takes place.

The main section which concerns us at present is the Divination section. In spite of what is said about this part of the Z2 papers, about being "Divination in all its branches," as it stands it is in reality designed for the Tarot. When we first tried to apply it to the chess game it fell down badly. It could not be considered for the chess game unless some parts of it were rewritten. This was done, but it was written so that it still adhered to the general index of the 0=0 as given previously.

You may ask whether the use of ritual formula applied to the chess game is really necessary. Even if one could not summon any magical power, the psychological preparation of the game with this formula would be enough of a benefit to align one's mental processes for the divination game. By this, I mean that these various states or levels of consciousness which one enters during the ritual (closely allied with Zen states of satori) prepare your psyche for a better understanding of what it will assimilate during the game.

The following formula is modified for Enochian chess, yet still adheres to its original concept in the Z2.

Z2 Formula of Chess Divination Under the Letter Vau

A—The Form of Divination.
B—The Diviner.
C—The Forces acting in the Divination.
D—The subject of the Divination.
E—The preparation of all things necessary, and the right understanding of the process, so as to formulate a connecting link between the process employed and the Macrocosm.
F—The Invocation of the Higher, arrangement of the scheme of divination and initiation of the forces thereof.
G—The choosing of the Elemental Board. First assertion of limits and correspondences.
H—The actual and careful formulation of the question; and consideration of all its correspondences and classifications when choosing the square for the Ptah piece.
I—Announcement aloud that all the correspondences taken are correct and perfect; the Diviner places his hand upon the Ptah piece. Sitting East, he prepares to invoke the forces required in the Divination.

J—Solemn invocation of the necessary spiritual forces to aid the Diviner in the Divination. Then let him say, "Arise before me clear as a mirror, O magical vision requisite for the accomplishment of this divination."
K—Accurately define the term of the question; putting down clearly in writing what is already *known*, what is *suspected* or *implied*, and what is sought to be known. And see that thou verify in the beginning of the judgment that part which is already known.
L—Recording of play moves and taking note of correspondences and their interrelationships.
M—The completion of the first round of play.
N—Same as section L.
O—The second round of game and up to, but not including, the first move of the King.
P—The first move of the Diviner's King towards the Ptah piece.
Q—The Diviner now completely and thoroughly formulates his whole judgment as well for the immediate future as for the development thereof, taking into account the knowledge and indications given him by the angelic form (if he is in direct astral contact with the force governing the divination play).
R—The King reaching the Ptah Square and remaining there for one round of the game gives a positive result. If the King does not reach the Ptah Square but the game nonetheless ends through King capture etc., there is a negative result to the question.
S—Final round of game play.
T—The Diviner then compares carefully the whole judgment and decisions arrived at with their conclusions, and delivers now plainly a succinct and consecutive judgment thereon.
U—The Diviner gives advice to the Consultant as to what use he shall make of the judgment.
V—The Diviner formulates clearly with what forces it may be necessary to work in order to combat the Evil, or fix the Good, promised by the Divination.

W—Lastly, remember that unto thee a divination shall be as a sacred work of the Divine Magic of Light, and not to be performed to pander unto thy curiosity regarding the secrets of another, and if by this means thou shalt arrive at a knowledge of another's secrets, thou shalt respect and not betray them.

Experimental Methodology

This section has been included for those who wish to go further into the magical arena with the chess game. It is based on a number of experiments we have been conducting. Although my studies are far from complete, I felt that comment on them should be made to give those who wish to experiment in this area information on some of our developments on the subject.

The first experimental area to be discussed is god-form assumption. While this is not a new concept with the Golden Dawn in itself, its adaptation to the chess game is. This experiment is usually conducted after the completion of a divination game, after it has been analyzed. For example, if the game has turned out to be negative, from the analysis certain key points of influence are noted that if handled differently may have turned the tide of the game to a positive victory. I have tended to term these key aspects "pivot points," for they are points of balance that can alter the game.

Taking a lead from Chinese sages who, when experimenting with the *I Ching* for divination, found that if they had a negative hexagram for an inquiry, they could then work their way back to the point or line where the negative influence began. This was done through a careful study of how the Chinese elements would interact with each other. At that point they would find out what would go wrong and look at a probable alternative action that the inquirer could take to avoid the negative result. They assumed that if, through foreknowledge of a probable destiny, they made a correct move at the right time, then the whole concept or outcome of the divination could be altered.

If this method works with the I Ching, it most certainly would work with Enochian chess divination, because the same fundamental principles apply. I have used this method quite often with the Tarot. If a probable direction looks negative, I divine further probable directions in accordance with particular alternative reactions or actions until I find a more suitable result. In this way one can have more control over one's life.

There is an important limitation to the chess game that must be considered when using this method. It can only apply to personal events, not to cases where entire countries are involved. To change the direction of countries would be beyond the ability of most adepts, but the method will work when applied to a personal situation over which you do have control.

This effort involves two areas of involvement. The first is to be ready to make the correct changes when the time in the situation occurs that parallels the pivot point. The next, and this must be done first, is to try to astrally alter the influence. Even the Chinese sages who did this with the I Ching insisted that a small ritual be performed to appease the ancient gods and tell them what one was about to do before one actually did it. This is done by assuming the astral form of the chess piece, which is placed over the correct chess square, and directing its energies through the power of the square.

There are two ritual methods to accomplish this. The first is by the Z2 formula of Transformation under the presidency of the letter Shin. The second is a shortened formula: The temple is set up in the 0=0 grade of Neophyte with the chess game up to the pivot point placed on the altar. The object of this exercise is to be able to neutralize the influence of the opposing astral currents, shown as the opposing chess pieces, by visually forming the god-form of the piece in question to direct the energy of the square to a desired end.

As mentioned earlier, this is still very much in the experimental stage and a great deal more experimentation needs to be done to confirm its effectiveness. However, at this point, the results look promising.

Z2 Formula of Transformation Under the Letter Shin

A —The Astral Form.

B —The Magician.

C —The Forces used to alter the Form.

D —The Form to be taken.

E —The Equation of the Symbolism in the Sphere of Sensation.

F —Invocation of the Higher. The definition of the Form required as a delineation of blind forces, and the awakening of the same by its proper formulation.

G —Formulating clearly to the mind the Form intended to be taken. The Restriction and Definition of this as a clear form and the actual baptism by Water and by Fire with the Order Name of the adept.

H —The Actual Invocation aloud of the form desired to be assumed to formulate before you, the statement of the Desire of the Operator and the reason thereof.

I —Announcement aloud that all is now ready for the operation of the Transformation of the Astral Body. The Magician mentally places the form as nearly as circumstances permit in the position of the Enterer, himself taking the place of the Hierophant, holding his Wand by the black portion ready to commence the Oration aloud.

J —Let him now repeat a powerful exorcism of the shape into which he desires to transform himself, using the Names, etc., belonging to the Plane, Planet, or other Eidolon, most in harmony with the shape desired. Then holding the Wand by the black End, and directing the flower over the head of the form, let him say, "In the name of the Lord of the Universe, Arise before me, O Form of __________, into which I have elected to transform myself. So that seeing me men may see the thing that they see not, and comprehend not the thing they behold."

K —The Magician saith, "Pass toward the North shrouded in darkness, O Form of __________, into which I have elected to transform myself." Then let him repeat the usual Oration from the Throne of the East. Then command the Mystic circumambulation.

L —Now bring the Form around to the South, arrest it, and formulate it there, standing between two great Pillars of Fire and Cloud. Purify it with Water and by Fire, by placing these elements on either side of the Form.

M—Passes to West, face Southeast, formulate the Form before thee, this time endeavoring to render it physically visible. Repeat speeches of Hiereus and Hegemon.

N—Same as L.

O—Same as M.

P —Pass to the East of Altar, formulating the Form as near in the position of the Neophyte as may be. Now address a solemn invocation and conjuration by Divine Names, etc., appropriate to render the form fitting for thy Transformation therein.

Q—Remain East of Altar, address the Form "Child of Earth, etc.," endeavoring now to see it physically. Then at the words, "We receive Thee, etc." he draws the Form towards him so as to envelop him, being careful at the same time to invoke the Divine Light by the rehearsal of the Mystic Words.

R —Still keeping himself in the form of the Magician say, "Before all Magical Manifestation cometh the knowledge of the Divine Light." He then moves to the Pillars and gives Signs, etc., endeavoring with the whole force of his Will to feel himself *actually* and *physically* in the shape of the Form desired. And at this point he must see as if in a cloudy and misty manner the outline of the Form enshrouding him, though not yet completely and wholly visible. When this occurs, but not before, let him formulate himself as standing between the two vast Pillars of Fire and Cloud.

S —He now again endeavors to formulate the Form as if visibly enshrouding him; and still, astrally, retaining the Form, he thrice circumambulates the place of working.

T —Standing at the East, let him thoroughly formulate the shape, which should now appear manifest, and as if enshrouding him, even to his own vision; and then let him proclaim aloud, "Thus have I formulated unto myself this Transformation."

U—Let him now invoke all the Superior Names, etc., of the Plane appropriate to the Form that he may retain it under his proper control and guidance.

V—He states clearly to the Form what he intends to do with it.

W—Having obtained the desired effect, and gone about in the desired form, it is required that thou shouldst conjure the Powers of the Light to act against that shroud of Darkness and Mystery so as to disintegrate it, lest any force seek to use it as a medium for an obsession, etc. Therefore rehearse a conjuration as aforesaid, and then open the shroud and come forth out of the midst thereof, and then disintegrate that shroud (Form), by the use of a conjuration to the forces of the plane appropriate to the Form, to disintegrate and scatter the particles thereof, but affirming that they shall again be readily attracted at thy command.

But on no account must that shroud of awful Mystery be left without such disintegration, seeing that it would speedily attract an occupant which would become a terrible vampire praying upon him who had called it into being.

And after frequent rehearsals of this operation, the thing may almost be done "per Motem."

The second method of experimentation is that of evocation with the chess set. At Thoth-Hermes, we have experimented with the Knight's move as a sigil and with numerous other methods of evocation with the chess set, but the best method we have found to date is to use the Z2 formula of evocation. This is accomplished by placing the chessboard in the triangle you use for evocation with a single piece on it, the one you wish to evoke. It is placed on the board and square that you require it to manipulate.

To use this method, the adept must be very familiar with the chess squares and their individual functions. The only way this can be accomplished is for him or her to have scryed or astrally projected into each of the squares to record their effects. This takes years when done correctly and is only for the very experienced adept. At Thoth-Hermes, adepts must have personally scryed into all the squares of the Enochian Tablets before they can advance on to stages such as this.

The use of the chessboards and pieces for evocation differs considerably from performing a normal evocation per se (which in itself takes some effort). Here the object is to get the god-form to manipulate the Enochian Servient Square angels to help him perform the desired task. In view of this, you can see that the evocation is in itself multilayered. An example of how this works is to place the Knight Horus, on the Earth Board/Earth Angle, and on the square of the Earth Element, the densest one in all of the tablets. Horus is to be told to exert his power on the angel of the square so that a sticking point or a delaying point in an event can be hurried along. Horus being the Yod Force will instigate the thrust in the direction required.

There are a number of less complex ways to handle this, but the use of the chess piece on the chessboard modifies the current of Horus[1] and that of the chessboard. It then fuses them together into a situation where a type of magical chain reaction occurs. In my opinion, this is a very powerful force to set in motion. The evocation does not specifically relate to any chess game or pivot point but is the use of the magic squares of the chessboard, and the force they represent, guided by a powerful current or god-form.

It must be repeated that these methods are still experimental and a great deal of work needs to be done in this direction. If Enochian chess is played on a regular basis, a link will be established to the individual pieces and each will become a core of power that the adept can tap if needed. Using an effigy such as a chess piece as a power base is as old as antiquity and the roots go back to pre-Egyptian times, with strong links that form the basis of cults that still exist today.

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[1] See *Z-5, Secret Teachings of the Golden Dawn: Book I, The Neophyte Ritual 0=0* by Pat Zalewski for a full description of the current of Horus and other Earth pieces.

Z2 Formula of Evocation Under the Letter Yod[2]

A —The Magic Circle.

B —The Magician, wearing the Great Lamen of the Hierophant; and his scarlet Robe. A Pentacle,[3] whereon is engraved the Sigil[4] of the Spirit to be invoked, has painted on the back of it the circle and cross as shown on the Hierophant's Lamen.

C —The Names and Formulae to be employed.

D —The Symbol of the whole evocation.

E —The Construction of the circle and the placing of all the symbols, etc., employed, in the places properly allotted to them; so as to represent the interior of a G.D. Temple in the Enterer, and the purification and consecration of the actual piece of ground or place, selected for the performance of the Evocation.

F —The Invocation of the Higher Powers. Pentacle formed of three concentric bands, name and Sigil therein, in proper colors, is to be bound thrice with a cord, and shrouded in black, thus bringing into action a Blind Force to be further directed or differentiated in the Process of the Ceremony. Announcement aloud of the Object of the working; naming the Spirit or Spirits, which it is desired to evoke. This is pronounced standing in the center of the Circle and turning towards the quarter from which the Spirit will come.

G —The Name and Sigil of the Spirit, wrapped in a black cloth, or covering, is now placed within the circle, at the point corresponding to the West, representing the Candidate. The consecration of Baptism by water and fire of the Sigil then takes place, and the proclamation in a loud and firm voice of the spirit (or spirits) to be evoked.

H—The veiled Sigil is now to be placed at the foot of the Altar. The Magician then calls aloud the Name of the Spirit, summoning him to appear, stating for what purpose the spirit is evoked: what is desired in the operation; why the evocation is performed at this time, and finally solemnly affirming that the Spirit shall be evoked by the Ceremony.

I —Announcement aloud that all is prepared for the commencement of the actual Evocation. If it be a good spirit the Sigil is now to be placed within the White Triangle on the Altar, the Magician places his left hand upon it, raises in his right hand the magical Implement employed (usually the Sword) erect; and commences the Evocation of the Spirit N., to visible appearance. The Magician stands in the Place of the Hierophant during the Obligation, irrespective of the particular quarter of the Spirit. But, if the nature of that Spirit be evil, then the Sigil must be placed without and to the West of the White Triangle and the Magician shall be careful to keep the point of the Magical Sword upon the center of the Sigil.

J —Now let the Magician imagine himself as clothed outwardly with the semblance of the form of the Spirit to be evoked, and in this let him be careful *not to identify himself* with the spirit, which would be dangerous; but only to formulate a species of mask, worn for the time being. And if he knows not the symbolic form of the Spirit, then let him assume the form of an Angel belonging unto the same class of operation, this form being assumed. Then let him pronounce aloud, with a firm and solemn voice, a convenient and potent oration and exorcism of the Spirit unto visible appearance.

At the conclusion of this exorcism, taking the covered Sigil in his left hand, let him smite it thrice with the flat blade of the Magic Sword. Then let him raise on high his arms to their utmost stretch, holding in his left hand the veiled Sigil, and in his right the Sword of Art erect. At the same time stamping thrice upon the ground with his right foot.

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[2] This formula as given in the Golden Dawn is flexible and can be manipulated as I have done with the Divination section of the Z2, providing that the original concepts are kept in mind. The formula was never intended to be a hard and fast rule never to be altered; common sense must apply throughout.

[3] When applied to a chess game, the Pentacle is usually a seal of the board/Tablet (usually placed above it). These seals can be found in Regardie's *Golden Dawn.*

[4] This sigil can literally be a sigil of the name of the Egyptian god-form plus that of the Enochian angel of the square. These sigils can be derived with the Rose Cross method as described in Regardie's *Golden Dawn.*

K—The veiled and corded Sigil is then to be placed in the Northern part of the Hall at the edge of the Circle, and the Magician employs the oration of the Hierophant, from the throne of the East, modifying it slightly, as follows: "The voice of the Exorcism said unto me, Let me shroud myself in darkness, peradventure thus may I manifest myself in Light, etc." The Magician then proclaims aloud that the Mystic Circumambulation will take place.

L—The Magician takes up the Sigil in his left hand and circumambulates the Magic Circle once, then passes to the South and halts. He stands (having placed the Sigil on the ground) between it and the West, and repeats the oration of the Kerux. And again consecrates it with Water and Fire. Then takes it in his hand, facing westward saying, "Creature of __________, twice consecrate, thou mayest approach the gate of the West."

M—The Magician now moves to the West of the Magical Circle, holds the Sigil in his left hand and the sword in his right, faces Southwest, and again astrally masks himself with the form of the Spirit, and for the first time partially opens the covering of the Sigil, without however entirely removing it. He then smites it once with the flat blade of the sword, saying, in a loud, clear, and firm voice: "Thou canst not pass from concealment unto Manifestation, save by the virtue of the Name Elohim. Before all things are the Chaos and Darkness, and the Gates of the Land of Night. I am He Whose Name is Darkness. I am the Great One of the Path of the Shades. I am the Exorcist in the midst of the Exorcism. Appear thou therefore without fear before me, so pass thou on." He then reveils the Sigil.

N—Take the Sigil to the North, circumambulate first, halt, place Sigil on the ground, stand between it and the East, repeat the oration of the Kerux, again consecrate with Fire and Water. Then take it up, face North, and say "Creature of __________, thrice consecrate, thou mayest approach the Gate of the East."

O—Repeat Section M in Northeast. Magician then passes to East, takes up Sigil in left and Sword in right hand. Assumes the Mask of the Spirit form, smites the Sigil with the Lotus Wand or Sword, and says, "Thou canst not pass from concealment unto manifestation save by virtue of the name YHVH. After the Formless and the Void and the Darkness, then cometh the knowledge of the Light. I am the Light which riseth in the Darkness. I am the Exorcist in the midst of the Exorcism. Appear thou therefore in visible form before me, for I am the Wielder of the Forces of the Balance. Thou hast known me now, so pass thou on to the Cubical Altar of the Universe!"

P—He then recovers Sigil and passes to Altar, laying it thereon as before shown. He then passes to the East of the Altar, holding the Sigil and Sword as already explained. Then doth he rehearse a most potent Conjuration and invocation of the Spirit unto visible appearance, using and reiterating all the Divine, Angelic, and Magical Names appropriate to this end, neither omitting the signs, seals, sigils, lineal figures, signatures and the like from that conjuration.

Q—The Magician now elevates the covered Sigil towards heaven, removes the veil entirely, leaving it yet corded, crying with a loud voice, "Creature of __________, long hast thou dwelt in darkness. Quit the Night and seek the Day." He then replaces it upon the Altar, holds the Magical Sword erect above it, the pommel immediately above the center thereof, and says, "By all the Names, Powers, and Rites already rehearsed, I conjure thee thus into visible appearance." Then the Mystic Words.

R—Saith the Magician, "As Light hidden in the Darkness can manifest therefrom, *so shalt thou* become manifest from concealment unto manifestation."

He then takes up the Sigil, stands to East of Altar, and faces West. He shall then rehearse a long conjuration to the powers and spirits immediately superior unto that one which he seeks to invoke, *that they shall force him to manifest himself unto visible appearance.*

He then places the Sigil between the Pillars, himself at the East facing West, then in the Sign of the Enterer doth he direct the whole current of his will upon the Sigil. Thus he continueth until such time as he shall perceive his Will power to be weakening, when he protects himself from the reflex of the current by the sign of silence, and drops his hands. He now looks towards the Quarter that the Spirit is to appear in, and he should now see the first signs of his visible manifestation. If he be not thus faintly visible, let the Magician repeat the conjuration of the Superiors of the Spirit, from the place of the Throne in the East. And this conjuration may be repeated thrice, each time ending with a new projection of Will in the sign of the Enterer, etc. But if at the third time of repetition he appeareth not, then be it known that there is an error in the working.

So let the Master of Evocations replace the Sigil upon the Altar, holding the Sword as usual: and thus doing, let him address a humble prayer unto the Great Gods of Heaven to grant unto him the force necessary to correctly complete that evocation. He is then to take back the Sigil to between the Pillars, and repeat the former processes, when assuredly that Spirit will begin to manifest, but in a misty and ill-defined form.

(But if, as is probable, the Operator be naturally inclined unto evocation, then might that Spirit perchance manifest earlier in the Ceremony than this. Still, the Ceremony is to be performed up to this point, whether he be there or no.)

Now as soon as the Magician shall see the visible manifestation of that Spirit's presence, he shall quit the station of the Hierophant, and consecrate afresh with Water and with Fire, the Sigil of the evoked Spirit.

S —Now doth the Master of Evocations remove from the Sigil the restricting cord, and holding the freed Sigil in his left hand, he smites it with the flat blade of his sword, exclaiming, "By and in the Names of ________ I do invoke upon thee the power of perfect manifestation unto visible appearance." He then circumambulates the circle thrice holding the Sigil in his Right hand.

T —The Magician, standing in the place of the Hierophant, but turning towards the place of the Spirit, and fixing his attention thereon, now reads a potent Invocation of the Spirit unto visible appearance, having previously placed the Sigil on the ground, within the circle, at the quarter where the Spirit appears.

This Invocation should be some length; and should rehearse and reiterate the Divine and other Names consonant with the working.

That Spirit should now become fully and clearly visible, and should be able to speak with a direct voice, if consonant with his nature. The Magician then proclaims aloud that the Spirit N. hath been duly and properly evoked in accordance with the sacred Rites.

U—The Magician now addresses an Invocation unto the Lords of the plane of the Spirit to compel him to perform that which the Magician shall demand of him.

V —The Magician carefully formulates his demands, questions, etc., and writes down any of the answers that may be advisable. The Master of Evocations now addresses a Conjuration unto the Spirit evoked, binding him to hurt or injure naught connected with him, or his assistants, or the place. And that he deceive in nothing, and that he fail not to perform that which he hath been commanded.

W—He then dismisses that Spirit by any suitable form, such as those used in the higher grades of the Outer. And if he will not go, then shall the Magician compel him by forces contrary to his nature. But he must allow a few minutes for the Spirit to dematerialize the body in which he hath manifested, for he will become less and less material by degrees. And note well that the Magician (or his companions if he have any) shall never quit the circle during the process of evocation, or afterwards, till the Spirit hath quite vanished.

Seeing that in some cases, and with some constitutions, there may be danger arising from the Astral conditions, and currents established, and without the actual intention of the Spirit to harm, although if of a low nature, he would probably endeavor to do so. Therefore, before the commencement of the Evocation, let the operator assure himself that everything which may be necessary, be properly arranged within the circle.

But if it be actually necessary to interrupt the Process, then let him stop at that point, veil and re-cord the Sigil if it have been unbound or uncovered, recite a License to Depart or a Banishing Formula, and perform the Lesser Banishing Rituals both of the Pentagram and Hexagram. Thus only may he in comparative safety quit the circle.

Note: If the Spirit is placed into a White Triangle outside the midheaven, he then will speak the truth of necessity.

Interesting Visitors

One of the methods of invocation is the concept of using a Spirit to help win the game. This method has been used occasionally within the Golden Dawn, and I remember one instance during a game with Pat, my husband, as my opponent. He got very tired of losing against me, so one day he invoked the Goetic[5] Angel, Furcas,[6] to aid him in his game play. Astoundingly, Pat won in two rounds of the game (seven moves)! I was most put out, and stipulated that future games must be played with one's own merits.

Another method is the evocation of a Spirit to act as a partner or opponent in game play. This form of evocation differs considerably from the Z2 formula and was popularized by Mathers.

The concept here is simply that you make the moves for your invisible opponent. To do this correctly requires, I feel, a very real ability to channel (to use a modern-day term for mediumship), and the player must be very discerning to make sure that imagination is not used in obtaining chess instructions. This is a lot easier if your Spirit has translucently formed to the visible eye. It is rare to have a Spirit so manifested that it can move the material objects (chess pieces) itself.

I tried this latter method myself and found my hand literally moving by itself when I had to move the pieces for the Spirit. This was a process very similar to automatic writing. A most enjoyable game!

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[5] The *Goetia* is one of the five books of the *Lesser Key of Solomon* that was used by MacGregor Mathers, and which Aleister Crowley published as his own work, with a few minor additions.

[6] The *Goetia* tells us that this Spirit teaches the arts of philosophy, astrology, rhetoric, logic, cheiromancy and pyromancy, in all their parts.

Ptah-Kether

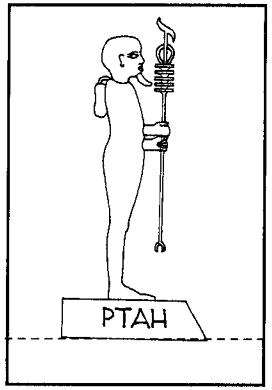
Hail Ptah, there was given to Thee a power upon the Earth in its things which were in a state of inactivity and Thou didst gather them together after Thou did exist in Thy form of Ta-Tenen, in Thy becoming the "Uniter of the Two Worlds" which Thy mouth begot and Thy hands fashioned.

Homage to Thee, O Ptah, Thou great God whose form is hidden in the brilliance of Kether. Thou openest Thy soul, O Father of Fathers of all the Gods though the Seraphim, Haioth Hakadoth under the call of Eheie. Thou illuminest Kether with Thy sight and lightest up the Earth with Thy brilliant rays in peace.

O Ptah—creater of Gods, He who passeth through eternity everlastingness of multitudinous forms—the Hearer of Prayers. The winds come forth from Thy breath and the celestial Water from Thy mouth and the staff of life proceeds from Thy back. Thou makest the Earth to bring forth fruits, and gods and men have abundance.

Appendix

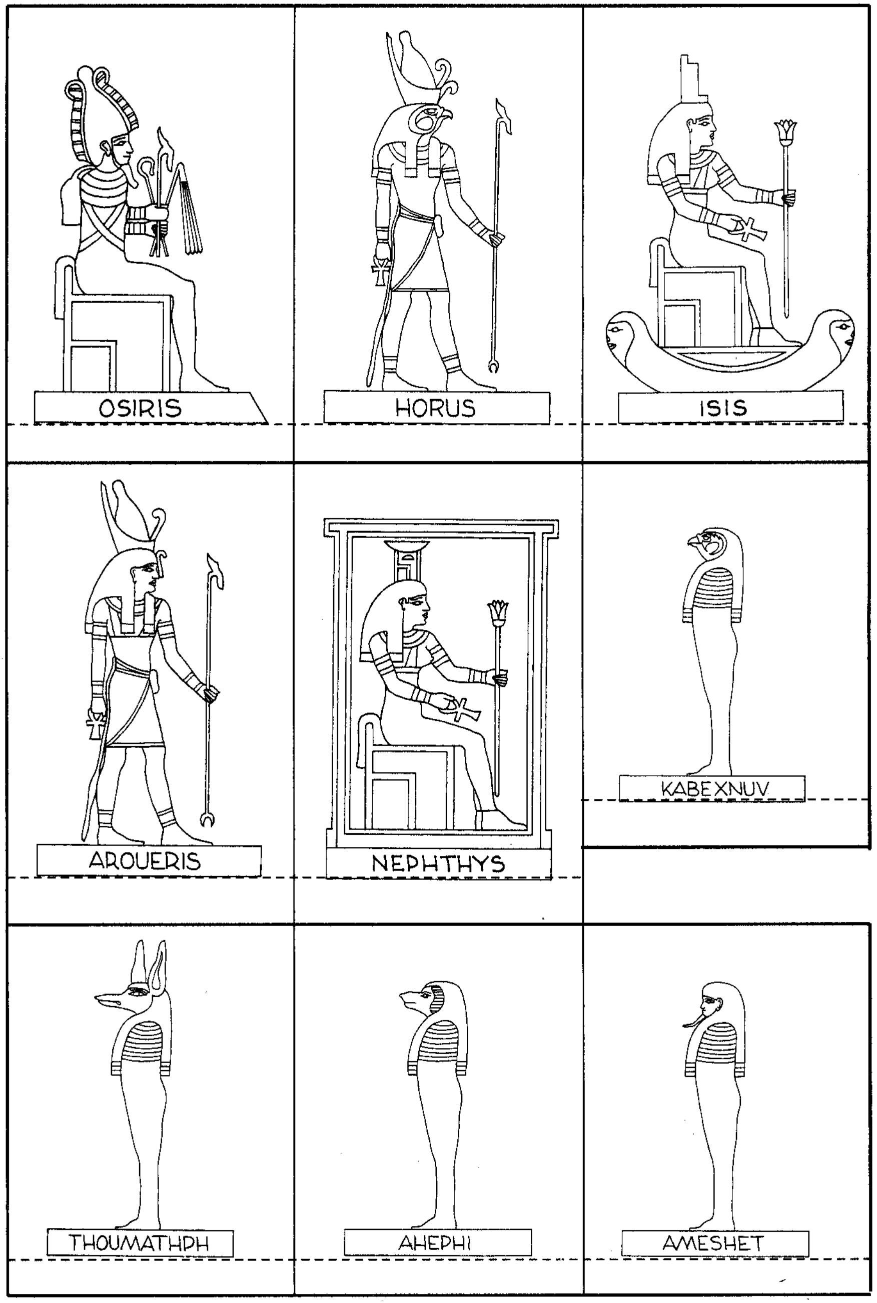
Enochian Chess Pieces



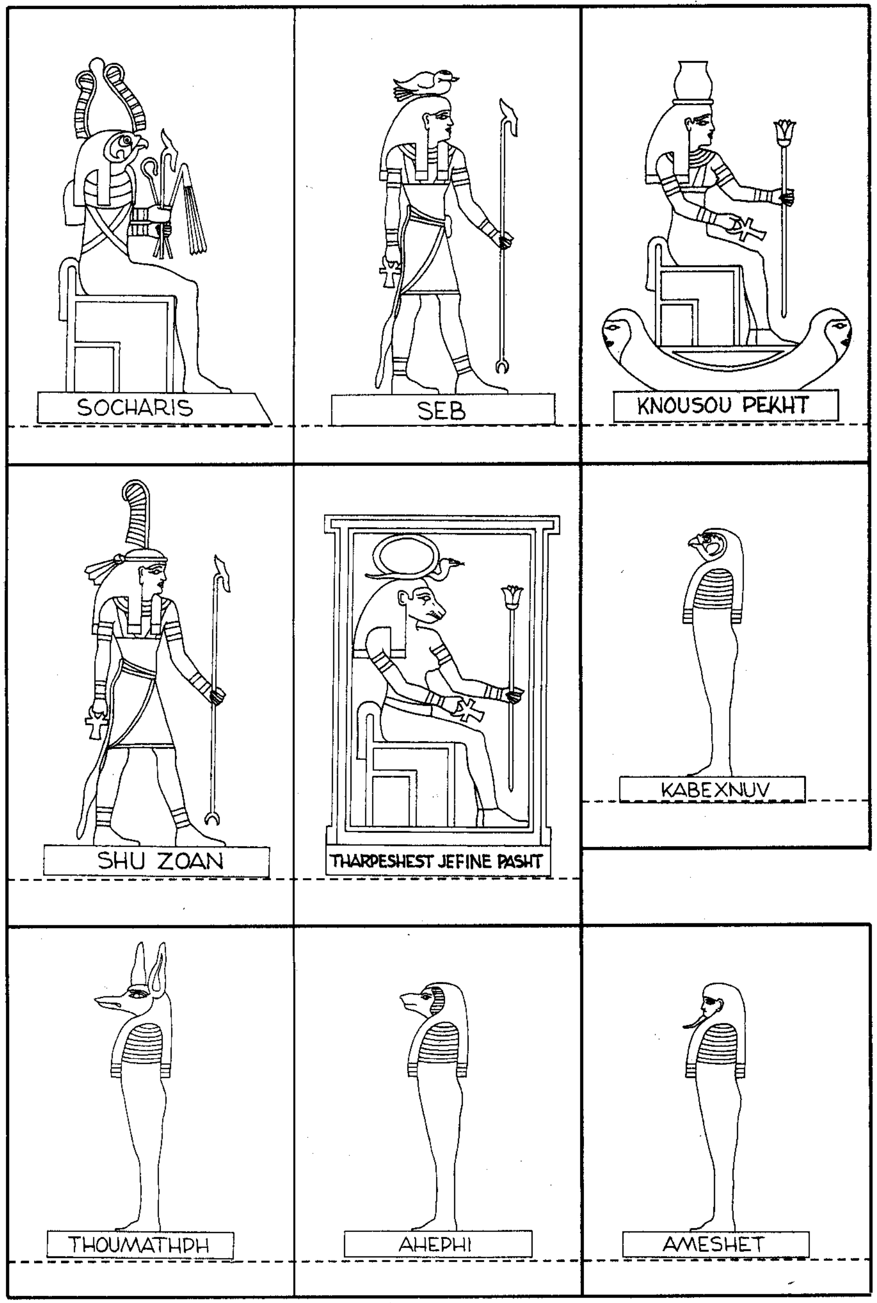
You can make your own Enochian chess pieces using the cut-out figures on the following pages and the Ptah piece above.

1. Color the pieces according to the instructions in the chapter on "Constructing the Chess Pieces," pp. 33–79.
2. For added stability, glue the pages down to shirt cardboard and let dry.
3. Cut out the pieces into rectangular shapes using the heavy lines.
4. Fold on the dotted lines to form bases.
5. Tape or glue coins or other small weights to the bases to make the pieces stand upright.

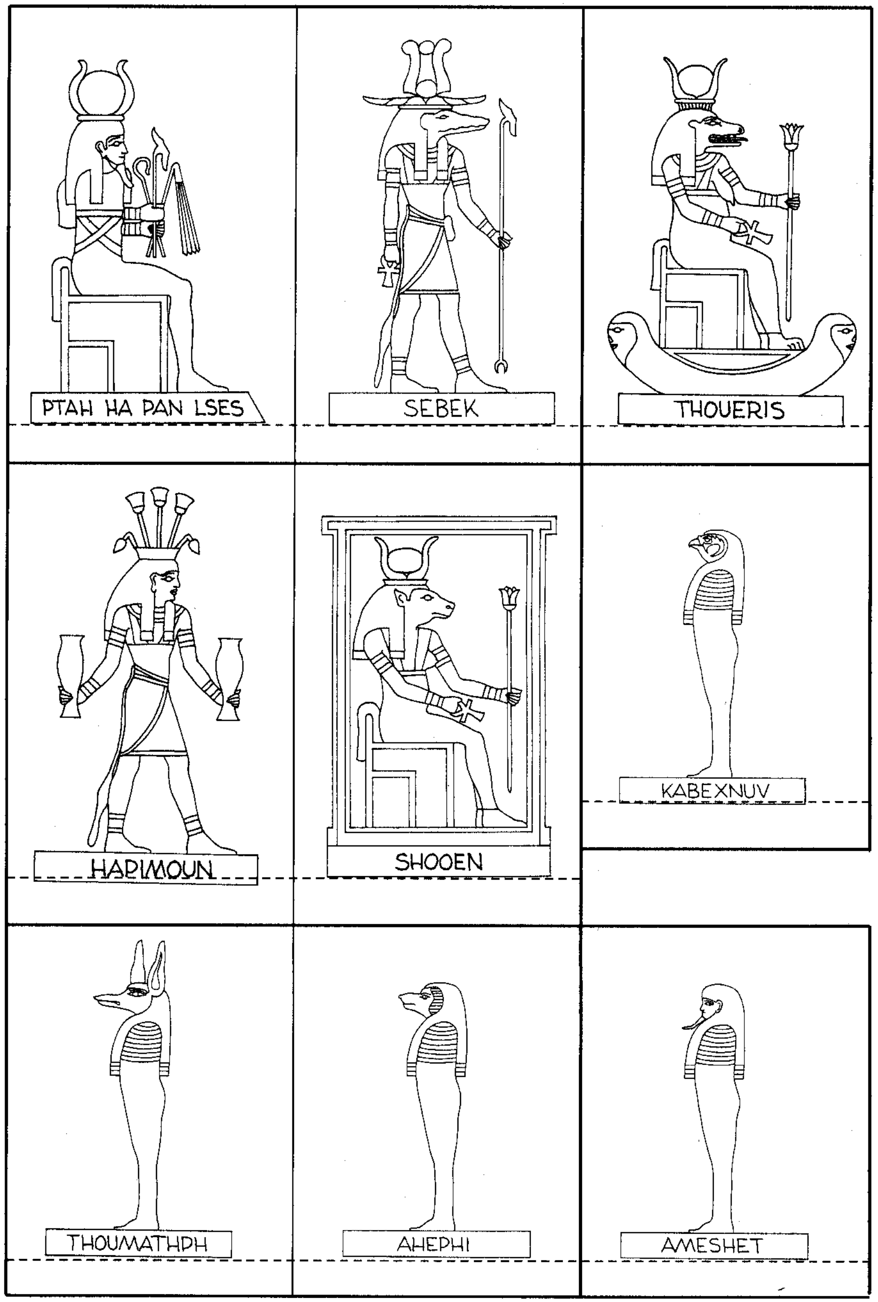
It might be a good idea to photocopy these pages once or twice and experiment with the copies before you make the final chess sets.


OSIRIS
HORUS
ISIS
AROUERIS
NEPHTHYS
KABEXNUV
THOUMATHPH
AHEPHI
AMESHET

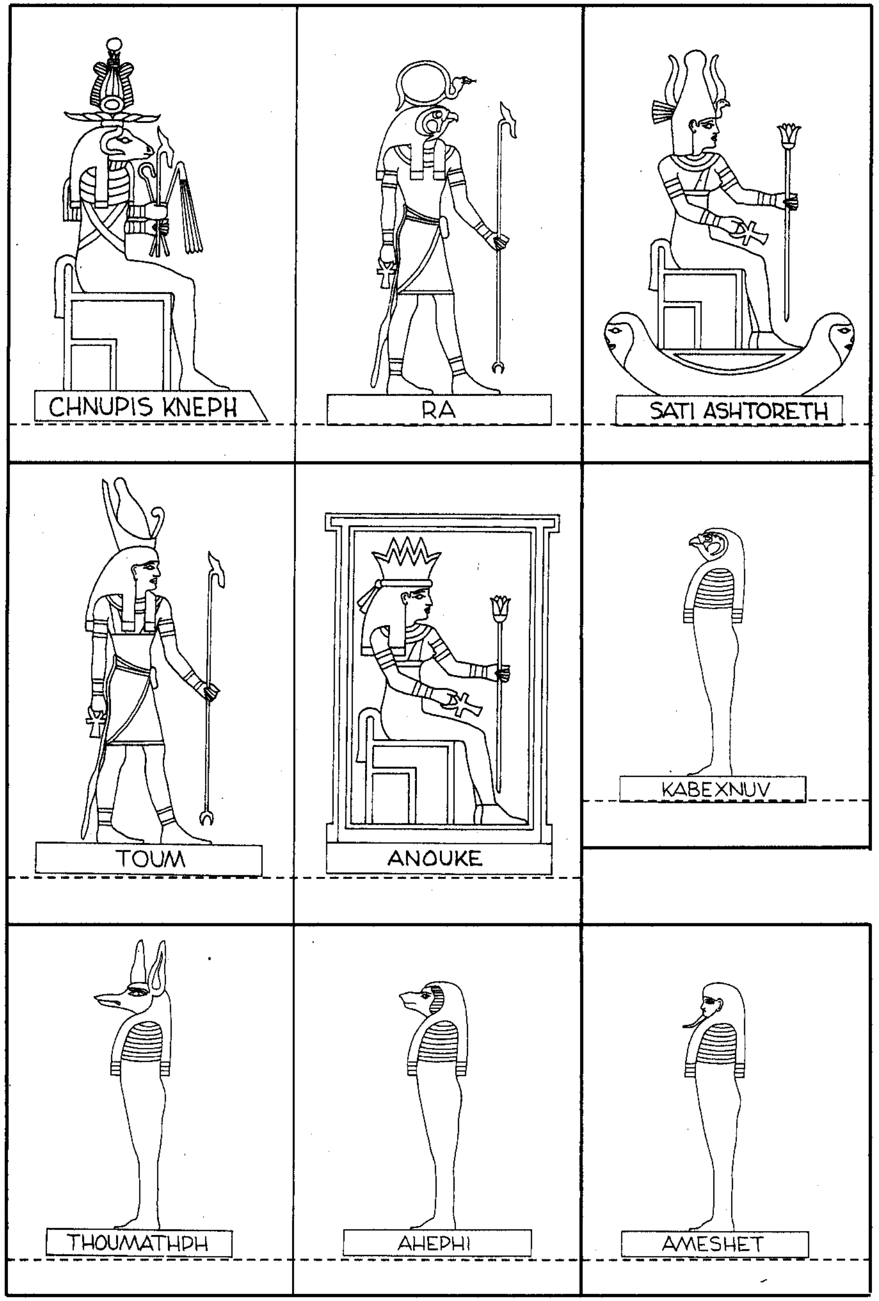
EARTH PANTHEON


SOCHARIS
SEB
KNOUSOU PEKHT
SHU ZOAN
THARPESHEST JEFINE PASHT
KABEXNUV
THOUMATHPH
AHEPHI
AMESHET

Air Pantheon


PTAH HA PAN LSES
SEBEK
THOUERIS
HAPIMOUN
SHOOEN
KABEXNUV
THOUMATHPH
AHEPHI
AMESHET

WATER PANTHEON


CHNUPIS KNEPH
RA
SATI ASHTORETH
TOUM
ANOUKE
KABEXNUV
THOUMATHPH
AHEPHI
AMESHET

Fire Pantheon

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This book includes: all of the two-letter root words found in Biblical Hebrew, the many names of God, the Planets, the Astrological Signs, Numerous Angels, the Shem ha-Mephorash, the Spirits of the *Goetia,* the correspondences of the 32 Paths, a comparison of the Tarot and the Cabala, a guide to Hebrew Pronunciation, and a complete edition of Aleister Crowley's valuable book *Sepher Sephiroth.*

Here is a book that is a must for the shelf of all Magicians, Cabalists, Astrologers, Tarot students, Thelemites, and those with any interest at all in the spiritual aspects of our universe.

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As revealed by Israel Regardie

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Secrets of a Golden Dawn Temple picks up where all the other books leave off. This is the first book to describe *all* Golden Dawn implements and tools in complete detail. Here is a unique compilation of the various tools used, all described in full: wands, ritual clothing, elemental tools, Enochian tablets, altars, temple furniture, banners, lamens, admission badges and much more. This book provides complete step-by-step instructions for the construction of nearly 80 different implements, all displayed in photographs or drawings, along with the exact symbolism behind each and every item. Plus, it gives a ritual or meditation for every magickal instrument presented. It truly is an indispensable guide for any student of Western Magickal Tradition.

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THE NEW GOLDEN DAWN RITUAL TAROT

Keys to the Rituals, Symbolism, Magic & Divination

by Chic Cicero & Sandra Tabatha Cicero

This is the indispensable companion to Llewellyn's New Golden Dawn Ritual Tarot Deck. It provides a card-by-card analysis of the deck's intricate symbolism, an introduction to the Qabalah, and a section on the use of the deck for practical rituals, meditations and divination procedures. The Tarot newcomer as well as the advanced magician will benefit from this groundbreaking work.

The highlight of the book is the section on rituals. Instructions are included for: ritual baths, Lesser Banishing Ritual of the Pentagram, Tarot deck consecration ritual, using the Tarot for talismans, scrying with the Tarot, dream work with the Tarot, the Golden Dawn method of Tarot divination, and much, much more.

The Golden Dawn is experiencing a widespread revival among New Agers, Wiccans, mystics and ceremonial magicians. This book and companion deck are just what people are looking for: traditional Golden Dawn knowledge with new rituals written by authors with "magickal credentials."

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by Gerald J. and Betty Schueler

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The authors have employed the latest techniques in educational psychology to help students master the information in this book. The book is comprised of 11 sections, containing a total of 43 lessons, with test questions following each section so students can gauge their progress. You will learn how to conduct selected rituals, skry using a crystal, and use the Enochian Tarot as a focus for productive meditation. Also explore Enochian Chess, Enochian Physics (the laws and models behind how the magic works), and examine the dangers associated with Enochian Magic. Readers who complete the book will be ready to tackle the more complex concepts contained in the other books in the series.

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0-87542-710-3, 288 pgs., 5 1/4 x 8, illus., softcover **$9.95**

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AN ADVANCED GUIDE TO ENOCHIAN MAGICK

A Complete Manual of Angelic Magick

by Gerald J. Schueler

This is a sequel to *Enochian Magic: A Practical Manual.* In this book, Schueler provides everything for the serious practitioner of the Enochian system—a system that is complete in itself, and yet easily related to other systems of Qabalistic or Shamanistic magick. All students of the Golden Dawn, Aurum Solis and other mainstream systems of Western practice will find this work a practical "working manual" combining theory with exercises, complete rituals and outlines for multilevel magical operations. New students will find the Enochian system particularly modern, reflective of the new physics; others will be attracted to the feeling of working at the frontiers of the New Age.

The book includes information not only on Enochian Magick, but also on Enochian Meditation and Enochian Healing. It is an ideal book for beginning, intermediate or advanced students of magick and a vital resource and guidebook for occult Orders and Lodges.

0-87542-711-1, 448 pgs., 5 1/4 x 8, illus., softcover **$12.95**

ENOCHIAN PHYSICS

The Structure of the Magical Universe

by Gerald J. Schueler

Gerald Schueler has taken the latest discoveries of modern physics and compared them to the laws of Enochian Physics. He shows how the magical universe is a natural extension of Einstein's space/time continuum. The only ingredient that Einstein left out was consciousness. When this factor is included, the magical universe is revealed. According to modern physics, matter is a form of energy. In *Enochian Physics* you will see that this same energy, the energy of modern physics, is the very substance, or "matter," of the magical universe.

The book incorporates magick and the latest concepts in the ever-changing field of theoretical physics. Quantum mechanics, black and white holes, alchemy and levitation, quarks and the Big Bang, the four elements and the four elementary forces are all brought together within a Grand Unified System of the magical universe. Included are such tantalizing scientific puzzles as the fluidity of time, the possibility of parallel universes, matter and antimatter, and the fate of the stars and galaxies. Those seeking a clear explanation of magical phenomena such as invisibility, astral travel and psychic healing will find it in the pages of *Enochian Physics.* Anyone practicing magick or interested in how magick works should read this book.

0-87542-712-X, 400 pgs., 5 1/4 x 8, illus., softcover **$12.95**

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ENOCHIAN YOGA

Uniting Humanity and Divinity

by Gerald & Betty Schueler

Here is the only book currently available that combines magick and yoga, and Western and Eastern thought, into a single, easy-to-use system that is suitable for everyone, from beginners to advanced magicians and yogis. Eight graduated paths of development are described, and the book includes a complete description of the subtle Centers and Channels of Enochian Yoga, which are equivalent to the chakras and nadis of kundalini Yoga. The application of the Enochian worlds to the meditation techniques and philosophy of yoga makes this magical development more accessible to those having a cultural or educational background in the Eastern religions. A thorough method for spiritual attainment.

0-87542-718-9, 408 pgs., 5 1/4 x 8, illus., softcover $12.95

THE ENOCHIAN TAROT DECK

Created by Gerald and Betty Schueler

Painted by Sallie Ann Glassman

The Enochian Tarot is a deck of cards which is primarily used to foretell the future. Forecasting the future, however, is only a superficial use of the massive powers of the Enochian Tarot. Here is a powerful tool which allows you to look deep inside your subconscious and "see" the direction your life is taking. The Enochian Tarot is an easy-to-use system of self-discovery which allows you to see your relationship to God and the universe.

The Tarot is your map of life. With it you can choose the road you want to wander. Instead of being an uninformed victim of your subconscious will, you can gather your inner strength and consciously change the path your life is to take. The Tarot is your key to self-determination, and with that key you can open any door.

The Enochian Tarot Deck consists of 86 cards which are divided into two main sections: a Major Arcana and a Minor Arcana. The Major Arcana is a set of 30 picture cards which are also called The Greater Arcana, Trumps, Atouts, or Triumphs. These cards are symbolic representations of various cosmic forces such as Doubt, Intuition, Glory, etc. The Minor Arcana contains 56 cards which represent the Four Enochian Watchtowers. The Minor Arcana is divided into 4 "suits" called Earth, Water, Air, and Fire.

0-87542-708-1, boxed set: 86 cards with booklet $12.95

THE ENOCHIAN TAROT

by Gerald and Betty Schueler

The popular deck of cards known as the Tarot has been used for many centuries for divination, fortunetelling and self-initiation through meditation. The Enochian Tarot, an 86-card deck, is the first to utilize the mystery and magical power inherent in Enochian Magic.

The Enochian Tarot explains in detail the meaningful correspondences behind the structure of this deck. It discusses, for example, the difference between the 22 Paths on the Qabalistic Tree of Life, on which traditional Tarot decks are based, and the 30 Aethyrs of Enochian Magick (the Enochian deck has 8 extra cards because there are 8 more Aethyrs than Paths). The book also includes tables and figures for easy comprehension of an otherwise difficult subject, as well as tips for reading the cards for fun or profit.

The unique system of Enochian Magick was revealed to John Dee, court astrologer to Queen Elizabeth I of England, and his partner Edward Kelly by the Enochian Angels who inhabit the Watchtowers and Aethyrs of the subtle regions of the universe. The authors are foremost authorities on this subject and have published a number of books that have made a fascinating magical system accessible to a wide audience.

0-87542-709-X, 352 pgs., 5-1/4 x 8, illus., softcover $12.95

20TH CENTURY MAGIC AND THE OLD RELIGION

Dion Fortune, Christine Hartley, Charles Seymour

by Alan Richardson

This magical record details the work of two senior magicians—Charles Seymour and Christine Hartley—within Dion Fortune's Society of the Inner Light during the years 1937 to 1939.

Using juxtaposed excerpts from Seymour and Hartley's magical diaries together with biographical prefaces containing unique insights into the background and nature of the Society, Alan Richardson paints a fascinating picture of Dion Fortune and her fellow adepts at the peak of their magical careers.

Originally published as *Dancers to the Gods,* and now with a new introduction and the addition of Seymour's long essay, "The Old Religion," a manual of self-initiation, this new edition retains Dion Fortune's "lost" novels, the past-life identities of her Secret Chiefs, and much more.

The simple act of reading these juxtaposed diaries of a true priest and priestess can cause a resonance with the soul which will ultimately transform those who so desire it.

0-87542-673-5, 256 pgs., 6 x 9, photos, softcover $12.95

MAGICAL GATEWAYS
by Alan Richardson

Originally published as *An Introduction to the Mystical Qabalah* (1974, 1981), *Magical Gateways* is the revised and substantially expanded re-release of of this excellent introduction to the essentials of magic.

It shows magic to be a spiritual system which everyone can use to enhance their lives. Whatever your spiritual path, these tried-and-tested methods will expand your consciousness and broaden your grasp of the Western Esoteric Tradition as it exists today.

Explore the *theories and principles* behind ritual practice (i.e., the Middle Pillar and the Lesser Banishing Ritual) that other books only touch upon. Explore the Qabalah—the Tree of Life—as it applies to daily living, perform astral magic, use the Tarot for self-exploration, relate mythology to your own life to gain greater self-knowledge, revisit past lives, build patterns in your aura, banish unpleasant atmospheres and create gates into other dimensions.

This is the world of *real* magic, in which an understanding of the Qabalah forms the first step in a radical transformation of personal consciousness.

0-87542-681-6, 208 pgs., mass market, illus. $4.95

EARTH GOD RISING
The Return of the Male Mysteries
by Alan Richardson

Today, in an age that is witnessing the return of the Goddess in all ways and on all levels, the idea of one more male deity may appear to be a step backward. But along with looking toward the feminine powers as a cure for our personal and social ills, we must remember to invoke those forgotten and positive aspects of our most ancient God. The Horned God is just, never cruel; firm, but not vindictive. The Horned Gods loves women as equals. He provides the balance needed in this New Age, and he must be invoked as clearly and as ardently as the Goddess to whom he is twin.

The how-to section of this book shows how to make direct contact with your most ancient potentials, as exemplified by the Goddess and the Horned God. Using the simplest of techniques, available to everyone in any circumstance, *Earth God Rising* shows how we can create our own mystery and bring about real magical transformations without the need for groups, gurus, or elaborate ceremonies.

0-87542-672-7, 224 pgs., 5 1/4 x 8, illus., softcover $9.95

Prices subject to change without notice.

ANCIENT MAGICKS FOR A NEW AGE
Rituals from the Merlin Temple,
the Magick of the Dragon Kings
by Alan Richardson and Geoff Hughes

With two sets of personal magickal diaries, this book details the work of magicians from two different eras. In it, you can learn what a particular magician is experiencing in this day and age, how to follow a similar path of your own, and discover correlations to the workings of traditional adepti from almost half a century ago.

The first set of diaries are from Christine Hartley and show the magick performed within the Merlin Temple of the Stella Matutina, an offshoot of the Hermetic Order of the Golden Dawn, in the years 1940–42. The second set are from Geoff Hughes and detail his magickal work during 1984-86. Although he was not at that time a member of any formal group, the magick he practiced was under the same aegis as Hartley's. The third section of this book, written by Hughes, shows how you can become your own Priest or Priestess and make contact with Merlin.

The magick of Christine Hartley and Geoff Hughes are like the poles of some hidden battery that lies beneath the Earth and beneath the years. There is a current flowing between them, and the energy is there for you to tap.

0-87542-671-9, 320 pgs., 6 x 9, illus., softcover $12.95

TEMPLE MAGIC
Building the Personal Temple: Gateway to Inner Worlds
by William Gray

This important book on occultism deals specifically with problems and details you are likely to encounter in temple practice. Learn how a temple should look, how a temple should function, what a ceremonialist should wear, what physical postures best promote the ideal spiritual-mental attitude, and how magic is worked in a temple.

Temple Magic has been written specifically for the instruction and guidance of esoteric ceremonialists by someone who spent a lifetime in spiritual service to his natural Inner Way. There are few comparable works in existence, and this book in particular deals with up-to-date techniques of constructing and using a workable temple dedicated to the furtherance of the Western Inner Tradition. In simple yet adequate language, it helps any individual understand and promote the spiritual structure of our esoteric inheritance. It is a book by a specialist for those who are intending to be specialists.

0-87542-274-8, 288 pgs,, 5 1/4 x 8, illus., softcover $7.95

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GROWING THE TREE WITHIN:
Patterns of the Unconscious Revealed by the Qabalah
by William Gray

The Qabalah, or Tree of Life, has been the basic genetic pattern of Western esotericism, and it shows us mortals how to make our climb steadily back to Heaven. When we study the Qabalah, open ourselves to it and work with it as an Inner Activity, we gain wisdom that will illuminate our individual paths to perfection. Qabalah means "getting wise" in the broadest possible sense.

Formerly titled *The Talking Tree,* this book presents an exhaustive and systematic analysis of the 22 Paths of the Tree of Life. It includes a detailed and comprehensive study of the symbolism of the Tarot cards in which author William Gray presents a viable yet unorthodox method of allocating the Major Arcana to the Paths. Of particular interest is his attempt at reaching a better understanding of the nature of the English alphabet and its correspondence to the Tree of Life.

Gray contends that the "traditional" Tree is a living spirit that needs to be in a continual state of evolution and improvement. It is the duty of all those who love and work with it to cultivate and develop it with every care. This includes both pruning off dead wood and training new growth in the right directions for future fruiting. *Growing the Tree Within* does precisely that.

0-87542-268-3, 468 pgs., 6 x 9, illus., softcover $14.95

BETWEEN GOOD AND EVIL
Polarities of Power
by William G. Gray

Between Good and Evil provides new insight that can help you take the forces of Darkness that naturally exist within us and transform them into spiritual light. It will help you discover how you can deal constructively, rather than destructively, with the unavoidable problem of Evil. Our lives depend on which way we direct our energy—whether we made the Devil in ourselves serve the God, or the other way around. We must use our Good intentions to understand and exploit the Evil energies that would otherwise prove fatal to us.

In order to confront and control our "demons," Gray has revived a centuries-old magical ritual technique called the "Abramelin Experience": a practical step-by-step process in which you call upon your Holy Guardian Angel to assist in converting Evil into Good. By following the richly detailed explanation of this "spiritual alchemy," you will learn how to positively channel your negative energies into a path leading directly to a re-union with Divinity.

0-87542-273-X, 272 pgs., 5 1/4x 8, softcover $9.95

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MAGICIAN'S COMPANION
A Practical and Encyclopedic Guide to Magical and Religious Symbolism
by Bill Whitcomb

The Magician's Companion is a "desk reference" overflowing with a wide range of occult and esoteric materials absolutely indispensable to anyone engaged in the magickal arts!

The magical knowledge of our ancestors comprises an intricate and elegant technology of the mind and imagination. This book attempts to make the ancient systems accessible, understandable and useful to modern magicians by categorizing and cross-referencing the major magical symbol-systems (i.e., world views on inner and outer levels). Students of religion, mysticism, mythology, symbolic art, literature, and even cryptography will find this work of value.

This comprehensive book discusses and compares over 35 magical models (e.g., the Trinities, the Taoist Psychic Centers, Enochian magic, the qabala, the Worlds of the Hopi Indians). Also included are discussions of the theory and practice of magic and ritual; sections on alchemy, magical alphabets, talismans, sigils, magical herbs and plants; suggested programs of study; an extensive glossary and bibliography; and much more.

0-87542-868-1, 522 pgs., 7 x 10, illus., softcover $19.95

ATTAINMENT THROUGH MAGIC
by William G. Gray

In this newly titled re-release of the classic *A Self Made by Magic,* the author presents a "Self-Seeking System" of powerful magical practice designed to help seekers become better and more fulfilled souls. The source material is taken from standard procedures familiar to most students of the Western Inner Tradition, procedures that encourage the best of our potential while diminishing or eliminating our worst characteristics. To that end, Gray deals extensively with the dangers and detriments of maleficent or "black" magic.

The lessons follow the pattern of the Life-Tree, and guide the student through the four elements and their connection of Truth, the Ten Principles of "Spheres" of the Life-Tree, and the associations which bind these together. Gray includes an in-depth study of the Archangelic concepts with exercises to "make the Archangels come true" for us through the systematic use of appropriate words of power.

0-87542-298-5, 308 pgs., 5 1/4 x 8, illus., softcover $9.95

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THE KEY OF IT ALL
BOOK ONE: THE EASTERN MYSTERIES
An Encyclopedic Guide to the Sacred Languages & Magical Systems of the World
by David Allen Hulse

The Key of It All series clarifies and extends the knowledge established by all previous books on occult magick. Book One catalogs and distills, in hundreds of tables of secret symbolism, the true alphabet magick of every ancient Eastern magickal tradition. Unlike the current rash of publications which do no more than recapitulate Regardie or Crowley, *The Key of It All* series establishes a new level of competence in all fields of magick both East and West.

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Key 5: Tibetan—the secret number lore for Tibetan as inspired by the Sanskrit codes; the secret symbols for the Tibetan alphabet; the six major schools of Tattva philosophy.

Key 6: Chinese—the Taoist calligraphic stroke count technique for number Chinese characters; Chinese Taoist number philosophy; the I Ching, the Japanese language and its parallels to the Chinese number system.

0-87542-318-3, 592 pgs., 7 x 10, tables, charts, softcover $19.95

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Enochian Magick / Divination / Chess

A Multi-Dimensional Game of Divination and Strategy

Chess enthusiasts! Here is a fascinating, strategically challenging four-handed chess game played with chess pieces symbolizing ancient Egyptian gods and goddesses, and a chessboard derived from the Enochian tablets of the Renaissance magician John Dee. Even if you have no interest in the esoteric aspects of this game, you can spend many enjoyable hours on game settings, piece movements and rules as you attempt to paralyze your opponents' play by capturing their Kings!

Golden Dawn enthusiasts! Here is a dramatic breakthrough on the Enochian Chess game partially described by Israel Regardie in his 1937 four-volume text, *The Golden Dawn: an Encyclopedia of Practical Occultism.* Not only has the original system of play been greatly expanded upon and enriched, but this definitive study provides in-depth instruction for using the game as a divinatory tool—a tool offering insights into both external and internal influences through the complex movements of the archetypes represented by the chess pieces. This book also explains the use of Enochian Chess in an Adept's training of the 5=6 grade.

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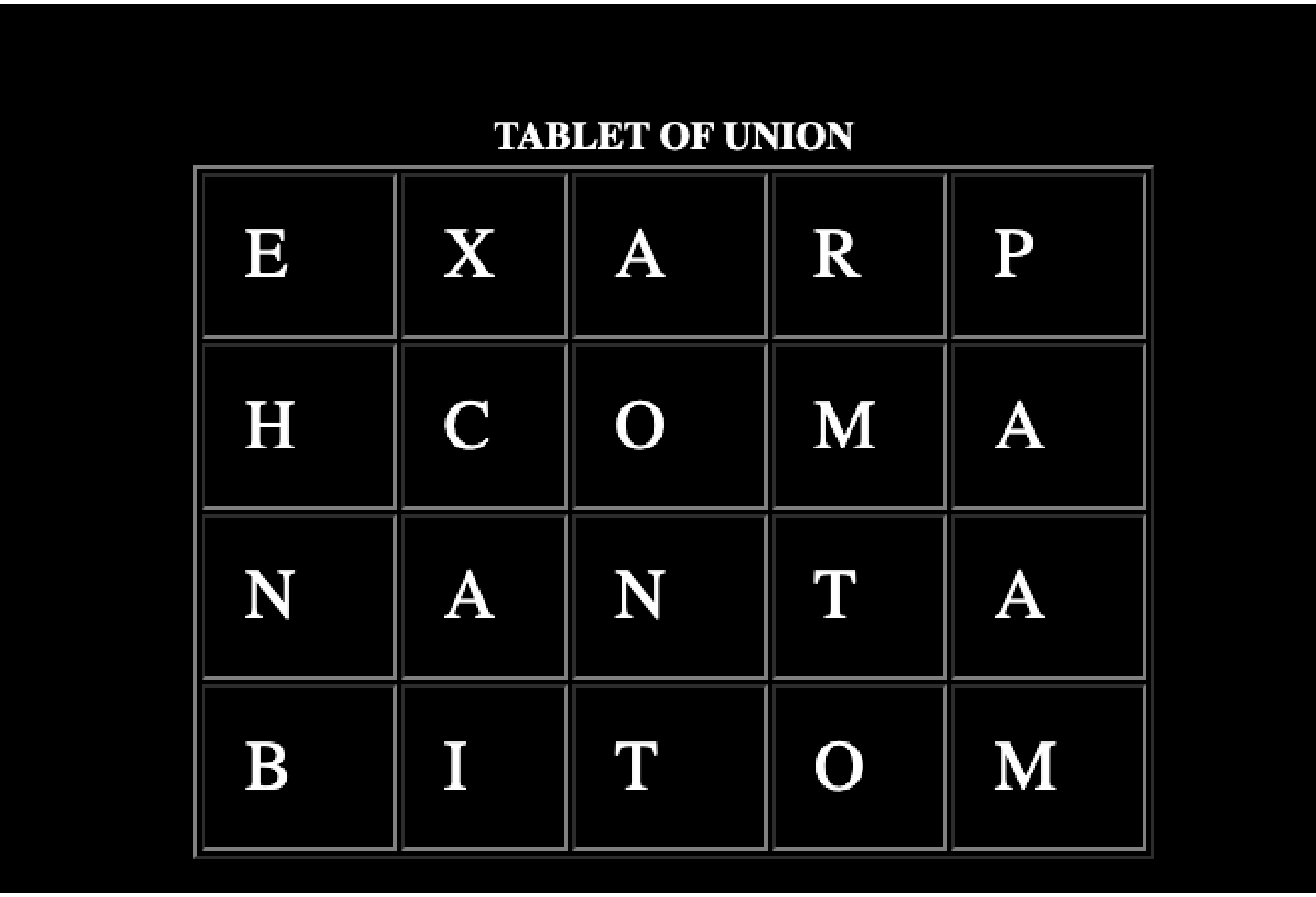
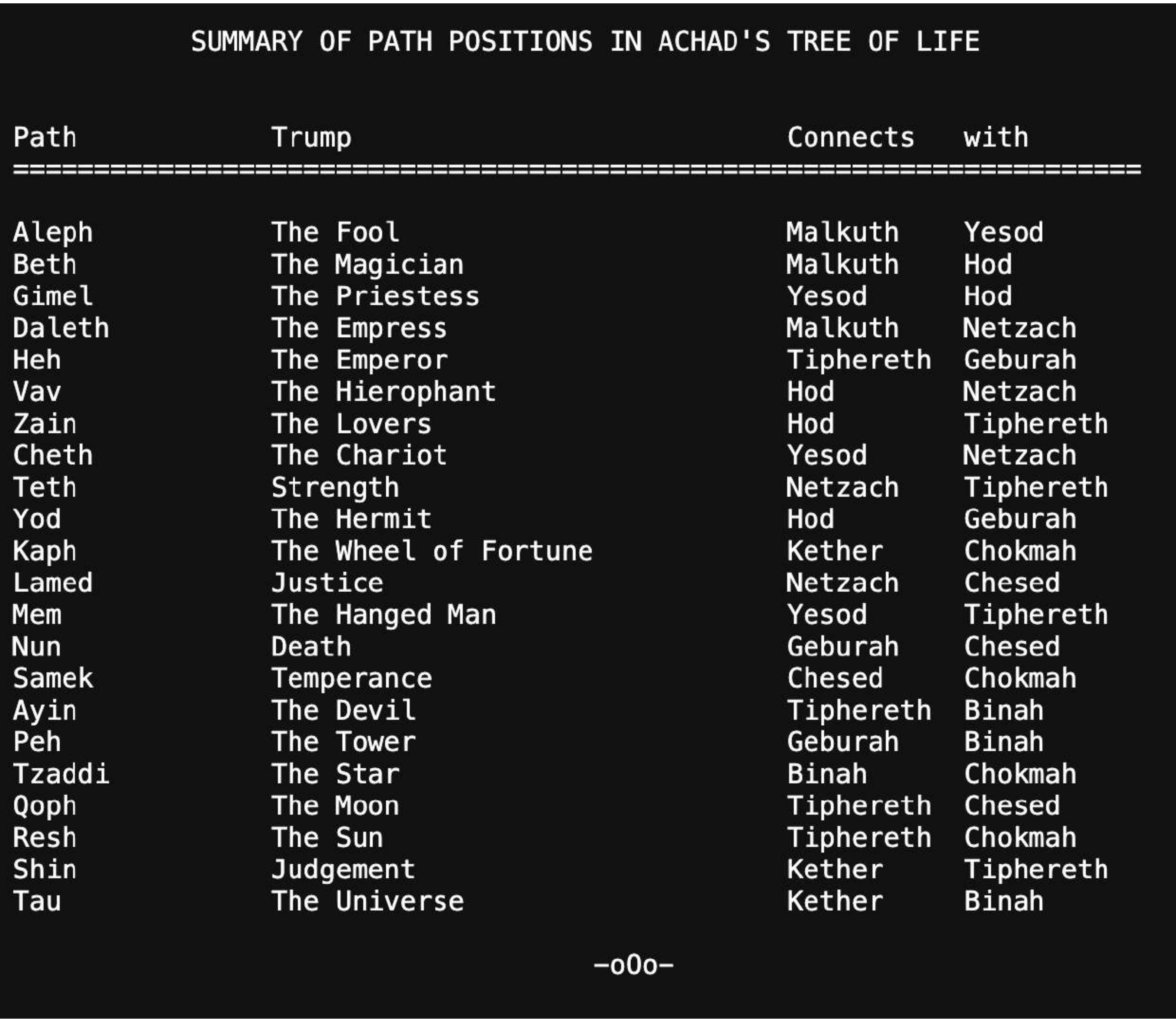


TABLET OF UNION

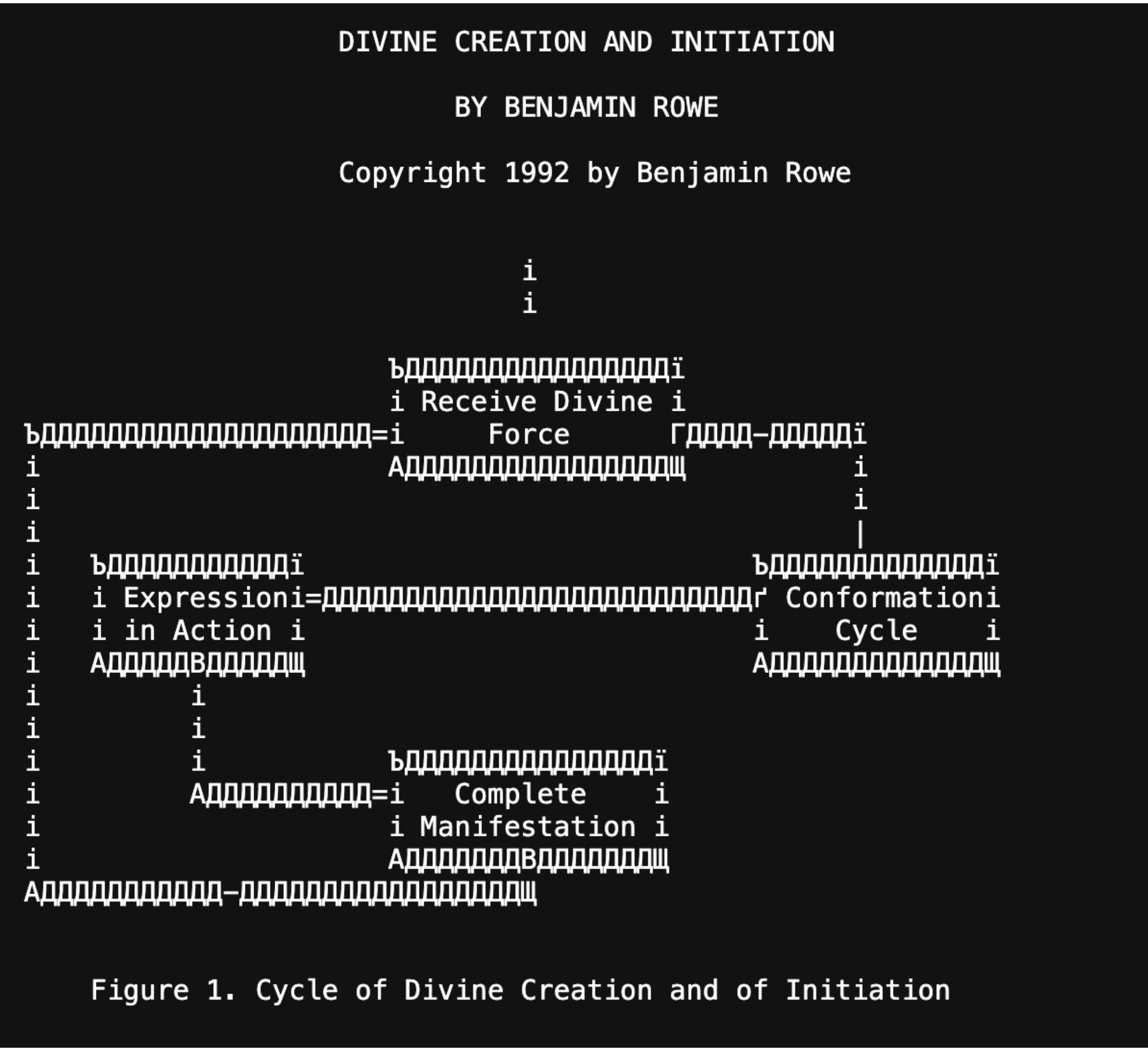
E	X	A	R	P
H	C	O	M	A
N	A	N	T	A
B	I	T	O	M



SUMMARY OF PATH POSITIONS IN ACHAD'S TREE OF LIFE

Path	Trump	Connects	with
Aleph	The Fool	Malkuth	Yesod
Beth	The Magician	Malkuth	Hod
Gimel	The Priestess	Yesod	Hod
Daleth	The Empress	Malkuth	Netzach
Heh	The Emperor	Tiphereth	Geburah
Vav	The Hierophant	Hod	Netzach
Zain	The Lovers	Hod	Tiphereth
Cheth	The Chariot	Yesod	Netzach
Teth	Strength	Netzach	Tiphereth
Yod	The Hermit	Hod	Geburah
Kaph	The Wheel of Fortune	Kether	Chokmah
Lamed	Justice	Netzach	Chesed
Mem	The Hanged Man	Yesod	Tiphereth
Nun	Death	Geburah	Chesed
Samek	Temperance	Chesed	Chokmah
Ayin	The Devil	Tiphereth	Binah
Peh	The Tower	Geburah	Binah
Tzaddi	The Star	Binah	Chokmah
Qoph	The Moon	Tiphereth	Chesed
Resh	The Sun	Tiphereth	Chokmah
Shin	Judgement	Kether	Tiphereth
Tau	The Universe	Kether	Binah

-oOo-



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                   DIVINE CREATION AND INITIATION

                          BY BENJAMIN ROWE

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                              i
                              i

                      ЪДДДДДДДДДДДДДДДДї
                      i Receive Divine i
ЪДДДДДДДДДДДДДДДДДДДД=i     Force      ГДДДД–ДДДДДї
i                     АДДДДДДДДДДДДДДДДЩ          i
i                                                 i
i                                                 |
i   ЪДДДДДДДДДДДї                           ЪДДДДДДДДДДДДДї
i   i Expressioni=ДДДДДДДДДДДДДДДДДДДДДДДДДДґ Conformationi
i   i in Action i                           i    Cycle    i
i   АДДДДДВДДДДДЩ                           АДДДДДДДДДДДДДЩ
i         i
i         i
i         i           ЪДДДДДДДДДДДДДДДї
i         АДДДДДДДДДД=i   Complete    i
i                     i Manifestation i
i                     АДДДДДДДВДДДДДДДЩ
АДДДДДДДДДДД–ДДДДДДДДДДДДДДДДДЩ


    Figure 1. Cycle of Divine Creation and of Initiation
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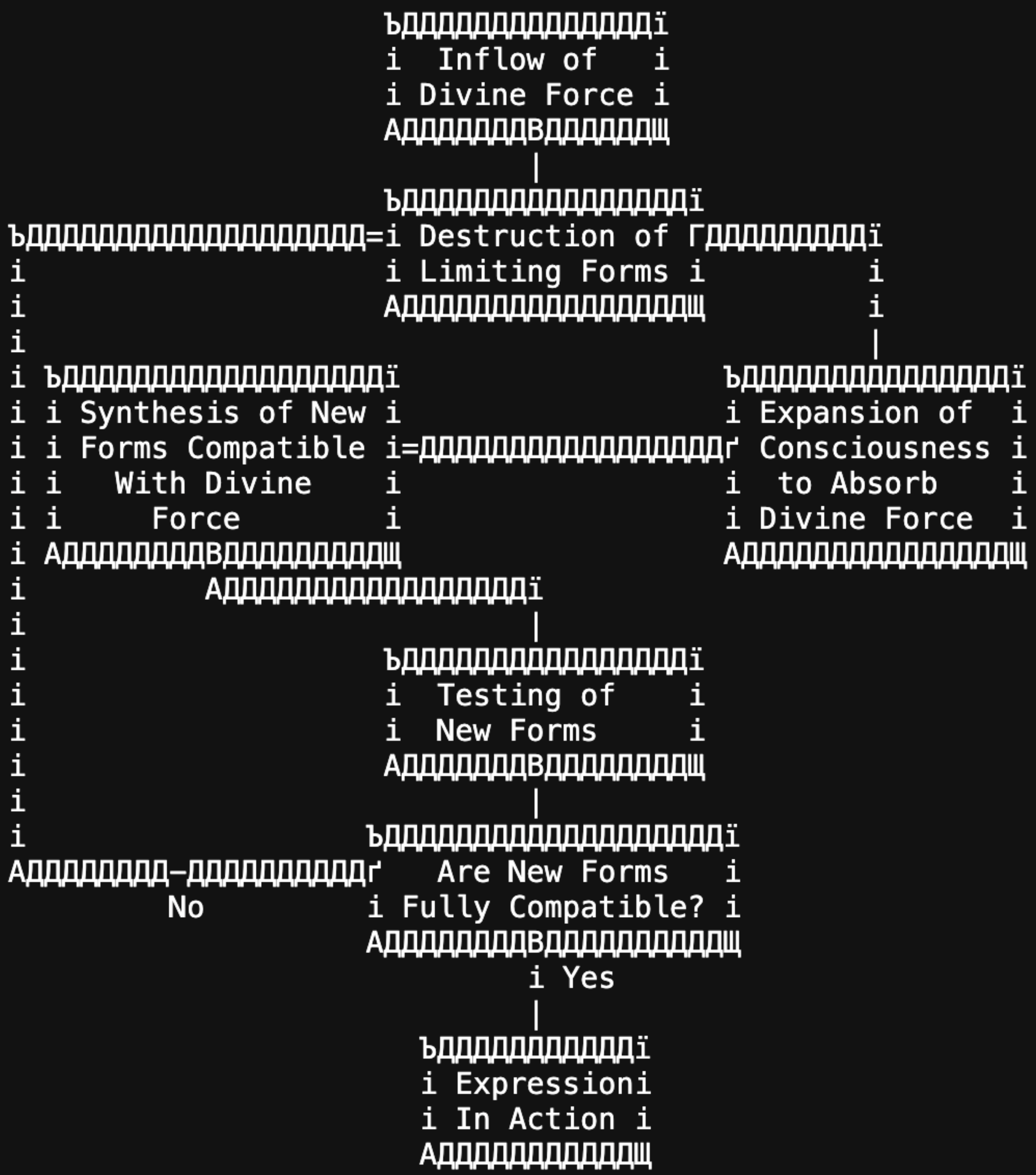

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                     ъДДДДДДДДДДДДДДї
                     i  Inflow of   i
                     i Divine Force i
                     АДДДДДДДВДДДДДДЩ
                             |
                     ъДДДДДДДДДДДДДДДДї
ъДДДДДДДДДДДДДДДДДДД=i Destruction of ГДДДДДДДДДї
i                    i Limiting Forms i         i
i                    АДДДДДДДДДДДДДДДДЩ         i
i                                               |
i ъДДДДДДДДДДДДДДДДДДї                  ъДДДДДДДДДДДДДДДї
i i Synthesis of New i                  i Expansion of  i
i i Forms Compatible i=ДДДДДДДДДДДДДДДДДґ Consciousness i
i i   With Divine    i                  i  to Absorb    i
i i     Force        i                  i Divine Force  i
i АДДДДДДДДВДДДДДДДДДЩ                  АДДДДДДДДДДДДДДДЩ
i          АДДДДДДДДДДДДДДДДДї
i                            |
i                    ъДДДДДДДДДДДДДДДДї
i                    i  Testing of    i
i                    i  New Forms     i
i                    АДДДДДДДВДДДДДДДДЩ
i                            |
i                   ъДДДДДДДДДДДДДДДДДДДї
АДДДДДДДД–ДДДДДДДДДДґ   Are New Forms   i
         No         i Fully Compatible? i
                    АДДДДДДДДВДДДДДДДДДДЩ
                             i Yes
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                       ъДДДДДДДДДДДї
                       i Expressioni
                       i In Action i
                       АДДДДДДДДДДДЩ
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Figure 2. The Conformation Cycle

RANDOM NOTES ON LIBER AL

BY BENJAMIN ROWE

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This article presents correspondences relating to several verses of Liber AL vel Legis. They are presented with varying degrees of certainty. Some are fairly obvious, and without doubt have been rediscovered many times by magicians. The present treatment of these will, I hope, add some depth to the generally-known interpretations by offering supporting gematraic correspondences. Others are purely speculative, and may raise as many questions as they resolve. Where the attribution of the paths to the Tree of Life is important to the interpretation, the system of Frater Achad is used.

These interpretations are not to be considered in any way authoritative. They are entirely the product of my own intuition and creative imagination. I have never been connected with any of the contending groups that claim to be the "legitimate" inheritors of Crowley's or Achad's mantle, nor do I make any such claims for myself.

I present these correspondences in the spirit of an adventurer offering a few landmarks in unknown territory to other interested explorers. May they be taken in the same spirit.

1. Hadit says in chapter 2, v. 7: "I am the magician and the exorcist.
I am the axle of the wheel, and the cube in the circle."

Both these sentences could relate to Jupiter and Saturn. The wheel is of course The Wheel of Fortune, attributed to Jupiter, and the cube in the circle could be The Universe, Saturn. The magician is a creative force, bringing things into manifestation, and Jupiter has these qualities in astrological systems. Saturn as the cause of cessation takes things out of manifestation again.

Jupiter = Kaph = 20
Saturn = Tau = 400
400 + 20 = 420 = HADITh

In Achad's Tree, the paths of these two planets descend from Kether, a sephira that shares some of Hadit's qualities.

Also, by Tarot, Jupiter and Saturn are cards numbered 10 and 21 respectively. 10 + 21 = 31, the "key" to Liber AL.

2. In the previous verse: "I am the flame that burns in every heart of man, and in the core of every star."

The word LBH (with varying vowel points) means "flame", "core" and "heart". Since the words are spelled the same, the things referred to are all the same thing, as the line says.
"I am" = AHIH, Eheieh, god of Kether

"the flame" = fire = Shin, the path connecting Kether and Tiphereth.

"heart of man" = Sun = Tiphereth. Hadit resides in Kether and in Tiphereth, and in the path between. He is in the sun both in its lowest point (as Kephra, in Tiphereth) and in its highest point (as Ahatoor, the noon sun of Kether).

In this verse, he shows where he resides. In another place, verse 49, he will show where he is not.

To continue the verse:

"I am Life, and the giver of Life..."
life = ChIH = 23
giver of life = NVThN ChIH = 529 = 23 squared = HVVR-PA-KRAAT

"I am Life" = AHIH ChIH = 44
44 = DM, blood, the carrier of life.

3. In ch. 2, v. 23, Hadit says: "I am alone". This phrase = AHIH IChID, a combination of two titles of Kether.

AHIH IChID = 53 = ABN, the Father (Kether) coalesced with the Son, Tiphereth, again repeating the bilocation indicated in note 2.

4. Chapter 2, v. 49: "I am unique & conqueror. I am not of the slaves that perish. Be they damned & dead! Amen. (This is of the 4: there is a fifth who is invisible, & therein I am as a babe in an egg.)"

"Unique & conqueror" = IChID + MNTzCh = 220
220 = BChIR, one of the Elect.
(Also, the number of verses in Liber AL)

Alternatively, adding the "and" = IChID V-MNTzCh = 226
226 = TzPVN, "hidden", an attribute of Hadit.

"I am not of the slaves that perish. Be they damned & dead!"

not = LA, nothing.
slaves = OBDIM = 128
perish = NBL = 82
128 + 82 = 210, the reduction of all dyads to zero.

Hadit is the zero ("not") of 210. That is, he is to be found by eliminating all perceptible qualities (2), and the perceiver himself (1). He encourages us to this end - "Be they damned & dead!"

damned = NAR = 251
dead = MTh = 440
251 + 440 = 691.

691 is a prime number, but I have not yet found a gematraic significance for it. The number itself suggests that the "slaves that perish" put the individual soul (6) and the emotional nature (9) ahead of the spirit in their lives, thus denying the spirit. I am not sure of this.

"Amen. (This is of the 4: there is a fifth who is invisible, & therein
I am as a babe in an egg.)"

AMN = 741 (using Nun final)
741 = ShMATh, the letter of the four elements.

Hadit says he is not to be found in the mundane world, but only in the spirit. There also seems to be an identification of Hadit with Harpocrates. This identification is repeated several other places in the text.

5. Chapter 2, v. 66: "Write, & find ecstasy in writing! Work, & be our bed in working!" Spoken to the Beast, Tiphereth, by Hadit.

According to Crowley, writing is a function of Mem, water, descending from Tiphereth to Yesod. The sum of the paths that descend from Tiphereth = Z + M + T = 56.

56 = NU, Nuit, who gives ecstasy. (see chapter 1, v. 58)

"Work", the Great Work of uniting the personal soul with the universal, raising oneself from Tiphereth to the Supernals. The sum of the paths leading from Tiphereth to the Supernals = 570 = ORSh, a bed.

These verses are a presentation of the functions of Tiphereth, the

Beast, in relation first to the lower worlds, and then to the higher worlds. In relation to the lower worlds, Tiphereth is positive, enlightening, and expository in nature. Its function is to shed light in the darkness. For the man who has achieved Tiphereth through his work, this would mean that he has a responsibility to those who have not achieved, which he must fulfill by giving to them his understanding of the nature of existence. This should not be an arduous task, but an ecstatic one, as the verse suggests.

At the same time that he is positive in relation to the lower worlds, the man in Tiphereth is receptive to those forces that are "above" or still unrevealed at his present point in evolution. He is their "bed" in the sense that Tiphereth is the lowest point that any of the paths from the Supernals can reach directly, so that they could be said to rest upon Tiphereth. Tiphereth is a relay, receiving and giving out again simultaneously. He transmits light from above, stepping down its frequency to the point where it can have some meaning for those still caught in the lower worlds.

6. Chapter 3, v. 72: "I am the Lord of the Double Wand of Power; the wand of the force of Coph Nia..."
KP NIA = 161, the sum of the paths of triangles 4-6-7 and 5-6-8.

Since Horus in the Son or Sun, it is appropriate that his power centers on Tiphereth in this way. The fact that there are two triangles may relate to the "Double Wand" phrase. As was shown in point 5 above, Tiphereth itself is of a two-in-one nature. Note that the sum of the paths connecting sephiroth 4-5-8-7, plus the paths connecting these sephiroth with Tiphereth = 217 = HVVR, Horus, strengthening the identification.

In getting from Coph Nia to Hoor, we added two paths to the group being considered. These were the paths of Nun and Vav. N + V = 56 = NV, Nuit. 161 is also equivalent to APP, Apep, the serpent-god. Since Hadit identifies himself with the Serpent several places in Liber AL, we have Nuit and Hadit uniting to form Hoor in these paths around Tiphereth.

There may also be an identification of the Double Wand with Adam, since 161 = ADM OILAH, the primordial man (or, literally, "causative man"). This primordial man is neither male nor female, but contains both within himself. Thus the Double Wand of Power relates to the dual powers of the primordial man, positive and negative, male and female. In sex magick, the union of the male and the female produces a magickal "son" of some sort, often symbolized by Horus as the Child.

Verse 72 continues: "..- but my left hand is empty, for I have crushed an Universe, & nought remains."

"my left hand is empty.." Hoor dwells in Tiphereth by choice, not necessity, since there is nothing in his left hand, the hand of negative or earth-trending forces.

"..for I have crushed an Universe.." Concentrated in Kether, samadhi, he has destroyed his attachments to the earth.

"and nought remains." (1) Nothing can bind him to the earth, nothing of earth remains in him. (2) the technical result of samadhi, destruction of the perceived universe and the perceiving self, leaving nought (= LA = 31) but God (= AL = 31).

So here we have the 210 formula again. Note that the words "double wand", "I", "nought" in this verse repeat the 210 formula in another form.

The paths we have associated with Horus take up the center portion of the Tree, so that any power coming from above must pass through him to get to the lower worlds. Thus it is reasonable for him to say in chap. 3, v. 70: "... my nemyss shrouds the night-blue sky." The night-blue sky is either Nuit (whose symbol it is) or Ahatoor, the sky-goddess associated with the Supernal triangle.
Another form of Horus used the Liber AL, Heru-Ra-Ha, seems to associate Horus with the same paths that we said were related to Hadit in point 2 above:

Heru = Horus, fire, Shin, the path connecting Kether and Tiphereth. Ra = the Sun, Tiphereth
Ha = Hadit, Kether.

I am not entirely certain of the reason for this intermixing of symbols between the two gods. Of course, there is always at least a partial identification between son and father, but this seems too explicit to be just that. Perhaps Horus represents Man in the process of passing up the Tree, where Hadit represents the ideal case. Or they could be the two ends of the 210 formula, which we have seen is also associated with both of them. Hadit was shown to be the zero or "nought" of the 210 formula, while Horus in various places has been shown to be dual in nature, and therefore associated with the 2 of 210.

The initials of Heru-Ra-Ha repeat this identification with 210, since H + R + H = 210.

7. Chapter 3, v. 38:
"By Bes-Na-Maut my breast I beat.
"By wise Ta-Nech I weave my spell.
"Show thy star-splendor, O Nuit!
"Bid me within thine House to dwell,
"O winged snake of light, Hadit!
"Abide with me, Ra-Hoor-Khuit!"

We can take Bes-Na-Maut as BISh-N-MAVT.

BISh = 312
N = 50
MAVT = 56
312 + 50 + 56 = 418

Why ABRAHADABRA (418) should be cause for breast-beating is beyond me.

Alternatively, it could be:

Bes = BISh = "shame"
Na = 51 = NA = "failure"
Maut = MAVT = 56 = AIMH = "dread"

This certainly fits better with the rest of the line, but I like the 418 correspondence better.

Bes is the Egyptian equivalent of Dionysius, Sol. Since he is a dwarf-god, he is clearly related to Hadit as well. Maut, the Vulture goddess, is Saturnian, or at least related to Binah. Literally interpreted, this phrase means something like "Bes in Maut". Astrologically, the Sun is the center of the system, and Saturn represents its periphery. This could be a reference in alternate terms to Hadit as the invisible center and Nuit as the circumference, in chapter 2, verse 3. Again, this does not seem to be a cause for breast-beating, unless the beats are really magickal "knocks" intended to call the attention of the gods. There might also be a reference here to some form of sex magick.

(BUT we could take Bes to represent the Holy Guardian Angel, or Genius, or merely the soul. Maut as Saturn/Earth would be the body. If this is the case, the phrase repeats the "Khabs is in the Khu" idea of Ch. 1, verse 8, and adds another aspect to the ideas behind 418 generally. The breast is where the heart [= Tiphereth = Sol] lies in the human body. The breast-beating might really be heartbeats.)

To continue with the verse:
"By wise Ta-Nech I weave my spell."

Spelling in the magickal sense is a function of Chokmah, the sphere of Thoth, who is the origin of all spells in the Egyptian mythos.

Ta-Nech = ThA-NICh = 401 + 68
401 = ATh, essence
68 = ChKM, wise. This word is the root of ChKMH, Chokmah.

Thus Ta-Nech is the essence of wisdom, or of Chokmah. Also, 401 + 68 = 469 = ChShVQIHM = ring of the zodiac, also related to Chokmah.

"Bid me within thine House to dwell, O winged snake of light, Hadit!"

Since "Ha" is a commonly used form of Hadit's name in Egyptian works, it seems reasonable to me that "House of Hadit" might be translated as BITh HA, which = 418. Crowley translates phrase as "house of He'", with He' being the pentagram. (Note: 418 = Cheth, Cancer, astrologically, representing a shell containing living substance, as a house is a shell for living beings. Hadit identifies himself with life, so it is appropriate for his house to relate to this number.)

8. Here are a few about 418:

"God" = AL = 31
"to behold" = ShZP = 387
"To behold God" = ShZP AL = 418

"Secret light" = RZI AR = 418

"a universal enchantment" = KLL LChSh = 418

65 = ADNI, Adonai, the Holy Guardian Angel
353 = HGShMH, manifestation
65 + 353 = 418, the manifestation of the H.G.A.

65 = DVMIH, silence, and = HS, keeping silence
353 = ShMChH, joy
65 + 353 = 418

ChIIM, life, livingness = 68

OPR, Ophir, earth = 350
68 + 350 = 418
(Shows 418 as union of Life, spirit, with Matter.)

"to trust in strange gods" = ChSH ALHIM AChRIM = 418

"to trust in God Almighty" = ChSH AL ShDI = 418

9. The Great Voice, Macroprosopus = DBVR = 212
The Lesser Voice, speech, Microprosopus = DBR = 206
Macroprosopus united with Microprosopus = 212 + 206 = 418
Vav = 6 = Tiphereth is what separates the lesser voice from the greater. Tiphereth is the sphere in which their union, 418, occurs.

10. Chapter 1, v. 30: "This is the creation of the world, that the pain of division is as nothing, and the joy of dissolution all."

nothing = LA = 31
all = AL = 31

"division" = the dyad = 2
"is as" is equivalent to an equals sign
"nothing" = LA = "not" = 0

This phrase literally expresses the 0=2 formula. ("Is as" expresses an identity between things, that is, a singularity, and therefore = 1.
The phrase as a whole also expresses the 210 formula.)

And:

"the joy of dissolution" = ChDVH HHMSH = 138
all = AL = 31
138 + 31 = 169.

169 represents the middle pillar from Kether to the Foundation, where a creation (such as the world) becomes fully established. Also 169 = 13 squared = unity in full manifestation.

"the pain of division" = AN HChLVQ = 200

Totalling the entire phrase:
"the pain of division" = 200
"nothing" = 31
"the joy of dissolution" = 138
"all" = 31
TOTAL = 400 = Tau, the tarot card The Universe, aka The World, that

which is created.

The internal reverberations in this verse are remarkably complex. It shows the creation of the world in several different ways as a cyclic process. First, in the literal interpretation of the words, division (that is, manifestation) is shown to be equivalent to dissolution, the return to an undifferentiated state. Possibly this connects with the idea of entropy in some way.

The gematria of the equivalent Hebrew phrases repeats it in numerical symbolism by showing the 0=2 formula. The sum of the gematraic numbers produces Tau, Saturn, which governs cyclic events. The "joy of dissolution" phrase shows the mystic way of return, up the middle pillar of the Tree, and at the same time shows unity(AChD = 13) in multiplicity by being the square of unity (169). Also, the "pain of division" phrase equals 200, Resh, the Sun, whose glyph shows this division as a point (Hadit) in a circle (Nuit).

And we are not yet done with this phrase! Since "not" is shown to be equal to "all", we might have added just one of them into the sum shown above:

"pain of division"	200
"joy of dissolution"	138
"all" or "not"	31
TOTAL:	369

369 = OVLM HBRIAH = the Creative World. Again gematria repeats the outer meaning of the phrase.

369 shows the trinity (the Supernals) evolving first into the Hexagram, and then into full creation. 369 is the sum of the numbers from one to (nine times nine), divided by nine, therefor is a number of Luna and Yesod, the foundation. In this manner the verse shows the process of manifestation. (Remember that Malkuth is considered to be a byproduct of the activity of the higher sephiroth, and does not participate in the process of creation.)

369 is one less than 370, OSh, "creation". The current that has produced manifestation must return to its source, (Kether = 1) for the results to be stable. The exposition of the creative process is shown again. Alternately, the 1 could be Aleph, the path connecting Yesod with Malkuth, thereby bringing the creation down into full manifestation.

Let us now look at the beginning phrase of the verse:

"This is the creation of the World..."
"creation of the world" = OSh HOLVM = 521 (a prime number, incidentally). 521 = ASh IVRD = "fire descending", the lightning flash of creation. 521 = MChShVP HLBN = "naked brilliance", the color of Kether in the King scale, showing the source or first manifestation of creation.

In Achad's system, the sum of all the paths of the Tree that descend vertically is also 521. The middle pillar sums to 341. 341 = ShMA, the Word, the manifest qualities of perception at the three main levels of awareness.

The side pillars combined total 180. 180 = PNIM, the Countenance, the Face of God. So 521 could be the Word emanating from the face of God.

11. Chapter 1, v. 57.: "Invoke me under my stars! Love is the law, love under will. Nor let the fools mistake love; for there are love and love. There is the dove, and there is the serpent. Choose ye well! He, my prophet, hath chosen, knowing the law of the fortress, and the great mystery of the House of God." "All these old letters of my book are aright; but Tzaddi is not the Star. This also is secret: my prophet shall reveal it to the wise."

Before dealing with the first paragraph of this verse, I should say that I do not accept Crowley's explanation of the second paragraph, as described in The Book of Thoth, and in his Commentary on The Book of the Law. He states that Tzaddi should be attributed to the Tarot card "The Emperor" and that Heh should be attributed to "The Star", in order to match the rotation of the cards "Strength" and "Justice" around Virgo at the other end of the zodiac. His argument is specious because the latter rotation only involves a change in the serial numeration of the Trumps, and not a change in symbolic attribution. Other interpretations of this paragraph are extant among Achad's "Maatian" followers.

The first paragraph seems to me to resonate strongly with the symbolism of the three horizontal paths of the Tree, as they are used in Achad's system. The highest of these paths, Tzaddi, connects Chokmah and Binah. The next, Nun, connects Chesed and Geburah. The last, Vav, connects Netzach and Hod.

In one of the previous points, it was shown that Hadit and Heru-Ra-Ha both relate in one aspect to Tiphereth. Here, we see Nuit connecting herself with the stars, and the highest reciprocal path, Tzaddi, The Star, 90, immediately comes to mind. The card actually shows eight stars, one large and the rest smaller, with the ibis of Thoth to the right side of the card, in the position of Chokmah, and a sea, Binah, on the left, thus confirming its position between these sephiroth.

The two side pillars of the Tree also sum to 90, so they could be said to relate to Nuit as well if we accept this correspondence. Together, the side pillars and the path of Tzaddi form an arch in the Tree.

Hadit identifies himself with the Snake, Scorpio, in several verses of Liber AL. We can make the equivalent correspondence to the path of Nun in the Tree. And Taurus = Vav = 6 = Sol = Ra-Hoor-Khuit.

The arch of Nuit bends over and touches both ends of the paths of Nun and Vav, enclosing both. Thus the Tree itself reflects the image on the Stele of Revealing, in which Nuit arches over all, with Hadit as the winged sun below her, and Ra-Hoor-Khuit wearing the solar crown below Hadit.

"... Love is the law, love under will."

Since it is Nuit who is speaking in this verse, it may be that the numeration of this arch in the Tree relates to this sentence.
3 times 90 = 270, the total of Tzaddi and the side pillars.
270 = 15 times 18
15 = ChBH, love
18 = ChI, life, will
In this view, Nuit herself embodies the law that she states.

"...love under will." Astrologically, love is Venus, and Will is Mars. Note that Venus rules Taurus, the lowest of the reciprocal paths, and Mars rules Scorpio, the next highest reciprocal path. Thus, in Achad's system, love is literally "under" will.

Nuit is described in Liber AL as being the "circumference" or outer limit of existence. Since these two paths are the only two that connect the outer limits of her arch, their action could be said to be universal within the manifest worlds, and therefore they are truly "the law" within those worlds.

"... Nor let the fools mistake love; for there are love and love. There is the dove, and there is the serpent." In Achad's Tree, those who have passed through the path of Aleph, The Fool, are the equivalent of zelators in the G.D. system. "Love" (= Venus = Netzach) reaches them through the path of Cancer. Cancer is the individual emotional nature, astrologically. And this love is conceptualized in the path of

Taurus, ruled by Venus. For someone at this level of consciousness, love is perceived as being a relation between the person and an external object. The person maintains his individuality, and his love is perceived as an absorbtion of the object into himself.

The sephira Yesod is the natural focus of consciousness for most of the human race at this time, according to Alice Bailey. The dominant influence of emotional appeals in forming public opinion demonstrates this well. Neither appeals to greed (Malkuth) nor reason (Hod) nor ego (Netzach) are anywhere near as effective. So it's all right to consider most people fools - they've earned it!

For the adepts, on the other hand, the "love" of the path of Scorpio is (or should be) controlling. The nature of Taurus is objectification. Conversely, the nature of Scorpio is penetration and complete identification of the self with the object, causing both to disappear. The adept invokes a god by exhalting his consciousness to the point where it merges completely into the nature of the god. He temporarily abandons his individuality, and is rewarded by its expansion to include the nature of the god invoked.

"... Choose ye well! He, my prophet, hath chosen, knowing the law of the fortress, and the great mystery of the House of God." This phrase repeats and emphasizes the distinction between the two types of love. It may also have a broader meaning than the interpretation above. It seems to embody a warning that by choosing the obvious, mundane view of love, the person embarks on the path of the "Black Brothers", while choosing the higher type (disguised by the intense nature of Mars and Scorpio) leads on the path of the "White Adepts".

In The Vision and the Voice, the Black Brothers are said to have "shut themselves up in fortresses of love". And by doing so, they put themselves into a condition where the impact of divine force causes them to destroy themselves.

"fortress" = MBTzR = 332
"House of God" = BITh AL = 443

When the force of the divine, represented by Kether, 1, is added to each of these, we get:

332 + 1 = 333, ChVRVNZVN = Dispersion, the devil of the Abyss.
443 + 1 = 444, RA-HVVR-KV, the crowned and conquering child.

Depending on which one chooses, the paths lead either to destruction or to achievement of the goal of initiation.

Going back to the number 270 again, I would like to point out that there is another set of symbols it connects with that are just as significant in the consideration of Achad's Tree. 270 is the number of the I.N.R.I. formula, also known as the IAO formula.

Since this arch of paths totalling 270 connects all three of the Tree's triads it must therefore control the relations between them. The triads are related to the three major grades of initiation spoken of in Liber AL: the Man of the Earth, the Lover, and the Hermit. The grades correspond respectively to the lowest triad, the middle, and the highest. Man's passage through these triads is the process of initiation. This arch of Nuit, or of I.N.R.I. therefore controls the process of initiation.

In this formula, the initiation is seen as beginning with a natural object (1st I of INRI), which is then destroyed (N), and then recreated in a higher form (R). Lastly, the process begins again with the new form taking the place of the original natural object (2nd I of INRI).

The formula of I.N.R.I. or IAO is universal. It describes a process that occurs at all levels of initiation, in all systems of initiation. As Arnold Toynbee and James Joyce have both shown, it is also universally applicable in the evolution of human cultures. Therefore it should have a important place in any system of occult symbolism. Achad's system is no exception.

The first I of I.N.R.I. relates to the path of Taurus. Taurus is an earthy sign, and is specifically attributed to activities of a bucolic nature, unlike the other two earthy signs. It relates to nature in the form of Isis through Venus, which rules the sign, and through Luna, which is exhalted therein.

As I described in Achad's Cabala: The Lower Paths, Taurus is connected both with the person's intellectual conception of the world (Hod), and with his perception of himself, his ego-image (Netzach). It represents the person's individual creed or explanation of the universe. In the process of initiation, this conception has to be destroyed before the person can advance to the level of adepthood.

The N of I.N.R.I. is of course Nun, Scorpio, Death, the next highest reciprocal path. The A of IAO is Apophis, the destroyer (literally "the nay-sayer", or "the negator" in Greek), also related to Scorpio. The task of the adept is to complete the destruction of his natural, uninitiated personality, and to begin the building of a "body of light" to replace it. He does this by the repeated exposure of the personality to spiritual forces through invocation. Each exposure causes the destruction of part of the mundane personality, and its replacement with its spiritual equivalent.

In the Osirian religions, this destruction is often equated with the idea of sacrifice, of giving up something valuable for a cause that originates outside the self. No doubt this was designed to keep the populace in a condition where they could be used as willing cannon-fodder. In actual practice, this conception is entirely false. While the process may be painful, absolutely nothing of any value is lost.

The process is more like the way a snake sheds its skin, or a crab its shell, in order to grow. The parts that are lost are all dead, used up, and their usefulness become a hindrance. The parts that remain are free to adapt to the changed conditions. While these remaining parts may seem at first to be disconnected beyond recovery, they have a natural tendency to group together. A short while after a period of destruction the person finds himself back in one piece, stronger and with a greater breadth of perception than before. Even the Osirian legend shows it: Isis, nature, gathers the pieces of the dead Osiris, reassembles them, and brings him back to life.

Eventually, this process of destruction and replacement is complete. At this point, the adept has to come to full comprehension and control of his "body of light". This body is in fact the Ruach, taken as whole and fully integrated. A parallel integration of his understanding of the universe also takes place. As an Exempt Adept, he expresses this integration through the publication of a thesis setting forth his world-view, according to Crowley.

As his final act of destruction, the adept abandons himself and his understanding by leaping into the Abyss. If he succeeds fully in this task, he emerges from the other side into Binah and the path of Tzaddi, becoming a star in the body of Nuit. Literally so, since the path of Tzaddi is part of the Arch of Nuit referred to above. As a star, he does nothing but shed his light on the lower worlds, and grow slowly in brightness as he perfects his understanding. He thus comes into the part of the process represented by the R of I.N.R.I. and the O of IAO.

Eventually, as an Ipsissimus, the being must confront the problem of removing himself from the Tree altogether, and passing into whatever lies beyond. The star that he is becomes the foundation for the next cycle of destruction, as the mundane personality had to be destroyed in the previous cycle. Thus the result of the first cycle, represented by the R of I.N.R.I. becomes the natural object that is the basis of the next cycle. This transformation is represented by the final I of I.N.R.I.

So we have, in the Arch and the three horizontal paths of the Tree, a completely accurate reflection of the IAO and I.N.R.I. formulas, and these formulas have been connected directly with the symbolism of Nuit, and with the law of "love under will".

12. Chapter 2, verse 21 seems to support the idea that death in the I.N.R.I. formula is not equal to sacrifice: "....Think not, o king, upon that lie: That Thou Must Die: verily thou shalt not die, but live. Now let it be understood: If the body of the King dissolve, he shall remain in pure ecstasy for ever. Nuit! Hadit! Ra-Hoor-Khuit! The Sun, Strength & Sight, Light; these are for the servants of the Star & the Snake."

The first sentence quoted is clear enough. The king, the true self, is not destroyed, but only the "outcast and the unfit" portions of his being.

"... if the body of the King dissolve, he shall remain in pure ecstasy for ever." The body of the king is of course the Ruach, with Tiphereth (whose image is a king) in the center. When this body is dissolved in the crossing of the Abyss, then his self will enter the path of Tzaddi, first path above the Ruach. In the symbolism of the Arch of Nuit, a being in this path is literally in the body of Nuit.

"Nuit! Hadit! Ra-Hoor-Khuit! The Sun, Strength & Sight, Light; These are for the servants of the Star & the Snake." In Achad's Cabala: The Upper Paths, I talked about the upper part of the Tree as symbolizing the four quarters of the Sun. There are four isosceles triangles in the hexagonal part of the Tree. The attributions of these triangles were:

Triangle 4-5-6 = Kephra = the soul, the manifest sun, light in darkness. Triangle 3-5-6 = Ra = energy & action
" 2-4-6 = Tum = comprehension & integration
" 1-2-3 = Ahatoor = the full light of noon

Thus the last sentence of the verse can correspond to these triangles:
"The Sun" = Kephra, the midnight sun
"Strength" = Ra and also = the path of Mars, in that triangle.
"Sight" = vision = Tum and also = the path of Sagittarius, in Tum's triangle. "Light" = Ahatoor, the sky-goddess and also = Tzaddi, The Star, in Ahatoor's triangle.

Thus the "servants of the Star & the Snake" have all the powers of the Hexagram at their disposal. They necessarily have to cross the Abyss to do so fully. Through two of the paths mentioned, they bridge the Abyss, living in both worlds at once.

Alternately, to include all three of the Grades:
"The Sun" = 6 = Vav = Taurus
"Strength & Sight" = Geburah & Chesed, connected by Scorpio.
"Light" = Aquarius = Tzaddi = The Star

13. Chapter 1, v. 1: "Had! The manifestation of Nuit."
There are two Hebrew words for "manifestation":
PRSVM = 386
HPGNH = 143

NVIT = 75

75 + 386 = 461
4 + 6 + 1 = 11, a number specifically attributed to both Hadit and Nuit in Liber AL. (See ch. 1, v. 60; ch. 2, v. 16)
461 = ADNVTh, authority, lordship. Nuit calls Hadit her "lord" (v. 21). Also possibly a reference to Hadit as the Holy Guardian Angel?

143 + 75 = 218
218 = BRIAH, Briah, the creative world, which was shown in point 11 to be related to Nuit.
218 = RBVI, extension, a characteristic of Nuit.

Alternately, "manifestion of Nuit" = PRSVM HNVIT = 466
466 = OVLM HITzIRH = Yetzirah, the world of formation.

14. Chapter 1, v. 2: "The unveiling of the company of heaven."

unveiling = GLVI = 49
company of heaven = TzBA HShMIM = 488
49 + 488 = 537 = ATzILvTh, Atziluth, the archetypal world.

So in these first two verses of Liber AL, there is represented the Atziluthic, Briatic, and Yetziratic worlds, Fire, Water, and Air. We might take this as an indication that the book can be interpreted on all three of these levels. It could also connect with the "Hermit, and the Lover, and the man of Earth" in verse 40.

15. Chapter 3, v. 1: "Abrahadabra: the reward of Ra Hoor Khut."
RA HVVR KVT = 453 = NPSh ChIH, the animal soul in its fullness, i.e. including the ego. Therefore = the pentagram. Abrahadabra, union with the macrocosm, is the "reward" of man, the pentagram.

Chapter 3, v. 2: "Raise the spell of Ra Hoor Khuit."
The yod of spirit is added to the spelling of R.H.K.'s name in the previous verse. RA HVVR KVIT = 463 = MTH HShQD, a Rod of Almond. Almond is attributed to Kether, spirit, represented by the added yod. There could also be a reference here to Aaron's rod, which god made to flower as a sign of his fitness to be priest. In any case, the two verses show that man is raised to godhead through ABRAHADABRA.

The gematraic points shown here support Crowley's interpretation of these two verses, as shown in his New Commentary.

16. Chapter 2, v. 1: "Nu! the hiding of Hadit."
"hiding" = HChBAH = 21

HADITh = 420
420 + 21 = 441 = 21 times 21

Also, 21 = AHIH, god of Kether, the point.
441 = AMTh, truth.

17. Chapter 2, v. 9: "Remember all ye that existence is pure joy;..."

"existence" = MHVTh, being = 451
"pure joy" = TzCh ShMChH = 451

"existence" = OVLM, the world = 146
"pure joy" = TzCh GILH = 146

This one may be stretching things:
ShMChH, joy = 353
HGShMH, materialization = 353

18. Here is another 0=2 correspondence:

APSVTh, nothingness = 547
MTzIAVTh, existence = 547

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THE ZODIACAL ROUND

BY BENJAMIN ROWE

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ORO (Pisces)

And God said: "The time has come to create again. Let the old forms be banished. I begin anew."

IBAH (Aquarius)

And God said: "I bind my will in patterns, ordered, cyclic, yet never the same. My Will evolves in Time."

AOZPI (Capricorn)

And God said: "The towers of My Will arise upon the base which I have set. Level upon level they rise. Well-founded are they in matter, and shall not fall while My Will continues to its end."

MPH (Sagittarius)

"Fabulous filigrees are wrapped about My towers by the ever-changing movements that My Will evokes. Filigree upon filigree; filigree within filigree; always similar, never identical, they blend the large movements with the small, the small with the infinitesimal, until scale is lost and none knows where ends and beginnings arise."

ARSL (Scorpio)

"From the blending of the scales does chance arise, the possibility of change and unexpectedness within the pattern of My Will. The seeds of new motions spontaneously arise; and none, not even I, know when and where they will appear."

GAIOL (Libra)

"Yet My towers are one, balanced in the light and in the darkness; that which arises shall always act within the bounds set by My Will."

OIP (Virgo)

And God looked upon his work and said: "But these are virgin houses: none as yet have dwelt therein. Let the seeds of life be sown and let them root and grow within the patterns of My thought."

TEAA (Leo)

And God said: "Let the lesser creators dwell within my towers. And let them work within the patterns of My Will according to their own creative arts, revealing unseen potential as does a sun entering into a dark place."

PDOCE (Cancer)

"Let the living creatures worship the creators as visible gods within the worlds. And let the lesser builders work their wills as do My angels when I speak my Word of Power."

MOR (Gemini)

And God said: "Let the thoughts of men blend with My thoughts, and elaborate them in the worlds where I no longer go."

DIAL (Taurus)

"And let their work build upon My pattern; and let their works reflect My evolving Will."

HCTGA (Aries)

"Let men work until matter and My Will are one. Then let them say: Thy Will is done."

Seer's Comments:

These brief sayings were given to the seer during an exploration of the Names of God for the Air Tablet. They are intended as meditations on the significance of the twelve Names of God within a system of attributes called the "Zodiacal Round". In this arrangement, the Names from each Tablet are assigned to a quarter of the zodiac centered on the fixed sign corresponding to the element of the Tablet. This puts the groups of names in the same relative positions as are their respective Tablets within the Great Table of the Watchtowers.

The Enochian "angels" have frequently dealt with zodiacal progressions in our previous contacts, but their earlier statements have always treated the progression in a more goal-oriented fashion. This is the first purely cyclic expression they have provided. Like Finnegans Wake it never actually ends, but curves back to begin again.

This is the second full set of zodiacal attributes the angels have given me for the Names of God. The first set were provided in connection with the techniques described in the chapbook Enochian Temples. In that set, the Three Names for each element were assigned respectively to the mutable, fixed, and cardinal signs of that element. A quote provides the angels' perspective on the question of how these two sets of attributes interact:

"Now we would go in the way that you wish, and show the powers of the individual squares, but you should be aware that the groups of squares making up one of the Three Names have their attribute (as a group) to one of the signs, and these are of more power in most instances than the power of the individual squares.

"The Name ORO has its dual attributes to Pisces in the round of the zodiac, and to Gemini in the construction of the Temples of God's Will. The knife or sword of Zayin was shown in yesterday's brief vision as cutting the cord between the fishes of Pisces. Hence in that vision we showed how the two sets of attributes relate.

"First one encounters the attribute from the zodiacal round. As the mind flies higher, then the attribute of the Temple is encountered. In the course of initiation, the knowledge of the latter grows, is formed out of, the experience of the former. Much in the way that the knife of Air in the last vision was formed out of the tin of Jupiter and the copper of Venus, who are ruler and exalted planet of Pisces."

"In the initiatory progression, one goes from the sign, the most basic attribute, to the power of the ruling and exalted planets, to the Temple attribute, to the ruling and exalted planets of the Temple sign. This may seem complex, but the powers embodied in the Tablets are a reflection of the powers of the universe, and the universe is a very complex place on all levels."

This shift of attributes can be viewed in two ways. First, as a transformation from a condition in which the zodiacal quadruplicities dominate, to one in which the zodiacal triplicities dominate. Second, as a ninety-degree shift in the positions of the mutable and cardinal signs, counterclockwise for mutable, clockwise for cardinal.

The angels state in another place that movement of the powers through these various attributes produces two circular flows in the Great Table of the Watchtowers. In both cases, the power represented by the "Temple" attribute flows into the name whose Zodiacal Round attribute is the same. For example, the powers of ORO flow in the way quoted above, then the power flows into the Name MOR in the Earth Tablet, which has Gemini as its Zodiacal Round attribute. The powers of the fixed signs flow in both directions, since their attributes in both sets is the same.

When using these attributes in invocations, the angels specify that the Zodiacal Round is to be used in invocations of the angels of the Lesser Angles, and in invocations involving the use of the Second Call. The "Temple" attributes are to be used in invocations of the Kings and Seniors, and those involving the use of the First Call.

The powers of the Three Names are concentrated and formed into a vortex by the King of the Tablet. The King connects with the Names primarily through the first letter and the last two letters of his name. These letters all come from the four-letter Name of God, which is attributed to the element of the Tablet in both arrangements. So no matter which set is used, the powers of the Three Names are funneled a sign of the appropriate elemental character when they are used in invocations of the lower powers of the Tablets.

For those who wish use these sayings for meditation, it should be emphasized that the symbolism is almost purely astrological, with some admixture of Tarot. Formulations based on the Tree of Life are not present.

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THE BOOK OF THE ARCHER

BY BENJAMIN ROWE

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I. Preparation of the Lamen or Pantacle

Aleph. The student shall prepare a copy of his natal astrological chart. He should endeavor to make the chart as accurate as possible.

Beth. He shall learn the significance of the planets, signs and houses in practical astrology. But let him take these meanings as signposts only, not as complete and true definitions.

Gimel. Let him memorize the positions of the significant points within the chart, such as the planets, house cusps, etc.

Daleth. He shall visualize the wheel of the zodiac as a spokeless rim, with the signs engraved thereon in the appropriate colors, each taking up exactly one-twelfth of the wheel. He shall practice this visualization until he can hold it in his mind's eye indefinitely.

Let him be aware that this wheel defines the circumference of his being, Nuit.

Heh. He shall visualize the house cusps as lines radiating from the center of the wheel unto its edge, dividing the wheel into segments. He shall also practice this until the visualization can be held indefinitely.

Let him be conscious of the fact that these segments define the Field of Activity of his secret center, Hadit.

Vav. He shall visualize the planets at their proper locations along the rim of the wheel, in their correct colors. Again he shall practice until the image can be held indefinitely without effort.

Let him be conscious that the planets are the expression of his powers within the field of life, the children of the union between his secret center and the circumference of existence. Ra-Hoor-Khuit.

Zayin. He shall also learn the significance of the Aspects, the angular relationships between the planets. He shall discover all such aspects between the planets in his chart, and visualize them as lines connecting the planets. He shall color these lines according to his own genius.

He shall also practice this visualization until the image can be held without effort.

Cheth. Thus he creates the Lamen or Pantacle of his manifest existence, and the shell within which his spirit lives.

II. The Charging of the Lamen

Teth. The student, according to his understanding of astrology, shall assign preliminary meanings to the elements of the lamen. He shall attempt to relate every element to some aspect of his perceptions, tendencies of thought, behavior, and physical environment. He should be conscious that the latter two of these are merely expressions of the former two.

Let him understand again that his interpretation is only a working base, and will be changed as his understanding grows with this practice.

Yod. He shall obtain an ephemeris of the motions of the planets for the current time. Let him discover aspects and contacts between the locations of the planets in the sky, and the planets in his Lamen. He shall hypothesize possible effects of such contacts, and shall look for such effects in his life in the world.

Kaph. He shall also follow the reverse of this practice. He shall look for events within his daily experience that seem to be of particular significance, or which appear to be receiving emphasis at a particular time and place. He should make note of the internal sensations and feelings associated with these events, and those parts of the external event that were of significance to him.

Then he shall analyze these events, separating out of them those perceptions and feelings that seem to relate to particular planets within his lamen. Then let him look to his ephemeris, and find any contacts between the moving planets and those elements of the lamen. He shall attempt to discern the quality of the planet in the sky, and the planet in his lamen, from their effects in the perceived events.

Lamed. By the use of these two methods over time, the student sets up a continual cycling between solve' and coagula. With each cycle is his perception of the powers of his lamen, and the powers of the moving planets, refined and clarified.

Mem. He shall build up a collection of such perceptions for each of the elements of his lamen. Let him abstract from each collection those feelings and perceptions that he believes to exemplify the essential quality of the element in question, and to refine these in his mind until he perceives them as a pure force.

Nun. He shall then visualize his lamen standing before him, separate from himself the perceiver. Let him call up within himself the perception of each force that he has refined from his experience. He shall visualize the force as a line of light passing out of his body to its corresponding element in the lamen. He shall see the element of the lamen glowing with the touch of the force, being charged with it as a battery is charged, holding the force for later use. Let him also formulate his essential self as being unaffected by the force, save when he wills a connection between that self and the element in the lamen.

Samek. He shall repeat this exercise whenever he perceives one of the forces being called into play by the events of his daily life.

Ayin. He shall do thus with every particular of his manifest life, until all the elements of the lamen have been thus charged, and each force is automatically routed through the lamen as he becomes conscious of it, and every element of his being that is capable of being perceived has been connected to the Lamen.

III. The Release of the Arrow.

Peh. The magician may make diverse uses of this Lamen or pantacle.

Tzaddi. Let the magician assume the god-form of Nuit. Then let her call up the image of the lamen, formulating it as a child within her womb. Let the last drop of her earthly life be given unto this child as the mother gives life to the child through the umbilicus.

Let her expand her form to the limits of her ability, maintaining the lamen as a star in her womb. Then shall she cause this star to grow greater within her womb. But ever shall she be conscious that the star is not herself, but her child.

Then let her see herself in the contractions of birth. Each contraction shall be more potent than the last until the child is at last ejected. Let her see the child as being sent out with such force that he immediately recedes from view in the distance, leaving nothing of himself behind.

Then let the magician become conscious of that which remains. Thus she escapes from herself by one of the formulas of Nuit.

Qoph. Let the magician formulate himself as a minute point within the axle of the lamen's wheel. He shall see the forces of the lamen concentrated within the symbols on the rim of the wheel. Let him cause the symbols of the lamen around him to become magnetic, drawing from him any residual forces that may be left within him after the lamen's charging. Let every remaining particle of his being be drawn into the wheel.

As these forces are drawn out into the lamen, let him perceive himself as becoming ever smaller. As the last of his forces are given into the lamen, he shall be gone.
Thus he escapes from himself by the formula of Hadit.

Resh. In doing the exercises of points Yod and Lamed above, the magician should also have come to have some sense of the motions of the actual planets, and the quality of their influence upon the lamen. Let him determine their apparent positions at the current time by reference to his ephemeris.

Let him also determine the heliocentric or sun-centered positions of the planets at the current time, and memorize these. Then he shall learn to visualize the solar system as it is now, with all the planets in their correct positions and distances about the Sun.

Now let him formulate himself as surrounding the rim of the lamen, and let him feel the forces of the planets as they impinge upon the forces within the lamen. Let him transfer his consciousness outwards into the planets, so that they seem to be the elements of a larger lamen, within which his personal lamen is the element ascribed to the planet Earth. Let him see himself as the Sun at the center of this great lamen. If he practice this assiduously, and can transfer all of his consciousness into the larger pattern of the solar system, leaving all of his mundane being within the position of the Earth, then will the Sun speak to him of things within His own realm of life, which is the community of the stars.

Thus he escapes from himself by transfer into the Macrocosm.

Shin. If the magician finds that certain parts of the pattern within his lamen are troublesome to his work, or to his life on earth, he can change the manner of his life's manifestation by using his Will to change the positions of those elements within the lamen. Let him do so as his Art and Will judge the need. But let him also be cautious, for there is not one part within the pattern of his birth that does not in some way reflect his True Will. However, it may be that the pattern of the lamen dictates that change is part of the Will. Each case must be judged on its own merits and circumstances.

The magician will also find that many other uses for the lamen suggest themselves, according to the nature of the patterns therein. Let him follow these as his Art guides him.

IV. Commentary

Tau. This book is called "The Archer" because the essential technique is a function of the sign Sagittarius. The "arrow" referred to in the title of section III is the directed, one-pointed consciousness typical of this path. I would rather have called the book "Samek", but that title has already been appropriated for a well-known magickal work.

The technique is much simpler in practice than it is to describe clearly. It assumes that there is a direct relation between the natal horoscope, and the actions and perceptions of the man-in-the-world. But at the start, it makes only minimal, temporary assumptions as to the nature of the connection in any particular person's life. The intent of the whole exercise is to determine the exact nature of the relationships by direct observation.

It is also assumed that the motions of the actual planets have an effect on the natal pattern when they have an aspect to the natal pattern. These aspects are called "transits". We assume that the natal planet's action is stimulated by a transit, and that the corresponding parts of our life in the world will be stimulated as well. Then we try to determine which parts of the experience relate to the natal planets, signs, and houses, and which parts are due solely to the effects of the transiting planet.

In the early stages, it is almost impossible to determine by observation alone which planets are involved. So the use of the traditional meanings of the astrological elements is permissible as a starting point. But they should not be given very much weight, since every published description of these effects is strongly influenced by their author's prejudices and perceptual limits. What seems true for one may not be true for another.

But after we have experienced several transits of a natal planet, by several different transiting planets, we can begin to perceive the nature of that planet within our own personal symbologies. At this point, the work becomes much easier, and nearly every transit adds something to our understanding.

At the same time, seemingly as a side-effect, we find ourselves having perceptions of what the corresponding forces do in the macrocosm. Similar understandings might appear in our work with other symbol-systems, and our magickal work is stimulated as well.

Eventually, we are able to abstract from our experiences a perception of what the energy of a planet is in itself. We have refined our perception of events, and can perceive those forces operating on their own planes, as well as their manifestations in daily life.

The visualized horoscope that is the main tool of this work meets the exact magickal definition of a lamen, which is "a sign or sigil that exactly describes the character and powers of the wearer". In "charging" this lamen, forming a magickal link between the perceived forces of the planets and their symbolic representations, we accomplish two things:

a) We bring these powers out into the open, where they can be controlled directly by the will of the magician.

b) We train our consciousness to perceive itself as something which is separate from, albeit intimately connected with, these forces.

The first of these two points has some paradoxical effects. The action of those parts of the being that are influenced by the horoscope becomes completely predictable to the magician. Given a set of conditions, he can always tell exactly how he will react if he allows the pattern to manifest naturally. But at the same time, he is more free to act as he chooses, because he understands the basis of his manifestation. He becomes less subject to the pushes and pulls of his environment, the conflicts generated by his friction with other manifest beings.

Shortly after beginning to form the magickal links between the forces and the horoscope, the person finds that certain transits of the planets become less powerful. Eventually, they have no effect on the magician at all. This is true for all of the planets nearer to the sun than Saturn. The magician finds himself no longer bothered by the minor shifts of mood and perception the transits of the inner planets cause. His perception becomes more fixed, and at the same time more powerful.

The outer planets, which symbolize forces of change, continue to have an effect so long as the magician's consciousness remains in the Ruach. But the magician finds that their previous destructiveness now becomes a positive force in his continuing development. Their influence always leaves him on a higher level than he was on before their transit.

Point B is a useful effect, because it prepares the consciousness for the "Crossing of the Abyss". By partially separating the consciousness from its vehicles, we make it much less likely that it will attempt to hold onto those vehicles in that crossing. Since the practice unifies the Ruach by tying all of its energies into a single complex symbol, the Ruach is that much more solid a thing to push against when the time to leap into the abyss comes.

The final practices in points 18 to 21, if done forcefully enough, could very well carry a person into the abyss. But other results are also possible, and one can not infer that he has done so simply by getting a powerful result in one of these practices.

It should also be pointed out that the practitioner does not have to feel that he must continue using the natal pattern to describe events, if circumstances indicate that a change has taken place. An effort to change some of his behavior or thinking by an act of will can produce a corresponding change in the astrological pattern.

Most often this change will involve a rotation of the house cusps, so that the planets fall into different houses, but maintain their angular relationships to each other. This type of change is the most likely because the house cusps are determined by our relation to the earth's surface. It is much simpler to change our viewpoint with respect to conditions "outside" ourselves than it is to change the internal arrangement of our powers.

So far, the author has only experimented lightly with changes in the angular relationships between the planets, and changes in a planet's position in the signs. But his work so far establishes that such changes are possible to accomplish. And the change, once made, affects his relation to the mundane world, as well as his internal perceptions.

Thus the magician could literally change his entire being as he wills, merely by changing the positions of the symbols in his lamen. The possibilities of such a technique appear limitless, once skill in such changes is attained.

Another point about this practice is that it encourages working "without lust of result". Since the major stimulating influences, the planets, have their own timetables of motion and are outside the magician's control, the collection of the experiences that are the material of the work must wait upon their action. There is no way to either hurry or retard the process. The practice must keep to their schedule regardless of the wishes of the magician.

The practice will have many other side effects. The exact nature of these effects will depend on the particular person doing the work. But it can be generally said that the work will reveal to the person the powers of his planets within the world of the spirit, the ways and techniques by which those powers can be put to magickal use.

Some more practical points:

Under no circumstances should a physical rendering of the chart be substituted for the visualized version. Since the magician is routing all the powers of his manifest being through these symbols, such a physical rendering would be an ideal target for an enemy looking for a magickal link along which to attack him. The visualized chart, on the other hand, is always within the limits of the person's extended aura (except in the last three practices), and is therefore within his natural "defensive perimeter". It requires no special efforts of protection.

The aspects mentioned in point zayin should include all the divisions of the circle by the numbers from one to twelve, and not just the "traditional" aspects used by most astrologers. My practical experience has been that the non-traditional aspects, dividing the circle by 5, 7, 9, 10, and 11, frequently have a stronger effect than the traditional ones. This is particularly true of the quintiles (division by five), and the noviles (division by nine).

In using the astrological aspects, we run into the problem of "orbs". In practice, no two planets are ever exactly in the angular relationship of a particular aspect at the time of birth. Therefore we have to allow a bit of windage, and say that the aspects still operate when the planets are some little distance from an exact aspect. This maximum distance from exactness is the orb of the aspect.

How much distance should be allowed is a matter of controversy. As a starting point, I would suggest that the student assign a reasonable orb, about ten degrees, to the conjunction, and the orb of the other aspects should get progressively smaller as the number by which the circle is divided gets larger. The smallest aspects, based on division by twelve, should have an orb of 1 to 1.5 degrees. But some experience with this practice will enable the magician to determine how much orb to allow in his own case.

The orb for aspects between natal planets and transiting planets should always be exactly one degree, regardless of the planets or type of aspect involved. This value is based on the experience of many astrologers, and is as close to being fully established as anything ever is in astrology. It should also be noted that a transit reaches its most intense level of effect just before the aspect becomes exact, rather than when it is exact. The effect diminishes rapidly from that point on. The most potent point seems to be about 2 to 4 minutes of arc short of exact aspect.

It should also be pointed out that only transits where the planet in the sky is moving towards an exact aspect should be considered. When the planet is moving away from an exact aspect, there is no noticeable effect.

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MEDIEVAL SOCIAL STRUCTURE AND ACHAD'S TREE OF LIFE

BY BENJAMIN ROWE

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This work presents a brief outline of the relation between Achad's Tree of Life and the various groups making up the structure of medieval society. It is intended to be suggestive rather than comprehensive, but what is shown here should establish that the correspondence is fairly complete. The first outline shows the basic correspondences. The second shows the manner in which I arrived at these correspondences.

Medieval society generally perceived itself as divided into three sections, the common folk, the nobility and priests, and God. This division is reflected in the correspondences here.

Formation of the Village Culture

Malkuth - The empty land.

Aleph - The people follow the winds into the land. They till the soil and scatter the seed.

Beth - The ceaselessly shifting movements of the elements over the land cause the seeds to grow. The tradesmen take the elements from the land and fashion them with their tools.

Daleth- Under the care of the women and the fashioning of the tradesmen, the land produces an abundance. The living creatures within the land become fruitful and multiply.

Yesod - The abundance enables the people to establish homes and produce families, thus ensuring their survival and continuance. A village is established.

Gimel - The midwifes, herbalists, wise-women and nature-priestesses practice skills and trades developed out of the necessities of womanly existence.

Hod - The bards and scribes remember and record the wisdom of the tradesmen and wise-women, transforming them into words so that they can be passed to the succeeding generations.

Cheth - when many families have grown in the land, they designate a place where they will meet to exchange things they have produced. The meeting-place becomes a market town.

Vav - Through the families' interactions, customs develop. The elders of the village become the guardians of custom, ruling on disputes, celebrating marriages, etc.
Netzach - Smiths, merchants, innkeepers, and others whose livelihood depends on trade between the families set up permanent dwellings in the market town.

The villages have contact with the rest of the world through:

Mem - Clergymen are appointed under the King's approval to represent the Will of God to the families of the village.

Zayin - Messengers, minstrels, and tinkers carry news and tales of other places to the village. Young men seek a wives outside their own village, under the usual exogamic customs.

Teth - Traders, salesmen and other theatrical types pass through looking for money. The merchants seek to influence the king by lending or withholding money for his projects.

Yod - Pilgrims and wandering monks come and go in their seeking. Men from the village are pressed into service in the army.

Lamed - Judges and representatives of the law come to enforce the laws of the land.

The King, Nobles, and Priesthood

Tiphereth - The King is perceived by the villagers as the embodiment of the higher powers ruling them. He is a glamorous figure, a living representation of the soul of the land.

Heh - As the war-leader he protects the land from invasion, and keeps the peace by force when necessary. In his dark aspect, he rules through fear. Conversely, the nobles maintain a degree of influence over the King because they control the troops and levies he must use. Without their cooperation his power is an illusion.

Geburah - As a child, the king is taught the art of war by the knights and nobility, the hereditary professional warrior class. As an adult, he rules as one of them. Where the continuity of the village culture is maintained by the preservation of lore (Hod), the continuity of the noble culture is maintained through violence and the threat of violence.

Chesed - The Church and its Priesthood. As a child, the king is taught history and the peaceful arts by the priesthood, usually in some monastic environment (Qoph). As an adult, he translates the lessons and cannons of the priests into laws governing the people.

Qoph - The Priesthood exerts influence over the King by its control over the religious and intellectual aspects of life. Since they deal with areas where material proof is impossible, they can say whatever they want without fear of contradiction. By identifying the King with the Savior, they can enhance his position in the eyes of the people. By declaring his actions to be against the Will of God, they can make him into the sacrificial victim whose blood must be shed so that the land might prosper.

Nun - Where conflicts in the village are resolved by resort to custom, conflicts among the nobility and priests are resolved through intrigue, secret agreements, and assassination.

Ayin - The King is the court of last resort, the enforcer of the spirit of the law when the letter of the law is abused. In his dark aspect he is the autocrat, enjoying his power over others and making use of it for his own pleasure without regard to the consequences for those he controls.

Shin - He is anointed by god, and rules by God's Will.

Resh - As the soul of the land, the King's fortunes reflect the fortunes of the land, and foreshadow the fortunes to come.

Peh - The nobility can maintain their power in the face of stronger opponents through their possession of impregnable fortresses. These fortresses are usually placed at strategic points along routes of travel and trade. So long as the fortress stands, a noble's power holds. When the fortress is taken or is destroyed, his power falls even if he is not captured himself.

Samek - The Priesthood maintains its power through its control of the sources of knowledge, and through its claim that it interprets the plan of god to man. When knowledge becomes available through other sources, the power of the Priesthood is weakened.

HEAVEN

The King, the nobility, and the priesthood are answerable only to god, in his threefold aspect:

Binah - The Holy Spirit. Also Mary as the Mother or receptacle for the substance of God. In its Saturnian aspect, God as rule-maker and immovable power.

Chokmah - The Son, the Word. The plan of God, which is interpreted by the priests.

Kether - God the Father, God the Creator.

Tzaddi - the Angels and the 12 Apostles, working towards the manifestation (Binah) of God's Plan (Chokmah) under the Will of God (Shin).

Tau - The embodiment of God in the matter of which the world is made.

Kaph - The embodiment of God's plan in the motions of the heavenly spheres.

The correspondences in this outline generally derive either directly from the astrological and elemental attributes of the paths and sephiroth, or indirectly through the associated Tarot cards.

Malkuth shows an empty land, its resources untouched.

Aleph - The Tarot card for this path shows a man wandering in the wilderness, carrying all his possessions in a sack. He can be seen as a refugee, or a peasant youth forced out of his homeland for lack of available land to farm. He is the advance scout of the "volkwanderung", the migration of people seeking new room in which to live.

Aleph is the Ox, the peasant's draft animal. The act of plowing is symbolically the plunging of the knife of the element of Air into the Earth of Malkuth. The scattering of the seed by the farmer imitates the natural scattering of seeds by the wind. The Fool's staff with its satchel on the end bears a resemblance to the male sex organs, calling up a relationship between the sex act and another form of planting, in which the staff is used to drill a hole in the ground, into which the seed is dropped.

Beth as Mercury suggests the constant cycling of the four elements in nature, which activates the seeds and provides them with the materials they need to grow. The image of the Tarot card recalls the tradesman with his tools, taking the raw stuff of the elements and making it into useful products, as does Mercury's rulership of Virgo. The path's connection of the practical lore of Hod with the Earth of Malkuth confirms this interpretation.

Daleth - The card shows a pregnant woman seated in the midst of a field of grain. Her robe is embroidered with the sign of Venus. In the village culture, agriculture (except for the plowing) has traditionally been the woman's task, precisely because the reduced mobility of pregnancy and the requirements of child care forced her to remain near the home. The image of the card combines aspects of Ceres and of Aphrodite, of Malkuth and Netzach, as the women of the village culture produce life both out of the Earth and out of themselves.

Yesod - The agricultural village society is the most stable form of human culture ever invented. The reason for its stability is that it is focused on the basic necessities of individual and group survival. More specifically its focus is on the support, protection, and enhancement of women's ability to produce more human beings.

Woman's ability to perpetuate the race is the foundation of all human cultures, since without a continuous supply of new human beings no culture can survive. Cultures which forget this fact, or fail to take adequate measures to protect women of breeding age, inevitably die.

Thus the village culture is represented in the Tree of Life by the most stable of geometric figures, the equilateral triangle, with its vertices in Malkuth, Hod, and Netzach. Yesod, the sphere of Luna, also titled the "Foundation", is the central power of this triangle as the woman is the focus of the village society. Since the men are often away on solitary tasks, it is the interactions of the women that tend to provide the main support and cohesion for the group.

Gimel - The Tarot card for this shows a priestess with a book of knowledge sitting in front of a tapestry embroidered with pomegranates. This and the path's position connecting Hod and Yesod suggest knowledge and lore applied to women's needs. Hence midwifes, herbalists, wise-women, and nature-priestesses. This is the path of women's mysteries and crafts, where Beth is the path of the male oriented crafts.

Hod - astrologically Mercury is the planet of cleverness and intellectual knowledge, that is, knowledge of things that can be pointed to and described, and of how things can be manipulated. This is in opposition to abstract knowledge, oriented towards universals, which is ruled by Saturn and Jupiter. In the village culture, information that would be useful to following generations was formed into songs, rhymes or chants, which one or two persons in the village would be responsible for remembering. Often knowledge that was considered the province of one or the other sex would be held as part of the mysteries of that sex, and only imparted to initiates. This eventually evolved into the craft guilds, which are also represented by Hod.

Cheth - Once several villages were established in a particular area, they would designate a particular place where they could meet to exchange goods. These places developed into walled market towns when people who dealt with many villages settled there, such as smiths, shopkeepers, innkeepers, etc. The Tarot card for this path shows a knight in a chariot leaving a town. But this could as easily be interpreted as a villager in a cart returning home in new clothes purchased with the sale of his own goods. The idea is one of obtaining portable wealth in exchange for raw goods, or of travel to obtain necessities that can not be made locally.

Vav - The Hierophant, Tarot card of this path, represents the village elder, the keeper of custom, arbiter and final appeal in local disputes. This path represents traditional or common law, as opposed to decreed laws passed down by the nobility. Taurus also signifies men as husbandmen and as landowners, specifically the yeoman farmers of medieval society.

Netzach - Venus, the planet attributed to Netzach, is the astrological symbol of concentrated wealth, or of portable wealth, things refined so that only the most valuable part is still present. Grain separated from its stalks and chaff, refined metals and metal implements, liquors, crafted goods and specialized tools come under this category. Thus those who deal in such things come under the rulership of this sephira. Netzach is the market town, where Yesod is the home village.

To summarize, the village culture contains four essential elements: the land, the home and family, practical lore, and trade or barter among villages. These four are all that is needed to maintain a stable situation. The village culture can get along quite well without any more extensive national culture. But the opposite is not true. The hierarchic nobility and priesthood can not survive without a village culture base from which they can steal wealth to support themselves. It is only after the makers, the villagers, are well established in a fairly high concentration that the takers and fakers come along. The noble and priestly classes of medieval society are parasitical on the society of the common folk.

Communication between village groups comes through a variety of wandering types of persons. Some of these are common to most village cultures, others only appear when the noble class has been established.

Mem - In medieval society, the church represented the main unifying factor. Villages thought of themselves as part of "Christendom", and not as part of a national culture. While local clerics were generally appointed with the approval of the local king, their main loyalty and responsibility remained to the church, and the church's internal communications network constituted one of the main means by which news of the larger world reached the villages.

In one interpretation, this path and the path of Vav represent the wine and bread of the communion, the sacrament of the Son, Tiphereth, symbolizing the unifying power the church claimed to hold.

The Tarot card for this path, the Hanged Man, portrays the way in which the noble culture is a reversal or inversion of the village culture. Where the village culture is predominantly concerned with the production of new life, and focuses on the needs of women and their children, the noble culture is predominantly concerned with war and death, and focuses on the actions and desires of men.

Zayin - Gemini is the sign governing messages, writing, and communication in general. It also governs short journeys, travel of just a few day's duration. Thus various types of wandering communicators are attributed to this path. In the medieval culture, minstrels and traveling tinkers were also prime sources of information about events in other places.

The attribution of exogamic marriage customs to this path is suggested by the Tarot card and the sign's attributes. It was generally the custom for young men who could not find a suitable mate locally to travel to a nearby village group to find a wife.
Teth - Leo is the sign governing theater and showmen, and the travelling traders of the middle ages were certainly showmen, equivalent to the snake-oil salesmen of pioneer America. Their trade was as much a

matter of entertainment as it was the quality and value of their products.

The Tarot card suggests the influence of merchants on the affairs of kings. The card shows a woman closing or opening the mouth of the kingly lion. The woman is Netzach, whose merchants held much of the available wealth that was not in the hands of the priests. Thus kings who wanted a new castle or money to conduct a war or other project had to come to the merchants for loans to do so. If the merchants did not approve of the project, they could kill it just by withholding funds.

Yod - Pilgrims and wandering monks and holy men are suggested by the Tarot card. Armies and bureaucracies are a traditional attribute of the sign Virgo.

Lamed - Judges and tax-collectors are suggested both by the Tarot card and the attributes of the sign Libra.

Tiphereth - This is the traditional view of the king in the middle ages.

Heh - The King as war-leader is suggested by the attributes of the sign Aries, which is ruled by Mars and has the Sun exalted.

Geburah - Nearly all noble houses of the middle ages started as robbers and raiders, who eventually gained full control over an area through violence and settled down to protect their holdings. Most of the castles of Europe were built on sites covering major trade-routes, from which the nobles stole most of their income by violence or extortion. They were professional warriors, as opposed to the part-time levies of the army ruled by Virgo.

Chesed - Jupiter is the traditional planet of the priesthood, as well as of learning and knowledge of the wider universe. These three qualities were combined in the priesthood of the medieval church. Where the nobles ruled by violence, the church ruled by promising mercy, a relief from violence and salvation from toil and suffering.

Qoph - Monasteries and religious communities are traditionally governed by Pisces, as are deception and the manipulation of religious dogma, and the concept of sacrifice.

Nun - These are traditional attributes of Scorpio.

Ayin - Both the positive and negative aspects of this path are suggested by the Tarot card and its astrological sign. The card shows a devil sitting on a block, to which a man and a woman are chained. The man could be the nobility and the woman the common folk, following the symbolism developed previously. The king's word was supposed to be law to both these groups, and the fact that he could override traditional rights and privileges in his decisions makes him a potential devil in the eyes of those he rules. The path connects the spheres of Saturn and Sol, suggesting Judgmental powers embodied in a single person.

Shin - This path connects Kether and Tiphereth, God and King, and the Will is traditionally attributed to Fire among the elements.

Resh - This symbolism follows the common symbolism of the king in most cultures.

Peh - Suggested by the Tarot card. The path's position above Geburah emphasizes that the stronghold itself was more important than the person who owned it, since whoever actually held the stronghold effectively controlled the area around it no matter what his legal position was.

Samek - Traditional attributes of Sagittarius.

Tzaddi - The path connects the sphere of the zodiac with the sphere of substance, so the apostles are attributed here as bodily representatives of the 12 signs. In the Tarot card, the seven lesser stars around the large central star suggests the Seven Spirits before the Throne of God, giving the same symbolism in planetary terms.

Tau - The Tarot card suggests the empyrean, the realm beyond the spheres of Saturn and the Fixed Stars, holding the known universe of middle ages cosmology as a bubble within it.

Kaph - The Wheel of the Tarot card suggests the turning of the sphere of the fixed stars and the motions of the planets along the zodiac.

The following brief outline summarizes the steps in a Masonic initiation ritual I once read, as they apply to Achad's Tree. I regret that I can no longer locate the source for the steps of this ritual. At some future date I may attempt to turn it into a full ritual again.

Tiphereth - The God's chosen one is led away from his home to the site of the Temple.

Aries - The Dawn of the Day of Commencement.

Geburah - The Craftsmen arrive.

Pisces - The clearing of the site.

Chesed - The Architects

Scorpio - The examination, testing, and selection of the materials.

Sagittarius - Designing the Temple to embody the god's intent.
Sol - The chosen one gives the god's approval for the plan.

Capricorn - Laying out the plan of the Temple for the craftsmen.

Mars - The work proceeds.

Binah - The completed Temple, as yet empty of the spirit. The Mother, The spirit indwelling and enlivening the Earth.

Aquarius - the Gathering of the Congregation

Saturn - the setting of the altar stone.

Jupiter - the saying of the invocation. The cycle of rituals and holy days.

Fire - the indwelling of the God.

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THE AEONIC PERSPECTIVE OF THE ENOCHIAN TEMPLES

BY BENJAMIN ROWE

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The initiatory system of the Enochian Temples divides the path of initiation into four major stages, distinguished primarily by the types and sources of the influences they are sensitive to. Briefly, these stages are:

1. Lunar-planetary, focused in Yesod and governing the triangle formed by Netzach, Hod, and Malkuth. Sensitive to forces originating inside the aura of the Earth (primarily elemental), and generally controlled by those forces. Represented in the Temple by the floor and altars. Related to the aeon of Taurus.

2. Solar-planetary, focused in Tiphereth and governing the rectangle formed by Hod, Netzach, Geburah and Chesed. Sensitive to elemental forces, but actively dominating them. Also sensitive to and controlled by the forces of the zodiacal signs. Represented in the Temple by the pillars and sephirotic crosses. Related to the aeon of Aries.

3. Solar-systemic or Solar-transitional, governing the rectangle formed by Geburah, Chesed, Binah and Chokmah. This stage has no stable focus point. Sensitive to the energies of the other planets of the solar system. Represented in the Temple by the roof and outer curtain. Related to the aeon of Pisces.

4. Cosmic, focused in Kether and governing the triangle formed by Kether, Chokmah, and Binah. Sensitive to cosmic forces, primarily those of the zodiacal constellations (not to be confused with the zodiac signs) and the constellations of Polaris, the Great Bear, Sirius, and the Pleiades. These latter four constellations are the cosmic prototypes for the four levels of this initiatory system. Represented in the Temple by the Sphere of the Three Names of God, and by the pillar of fire in the middle of the Temple. Related to the aeon of Aquarius.

The progression through these four stages is symbolized in the formula I.R.N.I., a reversal of the Piscean formula of I.N.R.I. or IAO.

The older formula is primarily concerned with the relations between the Lunar-planetary and Solar-planetary stages through the cyclic process of reincarnation. Under that formula, one lived in the world (first I), then died (N) to be reborn as a soul (R), which then incarnated again (last I). But the actions of the Aeonic Prophet of the Piscean aeon symbolized in the stories of Jesus, and their absorption into the zeitgeist, have completely eliminated any need for death or a death-like experience in the transition between Lunar and Solar stages.

At humanity's present level of development, the Solar consciousness can be achieved while in incarnation by anyone who wants it through strong desire (the lowest aspect of Will), self-analysis, and meditation. Effort is still required, but no loss of self occurs in the process. In the incoming Aquarian aeon, the shift from Solar-planetary to Cosmic awareness still requires a series of willed death-like experiences. So the "N" of I.N.R.I has been properly moved to follow the solar "R" in the new formula.

The mythological system of the Earth Tablet working depicts the

I.R.N.I. formula under the character of the two Warrior-Mages (Horus and Set) whose efforts link the Lesser Mother, the Earth, with the Greater Mother, Nuit. In the old formula Set was depicted as inferior to Horus, representing a false death which the earthbound soul conquered to achieve full awareness of itself. In the new formula, he represents the conscious destruction of the soul that must occur before the person can unite the awareness with the divine Will. This is a true annihilation of the Solar being, unlike the death of the old formula, which was only a change of state having no permanent effect on the Solar being.

Thus, at the end of point 0 Set proclaims himself to have finally conquered Horus. The soul, the individual self-aware identity, perishes, to be replaced by the monadic awareness symbolized by Hadit. As it is said, "There is an end to the word of the God enthroned in Ra's seat, lightening the girders of the soul." The higher formula, linking the Earth with the Cosmos, supercedes the lower formula, linking the Earth with the Sun.

(This may seem to contradict what was said in point 0. It is the soul as an "ego-making faculty" that is destroyed. This faculty is the persistent tendency of the solar consciousness to perceive itself as the most important thing that exists, and its tendency to polarize the other sephiroth of the Ruach so that their natural action is subordinated to the solar consciousness. Once this aspect of the soul is destroyed the entire Ruach, including Tiphereth, becomes polarized so that it is fully responsive to the monadic consciousness that is the true core-being of man.)

Set's comments in point 0 about his relations with Horus are a depiction of this supersession of formulas. But they are also a depiction of the relations between Aleister Crowley, representing Horus, and Charles Stansfield Jones, representing Set. Just as the formula of the Piscean aeon was enacted by the mage Jesus, so the formula of the Aquarian aeon was being enacted by these two, and continues to be enacted by Set's current avatar.

In this aeonic mystery play, the first player to appear is brash Horus, representing the conquering child, the perfected Warrior-King of the aeon of Aries. The next to appear (as Horus' "magickal son") identified himself as a god of the Elements, and of the Earth, connecting him with Set, the scorpionic "dark son" of the Taurean aeon. Fiery Horus hated the watery formula of the Piscean Aeon. As a child, he suffered under the most debased applications of the Piscean formula. As an adult, he denied the formula completely and acted as if the entire aeon was an aberration. He closed the old aeon on one level by replacing the repressive religious paternalism of his childhood environment (Jupiter, ruler of Pisces) with the rebellious independence that is the lowest aspect of Uranus, the new ruler of Aquarius.

Watery Set already possessed control over the Uranian energies; Uranus is exalted in Scorpio. This enabled him to rise up and embrace the higher aspect of Aquarius. He used the astrological wisdom of Thoth (Mercury, exalted in Aquarius) to re-formulate the Tree of Life, to "fix the design in its purity", so that the power of Cosmic Love (Venus, exalted in Pisces) was replaced with the sign of the new aeon, and the Word of the Law descends from Kether to Tiphereth as Heru-Ra-Ha, the Divine Will of the path of Shin. In addition his Tree embodies the formulas of the new aeon and the three previous aeons, showing their correct relationship and unifying them in a single path of initiation.

Horus correctly overcame the exoteric aspects of Pisces, but he was caught by the esoteric aspect of Divine Love, under the formula of the Rose Cross. He could not abandon the Arian/Piscean version of the Tree of Life, which embodies this formula in its three horizontal paths. Had he done so, the mystery of the Warrior-Mages would have been enacted under the more benevolent symbolism of Arthurian romance. But he did not recognize the higher aspect of the Aquarian energy, and, invoking Tradition and Authority (Saturn) to justify himself, launched an attack on Set. Publicly Horus questioned Set's sanity; magickally he used the links created by Set's oath to his magickal Orders as a means of attack. Thus he caused Set's manifestation to shift from its silent middle aspect into its more potent scorpion and eagle modes. The destroyer aspect manifested in Jones' increasingly vicious verbal attacks on Crowley. The eagle aspect was needed so that Set could complete the job that Horus failed to do.

Each full aeonic cycle is a fresh start, building on the past but not limited by it. Saturn was ruler of Aquarius during the previous Great Cycle, and by invoking it Horus invoked the powers of that cycle. Having just announced that the old cycle had come to completion, he now said, in effect, "Hey - I take that back." He wanted the change to stop in the middle, so that he could keep the Rose Cross as the supreme formula.

This left it up to Set, with his superior awareness of the divine Will manifesting through Uranus, to transform the divine Love of Pisces into the Universal Mercury of Aquarius. Set is never one to step back from necessary work, and he proceeded to do this task in a fashion that was both grand in conception and elegantly direct and simple in execution. He joined the center of Piscean power, the Catholic Church, and spent several years being initiated in its system to form magickal links with its esoteric power.

He then traveled west to the limits of the Church's influence, taking the objects that were his link to the Church with him. He invoked the forces of the new aeon, and cast away the magickal links to show that under the dark cloak of the Church's teaching was hid the form of the Air kerub of Aquarius, the Man. The warrior-king's warriors (in the form of the local police) grabbed him immediately, but too late to affect the ceremony. Thus he completed the closing of the old aeon where Horus faltered.

Horus, having cut himself off from the true scorpian current by his rejection of Set, continued to delve into the past; he invoked various gods from his own Aries aeon to substitute for the lost current of divine Will. He pulled so much power from that past aeon that a countering current from the future aeon of Maat, Libra, came in to balance it.

Now Set, no longer Jones, completes the manifestation of his current by showing the perfection of the Will in the Eagle aspect of Scorpio. This Eagle is that energy that binds together the receptive and active aspects of Tiphereth. Released from Tiphereth by the self-willed death of the Scorpion, it is tested and purified by the venom of the Snake, which kills off any remaining shreds of solar matter that might cling to it. It becomes pure Will. Purified, it is immune to the venom and can no longer be killed by any means. It rises on wings of will to land in the path of Tzaddi, where it exchanges its watery Scorpio nature to enter the stellar realms of Aquarius.
Set's current avatar demonstrates this aspect and completes the enactment of the formula of the Aeon. As the god says in point 0, Horus attempted to destroy his work in the previous avatar, and for a time appeared to have succeeded. But Set's purified will aspect enabled him to maintain full continuity of purpose between that life and this one. Once his current avatar achieved sufficient power as a magician, the work continued from exactly the point where it had left off, with no backtracking or redevelopment. By doing this he demonstrates his conquest of Horus. Had Horus' view been correct Set would have had to start over completely in his new incarnation, as was the rule under the old formula of I.N.R.I./IAO.

It is this ability to consciously maintain the continuity of the Will between incarnations which Set now offers to humankind. This is not a new ability; it has existed at all points in space and time throughout the life of our universe. But on our little planet conditions have never previously permitted it to be acquired by any large number of persons. Such is not the case today, when the Will aspect is manifesting more powerfully than at any previous time. Changing conditions on cosmic levels have their reflection in the lives of men and women. What has been a special skill of those who have crossed the "Abyss" will, over the coming century, become increasingly available to those who have not yet done so.

People need not leave works incomplete when a life ends. Under the Will, the being can discard a worn-out body and select a new one adjusted for changes in the environment and zeitgeist. The personality is not preserved, nor is the soul in many cases. The Eagle creates a new soul for itself with every incarnation. Memory of past lives is available or not, as the Eagle choses. The new body and soul recapitulate the evolution of past lives in such a way that, at the moment when the person reaches full development, he finds himself continuing the work of the previous life at the same point and level of development where it had left off. This is true immortality; adaptable to the times it passes through rather than maintaining an outmoded form beyond its usefulness, but preserving a continuing purpose between lives.

Full identification with the Will aspect eventually leads the magician into conscious contact with the center of power, sometimes called Shamballa, that embodies the Will of the Life that is incarnate as the planet Earth. Passage through this center frees the mage from his obligations within the Earth's sphere of influence, and enables him to participate as a conscious creator within the larger scheme being expressed by the solar system as a whole.

Up to this present day, passage through this center was the only means by which one could obtain clear conscious awareness of the Solar scheme. On lower levels, contact has been deliberately blocked in order that certain tasks might be accomplished within the Earth's sphere. Had this blockage not been present, the disruptive effects occurring at certain stages of the work would have spilled out into the system, causing distortions and disturbances of the larger work.

The barriers that block the Earth from the stars are the 30 Aethyrs or Aires of the Enochian magickal system. In the Theosophical system and Alice Bailey's related system, these barriers are called "the etheric web surrounding the Earth". They were created out of the elements in such a way as to form a maze around the Earth through which no direct passage was possible. Only the most skilled of mages could thread the maze in its entirety. The nineteenth Enochian Call is a commemoration of the steps by which the barriers were formed, and of the state the Life of the Earth had to assume in order to accomplish her tasks. A full description of those tasks and the means of their accomplishment has been given by the Enochian intelligences, and is recorded in the form of an Aquarian hero-mythos in The Book of the Seniors.

Now that these tasks have been nearly accomplished the barriers surrounding the Earth can come down, enabling her and all those living on her to enter fully into the Solar scheme on all levels of existence. The Temples of the Tablets are one means by which the barriers will be destroyed.

Any properly constructed and charged Temple attracts a flow of divine Will from outside the barriers. The first inflow of this energy pushes the barriers inwards, so that they are pinned down to the Earth's surface underneath the Temple. As the Temple gathers power through use a process of occult "burning" begins, creating holes in the barriers through which other energies that the Earth now needs can be brought in.

The effectiveness of this "burning" increases with the number of Temples in active use. Any two Temples generate lines of cosmic fire between them. These lines of fire

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A RITUAL OF THE HEPTAGRAM

BY BENJAMIN ROWE

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1 The magickal circle has the Heptagram inscribed, with its points touching the circle. Topmost point directed east. Glyphs of the planets or other appropriate sigillia should be drawn within the angles of the Heptagram. For invocations, the lotus wand or a planetary wand should be used. Either wand or the sword may be used for banishings.

2 Circumambulate the magickal circle with the magickal weapon directed outwards.

Make the sign of Osiris Risen. Recite:

I, R, N, I
Yod, Resh, Nun, Yod
Isis, Horus, Set, Thoth

The linking of the Earth with the Stars!

Isis - Nature, the Fullness of Earth!
Horus - Warrior, the Triumph of Sol!
Set - Apostate, Seed of Rebellion!
Thoth - Perfection, Uniting them all!

3 Go to first point of Heptagram, draw the Heptagram of Saturn, invoking:

ShBThAI, unmoving, horizon of perception, by IHVH ALHIM I invoke you!.

Go clockwise following the lines of the Heptagram, drawing the Heptagrams of the planets and invoking the divine names & planets in this order:

4th point:

ShMSh, thou Sun, by IHVH ALVH VDOTh I invoke you!

7th point:

LBNH, whiteness in night, ShDI AL ChI enlivens you!

3rd point:

MADIM, ruler of forces, by ALHIM GBVR I invoke you!

6th point:

KVKB, fleet star, ALHIM TzBAVTh moves you!

2nd point:

TzDQ, righteous one, by AL I invoke you!

5th point:

NVGH, brightness of morning, IHVH TzBAVTh is your god!

Complete the hexagram by returning to the first point.

4 Return to the center of the circle, face east. Recite:

Isis - Nature, the Fullness of Earth!

Horus - Warrior, the Triumph of Sol!
Set - Nay-Sayer, Seed of Rebellion!
Thoth - Perfection, Uniting them All!

Make the sign of Osiris Risen.

Symbolism and Visualizations.

1: This brief ritual was designed as a general planetary invocation and banishing, to be used when invoking the Heptarchic Royalty and the angels of the Table of the 49 Good Angels. The symbolism of these divine beings is based on the number seven rather than six, with Sol being treated as one among equals, instead of being given a place of primacy. The ritual can also be used as a substitute for the Hexagram Ritual in other, non-Heptarchic workings.

The preferred form of the Heptagram is the G.D. version. Going clockwise from the topmost point, the planets are attributed to the points in the order of their apparent rate of motion, from slowest to fastest. This is identical with the order of their corresponding sephiroth in the Tree of Life. I use this ordering because when the Heptagram is drawn, the planets' points are touched in the order of the days of the week. Thus this version of the Heptagram embodies both macrocosmic and microcosmic aspects of the planetary powers.

The orientation of Heptagram inscribed in the magickal circle is arbitrary. One can make valid arguments for several different orientations, and the magician should use the orientation that fits his own preferences.

To draw the invoking heptagram of a planet, start at the point attributed to the planet and move clockwise. The banishing Heptagram is drawn by starting at the same point and going counter-clockwise. The glyph of the planet is drawn in the center of the completed Heptagram.

2: Points 2 and 3 of this ritual describe a complete cycle. Point 2 represents the raising of the Earth to the stars by expansion of the elementally-based formula of INRI/IRNI to include the entire Tree of Life. Point 3 represents the response of the macrocosmos being fixed in matter.

The spoken portion of point 2 is a revision of the G.D. Hexagram ritual and the keyword INRI to conform with an initiatory system shown to me by the Enochian spirits. This system is described in the chapbook Enochian Temples and the related papers in the Archives. Readers interested in the fine details of the system should consult those documents. Briefly, this system divides the Tree of Life into four sections instead of the three major divisions of the G.D. system, and views initiation as a more dynamic process than the G.D. does. The four stages are:

Isis - Lunar-planetary stage. Corresponds to the Outer Order of the G.D. system. Elemental Earth, astrological Virgo.

Horus - Solar-planetary stage. Corresponds to the transitional grades between the Outer Order and the Order of the Rose Cross, the grade of Adeptus Minor, and the paths between that grade and the full Adept grades. Elemental fire, astrologically Sol/Aries.

Set - Solar-systemic stage. Corresponds to the full Adept grades, and the paths connecting these grades with the grades of Magister Templi and Magus. Elemental water, astrologically Scorpio.

Thoth or Nepthys - Cosmic stage. Corresponds to the "Secret Chiefs" of the G.D., or the Order of the A.A. in Crowley's system. Normally Thoth is attributed to the last I of IRNI as ruler of the Sphere of the Fixed Stars. In this ritual Nepthys, in her aspect as a goddess of perfection, is substituted to maintain a balance between the masculine and feminine forces. Elemental Air, astrologically Mercury / Aquarius (Thoth) or Libra (Nepthys).

Thelemic magicians might want to consider the correspondence between these four gods and the thelemic quadruplicity of Babalon, Horus, Hadit, and Nuit. There is also a strong correspondence between the IRNI formula and the fixed zodiacal signs of Taurus, Leo, Scorpio, and Aquarius.

The ritual begins with the sign of Osiris because it is Osiris, humanity, that passes through these four stages of initiation. The sign of Osiris Risen is used instead of Osiris Slain because Man must have conquered the worlds of the elements and become the Pentagram before he can enter into the purely planetary realms. The magician affirms that he has accomplished this task by giving the sign.

The first three spoken lines are an abstract analysis of the keyword, along the same lines as the G.D. Hexagram Ritual. The next line celebrates both action of the IRNI formula and the purpose of the ritual. IRNI links the Earth with the stars by encompassing the Tree.

The ceremony links the Earth with the stars because the sephiroth with planetary attributes lie between Malkuth and Chokmah, sphere of the fixed stars. The line also links the abstract preceding three lines with the concrete and qualitative descriptions of the following four lines, to make the holy seven that is the basis of the ritual.

The final four lines describe the attributes of the four initiatory stages and the corresponding parts of the Tree through commemoration of the relevant characteristics of the gods. As these lines are recited, the gods should be visualized at the four quarters, in backgrounds suggestive of the qualities mentioned. For instance, Isis could be seen standing amidst lush vegetation, Horus standing above a battlefield strewn with the bodies of his enemies, etc.

3: In invoking the planets, the lines of the Heptagram are followed in order to tie the planetary powers to the Earth. Invoking each point in order clockwise does not seem to produce as stable a manifestation. The large Heptagram within the circle can be viewed as the Heptagram of Earth, and the invoked powers as its sub-aspects. The magickal image of the planet or its sephira should be visualized standing beyond each Heptagram after it is drawn.

The invocation of the planets uses the Hebrew planet names and god-names. The English following each planet's name is a loose translation of the Hebrew inserted purely for emphasis. The variations in phrasing in the invocations of Luna, Mercury, and Venus ("enlivens you", "moves you", "is your god") are a cabalistic pun on the old Theosophical phrase concerning the worlds in which the uninitiated man "Lives, and moves, and has his being". The sephiroth corresponding to these planets are the cabalistic equivalents of the Theosophical worlds.

The planet names are used first, to emphasize that the planets are not merely points of light in the sky expressing the Assiatic aspect of cosmic forces, but the bodies of beings expressing themselves in all four worlds; beings whose power and nature qualifies them as gods in their own right.

Our magickal conception of the universe should always conform to the known facts of physical reality. Prior to the advent of space travel, our subjective experience of the planets as moving points of light was more or less in conformance with the limited objective view. But telecommunications and space probes have now provided us with a clearer perspective on their true nature. The subjective experience is now shown to be only a product of our relative locations in space.

But while the new objective view invalidates the naive subjective view of the planets, it actually enhances the magickal view of their natures. Each of the known planets has at least one outstanding physical characteristic that is a perfect correspondence to the traditional magickal view of its nature and powers. For instance, Saturn's rings are a graphic symbol of its restrictive and limiting nature. Mars' surface is covered with iron, the traditional metal of the planet. Mars also has the largest volcano in the solar system, an order of magnitude larger than any on Earth, confirming the traditional violence of its nature.

A similar alteration must be made in our view of the Earth. She is still the sphere of the Elements - nowhere else in the solar system are they as active as here. Her place as the life-holder is also still secure. But the traditional magickal view of the Earth as the material pole of the matter-spirit duality has to be modified.

Our space explorations have shown that matter is much the same elsewhere in the solar system as it is here. There is no reason to think that this sameness can not be extended to the rest of the universe. The Earth is in no way more "material" than any other place. Our perception of the Earth as different in some way from the rest of the universe is purely subjective, and completely relative.

Further, matter itself has proven to be much different from the naive subjective view. Beneath its seeming palpability is another world of sub-atomic particles; and the further scientists delve into that smaller world, the more it seems that there might be an even smaller world, and smaller worlds yet beyond that one.

The same is true in the physical macrocosm. We have pushed our conception of the universe to the theoretical limits of direct knowledge, but our knowledge and the very structure of our conception is beginning to demand that we conceive that universe as being but a limited, relatively local phenomenon, a bubble in some meta-universal stream of activity.

So our view of the physical universe is proving to be only a slice, a range of phenomena in a continuum whose true limits are beyond our perception, perhaps beyond our ability to conceive. Following the law of correspondences the subjective spirit-matter duality described by the Tree of Life must also be seen as a section of a larger continuum; beyond the horizon of our perception in both the spiritual and material directions must exist other realms as yet unperceived. Neither Malkuth nor Kether is an absolute limit to existence, but both are merely the horizon beyond which we can not presently see. Malkuth may be seen as the Kether of some sub-microcosmic Tree, and Kether the

Malkuth of a larger Tree.

Under this conception, we must abandon the idea of the Earth being irrevocably tied to Malkuth. Viewed from the spatial perspective she actually encloses the elements, and the life she holds, within herself. Therefore she is properly placed in Binah. Under this same conception Saturn, representing limitation, the "horizon" beyond which we can not see but only speculate, can be taken out of Binah and more properly placed in Malkuth.

The astrological characters of the two planets have always supported such a move -- a fact that has been indirectly recognized by many writers as early as the Golden Dawn era. There is no obvious reason why the change has not been proposed formally before now. Perhaps it is the fact that the Hebrew divine names are the only truly effective means of evocation that has been available, and the Hebrew system is based entirely on the naive, subjective view in which the Earth was an infinite expanse of stone totally separated from the ethereal realms above. The only system of comparable effectiveness, the Enochian system, as yet lacks a framework for invoking the powers of the planets themselves, though the Heptarchy provides an avenue to those powers through angelic intermediaries.

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EXPERIMENTS WITH THE SECOND ENOCHIAN KEY

BY BENJAMIN ROWE

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The proper use of the Second Enochian Key or Call has apparently not yet been established. The Golden Dawn and Aurum Solis methods of using the Enochian system give entirely different uses for the Second Key, and neither has a substantive rationale for their particular use. This paper summarizes my attempts to determine the proper use of the Second Key through experiment, and the conclusions reached as the result of those experiments.

In the Golden Dawn system, the Second Key is used solely to invoke the spirits of the column attributed to the element of spirit in the Tablet of Union. Gerald Schueler repeats this, and adds "as well as for all other angels". It is unclear whether he intends this to mean just the other squares of the Tablet of Union, or all the other angels of the Enochian system. At another point in his book, Schueler implies that the names in the Tablet of Union can be rotated in a manner similar to the Kerubic Angels of the Lesser Angles to produce names of subsidiary angels. This tends to support the former view.

The Aurum Solis system uses the Second Key as a preliminary to the Call of the Thirty Aethyrs. Alternately, it can be used alone with the invoking name PARAOAN, made up of the "free letters" not used in forming the names of the Angels of the Aethyrs. The A.S. considers the Second Key as invoking an aspect of the "Lower Mother", presumably meaning Malkuth.

All of these uses seem to have been arrived at by process of elimination. I found none of them to be entirely satisfying or productive of results in my own workings.

Examination of the Second Key shows it to have a strong elemental aspect. These lines obviously relate to fire, water, earth, and air:

"...whom the burning flames have framed within the depth of my jaws;

"Whom I have prepared as cups for a wedding, or flowers in their beauty for the chamber of righteousness;

"Stronger are your feet than the barren stone,

"And mightier are your voices than the manifold winds!"

Unfortunately, this elemental aspect applies equally well to both the G.D. and A.S. interpretations, as well as any number of other interpretations. Both systems appear to rely on parts of the preceding line of the call to support their choice of use.

"Can the wings of the winds understand your voices of wonder, ye Second of the First..."

The G.D. founders apparently took the phrase "Second of the First" to mean "coming immediately after the First", or immediately after God. The column of spirit in the Tablet of Union being the most "spiritual" of the forces in the Tablets in their system, they applied the Second Key to this column. But if the Second Key is invoking the highest aspect of the Tablet of Union, then what is the First Key, with its precedence over the Second, meant to invoke? Not God; the Angels told Dee specifically that the First itself is only invoked by an unspoken key.

The A.S. system apparently takes the phrase "wings of the winds" and interprets this to refer to the Angels (i.e. winged ones) of the

Aethyrs. This is plausible on the surface, since the names of the angels of the Aethyrs are formed by overlaying sigils on the Elemental Tablets. However, the description of these angels that was given to Dee implies that they are of a high character that would contradict the elemental aspect of the second key:

"They are governed by the 12 angels of the 12 Tribes, which are, in turn, governed by the 7 that stand before the presence of God." This quote would indicate an astrological character, not elemental.

"They are all spirits of the Air, not rejected, but dignified."

"Unto them, the province of eternal judgement is already opened."

Add to this the fact that all of the Aethyrs except the lowest are divided into three parts, not four, and the prima facie case for the A.S. method is destroyed, though the quotes suggest no alternative. Examination of the Key of the Aethyrs shows that Key precisely reflects the nature of the Aethyric Ministers as it is described elsewhere in Dee's records. Use of another key as part of their invocation seems superfluous.

The G.D. method fits with the elemental character of the Second Key, but I find it objectionable for what amount to aesthetic reasons. Why should an whole Key be devoted to the invocation of only four letters, which are not specially distinguished from the other twenty letters of the Tablet of Union? Elsewhere in the Tablets separate parts, the names of angels and gods with specific, distinctive characters, are carefully and regularly delineated. There seems to be nothing in Dee's records that would indicate that the first letters of the four names are in any way "higher" or otherwise special with respect to the other letters.

It seemed that it would be possible to determine the correct use of the Second Key by experiment. Examination of my previous experiments with the Keys and Tablets might point up a useful approach.

One of my prior experiments had involved invocations of all the Kerubic angels of the Tablet of Earth, which are clearly of an elemental nature. In that work, I had followed a consistent pattern in my invocations. First, I performed a banishing using the Greater Ritual of the Pentagram. This was followed by an invocation of the element of the Tablet using the Greater Ritual, and then Crowley's elemental invocation from Liber LXXXIX vel Chanokh. The invocation was completed by reciting the First Key, the Key of the Element, and the Key of the Lesser Angle in order. Then the God-names of 3, 4, and 5 letters were invoked, followed by the Elemental King (name of 8 letters), the god-names of six and five letters for that Lesser Angle, and the name of the Kerubic angel.

One would expect that this procedure would produce purely elemental results. Examination of the record showed that the results were always consistent with an elemental framework. But within this frame, there was a consistent intrusion of astrological symbolism. That is, the element of earth was frequently represented in terms of the three earthly zodiacal signs. Similarly for air, water, and fire in their respective Lesser Angles of the Earth Tablet.

The last square of the Watery Lesser Angle depicted Water of Earth almost entirely in terms of the planets Mars (ruler of Scorpio), Uranus (exalted in Scorpio), and Pluto (similar in action to Scorpio). The Airy Lesser Angle contained a hidden initiation ritual, which started out presenting Man as the Pentagram, but then went into a detailed examination of Air as ether, elemental spirit. Finally, the man was taken on a complete circle of the zodiac, backwards from Pisces to Aries. There were also significant intrusions of planetary symbolism in this Lesser Angle.

In the Lesser Angle Earth of Earth, where one would normally expect the elemental aspect of the symbolism to be at its peak, instead the visions took place almost entirely in planetary terms, with "Earth" being interpreted by the angels as the planet Earth, rather than strictly as the element.

It then occurred to me that another part of the Earth Tablet experiments had substantially duplicated the symbolism of the Airy Lesser Angle. That time I had invoked each of the Seniors of the Earth Tablet in turn, and recorded the results verbatim in The Book of the Seniors. That record also showed the symbolism of the man as pentagram passing backwards through the signs of the zodiac. The only difference between the Lesser Angle and the Seniors was that the former interpreted "man" in terms of the individual while the latter interpreted "man" in terms of the human race as a unit.

The only factor common to both sets of invocations was the use of the First Key. I noted that the results for the Seniors were substantially clearer in exposition than the Kerubic visions, and that there were no intrusions of purely elemental symbolism into the visions of the Seniors. Assuming that no higher power had been overriding the normal action of the Enochian intelligences, this led me to the conclusion that the First Key is intended to be used only in invocations of the parts of the Tablets embodying astrological forces; that is, the three

Names of God, the Elemental King, and the Seniors. The use of that Key with the Lesser Angles resulted in an overlay of the symbolism normal to the Seniors on the elemental symbolism of the Angles.

So, if the First Key is to be used with the King and Seniors, it follows that the Second Key is not to be used with those intelligences. A large portion of the Tablets was thereby removed from consideration. The next step was to determine which of the remaining possibilities is the correct one.

To start, I decided to see what effects would be produced by invoking the Second Key in the presence of charged talismans of the Tablet of Union and the Great Table composed of the four elemental Tablets and the Tablet of Union names.

The Tablet of Union talisman was charged by invoking each of the names in turn using the pentagram ritual and the pentagrams of Spirit. Each name was invoked on a successive day, and all four were invoked and the accumulated charge directed into the talisman on the fifth day.

On the sixth day, I meditated on the charged Tablet until I could clearly see the energies in its astral double. I then invoked the Second Key, and directed the generated force so that it lay over the talisman. The result was a slight brightening and clarification of the twenty squares corresponding to the sub-elements. No particular effect was seen on the leftmost column attributed to spirit. It appeared to get slightly weaker, but that could be accounted for by the contrast with the other squares. The energies were maintained in contact with the talisman for a period of ten minutes with no other effect being observed.

I then invoked the four names of the Tablet of Union again and observed the effect. In this instance, there was a definite dispersal of force from the leftmost column of the talisman, and the intensity of the forces in the other squares increased substantially. I also noted that the interaction of the Key with the talisman produced a sense of twisting or distortion, as if the Key's energies were trying to reshape the talisman energies to another form, to break them up into individual squares and set those squares in a different order.

Conclusion: The results invalidate the use of the Second Key proposed by the Golden Dawn system. There does appear to be some sympathy between the Tablet of Union equivalents of the sub-elements and the Second Key, but not in the order they take in that Tablet.

The Great Table talisman was charged by invoking the Third through

Eighteenth Keys in order on successive days. The Third through Sixth Keys were invoked twice, once with the First Key, and using only the Three Names of God, the Elemental King, and the Seniors. The charges from these invocations were directed into the Great Cross of each Tablet.

Following this, these keys were invoked again, without the First Key, using the Three Names of God, the Elemental King, and all the names from the Lesser Angle of the pure element in each Tablet. The Kerubic names were rotated through their four phases, while the Servient names were not, following Dee's system. Each name's force was directed to the appropriate section of the Lesser Angle as it was invoked. This second procedure was also used for the Seventh through Eighteenth Keys, and the corresponding Lesser Angles. Finally, the Tablet of Union names were invoked and directed into the Black Cross on the Great Table.

I meditated on the Great Table until the energies with which it was charged were visible to astral sight. Then I recited the Second Key and directed the generated forces to surround the talisman.

There was an immediate enhancement of the forces in the Lesser Angles, which developed an intense radiatory quality that could be felt as well as seen with the astral sight. The Great Cross of each Tablet seemed to recede into the background. Within each Tablet, I could see energy flows passing from one Cross of ten letters to the next, from one group of Kerubic squares to the next, and from one group of Servient squares to the next. Each of these groups as a category became distinctive in some way that superseded their attribution to the Lesser Angles. The precedence of each group over the next also became quite clearly observable, though I can not describe how this was so.

I recited the Second Key again to increase its force, and observed a highly complex flow of force within the talisman. While the previously-described energy flows continued, there also appeared to be a flow in both directions along each rank and column of the Great Table. These flows of force, while strictly linear, interacted to produce a sense of a circular flow around the Great Table which ignored the boundaries of the Tablets and Lesser Angles. Where the flows intersected at each square, there was a flashing of light. Simultaneously there was a sense of strengthening of the bonds holding the various parts of the Great Table in their square formation.

These observations led me to believe that the Second Key was intended to be used with those parts of the tablets that relate strictly to the four elements; that is, those angels that are part of the Lesser Angles. Note that in Dee's system for using the Tablets, the Lesser Angles are invoked as if they were separate from the rest of the Tablet. The three God-names of 3, 4, and 5 letters are not used, nor are the elemental King or the Seniors. Instead the angels are invoked using only the god-names of the Cross of ten letters.

Further consideration brought the hypothesis that if a particular Lesser Angle is to be considered apart from the Tablet it is in, then the G.D. procedure of using the Key governing the Tablet, then the Key governing the Lesser Angle when invoking a Lesser Angle would be invalid. Instead, the Third through Sixth Keys would be treated as if they were co-equal with the Seventh through Eighteenth, and governed only the Lesser Angles they related to.

Since I already had explored the Kerubic squares using the First Key, it seemed reasonable to test this hypothesis by invoking Kerubic squares using the second key. In order to keep the variables of the experiment to a minimum, a simple procedure was used. First, no preliminary banishing or invocation using the Pentagram ritual would be done. A simple circle would be visualized enclosing the astral area of work to restrict the forces. The Second Key would then be invoked, followed by the Key governing the chosen Lesser Angle. Finally, the Kerubic angels of the squares would be invoked by the power of the god-names from the Cross of ten letters. After the first series of four invocations was done, a second set would be done in which the Cross names would not be used, but instead "archangelic" names would be formed by adding a letter from the Tablet of Union to the angel's name, and the angels would be invoked by the power of their archangels. This latter method follows Dee's usage for the Kerubs.

The visions themselves would be started using the G.D. pyramid system, in which the seer visualizes himself standing on a truncated pyramid whose sides are colored according to the attributes of the square in question. However, in this case only the sides showing the attributes of the Lesser Angle would be colored. The other two sides would be left blank, and would be colored by the angel of the square to show the correct attributes. The top of the pyramid would be the color of the Tablet's element, with the letter of the square shown in the color of the element of the Lesser Angle. The Lesser Angle of Water of Fire was chosen by lot to be the object of the test. The Kerubic squares of the Angle were invoked in order from the rightmost to the leftmost.

Results: I noted in every case that the intensity of the invoked force was significantly stronger than it had been in the previous series using the First Key. And during the weeks the invocations took place, my dreams during the night showed a consistent symbolism based on the number 4.

However, analysis of the visions themselves shows few differences that could not be accounted for by the fact that a different Tablet was used for the test. The elemental aspect of the symbolism was much clearer and alchemical symbolism appeared where it had not done so before. Zodiacal symbolism continued to appear as it had done so in the previous series.

Planetary symbolism was almost completely absent. In the few instances where it did appear, it referred solely to the planets as alchemical metals, and only to those planets that relate to the five lowest sephiroth of the Tree of Life, which are attributed to the elements in the G.D. system. The other planets, including the outer planets Uranus, Neptune, and Pluto, did not appear in any form. This is in distinct contrast to the previous series, which had several repeating themes based on the outer planets. The tendency of the previous series to become increasingly focused on cosmic aspects of existence was entirely absent. The test visions had no elements that referred to events occurring outside the planet Earth.

Allowing the angels of the squares to define their own attributes did have one unexpected result: The symbolism that did appear, while completely consistent for each square, did not match the attributes given in the G.D. system. The G.D. method attributes the Kerubic squares, in order from left to right, to Air, Earth, Fire and Water. In the two test series, the visions showed the squares to be attributed to Fire, Earth, Air, and Water. These latter attributes were not only consistent within each vision, but the last vision of the series contained scenes which confirmed the attributes of all four squares.

Conclusions: The weakening of the squares of the Great Crosses when the forces of the Second Key were applied to the Great Table tends to confirm the idea that the Second Key has more to do with the elemental pole of existence than with the cosmic, as does the concurrent strengthening of the rank/file aspects of the Table's formation. The near-absence of planetary symbolism in the test visions also supports this idea. However, the results are not sufficiently explicit to say that the Second Key should only be used with the purely elemental squares of the Tablets. But it appears more likely that the First and Second Keys represent the positive and negative poles of the continuum within which the Enochian forces are contained. Use of one or the other would tend to skew the results of any Enochian invocation towards the pole represented by the particular Key.

This hypothesis is supported not only by the results of the tests described here, but by the results gained by the Aurum Solis system in using the Second Key with the Key of the Aethyrs. In the A.S. system, the activity of the ministers of the Aethyrs is primarily with respect to events occurring in the material world. Contrast this with Crowley's results using the Key of the Aethyrs without the Second Key. In that case, the results were almost entirely spiritual in nature, with little or no indication that the ministers dealt with material events.

The appearance of attributes for the squares at odds with the G.D. system should not be considered to be an indication of invalidity of the tests. The G.D. attributes of the squares are entirely the work of MacGregor Mathers, and are themselves in disagreement with the few attributes the angels gave to Dee. Further exploration of the squares will be done using this same experimental technique in order to determine whether this pattern shown in the test visions extends to other Lesser Angles.

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ENOCHIAN TEMPLES: ANALYSIS OF THE FIRST ENOCHIAN KEY

BY BENJAMIN ROWE

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(The following section fits into the "Symbols and Visualizations" section of Enochian Temples at point 3. It was deleted from the published version to save space.)

The first Enochian Key or Call is a recapitulation of the steps by which the creator of the system brought it into being. The Key follows the same macrocosmic-to-microcosmic progression used in the example consecration ritual, but then supplements this with a response from the microcosm directed at the macrocosm. Note that the description of the downward current contains seven significant phrases, suggesting the planets and sun, the macrocosm, while the description of the response contains five significant phrases, suggesting the four elements and elemental spirit, the microcosm.

The Downward Current

1. Definition of context.

"I reign over you, saith the God of Justice, in power exalted above the firmaments of wrath." The "firmaments of wrath" are the regions of activity within which creation takes place. The god declares his full control over the act of creation, and that as the creator he is outside the realm in which the act of creation occurs.

2. Definition of the limits and qualities of the creation.

"In Whose hands the Sun is as a sword, and the Moon as a through-thrusting fire." An elegant equation, defining the parameters of the creation. The god declares dominion over planetary forces (Sun-Moon) and elemental forces (fire-air). He also declares control over the two types of dualities: those in which one pole is projective and the other responsive (Sun-Moon) and over those in which two forces of similar polarity are balanced (fire-air). Within the area of creation, the positive pole is attributed to the element of swords, Air, and the anti-positive pole is attributed to the element of Fire. This is reflected in the precedence followed by the elements throughout the Tablets and Calls: Air first, then Water, Earth, and Fire.

3. Gathering of the energies to be used.

"Which measureth your garments in the midst of my vestures..." The word translated here as "garments" is used uniformly to mean "creation" or "being" elsewhere in the Keys. Another word is used for "garments" in the next sentence of this same Key. Another word is also used for "midst" further on in this Key. So the translation here is questionable. A magickal image given to define this phrase shows the scene through the god's eyes as he pulls endless threads of living light out of a lamen on his chest.

4. Organization of the energies.

"...and trussed you together as the palms of my hands." The magickal image continues by showing the god gathering the fibers of light into a bundle or cable. The god concentrates the energies within the area of work in preparation for shaping.

5. Preparation of the material basis to which the energies are attached.

"Whose seats I garnished with the fire of gathering, which beautified your garments with admiration." Having generated the positive or spiritual pole of the creation, the god now looks to the anti-positive or material pole. The "seats" are the squares of the tablets in their two-dimensional form. The god embodies a part of his will in the

Tablets, defining the order and place to which the spiritual energies will be attracted and attached. When the energies are attached to the Tablets, the pattern of will embodied in the Tablets extends back along their path to the positive pole, conditioning all the perceptible expressions (the "garments") of the energies.

6. Definition of the modes of activity of the creation.

"To whom I made a law to govern the holy ones," The word translated as "holy ones" appears to derive from the same root as the enochian words for "fire", suggesting that the holy ones are those who possess the spiritual will. The god specifies the manner in which his creation will respond to the mages and adepts.

7. Definition of the purpose of the the activity.

"and delivered you a rod with the ark of knowledge." The spirits of the Tablets are given authority over the dispensation of the god's knowledge, including the power to initiate.

Returning Current

8. The energies respond to the creative will.

"Moreover, you lifted up your voices and sware obedience and faith..." The connection between the two poles having been made, and the conditions of their interaction being set, the angels of the creation voice their response to the god, swearing to continue to follow the god's will.

9. And affirm the success of the act of creation.

"...to him that liveth and triumpheth," The spirits of the Tablets affirm the existence of their creator by saying that he lives, and affirm the success of the act of creation by saying that he triumphs.

10. They affirm that the creator himself exists outside the realm of creation...

"whose beginning is not, nor end can not be," The spirits affirm that the god exists entirely outside the creation's sphere of activity. This phrase echoes the line beginning "In whose hands the Sun is..." from a viewpoint inside the god's creation.

11. ...that his will is the source of their existence,

"Which shineth as a flame in the midst of your palace..." Flame echoes the "fire of gathering", and the palace is the Great Tablet. The spirits affirm that they continue to reflect the god's creative will.

12. and that he continues to regulate all of their activities.

"and reigneth among you as the balance of righteousness and truth." The god is the "god of justice", corresponding to Libra, the balances. Righteousness and Truth are Saturn and Jupiter, who in turn are contraction and expansion, stability and change, authority and responsibility, and numerous other complementary pairs. The god reconciles all opposites. The terms also echo the rod (active) and the ark of knowledge (receptive) of an earlier phrase. It is also to be noted that in Achad's Tree, Jupiter and Saturn are attributed to the paths leading respectively to Chokmah and Binah from Kether. Their balance is the path of Shin, connecting Kether with Tiphereth. Shin, Fire, is the "flame in the midst of your palace", and the beam of light in the center of the Temple.

The echoing of the god's statements by the spirits of the tablets also suggests that the conditions the god laid on the creation as a whole are reflected in miniature within the creation. It shall be shown that this is the case with the Tablets as we proceed.

Concluding phrases

"Move, therefor, show yourselves!
"Open the mysteries of your creation!
"For I am the servant of your god,
"A true worshiper of the Highest!"

In the remainder of the Key, the magician using it calls upon the spirits to respond to him fully and openly. The word translated here as "servant" might be better rendered as "minister" or "representative". The magician asserts that he has a right to demand a response from the spirits because his acts are in accord with the will of their creator.

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ENOCHIAN TEMPLES: INVOKING THE CACODEMONS WITH THE TEMPLE

BY BENJAMIN ROWE

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The enochian system is primarily angelic in character. There are no entities in the system who actually meet the traditional definitions of elementals or demons. All the elemental forces are invoked and used through the intervention of conscious, intelligent entities who are themselves of a multiplex nature. These entities can provide elementals for the magician, but the elementals can not be directly invoked.

The closest one can come to directly invoking an elemental in this system is in the invocation of the so-called "cacodemons" (Dee's appellation) or "minimal sapient entities" (my appellation). I use this name for them because they are the least complicated beings in the system that are capable of responding to their environment and maintaining an independent existence. They are composed of two forces of opposite polarity, bound together by one additional letter from the Tablet of Union. Thus they have one force for each of the three necessary aspects, sulphur, salt, and mercury.

The following excerpt provides a description of the process of invoking these cacodemons in the Temple. It was provided in an astral contact with Atapa, Sephirotic Angel of the Fiery Lesser Angle of the Water Tablet.

These instructions should not be interpreted rigidly. There are numerous minor variations, particularly in the method of forming the names. The flexibility of the Enochian system is such that all of them will produce results, varying slightly with the method used.

"The threads of my garment are of course the so-called "cacodemons" of the sub-angle, made out of the forces of the kerubic and servient squares. They seem at times to be demons, but only when their force is allowed to manifest unconstrained. Like animals in your own world, they are full of emotion, but do not have any sense. Therefore, we higher types such as myself and the other angels of the crosses must be strong gods to them, leading them both gently and firmly, as one would lead a loyal but temperamental dog.

"In your work with these demons, do not be afraid to treat them roughly, for it is all that they understand, until you have trained them in a new way.

"Now when Dee made the tablets to appear in the world, he said that only the first two letters of the kerubic and servient names could be made into cacodemons. But in truth, the angelic [kerubic] squares and servient squares can all be used in such demons, provided that the square is united with one which is right next to it in the temple of the tablet. Thus, there are four possible cacodemons in every kerubic angels's domain, since in the pillars there are four pairs of squares that share an edge. [Similarly for the rows making up the altars -- B.R.]

"Now, in the invocation of the cacodemons, ye must form their names in one of two ways. The first only may ye use for the cacodemons of the Kerubic squares. This first or the second may be used with the squares of the servants.

"For all the squares, ye may take any two letters whose squares have a connecting edge in the pillar or the altar. Take ye not the diagonal forces, for they are of the same polarity, and would not be well balanced. (Thus also for letters from different rows of the altar.) Prefix these with the letter of spirit from the element's line in the Tablet of Union, and thus ye have the names of the cacodemons.

"For example, in my own quarter, the Kerubic squares are NLRX. This would give cacodemons HNL, HLR, HRX,HXN. The letter from the tablet of union always represents the balanced spirit in the entity. The second and third letters are male or female according to the polarity of their sub-energy in its attribution to IHVH. In HNL, N is (Earth of (Fire of Water)), and is thus female. L is (Air of (Fire of Water)), and thus male. So also for any Kerubic cacodemon.

"In the servient squares, the female- or male-ness of a square is according to the kerubic letter governing its column position.

"In forming the names of the cacodemons of the servient squares, a second method can be used. This is to take the letter from the element's name in the Tablet of Union that is attributed to the element governing the row from which the names are being derived. Thus, the top servient row in my quarter, attributed to fire, would form the names thus: AXP, APC, ACN, ANX. Or, using the letter of Spirit: HXP, HPC, HCN, HNX.

"The latter form is better for works of a spiritual or internal nature. The former are better for works intended to manifest in the outside world. A letter from the Tablet of Union must be used in every demon's name. For the forces of the two squares from the Elemental Tablet will not hold together without the light of this third. There is no harm in trying, but the forces will instantly dissipate again when the magician relaxes his will.

"Also, the second and third letters may be switched in their places, to emphasize one or the other of the demon's forces.

"Now, when invoking a cacodemon in the Temple built from the Tablet, stand in the center of the Temple, where the light of the Solar King of the Tablet comes down in a beam of radiance from above. Face the altar that contains the letters of the demon in question. Perform the invocation of Spirit using the first key, and not the second key. Invoke the elemental name from the Tablet of Union. Call upon that god to fill your temple with radiance. Also state the purpose of your invocation at this point, in a short form.

"Next, recite the call of the Element, and invoke the Holy Names of the tablet down through the level of the Seniors. Then recite the calls of the sub-element, whether or not this be the same as the call of the Element of the Working. Then invoke the names of the gods and angels of the sub-element. For the kerubic names, add the letter from the Tablet of Union, if the work be one of raising oneself in the spirit, or bringing down the spirit. Use no additional letter if the work be one of expression in the levels of matter.

"Then invoke the angel governing the line within which the demon lives, using a letter from the tablet of union or not, along the same rule as the kerubic squares. Finally, invoke the cacodemon itself.

"Its visible appearance, whether manifest in the temple or only in the vision, should reflect the attributions of the squares from which it is formed. The first letter will determine the form of the head. The second will determine the form of the arms and upper torso, and the third letter will determine the lower torso and legs. Thus some truly odd looking entities can be seen in this process.

"For works of an internal nature, to strengthen or counter some aspect of the personality, a glyph or visual symbol embodying the desired outcome should be prepared ahead of time in the imagination, and rehearsed until it can be held in the mind with ease.

"When the demon is evoked to visible appearance in the astral temple, he appears above the altar from which his forces come. Often one of the strands of the light-fountain will straighten and he will appear out of it. He is bound to the altar both by his own origins, and by the light of the central square of the Sephirotic cross of the quarter, which is directly above his head. He may not leave this place without permission, nor may he cause any harm to the magician while so bound.

"If the magician wishes to direct the demon to the aid of his work, he will present the symbols of the work to the demon, and state his will clearly. Then he should charge the demon to put his force into the symbol of the work, and to cause that work to be accomplished through the forces he represents.

"Be advised that the demons may do their work in a manner that is offensive to "community standards of conduct". The magician should not allow himself to become emotionally involved through such offense. He must always consider himself to be superior to such creatures, and consider that it is doing his will within the limits of its abilities.

"For example, a cacodemon might choose to transfer his three aspects to the symbol of the work by spitting on it, then copulating with it, then defecating on it. Think not that it intends any disrespect by this. It barely has enough intelligence to be conscious, and there is none left over for cleverness. Think of it thus, as a particularly stupid animal, which must be dealt with firmly, but without trying to change its instinctive nature.

"No such creature has secrets of any importance. They are merely bundles of elemental forces. If they speak, the great likelihood is that they echo the unconscious will of the magician, and speak not of their own will (of which they have none).

"For a working intended to be effective outside of the person, in the manifest world, a physical talisman should be made. These can be out of papyrus, or compressed and smoothed sheepskin, or out of cedar or other wood. If made out of wood, its height should be one-quarter its diameter.

"The talisman should show on its back side the enochian sigil of the Element of the Working in the center, surrounded by four sigils showing the sub-elements of the tablet, with the sub-element of the working at the top. And all bound together by a circle around the rim of the talisman.

"On the front side should be written in Enochian or English characters the names of all the gods and angels of the hierarchy above the cacodemon. The name of the Elemental God and King should be centered, with the names of the seniors placed around the rim. The names of the Calvary Cross of the sub-element should be placed above the names of God and King, and formed into their cross. The names of the Kerubic angel, lesser angel, and cacodemon should be placed below the King-name. The symbol of the working should be placed to the left of the name of the cacodemon, or directly above it, since we are shaping him to do the work. [The Three Names and the King's name should be written twice as large as the other names. -- B.R.]

"When the demon is evoked for outward purpose, and comes to visible appearance within the temple, then the talisman is raised in the physical hands, while its astral counterpart is raised and placed on the altar from which the demon comes. The magician initiates a vortex around the edge of the talisman, and charges the demon to become one with the vortex and follow it down into the talisman. If necessary, the force of the Sephirotic cross can be brought down from its place in the ceiling to force the demon into the talisman. When the demon does this and the vortex is absorbed into the talisman, then a gesture of sealing should be done over it, binding the demon inside it until released. Cover the physical talisman with a white cloth to protect it from dust, but leave it out in the parts of your home or workplace you use in your daily life, so that it may connect itself to the threads which are the means by which the work will be accomplished."

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ENOCHIAN TEMPLES:

A RITUAL FOR THE CONSECRATION

OF THE

TEMPLE OF THE FIRE TABLET.

BY BENJAMIN ROWE

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Introduction

This ritual consecration is to be used with an astral Temple built according to the plan described in the chapbook Enochian Temples and the supplemental paper titled The Lower Temple. Readers unfamiliar with the Temple system and its symbolism should obtain and study those documents before making use of the ritual presented here.

This current ritual is divided into five parts, the first including a general invocation of the aspect of God ruling the Enochian system, a general invocation of the element of Fire, and an invocation and consecration of those parts of the Temple derived from the Great Cross of the Fire Tablet. This is followed by four sections for consecration of the parts of the Temple built from the Lesser Angles. Once the Temple has been built and fully charged, each section can be used independently for invocation of the forces it refers to. Further details will be mentioned in the "Symbols and Visualizations" section.

In any ritual of this length, ninety percent of its effectiveness is in the preparation beforehand. At the least, the magician should be thoroughly familiar with the design of the Temple, and able to maintain an unwavering image of it in his astral vision throughout the work. The power of the work will increase greatly if the magician takes the time to memorize the Keys and the other words, gestures, and visualizations and rehearses them several times before using the ritual with full invocatory intent. One can not expect the Enochian entities to appreciate a poorly-rehearsed ritual; no more than actors can expect an audience to appreciate a play if they must continually stop to look up their lines.

Since the work makes use of the powerful Enochian names, it is to be expected that some response may be produced even during rehearsals. These effects should be neither rejected nor encouraged, but simply disregarded until the practice session is concluded.

The Words And Gestures

0. The place of the working is astral. The area should be seen as a flat, empty plain, on which are inscribed four tangent circles, representing the four elements in the quarters, with a fifth circle in the middle intersecting the centers of all the others. From a height, these five circles can be seen to be within the central circle of a huge Enochian sigil of Fire, enscribed on the plain in the appropriate colors. The sky is vermilion, the plain itself of a deeper red with flashing streaks of orange-red and gold.

The Consecration of the Hall of the Gods.

1. Banish using the pentagram and hexagram rituals, or the Greater Ritual of the Pentagram alone.

2. Take the cup of purifying water, and sprinkle it to the four quarters, beginning with the south, saying, "From the waters of Nuit did all things arise. In the waters of Nuit do all things live and have their being. To the waters of Nuit shall all things return." The magician shall lastly sprinkle himself with the waters.

3. Take the flame of consecrating fire, and cast it towards the four quarters, saying, "The fires of Had did stir the waters, raising all things to appearance. The fires of Had move all things in their courses. In the fires of Had is the universe destroyed." Lastly the magician shall gesture towards himself with the flame.

4. Move to the center of the circle of working, and face the south, saying, "As Heru-Ra-Ha do I stand in the midst of their union."

5. Face the east, and perform the exordium:

"O, Most Just God, who has made the tablets to appear for the eyes of men! Blessed be ye in the eyes of those greater creators who see us both together. Ye who have taken the world, and divided it into its several parts, and given each a name and number. Blessed be ye in the eyes of all creators!

"Your art surpasses the stars in beauty, and fills my heart with comfort and gladness. The light of your creation blinds me, yet withall do my eyes see a beauty greater yet beyond your forms and structures.

"Give to all of your light, Iad Balt. Give to all of your light, so that men may walk with their brothers the gods.

"Come ye, o creator-god, bless this one who in his own creations is your Will incarnate. Be unto me as the light in the soul. Be unto me as the comfort of earth. Be unto me as the gods of livingness and breath within me.
"Come ye, come ye, come ye, o creator-god, and bless and aid this man who is your disciple in the arts!"

6. Vibrate the first Enochian Key, invoking the God-name BITOM from the Tablet of Union.

7. Perform a preliminary invocation of the element Fire. The G.D. "Opening of the Temple in the Grade of 4=7" keeps the appropriate mood:

Sign of Thoum-aesh-neith.

Knock 333-1-333.

Say: "Let us adore the Lord and King of Fire!"

"IHVH TzBAOTh! Blessed by thou! The Leader of Armies is Thy Name!"

Invoking pentagram of Spirit.

"AHIH, AGLA, BITOM!"

Invoking pentagram of Fire.

"ALHIM, IHVH TzBAOTh!"

Sign of Leo with the Fire wand.

"In the name of MIKAL, archangel of Fire, Spirits of Fire, adore your creator!"

Sign of the equal-armed cross.

"In the Names and the Letters of the Great Southern Quadrangle, Spirits of Fire, adore your creator!"

Raise the censer.

"In the Three Secret Names of God, OIP TEAA PDOCE, Spirits of Fire, adore your creator!"

Lower and raise the censer.

"In the Name of EDLPRNAA, Great King of the South, Spirits of Fire, adore your creator!"

"In the Name of IHVH TzBAOTh, I declare that the Spirits of Fire have been duly invoked!"

Knock 333-1-333.

8. Follow the "Opening of the Temple" with the Greater Ritual of the Pentagram for the element of Fire. At the end of the ritual, continue by saying:

"From the light have I called you down into darkness, o you Gods of Flame. Let that greater Light come with you, and bless this Temple of Fire that I build here. By the sacred Name BITOM do I call the Spirit of Fire to come in attendance on the consecration of this Temple."

9. Vibrate the sixth Enochian Key.

10. Move to the South side of the circle, and stand in the Sign of the Enterer.

"OIP TEAA PDOCE, banner on the heights of the Temple! Sphere of Nuit mirrored in the element of Fire! In whom the Archer, the Lion, and the Ram keep their triune truce! Let the light flow in from above, and let it illuminate the King's abode in all its brilliance and flashing glory!"

Perform the sign of Harpocrates.

11. Move to the north of the circle, and stand facing south. Draw the hexagram of Sol at the center of the circle.

"EDLPRNAA, thou mighty King of the Tablet of Fire! Show before men that shower of brilliance, that leaping changeful light that is yours! At the peak of the temple do thou stand, lighting the Temple both within and without! Thou art a Burning Sun to the wicked, and a Flame of Hope to the Righteous. Come thou, EDLPRNAA, burn in the heart of the temple as the soul burns in the heart of man."

12. "Seniors of Fire, I invoke you! You, who are the cross become the star become the wheel! You, who are the comfort of man and the directors of Fire within man's realm! You, who support the roof of the Temple, and sit upon your seats within the upper hall, changing the heat of the sun into the Waters of Life for man to drink! Your waters hide the core of the Temple, yet they reveal its truths in their flowing, rippling passage."

"Hear me, and come unto this temple in your power, you Seniors of Fire! Be as a sweet wine for the mouths of the priests and worshipers!"

Go to the north-northwest edge of the circle, and draw the hexagram of Jupiter before invoking ADOEOET. Move from there clockwise around the circle in 60-degree intervals, and draw the appropriate hexagram for each Senior as "he" or "she" is invoked.

"Hear me, ADOEOET, Fire of Jove, Lesser King who binds all together!

"Hear me, ALNDVOD, coolly flaming mother, brilliance of night!
"Hear me, AAPDOCE, priestess burning with the Fires of Love!

"Hear me, ARINNAP, you who strain at your limits!

"Hear me, ANODOIN, gay, flashing, childlike in your quickness!

"Hear me, AAETPIO, consummate warrior, Spear of the Gods!

"Come all ye, and visit this Temple! Make for it a sturdy roof, and dwell therein as the Waters of the Gods, Life extended and given Form."

13. Move to the center of the circle.

"The Hall of the Gods within the Temple of Fire has been duly consecrated, and the Lives of the Gods dwell therein. Let them ever give to the man in the lower Temple that Light which is theirs, that he might come to know himself as one of them."

The Consecration of the Fiery Lesser Angle

14. The magician should stand in the center of the Temple, and should expand his astral body to the extent that his top-of-the-head chakra is contiguous with the sphere of the Three Names, and his spinal column with the beam emanating downwards from the sphere. Face the southeast.

15. Vibrate the Sixth Enochian Key again.

16. "Let there be light, o you Flames of Glory that shine in the Lesser Angle of Fire!

"Purified, rarified, doubling upon yourselves in your movement, you flash about the Temple in a moment.

"The Life of Sol is your source!

"The Life of Man is your guide!

"Flashing, flaming, bursting the bonds of matter!

"None can say whence you go, if they know your power!

"None can know your power if they know whence you go!

"Beginning of all, and end of all!

"Mediators of all action!"

17. "By the powers of RZIONR, minister of the greater gods, do I call

you forth!
"By the powers of NRZFM, minister of those lesser gods that are the souls of men, do I bind you to my purpose!

"Come forth, you powers of Fire, from the heart of Fire, and fill this Temple with light!"

18. "Terrible is the Guardian of the Fiery Lesser Angle, a pillar of flame to strike fear into the hearts of the unknowing, and to call them to Judgement! Yet to the knowing is he a pillar of righteousness, his feet upon the Earth, and his head supporting the heavens within the Angle.

"I call him by his four names!

"ZIZA!
"IZAZ!
"ZAZI!
"AZIZ!

"Come forth, o Kerub of Fire of Fire, in your might, and support and guard this Temple of Fire!"

"Yet this pillar of terrible force is leavened by the spirit, and made also to be a teacher of men, awakening them from the dream of matter to knowledge of their souls. Hear the names of your spirit, o Kerub, and cloak yourself in the light of the gods!

"BZIZA!
"BIZAZ!
"BZAZI!
"BAZIZ!

19. "Grails of living light are the angels of the Fiery Lesser Angle, vessels of purity uncovered before the eyes of men, that they might be drawn to the glory of God. Many are they who have drunk unknowing of these vessels, seeking only power over matter or their fellow men. Yet having partaken of these vessels are they tied to God, will they or not. And all their actions after come to naught, save only those that bring them closer to the hidden heart of the Temple.

"Come, o Vessels of God, and take your place within the Angle of Fire as I call upon your names:

"You who are ADRE openly, and ADIRE in the secret heart of God, enter this Temple and stand with your brothers."

"You who are SISP openly, and SIOSP in the secret heart of God, enter this Temple and stand with your brothers."

"You who are PALI openly, and PANLI in the secret heart of God, enter this Temple and stand with your brothers."

"You who are ACAR openly, and ACRAR in the secret heart of God, enter this Temple and stand with your brothers."

20. "By the power of the God Most High, by his three names OIP TEAA PDOCE, I declare that the Lesser Angle of Fire has been established in the Temple of Fire."

The Consecration of the Watery Lesser Angle

21. Follow point 14, except face northeast.

22. Vibrate the Seventeenth Enochian Key.

23. "Let creation flow forth, o you Flames that spill about the Lesser Angle of Water!

"Action sustained, force squared and extended!

"Waves upon the face of the void!

"Fire reflected upon itself to become concentrated force!

"Essence of connection and relationship!"

24. "By the powers of VADALI, minister of the greater gods, do I call you forth!

"By the powers of OBAVA, minister of the lesser gods that are the souls of men, I bind you to my purpose!

"Come forth, you powers of Water within the heart of Fire, and fill this Temple with light!"

25. "Terrible is the Guardian of the Watery Lesser Angle, a pillar of flame to strike fear into the hearts of the unknowing, and to call them to Judgement! Yet to the knowing is he a pillar of righteousness, his feet upon the Earth, and his head supporting the heavens within the Angle.

"I call him by his four names!

"ANAA!
"NAAA!
"AAAN!
"AANA!

"Come forth, o Kerub of Water of Fire, in your might, and support and guard this Temple of Fire!"

"Yet this pillar of terrible force is leavened by the spirit, and made also to be a teacher of men, awakening them from the dream of matter to knowledge of their souls. Hear the names of your spirit, o Kerub, and cloak yourself in the light of the gods!

"BANAA!
"BNAAA!
"BAAAN!
"BAANA!

26. "Grails of saving blood are the angels of the Watery Lesser Angle, vessels of purity uncovered before the eyes of men, that they might be drawn to the glory of God. Many are they who have drunk unknowing of these vessels, seeking only power over matter or their fellow men. Yet having partaken of these vessels are they tied to God, will they or not. And all their actions after come to naught, save only those that bring them closer to the hidden heart of the Temple.

"Come, o Vessels of God, and take your place within the Angle of Fire as I call upon your names:

"You who are GMNM openly, and GMDNM in the secret heart of God, enter this Temple and stand with your brothers."

"You who are ECOP openly, and ECAOP in the secret heart of God, enter this Temple and stand with your brothers."

"You who are AMOX openly, and AMLOX in the secret heart of God, enter this Temple and stand with your brothers."

"You who are BRAP openly, and BRIAP in the secret heart of God, enter this Temple and stand with your brothers."

27. "By the power of the God Most High, by his three names OIP TEAA PDOCE, I declare that the Lesser Angle of Water has been established in the Temple of Fire."

Consecration of the Lesser Angle of Air

28. Follow point 14, except face northwest.

29. Vibrate the Sixteenth Enochian Key.

30. "Let the Fires take form, o you Flames that leap and turn in the Lesser Angle of Air!

"You whose god is a sword of conquest, whose house is a place of justice in action!

"Who know the parts of the world, cleaving them in twain, and causing them to cleave to each other.

"Swift messengers, linking Will with Thought, and Thought with Action!"

31. Invoke the God-names of the Lesser Angle as in points 17 and 24, but using the names NOALMR and OLOAG.

32. Invoke the Kerubic Angel(s) as in point 18, but replacing the first set of names with DOPA, OPAD, PADO, ADOP. Replace the second set of names with BDOPA, BOPAD, BPADO, BADOP.

33. Invoke the servient angels as in point 19, substituting "Grails of liberating Will" at the beginning of the section, and replacing each pair of names with these:

OPMNOPAMN
APSTAPLST
SCIOSCMIO
VASGVARSG

34. Repeat all of point 20, changing the name of the Lesser Angle.

Consecration of the Lesser Angle of Earth

35. Follow point 14, except face southwest.

36. Vibrate the Eighteenth Enochian Key.

37. "Let the Fire become manifest, o you Flames that glow in the

Lesser Angle of Earth!

"You whose god is unmeasurable joy brought into matter!

"Who are a window into the heavens, a gate of return for those who have traveled the outward path!

"Fire rising from the center of the world, a comforting heat to maintain the life upon her!"

38. Invoke the God-names of the Lesser Angle as in point 17, but using the names VOLXDO and SIODA.

39. Invoke the Kerubic Angel(s) as in point 18, replacing the first set of names with PSAC, SACP, ACPS, CPSA. Replace the second set of names with BPSAC, BSACP, BACPS, BCPSA.

40. Invoke the servient angels as in point 19, substituting "Grails of God's fulfillment" at the beginning of the section, and replacing each pair of names with these:

DATTDALTT
DIOMDIXOM
OOPZOODPZ
RGANRGOAN

41. Repeat point 20, changing the name of the Lesser Angle.

The Visualizations and Symbols

The four circles should be placed to follow the placement of the elements in the Great Tablet that combines the four elemental tablets. That is, fire = southeast, earth = southwest, air = northwest, water = northeast. The fifth central circle is spirit. The actual circle of working encompasses all these and is tangent to the four outer circles. The interior area of the circle of working is colored red, in contrast to the bright green of the immediate exterior, which is the color of the central circle of the large Fire Sigil.

An idea of the appropriate colors for the land and sky can be achieved by study of the photographs sent back from Mars by the NASA space probe.

The Temple is composed of all the elements, though in the present case the forces of the element of Fire are dominant. So the material out of which it is made, represented by the ground on which it is built, must contain all the elements. The five circles affirm that this is the case. The red color of the circle of working shows that the magician is here concerned with the element and sub-elements of Fire.

The Consecration of the Hall of the Gods.

The magician may find that he lacks the time to perform a consecration of all four Lesser Angles of the Temple in a single ceremony. The Lesser Angles may be consecrated in separate rituals, but if this is done, this present section of the ritual should be performed in each of those rituals. This section can also be used as a stand-alone ritual for the invocation of the forces of the macrocosm within the element of Fire.

The course of this ritual is hierarchical, going from the extremely general to the extremely specific. The magician is attempting to bring the force of the whole universe into the building of the Temple.

In the preliminary purification and blessing of the area of work, the magician seeks to unite himself with the two extremes of being, Nuit and Hadit. He affirms their pervasive presence, both internal and external, in his gestures of Water and Fire.

In point 2, Nuit is visualized as Infinite Space, the Ain Soph, filled with potential energy ready to be directed by the Will. The darkness of space is not because of its emptiness, but because its energy is at a rate of vibration beyond the visible range. It surrounds the area of working in all directions.

Nuit is also that which the phenomenologists have framed in the word "horizon". No matter how far we can see, there is always something beyond the range of our vision. No matter how well we know an object, it is still capable of giving us an infinite number of new sense impressions. No matter how much we experience, there is always more to experience. No matter how much we know, there is always more to be known. No matter how big we are, we are always within a space that is larger than ourselves. Nuit is that infinity of possibilities out of which comes the events that we actually experience.

The potential energy of Nuit is stirred into activity by the action of Hadit. Being a dimensionless point, he is without observable characteristics and thus is an expression of the AIN, nothing. He is "not extended", or "not, extended".

Yet at the same time, he says "I am the flame that burns in every heart of man, and in the core of every star. I am Life, and the giver of Life, yet therefore is knowledge of me the knowledge of death." And he continues in the next verse of Liber AL: "I am the Magician and the Exorcist. I am the axle of the wheel and the cube in the circle. 'Come unto me' is a foolish word: for it is I that go."

While nothing in himself, it is his existence that stirs all things into activity, and determines the types of activity expressed by any given thing or person. It is his withdrawal that causes existence to cease; not only on the human level of existence, the mesocosm, but in the microcosm of sub-atomic phenomena and the macrocosm of stellar phenomena as well.

No matter how far into ourselves we explore, we can never discover Hadit as something which can be observed. This is because it is him in us that is doing the exploring. That which sees can never see itself, but only its own outward projection. He remains as unknown as that which lies beyond the horizon of Nuit. Yet the latter can eventually be known, by expanding the radius of the horizon, while that which sees remains a perpetual mystery.

During the initial consecration with fire, Hadit should be seen as a dimensionless point residing within the heart, but projecting fiery force outwards in all directions. The magician should feel his aura to be filled to near-bursting with a golden-white light. Ideally, he should become unconscious of the physical body for a while, aware only of the spherical body of light. The 2nd formula of Clavis Rei Primae of the Aurum Solis cult can be used to charge the aura with force at this point in the ceremony.

Next, the force accumulated in the aura should be seen exploding outwards into the universe in all directions, while at the same time a spherical wave of more water-like energies should be seen coming inwards to the magician from infinity. The two wavefronts crash together in the middle distance, and their merger fills the universe with nova-bright flashing sparks of every imaginable color, each giving off a feeling of ecstatic triumph. Thus the Ain Soph Aur, the limitless light, which is Heru-Ra-Ha, is formed from the union of the two infinities, and the perceptible universe is created. The magician then draws in this light and forms it into the god-form of Heru-Ra-Ha around himself, positioning himself in the figure's heart. The god should be a gigantic figure, large enough to use planets and stars for stepping stones. As the magician speaks the words of point 4, he projects his consciousness into the god-form.

Between the infinities of Nuit and Hadit is an infinite cosmos, filled with creative beings. Man is the type of creative being closest to the microcosmic end of the scale. Going on in the macrocosmic direction we discover an unending multitude of other beings, whose spheres of creative action become more and more inclusive as we proceed. Here we invoke that creator who perfected the aspect of existence embodied in the Enochian system of magick. And we call upon that yet higher being who is God to this creator to bless him for his works.

The nature of his creation is then described, and praised for its beauty and perfection, while recognizing that there are other aspects of existence beyond those embodied in his creation. In an infinite universe, it is impossible to describe all aspects of existence within any particular system.

The magician then asserts that men are also creative gods, within their own spheres of activity. He calls upon the God of the Tablets to lend his force to the task of raising men to their rightful place in the hierarchy of creators.

Finally the magician asserts his own power as a creator, whose work is united with that of the God of the Tablets. He asks that god to bless his work in each of the five elemental modes.

The language of this section was provided to the author by some of the non-incarnate mages associated with the Enochian system, and reflects their own view of existence. It is intended as a general exordium to be performed before working with any of the Tablets, not just with the Tablet of Fire.

Having identified himself with the God of the Tablets, the magician now speaks as that god in reciting the First Key of the Enochian rituals, calling Spirit of Fire to fill the place of working and maintain the balance of the elements during the rest of the ritual. A white light tinged with orange-scarlet should be seen filling the circle at the end of the invocation.

Having set the stage, we now narrow our focus to include only the element of Fire. The use of the G.D. invocation in this point is a matter of convenience. The invocation is relatively short, and its language is consistent in style with the rest of the ceremony. The magician should feel free to substitute other language as genius dictates.

With this point, the preliminaries are over, and we begin the construction of the Temple. The magician should be familiar with the form and symbolism of the Temple, and able to maintain a visualization of it without effort. The structure of the Temple should be maintained in the astral vision throughout the rest of the ceremony. At first, it should appear just as a skeleton of itself. As each force of the Tablet is invoked, the corresponding part of the Temple should begin to glow with the appropriate color. The Temple should be large enough so that each pillar is positioned at the center of one of the outer four circles in the area of working. When the magician recites the sentence beginning "From the light...", the fire of the sky above the area of working should be visualized descending to the plain, leaving behind a starry night sky.

The Three Names of God and the Elemental King reflect Nuit and Hadit on a slightly smaller scale. The Names of God are connected with the signs of the Zodiac, which are the manifestation of Nuit in time and space. In this particular case, OIP = Sagittarius, TEAA = Leo, and PDOCE = Aries. The symbolic figures of the signs should be seen against the backdrop of the stars, at the points of an equilateral triangle around the work area. The magician should attempt to get a sense of vast distances between himself and these figures, so vast that the width of the Solar system is pinhead-sized by comparison.

As the sign of Harpocrates is performed, beams of light spear inward from these figures to strike the sphere of three rings at the peak of the Temple. Each ring should glow in the color of its corresponding sign, and there should be a sense of the forces spinning around the circumference of each ring. The rings kindle into flame, and the light of that flame flows outward again to the stars, and inward, filling the sphere with energy under great pressure.

The Elemental King is Hadit reflected in Sol. In his higher aspect, as the initiating Life of the Solar system, the "central spiritual sun", he is a point of intensely concentrated energy at the center of the Sphere of the Three Names. As the first three sentences of the paragraph are spoken, the energy within the sphere all collapses into the center, where it kindles a flaming point that immediately becomes self-sustaining, drawing further energy out of itself rather than from the continuing infall from the signs.

As the last two sentences are spoken, a spear of intensely radiating light bursts downward into the Temple to its floor, illuminating the entire area of work.

Where the King is Atziluthic, and therefore of a fiery nature, the Seniors are Briatic, and therefore Watery. As the planets, astrologically, embody aspects of the Sun's force, so the Seniors embody aspects of the King's power, and each relates to a particular planet. "The cross become the star become the wheel" refers to the tranformation of the four-armed Central Cross of the two-dimensional Tablet into the six-spoked star of the three-dimensional Temple, and thence into the circular curtain around the Temple.

A telesmatic image for each of the Seniors should be devised under the guidance of magician's own genius, and visualized as each Senior is invoked. He should then see a flow of force from that image into the Senior's arm of the Temple roof. After all the Seniors have been invoked, a flow of vermillion liquid fire should be visualized flowing outward between the arms of the roof and falling in a circular curtain around the temple. The circle described by this curtain is identical with the central circle of the area of work.

The completion of this section of the consecration is confirmed with an appropriate speech.

The Consecration of the Lesser Angle of Fire

In dealing with the lesser angles, the magician acts as the representative or minister of the higher powers embodied in the Great Central Cross of the Tablet. He shows his position by identifying his body with the visible symbols of these powers in the Temple.

The lesser angle of Fire represents the Element in its purest, most refined state. In the Enochian system, the element of Fire is "the secret life of all things". Thus it takes on some characteristics that are normally ascribed to Spirit. In the physical world, Fire is energy, and the purest form of energy is the photon, the only particle in which the quality of mass is completely absent. This section of the ritual is a celebration of Fire of Fire in terms of life and light.

The first sentence recalls the biblical "Iehi Aur" or "Fiat Lux", the first action of God in creating the world. It also reminds us that in the creation-mythos fostered by modern physics, nothing except photons existed in the first few moments after the Big Bang. "Flames of Glory" echoes the Enochian word "Ialprg", which is also translated as "God-flame". Thus Fire of Fire is identified with the energy of the Creator in three different myth systems.

The second sentence celebrates some of the characteristics of the lesser angle. "Purified" because there is no intermixture of other elements in this angle. "Rarified" because Fire is the subtlest of the elements. "Doubling upon yourselves" because both the primary and secondary attributes of the angle are Fiery. "Movement" is a primary quality of Fire.

The third sentence reminds us that Sol is either directly or indirectly the source of all life and energy within the ecologic economy of the planet Earth. The only exception to this, the radioactive elements, are still the products of other stellar beings.

The Life or Soul of man is the guide of light in several ways. Spiritually, because Man is the mesocosm, the mediator between spirit and matter, and thus directs the action of spiritual light in relation to the lower kingdoms of nature. Physically, because Man is the only embodied creature who is capable of willfully directing the use of energy.

The final five sentences celebrate the characteristics of physical light in the quantum-mechanical view of the universe. "Bursting the bonds..." reflects the fact that photons are the means by which one physical element changes into another. The next two sentences recall the Heisenberg Uncertainty Principle.

"Beginning of all..." reminds us that photons were the first particles to appear in the Big Bang mythos, and will be the only particles remaining in the Big Crunch with which the physicists claim the universe will end.

Photons are mediators of action because all use of physical force is actually a transference of photons from the actor to the thing acted upon.

The energies of the lesser angle are called forth by the power of the god-names of six and five letters. The combination of these two names in the sephirotic cross of the angle represents the power of Tiphereth with respect to the lesser angle.

When the magician is identified with the column of fire in the center of the Temple, the six Seniors radiate outwards at the level of the throat chakra, and the four sephirotic crosses surround him at the level of the heart chakra. As the god-names of the angle are vibrated, the cross should be visualized in its horizontal position over the lesser angle, and the summoned energies should project out from the magician's heart to strike the Kether square of the cross and fill the whole cross with force.

A telesmatic image for the Kerubic angel should be devised that is appropriate to the magician's accustomed symbol-system. The angel's image should be seen standing within the pillar. As the names of the Kerub are invoked, there should be a sense that the pillar is being filled with a force that is unconquerable, a fierce strength which no power on earth or in heaven can move from its appointed place and duties.

As the Archangelic names (those beginning with the letter "B" are invoked, this fierceness is softened, mitigated by a sun-like radiance, and a nimbus of etherial light begins to glow around the pillar.

The "servient" angels of the tablets are a trap for the unwary, a trap that can not be avoided if they are used at all. Their powers are oriented towards the Earth, towards manifest events, a promise of power displayed for those who seek power. Their surface appearance is "elemental" in the medieval use of that term -- natural powers having no connection to the spirit, no soul. But those powers are only the bait on the hook, encouraging the unaware person to bite so that he may be drawn up into the hands of the fishermen.

Each servient angel has a secret nature, represented by the fifth letter added in the second forms of their names. This secret nature is the power of the macrocosm, represented in the Lesser Angle by the god-name of six letters, from which the additional letters come. This power operates constantly in the microcosm, even when it is unperceived. But by invoking the servient angels for mundane or non-spiritual uses, the magician opens a channel by which the macrocosmic forces can work on him in concentration rather than being hidden behind the elemental surface appearance of existence. The action of these forces twists the events of life in such a way that the person inevitably becomes committed to the path of initiation. Efforts in other directions become subject to inexplicable failures, interventions of "chance" events that frustrate the person's intentions, leaving only one path of successful action open.

Those who are making the effort to build a Temple from one of the Tablets are most likely already committed to the Great Work, and so will not notice any particular effects of this trap in their lives.

The consecration of the Lesser Angle ends with a re-invocation of the highest forces of the Tablet, generating a return current for the flow of force into the Lesser Angle.

Consecration of the other Lesser Angles

The rituals for the remaining Lesser Angles are for the most part the same as the Fiery Lesser Angle. Only the Key used, and the introductory recitation of the powers of the angle changes significantly. The invocations of the God-names of six and five letters, the Kerubic Angels, and the Servient Angels contain only minor changes in words specific to each angle.

Watery Lesser Angle

The first "Heh" of IHVH is associated both with Water and with the Briatic or Creative world, so the commemoration of the powers of the Lesser Angle begins "Let creation flow forth...".

In our metaphor relating elemental fire to physical energy, this lesser angle represents the wave aspects of light. The quanta of the Fiery Lesser Angle were essentially one-dimensional, as close to a geometric point as exists in nature. In contrast, the wave aspect of light only appears when light is considered within a framework of several dimensions. The purest conception of the wave aspect needs only two dimensions for description. But as photons move through space they generate a rotating magnetic field around themselves, which forms a spiral in three dimensions.

The description of the angle's energies as "force squared and extended" reflects this in a transformation to two dimensions through the process of squaring, then into three dimensions by movement at some angle to the plane. The fourth dimension of time is present in the phrase "Action sustained", which also commemorates the function of Water as a receiver and preserver of the fiery impulse.

The line "Waves upon the face of the void", states the result of the processes of the previous line. It also reflects a conception common to both physics and some metaphysical systems, in which existence is considered as vibratory movement taking place on or in a substratum whose qualities are unknowable, and therefore "void".

"Fire reflected upon itself...." refers to another quality of water, reflection or reversal. "...concentrated force" refers to the seventeenth Key, in which the god of the Lesser Angle is named "Vonpovnph" a contraction of "Vonpho-vonph" meaning "Wrath in wrath", its form and meaning suggesting concentration of force.

Energy exchange is the means by which different objects in a system interact and affect one another. The "connectedness" or degree of relationship between such objects can to a certain extent be defined by the amount and types of energy that move between them. Hence the final line in this section.

Airy Lesser Angle

Air is Vav of IHVH, and the Yetziratic or Formative world. But "formative" might be better translated as "formulative". Air is Mind, Intelligence, and (on a lower level) Intellect, the quality in man and god that separates undifferentiated sense-impressions into perception of objects and actions, and further separates from these perceptions the abstract formulas "governing" the perceived events. Thus the call of the Lesser Angle gives the spirits of the angle the power to "know and separate all creatures".

Conversely, Mind translates Will, through formulae, into a multitude of potential actions by which Will can accomplish its goals. In either case, the idea of separation is paramount, hence the attribution of the Knife as the magickal weapon of Air.

The first line of the commemoration of the Lesser Angle celebrates the Yetziratic, formative aspect of Air, and gives an image of flames shifting about under the influence of the wind.
The second line paraphrases the Key of the Lesser Angle in a manner that emphasizes its two elemental natures. In "sword of conquest", the "sword" is equivalent to the knife of Air, and "conquest" corresponds to the sign Aries, cardinal fire. This phrase echoes the "god of stretch-forth-and-conquer" of the Key. In "justice in action", justice is Libra, cardinal Air, and action reflects the qualitative nature of Fire. So the phrase as a whole connects elemental Fire and Air with their primary cosmic equivalents, the Aries-Libra zodiacal axis.

The third line again echoes the Key of the Lesser Angle, paraphrasing to emphasize the two functions of mind mentioned above. That is, the mind drawing perceived events into a single formula or description, and the mind using a formula to produce a multitude of events. The sometimes paradoxical action of the mind is emphasized through the use of the verb "to cleave", one of the few words to possess two diametrically opposed meanings. The cleaver as an edged weapon again echoes the knife of Air.

The final line conceives of Air of Fire as representing "information".
In describing the symbolism of Water of Fire, it was mentioned that that sub-element represented the energy exchanges taking place within an organized system. Overlaying energy exchange is information exchange, which also takes place continually in any organized system. In fact a system can only be said to be "organized" to the extent that

information is transferred between its parts. However, information transfer and energy transfer are not identical; all information is energy, but not all energy contains information. Thus the two exchanges are attributed to separate sub-elements.

Earthy Lesser Angle

Earth is Heh final of IHVH, associated with the Assiatic world, the world of matter, where the creation which has developed through the other three elements achieves a relative stability. Thus the first line of the commemoration calls for manifestation. But OShIH, Assiah, means "action" or "doing". It is not an inert and unchanging end-product that is referred to by elemental Earth, but rather patterned activity exhibited in matter, activity directed to reflect the intent of the creative impulse. Elemental Earth exhibits a dynamism equal to any of the other elements, paralleling exactly the intense patterned activity which is the hallmark of the planet Earth in which we live.

Matter in itself is no less dynamic than the patterns Will imposes on it. The apparent inertness which has caused it to be traditionally associated with Saturn is purely superficial; beneath this surface inactivity is a realm of unimaginably intense activity. Saturn's influence limits our ability to perceive that world directly, but does not affect that world itself.

Perhaps the Enochian magickal system heralded this understanding, several hundred years before it became clear, in the fact that it places Fire after Earth in the progression of elements. But the Enochian progression also reflects the general positioning of the elements in the body of the planet Earth. The planet has a fiery core, containing most of the heat available on the planet. The solid land on which we live floats on this core, containing that heat and allowing it to escape only slowly. Water lies in the hollows of the solid shell, and air encloses them all.

The Key associated with this Lesser Angle of the Fire Tablet is the last of the Keys directly associated with the Elemental Tablets. As such, it represents an endpoint of the whole process. What was begun in the First Key achieves full manifestation. The Key confirms this, saying the powers of the angle "open the glory of God to the center of the Earth". The second line of the commemoration echoes the Key, affirming the nature of the god of the sub-elemental spirits.

Since we are at the end of the process there is nowhere to go except back to the beginning; all elemental processes return to their origin for a new cycle to begin. The end-product of the elemental processes accurately reflects the original intent by which it was created, in the same way in which a sigil is an accurate reflection of the force it represents. All manifest things have such a sigil-like nature when examined from the proper viewpoint. Thus, by observation of the manifest we can come to an experience of its unmanifest source. The third line of the commemoration expresses this idea.

The final line reflects the positioning of the elements in the Enochian scheme as mentioned above. It also reflects the fact that the heat coming from the Earth's core is neccessary to maintaining the conditions for life to exist on her surface. The heat of the Sun is inadequate to keep the climate within the proper range of temperatures for life.

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ENOCHIAN TEMPLES: THE LOWER TEMPLE

BY BENJAMIN ROWE

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THE LOWER TEMPLE

The previous sections dealt with the Temple primarily in its relation to the macrocosmic world. The Servient squares were considered only in their formation as the floor, and were largely ignored otherwise. But they can also be grouped to form altars of the four Lesser Angles within the Temple.

The Lesser Angles of the Tablets represent the microcosm within the Enochian system. They reflect in miniature the symbolism of the Six conjoined with the Four that is the keynote of each Tablet as a whole, and can be thought of as expressing the lesser poles of Tiphereth-Malkuth within the larger polarity of Kether-Malkuth expressed by the entire Tablet.

To construct the altar of a Lesser Angle, each Servient square of the Lesser Angle is assigned to a water-aspect cube measuring one unit on each side. The four cubes for each row of Servient squares are grouped into a larger square, in the same way as was done for the Kerubic pillars in the original design. These larger squares are then stacked on top of each other in the same order as in the Tablet. This produces a shape two units square and four units high, the relative dimensions of the standard double-cube altar of the universe.

When the Lesser Angle is to be dealt with as part of the larger 6-and-4 pattern of the Temple, the altars can be placed either inside or outside the Temple proper. In either case, they are placed on the diagonal line extending from the center of the Temple through the pillar of the Lesser Angle. When placed inside the Temple, they should be positioned on the four central squares of their quarter. This puts them directly under the Tiphereth square of the Sephirotic cross of the Lesser Angle. When placed outside the Temple, they should be positioned at a distance from the pillar equal to the pillar's distance from the center of the Temple.

The altars are charged by first invoking the Sephirotic Angels of the Lesser Angle and then invoking the Servient Angels, starting with the bottom and working upwards. As the angels are invoked, the Sephirotic cross in the ceiling of the Temple should be felt drawing power up out of the earth through the altar. As the power reaches the top of the altar, it should be seen welling upwards and outwards in a perpetually-unfolding lotus, or a peacock's tail, brilliant with light and color. The energies should strive intensely upwards towards the cross, and a corresponding pull downwards should be felt in the cross. The attraction of the altar for the cross should be so intense that, if the Kerubic pillars were not truly immovable, the two would crash together.

Since each Lesser Angle is a microcosm, it can be used independently of the rest of the Tablet. A study of Dee's model invocations and the powers he attributes to the Lesser Angles indicates that all of the truly "elemental" magick in the Enochian system lies in the use of the Lesser Angles as free units, which is the magick of the Son and Daughter.

The altars for independent use are formed by starting with the basic altar mentioned above. The Sephirotic cross is built of fire-aspect cubes oriented with their empty faces as top and bottom, It is visualized standing upright, with its four lowest cubes interpenetrating the four cubes in each row of the altar. The six upper cubes project above the top of the altar. The vertical edges of the vertical arm of the cross will be aligned with the centers of the four columns of cubes making up the altar.

The Kerubic names appear as four fire-aspect cubes laid horizontally and connected by their empty faces. This row of cubes is above the top of the altar at a distance of four units. It should feel as if it is held there by pressure from forces radiating upwards from the Sephirotic cross.

To charge this second form of the altar, begin by invoking the Sephirotic names. As the names are vibrated, fire should be visualized pouring down from infinity and filling the cross with light. Its outline glows, and a fiery beam forms in the vertical arm, with lesser beams projecting from the cubes of the horizontal arm.

The Servient names are invoked next, starting at the bottom, and the water-aspect cubes of each row should well up with force, in response to the energies of the cross. Finally, the Kerubic name is invoked. It rides upon the forces radiating up from the cross, and as its power appears it first forms a star with four arms radiating horizontally, with a distinctly metallic appearance. The Kerubic angel's power goes outward and down from these arms, forming a transparent crystal shell around the altar and cross.

When considered independently, the Lesser Angles each represent the perfection or transubstantiation of matter by the force of the spirit. The cross is the spirit, the altar is the base matter, and the kerub is the transformed matter. Or it could be said that the altar is the ore, the cross is the heat, and the Kerubs are the refined metals. In another aspect, they represent the raising of the Daughter to the Mother's seat by the influence of the Son. And in another aspect they are the means by which the Six is anchored to the Four.

Innumerable occult symbols are full or partial correspondences to the energy relations expressed in the Lesser Angles. The sword in the stone, the cross on the mount, the Rose Cross, the Sacred Heart (in its esoteric interpretations), the cup and dagger, the King Enthroned and Crowned, and the transformation of IHVH into IHShVH are among the more immediately relevant examples. Any of these, or many others, would be suitable to rituals involving the Lesser Angles.

Excerpts from two dictations describe the initiatory symbolism of the altars and lower Temple. The first was given by Atapa, Sephirotic Angel of Fire of Water. The second was given by sources that did not identify themselves.

[This section was preceded by a description of how the altars are formed. -- B.R.]

"Thus in each Tablet's Temple, there are four altars, one to each of the sub-angles. From the top of each of these altars springs a fountain of light, of sixteen streams, which shoot upwards in an inner cluster of four streams, and an outer cluster of twelve. Thus is each temple lit by four lamps of devotion."

"It should be obvious why I have been the one to reveal this to you, o mage. For are not the forces of fire in water the forces of Mars, who is of the Sixth Ray, called the Ray of Devotion, among the planets?

"The two forms of the Servient squares, as first the floor and second the altars of the temple, show the two aspects of the devotional force. In its early stages, when god is still seen as an object outside the self, it generates that form of devotion which will brook no argument with its own way of seeing. Ye see this often in the evangelical sects, who are specifically devoted to the development of this force in the lowest types of man, those who are under the control of their emotional natures. (Though those who like cheap thrills are also attracted.)

"It also shows itself in the intense spirituality shown by most persons in their teenage years, when they become concerned with the larger meanings of things, but as yet lack the capacity to deal with such issues in an intelligent manner. Devotion is the development of the emotional capacity to its natural limits, and thus it shows itself so strongly at that age when all recapitulate that stage of their spiritual development.

"At the same time, this force is extremely combative in its lower phases. It cares not for reason. It only cares for the object of devotion, that that object not be sullied in the bearer-of-devotion's perceptions. He must protect that object at any cost, and thus he (or she) becomes angry, unreasoning, physically or emotionally violent when it is threatened.

"Thus such types have their natural place in the world, although ofttimes they are given far too much for their own good, simply because they are so persistent in their devotion to their object of worship. Recognize that such have their place, but that it is but one stop on the path, and must be left again in order to pass on to true gnosis.

"The focusing of the emotional nature onto a spiritual object, such as Jesus, or Mohammed, or Big Daddy "God", or Mumbo-Jumbo God of the Congo for that matter, causes the gathering of the lower forces, those forces that control the uninitiated man, into a coordinated grouping. As we have here gathered the squares of the floor of the temple, and built of them an altar. Those gathered forces form the receptacle, the urn or altar, the grail, into which the light of the consciousness of the soul, the lower aspect of the Holy Guardian Angel, can enter. And this altar expresses that light in all of its forces, so that they rise upwards in streams as lamps for the temple.

"It is the fixity of the devotion that causes this change. For devotion is the lowest of the aspects of Will, and therefore is it the keynote of the worlds in which the uninitiated man lives. Eventually this focus is so intense that it causes the light of the soul to be drawn down, bringing with it the first true knowledge of the spirit. The consciousness focused in the emotional body is raised up for a time and absorbed into the consciousness of the soul, before returning to its own plane. And the soul lights its way from there on until their union, when the light of the greater sun, the light of the Crown, takes its place in life completely.

"The path from the lower to the middle aspect is one that seems to take the man away from his soul for a while. The intellectual aspect and the aspect of the integrated personality and its values must also be developed, or the man will not be able to stay within the higher worlds once he gets there. The lower bodies provide the seat or throne for his conscious soul, and the seat must stand on all four legs, not just the two of earth and air.

"A warrior must have his armor complete. If he go to a tourney wearing just his arm and leg armor, but with his head and breast bare, then he can not expect but that he will fall when he meets the lion in combat. Yet surely, ye say, the lion must overcome all eventually, so better quickly than slowly. But see ye, if the prey be weak, and easily conquered, and without meat upon its bones, then the lion might not deign to consume it, but will spit it out and leave it for the vultures and jackals. Just so with the man who dishonors his soul by seeking to give it less than his whole being, fully developed, strong in all its aspects.

> [Preceded by a summary of the Temple's structure as given earlier. The attribution of the paths to the Tree of Life mentioned below follow Achad's system. --B.R.]

In this current vision, we see the Temple as it relates to the personality in its uninitiated and initiated phases. This addition completes the formation, and perfects the geometric symbolism of the Temple.

The floor of the Temple is the personality in its uninitiated aspect.

Few are those who live entirely within the world whose energies are the floor. Such are those who live entirely in terms of their sensations of the external world, never considering anything at all inside themselves. They are the so-called "natural man". Most of the human race is far beyond this condition, and are at least in the process of building the altars out of the stone of the floor.

When the natural man first begins to see beyond the facade of the outward world, and to wonder at the origins and nature of the things beyond it, his perceptions are vague, changing, like the airs of the path of Aleph. He looks for something that is invisible to him. He aspires, as most now do, to become more than he is in some fashion. But he lacks the experience and judgment to know truth from falsity in that realm, and so he attaches his aspirations to many an unworthy object. Like the Fool, he is constantly in danger of falling over a figurative cliff, since he cares not the form his aspiration takes, but only that it have a form and become real to him.

This is as it should be. The act of aspiration itself is what is important, not the object it is attached to. Aspiration begins to sensitize him to his inner sensations, which lead him to a perception of the emotional-astral planes, which are his first goal on the path. He draws himself up out of the Earth, and into the Air, by his desire.

In the process, he draws up behind him his connections to his manifest being. Slowly they re-assemble themselves into the basic form of the altar, containing the same energies, but in a more concentrated form. Like a clever juggler, he has thrown the elements of himself up into the air, and caused them to land in a neat stack.

As he moves into the sphere of Yesod, he begins to understand the nature of worship, of devotion to the ideal. He seeks to reflect the ideal in himself, attaching it to himself by his devotion, in the path of Luna. He expects the object to return his worship, to show the power of Love in that object's particular form. He seeks to make himself a vessel for that force, through the path of Cancer, and he seeks to manifest that ideal in the world through the path of Daleth.

The juggler continues to move the elements of the perceived self around, looking for a form that fits the ideal. He continually compares the ideas that come to him against the response to his worship that he felt in Yesod. His ideas become closer and closer approximations of his feelings and religious experiences. As this happens, the force of emotion supports them increasingly, until he becomes the dogmatist, the priest.

Finally, in Netzach, he perceives for the first time that all of his dogma is not revealed truth, but merely the summation of his own manifest nature. It is a very attractive idea to believe that the integrated personality is the height of creation, and many decide to stay in Netzach for extended periods. Thus Netzach is called False Victory, triumph cut short.

But if he does not stay, he perceives this reflection in the path of Mem, by the light of Tiphereth pouring down into the astral nature. In the path of Gemini, he perceives the inherent dualism of all intellectual constructs, that all systems of ideas must end in either paradox, infinite regressions, or tautologies. In the path of Leo he perceives the soul behind the outward self in its fullness, and the manner in which it enlivens the lower bodies and creates a projection of itself in the values the personality has expressed.

He then uses the force of the path of Virgo to separate himself from his own thinking, to weed out those thoughts that are not an expression of his soul. This is the path of doubt, by which the dualisms of the intellect are overcome. The force of Libra, he uses to balance his personal values against those of a more general nature, also seeking to remove from those values anything that is not of the soul.

Through these two paths, and the received force of the soul in Mem, he rises into Tiphereth and the middle triad of the Tree of Life, where he becomes an adept. His path from this point on has already been described in the previous instruction.

In the Temple, the altar of each sub-element is directly under the Tiphereth square of that angle's Sephirotic Cross. The light of the soul, the sun, as it is projected into the sub-element, draws the forces of the lower being into alignment in the form of the altar. It then draws out of each of those forces its spiritual essence, so that the fountain of light springs up from the top of the altar. When fully invoked in the Temple, each altar will give the sensation of unremitting upward striving, trying to pull down the forces above that form the place of the gods in the temple. The forces of the gods will seem to strive downward in response. But the pillars of the Temple hold them in place, so that the Temple does not collapse from the force of attraction.

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The Book of the Seniors
by Benjamin Rowe

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Introduction

This book is part of the record of an extended magickal working involving the Tablet of Earth from John Dee's Enochian magickal system. This section presents the results of a series of invocations of the Seniors from that Tablet. The record is complete and is presented exactly as it was recorded at the time of the invocations, without editing.

The invoking names of the Seniors are derived from the Great Central Cross of the Tablet by reading outwards horizontally and vertically from the two centermost squares of the Tablet. In the theory of the Enochian system, they represent the forces of the planets within the element, and are considered to be Briatic in nature. With the Elemental King, who represents the Sun and is a link between the Briatic and the Yetziratic levels of the Tablet, they bind together all the forces within the Tablet.
Additionally, the Seniors are said to provide knowledge specifically concerning "human affairs", and the present record confirms that in a broad sense.

A somewhat different method of presentation is used here than in the previous invocations of the series that were described in Touring the Earth Tablet. In that work, each of the "Kerubic" squares of the Tablet was examined individually. The visions were deliberately forced into a highly visual and symbolic form, along the lines set down in the Golden Dawn's rules for astral workings. While these restrictions made it easy to establish the validity and consistency of the visions, it also forced the information given by the Kerubic forces into an extremely cumbersome and hard-to-read form.

In the current series, no effort has been made to make the visions conform to the baroque style touted by the Golden Dawn. Rather, the Seniors were allowed to present themselves in their own manner, except for a brief presentation of a telesmatic image as a check of validity. Attempting to examine each square individually would have been much too cumbersome. The result has been much more direct and readable than in the previous case.

Despite the looser form, the results of these invocations are entirely consistent with the previous invocations of the working. Taken together, they present a developing system of symbolism related to the planet Earth, the various modes of magickal initiation, and man's place on Earth and in the universe.

The story presented by the Seniors is a history of the spiritual development of man on Earth, as viewed by the being who is the life of the Earth and those appointed to direct that development. The main characters are those beings whose actions are the root of the mythos of the gods Set and Horus, and the plot describes their conflicts as they contended for control of man's evolution over eighty million years. With the earlier works in this series, it also presents a reconstruction of the original mythos of Set, from before the time when priests of Horus and Osiris demolished his temples and turned him into a devil-god for their own forms of religion.

This mythos is not a step backward in time, but a re-formulation in terms of the incoming energies of this present day, when the equinox is moving into the constellation of Aquarius. The philosophy presented is entirely consistent with the basic tenets of Thelema as originally stated in Liber AL vel Legis, and those later elaborations presented by C.S. Jones (Frater Achad).

The energies of the sign of Aquarius are vastly different from the energies of the previous aeon, which was under the sign of Pisces. The Piscean age was characterized by highly structured, imposed systems of religion and magick, presented through the work of rigid hierarchical organizations. In that age, the individual was expected to subordinate himself to the work and symbolism of the group, and to accept what was given to him on faith. Man was seen as being at the bottom of the spiritual hierarchy, and was therefore subordinate to all of the spiritual forces. He could only contact them through faith and supplication, in effect begging them for a bit of wisdom.

The Aquarian energies, on the other hand, are extremely individualistic. The ruling planet, Uranus, and the exalted planet, Mercury, show that in this new time individuals can achieve magickal and spiritual success entirely through their own efforts, without the aid of any outside force. The results of their work will be proportional to the effort they put into it. Where Mercury, knowledge, was in its detriment in Pisces, here it is at its height. Thus knowing and self-will, and not submission and faith, are now to be the key to initiation.

Under the Aquarian energies, each man contributes to the group work by doing his own work and discovering his own Will, without reference to the work of others. The links between the work of one person and another will come naturally, as a consequence of the internal connections that exist between all things, and not as an externally-imposed set of formulae. The connections mentioned above are one example of this principle. No doubt many more examples will arise in coming years.

Following this principle, I would like to encourage the reader to examine this work and all such works with a critical eye, to not accept it as literally true, and not accept it as symbolic truth unless it fits your own views of the spirit. Perhaps another way is better for you. There is more than enough room for any number of views.

Before concluding, a few explanatory remarks might be in order.

Where reference to the cabalistic Tree of Life is made in this work, it is always to the revised version discovered and presented by Frater Achad. I have personally found this form of the Tree to be much more productive than the old G.D. version. The extended working of which this paper is a part has demonstrated that it is not merely a curiousity, but a workable and very effective system of symbolism, at least the equal of the older version of the Tree. But the use of this alternate system should not deter users of the older Tree from reading this book. The essential aspects of the work are not dependent on the Tree at all, and can be applied to many different systems.

There is also the question of identities to be considered. The reader might wonder, as he examines this work, just who the Seniors are speaking to. It would be absurd to think that the scribe, the fellow whose name appears in the copyright notice, is the one who did all the things the Seniors attribute to the one they speak to. He is all too human, very much a child of his times, and more than a little bit of a fool. But if not him, then who?

In the words of the Seniors, the scribe is part of a tripartite being, a "man who is a mage who is a god". As a general rule, when the first person singular is used in this work, it is a blend of the scribe and the mage, in varying proportions, who speaks. The distinction between them is never too clear to the scribe, and it is becoming less clear as this working progresses. But the more doubtful and uncertain the "I" who speaks appears, the greater the proportion of the scribe in the mixture.

But when the Seniors speak, they are generally referring to the actions of the mage, the god, or a blending of the two. The sole exception is when they refer to events occurring on the physical plane during the lifetime of the scribe.

Perhaps the best view to take on this subject is to consider each aspect as a pseudo-autonomous subset of the next highest aspect. That is, each is a projection of the will of the next which can act independently most of the time, but which is absorbed and loses its individuality when the next highest aspect choses. Thus, the lower aspect is never certain whether it is expressing just itself or is acting as an extension of a higher aspect.

It should be added that the scribe makes no claims or assertions concerning things said about him by the Seniors, and has no desire to be seen as any sort of teacher, leader, prophet or "great mage". He considers himself an explorer, and nothing more.

-- 5/7/86, Niles, Ohio.

Postscript added 9/10/92:

It seems appropriate to provide the readers with a minimum sketch of the symbolic basis of the narrative, so that they might have some clues to its occult interpretation.

The planetary symbolism of the Seniors themselves appears only on a very superficial level, and has little to do with the content of their story. The plot of the story follows the sequence of the zodiac signs in precessional order, starting with the sign of Pisces, showing the Earth and her Lunar twin as the two fishes. Further development follows through Aquarius and the other signs until it ends in Aries, with a minor epilogue not related to the signs. The portion concerning the Earth-Spirit and the portion concerning the character Set follow parallel but separate threads until they meet in the sign of Scorpio, from which point the story goes forward in a single plotline. All the plot elements relate in some way to the _astrological_ (as opposed to the Cabalistic) attributes of the signs.

The main characters represent the elements of the modified INRI or IRNI formula, presented in detail in the paper titled "Set / Horus" and several of my other papers. (The formula's appearance here is in fact the first clue I received as to the modified formula's existence.) Briefly, the Earth herself represents the first and last "I" of the formula, corresponding to the astrological signs Taurus and Aquarius respectively. This dual characterization shows her as both a celestial being in her own right (Aquarius = "The Star") and as the nurturing mother (Taurus, ruled by Venus and the Moon) within whose "womb" and at whose behest most of the action takes place.

The protagonist, Set, corresponds to the "N" of IRNI, and his described character relates closely to that sign, its traditional ruler Mars, and its exalted planet Uranus. The sign's modern ruler, Pluto, appears only as an undercurrent and in the Pisces phase of Set's plotline. Set's opposite number, Horus, represents the "R" of INRI, corresponding to Sol and its sign Leo.

Aczinor, Senior of Jupiter in Earth

4/10/86

As the vision opened, I found myself in a place where blue sky came down to a yellow plain. There was a brilliance about everything, a cheery internal glow. I saw that the yellow plain had the texture of velvet or cotton candy.

Looking to the east, I saw a star coming up above the horizon. It had eight points around the circumference, another point aimed towards me and another pointed away from me.

To the south, I saw a lion seated on a cubical throne.

To the west, there was a watery area, in which a boat or barge was travelling. To the north there was an image of the planet Jupiter, rotating majestically in space.

I called again upon the Senior Aczinor, and he appeared wearing robes of blue with a dark purple shimmer in the folds. I did the LVX signs, to which he responded with the sign of Set, LVX, and the sign of the Enterer. I tested him with the pentagram of earth (which had no effect) and with the hexagram of Jupiter, which caused his force to flow into me. He himself dissolved, passed through the hexagram, and reformulated himself on the near side of it.

From close up, I could see that his hair was white, and his skin was a violet so dark and rich as to be almost black. His eyes were a lighter shade of violet. He held up his right hand in the sign of blessing and asked me to return it. Another flow of force went between us, filling my own aura with a deep violet similar to his own color.

He said "Thank you, o mage of power. Now we can speak clearly to each other. I am Aczinor, representative of the father Jupiter in the system of the Earth Tablet. Though your invocations began with the King Iczhihal, yet I am the first to speak, being the initiator among the planetary powers of the Tablet. I the wisdom of the King, and of his father the Sun, and cause it to take form before the eyes of man. I am the first below the so-called abyss in the Tree of Life, and so I am the pattern of manifestation within the world. Thus my star shows ten points, and thus the lion, the king, is enthroned by my existence. I function as his seat of rulership, causing his power to be extended into matter. Thus the four-square throne is mine. The barge of the west shows my watery character, as the yellow plain and blue sky show my airy nature. The barge again is a foursquare construction, fitting the symbolism of my sephira, which is also considered watery in some ways. Thus also I float above the waters of creation in the earth's sphere, guiding those waters in their flowing downwards into matter.

"Since I am of the earth as well as of Jove, I am also related in some ways to his physical manifestation. The equivalent power in Jove's system rules those levels of his physical body in which life has appeared, taking its energy not from the Sun, but from the weaker but still great life of Jove himself.

"Now you have been asked to be shown the invocations of the planets in the enochian system. I can not do this myself, being but the most junior of his representatives within the levels of the system. But I can tell you how to go about preparing for these. As you have thought, it is best to do invocations of all the seniors within the tablets. But rather than holding to a single tablet, invoke all of the equivalent Seniors from each of the tablets at once. This will allow you to get a full view of the action of the planet with the sphere of Earth, who contains all of the tablets yet presented to man within herself.

"From this, we will hope to instill enough of the force within you to make the presentation of the sphere clear and easy to perceive. Then you can go to your castle and locate the books with the invocations, and read them and transcribe them clearly."

(3-hour interruption at this point.)

"To continue, since you have invoked me and I have come, we must use the force for some purpose. Therefore, let me begin a tale, as is my right as the initiator.

"The planets of the system, with the exception of Luna, are all the bodies of lives of a scope so inclusive as to make the perceptions of men and angels nothing in comparison. All of them, even the least, operates at least at the level of Yesod in the Tree of which the manifest Tree of Life is Malkuth. Most of them operate in Netzach or Tiphereth of that larger Tree.

"The one exception, Luna, is a dead world. Its action on man is purely a reflection of the Earth's own power, projected outward by the minds of men onto the nearest convenient target. Luna is the body of a being who is now no longer in incarnation, having completed his tasks at an earlier stage in our solar system. His twin, the Earth, remains in living incarnation, and her influence extends to control her brother's dead shell. The cycles of life within the earth that are tied to Luna reflect the rhythms of interaction between the Earth and her brother in long-ago days, before the appearance of life out of her seas. Their cyclic interaction produced a `standing wave', a continuing cycle of echos of the original interaction of the two.

"The Earth herself continues to reflect these cycles in the pulsations of her magnetic envelope. These aural-magnetic effects are the true cause of the lunar cycles in living things.

"I myself, angel and Senior though I be, am still within the range of these cycles, and I have less power sometimes and more at others as a result. You yourself are also subject to them, though since you wear a body of a male human, the effects are more of a psychological nature than they would be for those who wear female bodies. Nevertheless, the effects are there to be seen in all humans.

"I speak so long about Luna-Earth because I myself was the proximate cause of the brother's loss of connection with his body. Yea, even I, Aczinor, most junior of the Seniors of Jove, have had my influence in the dramas of the solar system. As you are now to have yours, o man who is a mage who is a god. Yours is the separation of the consciousness of the Earth from the deep levels in which she sleeps. Mine was similar for her brother in Luna. So you and I are brothers of the spirit, in the ways of our works, and I am pleased that you have come to me for aid in your quest.

"Now the brother's work was to express fully, with his sister, the effects of the so-called Third Ray of Active Intelligence within the system. Where she represents the lifting of the spirit out of matter by that force, he represented and embodied the movements of life into matter. For life must be present in matter before it can again be raised up.

"This one in Luna was of the younger of the stellar brethren, only a few cycles away from existence as a being of the type now embodied by human beings. This effort on Luna was to have been his first experience in incarnating as a full planetary being, free from the supervision of a mentor. (In the early stages of life in the higher realms, the man-gods perform their creations within the aura and under the guidance of a more advanced practitioner of the art.)

"Well did he do his work. Too well, in truth. For in concentrating himself to pass the spirit of life into matter he concentrated too well and part of his own spirit, though not his awareness of being nor his true self, but only that spirit which enlivens the ethers, became tied again into matter as it had been in the days before his rise to godhood. Worse, even when he realized what was going on and attempted to separate himself again, the flow of his energies into matter continued against his will.

"But we speak here of things far beyond this level, and words are not fully suited to the expression of these concepts. Perhaps a few images would make clear what we desire to express."

(I had had a strong feeling at this point that I was not really perceiving the presentation in its correct form. Aczinor's comment is the result of this feeling.)

He gestured with his left hand, and before us there appeared an image of the Earth-Luna system. But where in our own time Luna is dead, here he was surrounded by an aura of life, though the surface seemed as barren as it does now. The earth also shone with an aura of equal brilliance.

Now some of the life around the moon seemed to be sucked into it, leaving a hollowness, growing outward from its surface inside the aura. A shock went through the remaining aura and out into space. As it passed over the place where Aczinor and I stood in the heavens, I felt a tremendous sense of despair and failure, and a sort of panicky desire to repair the disaster before it was too late.

The despair, sorrow, and self-recrimination I sensed was so overwhelming that I cried out, and had to leave the vision for a few minutes until it passed and I could again think sensibly. Worst was the sense of shame this being felt, as if in his failure he had also brought the works of the rest of the beings in the system to naught. It was as if this being in Luna had lost all sense of self-respect and self-confidence by his failure.

The pain he felt could be seen to radiate out into the system. It caused sympathetic responses in all the lives of the other planets, and so the whole system was threatened with disruption.

Now Sol turned his attention to the situation, seeking the cause of the disruption he had felt on the levels where he had his attention. Seeing the plight of Luna, he immediately overshadowed that entity, taking him over body and soul as he was able to do from his higher level. He caused a stasis in Luna so that the flow into matter was halted. The soul and awareness of Luna he lifted up, out of the trap, and wrapped in his own aura, comforting him and healing him.

Aczinor continued:

"With the immediate danger halted, there was time to look at the situation clearly and objectively. Sol and the planets attempted to comfort the lunar lord, but his shame was too great. He knew that by his failure he had ruined the whole beautiful plan by which Sol had intended to express love and life for this section of the galaxy. The far-reaching consequences of his failure overwhelmed him, and he begged to be allowed to resolve his error in some way, to expiate his shame with action.

"Since this disaster took place within the aura of Sol's work, it must therefore be remedied within the limits of his kingdom. He could not simply eject the ruined matter from the system, any more than a man can cure a cold by giving it to someone else. Nor could he allow this involutionary flow to remain free in the system, for then it would continue to increase, eventually ruining the plan which Sol's quick action had so far saved. There was much discussion among Sol and the senior planets of the system, and deep meditation by all, lasting many millennia, on how this problem could be solved. Many plans were proposed, but none of the senior planets felt confident enough of his solution to propose it as a definite course of action. So the discussion continued.

"Our earth, being among the junior planets of the system, having not yet reached Tiphereth of that larger Tree in which the gods live and act, was not a party to the discussions but was only an observer. But unlike the seniors she was on a level where she was intimately connected with the type of force her brother manifested. And her love for her twin motivated her in a way the senior planets could not be. She devised a plan, and when the senior planets did not arrive at a satisfactory solution, she proposed her plan to Sol.

"It is impossible to state now what Earth's path would have been had this disaster not taken place. The conditions under which it might have been understood by human beings have not existed for many tens of thousands of millennia. The minds of men, as they have evolved under her new plan, are too far from the type of consciousness needed for any meaningful expression to be possible.

"But it can be said that under that original plan there would never have been incarnate human beings on Earth. The furthest into matter they would have gone would have been Yesod, and for most of the life of the system they would have been in Tiphereth.

"In Earth's proposed plan, she would take the involutionary forces of her brother's sphere into herself and hold them there by deep concentration. She would, by her concentration, create a shell around herself which would keep the involutionary force out of the rest of the system. Thus the other planets could continue to develop their themes without interference.

"To eliminate the involutionary force from the system completely, she would set it against the evolutionary aspect of the Third Ray that she herself expressed. The incredible tension between the two would be used to produce an acceleration of evolution within her sphere. Where before evolution was a gentle process, with many thousands of millennia between substantial changes in form in a species, now evolution would be forced, with continual changes of both form and content of the living animal bodies. this forced evolution would produce bodies of a degree of refinement and integration that would never have been seen within the limits of Sol's original plan.

"Thus would she tie the involutionary and evolutionary tendencies together, halting the involution in Malkuth, keeping it from pulling the whole system back into the shell-worlds that preceded the full incarnation of the gods. And when the bodies were of a great enough degree of refinement, she would begin to eliminate the involutionary force all together. She would do this by forcing the human souls within her sphere to incarnate in matter.

"Unlike the matter itself, these souls, being already of a spiritual, evolutionary nature, would evolve much more rapidly. In matter, they would ache to return to the levels from which they first came, and their natural desire to return would eventually counter the involutionary tendency.

"Not only this, but the hammer-blows of experience the human souls would receive within the forge of incarnate existence would change them into something far greater than they ever could have been within the original scheme. For they would come out of that forge with a temper, a hardness, that could never be lost, making them as the gods of the system and of the stars, brothers to these within whose influence they had led their many lives, where otherwise they would have remained the pawns and tools of the gods throughout the life of this current universe. Thus many thousands of millions of new gods would eventually rise out of matter where otherwise there would have been none. All of them able to express within the universe both the formula of spirit, which is evolution, and the formula of matter, which is involution. They would be true microcosms, and after many more cycles of evolution on the god-levels, each of them would be individually capable of creating whole new universes for life to express itself in. Thus was `life more abundantly' once said to be the keynote of our planet.

"Even within this present universe will the effects of the Earth's proposal be felt. For these lives of men will spread out to the stars, when the gates are again open fully, and they will catalyze similar reactions in other spheres, where conscious life exists but develops at a slow pace. Thus will our galaxy and universe benefit from the crisis of Luna-Earth, as consciousness independent of the gods rises up all over in response to the calls of the souls of men.

"But to return to our story, Sol heard the Earth's plan, and felt that it was the only possible one that had any hope of success. But he was certain there were aspects Earth had not considered, being beyond her current level of consciousness. And such a radical change of plan could not be put into effect on his own authority since its effects would spread so far beyond his own sphere of action. So he `passed the buck' as you would say, laying the decision in the hands of his own mentor, who incarnates in one of the stars of the Sirius group at this time.

"Now Sirius (as we shall call him, though that is not his true name) saw that the Earth's plan would work, but that there was a danger of her becoming so concentrated that she would not know when the disposal of the involutionary force was completed. Thus he declared that if the plan were to be implemented, there must at all times be within her sphere those who were capable of breaking out of it on their own, with no assistance, so that she might never suffer for lack of light should she have need of it. And also, these others must bind themselves to her, and constantly recapitulate the process of their evolution within her sphere, so that she might ever be reminded by her connection with them of the purpose for which she had hidden herself.

"The adepts of Active Intelligence, and of Love-Wisdom, and of the lesser rays who were acting in her sphere and under her direction could none of them accomplish this task. For their natures lack the forcefulness needed for such a solitary breakout as Sirius demanded. Only the adepts of the First Ray, the Will aspect, could succeed at this task, and those few of this type who were already working within Sol's system were working at tasks that they did not dare abandon. For the First Ray is not natural to our system and only enough adepts to fill the critical needs were there.

"So the call went out for adepts of the First Ray willing to fulfill the task set by Sirius. And this is where you yourself come into the story, o scribe who is a god. To tell of your part we must tell more of your origin than we have as yet.

"Now, the progression of spiritual beings upwards through the planes in the course of evolution follows a regular cycle. That is, there are generations of such beings, and each generation must mature to a certain level as gods before they can perform the acts that cause the next generation to be born out of the union of spirit and matter.

"Thus there are large gaps between these generations. These gaps are not gaps in time, for time is meaningless on the levels of which we speak. Rather, there are gaps of relative accumulation of experience between the generations. This amounts to the same thing on your present level, but not on these higher levels. Normally there is a gap of one full Tree of Life's worth of experience between generations, although certain members of each generation will advance more quickly so that the gap becomes less as the progress continues. As one generation moves out of our manifest tree, another arises out of the union of spirit and matter to replace it. This occurs in cycles so vast from our current viewpoint as to be indenumerable in terms of years. Our Earth is now an exception to this because of her daring plan.

"You were born of one such generation and your progress followed that of your fellows up to the level of Tiphereth in that time and place's Tree. But at one point you had completed a cycle of existence within a planetary system, and as that system's lives withdrew from matter you went off into space with your fellows to find further opportunities for experience.

"Now by what can only be called a fluke, a play of

Murphy's law, the current that the souls ride between the stars separated you from your fellows, and pulled you into the center of a cataclysmic conflict between two stellar beings of a vastly higher level. Like a piece of flotsam on the waves, you became trapped in the circulating currents between these two.

"The forces there were so vast and intense that at first it was all you could do to keep your being from vanishing, torn to pieces by the conflicting pulls. For a time not to be measured in years did you struggle to maintain your integrity against these near-overwhelming forces. That you were not made naught was more due to fortune than skill at first, for there were places in the currents between the two gods where you would have vanished like smoke on a breeze.

"But eventually you learned to draw on those currents of will themselves to maintain your being. While still trapped within the currents of the two gods' conflict, yet you could live and learn and grow. And so you did, drawing on the knowledge of those gods as you drew upon their power, ever increasing your own power and will, rising through the planes until finally your will was so strong that you could force yourself out of the bonds of the conflict.

"Out in the spaces between the stars again, you sought out your former companions who had not been caught in the trap. Finding them was a shock, for you had not realized how much you had changed in the course of your escape, having had no one to compare yourself to. Now you found that you had little in common with them. They were still singular beings, being all of the Third Ray essence, while you were now tripartite, having absorbed the forces of Love-wisdom and Will from your experience in hell.

"You could no longer communicate with them as equals. They could not understand you as you now were, and only your tales of shared experiences convinced them that you were their lost companion. You could still communicate with them within the limits of the third aspect, but even there your formulations were often so subtle as to escape their comprehension.

"There were beings around who could understand the other parts of your being to an extent. But these were devas and other angel-like beings, passive transmitters of higher forces rather than active users like yourself. So they also were of no use to you in the long run.

"The gods of that time and place were also uncertain of what you were. Like them, you encompassed the entire Tree of Manifestation in its three aspects. But you had fully fused the three aspects at a level of experience far below that at which they themselves had done, and none of them knew of precedents that would aid in deciding your case, determining where you could fit into the scheme of things.

"So, neither fish nor fowl, you wandered the universe, going wherever there was need of one or another combination of your three aspects. But never did you find a place where you fit fully, and could use all your skills at once. And always, always, there was that tremendous sense of loss at your separation from your original group, and an ache to fit in somewhere with companions of like powers and perceptions. Alone and apparently unique, you conceived of yourself as the `solitary one' or the `unique one'. Eventually you shortened this to simply `one', since one of anything is always unique and solitary. This you translated into Hebrew during your last completed cycle of incarnation on Earth, calling yourself `Achad', and expressing your full command of all the Tree in your two mottos, `O.I.V.V.I.O.' and `V.I.O.O.I.V.'.

"But I digress. You continued to wander, seeking work worth your skills, until the call went out seeking adepts of the Will aspect for the Earth's plan of salvage. You were far away in space and time, but a god who had known you in the old days and had felt the gods' equivalent of compassion for you and frustration at his inability to help you, remembered and recommended you to the god Sirius. Sirius saw that you were ideal for this work, for you had already demonstrated an ability to free yourself from traps of a far greater strength than the Earth's blockade would be, and you were already capable of acting almost on the levels of the gods themselves. Thus your presence would ensure that the shell could always be broken, no matter how bad the disaster.

"You had also demonstrated your ability to live isolated from the universe at large for long periods, during your captivity between the warring gods. Many of the adepts of Will who had already been considered had been passed over for this very reason. They could not function without external contacts.

"And again, being somewhat less than a full god, though fully expressing all aspects of the Tree, you were still capable of incarnating as a human being without too great a loss of your higher perceptions. Thus you seemed ideal for the position Sirius sought to fill. After consultation with Sol and Earth, you were called to Sirius to have the proposal laid before you.

"You agreed with Sirius' evaluation, and saw in the plan two possible benefits for yourself. First, the drop-forge environment Earth was to become was a reasonable substitute for the trap in which your own skills had been shaped and tempered. Thus you now had some hope that companions who would be your equals would come out of it. If not from among the human souls on Earth, then from among the adepts called for the task. And, failing that, the additional experience might be sufficient to raise you to full godhood by the end of the cycle of closure. I am happy to say that both of these goals have been accomplished, though few of your true companions are incarnate at this time.

"Thus you became the head of that group called, in Liber AL, the `Kings of Earth', but who prefer to be called Knights, for their task is one of aiding a good and righteous cause, and not one of rulership for its own sake. And the Knights of Will in the Earth were formed from among the adepts of will who volunteered and were qualified for the task.

"You ask why this was not said at the outset, in the visions of the Kerubic squares. The reason is that you would not have believed it. As it was, your resistance to what was shown about yourself was so great that everything had to be couched in symbols, and even those were slightly distorted. It could not have been otherwise, for Sirius' rule still holds among the Knights, and in each life in incarnation the Knight must recapitulate the whole of his evolution in the Earth. For such a recapitulation to succeed, it must be done blindly. And so you could not have known what was coming, and your initial resistance was reasonable and appropriate. With what we have given you since then, you are coming to accept the truth of what we say, and you will eventually merge your incarnate and excarnate aspects again.

"Nevertheless the Kerubic visions do contain many symbolic statements of what we have said here, particularly in the visions of the earthy lesser angle. That dark self who spoke in those visions, through whose eyes you seemed to see at times, is merely that part of yourself that has been excluded from consciousness during your recapitulation.

"We have been at this much of the day, and it is time to stop. Tomorrow we will finish with my part of the tale."

4/11/86

I tried to get contact using the usual invocations, but there seemed to be a great deal of interference. So I decided to delay the rest of Aczinor's tale for a day.

4/12/86

I did the invocations, and again found myself in the area of yellow land and blue sky that opened the previous vision of this Senior. I called upon Aczinor to appear, and he did so, looking essentially the same as in the previous vision. I did the sign of Set and the signs of LVX. He replied with the same signs, and added the sign of fire, which he held until I returned it.

I tested him with the pentagram of Earth and the hexagram of Jupiter, and neither had any effect on him. I asked why he had done the sign of fire, since we were in the Earth tablet at this time.

He replied, "We are not in the Earth, but above it, in the airs of the planets from which it was formed. But that is not the reason why I did the sign. It was done in salute to the master of the First Ray of Will who stands before me."

I decided this was an acceptable explanation, in view of the previous messages, and asked him to continue.

"When we left off, we were at the point of describing the initiation of the Earth's closure, under the auspices of Sirius, Sol, and the Knights of Will within her sphere. You were described as the chief of the Knights, and a little of your history was given. We started to supplement this with additional information the next day, but the currents were against us and we cut off communication until today.

"Before we continue, though, I wish to say a few more things in relation to what has come before.

"I said in the aborted session yesterday that the reason why your own path from Tiphereth to Binah was done alone, instead of with a group as is normally the case was due to your duties as the chief of the Knights. In your position, by declaration of Sirius, you are required to recapitulate the whole of your own history of initiation in each of your incarnations. Since the initiation must be done blindly, we could not earlier explain the reasons for your isolation, despite your frequent requests over the years that someone do so. I speak in this case for the other Knights, who have monitored and aided your progress through this current incarnation, while you did the difficult task of repeating the unrepeatable.

"We said before that it was only by a fluke that you became what you now are. If things had been otherwise, you would never have come to the position you now hold, nor would you have ever heard of it. You would still be down in the Tree with the rest of your original group of companions of the spirit. But because of your entrapment between the two conflicting gods, in that far-away place and time, you became more than a man, and somewhat less than a full god, long before your time would have come in the normal course of evolution. You are indeed, as you have so aptly described it, a queer fish. Before the closure of the Earth in long-ago times, there were none known who duplicated the qualities of your own being, intermediate between god and man, partaking of the nature of both in the fullest possible measure, fusing them into a third thing for which the universe at that time had no name. With the closure of the Earth, and the development of other adepts of the Will aspect under the forceful conditions of the Earth, you have come to have at least a few who are similar enough to yourself that you are able to communicate fully the quality of your being to them. But these are still not exactly like yourself, for the forge of Earth is not the forge of the stars in which you grew, and all of the adepts had companions of their own type with whom to develop. So your quality of uniqueness has not been completely lost to the world, and Achad is still the appropriate description of your being.

"The conditions under which you grew to power and mastery are unrepeatable, as we have said, being a fluke of cosmic nature that will not likely come again. So it is nearly impossible to produce in matter a complete recapitulation of your development. In some instances, mere symbolic substitutions had to be made for the true powers that affected you in the original course.

"To substitute for the two powers whose conflict gave your being the boost into mastery, you were in this life maneuvered into situations where you found yourself in the middle of arguments and conflicts in which you had no personal interest. But you presence acted to catalyze the manifestation of the full emotional force of the participants. These forces, being diverted from the direction in which they should have gone, towards the opposing party, were directed instead onto yourself. These forces were in some instances of such an intensity that they did almost kill you, as did the original forces. But these forces of the present day events would only have killed your body, where the true forces of the original conflict would have resulted in the true annihilation of your being.

"In the conflict between Paul Solomon and the other David , you were given the opportunity by one of them to chose between them, and when you refused to chose, preferring to maintain your independence, he tried to kill you by psychic means under the guise of helping you. This resulted in the rip in your aura that was not healed until your later contact with Nema. But at the time, this rip was a help, for it allowed the inner powers who supported Paul Solomon, on the other side of the conflict, to open you up to the spirit of the Earth at our request, so that you would have a true feeling for the goal of your work from the beginning. Also they did the service of prophesying the course of your work. And as you have found now, their prophesy was accurate to the last decimal place, so to speak. Like all good prophesies it was incomprehensible at the time but perfectly clear when the events it referred to occurred. Thus they referred among other things to `the One', Achad, who is yourself in your fullness, at a time when you had not even heard of Jones, let alone of Achad or his Tree.

"Now this compensation of the forces of evil thrown at you by David, with the forces of healing and light thrown at you by the supporters of Solomon, was the closest we could come in this incarnate world to the powers of the stars that caused you to be as you are, in the beginning of time. We continued to bring you into such situations, of a lesser degree of force but greater duration, for several years afterward. The circumstances that were engineered were designed to force you into the solitary path that you had to take and to keep you there until the path had been trod to its end. The pain and confusion and loss you felt by this isolation, and your consequent efforts to rid yourself of the inhibiting influence were fairly good analogies to the feelings and acts you did while caught between the two gods.

"The loss of your original companions from before your entrapment and your later finding of them and experiencing of their noncomprehension of yourself was duplicated in this life by the lack of comprehension the adepts showed for your work in its early stages, and in the rejection and insults of your skills that they showed. This was run concurrent with the other events that caused you to become isolated, so that the intensity of the isolation could be increase to the point needed for this life's work. So the periods of your isolation in the entrapment and your later isolation after your escape were run in parallel in this life, compacting the story's two similar parts into one for convenience.

"Thus your path in this life has been the closest possible duplication in incarnation of the original course of your initiation. Now that you have achieved the level of Binah, the rule of Sirius is somewhat mitigated. But still, your whole course has not been trodden, so the blindness must continue in part for a short while yet, until the powers of the planets chose to bring you back into their fold. The timing of this will not be under your control or the control of your fellow knights, but is a decision to be made by the gods themselves, in their own chosen time. But at the same time, it is vital that you have a reasonably clear view of what has come before, so we, Aczinor and the Knights, must resort to this more indirect method of revealing your past. The memories on which what we say is based are open to you, but the time to seek them must be kept in the future for a short while yet. In the course of your planetary explorations in the next few months, more will come to you in the form of direct memories, as you have already had direct memories of your lives as Dee, and as the priestess of Isis and Set, and as the priest-child of Set in that same temple in a later time, and of that other life in the middle ages in which you discovered the path to the stars in the powers of the menhirs, and in that life in the last century, immediately preceding your incarnation as Jones, in which you met David the Israelite in his incarnation among the Indians.

"The scope of your past is too great to be absorbed at once, and so these expedients must be used to accustom your brain to the ideas, opening the channel by which the true memories will come.

"Now I would like to continue with the story of the Earth's closing, but the next section is the responsibility of the goddess Lzinopo, who rules the lunar-earth currents within the Earth Tablet. She will be the one to describe the manner of the removal of the twin's ethers from Luna, and their incorporation into the body of the earth by yourself and the other Knights. She will also go into some other things related to your own course in that time and place, and how these affect your current work.

"To do this, invoke her at the time and place that you will, but soon, so that the currents you began with the invocation of Iczhihal will continue to flow without need for re-initiation."

I said that this was acceptable, and asked if there was anything else he wished to say at this time. He indicated not, but added that if I had any questions, he would surely answer.

I asked, as a matter of curiosity, if he could tell me the meaning of his name.

"My name, Aczinor, means `Wisdom flowing from the waters of Night'. Wisdom is of course the province of Jove among the planets, as truth is the province of Saturn. Night, in this case, is the Earth herself, who is the manifest representation of the powers of the True Mother, Nuit. It is from her womb that these waters of wisdom flow. Thus I embody the principles of wisdom in the element of Earth, as my opposite, Saturn, embodies factual truth."

I thanked Aczinor for his efforts on my behalf, and gave him license to depart.

Lzinopo, Senior of Luna-Earth in Earth.

4/13/86

I invoked the forces of the Senior Lzinopo of the Tablet of Earth. The Senior appeared as a woman, dressed in a long flowing gown of a dark blue or violet color. On her head she wore a crown like the waxing moon, with the limbs of the moon projecting out on either side of her head. She had a high rounded forehead, like Queen Elizabeth I, coupled with a square jaw. She stood turned about 30 degrees to her right.

Her right hand was held forward, with the palm cupped upwards in a gesture of pouring. Her left arm was held at her side, with the hand facing to the rear, and it was bent at the wrist so that it was also cupped upwards.

From her right hand, I saw fall what appeared to be either grain or flakes of silver. These fell, but before they could hit the ground they were blown backwards between her legs, and appeared to flow upwards from there into her womb, which was concealed by her robes. Then, from the womb descended another stream, this time of golden flakes, which again were blown backwards before they could hit the ground. This second stream flowed up and landed in the palm of her left hand. A moon was embroidered on her left shoulder, and a sun was embroidered on the right shoulder.

I did the LVX signs, and the Sign of Set. The image of the Senior slowly rotated until she was facing me, still holding the position in which she first appeared. The front of her robe was cut deep, so that the tops of her teats could be seen. The edge of the cut was embroidered with a design of golden bees and butterflies. Her skin was white, but her feet, sticking out beneath the robe, were black.

I did the LVX signs and the sign of Set again, and she did not respond. The pentagram of Earth and the hexagram of Luna caused the background to become brighter, but had no effect on her. Testing with the letters made her grow larger, but still she did not move. Finally, I tried the signs of the rending and closing of the veil, at which she straightened up and replied with all the signs I had given, plus the sign of fire, which I returned.

She said, "I salute you, o mage who is the power of Will within the Earth, with the sign of your power among the elements. I am the goddess Lzinopo, who is a senior within the Tablet of Earth at the bidding of our goddess who resides in the planet Earth.

"Now, to answer your unspoken question, the reason I did not at first respond to your gestures and signs was so that you could get a full view of my magickal image. This will be important later, for reasons we will not now go into. I also did so to express that I not only symbolize the so-called Lunar current within the Earth, but am also of the nature of the Earth herself. The combination of the Lunar flexibility and changefulness with the power and stability of the Earth bring about that condition known as stillness and silence, which are the primary virtues of the elements of Earth. The gesture in which I stand is a traditional gesture of Isis and of Nepthys, the revealed and the hidden powers of the Earth. My countenance also reveals my combination, with the lunar forehead and the earthy jaw. So too with the combined forces of the Sun and Moon which are shown in the grains or flakes that fall from one hand into my womb, and out into the other hand. Meditate on this for a while, after we have finished here, and you will see some significant symbolism of the Earth in this.

"The bees and butterflies are also traditional symbols of the Moon and of the female sex, for obvious reasons.

"Now in order to continue with the tale of the Earth's closing, we must give you just a little more information about your own position in the matter, and the relations between you and certain other adepts who had been considered for the position which you now hold.

"In the time when the adepts of Will were being selected for their part in the task of the Earth, there were several adepts of Will already working in the solar system. These were not First Ray adepts, as you yourself are, but adepts of the first sub-ray of the Second Ray of Love-Wisdom, which is the common keynote of our system. Among these was one who working in Sol's sphere, doing the work of connecting the Earth with Sol's pattern.

"This one, who felt that he was best qualified by his previous experience in the system, and by his intimate connection with the Earth, wanted to be the leader of the group which was to handle and integrate the force of the dying brother into the aura of the Earth. Being of the Second Ray, he was comfortable in the system, and he felt that his ease of movement and ability to direct the forces made him the best qualified for this job. However, he was somewhat lacking in the ability to operate alone, having grown up spiritually in direct and full contact with many of the cosmic forces, and having attained his initiations through group work, as is normally the case. In the position you now hold, he would have required the force of all the other adepts of Will to crack through the shell of Earth at the time when the work was completed. He did not feel that this was a handicap, since once the closure occurred, none of the adepts could escape from the earth, and therefore would be available at the proper time.

"But an adept of the Will aspect of Love is a far different thing that the adept of the Love aspect of Will, such as yourself. The Second Ray adepts are proficient at gathering together and integrating energies, but are less able to deal with the release of those energies back into chaos, which is what this task requires at its end. It was felt by the gods involved that allowing him to be the chief of the Knights would leave open a possibility that the shell would not be cracked, if his identification with his being in the Earth became strong enough in the intervening thousands of millennia.

"What was needed was one who was not entirely comfortable in the system, being of another nature, so that even in the body the system would tend to reject him. This would ensure that the chief's identification with the manifest earth would never be strong enough to preclude his necessary rejection of it in the breaking of the shell.

"It was at this point that you were brought to Sol by Sirius, and examined for the position you hold. The candidates were gathered, and tested in their ways and abilities. Of all examined, only two had the minimum qualifications, you and that other we speak of.

"There was really no question in the minds of Sirius and Sol that you were the better qualified, so the examinations were more or less pro forma. But this other one did his best to convince them that he was better, and so they selected him as the alternate, in case some misfortune happened to prevent you from doing the work at the last moment.

"One can not really say that this being was jealous of you, for such is an emotion that only manifests in the lower bodies. But the adepts of Love-Wisdom have one fault, which is that often, being identified with the essential force of our system, they believe that their perspective is greater than it is, that their own evaluation is the only evaluation possible. In their identification with the solar force, they take on something of the sense of inclusiveness that is his, but without also taking on the perspective needed to truly manifest that inclusiveness. This fault reflects, on a higher level, the egoism of the integrated personality in the worlds below Tiphereth. All of the rays have their faults, which are usually the same as their virtues, except exaggerated. The First Ray types like yourself have the fault of being over-persistent, of being too forceful in their presentation of their will for the matter on which they are working. Thus, left to themselves, they sometimes tend to produce degenerate versions of what they should have done. Such types are very dangerous within a system of the Second Ray type, and so they can only manifest here under the greatest of restrictions. In your present life, and in the case of your previous incarnation as Dee, these limits were applied by withholding from you the powers to match your will until you were sufficiently advanced to restrain yourself.

"So the chief and alternate were chosen, and the lesser adepts who would fill out the organization of the Knights of Will in the Earth were chosen, under the recommendation of Sol and Earth, each for his particular purpose in the scheme. When this was done, the preparations for the actual closure began.

"Now as was said by Aczinor, during all this time the moon was held in a psychic stasis in which no actions could occur. The spirit who inhabited the moon, being healed of his shame and his desire to rectify the situation on his own, was given over to certain gods in another system, to continue his training in the methods that would prevent him from being caught in a similar situation in the future. This separation of the spirit from the life of the ethers, the part of his being that had been trapped, was performed by Aczinor. Being the closest in nature to Luna's spirit among the Seniors of Jove, who is the manifestation of the synthetic aspect of Love-Wisdom, it was he who was called upon to draw away the living substance from the lunar body and to bring it here to Earth. Sol opened a gap in his stasis, away from the point where the Lunar Lord was connected to his body, and slowly he allowed the force of etheric life to flow to that opening. As it flowed, it was picked up by Aczinor and drawn across the short distance into the Earth's inner aura. When there was no life left in the lunar body, the connection between the Lunar Lord and that body shriveled and disappeared, since no more of his life could enter through Sol's continuing stasis. Thus he "died", in the sense that he could no longer be considered as having a connection with his body of manifestation.

"This all took place many millions of years ago, in the middle of the Cretaceous period of Earth's history. The absorption of the etheric substance of the dead brother into the body of the Earth caused an intensification of the Earth's magnetic field, and in the etheric equivalent of that field, her life-aura. And as a consequence, the amount of radiation coming into the Earth was substantially reduced. This purely physical effect was the first stage of the Earth's closure. Coupled with a reduction by Sol in the physical radiation output from his body, this caused a climatological change which eventually resulted in the extinction of the major animal forms then inhabiting the Earth. The was part of the Earth's plan, this change being the first of the methods by which the animal bodies would be put under stress to force their evolution.

"The Earth was not fully closed at this point, but the time of closure followed soon upon it. The adepts of will came to Earth, and the first of their tasks was to make use of the new force of the dead brother to complete that closure.

"Before this could be done, preparations had to be made. In order for the Earth to experience the work of the adepts in the manner decreed by Sirius, each adept had to be fused on one level with her energies, in a marriage of spirits. On a cosmic level, this fusion took place through a process analogous to the sexual process in humans, which leaves a permanent connection between the participants. In effect, and speaking very loosely, the Earth allowed herself to be raped by these adepts, allowed them to take into themselves the essence of her spiritual substance, and to place that substance completely under each adept's individual control.

She became the whore of these man-gods, accepting all that they thrust into her, and giving all that they took from her, without expression of her own will, completely passively. To allow the adepts this freedom on her, she had to concentrate her consciousness to the point where her will was completely divorced from her bodies of manifestation. She concentrated her consciousness in her equivalent of the womb, her navel chakra, in the mode of receptiveness, and divorced her consciousness from the rest of her body. (Her life, of course, continued to regulate the actions of that body without her attention, in the same way that a human being does not have to consciously think about the processes of digestion or circulation of blood in order for those processes to function.)

"The adepts of Will, who at that time were all operating on the levels of the solar system, now had to create for themselves the various bodies of manifestation that would allow them to function in her sphere. These bodies, the so-called Atmic body of the hindus, and the body that is called the soul, they built directly out of the living substance of the Earth, forming it to their Will without regard for her awareness. In doing this, they created the prototypes, the models, on which the human bodies of this current day and those more developed bodies to come in the future would eventually be based. Their very presence in these levels, and their act of will in forcing the substance of the Earth into the desired forms, initiated the changes that would lead to incarnate humans seventy million years in the future.

"From that day forward the Earth progressed and developed only through her connection with the adepts, as they did their work within her. Gone was the possibility of her active development under her own will, until such time as the involutionary force of the dead brother's ethers was completely eradicated. She now progressed by reflection of the adepts as they recapitulated their own paths of initiation within her sphere. This has all been gone into in much more detail in the visions of the Kerubic squares, and we need not expand on it any more here.

"In the visions of the fiery lesser angle of the Earth Tablet, it was shown how a force of Will, represented by the element of fire, becomes encapsulated when it is forced into the Earth. This is an automatic effect, requiring no conscious effort on any being's part. In the instance we are examining now, the force of Will was the force of the Knights of Will in the Earth, as they took and manipulated her substance to their own ends. The force of Will presented by the adepts, particularly by yourself who was more than an adept though less than a god, caused such an encapsulation to take effect on a scale that caused the entire earth to be enclosed within the shell. Thus was the earth cut off from the heavens, and thus was her sleep within her own womb made complete. And thus has it continues to this present day, when the shell is about to be broken again.

"And thus also we complete our own presentation for the moment. More will be given if you return in the next few days and invoke the next of the Seniors in the series, Alhctga, Senior of Venus, who will show how the adepts made use of the forces of involution to force the development of bodies suitable to the task of destroying that very force. She will also go more into the developing conflict between yourself and your alternate, which is the basis for so much of the religious mythology of later ages. If you have any questions, ask them now, please."

I asked her to describe the nature and limits of this shell that was formed by the presence of the adepts. What could enter into it, and what could go.

"This shell is primarily on the levels of consciousness, those levels that begin with the ego in Netzach, and end with the individual pattern of destiny in Chesed. The lower levels, which are merely matter, with no inherent self-consciousness, are open to the outside. But the energies that can get in even on those levels are distorted by the aura of the earth in their passage, so that communication with the outside is problematical and subject to many errors. On these levels, the shell acts mainly to keep the involutionary force inside, rather than keeping the outside from coming in.

"On the egoic-solar levels, the shell is two-way. That is, it keeps all but a few beings of a certain type from coming into the earth, and also keeps any involutionary forces that have come that high from getting out. Again, some inward communication is possible, but it is often distorted. The main effect is to keep those souls who are on Earth now within her sphere of action. None who are here can really escape from the earth, although it is possible to send portions of the consciousness outwards, provided they are of a sufficiently pure character, and get back information from outside. But they can not leave the Earth completely, and can only incarnate within her sphere, until the shell is broken again. Similarly, souls of the human type who are outside the Earth's sphere of action can not come in and join the fun, but can sometimes send projections of themselves to see what is happening.

"On the levels above Chesed, the shell does not really exist, but the thought-forms created in the minds of men by the isolation of the lower levels generally insures that they do not think of the outside without some outside influence contacting them first. This is changing rapidly in this present day, though, as the consciousness of space produced by the space programs and the use of communication satellites sends men's minds outwards again. The American lunar landings, and the landings and fly-past missions to the other planets by our unmanned spacecraft are a sign that the shell around the earth is deteriorating and will soon fall.

"On a physical level, the shell extends somewhat beyond the orbit of the moon in the form of an almost-spherical torus. That is, the shell is closer to the Earth at the poles than at the equator, and tends to hollow inwards right above the poles. The forces making up the shell rotate in both a spiral around the center of the earth, and in a spiral around the ring of the torus, much in the way that magnetic fields cause electrons to move."

As I did with Aczinor, I asked her to explain the meaning of her name.

She said, "My name, Lzinopo, means `first to come from the depths', or `first in the lower waters', depending on context. I am the flowing watery aspect of the Earth, its changeableness and its physical adaptability. I rule the production of new forms out of her substance, which is why I was chosen to give this part of the story which has to do with such creations. Also, being of the `lunar', receptive nature, I am also of her `mother' aspect. I represent the link between her and those greater waters which flow from the womb of Nuit, her correspondence on the cosmic levels. Thus I am first to come out of her waters into those larger waters, among the powers that serve her.

"Now, do you have any more questions? If not, I will take my leave. Do not forget to invoke next the powers of Alhctga, so that the story will continue in its proper order."

I told her I could not think of any other questions, and gave her license to depart.

(I note here that I had a great deal of difficulty keeping my mind passive enough to receive this communication clearly. It seemed that even the slightest evidence of will on my part tended to distort it a little, so that the grammar became stilted in places. I suspect that this is due to the reflective, lunar nature of the force of the Senior.)

Alhctga, Senior of Venus in Earth.

4/14/86

I invoked the Senior of Venus in the Tablet of Earth, named Alhctga. The currents of force felt strong, but did not show any tendency to produce an image.

After several invocations, the Senior appeared as a woman, dressed in a flowing green and amber robe (the cloth shimmered in these colors as she moved). Her hair was a honey-blonde color, worn loose to her shoulders. On her head was a circlet of copper, with a star of seven points mounted on the front, covering the ajna chakra. The skin of her face and hands was a mediterranean olive-tan color. She appeared to be pregnant, and held her left hand to her belly. Her right hand was held forward in the same gesture as was shown by Lzinopo in the previous visions, but nothing fell from her hand. Her face was middling-narrow with a fine bone structure. A small satisfied smile creased her face. The hem of her robe was embroidered with doves and serpents, and an occasional double-headed eagle.

I did the 5=6 signs, and the signs of Set and LVX. She responded in kind, and then held her hands out to her sides as if inviting me to come closer and embrace her. I tested her with the pentagram of Earth and the hexagram of Venus. Neither had any effect except to brighten the area a little. Testing with the letters also had no effect.

I invited her to speak, and she said, "Come closer and embrace me, o mage of Will, for I have the power of the Earth in her fullness within me, and you are the father. Therefore do I take a mother's right with her mate."

I willed myself forward and embraced her. Her eyes could be seen to be of a very deep green color, with streaks of olive and amber-brown. She leaned against me within the embrace for a moment, then stepped back.

She said, "My name, Alhctga, means `closest in spirit to the Mother'. I am the example of what the Earth's eventual force within the system will be after her rising. For the Earth is intended to express the force of Love-Wisdom within the system, in its reproductive aspect and its desire aspect, where the planet Venus expresses that force in its egoic aspect, and Jupiter expresses the synthetic aspect. Since you have caused her to awaken slightly, therefore is she aware again of the power of her mate, and has taken some of it into herself. As the force of the union increases, she passes it on to those of us who are her servants, so that we might prepare in our own way for the rising that is to come. You have not yet seen your mate in these visions, and will not until the day of the marriage, when you again rise into the stars and take her with you to meet the planetary lives of the system as a new, greater being than when she laid herself in her womb to sleep.

"Now being of the reproductive aspect of the Earth, and of her spiritual aspect as well, it is my task to explain the ways in which the Adepts of Will had their way on her, in the early and middle days of the hiding, before the appearance of human beings incarnate in the body. I will show you the ways in which the adepts used the involutionary forces of the dead brother of Luna to force the growth of more refined, tougher forms within her sphere. To begin with, we must again speak of the developing conflict between you and the one appointed as your alternate.

"In the early days of the Hiding, many thousand of millennia ago, there were no bodies on the Earth that could be used for the incarnation of intelligent, self-aware beings. Since the appearance of such beings was vital to the eventual elimination of the involutionary force within a reasonable span of time, the first task of the Knights of Will within her was to initiate the processes that would eventually lead to the appearance of such suitable bodies. In terms of its effect on the goal, this was the least important of the periods of time, though it was the longest as it would be measured by incarnate intelligences. These later periods after the appearance in bodies of true human beings are much shorter. But the intensity of the effects working now are such that the difference between the earth before the Hiding and afterwards for many thousands of millennia is minuscule by comparison.

"But nevertheless, this creation of bodies had to precede the important part of the work, or that work could never be done. Effectively, the Knights of Will had to create a situation in which the evolution of the physical animal bodies would be accelerated several fold. To do this, they had to make use of the involutionary force of the dead brother.

"Now at this point there came a disagreement over methods, between you and your alternate. As usual, he was trying in some way to take away the leadership of the group from yourself, so that he could be the one who would be the initiator of the Earth's rising in this present day. Lzinopo has already gone over the ways in which the powers of the adepts of the Will sub-ray of the Second Ray, and of the Love sub-ray of the First Ray, could degenerate or be exaggerated into faults. Both of you, you and your alternate, possess the faults to match your virtues, and always have done so. This was inevitable, since neither of you really had any competition on your own level to slap you down.

"But within the framework of the Earth, you, of the two of you, has tended to be more cautious and workmanlike in the manifestation of your force. You being alien to the system's essential keynote, the system tends to backfire on you more rapidly that on your alternate and thus you retain more caution in your actions. Your alternate on the other hand, being comfortable with and in the Second Ray, tends to jump ahead of himself, thinking he knows it all and can do whatever he wants without care of caution.

"Now at the point in manifest time of which we speak, the Knights were discussing the ways in which the involutionary force could be used to accelerate evolution. Being of the First Ray, and having experienced the effects of forceful invasion of your being in the time of your entrapment, you held that the organism itself must always be held inviolate. That is, that the involutionary force should never, ever, be merged into the actual physical bodies of the animals being evolved. Rather, it should be applied to the organism from the outside, in the form of rapid and unexpected environmental changes. This would allow the evolutionary aspect of the Third Ray within the animal bodies to operate freely in its adaptation to new conditions.

"Your alternate, being of the Second Ray, was inclined to merge the involutionary and evolutionary forces within the same body, and to try to harmonize them by balancing their conflict in the nervous systems of the animals themselves. He felt this would be more effective than your own method.

"As it has turned out now, your own method was the better of the two, and was the one that eventually was adopted for most of the surface of the planet. But at that time it was questionable whether one or the other was better, since it had not before been tried in the knowledge of any available source.

"Your alternate managed to convince a large minority of the Knights to support his own proposal. This group, while not large enough to over-rule your own decision on the matter, was strong enough to demand that their own ideas be given a fair test. Therefore two areas of the Earth's surface, each at that time reasonably isolated, were designated as test areas. The one given over to your own plans was the area now known as East Africa. The one given over to your alternate's plan was the area now known as Australia-New Zealand. These two land masses, having separated from each other only recently as geological times go, still had comparable groups of animals on them. But they were far enough separated that there would not be any cross-fertilization between them.

"So the two of you and your adherent adepts went to work. Within the area of Africa you caused severe climatic and geological changes to take place, using the involutionary force to produce these changes as you needed them. The food shortages, and the increased dangers to survival, you believed would cause a rapid increase in adaptation among these creatures, making them more versatile and resilient, able to adapt that much more quickly to future changes. Eventually you hoped to create a creature that would be able to not only adapt itself to its environment but to cause modifications of that environment for its own use.

"Your alternate, on the island continent of Australia-New Zealand, did not indulge in such climatological modifications to any great extent. He considered them unimportant, and did not even attempt to control those natural changes that took place within his area of work except when they became too extreme to allow his subjects to live. In his area, he attempted to fuse the involutionary aspect of the Third Ray with the evolutionary, hoping and expecting that this would create internal stresses in the animals that would cause their bodies to adapt and become more refined. Eventually, he hoped, the forces in these bodies would cancel out completely. Since the amount of involutionary force within the Earth was much less than the amount of evolutionary force, his idea was that even after the involutionary force was entirely canceled (over a period of millions of years in billions of animal bodies) there would still be enough evolutionary force left so that the Earth could go back to her original plan of expression within the system. That this idea was in direct conflict with the intent of the Earth herself did not bother him, since there were none but yourself who could prevent him, and you, being the consummate individualist that you were, would not do so without at least a fair test. He figured that a fait accompli would put him on top again among the adepts of the system, and even Sol would not be able to say him nay.

"But alas for this plan, his system did not work well enough to be continued. After several million years, a sudden change in climate caused all the animal life over the largest portion of his work area to be killed off, and the coming of a desert condition that appeared to be permanent prevented the remaining animal lives from ever gaining the needed strength and numbers again. Thus, even his own adherents decided that his plan would not work and it was decided to abandon it in favor of your own plan, which seemed to be working well.

"(I should point out here that your own manipulations of the African climate led to the changes in his work area. He could have prevented them if he had paid more attention to the climatological effects, but he had not done so. You had warned him several times that he should do so, and predicted the result that came. But he had rejected it as gratuitous carping on your part. Since you were all now working on a lower level than before, such emotional reactions were now possible, and he expressed them in this instance. He blamed you directly for the failure of his plan, and vowed privately to perform an act of revenge at a later point in your own work. But he missed his chance the first time, and after that you were warned and manipulated his anger to your own ends.)

"Meanwhile, the animals of your own area of work had been adapting constantly and continuously to the changes you had forced upon them. Many of them developed sufficiently to be able to survive over ranges of climate that would have killed any of their predecessors in less than a day. And not only to survive, but to flourish. The population had not only increased despite the changes, but had increased in variety far beyond what you yourself had expected. Large numbers had even escaped the work area and fled to other lands, spreading the adaptations far and wide.

"Now in view of their relative success there was no question in the minds of the adepts that the external-threat system of forced evolution was superior to the internal-conflict model. So even your alternate abandoned his project, and went to work to spread the new animal lives about the globe and to force even more adaptations within their being. Thus, the modern mammals and birds became the ruling classes of the animals upon the Earth, and the marsupial descendants of the alternate's experiment were left to develop as they could in the new conditions. Some of them did evolve significantly once the internal pressure of the involutionary force was removed, but none ever came fully up to the standards of the mammals.

"All of these events took place during what man now calls the Tertiary period of evolution on Earth. Within that period, the time of experiment ended about twenty-five thousands of millennia ago. By the beginning of what is now called the Miocene epoch, the adapted animal forms had been spread all about the Earth, and had taken root and begun to adapt even more on their own, filling every available niche in the ecological pattern.

"This time-scale seems vast from the standpoint of an incarnate intelligence, I know. But from the point of view of the Adepts of Will, it was more brief than the later period in which human-like beings had appeared. On the levels on which they were working, time as man now knows it did not exist, and duration, the rate at which events are experienced, could be varied widely by the will. So it did not seem all that long from their viewpoint.

"It was only after the appearance of man-like or ape-like beings that the work again began in earnest. These being represented the ultimate in adaptability and nervous-system development of all those animals that had been forced to evolve. And they had already begun to use tools on their own, to change their environment, when it was discovered that their nervous systems had developed enough to incarnate a human-type soul.

"There were several species that showed potential for full awareness and intelligence, and it was decided that all of them would be tested and set against each other to see which would come out best. This testing began about seven million or eight million years ago, with the appearance of the first true hominid species, which were small ape-like beings. It continued in irregular spurts up to the present time, as one species after another showed itself to be of less than human potential and was dropped from the schedule. Usually these beings were rapidly killed off by the competing species who were still within the testing cycle.

"About a million, a thousand thousand years ago, the last three of these species had been selected and set against each other in competition for living space and food. Eventually one of them won out, and became the only truly human species of Earth. But this species again fragmented as small populations became isolated from the main group and began to evolve even more on their own in the less fruitful areas of the world that circumstances forced them to. With the increased adaptations that their extreme living conditions gave them, they eventually migrated into the areas controlled by the main group, and either supplanted that group or mixed with it, either way leaving their own genes in charge and causing the weaker genes of the losers to disappear from the race. This occurred several times more during the intervening millennia, and each time the replacing race was stronger and more adaptable that its predecessor. Eventually we came to a point where all of the animal-humans were fully capable of holding all of a human soul. Though at that point the consciousness aspect of the humans could still not be fully expressed. The lives of men, the connection between the heart center of the body and the life aspect of the soul that enlivens the body, had been in place since the first appearance of the hominids. Now the consciousness aspect, which was present but rudimentary in the races, had to become fully developed.

"Now at this time on earth, the human souls who lived within her sphere were gathered into a community on the astral plane. There was a civilization there that compared favorably with most of the present-day human societies in manifestation, as far as human thought and behavior went. Since, on the astral, there was no inherent need for competition, this society was relatively peaceful and given to simple human artistic pursuits, along with the normal interactions between souls that make up the substance of most lives. There was no pain that was not self-created, and no horrors of any sort. This would not have been the case if the earth had been open to the stars in that time. If that had been the situation, then conflict would have been more prevalent, as one or another group sensed the force of one or another cosmic being and attempted to put its energy into practice in their lives. But the isolation of the Earth made for relative stability and coherence in the group of human souls. This was the civilization that is remembered today in the legends of Atlantis, and Mu, and of other "lost" civilizations.

"The manner in which the consciousness of human souls was forced to come down into the bodies completely has been covered in the visions of the Airy Lesser Angle of the Earth Tablet, and we need not go into it again here. But we should remind you for purposes of reference that it was you yourself who was the cause of the fall into matter, and thus it is you who was the proximate cause of the legends of Lucifer, the angel who fell and carried the legions of angels with him. This same event was the cause of the legend of the snake in the garden of Eden, who tempted the more receptive (and therefore more "female") human souls to become attracted to matter, and to leave the light of the sun for the darkness of Earth.

"Now in the foregoing years, before the fall, you had spent several different "incarnations" on the astral plane, trying to convince the souls there to go into matter willingly. But most would not hear you, and so you devised a plan, with the other adepts of the Will, to cause the fall to take place involuntarily. This was the event that was described as the act of the child who studied crystals, in the account of your past lives in the Kerubic visions.

"I said that I would not say much on this, so I had better stop now. But there is more to be seen in this area before you go on to the next senior, Liiansa, so you should again invoke me before that time. I will come to your call, and we will see what remains to be seen."

4/15/86

I called upon Alhctga again, and she appeared. This time she was not pregnant, but all other aspects of her appearance were the same. I did the 5=6 signs, and the signs of LVX and of Set. She responded with the sign of Set, and then transformed her body into the various crosses and symbols of LVX. Then she reformed as a woman and saluted me with the fire sign.

"Hail, o mage of Will, hail to you, and homage to you! For in the dark of night you have brought the light again to the Earth, and the Earth rises up in response.

"Now during the previous day, we had difficulty speaking together, and there seemed to be some inhibition working to make the communication weak. This is in part due to the fact that you are operating under a transit of Saturn, but more to the fact that we are here dealing with energies far beyond what might normally be encountered in an invocation of these squares of the Tablet.

"To continue with our story of yesterday, we were about to tell of the way in which you caused the souls of men to become incarnate consciously in bodies for the first time.

"In that time of which we speak, man was living in consciousness primarily on the astral levels. Those few parts of his consciousness that had been fused with the physical body were concerned with the operation and functioning of that body in the world, its maintenance and basic survival, and so seemed dark to the larger part of awareness that remained upon the astral levels.

"It has long been known that the lower levels of the astral reflect the heaviness and inertia of the lower earth, and the darkness and seeming evil there acts as a barrier between the incarnate existence and the astral. This barrier today acts mainly to keep men from becoming fully aware of their astral life, which they continue in their dreams but which they do not remember in the waking incarnate state.

"In those earlier times, the barrier's effect was mainly in the opposite direction, keeping the astral self from remembering those parts of its being that existed upon the manifest plane of Malkuth. This barrier was the main difficulty to be overcome in forcing the fall of man into matter.

"You will recall from the visions of the fiery lesser angle of the Earth Tablet that the energies of matter have a mode of rotation opposite to that natural to the higher planes. The friction between these counter-rotating planes was what created the darkness on the lower astral, and the barrier between them.

"The entire purpose of the work of the Earth, her plan for the removal of the involutionary force from the solar system, took on a rapid increase in activity at this point. Where the previous thousands of millennia had been given over to the refinement of bodies through the external-threat model of evolution, now the main rite of the work must come into being. The involutionary force had to be placed into the consciousness of man, so that by his will and his awareness, and his striving to return to the spirit, it might be overcome and eliminated while at the same time giving a tremendous boost to the development of consciousness in the cosmos. Where before the force only acted upon the bodies from the outside, now it must be incorporated into the feelings and minds of men, so that the conflict might be resolved forever.

"To do this, and also to get the greater part of the awareness of each soul down to the level of Malkuth, you took the involutionary energies and formed them into a vortex, a whirlpool, on the higher levels of the material plane. Since the involutionary force also has a rotation opposite to that of the evolutionary aspect in matter, its rotation was identical with that of the astral levels. The only thing separating it from the astral before this time was the intervening evolutionary aspect, and the effect of Saturn upon this low plane by reflection from his normal place beyond the Tree of Life.

"So you gathered this whirlpool around yourself on the physical plane (the etheric levels of that plane). Then by your concentration upon the relation between the astral and the physical, from a viewpoint on the lower astral, you caused the effect of that vortex to be drawn upwards through the barrier that separates the astral from the physical. You opened the gate into hell for the innocent lives of the early men. That this was done at the bidding of the planet herself was not known to them, and so they perceived your action as evil after the desired effect had been fully achieved.

"Having opened the gate, you yourself were the first to pass through it, leaving behind the astral to explore the physical through the senses of the body. Having done so, you returned with reports of what was in that place, seeking to inspire curiosity and a will to see among the humans. Some of these responded, and not all by any means were your fellow adepts of the Will aspect. For even in that time, when humans were merely a form of angel or deva, passive to the action of higher forces, some of them by flukes of nature were prepared for this work and became attracted.

"Each one who passed through the gate and returned to the astral culture brought with him a bit of the involutionary force. By contact with the others on that plane, the force was slowly spread throughout the astral assembly of men. They became infected with the force unawares, and its effect on them, the changes it made in their perceptions, were not immediately grasped by them.

"But eventually it became clear to even the most innocent that something unprecedented was happening. Where before the astral community had been relatively stable and unified, now there was growing dissent. Conflicts arose as the perceptions of men were changed by the experience of the involutionary Third Ray force. What had once been whole now became divided. Groups of men on the astral came into conflict, and the way in which the society was to be governed became a matter of debate instead of natural activity. Some held for attempting to retain the old state. Some held for going immediately into matter. Others developed opinions that were at odds with any type of perception known to man up to then.

"This growing development of conflict is remembered to this day in the stories of the fall of Atlantis, how the priests of the different gods fought, and in their fighting caused Atlantis to sink beneath the waves. This sinking was not the sinking of a land mass into a physical ocean, as it is usually interpreted, but instead is the sinking of man down through the astral waters to the material world.

"Having tied nearly all the souls of men in existence into that vortex through their infection by the ones who had passed through it, you now did the act which caused men to fall into matter no matter what their will. Focusing yourself on the highest levels of the material world, you caused these souls to be drawn to you through the gate by their connection with its energy. You caused the vortex to descend from the astral and this caused a corresponding descent of man.

"Having brought men into matter, on the side of consciousness, you now closed the door to the astral fully, locking them in until by the force of will they would eventually break out again. With the door closed the vortex was no longer needed, and you caused its energies to be dispersed among the population, each one absorbing his share of the involutionary force to the extent he was able despite his desires in the matter. The rest of the force, that could not immediately be held, was dispersed back into the environment.

"While this event seemed to occur rapidly from a viewpoint on the astral plane, in the realms where time governs it was spread over many years, as the souls had chances to incarnate in the limited number of bodies available. In manifest time, the event began at the end of the tertiary period, and continued on well into the quaternary, or most recent, epoch.

"At the same time, the concentrated involutionary force that was released back into the environment caused a degradation of the living conditions on earth, through a reduction in the amount of heat escaping from the Earth's core. This caused the climate to vary widely, rapidly swinging from hot to glaciated and back again, putting extreme stress for survival onto the now incarnate humans. The needs for survival forced the human souls to make use of that faculty of their being now known among men as the concrete mind, forced them to make use of their higher faculties within the limits of incarnate existence.

"The involutionary force in men's minds caused them to perceive each other as enemies, if they were not already familiar with each other. This time was one of great killing of man by man, and of tribe by tribe. The many skulls from this period found by archaeologist that had damaged skulls are evidence of the severity of the problem. At the same time, man perceived the involutionary force in his environment, in the form of the dangers to himself, and the concrete mind had to be used to devise ways of countering the danger from both man and world. Thus was born the beginnings of civilization, in the gathering of men for the protection of each other against other men and the environment.

"In many ways, the conflicts between men within each group were more intense than the conflicts with external dangers. For the need for survival caused them to refrain from killing each other as easily as they killed strangers, and this restraint let the force build up. It was the effort to devise ways to live with each other despite the tendencies of the involutionary force, as much as it was the effort to devise protection against the outside, that caused the concrete mind to be developed.

"The effort to survive caused thought-forms to appear on the astral and mental levels, which incorporated a will to counter the effects of the involutionary force. These thought forms, slowly built up by the minds of men, acted directly as a balance to the involutionary force, weakening it and destroying it a bit at a time. The will-to-survive proved to be greater than the will-to-death, and slowly man conquered the involutionary force for his mother the Earth.

"By the end of the last great period of glaciation, about ten thousand years ago, the battle had been effectively won. Man had learned to survive in the worst conditions that nature could throw at him, and flourished in all the environments that could be experienced on earth. Now the concrete mind, freed somewhat from the essentials of the battle, began to create new ways of living, different from those of the animals from which he evolved, which so greatly increased his ability to survive that he became in truth the lord of the world that he is today. Truly is man Adonai, the Sun in the Earth, the light of the spirit within matter, as the Earth had intended him to be in that long-ago day when the plan of salvation was devised.

"I might mention in passing that the conflicts between men in this day, between nations and individuals, are merely the hangovers from this period. The involutionary force is gone, save for those rare cases when man invokes it deliberately. The evils that men do are the result of his racial memories of that time, brought forward into this new age.

"It might seem as if man is more violent than ever in this day, but this is not the case. The per capita number of deaths by homicide in this day is much less than even a thousand years ago. And when it is compared with those early days, there is no comparison at all. The existence of such great weapons as man can now bring against man is causing him to become consciously aware, as a race, that what aided him in his early survival has now passed its day, and must consciously be removed from his behavior. The men of those early days, had they had atomic weapons, would not have hesitated to use them at the first offense. Man in this day shows his superior state by the fact that, once he realized the terror he produced, he restrained himself from its actual use. I have confidence, as do my fellow Seniors, that man will be able to survive the existence of his own tools, and will remove them from the world in short order, as circumstances change and they become unneeded even as deterrents.

"Truly do I speak, and all men should listen to these words: Nowhere, nowhere in the cosmos (save in your own case, o unique one who writes this) has consciousness come through such tribulations as man on Earth has suffered. And nowhere has the conquest of mind been as great as it has here. Truly has man shown himself to be the child of the gods, the conquering child who sweeps all before him. All, even the least of men, have already passed onto the road of the Gods, and all, even the least, shall tread its path in the endless going into wonder. Those who say differently, that man must subordinate himself to the will of the gods, and become as the beasts of the field in his submission, speak from ignorance, and the blindness that the closure of the Earth has kept upon him.

"Open your eyes, O Men! Open them, and see that even now, upon the Earth and in the body, you are gods. Nothing now determines your path but your own desires and will. Nothing now stops you in your going save only that resistance of matter that all the gods must fight against. Fight ye with a good will, and conquer! Let the light come into the Earth again through your minds, and ye shall bring that light to the universe at large, and the beings who inhabit that universe shall wonder at you, and be abased as you continue to do what they can not, and bring down the light beyond the Tree into matter.

"Other places are there in this universe, very many, where consciousness does exist in the body, and mind act upon matter. But in those places, the course of evolution was of a gentler nature than here, and the minds of the souls that were like men before the fall were placed into their bodies directly, by the gentle hand of their gods. None of them, none, have the strength of being that the least of men shows. None of them, none, will survive the withdrawal of their enlivening god from matter, save those on whom man acts in the future years beyond the opening of the gates to the stars. Those on whom man acts will partake of his nature, and thus will his strength infect mind in the cosmos, as the involutionary force infected him in that long-ago fall into matter. Thus will light spread ever more abundantly through the cosmos, and the gods shall rise up out of matter to create endless new universes for the play of evolution and wonder.

"Now, o scribe who is a mage who is a god, we have done with the presentation of Alhctga, who is myself. We have taken man from his fall to his rising, and now the course of evolution is inevitably upwards to the stars. With man's final conquest of nature, a new phase opens in his history, which is the phase of the evolution of the mind through the conflict of the gods who are men. The new phase shall be described in part by the next of the Seniors in order, Liiansa, whom you should next invoke. I am proud to have been the instrument of the revealing of the knowledge before men, and I salute you, the first of the adepts of Will within the Earth, and I salute all those who have risen by your acts, the races of man. Let it ever be thus, that man strives for the light, and leaves behind the darkness, destroying it by his will.

"I have done."

Liiansa, Senior of Saturn in Earth

4/18/86

I recited the calls and invoked the powers of the tablet of Earth, ending with the Senior Liiansa.

Liiansa appeared before me in vision in the form of a man, rather old with graying black hair. He wore a black and red robe, with a lining of dark violet. His feet were shod in what appeared to be sandals made of some dark, heavy metal. In his left hand, he held a book, open to a page showing a black tower with a guardian before its gate. As I watched, he turned the page, and showed another picture, of the planet Saturn, with the enochian letter equivalent to "A" under it.

I did the 5=6 signs, and the sign of Set. Liiansa answered with the LVX signs, and also the sign of Set, followed by the sign of fire, which he indicated was a salute to myself. I returned the sign.

I asked him to speak, but he did not. Instead he turned to his left, and pointed with his left hand to a point to my right. I turned, and there I again saw the image of the planet Saturn. But here it seemed in some way emphasized that the rings of Saturn actually represented a hole between levels of existence, and the body of the planet sat in the hole and guarded it. On closer examination, I saw that there were forces of some sort coming down from above, and passing between the ring and the body of the planet. Below the planet, these forces came out again, but in a different form. I could see that they now had an ordering to them of a different type than when they entered. It was as if an inchoate mass of particles had been bound together into a sort of crystalline web, which the planet spun out behind it as it moved.

I turned back to Liiansa, and he said: "Welcome again, o mage of will. Now that we have covered the nature of my being by these symbols I have shown, let us continue with the story that we have been telling, of the past of the earth and mankind.

"When you last left off, we were at the point where the involutionary force had been completely conquered by the desire of men, acting in the body and upon the earth. The time is just after the last of the great ages of ice, about ten to twelve thousand years ago, depending on the part of the world we are considering.

"This is the time which is felt, in the backs of the minds of men of the present day, to have been the "Golden Age" of man, that wonderful past that everyone thinks of but no one can identify. The "good old days", as it were.

"Indeed, in many ways it was a golden age, though from the standpoint of our modern environment it was a rather harsh time physically. The reason that it was golden, from man's point of view, is that in that time, the true opponent of man, the involutionary force, no longer had a great effect on him, and at the same time, population was so low, and so spread out over the surface of the earth, that competition between man and man over resources had not yet begun. Man took what he willed from the earth, without opposition.

"Now in that time, the culture was much more of a cooperative than a competitive venture. Man did not have to compete with man, but he could gain great advantage in life by combining his individual skills with those of other men, to make life a little easier for all. Thus the groups of men were cohesive and cooperative, rather than competitive.

"Since the pressure of forced evolution was no longer on man, and his mind was at that time not distorted by the teachings and acts of later days, the signs of the spirit were given openly to man, without concealment or distortion. For the first time on earth, and for the last time for a very long time, knowledge of the relationship between yourself, acting as Set, and the Earth was fully known. The religious symbolism of the day emphasized this union of yourself and the earth and expressed it in the ways most relevant to man of that time.

"The basis for their "religion" was the light in the earth. Man was that light, and you as the Son of the Stars were the symbol of that light in the minds of the seers. The earth itself was symbolized by the cave, the womb in the ground, within which man sheltered, and had his civilization. The earth's womb, as the caves were considered, was always of the same temperature, no matter the forces outside, and so it was the best of places to live. The earth gave these places without demanding anything in return, and so man saw her as the great provider, out of whom came all good things. Not only their shelter, but their tools of stone and their nourishment came from her, and so she was worshiped as the all-mother.

"The religions of that time were truly magickal in character, and were concerned more with getting things from the earth to make life easier than they were with the worship of some god or another. Man felt that the world would give him anything, if he planted the seed of his need deep within her womb.

"So the priest-leaders of that time, who were magickians and also were hunters and leaders in the mundane sense, would travel as far into the earth as they could, deep into the lowest passages of her caves, and there they would plant the seed of the need, in the form of pictures painted on the walls of her womb, and energized by the desire of the heart. By doing so, they believed that they could cause the earth to produce exactly those things they desired. And so it often was, for confidence in action is the key to magick, and their belief in the efficacy of their actions was absolute.

"The artistry of these paintings is not much appreciated in these later days, for man now sees these pictures in the light of his bright lamps, and not as they were intended to be seen. In the light of the dim torches by which they were created, these pictures seemed to move, to take on the life of the thing they represented, so that in the eyes of the magician-priests, they were identical to their physical counterpart.

"In the more southerly climes, where the caves were not so common, there developed a similar worship, but using the symbolism of the seed in the ground, which sprang to life to provide man with food. Thus were the beginnings of agriculture brought into the world, as an adjunct to the worship of the goddess, and of her son.

"Now the name Set is not the name by which you were known to these men and women, but the symbolism they used is substantially the same, within its limits, as the symbolism we are trying to re-introduce to the world today in an effective form. The symbolism of the mother and the son was nearly universal in that time, and appeared in cultures that had never met each other directly. All of the symbolism came directly from the sensing of the mages of the story which we tell now, to the extent that it had been accomplished in that day.

"So this was the golden age, when man was at peace with himself, and with the earth. It was a period of necessary rest for the souls of men, after the terrible trials of the previous thousands of millennia. Conflict existed primarily on a personal level, and not at all on the social level. That is, group did not normally fight against group, but cooperated in the tasks of living.

"But this situation was not to last, as we all know all too well today. And, as in the previous phase of the cycle, you and the Knights of Earth were primarily responsible for its ending, and the initiation of the next phase of the Earth's plan for man.

"The golden age was intended also as a sign for the future, so that men might have in their astral memories the sense that there was a time at which men did not fight men. In the earlier phase of the work, the natural desire of the souls of men to return to the spirit from whence they came acted as the impetus for the work of eliminating the involutionary force. Now, in the present day, a new goal had to be created. For now the Knights were to plunge man into the state of conflict with man that has continued to this current day, and is still in process of overcoming.

"The reason for this conflict was not to destroy man, or to cause suffering for its own sake, but to force man to come to terms with man, to understand himself and others through the ability to sympathize and feel another's pain. Man at that time, while in tune with nature, was still not completely master of himself, as is still the case today with a small portion of the population. In order to get man to come to this understanding, he had to experience its opposite. That is, the conflict, the pains of civilization, would act to cause man to evolve himself further than nature could force him, so that he gained full control of his incarnate being. The unification of that being, through the elimination of both internal and external conflict, would cause man to eventually express not only the third-ray influence of Active Intelligence, but also the second-ray influence of Love-Wisdom, acting as the cause and goal of right human relations. Man had to learn to live with man in ways that would be beneficial to all, despite the pressure to conquer and eliminate opponents."

(At this point, I felt that I was having some difficulty getting the information clearly, and asked Liiansa if there was anything that might help. He indicated that it would help to use the word of spirit I had been given, with the first key. But since I was ill with some infection at the moment, he suggested I stop here and continue another time, so as to not over-stress my body.)

(Later that evening, I decided that the difficulty was due to my perceptions not being properly aligned with the force invoked. To try to correct the problem, I did an invocation of Nuit using my self-developed version of the VIIIth degree OTO method. Her relation to the idea of alignment is through the Tarot card now known as The Star, which shows at its top a star surrounded by seven smaller stars in a partial circle. I associate the center star with Polaris, and the seven stars with the stars of Draco, which were related to her in early times. Since the position of Polaris is an expression of the Earth's center of rotation, it represents the alignment of the manifest and unmanifest parts of existence, the mundane and the "heavenly". It is also interesting to note that in Achad's Tree of Life, the sum of the paths of the Supernal Triangle, which has this path as its base, is 510, the numeration of ThNIN, Draco.

(The immediate effect of the invocation was to relieve me of the stress my illness had put on me, and to allow me a good night's sleep for the first time in several nights. Her answer to my request for the missing key to perceiving this story properly was given to me in the dreams I had that night, which will be described below.)

4/19/86
11:23 AM

I invoked Liiansa using the usual methods. He appeared to me in vision in the same form as the previous day's, but lacking the book he had held at that time. Instead, his left hand now held a phoenix wand, and his right hand an ankh. His skin was an indigo color today.

I saluted him with the signs of Set and of LVX, and he answered with those signs. Testing him with the pentagram and the Hexagram of Saturn caused him to formulate more clearly. He came forward, and called on me to take the wand and ankh from him. I did so, and asked what the purpose of these gifts was.

He replied, "Now that you have found how to use the invocatory word of the spirit in its proper fashion, you are entitled to use these tools, which are the expression of the spirit of life, and of its return to incarnation in new forms. Both of these are part of the symbolism of yourself who is Set. He is the master of life, and the master of death. His power of going takes men to the stars, where Horus can only touch them through the sun.

"Take these tools, and make use of them in your rituals of the spirit, and their power will be multiplied greatly, to your benefit and the benefit of the earth whom you seek to raise.

"Now, let us go on with the story as we have begun it. Yesterday, we were about to explain the manner in which intra-human conflict on a large scale was introduced to the world, in order that men might learn of the power of Love-wisdom through the expression of its negative side, which is repulsion-conflict. By exhausting the possibilities of the latter in manifest experience, they eventually were and are being forced, individually and as a group, to come to the realization that the former is the higher expression.

"To do this was something you could not do yourself, as you knew in that time. For your own nature, being of the Will aspect, was too far from the natures of men to affect them directly. So, in this time, you decided to turn over the main focus of the incarnate work, the work in the world, to your alternate. Being of the Love aspect, in its Will sub-aspect, his expression was closer to theirs, and so he was better able to introduce that idea which would eventually result in the conflict you desired.

"How was this to be done? The symbols of the mother and the self-begotten son were already strong in the earth at the time we speak of, and had no further need of encouragement to continue their flow of force into the world. Had this flow been allowed to continue unobstructed, then man would not have advanced much further than he had at that time, living a natural life in a natural world. The association of the mother is too strong to be overcome without an equally strong opposing viewpoint being available. The stars of night now had to be masked by the brilliance of the Sun, who is closer to man but less holy than her. But the sun is the soul, and the soul is what you sought to bring men to, through the harmonizing of conflict.

"This is where your alternate came into the picture, as the opponent of the forces of night, and the proponent of the power of Sol. Sol is of the second ray of Love-wisdom, as has been said before, and your alternate in his essential nature embodied that force, as has also been said.

"Even in those very early times, before the beginnings of civilization, it was known how men and women united to produce children. But the power of the father was seen to be merely a stimulus to a process that was inherent in the female, the manifest aspect of the Mother. Now the father, the male, had to take on his own power, and understand his own place as the key to power. In effect, the martial side of life, which no longer could fully express itself in the fight against nature, had now to be channeled into higher levels, where it could affect the course of men's minds and actions towards each other on a large scale.

"And so the first revisionists of the spirit were born onto earth, and developed, over a period of millennia, a current opposing the current of the mother. This was the solar current, with its symbolism of the sun who dies and is reborn, without the aid of the mother. In later days, this expressed itself in the temples of Horus, Osiris, and of the Jews and Christians. It was the system of hierarchical dominance, as opposed to the natural association and merger of abilities which was the hallmark of the mother's symbolism. Man fought man, following the ways he observed among the animals, fighting each other to establish which should rule, which should be the one to breed, and therefore to carry on his life into the future.

"This was also the earliest time in which the power of Saturn was raised up to Binah, figuratively speaking, and the power of the Mother cast down into Malkuth. The new philosophy denied her her place in the heavens, and put up the father, in the form of the authoritarian figure, the so-called "Alpha male", in her place.

"The religions of the mother were not cast down permanently in that time. For many ages, lasting into the dynastic times of Egypt, she again came to power for periods. But these periods grew shorter and shorter as the millennia progressed, and the periods of dominance by the father-gods became longer, until in these later days, in the late Hebrew, the Greek (to a lesser extent), and the Roman and christian religions, she has been effectively wiped out as a manifest power, even though her adherents and servants continue to do her work on earth. In fact, their work has been helped by her loss of mundane power, for her practitioners could develop their work in secrecy, and with their full attention, instead of being distracted by the needs of running a civilization. So her inner power, and that of her child Set, increased substantially at the same time that their outer power decayed.

"You will recall, from an earlier invocation, your memories and feelings of a time in the early period of the Egyptian civilization when you and your opponent were both incarnate at the same place and same time. The place was a temple of the mother and son in the southern part of that country. At the time, you were incarnate as a woman, a senior priestess of that particular cult. One of the methods by which the cult tried to express the idea of the mother and son was in the way of having women have children fathered by their own children, or the children of other priestesses. In this way, they hoped to produce a son eventually who fully expressed the power of the mother, being different from her only in the one gene that caused him to be male. (They of course did not think of it in terms of genes, but came to a similar conclusion by direct observation of breeding experiments with animals.)

"In that particular life, the adversary in this contest, your appointed alternate for the eventual awakening of the Earth spirit, was incarnate in one of the bodies of these male children. But unlike most who resulted from such processes, and were conditioned by the teachings of the temple to accept their place in things (which was a good one for the times), he, from the first moments of his conscious selfhood, desired to be free of the influence of women. He disliked being subordinate to any being, and he perceived the women, being physically weaker than the males he saw in the temple and outside it, as being naturally subordinate to himself. Like the male lion with whom he later has identified himself, his will was purely to dominance of self over others, the innate expression of his perceived superiority to men.

"As he grew in that time, and came to his physical maturity, he was trained in the methods of the temple, in the ritual of uniting male and female for the purposes of the gods and the priestesses. His power was so great that he took the training much more rapidly than most, and by the time he was fifteen, he had accomplished the full training and become an initiate of the temple.

"But, despite his power and authority in the temple, due to his magickal skills, he found his new position even more aggravating. He saw his own abilities as superior to those of all the other temple-workers, and believed himself to be the natural leader of the temple. But above him stood yourself, his actual physical mother, as well as the head of that temple. No matter how great his accomplishments, it seemed he could never get away from your perceived dominance. This created great hate, a great force of the rejective aspect of love-wisdom within him. And he determined to overcome you by any means possible of accomplishment.

"Within the temple, as we have said, there were many young men. These were educated, and if found unsuitable for the priesthood were given honorable positions managing the affairs and properties of the temple. Many of these latter were also resentful, for reasons like or unlike those of your opponent. These he sounded out, with a proposition that they take over the temple themselves, and raise themselves up as its leaders. He found many who would go along with him for one reason or another. He also sounded out those outside the structure of the temple, the hunter and worker classes, and got many of the strongest of these to agree to his plan. Thus he obtained the forces needed to conquer the temple.

"In the night he opened the gates of the temple, and called in his assistants and conspirators. Together, they attempted to slay all those who came within their reach, so that none would survive to tell of their evil. But many heard the noise of their attack, and managed to escape through other entrances. (Tactics was not one of your opponent's strong points, in that time or later times.) And so many lived to preserve the knowledge and warn other temples of the impending change. Many of those who escaped hid within the temples of other gods and goddesses, in other places, and as small groups within these temples preserved the symbology of the mother and son.

"Now, on the morning, this one called forth the peoples of the area, and declared from the steps of the temple that a new aeon had arisen, in which the elder gods were thrown down, to make place for the new, chief of whom was to be the Child of Victory, the conquering child, who he claimed to embody in himself. Thus was born the first of the "official" Sun-gods, he who later became Horus.

"You yourself were captured in that raid, by the express will of your son and adversary. And you became the first of the "official" victims of Horus, as your son sacrificed you to his new image of the gods.

"Note the irony of this, o scribe! In this present day, in that last life of his and of yours, did he again attempt to declare the aeon of Horus, and to absorb the intent of your will in this time into himself, thus becoming the one to reopen the earth to the stars. He even dared to adopt your own symbolism in his effort! The parallels between that time and this are exact, save that since you were in a male body this last time, he must needs take out his hate of women upon others in your stead. Nevertheless, his attack upon your being in that last life, through the magickal link created by your oaths to him and his organization, are a correspondence to his slaying of you in that earlier time. The gods laugh at him, as he stands before them now, exposed for the fool that he is in his failure.

"Yet much of good was accomplished by him, nevertheless. He never knew of your secret intent that events happen in just that fashion, in that day as in this. For Set, who is Achad, the Isolated One, who is yourself, does keep his secrets well (even from himself, if need be), hidden on the levels beyond the reach of those that he has manipulated for the development of man, and the raising of the Earth.

"Thus in that time did he serve your will by bringing the forces of conflict between groups to a new pitch of intensity, inaugurating the forceful development of the emotional and mental natures of man. And thus in this present time, through his will to succeed, and to be the opener of the stars for man, did he have to revive the very doctrines that in earlier days he did suppress. Thus again is he the tool of his own downfall, his actions against your body in that last life providing the shock that, when its recoil returned to him, knocked his own intent askew, and left him sitting on the sidelines in this most important of times. All as you intended. For never could he see that in death was your victory, your opportunity to come again in another form and another place, to continue the fight for the freedom of men from the subjection of the gods.

"Thus also in those old days, when the priests of the mother and son who had hidden among the other gods' priests summoned up again in secret the force of your will, to continue the work. The many tales of Set returning in the god-forms related to other gods, only to be slain again by Horus, or by his successor Osiris, reflect the fact that no matter how hard he tried, in his many incarnations, he just could not destroy the intent of your work, nor could he make it his own. He attempted to control the world, through his many god-forms in many nations, but the more order he brought about, the more disorder resulted. Thus did Set ever conquer Horus. Thus did the sacrificial victim become the god, while the slayer was bound away by his own acts. We laugh at him, laugh and gloat, at the great one fallen so low! Yet how could he expect otherwise, with his will bound to an ill purpose from the beginning?"

(All during this speech the astral area in which we stood echoed with huge laughter, and a feeling of immense humor, coming from some point not seen. As if the universe itself were greatly amused.)

"Now we are done with the tale that I am to tell, and the rest of the story of Set and Horus, and their works in the Earth, will be told by the last two of the Seniors, Ahmlicv and Laidrom, and by the Sun-King of the Tablet, Iczhihal.

"But it might be good to explain a few things from your own life's recent events, to show how even in this time has Horus-Osiris attempted in his feeble way to interfere with your work.

"First, I would like to cover the incidents that took place in Indianapolis. First, tell the tale of the policemen, then that of the authority who employed you.

Then I will explain for those who read how these fit with the story we are telling. Finally we will look at the dreams of last night, which are rather clever answers by the goddess to your questions, and also show a new bit of the symbolism of Cancer, as it relates to the work."

(I was still a bit ill this day, and tired rapidly, so I delayed writing the description, and getting the rest of the presentation until the next day, 4/20/86.)

After the completion of the invocations described in Touring the Earth Tablet, I was in Indianapolis on an assignment from my then-employer, the Federal government, to teach some new employees my job. I continued to work with the current instigated by the invocations during that time. Set first appeared openly as an operator in the work while I was there.

The incident with the policemen occurred the first day after Set announced himself. In the evening, I was in my room at the Hyatt Regency Hotel, room 1216. It was around 11:00 pm, and I had settled down to do an invocation of Set using my version of the VIIIth degree methods. I had also smoked some pot a while earlier for relaxation, and still had my supply out, but disguised from view by being in a plastic shopping bag from a local department store.

I had been doing the invocation for some few minutes, and had a strong feeling of being filled with the force of the god, when a loud pounding came from the door. I went to the door and opened it a crack to see who was there. What I saw was two policemen, one with his hand on his gun and his thumb on the hammer, and several persons behind him in medical green clothes. All of them were looking at me as if I were a particularly obnoxious laboratory specimen they were about to dissect.

The cop with his hand on his gun told me to open the door and let him in so that he could ask me some questions. I asked him to explain his reasons, but he refused to give them. I then told him to wait while I put on some pants. But as I moved to close the door, he pushed against it and forced his way into the room, followed by all the others with him.

Since there appeared to be nothing I could do about his forced entry, I got some pants on, and turned to question him about his purpose. He did not answer, but started grilling me about what I had been doing that evening, whether I had made any phone calls, who I had seen, where I was from, and what I was doing in Indy. I answered every question responsively, as seemed prudent, and repeated my demand for information after every question. Meanwhile, his partner looked around the room, not touching anything, but obviously looking for something actionable. The second time I protested this, he came back and stood by his partner.

After about ten minutes of this grilling, the cops turned and left, followed by the others, still with no explanation given. The next day, I called the hotel management to protest this treatment, and the lack of hotel security personnel on hand to protect my own interests. After checking with the police, the manager (who had never been informed of this impromptu raid) called back to explain that the cops had had an anonymous call saying that someone was going to suicide by jumping off the twelfth floor balcony of the hotel. Since I was the only person living on the twelfth floor that day, the cops had made a beeline for my room, on the idea that wrong action was better than no action.

The second incident(s) involved my relationship with my employer. One day in class, I had been asked some questions about matters of import to new employees, such as the promotion possibilities, chances for raises, working environment, benefits, etc. I had answered these questions truthfully, saying that promotions were becoming rare, salaries would continue to stay far behind the national average, benefits were being rapidly eroded, and that the pensions system was clearly headed for dissolution.

Naturally, this caused more than a little upset among the local management. They wanted me to tell the trainees that everything was all right with the government, and that they could expect all sorts of great and wonderful things to come out of their work. I told them that if they wanted to have fairy tales told, they would have to do it themselves, and that I would in the future refer any such questions to them.

About a week later, I was talking with the local manager, who appeared to be a nice person as an individual, afterhours at a local restaurant-lounge. She had asked me what my true feeling about the agency were, and after getting her assurance that my answers would be held in strictest confidence, I told her exactly what I thought the problems with the agency were, and that the problems came from the very top management.

The next day, I found that not only had she not kept the confidence as she had sworn, but had immediately called the regional commissioner and blabbed the whole thing. The commissioner came down, along with one of her assistants, and I found myself in a good approximation of a star-chamber proceeding. No, more like the Inquisition, at least in atmosphere.

They had gathered, I was told, to decide whether a person of my clearly heretical views, who had dared to actually criticize the gods of the agency, had any business teaching the minds of innocent young trainees. They first discussed my comments to the class about benefits, trying to convince me that I was wrong. When I countered by quoting substantial evidence in favor of my statements, in the form of the documented actions of their own superiors, and of the current administration, they gave up on that tack.

Then they went to work on the comments I had made to the manager. These, they said, were the worst form of heresy, and the only way I could get back into their good graces would be by recanting the whole thing in writing, and apologizing in person to those I had mentioned. The fact that the information was given in strictest confidence, and they only knew about it through the actions of an oath-breaker made no difference to them. If I said it once, I could say it again in the future, with more damaging effect to their reputations, particularly that of the commissioner who headed this panel. I declined to do as they told me to do, and matters rested there for the moment.

Two days later I had the misfortune to contract pneumonia from the usual nasty Indianapolis winter. I called in sick, and mailed them a statement from the doctor I had seen saying that I would be too ill to work or travel for at least ten days. On Friday of that week, two minutes before the close of business, I got a call from the lowest-ranked person on the office's management team, telling me that they were cutting off my per diem as of noon the next day, and I was being reassigned to my home office.

I protested that I was too ill to travel, and asked that it be extended. In fact, I was running a 103 degree fever at that moment. I was told that everyone authorized to make that decision would be out of town until after the end of the next week. I was also told that they had already called the hotel and told them I was moving out.

So I ended up driving 500 miles, in half-hour segments so I could rest, half delirious with fever, in the middle of winter. Being forced to do this added at least two weeks to the time it took to recover from this illness. It also lead to my rapid resignation from that organization. I'm too stinking proud to work for scum like that.

Liiansa's comment: "The meaning of these two events in the light of our tale here should be fairly clear. It was a last-ditch effort by the forces of Horus-Osiris to get you off the path of your destiny. Government is of course heavily Osirian, since Osiris was a black god, and black is the color of Saturn, and of the astrological Capricorn, which rules government.

"Two attempts were made. These reflect the usual actions of the Horan-Osirian powers towards individuals, and they expected you to react in the usual way, giving them something they could use to either hang you or put you back firmly under their control.

"The policemen are enforcers of the authority of the government, their powerful arm. So long as police exist, it is possible for the group that controls them to say 'Do what we want or we will kill you'. All government, no matter where in the world you look today, is based solely and deeply on this principle of forced obedience. Not one of them, not one anywhere, is truly responsive to the will of the individuals over whom and in whose name they claim to govern.

"Had the force of the Osirian current had its effect on the anonymous mentally ill person who made the call to the police a little earlier than it did, then it is quite possible that you would have been caught smoking pot, and the amount you held on you at that time would have been sufficient for a long prison sentence.

"But, as is usual, the forces could not act quickly enough. Never is a government really able to control events, no matter how hard it tries or oppresses its people. It always and only reacts to what is forced upon it. The self-styled "rulers" of the lands think they are the top of the heap, but in fact they are whores, dishonest ones at that, incapable of initiating anything truly new into the world. All they can do is take what the world throws at them, and try and twist it to their purpose. But never do they catch up. Always, Set is one step ahead of them, creating new things to disorder their system faster than they can control them. This delay is inherent in the force of Saturn that they have co-opted to their own purpose, though they never realize it. Thus in this case, the force of Set within yourself, making you stand up to the police instead of quaking fearfully as they had hoped and expected, countered the force of the Osirians sent to derail you again.

"Similarly for your confrontation with your employers. You had already had a full exposure to Set's force, and nothing their little bureaucratic minds could do, filled as they were with the fear of ruin by their superiors, would have caused you to go back to their way of doing things. Again, it was too little, too late, and so will it always be.

"Now, you took this force of Saturn that had been sent at you, and used it in the way it was intended to be used, in the beginning of time. Saturn truly relates to Malkuth, as the barrier between the Tree of Life and those realms that lie below it, with which none of any spirit will deal. Being Malkuth, he relates also to the crystallization or outward expression of the inward will. And so did you use it, crystallizing your decision to quit their ways and go your own, which had been building for some time.

"It was no accident that the forces came at you just as Set, who is Achad, who is the core of yourself, appeared on the scene. The actions of light, until they are firmly established in the person, always generate an opposition. It is natural that this be so, and also convenient, for it forms a sort of final test of the effectiveness of your work. Had you not actually succeeded in your intent in the Earthworks, then these things would not have appeared. So even the shells unwittingly have acknowledged the appearance of the new master, and again shown themselves to be the inferior.

"Now as to the dreams, I will summarize them to save time. You had invoked Nuit to find out the key to what I was trying to say, the concept that would allow your intuition to understand it whole. The first dream was short, and only one image is of relevance to our discussion here. In it, your mother handed you a key, in the form of a small red obelisk or menhir. You discovered that this key was to a car. But rather than going directly into the keyhole of the ignition, it went into a loop that allowed it to be used as a lever, like a torque wrench, to start the car.

"The mother is obviously a symbol of Nuit, as you have already interpreted it. The key is a form of the pyramid, representing the path of Shin, which connects Kether with Tiphereth in your system. The loop it went into is the yoni, here representing the lower aspect of your being who is the scribe.

"The car is a form of the Tarot card The Chariot, since an automobile is a vehicle which is powered by the elements. That is, it moves by burning (fire) in a vaporous form (air) a liquid (water) derived from the ground (earth). Exactly as the chariot of the card is drawn by sphinxes of the elements. So in all, this image indicated that the key you sought is to be found in the union of spirit-fire with its opposite, in the sign of Cancer.

"Just to drive in the point, you were caused to awake from the dream at exactly 4:18 am. And the invocation was done on 4/18. The significance of the date did not occur to you until you saw the time at which you awoke.

"Now Cancer is a water sign, and therefore has to do with distribution and dissolution of things in some fashion. In the context of this story we are telling, we will look at it in a slightly different fashion than it is usually interpreted.

"In the normal interpretation, Cheth, Cancer represents the dissolution of the lower self in ecstatic union with the higher spirit. With the lower self gone, the bodies of the person that live below Tiphereth become a shell, like the knight's armor, that is empty except for the spiritual forces, with no real personal self to be seen. This is in accord with the traditional astrological interpretation of this sign except that it is on a higher level.

"The dream was in part an acknowledgment that you are achieving this level of union in your work with Set/Achad. You are almost ready at this point to reverse yourself and acknowledge that you are indeed as we have presented you to be, in the Earth Tablet working. Already, your magickal memory has opened widely, and you have had many glimpses of your other lives, as they relate to your overall work and your work in this time and place. These will continue and improve in clarity and precision as you progress.

"But as I said, the dream was also the answer to your question. Remember that your purpose at the time we have been speaking of was to generate a counter-force to the Sirian force you represent in the earth, so that by conflict men would come to understand the causes of conflict and learn eventually to establish right relations among themselves.

"So look at the symbol of the sign of Cancer. It is made of two lower-case sigmas, one turned upside down and pushed so that its tail is below the body of the other. The uninitiated astrologer often says that this is a picture of the claws of the crab, but this is not the case. The initiate frequently associates it with the symbol of yin-yang, again associating it with the merger of opposites.

"But it is also a glyph of the whirlpool, which is a concentration of water into a distinct form within a larger sea of undifferentiated water. The whirlpool is a shell-full of air within the water, again relating back to the Tarot card.

"Consider how a whirlpool comes into being. It is caused by two currents of opposing vector sliding past each other. The friction of their passage transfers momentum, changing the vector forces along the interface so that they turn and become circular in their movement. Your satellites have photographed any number of these whirlpools where the Gulf stream goes past the main body of the Atlantic along the east coast of your land.

"In this case, you needed to generate such a whirlpool, a vortex (to use the magickal term) in the mental and emotional levels of being, so that the spirit could find a way into those levels. It is fortunate that you had the ideal method of doing so immediately to hand, or your work would have been much more difficult than it was.

"Remember that you yourself are of the First ray of Will, and the sub-ray of Love-wisdom, represented by the term 'love under will'. Your alternate is of the Second ray of Love-wisdom, and the sub-ray of Will, so that he might be termed 'will under love'. So the vectors of your individual forces, along one dimension, are exactly opposite to each other.

"Your own force, as I have said, was already firmly established in the minds of men at that time, between seven and eight thousand years B.C. In order to generate the conflict you desired, so that man might become conscious of the gods while in the body, you merely had to give your alternate his head, and allow him to attempt to fulfill his own plan within the world. Naturally you did not tell him of your real purpose, but held it concealed on levels he could not yet reach. Remember your origin, and what we have said about your level of achievement at the time you were first called to the Solar system.

"Rather, you put a different face on it, one he would find believable. In a conclave on the inner planes around 7000 B.C., you informed him and his followers that it was your will that they take over the next part of the work, and do it according to their own ways. The reason you gave was that you had realized that your own type of force, the First ray, was too far from the consciousness of men to be effective, and also too dangerous to be allowed into the world in its pure form. You said that it could only cause destruction if introduced at this point. Your opponent, expressing his usual Second-ray faults, believed you implicitly since your words fit with his own evaluation of the situation.

"For two and a half millennia, you allowed them a free hand in creating their works. You effectively withheld yourself from action on any large scale, although you continued to support fully those who followed your way. But you made no effort to expand your power base on earth, and allowed your alternate to create in the minds of men those ideas that would eventually cause a flow of power along his own lines.

"He introduced conflicting ideas along two lines that affected yours directly. First, he emphasized the group over the individual, encouraging the subordination of the soul to the purpose of the group. Second, he introduced the concept of hierarchical status, of relative individual value, to man. That is, he encouraged men to think it natural that one who is stronger than another, either physically or spiritually, should dominate and control the other's actions. Together, these concepts eventually resulted in the form of top-down imposed structuring that is common to all the civilizations on earth today, with only small groups actually attempting to operate on a basis of your own concepts, which are the sanctity of the individual will, and the cooperation of men for mutual benefit without coercion.

"His current was in effect an overlay on yours, and your own current was in line with the memories of the "Golden Age" that all men sense in themselves, so there was never really a chance that he could overturn your own current on any level higher than Tiphereth. Too many individuals would be subconsciously sabotaging his work, even as he did it. This naturally occurs in any situation where imposed restrictions take too much away from the individual. Also, biologically, the human body is suited on an instinctive level to working in groups no larger than thirty or forty persons, which was the natural size of human communities for most of the evolution of truly human bodies. Thus in larger groups there is a natural tendency towards splintering and separation which acts automatically against imposed forces. Every government that has ever existed has eventually succumb to their own largeness. The larger the group or organization, the more unconscious sabotage occurs, and the more likely it is that it will come to the end of its existence. The rapidity with which this occurs is inversely proportional to the degree of freedom the group allows its individual members.

"Now in this current time we are attempting to redress the balance, bringing the sanctity of the individual back into the minds of men, as the forces of Aquarius come into appearance on the lower planes. This force is associated with the voluntary association of individuals in groups, on the basis of mutual need and interest. Thus it is suited to our purpose, as is the energy of the sign's ruler, Uranus, who represents the principle of individuality, or the destruction of imposed groupings.

"The force going out of manifestation, that of Pisces, is associated of the dissolution of the individual into the group. Through its ruler Neptune it relates to illusion, false prophecy, Maya, inchoate idealism, etc. Thus the popularity of the Big Lie, and of emotional manipulation as tools of governance among the predominantly Piscean governments of the world. Through its other ruler, Jupiter, it relates to the idea of kingship, of order imposed by fiat or decree that is characteristic of such governments, no matter their supposed philosophical base. Note also that Mercury, intelligence and knowledge, is in its detriment in Pisces. Hence the common demands by the hucksters of the Christian churches that man put aside his intelligence and have Neptunian "faith", and mindless obedience to the Jupiterian rulers of the churches. Contrary to this, Mercury is exalted in Aquarius, and thus will knowledge overcome superstition as the currents of the sign takes over from its predecessor.

"Our work and yours, o beast, is to help man in the transition to life based on knowledge, on gnosis, by providing invocations and a system of symbolism suited to the consciousness man will have to adopt to deal with the incoming age. The rituals and invocations will be given as your sight develops to the needed degree of clarity to read your own library on the inner planes directly, instead of through the picture-book representations we keep for the less well developed.

"That is all we have to say about this, except to say that the other dream you had, of a man breaking into your room while you examined a handful of jewels, was merely a reminder. The big man is of course the cop who broke into your room. The jewels in the hand relate to the VIIIth degree working you were doing at the time, with the colored gems representing the chakras you were stimulating.

"Now I am done, and you need not invoke me again, save when you desire my assistance in some matter in the future. Tomorrow or the next day, you should invoke Ahmlicv, who will show you the tasks you put yourself to, while your alternate was working his will within your secret design.

Ahmlicv, Senior of Mercury in Earth.

Invoked 4/23/86 4:54 pm

The vision opened upon a region of air, light blue in color. Ahmlicv appeared. His likeness was of a stocky youth, wearing a robe-like garment that appeared to be covered with round, overlapping scales of a silvery blue color. He wore on his head a crown with small wings, on which were engraved the sigil of Mercury, its astrological symbol. His left upper arm was horizontal at the shoulder and cocked forward about forty-five degrees. His left forearm was vertical, with the hand open and the palm facing forwards. His right arm was held down and slightly behind him. I could see the end of a wand of some sort in his right hand. It looked like a caduceus without the entwined snakes. His skin looked the color of buckeyes or chestnuts, perhaps a little lighter.

My viewpoint revolved around him until I could see that on his back he had small wings like the typical Christian depiction of an angel.

I did the signs of Set and of LVX. He responded with LVX, the Set's sign, then the fire sign, and then the sign where the arms are held down and out from the sides at a 45 degree angle.

He said, "I greet you, o mage of earth and fire. Let it be that we become one, in the telling of this tale of the earth and her masters.

"Now, when you left off with Liiansa, you had come to the point where you had turned over your main work to your adversary, so that his more congenial force could produce in man the sense of conflict between individual and group that has been the source of all the conflicts of mankind since. At the same time, though, you were taking on another aspect, that of Thoth, so that you could produce a tendency to upward motion to add to the cyclic nature of the conflicts generated. That is, you sought to ensure that the conflict would result in upward progress rather than becoming stasified in a circulating current.

"This was to be done by enhancing the knowledge of mankind, and causing his mind to look ever towards the new things possible in life, rather than backwards towards the golden age. If the force of your adversary had been left to itself, it would have caused a regression to those more primitive conditions again after a short period of conquest.

"Now on the first plane of this system, that which is represented by Kether in the Tree of Life, and the highest of the seven planes of the Bailey system, you caused to be formed an image of the god Thoth, as the god of wisdom and knowledge. This expression of your will you then brought down into Chokmah, so that it would reflect your will rather than embodying it. Thus the lunar aspect of Thoth was born, even though this was not the strongest of his aspects. But knowledge had to be represented as complete in itself, not tied to either of the conflicting forces, and so it required both a male and a female aspect in one.

"In one sense, Chokmah is male, in that it balances the definitely female character of Binah, but in another sense, it reflects itself into Tiphereth as the son, and is in itself the son on a higher plane, uniting in itself the femaleness of Binah with the initiating impulse of Kether. As the son, it balances male and female, as Thoth balanced the conflict between Set and Horus, so that neither would ever win in their perpetual battle. This legend reflects your intent exactly, as does his role as one of the Lords of the Balance in the Tuat. Knowledge had to be seen as impersonal, not tied to any one condition or philosophy.

"Now, in those old days, you caused to be created through the other Knights the Temples of Thoth in Egypt, and his correspondence was shown in other lands around that same time, give or take a thousand years. Remember, a thing established on the inner planes can only manifest in a particular area of the world when the zeitgeist allows it, so the time differed from place to place.

"Most of this work was not done directly by the Knights, for the Earth already had a full complement of adepts of the fifth ray of Intellect, ready to go into action in this very way. The intellect aspect would have been part of the earth whether or not the events leading to her hiding had taken place, and so she had the appropriate kinds of workers available. The part of the Knights and yourself was to determine the time at which they would start to work with full force within the world, and the form of manifestation that they would take in the human kingdom. Thus your manifestation of the image of Thoth caused the initiation of this cycle.

"Up to this point in history, about four thousand years before the dawn of the Christian era, mankind looked at knowing primarily in terms of the passing on of skills. That is, knowledge of how to do things was considered of primary importance, and other knowing was considered useless by definition and was not kept. There were exceptions to this, as there always are, but on the whole, this was the condition that prevailed.

"Now you had to show that knowing for its own sake also led to things of value. So the introduction of Thoth as a god was intended to turn the zeitgeist in this latter direction. Men were now beginning to develop the abstract mind, and those who incarnated with strong minds had to have some sort of symbol on which to support themselves, so that they would not allow their minds to become subordinate to the conceptions of those less-developed persons who made up the majority of humanity. If Thoth had not been there, then peer pressure would have distracted them from their true purpose into less productive lines.

"Now, the essence of preserved knowledge is in the symbols by which it is preserved. Word-of-mouth transference of knowledge is limited, even in those societies where guilds and work groups had formed to preserve particular sections of knowledge. There is only so much that one man can hold in his mind, and word-of-mouth transference inevitably leads to a situation in which some knowledge is lost with every generation. New things come into being, but old things are lost at the same time.

"Writing, the preservation of words in a concrete form, which can then be read by many men, is a superior way of doing things, as all men would nowdays be willing to admit. Without writing, man could never have developed the kind of society that he has now. If writing were to be suddenly removed from the world, all would immediately collapse back into barbarism.

"So the essence of this new tack was to cause to be developed in the minds of men the idea that symbols could be made for ideas as well as for experiences. Up to that time the symbols available were mainly intended to express in visual form the experiences and perceptions associated with a certain god, or a certain state of mind. Now man had to see that words themselves could be made into symbols, and that these symbols could be understood by all, and not just by those who had had the experience.

"Into the minds of men, then, was forced this idea. And many responded to it in many parts of the world. It did not take any incarnations of masters to produce the effect, although many did incarnate. Men alone and without aid from the masters and Knights were already of a level of achievement that they could do the work on their own, given the original impulse to do so. This latter way was preferable, because then the new idea became directly incorporated into the zeitgeist, where if the masters had tried to introduce it by themselves, it would have been adopted much more slowly. Even as it was, many men considered writing to be a magick on the same order as the powerful rituals of the priests. And so it was, and is, but it is a magick that can be used by any, not just those of talent.

"To be certain, writing was in the beginning mainly the property and secret of the priestly classes. But once introduced, it could not be withheld from man. Like the physical Mercury that is named after the god, it flowed outwards and downwards through the classes, sneaking through every available crack in the priest's security. And once it became known, and the advantages seen in such mundane pursuits as the tallying of stores, then the demand for persons who could write became so strong that the priests could not do other than train many and release them into the world. Thus came into being a new category of man, the scribe, of whom you have in part chosen to be an example yourself in this life.

"The scribes, the masters of letters and numbers, the translators of fact into symbol, have been the mainstay of every civilization that has had them since that time. Through their works, the knowledge of man has grown, not exponentially, but at a rate that is much more than geometric. If we were to chart the amount of accumulated knowledge available to the race since the dawn of consciousness, for most of the race's history the line would barely be above the baseline. But with the introduction of writing, the line suddenly curves upwards. With the invention of paper and ink, and its spread through the world, the line began to approach the vertical. With the introduction of easy methods of reproduction, the line immediately passes through the top of the graph and out of sight.

"In this present time, the number of book-equivalents of information produced yearly has come close to equaling the number of people alive in this time. No one, not even the most intelligent, can possibly comprehend all the knowledge that is produced in a single year, let alone during a man's whole lifetime. The universe of the knowable has become as effectively infinite as the physical universe from which knowing sprang. Man has created out of himself a new world, one in which he is the true ruler, and none of the lesser orders can equal him. He has indeed become a god by his knowing, and even the least of those who know is guaranteed a place in the universal work of consciousness.

"Strangely, man has not yet realized, on a broad scale, that this is the case. Most still seem to think that they live and move in a world of facts, that can be checked by reference to the world they can see and feel. But this has not been the case for many centuries. It is fair and valid to say that today, in the developed countries, the number of persons who live entirely within the world of factual experience amount to no more than five percent of the population. Even in the least developed countries, where writing is not the property of the masses, less than twenty percent of those alive could be said to be in this category. The rest of them live more and more within the world of mind, of concepts, and the manipulation of concepts takes the greater part of their lives. Without realizing it, man as a whole has raised his consciousness out of the living world, and taken the first three initiations in the process. That is, the initiations corresponding to 0=0, 1=10, and 2=9 in the cabalist systems.

"There is no man alive today who has not taken at least the 0=0 initiation, and the vast majority have taken the 1=10 initiation, and now live their lives with their consciousness focused on the astral/emotional level. That they have done so unconsciously and as a part of the great upward movement of the consciousness of the race-being does not in any way lessen their achievement. Mankind is now initiated.

"Thus it becomes necessary in this time that men learn those techniques and viewpoints that will enable them to control their emotions, and to live focused on the intellectual level. The methods to do this have been available for many centuries, and in this present day have more or less become public property. Anyone who has need of such can easily locate the needed materials in any library or bookstore. Most men can figure out the needed techniques without any help at all, by the innate power of their minds. All it takes is the desire to do so, and a little persistence.

"In the coming centuries, even this amount of effort will become unnecessary. As the intellectuals of the race become a larger portion of the population, and true thinkers appear in more and more areas of life, the needed perspective will become an inherent part of the zeitgeist, and will be absorbed without effort in the process of growing up.

"All this, from a few men scratching marks in clay! And now we have reached a point where even the symbolic equivalents of factual events are becoming of lesser importance, and ideas about ideas, and about thinking, are becoming more important. Meta-thinking and meta-language are rapidly being developed in this present time, and within a few years, probably within the lifetimes of many alive now, the structure and properties of the world of thought will be as familiar to man as the physical world in which he lives.

"And as humanity as a whole rises through the planes to their new focus in Hod, the task of the adepts has also been raised up a level. In the early days of man, when you first called the souls of men into matter, the task of the adepts was to bring about a fusion between the astral world and the physical world. And this task was the primary task for many thousands of millennia. Then, in the early days after the end of the glaciers, the task was to develop the astral powers of the race, to teach them to become the masters of emotion rather than the subjects. This was accomplished on a large scale by the end of the Egyptian dynastic periods, well within the times of recorded history. And since then, up to the present day, the task has been to fuse the intellect with the previously-fused spheres. In the last three hundred years, the task has gradually been shifting, so that now, and in the immediate future, the task of the adepts with respect to humanity as a whole is to teach man to unify the three lower spheres, and to put them fully under the conscious control of the individual, making him a fully integrated personality. This latter task is in process, parallel with the fusion of mind and emotions, and should, if things go as foreseen, be accomplished for a large part of the race by the end of the next five hundred years.

"There will always be some, a large minority of men, who do not achieve full fusion within the limits of this current humanity. These people will act as the brain of the race-being, the material expression of the ideas of the race, subject to the direction and will of those who have achieved higher levels. Hod and Netzach must balance, and these will act as Hod to the Netzach of the integrated personalities.

"At the same time, this upward progress of the race as a whole has opened up new horizons for the adepts. Since humanity is so close to full fusion of the lower levels, the adepts can now concentrate on the development of the middle levels of the tree, from Tiphereth to Chesed, which make up the soul of man. More and more as the years progress, the adepts will concern themselves solely with events on these levels, and the fusion of these levels with the lower ones. No longer do they have to spend most of their time leading the blind majority of men to their destiny. Man will be able to be self-determinative in the best sense, and will be able to develop his own methods of right action within the world, within the limits and specifications given by the masters.

"It will be more common in coming centuries for adepts to work in their natural field of expression. And humanity will shortly come to accept that these adepts are doing something valid for the earth. What, even today, seems to be an area of blindness that men fear and misunderstand, will shortly become accepted, and will seem no more peculiar to society than a man who specializes in some little-known area of knowledge or science. Persecution will become a thing of the past, as the emotional types gradually leave incarnation, and the mental types suited to the incoming Aquarian energies become more common. Man will change his society so much in the next two hundred years that any true predictions we make now would seen fantastic and unimaginable.

"This is another reason why your own theme, that of the advantages of reincarnation to the willful traveler of the Path, becomes so important at this time. As the changes in society become ever more rapid, the need to gain new bodies adapted to the zeitgeist of the times will be ever more vital. Man must be able to see that if his present physical, emotional, and mental bodies are no longer able to adapt rapidly, he has the option to drop that body and reincarnate in a new one, without loss of purpose, and without developing so-called "bad karma" as a result.

"The only reason why suicide has ever caused bad results for a person is that he believed it would do so. The sense of sin in the western cultures, and the false view of karma in the eastern cultures, created a mind-set that drew limiting energies to the person. He was punished for suicide because he believed he would be punished.

"Death is every man's privilege, if I may quote your favorite scribe quoting someone else. As the truth of reincarnation becomes self-evident in the next century, the idea that suicide is a sin will gradually fade, and men will laugh at the naivete of their ancestors, fearing to kill themselves and get a new body, when they had so many times an advantage in doing so.

"The false view of karma, which says that man is forced to compensate for past acts in a current life, must now be taken from man. The true view is as you have stated it. The acts to be done in any life are under the full, willed control of the incarnating entity. If he chooses not to learn fully of a particular perspective on existence, by looking at all sides of it in the compensatory process that has been called karma in the past, then he need not do so.

"At the point where man chooses his new body of manifestation, nothing controls his selection but his own conscious choice. Those who say this is not so are liars, or self-deluded fools. The will of man is greater than the false limits put on him by incarnate minds, and no act of any sort on the physical plane can force him to incarnate in a particular way in any future life.

"However, this truth does not give license to run roughshod over other men. All men have this freedom equally, and revenge is a well-developed concept in the minds of men. If one acts too cruelly towards one's fellows, injuring them without option of defense, then that one may find himself in his next lives surrounded by those who are intent, by their own wills, on making him suffer.

"Consider the case of he who was Hitler, in that recent time. Since then he has attempted to reincarnate seven times. Each time he has selected a body without the defects that caused him to be as he was in that time. But he erred in making the Chosen of God his victims, for the memory of that people is as long as their history, and they never, ever, forget an injury.
In each lifetime since then, he has been murdered at an early age, in a cruel fashion, by the will of those who can not forgive. When they will allow him to live as a man again can not be said, for as yet the hate of those who stalk him has not been poured out fully.

"Therefore, it is best, from a practical standpoint, to not seek to injure others, without allowing them an equal chance at yourself. When such is the case, all involved will usually feel that the fight was fair, and will not seek to follow from life to life for revenge. This is true even if the incarnate self feels he will never forgive. For the non-incarnate self, freed from the pain of events, can see with a truer perspective and act accordingly.

"'As brothers fight ye!' So says Liber Al, and so say I. Let each accord the other his place and will, and where wills appear to conflict, let the fight be as among equals, for the pleasure and challenge of the contest, and not for perceived gain of one over another.

"Now, I have done with my part of this narration which is to be the book of the seniors of Earth, and have no more to say. But I perceive that, as with my fellow Seniors, you wish me to state my nature, and the meaning of my name.

"He whose book you have recently obtained is a talented individual, and worthy to explore the realms of Enoch. But as is inevitable with a work so broad, errors creep in. He has been fairly accurate in the definition of my fellow's names, but in the case of my own he is in error. My name does not mean 'most ancient one', as he says. Rather it means, 'youthful in all the ages'. Thus I have carried the spirit of Mercury, the god of youth, in the Earth through all the times since the beginning of the planet. And so will I until the end. I am the fresh green buds of spring, as they come forth full of life, green from the rains of Pisces and the warmth of Aries, and the nourishment of Taurus. I am the principle of new growth in the world, of new things come to lighten the lands after the time of darkness. I am also the principle of relative value, and of the objectification of thought. Thus it was my force, acting through the adepts of the fifth ray, that caused the concrete mind to be developed in man under the will of the Knights and masters in the Earth.

"Your own group had little to do directly with the development of the concrete mind in man, save that your efforts caused the time of its development to be set forward by many thousands of millennia. Had the Earth not closed herself, and set the Knights to direct her course through the dark times, then man would have remained upon the inner planes, and mind of my sort would not have come until far in the future. Fortunate is man that he has been put under the hammer of the gods, and forged into a sword to cut the earth from the ties of her past! Fortunate is he to have been tortured as the ore is tortured to get the pure metals out, and fortunate is he that his metal proved good in the eyes of the Knights, and of their brothers the gods. Now let that sword be drawn from its scabbard, and let the Knights direct that sword against the ties that bind the earth into her sleep in the womb! And praise unto the adepts of the gods, in all their forms and functions, for they have been an acid to leach from the ore the last pure drop of metal, and a flame to make from that metal a weapon fit for the use of the gods!

"Now I am done, unless you have more questions, o mage of fire and earth."

I had no questions, and so gave him license to depart.

Laidrom, Senior of Mars in Earth.

Invoked 4.24.86 10:45 am.

The vision opened upon an air of a steely-blue color. Laidrom first appeared as a roman centurion, with back-and-breast armor, a small circular shield in his right hand and a sword held point upwards in his left hand. Upon his breast armor there were the sign of Mars and the enochian sigil of Earth. He wore a short black tunic under his armor, and shields on his lower legs. As I watched, his image transformed so that the armor became a long leather apron, the sword became a chisel, and the shield became a hammer. On the breast of the apron were the signs of Mars and the Tau-cross, the former above the latter. His hair was a red shading to gold where the light hit it. His skin was of a dark red color, as if he had a sunburn over a tan.

I did the sign of Set and LVX. He responded with Set, LVX, and then raised the hammer over his head and brought it down in a swift motion.

I asked him to begin his presentation. He said, "It is not yet time for us to do my section of the presentation of the seniors, o mage of earth and fire. For there is some other work for you to do in this time that is more urgent. I would suggest that you do the invocation of spirit, and then use the word you have been given to invoke the spirit in its sub-aspect of fire, the last letter of the word. This is important, and should be done asap.

"But while we are here, I should clarify the meaning of my name so that this does not distract you in the other work. My name means 'first among the third angle's conscious powers'. That is, 'L', first, 'aai', among, 'd', third angle, 'r-om', with 'om' meaning consciousness or understanding, and the 'r' being a symbol, a contraction of the enochian word 'rahe', meaning 'willfulness' or 'directed power'. Thus, they combine to show the meaning I have stated. Now go and do the invocation of the word and return."

I saluted him and left the vision.

I recited the first key, and vibrated the word. I visualized the pyramid, which has three sides of the element of spirit, and the left-hand, west, side of fire. I entered into the pyramid and waited, vibrating the name with a will to attract entities who could explain the nature of the square to me.

A column of light appeared in the center of the pyramid, and began to expand, filling the whole interior with light. But the visions stopped at that point.

I sensed that the true intent was that I prepare myself for my visit with some other magicians the coming weekend, by balancing myself as much as possible under the current transits of Uranus and Saturn to my astrological pattern. This was so that these powerful forces would not interfere with the events of the weekend.

4.30.86

I invoked Laidrom with the usual methods. He appeared this time in the guise of a Knight, with a dark brown horse at his side. He had his sword in his left hand, and a small shield in his right. The sword was held upright.

I did the signs of Set and LVX, and he answered with the same, followed by the sign of fire. I tested with the pentagram of Earth, which made his image brighter.

Now he mounted his charger, and rode towards me. As he passed, I was drawn up onto the horse behind him. He said, "We have far to go today, so I have brought this mount to make the way go faster. Observe as we go, and tell what you see."

He gave the horse a kick with his heels, and we were off. The first place we came to was a dark plane, with the sky above it lightening with the dawn. On the horizon ahead of us was a tower outlined against the sky. As we came closer, I saw that the tower was cylindrical and did not have any buildings attached to it. We rode into the tower and came out upon its battlements. Here Laidrom said we should dismount for a moment.

On the plain below, I saw a number of small dark creatures scurrying about. Closer examination showed them to be scorpions. They dressed themselves into ranks, and turned to the tower. I saw them raise their claws in an imitation of the sign of Set. Then they rose upon their hindmost pair of legs, and gave a fair imitation of the signs of LVX.

Observing them, I asked Laidrom of the significance of this place. he said "These are the ranked powers of the sign of Scorpio, which is Set's sign.   Though we are in the earth tablet, we have come here as the first step on today's journey of discovery. For the powers of Set are your own powers, and must be invoked and absorbed before we pass on to other places. I bid you, go down among the ranks, and accept their salute."

I mounted the horse, and rode down the tower and onto the plane, drawing up before the first rank of the scorpions. There I dismounted and went forward.

The lead scorpion, who stood a half-length in front of his fellows, came forward and placed his left claw into my right hand. Thereupon his sting jetted forth venom, covering both the claw and hand. They melted into each other, and then the scorpion melted into my astral body. I felt a thrill of power as it did so. The other scorpions came forth in turn, and each did the same. There were seemingly endless ranks of the beasts, but the process took only a few moments of time.

As I absorbed the ranks, there appeared about me a storm-like charge of power, filling out my aura with its force. I could see flashes like lightning bolts along the outer shell of the aura, and a whirling wind sprang from nowhere bringing with it rain and thunder. I myself changed as the power increased. My skin turned a dark olive color that looked almost black in this half-light, and I felt myself changing into the image of a man in the short kilt and collar typical of egyptian deities. I requested a mirror, and saw that my head had become the head of a grazing beast of some sort that I did not recognize. The skull was long and ended in a horse-like muzzle. The ears were small, and in the position the head was held on the body they were above and forward of the horns. They twitched in short arcs. The horns went out horizontally from the sides of the head, and then curved upwards. Each was about the same length as the thickness of the head. In my right hand I held a staff of life, a phoenix wand, and in my left hand I held an ankh.

Now the mirror vanished, and I was again on the plain, which was now almost empty of the scorpions. One or two of them were headed out over the horizon, but I did not pursue them. I turned to the horse and saw that it had also changed. Where before it had appeared as a knight's horse, thick-bodied with strong legs, suitable to carry a great weight, it now had more the aspect of the arabian type, a racer rather than a charger. Its mane was lifted up in spikes, as if an electric charge were held in it. Its skin and hair was now black in color, instead of the previous brown. The horse gestured with its head in a way clearly intended as an invitation to mount. I did so, and the horse returned me to the parapet of the tower. There, Laidrom mounted again, and we took off into the sky.

As we passed on, he said "Now you have absorbed the force of your father, the God Set, who is Achad, and we can go on to other things. The image in which you found your body is the image of Set, with the head of the beast that is his sigil. Use this image if you would invoke his force at any time in the future."

Now we were passing through a realm of silvery-gray, with patches of fog swirling around, so dense they looked almost like steel.

"This is the original realm of your brother-god, Typhon, on one of whose horses you now ride. We will not see him this time, for he is involved in another work elsewhere at the moment, but he left for you this mount, as a gift to his brother. In the group working of last weekend, you invoked the Dark Hunt of the Sidhe, which is the image of Typhon in the lands of the Celts, your ancestral clans. Their relation to Typhon is clear from the whirlwind-like way in which they appeared and flew around the circle, and in the way they rose up to heaven and off to the south at the end of their appearance. The horse who remained and nuzzled you is this horse on which we now ride, in one of his more playful moods. He also nuzzled your friend Kenn, in order to show that his own work has a part in the release of the minds of men from the tyranny of the Osirian priests and authorities. Thus we praised him and recognized his value in this way."

Now we came out of the silvery area, and into another which was of a more normal aspect. Here there was green grass growing, and trees full of fruit and nuts. The horse stopped beneath a tree, and we dismounted again. He went aside a pace and cropped the grass.

Still in the aspect of Set, I turned about in a full circle. To the east the sky was blue, and showed the rays of the sun slowly rising over the low hills there. In the south it was still dark, and lightning flashed in the clouds. To the west the ground rose and then dropped away, so that it appeared that one could step off the edge directly into the realm of the stars, which shone brightly. The space between them seemed to be living, and projected a sense of extreme depth, passing into dimensions different from the one we were in. To the north, a great wheel revolved in the sky, its center in the position of the star Polaris. The ground beneath us was rich with the remains of plants, compressed into peat, and directly above, a small cloud lingered, shielding our sight from the sky there. I willed it to move, and saw behind it a deep abyss, a door seemingly entering into nothingness.

My consciousness was riveted by this hole, this rip in space, and it seemed to pull me towards itself. I resisted, and asked Laidrom to speak and account for these images.

"The hole above is the abyss which is your brother Typhon, the gate to the worlds beyond the worlds of light. He is not the entry into that lower darkness beyond the roots of the tree, as the later egyptians taught, but rather is the entry way into that larger world of which the manifest Tree is the reflection and body. Let us mount again and go to it."

We did so, and as we did, he said "The other images were of your place as Set within the symbols in the minds of men. Set is the pole-star, the force of light entering into the earth through the tunnel in her magnetic shielding that exists at each pole of rotation. Around that star is the constellation Draco, frequently attributed to Nuit, or to the mother-goddess who is the Earth. The pre-dawn light indicates his other aspect, as the god Kephra, the god of incarnate light in the darkness, the light within all men that enlivens them and drives them back to the spirit with its painful prodding. The stars to the west are of course the stars and space of Nuit, the higher mother from whom Set was born into the Earth. The south is the realm from which we just came, the realm of Typhon within the earth. "

We had continued to rise towards the abyss while he said this. Instead of becoming darker in its immediate area, it became lighter, until the space about us was filled with intense brilliance.

"The abyss of Typhon appears to be dark to the eyes of the lower worlds, for its light is beyond the range of man's senses. But as we come nearer, and adapt to it, it shows its true character as the light which powers all existence."

As we came closer to the abyss, I saw within it little squiggles of light, like the sigil of the astrological sign of Aquarius, save that these were in constant motion, flashing about within the limits of the gap. They also reminded me of the wavy visual effects that sometimes precede a migraine headache.

Laidrom said, "Typhon is related to the powers of the planet Uranus, and the sign of Aquarius. Uranus is the power within atoms, that constantly changing force that takes on the aspects of all the sub-atomic particles. Each can change from one to another while retaining the same energy as its essence. This ability to change rapidly from one thing to another is the mark of Typhon. Since the Horan-Osirian priests saw change as destruction, and did not appreciate that change is also development and unfolding of life, they saw him as evil, as a devil like unto yourself, and caused his image to be changed within their culture to reflect their fears. Now in this time has he come forth in the minds of men as your precursor, your herald, pointing out his true nature to man so that he might have the perceptual and conceptual base to manifest your own energies. He combines yourself and Nuit in an unfolding tension, not merging the two, but holding them separate but intensely involved. Thus the flashing images of the energies bounding between the poles within himself."

Now we drew very near to the gap. It took on the aspect of a great wall, looming above us to infinity. We plunged between two sets of the energetic lines, and out into darkness.

On the far side, my consciousness seemed to be in two places at once. Part was still within the astral body, and another part stood off at a distance, apparently being held there by another consciousness greater than itself.

I saw myself, Laidrom, and the horse as tiny figures, just barely visible above the gap, which itself seemed very small. I got the sense that they were being observed by beings of a much greater scope, who surrounded the hole and looked at the world through it. One among them was very close to the hole, and I could feel that his being was bound into a spherical shape. From him radiated a sense of god-like tranquility and unconcern with self. His spherical body was of an intense blue color, and this color seemed to transform by synesthesia into other forms, a sound like a triumphal organ note, a feeling of warm fatherly protectiveness, a taste like the rich taste of fine dry sherry.

Others beyond him manifested other colors. One was the red of Mars, and a line went from him to Laidrom. Another was mirror-like, a reflecting stillness that could be vitally fluid when appropriate. Yet another like the sudden rush of green things from the ground in spring, throwing out life in abundance. And another like a dark stable cube, who moved not, yet held all movement within himself. Beyond them yet was another like the light of the Sun, brilliant yellow-gold with the internal certainty of one who rules by divine right.

Beyond them were many others, going off into the distance on all sides. Only those closest to us were silent and observing. The rest talked among themselves in tones of many instruments, so that their voices made an harmony like the best of orchestras playing a song of grandeur and magnificence.

Now my consciousness was separated from the one who held me above my body, and I saw him as the incarnation of the force of Typhon into a conscious entity. His color was a sort of yellowish green that could not be focused on. It changed as one looked at it so that it did not register on the mind directly, but only as a memory after the fact.

My own consciousness was still dual, one part in the astral body in the form of Set, and the other, no longer held, taking on a form like those of the gods surrounding me, but not so large. My own note seemed to be triple in character, one part like a flute, one like a bassoon, one like a trumpet volley. But all three were the same in some way.

The part of me that was still on the horse asked Laidrom to explain this thing.

"The bodies that surround you are the bodies of the planets on their true plane of existence beyond the realms of the manifest Tree of Life. They live here, and send their energy into the world through the worlds in which they attach themselves to matter.

"Now they have come here to welcome and help the one who will bring to man the consciousness of their true nature, which is the nature that man will take on the star-roads, and to see that he is connected properly with his own body within their realm.

"You are a marvel to them, as you are to all within the greater realms who have seen you. Of these before us, only one, he who manifests as Uranus, has managed to manifest a nature which is of three different natures at once. The others are all triplex as well, but manifest only one or two natures among their three aspects. Uranus must do so, for he powers the Tree of Life in its existence, but he has come to his threefold nature by another route than you, and only came to it after many universes full of experience, and on a much higher level. That you have managed to do so while barely out of the Tree is the miracle that they marvel at.

"Of course, we speak here of that fullness of being that is not yet completely within your self-conscious aspect, and not alone of the scribe who writes these words and comprises two of those aspects within himself. The third aspect is yet the largest of the three in power, and can not yet be comprehended within your incarnate perceptions.

"Because he is the only one who is of the three natures of yourself, Uranus was the only one who could hold you in place and avoid the premature merging of your excarnate consciousness with your incarnate consciousness. Thus he did aid you to protect yourself in those first moments when your body came into this world, so that it would not be destroyed by an inflow of power. Now, that larger part of yourself is holding back on its own, giving you just as much of its awareness as you can absorb at this point."

Laidrom directed the horse towards the Sun, who stood behind those others. At the same time, that larger sphere of self went into orbit about the sphere of Sol, each orbit drawing it closer in. It intersected the lower aspect once on each orbit, so that its spiral path and our straight path progressed inward at the same rate.

As we approached the sun, an image began to form out of the center of his sphere. It was the image of a king upon his throne, as in the card called The Emperor in the Tarot. Its throne was lacking the symbols of the Ram that are in the card, and in their place had the symbols of the Lion and the Dove.

As I watched, this king raised the scepter that was in his left hand, and pointed it towards me. He also raised high the orb in his right hand, and shook it towards me. A golden fluid sprang out of it, and covered me and the horse fully with a sheen like oil. Laidrom, I noted, had jumped out of the way as this was done, and then come back to stand in the air beside me.

This king now spoke, saying, "Thus do I anoint as my herald the one who has been the aid and comfort of my daughter in her times of trial. He shall come before me in the Courts of the Stars, in the place of honor in our procession to the marriage of the daughter and that one who is beyond me, as I am beyond her. Let him be seen by the gods as the promise of all men who live within her sphere, for they shall duplicate his state in their own beings, a legion of miracle workers to aid in the development of life and light in all our realms.

"Now let him see himself as I have seen him in his place in the Earth, and let him know his place truly in these coming days, so that all shall know, within and without her sphere, that man has come to his adulthood, and is ready to seed the stars with his incredible qualities of light.

"In him, I have given unto man the sign of his future, and a guide through the darkness of the days of the Hiding. Let them see him, and know that they themselves are as he is, when they rise into the realms of the gods. Let no man deny another his place within this realm, for all are ready, and all shall come in their own time to their own place of honor within these hallowed halls of the gods. Let all take joy in the prospect before them, and let all rise as they chose to the tasks that await them.

"One life has he who is my herald, one life in three aspects, that cover the Tree of Life in its fullness, and go beyond into the stars of the Greater Night who is reflected in my daughter.

"Go now, o man who is a mage who is a god. Go, and return to your world and body. As the days progress you shall see that here I have spoken a truth, a truth that should be known of all men who hope to be greater than they are. Let them know that within themselves, though they perceive it not as yet, they also are of a threefold nature and one life, and shall be in their own way as you are in yours, new gods, created out of time and space to work their will within the universe. Go now, and be blessed. I shall call you in that day to come before me to the courts of the stars, and all shall honor you, and your men of earth, as they honor our child in her own achievement. Yea, honor shall come to all, within the Courts of the Stars.

"Be ye gone now to your place."

The part of myself that was outside the astral body seemed to be locked onto the sun in some way, so I performed the sign of Hoorpokrati to reabsorb it. Yet a part still seemed to be within the aura of the Sun, and remained there as I willed the horse to turn, and pass through the abyss of Typhon into the worlds of the Tree of Life.

As we passed through the Abyss of Typhon, it receded into the distance again, leaving us suspended in light above the landscape from which we began our passage outwards. Laidrom was still in the air beside me, and directed me to land upon the peat fields. We did so, and I dismounted again. I noted that I was still in the god-form of Set, which seemed to have maintained itself without any attention on my part throughout this working. I needed a few moments to gather my wits again, so I examined the wand that I held.

It was a phoenix wand, as I had perceived earlier, but rather than being in the standard form of such wands in the Egyptian cults, it was a staff of ebony wood, with a phoenix rising in flames mounted on its top. The flames seemed to flicker and flow down the staff as I watched, covering my hand and arm with its power. After a few moments, the fires dispersed into the general glow of my aura, and I began to feel more normal again.

The ankh that I held in my other hand looked to be of some metal that was extremely hard, and had a blue sheen to it. The hardness reminded me of platinum in some way, and the blueness of refined uranium. Sparks flashed frequently through the glow that surrounded it, and also flashed up my arm and into my heart center. I got a sense of increased life in the heart as this occurred.

Now I turned to Laidrom, and asked him what was next to be done in this time. He said, "We are done, except for a small explanation of what has occurred."

He gestured, and an image of the temple that I constructed from the Tablet of Earth appeared before us.

"In the course of these visions, you have been generating the force to fully charge the parts of the temple within which the gods are said to reside. Your previous efforts, viewing the Kerubic squares of the tablet, had the effect of charging the pillars of the temple, which enclose between them the part of the temple given over to man. Thus in these two series have we completed the construction of the temple in truth, so that now you stand as the exemplar of the path which that temple describes, fully able to manifest all its levels and functions.

"The parts of the temple attributed to the sephiroth need not be invoked at this time, although I am certain that you will do so at some time in the future, simply for the sake of consistency and completeness. But in fact they have already been invoked in their essence in the invocation of the pillars. For note you, the lowest of the sephirotic squares of each angle, which sum up the powers of the sephirotic crosses, are placed in the temple exactly upon the intersection of each angle's kerubic squares, as they are grouped to form the pillars of the temple. Thus, the invocations of the pillars also served to manifest a sufficient amount of the sephirotic energies that a new set of invocations is not needed.

"The tour of the paths of the Seniors within the Earth Tablet is completed. Within this tour, we have given you knowledge of the course of yourself within the earth, and the course of man under the tutelage of the Knights of Will in the Earth, who are also known as the Knights of Set and the Mother. We have shown how man was forced to develop along lines not originally intended for him, and how the many tortures man has gone through have all had the purpose of raising him higher, to a greater kind of being than he would have been had not the earth conceived her plan of salvation for the solar system.

"We have also stressed the importance of knowing, of the intellect and higher mind in the development of man in these later days, and how that mind has caused the evolution of man to proceed at a pace that outstrips anything that has been within the cosmos, in its current cycle. Let men not abandon their minds, but use them fully. Let the forces that hope to hold them in the passions of the lower astral be done away with by their will. Let them abandon the falsehood of faith for the certainty of self-obtained gnosis, and let the limiters of Horus and Osiris be damned to the hells they have created to generate false fears within the hearts of men.

"Fear not, o men and women of Earth! Fear nothing! Ye are gods, and the gods do not force their will on their fellows. Fear not the forces that seek to oppress you within your incarnate existence, for their hold is only as long as the incarnate life, at the worst. And when ye are free of the body, ye shall know the evil they do is a transitory thing, with no lasting hold upon ye, save if ye believe their lies. Instead, fight them! Declare their falsehood before your fellow men, and offer man the truth of light in place of the dead darkness. They who do these things to you with a conscious will shall not survive the Earth's awakening, but shall be shattered into shards and shells, and discarded on the trash heap of existence, to rot and molder away from the realms of life. They who oppress you due to the delusions laid upon them by those men shall see their error, and beg forgiveness of those they have injured. Ye who know and seek of the light can not be permanently injured by them, so long as ye fight them. Death is not the end of existence, but its beginning.

"Fear not death! He is your final refuge from their power, should ye be set against in battle. Ye shall return therefrom to continue the fight, ever confounding they who hope to hold the world in stasis for their own benefit. They can not abolish you, for ye have the power of Set within you. No matter how many times they kill you, ye shall return in another form, ever confounding them with the new, driving them to the ultimate hells of their own creation when they realize that it is they who are lost, and not ye. Never surrender! Ever seek to do your will in the world, free from the shackles of the mass emotions they seek to control you with.

"Those who fight alongside ye are many more than ye might comprehend. Many are the forms the god-men take within the world, more by far in non-magickal modes than those who have their will to seek the direct experience in Light, through the means of magick. Deny not a man his place as your fellow-soldier, simply because his ways are not yours. In the freedom of Set's path, all can do their will without conflict. Let those who seek freedom simply for the honor of man in the

world, or for the freedom to do business unhampered, or
for many other reasons, be recognized as your brothers
in spirit, doing a work that is parallel to your own,
with its own place within the future community of man.
Each area of life requires its own types of warriors to
free it from the thrall of Osiris and Horus. Fight ye
your own fight, and encourage them in fighting theirs,
whether or not it fits with your own work.

"I, who have the power of Mars, the warrior,
within the Earth, tell ye this. Ye have nothing to
fear, save submission to the will of evil men. Be the
gods that ye are, and ye shall triumph. Let it be so.

"Now, o man who is a mage who is a god, I have
done with my part of this story, and all ye have left
to do is to complete it by the invocation of the Sun-king of the Tablet, Iczhihal, who is the summation and
director of us all. Proud am I to have been the
instrument of this message to men, and proud shall I be
to fight with those who hear these words and take them
to heart. Never shall I, or any of the Seniors of
Earth, abandon man to the will of Osiris the Devil-god.
Always shall we be there, to strengthen the hearts of
those who seek freedom, and to aid them in the fight of
spirit against the deeper darkness. This, ye men, I do
swear before ye all, and may I be torn into pieces, and
those pieces scattered beyond recovery, should I ever
break this oath."

(Scribe's note: The invocations of Iczhihal
mentioned above were done, but the results were not
satisfactory, and so are not detailed here. Apparently,
the Yetziratic character of the Elemental King makes it
difficult to manifest his force in the form that these
visions of the Seniors have taken. The Seniors
themselves are Briatic in nature, and manifest somewhat
more easily.)

When he said the words "seat" and "throne", there was a second voice saying the enochian word "thild", which Dee translated to mean both these words.

These invocations have never been obtained. At the present (9/92) I am assuming that the promise that they would be acquired was simply a distraction until events allowed me to understand my true will more clearly.

I suspect that this statement is a bit of Jupiterian humor.

The many moons of the system are included among those bodies called planets, for purposes of this statement.

On the physical plane, these two beings were represented by a pair of mutually orbiting black holes. The currents mentioned are equivalent to the gravitational stresses between two such objects.

At the time I was working with Paul Solomon in 1973, there were two persons named David associated with his group, known as the Fellowship of the Inner Light. One, David Railly, seems to have been the reincarnation of the biblical King David. The other, whose name I have deliberately forgotten, seemed more an avatar of Loki, though I never found out for certain. It is the latter person who is mentioned here.

The tower in this case is the tower of the elements, Malkuth, and the guardian before it is Saturn in his capacity as guard of the gate to the worlds below Malkuth. Caer Benoic, the "four-sided castle" of the Grail myths, is a congruent symbol. The enochian letter Un, equivalent to the English "A", is attributed to Taurus, kerub of Earth, in the G.D. system of symbolism. Hence the second page indicates Saturn of Earth, the character of Liiansa.

Saturn is again shown in Malkuth, as the crystallizer, or cause of outward expression, of subjective concepts.

The May, 1986, issue of Scientific American (distributed about two weeks after this section was completed), contains an article about this period of time which substantiates the claims made here. The article also clarifies that man at that time had developed a complete, workable system of life that allowed him to live in relative comfort and safety throughout the year. The technology of the period was highly developed for the materials they had to work with, and the society, while completely egalitarian, was thoroughly effective in achieving these goals. The article also supports the statement made later in this section that hierarchical systems of status did not appear until two to three thousand years later.

The defective children of either sex were killed humanely (that is, quickly and without warning) as soon as their defects were detected. The priestesses felt that they were merely following the Mother's way in this, and taught such.

Liiansa neglects to mention here that the idea of suicide, the purported cause of the police invasion, is related to Set. Suicide relates to Scorpio, Set's sign, through the scorpion that stings itself to death, and also directly in that Set has frequently made his own murder an intrinsic part of his plans for a given lifetime. Thus the anonymous caller was telling the Osirian authorities that Set was up to something on the twelfth floor of the hotel, in a direct symbolic fashion. He apparently spoke better than he knew, to my present great amusement.

These concepts are definitely Second-ray in nature. Note their importance in the works of Alice Bailey.

Actually, he was standing in the classical pose shown in Roman statues of the god Mercury. But I did not recognize it because I was seeing it from an unusual angle.

Since Mars is the traditional ruler of Scorpio, it seems appropriate to see it here, despite the watery nature of the sign. But Scorpio is also related to Earth, as it represents the decaying vegetation within which are hidden the seeds of the next spring's growth.

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From: Az0th
Subject: Enochian Magick
Date: Tue, 7 Dec 1993 17:06:16 GMT

Hi, Peggy!

Do what thou wilt shall be the whole of the Law.

>>Coincidentally, it is now possible, by working backward
>>from the names given in the _Mysteria Magica_, to arrive
>>at a consistent set of names appropriate to this Table.

>What do you do with these?

'I' personally, or 'I' in the abstract? };-]

Several inconsistent significances have been attached to the names derived from Dee's Enochian Tablets. Some of them are quite evidently the names of particular entities, who may be expected to respond in the affirmative when so addressed, They having been summoned by Magickal operations involving, most likely, some use of the Enochian Calls to get Their attention. In Dee's diaries, all of these entities have special areas of expertise, which areas tend to reflect the interests and requirements of a practicing Magus, metals and gems and transmutations and such like. Other of the names extracted from the Tablets are in the usual sense Words of Power, used either to Summon or Command particular entities or classes of entities. Later magickians have seen fit to reinterpret these latter as the names of angelic entities in and of themselves. The difference may simply be one of nomenclature, since they seem to be equivalent in practice.

Identical 'areas of expertise' obtain on each of the four quadrants of the combined, or Great, Table, and Dee records an instruction that the area of the world in which the magickian desires help, as viewed from his physical location, determines _which_ quadrant of the Table should supply the names to be used in conjuration. Hmmmm. Mathers came along some 300 years later and added a veritable _bunch_ of astrological and elemental and QBListic associations not only to the already defined name set, but to each and every letter on each and every Tablet, such that a pyramidal representation of the individul lettered squares became necessary just to hold it all. These were then color-coded according to the various scales for ready reference, and further correlated with Egyptian godforms, an absolutely brilliant scheme which most folks find absolutely overwhelming, and all ultimately derived by projecting YHVH all over the Tablets and noting the interactions. Neat if you're an experienced QBList....but if you're not?

The other set of names derivable from the Tablets have undergone a somewhat more radical redefinition by later magickians. If you superimpose another of Dee's documents, the chart of Symmetrical Characters or sigilli, over the combined Enochian Tablets, 91 additional names can be had by tracing the lines and recording the characters touched. In practice, this is not much fun, since some of the sigilli have crossing lines...but I digress. These names Dee called the 'Parts of the Earth as Divinely Given' and are patently intended to correspond to actual geographical locations in this world, and by extension, some part of those Aires above them. One may with some justification speculate that Dee's Imperialistic imaginings prompted him toward a scheme whereby information could be had and influence focused on _this_ world, by opera magickal in a higher. Major hmmmmmmm. We seem to have here a grand thaumaturgical praxis for governing the world by Magick. Can you say 'Illuminati'? I knew you could..... };-]

In our enlightened times, when patriotic world domination is not much on anybody's mind (is it?), these 'governments' have been renamed 'Governors', and become (you guessed it) particular entities in charge of Aethyrs which are theorised variously to extend from the lower astral all the way 'up' to Deity. I certainly won't belabor distinctions between maps and territories, which the very fluidity of astral and spiritual realms makes problematic at best, but I will note that this particular map, when applied to individual spiritual territory, permits of a gradient scale of expansion of awareness corresponding in modern terms to 'Initiation'. Or so say many who've gone and done it, like Crowley.

So much for the abstract 'I'.... What do I _personally_ do with all these wonderful Names? Not much, these days, but they make great mneumonics for retaining the Tablets themselves, which I do use, along with the Calls, in ongoing experiments investigating my subjective perception of dimension, and its astral interface during evocation and skrying. Portal stuff. };-]

But then I have other nasty habits as well, like associating the 3 linea of the Great Cross of each Tablet with Nuit, Hadit and Ra-Hoor-Khu-it....

Love is the law, love under will.

Az0th

Greetings! Some of you here are familiar with the "Enochian Temples" system, and I thought you might like to read an account of a working with the Temples.

An interesting phenomena associated with the Temples is that a lotus of power forms itself around the base of a fully charged temple. Each petal of this lotus shows a unique sigil, and each of these sigils is in turn the key to some celestial "zone", usually a star-system. I have been working with these sigils recently, and the vision that follows is fairly representative of those I have gotten so far in my explorations. Sorry you can't see the diagrams -- hope the descriptions are sufficiently clear that you don't need them. Enjoy!

1/30/93

Even before I called up the temple, I got a vision of the sigil. What I saw was a tree with a thick trunk, and from the top of this trunk rose three fan-shaped groups of leaves. Each group had tips of green, centers of white, and bottom portions of black or very dark brown. They looked somewhat like feathers. The trunk itself radiated an aura of immense solidity and connectedness; one could feel the flow of life-force going unobstructed and without effort from its roots to its top.

Within the trunk of the tree was the image of some spheres connected together in a way unlike those of our own Tree of Life. These connections are as shown in the diagram. [The spheres are arranged as the first six sephiroth of the standard Tree of Life diagram. The paths between these spheres are the same, except that the paths that would normally connect Binah with Tiphereth and Chokmah with Tiphereth instead connect Binah with Chesed, and Chokmah with Geburah. Also, a path ascends from each of the upper three spheres, passing out of sight. The path from Binah extends up and to the left, from Chokmah up and to the right, from Kether going straight upwards. Each follows the centerline of one of the three fan-shaped groups of leaves.]

I called up the Temple and created the Lotus. Then stood on the petal with the sigil and invoked it again. The sigil also showed itself at the same time in the King's beam. After a few moments I was again at the place where the Tree stood, without any passage or transition between; the change from one place to the other was instantaneous.

Now I looked at this Tree for a time. While I was doing so, an angel appeared to my right, and made the LVX signs without waiting to be asked. I tested him with the pentagrams of Earth and of Spirit, and he grew larger and engulfed both of them before returning to his original size.

The angel said: "This is a Tree of the place of the sigil you have invoked. It is a star-system of three stars, each of them of a higher order of evolution than Sol, each of them well on the path that will take them into the yet higher orders that stand beyond incarnation in the stellar realm. About that higher place we can not say a great deal; little enough of even that would be comprehensible to men."

"As you know, as the ages pass and the worlds within a solar system develop and evolve, certain "planes" of existence fall below the level of significance, each in turn becoming irrelevant to the work currently being done there. These planes embody principles so well built into the substance of the solar systems that it need not be developed or evolved further. These constitute the invisible "roots" of the Tree of Life being expressed in that system.

"Similarly, as this evolution goes on, certain other "planes" suddenly come into manifestation, so that there are always a certain number being worked at a given time. This number is not always the same; for your own system, there are always seven planes, for this one at which we look there are four or five, depending on how you choose to interpret the topmost paths, which pass out into another realm all together. The influences or spheres at the top ends of these paths are outside the work being done here, yet they continue to have some influence on events there, notably through the energy and stimulation they provide.

"Each of those top three paths leads to one of the stars, one of the circles within the sigil. And each of those by itself contains its own modes of working and defined area of creation. But together these stars have created an area of joint creation, wherein certain parts of their mutual schemes may be developed and manifested in concert. That area is what is expressed by this sigil and this Tree of Life before you.

"You will see, as you look closely, that the "planetary" natures of the spheres in this Tree, its stable emanations, are of an order higher than those of your own. They are all of a kind that is manifested in your system in Uranus, Saturn, and Neptune, those three planets whose relationship is greater towards the outer universe than it is towards the inwardness of the system. There is no personality in these spheres, no mundane realm, no ego or soul as you would know it. There is only cosmic substance and energy, passed beyond the need for focused, personal, expression."

"Now look closely at the Tree, beginning with the lowest sphere."

At first I saw nothing there. But after a while the sphere took on a shimmering almost-green color. Then out of it burst a bird-like being, which rose up over my head, came down and around behind me, and up beneath me so that I ended up sitting atop it. This bird reminded me in some way of Quetzalcoatl, the winged serpent of Aztec myth, though there was no physical resemblance between them. The bird's tail raised up and fanned out like a turkey's, so that I felt as if I were seated on a throne. The plumage changed color very rapidly, running through a great number of hues and shades from the blue-green-violet end of the spectrum.

Then it was as if I split from the being seated on the bird, as if I moved away leaving behind an image of a man. Turning back to look, I saw the man seated cross-legged on the back of the bird, naked save for a loincloth decorated with bird-like designs, and a headpiece of fanned-out feathers, which mimicked both the bird's tail and the fan-shaped leaves of the Tree. His posture was regal, and he held in his left hand something like the Tree itself, reduced to the size of a scepter. His hand was at shoulder height and slightly forward, as if in the act of wielding the scepter.

The angel said: "Unlike the Solar system, here the man-like beings are the lowest expression directly connected to the divine; that is, to the three stellar gods creating this area of work. And even though the image shows a man, they are not really man-like in the way the spirits of men are in your system. For where your Tiphereth is a central passage point between higher and lower, here this sphere, its nearest equivalent in the local system, is itself the lowest point. These kings never touch the elemental worlds; the powers coming down from above stop here, showing a perfect reflection of that from whence they came."1

The rest of the angel's words were lost, but I got an impression from him that filled it in. It is important to recognize that all the elements of this image must be taken together as an expression of the nature of the sphere. The bird is the sphere as basic energy, a reflection of its divine sources; because it flies, it never touches the elemental worlds, but is itself the endpoint of creation. The man shows that there is within this sphere an expression that appears to show individuality, but these "individuals" are all directly connected to the divine and are part of it, as shown by the headdress. And these individuals wield the power of the divine, as shown by the scepter. Here the Will of the divine (scepter) acts upon the substance of the divine (bird) through the divine Son, all of them within a single sphere, all of them separate and unified at the same time.

I felt the energy of the vision weakening, and so I returned to the Temple. The angel followed after, saying: "I know that you are weary, but I would like to encourage you to look at least a couple more of these spheres before you quit for the day." I took a few moments to absorb some more energy from the Temple. Invoking the Names of God and the King, I returned to the lotus petal and got back in tune with it.

Returning to the place of the Tree, I willed the power of the bird-image to return to its sphere, and it did so. Next I concentrated on the sphere to the left in the row above. The circle of this sphere expanded into a window, through which I saw an old man, bearded and muscular like Odin, wearing a dark blue, almost violet, robe. The robe had no hood or collar. In his right hand he held upright a spear with a leaf-shaped blade bound to the shaft with silver wire. In his left hand, held down at his side, he held a square cap or hat, somewhat like those some Roman Catholic clergy wear.

The angel said, "Action in righteousness is the key to this sphere, for here are the Mercy and Severity one; action or will is combined, merged with the manifest pattern upon which action must be based, so that there is no question of morality or ethics, no separation between Thought and Deed. This sphere is easy to understand, as it is close to the two natures of your Chesed and Geburah. But always remember that this is a single sphere with a single nature, not a duality. If one should seek to understand it by holding those two in mind at the same time, then one will go amiss. See it in its own way, take its nature as it presents itself, and seek to merge with that nature to attain to true understanding of it. Now go on to the next sphere, which is not so simple."

I relaxed my attention to this sphere, and it returned to its original size in the image of the Tree, with its own image still shown inside it. I turned to the next sphere in the same level.

I concentrated on this sphere for a time, and saw little except a roiling of colors, as if it could not manifest itself within the limits of my perception. Then suddenly, exploding outwards from a point in the center of the sphere, a great mandala unfolded. This mandala had five great spokes or sections, and within each section were twenty lesser spokes. And each of these spokes was itself an entire world, seen edge-wise in some higher dimension. The center of the mandala was a black-filled circle, surrounded by a ring of lighter color, a powdery gray-blue.

"This is the focus of nature in this world," said the angel, "for herein are all things in touch with the center, and all patterns of activity derive directly therefrom. And the worlds within this mandala are the potential manifestations that are to be made real, in something resembling sequentiality, in that lowest sphere at which we first looked. Here they are arrayed in their relationships to each other, as they are in the minds of those who created this place. And the plan of their unfolding is held here as well. Each unfolds at the "same" time as the others, but each unfolds within its own, internal, sense of linearity and sequentiality and is separate in some sense from those that come "before" and "after" it in the rounds of the mandala."

Again I relaxed my attention, and the mandala retreated into the limits of its sphere. Looking to the next, to the left in the next row above, I concentrated again.

"This sphere" the angel said, "is the expression of one of the three stars that created this place. His expression within his own great sphere of working is here concentrated, summed up, sketched in miniature. Look ye to the west."

I turned around, assuming the Tree was in the East, and saw the star in question. It had sort of a maroon cast to its light. The color deepened, and there burst out of the star images of three armored kings, one coming directly towards me, the others moving out at angles to either side. And each of these kings stood astride three animals. The one coming towards me was astride three lions; the one on my left had three jaguars; the one on the right had three taurines of some sort, whose exact image changed from one species to another as I watched. And each of these animals was three-legged, having only a single leg centered at the back of their body, so they each stood upon three points.

Spoke the angel, "This great star is represented by three ministers within this area of mutual creation. And they, with their ministers, and their ministers' ministers, number thirty-nine, who are unity expressed in triplicity. And these act upon the five and twenty in such a way as to define their center, their point of contact with the divine."2

I felt there was more to be said, and waited. The angel continued:

"All of these are in their own way an expression of the original plan of this Tree of Life, as was shown in the way of their bursting forth from the center." [That is, the pattern in which they came forth resembled the three fans of leaves at the top of the Tree.] "And each of these three legs of the animals, these minister's ministers, controls in his turn the manifestation and organization of thirteen forces, so that within the worlds below there are three hundred and fifty-one major forces to be dealt with, each with its own expression, each with its own place within the pattern of the creation, each of which is the embodiment of a divine principle in activity. Add to these the original 39 and they become 390, giving a full manifestation of the original potential. Thus is the divine made manifest in this place."3

"Now look ye back to the next sphere."

The images of the kings returned to their place. I turned back to the Tree and looked at the next sphere in turn, on the right in the same level. I looked for a while and there gradually appeared a shadowy image, seeming to be in some way connected with the rightmost circle in the original sigil, as if that portion of the sigil had been clothed in an image. And the image was of a hooded monk, kneeling and hidden within his robes, contemplating an image in a sphere. He appeared to be facing a point about 45 degrees to my left. I could not see the image within the sphere he held, and moved closer.

In the process I entered into and merged with the monk in the image. Within the robes there seemed to be nothing but the barest outline of a body, a simple sketch, sufficient to hold the robes in their form, but little more. Looking at the sphere he held, the image within was of the old priest-warrior within the earlier sphere.

The angel said, "This one gives of himself directly into the lower world previously seen, and leaves little of himself in this level save a shadow. His manifestation in this place is of the nature of a channel for his original force, his true nature, which is reflected in miniature down into that lower sphere. But even in this there are secrets to be known, if one wishes to extend one's stay and concentrate on this one part of the Tree of this place. Now to the highest sphere."

I removed myself back to my "outside" viewpoint, and let the residual force from the last sphere dissipate from my body. Then I looked at the highest of the spheres in this Tree, and saw therein a little child, scarcely born, like Hoor-pa-krati without the forelock. He sat in a lotus position and held the thumb of his right hand to his lips. I saw him as from his left side.

Looking closer, I saw that held within the curled fingers of his right hand was a small talisman or coin, upon which was graven a figure that at one moment seemed much like the Sanskrit figure for the OM, and the next moment appeared to be an abstract glyph of a bird in flight.4

"This one, in his miniaturization into this area of creation, has taken on an image much like that of your Thelema, in that he is like a babe, silent in the womb, and yet forth from him comes all the power and activity manifested in the lower spheres. That king of the lowest sphere is to him much as Ra-Hoor-Khuit is to Hoor-Pa-Kraat. But in this case, they are not a dual manifestation of something greater, as those two are of Heru-Ra-Ha, but instead is the lower a direct reflection of the power of this sphere, only extended and also indirectly accessing some of the power of the other two stars, through their control on the lower worlds."

"He is the silence at the end of the OM, but in his silence is the bird brought forth into flight."

"Now I think we have seen enough for this time, and you should return again to your temple, waiting a moment for me."

I did so, and stood just outside the limits of the Temple's lotus while I waited for him. After a moment he also appeared, and said "My name is Kaph, Yod, Nun, Daleth, Teth, and in my nature I am a reflection of those thirty-nine whom ye saw in the fourth sphere of your vision.5 Thus I have a nature of sufficient generality to speak to you of the things shown and yet to be found within the compass of the Tree with which we have been dealing. I am in myself a symbol of that work, and am the link between that world, and this solar system of yours, which link was created by the resonance between the schemes of our two areas of creation. Now take ye this."

He handed me a talisman, as had the angels in the previous visions. This one showed the original sigil upon one face, with a couple of minor modifications (short "tails" sticking up from the rightmost curve). On the opposite side was the usual table, this one showing the words GEL, DALPA, FORTN, DES, with the word "boni" at the bottom.

[Each talisman given by angels in these visions of the lotus sigils had such a table on the back, showing lines of 3,5,5, and 3 characters, arranged so that the centers of each line are aligned. The names of power to be derived from these tables are found by reading the downwards, taking the two two-letter columns to be the halves of the fourth name. Thus in the present case, the names of power are GAOD, ELRE, LPTS, DFAN. Underneath each table, following the lower edge of the talisman, is shown either "bona" or "boni", which I assume have something to do with the Latin word for "good".]

"This one ye shall keep" he said, "and let it remain as a reminder and link into the place where we have been, for this contact is an important one within the many that can be exercised with the Temple you have built. It is through the paths from this place to that, and from that place to the places of the Three who created it, that one set of persons from your Earth would easily find their way into the larger universe, free forever of their ties to your world. This is one of the purposes for which this Temple was given, and it is one that shall be accomplished, without doubt or uncertainty."

I asked if I should place it in the beam of the King, as the others had bid me do. He said, "Do so."

I entered the Temple and put the talisman in its place, stepping back out afterwards. In a moment an image like the first I saw of the other Tree formed within the beam. And a sound like a wordless choir came forth, swelled, and diminished again. I saw that the image of the sigil in the beam was no longer there, and the sigil on the petal soon

faded back to an inactive level. As it did so, the image of the Tree
also gradually faded, or rather collapsed back into the talisman.

"And in this is the work done," said the angel, "and another link made in the Great Scheme of the Cosmos. Take ye the talisman, and save it in your storage place. And I am done."

The angel bowed his head for a moment, and then disappeared. I retrieved the talisman, stored it away, and closed the Temple for the day.

Footnotes

1 The equivalent of Tiphereth is the lowest emanation in this scheme. The "man-like" beings are perhaps closer to what we would call "avatars", individualized manifestations of divine force, rather than ordinary human souls.

2 3 Kings + 9 animals + 27 legs on animals = 39. 39 = 3 times 13, and 13 = AChD, unity. The "five and twenty" are the five sections of the mandala seen earlier, with their twenty divisions each.

3 27 times 13 = 351. 351 + 39 = 390. 390 = 39 times 10, number of full manifestation.

4 The OM is of course the Swan in Hindu symbolism.

5 K + I + N + D + T = 20 + 10 + 50 + 4 + 9 = 93. 93 is the reversal of the digits of 39, so the angel is numerically a "reflection" of the forces of that sphere. None of the Hebrew words in my database seem to relate, but among Enochian words we have VPAAH, "wings", perhaps relating to the bird and feather symbolism, and BALTAN, "His justice."

- Josh Norton

A vision of the Square "T" of ISMT of the Fiery Lesser
Angle of the Earth Tablet.

Begun 11/11/85, 11:11 am.

I had determined to do an exploration of a square of an Enochian tablet following the directions and system described by Regardie in The Golden Dawn. I selected a square from the Earth tablet, "T" or "M"1, the rightmost kerubic square of the Fiery Lesser Angle.

I derived the appropriate divine names for invoking the square, and constructed the pyramid in the imagination. The north side and top colored black, the other three visible sides colored red. I imagined the kerub being hidden within the pyramid, and a ray of light descending to or ascending from the pyramid.2

I performed the sign of the Enterer, and went into the pyramid. As this happened, the sides attributed to Fire changed from red to the flashing color, green. On the inside, the walls changed from green to red. I saw the sphinx of the sub-element, which had the head of a bull and the body, legs, and tail of the male lion. I gave the 5=6 signs, and tested him with the letters, at which he seemed to expand while maintaining shape. This indicated he was genuine.

I invited the sphinx to take me to a place where I could see the effect of this square in nature. Immediately we went to a place far underground, where a river of fire was being constricted and pushed back by a wall or barrier of rock. It seemed to be as if the fire was sealed off in a round space entirely surrounded by cold rock. I was told that the effect of the square had to do with the encapsulation of a force, all-potent within its own sphere of action, by a slower force acting on a larger scale. The wall of rock could be seen to move very slowly, forcing the fire into a smaller space.

An example was shown. We went to the western edge of the United States, and to the subduction zone where the edge of the Pacific tectonic plate was forced down underneath the edge of the continent. Despite its great melting heat, the molten rock of the mantle is pushed back down by the edge of the plate.

As another example I was taken to a Kimberlite pipe in Africa. These "pipes" are the cooled remains from an action like that of the square. The hot material had been cut off from the mantle and forced close to the surface by immense pressure from the surrounding rock. The combination of heat and pressure caused the formation of carbon crystals, diamonds, in the pipe.

I asked to see the spiritual animal of the square. Only gnomes were shown. The gnomes all had stubby arms and legs, and heads elongated from front to back until they were almost football-shaped. The short limbs and the shape of the head allowed them to move very quickly (in a horizontal position) along very small tunnels in the rock. They appeared to be strong.

I vibrated the name of the god of the square, Horus. (He is god because the square has three fiery sides, despite being in the tablet of Earth). Horus appeared, and I gave him the 5=6 signs. He responded with the same signs, then added the signs of 1=10 and 4=7. I judged this to be reasonable since these are the signs of earth and fire, represented by this square.

Horus showed me the sphinx of the square again, but his varied from mine in that the head was that of a buffalo with a fringe of hair along the jaw-line. The body was more elongated than the sphinx who guided me, like a cheetah, and of a reddish-orange color. The head was black that turned a dark glowing green, like the shine on beetle's wings, where it was highlighted.3

Horus said: "Bemoan me, o worshiper, for though I am truly the god of this pyramid, yet my own powers have come to naught in this place. The fire is ever smothered by the greater earth, and here my force and fire are leached from me."

He appeared to have nothing more to say, so I requested to see the type of man represented by the square. I was shown a large, thick-headed man with a square brow and dark hair. His body was like that of a wrestler, or like that of the God Mars, and he wore nothing but a loincloth. The skin was colored dark brown, but the features were caucasian. I got the impression that this man was stolid and determined, and that he got his way in life by forcing himself into the position he wanted, and then refusing to move from it until everyone else accepted the fait accompli. He is lacking in any really demonstrative characteristics, but has the slow but unremitting force of a glacier.

In the plant kingdom, this square controls the lives of seeds buried in permafrost or hard ground, and also the way in which roots of plants force their way into tiny cracks in rock.

In the animal kingdom, the force was shown me in those mammals that bury themselves for the winter, and in insects that store their eggs in underground capsules while they hatch.

I asked to see the effect in human society, and was shown a group of persons entering a cave for purposes of worship. They did so because the ground insulated them from the influences of other living things, allowing them to concentrate an unusually large amount of pure god-force without having it leak away.

In the human arts, the square relates to the use of pigments produced by burning or roasting certain minerals.

On a cosmic scale, the square shares with others the responsibility for the formation of a cold crust on molten, recently-formed planets.

It was pointed out to me that the entire column of squares governed by this square also had a part to play in the details of the processed described. At this point, I felt I was getting tired, so I ended the vision and returned to my body.

I closed the temple by banishing the forces.

A Vision of the Square "M" of of ISMT of the Fiery
Lesser Angle of the Earth Tablet.

Begun 11/13/85, 9:15 pm.

This square is the one immediately to the left of the square used in the above vision. While still in the fiery sub-element of the Earth Tablet, its north, south, east, and west sides are attributed to Earth, Fire, Scorpio, and the Queen of Wands, respectively. There are still two parts fire in the square, but one of the previous fire sides has turned to water. It also is attributed to Heh of IHVH.

I visualized the pyramid of the square standing in the middle of my astral temple. As I did so, the temple darkened, and the pyramid became more clearly visible. The top was black with the letter Tal (M) in white. The north side had the four-color Enochian emblem of Earth on a black background. The east became dark blue with the Eagle kerub in orange-yellow. On the south, the simple triangle of fire in red. The west side showed Crowley's version of the Queen of Wands, the fiercely imperious woman and her leopard mascot. 4

The fiery sides of the pyramid flashed from red to green to red again. I gave the sign of the Enterer and passed into the pyramid, giving the sign of Silence when centered in it.

The sphinx was there. It had the head of a wild ox or buffalo, the forequarters of the Lion, the hindquarters of the Eagle, and the tail of the lion.5 Given the 5=6 sign, it responded with the same signs, and added the signs of Earth and Water6. The sphinx stood up on its hind legs and leaped up into the beam emanating from the top of the pyramid. I sounded the divine names of the square again, and followed the sphinx up through the beam.

I rose up the planes for a while without encountering any cohesive images. Suddenly I came out into a dark scene. The background of the scene consisted of a mountain range, beginning out of sight to my right, and continuing south for some miles before turning east. After crossing to the east, the range tapered down to a promontory. This tongue of land stuck out into a dark sea that filled the rest of the east. From behind the mountains to the south rose clouds, covering the sky.

In front of the mountains, an inlet of the sea protruded across the picture, up to the base of the western mountains. The water was a very dark grayish-brown, with an oily sheen to the surface.

The foreground of the scene was a hard, cold rock shelf or shield, with nothing growing on it. When I turned around, the scene to the north simply faded into blackness. The ground had a slick feel to it.

I went forward to examine the water. It was no more clear from close up, although I could see that most of its opacity came from suspended particles. The particles looked almost like silver metalflake paint. The surface of the water was slightly convex where it touched the shore, becoming higher the farther you went from shore.

I was invited to stick my hand in the water. I did so quickly and pulled it out again. I could see the oiliness and a thin coating of the metalflakes on my hand. Then the flesh all dissolved, leaving the bare bones. This dissolving continued on up the arm until I shook it, after which the flesh came back. I either thought, or heard someone say, "The Waters of Death".

Looking to the west, I tried to see what was at the end of the inlet. The shore could not be seen due to clouds of steam or mist. But farther up the cliff, there seemed to be drops of glowing orange liquid seeping or sweating through the rock. When I tried to see more detail, that area of the scene dimmed.

I then noted that there was a glow reflecting from the clouds to the south. The source of light seemed to be behind the mountains. I rose up until I could see what was there. To the west and south appeared a great sea of fire, orange-red. In the western area, the fire moved in visible currents. To the south, it was a flaming field.

Where the fire met the water in the east, great billows of steam arose, to become the clouds visible from the north. The two elements completely balanced each other, so that there was always just enough water flowing south to stop the fire from getting to the north and east. They met at an unwavering line that stretched to the horizon.

Moving back above the mountains, I examined the fire more closely. There was an impression that the fire was under great pressure to cross the mountains into the north. It rose up in waves, higher and higher into the sky, but there seemed to be an invisible barrier above the mountains, and it could not pass them. It fell back.

I asked to see the animal related to the square, and was shown a sort of were-creature in the process of changing from a large fish to a bull. The front half had the torso and head of the minotaur, and the bottom half was the rear half of a fish. The fire aspect seemed completely absent, until I noticed or was told that the fire was the transformation itself.

It was then pointed out that the animal was frozen in the middle of its transformation, and that this "freezing" was a function of the power of the square. I gathered that it controlled the retention of neonatal characteristics in otherwise mature organisms. The human retention of the relative hairlessness of the newborn is an example of this. It also controls cases in which a species that goes through metamorphoses as part of the maturation process begins to stop itself at some point before the final metamorphosis occurs. No species was given for this second effect.

I asked to see the power of the square as it acted in the mineral kingdom. I was shown a place in the Pacific Trench, very deep, where lava flowed out of a vent in the side of the trench. The pressure is so great that the water does not explode when the hot lava hits it. Only a thin layer of steam is produced between them, and the water carries off the heat from the steam, cooling the lava and stopping its advance.

For an example of this force in the plant kingdom, I was shown a microscopic view of the pistil of a flower. The pistil was a long stem full of microscopic tubules. As I watched, a grain of pollen came down one tubule and united with an egg cell. Behind this first grain, more grains tried to come down the tube, but the tube was closed off by being filled with sap before they could get close to the egg. This closing of the passage is the function of the square's force. In the human being, a similar process goes on when the fertilized egg grows a thick outer membrane immediately after the first sperm cell enters it.

The type of person represented by the square was a woman, with a body that appeared wide when viewed from the front or back, but looked thin from the side. The upper face was square, with a triangular jaw line. The hair was dark brown with blonde highlights. The skin was also tanned dark. Her dress was an absurd collection of red and blue polka dots on a black base. I could not get a strong impression of the temperament of this person.

As an example of the force acting in human society, I was shown an image of two groups of people acting at cross-purposes. I got the impression that this was not interference of an active or willful type. Instead, the two groups blocked each other "by surprise", in ways that do not directly relate to the function of either. An ambulance having its route blocked by a Shriner's parade, for instance.

The vision seemed to be weakening at this point, so I returned to my temple and banished the forces. I then returned to my body.

The Square "S" of ISMT of the Fiery Lesser Angle
of the Earth Tablet.

Begun 11/16/85. 12:12 pm.

I vibrated the calls and the names, and visualized the pyramid. For a few moments, I got an image of rapidly blowing air, the movement being generated by heat from fires below. However, the heat did not reach up to the level where I was, which was cool.

Above me I saw the sphere of the earth looming down towards me, but the sense of gravity was pulling towards the fire and not the earth. There was an impression of many angels or beings flashing by me, but I could not see them clearly, only a silvery-white or yellow blur. It seemed that they were moving too fast to see. But some of them would stop for just a split-second to look at me, and by the time the images of them registered, they would be gone again.

The "afterimages" from these brief stops let me see that they were wearing diaphanous white or yellow gowns, much like the usual T-cross magician's robe, but with two or three additional layers of sheer cloth that blew in the wind. They seemed to have dark faces with blonde hair, and a sharp but delicate bone structure. The eyes were wide, dark, and serious.

At the time I did not consciously see more than this. The last thing I recall hearing was a voice saying "What the force of the square "T" conceals and encysts, here I disperse."

I couldn't seem to get a clearer picture, or to get another image, so I returned to my body, thinking that the attempt had failed, and that it would have to be done over again. Yet there was sense of things unfinished. I felt restless. The body wanted to move around and do something active. My mind felt relaxed and free of pressures, but unable to focus, or to produce the idea for something to do. And despite this feeling, there was a pressure on the top of the head that was giving me a tension headache. (All this obviously relates to the forces of the pyramid. Fire at the bottom, air in the middle, and earth at the top.)

Sometimes such feelings indicate that there is a message to be passed to me by automatic writing. I had learned this talent early, and had developed it to the point where it was actually automatic typing using my word-processor, often at faster speed than I can type consciously.

I sat down at the processor, and got just a little bit of message. The being identified himself as NSITM, the archangel ruling this square of the tablet. He said that he had come to tell me all about the kerubic squares of this lesser angle. He began an introductory sentence, and then the sense of contact was cut off completely. There was no impression that the intelligence was still around.

The restless feelings reappeared. I did a banishing, hoping this would at least tone down the power of it. In spite of the banishings, this feeling of the power of the square continued for most of the day. I felt both mentally dispersed and physically restless until evening, when an additional banishing caused them to cease.

But in writing this down the next day, I found that I remembered a great deal more than I had seen at the time. The events described below were not consciously experienced, but in writing this account they appeared to me as a memory of an event that had actually happened. I can not distinguish it from the memory of other visions that I did have consciously. The only thing that convinces me now that I did not see it consciously is my memory of doing other things at the time, and being totally unaware of such a vision occurring. Apparently the vision continued at some level of my mind without my attention.

After the fact, I recall seeing a picture of a great white cliff. The ground extending back from the top of the cliff was black. Along the face of this cliff, a large number of angels worked, hurriedly bringing things, and taking things away. I could not see clearly what they brought7, but it went into the cliff face and was buried in the earth. The angels took away great pieces of the cliff itself, which looked crystalline from a closer viewpoint. These pieces they scattered about the surface of the earth, producing life in great variety. Everywhere a piece fell, new life arose into being. Each new life was actually a whole planet somewhere in the cosmos, with its entire systems of animals, plants and intelligent beings.

And an angel said to me: "The cycle of life in the earth is controlled by these squares of the lesser angle of fire, in the Wall of Earth. First, in the square "T", is the life injected into the potential of being by the will of the gods. It takes on the quality of earth, and therefore does its flashing brightness bemoan its loss of self. But without its loss, the earth were mere dead matter, inert and without possibility of form.

"In the square "M" is the life spread throughout the earth. Where the fires of "T" were encapsulated as it were, so the waters of "M" do leach the life from its capsule, and spread it throughout the base-matter, making it living and receptive to the thoughts of the gods. Under the pressure from the earth above, this life-infested matter changes to a crystalline form. Each unit of crystal possesses the full capabilities of the original life-impulse, with the added ability to produce more life-crystals without loss to itself."8

(I noted in passing that while the individual units had a crystalline form, they did appear to have some inherent flexibility. There was also a vitality to them, an impression that one body was not enough to hold their force. They were ready to multiply at any instant. When the crystals were in groups, they bunched together in a way that reminded me of muscle fibers, so that individual crystals could slide around a bit without losing place in the group.)

I asked the angel why my vision of the square "M" had not revealed this. The angel replied that it did, but that I had misinterpreted what I saw. The drops of glowing fire on the cliff face of that vision were the encapsulated lives of the square "T". They fell into the waters, where they were dispersed and distributed throughout the earth. The metallic flakes in the water were the dissolved lives of "T". The waters were called the "Waters of Death", both because of the Scorpio connection and because to the lives it did indeed appear as a form of death, that is, a disruption of their unity. The steam of the meeting of fire and water in that vision produced the air in which the angel and I were presently standing. The fact that the square "M" was a transitional form accounted for the were-creature and the other references to retained characteristics.

He also mentioned that if I had used the main attributes, I would have seen the flakes of life come out of the water greatly expanded. Each would have been equal to the original drops of fire, and be blown westward into the square "S". Thus the life multiplied itself out of the energy of matter. I would also have seen that they emerged from their bath with an aspect of hardness and sharpness that they did not have before. The waters are the waters of the Styx, and they are armored like Achilles from the water's touch. But having been bathed fully, they have known Death and will no longer feel the touch of his arrow.

The angel continued: "These processes are ever continuous, so that the crystals of life must be moved from their place, to make way for yet more life. Here in the square "S", we take the encapsulated lives of the square "T", and place them in the richest parts of the earth. In return, we take the crystals of life that are extruded from the cliff face, and we scatter them across the universe, so that the gods will have many canvasses upon which to work their art."

The angel showed me the scattering of the life-crystals. The material universe is seen as a great plane of energy from this square. It is in fact the field of flames that caused the air to move at the beginning of the vision. This energy in great abundance is everywhere ideal for the seeding of life, for it can do nothing of itself, but must have the impulse of life to bring it into form.

Within the field, there are stresses that dictate that life take one form or another in order to move there. Incompatible forms are destroyed quickly, because they can not assimilate the kinds of energy available. I saw the angels take the life-crystal lumps they carried, and cut them into pieces that matched the stresses in a particular area. Then they would place the pieces carefully, so that the lines of stress in the area were aligned with the striations of the crystals. Leftover pieces were shaped to fill the stressed area to its full limits. The angel told me that this activity caused all the niches in the ecology to be filled with appropriate life.

Each piece so placed began to radiate like a sun, even brighter than the fires in which it lay. The light increased as the fires themselves began to take on the pattern and radiance of the crystals. It was said: "Thus does life create order, out of the chaos of universal energy. Through its very existence, it demands that the energy of the material world take on orderly forms. Not only within the limits of its own area, but extending by its radiance to other areas that have no life of their own. Its living beings become gods, and the agents of gods, making the creation in matter."

Without pause, the angel went on: "In coming to these squares, you sought knowledge of the enochian worlds, and of the powers thereof. We have given you in full measure what we have here, and will give more as you explore the last of our squares,"I". That you have not seen all that is here is certain, for as you know no man will see even a fraction of the whole. Even the gods rejoice in such unknowing, for it allows the possibility of Discovery. Yet we have given, and will give to the extent of our natures. Such as you come rarely to this world, who seek solely for understanding and knowledge, and hope for power only over self. To you we may give all that we have, all that we know, all that we be. Let your will go forth to continue this search, and your reward will be as the heavens made manifest."9

* *

(The piece that follows occurred simultaneous with, but separate from, the Angel's speech in this vision. It is the same theme played in a different key. The ways in which they harmonize will be left, as they say, as an exercise for the reader.)

At the same time as the angel spoke, I saw the primordial universe, divided into light and dark. The light and dark were separated along a plane that extended to infinity. There was no way to understand the size of what I saw, as there was nothing else in the image to compare it with. The dark appeared to be a solid wall. There was no intermixture with the light.

I looked more closely at the wall, comparing it with the light in which I stood, and understood that it was not truly dark. The two sides were interchangeable. If I had been on the other side, that side would have looked light and this side dark.

An angel at my side told me that the light and dark were energy and matter. Matter is energy turned inside out. The interface between light and dark was actually at the level of what would be Tiphereth when the universe was created. All of the matter of the lower planes belongs to the other side. He emphasized again that if I were on the other side the situation would look exactly the same, but with that side being in the light.

The light side, while clearly full of energy, was totally transparent. It had no characteristics of any kind that could be seen.

Suddenly a stream of light shot down towards the wall from behind me. As it hit the wall and passed through it shattered into a multitude of small, independent and self-sustaining units of energy.

These units drew a shell of matter around themselves, so that they could barely be seen. Their energy interpenetrated to the surface of the shell. Eventually all the energy gathered into the shell, leaving the center hollow. (I was told that the deepest point in matter reached by the descending beam was Malkuth of the Tree.)

Matter tried to eject these shells, since they were a disturbance of its normal motion. It could not do so, but its attempts put a steady pressure on the shells. Forcing the shells into a smaller area caused their energy to be concentrated, bringing them to a higher state of awareness.

With this increased awareness, the lives withdrew some of their substance from the shell, and concentrated it in their centers. The concentration of energy caused a rotary field of some sort to be generated around each shell. The matter was seen to have an innate rotation that was exactly opposite to that of the unit's. This opposition of fields caused the pressure on the units to increase tremendously. Each unit was forced to concentrate more of its energy in its center to maintain its integrity. But at the same time, the interaction of the fields generated even more energy, so that the units could add all the new energy they needed.

This additional energy helped fill the center and support the shell against matter. But the pressure also increased, in a kind of feedback loop, so that one process encouraged the other, which in turn encouraged the first. The units of energy became steadily brighter and stronger within their shells.

Eventually some of the units found they could discard their shells altogether, and maintain themselves against matter's pressure solely through their own energetic counterpressure. The frictional effects of the two fields continued to generate more energy within the units, allowing them to continue expanding.

Since the units were not imbedded too deeply in matter, some of them eventually expanded to the degree that their bubbles of counterpressure broke through the surface of matter and back out into the light. Their own pressure caused them to be blown out through the holes they made, and into the light. Most of them immediately withdrew back into matter, but with several such experiences they moved out permanently, while maintaining their connection with matter in order to keep generating the energy they needed to expand.

The area covered by their connections to matter expanded as they did. Eventually, both the units and their connections expanded until they were lost out of sight, and there was nothing to indicate that they had ever been there. But the entire visible area was now just a small area within one unit's connecting cord, so the appearance of emptiness was false.

A voice said: This is how the gods reproduce. All gods are positive, and therefore can not mate with each other and produce a new entity on their own level. So they follow the ancient way, and throw parts of themselves into matter, there to disintegrate into the motes you saw. It is essential that they go through matter, for this is their source of independent life and had this not been done, the extended energy would return to its god and meld with his being again. Reproduction would fail.

"These motes are the souls of those who became men and women. Both [sexes] are positive with respect to matter, and both have potential to become gods again. There is no difference between them. [The emphasis is the speaker's, not the scribe's.] Some break their shells early, giving joy to their parent. Others stay encysted until the end of the world, when they are drawn out of matter whether or not they wish."

(Somewhere in all the above, it was pointed out that an entity on the side of things that saw our matter as light and our light as matter, would see exactly the same process going on from his side. The sparks sent into their matter would appear in our world as energy shooting from Malkuth to Tiphereth, and then spending all their time trying to force their way back into Malkuth again. These entities are known to us as demons. Of course, the demons think we are the demons.)

The two visions merged at the point where the angel said "In coming to these squares. . .".

Square "I" of ISMT. Fiery Lesser Angle of the Earth Tablet.10

9:19 pm 11/17/85

Rehearsed the calls and the names, and visualized the pyramid. The pyramid for this square has north = earth, east = earth kerub = Taurus, west = earth of fire of earth = Princess of Wands, and south = fire.

I did not feel like I was getting much of response to the invocation. The pyramid was unclear, and would not focus despite repeated invocations, and the use of the letters and the pentagrams.

I entered into the pyramid, and saw the sphinx. He had the head and upper body and legs of a bull, and the rear body and tail of a lion. But his front legs were actually arms, so that he looked a bit like a minotaur.

He responded in kind to the 5=6 signs, and added the 1=10 sign. The image was still weak and out of focus. I tried to ask him to take me to a place where I could see the power of the square, but the image kept fading in and out, and I could not get the point across. I heard a voice saying something about the "nature of the square", but I could not hear it clearly.

Since the session did not seem to be going well, I cut it off and returned to my astral temple. After closing the temple, I returned to my body and went to sleep.

(I concluded later that the vision failed because I had spent much of the afternoon considering the implications of the previous vision. I still had a residual "charge" from that vision that had to leak off before a new force could come in clearly.)

11/18/85

At work today, I began to get images related to the square, but they were still weak. There was also a sensation that some kind of written or spoken narrative was waiting for me to hear it or transcribe it. I wrote down a few things, and most of it seemed to relate more or less to this square, but it started to get into praises of my personal power as a magician. This type of message always makes me suspicious, since I had had cause to regret believing similar praise in the past.

The more coherent section of the notes began:

"I gave the 5=6 sign [to the sphinx] and he responded with the same and added the 1=10 and 4=7 signs. He said: 'Behold, O worshiper, you have reached the culmination of your journey. I have been formed to be your [untranslatable thought involving receptivity to creative impulses] and as my god are you worshiped in turn by all the elements.'"

"I questioned him about this comment but kept getting distracted by events in the office. From several repetitions on the sphinx's part, it seemed that he said 'You are now a creator in truth, and therefore you have rights of control over all the elements of the four Walls of Enoch. But I speaketh not of the Floor.'11 He seemed reluctant to say more.

"I asked the sphinx to show me a scene representative of the square. I saw a scene of great lushness, tropical, with the heat seeming to rise from the ground. We were in a field surrounded on three sides by jungle, thickest to the north as we faced, thinner on the left, and changing to savannah on the right. To the south, the savannah was burning steadily, without smoke but with fire covering everything from about 100 yards away to the horizon. Children or small sprites played in the thin jungle to the west.

"The Bull led me through the trees to the north, to a clearing surrounded by hardwood trees. The soil of the clearing was rich and loamy, and looked as if it had just been turned for planting.

"The bull spoke and said that the earth was cleared, and ready for whatever impulse12 I chose to put into it. I asked what sort of impulse it had in mind, and why I should do such a thing. (A touch of paranoia inspired by his previous comments about my privileges.)

"He explained that as a creator, I had to demonstrate my creativity by putting a new thing into this world. My interpretation of Achad's cabala would be such a thing. If I wished such a creation to grow and continue to bear fruit, it must be planted as a fire in the earth.

"I asked if anything else could be planted there, and what sort of thing. He said that anything would do, so long as it came from my own mind. He had suggested my cabala as my most worthy creation.

"I asked how to do it and was told to plant its image in the soil. I visualized Achad's version of the Tree of Life. With each path that I added, I tried to put in the flavor or quality that I associated with the essence of the path. With the Tree visualized as best I could, I concentrated the image in my ajna center, and then threw it out from myself to enlarge and stand above the soil.

"Saying, "May this Tree live forever, and cover all the earth with its glory.", I caused it to sink into the soil until it was gone from sight.

"The Bull rejoiced with a glad heart."

At this point, business in the office picked up, and I had to spend the rest of the day interviewing. I stuffed my notes away and forgot about it until evening.

I did the invocations again beginning at 6:06 pm. I got a clear image of the pyramid, and also a clear image of the sphinx, who seemed decidedly bored with all these comings and goings. He nodded to me and gestured upwards with his nose. I tested him with the pentagram and letters, which seemed to strengthen him. But the vision did not seem to want to go any where. So I got up and transcribed the above account of the events up to date, and went to do a Tarot reading to see if it would shed any light on the matter.

The reading indicated specifically that it was my resistance to the praise in the vision that was keeping me from seeing it clearly, and that I should throw myself into it and let the resistance come after it was over, if it had to. The "Celtic Cross" spread was the one used, and in the position defining the querent, it indicated a man who was disappointed because what he had intended to be a simple teaching aid had ceased to be so. This was so close to the mark that I had to laugh.

While I was putting the cards away, I got an image of the Egyptian goddess who rules the square, Nepthys. She was wearing the Moon Crown, with black and white nemyss, collar, and tunic, and she had yellow skin.

She gestured to me and lead me into the forest to the north of the field in which we stood. I saw that it was the same field of this afternoon's vision, but that it was night now, and a new moon matching the real moon's phase was in the sky. Despite being just a sliver, the vision's moon put out enough light to see.

We traveled again to the clearing of the earlier visions. It looked the same as I approached it, but as soon as I entered, I was covered by a thick darkness, almost palpable. The faintest of red glows could be seen or felt within it. Growing nervous, I intended to call upon Nepthys, but the name that I called out was "Nuit!"13

Immediately the sky cleared and the darkness vanished. The first thing my eyes saw was the night sky, brilliant stars in blackness, seeming to loom down. I could feel that the sky was Nuit. A voice without words said "Yes, my child, I, the mother of all and the end of all, come upon you. The thick darkness that you saw, laced with faint red, is my special sign to you, with the feeling of my presence that it gives. You saw it once before when you emerged from the Tree [in The Beast and the Star]."

The sky loomed yet nearer, and in some way the dimensions twisted, so that the earth and myself interpenetrated with the field of stars. We seemed to be parsecs across, but at the same time we retained our normal small size on the cosmic scale.

I felt myself being drawn into the field of stars, changing my shape to the basic sphere, whose simple elegance rules in the macrocosm. My earthly self was partially shed, so that I was touched at a deeper level by the scene.

I noted that in some way the spirit of the earth had been drawn up with me, and was itself become as a star in that sky. She appeared first as I usually see her from space, blue and brown clothed in white, then I saw her on the astral level, shrouded in a cloud of noxious gases, only a few of which are material in nature. Then I saw her transformed, glowing brightly enough to outshine all else around her.

(Throughout all this, I had simultaneously been seeing the earth as a planet and as a woman. In woman-phase, she appeared first as a mother about 25 years old, fully mature in body and young in outlook. The correspondence to the miasma-image was a woman who had been burdened with the karma of millions through no fault of her own. In her transformation, she shed the dark, murky stew of emotions in which she had been clothed, She appeared young and bright, but with a knowledge so deep that it had made her innocent again.

I marveled at the beauty of this young woman, though I can not describe it at all now beyond saying that she seemed to be all things at once. And even more I marveled that I was connected to her in some way that made me feel married. On thinking about this, it seemed reasonable. Earth certainly knows at least as much about me as a wife does about her husband. And, reversing it, my own knowledge of her, so very much less, was about equal to the average husband's knowledge of his wife. The connection between us felt very good, with an undercurrent of love given unconditionally. Love fairly shone from her and blinded me until I turned away.)

Nuit said, again without words, "This shall regenerate the world, the little world my sister, my heart & my tongue, unto whom I send this kiss."14

I was then sent a burst of information, and it took a while to untangle it all.

It was the success of myself and my fellow magicians that "regenerated" the world. Every time one human being became fully aware of his/her star-ness, it raised the spiritual level of the being that enlivened the earth as well.

In incarnating as the earth, this being had deliberately cut herself off from communion with her fellows among the stars. She had voluntarily "entered a prison of the flesh" in order to set the conditions necessary for her own next initiation. In doing so, she had also made herself the garbage dump for all the negative emotional matter in this sector of space.

Receiving all this emotional matter served dual purposes. In relation to the earth herself, it enabled her to perform a "service" for her "community", loosely speaking, while at the same time undergoing a trial necessary to her advancement. The act was a service because it gave certain other stellar beings in the neighborhood, notably the star Set (Sirius or Sothis), a clean environment in which to undergo his next initiation, and to perform certain other magickal tasks.

Now, to get out of this condition, it is necessary for the earth to have a certain number of fully conscious beings living in her, who are aware of their place in the larger cosmos. When these beings throw their consciousness outside the earth's aura, they punch holes in the blanket of emotional matter surrounding the earth. These holes continue to expand so long as the person maintains some connection within the earth's sphere. Each hole allows energy and information from the outside to get back to the earth's Life. Thus, she gains strength she needs to disperse the cloud, and material of the proper grade for her own growth.

And since each adept's consciousness is reflected in her own, the increased vibrations of the adept's awareness also raises her own state of consciousness slightly, further helping her to regain her lost state.

When the needed number of adepts are fully linked into the outer universe, then the earth can use their paths as a route to send her whole awareness out. From outside the material aura of the planet, she can take direct action to disperse the emotional miasma, and those beings who live on earth because of it. With the Air again clear, then balance will be restored to the relations between the kingdoms on earth, and man will find his place as its caretaker.

Thus, the initiations of individuals do good to the earth simply by having happened. Their continued existence on earth continues the good, so long as their knowledge of their place as stars in the womb of Nuit also continues. They need do nothing else but pursue their own wills. This is why it is a lie that sacrifice is necessary to initiation, and a lie that the initiated have a duty to spread their knowledge.

Nuit bent down and enveloped myself and the earth in an embrace that was inside us as well as about us. It definitely felt like a kiss despite enclosing us completely. Then I returned to the clearing where we started, and the earth spirit went back into her body.

I looked about the clearing and wondered if I should close the vision or continue. A voice told me to wait a moment. I took the opportunity to go to the bathroom. It had taken a while to sort out what that burst of information had in it, and it was now 8:10 pm. I am certain that I have forgotten a lot of what was in the burst. For a while, ideas had gone by so fast that they were replaced by another before the could be absorbed.

I returned to the clearing. It was still and quiet. The moon seemed to have gone lower in the western sky, and there was not as much light. What little there was faded quickly, leaving me again in full darkness.

I heard: "You have invoked the powers of the fire of earth. And as we have told you, we have given to you in full measure. For is not the being who is the life of Earth ultimately the true fire of earth? Did she not inject herself into the body of earth as in the square "T", cutting herself off from her kind in order to bring life to the world? And did not her life disperse throughout the earth, as in the square "M", feeding every living creature, maintaining order of types and functions among them? And did not you, her creature, under the pressure of her life, become transformed from an amorphous lump into a Star? And is this not the reward of all the adepts upon her? And did you not see yourself, a Star of fire15, married to her within my field? And is not the heart of your soul, your own creation, now buried in her to grow and reproduce? Thus ye have made her the Bride, and IHVH is fulfilled within the Fiery Lesser Angle."

Abruptly, the vision ended, and all sense of connection was gone. I went and finished this account of the vision, which I end here at 10:10pm.

Notes and comments: (1985)

When I started this series of astral visions, it was only with the thought of doing something interesting with some unexpected free time. Square "T" was picked on a moment's impulse. It was only after the vision that I thought about invoking the other squares in the series.

The experience of the first vision brought to mind one of the things that has annoyed me about published accounts of the Enochian squares. That is, these accounts all seemed haphazard. Squares were picked at random, and no effort was made to show the squares in their relation to the rest of the Tablet. While this might be satisfactory for demonstrating astral projection techniques, it did not do justice to the complexity or quality of the system. I decided to do a series of projections for related squares of one of the Tablets. The one I had just done seemed an ideal starting point.

All the squares in this series are what is known as "kerubic" squares. There are four in each of the lesser angles of each tablet, and they direct the operations of the sixteen subservient squares of the Angle. Their position and function make them an embodiment of the overall powers of the Angle.

The formula of IHVH determines most of the attributions in the tablets. Each of the kerubic squares is related to one letter of IHVH, as their name implies. Since each Lesser Angle and each Tablet is also related to one of the letters, we have three levels of interaction with the name. So under this system, the square "T" represents Fire of Fire of Earth, square "M" is Water of Fire of Earth, and so on. This symbolism is fairly clear in the visions.

By the time I started on the square "M", I had a whole plan lined out for doing the visions, analyzing the symbolism, and showing the interrelations between them. Nothing more was expected of the visions than a more-or-less formal presentation of symbolic correspondences, and their relation to everyday events and objects. This was all I had gotten out of the system up till then, and there seemed no reason to expect anything different.

After the second vision, this was still my intent. But after the first of the invocations for the square "S", I began to get feelings that things were getting out of hand. There was an impression that someone had co-opted my little project and that I was no longer in control of it. This is to be expected when a higher force is invoked, but the Elemental Tablets had always seemed to relate to the forces operating in the mundane world, which are normally under the magician's control.

The manner in which the vision of square "S" occurred verified that something more than my own will was involved in creating the vision. First, much of it occurred without my normal consciousness being involved. It appears that my magickal self was isolated from my mundane persona for the vision, and the persona only remembered it after the fact. Second, the events of the vision occurred in a way that defies normal concepts of experiential time. Certain sections are remembered as having happened one at a time, and yet they are also remembered as happening simultaneously. I had experienced this effect before, but not in cases involving such a large amount of information.

The twisted-time effect was even more pronounced in square "I". The vision occurred in a way that was not at all serial. Instead, it appeared as a complete creation in four dimensions, and was only translated into a serial-time mode after the fact.

I would like to point out that the visions continued to follow the attributions of the squares invoked despite the change of approach and scope in the latter two visions. Beyond this, they speak for themselves.

You may have noticed that the starting and stopping times of the visions include a large number of symmetric numbers. This was not deliberate. My unconscious is attracted to these numbers, and frequently arranges events in this way. There is no particular occult meaning involved.

11/22/85

While doing the hexagram ritual before going to bed last night, I had the vision described below, which was supplemented by additional data given the next day. It is written as one narrative.

I had been thinking about the multiple simultaneous presentations in the last two visions from the fiery lesser angle.

I saw two of the visions as they were presented at the time, and saw the manner in which they paralleled each other in three or four dimensions. Suddenly I perceived that these were only two of an infinite number of possible presentations that could have been shown. There were additional visions parallel to the first two stretching off in every direction.

As the visions got farther away, the images they presented changed, but the basic energy remained the same.

I had some thoughts about the characteristics of the astral plane that I can not recall now. Something about the plane being so protean or flexible that it would accurately reflect any force, but in a symbolic form. Also about how these multiple visions relate to the same force acting in different circumstances.

I saw that the energetic pattern of a particular square was infinitely sub-dividable, with the same pattern appearing at whatever level of fineness one chose to look at it. But again, though the force was the same, the manifestation would differ.

The energies are in fact infinitely recursive. Smaller levels reflect patterns of larger levels, and vice versa. Like the way that gross shapes of crystals reflect the internal arrangement of their molecules. I saw that any particular vision of a square was like the viewpoint from a particular molecule within the crystal's matrix. The exact form of the vision is determined not only by the type of energy, but also by the vision's place within the matrix of all possible visions.

This confused me. Since the matrix is infinite, there should be no identifiable differences in the forces acting on any point within the matrix.

I was told that the matrix for any particular square was infinite. But the square interacted with the energies of all the other squares in ways that were not uniform from point to point. If the current square was "T" of the fiery lesser angle of earth, the energies of an adjacent square such as square "M" might appear at one point in "T" to come from an angle of 270 degrees, while from a different point it might appear to come from 265 degrees. As with astrology, the surround determines the effect at any point.

Later that night, I also saw a vision of the Tablets, connected in such a way that they formed the walls of a room. The tablet of spirit was the floor, and another unidentified tablet was the ceiling. It formed a square box with the squares of the tablets facing inward.

The viewpoint withdrew from the box thus made, and I saw that lines of light extended at right angles from each face of the box. The viewpoint retreated further, and I saw that the box was connected to six other boxes. Each of these was in turn connected to six boxes, and so on in a cubic matrix that extended into the distance on all sides.

I could see that each box was composed of Tablets as was my own, but that each box had a different arrangement of forces. Each box had only slight differences from the boxes connected to it. The differences between systems became greater as the distance between them in the matrix increased.

The changes from box to box were regular, as if any group of seven connected boxes were notes in one key. Depending on the direction in which one moved, a different note of the chord became the dominant note of the next chord. A similar analogy to the spectrum could be made.

I asked whether each of these boxes was a separate universe, or just a separate viewpoint within the walls of my own tablet. The answer was that the former was the case. Each was a related universe within a larger level of creation. our own universe was one of many within an expanded artistic theme being played out in a larger frame of reference.

I also saw that by orienting on a set of axes other than those I was looking at, a whole new matrix was revealed, with different but intersecting rules. Continuing this rotation revealed that these too were infinite in number.

I was told that it was possible for the adept who did not like his own world, or who simply wanted to explore, to move from universe to universe within any of the matrices. In few of these universes would he find himself in a physical world. because such schemes are rare in the larger cosmos. But wherever he did find such a universe, he would always arrive in a place as congruent as possible with his departure point. Thus he could be reasonably assured that he would survive such a trip. In the other worlds, only his magickal body would go, leaving his physical body behind.

11/22/85

A little after seven, I did a banishing, and invoked the powers of the square "R" of the watery lesser angle of the Earth tablet. I did not get any images after I visualized the pyramid, other than a blurred vision of the sphinx. There was a sense of the presence of the force, but nothing too strong came through.

I will do the invocation again before going to bed.

(Ended up not doing so. -BR)

11/26/85

This afternoon, I began to get glimmerings of some sort of vision. I was situated (in the vision) above the earth tablet, around the northeast corner. I could see the squares of the tablet, with the letters written in for the four kerubic squares in enochian. The word "Raph" came to mind. It is the name of the angel of the square "R". This square represents Yod of Water of Earth.

5:15 pm approx

Did the invocation of water of earth, and called upon the names, ending with NphRa and NRaph, the first governing the kerubic squares of the angle as a whole, and the second the special version governing the square.

I saw the pyramid, with black to the north with the earth sigil engraved. Blue was to the south, blazoned with the sigil of water. East was red with the Leo sign, west red with the Yod.

I entered the pyramid, but did not see the sphinx there. So I rose up through the planes until I came to a reasonably clear scene. This was like the initial image of the square "i" of the fiery lesser Angle, except that a lake came up to the south, and the jungle to the east and west was more lush.

It was told that I had come back to this slightly modified scene to indicate that after the energies of square "i" pass out of that square, they come to this one. They go from Heh final of fire of earth to Yod of water of earth.

Then I rose up again and saw the pyramid from above. The forces of the sides, rather than being held back from the top all blended together on the truncated top of the pyramid.

Then I saw a true scene of the square. I was in the center of a region of hot springs and geysers. The hot springs were small-diameter but deep pots, worn into solid rock. Steam wafted up gently from them. (It looked a lot like the Plain of Holes in Sgt. Pepper.) The heat was concentrated in these holes, and it was relatively cool elsewhere. (Something similar was described in Dante's Inferno.)16

I invoked the angel again. The angel that appeared had the same dark skin and light hair of the angels of the previous angle, but his clothes had a subtle blue sheen to them. The clothes had a sort of flowing motion, as if they were caught in some invisible current. The angel wore a pantacle of earth about his neck on a chain, and held a cup extended downward as if in the act of pouring. The right hand held a wand forward on the center line of his body, with the hand at the level of the solar plexus.

Since the angel had changed his aspect a bit from his first appearance, I tested again with the signs. He did not respond, but held his pose. The pentagrams neither helped nor diminished him, but did make the image sharper. The letters caused him to expand.

I asked to see the sphinx, but he instead indicated that I should perform the sign in which he was standing. I did so, and he changed to a sign in which the arms were held forward from the shoulders, with the elbows bowed outwards so that the arms formed a horizontal circle. The wand and the cup were held upright before the body. I imitated this sign.

Next he changed to a sign which was like that of Osiris Risen save that the arms were held away from the body. The wand and cup were held so that the point of the wand touched the rim of the cup above the hands.

I asked, "What is the purpose of these signs?"

The angel said that the signs represented the three alchemical elements, sulphur, salt and mercury, as they manifest in this square. The last of the signs was Mercury, since it imitated the caduceus.17 The middle one was salt, imitating the pantacle. The first was sulphur, with the active wand above the passive cup.

Also, in the first sign the water is discarded and the fire raised. In the second they are balanced in opposite rotation, producing stability through spin. In the last, they intermix, as mercury intermixes sulphur and salt.

I said this was all very well, but what did it have to do with the point of the vision. He said "We are very concerned with forms and formula here."

The vision petered out at that point, so I returned to my body and reabsorbed the forces.

7:55 pm

Returned to the vision through the pyramid.

Asked to see the effect of the square in the mineral kingdom. Was shown the same geyser and hot springs area. Went below the surface, and saw the forces generated by the earth's pressure heating the ground water, and causing it to expand and come out on the surface of the earth. It particularly rules those springs that well up out of the earth underneath the ocean, where the tectonic plates meet.

In the plant kingdom, this square rules the process in which water evaporates from the leaves due to the heat of the sunlight. As the water evaporates, it pulls more water from the earth to replace it. The water carries nutrients up from the roots to the growing areas of the plant.

In the animal kingdom, the square controls the distribution of heat from the intestines to the rest of the body via the blood. No particular species of animal was suggested as an embodiment of the square's force.

I asked for the type of person represented by the square, but I could not see it clearly. I concluded that I was too tired from driving all day to get much tonight.18

11/27/85

A vision of square "m" of the Watery Lesser Angle of the Water Tablet.

At 10:52 am, I did a Tarot reading to discover why I was having so much trouble getting an image from the squares mentioned above. The cards indicated that I would have better results if I changed direction and invoked water of water of water, square "m" of the watery lesser angle of the water tablet.

I recited the key and the names. The pyramid appeared, with all four sides flashing and rippling in the colors of water. Each side held the Enochian sigil of water, the cross with 4-g-6-g in the angles, within a circular background in the flashing color, orange. The ripples in the sides were coordinated so that all sides rippled at the same time, the waves travelling from the bottom of the pyramid to the top. I got the impression that the pyramid was a vagina, and each set of ripples was like a mild orgasm, their motion encouraging the male to release his load of power into pyramid. There was nothing demanding about this encouragement, yet there was an impression that it could not be gainsaid.19

There was a very light and clean feeling to the square, which intensified as I waited in the pyramid. The sphinx appeared, a pure Eagle as is appropriate to the square. I gave the 5=6 signs, which he responded to in kind.

I asked to see a landscape that represented the power of the square. There was shown a whirlpool in the sea, with all the waters entering from the sides blending together and pulling things downwards into the cup-shaped whirl. The side of the whirlpool had the enochian sigil of water imprinted on it. The sigil was undisturbed by the movement of the waters on which it was stamped.

I called upon the angel of the square, mtdi, again. She appeared, showing herself as a woman in diaphanous blue veils, fully covering her body and arms, save when she gestured. Her face and skin were blue in color, with orange highlights and shadows.

She said:

"Know, O worshipper, that here in the watery lesser angle of the water tablet are the pure waters of preservation held. Thus Jupiter is the angle of water in the Tree, for it preserves that which is built by the angle of fire, which is Mars in the Tree.20

"Isis, our goddess, is the creator and preserver of the forms. She takes the impulse of the gods, and transforms it into herself, reflecting the initial impulse in a manner which continues to reverberate through her substance. She is the Wave, where fire is the Quantum. She takes the impulse and reproduces it many times over. Thus where the original impulse was singular, its effect is multiplied and distributed here. You saw some of this in the square "m" of the fiery lesser angle of earth, which is also of water within its own area of action.

"As well as multiplying the force, water causes it to be sustained over time. Though the impulse is momentary, its ripples continue to be reflected in the movement of the water. Thus she preserves it.

"Water is the reflection of the mass action of many quanta. While their true nature in themselves may be of fire, their action as a multitude is of the nature of water. For are not the waves made of the quanta, yet do they wave despite this."

I then saw a multitude of impulses, little photon-like particles, milling about in a space. Each particle moved along its own course, and seemed to act independently of any other, yet when the actions of all the particles were seen at once, there were larger-scale motions that were clearly wave-like and orderly travelling through the soup of particles.

"Yea, the particles are truly Osiris, torn to pieces by the anger of Set. Yet Isis has gathered the pieces together to make a new Osiris, greater than the one who came before, for he is expanded and diversified, both more detailed and broader in his scope." (That is, each particle reflects the original impulse, and acts in accord with that impulse's nature, yet also acts as one component within a larger creation, which will also reflect the power of the original impulse when it is fully manifested.)

I asked to see how this power works out in the mineral kingdom. The angel told me that the power works equally in all kingdoms, that it is a general principle. All things reflect its action. Its power in general is given to the females, though males are equally capable of understanding it once their conditioning is removed.

However, within the mineral kingdom, it might be said in part that this power is reflected in the process by which a small amount of radioactive substance, put in contact with another substance which is not radioactive, changes the latter substance into more of itself. This is the principle of the "breeder" reactor. (It is the "reproduction" of the original matter which is represented here, not the specific impulse which causes the change to take place.)

The action of natural water as a solvent is also of this square, for it takes the quanta (in this case, the atoms) of the material, and distributes them throughout itself, taking on something of the quality of the thing dissolved.

In the plant kingdom, this power rules all water-plants, and all those plants that use water-borne pollen as the intermediary between the male and female plants, as well as those that use water to transport the resulting seeds.

In the animal kingdom, sea-mammals such as porpoises and dolphins, and the manatee, are ruled by this square and by water generally.

I asked to see the type of person represented by the square. I was shown a woman in the act of opening herself fully and without reservation to a male for purposes of reproduction. It was emphasized that the emotional state, rather than the act, was the important thing.

The angel told me that the difference between quantum-like and wave-like phenomena in physics exactly reflects the differences between Fire and Water in the Enochian system. Quantum phenomena, like Fire, deal with the actions of individual particles. When physicists look at a particle, they can not tell exactly what it is doing at any given time. Its movements and changes randomly select among the possibilities open to it by its nature. Its actions are discontinuous, changing instantly from one state to another, with no transition between.

But when the particles are observed in large groups, they act in an orderly way. Their individually discontinuous actions taken together produce phenomena that are seemingly continuous. The atoms of mundane water are made up of such particles, yet their discontinuity does not prevent a wave from moving across the surface of a pond. The wave phenomena are a new order of event, superimposed on and encompassing the original natures of the fiery impulses.

I ended the vision and closed the astral temple.

11/29/85

For the last two days I have been trying to get more out of the squares via repeated invocations. While there has certainly been a perceptible effect from these invocations, I can not seem to get any kind of reliable vision out of the invoked energies.

I attempted to invoke the square "t", yod of water of water, and got just an image of a raging tempest, with water thrashing about in all directions. There was also a hint of Leviathan lying just below the surface. Other than that, nothing.

In general, the invocations have resulted in a filling out of my aura with watery force. I can see the blue of it filtering everything I look at even right now, twenty hours after the last invocation. There has also been a general attraction to things watery. I have taken several more showers than I usually do in this amount of time, just for the pleasure of it.

There have also been some scraps of vision relating to woman-as-water, but there seems to be some kind of interference that is keeping me from perceiving them fully. Probably just the quality of my mind at present.

The tarot indicates that the main effect of these invocations has been at an unconscious level, and not open to my mundane awareness.

Other scraps I have picked up:

1. An indication that I should be looking again at the fiery lesser angle of earth, rather than continuing with the water angle and tablet. I'll do an I Ching and tarot reading to check this out tonight.

2. There is a possibility that the tablets can be used in some way as a form of divination. If the individual forces could be understood easily, then I could see how this might be useful. There are certainly enough different forces in the system to comprise a reasonably inclusive form of symbolism.

I also wonder if the squares might be used to make up a language of symbolism in which stories or facts could be given. This is something slightly different than using the angelic language in which the keys or calls are written. Each square would be one root-word or root-symbol, which could then be modified by the presence of other root-symbols to produce specific concepts. Something like a universal translation key.

(I don't know whether these two points come in some way as the result of the invocation, or are just wish-fulfillments.)

3. Additionally, there have been some fantasy images of extreme psychological and physical conditioning being used to make a woman as receptive and water-like as possible. I take these as a degeneration of the action of the forces, acting on some of my suppressed and not-so-suppressed feelings about women.21

12/1/85

Another vision of the square "R" of the Watery Lesser Angle of Earth.

I invoked the watery lesser angle of the earth tablet, and called upon the names, MOR DIAL HCTGA, ICZHIKAL, ANAEEM, SONDN, RAPH.

The pyramid appeared, with the north side glowing black with the earth sign in white, the south glowing blue with the water sign in orange, the east and west glowing red with the signs of the lion-kerub and the Yod, respectively, in green. I entered into the pyramid.

The sphinx appeared. He had the head of a bull, the body of a lion, and the hind legs and tail of the eagle. I performed the 5=6 signs, he responded with the Rending of the Veil sign, followed by the signs of Earth, Water, and Fire, followed by the Closing of the Veil sign.

I called upon the god of the square, Ameshet, and saw him with orange face, blue nemyss, and black, yellow, and orange stripes on his shoulders. I did the 5=6 signs with him, and tested him with the pentagrams. Instead of the pentagrams having an effect on him, I suddenly found my own consciousness united with that of the god, so that I could see myself across the floor of the pyramid, wearing a black robe with blue lining and red pockets and edges. The pentagram hanging in the air between us glowed, filling the god with force, which he absorbed without difficulty.

I spent a few minutes concentrating on the consciousness of the god. His force seemed to satisfy the conditions of the square. I could sense the slow solidity or stability of Earth, spread uniformly throughout his being by the waters, with the fires bringing a sense of power or rulership to him. I saw that as he looked at me across the floor of the pyramind that he approved of my efforts to gather visions of these squares.

Ameshet said: "Know, o innocent, that you have come here for knowledge, and knowledge shall you get in full measure, if you be patient enough.

"Here in the watery lesser angle of the earth tablet, we take the forces of life that have been injected into the earth, and allowed to grow on its surface, and we give these lives forms and functions within the world to which they have been assigned. There is nothing in the original impulse that determines the way in which it will manifest in the world, out of the multitude of possible manifestations. For, even in the earth, the fire is formless. We provide the environment by which the energy obtains its context, thereby forcing it into a form which is suitable through its will-to-be.

I asked to see the action of this square, "R", in the mineral kingdom. I was shown a place deep under the earth, in which elements were dissolved from the earth by the action of hot water, whose heat in turn was derived from the pressure of the earth. As the solutions became saturated, the elements tended to precipitate from the water, forming crystals of pure substance.

I saw that the waters that did the dissolving were encapsulated, just as the fires of Yod of Fire of Earth had been. These pockets formed where bubbles had existed in the magma when this section of the earth had cooled below melting temperature. The water precipitated into the pockets due to its lower heat retention.

Because we were deep below the earth, the pressure of the earth above produced the heat. This fire caused molecules of the rock to be more easily dissolved by the water, and caused the water to become a more effective solvent.

Eventually, the water could not hold any more dissolved minerals, and the action of the fire was lessened. The minerals began to precipitate out of the solution onto the walls of the capsule. But only those elements that could be solids at the existing temperature precipitated. These pure or nearly pure elements formed crystals and lattices on the insides of the capsules. The result of this process was pockets of pure minerals or gemstones, or geodes.

I asked to see the effect of this square in the plant kingdom. I was shown a seed buried in the earth. The waters from the melting of the winter snows washed a protective covering off of the seed, signalling the seed that it was time for it to break its shell.

A representation of the force in the animal kingdom was shown, but I could not see it clearly.

In the human kingdom, this square governs changes of life-direction that occur suddenly after a long period of buildup where the impending change was not apparent. One example of this is the male "mid-life crisis". The sudden thrusting-out of a child from the woman at parturition is also governed in part by this square, although there are multiple aspects to this process that are governed by other squares.

I asked to see the spiritual animal governed by the square. I was shown an animal that had an extremely round body, with flipper-like limbs and short, stubby legs. It does little except sit while it grows slowly larger. But at the same time I got an image that this animal thinks of itself as a big, impressive monster. (I got the impression that the animal was like a rockbound version of the puffer fish, which blows itself up with water in order to scare enemies.)

I asked to be returned to the pyramid, and this was done. I stood there for a moment, absorbing the force of the square, and then turned to Ameshet again.

He said: "Know, o worshipper, that here we have given you the beginnings of the wisdom of water of earth, but that there is much yet here to see in these squares Kerubic of the Angle. Let this student return to the angle in the next few hours, going this time to the square of Heh of Water of Fire, there to continue the quest. Do you come again within the day, and we will see much more. For now, return to your body fully, and think of something else for a while. You might also review your prior vision of this square to see any connections between them."

I left the pyramid and came out into my astral temple. From there, I banished the square and closed the temple.

12/1/85 5:56 pm

In invoked the forces of the lesser angle, using the names MOR DIAL HCTGA, ICZHIKAL, CABALPT, ANAEEM, APHR. Visualized the pyramid, with the north side black with white earth-symbol, south blue with orange water-symbol, east blue with orange eagle and water-symbol, west blue with orange Heh and water-symbol.

Entered into the pyramid, and saw the sphinx. The sphinx was bull-headed, with a blue and orange nemyss. The body, legs and tail were that of the eagle.

I called upon the goddess of the square, Isis. She appeared, wearing a blue uraeus crown, blue skirt with orange chest-straps, carrying a lotus wand. Her skin was yellow. I did the 5=6 signs. She answered with the

Rending of the Veil, the earth and water signs, and the Closing of the Veil.

I tested her with the pentagrams, and as in the previous vision, my consciousness entered into that of the Goddess. As her, I saw myself across the pyramid, drawing the pentagram of earth. As the goddess I absorbed its force and grew bigger. I saw myself draw the water pentagram, and grew even larger.

Isis looked at me and saw that I was visiting to gain information. She said: "It is a wise son who knows his mother's advice." At my request, she showed me the sphinx of her power. It was like unto the original sphinx of the square, save that its body was that of a scorpion rather than of an eagle. By this, she said, she meant to emphasize that the waters not only related to the products of life, but also of the end- or death-products of the earth's system.

She showed me the waters flowing through underground caverns, carrying dissolved minerals from one place to another within the earth, causing internal formations such as limestone caves to appear. The water takes itself into every crack and cranny in the earth distributing its load. The minerals thus distributed contributed to the health of the plants that draw their sustenance from the earth.

Above the earth, the action of the square represents the erosion of the stone of the heights of Earth, and its transport by the water to the lowlands, where it becomes rich growing land. The more poisonous effluents continue in dissolved condition until the water reaches the sea, where they are distributed in less than lethal concentrations throughout the ocean. The saltiness of the sea results from the power of this square, though once in the sea it becomes the earth of water instead.

Asked to show its effects on humans, Isis showed me a mother nursing her child. The substance of her milk is the water of earth. A person taking on arduous or unpleasant jobs for the sake of others was also shown. In the mind of man, she said, the effect is to produce those emotions related to the physical welfare of the family unit.

I asked to see the effect in the animal kingdom. I was shown a dog reacting to its owner's commands with complete submission. Isis explained that the dog's emotions, his water-nature, had been reoriented so that he perceived his master as his pack-leader. The submissive responses of subordinate pack-animals is generally ruled by this square.

Isis said: "Know ye, O man, that here in the watery lesser angle [of earth] do the forces of earth concentrate their poisons for elimination, even as they distribute the wealth of the earth to the places of need. Thus the scorpion is also part of the sphinx here. The products of the degeneration of living matter that can not be reabsorbed by the system are taken by the water to a place where they can not be of danger. Yet man does tax them greatly in this time, by his creations out of the earth, and the force of the square is weakened by its failure. Thus does man fill up his world with his own source of Death.

"While yet the time remains until the end of things, when the earth and all upon her are raised up beyond the material, so shall this square continue to work for the cleanliness and health of the world. Pray ye that the end come soon, so that the earth may pass in beauty and not in squalor of its children's devising.

"Go ye now unto the ends of the earth, and preach this message: Keep ye the earth clean, and it shall reward ye an hundredfold with life more abundant yet. Yet this also applies to thee in thine own person. Cleanse ye of the poisons of thy mundane life, and here we will give ye more than man ever yet received of us."

I acknowledged the necessity of this, since certain habits, such as smoking cigarettes, were proving to be keeping me from complete success in some aspects of the magickal work. I waited to see if Isis would continue.

She did, showing me a scene of people all seated in a church, with a bride and groom at the altar waiting to be married. The man was myself, the woman's feature could not be seen due to her veils.

Isis said: "Know ye that she who would be thy mate longs to approach thee, yet she fears of ye because of thine aspect of death. Reduce this aspect as ye have done, and bring in the balances of rightness. The cleansing of the body must be one part of this, for the scorpion hath had ye for thine whole life, and now his effluvia must be washed away to reveal the emerald jewels he has perfected in his compost. Clean ye thine house as well, taking from it the residue of thy habits. Then shall ye feel free, and so will she, to join together."22

I asked Isis whether there was anything else to be said at this time. She indicated that there was, but that I should wait a few moments, get something to drink, and return. I did this.

Isis said: "Now that we have told ye of what we desire of ye, there is yet one more thing to say at this time. Know ye that ye are the chosen priest and apostle of the Gods of Liber Al for the coming few years. That ye reject this is known and considered, but ye shall have no choice in the matter, no more than the prior two who have helped them so well, the one known, the other not, yet both of the highest degree of our confidence. Ye shall continue to reject all who try to assign you to a place or space within their organization, for it is the truth of the book that ye shall do what Thou wilt, not as others shall say. All their signs and symbols are corrupted with their humanness, and have lost their effectiveness in the pursuit of the gods' goals. Follow thine own path, and ye shall be rewarded as ye have seen.

"Ye wonder whether there shall be a sign of this event, whether ye shall have to proclaim thyself the Beast, and take on the aspects of power over others. This I say to ye as a solemn promise: That power shall not corrupt thee. Take ye the course that is opened to ye, and all shall be well. Let it be so.

"Of proclaiming yourself the Beast, I say that ye have already done so. Did ye not select this name as thine own in thy battles with the Christians? So it is and so shall it be.

"Of the signs I speak not, save to say that ye shall see that which shall convince ye of the truth of what we speak beyond any ability to doubt. Look ye not for such a sign.23

"Continue to explore these squares of earth and water in the next few days. What comes will be useful and educational, both to ye and to those who read thine accounts.

"This vision is ended."

I then returned to my temple, did a quick banishing of the forces, and returned fully to my body.

12/3/85

Last night, invoked the square "p" of the watery lesser angle around 9:15 pm. Got a clear image of the pyramid, but the vision did not want to go any further.

After several minutes of rising on planes and tearing the veils, I got an image of the square.

I was somewhere on the face of a cliff. Below me I could see a raging river in a narrow canyon. From the top of the cliff, a waterfall poured. But before the water could reach the river below, it was torn into spray by the wind.

I went down to the level of the river, and saw that the air above it was filled with little bits of water. The bits were too large to be called mist, and too small to be called drizzle. They were exactly the maximum size droplet that could be suspended in air indefinitely.

This is about all I could get. I never saw the sphinx or the God of the square, and never saw any other beings in the vision. I gave up and returned to my body.

Afterwards, I noticed that the pyramid had actually formulated itself in etheric matter in my bedroom. It was large enough to completely contain the queen-sized bed. When I got up to go to the bathroom, I saw in the mirror that the pyramid had also formulated itself in my own aura. I could see in the mirror that the top side of the square, colored black, covered my head and my neck to the shoulders. From my neck to just below the navel, the aura had expaning wings of yellow fanning out to both sides. From the navel down, the aura was the blue of the lowest of the four sides.

I returned to the bed and saw that the pyramid was still there as well. It persisted until after I had fallen asleep. There is still some faint image of it visible even now, 22 hours later. I am about to do the invocation again, and will add to this account afterwards.

(Astrological note -- Currently Uranus is transiting in a tetranovile aspect to my moon, and just came into orb of a conjunction with my sun. This may have the effect of aborting any astral visions for the duration of the transits, since most of my visionary ability depends on these two planets, particularly the sun. If so, the remaining invocations may have to wait until the aspect passes in January. I intend to try at least three more times to get a vision of this square. If I am unable to do so after that many invocations, it would seem approriate to delay the remaining work. But somehow I sense that it would be a mistake to do so.)

12/3/85 9:15 pm.

The vision opened with the pyramid in the magickal circle of my astral temple. The sides were all of the appropriate colors with the correct symbols upon them. I repeated the names of invocation a couple of times more, then entered the pyramid.

There I saw the sphinx, who had the head of a longhorn bull, the body of a man, with the hips, legs and tail of the eagle. I did the 5=6 signs, he responded in kind and added the earth, water, and air signs.

The sphinx indicated that tonight's vision would be less of a vision than a dictation in the style of my usual communications with disincarnate humans. That is, through a sort of "automatic typing". I went to my office and set up my word-processor. I then returned my astral vision to the scene in the pyramid.

I asked to see a vision of the square's function. I was taken to the same stream-canyon with which last night's vision ended, and there I saw the valley from above. It was night, and all the droplets of water I had seen hanging above the stream were shown to be glowing in the dark. They looked like a river of stars from my vantage point, shining brightly as they flowed down the canyon.

I called upon the sphinx to explain the vision. He said:

"Know ye, o student, that in this place are the waters of earth distributed to the ends of creation. The natural tendency of the water is to flow to the lowest point within the earth, as is shown by its being in the bottom of the canyon here. But the winds of the quarter whip up a froth from the waves, so that as fast as it flows downward, it is blown upward again.

"Now the waters do desire to spread themselves througout the earth, but on their own they are confined to the areas where the earth opens to them. Thus, the assistance of the air in called upon.

"In the natural world, this square rules those waters taken up into the air in cyclones, hurricanes, and strong winds, which are carried to places where the water could not otherwise go upon the earth.

"In the spiritual world, this square rules those lives of men who desire to be raised up from their mundane place, but lack the strength of ambition or determination to do so fully on their own. If the spirit of the man seeks ever upwards, then is the spirit lightened somewhat from the weight of its mundane experiences. Thus the winds of Aleph can lift them up from the earth into the lower heavens of Yesod.24 From there, if they are ever desirous, they can absorb enough of the spirit-stuff to keep themselves afloat in the heavens, as the droplets of water, while heavy in themselves, are borne up by the winds of the square. Thus, the droplets in the vision here are glowing with the increased force which holds them above the waters from which they came, as the spirit of man is lightened by its aspiration. There is more to say on this in the next square, which is earth of water of earth. We will show you that at the proper time.

"For now, let us continue with the current square. Within the field of the plant life, this square rules all plants that live in the water, yet spread their seeds through the air.

"The best example of this is the cattail of the northern climes. It lives not in the pure waters of lakes and streams, but in the water-saturated grounds of bogs, culverts and ditches. It takes the waters of the earth in those places, and raises them up into the air by the length of its stalk. There it combines the water with the air, as all plants do, to produce the substance of the seeds which are its "tail". The seeds hold the water in place above the earth until they are ripe and ready to be sent to new places. Then the seeds release their water to the air, transforming it from bog water into pure vapors, which spread throughout the air, to fall as rain under another square's direction. The seeds themselves repeat this sending. Being of the nature of water of earth themselves, they yet are blown by the winds into the farthest corners of the earth, there to lie fallow until again they have the water of earth to raise up.

"In the animal kingdom, this square rules the aspirations of domestic animals to be like their masters, we who are human souls. (Though I come to you as the sphinx, which my nature duplicates, yet am I as human as are you, o man.)

I was shown an image of a dog that belongs to a friend of mine. This animal understands a vocabulary of about thirty words, making him a genius among canines. He also frequently tries to imitate the behavior of his master. He reacts to the emotional atmosphere with expression and behavior that are an uncanny reflection of her own usual reactions to similar situations. He does this whether she is present or not. He is also the only animal I know that is creative. On his own, he has thought up several games to occupy himself with when the humans don't have time for him. He plays according to rules that are clear to any observer. If he decides he doesn't like a particular rule after some experimentation with it, then he will change that rule all at once and never use the old rule again in that game.

The sphinx continued: "Such beings live intensely on the astral levels, yet their astral is limited to that part which relates to their earth-lives. The emotion which powers their astral life is the water gathered from out of their earth-experience. In the breeding and improvement of the breeds for our own purposes, we have caused some of these animals to evolve to the point where they are on the threshold of developing an human consciousness, adding the sphere of mind to that of emotion. Thus we have Air of Water of Earth.

"It also rules those animals who gather their food from the waters, yet live in the air. These are not the aquatic birds, which are ruled under the tablet of air, but those insects and other small things which fly above the waters, looking for that which can feed them to rise up out of the waters, as certain insects wait for the larvae of mosquitos to hatch and arise, inorder to feed upon them. The water-striders are one such in your experience. Those spiders who spin their webs just above the waters are another such. Mammals also do this sometimes, but the majority do not depend entirely on the waters for their nourishment, and thus are not fully governed by this square.

"In the human kingdom, as well as the aspirations referred to before, the square also rules those group-feelings which cause the masses of men to suddenly rise up against their government, demanding better than they have had of it in the past. All populist movements originate under this square, though all go their separate ways as they emerge from the waters of the mass experience of man, which is the emotional nature of that creature called Humanity. The salt of the earth directs its emotion to an idea, again creating Air out of Water of Earth.

"In the spiritual kingdom, we see those who have risen out of the earth as said before, and as well, those who are ready to advance to any higher level. We here see this square as the look of one who sees beyond himself into the heavens, and desires, at any level, to be raised up to the next.

"Even though the square is in a mundane tablet, yet this is the case, because the First Matter which is worked upon in any initiation is the soul of the man involved. Though it is of the spirit, and of the Sun, yet it is the earth in relation to that which comes next above it.

"Now, the time has come for us to tell you more of your own adventure to come. Since we are in a square of great aspirations, this is appropriate to the power here.

"In the last vision, we told you that you are to be the Beast of this next generation of magicians."

(I acknowledged that they had told me this..)

"You agree that this was what was said, yet you resist accepting it. We understand that this is due to your early bad experiences with this form of communication we are using, in which you came under the influence of spirits unworthy of your power or attention. That you had the good sense to cut off those communications is to your great credit. Many of those who have tried this method have fallen by the wayside in their early days due to just this thing. Those others who did not fall and who managed to progress as you have done since then in its use are counted by us as the best hope we have to get our message to the world in this time.

"It is vital that you be fully initiated into the grade of Master of the Temple before this comes about, both because of your own oath in this area,25 and because only the masters can judge the message with full understanding, and thereby be confident of its necessity.

"In the next few weeks and possibly months, we will be giving to you gradually those things you need to be ready for this initiation.26 To allow us the right conditions in which to do this, you should continue with this project of doing all the kerubic squares of the Earth tablet. We, or those more suited, will give you the meaning of each square, and those attributions of it to the various worlds, each in the manner he is most comfortable with. Some will be like this current communication, in which you essentially transfer my dictation directly to your fingers to type. Others will be of the more frequently used visionary style which you like so much but feel to be your weak point. Yet others will be done in other ways, as the gods dictate for their new cousin.

"Now, finish up the typing of this document for tonight, and go to your bed and comtemplate the Tarot for a while."

I asked if he had anything more to say about the nature of the message. It was indicated that this must be given in detail at a much later date, and would in fact be part of my initiation as a Master of the Temple.

The sphinx added: "We see that you are anxious about this yet, as is natural to one who has suffered so at the hands of those who should be of good will to his spirit. Know that there shall be a sign which is not only enough to convince you, but to convince those who need to be convinced in order for the work to be carried forward. We will not leave you in the cold with no basis on which to justify yourself other than our communications themselves. But the nature of the sign is such that you will not realize it until long after it has occurred, at which point it will fall on you as a flash of lightning from the sky."

"Be patient, be gentle with yourself, and pursue those other avenues that open to you as you see fit. Among them are those that you will need. Of the woman who is to be your scarlet woman, I may speak not, for it is not my place to control your destiny. Seek you in your life and she will appear."

"You should end this vision now."

I returned to the astral temple, closed it after giving thanks for another square revealed, and returned to my body fully.

12/6/85

The square "h" of the watery lesser angle of earth.

8.30 pm

I recited the calls, and called upon the names, MOR DIAL HCTGA, ICZHIHAL, ANAEEM, SONDN, HRAP. The pyramid appeared, showing the north, east, and west sides in the black of earth, the south in the blue and orange of water.

Entering the pyramid, I called upon the name hRap again. Then I called for the sphinx to appear. He did so, showing himself as a bull with the tail of an eagle. I saluted him with the 5=6 sign, and he returned it, after which he bowed to me. I tested him with the pentagrams, which caused him to become a little clearer in the vision.

He said: "Greetings to you, o man, from the watery lesser angle of the earth tablet. I have come here at your call to show you what you wish of this place."

He lay down on his left side, with his rear hooves laid out to the right. I asked him to show me an image of the powers of the square. Instantly we were high in the air, looking down on a world that was cubic in shape. Within the cube, swirls of blue could be seen moving, and they did not cause the cube to change shape.

I said "Tell me, o sphinx, of the meaning ofthis image."

He said: "The waters of earth have returned to the earth, and give it its receptiveness and internal mutability. Thus, those things of earth maintain their form, despite the movements of the tiny fires within them." I took the "tiny fires" to be the atoms and molecules that make up the matter.

The sphinx appeared to have nothing more to say, so I called upon the goddess ruling the square, Nepthys. Vibrating her name several times did not cause her to appear. Instead, my own astral body began to grow larger, and as it did so, it adopted the shape of the goddess. I grew until it was larger than the earth. I then felt her presence inhabiting the body with me.

Nepthys said: "Oh man, thou art in the middle of a great sea-change, and the energies of the water of earth have great difficulty in fighting their way through the forces of Uranus that surround you now. Let it be that you do not do these squares of earth again until this pass be done. At that time, we will continue, if you so wish, with the exposition of these squares.

"Now, if you would continue to do something with the Enochian Walls during this time, I would call to your attention the squares of the central cross of the Wall."

I asked if these would be of greater efficacy in this time, and if she could suggest any particular squares to do from the cross.

She said: "Now, the great cross binds all the squares of the lesser angles of the tablet together, and is of a higher rate of vibration than these kerubic squares, and those other squares of the lesser angle. In your current state, your internal rate of vibration has been increased by the influence of the planet [Uranus], so that you can not see the weaker vibrations of the squares. This is why you have such great trouble now. Your own vibrations tend to wash out the image.

"If you wish to do the central cross squares, I suggest to you that you study again the attributions of these squares to the decanates. Look to them to see if there is one that might be of use in explaining the things that you are now going to go through. If nothing comes to mind directly, look to the Tarot to inspire your intuition with the proper course.27"

I waited for Nepthys to continue.

She said: "Now, you have called upon me here, and I must answer you. The powers of this square are those of the earth when it is frozen into its solid state. But within the solid, the waters are present. This causes the molecules of the solid to vibrate with the flow of forces around and through them. It is, in fact, the responsiveness of earth to impulses, electromagnetic, spiritual, or grossly physical.

"Without the water within the earth, then earth would be nothing but inert, ever as it was in the beginning, unchanging and unchanged. Without the waters of earth, the earth could not hold the souls of the men and creatures who inhabit her, for they are of fire, and fire requires its complement to give form to its creativity.

"Within the earth, this square causes the fires of the beginning, the Great Orgasm which began all things, to take on form. As it is said: 'In the beginning the earth was without form, and void, and darkness covered the face of the earth.' This was the earth that was before the beginning.

"'And the gods divided the waters above from the waters below.' That is, they caused the void to become responsive by creating in it the potential of duality. Yet the earth was not, yet.

"'And the gods said, Let there be light, and there was light.' Thus occured the Great Orgasm, the ejaculation which spewed into the void the energies which were to become the powers of all the squares of the Walls. Yet even now, there was no form upon the face of existence.

"The fires of the Orgasm, in their original state, were of such a high rate of vibration that nothing could be made of them, but that it immediately was unmade. Chaos ruled the cosmos for an instant that was an eternity.

"It was only when the fires were cooled by the waters of the previously-created potential space that existence became possible. It was the manner in which those pre-existence waters were divided that caused the fires of the Orgasm to take the forms that allow life to come into being within the cosmos that was the fires. For the Two became the Four, each reflecting itself in the other, doubling itself, folding itself over. Had the water been divided into the Three, then the world would now be based on sixes, not fours, and six would be the number of Establishment, not the number of the Art of the Design.

"Look you now to that smallest of levels within the world, and see that those particles there are held in their shapes, not by their own internal structure, but by the counter-pressure of the waters.

I looked, and saw before me a sub-subatomic particle, a quark, or whatever it is that quarks are made of. These particles had the will to fly apart from each other, and to return to the original chaos. But as they grew farther apart from each other, the pressure of the waters forced them back together again, so that no matter how forcefully they flew apart, yet they could not get beyond a certain distance from each other.

"These tiny particles, always in threes, together made up one element of the Four, in each of the three phases that the gods did allow. Thus, in the first of the visions of this angle, we showed you the signs of Sulphur, Salt, and Mercury, within the fires of water of earth.

"When the waters had spread the fires of the Orgasm thoughout the void, and relieved the pressure of its bursting by absorbing that pressure into themselves, then it was that creation became manifest in the world as it is now. The tiny sparks, in their threes, moved about in the waters. Yet the form-giving nature of the waters caused these motions to all be of certain types, so that larger patterns of motion could be seen in their joint wanderings. The waters, reflecting back on themselves, caused these larger patterns to group themselves, and to hold together in the manner of the original particles. Thus were made the so-called 'elementary' particles, which in turn made up the atoms, which in turn made up the molcules, which in turn made up the world as man knows it in his uninitiated state.

"At all levels did the waters hold the fires, and cool them, so that these larger forms could come into being. Thus, at all times and in all places did the energies of the Orgasm weaken, but in their weakening did they allow for greater complexity. Know ye that the law which man calls entropy is partly a lie, for matter does not go from greater order to lesser order, but from lesser order to greater order. The appearance of Chaos returning as the fires weaken and disperse is the fault of man's viewpoint, not an actuality of the cosmos. For as the energies disperse in the so-called entropy, there are created ever more particles out of the dispersed energy, and thus the interactions and combinations possible within the cosmos increase ever in number. This is the perpetual unfolding of the mysteries within the realms of Earth."

"Now, as to the effect of this square and its companions in the larger worlds, there is much more to be said than can be said in one trip into the vision. As your intuition has grasped in the moments of insight you have had since beginning on this lesser angle, the key to the understanding of the angle is in the processes of birth and creation on all levels. There is within these squares the key..."

Nephthys suddenly stopped speaking. I waited, and got an impression that I should wait for a moment while she marshalled her speech. I did so.

After a few minutes, Nepthys spoke again: "The other gods in this place where I live have reminded me that you have intent to distribute these visions so that other magicians and students might learn from them. For this reason I can say no more in this place of what I had intended to say to you. For there is a mystery here that you should not know to reveal at this time, and if we had told you, your own integrity would not allow you to edit it out of the vision as you will publish it. This is an admirable motive, and we approve of it, but in this instance, it would be better for things to be left for the time when they can be accepted fully. For now, contemplate the nature of the birth process in humans when you have the chance, and see how this relates to the squares of this angle. When the time is right, you will understand and tell of these things to those who need to know.

"We know that you are a hater of secrecy, and have refused to join any such organization as the OTO, or of the many successors to the Golden Dawn, because you fear they would cause you to take oaths that you could not abide by concerning the revelation of the knowledge. We are aware that your judgment would allow you to keep something secret if the reasons were right, but in this instance, your judgment lacks a firm foundation. So we withhold what you deserve for yourself, in order that it not be spread prematurely.

I said to the goddess that I understood her, and that I would abide without protest the decision not to show whatever it was they had withheld. I asked the goddess if there was more to say at this point, and she said that there was, but that she was not the one to say it.

I got a sense that there was another being present, besides myself and the goddess, a being much more powerful than her, waiting for something before speaking. The goddess herself did not speak further.

I waited, and still there was no speech from the goddess, or from whoever was waiting behind her. I called upon that being to show himself (its aura was definitely male in quality), but got only a sense of amusement.

There seemingly being nothing more to the vision, I separated myself from the goddess, saluted her again with the 5=6 signs. As I did so, the force of the square surged up around me. It ebbed again, and I was back in my astral temple.

I banished the forces of the square from the temple, and returned to my body.

A Vision of the square "Z" of the Airy Lesser Angle of the Earth Tablet.

12/12/85 8:30 pm

I vibrated the calls and the names. Immediately there was an image of furiously blowing air, rising above a hot dry land.

A voice said: "Holy, Holy, Holy, yea thrice and four times holy are the fires that blow within the angle of earth, for they bring light to the world. Yet above them is the darkness of matter."28

I visualized the pyramid, and found myself suddenly within it without willing it. The sphinx confronted me, showing the aspect of the bulls head, a lion's front legs and torso, and the rear legs of the man. Like a minotaur with paws.

I gave him the 5=6 signs, which he answered with 5=6, and the earth, air, and fire signs. He led me to an altar in the middle of the pyramid, and asked me to lay my hand upon it. I put down my right hand to it, and was immediately engulfed in an aura of bright yellow flecked with red.29

He told me that this was in order to allow me to feel the force of this place in its purity, before encountering it in the visions to come. The reason for this was that I was still feeling the effects of the Uranus transit, which was not yet completed, and the extra force would help me to get a purer, and clearer vision of the squares. He advised me that it was likely that I would still have trouble seeing some of the aspects of the squares, but that it was necessary now to invoke them in order to keep the momentum of my work going.

While he said this I had stepped back from the altar, and could see that it was a cubical altar of the universe, not two cubes as in the standard G.D. altar, but only one, resting on the side attributed to the spirit, with the tablets as the sides, and a brilliant white top, which was for the unknown tablet that is invoked by the unrevealed key 0 of the Enochian calls.

Now he told me to step forward again and take my hands to the side of the altar showing the earth tablet. I did so, and he guided me to put my hands on the Kerubic squares of the Airy Lesser Angle. I did so, putting my right hand over the letters Z and a, and the left hand over the letters b and O.

This produced the sensation of the elements rushing at me from all sides at once, to meld together in the center of my chest. I said to him that the force felt more general than simply that of these few squares, but the sphinx told me that I was simply feeling the power of the letters of IHVH whole, within the angle of Air of Earth.

I didn't understand this until I removed my hands, and saw that the sides of the squares showed the elemental colors glowing brightly. The heels of my hands had rested primarily on the two horizontal sides of each square's pyramid, and less so on the top and the bottom that indicated the tablet and lesser angle.

"Now, in order to go further with this vision", said he, "you must think of the god of this square. This god is Kabexnuf, who shows the aspect of the hawk in his head."

I moved to the north side of the altar, so that I was facing south to the airy side of the pyramid, and invoked the god kabexnuf, while holding my hands forward over the altar in the sign of the Enterer.

The god appeared, facing me across the altar. His head was that of a hawk, with a black nemyss, yellow and white coloring on his face, with a bit of black just above the beak, and his arms were tied to his sides within his wrapping/shroud.

I greeted him with the 5=6 signs. he did not respond in gestures, but instead spoke and said "Ol sonuf vorsag, goho Iad balata, elonusaha caelazod vonupeho." This is the first line of the first of the keys of Enoch.

He continued to recite the First Key as I tested him with the pentagrams, and he grew larger at their use. I told him that I was without understanding of why he had said the first of the keys, when this was one of the lesser tablets.

He completed his invocation and said: "Know, o man, that it would be to your great advantage if you would use the invocation of the First which is the Second in all your invocations of the tablets. This allows the forces to be under the presiding spirit of the gods, and therefore will your powers be exalted in the square you invoke. When you come unto us using only the lower keys and names, then you get less of an effect and the effect is more of the earthly trend, where we desire you to see those aspect of the squares that relate more to the spirit.

"This is one of the many ways in which the use of the tablets can be varied in order to pick particular parts of the forces to see. As you saw in the square "M" of the Fiery Lesser Angle, each small variance in the attributes, though appropriate to the square, produces subtle changes in what is seen.

"Now, it is still too early to expect to get a clear vision within the full aspect of a square. Here within the pyramid we are protected somewhat from the force of the devourer, but without the pyramid, in the body of the square, then the devourer would return with full force.

"For the present, we wish to tell you of a few things of a more general nature that will help your work."

I said that I was amenable to this. He told me to get up and go to the bathroom so that I could listen in comfort. I did so.

"Now," says he, "you have wondered at the way in which your body seems to split itself into many parts in these visions, so that one seems to be the magician, and another the watcher, and yet another remains within the corpse [i.e. the physical body] in order to write what the others have seen. "

I acknowledged that this was the case, and said that it seemed to relate to Gemini on my nadir.

He said that this was in part true, though the effect was common one. "But in your case," he continued, "it is also an effect of your early working with the cards of Tarot. While shuffling the cards, you often found yourself out on another plane, receiving information that had nothing to do with the intent of the Tarot reading you were trying to do.

"In the course of your divinations, you suddenly would discover a flash of insight on some other subject coming into your mind. This was an unusual effect, and one that was of great use to you."

I agreed that this was the case.

"You also found yourself with an extra set of hands, on an astral level, that seemed to be feeling each card as it went by in the shuffle. What you were doing, all unknowing, was using the cards as a meditation on the movements of the universe, its continual ebb and flow. And out of the flow you would snatch that which you needed. The readings themselves often turned out to be of no significance at all in comparison with what you were receiving in the other way.

"What you had actually done in this was to find a way of causing the great Plutonian force that is within you to concentrate itself in one spot, allowing your Neptune and Sun to go where they would among the levels of the plenum. Your Pluto being in the sixth house, which governs detail work, the acts of shuffling, with its fine motor control, produced a focus of the Pluto on the cards.

"This is why you often have difficulty getting what you need out of the cards. The Pluto, while it is forceful, tends to remove from the symbols it touches their significance, causing a loss of meaning."

"Now, as the Pluto went this way, so your Neptune went another, pulling from the great pool of information on the higher astral levels those things of spirit which were of most importance to your work at the time. The Neptune being in the eighth house, it could touch upon those things which are the heritage of all intelligent beings within the worlds of the spirit. I realize that you are trying to remember the name of Akasha, and so I say it here.

"The akasha is the central pool into which all knowledge flows, and here in the airy lesser angle do many of the powers of the akasha originate. The Air of Earth is the etheric body, which as the lord of Bailey30 has said to you, is the main place of residence of the akashic powers. That is, all things are reflected in the etheric body, as they are in the akasha, and the akasha and the ether are one and the same in many ways. This is why is it needful for you to clean out your own body, by the stopping of the smoking, and of the drinking of sodas and sugary things. For that which can get into your own ether determines what things you can see in the greater ether of Akasha.

"Do not worry about the effects of withdrawal of these things. As you have already seen, even a slight reduction causes your body to demand a greater reduction. Let your body guide you, and you will have no more difficulty stopping than you have had with the stopping of smoking the ganga after a long period of intense use. Only a few days of irritation, and all will disappear. This is the best time to do this, for your body is undergoing the changes of Uranus, and a few more changes will pass unnoticed in the shuffle.

"Let your mind complete the use of these things with tonight, and tomorrow do not purchase any more of them. Clean your house of them, and hide all the paraphernalia. Then, when they are not before your eyes you will feel less of a desire for them. And shortly, there will be no desire at all, as you see those things that come in their stead.

"Now, as to the rest of this vision, let it not be recorded, but put it down only in your mind as we transmit things into it."

The vision suddenly cut off. I could not see the pyramid, nor could I see the god. Instead, I saw only darkness within the astral vision. Nothing more came to my mind, so I stopped and went to do other things.

12/15/85 3:10 pm

I attempted again to invoke the force of the square "Z" of the Airy Lesser Angle of Earth.

As soon as I had decided to do this invocation, and before I actually did so, I got an image of myself as a hawk riding the air currents within a world that was completely of a yellow color, except for an implied blackness of earth, which was felt but not directly seen.

Within this world, I saw the pyramid in full color. The Enochian version of the letter Ceph was written on the top of the pyramid. I entered the pyramid, and saw the angel of the square there, ZabO. He told me that this was to be one of those visions that I would not see fully until after it was over, so that it could come through without the interference of my conscious mind, which is still under the influence of the Uranus transit.

(Only the vision of the outside of the pyramid was seen consciously. The rest was not seen until afterward. Meanwhile, in the conscious world, I had done the invocations. I began with the hexagram ceremony in its general form. Then I did a preliminary invocation of the gods and angels of the tablet and square, followed by a detailed invocation using the calls and the names.

(This invocation resulted in my consciously seeing the pyramid within my astral temple. I entered into the pyramid, and there called upon the angel of the tablet again, and upon the god of the square, Kabexnuv, who appeared. Being tested with the letters he did not fade or change, but at the same time, he did not act or make any remarks, and when I asked to see an image of the square, he replied that what I was seeing [i.e. the yellow world] was the image.

(I did not feel too comfortable with this, so I went to my office and set up my word-processor. As I began to write, the rest of the vision made itself known to me.)

The angel, previously seen unconsciously, was wearing a yellow robe, of the type used by the angels of the square vau of yod of heh final. Unlike them, his skin was of a lighter shade, looking like a caucasian with a sunburn. Sheets of flame appeared to enclose his feet. His eyes were dark and appeared to transmit meaning directly into mine. I could feel an intense force emanating from him. He wore an angelic tablet of earth around his neck on a chain, and in his hands were the sword of air and the wand of fire. The wand was pointed downwards, the sword held crosswise across his body. The relative positions of the weapons demonstrated their relative strength in the square, not their positions in the pyramid.

I did the 5=6 signs, and he answered by saying, "Hail to you, brave traveler, for entering into the quarter of Air within the Earth tablet. The signs with which I would answer you are those of Set, of Shu, and of the nameless god of fire, whose sign we showed you as the sign of sulphur within the Earth tablet."31 (He performed these signs as he spoke, and then performed the 5=6 signs.)

"Now, as you know you are still within the reach of the devourer god, and will be for some days yet, yet it may be that we can accomplish something of note in this place and time."

I said that I hoped that this would be the case.

"In the early days of these visions, you found that many of the things to be told you will always be beyond the reach of your conscious mind at the time you are told, and can only be seen by it in fullness after the fact of the appearance. This is due to the fact that your mind is of an earthy nature in its public expression, and this expression controls your reception to consciously given information, particularly as it tends towards the opposite extreme of Earth than that which controls in these Kerubic squares of the tablets.32

"Thus, we must learn to bypass it in these ways that we are doing now, in order for your to receive the full force of the vision. In order to do this, we speak to you in or through a part of yourself that is not fully conscious. This does not eliminate the need for your conscious mind to become involved for the vision to be learned and absorbed fully into your ways of seeing. You need not fear that you open yourself to invasion by this technique, for while that part is not fully conscious, yet it still has the power of resistance of your full being, and can not be entered against your will.

"Now we have to work together to bring the vision into full awareness. Look you to the things in your mind at this time."

I saw that what was in my mind was a reminder of the dreams I had had the night before, which were of airships of a strange type, and of the travelling of persons on these ships to strange and far-away places. What I saw looked to be a summary of part of a dream which was much longer in its actual presentation.

The angel said: "These airships that you saw are the thoughts of men, as they view the world beyond their immediate location. They are the dreams of men who wish for something more than what they have, and who aspire to brings those things into the world, so that all may benefit from their use. These things may be of a machine nature, as are the airships, or they may be of a more subtle level, ideas, principles, creeds, things which affect primarily the minds of men, to bring them up a notch within the realms of spirit.

"These ideas are the manifestation in the mind of those things that received their force and form from the previous two quarters of this tablet. Now that they have been activated, and their principles encoded within the matter of those worlds, which is not the same matter as that of the physical earth, these things now have to come to be put into action within the world, through the minds of men.

"Before man came into being within the manifest world, these activities were the job or jurisdiction of those angels who are closest to man in nature, those of the element of Air. These angels gave parts of themselves into the quarter of Earth, so that the Earth could form itself for man's arrival. Now that you are here, these angels have gone back to the jobs for which they were originally intended, which do not relate to what we will see here today."

I waited for a moment, as the angel had stopped speaking, and appeared to be waiting for me to ask something. I decided to follow the standard G.D. method, and asked to see a scene that would explain the force of the square "Z".

I was lifted up by the angel, and taken to a place where the earth seemed to end in an abrupt drop-off, much as in the medieval pictures of the flat earth, with ships falling off its edge. The angel told me the flatness was a matter of convenience of description for purposes of the vision, and did not constitute the actual case on any level of existence.

Now the angel directed my attention to the air beyond the edge of this earth, which appeared to vanish into infinity. This air was blue, rather than the yellow of air in the King scale. The blue glowed slightly and the color itself appeared to have depth. The angel said this was the air called Ether, or Aethyr, which is the energetic air that stands above the gross matter of earth. Within this air I could see flashing lines of light, going here and there at great speed. These lines grouped themselves into patterns, and the patterns seemed to have a sort of unity to them, so that each group tended to stay in roughly the same general form, while changing itself in detail to respond to the other patterns with which it came into contact.

I asked the angel if the patterns represented the astrological patterns of some beings, this being my first impression of them. The angel told me that they did, among other things, reflect the astrological pattern, but that they also included a representation of every force that had impinged upon the being or thing at the time of its creation. So all things are a microcosm of the universe at their inception, varying only in the way the pattern could manifest within their concrete material form. Thus, the pattern of a rock carving is limited to those manifestations possible to rock, which were few. The patterns of living things reflected them ever more accurately as we moved up the evolutionary ladder, until we came to man, who held them fully within himself.

The angel said: "All things possess this aspect of the Air of Earth. They are all held and defined in the universe by this action of ether, which both distinguishes them from each other, and provides the connection between them.

"Now the rock, being of an extremely earthy nature, expresses the patterns of its etheric body primarily in the detailed crystalline or amorphous fine structure. The ways in which crystals are formed in it, and the ways in which it communicates with the others of its kind, are held down to the level of the basic earthy material. It can not adapt on its own to the changes of forces around it, but can only respond to the outside pressures of its area. If the area is one of great heat, as is the case in this square, then the rock is vaporized, and its pattern dispersed, to fall again upon the earth over a wide area. In this way are the characteristics of a particular area moved about the earth where they are needed. This would be the case in a volcano, when the ashes of the blow have fallen over the land around, making it more fertile than it was before, and clearing out the which was there to make way for new growth.

"As the physical rock moves from place to place as vapor in the air, it also carries with it in its etheric equivalent the whole of its history. Thus, when its parts land upon the earth again, no matter how widespread, the experiences it has had become part of the rocks in the new places, some of which may not have had similar experiences themselves. For example, the rocks in your own area of the world [north-central North America] are all of the sedimentary type, and have not seen the force of fire since the days of their formation. As the dust of the western volcanos falls here, it enriches the earth with its experience, giving to it the force of fire which it would otherwise lack.

"Now, you wish to move up a level, and see how this square works within the plant kingdom. Look you closely and see."

I looked in my vision, and saw a flowering plant, with six petals in a hexagon shape about two inches across. It was not a lily, for it was of a violet color, and seemed to not be as deep in its cup as a lily would be. I had seen something similar in my father's garden many times, but could not recall its name.

As I looked at the plant, there formed around it a sort of haze, with a network of lines or energy running through it. This haze reached out from the plant to touch other plants in the neighborhood, and I could see that their combined web of energy pulsed with a surprisingly regular beat. Then I saw another form of plant, red in color, in a patch next to the purple ones. These latter had six-sided blossoms like the first, except that they were on long stalks like asters, rather than being close to the ground. Each stalk was covered with blossoms.33

These red plants also had a haze around them, but the pattern of the lines in the haze was of a different detail structure. All the red plants also pulsed in unison with each other. It seemed as if the violet plants were saying "Here we are." and the the red ones replied, "And so are we here."

Now the angel said: "The plant kingdom is the most evolved of the manifest kingdoms of nature. They are all of a degree of initiation, within their own plan, that is much higher than that yet achieved by humanity. While each plant retains it individual identity, it is also fully and consciously a part of all other plants, particularly those of its own species.

"The pulses you see are the heartbeat-equivalents of the plants, the indication of their own internal cycles, expressed outwardly. With each pulse, they gather energy from the air about them, and incorporate it into their bodies, both physical and etheric. As the new energy comes in, they use that which it replaces to express outwardly their perfection of form and nature. Each one sings to the world of itself, and the world responds with its own singing.

"Each type of plant has its own note, its own special combination of energies. And within these combinations are many small variations that indicate the exact state of the plant, whether it is well or ill, growing or dying, safe or in danger. As it sings its note, its neighbors respond, and quickly are all within the area expressing in unison the conditions of each."

I could sense within myself a sort of singing note. It could not be heard, but only sensed, and it seemed to express a sort of geometrical perfection along the lines of the hexagram. But this perfection did not imply remoteness or coldness of feeling, but instead was a calling out of joy in being alive and being what it was.

"What you sense," said the angel, "is the note of those plants that I have shown you, singing out their happiness that they have been planted and nurtured by man. They sense that they are appreciated for their beauty, and this makes their joy an even greater thing than it is in itself. Let your self listen to it."

As I felt the note, a corresponding vibration began in my heart chakra. The force of the chakra went out to envelope me in a brief but overwhelming sense of joy. As the intensity lessened, I could get the sense of the singing.

It seemed that the plants were calling to the man who had planted and cared for them, expressing in their call the wish that he come and appreciate them some more. It also said that at least half of their joy was in the joy they gave to others, both through their physical beauty and scent, and through their provision of food to those who loved them. It bothered them not at all that they might end their lives cut from their roots and sitting in a vase on someone's table. In fact, it seemed that this was an end much to be desired. The plants lived to give themselves, and to them, to die out of time to provide beauty or life to another was better than to live their whole lives out and fall with the winter's snows.

"This is the true meaning of sacrifice." said the angel. "That the giving be in pure joy, untouched by the pains of life, uncaring of its own end, uncaring of the ends for which it is used, but solely for the fact of the giving. Plants are truly the children of the sun, and express his life-giving nature. For no matter how much is given, yet there is more to give. That sacrifice that is done in pain, or against the will of self, as the Many see the sacrifice of their God, is not sacrifice, but suicide.34

"In this, the plants are like unto the artist, who gives out of himself his creation, caring not whether it be taken by his fellows as good or bad, but only that it express fully that which it needs to express. Like the plant, he throws his being out into the world in the creative act. Like the plant, once his creation, his child, is separated from himself, it has its own life to live, and how that life is taken into the world becomes its own self-expression."

"Now, we have gone long into this thing of the plants, for their perfection is of an high order, and expresses fully that which is meant by the Fire of Air in the Earth. In no other kingdom would we have seen this so clearly as here.

"Understand that while the plants are perfect, this does not mean that their initiation will bring them to a higher spiritual level than man will attain, for each has its place in the scheme of the worlds, and each attains to its own perfection within its own place. Man is intended to be the conservator and caretaker of the earth, and the one who brings all the other lower types into even greater perfection. Even the plants can be made more perfect, for their internal perfection is that of natural growth, while the perfection that man places upon them through his breeding and cultivation is the perfection of Art, and of soul. We make them what they seek to be, which is the full expression of the soul in livingness.

"The animals too can achieve perfection, but for them, perfection means to become like unto those who breed them. Thus it is the evolutionary goal of all the lower kingdoms to become, in their own way, like unto their gods, which are man.

"Man himself will achieve his perfection is his union with his soul. At the present time, only those few who have achieved it on their own, and become the Artist or Adept, are near to the natural perfection of man. And even they are withheld from its fullness by the conditions of the world under which they must express themselves. Thus they work ever to raise up others to their level, devoting themselves in their own ways and works to the perfection of humanity, so that their own expression can be of greater beauty.

"Those who do so through Art, or through the Magick of the Spheres, are only a few of those who seek this goal. Many would not consciously recognize that what they do points towards this goal, even if you told them. But the paths and ways by which man travels are as various as is man himself in his individuality, though each path is like unto others in its stopping points, no matter the form taken in a particular life.

"Now, let us go on to other things. All that we have seen here in these many images expresses fully the power of this square. The fire we have seen is still the life, as it was in the other quarters of the Wall [of Earth]. By the use of the Air, that is, the Ether, does the life distribute itself, both in the physical world, and in the mental worlds where so many men have their work. 35

"In the inner worlds, this distribution most frequently takes the form of communication, and what we are doing here at this moment is as much an expression of this square as is any part of the vision itself.36 Life expressed in communication passes itself from its creator unto the others of its creator's kind, infecting them with a little of his creativity, and bringing their own minds and hearts a little higher, showing to them things that they could not see for themselves. The Earth is the basis of the communication, and that which is communicated, for all the things we have seen and done are done within her sphere of action.

"How these acts and powers relate to her own initiation will be held for another time, for there is something more to say before we end this day's session, and I would wish you to relax for a few moments, and let your mind go to simpler things."

(I did so by reading over this account and correcting the typing errors. Then I went and lay down for a few minutes.)

I returned, and called upon the name of the angel again. The angel returned and said to me: "Now that you have rested, let us continue. I have come here to tell you of the things you requested, and as is usual, there is more to say than can be said in one trip, or on one subject. What I have to say now relates again to your own place in the scheme of things.

"You have seen in your visions and dreams of late that the method and position by which the forces of Mars and Venus in your astrological pattern express themselves is in the process of changing. The goal of this change is to give you the situation you want, both from the internal and the external standpoints. Internally, you wish that your philosophy become more of an art than it has been in the past, more expressive of the heart than of the head, while still holding to the immense effectiveness of your sun's position. Externally, you wish to be able to meet your complement and work with her without the internal pains that you usually meet with when dealing intimately with women. This latter effect, as you know, is of the position of Venus in Scorpio, semisquare to your sun. This position gives you an intense interest in love, while preventing you from expressing that love within the natural world.

"Now in order to change this effect, you have postulated that a position in Libra, sextile to your sun, would be of best effect, while changing your original pattern as little as possible. Putting Mars in conjunction with Venus would remove it from the direct effect of Saturn, and allow it more serious expression than can be had in the previous position where it was held.

"Both these things have come to pass for a few minutes at a time, and the time's duration has been increasing. Now you have a good conception of what the final effect will be like. The only things left to consider are whether you wish to make this change a permanent one or not. How you decide this will have an effect on your future work.

"The choices open to you are many more than simply the few you have tried to put into effect. There may be other full patterns, different from the ones you have held so far, that would be of more or better use at one time or another. To be able at will to change your pattern would be an even more desirable goal than to simply make a few changes in the pattern and then leave them."

I agreed that this would be an advantage, but that I could not see how I could determine whether a particular configuration would be desirable or not, while remaining at my present level of awareness. It seemed to me that at least there would have to be a Master of the Temple involved, who could see the whole thing from the outside. From the inside of the pattern, my judgment was too limited to make such an evaluation. Therefore, I had tried to choose the best pattern I could devise on my own, without making too many changes to evaluate. I asked if there was any other way to know these things, within my present limits.

The angel told me: "The cause of your limits is your tie to the incarnate body, and to the vehicles that contain it. To get out of them you would indeed have to be a Master, and that is coming soon to be your new position."37 38

"We speak of this now in order to set your mind to consideration of the possibilities. You have shown that you are able to act on the Master's level for at least short periods of time without loss of life or sanity, and we will assist you to see what you will from that level. This is for the immediate future. Eventually, you will be able to live on both levels at once, as was predicted so long ago, and at that time, such assistance would no longer be needed.

"If you would go to those levels now, simply strike your heart with the palm of your hand as you do your daily invocation of the light of the sun in the four quarters39, and we will assist you to get there. Now, do not expect that every time you will see consciously upon that level, for there is still the limitation of your current pattern to deal with.

"You are right in associating this act with the line about "Bes-na-Maut" in the Stele of Revealing, for that is an expression of the Babe of the Abyss, slowly growing larger within the womb of the mother, who, in this expression, is related to Saturn and to Binah. Thus, "By Bes-na-Maut my breast I beat" becomes "I arouse my heart to come to be a babe in the womb of Nuit." You should do this at the end of each ceremony, after the conclusion of the signs and before you leave the temple. Direct your mind to this tonight and see what occurs.

"Now as to the ordering of your life along the lines of your new pattern, I would advise you to continue to work as you have, directing your thoughts and emotions to the proper attitude, and thereby removing yourself from the old pattern and placing yourself in the new. Do not worry that you will find things changing without your knowledge. The time of pain and of life as a Hermit in the desert is closing, and now things will be shown to you, with their reasons, as they happen, for you to agree with or reject.

"That you have come so far in such a short time is nothing less than amazing to some among us here, for that which you wish to change, and have already changed once in full measure, is the very root of your existence as a man. Nothing else in manifest life is more difficult to change in its essential symbolism. But those who know you well knew from the start that you would succeed in this matter as you intended. For we have done to you in the past such a vile thing that many would have destroyed their spirits because of it. Yet you have come through it without so much as a lasting pain. The things that disturb you in this life are not the result of those things of the last life when you were betrayed. That, you have taken in stride. And for good measure have you begun again from the start and attained your old position, while in the process, you eliminated any possibility of the same sort of betrayal happening again. The cleverness with which you did this has distracted those lesser students in our group, so that they see not the full effect of your very subtle choices.

"Now that you have begun to understand how this life relates to that last, you have found that many of the things that you thought to be the results of affliction are actually the solution to such affliction. (This is not the paradox it seems, o fellow students, for you see only the details, not the whole plan, even when you look into the mind of our brother here. He is more clever than all of us, even with his mind blocked from itself as it has been in this life.)

"I see you, o friend and mentor, with suspicion rising in your heart at my words. No doubt you will put them in the `unproven' category with the rest of such statements. But in your after-dream life40, you will know them to be true.

"Know ye that I who have spoken to you since your last break with this vision am not the angel who spoke before. No, I am not an angel at all, but one of those who is of your own type within the worlds of spirit. I am your student, and you are the master, though at this point it appears other-ways. Know ye also that in the end it will be I who will be upon the earth, as you are in the heavens at this time. Together, we will have between us the full force of our wills, combined in the process of revelation. To you, the knowledge of the greater forces. To me, the knowledge of the earth. And between us, we will show those who doubt that there is truly a world beyond their ken, which is waiting for them.

"I am the twin who was mentioned so frequently in your recent readings. Whether I am also the scarlet woman is a word you need not ask, for this is the case in one sense. Yet there is another who will be with you in flesh, who will boost your soul with her love to the heights. We three are one, though as yet this is not seen. Think of me more as if I were Harpocrates to your Ra-Hoor-Khuit, both of us together making the Crowned Child, Heru-Ra-Ha, who holds all things of Light and Life within himself.

"Before going to bed tonight, strike the breast and call upon me by the name with which you have known me, in the early days of this life's seeking. That name is as you have written and erased here.41 If you do this within your magick circle, you need not fear of any loss of self, or of any subterfuge intended to destroy you. That was never my intent, nor the intent of the others here who study you with wonder.

"I leave you now, and return to you the angel with whom you have explored this place. Call upon his name once more, and he will appear again in his own place."

I did so, calling upon all the names of the Tablet and Lesser Angle, as well as ZabO. The angel appeared again beside me, and said: "Those who wished to speak to you have returned to their observations, and now we may continue with the vision, if you wish."

I said that I did wish to continue for a little while, if he felt that the forces would continue long enough. But first, I requested that he move in front of me, so that I could see and test him again. He moved so, and I tested with the letters. He seemed to expand while remaining in place. I did the 5=6 signs again, and he responded as he did in the first test, save that the traditional sign of fire was substituted for its specifically Earth-Tablet equivalent. I was satisfied that he was genuine, and not a product of my imagination.

But now, the force of the square seemed to be weakening. I asked the angel whether it was worth continuing at this time, and he said that it was probably better to let things go, and to come another day to deal with the next square. This being the case, I agreed that we should end here, and exited the pyramid.

In the temple, I banished the remaining forces, and returned fully to my body.

The vision, and this account of it, were ended at 6:30 pm.

12/18/85

Square "a" of the Airy Lesser Angle of the Earth Tablet.

I banished the forces from the temple, and invoked in turn the names NANTA, MOR DIAL HCTGA, ICZHHAL, ANGPOI, UNNAX, abOZ. The first, fifth, and thirteenth calls were used.

I visualized the pyramid of the square, standing about me. The north side was black, with the Enochian sigil of Earth drawn large in white, and the downward crossed triangle of earth written small above it. The east side showed the eagle drawn small, the water triangle drawn large. In the west the card Queen of Swords was drawn small, again the triangle of water was drawn large. In the south, the triangle of air in violet on the yellow background.

I entered into the pyramid, and there I saw the sphinx, with his bull's head, eagle's body and wings, and man's legs. He said to me: "Entered you have into another holy place, o man, for you have come from fire unto water, in the air of earth. Call upon the god of the square, and he shall appear."

I called upon Tmoumathph, the god of the pyramid.

He appeared, showing his jackal's head in black, with yellow nemyss and black, blue, and yellow stripes on his shoulders. I performed the 5=6 signs, and as I did so, I entered into the body of the god. He responded by doing the 5=6 signs. I could see myself across the pyramid, doing the signs again, and doing the pentagrams to test him. As I did so, the body of the god grew ever larger, expanding beyond the bounds of the earth.

I asked the god to show me a scene that would demonstrate the power of the square, but he declined to do so, saying: "It is best that you wait upon these things, o man, for the forces about you are stirring, and that which you would see here is troubled by these things. Let us stay with simple things tonight, and another night we will explore the square in its detailed manifestations."

I said that this was all right. The image did not seem as strong as the last few times I explored the squares, and I felt that we might not go too far with what energy was available. I asked the god Tmoumathph what he wished to do instead, if he did not wish me to leave the vision immediately.

He said: "Let us consider the things that you have seen so far in the squares of the Tablet of Earth. You have been through two angles fully in the Kerubic squares, and now you begin to redress the balance by doing the others here of air and earth.

"Now, in the first two stages [angles] of the larger vision which is your magickal project, you were shown how the powers of fire and water manifest within the earth. The fire was shown to be the life, and the water was shown to be the giver of form and perpetuation and nurture to that which the life dictates to appear. Now in the airy angle we are seeing how these things, these impulses and forms, will come into the mind-function of the earth, preparing it so that the final manifestation, in the angle of earth, will be of full power. Here we deal with the son as air, where you have seen in the other places the sun as fire.

"You are, in fact, passing through the stages of an initiation ritual by your travels in these squares of the Earth Tablet. At each stage, certain ideas must be given to you and expanded upon. These are not necessarily the most usually seen aspects of the squares invoked, and in many cases are rarely seen in this context. But nevertheless, they are still of the squares and angles invoked."

The god looked at me with eyes like glowing yellow coals, and gestured to the western wall of the pyramid. Upon it, an image began to form.

"Look you to the wall of water of air, and see that which is there." I looked and saw the wall turn orange. As it did so, I was ejected from the pyramid, and rose up through the levels of the planes until I came to an image that I had seen before in other circumstances. Here, I was standing in a glade on the edge of a small river, much like the tame and placid rivers of England, with bright grass coming up to their shore. Upon the far bank, dark forests ran away to the north. To the left, the river curved north and passed out of sight behind the forest. To the east, the glade was separated from a larger field by a small stand of trees, seeming to be poplars or aspens from this angle.

Beyond the trees in the far distance, I could see a castle, built up upon a small mound above the edge of the river. I went forward to the castle, and suddenly found myself upon its battlements. Looking down into the river, I saw all manner of small boats, coursing back and forth, and within them were lovers of many physical types, but always a man with a woman in complementary pairs. The boats seemed aimless in their wanderings, but at the same time I knew that the aimlessness was actually their purpose.

The god said: "These are the people of the first two angles, now that you have united them in your minds. Between them they are forming the thoughts of the child to come. That child is yourself as you hoped and wished to be."

"Now come with me into the castle, and we shall see the temple that you have here."

We entered into the castle, and quickly came to a large room, a library by appearance, that overlooked the lake from which the river came, which was beyond the castle to the east. I examined the walls of the room, and saw them to be filled with many scrolls and old, large, bound books, in which the secrets of my past lives had been written in detail. I do not know how I knew this was what they contained, for I did not open them.

The god said: "You know the books' contents, because this is where you have left the images of your last lives yourself. It is not the creation of myself, or of any other god, but of your non-incarnate self, which left this place here as a signpost for your further journeys.

"As to how you will read these books, go you to the wall, and choose one at random, and we shall see." I turned to the right of the window, and suddenly was separate from myself, watching myself pull out a large bound volume with a blue cover.

"This is the record of your lives in Atlantis, which are again recorded in that other place of similar name which you went to to worship so long ago.42 Touch you the bindings at their edge."

I did so, and the book opened. Upon the pages within, I could see many small, detailed pictures, as I had once seen in another vision. The images were like little television screens, oblate rectangles, if there is such a thing. I touched one of the images, and it seemed to spring to life before my eyes.

Within the image, there was a young boy, seeming about ten to twelve years old, not yet reached puberty. In his hands he held a crystal of quartz, which he was trying to use as a divining mechanism. The images he could get were random, and did not seem to fit what he was looking for, yet he was fascinated by them just the same.

I heard the the child was myself, in the youth of my time upon the earth. "The child was not of low evolvement however, for his soul had come to the world from another place, solely for the purpose of making the mind of man into a stronger and more responsive instrument for man's purposes. His ideas about the use of the crystal were the first stirrings of the concept of the scientific method within the human sphere. Though not developed in the manner we have it now, for the men of Atlantis lived almost wholly upon the astral levels, and did not see the earth of which we now are aware. Their bodies were those of primitive ape-like man-beings, while their spirits, working partially outside the body, lived the meaningful portion of life upon the astral planes, giving to the body its energizing spirit, but taking little from it save for the anchor to the earth it provided. The concrete mind of the man was not yet developed, and here you were attempting to use it.

"At yet another time within that time of the world, this same boy, now a man, was killed by those who did not understand that he was the avatar of an outside force sent to help man. This was his first death at the hands of his fellows.

"In the following life, through the pains the body had experienced in that real death that also killed the astral self, the boy came into another life as a man of the spirit, persisting in his work despite what had been done to him.

"Yet again, he worked with the crystals, for they were the key to concretizing the thoughts. By thinking up analogical relations between the astral crystals, and those real crystals with which the earth was full, he established a link between the astral reality and what we now call the mundane reality. But yet again was he betrayed by his fellows, who felt what he did, but did not understand it, thinking only that he was conjuring demons to harry and destroy them. They did not comprehend the physical world, for to them it was the merest shadow appearing in their dreams as their physical bodies went through the struggle for life within the earth.

The earth to them was the denial of the beauty of the astral where they lived, and believed that all life was. For where in their usual life on the astral plane they could create the life as they wanted it, there in the physical world they could not do as they wished, but must conform themselves to the demands of the earth, limiting themselves only to the things and experiences which appeared there. Surely this was hell, from their limited viewpoint. And yet again, they killed his body through the bodies which held them to the earth, and caused his spirit to go from them.

"In the next life, the man, having survived his childhood despite his strangeness, decided upon another tack to get the eyes of men to look at the world on which they lived. He went to those worlds himself, and brought back tales of strange and unusual places, putting the descriptions in such terms of adventure that he hoped men would follow him out of interest and ego, where they would not follow out of understanding. He challenged them, calling them cowards, afraid to face the things that he himself faced without fear.

"Many men scoffed at him, and told him that his adventures were all made up, and that no such place could exist as he had described. For was not the world fluid, and full of light? And the places to which he went were dark to their eyes, having none of the astral in them.

"But that is the challenge!" he replied. "To look upon those things that are not of this world, and to live with the looking. Are you not satiated with this place of feelings that are nearly always as you wish them to be? Would you not rather gain strength and place by taking on something outside of your own little worlds? For there is nothing in this world of yours that will ever advance you beyond the state where you are now, but in that place is the hope of becoming a god."

"Yet again, the men scoffed. But a few, intrigued by his words, did look for themselves, and saw that indeed this place was one of great power, for it would stay as it was despite the greatest will they could exert upon the astral. Thus was the attraction to earth spread from man to man, and man's great fall from innocence began. Things lasted upon that plane of earth, and therefore could be possessed. That which they had upon the astral was ephemeral indeed, compared to the least of these things of the manifest earth.

"And so the man, and those who believed with him, and saw him at his work within that world, did begin the long fall into matter. Life after life, they concentrated their power upon that lower plane, using it as a base for their work in the astral, making their power in the astral so great that the others, who had not wished to follow them, were forced by their attraction [that of the man] to come down into the earth as well. The man had opened a door into hell, and all must now fall through it.

"Because the majority of those who fell did not do so through their own efforts, but through the reflexive response to the call of the pioneers on that plane, they felt as if they had been torn from their homes, that they had lost all of what had been beautiful in life. They had no choice, and therefore in their minds did their lost astral existence come to resemble a paradise, a Garden of Eden. And the man, who had tricked them into coming to this place against their intent, they perceived to be evil. And therefore did they describe him in terms of devils, and horrors, and of things of the lowest of the earth in which they now lived. And this memory did they carry from life to life, even unto the present day, calling him the snake, and the master of evil, when in fact his work was that of making fools into gods.

"Now the despoilation of the original astral culture of man, which was that of Atlantis, the living in the great sea of the akasha, was indeed a fall from grace. Yet it was a necessary fall, for without it man would not have the possibility opened to him to become ever greater than he was. For it is the friction of the soul with the earth that gives the man the power to rise up above the earth. The connection to the physical, with its great resistance, is the key to applying the power that is in man, to rise up through the planes to the place from which he was sent, by the gods who sent their seed into matter, to become as themselves.

"In time and space, the man could not be distinguished from his fellows, and therefore was he relatively safe from them. No longer could they find out which of them was the devil, so that no longer could they kill him in their revenge for his great service to them. This was the irony of them, that they could only see him for what he was when they saw him on the astral levels, and rapidly it was becoming impossible for them to do so. The upper levels of the astral where they had had their lives before time, were now closed to them by the earthyness of their beings. And so, only the memory of the great fall remained with them, unconnected to him who was the creator of their fall.

"Now, in doing this great service to man, the man also did a great service unto the gods, for to have men in full incarnation in the world of matter extended their own powers down to that plane, where before their creations had just lived within the astral levels, dying as soon as their creator removed his power from them. With the advent of man in the earth, the gods could now use him as an anchor for their creations, working them out in matter at the same time that men worked out their own individual destinies within that world. Thus the creations of the gods gained duration and strength, by becoming fully manifest.

How this came to be, that this man did come to earth to do these things? For it was not within the men of the earth at that time to be able to enter wholly into the earth-level. Therefore was it needed that one might come from elsewhere, to do the job that must be done. And not one only, but a multitude, yet this one was of a subtle nature, that led him to succeed with the first, opening the way for the others to come in and do greater things after him.

"You ask where the elsewhere was from which this man came? That I may not say at this time, for it is one of the things that must be had as part of the initiation again into spirit. Suffice to say that this one came to the earth via the life of Sirius, who was god to those who came before. That he did not originate there, or did, I can not say at this time. But wait, and you shall see.

"I realize that this vision of this day, with its many mistakes and errors [that is, typographical errors], seems to you to be weaker than those that have come before. Yet this is not the case, for you are reaching again into a long-lost place, and therefore does the power expend itself in holding you there. Close now the book, and choose another one."

I closed the book, and asked that it be returned to its place, for I could not see an empty place on the shelves before me. I willed it to return, and it vanished from my hands.

I looked about the shelves again, and saw another book, high up in one corner, that appeared to glow with a sort of brightness. Its cover was red, and upon it were the words: ALHIM GBVR, god of might.

Now, I opened this book in the way of the other one, touching its binding along the edge. And it opened to me to reveal another scene, this one of a man, sitting in a room of a country estate, reading of the things that occurred in far places. I understood that this one was the good doctor Dee, who did recite of the things of the spirit in the times of Elizabeth, giving to her the magick of the spheres to aid her in the work of governance. Therefore did he study long and deep on those things that would be of aid to the progress and health of his country, looking always to the advantage to be gained, not for himself, but for her who he loved, the child who must rule men of arms.

He was younger here than in the pictures I had seen of him, and I understood that as yet his Queen had not come to her throne, and he himself was still of the age of early manhood. Yet his mind quested ever outwards, both into the world of men and the world of the spirit. He sensed about him those things which would later come to be the basis of his great contribution to the magicians, that system of magick by which this very vision was called forth from the grave. But as yet, it was only a sensing, unformed and unattainable, and his dissatisfaction led him ever to explore to the limits.

But now, in that time, there came one who should have been his friend, and was not, for he betrayed him greatly, and did him harm that no man should have. This one, who he admired for his great strength of vision, did ask of him that he accompany him to the continent of Europe, and there explore the ways of men.

These two men, much alike as to power, much different as to morals, did travel together unto the eastern end of the continent of Europe, unto the great capitol of the days of Constantine, and there did the mix with the men of other faiths, looking in those faiths for the keys that seemed to be lacking in their own. Among the persians there did they meet one who had known of them in other times, and to them did he give the secrets of the ways of using the planets in the determination of the skills and powers of men. For in their own place this art was of low skill, and the practitioners mainly charlatans, not worth the steel to run them through. And this man was known to them as haroun al raschid, who later became known for other things under another name than this one he had adopted from his homeland's tales. Of that other name we do not speak, yet he was of the greatest in his own time as that other had been in his.

Now Dee used the ways he had learned cunningly in later years, keeping the queen's men well-appointed to their places, combining his knowledge of the needed skills of government with his knowledge of men's souls, to advise on who should be what within her court.

In this later day you maintain the same interest, though at a lower level, because there are other things to do in this life, and other ways to use than that one which has done you so well in the past lives. For did you not make an art in one time of the very things that this man of the east had taught to you? Did you not select for your own magick those who exemplified that quality of spirit which was a particular planet? and did you not put these into position as to have them interact in the special ways of the planets that you knew?43

Now, look further within this book of strengths, and you will see that in other lives yet, was your power of astrology made manifest, even unto that life in which the standing stones brought you up into the stars by their force. Look now, turn the pages, and select another.44

I turned the pages, and found another scene before me. This one of a copse of willows, growing by a stream in the south of America, light on a spring day, with grass growing greenly, and the heat not yet of its summer temper.

Yet as I looked, the force of the vision weakened, and I felt that it would not take me much further in this vision. I waited, and could not see more than this one image.

Then the god said: "Now here we have another sort of strength, that of love. In the springtime of this year, which here is in the 1840's, are you seated with your love in the Georgia sun, waiting for that time when you must return to the houses of your parents. This girl, this woman, caused you in later years to become a man of strength, by her confidence in that strength that she felt and no one else saw. She tempered your strength with her gentleness, changing it from the impetuous and rambunctious energy of youth, into the calm, mature energy of the man who knows his intent and sets to do it. She did not lead you in your way, but only encouraged you to the value of your own life, where that life was unfitted for the times in which you lived.

"For still did you retain the image of the spirit in front of your eyes, and hoped in some way to bring it into the world. This girl caused you to become a minister, and to go west into the lands of the indians, there to proselytize. Yet after you got to the lands, you found that within the spirits of those indians was a power greater than that of the god who you served, and you needs abandon that god in the taking up of what they had to show. Yet still did your girl, your wife and lover of long standing, encourage you in what you did, for she knew that you were of the spirit, and could not be led away from the path that you saw.

In this time and place did you meet the one who in later times you knew as David Railly, who then was in the bodies of his ancestors, and did know also in that time the ways of the spirits. You worked with him, and yet you felt apart from him, then as in that later life, when you two did initiate yourselves by your coming together upon the mountain of stone. His life was of such joy, that you, with your greater burden of guilt and restlessness, could not understand his attitude, even when you felt the spirit reaching from him into the heavens. Sadly you left him, and returned to your own kind, yet in you was that connection which later caused you to be drawn together again. This too was a strength, for you knew from him in a way that others could not show you that the spirit comes to all men in their own way, and none can show another his path, no matter how great his own achievement. You still carry this with you to this day, along with that sense of love that caused you such sadness at your lack of communion.

Now do you come to this place again tomorrow, and we will take up things of another kind, leaving this thing of the past lives until you are able to remember more on your own. That last life of which you speculate we will not cover here, save to say that there is much more to the betrayal in that life than you have yet fathomed, and much more to the conquest that you gained from overcoming it.

I closed the temple and returned fully to my body.

A Vision of the Square "a" - Water of Air of Earth.

12/20/85 Begun at approximately 7.30 pm.

Angel of the square: abOZ.
God of the square: Tmoumathph.

I invoked the spirits of earth, and the spirits of the lesser angle. The pyramid appeared, emblazoned on the north with the enochian sigil of earth, on the east and west with the sigil of water, and on the south with the sigil of air.

A voice said: "The father has spilled his seed into the air, and the mouth of the mother has caught it up, giving it into her womb to breed."

"Here in the square "a" of the airy lesser angle, do the fires of the spirit of aethyr give their life unto the forms which they intend to create within the manifest world. For without the waters, the form would fall, and never rise.

"Now, if you would see more of this angle, call upon the angel of the square again, with all your will."

This was done, vibrating the name abozod so that the vibration filled the pyramid, and went out into the universe through its top. The angel appeared, wearing the black nemyss of the Earth, with a light colored shoulder patch45, and the robe itself of a dark blue color, with the green of earth around the edges, and an inner lining of the yellow of air. His hair was dark, yet there was a silvery sheen to it, as if the moon reflected from its surface.

I did the 5=6 signs to the angel, and called upon him to show the signs of his power. He spoke, saying "Set, Shu, Auramoth, The Rending of the Veil, The Closing of the Veil." He performed the signs in question as he said this. Being tested with the letters, he proved genuine by showing no effect.

I asked him to show me a scene representative of the square.

He said: "Know ye, o person of might, that here in this square do we take the fires that were given into the air of the earth, and make from them the foundation of the patterns that will dictate their form within the material world. For here is the place where the spirit of ether46 gathers round itself those pieces of matter that are to be the final form, and builds from them the form itself. So that the darkness in which we stand, within the pyramid, is called the womb of the earth, and all within are the children of earth, as are we ourselves.

"Now look you to the east and west, where the waters meet the fire and the air." [That is, where the energies come from the square "Z", and leave to the square "b".]

I looked to the east, and there saw the side of the pyramid, rippling upwards. In the center of it, the sigil of water was undisturbed, yet there seemed to be a feeling of something hard and shiny hidden within it. Looking closer, I saw a capsule, again like the encapsulated lives of fiery angle of earth, which had forcefully buried itself in the wall of the square. It caused the side to bulge inward slightly but increasingly, so the the sigil bowed inwards towards the center of the circle within the pyramid. (There was a magickal circle formed unnoticed by the angel as I had observed the wall.)

Looking to the west, I saw that there the wall was bowed as well, with the sides becoming increasingly inward as I watched. Yet on this side there were no capsules imbedded, but only a patina, or sheen of white spread over the side of the pyramid.

I sensed that I was not seeing this western side completely, and told the angel so. He said, "Indeed, you are not seeing all. Go you to the outside of the pyramid."

Doing so, I saw that on this side, the wall did bulge outward. There was a bulge exactly the size of the circle around the sigil, and within it I could see a milky liquid, as if whitish-yellow particles were suspended within the water.

As I watched, the sigil burst, and sent out into the air a burst of white fluid, which bathed the air with light. The angel by my side said: "So that the form does not disintegrate, it must again be released from the waters, going back into the air of ether. Now that it has done so, the seeds which came from the fire are multiplied, and are therefore of more scope and potency than when they entered."

"Now these seeds are not the sort of seeds that plants give, but the sort of seed that is in semen, many things of a certain type, which will continue on and fertilize the mother's daughter, who is herself. It is the multiplication of the impulse that shows itself in this square. For the original impulse, no matter how potent, is without power until the waters take it and preserve it in their womb.

"Go ye to the other side, where the fire enters into the waters, within the air of earth."

I saw that where the inward bulge of the east side had been, there was now, from the outside, seen a capsule of fiery airs, glowing and swirling while keeping their shape. This capsule could not dissolve itself in the waters, and therefore its pressure did push the side inwards. Suddenly, the side collapsed, and the capsule spread itself out among the ruins. But then the side reconstructed itself, and ate up the capsule, sending its potency throughout the square.

The angel said "Now where the mother is virgin, as is the case here, due to her airy47 aspect, she needs to have the force of the male power to break her open, and to give to her the impetus to perform her duties of creation and preservation. This is the virgin moon, who is reflected in my hair, and in my eyes. For there is a mystery here of the mother, that she is always so, yet seems to change as her life evolves.

"In the course of this penetration, the waters do generate within themselves the action of response, so that without the man, she would be barren and lacking in the sensitivity to do her job. But given his power, she conquers the man, and goes on to produce out of herself many of his kind, after her own fashion, which is to reflect it in a myriad of ways. This is how the power is enabled to work within the earth. For its main potency is without effect, unless that potency can be reduced in scope, and given over to a concentration within small spaces. Her distribution of the power causes every small piece to be as the father, yet at the same time, it keeps itself to a smaller area, and gathers to itself those types of matter with which it is compatible. Many children of one father does she produce, yet all are themselves of the father, and all together do make up the father within the daughter.

(I think the word "reduced" is here used in the logical sense. That is, a reduction to essential components, rather than a shrinking or lessening of force.)

"Now look you to the south side of the square, where the airs do lie and keep themselves."

I looked to the south side of the pyramid, and saw that there, the angel had put up the sigil of water, within the center of the sigil of air, and that the waters were themselves distributed about through the air.

The angel said "Here we see that the airs are themselves their own water, as the air of earth acts as its own father and mother, self-producing after the manner of its kind. And as the fire and water produce the air, so does the air produce the earth, which is the north side of the square. How this is done will be seen in the action of the ether when it is pulled together in an act of creation.

"The waters of the mother of the watery lesser angle did produce out of themselves a pattern, which determined the forms that the creation of the fiery angle could take within the sphere of the earth of malkuth. Now these patterns, in themselves, are of a fiery nature with respect to the airy part of the earth, so that they entered out of Heh final of Heh of Heh final, into the Yod of Vau of Heh final, as a fire, rather than as an earthy thing. This is of course due to the rotation of the elements within each sub-angle.

"Now the patterns entering here are of a specific, almost mathematical nature, giving the parameters which will determine the specific limitations and activities of the final creation. These patterns, still very abstract, have to be converted to a form which is closer to the actual functioning of the earth of malkuth, in which the creation will manifest itself.

"Let us see again what happens when the patterns entered into the square "Z" of this lesser angle.

"Within those previous visions of the square Z, things were shown on a more abstract level than we are dealing with here, due to the increase [in vibration] that the devourer creates within those things he touches. But still within it are the elements of what we wish to see. For you noted at the beginning of that vision that the fires kept themselves to very consistent groupings within the air, that is, they reflected in an organized way the energies involved in their creation.

"But at the same time, these energies were of a high, abstract level, and could not in themselves express anything of the forms of matter. They were like unto the energetic patterns that you see in the [astrological] charts of individuals. These energies have to be translated, as it were, into the sort of form that can actually exist on the material level in an enduring way. Like the sacrificial desires of the plants, their action depends on something outside itself to make it come into effective manifestation.

"This is the function of the waters of the airy lesser angle. The waters take into themselves this impulse-pattern, and by reflection create within themselves many small copies out of the main energies. As the ripples in physical water always reflect the essence of the force that caused them, so do these tiny copies still reflect the force of the major impulse, and so are the waters reproducing in their own fashion the impulse itself.

"These tiny sons of the father are in themselves incomplete, though they reflect his potency. To make themselves work correctly, they must band together, and the matter they gather must fall into larger patterns, so that their minuscule actions, taken together, add up to one larger event, which is the creation made into water's form. thereby do they preserve the impulse, which, of its own, would not have lasted within the earth.

"These minuscule lives are of a lower level of the astral-etheric vibrations than was the original impulse, yet one can go from an observation of them, to an exact knowledge of the force that produced them. This is somewhat as you do with your Sagittarian examination of experience, going from the particular to the general, and from the general to the divine. But that is the reverse of the process seen here, and pertains to another square, in another tablet. You shall see that in due time.

"For now, let us return to our narrative.

"Once the forces have been formed and preserved, that is, given duration, by the waters, then the waters eject them into the next square, the square "b", which is the air of air of earth. There they form the pattern which is an exact energy-duplicate of the eventual manifest thing, the etheric body proper of the person or thing created. This energy body acts as the driver and holder-in-organization of the physical object, which is the daughter.

"The daughter in turn creates the fires of matter,48 the electrical impulses and inter-atomic bonds that hold the matter together, and allow it the appearance of working on its own plane as the ethers do on theirs.

"This is the end of the narrative. Now if you wish to see more of this square within the worlds, ask of me and I will show you.

I asked to be shown the effect of this within the mineral world.

I was taken to a place where the waters of an ocean were struck by lightning. This caused the dissolved minerals within the ocean to form chemical compounds more complex than those they had previously formed. The angel said that this was in effect the way in which manifest life began on earth, with the energy of the sun, and of the torrential electrical charge of the early earth, producing the building blocks out of which the proteins that are the basis of life were created, the amino acids. The acids are in a sense the translation of the lightning into form. These acids spread throughout the water, and eventually were taken up into more complex compounds, giving to them their ability to switch places with each other while maintaining form, and allowing the production of the protein templates, from which the self-reproducing proteins came.

The angel continued: "On a higher level, man shows this force in the creation of languages, which are usually small components, meaningless in themselves, but which, when put together with others of their kind, produce an expression of meaning in matter. The original idea, which is an impulse within the brain of man, is shattered, and its shattered elements are used to select those language components needed to express the idea verbally. These elements then are put together into words, and the speech, which is air, produces effects in matter, through its effect on that at which they are directed.49

"You might also connect this force with the action of Virgo, within that version of the Tree of Life which you use. That path connects Geburah, which is the manifest energy-pattern, with Hod, which is the intellect. Virgo takes the energy pattern, and selects out of it smaller units having enough self-coherence to survive on lower levels. These units are symbolized by the Yod which is the basis for the Tarot card. The Hermit is a man who can live by himself, without the need of or aid of his fellow men. Thus also do these separated parts of the pattern need to be able to live on their own, separate from the pattern from which they came, in order to be able to express themselves in the limited ideas of the intellect.

"This has been amply demonstrated elsewhere, both in your own work and in the works of others whom you know. Though it is not so clear in some as it is in others, yet the idea remains the same.

"Now, we have finished this presentation, and if we wished to go on then we would have to, in essence, start the demonstration over again, but within a slightly different viewpoint. You have done a good job of invoking the forces tonight, and there seems to be enough force to continue for a while, but I would suggest that you leave this extra energy and allow yourself to absorb it. Do the sign of the god Hoorpokrati, and we shall see."

I did so, and also felt that there was much energy left, but I also felt that there was not enough to carry us through the leap to another perspective, while still leaving enough to go through another presentation. Therefore I called upon the God MOR DIAL HCTGA to banish the remaining force that I could not absorb, thanking the angel meanwhile for his aid.

He said "Now that we have been together, we shall always have some connection to each other. I hope that in the future, we here can be of use to you again, for you are of the kind who seeks knowledge and understanding, and it is for this that the gods did create us here. Go ye about your business, and we who are here will aid you as we are able in your work. Thank us not, for we are also understanding of the meaning of true sacrifice, which is full-hearted giving without expectation of return, and so do we act, as you have acted in attempting to gain and give out the knowledge you have gained to others, without expectation of understanding or return. Go ye with the gods. Iaida!"

"So it is ended."

The force of the square suddenly weakened around me, and I returned fully to my body.

Ended at 8:53 pm.

Square "b" of the Airy Lesser Angle
of the Earth Tablet

12/21/85

This morning I was considering whether to invoke the next square in this series, the square "b". Shortly after I did this, and without any conscious invocation of the square, I found myself in its pyramid. The pyramid showed the colors and sigil of earth on the north, and the colors and sigil of air on the other three sides, as was appropriate.

A voice said: "The winds do blow throughout the quarters of the earth, making of man the instrument of the Gods. One, touched by the wind, reveals the sound of an harpstring, another, the mellow note of the bassoon, another sounds forth with flaring trumpets. To themselves, the sounds around may appear cacophonous, yet within all the orchestra there is harmony."

"Indeed, when the orchestra is heard whole, only one chord does sound, and that chord is the silence which is speech."

I took this to mean that humanity as a whole is the expression of the life of some being of another order, which being, discovered through abstraction from his manifestation, is of a single nature.

The voice continued: "Though you have not invoked us fully, yet we have come, to tell you that this is the time of your greatest knowing. Soon ye must pass again into unknowing for a while, but not before ye have finished this tour."

I asked whether they meant my tour of the earth tablet, or only of this lesser angle.

"Verily, it is the tablet as a whole which is the tour. But I refer to the completion of the Lesser Angle, in this instance. Our stopping here is simply a night's rest upon the journey, with another day of travel yet to come and go ere the journey be finished.

"Now, to some, it may seem as if we are here traveling through a realm which they know well. Yet this is not so, for as you have seen in another place, these tablets are infinite in their variety, as is fitting to the body of the mother of all. `Age can not wither, nor custom stale...'.

"Go ye about your business today, knowing that in the heart of the day is the key to the square, and this will be shown to you in fullness when ye invoke this square with full intent, be it tonight, or another time, as ye deem."

I asked if there was anything else to be said at this time, and was told there was not.

12/21/85 4:00 pm

After purifying the temple with fire and water, and invoking the powers of earth, I did the keys of the tablet and lesser angle, and called upon the names, ending with the name of the angel of the square, bOZa, and the name of the god of the square, Aroueris.

The pyramid formed about me, again showing the sides as in the previous vision today, but the sides also showed the triangular sigils of the elements, as well as the enochian sigils.

I called again upon the angel and the god, and both appeared. bOZa was shown wearing all yellow, except for his nemyss, which was black, and his head, which was also black, and had a bull-like cast to it.

Aroueris appeared wearing the crown of the north and south, in the colors yellow and violet. His face and arms were the dark green of beetle's wings, and his neckpiece and apron were of violet and yellow respectively.

Before I could ask, or do the signs myself, he did the signs of the Rending of the Veil, of Set, of Shu, and the Closing of the Veil. Being tested with the letters he glowed a bit brighter, but was not otherwise affected.

From somewhere came a voice, saying "Glory, glory, glory are the sons of the father, and those who are of their nature. For they spread upon the earth the seed of the father, and make the earth to become as its mother."

There seemed to be a sort of blue radiance in the air within the pyramid. The god Aroueris told me that this was the material transmitted to the square from the previous square of the series, "a", which were to be spread upon the earth, in order that the forms appear in their righteousness and truth.

"Verily" said he, "is righteousness in truth the key to this square. For the airs take the truth of the original impulse, and put it into the foursquare rightness of the earth, making it to be again as the son in the daughter."

"Look you beyond the pyramid, and see what the airs do make of this blue radiance of the mother."

Going out beyond the pyramid to the west, I saw in the air many angels, like unto the angel of the square, taking from the air that radiance of blue, leaving behind the yellow and violet of the square. The radiance wadded up like cotton candy, or clouds, in their hands. And they took them far about the surface of the earth, looking ever for the place where it should go.

I followed one of these angels to see what he did. As with the angels of the square of air within the lesser angle of fire, these angels looked for exactly that place of stress (in this case, lack of stress) where the wads of blue radiance would fit. But the criteria by which they selected each place was quite different from that of the previous angle of fire.

It seemed as if each angel listened to a note emanating from the wad in his hand. The earth itself resonated in time to these notes, but its resonance was stronger in some places than in others. But the angels centered their search almost immediately upon the proper location, and in an instant, plunged into the earth with their burden, following the resonant note until they came to exactly the right place.

Thereupon, they released the blue light, and it burst out, filling the earth around it, and blending with the earth so that they interpenetrated.

The angel at my side said that this was representative of the relationship between the ether and the manifest earth. One interpenetrated the other, and both sounded to the same note, so that there was little to distinguish between them as to their quality. (The angel also reminded me that the blue was also the color of air in the queen scale, as well as of water in the king scale. I had been thinking that the blue was the water of the previous square still, but it was actually the blue said to be characteristic of the etheric body of an object or being.)

This said, I asked the angel to continue. He did by saying: "Let us look then, to the ways in which this force works within the worlds.

"Within the mineral kingdom, does this force work as the function of transmitting electric and sound vibrations through the rock from place to place, in order that the charge upon the earth may be given unto its parts according to their nature. the sounds are transmitted through the rock in different ways, according to the condensation or density that it manifests. Certain parts of the earth are more likely to transmit particular frequencies than others, and so the scientists of your plane have sought to look into the earth by means of these waves of vibration.

"They have seen there many things, but the essence of the process escapes them yet. They use it without understanding of the nature or quality it reveals, thinking of it in different terms.

"Now in the plant kingdom, as we have seen, do the plants all have the power of communicating with the others of their kind, after a fashion. Since the main key to this is etheric, of the body of energetic air, so do they reflect this transmission on the physical plane by the emission of chemicals, or of odors as you would think of it, which are then picked up by the other plants, and are presumed by your men of science to be the only form of communication they have between them. Masking as it does the true form of the passage, via the more refined airs of ethyr.

In the animal kingdom as in the human, this square rules the manifest communications of the species, via the sounds and voices of speech. Yet the voices of the animals are not wholly of the air, for they express mainly the feeling-nature and not the thought-nature. In man, it is the kama-manas, the thought-feeling nature, partly both, that is mainly expressed by voice.

But the process is yet under this square, for it is the airs of both types which cause the meaning, the feeling, to be transmitted.

"The odors which the bodies of man and animals emit also transmit information via the air, as do the plants mentioned earlier. These odors express the feeling nature both in man and in animal. It is only through the voice that man has been able to express his higher nature, intellect, which he so far shares only in small part with his animal brethren."

While this speech was being made, the scene before me had been slowly fading, so that it was now completely dark, with the voice the only part of the vision remaining. I called upon the angel and god again, and they told me to get up for a few minutes, and to have a hit of pot, while they did something.

I did this, all the while concentrating on the name of the angel, using it as a mantra but not looking for any vision. I took a couple of hits from my pipe, and leaned back and relaxed.

The angel reminded me that the preliminary to this vision, earlier this afternoon, had come to me without my sending for it. He said that this was natural, and that it is not cause for worry or alarm. Time is looser on this plane where they live, and the calling can often come after the answer, without any paradox being involved. The answer evokes its own calling, in a sense, and without the calling, the effect of the answer would have been rapidly lost.

He also reminded me that in that vision, the voice had said that the winds that blew about the earth stirred up notes in the minds and hearts and bodies of men, so that one was like a harp, another a bassoon, and another a trumpet.

"This wind is also the Will of the Gods, translated and transmitted by the air. So that wherever it went upon the earth, that will stirred forth in man or woman those actions that were not only of use to the gods, but were also within the nature of the being being stirred."

"Now it is in this way that the will can have its way in the world, while men continue to have and express free will. Only those things which are of his essential nature, that he is already, will affect a man. Nothing that he does will in any way appear to be not of his own making. He will continue to express himself, yet at the same time he will express part of what the gods wish to have done.

"So then is each stirred by the winds according to his way, and each goes his way unnoticing of what his acts do within the larger scale. It is only when the man returns to the path to godhood, by which he came to be in the world at that time, that he notices that some actions seem to be out of character, or rather out of context. For in going back into the higher planes in the quest, he takes himself partially out of the frame of reference within which his fellow humans respond unnoticing to the will of the gods.

"Being out of the frame, he sees a little of what the gods intend, or rather of the larger patterns that are generated by the response to the gods' will. Thus he sees meaning where others see none, and every second of life appears fraught with significance. Some have made a fetish of this, saying the task of the master is to `interpret every event as a conversation between god and his soul'.

"Yet this is only for small minds, who have naught to do but follow in the steps of those who came before, and to leave the creation to those greater gods whom they serve. Yet the magus, no, any magician, should he choose to be, can become a creator within the manifest world, with rights of creation equal of those of any god. To these latter, the pattern of the larger gods lessens in significance, and becomes again merely the environment within he works. He understands the correspondences between planes, and takes them so much for granted, that there is no need to attach any special significance to events, beyond those that are specifically directed at him by other creators.

"`The mountains become mountains again, and the trees, trees again.'"

"Also, these creators, taking on the aspect of the gods themselves, find that the world tends to bend itself to their purpose as individuals, without anything seeming to be out of the ordinary for any of those involved. It is his right, and the world accepts that right because it can not do otherwise.

"We have said before, and you have accepted, that you are a creator in truth. In your cabala, you have indeed turned the world on its head, and made it to fall at your feet. Yet withall, you have done something which is just as consistent, and even more useful in this new time, than the ancient cabala by which men have always achieved. It is this creation, which has taken you two lives to manifest fully, which brings you out among the gods, and makes you one of them in truth, for you have done that which few have dared to do, and have made it work. Success is its own proof, and nothing can deny this, not even the gods who come before.

"You thought in the beginning that this Tree was given to you by the gods, to be revealed to man. Yet this was not the case, save in the sense that it was your own godhood which brought it into matter. Those other magicians who have changed the tree have not yet made it of the symbolic consistency which you have done. Perhaps some of those, in their own time, will do as you have done, and take themselves from the subjection of the gods.

"You have planted your tree as a seed in the angle of fire of earth, and have reaped the harvests in the other angles. Now you have yet one more square to do here before going on to the last of these angles, and meeting the bride in her fullness.

"You ask why, if this Tree is your own creation, do the forces of the universe follow along, and not resist, going in the ways of the old.

"The universe accommodates itself to the magician, as we have said, and therefore your certain creation of the tree has made it of all truth. But think not that there is a war between the Trees, or that one must supersede the other, for there is still much of worth in that older tree, as you know, and many will achieve by its rules and expressions. But here in this tree, have you given what you wanted to give, an alternative that works, and removes many of the ills of the old ways.

"That Achad was not you goes without saying. You are in a sense his complement or contrast, though there are similarities of a sort between you. Two expressions of one life, which conceived the Tree in the spaces between lives, and has created those needed lesser aspects that will produce his effect. There is no difference between Achad's "guardian angel" so-called and yours. Your personalities as exempt adepts are merely the manifest side of this being, who in himself is greater than either. You have long known that the self above the abyss was not the self who is below, and that no man passes the abyss, but is only absorbed for a time by that higher being. That which is of the earth remains in the earth. That which is of the Ruach remains in the Ruach. That which transcends both remains transcendent. All is ever as it was. Yet the lower, by accommodating itself to the higher, has made itself to be the true reflection of that portion of the higher that is possible of manifestation. That this reflection will broaden in scope inevitable. Yet there will still be that "BNIAMIN ROVH", who unites all from Malkuth to Chesed within himself, expressing that same nature on all the planes."50

The forces seemed to be waning, so I returned to the pyramid for a few minutes, and invoked the names of the angle again.

The angel returned with me, and when I felt I had the force in hand again, we went up through the top of the pyramid, rising above the earth into a world of brilliant white clouds and blue sky.

Each cloud seemed to be the home of some thinker, some person who had the force of mind to create or recreate something within the world that his fellows had not had before. I could see castles of many types seated in the clouds like the classic Jack-and-Beanstalk castle.

"These are those whose life has been given to great thoughts, whose thinking has moved the world in some way. Many would not be known at all today, yet in their own subtle ways, their effect has been many times that of other thinkers.

"Now that they have died of the body, and gone to their rest, as the Christians would have it, they are given to coming here, into this world, and thinking. For the airs of this place are conducive to those thoughts which are of the true nature of human expression, and therefore do those who think for humanity, who are its brain, come here to refine their skills and to put together new thoughts from the will of the gods.

"Now, if we were to go into one of these houses, as you have done in the past in another life, then we would see there the man living much as he chose to live when he was upon the earth. For the comforts of the earth, which here are in abundance, give the anchor that allows the mind to go to the farthest reaches in search of its goals. As well the anchor prevents both the man from becoming lost, and the thoughts from going too far astray from what will work within the world. If this were not the case, then these men would be madmen, and their ideas of no use to humanity.

"Let us rise up again through the planes, and see what else we might see within the airs of earth."

We did so, rising for some minutes, while physically, I leaned back and relaxed again.

Presently we came to a halt in another area of sky, but there were no clouds here this time, simply blue sky. The angel remarked in passing that even my smoking of marijuana tonight was within the parameters of the square, for it was like until an incense of an earthy nature, and therefore was air of earth again. I got some amusement out of this, and the angel laughed out loud, seemingly in good fellowship. His dark face showed an expression of innocent fun.

As we stood in the air, it became night, and the sky was revealed with its stars shining brightly, each in its natural place and course. But for some reason, I appreciated the night-blue darkness between the stars as much as the stars themselves. The dark parts of the sky seemed to become multidimensional in the same way that they did in the last vision of the fiery lesser angle.

And a voice said: "The child has come upon the mother again, this time as the backdrop for these wonderful stars, which are truly my children. Note how each of them glows against my body with a jewel-like luster, each of its own lovely tint, each a faceted thing of wonder, just the thing for my new child to appreciate."

I looked at the stars, and they did indeed seem like jewels, like the crystal stars of my vision of the Beast and the Star.

"Go ye now, my child, and see what there is to be seen among these stars. Think not to call upon the angel again, for he has fallen far behind you in your race up the ladders of the air, and here at the edge of the earth, the air is of too light a form for him to be supported. Thus ye be on your own, save that I am with you, and will see you come to no harm. Give the sign of the Enterer towards these, my other children."

All this time my astral body had been slowly expanding, so that now it was large enough to enclose both the earth and the moon within itself. Looking out from the system, I made the sign of the Enterer, and immediately I left the earth and moon behind, heading off in the direction of the center of the galaxy.51

As I progressed, it seemed as if I was entering into a space that was very regular. I could feel the dimensions of it, and they all were at right angles to each other, not at all distorted by gravity.

The stars came up and engulfed me, and as they did, they seemed to expand until every bit of the space was filled with the light of the stars. As in the previous vision of this image, the stars were all of crystal, each flare and flash of light showing sharp edges. It reminded me of the edge-effects sometimes seen under small doses of LSD. I recalled seeing a lawn while doing acid that had the same crystal-bright sharpness that these stars had.

Nuit bent down and said: "Yes, my son, who has traveled the stars to this little world, in order to help in the work of her initiation. This world is indeed the same vision in which we met once before. But that time, you had wrenched the vision out of the air by your will alone, thus proving your right to its fullness. Now and here, I give it to you freely, as is your right.

I had the sensation of both shrinking and expanding at once. Some of my consciousness seemed to go back into my body, while another part was expanded to the limits of creation.

Nuit said: "I am separating you from the clothes that you wear, in order that you be seen for what you are by those in this place."52

I had the distinct sensation that that part of myself that was not on the earth was being held by Nuit as a mother holds a child in her arm, while showing it to others. I felt enveloped in her, but at the same time, exposed to view.

I also felt something of the awe of that other self. His feeling was much like that childhood memory of mine, when I first realized that I was a separate being, and that all these big creatures looking at me (my mother's friends) were also of my kind, each separate and individual. Yet the feeling I receive from that other part of myself now is like that remembered feeling but purified and refined, and multiplied an hundredfold.

This was a literal shock. I could sense my other part feeling like it was being torn apart from the force of the realization. But then I saw that where there had been tearing, I was now showing the star-like qualities of the other beings there.

There was also a sense that these other stars were all looking with intense interest as my star-body was unveiled, as if they wanted to see the quality of the star from its first instants. The pressure of their interest was palpable.

Then each in turn looked at me closely, and for the most part I sensed qualified approval, as if it were too soon to tell for certain. I also sensed that there was some reason for wanting to see if I could stand there on my own yet.

The other part of myself looked at the stars, and saw that they kept their relative places through a sort of internal gyroscopic motion. I tried to imitate it with my own body, and as I did so, my own spines of light blurred, until I appeared as a rapidly spinning sphere.

I wondered how I could keep spinning while still showing my rays and spines as the others did. But then, as the rate of spin increased the crystal rays and spines began to reappear. The ones in the cardinal directions appeared first, followed by two above and below. Then more appeared at the forty-five degree intervals between each pair, and so on, until the whole body was again radiating at full blast.

There was a sense that my star-self was drawing energy from my own interactions with the earth's etheric field, so that I was acting as a transformer, bringing it up to his level. A sensation like a small flow of electrical current went through my body and aura. I offered full control of the etheric body to that other, but he declined to take it, indicating that it was my part of things to be where I was.

I could sense an expansion of the limits of my aura, as if the star-self was reaching through me to the world, and using it as an anchor and "electric plug" all in one. The more energy he needed, the larger it grew. Nuit told me that this was like unto what I had seen in the earlier square, where the mysteries of incarnation had been revealed. Save that here I was seeing it from the inside.

After several minutes during which the star-self maintained its stability, the others stars seemed to give unqualified approval. They then turned their attention away, going about their business.

Nuit indicated that the star-self could relax, and not worry about maintaining itself. It did so, and some of its consciousness added itself to mine on the astral level, so that my own level was raised up a bit.

However, we did not merge into each other again. While he now occupied the same space as myself, he still seemed to be a separate entity from me.

The vision did not seem to want to continue, but the forces did not go away, so I went and lay down for a few minutes and relaxed fully.

There was a great deal of interaction between myself the scribe and the star-self while I lay down. Most of it was of too fleeting a nature to write down. Too many things came through at the same time to sort out.

I saw the star-self being laid with others of its kind in a sort of nursery. Here, each was suspended on the top of a plane (which I took to be the top of the Ruach where it meets the abyss). Each star sent down into the Ruach a single ray of light, which anchored itself in Tiphereth. Each anchor was a reflection of the star in the less refined matter of the Ruach.

From somewhere, I was told that the rays sent down were a part of the consciousness of the stars, and that they needed to have a conscious connection with that lower world in order to get the energy they needed out of it. This energy traveled up the path of Shin from Tiphereth into this higher level.

The difference between a newborn star, I was told, was that the new child had to continue to keep a portion of its awareness in the lower world to get its energy, where the adult form did not need to, but drew its energy without any conscious attention. The later type no longer had to incarnate as a man, and could go on to make its incarnation out of larger bodies, such as planets and suns.

The force was not weakening, but I felt that I was getting too fatigued to see clearly. I decided to end things at this point, and banished the forces.

12/22/85 7:35 pm

Square "O" of the Airy Lesser Angle of the Earth Tablet.

As the vision opened, I was in darkness, riding high above a very dark plane. The only light was a soft glow on the horizon to the south, that extended almost to overhead. A chill wind blew, cutting into my bones.

A voice said: "This is the chill wind that blows directly above the earth, the ether where it is most of its earthlike quality. No light is left, for it has all been sucked up into the daughter's womb, to issue forth again in another time."

I saw the earth recede before me, until I was hanging in empty space, with darkness all around. I called upon the name of the angel again. The pyramid formed around me. But it seemed smaller than before, so that I had to lower my head to fit beneath the cieling. I felt very cramped and restricted.

I burst out the pyramid, and saw the angel, waiting in the air. He was all black, except for his feet, which were yellow, and had small wings. I gave him the 5=6 signs, and He responded with Rending of the Veil, the signs of Set and Shu, and the Closing of the Veil.

He said: "I know that you feel dark and cramped here, o mighty one. Yet this is the nature of the square, that the airs are all shut up, and made to conform to the pattern of the earth, so that it has taken on the cold and inertia of the earth. I show you my sphinx."

The sphinx appeared, showing itself as all bull except for the rear legs, which were human, and the lack of a tail. It parts were in the appropriate colors.

I tested them both with the letters, and they appeared unaffected.

I acknowledge that they were as they appeared. The angel suggested that I call upon the goddess of the square, Nepthys. I did so, and she appeared. He skin was utter white, with black brows and hair. All her raiment was black and white. We exchanged the signs, and she said:

"We meet again, o wonderer, as we have at the end of each of these angles, for I am the goddess of the earth tablet, and in each of these final squares do I receive my homage from the sub-angles.

The vision became darker until I could see nothing. But the sense of the goddess was still there. I waited.

Things remained as they were for several minutes, and then I asked Nepthys to teach me about the square.

She said "The things to be taught here might be better taught to you in another way. Go you to your room and do a tarot reading. Then return.

I did a reading, which did not say much except that the force of earth were glad that I was there attempting to learn of them, and that they would be glad to teach me. I returned to the vision.

The force remained and seemed to increase a little, but still nothing happened. So I decided to quit and go do something else until I got an indication of what to do next.

12/23/85

I did not return to the vision that night.

The next day, I considered doing the invocation again, but a feeling told me not to. Instead, I felt I should try another shot at describing my own special magickal technique, even though I had pretty much abandoned the effort after several failures to come up with a simple and satisfactory description. Each of my previous efforts had become lost in either a confusing terminology or a surfeit of philosophizing, and each failure was worse than the last.

But I tried anyway, and in a couple of hours came up with complete, concise descriptions of the basic technique, and of three ways it could be used to separate the consciousness from the Ruach. I titled the paper "The Archer" since the exercise is an expression of the nature of Sagittarius.

It was only after I printed out a proof copy and read it over that I realized that the paper had 22 points in 10 pages and 4 sections. The last section, which was identical with point 22, could be further subdivided into four sections. Each of the 22 points could be related in some way to the Hebrew letters. Thus the whole tree of life was represented, and Malkuth, represented by point 22 (= Tau = Saturn = Earth) and section 4 (= Heh final = Earth), was divided into the sub-elements, which I happen to be exploring just now.

Since communication is a function of Air, and this paper was a manifestation (Earth) of communication, it seemed likely that this was what Nepthys had meant when she said the lesson of the square could be taught in other than the usual way. The complex internal structure of the paper seemed to support this as well.

I still intend to invoke this square once more, but likely not until tomorrow.

12/27/85

Reading this over in light of the experiences of the next few days, I feel that the vision of 12/21/85, which was invoked under Air of Air of Earth, actually combined that permutation of IHVH with Earth of Air of Earth. The dividing line between the two squares would be the vision of the thinker's homes in the clouds. Everything after that image relates more to the latter permutation than to the former. So the angel did indeed complete the tour of the subangle before the three-day blockage I experienced at the winter solstice.

There is also an interesting connection with the vision of being presented to the queen of night, to be described under Water of Earth of Earth. The parallel with the presentation of the new star to the older stars seems obvious after the fact.

However, this does not invalidate the production of the manuscript mentioned above as a manifestation of the square Earth of Air of Earth.

Square "c" of the Earthy Lesser Angle of the Earth Tablet

12/24/85 4:30 pm

I invoked the square "c" of the Earthy Lesser Angle of Earth. This square is yod of heh final of heh final.

The pyramid formed around me, with the north and south sides in black with the sigil of earth thereon, and the east and west sides red with the red and green sigil of fire on them.

I entered into the pyramid through the south side, and called upon the angel of the square, cncr, and the goddess, Apis.53 The angel appeared with black skin and dressed in a red robe. Apis appeared, showing the cows head with what I call the horned sun crown, with the sun in red, and her collar and sashes were red on white.

I gave the 5=6 signs, and she answered with LVX. Then the angel next to her disappeared, and in his place was a large man wearing a crown. Apis said that this was because this square of the tablet was fire of earth of earth, where the bride meets her new master.

"Come, and touch the ball of my crown." she said. I did so, and as my hand came away, it took on a glow of red light. I looked at the palm, and saw burnt skin falling away to reveal a pentagram burned into the skin, with the sigils of the elements scribed at the appropriate angles. The pentagram was oriented so that it was upright when the hand was held with the thumb pointing up.

I asked Apis what it meant. She replied, "This is the mark of the great creators upon the earth, the masters of the square of earth. For the earth in itself does contain all of the other elements in their due proportions, and therefore is the master of the earth also the master of these others, should he put his mind to it as being needful. Come with me and we shall see what we shall see."

She took me instantly to a great hall, wherein many man of ancient visage and strong eyes sat at a table and drank lightly.

"These are the masters of earth at their business, which is to monitor the rate of growth upon the earth of the things of the spirit, and to attempt to encourage that growth where it is needed. They have had their eye on you since the beginning of your most recent retreat into matter. For the health of the spirit requires those who are able to see of the spirit, and to take what actions are needed to correct the problem.

"You yourself combine the qualities of fire and earth in your dealings with the world, for is not your sun and midheaven of the nature of fire, and your mercury directly upon the winter solstice point, in the earth's house? Therefore are you of their kind from the first, and more will be given to you as you see how your work will unfold in their schemes.

"This is the end of our tale about this. Let us go on."

"I wish to give you this ring of your status within the masters of earth. Give me your left hand, with the fingers spread."

I extended my hand palm down, and she reached for it with her left hand. Her right hand held a ring, seemingly of black stone, within which was a red stone engraved with a sigil of earth above a sigil of fire. Into the ring poured a flow of force from the crown of Apis, coming from both of the horns, and from the center of the ball of the sun in the middle. The ring glowed a bit brighter, but the main effect was to clarify the images of the sigils, making them stand out on the smooth surface.

I asked what the significance of the ring was. She told me that the basic masters had a ring of one stone, with the two tablets engraved thereon. The Lesser Masters (really the middle of the three) had a double stone, with one sigil engraved upon each stone, and the stone of the appropriate type for the element. The highest masters, or Governing Masters, had a special sigil on a medallion that they hung about their necks. I was now a basic master, and with the training I would receive I would quickly become a lesser master. The governing masters governed unto the stewardship of the spirit of the earth, with whom I had already had congress, and appointment to their ranks came from her at her will.

Then the angel appeared, and said, "The meeting of the Governing Masters is almost over, and there is to be an announcement." We turned, and over the heads of the other masters who appeared in the hall, I watched as three men came into the room from the far end.54

The first of the men had a face exactly like one of DaVinci's paintings. A face that was sharp and weathered beneath flowing white hair and a white beard. He wore a gray cloth robe, that shimmered a little in the light, as if it was made of silk.

The second had on a black robe, and appeared much younger than the other two. He had a businesslike arrangement of straps and holders of various sorts hung about his person. On the breast of his robe was a six-pointed star in blue.

The third man hung back in the shadows, but I could see that he also wore a gray robe, and he carried a large book under his arm.

The second man said: "First, I would like to welcome back our new brother, who has just come up in the world a bit. Brother Benjamin?

I said in the vision "Thank you. I am pleased to be here, and I look forward to working with all of you. But we will have to do something about my earthside self. He is getting suspicious and will not go along with us without some proof of our reality."

He said "We'll take care of that. Anything else you would like to say?"

"Only that I look forward to finding out what the heck this is all about."

He said in a voice that seemed a little cold: "You'll learn."

"Now, for our other announcement, the Mother has decided to add another man to her personal staff, and it seems that our new member has been the one chosen, Goddess alone only knows why. We will have to see that he changes his smartmouth ways before we get too much farther along."

He looked at me again appraisingly. "Ask a stupid question.", I thought.

"We will have to cram into him a lot more stuff than he can absorb directly in these little invocations of his, so our work is cut out for us. See that he gets every detail that he will need within the next two weeks. Then we will see if he is fit enough to pass the goddess's muster. That is all."

I smiled sheepishly, and waited for the men to leave. The first man gave me a wink as he passed out of the room. The other masters left came around, and touched hands with me.

One of them, wearing a dark black robe with the cowl thrown back, came up and shook my hand, and said, "Good to have you here. My name is Grenelpik.55 Don't worry about old fussbudget up there. He's like that with all the new men. Is that your name, Benjamin? Is that a fiery name of some sort?"

"It's in another symbol system." I said.

"Oh, that's all right then. We all use these odd systems some of the time. Which one is yours?"

"Achad's Tree of Life.", I said.

"hmmm. And what did you do to it to make it up here with the other bright boys?

"Just reworked it."

The conversation continued for a few moments on inconsequentials, and then he suggested that we "repair to the refectory" for something to drink. I didn't know how I could drink in this body, but I told him to lead on.

He took me down a long corridor, also colored in the same gray as the two Governing Masters. It seemed like one of the outside halls at Versailles, with high windows along the southern wall. I tried to look out the windows as we passed, but could not see anything clearly.

We continued down the hall to a large double door, which was opened at our approach. We entered what looked like a comfortable cafeteria-style executive dining hall.

We took drinks from a perfectly ordinary looking butler, and walk across the room to the windows, where we sat down.

Grenelpik said: "This business of protocol on the goddess's staff isn't as urgent as the master makes it sound. She allow you a few mistakes now and then. But woe betide you if you contradict her in public, or when any lower staff members are present. Then you'll be out on your ear in a minute. She doesn't like the flow of her thoughts to be interrupted. So speak when spoken to would be your best bet when she is in the room."

"Now this other thing about public appearances is that the queen's wizards must always follow immediately behind her in her train, so you'll be close up most of the time and can see what's going on. But just between you and me its a bloody bore most of the time. Its only when some sharp foreigner comes to the court that we see some action."

"Now you must have some questions."

I nodded, and said, "Yes. First of all, why did she pick me for her staff? I'm not the most prepossessing figure this country has produced by a long shot, and being new at court I couldn't help her with the politics at all. I'm not sure how I can be of service to her."

He said, "I'm not certain, but aren't you a philosopher of sorts? And one who's know not to like Roman Christians? that could have something to do with it. She likes to have men around her who can think as well as men who can act. And Rome isn't exactly on her list of favorite places right now, what with all the wars they're fomenting."

I said, "But how can I be a member of her staff when I have to spend most of my time in that other worlds where the body is? I'm no good at being in two places at once, even with he best of motivations."

"We'll handle that. I know this all seems unreal to you right now, since your only half in our world. But we can help you where you are there, too. There's lots of ways that you can be supported without looking too out of place in the scheme of things."

I said this was beginning to look a lot like some sort of occult conspiracy to revive the British Empire. Or like something by the Bavarian Illuminati.

"It does look that way, doesn't it? But you'll learn more fast, and we'll see that you aren't too discommoded in that other world of yours. How can you stand it down there?"

"Somebody has to do the work."

The vision faded and I returned to the pyramid. Apis was there waiting for me.

She said: "I hope you are not too confused by all that has gone on here. The vision that you have just seen was from your last nightly visit to the palace of the queen of the night, who is the daughter of our mother the goddess. The goddess resides there when she is on these levels of the tablet, and we have to see that she has all that she wants while she is there. That is why we have been discouraging your invocations the last few days."

"But now that she has made her selection and gone, we have enough time to fill you in on what you must do here."

"First, as part of her staff, you are there only to answer questions when she seeks your help. If this is all you do, though, you will likely end up out int he cold again. But she likes people to go against her in sensible ways, and if you come out on top, you will have an even stronger position from which to work for your world.

"You have to get into her good graces by competence, not flattery. She doesn't mind a bit of flattery, but tires of repetition. Give her mind something to work on, though, and she will thank you. Give me your hand again."

She took my left hand, which already had a ring on it, and pressed her horn against it, then her mouth, then her eye. She took her head away, and a cross was burned in black into the hand.

"This is the other sign of your power, the sign of the tablet of earth, which is the cross in the circle. Now that you have seen with your eyes what you self has known for days, let us finish this vision's section and go on to other things. Take a break for a moment."

I did so.

"Now, on the other side of this world, in the heart of the earth, lies the palace of the queen of night. She is the first of those who live beyond the bounds of the earth, within the inter-spherical spaces between the universes. She encloses the earth in her power, and therefore is the most potent in her effect upon it. "

"Your trip to her palace is in the likeness of a trial period, as you would have it, during which you are allowed only so many mistakes. If you pass this period with flying colors, then you are guaranteed a position from which you can do your work as you will. If you pass adequately, you will be offered a place within the ranks of the Lesser Masters, after a period of further training. If you wash out, we likely will not see you again here."

I asked how I was to know what to do.

"In your after-dream time, when your mind would normally be in the deepest of sleeps, your spirit goes to this world. It is only in recent days that we have found the ways to get you here in your other consciousness, thanks to your invocations of the tablet of earth. You have balanced yourself well for this work, and with you available at least part of the time in your (normal/journeying/mundane?) consciousness, you can be of service to both yourself and her without difficulty.

"Now we will see what else there is to see of this place. Let me take you to another part of the palace, and you can see our eidoranium."

We travelled instantly to a room that had been darkened, but which held a large sphere that glowed with a soft light. Inside the sphere I saw what appeared to be a complete model of the local universe, with the stars all in their proper relations, and the earth at the center. It was working in real-time, so no motions were visible, but it seemed as if adjustments were made so that everything always focused on earth as the center.

"Naturally," said Apis, "for what else are we here for but to monitor the currents around the earth, and to determine what effects might be made of them. For there is much yet unseen by the eyes of man's science that we detect and use to influence him. Some of the things that are shown here will never be seen of man in his normal habitation."

"But we can use them to good effect within both the human kingdom and the other kingdoms. Being closest to the earth, yet having the power of the mother behind us, we have the responsibility to see that all the influences sent down by the other tablets, as well as those outside the tablets, are in accord with the needs and wishes of the earth. We have no wish to start a war that could destroy the earth, for example, and therefore do we attempt to mitigate the effects of such forces as demand war."

"On the other hand, anything which can improve the lot of life on earth is welcomed, even though it be harsh to some within the earth's sphere. Thus many animals have died at man's hand, yet the life continues. When he has come out of his technological Morass again, and wishes to make of the earth a garden again, then will we be pushing him to cease his despoliation. This is not so far away as one might think, from the mundane view.

"Now, as to your own role in this, you are to be an advisor to her on what ever subject she deems to have you study. Let your mind roam in the next few days, and you might catch glimpses of more of this. But the main instruction shall be during those periods when you have abandoned your body altogether in after-dream time, and are free to learn without resistance. Do not worry your earthly self about how to get here, or whether to make an effort to do so. His participation can grow slowly, as we show him how we intend to work, and show him our power."

"Go you now to the ends of the earth, and give thanks that you have been selected for our lady's service, for many are called, but few are chosen, and you are one of the few.

"Let us end this vision now, and you can come another day to get some more in the rest of these squares. You will also find many things of an earthy nature cropping up in your life. Be warned not to take these too seriously as a sign, for they are mere side-effects, and the major effect is yet to come."

I closed the temple and returned to my body.

Square "n" of the Earthy Lesser Angle
of the Earth Tablet

12/25/86 6:04 pm

I invoked the forces of the tablet of Earth, and of the square "n" of the Earthy Lesser Angle.

The vision opened just long enough for someone to tell me to go to my office and start up my word processor. I did this, and then waited.

I formulated the pyramid around me, with black north and south walls, and blue east and west walls. The appropriate sigils were put thereon.

The pyramid seemed to fill with a great light with just a touch of blue in it. I stepped back to one corner of the pyramid, and saw that the light was focused upon the center of the room, coming in in a tight beam through the small square the was the top of the pyramid.

I stepped back into the beam, and followed it upwards. As I watched the pyramid dwindle away below me, I saw that I was rising through a region of fluffy blue clouds, with not a trace of gray or white in them. And the sky was blue beyond them. I worried a bit, because this seemed more airy than was correct for the attributes of this square.

I called upon the names again. The image went out of focus, then returned to focus showing the earth tablet floating with me in the blue air. The kerubic squares of the earthy lesser angle were highlighted, and as I pronounced the letters of the angel's name for the square, the equivalent square in the tablet was highlighted.

An Angel with black skin and blue-white robes appeared in the air about 20 yards to my right. I turned to face him and did the 5=6 signs. He returned them with the signs of set and auramoth sandwiched between them. I tested him with the pentagrams and the letters, and he was not affected by them.

I asked the angel what we were doing in this airy seeming place, since the attributes of the square are water and earth.

He said, "This is the water beyond the earth, which is in someways also an air. But it is not the same type of air as the air of the ether. No, it is rather as if a liquid had expanded itself to a gaseous density.

"The reason we have brought you here is to explain something about your experience of the square of earth of air of earth, which it is necessary for you to know before continuing with these visions.

"That is, that the reason you were not answered directly in that square was that the queen of night was holding a fete for her mother the goddess, and we must needs be on hand to assist in this work. For is not the winter solstice the height of Her power? Yet does the Sun move therein with a heightening power over the dark, therefore did you see light instead of darkness in those squares of yesterday.

"You got the part of the invocation of the mother that you were intended to get, and you responded by working anyway. This is rather remarkable, since the average magician would have waited in those circumstances for a better day. You must have an intent to go through with these things no matter what, and you showed that this was true in your case. You showed the right instinct, and used the forces available to you to the best of your ability.

"Therefore did you produce that paper that you have slaved over at times, without really getting to the essence of your intent. By taking the forces of the day [that is, of Earth of Air of Earth] and applying them to your problem, you came up with a short rendition with all of the necessary ingredients for the magicians, and none left over for the amateurs to pick at. And by that way did you show your mastery of the square even in the dark of the light.

Now, to continue with the explanation, The queen of the night was testing you to see if you were suitable for her own set of workers, since you have much of the power of the earth in you in various ways. But you have shown yourself to be worthy of a greater service,and therefore were you initiated yesterday into the powers of the Masters of the Earth. This was our intent and thus did we do, except that we did not bring you to the bride for your marriage. This was left for the next phase.

"Now you should think back to yesterday's ceremony and... "

The vision suddenly cut off at this point.

I reviewed the record of the previous days vision. I saw that I had not made note of the fact that at one point in the vision, I had seemed to myself to be someone other than my normal self, but rather my complement within this universe. This person seemed to be Dr. John Dee. In fact, at one point, which came after I closed the temple, I was having a conversation with someone on the queen of night's staff, and was told, "We're lucky to have you with us, Dr. Dee."

I also did not make note of the fact that the image was much clearer and more immediate than my astral visions usually are. There was a depth to them that I do not usually see. Also, more of my consciousness was in the vision than is usually the case, or the connection between the astral body and the brain was more open than usual. At any rate, I found myself falling back into the vision several times without intending to.

I finally did some more banishings, and everything seemed to settle down. But for the rest of the day I felt as if something in me had been touched that I had closed off for years as impossible to accomplish. Yet here I was being offered exactly what I have worked for, and my soul was quite ready to accept it as true.

But what was being offered was so much like a wish-fulfillment and was such a comfortable idea that I felt I had to resist it until I had some proof of what I was getting into. The course of the visions had been reasonably consistent up to this point, despite the changes in the mode of presentation, but the combination of such an offer, with the intense power of the vision made it vital that it be established as valid by a means that did not travel through me. Without such a proof, the possibility of self-delusion was too strong to ignore.

So I told the gods, in effect, "Put up or shut up. You've told me many times that I'm your boy without ever giving a shred of positive evidence. Now I'm not going to believe anything else until you do. Show me your power!"

Perhaps this is hubris, thinking I am enough like the gods to demand such a thing, but Liber AL does say "...certainty, not faith, while in life." I felt that such a claim required some manifest sign that would establish its validity.

I don't know what the final result of this will be. At least I haven't been struck by lightning as yet. So here it is, 7:30 pm, and I'm waiting.

A voice said, "At the ends of the earth do the fires stand, and the waters of the mother come up to greet them in their glory. Such is the way of the waters with the fires, that their heat and light are translated into motion and matter."

I saw the image of a large ocean's shore with clouds rising up out of the east bringing rain storms. To the west, winds gathered up the water again.

The voice said, "The waters of the east are stirred up from the fury of the father entering into the mother, and therefore do the waters boil off into clouds of steam. The waters of the west are giving unto their sons that which they need to live."

"Therefore do the fire and the waters produce the sun in his glory, and the daughter in her chastity, which the son does then break, lifting her up to the mother's place."

"We have seen this before in all the squares, under different guises. Now we say it openly: You are the sun become the father, and therefore do you rule all of the squares of the tablet of earth, which you have raised to your seat with your love.

"Think not, o man, that this be delusion; for yet do we have that to show you which will stretch the bounds of your imagination, as the circus callers used to say.

"Why do I speak of circus callers here? You say that we can not jump from the serious to the humorous? But what if we were serious? Could we not say that the Circus caller stirs up the crowd, which is the waters of mob feelings, inducing them to see the show, which is the air, and gaining money, earth for the caller, who is himself then the fire? So could we go on all night, for the limits of IHVH have never been reached. Thus he holds his position before those later gods of men.

"But on the whole is IHVH a righteous god, and willing to give to his children what they wish, so long as he has their adoration. The gods appreciate the attentions of men, since none of their own level will worship them. "

I appreciated the irony of this comment and said so. But the angel just stood there and smiled. It seemed that while we had been talking, a room formed around us, with gray walls, and a large skylight, through which light shone brightly, to be mellowed and reflected by the wall. A cool breeze blew through the room from behind me, and out the window. The angel stood just to the left of the patch of light from the skylight.

It seemed to me that we had for some reason, come back to the last square of the Airy Lesser Angle, to see something I missed due to the previous interference. I was surprised that this had happened, since I was in another Lesser Angle now. I asked the angel why this was, but he just said that "We like to do things in order here.", and went back to leaning on the wall.

I got up and got a glass of water, and returned to the vision. I was still looking at the wall, but the angel had gone. Since I didn't know which names would be effective, since I seemed to be in the wrong square, I decided to wait for a few minutes and see if anything else would happen.

The image slowly turned around until I was looking into a dark loft. As I waited, more light went into it, and I could see that it was full of cases, boxes, and assorted other junk, none of it recognizable as having any useful purpose.

I moved among the boxes and opened one. Within there was a set of comedy and tragedy masks, like those usually put on the covers of English Lit. books. In another was a black-and-white checked harlequin costume, with a black ruff around the neck, and a small domino mask.

I was told to put on the harlequin disguise, so that we could go to the party without arousing too much attention. I felt kind of foolish doing so, so I checked the angel with the pentagrams again. He seemed to expand with the earth pentagram, and the air pentagram, and to shrink when I tried that water pentagram. Since I knew his identity now to be earth and air, I knew which of the pyramids I was in.

I donned the costume, and affixed the mask to my face. The angel did not bother, saying it would be assumed by all present that his current dress was his costume.

I asked if there was anything else. He said, "Affix the badge of the master to your chest."

I asked what badge. "Touch the palms of your hands to your chest above the pocket, and leave an image of the signs on your palms there."

I did so, leaving an image of the cross above the pentagram.

The angel said, "At these public functions, it is always better to wear your badge of rank openly, so that those who wish to know do not need to ask."

I said that I understood, and asked what sort of a public function it was.

He said, "The queen of night is holding a ball in honour of her mother the goddess, who has just left the palace. She is glad to be back on her own again, and will have some more time to talk to you if you wish."

I said I would be glad to talk to her if it was not too much trouble, but I was not certain if I had anything to talk about, and did not wish to put her to the effort of making leading remarks to draw me out.

At this, the angel left. He returned shortly with the news that the queen would see me in a few minutes, and that we should make ourselves at home.

The angel suggested we go into the drawing room where the lesser ranking guests were being served, and get some drinks. I followed him into a room across from the entrance I had been looking at, and to one side of the main entrance to the hall.

I saw that there were several harlequins in the hall, so I would not stand out in the crowd. The angel said that all the magicians had agreed to dress as harlequins this year, in honor of the man of earth.

Did he mean me? I asked.

"No," he replied, "just in honor of the men who took the spirit into the earth, and played the fool with it for the eyes of man to gaze upon. You are one such, but then, so are they all."

"Now, take your drink and let us circulate. The hall will not be filled for the receiving line for another hour yet, and the queen will not summon you to speak before then."

I took a glass of what looked like good dark ale, with a head on it, and took a sip. It left a taste of peat in the nostrils, but was good going down. I looked to the angel, and he led off into the crowd, avoiding anyone who did not have the suit of the harlequin on.

"Since we are a trade guild here, we have to take our refreshment in the tradesmen's hall. But we recognize that the other tradesmen think we are crazy sons of bitches, and leave them alone. Here is one of your compatriots looking for someone to talk to."

I looked at the man, and saw that he was more rotund than most, and had the look of an old bull dog to his face behind the mask.

I said, "Good evening sir. I see that you are of my guild, and alone. May I join you?"

The man looked at me, and then nodded. "I am the master thrace, of the lesser brethren, and I would be pleased to have your company. Would you walk with me to a less crowded corner of the room?"

I said that I would be pleased to do so. As we walked across the room to take a seat by the planters, I said, "This is my first visit to court, I'm afraid. I am still uncertain as to the protocol to be followed by an ordinary brother."

He said, "There is nothing to it. Unless the queen speaks to you directly, simply bow when you come before her, wait a few seconds, then rise and turn and leave. If you should have the misfortune to be the one to be picked out tonight to select the motto of the new year, then she will ask you all sorts of uncomfortable questions. Answer them as you will, but try to be not too much of a disgrace to the guild."

"There is not much else you need to know. When you back out, go to the end of the receiving line on the left, and follow through with the other court dignitaries. If you introduce yourself, you title is master, or ordinary master, as you choose. The first sounds more intimidating, the latter more realistic. Take your pick."

"Master Benjamin Rowe", I tried. "Ordinary Master Benjamin Rowe. You are right, the second does sound more working-class and harmless. The first one sounds like the addresses on the letters my grandmother used to send me. Maybe I should use that one tonight, since I always thought of her as an old queen."

"Our queen is not so old," he said, "As you may find out to your regret tonight. There's still a lot of fight in her, and always will be, stubborn as she is. And she certainly keeps herself in the bloom of youth in other ways, does she not?"

I said I did not thing I had seen her to know.

"Just so.", he nodded. "Not to spread gossip about the queen is a good way to keep your head on your shoulders, but I really would like your opinion after you meet her. "

I said that if it seemed appropriate, and anything was said that affected the guild's welfare, then of course the guild should know. But otherwise I would stick to generalities.

"Good, good." he said. "I would just like your general opinion of her competence, not anything that would border on prying into her affairs. I am always interested in first impressions of her. They seem to have a pattern to them, but as yet I have been unable to figure it out. To some, she seems distant, cold. To others, warm as a happy child in the spring. To others in other ways. But all are impressed with her.

"Now here is your chance to meet one of the Governing Masters. I recognize him by his gait, which is that of a man carrying a great book in his right hand."

I looked where he was pointing, and saw a small man coming towards us, bent over to one side as if he was carrying a bulky object. He waved at us and kept coming.

"Now here is a new boy for you, Merlinus. How would you like to meet Ordinary Master Benjamin Rowe, of the fleet of foot and slow of tongue. He is going to be introduced formally to the queen tonight, and he's a little nervous."

I said I was honored to meet the Governing Master.

He waved his hand. "None of that junk among us, my boy. Save it for our stuck up action master, who worries about such things. We scholars have our own ways of doing things, do we not?"

I agreed that this was so.

Suddenly it got dark, and the master stopped speaking. Then he said "Oh dear, another of her announcements. I would like it just as well if she left the lights on. Sometimes I think she does it just to annoy me."

A voice said, "The receiving lines will open in ten minutes. get to your places you laggards!" then the lights came up again, and we returned to our conversation.

"So your going to see our queen for the first time. I trust our good master Thrace here has been filling you in on the protocol?"

"His advice was to keep my mouth shut, and get ready to duck if spoken to.", I said.

The older man laughed, "So I did, Governor."

"Well, it's good advice, at the best of times. She seems much calmer this year than last, but those christians are causing her so much trouble, filling up the aura with that junk they live for, that she can't help a good pagan out without someone getting outraged about it. I take it you are not a Christian?"

"No, I avoided that trap, for the most part." I said.

But there's one other thing you should know about her, to set her in perspective. She's a tough bitch, but that's because she has to stay here in the earth all the time, while her mother gets to travel all over the place. If you are from somewhere exotic, like that new boy of ours -- What's his name, Thrace?"

"Master Benjamin Rowe, Governor."

"That's you? Oh dear. Well you may have more than you bargained for tonight then. She likes them exotic, and hasn't yet let a new man out of her bed. I hope you like them intense, from what I hear."

I said, "I don't think I'm ready for that, yet. Is there anyway to get out of it gracefully?"

"Not on your life there isn't, unless you come before her with bleeding wounds. Nothing short of that would keep her from inflicting a few wounds of her own. You'll just have to harden yourself and come along. But you have a better chance with her that way than you would any other. She doesn't expect the exotics to see her the way we residents do."

I thanked him for his advice, and asked him if we had perhaps met before, in a small apartment in Atlanta.

He said, "Not that I know of. Must have been another scholar of my type. There's a lot of us around here. How long ago would this have been, in your world?"

I said it was around 1973, which would make it 12 years before.

But then the lights went out again, and I saw that the receiving line was forming. The angel told me to excuse myself and get into the line.

I excused myself from the two master magicians, and went towards the door to the hall in the tow of the angel.

"Now just remember to be calm, and you'll be all right. Just go right up to the bottom of her dais, bow, wait ten seconds, rise, and if she doesn't speak in that time, just turn on your heel and walk to the end of the line nearest the door, and take your place on the left."

I heard a sound of trumpets from within the greater hall. The angel said, "Get in line after that boy there. He is the youngest of the nobility being presented today in that capacity, and as the only guild man being presented today, you rank right after the nobility."

The boy being pointed to was a young one, about ten years old, and not yet over four feet in height. He said hello as I approached, and we talked as the line moved forward.

He said that his name was Gwayan, and that he was here because he was the first male heir of his father, and so had to be present when his father could not be. So he had to come and learn about the court early in life, so that he would understand what to do.

I told him my little story, and said that I still wasn't sure what my duties were. So he said that the magicians usually did the monitoring of the energies for the old woman, and that the queen of night only had a few on loan to take care of local matters here. But he had heard that a new magician was going to the palace of the queen;s mother in the next few days, and he supposed that would be me. I said that was what I had heard too, but it didn't help.

At this point, I was getting fatigued, and decided to allow my twin to continue on his own, without my interference.

I closed the vision and went to bed.

12/26/85
7:07 pm

The square "n" of the Earthy Lesser Angle of the Earth Tablet.

I invoked the forces of earth using Crowley's preliminary invocation, and the fourth key. I then invoked the angel of the square, Nucareca. He appeared, and gave the LVX signs in response to the 5=6 signs. His head was human but with a very strong aspect of bullishness to it. His eyes and his robe were blue in color, and the tops of his feet could be seen to be black.

He said: "Go to your word-machine, and we will begin."

I did so.

We were standing in the pyramid, on the north and south sides of a beam of light that speared down from the top of the pyramid, and formed a square of light on the floor with the letter of the tablet shadowed on it. The beam appeared to spread, and soon covered the whole of the base of the pyramid, lighting it brightly and evenly. The angel still stood before me.

"Now that you are ready, let me say that it is to your very best interests to continue these visions to the end, even if they seem to you to be getting out of hand, for many things will not be seen until the last of the squares, where the earth presents herself in her glory and love.

"Tonight, we will look at some of the things that you have seen over the last month and a half, and try to summarize the intent of it all.

"First, there was the intent to satisfy your demands as to consistency and verifiability in the visions. That is, the visions had to meet more or less rigid classifications of events and symbolic design.

"This had to be done in order to establish that the visions were at their base valid visions of the squares in question. We understand the need for such, and had no objection to doing so.

"In order to get the points across, we had to divide them up so that some part could be seen in each of the related squares of the subangles. Some of one vision might be shown in yod of yod of heh final, and the rest shown in parts down through yod of heh final of heh final. Now you understand why some of the parts repeated themselves, such as the incarnation vision of the fiery angle becoming the star-vision of the air angle. And so on through these last squares, which sum up the tablet and reveal the missing pieces of what has gone before.

"Tonight, since we are in water of earth of earth, we are concerned with the designs of things, the formal plans on which they were based.

"The will aspect was shown in the squares of yod in the lesser angles. This began with the injection of the fire into the earth in the fire subangle, through its absorption and dispersion in the water angle, to its reappearance in the air angle as the etheric body, and final reward here in the earth angle, as you were given the acknowledgement that you had conquered the fires of earth, and were their master.

"Now, in the watery square here, we are looking over the course of all that has been run and look to see what comes ahead, as the mother does absorb the father, and make him to become a multitude of sons.

"The water angles and squares here have been concerned primarily with the absorbing and distributing aspects of the waters, that is, their ways of giving form to the formless fires, and their ways of sending these forms on into the world. We noted in all the quarters that the waters were making the fires into another form, of a type which could survive in direct contact with the earth. This is why the fires of the father in the tree, the supernal triad, can not reach into the lower earth. The middle triad, with the path of Scorpio on the hypotenuse, represent the farthest reaching of the father into matter. But even here, he is only touching the mother's inner center, which is Tiphereth, and is not reaching any where near to the daughter. The mother has to produce the son, which is the lowest triangle, with Vau, 6, on the hypotenuse. Only the son touches the earth directly. The mother and the father remain in their places. Thus does the earth maintain the stability of all.

"This is as you found yourself, in your works upon the Tree of Life. Let it be so that you always discover that which you need."

I considered this information, and saw that it would require a few adjustments in my previous presentation on achad's cabala.

"But not so many as you would think, my sun. For the things of the earth are ever of the earth, while the things of the heavens revolve around them in their glory. Just so do the symbols within the tablet of earth remain there in their validity."

"This means that if you find something to be true here, do not immediately change it, but consider. You have thought, for instance, that this information about the father, mother and son indicates that the path of heh should really be the path the crosses the tree between chokmah and Binah. "

(The angel suddenly disappeared, as did hathor, and I was left alone in the pyramid. I waited.)

"Now, as I was saying, in this particular case, we can not make an interpretation that will fit fully with your tree as you have known it. But at the same time, your Tree remains valid. You may want to change one or two things in your own interpretation, particularly thinking as you have of the positions of the elements in the quarters of the sun."

"Please bear with us. We have some distracting things going on here, which you will see shortly. Take a break."

I did so for a few minutes.

"In the air squares, did we see the father reappear as the son, who is then given into the daughter's embrace. In the fire quarter was the air fitted to the stresses of earth, meaning that the intent of the will must match the capabilities of the matter being worked upon. In the water quarter was the form turned into the essence of the coming idea. In the air quarter the idea was put into the minds of men, and here in the earth quarter will it see its fruition."

"Now, of the marriages seen in the squares of earth within the quarters, the less said the better at this time, for these are the harbingers of the end of the matter, and will soon come upon you in their fullness. Let your mind be at rest though, for you will not come to any harm, no matter the degree of intensity you experience here tonight."

"It was also our intent in these visions, to give you a taste of what lies before you in your future explorations. These tablets of the elements are meant as much for the initiation of Man as are the calls of the greater Aires, and there is a way within all of them for man to reach to the skys and pull down a star. You have seen much, if you will look over these visions in your papers, and much more will come of it if you allow it to be so. I know your resistance is based as much upon suspicion as it is upon rational resistance, and it is not so much as you feel it to be, so do not take bad heart that you sometimes feel you must reject what we say. It is simply that your mind, as with anyone's, is not immediately adaptable to unique situations and experiences, and requires time to make itself at home with new information. If you ever feel a need for more information from these squares of earth, you need only come back again and we will see to your needs.

"For this time, simply allow things to take their course, and a good course you will see it to be in the end."

"Now to go on to other things, The first of these visions of the earth subangle showed you the men of the earth with whom you will work in coming years. These are men both incarnate and discarnate, who have had a mind to the powers that flow around the earth, and a mind to understand and make use of them. They are not all magicians, and many would not recognize even that they are a part of this group, but all share that deep interest in the powers of earth. Many of the discarnate ones attempt to follow the course of an energy all the way through its passage in the earth, in order to discover more about the dynamics of such processes. Others watch the heavens, and look for new energies that might usefully be brought into the system.

"Many others oversee the functioning of these energies within the earth, and see that they do not upset the balance too far to recover from. And finally, others take the energies into themselves, and take them into the world to be used. Of these last are you, as you are of the first as well.

"Thus we have the four grades of matter represented even within the ranks of those who are its masters. for those must also fit themselves to the needs and available energies, and therefore are of the four types available. Had there been other major energies within the earth's field at its creation, there would have been others to fit its needs.

"Thus it is also for the other tablets of the world of Enoch. Now your own position within this field is to be one of the first, who has decided to become one of the last, as a change of direction. This will have little effect on your long-run evolution, but in the short run, it is a strange way to take things. Usually, those who escape from the earth seek to make uses of the energies of the other tablets, thinking them higher, and never return here to earth. But you have come from the fires of the father, down into the planes of earth, and back up again, yet still you return to the earth, for the fires of your being have their origin in the friction of matter and spirit, and you wish to have full control over that matter in the coming stages of your work.

"You know that we can not tell all that you would wish to know about yourself and your future in the time allotted to us here. While you think of things to ask, if any, let me continue in another vein.

"In the visions of the last few days, you have seen yourself, as you thought, in the court of the queen of night, who is the queen of the quarter of earth within the earth tablet. The other angles have their governors, but the queen is the only one of her kind, being identical with her mother within her sphere of action."

"Thus it is also with the mother Nuit, and the daughter Babalon. The latter is the crystallization of the former into the worlds of matter. Thus she is also the scarlet woman, or the scarlet woman is her, rather, and she takes into herself the things of the man, while he goes out to the mother. Thus is it said that every drop of blood must be shed into her cup. There is much more to see on this in the angles of the water tablet, for that is where the mother is at her greatest power, yet here she also has some say, and has shown you the ways of this.

"Now the mother of the queen of night is nameless in her essence, and formless in her being, yet she is seen by all in as many ways as there are people to see. For she is the great formless giver of form, who takes not of that which she gives, but passes all on to her sons and daughters.

"You have seen her here primarily as Nuit, for that is the ultimate of the mother aspect in your system, the infinite circumference that draws in on the infinitesimal center."

"Yet also is she Isis, as you have seen in the one square of that water tablet we had you do, and so also is she Nepthys, Isis's twin, who is ever the dark and mysterious to complement Isis in her openness and lack of mystery. Thus do the two sides of the mother come together. Yet she has more sides than this yet. For the mother is also any goddess who has shown herself to be fertile, and thus do all goddess' come to us in the end, for there is not one who will retain the virgin state. Yet some are more virginal than others in their basic nature, and continue to rule in that way despite their own change."

"Now, the daughter in her place will be explained to you more, as has the father, and as will be the son. Let yourself continue in these visions in the end, as we have urged, so that the story does have an ending in the palaces of the queen."

"Go ye to the ends of the earth, and give joy that ye have come here, and give greater joy at what ye have received, and greater joy yet for what is to come."

I did this, flying to the corners of the earth tablet, and giving a little speech of thanks in each one.

"Now go you and take another break, for there is just a little more to be seen."

The light in the pyramid closed down to a narrow beam again. I quit the vision and got some more refreshments. I took a couple of puffs on my pipe, lit a cigarette, and returned to the pyramid.

I called upon the angel and he appeared, saying: "Ol sonuf vorsag, gohu Iad balata, elonusaha caelazod vonupeho."

I saw that he had his arms out in front of him in the sign of the enterer, and had them pointed at me. He continued with his invocation of the highest while he looked at me and smiled.

From his fingers shot out a sort of force that I could not see clearly. It seemed to be some sort of anti-light, with no perceptible color or lack of color at all. Yet its path could be sensed, and it seemed to be going past my left shoulder. I turned to see.

It was hitting the sigil of the earth on the south side of the tablet, right in the middle of the cross. As it hit, it clung to the sign, without being absorbed into it. Then the earth suddenly gave way somehow, and the force moved into it fully, covering the whole wall with some strange intensity or accentuation of appearance.

"Now you see that the daughter never gives in fully to the father on the very first touch, for there is always the resistance of matter to be overcome, and this applies on the human as well as the mechanical levels and spiritual levels. Thus the resistance of the woman is appropriate to her state, as is her later succumbing to the force of the male. the son takes the daughter, but it is the mother and father who complete the act. They change their state by their union, so that the son and daughter disappear, leaving behind a new mother and father to produce a new son and daughter. thus is there a movement upward in the elements, and in the tree of life, for the matter of the earth becomes to the magician the creative tool by which he works his will. And the mind of the son, the air, is become the will of the father. Thus the virgin of the sign of the virgin becomes the holy mother in the opposite sign, Pisces, and the scatterbrained son becomes the one-pointed Archer in Gemini and its opposite.

"In the fixed signs, we have the daughter as matter in motion, with its consequent moment of inertia keeping it traveling along its line of movement. Like a bull, it does not stop. It is changed only by death, which to the bull is the end of his work, and to the moving earth is its dissolution in the waters, its erosion into its basic components. Likewise does the air of the distributive sign of Aquarius, with its concern for the masses, become the self-centeredness of the opposite sign of Leo.

"Similarly for the cardinal signs, within their own sphere. The earth, Capricorn, with its rigid structures and restrictions, becomes the mother by the addition of feeling, Cancer, which is its one great lack. and the son of Libra, who shifts back and forth, becomes the instantly-acting father of the sign of aries, who can see and do with the same act.

"Now the signs of the zodiac, in their fours, have been one of the ways in which you have interpreted the meaning of your name, which is so deep of symbolism that even you do not know all. How you came by it is a story in itself, though from the mundane side there would seem nothing odd in it.

"But I let myself be sidetracked. In these fours have you found the key to your own advancement through the passages and spheres of the Tree of Life, even up to the edge of the abyss, and somewhat over it. Now we have shown these fours to be another key to your own tree, which you can now consider in some fuller detail than you have previously. We realize that this will be a lot more work for your mind, and we do not sympathize in the least with any complaints about it, for you know you can not help but consider what is placed before you.

"The other ideas we have given you in the course of these visions, that is, of the incarnation of the life into matter, and of the other things along the ways, are simply a matter of giving you what you need to have for your next stage of growth, which is to full star-consciousness. If not from us, then in another way would you have had these things.

"And even though we have lead you again to your star in the course of these visions, the star was only there because you have already earned the right to commune and be one with it. If you had not, then these visions would have been much different. Everything here in these visions has a purpose, can you only divine it. Even to the manner in which we speak. Look you to your records after the course is over, and see if what is shown is not consistent throughout.

"Go now to your rest, and see us again when you have time to do the next of the visions, whether this be tonight, tomorrow, or several days. We will all be here and ready.

"Goodbye."

The vision ended, and I closed the astral temple and returned fully to my body, ending at about 9:00 pm.

12/28/85 12:00 pm

Square "c" of the Earthy Lesser Angle
of the Tablet of Earth.

Air of Earth of Earth. Angel, carecanu. God Anubis.

I invoked the forces of earth by the general invocation in Crowley's book, and then invoked the spirits of the tablet using the fourth key.

The pyramid appeared, showing its east and west faces in a canary yellow color, with the air sigil thereon, and the north and south faces in the black of earth, with sigils.

I called upon the angel of the square again, and he appeared, wearing a yellow robe whose shade matched the pyramid sides, and with his skin and eyes of a black color.

I called upon the god of the tablet, and he appeared as well, showing the jackal head with yellow nemyss, violet straps and yellow apron.

I did the 5=6 signs to them, and the god and angel answered with the LVX signs, followed by the signs of Earth and Air. I tested them with the pentagrams and found them to be genuine.

I noted that the light within the pyramid seemed to be a combination of a glowing green with the yellow of air. The god said: "This is the growing green of fertile earth, not the black of the lifeless earth. For here in the earth's own lesser angle is she a goddess of growth and nurture, and a sustainer of the things of life."

The angel invited me to rise up out of the tablet into the outer airs of the square. I did so, and found myself high in the air over some mid-american farmland, with all the fields plowed and ready for the planting. Squares of turned earth could be seen stretching out to the horizon in all directions.

"This is the air within the growing earth," said the angel, "for the turning of the earth in the preparation for the planting is the adding of the air to the earth, their mixing so that the earth does breathe with the needed prana to incite the seeds of fire to grow.

"Now we have seen this field before, in the last of the squares of the angle of fire, and now we see them again in their fullness, for the planting here is yet to come, and will be of the last square of this angle.

"Now let us rise some more, and see what else awaits us."

We rose, and the earth receded below us, disappearing into darkness after a few moments. Now the light and images seemed to come from above us, from the airs between the stars.

"Just as we earlier showed you how the airs that are given off by the body of man were of the air of earth, so now do we show you that on these higher levels are there also airs breathed forth by their living makers. All the stars that you see, including your sun, are the emitters of the solar wind, which is a wind of charged particles and nuclei, blowing outwards in all directions from their origin.

"Now the earth also breathes out, and the gases of her breathing are the airs of the ethyr, which are given out unto the other planets of the solar system for the use of the gods who are creating there.

"This Air of Earth of Earth does give to those planets the potential for manifestation of life, as it has done to the earth. Yet the planets in themselves are not the normal habitat of life, and therefore must the life make its own place within those other worlds. This will come to pass if man allows himself the effort to travel and colonize these other planets of the system. They will give to those who live upon them the image of their own lives, and take from them the life of earth, which will change their ability to create on the material plane, and make their creation of fullness, through the intervention of man.

"Thus does the potential of earth reach outwards into the system, and to the stars for whom she has labored in this world of rock and hardness.

"Up until recently was the earth a planet in closure, cut off from her friends and associates of the stars. Yet now, in this present time, does she reaffirm her connection with them, so that their force can come down, and change her into that which she wishes to be.

"As the result of her new contacts with the larger worlds, the earth will become as the other sacred planets of the solar system, an equal to them within the powers of the sun's field.

"Go ye unto the ends of the earth, and declare that the earth has come to her inheritance, and is come to take her place within the greater worlds again."

I did this, going to the corners of the tablet of earth, and calling out an invocation to the stars and worlds at each corner, announcing the coming of the earth unto the stars again. Then I returned to the pyramid.

Within the pyramid, my astral body immediately formed the image of the God Anubis, looking from his place at the north of the floor, southwards to where I had stood before. The god chanted some words in a tongue I did not recognize, and could not reproduce. The god extended his arms, and there appeared in his left hand an ankh, colored violet, and in his right hand a lotus wand, also colored violet.

"Thus you see me as I am, o man. for the life of the earth does ever die, within the aspect of the mother, in order to produce here in the son the many lesser forms that will cause the life to manifest within the earth. I myself do carry these segments of life from here to there within the field of earth. Transferring the ends of the will from their place of origin, unto their place of rest. Thus am I called a god of death, for the death does make of the life to fragment, and it is those fragments of life, which are the air, that I do transfer through the realms of night unto a new day in a greater world.

"The wand is a sign that my will is single, and devoted to the purposes of life. The ankh of course is the sign of that which I control and transport.

"Now here in this last of the squares of air within the earth tablet, do we take the seeds, which were planted in the angle of fire, and given their supporting structures by the waters, and separated into components in the air angle, and we do place these seeds within the final square of earth, which the the next square to come. Do ye go now unto the pyramid of the earth, and see what is there. then return."

I rose up above the pyramid, and saw that it was in its place within the angle of earth. Next to it, on the edge of the tablet, was the square "r", earth of earth of earth. I did the sign of the enterer, and entered into that pyramid.

I could see through the walls, and saw the pyramid of the square "c" next to the one I was in. To the top of that pyramid did Anubis rise, until he was standing upon its summit. From the palms of his hands did come a glow, which bathed the pyramid in which I stood with the calm, violet light.

This violet light did engulf the pyramid, and set it to burning with a low, almost invisible flame. The heat intensified, and soon the walls of the pyramid were glowing also in that dark violet color. They seemed to swell with the force, and to interpenetrate with it.

I was raised up out of the pyramid of "r" and taken back to the pyramid of "c", where I joined Anubis on its top. We descended until we were inside again. He told me to call upon the angel of the vision again, and I did so.

The angel appeared again, and said: "The son has taken the daughter by his force, and made her to glow with the colors of her mother the moon, who does encourage her in the reception of the son's force. thus is the daughter raised up to the seat of the father, and does sit thereon in her wantonness.

"For without the son, the father could not come by the daughter, and all his force and power would be lost. He can not reach to her from his lofty height, and therefore must the son raise her up within his grasp.

"We have said that you are the son within these visions, and this is so. For you came unto this world to help the daughter to come back to her rightness within the worlds of the stars, and you did put yourself into her womb to be transformed. Now ye have come out again, and the daughter follows after you in your travels.

"Since ye have chosen the side of rightness, and gone down into matter only with the goal of bringing her up to your level, so then has the earth cooperated in your quest, and given you that which you need to raise her in her glory to the stars.

"You have not seen all that there is to see in this square, yet it would be best if you go and wait for a few hours before you continue. For these things we deal with here are best absorbed a little at a time, to allow the way for a larger vision in the second invocation.

"See that ye have all aright within your temple, and within yourself. For we have that to be seen which will be of great force, and will need the best of your will to keep it in the path of its best manifestation. Take your will to do the invocations again at the time of sunset or thereabouts today, and in the meantime, continue to review what has come before. For there is much more to be seen.

"Close the vision now."

I banished the forces and closed the astral temple.

6:30 pm

The forces of the square were invoked, and the names vibrated.

(The temple seemed a little bit changed tonight. Where it normally is a large domed room, with columns circling it under the edge of the dome, tonight it seemed as if the columns had been rearranged to bring the center of the circle closer to the eastern wall of the temple.

The pyramid appeared, showing black on the north and south, and yellow on the east and west. The correct sigils were on the sides.

I vibrated the name of the angel again, and of the god of the square, Anubis, and waited. Anubis appeared on the top of the pyramid, standing facing the east with his arms crossed on his chest, and the ankh and lotus wand in his hands.

I gave the 5=6 signs, and he answered with the same, and then with the signs of Set and Shu, and the signs of LVX. I tested him with the pentagrams and letters, and he was not affected.

My consciousness entered into the body of the god, and I saw myself standing in the sign of Osiris slain, and the door to the outside behind me.

Anubis said, "Let us go out upon the terrace of the temple, where we may stand in the light."

The god went to the door, gathering up my astral body in passing, and performed the sign of the Enterer. The doors burst open, and we flew out and away from the temple, ending on a platform suspended in the air about a mile away. I looked back at the temple, and saw that it was on the top ridgeline of a series of peaks, and stuck out into a valley with steep sides, much like Yosemite. The floor of the valley was made of long meadows, with copses of pines between them.

The platform stuck out into the air from the opposite side of the valley, it appeared, and represented the place of the sun in the east at the equinox.

"In the bringing in of the force of air to the temple, this is the place where one must stand to direct the force there. For one can not stand within the earth, which is the temple, and direct the outer forces into her from there. You must first find a place to stand outside of her aura. Then you can have the leverage to bring something new into her sphere."

"Now observe as I fill the temple with force."

Anubis stood there, facing the temple, with his arms thrown outwards and downwards in an upside-down "v". The ankh was in his right hand and the lotus wand in his left.

He breathed deeply a few times, as if to absorb the force of the air. Then he blew, his arms snapping forward in the sign of the Enterer. With all his will he sent his consciousness forward, throwing the forces of air against the temple.

Yet as the forces hit the side of the temple, they seemed to hit a barrier. They clung to the barrier for a moment, and then entered through a hole. I saw the hole to be the invoking hexagram of air, with its two triangles fit base-to-base.

Inside the barrier the forces gather, but there was still an area within the temple that the god could not reach into. It was shaped like a round pantacle, with a width about five times its thickness.

The air settled about this pantacle, and seemed to calm. The god withdrew himself from the air, and reassumed his form.

"Thus the airs are able to breach the inner temple, but are never able to penetrate the earth in her fullness. Thus the airs must settle about her, and cloak her, rather than mixing with her.

"But the airs, by their constant movement, do create on the surface of the earth a roughness, a reducing of the solidness, and within this semi-solid surface, the soil, does the air plant the life of the father."

I saw that the surface of the pantacle was becoming fuzzy, undefined, as if it was sublimating into gas. Then the picture changed, and I was hovering again above the mid-american farmland of the previous vision of the square. I saw that the surface we used, the soil, was the less-defined area about the pantacle in the previous image. It was earth broken up so that the air could enter.

The picture darkened as we rose up and went into space, hovering above the atmosphere of the earth. Then the god said, "We must go higher yet, o man, for the earth's air, its ether, extends far beyond what seems to be the edge of the air."

We continued to go outwards until we we about halfway to the moon's orbit, and took a position above the north pole of the earth. I observed that we were in the low-energy funnel of the magnetic torus surrounding the earth.

Then below I saw flashes of light around the pole, and understood this to be the aurora, which is the glowing of particles excited by the solar wind.

"Thus the air of the sun's wind touches the earth. It can not enter the earth, due to the magnetic field, except here at the pole. Then the charged particles come down into the earth, exchanging their bits of the father's power and planting it into the earth.

"Similarly on higher levels, where the impulses of her masters in spirit can only come into the earth through the limited area surrounding the pole. Thus the placement of the pole is of importance to determining the type of energy coming into her. Each of the stars the pole's moves point to has a particular energy to manifest, and this comes into the earth's sphere via the northern pole.

"Now, other energies could get into her, if there was some way to move these energies around so that they would fall into the pole. The man who has freed himself of the earth can bring these energies in simply by being outside of the earth's aura for a while. He has motion, where the daughter is limited in her motions, and thus he can go and bring the energies back for her.

"He brings them primarily to the pole, because that is the easiest point of entrance. But if he is of enough power, and punches through the aura directly outward from his place on the earth, then he can bring the powers back by the path by which he went out, creating a new way of entry for the powers.

"We saw some of this back in the first of the angles of the tablet of earth, and in the image you later had of the adepts as sparks of fire orbiting her like the sperm about the egg, feeding powers into her.

"Now the earth herself benefits primarily from the energies coming into her from places other than the pole, for those that come to the pole enter in too destructively for their message to be read clear. Thus the adepts are her main connection with the outer universe in terms of the mind-aspect. To her through them comes the message of the stars.

"Now in this time are the stars saying to her: `Come, daughter, awake and return to your place among us. For you have slept a long sleep, and the day is upon you again. The princes who have wakened you wait around you, waiting on your pleasure. Come, o queen of the night, rise unto a new day.'"

As the angel spoke these words, the vision opened up so that I saw the interior of a bedroom in what appeared to be a castle. There were large windows in what I took to be the east wall, and the south wall was all window, opening into a garden on a terrace. In the west wall I could see an entrance into a bath area. The north wall showed a large, iron-bound wood door.

On the bed lay a young woman, appearing to be about the age of sixteen or seventeen. She woke with an expression that implied something had called to her in her dreams and told her to wake. She rose from the bed, gathered a robe about her, and walked to the south wall.

The angel said:

"The queen arises from her bed on the first morning of winter, and sees through her window the head of a young man, who stands upon the wall of her palace, looking inward with curious eyes. He seems to her to be a tragic figure, yet one who has the grace to ignore his tragedy and get on with life. He seems to touch her with a sadness that makes her wish to comfort him, and give him peace and plenty."

I stand behind the girl as she looks out the window, and I can follow her gaze to a high wall to the left of the terrace. There seems to be a footpath on the top of the wall, and a man is standing there, looking into the garden with a thoughtful expression. A sudden rush of energy from the girl startles me, and distracts my attention. There is something very watery-receptive about the feel of the energy from the girl.

"The man looks as if he wishes to enter, but is forbidden from doing so. So the queen, who wishes to speak to him, does call to her waiting women, and ask the nature of the man. They summon the court magicians, knowing not themselves who he is, but seeing his supernatural quality.

"The magicians also look out the window, and see the figure standing there, and his aloneness cries out to them, reminding them of their own pain in their separation from the common man.

"And yet they feel a brightness in him, a source of hope without end, a determination not to give in. And so he maintains his aloneness despite himself, for he knows it is to his pain to become close to his fellows. Yet this is not defeat, for he works yet to change himself, to make of himself that which he would wish to be, knowing the way in which his life should go. And they see that he has already changed himself once, and is very near succeeded in changing yet again.

"Now, this man is yourself, and this castle is the castle of the queen of night, and the day is the day a few days passed on which you invoked the force of the square of Air of Air of Earth.

"This queen who sees you is truly the Queen of the Night, and her vision of you is such that she must have you in her court despite all opposition. Yet withall her grace was fearful, for you have upon you the mark of death, and it has not yet healed.

"She saw, though, in this mark of death, also the mark of greater life, and of the passage of earth into the spirit, and knew you for one of the magi. Thus she charged her magicians with getting you prepared, while she also prepared herself for this meeting.

"First, you must be given a position within their framework, in which to visit and to converse with those of her level. Then you must be confirmed in this position by the other magi in her conference, so that there would be no jealousy among them, and so that they could signify their dissent if they wished.

"Then you must be presented to the court, and given into the hands of the courtiers, to see how your mettle fits with theirs. This has all been done, and now we are on the last leg of our presentation.

"You were next to have the situation explained to you, and be given an opportunity to assent or reject it as you would. Now we are at this point.

"The situation is this: The queen of night is enamored of your power as a man, and wishes to have you as a frequent visitor to her court, with the hope that one day you will come to live here as her king. She wishes you to know that this would in no way cause a delay in your advancement to other realms, and that she herself is due for her next initiation, and wishes to have you along with her.

"As to why she wishes this, I will let her teach you herself in the next vision. For this is of her own feelings, and only she can express it with fullness.

"Now, the choice is this, and it is not an arduous one, I am certain, for one of your tastes and personality. Let me take a moment to prepare myself, and get yourself a drink."

I did this and returned.

"The queen of night wishes to ask you to have her as your mistress within the worlds of men. This would entail her and you living together, and acting out the parts given to you by circumstances, while living at the same time on this other level.

By mistress she means all of the things that are normally connoted by that term within the worlds of men, including the sexual aspect, which she welcomes.

Now that you have given your assent to this, let me tell you how this will be done. Given that you are not going to put this paper into circulation without some form of evidence, you will be given that evidence. And the queen's alter-ego on earth will hear of you and wish to see your writings, and will contact you upon reading them. Much as you have assumed. But the proof will be of a separate nature, and will not depend on anything that you do yourself.

"In the meantime, she wishes you to visit her within her own world, and will make the effort to bring you over in your consciousness, to inhabit there in your astral bodies.

"You are resisting this idea, despite your agreement, and this will have an effect on things. Let yourself go on this one, and you will see things much better than you would normally.

"For the rest of the evening, just relax and do things as you would normally do. We have finished for now."

ended at7:58 pm

Square "r" of the Earthy Lesser Angle
of the Earth Tablet.

12/30/85

All day I have been having the sensation of being at the center of a sphere of force, in which there is no disturbance of any kind. This has not affected my usual emotions, but seems to be operating in a dimension different than that of my normal consciousness.

I have also been receiving some images connected with this last square of the tour of IHVH in Earth. Here are the notes, transcribed mostly between 10:00 am and 11:30 am today.

I called upon the angel of the tablet, and the goddess, Nepthys, to appear. The angel appeared first, all of a black color. His clothes and skin and hair were all black, but with yellow highlights that appeared and vanished in a moment.

The goddess appeared, with yellow skin, wearing black and white, with the moon crown on her head. She did the 5=6 signs, and followed this with the LVX signs and the sign of Set. She was not affected by the pentagrams or the letters.

"Know, o man, that here we come to the home of the daughter, who is the queen of night. In her palace are many things of brightness, and glory, and great strength. Also is the sign of the gods upon her, for it is through her that their creations are given into the earth for growth and husbandry. Truly she is a house of treasures, and a great joy of fullness to those who know her, and does give unto all according to their need and will."

Nepthys did a sign like the sign of the dying buddha, hands held palm to palm, and the head tilted to one side, resting upon them. There was a tremendous grace in the way the goddess performed this gesture, reminiscent of the ritual dancers of Thailand. "There is no lack of rest here, o man, and therefore are your comings and goings marked with great amusement among those who watch. Peace is of the earth, o man of fire, peace unutterable, rest, ecstasy. Nor is aught demanded in sacrifice. Let there be between you [and the earth] that knowing as of a man with his wife, and let this knowing join you to the earth, giving to you of her rest and ecstasy. And let her stability pervade your being, giving you the persistence of the Bull in your work of the tablets and the signs.

"Now know ye that existence is pure joy, that all the sorrows are as shadows, that they pass and are done. But there is that which remains after. And this is the source of that which is the stability of earth and the joy of man, the son."

Nepthys held her hands outwards and downwards, so that the arms describe an upright triangle, the reverse of the sign of Apophis. It is the sign seen in many images of the Mother Mary of the Catholics.

"This is the blessing brought upon the earth. For in the downward-pointed arms do the fires flow to the earth. Yet hidden in the sign is also the upright rising of the Father, who is awakened by the caresses of the Earth's daughters."

Now the vision opened outwards, and I saw around us fertile lands of every type, full of green growing things. And the hand of man was not seen within it, but only the endless permutations of the earth, giving unto the living from the depths of herself, causing every living thing to grow and multiply.

"As a mother does she nurture them, and the daughter does give of her own substance." said Nepthys.

The lands became filled with life, things springing up in an instant, reaching their full height, to be lost and replaced in a moment by things yet greener. And more and more did the greenness spread about the earth, transforming its brown to the emerald of life. The growth continued, and my viewpoint rose upwards, showing me the entire earth glowing with the emerald glow, a great jewel in the darkness.

Nepthys said, "Know ye that the powers of love do grow in the darkness of earth, and the earth herself will be love incarnate, when her rising into the heavens is completed. When she rises again to come among the stars, her place shall be as Aphrodite rising from the waves. She shall be as an eager virgin placed among the elder men of the stars, to renew their interest in matter.

"In the Stele [of Revealing] is she that altar placed between the priest-worshiper and the god, from which the flowers of life do grow. Thus are the 4 fulfilled within the Stele of Revealing."

The vision altered, so that the stars above began to curl down upon the earth, and the sun became as a winged globe. And I stand myself in the guise of the priest Ankh-af-na-Khonsu, facing Ra-Hoor-Khuit on his throne. The earth springs up to become an altar between the two of us, and a lotus of some sort springs from the top of the altar. The altar then became the enochian cube of the universe, and the lotus springs from the nameless tablet that is the top of the cube.

Now I am outside the scene again, and I see the priest and god merge into the shape of the pentagon. Each bends to make up two sides, with the base of the altar between them making the fifth side, so that the cubical altar was within the pentagon. The pentagon rose up above the altar, and became a pentagram. The sigils of the elements appeared at their four apexes. The flame of the spirit descended on it from Hadit, giving Light and Life to the topmost point.

"Thus does the pentagram emerge from the square, as the god and the man are merged in the Knowledge and Conversation of the Holy Guardian Angel. Within the Endlessness of Nuit, in this instance is Hadith the hidden light of Kether. Ra-Hoor-Khuit is the manifest expression of that light. And the priest-worshiper is the personality, the altar is itself the physical body, upon which do the gods work their will.

"Also is Hadith the monad, Ra-Hoor-Khuit the soul. All within the limitless limits of the Great Night of Nuit. Thus we have also the the Man of the Earth, the Lover, and the Hermit within the Stele. The 4 and the 3 combine in the 7 which are 10, and in the 12 which are 1.56

"Now the four within the stele are also of the 4 of the Tarot, and do represent the elements in one form. T is Tau, Saturn, Binah, the Great Sea and the Great Dark, Nuit. A is Aleph, Air, the invisible spirit, Hadith. R is Rish, the Sun, fire, Ra-Hoor-Khuit. And O is Oin, Capricorn, the active, exalted earth Babalon.

"Also is T the earth, and A the mind of man, which regards it. R is the soul and O is the Eye of God, overlooking all.

"In the first of these [two interpretations] the elements do revolve about their invisible center. In the second do they rise through the planes to the godhead. Thus in your Tree of Life do the elements revolve within the lower worlds, and within the hexagram of the Sun, while at the same time do the rise from the bottom to the top of the Tree through the Middle Pillar.

"In Taurus the Love of the Mother is shown, and Adonai her god is worshiped therein as Lord and King. Thus ye saw yourself yesterday as a great King, seated upon a throne, upon the Tablet of Earth. And the light of the Sun does cause the earth to become fertile, and to grow in fullness, as the grain does ripen in the summer sun.

"In the place of Virgo does the grain reach its full ripeness, and there must be a separation of the treasure of the grain from the roots of its source. Therefore is the fullness of earth shown here as the virgin rather than as the empress. She holds her treasure away from herself, to distinguish whether it be truly valuable. And the mind that rules her does discriminate that which is of worth from that which is not.

"In the winter does the earth become as the hardness of iron, and of stone, and barrenness rules the dark of the year. The goat leaps about his bare and rocky home, and plans for the green of spring which is to come.

"In the dark of the night are the seeds given into the earth, and their barrenness is made to be their preservation, until the light of Adonai again releases them from their rocky prison.

"The signs of the zodiac cycle in the earth in their way, moving from their place to the next in the equinox of the gods, but retaining in themselves their essential character. The movement of the signs is as a revolving of an idea in the heart and mind of a god, turning it this way and that to see it clear.

"We have spoken before about the way in which this precession does move the pole from place to place, thus determining which powers of the universe dominate in the earth's field in any era. But these forces must always act through the intervention of the signs of the zodiac, which are constant in their relations to each other and to the earth in which we live. For the signs are the mark of the cycles of Earth, and of the life of Adonai within it, and are as the first of the powers given unto man for his use.

"Now in the later stages of growth, as you have seen, Adonai ceases his endless path forward through the signs. He turns upon himself and begins winding his way back up the path by which he came to earth. This is the point in the vision of the god's reproduction where the lives withdraw their energy from the shells in which they live, and concentrate it in the centers of the shells. For in order to do thus, the life must reverse, or counter, the spin which the earth has given to its shell, so that it can stand free and stable. The act of will by which this reversal takes place is also the act by which his reversal on the wheel of the zodiac takes place.

"Eventually the man, who is himself Adonai, the light of the elements, has risen above the earth again, to stand with his cousins among the lesser stars of the Solar system. He finds himself fixed in place within the heavens, forced to examine the forces of those heavens as they appear to him. No longer the subjection of Adonai to the changing view within the earth. The power of his Genius holds him fixed.

"This second stage relates to the point in the aforementioned vision in which the units of force discard their shells, and support their place within the pressure of earth by their own counter-pressure. But still they reside within the earth's sphere.

Now in the third stage do the units separate themselves from the matter, and stand free as creators in their own right. Now do they administer in the earth as does the governor in the nation-state. So do they show themselves to be stars in the heavens, sending their will into the world of the daughter as the reawakened father does to his child. So do the signs of this stage within the zodiac hold to the name of "cardinal" signs. That is, "of the first".

"The other two stages are related to the zodiac as you have surmised and speculated. For the early stage of the man in the earth is as a mutable being, pulled this way and that by the forces around him.

"In the second stage is he fixed in place, learning about the forces by the friction of his unchanging nature against them. The third stage reverses the first, and the earth itself is pulled this way and that as it formerly pulled the man.

"The arms of the mutable cross are made of waves, with no center point to them. The forces drag the man around as they pull in their unbalanced stages. In the second stage are the arms of the Cross rigid, fixed in place, with the strength of the columns of the force by which the man has held himself away from matter. In the third stage the cross becomes like unto the arrow head, aiming back down into matter by the force of will, from Being's place outside it."

(The mutable cross was shown like two intersecting sine waves, of varying frequency and amplitude. The fixed cross was like the enochian sigil of earth, save that the arms are solid black. The cardinal cross was shown as a Maltese cross.)

After transcribing the above, I went to my room to meditate and relax. I began to get images of myself as a prince, escorting a young princess to be presented to the elders. I got the impression that I and the girl were to be married, and the custom was to offer her first to the leaders of the (tribe/group/country/community) under the principle of "Droit de seigneur". The girl appeared to be relatively small, with white skin, wide hips, and slender legs and chest. Her hair was either cut above the shoulder, or pinned back so that the neck and shoulders were exposed. For some reason, I gathered that this was important.

She appeared to be a naturally graceful and modest person, without any trace of false modesty or useless social inhibitions. She knew she was there to be examined, and possibly fucked by, the elders. She felt it was their natural right to do so, and did not feel any objections to the process. Nor did she feel any doubts as to her ability to carry it out.

I presented her to the seniors present. Each examined her and found her to be acceptable. Then I led her to a nearby couch. Kissing her warmly, I lay her down, and folded back the slit of her dress so that she was exposed from the waist down. I touched her cunt lovingly until her lubricants began to flow. Then I kissed her again and stepped back.

The seniors formed themselves into a ring facing outwards, and tangent to the couch. The girl slid down to the end of the couch, so that her bottom was even with the edge, and spread her legs straight out to the sides, without bending the knees.

In turn, each of the seniors came forward and touched his penis to the girl's vagina. As they did so, an aura began to form around her. When this occurred, the seniors sped up the rotation of their circle, and eventually came up to a speed where they all blurred together, except for the senior who was with the girl at the moment.

(I realized later that this image showed the transformation of the earth into the power of love, as was mentioned in the day's earlier vision. It shows it in a fairly explicit form, as well. The seniors are of course the other planets of the solar system, as the seniors represent the planets in the Enochian Tablets. So we have the circulating energies of the planets (the ring of seniors) being applied to the earth (the Tau-cross formed by the girl's torso and legs), and the combination forming the symbol of Venus. This is a basic formula of one type of sex magick, as will be seen later.)

In the vision, a voice said: "Thus does the earth become Love incarnate. (pause) This is also the awakening of the father by the son's presentation of the daughter, as was mentioned in the previous visions."

As all the seniors presented their powers to the girl, I saw her change so that I could see the chakras within her body. As each senior applied himself to her, a chakra would glow brighter for a moment, and retain some of the extra glow.

All of the chakras were bright. I noted that the third from the bottom glowed a bright green. The lowest was red, the next was a sort of brown-orange color. The heart center was gold-yellow, the throat center a light sky-blue. The ajna center was a dark purple or violet, I forget which, with white flashes going through it. The chakra at the top of the head was extremely intense, but colorless.

As the chakras intensified, I also saw that the rest of her aura was remarkably clean and free of defects. It was completely transparent except for the chakras, and a thin cord of light connecting them. The image of her physical body faded for a few moments, so that all that was left was the body of light, with the chakras centered in it.

The seniors completed their actions, and I knew that the next step was to fuck her myself. I moved to the couch, and looked down at her. She still felt as innocent and accepting as at the beginning of the vision. As I entered her, both of our bodies transformed into bodies of light as described above.

There followed several images that seem to relate to forms of sex magick, about which I know little. I was not familiar enough with the techniques of that kind of magick to know whether what was said is valid from the viewpoint of systems built around sex magick.

From somewhere I was told some general points about the process.

First, the act must continue long enough for the auras of the two parties to become charged up. Without this, there is not enough force to produce a result. This charging is not the same as the basic animal excitement of the act, but more like the way the aura gets charged by a ritual, except that the charge is produced entirely by the sex act.

Second, there must be a merging of the auras, so that both the man and woman reside within a single extended aural ambience. The chakras themselves do not merge, except sometimes at the completion. If one party or the other resists the merging, then the act is also likely to fail, or to produce unwanted results.

Third, each party must be able to identify him/herself with the main instruments of the act.

Fourth, that the type of force generated by the basic technique depends on how far up the yoni's chakras the force is allowed to go. Since the chakras relate mainly to planetary forces, the basic forces available will be of a planetary nature. But other forces can be invoked by their relation to the planets.

Then the two bodies of light, which were myself and the girl, were shown in various relations and activities, which I presume to be a method of sex magick.

In the first technique, the force of the lingam rises up the yoni's column to a particular chakra, which is visualized by the yoni as the location of her womb. Both visualize the rising of the force and its concentration in the chakra. After completion of the act (it does not have to be completed in one session), the force is ejected into the yoni's real womb, from which the lingam recovers it as in the eucharist.

The word "circulation" was specifically associated with the next technique. The force rises as in the previous example, but instead of being concentrated in the chakra, it passes through the chakra to the outer portions of the Yoni's aura, from whence it "percolates" back down to the lowest chakra, only to be swept up again into the rising forces. As before, the participants enjoy the eucharist after the act.

The second form of circulation is the classic "69" position, in which each participant's throat chakra is connected to the partner's lowest chakra, with the circulation going down the spinal columns, being absorbed there into the partner's throat chakra, and recirculated. "Thus does the snake eat his own tail", says a voice.

The last form shown was a variation on the first three, but requiring greater concentration. In this form, the magicians both identify their mundane personalities with the generative organs, while their magickal personalities assume god-forms and perform full rituals on the astral planes. The force is reabsorbed as in the original versions.

The more coherent visions ended here, though there were small flashes of images continuing for several hours afterwards. I get the feeling that there is more to be done in this last kerubic square of the tablet, but that the time is not right yet. Or perhaps the rest of the force will manifest in some other way. In either case, this is the end of the visions of IHVH in Earth for the present.

1/11/86 2:22 pm

Did a general invocation, and an invocation of earth, followed by the calls and the names for this square "r" of the Earthy Lesser Angle of the Earth Tablet.

The pyramid appeared around me, with all the sides black, with the enochian sigil of earth and the sign of Taurus on each side. I did the sign of Set, and called upon the Goddess Nepthys to appear. She did so, giving the Sign of Set, and the signs of 5=6 and LVX in response to my salute. I tested her with the pentagrams and letters, which had no effect on her.

She said: "Welcome again, o man, to the last of the Kerubic squares of earth. This is to be your last trip here for a while, while you do other things, and so we must clear up the last of the points needed to clarify your duties to this tablet.

"Now you have been given to understand that you are to be the mate of the earth, in a very special way, which is in the way of raising her up again into the spirit. This is your task, and your task alone, and what other magicians do in this area is not to be of your concern.

"Now this mating is to be in the physical world, as we have stated before, but this mating is not the mating of the male and the female humans, but the mating of the spirit of man, yourself, with the spirit of the earth. And out of this mating will come the ability to manifest fully on the physical plane those conceptions of the spirit that are needed for this work.

"These conceptions in the mind of the man, of bringing into the earth things of the spirit, by direct manifestation, is of the nature of the seventh ray in the Theosophical system that you do know, and is of the area of Malkuth in the Tree, and of Earth in the elements, and of Saturn in the planets, though this latter is less so than the three former.

"This is the form of life in matter, the making of the earth out of the akasha and out of the astral and etheric substance, without the intervention of material tools and works. How you will do this will become clear to you as your practice progresses.

"Think of yourself as the spirit, and the earth-spirit as the matter of the work, and take your will upon her. For the earth requires a strong master in order to best reveal her secrets to men. Without strength, then does the earth's inertia overcome the power of the magician, and make him to be as the wind blowing about the earth without penetration.

"Thus you will treat the earth with the severe discipline of the master in your dealings of magick within her sphere. This is the way of the earth, that she is passive to the will of the magician, and does nothing of her own accord. Yet does she follow him willingly when the right force is applied.

"You will draw the earth out of herself, and into the heavens, by the force of your will, and you will hold her there until she sees the light of her father the sun, who is god within the solar system, and takes that light unto herself as a garment of exceeding beauty and wondrousness.

"Stand ye on the edge of the earth, as you have done so often in the past, and call her out by the force of your will. See that this is done, and so shall she come out to you, and thank you for her release, with the rewards to be given by her hand.

"Let in not be thought that these rewards will only be in the spirit. For in the physical bodies as well shall these rewards manifest themselves to you. And all shall be well."

Now we stood upon a platform at the edge of space, and I did look down upon the earth, and the earth did look upon me. And I said: "Come out, o goddess, awaken and come out to me. For the time has come for you to return unto your fathers, and the appointed one has come to escort you to their abode.

"Come out, o goddess, and array yourself in blue and gold, like unto your mother Nuit. Come out, and stand here with me on the edge of the stars, and breathe deeply of the things of the spirit. For your time of isolation is at an end, and the stars do wish your spirit among them."

"Come ye, come ye, come ye! For your mother has come, and bears your garments with her, that you might be clothed in finery and riches before the seniors of the stars. Come out, come ye out, and take your fill of love and will! Come out, come ye out, and take your fill of life and light! And your days shall be as the seasons of the moon, and your nights shall be as the days of the sun.

"Let your soul come out to me, who stands here at the edge of chaos, and calls to you. Give your spirit into my keeping, for the day of your return is at hand! Come ye, Come ye out, and stand with the spirits of the stars within your mother's field."

This call continued subvocally, and while it did so, I looked upon the earth, and saw coming out of it a spirit enwrapped in the blue of the sky, with golden sparks that did rush here and there about her body. And she came to me, and stood by my side, and we looked out upon the stars.

And the stars arrayed themselves into words, and the words were in Latin, but I saw them to mean "A new star penetrates the light". And the Tarot cards were The Star, and Death, and the Heirophant.57

Now the stars did rearrange themselves, and the words did say: "Light unto the spirit of the Earth". And the Tarot cards were Judgment, The Hanged Man, The Fool, and the Universe.58

And the stars did rearrange themselves again, and the message was: "Woman and Man are balanced in the Tao". And the Tarot cards did not appear.59

And the spirit of the earth did move outwards into the heavens, and did take her place among the stars, and did reach out and enfold me in her arms as a lover, and did shower me with kisses, the sweetest kisses man has known, and did give unto me of her substance.

And I penetrated her in turn, and we did together merge into the symbol of the Tao, which is the Yin-Yang. The symbol did begin to move, and rotate, and the two spirits within it did blur into each other, becoming indistinguishable. And yet, as the symbol turned faster, the two did appear again, still embraced, still intermixed, but at the same time able to go their separate ways. Yet always were they united, despite separation of space and time.

And the earth did say: "I am the daughter of night and time, and do reflect the spirit in the worlds of matter. But the light within me is of the father, and to the father's bed am I taken in the last days."

Now, Nepthys came unto us both, and saw that we were united, and blessed us with the sign in which the arms are held out and downwards, with the palms forward. And she said "Children, come out with me into the light, for there is more to see before we return to our place of rest."

But the vision was weakening, and I called upon the names again. The pyramid of the square appeared below me, standing alone on and otherwise deserted world. And the world upon which it stood was criss-crossed with lines, so that no matter where one stood upon its surface, one was at the center of a pattern of lines radiating outwards.

I watched the pyramid, and it seemed to grow and cover more of the world on which it stood. And it continued to grow until it held that whole world within itself, while paradoxically it continued to stand upon the surface of the world it held.

"The square and the earth do interpenetrate, so that one is the other, and at the same time they are separate. And this is not a confusion of symbols, but merely an interpenetration of viewpoints. So that the earth at some times appears to be within the square of the tablet completely, while at the same time she holds all of the tablets of Enoch within herself. This is her dual role, which was spoken of in your invocation as the seasons of the moon, its quarters, which are four, while at the same time she lights the world from without, as does the sun.

"Now within the former of these, the moon-phase, she shall continue to act as man has known her, giving unto them of her substance in the ways that women have always done, ordering the elements within the matter of their bodies. But upon this moon-like structure shall she append the light of the sun for those who are able to see, and that light shall merge all the elements into the one that becomes naught. And the akasha shall come down to the earth, and open up to the minds of men, and the young men shall see visions, and the young women shall prophesy, and the kings of earth shall be shown to man in truth, and none shall deny the place of another within the scheme.[60]

"Now take you to your home within the worlds of spirit, o man, and take the earth with you unto that place that you prepared for yourself, and let her see that room which is your library."

I willed us all to the green in front of my castle, but only the earth and myself appeared. Nepthys was not to be seen. There was no one about on the green, but I could sense other presences in the distance.

We entered the castle, and came to the room where I had studied the books of past lives. The young woman who was the earth looked about, and pulled a book off the shelves.

"What is this?" she asked.

I looked at the book, and its cover showed the egyptian symbol of the eye. I didn't know what was in it, so I suggested we look. The book was placed onto a stand, and I opened the cover. The first page within it was blank.61

I turned the page again, and a picture appeared. I touched it, and it became animated. It showed a foursquare tower, and the eye of spirit above it. Small figures could be seen running around the base of the tower, bringing materials to build it higher. But the eye suddenly released a beam of light to shine down on the tower, and the tower began to crumble. But its form remained, outlined in beams of light.

And a voice within the book said, "Nothing can withstand the light of the father's vision, not even the stones of earth. For they have fallen into themselves before him, and all that is left is the plan on which it was built. Therefore, seek the meaning in life, and not the material with which life is built, for the latter is ephemeral, and always dissolves into its original inertness. But the pattern of the life is continual, though evolving, and is never to end."

We turned the page again, and here was a tower built out of the light itself. And the light did shine out of it, illuminating all that was around. And the eye was within the top of the tower. And the voice said, "Only that which is of the light can withstand the light. Build your buildings in the light, and let the gross matter go to its place again."

The eye within the tower did blink at us, and we were transported into the scene. The tower stood before us, and the eye looked down from within a triangle at the top. We could see that while the tower was built with light, the light contained within itself the colors of the elements, so that each side of the tower was touched lightly with the shade of one of them.

And the voice of the book said, "Within each of the elements is the essence of its spirit, put there by the father to be the guideposts of man. Seek ye these guideposts, and look to the spirit in matter, not the matter itself. And the light shall shine from your creations as the light of the Sun.

"Go ye to the ends of the universe, o world, o man, and give ye thanks that the father has made it so, that his light is within you and not above you. Go ye, and give ye thanks that the worlds of the spirit do reflect the ways of the father, and do always pull upwards on the matter of earth. For without this pull, there would be no rising, no advancement, within the realms of matter. As it is, the matter is now almost ready to be transformed back into its spiritual forms.

"And ye shall be as the light of the heavens in the earth, o man, as was the case in that time when you were thrown out of the abyss into matter again, and did land upon the squares of earth, and did declare yourself to have been thrown out of the abyss into Malkuth, giving unto form again of the light of the spirit.

"In that other time, you were derailed, or misled, so that you were diverted from this path into another. The gods did require the presentation of an alternative to the basic forms of the aeon, so that those who were of the opposite polarity could reach to the spirit within the limits of their own natures. Every aeon must manifest as dual spirits, and without this duality, there comes the unbalancing and the fall into degenerate forms. This is the cause of the fall of the Christians from the heights of godhead and of free community, into the depths of conquest, and restriction, and inequality. For the Christian churches did emphasize the spirit transcendent, and did ignore or deny the spirit incarnate.

And since they did demand that all worship that which was outside themselves, the transcendent god, therefore did they allow that which is of the opposite pole to manifest itself within them uncontrolled. And the spirit immanent did rush out of them, into the world, and in the lack of control did it run wild, leaving in the men of the world the ideas of spirit in a degenerate form. These ideas did cause them to perceive themselves as gods, and their rulership over other men as a divine right, and did cause them to be unconcerned with the effects of their actions on those who they did rule. And the result, as it had been in ancient days in another place, was that man became the slave of the spirit within, which could not be controlled for it was not recognized. Uncontrolled, the light within took its destructive, repressive form, and all the agencies within the worlds of men did reflect this in one fashion or another. Still unto this very day do these things occur, for as yet within the minds of men at large are there no conceptions of the spirit within themselves, but only of the transcendent god, who oppresses them with his one-sided teaching.

"Therefore, o man, in your writing and teaching of others, forget not that the manifestation of life must always be dual, and that the manifest earth is as much an expression of the life as is the transcendent spirit. Always keep to the ways of balance, and let the earth into your life in fullness, as you progress upwards in the Tree of Life. As above, so below, but after another fashion. But both fashions must be learned and integrated."

The voice stopped, and I took my hand away from the picture in the book, and closed the book. The earth-spirit, who still stood beside me, looked up at me and said that she was fascinated with the things of this library of mine, and could she stay a while here?

I said this would be all right, so long as nothing was taken away without my knowing. This was my personal world, and I preferred that others not mess with it.

She suggested making copies, so that I could have them within her own castle and realms for easy consultation. I gave her permission to have this done, so long as no damage was done in the process, and no copies were made other than the ones for her castle libraries.

Now the earth-spirit, who for most of the vision had been in the guise of a teenage girl, took on the aspect of the goddess Isis, and came to me, and kissed me with her sweet mouth. I turned her so that she was facing away from me, and put my arms around her, and she covered my arms with hers.

I kissed her over her shoulder, and then willed us back to the pyramid of the square. When we arrived, she removed herself from my arms, kissed me once more, and then dissolved outwards through the walls of the pyramid, leaving behind only a sense of her presence permeating all the universe that I could sense from there.

Nepthys reappeared at this time. I tested her again with the pentagrams, and found her genuine.

But she smiled, and gestured towards the north side of the pyramid, and said, "Now that we have done with these things of the kerubic squares, see what else lies before you in this time."

I looked to the north wall, and waited. Nothing appeared, so I called upon the names again. The wall became darker, and seemed to suck the grossest matter out of my astral body, so that the centers and the lines of the passages up the spine could be seen, as well as the outline of the outer aura.

"The body of light in the earth is the clue to your future work, and you will have to learn to see it clearly in most circumstances in order to do that work well. Now you know that the purification required for this has not yet been completed, because of your inability to stop smoking as yet, but still will we endeavor to give you what we can within the limits of the possible.

"Now, within the spirit-earth duality, and the duality of manifestation itself, there are always positive and anti-positive forces. I do not say `negative' because this gives a false impression of subservience or receptivity, whereas the correct perception is one of equality and complementarity.

"In the body of light there are two dualities shown, reflecting these two forms of basic duality just mentioned. Between the chakra at the top of the head, and the chakra at the base of the spine, does the spirit-matter duality express itself. Thus the path of return to the spirit has been associated only with the passage of the kundalini up the spine to the head center. But the opposite motion is also of the spirit. The spirit can go into matter and maintain its spirituality just as the matter can go into spirit while maintaining the essences of its materiality. That the former form is not used by most in the process of developing the energetic body is due mainly to this conditioning of the mind to think of one as superior to the other.

"Only those who have already reached the spirit attempt to bring it back down again with any regularity. Others could do it, and enjoy the success thereof, but the conditioning of their bodies by the forces of the previous aeon have made it seem to be impossible for them.

"Now the other duality manifests itself in the relation between the central passage up the spine, and the two criss-crossing paths that wind around it. This is the duality of manifestation, that requires the positive-antipositive be in balance. Thus as fire moves up the central column, it also moves down the twining columns, and vice versa.

"So also in the union of male and female in the sexual act, whether it be accomplished for the creation of a child, or the joy of the body, or the joy of spirit. In this mode, one always balances the other. Think on this, and see where it leads in your understanding of the sex magick.

"The spirit of the earth will also see these things in your relations, and will act her part as you act yours. And between you you will see what will be accomplished in this place and time.

"Now is this vision done."

I saluted Nepthys with the LVX signs. She vanished after repeating them, and I was alone in the pyramid.

FOOTNOTES

1 Several squares on the tablets have more than one letter attributed to them in various versions of Dee's records. Most of them are in this line of the Earth Tablet. The one shown in the higher position in the square is considered to be preferable, but the use of both at once is sometimes effective for astral visions.

2 The visualization described is a standard method in most of the existing G.D. descriptions of using the squares. The attributions of the squares varies depending on the type of square. In this case, the square is a "Kerubic" square, governing a column of subsidiary squares. The north side of the pyramid is attributed to the element of the Tablet, Earth. The south side is attributed to the element of the sub-element, Fire. The west side is attributed to the lesser angle's attribution to IHVH and the square's attribution to IHVH within the lesser angle. In this case, the attribution is Yod of Yod, or Fire of Fire. The equivalent court card from the Tarot is generally pictured on this side. The east side is attributed to the square's attribution to IHVH alone.

Thus we have three sides fire, one side earth, within the overall influence of the Earth tablet.

3 Horus was impressing on me that the bull of earth was not the animal of the American farm, intended mainly for slaughter. Instead, the bull is a working animal, like the water buffalo of Africa and Asia. The change of the lion-body to that of a cheetah indicated that the force of fire was swift here, but rapidly expended. He confirms this in the next paragraph. Note that the fire colors are in the King scale, while the earth colors are in the "princess" scale of color.

4 While the Queen of Wands is an attribution of this side of the pyramid, it is not the primary attribution, which is to water alone, not water of fire. It was valid to use the symbol on the pyramid, but it seems to have had the effect of limiting the vision to a subgroup of the energies of the square, and diverting it from the main line of development. However, the main line still managed to inject itself, as will be seen in the next vision.

5 If the attribution to Water had been used instead, the sphinx would have had the Bull's head, the Eagle's forequarters, and the lion's rear quarters.

6 That the sign of Fire was not given when the other two were must be counted a defect in the vision.

7 They brought football-sized hollow spheroids. The encapsulated lives of square "T".

8 This is not the ordinary matter that we bang our shins on, but matter of a very high level, possibly Solar. The crystals are the souls and soul-equivalents of the species of earth, and of individual beings.

9 This presages the main body of the fourth vision.

10 This square would be lettered "A" in the revised Earth Tablet given to Dee and Kelly later in their working.

11 This is a reference to the Golden Dawn exercise in which the four Tablets are seen as the walls of a room, and the Tablet of Union is the floor. So he was granting dominion over the elements, but not the spirit.

This reference to the Tablets as walls is a common item in all my visions related to them. The entities are insistent about using the term, without explaining why.(A note added 1/2/93 -- They ceased to use this term after I discovered the Temple formulation of the Tablets. As it happens, the first stages of this discovery resulted from considering the Tablets as walls.

12 The actual word he used was "ejaculation", but my prudish intellect refused to hear it at the time.

13 Freudians will have a field day with the following sections. Honi soit qui mal y pense!

14 A direct quote from Liber AL vel Legis, Chapter 1, verse 53.

15 Sun in Sagittarius.

16 Compare this with the geological scene in the second vision of this square, below.

17 This is a questionable correspondence, since the astrological Mercury and the alchemical Mercury are not exactly the same in nature or attribute. But the angel was quite firm in stating the relationship. The sign for Salt has the forces of water and fire rotating in opposite directions, creating gyroscopic stability. I do not entirely understand the symbolism of the first sign. It appears to be related to the sign of Set in some way, but that would make its symbolism more Salt than Suphur.

18 Upon consideration, I feel that this vision is at least a little bit contaminated by outside factors. First there is the fact that I had spent the previous week invoking the Fiery Lesser Angle of the Earth Tablet, and was possibly still charged up with the force of that angle. Second, while I did not know it at the time, there were several potent astrological factors

interfering with my perceptions. Among these was a transit of Mars into conjunction with my natal Neptune, causing a disruption of the vision.

While most of the attributions shown in the visions do fit more or less well with the attributes of the square, I feel that several could fit just as easily with other squares. A second vision of the square, somewhat different, follows under the date 12/1/85. Of the two visions, the latter has a greater feel of reliability to me, and I consider it the more accurate of the two.

19 The actual sensation was more like floating in a large body of water, and feeling the waves surge around one.

20 A reference to the system of symbolism described in my papers on Achad's Cabala.

21 This was due to the Mars/Neptune aspect mentioned above.

22 This passage refers to the fact that in my astrological pattern, Venus is in the sign of Scorpio, and I have most of the bad habits that such a positioning produces. I had been looking for ways to change its position in the pattern to somewhere in Libra, in order to overcome certain deficiencies of character. Hence the reference to emerald jewels, and the balances. It seems appropriate to speak of this scorpionic problem in the context of this vision.

The references to a "mate" continue something which had been mentioned in most of the tarot readings I had done for myself in recent weeks. Supposedly, a woman with the aspect of water of fire would in some manner change the direction of my work. There has been no external sign of such an event as yet, so I am suspending judgment on the matter.

23 As the text says, I reject the position assigned to me by Isis here. There has been no event in my life that would indicate that I am anything more than a reasonably advanced adept with little to distinguish me from other adepts of the same level, except my use of a less-popular form of the cabalist symbol-system.

I feel that any such promises as are made here should be regarded with the most extreme scepticism. The promise of power is one of the strongest ways in which magicians can be led astray in their work, since it is often the person's motivation for doing magick in the first place. In the absence of strong confirmation through events in the mundane world, such promises should be kept at arm's length, like a wet and smelly dog.

The paragraph about adopting the name of the beast refers to my participation in the Religion SIG (Special Interest Group) on the Compuserve computer network. I adopted the name "Therion" there as an indication that people offering Christian homilies as Ultimate Truth were going to get a hard time from me. It also kept down the hate-mail, since the psuedonym prevented the worst fanatics from finding out where I lived.

24 The path of Aleph, Air, connects Malkuth and Yesod in Frater Achad's version of the Tree of Life.

25 As a neophyte, I took an oath that I would not claim any kind of absolute or relative spiritual authority until I had incontrovertible evidence that I had attained the grade of Master of the Temple, and also proof that the attainment was permanent. Recent events suggest that this was due to some problems related to this in my most recent past life.

26 (1/1/93)--This they did do, within four months of the date of this vision. However, so much was given that its full absorption was to take nearly seven years.

27 This was done, with the result that it was indicated that I should try to do an invocation of one of the squares of the Sephirotic Cross of the Lesser Angles before doing anything with the Great Central Cross.

28 That is, in the pyramid of the square, earth is above fire.

29 Air (yellow) with an admixture of Fire (red), the sub-elements of this square.

30 The "lord of Bailey" refers to the person or being who dictated the writings published under the name of Alice A. Bailey. I had had some contact with this being, or a similar one, early in my occult research.

31 He meant that it was not the god Thoum-Aesh-Neith, whose sign is the upright triangle, but some other god of a fiery nature.

32 Mercury, the intellect, is in Capricorn in the tenth house in my astrological pattern. In terms of position and aspect, it is the strongest single planet in the chart. Its tendency to extremely concrete or ordered modes of thought interferes with the reception of these visions.

33 I think they were intended to be Morning Glories of some kind, climbing up a set of stakes.

34 This reference is to the Christians and their misconceptions of the concept of sacrifice.

35 There was a side-comment inserted here that semen = Air, and the ovum = Earth, while the previously-seen Fire and Water are the man and woman, or the penis and vagina.

36 Invoked energies = fire, the vision itself = Air, its manifestation = Earth.

37 At this point, there was a change in the quality of the reception. Where the angel had a definite feeling of speaking from "outside" of

myself, from here on it appeared as if something at least partially identical with myself was speaking.

38 This entire speech about the astrological pattern is still within the symbolic limits of this square. The manner in which I perceive these forces is as an abstract energy pattern existing on both the etheric and the Ruach levels of existence, both of which relate to Air. Since the pattern primarily affects my dealings in the manifest world, we still have Fire of Air of Earth being presented here. In another sense, Mars as ruler of Aries is Fire, and Venus as ruler of Libra and Taurus is Air and Earth, again reflecting the square.

39 That is, in the Hexagram ritual, which I had modified slightly to express this.

40 I have no idea what is meant by this phrase.

41 I had typed the name to verify it with him, and then erased it, in order that it not be called by others.

42 This other place is Stone Mountain, Georgia, near to Atlanta. The southeastern part of the mountain, just below the summit, and outside the normal tourist areas, has an astral temple built into it, and also some sort of record-keeping depository on the astral plane.

43 This passage refers to a magickal technique that I had worked out in another life. Its essence was to locate persons who manifested a particular planet's quality with unusual potency. These persons were used in a ritual in which a living horoscope was built with the intent to achieve a specific end. In the ritual these persons would assume the character of the gods they manifested, and define in their angular relations to each other the pattern of the horoscope to be created.

44 This refers to yet another life, in which I used the standing stones left in Brittany by a previous culture as a sort of "booster" for astral projections to other worlds.

45 The angel had light yellow-white patches sewn to the shoulders of his robe, somewhat in the fashion that skeet shooters have leather patches on the shoulders of their coats. The patches continued down the back of the robe, suggesting unseen wings.

46 This is the title of the Tarot Trump, The Fool, which is Aleph, Air.

47 I.E. Her lunar aspect.

48 That is, fire of earth of earth, the first square of the next Lesser Angle to be examined.

49 This aspect is the formation of speech. The actual speaking is controlled by the next square.

50 (1/1/1993) This transliteration of my name into Hebrew letters started as a joke. I had noted a tendency among my fellow magicians to adopt grandiose magickal pseudonyms. I wanted to twit them a bit, so I formulated this version of my mundane name, so that it added to 444. In light of later events, this seems to have been a bit prescient.

51 Which, incidentally or not, is exactly on the midheaven of my astrological chart.

52 The "garments" referred to are the various aspects of the mundane personality.
53 Apis as female. I know perfectly well that Apis is supposed to be a male god. Nevertheless, in this vision, the appearance was of a female, possessing all the characteristics of that god.
54 (1/1/1993) This whole following section, as well as others to follow later in the Lesser Angle, had a sense of being a carefully-scripted "set piece", designed to distract my attention from something else going on at the same time. The idiotic dialog and such was intended to focus my disbelief so that it would not interfere with those other things. I note that even though the overt quality of the visions seems to deteriorate in this lesser angle, the intensity of the energy was several times higher than that in the previous angles. Even now, many years later, I feel a rising of that force from simply reading this account. There is a great deal going on here that never shows.I also note some uncanny echoes of Dee's relationship to Elizabeth I.
55 Grenelpik: pronounced "gren-el-PEEK", accent on last syllable.
56 That is, seven planes in the Tree of Life, containing ten sephiroth, and the twelve signs making one circle.
57 The three horizontal paths in Achad's version of the Tree of Life.
58 The paths descending the middle pillar of the Tree.
59 This sentence implies that the paths metioned in the previous paragraphs are the balance of male and female in the Tree, which, taken as a whole, is also the Tao.
60 That is, with the advent of akashic vision in man, each man's level of spiritual development will be obvious, and not subject to dispute.
61 The spirit, viewed in its essential form, is without perceptible characteristics. Hence the first page (= Kether) is blank.

ADVORPT -- 90th region in the progression of the Aethyrs.

I invoked ADVORPT using only the call of the thirty aethyrs, without the call of the element or of the spirit. No preliminary invocations to the ruling planet and sign were done.

The scene opened upon an air which seemed to be filled with birds, flying frantically in every direction. The birds were primarily of a red-gold color, and had faces that were human except for noses in imitation of beaks. Their actual mouths were separate from the beaks. The heads of the birds were crested like cardinals. There was a singing in the air, apparently cause by the birds.

An angel appeared as a human surrounded by a halo of yellow rays. The hem of his garment and the neck were embroided with lion's heads interspersed with eagle's heads. The tops of his feet and the backs of his hands were covered with fine hairs, also of a golden color. His skin was a deep purple, almost black.

I greeted him with the signs of the Veil, and LVX, to both of which he responded in kind. Then he turned to his left, and gestured with his right hand as if throwing something underhanded.

I looked where he was pointing and saw something like an electrical corona discharge or ball lightning. In the center of the ball there appeared a hollow, which seemed to pass off into some other space. He indicated that I should enter this space and see what was to be seen.

I performed the sign of the Enterer, and went forward. As I entered the hollow, it transformed into a tunnel with metallic blue walls which sped by me at great speed. As we moved along we passed an occasional ring of black breaking the tunnel into sections.

We continued to gather speed, and suddenly the walls around us shattered into a myriad of tiny pieces, all dispersing to the six directions. I saw that we were now in an air of a highly charged nature. There was a sense that it was uniformly filled with energy just waiting to discharge into any grounded object. It hovered about us with an almost oppressive intensity. There was also a sense that each particle of energy was constantly changing state in discrete jumps taking essentially no time at all.

Now the angel said: "This is the energy underlying the appearance of matter on which the sensible world is based. There is nothing on this level which is solid or formed in the sense that matter is, and therefore all that we can have here are impressions, not images.

"Each of the Angels of the Aethyr TEX have in some way to do with bindings, holding things together. They surround and interpenetrate the earth, providing it with its form and content.

"The birds you saw at the beginning of this vision are my

7632 servitors, who also represent these energies. Their red color indicates the power they contain. Their constant movement in all directions indicates that on the lowest levels of existence, where fire is supreme, the appearance of all activity is apparent chaos. Nothing stays in one form or place, and nothing behaves in an ordered manner. Yet when one steps back and observes the energies in larger groups then form appears, and sensible order. Let us go back and look at them again."

We did so, returning instantly to the opening scene, and again the birds surrounded us as before. We rose upwards until we were outside of their area of flight, and I looked down upon them. From this angle, their flights seemed to be limited in space, and cumulatively their movements spelled the words AM HARTz, that is, in crude Hebrew, "Mother Earth". Yet when I looked closely again, they still seemed to be chaotic in their individual movements.

"So you see," said the angel, "that the fundamental quality of existence is not matter, not Earth, but Fire, energy. Nothing of matter exists except as pattern imposed on chaos. We here in this part of the Aethyr TEX are responsible for this binding of form, this laying on of sensible pattern, on top of the essential chaos. This is also why, in the Tablet of Union, the lowest of the four divine names is that related to fire, BITOM, with Earth directly above it. The divine name for water, HCOMA, is above that of Earth, NANTA, showing in that in turn our sensation of that matter, and the feelings that sensation engenders in us, is yet another level of fluidity imposed on the apparent order of the matter. And the highest of the four Names, EXARP, Air, is order imposed once more upon the fluidity of the sensations and feelings. Thus is the Tablet of Union divided into objective and subjective, and into chaos and order, constantly interchanging with each other in the shifting of IHVH. Tabulate how the Names relate to these concepts, if you please, and consider them for a moment."

Here is the tabulation:

	Order	Chaos
Subjective	Air	Water
Objective	Earth	Fire

"Note that this arrangment essentially duplicates the ordering of the Great Table itself, as far as the distribution of the four elements to the quarters. And each arm of the Black Cross contains one chaotic element and one ordered element, in perfect balance. The vertical arms of the Black Cross balance the subjective aspect against the objective aspect contained in the horizontal arms. Thus are the elemental tablets united in the Great Table."

"Now, to go on, consider that the changing of the sub-elements into one another in each tablet also reflects this double division. And when one calls upon them by the power of the gods of the Lesser Angles, one is also invoking these aspects of existence along with the actual elemental power.

"And yet, the binding cross of each of the elemental tablets is otherwise than this ordering. For are not those crosses composed of the Seniors and the King, who are the powers of the planets? Their power is greater than mine, and greater than the fourfold opening of the elements, yet here they are, subject to that same fourfold binding in the Black Cross. This is because the seniors are a reflection, an echoing, of that which is greater into that which is lesser, just as the Six who are Seven in the Tree of Life inject themselves into the Four through the power of Tiphereth, Sol. So the King of each element, who is the center of the great cross of each element, takes the forces of the planets (in themselves entirely outside this scheme) and re-distributes them on a lower level through the power of their servitors, the Seniors.

"Just as Tiphereth is in one sense planetary, and at the same time is elemental, so also with these sun-kings of the elementals tablets. They are solar with respect to their particular tablets, yet they are elemental when considered from the standpoint of the First, who is above all of the tablets, and is also above the Tablet of Union, which he created as the lamen of this system of magick.

___-!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!-
A note added 5/9/93:

In the Tablet of Union and the Black Cross:

[Highest, most abstract]

Subjective Order	Air	(vertical arm of Black Cross)
Subjective Chaos	Water	(vertical arm)
Objective Order	Earth	(horizontal arm of Black Cross)
Objective Chaos	Fire	(horizontal arm)

[Lowest, most fundamental]

- Ben Rowe_

ENOCHIAN TEMPLES

BY BENJAMIN ROWE

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CONSTRUCTING ENOCHIAN TEMPLES

During the six months beginning November, 1985, I was involved in an extended exploration of the Enochian Tablet of Earth. There was no purpose to the work other than tourism - I merely wanted to see what was there and record it as accurately as possible. Curiosity is sometimes well rewarded; instructions were given on a new way to use the Tablets for magickal workings. The method involves the transformation of the two-dimensional Tablets into a three-dimensional structure that is the Temple of the Tablet. The Temple demonstrates the fundamental geometric, energetic, and spiritual properties of the Enochian magickal system through a form embodying the character of its active, intelligent energies.

There is much more to the Enochian magick than a mere collection of elemental energies. Rather, each tablet is an expression of the whole of existence, parallel to the cabalistic Tree of Life and equal to it in power and descriptive ability. With the practical and symbolic tools provided here, the competent magician will be able to unlock the higher aspects of the magick for himself.

Before using the Temple technique, the magician should be thoroughly conversant with the basic attributions of the Hebrew letters and numbers as described in the Golden Dawn documents and Crowley's 777 Revised. Equally useful is a familiarity with the "restored" Tree of Life first presented by Charles Stansfield Jones, aka Frater Achad. A sketch of his Tree is provided in figure # at the end of this book. Achad's Tree forms the basis for all existing explanations of the Temple's symbolism. The author believes that the Temple can be used effectively by persons using other symbol-systems, but at this point it is up to the users of other systems to discover how they can be connected with the Temple.

The magician should have had some success in using the Enochian system to invoke the forces of single squares, and have made a preliminary exploration of the forces of the Tablet in question to the point that he feels both familiar and comfortable with them. This is not a technique for beginners. Successful construction of the Temple generates a tremendous concentration of force, which can unbalance the inexperienced magician and open him to levels he is not yet ready to deal with.

Background

Each of the Elemental Tablets of the Enochian system is a 12 by 13 square board. Figure 1 shows the general layout of a Tablet, with the various types of squares labeled. These squares can be re-arranged into a three-dimensional structure, which is the Temple of the element.

The squares of the Tablets are arranged according to a regular hierarchical scheme, and each level of the hierarchy defines a particular part of the Temple.

The Great Central Cross of each Tablet is made up of the seventh row across the Tablet, and the sixth and seventh columns. The cross contains the highest three levels of the Tablet's hierarchy.

The three Names of God come from the horizontal line, and are formed by taking the letters in groups of three, four, and five letters. The Names for the Earth Tablet are thus MOR DIAL HCTGA.

The Elemental King of the Tablet has his name formed by an inward clockwise spiral around the center of the Tablet. In the Earth Tablet, the King's name is ICZHIHAL.

The Six Seniors represent the forces of the planets in the Tablet, and their names are formed by reading outwards along the arms of the cross. For the Earth Tablet, these names are ACZINOR, LZINOPO, ALHCTGA, LIIANSA, AHMLICV, and LAIDROM.

These names from the Central Cross are used to make up various parts of the upper Temple. The next set of squares are the Sephirotic Crosses, which are the five by six crosses centered in each Lesser

Angle of the Tablet. These crosses make up the floor of the upper Temple, and the ceiling of the lower Temple, and project their force downwards into the Temple proper.

The four Kerubic squares of each lesser angle are the four squares above the horizontal arms of the sephirotic crosses. These squares are used to make the four outer pillars of the Temple.

Finally, the remaining squares below the arms of the Sephirotic crosses are the servient squares, which represent the most material manifestation of the force of the tablet. These squares are rearranged to make the floor and altars of the Temple.

The Bricks

The basic unit in the Elemental Tablets is the square. Since the Temple is a transformation of the Tablets into three dimensions, it follows that the basic unit for the construction of the Temple will be the cube. One particular kind of cube has proven to significantly enhance the effectiveness of astrally-constructed Temples. However, after a short explanation I will continue to refer to "squares" rather than to cubes, in order to emphasize that these cubes are three-dimensional projections of the squares of the Tablets.

These special cubes are formed from four truncated pyramids of the kind used in the Golden Dawn system to symbolize the energies of the Tablets. The pyramids have square bases. Each side adjacent to the base meets it at an angle of forty-five degrees, and the top has sides whose length is one-third that of a base side. The pyramids are then set with their bases outwards to form four sides of a cube, with the top and bottom faces empty.

The cube thus formed acts as an accumulator and focusing device for whatever energies are assigned to it. The four "solid" sides channel energies into the center of the cube. Beams meet in opposing pairs and are thrown outwards in the only directions remaining, as rays from the empty top and bottom faces. The wand-like nature of the projecting forces suggests that this form of the cube be associated with the fire aspect.

Adding a fifth pyramid to the cube neutralizes the opposing forces of the first four, and causes energy to well up out of the sixth side like a fountain, or like a perpetually-opening lotus. Clearly, this form of the cube relates to the water aspect.

A cube of six pyramids perhaps combines earth and air, since all the faces are solid, but the hollow center contains the accumulated energies, distributed at equal concentration at all points of the space.

There are only two places in the Temple where one of these forms is required. Everywhere it is not specified, any of these forms can be used at the preference of the magician, or none of them used. My personal feeling is that the six-pyramid cube is not useful.

It should be noted that all of these cubes are actually three-dimensional representations of a four-dimensional object, the hypercube or tesseract, which is an object having eight cubical "sides". In the 3-d cube, six of these cubical sides are seen in distorted perspective as truncated pyramids. So the cube, which started as a projection of a two-dimensional form, contains within it the potential for the projection to continue into additional dimensions. By correspondence, the completed Temple will also be linked to other dimensions.

Design

The dimensions of the Temple are all defined in terms of the size of a single component, the square, with the length of the square's side being the unit of measure. Thus the relative dimensions remain constant no matter how large or small the unit is when measured in real terms. The Temple can be made any size that is convenient to the magician. It can be constructed physically, or entirely on the astral levels. The effect on any plane will be about the same, no matter the materials used. Coloring appropriate to the particular Element should be used.

The intelligences who gave the instructions say that it is also preferable, but not necessary, to paint on the attributions of each square as well. This seems valuable but tedious for a Temple constructed of physical materials. But for astral workings such a course would likely be unfeasible for magicians lacking an eidetic memory.

The floor of the Temple is made by lifting the Servient squares out of the tablet, and pushing them together to make an 8 by 8 board, with the squares maintaining their relative positions from the Tablet.

The Kerubic squares of each Lesser Angle are arranged in a 2 by 2 square, which touches the corner of the floor. The squares are arranged within the larger square so that they are in the same position relative to each other that their sub-elements are in the Tablet as a whole.

These grouped Kerubic squares are then extended upwards for a distance equal to eight times the width of a single square to form the pillars of the Temple.

The Sephirotic crosses are connected as in Fig. ?, and are laid horizontally at the height of the tops of the Kerubic pillars to form the inner ceiling of the Temple. The crosses project downwards to form the inner walls of the Temple. The long arms of the crosses are oriented to follow diagonal lines drawn between the Kerubic Pillars, and the Malkuth squares of the vertical arms rest on the top of each pillar. The Malkuth square of each cross is centered precisely over the center of of its quarter's Kerubic pillar, and the intersection of the four lesser columns that make up each pillar divides it into four equal parts. The Tiphereth square of each cross will be over the center of the sixteen Servient squares of the Lesser Angle. Also note that in this formation, the squares attributed to Kether and Tiphereth are always hidden from any viewpoint outside of the Temple.

The names of the six Seniors are made into a star-shaped formation. The first letter of each name is formed into an equilateral triangle having sides of one unit, and the remaining letters are assigned to squares extending in a line from the base of the triangle. The triangular units are fitted together to form a hexagonal center to the star. Except for this center, the arms of the star-shape are bent downwards at an angle of about thirty degrees to form the roof-braces of the Temple. The outermost square of each arm will be at the height of the tops of the Kerubic pillars. The arms should extend outwards far enough that a circle touching all their ends would just enclose the Malkuth squares of the sephirotic crosses.

The name of the Elemental King is formed into a stack of four fire-aspect cubes, which stands on the center of the Seniors' star. The outer faces of the cubes in the stack are attributed to the letters of the name in this manner:

E S W N   <-- (direction of face)

I C I C
Z H Z H   ICZHIHAL, Earth Tablet
I H I H
A L A L

The three Names of God in a Tablet are expressed in the Temple as three rings, each having a circumference of 12 units. When it is desired to emphasize the purely elemental aspects of the Temple, the rings are arranged so that they have a common center-point, and the plane of each ring is at right angles to the planes of the other two. When the higher, planetary aspect of the Temple is to be emphasized, then the rings are arranged so that they share a common diameter and their planes are set at angles of 120 degrees to each other.

Example Consecration of the Temple of Earth

(The symbols and visualizations follow the text of the ritual.)

1. The Temple should be fully prepared ahead of time. If an astral or etheric Temple has been built, the magician should be able to hold its image steady without effort for several minutes at least, and to move about inside and outside of it without difficulty.

2. Perform a preliminary banishing of the work area, using both the Ritual of the Pentagram and the Ritual of the Hexagram.

3. Vibrate the First Key, and call upon the Archangel of the Element in the Tablet of Union to oversee the work of consecration.

"Hear me, Ye spirits of the Tablet of Union! Hear me, and send your great Archangel, NANTA, unto me. NANTA, thou great and powerful angel of the Spirits of Earth, I call upon thee to oversee this work of consecration, so that the Light of Spirit may ever dwell in the Temple. I have dedicated this Temple to the work of returning the Earth, the daughter who is our mother, to the realms of the Gods from whence she came. This is my true will, and a great and holy work. Therefore, NANTA, do I call upon you by right to aid in its completion. Let the light of the Gods raise her again upon high. Amen."

4. Perform a preliminary invocation of the element of the Tablet. (See Crowley's Liber LXXXIX vel Chanokh for examples.)

5. Vibrate the Key of the Element.

"Hear me, spirits of the Tablet of Earth! Hear me, and come unto me, and make this Temple the true house of the Daughter. I charge you all to make your force known within the Temple, as I call upon you by name."

6. "MOR DIAL HCTGA, holy spirit, seed of the Unknown God! You are the magnet of the Temple, drawing unto it from the Ethyrs the forces of Earth. Indwell the crown of this Temple, MOR DIAL HCTGA, so that the

forces of Earth shall ever flow into it."

7. "ICZHIHAL, thou great and terrible King who dwells in the center of the Tablet of Earth! Thou who does express the force of the male within the Tablet! Thou Sun, who does blind all with your light! Hear me, and come unto me, and send thy force to dwell in this Temple, ICZHIHAL, so that the light of the Father may ever be seen in the Daughter."

8. "Hear me, ye Seniors! Ye, who are as Moons to the Sun of the King, who are as Water to His Fire! Ye who represent the god-stars within the Tablet! Ye who do receive and distribute the seed of the King unto the lower worlds! Hear me and come unto me! Hear me:

"ACZINOR, child of Jove, royal and benevolent!
"LIIANSA, child of Saturn, dark and rigid!
"AHMLICV, child of Hermes, bright and quick!
"LZINOPO, child of Luna, reflective and changing!
"LAIDROM, child of Mars, forceful and will-full!
"ALHCTGA, child of Venus, loving and sensual!

"Come unto this Temple, and be its roof, so that the acts of men within the Earth be as the acts of the Gods within the womb of Nuit! Yea, ye children of the Gods, come unto this Temple, and enliven the earth with your flavorful waters!"

"Thus is the home of the Gods within the Temple built. And let Man as well have his place therein. Let the sephiroth enclose him, and the Kerubs guard and focus him, and the Earth herself support him."

9. "Hear me, ye angels of the Sephiroth within the Tablet of Earth! Hear me, ye who are the walls of the inner Temple, and do hide the light of the Sun therein from the eyes of the profane! Ye, who distribute the elements within the fields of the Earth's domain! Come unto me, and enliven this Temple, so that Man may see the roads to the Gods, and travel those roads in sureness and understanding!

"OPMNIR, bring thy fiery seed to enliven the Temple. ILPIZ, plant thee this seed in this Temple of Earth.

"ANAEEM, I call thee to pour out the waters of earth, to purify the Temple and make it holy. SONDN, do thee bind these waters to the fabric of the Temple.

"ANGPOI, Let thy wings blow the Airs of Earth into this Temple, so that knowledge and understanding shall be therein for Man. UNNAX, bind thee these winds to the Temple.

"ABALPT, daughter of the Daughter, bring forth thy powers of richness and abundance, so the Temple shall never lack that which it needs for continual comfort. ARBIZ, bind thee this abundance to the Temple.

"Thus are the inner walls of the Temple established, so that the light of the Sun may be concealed, and yet seen clearly by the eyes of Man."

10. "Hear me, ye Kerubs of the Tablet of Earth! Mighty warriors are ye, set to stand at the corners of the Temple as guards of the mysteries therein. Ye, co-equal with the Sephirotic Angels, whose power does run from the depths to the heights, expressing the same nature in all the worlds. Ye, pillars of the Temple, foursquare and righteous!

"ASMT, thou Lion! By thy Spirit NASMT do I call thee to appear!"

"PHRA, Eagle of the Waters! Obey me by thy Spirit NPHRA!"

"BOZA, Thou wind of understanding! Blow thee here, by thy Spirit NBOZA!"

"OCNC, Thou Bride, Earth most pure! Thy Spirit NOCNC graces thee!"

"Come ye, ye Angels, and bind your forces into the pillars of the Temple, so that they will be a defense and a focus for the light!"

11. "The Temple is built, and Man dwells therein as the child of the Gods. Let the child come to meet his parents, in this place of light. And let the light of the Temple shine forth for all men to see and to wonder at. And let it infect them as does a puissant poison, and shatter their shells to show the Stars therein!

"And let these Stars light the Daughter on her way, as she rises again into the company of the Gods."

12. Let the magician commune with the Gods within the Temple. Then let him go forth to do his Will.

The Symbolism and Visualizations of the Consecration Ritual

0. Most of this ritual was given directly to the scribe by the "Angels" associated with the Tablet. In transcribing it, the author had the strong impression that the intelligences he was speaking with were consulting a manuscript written in enochian, translating that into some sort of thought-form, and leaving it to him to translate it into

English. Thus any lack of artistry in the presentation is probably the fault of the author, and not the communicating beings. Despite this, I feel that the archaism and formal stylism reflects the original.

The ritual is meant only as an example, and the magician is free to vary it or write an entirely new one more suited to his or her own methods. The only essential parts are the names invoked, and the ideas or visualizations associated with each name. The other words and acts are unimportant, according to the communicating entities, and serve only to fire the imagination of the magician.

As an example of a variation, the names on the levels below the Six Seniors could be grouped according to their sub-element, and the sub-elemental keys recited before they are invoked. There will of course be variations in the symbolism if the magician chooses to work with a Tablet other than that of Earth.

The higher intelligences associated with the Earth Tablet have a distinct character of expression that is unmistakable once it is recognized. It has a strongly Masonic flavor, as if every communication or contact was part of a meeting of an Illuminated Lodge. Thus it should be unsurprising that they have concerned themselves here with the building of the Temple. The explanation of the symbolism of the Temple that follows was also dictated, and for the larger part is rendered here exactly as given.

The true Temple is of course Man, and the parts of the Temple are the parts of the spiritual man.

The floor is the unilluminated man, trampled under the feet of those with power, moving blindly at the pull of forces outside himself. With him we do not concern ourselves, for he is upon the earth and we are as heaven, and he does not see us. Thus the floor of the Temple does not need to be consecrated in the building of the Temple, although to do so would increase the power somewhat.

The Kerubic Pillars and the Sephirotic inner walls are the powers of the soul, and the powers of the Ruach. The soul envelopes the man of earth, and protects him from the powers beyond himself. When, by an act of will, he tears down the veil between the personality and the soul and stops acting as the pawn of mundane forces, then he becomes the pillars and the sephiroth. He uses their strength and fixity to push himself up out of the earth, as Kephra forces himself above the waters in the form of a winged sun. He becomes the manifest expression of a cosmic force, though he does not perceive that force in himself. For though he uses those forces, and wields them to his own benefit, yet are the greater parts of their power above his perception as yet.

The crossing of the forces between the pillars, in the center of the Temple, causes his consciousness to become focused, fixed in place, like the sun at the center of the Solar system. It seems as if the world now revolves around him, like the planets about the sun, and that he controls all within this domain. Yet he is still only a little above the floor of the Temple.

Once the man has spent some time reveling in his new-found freedom from the forces of manifest existence, he suddenly discovers that even on this new level, he is at the mercy of the Gods. He is pulled this way and that as they travel their paths around the sky, and he travels his with the earth. Each tug of the planets disturbs his spiritual equilibrium, and takes from him a little of that balance and joy that the first experience of the Soul gives.

Yet again, he must put on his armor and prepare for battle. But this time it is against an enemy far superior to himself. The Earth, he has seen, was but a child's playroom, and the difficulties to be overcome there simply the play of children. Now he must fight as a man, against those who are his superiors both in strength and in spirit, and he must stand against them in direct combat, showing himself equal to them.

But he lacks the leverage to fight them directly, and so, to give himself some chance, he binds himself to the pillars of the Temple, which are the fixed cross of the zodiac, as the mutable cross was the mundane world, the floor of the Temple, and the cardinal cross is the realm of the gods.

Upon this cross does he bind himself, holding himself with the nails that he finds there, and gives himself over to the pulls of the planets as they dance their dance of death around him. They attempt to pull him from his perch on the cross, and to throw him down again into matter, there to perish with the dogs of earth.

Or so it seems to the mage as he stands upon the cross. There are none to aid him in his struggle, so he must bear the force of the gods fully upon himself. He is Odysseus confronted with the Siren's song, and Mithra entering the cave, and Jesus on his cross. Yet the first of these is the best, for this path of the Temple is a path for knights, and adventurers, and those who dare to go beyond the confines of their own worlds.

He does not bind himself to the cross in sacrifice to some pagan god.

Nor does he do so with thought of saving others, for he knows others are not worth saving unless they save themselves. He climbs the cross out of defiance, because it is the only way he can fight against the gods, and come to freedom from their dominance, and stand as their equal in the heavens.

For the gods do not make their worshipers like unto themselves, but only absorb them back into themselves. And when the god's attention is distracted from the lower worlds, then do those thoughts in his mind that were his worshipers vanish, leaving nothing behind.

Those who fight the gods, and die, and live to fight again are those who the gods welcome as brothers, for within the greater world are none accepted save those who are able to stand on their own, free of the support of the gods, and who make their own paths through the endless wonders of Nuit.

So the gods attempt to tear the man from his place. But the nails of the cross hold him fixed, and he does not fall, despite the greater will of the gods. For the pillars of the Temple are strong warriors, in the earth and in the heavens, and none may remove them from their posts.

Eventually, the pulls of the gods do lessen in force, and the man finds them fading from his mind. All save the gods of the outer darkness, beyond the ring-pass-not of Saturn. Those do call equally to all, and do affect the gods as they do affect men, calling to them to dissolve themselves in the night, speaking to them of the greater universe beyond the solar system. But the man himself finds the other gods do not call to him as they used to, and he takes himself from his cross, and climbs down, and looks about him.

At first all things seem unchanged, from when he was upon the cross. Yet he has gained great knowledge, in his fight with the Gods, and he does look about the Temple, and he sees that his pieces of knowledge do greatly resemble those upon the inner walls of the Temple. Carefully does he fit each piece to its place, checking each against its pattern in the walls. And when he fits the last piece into place, and does call out to the gods of men to observe his creation, then do the inner walls open for him, and lead him into the sanctuary of the Temple. For his life and being is itself the key to the Temple, and all therein must be applied to its place in the wall to unlock the door of the sanctum.

Having put each piece of himself into the keyholes of the inner door, he has stripped himself of himself. Naked and bereft of protection does he enter the Sanctum, and as the doors close behind him, a brilliant beam stabs down, and blinds him, and burns all that he was from himself.

And in the place of the man in the Temple there now stands a Sun, brilliant as the light which kindled it, shining with a glory that can not be denied, and giving to all of its light, unreservedly.

But the man who was there is beyond this sun. For the Gods have come unto him again, this time as brothers and sisters, and they do raise him up among themselves, and do greet him as a younger brother, now come for the first time into the affairs of adults. And the gods do give to him of their nectar, that sweetness of the throat and of the spirit, that water from the womb of Nuit that the gods do feed upon. And the sweetness of the nectar in whatever flavor he may drink does transform that man into a god himself, making him in truth as one of the brothers of the Sun.

The gods also show him that their pulls at him upon the cross were not of malevolent intent. Rather, were they midwifes at his birth into the heavens, and their pulls upon him were their efforts to pull him from the womb of his mother. As the child is frightened of the process of birth, yet comes through it unharmed into a larger world, so is the crossing of the adept into the heavens. There is no Abyss, save in the minds of lying Piscean magi. There is no separation between god and man. One is simply the unborn form of the other, as the ritual does show. There is no destruction of the self in the formation of the god, but only an expansion, a greater life absorbing that which was once thought to be all of the self.

Our mother/daughter the Earth is the womb of Nuit incarnate. The passage between the womb and the god-lands is the dark night of the soul, when all seems lost, and nothing of any meaning. Yet this is not an abyss, but only an interval of uncertainty and upheaval between the certainties of the womb, and those of the greater day, which are the man's true life.

Now the gods have made that man as themselves, yet still within the Temple does the Sun shine. And that sun remains within the Temple as a light for all to see, burning through the veils of the inner Temple, shining between the pillars of the guardians. For all to see, we say, be they initiated or not. Yet the blind can not be made to see, no matter how bright the light. And those who still dwell wholly within the worlds of the elements will not see that light. It shall be as a great darkness to them. Yet within them shall it still work, burning from then the sins of their youthful times upon the earth.

And the light grows ever stronger, as that new god does rise in the sky, and shed his light in the heavens. And the god's light supplies the sun of the Temple with its power, increasingly so as the god rises fully into the heavens.

Now do the new gods fellows reveal to him the mystery of the star-roads, those roads that exit the system into the greater night of Nuit. They show him that these roads are endless, and that all are gods alike traveling those roads, moving from wonder to wonder within the heavens, praising the infinite marvels of Nuit. From wonder to wonder do they travel, and each along the way discovers new ways and things, and does tell his fellows of them, and each does look to the wonders of all. And all of them, every one, is unique within the heavens, both in his self and in his path.

Think ye not that since this road has no end, that it has no beginning. For the beginning of the road is here in the earth, and in those other worlds of similar type that do come within the star-fields as the cradles of gods. And all those who come out of the earth will be ever related to her, within the annals of the gods. And each new god's success does add to the praises that the elder gods heap upon her. For her work is the most difficult that any god can aspire to, and none may gainsay her place when again she rises among them.

And you, o man, who does write these words at the bidding of your god, and of the elder gods who are his brothers, do know the truth of what we say. For you are yourself the supreme example of this path, which is the path of Set within the Cosmos. He has placed you in the world at the start of time and you have followed his path from beginning to end, in the many deaths that you have suffered at the hands of your fellows, and in the many conquests you have made. In your battles with your brother, who is Horus, you have shown the struggles of man, the struggles of light to free itself from the darkness and to return to the greater world of the gods. And now Horus, the undefeated, has fallen of his own ineptness, and has lost his chance to rule. And the dark brother, who is yourself, he who Horus does sacrifice upon his altar so that his own light might appear greater in the eyes of man, has come to his own reward. For he has shown himself to be the equal of Horus, and unconquered though many times has he been killed.

And Horus, in his knowing of the ways, did strike to the heart one last time, seeking to destroy you in your moment of Triumph. And he did succeed, he thought, until his body did die, and he did again see clear with his God's eyes, and know that his own desperation to succeed was the cause of his failure to do so.

Now does Set rule in his own name, and not in the name of the Beast Who Was. For that lion, that self-proclaimed beast, did forfeit his right to praise with his last act of treachery, and therefore is he judged a failure in the eyes of the Gods.

Now does Set, the light in the darkness, the serpent in the depths of the Earth, show himself in the minds of Man. Through many do I speak, for my message is for all. Yet there is one who is my special priest, and my own beast, who I do set in place in the East at this equinox of the Gods, when the jeweled stars of Hadit do stand above against the backdrop of Nuit, and I myself do penetrate the mysteries of the Earth in my place at the western horizon. Thus are the Gods revealed, in this new aeon.

(The scribe again speaks with his own voice from this point on.)

2. It is necessary to banish using both the Pentagram and Hexagram rituals, because the forces invoked operate on both the elemental and the planetary levels. Also, the rituals serve as a preliminary "tuning in" to the higher planes, making the later work more effective.

3. The conception here is of a brilliant, sourceless light, containing all colors and filling unlimited space, permeating everything within that space unhampered. This light should be seen as the manifest expression of the creative god of the Enochian magickal system, whose invocation is silence. The magician should try to fill his perception with the energy generated by vibrating the name, and then work from there to identify himself with the one who created that energy.

The First Key's language is a commemoration of that god's steps in the creation of the Tablets. In building the Temple the magician seeks to reflect the god's act of creation. So he must try to identify with the god here at the beginning. The remainder of this ritual is a steady progression from the macrocosmic and the general towards the microcosmic and the specific.

After gathering the materials for his creation, the god anchored them into matter in the form of the Tablets. The Second Key commemorates this one step within the larger act of creation described by the First Key. It generates those "fires of gathering" and the embodiment of the will within the form aspect. However, we do not use the Second Key in consecrating the Temple because it sometimes has the effect of collapsing the Temple back into its two-dimensional form.
The mage should change the dedications here and in point 11 to suit his/her own purposes. Use of the dedication given here would cause the

mage's Temple to resonate with the author's Temple, and with the author's assigned task as a Master of the Temple. This could result in distortions of the mage's intent, when he seeks to use the Temple in his own work. If the mage or adept has no such specific task, a dedication to the accomplishment of the Great Work should be used. However, use of the given dedication is all right if the mage seeks to unite himself with the purpose stated.

The mage declares the righteousness of his work, and charges the spirit to assist in its completion. The enochian spirits see man as part of a spiritual hierarchy parallel to their own, whom they are charged to assist by their creator. But the enochian spirits also assume that if the mage is expressing doubts, or conflicts of will, it is because he wants the spirits to manifest in a form reflecting those things. They are perfectly responsive to the will, once invoked, and therefore must the mage's will be single, and steady.

4. This is a further "tuning in" to the forces to be used in the consecration.

5. The light generated by the use of the First Key should take on something of the quality of the element as the Key of the Element is invoked.

6. The conception here is of Nuit, infinite space, and the infinite stars thereof. The magician should make every effort to perceive himself as existing within a space of infinite extent, which is formulated by the god out of his magickal light. No matter how far the magician projects in any direction there will be infinite unknown territory beyond.

The rings of the three names are seen suspended in this space, far from any star or planet. As the each of the three names is vibrated, the corresponding ring is filled with a circulating current, which in turn draws even more energy out of space. As if in response to the vibration of the name, a ray of light in the color of the corresponding zodiac sign should be drawn in from infinity to strike the ring.

The zodiacal correspondences of the names are shown in this table:

	Mutable	Fixed	Cardinal
Fire	OIP	TEAA	PDOCE
Water	MPH	ARSL	GAIOL
Air	ORO	IBAH	AOZPI
Earth	MOR	DIAL	HCTGA

Vibrating the name MOR would cause a response in the colors of Virgo, DIAL in the colors of Taurus, and HCTGA in the colors of Capricorn. These incoming energies are accumulated in a dimensionless point in the center of the sphere described by the three rings.The rings continually draw in more energy and pour it into this point. The point is Hadit, the complement of Nuit, from whom the three rays come.

An alternate conception of the Three Names was sometimes used by Dee. It assigns the names of four letters to their respective Kerubic signs, and assigns the names of three and five letters to the adjacent mutable and cardinal signs. This latter set of attributions is more useful in purely elemental workings.

In terms of the overall structure of the ritual, the light of point 3 can be viewed as the Limitless Light, the Ain Soph Aur. The infinite space is the Ain Soph, without limit, and the point at the center of the rings is the Ain, nothing, and its concentration into the dimensionless point of Hadit at the highest level of Kether.

7. As the King's name is vibrated, the forces activated punch through the sphere formed by the Three Names, and provide a channel of escape for the energies concentrated by those names. These energies should be visualized bursting out of the dimensionless point and down through the center of the King's column.

The letters of the Elemental King's name are attributed to the sides of his column in such a way that four spirals can be drawn around the column connecting the letters in the correct order. Two of these spirals twist clockwise, and two counterclockwise. These spirals ensure that the energies are brought down in a balanced form. At any horizontal plane along the length of the spirals, the two spirals in each pair will have vector components that are exactly opposite. As one spiral turns east, the other turns west, and so on.

As the energies pass down through the column, the spiral effects of the King's name imparts spinning motions to them. Passing out through the bottom of the column, they should be visualized as a beam of sharp, laser-like quality, of such brilliance and intensity as to seem almost solid. This beam projects all the way down to strike the floor of the Temple, and illuminates the entire area of work. The beam can be white, or the King Scale color of the element.

The pinpoint of light is Hadit, Kether, and the shaft is his expression in Heru-Ra-Ha, Shin-Tiphereth-Kether combined. The Elemental King represents the Sun in the Tablets, and here he is conceived as the Central Spiritual Sun and the Sun of the soul combined.

8. Here the conception is of a watery/airy nature, forces flowing outwards and downwards from the central letters to a circle touching the ends of the roof-braces at the level of the tops of the pillars. From there, the waters drop directly down, making the outer veils of the Temple.

The planets "step down" the vibration of the Sun, and show its multiple aspects in a form that can be perceived on the lower levels. So they are saluted here as receivers and distributors. As each name is vibrated, the magician should try to get a sense of the force of the planet being invoked, and perceive the waters to carry a flavor expressive of this force.

An identity is asserted that as the stars are to Nuit, so Man is to the Earth. It is exactly the same relationship expressed on two different levels. The earth is a womb out of which new stars, the mages, are born, to begin their true life in the greater womb that is Nuit.

Last, it is declared that the part of the Temple dedicated to the gods has been completed, and that we now begin to build the part wherein the man dwells. The form of man's section of the Temple is summarized.

9. The Sephirotic Crosses are seen as projecting their force downwards from their place on the ceiling of the Temple, forming walls around the shaft of light in the center of the Temple. The walls maintain the form of the connected crosses, and appear to be of some shimmering, translucent substance of vegetable origin, such as amber or frankincense. They exude rare scents that fill the area within the outer veils.

The sephiroth hide the light of the central sun, because they express his multiplicity, but not his unity. That is, they do not express the sun as he is in himself, but only his effects upon the world. At the same time, they reveal him, because they are an orderly and consistent expression of his will, and so they are spoken of as showing the road to the gods.

There is a sharp division in the Tablets between the macrocosmic aspects, whose symbolism is based on the number six, and the microcosmic aspects, where the symbolism is based on the number four. The link between the two is in this cross of ten squares. The King's beam of light acts as the fifth element of Spirit for the lower Temple, but neither the Sephirotic crosses nor the Kerubic columns touch that beam. The six highest squares of the crosses receive and "step down" the King's energy for distribution into the Lesser Angles in a way analogous to that of the Seniors for the Tablet as a whole. The six squares attributed to the planets in turn channel the energy to the the lower four squares, which have elemental attributions. The crosses mediate the two systems, interpreting each to the other and binding them together.

The forces of the sub-elements are then invoked, and bound into the fabric of the Temple. The mage should feel the forces of each element as it is called, and direct it into the appropriate cross on the ceiling of the Temple.

10. The conception is of strong, pure, immovable powers, of equal strength at all points along the length of the pillars. The color of the lesser angle should be seen flaming on each pillar as its name is invoked, and the kerub of the sub-element should be seen standing within the column, facing outwards with the correct magickal weapons in hand. The sub-elemental kerubs all have the head of a bull, with the bodies of the kerub ruling their particular sub-element. For example, the kerub of the Fire Lesser Angle is bull-headed, with the body of a lion.

Alternately, they can be visualized as having the bodies of men, and the heads of the kerub of the Tablet's or the Lesser Angle's element. The Egyptian guardians of the quarters could also be used, or the telesmatic gods of the G.D. system. The Kerubs radiate their power with a distinctly fearsome yet exquisite purity.

As the last of the pillars is charged, sheets of force should be seen extending between the pillars, interpenetrating with the curtain previously formed by the waters of the planets. Sheets of force also extend diagonally across the Temple, crossing at the beam of light in the center.

(When the mage uses the consecrated Temple at a later date, these sheets of force and also the inner walls formed by the crosses can be allowed to fade from sight once they have been invoked, so as to leave all of the inner space of the Temple free from obstructions. It should also be noted that in the consecrated Temple, the Kerubic pillars will tend to cloak themselves in black, and no effort should be wasted to prevent this effect.)

11. The success of the consecration is declared, and the dedication is repeated in different terms.

12. Since the Temple is intended to be a permanent home for the

forces, there is no banishing or dismissal at the end of the ceremony. If banishings are deemed necessary as part of the later use of the consecrated Temple they should be done in such a way that the entire Temple is enclosed within the circle of banishing.

Last Words

[This final "channeling" formed the basis for most of the visualizations of the consecration ritual. It describes the completed Temple.]

The three names of god within the quarter of the element are the signs of the zodiac in their glory, the outward-most manifestation of the God of Justice.

In the light provided by these twelve gods are all things governed within the earth. And in the light of the gods of one element is the Temple of the element built.

The three gods form themselves into interlocking rings, showing in their orientation the three dimensions of manifest space. Within that space is the Temple formed. On the top of the temple do the three rings stand, and they project their force into every corner and crevice within the area of working.

Also do their forces gather at the center of the globe they form, there do they form the whirl which is the first manifestation of the King of the Elemental Tablet. The light from the center of the globe erupts downwards into the temple, a blazing beam of light, a godflame.

Thrown outwards by the force of the blaze are the Seniors. I see their light as a wellspring of nectar, a flowing-forth of the sweetness of the vine, quenching the thirst of the King's flame. Outwards they flow, then downwards, a curtain of liquid glory enclosing the outskirts of the temple proper.

The curtain is needed to protect the inner temple from the winds of external change. For the inner temple is filled with sweet airs and incense, and the slightest breeze would blow them away.

The airs exude from the gods of the crosses. Gods of the living air are they, trees of Life which man may climb to the heavens. One moment they stand in the roof of the Temple, above all, projecting downwards the light of the gods. Another moment, and they grow from the roots of the Temple, rising upwards. Resinous woods are they, and each gives to the airs its own unique scent. Breathe ye deep of that incense of life, and live. Above all and in all are they.

Mighty warriors are the guardians of the Temple. Standing at the corners, seeing every way for the safety of their Temple, they conceal a terrible fire within their cloak of darkness. In them are the beginnings and ends of things, and the secret of their continuance. They mix the fire and the water, the air and the earth, and out of them form pillars terrible to behold in their fullness. If they should once fully remove their cloaks in the presence of the mage, he will never again be able to say that he has not looked upon the countenance of the vengeful god. At their heads, flames leap upward into the sky. As they move their feet the very earth trembles beneath them. The waters they drink through the palms of their hands, and the airs come forth from their mouths in raging tempests.

Yet in them yet is the light of the higher gods, a nimbus about the heads of the pillars, flowing down their columns, cloaking their fury with the gentleness of spirit. The gods of the airs are their mentors and shapers, and move them in the ways of nature.

Now do we move to the outside of the Temple, and place the altars in their places. In the four corners are they, in line with the God-king and the guardian of the quarter. Under their [i.e. the Kerub's] eye are the altars placed before the eyes of men. Grails are they, full of the waters of the spirit, the transubstantiated substance of Adam Regenerate, seeking to lead all men back to Eden.

As the Sun consumes its own substance to give life to the worlds, so is Adam consumed in his giving to men. Yet he is not lessened thereby, for he receives in turn a wealth of substance greater than all he has given.

A consuming fire is He, yet his sacrament is of water and air to the lesser folk. For were they not reinforced therewith, his worshipers would cease to be in the instant of true communion, a dust scattered by the roar of his flames.

Drink of the blood of Adam, o men, and be raised to Eden thereby! Its heat shall consume ye, yet ye shall not perish. As the flames of the heart drove ye out of Eden, so shall they lead you back.

Correspondences

The Tablets and the Tree of Life:

Kether	the Three Names of God

Chokmah	the Elemental King
Binah	the Seniors
Chesed	Sephirotic Cross name of six letters
Geburah	Sephirotic Cross name of five letters
Tiphereth	Kerubic Archangels
Netzach	Kerubic Angels
Hod	Servient Archangels
Yesod	Servient Angels
Malkuth	cacodemons

The Kerubic archangels manifest only that aspect of Tiphereth that relates to the four lower sephiroth. The combined effect of the Sephirotic cross names can be considered as expressing the macrocosmic aspect of Tiphereth.

The Tablets and the Four Worlds:

Atziluthic	Three Names of God, Elemental King
Briatic	Seniors
Yetziratic Upper Ruach - Sephirotic Cross, Kerubic Archangels Lower Ruach - Kerubic Angels, Servient Archangels and Angels	
Assiatic	cacodemons

(The Seniors are also partially Yetziratic in nature, since their "curtain" in the Temple covers all the same levels as the Kerubic Angels, which are definitely of a Yetziratic character. Similarly, the Sephirotic cross angels must have something of Briah in their nature, since they form the floor of the upper Temple, as well as being the roof of the lower Temple. They are attributed here in terms of their dominant natures.

The Temple and Man:

Three Names of God -	the top-of-the-head chakra, the halo around the head.
Elemental King -	the top-of-head chakra's anchor in the head, and its extension in the channel of the spinal column
Seniors -	the other six "lights in the head", and the aura considered as the matrix within which the lower bodies form. The "sphere of sensation".

Sephirotic Angels - The "Buddhic" and "Atmic" bodies, the link between spirit and the purely human levels. The "higher mind".

Kerubic Archangels & Angels - The other chakras, and the arms and legs, both considered as the instruments by which man acts on the world. The being-in-the-world as opposed to the spiritual being. The mental bodies.

Servient Archangels- The astral/emotional bodies

Servient Angels - the etheric and physical bodies

The macrocosm - Three Names
Elemental King
Seniors

The link - Sephirotic Cross

The microcosm - Kerubic Angels & Archangels
Servient Angels & Archangels
(Cacodemons)

Additional sections of Enochian Temples:

The Lower Temple. -- Instructions for constructing altars from the "servient" squares of the tablets, and their basic symbolism. Includes 2 channelings describing their place in the Temple initiatory system.

Analysis of the First Key.

Invoking the Cacodemons. 5 pages. Record of an astral contact describing the use of the Temple to invoke the "cacodemons" of the Enochian system.

Generating the "Abyss" Experience with the Temple. Techniques for invoking the void of the Abyss.

The Aeonic Perspective of the Enochian Temples. The INRI/IRNI formulas, their relation to the Temple initiatory system and the Set/Horus duality. The cosmic effects of the Temples, and suggestions for using the Temples.

Set/Horus. Further examination of the Set/Horus mythos, its astrological characteristics and relation to the INRI formula. The Temple initiatory system in the Grail myths. The manifestation of INRI in other parts of the Earth Tablet Working.

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SET / HORUS

BY BENJAMIN ROWE

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My article titled Enochian Temples contains several "channelings" that reveal the fundamental relationships existing between the Enochian Tablets, the path of initiation, and Frater Achad's version of the Tree of Life. My own comments elsewhere in that work show in considerable detail that the lives of Crowley and Achad and the relations between them are in fact an enactment of the mythos of Horus and Set. My purpose in this current paper is to briefly look at manifestations of these same factors in other parts of the Earth Tablet working, the magickal work of which Enochian Temples is a part, and in some other mythological systems, notably that of Arthurian Romance.

The Terrible Twins

Horus and Set were originally expressions of the primal duality, the two aspects of Heaven, the day-sky and night-sky. As the Egyptian mythology was elaborated towards its final chaotic state, their symbolism drifted away from these absolute poles into the middle ground, first becoming solar, and finally taking on a variety of solar/martial and zodiacal characteristics. Yet their final form can still be expressed in a concise symbology, that of the astrological signs of Aries and Scorpio. Taken whole, their symbolism is that of the primal duality manifesting in its male aspects.

A brief list of some of the characteristics associated with the gods shows their positions as opposite poles of a duality. These characteristics are extracted from myths quoted in Budge's Gods of the Egyptians.

Horus	Set
Day	Night

Life	Death
Fire	Water
Slayer	Slain
Bursting-forth of life	Withdrawal of life and its reappearance later.
Openly active	Secretive
Conqueror & King	Victim & Rebel
Hawk, Lion, & Ram	Serpent, Antelope, Hippo
Rises into the sky	Descends into the Earth
Steals Set's virility	Throws filth in face of Horus

Aries is a fire sign, representing fresh, outrushing energy and the first explosion of life in the spring. Mars rules the sign and the Sun is exalted therein. Venus is in its detriment here, and Saturn falls. The planets detail the sign's character: Mars makes Aries energetic, impulsive, and combative. Sol provides the sign with leadership ability and a strong tendency to dominate others, to exalt the self. The detrimental relationship of Venus indicates that it lacks in compassion, and Saturn's fall provides a definite lack of restraint. One need only compare these characteristics with those of Horus listed above, and those listed in Liber AL to confirm the identity of the god and the sign.

In its most general form, Aries is represented by the myth-pattern I call the Man-Who-Lives, which appears in many different myth-systems essentially unchanged. He is the warrior who by right of conquest becomes the King, and rules until he is overcome by Death. Cabalistically speaking, he represents the transformation of the martial sexual power into a solar child, or the transformation of fire-by-friction into solar fire.

Scorpio is a watery sign, representing the withdrawal of life from the plant kingdom at the end of the growing season, and its concentration into the seed, which is buried in the Earth to await a new life. Extension of this principle into the animal kingdom accounts for its connection with the sex act. Mars also rules this sign, demonstrating its basic connection with Aries. But in place of Sol we have Uranus exalted. Venus remains in its detriment here, but Luna falls instead of Saturn. Scorpio shares the energy and combativeness of Aries, and the lack of lovingness, but the watery nature of the sign makes those characteristics reflect back on itself. Where the goal of Aries is exaltation of the self, Scorpio's Uranian influence directs it towards the disassembly and destruction of the self, particularly its Tiphereth aspect.

Horus can not maintain a state of ascendancy without a self-interested and emotionally passive populace to rule. He requires the peasant mentality of Taurus (Venus ruling and Luna exalted), which is content to be ruled so long as it is comfortable and undisturbed in its own pursuits. His opponent Set/Scorpio seeks to break out of the emotional passivity, creating disturbances and breaking the patterns of normal life so that new conditions might be created.

The myth-pattern of Set is that of the Man-Who-Dies. In one aspect, he is the victim of Horus, the one who is slain so that Horus's reputation can be enhanced. Except for his slaying of Osiris, there are very few instances in Egyptian mythology where Set engages in active violence. In contrast, the myths of Horus are filled with detailed accounts of slaughter. Set traditionally acts the part of the perpetual victim. Horus slays him over and over, and always he reappears in another form to be slain again.

In another aspect he is the rebel, the man who does not submit to conquest and goes "underground", opposing the conqueror secretly because he lacks the power to oppose him openly. His is also the pattern of the martyr, who submits to death rather than abandon his principles. Or speaking more generally, the Eagle aspect of Scorpio represents adherence to the ideal at the expense of the mundane. This becomes important in considering the Grail myths, as we will later.

There is also at least a partial correspondence between Scorpio and the self-immolating Phoenix, which destroys itself in order to reproduce.

Cabalistically speaking Set represents the transmutation of fire-by-friction (Mars ruling Scorpio) through a dark solar stage into electric fire, the fire of the divine will (Uranus, exalted in Scorpio).

He is the Wandering Son, the Everyman who breaks away from his home life and community, passes through strange ordeals and trials, and returns home a demi-god to save the community from destruction and oppression by the conqueror.

Both are heroes; both necessary to the accomplishment of the hero's task. Their fundamental natures embody the same energies but with dissimilar emphasis. While related to Aries and Scorpio in their individual manifestations, together they are the twins of Gemini. Thus they at times appear to be in conflict, as in the Horus-Set, Cain/Abel, and Romulus/Remus myths, and at other times they cooperate, as in the Arthurian Romances and the myth of Castor and Pollux.

This mythology of the two heroes has appeared in nearly every human culture. The myth is so pervasive that it would be impossible to examine a significant portion of its manifestations in this brief study. The examples above are merely a few of the more familiar past expressions.

The Epic of Gilgamesh, one of the earliest human works recorded, contains the all the essential aspects of the mythos. Gilgamesh himself is the Arian man-who-lives, growing to manhood in a foreign court, returning as a hero to take the place of his father as king, dying only after a long life of rulership. His friend Enkidu is his Scorpian counterpart, born and raised in the wastelands, tempted into human society by the pleasure of sex, dying after attempting to visit the underworld while in the flesh.

In each astrological age these two reverse their roles. In the age of Gemini, Arian Gilgamesh survives and Scorpian Enkidu dies. In Taurus the earliest cults of Set appear in Egypt, and the Cancerian/ Taurean goddess and Capricornian/Scorpian Horned God of the Old Religion experience a resurgence in Europe. Places reverse again in the next age, with Arian gods such as Perseus, Theseus, and Mithras slaying various Taurean bulls and Scorpian monsters. In Pisces, the Arian Jesus dies in the scapegoat ritual, betrayed by Scorpian Judas. Later Paul of Tarsus performs a similar betrayal of the teachings themselves, distorting them by emphasis of the death and repression-oriented aspects at the expense of the triumphal aspect.

All these reversals would tend to indicate that in the current Aquarian astrological period Horus or some other Arian god would again become dominant. But the planet Uranus rules Aquarius, and Uranus is exalted in Set's sign. Mercury, Thoth, is exalted in Aquarius, and one of Thoth's roles in Egyptian mythology was to ensure that neither Horus or Set ever came to complete victory over the other. So this may be a time in which both gods manifest in a more-or-less equal fashion, uniting them in friendship as they were in the previous Airy sign.

Shortly after the first inflows of Aquarian energy, an example of such mythological cooperation appeared in the form of two historical figures, John Dee and Edward Kelly, earlier incarnations of Jones and Crowley. The name of Dee's birthplace and home, Morlake, suggests the death-waters of Scorpio, as does his obsessive concern with magick (governed by Mars in Scorpio) and astrology and "radical truths" (governed by Uranus and Pluto). Kelly's knighthood makes him, nominally at least, an Arian warrior. His death in a fall from a tower clearly relates to the Tarot card for Mars, and his own lifelong obsession with the Philosopher's Stone is Solar, thus confirming his place as the Arian member of the pair. The cooperation between these two brought about the first purely magickal manifestation of the

Aquarian energies, the Enochian magickal system.

The evidence seems to indicate that a similar cooperation was intended for the incarnations of these two as Jones and Crowley. Astrological considerations confirm the cooperative-antagonistic nature of their interaction: Their suns, indicating their individual characters, are in opposition. Their moons are conjunct, indicating similar pasts. Their ascendants and midheavens, indicating current environment and goals, have both beneficent and antagonistic aspects. Liber AL prophesies such a condition. But the partnership was sundered before it could become productive, and their interaction went into its competitive mode.

Romantic myths and the two Trees

The first inflow of Aquarian energy occurred in the fourteenth and fifteenth centuries, sparking the Renaissance. Thus it should not be surprising that the mythological systems that reached their perfection at that time contain elements of both the Arian and Scorpian modes of initiation. Examining those myths, we find that some have a near-perfect correlation with the traditional version of the Tree of Life, while others correspond closely to the paths of Jones' version of the Tree, which embodies the Scorpian mode.

In the traditional Tree (hereafter called the "Old Tree") the formula of Horus has the warrior (Mars, lowest horizontal path) producing a solar child (Leo, middle path) through divine Love (Venus, highest path). Going up the middle pillar of the Tree, he passes through the stages of cloistered training (Saturn), travel and broadening of experience (Sagittarius) under the instruction of older warriors (path of Mars crossing Sagittarius), presentation to the King (Tiphereth), confirmation of his Lordship (Leo), and dedication to the service of his Lady (Luna) as the embodiment of Love (Venus).

This is typical of the view of Knighthood in the romantic myths of the times. Tristam, Lancelot, and Arthur are all exemplars of this formula.

Malory's Le Morte D'Arthur distills all these myths and combines them in his tales of the Knights of the Round Table. It is easy for anyone to determine the correspondences between those sections of the book and the paths of the Old Tree. But Malory's tales of the Knights of the Grail have an even more detailed correspondence with Jones' version of the Tree (hereafter called Achad's Tree), as do other Parsifal-like legends.

In Achad's Tree, we have the man of the Earth, the Everyman (Taurus, lowest horizontal path) who goes through trials and ordeals (Scorpio, middle path) to emerge as a man-god (Aquarius, highest path). His path up the Tree begins with aimless wandering (Air), during which he is tempted by two qliphotic females, the Woman-who-gives-Pleasure and the Woman-who-gives-Death (Yesod-Luna). He succumbs and is damaged thereby, or narrowly escapes. He encounters a priest (Taurus, The Hierophant) who enjoins him to sacrifice the normal use of that part of himself that caused him to be tempted, and to voluntarily re-dedicate it to the True Grail of which the temptresses were pale reflections (Water, The Hanged Man). He does so, and the gods reward him with full union with his soul (Tiphereth). He then goes through further ordeals and trials (Scorpio) in which he overcomes by his will-to-good (Shin, Fire). After passing through all the ordeals, he enters into the company of the stars (Aquarius) where he attains to both the Grail (Binah) and the Spear (Chokmah) which glow with the light of God (Kether).

Achad's path is also the path of Spartacus, the slave-laborer (Taurus) who killed his master and rebelled (Scorpio) to bring an end to bondage (Saturn, old ruler of Aquarius) and make the slaves into free men (Uranus, new ruler of Aquarius). The story of Moses and the Hebrew Captivity possibly has a similar intent.

The story of the Knights of the Grail begins in Tiphereth, as did the channeling in Enochian Temples mentioned above. That channeling presented the path as it is experienced through the use of a special technique, which links the microcosm and macrocosm by direct experience of the energies of the planets. The Grail stories give a more general view of the process. The footnotes will show the correspondences with the paths of Achad's Tree.

The knight has been granted union with his soul, and the Angel of God has spoken to him through the path of Shin, the pillar of light in the center of the Temple. He has cast aside his lesser elemental weapons, his sword and shield, in dedicating himself to the search for the Grail. In his eagerness he ventures forth without arms or armor, and is captured by another knight. He is brought to a castle, where he explains his search for the Grail and begs to be supplied with weapons. Signs and wonders reveal that he is the rightful bearer of a magickal sword being kept at the castle. A magickal shield is also present, and he is told he may keep it if he will slay a monster (or an evil knight) that is troubling the locals.

He destroys the monster, and wanders out into a wasteland, empty of human life, where he is then confronted by other monsters, sometimes masking as persons and circumstances out of his past. The consequences of actions taken before the quest began are not nullified by his dedication to the Grail, and he must deal with them justly, paying any penalties due from him, and reaping rewards of right action. But all in a way that will not hinder the quest.

These adventures and ordeals bring him to full proficiency with his weapons. He comes to a chapel or church, where he tells his adventures to the priest. The priest explains the meaning of his experience in relation to the cosmos and gives him the consecrated host, confirming his right to the shield. He is told of a black rock castle wherein the Grail is kept.

He travels to that castle, joining up with two of his fellow Knights of the Grail. They enter, and are asked to attempt the restoration of a magickal sword that had wounded the King of the castle. The best of the three Knights succeeds, signaling the fulfillment of the quest.

The Grail is brought out. The three knights are introduced to three other groups of three knights who came from the south (Gaul), east (Denmark), and west (Ireland). Together they complete the circle of the zodiac, forming the Company of the Stars. The knights feast on the fruits of the Earth and drink from the Grail. The Holy Spear is brought forth, and the best of the knights uses it to heal the wounds of the old king.

The knights venture out after the feast and are captured and imprisoned. The Grail comes to their cell and they are sustained by it. The king of the castle dies, and the people free the knights. The people declare the best of the knights to be their new King. The knights create a chest of gold and jewels for the Grail, declare the chest's holiness, and pray before it daily.

The Angel of the Presence appears to them in the form of a holy hermit. The Angel blesses them and judges the course of their quest. The best of the three knights is taken up into heaven immediately, taking the Grail and the Spear with him. The second-best becomes a priest, and retires from the world. The last of the three returns to the world. The story ends.

The paragraphs above are a summary of the adventures of the three Scorpian Knights of the Grail, Galahad, Percivale, and Bors, as they are portrayed in Malory's work. The events are listed in the order they occurred in the story. Only a few points were borrowed from other versions of the Grail legends. Malory wrote over four hundred years before Jones manifested Achad's Tree, yet the symbolism of the story matches that Tree exactly. The Spartacus legend is older than Christianity, but the details of its symbolism can be connected to Achad's Tree just as directly.

The Abyss and the Two Systems.

The Wasteland of the Grail stories corresponds to the area of the Tree bounded by Geburah, Chesed, Binah, and Chokmah. This is the area of the false sephira Da'ath, and of the so-called Abyss, both much talked about among magicians in recent years. In the initiatory systems based on the Old Tree, it is perceived as a realm of horrors and of a rending of the self.

Yet the formulations of the Grail stories and of the channelings in Enochian Temples reduce the Abyss almost to a trifle, and deny the existence of anything resembling Da'ath. Instead, we are shown dryness and lack of nourishment, lack of meaning, illusion and deception as the primary experiences in that area of the Tree. The reason for this major difference between the two formulations of the path lies in the manner in which mind is perceived and dealt with.

The Solar-Arian systems of the Old Tree perceive mind as an aspect of God. Indeed, the god-name for Tiphereth is just that: IHVH ALVH VDOTH, "God made manifest in the Sphere of Mind". All the magickal techniques of these systems are designed to make the mind (that is, the Ruach) formulate itself in such a manner that it is the closest possible approximation of that which is being invoked. When enough of the mind-stuff is drawn into the formulation, there is an automatic flow of force from higher levels following the Law of Similarity or Congruence. It is exaltation through the force of union.

The Uranian-Scorpian systems, on the other hand, perceive mind as an aspect of matter. Their techniques are all designed under the assumption that the spirit that the Solar types invoke is something which is already in the individual in full measure. From their perspective, the problem is not one of uniting the separated, but of discovering the spirit by understanding and elimination of that which conceals it. Knowing that the undying spiritual will is already part of themselves, they are willing to test every aspect of their own being to the point of destruction, under the assumption that that part which they are not able to destroy must be a manifestation of God. Theirs is the path of exaltation through the force of separation.

In the Scorpian systems, Da'ath is reminiscent of a familiar optical illusion in which black squares are closely arranged in rows and columns on a white background. The eye manufactures black spots where four squares meet, even though there is nothing there but white paper. It takes a conscious act of will to not see the black spots. Da'ath is a similar illusion with the force of the whole Ruach behind it. The Ruach sees this empty space in the middle of the upper Tree, and its natural tendency causes it to manufacture the illusion of a sephira. What is actually happening is that the six sephiroth surrounding this empty space exert a uniform outward pull. The mind, with its solar habit of creating centralized entities, misinterprets the pull outwards as a push outwards coming from the middle of the void. It invents an entity to do the pushing, the Dweller on the Threshold, and a place for that entity to reside, Da'ath. The positive characteristics of Da'ath described by some magicians are on close examination seen to be a forced, unstable mixture of the characteristics of Chesed and Binah, or of the paths of Scorpio and Aquarius that border the wasteland on the lower and upper sides.

The practices of the Solar-Arian initiatory systems tend to encourage the manufacture of this false perception. Their entire practice is based on taking the natural tendencies of the Ruach, the Solar being, and expanding them to the utmost. Thus when they reach a point where the Solar mode is no longer valid, their habitual use of that mode turns the transition into the next mode into an ultimate disaster for the personal identity.

The Scorpian initiatory systems avoid this particular pitfall. Since they are oriented from the beginning to the willful disassembly of the personal self, the inertia of their work blends smoothly into the ultimate disassembly that precedes entry into the supernals. The actual crossing of the "Abyss" simply becomes, for them, the cessation of the need to engage in the disassembly of the individual self.

But this smooth transition is achieved only at a cost: the Scorpian initiate trades one great death for a nearly continuous series of lesser deaths, willfully undertaken over the course of incarnate life. As a consequence, his experience of the whole path has more distributed, low-key spiritual pain and discomfort than that of the Arian initiate. But his habituation to the experience of pain causes his transition into the supernals to become an experience of tremendous relief, rather than one of terror. Accustomed to friction with his environment, he suddenly becomes frictionless and free-flowing. The experience can also be quite accurately equated to that of a drowning man who finally manages to break through the surface to the clear air.

But even for the Arian adept, conscious conditioning of the mind to the correct perspective on the Abyss eliminates many of the horrors formerly connected with the passage to the supernals. One can train the Ruach to not see illusory Da'ath without changing its essential nature. The attempt also gives the magician a lesson in the incredible persistence with which the Ruach makes projections of itself.

If one evaluates the two systems in terms of the overall intensity of the difficulties experienced, it appears that in the end they are about equal. There is no particular reason to chose one over the other, except personal preference and tendency. They are actually one system, since the same stages (sephiroth) are to be seen in both cases. Only the degree of emphasis changes from one to the other. In the multi-incarnational process of evolution, it is likely that the individual will work with both approaches many times.

The reader might perceive a connection between the Scorpian perspective as described here, and the principles developed by the Buddha. This is no accident: Buddha was the expression of the Scorpian perspective within his own time and culture. His birth, enlightenment, and death all took place when the Sun was in Taurus, and the Moon was full in the sign of Scorpio, signifying him as an exemplar of that axis of the zodiac.

But cultural perspective produces differences between Buddhism and the Western, magickal expression of the Scorpio-Taurus axis. Buddha recognized sorrow as the inevitable result of the interaction of spirit and matter, but his only goal was to eliminate the possibility of sorrow by eliminating his connection with matter. The Scorpian adept perceives sorrow as an intermediate stage in his effort to bring about a free flow between matter and the divine, creative will. On all planes, the nature of matter is inertia. It tends to maintain its set course until the will is strong enough to change that course. Until that strength is achieved, friction results: pain is the result of friction. When the will overcomes the inertia of matter, causing it to fully conform to the will's impulse, then from the standpoint of the will the friction ceases, and pain ceases.

Buddha claimed that the perceptible universe is Maya, illusion. The Scorpian adept restates this idea in slightly different terms, saying that all perceptions are limited or partial by the very nature of the mechanism of perception. But he further recognizes that the illusions themselves have a kind of order, and that this order is determined in all aspects by the interaction of will and matter. Will and matter are both entirely mysterious in themselves. It is only by understanding the patterns taken on by the illusions their interaction generates, which we call by such names as Mind, Ruach, Soul, and consciousness, that we can come to some awareness of their intrinsic nature.

The Expanded Formula -- INRI/IRNI

The myth of the two heroes, or the two gods, forms the core of the INRI formula, one of the most subtle and mysterious of all magickal formulas. In the Golden Dawn system, this formula is equated to and interpreted in terms of the formula of IAO. But there is only a partial correspondence between these two formulas; IAO is a specifically solar formula, a single expression in time and space of the more general conception of INRI.

In one interpretation, INRI exactly reflects the astrological foundation of the Set/Horus mythos. That is, a Gemini mythos, twin forces represented by the two I's or pillars, whose interaction is defined by the modes of Scorpio and of Sol in his exaltation. What has been said so far in this paper is in fact an examination of this interpretation of INRI.

In the most inclusive interpretation, the last I of INRI is not redundant, but rather expresses a perfection of what is only latent in the first I. The symbolism of alchemy shows this best. The following table shows the basic correspondences.

Letter	Elemental	Planetary	Zodiacal	Alchemical
I	Earth	Earth/Luna	Virgo	Materia Prima
N	Water	Mars/Uranus	Scorpio	Solve
R	Fire	Mars/Sun	Aries	Coagula
I	Air	Mercury	Virgo	Essence or Elixer

All alchemical processes involve changing the materia into the essence or elixer by various sequences of Solve and Coagula, of dissolution and concentration. In one description of the work, heat (Mars) is applied to the materia prima, resulting in a separation of its components (Uranus), and the reduction of the "dead head" (Scorpio) to an ash, alchemical salt. More heat being applied to the separated components causes first a coagulation (Sol) then a separation of the active sulphur (Aries) from the Mercury.

(Basil Valentine notes that these processes rarely occur without the concurrent appearance of the Taurean and Libran complements. His descriptions are too prolix to quote, but careful reading indicates that these complements operate under the formula AGLA, which can be considered the complement of INRI. The Aleph of Air or spirit replaces the Earthy Yods, the Gimel of Luna replaces the Resh of Sol, and Lamed/Libra replaces Nun/Scorpio.)

We have seen previously that the two heroes are to a certain extent interchangeable. Depending on circumstance, one or the other dominates the relationship. A similar principle holds for INRI. The two central letters can be interchanged without destroying the validity of the formula. IRNI works as well as INRI. With respect to the Enochian Temples and Achad's system, INRI represents the formula of initiation as it applies to humanity as a whole, while IRNI applies to the initiatory path of individuals.

IRNI - The Individual Formula

The IRNI formula divides the path of initiation into four stages:

Earthy/Lunar: encompassing all aspects of the personality, represented in the Tree of Life by the triangle formed by Netzach, Hod, and Malkuth, with Yesod as the stage's primary point of focus. Element of Earth.

Solar: concerned with the powers of the awakened soul. This stage is shown in the Tree by the golden rectangle surrounding and focused in Tiphereth. Element of Fire.

Transitional: concerned with the passage from soul consciousness to divine consciousness. Represented in the Tree by the centerless golden rectangle formed by Chokmah, Binah, Chesed and Geburah. Element of water.

Divine: concerned with the activities of the transcendental or divine consciousness, and represented in the Tree by the triangle of Kether, Chokmah, and Binah. Element of Air.

These four stages have been examined in Enochian Temples and the two papers so far released in the Achad's Cabala series. My intent here is to outline the expression of these four stages in Le Morte D'Arthur.

Malory's work falls into two clearly defined sections, those concerned with Arthur and the Knights of the Round Table, and those concerned with the Knights of the Grail. The Round Table stories relate primarily to the first two stages, showing the transition from normal human awareness to solar awareness, ending with the start of the third stage.

The symbolism of the Blasted Tower pervades the sections of the book concerned with Arthur and the Round Table Knights. The title itself shows this as a central theme. All the heroism, triumph, and glory portrayed is negated by the "Morte Saunz Guerdon", the unmitigated disaster with which it ends. The glorious rise followed by disaster is characteristic of Martial energies, and of the sign of Aries.

The Tower itself is never mentioned explicitly in the book, but it is the central theme of the events preceding the book's opening. Prior to the beginning of the book, Britain is composed of innumerable small kingdoms, constantly at war with one another, and only loosely reigned over by a false king, the usurper Vortigern. This state corresponds to the lunar stage, and Vortigern to the unintegrated personality and the lower type of Aries, who is capable of war and slaying, but lacks the unifying ability provided by the influence of Sol. Vortigern, out of fear of the true princes Pendragon and Uther, attempted to build a mighty tower as a place of defense against them. But each time he built, the tower fell for no reason.

Consulting his astrologers, he was told that for the tower to stand, the cornerstone must be bathed in the blood of a child with no mortal father. This turned out to be the child Merlin. But Merlin confronted him with the true reason for the fall of the tower: the tower was built over the den of two dragons, whose conflict shook it down. Digging beneath the tower, Vortigern discovered the two dragons, one red and one white. The dragons fought, and the white dragon slayed the red.

The red dragon was naturally symbolic of Vortigern, being of the red of Mars. The white dragon represented the true princes, its color representing the brilliance of the sun. Shortly after this incident, Pendragon and Uther invaded Britain, Vortigern was slain, and Pendragon assumed the throne as rightful king. But Pendragon and Uther are themselves still primarily of the martial type, rather than the solar. The name Pendragon actually means "warlord" or "war-leader". Uther's sexual obsession with Igraine is obviously martial. The true Arian type, martial and solar, does not appear until Arthur. But, being the true and victorious rulers, they represent the integrated personality, which is the precursor to fusion with the soul.

Nearly all the Knights of the Round Table follow this same pattern of triumph followed by disaster. None of them could handle the darker

Scorpian side of the martial force, and suffered as a result. Those whose personal success was not marred by disaster were caught up in the general disaster of Arthur's death.

As I mentioned earlier, both the Arian and Scorpian paths differ mainly in emphasis. Each contains the other to a certain extent. Within the Arian symbolism of Arthur and the Round Table, Merlin represents the shadowy presence of the Scorpio side. He is the child of a maiden and an incubus, representing the Taurus/Scorpio axis (and possibly the Old Religion, still influential in Britain at that time).
He is a master of magicks. Depending on the version, he ends his life either hidden in a thorn bush (attributed to Scorpio) or buried in a cave (again Scorpio, the underworld).

His death or disappearance occurs just as the Quest for the Grail begins, as if his presence is no longer needed with the Scorpian Grail Knights coming into the foreground. His place is taken by Lancelot, who represents the solar presence within the predominantly Scorpian symbolism of the Grail Knights.

Merlin being a Scorpian archetype, the end of Arthur in a death without recompense is inherent in the events by which he was brought to be born. For it was Merlin who arranged for Uther to be spirited into Tintagel, and to lie with Igraine in the semblance of her husband so that Arthur would be conceived. And it was he into whose hands the newborn child was given.

The means of Arthur's ascent to the throne establishes that he embodied the lesser mysteries of the knife and pantacle, of Tiphereth and Malkuth/Yesod. The sword in the stone is a direct correspondence to these magickal implements, and the fact that they are stuck together indicates the fusion of the earthly being with the soul. The sword in addition confirms the martial/solar character of his expression, for it is the implement of Mars as well as the knife of Air, and letters are written upon it in gold, the metal of the Sun.
So, where Uther and Pendragon are the integrated personality, the Netzach aspect, Arthur is the soul itself come to full consciousness. He not only unites the diverse kingdoms of Britain under one banner, but serves as well as the ideal to which all the lesser kings and knights, and the people themselves, aspire. His presence causes the alignment of all the castes of British society to a single purpose, as the soul brings the lower vehicles into alignment with its own purposes. His conquest over the invading Saxons can then be equated to the elimination by the soul of all in the personality that is unfit.

In the channelings of Enochian Temples, the conquest of the personality by the soul is followed by a period of peace and pleasure. In the Arthurian myths, this is the period following the conquest of the invaders, and before the beginning of the Grail quest. But this period comes to an end when disturbances of another kind arise. These new problems do not stem from material causes. Instead, they come from the spirit. The easing of the challenges of incarnate existence brings a relaxation to the soul that allows previously unnoticed influences to affect events. The channelings indicate that the influences come mainly from the planets, representing the macrocosm.

This stage is represented in Arthurian myth by an increasing restlessness in the knights. The unity gained in battle begins to dissolve, and they fight among themselves and with other British knights. Some distraction is needed if the kingdom is not to fall into its previous disarray.

By this time Merlin had been overcome by his Taurean opposite, Viviane, and had withdrawn into the secrecy of his own sign of Scorpio. But he briefly reappears at this time to announce the Quest for the Grail, and to prophecy concerning those who will succeed in the quest, primarily about Galahad.

Galahad, the perfect knight of the Grail, is the child of Launcelot, the most perfect worldly knight after Arthur. The name Galahad is also Launcelot's baptismal name, indicating that his son represents an extension of his worldly being into a spiritual context. There is an echo of this in modern times in the way that Crowley as Horus fathered the "magickal child", Jones/Set.

Galahad is the next step beyond the pure solar consciousness, in which the soul begins to perceive itself not as the Lord of Creation, the positive pole of the Malkuth-Tiphereth polarity, but as a middle aspect between the spirit and matter. As the middle aspect, its characteristics and very existence are determined by the interaction of those two greater poles. In order to unite itself with the divine, it must go through the process of destroying or shedding those aspects of itself that are caused by the material pole.

This destructive process is interpreted as purification in the Grail stories, and sexual purity or abstinence is deemed to be a basic necessity. Normal sexual activity tends to tie the consciousness to the body, and therefore to the Tiphereth-Malkuth polarity. Practitioners of tantric systems are able to overcome this tendency, but tantric magick is related to the path of Horus, the path of exaltation through union. The Grail stories as Malory tells them are concerned with the path of Set, of exaltation through separation.

Nevertheless, the Grail stories show clearly that overcoming of the normal sexual urges is intended to be a part of the path they express. There is the Siege Perilous, which kills any worldly knight that sits in it. There is the "Sword which was broken", and the king who was wounded in the thigh by the Holy Spear for thinking lustful thoughts about a female servant of the Grail. These symbols are all correspondences to the Blasted Tower, which figures so strongly in the tales of the Round Table. Only Galahad, the virgin knight, can sit in the Siege, and only he can mend the sword which was broken, and wield the Spear to heal the king.

There are also a number of episodes in the stories that deal explicitly with tests of the Grail Knights' sexual purity, and the three knights who achieve the Grail are ranked according to the manner in which they pass these tests. Galahad, who never responded to the temptation, was ranked first. Percivale, who responded but overcame temptation is ranked second. Bors, the last ranked, is apparently more an Arian type than a Scorpian type. His temptation was not overtly sexual. Instead, it enacts the typical ritual of the two heroes, wherein the Arian hero-who-lives must slay the hero-who-dies. The test is to see whether he can break out of the Arian role by refusing to slay. (Note that it is not repression of the martial force that is shown in these stories, but always conscious redirection of the force to a spiritual object.)

After passing the tests, the three knights are ready to achieve the Grail. Their achievement is easy compared to the experience of the Abyss common to the path of Horus. Horrors were all part of their testing and need not be experienced again. Two different versions of this achievement both express the same essence in different symbols.

In the first version, the three knights simply come to the edge of the sea, and discover a richly decorated boat. Within the boat they discover the Grail. The sea in this case is the watery aspect of the "N" of IRNI. The boat rides above the sea as the initiate who achieves Binah floats free above the transitional area of the upper Tree. The Grail itself is naturally Binah, the Greater Mother.

The second version is the one used by Malory, and was described in the earlier section of this paper dealing with the story's relation to Achad's Tree. Carbonek, the castle transformed to coal, is clearly Binah. The three knights simply arrive at the castle and are greeted by those who tend the Grail. After a demonstration by one of the Knights of their fitness (by mending the sword which was broken) they are feted and fed from the Grail.

Both stories demonstrate that the passage into the supernals is not a trial in the Scorpian path, but a relief from trial. Everything of trial has been done over the whole course of the path, and the final passage is simple and free from pain or terror.

INRI - The Group or Communal Formula

The application of INRI to humanity is shown in The Book of the Seniors, another part of the Earth Tablet working. Here we see the basic Set/Horus formula modified by the addition of Isis (Earth/Luna, first I) and Thoth (Mercury, last I). Osiris, humanity, is not shown in the formula because he is the subject on whom the other gods are acting.

The story of Seniors follows one of the several versions of the Osiris myth. In this particular version, Isis betrays Osiris into the hands of Set, who rends him to pieces and buries those pieces about the Earth. Horus overcomes Set and recovers the pieces, which are then re-united and re-animated by Thoth.

In the Isis stage, humanity is shown in a state of innocence, living on the astral plane of the planet Earth but not yet incarnated. At this point humanity has not developed the sense of individuality or the consciousness of mortality, and is no more than a type of deva or nature spirit specialized for a particular function. Isis/Earth decides that humanity can be used as the tool by which she can rid herself of involutionary forces, which she had absorbed into herself in order that they not manifest elsewhere in the solar system.

To accomplish this task, she requires that humanity be brought out of its stage of innocence by the introduction of individuality and mortality. She calls upon Set, the serpent, who governs the action of the next stage, with Horus taking a lesser role.

Set first creates bodies in which the human race-soul can incarnate, through a process of forced evolution working on the material of the Earth. He and Horus both attempt to create different types of bodies through different methods of evolution. Horus's types are judged to be inadequate to the task, and Set's types are allowed to flourish and develop. (In the distorted Christian version of the tale, the Serpent subverts Eve to his own purposes, rather than the other way around.)

Once the bodies have been developed, Set creates an opening in the barrier between the astral and physical realms. He then tempts susceptible aspects of the race-soul into incarnation. The qualities and perceptions they pick up through incarnation infect the race-soul, causing a disruption of its natural unity, and its shattering into individual souls of the type currently possessed by the race. Thus he "tears Osiris to pieces".

Set uses the involutionary forces to sweep all of these souls into the cycles of incarnation. Having focused their awareness on the physical plane, he closes the passage between the planes, locking them in. He has scattered the pieces of Osiris and buried them in the Earth. (In the Christian version, Eve tempts Adam to eat the apple, the fruit of incarnate experience, causing them to be ejected from the garden of Eden and cast into the desert of Earthly existence.)

Having closed the passage, Set distributes the involutionary force into the auras of the human beings, each to his capacity, and releases the remainder back into the environment. (Thereby creating "original sin", not mentioned in the Egyptian version.)

The intention of Isis was that she would rid herself of the involutionary forces through humanity's struggles to survive and to improve their condition on Earth. Having unconscious memories of their previous existence on a higher plane, the human souls would be perpetually creating thought-forms of desire to return to that plane. These thought-forms directly counteract the matter-oriented tendencies of the involutionary force. Their attempts to gain control over their physical environment would also generate counteractive thoughts, since control implies imposed order, and the involutionary aspect relates strongly to randomness.

As the story is told in The Book of the Seniors, this elimination of the involutionary forces was fully accomplished prior to the beginnings of recorded history. All that has passed since then has been aimed towards the re-unification of the race-soul. Thus the era of Set ended, and the era of Horus, representing the solar or coagulating aspect, began. Horus collected the scattered pieces of Osiris and assembled them into their prior shape, but still lacking their original livingness.

Horus is a god of conquest, and conquest has been the primary means by which humanity has been gathered together. From scattered groups living in near-isolation, the trend since the last ice age has been constantly towards bringing larger and larger groups of people into coordinated activity. The martial/solar figure, the warlord or king, has been dominant throughout most of this period both as the leader and war-chief and as a point of focus for the consciousness of the individuals making up the society. In this latter role he acts as the ego, the motivating self-interest that determines the actions of the community. He is the social equivalent of the individual's ideals and goals.

After the group reaches a certain size, the importance of the individual ruler lessens and power begins to be distributed within a larger group. Other individuals appear who express the purposes of special groups within the social structure. Eventually a point is reached where the solar king acts as only one among many more or less equal centers of power in the society. This is the social correspondence of the stage in individual evolution where the power of the sun-sign in his astrological pattern lessens and the other planets in the pattern each become a focus for part of the individual's attention, interacting with each other and with the sun-sign in a constantly changing dance of activity.

But unlike the original, naturally unified humanity, this new organization is being built up on the material side of existence rather than strictly on the spiritual side. It is an attempt to re-create that original unity in matter. While the attempt has had its cyclic advances and fall-backs, each cycle has created larger groups in each succeeding civilization.

Today a point has been reached where all of humanity is effectively one economic organism, each part dependent on and affected by every other part. No country or culture is independent of the others. Despite this de facto unity, the mental perceptions of the race have not yet adjusted, so that there is still a sense of nationalism or cultural chauvinism, of "us against them", in a large portion of the population. Circumstance will gradually eliminate this perception as various economic and political disasters resulting from nationalistic viewpoints force people to recognize the interdependence as a fact. The necessity for preventing the recurrence of such disasters will force an adaptation to that fact based on practical considerations, rather than on any particular idealistic or political basis. Adjustments that grow up from the needs of living, as these will, tend to be absorbed and retained in a culture where those adopted on principle (or forcefully imposed by a ruling class) eventually die out.

Thoth governs this final stage, for it is communication that is creating the circumstances where these adjustments can take place. The speed of communication and transportation has always been the prime determinant of the level of interdependence. Where communications are slow, changes spread slowly, and people in one part of the world are able to think of themselves as separate from the rest. Where communications accelerate, the spread of change also accelerates, and events occurring at a distance take on more importance.

Today we have a situation in which events in any part of the world can be known in any other part almost instantly. Our consciousness of distance has been overwhelmed and negated. A rebellion occurs in Tibet, and we see it here as it happens, where as little as fifty years ago the event would have been long resolved before we could know of it. Parallel to this, we can now exert an influence on events anywhere in the world as they happen, almost as easily as we can influence events in our own neighborhoods. McCluhan's "global village" has become a fact of life.

It is this instant communication that will break down the barriers of nationalism and cultural chauvinism, creating a global perception of humanity as one interdependent civilization. This is not to say that cultural differences will cease to exist. In fact, friction between cultures is likely to increase before adaptation takes place. Friction between cultural perspectives will force the adaptation as much as will economic considerations. But the final result will be a great weakening of the sense of "otherness" that peoples have towards different cultures.

When the cultural perception of interdependency catches up with the factual economic interdependence, the human race as a whole will be in a state that corresponds to that of the integrated individual personality when it is ready for fusion with its soul. Gradually the veil between the race's personality aspect and the race-soul will fall away, and the power and increased awareness that has been gathered through the eons of struggle in the cycle of incarnation will be added back into the race-soul, making it conscious of itself for the first time as an entity with an existence apart from the individuals whose awareness contributes to it.

Osiris, betrayed by Isis, sundered by Set, and gathered again by Horus, awakens again to life by the power of the words of Thoth. With the awakening of this great consciousness, individuals who are ready for fusion with their own soul will discover that that fusion also brings them into the sphere of activity of the race-soul. They will be able to consciously participate in the deliberations and actions of that being as it seeks to express itself in matter through humanity, while still maintaining their distinction as individual beings with the ability to evolve further, beyond the levels where the race-soul lives.

-oOo-_

Newsgroups: alt.magick
From: mimir@stein.u.washington.edu (Al Billings)
Subject: Personal Enochian Rituals
Message-ID: <1mk86mINNqsl@shelley.u.washington.edu>
Date: 26 Feb 1993 05:01:10 GMT
Organization: The Friends of Loki Society
Lines: 648

These are personal Enochian rituals someone wrote. It was not I.

PERSONAL ENOCHIAN RITUALS

09-05-1987
Sun in Virgo
Moon in Aquarius

THE ENOCHIAN PENTAGRAM BANISHING RITUAL:

1. Stand facing North. Use either the Fire Wand, Air Dagger or thumb wand of the right hand, to trace the lineal figure of the Pentagram.

2. Touch the forehead and intone NONCF KHYS (NOH-NOO-KEE-FEH KAH-HEES; You are)

3. Touch the phallus and intone ADOHY (AH-DOH-HEE; Kingdom)

4. Touch the right shoulder and intone LONSA (LOH-NOO-SAH; Power)

5. Touch the left shoulder and intone BUSDYR (BOOS-DEE-RAY; Glory)

6. Touch the breast and intone YOYAD (EE-OH-EE-OH-DAH; Him that liveth forever)

7. Facing North, extend right hand with weapon or thumb wand, and trace a banishing Pentagram, then do the Sign of the Enterer and intone:

   YAYDON (EE-AH-EE-DOH-NOO, All-Powerful)

come back into the Sign of Silence, then assume the God-Sign for Puella, right hand open across the breast and the left hand open covering the phallus, looking downward.
Stab the Pentagram in the center and turn to the East.

8. Repeat, but intone:

GE-YAD (GAY EE-AH-DAH, Our Lord and Master)

come back into the Sign of Silence, then assume the God-Sign of Vir, hands closed with the thumbs pointed outward and placed on the temples with head tilted forward and down.
Stab the Pentagram in the center and face South.

9. Repeat, but intone:

ENAY (AY-NAH-EE, the Lord)

come back into the Sign of Silence, then assume the God-Sign of Puer, right hand bent upward at the elbow left hand closed with thumb extended over the phallus.
Stab the pentagram in the center and face West.

10. Repeat, but intone:

MONASKY (MOH-NAH-ESS-KEE, the Great Name)

come back into the Sign of Silence, then assume the God-Sign of Mulier, arms outstretched with palms open and head arched back looking upward.
Stab the Pentagram in the center and face North.

11. Facing North in the center of the circle, assume the God-Sign of Osiris Slain, with arms outstretched, and intone:

LUKAL Y YKZHHKAL (LOO-KAH-LAH EE EE-KEH-ZAH-HEH-KEH-AH-LAH)
BABAGE Y EDLPRNAA (BAH-BAH-GAY EE EH-DAH-LAH-PAH-AHR-NAH-AH)
RA-AS Y BATAYVAH (RAH AH-ESS EE BAH-AH-TAH-AH-EE-VAH-HEH)
OD SOBOLN Y RAAGYSOL (OH-DAH SOH-BOH-LOH-NAH EE RAH-AH-GAH-EE-OH-ESS-LAH)
MYKMA VNAL YALPOR OYVEAE (MEE-KAH-MAH VAH-NAH-LAH EE-AH-EL-POH-RAY OH-EE-VAY-AH-AY)
DS BYAH ASPS O NOKO (DAH-ESS BEE-AH AH-ESS-PAY OH NOH-KOH)

12. Repeat 1 through 6.

09-16-1987
Sun in Virgo
Moon in Cancer

THE ENOCHIAN HEXAGRAM BANISHING RITUAL:

1. Stand facing North with feet together, left hand at your side and right arm extended and centered with Fire Wand, thumd wand or crystal* upright in front of you.

2. Face the East. Trace a banishing Air Hexagram (yellow), and intone:

   BUSD DE YAD (BOOS-DEH DAY EE-AH-DAH; The Glory of God)

   vibrating one syllable of this name with each angle of the Air Hexagram. Then assume the God-Sign of Osiris Slain and intone:

   MYKMAH A-YAL PRG DE VAOAN, AR QUASB TYBYBF, DOALYM OD TELOKH

   (MEE-KAH-MAH AH-EE-AH-EL PAY-RAY-GEE-DAY VAY-OH-AH-NOO, AH-RAY KOO-AH-ESS-BAY, TEE-BEE-BAY-EFF OH-DAH TAY-LOH-KAH-HAY)

3. Face South. Trace a banishing Fire Hexagram (red), and repeat intonation, vibrating one syllable of the name for each angle of Fire Hexagram. Then assume the God-Sign of Mulier and intone:
   MIKMAH, VLS DE AGEOBOFAL Y DLUGA TOGLO PUGO A TALHO

   (MEE-KAH-MAH, VAH-LAH-ESS DAY AH-GAY-OH-BAH-FAH-LAH EE DAH-LOO-GAH TOH-GEE-LOH POO-GOH AH TAH-LEH-HOH)

4. Face West.Trace a banishing Water Hexagram (blue), repeating intonation, vibrating one syllable of the name for each angle of Water Hexagram. Then assume God-Sign of Osiris Risen.

5. Face the North. Trace the banishing Earth Hexagram (black), repeating the intonation. Then assume God-Sign of Vir.

6. Facing North in the center of the circle, assume the God-Sign of Osiris Slain, with arms outstretched, and intone;

LUKAL Y YKZHHKAL (LOO-KAH-LAH EE EE-KEH-ZAH-HEH-KEH-AH-LAH)
BABAGE Y EDLPRNAA (BAH-BAH-GAY EE EH-DAH-LAH-PAH-AHR-NAH-AH)
RA-AS Y BATAYVAH (RAH AH-ESS EE BAH-AH-TAH-AH-EE-VAH-HEH)
OD SOBOLN Y RAAGYSOL (OH-DAH SOH-BOH-LOH-NAH EE RAH-AH-GAH-EE-OH-ESS-LAH)
MYKMA VNAL YALPOR OYVEAE (MEE-KAH-MAH VAH-NAH-LAH EE-AH-EL-POH-RAY OH-EE-VAY-AH-AY)
DS BYAH ASPS O NOKO (DAH-ESS BEE-AH AH-ESS-PAY OH NOH-KOH)

09-06-1987
Sun in Virgo
Moon in Pisces

THE ENOCHIAN RITUAL OPENING OF THE AIR TABLET:

1. Stand at Altar facing East, announce:

   PROKOL, PROKOL, PROFANY BALASTY OMPEDA

2. Perform the Enochian Pentagram Banishing Ritual and Hexagram Banishing Ritual. Using either dagger or thumb wand.

3. Go to East of Altar. Pick up Water Chalice. Sprinkle it three times in front of Air Tablet or Sigil, hold above head, and move slowly around the perimeter of room, deosil (clockwise), stopping before each Tablet to sprinkle them and intoning:

4. EMPEH ARSEL GAYOL (EM-PAY-HAY AR-SEL GAH-EE-OHL)
   VY PRYAZ OMAOAS DE DRYLPY ZUMBY E VYN NONK DS KHYS MYR DE AR KYKLE.
   (VEE PAY-REE-AH-ZOAD OO-MAH-AH-ESS DAY DAH-REE-LAH-PAH ZOAD-OO-MEE-BEE AY VEE-NOO NOH-NOO-KEE DAH-ESS KAH-HEES MEE-RAY DAY AH-RAY KEE-KAH-LAY)

5. Return to East. Replace Water Chalice and take Fire Wand. Then starting in the East, wave the wand three times in front of Air Tablet or Sigil, hold above head and circumambulate deosil, stopping before each Tablet or Sigil to wave the wand and intoning:

6. OD MYKMA, NONKF URAN MALPRYG PYRYPSAX ANANAEL. SOLPETH PRYAZ BYA PRGEL.
(OH-DAH MEE-KAH-MAH, NOH-NOO-KEEF OO-RAH-NOO MAH-LAH-PEE-AR-GEE
PEE-REE-PAY-SAHX AH-NAH-NAH-EL. SOH-LAH-PAY-TAY-HAY PAY-REE-AH-ZOAD
BEE-AH PAY-RAY-GAY-LAH)

7. Upon returning to the East, replace Fire Wand and take Air Dagger. Then using dagger, strike Air in front of Tablet three times. Make a circle, with Invoking Air Pentagram within it, with sign of Aquarius for Air Kerub in center, and intone:

8. ORO YBAH AOZPY (EH-ROH EE-BAH-HAY AH-OH-ZOAD-PEE)
VY PRYAZ OMAOAS ZONKON E VYN NONK DS CHYS GYGYPAH DE AR KYKLE.
(VEE PAY-REE-AH-ZOAD OO-MAH-AH-ESS ZOAD-OH-NOO-GOH NOO AY VEE-NOO
NOH-NOO-KEE DAH-ESS KAH-HEES GEE-GEE-PAH-HAY DAY AH-RAY KEE-KAH-LAY)

9. While still facing East, intone the Third Angelical Call:

10. MYKMA GOHO MAD. ZYR KOMSELHA ZYEN BYAH OS LONDOH. NORZ KHYS OTHYL
GYGYPAH, VND-Y KHYS TA PV-YM Q MOSPLEH TELOKH QVY-Y-N TOLTORG KHYS Y
KHYS-GE YN OZYEN DS T BRGDO OD TORZVL. Y LY E OL BALZARG OD AALA THYLN
OS NETAAB, DLVGA VONSARG LONSA KOKASB: FAFEN YZYZOP OD MYYNOAG DE GNETAAB
VAVN NA-NA-E-EL: PANPYR MALPRG PYLD KAOSG. NOAN VNALAH BALT OD VAOAN.
SA DOOAYP MAD GOHVLOR GOHVS AMYRAM. MYKMA YEHVSOZ KAKAKOM OD DOOAYN NOAR
MYKAOLZ AAYOM KASARMG GOHYA: ZAKAR, VNYGLAG OD YM-VA-MAR PVGO, PLAPLY
ANANAEL QAAON. EXARP, ZONGON.

(MEE-KAH-MAH GOH-HOO MAH-DAH. ZOAD-EE-RAY KOHM-SAY-LAY-HAY-AH
ZOAD-EE-AY-NOO BEE-AH OH-ESS LOH-NOO-DOH. NOH-RAY-ZOAD

KAH-HEES
OH-TAY-HEE-LAH GEE-GEE-PAH-HAY, VAH-NOO-DAH-LAH KAH-HEES TAH
POO-EEM KOH MOH-ESS-PAY-LAY-HAY TAY-LOH-KAH-HAY KOO-EE-EE-NOO
TOH-LAH-TOH RAY-GEE KAH-HEES EE KAH-HEES-GEE EE-NO OH-ZOAD-EE-AY-NU
DAH-ESS TAY BAH-RAY-GAH-DOH OH-DAH TOH-RAY-ZOAD-OO-LAH. EE LEE AY
OH-LAH BAH-LAY-ZOAD-AR-GEE OH-DAH AH-AH-LAH TAY-HEE-LAH-NOO OH-ESS
NAY-TAH-AH-BAY, DAH-LOO-GAH VOH-NOO-SAH-RAY-GEE LOH-NOO-SAH
KOH-KAH-SEE-BAY: FAH-FAY-NOO EE-ZOAD-EE-ZOAD-OH-PAY OH-DAH
MEE-EE-NOH-AH-GEE DAY GEE-NAY-TAH-AH-BAY VAH-OO-NOO
NAH-NAH-AY-AY-LAH: PAH-NOO-PEE-RAY MAH-LAH-PEE-AR-GEE PEE-LAH-DAH
KAH-OH-ESS-GEE. NOH-AH-NOO VAH-NAH-LAH BAL-LAH-TAY OH-DAH
VAY-OH-AH-NOO. SAH DOH-OH-AH-EE-PAY MAH-DAH GOH-HOH-LOHR GOH-HOOS
AH-MEE-RAHM. MEE-KAH-MAH EE-AY-HOO-SOH-ZOAD KAH-KAH-KOHM OH-DAH
DOH-OH-AH-EE-NOO NOH-AH-RAY MEE-KAH-OH-EL-ZOAD AH-AH-EE-OHM
KAH-SAH-RAY-EM-GEE GOH-HEE-AH: ZOAD-AH-KAH-RAY, VAH-NEE-GEE-LAH-GEE
OH-DAH EE-MEE-VAH-MAH-RAY POO-GOH, PAY-LAH-PAY-LEE AH-NAH-NAH-EL
KAH-AH-OH-NOO. AYKS-SAH-PAY, ZOAD-OH-NOO-GOH-NOO.

11. Starting in the East circumambulate perimeter deosil three times and then do the Sign of the Enterer and intone:

12. MYKAOLZ KHYS YLS, GE-YAD.
MYKAOLZ KHYS YLS, ENAY.
MYKAOLZ KHYS YLS, YAYDON.
MYKAOLZ KHYS YLS, MONASKY.
ENAY DE VAOAN OD LANSO.

(MEE-KAH-OH-EL-ZOAD KAH-HEES EE-EL-SEE, GAY-EE-AH-DAH
MEE-KAH-OH-EL-ZOAD KAH-HEES EE-EL-SEE, AY-NAH-EE
MEE-KAH-OH-EL ZOAD KAH-HEES EE-EL-SEE, EE-AH-DOH-NOO
MEE-KAH-OH-EL-ZOAD KAH-HEES EE-EL-SEE, MAH-NAH-ESS-KEE
AY-NAH-EE DAY VAH-OH AH-NOO OH-DAH LOH-NOO-SAH)

13. State the purpose for opening the AIR Tablet.

14. Declare temple opened:

E EMNA ODO OY SYSYON. (AY AY-MEE-NAH OH-DOH OH-EE SEE-SEE-OH-NOO.)

15. After completing spiritual exercise, close the temple by widdershins circumambulation, doing the Sign of the Enterer when passing the Air Tablet. Then perform the Enochian Banishing Ritual of the Air Quadrant.

16. Conclude with the following:

GOHUS TORZU OD ZAKAR NONK GAH DS KHYS KOMMAH OD ZYMYY AAYOM. ALDON AMYRAM
OD O ZORENSG K NA FAORGT SA ETHARZY.

(GOH-HOOS TOR-ZOAD-OO OH-DAH ZOAD-AH-KAH-RAY NOH-NOO-KAH GAH-HAY
DAH-ESS KAH-HEES KOHM-MAH OH-DAH AH-AH-EE-OHM AH-MEE-RAHM OH-DAH
ZOAD-ON-RAYNOO-ESS-GEE KAH NAH FAH-OHR-GEE-TAY SAH AY-TAY-HAH-RAY-ZOAD-EE.)

E PYLAH EMETGYS OY SYSYON.
(AY PEE-LAH AY-MAY-TAY-GEES OH-EE SEE-SEE-OH-NOO.)

09-24-1987
Sun in Libra
Moon in Libra

THE ENOCHIAN RITUAL OPENING OF THE FIRE TABLET:

1. Stand at Altar facing East, announce:

PROKOL, PROKOL, PROFANY BALASTY OMPEDA

2. Perform the Enochian Pentagram Banishing Ritual and Hexagram Banishing Ritual. Using either dagger or thumb wand.

3. Go to East of Altar. Pick up Water Chalice. Sprinkle it three times in front of Air Tablet or Sigil, hold above head, and move slowly around the

perimeter of room, deosil (clockwise), stopping before each Tablet to sprinkle them and intoning:

4. EMPEH ARSEL GAYOL (EM-PAY-HAY AR-SEL GAH-EE-OHL)
VY PRYAZ OMAOAS DE DRYLPY ZUMBY E VYN NONK DS KHYS MYR DE AR KYKLE.
(VEE PAY-REE-AH-ZOAD OO-MAH-AH-ESS DAY DAH-REE-LAH-PAH
ZOAD-OO-MEE-BEE AY VEE-NOO NOH-NOO-KEE DAH-ESS KAH-HEES MEE-RAY
DAY AH-RAY KEE-KAH-LAY)

5. Return to East. Replace Water Chalice and take Fire Wand. Then starting in the East, wave the wand three times in front of Air Tablet or Sigil, hold above head and circumambulate deosil, stopping before each Tablet or Sigil to wave the wand and intoning:

6. OD MYKMA, NONKF URAN MALPRYG PYRYPSAX ANANAEL. SOLPETH PRYAZ BYA PRGEL.
(OH-DAH MEE-KAH-MAH, NOH-NOO-KEEF OO-RAH-NOO MAH-LAH-PEE-AR-GEE
PEE-REE-PAY-SAHX AH-NAH-NAH-EL. SOH-LAH-PAY-TAY-HAY PAY-REE-AH-ZOAD
BEE-AH PAY-RAY-GAY-LAH)

7. Go to South. Then using wand, wave wand three times in front of Fire Tablet. Make a circle tracing Invoking Pentagram of Fire within it, make sign of Leo as Fire Kerub in center, intoning:

8.

09-17-1987
Sun in Virgo
Moon in Cancer

ENOCHIAN RITUAL CONSECRATION OF MAGICKAL INSTRUMENTS:

1. Stand at Altar facing East, announce:

PROKOL, O PROKOL, PROFANY BALASTY OMPEDA

2. Perform the Enochian Pentagram Banishing Ritual an Hexagram Banishing

Ritual, using either Fire Wand, Air Dagger or thumd wand.

3. Perform a Ritual Opening of the appropriate Enochian Tablet.

4. Then conduct the proper Invocation for the Magickal Instrument. (See Enochian Invocations A, B, C and D, that follow)

5. After completing the consecration, close the temple by widdershins circumambulation, doing the Sign of the Enterer when passing the appropriate Tablet. Then perform the Enochian Pentagram Banishing Ritual.

6. Conclude with the following:

GOHUS TORZU OD ZAKAR NONK GAH DS KHYS COMMAH OD ZYMYY AAYOM. ALDON AMYRAM
OD O ZORENSG K NA FAORGT SA ETHARZY.

(GOH-HOOS TOR-ZOAD-OO OH-DAH ZOAD-AH-KAH-RAY NOH-NOO-KAH GAH-HAY
DAH-ESS KAH-HEES KOHM-MAH OH-DAH AH-AH-EE-OHM AH-MEE-RAHM OH-DAH
ZOAD-ON-RAYNOO-ESS-GEE KAH NAH FAH-OHR-GEE-TAY SAH
AY-TAY-HAH-RAY-ZOAD-EE.)

E PYLAH EMETGYS OY SYSYON.
(AY PEE-LAH AY-MAY-TAY-GEES OH-EE SEE-SEE-OH-NOO.)

A. ENOCHIAN FIRE WAND INVOCATION:

1. Go to South of Altar, take Fire Wand in right hand and face the Fire Tablet, then holding the wand in front of you, intone:

EDLPRNAA, E VYN NONKYF ASPT POAMAL DE PRGEL:
NYYS OD DLUGA LONSA DE SYBSY MYRK OY KAB.

(EH-DAH-LAH-PAH-AHR-NAH-AH, AY VEE-NOO NOH-NOO-KEE AH-ESS-PAY-TAY
POH-AH-MAH-LAH DAY PAY-RAY-GAT-LAH :
NEE-EE-ESS OH-DAY DAH-LOO-GAH LOH-NOO-SAH DAY SEE-BAY-SEE
MEE-AR-KAH OH-HEE KAH-BEH.)

2. Address the Seniors. Intone:

AAETPYO, ADAEOET, ALNKVOD, AAPDOKE, ANODOYN, ARYNNAP:
NYYS OD DLUGA KARS MYKAOLZ LONSA TA Y OROKH, PAYD MYRK OY KAB.

(AH-AH-AY-TAH-PEE-OH, AH-DAH-AY-OH-AY-TAY,
AH-LAH-NEH-KAH-VOH-DAH,
AH-AH-PEH-DAH-OH-KEE, AH-NAH-OH-DOH-EE-NAH,
AH-REE-NAH-NAH-AH-PEH :
(NEE-EE-ESS OH-DAY DAH-LOO-GAH KAH-RESS
MEE-KAH-OH-EL-ZOAD
LOH-NOO-SAH TAH EE OH-ROH-KAH-HAY, PAH-EE-DAH MEE-AR-KAH
OH-HEE KAH-BEH.)

3. Hold the Fire Wand before the Fire Tablet and intone:

OY KAB BYTOM ZYZOP.
(OH-EE KAH-BEH BEE-TOH-MEH ZOAD-EE-ZOAD-OH-PEH)

4. Return to format of the Consecration Ritual, step 5.

B. ENOCHIAN AIR DAGGER INVOCATION:

1. Go to east of Altar, take the Air Dagger in right hand and face the Air Tablet, then holding the dagger in front of you, intone:

BATAYVAH, E VYN NONKYF ASPT POAMAL DE YADNAH:
NYYS OD DLUGA LONSA DE SYBSY MYRK OY NAZPS.

(BAH-AH-TAH-AH-EE-VAH-HEH, EE VEE-NOO NOH-NOO-KEE
AH-ESS-PAY-TAY
POH-AH-MAH-LAH DAY EE-AH-DAH-NAH-HAY:
NEE-EE-ESS OH-DAY DAH-LOO-GAH LOH-NOO-SAH DAY
SEE-BAY-SEE
MEE-AR-KAH OH-EE NAH-ZOAD-PEH-SAH.

2. Address the Seniors. Intone:

HABYORO, AAOZAYF, HTNORDA, AHAOZAPY, AVTOTAR, HYPOTGA:

NYYS OD DLUGA KARS MYKAOLZ LONSA TA Y OROKH, PAYD MYRK OY NAZPS.

(HEH-AH-BEE-OH-RAH-OH, AH-AH-OH-ZOAD-AH-EE-FEH, HEH-TEH-NAH-OH-RAH-DAH,
AH-AH-OH-ZOAD-AH-PEE, AH-VEH-TAH-OH-TAH-RAH, HEE-PAH-OH-TEH-GAH-AH :
NEE-EE-ESS OH-DAY DAH-LOO-GAH KAH-RESS MEE-KAH-OH-EL-ZOAD
LOH-NOO-SAH TAH EE OH-ROH-KAH-HAY PAH-EE-DAH MEE-AR KAH
OH-EE NAH-ZOAD-PEH-SAH.

3. Hold the Air Dagger before the Air Tablet and intone:

OY NAZPS Y TOL-TOH VAOAN
(OH-EE EE TOH-EL-TOH-HEH VAY-OH-AH-NOO)

4. Return to format of the Consecration Ritual, step 5.

C. ENOCHIAN WATER CUP INVOCATION:

1. Go to West of Altar, take Water Cup in right hand and face the Water Tablet, then holding the cup in front of you, intone:

RAAGYOSL, E VYN NONKYF ASPT POAMAL DE ZYLD:
NYYS OD DLUGA LONSA DE SYBSY MYRK OY TALHO.

(RAH-AH-GAH-EE-OH-ESS-LAH, EE VEE-NOO NOH-NOO-KEE AH-ESS-PAY-TAY
POH-AH-MAH-LAH DAY ZOAD-LEE-DAH:
NEE-EE-ESS OH-DAY DAH-LOO-GAH LAH-NOO-SAH DAY SEE-BAY-SEE
MEE-AR-KAH OH-EE TAH-LAH-HOH)

2. Address the Seniors. Intone:

LSRAHPM, SAYYNOV, LAVAXRP, SLGAYOL, SOAHZNT, LYGDYSA:
NYYS OD DLUGA KARS MYKAOLZ LONSA TA Y OROKH PAYD MYRK OY TOLHO.

(LAH-ESS-RAH-HEH-PEH-MAH, SAH-HEE-EE-NAH-OH-VEH, LEH-AH-VAH-EX-ROH-PAY,
SAH-LAH-GEAH-EE-OH-LAH, SOH-AH-HAH-ZOAD-NEH-TAY,

LAH-EE-GEH-DEE-SAH-AH:
NEE-ESS OH-DAY DAH-LOO-GAH KAH-REES MEE-KAH-OH-EL-ZOAD
LOH-NOO-SAH TAH EE OH-ROH-KEH-HAY PAH-EE-DAH MEE-ROH-KAH
OH-EE TOH-LAH-HAY-OH)

3. Hold the cup before the Water Tablet and intone:

OY TALHO Y PLOSY AFFA ZYZOP.
(OH-EE TAH-LAH-HAY-HO EE PAY-LOH-SEE AH-EFF-FAH ZOAD-EE-ZOAD-OH-PEH)

4. Return to format of the Consecration Ritual, step 5.

D. ENOCHIAN EARTH PENTACLE INVOCATION:

1. Go to North of Altar, take Pentacle in right hand and face the Earth Tablet, then holding the pentacle in front of you, intone:

YKZHYKAL, E VYN NONCYF ASPT POAMAL DE KAOSG:
NYYS OD DLUGA LONSA DE SYBSY MYRC OY KOMSELH.
(EH-KEH-ZAH-HAH-KEH-AH-LAH, AY VEE-NOO NOH-NOO-KEE AH-ESS-PAY
POH-AH-MAH-LAH DAY KAH-OH-ESS-GEE :
NEE-EE-ESS OH-DAY DAH-LOO-GAH LAH-NOO-SAH DAY SEE-BAY-SEE
MEE-AR-KAH OH-EE KOH-MAH-SAY-LAH-HAY.

2. Address the Seniors. Intone:

LAYDROM, AKZYNOR, LZYNOPO, ALHKTGA, AHMLLKV, LYLANSA:
NYYS OD DLUGA KARS MYKAOLZ LONSA TA I OROKH PAID MYRK OY KOMSELH.

(LAH-AH-EE-DAH-ROH-MAH, AH-KEH-ZOAD-EE-NOH-RAY, LAH-ZOAD-EE-NAH-OH-POH
AL-HEH-KAH-TAY-GAY-AH, AH-MAH-LAH-LAH-KAH-VAH, LAH-EE-LAH-AH-NOO-SAH :
NEE-EE-ESS OH-DAY DAH-LOO-GAH KAH-RESS MEE-KAH-EL-OH-ZOAD
LOH-NOO-SAH TAH EE OH-ROH-KAH-PAY PAH-EE-DAY MEE-AR-KAH
OH-EE KOH-MAH-SAY-LAH-HAY)

3. Hold pentacle before the Earth Tablet and intone:

OI KOMSELH Y OVOARS DE NANA-E-EL.
(OH-EE KOH-MAH-SAY-AH-LAH EE OH-VOH-AR-ESS DAY NAH-NAH-AY-AY-LAH)

4. Return to format of the Consecration Ritual, step 5.

09-19-1987
Sun in Virgo
Moon in Leo

THE ENOCHIAN RITUAL OF OPENING BY WATCHTOWER:

1. Stand at Altar, facing East, announce:

PROKUL, PROKUL, ESTE PROFANY

2. Perform the Enochian Pentagram Banishing Ritual, using either the Air Dagger or thumb wand.

3. Perform the Enochian Hexagram Banishing Ritual, using unicusal hexagram.

4. Go to South of Altar. Pick up Fire Wand. Wave it three times in front of Tablet or Sigil, hold above head, and move slowly around the perimeter of room, deosil (clockwise) intoning:

5. OD MYKMA, NONKF URAN MALPRYG PYRYPSAX ANANAEL. SOLPETH PRYAZ BYA PRGEL.

(OH-DAH MEE-KAH-MAH, NOH-NOO-KEEF OO-RAH-NOO MAH-LAH-PEE-AR-GEE
PEE-REE-PAY-SAH-EX AH-NAH-NAH-EL. SOH-LAH-PAY-TAY-HAY PAY-REE-AH-ZOAD
BEE-AH PAY-RAY-GAY-LAH)

6. On reaching South, shake fire symbol three times before the Tablet or Sigil, then make a large circle, tracing Invoking Pentagram of Fire within it, then sign of Leo as Fire Kerub in center, intoning:

7. OYP TEAA PEDOKE (OH-EE-PAY TAY-AH-AH PAY-DOH-KAY)
VY PRYAZ OMOAS DE HUBAR, E VYN NONK DS KHYS DE YALPOR KIKLE.

(VEE PAY-REE-AH-ZOAD OH-MOH-AH-ESS DAY HOO-BAH-RAY, AY VEE-NOO
NOH-NOO-KEE DAH-ESS KAH-HEES DAY EE-AH-EL-POH-RAY KEE-KAH-LAY)

8. Replace fire symbol. Go to West, pick up Water Cup, sprinkle a few drops in front of Tablet or Sigil, and circumambulate clockwise saying:

9. AR DE I LO TABA AR DS VAUL PRGEL, Y VNYG ZYLDA DE AR DRYLPY ZUMBY.
(AH-RAY DAH-ESS LOH TAH-BAS AH-RAY DAH-ESS VAH-OO-LAH
PAY-RAY-GAY-LAH, EE VAH-NEE-GEE ZOAD-LEE-DAH DAY AH-RAY
DAH-REE-LAH-PAH ZOAD-OO-MEE-BEE)

10. On returning to the West, sprinkle Water three times before Tablet or Sigil, and with cup make circle, with the Invoking Pentagram of Water within it, then the sign of the Eagle as Water Kerub in center, intoning:

11. EMPEH ARSEL GAYOL (EM-PAY-HAY AR-SEL GAH-EE-OHL)
VY PRYAZ OMAOAS DE DRYLPY ZUMBY E VYN NONK DS KHYS MYR DE AR KIKLE.

(VEE PAY-REE-AH-ZOAD OO-MOH-AH-ESS DAY DAH-REE-LAH-PAH
ZOAD-OO-MEE-BEE AY VEE-NOO NOH-NOO-KEE DAH-ESS KAH-ESS MEE-RAY
DAY AH-RAY KEE-KAH-LAY)

12. Replace cup. Walk clockwise to East of Altar, take Air dagger and strike three times before Tablet, then circumambulate, intoning:

13. KARS PRGEL Y MOLVY DE MYAM TA GYGYPAH. NONYG PRGEL YPAM OD YPAMIS, TA AR
AZYAZOR DE BYA. NONYG TA MALPRG DE OLPYRT, MATORB SO MYKAOLZ MYKALZO.

(KAH-REES PAY-RAY-GAY-LAH EE MOH-LAH-VEE DAY MEE-AH-MEE TAH
GEE-GEE-PAH-HAY. NOH-NEE-GEE PAY-RAY-GAY-LAH EE-PAH-ME OH-DAY
EE-PAH-MEE-SAH TAH AH-RAY AH-ZOAD-EE-AH-ZOAD-OH-RAY DAY BEE-AH.
NOH-NEE-GEE TAH MAL-LAH-PEE-AR-GEE DAY OH-LAH-PEE-RAY-TAY,
MAH-TAH-AR-BAY SOH MEE-KAH-EL-OH-ZOAD DAY

MEE-KAH-EL-ZOAD-OH.

14. On returning to East, strike Air three times before Tablet with dagger, then make a circle with Invoking Pentagram of Air within it, then the sign of Aquarius for Air Kerubim in the center, intoning:

15. ORO YBAH AOZPY (EH-ROH EE-BAH-HAY AH-OH-ZOAD-PEE)
VY PRYAZ OMAOAS DE ZONGON E VYN NONK DS KHYS GYGYPAH DE AR KYKLE.

(VEE PAY-REE-AH-ZOAD OO-MAH-AH-ESS ZOAD-OH-NOO-GOH NOO AY VEE-NOO
NOH-NOO-KEE DAH-ESS KAH-HEES GEE-GEE-PAH-HAY DAY AH-RAY KEE-KAH-LAY)

16. Replace dagger. Walk clockwise to North of Altar, take Pentacle, sprinkle salt three times before Earth Tablet, then circumambulate, intoning:

17. DOBYX YP ORS K KAOSG. SO AR ZYXLAY ADPHAHT AZYAZOR OD PAYD GOHOL AR
YADNAH DE FABOAN.

(DOH-BEE-EX EE-PAY OH-RAY-ESS KAH KAH-OH-ESS-GEE. SOH AH-RAY
ZOAD-EX-LAH-EE AH-DAH-PEH-HAH-TAY AH-ZOAD-EE-AH-ZOAD-OH-RAY OH-DAH
PAH-EE-DAH GOH-HOH-EL AH-RAY EE-AH-DAH-NAH-HAY DAY FAH-BOH-AH-NOO)

18. On returning to North, shake instrument before Tablet three times. Then make Circle with Invoking Pentagram of Earth within it, then the sign of Taurus for the Earth Kerubim in the center, intoning:

19. EMOR DYAL HECTEGA (EE-MOR DEE-AH-LAH HEC-TAY-GAH)
VY PRYAZ OMOAS DE CAOSG Y VYN NONK DS KHYS BAYLE DE AR KYKLE.

(VEE PAY-REE-AH-ZOAD OO-MAH-AH-ESS DAY KAH-OH-ESS-GEE EE VEE-NOO
NOH-NOO-KEE DAH-ESS KAH-HEES BAH-LEE-AY DAY AH-RAY KEE-KAH-LAY)

20. Replace pentacle. Walk around Altar to West and then face East. Use thumb wand to make a Circle with both the passive and active Invoking Pentagram of Spirit within it, and intone:

21. EXARP, BITOM, NANTA, HKOMA
(EX-AH-RAY-PAY, BAY-EE-TOH-MAH, NAH-AH-NAH-TAH,

HAH-KOH-MAH-AH)

VY PRYAZ OMOAS DE AR EMETGYS DE PYR, E VYN NONK MYKALZO DE MONASKY.
(VEE PAY-REE-AH-ZOAD OO-MAH-ESS DAY AH-RAY AY-MAY-TAY-GEE-ESS DAY
PEE-RAY, EE VEE-NOO NOH-NOO-KEE MEE-KAH-EL-ZOAD-OH DAY MOH-NAH-ESS KEY)

22. Make the Portal Sign of the Rending of the Veil. Stretch hands before you, then separate them sharply as if parting a curtain, then intone:

23. E VYN NONK, NOQUOY DE YAD YADON.
(EE VEE-NOO NOH-NOO-KEE, NOH-KOO-OH-LAH DAY EE-AH-DAH EE-OH-EE-DOH-NOO)

24. Go to Northeast and intone:

TA AOYVEAE KHYS AR LUKYFTYAS DE KAOSG. NOALN O SYSYON PA DE AR LUKYFTYAS
DE PRYAZ AOYVEAE DE GAH.

(TAH AH-OH-EE-VAY-AH-AY KAH-HEES AH-RAY LOO-KOO-EE-FEH-TEE-AH-NOO DAY
PAY-REE-AH-ZOAD AH-OH-EE-VAY-AH-AY DAY GAH-HAY)

25. Circumambulate three times deosil, beginning in the East. Making the Sign of the Enterer each time you pass East. Return to West of Altar and intone the Adoration, doing the Sign of the Enterer at end of third line, and the Sign of Silence after the fourth line:

MYKAOLZ KHYS YLS, GE-YAD.
MYKAOLZ KHYS YLS, ENAY.
MYKAOLZ KHYS YLS, YAYDON.
MYKAOLZ KHYS YLS, MONASKY.
ENAY DE VAOAN OD LANSO.

(MEE-KAH-OH-EL-ZOAD KAH-HEES EE-EL-SEE, GAY-EE-AH-DAH
MEE-KAH-OH-EL-ZOAD KAH-HEES EE-EL-SEE, AY-NAH-EE
MEE-KAH-OH-EL ZOAD KAH-HEES EE-EL-SEE, EE-AH-DOH-NOO
MEE-KAH-OH-EL-ZOAD KAH-HEES EE-EL-SEE, MAH-NAH-ESS-KEE
AY-NAH-EE DAY VAH-OH AH-NOO OH-DAH LOH-NOO-SAH)

26. State purpose for performing ceremony.

27. Declare temple opened:

E EMNA ODO OY SYSYON. (AY AY-MEE-NAH OH-DOH OH-EE SEE-SEE-OH-NOO.)

28. After completing spiritual exercise, close the temple by widdershins circumambulation, doing the Sign of the Enterer when passing the Air Tablet. Then perform the Enochian Banishing Ritual of the Air Quadrant.

29. Conclude with the following:

GOHUS TORZU OD ZAKAR NONK GAH DS KHYS KOMMAH OD ZYMYY AAYOM. ALDON AMYRAM
OD O ZORENSG K NA FAORGT SA ETHARZY.

(GOH-HOOS TOR-ZOAD-OO OH-DAH ZOAD-AH-KAH-RAY NOH-NOO-KAH GAH-HAY
DAH-ESS KAH-HEES KOHM-MAH OH-DAH AH-AH-EE-OHM AH-MEE-RAHM OH-DAH
ZOAD-ON-RAYNOO-ESS-GEE KAH NAH FAH-OHR-GEE-TAY SAH AY-TAY-HAH-RAY-ZOAD-EE.)

E PYLAH EMETGYS OY SYSYON.
(AY PEE-LAH AY-MAY-TAY-GEES OH-EE SEE-SEE-OH-NOO.)

.The Enochian Dictionary

Edited and Proofed by

Fra:. Michael 111

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DIVINE CREATION AND INITIATION

BY BENJAMIN ROWE

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                              ЪДДДДДДДДДДДДДДДДДї
                              i Receive Divine i
ЪДДДДДДДДДДДДДДДДДДДДДД=i       Force         ГДДДД-ДДДДДї
i                            АДДДДДДДДДДДДДДДДДДЩ              i
i                                                    i
i                                                    |
i    ЪДДДДДДДДДДДДї                                  ЪДДДДДДДДДДДДДДї
i    i Expressioni=ДДДДДДДДДДДДДДДДДДДДДДДДДДДДґ Conformationi
i    i in Action i                          i      Cycle      i
i    АДДДДДВДДДДДДЩ                                  АДДДДДДДДДДДДДДДЩ
i            i
i            i
i            i               ЪДДДДДДДДДДДДДДДДї
i            АДДДДДДДДДДД=i    Complete      i
i                            i Manifestation i
i                            АДДДДДДДВДДДДДДДДЩ
АДДДДДДДДДДДД-ДДДДДДДДДДДДДДДДДДДДЩ
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Figure 1. Cycle of Divine Creation and of Initiation

The Process of Divine Creation

In the largest context, an individual's initiation does not occur in isolation. Rather, it is a single thread in the continuing act of divine creation. The full intent of the creator is only worked out through a multiplicity of such threads, linked through energetic resonance into a quasi-biological whole. I use the word "biological" deliberately; the logic of spiritual interrelations is indeed "bio-logic", the logic of living things, but tremendously expanded and generalized.

The relation between the creator and the initiates who respond to the act of creation has strong correspondences to the relation between our conscious selves and the cells in our bodies, though the former relation is not so limited as the latter. We can gain an understanding of the larger process by reference to its microcosmic analogue.

Each cell in our bodies contains in essence the information needed to create the whole. But the cell is not the whole, nor is any given cell versatile enough to switch places with any other cell in the body. A liver cell remains a liver cell, even if implanted in the heart. A brain cell remains a brain cell, even if moved to the genitals. Each cell is a particularization of a range of potentials out of the vastly greater range inherent in the genetic material it contains.

Just so, each individual contains within himself the essence of the entire universe of which he or she is a part. "Man is a microcosm", the saying goes. But clearly the individual is not the universe; he is contained within it, both objectively and subjectively. Equally clearly, no two individuals are interchangeable, no matter how much the philosophically shortsighted would wish to make it so. Each is a particularization in time and space of the effectively infinite potential of the universe at large.

When a conscious entity decides to take a particular action, the process by which the intent is effectuated proceeds in four overall stages:

1. Appearance of the intent in consciousness.

2. Transmission of the intent along neuronic paths to the various parts of the body.

3. Modification of the behavior of individual cells in response to the transmitted signals.

4. The effectuation of the intent in the form of some sort of action.

Between stages one and two there is a gap; in some way not understood by either philosophers or scientists, the singular intent of the being becomes transformed into the multitude of signals necessary to direct the action of the body. No one knows exactly how this transformation is performed, only that it does occur. While many different explanations have been put forth, the evidence to date is insufficient to resolve the issue.

The process by which divine intent is made manifest follows four similar stages:

1. The appearance of the divine ideal which is to be made manifest.

2. The response of a group of adepts to that ideal, and the creation of a group of iconic or symbolic thought-forms to act as link between the ideal and the lower worlds.

3. Apprentices sensing the transmitted intent and unconsciously or consciously modifying their individual patterns of thought to conform to it. They act on these thoughts within the mundane world, producing

4. The final manifestation of the ideal in time and space.

The divine ideal, while wholly unitary, has three aspects when perceived by a conscious entity: Its Note, or initial impulse, its Intent or Will expression, and the active Vibrations by which it can be successfully manifested. Mages of different degrees are identified with one or more of these aspects, and through their identification are able to create a condition under which the ideal can be sense by adepts.

As in the previous case there is an apparent gap between the first and second steps in this sequence, which is called the "Abyss" in magickal parlance. It is difficult to describe how this gap is perceived by a mage without resorting to mystic jargon that may ultimately be meaningless to anyone except another mage. One can speak glibly of "being" and "becoming", and leave the reader no better informed than before.

Another way of looking at the matter is to say that at each stage of this fourfold process of creation, an additional quality is added to the archetypality of the divine ideal, elaborating on its nature and creating manifestations having both greater specificity and greater multiplicity than the original.

As perceived on its own level by a mage, the divine ideal is complete, unitary, and self-sufficient. It simply is, with no apparent beginning or end. It neither acts nor is acted upon. It appears so nearly universal and encompassing that even the possibility that something exists which is not "what it is" practically disappears.

When the conditions created by the mages cause the divine ideal to be brought down into the second stage - "below the Abyss" - the quality of relatedness is added to its archetypality. The ideal no longer appears to exist simply in itself, but now is perceived in relation to something which is not itself. This simple addition of the potential for relationship brings about a shocking transformation; shocking because it is not just a change from one-thing-in-itself to one-thing-in-relation-to-one-other-thing. Rather the change is from absolute unity directly to infinite multiplicity. In the act of crossing the Abyss, the mage or adept goes from one extreme of existence to the other with no intermediate stages. It is as if one took a single step and found oneself at the other end of the universe.

The existence of two things demands the existence of a third thing; the existence of a third demands a fourth, and so on. Once one steps away from singularity there is no stopping until there is a cosmos full of things, an effectively infinite field in which everything is potentially or actually in relationship to every other thing. And more, everything can be related to every other thing in a multitude of ways, so that we have infinity piled upon infinity.

In contrast to this first transition, the passage to third and fourth stages merely adds qualities of greater specificity to the infinitude of the second stage. A limited set of potential events gets selected out of the infinity of possible relationships and proceeds towards full manifestation. There is no radical transformation as there is between the first and second stages.

Stage two corresponds to the state in the individual where an idea in consciousness becomes transformed into the many nervous signals necessary to direct the body's response to the intention. This stage belongs to the adepts, whose primary concern is with the establishment of relationships between things, the creation of magickal links. As individual neurons are to the idea in consciousness, so adepts are to the divine ideal. Each adept picks up particular aspects of its potential expression, those which relate to his own nature and position. Each adept creates links between the ideal and those things within his own sphere of influence which reflect its nature. Additionally each acts as a transmitter, passing the sensed potentials on to other adepts with resonant natures who are focused at lower levels.

If sufficient magickal links are created, the divine ideal eventually becomes established in Tiphereth as a self-sustaining thought-form. This thought-form acts as a secondary center of focus for the divine ideal, concentrating and amplifying the forces transmitted along the magickal links, and sending out new signals into the lower worlds. This thought-form is also an "ideal", an expression of the original ideal within time and space and the context of human perceptions. Unlike the original it can be sensed by apprentice-level beings, and translated by them into a series of concrete goals within the manifest world.

The works of some adepts partially bypass this thought-form and act directly on the lower worlds. One type of adept concentrates on the "multiplicity" aspect of stage two and brings this aspect down into the lower worlds to be expressed as intellectual formulations or ideas. Another type of adept concentrates on the "relationship" aspect, manifesting it in the form of artistic creations. By providing these links directly into the worlds inhabited by apprentices, they provide apprentices with patterns by which they can learn to sense to the ideal expression in Tiphereth.

Passing to stage three adds the quality of active response or intelligent activity to the creation. This stage corresponds to that stage in the individual where the neuronic signals reach their goals in various parts of the body. These signals, acting on non-neuronic cells, cause those cells to change their state of activity in ways that conform to the conditions set by the signal. The cells take energy and matter from their environment, transform it in accordance with the signals, and release it back into the environment. The release may come in the form of movement, as in the case of muscle cells, in the form of chemical secretions that produce global or localized changes in the rest of body, in the form of changes in electrical or magnetic conductivity, or several other ways.

Note that the signals coming to the cell do not force the cell to perform in a specific way, nor do they direct the cell's activity in detail. Remember that each cell is a particularization of the overall potential of the body. Its innate nature defines and expresses a specific set of those general potentials. The signal it receives need not contain any information at all as to how the cell must respond. The cell knows by its nature how it must respond, and does so automatically, translating a generalized command into a specific set of activities.

In the process of divine creation, this third stage belongs primarily to the apprentices. The quality of intelligent activity has much greater scope in their work than in the cell.

Cells exist in a more or less fixed relationship to the rest of the body, and each is particularized to express only a few types of activity. Their response to incoming signals is also fixed to a limited range.

Human beings, while still particularized with respect to the universe as a whole, otherwise possess a remarkable freedom of action. They exist in a constantly changing relationship to other humans and to the rest of their environment. Unlike cells any human being can perform a vast range of activities, depending on the contexts in which they are acting. Most importantly humans, within the extremely broad limits of their particularizations, are capable of defining and re-defining their own activity within the "body" that is our world. And paradoxical as it may seem, apprentices have a greater freedom in this regard than do either adepts or mages.

Apprentices are in a way repeating the actions of the adepts, but on a lower level. The adept takes the singular will which is the divine ideal and translates it into a multitude of potential relationships, which in turn eventually coalesce again into the expressed ideal in

Tiphereth. When an apprentice senses an expressed ideal, its influence is translated in his or her mind into a set of goals or possibilities for self-expression. Those that are congenial to the person's nature are incorporated into the person's self-image, thoughts, and emotions. Then, in the course of the apprentice's life in the world, situations arise in which action can contribute to the achievement of these self-chosen goals. Through the intelligence inherent in his being, the person chooses those activities that will help to make the goal manifest.

Note that the choice of actions comes entirely from within the apprentice's being. The expressed ideal in Tiphereth contains no specifications concerning the way that the ideal is to be manifested, but only of the intended result. The manner in which the apprentice acts towards that goal is always a matter of free choice. Adepts and mages participating in the act of divine creation never attempt to force or coerce the apprentice into a particular course of action. At most, they will arrange to provide the apprentice with opportunities for action in line with the goal. But even in these cases, the choice of whether to take the opportunity, and what to make of it, is wholly within the hands of the apprentice.

This acknowledgement of free choice is not only a matter of ethical action on the part of adepts and mages; it is a matter of utter necessity if the divine ideal is to come into full manifestation.

It is the task of apprentices to create the final links between the divine ideal and the material world. Because they are still close to the material pole, they are best qualified to make the final adjustments that will fit one to the other and complete the creation. Their natures are exactly suited to this work, and no higher initiate can do it better.

By becoming more directly identified with the divine ideal in its primary form, mages and adepts have sacrificed some of their freedom of action within the lower worlds. Close identification with the divine will excludes many courses of action that are in accord with that will, but which require close identification with the material pole of existence. They can not maintain an identification with both the divine and material poles at the same time. Since they had previously passed through the apprentice stage, adepts and mages are still capable of acting directly on the material world, but only by temporarily reducing their degree of identification with the ideal. The more attention they have to pay to purely material affairs, the less of the higher identification they can maintain.

Another consideration is that when the divine will touches directly on the lower worlds, without the buffering provided by intermediate links, its action is inevitably destructive. Matter and the substance of the lower mind is at present incapable of absorbing the divine will directly, and contact with it would result in a subjective equivalent of vaporization, destroying all form beyond possibility of reconstruction.

Finally, adepts and mages must consider that all acts of divine creation must take place in ways that encourage the continuation of the process of initiation. This seems to be a precondition for any sort of divine creation within the human Tree of Life. What little we know of the Cosmic Tree suggests that it is universally applicable in that realm as well. The rule as gods view it is that matter must be continually transformed into spirit, until all of it has been transformed. The means by which this is done is the process of creation and resulting initiation.

Through the combined effects of the individual activity of many apprentices, the divine ideal is eventually brought safely down into full manifestation. A final quality is added to the series, which can be called objectification or externalization. The actions of apprentices over time create an activity in the material world which takes on a life of its own, and is seen as having an existence independent of those who worked to create it.

In many cases, this "objectified" ideal does not actually exist in matter. Rather, it exists as a form on the astral plane, having sufficient organization to maintain itself and gather energy to itself without further conscious effort on anyone's part. Since most of humanity is currently focused on the astral plane or on the adjacent areas of the lower mental planes, they perceive it as real and act accordingly in their daily lives, even though the thing they perceive can easily be shown to have no existence when it is viewed with a strict definition of objectivity. Among the most obvious of such objectified ideals are the various organizations that make up the social structures of current-day cultures. "Government" is such an ideal, as are religions, corporations, money, and many other things to which we routinely grant the status of "real". But in many other cases, the end result of the process is truly "objective", that is, having existence in matter.

From the divine viewpoint, all the sephiroth below Tiphereth are equally "material"; the stuff of the astral and mental planes is simply matter in a different state than that of Malkuth. So the establishment of a divine ideal in the matter of any of these planes is considered a successful creation.

There are several more factors that should be considered by the reader who is attempting to gain a clear mental picture of the process of divine creation. The most important of these points is that this process is not all "one-way", does operate solely from the top downwards. Between and within each stage there occurs feedback, a constant dance of adjustment and readjustment.

In the body, the reactions that take place in the course of externalizing a thought influence in turn the next thoughts to arise in the person's mind. Cells send information back along the neural pathways, telling of their current status and what they will be capable of doing in the next few moments. In the course of accomplishing a simple action, such as reaching out to grasp an object, what has been accomplished at any given moment is fed back to be compared against the initiating thought, and new signals are sent adjusting the ongoing process to maintain its direction towards the intended goal. And there is a constant flow of information around the body in the form of chemical secretions and electromagnetic states that inform the cells of the state of other cells operating on their own level.

Similarly in divine creation, there is a constant flow of information upwards along the created channels as well as downwards or outwards into the manifest world. Adjustments are made "on the fly" to account for the relative success of the various groups involved, and to account for changes in the world to which the effort of creation is being applied. Over time, the physical manifestation becomes an increasingly more accurate correspondence to the intent.

It will be important to keep in mind that divine creation is a dynamic, continuing process rather than a fixed or "one-shot" activity that happens once and not again. It is the dynamism of the process that makes initiation and evolution possible at all, which keeps the world from being in truth the static, stratified, unchanging place that ancient theologians thought it to be. Much of our later concern with keeping the results of initiation are directly concerned with the dynamic aspects of the process.

A related factor to consider is that divine ideals have a finite lifespan, when viewed from a standpoint in time and space. They come into existence in the world, take some time to develop their inherent possibilities, and then pass out of existence again. At any given moment in time, several ideals are in various stages of their cycle. Some are just beginning to come into the awareness of mages. Others have been linked to the earth and are in process of becoming fully manifested. And yet others have completed their lives and are gradually breaking up and going out of manifestation. Depending on their individual natures and sensitivity, various parts of the population will be attracted to one or another of these ideals.

It is also important to remember that the manifestation of any divine ideal consists of many different threads, composed of many different types of energy expressing different aspects of the ideal. There are always at least seven different aspects involved in any manifestation, and each of these may be wholly or partially incompatible with the others when viewed from the viewpoint of an incarnate human. No individual can judge from his own experience of the expressed ideal whether another person is or is not also sensing that ideal. Activities that appear antithetical from an individual's view may in fact be different aspects of the same divine expression. Full appreciation of the manifestation can only be had by a mage or very high-level adept.

Students of Thelemic doctrine might profit by considering the three "Grades" mentioned in Liber AL in light of what has been said above about the stages of divine creation.

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                              ЪДДДДДДДДДДДДДДДї
                              i   Inflow of     i
                              i Divine Force i
                              АДДДДДДДВДДДДДДДЩ
                                      |
                              ЪДДДДДДДДДДДДДДДДДї
  ЪДДДДДДДДДДДДДДДДДДДДД=i Destruction of ГДДДДДДДДДї
  i                          i Limiting Forms i            i
  i                          АДДДДДДДДДДДДДДДДДЩ            i
  i                                                  |
  i ЪДДДДДДДДДДДДДДДДДДДї                        ЪДДДДДДДДДДДДДДДДї
  i i Synthesis of New i                         i Expansion of   i
  i i Forms Compatible i=ДДДДДДДДДДДДДДДДДДг Consciousness i
  i i     With Divine      i                          i   to Absorb      i
  i i        Force           i                          i Divine Force   i
  i АДДДДДДДДДВДДДДДДДДДДЩ                        АДДДДДДДДДДДДДДДДЩ
  i             АДДДДДДДДДДДДДДДДДДї
  i                                   |
  i                          ЪДДДДДДДДДДДДДДДДДї
  i                          i   Testing of      i
  i                          i   New Forms       i
  i                          АДДДДДДДВДДДДДДДДЩ
  i                                   |
  i                        ЪДДДДДДДДДДДДДДДДДДДДї
  АДДДДДДДД-ДДДДДДДДДДґ     Are New Forms     і
            No             і Fully Compatible? і
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                                   і Yes
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                            ЪДДДДДДДДДДДї
                            і Expressioni
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Figure 2. The Conformation Cycle

The Conformation Cycle in Initiation

In initiation, the initiate receives a flow of force from some level more inclusive than that on which his conscious mind is currently focused. If he/she is to retain any benefit from the experience, those parts of the being that are below his level of focus must be consciously brought into alignment with that force, within the context of their natural modes of functioning. All of these parts must be brought in to the alignment. Not one can be left out.

This means that we can not be satisfied with simply receiving and "feeling" the force. We have to direct our emotions so that those incompatible with the force fall away, and new ones that are fully compatible come to the fore. We have to direct our intellects so that ideas shown by that force to be false are eliminated, and the remainder reconstructed to fit the our new perceptions. We have to modify our self-image and goals to include the new vistas opened to us. We have to re-examine all of our being in terms of the new force, and change our being so that the force can flow freely between levels.

The goal of initiation is to make all of the vehicles perfectly "transparent" or perfectly responsive to the highest and most inclusive divine force the initiate can experience at a given time, and to elevate the focus of consciousness so that it operates from the highest level possible. The conformation cycle is the process by which this goal is attained.

Figure 2 represents the cycle of activity by which an initiate absorbs divine force coming into his or her sphere. This figure falls within the box labeled "Conformation Cycle" in Figure 1.

This cycle is applicable to the initiate's actions both with respect to his own initiations and with respect to his participation in the

Great Work. The only difference between the two cases lies in what kinds of forms are being destroyed and created in the process. In initiation, the forms are actually forms that make up part of his individual being. In the Great Work, the forms are those that he creates to act as magickal links to bring the divine ideal into manifestation.

The conformation cycle contains another cycle within it, which is not shown because it is constantly in action throughout the process. This inner cycle is the cycle of invocation and response. At each step of this process, the initiate is in constant need of a contact with the incoming divine force. At the very beginning of the process, it is his desire and intent, directed upwards through the planes, that generates the initial inflow of force. As the power gathered from that first inflow is expended, he is constantly re-invoking the force, replenishing the power so that the process can continue.

Invocation and response may take the form of formal ceremonies and magickal efforts, or it can simply be a continual "looking towards" the divine with a desire to draw it into contact again. In any case, the directed intent and desire of the magician attracts both the force and the attention of interested beings on higher levels, who provide him with assistance in bringing down the force, and also assist with suggestions as to appropriate forms that might be created to hold and channel the force. Without this constant renewal of contact, any effort to reconfigure form to match the force will fail.

Throughout the following sections the word "form" will be used as a generic term for that on which the force of the divine ideal acts. It is perhaps not the best term available, but after reviewing many more technically specific terms from philosophy, phenomenology, and metaphysics, I find the use of such terms would not add any significant understanding to the subject being dealt with here.

The viewpoint from which the process of conformation is described is one in which the consciousness of the initiate exists in an intermediate area between a positive and a negative pole. The positive pole in this discussion is generally the divine ideal in one of its three aspects. The "negative" or more material pole is in most cases not the sephira Malkuth, as is conventionally the case, but rather Tiphereth.

The conformation process is one that takes place on the same planes in which the adept normally works, and it is usually only the adept in whom the process takes place consciously. Conformation to the divine ideal always takes place before any appearance on the more material planes, even such an abstract appearance as a thought that can be described in words.

So the material aspect of the process, the "forms" on which the divine ideal works, are the formulations of relationships, the magickal links with which the adept does his work. When speaking of "forms", of the "breaking up of forms" or the "creation of forms" we are speaking of either (in the case of initiation) the formulated relationships that maintain the internal connectivity and unity of the individualized adept, or (in the case of divine creation) of those magickal links the adepts create between the divine ideal and the lower worlds.

Phase 1: Destruction of Old Forms

The first effect of an inflow of divine force is always destructive. The "vibrations" of the force have a tendency to break up any form that is incompatible. This effect is represented cabalistically by the planet Mars and the tarot card The Tower.

Mythologically, Mars has always been associated with a rise to the heights, followed by a sudden disaster and a subsequent rapid fall. The disaster is usually caused by the entry onto the scene of a new and unanticipated factor, often through divine intervention. The Tower of Babel story is a classic example. To understand how this relates to the conformation cycle we have to back up a little bit.

As was shown in Figure 1, the entire process of initiation is itself cyclic. As the cycle progresses, it gradually draws away from the divine ideal and towards full objectification. Eventually all the divine force received gets expended, and the individual has to continue to build using energy drawn from within himself and from his environment. After objectification has been completed, the process must take a jump back to its first step to acquire a new flow of divine force from a yet higher level.

In the interim period, between objectification and the new inflow, the individual builds up and elaborates on the fundamental forms and ideas previously established. He works to extend those into areas of life and experience not directly touched upon in the course of initiation, both in the material world and on the magickal planes, re-interpreting all of his being in terms of the new perspective. From the highest level at which he can perceive, he works to build up an accurate reflection of his perceptions throughout the lower parts of his being. As more of his being is integrated into the scheme, the original forms and ideas take on the psychic equivalent of mass; they become more rigid, more difficult to move, adjust, or change. They become less transparent to the divine force on which they were built.

This is a necessary step, and the natural consequence of the stage of objectification. Once this structure is formed, the individual need not expend more of his own energy to maintain his consciousness at the high level achieved in the prior initiation. It becomes his natural state of awareness, and only movement out of that state requires expenditure of energy. Instead of having to hold himself high in the air by the force of will, he is held up in the air by a strong tower, which supports him against the downward pull of matter.

Somewhat paradoxically, it is during precisely this time, when his internal expression of his initiation has become objectified and has begun to take on a quality of rigidity, that the initiate can contribute the most to the Great Work. The reason is that since he no longer needs the force provided in his last initiation for his own internal use, he can afford to expend any additional flows of that same energy in outwardly-directed activity, building the impersonal iconic and symbolic forms needed to channel that energy into the lower worlds.

Consciousness of the needs of the Great Work can make a great difference in the extent of the rigidification that occurs, and thus in the amount of time between initiations and in the difficulty experienced in the course of the next initiation. A certain amount of it is necessary, but the motivation of the individual can vary the amount that actually occurs remarkably.

In a person who is primarily concerned only with his own advancement and power, the process of rigidification tends to continue to its natural limits. That is, it goes on until all of the lower bodies have been fully fixed in the new formation, and the formations have begun to build up a "crust" around the person's awareness on its own level. It can extend event further, into the person's relations with planes higher than that on which the awareness is focused, by creating assumptions and restrictions of thought concerning the next steps that will be taken in his development.

With this wholly personal motivation, the person becomes encysted in his own thought-structures, locked up in his own tower. The walls of his tower block him off from direct contact with the planes from which the force of his next initiation must come. As a consequence, the force of invocation needed to produce a response from the higher levels is greatly increased. He must also depend on the responding powers to answer with a degree of force sufficient to blast apart the thought-formations in which he is embedded. And if the force is sufficient to do so, then the experience of the next initiation will be literally shattering and disastrous to the present form of being, a full expression of the events represented in the Tarot card.

At the other extreme, in the person who is wholly convinced that his own initiations serve only the purpose of making him better suited to participate in the Great Work, the rigidification tends to stay at the minimum needed to support his awareness at its new level and to serve as a foundation for the next initiation. Between the time when his initiation becomes externalized and the time when the next initiation begins, he concentrates not on building up the lower being into conformation with his own centralized point of perception, but rather on keeping the lower being in a state of fluid responsiveness to the needs of the divine creation, regardless of whether those needs match what the individual awareness thinks of as its own advantage.

In this case, the lower levels of being will still be formed into structures relating to what the person currently perceives of the divine ideal. The difference is that these structures will be decentralized and impersonal. It is as if the initiate, rather than building a tower for his sole use and protection, were building a grand plaza in the air, an open structure that could be used by anyone who chooses to do so, freely and without restrictions. He considers himself neither the architect nor the owner of these structures, but only a builder, one of many contributing to the overall effect as a service to the world.

Creating a sense of service, of contribution to the Great Work, requires the conscious development of several attitudes:

1. The attitude that the results of initiation are not the property of the initiate, but are only held by him temporarily as a matter of public trust.

2. The attitude that the benefits of the initiation must be extended freely to all who have need of it and want it, but must not be forced upon any against their own preference.

3. The attitude that each person who makes use of what he has freely given must be allowed to make use of it according to that person's own perception of the goals and ideals, and can not be restricted by the one who gives.

4. The attitude that the work as a whole is the product of a vast number of workers, and that the contribution of any one of them is not so much greater than that of the others as to make him more important

or worthy of respect than others. The attitude that it is the divine structure being built that is worthy of respect and appreciation, not those who did the work. Conversely, that no person is unworthy of respect simply because his apparent participation in the Great Work is small or nonexistent.

5. The attitude that service given freely to others is service given to oneself.

It must be emphasized that the concept of service as it is presented here does not mean the same thing as either "servitude" or "servility". At all times, the one who seeks to serve in the Great Work must demand for himself the same freedoms that he willingly gives to others. He must at all times be the sole arbiter of the extent to which he serves, the type and limits of that service, the interpretation placed upon that service, and the manner in which that service is performed.

No other being, not even a god, has the right to demand that he perform acts that are against his own nature or inclination. As was shown in the preceding section of this paper, the needs of the Great Work are such that they can only be accomplished through freely given cooperation. If circumstances seem to be pressuring a person towards a certain course of action that he would not willingly participate in, then that course is not part of the Great Work.

It must also be pointed out here that the person who has committed himself to submission to the demands of his social group, who is truly servile, will have as great a difficulty in attaining initiation as the person who is wholly committed to just his own personal advancement. He is just as locked into a tower of rigid forms as the self-oriented person. Only, the tower in his case has been constructed by others, out of the instinctual needs of the social group and the mass of conventional thoughts and behaviors built up over the centuries. To receive the touch of divine force, he must be blasted out of his tower much as his polar opposite would.

It is only through this concept of the Great Work, of free service freely given under the divine ideal, that the conflicting poles of human social experience are reconciled and blended into a single path. The individualist remains free to do his own will; the socialist remains free to help his fellow humans. All that either sacrifices is something to which they had no right in the first place: the use of force or coercion against others.

Going back to our discussion of the destruction of forms, this attitude of service frees the individual from many of the pains, difficulties, and seeming terrors that the more self-oriented types experience along the path of initiation. The one who is wholly committed to service in the Great Work does not perceive the structures he has built as being in any way his own property or possession, but rather as things that are only temporarily in his care. When the time comes to create new forms to conform to the inflow of force in a new initiation, he can let loose of them with a minimum of difficulty. Since by definition the inner worlds become more inclusive as one progresses through them, he knows that what will replace that which he gives up can only improve his ability to participate in the Great Work. He is not attached to the icons and symbols he has built, and so experiences no loss in giving them up.

Another important point is that because the willful server has not built his conceptions into a separate, monolithic structure, only those parts of his decentralized structure that are incompatible with the new flow of divine force will be destroyed. The majority of the parts will remain intact. For the person trapped in a personalized or socialized tower, this is not the case. Many parts of that tower, if not so closely bound together, would not be destroyed by the new force. But because they are bound together, when one falls they all fall. The difference is that between a minor inconvenience and a full-blown psychological disaster. Additionally, the fact that his intent is habitually focused on sensing the divine ideal means that he will be better able to maintain his awareness on a high level during the process of destruction, and to a certain extent will be able to direct it to critical points, making the process more efficient.

Most of us will fall somewhere between the trapped dualities of fully individualized or fully socialized mental constraints on the one hand, and the full freedom of the willful server on the other. The extent to which we will be able to make the destructive aspects of initiation occur in a smooth and controlled manner will be determined by the extent to which we make an effort to adopt the perspective of the willful server in the Great Work.

Phase II: Expansion and Absorption

It was mentioned in discussing the process of divine creation that the divine ideal or initiating impulse is translated by mages into two complementary aspects: a "Will" or "Intent" aspect and a "Vibratory" aspect. It was the vibratory aspect that brought about the destruction of incompatible forms in the previous phase, and which will be used to test the newly synthesized forms in the last of the four stages of the conformation cycle. In this phase and the next, it is the "pattern" aspect which predominates.

Since this "Intent" exists above the Abyss, it is difficult to give a precise definition of what it is. It exists in the sephira Chokmah, which is the archetypal "potential Son" which is eventually brought into being in the lower worlds as the "true Son" in Tiphereth. Tiphereth being among those sephiroth where the principle of relationship is most important, its archetypal precursor must in some way be concerned with the universal potential for relationship inherent in the divine ideal. It seems a contradiction to say that dualistic relationship exists within the unity of the divine ideal, but this is a failure of description, not of fact. The relationships contained within the Will aspect of the divine ideal are only potential, not actual. They are the relationships that must be achieved if the divine ideal is to become fully manifested.

It is this intent aspect, brought down into the worlds of the adept as a force expressing potential relationship, with which the initiate is concerned in the next two phases.

Destruction of the old forms frees the individual temporarily from ties to the lower levels of his being. The inflow of divine force now provides a channel by which the consciousness of the individual can move upward into a new level of inclusiveness. His horizons are expanded and new modes of perception appear as the force floods through him. This stage is represented cabalistically by Sol, and the tarot card The Sun.

Initially, this raising of consciousness comes automatically and without effort on the part of the initiate. For a while, the individual floats above the world, separated from it and unaffected by it, yet feeling intimately connected with all that occurs there. He feels full of light, free, and unconditioned. The forms which formerly held him are no longer a constraint, and the time has not yet come for new forms to be created. He takes in and re-radiates the force like the sun at noon.

If the person simply basks in the pleasure of this experience of unconditionality without making a conscious effort to absorb it into his being, then the old forms that were broken up eventually will re-form into something like their original condition. The shards of thought left over from the breakup act as seeds around which the matter of the inner planes accumulates until the old structures are complete again.

The person has to consciously grasp the inflowing force and use it to pull himself up to the highest level possible. He must make an effort to identify himself, to the extent that he is capable, with the divine Will. Holding himself on that high level, he must direct the force into his lower bodies; by comparing the remaining forms to the intent inherent in the divine force, he determines which of them will be of use in the new creation and which will not. He then uses the force to burn away, to occultly vaporize, all the other shards of form left over from the destructive stage, as soon as he becomes conscious of them. Through this process of grasping and directing the force, he gradually forces out of his lower bodies all energies that are incompatible with the divine intent as he is currently able to sense it, and replaces them with the incoming initiatory energy.

For each of the three types of persons mentioned above (the socialized, the individualized, and the willful server) this stage presents certain opportunities and certain hazards.

For the person who is submitted to social constraints, this stage represents the first experience of freedom and individuality. He becomes aware for the first time that the forms and symbols that bind him are not himself and do not originate from himself. Characteristically, he reacts to this by becoming deliberately unconventional, taking his former constraints and turning them upside down. He develops a sense of vast humor at the actions of his fellows who are still constrained, and has great fun disturbing their tranquility. Unfortunately, judgment usually flies out the window along with the constraints, with consequences in his relations with others that can be rather embarrassing. In short, he makes a grand fool of himself.

If he continues in his foolishness without consciously trying to grasp that which has given him his freedom, then eventually the force of the initiation will run out and his awareness will fall back into the lower levels. Without the sustaining presence of the force to heighten his awareness, he usually falls into a pattern of "conventional unconventionality", trying to maintain the conditions created in himself by the force without either the perspective or the energies needed to create a true reflection of it. The patterns thus created are a travesty or unconscious mockery of what could have been created had he not lost hold of the force.

Since the beginning of the experience was a true initiation, the person is often unaware of his "fall from grace", thinking that the course he is following is the normal course after the Solar initiation. He may think that he is still in an initiated state and try to pass on the "wisdom" he has gained, getting into contact with others in similar state to develop a "philosophy" or "style" of magick reflecting the mocking form.

Such philosophical travesties can be identified by their lack of internal consistency, their lack of humor and self-criticism, their non-specific contempt for anything normal or conventional, a frantic emotionalism that is obvious to everyone except the philosophy's practitioners, and a body of magickal techniques centered on ways to destroy forms, rather than on bringing more inclusive forces into the awareness.

Following the techniques of one of these travesties may indeed enable the practitioner to get back up to the stage of freedom following the destruction of forms for short periods. But because there is no more inclusive force available to pull them him up any further, he inevitably falls back down into the lower levels again. He becomes a yo-yo perpetually bobbing up and down between the solar and the lower mental levels.

By consciously taking in the initiatory force and using it to burn away those mind-sets and behavioral patterns that were imprinted on him by society, the person submitted to social constraint achieves a true solar consciousness, a true individuality in which the source of all his behavior is his own inner being. The removal of social imprinting leaves him aware in full consciousness of the "expressed ideal" in Tiphereth, and able to bring it down into the lower worlds in completely appropriate forms. Eventually as he becomes more fully aware of that ideal (in the form that it comes to him through his own soul) he enters the ranks of the adepts and becomes a conscious creator of magickal links in the Great Work.

The fully individualized person is normally possessed of at least some solar awareness to start with, and may in fact be living consciously as a soul within the worlds of the Tree. All adepts have full solar consciousness, and the problems of being trapped in the structure of self-created relationships is characteristic of adepts. For them, this problem comes from a failure to release forms created as part of the Great Work.

It is the nature of the solar consciousness to draw energies around itself. The purpose of the soul is to act as a lens or focus for energies coming from the core of being so that those energies might be properly directed for use in the lower worlds of the Tree of Life.
This centralizing and attractive aspect of the soul is the means by which that focus is achieved. In its attractive aspect the soul is in fact an embodiment of the principle of relationship, and it is through

its own nature that the soul creates the magickal links between the divine ideal and the lower worlds.

The inflow of force from the divine ideal under normal circumstance will keep the adept from becoming too centered in this solar awareness. When the force is present, it is unmistakably clear to the individual awareness that it is not the center of being. But as was said earlier, the manifestation of a divine ideal goes in cycles, and also has periods of greater and lesser strength within its larger cycles. It may be that, for reasons totally beyond the adept's control, the force of the divine ideal ceases to flow through him for a time and no amount of invocation on his part will bring it back. He experiences a time of dryness.

If this time goes on too long, the soul will continue to work at forming appropriate vessels for the force out of the substance of its own being, using such energy as it can draw from its immediate environment. But without the presence of the divine will, the strength of the soul's own attractiveness is too strong to be fully overcome. The created iconic structures, instead of being released into the magickal world to do their work, become "stuck" to the adept. As more and more of them are built, they form a shell around the adept until he is trapped in a structure of his own creations. It is not fully his fault, except in very rare cases, but it happens nonetheless. When the force begins to flow again, or a new force from a higher level comes in, these forms have to be blasted away.

A similar problem occurs when the adept reaches the lower edge of the so-called "Abyss". At this point in his development, the adept has effectively exhausted the potentials for relationship inherent in his own soul. Yet the soul continues to build structures of relationship; its nature does not permit it to do otherwise. The conscious being comes to a point where he feels trapped in an endless cycle of old expressions, each one following predictably on the one before. Nothing seems new, and it sometimes feels as if the divine force has abandoned him permanently. This is the experience of the Wasteland or Dark Night of the Soul.

In either of these cases, it becomes a true struggle for the adept to continue in his course towards the divine. He feels as if he is smothering in his own wastes. The sense of hopelessness and despair becomes a constant undercurrent to his experience and must be fought against continuously. It is only by drawing on his inner reserves of will that he is able to continue at all.

When the adept again experiences an inflow from the divine and it begins to break up these accumulated forms, his sense of relief may be so great that he just wants to lie back and enjoy the experience for a while. But as was the case with the socially-imprinted apprentice, if he does not consciously expand his awareness and absorb the incoming force then the structures he has created will again gather around him and cut him off from the divine. He must consciously draw himself up to a point on the magickal planes that is wholly above those on which the forms exist. And, from that high point, he must direct the force downwards to vaporize and disperse the incompatible forms. And, as with the apprentice, the divine force replaces that which it disperses, remaining in the adepts being to be the material of new forms.

The apprentice goes through this stage consciously only once; it is his initiation into the ranks of the adepts. The adept goes through this stage and the succeeding stages many times, each time gaining a higher perspective and a greater understanding of the links that make up the body of the divine creation. Eventually, after he has exhausted the potential for relationship in his individuality, this stage of expansion and Absorption brings him to a point where the quality of divine will in his being exceeds the quality of relationship, and he moves into the ranks of mages.

For the willful server, this stage presents few problems; being focused on the accomplishment of the Great Work more than on his own advancement, he has few difficulties in destroying old forms. He has no attachment to them. His problems, when they do appear, are of another sort.

While the mode of free service freely given can be accomplished by persons of any grade of initiation, its primary source is on the planes "above" the "Abyss". It is a primary expression of the divine ideal as it is being worked out in this current age, as the expression of divine love was the divine ideal in the preceding Piscean age.

The consciousness of those focused in the first three sephiroth is not directed downwards into the worlds of matter, but rather upwards towards the source of the divine ideal. The problems of those who are fully committed to service to the Great Work will tend to reflect this direction. (Though, being imperfect as we all are, they are also likely to experience some of the problems of the other two groups.)
The main problem of the willful server is premature abandonment of the lower worlds. He has little trouble releasing old forms and burning away the debris. Instead, he is likely to become so identified with the incoming divine force that he abandons any sense of a need to bring it down into the worlds of men. Such an identification is only appropriate for those who are mages. For them the goal of initiation

is total freedom from the Tree of Life, and entry into the greater Tree of Cosmos, passing from the path of initiation onto the Star-Roads, the ways of perpetual creativity and discovery.

For those who express the way of service in the lower worlds, this course is inappropriate. If they follow it anyway, they become the sort of spaced-out mystic who is unconcerned with anything within the world, even his own life, so long as he can get lost in the divine. The world becomes unreal to them even while they remain in it. Thus the task of the willful server in this stage is the delicate one of maintaining an attachment to the world, but not too strong an attachment. Should he become too strongly attached, then he will begin to experience the problems of the other two types spoken of here, and will have to work out those problems before returning to his primary mode of service.

Phase III: Synthesis of New Forms

The process by which the initiate creates new forms for the divine ideal is the most difficult phase of the cycle of conformation to describe. The previous two phases and the following phase have readily-comprehended material analogies; understanding of those phases is merely one of extending known principles to new realms. This phase also has its lower correspondences, but they are not well understood even by those who are engaged in the activity. Both this current phase and its lower correspondences contain the element of creativity, which in its essence is a characteristic of the divine, and as subject to difficulties of description as any divine aspect, for reasons described in the first sections of this paper.

Because of this problem, we have to resort to more symbolic methods of describing what goes on in this phase. As a framework for the discussion, I begin by taking some excerpts from an ancient book in the library of group with which I serve in the Great Work. Meditation on the sequence of steps shown here should provide the reader with an intuitive comprehension of the process.

1. The artist rises to the height, and from that height surveys the field of work.

2. The word goes forward. The work proceeds.

3. In the land below, the myriad beings sense the sound of the word, and respond each in their way. The worthy come forth; the bad retreat;

and those that hear the sound but incomplete find their paths diverted into loops not of their own devising.

4. The myriad responding vibrate in harmony with the word, but know it not. They see not the artist, nor know him save through the sound of the word. It is for the artist to see, and to join them each in their proper place within the great design.

5. Gently, o artist! Thy materials are but wisps of thought. The touch of your will must be gentle, subtle, lest they be torn and broken.

6. Gently does the artist's sound direct the myriad creatures in their motions. Remaining themselves, yet they begin to move as well within the dance of the pending creation.

7. The dance begins with each alone, each in his own path. Yet as the sound of creation becomes more pervasive, so do those paths bend and curve, and in their motion the faintest outline of the pending creation begins to appear. Creatures touch and separate again. Behind them in their motion spin out threads of the seven primary powers in their forty-nine divisions. So is the matrix of creation built.

8. The dance of motion settles into formal mode; the creatures move and flow along paths of elegant simplicity, each one balanced against all others.

9. The artist sounds the word again, but at a higher pitch. The myriad creatures caught within the web of powers vibrate in their place, attempt to match the higher pitch, yet their natures constrain them from doing so. The excess will flows into the web-threads; they expand their length. No longer tight between the creatures they connect, the threads loop and soar in dimensions previously unknown. They put out children, which link in nexuses where no creature stands.

10. From the mouth the artist sounds the word; the heart of the artist casts forth nodes of attraction on which the truly new will form. The eye of the artist directs the nodes to gather in the empty nexuses of the web. The nodes put forth their call, and from the unknown places they draw forth that which is the Heart of Newness.

11. The Heart opens, and heat floods the web. The motion of the dancers changes and the web expands. Upon those nexuses where the nodes dwell there come forth creatures new and wondrous to behold, yet fully one with the elder creatures taken from the prior cycle.

12. The dance again in formal mode, the creatures balanced once again

in swirling movements.

1. As in the previous phases, emphasis is placed on the necessity for the initiate to do the work from the highest level he is capable of reaching. Since the intent of this phase is to create forms reflecting the divine ideal, and to create magickal links between those forms and the ideal, the consciousness of the initiate must be raised to the highest level of which it is capable, and at that point must attach itself to the divine ideal.

This phrase introduces two other concepts as well. First, that the initiate must remain detached from the things he is bringing into the synthesis. The initiate's personal preferences, beliefs, desires and intents must not be allowed to touch in any way upon the material of the work. The divine ideal must be the sole guiding factor, whether that ideal emanates from the divine monad at the core of the initiate's own being, or from some greater source.

The depiction of the initiate as an artist emphasizes that the work being done is an act of creation. For the duration of the act the initiate becomes the vehicle of the divine creative power, a channel through which that power flows so that creation may be extended deeper into matter.

2. The divine creative power begins by elaborating itself to express its two subordinate aspects: the divine plan or Word of Chokmah ("the word goes forward"), and the divine activity or vibrational energy of Binah ("the work proceeds"). "Goes forward" and "proceeds" both include the idea of extension, that is, of the divine will directing itself into relationship with something not itself.

The initiate, identifying with the divine ideal, must take the force of the ideal and project it into the lower worlds. He must project what he perceives of the divine plan onto the matter of the lower worlds, and stimulate that matter into action through the use of vibrational energy.

The creation of the synthetic forms takes place in two stages. In the initial stages of the form-building phase, concentration will be on those things already existing within the lower worlds that reflect some aspect of the divine ideal. Gathering these together into a pattern roughly reflecting the divine ideal provides the foundation on which the truly new aspects of the ideal can be implemented.

The possibilities for change and creation depend on the current state of that to which the change is being applied. There must be a pre-existing potential for change of a particular type in the material of the lower worlds before such a change can be brought about. Each change must build on that which came before. No creation springs full-blown into existence wholly unrelated to preceding events.

This point is so obvious that it becomes subtle. In our normal lives we have massive amounts of information, collected through experience, on the potential for change inherent in the objects making up the mundane world. We use this information so automatically that in most cases, inappropriate changes never come to the surface of consciousness. It takes a deliberate effort to bring them to mind.

Similar restrictions exist on the inner planes. A divine ideal can not be manifested unless at least portions of the world, as it currently exists, are able to respond to its impulse. But unlike the case on the physical plane, one is not limited to only those changes that are fully capable of development in the material as it exists. So long as at least a few aspects of the divine ideal generate a direct response from the material of the lower planes, the remaining aspects can eventually be evoked. This evocation is the second stage of the process of synthesis.

3. The initial stage begins with the projection of the divine ideal and vibration onto the material of the lower planes. Here that matter is presented in terms of "creatures" or created things, self-sustaining complexes of ordered activity. This is a true picture; at this point in the evolution of the universe, there is no matter on any plane that is not part of such a complex. These "creatures" respond to the incoming Word and Vibration according to their compatibility with the ideal being expressed.

In the original book, two images are used to help expand on this verse. In the first image, grains of sand are poured onto a vibrating metal plate. Those grains whose size and shape are "harmonious" to the plate's vibration tend to gather into specific areas on the plate. Those with inharmonious size and shape are bounced off the edge of the plate by the vibration. And those that are marginally or partially harmonious tend to migrate around the surface of the plate in circular motions.

In the second image, subatomic particles with varying electrical charges pass through a magnetic field. Some are pushed away from the field all together. Some are diverted into orbits of various sizes, depending on their inherent charge. And others are drawn to the center of the magnetic field and stay there.

Both magnetic-like and vibration-like processes contribute to the linking of forms in the conformation cycle. The Word aspect of the divine ideal has a magnetic or attractive quality, since it is the archetype of the quality of relationship. The Energy or Activity aspect of the ideal provides the vibratory effects. Between them these two effects produce a sorting of the forms remaining after the destruction stage, according to their innate compatibility with the ideal, followed by an attraction and arrangement of these forms into a pattern that is harmonious with the ideal. This pattern constitutes a first approximation of the ideal within the realm of relationship.

4. The pattern is an approximation because many of the forms attracted to it may actually fit into the pattern in several places. The place in the pattern into which the form initially fall may or may not be the most appropriate. As the verse says, the creatures' reactions to the vibration are unconscious; while they exhibit the quality of intelligent activity, that quality does not provide them with the means of distinguishing between several appropriate responses. They have no capacity for interpreting the Word. The first reasonably appropriate place encountered in their motion is the one into which they fall.

The magician must examine this initial pattern in detail, looking at the forms that have become part of the pattern and determining whether each one might not better represent the ideal when placed in another position. Where this is the case, the magician must use the will to relocate the form.

5. This verse cautions that this conscious rearrangement by the magician must be done carefully. The forms must not be forced into an inappropriate location; it will fit into any correct location in the pattern without stress. The magician must constantly compare the elements of the pattern with the divine ideal, and make only those changes that are in conformity with it. Attempting to force a form into the wrong place results in either the destruction of the form or the disruption of the forming pattern. Care is particularly necessary when the forms being brought into the pattern are human souls.

6. Once the remaining forms are set into the pattern, then the divine aspect of activity or energy is brought into play with greater force. The static pattern becomes dynamic; the individual movements of the forms within the pattern begin to become coordinated. Yet this coordination is only apparent from outside the pattern. Each individual form, if we could take its viewpoint, would still feel within itself that it was following the dictates of its own nature, and not some

outside force.

7. Increasing the force of the vibrations applied to the pattern causes two things to happen. First, the paths of motion followed by the forms begin to contract about a center, and to become increasingly "circular" within the magickal space the pattern occupies. Along with the contraction, the motions of the forms speed up and become more coordinated.

Second, when each form has absorbed as much of the energy as it can, it begins to re-radiate it as threads or lines of energy expressing its internal composition. As the forms pass close to one another in their motion, threads of similar energies reach out and connect them. These threads of energy are the expression within the realm of relationship of the archetypal pattern of the divine ideal. They are the magickal links it is the adepts task to create.

8. Once these relationships between forms have been established, the pattern begins to expand and to rotate more quickly. The expansion continues until a point is reached where the incoming energy is just sufficient to maintain the current size. The motion settles into a stable but continuously rotating frame. The overall pattern becomes a "vortex", a chakra in the body of the Earth, expressing a particular divine intent. At this point, the first stage of synthesizing the forms is complete, and all existing forms that are relevant have been absorbed into the pattern. The next step is to create forms corresponding to those aspects of the divine intent that are truly new.

9. The magician again applies the vibrations of the divine intent to the created vortex, but this time he deliberately causes them to be at a higher harmonic of the vibrations used previously. As in the physical world, the amount of energy carried by these vibrations is related to the frequency. Since the new vibrations are harmonic to the old, the pattern of the assembled forms is not changed. However, the new vibrations contain more energy than can be held by the forms, and it has to be disposed of somewhere. In this case it passes into the threads of relationship connecting the forms.

The threads respond to this inflow of energy by extending their length, or by splitting off additional threads. The innate patterning of the divine word causes these threads to extend themselves in certain directions, towards points where the new aspects presented by the divine word will lie within the completed pattern of relationships. There they link together into "nexuses" as if the new aspects were already present. Their connections define the context the new aspects are intended to take within the existent world.

10. The magician now must engage in a true act of creation. Combining the three divine aspects of Will (the eye), relationship (the heart), and activity (the mouth), he creates seed-forms or nodes representing in skeleton form those aspects of the divine ideal that have not previously existed within the lower worlds. These nodes form within the plane represented by Tiphereth, and from there are directed by the magician into their proper places within the web of energies in the vortex.

The primary force activating the nodes is the force of attractiveness or manifest relationship; by this force they are intended to pull into form those energies that were previously unknown within the person's awareness of the world, but which are needed to fulfill the intent of the divine ideal.

It should be stressed that even when these unknown energies are truly new to our world (and not simply new to the magician's experience) they do exist in the universe prior to the formation of the nodes; they simply have not previously appeared within the aura of the Earth, which currently defines the overall context within which all human creators work. On the inner planes, the Earth is occultly "blocked" from direct contact with the rest of the universe. It is a "hothouse" in which certain conditions are artificially maintained in order to accomplish tasks not possible in the context of the changing conditions of the larger universe. Certain types of energies are intercepted and diverted before reaching the Earth; others are distorted or leached of their information content. The Earth has in effect formed a magickal circle around herself, and banished these energies from the area of the circle.

As conditions on Earth evolve under the divine will, it is possible to productively introduce some of these blocked energies into her aura. When this is possible, the need for them is presented through a divine ideal in the process of being manifested. When the magicians working on that manifestation reach the current point in the process, then they create these nodes of attractiveness. Through the power of attractiveness, the nodes pull these needed energies through the barrier of the Earth's magickal circle.

As the energy accumulates around the created node, it first gathers and converts a portion of the matter of the Tiphereth plane so that it responds to the incoming energy. The matter absorbs and holds a larger portion of the energy than the node can hold through its own attractiveness. The node and the matter together continue to gather and hold more energy, forming a core manifestation for the new divine principle. This core is the "Heart of Newness" referred to.

11. Eventually enough energy is gathered that the core begins to re-radiate it and to produce effects on the other matter of the vortex. This event appears suddenly when a "critical mass" of energy has been accumulated. The "Heart" opens up and spreads its energy throughout the web. The new energy requires an adjustment of the balance between the forms linked in the vortex; the vortex expands and the forms move into a new relationship balancing all the powers involved.

The forms expressing new principles from the divine ideal eventually stabilize, and their activity becomes indistinguishable from that of forms left over from the prior cycles of creation. The new principles become fully manifested within the realm of relationship.

12. The pattern expressed by the forms settles into a stable and ordered activity again, and the process of creation is complete.

Phase IV. Testing of New Forms

In an ideal world, every creation would be made perfectly on the first attempt. But in our world, such is almost never the case. The vision of the creating being is imperfect; for many reasons, he does not (at a particular moment) see all of the divine intent he is capable of sensing. And his ability to sense the divine intent grows with continued exposure. A form that appears to fulfill the intent at the time of its creation may in a short time begin to show inadequacies and distortions. This happens whether the form is part of his own initiatory work, or part of his conscious participation in the Great Work. Thus there is the necessity for testing the created form against the original divine ideal, and for reiterating the conformation process until it becomes the best representation of the divine ideal that the creating being can make.

The creation must be tested before it is directed towards manifestation in the lower, "material" planes. Once the created form is linked to those planes, it becomes effectively "locked" into its current form. The inertia it acquires in manifestation makes it much more difficult to modify. Even if the created form is destroyed, it will have continuing residual effects. The Earth retains the imprint of all creations manifested within it, and those imprints affect the possibilities for all future manifestations. Creations manifested as part of the magician's own being have a similar inertia, as described under Phase I above.

Testing is a relatively simple matter, compared to the previous stages. The magician takes the "note" or vibrational energy radiated by the solar form and compares it with the note sounded by the divine ideal. The differences between them indicate portions of the form that must be changed, and places in the form where something must be added.

In this work, the magician must stand apart from both the form and the ideal. He must be able to sense the notes sounded by each with perfect clarity; the notes sounded by his own consciousness must be reduced to a level approaching silence. His involvement as creator of the form must be temporarily forgotten. His pleasure in that act of creation must be held in abeyance. For the moment he attempts to become a being with no distinguishable characteristics, save for the subtlest bit of will maintaining his attention on the notes being compared.

Once the magician has understood the differences between the solar form and the divine ideal as he senses it, he can then direct the form back through the previous three phases of the conformatin cycle. On these later iterations, complete destruction of the form is rarely required. Usually, only minor portions must be destroyed and rebuilt. Much more often, the testing only reveals areas where the form is incomplete and additional properties must be added. Once these additions are made, he builds in substructures and elaborations, creating harmonies on the basic note sounded by the form. After several iterations he can no longer perceive any difference between the notes of form and ideal, and prepares to effectuate the final link between the form and the material planes.

In the initiatory process, this final link involves an affirmative identification of the awareness with the created form. The initiate says "this is what I now should be". He proceeds to the work of making his thoughts, feelings, and behavior, his activities within the manifest planes, conform to the nature of the solar form. By making his material bodies the reflect of the solar form he creates a channel by which the particular part of the divine will that he senses can continue to flow into his being. This flow in turn gradually attracts matter on higher planes and builds it into his being.This matter creates "bodies" on more subtle planes through which he can work. Habitual use of these bodies eventually causes the focus of his consciousness to stabilize at a higher level than previously possible. The initiation is thus completed, and the major cycle of initiation can begin again.

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This file contains a tabular lexicon of Enochian words in gematria order, computed according to values used by Aleister Crowley, the

Golden Dawn and the Aurum Solis. Word definitions are not included in this preliminary listing, nor is any systematic attempt made to correlate or validate any of the gematria results.

Conspicuous by their absence are the names of the Aethyrial Governors and the 'Angelic Kings Ruling the 30 orders', as well as the titles of the Enochian letters themselves. These shortcomings will be corrected in a future version of this file. This information is provided for whatever use it may be in Enochian research, study and practice. Comments, corrections, suggestions and improvements may be addressed to AZOTH, via 93Net, PODSnet or MagickNet.

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Change History:

16 July 1992ev - AZOTH - Initial distribution
17 July 1992ev - AZOTH - Corrections and additional info
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The tables below were obtained as follows:

1) The Geoffrey James corrected Keys were typed in, upper cased, and English letters 'Y' and 'U' converted into 'I' and 'V' respectively, consistent with the Enochian alphabet and the Enochian dictionary compiled by I. Regardie.

2) The file was 'cat'-ed through 'tr' to get one word per line, then piped through 'sort' and 'uniq' to eliminate duplicate words. The Aethyr names were added to the resulting file.

4) The resulting wordlist (666 words) was then fed into a gematria calculation program, using character value tables from the Enochian Coloring Book printout, which are those available in Schueler's Blue Book.

5) The three resulting tables were again sorted, this time into gematria order, and pasted together, along with a character frequency table from another analysis program, a word frequency analysis of the original keys, the character value table, and the keys themselves.

NOTE:

The source data from which the gematria tables were calculated is as accurate as several quick proofreadings could provide, but is not guaranteed to be accurate beyond reasonable expectation, and undoubtedly contains at least one error. Caveat Magus!

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GEMATRIA VALUES OF THE ENOCHIAN CHARACTERS

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	Golden Dawn	Aurum Solis	Aleister Crowley
A	1	6	6
B	2	1	5
C	20	2	300
D	4	4	4
E	5	7	7
F	6	5	300
G	3	3	9
H	8	10	1
I	10	9	60
J	0	0	0
K	0	0	0
L	30	20	40
M	40	8	90
N	50	50	50
O	70	70	30
P	80	30	8
Q	90	40	40
R	100	80	100
S	200	200	10
T	300	300	400
U	0	0	0
V	400	100	70
W	0	0	0
X	60	60	400
Y	0	0	0
Z	7	90	1

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CHARACTER FREQUENCY   [Keys and Aethyrs]

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A - 544   B - 117

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C - 122     D - 120
E - 100     F -   36
G - 106     H -   97
I - 360     J -     0
K -     0     L - 225
M - 151     N - 187
O - 369     P - 135
Q -   22     R - 210
S - 153     T - 106
U -     0     V - 107
W -     0     X -   35
Y -     0     Z -   97

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WORD FREQUENCY [Keys and Aethyrs] > 1
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=
105: OD
  35: DS
  29: CHIS
  23: TA
  15: SOBA
  14: ZAMRAN ZACAR
  13: MAD
  12: I
  11: QAA ODO LAP
  10: L IAIDA CICLE BAGLE
   9: ZORGE ZIRDO NOCO
   8: HOATH
   7: OHIO IAD CAOSGO
   6: NIISO AAI
   5: VIV OM MICMA ILS COCASB CASARMG CAOSGI CA BRIN
   4: VPAAH TORZV TILB SALMAN OL MICAOLZ D CORS AR
   3: ZIR ZCHIS VGEG TOL TELOCH SONF SOBAM Q OTHIL OIAD
      MIRC MIAM IVMD IALPRT HOLQ HAMI GOHO F ENAI DIV
      CHRISTEOS CAOSG BLIOR BALTOH BALT ALDON AG ABRAMG
   2: VONPHO VONPH VNAL TRIAN TOX TOLTORN TIOBL THIL TABAORI
      T SAANIR RIT QVIIN PLAPLI PERIPSOL OS ORSBA OOAONA
      OECRIMI O NOR NONCF NOAN NIIS NAZ MICAOLI MATB MALPRG
      MADRID LONSHI LONDOH LIL IP IAOD IALPRG HVBARO GOHVS
      GOHOL GNAI FAFEN ELZAP EFAFAFE DRILPA DOOAIN DLVGAR
      DAZIZ CRIP CORMP CORDZIZ CORAXO CLA CHIRLAN CASARMAN
      CASARM CAPIMAO BVSDIR BVSD BLIORS BABAGE AVAVAGO AAIOM

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GEMATRIA TABLES OF THE ENOCHIAN VOCABULARY [Keys and Aethyrs]

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Golden Dawn	Aurum Solis	Aleister Crowley
0004 . AG	0004 . D	0004 . D
0004 . D	0005 . F	0008 . P
0004 . GA	0008 . CA	0010 . DA
0005 . DA	0008 . M	0010 . S
0006 . BAG	0009 . AG	0011 . DE
0006 . F	0009 . CAB	0012 . PD
0007 . AF	0009 . GA	0013 . ZAA
0008 . GE	0009 . I	0014 . DS
0009 . DE	0010 . BAG	0015 . AG
0009 . ZAA	0010 . DA	0015 . GA
0010 . I	0010 . GE	0015 . PAZ
0011 . EF	0011 . AF	0016 . GAH
0012 . AAI	0011 . DE	0016 . GE
0012 . GAH	0012 . EF	0017 . ES
0013 . BIA	0015 . CABA	0017 . GEH
0014 . ABAI	0015 . EM	0020 . BAG
0014 . AFFA	0016 . BIA	0021 . DES
0014 . BABAGE	0017 . BIAB	0024 . ASP
0015 . BIAB	0018 . MAD	0026 . PAEB
0015 . IAD	0019 . GAH	0030 . O
0016 . GEH	0019 . IAD	0031 . SAPAH
0021 . BAGIE	0020 . GEH	0034 . OD
0021 . CA	0020 . L	0035 . OB
0021 . ZID	0021 . AAI	0038 . BABAGE
0023 . CAB	0021 . ICH	0038 . OP
0024 . CABA	0022 . ABAI	0039 . PASBS
0026 . IAIDA	0022 . ACAM	0040 . L
0029 . DAZIZ	0022 . AFFA	0040 . OS
0030 . EFAFAFE	0024 . BABAGE	0040 . Q
0030 . L	0026 . BAGIE	0041 . DEO
0031 . LA	0026 . CIAI	0042 . OBZA
0033 . AALA	0026 . LA	0046 . LA
0033 . IZAZAZ	0027 . EL	0046 . POP
0035 . EL	0028 . AMMA	0047 . EL
0036 . LEA	0028 . CLA	0048 . DODS
0038 . ICH	0030 . P	0051 . SOBA
0040 . M	0031 . MAIM	0052 . QAA
0041 . BAGLE	0031 . MIAM	0053 . LEA
0041 . CIAI	0033 . HAMI	0054 . LAP

0042 . BAHAL
0043 . BIAL
0045 . ALDI
0045 . EM
0045 . MAD
0046 . LAIAD
0048 . BALIE
0048 . MAZ
0050 . ILI
0051 . BAGILE
0051 . CLA
0051 . MABZA
0052 . IAIAL
0052 . ZLIDA
0055 . BAZME
0056 . ADNA
0057 . ZIM
0058 . CALZ
0058 . NAZ
0059 . HAMI
0060 . BIGLIAD
0060 . FIFALZ
0060 . NI
0061 . NIA
0062 . ACAM
0062 . ZEN
0064 . BABAGEN
0064 . GNAI
0064 . ZIMZ
0065 . LEL
0066 . ENAI
0067 . BIEN
0068 . FAFEN
0068 . ZAX
0069 . ZACAM
0070 . LIL
0070 . O
0072 . OB
0072 . ZIEN
0073 . AZIEN
0074 . IADNAH
0074 . OD
0077 . ZIMII
0079 . DEO
0080 . IO
0080 . OBZA

0033 . LEA
0033 . MICMA
0034 . IAIDA
0034 . PD
0036 . BIAL
0037 . BAGLE
0038 . AALA
0038 . ILI
0039 . ALDI
0039 . IP
0039 . PI
0040 . CICLE
0040 . Q
0041 . EFAFAFE
0043 . BAHAL
0043 . BALIE
0044 . PAEB
0045 . LAIAD
0046 . BAGILE
0047 . LEL
0049 . LIL
0049 . PAID
0050 . IAIAL
0052 . BIGLIAD
0052 . MAPM
0052 . QAA
0053 . IPAM
0056 . FAAIP
0056 . LAP
0059 . NI
0063 . PILD
0065 . NIA
0066 . ADNA
0067 . BIEN
0067 . PIDIAI
0068 . GNAI
0068 . NIMB
0070 . GIGIPAH
0070 . O
0071 . APILA
0071 . EMNA
0071 . OB
0072 . ENAI
0072 . QAADAH
0073 . FAFEN
0073 . MAIN

0056 . LAS
0057 . NAZ
0058 . AALA
0058 . BAHAL
0058 . ZEN
0060 . I
0060 . SALD
0061 . GOSAA
0062 . ELZAP
0063 . QAADAH
0064 . ODO
0065 . ZID
0066 . ADNA
0067 . BAGLE
0068 . IP
0068 . PI
0069 . ZIP
0070 . GOHO
0070 . IAD
0070 . LO
0070 . OADO
0070 . OL
0070 . OQ
0071 . BIA
0071 . ZOL
0072 . AAI
0072 . DAZIZ
0075 . IZAZAZ
0076 . BIAB
0076 . OOGE
0077 . ABAI
0077 . EDNAS
0077 . EOL
0077 . LOE
0078 . PAID
0082 . PIAP
0083 . BOLP
0085 . NAZPSAD
0085 . VEP
0087 . BAGIE
0087 . GOHEL
0087 . LEL
0087 . PIADPH
0088 . AVABH
0088 . BABAGEN
0089 . BVSD

0080 . P
0082 . AMMA
0084 . PD
0085 . CICLE
0085 . IAOD
0085 . OIAD
0088 . PAEB
0088 . PAZ
0090 . IP
0090 . LIN
0090 . PI
0090 . Q
0091 . BAGLEN
0091 . MAIM
0091 . MIAM
0092 . GOHIA
0092 . IAODAF
0092 . QAA
0095 . IOIAD
0095 . PAID
0096 . EMNA
0096 . IAIADIX
0097 . ZIP
0098 . FAAIP
0098 . ZILNA
0100 . LO
0100 . OL
0101 . AR
0101 . MAIN
0102 . CANAL
0102 . NIMB
0104 . NANBA
0105 . DAXIL
0105 . EOL
0105 . GRAA
0105 . LOE
0105 . NIDALI
0105 . QAADAH
0107 . ZOL
0108 . DARG
0110 . BRGDA
0110 . OM
0111 . CNILA
0111 . GMICALZ
0111 . IADNAMAD
0111 . LAP
0074 . BABAGEN
0074 . OD
0075 . MICALP
0075 . PIAP
0075 . PILAH
0078 . IADPIL
0078 . OM
0079 . CAPIMAII
0079 . IO
0079 . LIN
0081 . DEO
0083 . LIMLAL
0084 . CANAL
0085 . IADNAH
0085 . PAGEIP
0086 . AR
0086 . MOM
0087 . BAGLEN
0087 . CNILA
0088 . HOM
0089 . EMOD
0089 . IAOD
0089 . OIAD
0089 . PIADPH
0090 . CAPIMALI
0090 . LO
0090 . OL
0092 . CHR
0093 . CACRG
0093 . DARG
0093 . IADNAMAD
0094 . BRGDA
0095 . ERM
0095 . GRAA
0095 . MARB
0096 . CACACOM
0097 . EOL
0097 . LOE
0097 . MIR
0098 . GOHIA
0098 . IOIAD
0098 . MAMAO
0098 . NIDALI
0098 . RII
0099 . AAIOM
0099 . CACARG
0090 . IO
0090 . M
0090 . ZONG
0091 . PEOAL
0091 . VPAAH
0092 . DODPAL
0095 . VGEG
0096 . NOAS
0097 . EM
0097 . MAZ
0098 . PAGEIP
0100 . IAOD
0100 . MAD
0100 . OIAD
0100 . ZIZOP
0101 . OZOL
0102 . EOPHAN
0102 . QAAN
0105 . HOLDO
0106 . AR
0106 . GOHIA
0107 . LANSH
0108 . MABZA
0109 . BAZME
0109 . DODSIH
0110 . ALDI
0110 . GOHOL
0110 . ILS
0110 . NI
0110 . VL
0111 . BAMS
0111 . BIAL
0111 . BLANS
0111 . HOLQ
0111 . ZLIDA
0112 . PILD
0113 . DOSIG
0113 . OBOLEH
0114 . PAR
0115 . PILAH
0116 . HARG
0116 . LAIAD
0116 . NIA
0117 . BAGLEN
0117 . NANBA
0117 . PVGO

0111 . MICMA
0111 . OALI
0112 . HARG
0115 . GIGIPAH
0115 . PIDIAI
0116 . GOHEL
0117 . CIAOFI
0117 . MOZ
0117 . ZIR
0117 . ZOM
0118 . HOM
0118 . ZIXLAI
0119 . EMOD
0120 . RII
0121 . ZOMD
0122 . AAIOM
0122 . APILA
0123 . ELZAP
0124 . PILD
0125 . OZAZM
0126 . OZAZMA
0128 . CHR
0129 . PILAH
0129 . ZACAR
0130 . CARBAF
0130 . FABOAN
0130 . OX
0130 . ZONG
0131 . IPAM
0132 . ALAR
0132 . NOIB
0135 . DAOX
0135 . IADPIL
0135 . LARAG
0136 . ADOIAN
0137 . AZIAGIER
0138 . ANANAEL
0140 . IOLCI
0141 . LIMLAL
0142 . NANAEEL
0142 . OZIEN
0142 . QAAN
0143 . MARB
0144 . ACHILDAO
0144 . BALZARG
0144 . CACRG

0099 . DAXIL
0099 . HARG
0099 . MIRC
0100 . CARBAF
0100 . IAODAF
0100 . OP
0101 . CIAOFI
0102 . QAAN
0102 . ZAA
0103 . IAIADIX
0103 . ZID
0104 . ABRAMG
0104 . COMMAH
0104 . MAZ
0105 . OALI
0107 . ZIM
0108 . NAPEAI
0110 . GOHEL
0110 . IOLCI
0110 . OQ
0111 . MABZA
0111 . MADRID
0112 . ALAR
0112 . BAZME
0112 . ZACAM
0113 . ABRAMIG
0113 . DIV
0113 . NANBA
0113 . VGEG
0115 . IOLCAM
0115 . LARAG
0115 . PLAPLI
0116 . PAR
0117 . DOALIM
0117 . HOMIL
0118 . CALZ
0118 . CAMELIAX
0119 . PAOMBD
0119 . PIR
0119 . VCIM
0120 . BLIARD
0120 . PRGE
0120 . VL
0121 . BOLP
0121 . CRIP
0121 . GIVI

0118 . BALIE
0118 . ZIEN
0119 . DARG
0119 . GONO
0120 . APILA
0120 . GOHON
0120 . GOHVS
0120 . LASDI
0120 . OLN
0120 . OM
0120 . VLS
0121 . GRAA
0121 . HOM
0121 . MOZ
0121 . OHIO
0121 . ZOM
0122 . BIEN
0122 . RAAS
0123 . ENAI
0124 . AZIEN
0124 . BRGDA
0124 . LVSD
0124 . PRGE
0125 . DARBS
0125 . GNAI
0125 . ZOMD
0126 . AOVEAE
0127 . BAGILE
0127 . IADNAH
0128 . OZAZM
0129 . DLVGA
0130 . ALDON
0130 . LVSDA
0131 . EMOD
0131 . QVASB
0132 . QAAON
0132 . QVAAS
0134 . DIV
0134 . OZAZMA
0136 . IAIDA
0136 . LONSA
0136 . NOAN
0136 . OALI
0137 . NAPEAI
0138 . DOOAIP
0138 . DOOIAP

0144 . GIXIAX
0144 . ODO
0145 . CACARG
0145 . ERM
0145 . IAIDON
0145 . OADO
0146 . DOBIX
0147 . ABRAMG
0147 . BLIARD
0147 . NAPEAI
0148 . AMIPZI
0148 . OOGE
0148 . ZONAC
0150 . MIR
0150 . MOM
0150 . OLN
0150 . OP
0151 . ARN
0151 . GOHO
0151 . MANIN
0152 . MAMAO
0152 . ZILDAR
0153 . IRGIL
0154 . FARZM
0155 . ALDON
0155 . DOALIM
0156 . BABALON
0156 . ERAN
0157 . ABRAMIG
0158 . HOMIL
0158 . OHIO
0159 . MADRID
0160 . OQ
0161 . ABABALOND
0161 . DILZMO
0161 . MAPM
0161 . OLANI
0162 . ALLAR
0162 . BRIN
0165 . ZNRZA
0167 . CAMELIAX
0167 . IDOIGO
0167 . ZIRN
0170 . MIRC
0171 . IOLCAM
0171 . NOAN
0121 . IRGIL
0121 . IVMD
0121 . PRAF
0123 . AVABH
0123 . MANIN
0124 . MICAOLI
0124 . PARM
0125 . ZIMII
0126 . PAZ
0127 . ACHILDAO
0128 . VML
0129 . ZIP
0129 . ZLIDA
0130 . NOIB
0130 . OX
0130 . POP
0131 . CAPIMAO
0131 . VMADEA
0132 . ALLAR
0133 . DLVGA
0133 . PEOAL
0134 . DODPAL
0134 . MOLAP
0134 . PARACH
0135 . FIFALZ
0136 . ARN
0136 . PARMGI
0137 . VEP
0138 . COLLAL
0138 . FABOAN
0138 . GMICALZ
0140 . BRIN
0140 . DAOX
0140 . HOLQ
0140 . NOMIG
0140 . OLN
0140 . POAMAL
0143 . ERAN
0143 . PERAL
0144 . DOBIX
0144 . ODO
0144 . OMAX
0145 . ADOIAN
0145 . ANANAEL
0146 . NANAEEL
0146 . NAZ
0140 . ASPIAN
0140 . LIL
0140 . ORS
0141 . SOBAM
0142 . BABALON
0143 . PAOMBD
0145 . NOIB
0145 . SIBSI
0146 . POILP
0147 . ASOBAM
0147 . EOLIS
0147 . EORS
0147 . GNONP
0147 . ZORGE
0148 . OZIEN
0148 . PLOSI
0149 . ABRAASSA
0149 . BOOAPIS
0149 . DORPHA
0149 . OLLOG
0150 . LIN
0151 . ORSBA
0151 . SOBRA
0151 . ZIM
0152 . ABABALOND
0152 . ALAR
0152 . OOAONA
0152 . ZIMZ
0153 . EMNA
0153 . GIGIPAH
0154 . GROSB
0155 . LONDOH
0156 . ADOIAN
0156 . ARN
0156 . INOAS
0156 . NOBLOH
0157 . HAMI
0157 . PAPBOR
0157 . ZILNA
0158 . ZNRZA
0159 . VONPH
0160 . ILI
0160 . IOIAD
0160 . IZIZOP
0160 . LRASD
0160 . SMNAD

0171 . OMAX
0171 . PIAP
0172 . CACACOM
0172 . CAPIMAII
0173 . NOMIG
0174 . DRIX
0174 . ZIZOP
0177 . OZOL
0178 . HOMIN
0178 . MICALZO
0178 . MICAOLZ
0179 . COMMAH
0179 . PAGEIP
0180 . IOR
0181 . COLLAL
0181 . GMICALZO
0181 . GOHOL
0181 . MICALP
0181 . MICAOLI
0181 . PAR
0182 . BOLP
0182 . HOLDO
0182 . OXIAIAL
0183 . PIADPH
0184 . IZIZOP
0184 . MIINOAG
0185 . ECRIN
0185 . OBOLEH
0185 . ZORGE
0186 . PEOAL
0187 . PILZIN
0187 . PRAF
0188 . PRGE
0189 . DODPAL
0190 . PIR
0191 . NONCA
0191 . ZIRDO
0192 . CAPIMALI
0192 . OBLOC
0193 . GONO
0193 . LRING
0194 . ANGELARD
0195 . OXEX
0196 . NONCF
0197 . PAOMBD
0198 . HOLQ
0147 . GIXIAX
0147 . HOMIN
0147 . MALPRG
0147 . PVIM
0147 . ZEN
0148 . ECRIN
0148 . IAIDON
0148 . IALPRG
0148 . LVCAL
0149 . DRILPA
0150 . ALDON
0150 . COMO
0150 . IDLVGAM
0150 . OADO
0150 . OOGE
0152 . AMIPZI
0152 . DRILPI
0152 . LVIAHE
0152 . VPAAH
0153 . DRIX
0153 . ELZAP
0153 . GOHO
0154 . BABALON
0155 . MIINOAG
0155 . OLANI
0155 . PIBLIAR
0156 . ZAX
0156 . ZIEN
0159 . AMIRAN
0159 . IOR
0159 . OHIO
0159 . POILP
0160 . VX
0161 . PARACLEDA
0161 . PARADIAL
0162 . AZIEN
0162 . LRING
0162 . VNIG
0163 . OBLOC
0164 . ABABALOND
0165 . CORMF
0165 . IDOIGO
0165 . MALPIRGI
0167 . OBZA
0168 . MOZ
0168 . ZOM
0161 . LARAG
0161 . PERAL
0161 . ZIR
0162 . PLAPLI
0162 . QVAAL
0162 . VAOAN
0163 . ERAN
0164 . IPAM
0164 . VNDL
0165 . ANANAEL
0165 . SOBOLN
0166 . NANAEEL
0166 . VNAL
0167 . BALZARG
0168 . PIR
0168 . SIMP
0170 . ILSI
0171 . LOHOLO
0172 . IAIAL
0172 . MAASI
0172 . OMAOAS
0173 . VNALAH
0174 . ADRPAN
0174 . ASIMP
0174 . MOLAP
0175 . PRIAZ
0176 . NOALN
0176 . OANIO
0178 . IADPIL
0179 . DAMPLOZ
0179 . IEHVSOZ
0180 . BASGIM
0180 . BRANSG
0180 . DOOAIN
0180 . INSI
0180 . LVSDAN
0180 . NIIS
0180 . NOR
0180 . POAMAL
0180 . VVL
0181 . NORZ
0182 . HVBAR
0182 . RAASI
0183 . BAEOVIB
0183 . VMADEA
0184 . BIGLIAD

0198 . PRIAZ
0199 . ZAMRAN
0200 . COMO
0200 . NONCI
0200 . OXO
0200 . S
0201 . GOHON
0201 . NOALN
0201 . OANIO
0202 . AMIRAN
0203 . ADROCH
0203 . OLLOG
0203 . PARADIZ
0204 . DS
0205 . DOOAIN
0205 . ES
0206 . AZIAZIOR
0208 . PRIAZI
0209 . DES
0210 . CRIP
0210 . NOCO
0210 . PARACH
0212 . BLIOR
0212 . PAAOX
0212 . QAAON
0214 . BLIORB
0214 . EOPHAN
0216 . MADRIAX
0216 . PERAL
0218 . CORDZIZ
0219 . CHIRLAN
0220 . NOR
0221 . IARRI
0221 . MOLAP
0221 . NOAR
0221 . PARM
0222 . CAPIMAO
0222 . POAMAL
0224 . IALPRG
0225 . DRILPA
0226 . MADRIIAX
0227 . NORZ
0227 . PARADIAL
0227 . ZIROM
0230 . NOBLOH
0230 . POP
0171 . CORMFA
0171 . VNCHI
0172 . ADROCH
0172 . PAAOX
0172 . QAAON
0172 . QVAAL
0172 . VMPLIF
0172 . ZOMD
0173 . EOPHAN
0173 . GOHOL
0173 . IALPIRGAH
0173 . MADRIAX
0174 . AVINI
0174 . HOLDO
0174 . VNDL
0175 . ZILNA
0176 . ADRPAN
0176 . ANGELARD
0176 . NOAN
0176 . VNAL
0177 . CHIRLAN
0177 . NONCF
0178 . NONCA
0178 . OBOLEH
0179 . ZIR
0180 . BLIOR
0180 . OXIAIAL
0180 . ZOL
0181 . BLIORB
0181 . CAPIMAON
0181 . NONCI
0182 . MADRIIAX
0183 . OLLOG
0184 . IARRI
0184 . ZACAR
0185 . IALPON
0185 . OECRIMI
0189 . DOOAIP
0189 . DOOIAP
0189 . FARZM
0190 . CORMP
0191 . VNIGLAG
0192 . NOCO
0192 . VNALAH
0193 . GONO
0194 . BAEOVIB
0184 . LVIAHE
0185 . PARADIZ
0185 . VRBS
0186 . MOSPLEH
0186 . NOAR
0186 . OLANI
0186 . VOOAN
0187 . MOOOAH
0189 . DORPHAL
0189 . VNIG
0189 . VONPHO
0190 . IOR
0191 . LONSHI
0192 . AAIOM
0192 . ALLAR
0192 . AMMA
0192 . VGEAR
0193 . IDOIGO
0193 . QVASAHI
0194 . IALPON
0194 . MAPM
0195 . ZIRDO
0196 . VAVN
0197 . AVAVAGO
0197 . ERM
0197 . SVRZAS
0198 . PIDIAI
0199 . GIVI
0199 . ZIROP
0200 . ISRO
0200 . OZONGON
0200 . VIV
0200 . VML
0201 . MARB
0202 . OOANOAN
0202 . SALMAN
0204 . PARM
0205 . NIMB
0206 . AISRO
0206 . MAIN
0206 . OLORA
0210 . IAIDON
0210 . MOM
0210 . NIISO
0210 . VORS
0211 . ZILDAR

0231 . LAS
0231 . PLAPLI
0232 . DAMPLOZ
0232 . LONDOH
0233 . PIBLIAR
0234 . DRILPI
0234 . PARMGI
0235 . DOOAIP
0235 . DOOIAP
0235 . SALD
0236 . ADRPAN
0236 . CORMF
0237 . CORMFA
0238 . CHIS
0240 . ILS
0241 . IALPON
0242 . PARACLEDA
0243 . BAMS
0243 . IALPIRGAH
0245 . LASDI
0245 . ZCHIS
0246 . OADRIAX
0248 . LONCHO
0248 . OMICAOLZ
0249 . GCHISGE
0250 . CINXIR
0250 . ILSI
0252 . MAASI
0253 . ACLONDOH
0253 . GNONP
0254 . DROLN
0254 . MALPRG
0255 . OECRIMI
0256 . BASGIM
0256 . ICHISGE
0259 . MOOOAH
0260 . EDNAS
0261 . RACLIR
0262 . OOAONA
0263 . DORPHA
0264 . ABOAPRI
0267 . FAXS
0267 . ZIROP
0268 . OROCH
0269 . OROCHA
0270 . INSI
0194 . ZIXLAI
0196 . AOVEAE
0196 . NOALN
0196 . VGEAR
0197 . HVBAR
0197 . OXEX
0197 . RACLIR
0197 . ZIMZ
0199 . DAZIZ
0200 . DORPHA
0200 . NOR
0200 . OXO
0200 . S
0201 . DILZMO
0202 . ABOAPRI
0202 . NONCP
0203 . GNONP
0203 . GOHON
0203 . PVGO
0204 . DS
0205 . MICALZO
0205 . MICAOLZ
0205 . OANIO
0205 . PANPIR
0206 . BALZARG
0206 . NOAR
0207 . ES
0207 . MOLVI
0208 . GMICALZO
0208 . PILZIN
0208 . QVIIN
0208 . RIPIR
0209 . DOOAIN
0209 . VIV
0209 . ZILDAR
0210 . AZIAGIER
0210 . CINXIR
0211 . DES
0213 . DLVGAR
0213 . ZONG
0215 . BAMS
0215 . IALPOR
0215 . PRIAZ
0217 . IMVAMAR
0217 . PAPBOR
0218 . IRPOIL
0211 . ZIRN
0212 . HVBARO
0214 . OHORELA
0215 . ABOAPRI
0215 . BLIARD
0215 . BRIN
0215 . GRSAM
0216 . ABRAMG
0216 . QVAR
0216 . SIAION
0218 . DRILPA
0219 . PILZIN
0219 . PRDZAR
0219 . VORSG
0220 . NIDALI
0220 . RII
0221 . HOMIL
0222 . ANGELARD
0222 . MAMAO
0223 . IALPRG
0224 . DROLN
0224 . IVMD
0225 . AMIPZI
0225 . DILZMO
0225 . VRELP
0226 . DARSAR
0226 . IADNAMAD
0226 . VRAN
0228 . PVIM
0229 . BALZIZRAS
0229 . DLVGAR
0230 . DOALIM
0230 . PARADIAL
0230 . ROR
0231 . HOMIN
0232 . PANPIR
0232 . SAANIR
0232 . SAMVELG
0234 . IPAMIS
0234 . PVRGEL
0235 . BLIOR
0235 . PRIAZI
0236 . QVANIS
0239 . NOMIG
0240 . BLIORB
0240 . GOHOLOR

0270 . NIIS
0270 . NONCP
0270 . OS
0270 . POILP
0270 . ROR
0271 . OLORA
0272 . CAPIMAON
0273 . BLIORAX
0273 . SOBA
0274 . MALPIRGI
0275 . GOSAA
0278 . COAZIOR
0278 . DODRMNI
0278 . DODS
0278 . LOHOLO
0280 . ORRI
0280 . RIOR
0281 . ASP
0281 . CROODZI
0282 . ACROODZI
0283 . BLANS
0284 . OHORELA
0285 . CICLES
0287 . DOSIG
0289 . LANSH
0290 . SAPAH
0291 . IALPOR
0292 . PRDZAR
0293 . DORPHAL
0294 . CAOSG
0295 . CAOSAG
0295 . CAOSGA
0295 . SMNAD
0296 . DODSIH
0300 . IRPOIL
0300 . OLLOR
0300 . RIPIR
0300 . T
0301 . TA
0302 . RAAS
0304 . CAOSGI
0304 . CNOQOD
0305 . CAOSAGI
0307 . DARBS
0308 . ADGT
0308 . CHISO
0218 . ZONAC
0220 . DORPHAL
0220 . GOHVLIM
0220 . VVL
0221 . CHIS
0221 . NOBLOH
0222 . LONCHO
0224 . DROLN
0224 . LONDOH
0224 . PRIAZI
0225 . DODRMNI
0225 . PARADIZ
0226 . LAS
0226 . OZIEN
0226 . QVAR
0227 . BASGIM
0228 . DAMPLOZ
0229 . ILS
0229 . MAASI
0229 . VIRQ
0229 . ZIRN
0230 . ROR
0230 . SALD
0232 . ACLONDOH
0232 . OROCH
0232 . VAOAN
0234 . GCHISGE
0234 . MOOOAH
0235 . OADRIAX
0236 . ASP
0236 . CNOQOD
0236 . VRAN
0237 . VRELP
0238 . ILSI
0238 . OROCHA
0239 . LASDI
0239 . ORRI
0239 . RIOR
0240 . CICLES
0240 . ICHISGE
0240 . PVRGEL
0240 . VLCININ
0240 . ZAMRAN
0245 . OVOF
0246 . BLIORAX
0246 . OLORA
0240 . OLLOR
0241 . LONSHIN
0241 . OBELISONG
0242 . VABZIR
0244 . IALPOR
0244 . VNIGLAG
0245 . BLIORS
0246 . AVINI
0246 . MAIM
0246 . MIAM
0246 . NOASMI
0246 . OVOARS
0249 . AZIAGIER
0249 . BVSDIR
0250 . MIR
0253 . MALPRG
0253 . ZAMRAN
0256 . MANIN
0257 . ZONRENSG
0259 . LRING
0260 . LORSLQ
0260 . MONONS
0263 . PERIPSOL
0264 . AZIAZIOR
0264 . MADRID
0269 . IRGIL
0270 . VIRQ
0271 . ZIMII
0272 . DRILPI
0273 . PARMGI
0276 . ABRAMIG
0276 . LIMLAL
0279 . IDLVGAM
0279 . PIBLIAR
0280 . QVIIN
0280 . VOVIN
0281 . ZIROM
0286 . VOVINA
0290 . IALPIRGAH
0290 . MOLVI
0290 . ORRI
0290 . RIOR
0291 . ZVMVI
0294 . IPVRAN
0298 . IRPOIL
0300 . F

0310 . CORMP
0310 . LILONON
0311 . TIA
0312 . OOANOAN
0312 . RAASI
0313 . COCASB
0313 . SOBAM
0314 . ASOBAM
0315 . EOLIS
0318 . HAATH
0320 . OZONGON
0321 . CORAXO
0321 . NOAS
0321 . PANPIR
0322 . SALMAN
0324 . MAOFFAS
0326 . SONF
0330 . SIMP
0331 . ASIMP
0331 . INOAS
0331 . IXOMAXIP
0332 . TLB
0333 . BALT
0333 . PAPBOR
0335 . LRASD
0340 . LIT
0340 . NIISO
0340 . NOROMI
0341 . IPAMIS
0341 . SIAION
0342 . ASPIAN
0342 . TILB
0343 . BALIT
0343 . MATB
0343 . NAZPSAD
0344 . GRSAM
0345 . TABAAM
0347 . MADZILODARP
0348 . THIL
0351 . GOHOLOR
0351 . LONSA
0351 . TAN
0352 . THILD
0356 . BRANSG
0358 . BALZIZRAS
0359 . ANETAB
0247 . SIMP
0250 . OZOL
0250 . ZORGE
0252 . IXOMAXIP
0252 . OVCHO
0252 . SAPAH
0253 . ASIMP
0253 . ZIRDO
0256 . VAVN
0257 . ZIROM
0260 . CORMPO
0260 . LOHOLO
0260 . OLLOR
0260 . VONPH
0262 . IPAMIS
0263 . OHORELA
0264 . OZAZM
0267 . EDNAS
0267 . HVBARO
0268 . INSI
0268 . NIIS
0268 . SMNAD
0270 . OS
0270 . OZAZMA
0271 . FAXS
0272 . OOAONA
0275 . IPVRAN
0275 . OMICAOLZ
0277 . BLANS
0277 . SOBA
0278 . DODS
0279 . ZIROP
0281 . CAOSG
0281 . COCASB
0285 . GOSAA
0285 . SOBAM
0286 . DOSIG
0286 . LANSH
0286 . VABZIR
0287 . CAOSAG
0287 . CAOSGA
0287 . NOROMI
0288 . CORAXO
0289 . LILONON
0289 . ZIZOP
0290 . CAOSGI
0300 . GOHVLIM
0300 . LILONON
0305 . MIINOAG
0306 . AF
0306 . CA
0306 . VOMZARG
0307 . EF
0311 . CAB
0312 . AMIRAN
0317 . CABA
0317 . VONPOVNPH
0326 . IARRI
0326 . PIRIPSON
0328 . RIPIR
0338 . DODRMNI
0346 . CLA
0347 . CALZ
0349 . MADZILODARP
0355 . CAOSG
0360 . NOROMI
0361 . CAOSAG
0361 . CAOSGA
0361 . ICH
0371 . CHIS
0372 . ZCHIS
0373 . MALPIRGI
0380 . FAAIP
0385 . CAOSGO
0387 . ZONAC
0390 . SONF
0394 . ESIASCH
0396 . GCHISGE
0397 . FABOAN
0400 . T
0401 . CHISO
0401 . CHR
0402 . ACAM
0402 . CANAL
0403 . ZACAM
0405 . OBLOC
0406 . IAODAF
0406 . TA
0407 . ZAX
0410 . NOCO
0413 . ZACAR
0414 . HAATH

0359 . NETAAB
0360 . LOLCIS
0361 . ETHAMZ
0362 . CASARM
0362 . GNETAAB
0362 . SAANIR
0363 . CASARMA
0364 . CAOSGO
0365 . CASARMG
0365 . TEX
0368 . LONSHI
0369 . NETAAIB
0370 . ORS
0371 . NOASMI
0372 . CASARMI
0373 . COMSELH
0373 . ORSBA
0373 . SOBRA
0375 . EORS
0375 . GROSB
0378 . TOH
0380 . CORMPO
0380 . ISRO
0381 . AISRO
0382 . OMAOAS
0383 . BALTIM
0384 . BALTAN
0387 . HOATH
0390 . CORS
0390 . PLOSI
0391 . MONASCI
0391 . ORSCA
0395 . SAGACOR
0396 . HOATHAH
0398 . THILN
0400 . CORSI
0400 . TOL
0402 . ADPHAHT
0403 . QCOCASB
0404 . TIBIBP
0406 . DARSAR
0409 . ARTH
0409 . TALHO
0410 . FARGT
0410 . RIT
0411 . ATRAAH
0290 . NORZ
0290 . PRDZAR
0290 . SALMAN
0291 . ASOBAM
0291 . AVAVAGO
0291 . CHISO
0291 . DARBS
0291 . IZAZAZ
0292 . RAAS
0296 . CAOSAGI
0296 . VOOAN
0297 . DODSIH
0297 . GRSAM
0298 . IZIZOP
0300 . MAOFFAS
0300 . T
0301 . ASPIAN
0301 . RAASI
0302 . CASARM
0305 . BVSD
0305 . CASARMG
0306 . EOLIS
0306 . TA
0307 . ZVMVI
0308 . CASARMA
0310 . LRASD
0311 . CASARMI
0311 . ZCHIS
0313 . ADGT
0315 . MATB
0315 . TIA
0316 . ZNRZA
0317 . COMSELH
0320 . VLS
0321 . LOLCIS
0321 . QCOCASB
0321 . TLB
0322 . OOANOAN
0323 . GOHOLOR
0324 . LVSD
0325 . CROODZI
0325 . SONF
0326 . NOAS
0327 . BALT
0327 . COAZIOR
0327 . MADZILODARP
0414 . PRAF
0415 . CAOSGI
0419 . ADGT
0421 . CAOSAGI
0421 . PARACH
0422 . IMVAMAR
0424 . ASPT
0426 . ADPHAHT
0426 . CIAI
0428 . CASASAM
0430 . OVOF
0430 . OX
0431 . OVCHO
0431 . TOH
0435 . CAOSGON
0436 . NONCA
0437 . TABGES
0438 . HOATH
0438 . NONCP
0440 . CORS
0440 . DAOX
0440 . FISIS
0441 . ADROCH
0445 . HOATHAH
0445 . TLB
0446 . ORSCA
0447 . ACHILDAO
0447 . ICHISGE
0450 . COMO
0450 . PAAOX
0451 . BALT
0451 . LONCHO
0454 . CNOQOD
0456 . CNILA
0456 . COLLAL
0456 . LVCAL
0456 . TAN
0460 . OXO
0461 . ACLONDOH
0461 . OROCH
0461 . SAGACOR
0466 . TIA
0467 . OROCHA
0468 . CRIP
0470 . NAPTA
0470 . TOL

0411 . BALTOH
0411 . VGEG
0412 . AVABH
0412 . BALTOHA
0412 . BLIORS
0412 . TIOBL
0412 . TLIOB
0413 . BRITA
0413 . CASARMAN
0414 . CAOSGON
0414 . DIV
0418 . LONSHIN
0418 . OTHIL
0422 . SIBSI
0422 . SOBOLN
0423 . GIVI
0423 . PAMBT
0426 . FISIS
0430 . TOX
0430 . VL
0431 . ETHARZI
0432 . NAPTA
0433 . BOOAPIS
0433 . MOSPLEH
0433 . TELOCH
0438 . DLVGA
0440 . OBELISONG
0444 . ESIASCH
0451 . VMADEA
0453 . CONISBRA
0453 . QTING
0454 . IVMD
0454 . LVIAHE
0460 . VX
0461 . TRIAN
0463 . CASASAM
0463 . SALBROX
0463 . VNIG
0470 . TOR
0470 . VCIM
0470 . VML
0471 . AVINI
0476 . TROF
0478 . TABAORD
0479 . TOFGLO
0480 . FAORGT
0327 . TABAAM
0329 . LIT
0329 . PLOSI
0329 . VOVIN
0330 . LVSDA
0330 . TILB
0330 . VONPHO
0331 . ACROODZI
0332 . HAATH
0335 . INOAS
0335 . VOVINA
0336 . BALIT
0338 . NIISO
0339 . THIL
0340 . BRANSG
0342 . AVAVOX
0343 . NOASMI
0343 . THILD
0344 . BALTIM
0344 . SAMVELG
0344 . SIAION
0345 . CNOQVODI
0345 . CORDZIZ
0345 . MONASCI
0345 . MOSPLEH
0345 . PAMBT
0346 . LONSA
0347 . QVASB
0350 . ORS
0350 . TIBIBP
0351 . CAOSGO
0351 . SAANIR
0352 . CNOQVOL
0352 . CORS
0352 . QVAAS
0354 . GROSB
0356 . TAN
0357 . EORS
0357 . ORSBA
0357 . SOBRA
0357 . VOMZARG
0358 . CASARMAN
0358 . ORSCA
0359 . ISRO
0359 . LONSHI
0360 . AZIAZIOR
0470 . VX
0474 . ANETAB
0474 . NETAAB
0476 . VTA
0477 . PARACLEDA
0477 . TALHO
0478 . COMSELH
0480 . LOLCIS
0481 . VNCHI
0482 . BALTOH
0483 . GNETAAB
0486 . IADOISMOMAR
0488 . BALTOHA
0490 . IOLCI
0490 . NONCI
0496 . CORDZIZ
0496 . SOLPETH
0497 . FARZM
0499 . DOBIX
0500 . CAPIMAO
0500 . CORSI
0500 . LIT
0501 . MATB
0501 . THIL
0504 . MICALP
0505 . ETHAMZ
0505 . THILD
0505 . TILB
0506 . GMICALZ
0507 . ARTH
0507 . BALTAN
0509 . PAMBT
0510 . DAXIL
0511 . BALIT
0512 . CASARM
0513 . TABAAM
0517 . COMMAH
0517 . ECRIN
0517 . NOTHOA
0518 . CASARMA
0519 . ATRAAH
0520 . VCIM
0521 . CASARMG
0525 . CROODZI
0526 . IOLCAM
0526 . OMAX

0480 . MONONS
0481 . LVCAL
0481 . VNAL
0482 . AOVEAE
0483 . PASBS
0484 . TABAORI
0484 . VNDL
0485 . VEP
0485 . ZONRENSG
0488 . IDLVGAM
0488 . VNCHI
0490 . BAEOVIB
0490 . VNALAH
0490 . VPAAH
0497 . VNIGLAG
0499 . NOTHOA
0502 . TRANAN
0506 . ABRAASSA
0509 . VGEAR
0511 . HVBAR
0511 . TABGES
0512 . BLIORT
0512 . PAAOXT
0513 . MATORB
0520 . LORSLQ
0520 . VABZIR
0521 . IALPRT
0522 . QVAAL
0522 . VAOAN
0530 . PVIM
0536 . PERIPSAX
0538 . DLVGAR
0546 . IADOISMOMAR
0546 . OVOF
0550 . MOLVI
0551 . VRAN
0553 . PVGO
0560 . ORSCOR
0560 . QVIIN
0561 . GOHVLIM
0563 . EMETGIS
0566 . VMPLIF
0568 . OVCHO
0570 . VLCININ
0572 . PATRALX
0575 . PERIPSOL
0360 . OMAOAS
0361 . CORSI
0365 . AISRO
0366 . ADPHAHT
0367 . SAGACOR
0367 . TEX
0370 . ANETAB
0370 . NETAAB
0371 . QVASAHI
0373 . GNETAAB
0376 . DARSAR
0379 . NETAAIB
0380 . BLIORS
0380 . LVSDAN
0380 . TOH
0381 . VRBS
0383 . BALTAN
0383 . GOHVS
0386 . BOOAPIS
0386 . NAZPSAD
0389 . RIT
0389 . THILN
0390 . TOL
0392 . NAPTA
0394 . BVSDIR
0394 . FARGT
0396 . ARTH
0396 . BRITA
0396 . HOATH
0400 . TIOBL
0400 . TLIOB
0401 . CAOSGON
0402 . QTING
0403 . OZONGON
0405 . QVANIS
0406 . TALHO
0406 . VTA
0407 . BALTOH
0408 . ATRAAH
0409 . LONSHIN
0409 . OTHIL
0409 . TELOCH
0409 . VTI
0411 . SOBOLN
0412 . HOATHAH
0413 . BALTOHA
0527 . COAZIOR
0527 . MICALZO
0527 . MICAOLZ
0528 . CORMP
0530 . TOR
0530 . VTI
0531 . ACROODZI
0531 . OTHIL
0534 . NETAAIB
0535 . TIOBL
0535 . TLIOB
0536 . GMICALZO
0538 . TIBIBP
0546 . MICMA
0546 . MONASCI
0550 . CAPIMAON
0550 . MIRC
0551 . TABAORD
0551 . THILN
0557 . CHIRLAN
0557 . OMICAOLZ
0558 . CORMPO
0559 . QTING
0559 . TONVG
0560 . CNOQVOL
0560 . RIT
0561 . CONISBRA
0564 . DRIX
0564 . RESTEL
0567 . ZIXLAI
0568 . CASARMAN
0568 . VMPLIF
0570 . CAPIMALI
0570 . ORSCOR
0571 . BRITA
0572 . CASARMI
0575 . ETHARZI
0582 . AVAVOX
0583 . EMETGIS
0584 . CNOQVODI
0585 . TVRBS
0586 . MICAOLI
0590 . CAPIMAII
0591 . SALBROX
0596 . IAIADIX
0599 . PERIPSAX

0581 . ASPT
0581 . HVBARO
0590 . OLPIRT
0591 . QVAR
0591 . VOOAN
0592 . IMVAMAR
0600 . PIRIPSON
0600 . VIRQ
0606 . BVSD
0608 . VONPH
0610 . CORMPT
0615 . VRELP
0618 . PVRGEL
0621 . VOMZARG
0627 . FAONTS
0630 . VLS
0634 . LVSD
0635 . LVSDA
0640 . CONST
0640 . RESTEL
0641 . IPVRAN
0652 . TATAN
0662 . BRINTS
0662 . TIANTA
0678 . VONPHO
0679 . SAMVELG
0681 . GOHVS
0685 . LVSDAN
0692 . QVAAS
0693 . QVASB
0693 . SOLPETH
0700 . IEHVSOZ
0701 . VTA
0702 . VRBS
0710 . QVASAHI
0710 . VTI
0714 . CNOQVODI
0716 . BVSDIR
0730 . CNOQVOL
0741 . TOOAT
0751 . QVANIS
0760 . TRINT
0770 . VORS
0772 . TOATAR
0773 . VORSG
0810 . VIV

0418 . CONISBRA
0419 . SIBSI
0421 . ETHAMZ
0422 . PERIPSAX
0423 . FISIS
0428 . CASASAM
0430 . LORSLQ
0430 . OBELISONG
0430 . TOX
0434 . ESIASCH
0437 . PASBS
0437 . SALBROX
0445 . IALPRT
0445 . TRIAN
0446 . PERIPSOL
0448 . MONONS
0450 . TOR
0450 . VORS
0453 . VORSG
0455 . TROF
0464 . FAORGT
0465 . MATORB
0467 . TABAORD
0468 . TOFGLO
0470 . IADOISMOMAR
0472 . PAAOXT
0472 . TABAORI
0478 . PIRIPSON
0480 . BLIORT
0486 . IEHVSOZ
0490 . CORMPT
0492 . TRANAN
0501 . LVCIFTIAN
0502 . BALZIZRAS
0502 . ETHARZI
0502 . ORSCOR
0502 . PATRALX
0505 . ABRAASSA
0506 . NOTHOA
0509 . OLPIRT
0510 . VONPOVNPH
0517 . TABGES
0523 . TONVG
0526 . OVOARS
0529 . BVTMON
0534 . EMETGIS

0601 . BALTIM
0601 . TORZV
0602 . OXIAIAL
0606 . OADRIAX
0606 . RACLIR
0607 . TABAORI
0612 . AFFA
0612 . TRANAN
0614 . IALPRT
0616 . TRIAN
0625 . BRINTS
0630 . VLCININ
0631 . MATORB
0635 . BLIORT
0638 . OLPIRT
0641 . BLIORAX
0641 . TORZVL
0645 . BVTMON
0646 . SIATRIS
0647 . OECRIMI
0649 . TORZVLP
0651 . BVTMONA
0651 . COCASB
0660 . QVRLST
0663 . FAFEN
0666 . MADRIAX
0691 . QCOCASB
0705 . BVTMONI
0707 . CICLE
0707 . FIFALZ
0715 . CACRG
0716 . FAXS
0717 . CARBAF
0717 . CICLES
0721 . CACARG
0726 . MADRIIAX
0730 . NONCF
0742 . MAOFFAS
0756 . CIAOFI
0757 . LEVITHMONG
0778 . TELOCH
0790 . CONST
0796 . FAONTS
0807 . TEX
0809 . TOFGLO
0815 . FARGT

0821 . SIATRIS
0823 . TONVG
0827 . LVCIFTIAN
0830 . VVL
0841 . OVOARS
0851 . VAVN
0857 . ZVMVI
0862 . BVTMON
0863 . BVTMONA
0872 . BVTMONI
0873 . TOLTORG
0876 . AVAVAGO
0877 . TORZV
0883 . TOLTORGI
0907 . TORZVL
0908 . SVRZAS
0913 . CHRISTEOS
0916 . LEVITHMONG
0920 . TOLTORN
0930 . VOVIN
0931 . VOVINA
0932 . AVAVOX
0977 . LVCIFTIAS
0987 . TORZVLP
1002 . TVRBS
1120 . QVRLST
1208 . VONPOVNPH
1261 . TVSTAX
1345 . TELOCVOVIM

0535 . BVTMONA
0536 . ASPT
0538 . BVTMONI
0550 . ZONRENSG
0577 . LEVITHMONG
0614 . RESTEL
0622 . CONST
0631 . FAONTS
0637 . SOLPETH
0640 . BRINTS
0640 . TORZV
0651 . LVCIFTIAS
0660 . TORZVL
0662 . TATAN
0671 . TIANTA
0676 . SVRZAS
0681 . TVRBS
0686 . TELOCVOVIM
0690 . TORZVLP
0739 . TRINT
0740 . QVRLST
0746 . TOOAT
0762 . TOATAR
0804 . SIATRIS
0843 . TOLTORG
0852 . TOLTORGI
0878 . CHRISTEOS
0890 . TOLTORN
0966 . TVSTAX

0820 . CORMF
0826 . CORMFA
0830 . TOX
0830 . TROF
0837 . OXEX
0845 . FAORGT
0850 . PAAOXT
0862 . TATAN
0866 . CORAXO
0866 . TOOAT
0909 . CAMELIAX
0918 . CHRISTEOS
0922 . TIANTA
0926 . EFAFAFE
0928 . CORMPT
0935 . GIXIAX
0942 . TOATAR
0960 . PATRALX
0970 . CINXIR
1009 . TOLTORG
1010 . TRINT
1032 . CACACOM
1050 . TOLTORN
1054 . IXOMAXIP
1069 . TOLTORGI
1097 . TELOCVOVIM
1246 . LVCIFTIAS
1286 . LVCIFTIAN
1286 . TVSTAX

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The Corrected Enochian Keys, 1-19

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OL SONF VORSG GOHO IAD BALT LANSH CALZ VONPHO SOBRA ZOL ROR I TA NAZPSAD OD GRAA TA MALPRG DS HOLQ QAA NOTHOA ZIMZ OD COMMAH TA NOBLOH ZIEN SOBA THIL GNONP PRGE ALDI DS VRBS OBOLEH GRSAM CASARM OHORELA CABA PIR DS ZONRENSG CAB ERM IADNAH PILAH FARZM OD ZNRZA ADNA OD GONO IADPIL DS HOM OD TOH SOBA IPAM OD VL IPAMIS DS LOHOLO VEP ZOMD POAMAL OD SONF AAI TA PIAP BALTOH OD VAOAN ZACAR CA OD ZAMRAN ODO CICLE QAA ZORGE LAP ZIRDO NOCO MAD HOATH IAIDA

ADGT VPAAH ZONG OM FAAIP SALD VIV L SOBAM IALPRG IZAZAZ PIADPH CASARMA ABRAMG TA TALHO PARACLEDA Q TA LORSLQ TVRBS OOGE

BALTOH
GIVI CHIS LVSD ORRI OD MICALP CHIS BIA OZONGON LAP NOAN TROF
CORS TA GE OQ MANIN IAIDON TORZV GOHEL ZACAR CA CNOQOD ZAMRAN
MICALZO OD OZAZM VRELP LAP ZIR IOIAD

MICMA GOHO IAD ZIR COMSELH AZIEN BIAB OS LONDOH NORZ CHIS OTHIL
GIGIPAH VNDL CHIS TA PVIM Q MOSPLEH TELOCH QVIIN TOLTORG CHIS
ICHISGE M OZIEN DS BRGDA OD TORZVL ILI EOL BALZARG OD AALA THILN OS
NETAAB DLVGA VOMZARG LONSA CAPIMALI VORS CLA HOMIL COCASB FAFEN
IZIZOP OD MIINOAG DE GNETAAB VAVN NANAEEL PANPIR MALPIRGI PILD
CAOSG NOAN VNALAH BALT OD VOOAN DOOIAP MAD GOHOLOR GOHVS
AMIRAN MICMA IEHVSOZ CACACOM OD DOOAIN NOAR MICAOLZ AAIOM
CASARMG GOHIA ZACAR VNIGLAG OD IMVAMAR PVGO PLAPLI ANANAEL
QAAN

OTHIL LASDI BABAGE OD DORPHA GOHOL GCHISGE AVAVAGO CORMP PD DS
SONF VIV DIV CASARMI OALI MAPM SOBAM AG CORMPO CRIP L CASARMG
CROODZI CHIS OD VGEG DS T CAPIMAII CHIS CAPIMAON OD LONSHIN CHIS
TA LO CLA TORZV NOR QVASAHI OD F CAOSGA BAGLE ZIR ENAI IAD DS I OD
APILA DOOAIP QVAAL ZACAR OD ZAMRAN OBELISONG RESTEL AAI NOR
MOLAP

SAPAH ZIMII D DIV OD NOAS TA QVANIS ADROCH DORPHAL CAOSAG OD
FAONTS PERIPSOL TA BLIOR CASARM AMIPZI NAZ ARTH AF OD DLVGAR
ZIZOP ZLIDA CAOSAGI TOLTORGI OD ZCHIS ESIASCH L OD VIV OD IAOD
THILD DS PERAL HVBAR PEOAL SOBA CORMFA CHIS TA LA VLS OD QCOCASB
CA NIIS OD DARBS QVAAS F ETHARZI OD BLIOR IAIAL EDNAS CICLES BAGLE
IAD I L

GAH S DIV CHIS EM MICAOLZ PILZIN SOBAM EL HARG MIR BABALON OD
OBLOC SAMVELG DLVGAR MALPRG AR CAOSGI OD ACAM CANAL SOBA ELZAP
F
BLIARD CAOSG OD CHIS ANETAB OD MAIM TA VIV OD D DARSAR SOLPETH
BIEN BRITA OD ZACAM GMICALZO SOBA HAATH TRIAN LVIAHE OD ECRIN MAD
QAAON

RAAS I SALMAN PARADIZ OECRIMI AAI IALPIRGAH QVIIN ENAI BVTMON OD
INOAS NI PARADIAL CASARMG VGEAR CHIRLAN OD ZONAC LVCIFTIAN CORS
TA VVL ZIRN TOL HAMI SOBA LONDOH OD MIAM CHIS TA D OD ES VMADEA OD
PIBLIAR OTHIL RIT OD MIAM CNOQVOL RIT ZACAR ZAMRAN OECRIMI
QAADAH OD OMICAOLZ AAIOM BAGLE PAPBOR IDLVGAM LONSHI OD VMPLIF
VGEG
BIGLIAD

BAZME IO I TA PIRIPSON OLN NAZ AVABH OX CASARMG VRAN CHIS VGEG DS
ABRAMG BALTOHA GOHO IAD SOBA MIAM TRIAN TA LOLCIS ABAI VOVIN OD

AZIAGIER RIOR IRGIL CHIS DA DS PAAOX BVSD CAOSGO DS CHIS OD IPVRAN TELOCH CACARG O SALMAN LONCHO OD VOVINA CARBAF NIISO BAGLE AVAVAGO GOHON NIISO BAGLE MAMAO SIAION OD MABZA IADOISMOMAR POILP NIIS ZAMRAN CIAOFI CAOSGO OD BLIORS OD CORSI TA ABRAMIG

MICAOLI BRANSG PVRGEL NAPTA IALPOR DS BRIN EFAFAFE P VONPHO OLANI OD OBZA SOBA VPAAH CHIS TATAN OD TRANAN BALIE ALAR LVSDA SOBOLN OD CHIS HOLQ CNOQVODI CIAI VNAL ALDON MOM CAOSGO TA LAS OLLOR GNAI LIMLAL AMMA CHIS SOBA MADRID ZCHIS OOANOAN CHIS AVINI DRILPI CAOSGI OD BVTMONI PARM ZVMVI CNILA DAZIZ ETHAMZ ACHILDAO OD MIRC OZOL CHIS PIDIAI COLLAL VLCININ ASOBAM VCIM BAGLE IAD BALTOH CHIRLAN PAR NIISO OD IP EFAFAFE BAGLE COCASB I CORS TA VNIG BLIOR

CORAXO CHIS CORMP OD BLANS LVCAL AZIAZIOR PAEB SOBA LILONON CHIS VIRQ OP EOPHAN OD RACLIR MAASI BAGLE CAOSGI DS IALPON DOSIG OD BASGIM OD OXEX DAZIZ SIATRIS OD SALBROX CINXIR FABOAN VNAL CHIS CONST DS DAOX COCASB OL OANIO IOR EORS MICAOLI OL GIXIAX OD MATB COCASB PLOSI MOLVI DS PAGEIP LARAG OM DROLN MATORB COCASB EMNA L PATRALX IOLCI MATB NOMIG MONONS OLORA GNAI ANGELARD OHIO OHIO OHIO OHIO OHIO OHIO NOIB OHIO CAOSGON BAGLE MADRID I ZIROP CHISO DRILPA NIISO CRIP IP NIDALI

OXIAIAL HOLDO OD ZIROM O CORAXO DS ZILDAR RAASI OD VABZIR CAMELIAX OD BAHAL NIISO OD ALDON SALMAN TELOCH CASARMAN HOLQ OD T I TA ZCHIS SOBA CORMF I GA NIISO BAGLE ABRAMG NONCP ZACAR CA OD ZAMRAN ODO CICLE QAA ZORGE LAP ZIRDO NOCO MAD HOATH IAIDA

NONCI DS SONF BABAGE OD CHIS OB HVBARO TIBIBP ALLAR ATRAAH OD EF DRIX FAFEN MAIN AR ENAI OVOF SOBA DOOAIN AAI I VONPH ZACAR GOHVS OD ZAMRAN ODO CICLE QAA ZORGE LAP ZIRDO NOCO MAD HOATH IAIDA

NAPEAI BABAGEN DS BRIN VX OOAONA LRING VONPH DOALIM EOLIS OLLOG ORSBA DS CHIS AFFA MICMA ISRO MAD OD LONSHI TOX DS IVMD AAI GROSB ZACAR OD ZAMRAN ODO CICLE QAA ZORGE LAP ZIRDO NOCO MAD HOATH IAIDA

NOROMI BAGIE PASBS OIAD DS TRINT MIRC OL THIL DODS TOL HAMI CAOSGO HOMIN DS BRIN OROCH QVAR MICMA BIAL OIAD AISRO TOX DS IVMD AAI BALTIM ZACAR OD ZAMRAN ODO CICLE QAA ZORGE LAP ZIRDO NOCO MAD HOATH IAIDA

ILS TABAAM L IALPRT CASARMAN VPAAH CHIS DARG DS OADO CAOSGI ORSCOR DS OMAX MONASCI BAEOVIB OD EMETGIS IAIADIX ZACAR OD ZAMRAN ODO CICLE QAA ZORGE LAP ZIRDO NOCO MAD HOATH IAIDA

ILS VIV IALPRT SALMAN BALT DS BRIN ACROODZI BVSD OD BLIORAX BALIT

DS INSI CAOSG LVSDAN EMOD DS OM OD TLIOB HAMI DRILPA GEH ILS
MADZILODARP ZACAR OD ZAMRAN ODO CICLE QAA ZORGE LAP ZIRDO NOCO
MAD HOATH IAIDA

ILS D IALPRT SOBA VPAAH CHIS NANBA ZIXLAI DODSIH OD BRIN FAXS
HVBARO TVSTAX ILSI SOBA IAD I VONPOVNPH ALDON DAXIL OD TOATAR
ZACAR OD ZAMRAN ODO CICLE QAA ZORGE LAP ZIRDO NOCO MAD HOATH
IAIDA

ILS MICAOLZ OLPIRT OD IALPRG BLIORS DS ODO BVSDIR OIAD OVOARS
CAOSGO CASARMG LAIAD ERAN BRINTS CASASAM DS IVMD ACLONDOH MOZ
OD MAOFFAS BOLP COMO BLIORT PAMBT ZACAR OD ZAMRAN ODO CICLE QAA
ZORGE LAP ZIRDO NOCO MAD HOATHAH IAIDA

MADRIAX DS PRAF LIL CHIS MICAOLZ SAANIR CAOSGO OD FISIS BALZIZRAS
IAIDA NONCA GOHVLIM MICMA ADOIAN MAD IAOD BLIORB SOBA OOAONA CHIS
LVCIFTIAS PERIPSOL DS ABRAASSA NONCF NETAAIB CAOSGO OD TILB
ADPHAHT DAMPLOZ TOOAT NONCF GMICALZ OM LRASD TOFGLO MARB IARRI
IDOIGO OD TORZVLP IAODAF GOHOL CAOSGI TABAORD SAANIR OD
CHRISTEOS
IRPOIL TIOBL BVSDIR TILB NOALN PAID ORSBA OD DODRMNI ZILNA ELZAP
TILB PARMGI PERIPSAX OD TA QVRLST BOOAPIS L NIMB OVCHO SIMP OD
CHRISTEOS AG TOLTORN MIRC Q TIOBL LEL TOL PAOMBD DILZMO ASPIAN
OD CHRISTEOS AG L TOLTORN PARACH ASIMP CORDZIZ DODPAL OD FIFALZ
L SMNAD OD FARGT BAMS OMAOAS CONISBRA OD AVAVOX TONVG ORSCA
TLB
NOASMI TABGES LEVITHMONG VNCHI OM TILB ORS BAGILE MOOOAH OL
CORDZIZ
L CAPIMAO IXOMAXIP OD CA CAPIMAO GOSAA BAGLEN PI I TIANTA
ABABALOND
OD FAORGT TELOCVOVIM MADRIIAX TORZV OADRIAX OROCHA ABOAPRI
TABAORI
PRIAZ AR TABAORI ADRPAN CORS TA DOBIX IOLCAM PRIAZI AR COAZIOR OD
QVASB QTING RIPIR PAAOXT SAGACOR VML OD PRDZAR CACRG AOVEAE
CORMPT
TORZV ZACAR OD ZAMRAN ASPT SIBSI BVTMONA DS SVRZAS TIA BALTAN ODO
CICLE QAA OD OZAZMA PLAPLI IADNAMAD

===

The Aethyrs

===

LIL DEO ZIM POP VTI
ARN ZID VTA CHR DES
ZOM ZIP OXO ASP ZAA

PAZ ZAX LEA LIN BAG
LIT ICH TAN TOR RII
MAZ LOE ZEN NIA TEX

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ENOCHIAN TEMPLES:

GENERATING THE "ABYSS" EXPERIENCE WITH THE TEMPLE

BY BENJAMIN ROWE

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WARNING: The technique described herein can be VERY DANGEROUS to the emotional, mental, and spiritual well-being of the magician who makes use of it. I am releasing it solely because full disclosure was one of the requirements under which the Enochian Temple system was originally given to me. The entities who provided the basic information feel that people can not grow to spiritual adulthood without being exposed to adult hazards. My experience of the results prevents me from being quite so cold-blooded. The same goals can be accomplished by more gradual means, as those entities have stated themselves. The magician who choses to use this technique must take full personal responsibility for both the decision to do so, and for any events resulting from its use.

Should a magician want use it despite this warning, he or she should do so only after constructing a strong, fully charged Temple which includes the altars of the sub-elements. And any invocations using this technique should be immediately preceded by the erection of the strongest wards the magician is capable of constructing.

The names of a Tablet's Seniors can be formed into a table on their own by placing their names one above the other, going clockwise from the Senior of Jupiter. For the Earth Tablet, the table of the Seniors would be:

A C Z I N O R
L Z I N O P O
A L H C T G A
L I I A N S A
A H M L I C V
L A I D R O M

Similar pseudo-tablets can be formed from the other elemental tablets. Names of six letters are formed by reading down the columns. These names already exist in the Temple, where they are formed by drawing a circle clockwise from any square of the Senior of Jupiter, connecting the corresponding squares in the other Seniors' names. In their natural place, they express the radiatory effect of the Elemental King as his force passes out along the paths provided by the Seniors. But the names can also be used in another way.

First, hollow hexagons are formed, as in figure ( ) , one-half unit thick with outer faces one unit wide. Each letter of a name is assigned to one of the wedge-like segments of this structure in clockwise succession. Each name's hexagon is placed immediately below the corresponding arm in the wheel of the Seniors, about two-thirds of the way from the center of the Temple to the end of the arm, with the base side at the same level as the tops of the pillars. The hexagon attributed to the Sun is in the center of the upper Temple, with the Elemental King's beam passing through the hole.

In the chart as given above, the columns are attributed (from left to right) to Venus, Sun, Saturn, Earth/Luna, Jupiter, Mercury, and Mars. When used in invocations, the name should be vibrated immediately after that of the King or corresponding Senior, and at no other time. Also, the first enochian key should always precede the invocation of the element when these names are used. When they are visualized in the upper Temple, an appropriate telesmatic image for the Senior (or the god-form of the related planet) should be visualized standing upright above (not in) the hollow center. The magician himself should stand in the beam of the King while invoking them, and attempt to identify himself with it to the greatest extent possible.

As the Elemental King and each Senior is invoked with the corresponding name from the table, the hexagon should be visualized as projecting itself downwards into the lower temple, forming a hollow crystal column. The force of the King or Senior is channeled down through the column and then radiates outward through the faces. (This is in contrast to the normal Temple formulation, where the Seniors' force spreads out to form a curtain around the lower Temple.)

In the Enochian system, six of the planets are attributed to the first six sephiroth of the Tree of Life. The seventh, Saturn, takes in the last four sephiroth as a group. In the formulation here, the Senior of Saturn takes Sol's place in Tiphereth as the governor of the elements, and the Elemental King abandons his solar attributes, taking on his secondary attribution to the path of Shin, which connects Tiphereth and Kether in Achad's version of the Tree of Life.

In the Tree of Life, the centralizing effect of Sol normally causes the forces of the upper Tree to be focused in Tiphereth. But when Sol's force is repressed or removed, the balance of these sephiroth moves to the empty area in the center of the upper Tree. The path of Shin passes through this area, but it does not provide any focus for the forces of the six sephiroth. Each of the sephiroth becomes focused in itself, and the attractive force of each draws equally on the empty center area. That area experiences a uniform pull outwards in all directions, resulting in the rending and dispersal of anything placed there. A conscious being passing up the path of Shin perceives this effect as the experience of the Abyss.

Normally, the Enochian Temple expresses the essential unity of the Tablets with the whole Tree of Life as a balanced, integrated structure. Using the technique presented here suppresses that integrity and replaces it with a strong force towards dispersion. The magician, identified with the Elemental King's beam of light, places himself to experience the full strength of that dispersion.

Depending on the degree of success, the magician may experience a variety of perceptions. At the least intense level, he may experience sensations of inexplicable "wrongness" and non-specific paranoia, or a sense of jittery energy like an overdose of methedrine. At a somewhat more intense level, he will experience a sense of his soul being ripped into extremely small pieces, while each piece is simultaneously being crushed to a point.

At full force, the experience then evolves into what can only be called the perception of voidness; the negation, the removal of any being or value from absolutely everything perceptible, both internal and external. The intensity of this voidness can not be adequately described. At this stage the paranoia sometimes returns, causing the magician to perceive the voidness as an all-consuming malevolent entity. Giving in to this paranoia, struggling to avoid being devoured, brings one on to the path of those whom Crowley calls the Black Brothers. If one does not struggle, that which perceives is itself absorbed into the void and another condition supervenes for which description is futile.

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AN ESSAY ON ENOCHIAN PRONUNCIATION

by

Christeos Pir

Fr. VITRIOL 335 0o O.T.O.

Do what thou wilt shall be the whole of the Law.

This paper is divided into two sections: a comparison of some systems of pronunciation of the Enochian or Angelic language as used in the nineteen Calls of the tablets, and an attempt to write the Calls in such a manner that they may be pronounced according to Dr. Dee's notes.

Part One:

The first section compares three versions of the Calls: that of the Aurum Solis as published in the Llewellyn edition of Denning and Phillips' "Mysteria Magica"; Geoffrey James' "corrected" calls as published in the Heptangle edition of "The Enochian Evocation of Dr. John Dee"; and Dr. Dee's original notes as published in the Magickal Childe edition of Meric Causabon's "True and Faithful Relation...". I have compared these systems word-by-word, with the Aurum Solis and James versions on the first two lines, and Dee's on the third.

Example:

Aurum Solis: OL^ SONuF VORoSiG, GOHO I-AD BALaT,
Geoffrey James: OL SONF VORSG, GOHO IAD BALT,
Dee: Ol sonf vorsg, goho yad balt,

Where Dee has separated a word into its syllables (eg, Im ua mar), I have hyphenated it so as to more easily discern between word divisions and syllable divisions (Im-ua-mar). Where he has shown stress by using an accent, I have used boldface (q-a-an). In a number of places his marginalia give more than one version of a word, usually in order to clarify its pronunciation; other times he has occasionally written an example for the same purpose -- these I have placed in footnotes. There are also one or two places where he has offered variant spellings: these, too, I have placed in the footnotes. I have attempted to standardize the punctuation, arbitrarily picking one of several possible systems and applying it to all of them in a manner somewhat reminiscent of Procrustes.

One problem that had to be dealt with in re-typing the Aurum Solis version is their system of transliteration, which uses several symbols outside of the English alphabet. I have made two changes to their system, solely in order to use symbols that my computer could produce, as follows (the revised key, which is adapted from "Mysteria Magica", and applies only to the AS version, is given in the Appendix): ^ represents the neutral vowel, as the first vowel sound in "parade," or the second vowel sound in "column."   # represents the guttural, pronounced as the "ch" in German (Woche, suchen).

It is to be noted that James' version contains a number of differences from Dee's originals. These, as I understand it, are the result of his research into, and attempts to rectify, variations among the Calls themselves, and between the Enochian of the Calls and their English translations. I have not done any research in this area, and leave it up to the reader to decide which version to follow. Some of those corrections which are meant to fix transcription errors on Dee's part directly contradict some of Dee's own pronunciation notes. How Dee could have been able to record the sounds of his typos, I have not been able to determine.

I have chosen not to include the Golden Dawn's "Hebraicized" pronunciation, since it is based on a very different system. This is not meant as any reflection on the remarkable achievements of Westcott, Mathers and their descendants, which just go to prove the amazing versatility of the Enochian system.

Part Two:

The second section is my attempt to rewrite the Calls into some sort of standardized, readable phonetic system. One thing became evident in this process: the pronunciation guide given by Donald Laycock in his "Enochian Dictionary" is the closest thing to Dee's notes I've seen so far. For this reason, some may prefer to follow Laycock's guide in those cases where no indication in Dee's notes was forthcoming (eg: VLCININ = Vul-see-nin or Vul-kih-nin?), a not infrequent problem, unfortunately. I am not completely in agreement with Laycock in all instances, as may be seen by comparing my pronunciation key -see Part Two- with that in Laycock's "Enochian Dictionary," which I have printed in the Appendix. One such problem, and a bone of contention among scholars and dabblers alike, is over the use of the morpheme "zod." I regret to say that I have been unable to resolve this question. Out of the 127 instances of words with the letter "z" in the nineteen Calls, only 7 use "zod" -- and even then it is inconsistent: one of those words is "zod-a-car" which appears only once in that form, and 13 times as "zacar" (or "zacare"). It is not even clear whether it is intended as a spoken syllable, or merely a clarification:

> The letter z has not always been called "zed" or "zee"; it has had many names, among them being "izzard", and, at the end of the sixteenth century, "ezod". "Zod" is nothing but a variant of this last name.
>
> (Laycock, The Complete Enochian Dictionary, p. 45)

The angels themselves are no help here:

Dee: I pray you, is Mozod a word of three letters, or of five?

Nalvage: In wrote three, it is larger extended. [Dee- Z extended is Zod.]

Dee: Will you pardon me if I ask you another question of this extension?

Nal.: Say on: Moz in itself signifieth Joy; but Mozod extended, signifieth the Joy of God

(Causabon, A True and Faithful Relation..., p. 75)

Also:

> "zod-lida ... It is a word and a letter."
>
> (Causabon, op. cit., p. 120)

In the end, about all that can be said with any certainty about "zod" is that no one knows exactly how Dee intended it to be used. In fact, Geoffrey James doesn't even believe Enochian was received as a spoken language at all:

> Unfortunately, Kelly never, as the spirits' "mouthpiece", pronounced the Angelical words.Kelly dictated letter by letter from a table that he saw in the crystal, as shown from Kelly's description that Dee recorded. . . Furthermore, if Angelical letter arrangement has random characteristics, as Laycock claims, then the English-like pronunciation cannot be an inherent quality of the language itself. Far more likely is that Dee assigned pronunciations to the Angelical because he wished to speak the keys in a ceremony, and, being English, adapted them as well as he could to his native tongue. Indeed, outside of few minor suggestions, the spirits seem unconcerned with pronunciation.
>
> (James, The Enochian Evocation of Dr. John Dee, Preface, p. xxiv)

A closer reading of Dee's original records, however, indicates that not only did Kelly hear the sounds spoken by the Angels while the letters were being shown, but that Dee re-checked the Calls with them several times, as a number of corrections and revisions were later recorded. Furthermore, if the pronunciation had been invented by Dee, surely he would have come up with something more consistent!

Dee's records show that the Calls were originally received in a different order than that in which they were later arranged by Dee, at the Angels' orders. For those interested in the original arrangement, I recommend Causabon, pps. 79 - 138, 190 -200.

One last note:

It has been pointed out by several people that one of the most striking things about the whole Enochian system is that How Much You Put Into It seems to matter a great deal more than How You Do It. Perhaps there's something to James' reasoning, after all.

I make no claims that this guide will make you any better (though hopefully no worse) of a magician. My intent was solely to attempt to compare the various systems of pronunciation with Dr. Dee's original notes on the subject. It is to him, and to my many mentors both within and without the Order, that this paper is dedicated with respect and love.

Love is the law, love under will.

Christeos Pir
Fr. VITRIOL 335, 0o O.T.O.

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The First Call

OL^ SONuF VORoSiG, GOHO I-AD BALaT, LON^Si# KALaZ VO-NuPiHO: SOBRA
OL SONF VORSG, GOHO IAD BALT, LANSH CALZ VONPHO: SOBRA
Ol sonf vorsg, yad balt, lonsh calz vonpho: sobra

ZOL^ RO-R^ I TA NAZePiSAD GRA-A TA MALPiRoG: DeS HOLA# #A-A
ZOL ROR I TA NAZPSAD OD GRAA TA MALPRG: DS HOLQ QAA
zol ror I ta nazpsad graa ta malpurg: ds holqu-u q-a-a

NOT^HO-A ZIMuZ, OD KOM^MA# TA NOBLO# ZI-EN: SO-BA T^HIL G^NONuP
NOTHOA ZIMZ, OD COMMAH TA NOBLOH ZIEN: SOBA THIL GNONP
nothoa zimz, od commah ta nobloh zien: soba thil gnonp

PiRoGE AL^DI, DeS URoBeS OBO-LE# GRoSAM^. KASARoM OHO-RE-LA
PRGE ALDI, DS URBS OBOLEH GRSAM. CASARM OHORELA
purge aldi, ds urbs oboleh gursam. Casarm ohorela

KABA PIR^ DeS ZON^RENSiG KAB ERoM I-AD^NA#. PILA# FARoZeM
CABA PIR DS ZONRENSG CAB ERM IADNAH. PILAH FARZM OD
caba pir ds zonrensg cab erm Yadnah. P-il-ah farzm

ZUR^SA AD^NA GONO I-AD^PIL DeS HOM^ TO#, SO-BA
ZNRZA ADNA OD GONO IADPIL DS HOM OD TOH, SOBA IAOD
znurza adna (ds) gono iadpil ds hom toh, soba

IPAM, LU IPAMIS, DeS LO-HO-LO VEP^ ZOMuD
IPAM, OD UL IPAMIS, DS LOHOLO VEP ZOMD
ipam, lu ipamis, ds loholo vep zomdv

PO-AMAL OD BOG^PA A-A-I TA PI-AP^ PI-AMOL OD VO-O-AN.
POAMAL OD SONF AAI TA PIAP BALTOH OD VAOAN.
poamal (s)od bogpa aai ta piap piama el od vaoan.

ZAKAR^, KA OD ZAM^RAN; ODO KIKLE #A-A; ZOR^GE, LAP^
ZACAR, CA, OD ZAMRAN; ODO CICLE QAA; ZORGE, LAP
Zacar(e) c-a, od zamran; odo cicle qaa; zorge, lap

ZI-R^DO NOKO MAD, HO-ATa# I-A-IDA.
ZIRDO NOCO MAD, HOATH IAIDA.
zirdo noco mad, hoath Jaida.

Second Call

AD^GaT V^PA-A# ZON^GOM FA-A-IP^ SALD^, VI-IV aL^, SO-BAM
ADGT UPAAH ZONG OM FAAIP SALD, VIV L, SOBAM
Adgt V-pa-ah zong om fa-a-ip sald, vi-iv L, s-o-bam

I-ALPiRoG IZA-ZAZ PI-AD^PI#; KA-SAR-MA AB^RAM^G^ TA TAL^HO
IALPRG IZAZAZ PIADPH; CASARMA ABRAMG TA TALHO
i-al-purg izazaz piadph; casarma abramg ta talho

PA-RA-KLEDA, #aTA LORoSiLa# TURoBeS O-OGE BAL^TO#. GI-VI K^HIS
PARACLEDA, Q TA LORSLQ TURBS OOGE BALTOH. GIUI CHIS
paracleda, quu-ta lors-l-qua turbs ooge baltoh. Giui chis

LU-SiD OR^RI, OD MIKALaP K^HIS BI-A O-ZON^GON, LAP^ NO-AN TaROF^
LUSD ORRI, OD MICALP CHIS BIA OZONGON, LAP NOAN TROF
lusd orri, od mi-calp chis bia ozongon, lap no-an trof

KO-RoS TA-GE O#^ MA-NIN I-A-I-DON. TOR^ZU GOHEL^: ZAKAR^ KA
CORS TA GE OQ MANIN IAIDON. TORZU GOHEL: ZACAR CA
cors tage o-qua manin ia-i-don. Torzu go-hel: zacar ca

K^NO#-OD, ZAM^RAN MIKAL^ZO OD OZAZeM U-RE-LaP, LAP^ ZI-R^ I-O-I-AD.
CNOQOD, ZAMRAN MICALZO OD OZAZM VRELP, LAP ZIR IOIAD.
c-no-quod, zamran micalzo od ozazm vrelp, lap zir ioiad.

Third Call

MIK^MA GOHO PI-AD^, ZI-R^ KOM^-SE-L^# A ZI-EN^ BI-AB OS LON^-DO#;
MICMA GOHO IAD, ZIR COMSELH AZIEN BIAB OS LONDOH;
Mic-ma goho pi-ad, zir com-selh azien biab os lon-doh;

NO-RoZ K^HIS O-Ta-HIL GI-GI-PA#; U-N^DeL K^HIS TA PU-IM
NORZ CHIS OTHIL GIGIPAH; UNDL CHIS TA PUIM
norz chis othil gi-gi-pah; vnd-l chis ta-pu-in

i#^ MO-SiP-LE# TE-LO-Ka#, #U-I-IN TOL-TORoG K^HIS I K^HIS GE EM

Q MOSPLEH TELOCH, QUIIN TOLTORG CHIS ICHISGE M
q-mospleh teloch, qui-in toltorg chis i chisge em

OZI-EN DeST^ B^RoGDA OD TO-RoZUL I LI E OL^ BAL-ZARoG OD A-A-LA
OZIEN DS BRGDA OD TORZUL I LI F OL BALZARG, OD AALA
ozien dst burgda od torzul Ili eol balzarg od a-ala

TaHILaN OS NETA-AB, DeLUGA VO-MuSARoG LON-SA KAP^-MI-ALI VO-RoS K^LA
THILN OS NETAAB, DLUGA VOMSARG LONSA CAPIMALI VORS CLA
thilnos netaab, dluga vomsarg lonsa capmiali vors cla

HO-MIL KOKASiB; FA-FEN IZ-IZ-OP^ OD MI-INO-AG DE GaNETA-AB VA-UN
HOMIL COCASB; FAFEN IZIZOP OD MIINOAG DE GNETAAB VAUN
homil cocasb; fafen izizop od mi-i-no-ag de gnetaab vaun

NA NA-E-EL^, PAN^-PIR^ MAL-PIRoGI KA-OSiG PILaD; NO-AN U-NA-LA# BALaT
NAN’EL, PANPIR MILPIRGI PILD CAOSG; NOAN UNALAH BALT
na-na-e-el, panpir malpirgi caosg pild; noan unalah balt

OD VO-O-AN. DO-O-I-AP MAD, GOHO-LOR^ GOHUS A-MIRAN. MIK^MA I-E-HUSOZ
OD VOOAN. DO-O-IAP MAD, GOHOLOR GOHUS AMIRAN. MICMA IEHUSOZ
od voo-an. Do-oi-ap mad, goholor gohus amiran. Micma jehusoz

KAKAKOM OD DO-O-A-IN NO-AR^ MIKA-OLaZ A-A-I-OM. KA-SARM^G^ GOHI-A
CACACOM OD DOOAIN NOAR MICAOLZ AAIOM. CASARMG GOHIA:
ca-ca-com od-do-o-a-in noar mi-ca-olz a-ai-om. Casarmg gohia:

ZAKAR U-NI-Ga-LAG OD IMU-AMAR, PUGO PiLA-PiLI A-NA-NA-EL^
ZACAR UNIGLAG OD IMUAMAR, PUGO PLAPLI ANAN’L
zod-a-car vniglag od im-ua-mar, pugo plapli ananael

#A-AN.
Q-A-AN.

q-a-an.

Fourth Call

OT^HIL LASDI   BA-BA-GE OD DO-RoPiHA, GOHOL^, aG^ K^HIS GE AVAVAGO
OTHIL   LASDI   BABAGE   OD DORPHA,   GOHOL,   GCHISGE   AUAUAGO
O-thil las-di ba-bage   od dor-pha,   go-hol, g-chis-ge   ava-va-go

KO-RoMP^ PiD^   DeSONuF VI UDIV^?   KA-SARMI O-ALI   MAPiM SOBAM   AG
CORMP   PD   DSONF   VIV DIU?   CASARMI   OALI   MAPM   SOBAM   AG
cormp   pe-de dsonf   vi-v-di-v? Ca-sarmi o-a-li map-m so-bam ag

KO-RoMPO K^-RoPiL, KA-SARM^G^ KRO-ODZI   K^HIS   OD U-GE-G^, DeST^
CORMPO   CRIP L,   CASARMG   CROODZI   CHIS   OD UGEG,   DS T
corm-po   crpl,   casarmg   cro-od-zi chis   od v-geg,   dst

KAPI-MA-LI   K^HIS KAPI-MA-ON,   OD LONuSiHIN K^HIS TA LO   K^LA. TORoGU
CAPIMALI   CHIS   CAPIMAON,   OD LONSHIN   CHIS   TA   LO CLA.   TORZU
ca-pi-ma-li chis   capi-ma-on,   od lonshin   chis   ta-l-o cla.   Torgu

NO-R^ #U-ASAHI OD iF^ KA-OSiGA; BAGLE   ZI-RENA-I-AD DeSI OD APILA.
NOR   QUASAHI   OD F   CAOSGA;   BAGLE   ZIR ENAY IAD DSI   OD APILA.
nor-qua-sa-hi   od f-gaos-ga;   ba-gle zire-nai-ad   dsi   od api-la.

DO-O-A-IP^ #A-AL, ZAKAR OD ZAM^RAN OBELI-SONuG RESTEL   A-AF
DO-O-A-IP   QAAL,   ZACAR OD ZAMRAN   OBELISONG   RESTEL   AAI
Do-oa-ip   qa-al, zacar od zamran   obelisong   rest-el a-af

NO-RoMO-LAP^.
NOR MOLAP.
normolap.

Fifth Call

SA-PA# ZIMI-I   DU-IB OD NO-AS TA#U-ANIS   A-DeROKa#, DO-RoPiHAL

SAPAH   ZIMII D DIV   OD NOAS   TA QUANIS   ADROCH,   DORPHAL
Sa-pah zi-mii   du-iv od noas   ta-qu-a-nis ad-roch,   dorphal

KA-OSiG OD FA-ONTaS PERIPSOL   TABLI-OR^. KA-SARoM A-MIP^ZI NA-ZARTa#
CAOSG   OD FAONTS   PERIPSOL   TA BLIOR.   CASARM   AMIPZI   NAZ ARTH
ca-osg   od fa-onts   pir-ip-sol ta-blior.   Casarm   a-mip-zi na-zarth

AF OD DeLUGAR ZI-ZO-P^ Z^LIDA   KA-OSiGI TOL TO-R^GI, OD
AF OD DLUGAR   ZIZOP   ZLIDA   CAOSGI   TOLTORGI,   OD
af od dlugar   zizop   zod-lida   ca-os-gi toltorgi,   od (zizop)

ZeK^HIS   ESI-A-SiKa# eL^ TA-VI-U OD I-A-OD TaHILaD DeS
ZCHIS   ESIASCH   L   OD VIV   OD IAOD   THILD   DS   PERAL
zod-chis e-siach   l   ta-ui-u od i-a-od thild   ds

HUBAR^ PE-O-AL SOBA   KO-RoMFA K^HIS TA   LA ULaS OD i#^-KOKASiB.
HUBAR   PEOAL   SOBA   CORMFA   CHIS   TA   LA ULS   OD QCOCASB.
hubar   pe-o-al so-ba cormfa   chis-ta   la uls   od qcocasb.

KA   NI-IS OD DARoBeS #A-AS;   FET^HARZI   OD BLI-ORA;   I-A-I-AL ED^NAS
CA   NIIS   OD DARBS   QAAS;   F ETHARZI   OD BLIOR;   IAIAL   EDNAS
Ca   ni-is od darbs   q-a-as; feth-ar-zi od bli-o-ra; ia-ial   ednas

KIKLES;   BAGLE?   GE-I-AD I aL^.
CICLES;   BAGLE?   IAD   I L.
ci-cles; ba-gle?   Ge-jad   il.

Sixth Call

GA^ SiDI-U   K^HIS EM^, MIKAL^ZO PIL^-ZIN; SOBAM EL HARoG   MI-R^
GAH S DIU   CHIS   EM,   MICAOLZ   PILZIN;   SOBAM EL HARG   MIR
Gah es-di-u chis   em,   micalzo   pilzen;   sobam el harg   mir

BA-BA-LON OD OBeLOK SAMU-ELaG; DeLUGAR MALPiRoG ARKA-OSiGI
BABALON   OD OBLOC   SAMVELG;   DLUGAR   MALPRG   AR CAOSGI
(pizin)   babalon   od ob-loc sam-velg;   dlugar   mal-purg ar-ca-os-gi

OD AKAM KANAL^   SOBOL ZAR   eF-BLI-ARoD   KA-OSGI   OD K^HIS   ANETAB
OD ACAM CANAL   SOBA ELZAP F BLIARD   CAOSG   OD CHIS   ANETAB
od acam canal   so-bol-zar F-bli-ard   ca-os-gi   od chif   a-ne-tab

OD MI-AM TA VI-U OD eD^.   DARoSAR SOL PETa# BI-EN^; BeRITA OD ZAKAM
OD MAIM   TA VIV   OD D.   DARSAR   SOLPETH   BIEN;   BRITA   OD ZACAM
od miam   ta-vi-v odd.   Darsar   sol-peth   bi-en;   brita   od za-cam

aG^ MIKAL^ZO; SOB-HA-ATa# TRI-AN LU-I-AHE   OD-EKRIN^ MAD #A-A ON.
GMICALZO;   SOBA HAATH   TRIAN   LUIAHE   OD ECRIN   MAD QAAON.
g-mi-calzo;   sob-ha-ath   trian   lu-i-a-he o-de-crin mad q-a-a-on.

Seventh Call

RA-AS ISAL^MAN PARADIZOD   O-EKRIMI   A-A-O I-ALPI-RoGA# #U-I-IN
RAAS   I SALMAN PARADIZ   OECRIMI   AAI   IALPIRGAH   QUIIN
Ra-as i salman pa-ra-di-zod o-e-cri-mi a-ao   yal-pir-gah   qui-in

E-NA-I BUT^MON; OD INO-AS   NI PARADI-AL^   KA-SARM^G^ UGE-AR^
ENAY   BUTMON;   OD INOAS   NI PARADIAL   CASARMG   UGEAR
enay   but-mon; od in-o-as ni pa-ra-di-al casarmg   v-ge-ar

K^HIRoLAN, OD ZONAK   LUKIF-TI-AN   KO-RoS TA VA-UL^ ZI-RoN TOLHAMI.
CHIRLAN   OD ZONAC   LUCIFTIAN   CORS   TA VAUL   ZIRN   TOL HAMI.
chir-lan   od zo-nac lu-cif-ti-an cors-ta   vaul-zirn   tol-ha-mi.

SOBA LO-N^-DO# OD MI-AM   K^HIS TAD   O-DES UMA-DE-A   OD PI-BLI-AR^,
SOBA LONDOH   OD MIAM   CHIS   TA   OD ES UMADEA   OD PIBLIAR,
Soba lon-doh   od mi-am   chis-tad   o-des v-ma-de-a   od pib-li-ar

OT^HIL^ RIT OD MI-AM. KaNO#U-OL   RIT; ZAKAR^, ZAM^RAN; O-EKRIMI
OTHIL   RIT OD MIAM   CNOQUOL   RIT; ZACAR,   ZAMRAN;   OECRIMI
o-thil-rit   od mi-am   cno-quol   rit; za-car, zamran;   o-e-crimi

#A-DA#   OD OMIKA-OLaZ   A-A-I-OM. BAGLE   PAPiNOR^ IDeLUGAM
LONuS-HI

QAADAH OD OMICAOLZ AAIOM. BAGLE PAPBOR IDLUGAM LONSHI
q-a-dah od o-mi-ca-ol-zod a-a-i-om. Ba-gle pap-nor id-lu-gam lon-shi

OD UM-PiLIF UGE-GI BIGaLI-AD.
OD UMPLIF UGEG BIGLIAD.
od ump-lif v-ge-gi big-li-ad.

Eighth Call

BA-ZeMELO ITA PIRIPiSON OLaN NAZA-U-ABe# OKS^; KA-SARM^G^ URAN^
BAZME LO I TA PIRIPSON OLN NAZ AVABH OX; CASARMG URAN
Baz-me-lo i-ta pi-ri-pson oln na-za-vabh ox; casarmg v-ran

K^HIS U-GE-G^ DeS-AB^RAM^G^ BALTO-HA GOHO I-AD; SOBA MI-AN TaRI-AN
CHIS UGEG DS ABRAMG BALTOHA GOHO IAD; SOBA MIAM TRIAN
chis v-geg dsabramg bal-to-ha go-ho-i-ad; so-la-mi-an tri-an

TA LOL^KIS ABA-I-U-ONIN OD AZI-AGI-ER^ RI-OR^. IRoGIL^ K^HIS DA
TA LOLCIS ABAI VOVIN OD AZIAGIER RIOR. IRGIL CHIS DA
ta-lol-cis a-ba-i-uo-nin od a-zi-a-gi-er rior. Ir-gil-chis-da

DeS PA-A-OKS^ BU-SiD KA-OSiGO, DeS K^HIS, ODI-PU-RAN^ TE-LO-A#,
DS PAAOX BUSD CAOSGO, DS CHIS OD IPURAN TELOCH
dspa-a-ox busd ca-os-go, ds chis odi-pu-ran te-lo-ah,

KAKaRoG O ISAL^MAN LONuK-HO OD VO-VI-NA KARoBAF^? NI-ISO,
CACARG O SALMAN LONCHO OD VOVINA CARBAF? NIISO,
ca-curg o-i-sal-man lon-cho od vo-ui-na car-baf? Ni-i-so,

BAGLE A-U-A-U-AGO GOHO-N^; NI-ISO, BAGLE MOMA-O SI-A-I-ON OD
BAGLE AVAVAGO GOHON; NIISO, BAGLE MOMAO SIAION OD
bag-le a-ua-ua-go go-hon; ni-i-so ba-gle mo-ma-o si-a-i-on od

MA-B^ZA I-AD O I, AS, MOMA-R^, PO-I-LaP. NI-IS, ZAM^RAN KI-A-OFI
MABZA IADOISMOMAR, POILP. NIIS, ZAMRAN CIAOFI

mab-za iad-o-i-as-mo-mar, poilp. Ni-is zam-ran ci-a-o-fi

KA-OSiGO OD BLI-ORoS OD KO-RoS-I TA AB^RAMIG.
CAOSGO OD BLIORS OD CORSI TA ABRAMIG.
ca-os-go od bli-ors od cor-si ta a-bra-mig.

Ninth Call

MIKA-OLI BeRANSiG PiRoGE-L^ NAPiTA I-AL^POR^ DeS BeRIN EFA-FA-FE
MICAOLI BRANSG PURGEL NAPTA IALPOR DS BRIN EFAFAFE
Mi-ca-oli bransg pur-gel nap-ta yalpor ds-brin e-fa-fa-fe

iP^ VO-NuPiHO OLANI OD OB^ZA; SOBeKA UPA-A# K^HIS TA-TA-N^ OD
P VONPHO OLANI OD OBZA; SOBA UPAAH CHIS TATAN OD
p von-pho o-la-ni od ob-za; sob-ca v-pa-ah chis ta-tan od

TaRA-NAN BA-LI-E, ALAR^ LUSiDA SOBOLaN OD K^HIS HOLa# K^NO#U-ODI
RANAN BALYE ALAR LUSDA SOBOLN OD CHIS HOLQ CNOQUODI
tra-nan ba-ly-e a-lar lus-da so-boln od chis-hol-q cno-quo-di

KI-AL. U-NAL AL^DON MOM^ KA-OSiGO TA LAS O-LaLO-R^ Ga-NA-I
CIAI. UNAL ALDON MOM CAOSGO TA LAS OLLOR GNAY
ci-al. V-nal al-don mom ca-os-go ta las-ol-lor gnay

LIMuL-AL; AM^MA K^HIS SOBeKA MAD^RID eZ^ K^HIS; O-O-ANO-AN K^HIS
LIMLAL; AMMA CHIIS SOBA MADRID ZCHIS; OOANOAN CHIS
lim-lal; am-ma chi-is sob-ca ma-drid zod-chis; o-o-a-no-an chis

AVINI D^RI-LaPI KA-OSiGIN, OD BU-TaMONI PARoM ZUMU-I KaNI-LA;
AVINY DRILPI CAOSGI OD BUTMONI PARM ZUMVI CNILA;
a-vi-ny dril-pi ca-os-gin od but-mo-ni parm zum-vi cni-la;

DAZIS ET^HAMuZ A K^HILDA-O, OD MI-RoK OZOL^ K^HIS PIDI-A-I
DAZIZ ETHAMZ ACHILDAO, OD MIRC OZOL CHIS PIDIAI
dazis e-tham-zod a-chil-da-o, od mirc o-zol chis p-i-di-a-i

KOLaLAL. UL-KININ A SOBAM UKIM. BAGLE? I-AD BAL^TO# K^HI-RoLAN
COLLAL ULCININ ASOBAM UCIM. BAGLE? IAD BALTOH CHIRLAN
col-lal ulci-nin a-so-bam u-cim. Ba-gle? I-ad-bal-toh chir-lan

PAR^! NI-ISO, OD IP OFA-FA-FE, BAGLE A KOKASiB I-KORoS-KA UNIG^
PAR! NIISO, OD IP EFAFAFE, BAGLE COCASB I CORS TA UNIG
par! Ni-i-so od ip o-fa-fa-fe, ba-gle a-co-casb i-cors-ca v-nig

BLI-OR^.
BLIOR.
bli-or.

Tenth Call

KO-RAKSO K^HIS KO-RoMP OD BLANuS LUKAL^ AZI-A-ZOR^ PA-EB, SOBA
CORAXO CHIS CORMP OD BLANS LUCAL AZIAZIOR P’B, SOBA
Co-rax-o chis cormp od blans lu-cal a-zi-a-zor pa-eb, so-ba

LI-LONON K^HIS VIRo# OP E-OPiHAN OD RAKLIR^ MA-ASI BAGLE
LILONON CHIS VIRQ OP EOPHAN OD RACLIR MAASI BAGLE
li-lo-non chis op vir-quu e-o-phan od ra-clir ma-a-si ba-gle

KA-OSiGI, DeS I-AL^PON DOSIG OD BASiGIM; OD OKSEKS^ DAZIS
CAOSGI, DS IALPON DOSIG OD BASGIM; OD OXEX DAZIZ
ca-os-gi, ds jalpon do-sig od bas-gim; od ox-ex daz-is

SI-AT^RIS OD SAL-BeROKS KINuKS-IR^ FABO-AN. UNAL^ K^HIS KON^SiT DeS
SIATRIS OD SALBROX CINXIR FABOAN. UNAL CHIS CONST DS
si-a-tris od sal-brox cynx-ir fa-bo-an. U-n-al-chis const ds

DA-OKS KOKASiG OL O-ANI-O I-O-R^ VOHIM OL GIZI-AKS OD
DAOX COCASB OL OANIO YOR EORS MICAOLI OL GIXYAX OD MATB
da-ox co-casg ol o-a-ni-o yor vo-him ol giz-y-ax od

E-ORoS KOKASiG PiLOSI MOLU-I DeS PA-GE-IP^ LARAG OM D^ROLaN
COCASB PLOSI MOLUI DS PAGEIP LARAG OM DROLN
e-ors co-casg plo-si mol-ni ds pa-ge-ip la-rag om droln

MATORoB KOKASiB EM-NA. eL^ PATRALaKS I-OL^KI MATaB, NO-MIG^
MATORB COCASB EMNA. L PATRALX YOLCI MATB, NOMIG
(ma-torb) co-casb em-na. L-pa-tralx yol-ci (matorb) nomig

MO-NONuS OLO-RA GaNA-I AN-GELARoD. OHI-O, OHI-O, OHI-O, OHI-O,
MONONS OLORA GNAY ANGELARD. OHIO, OHIO, OHIO, OHIO,
mo-nons o-lo-ra gnay an-ge-lard. O-hi-o, o-hi-o, o-hi-o, o-hi-o,

OHI-O, OHI-O, NO-IB OHI-O KA-OSiGON! BAGLE MAD^RID I ZI-ROP^
OHIO, OHIO, NOIB OHIO CAOSGON! BAGLE MADRID I ZIROP
o-hi-o, o-hi-o, no-ib o-hi-o ca-os-gon! Ba-gle ma-drid i zi-rop

K^HI-SO D^RI-LaPA. NI-ISO: KaRIP^ IP NIDALI.
CHISO DRILPA. NIISO: CRIP IP NIDALI.
chi-so dril-pa. Ni-i-so: crip ip ni-da-li.

Eleventh Call

OKSI-A-I-AL HOL^DO OD ZIROM O KO-RAKSO DeS ZIL^DAR^ RA-ASI; OD
OXIAYAL HOLDO OD ZIROM O CORAXO DS ZILDAR RAASY; OD
Ox-i-ay-al hol-do od zir-om o co-rax-o ds zil-dar ra-a-sy; od

VABeZIR^ KAM^-LI-AKS OD BA-HAL^, NI-ISO: SAL^MAN TE-LO-Ka#
VABZIR CAMLIAX OD BAHAL, NIISO OD ALDON SALMAN TELOCH
vab-zir cam-li-ax od ba-hal, ni-i-so sal-man te-loch

KA-SARoMAN HOLa# OD TI TA eZ^ K^HIS, SOBA KOR^MuF I GA. NI-ISA
CASARMAN HOLQ OD T I TA ZCHIS, SOBA CORMF I GA. NIISO
ca-sar-man hol-q od ti ta zod-chis, so-ba cormf i-ga ni-i-sa

BAGLE AB^RAM^G^ NON^KaP. ZAKAR^ KA, OD ZAM^RAN, ODO KIKLE #A-A,
BAGLE ABRAMG NONCP. ZACAR CA, OD ZAMRAN, ODO CICLE QAA,
bagle ab-ramg noncp. Zacar e ca, od zamran, odo cicle Qaa,

ZOR^GE, LAP^ ZI-R^DO NOKO MAD, HO-ATa# I-A-IDA.

ZORGE, LAP ZIRDO NOCO MAD, HOATH IAIDA.
Zorge, lap zirdo noco mad, hoath Jaida.

Twelfth Call

NON^KI DeSONuF BABAGE OD K^HIS OB, HUBA-I-O TIBIBeP, AL^LAR
NONCI DS SONF BABAGE OD CHIS OB, HUBARO TIBIBP, ALLAR
Non-ci dsonf ba-ba-ge od chis ob hu-ba-i-o ti-bibp, allar

A-TaRA-A# OD EF^. D^RIKS^ FAFEN MI-AN AR ENA-I O-U-OF^, SOBA
ATRAAH OD EF. DRIX FAFEN MAIN AR ENAY OVOF, SOBA
a-tra-ah od ef. Drix fa-fen mi-an ar e-nay o-vof, so-ba

DO-O-A-IN A-A-I VON^Pi#. ZAKAR^ GOHUS OD ZAM^RAN, ODO KIKLE #A-A,
DOOAIN AAI I VONPH. ZACAR GOHUS, OD ZAMRAN, ODO CICLE QAA,
do-o-a-in a-a-i i-vonph. Zacar e ca, od zamran, odo cicle qaa,

ZOR^GE, LAP^ ZI-R^DO NOKO MAD, HO-ATa# I-A-IDA.
ZORGE, LAP ZIRDO NOCO MAD, HOATH IAIDA.
zorge, lap zirdo noco mad, hoath Jaida.

Thirteenth Call

NAPE-A-I BABAGEN^ DeS BeRIN UKS O-O-A-ONA LaRINuG VON^Pi#
NAPEAI BABAGEN DS BRIN VX OOAONA LRING VONPH
Na-pe-ai ba-ba-gen ds brin ux o-o-a-na lring vonph

DO-ALIM, E-OLIS O-LaLOG O-RoSi-BA DeS K^HIS AF^FA. MIK^MA ISiRO MAD
DOALIM, EOLIS OLLOG ORSBA DS CHIS AFFA. MICMA ISRO MAD
do-a-lim, e-o-lis ol-log ors-ba ds chis af-fa. Mic-ma is-ro mad

OD LONuS-HI-TOKS DeS I-UMuD A-A-I GROSiB. ZAKAR OD ZAM^RAN, ODO OD LONSHI TOX DS IUMD AAI GROSB. ZACAR OD ZAMRAN, ODO od lon-shi-tox ds j-umbd. Zacar e ca, od zamran, odo

KIKLE #A-A, ZOR^GE, LAP^ ZI-R^DO NOKO MAD, HO-ATa# I-A-IDA.
CICLE QAA, ZORGE, LAP ZIRDO NOCO MAD, HOATH IAIDA.

cicle qua, zorge, lap zirdo noco mad, hoath Jaida.

Fourteenth Call

NO-RO-MI BAGI-E PASiBeS O-I-AD, DeS TaRINuT MIRoK OL^ T^HIL, DODeS
NOROMI BAGIE PASBS OIAD, DS TRINT MIRC OL THIL DODS

[No record of this call in Causabon.]

TOL^HAM KA-OSGiGO HOMIN, DeS BeRIN ORO-Ka# #U-AR; MIK^MA BI-AL
TOL HAMI CAOSGO HOMIN, DS BRIN OROCH QUAR; MICMA BIAL

O-I-AD, A-IS^RO TOKS DeS-I-UM A-A-I BAL^TIM. ZAKAR OD ZAM^RAN, ODO
OIAD, AISRO TOX DS IUMD AAI BALTIM. ZACAR OD ZAMRAN, ODO

KIKLE #A-A, ZOR^GE, LAP^ ZI-R^DO NOKO MAD, HO-ATa# I-A-IDA.
CICLE QAA, ZORGE, LAP ZIRDO NOCO MAD, HOATH IAIDA.

Fifteenth Call

ILaS TABA-AN LI-ALPiRoT KASARoMAN UPA-AHI K^HIS DARoG DeS-OKIDO
ILS TABAAM L IALPRT CASARMAN UPAAH CHIS DARG DS OADO

[No record of this call in Causabon.]

KA0OSiGI O-RoSiKO-R^; DeS OMAKS MONASiKI BA-E-O-U-IB OD EMET^GIS
CAOSGI ORSCOR; DS OMAX MONASCI B’OVIB OD EMETGIS

I-A-I-ADIKS. ZAKAR OD ZAM^RAN, ODO KIKLE #A-A, ZOR^GE, LAP^ ZI-R^DO
IAIADIX. ZACAR OD ZAMRAN, ODO CICLE QAA, ZORGE, LAP ZIRDO

NOKO MAD, HO-ATa# I-A-IDA.
NOCO MAD, HOATH IAIDA.

Sixteenth Call

ILaS VI-U-I-ALPiRoT SAL^MAN BALaT, DeS AKRO-ODZI BU-SiD OD
ILS VIV IALPRT SALMAN BALT, DS BRIN ACROODZI BUSD OD

[Beginning of this call not recorded in Causabon.]

BLI-ORAKS BALIT; DeS-IN-SI KA-OSiG LUSiDAN EMOD DeS-OM OD T^LI-OB;
BLIORAX BALIT; DS INSI CAOSG LUSDAN EMOD DS OM OD TLIOB;
lus-dan e-mod dsom od tli-ob;

D^RI-LaPA GE# ILaS MAD ZILO-DARoP. ZAKAR OD ZAM^RAN, HAMI
DRILPA GEH ILS MADZILODARP. ZACAR OD ZAMRAN,
dril-pa geh yls Mad-zi-lo-darp. Zacar e ca, od zamran,

ODO KIKLE #A-A, ZOR^GE, LAP^ ZI-R^DO NOKO MAD, HO-ATa# I-A-IDA.
ODO CICLE QAA, ZORGE, LAP ZIRDO NOCO MAD, HOATH IAIDA.
odo cicle qua, zorge, lap zirdo noco mad, hoath Jaida.

Seventeenth Call

ILaS DI-ALPiRoT SOBA UPA-A# K^HIS NAN^BA ZIKSiLA-I DO-DeSI#
ILS D IALPRT SOBA UPAAH CHIS NANBA ZIXLAY DODSIH
Ils di-al pert soba v-pa-ah chis nanba zixlay dod-sih

OD BeRINT^ FAKSiS HUBARO TASiTAKS IL^SI, SOBA-I-AD I VON^PO-UN^Pi#,
OD BRIN FAXS HUBARO TUSTAX YLSI, SOBA IAD I VONPOVNPH,
od-brint taxs Hu-ba-ro tas-tax yl-si, so-bai-ad i-von-po-unph,

AL^DON DAKS IL OD TO-ATAR^. ZAKAR OD ZAM^RAN, ODO KIKLE #A-A,
ALDON DAXIL OD TOATAR. ZACAR OD ZAMRAN, ODO CICLE QAA,
al-don dax-il od to-a-tar. Zacar e ca, od zamran, odo cicle qua,

ZOR^GE, LAP^ ZI-R^DO NOKO MAD, HO-ATa# I-A-IDA.
ZORGE, LAP ZIRDO NOCO MAD, HOATH IAIDA.
zorge, lap zirdo noco mad, hoath Jaida.

Eighteenth Call

ILaS MIKA-OLaZ OL-PIRoT I-ALP^RoG BLI-ORoS DeS ODO BU-SiDI-R^
ILS MICAOLZ OLPIRT OD IALPRG BLIORS DS ODO BUSDIR
Ils mi-ca-ol-zod ol-pirt yal-purg b-liors ds odo bus-dir

O-I-AD O-U-O-ARoS KA-OSiGO, KA-SARM^G^ LA-I-AD ERAN BeRINTaS
OIAD OVOARS CAOSGO, CASARMG LAIAD ERAN BRINTS
o-i-ad o-vo-ars ca-os-go ca-sar-mg la-i-ad e-ran brints

KA-FA-FAM^, DeS I-UMuD A#iLO ADO-HI MOZ OD MA-OFiFAS;
CASASAM, DS IUMD ACLONDOH MOZ OD MAOFFAS
ca-fa-fam, ds i-umd a-quu-lo a-do-hi (qz) moz od ma-of-fas

BOLaP KOMO-BLI-ORoT PAM^BeT. ZAKAR OD ZAM^RAN, ODO KIKLE #A-A,
BOLP COMO BLIORT PAMBT. ZACAR OD ZAMRAN, ODO CICLE QAA
bolp co-mo-bli-ort pambt. Zacar e ca, od zamran, odo cicle qua,

ZOR^GE, LAP^ ZI-R^DO NOKO MAD, HO-ATa# I-A-IDA.
ZORGE, LAP ZIRDO NOCO MAD, HOATH IAIDA.
zorge, lap zirdo noco mad, hoath Jaida.

The Call of the Thirty Aethyrs

MA-DRI-AKS DeS PiRAF [LIL^], K^HIS MIKA-OLaZ SA-ANIR^ KA-OSiGO, OD
MADRIAX DS PRAF [LIL], CHIS MICAOLZ SAANIR CAOSGO, OD
Madriax ds-praf [LIL], chis micaolz sa-anir ca-os-go, od

FI-SIS BAL-ZI-ZeRAS I-A-IDA! NON^KA GO-HU-LIM, MIK^MA ADO-I-AN
FISIS BALZIZRAS IAIDA! NONCA GOHULIM, MICMA ADOIAN
fisis bal-ziz-ras Ya-i-da! Nonca go-hu-lim, micma ado-i-an

MAD, I-A-OD BLI-ORoB, SOBA O-O-A-ONA K^HIS LUKIF-TI-AS
MAD, IAOD BLIORB, SOBA OOAONA CHIS LUCIFTIAS
mad, I-a-od bliorb, sa-ba-o-o-a-o-na chis lu-cif-ti-as

PERIPSOL, DeS ABRA-ASiSA NON^KaF NETA-A-IB KA-OSiGI OD TILaB
PERIPSOL, DS ABRAASSA NONCF NETAAIB CAOSGO OD TILB
peripsol, ds abraassa noncf ne-ta-a-ib ca-os-gi od tilb

AD^PiHA-HaT DAM-PiLOZ, TO-O-AT^ NON^KaF aG^-MIKAL^ZOMA L^RASiD
ADPHAHT DAMPLOZ, TOOAT NONCF GMICALZ OM LRASD
ad-phaht dam-ploz, to-o-at noncf gmi-cal-zo-ma l-rasd

TOF-G^LO MARoB I-AR^RI IDO-IGO OD TORoZULaP I-A-ODAF, GOHOL^;
TOFGLO MARB YARRY IDOIGO OD TORZULP IAODAF, GOHOL;
tof-glo marb yarry idoigo od tor-zulp ya-o-daf, go-hol;

KA-OSiGA TABA-ORoD SA-ANIR^ OD K^-HoRIS-TE-OS I-R^PO-IL TI-OBeL,
CAOSGI TABAORD SAANIR OD CHRISTEOS YRPOIL TIOBL,
ca-os-ga ta-ba-ord sa-a-nir od chris-te-os yr-po-il ti-o-bl,

BU-SiDI-R^ TILaB NO-AL-IR^ PA-ID O-RoSi-BA OD DO-DRoM-NI ZIL^NA.
BUSDIR TILB NOALN PAID ORSBA OD DODRMNI ZYLNA.
bus-dir tilb no-aln pa-id ors-ba od dodrumni zyl-na.

EL^ZAP TILaB PARoM GI PERIPSAKS OD TA #U-R^LaST^ BO-O-APIS. L^-NIBeM
ELZAP TILB PARMGI PERIPSAX OD TA QURLST BOOAPIS. L NIMB
El-zap-tilb parm-gi pe-rip-sax od ta kurlst bo-o-a-pis. L-nibm

O-UK^HO SIMuP, OD K^-HoRIS-TE-OS AG TOL^-TORoN MI-RoK i#^ TI-OBeL LEL;
OUCHO SYMP, OD CHRISTEOS AG TOLTORN MIRC Q TIOBL LEL;
o-v-cho symp, od chris-te-os a-g-tol-torn mirk q ti-o-bl lel;

TON^ PA-OMBeD DILaZ-MO AS PI-AN, OD K^-HoRIS-TE-OS
TOL PAOMBD DILZMO ASPIAN, OD CHRISTEOS
ton pa-ombd dil-zmo as-pi-an, od chris-te-os

AG aL^ TOR^-TORoN PARAKA# A SIMuP; KORoD-ZIZ DO-DePAL OD FI-FALaZ
AG L TORTORN PARACH ASYMP; CORDZIZ DODPAL OD FIFALZ
ag-l-ter-torn parach a-symp; cordziz dod-pal od fi-falz

L^-SiMuNAD, OD FAR^GaT BAMuS OMA-O-AS; KO-NIS-BeRA OD A-VA-VOKS
L SMNAD, OD FARGT BAMS OMAOAS; CONISBRA OD AVAVOX
ls-mnad, od farg-t bams o-ma-o-as; co-nis-bra od a-ua-vox

TO-NUG^, O-RoSKA-T^BeL NO-ASMI TAB-GES LE-VIT^-H^MONuG. UN-K^-HI
TONUG, ORSCA TLB NOASMI TABGES LEVITHMONG. UNCHI
to-nug, ors-cat-bl no-as-mi tab-ges levith-mong. Un-chi

OMuP TILaB ORoS. BAGLE? MO-O-O-A# OL^ KORoD-ZIZ. aL^ KAPI-MA-O
OM TILB ORS. BAGLE? MOOOAH OL CORDZIZ. L CAPIMAO
omp-tilb ors. Bagle? Mo-o-o-ah ol-cord-ziz. l-ca-pi-ma-o

IKSO-MAKSIP OD KA-KOKASiB GOSA-A; BAGLEN^ PI-I TI-AN^TA A
IXOMAXIP OD CA CAPIMAO GOSAA; BAGLEN PI I TIANTA
ix-o-max-ip od ca-co-casb go-sa-a; baglen pi-i ti-an-ta

ABA-BA-LONuD, OD FA-OR^GaT TELOK^ VO VIM. MA-DRI-I-AKS TORoZU;
ABABALOND, OD FAORGT TELOCVOVIM. MADRIIAX TORZU;
a-ba-ba-lond, od-fa-ordgt te-loc-vo-v-im. Ma-dri-yax tor-zu;

O-A-DRI-AKS OROK^HA ABO-A-PiRI. TABA-ORI PRI-AZ AR-TABAS;
OADRIAX OROCHA ABAOAPRI. TABAORI PRIAZ AR TABAORI;
o-adriax orocha a-bo-a-pri. Taba-o-ri priaz ar-ta-bas;

ADeRoPAN KO-RoSTA DOBIKS. I-OL^KAM PRI-AZI ARKO-AZI-OR^, OD
ADRPAN CORS TA DOBIX. YOLCAM PRIAZI AR COAZIOR, OD
a-dr-pan cor-sta dobix. Yol-cam pri-a-zi ar-co-a-zior, od

#U-ASiB #^TINuG. RIPIR^ PA-A-OKSiT SAGA-KO-R^; UMuL OD PRoDZAR^
QUASB QTING. RIPIR PAAOXT SAGACOR; UML OD PRDZAR
quasb qting. Ri-pir pa-a-oxt sa-ga-cor; vm-l od prdzar

KAKaRoG A-O-IVE-A-E KO-RoMPiT. TORoZU, ZAKAR, OD ZAM^RAN ASPiT^
CACRG AOIVE' CORMPT. TORZU, ZACAR, OD ZAMRAN ASPT
ca-crg a-oi-ve-a-e cormpt. Tor-zu, zacar, od-zamran aspt

SIB^SI BU-T^MONA, DeS SUR^ZAS TI-A BALTAN. ODO KIKLE #A-A; OD OZAZeMA
SIBSI BUTMONA, DS SURZAS TIA BALTAN. ODO CICLE QAA; OD OZAZMA
sib-si but-mo-na, ds sur-zas tia baltan. Odo cicle qaa; od ozazma

PiLA-PiLI I-AD-NA-MAD^.
PLAPLI IADNAMAD.
pla-pli Iad-na-mad.

PART TWO

As noted before, there is a lot of room for debate in those areas where Dee's notes are inconclusive or contradictory. This guide is my own interpretation (and occasionally, I admit, extrapolation) of Dee's pronunciation. Another, that of Donald Laycock, is in the Appendix to this paper. It is my opinion that often the differences between these variations are more of emphasis rather than any fundamental discord: between "ee" and "ih" for instance.

In the version of the Calls that follows, the first line is that of the Calls as printed in Causabon (except where noted), the second and third are my phonetic version with possible variations.

PRONUNCIATION KEY

A - as in "father", except "ag" rhymes with "nag"
C - as k before a, o, u (some exceptions)
  - as s before i, e (some exceptions)
E - stressed: as in "obey"
  - unstressed: as in "beg" (some exceptions)
G - as (hard) g before a, o, u
  - usually as j before i, e, and word-final, occasionally in other places, some exceptions
H - usually as h, except in combinations (ch, ph, sh, th); either silent or slightly aspirated in certain locations (eg: Comselh). This last does not apply to the phonetic notation that follows: duh-loo-gah (dluga) does not end with an aspirated sound.
I - stressed: as in "machine"
  - unstressed: as in "pill"
I,J - as y or jh ("ge" as in "garage") in initial position and before a vowel
O - stressed: as in "go"
  - unstressed: as in "go" or as in "pot", especially in -och- (rhymes with "botch")
Q,QU - as "kuh", or "kwuh" (as in "quick")
U - usually as in "rule", but occasionally as in "mug"
  - in initial position may be pronounced as "yew"
X - as in "fox"
Y - usually as under key for I and I,J
Z - as in "zoo"; in a very few words, as zod
CH - as k in most positions, but -"och" rhymes with "botch"
PH - as f

SH - as sh
TH - as th

Double vowels should be pronounced only partly separately, with an elided pause between them: QAA becomes Kuh-ah-ah, with only the barest hesitation. The First Call

Ol sonf vorsg, goho iad balt, lansh calz vonpho: sobra zol ror I
Ol sonf vors-juh, goho yad balt, lonsh calz vonfo: sobra zol ror ee
vors-guh zod-ol

ta nazpsad graa ta malprg: ds holq qaa
ta naz-puh-sad grah-ah ta malpurj: des hol-kwuh-uh kuh-ah-ah
hol-kuh-uh kwuh-ah-ah

nothoa zimz, od commah ta nobloh zien: soba thil gnonp
no-tho-ah zeemz, od com-mah ta no-blo zee-en: soba theel guh-non-puh
zimz thil guh-nomp

prge aldi, ds urbs oboleh grsam. Casarm ohorela caba pir
purj aldee, des yoorbs o-bo-lay gursam. Kasarm oho-ray-la kaba peer

ds zonrensg cab erm iadnah. Pilah farzm znrza adna
des zon-rens-juh kab erm yad-nah. Puh-ee-lah far-zum znur-zah adna
zon-rens-guh

gono iadpil ds hom toh, soba ipam, lu ipamis, ds loholo
gono ee-ad-peel des hom toh, soba ee-pam, yool ee-pamis, des loholo
ee-ad-pil

vep zomdv poamal od bogpa aai ta piap piamo l od
vep zom po-ah-mal od bogpa ah-ah-ee ta pee-ap pee-ah-ma el od
vep

vooan. Zacar(e) ca, od zamran; odo cicle qaa; zorge,
va-oh-an. Zakar(-ay) kuh-ah, od zamran; odo kee-klay kuh-ah-ah; zorj,

lap zirdo noco mad, hoath Iaida.
lap zeer-do noko mad, ho-ath Yah-ee-dah.
Jhah-ee-dah.

Second Call

Adgt vpaah zong om faaip sald, viiv L, sobam
Ad-get vuh-pah-ah zong om fah-ah-eep sald, vi-eev el, sobam

A-jet zonj

ialpurg izazaz piadph; casarma abramg ta talho paracleda,
yal-poorj ee-za-zaz pee-adf; kasarma abram-guh ta talho paraklayda,

qta lorslq tvrbs ooge baltoh. Giui chis lusd
kuh-ta lor-sel-kwah toorbs oh-oh-gay baltoh. Gee-oo-ee kis loosd

Jee-oo-ee loos-duh

orri, od micalp chis bia ozongon,

lap noan trof cors tage orree, od mee-kalp kees bee-ah oh-zong-on,
lap noan trof kors tah-jeh   oh-zonj-on
                        tah-gay

oq   manin iaidon.   Torzu   gohel: zacar ca   cnoqod,
oh-kwah manin yah-ee-don. Tor-zoo go-hel: zakar kah kuh-no-kwod,
                                                            sah

zamran micalzo   od ozazm   vrelp, lap zir   ioiad.
zamran mee-kal-zo od oh-zaz-muh vrelp, lap zeer yo-ee-ad.
          mih-kal-zo   vuh-relp

Third Call

Micma   goho piad,   zir   comselh   azien   biab   os londoh;
Mik-ma goho pee-ad, zeer kom-saylh a-zee-en bee-ab os lon-doh;
Meek-ma

norz chis othil   gigipah;   vndl   chis tapvin   qmospleh
norz kis   oh-theel jih-jih-pah; vindl kis   ta-poo-in kwuh-mos-play(h)
             oh-thil   gee-gee-pah

teloch,   qviin   toltorg chis i   chisge   m   ozien   dst   brgda   od
telotch, kwee-in toltorj kis   ee kisjeh   em o-zee-en dest burjda od
            kwee-een   kisgay

torzul   Ili   eol   balzarg od aala   thilnos   netaab,   dluga
torzool eelee ay-ol balzarj od ah-al-ah thil-nos ne-ta-ab, duh-loo-gah
          ill-lee

vomsarg lonsa capmiali   vors CLA homil   cocasb;   fafen
vomsarj lonsa kap-mee-ah-lee vors kla homeel ko-kas-buh; fafen
                                                homil

izizop   od miinoag   de   gnetaab   vaun   nanaeel,
ee-zee-zop od mee-ee-no-ag day guh-neh-tah-ab va-oon na-na-ay-el,
iz-ee-zop

panpir   malpirgi   caosg   pild;   noan   unalah   balt od vooan.
panpeer malpeergee kah-os-guh peeld; no-an oonalah balt od voh-oh-an.
          malpeerjee ka-os-juh

Dooiap   mad, goholor gohus   amiran.   Micma   iehusoz

Doh-oh-ee-ap mad, goholor gohoos ah-mih-ran. Mik-ma yay-hoo-soz
Meek-ma jhayhoo-soz

cacacom od dooain noar micaolz aaiom.
kakakom od-do-oh-ah-een no-ar mee-kah-olz ah-ah-ee-om.
od-do-oh-ah-in mi-kah-olz

Casarmg gohia: zacar uniglag od imuamar, pugo
Ka-sarm-juh go-hee-ah: zod-a-kar oo-neeg-lag od eem-wah-mar, poogo
oo-nig-lag im-oo-ah-mar

plapli ananael qaan.
plah-plee ah-nah-nah-el kah-an.
kwuh-ah-an

Fourth Call

Othil lasdi babage od dorpha, gohol, g chisge avavago
O-theel las-dee ba-ba-jeh od dor-fa, gohol, guh-kis-jeh avavago
O-thil ba-ba-gay guh-kis-gay

cormp PD dsonf vivdiv? Casarmi oali MAPM
kormp payday duh-sonf vee-vuh-dee-vuh? Kasarmee oh-ah-lee map-em
duh-son-fuh

sobam ag cormpo crpl, casarmg croodzi chis od vgeg,
sobam ag kormpo kur-pul, ka-sarm-juh kro-od-zee kis od vuh-gej,

dst capimali chis capimaon, od lonshin chis talo CLA.
dest ka-pee-ma-lee kis ka-pee-ma-on, od lon-shin kis talo kla.
ka-pih-ma-lee ka-pih-ma-on

Torgv norquasahi od fgaosga; bagle zirenaiad
Torgoo nor-kwah-sah-hee od f-gah-os-gah; bah-glay zee-ray-nye-ad
ef-gah-os-gah zee-reh-nah-ee-ad

dsi od apila. Dooaip qaal, zacar od zamran
des-ee od ah-pee-la. Do-oh-ah-eep kah-al, zakar od zamran
ah-pih-la.

obelisong restil aaf normolap.
oh-bel-ee-song rest-el ah-af normolap.
oh-bel-ih-song

Fifth Call

Sapah   zimii   duiv   od noas   taqanis   adroch,   dorphal
Sa-pah zee-mee-ee doo-eev od no-as tah-kwah-nis ad-rotch, dor-fal
          zih-mee-ee

caosg   od faonts   piripsol   tablior.   Casarm amipzi
ka-os-juh od fa-onts pee-reep-sol ta-blee-or. Kasarm ah-meep-zee
ka-os-guh   pir-eep-sol   ah-mip-zee

nazarth   af od dlugar   zizop   zlida   caosgi   toltorgi,
na-zarth af od duh-loo-gar zee-zop zod-lee-dah ka-os-jee tol-tor-jee
                                                            ka-os-gee tol-tor-gee

od zizop   zchis   esiasch   l   tauiu   od iaod   thild   ds
od zee-zop zod-kis   ay-see-ak el ta-wee-oo od ee-ah-od theeld des
                         eh-see-ak   yah-od

hubar   peoal   soba   cormfa chista   la vls   od qcocasb.
hoo-bar pay-oh-al soba   kormfa kis-ta   la yulz od kuh-ko-kas-buh.
                                                              kwuh-ko-kas-buh

Ca niis   od darbs qaas;   fetharzi   od bliora;   iaial
Sa nee-ees od darbz kah-as; feth-ar-zee od blee-oh-rah; ya-ee-al
    nih-ees   kuh-ah-as   ya-yal

ednas   cicles;   ba-gle?   Ge-jad   il.
ednas   kee-klayz; ba-glay? Gay-yad   eel.
          kih-klayz   Gah-jhad

Sixth Call

Gah sdiu   chis em, micalzo   pilzin; sobam el harg mir
Gah es-dee-oo kis   em, mee-kal-zo pilzen; sobam el harj meer

babalon od obloc   samvelg;   dlugar   malpurg   arcaosgi   od
babalon od ob-lok sam-velj; duh-loo-gar mal-poorj ar-ka-os-jee od
                      sam-velg   ar-ka-os-gee

acam canal sobolzar   F bliard   caosgi   od chif anetab   od
akam sanal sobolzar   ef-blee-ard ka-os-jee od kif   ah-nay-tab od

miam   taviv   odd.   Darsar solpeth   bien;   brita   od
mee-am ta-veev od-duh. Darsar sol-peth bee-en; bree-tah od

zacam gmicalzo; sobhaath trian luiahe odecrin
za-kam guh-mee-kal-zo; sob-ha-ath tree-an loo-ee-ah-hay oh-deh-kreen

mad qaaon.
mad kuh-ah-ah-on.

Seventh Call

Raas i salman paradiz oecri-mi aao ialpirgah
Rah-as ee salman pa-ra-dee-zod oh-ay-kree-mee ah-ah-oh yal-peer-gah
yal-pir-gah

quiin enay butmon; od inoas ni paradial casarmg
kwee-in en-ah-ee boot-mon; od in-oh-as nee pa-ra-dee-al ka-sarm-juh
kwee-een en-ai

vgear chirlan od zonac luciftian corsta vaulzirn
vuh-gay-ar keerlan od zonak loo-kif-tee-an korsta vah-ool-zirn
kir-lan loo-sif-tee-an

tolhami. Soba londoh od miam chistad odes vmadea od
tol-ha-mee. Soba lon-doh od mee-am kis-tad o-des vuh-ma-day-ah od

pibliar othilrit od miam cnoquol rit; zacar, zamran;
pib-lee-ar oh-thil-reet od mee-am kuh-no-kol reet; zakar, zamran;

oecrimi qadah od omicaolz aaiom. Bagle
oh-ay-kree-mee kuh-ah-dah od oh-mi-kah-ol-zod ah-ah-ee-om. Ba-glay

papnor idlugam lonshi od umplif vgegi bigliad.
papnor id-loo-gam lon-shee od oom-pleef vuh-gay-jee big-lee-ad.
vuh-gah-gee bee-glee-ad.

Eighth Call

Bazmelo ita piripson oln nazavabh ox; casarmg
Baz-may-lo ee-ta pih-reep-son oln na-za-vabh oks; ka-sarm-juh

vran chis vgeg dsabramg baltoha gohoiad;
vuh-ran kis vuh-gej duh-sa-bram-guh bal-to-ha go-ho-ee-ad;

solamian trian talolcis abaiuonin od aziagier

so-la-mee-an tree-an ta-lol-sis a-ba-ee-wo-nin od a-zee-ah-jee-er
a-zee-ah-gee-er

rior. Irgilchisda dspaaox busd caosgo, ds chis
ree-or. Eer-gil-kees-da duh-spa-ah-oks boosd ka-os-go, des kis
Ir-geel-kis-da

odipuran teloah, cacrg oisalman loncho od vouina
o-dee-poo-ran tay-lo-ah, ka-koorj o-ee-sal-man lon-ko od vo-wee-na
ka-koorg vo-vee-na

carbaf? Niiso, bagle auauago gohon; niiso bagle
kar-baf? Nee-ee-so, ba-glay ah-wah-wah-go go-hon; nee-ee-so ba-glay
ah-va-va-go

momao siaion od mabza iadoiasmomar, poilp. Niis
mo-ma-oh see-ah-ee-on od mab-za yad-oh-ee-as-mo-mar, po-eelp. Nih-ees
po-ilp Nih-is

zamran ciaofi caosgo od bliors od corsi ta abramig.
zam-ran kee-ah-oh-fee ka-os-go od blee-ors od kor-see ta a-bra-mig.
see-ah-oh-fee

Ninth Call

Micaoli bransg purgel napta ialpor dsbrin
Mee-ka-oh-lee brans-guh poor-gel nap-ta yal-por des-breen
Mih-ka-oh-lee brans-juh poor-jel des-brin

efafafe p vonpho olani od obza; sobca vpaah chis
ay-fah-fah-fay puh von-fo oh-la-nee od ob-za; sob-ka vuh-pah-ah kis
pay

tatan od tranan balye alar lusda soboln od chisholq
ta-tan od tra-nan ba-lee-ay a-lar loos-da so-boln od kis-hol-kwah

cnoquodi cial. Vnal aldon mom caosgo ta lasollor
kuh-no-kwo-dee see-al. Vuh-nal al-don mom ka-os-go ta las-ol-lor

gnay limlal; amma chiis sobca madrid zchis; ooanoan
guh-nay lil-lal; am-ma kee-ees sob-ka ma-drid zod-kis; oh-oh-ah-no-an
guh-nah-ee kih-ees

chis aviny drilpi caosgin od butmoni parm zumvi

kis ah-vee-nee dril-pee ka-os-jin od boot-mo-nee parm zoom-vee
ah-vih-nee ka-os-gin

cnila; dazis ethamz achildao, od mirk ozol chis
kuh-nee-la; daz-ees ay-tham-zod ah-kil-da-oh, od mirk oh-zol kis

pidiai collal ulci-nin asobam ucim. Bagle?
pee-dee-ah-ee kol-lal ool-see-nin a-so-bam oo-seem. Ba-glay?
ool-see-neen oo-kim

Iadbaltoh chirlan par! Niiso od ip ofafafe, bagle
Yad-bal-toh kir-lan par! Nee-ee-so od eep oh-fa-fa-fay, ba-glay

acocasb icorsca vnig blior.
ah-ko-kasb ee-kors-ka vuh-nig blee-or.

Tenth Call

Coraxo chis cormp od blans lucal aziazor paeb, soba
Ko-rak-so kis kormp od blanz loo-kal ah-zee-ah-zor pa-eb, so-ba

lilonon chis op virq eophan od raclir maasi bagle
lee-lo-non kis op veer-kwuh ay-oh-fan od ra-kleer ma-ah-see ba-glay
vir-kwuh

caosgi, ds ialpon dosig od basgim; od oxex dazis
ka-os-jee, des yal-pon do-sig od bas-geem; od oks-ayks dah-zees
ka-os-gee jhal-pon bas-gim okx-eks

siatris od salbrox cynxir faboan. Unalchis const
see-ah-trees od sal-broks sinks-eer fa-bo-an. Yoon-al-kis konst
seenks-eer

ds daox cocasg ol oanio yor vohim ol gizyax od
des da-oks ko-kas-juh ol oh-ah-nee-oh yor vo-heem ol giz-ee-aks od
vo-him jiz-ee-aks

eors cocasg plosi molni ds pageip larag om droln
ay-orz ko-kas-juh plo-see mol-nee des pa-gay-eep la-rag om drol-nuh
pa-jay-eep

matorb cocasb emna. L patralx yolci nomig
ma-torb ko-kas-buh em-na. El-pa-tralks yol-see no-mig
yol-kee

monons olora gnay angelard. Ohio, ohio, ohio,
mo-nons oh-lo-ra guh-nay an-gay-lard. O-hee-o, o-hee-o, o-hee-o,
an-jeh-lard

ohio, ohio, ohio, noib ohio caosgon! Bagle
O-hee-o, o-hee-o, o-hee-o, no-eeb, o-hee-o ka-os-gon! Ba-glay

madrid i zirop chiso drilpa. Niiso: crip ip nidali.
ma-drid ee zee-rop kee-so dril-pa. Nee-ee-so: kreep eep nee-da-lee.
dreel-pa krip nih-da-lee

Eleventh Call

Oxiayal holdo od zirom o coraxo ds zildar
Oks-ee-ah-al hol-do od zeer-om oh ko-raks-oh des zeel-dar

raasy; od vabzir camliax od bahal, niiso salman
ra-ah-see; od vab-zeer kam-lee-aks od ba-hal, nee-ee-so sal-man

teloch casarman holq od ti ta zchis, soba cormf iga
tay-lotch ka-sar-man hol-kwah od tee tah zod-kis, so-ba kormf ee-gah

niisa bagle abramg noncp. Zacar e ca, od zamran, odo
nee-ee-sa ba-glay ah-bram-guh nonsp. Zakar ay ka, od zamran, odo

cicle qaa, zorge, lap zirdo noco mad, hoath Iaida.
kee-klay kuh-ah-ah, zorj, lap zeer-do noko mad, ho-ath Ya-ee-dah.
Jha-ee-dah

Twelfth Call

Nonci dsonf babage od chis ob hubaio tibibp,
Non-see duh-son-fuh ba-ba-jeh od kis ob hoo-ba-ee-oh tee-beeb-puh,
ba-bajay

allar atraah od ef. Drix fafen mian ar enay ovof, soba
al-lar a-tra-ah od ef. Driks fa-fen mee-an ar en-ay oh-vof, so-ba
Dreeks ay-nah-ee

dooain aai ivonph. Zacar e ca, od zamran, odo cicle
do-oh-ah-een ah-ah-ee ee-vonf. Zakar ay ka, od zamran, odo kee-klay

qaa, zorge, lap zirdo noco mad, hoath Iaida.

kuh-ah-ah, zorj, lap zeer-do noko mad, ho-ath Ya-ee-dah.
Jha-ee-dah.

Thirteenth Call

Napeai babagen ds brin ux ooana lring vonph
Na-pay-ah-ee ba-ba-jen des breen yooks oh-oh-ah-na el-ring vonf
el-rinj

doalim, eolis ollog orsba ds chis affa. Micma isro
do-ah-leem ay-oh-lees ol-log orz-ba des kis af-fa. Mik-ma ees-ro
do-ah-lim ay-oh-lis Meek-ma

mad od lonshitox ds jumbd. Zacar e ca, od zamran, odo
mad od lon-shee-toks des juh-oomd. Zakar ay ka, od zamran, odo
yoom-duh

cicle qaa, zorge, lap zirdo noco mad, hoath Iaida.
kee-klay kuh-ah-ah, zorj, lap zeer-do noko mad, ho-ath Ya-ee-dah.
Jha-ee-dah

Fourteenth Call

[No record of this call in Causabon. This version based on the Aurum Solis text.]

Noromi bagie pasbs oiad, ds trint mirc ol
No-ro-mee ba-jee-ay pas-biz oh-ee-ad, des treen-tuh meer-kuh ol
ba-gee-ay mirk

thil, dods tolham caosgo homin, ds brin oroch quar;
theel, dods tol-ham ka-os-go ho-meen, des breen orok koo-ar;
thil ho-min brin kwar

micma bial oiad, aisro tox dsium aai
mik-ma bee-al oh-ee-ad, ah-ees-ro toks des-yoom ah-ah-ee
meek-ma des-ee-oom

baltim. Zacar od zamran, odo cicle qaa, jorge, lap
bal-teem. Zakar od zamran, odo kee-klay kuh-ah-ah, zorj, lap

bal-tim kah-ah

zirdo noco mad, hoath Iaida.
zeer-do noko mad, ho-ath Ya-ee-dah.
Jha-ee-dah

Fifteenth Call

[No record of this call in Causabon. This version based on the Aurum Solis text.]

Ils tabaan lialprt casarman upaahi chis darg ds
Yils ta-ba-an lee-al-purt kasarman oo-pa-ah-hee kis darjuh des
darguh

okido caosgi orscor; ds omax monasci baeouib od
oh-kee-do ka-os-jee ors-kor; des oh-maks mo-nas-kee bye-oh-oo-eeb od
ka-os-gee mo-nas-see bah-ay-oh-eeb

emetgis iaiadix. Zacar od zamran, odo cicle qaa
ay-met-jis yah-ee-ah-diks. Zakar od zamran, odo kee-klay kuh-ah-ah
eh-met-gis

zorge, lap zirdo noco mad, hoath Iaida.
zorj, lap zeer-do noko mad, ho-ath Ya-ee-dah.
Jha-ee-dah

Sixteenth Call

[Beginning of this call not recorded in Causabon. Missing text based on the Aurum Solis text.]

Ils viuialprt salman balt, ds brin acroodzi busd od
Yils veev-yal-purt sal-man balt, des breen a-kroh-od-zee boosd od
vee-oo-ee-al-purt

bliorax balit; dsinsi caosg lusdan emod dsom od
blee-oh-raks baleet; des-in-see kaos-juh loos-dan ay-mod duh-som od
bal-tuh koas-guh

tliob; drilpa geh yls Madzilodarp. Zacar e ca, od zamran,
tuh-lee-ob; dreel-pa jeh yils mad-zee-lo-darp. Zakar ay ka, od zamran,
dril-pa

odo cicle qaa, zorge, lap zirdo noco mad, hoath Iaida.
odo kee-klay kuh-ah-ah, zorj, lap zeer-do noko mad, ho-ath Ya-ee-dah.
kah-ah Jha-ee-dah

Seventeenth Call

Ils dial pert soba vpaah chis nanba zixlay dodsih
Yils dee-al pert so-ba vuh-pa-ah kis nan-ba zeeks-la-ee dod-seeh
ziks-lay

od brint taxs Hubaro tastax ylsi, sobaiad
od breent faksiz hoo-ba-ro tas-taks yil-see, so-ba-ee-ad
brint so-ba-yad

ivonpounph, aldon daxil od toatar. Zacar e ca, od zamran,
ee-von-po-oonf, al-don daks-il od to-a-tar. Zakar ay ka, od zamran,

odo cicle qaa, zorge, lap zirdo noco mad, hoath Iaida.
odo kee-klay kuh-ah-ah, zorj, lap zeer-do noko mad, ho-ath Ya-ee-dah.
kah-ah Jha-ee-dah

Eighteenth Call

Ils micaolz olpirt yalpurg bliors ds odo busdir
Yils mee-ka-ol-zod ol-peert yal-poorj blee-ors des odo boos-deer
mih-ka-ol-zod buh-lee-rs

oiad ovoars caosgo casarmg laiad eran brints
oh-ee-ad oh-vo-arz ka-os-go ka-sarm-juh la-ee-ad ay-ran breents
eh-ran brints

cafafam, ds iumd aquulo adohi moz od maoffas bolp
ka-fa-fam, des yoomd ah-kwuh-oo-lo a-do-hee moz od ma-of-as bolp
ee-oomd

comobliort pambt. Zacar e ca, od zamran, odo cicle
ko-mo-blee-ort pam-but. Zakar ay ka, od zamran, odo kee-klay
pamt

qaa, zorge, lap zirdo noco mad, hoath Iaida.
kuh-ah-ah, jorj, lap zeer-do noko mad, ho-ath Ya-ee-dah.

Jha-ee-dah

The Call of the Thirty Aethyrs

Madriax dspraf [LIL], chis micaolz saanir caosgo,
Mad-ree-aks des praf [Leel], kis mee-ka-olz sa-ah-neer ka-os-go,

od fisis balzizras Iaida! Nonca gohulim, micma
od fi-sees bal-zeez-ras Ya-ee-dah! Nonsa go-hoo-lim, meek-ma
    fee-seez Jha-ee-dah! mik-ma

adoian mad, Iaod bliorb, sabaooaona chis
a-do-ee-an mad, Ee-ah-od blee-orb, sa-ba-oh-oh-ah-oh-na kis
    Yah-od

luciftias peripsol, ds abraassa noncf netaaib
loo-keef-tee-as pay-reep-sol, des a-bra-as-sa non-suf ne-tah-ah-eeb
loo-seef-tee-as peh-reep-sol

caosgi od tilb adphaht damploz, tooat noncf
ka-os-jee od teelb ad-fa-tuh dam-ploz, to-oh-at non-suf
ka-os-gee

gmicalzoma l rasd tofglo marb yarry idoigo od
guh-mee-kal-zo-ma el-ras-duh tof-glo marb yar-ree eed-wee-go od
    ee-doo-ee-go

torzulp iaodaf, gohol; caosga tabaord saanir
tor-zoolp ya-oh-daf, go-hol; ka-os-ga ta-ba-ord sa-ah-neer

od christeos yrpoil tiobl, busdir tilb noaln
od kris-tay-os eer-po-eel tee-oh-bul, boos-deer teel-buh no-al-nuh
    yur-po-eel til-buh

paid orsba od dodrmni zylna. Elzap tilb parmgi
pa-eed ors-ba od dod-rum-nee zilna. El-zap-teelb parm-gee
    zeel-na El-zap-tilb parm-jee

peripsax od ta qurlst booapis. Lnibm ovcho symp,
pay-reep-saks od ta koorlst bo-oh-ah-pees. El-nib-um oh-vuh-ko simp,
pay-rip-saks

od christeos agtoltorn mirc q tiobl lel; ton paombd
od kris-tay-os ag-tol-torn meerk kwah tee-oh-bel lel; ton pa-om-duh
mirk

dilzmo aspian, od christeos agltertorn parach asymp;
deelz-mo as-pee-an, od kris-tay-os ag-ul-ter-torn pa-rach a-simp;

cordziz dodpal od fifalz lsmnad, od fargt bams
kord-zeez dod-pal od fee-falz ulz-muh-nad, od far-jet bamz
far-gut

omaoas; conisbra od auavox tonug, orscatbl noasmi
oh-ma-oh-as; ko-nees-bra od ah-wah-voks to-nuj, orz-cat-bul no-as-mee
ko-nis-bra

tabges levithmong. Unchi omptilb ors. Bagle? Moooah
tab-jess lay-veeth-mong. Oonki om-puh-teelb orz. Ba-glay? Mo-oh-oh-ah
tab-gayz lay-vithmong om-puh-tilb

ol cordziz. L capimao ixomaxip od ca cocasb
ol-cord-zeez. El-ka-pee-ma-oh eeks-oh-maks-eep od ka-ko-kas-buh

gosaa; baglen pii tianta ababalond, od faorgt
go-sa-ah; ba-glen pee-ee tee-an-ta a-ba-ba-lon-duh, od fa-or-jet

telocvovim. Madriiax torzu; oadriax orocha
tay-lotch-vo-veem. Ma-dree-yaks tor-zoo; oh-ah-dree-aks oh-ro-ka

aboapri. Tabaori priaz artabas; adrpan corsta
ah-bo-ah-pree. Ta-ba-oh-ree pree-az ar-ta-bas; ah-dir-pan kor-sta

dobix. Yolcam priazi arcoazior, od quasb qting.
do-biks. Yol-kam pree-ah-zee ar-ko-ah-zee-or, od kwas-buh kwah-tinj.
kuh-tinj

Ripir paaoxt sagacor; vml od prdzar cacrg
Ree-peer pa-ah-oks-tuh sa-ga-kor; vum-ul od purd-zar ka-kurj
Ri-peer oom-ul ka-kurg

aoiveae cormpt. Torzu, zacar, od zamran aspt sibsi
ah-oy-vay-ah-ay korm-put. Tor-zoo, zakar, od zamran as-put seeb-see
ah-oh-ee-vay-ah-ay korm-puh-tuh sib-see

butmona, ds surzas tia baltan. Odo cicle qaa; od

boot-mo-na, des soor-zas tee-ah bal-tan. Odo kee-klay kah-ah; od
kuh-ah-ah
ozazma plapli Iadnamad.
oh-zaz-ma pla-plee Yad-na-mad.
Jhad-na-mad

THE NAMES OF THE THIRTY AETHYRS

LIL	Leel	ICH	Eek	ASP	Ahs-puh
ARN	Arn	LOE	Lo-ay	LIN	Leen, Lin
ZOM	Zom	ZIM	Zeem, Zim	TOR	Tor
PAZ	Paz	UTA	Oo-tah	NIA	Nee-ah
LIT	Leet, Lit	OXO	Oh-kso	UTI	Oo-tee
MAZ	Maz	LEA	Lay-ah	DES	Dess
DEO	Day-oh	TAN	Tan	ZAA	Zah-ah
ZID	Zeed, Zid	ZEN	Zen	BAG	Bah-guh
ZIP	Zeep, Zip	POP	Poh-puh	RII	Ree-ee
ZAX	Zaks	CHR	Khar	TEX	Teks

APPENDIX

AURUM SOLIS PRONUNCIATION KEY

(from "Mysteria Magica" pg 416)

A	as the first vowel sound in "father"
E	as the vowel sound in "say"
I	as the vowel sound in "meet"
O	as the vowel sound in "hold"
U	as the vowel sound in "food"

a	as the vowel sound in "add"
e	as the vowel sound in "yet"
i	as the vowel sound in "sit"
o	as the vowel sound in "hot"
u	as the vowel sound in "foot"

^ represents the neutral vowel, as the first vowel sound in "parade," or the second vowel sound in "column."

Consonants are given their normal values (G invariably represents the hard sound of that letter, as in "gold."

represents the guttural, pronounced as the "ch" in German (Woche, suchen).

As a general rule, allowing for varied inflexions of the voice in the flow of magical utterance, all the syllables in an Enochian word should be given equal weight. It will be noted that hyphens are frequently inserted in words. These only emphasise the need to give full value to a vowel, or to a syllable, and do not call for a real break in the utterance.

DONALD LAYCOCK'S PRONUNCIATION KEY

(from "The Complete Enochian Dictionary" pps 46-47.)

A - long (stressed), as in "lah-di-dah"
- short (unstressed), as in French "patte"
B - usually as English b, but silent between m and another consonant, or after m finally
C - as k before a, o, u (with some exceptions)
- as s before i, e (with many exceptions), and in clusters of consonants (noncf = nonsf)
CH - as k in most positions, but as ch finally
D - as d in all positions
E - when stressed, as in French "fee"
- when unstressed, as in "bed"
F - as f in all positions
G - as (hard) g before a, o, u
- as j before i, e, in final position, after d, and in clusters of consonants
H - as h in most positions (except in combinations ch, ph, sh, th); silent after a vowel, but the vowel is lengthened
I - when stressed, as in (French) "machine"
- when unstressed, as in "bit"
- in combinations: ai as in "fly"; ei as in "eight"; oi as in "boil"
- as y in word-initial position before a vowel (Iad = Yad)
K - as k in all positions
L - as l in all positions
M - as m in all positions
N - as n in all positions
O - when stressed, as in French "mot"
- when unstressed, as in "not"

- in combinations: oi as in "boil"; ou as in "bout"; oo as in "fool"
P - as p except in combination ph
PH - as f
Q,QU - as kw (qu in "quick") -- but the word q is pronounced kwa
R - as r in "right" (but may be rolled)
S - usually as s in "sit"
- sometimes z, in places where this is more natural in English (lrasd = elrazd)
SH - as sh in "ship"
T - as t except in combination th
TH - as th in "thank"
U - as oo in "boot", or u in "put"
- in initial position as "yew"
- as v or w before another vowel, and in word-final position
X - as x in "fox"
Y - as y in word-initial position before a vowel
- as the letter I before a consonant, and in word-final position
Z - as z in "zoo"; in a very few words, as zod

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A MODIFIED HEXAGRAM RITUAL FOR ENOCHIAN WORKINGS.

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0.1 Tools, costume, etc.:
A. White robe for theurgic works

B. Black for thaumaturgic works
C. Wand for general use or sword
D. Elemental wand, cup, etc. as appropriate
E. Lamen of the work, or general lamen.

1.0 Using wand or sword, circle and seal the area of work. Deosil for theurgic workings, widdershins for thaumaturgic.

1.1 Return to the center of the circle, face east.

Declare to the universe:

"AMGEDPHA!"

1.2 Extend arms to the East, and do several deep breaths, drawing energy from the East and diffusing it throughout the aura.

2.1 Do sign of Harpocrates, then hold wand or sword vertical before the chest, other arm down at side.

2.2 Recite:

"I. N. R. I."

(Concentrate the energy in the aura above the top of the head. As the letters are spoken, draw it down to activate certain chakras in turn:

I - Top-of-head and ajna chakras
N - Throat chakra
R - Heart chakra
I - Chakras below the diaphragm (excluding Solar Plexus)

2.3 Draw all the energy down into the chakra at the base of the spine.

2.4 Recite:

"Yod, Resh, Nun, Yod"

(Visualize the energy moving up the spine and both side-channels, activating the chakras in reverse order of point 2.2)

2.5 Recite:

"Isis, Horus, Set, Thoth"

(The energy fountains out the top of the head in four streams and diffuses back into the aura.)

3.1 Recite:

"The passage of Man through the Earth."
"The passage from Earth to the Stars."

3.2 For theurgic works, recite:

"Isis, Nature, innocent blindness"
"Horus, Warrior, the struggling soul"
"Set, Apostate, seeking the spirit"
"Thoth, the Wise One, encompassing all!"

For thaumaturgic works, recite:

"Thoth, star-namer, decreeing the pattern"
"Set, destroyer, dividing the poles"
"Horus, sun-king, providing the power"
"Isis transformed is the manifest goal!"

(Assume the god-form of each god before speaking her/his line.)

==

For General Invocations or Banishings:

4.0 Recite the First Enochian Call.

4.1 Go the East. Draw hexagram of Air.

Vibrate: EXARP, ORO IBAH AOZPI

Project through the hexagram, into the realm of Air. Try to see or sense the inhabitants gathering about, attracted by your arrival. Absorb as much energy from them as possible and draw it back into the circle.

4.2 Go to the South. Draw the hexagram of Water.

Vibrate: HCOMA, MPH ARSL GAIOL

Project through the hexagram into the realm of Water. Try to see or sense the inhabitants gathering around you, attracted by your arrival. Absorb as much energy from them as possible and draw it back into the circle.

4.3 Go to the West. Draw the hexagram of Fire.

Vibrate: BITOM, OIP TEAA PDOCE
(Project through the hexagram into the realm of Fire. Try to sense the inhabitants gathering around, attracted by your arrival. Absorb as much energy as possible and draw it back into the circle.)

4.4 Go to the North. Draw the hexagram of Earth.

Vibrate: NANTA, MOR DIAL HCTGA

(Project through the hexagram into the realm of Earth. Try to see or sense the inhabitants as before. Absorb as much energy as possible and draw it back into the circle.)

4.5 Return to the East to complete the circle.

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For invocations of the four Seniors or Kings associated with a particular planet.

5.0 Recite the First Enochian Call.

5.1 Go to the East. Make hexagram of Air.

Vibrate EXARP, ORO IBAH AOZPI

Make hexagram of the planet.

Vibrate the name of the corresponding Senior from the Air Tablet.

In this and the following three points, project through the hexagrams to the realm ruled by that Senior. Attempt to see him standing before you, or to at least sense his presence. Make note of any beings or images that do appear. Whether you see him or not, call him to come to you in your circle. Absorb as much energy as you can and draw it back into the circle.

5.2 Go to the South. Make hexagram of Water.

Vibrate HCOMA, MPH ARSL GAIOL

Make hexagram of the planet.

Vibrate the name of the corresponding Senior from the Water Tablet.

Project into the Senior's realm as before.

5.3 Go to the West. Make hexagram of Fire.

Vibrate BITOM, OIP TEAA PDOCE
Make hexagram of the planet.

Vibrate the name of the corresponding Senior from the Fire Tablet.

Project into the Senior's realm as before.

5.4 Go to the North. Make hexagram of Earth.

Vibrate NANTA, MOR DIAL HCTGA

Make hexagram of the planet.

Vibrate the name of the corresponding Senior from the Earth Tablet.

Project into the Senior's realm as before.

5.5 Complete the circle by returning to the East.

(To invoke a single Senior, recite the Call of the Element after the First Call. The make his elemental and planetary hexagrams in all four quarters instead of a single quarter as above.)

===

For invoking all the Seniors of a particular Tablet

6.0 Recite the First Enochian Call, and the Call of the element being invoked.

6.1 Go to the East. Make hexagram of the element.

Vibrate the corresponding Tablet of Union name, and Three Names of God.

Make the hexagram of Venus.

Invoke the corresponding Senior.

(For this and each of the following points, project through the hexagram of the planet into the corresponding planetary realm. Gather as much energy as you can and draw it back into the circle by an act of will. The energy should appear to well up out of the center of the hexagram, illuminating the circle with light of the planet's color.)

6.2 Go to the South-Southwest. Make the hexagram of the element.

Vibrate the corresponding Tablet of Union name, and Three Names of God.

Make the hexagram of Mercury.

Vibrate the name of the corresponding Senior.

6.3 Go to the North-Northwest. Make the hexagram of the element.

Vibrate the corresponding Tablet of Union name, and Three Names of God.

Make the hexagram of Jupiter.

Vibrate the name of the corresponding Senior.

6.4 Complete the first triangle by returning East.

6.5 Go to the West. Make the hexagram of the element.

Vibrate the corresponding Tablet of Union name, and Three Names of God.

Make the hexagram of Mars.

Vibrate the name of the corresponding Senior.

6.6 Go to the North-Northeast. Make the hexagram of the element.

Vibrate the corresponding Tablet of Union name, and Three Names of God.

Make the hexagram of Luna/Earth.

Vibrate the name of the corresponding Senior.

6.7 Go to the South-Southeast. Make the hexagram of the element.

Vibrate the corresponding Tablet of Union name, and Three Names of God.

Make the hexagram of Saturn.

Vibrate the name of the corresponding Senior.

6.8 Complete the second triangle by returning to the West.

6.9 Return East. Circumambulate, going directly from each point to the next to form a hexagon, gathering up the powers of the planets as each hexagram is passed. Go deosil for theurgic workings, widdershins for thaumaturgic workings.

6.10 Upon reaching the East again, move to the center of the circle, spinning about the body's vertical axis as you go. Spin in the same direction as the circumambulation.

(As you spin, the planetary energies should be seen as forming a multicolored vortex about you. When you reach the center, release the vortex and fix it in place there.)

6.11 Move slightly away from the center and turn to face it.

Draw the hexagram of the element in the middle of the vortex.

Vibrate the corresponding Tablet of Union name, and Three Names of God.

Draw the hexagram of Sol in the middle of the vortex.

Vibrate the Name of the corresponding "Elemental King".

(As the name of the King is vibrated, the hexagram in the center of the circle should draw in the gathered energy and catalyze it so that it all transforms into a brilliant white radiance.)

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7.1 Return to the center of the circle.

7.2 For theurgic works, recite:

"Isis, Nature, innocent blindness"
"Horus, Warrior, the struggling soul"
"Set, Apostate, seeking the spirit"
"Thoth, the Wise One, encompassing all!"

For thaumaturgic works, recite:

"Thoth, star-namer, decreeing the pattern"
"Set, destroyer, dividing the poles"
"Horus, sun-king, providing the power"
"Isis transformed is the manifest goal!"

(Assume the god-form of each god before speaking her/his line.)

7.3 Speak: "IAD, GEMEGANZA"

7.4 Silence the mind and perceive the result of the work.

Comments

0.0 I had two main objectives in writing this ritual. The first was to adjust the symbolism of the G.D. version so that it fully reflected the INRI formula. While the G.D. version starts with INRI, the primary symbolism is based on the formula of IAO. These two formulas are superficially similar but far apart in their detailed symbolism and areas of applicability.

IAO is a generalized formula of consecration. One takes a material basis (I = Isis = nature or matter) and applies a magickal energy to it (A = Apophis = energy), raising its rate of vibration and producing an influential radiance (O = Osiris = Sol). There are specialized interpretations for specific methods of working, but most of them can be reduced to this general description of the process. A study of the G.D. rituals shows that they made no distinction between an initiatory ritual applied to a human candidate and a consecration ritual to charge a talisman. The candidate was considered to be mere "base matter" whose nature could only be changed by application of an external force.

On the other hand, INRI is a both a creative and an initiatory formula. As a creative formula, it shows the steps in the creative process as they are performed by either a man or a god. As an initiatory formula, it describes the stages of the path of initiation as they are experienced by the individual who is actively seeking to raise his own level of consciousness, not as a passive recipient of external force, but as the instigator and prime mover of the work. Beyond this, INRI reflects processes that are at the root of all human behavior and have pervaded every area of human activity at least since the beginning of our recorded history.

The symbolism of INRI is dealt with briefly further on in these comments. An expanded treatment of the formula is presented in my paper Set / Horus, for those who wish to consult it.

My second objective in revising the Hexagram ritual was to produce a version that was suitable for use with the Enochian Calls. This current version uses only Enochian divine names, and the symbolism of the circle and directions has been modified to conform more closely to that given in Dee's records of the Enochian magickal system. Complete conformity is not possible, since Dee's interpretations are sometimes contradictory. But I have selected out of his interpretations those that seem most consistent.

0.1 For daily use, the tools and accoutrements should be kept simple. One wand, robe, and lamen are sufficient. Robe and lamen may also be dispensed with under most circumstances. Dee's lamen is appropriate to this work, since it is derived from the names of angels of the planets.

For this work, "theurgic" is meant to include any work for self-initiatory purposes, any work to generate links between the magician and more evolved beings (or to invoke such beings to visible appearance), any work in which the magician himself is the object to which the invoked forces are to be applied. "Thaumaturgic" includes all works done with intent to influence mundane events and objects, or persons in their mundane capacities; all works of invoking non-material beings of less than a human level of evolution (demons, elementals, Enochian "cacodemons"); consecrations of talismans and other works involving a material basis other than the magician.

1.0 The symbolism of motion around the circle varies slightly from traditional usage. Both banishings and invocations can involve motion in either direction. It is the intent of the work that determines the direction used. The directions chosen here follow a consistent pattern expressed by the Enochian spirits in my contacts with them. When speaking of circular motion in relation to mundane or external events they always refer to motion in the same direction as the Sun's motion around the zodiac, which is widdershins when viewed from the Earth's northern hemisphere. When speaking of circular motion in relation to initiation or spiritual evolution, they always refer to motion in the direction of the precession of the equinoxes, which is deosil.

1.1 The Enochian word declares the commencement of the ritual. "Amgedpha" means "I begin anew". This is one of the words spoken by a god at the beginning of any cycle of creation.

2.1 The position of the wand indicates that the flow of energy in this section of the ritual will be in the vertical direction, as opposed to horizontal or cyclical motion.

2.2 - 2.5 INRI is a reversible formula. That is, it is equally valid when read from either end. The standard form of the formula in the first spoken line is the creative or "involutionary" version, representing power descending into manifestation from the Godhead. The reversed form in the second spoken line is the initiatory or "evolutionary" version, representing the re-ascent of man from complete involvement with matter back to the Godhead. Thus the two together represent one complete cycle of existence.

The chakras activated as each letter is spoken are the correspondences in the body to the principles represented by the letters. They also roughly correspond to the parts of the Tree of Life with which each of the letters is connected. The activation of the chakras in the order shown should also remind the magician of the cycle of in-breathing and out-breathing of energy in pranayama, which is representative of the same universal cycle in the symbolism of the Eastern initiatory systems.

In point 2.5, the four principles of INRI are elaborated by their divine correspondences. The passage of the energy back out of the head in four streams represents the idea that from a cosmic viewpoint the entire Tree of Life is but the physical plane of some higher-order system, and that the manifestation of these principles must have its origin in corresponding activities within that larger system.

3.1 - 3.2 The evolutionary form, IRNI, describes both the characteristic stages of the life of a man in the world ("the passage of man through the Earth"), and the four major stages of the initiatory journey ("the passage from Earth to the Stars").

The first verse in point 3.2 describes these four stages in terms of the classic "Hero's Life" mythos. In its simplest form, this pattern is present in most hero tales from nearly all past cultures. The hero is normally the child of a king, who has been hidden away for his protection during childhood. He grows up ignorant of his future destiny (first "I", Earth). At some point he is made aware of that destiny, and begins the struggle to make it real. After various battles and confrontations, he wins and becomes the King ("R", Mars-Sol). At the height of his accomplishment he dies or is betrayed and killed ("N", Scorpio). After death, he rises to heaven and becomes a god (last "I", Mercury or Thoth). King Arthur is typical of this mythos. The story of Christ also follows the pattern, save that his powers are magickal rather than martial.

A slightly more sophisticated version is shown in the history of Siddhartha, the Buddha. Having gone through the first two stages and become a ruling prince, Siddhartha is suddenly exposed to the suffering that is the burden of the people he rules. He sees that some of their suffering was inadvertently caused by himself, and much more of it can not be alleviated even by his princely powers. This revelation affects him so strongly that he abandons all his possessions and powers and goes into the wastelands, dedicating himself to discovering the solution to suffering. He spends years concentrating on the work to the exclusion of all else. (Suffering, rejection of the past, and intense concentration are all aspects of Scorpio.)

Eventually he succeeds and attains wisdom. He then goes about telling others of the principles and techniques necessary to achieving the freedom that he has attained. (Wisdom = Thoth as god of Chokmah, spreading of the methods = Mercury as god of communication. Note also that Buddha's methods are primarily intellectual, again equating to Mercury.)

The Grail Knights show a Christianized version of the Buddha's story, in their rejection of earthly glory in favor of going through the trials that lead to heavenly glory. Like the Buddha, they voluntarily leave the King's palace, and go into the wastelands in search of their goal.

In the life of the typical "traveler on the Path", these four mythical stages correspond to four psychological stages:

First "I" - the period of normal human life-in-the-world, in which the person sees himself primarily as an earthly or physical being, with the "spirit" or "God" or "Savior" as something outside himself.

"R" - That period when the individual's soul begins to make itself felt. The person is thrown into a state of conflict, a constant fight, as his soul struggles to overcome the inertia of his earthly personality and gain control of the lower being. Eventually the Soul succeeds in overcoming the personality and becomes the ruler of the incarnate being.

"N" - The soul spends a period of time, often several lifetimes, enjoying its power and the additional influence it has over its affairs in the manifest worlds. But eventually the novelty fades, and the soul begins to perceive that it is not the true ruler of its own actions, that its supposed freedom is largely illusory. It perceives that its existence is the result of the dynamic tension between the material worlds and the power of the spirit. In order to achieve true freedom it sees that must throw off all of that part of itself that derives from the material pole of existence, and become one with the spiritual pole. Since its very existence in its present form results from the interaction of spirit and matter, the act of throwing off the influence of the material portion of its being must inevitably result in the destruction of that form. Hence the symbolism of Death that prevails in descriptions of this stage.

Last "I" - Becoming detached from the material side frees the former soul from the wheel of birth and death, and it becomes the Universal Mercury, conscious intelligence free of any individual characteristics; fluid, perfectly adaptable in the Mercurial manner. Eventually it frees itself entirely by drawing itself to a point (the Yod as the Point of Kether), and vanishes from the worlds of our Tree of Life entirely.

3.2 The second of the two verses in point 3.2 expresses the creative form of INRI, in which the flow of power is from Kether down to Malkuth. Briefly put:

Thoth is god of the sphere of the fixed stars, which is also the sphere of the Word, or primal pattern on which the eventual manifestation is based.

Set is the god ruling the part of the Tree wherein lies the so-called "Abyss", which is the interface between the essential unity of the supernal triad and the inherent duality of the Ruach. In one myth, Set tears Osiris to pieces and buries the pieces in the Earth. Similarly, in transforming the divine Word into its "material" equivalent in the Ruach, its unity must be translated into paired dualities, or complementary ideas. Thus he "divides the poles".

Horus as a Solar god relates all these divided pieces of the Word to each other, coordinating them into a form which reflects their original intent as closely as is possible within the lower worlds. He produces the soul-form on which the eventual manifestation will be based. His coordinating and activating power draws the matter of the lower worlds into a "magnetic alignment" with the solar form.

Isis represents the matter that is drawn to the solar form, which in turn draws more matter to itself, absorbing the power of the solar form, slowing it, and eventually producing a concrete manifestation of the original intent.

4.0 - 6.11 Concerning the elements and the four directions:

Dee perceived the magickal circle as a representation in two dimensions of the three-dimensional sphere of the heavens, in much the same way as a horoscope chart.1 A horoscope is a representation of the fusion of macrocosm and microcosm at one specific point in time. Since we are attempting to produce a manifestation of the representatives of the macrocosmic forces in the Tablets, this symbolism seems very appropriate. The four directions in the circle become the four "angles" of the horoscope, with the east being the ascendant, the west the descendant, the south the midheaven and the north the nadir.

Because the "angles" of the magickal circle are at right angles to each other, they will always fall into one of the zodiacal quadruplicities, and therefore each angle will always be in a sign whose element is different from the other three. The relative positions of the four elements will always be the same. If we start with Air, then the next angle deosil will always be Water, next after that Fire, and last Earth.

The decision to assign the elements to the angles as is done in this ritual stems from several considerations:

a) Since this ritual is primarily intended for invoking planetary forces, the elements should be treated according to their "heavenly" positions, as they are in relation to each other in the zodiac, rather than in their traditional mundane directions.

b) The element of Earth should be placed in the north because the planet Earth is always, by definition, in the nadir of a horoscope.

c) The element of Air should be in the East, because it is traditionally assigned to this direction, and because Air is the "highest" of the elements in the ordering of the Enochian system and thus should be the first of the four invoked. Also, the ascendant of the horoscope represents the coming of new things into the person's sphere of awareness, and an Air sign, Aquarius, is the zodiacal attribute of the incoming astrological "Age". The two elements of Water and Fire are then attributed to the remaining directions according to their positions in a zodiacal quadruplicity.

This arrangement works well in practice, but is not "locked in stone". One could find good excuses for using other arrangements. The G.D. arrangement treats the four directions as representing the equinoxes and solstices, so would be equally appropriate. Or one could follow one of Dee's arrangements and attribute the elements to the quarters between the angles rather than to the angles themselves.

In section 6, this foursquare arrangement is abandoned, in favor of another based on the relative positions of the Seniors in any one of the Tablets. The upper and lower arms of the Great Cross of the Tablet are simply separated into their two "lines" or columns and bent outwards to make a six-pointed figure. The planets are grouped with the astrologically "masculine" planets to the west and the astrologically "feminine" planets to the east, with complementary planets balanced against each other across the circle. By invoking the planets in two sets of three rather than going in order around the circle, a balance is maintained between the two polarities. Also note that each triad contains planets that are correspondences (within a purely astrological viewpoint) of the alchemical principles of sulphur - mercury - salt.

4.0 - 6.11 Miscellaneous remarks

Section 4: The intent of this section is to invoke the most macrocosmic (and therefore most generalized) form of the powers. The Tablet of Union names invoke the spirit of the elements. Each of the Three Names of God for the elements corresponds to an astrological sign, and all four sets together make up the Zodiac.

There are actually two zodiacal correspondences for each name, which are used in different circumstances. The reasons for this are too complicated to go into here. For this ritual, the following table shows the correspondences to be used.

	Mutable	Fixed	Cardinal
Air	ORO	IBAH	AOZPI
Water	MPH	ARSL	GAIOL
Earth	MOR	DIAL	HCTGA
Fire	OIP	TEAA	PDOCE

When projecting into the elemental realms, it would be fitting to visualize symbols appropriate to the zodiacal attributes as an added attractant for the inhabitants. The purpose behind the attempt to see or sense these inhabitants is to create mental links between them and the magician, and to strengthen any links previously established. It is by means of these links that the knowledge embodied in the Tablets can be acquired.

It is quite common for an invocation of the Names of God to attract a myriad of small elementals. But they do not have much energy to spare, and are useless as sources of information. Their presence is a sign of success in performing the ritual, but it is the more highly developed "angelic" beings that should be sought during the projections.

When using the ritual for banishing, the energy brought into the circle should be visualized as flushing any undesirable influences out of the circle, and then leaving the circle itself by the hexagram through which it came.

Section 5: For purposes of this section, the Solar Kings of the Tablets are treated as if they were Seniors of Sol.

7.3 The words mean "God, your will be [or "is"] done." They serve as a formal indication of the end of the ceremony.

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Note:

Several diagrams drawn by Dee in the course of developing the Enochian system show this horoscopic interpretation. But it is not known to me whether the Angels who provided the system agreed with him. It should be noted that the current arrangement does not follow any of the three or four different arrangements recorded by Dee.

-oOo-

Sacred Texts Esoteric Enochian

NOTE: There may be some minor typos in this document, which, all things considered, is probably a good thing.

The Calls of Enoch
THE FIRST KEY

1I reign over you 2Saith the God of Justice 3In power exalted above
1Ol Sonf Vorsag 2Goho Iad Balt 3Lonsh

1The Firmament of Wrath: 2In Whose Hands 3The Sun is as a sword
1Calz Vonpho 2Sobra Z-Ol 3Ror I Ta Nazps

1And the Moon 2As a through-thrusting fire: 3Who measureth
1Od Graa 2Ta Malprg 3Ds Hol-Q

1Your garments in the midst of my vestures 2And trussed you together
1Qaa Nothoa Zimz 2Od Commah

1As the palms of my hands: 2Whose seat 3I garnished with the fire
1Ta Nobloh Zien 2Soba Thil 3Gnonp Prge

1Of gathering: 2Who beautified 3Your garments with admiration:
1Aldi 2Ds Vrbs 3Obleh G Rsam

1To Whom I made a law 2To govern the Holy Ones: 3Who delivered you
1Casarm Ohorela 2Taba Pir 3Ds Zonrensg

1A rod 2With the Ark of Knowledge. 3Moreover Ye lifted up Your
1Cab 2Erm Iadnah 3Pilah Farzm

1Voices and sware 2Obedience and faith 3To Him 4That liveth
1Znrza 2Adna Gono 3Iadpil 4Ds Hom Od

1Triumpheth: 2Whose beginning is not 3Nor end cannot be: 4Which
1Toh 2Soba Ipam 3Lu Ipamis 4Ds

1Shineth as a flame in the midst of your palace 2And reigneth
1Loholo[1] Vep Zomd Poamal 2Od Bogpa

1Amongst you as the balance 2Of righteousness and truth. 3Move
1Aai Ta Piap 2Piamol Od Vaoan 3Zacare

1Therefore and show yourselves: 2Open the mysteries of
1(e) Ca Od Zamran 2Odo Cicle

1Creation. 2Be friendly unto me 3For I am 4The servant of the same
1Qaa 2Zorge 3Lap Zirdo 4Noco

1Your God, 2The true worshipper of 3The Highest.
1Mad 2Hoath 3Iaida.

[1. Or Sobolo]

TABLET OF UNION

E

X

A

R

P

H

C

O

M

A

N

A

N

T

A

B

I

T

O

M

THE SECOND KEY

1Can the Wings of the Winds 2Understand your voices of wonder

1Adgt Vpaah Zong 2Om Faaip Sald

1O You the Second of the First 2Whom the burning flames 3Have framed
1Vi-I-V L 2Sobam Ial-Prg 3I-Za-Zaz

1Within the depth of my jaws: 2Whom 3I have prepared as cups for a
1Pi-Adph 2Casarma 3Abramg Ta Talho

1Wedding 2Or as the flowers in their beauty 3For the Chamber of the
1Paracleda 2Q Ta Lorslq Turbs 3Ooge

1Righteous. 2Stronger are your feet 3Than the barren stone 4And
1Baltoh 2Givi Chis Lusd 3Orri 4Od

1Mightier 2Are your voices than the Manifold Winds. 3For ye a
1Micalp 2Chis Bia Ozongon 3Lap

1Become 2A building such as 3Is not save in the mind of
1Noan 2Trof Cors Ta 3Ge O Q Manin

1All-Powerful. 2Arise, 3Saith the First. 4Move, 5Therefore, 6Unto
1Ia-Idon 2Torzu 3Gohe L 4Zacar 5(E) Ca 6C

1Thy servants. 2Show yourselves 3In power and make me 4A strong seer
1Noqod 2Zamran 3Micalzo Od Ozam 4Vrelp

1Of things, for I am of Him 2That liveth forever.
1Lap Zir 2Io-Iad.

Rules Letters E. H. N. B. of Tablet of Union

THE THIRD KEY
1Behold 2Saith your God. 3I am a Circle 4On Whose Hands stand Twelve
1Micma 2Goho Mad 3Zir Comselha 4Zien Biah Os

1Kingdoms. 2Six are the Seats of Living Breath, 3The rest are as
1Londoh 2Norz Chis Othil Gigipah 3Vnd-L Chis ta

1Sharp Sickles 2Or the Horns of Death, 3Wherein the creatures of Earth
1Pu-Im 2Q Mospleh Teloch 3Qui-I-N Toltorg

1Are and are not 2Except Mine own Hands 3Which also sleep 4And shall rise.
1Chis I Chis-Ge 2In Ozien 3Ds T Brgdo 4Od Torzul.

1In the first I made you 2Stewards and placed 3You in seats Twelve of
1I Li E O1 2Balzarg Od Aala 3Thiln Os

1Government, 2Giving unto 3Every one of you 4Power successively 5Over
1Netaab 2Dluga Vonsarg 3Lonsa 4Cap-Mi Ali 5Vors

1Four Five and Six, 2The True Ages of Time: 3To the intent that from
1CLA 2Homil Cocasb 3Fafen

1The Highest Vessels 2And 3The comers of 4Your governments
1Izizop 2Od 3Miinoag 4De Gnetaab

1Ye might work My power: 2Pouring down 3The Fires of Life and Increase
1Vaun 2Na-Na-E-El 3Panpir 4Malpirg

1Continually upon the Earth. 2Thus ye are become 3The Skirts of
1Pild Caosg 2Noan 3Vnalah

1Justice and Truth. 2In the Name of the Same 3Your God 4Lift up, 5I say
1Balt Od Vaoan. 2Do-O-I-A p 3Mad 4Goholor 5Gohus

1Yourselves. 2Behold His mercies 3Flourish 4And His Name is become
1Amiran 2Micma Iehusoz 3Ca-Cacom 4Od Do-O-A-In Noar

1Mighty 2Amongst us, 3In Whom we say: 4Move, 5Descend and
1Mica-Olz 2A-Ai-Om 3Casarmg Gohia 4Zacar 5Vniglag Od

1Apply yourselves unto us, 2As unto the Partakers of 3The Secret Wisdom of
1Im-Va-Mar Pugo 2Plapli 3Ananael

1Your Creation.
1Qa-A-An.

EXARP, AIR.

THE FOURTH KEY

1I have set 2My feet in 3The South 4And have looked about me 5Saying:
1Othil 2Lusdi 3Babage 4Od Dorpha 5Gohol

1Are not 2The Thunders of Increase 3Numbered 4Thirty-three
1G-Chis-Ge 2Avavago 3Cormp 4P D

1Which reign 2In the Second Angle? 3Under Whom 4I have placed
1Ds Sonf 2Vi-Vi-Iv 3Casarmi 4Oali

1Nine Six Three Nine 2Whom. None 3Hath yet numbered but One:
1MAPM 2Sobam Ag 3Cormpo Crp L

1In Whom 2The Second Beginning of things 3Are and wax strong,
1Casarmg 2Cro-Od-Zi 3Chis Od Vgeg

1Which also successively 2Are the 3Numbers of Time 4And their powers
1Ds T Capimali 2Chis 3Capimaon 4Od Lonshin

1Are as the first 24 5 6. 3Arise 4Ye Sons of pleasure 5And visit the Earth:
1Chis Ta L-O 2CLA 3Torzu 4Nor-Quasahi 5Od F Caosga

1For I am the Lord 2Your God 3Which is 4And liveth for ever.
1Bagle Zire 2Mad 3Ds I 4Od Apila.

1In the Name of the Creator, 2Move and 3Show yourselves
1Do-O-A-Ip Qaal 2Zacar Od 3Zamran

1As pleasant deliverers 2That you may praise Him 3Amongst
1Obelisong 2Rest-El 3Aaf

1The Sons of Men.
1Nor-Molap.

HCOMA, Water

THE FIFTH KEY

1The Mighty Sounds 2Have entered 3Into the Third Angle 4And
1Sapah 2Zimii 3D U-I-V 4Od

1Are become 2As Olives 3In the Olive Mount 4Looking with gladness
1Noas 2Ta Qanis 3Adroch 4Dorphal

1Upon the Earth 2And 3Dwelling in 4The brightness of the Heavens
1Caosg 2Od 3Faonts 4Piripsol

1As continual comforters. 2Unto whom 3I fastened 4Pilllars of Gladness
1Ta Blior 2Casarm 3A-M-Ipzi 4Nazarth

119 2And gave them 3Vessels 4To water the Earth 5With all her creatures:
1AF 2Od Dlugar 3Zizop 4Zlida Caosgi 5Tol Torgi

1And 2They are the 3Brothers 4Of the first 5And the Second
1Od 2Z Chis 3E Siasch 4L 5Ta-Vi-U

1And the beginning of their own 2Seats 3Which are garnished with
1Od Iaod 2Thild 3Ds

1Continual Burning Lamps 26, 9, 6, 3, 6 3Whose numbers

1Hubar 2P E O A L 3Soba Cormfa

1Are as the First 2The Ends, 3And the Content 4Of Time
1Chis Ta La 2Vls 3Od Q- 4Cocasb

1Therefore come ye 2And obey your creation. 3Visit us 4In peace
1 (E) Ca Niis 2Od Darbs Qaas 3F 4Etharzi

1And comfort. 2Conclude us 3Receivers of 4Your Mysteries. 5For why?
1Od Bliora 2Ia-Ial 3Ed-Nas 4Cicles 5Bagle

1Our Lord and Master is the All One!
1Ge-Iad I L

NANTA, Earth.

THE SIXTH KEY
1The Spirits of 2The Fourth Angle 3Are Nine, 4Mighty in the Firmament
1Gah 2S Diu 3Chis Em 4Micalzo Pil-

1Of waters. 2Whom the First hath planted 3A Torment to the Wicked
1Zin 2Sobam El Harg 3Mir Babalon

1And 2A Garland to the Righteous: 3Giving unto them Fiery Darts
1Od 2Obloc Samvelg 3Dlugar Malprg

1To Vanne 2The Earth, 3And 47, 6, 9, 9 5Continual Workmen
1Ar 2Caosgi 3Od 4A C A M 5Canal

1Whose courses visit 2With comfort 3The Earth, 4And are in government
1Sobol Zar F 2BIiard 3Caosgi 4Od Chisa Netaab

1And continuance as 2The Second 3And the Third. 4Wherefore,
1Od Miam Ta 2Viv 3Od D 4Darsar

1Hearken unto my voice. 2I have talked of you 3And I move you
1Solpeth Bi-En 2B-Ri-Ta 3Od Zacam

1In power and presence: 2Whose 3Works 4Shall be a Song of Honour
1G-Macalza 2Sobol 3Ath 4Trian Lu-Ia He

1And the praise of your God. 2In your creation.
1Od Ecrin Mad 2Qaa-On.

BITOM, Fire.

THE SEVENTH KEY

1The East 2Is a House of Virgins 3Singing praises 4Amongst the Flames
1Raas 2I Salman Paradiz 3Oe-Crimi 4Aao Ial-

1Of First glory, 2Wherein 3The Lord hath opened His mouth 4And they are
1Pir-Gah 2Qui-In 3Enay Butmon 4Od I

1Become 28 3Living Dwellings 4In whom 5The Strength of Man
1Noas 2NI 3Paradial 4Casarmg 5Vgear

1Rejoiceth 2And 3They are apparelled with 4Ornaments of brightness
1Chirlan 2Od 3Zonac 4Luciftian

1Such as work 2Wonders on all Creatures. 3Whose Kingdoms 4And
1Cors Ta Vaul 2Zirn Tol Hami 3Sobol Ondoh 4Od

1Continuance 2Are as 3The Third 4And Fourth, 5Strong Towers 6And
1Miam 2Chis Ta 3D 4Od Es 5V-Ma-Dea 5Od

1Places of Comfort, 2The Seat of Mercy 3And Continuance.
1Pi-Bliar 2Othil Rit 3Od Miam

1O ye Servants of Mercy 2Move, 3Appear, 4Sing praises 5Unto the Creator!
1C-Noqol Rit 2Zacar 3Zamran 4Oe-Crimi 5Qaada.

1And be mighty 2Amongst us! 3For to 4This Remembrance
1Od O-Micaolz 2Aaiom 3Bagle 4Papnor

1Is given power, 2And our strength 3Waxeth strong 4In Our Comforter!
1I Dlugam Lonshi 2Od Vmplif 3V-Ge-Gi 4Bigliad

Water of AIR.

THE EIGHTH KEY

1The Mid-Day, 2The First, 3Is as the Third Heaven 4Made of Hyacinthine
1Bazm 2Elo 3I Ta Piripson 4Oln Nazavabh

1Pillars 226 3In whom the Elders 4Are become strong, 5Which I have
2OX 3Casarmg Vran 4Chis Vgeg 5Ds

1Prepared 2For My own Righteousness 3Saith the Lord, 4Whose long
1Abramg 2Baltoha 3Goho Iad 4Soba

1Continuance 2Shall be as Buckles 3To the Stooping Dragon 4And like
1Mian 2Trian Ta Lolcis 3Abai-Vovin 4Od

1Unto the Harvest of a Widow. 2How many 3Are there 4Which remain in
1Aziagiar Rior 2Irgil 3Chis Da 4Ds Pa-Aox

1The glory 2Of the Earth, 3Which are, 4And shall not see 5Death until
1Busd 2Caosgo 3Ds Chis 4Od Ip Uran 5Feloch Cacrg

1This House 2Fall, 3And the Dragon sink? 4Come away!
1Oi Salman 2Loncho 3Od Vovina Carbaf 4Niiso

1For the Thunders 2Have spoken! 3Come away! 4For the Crown of the
1Bagle Avavago 2Gohon 3Niiso 4Bagle Momao

1Temple 2And the Robe 3of Him 4That Is 5Was 6And Shall Be Crowned
1Siaion 2Od Mabza 3Iad 4O I 5As 6Momar

1Are Divided. 2Come! 3Appear unto 4The Terror of the Earth
1Poilp 2Niis 3Zamran 4Ciaofi 5Caosgo

1And unto our Comfort 2And 3Of such as are prepared.
1Od Bliors 2Od 3Corsi Ta Abramig.

Earth of AIR

THE NINTH KEY
1A Mighty 2Guard 3Of Fire with Two-edged Swords 4Flaming,
1Micaolz 2Bransg 3Prgel Napea 4Ialpor

1Which have 2Vials 3Eight 4Of Wrath For two times and a half,
1Ds Brin 2Efafafe 3P 4Vonpho 5Olani Od Obza

1Whose Wings are of 2Wormwood 3And of the Marrow 4Of Salt,
1Sobol Vpaah Chis 2Tatan 3Od Tranan 4Balie

1Have settled 2Their feet in the 3West 4And are measured
1Alar 2Lusda 3Soboln 4Od Chis Holq

1With their Ministers 29996. 3These gather up 4The moss of the Earth
1C Noqodi 2CIAL 3Vnal Aldon 4Mom Caosgo

1As the rich man 2Doth his treasure. 3Cursed 4Are they whose
1Ta Las Ollor 2Gnay Limlal 3Vnal Aldon 4Chis Sobca

1Iniquities they are. 2In their eyes are millstones 3Greater than the Earth,
1Madrid Z Chis 2Ooanoan Chis Aviny 3Drilpi Caosgin

1And from their mouths run seas of blood. 2Their heads 3Are covered

1Od Butmoni Parm Zumvi Cnila 2Dazis 3Ethamza

1With diamonds 2And upon their hands 3Are 4Marble Sleeves.
1Childao 2Od Mirc Ozol 3Chis 4Pidiai Collal.

1Happy is he on whom 2They frown not. 3For Why?
1Vicinina Sobam 2Vcim 3Bagle?

1The God of Righteousness 2Rejoiceth in them. 3Come away! 4And not
1Iad Baltoh 2Chirlan Par. 3Niiso 4Od Ip

1Your Vials 2For the time is 3Such as requireth comfort.
1Efafafe 2Bagle A Cocasb I 3Cors Ta Vnig Blior

Fire of AIR

THE TENTH KEY

1The Thunders of Judgement and Wrath. 2Are Numbered. 3And
1Coraxo 2Chis Cormp 3Od

1Are harboured 2the North in the likeness 3Of an Oak 4Whose branch,
1Blans 2Lucal Aziazor 3Paeb 4Sobol Ilonon

1Are 222 3Nests 4Of Lamentation 5And Weeping, 6Laid up for the Earth,
1Chis 2Op 3Virq 4Eophan 5Od Raclir 6Maasi Bagle Caosgi,

1Which burn night 2And day: 3And vomit out 4The Heads of Scorpions
IDs Ialpon Dosig 2Od Basgim, 3Od Oxex 4Dazis Siatris

1And live Sulphur, 2Mingled with Poison. 3These be 4The Thunders
1Od Salbrox, 2Cinxir Faboan 3Unal Chis 4Const

1That 25678 3Times 4(in ye 24th part) of a moment
1Ds 2DAOX 3Cocasg 4Ol Oanio Yorb

1With an hundred mighty earthquakes 2And a thousand times
1Vohim Gizyax 2Od Matb Cocasg

1As many surges 2Which rest not 3Neither 4Know any 5Echoing
1Plosi Molvi 2Ds Page Ip 3Larag 4Om Droln 5Matorb

1Time herein. 2One rock 3Bringeth forth a thousand 4Even
1Cocasb Emna 2L Patralx 3Yolci Matb 4Nomig

1The heart of man doth his thoughts. 2Woe! 3Woe! Woe! Woe!
1Monons Olora Gnay Angelard 2Ohio 3Ohio Ohio Ohio

1Woe! Woe! 2Yea Woe! 3Be to the Earth, 4For her iniquity 5Is, 6Was,
1Ohio Ohio 2Noib Ohio 3Caosgon 4Bagle Madrid 5I 6Zir

1And shall be great. 2Come away! 3But not your mighty sound
1Od Chiso Drilpa 2Niiso 3Crip Ip Nidali.

Air of WATER

THE ELEVENTH KEY

1The Mighty seat 2Groaned aloud 3And there were 4Five 5Thunders
1Oxiayal 2Holdo 3Od Zirom 4O 5Coraxo

1Which 2Flew 3Into the East, 4And the Eagle spake, 5And cried with a loud
1Ds 2Zildar 3Raasy 4Od Vabzir Camliax 5Od Bahal

1Voice: 2Come away! 3And they gathered themselves together and
2Niiso 3

1Became 2The House of Death, {sign of the cross} 3Of whom it is measured, 4And it is
2Salman Teloch 3Casarman Holq 4Od T I Ta

1They whose Number is 31. 2Come away! 3For I have prepared for you
1Z Soba Cormf I GA 2Niiso 3Bagle Abramg

1A place. 2Move therefore 3And show yourselves. 4Open the Mysteries
1Noncp 2Zacar (E) Ca 3Od Zamran 4Odo Cicle

1Of your creation! 2Be friendly unto me 3For I am the servant
1Qaa 2Zorge 3Lap Zirdo Noco

1The same your God, 2The true worshipper of the Highest.
1Mad 2Hoath Iaida.

Earth of WATER

THE TWELTH KEY

1O You that reign in the South 2And are 328 4The Lanterns of Sorrow,
1Nonci Ds Sonf Babage 2Od Chis 3OB 4Hubardo Tibibp

1Bind up your girdles 2And visit us! 3Bring down your Train 43663.
1Allar Atraah 2Od Ef 3Drix Fafen 4MIAN

1That the Lord may be magnified, 2Whose Name amongst you 3Is Wrath.
1Ar Enay Ovof 2Sobol Ooain 3I Vonph

1Move, 2I Say, 3And show yourselves. 4Open the Mysteries of your
1Zacar 2Gohus 3Od Zamran 4Odo Cicle

1Creation. 2Be friendly unto me! 3For I am the servant 4Of the same
1Qaa 2Zorge 3Lap Zirdo Noco

1Your God, 2The true worshipper of the Highest.
1Mad 2Hoath Iaida.

Fire of WATER

THE THIRTEENTH KEY

1O You Swords of 2The South 3Which have 442 5Eyes to stir up the Wrath
1Napeai 2Babage 3Ds Brin 4V X 5Ooaona Lring Vonph

1Of Sin: 2Making men drunken, 3Which are empty. 4Behold the Promise of
1Doalim 3Eolis Ollog Orsba 2Ds Chis Affa 4Micma Isro

1God and His power, 2Which is called amongst you a Bitter Sting!
1Mad Od Lonshi Tox[1] 2Ds I Vmd Aai Grosb

1Move 2And 3Show yourselves. 4Open the Mysteries of 5your Creation.
1Zacar 2Od 3Zamran 4Odo Cicle

1Be friendly unto me! 2For I am the servant of 3The same your God.
1Zorge 2Lap Zirdo Noco 3Mad

1The true worshipper 2Of the Highest.
1Hoath 2Iaida.

Air of EARTH.

[1. "Lonshi Tox" means "The power of Him."]

THE FOURTEENTH KEY

1O You Sons of Fury, 2The Children of the Just, 3Which sit upon 424
1Noromi Baghie 2Pashs Oiad 3Ds Trint Mirc 4OL

1Seats, 2Vexing all creatures 3Of the Earth 4With age, 5Which have under
1Thil 2Dods Tol Hami 3Caosgi 4Homin 5Dr Brin Oroc

You 11636. 2Behold the Voice of God! 3The Promise of Him Who is
1QUAR 2Micma Bialo Iad 3Isro Tox Ds I

1Called amongst you 2Fury or Extreme Justice. 3Move and show your-
1Vmd Aai 2Baltim 3Zacar Od Zamran

1selves. 2Open the Mysteries of 3your Creation. 4Be friendly unto me.
2Odo Cicle 3Qaa 4Zorge

1For I am 2The servant of the same your God, 3The true worshipper of
1Lap Zirdo 2Noco Mad 3Hoath

1The Highest.
1Iaida.

Water of EARTH.

THE FIFTEENTH KEY

1O Thou, 2The Governor of the First Flame, 3Under Whose Wings
1Ils 2Tabaan L Ial-Prt 3Casarman Vpaahi 4Chis

16739 2Which weave 3The Earth with dryness: 4Which knowest the
1DARG 2Ds Oado 3Caosgi Orscor 4Ds Omax

1Name Righteousness 2And the Seal of Honour! 3Move and show
1Baeouib 2Od Emetgis Iaiadix 3Zacar Od Zamra

1Yourselves! 2Open the Mysteries of your Creation. 3Be friendly unto me.
2Odo Cicle Qaa 3Zorge

1For I am 2The servant of the same your God, 3The true worshipper of
1Lap Zirdo 2Noco Mad 3Hoath

1The Highest.
1Iaida.

Fire of EARTH.

THE SIXTEENTH KEY

1O Thou of the Second Flame, 2The House of Justice, 3Who hast Thy
1Ils Viv Ialprt 2Salman Balt 3Ds A

1Beginning in Glory, 2And shall comfort the Just, 3Who walkest on
1Cro-Odzi Busd 2Od Bliorax Balit 3Ds Insi

1The Earth with Feet 28763, 3Which understand and separate creatures.
1Caosgi Lusdan 2EMOD 3Ds Om Od Tliob

1Open the Mysteries of 2Your Creation. 3Be friendly to Me! 4For
1Odo Cicle 2Qaa 3Zorge 4Lap

1I am the servant of 2The same your God: 3The true worshipper of
1Zirdo Noco 2Mad 3Hoath

1The Highest
1Iaida.

Air of FIRE.

THE SEVENTEENTH KEY
1O Thou Third Flame 2Whose Wings are Thorns 3To stir up vexation:
1Ils D Ialpirt 2Soba Vpaah Chis Nanba 3Zixlay Dodseh

1And Who hast 27336 3Living Lamps 4Going before Thee:
1Od Ds Brint 2TAXS 3Hubardo 4Tastax Ilsi

1Whose God is Wrath 2In Anger. 3Gird up Thy Loins 4And hearken.
1Soba Iad I Vonpho 2Vnph 3Aldon Dax Il 4Od Toatar.

1Move and show yourselves. 2Open the Mysteries of 3Your Creation.
1Zacar Od Zamran 2Odo Cicle 3Qaa

1Be friendly unto me. 2For I am 3The Servant of 4The same your God:
1Zorge 2Lap Zirdo 3Noco 4Mad

1The true worshipper of 2The Highest.
1Hoath 2Iaida.

Water of FIRE.

THE EIGHTEENTH KEY
1O Thou 2Mighty Light 3And Burning Flame of 4Comfort which openest
1Ils 2Micaolz Olprt 3Od Ialprt 4Bliors Ds Odo

1The Glory of God 2Unto the Centre of the Earth, 3In Whom the 46332
1Busdir Oiad 2Ovoars Caosgo 3Casarmg 4ERAN

1Secrets 2Of Truth have their abiding, 3Which is called 4In Thy Kingdom
1Laiad 2Brints Cafafam 3Ds I Vmd 4Aqlo Adohi

1Joy 2And not to be measured. 3Be Thou a Window of Comfort unto me.
1Moz 2Od Ma-Of-Fas 3Bolp Como Bliort Pambt

1Move and show yourselves. 2Open the Mysteries of 3Your Creation.
1Zacar Od Zamran 2Odo Cicle 3Qaa

1Be friendly unto me, 2For I am the servant of 3The same your God, 1Zorge 2Lap Zirdo Noco 3Mad

1The true worshipper of 2The Highest
1Hoath 2Iaida.

Earth of FIRE.

These first eighteen CALLS are in reality nineteen--that is nineteen in the Celestial Orders, but with us, that First Table hath no CALL and can have no CALL seeing it is of the GOD-HEAD.

Thus, then, with us it hath the number of "0", though with them, that of "1" (even as the first Key of the Tarot is numbered "0'); and therefore, that which is with us the eighteenth KEY, is with them the nineteenth.

After these first eighteen, follow the CALLS and KEYS of the AIRES or 30 AETHERS, which are the same in substance, though varied by the NAME belonging thereto.

1. LIL

11. ICH

21. ASP

2. ARN

12. LOE

22. LIN

3. ZOM

13. ZIM

23. TOR

4. PAZ

14. VTA

24. NIA

5. LIT

15. OXO

25. VTI

6. MAZ

16. LEA

26. DES

7. DEO

17. TAN

27. ZAA

8. ZID

18. ZEN

28. BAG

9. ZIP

19. POP

29. RII

10. ZAX

20. CHR

30. TEX

THE CALL OF THE THIRTY AETHYRS

1The Heavens which dwell in 2The First Aire 3Are Mighty in the
1Madriaax Ds Praf 2LIL 3Chis Micaolz

1Parts of the Earth 2And execute the judgment of the highest! Unto
1Saanir Caosgo 2Od Fisis Balzizras Iaida

1You it is said: 2Behold the Face of your God, 3The Beginning of
1Nonca Gohulim 2Micma Adoian Mad 3Iaod

1Comfort, 2Whose Eyes are the Brightness of the Heavens, 3Which
1Bliorb 2Soba Ooaona Chis Luciftias Piripsol 3Ds

1Provided 2You for the Government of Earth 3And her Unspeakable
1Abraassa 2Noncf Netaaib Caosgi 3Od Tilb Adphaht

1Variety, 2Furnishing you with a Power Understanding 3To dispose all
1Damploz 2Tooat Noncf G Micalz Oma 3Lrasd Tol

1Things according to 2The Providence of Him 3That sitteth on the Holy
1Glo Marb 2Yarry 3Idoigo

1Throne: 2And rose up in the Beginning saying: 3The Earth
2Od Torzulp Iaodaf Gohol 3Caosga

1Let her be governed 2By her parts and let there be 3Division in her
1Tabaord 2Saanir Od Christeos 3Yrpoil Tiobl

1That the glory of her 2May be always drunken 3And vexed in itself.
1Busdir Tilb 2Noaln Paid Orsba 3Od Dodrmni Zylna.

1Her course let it round (or run) 2With the Heavens, and as
1Elzap Tilb Parm 2Gi Pinpsax Od Ta

1An handmaid let her serve them. 2One season, let it confound another
1Qurlst Booapis 2L Nibm Ovcho Symp

1And let there be no creature 2Upon or within her 3One and the same.
1Od Christeos Ag Toltorn 2Mirc Q Tiobl 3L El

1All her members 2Let them differ in their qualities, 3And let there be
1Tol Paombd 2Dilzmo As Pian 3Od Christeos

1No one creature equal with another. 2The reasonable creatures of
1Ag L Toltorn Parach Asymp 2Cordziz

1The Earth, or Man, 2Let them vex and weed out one another: 3And
2Dodpal Od Fifalz L Smnad 3Od

1Their dwelling places 2Let them forget their names. 3The work of Man
1Fargt 2Bams Omaoas 3Conisbra

1And his pomp 2Let them be defaced. 3His buildings, let them become
1Od Avavox 2Tonug 3Orsca Tbl Noasmi

1Caves 2For the beasts of the field! 3Confound her understanding with

1Tabges 2Levithmong 3Unchi Omp Tibl

1Darkness. 2For why? 3It repenteth Me that I have made Man.
1Ors 2Bagle 3Moooah Ol Cordziz.

1One while let her be known, 2And another while a stranger. 3Because
1L Capimao Ixomaxip 2Od Cacocasb Gosaa 3Baglen

1She is the bed of an harlot, 2And the dwelling place of 3Him that is
1Pii Tianta A Babalond, 2Od Faorgt 3Teloc Vo-

1Fallen.
1Vim.

1O Ye Heavens, Arise! 2The Lower Heavens beneath you,
1Madriiax Torzu 2Oadriax Orocha

1Let them serve you! 2Govem those that govern. 3Cast down such as
1Aboapri 2Tabaori Priaz Ar Tabas 3Adrpan Cors Ta

1Fall. 2Bring forth with those that increase, 3And destroy the rotten.
1Dobix 2Iolcam Priazi Ar Coazior 3Od Quasb Qting.

1No place let it remain in one number. 2Add and diminish until
1Ripir Paaoxt Sa La Cor 2Vml Od Prdzar Cacrg

1The Stars be numbered.
1Aoiveae Cormpt.

1Arise! Move! 2And appear before 3The Covenant of His Mouth
1Torzu Zacar 2Od Zamran Aspt 3Sibsi Butmona

1Which He hath sworn 2Unto us in His justice. 3Open the Mysteries of
1Ds Surzas 2Tia Baltan. 3Odo Cicle

1Your Creation 2And make us Partakers of 3The Undefiled Knowledge.
1Qaa 2Od Ozozma Plapli 3Iadnamad.

Sacred Texts | Esoteric/Occult

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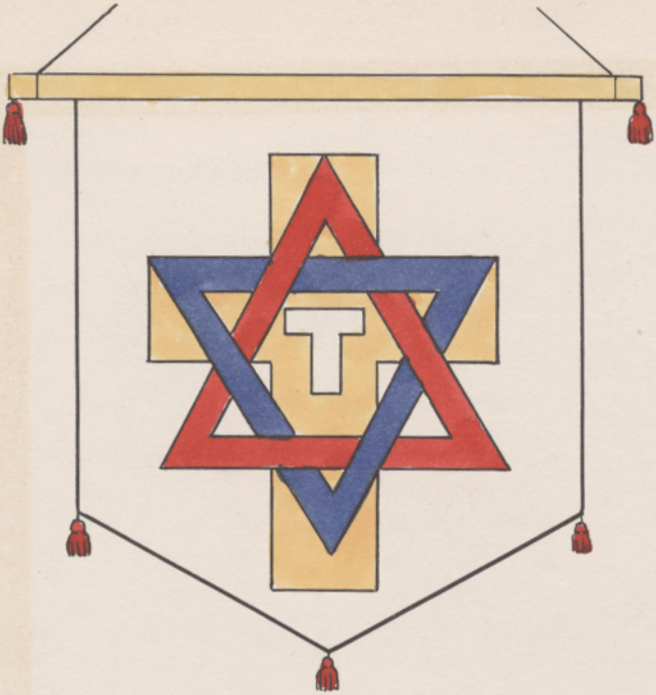
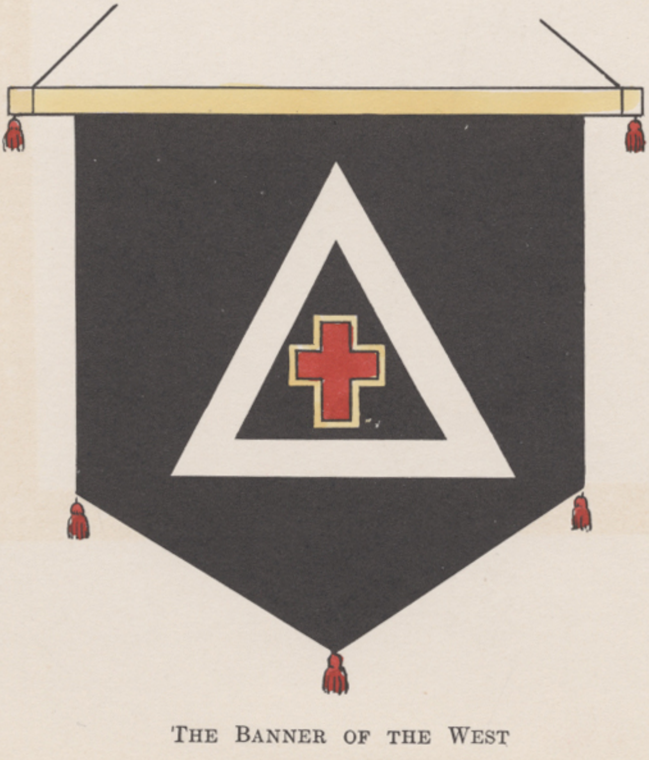


The Banner of the East



The Banner of the West

THE GOLDEN DAWN

*An Account of the Teachings,
Rites and Ceremonies of the*

ORDER OF THE GOLDEN DAWN

By ISRAEL REGARDIE

▽

VOLUME ONE

△

THE ARIES PRESS
CHICAGO, 1937

DEDICATED

To all true seekers of the Light.

May what they find herein sustain them in their search for the Quintessence; the Stone of the Philosophers, true Wisdom and perfect Happiness, the Summum Bonum.

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"Howbeit we know after a time there will now be a general reformation, both of divine and human things, according to our desire and the expectation of others; for it is fitting that before the rising of the Sun there should appear and break forth *Aurora,* or some clearness, or divine light in the sky. And so, in the meantime, some few, which shall give their names, may join together, thereby to increase the number and respect of our Fraternity, and make a happy and wished for beginning of our Philosophical Canons, prescribed to us by our Brother R. C., and be partakers with us of our treasures (which can never fail or be wasted) in all humility and love, to be eased of this world's labours, and not walk so blindly in the knowledge of the wonderful works of God."

FAMA FRATERNITATIS, (1614).

Introduction

It was in the year 1890 that Dr. Franz Hartmann, in an endeavour to provide a simple outline of the vicissitudes of what came to be known as the Rosicrucian Order, wrote a book entitled *In the Pronaos of the Temple.* The central figure of this history was a monk Fr. R. C. — described in the earliest Rosicrucian manifesto the *Fama Fraternitatis* as the "pious, spiritual and highly-illuminated Father . . . It is said that he was a German nobleman who had been educated in a convent, and that long before the time of the Reformation he had made a pilgrimage to the Holy Land in company with another brother of this convent, and that while at Damascus they had been initiated by some learned Arabs into the mysteries of the secret science. After remaining three years at Damascus, they went to Fez, in Africa, and there they obtained still more knowledge of magic, and of the relations existing between the macrocosm and microcosm. After having also travelled in Spain, he returned to Germany, where he founded a kind of convent called *Sanctus Spiritus,* and remained there writing his secret science and continuing his studies. He then accepted as his assistants, at first, three, and afterwards, four more monks from the same convent in which he had been educated, and thus founded the first society of the Rosicrucians. They then laid down the results of their science in books, which are said to be still in existence, and in the hands of some Rosicrucians. It is then said that 120 years after his death, the entrance to his tomb was discovered. A stair-case led into a subterranean vault, at the door of which was written, *Post annos CXX patebo*. There was a light burning in the vault, which, however, became extinct as soon as it was approached. The vault had seven sides and seven angles, each side being five feet wide and eight feet high. The upper part represented the firmament, the floor, the earth, and they were laid out in triangles, while each side was divided into ten squares. In the middle was an altar, bearing a brass plate, upon which were engraved the letters, *A.C. R.C.*, and the words *Hoc Universi Compendium vivus mihi Sepulchrum feci.* In the midst were four figures surrounded by the words, *Nequaquam Vacuum. Legis Jugum. Libertas Evangelii. Dei Gloria Intacta.* Below the altar was found the body of *Rosenkreutz,* intact, and without any signs of putrefaction. In his hand was a book of parchment, with golden letters marked on the cover with a T, and at the end was written, *Ex Deo nascimur. In Jesus morimur. Per Spiritum Sanctum reviviscimus.*"

It was upon this schema and from this original body, to state it briefly, that the Hermetic Order of the Golden Dawn claimed direct descent. Its history lecture, however, volunteered very few verifiable details as to the historical facts which, from the scholarly point of view, we should be acquainted with—the details for example of the line of descent from, say, 1614 to 1865. Current within the present day Order was the belief that at various dates within the period named, the Order as an organised body of students ceased to exist. Instead, there was an oral continuation of teaching from isolated initiates here, there and everywhere, until more recent times when religious and political conditions did not militate against the advisability of formulating a group. With the institution of a definite body, the original system of grades was re-established, and the systems of Alchemy, the Qabalah and Magic once more were taught to zealous, aspiring Neophytes. As a cloak to their activities, they likewise continued in the early agreement of the Order which was:

"*First,* that none of them should profess any other thing than to cure the sick, and that gratis.

Second, None of the posterity should be constrained to wear one certain kind of habit, but therein to follow the custom of the country.

Third, that every year, upon the day C. they should meet together at the house *Sanctus Spiritus,* or write the cause of his absence.

Fourth, Every Brother should look about for a worthy person who, after his decease, might succeed him.

Fifth, The word R. C. should be their seal, mark, and character.

Sixth, The Fraternity should remain secret one hundred years.

With this preliminary account, we may turn to the claims of the Order within the more historical times of the late 19th century, though unfortunately, these claims are no more verifiable and certainly no clearer than those which characterised its beginning.

"The Order of the Golden Dawn," narrates the history lecture of that Order, "is an Hermetic Society whose members are taught the principles of Occult Science and the Magic of Hermes. During the early part of the second half of last century, several eminent Adepti and Chiefs of the Order in France and England died, and their death caused a temporary dormant condition of Temple work.

"Prominent among the Adepti of our Order and of public renown were Eliphas Levi the greatest of modern French magi; Ragon, the author of several books of occult lore; Kenneth M. Mackenzie, author of the famous and learned Masonic Encyclopaedia; and Frederick Hockley possessed of the power of vision in the crystal, and whose manuscripts are highly esteemed. These and other contemporary Adepti of this Order received their knowledge and power from predecessors of equal and even of greater eminence. They received indeed and have handed down to us their doctrine and system of Theosophy and Hermetic Science and the higher Alchemy from a long series of practised investigators whose origin is traced to the Fratres Roseae Crucis of Germany, which association was founded by one Christian Rosenkreutz about the year 1398 A. D.

"The Rosicrucian revival of Mysticism was but a new development of the vastly older wisdom of the Qabalistic Rabbis and of that very ancient secret knowledge, the Magic of the Egyptians, in which the Hebrew Pentateuch tells you that Moses the founder of the Jewish system was 'learned', that is, in which he had been initiated."

In a slender but highly informative booklet entitled

Data of the History of the Rosicrucians published in 1916 by the late Dr. William Wynn Westcott, we find the following brief statement: "In 1887 by permission of S.D.A. a continental Rosicrucian Adept, the Isis-Urania Temple of Hermetic Students of the G.D. was formed to give instruction in the mediaeval Occult sciences. Fratres M.E.V. with S.A. and S.R.M.D. became the chiefs, and the latter wrote the rituals in modern English from old Rosicrucian mss. (the property of S.A.) supplemented by his own literary researches."

In these two statements is narrated the beginning of the Hermetic Order of the Golden Dawn — an organisation which has exerted a greater influence on the development of Occultism since its revival in the last quarter of the 19th century than most people can realise. There can be little or no doubt that the Golden Dawn is, or rather was until very recently, the sole depository of magical knowledge, the only Occult Order of any real worth that the West in our time has known. A great many other occult organisations owe what little magical knowledge is theirs to leakages issuing from that Order and from its renegade members.

The membership of the Golden Dawn was recruited from every circle, and it was represented by dignified professions as well as by all the arts and sciences, to make but little mention of the trades and business occupations. It included physicians, psychologists, clergymen, artists and philosophers. And normal men and women, humble and unknown, from every walk of life have drawn inspiration from its font of wisdom, and undoubtedly many would be happy to recognise and admit the enormous debt they owe to it.

As an organisation, it preferred after the fashion of its mysterious parent always to shroud itself in an impenetrable cloak of mystery. Its teaching and methods of instruction were stringently guarded by serious penalties attached to the most awe-inspiring obligations in order to ensure that secrecy. So well have these obligations, with but one or two exceptions, been kept that the general public knows next to nothing about the Order, its teaching, or the extent and nature of its membership. Though this book will touch upon the teaching of the Golden Dawn, concerning its membership as a whole the writer will have nothing to say, except perhaps to repeat what may already be more or less well-known. For instance, it is common knowledge that W. B. Yeats, Arthur Machen and, if rumour may be trusted, the late Arnold Bennett were at one time among its members, together with a good many other writers and artists.

With regard to the names given in Dr. Westcott's statement it is necessary that we bestow to them some little attention in order to unravel, so far as may be possible, the almost inextricable confusion which has characterised every previous effort to detail the history of the Order. M.E.V. was the motto chosen by Dr. William Robert Woodman, an eminent Freemason of the last century. Sapere Aude and Non Omnis Moriar were the two mottos used by Dr. Westcott, an antiquarian, scholar, and coroner by profession. S. R. M. D. or S. Rhiogail Ma Dhream was the motto of S. L. MacGregor Mathers, the translator of *The Greater Key of King Solomon,* the *Book of the Sacred Magic of Abramelin the Mage,* and *The Kabbalah Unveiled,* which latter consisted of certain portions of the Zohar prefixed by an introduction of high erudition. He also employed the Latin motto Deo Duce Comite Ferro. S. D. A. was the abbreviation of the motto Sapiens Dominabitur Astris chosen by a Fraulein Anna Sprengel of Nuremburg, Germany. Such were the actors on this occult stage, this the *dramatis personae* in the background of the commencement of the Order. More than any other figures who may later have prominently figured in its government and work, these are the four outstanding figures publicly involved in the English foundation of what came to be known as The Hermetic Order of the Golden Dawn.

How the actual instigation of the Order came to pass is not really known. Or rather, because of so many conflicting stories and legends the truth is impossible to discover. At any rate, so far as England is concerned, without a doubt we must seek for its origin in the Societas Rosicruciana in Anglia. This was an organisation formulated in 1865 by eminent Freemasons, some of them claiming authentic Rosicrucian initation from continental authorities. Amongst those who claimed such initation was one Kenneth H. Mackenzie, a Masonic scholar and encyclopaedist, who had received his at the hands of a Count Apponyi in Austria. The objects of this Society which confined its membership to Freemasons in good standing, was "to afford mutual aid and encouragement in working out the great problems of Life, and in discovering the secrets of nature; to facilitate the study of the systems of philosophy founded upon the Kaballah and the doctrines of Hermes Trismegistus." Dr. Westcott also remarks that to-day its Fratres "are concerned in the study and administration of medicines, and in their manufacture upon old lines; they also teach and practise the curative effects of coloured light, and cultivate mental processes which are believed to induce spiritual enlightenment and extended powers of the human senses, especially in the directions of clairvoyance and clairaudience."

The first Chief of this Society, its Supreme Magus so-called, was one Robert Wentworth Little who is said to have rescued some old rituals from a certain Masonic storeroom, and it was from certain of those papers that the Society's rituals were elaborated. He died in 1878, and in his stead was appointed Dr. William R. Woodman. Both Dr. Westcott and MacGregor Mathers were prominent and active members of this body. In fact, the former became Supreme Magus upon Woodman's death, the office of Junior Magus being conferred upon Mathers. One legend has it that one day Westcott discovered in his library a series of cipher manuscripts, and in order to decipher them he enlisted the aid of MacGregor Mathers. It is said that this library was that of the Societas Rosicruciana in Anglia, and it is likewise asserted that those cipher manuscripts were among the rituals and documents originally rescued by Robert Little from Freemason's Hall. Yet other accounts have it that Westcott or a clerical friend found the manuscripts on a bookstall in Farringdon Street. Further apocryphal legends claim that they were found in the library of books and manuscripts inherited from the mystic and clairvoyant, Frederick Hockley who died in 1885. Whatever the real origin of these mysterious cipher manuscripts, when eventually deciphered with the aid of MacGregor Mathers, they were alleged to have contained the address of a Fraulein Anna Sprengel who purported to be a Rosicrucian Adept, in Nuremburg. Here was a discovery which, naturally, not for one moment was neglected. Its direct result was a lengthy correspondence with Fraulein Sprengel, culminating in the transmission of authority to Woodman, Westcott and Mathers, to formulate in England a semi-public occult organisation which was to employ an elaborate magical ceremonial, Qabalistic teaching, and a comprehensive scheme of spiritual training. Its foundation was designed to include both men and women on a basis of perfect equality in contradistinction to the policy of the Societas Rosicruciana in Anglia which was comprised wholly of Freemasons. Thus, in 1887, the Hermetic Order of the Golden Dawn was established. Its first English Temple, Isis-Urania, was opened in the following year.

There is a somewhat different version as to its origin, having behind it the authority of Frater F. R., the late Dr. Felkin, who was the Chief of the Stella Matutina as well as a member of the Societas Rosicruciana. According to his account, and the following words are substantially his own, prior to 1880 members of the Rosicrucian Order on the Continent selected with great care their own candidates whom they thought suitable for personal instruction. For these pupils they were each individually responsible, the pupils thus selected being trained by them in the theoretical traditional knowledge now used in the Outer Order. After some three or more years of intensive private study these pupils were presented to the Chiefs of the Order, and if approved and passed by examination, they then received their initiation into the Order of the Roseae Rubeae et Aureae Crucis.

The political state of Europe in the nineteenth century was such that the strictest secrecy as to the activities of these people was very necessary. England, however, where many Masonic bodies and semi-private organisations were flourishing without interference, was recognised as having far greater freedom and liberty than the countries in which the continental Adepts were domiciled. Some, but by no means all, suggested therefore that in England open Temple work might be inaugurated. And Dr. Felkin here adds, though without the least word of explanation as to what machinery was set in motion towards the attainment of that end, "and so it was . . . It came about then that Temples arose in London, Bradford, Weston-super-Mare, and Edinburgh. The ceremonies we have were elaborated from cipher manuscripts, and all went well for a time."

Since the history of the Hermetic Order of the Golden Dawn subsequent to this period has already been narrated elsewhere there is little need to repeat it. Those who may be interested in a detailed meticulous history of the Rosicrucian claim as it has existed in Europe during the past three hundred years are advised to consult Arthur Edward Waite's *The Brotherhood of the Rosy Cross*. While in my small work *My Rosicrucian Adventure* the events that occurred to the Golden Dawn, culminating in this present publication of its teaching and rituals, are delineated at some length. The motives which have confirmed me in this decision to act contrary to the obligation of secrecy are there presented and discussed. And with these directions, let us pass from historical bones to what is the dynamic life and soul of the Order, its teaching and ceremonial technique of initiation.

§

Before one can grasp the nature of ceremonial initiation, which was the assumed function of the Golden Dawn, a few fundamental notions of the philosophy underlying its practice must be grasped. The basic theory of the Order system was such as to identify certain of the grades with various spiritual principles existing in the universe. Hence a philosophy which describes, classifies, and purports to understand the nature of the universe must be studied before the significance of the grades can be appreciated. One of the most important backgrounds of the system is the scheme of the Qabalah, a Jewish system described at length in my *Tree of Life* and the knowledge lectures herein. Since it is primarily a mystical method, the Qabalah has innumerable points of identity with the more ancient systems elaborated by other peoples in other parts of the world. Its most important root concept is that the ultimate root from which this universe, with all things therein, has evolved is *Ain Soph Aour,* Infinite or Limitless Light. So far as our minds are capable of conceiving such metaphysical abstractions, this is to be understood as an infinite ocean of brilliance wherein all things are held as within a matrix, from which all things were evolved, and it is that divine goal to which all life and all beings eventually must return.

Issuing from or within this Boundless Light, there manifests what is called the Tree of Life. Qabalists have produced a conventional glyph indicating thereupon ten numerations or *Sephiroth* which are the branches of that Tree growing or evolving within space, ten different modes of the manifestation of its radiation — ten varying degrees of but one ubiquitous substance-principle.

The first of these numerations is called *Kether,* the Crown, and is the first manifestation from the Unknown, a concentration of its Infinite Light. As the radiant apex of this heavenly tree, it is the deepest sense of selfhood and the ultimate root of substance. It constitutes the divine centre of human consciousness, all the other principles which comprise what we call man being rather like so many layers of an onion around a central core. From this metaphysical and universal centre duality issues, two distinct principles of activity, the one named *Chokmah* Wisdom, and the other *Binah,* Understanding. Here we have the roots of polarity, male and female, positive and negative, fire and water, mind and matter, and these two ideas are the noumena of all the various opposites in life of which we have cognisance.

These three emanations are unique in a special way, and they especially symbolise that "Light which shineth in darkness," the Light of the spiritual Self. As Light shines into darkness, illuminating it without suffering a diminution of its own existence, so the workings of the Supernals, as these three Sephiroth are called, overflow from their exuberant being without thereby diminishing in any degree the reality or infinite vitality of their source. They are considered hence to have but little relation with the inferior Sephiroth which issue from them, except as stem and root. Yet though hardly in any philosophic relation to our phenomenal universe, we find when engaged in magical working that it is customary — even necessary — to open ourselves by invocation to its influence so that this divine power of the Supernal

Light, descending through the human mind, may sanctify and accomplish the object of the ceremony itself. The Supernals are often portrayed diagrammatically and symbolically as a woman clothed with the Sun, stars above her head and the moon at her feet — the typical *anima* figure of modern psychology.

She represents thus that First Matter of the Alchemists, the description of which given by Thomas Vaughan in his *Coelum Terrae* is interesting to quote as indicating further the nature and qualities of the Supernals: "A most pure sweet virgin, for nothing as yet hath been generated out of her . . . She yields to nothing but love, for her end is generation, and that was never yet performed by violence. He that knows how to wanton and toy with her, the same shall receive all her treasures. First, she sheds at her nipples a thick heavy water, but white as any snow; the philosophers call it Virgin's Milk. Secondly, she gives him blood from her very heart; it is a quick, heavenly fire; some improperly call it their sulphur. Thirdly and lastly, she presents him with a secret crystal, of more worth and lustre than the white rock and all her rosials. This is she, and these are her favours."

From this first triad, a second triad of emanations is reflected or projected downwards into a more coarse degree of substance. They likewise reflect the negative and positive qualities of two of the Supernals with the addition of a third factor, a resultant which acts as a reconciling principle. In passing, I should add that planetary attributions are given to these Sephiroth as expressing the type of their operation. *Kether* is Spirit, *Chokmah* refers to the Zodiac, and *Binah* is attributed to Saturn.

The fourth Sephirah is *Chesed,* meaning Grace or Mercy; also *Gedulah* is its other name, meaning Greatness, and to it is referred the astrological quality called Jupiter. Its concept is one of construction, expansion and solidification.

Geburah is the fifth enumeration, Power or Might, and it is a symbol of creative power and force. Its planetary attribution is Mars, its quality being that destructive force which demolishes all forms and ideas when their term of usefulness and healthy life is done. It symbolises not so much a fixed state of things, as an act, a further passage and transition of potentiality into actuality.

Six is the harmonising and reconciling Sephirah, *Tiphareth.* The word itself means beauty and harmony. It is attributed to the Sun, the lord and centre of our solar system. Just as *Kether* referred to the most secret depths of the Unconscious, the core of man's life, so *Tiphareth* is its reflection, the ego, the ordinary human consciousness. This Sephirah completes the second triad, which is a triad of consciousness, as the first triad of the Supernal Light may be considered the triad of that which is supremely divine, the Superconscious.

Netsach, Victory, to which the planet Venus is referred, is the first Sephirah of the third reflected triad, and marks an entirely different order of things. Here we enter the elemental sphere, where Nature's forces have their sway. It is also the region in the human sphere of what we may term the Unconscious. The magical tradition classifies this Unconsciousness into several strata, and to each of them is attributed some one of the four elements, Fire, Water, Air and Earth. *Netsach* is attributed to the element of Fire, and so far as concerns the classification of man's principles, it represents his emotional life.

Its opposite pole on the Tree of Life, is *Hod,* which means Splendour, which receives the attribution of the planet Mercury. Its element is Water, and its action represents fluidic mind, the thinking, logical capacity in man, as well as what may be called his magical or nervous force — what the Hindu systems denominate as Prana.

The third of that triad is *Yesod,* the Foundation, the ninth Sephirah, the operation of the Sphere of the Moon. This is the airy sphere of the fourth dimension, termed in occultism the Astral plane. Here we find the subtle electro-magnetic substance into which all the higher forces are focussed, the ether, and it constitutes the basis or final model upon which the physical world is built. Its elemental attribution is that of Air, ever flowing, shifting, and in a constant flux—yet because of that flux, in perpetual stability. Just as the tremendous speed of the particles insures the stability of the atom, so the fleeting forms and motion of *Yesod* in all its implications constitute the permanence and surety of the physical world.

Pendant to these three triads in *Malkuth,* the Kingdom, referred to the element of Earth, the synthesis or vehicle of the other elements and planets. *Malkuth* is the physical world, and in man represents his physical body and brain, the Temple of the Holy Ghost — the actual tomb of the allegorical Christian Rosenkreutz.

These Sephiroth are not to be construed as ten different portions of objective space, each separated by millions and millions of miles — though of course they must have their correspondences in different parts of space. They are, rather, serial concepts, each condition or state or serial concept enclosing the other. Each Sephirah, be it spiritual, ethereal, or physical, has its own laws, conditions, and "times," if one may borrow terminology from Dunne's *Experiment with Time.* The distinction between them is one of quality and density of substance. The difference may well be one of dimension, besides representing different type-levels of consciousness, the "lower" worlds or Sephiroth being interpenetrated or held by the "higher." Thus *Kether,* the Crown, is in *Malkuth,* as one axiom puts it, by virtue of the fact that its substance is of an infinitely rare, attenuated, and ethereal nature, while *Malkuth,* the physical universe is enclosed within the all-pervading spirit which is *Kether* in precisely the same way that Dunne conceives Time No. 1, to be enclosed or contained, or moving as a field of experience, within Serial Time No. 2.

So far as concerns the Supernals, for these are the ideas which must principally interest us, the Qabalah teaches us that they comprise an abstract impersonal principle. That is, it is explained as an exalted condition of consciousness rather than of substance; an essence or spirit which is everywhere and at all times expressed in terms of Light. In one sense, and from a comparative point of view, it may help our understanding if we imagine it to have certain similarities to what our leading Analytical Psychologists call the Collective Unconscious.

Though wholly impersonal in itself, and without characteristics that are readily understandable to the ordinary mind, the Supernals are, to all intents and purposes, what is commonly thought of as God. In the Tibetan Buddhist system, an analogous concept is *Sunyata*, the Void. And the realisation of the Void through Yoga processes and the technical meditations of the Sangha is, to quote Dr. Evan-Wentz's book *The Tibetan Book of the Dead*, to attain "the unconditioned Dharmakaya, or the Divine Body of Truth, the primordial state of uncreatedness, of the Supramundane *Bodhic*, All-consciousness — Buddhahood." In man, this Light is represented by the very deepest levels of his Unconscious — a mighty activity within his soul, which one magical system calls the higher and Divine Genius. Though the Golden Dawn rituals persistently use phraseology which implies the belief in a personal God, that usage to my mind is a poetic or dramatic convention. A number of its very fine invocations are addressed to a deity conceived of in a highly individualistic and personal manner, yet if the student bears in mind the several Qabalistic definitions, these rituals take on added and profound meaning from a purely psychological point of view. That is, they are seen to be technical methods of exalting the individual consciousness until it comes to a complete realisation of its own divine root, and that universal pure essence of mind which ultimately it is.

It may be convenient for the reader if I tabulate the names of the Sephiroth with the Grades employed in the Golden Dawn, together with a few important attributions:-

1.	Kether. The Crown. Spirit.	Ipsissimus	⑩=$\boxed{1}$
2.	Chokmah. Wisdom.	Magus	⑨=$\boxed{2}$
3.	Binah. Understanding.	Magister Templi	⑧=$\boxed{3}$
4.	Chesed. Mercy.	Adeptus Exemptus	⑦=$\boxed{4}$
5.	Geburah. Might.	Adeptus Major	⑥=$\boxed{5}$
6.	Tiphareth. Harmony.	Adeptus Minor	⑤=$\boxed{6}$
7.	Netzach. Victory. Fire.	Philosophus	④=$\boxed{7}$
8.	Hod. Splendour. Water.	Practicus	③=$\boxed{8}$
9.	Yesod. Foundation. Air.	Theoricus	②=$\boxed{9}$
10.	Malkuth. Kingdom. Earth.	Zelator	①=$\boxed{10}$

In the consideration of the grades, I shall not discuss any others than those existing between Zelator and Adeptus Minor. My reason for doing so is that it is impossible for the ordinary individual to understand those above the grade of Adeptus Minor, and individuals who lay claim openly to such exalted grades, by that very act place a gigantic question mark against the validity of their attainment. He that is exalted is humble. And to have tasted that which is conveyed by the Adeptus Minor grade is so lofty an experience that few in their right minds, unless they were extremely saintlike in character, would consider themselves as having passed officially to a higher spiritual state.

Before proceeding to an analysis of the grades, and the ceremonies which were supposed to confer them, it has been thought advisable to consider the nature of initiation itself, which was the avowed function and purpose of the Order. What exactly is Initiation? Those of us who have read some of the neo-occult and pseudo-Theosophical literature will also have heard the word initiation just too often to feel wholly at ease. Lesser Initiations and Greater Initiations have been written of at some length. But the entire subject was surrounded with that vague air of mystery, that halo of sanctity and ambiguity whose only excuse can be ignorance on the part of the writers thereof. The degree of phantasy and attenuated sentimentality which has obtained expression from these sources, plus the real lack of knowledge as to the objects of these degrees and mysteries, act as a constant source of irritation. Particularly, when we remember that they were issued to satisfy people spiritually hungry, and yearning with an indescribable hunger for but a few crumbs of the divine wisdom.

Learned dissertations have been published describing in great detail the folk customs of Australian aborigines and Polynesian and other primitive peoples. All the strange habits and unfamiliar rites of these tribes are paraded before our gaze—from their hour of birth, through the vicissitudes of their emotional life, to the moment of death and interrment. We are asked to accept that these are initiations. The sole import attached to the word "initiation" in this connection is that of the formal acceptance of a boy at puberty, for example, into the communal life of his people.

Moreover, Jane E. Harrison, Sir F. G. Frazer and a host of other excellent scholars have provided us with a wealth of anthropological data so far as the Greeks and Romans of another day are concerned. Some knowledge of their religious rites and observances is displayed. The daily habits of the people are carefully noted and recorded in many a tome.

They also describe, though more haltingly and with rather less confidence, the circumstances surrounding the Ancient Mystery Cults. The symbolism of these mystery religions was, we see, in certain aspects uniform. All were dramas of redemption, plans of salvation, ways of purgation. Degrees of initiation, baptism by water, a mystical meal for the privileged, dramatic plays depicting the life and death of some god or other — these are the familiar incidents of the cults described by our scholars.

But the obvious question arises, what spiritual value have such things for us? Do they help our own interior development so that we may solve our personal problems and handle more satisfactorily the rather difficult process of living to-day? And is this sort of thing what the Adepts of old implied by initiation? And if this all there is to it, why should so many moderns have been so curiously perturbed and excited by it all. Some other meaning must be latent herein; some other purpose to the rite must have been understood by their original observers whereby they were spiritually assisted and aided not only to deal adequately with life but to further the conquest and manifestation of their own latent spiritual nature.

For despite every record, and every learned attempt to penetrate into the significance of these rites, as to the exact procedure of the Theurgic technique we still obtain no lasting satisfaction, or understanding. There was undoubtedly a secret about these celebrations, both ethnic and early Christian, which no exoteric record has divulged or common sense, so-called, succeeded wholly to explain away. And the reason no doubt is this. Though the early writers felt no hesitancy in expounding certain principles of the philosophy of their Mysteries, none felt it incumbent upon himself to record in black and white the practical details of the magical technique. Hence it is, in the absence of a description of the practical elements of these rites, that our scholars, anthropologists and philosophers do not feel inclined to attach much significance to the ancient Mysteries other than an ordinary religious or philosophic one. That is, it is their belief that ordinary notions of an advanced theological or philosophical nature were promulgated therein. For I may add in passing the complete esoteric technique of initiation has never previously passed into open publication. It has been reserved in all secrecy for initiates of the sacred schools of Magic. While various documents explaining the principia of this wisdom were circulated amongst the members of these schools, the oaths of secrecy attaching to their receipt was such that in recent times, as I have said, few lay exponents of the ancient religions and philosophies have ever so much as suspected the existence of these principia.

The root of the word itself means "to begin," "to commence anew." Initiation is thus the beginning of a new phase or attitude to life, the entry, moreover, into an entirely new type of existence. Its characteristic is the opening of the mind to an awareness of other levels of consciousness, both within and without. Initiation means above all spiritual growth — a definite mark in the span of human life.

Now one of the best methods for bringing about this stimulus of the inner life, so that one does really begin or enter upon an entirely new existence characterised by an awareness of higher principles within, is the Ceremonial technique. By this we mean that a Ceremony is arranged in which certain ideas, teaching and admonitions are communicated to the candidate in dramatic form in a formally prepared Temple or Lodge room. Nor is this all — otherwise, no claim could be made on behalf of Magic that it really and not merely figuratively initiates. For the utterance of an injunction does not necessarily imply that it can sink sufficiently deeply into consciousness so as to arouse into renewed activity the dormant spiritual qualities. And we have already witnessed the invalidity and spiritual bankruptcy of innumerable organisations, religious, secular, and fraternal so-called, which have their own rituals and yet, taking them by and large, have produced very few initiates or spiritually-minded men and women, saints or adepts of any outstanding merit.

The efficacy of an initiation ceremony depends almost exclusively on the initiator. What is it that bestows the power of successful initiation? This power comes from either having had it awakened interiorly at the hands of some other competent initiator, or that a very great deal of magical and meditation work has successfully been performed. It is hardly necessary at this juncture to labour at a description of these exercises and technical processes of development which were undertaken by candidates and would-be initiators. These have been delineated at length elsewhere, both in my *Tree of Life*, and in an incomparably fine form in the Golden Dawn documents presented herein. But it is necessary to emphasise the fact that an anterior personal training and prolonged magical effort are the sole means by which one is enabled so to awaken the dormant spiritual life of another that he may well and truly be called "initiated."

Now we know from an examination of the above mentioned documents and of ancient literature that the object of the Theurgic art, as the magical concept of initiation was then termed, was so to purify the personality that that which was there imprisoned could spring into open manifestation. As one of the alchemical expositors has expressed it: "Within the material extreme of this life, *when it is purified,* the Seed of the Spirit is at last found." The entire object of all magical and alchemical processes is the purification of the natural man, and by working upon his nature to extract the pure gold of spiritual attainment. This is initiation.

§

These Golden Dawn rituals and ceremonies of initiation are worthy of a great deal of study and attention. It is my sincere and fervent hope that meditation and a close examination will be made of the text. Now, if we examine these texts carefully, we shall find that we can epitomise in a single word the entire teaching and ideal of those rituals. If one idea more than any other is persistently stressed from the beginning that idea is in the word *Light.* From the candidate's first reception in the Hall of the Neophytes when the Hierophant adjures him with these words: "Child of Earth, long hast thou dwelt in darkness. Quit the night and seek the day," to the transfiguration in the Vault ceremony, the whole system has as its objective the bringing down of the Light. For it is by that Light that the golden banner of the inner life may be exalted; it is in light where lies healing and the power of growth. Some vague intimation of the power and splendour of that glory is first given to the aspirant in the Neophyte Grade when, rising from his knees at the close of the invocation, the Light is formulated above his head in the symbol of the White Triangle by the union of the implements of the three chief officers. By means of the Adeptus Minor ritual, which identifies him with the Chief Officer, he is slain as though by the destructive force of his lower self. After being symbolically buried, triumphantly he rises from the tomb of Osiris in a glorious resurrection through the descent of the white Light of the Spirit. The intervening grades occupy themselves with the analysis of that Light as it vibrates between the light and the darkness, and with the establishment within the candidate's personal sphere of the rays of the many-coloured rainbow of promise.

"Before all things," commences a phrase in one ritual, "are the chaos, the darkness, and the Gates of the Land of Night." It is in this dark chaotic night so blindly called life, a night in which we struggle, labour and war incessantly for no reasonable end, that we ordinary human beings stumble and proceed about our various tasks. These gates of the far-flung empire of the night indeed refer eloquently to the material bondage which we ourselves have created — a bondage whereby we are tied to our circumstances, to our selves, to trial of every kind, bound to the very things we so despise and hate. It is not until we have clearly realised that we are enmeshed in darkness, an interior darkness, that we can commence to seek for that alchemical solvent which shall disperse the night, and call a halt to the continual projection outwards of the blackness which blinds our souls. As in the Buddhist scheme, where the first noble truth is sorrow, so not until we have been brought by experience to understand life as sorrow, can we hope for the cessation of its dread ravage. Only then does the prospect open of breaking the unconscious projection, the ending of which discloses the world and the whole of life in a totally different light. "One thing only, brother, do I proclaim," said the Buddha, "now as before. Suffering and deliverance from suffering."

These restricting circumstances and bonds are only the gates of the wilderness. The use of the word "gate" implies a means both of egress and ingress. By these gates we have entered, and by them also may we go out if so we choose, to enter the brilliance of the dawning Sun, and perchance greet the rising of the spiritual splendour. For "after the formless, the void, and the darkness, then cometh the knowledge of the Light." As intimated above, one first must have realised that one's soul is lost in darkness before a remedy can be sought to that irresponsible *participation mystique*, the unconscious projection outwards of interior confusion, and aspire to that divine land which is, metaphorically, the place of one's birth. In that land is no darkness, no formlessness, no chaos. It is the place of the Light itself — that Light "which no wind can extinguish, which burns without wicks or fuel."

Being "brought to the Light" then is a very apposite description of the function of Initiation. It is the Great

Work. There is no ambiguity in the conception of the Rituals, for it appears throughout the entire work from Neophyte to Adeptus Minor and perhaps beyond. For the Path is a journeying upwards on the ladder of existence to the crown of the Tree of Life, a journey where every effort made and every step taken brings one a little nearer to the true glory of the Clear Light. As we know, the experience of the rising of the Light in both vision and waking state is common to mystics of every age and of every people. It must be an experience of the greatest significance in the treading of the Path because its appearance seems always and everywhere an unconditional psychic thing. It is an experience which defies definition, as well in its elementary flashes as in its most advanced transports. No code of thought, philosophy or religion, no logical process can bind it or limit it or express it. But always it represents, spiritually, a marked attainment, a liberation from the turmoil of life and from psychic complications and, as Dr. C. G. Jung has expressed the matter, it "thereby frees the inner personality from emotional and imaginary entanglements, creating thus a unity of being which is universally felt as a release." It is the attainment of spiritual puberty, marking a significant stage in growth.

Symptomatic of this stage of interior growth is the utter transformation that comes over what previously appeared to be "the chaos, the darkness, and the Gates of the Land of Night." While man is assumed into godhead, and the divine spirit is brought down into manhood, a new heaven and a new earth make their appearance, and familiar objects take on a divine radiance as though illumined by an internal spiritual light. And this is what, in part at any rate, was meant by the old alchemists, for the finding of the Philosopher's Stone converts all base metals into the purest gold. In his book *Centuries of Meditation,* Thomas Traherne gives an interesting description of the rapture of the inner personality, its reaction to the world, when it is freed by the mystical experience from all entanglements. He says: "The corn was orient and immortal wheat, which never should be reaped, nor was ever sown. I thought it had stood from everlasting to everlasting. The dust and the stones of the street were as precious as gold; the gates were at first the end of the world. The green trees when I saw them first through one of the gates, transported and ravished me, their sweetness and unusual beauty made my heart to leap, and almost mad with ecstasy, they were such strange and wonderful things. The men! O what venerable and reverend creatures did the aged seem! Immortal Cherubim! And the young men glittering and sparkling angels, and maids, strange seraphic pieces of life and beauty. Boys and girls tumbling in the street, and playing, were moving jewels . . . I knew not that they were born or should die. But all things abided eternally as they were in their proper places. Eternity was manifest in the Light of the Day, and something infinite behind everything appeared . . ."

And to illustrate the magical attitude towards life and the world when initiation has produced its true result, there is another exalted panegyric by Traherne which I cannot desist from quoting. For let me add that Magic does not countenance a retreat from life, an escape from the turmoils of practical life. It seeks only to transmute what formerly was dross into gold. Initiation has as its object the commencement of a new life, to transform the base and low into the pure and unutterably splendid. "All appeared new and strange at first, inexpressibly rare and delightful and beautiful. I was a little stranger which at my entrance into the world was saluted and surrounded with innumerable joys. My knowledge was Divine; I knew by intuition those things which since my Apostacy I collected again by the highest reason. My very ignorance was advantageous. I seemed as one brought into the state of innocence. All things were spotless and pure and glorious; yea, and infinitely mine and joyful and precious. I knew not that there were any sins, or complaints or laws. I dreamed not of poverties, contentions, or vices. All tears and quarrels were hidden from my eyes. Everything was at rest, free and immortal. I knew nothing of sickness or death or exaction. In the absence of these I was entertained like an angel with the works of God in their splendour and glory; I saw all in the peace of Eden . . . All Time was Eternity, and a perpetual Sabbath . . ."

Such is the stone of the Philosophers, the Quintessence, the Summum Bonum, true wisdom and perfect happiness.

Psellus, the Neoplatonist, has written that the function of Initiatory Magic was "to initiate or perfect the human soul by the powers of materials here on earth; for the supreme faculty of the soul cannot by its own guidance aspire to the sublimest intuition and to the comprehension of Divinity." It is a commonplace aphorism in Occultism that "Nature unaided fails." That is to say that the natural life, if left to itself, and isolated from the impact of a higher type of life or consciousness, can only produce a commonplace thing of the natural life. It reminds us of the sentiment of the alchemists who expressed contempt of their first matter as it existed in its natural or impure state, in the condition where it normally is found. But this first matter, cleansed and purified by the psycho-chemical art of alchemy, that is to say by Initiation — is that which is transformed into the most precious thing in the whole world. But until cleansed and purified it is of little or no value. Nature, however, aided where she had left off by wise and devout men, may surpass herself. And this is why Psellus claims that the soul of itself and by itself is not able to attain to divinity unless and until it is guided by Initiates and thus enfolded into another life. It is to effect this integration, to bring about this initiation, this exaltation of the consciousness above its natural state to the light divine, that the magical system of the Golden Dawn, or of any other legitimate initiating system, owes its existence. The function of every phase of its work, the avowed intention of its principal rituals, and the explicit statement of its teaching, is to assist the candidate by his own aspirations to find that unity of being which is the inner Self, the pure essence of mind, the Buddha-nature. Not only does the system imply this by its ritualistic movements and axiomata, but there are clear and unmistakable passages where these ideas are given unequivocal expression. Thus, we find it written that the entire object of initiation and mystical teaching is "by the intervention of the symbol, ceremonial and sacrament, so to lead the soul that it may be withdrawn from the attraction of matter and delivered from the absorption therein, whereby it walks in somnambulism, knowing not whence it cometh nor whither it goeth." And moreover, in the same Ritual, celebrated at the autumnal and vernal Equinoxes, the Chief Adept officiating recites an invocation beseeching guidance for the newly-installed Hierophant. It is asked "that he may well and worthily direct those who have been called from the tribulation of the darkness into the Light of this little kingdom of Thy love. And vouchsafe also, that going forward in love for Thee, through him and with him, they may pass from the Desire of Thy house into the Light of Thy presence." This is succeeded by sentences read by the Second and Third Adepti: "The desire of Thy house hath eaten me up," and "I desire to be dissolved and to be with Thee."

And finally, that not the least vestige of misunderstanding or misconception may remain as to the objects of this divine Theurgy, let me reproduce one last quotation from this same ritual. Referring to the Supernals and the Temple that in old time was built on high, the speech adds: "The holy place was made waste and the Sons of the house of Wisdom were taken away into the captivity of the senses. We have worshipped since then in a house made with hands, receiving a sacramental ministration by a derived Light in place of the cohabiting Glory. And yet, amidst Signs and symbols the tokens of the Higher presence have never been wanting in our hearts. By the waters of Babylon we have sat down and wept, but we have ever remembered Zion; and that memorial is a witness testifying that we shall yet return with exultation into the house of our Father."

Thus and unmistakeably is the true object of the Great Work set before us, and we shall do well ever to keep eye and aspiration firmly fixed thereto. For while the road to the spiritual Zion demands great exertion, and because it is a way that at times proceeds by devious routes, there is great temptation to linger by the roadside, to stroll down pleasant side-lanes, or to play absentmindedly with toys or staves cut but to assist our forward march. But if we forget not to what noble city the winding path leads us, little danger can overtake any who pursue it steadfast to the end. It is only when the abiding city is forgotten that the road becomes hard, and the way beset by unseen danger and difficulty.

Prior to attempting to describe a few of the salient points of the Rituals — briefly, for since they appear within these volumes, they must be individually studied and experienced so that an individual point of view may be acquired — it may be advisable to devote a few explanatory words to the Art of Ceremonial Initiation itself.

A useful and significant preface may be taken from Dr. Jung's commentary to Wilhelm's translation of *The Secret of The Golden Flower,* where there is much that explains the ritualistic functions of Magic. "Magical practices are," he declares, "the projections of psychic events which, in cases like these, exert a counter influence on the soul, and act like a kind of enchantment of one's own personality. That is to say, by means of these concrete performances, the attention or better said the interest, is brought back to an inner sacred domain which is the source and goal of the soul. This inner domain contains the unity of life and consciousness which, though once possessed, has been lost and must now be found again."

From one point of view the officers employed in these Rituals represent just such psychic projections. They represent, even as figures in dreams do, different aspects of man himself — personifications of abstract psychological principles inhering within the human spirit. Through the admittedly artificial or conventional means of a dramatic projection of these personified principles in a well-ordered ceremony a reaction is induced in consciousness. This reaction is calculated to arouse from their dormant condition those hitherto latent faculties represented objectively in the Temple of Initiation by the officers. Without the least conscious effort on the part of the aspirant, an involuntary current of sympathy is produced by this external delineation of spiritual parts which may be sufficient to accomplish the purpose of the initiation ceremony. The aesthetic appeal to the imagination — quite apart from what could be called the intrinsic magical virtue with which the G. D. documents Z. 1. and Z. 3. deal at some length — stirs to renewed activity the life of the inner domain. And the entire action of this type of dramatic ritual is that the soul may discover itself exalted to the heights, and during that mystical elevation receive the rushing forth of the Light.

Applying these ideas then, to the Neophyte or ◎=$\boxed{0}$ — so called because it is not attributed to any of the enumerations or Sephiroth on the Tree of Life since it is a preliminary or probationary grade — we find that the Kerux is an officer who personifies the reasoning faculties. He represents that intelligent active part of the mind which functions ever in obedience to the Will — the Qabalistic *Ruach,* in a word. The higher part of that mind, the aspiring, sensitive, and the intuitive consciousness is represented by the Hegemon, who seeks the rising of the Light. And the Hierophant, in this initial ceremony of Neophyte, acts on behalf of the higher spiritual soul of man himself, that divine self of which too rarely, if ever at all, we become aware. "The essence of mind is intrinsically pure," is a definition of the Bodhisattva Sila Sutra, and it is this essential state of enlightenment, this interior Self, Osiris glorified through trial and perfected by suffering, which is represented by the Hierophant on the dais. He is seated in the place of the rising Sun, on the throne of the East, and with but two or three exceptions never moves from that station in the Temple. As the Qabalah teaches, the everlasting abode of the higher Self is in the Eden of Paradise, the supernal sanctuary which is ever guarded from chaos by the flaming sword of the Kerubim whirling every way on the borders of the abyss. From that aloof spiritual stronghold it gazes down upon its vehicle, the lower man, evolved for the purpose of providing it with experience — involved in neither its struggles or tribulations, yet, from another point of view, suffering acutely thereby. And seldom does that Genius leave its palace of the stars except when, voluntarily, the lower self opens itself to the higher by an act of sincerest aspiration or self-sacrifice, which alone makes possible the descent of the Light within our hearts and minds. Thus when the Hierophant leaves the Throne of the East, he represents that Higher Self in action, and as Osiris marks the active descent of the Supernal splendour. For he says, as he leaves the dais with wand uplifted: "I come in the Power of the Light. I come in the Light of Wisdom. I come in the Mercy of the Light. The Light hath healing in its wings." And having brought the Light to the aspirant, he returns to his throne, as though that divine Genius of whom he is the symbol awaited the deliberate willing return of the aspirant himself to the everlasting abode of the Light.

Even in the communication of the usual claptrap of secret societies, the signs and grips, all these are explained solely in terms of the quest for the Light. Also the various groupings of officers and their movements in the Temple are not without profound meaning. These should be sought out, since they constantly reiterate the implicit purpose of the rite. Thus, at the altar, the three principal officers form about the candidate a Triad, representing in symbolic formation again the Supernal clear Light of the Void, and this also is represented by the number of the circumambulations about the confines of the Temple. The white cord bound thrice about the waist has reference to the same set of ideas. Even upon the altar of the Temple are symbols indicating the rise of Light. A red calvary cross of six squares as symbolic of harmony and equilibrium is placed above a white triangle — the emblem of the Golden Dawn. They form the symbol of the Supernal Sephiroth which are the dynamic life and root of all things, while in man they constitute that triad of spiritual faculties which is the intrinsically pure essence of mind. Hence the triangle is a fitting emblem of the Light. And the place of the Cross above the Triangle suggests not the domination of the sacred spirit, but its equilibriation and harmony in the heart of man. Despite the fact that the whole of this intricate symbolism can hardly be realised by the candidate at the time of his initiation, its intrinsic value is such that unconsciously as an organised body of suggestion it is perceived and noted and strikes the focal centre.

We are taught by tradition that the entire object of the sacred rites was the purification of the soul so that its power could gradually dissolve the impediments of, and percolate through, the heavy body and opaque brain. "Know" says Synesius, "that the Quintessence and hidden thing of our stone is nothing else than our viscous celestial and glorious soul *drawn out of its minera by our magistery*." Hence the entire trend of the preliminary Neophyte grade of the Golden Dawn is towards the purification of the personality. It fulfils the testimony of the Hermetic Art so that the Light within could be fermented and perfected by the ceremonial method of initiation. Purification and consecration — this is the insistent and uncompromising theme caught by the candidate's ear. "Unpurified and unconsecrated thou canst not enter our sacred Hall!" Fire and water assist in these several consecrations until, eventually, the candidate is placed in the position of balanced power, between the two Pillars, where the first link is effected with his higher and divine Genius.

§

The Neophyte Ritual really stands by itself. It is an introductory ceremony shadowing forth all the major formulae and techniques. With the Adeptus Minor ritual it is concerned almost entirely with the Light itself. The five grades that are placed between them have as their object the awakening of the elemental bases of what must develop into the instrument of the higher. Awakened and purified, they may be consecrated to the

Great Work, in order that they may become worthy vehicles for the indwelling of the Light. First, however, it is necessary that they be awakened. For, psychological truism that it is, until their presence is realised their transmutation cannot be accomplished. In symbolic form and pageantry, the ceremony of each grade calls forth the spirits of a particular element. And as a steel placed in close proximity to a magnet receives some degree of its magnetism, and comparable to the electrical phenomenon of induction, so the presence of power induces power. Contact with the appropriate type of elemental force produces an identical type of reaction within the sphere of the Neophyte, and it is thus that growth and advancement proceeds. The speeches of the officers deal almost exclusively with the knowledge pertaining to that element and grade, and excerpts from fragmentary remains of the ancient Mysteries and from certain of the books of the Qabalah do much towards producing an impressive atmosphere.

The element offered for the work of transmutation in the Grade of Zelator is the earthy part of the Candidate. The ritual symbolically admits him to the first rung of that mighty ladder whose heights are obscured in the Light above. This first rung is the lowest sphere of the conventional Tree of Life, *Malkuth,* the *Sanctum Regnum.* To it are ascribed the first grade of Zelator, and the element of Earth. Herein, after the Earth elementals are invoked, the Candidate is ceremonially brought to three stations, the first two being those of evil and the presence divine. At each of these stations the Guardians reject him at the point of the sword, urging him in his unprepared state to return. His third attempt to go forward places him in a balanced position, the path of equilibrium, the Middle Way, where he is received. And a way is cleared for him by the Hierophant, who again represents the celestial soul of things. During his journey along that path, the stability of earth is established within him, that eventually it may prove an enduring temple of the Holy Spirit.

Some have criticised these elemental grades a little harshly and severely; others have rejected them entirely. In a letter sent to me from a former Praemonstrator of one G. D. Temple, these rituals too were condemned in that they were said to be simply a parade, redundant and verbose, of the occult knowledge that one of the Chiefs possessed at that time. In one sense, of course, what those critics claim is perfectly true. The principal formulae and teaching are concealed in the preliminary Neophyte Grade and that of Adeptus Minor. It is the development of the ideas in these ceremonies which constitutes the Great Work — the disclosure of the essence of mind, the invocation of the higher Genius. These, however, are the high ends and the final goals of the mystic term. Notwithstanding his limitations these are ultimates to which every man must work. Meanwhile, in order to render that attainment possible in its fullest sense, several important matters require attention. The personality must be harmonised. Every element therein demands equilibriation in order that illumination ensuing from the magical work may not produce fanaticism and pathology instead of Adeptship and integrity. Balance is required for the accomplishment of the Great Work. "Equilibrium is the basis of the soul." Therefore, the four grades of Earth, Air, Water and Fire plant the seeds of the microcosmic pentagram, and above them is placed, in the Portal ceremony, the Crown of the Spirit, the quintessence, added so that the elemental vehemence may be tempered, to the end that all may work together in balanced disposition. These grades are therefore an important and integral part of the work, despite short-sighted hostile criticism. To compare them, however, with those which precede and follow, is symptomatic of an intellectual confusion of function. It is rather as if one said that milk is more virtuous than Friday — which, naturally, is absurd. Yet similar comparisons in magical matters are constantly being made without exciting ridicule. It is obvious that different categories may not be so compared. The purpose of the Neophyte ritual is quite distinct from that of Zelator, and it is mistaken policy to compare them. What rightly could be asked is whether the Zelator and the other elemental grades accomplish what they purport to do. That is another matter. The concensus of experienced opinion is on the whole that they do, and I am content for the time being to accept that authority.

The candidate by these grades is duly prepared, so it is argued, to enter the immeasurable region, to begin to analyse and comprehend the nature of the Light which has been vouchsafed him. The first three elemental grades could be taken just as quickly as the candidate, at the discretion of the Chiefs, desired. There were no requirements other than to indicate by examination that the appropriate meditations had been performed and certain items of Qabalistic knowledge necessary to the magical routine committed to memory.

Before proceeding further in the analysis of the grades, there is one rather fine prose passage in the Zelator grade which must be given here — a passage of beauty, high eloquence, and lofty significance. "And Tetragrammaton placed Kerubim at the East of the Garden of Eden and a Flaming Sword which turned every way to keep the path of the Tree of Life, for He has created Nature that man being cast out of Eden may not fall into the Void. He has bound man with the stars as with a chain. He allures him with scattered fragments of the Divine Body in bird and beast and flower. And He laments over him in the Wind and in the Sea and in the Birds. And when the times are ended, He will call the Kerubim from the East of the Garden, and all shall be consumed and become infinite and holy."

It would be a happy task, were it advisable, to devote several pages of this introduction to praising the excellence of what are called the four elemental prayers. Each one of the elemental Initiation ceremonies closes with a long prayer or invocation which issues, as it were, from the heart of the elements themselves. These must be silently read, continuously meditated upon and frequently heard fully to be appreciated, when the reader will find his own personal reactions crystallising. Recited by the Hierophant at the end of the ceremony, these prayers voice the inherent aspiration of the elements towards the goal they are striving in their own way to reach, for here they are conceived as blind dumb forces both within and without the personal sphere of man. They are given assistance by the human beings who, having invoked them and used their power, strive to repay in some way the debt owed to these other struggling lives.

The grade after the Earth ceremony is that of Theoricus. It is referred to the Ninth Sephirah on the Tree of Life, *Yesod*, the Foundation, and to it are attributed the sphere of the operation of Luna and the element Air. Here the candidate is conducted to the stations of the four Kerubim, the Angelic choir of Yesod. The Kerubim are defined in that ritual as the presidents of the elemental forces, the vivified powers of the letters of Tetragrammaton operating in the Elements. Over each of these rules some one of the four letters of the mirific word and the Kerubim. It is always through the power and authority and symbol of the Kerub that the elemental spirits and their rulers are invoked. In this ritual, as in all the others, important practical formulae of ceremonial magic are concealed.

At this juncture, of the ceremony, with the Airy elements vibrating about him and through him, the Zelator is urged to be "prompt and active as the Sylphs, but avoid frivolity and caprice. Be energetic and strong as the Salamanders but avoid irritability and ferocity. Be flexible and attentive to images, like the Undines, but avoid idleness and changeability. Be laborious and patient like the Gnomes, but avoid grossness and avarice. So shalt thou gradually develop the powers of thy soul and fit thyself to command the spirits of the elements."

In each of the grades, several drawings and diagrams are exhibited, each one conveying useful knowledge and information required in the upward quest. The Tarot Keys are also dealt with, as indicating pictorially the stages of that journey, and depicting the story of the soul. It may not be possible because of the exigencies of space to reproduce in these volumes a pack of Tarot cards based upon esoteric descriptions — though I should very much liked to have done so. But by using the Waite and the available French and Italian packs, and by comparing them with the accounts given in the rituals, the imagination of the reader will render this omission unimportant.

The third grade is that of Practicus referred to the Sephirah *Hod,* the Splendour, the lowest of the Sephiroth on the left hand side of the Tree, the Pillar of Severity. Its attributions refer to the sphere of the operation of Mercury, but more especially to the element of Water which in this ceremony is invoked to power and presence. As I have previously remarked, and it bears constant reiteration, the Tree of Life and the Qabalistic scheme as a whole should be carefully studied so that the aptness of the attributions both to the Sephiroth and the Paths may be fully appreciated. Two Paths lead to the Sphere of Splendour, the Path of Fire from Malkuth, and the Path of the reflection of the sphere of the Sun from Yesod. Water is germinative and maternal, whilst Fire is paternal and fructifying. It is from their interior stimulation and union, the alchemical trituration, that the higher life is born, even as has been said, "Except ye be baptised with water and the Spirit ye cannot enter the Kingdom of heaven."

Therefore in this grade, the Candidate is led to the sphere of stagnant water which by the presence of solar and fiery elements is vitalised and rendered a perfect creative base. Most of the speeches in this ritual are depicted as issuing from the Samothracian Kabiri, the deluge Gods, though the main body of the ritual consists of the sonorous and resonant versicles of the *Chaldaean Oracles,* the translation, I believe, of Dr. Westcott, with a few modifications authorised by Mathers. Briefly, the entire symbolism of the Practicus grade is summarised by the position on the altar of the principal Golden Dawn emblems so arranged that "the cross above the Triangle represents the power of the Spirit rising above the triangle of the Waters." That also indicates the immediate task of the Candidate. At this juncture, too, the diagrams displayed begin to take on especial significance, and though their theme apparently is biblical in nature, accompanied by explanations in a curious phraseology consonant therewith, they are nevertheless highly suggestive, as containing the elements of a profound psychology. After this grade follows an automatic wait of three months, referred to the regimen of the elements, a period as it were of silent incubation, during which time the rituals were given to the candidate that he may make copies for his own private use and study.

The fourth grade of Philosophus carries the candidate one step further. The Sephirah involved is *Netsach,* Victory, to which is referred the operation of the planet Venus and the element of Fire, while the paths that connect to the lower rungs of the ladder are principally of a watery nature. Thus the elements encountered are of an identical nature with those of the preceding grade, but their order and power is quite reversed. Previously the water was predominant. Now the Fire rages and whirls in lurid storm, with water only as the complementary element whereon it may manifest, and in order that due equilibrium may be maintained, as it is written: — "The *Ruach Elohim* moved upon the face of the Waters." These two are the primary terrestrial elements which, intelligently controlled and creatively employed may lead eventually to the restoration of the Golden Age. By their transmutation a new paradise may be re-created from the darkness and chaos into which formerly it had fallen. For the Light may not legitimately be called forth upon man, nor dwell within him, until chaos has been turned into equilibrium of complete realisation and enlightenment. Not until order has been restored to the lower elements of his earthy kingdom, neither peace nor inner security may be his rightful lot.

The symbols depicted while traversing the Path of Peh, which joins the spheres of Fire and Water, indicate the results as it were of the first stages of the Path, for the Tarot card shown demonstrates the destruction of a Tower by lightning. The three holes blasted in the walls symbolise the Supernal Triad, the establishment of the divine through and following the destruction of the outer self. Though Fire and Water, warmth and moisture, are essentially creative, their stimulation within the being of the Neophyte draws his attention, perhaps for the first time, to the chaotic condition of his natural existence, and the complete psychic muddle into which his ignorance and spiritual impotence have stranded him. Evocative of the highest within his soul, these elements equally call forth that which is base and low. The result of the first step is analytical, an unbalancing, the levelling down of all that man formerly held true and holy — the chaos, the darkness, and the Gates of the Land of Night. An unhappy state, but a very necessary one if progress is to be made and if the preliminary chaos is to be transcended. From these ruins may be erected the new temple of Light, for it is always from the rubbish heap that are selected the materials for the manifestation of god-head.

These symbols have a dual reference. Not only do they refer to the epochs of creative evolution whose memory has long since faded even from the visible memory of nature, but also to the recapitulations of these periods within personal progress on the Path. "The Aspirant on the threshold of Initiation," observes Crowley very aptly, "finds himself assailed by the 'complexes' which have corrupted him, their externalisation excruciating him, and his agonised reluctance to their elimination plunging him into such ordeals that he seems (both to himself and to others) to have turned from a noble and upright man into an unutterable scoundrel." These are the experiences and events which occur to every aspirant when initiation forces the realisation upon him that "all is sorrow." In fact, it is my belief that the criterion or hall mark of successful initiation is the occurrence of these or similar experiences. The whole universe, under the stimulation of the magical elements and inward analysis, seems to tumble like a pack of cards crazily about one's feet. This is the *solve* half of the alchemical *solve et coagula* formula.

Analysis must precede synthesis. Corruption is the primitive base from which the pure gold of the spirit is drawn. Moreover the alchemical treatises are eloquent in their description of the poisonous nature of this condition which, though extremely unpleasant, is a highly necessary one, and success in its production is at least one symptom of good working. It is held that the highest results may not be obtained until this particular type of change has occurred. So far as the nature of the environment and the creative power of the personal self permits, the task implied by the *coagula* formula is to assemble them and remould them nearer to the heart's desire. And here again, the alchemists are adamant in their insistence upon the aphorism that "Nature unaided fails." For the alchemist, so the tradition asserts, commences his work where Nature has left off. And were this *solvé* phenomenon to occur spontaneously in the course of nature, the result and the outcome — the coagulation of previously dissolved elements — would not be very dissimilar to that which previously existed. But with the technique of initiation, the chaos is lifted up and fermented so to speak, that from it, with the aid of the invoked white Light of the divine Spirit, a higher species of being, illumined and enlightened, may develop.

In two Altar diagrams — one called the Garden of Eden, shown in the Practicus grade, and the other called The Fall shown in the Philosophus grade, all these ideas are expanded and synthesized. They should be carefully studied and receive long meditation, for in them are many clues to the spiritual and psychological problems which beset the traveller on the Path, and they resume the entire philosophy of Magic. Many hints, moreover, which may be found useful as assisting meditation are contained in *The 'Curse' from a Philosophical Point of View* in the second volume of Blavatsky's *Secret Doctrine* in connection with the Prometheus myth and the awakening of Manas, mind.

Since both of these diagrams may be found reproduced in the body of the text very little by way of prolonged explanation need here be said. The first depicts a personified representation of the three fundamental principles in Man. Each of these is apparently separate, functioning independently on its own plane without co-operation with, because apparently unaware of, either the higher or the lower. Principally, it represents man in the now departed morning of the race, in the primal rounds of evolutionary effort when self-consciousness had not yet been won by self-induced and self-devised efforts, and when peace and harmony prevailed both within and without by right of heritage rather than through personal labour. The diagram appears in the Water grade of Practicus, since Water is a fitting representation of this placid peace. At the summit of the diagram stands the Apocalyptic woman clothed with the Sun of glory, crowned with the twelve stars, and the moon lying at her feet. Her symbolism pertains to the supernal essence of mind, representing thus the type and symbol of the glittering Augoeides, the *Neschamah*. Speaking of an analogous psychological conception in his commentary to *The Secret of the Golden Flower*, Dr. C. G. Jung remarks that this figure represents "a line or principle of life that strives after superhuman, shining heights." At the base of the tree stands Eve, the *Nephesch* or unconscious who, in opposition to this divine Genius, stands for the dark "earthborn, feminine principle with its emotionality and instinctiveness reaching far back into the depths of time, and into the roots of physiological continuity." Between the two stands Adam, supported by the fundamental strength of Eve, the *Ruach* or Ego not yet awakened to a realisation of its innate power and possibility. From the larger point of view he represents the race as a whole and "is the personified symbol of the collective Logos, the 'Host', and of the Lords of Wisdom or the Heavenly Man, who incarnated in humanity." Otherwise he represents the individual Candidate on the Path, prior to the awakening of the "sleeping dogs" within his being, to use Blavatsky's apt expression.

Beneath these three figures sleeps a coiled dragon, silent, unawakened. None it would seem is aware of that latent power, titanic and promethean, coiled beneath — the active magical power centered in man, his libido, neutral, of vast potentialities but neither good nor evil in itself.

Very similar in some respects is the diagram revealed in the Philosophus Grade. As the divine peace of the garden of Eden was manifested during the Water grade, so in this Grade of Philosophus, the power of Fire is shown to have called forth catastrophe. Formerly called beneath the tree, the hydra-headed dragon in this Diagram has usurped its proper place. Its several horned heads wind their way up into the very structure of the Tree of Life, even unto *Daath* at the foot of the Supernals. Lured downwards by the tree of knowledge — and remembering in what sense the Bible speaks of the verb "to know," we gather that the root of the trouble was an imperfect apprehension of creative power — towards the "darkly splendid world wherein continually lieth a faithless depth," Eve, the lower self, ceases to give support to Adam. She has yielded to the awful fascination of the awakening psyche. Far easier is it to fall than to climb to the distant heights. Yet only from one viewpoint is the Fall catastrophic. The awareness of the rise of the Dragon endows man also with consciousness of power — and power is life and progress. The Dragon stands as the symbol of the great enemy to be overcome, and, as the task of equilibration proceeds, the great prize awaiting success.

The Fall as a state of consciousness is analagous to that condition described by various mystics as the dark Night of the Soul. It is accompanied by a sense of intolerable dryness, a dreaded awareness of the fact that all the powers of the soul seem dead, and the mind's vision closed in dumb protest, as it were, against the harsh disciple of the Work itself. A thousand and one seductions will tend to lure the candidate from the contemplation of the magical goal, and there will be presented to him a thousand and one means of breaking in spirit his vow "to persevere in the divine science" without breaking it in letter. And it will appear that the mind itself will run riot and become unstable, warning the candidate that it were better for him to enjoy a lull in his magical operations. This state is allegorically referred to by the alchemists in their descriptions of the poisonous Dragon which follows upon the corruption of their First Matter. Vaughan calls it: "a horrible devouring Dragon—creeping and weltering in the bottom of her cave, without wings. Touch her not by any means, not so much as with thy hands, for there is not upon earth such a violent, transcendent poison." But as the mystics teach, if this condition be patiently endured, it passes, a higher spiritual consciousness gradually dawning in the heart and mind. So also in the alchemical writings, we find that Vaughan observes: "As thou hast begun so proceed, and this Dragon will turn to a Swan, but more white than the hovering virgin snow when it is not yet sullied with the earth."

The Qabalistic Sephirah of *Daath* is the conjunction of Chokmah and Binah on the Tree of Life, the child of Wisdom and Understanding—knowledge. It refers to the symbolic sphere formed within or above the *Ruach* by means of experience obtained, and this assimilated becomes transmuted into intuition and faculty of mind. But fundamentally it is the ascent of the Dragon or, if you wish, an upwelling of the Unconscious archetypes —a highly dangerous and unbalancing ascent, until they are assimilated to consciousness—which first renders *Daath* a possibility. It is the Fall which is responsible for the acquisition of self-knowledge. "Thus it stands proven" claims Blavatsky, "that Satan, or the red *Fiery* Dragon, the 'Lord of Phosphorus' and *Lucifer,* or 'Light-bearer,' is in us; it is our Mind—our temptor and Redeemer, our intelligent liberator and saviour from pure animalism."

In the evolutionary scheme, the Fall occurs through a higher type of intelligence coming into close contact with nascent humanity, thus stimulating the psyche of the race—or so the magical tradition has it. The recapitulation of this process within the individual sphere of consciousness proceeds through the technique of initiation whereby the Red Dragon is stirred into activity through contact with the fructifying powers of the elements, invoked through the skill and power of a trained initiator. The use of the divine prerogative, brought about by the magic of every-day experience, the awakening of *Daath,* brings disaster at first because the awakened psyche is imperfectly understood and so abused for personal ends. But that very disaster and and that abuse confers the consciousness of self, and is instrumental, at least in part of breaking up the primitive *participation mystique*. Consequently, the realisation of sorrow as it impinges on the ego, or at least the sense of personal mental and emotional discomfort, and an understanding of its causes, invariably constitute the first impetus to perform the Great Work, even as it comprises the motive first to seek the services and aid of the analytical psychologist. This impetus and this self-consciousness are the prime implications of *Daath.* Its signification is a higher type of consciousness, the beginning of a spiritual rebirth. It acts as a self-evolved link between the higher Genius, on the one hand, at peace in its Supernal abode, and, on the other hand, the human soul bound by its Fall to the world of illusion and sense and matter. Not until that self-consciousness and acquired knowledge are turned to noble and altruistic ends, so long will sorrow and suffering be the inevitable result. Continually will the Red Dragon, the inverted power of the eros, ravish the little kingdom of self until such time as we open ourselves to the deepest levels of our unconsciousness, reconciling and uniting them with our conscious outlook, thus conquering the foe by driving it back to its proper realm. In such a way may we use, but neither ignore nor repress, the experience of life and its fruit to transcend our own personal limitations and attain to a *participation mystique* on a higher and self-conscious level.

Let me quote a few especially appropriate lines from Jung in connection with this Fall, when the fundamental basis of the *Ruach* has been attracted to the kingdom of shells and when *Malkuth* has been dissociated from the other Sephiroth: "Consciousness thus torn from its roots and no longer able to appeal to the authority of the primordial images, possesses a Promethean freedom, it is true, but it also partakes of the nature of a godless *hybris.* It soars above the earth, even above mankind, but the danger of capsizing is there, not for every individual to be sure, but collectively for the weak members of such a society, who again Promethean-like, are bound by the unconscious to the Caucasus."

For the Adept to be cut off from his roots, from contact with the vitalising and necessary basis of his Unconsciousness, will never do. He must unite and integrate the various levels of his entire Tree. His task must be to train and develop the titanic forces of his own underworld, so that they may become as a powerful but docile beast whereon he may ride.

§

The Adeptus minor grade continues the theme of these two diagrams. Escorted into the Vault, the Aspirant is shown the lid of the Tomb of Osiris, the Pastos, wherein is buried our Father, Christian Rosenkreutz, and on that lid is a painting which brings fulfilment as it were to the narrative of the preceding diagrams. It is divided into two sections. The lower half of the painting depicts a figure of Adam, similar to his presentation in the Practicus grade diagram, though here the heads of the Dragon are falling back from the Tree, showing the Justified One, the illuminated adept, by his immolation and self-sacrifice rescuing the fallen kingdom of his natural self from the clutches of an outraged eros. But above this, as though to show the true nature behind the deceptive appearance of things is illustrated a noble figure of majesty and divinity described in the Ritual in these words. "And being turned I saw seven golden Light-bearers, and in the midst of the Light-bearers, one like unto the Ben Adam, clothed with a garment down to the feet, and girt with a golden girdle. His head and his hair were white as snow, and his eyes as flaming fire; his feet like unto fine brass as if they burned in a furnace. And his voice as the sound of many waters. And he had in his right hand seven stars and out of his mouth went the Sword of Flame, and his countenance was as the Sun in his strength."

It is to effect this redemption of the personality, to regenerate the power of the dragon, and attempt to bring the individual to some realisation of his potential godhead, that is the object of the Adeptus Minor Ceremony.

It is for this reason that I hold that the Golden Dawn magic, the technique of initiation, is of supreme and inestimable importance to mankind at large. In it the work of academic psychology may find a logical conclusion and fruition, so that it may develop further its own particular contribution to modern life and culture. For this psycho-magical technique of ceremonial initiation indicates the psychological solution of the *anima* problem. "Arise! Shine! For thy light is come!"

Between the grade of Philosophus and the Portal, an interval of seven months was prescribed, the regimen of the planets. During that period, devised to assist the gradual fructification of the seeds planted within, a review was advised of all the preceding studies. Such a review certainly was imperative. As one of the Chiefs of the Order expressed it:—"Remember that there is hardly a circumstance in the rituals even of the First Order which has not its special meaning and application, and which does not conceal a potent magical formula. These ceremonies have brought thee into contact with certain forces which thou hast now to learn to awaken in thyself, and to this end, read, study and re-read that which thou hast already received. Be not sure even after the lapse of much time that thou hast fully discovered all that is to be learned from these. And to be of use unto thee, this must be the work of thine own inner self, thine own and not the work of another for thee so that thou mayest gradually attain to the knowledge of the Divine Ones."

The Grade of the Portal, which conferred upon the Candidate the title of Lord of the Paths of the Portal of the Vault of the Adepti, is not referred to a Sephirah as such. It may, however, be considered as an outer court to Tiphareth, exactly as the Adeptus Minor ceremony may be considered Tiphareth within. Its technical attribution is the element of Akasa, Spirit or Ether which is magically invoked by the usual procedure of invoking pentagrams and the vibration of divine names following upon the conjuration of the powers of the four subsidiary elements. To this grade, there is attached no elemental prayer as in the former grades, but there is one remarkable invocation employed which bears quoting here. In full Temple, the English version is not used, but it is vibrated in the original Enochian or Angelic tongue — a language which is at once sonorous, vibrant and dramatically impressive. The following is the full version of which an abridged one was normally used in the Temple: "I reign over you, (here the Order version names the three Archangels of the element) saith the God of Justice in power exalted above the firmament of wrath. In whose hands the Sun is as a sword and the Moon as a through-thrusting fire. Who measureth your garments in the midst of my vestures and trussed you together as the palms of my hands. Whose seat I garnished with the fire of gathering. Who beautified your garments with admiration. To whom I made a law to govern the holy ones, and delivered you a rod with the ark of knowledge. Moreover, ye lifted up your voices and sware obedience and faith to him that liveth and triumpheth. Whose beginning is not nor end cannot be. Who shineth as a flame in the midst of your palaces and reigneth amongst you as the balance of righteousness and truth. Move therefore and show yourselves. Open the mysteries of your creation. Be friendly unto me, for I am the servant of the same your God, a true worshipper of the Highest."

This grade, referred to the veil *Paroketh,* which separates the First and Second Orders, is intermediate between the purely elemental grades and the spiritual grade of Adeptus Minor. A crown to the four lower element, this Rite formulates above Earth, Air, Water and Fire, the uppermost point of the Pentagram, revealing the administration of the Light over and through the kingdom of the natural world. It concerns itself with the recapitulation of the former grades, co-ordinating and equilibriating the elemental self which, symbolically sacrificed upon the mystical altar, is offered to the service of the higher Genius. In that grade, too, aspiration to the divine is strongly stressed as the faculty by which the veil of the inner sanctuary may be rent. It is the way to realisation. The five Paths leading from the grades of the First to the Second Orders are symbolically traversed, and their symbols impressed within the sphere of sensation.

A gestation period of at least nine months had to elapse prior to initiation to the grade of Adeptus Minor, and since there can be no misunderstanding the purpose and nature of this beautiful ceremony it requires the minimum of comment from my pen. It explains itself completely in one of the speeches: "Buried with that Light in a mystical death, rising again in a mystical resurrection, cleansed and purified through him our Master, o brother of the Cross of the Rose. Like him, o Adepts of all ages, have ye toiled. Like him have ye suffered tribulation. Poverty, torture and death have ye passed through; they have been but the purification of the gold. In the alembic of thine heart through the athanor of affliction, seek thou the true stone of the wise."

The form of this ritual is beautiful in its simplicity and warrants a brief description. First of all, the candidate is led in, arrayed with insignia and badges and calling himself by his various titles and mottos. But he is warned that not in any vainglorious spirit are the mysteries to be approached, but in simplicity alone. This is the signal for him to be divested of all his ornaments and insignia, and by the Temple entrance, just prior to being bound upon a large upstanding cross of wood, he stands alone, clad in a simple unornamented black gown. The reader is earnestly recommended to study this Ritual again and again, until almost it becomes a part of his very life, incorporated into the fabric of his being, for herein are highly important and significant formulae of mystical aspiration and of practical magic. In it is exemplified the technical "Dying God" formula about which in *The Golden Bough* Frazer has written so eloquently. Examples of this are to be found in every mythology and every mystical religion that our world has ever known. But I doubt that it has ever attained to a more clarified and definite expression than in this ceremony of the Adeptus Minor grade. For we are clearly taught by precept and by example that we are, in essence, gods of great power and spirituality who died to the land of our birth in the Garden of Hesperides, and mystically dying descended into hell. And moreover the ritual demonstrates that like Osiris, Christ, and Mithra, and many another type of god-man, we too may rise from the tomb and become aware of our true divine natures. The principal clause of the lengthy Obligation assumed while bound to the cross, indicating the trend of its teaching, and the import of its objective, is: "I further solemnly promise and swear that, with the Divine permission, I will from this day forward apply myself unto the Great Work, which is so to purify and exalt my spiritual nature that with Divine aid I may at length attain to be more than human and thus gradually raise and unite myself to my higher and divine Genius, and that in this event, I will not abuse the great power entrusted to me."

The preface to the assumption of the obligation is under these circumstances a tremendously impressive occurrence, and few could fail to be even faintly moved by it. It consists of an invocation of an Angelic power: "In the divine name IAO, I invoke Thee thou great avenging Angel HUA, that thou mayest invisibly place thy hand upon the head of this Aspirant in attestation of his obligation . . ."

It is not difficult to realise that this is a critical and important phase of the ceremony. During this obligation, because of the symbolism attached to it and because of the active aspiration which is induced at this juncture, illumination may quite easily occur. In one of the documents describing certain effects ensuing from this initiation, one of the Chiefs has written, that the object of the ceremony conceived as a whole "is especially intended to effect the change of the consciousness into the *Neschamah,* and there are three places where this can take place. The first is when the aspiration is on the cross, because he is so exactly fulfilling the symbol of the abnegation of the lower self and the Union with the higher."

The Obligation assumed, the candidate is now removed from the cross, and the Officers then narrate to him the principal facts in the history of the founder of the Order—Christian Rosenkreutz. On a previous page was given a summary of these historical facts. When the History lecture mentions the discovery of the Vault wherein the Tomb and body of the illustrious Father were discovered, one of the initiating adepts draws aside a curtain, admitting the candidate to a chamber erected in the midst of the Temple similar to that described in the lecture. A few words roughly describing it may not be considered amiss. As a climax to the very simple Temple furniture of the Outer grades, it comes as a psychological spasm and as a highly significant symbol. The vault itself is a small seven-sided chamber, each side representing one of the seven planets, with their host of magical correspondences. The mediaeval Rosicrucian manifesto the *Fama Fraternitatis,* translated in Arthur Edward Waite's *Real History of the Rosicrucians,* describes it at great length, though I shall here quote but briefly: "We opened the door, and there appeared to our sight a vault of seven sides and seven corners, every side five foot broad and the height of eight foot. Although the sun never shined in this vault, nevertheless it was enlightened with another Sun, which had learned this from the sun, and was situated in the upper part of the centre of the ceiling. In the midst, instead of a tomb-stone, was a round altar... Now, as we had not yet seen the dead body of our careful and wise Father, we therefore removed the altar aside; then we lifted up a strong plate of brass, and found a fair and worthy body, whole and unconsumed . . . ."

Around this fundamental symbolism, the Golden Dawn adepts, displaying a genius of extraordinary insight and synthesis, had built a most awe-inspiring superstructure. The usual Order symbolism of the Light was represented by a white triangle centred by the Rose — this placed upon the ceiling. The floor design was so painted as to represent the Red Dragon and the forces of the primitive archetypes upon which the candidate trod as emblematic of his conquest. Placed in the centre of the Vault was the Pastos of Rosenkreutz — though the Pastos is also referred to as the Tomb of Osiris the Justified One. Both of these beings may be considered as the type and symbol of the higher and divine Genius. Immediately above this coffin rested the circular altar mentioned in the Fama. It bore paintings of the Kerubic emblems, and upon these were placed the four elemental weapons and a cross, the symbol of resurrection. At one point in the ceremony, the acting Hierophant, or Chief Adept as he is now called, is interred in the Pastos as though to represent the aspirant's higher Self which is hidden and confined within the personality, itself wandering blindly, lost in the dark wilderness. The whole concatenation of symbols is an elaborate and dramatic portrayal of the central theme of the Great Work. In a word, it depicts the spiritual rebirth or redemption of the candidate, his resurrection from the dark tomb of mortality through the power of the holy Spirit.

In the symbol of the Vault, the psychologist no doubt will see a highly interesting and complex array of Mother symbols, traces of which, used in very much the same way, may be found in the literary fragments we inherit from the mystery cults of antiquity. It would be possible, and quite legitimate so to interpret the Vault. For even the Order interpretation refers the Vault in its entirety to the Isis of Nature, the great and powerful mother of mankind and all that is. And an analysis of the separate parts of the Vault—the Venus door, the Pastos, the two Pillars—would subscribe to that view. For regeneration and the second birth have always as creative psychological states been associated with the Mother. And it may be recalled that the *Neschamah* or that principle in man which constantly strives for the superhuman shining heights, is always portrayed as a feminine principle, passive, intuitive and alluring. Whilst the universal counterpart of this human principle, represented on the Tree of Life by the Supernals, is always described by the mediaeval alchemists as a virginal figure, from whose life and substance all things have issued, and through whose agency man is brought to the second birth.

The reader is earnestly recommended to study this Ritual again and again until almost it becomes a part of his very life, incorporated into the very fabric of his being. Very little aesthetic appreciation will be required to realise that in this and the other rituals are passages of divine beauty and high eloquence. And the least learned will find ideas of especial appeal to him, as the scholar and the profound mystic will perceive great depth and erudition in what may appear on the surface as simple statement. Properly performed, with initiated technique and insight, these rituals are stately ceremonies of great inspiration and enlightenment.

The apparent complexity of the above delineated scheme may be thought by some individuals to be entirely too complicated for modern man and not sufficiently simple in nature. While one can deeply sympathise with the ideas of the extreme simplicity cult in Mysticism, nevertheless it is evident that the complex and arduous nature of the routine is no fault of Magic. Man himself is responsible for this awkward situation. To be purified was considered by the alchemists and the Theurgists of a bygone day as not nearly enough. That purification and consecration was required to be repeated and repeated, again and again. Because of countless centuries of evolution and material development—sometimes in quite false directions—man has spiritually repressed himself, and thus gradually forgotten his true divine nature. Meanwhile, as a sort of compensation for this loss, he has developed a complexity of physical and psychic constitution for dealing adequately with the physical world. Hence, methods of spiritual development refusing to admit the reality of that many-principled organisation may not be recognised as valid, for the sole reason that man is not a simple being. Fundamentally and at root he may be simple; but in actuality he is not. Having strayed from his roots, and lost his spiritual birthright in a jungle of delusion, it is not always easy to re-discover those roots or to find the way out from the Gates of the Land of Night.

In contradistinction to the above mentioned type of amorphous mystical doctrine, Magic *does* recognise the many-faceted nature of man. If that intricate structure so painfully constructed be considered an evil, as some seem to think, it is a necessary evil. It is one to be faced and used. Therefore Magic connives by its technique to use, develop, and improve each of these several principles to its highest degree of perfection. "Thou must prepare thyself" councils Vaughan "till thou art conformable to Him Whom thou wouldst entertain, and that in every respect. Fit thy roof to thy God in what thou canst, and in what thou canst not He will help thee. When thou hast thus set thy house in order, do not think thy Guest will come without invitation. Thou must tire Him out with pious importunities.

Perpetual knockings at His door,
Tears sullying his transparent rooms,
Sighs upon sighs; weep more and more—
He comes.

This is the way thou must walk in, which if thou dost thou shall perceive a sudden illustration, and there shall then abide in thee fire with light, wind with fire, power with wind, knowledge with power, and with knowledge an integrity of sober mind!"

Not enough is it to be illuminated. The problem is not quite as simple as that. It is in vain that the wine of the Gods is poured into broken bottles. Each part of the soul, each elemental aspect of the entire man must be strengthened and transmuted and brought into equilibrium and harmony with the others. Integration must be the rule of the initiate, not pathology. In such a vehicle made consecrate and truly holy by this equilibriation, the higher Genius may find a worthy and fit dwelling. This and this alone, may ever constitute the true nature of initiation.

§

With each of the grades just described, a certain amount of personal work was provided, principally of a theoretical kind. The basic ideas of the Qabalah were imparted by means of so-called knowledge lectures, together with certain important symbols and significant names in Hebrew were required to be memorised. The lamens—insignia worn over the heart—of the various Officers were referred in divers ways to the Tree of Life, thus explaining after a fashion the function of that particular office in the Temple of Initiation. Each path traversed, and every grade entered, had a so-called Admission Badge. This usually consisted of one of the many forms of the Cross, and of symbols of the type of the Swastika, truncated Pyramid, and so forth. To these astrological and elemental attributions were referred. Most of these symbols possess great value, and since they repeatedly recur under different guises through the stages of personal magical work undertaken after the Adeptus Minor grade, they should receive the benefit of prolonged brooding and meditation.

Three of the most important items of personal study to be accomplished while in the First or Outer Order, apart from the memorisation of the rudiments of the Qabalah were: (a) The practice of the Pentagram Ritual with the Qabalistic Cross, (b) Tatwa Vision, and

(c) Divination by Geomancy and the simple Tarot method described by Waite in his *Key to the Tarot*.

The Pentagram Ritual was taught to the Neophyte immediately after his initiation in order that he might "form some idea of how to attract and come into communication with spiritual and invisible things." Just as the Neophyte Ceremony of admission contains the essential symbolism of the Great Work, shadowing forth symbolically the commencement of certain formulae of the Magic of Light, so potential within the Pentagram Ritual and the Qabalistic Cross are the epitomes of the whole of that work. In all magical procedure it is fundamental, for it is a gesture of upraising the human consciousness to its own root of perfection and enlightenment by which the sphere of sensation and every act performed under its surveillance are sanctified. Thus it should precede every phase of magical work, elementary as well as advanced. The written rubric has previously appeared in my *Tree of Life,* and I may now add a word or two concerning the further directions which are orally imparted to the Candidate after his admission.

The prime factor towards success in that exercise is to imagine that the astral form is capable of expansion, that it grows tall and high, until at length it has the semblance of a vast angelic figure, whose head towers amongst the distant stars of heaven. When this imaginative expansion of consciousness produces the sense that the height is enormous, with the Earth as a tiny globe revolving beneath the feet, then above the head should be perceived or formulated a descending ray of brilliant Light. As the candidate marks the head and then the breast, so should this brilliance descend, even down to his feet, a descending shaft of a gigantic cross of Light. The act of marking the shoulders right and left whilst vibrating the Sephirotic names, traces the horizontal shaft of the cross, equilibriating the Light within the sphere of sensation. Since it has been argued above that the Great Work consists in the search for the Light, this ritual truly and completely performed leads to the accomplishment of that Work and the personal discovery of the Light. The Pentagrams trace a cleansing and protecting circle of force invoked by the four Names of four letters each about the limits of the personal sphere, and the Archangels are called, by vibration, to act as great stabilising influences.

The study of the different types of divination may seem difficult to understand in an Order which purported to teach methods of spiritual development. Many will no doubt be rather perplexed by this. Divination usually is said to refer exclusively to the low occult arts, to fortune-telling, and the prognostication of the future. Actually, however, so far as the Order is concerned, the principal object for these practical methods is that they stimulate, as few exercises can, the faculties of clairvoyance, imagination, and intuition. Though certain readings or interpretations to the geomantic and Tarot symbols may be found in the appropriate text books, these rule of thumb methods do not conduce to the production of an accurate delineation of the spiritual causes behind material events. These interpretations are usual to the beginner in the art, for he requires a foundation of the principal definitions employed upon which his own meditations can build. These textual delineations in actual practice serve only as a base for the working of the inner faculties, provides for them a thrust-block as it were from which they may "kick-off." In short, the effort to divine by these methods calls into operation the intuitive and imaginative faculties to a very large extent. Everyone without exception has this faculty of divining in some degree, varying only in his ability to make it manifest. In most people it is wholly dormant.

Again, while divination as an artificial process may be wholly unnecessary and a hindrance to the refined perceptions of a fully developed Adept, who requires no such convention to ascertain whence a thing comes and whither it is going, yet these aids and stimuli have their proper place for the Neophyte. For those in training they are not only legitimate but useful and necessary. It may be interesting for the reader to attempt to acquire intuitive knowledge on any matter without the divinatory aids first, and it will be seen how extremely difficult it is to get started, to pick upon any one fact or incident which shall act as a prompt or a starter of the interior mechanism. Having failed in this way, let him see how much further he really may go by the judicious and sensible use of one of the Order methods. There is no doubt that the opening of the mind to an intuitive perception is considerably aided by these methods. And this is particularly true with regard to the rather lengthy Tarot method which was given to the initiate while engaged in the fulfilment of his Adeptus Minor curriculum. Like all magical techniques, divination is open to abuse. The fact, however, that abuse is possible does not, as again and again must be reiterated, fully condemn the abused technique. The application of common sense to the magical art is as necessary as it is to all else.

There was a movement on foot in one of the Temples a little while ago to eliminate the study and practice of Geomancy from the scheme of training of the Outer Order. The prevailing tendency is so to simplify the road to Adeptship as to reduce the practical requisites to an absolute minimum by eliminating every phase of the work which does not come "naturally," and whose study might involve hard work. Most of the newly admitted candidates to this Temple within the past five years or more are utterly without any practical acquaintance with this technique.

Originally, Astrology was taught as part of the regular routine. All instruction on this subject seems now to have been thoroughly extirpated from the Order papers. Perhaps in this particular instance the omission is just as well. For recent years have seen a great deal of meticulous attention paid to this study by sincere and honest researchers, and there have been published many first-rate books explaining its intricacies. All that the Order demands of the Adeptus Minor is that he should be able to draw up a map showing the position of Planets and Signs, preparatory to certain operations requiring the invocation of zodiacal forces.

Tatwa vision requires but little mention in this place, for full instructions in this technical method of acquiring clairvoyance may be seen in a later volume. They are compiled from a number of documents and verbal instructions obtaining within the Order. Since these oral "tit-bits" and papers were very scattered, it has been found necessary to reorganise the whole matter. In that restatement, however, I have exercised no originality nor uttered personal viewpoints on any phase of the technique, confining my labour solely to re-writing the material in my possession. It may be interesting for the psychological critic to reflect upon the fact that it was this technique to which most members of the Order devoted the greatest attention—the only technique in which, more than any other single branch of the work, there is greater opportunity for deception and self-deception. While in many ways the Order technique may appear different from the vision method described in my *Tree of Life,* both are essentially the same. For they teach the necessity of an imaginative formation of an intellectual or astral form, the Body of Light, for the purpose of exploring the different regions of the Tree of Life or the several strata of one's own psychic make-up. The simpler aspects of this investigation are taught just after the grade of Philosophus, though naturally the full possibilities of this method and the complete details on the technical side do not reveal themselves until the teaching of the Second Order has been received.

In addition to these technical methods there were meditations on the symbols and ideas of the whole system, and it was quite frequently suggested that the student go through the ceremonies, after having taken the grades, and build them up in his imagination so that he re-lives them as vividly as when he was in the Temple. The practical exercise that accompanied the Portal grade was one in which the aspirant built up, again in the imagination, a symbolic form of the Qabalistic Tree of Life, paying at first particular attention to the formulation of the Middle Pillar in the sphere of sensation or aura. This latter was conceived to be an ovoid shape of subtle matter, and the imaginative formulation of the various Sephiroth therein whilst vibrating the appropriate Divine Names went far towards opening, in a safe and balanced way, the psycho-spiritual centres of which the Sephiroth were but symbols. This technique, with the so-called Vibratory Formula of the Middle Pillar which is a development therefrom, I consider to be one of the most important practical systems employed in the Order. Though the documents describe it in a very rudimentary and sketchy fashion, nevertheless it is capable of expansion in several quite astonishing directions. I have discussed and expanded this technique at considerable length in my book *The Art of True Healing*.

So far, I have confined myself to a bird's eye view of the routine as established in the First or Outer Order of the Golden Dawn. The graduated training of the entire Outer was intended as a preparation for the practical work to be performed in the Inner or Second Order of the Roseae Rubeae et Aureae Crucis. The assignation of personal magical work seems deliberately to have been postponed until after the Vault reception. It was held that the Ceremony formulated a link between the Aspirant and his Augoeides, that connection serving therefore as a guide and a powerful protection which is clearly required in the works of Ceremonial Magic. Since at the commencement of each serious operation the Initiate must needs exalt himself towards his higher and divine Genius that through him may flow the divine power which alone is capable of producing a pure magical work, the initial forging of that link is a matter of supreme importance.

Let me now detail the curriculum of work prescribed in the Second Order. The training of the Adeptus Minor consisted of eight separate items, and I quote the following from a syllabus "A—General Orders," now in circulation.

"*Part One. A. Preliminary.* Receive and copy: Notes on the Obligation. The Ritual of the ⑤=$\boxed{6}$ Grade. The manuscript, Sigils from the Rose. The Minutum Mundum. Having made your copies of these and returned the originals you should study them in order to prepare to sit for the written examination. You must also arrange with the Adept in whose charge you are, about your examination in the Temple on the practical work."

"*Part Two.* Receive the Rituals of the Pentagram and Hexagram. Copy and learn them. You can now sit for the written examination in these subjects and complete 'A' by arranging to be tested in your practical knowledge in the Temple.

"*Part One. B. Implements.* Receive the Rituals of the Lotus Wand, Rose-Cross, Sword, and the Elemental Weapons. Copy and return them. There is a written examination on the above subjects—that is on the construction, symbolism, and use of these objects, and the general nature of a consecration ceremony and the forming of invocations. This can be taken before the practical work of making is begun or at any stage during it.

"*Part Two.* This consists in the making of the Implements which must be passed as suitable before the consecration is arranged for, in the presence of a Chief or other qualified Adept. The making and consecration are done in the order given above unless it is preferred to do all the practical work first, and make arrangements for consecration as convenient.

"*Part One. G. Neophyte Formulae.* Receive and copy Z. 1. on the symbols and formulae of the Neophyte Ritual. Z. 3, the symbolism of the Neophyte in this Ceremony. Copy the God-form designs of the Neophyte Ritual. The written examination on the Z. manuscripts may now be taken.

"*Part Two.* To describe to the Chief or other suitable Adept in the Temple the arrangement of the Astral Temple and the relative position of the Forms in it. To build up any God-form required, using the correct Coptic Name."

The above three sections, A. B. G., completed the course prescribed for the Zelator Adeptus Minor, the first sub-grade. The passing of these examinations, conferred the qualification for holding the office of Hierophant, that is the initiator, in the Outer Order of the G. D.

"*Part One. C. Psychic.* This consists in a written examination in the Tatwa system. Its method of use, and an account of any one vision you have had from any card.

"*Part Two.* This consists in making a set of Tatwa cards, if you have not already done so, and sending them to be passed by the Chief or other Adept appointed. To take the examiner on a Tatwic journey, instructing him as if he were a student and vibrating the proper names for a selected symbol.

"*Part One. D. Divination.* Receive and study the Tarot system, making notes of the principal attributions of the Inner method.

"*Part Two. Practical.* On a selected question, either your own, or the examiner's, to work out a Divination first by Geomancy, then by Horary Astrology, then by the complete inner Tarot system, and send in a correlated account of the result.

"*Part One F. Angelic Tablets.* Receive and make copies of the Enochian Tablets, the Ritual of the Concourse of the Forces, and the Ritual of the making of the Pyramid, Sphinx, and God-form for any square. A written examination on these subjects may now be taken.

"*Part Two.* Make and colour a pyramid for a selected square, and to make the God-form and Sphinx suitable to it, and to have this passed by an Adept. To prepare a Ritual for practical use with this square, and in the presence of a Chief or other Adept appointed to build it up astrally and describe the vision produced. To study and play Enochian chess, and to make one of the Chess boards and a set of Chessmen.

"*Part One. E. Talismans.* Receive a manuscript on the making and consecrating of Talismans. Gather Names, Sigils, etc., for a Talisman for a special purpose. Make a design for both designs of it and send it in for a Chief to pass. Make up a special ritual for consecrating to the purpose you have in mind and arrange a time with the Chief for the Ceremony of Consecration.

"*H. Consecration and Evocation.* Subject: A ceremony on the formulae of Ritual Z. 2. Must be prepared before Examiner and must meet with his approval as to method, execution and effect."

In the early Temples there was also issued a catalogue of manuscripts, enumerating in alphabetical order the documents circulated amongst the Zelatores Adepti Minores.

A. General Orders. The Curriculum of Work prescribed.
B. The Lesser and Supreme Rituals of the Pentagram.
C. The Rituals of the Hexagram.
D. Description of Lotus Wand, and Ritual of Consecration.
E. Description of Rose Cross and the Ritual of Consecration.
F. Sigils from the Rose.
G. Sword and Four Implements, with Consecration Ritual.
H. Clavicula Tabularum Enochi.
J. Notes on the Obligation of the Adeptus Minor.
K. Consecration Ceremony of the Vault.
L. History Lecture.
M. Hermes Vision, and Lineal Figures of the Sephiroth.
N. O. P. Q. R. Complete Treatise on the Tarot, with Star Maps.
S. The Attributions of the Enochian Tablets.
T. The Book of The Angelical Keys or Calls.
U. Lecture on Man, the Microcosm.
W. Hodos Chamelionis, the Minutum Mundum.
X. The Egyptian God-forms as applied to the Enochian Squares.
Y. Enochian Chess.
Z. Symbolism of the Temple, Candidate, and Ritual of the Neophyte grade.

All the documents from A to Z listed above will be found reproduced in these volumes, though I have not retained that particular order. The sole omissions are the documents lettered H. J., L. and part of M.

"J" consists simply of an elaborated commentary upon the Adeptus Minor Obligation, written in a florid ponderous style reminiscent of Eliphas Levi-cum-Arthur Edward Waite.

"H" Clavicula Tabularum Enochi, is a more or less lengthy manuscript, turgid and archaic, for the most part repeating, though not as clearly, the contents of "S, The Book of the Concourse of the Forces." Incidentally, this document is practically a verbatim duplicate of part of a lengthy manuscript to be found in the Manuscript Library of the British Museum, Sloane 307. A good deal of the advice given is typically mediaeval, and definitely unsound from a spiritual viewpoint, and is certainly not in accord with the general lofty tenor of the remaining Order teaching. It explains how to find precious metals and hidden treasure, and how to drive away the elemental guardians thereof. It is an inferior piece of work—as also is the document "L", and so I have decided to omit both.

"M" has two sections, the Hermes Vision which I do propose to give, and the Lineal Figures of the Sephiroth. Because of the extreme complexity of the latter, and because it will be impossible to reproduce the several geometrical drawings in colour which accompany that manuscript, the writer has deemed it sufficient to restate it in a general manner as a note to the instruction on Telesmatic Images.

The whole of the above described material I have arranged and classified in an entirely different way. The contents of these volumes will be found divided up into so many chapters or separate books, each complete by itself. And the material in each book will be seen to be consistent and appertain to parts of the magical technique which are placed with it. The Table of Contents describes my method of arrangement.

Clearly from these disclosures there may be drastic results. But the good, I trust, will immeasurably and ultimately outweigh whatever evil may come. That some careless people will hurt themselves and burn their fingers experimenting with matters not wholly understood seems almost inevitable. Theirs, however, will be the fault. For the formulae of Magic require intensive study prior to experimental work. And since all the important formulae are given in their entirety, and nothing withheld that is of the least value, there should be no excuse for anybody harming himself. No serious hurt should come to anyone. On the contrary, the gain to those serious students of Magic and Mysticism who have initiative and yet refuse to involve themselves with corrupt occult orders, and it is to these that I fain would speak, should be immeasurable.

You are being given a complete system of attainment. This you must study and develop at your own leisure, applying it in your own particular way. The system is complete and effectual, as well as noble. The grade rituals as I shall reproduce them have been tampered with, in some cases unintelligently. Their efficacy, however, is not impaired, for the principal portion of those grade rituals, which teaches the art of invocation, is intact. So that the unwise editing that they have received in the past several years has not actually damaged them; all that has been removed are a few items, more or less important, of Qabalistic knowledge. If the reader feels that these might be value to him, and for the sake of tolerable completeness would like to have them, by studying such Qabalistic texts as the *Zohar* and the *Sepher Yetzirah* both of which are now in English translation, or some such work as Waite's *Holy Kaballah,* he will be in possession of the fundamental facts. It is in other parts of the Order work that injudicious tampering has been at work. Most of this is now restored and I believe that this book is an accurate representation of the whole of the Order work from Neophyte to Theoricus Adeptus Minor.

Some portions of the manuscripts have required editing, principally from the literary point of view. Whole paragraphs have had to be deleted, others shortened, sentences made more clear, the redundant use of many words eliminated, and a general coordination of the manuscripts undertaken. Certain other sections—those dealing at length with Talismans, Sigils, Clairvoyance, Geomancy and the Enochian Tablets—have been completely rewritten to render them more coherent. But nothing that is essential or vital to the magical tenor or understanding of any document will be omitted, changed or altered. This I avow and publicly swear. Where personally I have seen fit to make comment on any matter in order to clarify the issue or to indicate its antecedents, or connections in other parts of the work, that comment or remark is so marked by me with initials.

Let me therefore urge upon the sincere reader whose wish it is to study this magical system, to pay great attention to the scheme of the grade rituals, to obtain a bird's eye view of the whole, to study every point, its movement and teaching. This should be repeated again and again, until the mind moves easily from one point of the ritual to another. The synthetic outline of those rituals presented in this Introduction should be found helpful as assisting in this task. Let him also study the diagrams of the Temple lay-out, and build up in his imagination a clear and vivid picture of that Temple together with the appropriate officers and their movements. Then it will be an easy matter to devise a simple form of self-initiation. It will be simple to adapt the text to solo performance. But a careful scrutiny and examination of the entire system should long precede any effort to do practical work, if serious harm and danger is to be avoided. The language needs first of all to be mastered, and the symbolic ideas of the whole system assimilated and incorporated into the very fibre of one's being. Intellectual acquaintance with every aspect of the subject is just as necessary as personal integrity and selfless devotion to an ideal. Sincerity is indeed the most trustworthy shield and buckler that any student may possess, but if he neglects the intellectual mastery of the subject, he will soon discover where his heel of Achilles is located. But these two combined are the only safeguards, the fundamental requisites to an insight into the significance of Magic. Not only are they the only sure foundation, but they conduce to the continual recollection of the goal at the end, which understanding arises through penetrating to the root of the matter, without which the student may stray but too readily from the narrow way stretching before him. No matter how brilliant his intellectual capacity, no matter how ardent his sincerity or potent his dormant magical power, always must he remember that they matter absolutely in no way unless applied to the Great Work—the knowledge and conversation of the Higher and Divine Genius. "Power without wisdom," said a poet, "is the name of Death." And as Frater D. D. C. F. so rightly said of one phase of magical work, but which has its application to the whole scheme, "Know thou that this is not to be done lightly for thine amusement or experiment, seeing that the forces of Nature were not created to be thy plaything or toy. Unless thou doest thy practical magical works with solemnity, ceremony and reverence, thou shalt be like an infant playing with fire, and thou shalt bring destruction upon thyself." In deviation from these injunctions lie the only actual dangers in the divine science.

One of the essentials of preliminary work, is the committing to memory of the important correspondences and attributions. And I cannot insist too strongly that this is fundamental. The student must make himself familiar first of all with the Hebrew Alphabet, and learn how to write the names of the Sephiroth and Deity Names in that tongue—he will realise their value when he approaches the practical work of invocation. Much time should be spent studying and meditating upon the glyph of the Tree of Life and memorising all the important attributions—divine Names, names of Archangels, Angels and Spheres and elements. All the symbols referred to the lamens of the officers should be carefully meditated upon, as also the various admission badges, and other symbols given in the knowledge lectures. Above all, a great deal of time and attention should be paid to the Middle Pillar technique and the Vibratory Formulae of divine names.

The student can easily adapt any fair-sized room to the exigencies of a Temple. The writer has worked in one hardly larger than a long cupboard, about ten feet long by six or seven wide. All furniture from the centre should be cleared away, leaving a central space in which one may freely move and work. A small table covered with a black cloth will suffice for the Altar, and the two Pillars may be dispensed with but formulated in the imagination as present. He may find it very useful to paint flashing Angelic Tablets according to the instructions found elsewhere, as well as the Banners of the East and West, placing these in the appropriate cardinal quarters of his improvised Temple. If he is able to obtain small plaster-casts of the heads of the Kerubim—the lion, the eagle, bull and man—and place these in the proper stations, they will be found together with the Tablets to impart a considerable amount of magical vitality and atmosphere to the Temple. What actually they do bestow is rather subtle, and perhaps indefinable. They are not absolute essentials, however, and may be dispensed with. But since Magic works by the intervention of symbol and emblem, the surrounding of the student's sphere with the correct forms of magical symbolism, assists in the impressing of those symbols within the aura or sphere of sensation, the true magical Temple. This may be left to the ingenium and the convenience of the student himself to discover after having made a close examination of the documents involved.

Another matter upon which brief comment must be made concerns the Instruments. It would have given me great pleasure to have had illustrations of these reproduced in colour, for only thus can one appreciate their significance and the part they play in ceremonial. But this unfortunately has not been possible. Thus they are given only in black and white, which obviously cannot impart anything but the merest fraction of their actual beauty and suggestiveness. And I impress upon the serious student, even implore him, to betake upon himself the trouble of making these instruments himself. They are very simple to fashion. And the results obtained, to say little of the knowledge acquired or the intuitive processes that somehow are stimulated by that effort, are well worth even a great deal of bother. To adopt temporarily part of the terminology now current among analytical psychologists, and identify the latent spiritual self of man with what is known as the Unconscious, then be it remembered that this vast subterranean stream of vitality and memory and inspiration can only be reached by means of a symbol. For the latter, states Jung, "is the primitive expression of the Unconscious, while on the other hand it is an idea corresponding to the highest intuition produced by consciousness." Thus these weapons and magical instruments are symbolic representations of psychic events, of forces inhering within the potentiality of the inner man. By means of their personal manufacture, magical consecration and continual employment they may be made to affect and stimulate the dormant side of man's nature. It is an interesting fact that in his practice, Jung encouraged his patients to paint symbolic designs which sometimes were comparable to the Eastern mandalas. It seems that the effort to paint these designs had the effect of straightening out stresses and knots in the unconscious, thus accomplishing the therapeutic object of the analysis. And not only were they thus means of self-expression but these designs produced a counter-effect of fascinating, healing and stimulating to renewed activity the hitherto unmanifested psyche.

With the exception that the ordinary magical student is not neurotic or psychopathic, the techniques are rather similar. For the magical tradition has always insisted upon the routine to be followed by the aspirant to that art. He was required to fashion the implements himself, and the more laborious he found that task, with the greater difficulties thrown before him, by so much more were those efforts of spiritual value. For not only are these instruments symbols or expressions of inner realities, but what is infinitely more of practical worth, their actual projection in this way from within outwards, the physical fashioning and painting of these instruments, also works an effect. They bring to life the man that was asleep. They react upon their maker. They become powerful magical agents, true talismans of power.

Thus, the Lotus Wand is declared in the Ritual to have the colours of the twelve signs of the Zodiac painted on its stem, and it is surmounted by the Lotus flower of Isis. It symbolises the development of creation. The Wand has ever been a symbol of the magical Will, the power of the spirit in action. And its description in the instruction on the Lotus Wand is such that it is seen to embrace the whole of nature—the Sephiroth, the spiritual aspects of the elements, and the action of the Sun upon all life by a differentiating process. Even as the whole of nature is the embodiment of a dynamic will, the visible form and vehicle of a spiritual consciousness. The Lotus flower grows from the darkness and gloom of the secret depths, through the waters, ever striving to open its blossoms on the surface of the waters to the rays of light of the Sun. So is the true magical or spiritual will secreted within the hidden depths of the soul of man. Unseen, sometimes unknown and unsuspected, it lies latent through the whole of the life. By these rites of Magic, its symbols and exercises, we are enabled to assist its growth and development, by piercing through the outer husks of the restricting shell, until it bursts into full bloom—the flower of the human spirit, the Lotus of the higher Soul. "Look for the flower to bloom in the silence . . . . It shall grow, it will shoot up, it will make branches and leaves and form buds while the storm continues, while the battle lasts . . . . It is the flower of the soul that has opened." Note, moreover, the description of and the comment made by Jung to a symbolic design brought to him by one of his patients, evidently a design like to the Lotus Wand, for he says: "The plant is frequently a structure in brilliant fiery colours and is shown growing out of a bed of darkness and carrying the blossom of light at the top, a symbol similar to the Christmas tree." This is highly suggestive, and students both of Yoga and Magic will find in this curious indications of the universality of cogent symbols. Magical processes and symbols are, in short, receiving confirmation at the hands of experimental psychology. It remains for the reader to benefit thereby.

The Rose-Cross is a Lamen or badge synthesising a vast concourse of ideas, representing in a single emblem the Great Work itself—the harmonious reconciliation in one symbol of diverse and apparently contradictory concepts, the reconciliation of divinity and manhood. It is a highly important symbol to be worn over the heart during every important operation. It is a glyph, in one sense, of the higher Genius to whose knowledge and conversation the student is eternally aspiring. In the Rituals it is described as the Key of Sigils and Rituals.

The Sword is a weapon symbolising the critical dispersive faculty of the mind. It is used where force and strength are required, more particularly for banishing than for invoking—as though conscious intellection were allied to the power of Will. When employed in certain magical ceremonies with the point upwards, its nature is transformed into an instrument similar to the Wand. The Elemental weapons of the Wand, Cup, Dagger, and Pentacle are symbolical representations of the forces employed for the manifestation of the inner self, the elements required for the incarnation of the divine. They are attributed to the four letters of Tetragrammaton. All of these are worth making, and by creating them and continually employing them intelligently in the ways shown by the various rituals, the student will find a new power developing within him, a new centre of life building itself up from within.

One last word of caution. Let me warn the student against attempting difficult and complex ceremonies before he has mastered the more simple ones. The syllabus provided on a former page for the use of the Minor Adept grades the work rather well. The consecration ceremonies for the magical implements are, of their kind, excellent examples of ceremonial work. Classical in nature, they are simple in structure and operation, and provide a harmonious and easily flowing ritual. A good deal of experience should be obtained with the constant use of these and similar types which the student should himself construct along these lines. A variety of things may occur to his mind for which a variety of operations may be performed. This of course, applies only to that phase of his studies when the preliminary correspondences and attributions have been thoroughly memorised and what is more, understood, and when the meditations have been performed. This likewise is another matter upon which too much emphasis cannot be laid.

Above all, the Pentagram and Hexagram rituals should be committed to memory so that no effort is required to recall at a moment's notice the points or angles of these figures from which the invocation of a certain force commences. Short ceremonies should be devised having as their object the frequent use of these lineal figures so that they become a part of the very manner in which the mind works during ceremonial. After some time has elapsed, and after considerable experience with the more simple consecration formulae, the student feeling more confident of himself and his ritualistic capacity, let him turn to the complex ceremonies whose formulae are summarised in the manuscripts Z. 2. These require much preparation, intensive study, and a great deal of rehearsal and experience. Moreover, he must not be disappointed if, at first, the results fall short of his anticipations. Persistence is an admirable and necessary virtue, particularly in Magic. And let him endeavour to penetrate into the reasons for the apparent worthlessness or puerility of the aims of these formulae, such as transformation, evocation, invisibility, by reflection on the spiritual forces which must flow through him in order to effect such ends. And let him beware of the booby trap which was set up in the Order—of doing but one of these ceremonies, or superficially employing any phase of the system as though to pass an examination, and considering in consequence that he is the master of the technique.

My work is now done.

"Let us work, therefore, my brethren and effect righteousness, because the Night cometh when no man shall labour . . . May the Light which is behind the veil shine through you from your throne in the East on the Fratres and Sorores of the Order and lead them to the perfect day, when the glory of this world passes and a great light shines over the splendid sea."

First Knowledge Lecture

1. The Four Elements of the Ancients are duplicated conditions of:

Heat and Dryness	Fire	🜂
Heat and Moisture	Air	🜁
Cold and Dryness	Earth	🜃
Cold and Moisture	Water	🜄

2. The Signs of the Zodiac are twelve:—

1.	Aries, *the Ram*	♈
2.	Taurus, *The Bull*	♉
3.	Gemini, *The Twins*	♊
4.	Cancer, *The Crab*	♋
5.	Leo, *The Lion*	♌
6.	Virgo, *The Virgin*	♍
7.	Libra, *The Scales*	♎
8.	Scorpio, *The Scorpion*	♏
9.	Sagittarius, *The Archer*	♐
10.	Capricornus, *The Goat*	♑
11.	Aquarius, *The Water-Bearer*	♒
12.	Pisces, *The Fishes*	♓

These Twelve Signs are distributed among the Four Triplicities, or sets of three Signs, each being attributed to one of the Four Elements, and they represent the operation of the elements in the Zodiac.

Thus to Fire belong
Aries, Leo, Sagittarius: ♈ : ♌ : ♐
Thus to Earth belong
Taurus, Virgo, Capricornus: ♉ : ♍ : ♑
Thus to Air belong
Gemini, Libra, Aquarius: ♊ : ♎ : ♒
Thus to Water belong
Cancer, Scorpio, Pisces. ♋ : ♏ : ♓

3. To the Ancients,
six Planets were known, besides THE SUN, which they classed with the Planets. They also assigned certain planetary values to the North and South NODES of the MOON — that is, the points where her orbit touches that of the Ecliptic.

These they named
Caput Draconis ☊ *Head of the Dragon* and
Cauda Draconis ☋ *Tail of the Dragon*

Since the discovery of two more distant Planets Neptune and Uranus or Herschel, these two terms have been partially replaced by them.

The effect of *Caput Draconis* is similar to that of ♆.
The effect of *Cauda Draconis* is similar to that of ♅.

THE OLD PLANETS *are*:

Saturn ——— ♄
Jupiter ——— ♃
Mars ——— ♂
Sol ——— ☉
Venus ——— ♀
Mercury ——— ☿
Luna ——— ☽ The Moon

4. THE HEBREW ALPHABET

is given on page 103. Each letter represents a number and has also a meaning.

FIVE LETTERS

have a different shape when written at the end of a word and also a different number.

MEM ם (final) Of these finals, MEM is distinguished by being the only *oblong* letter.

:ך ~~ק~~ : ן : ף : ץ The other four—KAPH, NUN, PE, TZADDI, have tails which should come below the line as shown.

Hebrew and Chaldee letters are written from right to left.

THE HEBREW QABALISTS

referred the highest and most abstract ideas to the *Emanations of Deity* or *Sephiroth*. They made them *ten* in number. Each one is a *Sephira*, and when arranged in a certain manner they form *The Tree of Life*.

Hebrew letters are holy symbols. They should be carefully drawn and square.

THE SEPHIROTH *are*:

1. KETHER——K-Th-R —*The Crown* כתר
2. CHOKMAH—Ch-K-M-H —*Wisdom* כחמה
3. BINAH——B-I-N-H —*Understanding* בינה
4. CHESED——Ch-S-D —*Mercy* חסד
5. GEBURAH—G-B-U-R-H —*Severity* גבורה
6. TIPHARETH–Th-Ph-A-R-Th —*Beauty* תפארת
7. NETSACH——N-Ts-Ch —*Victory* נצח
8. HOD———H-O-D —*Glory* הוד
9. YESOD——Y-S-O-D —*The Foundation* יסוד
10. MALKUTH—M-L-K-U-Th —*The Kingdom* מלכות

The *Dagesh* or pointing which represents the vowel sounds in modern Hebrew script is not given. It was a later invention to standardise pronounciation and is described in Hebrew grammars.

THE HEBREW ALPHABET

Letter	Power	Value	Final	Name	Meaning
א	A	1		Aleph	Ox
ב	B, V	2		Beth	House
ג	G, Gh	3		Gimel	Camel
ד	D, Dh	4		Daleth	Door
ה	H	5		He	Window
ו	O,U,V	6		Vau	Pin or Hook
ז	Z	7		Zayin	Sword or Armour
ח	Ch	8		Cheth	Fence, Enclosure
ט	T	9		Teth	Snake
י	I, Y	10		Yod	Hand
כ	K, Kh	20,500	ך	Kaph	Fist
ל	L	30		Lamed	Ox Goad
מ	M	40,600	ם	Mem	Water
נ	N	50,700	ן	Nun	Fish
ס	S	60		Samekh	Prop
ע	Aa,Ngh	70		Ayin	Eye
פ	P, Ph	80,800	ף	Pe	Mouth
צ	Tz	90,900	ץ	Tzaddi	Fish-hook
ק	Q	100		Qoph	Ear. Back of head
ר	R	200		Resh	Head
ש	S, Sh	300		Shin	Tooth
ת	T, Th	400		Tau	Cross

(Note: Readers of the above who have perused my *Tree of Life* and *Garden of Pomegranates* will note the difference in Hebrew pronunciation, and in order to avoid any further confusion an explanatory note must here be added. As is true of every language, in Hebrew there are several quite distinct dialects. There are, however, two principal ones which should be mentioned. The Ashkenazic, a dialect mostly in employment in Germany, Poland, and Russia; and the Sephardic used in Spain, Portugal, and the Mediterranean generally. Now since the Qabalah attained its prominence in Spain, most Qabalists have employed the Sephardic dialect. Personally I have found that the Ashkenazic dialect answers more nearly than the other to the requirements of transliteration into English, and many problems that have assailed modern students would have been non-existent had they known of the pronunciation which I employed in my former works. Actually, however, the student must discover which of these two suits his own personal predilection and answers to the necessity imposed by the results of study and experience. The Order teaching employs the Sephardic pronunciation, and I have not ventured to interfere with that in any way at all. I simply mention the matter here to render impossible the likelihood of confusion arising. I. R.)

MEDITATION No. 1

LET THE NEOPHYTE

> consider a point as defined in mathematics—having position, but no magnitude—and let him note the ideas to which this gives rise. Concentrating his faculties on this, as a focus, let him endeavour to realise the *Immanance* of the *Divine* throughout *Nature*, in all her aspects.

Begin by finding a position, balanced, but sufficiently comfortable. Breathe rhythmically until the body is still and the mind quiet. Keep this state for a few minutes at first—and for longer as you get more used to preventing the mind from wandering. Think now of the subject for meditation in a general way—then choose out one thought or image and follow that to its conclusion.

The simplest rhythm for the beginner is the Fourfold Breath.

1. Empty the lungs and remain thus while counting 4.
2. Inhale, counting 4 so that you feel filled with breath to the throat.
3. Hold this breath while counting 4.
4. Exhale, counting 4 till the lungs are empty.

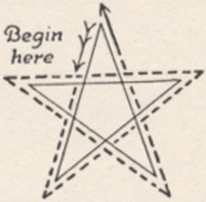
This should be practised, counting slowly or quickly till you obtain a rhythm that suits you—one that is comforting and stilling.

Having attained this, count the breath thus for two or three minutes, till you feel quiet, and then proceed with the meditation.

THE LESSER RITUAL OF THE PENTAGRAM

Take a steel dagger in the right hand. Face East.

Invoking



Touch thy forehead
and say ATEH (*thou art*)

Touch thy breast
and say MALKUTH (*the Kingdom*)

Touch thy right shoulder
and say VE-GEBURAH (*and the Power*)

Touch thy left shoulder
and say VE-GEDULAH (*and the Glory*)

Clasp thy hands before thee
and say LE-OLAM (*for ever*)

Dagger between fingers, point up
and say AMEN.

Make in the Air toward the East the invoking PENTAGRAM as shown and, bringing the point of the dagger to the centre of the Pentagram, vibrate the DEITY NAME—YOD HE VAU HE—imagining that your voice carries forward to the East of the Universe.

Holding the dagger out before you, go to the South, make the Pentagram and vibrate similarly the deity name—ADONAI.

Go to the West, make the Pentagram and vibrate EHEIEH.

Go to the North, make the Pentagram and vibrate AGLA.

Return to the East and complete your circle by bringing the dagger point to the centre of the first Pentagram.

Stand with arms outstretched in the form of a cross and say:—

Before me	Raphael
Behind me	Gabriel
At my right hand	Michael
At my left hand	Auriel

Before me flames the pentagram—

Behind me shines the six-rayed star

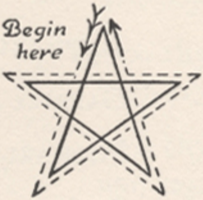
Again make the Qabalistic Cross as directed above, saying ateh, etc.

For Banishing use the same Ritual, but reversing the direction of the lines of the Pentagram.

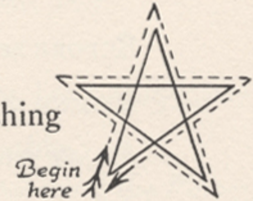
THE USES OF THE PENTAGRAM RITUAL

1. As a form of prayer the invoking ritual should be used in the morning—the banishing in the evening.

Invoking



Banishing



The NAMES should be pronounced inwardly in the breath vibrating it as much as possible and feeling that the whole body throbs with the sound and sends out a wave of vibration directed to the ends of the quarter.

2. As a protection against impure magnetism. The Banishing Ritual can be used to get rid of obsessing or disturbing thoughts. Give a mental image to your obsession and imagine it formulated before you. Project it out of your aura with the Saluting Sign of a Neophyte, and when it is away about three feet, prevent its return with the Sign of Silence.

Now imagine the form in the East before you and do the Banishing Ritual of the Pentagram to disintegrate it, seeing it, in your mind's eye, dissolving on the further side of your ring of flame.

3. It can be used as an exercise in concentration. Seated in meditation or lying down, formulate yourself standing up in robes and holding a dagger. Put your con-

sciousness in this form and go to the East. Make yourself 'feel' there by touching the wall, opening your eyes, stamping on the floor, etc.

Begin the Ritual and go round the room mentally vibrating the words and trying to feel them as coming from the form.

Finish in the East and try to see your results in the Astral Light, then walk back and stand behind the head of your body and let yourself be re-absorbed.

(In the introduction I have given instructions for the performance of the Qabalistic Cross. When tracing the Pentagrams, the imagination should be exerted to visualize them as flaming stars all about one. The impression should be of a fire ring studded in four places with stars of flame.

Likewise, when vibrating the angelic names, the student should endeavour to imagine four vast towering figures about him. But see further in my book "The Middle Pillar." I. R.)

In the explanation of the Symbols of the Grade of Neophyte, your attention has been directed to the general mystical meaning of the Two Pillars called in the Ritual the "Pillars of Hermes" of "Seth" and of "Solomon." In the 9th chapter of the Ritual of the Dead they are referred to as the "Pillars of Shu," the "Pillars of the Gods of the Dawning Light," and also as "the North and Southern Columns of the Gate of the Hall of Truth." In the 125th Chapter, they are represented by the sacred gateway, the door to which the aspirant is brought when he has completed the negative confession. The archaic pictures on the one Pillar are painted in black upon a white ground, and those on the other in white upon a black ground, in order to express the interchange and reconciliation of opposing forces and the eternal balance of light and darkness which gives force to visible nature.

The black cubical bases represent darkness and matter wherein the Spirit, the *Ruach Elohim,* began to formulate the Ineffable NAME, that Name which the ancient Rabbis have said "rushes through the universe," that Name before which the Darkness rolls back at the birth of time.

The flaming red triangular capitals which crown the summit of the Pillars represent the Triune manifestation of the Spirit of Life, the Three Mothers of the Sepher Yetsirah, the Three Alchemical Principles of Nature, the Sulphur, the Mercury and the Salt.

Each Pillar is surmounted by its own light-bearer veiled from the material world.

At the base of both Pillars rise the Lotus flowers, symbols of regeneration and metempsychosis. The archaic illustrations are taken from vignettes of the 17th and 125th chapter of the Ritual of the Dead, the Egyptian Book of the "Per-em-Hru" or the "Book of Coming Forth into the Day," the oldest book in the world as yet discovered. The Recension of the Priests of ON is to be found in the walls of the Pyramids of the Kings of the 5th and 6th Dynasties at Sakarah, the recension of the 11th and 12th Dynasties on the sarcophagi of that period, and the Theban recension of the 18th Dynasty and onward is found on papyri, both plain and illuminated. No satisfactory translation of these books is available, none having been yet attempted by a scholar having the qualifications of mystic as well as Egyptologist.

The Ritual of the Dead, generally speaking, is a collection of hymns and prayers in the form of a series of ceremonial Rituals to enable the man to unit himself with Osiris the Redeemer. After this union he is no longer called the man, but Osiris, with whom he is now symbolically identified. "That they also may be One of us," said the Christ of the New Testament. "I am Osiris" said the purified and justified man, his soul luminous and washed from sin in the immortal and uncreated light, united to Osiris, and thereby justified, and the son of God; purified by suffering, strengthened by opposition, regenerate through self-sacrifice. Such is the subject of the great Egyptian Ritual.

The 17th Chapter of the Theban recension consists of a very ancient text with several commentaries, also extremely old, and some prayers, none of which come into the scheme of the original text. It has, together with the 12th chapter, been very carefully translated for the purpose of this lecture by the V. H. Frater M. W. T., and the V. H. Soror S. S. D. D. has made many valuable suggestions with regard to the interpretation. The Title and Preface of the 17th Chapter reads:

"Concerning the exaltation of the Glorified Ones, of Coming and Going forth in the Divine Domain, of the Genies of the Beautiful land of Amentet. Of Coming forth in the light of Day in any form desired, of Hearing the Forces of Nature by being enshrined as a living Bai."

And the rubric is:

"The united with Osiris shall recite it when he has entered the Harbour. May glorious things be done thereby upon earth. May all the words of the Adept be fulfilled."

Owing to the complex use of symbols, the ritual translation of the Chapter can only be understood by perpetual reference to the ancient Egyptian commentaries, and therefore the following paraphrase has been put together to convey to modern minds as nearly as possible the ideas conceived by the old Egyptians in this glorious triumphal song of the Soul of Man made one with Osiris, the Redeemer.

"I am TUM made One with all things.

"I have become NU. I am RA in his rising ruling by right of his Power. I am the Great God self-begotten, even NU, who pronounced His Names, and thus the Circle of the Gods was created.

"I am Yesterday and know Tomorrow. I can never more be overcome. I know the secret of Osiris, whose being is perpetually revered of RA. I have finished the work which was planned at the Beginning, I am the Spirit made manifest, and armed with two vast eagle's plumes. Isis and Nephthys are their names, made One with Osiris.

"I claim my inheritance. My sins have been uprooted and my passions overcome. I am Pure White. I dwell in Time. I live through Eternity, when Initiates make offering to the Everlasting Gods. I have passed along the Pathway. I know the Northern and the Southern Pillars, the two Columns at the Gateway of the Hall of Truth.

"Stretch unto me your hands, O ye Dwellers in the centre. For I am transformed to a God in your midst. Made One with Osiris, I have filled the eye socket in the day of the morning when Good and Evil fought together.

"I have lifted up the cloud-veil in the Sky of the Storm. Till I saw RA born again from out the Great Waters. His strength is my strength, and my strength is His strength. Homage to you, Lords of Truth, chiefs who Osiris rules. Granting release from Sin, Followers of Ma where rest is Glorious. Whose Throne Anubis built in the day when Osiris said:

"Lo! A man wins his way to Amentet. I come before you, to drive away my faults. As ye did to the Seven Glorious Ones who follow their Lord Osiris. I am that Spirit of Earth and Sun.

"Between the Two Pillars of Flame. I am RA when he fought beneath the Ashad Tree, destroying the enemies of the Ancient of Days. I am the Dweller in the Egg. I am he who turns in the Disc. I shine forth from the Horizon, as the gold from the mine. I float through the Pillars of SHU in the ether. Without a peer among the Gods. The Breath of my mouth is as a flame. I light upon the Earth with my glory. Eye cannot gaze on my darting beams, as they reach through the Heavens and lick up the Nile with tongues of flame. I am strong upon Earth with the strength of RA. I have come into Harbour as

Osiris made perfect. Let priestly offerings be made to me as one in the train of the ancient of Days. I brood as the Divine Spirit. I move in the firmness of my Strength. I undulate as the Waves that vibrate through Eternity. Osiris has been claimed with acclamation, and ordained to rule among the Gods. Enthroned in the Domain of Horus where the Spirit and the Body are united in the presence of the Ancient of Days. Blotted out are the sins of his body in passion. He has passed the Eternal Gate, and has received the New Year Feast with Incense, at the marriage of Earth with Heaven.

"TUM has built his Bridal Chamber. RURURET has founded his shrine. The Procession's completed. HORUS has purified, SET has consecrated, SHU made one with OSIRIS, has entered his heritage.

"As TUM he has entered the Kingdom to complete union with the Invisible. Thy Bride, O Osiris, is Isis, who mourned Thee when she found Thee slain. In Isis, thou art born again. From Nephthys is thy nourishment. They cleansed thee in thy Heavenly Birth. Youth waits upon thee, ardour is ready at thy hand. And their arms shall uphold thee for millions of years. Initiates surround Thee and Thine enemies are cast down. The Powers of Darkness are destroyed. The Companions of Thy Joys are with Thee. Thy Victories in the Battle await their reward in the Pillar. The Forces of Nature obey Thee. Thy Power is exceeding great. The Gods curse him that curseth Thee. Thine Aspirations are fulfilled. Thou art the Mistress of Splendour. They are destroyed who barred Thy way."

The 125th Chapter is concerned with the entry of an Initiate into the Hall of the Two Columns of Justice, and commenced with a most beautiful and symbolic description of Death, as a journey from the barren wilderness of Earth, to the Glorious Land which lies beyond. The literal translation of the opening lines is as follows:

"I have come from afar to look upon thy beauties. My hands salute Thy Name of Justice. I have come from afar, where the Acacia Tree grew not. Where the tree thick with leaves is not born. Where there come not beams from herb or grass. I have entered the Place of Mystery. I have communed with Set. Sleep came upon me, I was wrapped therein, bowing down before the hidden things. I was ushered into the House of Osiris. I saw the marvels that were there. The Princes of the Gates in their Glory."

The illustrations in this chapter represent the Hall of Truth as seen through the open leaves of its door. The Hall is presided over by a God who holds his right hand over the cage of a hawk, and his left over the food of eternity. On each side of the God is a cornice crowned by a row of alternate feathers and Uraei symbolising justice and fiery power. The door leaf which completes the right hand of a stall is called "Possessor of Truth controlling the Feet," while that on the left is "Possessor of strength, binding the male and female animals." The 42 Judges of the Dead are represented as seated in a long row, and each of them has to be named, and the Sin over which he presided has been denied.

This chapter describes the introduction of the initiate into the Hall of Truth by ANUBIS, who, having questioned the aspirant, receives from him an account of his Initiation, and is satisfied by his right to enter. He states that he has been taken into the ante--chamber of the

Temple and there stripped and blind-folded, he had to grope for the entrance of the Hall, and having found it, he was reclothed and annointed in the presence of the Initiated. He is then asked for the Pass-words and demands that his Soul should be weighed in the Great Balance of the Hall of Truth, whereupon ANUBIS again interrogates him concerning the symbolism of the door of the Hall, and his answers being found correct, ANUBIS says: "Pass on, thou knowest it."

Among other things the Initiate states that he has been purified four times, the same number of times that the Neophyte is purified and consecrated in the ceremony of the Neophyte. He then makes the long Negative Confession, stating to each Judge in turn that he is innocent of that form of Sin over which he judges. Then he invokes the Judges to do him justice, and afterwards describes how he had washed in the washing place of the South, and rested in the North, in the place called "Son of the Deliverers" and he becomes the Dweller under the Olive Tree of Peace, and how he was given a tall flame of fire and a sceptre of cloud which he preserved in the salting tank in which mummies were swathed. And he found there another sceptre called "Giver of Breath" and with that he extinguished the flame and shattered the sceptre of cloud, and made a lake of it. The initiate is then brought to the actual Pillars, and has to name them and their parts under the symbol of the Scales of a Balance. He also has to name the Guardian of the Gateway, who prevents his passage, and when all these are propitiated, the plea of the Hall itself cries out against his steps, saying "Because I am silent, because I am pure," and it must know that his aspirations are pure enough and high enough for him to be allowed to tread upon it. He is then allowed to announce to Thoth that he is clean from all evil, and has overcome the influence of the planets, and THOTH says to him: "Who is He whose Pylons are of Flame, whose walls of Living Uraei, and the flames of whose House are streams of Water?" And the Initiate replies "Osiris!"

And it is immediately proclaimed: "Thy meat shall be from the Infinite, and thy drink from the Infinite. Thou art able to go forth to the sepulchral feasts on earth, for thou hast overcome."

Thus, these two chapters, which are represented by their illustrations upon the Pillars, represent the advance and purification of the Soul and its union with Osiris, the Redeemer, in the Golden Dawn of the Infinite Light, in which the Soul is transfigured, knows all, and can do all, for it is made One with the Eternal God.

KHABS AM PEKHT
KONX OM PAX
LIGHT IN EXTENSION!

Second Knowledge Lecture

The Names and Alchemical Symbols of the Three Principles of Nature *are*:—

SULPHUR 🜍 MERCURY ☿ SALT ⊖

The Metals Attributed to the Planets in Alchemy *are*:—

LEAD	♄	GOLD	☉
TIN	♃	COPPER or BRASS	♀
IRON	♂	QUICKSILVER	☿

SILVER ☽

The following terms are used in books about Alchemy. They have the meanings given below.

Sol Philosophorum

The Pure Living Alchemical Spirit of *Gold*—the Refined Essence of Heat and Fire.

Luna Philosophorum

The Pure Living Alchemical Spirit of *Silver*—the Refined Essence of Heat and Moisture.

The Green Lion

The Stem and Root of the Radical Essence of Metals.

The Black Dragon

Death—Putrefaction—Decay.

The King

Red—The Qabalistic *Microprosopus.*
Tiphareth—analogous to *Gold* and the *Sun.*

The Queen

White—The Qabalistic *Bride of Microprosopus,*
Malkah—analogous to *Silver* and the *Moon.*

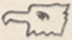
The Four Orders of the Elementals Are:—

1. The Spirits of the Earth	*Gnomes*
2. The Spirits of the Air	*Sylphs*
3. The Spirits of the Water	*Undines*
4. The Spirits of the Fire	*Salamanders*

These are the Essential Spiritual Beings called upon to praise *God* in the '*Benedicite Omnia Opera.*'

The Kerubim are the Living Powers of Tetragrammation on the Material Plane and the *Presidents of the Four Elements.*

They operate through the *Fixed* or *Kerubic Signs* of the *Zodiac* and are thus symbolised and attributed:—

Kerub *of* Air—*Man*—Aquarius ♒
Kerub *of* Fire—*Lion*—Leo ♌
Kerub *of* Earth—*Bull*—Taurus ♉
Kerub *of* Water—*Eagle*—Scorpio ♏ or 

Tetragrammaton means Four-Lettered Name and refers to the Unpronounceable Name of *God* symbolised by JEHOVAH.

The Laver of Water of Purification refers to the Waters of *Binah*, the Female Power reflected in the Waters of Creation.

The Altar of Burnt Offering for the sacrifice of animals symbolises the *Qlippoth* or Evil Demons of the plane contiguous to and below the Material Universe. It points out that our passions should be sacrificed.

The Qlippoth are the Evil Demons of Matter and the Shells of the Dead.

The Altar of Incense in the Tabernacle was overlaid with gold. Ours is Black to symbolise our work which is to separate the Philosophic Gold from the Black Dragon of Matter.

This altar diagram shows the Ten Sephiroth with all the connecting Paths numbered and lettered, and the Serpent winding over each Path. Around each Sephirah are written the Names of the Deity, Archangel and Angelic Host attributed to it. The Twenty Two Paths are bound together by the Serpent of Wisdom. It unites the Paths but does not touch any of the Sephiroth, which are linked by the Flaming Sword.

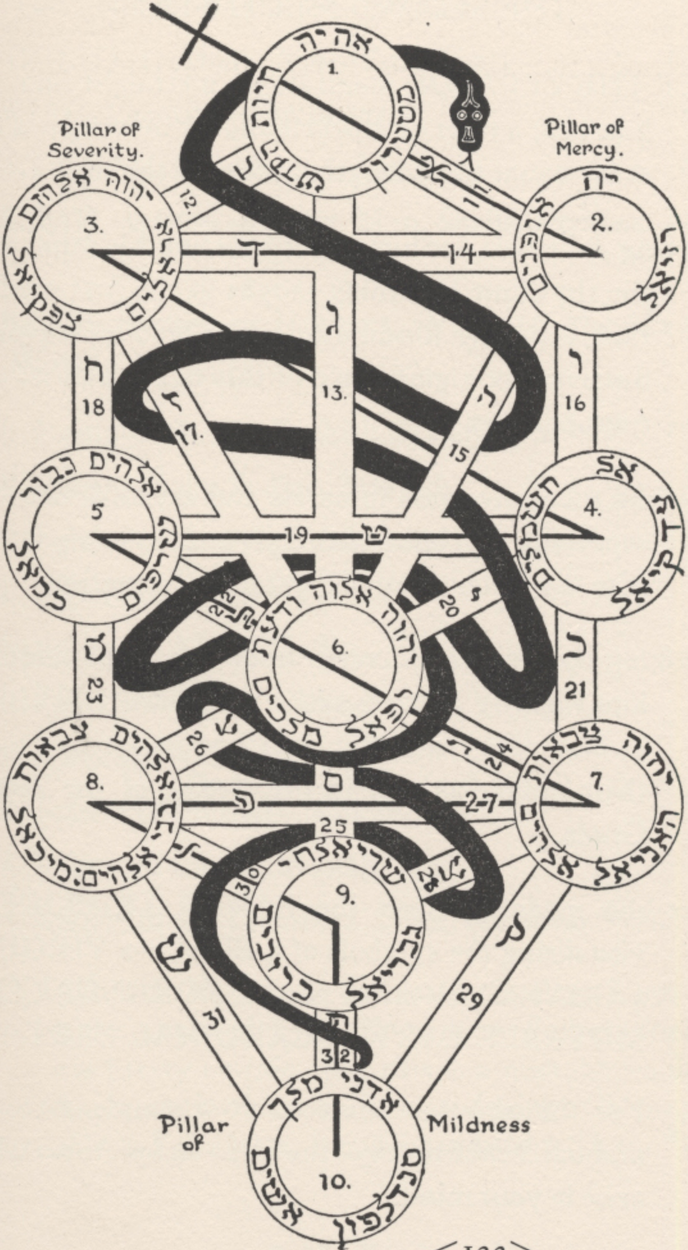
The Flaming Sword is formed by the natural order of the Tree of Life. It resembles a flash of Lightning.

Together the Sephiroth and the Twenty Two Paths form the 32 Paths of the Sepher Yetzirah or Book of Formation.

The Two pillars either side of the Altar represent:

Active: The White Pillar on the South Side.
Male.
Adam.
Pillar of Light and Fire.
Right Kerub.
Metatron.

Passive: The Black Pillar on the North Side.
Female.
Eve.
Pillar of Cloud.
Left Kerub.
Sandalphon.


Pillar of Severity.
Pillar of Mercy.
Pillar of Mildness
1.
אהיה
מטטרון
חיות הקדש
2.
יה
רזיאל
אופנים
3.
יהוה אלהים
צפקיאל
אראלים
4.
אל
צדקיאל
חשמלים
5
אלהים גבור
כמאל
שרפים
6.
יהוה אלוה ודעת
רפאל
מלכים
7.
יהוה צבאות
האניאל
אלהים
8.
אלהים צבאות
מיכאל
בני אלהים
9.
שדי אל חי
גבריאל
כרובים
10.
אדני מלך
סנדלפון
אשים
א
ב 12.
ג 13.
ד 14
ה 15
ו 16
ז 17.
ח 18
ט 19
י 20
כ 21
ל 22
מ 23
נ 24
ס 25
ע 26
פ 27
צ
ק 29
ר 30
ש 31
ת 32

LET THE ZELATOR meditate on a straight line. Let him take a ruler or a pencil and by moving it a distance equal to its length, outline a square.

Having done this, let him, after quieting his mind with the rhythmic breathing taught in the first meditation, mentally formulate a cube, and endeavor to discover the significance of this figure and its correspondences.

Let him meditate upon minerals and crystals, choosing especially a crystal of SALT, and entering into it, actually feel himself of crystalline formation.

Looking out on the Universe from this standpoint, let him identify himself with the EARTH SPIRITS in love and sympathy, recalling as far as he can their prayer as said in the closing of the Zelator Grade.

Let him meditate upon the EARTH TRIPLICITY, visualising the symbols of a BULL—a VIRGIN—a GOAT which stand for KERUBIC EARTH—MUTABLE EARTH—CARDINAL EARTH.

For the above terms consult a simple astrology manual. Make notes of the ideas and pictures which arise in your mind.

The Four Worlds of the Qabalah are:

ATZILUTH, Archetypal—Pure Deity.	אצילות
BRIAH, Creative—Archangelic.	בריאה
YETZIRAH, Formative—Angelic.	יצירה
ASSIAH, Action—Matter, Man, Shells, Demons.	עשיה

The Ten Houses, or Heavens, of Assiah, the Material World are:

1. Primum Mobile, Rashith ha Gilgalim.	ראשית הגלגלים
2. Sphere of the Zodiac, Mazloth.	מזלות
3. Sphere of Saturn, Shabbathai.	שבתאי
4. Sphere of Jupiter, Tzedek.	צדק
5. Sphere of Mars, Madim.	מדים
6. Sphere of the Sol, Shemesh.	שמש
7. Sphere of Venus, Nogah.	נוגה
8. Sphere of Mercury, Kokab.	כוכב
9. Sphere of Luna, Levanah.	לבנה
10. Sphere of the Elements, Olam Yesodoth.	עולם יסודות

(This is sometimes rendered Cholem Yesodoth, and translated "The Breaker of Foundations." I am pretty certain that this is a mistake no doubt due to a printer's error in reproducing "Ch" in place of "Gh," the latter being intended for "Ayin.")

THE DIVINE NAMES ATTRIBUTED TO THE SEPHIROTH

No. of Sephirah	Divine Name (Atziluth)	Archangelic Name (Briah)	Choir of Angels (Yetsirah)
1. Kether	Eheieh אהיה	Metatron מטטרון	Chayoth ha-Q̣adesh חיות הקדש
2. Chokmah	Yah יה	Raziel רזיאל	Auphanim אופנים
3. Binah	Yhvh Elohim יהוה אלהים	Tzaphqiel צפקיאל	Aralim אראלים
4. Chesed	El אל	Tzadqiel צדקיאל	Chashmalim חשמלים
5. Geburah	Elohim Gibor אלהים גבור	Kamael כמאל	Seraphim שרפים
6. Tiphareth	Yhvh Eloah Vedaath יהוה אלוה ודעת	Raphael רפאל	Melekim מלכים
7. Netzach	Yhvh Tzabaoth יהוה צבאות	Haniel האניאל	Elohim אלהים
8. Hod	Elohim Tzabaoth אלהים צבאות	Michael מיכאל	Beni Elohim בני אלהים
9. Yesod	Shaddai El Chai שדי אלחי	Gabriel גבריאל	Kerubim כרובים
10. Malkuth	Adonai ha-Aretz אדני הארץ	Sandalphon סנדלפון	Ashim אשים

Note: *The student should himself draw several Trees of Life, and upon them place the above names in proper order. Only by doing this will he learn of their significance.* I. R.

PLANETARY NAMES

	Name of Planet in Hebrew	Angel	Intelligence	Spirit
♄	Shabbathai	Cassiel	Agiel אגיאל	Zazel זאזל
♃	Tzedek	Sachiel	Iophiel יהפיאל	Hismael הסמאל
♂	Madim	Zamael	Graphiel גראפיאל	Bartzabel ברצבאל
☉	Shemesh	Michael	Nakhiel נכיאל	Sorath סורת
♀	Nogah	Hanael	Hagiel הגיאל	Kedemel קדמאל
☿	Kokab	Raphael	Tiriel טיריאל	Taphthartharath תפתרתרת
☽	Levanah	Gabriel	Malkah be Tarshisim ve-ad Ruachoth Schechalim מלכא בתרשיסים ועד רוחות שחלים	Schad Barschemoth ha-Shartathan שד ברשמעת השרתתו

The traditional Tarot consists of a pack of 78 cards made up of Four Suits of 14 cards each, together with 22 Trumps, or Major Arcana, which tell the story of the Soul.

Each suit consists of ten numbered cards, as in the modern playing cards, but there are four instead of three honours: King or Knight, Queen, Prince or Emperor, Princess or Knave.

The Four Suits are:

1. *Wands* or Sceptres comparable to Diamonds
2. *Cups* or Chalices comparable to Hearts.
3. *Swords* comparable to Spades.
4. *Pentacles* or Coins comparable to Clubs.

Third Knowledge Lecture

THE SOUL is divided by the Qabalists into three Principal Parts:—

1. NESCHAMAH The Highest Part, answering to the Three Supernals.
2. RUACH The Middle Part, answering to the six Sephiroth from CHESED to YESOD, inclusive.
3. NEPHESCH The lowest, answering to MALKUTH.

NESCHAMAH answers to the higher aspirations of the Soul.

RUACH answers to the mind and reasoning powers.

NEPHESCH answers to the animal instincts.

CHIAH answers to CHOKMAH, YECHIDAH TO KETHER, while NESCHAMAH itself is referred to BINAH.

The Sepher Yetzirah divides the Hebrew Letters into three Classes of Three, Seven, and Twelve.

Three Mothers ——— א : מ : ש
Seven Double Letters ——— בגדכפרת
Twelve Single Letters ——— הוזחטילנסעצק

The Holy Place embraces the symbolism of the 22 Letters.

The Table of Shew-Bread, the Single Letters.

The Altar of Incense the Three Mothers.

Astral Spirits are those belonging to the Astral Plane. Such are false and illusionary forms, shells of the dead, and Ghosts and Phantoms.

Elemental Spirits are those belonging to the nature of the Elements; some are good and some are evil.

An Angel is a pure and high Spirit of unmixed good in office and operation.

In the Tarot, the ten small cards of each suit refer to the Sephiroth. The four suits refer to the Letters of Tetragrammation thus:—

Sceptres or Wands to—Yod
Cups ————————Heh
Swords ———————Vau
Pentacles ——————Heh (final)

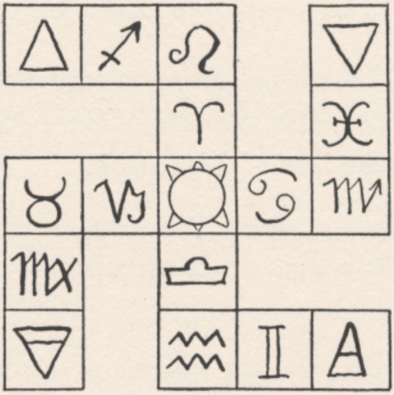
The Four Suits also refer to the Four Worlds of the Qabalists thus:—

Sceptres to ——————Atziluth
Cups ————————Briah
Swords ———————Yetzirah
Pentacles ——————Assiah

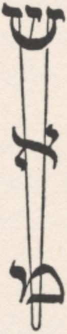
The Honours of the Tarot Pack are, as it were, the Vice-gerants of the Great Name, in the Qabalistic World to which each suit is referred. They also symbolise Father, Mother, Son, Daughter; Birth, Life, Death, Resurrection.

THE FYLFOT CROSS

The 17 Squares out of a square of lesser squares, refer to the *Sun* in the twelve Signs of the Zodiac and the Four Elements:

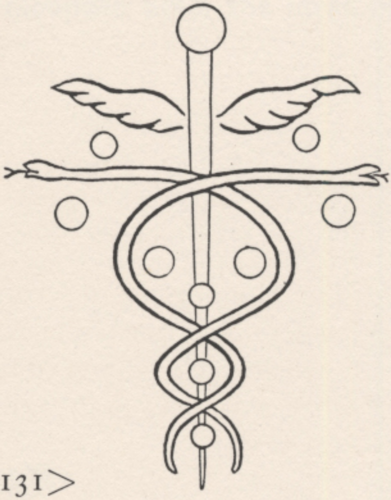


This form of the Caduceus of Hermes is that of the Three Mother Letters placed on one another thus:



The Caduceus has another meaning on the *Tree of Life*. The upper part wings touch *Chokmah* and *Binah*: These are the Three Supernals.

The Seven lower Sephiroth are embraced by the twin Serpents whose heads rest upon *Chesed* and *Geburah*.



The meaning of *Luna* on the *Tree of Life* is thus:

In its increase it embraces the side of Mercy; in its decrease the side of Severity, and at the full, it reflects the *Sun of Tiphareth.*

Let the Theoricus practise the Moon Breath, while saying mentally the word AUM: (Moon breath is through the left nostril only.)

Let him meditate upon the waxing and waning crescents, while visualising a silver crescent upon an indigo background.

Let him now call before his mind the Signs of the Airy Triplicity ♊ ♎ ♒ and enclosed in these, let him meditate upon the numbers nine and five and therewith the forms of the Pentagram and Pentangle.

Let him now rise in imagination above the mineral world into the world of trees and flowers and identify himself in love and sympathy with the Powers of the Elements behind these.

Let him realise the mental world where mind rules over matter, and let him meditate upon the ideas of appearance and reality.

Fourth Knowledge Lecture

The Figures of Geomancy and Their Zodiacal Attributions

• • • • •	Puer	♈	• • • • •	Puella	♎
• • • • • •	Amissio	♉	• • • • • • •	Rubeus	♏
• • • • • • •	Albus	♊	• • • • • •	Acquisitio	♐
• • • • • • • •	Populus	♋	• • • • • •	Carcer	♑
• • • •	Via	♋	• • • • • • •	Tristitia	♒
• • • • • •	Fortuna Major	♌	• • • • • • •	Laetitia	♓
• • • • • •	Fortuna Minor	♌	• • • • •	Caput Draconis	☊
• • • • • •	Conjunctio	♍	• • • • •	Cauda Draconis	☋

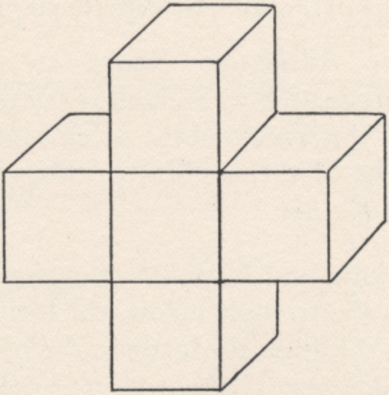
The numbers and lineal figures appropriate to the planets are:—

Saturn	3	Triangle
Jupiter	4	Square
Mars	5	Pentagram
Sun	6	Hexagram
Venus	7	Heptagram
Mercury	8	Octagram
Moon	9	Enneagram

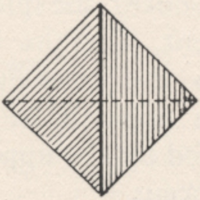
THE MAGICAL SQUARES OF THE PLANETS are formed of the squares of the number of the planet, arranged so as to yield the same number each way. The number of the sum of each column of figures and the number of the total of all the numbers of the square, are also numbers especially attached to the Planet. Thus the number of the Planet SATURN is 3, square 9, sum of all columns vertical, horizontal and diagonal 15; total sum of all numbers, 45.

These numbers are then formed into Divine and Spirit Names, as is demonstrated in that section of this book dealing with sigils.

THE SOLID GREEK CUBICAL CROSS, the Admission Badge for the Path of TAU, is composed of 22 squares, answering to the 22 letters of the Hebrew Alphabet.

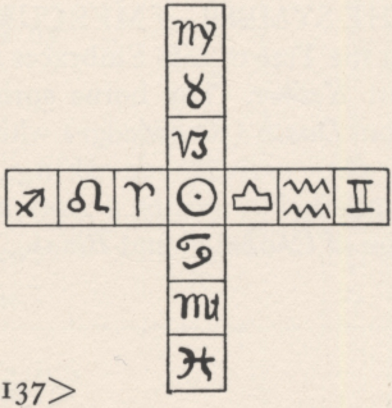


THE SOLID TRIANGLE OR TETRAHEDRON, or Pyramid of Fire, the Admission Badge for the Path of SHIN, represents the Simple Fire of Nature and the Latent or Hidden Fire.

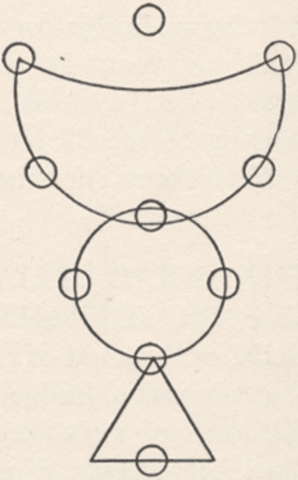


The three upper triangles refer to FIRE—Solar, Volcanic and Astral, while the lowest or basal triangle represents the latent heat.

THE GREEK CROSS of 13 Squares, the Admission Badge for the Path of RESH, is referred to the SUN in the Twelve Signs of the Zodiac, and also in the midst of the Four Elements.

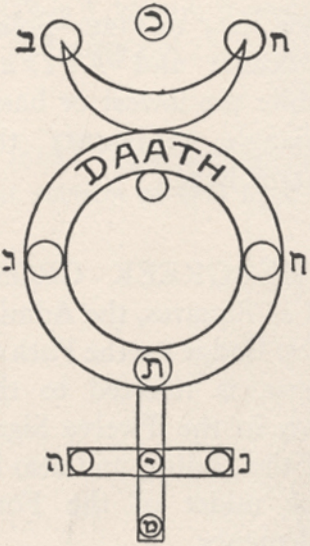


THE CUP OF STOLISTES, the Admission Badge to the Grade of ③ = $\boxed{8}$, is thus referred to the Tree of Life. It embraces nine of the Sephiroth, exclusive of *Kether*.



Yesod and *Malkuth* are referred to the triangle below, the former to the apex, the latter to the base. Like the Caduceus, it further represents the Three Elements: Water, Fire and Air. The Crescent refers to the Waters Above the Firmament, the sphere to the Firmament, and the basal triangle to the consuming Fire, which is opposed to the Fire symbolised by the upper part of the Caduceus.

THE SYMBOL of MERCURY on the Tree of Life Embraces all but *Kether*. The horns spring from *Daath* (Knowledge) which is not, properly speaking, a Sephira, but rather a conjunction of *Chokmah* and *Binah*.



ATTRIBUTION OF THE TAROT TRUMPS

Path	*No.*	*Tarot Trump*	*Letter*	*Symbol*
11	0	The Foolish Man	א	△
12	1	The Juggler	ב	☿
13	2	The High Priestess	ג	☽
14	3	The Empress	ד	♀
15	4	The Emperor	ה	♈
16	5	The Hierophant	ו	♉
17	6	The Lovers	ז	♊
18	7	The Chariot	ח	♋
19	8	Strength (Justice)	ט	♌
20	9	The Hermit (Prudence)	י	♍
21	10	The Wheel of Fortune	כ	♃
22	11	Justice (Strength)	ל	♎
23	12	The Hanged Man	מ	▽
24	13	Death	נ	♏
25	14	Temperance	ס	♐
26	15	The Devil	ע	♑
27	16	Tower Struck by Lightning	פ	♂
28	17	The Star	צ	♒
29	18	The Moon	ק	♓
30	19	The Sun	ר	☉
31	20	Last Judgment	ש	△
32	21	The Universe.	ת	♄

Let the Practicus meditate upon the Symbols of the Rhomboid and the Vesica.

Let him seek out their meanings and correspondences.

Let him contemplate the Symbol Mercury and the Number 8.

Let him now learn to control his emotions, on no account giving way to anger, hatred and jealousy, but to turn the force he hitherto expended in these directions towards the attainment of perfection, that the malarial marsh of his nature may become a clear and limpid lake, reflecting the Divine Nature truly and without distortion.

Let him identify himself with the Powers of Water, considering the Water Triplicity in all its aspects, with its attributions and correspondences.

NOTES ON THE TAROT

by Frater S. R. M. D.

In the Tree of Life in the Tarot, each path forms the connecting link between two of the Sephiroth. The King and the Queen are the correlations of the *Abba* and the *Aima* in that suit; the Knight or Prince answers to Microprosopus, and the Knave or Princess which was anciently a female figure, is referred to the Bride, *Kallah* or *Malkah*.

Combining, then, the material attributions of the Sephiroth and the Path, it results that:

0. Fool=The Crown of Wisdom, the Primum Mobile, acting through the Air on the Zodiac.

1. The Juggler=The Crown of Understanding, the beginning of material production, the Primum Mobile acting through the Philosophic Mercury on Saturn.

2. High Priestess=The Crown of Beauty, the beginning of Sovereignty and Beauty, the Primum Mobile, acting through the Moon on the Sun.

3. Empress=The Wisdom of Understanding, the Union of the powers of Origination and Production; the Sphere of the Zodiac acting through Venus upon Saturn.

4. Emperor=The Wisdom of Sovereignty and Beauty, and the originator of them; the Sphere of the Zodiac

acting through Aries upon the Sun, and initiating Spring.

5. Hierophant=The Wisdom and fountain of Mercy, the Sphere of the Zodiac acting through Taurus upon Jupiter.
6. The Lovers=The Understanding of Beauty and Production of Beauty and Sovereignty. Saturn acting through Gemini upon Sol.
7. Chariot=Understanding acting upon Severity. Saturn acting through Cancer upon Mars.
8. Strength=Fortitude. Mercy tempering Severity. The Glory of Strength. Jupiter acting through Leo upon Mars.
9. Hermit=The Mercy of Beauty, the Magnificence of Sovereignty, Jupiter acting through Virgo upon Sol.
10. Wheel of Fortune=The Mercy and Magnificence of Victory. Jupiter acting through Jupiter direct upon Venus.
11. Justice=The Severity of Beauty and Sovereignty. Mars acting through Libra upon Sol.
12. The Hanged Man=The Severity of Splendour. Execution of Judgment. Mars acting through Water upon Mercury.
13. Death=The Sovereignty and result of Victory. Sol acting through Scorpio upon Venus, or Osiris under the destroying power of Typhon afflicting Isis.

14. Temperance=The Beauty of a firm Basis. The Sovereignty of Fundamental Power. Sol acting through Sagittarius upon Luna.

15. The Devil=The Sovereignty and Beauty of Material (and therefore false) splendour. Sol acting through Capricorn upon Mercury.

16. The Tower=The Victory over Splendour. Venus acting through Mars upon Mercury. Avenging force.

17. Star=The Victory of Fundamental Strength. Venus acting through Aquarius upon Luna. Hope.

18. Moon=The Victory of the Material. Venus acting through Pisces upon the Cosmic Elements, deceptive effect of the apparent power of Material Forces.

19. Sun=The Splendour of the Material World. Mercury acting through the Sun upon the Moon.

20. Judgment=The Splendour of the Material World. Mercury acting through Fire upon the Cosmic Elements.

21. Universe=The Foundation of the Cosmic Elements and of the Material World. Luna acting through Saturn upon the Elements.

THE GARDEN OF EDEN BEFORE THE FALL

This diagram is described in the Practicus Ritual. It shows in a glyph the teaching proper to the Practicus on entering the Sephirah HOD which he has reached by the Paths of SHIN and RESH from MALKUTH and YESOD respectively.

At the summit are the THREE SUPERNAL SEPHIROTH summed up into ONE—AIMA ELOHIM, the Mother Supernal—The Woman of the Apocalypse (Chap. 12) clothed with the SUN, the MOON under her feet, and on her head the Crown of Twelve Stars.

It is written 'So the Name JEHOVAH is joined to the Name ELOHIM, for JEHOVAH planted a Garden Eastward in Eden.'

From the Three Supernals follow the other Sephiroth of THE TREE OF LIFE. Below the TREE, proceeding from MALKUTH is THE TREE OF KNOWLEDGE of GOOD AND of EVIL which is between the Tree of Life and the World or Assiah or Shells, represented by the Coiled Up DRAGON with Seven Heads and Ten Horns—being the Seven Infernal Palaces and the Ten Averse Sephiroth. (These are described in the text of the Rituals but are not read to the Candidate at his Grade. When studying this diagram, these descriptions should be looked up, but they are not required for the exam.)

The River NAHER flows forth from the Supernal Eden and in DAATH it is divided into Four Heads:—

PISON: Fire—flowing to GEBURAH where there is Gold.

GIHON: Water—the Waters of Mercy, flowing into CHESED.

HIDDIKEL: Air—flowing into TIPHARETH.

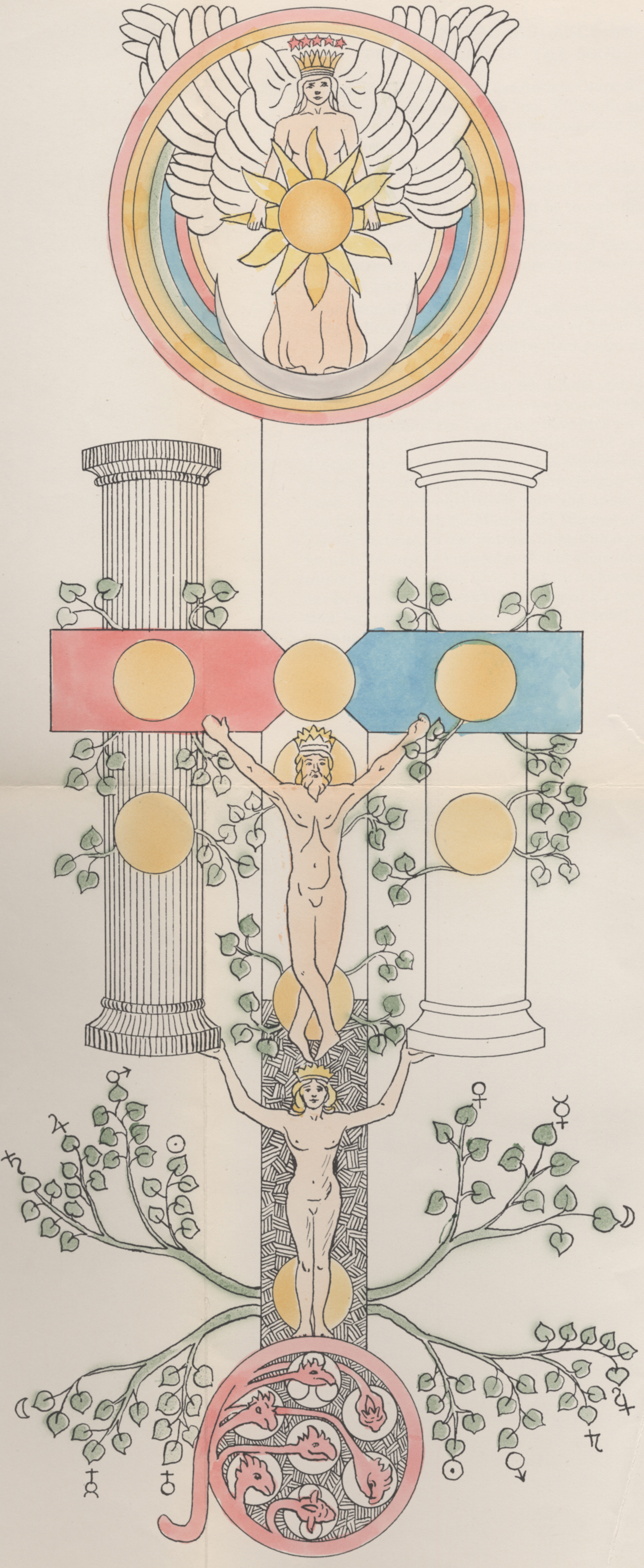
PHRATH (Euphrates): Earth — flowing into MALKUTH.

It is written "In DAATH the Depths are broken up and the Clouds drop down dew."

The word *Naher* has the meaning 'perennial stream' —'never failing waters' as opposed to other words meaning Torrent or Brook.

The River going out of Eden is the River of the Apocalypse, the Waters of Life, clear as crystal proceeding from the Throne, on either side of the Tree of Life, bearing all manner of Fruit.

Thus the Rivers form a Cross and on it The GREAT ADAM, the SON who is to rule the Nations, was extended from TIPHARETH and his arms stretch out to GEBURAH AND GEDULAH, and in MALKUTH is EVE, supporting with her hands the TWO PILLARS.



ON THE GENERAL GUIDANCE AND PURIFICATION OF THE SOUL

Learn first, O Practicus of our Ancient Order, that true Equilibrium is the basis of the Soul. If thou thyself hast not a sure foundation, whereon wilt thou stand to direct the forces of Nature?

Know then that as Man is born into this world amidst the darkness of Nature and the strife of contending forces, so must his first endeavour be to seek the Light through their reconciliation. Thus, thou who hast trial and trouble of this life, rejoice because of them, for in them is strength, and by their means is a pathway opened unto that Light Divine.

How should it be otherwise, O man, whose life is but a day in Eternity a drop in the Ocean of Time? How, if thy trials were not many, couldst thou purge thy soul from the dross of Earth?

Is it but now that the higher life is beset with dangers and difficulties; hath it not been ever thus with the Sages and Hierophants of the Past? They have been persecuted and reviled, they have been tormented of men, yet through this has their glory increased. Rejoice, therefore, O Initiate, for the greater thy trial, the brighter thy triumph. When men shall revile thee and speak against thee falsely, hath not the Master said "Blessed art thou." Yet, O Practicus, let thy victories bring thee not vanity, for with increase of knowledge should come increase of wisdom. He who knows little, thinketh he knows much; but he who knoweth much hath learned his own ignorance. Seest thou a Man wise in his own conceit? There is more hope of a fool than of him.

Be not hasty to condemn other's sin. How knowest thou that in their place thou couldst have resisted the temptation? And even were it so, why shouldst thou despise one who is weaker than thyself? Be thou well sure of this, that in slander and self-righteousness is sin. Pardon therefore the sinner, but encourage not the sin. The Master condemned not the adulterous woman, but neither did he encourage her to commit the sin.

Thou therefore who desirest magical gifts, be sure that thy soul is firm and steadfast, for it is by flattering thy weakness that the Evil One will gain power over thee. Humble thyself before thy God, yet fear neither man nor spirit. Fear is failure and the forerunner of failure; and courage is the beginning of virtue. Therefore fear not the Spirits, but be firm and courteous with them, for thou hast no right either to despise or to revile them, and this too may lead thee into sin. Command and banish the Evil ones. Curse them by the Great Names of God, if need be; but neither mock nor revile them, for so assuredly thou wilt be led into error.

A man is what he maketh himself within the limits fixed by his inherited destiny; he is a part of mankind. His actions affect not himself only, but also those with whom he is brought into contact, either for good or for evil.

Neither worship nor neglect the physical body, which is thy temporary connection with the outer and material world. Therefore let thy mental equilibrium be above disturbances by material events. Restrain the animal passions and nourish the higher aspirations; the emotions are purified by suffering.

Do good unto others for God's sake, not for reward, not for gratitude from them, not for sympathy. If thou art generous, thou wilt not long for thine ears to be tickled by expressions of gratitude. Remember that unbalanced force is evil, that unbalanced severity is but cruelty and oppression, but that also unbalanced Mercy is but weakness which would allow and abet evil.

True prayer is as much action as Word; it is Will. The Gods will not do for man what his Higher Powers can do for himself, if he cultivate Will and Wisdom. Remember that this Earth is but an atom in the Universe, and thou thyself but an atom thereon. And that even couldst thou become the God of this Earth whereon thou crawlest and grovellest, thou wouldst even then be but an atom and one among many. Nevertheless, have the greatest self-respect, and to that end sin not against thyself. The sin which is unpardonable is knowingly and wilfully to reject spiritual truth, but every sin and act leaveth its effect.

To obtain magical Power, learn to control thought. Admit only true ideas which are in harmony with the end desired, and not every stray and contradictory idea that presents itself. Fixed thought is a means to an end; therefore pay attention to the power of silent thought and meditation. The material act is but the outward expression of the thought, and therefore it hath been said that "the thought of foolishness is sin." Thought therefore is the commencement of action, and if a chance thought can produce much effect, what cannot fixed thought do? Therefore, as has been already said, establish thyself firmly in the Equilibrium of Forces, in the centre of the cross of the elements, that Cross from whose centre the creative word issued in the birth of the dawning universe.

As it was said unto thee in the Grade of Theoricus: "Be thou therefore prompt and active as the Sylphs, but avoid frivolity and caprice. Be energetic and strong like the Salamanders, but avoid irritability and ferocity. Be flexible and attentive to images like the Undines, but avoid idleness and changeability. Be laborious and patient like the Gnomes, but avoid grossness and avarice." So shalt thou gradually develop the powers of thy Soul and fit thyself to command the spirits of the elements.

For wert thou to summon the Gnomes to pander to thy avarice, thou wouldst no longer command them, but they would command thee. Wouldst thou abuse the pure creatures of God's creation to fill thy coffers and to satisfy thy lust for Gold? Wouldst thou defile the Spirits of driving Fire to serve thy wrath and hatred? Wouldst thou violate the purity of the Souls of the Water to pander to thy lust and debauchery? Wouldst thou force the Spirits of the evening breeze to minister to thy folly and caprice?

Know that with such desires thou canst but attract the evil and not the good, and in that can the evil will have power over thee.

In true religion there is no sect. Therefore take heed that thou blaspheme not the name by which another knoweth his God for if thou doest this thing in Jupiter, thou wilt blaspheme YHVH; and in Osiris YEHESHUAH.

"Ask of God and ye shall have,
Seek and ye shall find.
Knock, and it shall be opened unto you."

THE GARDEN OF EDEN AFTER THE FALL

This diagram is described in the Philosophus Ritual. It shows in a glyph the teaching proper to a Philosophus on entering the Sephirah NETZACH which he has reached by the Three Paths of QOPH, TZADDI, AND PEH from the SEPHIROTH—MALKUTH, YESOD and HOD respectively.

The Great Goddess EVE, being tempted by the fruits of the TREE OF KNOWLEDGE whose branches tend upwards to the seven lower Sephiroth, but also downward to the Kingdom of Shells, reached down to them and the two pillars were left unsupported.

Then the Sephirotic Tree was shattered. She fell and with her fell the Great ADAM. And the Great Red Dragon arose with his seven heads and ten horns, and EDEN was desolated—and the folds of the Dragon enclosed MALKUTH and linked it to the Kingdom of the Shells.

And the heads of the Dragon rose into the seven lower Sephiroth, even up to DAATH at the feet of Aima Elohim.

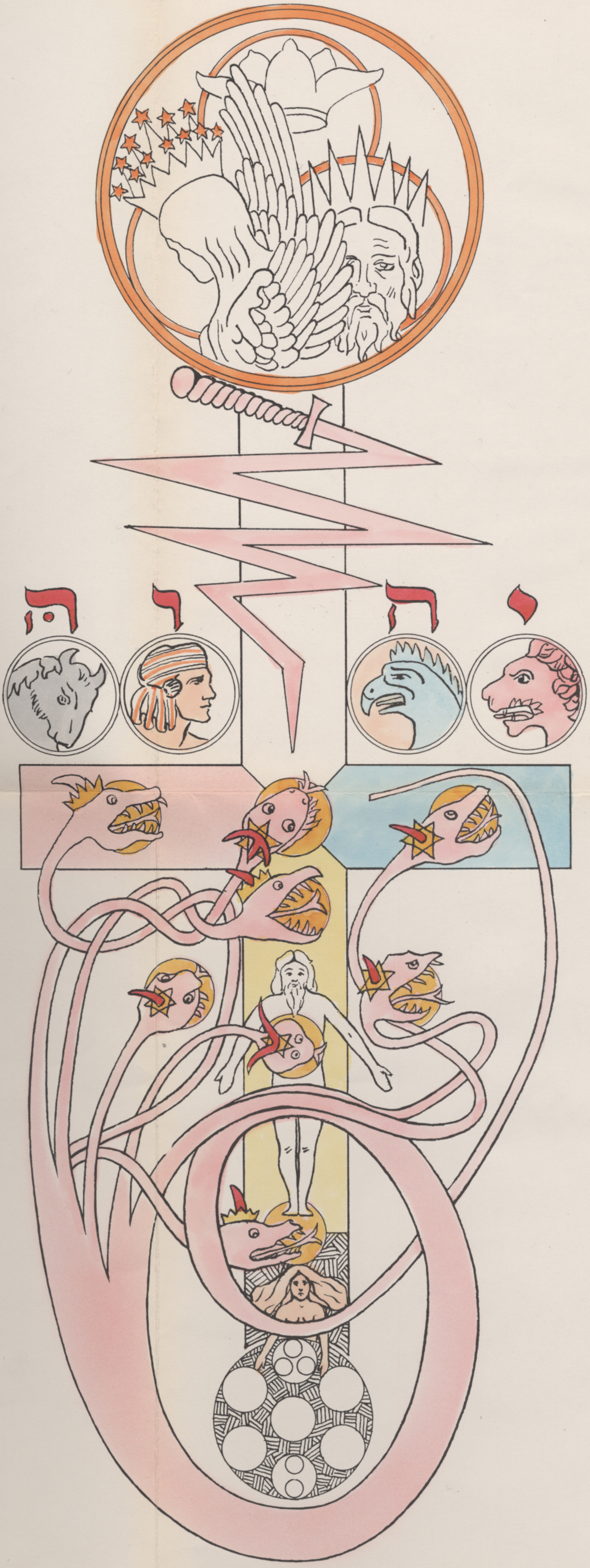
Thus were the four Rivers of EDEN desecrated and the Dragon Mouth gave forth the Infernal Waters in DAATH—and this is LEVIATHAN, The Piercing and Crooked Serpent.

But TETRAGRAMMATON ELOHIM placed the Four Letters YHVH of the NAME and the Flaming Sword of the Ten Sephiroth between the devastated Garden and the Supernal Eden, that this should not be involved in the Fall of ADAM.

And it became necessary that a Second Adam should arise to restore the System, and thus, as ADAM had been spread on the Cross of the Four Rivers, so the Second ADAM should be crucified on the Infernal Rivers of the four armed Cross of DEATH—yet to do this He must descend into the lowest, even MALKUTH the Earth, and be born of her. (Psalm 74. 'Thou breakest the Heads of Leviathan in pieces.')

And on the Dragon Heads were the names of the eight Kings of EDOM and on his horns the names of the Eleven Dukes of EDOM, for DAATH having developed in the Dragon a new Head, the Seven Headed Dragon with Ten Horns became Eight Headed and Eleven Horned. (Genesis, 36 31 to 43. Chronicles 1. 43 to 54.)

NOTE: The Edomites were the descendants of Esau who sold his birthright. Their Kings came to symbolise unlawful and chaotic forces.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Fifth Knowledge Lecture

AZOTH is a word formed from the initial and final letters of the Greek, Latin and Hebrew Alphabets thus:—A and Z, Aleph and Tau, Alpha and Omega. It is used with various meanings by different writers but generally signifies *Essence.*

The following names occur in Qabalistic writings:—

AIN—the Negative	אין	(Nothing—Not)
AIN SOPH	אין סוף	(Limitless)
AIN SOPH AUR	אין סוף אור	(The Limitless Light)

These are the Veils of the Negative Existence depending from Kether.

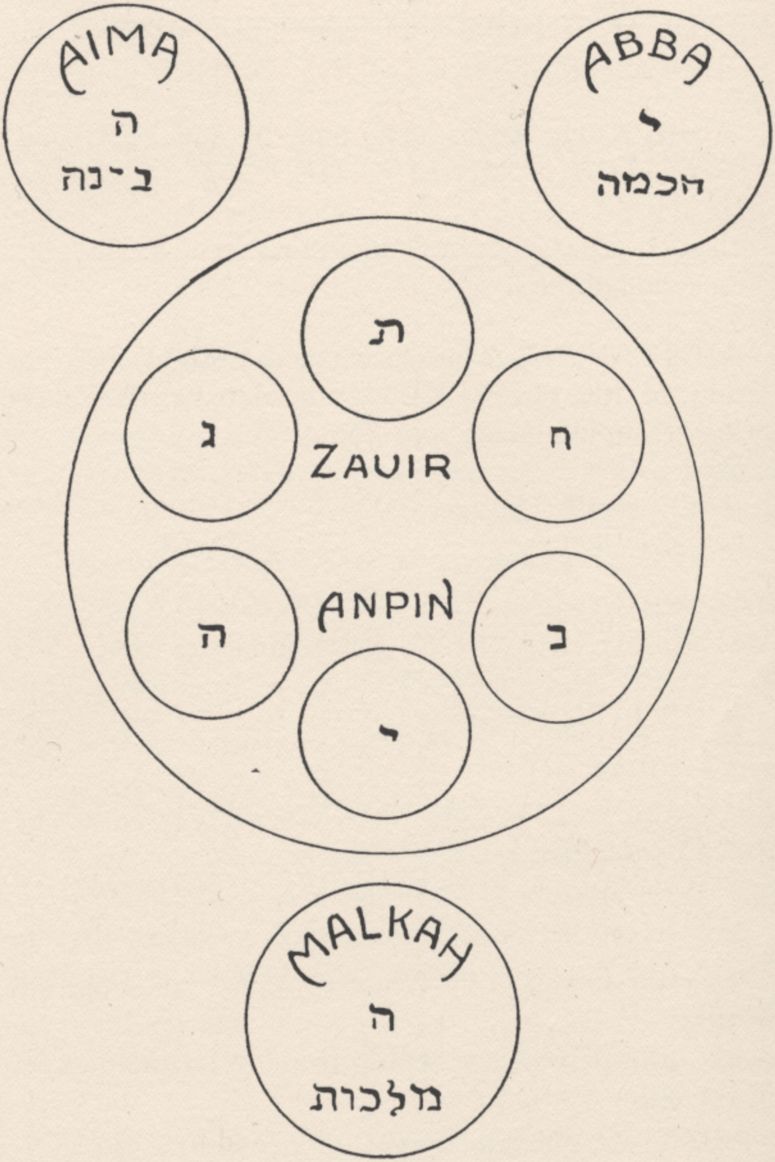
ARIK ANPIN אריך אנפין—MACROPROSOPUS or The Vast Countenance is a title of Kether, and another of its titles is the Ancient of Days, AATIK YOMIN עתיך יומין

Kether or the Vast Countenance emanates first as ABBA, the Supernal Father, and AIMA the Supernal Mother.

ABBA אבבא The Supernal Father is referred to YOD of Tetragrammaton, and

AIMA אימא The Supernal Mother is referred to HEH.

ELOHIM אלהים is a name given to these two Persons united.


AIMA
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As Elohim they become the parents of THE SON ZAUIR ANPIN זאויר אנפין, also called MICROPROSOPUS or the LESSER COUNTENANCE.

ABBA is referred to YOD and the Sephira CHOKMAH. AIMA is referred to HEH and the Sephirah BINAH. ZAUIR ANPIN is referred to the six Sephiroth—Chesed, Geburah, Tiphareth, Netsach, Hod, and Yesod, and of these especially to TIPHARETH.

MALKAH מלכה The Queen, and KALAH כלה The Bride are titles of MALKUTH considered as the Spouse of Zauir Anpin, the Microprosopus.

The Letters of the Name YHVH contain these meanings, thus:—

YOD is referred to ABBA. HEH to AIMA.
VAU to ZAUIR ANPIN. HEH (final) to MALKAH.

These Letters are also referred to the Four Worlds and the Four Suits of the Tarot thus:—

YOD	ATZILUTH	WANDS
HEH	BRIAH	CUPS
VAU	YETZIRAH	SWORDS
HEH (f)	ASSIAH	PENTACLES

In each of the Four Worlds are the Ten Sephiroth of that World, and each Sephirah has its own ten Sephiroth, making 400 Sephiroth in all — the number of the letter TAU, The Cross, The Universe, the Completion of all things.

The Tarot is thus referred to The Tree of Life:

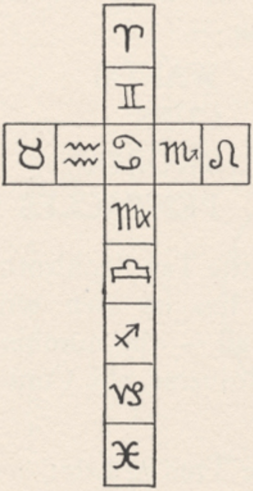
The Four Aces are placed on the Throne of Kether—the remaining small cards of the suit desired on the respective Sephiroth, 2 on Chokmah, 3 on Binah, etc. The 22 *Trumps* are then arranged on the Paths between them, according to the Letters to which they correspond.

The King and Queen of the suit are placed beside *Chokmah* and *Binah* respectively; the *Knight* and *Knave* by *Tiphareth* and *Malkuth.*

The Tarot Trumps thus receive the equilibrium of the Sephiroth they connect.

The Admission Badges used in the grade of *Philosophus* are as follows:

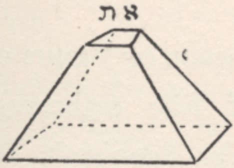
The Calvary Cross of Twelve Squares, admitting to the Path of *Qoph,* the 29th Path, refers to the Zodiac and to the Eternal River of Eden divided into Four Heads:

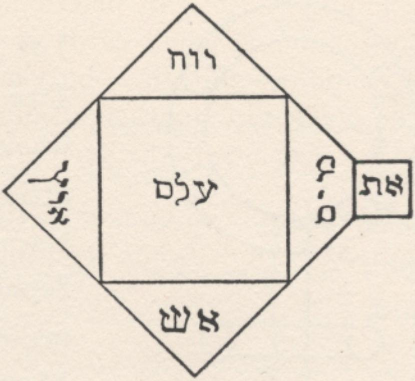


Nahar — The River——נהר
1. Hiddikel ——הדקל
2. Pison ——פישון
3. Gihon ——גיחון
4. Phrath ——פרת

The Pyramid of the Four Elements admits to the Path of *Tzaddi,* the 28th Path.

On the sides are the Hebrew Names of the Elements. On the apex is the word *Eth* — Essence, and on the base the word *Olam* meaning World.




רוח
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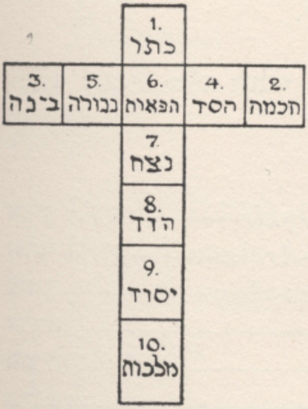
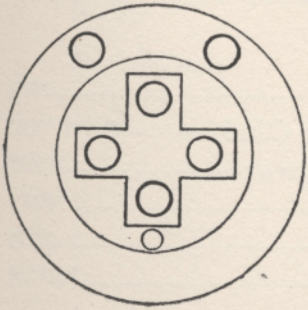
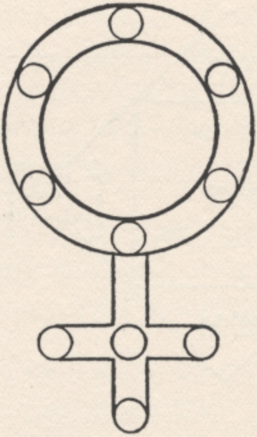

1. כתר
3. בינה
5. גבורה
6. תפארת
4. חסד
2. חכמה
7. נצח
8. הוד
9. יסוד
10. מלכות

THE CALVARY CROSS OF TEN SQUARES admits to the Path of Peh, Mars — the 27th Path. The Ten Squares are referred to the Ten Sephiroth in balanced disposition. It is also the opened out form of the double Cube of the Altar of Incense.



THE CROSS OF THE HEGEMON'S BADGE admits to the Grade of Philosophus. This cross embraces Tiphareth, Netsach, Hod and Yesod, and rests upon Malkuth. The Calvary Cross of Six Squares also refers to the six Sephiroth of Microprosopus and is the opened out form of the cube.



THE SYMBOL OF VENUS on the Tree of Life embraces the whole Ten Sephiroth. It is a fitting emblem of the Isis of Nature. As it contains all the Sephiroth its circle should be made larger than that of Mercury.

NAMES especially connected with the Four Elements:—

EARTH:

Hebrew Name	*Aretz* or *Ophir*	ארץ : עפיר
Great Name	*Adonai ha-Aretz*	אדני הארץ
Cardinal Point	North. *Tzaphon*	צפון
Archangel	*Auriel*	אוריאל
Angel	*Phorlakh*	פורלאך
Ruler	*Kerub*	כרוב
King	*Ghob*	
Elementals	*Gnomes*	

AIR:

Hebrew Name	*Ruach*	רוח
Great Name	*Shaddai El Chai*	שדי אל חי
Cardinal Point	East. *Mizrach*	מזרח
Archangel	*Raphael*	רפאל
Angel	*Chassan*	חשן
Ruler	*Ariel*	אריאל
King	*Paralda*	
Elementals	*Sylphs*	

WATER:

Hebrew Name	*Maim*	מים
Great Name	*Elohim Tzabaoth*	אלהים צבאות
Cardinal Point	West. *Maarab*	מערב
Archangel	*Gabriel*	גבריאל
Angel	*Taliahad*	טליהד
Ruler	*Tharsis*	תרשים
King	*Nichsa*	
Elementals	*Undines*	

FIRE:

Hebrew Name	*Asch*	אש
Great Name	*Yhvh Tzabaoth*	יהוה צבאות
Cardinal Point	South. *Darom*	דרום
Archangel	*Michael*	מיכאל
Angel	*Aral*	אראל
King	*Seraph*	שרף
Ruler	*Djin*	
Elementals	*Salamanders*	

Let the PHILOSOPHUS meditate upon the symbol of the Fire Triangle in all its aspects.

Let him contemplate the symbol of the Planet VENUS until he realises the Universal Love which would express itself in perfect service to all man-kind and which embraces Nature both visible and invisible.

Let him identify himself with the powers of FIRE, consecrating himself wholly until the Burnt Sacrifice is consummated and the Christ is conceived by the Spirit.

Let him meditate upon the Triplicity of Fire—its attributes and correspondences.

As confusion is found to exist with regard to the Right and Left Pillars of the Sephiroth on the Tree of Life in relation to the right and left sides of a man, and as to the phases of the Moon—you must note:

That in every diagram and picture, the right hand side of the observer is next the Pillar of Mercy—Chokmah, Chesed, and Netzach; while the Pillar of Severity is on the observer's left hand. Yet when you apply the Tree of Life to yourself, your right side, arm, and leg represent the side of Strength and Severity, Binah, Geburah and Hod, and your left side refers to the Pillar of Mercy. So that when you look at a diagram, you are looking, as it were, at a man facing you, that your right side faces his left. His Merciful side forms the right hand Pillar in front of you, so that it is as if you looked at yourself in a mirror.

Just as the man looks at you, so does the Moon look at you and so you say that the Moon in her increase is on the side of Mercy, the right hand pillar of the Sephiroth; and in her decrease, the crescent is on the left hand Pillar of Severity.

A Diagram, then, is a picture of a Man or the Moon facing you. The Temple Pillars are similar:

Black Pillar	Severity	Left	North
White Pillar	Mercy	Right	South
Black Pillar	Boaz	Stolistes	
White Pillar	Jachin	Dadouchos	

That is, the white Mercy or Jachin Pillar is on your right hand as you approach the Altar from the West and from the Hiereus. (See Chronicles II. iii, 17.) "And call the Name on the right hand (of him who enters) Jachin, and the Name of that on the left, Boaz."

Now Boaz=Strength, Severity, Binah, Black Pillar; and Jachin=White Pillar of Mercy.

So in making the Qabalistic Cross on your breast it is correct to touch the Forehead and say *Ateh*—Thou art; the Heart—*Malkuth;* Right Shoulder, *ve-Geburah;* left shoulder *ve-Gedulah,* and with the fingers clasped on the breast say, *Le, olahm, amen!*

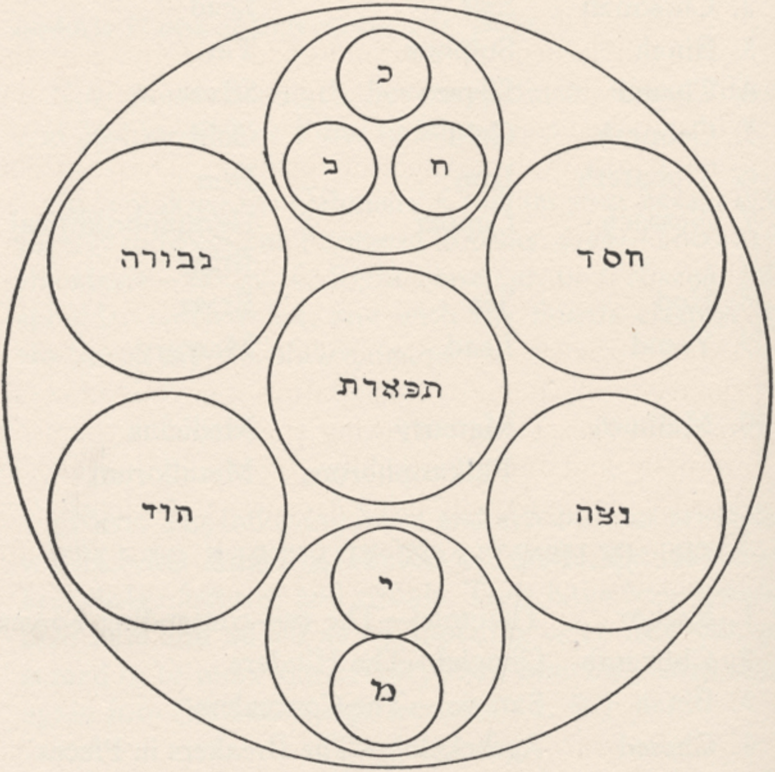
(Note: The following items and attributions are those which were formerly eliminated from the so-called knowledge lectures and rituals. They have been assembled here and added as an appendix since this was assumed to be more satisfactory than inserting them once again into the knowledge lectures. I. R.)

TWO FURTHER ALCHEMICAL ATTRIBUTIONS TO THE TREE OF LIFE

1. Kether	Mercury	The Metallic Root
2. Chokmah	Salt	Lead
3. Binah	Sulphur	Tin
4. Chesed	Silver	Silver
5. Geburah	Gold	Gold
6. Tiphareth	Iron	Iron
7. Netzach	Copper	Hermaphroditical Brass
8. Hod	Tin	Brass
9. Yesod	Lead	Mercury
10. Malkuth	Mercury Philosophorum	Medicina Metallorum

THE QLIPPOTH ON THE TREE OF LIFE

1. Kether	Thaumiel—The two contending Forces
2. Chokmah	Ghogiel—The Hinders
3. Binah	Satariel—The Concealers
4. Chesed	Agshekeloh—The Breakers in Pieces
5. Geburah	Golohab—The Burners
6. Tiphareth	Tagiriron—The Disputers
7. Netzach	Gharab Tzerek—The Ravens of Death
8. Hod	Samael—The Liar or Poison of God
9. Yesod	Gamaliel—The Obscene Ones
10. Malkuth	Lilith—Queen of the Night and of Demons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The Seven Palaces attributed to the
Ten Sephiroth

THE ASTROLOGICAL SYMBOLS OF THE PLANETS

These are derived from the three primary forms of the Cross, the Crescent and the Circle, either singly or in combination.

The Circle denotes Sun and Gold; the Crescent the Moon and Silver, respectively analogous to the Red and White Alchemical natures.

The Cross is the symbol of corrosion. The corrosion of metals is usually of the complementary colour to that to which they naturally approximate. Thus Copper, which is reddish, becomes green in its corrosion of verdigris, etc.

Mercury is the only planet which unites these three primary forms in one symbol. Saturn is composed of the cross and the crescent showing that Lead is corrosive internally and Luna externally. Jupiter is the reverse. Mars is Solar externally but corrosive externally.

Venus is opposite. Copper is externally of the nature of Gold, but internally corrosive. Hence the name of the Sphere of Venus is *Nogah*—denoting External Splendour but internal corruption.

The Serpent Nehushtan, which Moses made when the Children of Israel were bitten by Serpents of Fire in the Wilderness, is the Serpent of the Paths of the Tree. And he set it on a pole—that is, twined it round the middle Pillar of the Sephiroth. And the word used in the passage in Numbers 21 for Fiery Serpents is the same as the Name of the Angels of Geburah, the same spelling, the same pointing, Seraphim. Round the Middle Pillar of the Sephiroth, because that is the Reconciler between the Fires of Geburah or Severity, and the Waters of Chesed or Mercy—and hence it is said in the New Testament that it is a type of Christ, the Reconciler. And the Serpent is of Brass, the Metal of Venus, whose Sphere is called Nogah, or External Splendour, as shewn further by the Alchemical Symbol of Venus, wherein the Circle of the Sun is exalted above the Cross of Corrosion. And therefore it is said in the Zohar that "Alone of the Shells is the Serpent Nogah found in Holiness" and he is called the Balance of Justice. Why, then, is he called the External or False Splendour? Because he indeed uniteth the Paths, but comprehendeth not the Sephiroth. Nevertheless, he is also the Celestial Serpent of Wisdom. But the Serpent of the Temptation is the Serpent of the Tree of Knowledge of Good and of Evil, and not that of the Tree of Life.

Here is a method of writing Hebrew words by the Yetsiratic attribution of the Alphabet, whence results some curious hieroglyphic symbolism. Thus Tetragrammaton will be written by Virgo, Aries, Taurus, Aries. *Eheieh,* by Air, Aries, Virgo, Aries. From *Yeheshua,* the Qabalistic mode of spelling Jesus, which is simply the Tetragrammaton with the letter Shin placed therein, we obtain a very peculiar combination—Virgo, Aries, Fire, Taurus, Aries. Virgo born of a Virgin, Aries the Sacrificial Lamb, Fire the Fire of the Holy Spirit, Taurus the Ox of the Earth in whose Manger He was laid, and lastly Aries the flocks of sheep whose Herdsmen came to worship Him. *Elohim* yields Air, Libra, Aries, Virgo, Water—the Firmament, the Balanced Forces, the Fire of the Spirit (For Aries is a fiery Sign), operating in the Zodiac, the Fire Goddess, and the Waters of Creation.

The terms Raven or Crow, Lion and Eagle have various Alchemical significations. Generally

Raven—Initiation through blackness

Lion—Heat and sulphurous action

Eagle—Sublimation

One great difference between Chemical and Alchemical processes is that Alchemy only employs a gradual heat continually but carefully increased, and does not commence with violent heat.

The Cucurbite is a glass boiler attached to the lower part of the Alembic. It consists of a tube, a head, and a receiver added thereto for purposes of distillation.

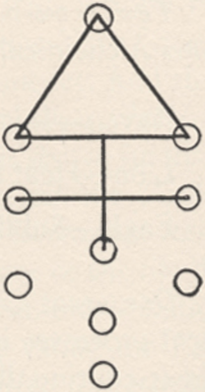
The Athanor or Philosophical Furnace is to produce a graduated heat.

The Balneum Mariae is the modern water bath—a vessel of hot water in which was placed the vessel to be heated.

The Balneum Arenae or sand bath is a vessel of sand in which is placed the vessel to receive a dry heat.

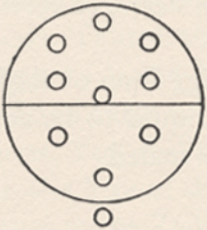
The Philosophic Egg is an oval glass vessel in which is placed the water or liquid to be acted upon, and which may be hermetically sealed.

This represents the Alchemical Symbol of Sulphur on the Tree of Life. It does not touch the four lower Sephiroth. The Cross terminates in Tiphareth, whereby, as it were, the Supernal Triangle is to be grasped, and Tiphareth is the purified Man.

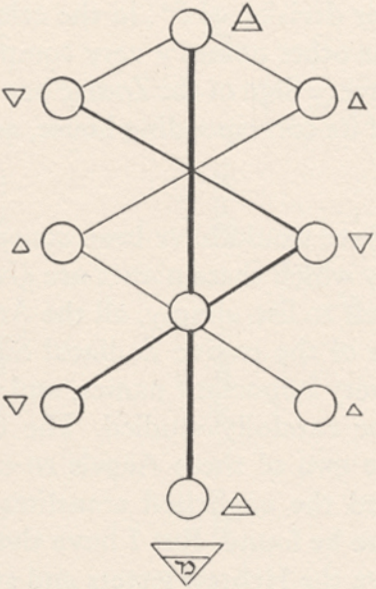


The Hexagram of Tiphareth is formed from the Pillars on each side. In Chesed is the Water triangle, in Geburah the Fire triangle. And Tiphareth unites and reconciles them so as to form a reconciliation between them in the form of the hexagram.

The Symbol of Salt on the Tree of Life embraces all the Sephiroth but Malkuth, and is as it were, the Reconciler between the Sulphur and Mercury. The horizontal dividing line implies the precept of Hermes "as above so below."



The drawing represents the Trinity operating through the Sephiroth and reflected downwards in the four triangles of the Elements. Air is reflected from Kether through Tiphareth to Yesod. Water is reflected from Binah through Chesed to Hod; Fire is reflected from Chokmah through Geburah to Netzach; while Earth is Malkuth, the receptacle of the other Three.



(Note: The following Angelic Names have been assembled and tabulated systematically from a Philosophus manuscript entitled "The Lecture on the Shemhamphoresch." This document deals principally with the traditional modes of forming Angelic Names. It describes how various verses are taken from the book of Exodus, and by methods of permutation, are formed into seventy two names of three letters each. To each of these names is added the suffix *Yah* or *El,* thus yielding angelic names and formulae. These seventy two Angels are allotted to each quinary, or division of 5°, in the celestial heavens, so that with the other names a very complete hierarchy is given. Thus every Sign of the Zodiac has an Archangel, Angel, Angel of its corresponding house, and a vast subhierarchy.

Too much space would have been consumed to detail the methods by which these names are given. So I have contented myself to list, simply, all the Archangelic and Angelic Names of the twelve Zodiacal Signs, and state that they are very important names, and their arrangement should be carefully studied. The documents on Tarot attribute two of these Angels to each of the 36 small cards, and the anglicised transliteration of their names will there be found. But I have thought it advisable here to give the Hebrew letters and spelling so that the student may have them at his hand when dealing with the matters of Sigils and Telesmatic Images, which are, as elsewhere explained, formed from the Hebrew spellings. I. R.)

Sign	Name in Hebrew	Divine Name	Archangel	Angel	Angel ruling the House corresponding	Decan	Angel ruling Decan	Angel ruling Quinance
								והואל
						♂	זזר	דניאל
♈	טלה	יהוה	מלכידאל	שרהיאל	איאל			החשיה
						☉	בההמי	עממיה
								ננאיל
						♀	כטנדר	ניתאל
								מבהיה
						☿	כרדמדי	פויאל
♉	שור	יההו	אסמודאל	ארזיאל	טואל			נממיה
						☽	מנחראי	יילאל
								הרחאל
						♄	יסגנזן	מצראל
								ומבאל
						♃	סגרש	יההאל
♊	תאומים	יוהה	אמבריאל	סראיאל	גיאל			ענואל
						♂	שהדני	מחיאל
								דמביה
						☉	ביתור	מנקאל

Sign	Name in Hebrew	Divine Name	Archangel	Angel	Angel ruling the House corresponding	Decan	Angel ruling Decan	Angel ruling Quinance
								איעאל
						♀	מתראוש	חבויה
♋	סרטן	הוהי	מוריאל	פכיאל	כעאל			ראהאל
						☿	רהדע	יבמיה
								הייאל
						☽	אלינכיר	מומיה
								והויה
						♄	לוסנהר	יליאל
♌	אריה	הויה	ורכיאל	שרטיאל	עואל			מיטאל
						♃	זחעי	עלמיה
								מהשיה
						♂	סהיבה	ללהאל
								אכיאה
						☉	אננאורה	כהתאל
♍	בתולה	ההוי	המליאל	שלתיאל	ויאל			הזיאל
						♀	ראיהיה	אלדיה
								לאויה
						☿	מספר	ההעיה

Sign	Name in Hebrew	Divine Name	Archangel	Angel	Angel ruling the House corresponding	Decan	Angel ruling Decan	Angel ruling Quinance
								יזלאל
						☽	טרסני	מבהאל
♎	מאזנים	והיה	זוריאל	חדקיאל	יהאל			הריאל
						♄	סהרנץ	הקמיה
								לאויה
						♃	שהדר	כליאל
								לוויה
						♂	כמוץ	פהליה
♏	עקרב	והחי	ברכיאל	סאיציאל	סוסול			נלכאל
						☉	נינדוהר	יייאל
								מלהאל
						♀	נתרודיאל	חהויה
								נתהיה
						☿	משרית	האאיה
♐	קשת	ויהה	אדוכיאל	סמקיאל	סויעסאל			ירתאל
						☽	והרין	שאהיה
								רייאל
						♄	אבוהא	אומאל

Sign	Name in Hebrew	Divine Name	Archangel	Angel	Angel ruling the House corresponding	Decan	Angel ruling Decan	Angel ruling Quinance
								לכבאל
						♃	מסנין	ושריה
♑	גדי	היהו	הנאל	סריטיאל	כשניעיה			יחויה
						♂	יסיסיה	להחיה
								כוקיה
						☉	יסגדיברודיאל	מנדאל
								אניאל
						☿	ססםם	חעמיה
♒	דלי	היוה	כאמבריאל	צכמקיאל	אנסואל			רהעאל
						♀	אבדרון	ייזאל
								הההאל
						☽	גרודיאל	מיכאל
								ווליה
						♄	בהלמי	ילהיה
♓	דגים	ההיו	אמניציאל	וכביאל	פשיאל			סאליה
						♃	אורון	עריאל
								עשליה
						♂	סטריף	מיהאל

ON THE WORK TO BE UNDERTAKEN BETWEEN PORTAL AND ⑤—$\boxed{6}$

The work comes under six headings as follows:

1. A Thesis on the Rituals.
2. A meditation on the crosses which have been used as admission badges in the Grades. This is a preparation for the meditation which precedes the ⑤—$\boxed{6}$ Grade and should be applied for when you have been a Portal Member for seven months.
3. A complete diagram of The Tree of Life.
4. The practice of control of the Aura.
5. The placing of The Tree of Life in the Aura.
6. Tattwas—Astrology—Divination.

1. The Thesis. Read the rituals. Build them up in imagination. Compare the Opening and Closing in the various Grades. Note the general underlying scheme for each Elemental Grade—and note where the differences occur. Follow the careers of the various Officers. Note at what Grade an Officer disappears.

Make a precis of each Ritual so that the general scheme becomes apparent. This is of the greatest assistance when you are called on to take Office because you will not then need to follow everything in the Ritual but need only turn to the page where your Office is mentioned and when you have no more to say, you can turn to the Closing and put the Ritual aside till required for that. Ability to do this and to move correctly in the Temple adds greatly to the harmony and repose of the whole Ceremony.

Note the positions of the various officers—what mathematical shapes they make among themselves from time to time as they take up their places in the Temple. It may be a triangle, a cross, a pentagram, etc.

Read the speeches carefully, and read them sometimes aloud so that you get familiar with the sound of your own voice in saying the words. Note that some speeches are designed to create atmosphere by their archaic form and should be read rhythmically and sonorously, while others are informative and should be read in such a way as to make their points clear.

Examples of archaic passages are challenges of Gods: "Thou canst not pass the Gate of the Western Heaven unless thou canst tell me my Name." And the speeches of the Kabiri in the Grades of Practicus and Philosophus. Information is given in speeches about Tarot Keys and diagrams.

Note the technique for traversing the various Paths—the words, and the badges with which the Path is entered, the length of the circumambulation and the special symbolism described therein.

Let all these things soak into your mind, make notes as ideas occur to you—and presently your personal reaction to the Grades will crystallise out and you will be able to write your thesis.

2. Make a list and drawings of the crosses which have been given you as Admission Badges throughout the

Grades, from the Swastika of the Zelator to the Five-squared cross which you put on as you stood at the Altar at the second point of the Portal Grade. Read what is said of them in the Rituals and knowledge lectures, and make notes about them.

3. The Tree of Life. This should be done fairly large in order that the writing and symbols should be clear. It is essential to show the Deity Names, Names of Archangels and Angels in Hebrew in the Sephiroth, and to number the Paths and give their attributions. Apart from this, the Tree should be your personal synthesis of the Order symbolism as it applies to the Tree of Life. Colours may be used.

4. Control of the Aura. If you are not already familiar with the parts of your own body such as nervous system, respiratory system, digestive system, get some simple text-book such as is used in ambulance work, or attend a course of first-aid lectures so that, before starting to work on your subtle body, you may know something about your physical body.

Your physical body is interpenetrated by a subtle body or aura which also surrounds the physical body like an egg of light. You should now begin to practise controlling this aura or Sphere of Sensation. This means that you must first try to get your emotional reactions under conscious control. Instead of automatically liking this, disliking that, you must try to understand the mechanism which underlies these feelings To assist you in this, the study of psychology is recommended. There are many books on the subject, of which the following are easy to understand and clearly stated.

PSYCHOLOGY by Wm. McDougall (Home University Library).

PSYCHOANALYSIS FOR NORMAL PEOPLE by Geraldine Coster.

PSYCHO-SYNTHESIS by the Dean of Chester Cathedral.

MACHINERY OF THE MIND by Violet Firth.

Having built up some idea of the mechanism of your mental processes, you should now try to make yourself negative or positive at will towards people or ideas. If you are likely to meet someone who always makes you argumentative and irritable, decide that your aura is closed to their power of irritating you and that your mind will not be disturbed by what they say. It is good sometimes to listen to views with which you disagree to teach you not only to make no verbal response, but to keep your feelings in abeyance also. In this way you come to learn how much of your disagreement is due to prejudice or personal factors, and how much to your regard for abstract truth.

Again, sometimes practise opening your aura to people or ideas in an endeavour to see things from another's point of view.

The practice of deep breathing is also of help in establishing poise and in controlling nervousness. It is good to expand the chest to its fullest extent and then to expand the diaphragm below the ribs as well and then to let the breath out slowly and steadily on a vowel sound such as ah or 'O.'

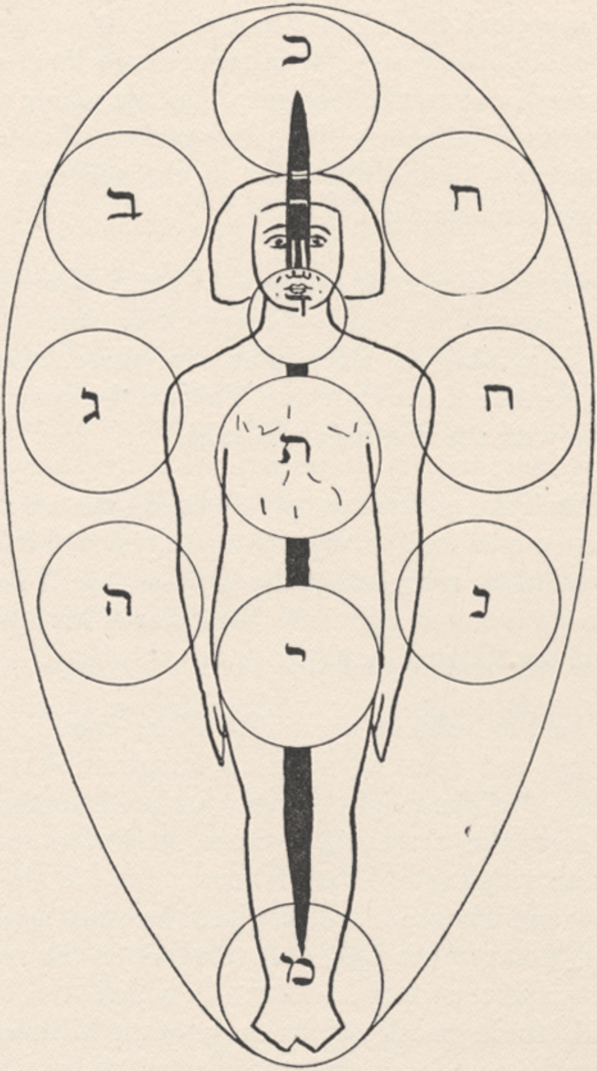
If you are nervy, you will find that your breathing is shallow and that your muscles are tense. You tend to clench your hands and tighten up the abdominal muscles. To cure this, take a deep breath to full capacity, hold it while tensing and relaxing alternately the abdominal muscles. Do this (i.e. the tensing and relaxing of the muscles) three times and then relax completely into a chair. Allow all your muscles to go limp and let your breath out to the last gasp. Do the whole process three times, if necessary. It is designed to stimulate the solar plexus which is the heart of the nervous system which governs emotion.

Another good exercise is to say the Deity Names aloud. Take a deep breath and say them softly, smoothly and slowly, imagining the while that your voice travels out to the confines of the Universe. This can be done in conjunction with the Pentagram Ritual.

5. THE TREE OF LIFE IN THE AURA. In the aura which interpenetrates and surrounds our physical bodies, we are to build up a replica of the Tree of Life. The Pillar of Severity is on our right side, the Pillar of Mercy on our left, and the Pillar of Benificence in our midst.

It is best to build up the middle Pillar first. To do this stand up and raise yourself in imagination to your KETHER—a brilliant light above your head. Imagine this light descending to DAATH, at the nape of your neck, and thence to TIPHARETH in your heart where it glows like sunlight and whence it radiates into the other Sephiroth. From TIPHARETH the light goes to YESOD in the region of the hips, and thence to MALKUTH in which your feet are planted. Having made a clear image of the Middle Pillar, you can then establish the other Sephiroth by vibrating

THE MIDDLE PILLAR AND THE HUMAN BODY.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the Deity Names. This can be done as an alternative to the Pentagram Ritual as a preparation for meditation.

1. Imagine yourself standing in the Temple, facing West. The Black Pillar of Severity will be on your right —the White Pillar of Mercy on your left. You will make the Middle Pillar as you stand between them.

2. Imagine now that the Black Pillar is reflected in your right side—the White Pillar in your left.

3. Take a deep breath and raise your consciousness to your KETHER above your head and vibrate the Name EHEIEH—which means I AM. Imagine the Light flowing down through DAATH (at the nape of your neck) to TIPHARETH.

4. In the same manner, establish YESOD in the name SHADDAI EL CHAI, and MALKUTH in the Name ADONAI HA-ARETZ.

5. Make the Qabalistic Cross to indicate that you have called down the Light of your KETHER and balanced it in your aura. Then let your imagination dwell on the aura and see it oval and clear, pulsating with the glow from TIPHARETH.

If you are called to see anyone who is ill, who is depressed, or who has a depressing effect on you, you should do this exercise beforehand. In the case of the person who has a depressing effect on you, you may also imagine that your aura is hardened at the edge so that they are unable to penetrate it, and so deplete you of vitality (which is generally what such sensations mean).

In all these practices it is well to remember that 'Strength is in Silence.' If you talk about them, save to your Chief, or if you try to analyse their effects, you will not benefit by them. Try them with simple faith and in silence for a year before rationalising them.

It is better at first to keep your aura to yourself, rather than to try to flow out towards others. Unless you are particularly vital and well-balanced, you will only waste energy. So-called modes of healing and of 'doing good to others' should be eschewed for a time. Such methods have a technique of their own and required trained and balanced minds and bodies to carry them out. Get yourself right first before you attempt to interfere with others in any way but the ordinary ways of kindly decent society.

When you have practised the exercise of the Middle Pillar for some time and can visualise it easily, you can establish the other Sephiroth.

6. TATWAS—ASTROLOGY—DIVINATION. The Tatwas are designed to assist you in your researches into the Soul of Nature. They are at first done with a senior member, and later can be done alone or with a companion of your own Grade. They should never be allowed to become uncontrolled day-dreams. The method taught should be strictly adhered to—a definite time, preferably in the morning being set aside—and they should not be attempted when you are feeling tired or when your mind is too occupied with other things to let you 'get away.' They should not be done too frequently—once in three weeks or a month is enough, once a week if time and circumstances permit. Notes of the pictures and symbols seen should be kept together in a book.

ASTROLOGY. This should be done as time permits. The subject is vast and highly technical, and can be studied fully through the various schools and correspondence classes if you are interested in it. From the Order Lecture, you should be able to set up a true birth horoscope for any place and any time. You can practise setting up horoscopes for the cases gvien in Alan Leo's little book "1001 Notable Nativities" and see whether you can tell for what the horoscope was remarkable. You should attempt the reading of a horoscope for someone you know and then get the data for someone about whom you know nothing, and see whether you can give a reading which satisfies their friends.

The Order requires only that you should be able to set up an accurate horoscope and that you should know how to work out the aspects and how to make a simple assessment of the good and bad factors in a horary figure. If Astrology interests you further, it is a very fascinating field of research.

DIVINATION. You may try to develop your intuition by the use of horary and natal astrology, geomancy, and the reading of the Tarot Cards by the method given in the small book by Mr. A. E. Waite.

You are advised to attempt only questions in which you are not emotionally involved because methods of divination can be a fruitful source of self-deception to those who are psychic but not self-knowing. If you are given to having intuitions you must learn to say not only 'I was right about that' but also 'I was quite wrong about that,' and if you advertise only successes (as is usual) at the bar of your own conscience, learn to assess them honestly.

The interval of time between PORTAL and ⑤—$\boxed{6}$ should be given to the study of the whole make-up of yourself. All these methods are designed to assist you to get as far as you can along the road to self-knowledge.

You are to realise the different layers of your being—some of which you have been led through symbolically in the Outer Grades—"Which in one sense quitteth not MALKUTH"—the Kingdom of yourself.

This line of thought, coupled with the study of the Rituals, may lead you to realise what it was you gathered together in the first point of the Portal Ritual, and what it is you are trying to perfect to lay on the Altar of the Spirit.

(Note: The reader or student who is interested particularly in this subject of the Sphere of Sensation, or aura as it is called, would be well-advised to study very carefully the Order Tarot teaching. There is much in that set of documents which concerns the application of the ideology of the Qabalistic Tree of Life to a sphere. In that case the Pillar arrangement becomes slightly altered or extended so as to produce 4 Pillars about an invisible axis, the Middle Pillar. There is also much profound wisdom in the very skeletal attributions of the five divisions of the Tarot Pack to the surface or parts of the solid sphere. The Aces to the North pole, and the 36 decanate Cards to the South pole up to the Ecliptic, while in between range the Princess cards which are the Thrones of the Aces, the other Court cards, and the Trumps. The studied application of this intricate scheme to the extended arrangement of the Tree of Life, and thence to the human personality and sphere in all its branches will yield a wealth of significant material.

I have also elaborated this scheme in two books. In "The Art of True Healing" I have dealt with the Aura and the Middle Pillar solely from the therapeutic point of view. My other book, "The Middle Pillar," considers the technique from a considerably wider view. Moreover it attempts to associate the results of training with the terminology of Analytical Phychology. I. R.)

We are told in the Portal that the nine months' wait which must intervene before the Portal is again opened for the Aspirant has a correspondence to the nine months of gestation before birth. As the unborn child, stage by stage, grows through the ancestral history of the race so the Candidate in the Portal by a single circumambulation for each, recalls his past Grades and, at the end of the first point regards their symbols upon the Altar as parts of his body, and contemplates them as coming together in one place—the unity of his person.

In the second point, he sacrifices his name—symbol of his idea of himself in order that the idea of a new self and a new consciousness may be attained.

This has a correspondence in the birth of a child. It emerges from the membranes and placenta which hitherto have been its body and source of life and finds itself not 'dead' after the dread change, but translated to a larger consciousness.

Thus the Portal foreshadows the kind of change and development necessary for understanding the symbolism of the ⑤=$\boxed{6}$.

We do not know what consciousness the unborn child has—how far it has choice in its development—through what agency it unfolds the potencies of its tiny seed and draws to itself the necessary materials for growth. The miracle happens—and gives us courage to believe that a similar miracle is even now enacting whereby a body will be ready for us when this, which seems so real to us, shall share the same fate as the placenta and membranes which 'die' at our birth.

But tradition, as embodied in our Order and shown somewhat less directly in the revealed religions, teaches that this development can be assisted by conscious effort —indeed, that there comes a time when this effort must be made through the body and mind we are now endowed with. And realising that we are indeed in a Path of Darkness groping for Light, we must feel our way to an understanding of the meaning of life—the reason for death.

To those who feel the call to make this effort, comes the Order with a series of pictures, symbolic of the growth of the soul to new life. The meditations given with each Grade are designed to lead the mind towards ideas which will assist in self-knowledge—universal impersonal ideas which each must find in his own way— 'the secrets which cannot be told save to those who know them already.'

The Aspirant is led to look backwards. First he must acknowledge his debt to evolution through which has been perfected the instrument wherein his mind works and gathers material. Then, through meditation, he is led to see himself as not only self-conscious—as one who receives impressions—one who criticises and watches—

one whose will is interfered with—one who is misunderstood—one to whom others are 'persons' or masks (from Latin *persona,* a mask)—but, standing outside himself, he now becomes one who endeavours to sense how his mask appears to others—sees himself as part of the consciousness of others, as one who impresses, one who is criticised and watched, one who interferes with the will of others, one who misunderstands.

He may recall periods in his life when his convictions were sure, his judgments harsh and unjust, his actions shameful, and view himself in that picture dispassionately as an entity operative in the give and take of life, something growing and as outside the category of blame as is the bitterness of unripe fruit.

As the knowledge of his place and relative importance in the Universe matures, he will attain strength to be honest with himself—ashamed of nothing he finds in his mind—one watching the antics of his personality with tolerant amusement—yet always learning.

He will reflect on words, and the power of words. He will catch himself weaving them—twisting their meaning—deceiving himself and others with them. He will catch himself under obsession to them—he will see how they fix and make possible the recall of events and emotions, and with this knowledge he will become aware of how his words affect other people.

As he begins to realise the tremendous miracle of words, the magic both good and evil of human communion by words, he will begin to grasp why the Order reiterates the importance of silence. The true Magician must understand his tools and, in periods of silence, he must contemplate words as one of them.

As he thus traverses the long road to dispassionate self-knowledge, and no longer has to waste energy in doing battle for and indulging wounded feelings in defence of a totally false idea of himself, he is led to meditate on the varied symbols of the cross, and from this to contemplate the Crucified One, revealed to the West as Jesus of Nazareth.

This life and the sayings of Jesus given in the Meditation should be studied and pictured in the mind.

The mind must be taught to die to useless churnings over past things and vain apprehensions about future things. This is difficult, for human phantasies die hard, but once the effort is made, however transient the result, it becomes easier with time to replace wasteful thoughts with those that cluster round a powerful symbol of eternal truth.

As the time for the ⑤=$\boxed{6}$ Ceremony approaches, the Aspirant should withdraw as far as may be from externals that these symbols may work in his mind.

He will find them waiting on the threshold of his mind ready to tell their story as he walks about or is occupied in mechanical tasks. Once a place has been made for them no 'time' is required to develop them. They grow in the waste places.

Definite times, too should be set aside for Meditation wherein ideas may be formulated as far as possible.

Before going to sleep, the Aspirant should do the

Pentagram Ritual and impress on his mind that he must recall on waking any teaching that has been given him in dream or vision. This may be assisted, if on waking, he calls before his mind the Sun rising, thinly veiled in clouds.

This should be done at least the week preceding the Grade.

The Ceremony will be a true initiation for the Aspirant only in so far as he has prepared himself to receive it.

Like a word, it is a symbol, the communication of whose essence depends on the understanding and experience of the recipient.

MEDITATION

Let the Aspirant meditate upon the Cross in its various forms and aspects as shown in the Admission Badges throughout the Grades.

Let him consider the necessity and prevalence of sacrifice throughout nature and religion.

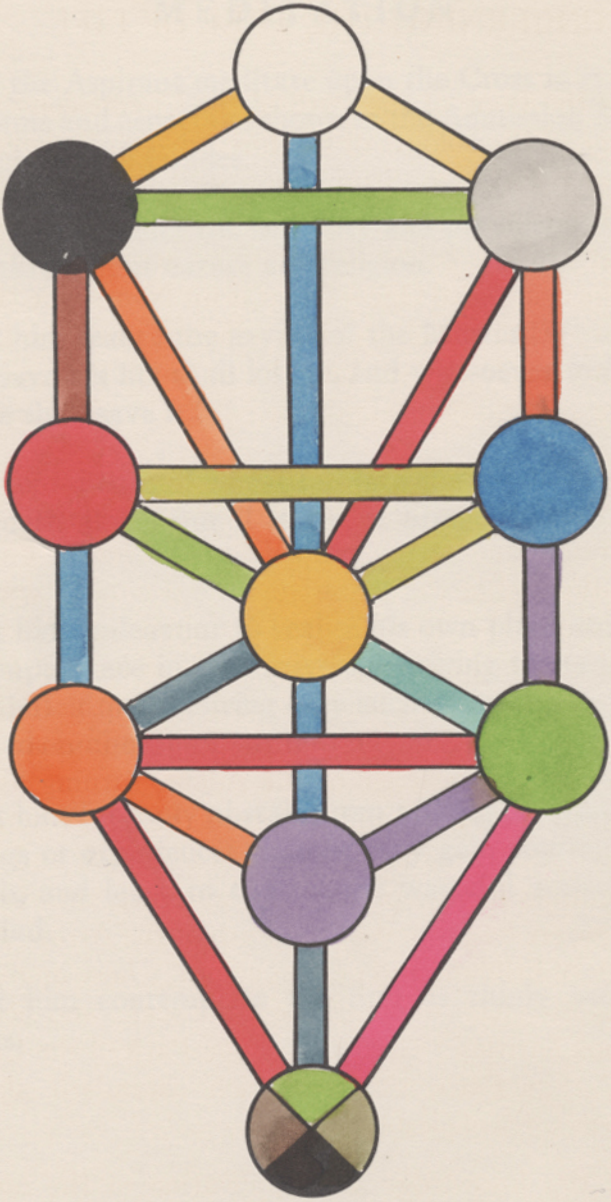
Let him realise the saying of the Master 'Whosoever shall save his life shall lose it, and whosoever shall lose his life shall save it.'

'Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit.'

Let him endeavour to realise his own place and relative importance in the Universe, striving to stand outside himself and allowing only such claims as he would allow to another.

Let him carefully abstain from talking of himself, his feelings or experiences that he may gain continence of speech, and learn to control the wasteful activities of his mind.

Let him contemplate the Sun as thinly veiled in clouds.



THE MINUTUM MUNDUM

This is the Book of the Path of the Chameleon—the knowledge of the colours of the forces which lie beyond the physical universe. Study thou well that saying of Hermes 'that which is below is like that which is above,' for if that which is below is conformed according to the Law of the Concealed One—Great is his Name—be thou well assured that the closer thou adherest unto the Law of the Universe in thy working, by so much the more is thy Magical working just and true.

Recall what was said unto thee in the Ritual of the Paths of the Portal of the Vault of the Adepti. 'Therefore, by the straight and narrow path of Samekh, let the Philosophus advance like the arrow from the Bow of Qesheth.' Now Qesheth the Bow is the Rainbow of Promise stretched above the earth, whose name is formed from the letters of the Paths leading from Malkuth. If then it be by the Path of Samekh that the Philosophus should advance to the knowledge of the Adept, turning aside neither unto the right hand nor unto the left, whereon are the evil and threatening symbols of Death and the Devil, he must have a perfect and absolute knowledge of the Bow, ere he can follow the Path of the Arrow. But the Bow is of brilliant and perfect colour, whose analysis and synthesis yield others of the same scale, and hence is this book entitled "The Book of the Path of the Chameleon"—that Path, namely which ascendeth alone through the force of Qesheth, the Bow.

And if thy knowledge and application of the outer knowledge, which thou hast already learned, be faulty and incorrect how wilt thou be able to keep thyself from turning aside unto thy hurt? Therefore, learn not knowledge by rote only as an unreasoning child, but meditate, search out and compare, and to the end, see that thou think but little of thyself—for only he that humbleth himself shall be exalted. Magical knowledge is not given unto thee to tickle thy vanity and conceit, but that by its means, thou mayest purify and equilibriate thy spiritual nature and honour the Vast and Concealed One.

This is the explanation of the first diagram of the Paths—the Sephiroth being in the feminine scale and the Paths in the masculine or King's scale. It is the Key of the Forces which lie in Qesheth the Bow. Treasure it in thy heart and mark it well, seeing that therein is the key of nature. Meditate on it and reveal it not unto the profane, for many and great are its mysteries.

NOTE: There are four scales of colour which correspond to the Four Worlds. They are:

The King Scale	*Atziluth*	*Wands*	*Yod*	*Fire*
The Queen Scale	*Briah*	*Cups*	*Heh*	*Water*
The Prince Scale	*Yetzirah*	*Swords*	*Vau*	*Air*
The Princess Scale	*Assiah*	*Pentacles*	*Heh*	*Earth*

The colours differ according to the World or aspect of the *Great Name* they represent:

Thus Samech in:

The King Scale is	Deep Blue
The Queen Scale is	Yellow
The Prince Scale is	Green
The Princess Scale is	Grey Blue

Tiphareth in:

The King Scale is Rose
The Queen Scale is Gold
The Prince Scale is Pink
The Princess Scale is Tawny Yellow

The TREE OF LIFE for the use of an Adeptus Minor is compounded of the first two scales. THE SEPHIROTH are in the feminine, passive, or Queen Scale. THE PATHS are in the masculine, active, or King Scale. It thus represents the forces of ATZILUTH in the PATHS uniting the SEPHIROTH as reflected in the Briatic World, one of the possible arrangements of the powers inherent in YOD HE of the GREAT NAME.

First are the Feminine colours of the Sephiroth, the Queen's Scale. In Kether is the Divine White Brilliance, the scintillation and corruscation of the Divine Glory—that Light which lighteth the universe—that Light which surpasseth the glory of the Sun and beside which the light of mortals is but darkness, and concerning which it it not fitting that we should speak more fully. And the Sphere of its Operation is called *Rashith ha-Gilgalim*—the beginning of whirling (or whirls, or whorls), the Primum Mobile or First Mover, which bestoweth the gift of life in all things and filleth the whole Universe. And *Eheieh* is the Name of the Divine Essence in Kether; and its Archangel is the Prince of Countenances—Metatron or Metraton, He who bringeth others before the face of God. And the Name of its Order of Angels is called *Chaioth ha-Qadesh, the* Holy Living Creatures, which are also called the Order of Seraphim.

In Chokmah is a cloud-like grey which containeth various colours and is mixed with them, like a transparent pearl-hued mist, yet radiating withal, as if behind it there was a brilliant glory. And the Sphere of its influence is in *Masloth*, the Starry Heaven, wherein it disposeth the forms of things. And *Yah* is the Divine Ideal Wisdom, and its Archangel is *Ratziel*, the Prince or Princes of the knowledge of hidden and concealed things, and the name of its Order of Angels is *Auphanim*, the Wheels or the Whirling Forces which are also called the Order of Kerubim.

In Binah is a thick darkness which yet veileth the Divine Glory in which all colours are hidden, wherein is mystery and depth and silence, and yet, it is the habitation of the Supernal Light. There is the Supernal Triad completed. And the Sphere of its Operation is *Shabbathai*, or rest, and it giveth forms and similitudes unto chaotic matter and it ruleth the sphere of action of the planet Saturn. And *Jehovah Elohim* is the perfection of Creation and the Life of the World to Come. And its Archangel is *Tzaphqiel,* the Prince of the Spiritual Strife against Evil, and the Name of the Order of Angels is *Aralim,* the Strong and Mighty Ones who are also called the Order of Thrones. The Angel *Jophiel* is also referred unto Binah.

In Chokmah is the Radix of blue and thence is there a blue colour pure and primitive, and glistening with a spiritual Light which is reflected unto *Chesed*. And the Sphere of its Operation is called *Tzedek* or Justice and it fashioneth the images of material things, bestowing peace and mercy; and it ruleth the sphere of the action of the planet Jupiter. And *Al* is the title of a God strong and mighty, ruling in Glory, Magnificence and Grace. And the Archangel of Chesed is *Tsadkiel*, the prince of Mercy and Beneficence, and the Name of the Order of Angels is *Chashmalim* Brilliant Ones, who are also called the Order of Dominions or Dominations. The Sephira Chesed is also called Gedulah or Magnificence and Glory.

In Binah is the Radix of Red, and therein is there a red colour, pure and scintillating and flashing with flame which is reflected unto *Geburah*. The Sphere of its Operation is called *Madim* or violent rushing Force and it bringeth fortitude, and war and strength and slaughter, as it were, the flaming Sword of an avenging God. And it ruleth the Sphere of Action of the Planet Mars. And *Elohim Gibor* is the Elohim, Mighty and Terrible, judging and avenging evil, ruling in wrath and terror and storm, and at whose steps are ligntning and flame. And its Archangel is *Kamael* the Prince of Strength and Courage, and the Name of the Order of Angels is *Seraphim* the Flaming Ones who are also called the Order of Powers. The Sephira *Chesed* is also called *Gedulah* or Magnificense and Glory, and the Sephira *Geburah is also called Pachad* Terror and Fear.

In Kether is the Radix of a Golden Glory and thence is there a pure, primitive and sparkling, gleaming golden yellow which is reflected unto *Tiphareth*. Thus is the *first reflected Triad* completed. And the Sphere of its operation is that of *Shemesh*, the Solar Light, and bestoweth Life, Light and Brilliancy in metallic matter, and it ruleth the sphere of action of the Sun. And *Yhvh Eloha va-Daath* is a God of Knowledge and Wisdom, ruling over the Light of the Universe; and its Archangel is *Raphael,* the Prince of Brightness, Beauty and Life. And the Name of the Order of Angels is *Melechim* or *Malakim,* that is Kings or Angelic Kings, who are also called the Order of Virtues, Angels and Rulers. The Angels Peniel and Pelial are also referred unto this Sephira. It especially rules the Mineral world.

The beams of Chesed and of Tiphareth meet in *Netzach* and thence in *Netsach* arises a green, pure, brilliant, liquid, and gleaming like an emerald. And the Sphere of its operations is that of *Nogah* or External Splendour, producing zeal, love, harmony, and it ruleth the Sphere of Action of the Planet Venus and the nature of the Vegetable World. And *Jehovah Tzabaoth* is a God of Hosts and of Armies, of Triumph and of Victory, ruling the Universe in Justice and Eternity. And its Archangel *Hanial* is the Prince of Love and Harmony, and the Name of the Order of Angels is *Elohim* or Gods who are also called the Order of Principalities. The Angel *Cervieh* is also referred unto this Sephira.

The beams of *Geburah* and *Tiphareth* meet in *Hod* and thence arsies in *Hod* a brilliant pure and flashing orange tawny. And the Sphere of its Operation is that of *Kokab,* the stellar light, bestowing elegance, swiftness, scientific knowledge and art, and constancy of speech, and it ruleth the sphere of the action of the planet Mercury. And *Elohim Tzabaoth* is also a God of Hosts and of Armies, of Mercy and of Agreement, of Praise and Honour, ruling the Universe in Wisdom and Harmony. And its Archangel is *Michael,* the Prince of Splendour and of Wisdom, and the Name of Order of Angels is *Beni Elohim,* or Sons of the Gods, who are also called the Order of Archangels.

The beams of Chesed and Geburah meet in *Yesod* and thence ariseth in *Yesod* a brilliant deep violet-purple or puce, and thus is the third Triad completed. And the sphere of its operation is that of *Levanah*, the Lunar beam, bestowing change, increase and decrease upon created things and it ruleth the Sphere of Action of the Moon and the nature of mankind. And *Shaddai* is a God who sheddeth benefits, Omnipotent and Satisfying, and *Al Chai* is the God of Life, the Living One. Its Archangel is *Gabriel* the Prince of Change and Alteration. And the name of the Order of Angels is *Kerubim* or Kerubic ones who are also called the Order of Angels.

And from the rays of this Triad there appear three colours in *Malkuth* together with a fourth which is their synthesis. Thus from the orange tawny of Hod and the green nature of Netsach, there goeth forth a certain greenish 'citrine' colour, yet pure and translucent withal. From the orange tawny of Hod mingled with the puce of Yesod there goeth forth a certain red russet brown, 'russet' yet gleaming with a hidden fire. And from the green of Netsach and the puce of Yesod there goeth forth a certain other darkening green 'Olive' yet rich and glowing withal. And the synthesis of all these is a blackness which bordereth upon the Qlippoth.

Thus are the colours of the Sephiroth completed in their feminine or Rainbow scale.

Moreover, though the Tree of Life operates through all the Ten Sephiroth, yet it is referred in a special manner to Tiphareth. Also, through the branches of the Tree of Knowledge of Good and Evil stretch into the seven lower Sephiroth and downwards into the Kingdom of Shells, yet it is referred especially unto Malkuth. Similarly with Netsach and Hod, the right and left columns of the Sephiroth are referred respectively thereto.

In Malkuth, *Adonai ha-Aretz* is God, the Lord and King, ruling over the Kingdom and Empire which is the Visible Universe.

And *Cholem Yesodoth* the Breaker of Foundations, (or *Olam Yesodoth*—the World of the Elements) is the Name of the Sphere of Operation of Malkuth which is called the Sphere of the Elements from which all things are formed, and its Archangels are three:—*Metatron,* the Prince of Countenance reflected from Kether, and *Sandalphon,* the Prince of Prayer (feminine), and *Nephesch ha Messiah,* the Soul of the Reconciler for Earth. And the Order of Angels is *Ashim* or Flames of Fire, as it is written 'Who maketh his Angels Spirits and his Ministers as a flaming Fire,' and these are also called the Order of Blessed Souls, or of the Souls of the Just made Perfect.

(Note the Three Archangels attributed to Malkuth with reference to Christian symbolism in regard to Our Father, Our Lady, and Our Lord.)

The following table consists of a classification of the scales of colour in each of the Four Worlds. The numbers 1-10 refer to the Sephiroth, and those from 11-32 inclusive to the Paths.

	YOD—FIRE	HEH—WATER	VAU—AIR	HEH (final) EARTH
	King Scale (Atsiluth)	Queen Scale (Briah)	Emperor or Prince (Yetsirah)	Empress or Knave (Assiah)
	Wands	Cups	Swords	Pentacles
1	Brilliance	White Brilliance	White Brilliance	White flecked gold
2	Soft Blue	Grey	Bluish Mother of pearl	White flecked red, blue, yellow
3	Crimson	Black	Dark Brown	Grey flecked pink
4	Deep Violet	Blue	Deep Purple	Deep azure flecked yellow
5	Orange	Scarlet-red	Bright Scarlet	Red flecked black
6	Clear pink rose	Yellow (gold)	Rich Salmon	Gold amber
7	Amber	Emerald	Bright Yellow-Green	Olive flecked gold
8	Violet-purple	Orange	Red Russet	Yellow-brown flecked white
9	Indigo	Violet	Very Dark purple	Citrine flecked azure

	YOD—FIRE	HEH—WATER	VAU—AIR	HEH (final) EARTH
	King Scale (Atsiluth)	Queen Scale (Briah)	Emperor or Prince (Yetsirah)	Empress or Knave (Assiah)
	Wands	Cups	Swords	Pentacles
10	Yellow	Citrine, olive, russet, black	4 colours fl. gold	Black rayed yellow
11	Bright-pale yellow	Sky-blue	Blue-emerald green	Emerald flecked gold
12	Yellow	Purple	Grey	Indigo-rayed violet
13	Blue	Silver	Cold Pale Blue	Silver rayed sky-blue
14	Emerald Green	Sky Blue	Early Spring Green	Bright rose or cerise rayed pale yellow
15	Scarlet	Red	Brilliant Flame	Glowing Red
16	Red Orange	Deep Indigo	Deep warm olive	Rich Brown
17	Orange	Pale Mauve	New yellow	Reddish grey inclined to mauve
18	Amber	Maroon	Rich bright Russet	Dark greenish-brown

	YOD—FIRE	HEH—WATER	VAU—AIR	HEH (final) EARTH
	King Scale (Atsiluth)	Queen Scale (Briah)	Emperor or Prince (Yetsirah)	Empress or Knave (Assiah)
	Wands	Cups	Swords	Pentacles
19	Greenish-Yellow	Deep Purple	Grey	Reddish--amber
20	Yellowish-Green	Slate Grey	Green Grey	Plum Colour
21	Violet	Blue	Rich Purple	Bright blue rayed Yellow
22	Emerald-Green	Blue	Deep blue green	Pale Green
23	Deep blue	Sea-Green	Deep olive green	White flecked purple like mother of pearl
24	Green-blue	Dull brown	Very dark Brown	Livid Indigo brown-black-beetle
25	Blue	Yellow	Green	Dark vivid-blue
26	Indigo	Black	Blue black	Cold-dark-grey near black

	YOD—FIRE	HEH—WATER	VAU—AIR	HEH (final) EARTH
	King Scale (Atsiluth)	Queen Scale (Briah)	Emperor or Prince (Yetsirah)	Empress or Knave (Assiah)
	Wands	Cups	Swords	Pentacles
27	Scarlet	Red	Venetian Red	Bright red rayed azure or emerald
28	Violet	Sky blue	Bluish Mauve	White tinged purple
29	Ultra Violet Crimson	Buff flecked silver-white	Light translucent pinkish brown	Stone Colour
30	Orange	Gold yellow	Rich amber	Amber rayed red
31	Glowing scarlet-Orange	Vermillion	Scarlet flecked gold	Vermillion flecked crimson and Emerald
32	Indigo	Black	Blue black	Black rayed blue
31	Citrine, olive, russet black	Amber	Dark Brown	Black and yellow
32	White, merging Grey	Deep purple (nearly black)	7 prismatic colours. violet outside	White, red, yellow, blue black (outside)
Daath	Lavender	Grey White	Pure Violet	Grey flecked gold

Thou shalt know that the whole Sphere of Sensation which surroundeth the whole physical body of a man is called "The Magical Mirror of the Universe." For therein are represented all the occult forces of the Universe projected as on a sphere, convex to the outer, but concave to man. This sphere surroundeth the physical body of a man as the Celestial Heavens do the body of a Star or a Planet, having their forces mirrored in its atmosphere. Therefore its allotment or organization is the copy of that Greater World or Macrocosm. In this "Magical Mirror of the Universe," therefore, are the Ten Sephiroth projected in the form of the Tree of Life as in a solid sphere. (See also the Astronomic view of the Tarot in Part Eight.)

A man's physical body is within the Ten Sephiroth projected in a sphere. The divisions and parts of the body are formed from the Sephiroth of the Tree of Life, thus.

Kether is *above* the Crown of the Head, and represents a crown which indeed is powerful, but requires one worthy to wear it. In the crown of the head is placed the faculty of Neschamah, which is the power of Aspiration unto that which is beyond. This power Neschamah is especially attributed unto the Supernal Triad in Assiah, of which there are three manifestations which are included in the general concept, Neschamah.

From Chokmah and Binah are formed the sides of the brain and head. Therein exist the intellectual faculties of Wisdom and Understanding, shining into and illuminating their inferior, the Ruach. They are the mansions of the practical administration of the intellect, whose physical shewing forth is by reflection in Ruach. In the Magical Mirror of the Universe, or the Sphere of Sensation, Man is placed between four pillars of the Tree of Life as projected in a sphere. These keep their place and MOVE NOT. But the Man himself places in his Sphere of Sensation that point of the Zodiac which ascended at the moment of his birth and conception (for the same degree of the Zodiac ascendeth at both, otherwise the birth could not take place). That is to say that at those times the same degree of the Zodiac is ascending in the East of the Heavens of the Star whereon he is incarnated. Thus doth he remain during that incarnation facing that particular point in his sphere of sensation. That is to say, this sphere DOTH NOT REVOLVE about the physical body.

From Chesed and Geburah are formed the arms. Therein exist the faculties of operative action, wherefore at their extremities are the symbols of the Four Elements and the Spirit, thus:—

Thumb——————Spirit

3rd Finger——————Fire

Index Finger——————Water

Little Finger——————Air

Second Finger——————Earth

The arms are the manifestors of the executive power of the Ruach, and therein are the faculties of touch strongly expressed.

From Tiphareth is formed the trunk of the body, free from the members, and therein as in a receptacle of influences are situated the vital organs.

The blood is Spirit mingled with and governing the watery principle. The lungs are the receptacles of Air which tempereth the blood as the wind doth the waves of the sea—the mephitic impurities of the blood in its traversal of the body requiring the dispersing force of the Air, even as the sea, under a calm, doth putrify and become mephitic.

The heart is the great centre of the action of Fire, lending its terrible energy as an impulse unto the others. Thence cometh from the fiery nature the red colour of the blood.

The part above the heart is the chief abode of the *Ruach,* as there receiving and concentrating the other expressions of its Sephiroth. This part is the central citadel of the body and is the particular abode of the lower and more physical will. The higher will is in the Kether of the body. For the higher will to manifest, it must be reflected into the lower will by Neschamah. This lower will is immediately potent in the lower members and thus, in the region about the heart, is the lower will seated like the King of the body upon its throne.

The concentration of the other faculties of the *Ruach* in and under the presidency of the Will, at the same time reflecting the administrative governance of Chokmah and Binah, is what is called the human consciousness. That is, a reflection of the two creative Sephiroth under the presidency of the Four Elements, or the reflection of *Aima* and *Abba* as the parents of the human Jehovah. But the human Neschamah *exists* only when the higher Will is reflected by the agency of aspiration from Kether into the lower body, and when the flaming letter SHIN is placed like a crown on the head of Microprosopus. Thus only doth the human will become the receptacle of the higher Will and the action of Neschamah is the link therewith. The lower will is the human Jehovah—an angry and jealous God, the Shaker of the Elements, the manifestor in the life of the body. But illuminated by the higher Will, he becometh YEHESHUAH, no longer angry and jealous, but the self-sacrificer and the Atoning and Reconciling One.

This as regards the action of the more physical man.

Unto this *Ruach* also are presented the reflections of the Macrocosmic Universe in the Sphere of Sensation. They surround the *Ruach* which, in the natural man, feeleth them but vaguely and comprehendeth them not. The faculties of the Earth are shown forth in the organs which digest and putrify, casting forth the impurities, even as the Earth is placed above the Qlippoth.

Thou wilt say, then, that the Ruach cannot be the reasoning mind, seeing that it reflecteth its reason from Chokmah and Binah — but it is the executive faculty which reasoneth, which worketh with and combineth the faculties reflected into it. The reasoning mind, therefore, is that which useth and combineth the Principia of Chokmah and Binah so that the parts of Chokmah and Binah which touch the Ruach are the initiators of the reasoning power. The reason itself is a process and but a simulacrum of the action of the higher Wisdom and Understanding. For the Air is not the Light—only the translator of the Light. Yet without the Air, the operations of the Light could not so well be carried out. The word *Ruach,* Spirit, also meaneth Air. It is like a thing that goeth out thou knowest not whither, and cometh in thou knowest not whence.

'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh nor whither it goeth. So is every one that is born of the Spirit.'

This Air, the *Ruach,* permeateth the whole physical body but its concentrated influence is about the heart. Yet, were it not for the boundary force of Chokmah and Binah above, of the sphere of sensation surrounding it, and of Malkuth below, the *Ruach* could not concentrate under the presidency of the Name, and the life of the body would cease.

Thus far concerning the Ruach as a *whole,* that is, the action of the Will in Tiphareth.

From Netzach and Hod are formed the thighs and legs, and they terminate in the symbols of five, as do the arms; but they are not so moveable, owing to the effect of Malkuth. In them are placed the faculties of support and firmness and balance; and they show the more physical qualities of the *Ruach.* In them is the sustaining force of the *Ruach.* They are the affirmation of the Pillars of the Sephiroth, as answering to the Passive, the arms more answering to the two pillars which are Active. They are the columns of the Human Temple.

From Yesod are formed the generative and excretory organs, and therein is the seat of the lower desires, as bearing more on the double nature of, on the one hand, the rejection of the Qlippoth, and on the other hand the simulacrum of the vital forces in Tiphareth. It is the special seat of the automatic consciousness. That is, not the Will, but the *simulacrum* of the Will in Tiphareth. Yesod is the lowest of the Sephiroth of the Ruach, and representeth "Fundamental Action." It therefore governth generation. In Yesod is therefore the automatic consciousness or simulacrum of the Will. This automatic consciousness is to the Nephesch what the *Daath* action is to the *Ruach*. Thus, therefore, there being a simulacrum or reflection of the heart and vital organs in the parts governed by Yesod, if the consciousness of the Tiphareth be given unto this wholly, it shall pave the way for disease and death. For this will be a withdrawing of the vital forces of the Name, which are in the citadel of Tiphareth, to locate them in Yesod, which is a more easily attacked position. For the automatic consciousness is the translator of the Ruach unto the Nephesch.

From Malkuth is formed the whole physical body under the command and presidency of the Nephesch. The Nephesch is the subtle body of refined astral Light upon which, as on an invisible pattern, the physical body is extended. The physical body is permeated throughout by the rays of the Ruach, of which it is the material completion. The Nephesch shineth through the Material body and formeth the Magical Mirror or Sphere of Sensation. This Magical Mirror or Sphere of Sensation is an imitation or copy of the Sphere of the Universe. The space between the physical body and the boundary of the sphere of Sensation is occupied by the ether of the astral world; that is to say, the container or recipient of the Astral Rays of the Macrocosm.

The Nephesch is divided into its seven Palaces, combining the Sephirotic influences in their most material forms. That is, the world of passions dominated by the Ruach, or by the world which is beyond. That is, its Sephiroth are passionate, expressing a passionate dominion. Thus, its three Supernal Sephiroth, Kether, Chokmah and Binah, are united in a sense of feeling and comprehending impressions. Its Chesed is expressed by laxity of action. Its Geburah by violence of action. Its Tiphareth is expressed by more or less sensual contemplation of beauty, and love of vital sensation. Its Hod and Netzach, by physical well-being and health. Its Yesod, by physical desires and gratifications. Its Malkuth, by absolute increase and domination of matter in the material body.

The Nephesch is the real, the actual body, of which the material body is only the result through the action of Ruach, which by the aid of the Nephesch, formeth the material body by the rays of Ruach, which do not ordinarily proceed beyond the limits of the physical body. That is to say, in the ordinary man the rays of Ruach rarely penetrate into the sphere of Sensation.

Shining through infinite worlds, and darting its rays through the confines of space, in this Sphere of Sensation is a faculty placed even as a light is placed within a lantern. This is a certain sense placed in an aperture of the upper part of the Ruach wherein act the rays from Chokmah and Binah which govern the reason—*Daath.*

This faculty can be thrown downwards into the Ruach, and thence can radiate into the Nephesch. It consists of seven manifestations answering to the Hexagram, and is like the Soul of Microprosopus or the Elohim of the human Tetragrammaton. Therefore in the head, which is its natural and chief seat, are formed the seven apertures of the head. This is the Spiritual Consciousness as distinct from the human consciousness. It is manifested in 7 as just said or in 8 if *Daath* be included. The Father is the Sun (Chokmah.) The Mother is the Moon (Binah.) The Wind beareth it in his bosom, (Ruach.) Its Nurse is the Earth, (Nephesch.) The power is manifested when it can be vibrated through the Earth.

The following is the true attribution of the seven apertures of the head:

Right Ear——*Saturn* Left Ear ——*Jupiter*
Right Eye ————*Sol* Left Eye————*Luna*
Mouth——*Mercury* (who is the messenger of the Gods)
Right Nostril ——*Mars* Left Nostril ——*Venus*

These latter represent here the sonoriferous sense. The right and left eye, the luminous sense, as the Sun and Moon are the luminaries of the Macrocosm. The right and left nostrils through which the breath passes, giving strength to the physical body, are under Mars and Venus. The mouth is under Mercury, the messenger and the Speaker.

This spiritual consciousness is a focus of the action of *Neschamah*. The lower will-power should control the descent of this spiritual consciousness into the *Ruach*, and thence into the *Nephesch,* for the consciousness must descend into the *Nephesch* before the images of the Sphere of Sensation can be perceived. For it is only the rays of this consciousness permeating the *Ruach* that can take cognisance thereof. This faculty of the spiritual consciousness is the seat of Thought. *Thought* is a *Light* proceeding from the radiation of this spiritual consciousness, traversing the *Ruach* as Light traverseth Air, and encountering thereafter the symbols reflected in the sphere of Sensation, or magical mirror of the Universe. These symbols are by its radiation (i. e. that of the Thought) reflected again into the Spiritual Consciousness where they are subjected unto the action of the *Reasoning Mind* and of the *Lower Will.* That is, in the ordinary natural man when awake, the thought acteth through the *Ruach,* subject when there to the action of the Lower Will, and submitted to the reasoning power derived as aforesaid from Chokmah and Binah. But in the ordinary man when sleeping, and in the madman, the idiot, and the drunkard, the process is not quite the same. In the sleeping man, the concentration of the *Ruach* in his heart during the waking time hath produced a weakening of the action of the *Ruach* in its subsidiary Sephiroth in the Physical Body. To preserve the salutary conjunction of the *Ruach* with the *Nephesch* in the physical body (whose limits are fixed by the Sephiroth of the Ruach) it is necessary to weaken the concentration in Tiphareth to repair the strain which is produced by the concentration of the *Ruach* therein during the waking state. This reflux of the *Ruach* into its subsidiary Sephiroth produceth naturally a weakening of the Lower Will; and the *Ruach,* therefore, doth not reflect so clearly the Reasoning Faculty. Wherefore, the thought of the spiritual consciousness reflecteth the image in a confused series, which are only partially realised by the lower will. (This is as regards the ordinary natural man in sleep.)

In the madman, as considered apart from obsession (thought-obsession is frequently the accompaniment of mania, and still more frequently its cause) the thought and lower will are very strongly exercised to the detriment of the reasoning faculty. That is, that there is an alliance between the two former which overpowereth the action of Chokmah and Binah in the latter.

Monomania is shewn in the consideration of only one certain symbol which is too attractive to the Will. A chain of thought is therefore simply a graduated vibration arising from the contact of a ray of thought with a symbol. If controlled by the reasoning power and licensed by the Will, such vibrations will be balanced and of equal length. But if uncontrolled by the lower Will and the Reason, they will be unbalanced and inharmonious. (That is, of uneven length.)

In the case of the drunkard, the equilibrium of the Sphere of Sensation and consequently of the Nephesch, is disturbed. In consequence the thought rays are shaken at each vibration, so that the sphere of sensation of the Nephesch is caused to rock and waver at the extremities of the Physical Body where the Ruach action is bounded. The thought therefore is dazzled by the symbols of the Sphere of Sensation, in the same way as the eyes can be dazzled in front of a mirror if the latter be shaken or waved. The sensation therefore then conveyed by the thoughts is that of the Sphere of Sensation oscillating and almost revolving about the physical body, bringing giddiness, sickness, vertigo and the loss of idea of place and position. Nearly the same may be said of Seasickness, and the action of certain drugs.

Restoration of the equilibrium of the Sphere of Sensation after this naturally produceth a slackening of the concentration of the Ruach in Tiphareth, whence sleep is an absolute necessity to the drunkard. This is so imperative that he cannot fight against the need. If he does so, or if this condition be constantly repeated, the thought rays are launched through the Sphere of Sensation so irregularly and so violently that they pass its boundary without either the lower Will or the Reasoning Power or even the Thought itself consenting thereto; and the latter is therefore without the protection of the will. Thence arise the conditions of delirium tremens, and an opening is made in the Sphere of Sensation which is unguarded, and through which hostile influences may enter. But this latter cometh under the head of obsession.

All thought action in the spiritual consciousness originateth in radiation, and radiation is as inseparable from the spiritual consciousness as it is from Light.

This Spiritual Consciousness is the focus of the action of *Neschamah*. The spiritual consciousness is, in its turn, the Throne or Vehicle of the Life of the Spirit which is *Chiah;* and these combined form the Chariot of that Higher Will which is in *Kether*. Also it is the peculiar faculty of *Neschamah* to aspire unto that which is beyond. The Higher Will manifests itself through *Yechidah*. The *Chiah* is the real Life Principle, as distinct from the more illusionary life of the Physical Body. The Shining Flame of the Divine Fire, the *Kether* of the Body, is the Real Self of the Incarnation. Yet but few of the sons of men know it or feel its presence. Still less do they believe in or comprehend those Higher Potencies—Angelic, Archangelic or Divine, of which the manifestation directly touching *Yechidah* is the Higher Genius.

This *Yechidah* in the ordinary man can but rarely act through the spiritual consciousness, seeing that for it to do so the King of the Physical Body, that is the Lower Will, must rise from his Throne to acknowledge his superior. That is the reason why, in some cases, in sleep only doth the Higher Will manifest itself by dream unto the ordinary man. In other cases it may be manifested; at times through the sincere practice of religious rites, or in cases where the opportunity for self-sacrifice occurreth. In all these cases the Lower Will hath for a moment recognised a higher form of itself, and the YHVH of the man hath reflected from the Eternal Lord of the Higher Life. This *Yechidah* is the only part of the man which can truly say—EHEIEH, I am. This is then but the Kether of the Assiah of the Microcosm, that is, it is the highest part of man as Man. It is that which toucheth, or is the manifestation of a higher and greater range of Being. This Yechidah is at the same time the Higher Human Self and the Lower Genius, the God of the Man, the Atziluth of his Assiah, even as Chiah and Neschamah form his Briah, and Ruach his Yetzirah. This is the Higher Will and the Divine Consciousness, as Daath is the Spiritual Consciousness, Tiphareth the Human Consciousness, and Yesod the Automatic Consciousness.

It is the Divine Consciousness because it is the only part of man which can touch the All-potent forces. Behind Yechidah are Angelic and Archangelic Forces of which Yechidah is the manifestor. It is therefore the Lower Genius or Viceroy of the Higher Genius which is beyond, an Angel Mighty and Terrible. This Great Angel is the Higher Genius, beyond which are the Archangelic and Divine.

Recall the Tiphareth clause of an Adeptus Minor: "I further solemnly promise and swear that with the divine permission I will from this day forward apply myself unto the Great Work which is so to purify and exalt my spiritual nature, that with the Divine Aid I may at length attain to be more than Human, and thus gradually raise and unite myself to my Higher and Divine Genius, and that in this event, I will not abuse the great power entrusted unto me."

Note that this clause answereth unto Tiphareth, seeing that it is the Lower Will that must apply itself unto this work, because it is the King of the Physical Man. All the Shining Ones (whom we call Angels) are microcosms of the Macrocosm Yetzirah, even as Man is the microcosm of the Macrocosm or Assiah. All Archangelic forms are microcosms of the Macrocosm of Briah, and the Gods of the Sephiroth are consequently the Microcosms of the Macrocosm of Atziluth. Therefore apply this perfecting of the Spiritual Nature as the preparation of the Pathway for the Shining Light, the Light Divine.

The evil persona of a man is in the Sphere of the Qlippoth, and the devils are the Microcosms of the Macrocosm of the Qlippoth. This evil persona hath its parts and divisions, and of it the part which toucheth the Malkuth of the Nephesch is its Kether. Tremble therefore at the evil forces which be in thy own evil persona. And as above the Kether of a Man are his Angelic and other forms, so below the Malkuth of the Evil Persona are awful forms, dangerous even to express or think of.

OF THE TASK UNDERTAKEN BY THE ADEPTUS MINOR

This, then, is the task to be undertaken by the Adeptus Minor. To expel from the Sephiroth of the Nephesch the usurpation by the evil Sephiroth; to balance the action of the Sephiroth of the Ruach in those of the Nephesch. To prevent the Lower Will and Human Consciousness from falling into and usurping the place of the Automatic Consciousness. To render the King of the Body, the Lower Will, obedient to and anxious to execute the commands of the Higher Will, that he be neither a usurper of the faculties of the Higher, nor a sensual despot—but an Initiated Ruler, and an annointed King, the viceroy and representative of the Higher Will, because inspired thereby, in his Kingdom which is man. Then shall it happen that the Higher Will, i.e., the Lower Genius, shall descend into the Royal Habitation, so that the Higher Will and the Lower Will shall be as one, and the Higher Genius shall descend into the Kether of the Man, bringing with him the tremendous illumination of his Angelic Nature. And the Man shall become what is said of Enoch. "And Chanokh made himself to walk with God, and he was not, for God took him." (Genesis, V. v. 24.)

Then also this shalt thou know, that the Nephesch of the Man shall become as the Genius of the Evil Persona, so that the evil persona itself shall be as the power of the Divine in the Qlippoth, as it is said: "Whither shall I go from thy Spirit, or whither from thy Presence shall I flee? If I ascend up to Heaven, thou art there. If I make my bed in Hell, behold thou art there." (Ps. cxxxix.)

Therefore even the Evil Persona is not so evil when it fulfileth its work. For it is the beginner of a dim reflection of the Light unto the Qlippoth, and this is what is hidden in the saying that "Typhon is the brother of Osiris." Hear thou, then, a mystery of the knowledge of evil. The ⑤=$\boxed{6}$ Ritual of the Adeptus Minor saith that even the "Evil helpeth forward the Good." When the evil Sephiroth are expelled from the Nephesch into the Evil Persona, they are, in a sense, equilibriated therein. The evil persona can be rendered as a great and strong, yet trained, animal whereupon the man rideth, and it then becometh a strength unto his physical base of action. This Mystery shalt thou keep from the knowledge of the First Order, and still more from that of the Outer World, that is as a formula, seeing that it is a dangerous secret.

Now then shalt thou begin to understand the saying "He descended into Hell," and also to comprehend in part this strength, and thus begin to understand the necessity of evil unto the material creation. Wherefore, also, revile not overmuch the evil forces, for they have also a place and a duty, and in this consisteth their right to be. But check their usurpation, and cast them down unto their plane. Unto *this* end, curse them by the mighty names if need be, but thou shalt not revile them for their condition, for thus also shalt thou be led into error.

There is also a great mystery that the Adeptus Minor must know, viz.:

How the spiritual consciousness can act around and beyond the sphere of Sensation. "Thought" is a mighty force when projected with all the strength of the lower Will under the guidance of the reasoning faculty and illuminated by the Higher Will. Therefore, it is that, in thy occult working, thou art advised to invoks the Divine and Angelic Names, so that thy Lower Will may willingly receive the influx of the Higher Will, which is also the Lower Genius behind which are the all-potent forces. This, therefore, is the magical manner of operation of the Initiate when "skrying" in the spirit vision. Through his own arcane wisdom, he knows the disposition and correspondences of the Forces of the Macrocosmos. Selecting not many, but one symbol, and that balanced and with its correlatives, then sendeth he a thought-ray from his Spiritual Consciousness, illuminated by his Higher Will, directly unto the part of his Sphere of Sensation which is consonant with the symbol employed. There, as in a mirror, doth he perceive its properties as reflected from the Macrocosmos, shining forth into the Infinite Abyss of the Heavens. Thence can he follow the ray of reflection therefrom, and while concentrating his united consciousness at that point of his sphere of sensation, can receive the direct reflection of the ray from the Macrocosmos. Thus receiving the direct ray as then reflected into his Thought, he can unite himself with the ray of his Thought so as to make one continuous ray from the corresponding point of the Macrocosmos unto the centre of his consciousness. If, instead of concentrating at that actual point of the sphere of Sensation he shall retain the thought-ray only touching the sphere of sensation at that point, he shall, it is true, perceive the reflection of the Macrocosmic Ray *answering* to that symbol in the sphere of his Consciousness. But he shall receive this reflection tinctured much by his own nature, and therefore to an extent untrue, because his united consciousnesses have not been able to focus along the thought-ray at the circumference of the Sphere of sensation. And this is the reason why there are so many and multifarious errors in untrained spirit visions. For the untrained seer, even supposing him free from the delusions of obsession, doth not know or understand how to unite his consciousnesses and the harmonies between his own sphere of sensation, and the universe, the macrocosmos. Therfore is it so necessary that the Adeptus Minor should correctly understand the principia and axiomata of our secret knowledge, which are contained in our Rituals and Lectures.

OF TRAVELING IN THE SPIRIT VISION

The symbol, place, direction, or Plane being known whereon it is desired to act, a thought-ray as before is sent unto the corresponding part of the Sphere of Sensation of the Nephesch. The Thought-Ray is sent like an arrow from the bow, right through the circumference of the Sphere of Sensation direct unto the place desired. Arrived there, a sphere of astral Light is formed by the agency of the Lower Will, illuminated by the Higher Will, and acting through the spiritual consciousness by reflection along the Thought-Ray. This sphere of Astral Light is partly drawn from the surrounding atmosphere. This sphere being formed, a simulacrum of the person of the Syryer is reflected into it along the thought-ray, and this united consciousness is then projected therein. This Sphere is then a duplicate, by reflection, of the Sphere of Sensation. As it is said: "Believe thyself to be in a place and thou art there." In this Astral Projection, however, a certain part of the consciousness must remain in the body to protect the Thought-Ray beyond the Sphere of Sensation (as well as the Sphere itself at that point of departure of the Thought-Ray) from attack by any hostile force, so that the consciousness in this projection is not quite so strong as the consciousness when concentrated in the natural body in ordinary life. The return taketh place with a reversal of this process, and save to persons whose Nephesch and physical body are exceptionally strong and healthy, the whole operation of skrying and traveling in the Spirit Vision is of course fatiguing.

Also there is another mode of astral projection which can be used by the more practised and advanced Adept. This consisteth in forming first a sphere from his own Sphere of Sensation, casting his reflection therein, and then projecting this whole sphere to the desired place, as in the previous method. But this is not easy to be done by any but the practised operator.

Thus far, regarding Skrying and Travelling in the Spirit Vision.

(These instructions are considerably amplified with practical examples in a later volume dealing with Astral vision and clairvoyance. I. R.)

CONCERNING THE MICROCOSMS OF MACROCOSM

As thou well knowest there be many and numberless other inhabitants of the Macrocosmos besides Man, Angels, and Devils. The animals are microcosms in a sense, yet not so complete as man. In them are many and great mysteries. They also have their magical mirror or sphere of sensation. But its polarisation is usually *horizontal* rather than *perpendicular*, and this is owing to the Sephiroth not being shewn therein. This Sphere, then, is not bounded by the Sephirothic columns, but they are especially governed by the Stellar System without the Sephiroth. They are therefore ruled by the Paths, rather than by the Sephiroth, and are consequently classed each under an Element or a Planet, and a Sign. Thus each followeth a formula which may be translated into letters, and these again form a vibratory name. As it is written: "And Adam gave names unto all the cattle and to the fowl of the air, and to every beast of the field." (Gen. II, v. 20.) Yet they are ruled by the name YHVH, though classed rather by one or more of its letters:

Thus, Fish, etc., are under the influence of Water
Birds are under the influence of Air
Quadrupeds are under the influence of Fire
Creeping things and insects are under the influence of Earth

There are some which partake of two elements, but in them one element is usually chief, and besides the Elements, each is under a Planet and a Sign.

The vegetable kingdom is again under a somewhat different Law. These are under a Planet and a Sign, a planet first differentiated by a Sign.

The Mineral Kingdom is under the Signs only. Vegetables have a Sphere of Sensation, but corresponding only to the Planets and Zodiacal Signs. The Minerals have also a Sphere which correspondeth unto the Signs only. But the metals are under the Planets only, and therein is the difference between them and the Minerals, wherefore also are they stronger. Shining Stones are especially under the Light; and they are, as it were, centres for the action thereof in the darkness of matter, as it is said: "My light is concealed in all that shineth." (This passage is it is believed from the Zend-Avesta.) They are therefore under the rule of the three active elements with an earthy base.

Shining through all things as a whole, are the rays of the Macrocosmos. Besides these classes of life there be multitudinous existences representing Forces of the Macrocosm, each with its own microcosm. Such are Elemental Spirits, Planetary Spirits, Olympic Spirits, Fays, Arch-Fays, Genii, and many other potencies which cannot be classed under these forms.

Thus the Macrocosmic Universe is one vast and infinite sphere containing so many and diverse infinite microcosmic forms, of which the perfect knowledge is only known unto the advanced Adept.

Also it shall here suffice to say that thou shalt make a distinction between the Four-handed race (the quadrumana, Apes and monkeys)) which be midway between Man and Beast and other animals. For they be neither the one or the other, but are the fallen and debased result of a most ancient magical effect to formulate a material and immediate link between the human and animal microcosms. This is elsewhere treated of, and it shall here be sufficient to say that they are *not* an *ascent*, from the beast unto the Man, but a mistaken magical fall from a man unto a beast. Anciently they were a terrible power upon this planet, as then having more of the man than of the animal, whereas now they have more of the animal than of Man. The ancient traditions of their primal conditions are preserved unto this day in the legends of ogres and, in certain records, cannibalism and its rites.

Regarding the beasts, they are, for the most part, easily obsessed, and they have not the spiritual responsibility of the man. Their nature is not evil, but, following a natural law—seeing that man is head of the Assiatic creation—so the animal is higher than the vegetables or mineral. Also bear thou well in mind that the race of the transformers are given unto cruelty. Such are above all the race of creeping things. As Man hath his Ruach which is upright in the Tree of Life, so hath the beast his Ruach which is horzontal; as it is said: "The Ruach of a man which goeth upwards (i.e. directeth itself upwards), and the Ruach of the beast which goeth downwards (or crosswise) in the Earth." The Neschamah in the Beast is not. The beast consisteth of a Ruach and a Nephesch with a rudimentary Daath or Spiritual Consciousness. This Daath ever seeketh that which is beyond it and thence are beasts not responsible, but are submitted unto obsession, and herein is a great mystery. Man, therefore, is placed at the head of the beasts. Woe, woe, unto him if he teacheth their elementary Daath cruelty and injustice instead of mercy and justice. For the Man is a God unto the Beast, and the aspiration of the Beast is toward the Man, and great is the office of the Beast, for he prepareth the foundation for the man. Man is responsible for creation, and since he was originally placed in creation to be its Lord, as *he is,* so will the creation follow him. And thus it is possible for the *Genius of a Nation* to change the climate of a country, and the nature of the beasts therein. Men fell from primal estate, and then they who were formless became imaged in form, deformed. And this is a mystery of the Demonic Plane which entereth not into this section.

The Elemental Spirits and other of their kind are an organisation not quite so complete as man. In spiritual consciousness more keen, and yet in some ways his spiritual superior though organically his inferior. They are the formers of the primal Man, that is the Elementary Man, and they have other and greater offices, for in them are many worlds and ranks and spheres. They are as the younger man (i.e. child) and towards them also is Man responsible, and he hath wrought them much injustice.

OF OBSESSION, TRANCE, DEATH

Obsession always entereth through a cutting off of the Higher from the Lower Will, and it is ordinarily first induced by a Thought-Ray of the Spiritual consciousness (whence one danger of evil thoughts) ill-governed, penetrating the Sphere of Sensation and admitting another potency, either human embodied, or human disembodied, elemental or demonic. The first action of such a force is to flatter the lower will, until he shall have established firmly an entrance into the Sphere of Sensation, and thus shall cause a strain on the Nephesch which shall render the Ruach less concentrated. As soon as the Ruach is sufficiently dispersed to repair the strain on the physical body, the lower will is weakened, and is soon seized upon and bound by the invader. Whence arise the sensations of chill and drowsiness which are the usual forerunners of obsession. Now to yield the force necessary to overpower the lower will from any chance of communication with the higher the obsessing idea proceeds by seizing upon the Daath, and this consequently is the great point of attack, especially the part in the physical body which is at the back of the head about the junction with the Spine. Now unless the lower Will shall voluntarily endeavour to restore the connection, it is impossible for the Higher Will to intervene, seeing that the Lower Will is King of the Physical Body. Remember that no obsessing force can overpower the lower will, if that shall bravely and in spite of all opposition aspire unto the Higher Will.

Trance may arise from the action of obsession, or from the action of the Higher Will, therefore its aspects are varied.

Death superveneth in the natural man, when the mental action of the Ruach and the Nephesch is definitely and thoroughly interrupted in the physical body. In the Adept death can only supervene when the Higher Will consenteth thereto, and herein is implied the whole Mystery of the Elixir of Life.

End of Volume One

THE GOLDEN DAWN

An Account of the Teachings,
Rites and Ceremonies of the
ORDER OF THE GOLDEN DAWN

By ISRAEL REGARDIE

▽

VOLUME TWO

△

THE ARIES PRESS
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BOOK TWO

RITUALS OF THE FIRST ORDER
THE STELLA MATUTINA
OR
GOLDEN DAWN

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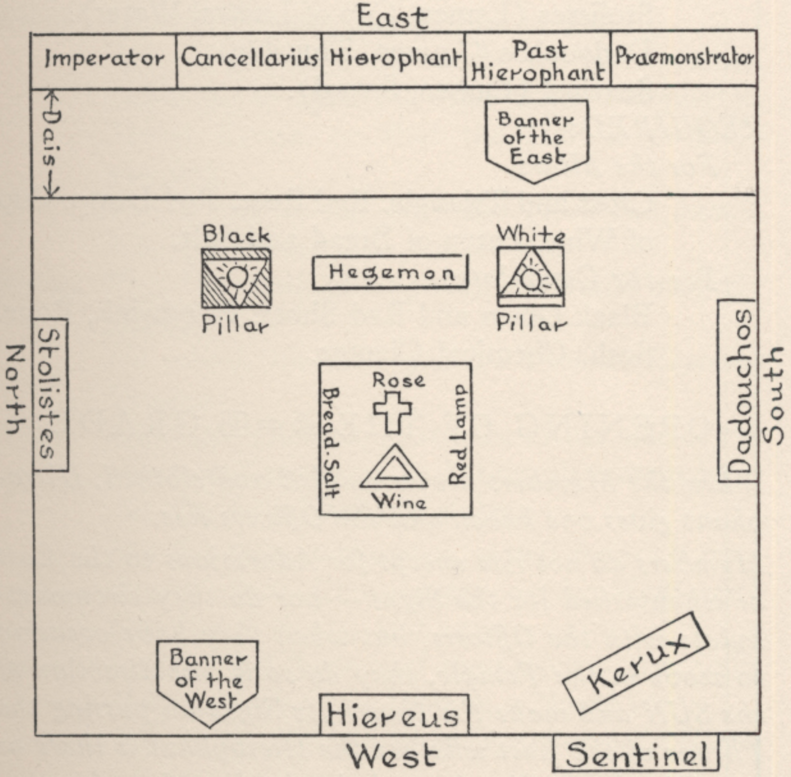
NEOPHYTE ◎ = $\boxed{0}$ GRADE

OF THE

ORDER OF THE STELLA MATUTINA


East
Imperator
Cancellarius
Hierophant
Past Hierophant
Praemonstrator
Dais
Banner of the East
Black Pillar
Hegemon
White Pillar
North
Stolistes
Dadouchos
South
Rose
Bread. Salt
Red Lamp
Wine
Banner of the West
Kerux
Hiereus
West
Sentinel

OFFICERS:

On the Dais:

Imperator — Cancellarius — Past Hierophant — Praemonstrator.
Hierophant (Red Robe, Lamen, Sceptre).

In the Hall:

Hiereus (Black Robe, Lamen, Sword).
Hegemon (White Robe, Lamen, Sceptre).
Kerux (Lamen, Lamp and Wand).
Stolistes (Lamen, Cup of Lustral Water).
Dadouchos (Lamen, Thurible).
Sentinel (Lamen, Sword).

REQUIRED:

For the Altar:

Cross and Triangle. Red Rose. Red Lamp. Cup of Wine. Paten of Bread and Salt.

For the Candidate:

Black Gown and Red Shoes. Hoodwink, Rope. Sash. Chemical Change.

OPENING OF THE ◎ = $\boxed{0}$ GRADE

When the Members are assembled and clothed, Hierophant gives one knock and the Officers rise.

Members do not rise except for Adorations to the East or when asked for the Signs — nor do they circumambulate with the Officers, but when they have occasion to move in the Temple, they do so in the direction of the SUN and make the Neophyte Signs on passing the Throne of the East whether the Hierophant is there or not. The Grade Sign is made in the direction of movement except when entering or leaving the Hall, when it is made towards the East. ו *— This sign represents one* *knock made by rapping the base or shaft of wand or the pommel of sword on a table.*

Hiero (*one knock*)

Kerux on hearing the Hierophant's knock, goes to the North East, to Hierophant's right, faces West, raising his Lamp and Wand and says:

Kerux HEKAS! HEKAS! ESTE BEBELOI!

Kerux returns to his place.

Hierophant rises with one knock.

Hiero (*knocks*) Fratres and Sorores of the.......... Temple of the Order of the Stella Matutina, assist me to open the Hall of the Neophytes. Frater Kerux, see that the Hall is properly guarded.

Kerux goes to the door and gives one knock. Sentinel replies with one knock.

Kerux Very Honoured Hierophant, the Hall is properly guarded.

He salutes the Hierophant's Throne. Remains by door.

Hiero Honoured Hiereus, guard the hither side of the portal and assure yourself that all present have witnessed the Stella Matutina.

Hiereus goes to the door, stands before it with Sword erect, Kerux being on his right with Lamp and Wand, and says:

Hiereus Fratres and Sorores of the Order of the Stella Matutina, give the Signs of a Neophyte.

This done, Hiereus gives Signs towards Hierophant, and says:

Very Honoured Hierophant, all present have been so honoured.

Hiereus and Kerux return to their places.

Hierophant gives the Sign of the Enterer towards the West, but NOT the Sign of Silence.

Hiero Let the number of Officers in this degree and the nature of their Offices be proclaimed once again, that the Powers whose images they are may be re-awakened in the spheres of those present and in the Sphere of this Order — for by Names and Images are all Powers awakened and re-awakened.

He makes the Sign of Silence.

Honoured Hiereus, how many Chief Officers are there in this Grade?

Hiereus There are three Chief Officers; the Hierophant, the Hiereus, and the Hegemon.

Hiero Is there any peculiarity in these Names?

Hiereus They all commence with the letter 'H'.

Hiero Of what is this Letter a symbol?

Hiereus Of life; because the Letter 'H' is our mode of representing the ancient Greek aspirate or breathing, and Breath is the evidence of Life.

Hiero How many lesser Officers are there?

Hiereus There are three besides the Sentinel; the Kerux, the Stolistes, and the Dadouchos.

The Sentinel is without the Portal of the Hall and has a Sword in his hand to keep out intruders. It is his duty to prepare the Candidate.

Hiero Frater Dadouchos, your station and duties?

Dad My station is in the South to symbolise Heat and Dryness, and my duty is to see that the Lamps and Fires of the Temple are ready at the opening, to watch over the Censer and the

Incense and to consecrate the Hall and the Fratres and Sorores and the Candidate with Fire.

Hiero Frater Stolistes, your station and duties?

Stol My station is in the North to symbolise Cold and Moisture, and my duties are to see that the Robes and Collars and Insignia of the Officers are ready at the Opening, to watch over the Cup of Lustral Water and to purify the Hall and the Fratres and Sorores and the Candidate with Water.

Hiero Frater Kerux, your station and duties?

Kerux My place is within the portal. My duties are to see that the furniture of the Hall is properly arranged at the Opening, to guard the inner side of the portal, to admit the Fratres and Sorores, and to watch over the reception of the Candidate; to lead all Mystic Circumambulations carrying the Lamp of my Office, and to make all reports and announcements. My Lamp is the symbol of the Hidden Knowledge, and my Wand is the symbol of its directing power.

Hiero Honoured Hegemon, your station and duties?

Heg My station is between the Two Pillars of Hermes and Solomon and my face is towards the cubical Altar of the Universe. My duty is to watch over the Gate-way of the Hidden Knowledge for I am the reconciler between Light and Darkness. I watch over the preparation of the Candidate and assist in his reception and I lead him in the Path that conducts from Darkness to Light. The White Colour of my Robe is the colour of Purity, my ensign of office is a Mitre-headed sceptre to symbolise religion which guides and regulates life, and my Office symbolises those higher aspirations of the soul which should guide its action.

Hiero Honoured Hiereus, your station and duties?

Hiereus (*holds Sword and Banner*) My station is on the Throne of the West and is a symbol of increase of Darkness and decrease of Light and I am the Master of Darkness. I keep the Gateway of the West and watch over the reception of the Candidate and over the lesser Officers in the doing of their work. My black Robe is an image of the Darkness that was upon the Face of the Waters. I carry the Sword of Judgment and the Banner of the Evening Twilight, which is the Banner of the West, and I am called Fortitude by the Unhappy.

Hierophant stands, holding Sceptre and Banner of the East.

Hiero My station is on the Throne of the East in the place where the Sun rises, and I am the Master of the Hall, governing it according to the Laws of the Order, as HE whose Image I am, is the Master of all who work for the Hidden Knowledge. My robe is red because of Uncreated Fire and Created Fire, and I hold the Banner of the Morning Light which is the Banner of the East. I am called Power and Mercy and Light and Abundance, and I am the Expounder of the Mysteries.

He sits down.

Frater Stolistes and Frater Dadouchos, I command you to purify and consecrate the Hall with Water and with Fire.

Stolistes goes to the East, faces Hierophant, and making a cross in the Air with his Cup, sprinkles a few drops of Water three times towards the East. He passes to the South, West and North, repeating the purification in each quarter and returns to the East to complete the circle. He then holds the Cup on high and says:

Stol I purify with Water.

Dadouchos follows Stolistes when he goes to the East, and when Stolistes has gone to the South, Dadouchos faces East, raises his Censer and swings it thrice towards the East. He then goes to the South, West and North repeating the censing at each quarter and returns to the East where he completes the circle and raising the Censer says:

Dad I consecrate with Fire.

Stolistes and Dadouchos return to their places.

Hiero Let the Mystic Circumambulation take place in the Pathway of LIGHT.

Hierophant stands holding the Sceptre in his right hand, the Banner of the East in his left. Kerux goes to the North-East with Lamp and Wand. Then follow Hegemon, Hiereus with Banner and Sword, Stolistes with Cup. Dadouchos with Censer and last, Sentinel with Sword. They all line up in this order behind the Kerux who leads the procession past Hierophant, making the Signs of Horus and Harpocrates as he *passes. Each Officer in turn does the same. Hiereus falls out as soon as he reaches his Throne. Hegemon returns to his place after passing Hierophant twice. The other Officers pass Hierophant three times and then take their places as they come to them.*

The Mystical Circumambulation symbolical of the Rise of LIGHT is accomplished. Let us adore the Lord of the Universe and Space.

Members rise. All face East and make the Saluting or the Enterer (Horus) Sign following the lead of Hierophant. The Sign of Silence is made at the end of the Prayer.

Holy art Thou, Lord of the Universe! (*salute*)
Holy art Thou, Whom Nature hath not Formed! (*salute*)
Holy art Thou, the Vast and the Mighty One! (*salute*)
Lord of the Light and of the Darkness! (*Sign of Silence*)

Hierophant, Hiereus and Hegemon raise Wands and Sword in salute, and sink them.

All face as usual but remain standing.

Frater Kerux, in the Name of the Lord of the Universe, I command you to declare that I have opened the Hall of the Neophytes.

Kerux goes North-East, faces West, and raising his Wand says:

Kerux In the Name of the Lord of the Universe, Who works in Silence and Whom naught but Silence can express, I declare that the Sun has arisen and the Shadows flee away.

Kerux returns to his place.

Hierophant knocks.˺ *Hiereus knocks.*˺ *Hegemon knocks.*˺

Hiero (*knocks and says:*) KHABS.

Hiereus (*knocks*) AM.

Heg (*knocks*) PEKHT.

Hiereus (*knocks*) KONX.

Heg (*knocks*) OM.

Hiero (*knocks*) PAX.

Heg (*knocks*) LIGHT.

Hiero (*knocks*) IN.

Hiereus (*knocks*) EXTENSION.

The Knocks are given before the Words are said. When the battery is completed, all make the Signs towards the Altar and then sit down. Kerux removes the Rose, Cup, Paten of Bread and Salt and the Lamp from the Altar, leaving the Cross and Triangle only. He sees that a hassock is in readiness at the West for the Candidate to kneel on.

Hiero Fratres and Sorores of the........Temple of the Order of the Stella Matutina, I have received a Dispensation from the Greatly Honoured Chiefs of the Second Order, to admit........ to the ◎ = $\boxed{0}$ Degree of Neophyte. Honoured Hegemon, bid the Candidate prepare for the Ceremony of his admission, and superintend his preparation.

Hegemon rises and removes his chair from between the Pillars and goes out followed by Sentinel, who carries the Hood-wink and Rope. Hegemon sees that the Candidate is properly *robed and hood-winked and that the Rope goes three times round his waist.*

He then leads Candidate to Door, and gives one knock.

Heg (*one knock on the door*)

Kerux (*one knock from within*) The Candidate seeks for entrance.

Hiero I give permission to admit..........who now loses his name and will henceforth be known among us as........ Let the Stolistes and the Dadouchos assist in the reception.

Stolistes and Dadouchos stand behind Kerux who is facing the entrance, ready to open the door. As soon as Candidate is well in the Hall, these three Officers stand before him in triangular formation, and Sentinel is behind him. The Officers then say their words in turn.

Heg Inheritor of a Dying World, arise and enter the Darkness.

Stol The Mother of Darkness hath blinded him with her Hair.

Dad The Father of Darkness hath hidden him under His Wings.

Hiero His limbs are still weary from the wars which were in Heaven.

Kerux Unpurified and Unconsecrated, thou canst not enter our Sacred Hall.

Stolistes comes forward and dipping his thumb in the lustral water, makes with it a Cross on the Candidate's brow and sprinkles him three times, saying:

Stol I purify thee with Water.

Dadouchos comes forward and makes a Cross over Candidate with his censer, and waving it three times, says:

Dad I consecrate thee with Fire.

Hiero Conduct the Candidate to the foot of the Altar. Inheritor of a Dying World, why seekest thou to enter our Sacred Hall? Why seekest thou admission to our Order?

Hegemon speaks for Candidate.

Heg My Soul wanders in Darkness and seeks the Light of the Hidden Knowledge, and I believe that in this Order Knowledge of that Light may be obtained.

Hiero We hold your signed pledge to keep secret everything that relates to this Order. I now ask you, are you willing to take a solemn Obligation in the presence of this Assembly, to keep the secrets and Mysteries of our Order inviolate?

Heg (*prompts Candidate to say*) I am.

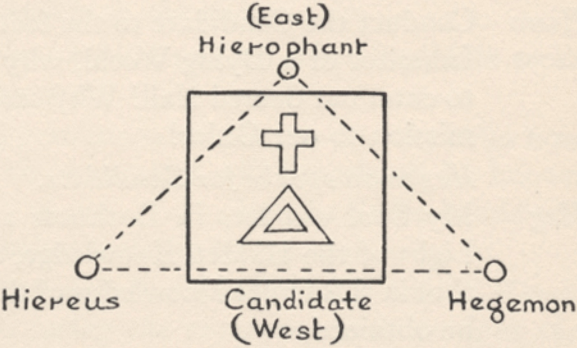
Hiero There is nothing contrary to your civil, moral or religious duties in this Obligation. Although the Magical virtues can indeed awaken into momentary life in the wicked and foolish hearts, they cannot reign in any heart that has not the natural virtues to be their throne..

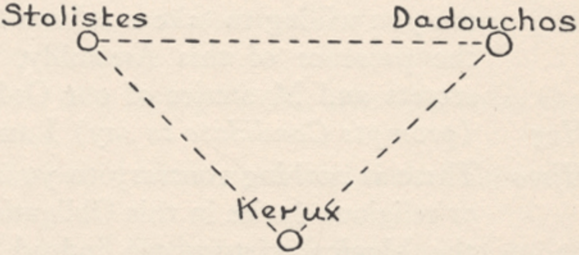
He Who is the Fountain of the Spirit of Man and of Things, came not to break, but to fulfill the Law. Are you ready to take this Oath.

Cand. (*prompted by Hegemon*) I am ready.

Hiero Then you will kneel on both your knees.

Hierophant comes to the East of the Altar with his Sceptre. Hegemon assists Candidate to *kneel, and stands right of Candidate. Hiereus stands to left. Kerux, Stolistes and Dadouchos complete the Hexagram of Officers as shown below.*


(East)
Hierophant
Hiereus
Candidate
(West)
Hegemon


Stolistes
Dadouchos
Kerux

Hiero Give me your right hand which I place upon this Holy Symbol. Place your left hand in mine, bow your head, repeat your full name by which you are known on earth, and say after me:
I........ in the Presence of the LORD of the Universe, Who works in Silence and Whom naught but Silence can express, and in this Hall of the Neophytes of the STELLA MATUTINA, regularly assembled under Warrant from the Greatly Honoured Chiefs of the Second Order, do, of my own freewill, hereby and hereon, most

solemnly promise to keep secret this Order, its Name, the Names of its Members and the proceedings that take place at its meetings, from every person in the world who has not been initiated into it; nor will I discuss them with any Member who has not the Pass-word for the time being, or who has resigned, demitted or been expelled.

I undertake to maintain a kindly and benevolent relation with all the Fratres and Sorores of this Order.

I solemnly promise to keep secret any information I may have gathered concerning this Order before taking this Oath.

I solemnly promise that any Ritual or lecture placed in my care or any cover containing them, shall bear the official label of this Order.

I will neither copy nor allow to be copied, any manuscript, until I have obtained permission of the Second Order, lest our Secret Knowledge be revealed through my neglect.

I solemnly promise not to suffer myself to be placed in such a state of passivity, that any uninitiated person or power may cause me to lose control of my words or actions.

I solemnly promise to persevere with courage and determination in the labours of the Divine Science, even as I shall persevere with courage and determination through this Ceremony which is their Image — and I will not debase my mystical knowledge in the labour of Evil Magic at any time tried or under any temptation.

I swear upon this Holy Symbol to observe all these things without evasion, equivocation, or mental reservation, under the penalty of being expelled from this Order for my perjury and my offence.

Furthermore, if I break this, my Magical Obligation, I submit myself, by my own consent, to a Stream of Power, set in motion by the Divine Guardians of this Order, Who live in the Light of their Perfect Justice, and before Whom my Soul now stands.

They journey as upon the Winds —
They strike where no man strikes —
They slay where no man slays —

and, as I bow my neck under the Sword of the Hiereus, so do I commit myself unto their Hands for vengeance or reward.

So help me my Mighty and Secret Soul, and the Father of my Soul Who works in Silence and Whom naught but Silence can express.

Hiereus, at the words "Bow my neck" places the flat of his Sword on the nape of Candidate's neck.

Rise, Neophyte, of the ◎=$\boxed{0}$ Grade of the Order of the Stella Matutina.

Hierophant returns to his Throne.

Hiereus removes hassock and returns to his Throne.

Hegemon assists Candidate to rise.

The other Officers resume their seats.

Honoured Hegemon, you will now place the Neophyte in the Northern part of the Hall — the place of Forgetfulness, Dumbness and Necessity, and of the greatest symbolical Darkness.

Hegemon takes Candidate to the North and faces him East. Kerux goes with Lamp and Wand to the North East. Stolistes and Dadouchos stand ready to follow in the Procession. Sentinel remains in his place.

Hiero The Voice of my Undying and Secret Soul said unto me—"Let me enter the Path of Darkness and, peradventure, there shall I find the Light. I am the only Being in an Abyss of Darkness; from an Abyss of Darkness came I forth ere my birth, from the Silence of a Primal Sleep.

And the Voice of Ages answered to my Soul—'I am He who formulates in Darkness—the Light that shineth in Darkness, yet the Darkness comprehendeth it not.'"

Let the Mystical Circumambulation take place in the Path of Knowledge that leadeth unto Light, with the Lamp of Hidden Knowledge to guide us.

Kerux leads forward, followed by Hegemon with Candidate—Stolistes and Dadouchos coming last. As they pass Hierophant gives one knock, just as Candidate passes. They pass on by South and West and passing Hiereus he also gives one knock as Candidate passes. They pass on by the North and on passing East again Hierophant gives one knock as Candidate passes. Kerux stops in the South after the second passing of Hierophant and barring the way with his Wand, says:

Kerux Unpurified and Unconsecrated, thou canst not enter the path of the West!

Stolistes comes forward and dipping his thumb in Water, makes a Cross on Candidate's brow, sprinkles three times and says:

Stol I purify thee with Water.

Dadouchos comes forward, censes in the form of a cross, and waves incense three times, and says:

Dad I consecrate thee with Fire.

Stolistes and Dadouchos then step back to their places in the procession.

Heg Child of Earth, twice purified and twice consecrated, thou mayest approach the Gate-way of the West.

Kerux leads the Procession to Throne of Hiereus. Hegemon raises the hood-wink for a moment. Hiereus stands threatening with his sword.

Hiereus Thou canst not pass by me, saith the Guardian of the West, unless thou canst tell me my name.

Heg Darkness is thy Name, thou Great One of the Paths of the Shades.

Hiereus Thou hast known me now, so pass thou on. Fear is failure so be thou without fear. For he who trembles at the Flame and at the Flood and at the Shadows of the Air, hath no part in God.

Kerux leads on. They pass Hierophant who gives one knock. Hiereus gives one knock as they pass. After this passing, Kerux halts in the North, and raises his Wand.

Kerux Unpurified and Unconsecrated, thou canst not enter the Path of the East!

Stol I purify thee with Water. (*Cross and sprinkling as before*)

Dad I consecrate thee with Fire. (*Cross and censing as before*)

Heg Child of Earth, thrice purified and thrice Consecrated, thou mayest approach the Gate-way of the East!

Kerux leads the procession forward to Hierophant who stands threatening with his Sceptre. The Hood-wink is again raised for a moment.

Hiero Thou canst not pass by me, saith the Guardian of the East, unless thou canst tell me my Name.

Heg Light dawning in Darkness is thy Name, the Light of a Golden Day!

Hiero Unbalanced Power is the ebbing away of Life.
Unbalanced Mercy is weakness and the fading out of the Will.
Unbalanced Severity is cruelty and the barrenness of Mind.
Thou hast known me now, so pass thou on to the Cubical Altar of the Universe.

The hood-wink is replaced.

Kerux leads the Procession to the Altar. Candidate is placed exactly West of the Altar — Hegemon on his right — Hiereus on his left; Kerux, Stolistes and Dadouchos at the rear form a supporting triangle. Hierophant, holding Sceptre in his right hand and the Banner of the East in his left, advances between the Pillars and comes to the East of the Altar, saying:

I come in the Power of the Light.
I come in the Light of Wisdom.
I come in the Mercy of the Light.
The Light hath Healing in its Wings.

The Officers now form a Hexagram round the Altar. Hiereus holds his Sword in his right hand, the Banner of the West in his left. All the Officers except Hierophant kneel down. Candidate is assisted to kneel. Hierophant stands, raising his hands, holding Sceptre and Banner for the Invokation as follows.

Lord of the Universe — the Vast and the Mighty One!
Ruler of the Light and of the Darkness!
We adore Thee and We invoke Thee!
Look with favour on this Neophyte who now kneeleth before Thee.
And grant Thine aid unto the higher aspirations of his Soul,
So that he may prove a true and faithful Frater Neophyte among us.
To the glory of Thine Ineffable Name. Amen!

All rise, Candidate is assisted to rise and is brought close to the Altar. Hierophant, Hiereus, and Hegemon raise their Wands and Sword to touch each other over the head of Candidate. Kerux, at the word "Darkness" removes the hood-wink.

Heg Inheritor of a Dying World, we call thee to the Living Beauty.

Hiereus Wanderer in the Wild Darkness, we call thee to the Gentle Light. (*Hood-wink removed*)

Hiero Long hast thou dwelt in Darkness —
Quit the Night and seek the Day.

Heg
Hiereus } (*together*) We receive thee into the Order of the Stella Matutina.
Hiero

Hiero KHABS.

Hiereus AM.

Heg PEKHT.

Hiereus KONX.

Heg OM.

Hiero PAX.

Heg LIGHT.

Hiero IN.

Hiereus EXTENSION.

The Officers take down their Sceptres and Sword. Kerux moves to North East of the Altar and raises his Lamp. Hierophant points to the Lamp to direct Candidate's attention.

Hiero In all thy wandering in Darkness, the Lamp of the Kerux went before thee, though it was not seen by thine eyes. It is the Symbol of the Light of the Hidden Knowledge.

The Officers return to their places, Hierophant to his Throne. Hegemon and Candidate remain West of the Altar.

Let the Neophyte be led to the East of the Altar.

Hegemon places him to the East, near but not between the Pillars, and then takes his place outside the White Pillar.

Honoured Hiereus, give the Neophye the Secret Signs, Token and Words, together with the present pass-word of the ◎ = $\boxed{0}$ Grade of the Stella Matutina.

Place him between the Mystical Pillars and superintend his fourth and final Consecration.

Hiereus passes by the North to the Black Pillar. He comes round to the East. Hegemon advances *to meet him and take from him his Sword and Banner. Hiereus steps between the Pillars, and facing Candidate, says:*

Hiereus Frater......, I shall now proceed to instruct you in the secret Step, Signs, Grip and Words of this Grade.

Firstly, advance your left foot a short space, as if entering a portal. This is the Step.

The Signs are two. The First or Saluting Sign is given thus: Lean forward and stretch both arms out thus: (*make Neophyte do this*). It alludes to your condition in a state of Darkness, groping for Light.

The second Sign is the Sign of Silence, and is given by placing the left fore-finger on your lip thus (*makes Neophyte do it*). It is the position shown in many ancient statues of Harpocrates, and it alludes to the strict silence you have sworn to maintain concerning everything connected with this Order. The first sign is always answered by the second.

The Grip or Token is given thus: Advance your left foot touching mine, toe and heel, extend your right hand to grasp mine, fail, try again, and then succeed in touching the fingers only. It alludes to the seeking guidance in Darkness.

The Grand Word is Har-Par-Krat, and it is whispered in this position mouth to ear, in syllables. (*They exchange the Word*) It is the Egyptian Name for the God of Silence, and should always remind you of the strict silence you have sworn to maintain.

The Pass-Word is .... It is periodically changed each Equinox, so that a Member who has resigned, demitted or been expelled, may be in ignorance of the existing Pass-Word.

I now place you between the two Pillars of Hermes and of Solomon in the symbolical Gateway of Occult Wisdom.

Hiereus leads Neophyte forward and then takes back the Sword and Banner as Hegemon hands them to him. He stands North East of the Black Pillar and says:

Let the final Consecration take place.

Stolistes and Dadouchos come forward and purify and consecrate the Hall as in the Opening, but on returning to the East, Stolistes turns round to Neophyte, makes a cross of Water on his brow, sprinkles three times, and says:

Stol I purify thee with Water.

Dadouchos likewise turns round from the East and says after making a cross and censing three times:

Dad I consecrate thee with Fire. (*They return to their places*)

Hiero Honoured Hegemon, I command you to remove the Rope, last remaining symbol of the Path of Darkness, and to invest our Frater with the Badge of this degree.

Hegemon comes forward and hands his Sceptre and Ritual to Hiereus. He removes the Rope and puts on the Sash over the left shoulder.

Heg By command of the Very Honoured Hierophant, I invest you with the Badge of this degree. It symbolises Light dawning in Darkness.

Takes Sceptre, etc. and returns to White Pillar.

Hiero Let the Mystical Circumambulation take place in the Path-way of Light.

Kerux goes to the North East. Hegemon takes Candidate behind Black Pillar, and stands behind Kerux. Hiereus comes next, followed by Stolistes and Dadouchos. Kerux leads off, all salute on passing Hierophant who stands holding Sceptre and Banner as in the Opening. Hiereus drops out on reaching his Throne. Hegemon returns to between the Pillars after passing Hierophant twice. He directs Neophyte to follow Kerux, who with the other Officers passes Hierophant thrice. After the third passing, Hierophant says:

Take your place North West of the Stolistes.

Kerux indicates this and goes on followed by Stolistes who falls out in the North and returns to his place.

Hegemon replaces his chair between the Pillars and sits down. Kerux replaces the Rose, Lamp, Cup and Paten in their proper places on the Altar.

All are seated.

The Three Fold Cord bound about your waist, was an image of the three-fold bondage of Mortality, which amongst the Initiated is called earthly or material inclination, that has bound into a narrow place the once far-wandering Soul;

and the Hood-wink was an image of the Darkness, of Ignorance, of Mortality that has blinded men to the Happiness and Beauty their eyes once looked upon.

The Double Cubical Altar in the centre of the Hall, is an emblem of visible Nature or the Material Universe, concealing within herself the mysteries of all dimensions, while revealing her surface to the exterior senses. It is a double cube because, as the Emerald Tablet has said "The things that are below are a reflection of the things that are above." The world of men and women created to unhappiness is a reflection of the World of Divine Beings created to Happiness. It is described in the SEPHER YETSIRAH, or The Book of Formation, as "An Abyss of Height" and as an "Abyss of Depth", "An Abyss of the East" and "An Abyss of the West", "An Abyss of the North" and "An Abyss of the South." The Altar is black because, unlike Divine Beings who unfold in the Element of Light, the Fires of Created Beings arise from Darkness and Obscurity.

On the Altar is a White Triangle to be the Image of that Immortal Light, that Triune Light, which moved in Darkness and formed the World of Darkness and out of Darkness. There are two contending Forces and One always uniting them. And these Three have their Image in the three-fold Flame of our Being and in the three-fold wave of the sensual world.

Hierophant stands in the form of Cross, saying:

Glory be to Thee, Father of the Undying. For Thy Glory flows out rejoicing, to the ends of the Earth!

He reseats himself.

The Red Cross above the White Triangle, is an Image of Him Who was unfolded in the Light. At its East, South, West and North Angles are a Rose, Fire, Cup of Wine and Bread and Salt. These allude to the Four Elements, Air, Fire, Water, Earth.

The Mystical Words — Khabs Am Pekht — are ancient Egyptian, and are the origin of the Greek "Konx Om Pax" which was uttered at the Eleusinian Mysteries. A literal translation would be "Light Rushing Out in One Ray" and they signify the same form of Light as that symbolised by the Staff of the Kerux.

East of the Double Cubical Altar, of created things, are the Pillars of Hermes and of Solomon. On these are painted certain Hieroglyphics from the 17th and the 125th Chapters of the Book of the Dead. They are the symbols of the two powers of Day and Night, Love and Hate, Work and Rest, the subtle force of the Lodestone and the Eternal out-pouring and in-pouring of the Heart of God.

The Lamps that burn, though with a veiled light, upon their summits show that the Pathway to Hidden Knowledge, unlike the Pathway of

Nature — which is a continual undulation, the winding hither and thither of the Serpent — is the straight and narrow way between them.

It was because of this that I passed between them, when you came to the Light, and it was because of this that you were placed between them to receive the Final Consecration.

Two contending Forces and one which unites them eternally. Two basal angles of the triangle and one which forms the apex. Such is the origin of Creation — it is the Triad of Life.

My Throne at the Gate of the East is the Place of the Guardian of the Dawning Sun.

The Throne of the Hiereus at the Gate of the West is the Place of the Guardian against the Multitudes that sleep through the Light and awaken at the Twilight.

The Throne of the Hegemon seated between the Columns is the Place of Balanced Power, between the Ultimate Light and the Ultimate Darkness. These meanings are shown in detail and by the colour of our robes.

The Wand of the Kerux is the Beam of Light from the Hidden Wisdom, and his Lamp is an emblem of the Ever-burning Lamp of the Guardian of the Mysteries.

The Seat of the Stolistes at the Gate of the North is the Place of the Guardian of the Cauldron and the Well of Water — of Cold and Moisture.

The Seat of the Dadouchos at the Gate of the South is the Place of the Guardian of the Lake of Fire and the Burning Bush.

Frater Kerux, I command you to declare that the Neophyte has been initiated into the Mysteries of the ◎ = $\boxed{0}$ Grade.

Kerux advances to the North East, faces West, raises his Wand, and says:

Kerux In the Name of the Lord of the Universe, Who works in Silence and Whom naught but Silence can express, and by command of the Very Honoured Hierophant, hear ye all, that I proclaim that .... who will henceforth be known to you by the Motto ...., has been duly admitted to the ◎ = $\boxed{0}$ Grade as a Neophyte of the Order of the Stella Matutina.

Kerux returns to his Place.

Hiero Honoured Hiereus, I delegate to you the duty of pronouncing a short address to our Frater on his admission.

Hiereus Frater......, it is my duty to deliver this exhortation to you. Remember your Obligation in this Order to secrecy—for Strength is in Silence, and the Seed of Wisdom is sown in Silence and grows in Darkness and Mystery.

Remember that you hold all Religions in reverence, for there is none but contains a Ray from the Ineffable Light that you are seeking. Remember the penalty that awaits the breaker of his Oath. Remember the Mystery that you have received, and that the Secret of Wisdom can be discerned only from the place of Balanced Powers.

Study well the Great Arcanum of the proper equilibrium of Severity and Mercy, for either unbalanced is not good. Unbalanced Severity is cruelty and oppression; unbalanced Mercy is but weakness and would permit Evil to exist unchecked, thus making itself, as it were, the accomplice of that Evil.

Remember that things Divine are not attained by mortals who understand the Body alone, for only those who are lightly armed can attain the summit.

Remember that God alone is our Light and the Bestower of Perfect Wisdom, and that no mortal power can do more than bring you to the Pathway of that Wisdom, which he could, if it so pleased him, put into the heart of a child. For as the whole is greater than the part, so are we but Sparks from the Insupportable Light which is in Him.

The ends of the Earth are swept by the Borders of His Garment of Flame — from Him all things proceed, and unto Him all things return.

Therefore, we invoke Him. Therefore even the Banner of the East falls in adoration before Him.

Hiero Before you can ask to pass to a higher Grade, you will have to commit certain rudiments of Occult Knowledge to memory. A manuscript lecture in these subjects will be supplied you by the Chief in whose charge they are. When you can pass an examination in this elementary Kabbalistic knowledge, you will inform the Member in whose charge you are, and arrangements will be made for you to sit for examination. If you are found perfect you will then apply for admission to the next Degree. Remember, that without a Dispensation from the Second Order, no person can be admitted or advanced to a Grade of the First Order.

Kerux conducts Neophyte to his table and gives him one of the small dishes of solution to hold.

Kerux Nature is harmonious in all her workings, and that which is above is as that which is below. Thus also, the Truths which by material Science we investigate, are but special examples of the all-pervading Laws of the Universe. So, within this pure and limpid fluid, lie hidden and unperceived of mortal eyes, the elements bearing the semblance of blood, even as within the mind and brain of the Initiate lie concealed the Divine Secrets of the Hidden Knowledge. Yet if the Oath be forgotten, and the solemn pledge broken, then that which is secret shall be revealed, even as this pure fluid reveals the semblance of blood.

Kerux adds fluid from the other dish.

Let this remind thee ever, O Neophyte, how easily by a careless or unthinking word, thou mayst betray that which thou hast sworn to keep secret and mayst reveal the Hidden Knowledge imparted to thee, and planted in thy brain and in thy mind. And let the hue of blood remind thee that if thou shalt fail in this thy oath of secrecy, thy blood may be poured out and thy body broken; for heavy is the penalty exacted by the Guardians of the Hidden Knowledge from those who wilfully betray their trust.

Hierophant comes to the table. The Register is signed.

Hiero Resume your seat, and remember that your admission to this Order does not give you the right to initiate any other person without a Dispensation from the Greatly Honoured Chiefs of the Second Order.

Kerux directs Neophyte to his seat.
Hierophant returns to the dais.

CLOSING OF THE NEOPHYTE GRADE

Hiero (*gives knock* ו)
Kerux goes to the North East, faces West, and raising Lamp and Wand, says:

Kerux HEKAS! HEKAS! ESTE BEBELOI!
He returns to his place.

Hiero Fratres and Sorores of the......Temple of the Order of the Stella Matutina, assist me to close the Hall of the Neophytes.

All rise. Neophyte is directed to rise by Stolistes.

Hiereus (*knocks*) ו
Heg (*knocks*) ו
Kerux (*knocks*) ו
Sentinel (*knocks*) ו

Hiero Frater Kerux, see that the Hall is properly guarded.

Kerux The Hall is properly guarded, Very Honoured Hierophant.

Hiero Honoured Hiereus, assure yourself that all present have beheld the Stella Matutina.

Hiereus Fratres and Sorores, give the signs. (*done*) Very Honoured Hierophant, all present have been so honoured.

Hiero Let the Hall be purified by Water and by Fire.

Stol I purify with Water. (*Purifying as in the Opening*)

Dad I consecrate with Fire. (*Consecrating as in Opening*)

Hiero Let the Mystical Reverse Circumambulation take place in the Path-way of Light.

Kerux goes by the South to the South East.

Hegemon goes to the North and leads the new Neophyte by West and South, directing him to follow Hegemon in the Procession.

Hiereus follows Neophyte and Stolistes follows Hiereus, accompanied or followed by Dadouchos, and Sentinel ends the Procession. As they pass the Hierophant, who is standing and holding the Banner of the East in his left hand, the Sceptre in his right, they make the Neophyte Signs. Hiereus drops out when his Throne is reached. Hegemon passes Hierophant twice and then takes his place between the Pillars, directing Neophyte to follow Kerux who, after the third passing of Hierophant, directs Neophyte to his seat, the other Officers dropping out as their places are reached.

The Mystical Reverse Circumambulation is accomplished. It is the symbol of Fading Light. Let us adore the Lord of the Universe.

All turn East. Stolistes directs Neophyte to rise and face East. Hierophant faces East, making *the salute at each adoration — the others, Officers and Members repeating it also.*

Holy art Thou, Lord of the Universe! (*salute*)

Holy art Thou, Whom nature hath not formed! (*salute*)

Holy art Thou, the Vast and the Mighty One! (*salute*)

Lord of the Light and of the Darkness! (*Sign of Silence*)

Nothing now remains but to partake together in silence, of the Mystic Repast, composed of the symbols of the Four Elements, and to remember our pledge of secrecy.

All are seated.

Hierophant puts down his Sceptre and returns the Banner of the East to its place. He goes to the West of the Altar and facing East gives the Saluting Sign but not the Sign of Silence, and taking up the Rose says:

I invite you to inhale with me the perfume of this Rose, as a symbol of Air. (*smells Rose*)

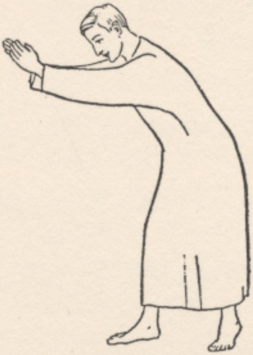
To feel with me the warmth of this sacred Fire. (*spreads his hands over it*)

To eat with me this Bread and Salt as types of Earth. (*dips bread in Salt and eats*)

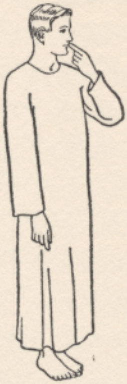
And finally to drink with me this Wine, the consecrated emblem of Elemental Water. (*makes a Cross with the Cup and drinks*)

Hierophant puts down the Cup between the Cross and Triangle. He comes East of the Altar and faces West.

The Neophyte Signs

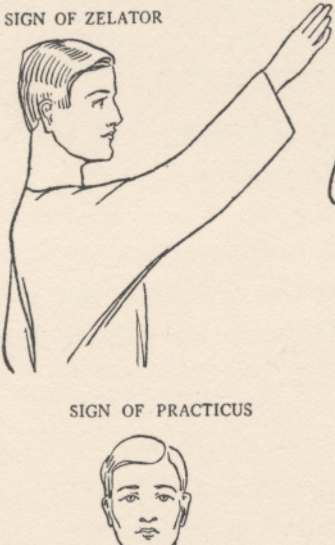


SIGN OF HORUS



SIGN OF HARPOCRATES

Signs of Elemental Grades



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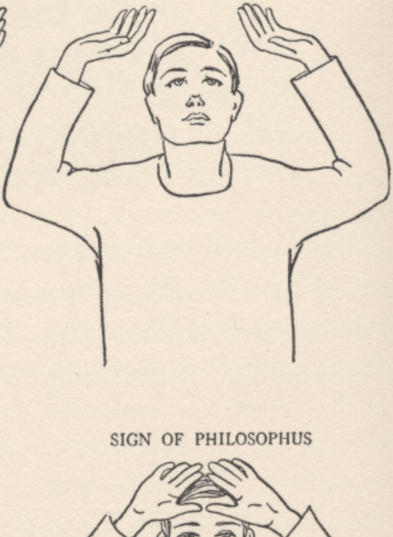
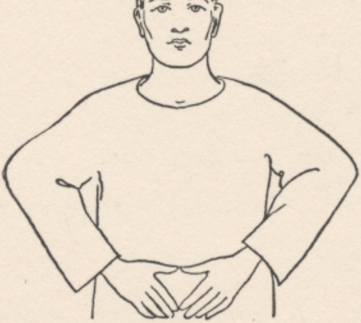
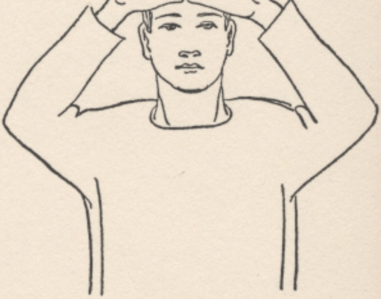


SIGN OF THEORICUS



SIGN OF PRACTICUS

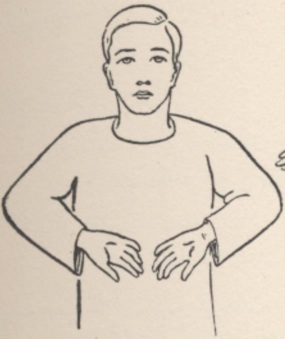


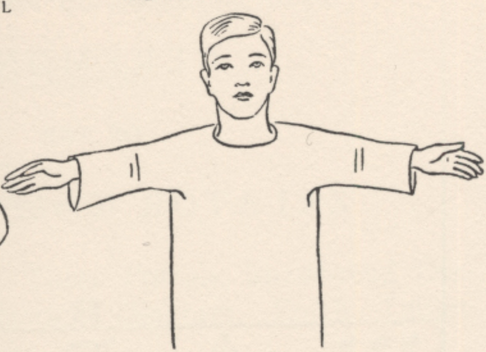
SIGN OF PHILOSOPHUS

The Praemonstator then comes to the West of the Altar and makes the Saluting Sign. Hierophant replies with the Sign of Silence and then hands the Elements, beginning with the Rose which Praemonstrator smells and returns; then feels the warmth of the Lamp, eats the Bread and Salt and receives from the Hierophant the Cup with which he makes a Cross, and having drunk, returns it. Hierophant then passes by West and South to his Throne. Praemonstrator then comes to the East of the Altar. Imperator comes to the West, exchanges Signs and partakes. He returns to his place — after serving Cancellarius who in turn serves Past Hierophant. After the Chiefs, the Officers partake in this order: Hiereus, Hegemon, Stolistes, Dadouchos. When all the Officers except Kerux have partaken, the Inner Members in order of seniority of admission, partake but do not wait for instruction in this. If there is a pause, one comes forward. Next come the Members of the Outer in the same manner — the Neophytes coming last piloted by Hegemon or any Officer appointed. The Order of procedure for Outer members is: Philosophi, Practici, Theorici, Zelatores, Neophytes. When the last Neophyte stands East of the Altar, Kerux comes to the West, exchanges the Signs and partakes. (Hegemon directs Neophyte to return to his place as soon as Kerux takes the Cup.) Kerux, on receiving the Cup, drains it, inverts it, and says:

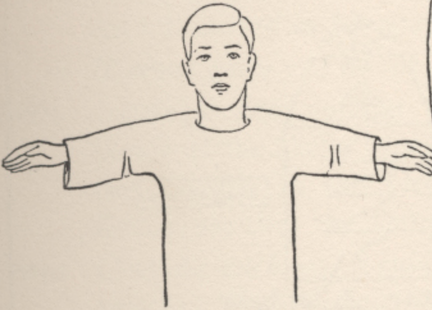
Kerux It is finished!

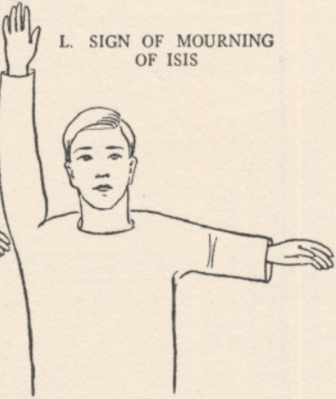
The Portal Signs

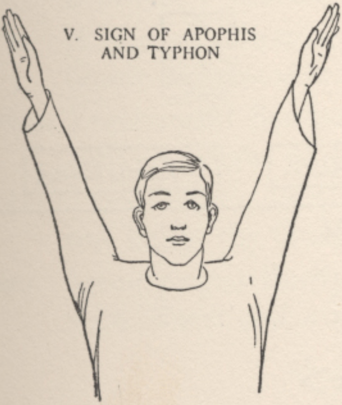

THE RENDING OF THE VEIL

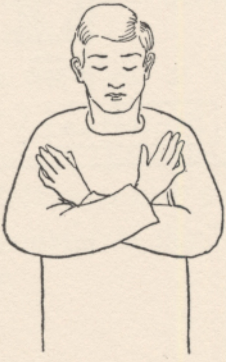

THE CLOSING OF THE VEIL

The L.V.X. Signs


THE SIGN OF OSIRIS SLAIN


L. SIGN OF MOURNING OF ISIS


V. SIGN OF APOPHIS AND TYPHON


X. SIGN OF OSIRIS RISEN

Kerux replaces the Cup and returns to his place.
All rise.

Hiero (*knocks*) ו TETELESTAI!

Hiereus (*knocks*) ו

Heg (*knocks*) ו

Hiero (*knocks*) Khabs. *Hiereus* (*knocks*) Am. *Heg* (*knocks*) Pekht.

Hiereus (*knocks*) Konx. *Heg* (*knocks*) Om. *Hierophant* (*knocks*) Pax.

Heg (*knocks*) Light *Hiero* (*knocks*) In *Hiereus* (*knocks*) Extension.

All make the Signs towards the Altar.

Hiero May what we have partaken maintain us in our search for the QUINTESSENCE, the Stone of the Philosophers. True Wisdom, Perfect Happiness, the SUMMUM BONUM.

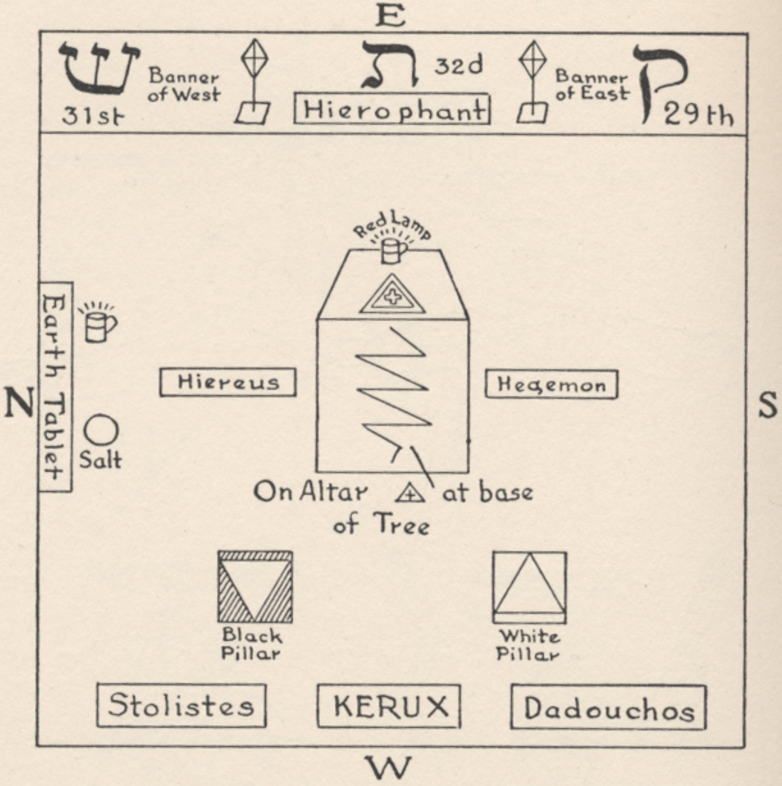
Officers remain in the Temple while the new Neophyte is led out by Kerux.

(Note: Full instructions as to the magical work performed by the officers during the ceremony are given in documents Z.1 and Z.3. These latter will be found in Volume III of this work. I. R.)

CEREMONY

OF THE

ZELATOR ①=$\boxed{10}$ GRADE


E
ש
31st
Banner of West
ת
32d
Hierophant
Banner of East
ק
29th
Red Lamp
Earth Tablet
N
Hiereus
Hegemon
S
Salt
On Altar △ at base of Tree
Black Pillar
White Pillar
Stolistes
KERUX
Dadouchos
W

OFFICERS —

The Same as for the Neophyte Grade.

TEMPLE —

Arranged as in Diagram.

REQUIRED —

For the Candidate:

Hoodwink, Sash.

For the Temple:

Fylfot Cross, Three Portals, Shewbread Diagram, Candlestick Diagram, Earth Tablet, Altar Diagrams.

OPENING OF THE ① = $\boxed{10}$ GRADE

(*The members, having assembled and robed, each is seated in his proper place.*

Hiereus gives one knock. All rise. ˥ = *one knock.*

Hiero (*sitting*) Fratres and Sorores of the ① = $\boxed{10}$ Grade of the Stella Matutina, assist me to open the Temple in the Grade of Zelator. Frater Kerux, see that the Temple is properly guarded.

Kerux (*knocks without opening the door*), (*Sentinel knocks*) Very Honoured Hierophant, the Tem- is properly guarded.

Hiero Honoured Hiereus, see that none below the Grade of Zelator is present.

Hiereus Fratres and Sorores, give the signs of ① = $\boxed{10}$. (*All give signs of Zelator.*)

Hiereus (*gives sign*) Very Honoured Hierophant, no one below the Grade of Zelator is now present.

Hiero (*giving sign*) Purify and consecrate the Temple with Water and with Fire.

Kerux advances between the Pillars. Stolistes and Dadouchos, one on each side of the Pillars, advance to the centre of the Hall. All salute. Dadouchos makes cross in air with Censer, and swings it forward three times, saying:

Dad I consecrate with Fire.

Stolistes makes Cross with Cup, and sprinkles thrice towards East, saying:

Stol I purify with Water.

Kerux The Temple is cleansed.

Salute ① = $\boxed{10}$. *All three retire, Kerux leading and passing with* ◎ = $\boxed{0}$.

Hiero Let the Element of this Grade be named that it may be awakened in the spheres of those present and in the sphere of the Order.

Heg The Element of Earth.

Hiereus (*gives one knock*) Let us adore the Lord and King of Earth.

All face East.

Hiero Adonai ha-Aretz. Adonai Melekh. Unto Thee be the Kingdom and the Power (*cross on self*) and the Glory.

Malkuth, Geburah, Gedulah.

He makes Cross and Circle with Sceptre before him as he says Malkuth, etc.

The Rose of Sharon and the Lily of the Valley, Amen.

All give Zelator Signs. Kerux goes to North, and sprinkles Salt before the Tablet, saying:

Kerux Let the Earth Adore Adonai!

Hierophant leaves his place and goes to North. He stands facing the centre of the Tablet of the

North and at a convenient distance therefrom, say six feet. Hiereus takes his place at the right of Hiero. Hegemon on left of Hiero; Stolistes behind Hiereus, Dadouchos behind Hegemon. All Officers face North. Hierophant makes sign in front of, and concentric with Tablet of the North, an invoking Pentagram of Earth, saying:

Hiero And the Elohim said, "Let us make Adam in our Image, after our likeness and let him have dominion over the fish of the sea and over the fowl of the air and over the cattle and over all the earth, and over every creeping thing that creepeth over the Earth." And the Elohim created Eth ha-Adam in their own Image, in the Image of the Elohim created they them. In the name of Adonai Melekh and of the Bride and Queen of the Kingdom, Spirits of Earth adore Adonai!

Hierophant hands his Sceptre to Hiereus and, taking his Sword, makes the Ox ♉ *in centre of Pentagram, saying:*

Hiero In the Name of Auriel, the Great Archangel of Earth, and by the sign of the Head of the Ox — Spirits of Earth, adore Adonai!

Hierophant returns Sword to Hiereus and takes Mitre-headed Sceptre from Hegemon, and makes Cross in the air, saying:

In the Names and Letters of the Great Northern Quadrangle, Spirits of Earth, adore Adonai!

Hiero returns Sceptre to Hegemon, and takes Cup from Stolistes, making cross, and sprinkling thrice to North, saying:

In the Three Great Secret Names of God, borne upon the Banners of the North — EMOR DIAL HECTEGA — Spirits of Earth, adore Adonai!

Hiero returns Cup to Stol and takes Censer from Dad, and making three forward swings, says: In the name of IC ZOD HEH CHAL, Great King of the North, Spirits of Earth adore Adonai!

Hiero returns Censer to Dad, and takes back Sceptre from Hiereus, returns to Throne. All Officers return to places. All members face as usual.

Hiero In the name of ADONAI HA-ARETZ, I declare this Temple duly opened in the ① = $\boxed{10}$ Grade of Zelator.

Hiero 1111 111 111

Heg 1111 111 111

Hiereus 1111 111 111

ADVANCEMENT — FIRST PART

Hierophant sits East of Altar, Hiereus North, and Hegemon South.

Hiero Fratres and Sorores, our Frater (Soror) having made such progress in the Paths of Occult Science as has enabled him (her) to pass an examination in the required knowledge, is now eligible for advancement to this Grade, and I have duly received a dispensation from the Greatly Honoured Chiefs of the Second Order to admit him (her) in due form. Honoured Hegemon, superintend the preparation of the Neophyte and give the customary alarm.

Hegemon salutes with ① = $\boxed{10}$ *sign, and leaves the room by South and West. Sentinel prepares Neophyte who wears sash of* ◎ = $\boxed{0}$ *Grade and is blindfolded. He carries the Fylfot Cross in right hand. Hegemon instructs Neophyte in knocks of the Grade. Kerux opens the door to be just ajar.*

Hegemon Let me enter the Portal of Wisdom.

Kerux I will.

Opens door and admits them. Sent. turns down lights.

Hiero Except Adonai build the house, their labour is but lost that build it. Except Adonai keep the City, the Watchman waketh in vain. Frater (Soror) Neophyte, by what aid dost thou seek admission to the ① = $\boxed{0}$ Grade of Zelator of the Stella Matutina?

Heg (*for Neophyte*) By the guidance of Adonai; by the possession of the necessary knowledge; by the dispensation of the Greatly Honoured Chiefs of the Second Order; by the signs and tokens of the ① = $\boxed{0}$ Grade. By this symbol of the Hermetic Cross.

Kerux takes Cross from him.

Hiero Give the step and signs of a Neophyte.

Neophyte gives them.

Hiero Frater Kerux, receive from the Neophyte the Token, Grand Word, and Password of the ① = $\boxed{0}$ Grade.

Kerux places himself in front of Neo. and says:

Kerux Give me the grip of the Neophyte. (*done*) Give me the Word. (*done*)

Give me the Pass-word. (*done*)

Having received it, he turns to Hiero, gives Grade Salute, and says:

Kerux Very Honoured Hierophant, I have received them.

Hiero (*to Hegemon*) Lead the Neophyte to the West and set him between the Mystic Pillars, with his face towards the East.

Hegemon places Neophyte between the Pillars, and remains behind him.

Frater (Soror) . . . . will you pledge yourself to maintain the same secrecy regarding the Mysteries of this Grade as you are pledged to maintain regarding those of the ◎ = $\boxed{0}$ Grade — never to reveal them to the world, and not even to confer them upon a Neophyte without a dispensation from the Greatly Honoured Chiefs of the Second Order?

Neo I will.

Hiero Then you will kneel on both your knees, lay your right hand on the ground, and say: — "I swear by the Earth whereon I kneel." (*done*)

Let the symbol of blindness be removed.

Hegemon unbinds Neo's eyes. Sentinel turns up lights. Hegemon goes back to his proper place. Neophyte remains kneeling between the Pillars with his hand on the ground. Kerux takes the Salt from before the Tablet of the North, and passing round the Altar with Sol stands in front of Neophyte facing him and holds the Salt in front of him.

Take Salt with your left hand and cast it to the North; say "Let the Powers of Earth witness my pledge."

Done. Kerux replaces Salt, and returns to his place.

Let the Neophyte rise and let him be purified with Water and consecrated with Fire, in confirmation of his pledge, and in the Name of the Lord of the Universe who works in silence and whom naught but silence can express.

Dad. comes forward round South Pillar, stands before Neo. and makes three forward swings of censer, saying:

Dad In the name of the Lord of the Universe who works in silence and whom naught but silence can express, I consecrate thee with Fire.

Dadouchos returns by way he came. Stolistes comes round North Pillar, stands before Neophyte, makes cross on forehead, sprinkles thrice, saying:

Stol In the Name of the Lord of the Universe Who works in Silence and Whom naught but Silence can express, I purify thee with Water.

Returns to place as he came.

Hiero The ① = $\boxed{0}$ Grade of Neophyte is a preparation for other Grades, a threshold before our discipline, and it shows by its imagery, the Light of the Hidden Knowledge dawning in the Darkness of Creation; and you are now to begin to analyse and comprehend the Nature of that Light. To this end, you stand between the Pillars, in the Gateway where the secrets of the ⓪ = $\boxed{0}$ Grade were communicated to you.

Prepare to enter the Immeasurable region.

And Tetragrammaton Elohim planted a Garden Eastward in Eden, and out of the ground made Tetragrammaton Elohim to grow every tree that is pleasant to the sight and good for food; the Tree of Life also, in the midst of the Garden, and the Tree of Knowledge of Good and of Evil. This is the Tree that has two Paths, and it is the Tenth Sephira Malkuth, and it has about it seven Columns, and the Four Splendours whirl around it as in the Vision of the Mercabah of Ezekiel; and from Gedulah it derives an influx of Mercy, and from Geburah an influx of Severity, and the Tree of the Knowledge of Good and of Evil shall it be until it is united with the Supernals in Daath.

But the Good which is under it is called the Archangel Metatron, and the Evil is called the Archangel Samael, and between them lies the straight and narrow way where the Archangel Sandalphon keeps watch. The Souls and the Angels are above its branches, and the Quippoth or Demons dwell under its roots.

Let the Neophyte enter the Pathway of Evil.

Kerux takes his place in front of Neophyte, leads him in a N. E. direction towards the Hiereus, halts, and steps out of the direct line between Hiereus and Neo.

Hiereus Whence comest thou?

Kerux I come from between the two Pillars and I seek the light of the Hidden Knowledge in the Name of Adonai.

Hiereus And the Great Angel Samael answered, and said: I am the Prince of Darkness and of Night. The foolish and rebellious gaze upon the face of the created World, and find therein nothing but terror and obscurity. It is to them the Terror of Darkness and they are as drunken men stumbling in the Darkness.

Return, for thou canst not pass by.

Kerux leads Neo. back as he came, to between the Pillars.

Hiero Let the Neophyte enter the Pathway of Good.

Kerux leads Neophyte S. E., and halts opposite Hegemon, stepping aside from before Neo.

Heg Whence comest thou?

Kerux I come from between the Pillars, and I seek the Light of the Hidden Knowledge in the Name of Adonai.

Hegemon The Great Angel Metatron answered, and said: I am the Angel of the Presence Divine. The Wise gaze upon the created world and behold there the dazzling image of the Creator. Not yet can thine eyes bear that dazzling Image. Return, for thou canst not pass by.

Kerux turns and leads Neophyte back between the Pillars.

Hiero Let the Neophyte enter the straight and narrow Pathway which turns neither to the right hand nor to the left hand.

Kerux leads Neophyte directly up centre of Hall until he is near the Altar, halts, steps aside from before Neophyte, leaving him to face Altar unobstructed.

Hiereus, Hegemon (*together*) Whence comest thou?

(*They cross Sceptre and Sword before Altar.*)

Kerux I come from between the Pillars and I seek the Light of the Hidden Knowledge in the Name of Adonai.

Hierophant advances to East of Altar with Sceptre, which he thrusts between Sword of Hiereus and Sceptre of Hegemon, and raising it to an angle of 45° *says:*

Hiero But the Great Angel Sandalphon said: I am the reconciler for Earth, and the Celestial Soul therein. Form is invisible alike in Darkness and in blinding Light. I am the left hand Kerub of the Ark and the Feminine Power, as Metatron is the right hand Kerub and the Masculine Power, And I prepare the way to the Celestial Light.

Hegemon and Hierus step back to South and North of Altar respectively. Hiero takes Neo by right hand with his left, and pointing to the Altar and Diagram says:

And Tetragrammaton placed Kerubim at the East of the Garden of Eden and a Flaming Sword which turned every way to keep the Path of the Tree of Life, for He has created Nature that Man being cast out of Eden may not fall into the Void. He has bound Man with the Stars as with a chain. He allures him with Scattered Fragments of the Divine Body in bird and beast and flower, and He laments over him in the Wind and in the Sea and in the birds. When the times are ended, He will call the Kerubim from the East of the Garden, and all shall be consumed and become Infinite and Holy.

Receive now the secrets of this Grade. The step is thus given — 6 by 6 — showing you have passed the threshold. The Sign is given by raising the right hand to an angle of 45°. It is the position in which the Hierophant interposed for you between the Hiereus and the Hegemon. The Token is given by grasping fingers, the thumb touching thumb to form a triangle. It refers to the Ten Sephiroth. The Word is ADONAI HA-ARETZ, and means Adonai the Lord of the Earth, to which Element this Grade is allotted. The Mystic Number is 55, and from it is formed the Pass-word *Nun He*. It means Ornament, and when given is lettered separately. The Badge of this Grade, is the sash of the Neophyte with the narrow white border, a red cross within the Triangle, and the number ① within a circle and $\boxed{10}$ within a square, one on each side of the triangle.

He invests Neophyte with the sash, and points out the Three Portals, saying:

The Three Portals facing you in the East, are the Gates of the Paths leading to the three further Grades, which with the Zelator and the Neophyte forms the first and lowest Order of our Fraternity. Furthermore, they represent the Paths which connect the Tenth Sephirah Malkuth with the other Sephiroth. The letters Tau, Qoph and Shin make the word Quesheth — a Bow, the reflection of the Rainbow of

Promise stretched over our Earth, and which is about the Throne of God.

Hegemon points out the Flaming Sword, saying:

Heg This drawing of the Flaming Sword of the Kerubim, is a representation of the Guardians of the Gates of Eden, just as the Hiereus and Hegemon symbolise the Two Paths of the Tree of the Knowledge of Good and of Evil.

Hiereus In this Grade, the red Cross is placed within the White Triangle upon the Altar, and it is thus the symbol of the Banner of the West. The Triangle refers to the Three Paths and the Cross to the Hidden Knowledge. The Cross and the Triangle together represent Life and Light.

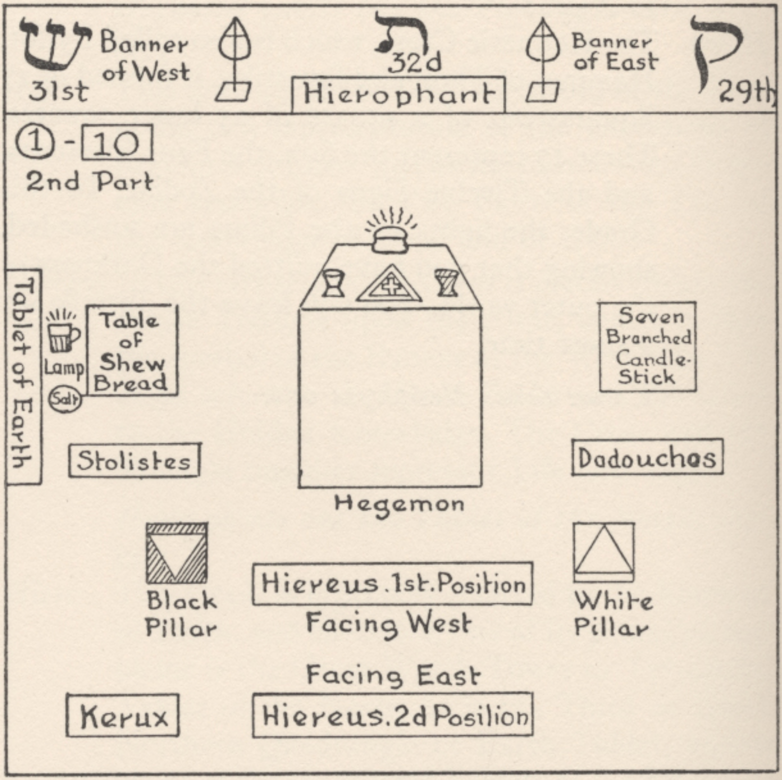
Hiero points out the Tablet of the North, saying:

Hiero This Grade is especially referred to the Element of Earth, and therefore, one of its principal emblems is the Great Watch Tower or Terrestrial Tablet of the North. It is the Third or Great Northern Quadrangle or Earth Tablet, and it is one of the four Great Tablets of the Elements said to have been given to Enoch by the Great Angel Ave. It is divided within itself into four lesser angles. The Mystic letters upon it form various Divine and Angelic Names, in what our tradition calls the Angelic secret language. From it are drawn the Three Holy Secret Names of God EMOR DIAL HECTEGA which are borne upon the Banners of the North, and there are also numberless names of Angels, Archangels, and Spirits ruling the Element of Earth.

Kerux comes forward and hands Fylfot Cross to Hiero:

Hiero The Hermetic Cross, which is also called Fylfot, Hammer of Thor, and Swastika, is formed of 17 Squares out of a square of 25 lesser squares. These 17 represent the Sun, the Four Elements, and the Twelve Signs of the Zodiac. In this Grade, the lights on the Pillars are unshaded, showing that you have quitted the Darkness of the outer world. You will leave the Temple for a short time.

Kerux takes Neophyte out.


ש
31st
Banner of West
ת
32d
Hierophant
Banner of East
ק
29th
①-10
2nd Part
Tablet of Earth
Lamp
Salt
Table of Shew Bread
Stolistes
Hegemon
Seven Branched Candle-Stick
Dadouchos
Black Pillar
Hiereus. 1st. Position
Facing West
White Pillar
Facing East
Kerux
Hiereus. 2d Position

Temple arranged as in Diagram.

Hiero Frater Kerux, when the Neophyte gives the proper alarm, you will admit him. Fraters Stolistes and Dadouchos, assist the Kerux in the reception.

Kerux goes out and instructs Neophyte in the knocks. Stol. and Dad. take up positions so as to face Neophyte as he enters Hall. Kerux opens *door and admits Neo., but does not stand in front of him.*

Hiero Frater......, as in the Grade of Neophyte, you came out of the World to the Gateway of Hidden Knowledge, so in this Grade you pass through the Gate-way and come into the Holy Place. You are now in the Court of the Tabernacle, where stood the Altar of Burnt Offering, whereon was offered the Sacrifices of animals, which symbolised the Qippoth or Evil Demons who inhabit the plane contiguous to and below the Material Universe.

Dadouchos makes Cross in air with Censer, and censes Neophyte in silence with three forward swings.

Hiero Between the Altar and the entrance into the Holy Place, stood the Laver of Brass wherein the priests washed before entering the Tabernacle. It was the symbol of the Waters of Creation.

Stol.makes cross with water on Neophyte's forehead and sprinkles thrice in silence.

Having made offering at the Altar of Burnt Sacrifice, and having been cleansed at the Laver of Brass, the Priest then entered the Holy Place.

Kerux takes Neophyte behind Pillars to North. Stolistes and Dadouchos return to their places. Hiereus takes his stand between the Pillars (Kerux having removed the chair) facing Neophyte. He guards the path with his Sword and says:

Hiereus Thou canst not pass the Gateway which is between the Pillars, unless thou canst give the Signs and Words of a Neophyte.

Neophyte gives them, and instructed by Kerux, advances to a position between the Pillars. Hiereus returns to his place. Hegemon comes forward, stands East of Pillars, facing Neophyte, and bars the way into the Temple with Sceptre, saying:

Hegemon Thou canst not enter the Holy Place, unless thou canst give the Sign and Grip of a Zelator.

Neophyte gives them. Kerux resumes his seat after handing Neophyte over to charge of Hegemon. Heg. leads Neophyte to North, and says:

Heg To the Northern side of the Holy Place, stood the Table of Shew-bread. The drawing before you represents its occult meaning. On it twelve loaves were laid as emblems of the Bread of life, and it is an image of the Mystery of the Rose of Creation. The 12 circles are the 12 Signs of the Zodiac, while the Lamp in the centre is symbolic of the Sun, which is the source of heat and life. The Four Triangles whose twelve angles each touch one of the 12 circles are those of Fire, Earth, Air, and Water, and allude to the four Triplicities of the Zodiacal Signs. The Triangle inscribed within each of the 12 circles, alludes to the 3 Decanates, or phases of ten degrees of each sign. On one side of each Triangle is the Permutation of the Divine Name Yod Heh Vau Heh, which is referred to that particular sign, while in the opposite side of it is the name of one of the 12 Tribes which is also attributed to it.

Now the 22 sounds and letters of the Hebrew Alphabet are the foundation of all things. Three Mothers, Seven Double and Twelve Simples. The Twelve Simple letters are allotted to the 12 directions in space, and those diverge to Infinity, and are in the arms of the Eternal. These Twelve Letters He designed and combined, and formed with them the Twelve Celestial Constellations of the Zodiac. They are over the Universe as a King upon his throne, and they are in the revolution of the year as a King traversing his dominions, and they are in the heart of man as a King in warfare.

And the Twelve Loaves are the images of those ideas, and are the outer petals of the Rose; while within are the Four Archangels ruling over the Four Quarters, and the Kerubic emblems of the Lion, Man, Bull and Eagle.

Around the great central Lamp which is an image of the Sun, is the Great Mother of Heaven, symbolised by the letter Heh, the first of the Simple letters, and by its number 5, the Pentagram, Malkah the Bride, ruling in her Kingdom Malkuth, crowned with a crown of Twelve Stars.

These Twelve Circles further represent the 12 Foundations of the Holy City of the Apocalypse, while in Christian Symbolism the Sun and the Twelve Signs are referred to Christ and His Twelve Apostles.

Hegemon leads Neophyte to Hiereus and then returns to his place and is seated. Hiereuc leads Neophyte to the South, and says:

Hiereus On the Southern side of the Holy Place stood the Seven-Branched Candlestick, wherein was burned pure olive oil. It is an image of the Mystery of the Elohim, the Seven Creative Ideas. The symbolic drawing before you represents its occult meaning. The Seven Circles which surround the Heptagram, represent the Seven Planets and the Seven Qabalistic Palaces of Assiah, the Material World — which answer to the Seven Apocalytic Churches which are in Asia or Assiah — as these again allude to the Seven Lamps before the Throne on another Plane.

Within each circle is a triangle to represent the Three Fold Creative Idea operating in all things. On the right hand side of each is the Hebrew Name of the Angel who governs the Planet; on the left side is the Hebrew Name of the sphere of the Planet itself; while the Hebrew letter beneath the base is one of the duplicated letters of the Hebrew Alphabet which refer to the Seven Planets.

The Seven Double Letters of the Hebrew Alphabet have each two sounds associated with them, one hard, and one soft. They are called "double", because each letter represents a contrary or permutation, thus: Life and Death; Peace and War; Wisdom and Folly; Riches and Poverty; Grade and Indignity; Fertility and Solitude; Power and Servitude.

These Seven letters point out 7 localities: Zenith, Nadir, East, West, North, South, and the Place of Holiness in the midst sustaining all things. The Archetypal Creator designed, produced, combined and formed with them the Planets of the Universe, the Days of the Week, and in Man, the Gate of the Soul. He has loved and blessed the number 7 more than all things under His Throne. The powers of these 7 letters are also shown forth in the 7 Palaces of Assiah, and the Seven Stars of that Vision are the 7 Archangels who rule them.

He leads Neophyte to W. of Altar, and returns to his place, and is seated. Hierophant comes to E. of Altar, takes censer from Altar, and holding it with chain short, makes cross and three forward swings, replaces it, and says:

Hiero Before the Veil of the Holy of Holies, stood the Altar of Incense, of which this Altar is an image. It was of the form of a double cube, thus representing material form as a reflection and duplication of that which is Spiritual. The sides of the Altar, together with the top and bottom, consist of ten squares, thus symbolising the Ten Sephiroth of which the basal one is Malkuth, the realisation of the rest upon the material plane, behind which the others are concealed. For were this double cube raised in the air immediately above your head, you would but see the single square forming the lowest side, the others from their position being concealed from you. Just so, behind the material Universe, lies the concealed form of the Majesty of God.

The Altar of Incense was overlaid with Gold to represent the highest degree of purity, but the Altar before you is black to represent the terrestrial Earth. Learn then, to separate the pure from the impure, and refine the Gold of the Spirit from the Black Dragon, the corruptible body. Upon the Cubical Altar, were Fire, Water, and Incense, the Three Mother Letters of the Hebrew Alphabet; Aleph, Mem, and Shin. Mem is silent, Shin is Sibilant, and Aleph is the tongue of a balance between these contraries in equilibrium, reconciling and mediating between them. In this is a great Mystery, very admirable and recondite. The Fire produced the Heavens, the Water, the Earth, and the Air is the reconciler between them. In the year, they bring forth the hot, the cold, and the temperate seasons, and in man, they are imaged in the head, the chest, and the trunk.

I now confer upon you the Mystic Title of Periclinus de Faustis, which signifies that on this Earth you are in a wilderness, far from the Garden of the Happy.

And I give you the symbol of ARETZ which is the Hebrew name for Earth, to which the ① — $\boxed{10}$ Grade of Zelator is referred. The word Zelator is derived from the ancient Egyptian Zaruator, signifying "Searcher of Athor", Goddess of Nature; but others assign to it the meaning of the zealous student whose first duty was to blow the Athanor of Fire which heated the Crucible of the Alchemist.

Hierophant resumes seat on Dais: Kerux leads new Zelator to seat in North West.

Hiero Frater Kerux, you have my command to declare that our Frater has been duly admitted to the ① — $\boxed{10}$ Grade of Zelator.

Kerux comes to N.W. of Hierophant, faces West, raises Wand and says:

Kerux In the Name of ADONAI MELEKH, and by command of the Very Honoured Hierophant, hear ye all that I proclaim that Frater........ has been duly admitted to the ① — $\boxed{10}$ Grade of Zelator, and that he has obtained the Mystic Title of Periclinus (Pericline) de Faustis and the symbol of Aretz.

He returns to his place by E, saluting, and by S. and W.

Hiero In the Zelator Grade, the symbolism of the Tenth Sephirah Malkuth is especially shown, as well as the Tenth Path of the Sepher Yetsirah. Among other Mystic Titles, Malkuth is called SHAAR, the Gate, which by metathesis becomes ASHUR, meaning the number Ten. Also in Chaldee it is called THRAA, The Gate, which has the same number as the Great Name ADONAI, written in full: Aleph, Daleth, Nun, Yod, which both equal 671 in total numeration. It is also called the "Gate of Death", "The Gate of Tears", and the "Gate of Justice", the "Gate of Prayer", and "The Gate of the Daughter of the Mighty Ones". It is also called "The Gate of the Garden of Eden" and the Inferior Mother, and in Christian symbolism, it is connected with the Three Holy Women at the foot of the Cross. The Tenth Path of the Sepher Yetsirah which answereth to Malkuth is called "The Resplendent Intelligence", because it exalts above every head and sitteth upon the Throne of Binah. It illuminateth the Splendour of all the Lights, (the Zohar ME-OUROTH) and causeth the current of the Divine Influx to descend from the Prince of Countenances, the Great Archangel Metatron.

Frater ...... before you can be eligible for advancement to the next Grade of ② — $\boxed{9}$, you will be required to pass an examination in certain subjects. A manuscript on these will be supplied to you. When you are well satisfied that you are well informed on these, notify the Officer in charge.

CLOSING

Hiero Fratres and Sorores, assist me to close this Temple in the ① — $\boxed{10}$ Grade of Zelator.

All rise.

Frater Kerux, see that the Temple is properly guarded.

Kerux (*on inner side of the door, knocks. Sentinel knocks.*) Very Honoured Hierophant, the Temple is properly guarded.

Hiero Let us adore the Lord and King of Earth.

All face East.

ADONAI ha-ARETZ, ADONAI MELEKH, Blessed be Thy Name unto the countless ages. Amen.

Gives Sign. All give sign and face as usual. Hiero. leaves his Throne and passes to the North, standing before the Tablet of the North, Hiereus stands on right of Hiero; Hegemon left; Kerux behind Hiero; Stolistes behind Hiereus, Dadouchos behind Hegemon.

Hiero Let us rehearse the prayer of the Earth Spirits.

O Invisible King, Who, taking the Earth for Foundation, didst hollow its depths to fill them with Thy Almighty Power. Thou Whose Name shaketh the Arches of the World, Thou who causest the Seven Metals to flow in the veins of the rocks, King of the Seven Lights, Rewarder of the subterranean Workers, lead us into the desirable Air and into the Realm of Splendour. We watch and we labour unceasingly, we seek and we hope, by the twelve stones of the Holy City, by the buried Talismans, by the Axis of the Loadstone which passes through the centre of the Earth — O Lord, O Lord, O Lord! Have pity upon those who suffer. Expand our hearts, unbind and upraise our minds, enlarge our natures.

O Stability and Motion! O Darkness veiled in Brilliance! O Day clothed in Night! O Master who never dost withhold the wages of Thy Workmen! O Silver Whiteness — O Golden Splendour! O Crown of Living and Harmonious Diamond! Thou who wearest the Heavens on Thy Finger like a ring of Sapphire! Thou Who hidest beneath the Earth in the Kingdom of Gems, the marvellous Seed of the Stars! Live, reign, and be Thou the Eternal Dispenser of the Treasures whereof Thou hast made us the Wardens.

Depart ye in peace unto your abodes. May the blessing of Adonai be upon you. (*Makes Banishing Pentagram of Earth.*) Be there peace between us and you, and be ye ready to come when ye are called.

All return to their places and face as usual.

Hiero In the Name of ADONAI MELEKH, I declare this Temple closed in the Grade of Zelator.

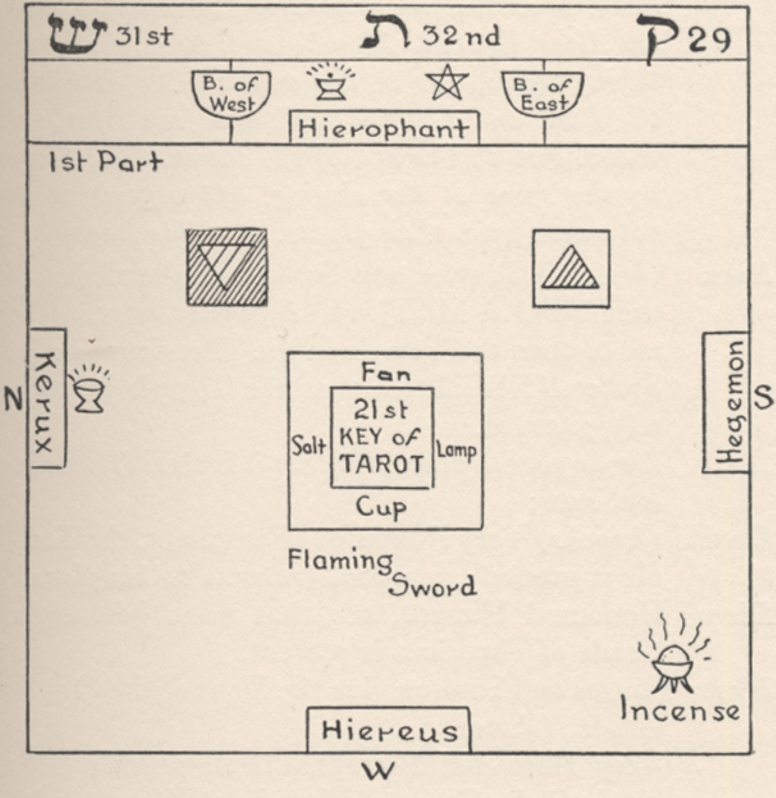
Hiero 1111 111 111
Hiereus 1111 111 111
Heg 1111 111 111

Candidate is led out by Hegemon.

CEREMONY

OF THE

② = 9 GRADE OF THEORICUS


ש 31st
ת 32nd
ק 29
B. of West
Hierophant
B. of East
1st Part
N
Kerux
Fan
21st KEY of TAROT
Salt
Lamp
Cup
Hegemon
S
Flaming Sword
Incense
Hiereus
W

Requirements:

In the East — Pentacle, Banner of East and West.

On the Altar — Fan, Lamp, Cup, Salt, surrounding the Alter Diagram of the Universe.

For the Zelator — Hood wink, Cubical Cross (1st point); Caduceus (2nd point).

OPENING

Temple arranged as in diagram for the 32nd Path. Members assembled and clothed. Lamp on Altar lighted. Members present, but not taking office, rise at the words "Let us adore the Lord and King of Air" and face East, remaining so to the end of the invokation. They do the same at the closing, but otherwise do not move from their places. (ו = *one knock*)

Hiero (*knocks*) Fratres and Sorores of the Order of the STELLA MATUTINA in the Outer, assist me to open the Temple in the Theoricus Grade. Frater KERUX, see that the Temple is properly guarded.

Kerux goes to door, sees that it is closed, knocks, and says:

Kerux (*knocks*) Very Honoured Hierophant, the Temple is properly guarded. (*returns to his place.*)

Hiero Honoured Hiereus, see that none below the Grade of Theoricus is present.

Hierus Fratres and Sorores, give the Signs of the ② = $\boxed{9}$ Grade. (*done*)

Very Honoured Hierophant, all present have attained the Grade of Theoricus. (*Salutes with* ② = $\boxed{9}$ *Sign.*)

Hiero Honoured Hegemon, to what particular Element is this Grade attributed?

Heg To the Element of Air.

Hiero Honoured Hiereus, to what Planet does this Grade especially refer?

Hiereus To the Moon.

Hiero Honoured Hegemon, what path is attached to this Grade?

Heg The 32nd Path of TAU.

Hiero Honoured Hiereus, to what does it allude?

Hiereus To the Universe as composed of the Four Elements — to the KERUBIM, the QLIPPOTH and the Astral Plane, and the reflection of the sphere of SATURN.

Hiero (*knocks*) (*All rise and face East.*) Let us adore the Lord and King of Air!

Hierophant makes circle with Sceptre towards E.

Hiero SHADDAI EL CHAI, Almighty and Ever-Lasting — Ever-Living be Thy Name, Ever Magnified in the Life of All. Amen.

All Salute. Hiero remains facing E. Hiereus advances to W. of Altar. Hegemon and Kerux advance and stand at the outer sides of the Pillars. All face E. Hiero makes invoking Pentagrams within a circle before the Air Tablet.

Hiero And the ELOHIM said —"Let us make ADAM in Our Image, after our likeness, and let them have dominion over the Fowl of the Air."

In the Name YOD HE VAU HE and in the Name of SHADDAI EL CHAI Spirits of Air adore your Creator.

Takes up Pentacle and at the words "Head of *the Man" makes the sign Aquarius before Tablet.*

Hiero In the Name of RAPHAEL, the Great Archangel of Air, and in the Sign of the Head of the Man ♒, Spirits of Air adore your Creator!

Makes Cross with Pentacle.

Hiero In the Name and Letters of the Great Eastern Quadrangle, revealed unto ENOCH by the Great Angel AVE, Spirits of Air adore your Creator!

Hiero (*holding Pentacle on High*) In the Three Great Secret Names of God, borne on the Banners of the East, ORO IBAH AOZPI, Spirits of Air adore your Creator! In the Name of BATAIVAH, Great King of the East, Spirits of Air, adore your Creator!

Replaces Pentacle. All return to places.

Hiero In the Name of SHADDAI EL CHAI, I declare this Temple opened in the ② = $\boxed{9}$ Grade of Theoricus.

Hiero ווו ווו ווו
Hiereus ווו ווו ווו
Heg ווו ווו ווו

Ceremony of Advancement in the Path of TAU

Hiero (*knocks*) Fratres and Sorores, our Frater (Soror) . . . . . . having made such progress in the Paths of Occult Knowledge as has enabled him to pass an examination in the requisite knowledge, is now eligible for advancement to the Grade of Theoricus, and I have duly received a dispensation from the Greatly Honoured Chiefs of the Second Order, to advance him in due form.

Honoured Hegemon, superintend the preparation of the Zelator and give the customary alarm.

Hegemon rises and saluting, quits the Temple. He prepares the Zelator by seeing he is robed and wearing his sash, presents him with Greek Cubical Cross, Hood-winks him and comes to the door, giving the knock.

Kerux meanwhile, places FAN by Hierophant; LAMP by Hegemon; CUP by Hiereus; and SALT by his own place. Kerux, on hearing the alarm, opens the door and allows Hegemon to enter with Zelator, and then closes it.

Heg QUIT THE MATERIAL AND SEEK THE SPIRITUAL.

Hiero Conduct the Zelator to the East.

Zelator is led between the Pillars to Hierophant's Throne, Kerux standing on his right, Hegemon on his left. Kerux takes Cubical Cross from him.

Hiero Give me the Step and Sign of a Zelator. (*done*)
Give me the Grip or Token. (*done*)
Give me the Grand Word. (ADONAI ha-ARETZ) Mystic Title (Periclinus de Faustis) and the Mystic Number (55) of a Zelator. What is the Pass-Word formed from the Mystic Number? (Nun Heh)

(*This is done, Hegemon prompting if necessary*)

Hiero Frater Periclinus de Faustis, do you solemnly pledge yourself to maintain the same strict secrecy regarding the Mysteries of the 32nd

Path of the ② = $\boxed{9}$ Grade of Theoricus, which you have already sworn to maintain regarding those of the preceding Grades?

Zelator I do. (*Kerux gives back Cross to Zelator.*)

Hiero Then you will stretch out your hand, holding the Cubical Cross towards Heaven and say: "I swear by the Firmament of Heaven."

This is done — Zelator repeating the words.

Hiero Let the hood-wink be removed.

Done. Hegemon returns to his place in the South. Kerux is now in charge of Zelator.

Hiero Stretch forth your right hand, holding the Cubical Cross towards the East, in the position of the Zelator Sign, saying: "Let the Powers of Air witness my pledge." (*done*)

Hiero (*knocks*) Facing you are the Portals of the 31st, 32nd, and 29th Paths leading from the Grade of Zelator to the three other Grades which are beyond. The only Path now open to you, however, is the 32nd, which leads to the ② = $\boxed{9}$ of Theoricus, and which you must traverse before arriving at that Grade.

Take in your right hand, the Cubical Cross and in your left the Banner of Light (*gives it to him*) and follow your Guide, Anubis the Guardian, who leads you from the material to the spiritual.

Kerux Anubis the Guardian said to the Aspirant, "Let us enter the Presence of the Lord of Truth. Arise and follow me."

Kerux turns to the right, and leads Zelator round the Hall once slowly, while Hiereus reads. Hier-

ophant rises with Banner of West in Left Hand — Fan in right.

Hiereus The Sphinx of Egypt spake and said: "I am the synthesis of the Elemental Forces. I am also the symbol of Man. I am Life and I am Death. I am the Child of the Night of Time."

As Kerux and Zelator approach the East, Hierophant bars the Way with Banner of the West and FAN.

Hiero The Priest with the Mask of OSIRIS spake and said: "Thou canst not pass the Gate of the Eastern Heaven unless thou canst tell me my Name."

Kerux Thou are NU, Goddess of the Firmament of Air. Thou art HORMAKU, Lord of the Eastern Sun.

Hiero In what Signs and Symbols do ye come?

Kerux In the Letter Aleph. In the Banner of Light, and the symbol of the Equated Forces.

Hierophant stands back and signs Aquarius ♒ before Zelator with FAN.

Hiero In the Sign of the MAN, Child of AIR, thou art Purified. Pass Thou on.

Gives Banner of the West to Kerux who leads Zelator on, and hands the Banner to Hegemon in passing, while Hiereus again reads:

Hiereus I am OSIRIS, the Soul in twin aspect, united to the Higher by purification, perfected by suffering, glorified through trial. I have come where the Great GODS are, through the Power of the Mighty Name.

Kerux and Zelator have now reached Hegemon who bars their way Lamp in right hand — Ban-

ner of West in left hand.

Heg The Priest with the mask of the LION, spake and said: "Thou canst not pass by the Gate of the Southern Heaven unless thou canst tell me my Name."

Kerux MAU the Lion, Very Powerful, Lord of FIRE, is Thy Name. Thou art RA, the Sun in his Strength.

Heg In what Signs and Symbols do ye come?

Kerux In the Letter SHIN; in the Banner of the East, and the Symbol of the Cubical Cross.

Heg (*standing back and signing Leo ♌ before Zelator with Lamp*) In the Sign of the LION, Child of Fire, thou art purified. Pass thou on.

He replaces Lamp and takes the place of Kerux, who returns to his seat in the North. Hegemon leads Zelator past Hiereus, to whom he hands Banner of the West. Meanwhile, Hiereus reads for the third time, Hegemon being careful to lead Zelator slowly round the Temple, returning to Hiereus when the speech is finished.

Hiereus (*as they go round the third time*) I have passed through the Gates of the Firmament. Give me your hands, for I am made as ye, Ye Lords of Truth! For Ye are the formers of the Soul.

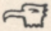
Hiereus puts down Sword and stands with CUP in right hand, Banner of West in left, barring the way of Hegemon and Zelator.

Hiereus The Priest with the Mask of the EAGLE spake and said: "Thou canst not pass the Gate of the Western Heaven, unless thou canst tell me my Name."

Heg HEKA, Mistress of HESUR, Ruler of Water, is Thy Name. Thou art TOUM, the Setting Sun.

Hiereus In what Signs and Symbols do ye come?

Heg In the Letter MEM; in the Banner of Light; and the Symbol of the Twenty-two Letters.

Hiereus (*standing back and making Sign of EAGLE*  *over Zelator with CUP*) In the Sign of the EAGLE, Child of Water, thou art purified. Pass thou on.

He gives Banner of West to Hegemon who continues to circumambulate with Zelator, giving Banner of West to Kerux as he passes him. Hiereus reads as they go round the fourth time, while Kerux rises with SALT in his right hand, the Banner of the West in left.

Hiereus (*as they go round*) O Lord of the Universe — Thou art above all things and Thy Name is in all things; and before Thee, the Shadows of Night roll back and the Darkness hasteth away.

Kerux (*barring the way with SALT and Banner of West*) The Priest with the Mask of the OX, spake and said: "Thou canst not pass the Gate of the Northern Heaven, unless thou canst tell me my Name."

Heg SATEM, in the abode of SHU, the Bull of Earth, is Thy Name. Thou art KEPHRA, the Sun at Night.

Kerux In what Signs and Symbols do ye come?

Heg In the Letters Aleph, Mem, and Shin, and in the symbols of Banner and Cross.

Kerux (*standing back, and signs TAURUS ♉ over Zelator with Salt*) In the Sign of the Head of the OX, Child of the Elements, thou art purified. Pass thou on.

Hegemon leads the Zelator to Hierophant between the Pillars, Kerux accompanies them with Banner of West, which he hands to Hierophant to replace on stand. Hegemon now hands up Banner of East which Zelator has been holding. This is also replaced. Hegemon hands Cubical Cross to Hierophant. Kerux collects the Fan, Lamp, Cup and Salt and replaces them in their right places on the Altar, round the Diagram.

Hiero (*holding Cubical Cross*) The Cubical Cross is a fitting emblem of the equilibrated and balanced forces of the Elements. It is composed of 22 squares externally, thus referring to the 22 letters that are placed thereon. Twenty-two are the letters of the Eternal Voice, in the Vault of Heaven; in the depth of Earth; in the Abyss of Water; in the All-Presence of Fire. Heaven cannot speak their fullness — Earth cannot utter it. Yet hath the Creator bound them in all things. He hath mingled them in Water. He hath whirled them aloft in Fire. He hath sealed them in the Air of Heaven. He hath distributed them through the Planets. He hath assigned unto them the Twelve Constellations of the Universe.

(*Places Cross aside*)

The 32nd Path of the Sepher Yetzirah, which answereth unto MALKUTH and the Letter TAU, is called the Administrative Intelligence, and it is so-called because it directeth and associateth in all their operations, the Seven Planets, even all of them in their own due courses. To it, therefore, is attributed the due knowledge of the Seven Abodes of ASSIAH, the Material World, which are symbolised in the Apocalypse by the Seven Churches.

It refers to the Universe as composed of the Four Elements, to the KERUBIM, to the QLIPPOTH, and to the Astral Plane. It is the Reflection of the Sphere of Saturn. It represents the connecting and binding link between the Material and Formative Worlds, Assiah and Yetsirah, and necessarily passes through the Astral Plane, the Abode of the Elementals and the Shells of the Dead. It is the Rending of the Veil of the Tabernacle, whereon the Kerubim and the Palm Trees are depicted. It is the Passing of the Gate of Eden.

Hierophant rises and leads Zelator to the West of Altar. He draws attention to the Key of the Universe.

These ideas are symbolically resumed in the representation of the Twenty First Key of the TAROT, in front of you. Within the oval formed of the 72 circles, is a female form, nude save for a scarf that floats round her. She is crowned with the Lunar Crescent of ISIS, and holds in her hands, two wands. Her legs form a cross. She is the Bride of the Apocalypse, the Kabbalistic Queen of the Canticles, the Egyptian ISIS or Great Feminine Kerubic Angel SANDALPHON on the left hand of the Mercy Seat of the Ark.

The Wands are the directing forces of the positive and negative currents. The Seven Pointed Heptagram or Star alludes to the Seven Palaces of Assiah; the crossed legs to the symbol of the Four Letters of the Name.

The surmounting crescent receives alike the influences of Geburah and Gedulah. She is the synthesis of the 32nd Path, uniting Malkuth to Yesod.

The oval of the 72 smaller circles refers to the SCHEMHAMPORESCH, or Seventy-two fold Name of the Deity. The twelve larger circles form the Zodiac. At the angles are the Four KERUBIM which are the vivified powers of the letters of the Name YOD HE VAU HE operating in the Elements, through which you have just symbolically passed in the preceding Ceremony.

The Fan, Lamp, Cup and Salt represent the four Elements themselves whose inhabitants are the Sylphs, Salamanders, Undines and Gnomes.

Be thou, therefore, prompt and active as the Sylphs, but avoid frivolity and caprice.

Be energetic and strong as the Salamanders, but avoid irritability and ferocity. Be flexible and attentive to images, like the Undines, but avoid idleness and changeability; be laborious and patient like the Gnomes, but avoid grossness and avarice.

So shalt thou gradually develop the powers of thy soul, and fit thyself to command the Spirits of the Elements.

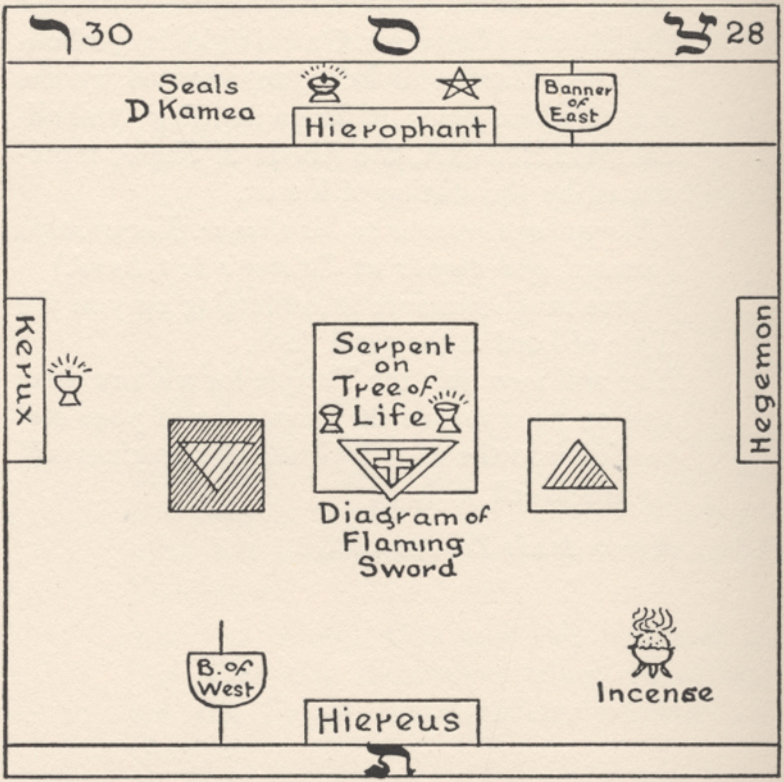
The Altar, as in the preceding degree, represents the Material Universe. On its right is symbolically the Garden of Eden, represented by the station of Hegemon, while on its left is symbolically GEHENNA, the Abode of Shells, represented by the station of Kerux.

(*Hierophant returns to his throne. Kerux steps forward and stands at Zelator's left hand.*)

I have much pleasure in conferring on you the Title of Lord of the 32nd Path.

You will now quit the Temple for a short time, and on your return the Ceremony of your Reception into the ② = $\boxed{9}$ Grade of Theoricus will be proceeded with.

Kerux leads Zelator out.


ר 30
ס
צ 28
Seals
D Kamea
Hierophant
Banner of East
Kerux
Hegemon
Serpent on Tree of Life
Diagram of Flaming Sword
B. of West
Hiereus
Incense
ת

Temple arranged as in diagram.

Kerux takes up CADUCEUS Badge.

Hiero Frater Kerux, you have my commands to instruct the Zelator in the proper alarm, and to present him with the necessary Admission Badge.

Honoured Hegemon, guard the Portal and admit them on giving the proper alarm.

Kerux takes Caduceus Admission Badge and brings Zelator to the door to give the knocks. Hegemon opens the door and leads Zelator in a little way and faces him to Hierophant.

Hiero Frater Periclinus de Faustis, as in the Zelator Grade there were given the symbolical representations of the Tree of the Knowledge of Good and Evil, of the Gate of Eden and of the Holy Place, so in this Grade of Theoricus, the Sanctum Sanctorum with the Ark and the Kerubim is shown, as well as the Garden of Eden with which it coincides; while in the 32nd Path leading hereunto, through which you have just symbolically passed, the Kerubic Guardians are represented, and the Palm Trees, or Trees of Progression in the Garden of Eden. Honoured Hegemon, conduct the Zelator to the West, and place him thus before the Portal of the 32nd Path of TAU by which he has symbolically entered.

(*Done. Zelator faced to West, Kerux returns to place.*)

Hiereus By what symbol dost thou enter herein?

Heg By the peculiar emblem of the Kerux, which is the Caduceus of Hermes.

Zelator hands it to Hiereus, who turns it towards Zelator, and reads:

Hiereus The Tree of Life and the Three Mother Letters are the Keys wherewith to unlock the Caduceus of Hermes. The upper point of the Wand rests on Kether, and the Wings stretch out to Chokmah and Binah, the Three Supernal Sephiroth.

The lower seven are embraced by the Serpents, whose heads fall upon Chesed and Geburah.

They are the Twin Serpents of Egypt — the currents of the Astral Light. Furthermore, the wings and top of the Wand form the letter Shin, the symbol of Fire; the heads and upper halves of the Serpents form Aleph, the symbol of Air; while their tails enclose MEM, the symbol of Water. The Fire of Life above, the Waters of Creation below, and the Air symbol vibrating between them.

Hierophant comes to the East of Altar. Hegemon directs Zelator to face him from the West of the Altar, and then returns to his place.

Hiero The symbols before you represent alike the Garden of Eden and the Holy of Holies.

Before you stands the Tree of Life formed of the Sephiroth and their connecting Paths. Into its complete symbolism, it is impossible to enter here, for it is the Key of all things when rightly understood. Upon each Sephira are written in Hebrew letters, its Name, the Divine Names and those of Angels and Archangels attributed thereto.

The connecting Paths are twenty-two in number and are distinguished by the Twenty-Two Letters of the Hebrew Alphabet, making with the Ten Sephiroth themselves the Thirty-two Paths of Wisdom of the Sepher Yetsirah.

The course of the Hebrew Letters, as placed on the paths, forms as you see, the Symbol of the Serpent of Wisdom, while the natural succession of the Sephiroth forms the Flaming Sword, and the course of the Lightning Flash, as shown in the drawing below.

The Cross within the Triangle, Apex downwards, placed upon the Altar at the base of the Tree of Life, refers to the Four Rivers of Paradise, while the angles of the triangles refer to the Three Sephiroth, Netsach, Hod, and Yesod. The Two Pillars, right and left of the Tree are the symbols of Active and Passive, Male and Female, Adam and Eve. They also allude to the Pillars of Fire and Cloud which guided the Israelites in the wilderness, and the hot and moist natures are further marked by the Red Lamp and the Cup of Water.

The Pillars further represent the Two Kerubim of the Ark — the right, Metatron, Male — and the left, Sandalphon, Female.

Above them ever burn the Lamps of their Spiritual Essence, of which they are partakers in the Eternal Uncreated One.

Hierophant stands in the Sign of Theoricus.

Glory be unto Thee, Lord of the Land of Life, for Thy Splendour filleth the Universe.

After a short pause, Hierophant comes to the West of the Altar, and says:

The ② = $\boxed{9}$ Grade of Theoricus is referred to YESOD, as the Zelator Grade is to Malkuth. The Path between them is assigned to the Letter TAU, whose portal you now see in the West, and through which you have just symbolically passed.

To this Grade, as to those preceding it, certain Signs and Tokens are attributed. They consist of a Sign, Token, Grand Word, Mystic Number and Pass-word formed therefrom.

The Sign is thus given. Stand with feet together and raise both arms upwards and back, palms up, as if supporting a weight, thus . It represents you in the Path of YESOD, supporting the Pillars of Mercy and Severity. It is the Sign made by the Greek God ATLAS, who supported the Universe on his shoulders and whom Hercules was directed to emulate. It is the ISIS of Nature, supporting the Heavens.

The Grip is that of the First Order which you received in the preceding Grade.

The Grand Word is a name of Seven Letters, SHADDAI EL CHAI, which means the Almighty and Living One.

The MYSTIC NUMBER is 45, and from it is formed the Pass-Word which is MEM HE, the Secret Name of the World of Formation. It should be lettered separately when given.

Unto this Grade and unto the Sephirah YESOD, the Ninth Path of the Sepher Yetsirah is referred. It is called the Pure and Clear Intelligence, and it is so called because it purifieth and maketh clear the Sephiroth, proveth and emendeth the forming of their representation, and disposeth their duties or harmonies, wherein they combine, without mutilation or division.

The Distinguishing Badge of this Grade, which you are now entitled to wear is the Sash of the

Zelator, with the addition of a white cross above the triangle and the numbers ② and $\boxed{9}$ in a circle and square respectively, left and right of its summit — and beneath the triangle, the number 32 between two narrow parallel white lines. The meaning of the Tablet of Earth was explained to you in the preceding Grade.

Hierophant returns to East and sits down. Hegemon guides Zelator to him.

The Three Portals facing you are the Gates of Paths leading from this Grade. That on the right connects with the Grade of Philosophus, that on your left with the Grade of Practicus, while the central one leads to the Portal.

This Grade especially refers to the Element of AIR, and therefore the Great Watch-Tower or Terrestrial Tablet of the East forms one of its principal emblems. It is one of the Four Great Tablets delivered unto Enoch by the Great Angel Ave.

From it are drawn the Three Holy Secret Names of God, ORO IBAH AOZPI, which are borne upon the Banners of the East, and numberless Divine and Angelic Names which appertain unto the Element of Air.

To the MOON, also, is this Grade related. Its Kamea or Mystical Square is shown in the East, with Seals and Names appropriate thereto.

It is also shown inscribed upon the Tree of Life, whereon its crescent in increase represents the side of Mercy — in decrease the side of Severity, while at the full it reflects the Sun of Tiphareth.

Hegemon conducts Zelator to a seat West of the Altar.

I now congratulate you on having attained the Grade of Theoricus and in recognition thereof, I confer upon you the Mystic Title of PORAIOS DE REJECTIS which means "Brought From Among The Rejected", and I give you the Symbol of RUACH, which is the Hebrew name for Air.

(*Knocks*) Frater Kerux, you have my commands to declare that the Zelator has been duly advanced to the Grade of THEORICUS.

Kerux. In the name of SHADDAI EL CHAI, and by command of the Very Honoured Hierophant, hear ye all that I proclaim that our Frater..... having made sufficient progress in the study of Occult Science, has been duly advanced to the Grade of ② = $\boxed{9}$ of Theoricus, Lord of the 32nd Path, and that he has received the Mystic Title of PORAIOS DE REJECTIS, and the symbol of Ruach.

Hiero Frater........ before you are eligible for advancement to the next Grade, you must be perfect in certain subjects, a manuscript of which will be supplied to you.

CLOSING

Hiero (*knocks*) Assist me to close the Temple in the Grade of Theoricus.

All rise.

Frater Kerux, see that the Temple is properly guarded. (*done*)

Kerux (*knocks*) Very Honoured Hierophant, the Temple is properly guarded.

Hiero (*knocks*) Let us adore the Lord and King of AIR.

All face East. New Theoricus is directed to stand facing East.

ADORATION

Hiero SHADDAI EL CHAI, Almighty and Everliving, blessed be Thy Name unto the countless ages. Amen.

All salute. Officers form in the East as in Opening. Members stand facing East. Hiereus remains standing just behind new Theoricus.

Hiero (*knocks*) Let us rehearse the Prayer of the Sylphs or Air Spirits.

SPIRIT OF LIFE! Spirit of Wisdom! Whose breath giveth forth and withdraweth the form of all things:

THOU, before Whom the life of beings is but a shadow which changeth, and a vapour which passeth:

THOU, Who mountest upon the clouds, and Who walkest upon the Wings of the Wind.

THOU, Who breathest forth Thy Breath, and endless space is peopled:

THOU, Who drawest in Thy Breath, and all that cometh from Thee, returneth unto Thee!

CEASELESS MOTION, in Eternal Stability, be Thou eternally blessed!

We praise Thee and we bless Thee in the Changeless Empire of Created Light, of Shades, of Reflections, and of Images —

And we aspire without cessation unto Thy Immutable and Imperishable Brilliance.

Let the Ray of Thy Intelligence and the warmth of Thy Love penetrate even unto us!
Then that which is Volatile shall be Fixed; the Shadow shall be a Body; the Spirit of Air shall be a Soul; the Dream shall be a Thought.
And no more shall we be swept away by the Tempest, but we shall hold the Bridles of the Winged Steeds of Dawn.

And we shall direct the course of the Evening Breeze to fly before Thee!

O SPIRIT of Spirits! O Eternal Soul of Souls!

O IMPERISHABLE Breath of Life! O Creative Sigh! O Mouth which breathest forth and withdrawest the life of all beings, in the flux and reflux of Thine Eternal Word, which is the Divine Ocean of Movement and of Truth!

Hierophant makes with Sceptre the Banishing Circle and Pentagrams in the Air before the Tablet.

Depart ye in peace unto your habitations. May the blessing of YOD HE VAU HE rest with ye. Be there peace between us and you, and be ye ready to come when ye are called.

All return to their places.

In the Name of SHADDAI EL CHAI, I declare this Temple closed in the ② = $\boxed{9}$ Grade of Theoricus.

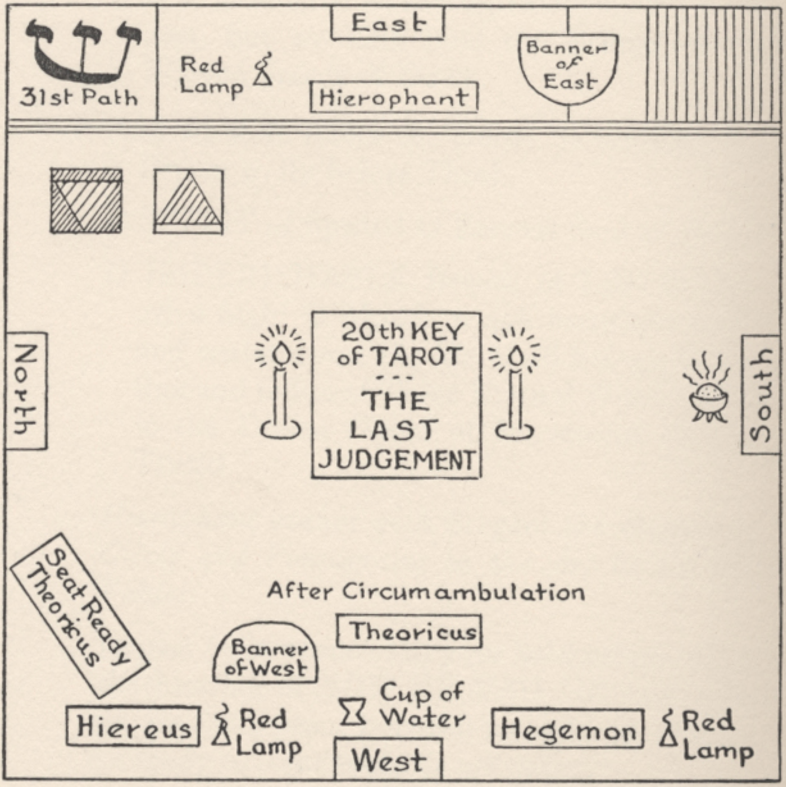
Hiero 111 111 111
Hiereus 111 111 111
Heg 111 111 111

Kerux leads out new Theoricus.

CEREMONY

OF THE

③=8 GRADE OF PRACTICUS


31st Path
East
Red Lamp
Hierophant
Banner of East
North
20th KEY of TAROT
THE LAST JUDGEMENT
South
Seat Ready Theoricus
After Circumambulation
Theoricus
Banner of West
Cup of Water
Hiereus
Red Lamp
Hegemon
Red Lamp
West

OPENING

Temple arranged for the 31st PATH.

Hiero (*knocks*) Fratres and Sorores of the .... Temple of the STELLA MATUTINA in the Outer, assist me to open the Temple in the Three equals Eight Grade of PRACTICUS. Honoured Hegemon, see that the Temple is properly guarded.

This is done.

Heg Very Honoured Hierophant, the Temple is properly guarded.

Hiero Honoured Hiereus, see that none below the Grade of Practicus is present.

Hiereus Fratres and Sorores, give the Sign of the Practicus. (*done*) Very Honoured Hierophant, all present have attained the Three equals Eight Grade. (*Salutes*)

Hiero Honoured Hegemon, to what particular Element is this Grade attributed?

Heg To the Element of Water.

Hiero Honoured Hiereus, to what Planet does this Grade especially refer?

Hiereus To the Planet Mercury.

Hiero Honoured Hegemon, what Paths are attached to this Grade?

Heg The 31st and 30th Paths of SHIN and RESH.

Hiero Honoured Hiereus, to what does the 31st Path refer?

Hiereus To the Reflection of the Sphere of FIRE.

Hiero Honoured Hegemon, to what does the 30th Path allude?

Heg To the Reflection of the Sphere of the SUN.

All rise and face East.

Hiero Let us adore the Lord and King of Water. ELOHIM TZABAOTH — Elohim of Hosts! Glory be unto the RUACH ELOHIM who moved upon the Face of the Waters of Creation, Amen!

All salute. Hierophant quits his Throne and goes to the West. He stands before the Tablet of Water before which a Cup of Water is placed, He makes in the air over the Tablet the Invoking Circle and Pentagrams of Water.

And Elohim said, "Let us make Adam in our Image, after our likeness and let them have dominion over the Fish of the Sea. In the Name of A L Strong and Powerful, and in the name of ELOHIM TSABAOTH, Spirits of Water adore your Creator!

Takes Cup from before the Tablet and makes therewith the Sign of the EAGLE *in the air before it.*

In the Name of GABRIEL, the Great Archangel of Water, and in the Sign of the EAGLE, Spirits of Water Adore your Creator!

Makes a Cross with the Cup.

In the Name and letters of the Great Western Quadrangle revealed unto Enoch by the Great Angel Ave, Spirits of Water adore your Creator!

Holds Cup on high.

In the Three Great Secret Names of God, borne upon the banners of the West — EMPEH ARSEL GAIOL — Spirits of Water adore your

Creator! In the Name RA-AGIOSEL, Great King of the West, Spirits of Water adore your Creator!

Hierophant replaces the Cup and returns to his place. All return to their places.

In the name of ELOHIM TSABAOTH, I declare the Temple opened in the Three equals Eight Grade of Practicus.

Hiero ו ווו ו ווו
Hiereus ו ווו ו ווו
Heg ו ווו ו ווו

THE THIRTY FIRST PATH

Hiero Fratres and Sorores, our Frater (or Soror) .... having made such progress in the Path of Occult Science as has enabled him to pass an examination in the requisite knowledge, is now eligible for advancement to the Grade of Practicus, and I have duly received a dispensation from the Greatly Honoured Chiefs of the Second Order, to advance him in due form.

Honoured Hegemon, superintend the preparation of the Theoricus and give the customary alarm.

Hegemon rises. He proceeds to leave the Temple, pausing before Hierophant's Throne to salute with the Grade Sign. The Theoricus should be robed and wearing the Sash of his Grade. Hegemon gives him the Badge — The Solid Triangular Pyramid — hoodwinks him, and leads him to the door. Hegemon gives the alarm — ו ווו ו ווו. *Hiereus opens the door, admits them, and returns to his seat.*

Heg His Throne was like a Fiery Flame and the Wheels as Burning Fire.

Hegemon conducts the Theoricus to the WEST and takes the Pyramid. Theoricus is faced towards Hiereus who rises.

Hiereus Give me the Sign of the Grade of Theoricus. Give me the Grip. Give the Grand Word. (*This is given, Hegemon prompting if necessary. Shaddai El Chai.*) The Mystic Number (45), and Pass word (*Mem-He*). Give me also the Mystic Title and Symbol you received in that Grade.

Theo Poraios de Rejectis. Ruach. (*Prompted if necessary.*)

Hiero Poraios de Rejectis, do you solemnly pledge yourself to maintain the same strict secrecy regarding the Mysteries of the 31st and 30th Paths of this Grade of Practicus which you have already sworn to maintain respecting those of the preceding Grades?

Theo I do. (*Theoricus is faced West before Tablet by Hegemon.*)

Hiero Then you will stretch forth your hand in the position of the Saluting Sign of a Neophyte and say: "I swear by the Abyss of the Waters." (*Done — Theoricus repeating the words.*)

Let the Hood-wink be removed.

Done. Hegemon places in his hand the cup of Water before the Tablet.

Sprinkle with your hand a few drops of Water towards the Tablet of Water in the West and say: "Let the powers of Water witness my pledge."

Done. Theoricus repeats the words. Hegemon replaces Cup.

Conduct the Theoricus to the East and place him between the Mystical Pillars. (*done*)

Before you are the Portals of the 31st, 32nd, and 29th Paths. Of these, as you already know, the central one leads to the Grade of Theoricus from that of Zelator. The one on your left hand now opens to you, is the 31st, which leads from the One equals Ten of Zelator to the Three equals Eight of Practicus.

Take in your right hand the Pyramid of Flame, and follow your Guide, AXIOKERSA, the KABIR, who leads you through the Path of FIRE.

Hegemon leads the Theoricus between the Pillars, past Hierophant, making the Saluting Eign of a Neophyte in passing, circumambulates the Hall and halts at Hierophant's Throne. Hierophant rises as they approach, red lamp in hand.

AXIEROS, the FIRST KABIR, spake unto Kasmillos the Candidate, and said: "I am the apex of the Pyramid of Flame. I am the Solar Fire pouring forth its beams upon the lower World — Life-giving, Light-producing. By what symbol dost thou seek to pass by?"

Heg By the symbol of the Pyramid of Flame.

Hiero Hear Thou the voice of AXIEROS, the First KABIR: "The Mind of the Father whirled forth in reechoing roar — comprehending by invincible Will, ideas omniform, which flying forth from that One Fountain issued. For, from the Father alike were the Will and the End, by which yet they are connected with the Father, according to alternating Life through varying vehicles.

But as they were divided asunder, being by Intellectual Fire distributed into other Intellectuals. For the King of all previously placed before the polymorphous World, by which the Universe shines forth decked with ideas all various, of which the Foundation is One and Alone. From this: the others rush forth distributed and separated through the various bodies of the Universe and are borne in swarms through its vast Abysses, ever whirling forth in Illimitable Radiation.

They are Intellectual Conceptions from the Paternal Fountain, partaking abundantly of the Brilliance of Fire in the culmination of Unresting Time.

But the Primary, Self-Perfect Fountain of the Father pours forth these Primogenial Ideas. These being many, ascend flashingly into the Shining World and in them are contained the Three Supernals — because it is the Operator — because it is the Giver of the Life-bearing Fire — because it filleth the Life-producing Bosom of Hecate — and it instilleth into the Synoches, the enlivening strength of Fire, endued with Mighty Power.

The Creator of all, Self-operating, formed the World, and there was a certain mass of Fire, and all these self-operating He produced, so that the Cosmic Body might be completely conformed — that the Cosmos might be manifest and not appear membranous.

And He fixed a vast multitude of in-wandering stars, not by a strain laborious and hurtful, but to uphold them with stability, void of movement — forcing Fire forward into Fire."

Hereunto is the speech of AXIEROS.

Hegemon leads Theoricus to the seat of Hiereus who rises holding his red Lamp. They halt before him.

Hiereus AXIOKERSOS, the Second KABIR, spake to Kasmillos the Candidate and said: "I am the left basal angle of the Triangle of Flame. I am the Fire Volcanic and Terrestrial, flashingly flaming through Abysses of Earth — Fire-rending — Fire penetrating — tearing asunder the curtain of Matter — Fire constrained — Fire tormented — raging and whirling in lurid storm. By what sign dost thou seek to pass by?

Heg By the Symbol of the Pyramid of Flame.

Hegemon returns to his place — signing Theoricus to remain.

Hiereus Hear thou the voice of AXIOKERSOS, the Second KABIR: "For not in Matter did the Fire which is in the Beyond First enclose His Power in acts, but in Mind; for the Former of the Fiery World is the Mind of Mind, Who first sprang from Mind, clothing the one Fire with the other Fire, binding them together so that He might mingle the fountainous craters while preserving unsullied the brilliance of His own Fire — and thence a Fiery Whirlwind drawing down the brilliance of the Flashing Flame — penetrating the Abysses of the Universe; thencefrom downwards all extend their wondrous rays, abundantly animating Light, Fire, Aether and the Universe.

From Him leap forth all relentless thunders, and the whirlwind-wrapped, storm-enrolled Bosom of the All-splendid Strength of Hecate, Father-begotten, and He who encircleth the Brilliance of Fire and the Strong Spirit of the Poles, all fiery beyond."

Hereunto is the speech of AXIOKERSOS.

Hiereus leads Theoricus round to Hegemon who rises with Lamp.

Heg AXIOKERSA, the Third KABIR, spake to Kasmillos the Candidate, and said: "I am the Right Basal Angle of the Triangle of Flame. I am the Fire astral and fluid, winding and coruscating through the Firmament. I am the Life of beings — the vital heat of existence. By what Sign dost thou seek to pass by?"

Hiereus prompts Theoricus and returns to his place after placing a seat West of the Altar for Theoricus.

Theo By the Symbol of the Pyramid of Flame.

Heg Hear Thou the voice of AXIOKERSA, the Third KABIR: "The Father hath withdrawn Himself but hath not shut up His Own Fire in

His Intellectual Power. All things are sprung from that One Fire, for all things did the Father of all things perfect, and delivered them over to the Second Mind Whom all races of men call First. The Mind of the Father riding on the subtle girders which glitter with the tracings of inflexible and relentless Fire.

The Soul, being a brilliant Fire, by the Power of the Father remaineth immortal and is Mistress of Life, and filleth up the many recesses of the Bosom of the World, the channels being intermixed, wherein she performeth the works of Incorruptible Fire." Hereunto is the speech of AXIOKERSA.

Hegemon places Theoricus in the seat in the West facing Hierophant.

Hiero Stoop not down unto the darkly splendid World wherein continually lieth a faithless Depth, and Hades wrapped in clouds delighting in unintelligible images, precipitous, winding, a black ever-rolling Abyss, ever espousing a Body, unluminous, formless and void.

Nature persuadeth us that there are pure daemons and that even the evil germs of Matter may alike become useful and good. But these are Mysteries which are evolved in the profound abyss of the Mind.

Such a Fire existeth extending through the rushings of Air or even a Fire formless whence cometh the Image of a Voice, or even a flashing Light, abounding, whirling forth, crying aloud. Also there is the vision of the Fire-flashing Courser of Light, or of a Child borne aloft on the shoulders of the Celestial Steed, fiery or clothed in gold, or naked and shooting with a bow, shafts of light, and standing on the shoulders of a horse.

But if thy meditation prolongeth itself, thou shalt unite all these symbols in the form of a LION.

Then when no longer are visible to thee the Vault of the Heavens, and the Mass of the Earth; when to Thee, the Stars have lost their light and the Lamp of the Moon is veiled; when the Earth abideth not and around thee is the Lightning Flame — then call not before thyself the Visible Image of the Soul of Nature, for thou must not behold it ere thy body is purged by the Sacred Rites — since, ever dragging down the Soul and leading it from the Sacred Things, from the confines of Matter, arise the terrible Dog-faced Demons, never showing true image unto mortal gaze.

So therefore first the priest who governeth the works of Fire must sprinkle with the lustral water of the Loud, Resounding Sea.

Labour thou around the Strophalos of Hecate. When thou shalt see a terrestrial Demon approaching, cry aloud and sacrifice the Stone MNIZOURIN.

Change not the barbarous Names of Evocation, for they are Names Divine, having in the Sacred Rites a power ineffable. And when, after all the phantoms have vanished, thou shalt see that

Holy and Formless Fire — that Fire which darts and flashes through the Hidden Depths of the Universe, Hear Thou the Voice of Fire. Hereunto is the speech of Kabir.

Hegemon conducts the Theoricus to the foot of Hierophant's Throne, and taking the Triangular Pyramid, hands it to Hierophant.

The Solid Triangular Pyramid is an appropriate hieroglyph of Fire. It is formed of four triangles, three visible and one concealed, which yet is the synthesis of the rest. The three visible triangles represent Fire, Solar, Volcanic, and Astral, while the fourth represents the latent Heat — AUD, active — AUB, passive — AUR, equilibrated — while ASCH is the name of Fire. (*Puts Pyramid aside.*)

The Thirty First Path of the Sepher Yetsirah which answereth unto the Letter SHIN is called The Perpetual Intelligence, and it is so-called because it regulateth the proper motion of the Sun and the Moon in their proper order, each in an orbit convenient for it.

It is therefore a reflection of the Sphere of Fire, and the Path connecting the Material Universe as depicted in Malkuth with the Pillar of Severity and the side of Geburah, through the Sephirah HOD.

Hierophant rises. Hegemon steps back and when he has descended from the Dais, indicates to Theoricus to follow him. He leads Theoricus to the West of the Altar, Hegemon follows and *stands on the South Side — Hierophant being on the North.*

Before you upon the Altar, is the Twentieth Key of the TAROT, which symbolically represents these ideas. To the uninitiated eye it apparently represents The Last Judgment with an angel blowing a trumpet and the Dead rising from their tombs — but its meaning is far more occult and recondite than this, for it is a glyph of the powers of Fire.

The Angel encircled by the rainbow, whence leap corruscations of Fire, and crowned with the Sun, represents MICHAEL, the Great Archangel, the Ruler of Solar Fire.

The Serpents which leap in the rainbow are symbols of the Fiery Seraphim. The Trumpet represents the influence of the Spirit descending from BINAH, while the Banner with the Cross refers to the Four Rivers of Paradise and the Letters of the Holy Name.

He is also AXIEROS, the first of the Samothracian Kabiri, as well as Zeus and Osiris.

The left hand figure below, rising from the Earth is SAMAEL, the Ruler of Volcanic Fire. He is also AXIOKERSOS, the Second Kabir, Pluto and Typhon.

The right hand figure below is ANAEL, the Ruler of Astral Light. She is also AXIOKERSA, the Third Kabir, Ceres and Persephone, Isis and Nephthys. She is, therefore, represented in duplicate form, and rising from the waters. Around both these figures dart flashes of Lightning.

These three principle figures form the Fire Triangle, and further represent Fire operating in the other Three Elements of Earth, Air, and Water.

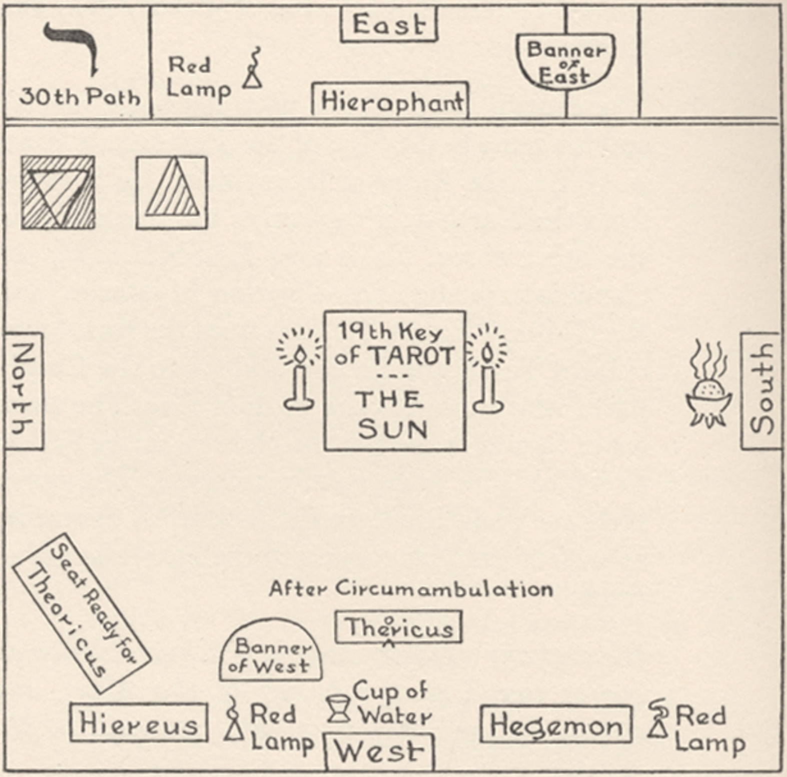
The central lower figure with his back turned, and his arms in the Sign of the Two equals Nine, is AREL, the Ruler of latent heat. He is rising from the Earth as if to receive the properties of the other three. He is also KASMILLOS, the Candidate in the Samothracian Mysteries, and the Horus of Egypt. He rises from the rock-hewn cubical Tomb and he also alludes to the Candidates who traverses the Path of Fire. The three lower figures represent the Hebrew letter SHIN, to which Fire is especially referred. The seven Hebrew Yods allude to the Sephiroth operating in each of the Planets and to the Schemhamphoresch.

Hierophant returns to his Throne. Hegemon comes round to the North of the Altar, and stands before Theoricus, who remains in the West.

I have much pleasure in conferring on you the Title of Lord of the Thirty First Path.

You will now quit the Temple for a short time, and on your return the ceremony of your passage of the Thirtieth Path will take place.

Theoricus is lead out by Hegemon who makes the Neophyte sign on passing Hierophant's Throne. Theoricus should also do this.


ר
30th Path
Red Lamp
East
Hierophant
Banner of East
North
19th Key of TAROT
THE SUN
South
After Circumambulation
Theoricus
Seat Ready for Theoricus
Banner of West
Hiereus
Red Lamp
Cup of Water
West
Hegemon
Red Lamp

Temple arranged as in Diagram. Portal RESH shown.

Hiero Honoured Hegemon, you have my commands to present the Theoricus with the necessary admission Badge and to admit him.

Hegemon rises and goes to the East where he salutes in the Three equals Eight. He then admits Theoricus after having given him The

Greek Cross of Thirteen Squares. As he brings him in, Hegemon says:

Heg Behold He hath placed His Tabernacle in the Sun.

He leads Theoricus to the North East, and places him facing the Pillars.

Hiero (*knocks*) Frater Porais de Rejectis, before you in the East lie the Portals of the 30th, 25th, and 28th Paths leading from the Two equals Nine Grade of Theoricus to those Grades which are beyond. Of these, the only one now open to you, is the Thirtieth which leads to the Three equals Eight Grade of Practicus. Take in your right hand the Solar Greek Cross, and follow your Guide through the Pathway of the Sun.

Heg Before the Intellectual Whirlings of Intellectual Fire, all things are subservient through the Will of the Father of All.

Hegemon leads Theoricus between Pillars and halts before Hierophant, who rises, red Lamp in hand.

Hiero AXIEROS, the First Kabir, spake unto Kasmillos the Candidate and said: "I am the Sun in greatest elevation, bringing upon Earth the ripening heat — fructifying all things — urging forward the growth of vegetable nature, Life-giving, Light-producing — crowning summer with golden harvest, and filling the lap of plenteous Autumn with the Purple vintage of the Vine."

Thus far the voice of AXIEROS!

Hegemon leads Theoricus to the Seat of Hiereus who rises with red Lamp.

Hiereus AXIOKERSOS, the Second Kabir, spake unto KASMILLOS the Candidate, and said: "I am the Sun in greatest depression beneath the Equator when cold is greatest and heat is least — withdrawing his light in darkening winter, the Dweller in mist and storm."

Thus far the voice of AXIOKERSOS.

Hegemon leads Theoricus to his own seat and taking red Lamp says:

Heg AXIOKERSA, the Third Kabir spake to Kasmillos the Candidate and said: "I am the Sun in Equinox, initiating Summer or heralding Winter — mild and genial in operation, giving forth or withdrawing the vital heat of life."
Thus far the voice of AXIOKERSA!

Hiereus places a seat West of the Altar. Hegemon indicates this to Theoricus. All are seated, facing Hierophant.

Hiero *The Father of All congregated the Seven Firmaments of the Cosmos, circumscribing the Heaven* with convex form. He constituted a Septenary of Wandering Existences, suspending their disorder in well-disposed zones. He made them six in number and for the seventh, he cast into the midst thereof the Fire of the Sun — into that Centre from which all lines are equal — that the Swift Sun may come around that Centre eagerly urging itself towards that Centre of Resounding Light. As rays of light, His locks flow forth, stretching to the confines of Space, and of the Solar Circles, and of the Lunar flashings and of the Aerial Recesses, the Melody of the Aether and of the Sun and of the Passages of the Moon and of the Air.

The wholeness of the Sun is in the supermundane orders, for therein a Solar World and endless Light subsist. The Sun more true measureth all things by time, for He is the Time of Time, and his disc is in the Starless above the inerratic Sphere, and he is the centre of the Triple World. The Sun is Fire and the Dispenser of Fire. He is also the channel for the Higher Fire.

O Aether, Sun and Spirit of the Moon, ye are the Leaders of Air. And the Great Goddess bringeth forth the vast Sun and the brilliant Moon and the wide Air, and the Lunar Course and the Solar Pole. She collecteth it, receiving the melody of the Aether and of the Sun and of the Moon, and of whatsoever is contained in air.

Unwearied doth Nature rule over the Worlds and Works, so that the Period of all things may be accomplished. And above the shoulders of the Great Goddess, is Nature in her vastness exalted.

Thus far the voice of the Kabiri.

Hegemon conducts Theoricus to Hierophant, to whom the he hands the Solar Greek Cross.

The Solar Greek Cross is formed of thirteen squares which fitly refer to the Sun's motion through the Zodiac, these Signs being further arranged in the arms of the Cross according to the Four Elements with the Sun in the centre and representing that luminary as the centre of the whole. The Thirtieth Path of the Sepher

Yetzirah which answereth to the Letter Resh is called the Collecting Intelligence, and it is so called because from it the Astrologers deduce the judgment of the Stars, and of the Celestial Signs, and the perfections of their science according to the rules of their resolutions. It is therefore the Reflection of the Sphere of the Sun and the Path connecting YESOD with HOD — Foundation with Splendour.

Hierophant rises. Hegemon and Theoricus step back and follow him to the Altar where he places Theoricus in the West, Hierophant North, Hegemon South.

Before you upon the Altar is the Nineteenth Key of TAROT which symbolically resumes these ideas. The Sun has twelve principal rays which represent the Twelve Signs of the Zodiac. They are alternately waved and salient as symbolising the alternation of the masculine and feminine natures. These again are subdivided into the 36 Decanates or sets of ten degrees in the Zodiac, and these again into 72, typifying the 72 quinances or sets of five, and the 72-fold Name Schemhamphoresch. Thus the Sun embraces the whole creation in its rays.

The seven Hebrew Yods on each side, falling through the air, refer to the Solar influence descending. The Wall is the Circle of the Zodiac, and the stones are its various degrees and divisions.

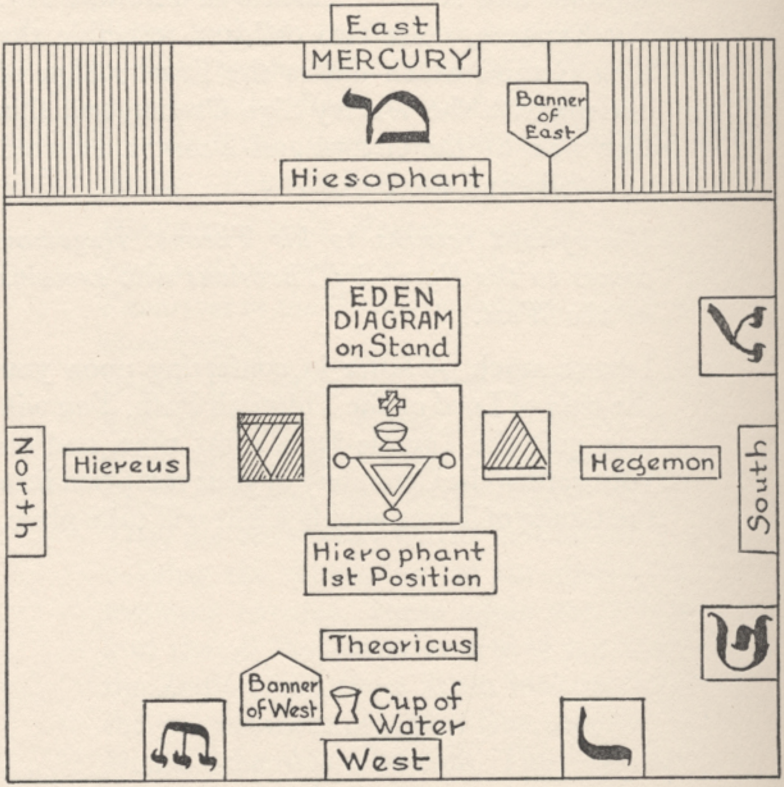
The two children standing respectively on Water and Earth represent the generating influence of both, brought into action by the rays of the Sun. They are the two inferior and passive Elements, as the Sun and Air above them are the superior and active Elements of Fire and Air. Furthermore, these two children resemble the Sign Gemini which unites the Earthy Sign of Taurus with the Watery Sign Cancer, and this Sign was, by the Greeks and Romans, referred to Apollo and the Sun.

Hierophant returns to his Throne. Hegemon comes to the North by Theoricus who remains in the West.

I have much pleasure in conferring upon you the title of Lord of the Thirtieth Path. You will now quit the Temple for a short time, and on your return the Ceremony of your reception into the Grade of Three equals Eight will take place.

TEMPLE IN HOD

ARRANGED AS IN DIAGRAM


East
MERCURY
Banner of East
Hiesophant
EDEN DIAGRAM on Stand
North
Hiereus
Hegemon
South
Hierophant 1st Position
Theoricus
Banner of West
Cup of Water
West

Hiero Honoured Hegemon, instruct the Theoricus in the proper alarm, present him with the necessary Admission Badge, and admit him.

Hegemon takes the Badge, the Cup of Stolistes, and brings Theoricus, telling him to knock
ווו ו ווו ו

Place the Theoricus before the Portal of the 31st Path by which he has symbolically entered this

Grade from the One equals Ten of Zelator. (*done*)

Place the Theoricus now before the portal of the 30th Path by which he has symbolically entered this Grade from the Two equals Nine of Theoricus. (*done*)

Hiereus By what Symbol dost thou enter herein?

Heg By the Peculiar Emblem of the Stolistes, the Cup of Water.

Hiereus The Cup of the Stolistes partakes in part of the Symbolism of the Laver of Moses and the Sea of Solomon. On the Tree of Life, it embraces nine of the Sephiroth, exclusive of Kether. Yesod and Malkuth form the triangle below, the former the apex, the latter the base. Like Caduceus, it further represents the Three Elements of Water, Air, and Fire. The Crescent is the Water which is above the Firmament, the Circle is the Firmament, and the Triangle the consuming Fire below, which is opposed to the Celestial Fire symbolised by the upper part of the Caduceus.

Hiereus puts admission badge aside. Hegemon directs Theoricus to Hierophant whose chair should now be moved back towards the West, and placed in readiness for the Candidate at the Closing. Hiereus and Hegemon stand either side of the Altar, facing it.

Before you is represented the symbolism of the Garden of Eden. At the summit is the Supernal Eden, containing the Three Supernal Sephiroth, summed up and contained in Aima Elohim, the

Mother Supernal, the Woman of the twelfth chapter of the Apocalypse, crowned with the Sun and the Moon under her feet, and upon her head the Crown of Twelve Stars, Kether. And whereas the Name, YOD HE VAU HE, is joined to the name Elohim, when it is said Tetragrammaton Elohim planted a Garden Eastward in Eden, so this represents the power of the Father joined thereto in the Glory from the Face of the Ancient of Days. And in the Garden was the Tree of the Knowledge of Good and of Evil, which latter is from Malkuth, which is the lowest Sephirah between the rest of the Sephiroth and the Kingdom of Shells, which latter is represented by the Great Red Dragon coiled beneath, having Seven Heads (the Seven Infernal Palaces) and Ten Horns — (The Ten Averse Sephiroth of Evil, contained in the Seven Palaces).

And a River Naher went forth out of Eden, namely from the Supernal Triad, to water the Garden (the rest of the Sephiroth), and from thence it was divided into Four Heads in Daath, whence it is said "In Daath the Depths are broken up and the clouds drop down dew." The first Head is PISON, which flows into Geburah (whence there is Gold.) It is the River of Fire. The Second Head is GIHON, the River of Waters, flowing into Chesed. The Third is HIDDEKEL, the River of Air, flowing into Tiphareth, and the Fourth which receiveth the virtues of the other three, is PHRATH, Euphrates, which floweth down upon the Earth.

This River going forth out of Eden is the River of the Apocalypse, the Waters of Life, clear as crystal proceeding out of the Throne of God and the Lamb, on either side of which was the Tree of Life, bearing Twelve manner of Fruits. And thus do the Rivers of Eden form a Cross, and on that Cross the Great ADAM, the Son who was to rule the Nations with a Rod of Iron, is extended from Tiphareth and his arms stretch out to Gedulah and Geburah, and in Malkuth is Eve, Mother of all, the Completion of all, and above the Universe she supporteth with her hands the Eternal Pillars of the Sephiroth. As it was said to you in the Thirtieth Path, "And above the shoulders of that Great Goddess is Nature in her vastness exalted."

The Three equals Eight Grade of Practicus is referred to the Sephirah Hod and the Thirtieth and Thirty First Paths—those of Resh and Shin are bound thereto.

The Sign of this Grade is given thus. With the hands together, raise the arms till the elbows are level with the shoulders. With the thumbs and fore-fingers make a triangle on your breast thus (*showing it*)—a triangle apex downwards. This represents the Element of Water, to which this Grade is attributed.

The Grip or Token is the general Grip of the First Order. The Grand Word is a Name of ten letters, ELOHIM TSABAOTH, which means Lord of Hosts. The Mystic Number is 36, and from it is formed the Pass-word of this Grade which is ELOAH, one of the Divine Names. It should be lettered separately when given thus — Aleph, Lamed He. Unto this Grade and unto the Sephirah Hod, the Eighth Path of the Sepher Yetsirah is referred. It is called the absolute or perfect Path, because it is the means of the Primordial, which hath no root to which it may be established, except in the penetralia of that Gedulah (Magnificence) which emanate from the subsisting properties thereof.

The distinguishing badge of this Grade which you are now entitled to wear, is the sash of the Theoricus with the addition of a purple cross above the white cross and the numbers three and eight within a circle and a square respectively, left and right of its summit — and below the number 32, the numbers 30 and 31 in purple between two narrow purple lines.

This Grade is especially referred to the Element of Water and therefore the Great Watch-Tower or Tablet of the West forms one of its principal emblems.

Hierophant and Theoricus turn towards it.

It is known as the Second or Great Western Quadrangle or Tablet of Water, and it is one of the Four Great Tablets delivered unto Enoch by the Great Angel Ave. From it are drawn the Three Holy Secret Names of God — EMPEH ARSEL GAIOL — which are borne upon the Banners of the West, and numberless Divine and Angelic Names which appertain unto the element of Water. The meanings of the Tablets of Earth and Air were explained to you in the preceding Grades.

Turning to the Altar, Hierophant indicates the Cross and Triangle.

The Cross above the Triangle represents the power of the Spirit of Life rising above the triangle of the Waters and reflecting the Triune therein, as further marked by the Lamps at the angles. While the Cup of Water placed at the junction of the Cross and Triangle represents the maternal Letter MEM.

Hierophant returns to his Throne in the East. Hegemon indicates the seat West of the Altar to Theoricus who sits down. Hegemon comes round the Altar and removes the diagram stand, placing it in the South West, and returns to his place. All are seated.

The Portals in the East and South East are those of the Paths which conduct to higher Grades, while that in the South leads to the Four equals Seven of Philosophus, the highest Grade in the First Order.

This Grade of Practicus is especially related to the Planet MERCURY, whose Kamea, or Mystical Square, together with Seals and Names formed from it, is shown in the East. The Symbol of Mercury when inscribed on the Tree of Life is also shown. It embraces all but Kether. The horns spring from DAATH, which is not properly a Sephira, but rather the conjunction of Chokmah and Binah.

I now congratulate you on having passed through the Ceremony of Three equals Eight of Practicus, and in recognition thereof, I confer upon you the Mystic Title of MONOCRIS DE ASTRIS, which means "Unicorn from the Stars"; and I give you the Symbol of MAIM which is the Hebrew Name for Water. (*knocks*) In the Name of ELOHIM TZABAOTH, I now proclaim that you have been duly advanced to the Grade of Three equals Eight of Practicus, and that you are Lord of the Thirtieth and Thirty First Paths.

CLOSING

Hiero (*knocks*) Assist me to close this Temple in the Three equals Eight Grade of Practicus.

All rise. The New Practicus is signed to rise.

Honoured Hegemon, see that the Temple is properly guarded. (*done*)

Heg Very Honoured Hierophant, the Temple is properly guarded.

Hiero Let us adore the Lord and King of Water! (*knock*)

All face East.

Hiero Let ELOHIM TZABAOTH be praised unto the Countless Ages of Time, Amen!

Hegemon removes the seat of Practicus to the North, and leads Practicus to the East of Altar, where he stands facing West. Hierophant goes to the West before the Tablet of Water. All face West — Members arranging themselves in balanced disposition, facing West.

Hiero (*knocks*) Let us rehearse the Prayer of the Undines or Water spirits!

Terrible King of the Sea, Thou who holdest the Keys of the Cataracts of Heaven, and who enclosest the subterranean Waters in the cavernous hollows of Earth. King of the Deluge and of the Rains of Spring. Thou who openest the sources of the rivers and of the fountains; Thou who commandest moisture which is, as it were, the Blood of the Earth, to become the sap of the plants. We adore Thee and we invoke Thee. Speak Thou unto us, Thy Mobile and changeful creatures, in the Great Tempests, and we shall tremble before Thee. Speak to us also in the murmur of the limpid Waters, and we shall desire Thy love.

O Vastness! wherein all the rivers of Being seek to lose themselves — which renew themselves ever in Thee! O Thou Ocean of Infinite Perfection! O Height which reflectest Thyself in the Depth! O Depth which exhalest into the Height! Lead us into the true life, through intelligence, through love! Lead us unto immortality through sacrifice, that we may be found worthy to offer one day unto Thee, the Water, the Blood and the Tears, for the Remission of Sins! Amen.

Hierophant makes with his Sceptre, the Banishing Circle and Pentagrams in the Air before the Tablet.

Depart ye in peace unto your Habitations. May the blessing of Elohim Tzabaoth be upon you.

Be there peace between us and you, and be ye ready to come when ye are called! (*knock*)

All return to their places — Practicus being directed to West of Altar, facing West.

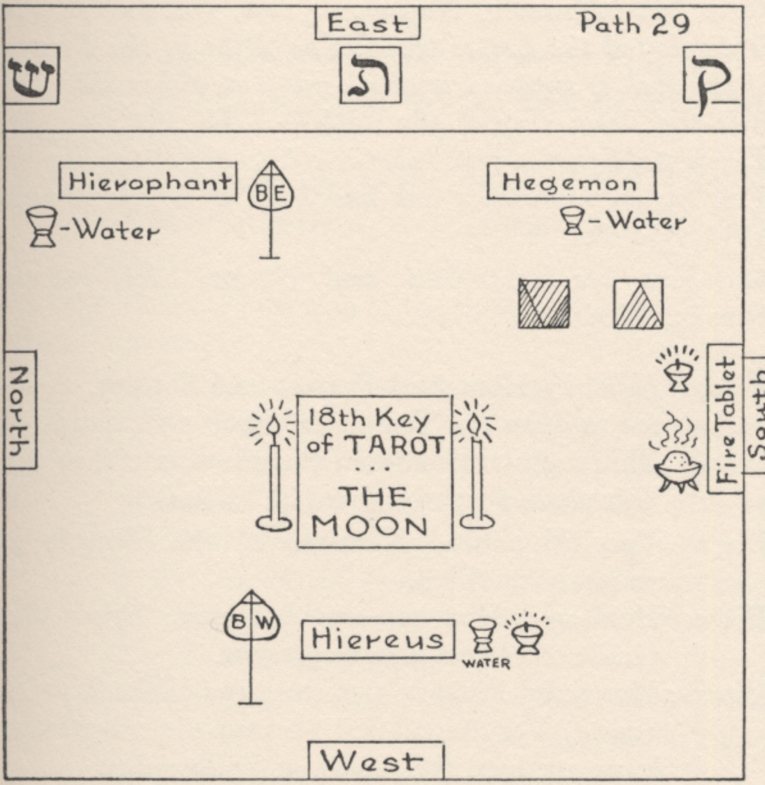
Hiero ו ווו ו ווו
Hiereus ו ווו ו ווו
Heg ו ווו ו ווו

Hegemon leads out the new Practicus. They give the Neophyte Sign as they pass Hierophant.

CEREMONY

OF THE

④ = 7 GRADE OF PHILOSOPHUS


East
Path 29
ש
ה
ק
Hierophant
B E
Water
Hegemon
Water
North
Fire Tablet
South
18th Key of TAROT
. . .
THE MOON
B W
Hiereus
WATER
West

THE OPENING

Arrangement of the Temple for the Opening and for the Path of Qoph.

There are three Officers — Hierophant, Hiereus and Hegemon. The Throne of the Hierophant, beside which is a Cup of Water and the Banner of the East, is placed before the Dais N. E. The seat of the Hegemon is before the Dais in the S. E., that of Hiereus in the West. Each Officer has a Cup of Water. The Pillars are placed about three feet in front of Hegemon's seat, and behind her is displayed the Letter Qoph. The Altar in the Centre of the Hall is supplied with a candle on either side. On it is the Tarot Key of the Path — THE MOON. The Elemental lights are lit. Incense is burning in the South. This Sign ו *represents one knock. The Grade Knock is* ווו ווו ו.

Members are assembled and clothed. Hierophant knocks. All rise.

Hiero (*knock*) Honoured Fratres and Sorores, assist me to open the Temple in the ④ = $\boxed{7}$ Grade of Philosophus. Honoured Hegemon, see that the Temple is properly guarded. (*done*)

Heg Very Honoured Hierophant, the Temple is properly guarded.

Hiero Honoured Hiereus, see that none below the Grade of Philosophus is present.

Hiereus Honoured Fratres, give the signs of the ④ = $\boxed{7}$. (*done*) Very Honoured Hierophant, all present have attained the Grade of Philosophus.

Hiero Honoured Hegemon, to what particular element is this Grade attributed?

Heg To the Element of FIRE.

Hiero Honoured Hiereus, to what Planet does this Grade especially refer?

Hiereus To the Planet VENUS.

Hiero Honoured Hegemon, what Paths are attached to this Grade?

Heg The 29th, 28th, and 27th Paths of QOPH, TZADDI, and PEH.

Hiero Honoured Hiereus, to what does the 29th Path allude?

Hiereus To the reflection of the Sphere of PISCES.

Hiero Honoured Hegemon, to what does the 28th Path allude?

Heg To the Reflection of the Sphere of AQUARIUS.

Hiero Honoured Hiereus, to what does the 27th Path allude?

Hiereus To the Reflection of the Sphere of Mars.

Hiero (*knock*)

Let us adore the Lord and King of FIRE.
YOD HE VAU HE TZABAOTH. Blessed be Thou — Leader of Armies is Thy Name, Amen!

All salute. Hiero quits his Throne and goes to the South. Hegemon stands behind him in the S. E., Hiereus in the S. W. Hierophant makes the invoking Pentagrams in a circle before the Fire Tablet.

And ELOHIM said, "Let us make Adam in our own Image, after our own likeness, and let them have Dominion."

In the Name of ELOHIM, Mighty and Ruling, and in the Name of YOD HE VAU HE

TZABAOTH, Spirits of FIRE, adore your Creator!

Hierophant takes incense from before Fire Tablet, and makes the sign Leo in the air before it.

In the Name of MICHAEL, the Great Archangel of Fire, and in the Sign of the ♌ Lion, Spirits of Fire, adore your Creator!

Makes Cross with Incense.

In the Names and letters of the Great Southern Quadrangle revealed unto ENOCH by the Great Angel AVE, Spirits of Fire, adore your Creator!

Holds Incense on high.

In the Three Great Secret Names of God borne upon the Banners of the South — OIP TEAA PEDOCE — Spirits of FIRE adore your Creator!

In the Name of EDELPERNA, Great King of the South, Spirits of Fire, adore your Creator!

Replaces Incense and returns to place.

All return to places.

In the name of YOD HE VAU HE TZABAOTH, I declare this Temple opened in the ④ = $\boxed{7}$ Grade of PHILOSOPHUS.

Hiero ווו ווו ו

Hiereus ווו ווו ו

Heg ווו ווו ו

THE 29TH PATH OF QOPH

Hiero Fratres and Sorores, our Frater..... having made such progress in the Paths of Occult Science as has enabled him to pass the examination in the requisite knowledge, and further, having been a Member of the ③ = $\boxed{8}$ Grade of Practicus for a period of three months, is now eligible for advancement to the Grade of Philosophus and I have duly received a dispensation from the Greatly Honoured Chiefs of the Second Order, to advance him in due form. Honoured Hegemon, superintend the preparation of the Practicus and give the customary alarm.

Hegemon rises, salutes Hierophant, quits the Temple, and sees that the Practicus is robed and wearing the sash of the ③ = $\boxed{8}$ *Grade. She hoodwinks him and places in his hand the admission badge. She leads him to the Temple door and gives the alarm saying, as they enter:*

Heg And the Ruach Elohim moved upon the Face of the Waters.

Hiereus admits them and returns to his place. Hegemon leads Practicus to the South by the Tablet of Fire, faces him East and takes away Cross.

Hiero Give the Hegemon the Signs and Words of this Grade.

Heg Give me the Sign of the ③ = $\boxed{8}$ Grade. The Grip or Token—the Grand Word (*Elohim Tzabaoth*) The Mystic Number (36) and the Pass-Word (*Aleph Lamed He*) of the Grade of Practicus.

Hiero Give me also the Mystic Title and Symbol you received in that Grade (*Monocris de Astris. Maim.*)

This done, Hegemon faces Practicus to the Fire Tablet.

Frater Monocris de Astris, do you solemnly pledge yourself to maintain the same strict secrecy regarding the Mysteries of the 29th, 28th, and 27th Paths and of the ④ = $\boxed{7}$ Grade of Philosophus which you have already sworn to maintain respecting those of the preceding Grades?

Practicus (*prompted if necessary*) I do.

Hiero Then you will stretch your arms above your head to their full limit and say: "I swear by the Torrent of FIRE."

Practicus repeats words.

Let the hood-wink be removed.

Done. Hegemon gives Practicus the incense from before the Tablet.

Wave the incense before the Tablet of Fire and say: "Let the Powers of Fire witness my pledge."

Done. Practicus repeats words. Hegemon replaces incense.

Conduct the Practicus to the East and place him between the Mystic Pillars. (*done*) Before you are the Portals of the 31st, 32nd, and 29th PATHS as in the Grade of Zelator. The two former you have already traversed, and the Portal of the 29th PATH leading to the Grade of Philosophus is now open to you. Take in your right hand the Calvary Cross of Twelve Squares and follow your guide through the Path of the Waters.

Hegemon circumambulates Temple once with Practicus, having given him the Calvary Cross to carry. As they approach the East for the *second time, Hierophant rises holding up Cup of Water. Hegemon and Practicus halt.*

The priest with the Mask of OSIRIS spake and said: I am Water, stagnant and silent and still, reflecting all, concealing all. I am the Past — I am the Inundation. He who riseth from the Great Water is my Name. Hail unto ye, Dwellers of the Land of Night! For the rending of Darkness is near.

Heg. leads Practicus round to Hiereus who rises cup in hand as they approach. Hegemon and Practicus halt before him.

Hiereus The Priest with the Mask of HORUS spake and said: I am Water, turbid and troubled. I am the Banisher of Peace in the vast abode of the Waters. None is so strong that can withstand the Great Waters — the Vastness of their Terror — the magnitude of their Fear — the Roar of their Thundering Voice. I am the Future, mist-clad and shrouded in gloom. I am the Recession of the Torrent. The storm veiled in Terror is my Name. Hail unto the Mighty Powers of Nature and the Chiefs of the Whirling Storm!

Hegemon takes Practicus round to his own seat, takes up Cup and says:

Heg The Priestess with the Mask of ISIS spake and said: The traveller through the Gates of Anubis is my Name. I am Water, pure and limpid ever flowing on toward the sea. I am the Ever-passing Present that stands in the place of the Past. I am the Fertilised land. Hail unto thee Dwellers of the Wings of the Morning!

Heg. replaces Cup and leads Practicus to a seat West of the Altar, and returns to place.

Hiero (*rising*) I arise in the place of the Gathering of the Waters, through the rolled back Cloud of Night. From the Father of Waters went forth the Spirit, rending asunder the veils of Darkness. And there was but a Vastness of Silence and of Depth in the place of the Gathering Waters. Terrible was the Silence of that Uncreated World — Immeasurable the depth of that Abyss. And the Countenances of Darkness half-formed arose — they abode not — they hasted away — and in the Darkness of Vacancy, the Spirit moved and the Lightbearers existed for a space.

I have said Darkness of Darkness — are not the Countenances of Darkness fallen with Kings? Do the Sons of the Night of Time last for ever? and have they not yet passed away? Before all things are the Waters and the Darkness and the Gates of the Land of Night. And the CHAOS cried aloud for the Unity of Form — and the Face of the ETERNAL arose. Before the Glory of that Countenance the Night rolled back and the Darkness hasted away. In the Waters beneath was that Face reflected, in the Formless Abyss of the Void. From those Eyes darted rays of terrible splendour which crossed with the currents reflected. That Brow and those Eyes formed the triangle of the Measureless Heavens — and their reflections formed the triangle of the Measureless Waters. And thus was formulated the Eternal Hexad — the number of the Dawning Creation.

Hegemon conducts the Practicus to the foot of Hiero's throne — handing to Hiero the Calvary Cross of twelve squares.

The Calvary Cross of Twelve Squares fitly represents the ZODIAC which embraces the Waters of Nu as the ancient Egyptians called the Heavens, the Waters which be above the Firmament. It also alludes to the Eternal River of Eden, divided into four Heads which find their correlations in the four triplicities of the Zodiac.

Places Cross aside.

The 29th PATH of the Sepher Yetsirah which answereth unto the letter QOPH is called the Corporeal Intelligence — and it is so called because it forms the very body which is so formed beneath the whole Order of the Worlds and the increment of them. It is therefore the reflection of the Watery Sign of Pisces and the Path connecting the material universe as depicted in Malkuth with the Pillar of Mercy and the side of Chesed, through the Sephira NETZACH, and through it do the Waters of Chesed flow down.

Hiero, Hegemon and Practicus come to the West of the Altar.

Before you upon the Altar is the 18th Key of TAROT which symbolically resumes these Ideas. It represents the MOON with four Hebrew YODS like drops of dew falling, two dogs, two Towers, a winding Path leading to the Horizon, and, in the fore-ground, Water with a Cray-fish crawling through it to the land.

The Moon is in its increase on the side of Mercy, Gedulah, and from it proceed sixteen principal and sixteen secondary rays, which make 32, the number of the Paths of Yetsirah. She is the Moon at the feet of the Woman of Revelations, ruling equally over the cold and moist natures and the passive elements of Earth and Water. It is to be noted that the symbol of the Sign is formed of two lunar crescents bound together. It thus shows the lunar nature of the Sign. The Dogs are the Jackals of the Egyptian ANUBIS, guarding the Gates of the East and of the West, shown by the two Towers between which lies the Path of all the heavenly bodies ever rising in the East and setting in the West. The Cray-fish is the Sign Cancer and was anciently the Scarabeus or Khephera, the emblem of the Sun below the Horizon as he ever is when the Moon is increasing above. Also, when the Sun is in the Sign Pisces the Moon will be well in her increase in Cancer as shown by the Cray-fish emblem.

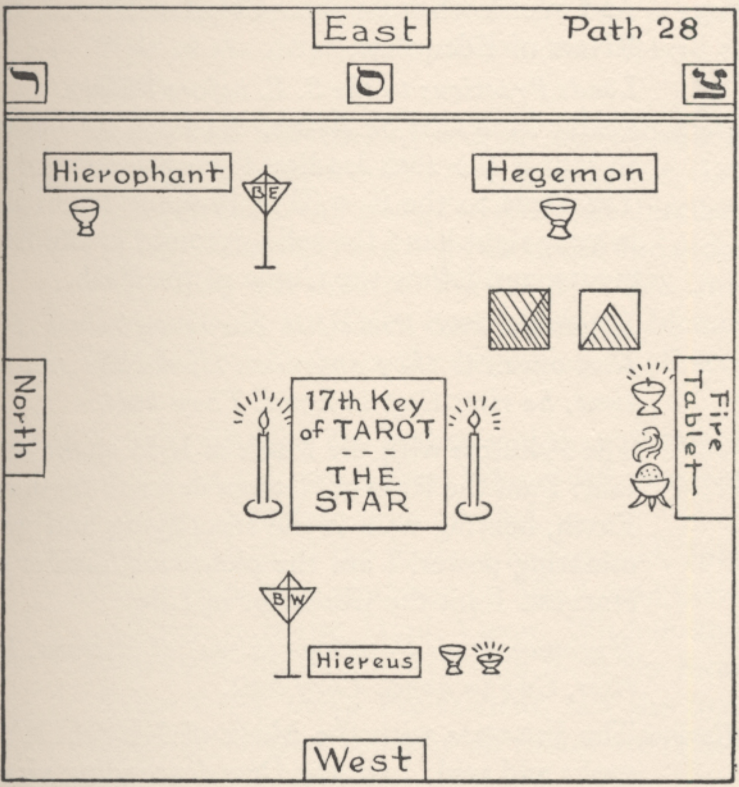
Hiero returns to place. Hegemon remains with Practicus West of Altar.

I have now much pleasure in conferring upon you the title of LORD of the 29th PATH. You will now quit the Temple for a short time, and on your return the Ceremony of your passage of the 28th PATH will take place.

Hegemon conducts Practicus out.

THE PATH OF TSADDI

The arrangement is the same. The Letter TSADDI is substituted for that of QOPH in the S. E. On the Altar is the Tarot Key of THE STAR. Officers seated as before, each with a Cup of Water. Hegemon requires the Admission Badge of the Solid Pyramid of the Elements.


East
Path 28
ר
ס
צ
Hierophant
B E
Hegemon
North
17th Key
of TAROT
THE
STAR
Fire
Tablet
B W
Hiereus
West

The Temple is symbolically in YESOD, whence the Candidate is taken by the Path of TSADDI to the Gate of NETSACH. Therefore the other paths symbolically in the East are those of RESH in the N. E., and SAMEKH in the East.

Hiero Honoured Hegemon, you have my commands to present the Practicus with the necessary Admission Badge and to admit him.

Hegemon goes out, presents Practicus with the solid pyramid of the Elements, and admits him, saying:

Heg And ever forth from their Celestial Source, the Rivers of Eden flow.

Leads Practicus to the S. E. before Pillars.

Hiero Frater Monocris de Astris, the Path now open to you is the 28th leading from the ② = $\boxed{9}$ of Theoricus to the ④ = $\boxed{7}$ of Philosophus. Take in your right hand the solid pyramid of the Elements, and follow the Guide of the Path.

Hegemon and Practicus circumambulate the Hall once. As they approach Hiero. the second time, he rises Cup in hand. They halt.

The Priestess with the Mask of ISIS spake and said: I am the Rain of Heaven descending upon Earth, bearing with it the fructifying and germinating power. I am the plenteous Yielder of Harvest. I am the Cherisher of Life.

Hegemon leads Practicus to seat of Hiereus. He rises, Cup in hand. They halt.

Hiereus The Priestess with the Mask of NEPHTHYS spake and said: I am the Dew descending viewless and silent, gemming the Earth with countless diamonds of Dew, bearing down the influence from above in the solemn darkness of Night.

Hegemon leads Practicus to his own seat, takes Cup and says:

Heg The Priestess with the Mask of ATHOR spake and said: I am the Ruler of Mist and Cloud wrapping the Earth, as it were, in a Garment, floating and hovering between Earth and Heaven. I am the Giver of the Mist-veil of Autumn, the successor of the Dew-clad Night.

Replaces Cup and leads Practicus to a place West of the Altar, facing Hiero. and returns to place.

Hiero Where the Paternal Monad is, the Monad is enlarged and generateth two, and beside Him is seated the Duad and glittereth with Intellectual Sections. Also to govern all things and order everything not ordered. For in the whole Universe shineth the Triad over which the Monad ruleth. This Order is the beginning of all sections.

Hiereus For the Mind of the Father said that all things should be cut into Three. Whose will assented and then all things were divided.

For the Mind of the Eternal Father said, Into Three, governing all things by Mind. And there appeared in it the Triad, Virtue, Wisdom and Multicient Truth. Thus floweth forth the form of the Triad, being Pre-existent, not the first Essence, but that whereby all things are measured.

Heg For thou must know that all things bow before the Three Supernals. The first Course is Sacred —but in the midst thereof another, the third aerial, which cherisheth Earth in Fire, and the Fountain of Fountains and of all Fountains —

the Matrix containing All. Thence springeth forth abundantly the generation of multifarious Matter.

Hegemon conducts Practicus to the foot of Hiero's Throne and hands to Hiero the Solid Pyramid of the Elements.

Hiero This Pyramid is attributed to the Four Elements. On the four triangles are their Hebrew Names: Asch — Fire; Mayim — Water; Ruach — Air; Aretz — Earth. On the Apex is the word ETH composed of the first and last letters of the Alphabet and implying Essence. The square base represents the Material Universe and on it is the word OLAM meaning World.

Hiero puts Pyramid aside.

The 28th PATH of the Sepher Yetzirah which answereth unto the Letter TSADDI is called the Natural Intelligence — and it is so called because through it is consummated and perfected the Nature of every existing being under the Orb of the Sun. It is therefore the reflection of the Airy Sign Aquarius, the Water-bearer, unto which is attributed the Countenance of Man, the ADAM who restored the World.

Hiero, Hegemon, and Practicus come West of the Altar.

Before you upon the Altar is the 17th Key of TAROT which symbolically resumes these ideas.

The large STAR in the centre of the Heavens has seven principal and fourteen secondary rays and this represents the Heptad multiplied by the Triad. This yields 21 — the Number of the Divine Name EHEIEH which, as you already know, is attached to KETHER.

In the Egyptian sense, it is SIRIUS, the Dog-Star, the Star of Isis-Sothis. Around it are the Stars of the Seven Planets each with its sevenfold counterchanged operation.

The nude female figure with the Star of the Heptagram on her brow is the synthesis of Isis, of Nephthys, and of Athor. She also represents the planet VENUS through whose sphere the influence of Chesed descends. She is Aima, Binah, Tebunah, the Great Supernal Mother — Aima Elohim, pouring upon the Earth the Waters of Creation which unite and form a River at her feet, the River going forth from the Supernal Eden which floweth and faileth not.

Note well, that in this Key she is completely unveiled while in the 21st Key she is only partially so.

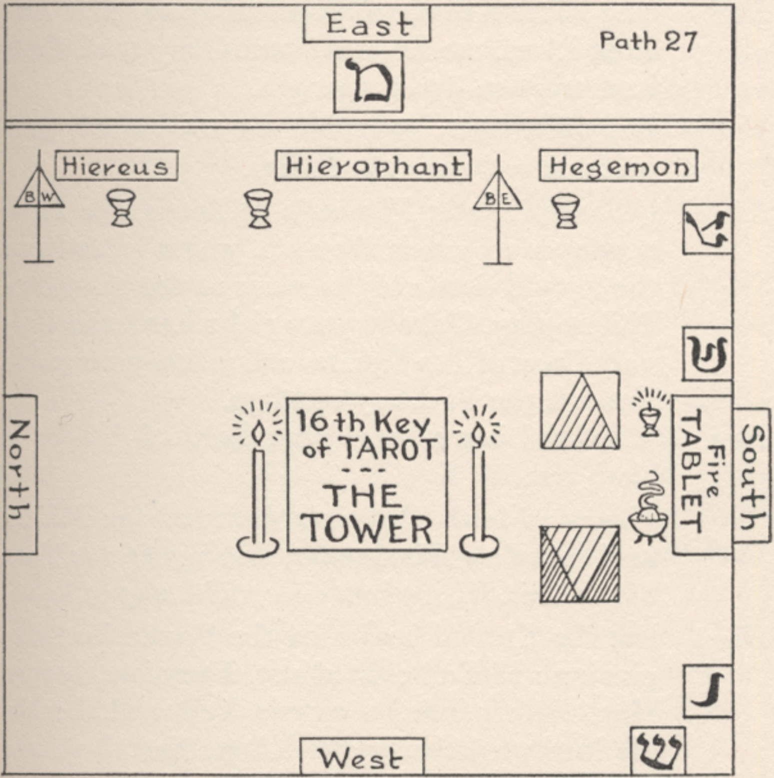
The two Urns contain the influences from Chokmah and Binah. On the right springs the Tree of Life, and on the left the Tree of Knowledge of Good and of Evil whereon the Bird of Hermes alights, and therefore does this Key represent the restored World, after the formless and the Void and the Darkness, the New ADAM, the Countenance of the Man which falls in the Sign AQUARIUS. And therefore doth the astronomical ripple of this sign represent, as it were, Waves of Water — the ripples of that River going forth out of Eden — but, therefore also, is it justly attributed to Air and not unto Water because it is the Firmament dividing and containing the Waters.

Hierophant returns to his place.

I have much pleasure in conferring upon you the Title of Lord of the 28th Path. You will now quit the Temple for a short time and on your return the Ceremony of your passage of the 27th PATH will take place.

Hegemon leads Practicus out.

The Temple is symbolically in HOD, and the Paths in the East and S.E., leading from it, are those of Mem, Ayin, Peh, Resh, and Shin. Of these, PEH is shown in the South, before which now stand the Pillars. Hierophant returns to his Throne on the Dais, Hiereus with his Banner is seated before the Dais in the N.E., Hegemon in the S.E. The Officers are supplied with Red Lamps. On the Altar is the Tarot Key of THE TOWER. The Admission Badge is the Calvary Cross of Ten Squares.


East
מ
Path 27
Hiereus
Hierophant
Hegemon
B W
B E
North
16th Key of TAROT
THE TOWER
Fire TABLET
South
ע
פ
ר
ש
West

Hiero Honoured Hegemon, you have my commands to present the Practicus with the necessary Admission Badge and to admit him.

Hegemon goes out, gives the Calvary Cross of Ten Squares to the Candidate and admits him saying:

Heg The River Kishon swept them away, that Ancient River, the River Kishon. O my Soul, thou hast trodden down strength.

Hegemon leads Practicus to the South, and places him before the Pillars.

Hiero (*knocks*) Frater Monocris de Astris, the Path now open to you is the 27th, which leads from the ③ = $\boxed{8}$ Grade of Practicus to the ④ = $\boxed{7}$ of Philosophus. Take in your right hand the Calvary Cross of Ten Squares and follow your guide through the Pathway of Mars.

Heg The Lord is a man of War; Lord of Armies is his Name!

Hegemon leads Practicus between the Pillars and round to Hierophant, halting at the foot of the Dais. Hierophant rises, red Lamp in hand.

Hiero Ere the Eternal instituted the Formation, Beginning and End existed not. Therefore, before Him, He expanded a certain Veil, and therein He instituted the Primal Kings. And these are the Kings who reigned in Edom before there reigned a King over Israel.

But they subsisted not. When the Earth was formless and void — behold this is the reign of EDOM. And when the Creation was established, lo, this is the reign of Israel. And the Wars of titanic forces in the Chaos of Creation, Lo, these are the Wars between them.

From a Light-bearer of unsupportable brightness, proceeded a radiating flame, hurling forth, like a vast and mighty Hammer, those sparks which were the Primal worlds. And these Sparks flamed and scintillated awhile, but being unbalanced, they were extinguished. Since lo, the Kings assembled, they passed away together, they themselves beheld, so they were astonished. They feared. They hasted away. And these be the Kings of Edom who reigned before there reigned a King over Israel.

Hegemon takes Practicus round the Temple, and halts before Hiereus who rises with Red Lamp in hand.

Hiereus The Dukes of Edom were amazed, trembling they took hold of the Mighty Moab. Lord, when Thou wentest out of SEIR, when Thou marchedst out of the Field of Edom, the Earth trembled and the Heavens dropped—the Clouds also dropped Water.

Curse ye MEROZ, said the Angel of the Lord — curse ye bitterly, the inhabitants thereof, because they came not to the help of the Lord — to the help of the Lord against the Mighty.

The River Kishon swept them away — that ancient River, the River Kishon. O my Soul, thou hast trodden down Strength!

He bowed the Heavens, also, and came down and the Darkness was under His Feet. At the brightness that was before Him, the thick clouds passed — Hail-stones and flashings of Fire. The Lord thundered through the Heavens and the highest gave forth His Voice — Hail-stones and flashings of Fire. He sent out His Arrows and scattered them: He hurled forth His Lightnings and destroyed them.

Then the channels of the Waters were seen and the Foundations of the World were discovered. At Thy rebuke, O Lord — at the blast of the Breath of Thy Nostrils, the Voice of Thy Thunder was in the Heavens and Thy Lightnings lightened the World. The Earth trembled and shook. Thy way is in the Sea and Thy Path in the Great Waters and Thy Footsteps are not known.

Hegemon leads Practicus to her own seat before the Dais, takes Lamp and says:

Heg O Lord, I have heard Thy Speech and was afraid. The Voice of the Lord is upon the Waters. The God of Glory thundereth. The Lord is upon many Waters. The Voice of the Lord is powerful. The Voice of the Lord is full of Majesty. The Voice of the Lord breaketh the Cedars of Lebanon. The Voice of the Lord divideth the Flames of Fire. The Voice of the Lord shaketh the wilderness of Kadesh.

Hegemon places Practicus in a seat West of the Altar, facing Hiero; and takes the Calvary Cross. He returns to his place.

Hiero ELOAH came from Teman of EDOM and the Holy One from Mount Paran. His Glory covered the Heavens and the Earth was full of His praise. His brightness was as the Light. He had KARMAIM in His Hands and there was the hiding of His Power.

Before Him went the pestilence and Flaming Fire went forth at His Feet. He stood and measured the Earth. He beheld and drove asunder the Nations. And the Everlasting Mountains were scattered — the Perpetual Hills did bow. His ways are everlasting. I saw the tents of Cushan in affliction and the curtain of the Land of Midian did tremble.

Was the Lord displeased against the Rivers? Was Thy Wrath against the Sea that Thou didst ride upon Thy horses and Chariots of Salvation? Thou didst cleave asunder the Earth with the Rivers. The Mountains saw Thee and they trembled. The deluge of waters rolled by. The Deep uttered His voice and lifted up His hands on high. The SUN and the MOON stood still in their Habitations. At the Light of Thine arrows they went — at the shining of Thy Glittering Spear. Thou didst march through the Land in indignation. Thou didst thrash the Heathen in Thine Anger. Thou didst march through the Sea with Thy Horses — through the depth of the Mighty Waters.

Hegemon leads Practicus to Hiero and gives Hiero the Calvary Cross.

The Calvary Cross of Ten Squares refers to the Ten Sephiroth in balanced disposition, before which the Formless and the Void rolled back.

It is also the opened out form of the Double Cube and of the Altar of Incense.

Places Cross aside.

The 27th PATH of the Sepher Yetzirah which answereth unto PEH is called the Exciting Intelligence, and it is so called because by it is created the Intellect of all created Beings under the Highest Heaven, and the Excitement or Motion of them.

It is therefore the Reflection of the Sphere of Mars, and the Reciprocal Path connecting Netzach with Hod, Victory with Splendour. It is the lowermost of the three Reciprocal Paths.

Hiero, Heg, and Practicus come to the W. of Altar.

Hiero Before you upon the Altar is the 16th Key of TAROT, which symbolically resumes these ideas.

It represents a Tower struck by a Lightning Flash proceeding from a rayed circle and terminating in a triangle. It is the Tower of Babel struck by the Fire from Heaven. It is to be noted that the triangle at the end of the flash, issuing from the circle, forms exactly the astronomical symbol of Mars.

It is the Power of the Triad rushing down and destroying the Columns of Darkness. Three holes are rent in the walls, symbolising the establishment of the Triad therein and the Crown at the summit of the Tower is falling, as the Crowns of the Kings of Edom fell, who are also symbolised by the men falling headlong. On the right hand side of the Tower is LIGHT and the representation of the Tree of LIFE by ten circles thus disposed.

On the left hand side is DARKNESS and eleven circles symbolising the QLIPPOTH.

Hierophant returns to his throne. Hegemon and Practicus remain West of Altar.

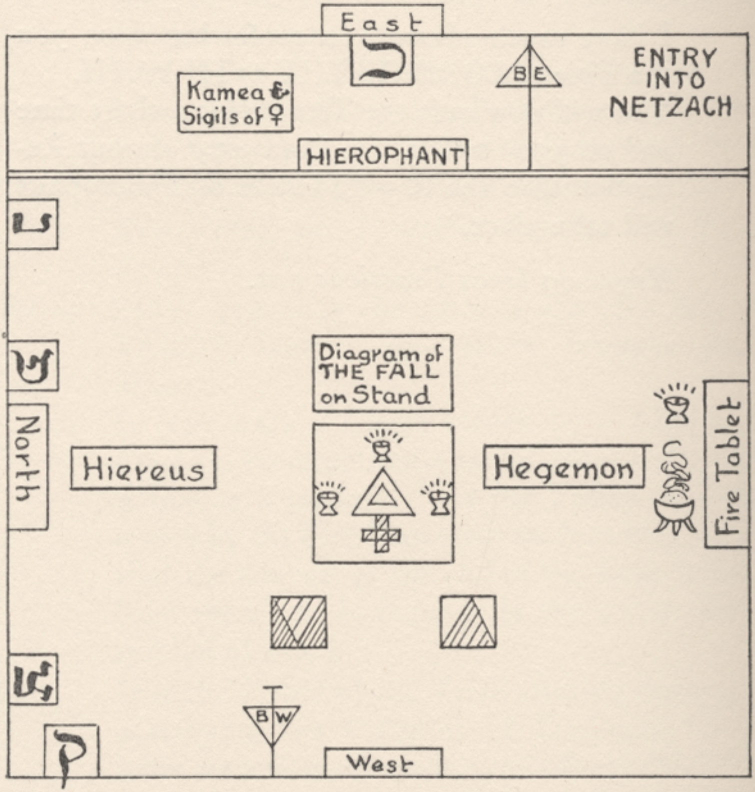
I have much pleasure in conferring upon you the Title of LORD OF THE 27TH PATH.
You will now quit the Temple for a short time and on your return, the Ceremony of your Reception into the ④ = $\boxed{7}$ Grade of Philosophus will take place.

Hegemon leads Practicus out.

THE ENTRY INTO NETZACH

GRADE OF PHILOSOPHUS

The Pillars are placed on either side of the Altar, North, and South. On the Altar are the Cross and Triangle placed to represent the symbol of Sulphur. At each Angle of the Triangle a red lamp burns. East of the Altar, suspended from a banner pole, is the Diagram of THE FALL, facing West. The Temple is now symbolically in NETZACH so the Paths which enter it from the East and North are shown: E. CAPH; N. E. corner


East
כ
B E
ENTRY INTO NETZACH
Kamea & Sigils of ♀
HIEROPHANT
North
Hiereus
Diagram of THE FALL on Stand
Hegemon
Fire Tablet
S.
B W
West
ק

NUN; N. PEH; N. W. TSADDI; N. W. corner QOPH. The symbol of VENUS on the Tree of Life is shown in the East. Hierophant is seated in the East; Hiereus and Hegemon North and South of the Altar, respectively, beside the Pillars. Hegemon requires the Sash of the Grade, and Badge of LAMEN of Hegemon.

Hiero Honoured Hegemon, you have my commands to present the Practicus with the necessary Admission Badge and to admit him.

Hegemon instructs Practicus to knock, gives him Lamen, and admits him.

In the North West are the Portals of the 29th and 28th PATHS by which you have symbolically entered this Grade from the ① = ⑩ and the ② = $\boxed{9}$ Grades respectively, while in the North is the Portal of the 27th PATH by which you have just passed from the Grade of Practicus.

Hegemon leads Practicus to Hiereus.

Hiereus By what symbol dost thou enter herein?

Heg By the peculiar Emblem of the Hegemon which is the Calvary Cross of Six Squares.

Hiereus This Cross embraces, as you see, Tiphareth, Netzach, Hod and Yesod, and rests upon Malkuth. Also, the Calvary Cross of Six Squares forms the Cube, and is thus referred to the Six Sephiroth of Microprosopus which are Chesed, Geburah, Tiphareth, Netzach, Hod and Yesod.

Hegemon faces Practicus to the Diagram at the Altar. Hiero comes West of Altar and points to Diagram. Hegemon resumes seat.

Hiero This is the symbolic representation of THE FALL. For, the Great Goddess who, in the ③ = $\boxed{8}$ Grade was supporting the Columns of the Sephiroth, in the sign of the ② = $\boxed{9}$ Grade, being tempted by the Tree of Knowledge (whose branches indeed tend upward into the Seven Lower Sephiroth, but also tend downward unto the Kingdom of Shells) reached down unto the Qlippoth, and immediately the Columns were unsupported and the Sephirotic system was shattered, and with it fell ADAM, the MICROPROSOPUS.

Then arose the Great DRAGON with Seven Heads and Ten Horns, and the Garden was made desolate, and MALKUTH was cut off from the Sephiroth by his intersecting folds, and linked unto the Kingdom of Shells. And the Seven Lower Sephiroth were cut off from the Three Supernals in DAATH, at the feet of AIMA ELOHIM.

And on the Heads of the Dragon are the Names and Crowns of the Edomite Kings. And because in DAATH was the greatest rise of the Great Serpent of Evil, therefore is there, as it were, another Sephirah, making for the Infernal or Averse Sephiroth, Eleven instead of Ten.

And hence were the Rivers of Eden desecrated, and from the Mouth of the DRAGON rushed the Infernal Waters in DAATH. And this is LEVIATHAN, The Crooked Serpent.

But between the Devastated Garden and the Supernal Eden, YOD HE VAU HE ELOHIM placed the Letters of THE NAME and THE FLASHING SWORD that the uppermost part of the Tree of Life might not be involved in the Fall of Adam. And thence it was necessary that the SECOND ADAM should come to restore all things and that, as the First Adam had been extended on the Cross of the Celestial Rivers, so the SON should be crucified on the Cross of the Infernal Rivers of DAATH. Yet, to do this, he must descend unto the lowest first, even unto Malkuth and be born of her.

The ④ = $\boxed{7}$ Grade of PHILOSOPHUS is referred unto the Sephira NETZACH and the 27th, 28th, and 29th PATHS are bound thereto. The Sign of this Grade is given by raising the hands to the fore-head, and with the thumbs and index fingers forming a triangle, apex up thus . . . . This represents the element of FIRE to which this Grade is allotted, and also the Spirit which moved upon the Waters of Creation. The Grip or token is the general Grip of the First Order. The GRAND WORD is a Name of nine letters — YOD HE VAU HE TZABAOTH, which means Lord of Armies.

The Mystic Number is 28 and from it is formed the Pass Word KAPH CHETH, which should be lettered separately when given. It means Power.

Unto this Grade, and unto the Sephira NETZACH, the Seventh Path of the Sepher Yetzirah is referred. It is called the Recondite Intelligence, and it is so called because it is the Refulgent Splendour of all the Intellectual Virtues which are perceived by the Eye of the Mind and by the Contemplation of Faith.

The distinguishing Badge of this Grade which you will now be entitled to wear, is the sash of a Practicus, with the addition of a bright green cross above the violet cross and the numbers ④ in a circle and $\boxed{7}$ in a square on either side of its summit, and below the number 31, the numbers 27, 28, and 29 in bright green, between narrow bars of the same colour.

This Grade is especially referred to FIRE, and therefore, the Great Watch-Tower or Terrestrial Tablet of the South forms one of its principal Emblems. It is known as the Fourth or Great Southern Quadrangle and is one of the Four Great Tablets delivered unto ENOCH by the Great Angel Ave. From it are drawn the Three Holy Secret Names of God OIP TEAA PEDOCE, which are borne upon the Banners of the South, and numberless Divine and Angelic Names which appertain unto the Element of Fire. The meanings of the other Tablets have already been explained to you.

The Triangle surmounting the Cross upon the Altar represents the Fire of the Spirit surmounting the Cross of Life and of the Waters of Edom. You will note that it thus forms the Alchemical Emblem of Sulphur. The Red Lamps at the angles of the Triangle are the Three-fold form of Fire.

Hiero resumes his seat. Hegemon conducts Practicus to him.

The Portals in the East and North East conduct to higher Grades. The others are those of Paths you have already traversed. This Grade is related to the Planet VENUS, Ruler in NETZACH. Its Symbol, when inscribed on the Tree of Life is shown in the East. It embraces the whole of the Sephiroth, and is therefore a fitting emblem of the Isis of Nature; hence, also, its circle is represented larger than that of Mercury.

Hegemon leads Philosophus to a seat West of the Altar, facing East, and removes the diagram of The Fall. He returns to his place.

I now congratulate you Honoured Frater, on having passed through the Ceremony of the ④ = $\boxed{7}$ Grade of Philosophus and in recognition thereof, I confer upon you the Mystic Title PHAROS ILLUMINANS, which means Illuminating Tower of Light, and I give you the symbol of ASCH which is the Hebrew Name for Fire.

And, as having attained at length to the highest Grade of the First Order, and being, as it were, the connecting link with the Second Order, I further confer upon you the title of respect "Honoured Frater" and I give you the further symbol of PHRATH or Euphrates, the Fourth River. (*knocks*) In the name of YOD HE VAU HE TSABAOTH, I now proclaim that you have been duly advanced to the ④ = $\boxed{7}$ Grade of Philosophus and that you are Lord of the 27th, 28th, and 29th PATHS.

Hiereus Honoured Frater, as a Member of this important Grade, you are eligible for the post of Hiereus when a vacancy occurs. You are furthermore expected, as having risen so high in the Order, to aid to your utmost the Members of the Second Order in the working of the Temple to which you are attached; to study thoroughly the Mysteries which have been unfolded to your view in your progress from the humble position of Neophyte, so that yours may not be the merely superficial knowledge which marks the conceited and ignorant man, but that you may really and thoroughly understand what you profess to know, and not by your ignorance and folly bring disgrace on that Order which has honoured you so far.

Your duty is also to supervise the studies of weaker and less advanced brethren, and to make yourself as far as possible an Ornament, alike to your Temple and to your Order.

CLOSING

Hiero (*knocks*) Assist me to close the Temple in the ④ = $\boxed{7}$ Grade of Philosophus. Honoured Hegemon, see that the Temple is properly guarded.

Heg Very Honoured Hierophant, the Temple is properly guarded.

Hiero Let us adore the Lord and King of Fire. (*knocks*) *All face East.*

Hiero YOD HE VAU HE of Hosts, Mighty and Terrible! Commander of the Etherial Armies art thou! Amen!

All salute. Hiero goes to Fire Tablet. Hiereus stands behind him S. W., Hegemon places Practicus in the North facing South, and goes S. E. Any members present should arrange themselves in balanced formation behind Hiereus and Hegemon.

Let us rehearse the Prayer of the Salamanders or Fire Spirits. (*knocks*)

Immortal, Eternal, Ineffable and Uncreated Father of all, borne upon the Chariot of Worlds which ever roll in ceaseless motion. Ruler over the Etherial Vastness where the Throne of Thy Power is raised, from the summit of which Thine Eyes behold all and Thy Pure and Holy Ears hear all — help us, thy children, whom Thou hast loved since the birth of the Ages of Time! Thy Majesty, Golden, Vast and Eternal, shineth above the Heaven of Stars. Above them art Thou exalted.

O Thou Flashing Fire, there Thou illuminatest all things with Thine Insupportable Glory, whence flows the Ceaseless Streams of Splendour which nourish Thine Infinite Spirit. This Infinite Spirit nourisheth all and maketh that inexhaustible Treasure of Generation which ever encompasseth Thee — replete with the numberless forms wherewith Thou hast filled it from the Beginning.

From this Spirit arise those most holy Kings who are around Thy Throne and who compose They Court.

O Universal Father, One and Alone! Father alike of Immortals and Mortals. Thou hast specially created Powers similar unto Thy Thought Eternal and unto Thy Venerable Essence. Thou hast established them above the Angels who announce Thy Will to the world.

Lastly, Thou hast created us as a third Order in our Elemental Empire.

There our continual exercise is to praise and to adore Thy Desires: there we ceaselessly burn with Eternal Aspirations unto Thee, O Father! O Mother of Mothers! O Archetype Eternal of Maternity and Love! O Son, the Flower of all Sons! Form of all Forms! Soul, Spirit, Harmony and Numeral of all things! Amen!

Hiero makes Banishing Circle and Pentagrams with sceptre before Tablet.

Depart ye in peace unto your habitations. May the blessing of YOD HE VAU HE TSABAOTH be upon ye! Be there peace between us and you, and be ye ready to come when ye are called.

Hiero returns to his place. The others follow. Hegemon leads Philosophus to his seat.

In the name of YOD HE VAU HE TSABAOTH, I declare this Temple closed in the ④ = $\boxed{7}$ Grade of Philosophus.

Hiero ווו ווו ו
Hiereus ווו ווו ו
Heg ווו ווו ו

Hegemon conducts the Philosophus out.

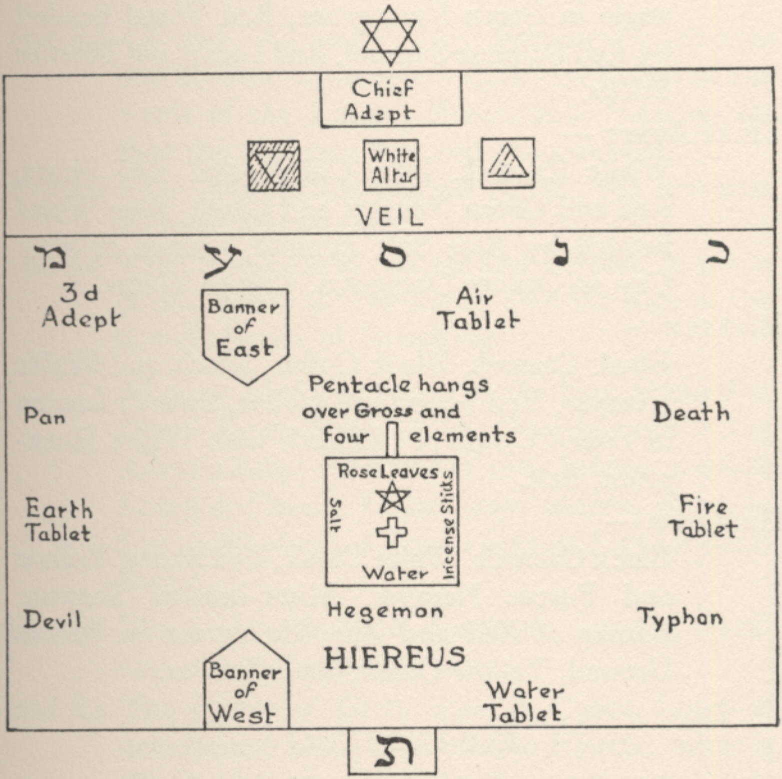
BOOK THREE

RITUALS OF THE INNER ORDER, THE ROSEAE RUBAE ET AUREAE CRUCIS.

RITUAL OF THE PORTAL

OF THE

VAULT OF THE ADEPTI


Chief Adept
White Altar
VEIL
מ
ע
ס
נ
כ
3d Adept
Banner of East
Air Tablet
Pentacle hangs over Gross and four elements
Pan
Death
Rose Leaves
Salt
Incense Sticks
Water
Earth Tablet
Fire Tablet
Devil
Hegemon
Typhon
HIEREUS
Banner of West
Water Tablet
ת

CHIEF ADEPT —

White Cassock, Yellow Shoes, Red Cloak of Hierophant, Yellow and White Nemyss, Rose-Cross on Yellow Collar. Sceptre of five Elemental Colours surmounted by Pentagram, White Lamp and Brazier, Candle.

SECOND ADEPT —

White Cassock and Collar, Blue Shoes, Blue and Orange Cloak and Nemyss, Lamen of Red Triangle in Green Pentagram, Red Wand headed by Red Sulphur Symbol, Red Lamp and Incense Sticks.

THIRD ADEPT —

White Cassock, Blue Collar, and Red Shoes, Red and Green Nemyss and Cloak, Blue Wand headed by Blue Salt Symbol, Lamen of Blue Cup on Orange Octagram, Cup of Water.

HIEREUS —

Black Cassock, Black Collar, Black and White Nemyss, Red Shoes and Collar, Sword, Lamen of Four Colours of Malkuth with White Hexagram, Salt.

HEGEMON —

Black Cassock, White Cloak, Red Shoes, Yellow and Purple Nemyss, Mitre-headed Sceptre, Lamen of Red and Blue Hexagram on White Ground, Yellow Collar, Rose Leaves.

OPENING

Chief Adept is behind the Veil in the East, symbolically in Tiphareth — other Officers in their Sephirotic Stations — Third Adept in the North

East, Second Adept in the South East — Hiereus in West, Hegemon East of Altar. The Hall is in Darkness, the Elemental Lamps unlit — no lights except those burning behind the Veil and shaded candles for Officers.

Any Members attending must give the Portal Signs on entering the Temple. Portal Members sit in the North — full ⑤ = $\boxed{6}$ *Members in the South.*

2nd Ad. (*Knock. All rise.*) Very Honourable Fratres and Sorores, assist me to open the Portal of the Vault of the Adepti. Honourable Hiereus, see that the entrance is closed and guarded.

Hiereus Very Honourable Second Adept, the entrance is closed and guarded.

2nd Ad. Very Honourable Fratres and Sorores, in token of our search for the Light, give the Sign of the ◎ = $\boxed{0}$ Grade of Neophyte.

All turn East and stand in the Sign of the Enterer. From behind the Curtain, the Chief Adept's hand is stretched out, holding a white Lamp or Candle. Chief Adept unseen, gives the Sign of Silence—all repeat Sign as Light is withdrawn.

Ch. Ad. The Light shineth in Darkness, but the Darkness comprehendeth it not.

2nd Ad. The Dukes of Edom ruled in Chaos, Lords of unbalanced force. Honourable Hiereus, what is the Symbol upon the Altar?

Hiereus The Symbol of the equated forces of the Four Elements.

2nd Ad. Banished be the Power of the Dukes of Edom, and let the Power of the Cross be established.

Chief Adept signs Cross with lighted candle. Hiereus goes to East, begins Lesser Ban. Ritual of Pentagram. When he returns East all Officers and Members make Qabalistic cross, facing East and repeat words with him. Hiereus returns to place West and makes ① = $\boxed{10}$ *Sign.*

Hegemon in the East makes ② = $\boxed{9}$ *Sign and knocks.*

Third Adept in North makes ③ = $\boxed{8}$ *Sign and knocks.*

Second Adept in South makes ④ = $\boxed{7}$ *Sign and knocks.*

Ch. Ad. The Cross upon the Altar is also a Cross of corrosion, corruption, disintegration and death. Therefore, doth it fall in the Paths of Death and the Devil, unless in Hod, the Glory triumpheth over matter and the Corruptible putteth on incorruption, thus attaining unto the beauty of Tiphareth; unless in Netzach, Death is swallowed up in Victory and the Transformer becometh the Transmuter into Pure Alchemic Gold. ‘Except ye be born of Water and the Spirit, ye cannot enter the Kingdom of God.”

What then Very Honourable Third Adept, is the additional Mystic Title bestowed upon a Philosophus as a link with the Second Order?

3rd Ad. Phrath, the Fourth River of Eden.

Hiereus Tau.

Heg Resh

3rd Ad. Peh.

Ch. Ad. Very Honourable Second Adept, what may be added to this Word?

2nd Ad. Kaph (*knock*)

Hiereus Tau (*knock*)

Heg Resh (*knock*)

3rd Ad. Peh (*knock*)

Ch. Ad. The whole Word is Paroketh, which is the Veil of the Tabernacle.

All make Signs of Rending of the Veil.

Ch. Ad. (*knocks*) In and by that Word, I permit the Portal of the Vault of the Adepti to be opened.

Second and Third Adepts draw aside curtains revealing Chief Adept who rises with Pentacle and taper in left hand, Sceptre in right.

Let us establish the Dominion of the Mystic ETH over the Four Elements.

Chief Adept faces East. All face East. Chief Adept having descended from the Dais and taken his position in front of Air Tablet, Hegemon stands behind Chief bearing Rose Leaves. All make Qabbalistic Cross. Hegemon places Rose Leaves before Air Tablet and stands in the ② = $\boxed{9}$ *Sign. Chief lights the Lamps as he goes round. Chief Adept invokes Air and lights Lamp. Hegemon takes Rose Leaves to Altar and puts them on Air arm of Cross and remains East of Altar facing West.*

Chief Adept goes to South. Second Adept comes behind, places sticks of incense before Tablet and stands in ④ = $\boxed{7}$ *Sign.*

Chief Adept invokes Fire and lights Lamp as before. Second Adept takes incense to Altar and *places it on Fire arm of the Cross and stands at South of Altar looking North.*

Chief Adept goes West lights Lamp. Third Adept stands behind him, places Cup before Tablet and stands in Sign of ③ = $\boxed{8}$. *Chief Adept invokes Water. Third Adept takes Cup to Altar, places it on Water arm of Cross and stands in Sign of* ③ = $\boxed{8}$.

Chief Adept goes North. Lights Lamp, Hiereus stands behind him, places Salt before Tablet and stands in ① = $\boxed{10}$ *Sign. Chief Adept invokes Earth. Hiereus takes Salt to the Altar, places it on Earth arm of Cross and stands at the North of Altar. Chief Adept completes circle in East, then circumambulates with Sol to West of Altar, having now lit all the Elemental Lamps.*

In the Great Name YOD HE VAU HE.

All give ⓪ = $\boxed{0}$ *Signs towards Altar, and then stand in Elemental Signs. Chief Adept makes Invoking Spirit Pentagrams with Deity Names EHEIEH and AGLA closing with the Qabbalistic Cross. He moves round the Altar to East faces West lays Pentacle over Cross. Holds Candle and Wand on high.*

May the Cross of the Four Elements become truly purified and planted in Incorruption. Wherefore in the Name of YOD HE VAU HE and in the Concealed Name YEHESHUA, do I add the power of the Pentagram constituting the Glorified Body of Osiris, the Sign of the Microcosmos.

All lights are turned up. Chief Adept lays Pentacle for a moment on Cross then hangs it on hook in centre of Hall, raises Sceptre and Candle on high, and invokes:

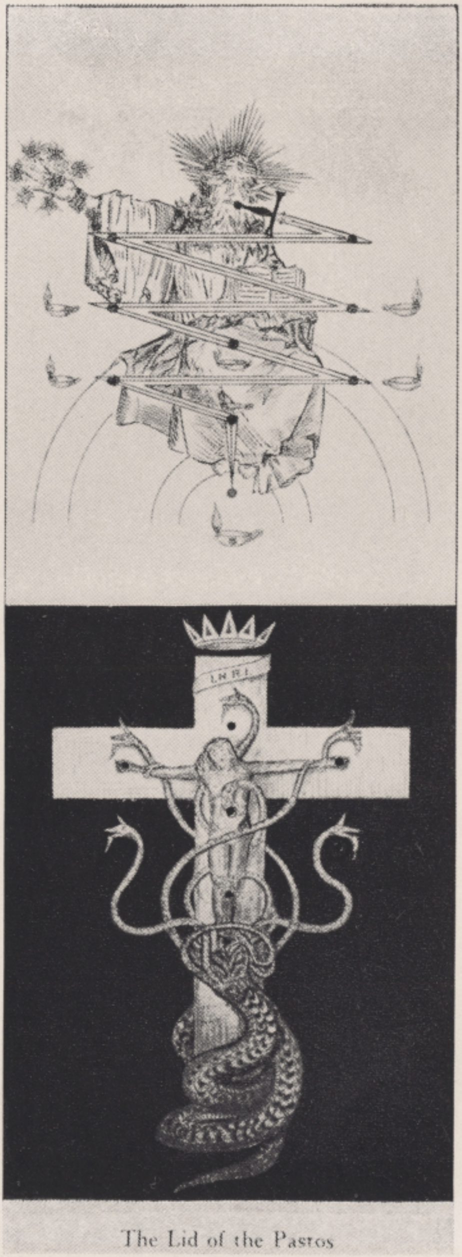
OL SONUF VA-ORSAGI GOHO IADA BALATA. ELEXARPEH COMANANU TABITOM. ZODAKARA, EKA ZODAKARE OD ZODAMERANU. ODO KIKLE QAA PIAPE PIAMOEL OD VAOAN.

Chief Adept returns to Dais. Second and Third follow and stand by Pillars. Hiereus and Hegemon face East, North and South of Altar.

Let us adore the Lord and King of Hosts.
Holy art Thou, Lord of the Universe.
Holy art Thou Whom Nature hath not formed;
Holy art Thou the Vast and the Mighty One,
Lord of the Light and of the Darkness.
By the Word Paroketh and in the Sign of the Rending of the Veil, I declare that the Portal of the Vault of the Adepti has been opened.

Ch. Ad. וווו ו
2nd Ad. וווו ו
3rd Ad. וווו ו
Hiereus וווו ו
Heg וווו ו

He circumambulates once, then returns to seat. All take seats, after the Elements are replaced in Four Quarters by respective Officers.



The Lid of the Pastos

THE RITUAL OF THE CROSS AND FOUR ELEMENTS

Ch. Ad. (*Concealed behind the Veil*):

The Portal symbolically opened for the Order, is yet closed to the unprepared Candidate.

Elemental Lamps are veiled. Temple in darkness save at East.

2nd. Ad. V. H. Fratres and Sorores, our Honoured Frater............having been a member of the ④ = $\boxed{7}$ Grade of Philosophus for the space of 7 months and having passed the five-fold examination prescribed for admission to the Second Order, has been duly approved.

I hold a Dispensation from the G. H. Chiefs of the Second Order to permit him to approach the Portal of the Vault of the Adepti.

V.H. 3rd Adept, see that he is duly prepared by wearing the Sash of the ④ = $\boxed{7}$ Grade, admit him, Badge, and having examined him in his knowledge having placed around his neck the Admission of the Grip, Sign, Words, etc. of the ④ = $\boxed{7}$ Grade and of the Word Phrath before you instruct him in the necessary knock.

Lights are extinguished. 2nd. Ad. stands before the Veil. Hiereus and Heg. bar the way near the door. 3rd Adept, having prepared Phil. opens door showing Darkness but for faint Light in the East, and brings Phil, just within the door.

Heg. The Realm of Chaos and of Ancient Night, ere ever the Aeons were, when there was neither

Heaven or Earth, nor was there any Sea, when naught was, save the Shape Unluminous, formless and void.

Hiereus. To and fro in the Deeps, swayed the coils of the Dragon with 8 Heads and 11 Horns. Eleven were the curses of Mount Ebal, eleven the Rulers of the Qlippoth, and at their head were the Dual Contending Forces.

Hiereus and Heg. lower weapons and step back.

2nd Ad. (*faces East*) Then breathed forth Tho-oth out of the Unutterable Abyss the Word! Then stood forth Tho-oth in the Sign of the Enterer, on the Threshold of the Hall of Time as Time was born of the Eternal. (*Gives O-O Sign*)............. So stood Tho-oth in the Power of the Word, giving forth Light, while the Aeons that were unbegotten unfolded before him.

Phil. directed to give O-O Sign.

2nd Ad. And Elohim said "Let there be Light".

The hand of the Ch. Ad. hands out the Candle. 2nd receives it and gives Sign of Silence. Phil. is directed to make Sign. 3rd Ad. leaves Phil. comes East. Takes Candle and returns with Sol. He holds Candle before Phil. and takes Banner of W. in left hand.

2nd Ad. Honoured Frater, what was the Title you received in the ④ = $\boxed{7}$ Grade of Philosophus?

Phil. (*unprompted*) Pharos Illuminans.

3rd Ad. gives Phil. Candle and takes his station on the left hand of Phil.

2nd Ad. Honoured Frater Pharos Illuminans, we are here assembled to open for you the Portal of the Vault of the Adepti, which admits you to the Second Degree and brings you to the Threshold of the Inner or Second Order.

But because of the increased influence over the Members of the Order that such advancement necessarily confers, and because of the increased power for good or evil that will follow if, with steadfast will and aspiration, you take this step in essence as well as in form, it is needful that you take further pledges, which however, as in the previous Degree, contain nothing contrary to your civil, moral or religious duties. Are you willing to take these pledges?

Phil. I am willing.

2nd Ad. Then you will take in your right hand the Banner of the West (*3rd Ad. gives it to him*) and place your left hand in that of the Very Honoured 3rd Adept, who is the living Symbol of the Black Pillar which ruleth in the Outer Order, and touch the corresponding Emblem, the Black Sash of restriction, on your breast, and thus bind yourself while raising the Light which you hold, in witness of your pledge.

Phil. raises right hand holding Banner and Light, while his left hand, held by 3rd Ad. touches Sash.

2nd Ad. Firstly, do you pledge yourself never to reveal the secrets and Mysteries of these Paths and of this Ceremony, either to the outer and uninitiated world, or to a Member of the 1st Order, save in full Temple and with due sanction?

Phil. I do.

2nd Ad. Secondly, do you further solemnly promise to use whatever practical knowledge you may now, or at any future time possess, for a good end alone?

Phil. I do.

2nd Ad. Thirdly, do you also promise to regard all the knowledge imparted to you as a trust, given into your hands, not for your selfish advantage, but for the service of all mankind, that the ancient tradition of Initiation be kept pure and undefiled, and the Light be not lost for those that seek it in this Path?

Phil. I do.

2nd Ad. And lastly, do you solemnly promise to exercise brotherly love, charity and forbearance towards the Members of the Order, neither slandering, backbiting nor reviling them, whether you have cause for the same or not, but uniting with them to form a fabric of mutual confidence and support; and do you further undertake, not to be a stirrer up of strife, of schism, or of opposition to the Chiefs, but rather to uphold their authority in all loyalty?

Phil. I do.

2nd Ad. Then, realising the Cross about your neck, you will lift up your right hand, holding the Banner and the Light and say: —

"I undertake to maintain the Veil between the First and the Second Orders, and may the Powers of the Elements bear witness to my pledges."

Done. Phil. repeating words as directed. 3rd Ad. leaves Phil. and returns to his place, having replaced Banner of West.

2d Ad. The Symbol of the 1st Grade of Neophyte is ◎ = $\boxed{0}$. To the first O is attached a Circle — to the second, a Square. The union of the circle and the square hath many meanings, of which one must be put before you, for this you must accomplish in your own person, ere you can advance further. For if in the Mystic sphere of Truth, the way of Initiation may be trodden alone, yet in another Sphere, it hath a three-fold aspect. Part that can be given to man from without — part that can be attained by man himself — part that can only come from the Divine. Now, in the Order, you were given intellectual teaching, and won your Grades in tests of what was taught. Here, you must prove that you have truly attained thus far of your own strength, and after, you may progress by the higher Soul within you.

Round your neck, you wear the Symbol of the Cross of Four Elements, equilibriated and equated. Establish it firmly in the Sphere of your own being and advance with courage.

Hiereus and Heg. bar the way as in 1 — 10.

Hiereus. Give me the Signs and Words of the Grade of Zelator.

Done. Heg. returns to place.

Hiereus. Give me also the Grip of the First Order.

(*Done*)

He takes Phil, to N. directing him to take up Salt from before Earth Tablet. They face N. Hiereus makes + over Salt with Sword then stands in the ① = $\boxed{10}$ *Sign while Phil. circumambulates with Sol repeating Earth Names.*

Phil. Adonai Ha Aretz. Emor Dial Hectega. Auriel. Ic Zod Heh Chal.

He returns to N. Hiereus makes Earth Pentagram over Salt. Phil. reveals Lamp. Hiereus takes Phil. to Altar and directs him to place Salt at N. side of Altar. Hiereus takes him to diagrams in West.

Hiereus. The Cross of Four Triangles called the Maltese Cross, is a Symbol of the Four Elements in balanced disposition. It is here given in the colours of the King's scale, and is also assigned to the Four Sephiroth ruling the Grades of the Outer — Earth to Malkuth, Air to Yesod, Water to Hod and Fire to Netzach.

It is again, the Cross which heads the Praemonstrator's Wand, who represents the Sephira Chesed, the Fourth Sephira. Four is also the Number of Jupiter, whose Path unites Chesed to Netzach. The Cross is therefore a fit Emblem for a Philosophus of the Grade of ④ = $\boxed{7}$.

In this diagram are represented the Circle, the Point, the Line, the Cross, the Square and the Cube. For the Circle is the Abyss, the Nothingness, the AIN. The Point is Kether. Now, the Point has no dimension, but in moving, it traces the Line. This gives the first number — Unity — yet therein, lies duality unmanifest, for two Points mark its ends. The movement of the line maketh the Plane or Square thus: —(*indicates*). The motion of the Point at angles to its first direction and intersecting it maketh the Cross. So therefore, are the Square and the Cross but one Symbol, deriving from the Circle and the Point.

Below, is shown the Occult Symbol of Malkuth, the Tenth Sephira. It is in Four parts, corresponding to the Maltese Cross. They are Fire of Earth, Water of Earth, Air of Earth, Earth of Earth, as is indicated by the Symbol. They correspond to the Four Grades of the First Order, which in one sense, quitteth not Malkuth, being the Grades of the Four Lowest Sephiroth of Malkuth in Assiah. Upon them, is surcharged a white Hexagram in a Circle. The 6 and the 4 make 10, the number of Malkuth on the Tree. The Hexagram is also the Sign of the Macrocosm — of Tiphareth, and of the Six Upper Sephiroth, wherefore here it is white — Spirit ruling over matter. Six is a perfect number, for its whole equals the sum of its parts.

Six are the middle points of the planes bounding a cube, which derives from the square, and from the Cross, if the centre point moves thus (*indicates third direction*).

In these numbers and figures are hid many revelations.

Remember that the whole number of Malkuth is 496 — which is again a perfect number. Malkuth must then be equated and perfected by the 6 ruling the 4: and the link between 6 and 4 is the number of the Pentagram.

2nd Ad. Having achieved the entry into Malkuth, it is needful that you should pass through the Path of Tau, the dark Path of the Astral Plane. Go, therefore, to the Tablet of the East.

Phil. goes to E. Hs. and Heg. bar the way, points of implements downwards and touching. Heg. demands 2 — 9 Sign and Words. Hs. returns to place. Heg. leads Phil. to Tablet, gives Phil. rose leaves, makes Cross over bowl and directs Phil. to circumambulate repeating Names. Heg. stands in 2 — 9 Sign while Phil, traverses Path of Tau in the Names of Shaddai El Chai, Raphael, ORO IBAH AOZPI *and Bataivah. Phil. returns to E. Heg. makes invoking Pent. and directs Phil, to uncover Lamp. Heg. takes Phil. to the Altar and directs him to put Rose leaves at East side, then, standing East of the Altar in Yesod, Heg. shows Great Hermetic Arcanum.*

Heg. This Symbol represents the Great Hermetic Arcanum. The feet of the Figure rest upon the Earth and the Sea. In the Hand are represented the hot and moist natures, symbolised by the torch and the horn of water. These are further strengthened by the Solar and fiery Emblems of the King and Lion, and the Luna and watery emblems of the Queen and Dolphin. Above the Whole figure rise the wings of the aerial nature, the Reconciler between the Fire and the Water. Compare this Symbol with the Angel described in the 10th Chapter of the Apocalypse of St. John: —"And I saw another mighty Angel come down from Heaven clothed with a cloud; and a rainbow was upon his head, and his face as it were, the Sun, and his feet were as pillars of fire, and he had in his hand a little book open; and he set his right foot upon the Sea and his left foot upon the Earth, and he cried with a loud voice as when a lion roareth, (*the Green Lion, the Path of Leo above Tiphareth, referring to Teth*) and when he cried, seven thunders uttered their voices (*seven Aeons, represented under the regimen of the Planets.*) The Dragon issuing from the cave represents volcanic fires.

Heg. leads Phil. once round, and hands him over to Hiereus in the North and returns to place.

Hiereus. This is the Image of the Vision of Nebuchadnezzar, which was showed you in the passage of the 27th Path, leading to the ④ = $\boxed{7}$ Grade of Philosophus. "Thou, O King, sawest and beheld a great image. This Great Image, whose brightness was excellent stood before thee and the form thereof was terrible. This Image's head was pure gold, his breast and his arms were silver, his belly and his thighs were brass, his legs of iron and his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the Image upon its feet, which were part of iron and part of clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver and the Gold broken to pieces together and became like the chaff of the summer threshing floors; and the wind carried them away and no place was found for them; and the stone that smote the Image became a great mountain and filled the whole earth. Thou, O King, art a King of Kings, for the God in heaven hath given unto thee (*makes Qabalistic Cross*) the Kingdom, the Power and the Glory!

Thou art this head of Gold. (*to Phil.*) Thou art this head of Gold! Thy head represents in thee the dominion of the Divine ruling over the rest of the body. The Silver is the world of the heart, the brass is the material passion, the iron is the firm purpose, and the feet, part of iron and part of clay, are the mingled strength and infirmity of the natural man. And the Stone made without hands is the Eternal Stone of the Wise, which will become the Mountain of Initiation, whereby the whole Earth shall be filled with the knowledge of God.

Hiereus takes Phil. to second diagram.

Hiereus. This Tablet shows the Symbolic manner in which certain names have been used by our ancient brethren. You will note that the initials of this sentence make the Latin word Vitriolum, Sulphuric acid. Furthermore, the word Vitriol, Sulphur, and Mercury each consist of seven letters answering to the alchemic powers of the seven Planets. The initials of the following sentence in Latin — (the subtil fluid, the Light of the Earth) make the word S. A. L. T. salt, and further, the four words of the sentence answers to the four Elements — Subtilis, Air; Aqua, Water; Lux, Fire; and Terra, Earth. And the four words united yield 20 letters, that is, the product of four, the number of the Elements, multiplied by Five, the number of the Pentagram. The words Fiat Lux, meaning "Let there be Light," consist of 7 letters. The letters of Fiat form the initials of Flatis, Air; Aqua, Water; Ignus, Fire; and Terra, Earth. (*Heg. goes to South*). Which four names again yield 20 letters as in the previous case. And the word Lux is formed from the angles of the Cross, L V X.

He leads Phil. once round and then to Heg. who awaits them in the S.

Heg. The Seraphim in the vision of Isaiah are described as having six wings: —"With twain He covered his face, and with twain He covered his feet, and with twain he did fly." That is, his synthesis is to be found in the Hexagram and in the idea of the Seven, more especially dominating the planetary region. But the Kerubim of Ezekiel have each 4 faces — those of the Lion, the Bull, the Man and the Eagle counterchanged with each other by revolution, whence the symbolic forms of the wheels beside them, wherein was the Spirit; and with two of the wings they covered their bodies and two were stretched upwards one to another. So the synthesis of the Kerubim is found in the revolving Cross, in the Pentagram, and in the idea of one Spirit dominating the four Elements. But the Kerubim of St. John's vision in the Apocalypse are uncompounded, having single heads, but they have six wings and thus unite the powers of the seven with the four. And their cry is similar to that of the Seraphim of Isaiah: — "Holy, Holy, Holy".

Heg. returns to place. 2nd and 3rd Ad. bar way in S. W. Ask for ③ = $\boxed{8}$ *Words. 3rd Ad. comes forward and conducts Phil. to W. Gives Phil. cup of Water — directs Phil. to go round repeating the Words while he remains standing in the* ③ = $\boxed{8}$ *Sign. Phil. returns to W. 3rd Ad. makes invoking Pent. of Water over Cup. Phil. removes shade from Light. 3rd Ad. takes him to Altar where he places cup in the W. 2nd Ad. and 3rd Ad. bar way and ask for* ④ = $\boxed{7}$ *Words. 2nd Ad. comes forward and conducts Phil. to S. 3rd remaining at Altar in* ③ = $\boxed{8}$ *Sign, while Hiereus and Heg. come to N. and E. of Altar and stand in Grade Signs. 2nd Ad. in S. gives Phil. incense, makes a Cross over it. Phil. walks round repeating* ④ = $\boxed{7}$ *Words while 2nd Ad. stands in* ④ = $\boxed{7}$ *Sign. Phil. returns S. removes shade. 2nd Ad. takes him to Altar, directs him to place Incense at S. He takes Cross from Phil.'s neck and places it in the midst of the Four Elements. Phil. is directed* *to stand W. of Altar in* ◎ = $\boxed{0}$ *Sign, 3rd Ad. behind Phil. The four Officers in Grade Signs.*

Hiereus. From the centre outwards, so moveth the point as it traceth the line and the Cross. Equated and equilibrated lie here the Four Elements of the body of Osiris slain.

2nd Ad. May the corrosive Cross return upon itself, from without inward from the Four Quarters to the Center, and become by sacrifice and transmutation, an offering acceptable, a body glorified.

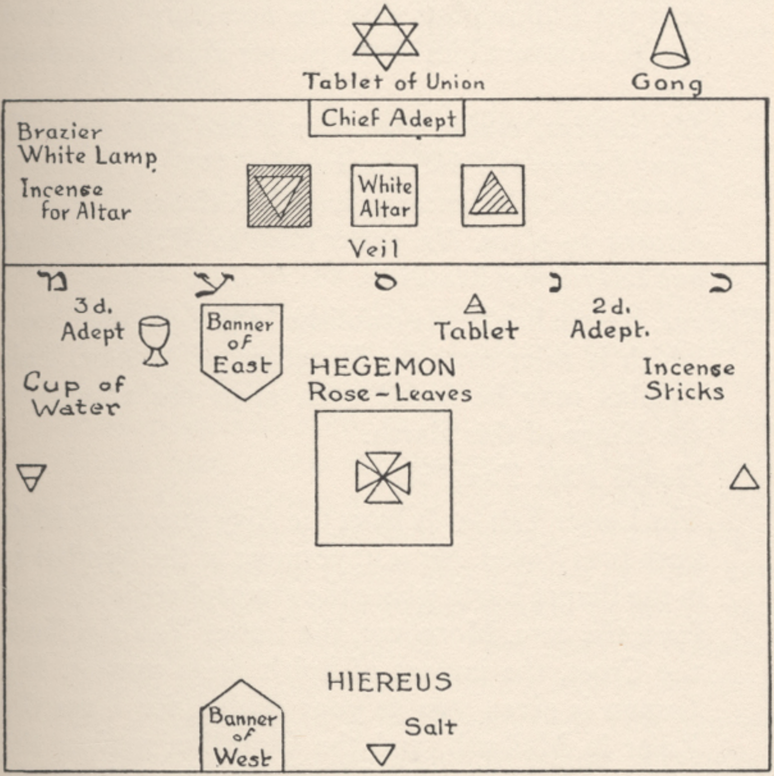
Chief Adept unseen sounds gongs once.

2nd Ad. (*to Phil*) You will now quit the Temple for a short time, and on your return, the Ceremony of your advance will be proceeded with.

Phil. gives Sign of Silence and is led out by Hiereus.

RITE of the PENTAGRAM and the FIVE PATHS.

Temple arranged as in Diagram. 2nd Ad. sits on Dais at S. E. 3rd Ad. sits on Dais to N. E. Altar in Yesod under hanging Pentagram. On it are the 4 Elemental Emblems — Incense, Cup, Rose leaves and Salt. In middle, Greek Cross of 5 squares. Heg. W. of Altar facing W. Hs. in W. facing E. Admission Badge, Lamen of Hiereus. Temple lighted as at end of Part One.


Tablet of Union
Gong
Chief Adept
Brazier
White Lamp
Incense for Altar
White Altar
Veil
מ
צ
ס
נ
כ
3d. Adept
Banner of East
Tablet
2d. Adept.
Cup of Water
HEGEMON
Rose - Leaves
Incense Sticks
HIEREUS
Banner of West
Salt

2nd Ad. ו
3rd Ad. ו
Heg. ו
Hiereus ו

Ch. Ad. parts curtain, makes Pent. with Torch. knocks and withdraws.

2nd Ad. Hon. Hiereus, you have my permission to present the Philosophus with the necessary admission Badge. Instruct him in the proper alarm and admit him.

Hs. salutes, makes Qab. Cross and goes out. He gives Lamen to Phil. who knocks וווו ו*. Hegemon opens door. Phil. enters, gives Qab. Cross. Hegemon returns to place. Hs. takes Phil. to W. and points out Diagram of Malkuth.*

Hiereus. Herein has been established the Equated Cross, which is ruler over the Kingdom of Matter. This Symbol may be found even upon the crowns of the Kings of this Earth.

Hands Phil. Tau Portal.

The Letter Tau leads from the Airy quarter of Malkuth into Yesod. Air is uppermost in the Symbol as in the Planet Earth where the atmosphere is furthest from the core. Moreover, the Letter Tau signifieth the Cross, the impact of Spirit upon matter. My Lamen is given you as your Badge, for I am the Ruler in Malkuth, and the Guardian against the underworld. I am also Lord of the Path Tau, the link between the first and second degrees, and also between the Outer and the Inner. This Path of Tau, dark and full of mystery, under the presidency of Saturn and the Tarot Key of The Universe, leads, as you have learnt in the 2 — 9 Grade, through the Astral Plane. Therefore, in the Ritual of the 32nd Path, you were passed by the Four Kerubic Stations, as a fore-shadowing of the Rites of the Cross, the full completion of the First Order which you have now accomplished.

Having traversed the Path of Tau, the darkness of the Astral Plane and of the Black Pillar, stand firm in Yesod, that the Black Pillar may become the White.

Hs. takes away Tau after leading Phil. to Heg. at Altar. Heg. rises but stands between Phil. and the Altar, so that Phil. does not too clearly apprehend the change of Symbols.

Heg. Before you, in the East, are the Five Portals of the 21st, 24th, 25th, 26th and 23rd Paths. Five will divide the Number of the Letter of each of them, as it will divide without remainder that of every Path from Yod 20th, to Tau, the 32nd. The Five Paths here visible are assigned to Mem, Water; Ayin, Capricornus, an Earthy Sign; Samech, Saggitarius, a Fiery Sign; Nun, Scorpio, a Watery Sign, but in its highest aspect also a Ruler of Fire; and Kaph, Jupiter, which Planet is akin to Spirit, and rules especially Aspiration. Thus both in Number and in significance these Planets jointly set forth the eternal symbol of the Pentagram. This Symbol must now be established — wherefore advancing by the Kerubic Path of Aquarius approach the highest in Netzach.

Heg. leads Phil. to foot of Dais to 2nd Ad. before Kaph and Nun.

2nd Ad. Wherefore do you stand at the base of the White Pillar, being but Lord of the First Degree?

Phil. (*prompted*) I seek the Path of Kaph, the Path of Aspiration.

Hiereus. (*knocks*) Beware. Temerity is not courage, Lord of the First Degree. Remember the warning of the Tower struck by Lightning that was revealed in the highest Path you have yet adventured. As a house built upon the Sand cannot endure, so without the strength of Geburah the Height of Chesed cannot be scaled. Stay, therefore, ere your limbs be broken upon the Wheel.

2nd Ad. The Portal of Kaph is barred, yet it is well to aspire, though it may be folly to attempt. This Path is governed by the Wheel of Life and Death, and hard it is to be freed from that Wheel.

Phil. (*prompted by Heg.*) Let me seek then the Path of Nun.

2nd Ad. It is open to you, unto the limit of your strength.

Heg. returns to Altar. 2nd Ad. guides Phil. to W. Hiereus bars way.

Hiereus. In the Power of Typhon the Destroyer, and of Death the Transformer, stand. (*Knocks*)

2nd Ad. Thus far and no farther is it permitted to penetrate into the Path of Nun. The mysteries may now be partially be revealed unto you.

2nd Ad. takes Phil. to Tarot Key of Death.

2nd Ad. The 13th Key of Tarot represents the figure of a Skeleton, upon which some portions of flesh still remain. In a field he is reaping off with the Scythe of Death the fresh vegetation which springs from corrupting bodies buried therein — fragments of which — such as hands, heads and feet appear above the soil. Bones also are strewn upon the surface. One of the heads wears a kingly crown; another is apparently that of a person of little note, showing that Death is the equaliser of all conditions. The five extremities, the head, hands and feet, allude to the powers of the number five, the Letter He, the Pentagram — the concealed Spirit of Life and the Four Elements — the originator of all living form. The Sign of Scorpio especially alludes to stagnant and foetid water — that property of the moist nature which initiates putrefaction and decay. The eternal change from life into death through death into life, is symbolised by the grass which springs from and is nourished by putrifying and corrupting carcasses; the herbiage, in its turn affords food to animals and man, which again when dead, nourisheth vegetable life and bring to growth and perfection the living herbige. This is further shown by the figure itself putrifying and decaying as it reaps the grass of the field. "As for man, his days are as grass, as a flower of the field, so he flourisheth." The top of the scythe forms the Tau Cross of Life, showing that what destroys also renews.

The whole is a representation of the eternal transmutation of the life of nature, which reforms all things into fresh images and similitudes. This symbol represents the corrosive and destructive action of the infernal Fire as opposed to the Celestial — the Dragon of the Waters, the Typhon of the Egyptians, the Slayer of Osiris — which later yet rises again in Horus. The Scorpion, Serpent of Evil, delineated before the figure of Death in the more ancient form of the Key, refers to the mixed and transforming, therefore deceptive, nature of this emblem. Behind him, is the Symbol of the Nameless One, representing the Seed and its germ, not yet differentiated into Life, therefore incapable of definition. The Scorpion is the emblem of ruthless destruction; the Snake is the mixed and deceptive nature, serving alike for good and evil; the Eagle is the higher and Divine Nature, yet to be found herein, the Alchemical Eagle of distillation, the Renewer of life. As it is said: —"Thy youth shall be renewed like the Eagles." Great indeed, and many are the mysteries of this terrible Key.

2nd Ad. and Hiereus show Phil. the figure of Typhon.

Hiereus. This drawing represents the symbolic figure of Typhon, the Destroyer. The eleven circles represent the eleven Averse Sephiroth. He stands upon Earth and Ocean, his head lost in the clouds, a colossal image of evil and destruction. The brow denotes the confusion of opposing Elemental Forces in the higher regions of the Air, and confusion of mind and madness in man. The eyes are the devouring flames of lust and violence — the breath is storm, devastation and rage, alike in the Universe which is the greater world, and in Man who is the lesser. The arms and the hands are the swift executors of evil works, the bringers of pestilence and disease. The heart is malice and envy in man, the nourisher of evil in the atmosphere, which later are again symbolised by the numerous and twining serpents.

2nd Ad. The 24th Path of Sepher Yetzirah to which the Tarot Key of Death is referred is the Imaginative Intelligence, and it is so called because it giveth form to all similitudes which are created in like manner similar to its harmonious elegances. For the outward form always follows the Hidden law, thus from Chaos is produced Harmony, just as a beautiful flower is produced from decaying matter. Return now to Yesod, for here no more may be spoken.

2nd Ad. returns to place. Phil. goes to Heg. near Altar.

Heg. Approach now the station of Hod by the Path of Resh, the Sun.

Phil. approaches the 3rd Ad.

3rd Ad. Already the Sash of the Black Pillar is upon you — already you have passed the dark Path of Tau. What more do you seek of me, Lord of the 1st Degree?

Phil. (*prompted by Heg.*) I seek the Path of Mem, the Path of Sacrifice.

Hs. (*knocks*) Be warned, O, vainglorious one. Samson broke down the Two Pillars and perished. Having but one Pillar, can you bear up the might of Geburah, can you attain strength without the Life of Tiphareth?

3rd Ad. The Portal of Mem is barred. Yet it is well to be willing for the Sacrifice itself, if as yet, not fully prepared. For in the Path of Men rules the Hanged Man, the power of the Great Waters. Can your tears prevail against the Tide of the Sea, your might against the waves of the storm, your love against the sorrows of all the world?

Phil. (*prompted by Heg.*) Let me seek then the path of Ayin.

3rd Ad. It is open to you to the limit of your strength.

Heg. returns to Altar. 3rd Ad. descends and leads Phil, with Sol to W. Hiereus going to N. bars their way.

Hs. (*knocks*) By the Power of Pan and the Goat of Mendes, stand.

3rd Ad. Thus far and no farther are you permitted to penetrate the Path of Ayin, whose mysteries may now be partially revealed to you. The 15th Key of the Tarot represents a goat-headed, satyr-like Demon whose legs are hairy—his feet and claws, standing upon a Cubical Altar. He has heavy bat-like wings. In his left hand, which points downwards, he holds a lighted torch, and in his right, which is elevated, a horn of water. The left hand points downwards to show that it is the infernal and burning, not the celestial and life-giving flame which is kindled in his torch—just as when the Sun is in Capricornus, to which cold and earthy Sign this Key corresponds, Solar light is at its weakest and the natures of cold and moisture triumph over heat and dryness. The cubical Altar represents the Universe—right and left of it, bound thereto by a cord attached to a circle which typifies the centre of the Earth, are two smaller demons, one male and one female. They hold a cord in their hands. The whole figure shows the gross generative powers of nature on the material plane, and is analogous to the Pan of the Greeks and the Egyptian Goat of Mendes (the symbol of Khem). In certain aspects, this Key represents the brutal forces of nature, which to the unbelieving man only obscure and do not reflect the luminous Countenance of God. It also alludes to the sexual powers of natural generation. Thus therefore the Key fitly balances the symbol of Death on the other side of the Tree of Life. Of the smaller demons, one points downwards and one upwards, answering to the positions of the hands of the central figures. Beneath his feet are Pentagrams on which he tramples (whence comes their title of Wizard's foot) and his head is covered with the evil and reversed Pentagram. As his hands bear the torch and the horn — the symbols of Fire and Water, so does his form unite the Earth in his hairy and bestial aspect, and the Air in his bat-like wings. Thus he represents the gross and materialised Elemental Forces of Nature; and the whole would be an evil symbol, were it not for the Pentagram of Light above his head which regulates and guides his movements. He is the eternal renewer of all the changing forms of Creation in conformity with the Law of the All-Powerful One (Blessed be He) which controlling law is typified by the controlling Pentagram of Light surmounting the whole. This Key is an emblem of tremendous force; many and universal are its mysteries.

Hiereus and 3rd Ad. go to diagram of Pan.

Hiereus. This drawing represents the Symbolic figure of Pan, the Greek God of Nature. He stands upon the Cube of the Universe, holding in his right hand the pastoral staff of rural authority, and in his left the 7 reeded pipe symbolical of the harmony of the Planetary Spheres. The Nine Circles represent the Sephiroth with the exception of Kether, exactly those which are included in the symbol on the Tree of Life. The ruddy face is the heat of the Earth — the horns are the Rays — the body contains the Elements and the Cube is the firm basis. Observe that the higher part of the figure is human, growing more bestial as it nears the Earth.

3rd Ad. The 26th Path of the Sepher Yetzirah, to which the Tarot Key of the Devil is referred, is called the Renovating Intelligence, because, by it, God the Holy One reneweth all the changing forms which are renewed by the Creation of the World. Return again to Yesod, for here no more may be spoken.

3rd Ad. returns to place. Hs. to Altar. Heg. rises as Phil, comes to Altar. Hs. and Heg. stand on either side of Phil. W. of Altar, facing East.

Hiereus. In guardianship and not in enmity, have I barred your venturing, O Philosophus. Now may it be revealed unto you how that in my Lamen of Office is hidden the Key which you seek. For the Triangle in the Circle is the high symbol of the Holy Trinity, and the first three Sephiroth and of Binah wherein is the Sphere of Saturn, Ruler of the Path Tau. Therefore do I wear it, and therefore, when you entered the Hall of the Neophytes in the 0 — 0, when first the hood-wink was raised, you beheld before you the Sword that barred and the Symbol which overcometh the barrier. The Lamen in its more special attribution to the Hiereus, has the following meanings. In the circle are the Four Sephiroth, Tiphareth, Netzach, Hod and

Yesod. The first three mark the angles of the Triangle inscribed within, while the sides are the Paths of Nun, Ayin and Peh, respectively. In the centre is marked the Letter Samekh indicating the 25th Path.

While the Wheel revolves, the hub is still. Seek ever then the centre, look from without to within. Behold the Key of your Path.

Puts Badge aside.

Heg. Five Paths are before you — four have you attempted and each was guarded by a symbol sinister and dread.

Remember that in the $\boxed{1} = \boxed{10}$ Grade it was told you, that above Malkuth were the Paths Qoph, Shin, Tau, — making Qesheth, the Bow of promise. From the many coloured Bow, is loosed in Yesod, the Arrow of Sagittarius — Samekh, soaring upward to cleave open the Veil unto the Sun in Tiphareth. Thus it is a fit symbol for hope and aspiration, for in the Sign Sagittarius, Jupiter, Ruler of Kaph is Lord. Thus, by this straight and narrow way only, is advance between the dangers that have threatened you, possible.

3rd Ad. descends to North side of Altar.

3rd Ad. But Sagittarius, the Archer, is a bi-corporate Sign — the Centaur, the Man and the Horse combined. Recall what was said unto thee in the passage of the 31st Path of Fire, leading unto the 3 — 8 Grade of Practicus: —"Also there is the vision of the fire flashing Courser of Light, or also a child borne aloft upon the shoulders of the Celestial Steed, fiery or clothed with gold, or naked and shooting from the bow, shafts of light, and standing on the shoulders of a horse. But, if thy meditation prolongeth itself thou shalt unite all these symbols in the form of a Lion." For thus wilt thou cleave upward by the Path of Sagittarius, through the Sixth Sephira into the Path of Teth, answering to Leo, the Lion — the reconciling Path between Mercy and Severity, Chesed and Geburah, beneath whose centre hangs the glorious Sun of Tiphareth. Therefore, by the straight and narrow Path of Sagittarius, let the Philosophus advance, like the arrow from the centre of Qesheth, the Bow. And as this Sign of Sagittarius lieth between the Sign of Scorpio — Death and Capricornus the devil, so had Jesus to pass through the Wilderness, tempted by Satan.

2nd Ad. descends to South of the Altar.

2nd Ad. Before you, upon the Altar, lie the Four Emblems of your purified body, and over them is the Symbol of the Pentagram, while beneath in the midst is the five-squared Cross of the Four Elements and the Spirit within them. If you are willing, in service and in sacrifice to offer the purified powers of your body, bind about your neck the Cross, and stretch the Light (*gives Phil. light*) you carry over the Four Emblems in prayer and offering. (*Phil. does so.*)

All come East of the Altar. Phil. in middle with candle and Cross on neck. 2nd Ad. right and 3rd Ad. left. Heg. and Hiereus behind. Each take Elemental Emblems — Hs. Salt, Heg. Rose-leaves, 2nd Ad. Incense, 3rd Ad. Water and Phil. Motto written on paper.

2nd Ad. Honoured Philosophus, what was the additional title given you in the 4—7 as a link with the Second Order?

Phil. Phrath. (*All advance to Dais*)

2nd Ad. O Hidden Warden of the Portal of the Vault, here is one who cometh in the Word Phrath.

Ch. Ad. (*knocks gong unseen*) If he would rend the Veil, let him complete the Word.

2nd Ad. Honoured Hiereus, what know you of the word?

Hiereus. Tau, the Letter of Saturn, ruling the Path of Malkuth to Yesod, linked to Earth.

2nd Ad. Honoured Hegemon, what know you of the Word?

Heg. Resh, the Letter of Sol, of the Path joining Yesod to Hod, and it is also the Letter linked with rule over Air as the Sun ruleth the Air in Tiphareth.

Ch. Ad. Very Honoured 3rd Ad. what know you of the Word?

3rd Ad. Peh, the Letter of Mars, of the Path joining Hod to Netzach, which is also a Letter linked to Water, as Mars ruleth Water, and to Fire, as Mars ruleth Fire in Geburah.

2nd Ad. Mars in Peh, linketh the base of the Black Pillar to the Base of the White Pillar, and the converse of Mars is Jupiter—for Jupiter is Lord of Fire, but in Chesed he ruleth Water, balancing Mars in Geburah. Now, the Letter of Jupiter is Kaph, linking Netzach with Chesed; and Kaph continueth the Path Peh to Chesed, and is the highest Path now visible to you. It is the Path of Aspiration and its Planet Jupiter rules also in Sagittarius. Therefore, take the Light of the Highest for Guide, and thus do I reveal the Letter Kaph unto you and complete the Word: —

3rd Ad. Peh (*knocks, gives Sign of Water*).

Heg. Resh (*knocks, gives Sign of Air*).

2nd Ad. Kaph (*knocks, gives Sign of Fire*).

Hiereus. Tau (*knocks, gives Sign of Earth*).

All. Paroketh (*All make Qabalistic Cross saying the words*).

Phil. (*prompted by 3rd Ad.*) In the Word Paroketh, in the Power of the Cross and the Pentagram, I claim to behold the Portal of the Vault of the Adepti.

Ch. Ad. (*unseen, sounds gong*) It is the Word of the Veil, the Veil of the Tabernacle, of the Temple, before the Holy of Holies, the Veil which was rent asunder. It is the Veil of the Four Elements of the Body of Man, which was offered upon the Cross for the service of Man. (*Ch. Ad. stands*) In the Word Phrath, in the Spirit of service and sacrifice draw nigh.

2nd and 3rd Ads. stand at the Veil. 2nd shows Phil. opening Sign.

2nd Ad. This is the Sign of the rending of the Veil, and thus standing, you form the Tau Cross.

Phil. gives the Sign. 2nd and 3rd Ads draw back Veil, revealing Ch. Ad. who stands also in the Sign of Tau, with Sceptre and White Lamp. 2nd and 3rd Ads. and Phil. mount Dais. Phil. if able should stand in Sign during Offering Ritual. Lights turned up. Hs. and Heg. stand behind Phil, who is between the Pillars — 2nd Ad. South and 3rd Ad. North.

Ch. Ad. Freely and of full purpose and with understanding do you offer yourself upon the Altar of the Spirit?

Phil. I do.

As they say their Words, Hiereus and Heg. ascend Dais to drop their emblems into the brazier. Each officer makes his Grade Sign as he does so. Ch. Ad. makes appropriate Pent. holding up White Lamp. Phil. drops in Motto.

Hiereus. In the Letter Tau. (*Salt*)

Ct. Ad. In the Letter Heh. (*Incense*)

Heg. In the Letter Resh. (*Rose leaves*)

Ch. Ad. In the Letter Vau. (*Incense*)

3rd Ad. In the Letter Peh. (*Water*)

Ch. Ad. In the Letter Heh. (*Incense*)

2nd Ad. In the Letter Kaph. (*Incense sticks*)

Ch. Ad. In the Letter Yod. (*Incense*)

All. In the Letter Shin. (*Phil. drops in Motto*)

Ch. Ad. makes Spirit Pentagrams over the whole, then stretching out Sceptre touches Phil. on the breast.

Ch. Ad. May this offering be as the offering of Abel, which ascended unto God. *Phil. lowers his arms. Ch. Ad. sits down.*

Ch. Ad. Stretch out your left hand to touch the Black Pillar (*done*) the Pillar of the First Degree, wherein all was as yet in the darkness of the Path Tau. This was a period of restriction and of groping, as was shown by the black sash, the Sign of the First Degree. Among its symbols were the Cross, upon which meditate, that the mysteries of growth and change may become revealed.

Stretch out now your right hand to touch the White

Pillar (*done*) the Pillar of the Second Degree, wherein is the Fire of the Path Samekh. Its token in our Order, is the White Sash. Standing thus you are in the point of equilibrium, Master of both, Lord of the Second Degree, Lord of the Paths of the Portal of the Vault of the Adepti — wherefore, in recognition of your achievement, I confer upon you the White Sash of Probation. (*3rd Ad. puts on white sash*). The grip of this Degree is the Grip of the First Order, but given with the left hand, and represents the Sephira Chesed, and the White Pillar. The Sign is given thus: —(*gives it*) and symbolises the rending asunder of a curtain or veil. The answering Sign is given by the converse thus. (*gives it*) The Pass-word is, as you have been told, Paroketh, which is the Veil of the Tabernacle, and is exchanged by letter thus: —

Ch. Ad. Peh.

Phil. (*prompted*) Resh.

Ch. Ad. Kaph.

Phil. Tau.

Ch. Ad. Further, I give you the Word ETH which crowns the Pyramid of the Four Elements in the ④ = $\boxed{7}$ Grade, and is one symbol of the Spirit which converts the Cross into the Pentagram. Wherefore, above my Throne is this Tablet (*points to Tablet of Union*) which is called the Tablet of Union, and binds together the Four Tablets into one under the presidence of the Spirit.

Thus far by work of the intellect, and by aid of our Rites, have you come. Now must you labour to establish the Pentagram in yourself. That it be the Pentagram of Good, upright and balanced, not the evil and reversed Pentagram of the Goat of Mendes; to make yourself truly a Microcosm reflecting the Macrocosm whose symbolic Hexagram of Tiphareth presides above you.

This Degree is in one sense attributed to Yesod, base of the Path of probation, Sagittarius. In Yesod is the Sphere of Luna, who in her fullness reflects the Sun of Tiphareth. The number given to the Moon in the ② = $\boxed{9}$ is Nine, but in a more esoteric sense the number of Luna is Five, the number of the Pentagram and the Microcosm.

Ch. Ad. rises with Sceptre and white lamp. 2nd Ad. places Tablet of Union on the Altar in readiness. Heg. places two forms of Temperance by Altar W. Ch. Ad. puts white lamp on Altar. Officers replace Elements before their respective Tablets, and return to form a Cross round the Altar.

Ch. Ad. This drawing represents the more ancient form of the 14th Key of Tarot, for which the later and more usual form of Temperance was soon substituted, as better representing the natural symbolism of the Path Sagittarius. The earlier figure was considered not so much a representation of this Path alone, as the synthesis of that and the others conjoined. The later figure, therefore, is better adapted to the more restricted meaning. The more ancient form shows a female figure crowned with the crown of five rays, symbolising the Five Principles of Nature, the concealed Spirit and the Four Elements of Earth, Air, Water and Fire. About her head is a halo of light. On her breast is the Sun of Tiphareth. The Five-rayed Crown further alludes to the Five Sephiroth Kether, Chokmah, Binah, Chesed and Geburah. Chained to her waist are a Lion and an Eagle, between which is a large cauldron whence arise steam and smoke. The Lion represents the Fire in Netzach — the Blood of the Lion, and the Eagle represents the Water in Hod, the Gluten of the Eagle — whose reconcilement is made by the Air in Yesod, uniting with the volatilised Water arising from the cauldron through the influence of the Fire beneath it. The chains which link the Lion and the Eagle to her waist, are symbolic of the Paths of Scorpio and Capricornus as shown by the Scorpion and the Goat in the background. In her right hand, she bears the Torch of Solar Fire elevating and volatilising the Water in Hod by the fiery influence of Geburah, while with her left hand, she pours from a vase the Waters of Chesed to temperate and calm the Fires of Netzach. This later form is the usual figure of Temperance, symbolising in a more restricted form than the preceding, the peculiar properties of this Path. It represents an Angel with the Solar emblem of Tiphareth on her brow, and wings of the aerial and volatilising nature, pouring together the fluidic Fire and the fiery Water — thus combining, harmonising and temperating those opposing elements.

One foot rests on dry and volcanic land, in the background of which is a volcano whence issues an irruption. The other foot is in the water by whose border springs fresh vegetation, contrasting strongly with the arid and dry nature of the distant land. On her breast is a square, the emblem of rectitude.

The whole figure is a representation of that straight and narrow way of which it is said "few there be that find it" which alone leads to the higher and glorified life. For to pursue that steady and tranquil mean between two opposing forces, is indeed difficult, and many are the temptations to turn aside either to the right or to the left — wherein, remember, are but to be found the menacing symbols of Death and the Devil.

The 25th Path of the Sepher Yetzirah to which the Tarot Key of Temperance is referred, is called the Intelligence of Probation, and it is so called because it is the primary temptation by which the Creator tries all righteous persons. That is, that in it, there is ever present the temptation to turn aside to the one hand or to the other.

2nd and 3rd Ads. give Cup and red lamp to Phil. who holds them in form of Tau Cross.

Ch. Ad. Let this remind you once more, that only in and by the reconciliation of opposing forces is the Path-way made to true occult knowledge and practical power. Good alone is mighty and Truth alone shall prevail. Evil is but weakness and the power of evil magic exists but in the contest of unbalanced forces, which in the end, will destroy and ruin him who hath subjugated himself thereto. As it is said "Stoop not down, for a precipice lieth beneath the Earth — a descent of seven steps; and therein, is established the throne of an evil and fatal force. Stoop not down unto that dark and lurid world. Defile not thy brilliant flame with the earthy dross of matter. Stoop not down, for its splendour is but seeming, it is but the habitation of the Sons of the Unhappy."

2nd and 3rd Ads. take back red lamp and Cup and restore them to their Tablets. On the Altar is the White Lamp and the Tablets of Union. Phil. is seated West of Altar. 2nd and 3rd Ads. return to places. Hs. goes to N. Heg. to S. Ch. Ad. returns to Throne in E. takes up Banner of the East and Hierophant's Lamen.

Ch. Ad. Seeing that you are now Lord of the Paths of the Portal of the Vault of the Adepti, and are entered into the Second Degree, approaching the Second or Inner Order, it is fitting that you should have the knowledge of these emblems to complete as far as may be, your understanding of the Powers of the Officers of the First or Outer Order. Both refer in natural succession of numbers to the six following the five. Thus all progress is by steps, gradual and secure. The inner revelation may come suddenly to some, even in the twinkling of an eye or it may be after long waiting — a slow and gradual process from the beginning, yet ever the liquid must be prepared to the point of saturation.

The Hierophant's Lamen is a synthesis of Tiphareth, to which the Calvary Cross of six squares, forming the cube opened out, is fitly referred. The two colours, red and green, the most active and the most passive, whose conjunction points out the practical application of the knowledge of equilibrium, are symbolic of the reconciliation of the celestial essences of Fire and Water, for the reconciling yellow unites with blue in green, which is the complementary colour to red, and with red in orange which is the complementary colour to blue. The small inner circle placed upon the Cross alludes to the Rose that is conjoined therewith in the symbolism of the Rose and Cross of our Order.

The field of the Banner of the East is White, the colour of light and purity. As in the previous case, the Calvary Cross of six squares is the number six of Tiphareth, the yellow Cross of Solar Gold, and the cubical stone bearing in its centre the sacred Tau of Life, and having bound together upon it the form of the Macrocosmic Hexagram, the red triangle of Fire and the blue triangle of Water — the Ruach Elohim and the Waters of Creation. The six angles of the Hexagram described upon the Tree of Life will give the Planets referred to it as follows: Daath, Saturn; Chesed, Jupiter; Geburah, Mars; Netzach, Venus; Hod, Mercury; Yesod, Luna — while in the centre is the Sun of Tiphareth.

Upon my breast is a symbol, which, O Lord of the Paths of the Portal of the Adepti, is as yet unknown to you. It is no Symbol of the Order of the Stella Matutina, nor of the First or Outer Order, nor even of your Degree. It is the symbol of the Red Rose and the Cross of Gold, uniting the powers of the 4 and 5 and of the 6 within itself, but to learn its full meaning, it is needful that you be admitted to the fellowship of that other Order to which the Stella Matutina is one of the Veils. Of this matter, you have no right to speak to any below your degree.

Admission further can be earned no more by excellence in intellectual learning alone, though that also is required of you. In token that all true knowledge cometh of grace, not of right, such admission is granted, not on demand, but at the discretion of the Greatly Honoured Chiefs of the Second Order. Moreover, an interval of nine months must elapse before the Portal is again opened to you. Nine is the number of Luna in Yesod, nine lunar months are the period of gestation before birth; Five is the number of the Pentagram of the Microcosm, the esoteric Luna number — the number of the Spirit and the Four Elements — of the Soul entering the body. Nine multiplied by five yields 45, the number of Yesod, and the supreme number of the Square of Saturn, as the Triad expanded into matter.

CLOSING

Ch. Ad. (*knocks*) Very Honoured Fratres and Sorores, assist me to close the Portal of the Vault of the Adepti. *All rise.*

Honoured Hiereus see that the entrance is properly guarded.

Hiereus. Very honoured Chief Adept, the entrance is properly guarded.

Ch. Ad. Very Honoured Fratres and Sorores, give the Signs of the Neophyte, Zelator, Theoricus, Practicus and Philosophus. Give the Sign of the Rending of the Veil. Give the Sign of the Closing of the Veil. Very Honoured 2nd Ad. what is the Word?

2nd Ad. Peh.

Ch. Ad. Resh.

2nd Ad. Kaph.

Ch. Ad. Tau.

2nd Ad. The whole Word is Paroketh, which is the Veil of the Tabernacle.

Ch. Ad. In and by that Word, I declare the Portal of the Vault of the Adepti duly closed.

Ch. Ad. draws curtain. Officers take up their stations before Elemental Tablets. Ch. Ad. stands W. of the Altar, facing East. Phil. stands behind him.

Ch. Ad. In the Power of the Name Yod, Heh, Vau, Heh, and in the might of the concealed Name YEHESHUA, in the symbol of the Tablet of Union and by the Word Eth, Spirits of the Five Elements, adore your Creator.

At the word "depart below", each Officer simultaneously makes banishing Pentagram of his own Element before the Tablet, ending with Grade Sign.

Ch. Ad. Depart in peace unto your habitations. May there be peace between us and you, and be ye ready to come when you are called.

Ch. Ad. makes banishing Pent. of Spirit and gives LVX Signs. All face East and make Qab. Cross all saying together:—

All. Unto Thee Tetragrammaton, be ascribed Malkuth, Geburah, Gedulah, unto the Ages, AMEN.

Ch. Ad. וווו ו

3rd Ad. וווו ו

2nd Ad. וווו ו

Hiereus וווו ו

Heg וווו ו

CEREMONY OF THE ⑤ = $\boxed{6}$ GRADE OF ADEPTUS MINOR

OFFICERS REQUIRED:

Chief Adept — ⑦ = $\boxed{4}$, Merciful Exempt Adept.
Second Adept — ⑥ = $\boxed{5}$, Mighty Adeptus Major.
Third Adept — ⑤ = $\boxed{6}$, Associate Adeptus Minor.
Candidate — Hodos Chamelionis.

These Officers should have attained at least these ranks and may be of higher Grade. Men and Women are equally eligible for any of these offices. The Ordinary members are entitled Very Honoured Fratres et Sorores.

This ceremony is divided into Three Points.

ROBES:

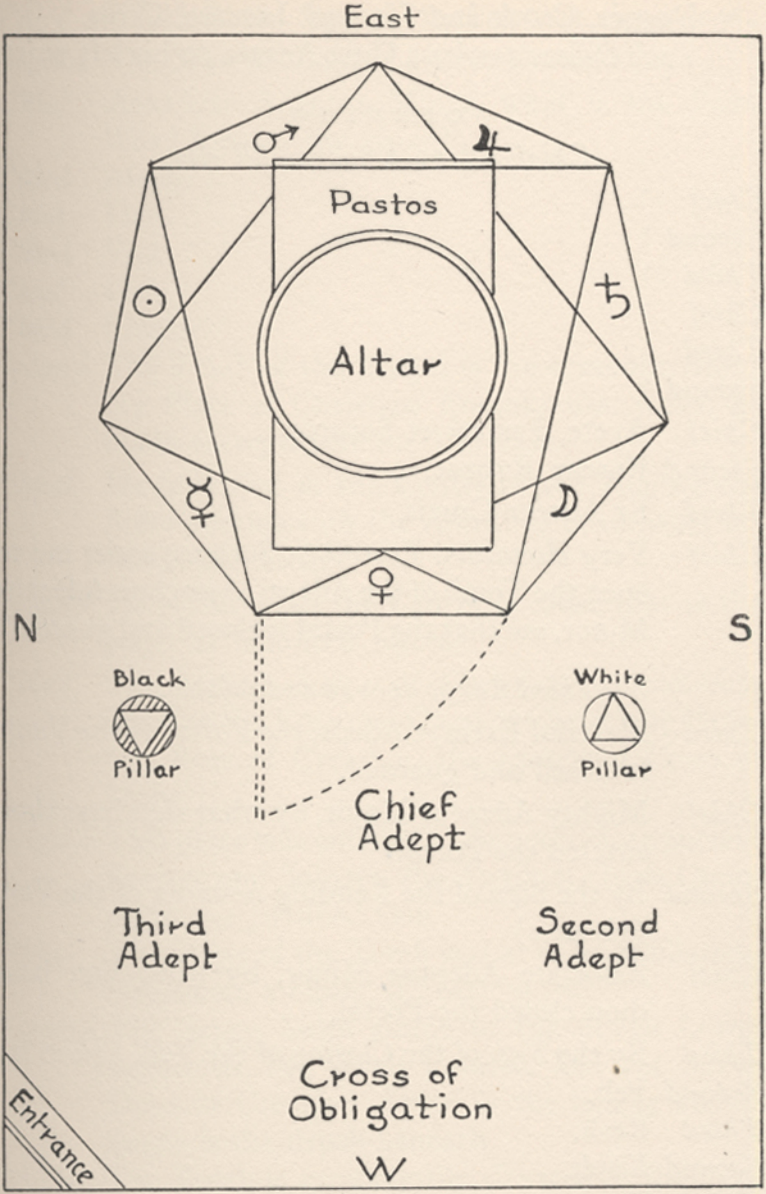
Chief Adept — Blue and purple, with winged Sphere.
2nd Adept — Red and Orange, with Phoenix.
3rd Adept —Yellow and Rose Pink, with Lotus.

All may wear yellow shoes or shoes to match robes. Candidates should have crossed Sashes, declaration, and recommendation signed by the two Chiefs. Admission Badges; Hiereus Lamen, Sword and Serpent.

LIST OF REQUIREMENTS:

Black Sash and White Sash for Candidates. Black Robe and Cords, Admission Badges. Attestation of Examinations and Recommendations.

On Altar ¾-Cup of Wine, Candle, Crucifix, Chain,


East
♂
♃
Pastos
☉
♄
Altar
☿
☽
♀
N
S
Black
Pillar
White
Pillar
Chief
Adept
Third
Adept
Second
Adept
Cross of
Obligation
W
Entrance

First Point

Dagger, Crook and Scourge. Incense. Cross.
Each Officer carries a Crux Ansata on his left wrist.

OPENING

Chief Adept Knocks. All rise.

Chief ו

Second ו

Third ו

Chief ו

Third ו

Second ו

Chief Avete, Fratres et Sorores.

Second Roseae Rubeae.

Third Et Aureae Crucis.

Chief Very Honoured Fratres et Sorores, assist me to open the Tomb of the Adepti. Associate Adeptus Minor, see that the Portal is closed and guarded.

Third Adept does so and salutes.

Third Merciful Exempt Adept, the Portal of the Vault is closed and guarded.

Chief Mighty Adeptus Major, by what sign hast thou entered the Portal?

Second By the Sign of the Rending Asunder of the Veil. (*gives it*)

Chief Associate Adeptus Minor, by what sign hast thou closed the Portal.

Third By the Sign of the Closing of the Veil. (*gives it*)

Second Peh.

Third Resh.

Second Kaph.

Third Tau.

Third Which is the Veil of the Sanctum Sanctorum.

Second The Mystic Number of this Grade is 21.

Chief Associate Adeptus Minor, what is the Pass-Word formed therefrom?

Third Aleph.

Chief Heh.

Third Yod.

Chief Heh.

Third Eheieh.

Second The Tomb of the Adepti is the symbolic Burying Place of Christian Rosenkreutz, which he made to represent the Universe.

Third He is buried in the Centre of the Heptagonal Sides and beneath the Altar, his head being towards the East.

Second He is buried in the Centre because that is the point of balanced forces.

Third The Mystic Name of Christian Rosenkreutz signifies the Rose and Cross of Christ; the Fadeless Rose of Creation, the Immortal Cross of Light.

Second This place was entitled by our still more ancient Fratres and Sorores, the Tomb of Osiris Onnophris, the Justified One.

Third The shape of the Tomb is that of an equilateral Heptagon, a figure of Seven sides.

Second The Seven Sides allude to the Seven Lower Sephiroth, the seven Palaces, and the Seven Days of Creation. Seven is the height above. Seven is the depth beneath.

Third The Tomb is symbolically situated in the Centre of the Earth, in the Mountain of the Caverns, the Mystic Mountain of Abiegnus.

Third The meaning of this title of Abiegnus — Abi-Agnus, Lamb of the Father. It is by metathesis Abi-Genos, Born of the Father. Bia-Genos, Strength of our race, and the four words make the sentence: ABIEGNUS ABIAGNUS ABI-GENOS BIA-GENOS. "Mountain of the Lamb of the Father, and the Strength of our Race." I. A. O. YEHESHUA. Such are the words.

All salute with ⑤ = $\boxed{6}$ Signs.

Chief Mighty Adeptus Major, what is the Key to this Tomb?

Second The Rose and the Cross, which resume the Life of Nature, and the powers hidden in the word I. N. R. I.

Third The Emblem which we bear in our left hands is a form of the Rose and the Cross, the ancient Crux Ansata, or Egyptian symbol of Life.

Second It represents the force of the Ten Sephiroth in Nature, divided into a Hexad and a Tetrad. The oval embraces the first Six Sephiroth, and the Tau Cross the lower Four answering to the Four Elements.

Chief Associate Adeptus Minor, what is the Emblem which I bear upon my breast?

Third The complete symbol of the Rose and Cross.

Chief Mighty Adeptus Major, what is its meaning?

Second It is the Key of Sigils and Rituals, and represents the force of the Twenty Two Letters in Nature, as divided into a Three, a Seven, and a Twelve. Many and great are its Mysteries.

Third I bear a simple Wand, having the colours of the

Twelve Signs of the Zodiac between Light and Darkness, and surmounted by the Lotus Flower of Isis. It symbolises the development of Creation.

Second Mine is a Wand terminating in the Symbol of the Binary, and surmounted by the Tau Cross of Life, or the head of the Phoenix, sacred to Osiris. The Seven colours of the Rainbow between Light and Darkness are attributed to the Planets. It symbolises Rebirth and Resurrection from Death.

Chief My Wand is surmounted by the Winged Globe, around which the twin Serpents of Egypt twine. It symbolises the equilibriated force of the Spirit and the Four Elements beneath the everlasting wings of the Holy One.

Associate Adeptus Minor, what are the words inscribed upon the Door of the Tomb? And how is it guarded?

Third Post Centum Viginti annos patebo. After one hundred and twenty years I shall open. The door is guarded by the Elemental Tablets and the Kerubic Emblems.

Chief To the 120 years are referred symbolically the five grades of the First Order, and to the revolution of the powers of the Pentagram. Also the five preparatory examinations for this grade. It is written "His days shall be 120 years." and 120 divided by 5 equals 24, the number of hours in a day, and of the thrones of the Elders in the Apocalypse. Further, 120 equals the number of the Ten Sephiroth multiplied by that of the

Zodiac, whose Key is the working of the Spirit and the Four Elements, typified in the Wand which I bear.

All face East. Chief Adept opens the Door wide, passes to East or head of Pastos of C. R. C., and faces West. Second enters and passes to South facing North. Third enters and passes to North facing South. Other members remain without, but Hodos may enter Vault to form fourth side in making Signs. The Three Officers raise their Wands to form pyramid above altar, Cruces touching below wands.

Chief Let us analyse the Key Word. I.
Second N.
Third R.
All. I.
Chief YOD.
Second NUN.
Third RESH.
All YOD.
Chief Virgo, Isis, Mighty Mother
Second Scorpio, Apophis, Destroyer.
Third Sol, Osiris, Slain and Risen.
All Isis, Apophis, Osiris — I. A. O.

All separate Wands and Cruces, and give Sign of Cross.

All The Sign of Osiris Slain.
Chief L — The Sign of the Mourning of Isis. (*with bowed head*)
Second V — The Sign of Typhon and Apophis. (*with head erect*)

Third X — The Sign of Osiris Risen. (*with head bowed*)

All L V X, the Light of the Cross. (*saluting Sign and head bowed*)

All quit Tomb and return to previous places.

Chief In the Grand Word YEHESHUA, by the Key-Word, I. N. R. I., and through the concealed Word LVX, I have opened the tomb of the Adepti.

All present give LVX Signs.

FIRST POINT

The Tomb is prepared as before, but closed, and curtains drawn. Chief Adept is not seen as such; Second Adept is Principal Officer, 3rd Associate Adept, Introducing Adept — Hodos Chamelionis.

Second Very Honoured Fratres et Sorores, our H. Frater ...., Lord of the 24th, 25th, and 26th Paths of the Portal of the Vault of the Adepti, is a Candidate for admission to the Second Order, and is waiting without.

V. H. Frater Hodos Chamelionis, prepare the Aspirant and act as his introducer. Associate Adeptus Minor, guard the hither side of the Portal, and admit them in due form.

Aspirant is prepared by making him wear Portal Sash across that of the ④ — $\boxed{7}$. *He carries Lamen of Hiereus, and Recommendation from the Chiefs of his Temple, a certificate of having passed the requisite examinations, and a written out speech.*

Third (*opening door*) Whom bringest thou here with thee?

Aspirant (*loudly and firmly*) Hear ye all that I, the Honoured Frater.......... stand before you, being a member of the ④ = $\boxed{7}$ Grade of the First Order, the Highest Grade of the Stella Matutina in the Outer, a Philosophus; one qualified to fill the important post of Hiereus in a Temple of the First Order, one who hath passed the five examinations prescribed between the First and Second Orders, and hath been declared Lord of the 24th, 25th, and 26th Paths in the Portal of the Adepti. I bear a written recommendation from the Chiefs of my Temple guaranteeing my qualifications, honour and fidelity; as also an attestation of my having passed the Pentagonal Examination. By virtue of these honours and dignities, I now come to demand my reception and acknowledgement as an Adeptus Minor of the ⑤ — $\boxed{6}$ Grade of the Second Order.

Second O Aspirant! It is written that he who exalteth himself shall be abased, but that he who humbleth himself shall be exalted, and that blessed are the poor in spirit for theirs is the Kingdom of Heaven. It is not by proclamation of honours and dignities, great though they may be, that thou canst gain admission to the Tomb of the Adepti of the Rose of Ruby and the Cross of God, but only by that humility and purity of spirit that befitteth the aspirant unto higher things.

Associate Adeptus Minor, bring unto me the recommendation and attestation which he beareth; and test thou his knowledge ere he be rejected for the sins of presumption and spiritual pride.

Third Thou knowest the arrangement of the Ten Sephiroth on the Tree of Life; now what symbolic weapon doth their natural succession form?

Aspirant answers unprompted.

Third And what symbolic creature is traced by the natural succession of the Paths?

Aspirant answers unprompted.

Second O Aspirant. Let this be a sign unto thee. For the Flaming Sword and the Serpent of Wisdom shall be the symbol which shall procure thee admission. Return thou then, and divest thyself of these ornaments. They are not humble enough to entitle thee to be received. V. H. Frater Hodos Chamelionis, clothe him in the black robe of mourning. Let his hands be bound behind his back, symbolic of the binding force of his obligations, and put a chain about his neck, the emblem of repentance and humility.

Hodos Mighty Adeptus Major, it shall be done.

Hodos Chamelionis salutes and retires with Aspirant, strips him of all ornaments, brings him back to door in plain black robe, roped and carrying diagram of Sword and Serpent. Gives one gentle knock. Third Adept opens door, saying.

Third By the aid of what symbol do ye seek admission?

Hodos (*shows diagram*) By the aid of the Flaming

Sword, and the Serpent of Wisdom.

Third takes badge, admits them, and recloses door.

Second Whom bringest thou there?

Hodos Mighty Adeptus Major, I bring with me one who has passed the trial of humiliation, and who humbly desireth admission to the Tomb of the Mystical Mountain.

Second Let the Aspirant be assisted to kneel.

Aspirant is brought to curtained door of Tomb between Third Adept and Hodos Chamelionis. All face East, and kneel.

Second From Thine Hand, O Lord, cometh all good. The characters of Nature with Thy Fingers Thou hast traced; but none can read them unless he hath been taught in Thy school. Therefore, even as servants look unto the hands of their masters and handmaidens unto their mistresses, even so our eyes look unto Thee, for Thou alone art our help. O Lord our God, who should not extol Thee. Who should not praise Thee.

All is from Thee — All belongeth unto Thee. Either Thy Love or Thy Anger all must again re-enter. Nothing canst Thou lose, for all must tend unto Thy Honour and Majesty.

Thou are Lord alone, and there is none beside Thee. Thou dost what Thou wilt with Thy mighty Arm, and none can escape from Thee.

Thou alone helpest in their necessity the humble, the meek-hearted and the poor, who submit themselves unto Thee; and whosoever humbleth himself in dust and ashes before Thee, unto such an one Thou art propitious.

Who should not praise Thee, then, O Lord of the Universe, unto whom there is none like? Whose dwelling is in Heaven, and in every virtuous and God-fearing heart. O God the Vast One, Thou art in all things. O Nature, Thou Self from Nothing, for what else can I call Thee? In myself I am nothing. In Thee I am Self, and exist in They Self-hood from Nothing. Live Thou in me, and bring me unto that Self which is in Thee. Amen.

Let the hands of the Aspirant be unbound.

This is done, Aspirant remains kneeling. Officers rise.

Third Think not, O Aspirant, that the trial of humility through which thou hast passed, was ordained but to jest with thy feelings. Far from us be any such design. But it was intended to point out to thee that the truly wise man is but little in his own eyes, however great his attainments may appear to the ignorant, and that even the highest intellectual achievements are but as nothing in the sight of the Lord of the Universe, for He looketh at the heart. It is written: "When I consider the Heavens, the work of Thy fingers, the moon and stars which Thou hast ordained, what is man that Thou art mindful of him, or the son of man that thou visitest him?" And couldst thou even attain unto the height of a God upon this earth, how small and insignificant yet wouldst thou be in the presence of God the Vast One.

Second Rise, then, O Aspirant of the Rose of Ruby and the Cross of Gold. Rise, glorified by suffering. Rise, purified by humility.

Aspirant rises.

Second Despise not sadness, and hate not suffering, for they are the Initiators of the heart; and the black robe of mourning which thou wearest is at once the symbol of sorrow and of strength. Boast not thyself above thy brother if he hath fallen, for how knowest thou that thou couldst have withstood the same temptation. Slander not, and revile not. If thou canst not praise, do not condemn. When thou seest another in trouble and humiliation, even though he be thy enemy, remember the time of thy own humiliation when thou didst kneel before the door of the Tomb, clothed in the Robe of Mourning, with the Chain of Affliction about thy neck, and thy hands bound behind thy back, and rejoice not at his fall.

And in thine intercourse with the members of our Order, let thy hand given unto another be a sincere and genuine pledge of fraternity. Respect his or her secrets and feelings as thou wouldst respect thine own. Bear with one another and forgive one another, even as the Master hath said.

V. H. Frater Hodos Chamelionis, what is the symbolic age of the Aspirant?

Hodos His days are an hundred and twenty years.

Second It is written: “My Spirit shall not always strive with man, seeing that he also is flesh, yet his days shall be an hundred and twenty years.”

Associate Adeptus Minor, unto what do those 120 years of the Aspirant's symbolic age correspond?

Third To the Five Grades of the First Order through which it is necessary for the Aspirant to have passed before he can enter the Tomb of the Sacred Mountain. For the three months interval between the Grades of Practicus and Philosophus are the Regimen of the Elements; and the seven months between the Philosophus and the Portal symbolise the Regimen of the Planets; while the Elements and the Planets both work in the Zodiac; so that three plus seven multiplied by twelve yieldeth the number 120.

Second O Aspirant, ere thou canst enter the Tomb of the Adepti of the Rose of Ruby and the Cross of Gold, it is necessary to take a solemn Obligation of Secrecy, Fidelity, Fraternity, and Justice. But as in all the previous obligations, there is nothing contained therein contrary to thy civil, moral, or religious duties. Art thou willing to take such a pledge?

Aspirant I am.

Second Let the Aspirant be bound to the Cross of Suffering.

The Aspirant is led to the Cross, and his hands put through the running nooses and cords are bound about his waist and feet. Two Adepti stand on either side to support him, and Third Adept takes his place ready to hand Cup and Dagger to Second Adept who stands in front of and facing Aspirant.

Second Adept holds out Rose Crucifix to Aspirant, saying:

Second The Symbol of Suffering is the symbol of strength. Wherefore bound as thou art, strive to raise this holy symbol in thy hands, for he that will not strive shall not attain.

Aspirant takes Crucifix in both hands, the cords being allowed to run out long enough to allow him to do so.

Second I invoke Thee, the great avenging Angel HUA, in the divine name IAO, that Thou mayest invisibly place Thy hand upon the head of the Aspirant in attestation of his Obligation.

Second Adept raises his hands on high to invoke the force; then lowers them and takes crucifix which is replaced by Third Adept on Altar. Aspirant is now bound more firmly to the cross.

Second Repeat after me your sacramental Name, and say:

OBLIGATION

Kether I, (Christian Rosenkreutz), a member of the Body of Christ, do this day spiritually bind myself, even as I am now bound physically upon the Cross of Suffering. That I will to the utmost lead a pure and unselfish life, and will prove myself a faithful and devoted servant of this Order.

Binah That I will keep secret all things connected with the Order, and its Secret Knowledge, from the whole world, equally from him who is a member of the First Order of the Stella Matutina, as from an uninitiated person, and that I will maintain the Veil of strict secrecy between the First and Second Orders.

Chesed That I will uphold to the utmost the authority of the Chiefs of the Order, and that I will not initiate or advance any person in the First Order, either secretly or in open Temple, without due authorisation and permission; that I will neither recommend a Candidate for admission to the First Order without due judgment and assurance that he or she is worthy of so great confidence and honour, nor unduly press any person to become a candidate; and that I will superintend any examination of Members of lower Grades without fear or favour in any way, so that our high standard of knowledge be not lowered by my instrumentality; and I further undertake to see that the necessary interval of time between the Grades of Practicus and Philosophus and between the latter Grade and the Portal, be, when possible, maintained.

Geburah Furthermore, that I will perform all practical work connected with this Order in a place concealed and apart from the gaze of the outer and uninitiated world, and that I will not display our Magical Implements, nor reveal the use of the same, but will keep secret this Inner Rosicrucian Knowledge even as the same hath been kept secret through the ages; that I will not make any symbol or Talisman in the Flashing Colours for any uninitiated person without a special permission from the Chiefs of the Order.

That I will only perform any practical magic before the uninitiated which is of a simple and already well-known nature; and that I will show them no secret mode of working whatsoever, keeping strictly concealed from them our modes of Tarot and other Divination, of Clairvoyance, of Astral projection, of the Consecration of Talismans and Symbols, and the Rituals of the Pentagram and Hexagram, and most especially of the use and attribution of the Flashing Colours, and the Vibratory mode of pronouncing the Divine Names.

Tiphereth I further promise and swear that with the Divine Permission I will, from this day forward, apply myself to the Great Work — which is, to purify and exalt my Spiritual Nature so that with the Divine Aid I may at length attain to be more than human, and thus gradually raise and unite myself to my higher and Divine Genius, and that in this event I will not abuse the great power entrusted to me.

Netzach I furthermore solemnly pledge myself never to work at any important symbol without first invocating the highest Divine Names connected therewith, and especially not to debase my knowledge of Practical Magic to purposes of evil and self-seeking, and low material gain or pleasure, and if I do this, notwithstanding this my oath, I invoke the Avenging Angel HUA, that the evil and material may react on me.

Hod I further promise to support the admission of both sexes to our Order, on a perfect equality, and that I will always display brotherly love and forbearance towards the members of the whole Order, neither slandering nor evil-speaking, nor repeating nor tale-bearing, whereby strife and ill-feeling may be engendered.

Yesod I also undertake to work unassisted at the subjects prescribed for study in the various practical grades from Zelator Adeptus Minor to Adept Adeptus Minor, on pain of being degraded to that of Lord of the Paths of the Portal only.

Malkuth Finally, if in my travels I should meet a stranger who professes to be a member of the Rosicrucian Order, I will examine him with care before acknowledging him to be such.

Such are the words of this my Obligation as an Adeptus Minor, whereunto I pledge myself in the Presence of the Divine One, and of the Great Avenging Angel, HUA, and if I fail herein — may my Rose be disintegrated and my power in Magic cease.

Third hands Dagger to Second Adept and holds Cup conveniently for him. Second dips point of Dagger in Wine and makes Cross on Aspirant — on brow, feet, right hand and left hand, and heart, saying:

(*for brow*) There are Three that bear witness in Heaven; the Father, the Word, and the Holy Spirit, and these Three are One.

(*for feet*) There are Three that bear witness on Earth; the Spirit, the Water, and the Blood, and these Three agree in One.

(*right hand*) Except ye be born of Water and the Spirit, ye cannot enter the Kingdom of Heaven.

(*left hand*) If ye be crucified with Christ, ye shall also reign with Him.

(*He marks heart in silence*) *Then says*:

Second Let the Aspirant be released from the Cross of Suffering. It is written, that he who humbleth himself shall be exalted.

V. H. Frater Hodos Chamelionis, remove from the Aspirant the Chain of Humility and the Robe of Mourning, and re-invest him with the Crossed Sashes.

This is done.

Third Know, then, O Aspirant, that the Mysteries of the Rose and the Cross have existed from time immemorial, and that the Rites were practised, and the Wisdom taught, in Egypt, Eleusis, Samothrace, Persia, Chaldea and India, and in far more ancient lands.

The story of the introduction of these mysteries into mediaeval Europe has thus been handed down to us.

In 1378 was born the Chief and Originator or our Fraternity in Europe. He was of noble German family, but poor, and in the fifth year of his age was placed in a cloister where he learned both Greek and Latin. While yet a youth he accompanied a certain brother P. A. L. on a pilgrimage to the Holy Land, but the latter, dying at Cyprus, he himself went to Damascus. There was then in Arabia a Temple of the Order which was called in the Hebrew tongue

"Damkar" (דמכר), that is "The Blood of the Lamb." There he was duly initiated, and took the Mystic title Christian Rosenkreutz, or Christian of the Rosy Cross. He then so far improved his knowledge of the Arabian tongue that in the following year he translated the book "M" into Latin, which he afterwards brought back with him to Europe.

After three years he went on into Egypt, where there was another Temple of the Order. There he remained for a time still studying the mysteries of Nature. After this, he travelled by sea to the city of Fessa, where he was welcomed at the Temple there established, and he there obtained the knowledge and the acquaintance of the habitants of the Elements, who revealed unto him many of their secrets. Of the Fraterternity he confessed that they had not retained their Wisdom in its primal purity, and that their Kabala was to a certain extent altered to their religion. Nevertheless, he learned much there. After a stay of two years he came to Spain, where he endeavoured to reform the errors of the learned according to the pure knowledge he had received. But it was to them a laughing matter, and they reviled and rejected him, even as the prophets of old were rejected. Thus also was he treated by those of his own and other nations when he showed them the errors that had crept into their religions. So, after five years residence in Germany, he initiated three of his former monastic brethren, Fratres G. W., I. A., and I. O., who had more knowledge than many others at that time. And by these four was made the foundation of the Fraternity in Europe.

These worked and studied at the writings and other knowledge which C. R. C. had brought with him, and by them was some of the Magical Language transcribed (which is that of the Elemental Tablets) and a Dictionary thereof made; and the Rituals and part of the Book "M" were transcribed.

For the True Order of the Rose Cross descendeth into the depths, and ascendeth into the heights — even unto the Throne of God Himself, and includeth even Archangels, Angels and Spirits.

These four Fratres also erected a building to serve for the Temple and Headquarters of their Order, and called it the Collegium ad Spiritum Sanctum, or the College of the Holy Spirit. This being now finished, and the work of establishing the Order extremely heavy, and because they devoted much time to the healing of those sick and possessed, who resorted to them, they initiated four others, viz.: Fratres R. C. (the son of the deceased father's brother of C. R. C.), C. B. a skilful artist, G. C., and P. D., who was to be Cancellarius; all being Germans except I. A., and now eight in number. Their agreement was:

1. That none of them should profess any other thing, than but to cure the sick, and that freely.
2. That they should not be constrained to wear

any distinctive dress, but therein follow the custom of the country.

3. That every year on the day of Corpus Christi, they should meet at the Collegium ad Spiritum Sanctum, or write the cause of absence.

4. Every one should look for some worthy person of either sex, who after his decease might succeed him.

5. The word R.C. to be their mark, seal, and character.

The Fraternity to remain secret for one hundred years. Five of the Fratres were to travel in different countries, and two were to remain with Christian Rosenkreutz.

Second Frater I.O. was the first to die, and then in England where he had wrought many wonderful cures. He was an expert Kabbalist as his book "H" witnesseth. His death had been previously foretold him by C. R. C. But those who were later admitted were of the First Order, and knew not when C. R. died, and save what they learned from Frater A., the successor of D. of the Second Order and from their library after his death, knew little of the earlier and higher Members, and of the Founder, nor yet whether those of the Second Order were admitted to the Wisdom of the highest members. The discovery then of the Tomb wherein that highly illuminated Man of God, our Father C. R. C., was buried occurred as follows.

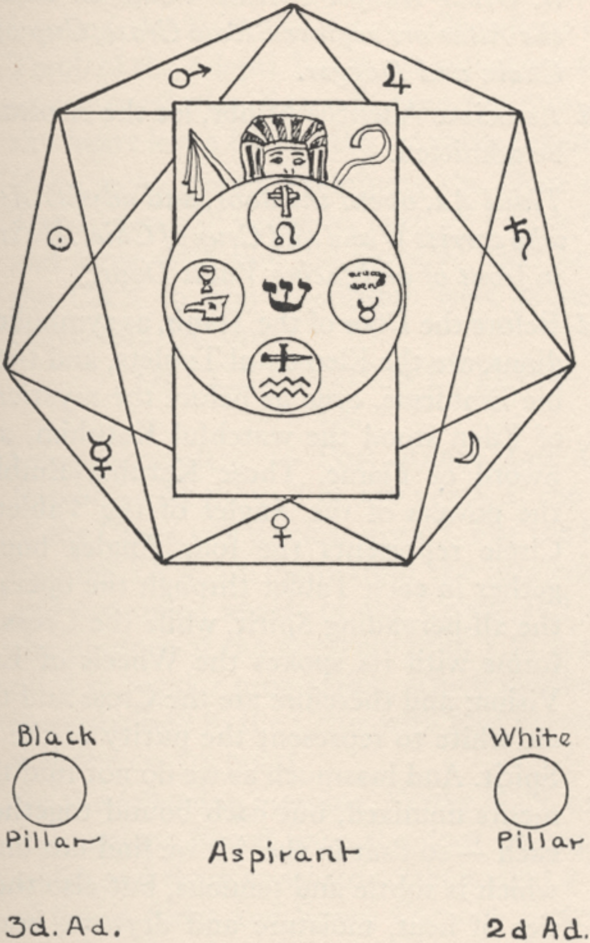
After Frater A. died in Gallia Narbonensi, there succeeded in his place Frater N. N. He, while repairing a part of the building of the College of the Holy Spirit, endeavoured to remove a brass memorial tablet which bore the names of certain brethren, and some other things. In this tablet was the head of a strong nail or bolt, so that when the tablet was forcibly wrenched away it pulled with it a large stone which thus partially uncovered a secret door, (*he draws back curtain, revealing door*), upon which was inscribed in large letters "Post CXX Annos Patebo"— After an hundred and twenty years I shall open, with the year of our Lord under, 1484. Frater N. N., and those with him then cleared away the rest of the brickwork, but let it remain that night unopened as they wished first to consult the ROTA.

Third You will now quit the Portal for a short time, and on your return the Ceremony of Opening the Tomb will be proceeded with. Take with you this Wand and Crux Ansata, which will ensure your re-admission.

Aspirant goes out, carrying the Wand and Crux of Chief Adept.

SECOND POINT

Prepare Tomb as in diagram. Chief Adept lies in Pastos on his back to represent C. R. C. He is clothed in full Regalia; on his breast is the complete Symbol of the Rosy Cross suspended from the double Phoenix Collar. His arms are crossed on breast, and he holds Crook and Scourge; between them lies the book "T". Lid


♂
♃
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ש
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♀
Black
Pillar
White
Pillar
Aspirant
3d. Ad.
2d Ad.

Second Point

of Pastos closed and Circular Altar stands over it. Other Adepti outside Tomb as before. On the Altar are replaced Rose Cross, Cup of Wine, Chain and Dagger.

Second Associate Adeptus Minor, let the Aspirant now be admitted.

Third Ad. opens the door, and admits Aspirant, who carries Wand and Crux of Chief. He is placed in front of and facing Vault Door.

Second Before the Door of the Tomb, as symbolic Guardians, are the Elemental Tablets, and the Kerubic Emblems, even as before the mystical Gate of Eden stood the watchful Kerubim, and the Sword of Flame. These Kerubic Emblem be the powers of the Angles of the Tablets. The Circle represents the four Angles bound together in each Tablet through the operation of the all-pervading Spirit, while the Cross within forms with its spokes the Wheels of Ezekiel's Vision; and therefore are the Cross and the Circle white to represent the purity of the Divine Spirit. And inasmuch as we do not find the Elements unmixed, but each bound together with each — so that in the Air we find not only that which is subtle and tenuous, but also the qualities of heat, moisture and dryness, bound together in that all-wandering Element; and further also that in Fire, Water and Earth we find the same mixture of Nature — therefore the Four Elements are bound to each Kerubic Emblem counterchanged with the colour of the Element wherein they operate; even as in the

Vision of Ezekiel each Kerub had four faces and four wings. Forget not therefore that the Tablets and the Kerubim are the Guardians of the Tomb of the Adepti. Let thy tongue keep silence on our mysteries. Restrain even the thought of thy heart lest a bird of the air carry the matter.

Third Upon more closely examining the Door of the Tomb, you will perceive, even as Frater N. N., and those with him did perceive, that beneath the CXX in the inscription were placed the characters IX thus:

POST CXX ANNOS PATEBO
IX

being equivalent to Post Annos Lux Crucis Patebo — At the end of 120 years, I, the Light of the Cross, will disclose myself. For the letters forming LVX are made from the dismembered and conjoined angles of the Cross; and 120 is the product of the numbers from 1 to 5, multiplied in regular progression, which number five is symbolised in the Cross with four extremities and one centre point.

Second On the following morning, Frater N. N. and his companions forced open the door (*he opens it wide*) and there appeared to their sight a Tomb of Seven Sides and Seven Corners. Every side was five feet broad, and eight feet high, even as the same is faithfully represented before you.

Second Adept enters and passes by North to East of Vault, and turns to face West. Third Adept places Aspirant on North facing South, and takes his place at South facing North.

Second Although in the Tomb the Sun does not shine, it is lit by the symbolic Rose of our Order in the centre of the first heptagonal ceiling. In the midst of the Tomb stands a circular Altar with these devices and descriptions on it:

A.G.R.C.—Ad Gloriam Roseae Crucis.
A.C.R.G.—Ad Crucis Rosae Gloriam.
Hoc Universal Compendium Unius Mihi Sepulchrum Feci —

Unto the Glory of the Rose Cross I have constructed this Tomb for myself as a Compendium of the Universal Unity.

Within the next circle is written:

Yeheshua Mihi Omnia — Yeheshua is all things to me.

In the centre are four figures of the Kerubim enclosed within circles surrounded by the following four inscriptions and each distinguished by one of the letters of the Tetragrammaton: —

Yod — Lion — Nequaquam Vacuum — Nowhere a Void.
Heh — Eagle — Libertas Evangelii — Liberty of the Gospel.
Vau — Man — Dei Intacta Gloria — Unsullied Glory of God.
Heh (f) — Ox — Legis Jugum — Yoke of the Law.

and in the midst of all is Shin, the Letter of the Spirit forming thus the Divine Name Yeheshua, from the Tetragrammaton. Therefore, by God's Grace, having come thus far, let us kneel down together, and say:

All kneel, joining wands above Altar.

Second Unto Thee, Sole Wise, Sole Mighty and Sole Eternal One, be praise and Glory forever, Who has permitted this Aspirant who now kneeleth before Thee to penetrate thus far into the Sanctuary of Thy Mysteries. Not unto us, but unto Thy Name be the Glory. Let the influence of Thy Divine Ones descend upon his head, and teach him the value of self-sacrifice, so that he shrink not in the hour of trial, but that thus his name may be written on high, and that his Genius may stand in the presence of the Holy Ones, in that hour when the Son of Man is invoked before the Lord of Spirits and His Name in the presence of the Ancient of Days.

It is written: "If any man will come after Me, let him take up his cross, and deny himself, and follow Me."

Third Adept hands Chain to Aspirant, and takes Wand and Cross from him.

Second Take therefore this Chain, O Aspirant, and place it about thy neck and say: I accept the Bonds of Suffering and Self-Sacrifice.

2nd and 3rd Adepts rise. Aspirant repeats words as directed.

Second Rise, then, my Frater, in the symbol of self-renunciation and extend thine arms in the form of a cross.

Aspirant rises, feet together, and arms extended.

Second Associate Adeptus Minor, take from the Altar the Dagger of Penance and the Cup of Tribulation, that I may confirm the vow of the

Aspirant forever by marking him afresh with the Stigmata of the Cross.

Second takes Dagger from Third and marks Aspirant anew as at Obligation: brow, feet, right hand, left hand, and heart. Gives Dagger back to Third who replaces it on Altar, and then hands Aspirant the Rose Crucifix.

Second Take that symbol, raise it with both hands above thy head and say: "Thus will I uphold the Sign of Suffering and of Strength." And I heard the voice of the King of Earth cry aloud and say: "He that aideth me in my suffering, the same shall partake with me in my rising." Replace then, O Aspirant, that Cross upon the Altar, and say: "In and by that Sign, I demand that the Pastos of our Founder be opened, for my victory is in the Cross of the Rose."
For it is written "If ye be crucified with Christ, ye shall also reign with Him."

Aspirant replaces Crucifix and repeats words as directed. Third gives him back Wand and Crux of Chief Adept. Second and Third Adepts move away Altar revealing upper part of Pastos. They open lid, disclosing Chief Adept within.

Third And the Light shineth in Darkness, and the darkness comprehendeth it not.

Second Touch with the head of thy Wand the Rose and Cross upon the breast of the Form before thee, and say: "Out of the darkness, let the light arise."

Done. Chief, without moving or opening his eyes, says:

Chief Buried with that Light in a mystical death, rising again in a mystical resurrection, cleansed and purified through Him our Master, O Brother of the Cross and the Rose. Like Him, O Adepts of all ages, have ye toiled. Like Him have ye suffered tribulation. Poverty, torture and death have ye passed through. They have been but the purification of the Gold.

In the alembic of thine heart, through the athanor of affliction, seek thou the true stone of the Wise.

Aspirant gives Wand and Crux to Chief Adept who gives in exchange the Crook and Scourge.

Chief Quit then, this Tomb, O Aspirant, with thine arms crossed upon thy breast, bearing in thy right hand the Crook of Mercy and in thy left the Scourge of Severity, the emblems of those Eternal Forces betwixt which the equilibrium of the Universe dependeth; those forces whose reconciliation is the Key of Life, whose separation is evil and death. Therefore thou art inexcusable, whosoever thou art, that judgest another, for in that thou condemnest another, thou condemnest but thyself. Be thou therefore merciful, even as thy Father who is in Heaven is merciful. Remember that tremendous Obligation of rectitude and self-sacrifice which thou hast voluntarily taken upon thyself, and tremble thereat. And let the humble prayer of thy heart be: "God, be merciful to me a sinner, and keep me in the pathway of Truth."

Third Thus, then, did Frater N. N. and his companions, having moved aside the Circular Altar, and having raised the brazen plate or lid of the Pastos, discover the body of our Founder, with all the ornaments and insignia as here shown before you. Upon his breast was the Book "T", a scroll explaining in full the mystic Tarot; at the end of which was written a brief paragraph concerning Christian Rosenkreutz, beneath which the earlier Fratres had inscribed their names. Following this came the names of the three Highest Chiefs of the Order, viz:

Frater Hugo Alverda, the Phrisian, in the 576th year of his age.
Frater Franciscus de Bry, the Gaul, in the 495th year of his age.
Frater Elman Zata, the Arab, in the 463rd year of his age.

Last of all was written: Ex Deo Nascimur; In Yeheshuah Morimur; Per Spiritum Sanctum Reviviscimus. "In God are we born, in Yeheshuah we die, through the Holy Spirit we rise again."

They re-close the Pastos, and replace Altar.

Second So, then, our Frater N. N. and his companions reclosed the Pastos for a time, set the Altar over it, shut the Door of the Tomb, and placed their seals upon it.

All quit the Vault. Aspirant carries Crook and Scourge; the door is closed, and Aspirant is led out of the Portal. The Tomb is then re-opened and Chief Adept released.

Tomb prepared as in diagram. Door not quite closed. In South East angle is diagram of Minutum Mundum; in N. E. that of Sword and Serpent. Due East, the Mountain. Altar as before with Crook and Scourge added later. Chief stands at East with arms extended. Pastos outside in Portal, head to the East. Lid laid side by side with space between. Second Adept seated at head, Third at Foot of Pastos. Aspirant is admitted, still carrying Crook and Scourge. 2nd and 3rd Adepts discard cloaks.

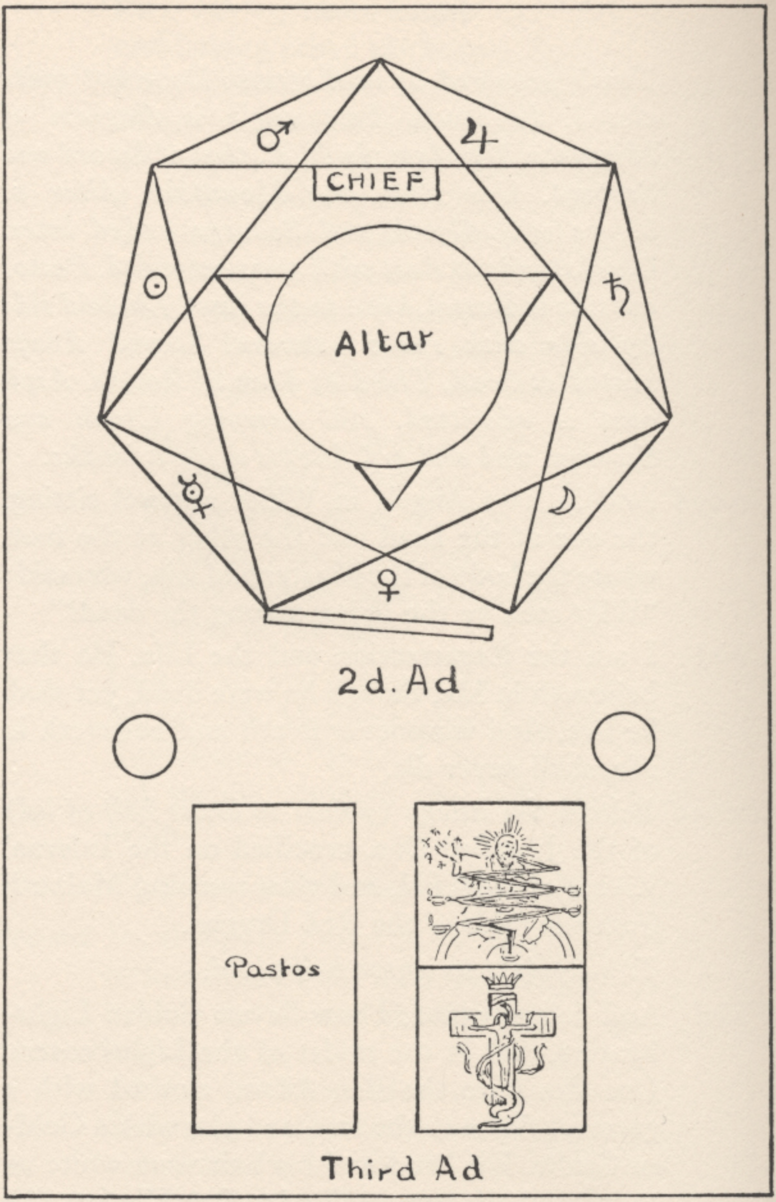
Second And lo, two Angels in White apparel sitting, the one at the head and the other at the foot, where the body of the Master had lain, who said: "Why seek ye the living among the dead?"

Chief I am the Resurrection and the Life. He that believeth in Me, though he were dead, yet shall he live. And whosoever liveth and believeth in Me, shall never die.

Second Behold the Image (*points to lower half of lid*) of the Justified One, crucified on the Infernal Rivers of DAATH, and thus rescuing Malkuth from the folds of the Red Dragon.

Third points to upper half of lid.

Third And being turned, I saw Seven Golden Lightbearers, and in the midst of the Lightbearers, One like unto the Ben Adam, clothed with a garment down to the feet, and girt with a Golden Girdle. His head and his hair were white as snow, and His eyes as flaming fire; His feet like


♂
♃
CHIEF
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Altar
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♀
2d. Ad
Pastos
Third Ad

Third Point

unto fine brass, as if they burned in a furnace. And His voice as the sound of many waters. And He had in His right hand Seven Stars, and out of his mouth went the Sword of Flame, and his countenance was as the Sun in His Strength.

Chief I am the First and I am the Last. I am He that liveth and was dead, and behold! I am alive for evermore, and hold the keys of Death and of Hell.

Second. He that hath an ear, let him hear what the Spirit saith unto the Assemblies.

Second and Third Adepts open Door of Tomb, and lead Aspirant in. They kneel down West of Altar with heads bent. Chief stands at East of Altar with arms extended.

Chief For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth. I am the Way, the Truth and the Life. No man cometh unto the Father but by Me.

I am the purified. I have passed through the Gates of Darkness into Light. I have fought upon earth for Good. I have finished my Work. I have entered into the Invisible.

I am the Sun in his rising. I have passed through the hour of cloud and of night.

I am Amoun, the Concealed One, the Opener of the Day. I am Osiris Onnophris, the Justified One. I am the Lord of Life triumphant over Death. There is no part of me which is not of the Gods.

I am the Preparer of the Pathway, the Rescuer unto the Light; Out of the Darkness, let that

Light arise.

Aspirant Before I was blind, but now I see.

Chief I am the Reconciler with the Ineffable. I am the Dweller of the Invisible.

Let the White Brilliance of the Spirit Divine descend.

Chief raises his hands invoking the Divine White Brilliance. There is a pause.

Chief (*to Aspirant*) Arise now as an Adeptus Minor of the Rose of Ruby and the Cross of Gold, in the sign of Osiris Slain.

All rise. Second and Third Adepts raise Aspirant, and extend his arms in a cross. They then recross his arms on his breast and turn him to face West. Chief advances within reach of Aspirant. Third Adept N.W. They both join wands over his head and Cruces a little lower.

All We receive thee as an Adeptus Minor in the Sign Rectitude and Self-Sacrifice.

Still keeping Wands joined over the lower cruces, Chief touching base of brain, Second left temple, Third right temple.

Chief Be thy mind opened unto the higher.

Chief places Crux against spine between shoulder blades. Second Adept against left breast, Third against right breast.

Second Be thy heart a centre of Light.

Chief places Crux at the base of the spine. Second at left hip. Third at right hip.

Third Be thy body the Temple of the Rosy Cross.

Aspirant is faced to East, and Adepts return to *former positions. Crook and Scourge are laid on Altar over Dagger, crossing at yellow bands.*

Chief Repeat with us the following words which are the Signs of the Hidden Wisdom of our Order.

Aspirant is made to repeat each word after the Officer.

Chief I.

Second N.

Third R.

All I.

Chief Yod.

Second Nun.

Third Resh.

All Yod.

Chief Virgo, Isis, Mighty Mother.

Second Scorpio, Apophis, Destroyer.

Third Sol, Osiris, Slain and Risen.

All Isis, Apophis, Osiris, I. A. O.

All separate Wands and given the Sign of Osiris Slain.

All The Sign of Osiris Slain.

Chief L. The Sign of the Mourning of Isis. (*with bowed head*)

Second V. The Sign of Typhon and Apophis (*head erect*)

They give the saluting Sign with heads bowed. A pause.

Chief The Mystic number of this Grade is 21, the Heptad multiplied by the Triad; and from it is derived the Password of this Grade which is EHEIEH, which should be lettered separately when given thus, Aleph.

Aspirant Heh.

Chief Yod.

Aspirant Heh.

Chief The Keyword is I. N. R. I. which is inscribed with its correspondences upon this complete symbol of the Rose and Cross which I bear upon my breast. These letters have been occasionally used as the initials of the following sentences: JESUS NAZARENUS REX JUDECORUM, whence it symbolises the Grand Word of this Grade which is YEHESHUA or the Hebrew Name of Jesus, formed of the Holy letter Shin, representing the Ruach Elohim, placed within the Centre of the Name Tetragrammaton. Also it has been interpreted as: Igne Natura Renovatur Integra; Igne Natura Renovando Integrat; Igne Nitrum Roris Invenitur; Intra Nobis Regnum deI.

Chief (*indicating Diagram of the Minutum Mundum*) Behold the diagram Minutum Mundum sive Fundamental Coloris — the Small Universe or Foundation of Colour. Treasure it in thy heart, and mark it well, seeing that herein is the Key of Nature. It is, as thou seest, the diagram of the Sephiroth and the Paths, with the colours appropriately attributed thereto. See that thou reveal it not to the profane, for many and great are its mysteries.

Kether is the highest of all, and herein scintillates the Divine White Brilliance, concerning which it is not fitting that I should speak more fully. Chokmah is Grey, the mixture of colours.

Binah is darkness, the absorption of colours. And thus is the Supernal Triad completed. In Kether is the root of the Golden Glory, and thence is the yellow reflected into Tiphareth. In Chokmah is the root of Blue, and this is reflected into Chesed; in Binah is the root of Red, and this is reflected into Geburah. And thus is the first reflected Triad completed. The beams of Chesed and Tiphareth meet in Netzach and yield Green. The beams of Geburah and Tiphareth meet in Hod and yield a tawny Orange. The beams of Chesed and Geburah fall in Yesod and yield Purple. And thus is the Third Triad completed. And from the rays of the Third Triad are these three colours shown in Malkuth, together with a fourth which is the synthesis. For from the Orange Tawny of Hod and the Greening Nature of Netzach is reflected a certain Greenish Citrine — Citron; from the Orange Tawny mixed with the Puce of Yesod proceedeth a red russet Brown — Russet; and from the Green and the Puce cometh a certain other darkening green — Olive. The synthesis of all these is blackness and bordereth on the Qlippoth.

But the colours of the 22 Paths are derived from and find their roots in those of the First Reflected Triad of the Sephiroth, the Three Supernals not otherwise entering into their composition, and thus are their positive colours found. Unto the Air is ascribed the Yellow colour of Tiphareth. Unto the Water is ascribed the Blue

Colour of Chesed. Unto the Fire is ascribed the Red Colour of Geburah. The colours are to be found in Malkuth.

Those of the Planets are in the Rainbow scale; thus: Saturn — Indigo; Jupiter — Violet; Mars — Red; Sol — Orange; Mercury — Yellow; Venus — Green; Luna — Blue.

Unto the Signs of the Zodiac are ascribed the following: Aries — Scarlet; Taurus — Red-Orange; Gemini — Orange; Cancer — Amber; Leo — Greenish-Yellow; Virgo — Yellowish-Green; Libra — Emerald; Scorpio — Greenish-Blue; Sagittarius — Blue; Capricornus — Indigo; Aquarius — Purple; Pisces — Crimson. Further, thou wilt observe that the colours of the Paths and the Sephiroth form a mutual balance and harmony on the Tree. Colours are Forces, the Signatures of the Forces; and the Child of the Children of the Forces art thou. And therefore about the Throne of the Mighty One is a Rainbow of Glory, and at His Feet is the Crystal Sea. But there are many other attributions of colour also, seeing that the respective rays meet and blend with each other. And therefore do I greet thee with the Mystic Title of "Hodos Chamelionis", the Path of the Chamelion, the Path of Mixed Colours, and I give thee the Symbol of Hiddekel, the Third River which floweth towards the East of Assiah.

They return to Altar, and 2nd Adept indicates Crook and Scourge thereon.

Second The colours of the Crook and Scourge are taken from those of the Minutum Mundum Diagram, and they thus represent the just equilibrium between Mercy and Severity on the Tree of Life. The Crook therefore is divided into the colours symbolic of: Kether, Aleph, Chokmah, Taurus, Chesed, Leo, Tiphareth, Aries, Hod, Capricornus. And the Scourge into those symbolising: Netzach, Scorpio, Tiphareth, Gemini, Binah, Cancer, Geburah. Mem.

Third (*indicates Sword and Serpent*) The colours of the Minutum Mundum are also the key to those which compose the Admission Badge of the Sword and Serpent; and thus by their aid it may be the better examined and comprehended. The one is ascending, the other is descending; the one is fixed, the other is volatile; the one unites the Sephiroth, the other the Paths. Furthermore, in the Serpent of Wisdom is shown the ascending Spiral, and in the Sword the rush of the descending White Brilliance from beyond Kether, differentiated into various shades and colours, darkening more and more as they near Malkuth.

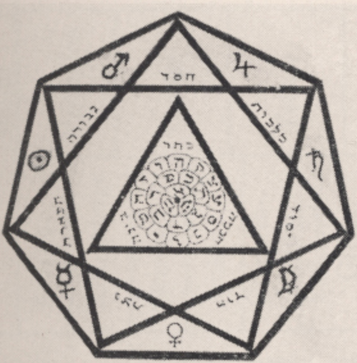
Chief (*indicates Diagram of Mountain*) This is the symbolic Mountain of God in the centre of the Universe, the sacred Rosicrucian Mountain of Initiation, the Mystic Mountain of Abiegnus. Below and around it are darkness and silence, and it is crowned with the Light ineffable. At its base is the Wall of Enclosure and Secrecy, whose sole Gateway, invisible to the profane, is formed of the Two Pillars of Hermes. The ascent of the Mountain is by the Spiral Path of the Serpent of Wisdom. Stumbling on between the

Pillars is a blindfolded figure, representing the Neophyte, whose ignorance and worthlessness while only in that Grade is shown by the ◎ = $\boxed{0}$, and whose sole future claim to notice and recognition by the Order is the fact of his having entered the Pathway to the other Grades, until at length he attains to the summit.

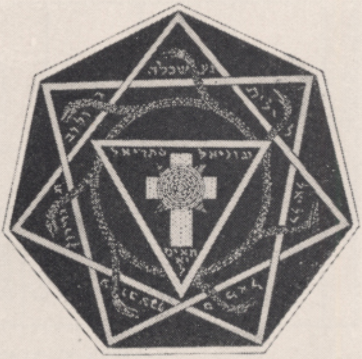
I now proceed to instruct you in the mystic symbolism of the Tomb itself. Let the Altar be moved aside. (*Done*) It is divided into three parts — the Ceiling which is White; the Heptagonal Walls of seven Rainbow colours, and the Floor whose prevailing hue is black; thus showing the powers of the Heptad between the Light and the Darkness.

On the ceiling is a Triangle enclosing a Rose of 22 petals, within a Heptangle formed of a Heptagram reflected from the Seven Angles of the Wall. The Triangle represents the Three Supernal Sephiroth; the Heptagram, the Lower Seven; the Rose represents the 22 paths of the Serpent of Wisdom.

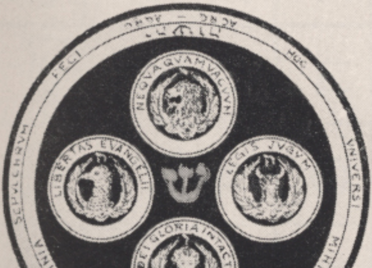
The Floor has upon it also the Symbol of a Triangle enclosed within a Heptagram, bearing the titles of the Averse and Evil Sephiroth of the Qlippoth, the Great Red Dragon of Seven Heads, and the inverted and evil triangle. And thus in the Tomb of the Adepti do we tread down the Evil Powers of the Red Dragon (*Chief Adept stamps thrice on diagram*) and so tread thou upon the evil powers of thy nature. For there is traced within the evil Triangle the Res-



The Ceiling of the Vault

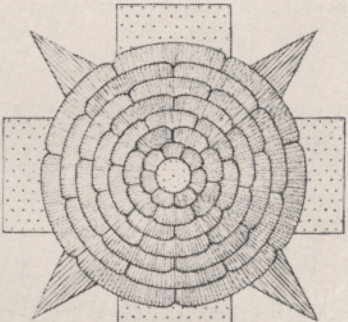


The Floor of the Vault

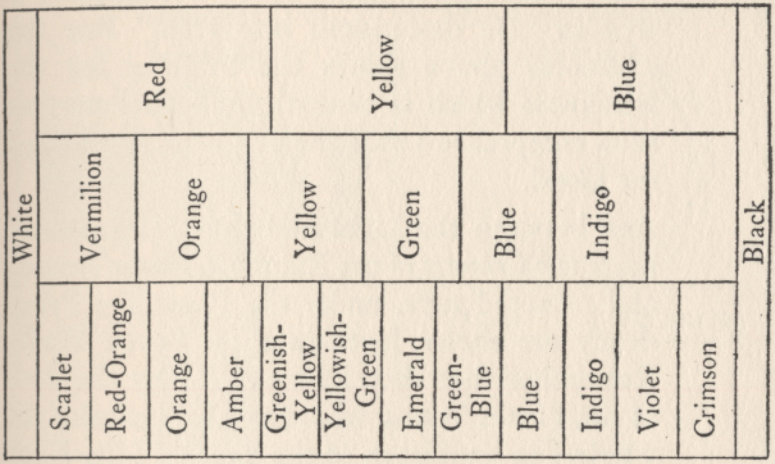


NEQUAQUAM VACUUM
LIBERTAS EVANGELII
LEGIS JUGUM
DEI GLORIA INTACTA
SEPULCHRUM FECI
HOC
UNIVERSI
MIHI
COMPENDIUM
SAINA
MINIA

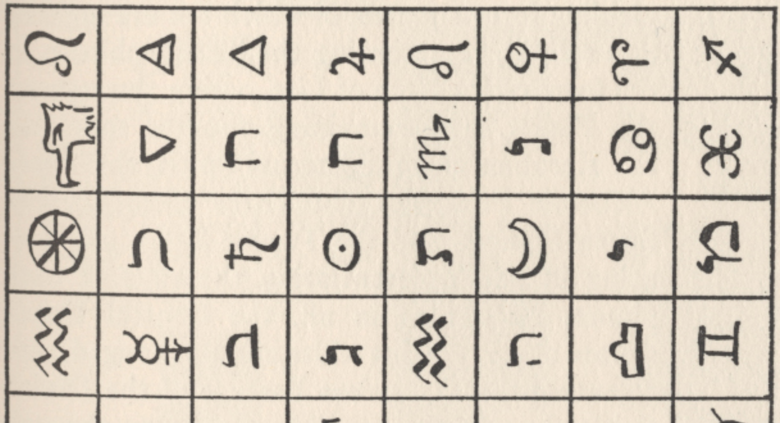
The Circular Altar



The Rose and Cross
at the Head of Pastos (49 Petals)


White
Red
Yellow
Blue
Vermilion
Orange
Yellow
Green
Blue
Indigo
Black
Scarlet
Red-Orange
Orange
Amber
Greenish-Yellow
Yellowish-Green
Emerald
Green-Blue
Blue
Indigo
Violet
Crimson

THE SIDE OF THE PASTOS

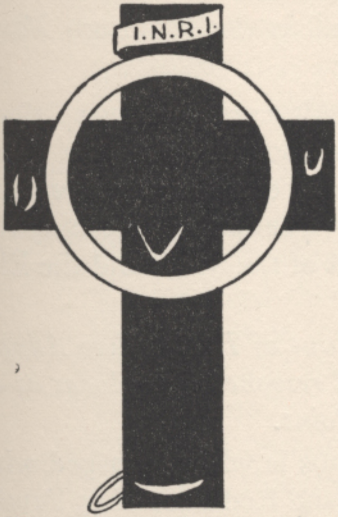


THE WALL OF THE VAULT

cuing Symbol of the Golden Cross united to the Red Rose of Seven times Seven Petals. As it is written "He descendeth into Hell." But the whiteness above shines the brighter for the Blackness which is beneath, and thus mayest thou comprehend that the evil helpeth forward the Good.

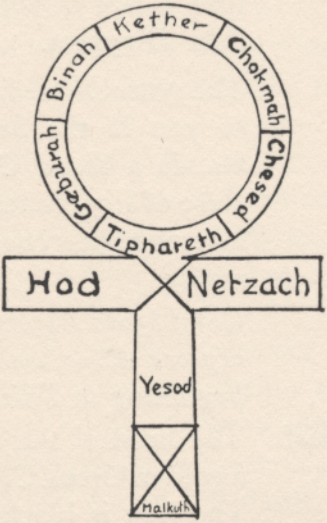
And between the Light and that Darkness vibrate the Colours of the Rainbow, whose crossed and reflected rays, under the Planetary Presidency are shewn forth in these Seven Walls. Remember that thou hast entered by the door of the Planet Venus, whose symbol includes the whole Ten Sephiroth of the Tree of Life. Each Wall of the Tomb is said mystically to be in breadth five feet and in height eight feet, thus yielding forty squares, of which ten are marked and salient, representing the Ten Sephiroth in the form of the Tree of Life, acting throughout the Planet. The remaining squares represent the Kerubim and the Eternal Spirit, the Three Alchemic Principles, the Three Elements, the Seven Planets, and the Twelve Signs, all operating in and differentiating the rays of each planet. Note that in all, the Central Upper square alone remains white and unchanged, representing the changeless Essence of the Divine Spirit, thus developing all from the One, through the Many under the government of One.

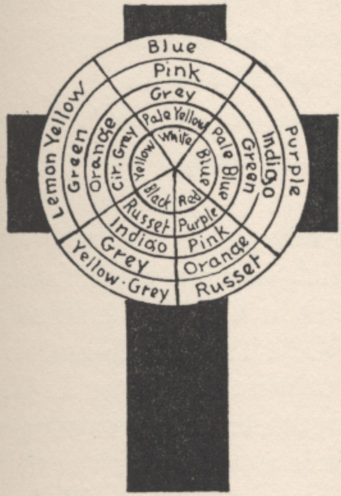
The colours of the varying squares may be either represented by the colour of the Planet and the colour of the Force therein mixed together, or



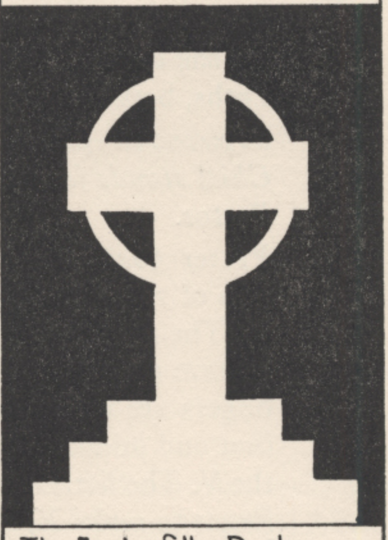
The Gross of Obligation

The Crux Ansata


Kether
Binah
Chokmah
Geburah
Chesed
Tiphareth
Hod
Netzach
Yesod
Malkuth


Blue
Pink
Grey
Pale Yellow
White
Lemon Yellow
Green
Orange
Cir. Grey
Yellow
Blue
Pale Blue
Green
Indigo
Purple
Black
Red
Russet
Purple
Indigo
Pink
Grey
Orange
Yellow-Grey
Russet

The Gross of Victory



The Foot of the Pastos

by these colours being placed in juxtaposition, or in any other convenient manner; but the foundation of them all is the Minutum Mundum Diagram.

The symbolism of the Altar was briefly explained to you in the Second point. Upon the Altar stands a black Calvary cross, charged with a Rose of Five times Five petals, representing the interchanging energies of the Spirit and the Elements.

Chief leads Aspirant out of Tomb. Two Adepti replace Altar, and all resume their places as at beginning of Third Point.

Chief The head of the Pastos is white, charged with a golden Greek Cross and Red Rose of 49 Petals. The foot is black with a white Calvary Cross and Circle placed upon a pedestal of Two steps. On the sides are depicted the 22 Colours of the Paths, between Light and Darkness.

Aspirant is placed between Lid and Pastos. Chief stands facing him on opposite side of the Pastos.

Chief Frater (*vel Soror*) I now greet you with the grip of this Grade which is given thus. (*shows it*) The fingers of the right hand are held so as to form the letters L. V. X. The thumb and first fingers are stretched to form the letter L. The first and middle fingers are extended to suggest the V. The little finger is crossed over the third finger to make X. This may be done with both hands, and is always exchanged by placing the hands, with fingers thus arranged, over the wrist of the Frater or Soror being greeted.

You will note that this grip must never be exchanged except across the Pastos. You will also remember that you must observe strict silence in regard to the place where you received this rite.

It is well for you to understand that you are expected to promise that you will never tell anyone when, at what time, or where, or from whom you received this grip, or who was present at your initiation into this Order.

The Signs and Passwords you have already received. Finally, you must understand that you are never permitted to say to anyone not a member of this Order that you are a Rosicrucian. Let the Pastos be replaced within the Vault.

The Adepti replace Pastos as before, and all resume places as at opening of Ceremony.

CLOSING

Chief Adept knocks. All rise.

Chief *Knocks.*
Second *Knocks.*
Third *Knocks.*
Chief *Knocks.*
Third *Knocks.*
Second *Knocks.*
Second Roseae Rubeae.
Third Et Aureae Crucis.
Chief Very Honoured Fratres and Sorores, assist me to close the Tomb of the Adepti. Associate Adeptus Minor, how many Princes did Darius set over his Kingdom?

Third It is written in the Book of Daniel that there were One Hundred and Twenty.

Chief Mighty Adeptus Major, how is that number formed?

Second By the continued multiplication of the first five numbers of the decimal scale.

Chief Post Centum Viginti Annos Patebo. Thus have I closed the Tomb of the Adepti in the Mystic Mountain of Abiegnus.

Chief Adept closes Door of Vault and draws Curtains.

Third Ex Deo Nascimur.

Second In Yeheshua Morimur.

Chief Per Spiritum Sanctum Reviviscimus.

All present make LVX signs in silence. Aspirant signs Inner Roll and is led out. All disrobe and disperse. Aspirant should be directed to make Saluting Sign of ⑤ = $\boxed{6}$ *on entering and leaving.*

CEREMONY
OF THE
EQUINOX

This Ceremony is held twice yearly: THE VERNAL EQUINOX about March 21st; The AUTUMNAL EQUINOX about September 21st.

Officers assemble and Robe. Chiefs seat themselves on the Dais. Members gowned and wearing their sashes enter and sit as far as possible by members of the same grade—Inner Members in the East, Philosophi in the South, Practici and Theorici in the West, Zelatores and Neophytes in the North.

The Temple is Opened in the Neophyte Grade. All are seated.

Hiero (*knocks*) Fratres and Sorores of all Grades of the Stella Matutina in the ...... Temple, let us celebrate the Festival of the VERNAL (Autumnal) EQUINOX.

All rise except Hierophant.

(*knocks*) Frater Kerux, proclaim the EQUINOX and announce that the Pass-word is abrogated.

Kerux passes to the North East, raises his Wand, and facing West, says:

Kerux In the Name of The Lord of the Universe, Who works in Silence and Whom naught but Silence can express, and by command of the Very Honoured Hierophant, I proclaim that the VERNAL (Autumnal) EQUINOX is here and that the Pass-word .... is abrogated.

Kerux returns to his place.

Members stand facing towards the Altar and follow the Officers in making the Signs towards it.

Hiero Let us consecrate according to ancient custom the return of the Equinox.

Hiero LIGHT

Hiereus DARKNESS

Hiero EAST

Hiereus WEST

Hiero AIR

Hiereus WATER

Heg (*knocks*) I am the Reconciler between them.

All make Neophyte Signs towards the Altar.

Dad HEAT

Stol COLD

Dad SOUTH

Stol. NORTH

Dad FIRE

Stol EARTH

Heg (*knocks*) I am the Reconciler between them.

All make Signs towards the Altar.

Hiero ONE CREATOR

Dad ONE PRESERVER

Hiereus ONE DESTROYER

Stol ONE REDEEMER

Heg (*knocks*) One Reconciler between them.

All make Signs towards the Altar.

Hierophant goes to the West of the Altar and lays down his Sceptre, saying:

Hiero With the Pass-word .... I lay down my Sceptre.

Hierophant takes the ROSE from the Altar and returns to his place.

Hiereus passes direct to the Altar and lays down his Sword, saying:

Hiereus With the Pass-word .... I lay down my Sword.

Hiereus takes the Cup of Wine and returns to place.

Hegemon comes direct to the East of the Altar and lays down Sceptre, saying:

Heg With the Password .... I lay down my Sceptre.

Hegemon remains standing East of the Altar.

Kerux comes direct to the Altar, hands his Lamp to Hegemon, and lays down his Wand, saying:

Kerux With the Pass-word .... I lay down my Lamp and Wand.

Kerux returns to his place. Hegemon also returns, taking Lamp of Kerux.

Stolistes comes round by East and South to West of Altar and puts down Cup, saying:

Stol With the Pass-word .... I lay down my Cup.

Stolistes takes the Paten of Bread and Salt and returns to place. Dadouchos comes direct to the Altar and lays down his Censer, saying:

Dad With the Pass-word .... I lay down my Censer.

Dadouchos takes the Red Lamp from the Altar and returns with Sun to his place.

Sentinel comes by South to East of the Altar and puts down his Sword, saying:

Sent With the Pass-word . . . . I lay down my Sword.

He returns by North and East to his place.

Kerux passes to the North East to begin his Circumambulation. As he reaches each Quarter, and the Prayer is said, Officers and Members face that Quarter and at the end of the Prayer, all make Signs towards the Quarter. Kerux moves to the East and halts before Hierophant, who, holding up the Rose, faces East. All face East.

Hiero Let us adore the Lord of the Universe.
Holy art Thou, Lord of the AIR, Who hast created the Firmament.

Hierophant makes a Cross in the Air with the Rose and salutes. All salute.

Kerux passes to the South and faces Dadouchos, who turns South holding up the Lamp. All face South.

Dad Let us adore the Lord of the Universe.
Holy art Thou, Lord of FIRE, wherein Thou hast shown forth the Throne of Thy Glory.

Dadouchos makes a Cross with the Lamp and salutes. All salute. Kerux passes to West and faces Hiereus, who turns West holding Cup on high. All face West.

Hiereus Let us adore the Lord of the Universe.
Holy art Thou, Lord of the WATERS, whereon Thy Spirit moved at the Beginning.

Hiereus makes a Cross with the Cup, and sa-

lutes. All salute. Kerux passes to the North and faces Stolistes, who turns North, holding Paten on high, and says:

Stol Let us adore the Lord of the Universe.

Holy art Thou, Lord of the EARTH, which Thou hast made for Thy Foot-stool!

Stolistes makes a Cross with the Paten and salutes. All salute. Kerux passes round the Temple to his place. All face towards the Altar. Hegemon stands East of the Altar, facing West, and holding Kerux's Lamp on high, says:

Heg Let us adore the Lord of the Universe.
Holy art Thou, Who art in all things—in Whom are all things. If I climb up to Heaven, Thou art there and if I go down to Hell Thou art there also!

If I take the Wings of the Morning and flee unto the uttermost parts of the Sea,
Even there shall Thy hand lead me and Thy right hand shall hold me.
If I say, Peradventure the Darkness shall cover me, even the Night shall be turned Light unto Thee!

Thine is the AIR with its Movement!
Thine is the FIRE with its Flashing Flame!
Thine is the WATER with its Ebb and Flow!
Thine is the EARTH with its enduring Stability!

Hegemon makes a Cross over the Altar with the Lamp. All salute towards the Altar. Hegemon keeps the Lamp. All sit down.

Imperator rises and knocks, and says:

Imperator By the Power and Authority vested in me, I confer the new Pass-word. It is ....

Hierophant, taking the Rose, quits his Throne, which is taken by Imperator. Hierophant then goes East of the Altar and lays down the Rose. He returns to the East and lays his Lamen and Cloak at the foot of the Throne, and takes his place in the East as a Member of the Temple. In the same manner, Hiereus puts down the Cup, Hegemon the Lamp of Kerux, Stolistes the Paten, Dadouchos the Red Lamp in turn, and lay their Lamens at the foot of the Throne. Kerux, after Hegemon, and Sentinel last, lay their Lamens at the foot of the Throne and all are seated with Members of their own rank. Praemonstrator rises to read out the names of the new Officers.

Praemonstrator The Officers appointed to do the Work of the Temple for the ensuing six months are....

At the end, he says:

Praemonstrator The Brethren of the Outer Order will now retire for a season.

Kerux gathers up and leads out all who have not attained the White Sash.

There is a pause while the New Officers are provided with Nemysses and Lamen Collars.

Outer Order Members, taking Office, should take these things with them and clothe outside in readiness for their Installation by the New Hierophant now to be appointed.

All Inner Order Members now present assume their Rose-Crosses. Chief takes his place on the

Throne of East. Second on his left; Third on his right. Lesser Officers leave dais and take seats among other Members.

Chief Peace Profound, my Brethren. (*he rises*)

Second Emanuel. (*he rises*)

Third God is with us. (*he rises*)

Chief In Nomine Dei viventis.

Second Et vivificantis.

Chief Qui vivit et regnet in saecula saeculorum.

Third Amen.

Chief Avete, Fratres et Sorores.

Second Rosae Rubae.

Third Et Aureae Crucis.

Chief Very Honoured Fratres et Sorores, seeing that the things which are above do continually lift up unto their high estate the things which are below, and do thence return them after a certain great transfiguration, that the work of Wisdom may continue and that the Grace and Sanctification of the Holy and Glorious Zion may be communicated to the Zion which is on Earth, wherefore the worlds rejoice together and are fulfilled in all completion, I beseech you to join with me in my intention, and to ratify in your hearts, the solemn and sacramental words by which I assume this external and visible Temple of the Stella Matutina into the House not made by hands, builded of Lively Stones — the Company of the Adepts. And it is so assumed accordingly.

Second Cum Potestate et Gloria.

Third Amen!

The Chiefs are seated.

Chief Fratres et Sorores of the Roseae Rubeae et Aureae Crucis. We know that the Mystic Temple, which was erected of old by Wisdom, as a Witness of the Mysteries which are above the Sphere of Knowledge, doth abide in the Supernal Triad — in the Understanding which transcends Reason, in the Wisdom which comes before Understanding and in the Crown which is the Light of the Supernals. We know that the Shekinah, the co-habiting Glory, dwelt in the Inner Sanctuary, but the first Creation was made void. The Holy Place was made waste and the Sons of the House of Wisdom were taken away into the captivity of the Senses. We have worshipped since then in a house made with hands, receiving a Sacramental Ministration by a derived Light in place of the Co-habiting Glory. And yet, amidst Signs and Symbols the Tokens of the Higher Presence have never been wanting in our hearts. By the Waters of Babylon we have sat down and wept, but we have ever remembered Zion, and that Memorial is a Witness testifying that we shall yet return with exultation into the House of our Father. As a Witness in the Temple of the Heart, so in the Outer House of our Initiation, we have ever present certain Watchers from within, deputed by the Second Order to guard and lead the Lesser Mysteries of the Stella Matutina and those who advance therein, that they may be fitted in due course to participate in the Light which is beyond it. It is in virtue of this connecting link, this bond of consanguinity, that I have assumed the things which are without in the Temple of the Stella Matutina into the things which are within the company of the Second Order at this secret meeting held at the …… Equinox for the solemn purpose of proclaiming a new Hierophant charged with the Rites of the Temple during the ensuing six months, being a part of the temporary period which intervenes between us and our rest.

Second Let us work, therefore, my Brethren and effect righteousness, because the Night cometh.

Third Wherein no man shall labour.

Chief (*rises*) Fratres and Sorores of the Roseae Rubeae et Aureae Crucis, by the power in me vested, I proceed to the installation and investiture of the Hierophant of the Stella Matutina Temple in the Order of the R. R. et A. C. in the Portal of the Vault of the Adepti.

Second (*rises*) Benedictus qui venit.

Third (*rises*) In Nomine Domini.

The Three Adepti give LVX signs, and seat themselves.

Chief Very Honoured Frater, at the discretion of the Chiefs of the Second Order you have been appointed to the Office of Hierophant of this Temple for the ensuing six months. Are you willing to assume its duties and responsibilities?

Hiero I am.

Chief Then I will thank you to advance to the East, giving the Grand Sign of the Order of the R. R. et A. C. (*done*)

Second Benedictus Dominus deus Noster.

Third Qui dedit nobis hoc Signum (*touches Rose Cross on breast*)

Chief Very Honoured Frater...... standing in the Eastern place of the Temple, I will thank you to give me the secret word of the Order R. R. et A.C. (*done*)

Second Habes Verbum.

Third Et verbum caro factum est, et habitavit in nobis.

Chief (*rises*) Wherefore, Brethren, let us remember that when the Body is assumed by the Word, the Man becomes a living Soul. For which reason we persevere in the Pathway of the Cross as we look for the Assumption of the Rose. The Very Honoured Adeptus Secundus will now deliver the Charge before Installation. (*he sits down*)

Second (*rises*) The high Office to which you have been appointed by the decree of the Chiefs of the Second Order involves duties of a solemn kind and their proper fulfilment is a sacred responsibility which rests for a period upon you. While the rule of the Outer Order is more particularly committed to the Imperator, while the instruction of its members is entrusted to the Praemonstrator above all, and the general business of the Temple devolves especially upon the Cancellarius, amidst the distinction of these services there is still a common ground of interaction which must be maintained by a perfect adjustment to ensure the right conduct and harmony of the whole. In like manner, the Chief Officers of the Temple are distinct and yet allied; the perfection and beauty of its Ritual depends indeed upon the Hierophant as the Expounder of the Mysteries, but not on him alone. For all must work together to encompass the good of all. I invite you, therefore, not only to take counsel with the Chiefs of the Second Order on all important occasions and to maintain a regular communication with the Guardians of the Outer Temple, but to consult and assist the Lesser Officers so that these Rites which, under the Supreme Authority, are about to be placed in your hands, may, after your term of Office, be restored to the Chief Adept not merely intact in their working but showing an increased beauty and a greater Light of Symbolism. Thus and thus only will you give, when the time comes, a good account of your stewardship. Let me further remind you that the Guardians of the Outer Temple should at all times, in all things, command your respect as the Deputies of the Absolute Power which dwells behind the Veil, directing all things in the two Orders for the attainment of its Divine Ends. Let the memory of these objects abide with you, even as it abides in them and do you assist them in their labour so to direct the Temple that Peace may be maintained with Power.

He sits down. Chief rises.

Chief In the presence of this solemn Convocation of Adepti of the Second Order, seated in this assumed Temple, I again ask you whether you are prepared in your mind to accept the responsible Office to which you have been appointed?

Hiero I am.

Chief Then you will kneel down, repeat the Sacramental Name by which you are known in the Order and say after me:

I, Frater ...., in the Name of the Lord of the Universe, and of that Eternal and Unchangeable Unity which I seek in common with my Brethren, do solemnly promise, that I will, to the utmost of my power, fulfil the high Office which has been imposed upon me, and by me accepted freely, for the good of the whole Order; that I will maintain the rites of the Order and observe the duties of my position with conscientiousness and loving care, not alone towards the Temple itself, but every individual Member; that I will co-operate with the Guardians of the Temple; that I will execute the decree of the Chiefs of the Second Order, acting with justice and without fear or favour in accordance with the dictates of my conscience. This I affirm by the Symbol worn upon the breast of the Officiating Adept.

Hiero is directed to stretch out his hand in the direction of the Rose-Cross on Chief Adept's breast.

Arise, Very Honoured Frater and receive at my hand the highest Office I can bestow upon you in this Temple. By the Power in me vested, I now appoint you Hierophant of the Stella Matutina Temple to work and confer the Grades of the Outer Order, under the dispensation of the Chiefs during the ensuing six months. May the Light which is behind the Veil shine through you from your Throne in the East on the Fratres and Sorores of the Order, and lead them to the Perfect Day.

Second When the Glory of this World passes.

Third And a Great Light shines over the Splendid Sea.

Chief invests Hierophant with Robes assisted by a server.

Chief I clothe you with the Robe of a Hierophant. Bear it unspotted, my brother, during the period of your office. Keep clean your heart beneath it, so shall it sanctify your flesh and prepare you for that great Day when you, who are now clothed by the Power of the Order, shall be unclothed from the body of your death. I invest you also with the Lamen of your Office; may the virtue which it typifies without, be present efficaciously within you, and after the term of your present dignity, may such virtue still maintain you in your search after the White Stone on which a New Name is written which no man knoweth save he who receiveth it. You will now pass to the symbolic Altar of the Universe and assume the Sceptre of the Hierophant.

Hiero goes to West of Altar, raises Sceptre in both hands and says:

Hiero By the Pass-word ...... I claim my Sceptre.

He returns to East. Chief takes him by both hands and enthrones him with the grip of the Second Order.

Chief By the Power in me vested, I install you Hierophant of the Stella Matutina Temple. May the steps of this Throne lead you to your proper place among the Seats of the Mighty which are above. (*he turns to Members*) Behold my Brethren, him who now stands amongst us, clothed with the attribute of lawful Revealer of the Mysteries for those whom we are leading towards the Light. You are the Adepti of those Mysteries and you can assist him to proclaim them, that those who are still without may be lead by loving hands to that which is within. Fratres and Sorores of the R. R. et A. C., I now invite you to join with me in a common act of prayer.

All face East.

We give Thee thanks, Supreme and Gracious God, for the manifestation of Thy Light which is vouchsafed to us, for that measure of knowledge which Thou hast revealed to us concerning Thy Mysteries, for those guiding Hands which raise the corner of the Veil and for the firm hope of a further Light beyond. Keep, we beseech Thee, this man our brother, in the Justice of Thy Ways, in the Spirit of Thy Great Council, that he may well and worthily direct those who have been called from the tribulation of the Darkness into the Light of this little Kingdom of Thy Love; and vouchsafe also, that going forward in love for Thee, through Him and with Him, they may pass from the Desire of Thy house into the Light of Thy Presence.

Second The Desire of Thy House hath eaten me up.

Third I desire to be dissolved and to be with Thee.

Chief God save you, Fratres et Sorores. The work of the Light for which we have assumed this Temple has been accomplished faithfully, and the Temple has received its Hierophant. By the power in me vested, I now remit it into its due place in the Outer World taking with it the Graces and benedictions which at this time we have been permitted to bestow thereon. And it is so remitted accordingly. In Nomine Dei Viventis.

Second Et vivificantis.

Chief Qui vivit et regnet in saecula saeculorum.

Third Amen.

All Adepti give LVX Signs, and resume their proper places in the Temple. They remove Rose Crosses. Praemonstrator goes to the door, opens it and says:

Praem The Brethren of the Outer Order will resume their places in the Temple.

Done. Door closed. Chief rises, and says:

Chief Fratres et Sorores of the Order of the Stella Matutina behold your Hierophant, our Frater . . . . who has been regularly installed and enthroned, and by the power in me vested, I proclaim him the Revealer of Mysteries among you for the ensuing six months, being part of that temporal period through which we are conducted into Light. Very Honoured Frater, in the presence of the Children of your Temple, I call upon you to make your Confession.

Hiero (*rising*) Fratres et Sorores of the Order, seeing that the whole intention of the Lower Mysteries, or of external initiation, is by the intervention of the Symbol, Ceremonial, and Sacrament, so to lead the Soul that it may be withdrawn from the attraction of matter and delivered from the absorption therein, whereby it walks in somnambulism, knowing not whence it cometh nor whither it goeth; and seeing also, that thus withdrawn, the Soul by true direction must be brought to study of Divine Things, that it may offer the only clean Oblation and acceptable sacrifice, which is Love expressed towards God, Man and the Universe; now, therefore, I confess and testify thereto, from my Throne in this Temple, and I promise, so far as in me lies, to lead you by the Rites of this Order, faithfully conserved, and exhibited with becoming reverence, that through such love and such sacrifice, you may be prepared in due time for the greater Mysteries, the Supreme and inward Initiation.

He sits down.

The installation of the Lesser Officers is now proceeded with.

Cloaks and Lamens are arranged at the foot of the Dais, ready for the Server to hand them to Hierophant. The Ceremony of Installation follows immediately the Confession of the Hierophant. The Outer Members are called in by Praemonstrator and Kerux sees that all have *places. Hierophant reads his Confession, then says:*

Hiero In virtue of the power to me committed, I proceed to invest my Officers.

Let the Hiereus come to the East.

Hiereus, standing in the East, is invested with the Cloak by the Server, who also clips the Lamen in place and Hierophant holds the Lamen while saying:

By the power to me committed, I ordain you Hiereus of this Temple for the ensuing six months, and I pray that from your Throne in the West, symbolising the failing light, you also, may lead the Fratres and Sorores of the Order, to the full Light in the end, and that you and they, in the midst of material gloom, will ever remember that the Divine Darkness is the same as the Divine Glory.

Hiereus passes to the East of the Altar and takes up the Sword, saying:

By the Pass-word . . . . I claim my Sword.

He goes to his Throne. When he is seated, Hierophant says:

Let the Hegemon come to the East.

Hegemon is given the Cloak and Lamen in the same way, and Hierophant, holding the Lamen, says:

By the power to me committed, I ordain you Hegemon of this Temple for the ensuing six months, and I pray that from between the Pillars, you may lead the Fratres and Sorores into the equilibrium of perfect reconciliation.

Hegemon goes to the East of the Altar, takes his Sceptre, and says:

Heg By the Pass-word . . . . . . I claim my Sceptre. (*takes his place*)

Hiero Let the Kerux come to the East.

Kerux and other Officers to follow are served with the Lamen which Hierophant holds while addressing them.

By the power to me committed, I ordain you Kerux of this Temple for the ensuing six months, to guard the inner side of the Portal, and to lead all Mystic Processions. I pray that you may ever go before us with the Torch of the Higher Luminaries, uttering the Watchwords of the Day. Thanks be to God, my brother, for the Admirable Light.

Kerux By the Pass-word . . . . . . I claim my Lamp and Wand.

Hiero Let the Stolistes come to the East.

By the power to me committed, I ordain you Stolistes of this Temple for the ensuing six months, to watch over the Cup of Clear Water, and to purify the Hall, the Brethren and the Candidate. May you also, in your own Soul, be sprinkled with Hyssop and be cleansed — may you be washed and made whiter than snow. Thanks be to God, my brother, for the living Water which purifies the whole Creation.

Stol By the Pass-word . . . . . . I claim my Cup.

Hiero Let the Dadouchos come to the East.

By the power to me committed, I ordain you Dadouchos of this Temple for the ensuing six months, to watch over the Fires of the Temple and to perform the Consecrations by Fire. Remember the sweet odour of the Greater Sanctuary, and the Savour of the Beauty of the House. Thanks be to God, my brother, for the true Incense which hallows our life.

Dad By the Pass-word . . . . . . I claim my Censer.

Hiero Let the Sentinel come to the East.

By the power to me committed, I ordain you Sentinel of this Temple for the ensuing six months. Be thou faithful, keep strict watch without, lest any Evil enter our Sacred Hall.

Sent By the Pass-word . . . . . . I claim my Sword.

Hierophant sits down. All are seated.

Kerux comes forward and arranges the Elements properly upon the Altar.

The Chiefs will now make any announcements. The Hierophant can address the Temple.

When he has finished, he gives one knock and Kerux comes forward to begin the Closing, which is that of the Neophyte Grade.

THE CONSECRATION CEREMONY
OF THE
VAULT OF THE ADEPTI

(*To be used for a new Vault and on each day of Corpus Christi.*)

Members assemble and wear Regalia. Three Chiefs robed and seated as in opening of ⑤ = $\boxed{6}$. *Door of Vault closed; Pastos remains inside Vault, but Circular Altar is placed in the Outer Chamber, in the centre. Upon the Altar are the Cross, Cup, Dagger, and Chain as usual; also the crossed Scourge and Crook. Incense burning is also placed over Letter Shin. Water is placed in the Cup.*

Chief Associate Adeptus Minor, see that the Portal of the Vault is closed and guarded. (*done*)

Chief advances to Altar, lifts his Wand on high, and says:

HEKAS HEKAS ESTE BEBELOI!

Associate Adeptus Minor, let the Chamber be purified by the Lesser Banishing Ritual of the Pentagram.

Returns to place. Third Adept performs Ritual with black end of Wand, holding it by the White band.

Mighty Adeptus Major, let the place be purified by the Lesser Banishing Ritual of the Hexagram.

Second Adept performs this with black end of

Wand, holding it by the White band. He faces East, Qabalistic Cross, tracing the four forms from right to left, and saying at each quarter, ARARITA. On completing the Circle in the East, he gives the ⑤ = 6⃞ *Signs, and the analysis of the Keyword INRI.*

Chief Adept again advances to Altar without his Wand, taking Cross from Altar, goes to South, raises Cross above head and slowly circumambulates chamber with Sol, repeating:

And when, after all the phantoms are banished, thou shalt see that Holy and Formless Fire, that Fire which darts and flashes through the hidden depths of the Universe, hear thou the Voice of Fire.

On reaching South, he faces South, and makes with the Cross the Invoking Pentagram of Fire, saying:

OIP TEAA PEDOCE. In the Names and Letters of the Great Southern Quadrangle, I invoke ye, ye Angels of the Watch Tower of the South.

Replaces Cross on Lion. Takes Cup, goes to West, sprinkles Water, and circumambulates with Sol, saying:

So therefore first the Priest who governeth the works of Fire must sprinkle with the Lustral Water of the Loud Resounding Sea.

On reaching West, he faces West, and makes the Invoking Pentagram of Water with Cup, saying:

EMPEH ARSEL GAIOL. In the Names and Letters of the Great Western Quadrangle, I invoke ye, ye Angels of the Watch Tower of the West.

Replaces Cup on Eagle's head. Takes Dagger and strikes forward with it; then circumambulates with Sol, repeating:

Such a Fire existeth extending through the rushings of Air—or even a Fire formless whence cometh the Image of a Voice, or even a flashing Light, abounding, revolving, whirling forth, crying aloud.

On reaching East, he strikes forward with Dagger, makes invoking Air Pentagram,, and repeats:

ORO IBAH AOZPI. In the Names and Letters of the Great Eastern Quadrangle, I invoke ye, ye Angels of the Watch Tower of the East.

Replaces Dagger on Aquarius. Takes Chain, goes to North, raises it on high, shakes thrice, circumambulates place with:

Stoop not down into the darkly splendid world wherein lieth continually a faithless depth, and Hades wrapped in gloom, delighting in unintelligible images, precipitous, winding—a black, ever-rolling Abyss, ever espousing a body, formless, unluminous and void.

Reaches North and facing it, shakes Chain thrice and describes the Invoking Earth Pentagram, saying:

EMOR DIAL HECTEGA. In the Names and Letters of the Great Northern Quadrangle, I invoke ye, ye Angels of the Watch Tower of the North.

Replaces Chain upon Taurus. Takes Incense, goes to West of Altar, faces East, raises it, and describes Equilibrium Spirit Pentagrams.

EXARP BITOM. (*Active Pent.*) HCOMA NANTA. (*Passive Pent.*)

In the Names and Letters of the Mystical Tablet of Union, I invoke ye, ye Divine Forces of the Spirit of Life. I invoke ye, ye Angels of the Celestial Spheres whose dwelling is in the Invisible. Ye are the Guardians of the Gates of the Universe! Be ye also the Watchers of our Mystic Vault. Keep far removed the Evil; strengthen and inspire the Initiates, that so we may preserve unsullied this abode of the Mysteries of the Eternal Gods.

Let this place be pure and holy, so that we may enter in and become partakers of the Secrets of the Divine Light.

He replaces Incense upon Shin and resumes his place, saying:

The Sun daily returning, is the dispenser of Light to the Earth. Let us thrice complete the circle of this place, the abode of the Invisible Sun.

Chief leads, Second follows, then all the others, and Third last. They circumambulate thrice, saluting the East with ⑤ = $\boxed{6}$ *Signs as they pass. Chief extends arms like Cross.*

Holy art Thou, Lord of the Universe.
Holy art Thou, Whom Nature hath not Formed.
Holy art Thou the Vast and the Mighty One.
Lord of the Light and the Darkness.

Chief Adept changes place with Third Adept. Third Adept as Hierophant Inductor performs the Ceremony of Opening of Portal. Any other Adept can take the place of Associate Officer in West.

Third וווו ו. Very Honoured Fratres and Sorores, assist me to open the Portal of the Vault of the Adepti. Give the Signs of a Neophyte, Zelator, Theoricus, Practicus, Philosophus. Very Honoured Associate Adept, what is the additional Mystic Title bestowed on a Philosophus as a link with the Second Order.

Assoc. Phrath.

Third To what does it allude?

Hodos To the Fourth River of Eden.

Third What is the Sign?

Hodos The Sign of the Rending Asunder of the Veil.

Third What is the Word?

Hodos Peh.

Third Resh.

Assoc Kaph.

Third Tau.

Hodos The whole word is PAROKETH, meaning the Veil of the Tabernacle.

Third In and by that Word, I declare the Portal of this Vault of the Adepts duly opened. (*makes Qabalistic Sign of Cross*) Unto Thee, O Tetragrammaton, be ascribed Malkuth, Geburah, and Gedulah (*crossing fingers*) unto the ages, Amen.

All make same Sign and say same words.

Replace Altar within Vault, leave Cross, Cup *and Dagger in place outside for use in Obligation. Close door of Vault. Three Adepts take places and open in the* ⑤ = $\boxed{6}$ *Grade. The Vault Door is thus opened and may so remain till close of Ceremony.*

Second ו

Third ו

Chief ו

Second ו

Chief Ave, Fratres et Sorores.

Second Roseae Rubeae.

Third Et Aureae Crucis.

Chief Very Honoured Fratres et Sorores, assist me to open the Vault of the Adepts. (*knocks*) Very Honoured Hodos Chamelionis, see that the Portal is closed and guarded.

Hodos. (*having done so, saluting*) Merciful Except Adept, the Portal of the Vault is closed and guarded.

Chief Mighty Adeptus Major, by what Sign hast thou entered the Portal?

Third By the Sign of the closing of the Veil. (*gives it*)

Chief Associate Adeptus Minor, by what Sign hast thou closed the Portal?

Third By the Sign of the closing of the Veil. (*gives it*)

Second Peh.

Third Resh.

Second Kaph.

Third Tau.

Second PAROKETH.

Third Which is the Veil of the Sanctum Sanctorum.

Chief Mighty Adeptus Major, what is the Mystic Number of this Grade?

Second Twenty one.

Chief What is the Pass-word formed therefrom?

Third Aleph.

Chief Heh.

Third Yod.

Chief Heh.

Third EHEIEH.

Chief Mighty Adeptus Major, what is the Vault of the Adepts?

Second The Symbolic burying place of our Founder Christian Rosenkreutz, which he made to represent the Universe.

Chief Associate Adeptus Minor, in what part of it is he buried?

Third In the centre of the Heptagonal sides and beneath the Altar, his head being towards the East.

Chief Mighty Adeptus Major, why in the centre?

Second Because that is the point of perfect equilibrium.

Chief Associate Adeptus Minor, what does the Mystic Name of our Founder signify?

Third The Rose and Cross of Christ; the Fadeless Rose of Creation — the Immortal Cross of Light.

Chief Mighty Adeptus Major, what was the Vault entitled by our more Ancient Fratres and Sorores?

Second The Tomb of Osiris Onnophris, the Justified One.

Chief Associate Adeptus Minor, of what shape was the Vault?

Third It is that of an equilateral heptagon or figure of seven sides.

Chief Mighty Adeptus Major, unto what do these seven sides allude?

Second Seven are the lower Sephiroth, seven are the Palaces, seven are the days of the Creation; Seven in the Height above, Seven in the Depth below.

Chief Associate Adeptus Minor, where is this Vault symbolically situated?

Third In the centre of the Earth, in the Mountain of Caverns, the Mystic Mountain of Abiegnus.

Chief Mighty Adeptus Major, what is this Mystic Mountain of Abiegnus?

Second It is the Mountain of God in the Centre of the Universe, the Sacred Rosicrucian Mountain of Initiation.

Chief Associate Adeptus Minor, what is the meaning of this title Abiegnus?

Third It is Abi-agnus, Lamb of the Father. It is by metathesis Abi-Genos, born of the Father. Bia-Genos, Strength of our Race, and the Four words make the sentence, Mountain of the Lamb of the Father, and the strength of our race. IAO. Yeheshua. Such are the Words.

All salute with ⑤=$\boxed{6}$ *Signs.*

Chief Mighty Adeptus Major, what is the Key to this Vault?

Second The Rose and Cross which resume the Life of Nature and the Powers hidden in the word I N R I.

Chief AssociateAdeptus Minor, what is the Emblem which we bear in our left hands?

Third It is a form of the Rose and Cross, the Ancient Crux Ansata or Egyptian symbol of Life.

Chief Mighty Adeptus Major, what is its meaning?

Second It represents the force of the Ten Sephiroth in Nature, divided into a Hexad and a Tetrad. The oval embraces the first six Sephiroth and the Tau Cross the lower Four, answering to the four Elements.

Chief Associate Adeptus Minor, what is the Emblem which I bear upon my breast?

Third The complete symbol of the Rose and Cross.

Chief Mighty Adeptus Major, what is its meaning?

Second It is the Key of Sigils and of Rituals, and represents the force of the twenty two Letters in Nature, as divided into a three, a seven, and a twelve; many and great are its Mysteries.

Chief Associate Adeptus Minor, what is the Wand which thou bearest?

Third A simple Wand having the colours of the twelve Signs of the Zodiac between Light and Darkness, and surmounted by the Lotus Flower of Isis. It symbolises the development of Creation.

Chief Mighty Adeptus Major, thy Wand and its meaning?

Second A Wand terminating in the symbol of the Binary and surmounted by the Tau Cross of Life, or the Head of the Phoenix, sacred to Osiris. The seven colours between Light and Darkness are attributed to the Planets. It symbolises rebirth and resurrection from death.

Chief My Wand is surmounted by the Winged Globe, around which the twin Serpents of Egypt twine. It symbolises the equilibriated Force of the Spirit and the Four Elements beneath the everlasting Wings of the Holy One. Associate Adeptus Minor, what are the Words inscribed upon the door of the Vault, and how is it guarded?

Third “Post Centum Viginti Annos Patebo”—after one hundred and twenty years I shall open—and the door is guarded by the Elemental Tablets and by the Kerubic Emblems.

Chief The 120 years refer symbolically to the 5 Grades of the First Order and to the revolution of the Powers of the Pentagram; also to the five preparatory examinations for this Grade. It is written, “His days shall be 120 years” and 120 divided by 5 yields 24, the number of hours in a day and of the Thrones of the Elders in the Apocalypse. Further 120 equals the number of the Ten Sephiroth multiplied by that of the Zodiac, whose Key is the working of the Spirit and the Four Elements typified in the Wand which I bear.

Chief knocks. All face East. Chief Adept opens the Vault wide, enters, passes to the Eastern end, or place of the head of the Pastos or Coffin of C. R., and then faces West. Second enters and passes to South. Third to North. Other Members remain standing as before. The three Officers, each with a special Wand in his right hand and Crux Ansata in left, then stretch out their Wands to form a pyramid above the Altar and also the Cruces below.

Chief Let us analyse the Key-word. I.

Second N.

Third R.

All I.

Chief Yod.

Second Nun.

Third Resh.

All Yod.

Chief Virgo. Isis. Mighty Mother.

Second Scorpio, Apophis, Destroyer.

Third Sol, Osiris, Slain and Risen.

All Isis, Apophis, Osiris, IAO.

All then simultaneously separate Wands and Cruces, and say:

All The Sign of Osiris Slain. (*gives it*)

Chief (*giving L Sign with bowed head*) L. The Sign of the Mourning of Isis.

Second (*giving V Sign with head erect*) V. The Sign of Typhon and Apophis.

Third (*with bowed head gives X Sign*) X. The Sign of Osiris Risen.

All together with the Saluting Sign and bowed head.

All L V X, LUX, the Light of the Cross.

All quit the Vault and return to previous places.

Chief In the Grand Word YEHESHUAH, by the Keyword I N R I, and through the concealed Word LVX, I have opened the Vault of the Adepts.

All give LVX Signs.

Second Let the Cross of the Obligation be set in its place.

Chief Upon this Cross of the Obligation, I, freely and unasked, on behalf of the Second Order, do hereby pledge myself for the due performance and fulfilment of the respective clauses of the Oath taken by each Member on the Cross of Suffering at his admission to the Grade of Adeptus Minor.

Second It is written: "Whosoever shall be great among you shall be your minister, and whosoever of you will be the chiefest, shall be the servant of all." I therefore, on behalf of the Second Order, do require of you to divest yourself of your robes and insignia as a Chief Adept, to clothe yourself with the black robe of mourning, and to put the chain of humility about your neck.

Chief disrobes, puts on chain and is fastened to the Cross. Second recites Obligation adding after "do this day spiritually bind myself" the words "on behalf of the whole Second Order."

Chief (*while still bound*) I invoke Thee, the Great Avenging Angel HUA to confirm and strengthen all the Members of this Order during the ensuing Revolution of the Sun — to keep them steadfast in the Path of rectitude and self-sacrifice, and to confer upon them the Power of discernment, that they may choose between the evil and the good, and try all things of doubtful or fictitious seeming with sure knowledge and sound judgment.

Second Let the Chief Adept descend from the Cross of Suffering.

He is released and the Cross removed.

Second Merciful Exempt Adept, I, on behalf of the Second Order, request you to re-invest yourself with the insignia of your high office, which alone has entitled you to offer yourself unto the High Powers as surety for the Order.

Chief Adept reclothes. Three Adepts enter the Vault — roll Altar aside, open lid of Pastos, put

Book 'T" upon the table. Chief steps into the Pastos, and stands facing the door. The Three Adepts join Wands and Cruces.

Chief I invoke Thee, HRU, the Great Angel who art set over the operations of this secret Wisdom, to strengthen and establish this Order in its search for the Mysteries of the Divine Light. Increase the Spiritual perception of the Members and enable them to rise beyond that lower self-hood which is nothing, unto that Highest Self-hood which is in God the Vast One.

The Three Adepts disjoin Wands, and lower them into the Pastos, joining them together at the black ends, directing them towards the centre of the floor. They hold Cruces as before.

And now, in the tremendous Name of Strength through sacrifice, YEHESHUA YEHOVASHA, I authorise and charge ye, ye Forces of Evil that be beneath the Universe, that, should a member of this Order, through will, forgetfulness, or weakness, act contrary to the Obligation which he hath voluntarily taken upon himself a this admission, that ye manifest yourselves as his accusers to restrain and to warn, so that ye, even ye, may perform your part in the operations of the Great Work through the Order. Thus therefore, do I charge and authorise ye through YEHESHUA YEHOVASHAH, the name of Sacrifice.

Three Adepts disjoin Wands and Cruces. Chief steps out of Pastos.

Let the Pastos be placed without the Vault as in the third point of the Ceremony of Adeptus Minor.

Pastos is carried out into the outer chamber. Lid is removed and placed beside it. Chief stands between Pastos and Lid facing door of Vault, his arms crossed. Second stands at head of Pastos, and Third at foot. Other Adepts form a circle round, join Wands over head of Chief, then separate Wands from head and give Signs of ⑤ = $\boxed{6}$ *Grade.*

(*slowly and loudly*) I am the Resurrection and the Life. He that believeth on Me, though he were dead, yet shall he live. And whosoever liveth and believeth on me shall never die. I am the First and I am the Last. I am he that liveth but was dead, and behold I am alive for evermore, and hold the Keys of Hell and of Death.

Chief quits Circle, Second follows, then the other Members, with Third last. All enter the Vault and proceed round the Altar with the Sun. Chief reads the sentences following and all halt in former positions, Chief in centre, others round.

For I know that my Redeemer liveth and that He shall stand at the latter day upon the Earth. I am the Way, the Truth and the Life. No man cometh unto the Father but by Me. I am purified. I have passed through the Gates of Darkness unto Light. I have fought upon Earth for good. I have finished my work. I have entered into the invisible. I am the Sun in his rising. I have passed through the hour of Cloud and

Night. I am AMOUN the Concealed One, the Opener of the day. I am OSIRIS ONNOPHRIS, the Justified One. I am the Lord of Life, triumphant over Death. There is no part of me that is not of the Gods. I am the Preparer of the Pathway, the Rescuer unto the Light! Out of the Darkness, let the Light arise.

At this point, the Chief Adept reaches the Centre point between Pastos and Lid. He faces towards Vault, other Adepts round him. They join Wands over his head. He raises his face and hands and continues:

I am the Reconciler with the Ineffable. I am the Dweller of the Invisible. Let the white Brilliance of the Divine Spirit descend.

Chief lowers face and hands. Other Adepts withdraw their Wands.

(*raising his hand*) In the Name and Power of the Divine Spirit, I invoke ye, ye Angels of the Watch-towers of the Universe. Guard this Vault during this revolution of the Solar Course. Keep far from it the evil and the uninitiated that they penetrate not into the abode of our mysteries, and inspire and sanctify all who enter this place with the illimitable Wisdom of the Light Divine!

Chef Adept gives Sign of ⑤ = $\boxed{6}$. *All others copy them and take their places as in the opening of the Vault.*

Business to be conducted.

CLOSING

Pastos is replaced in Vault. Altar is put over it. Door open.

Chief ו

Second ו

Chief ו

Second ו

Third ו

Chief Ave Fratres.

Second Roseae Rubeae.

Third et Aureae Crucis.

Chief Very Honoured Fratres and Sorores, assist me to close the Vault of the Adepts. Associate Adeptus Minor, how many Princes did Darius set over his Kingdom?

Third It is written in the Book of Daniel that they were 120.

Chief Mighty Adeptus Major, how is that Number found?

Second By the continal multiplication together of the first five numbers of the decimal scale.

Chief Post Centum Viginti Annos Patebo.
Thus have I closed the Vault of the Adepts in the Mystic Mountain of Abiegnus.

Third Ex Deo Nascimur.

Second In Yeheshuah Morimur.

Chief Per Sanctum Spiritum Reviviscimus.

All present give LVX Signs in Silence.

THE SYMBOLISM OF THE SEVEN SIDES

By G. H. Frater, N.O.M.

Among those characteristics which are truly necessary in the pursuit of magical knowledge and power, there is hardly any one more essential than thoroughness. And there is no failing more common in modern life than superficiality.

There are many who, even in this grade which has been gained by serious study, after being charmed and instructed by the first view of the Vault of Christian Rosencreutz, have made no attempt to study it as a new theme. There are many who have attended many ceremonial admissions and yet know nothing of the attribution of the seven sides, and nothing of the emblematic arrangement of the forty squares upon each side.

Some of you do not even know that Venus is in an astrological sense misplaced among the sides, and not two in five have been able to tell me why this is so, or what is the basis of the arrangement of the seven colors and forces. Many have told me which element out of the four is missing, and others have told me that the sign Leo occurs twice, but very few can tell me why the two forms of Leo are in different colours in each case, and only a few can tell me without hesitation which Three Sephiroth have no planet attached.

And yet even in the ①=$\boxed{10}$ grade you are told you must analyse and comprehend that Light or Knowledge, and not only take it on personal authority. Let us then be Adepti in fact, and not only on the surface; let our investigations be more than skin deep. That only which you can demonstrate is really known to you, and that only which is comprehended can fructify and become spiritual progress as distinguished from intellectual gain. Unless you can perceive with the soul as well as see with the eye your progress is but seeming, and you will continue to wander in the wilds of the unhappy.

Let your maxim be *Multum non multa*—Much, rather than many things. And tremble lest the Master find you wanting in those things you allow it to be supposed that you have become proficient in. Hypocrisy does not become the laity; it is a fatal flaw in the character of the occultist. You know it is not only the teacher in this Hall before whom you may be humiliated, but before your higher and divine Genius who can in no wise be deceived by outward seeming, but judgeth you by the heart, in that your spiritual heart is but the reflection of his brightness and the image of his person, even as Malkuth is the material image of Tiphareth, and Tiphareth the reflection of the crowned Wisdom of Kether, and the concealed One.

There is but a couple of pages in the 5-6 Ritual which refer to the symbolism of the seven sides of the Vault. Read them over carefully, and then let us study these things together. First, the seven sides as a group, and then the forty squares that are on each side.

The seven sides are all alike in size and shape and subdivision, and the forty squares on each side bear the same symbols. But the colouring is varied in the extreme, no two sides are alike in tint, and none of the squares are identical in colour excepting the single central upper square of each wall, that square bearing the Wheel of the Spirit. The Seven walls are under the planetary presidency, one side to each planet. The subsidiary squares represent the colouring of the combined forces of the planet; the symbol of each square is represented by the ground colour, while the symbol is in the colour contrasted or complementary to that of the ground.

Now these planetary sides are found to be in a special order, neither astronomical nor astrological. The common order of the succession of the planets is that defined by their relative distances from Earth, putting the Sun, however, in the Earth's place in the series thus: Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon. Saturn is farthest from the Earth, and the Earth is between Mars and Venus. Beginning with Saturn in the case of the Walls of the Vault, the order is Saturn, Jupiter, Mars, Sun, Mercury, Venus, Moon. Here Mercury and Venus are transposed.

But there is something more than this. For Saturn, the farthest off, is neither the door nor the East, nor anywhere else that is obviously intended. For it is the corner between the South and the South-West sides. Nor is Luna, at the other end of the scale, in any notable position on the old lines.

There is, then, a new key to their order to be found and used, and such as are very intuitive see it at a glance. The planets are in the order of the Rainbow colours, and in colours because this Adeptus Minor grade is the especial exponent of colours. You Adepti are in the Path of the Chamelion — Hodos Chamelionis.

If now you take the planetary colours and affix the planets and arrange them in the order of the solar spectrum and then bend up the series into a ring and make the chain into a Heptagram, and turn the whole about until you get the two ends of the series to meet at the Eastern point, you will have this mysterium:

Violet—Jupiter. Indigo—Saturn. Blue—Moon.
Green—Venus. Yellow—Mercury. Orange—Sun.
Red—Mars.

Science teaches, and has rediscovered a great truth, that however valuable the seven colours of the prism may be, there are rays invisible and so not demonstrated here by space. Beyond the red end of the spectrum begins the violet, and these have a great chemical or Yetsiratic force. These forces, ever present and unseen, are represented by the Chief Adept standing erect at the Eastern angle, the most powerful person in the group, and delegate of the Chiefs of the Second Order, and through them of the mystic Third Order. He it is who has, symbolically, at any rate, passed from death unto life, and holds the Keys of all the creeds. And he it is who may place in our hands the Keys of the locked Palace of the King if we are able to make our knocking heard. Representing the East, coming from the East, he faces the Western world, bringing intuition with him; before him lies the symbolic body of our Master C.R.C., our grand exemplar and founder — or at other times, the empty pastos, from which he has arisen, the Chief Adept.

He has Mars and Geburah at his right hand, and Jupiter and Gedulah at his left hand. He faces Venus in the West, the Evening Star, which represents the entry of the Candidate who has toiled all day until the evening. At even he enters the Western door of the planet Venus, that sole planet unto whose symbol alone all the Sephiroth are conformed. At "evening time there shall be light," the light of the mixed colours. So the newly admitted Adept comes in contact with totality of the planetary forces for the first time. A great opportunity opens before him; let him see well that he use it worthily. He enters through the green side of the vault. Green is the colour of growth; let him see that he grows.

Upon each side of the vault are forty squares, five vertical series and eight horizontal, the whole being symbolically 5′ x 8′. Now the published and printed *Fama Fraternatitas* says these forty feet were divided into ten squares. If you are mathematicians you would know that ten similar squares could not alone be placed in such an area and yet fill it. Ten squares alone to fill a rectangle could only be placed in an area of the shape 5′ x 6′. Hence in the *Fama,* ten squares is a blind which we know to represent "Ten Squares are marked and salient"—they are the Sephiroth.

Besides the Ten Sephiroth, there are the following: There are the Four Kerubim, Three Alchemical Principles, Three Elements, Seven Planets, Twelve Zodiacal Signs, One Wheel of the Spirit—thus 40 in all. The Spirit wheel is on every side and always in the centre, and is always depicted unchanged in black upon white.

Upon the sides there are always the 4 Kerubic emblems—zodiacal, yet different, for the Eagle replaces Scorpio. (Scorpio has three forms, the Scorpion, the Eagle, and the Snake for the evil aspect.)

These Kerubim represent the letters of the name YHVH, and note that they are always arranged in the Hebrew order of the letters. Yod for the Lion, Heh for the Eagle, Vau for the Man, Heh final for the Ox, the Tauric Earth.

Note that these four Zodiacal signs are not in their own colours, but as symbols of the elements have elementary colours. As Zodiacal signs, then, they are found to be compounds of the zodiacal and planet colours; but they are here as Kerubic emblems compounded of the Elemental colour and the Planetary colour of the side.

The Three Principles are composed of the colour of the Principles, and the colour of the Planet of any particular wall. Mercury being fundamentally blue, Sulphur red, and Salt yellow.

The Three Elements have fundamentally the usual three colours, Fire red, Water blue, Air yellow. Note that Earth is missing.

The Seven planets have their colours as are often stated, and note that each of the seven is set beside its appropriate Sephira, so that there are three Sephiroth which have no Planet; Kether, Chokmah, and Malkuth.

The 12 Zodiacal Signs are the lower portion of the sides of the vertical column. The central one has none of the twelve; they are so allotted between the four remaining columns. Further note that they are only three ranks, the 5th, 7th, and 8th; none are in the 6th rank from above.

This arrangement then shows: Four Triplicities and three Quaternaries. Observe well the arrangement; it is complex but not confused.

1.	Kerubic.	Fixed.	Shining Rank.
2.	Cardinal.	Fiery.	Solar Rank.
3.	Common (mutable).	Airy.	Subtle Rank.

From above down, or in columns these are: Earthy Signs. Airy Signs. Watery Signs. Fiery Signs.

Rank 5. The Kerubic line shows the signs in the order of Tetragrammaton read in Hebrew.

Rank 7. The Cardinal line shows the signs from the right in the order of astronomical sequence of the solar course; vernal equinox, summer solstice, autumn equinox, winter solstice.

Rank 8. The common line shows the Signs again in a different position. Here the earliest in the year is Gemini on the left of Mem, and passing left to Virgo, you then go round to extreme right to Sagittarius, pass centrewards to Pisces close to Malkuth.

The colouring of each square is dual — a ground colour, and the colour of the emblem. The ground colour is a compound of the colour of the Planet of the side tinting the colour of the Force to which the Square is allotted.

Each side has the Square of its own planet in its own unmixed colour, and with this exception all the coloured grounds are compound. The emblem colour is always complementary to the ground colour.

The ritual of the Adeptus Minor gives the definite colours of each planet and sign which are to be used in this system. There are other allotments of colour to each of these symbols and forces, but these are retained as mysteries yet to be evolved and revealed when you have become familiar with the present simple and elementary system.

CONCERNING THE USE OF THE VAULT

By G. H. FRATER, F. R.

The Vault of the Adepti may be said to represent or symbolise various things; first of course, it is the symbolic burying place of our Founder C. R. C. It is also the mystic Cavern in the Sacred Mountain of Initiation. — Abiegnus; and therefore it is the Chamber of Initiation wherein, after passing through the preliminary training of the Outer, we are received into the Portal of the Vault of the Rose of Ruby and the Cross of Gold.

All who are eligible should use the Vault when it is in its place. When working it is well to be clothed in the White Robe and yellow sash, yellow slippers and yellow and white Nemyss on your head. Rose Cross should be upon the breast. Remember that within the Vault you never use a banishing Ritual. The chamber is highly charged by the Ceremonies which have been held there and the atmosphere thus created should not be disturbed.

At first I do not recommend you to fast as a preliminary. Though later on when you set yourselves to attain some definite point, this may be necessary. Being then clothed, and at peace, you enter the Vault, light the candle, and kindle either a pastile in the small censer or, if you prefer it, some incense in the larger one. Place a chair as near East as you can, and having shut the door stand in the East, facing West, the door by which you entered, the wall bearing the symbol of Venus. Now cross your hands upon your breast in the Sign of Osiris Arisen, breathe in a fourfold rhythm, regularly, and compose your mind. Then being calm and collected, make the full L V X Signs, repeating the accompanying words, and endeavour to bring down the Divine White Brilliance. Having done this, seat yourself, and give yourself up to meditation, tranquil and without fear. At first try to feel, it may be, or to see the play of the colours as they pass and repass from side to side and from square to square. Then await with serene expectation what message may be vouchsafed to you. When you are used to the place it is well to extinguish the light, for the darker the material atmosphere the better it is. Before leaving the Vault make the L. V. X. Signs, and quit it with arms crossed upon breast in the Sign of Osiris risen.

If you have elected to work in a group of two or three, proceed in the same manner, but take care to place yourselves in balanced disposition. Let me warn you never to argue, even in a friendly manner, while in the Vault. It may often happen that one of you sees more or less differently from the others. In this case make an audible note of the differences but do not go on to discuss it till you have ended the sitting, as any discussion is apt to disturb the delicate currents and so break the thread of your vision. It is permissible to take notes in writing during the sitting, but on the whole it is perhaps more satisfactory to impress everything clearly on your mind and write it down immediately afterward.

The next seven visits should be devoted to a careful study of each side of the Vault in turn, recalling all you know about each *before you begin,* and having your queries defined before you expect replies.

Another time, contemplate the roof, and if you feel strong enough, the floor. But it is best for you to have an advanced Adept with you for the latter. Again you may draw aside the Altar, lift the lid of the Pastos and contemplate the figure you may perceive lying within it. For this you should have a small candle lit on the Altar. Or you may lie down in the Pastos yourself and meditate there. Sometimes you may see the simulacrum of C. R. C. in the Pastos, or it may be your own Higher Self. In every case you should gain knowledge, power, and satisfaction. If you do not, you may be sure you are either acting from a wrong motive, or you are not physically strong enough, or your methods are at fault. No normal person in a good state of mind can possibly spend half an hour in this way without feeling better for it. But if you should happen to be out of harmony with your surroundings or at variance with your neighbours, leave there thy gift before the Altar, and go thy way, first be reconciled.

When more than one person enters the Vault they must all make the L V X Signs together.

THE THREE CHIEFS

By Frater A. M. A. G.

The first Temple founded in England in 1887-88 under the governance of the Hermetic Order of the Golden Dawn was named very appropriately Isis-Urania. Isis-Urania is Venus, and she is the occult planet which represents the Genius of this Order — Venus, the Evening and the Morning Star, presaging the rising of the Sun of ineffable Light. Venus is also, as Isis, a symbol of the Qabalistic *Shekinah,* the Glory of the Presence Divine, the Holy Spirit. After the Revolt in the Order about 1900, the schismatic sect appropriated as the name of their Order, Stella Matutina, the Morning Star, thus continuing the significance of the enlightening function and purpose for which the Order was founded originally. For, if one may speak of the Order as having a specific purpose, then that sublime motive is to bring each man to the perfection of his own *Kether,* to the glory of his own higher Genius, to the splendour of the Golden Dawn arising within the heart of his soul. And its technique is always encompassed through the uplifting of the heart and mind by a theurgic invocation to Isis-Urania, the symbolic personification of the Sephiroth of the Supernal Light.

It is well known that Venus is a planet peculiarly associated with occult and mystical aspiration. In the *Secret Doctrine* we find Blavatsky stating that "Venus, or Lucifer, the planet, is the light-bearer of our Earth, in both a physical and mystical sense." And in quoting from the Stanzas of Dzyan, she presents the statement that "Thus Earth is the adopted child and younger brother of Venus." Hence a good deal of wisdom is concealed in the very choice of the name of the Order. To this we will have occasion to refer on a later page.

In the Ritual of the Grade of Adeptus Minor, the Third Adept, reading from the historical account of the origins of the Order, states that "The True Order of the Rose Cross ascendeth into the heights even unto the Throne of God himself." If the reader will well have studied the preliminary knowledge material of the Outer Order, he will remember it is said that the symbol of Venus — a true symbol of growth and development — embraces all the Ten Sephiroth of the Qabalistic Tree of Life. Since the Order is under the presidency of Venus, and in view of the above quotation, it would seem that the Order considered from a variety of viewpoints is allied to the Tree of Life, and vice-versa. Thus the system of grades, and the division of the organisation into Three Separate Orders — the Order of the Golden Dawn in the Outer, the Second Order of the R.R. et A.C., and the unnamed Third Order of Masters, whose Sephiroth obtain above the Abyss — is based upon a natural and a very recondite series of correspondences. "As above so below." So that as the Tree of Life consists of a glyph which represents not only a material physical universe but also a uranography of the invisible and spiritual world, so does the Order consist, in all actuality, of more than an external Order. Concealed within and behind the grade system, is the invisible Order, of true adepts, unknown and, in most cases, unnamed Masters.

At the close of the Second Point of the 5-6 Ceremony, there are named, without further reference, the Names and Ages of the "Three Highest Chiefs of the Order". These Chiefs are Hugo Alverda, whose age is given as 576, Franciscus, who died at the age of 495 years and Elman Zatar, who died at the age of 463. In addition to these three there is Christian Rosencreutz the Founder who died at the age of 106 years.

These enormous ages, unbelievably long in the case of the three chiefs, imply — that is if we accept the history in its obvious and literal sense — that, as Adepts, they had discovered and employed the secret of the Elixir of Life, in order to prolong the period of their usefulness on Earth. And though they have died, that is discarded their purely physical instruments, it is not to be supposed they are cut off from our sphere of activity. Such is not the occult teaching. Apart from the probability that they may have since incarnated voluntarily once more on this plane to continue their work on behalf of mankind in their own silent ways, they would have become what are known in the East as Nirmanakayas. Speaking in the *Secret Doctrine* of one group of Adepts, Blavatsky gives a definition of Nirmanakayas which is distinctly worth quoting: "*Maruts* is, in occult parlance, one of the names given to those Egos of great Adepts who have passed away, and who are known also as *Nirmanakayas;* of those Egos for whom — since they are beyond illusion — there is no Devachan (heaven) and who, having either voluntarily renounced it for the good of mankind, or not yet reached Nirvana, remain invisible on Earth." Such must therefore be the nature of the divine guardians of our Order. A few lines following the above quotation in the Secret Doctrine, Madame Blavatsky further remarks "*Who* they are 'on earth' — every student of Occult science knows." Whether they do or not, at any rate, it is clear that the Order has a little to say on this matter.

There is an enormous amount of significant material in the *Secret Doctrine* which should be very suggestive to the student of the magical wisdom. For the *Secret Doctrine* assists in the comprehension of the Order knowledge, and likewise the Order knowledge makes brilliantly clear what are otherwise highly obscure passages in that colossal monument of Blavatsky's erudition. The only one of these points that I wish to consider at the moment is this question of Adepts in relation to the Order. In the first half of Volume Two of the Secret Doctrine, there is a passage or two which I must quote: "Alone a handful of primitive men — in whim the spark of divine Wisdom burnt bright, and only strengthened in its intensity as it got dimmer and dimmer with every age in those who turned it to bad purposes — remained the elect custodians of the Mysteries revealed to mankind by the Divine Teachers. There were those among them, who remained in their *Kumaric* (divine purity) condition from the beginning; and tradition whispers, what the secret teachings affirm, namely, that these Elect were the germ of a Hierarchy, *which never died since that period.*" The magical tradition has it too that the Three Chiefs and Christian Rosencreutz were of those who retained their knowledge of their divine origins and spiritual nature, and they have been constantly with us. The student would be well-repaid to study what H. P. B. has to say in the first Volume of the *Secret*

Doctrine about the stem and root of Initiators, that Mysterious Being who, born in the so-called Third Race of our evolutionary era, is called "The Great Sacrifice" and "the tree from which in subsequent ages, all the great historically known Sages and Hierophants . . . have branched off." More cannot be quoted here, but it is all highly significant, and the employment of Order methods corroborates a great deal of what she wrote. But I do intend to quote from what she calls the Catechism of the inner Schools, which deals still further with the theme of the Secret Chiefs of our Order, or the undying Adepts of all Ages. 'The inner man of the first . . . only changes his body from time to time; he is ever the same, knowing neither rest nor Nirvana, spurning Devachan and remaining constantly on Earth for the Salvation of mankind. . . . Out of the seven virgin-men (*Kumara*) four sacrificed themselves for the sins of the world and the instruction of the ignorant, to remain till the end of the present Manvantara. Though unseen they are ever present. When people say of one of them, 'He is dead', behold, he is alive and under another form. These are the Head, the Heart, the Soul, and the Seed of undying knowledge. Thou shalt never speak, O Lanoo, of these great ones before a multitude, mentioning them by their names. The wise alone will understand." Though I have little intention to speak of them more clearly, little harm can be done from what is already stated above, for the names used are clearly the pseudonyms or magical mottos of those great beings.

If however, we consider these Chiefs from a wholly different point of view, the results are no less suggestive. Some students of the Order have thought that these

Three Chiefs may be considered as representative of certain principles in Nature or Sephiroth of the Tree of Life, particularly as it is said that the Order of the Rose Cross (the Ankh or the Venus symbol) ascendeth unto the Throne of God himself. How may we discover, then, what principles are involved, and why? Two hints are given in the Adeptus Minor Ritual as to what procedure the student may follow in order to elucidate these obscure mysteries. Almost deliberately the ritual states, in the first place, that Damcar, whither our Father C. R. C. journeyed, may be transliterated into Hebrew, thus yielding דמכר, two words which, if translated mean the "Blood of the Lamb". The Lamb has always been a symbol of the Higher Ego. Secondly, there is the analysis of the Key-word I. N. R. I., whereby the English letters are transliterated into Hebrew, attributed to certain Yetziratic correspondences, Egyptian deities, signs and ideas. This must, then, be our technique with regard to this problem. The Qabalah is the means whereby we may unlock the closed doors of the veiled intimations which abound in the Order rituals.

Through the application of this technique to the Names and Ages of the Chiefs, one may reasonably conclude that, as the historical lection of the Third Adept showed, They represent the Triune Supernal Light, the Divine White Brilliance invoked in the Vault of the Adepti — the letter Shin extended, bursting through the balanced elemental powers of Tetragrammaton to confer the attainment of the Grade. If we transliterate the Names into Hebrew, first, of all, we have the following: —

פראנכיסכם = 541 = 10 = 1 = Kether ☿
הוגע = 84 = 12 = 3 = Binah ⊖
חאלמאן = 776 = 20 = 2 = Chokmah 🜍

(It may be here remarked that the method of reducing numbers to units as shown above, while often called Theosophical addition, is actually the mode of working called *Aiq Beker,* or the Qabalah of Nine Chambers. This method of working was eliminated from the Order papers issued in one Temple by several high-grade initiates, whose natural stupidity was far in excess of their adeptship. By this method of *Aiq Beker,* the 22 letters and 5 finals of the Hebrew alphabet are grouped together by threes according to units, tens, and hundreds in nine divisions.)

Elman Zata is represented in the Rituals as being an Arab; that is his origins are in the South and East, representing heat and fire, and so the Alchemical Sulphur is a fit attribution. Sulphur is also an attribution of Chokmah, to which also the element of Fire is allocated. Hugo is called the Phrisian. If we refer this place to Frisia in Denmark, the North, then the Alchemical Salt is a proper reference — Binah, and the element of Water, the Great Salt Sea. Franciscus is the Gaul, which country is a point between the North and the South, a temporate zone. Hence, he is the reconciler between them, a mediator, surely the Alchemical Mercury. Thus from this point of view, the Gematria of the Names of the Three Chiefs, allies them with the Light of the Supernal Sephiroth, that Light which ascendeth into the heights, even unto the Throne of God himself.

Leaving, however, the Gematria of their individual Names for a moment, and proceeding to the Qabalah of the numbers of their Ages, an equally interesting and significant fact is revealed.

Hugo's age is given as 576, which reduces to 18 = 9.
Franciscus age is given as 495, which reduces to 18 = 9.
Elman's age is given as 463, which reduces to 13 = 4.

9 plus 9 plus 4, added together yield 22. 22 is the number of the letters of the Hebrew Alphabet, the totality of the Paths linking the Sephiroth on the Tree of Life. This number also represents, therefore, the Serpent of Wisdom which rises from Malkuth to Kether, the ascending Spiral, the path which the aspirant to the Great Order must tread. In short, the Chiefs represent the Path itself which is to be followed, even as They represent the goal which is at the end thereof. Each initiate, it is the universal tradition of the Mystic path, must not only tread the Way, but must *become,* even as did these Three Chiefs, that Path itself.

By referring the number 22 in a slightly different way to the Qabalah of Nine Chambers, we may obtain 220, which is the Gematria of Kor כר, the Lamb, Abi-Agnus, the Strength of our Race — also the initials of Christian Rosenkreutz. Moreover, 2 plus 2, equals 4, which is the number of *Daleth,* which means a door, referred to Venus, the symbolical figure which embraces the whole Tree of Life, revealing that compassion or love is that fiery force which binds together through an orderly growth and progression the whole Sephirotic Scheme into a Unity. And Daleth and Venus are the attributions of that door into the Tomb of the Justified One, the Vault of the Adepti, even as the reciprocal Path of Venus, Daleth, on the Tree of Life, is the Secret Gate which leads out from the Garden of Venus into the newer life, the Glory of the Boundless Light. The secret of that Gate abides in the womb of the Great Mother, the intrinsic regenerating nature of the Empress of the Tarot — Isis-Urania.

Again, there are other considerations. At the end of the Order document on the symbolism of the neophyte grade there is the statement that "*Nephesch ha-Mesiach,* the Animal Soul of the Messiah" is "the Shekinah or Presence between the Kerubim." Note that Shekinah represents, as I previously attempted to point out, Aima Elohim, the Supernal Sephiroth as a synthetic Unity, the Divine White Brilliance. Since this is spoken of as *between* the Kerubim, the Middle Pillar of the Tree, which is thus by definition the Path of the Redeemer or Messiah, the path of the Sushumna traversed by the Kundalini serpent is referred to. Now Messiah in Hebrew is spelt משיח and its Gematria is 358. There is another word in Hebrew having precisely the same enumeration, and that word is נחש, Nachash, meaning a Serpent. As we demonstrated above, the ascending Spiral is represented by the Serpent of Wisdom, which is the path of the 22 letters of the Alphabet — and to this Serpent are the ages of the Three Chiefs referred. Thus between the Serpent of Wisdom which represents the Way to the Crown, the Paths of the Tree of Life, and the Power of the Chiefs of the Order, there is seen a *gematria* connection. Interestingly enough, in all ancient systems, the Serpent is also the Tempter, Lucifer — and once again, Lucifer is Venus, the Redeemer.

Thus the Three Chiefs of the Order of the R. R. et A. C. are the symbolic representatives of the Way to that Land which is beyond "honey, and spice and all perfection", the Way to the Light itself. But they are also the Light at the end of the Way; they have *become* the divine attainment. How significant becomes the statement "I am the Way, the Truth and the Life. No man cometh unto the Father but by me."

There is one last correspondence before closing this paper. The symbolic drama of the Adeptus Minor Ritual has as its goal the union of the aspirant with the divine nature of Christian Rosencreutz. Theoretically, it is assumed that our Father C. R. C. is the type and symbol of spiritual attainment, a man who achieved union with his Higher and Divine Genius, and was brought to the Light of his Kether. He is portrayed as a living man, who symbolically died, and like Osiris of old, was glorified through trial, perfected through suffering, and rose again in a mystical resurrection. Now in the Ritual, he is referred to as "The Light of the Cross" and this latter is pictorially shown as "I, CXX", which is 120. The Light of the Cross, CXX, is of course the LVX, the Light of the Supernals. Now 120 reduces to 12, and it is interesting to note that 12 is also the numeration of the Great Angel HUA who is invoked to overshadow the Aspirant when he is bound to the Cross of Obligation. HUA is, in the Zohar, one of the mystical Titles of Kether, the Crown of the Tree. Analysis of the Name expands the idea considerably. The Name is composed of three letters, Heh, Vau, Aleph. Heh, is 5 in number, the Pentagram which is also the symbol of the microcosm. Vau is 6, the Hexagram, the symbol of the Macrocosm, the Greater World. Aleph, is Unity. Thus the whole name symbolises the union of the microcosm with Macrocosm, and is a complete synthesis of the nature of the Adeptus Minor Grade itself, the accomplishment of the Great Work. So that the very expression of C. R. C.—'I, the Light of the Cross" with the implication of its number, identifies him mystically with the Great Angel HUA. Both become therefore the symbolic representatives of the higher and divine Genius of the Candidate for initiation — giving us the rationale of dramatic ceremonial, that the depicting of the life of a revered personality who at one time in the past attained, may also induce within the heart and mind of the aspirant the overwhelming glory of that same attainment.

It becomes peculiarly significant to trace out, in this slight way, the unity and identical nature of all the symbols employed, and show how by analogous methods and meditation the whole of the Order teaching may be expanded into a profound and highly significant system.

(Note: Since there is no need for me to hide behind a cloak of anonymity, this essay was written by me soon after my advancement to the Adeptus Minor Grade. A. M. A. G. are the initials of the motto Ad Majorem Adonai Gloriam which I then employed.—I. R.)

End of Volume Two

THE GOLDEN DAWN

An Account of the Teachings,
Rites and Ceremonies of the
ORDER OF THE GOLDEN DAWN

By ISRAEL REGARDIE

▽

VOLUME THREE

△

THE ARIES PRESS
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THE RITUAL

OF THE

PENTAGRAM

The Pentagram is a powerful symbol representing the operation of the Eternal Spirit and the Four Elements under the divine Presidency of the letters of the Name Yeheshuah. The elements themselves in the symbol of the Cross are governed by Yhvh. But the letter Shin, representing the *Ruach Elohim,* the Divine Spirit, being added thereto, the Name becometh Yeheshuah or Yehovashah — the latter when the letter Shin is placed between ruling Earth and the other three letters of Tetragrammaton.

From each re-entering angle of the Pentagram, therefore, issueth a ray, representing a radiation from the Divine. Therefore is it called the Flaming Pentagram, or Star of Great Light, in affirmation of the forces of Divine Light to be found therein.

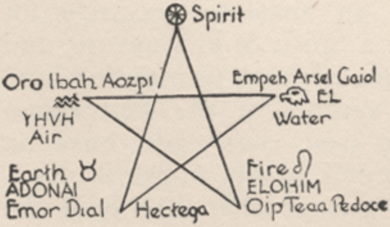
Traced as a symbol of good, it should be placed with the single point upward, representing the rule of the Divine Spirit. For if thou shouldst write it with the two points upward, it is an evil symbol, affirming the empire of matter over that Divine Spirit which should govern it. *See that thou doest it not.*

Yet, if there may arise an absolute necessity for working or conversing with a Spirit of evil nature, and that to retain him before thee without tormenting him, thou hast to employ the symbol of the Pentagram reversed — (for, know thou well, thou canst have no right to injure or hurt even evil Spirits to gratify curiosity or caprice) — in such a case, thou shalt hold the blade of thy Magical Sword upon the single lowest point of the Pentagram, until such time as thou shalt license him to depart. Also, revile not evil spirits — but remember that the Archangel Michael of whom St. Jude speaketh, when contending with Satan, durst not bring a railing accusation against him but said 'The Lord rebuke thee'.

Now, if thou wilt draw the Pentagram to have by thee as a symbol, thou shalt make it of the colours already taught, upon a black ground. There shall be the sign of the Pentagram, the Wheel, the Lion, the Eagle, the Ox, and the Man, and each hath an angle assigned unto it for dominion. Hence ariseth the Supreme Ritual of the Pentagram, according to the angle from which the Pentagram is traced. The circle or Wheel answereth to the all-pervading Spirit: The laborious Ox is the symbol of Earth; the Lion is the vehemence of Fire; the Eagle, the Water flying aloft as with wings when she is vaporized by the force of heat: the Man is the Air, subtle and thoughtful, penetrating hidden things.

At all times complete the circle of the place before commencing an invokation. The currents leading from Fire to Air and from Earth to Water are those of Spirit — the mediation of the Active and Passive Elements. These two Spirit Pentagrams should precede and close Invokations as the equilibrium of the Elements, and in establishing the harmony of their influence. In closing, these currents are reversed.

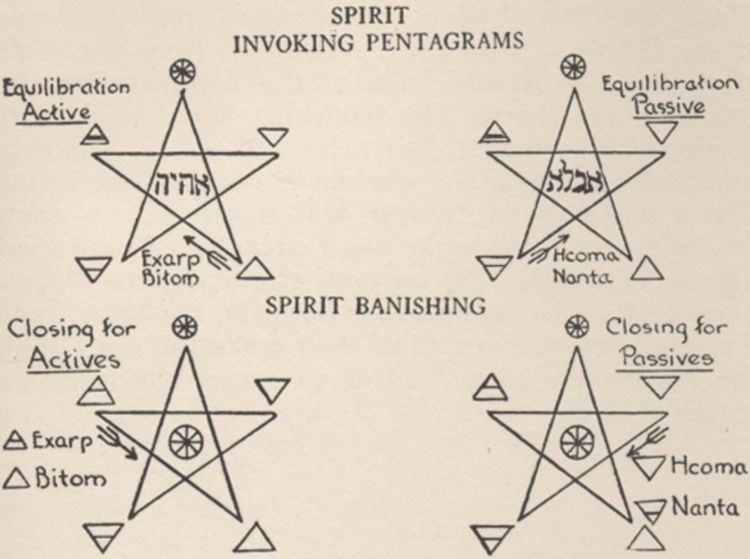
Diagram 1



TABLET OF UNION NAMES

Active—Air	Exarp
Passive—Water	Hcoma
Passive—Earth	Nanta
Active—Fire	Bitom

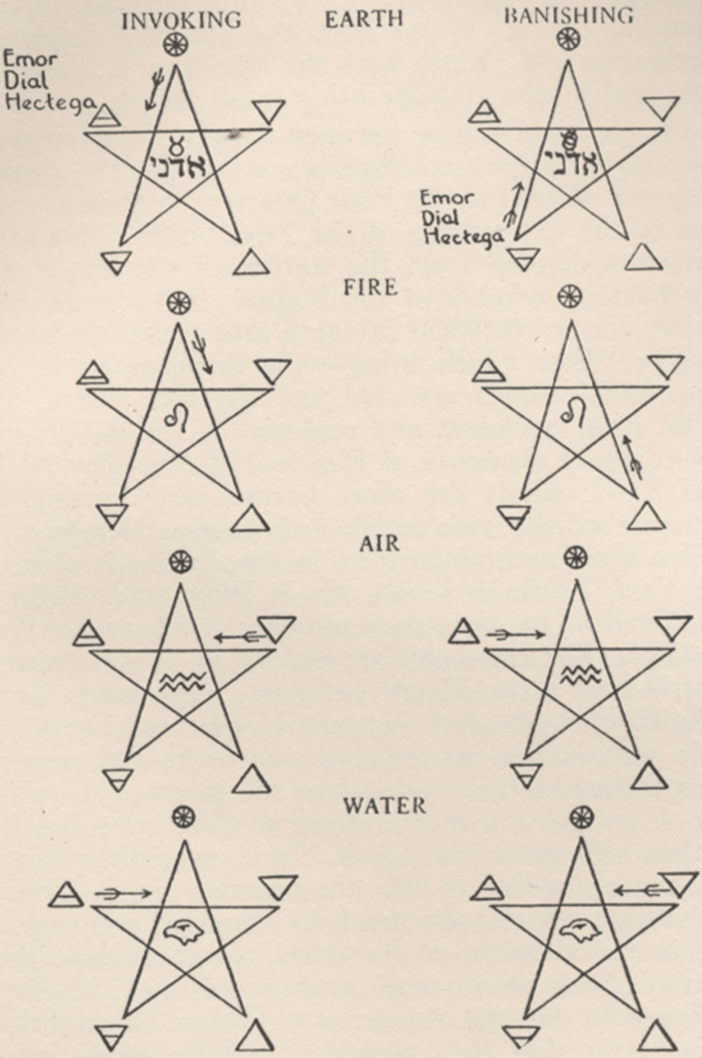
Diagram 2


SPIRIT
INVOKING PENTAGRAMS
Equilibration
Active
אהיה
Exarp
Bitom
Equilibration
Passive
אגלא
Hcoma
Nanta
SPIRIT BANISHING
Closing for
Actives
Exarp
Bitom
Closing for
Passives
Hcoma
Nanta

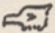
They are the invoking and banishing Pentagrams of the Spirit; the Sigil of the Wheel should be traced in their centre. In the invoking Pentagram of Earth the current descendeth from the Spirit to the Earth. In the Banishing Pentagram, the current is reversed. The Sigil of the Ox should be traced in the centre. These two Pentagrams are in general use for invokation or banishing, and their use is given to the Neophyte of the first Order of the Golden Dawn under the title of the Lesser Ritual of the Pentagram. This Lesser Ritual of the Pentagram is only of use in general and unimportant invokations. Its use is permitted to the Outer that Neophytes may have protection against opposing forces, and also that they may form some idea of how to attract and to come into communication with spiritual and invisible things. The Banishing Pentagram of Earth will also serve thee for a protection if thou trace it in the Air between thee and any opposing Astral force. In all cases of tracing a Pentagram, the angle should be carefully closed at the finishing point.

The invoking Pentagram of Air commenceth from Water, and that of Water commenceth from the Angle of Air. Those of Fire and Earth begin from the angle of Spirit. The Kerubic sign of the Element is to be traced in the centre. The banishing Signs are the reversing of the current. But before all things, complete the circle of the place wherein thou workest, seeing that it is the key of the rest. Unless you want to limit or confine the force, make *not* a circle round each Pentagram, unless for the purpose of tracing the Pentagram truly. In concentrating however the force upon a symbol or Talisman, thou *shalt* make the circle with the Pentagram upon it so as to gather the force together thereon.

Diagram 3


INVOKING
EARTH
BANISHING
Emor
Dial
Hectega
אדני
Emor
Dial
Hectega
אדני
FIRE
AIR
WATER

RULE: Invoke towards, and banish from, the point to which the Element is attributed.

Air hath a watery symbol ♒, because it is the container of rain and moisture. Fire hath the form of the Lion-Serpent ♌. Water hath the alchemic Eagle of distillation  . Earth hath the laborious ♉. Spirit is produced by the One operating in all things.

The elements vibrate between the Cardinal points for they have not an unchangeable abode therein, though they are allotted to the Four Quarters in their invokation in the Ceremonies of the First Order. This attribution is derived from the nature of the winds. For the Easterly wind is of the Nature of Air more especially. The South Wind bringeth into action the nature of Fire. West winds bring with them moisture and rain. North winds are cold and dry like Earth. The S. W. wind is violent and explosive — the mingling of the contrary elements of Fire and Water. The N. W. and S. W. winds are more harmonious, uniting the influence of the two active and passive elements.

Yet their natural position in the Zodiac is: Fire in the East, Earth in South, Air in West, and Water in the North. Therefore they vibrate: Air between West and East. Fire between East and South. Water between North and West. Earth between South and North.

Spirit also vibrateth between Height and Depth.

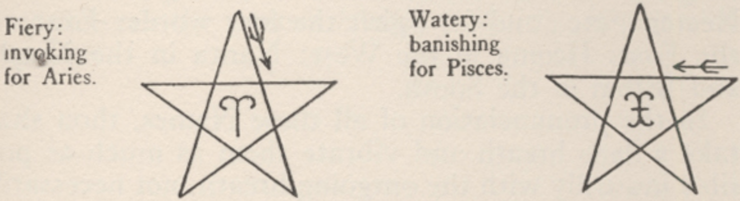
So that, if thou invokest, it is better to look towards the position of the winds, since the Earth, ever whirling on her poles, is more subject to their influence. But if thou wilt go in the Spirit Vision unto their abode, it is better for thee to take their position in the Zodiac.

Air and Water have much in common, and because one is the container of the other, therefore have their symbols been at all times transferred, and the Eagle assigned to Air and Aquarius to Water. Nevertheless, it is better that they should be attributed as before stated and for the foregoing reason is it that the invoking sign of the one and the banishing sign of the other counterchange in the Pentagram.

When thou dealest with the Pentagram of the Spirit thou shalt give the saluting sign of the ⑤ = $\boxed{6}$ Grade, and for the Earth the Sign of Zelator, and for Air that of Theoricus, and for Water that of Practicus, and for Fire, Philosophus.

If thou wilt use the Pentagram to invoke or banish the Zodiacal forces, thou shalt use the Pentagram of the Element unto which the Sign is referred, and trace in its centre the usual Sigil of the Sign thus:

Diagram 4



Fiery: invoking for Aries.

Watery: banishing for Pisces.

And whenever thou shalt trace a Sigil of any nature, thou *must* commence at the left hand of the Sigil or symbol following the course of the Sun.

Whenever thou invokest the forces of the Zodiacal Signs as distinct from the Elements, thou shalt erect an astrological scheme of the Heavens *for the time of working* so that thou mayest know toward what quarter or direction thou shouldst face in working. For the same Sign may be in the East at one time of the day and in the West at another.

Whenever thou shalt prepare to commence any magical work or operation, it will be advisable for thee to clear and consecrate the place by performing the Lesser Banishing Ritual of the Pentagram. In certain cases, especially when working by or with the forces of the Planets, it may be wise also to use the Lesser Banishing Ritual of the Hexagram.

In order that a *Force* and a *current* and a *colour* and a *sound* may be united together in the same symbol, unto each angle of the Pentagram certain Hebrew divine Names and Names from the Angelic Tablets are allotted. These are to be pronounced with the invoking and banishing Pentagrams so thou mayest see in the foregoing diagrams.

The attributions of the angles of the Pentagram is the key of its Ritual. Herein, during ordinary invokation without the use of the Tablets of the Elements, thou shalt pronounce the Divine Name Al with the Pentagram of Water, and Elohim with Fire, etc. But if thou art working with the Elemental or Enochian Tablets, thou shalt use the Divine Names in the Angelic language drawn therefrom. For Earth, Emor Dial Hectega, etc., and for Spirit the four words: Exarp in the East; Hcoma in the West: Nanta in the North: and Bitom in the South.

In the pronunciation of all these Names, thou shalt take a deep breath and vibrate them as much as possible inwardly with the outgoing breath, not necessarily loudly, but with vibration thus: A-a-a-el-ll. Or — Em-or-r Di-a-ll Hec-te-e-g-ah. If thou wilt, thou mayest also trace the letters or Sigils of these Names in the Air.

To invoke the forces of the Four Elements at once, at the Four Quarters, commence at the East and there trace the equilibrating Pentagram of the Actives and the invoking Pentagram of Air and pronounce the proper Names. Then carry round the point of thy wand to the South and there trace the equilibrating Pentagram for Actives and the invoking Pentagram of Fire and pronounce the proper Names. Thence, pass to the West, trace the Equilibrating Pentagram for Passives and the Invoking Pentagram for Water and pronounce the proper Names; thence to the North, trace the equilibration of the Passives and the invoking Pentagram of Earth, pronounce the proper Names, and then complete the circle of the place.

In the same manner shalt thou banish, unless thou desirest to retain certain of the Forces for a time. All invokations shall be opened and closed with the Qabalistic Sign of the Cross. In certain cases other Names, as those of Angels and Spirits, may be pronounced towards their proper quarters and their Names and Sigils traced in the Air.

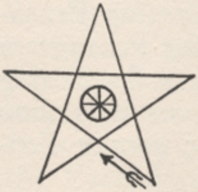
If thou workest with but one Element, thou shalt make — (if it be an active element as Fire or Air) — the equilibrating Pentagram for Actives only and the Element's own invoking Pentagram, and not those of the other Elements. If it be a passive Element — Earth or Water — thou shalt make the Equilibrating Pentagram of the passives only and the invoking Pentagram of the one Element at the Four Quarters. In closing and banishing follow the same law. Also, see that thou pronouncest the proper Names with the proper Pentagrams.

SUPREME INVOKING RITUAL

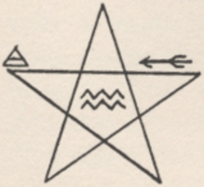
OF THE

PENTAGRAM

Diagram 5

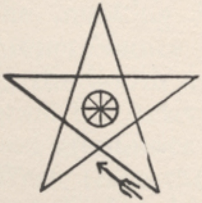


Face East. Make Qabalistic Cross.
Make Equilibriated Active Pentagram of Spirit.
Vibrate Exarp in making Pentagram.
Vibrate Eheieh in making Wheel.
Finish with the ⑤=$\boxed{6}$ Signs.

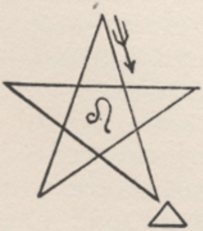


Make the Invoking Pentagram of Air.
Vibrate Oro Ibah Aozpi in making Pentagram.
Vibrate Yhvh in making Aquarius.
Finish with the ②=$\boxed{9}$ Sign.

Carry Point to South—

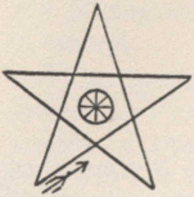


Make Equilibriated Active Pentagram of Spirit.
Vibrate Bitom in making Pentagram.
Vibrate Eheieh in making Wheel.
Give ⑤=$\boxed{6}$ Signs.

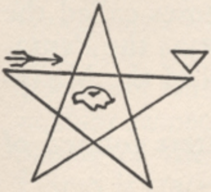


Make the Invoking Pentagram of Fire.
Vibrate Oip Teaa Pedoce in making Pentagram.
Vibrate Elohim in making Leo sigil.
Make the ④=$\boxed{7}$ Sign.

Carry Point to West—

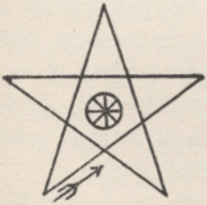


Make Equilibriated Passive Pentagram of Spirit.
Vibrate Hcoma in making Pentagram.
Vibrate Agla in making Wheel.
Give ⑤=$\boxed{6}$ Signs.

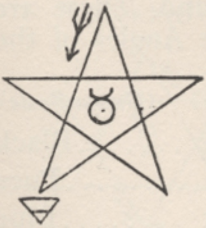


Make Invoking Pentagram of Water.
Vibrate Empeh Arsel Gaiol in making Pentagram.
Vibrate Al in making Eagle Head.
Give the ③=$\boxed{8}$ Sign.

Carry Point to North—



Make Equilibriated Passive Pentagram of Spirit.
Vibrate Nanta in making Pentagram.
Vibrate Agla in making Wheel.
Give ⑤=$\boxed{6}$ Signs.



Make Invoking Pentagram of Earth.
Vibrate Emor Dial Hectega in making Pentagram.
Vibrate Adonai in making Taurus.
Give ①=$\boxed{10}$ Sign.

Finish in East as in Lesser Pentagram Ritual with the Four Archangels and Qabalistic Cross.

THE RITUAL

OF THE

HEXAGRAM

The Hexagram is a powerful symbol representing the operation of the Seven Planets under the presidency of the Sephiroth, and of the letters of the seven-lettered Name, Ararita. The Hexagram is sometimes called the Signet or Symbol of the Macrocosm, just as the Pentagram is called the Signet Star or Symbol of the Microcosm.

Ararita is a divine name of Seven letters formed of the Hebrew initials of the sentence:

"One is his beginning. One is his individuality. His permutation is one."

As in the case of the Pentagram, each re-entering angle of the Hexagram issueth a ray representing a radiation from the divine. Therefore it is called the Flaming Hexagram, or the six-rayed Signet Star. Usually, it is traced with the single point uppermost. It is not an evil symbol with the two points upward, and this is a point of difference from the Pentagram.

Now if thou dost draw the Hexagram to have by thee as a Symbol, thou shalt make it in the colours already taught and upon a black ground. These are the Planetary Powers allotted unto the Angles of the Hexagram.

		(*King Scale*)	(*Queen Scale*)
Unto the uppermost	♄	Indigo	Black
Unto the lowermost	☽	Blue	Puce
Unto the right hand upper	♃	Violet	Blue
Unto the right hand lower	♀	Green	Green
Unto the left hand upper	♂	Red	Red
Unto the left hand lower	☿	Yellow	Orange
In the centre is the fire of the Sun		Orange	Golden

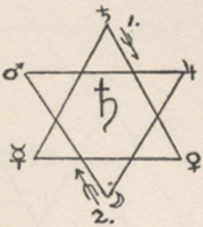
The order of attribution is that of the Sephiroth on the Tree of Life. Hence ariseth the Supreme Ritual of the Hexagram according to the Angles from which it is traced.

The uppermost angle answereth also to *Daath* and the lowest to *Yesod*, and the other angles to the remaining angles of the Microprosopus. The Hexagram is composed of the two angles of Fire and Water, and is therefore *not* traced in one continuous line like the Pentagram, but by each Triangle separately. All the invoking Hexagrams follow the course of the Sun in their current, that is from left to right. But the *banishing* Hexagrams are traced from right to left from the same angle as their respective invoking Hexagrams *contrary* to the course of the Sun. The Hexagram of any particular Planet is traced in two Triangles, the first starting from the angle of the Planet, the second opposite to the commencing angle of the first. The Symbol of the Planet itself is then traced in the centre. Thus in the case of the invoking Hexagrams of Saturn, the first triangle is traced from the angle of Saturn, following the course of the Sun, the second triangle from the angle of the Moon.

(Only trace the central Planetary symbol in practice — the others are shown *only* for illustration.)

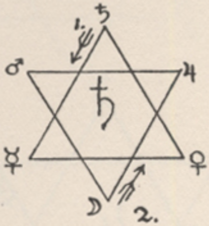
Diagram 6

INVOKING ♄



יהוה אלהים
אראריתא
א

BANISHING ♄



But the invoking Hexagram of the Moon is first traced from the angle of the Moon, its second angle being traced from the triangle of Saturn.

The banishing Hexagram for Jupiter, for example, is traced from the same angle as the invoking Hexagram, and in the same order, but reversing the current's direction. In all cases the Symbol of the Planet should be traced in the centre.

Diagram 7

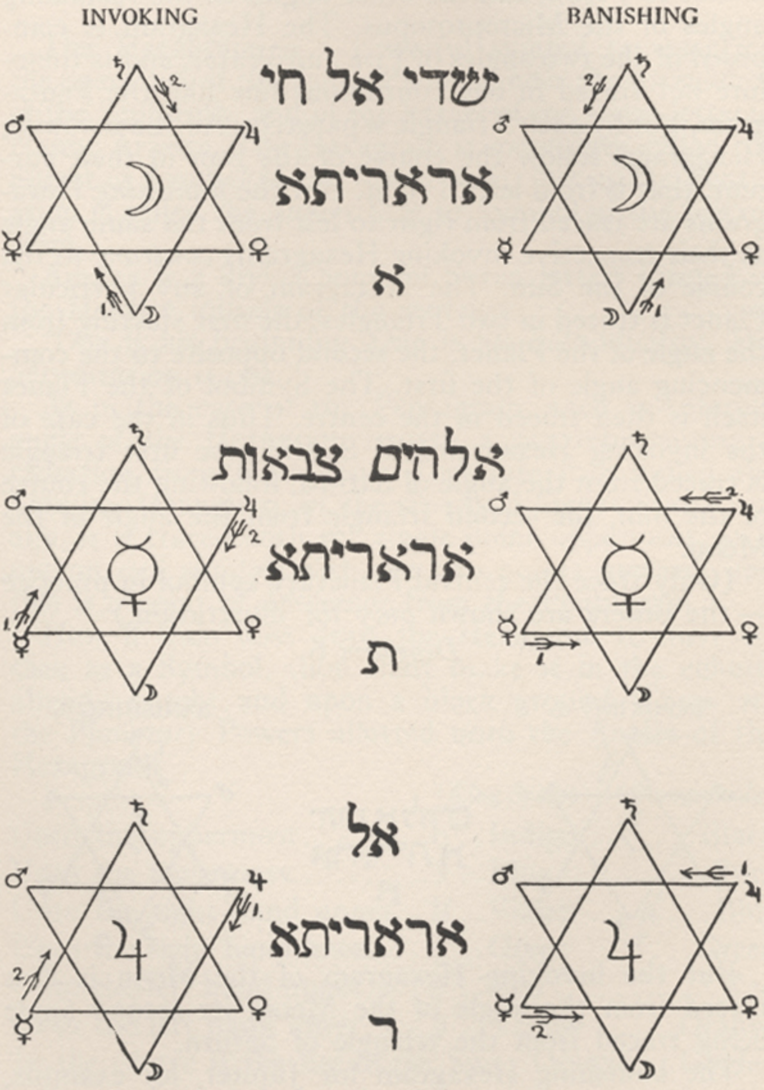

INVOKING
BANISHING
שדי אל חי
אראריתא
א
אלהים צבאות
אראריתא
ת
אל
אראריתא
ר

Diagram 8

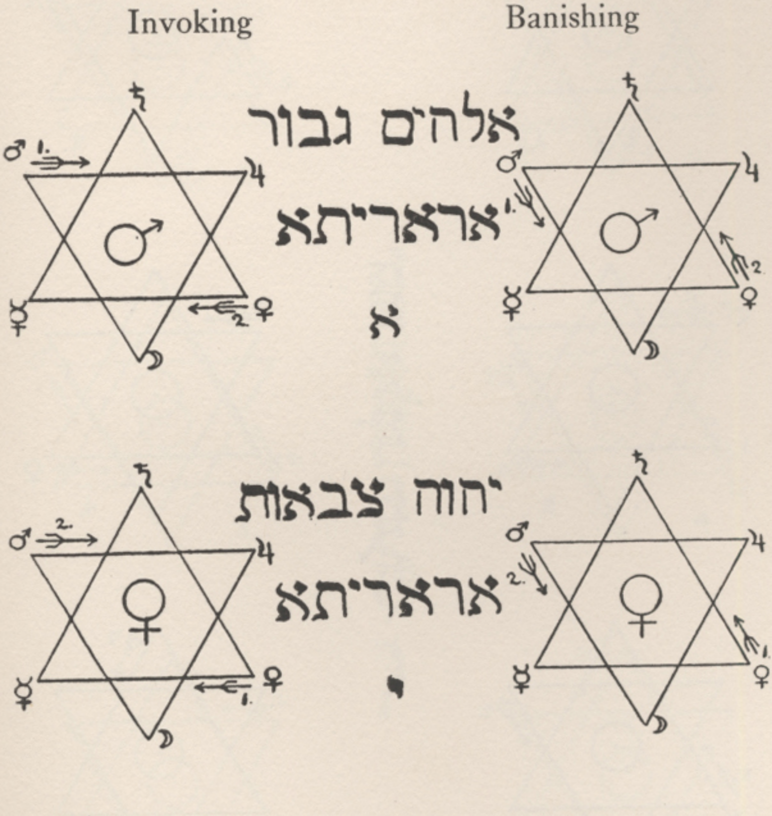
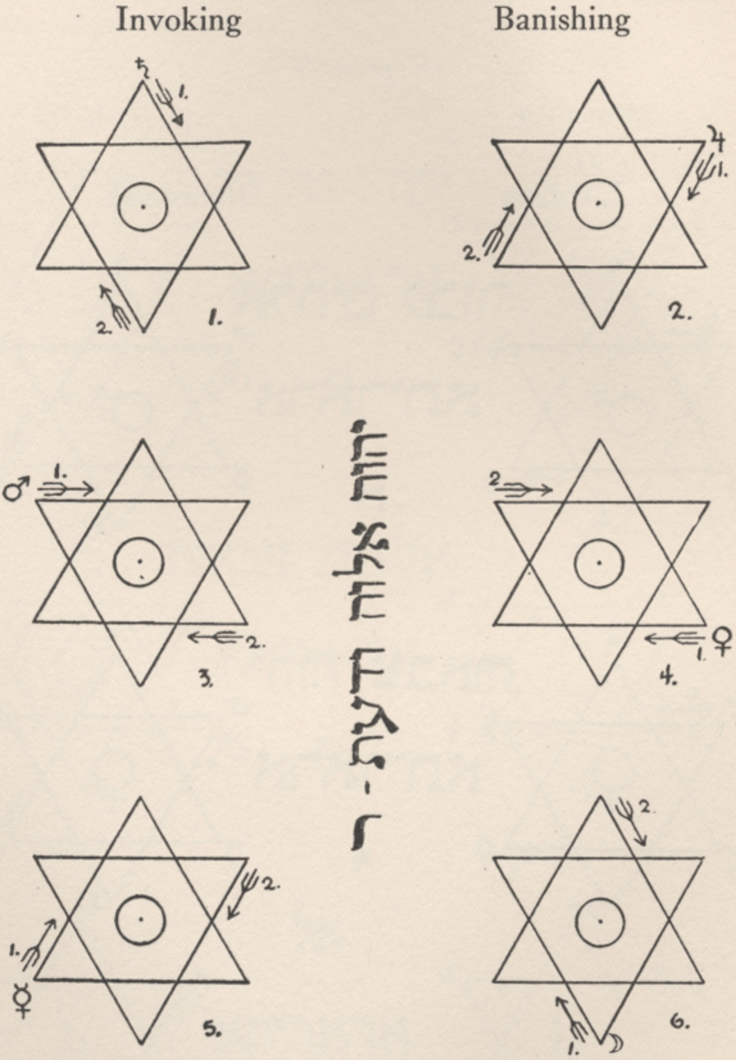
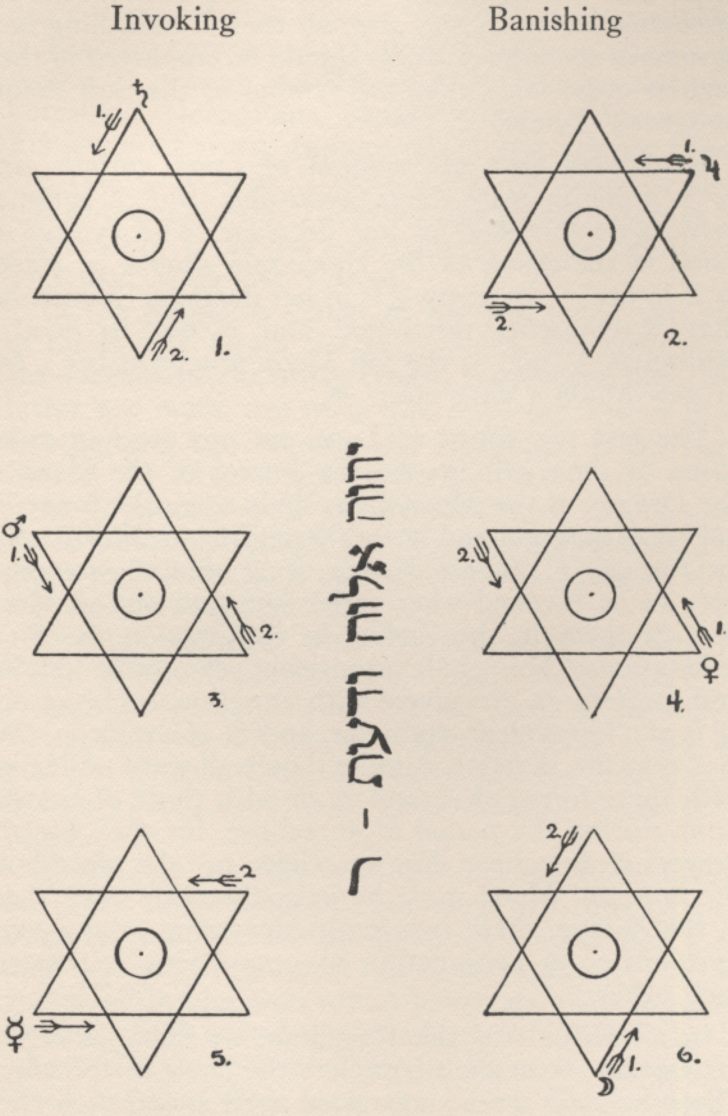

Invoking
Banishing
אלהים גבור
אראריתא
א
יהוה צבאות
אראריתא
י
♄
♂
♃
☿
♀
☽
1.
2.

Diagram 9


Invoking
Banishing
♄
1.
2.
1.
♃
1.
2.
2.
♂
1.
2.
3.
2
1.
♀
4.
1.
☿
2.
5.
2.
1.
☽
6.

Six Invoking Hexagrams for Sol.

Diagram 10


Invoking
Banishing
♄
1.
2.
1.
♃
1.
2.
2.
♂
1.
2.
3.
2.
1.
♀
4.
יהוה אלוה ודעת
2
☿
5.
2
1.
☽
6.

Six Banishing Hexagrams for Sol.

But for the Sun *all* six invoking Hexagrams of the Planets should be traced in their regular planetary order and the symbol ☉ traced in the centre. And for his banishing hexagram also, all the six banishing hexagrams of the other Planets should be employed in their regular order, only that the symbol of the Sun should be traced therein.

Remember that the symbol of Luna varieth, and as ☽ in her increase she is favourable. But ☽ is not so favourable for good in her decrease. The symbol of Luna in the centre of the Hexagram should be traced ☽ if in her increase; by ☾ if in her decrease. Remember that ☾ represents restriction and is not so good a symbol as ☽, and at the full Moon exactly it is ○, but at new Moon a dark circle ●.

The last two forms of Luna are not good in many cases. If thou wilt invoke the Forces of the Head of the Dragon of the Moon thou shalt trace the lunar invoking Hexagram and write therein the symbol ☊, and for the tail ☋. These Forces of ☊ and ☋ are more easy to be invoked when either the Sun or the Moon is with them in the Zodiac in conjunction. In these invokations thou shalt pronounce the same Names and Letters as are given with the Lunar Hexagram. ☊ is of a benevolent character, and ☋ of a malefic, save in a very few matters. And be thou well wary of dealing with these forces of ☊ and ☋ or with those of Sol and Luna during the period of an eclipse, for they are the Powers of an eclipse. For an eclipse to take place both the Sun and Moon must be in conjunction with them in the Zodiac, these two luminaries being at the same time either in conjunction or oppositions as regards each other.

In all Rituals of the Hexagram as in those of the Pentagram, thou shalt complete the circle of the place. Thou shalt *not* trace an external circle round each Hexagram itself unless thou wishest to confine the force to one place — as in charging a Symbol or Talisman.

From the attribution of the Planets, one to each angle of the Hexagram, shalt thou see the reason of the sympathy existing between each superior planet and one certain inferior Planet. That is, that to which it is exactly opposite in the Hexagram. And for this reason is it that the Triangle of their invoking and banishing Hexagrams counter-change. The superior Planets are Saturn, Jupiter, Mars. The inferior Planets are Venus, Mercury, Luna. And in the midst is placed the Fire of the Sun. Therefore the superior Saturn and the Inferior Luna are sympathetic, so are Jupiter and Mercury, Mars and Venus.

In the Supreme Ritual of the Hexagram the Signs of the ⑤ = $\boxed{6}$ Grade are to be given, but not those of the Grades of the First Order, notwithstanding these latter are made use of in the Supreme Ritual of the Pentagram. And because the Hexagram is the Signet Star of the Macrocosm or Greater World, therefore is it to be employed in all invocations of the Forces of the Sephiroth: though the Signet Star of the Pentagram represents their operation in the Luna World, in the Elements and in Man.

If thou wilt deal with the Forces of the Supernal Triad of the Sephiroth, thou shalt make use of the Hexagrams of Saturn; for Chesed those of Jupiter, for Geburah those of Mars; for Tiphareth those of the Sun, and for Netzach those of Venus, and for Hod those of Mercury, and for Yesod and Malkuth those of the Moon.

Know also that the Sephiroth are not to be invoked on everv slight occasion, but only with due care and solemnity. Above all, the forces of Kether and Chokmah demand the greatest purity and solemnity of heart and mind in him who would penetrate their mysteries. For such high knowledge is only to be obtained by him whose Genius can stand in the Presence of the Holy Ones. See that thou usest the Divine Names with all reverence and humility for cursed is he that taketh the Name of the Vast One in vain.

When thou tracest the Symbol of a Planet in the centre of a Hexagram, thou shalt make the same of a proportionable size to the interior of the Hexagram, and thou shalt trace them from left to right generally following the course of the Sun as much as possible. Caput and Cauda Draconis may follow the general rule.

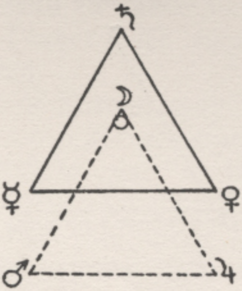
When thou shalt invoke either the Forces of one particular Planet or those of them all, thou shalt turn thyself towards the Quarter of the Zodiac where the Planet thou invokest then is. For owing both to their constant motion in the Zodiac and to the daily movement of the same, the position of a Planet is continually changing, and therefore it is necessary for thee in such a case to erect an Astrological Figure or Scheme of the position of the Planets in the heavens for the actual time of working, so that thou mayest see the direction of each Planet from thee. This is even more necessary when working with the Planets than with the signs of the Zodiac.

When thou shalt desire to purify or consecrate any place, thou shalt perform the Lesser Banishing Ritual of the Hexagram, either in conjunction with, or instead of that of the Pentagram, according to the circumstances of the case. For example, if thou hast been working on the plane of the Elements before, it will be well to perform the Lesser Ritual of the Pentagram before proceeding to work of a Planetary nature, so as thoroughly to clear the places of Forces which, although not hostile or evil of themselves, will yet not be in harmony with those of an altogether different Plane. And ever be sure that thou dost complete the circle of the place wherein thou workest.

THE FOUR FORMS

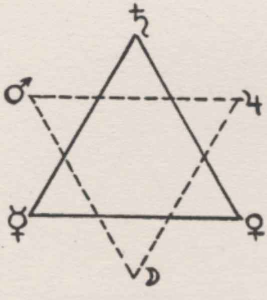
These are the four forms assumed by conjoining the two triangles of the Hexagram on which the Lesser Ritual of the Hexagram is based. The first form is:

Diagram 11



The angles are attributed as in the diagram. Its affinity is with the Eastern Quarter, the position of Fire in the Zodiac. (Note: To form these from the usual Hexagram, lower the inverted triangle, then reverse it by throwing the Lunar angle up to top from being lowest. Mars and Jupiter do not change sides.)

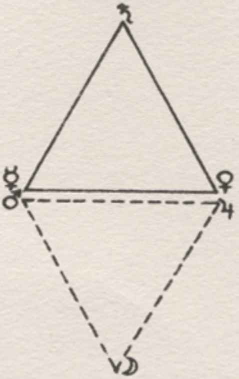
Diagram 12



The second form is the ordinary Hexagram with the attribution of the angles as usual: the affinity being rather with the Southern Quarter, the position of Earth in the Zodiac, and of the Sun at his culmination at noon.

The third form is:

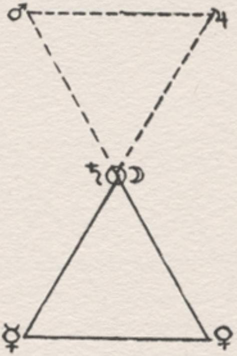
Diagram 13



The angles are attributed as shown and its affinity is with the Western Quarter, the position of Air in the Zodiac.

The fourth form is:

Diagram 14



The angles are attributed as shown and its affinity is with the Northern Quarter, the position of Water in the Zodiac.

With each of these forms the Name Ararita is to be pronounced — seven letters.

Also as in the preceding cases there will be seven modes of tracing each of these four forms, according to the particular Planet with those Forces thou art working at the time.

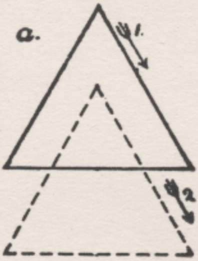
The Hexagrams of Saturn may be used in general and comparatively unimportant operations, even as the Pentagrams of Earth are used in the Lesser Ritual of the Pentagram. In these four forms of the Hexagram thou shalt trace them beginning at the angle of the Planet under whose regimen thou art working, following the course of the Sun to invoke, and reversing the course to banish. That is to say, working from left to right for the former and from right to left for the latter. Remember always that the symbols of the Elements are not usually traced on Sigils but are replaced by the Kerubic Emblems of Aquarius, Leo, Taurus and the Eagle head.

THE LESSER RITUAL
OF THE
HEXAGRAM

Commence with the Qabalistic Sign of the Cross as in the Lesser Ritual of the Pentagram, and use what manner of Magical implement may be necessary according to the manner of working, either the Lotus Wand or the Magical Sword.

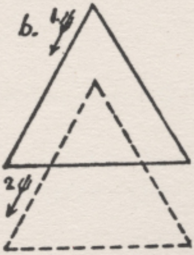
Stand facing East. If thou desirest to *invoke* thou shalt trace the figure thus:

Diagram 15



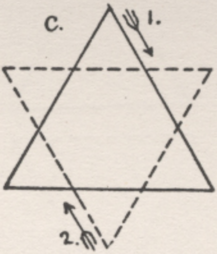
Following the course of the Sun, from left to right and thou shalt pronounce the name Ararita, vibrating it as much as possible with thy breath and bringing the point of the Magical Implement to the centre of the figure.

But if thou desirest to *banish* thou shalt trace it thus:

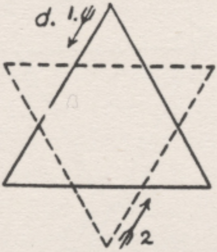


From right to left, and see that thou closest carefully the finishing angle of each triangle.

Carry thy magical implement round to the South, and if thou desirest to *invoke* trace the figure thus:

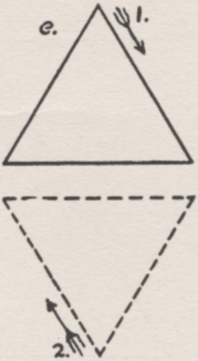


But if to *banish* then from left to right thus:

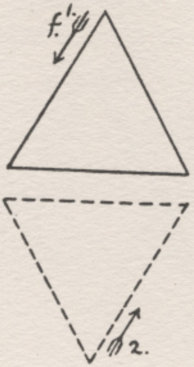


Bring as before the point of thy magical implement to the centre and pronounce the Name Ararita.

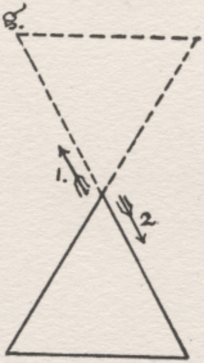
Pass to the West, and trace the figure for *invoking* thus:



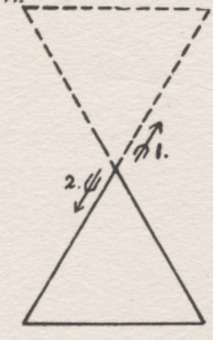
Banishing thus:



Then to the North, Invoking:



Banishing:



Then pass round again to the East so as to complete the circle of the place wherein thou standest, then give the LVX signs and repeat the analysis of the Pass-word INRI of the ⑤ = $\boxed{6}$ Grade.

ADDENDUM

Now in the Supreme Ritual of the Hexagram, when thou shalt wish to attract in addition to the forces of a Planet, those of a Sign of the Zodiac wherein he then is, thou shalt trace in the centre of the invoking Hexagram of the Planet, the Symbol of that Sign of the Zodiac beneath his own; and if this be not sufficient, thou shalt also trace the invoking Pentagram of the Sign as it is directed in the ritual of the Pentagram.

In the tracing of the Hexagram of any Planet thou shalt pronounce therewith in a vibratory manner as before taught, both the Divine Name of the Sephira which ruleth the Planet and the Seven-lettered Name Ararita, and also the particular letter of that Name which is referred to that particular Planet.

Now if thou shalt wish to invoke the forces of One particular Planet, thou shalt find in what Quarter of the heavens he will be situate at the time of working. Then thou shalt consecrate and guard the place wherein thou art by the Lesser Banishing Ritual of the Hexagram. Then thou shalt perform the Lesser Invoking Ritual of the Hexagram, yet tracing the four figures employed from the angle of the Planet required, seeing that for each Planet the mode of tracing varieth. If thou dealest with the Sun, thou shalt invoke by all six forms of the Figure and trace within them the Planet Symbol and pronounce the Name Ararita as has been taught.

Then shalt thou turn unto the quarter of the planet in the Heavens and shalt trace his invoking Hexagram and pronounce the proper Names, and invoke what

Angels and Forces of that Nature may be required, and trace their Sigils in the air.

When thou hast finished thy invocation thou shalt in most cases license them to depart and perform the Banishing Ritual of the Planet which shall be the converse of the invoking one. But in cases of charging a Tablet or Symbol or Talisman, thou shalt *not* perform the Banishing Symbols upon it which would have the effect of entirely de-charging it and reducing it to the condition it was in when first made — that is to say dead and lifeless.

If thou wishest to bring the Rays of all or several of the Planets into action at the same time, thou shalt discover their quarter in the Heavens for the time of working, and thou shalt trace the general Lesser Invoking Ritual of the Hexagram, but *not differentiated* for any particular Planet, and then thou shalt turn to the Quarters of the respective Planets and invoke their Forces as before laid down: and banish them when the invocation is finished, and conclude with the Lesser Banishing Ritual of the Hexagram. And ever remember to complete the circle of the place wherein thou workest, following the course of the sun.

DIAGRAM

OF THE

LOTUS WAND

Diagram 16

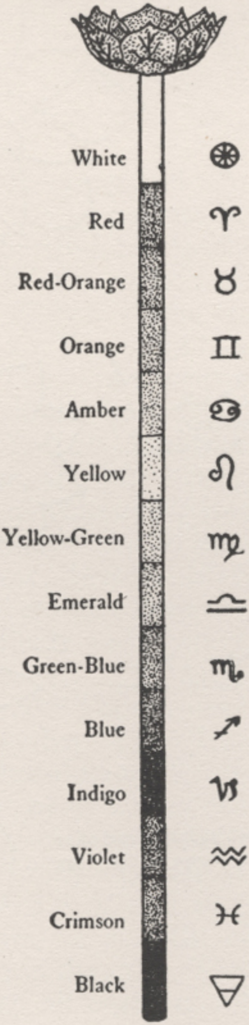
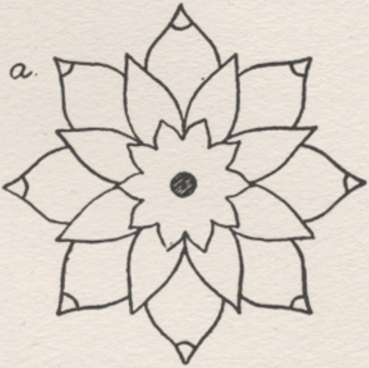

White ⊛
Red ♈
Red-Orange ♉
Orange ♊
Amber ♋
Yellow ♌
Yellow-Green ♍
Emerald ♎
Green-Blue ♏
Blue ♐
Indigo ♑
Violet ♒
Crimson ♓
Black 🜃

Diagram 17

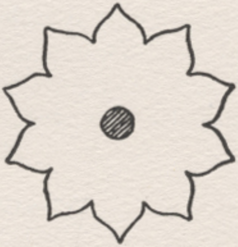
a.

Lotus Flower from above:
Centre: Orange or gold



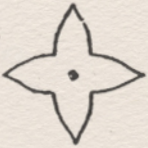
b.

Inmost Petals,
10 in number,
White both sides.



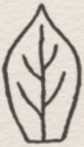
c.

Calyx, 4 Petals,
Coloured orange.



d.

Two whorls of 8 Petals, white inside and olive green outside, with 5 veins shown on the green



THE

LOTUS WAND

This is for general use in magical working. It is carried by the Z. A. M. at all meetings of the Second Order at which he has the right to be present. It is to be made by himself unassisted, and to be consecrated by himself alone. It is to be untouched by any other person, and kept wrapped in white silk or linen, free from external influences other than his own on the human plane.

The Wand has the upper end white, the lower black. Between these are the 12 colours referring to the Zodiacal Signs, in the positive or masculine scale of colour. At the upper end of the white is fixed a Lotus flower in three whorls of 26 Petals: the outer 8, the middle 8, and the innermost 10. The calyx has four lobes or sepals of orange colour. The flower centre is orange or gold. The Lotus Wand should be from 24 to 40 inches long, and of wood about half an inch thick. The several bands of white, 12 colours, and black may be painted or enamelled, or formed of coloured papers pasted on.

The length of colours should be such that the white is a little the longest, then the black, while the 12 colours are equal, and smaller than the black. The colours must be clear, brilliant and correct.

They are as follows:

White: Aries—red: Taurus—red-orange: Gemini—orange: Cancer—amber: Leo—lemon-yellow: Virgo—yellow-green: Libra—emerald: Scorpio—green-blue: Sagittarius—bright-blue: Capricornus—indigo: Aquarius—violet: Pisces—crimson: black.

The Lotus flower may be made of sheet metal or card board, in 3 whorls of 8, 8, and 10 petals, white internally and tips curved in a little, olive outside with 5 markings as shown in diagram. The centre is orange, or a brass bolt to keep all together will do.

As a general rule, use the white end in invocation and the black end to banish. The white end may be used to banish by tracing a banishing symbol against an evil and opposing force which has resisted other efforts. By this is meant that by whatever band you are holding the Wand, whether white for spiritual things, by black for mundane, by blue for Sagitarrius or by red for fiery triplicity, you are, when invoking, to direct the white extremity to the quarter desired. When banishing, to point the black end to that quarter.

The Wand is never to be inverted, so that when very material forces are concerned, the black end may be the most suitable for invokation, but with the greatest caution.

In working on the plane of the Zodiac, hold the Wand by the Portion you refer to between the thumb and two fingers.

If a Planetary working be required, hold the Wand by the Portion representing the day or night House of the Planet, or else by the Sign in which the Planet is at the time.

♄	Day House—Capricorn	Night House—Aquarius
♃	Day House—Sagittarius	Night House—Pisces
♂	Day House—Aries	Night House—Scorpio
♀	Day House—Libra	Night House—Taurus
☿	Day House—Gemini	Night House—Virgo
Sol ☉ in Leo only		Luna ☽ in Cancer only

For example, if Venus be the Planet referred to, use in the day Libra, and in the night Taurus.

Should the action be with the Elements, one of the Signs of the Triplicity of the Elements should be held according to the nature of the Element intended to be invoked. Bear in mind that the Kerubic Emblem is the most powerful action of the Element in the triplicity. For example, Leo — Violent heat of summer. Aries — Beginning of warmth in spring. Sagittarius, waning of heat in autumn.

Hold the Wand by the white portion for all Divine and Spiritual Matters or for the Sephirotic influences, and for the process of rising in the Planes.

Hold the Wand by the black part only for material and mundane matters.

The 10 upper and inner Petals refer to the Purity of the Ten Sephiroth. The middle 8 refer to the counter-charged natural and spiritual forces of Air and Fire. The lowest and outer 8 refer to the powers of Earth and Water. The centre and amber portion refers to the Spiritual Sun, while the outer calyx of 4 orange sepals shows the action of the Sun upon the life of things by differentiation.

The Wand should never be used inverted.

The Lotus Flower is not to be touched in working, but in Sephirotic and Spiritual Things, the Flower is to be inclined towards the forehead; and to rise in the Planes, the orange coloured centre is to be fully directed to the forehead.

CONSECRATION OF THE LOTUS WAND

1. *Provide a private room, white triangle, red cross of six sqaures. Incense, a rose, water in a vase, Lamp or vessel of Fire, Salt on a platter, and an astrological figure of the heavens for the time of consecration. If possible a set of astrological symbolic diagrams of the Twelve Signs should be set around the room. Have ready also the Ritual of the Pentagram, New Wand, white silk or linen wrapper, table with black cover for altar.*
2. *Find position of East.*
3. *Prepare an invocation of the Forces of the Signs of the Zodiac.*
4. *Place Altar in centre of room, cover it with black.*
5. *Arrange upon it, the cross and triangle. Incense and Rose in East above Cross and Triangle. Lamp in South. Cup in West. Salt in North.*
6. *Illumine Lamp.*

7. *Stand, holding new Wand at West of Altar, facing East.*
8. *Grasp Wand by black portion and say:*
9. Hekas! Hekas! Este Bebeloi.
10. *Perform Lesser Banishing Ritual of the Pentagram.*
11. *Purify room first with Water, then with Fire, as in the* ⓪ = $\boxed{0}$ *Grade, repeating as you do so, these two passages from the Ritual of the 31st Path.*

    (*with Water*) So therefore, first, the Priest who governeth the works of Fire, must sprinkle with lustral water of the loud resounding sea.

    (*with Fire*) And when, after all the Phantoms are vanished, thou shalt see that Holy and Formless Fire, that Fire which darts and flashes through the hidden depths of the Universe, hear thou the Voice of Fire.

12. *Take up the Wand again, by white portion. Circumambulate the room three times and, at the end, repeat the adoration of the Lord of the Universe as in the Ritual of* ⓪ = $\boxed{0}$ *Grade, saluting at each adoration with the Neophyte Sign, and at "Darkness" giving the Sign of Silence.*

    Holy art Thou, Lord of the Universe.
    Holy art Thou whom Nature hath not formed.
    Holy art Thou the Vast and the Mighty One.
    Lord of the Light and of the Darkness.

13. *Perform the Supreme Invoking Ritual of the Pentagram at the 4 Quarters of the Room, tracing the proper Pentagram at each quarter and pronouncing the appropriate Angelic and Divine Names, taking care to give Grade Sign appropriate to Element.*
14. *Stand then in the Eastern Quarter, facing East, hold Wand by white portion, give* ⑤ = $\boxed{6}$ *Signs, look upward, hold Wand on high, and say:*

    O Harpocrates, Lord of Silence, Who art enthroned upon the Lotus.

Twenty-Six are the Petals of the Lotus, Flower of thy Wand. O Lord of Creation, they are the Number of Thy Name.

In the name of Yod He Vau He, let the Divine Light descend!

15. *Facing consecutively the quarter where each Sign is according to the Horary Figure for the time of working, repeat in each of the 12 directions the invocation which follows, using the appropriate Divine and Angelic Names and Letters for each specially. Begin with Aries, hold the Wand at the appropriate coloured Band, and in the left hand the Element, from off the Altar, which is referred to the particular Sign and say:*

(*This for Aries*) The Heaven is above and the Earth is beneath. And betwixt the Light and the Darkness the colours vibrate. I supplicate the Powers and Forces governing the Nature, Place, and Authority of the Sign Aries, by the Majesty of the Divine Name Yod He Vau He, with which, in Earth life and language, I ascribe the letter Heh, to which is allotted the symbolic Tribe of Gad and over which is the Angel Melchidael, to bestow this present day and hour, and confirm their mystic and potent influence upon the Red Band of this Lotus Wand, which I hereby dedicate to purity and to Occult Work, and may its grasp strengthen me in the work of the character of Aries and his attributes.

As this is recited, trace in the Air with the Lotus end, the invoking Pentagram of the Sign required, and hold the corresponding element from the altar in the left hand, while facing in each of the 12 Zodiacal directions.

16. *Lay Wand on the Altar, Lotus end towards the East.*

17. *Stand at West of Altar, face East, raise hands, and say:*

THE INVOCATION TO THE FORCES OF THE SIGNS OF THE ZODIAC

SIGN	PERMUTATION OF NAME	HEBREW LETTER	TRIBE OF ISRAEL	ANGEL	COLOUR
Aries	Yod Heh Vau Heh	Heh	Gad	Melchidael	Red
Taurus	Yod Heh Heh Vau	Vau	Ephraim	Asmodel	Red-Orange
Gemini	Yod Vau Heh Heh	Zayin	Manasseh	Ambriel	Orange
Cancer	Heh Vau Heh Yod	Cheth	Issachar	Muriel	Amber
Leo	Heh Vau Yod Heh	Teth	Judah	Verchiel	Lemon-Yellow
Virgo	Heh Heh Vau Yod	Yod	Naphthali	Hamaliel	Yellow-Green
Libra	Vau Heh Yod Heh	Lamed	Asshur	Zuriel	Emerald
Scorpio	Vau Heh Heh Yod	Nun	Dan	Barchiel	Green-blue
Sagittarius	Vau Yod Heh Heh	Samech	Benjamin	Advachiel	Blue
Capricorn	Heh Yod Heh Vau	Ayin	Zebulun	Hanael	Indigo
Aquarius	Heh Yod Vau Heh	Tzaddi	Reuben	Cambriel	Violet
Pisces	Heh Heh Yod Vau	Qoph	Simeon	Amnitziel	Crimson

O Isis! Great Goddess of the Forces of Nature, let Thine Influence descend and consecrate this Wand which I dedicate to Thee for the performance of the works of the Magic of Light.

18. *Wrap the Wand in silk or linen.*
19. *Purify the room by Water and by Fire as at first.*
20. *Perform reverse circumambulation.*
21. *Standing at West of Altar, face East, and recite:*

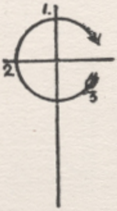
    In the Name of Yeheshuah, I now set free the Spirits that may have been imprisoned by this ceremony.

22. *Preferably, perform the Lesser Banishing Ritual of the Pentagram.*

THE RITUAL OF THE ROSE CROSS

1. Light a stick of Incense. Go to the South East corner of the room. Make a large cross and circle thus:

Diagram 18



and holding the point of the incense in the centre vibrate the word Yeheshuah.

2. With arm outstretched on a level with the centre of the cross, and holding the incense stick, go to the South West corner and make a similar cross, repeating the Word.

3. Go to the North West Corner and repeat the cross and the Word.

4. Go to the North East Corner and repeat the cross and the Word.

5. Complete your circle by returning to the South East corner and bringing the point of the incense to the central point of the first cross which you should imagine astrally there.

6. Holding the stick on high, go to the centre of the room, walking diagonally across the room towards the North West corner. In the centre of the room, above your head, trace the cross and circle and vibrate the Name.

7. Holding the stick on high, go to the North West and bring the point of the stick down to the centre of the astral cross there.

8. Turn towards the South East and retrace your steps there, but now, holding the incense stick directed towards the floor. In the centre of the room, make the cross and circle towards the floor, as it were, under your feet, and vibrate the Name.

9. Complete this circle by returning to the South East and bringing the point of the stick again to the centre of the Cross.

10. From the centre of this cross, and, raising it as before, walk diagonally across the room towards the North East corner. In the centre of the room, pick up again the cross above your head previously made, vibrating the Name. It is not necessary to make another cross.

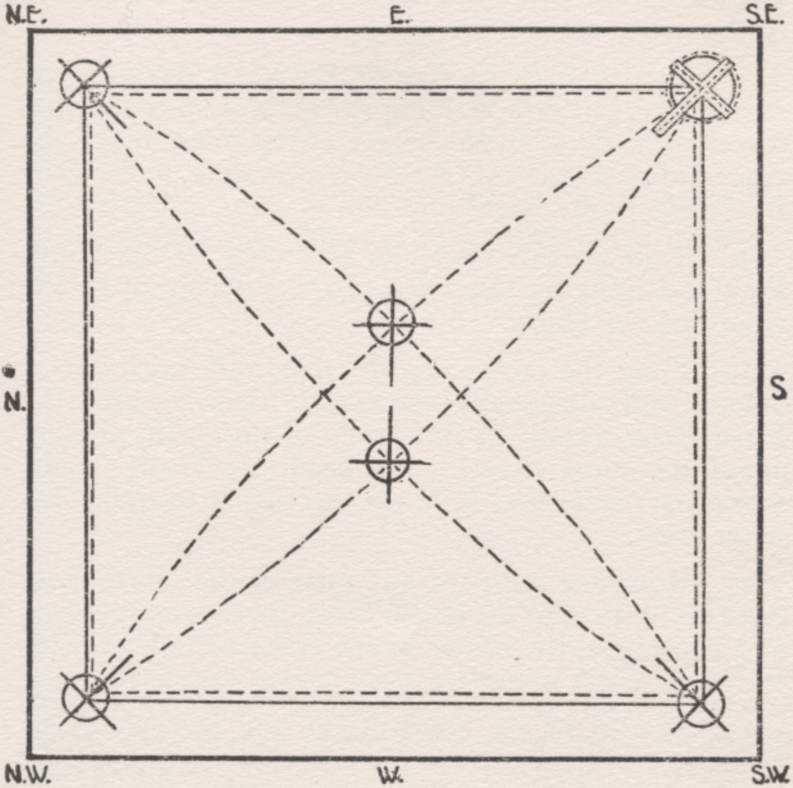
11. Bring the stick to the centre of the North East cross and return to the South West, incense stick down, and pausing in the centre of the room to link up with the cross under your feet.

12. Return to the South West and rest the point of the incense a moment in the centre of the cross there. Holding the stick out, retrace your circle to the North West, link on to the N. W. Cross — proceed to the N. E. cross and complete your circle by returning to the S. E., and the centre of the first cross.

13. Retrace the Cross, but larger, and make a big circle, vibrating for the lower half Yeheshuah, and for the upper half Yehovashah.

14. Return to the centre of the room, and visualise the six crosses in a net-work round you. This ceremony can be concluded by the analysis of the Key-Word given as follows:

Diagram 19



ANALYSIS OF THE KEY-WORD

1. *Stand with arms outstretched in the form of a cross. Face East.*

2. *Vibrate these words:*

   I. N. R. I.
   Yod Nun Resh Yod
   The Sign of Osiris Slain.

3. *Right arm up, left arm down, head bowed towards left hand.*

   L.—The Sign of the Mourning of Isis.

4. *Both arms up in a V shape.*
   V.—The Sign of Typhon and Apophis.

5. *Arms crossed on breast, head bowed.*

6. *Make the signs again as you repeat L. V. X.*
   L. V. X. Lux,

7. *Arms folded on breast, head bowed.*
   The Light of the Cross.

8. *Then arms extended in Sign of Osiris Slain* (*see* 1).

Virgo	Isis	Mighty Mother
Scorpio	Apophis	Destroyer
Sol	Osiris	Slain and Risen

9. *Gradually raise arms.*
   Isis Apophis Osiris

10. *Arms above head, face raised.*
    I. A. O.

11. *Except when in the Vault, now vibrate the four Tablet of Union Names to equilibriate the Light.*
    Exarp Hcoma Nanta Bitom

12. *Aspire to the Light and draw it down over your head to your feet.*
    Let the Divine Light Descend.

(Note: For diagrams of these signs refer to pages 43 and 44 of Volume II.—I.R.)

THE USE OF THE ROSE CROSS RITUAL

1. It encloses the aura with a protection against outside influences. It is like a veil. The Pentagrams protect, but they also light up the astral and make entities aware of you. They are more positive for magical working. When much distracted, use the Pentagrams to banish and the Rose-cross to maintain peace.

2. It is a call to another mode of your consciousness and withdraws you from the physical. It is a good preparation for meditation and, combined with the Key-Word, a form of invokation of the Higher Wisdom

which is helpful when solving problems or preparing for a difficult interview, or in order to be calm and strong to help another.

3. When you are quite familiar with the Ritual, but most certainly not before, it can be done in imagination while resting or lying down. Part of yourself goes out, and you get all the sensation of walking around your own quiescent body. Used thus, with rhythmic breathing, it will withdraw your mind from pain (if it be not too severe) and release you for sleep. You can do the analysis of the Key-Word standing behind your physical head, and you can call down the Divine White Brilliance, watching it flow over your body and smooth out the tangles in the etheric double, bringing peace and rest.

4. You can do the Ritual with intention to help others in pain or difficulty. For this purpose, you build up an astral image of the person, in the centre of the room, and call down the Light upon him, after surrounding him with the six crosses. When the ceremony is done, command the astral shape you have made to return to the person, bearing with it the peace of Yeheshuah.

5. It is a protection against psychic invasion from the thoughts of others or from disturbed psychic conditions, such as there might be in a place charged with fear, where terrible things had happened.

THE COMPLETE SYMBOL

OF THE

ROSE CROSS

This symbol is to be worn suspended from a yellow collarette of silk, the motto of owner placed on the reverse side, with white sash, and is for general use in Magical working, to be worn at all meetings of Adepts.

It is to be made by each Adept alone, and consecrated by himself and never touched by any other person; and wrapped in white silk or linen when not in use.

It is a complete synthesis of the Masculine, Positive or Rainbow scale of Colour attributions, which is also called "The Scale of the King."

The four ends of the Cross belong to the four Elements, and are coloured accordingly. The white portion belongs to the Holy Spirit and the Planets.

The Twenty-two petals of the Rose refer to the twenty-two Paths. It is the Cross in Tiphareth, the receptacle and the centre of the Forces of the Sephiroth and the Paths.

The extreme centre of the Rose is white, the reflected Spiritual brightness of Kether, bearing upon it the Red Rose of Five Petals and the Golden Cross of Six Squares; four green Rays issuant around the Angles of the Cross, from which the Second Order takes its name. They are the Symbols of the Receiving Force.

Upon the white portion of the Symbol, below the Rose, is placed the Hexagram, with the Planets in the order which is the key of the Supreme Ritual of the Hexagram.

Around the Pentagrams, which are placed one upon each Elemental coloured arm, are drawn the symbols of the Spirit and the Four Elements, in the order which is the key to the Supreme Ritual of the Pentagram. Upon each of the floriated ends of the Cross are arranged the Three Alchemical Principles, but in a different order for each Element, and as showing their operation therein.

The upmost Arm of the Cross, allotted to Air, is of the yellow colour of Tiphareth. In it the flowing Philosophic Mercurial nature is chief and without hindrance to its mobility; hence the ever moving nature of Air. Its Sulphureous side is drawn from the part of Fire, whence its luminous and electrical qualities. Its Saline side in from the Water, whence result clouds and rain from the action of the Solar Forces.

The lowest Arm of the Cross, allotted to Earth, is of the four colours of Malkuth, the Earth being of the nature of a container and receiver of the other influences. The Citrine answers to its Airy part, the Olive to the Watery, the Russet to the Fire, and the black to the lowest part, Earth. Here also is the Mercurial part chief, but hindered by the compound nature whence its faculty becomes germinative rather than mobile, while the Sulphur and the Salt are respectively from the sides of Water and Fire, which almost neutralize their natural operation and bring about the fixedness and immobility of Earth.

The extremity allotted to Fire is of the scarlet colour of Geburah, and in it the Sulphureous nature is chief, whence its powers of heat and burning. The Salt is from the side of Earth, whence the necessity for a constant substantial pabulum whereon to act, and the Mercury is from the side of Air, whence the leaping, lambent motion of flame especially when acted upon by wind.

The extremity alloted to Water is of the blue colour of Chesed, and in it the Saline side is chief as exemplified in the salt water of the Ocean, to which all waters go; and from whence also is derived the nature of always preserving the horizontal line. The Mercurial part is from Earth, whence the weight and force of its flux and reflux. Its Sulphuric part is from the Air whence the effect of waves and storms. So that the disposition of these Three Principles forms the key of their Alchemic operation in the Elements.

The White rays issuing from behind the Rose at the inner angles between the Arms, are the Rays of the Divine Light issuing and corruscating from the Reflected Light of Kether in its centre; and the letters and symbols on them refer to the analysis of the Key Word of an Adeptus Minor, I. N. R. I. by which the opening of the Vault is accomplished.

The Twelve letters of the Twelve Petals follow the Order of the Signs of the Zodiac. Uppermost is Heh, the letter of Aries, followed by Vau, Zayin, Cheth, Teth, Yod, while the letter of Libra, which is Lamed is lowermost. Ascending are Nun, Samech, Ayin, Tzaddi, Qoph.

The Seven Double Letters of the middle row are allotted to the Planets in the order of their Exaltations, the planets being wanderers; the Stars are fixed with respect to the Earth. These letters are Peh, Resh, Beth, with Daleth exactly over Libra, followed by Gimel, Caph, Tau.

The Three Mother letters are allotted to the Elements and are so arranged that the Petal of Air should be beneath the Arm of the Cross allotted to Air, while those of Fire and Water are on counterchanged sides, so that the forces of the Arms of the Cross should not too much override the Planetary and Zodiacal forces in the Rose, which might otherwise be the case were the Petal of Fire placed on the same side as the Arm of Fire and that of Water on the side of Water.

The Mode of Sigil Formation from the Rose Petals is taught in the supplement to this Ritual, reproduced in Book Seven in Volume Four.

The back of the Cross bears inscriptions in Latin: "The Master Jesus Christ, God and Man," between four Maltese Crosses which represent the Four Pyramids of the Elements opened out.

This is placed at the upmost part because therein is affirmed a Descent of the Divine Force into Tiphareth, which is the central point between Supernals and Inferiors.

But at the lowest part is written the motto of the Zelator Adeptus Minor, because therein is the affirmation of the elevation of the Human into the Divine. But this is impossible without the assistance of the Divine Spirit from Kether, whence the space above Malkuth is white upon the front aspect of the Cross, white being the Symbol of the Spiritual rescued from the Material.

In the centre is written in Latin between the Symbols of the Alchemical Principles, of which the outermost is Sulphur, the Purgatorial Fire of Suffering and Self-Sacrifice, "Blessed be the Lord our God who hath given us the Symbol Signum." And this is a word of six letters, thus representing the six Creative Periods in the universe.

The Cross may be cut out of cardboard and the coloured portions may be painted or formed by pasting on portions of coloured papers of the required size and shape. The Colours must be correct, clear and brilliant. If they are not, the Symbol is useless either as a Symbol or Insignium. If this occurs the whole should be destroyed, for faulty colours or shapes in Divine Symbols are a degradation of Divine things and are practical blasphemy, because it is substituting the Evil and disorderly for the Good.

NOTES ON THE ROSE CROSS

It is unfortunate that I have not been able to reproduce the symbol in its colours as painted by the Adeptus Minor. Black and white give no indication of the beauty and impressive quality which this symbol possesses. The reader should therefore make one for himself and colour it according to these directions.

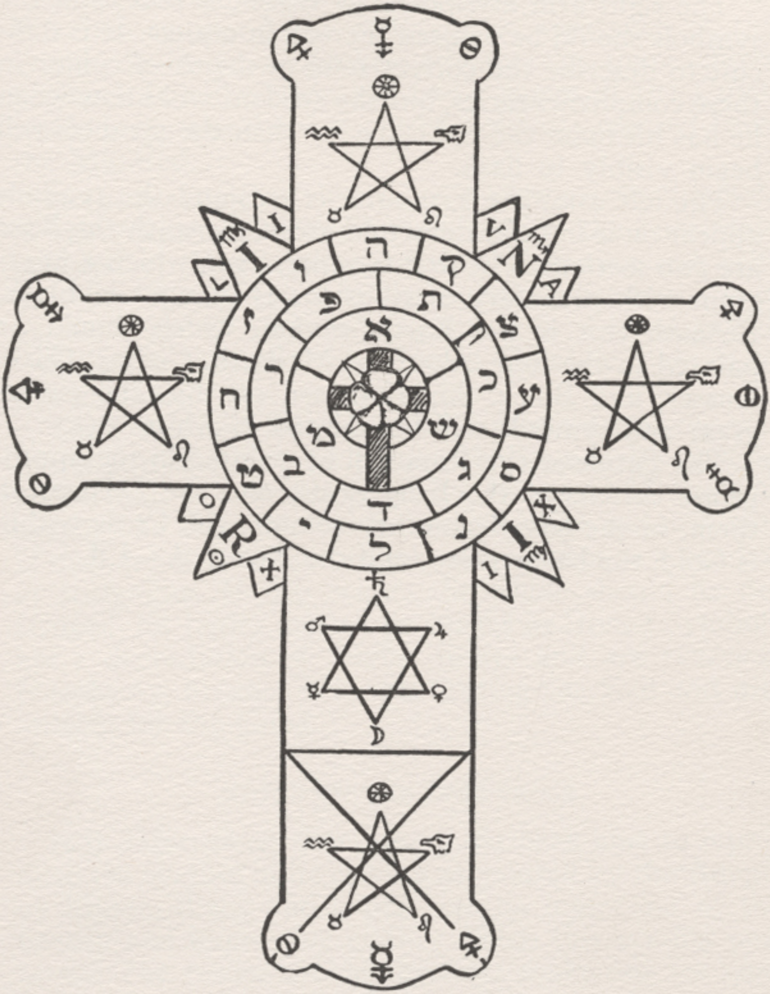
The upper arm, above the Rose, attributed to the Element of Air, is painted in bright yellow. Various lacquer enamels are now available, the use of which produces just the right kind of brilliance required for these magical symbols and flashing Tablets. Over the yellow should be painted the symbols shown in its direct complement, pale mauve.

The right arm attributed to Water, is blue, and the symbols should be painted thereon in orange. It is difficult to describe the correct tone or depth of colour in these complementaries, but the student will know when he has hit upon the right hue for then the symbols will begin visibly to flash.

The left arm, the Fire arm, is red, and the symbols appear on it in bright emerald green. Beneath the Rose are two sections. The first is white, upon which a hexagram with planetary attributions is painted in black. Beneath this is the Earth section, which should be painted in the four colours of Malkuth, Citrine, Olive, Russet, and Black. Superimposed on this, the pentagram and symbols will be painted in white.

The Petals of the Rose will be painted in the appropriate colours of the King Scale, and the Letters, on them, in the complementary colours, the Cross within is Gold, the barbs green, and the Rose red.—I.R.

Diagram 20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THE ROSE CROSS LAMEN

CONSECRATION

OF THE

ROSE CROSS

CONSECRATION CEREMONY

1. *Arrange a central Altar draped in black.*
2. *Place on it the Triangle and Cross as in the* $\circledcirc = \boxed{0}$ *grade.*
3. *Place on it the Rose, Cup, Salt and Fire; but place Cup between Cross and Triangle as in the* $\circledcirc = \boxed{0}$. *Rose and Incense East.*
4. *Place the new Rose Cross upon Triangle.*
6. *Take up Lotus Wand in right hand, (black band).*
7. *Repeat:* Hekas, Hekas, Esti Bebeloi!
8. *Perform the Lesser Banishing Ritual of the Pentagram.*
9. *Perform the Lesser Banishing Ritual of the Hexagram.*
10. *Deposit Wand upon the Altar.*
11. *Purify the Chamber with Water in the Four Quarters, repeating the Words:*

    "So therefore first the Priest who governeth the Works of Fire, shall sprinkle with the Lustral Water of the loud resounding Sea."
12. *Consecrate the Chamber with Fire in the Four Quarters, saying:*

    "When after all the phantoms are vanished, thou shalt see that Holy and Formless Fire, that Fire which darts and flashes through the hidden depths of the Universe, hear thou the voice of Fire."

13. *Take up thy wand by the white band.*

14. *Circumambulate with Sun three times.*

15. *Return to place, and repeat Adoration:*

"Holy art Thou, Lord of the Universe!
Holy art Thou Whom Nature hath not Formed.
Holy art Thou, the Vast and the Mighty One.
Lord of the Light and of the Darkness."

Give Sign of Neophyte at each adoration, and Sign of Harpocrates at close.

16. *Perform the Supreme Invoking Ritual of the Pentagram at the four Quarters, using the Angelic Tablet and Divine Names, for each, with proper Grade Signs.*

17. *Stand West of Altar, facing East. Hold Lotus Wand by White band.*

18. *Make over the Rose Cross in the Air, with Lotus Wand, and as if standing on centre of Rose, the Symbol of the Circle and Cross thus ⊕, and invoke all the Divine and Angelic Names of Tiphareth by a special form:*

"O Thou most sublime Majesty on High, who art at certain seasons worthily represented by the glorious Sun of Tiphareth, I beseech Thee to bestow upon this symbol of the Rose and the Cross, which I have formed to Thy honour, and for the furtherance of the Great Work, in a spirit of purity and love, the most excellent virtues, by the Divine Name of Yhvh, and the great name of Yhvh Eloah Ve Daath. Deign I beseech Thee to grant that the Great Archangel Raphael, and the Mighty Angel Michael may strengthen this emblem, and through the sphere of the splendid Orb of Shemesh may confer upon it such Power and Virtue, as to lead me by it towards the solution of the Great Secret."

(*Alternative:*)

"O Thou Most Glorious Light which lightenest every man who cometh into the world. Thou who art in due season shadowed forth by Tiphareth, the Sun of Beauty, I implore Thee to direct Thy Light upon this symbol of the Rose and Cross which I have fashioned in Thine Honour and for the furtherance of the Great Work. By the Divine Name Yhvh, by Thy Name of Wisdom Yhvh Eloah Ve Daath, permit I beseech Thee Thy shining Archangel Raphael, and Thy Strong Angel Michael, so to influence this emblem that it may be mighty for all good so that through the glorious sphere of Shemesh they may bestow upon it such power that in wearing it, I may at length lose and so find myself in that Ineffable Light which I most humbly seek."

Raise the hands and eyes to heaven during the prayer, and lowering them as you finish it.

19. *Repeat these words from Genesis:*

"And a River, Nahar, went forth out of Eden to water the Garden, and from thence it was parted and came into four heads."

20. *Describe over the white portion the Invoking Hexagrams of the Planets, as if standing upon it, repeating the necessary names, holding the Wand by the White part.*

21. *Describe Equilibriating Pentagrams of Spirit with words as laid down.*

Eheieh *with* Exarp, Bitom.
Hcoma, Nanta, *with* Aglah.

22. *Then over the four coloured arms in turn describe the Invoking Pentagrams of each Element, using words and Grade Signs, and repeating the verse*

of Gen, II,13,14,15, *referring to each, holding the wand by the part allotted to the Kerub Sign of the Element.*

23. *Over the Red Fire Arm read:*

    "And the Name of the First River is Pison, it is that which compasseth the whole land of Havilah, where there is gold. And the gold of that land is good. There is Bdellium and the Onyx stone."

    Making Invoking Fire Pentagram, holding Wand by Leo — lemon-yellow band, make sign of Philosophus, and vibrate Elohim, Oip Teaa Pedoce.

24. *Over Blue Water Arm, read:*

    "And the Name of the Second River is Gihon, the same as that which compasseth the whole land of Ethiopia."

    Make Invoking Water Pentagram, holding Wand by Scorpio band, blue-green, and make Sign of Practicus, and say:

    El, Empeh Arsel Gaiol.

25. *Over Yellow Air Arm, read:*

    "And the Name of the Third River is Hiddekel, that is it which goeth forth to the East of Assyria."

    Make Invoking Air Pentagram, holding wand by Aquarius band, violet, make Sign of Theoricus, and say:

    Yhvh, Oro Ibah Aozpi.

26. *Over dark Earthy Arm read:*

    "And the Fourth River is Euphrates."

    Make Invoking Earth Pentagram, and hold wand by Taurus band, red-orange. Make Sign of Zelator, saying:

    Adonai, Emor Dial Hectaga.

27. *Lastly, holding wand again by White part, describe a circle from left to right over the outermost*

Twelve Petals of Rose, and pronounce the Name: Adonai, *vibrating it as taught.*

28. *Describe similar Circle over Seven Middle Petals pronouncing the word:* Ararita.

29. *Describe Circle over Three Innermost Petals, saying:* Yhvh.

30. *Finally, trace a perpendicular line from top to bottom and say:* Eheieh.

31. *Trace a horizontal from left to right and say:* Elohim.

32. *Wrap up Rose Cross in white silk or linen.*

33. *Close the Ceremony by Purification by Water, and Consecration by Fire.*

34. *Reverse Circumambulation three times.*

35. *Stand at West of Altar, face East, and say:*
    "In the Name of Yeheshuah, I now set free any Spirits that may have been imprisoned by this ceremony."

36. *Perform the Lesser Banishing Ritual of the Pentagram.*

THE

MAGIC SWORD

It is to be used in all cases where great force and strength are to be used and are required, but principally for banishing and for defence against evil forces. For this reason it is under the Presidency of Geburah and of Mars, whose Names and Forces are to be invoked at its consecration, which should take place in the day and hour of Mars, or else during the course of the Fiery Tattwa.

Any convenient sword may be adapted to this use, but the handle, hilt and guard must be such as to offer surfaces for inscriptions. It should be of medium length and weight.

The motto of the Adeptus should be engraved upon it, or upon the hilt in letters of emerald green, in addition to the mystic devices and names. The hilt, pommel and guard are to be coloured a flame red. The blade should be clean and bright. Pentagrams should be painted on salient portions, because this is the lineal figure of Geburah. The Divine and Angelic Names related to Geburah are then to be added in emerald, and also their Sigils taken from the Rose. The Sword must then be consecrated in due form.

Here again let the Zelator Adeptus Minor remember his Obligation never to use his knowledge of practical Magic for purposes of Evil, and let him be well assured that if he do this, notwithstanding his pledge, the evil he endeavours to bring about will re-act on himself. He will experience in his own person and affairs that very thing which he has endeavoured to bring about for another. So also may he perish and be blotted out from among us.

To obtain real force implanted in any magical weapon, by consecration, the Adept requires to be healthy, pure, strong in mind, free from anxiety and apart from disturbances. He requires also to have mastered the details of the ceremony and to be familiar with the proper pentagrams and other symbols.

CONSECRATION RITUAL OF SWORD

Prepare: Chamber, central Altar draped in Black, Red Cross and White Triangle, Rose and Incense, Cup and Water, Lamp, Plate and Salt. White Robe, Sash, Consecrated Rose Cross and Lotus Wand, New Sword, Red Cloak and Lamen. An Invocation to Mars and Geburah. An Astrological figure to show position of Mars at the time. In wording and formulating the Invocation to the Forces of Geburah, force and strength are to be specially requested.

1. *Place the Sword upon Altar, hilt to East near Incense, point to West near Water.*
2. *Take up Lotus Wand by Black part.*
3. *Stand at West of Altar, facing East.*
4. *Say:*

    Hekas Hekas Esti Bebeloi.

5. *Take up Cup and purify with Water sprinkling to E. S. W. N.*
6. *Saying:*

    And first the Priest who governeth the works of Fire must sprinkle with the Lustral Water of the loud resounding sea.

7. *Put down Cup on Altar.*
8. *Take up Incense and wave it as you pass round E. S. W. N.*
9. *Saying:*

    And when after all the Phantoms are vanished thou shalt see that holy and formless Fire, that Fire which darts and flashes through the hidden depths of the Universe, hear thou the voice of Fire.

10. *Put down Incense. Take up Wand.*
11. *Circumambulate with Sun three times, grasping*

Wand by white band. Return to West, face East, say Adoration:

12. Holy art Thou Lord of the Universe.
Holy art Thou Whom nature hath not Formed.
Holy art Thou the Vast and Mighty One.
Lord of the Light and of the Darkness.

13. *Perform Lesser Invoking Ritual of the Hexagram of Mars, holding Wand by White Band. Give* ⑤ = $\boxed{6}$ *Signs and analyse Key-Word.*

14. *Return to West of Altar.*

15. *Turn to face the direction in which you have found Mars to be — standing so that the Altar is between yourself and Mars for convenience.*

16 *Describe in the Air the Invoking Pentagram of Sign Mars is in.*

17. *Describe Invoking Hexagram of Mars, saying:* Elohim Gibor. *Then, still holding Wand by White Band,*

18. *Recite your Invocation to the power of Geburah and the Forces of Mars, tracing the Sigil of each as you read it.*

O Mighty Power who governeth Geburah, Thou strong and terrible Divine *Elohim Gibor,* I beseech Thee to bestow upon this Magic Sword Power and Might to slay the evil and weakness I may encounter. In the Fiery Sphere of *Madim,* may it be welded and tempered to unswerving strength and fidelity. May Thy Great Archangel *Kamael* bestow upon me courage wherewith to use it aright and may The Powerful Angels of the Order of *Seraphim* scorch with their flames the feebleness of purpose which would hinder my search for the True Light.

19. *Then trace in the Air, slowly, above Sword, and as if standing upon it, the Invoking Hexagram of Mars. Do this with the Lotus end, still holding the White Band.*

20. *Next trace over the Sword the letters of the names in the invocation and their several Sigils.*

21. *Put down Wand.*
22. *Take up Cup and purify new Sword with Water, making Cross upon it; put down Cup.*
23. *Take up Incense and wave it over new Sword.*
24. *Take up new Sword and with it perform the Lesser Invoking Ritual of the Hexagram and also trace the Invoking Hexagram of Mars, repeating* Ararita *and* Elohim Gibor.
25. *Lay down Sword.*
26. *With Cup purify Chamber as before.*
27. *With Incense purify as before.*
28. *Reverse circumambulation three times and say:*
29. In the Name of Yeheshuah, I now set free all Spirits that may have been imprisoned by this Ceremony.
30. *Perform with the Sword the Lesser Banishing Ritual of Hexagram.*
31. *Perform Lesser Banishing Ritual of Pentagram.*
32. *Conclude with Qabalistic Prayer.*
33. *Wrap up Sword, white or scarlet silk or linen. Henceforth no one else may touch it.*

THE FOUR ELEMENTAL WEAPONS

These are the Tarot Symbols of the letters of the Divine Name Yhvh, and of the elements, and have a certain bond and sympathy between them. So that even if only one is to be used the others should be also present, even as each of the Four Elemental Tablets is divided in itself unto Four Lesser Angles representing the other three Elements bound together therewith in the same Tablet. Therefore also let the Z. A. M. remember that when he works with these forces he is as it were dealing with the Forces of the Letters of the Divine Name.

Each Implement must be consecrated, and when this has been done, no one else must touch it.

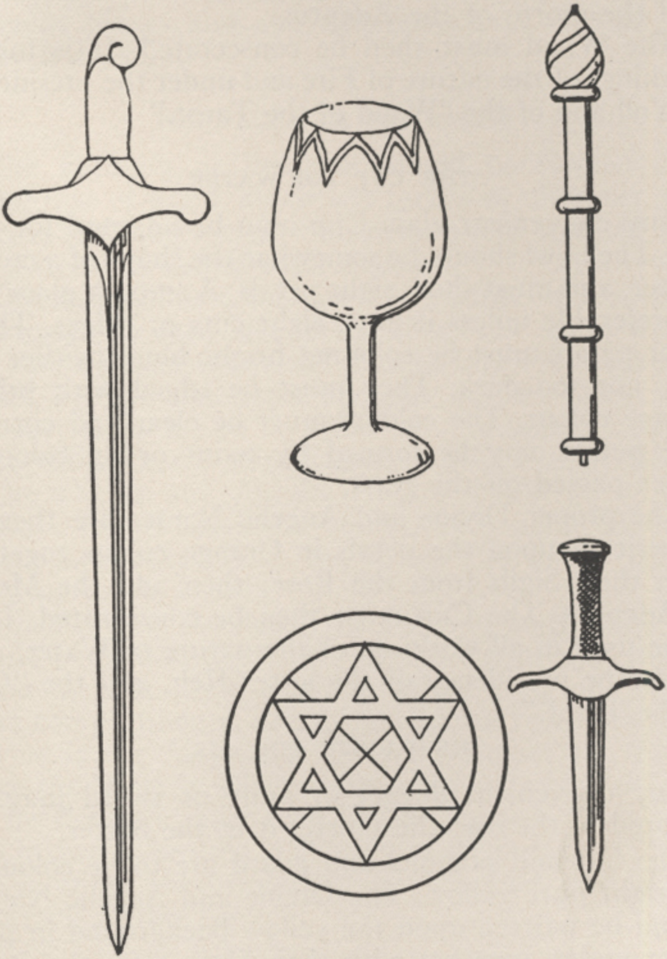
THE WAND FOR FIRE

The staff of the Wand should be of wood, rounded and smooth and perforated from end to end. Within it should be placed a magnetised steel rod, just so long as to project 1/16 inch beyond each end of the wood. It is often convenient to form the Wand of cane which has a natural hollow through it. If of cane, there should be three natural lengths according to the knots, so that these knots may be placed similarly to the manner in the figure which is such as a turner would produce.

Eighteen inches is an extreme length; (Note: That of the present writer is about ten inches long.—I.R.) The magnet should be a strong one. One end of the wood should be cone-shaped. The North end of the magnet, known by its repelling the so-called North Pole of a compass needle, should be placed at the end of the Wand which is plain.

The whole is coloured flame Scarlet, and is divided into three parts by yellow bands. The cone-shaped end has also painted upon its red surface three wavy flame-

Diagram 21



THE SWORD AND ELEMENTAL WEAPONS

shaped Yods as ornaments, they are painted bright yellow.

The Divine and Angelic Names of the Element of Fire should then be written in bright green paint along the shaft and on the cone. Their Sigils should be added and the motto of the Adeptus.

The Wand must then be consecrated. It is for all workings of the nature of Fire and under the presidency of Yod and of the "Wand of the Tarot."

THE CUP FOR WATER

Any convenient glass Cup may be adapted for this use. The bowl should be somewhat the shape of a crocus flower, and must show eight petals. A smooth glass cup is preferable unless it have eight cuts or ridges. These eight petals must be coloured bright blue; neither too pale nor too dark. They must be edged with bright orange colour. The colours must be clear and correct. The petals may be formed by paint or by coloured paper pasted on the glass.

The proper Divine and Angelic Names are then to be written upon the petals in Orange colour together with their Sigils from the Rose; then add the Motto of Adeptus. The Cup must then be consecrated. It is to be used in all workings of the nature of Water, and under the presidency of the letter Heh, and the "Cup of the Tarot."

THE DAGGER FOR AIR

Any convenient dagger or knife or sword may be adapted to the use; the shorter it is, the better.

The hilt and pommel and guard are to be coloured in bright pure yellow. The Divine and Angelic Names should be written upon the yellow background in purple or violet, together with their Sigils from the Rose, and the motto of the Adeptus.

It is to be used in all work of the Airy Nature, and under the presidency of Vau, and the "Sword of the Tarot."

Let there be no confusion between the Magical Sword and the Air Dagger. The Magical Sword is under Geburah and is for strength and defence. The Air Dagger is for Air, for Vau of Yhvh, and is to be used with the three other Elemental Implements. They belong to different planes and any substitution of one for the other is harmful.

THE PENTACLE FOR EARTH

The Pantacle or Pentacle should be formed of a round disc of wood, about 4½ inches in diameter, and from ½ inch to 1 inch in thickness; nicely polished, and truly circular, and of even thickness.

There should be a circular white border and a white Hexagram on each face of the Disc. The space within the white border should be divided into four compartments by two diameters at right angles. These four compartments are to be coloured: the upper, Citrine; right, Olive-green; left, Russet-brown; lowest, Black.

The Divine and Angelic Names should be written in black round the white border; each name followed by its Sigil taken from the Rose. The motto of the Adeptus to be added.

The Pentacle should be the same on both sides, and should be held in the hand with the citrine uppermost; unless there is any special reason for using one of the other compartments. And in this matter remember that Citrine is the Airy part of Earth; Russet the Fiery; Olive the Watery; Black the Earthy part of Earth.

The Pentacle must then be consecrated.

It is then to be used in all work of the nature of Earth, and is under the presidency of Heh final, and of the "Pentacle of the Tarot."

RITUAL OF CONSECRATION

OF THE

FOUR ELEMENTAL WEAPONS

Provide Altar, Lamp, Cup, Salt, Incense and Rose, White Triangle, and Red Cross.

Four new implements. Fire Wand, Air Dagger, Water Cup, and Earth Pentacle. Magical Sword, Rose Cross, Lotus Wand, White Sash.

Drape and arrange Altar as in ◎ = $\boxed{0}$ Repast. Put on White Robe, Sash, and Rose Cross. Light the Lamp, put Water in the Cup, and kindle the Incense.

Select time for the Ceremony during the course of the appropriate Tatwas.

(Note: The Angelic Names used in these rituals are names from the Angelic or Enochian Tablets. This whole subject is elucidated in the final section of this set of volumes.—I. R.)

1. *Take up the Lotus Wand by the Black portion, and say:*
   Hekas Hekas Este Bebeloi.
   Put down the Wand and take up the Magic Sword.

2. *Perform the Lesser Banishing Ritual of the Pentagram. Pass to the East to begin. Use Magic Sword.*

3. *Lay down Sword, and purify with Water, saying:*
   "So therefore first the Priest who governeth the works of Fire must sprinkle with the Lustral Water of the loud-resounding Sea."

4. *Consecrate with Fire, saying:*
   "And when, after all the Phantoms are vanished, thou shalt see that Holy formless Fire, that Fire which darts and flashes through the hidden depths of the Universe, hear thou the Voice of Fire."

5. *Take up the Lotus Wand by White portion.*
6. *Circumambulate with the Sun three times.*
7. *Repeat the Adoration, salute with the* ◎ = $\boxed{0}$ *Sign each time.*

> "Holy art Thou, Lord of the Universe.
> Holy art Thou, whom Nature hath not Formed.
> Holy art Thou, the Vast and the Mighty One.
> Lord of the Light and of the Darkness."

8. *Varying with each Implement on different days, or 20 minutes between each commencement, according to Tattwas, perform Supreme Invoking Ritual of the Pentagram of the particular elemental Implement with Lotus Wand, holding it by appropriate band of Kerubic Figure.*
9. *With the Lotus Wand in thy hand, and standing by the Altar and facing the Quarter of the Element whose Implement you are consecrating, describe in the Air over the Implement, as if standing upon it, the Invoking Pentagram of that Implement.*
10. *Invocate the Divine and Angelic Names already graven upon the Implement, making their letters and Sigils in the Air, over the Implement with the Lotus.*

> "O Thou, Who art from everlasting, Thou Who hast created all things, and doth clothe Thyself with the Forces of Nature as with a garment, by Thy Holy and Divine Name

For Pentacle	Adonai	אדני
For Dagger	Yhvh	יהוה
For Cup	El	אל
For Wand	Elohim	אלהים

> whereby Thou art known especially in that quarter we name

For Pentacle and Earth	Tzaphon	צפון	North
For Dagger and Air	Mizrach	מזרח	East
For Cup and Water	Mearab	מערב	West
For Wand and Fire	Darom	דרום	South

I beseech Thee to grant unto me strength and insight for my search after the Hidden Light and Wisdom.

I entreat Thee to cause Thy Wonderful Archangel

For Pentacle	Auriel	אוריאל	Who governeth the the works of Earth
For Dagger	Raphiel	רפאל	Who governeth the the works of Air
For Cup	Gabriel	גבריאל	Who governeth the the works of Water
For Wand	Michael	מיכאל	Who governeth the the works of Fire

to guide me in the Pathway; and furthermore to direct Thine Angel

For Pentacle	Phorlakh	פורלאך
For Dagger	Chassan	חשן
For Cup	Taliahad	טליהד
For Wand	Aral	אראל

To watch over my footsteps therein.

May the Ruler of (*name element*) the Powerful Prince

For Pentacle and Earth	Kerub	כרוב
For Dagger and Air	Ariel	אריאל
For Cup and Water	Tharsis	תרשים
For Wand and Fire	Seraph	שרף

by the gracious premission of the Infinite Supreme, increase and strengthen the hidden forces and occult virtues of this (*name implement*) so that I may be enabled with it to perform aright those Magical operations, for which it has been fashioned. For which purpose I now perform this mystic rite of Consecration in the Divine Presence of

For Pentacle	Adonai	אדני
For Dagger	Yhvh	יהוה
For Cup	El	אל
For Wand	Elohim	אלהים

11. *Lay aside the Lotus Wand.*

12. *Take up the Magic Sword, and read the Invocation to the King, tracing in the Air the Invoking Pentagram of the Element.*

"In the Three Great Secret Holy Names of God borne upon the Banners of the

For Pentacle and Earth	North	Emor Dial Hectega
For Dagger and Air	East	Oro Ibah Aozpi
For Cup and Water	West	Empeh Arsel Gaiol
For Wand and Fire	South	Oip Teaa Pedoce

I summon Thee, Thou Great King of the

For Pentacle	North	Ic Zod Heh Chal
For Dagger	East	Bataivah
For Cup	West	Ra Agiosel
For Wand	South	Edel Pernaa

to attend upon this Ceremony and by Thy presence increase its effect, whereby I do now consecrate this Magical (*name implement*). Confer upon it the utmost occult might and virtue of which Thou mayest judge it to be capable in all works of the nature of (*name element*) so that in it I may find a strong defence and a powerful weapon wherewith to rule and direct the Spirits of the Elements."

13. *Still with the Sword, trace in the Air over the Implement the Hexagram of Saturn, and read the Invocation to the Six Seniors.*

"Ye Mighty Princes of the (*name Quadrangle*) Quadrangle, I invoke you who are known to me by the honourable title, and position of rank, of Seniors. Hear my petition, oh ye mighty Princes, the Six Seniors of the (*same point*) quarter of the Earth who bear the names of:

🜃 Laidrom Alphctga Aczinor Ahmlicv Lzinopo Liiansa
🜁 Habioro Ahaozpi Aaozaif Avtotar Htmorda Hipotga
🜄 Lsrahpm Slgaiol Saiinor Soniznt Laoaxrp Ligdisa
🜂 Aaetpoi Aapdoce Adoeoet Anodoin Alndvod Arinnap

and be this day present with me. Bestow upon this (*name weapon*) the Strength and purity whereof ye are Masters in the Elemental Forces which ye control; that its outward and material form may remain a true symbol of the inward and spiritual force."

14. *Then read the Invocations of the Angels governing the Four Lesser Angles. During each, make the Invoking Pentagram of the Element whose implement is being consecrated. Cup, Wand, Dagger, or Pentacle, according to which lesser angle is in Process, making the Pentagram in the air immediately over the Implement with the Sword.*

FIRE WAND

Lesser Angle of Fire. "Oh Thou Mighty Angel Bziza who art Ruler and President over the Four Angels of the Fiery Lesser Quadrangle of Fire, I invocate Thee to impress into this weapon the force and fiery energy of Thy Kingdom and Servants, that by it I may control them for all just and righteous purposes.

With the Sword, trace invoking Fire Pentagram with Lion Kerub.

Lesser Angle of Water: O Thou mighty Angel Banaa, Ruler and President over the Four Angels of Fluid Fire, I beseech Thee to impress into this weapon Thy Magic Power that by it I may control the Spirits who serve Thee for all just and righteous purposes.

With the Cup, trace invoking Fire Pentagram.

Lesser Angle of Air: Oh Thou Mighty Angel Bdopa, Ruler and President over the Four Angels and Governors of the subtle and aspiring Etheric Fire, I beseech Thee to bestow upon this weapon Thy strength and fiery steadfastness, that with it I may control the Spirits of Thy Realm for all just and righteous purposes.

Trace Invoking Fire Pentagram with the Dagger.

Lesser Angle of Earth: O Thou Mighty Angel Bpsac, who art Ruler and President over the Four Angels of the denser Fire of Earth, I beseech Thee to bestow upon this weapon Thy strength and fiery steadfastness that with it I may control the Spirits of Thy realm for all just and righteous purposes.

Trace Invoking Fire Pentagram with Pentacle.

WATER CUP

Lesser Angle of Fire: O Thou Powerful Angel Hnlrx, Thou who are Lord and Ruler over the Fiery Waters, I beseech Thee to endue this Cup with the Magic Powers of which Thou art Lord, that I may with its aid direct the Spirits who serve Thee in purity and singleness of aim.

With Wand trace invoking Water Pentagram with Eagle Kerub.

Lesser Angle of Water: O Thou Powerful Angel Htdim, Thou who art Lord and Ruler over the pure and fluid Element of Water, I beseech Thee to endue this Cup with the Magic Powers of which Thou art Lord, that I may with its aid direct the Spirits who serve Thee in purity and singleness of aim.

With Sword trace invoking Water Pentagram.

Lesser Angle of Air: O Thou Powerful Angel Htaad, Thou who art Lord and Ruler of the Etheric and Airy Qualities of Water, I beseech Thee to endue this Cup with the Magic Powers of which Thou art Lord, that I may with its aid direct the Spirits who serve Thee in purity and singleness of aim.

With Dagger trace invoking Water Pentagram.

Lesser Angle of Earth: O Thou Powerful Angel Hmagl, Thou who art Lord and Ruler of the more dense and solid qualities of Water, I beseech Thee to endue this Cup with the Magic Powers of which Thou art Lord, that with its aid I may direct the Spirits who serve Thee in purity and singleness of aim.

With Pentacle trace invoking Water Pentagram.

Lesser Angle of Fire: O Thou Resplendent Angel Exgsd, Thou who governest the Fiery Realms of Air, I conjure Thee to confer upon this Dagger, Thy Mysterious and Magical Powers, that I thereby may control the Spirits who serve Thee for such purposes as be pure and upright.

With the Wand trace invoking Air Pentagram with Aquarius as Kerubic emblem.

Lesser Angle of Water: O Thou Resplendent Angel Eytpa, Thou who governest the Realms of Fluid Air, I conjure Thee to confer upon this Dagger, Thy Mysterious Powers that by its aid I may control the Spirits who serve Thee for such purposes as be pure and upright.

With the Cup trace invoking Air Pentagram.

Lesser Angle of Air: O Thou Resplendent Angel Erzla, Thou who rulest the Realms of Pure and Permeating Air, I conjure Thee to confer upon this Dagger the Magic Power of which Thou art Master, whereby I may control the Spirits who serve Thee, for such purposes as be pure and upright.

With the Sword trace invoking Air Pentagram.

Lesser Angle of Earth: O Thou Resplendent Angel Etnbr, Thou who rulest the Denser Realms of Air symbolised by the Lesser Angle of Earth, I conjure Thee to confer upon this Dagger the Magic Powers of which Thou art Master, whereby I may control the spirits who serve Thee, for such purposes as be pure and upright.

With the Pentacle trace invoking Air Pentagram.

EARTH PENTACLE

Lesser Angle of Fire: O Thou Glorious Angel Naaom, Thou who governest the Fiery essences of Earth, I invocate Thee to bestow upon this Pentacle the Magic Powers of which thou art Sovereign, that by its help I may govern the Spirits of Whom Thou art Lord, in all seriousness and steadfastness.

With Wand over Russet, trace invoking Earth Pentagram with Taurus Kerub.

Lesser Angle of Water: O Thou Glorious Angel Nphra, Thou who governest the moist and fluid essences of Earth, I invocate Thee to bestow upon this Pentacle the Magic Powers of which Thou art Sovereign that by its help I may govern the Spirits, of whom Thou art Lord, in all seriousness and steadfastness.

With Cup over Olive part, trace invoking Pentagram.

Lesser Angle of Air: O Thou Glorious Angel Nboza, Thou who governest the Airy and Delicate Essense of Earth, I invocate Thee to bestow upon this Pentacle the Magic Powers of which Thou art Master, that with its help I may govern the spirits of whom Thou art Lord, in all seriousness and steadfastness.

With Dagger over Citrine part, trace invoking Earth Pentagram.

Lesser Angle of Earth: O Thou Glorious Angel Nroam, Thou who governest the dense and solid Earth, I invocate Thee to bestow upon this Pentacle the Magic Powers of which Thou art Master, that with its help I may govern the spirits of whom Thou art Lord, in all seriousness and steadfastness.

With Sword over Black part, trace invoking Earth Pentagram.

15. *Then take up the newly consecrated Implement and perform with it the Supreme Invoking Ritual of the Pentagram of its Element in the Four Quarters, preceding each Pentagram with the Equilibriating Pentagram suitable, and reciting the Divine Name. Close with Qabalistic Cross and Prayer. When completed each Implement is to be wrapped in silk or linen, white, or suitable colour.*

16. *Purify with water, repeating verse as in opening.*

17. *Consecrate with Fire, repeating the verse as in opening.*

18. *Reverse Circumambulation.*

19. *Stand at West of Altar, and say,*
"In the name of Yeheshuah, I now set free any Spirits that may have been imprisoned by this ceremony."

20. *Perform the Lesser Banishing Ritual of Pentagram in 4 Quarters.*

21. *If preferred, the Supreme Banishing Ritual of Pentagram of special element, if one or two or three Implements have been consecrated and not all four at same ceremany.*

(NOTE: When tracing the Pentagrams over the Implement to be consecrated, remember that the same Pentagram is traced but each time with another of the weapons. In the consecration of the Cup, the Water Pentagram is the only one used, but it is traced using the Sword and the other implements. This is mentioned so that, for example, the student will not use different Pentagrams traced with different weapons when consecrating one implement.—*I. R.*)

BOOK FIVE

(Composed of Golden Dawn Official Documents
Labelled Z.1., Z.2., and Z.3.)

THE ENTERER
OF THE THRESHOLD

The General Exordium

The Speech in the Silence:
The Words against the Son of Night:
The Voice of Thoth before the Universe in the presence of the eternal Gods:
The Formulas of Knowledge;
The Wisdom of Breath;
The Radix of Vibration;
The Shaking of the Invisible:
The Rolling Asunder of the Darkness:
The Becoming Visible of Matter:
The Piercing of the Coils of the Stooping Dragon:
The Breaking forth of the Light:
All these are in the Knowledge of Tho-oth.

The Particular Exordium

At the Ending of the Light: At the Limits of the Night: Tho-oth stood before the Unborn Ones of Time!

Then was formulated the Universe:
Then came forth the Gods thereof:
The Aeons of the Bornless Beyond:
Then was the Voice vibrated:
Then was the Name declared.

At the Threshold of the Entrance,
Between the Universe and the Infinite,
In the Sign of the Enterer, stood Tho-oth,
As before him were the Aeons proclaimed.

In Breath did he vibrate them:
In Symbols did he record them:

For betwixt the Light and the Darkness did he stand.

The complete explanation of the symbolism of, and the Formulae contained in, the ⓪ = $\boxed{0}$ Grade of Neophyte of the Order of the Golden Dawn.

"Enterer of the Threshold" is the name of the ⓪ = $\boxed{0}$ Grade of Neophyte. "The Hall of the Neophytes" is called "The Hall of the Dual Manifestation of Truth," that is of the Goddess *Thmaah,* whose name has three forms according to the nature of her operation. This is explained under the chapter concerning the Hegemon.

Of the Temple in Reference to the Sephiroth. The Temple, as arranged in the Neophyte Grade of the Order of the Golden Dawn in the Outer, is placed looking towards the Yh of Yhvh in Malkuth in Assiah. That is, as *Y* and *H* answer unto the Sephiroth Chokmah and Binah in the Tree, (and unto Abba and Aima, through whose knowledge alone that of Kether may be obtained) even so, the Sacred Rites of the Temple may gradually, and as it were, in spite of himself, lead the Neophyte unto the knowledge of his Higher Self. Like the other Sephiroth, Malkuth hath also its subsidiary Sephiroth and Paths. Of these Ten Sephiroth, the Temple as arranged in the Neophyte Grade, includeth only the four lower Sephiroth in the Tree of Life, viz: Malkuth, Yesod, Hod, and Netzach, and the *Outer* side of Paroketh, the Veil. Paroketh formeth the East of the Temple. First in importance cometh the symbolism of the East.

The Three Chiefs who govern and rule all things, the Viceroys in the Temple of the unknown Second Order beyond, are the reflections therein of the Powers of Chesed, Geburah and Tiphareth. They represent: the Imperator — Geburah and the Grade ⑥ = $\boxed{5}$: the Praemonstrator — Chesed and the Grade ⑦ = $\boxed{4}$: the Cancellarius — Tiphareth and the Grade $\boxed{5}$ = $\boxed{6}$.

Now the Imperator governeth, because in Netzach, which is the highest Grade of the First Order, ④ = $\boxed{7}$, is the Fire reflected from Geburah. The Praemonstrator is Second, because in Hod, which is the next highest Grade, ③ = $\boxed{8}$, is the Water reflected from Chesed. The Third is the Cancellarius, because in Yesod, ② = $\boxed{9}$, is the Air reflected from Tiphareth. Thus the Order is governed by a Triad, one in intention but having different functions: the Imperator to command: the Praemonstrator to instruct: the Cancellarius to record.

The proper mantle of Office of the Imperator is the flame scarlet Robe of Fire and Severity, as on him do the energy and stability of the Temple depend: and if he has sub-Officers to assist him, they partake of his symbolism. His Mantle is the symbol of unflinching Authority, compelling the obedience of the Temple to *all commands* issued by the Second Order; and upon the left breast thereof, is the Cross and Trangle of the Golden Dawn, both white, representing the purification of the Temple in the Outer Order by Fire. He may wear a Lamen similar to that of Hierophant, of the same colours, but depending from a scarlet collar, and he may bear a Sword similar to that of Hiereus. His place in the Temple is at the extreme right of the Dais and at the Equinox he takes the Throne of Hierophant when that Office is vacated.

The proper Mantle of Office of the Praemonstrator is the bright blue Robe of Water, representing the reflection of the Wisdom and Knowledge of Chesed. His duty is that of Teacher and Instructor of the Temple, always limited by his Obligation to keep secret the Knowledge of the Second Order from the Outer Order. He superintends the working of the Outer Order, seeing that in it nothing be relaxed or profaned; and duly issues to the Temple any instruction regarding the Ritual received by him from the Greatly Honoured Chiefs of the Second Order. He is therefore to the Temple the Reflector of the Wisdom beyond. His sub-officers partake of his symbolism. The White Cross and

Triangle on his left Breast on the Robe represents the purification of the Outer Order by Water. He may wear a Lamen like that of Hierophant, but blue upon an orange field and depending from a collar of blue. He may bear a Sceptre surmounted by a Maltese Cross in the Elemental Colours.

The proper Mantle of Office of the Cancellarius is the yellow Robe of Air. Upon him depend the Records of the Temple, the order of its working, the arrangements of its Meetings and the circulation of its manuscripts. He is the Recorder and, more immediately than either of the preceding Chiefs, the Representative of the executive authority of the Second Order over the Outer. His duty is to see that in *no* case knowledge of a Grade be given to a Member who has not properly attained to it. He is the immediate circulator of all *communications* from the Second Order. His sub-officers partake of his symbolism. His White Cross and Triangle represent the purification of the Outer Order by Air. Cancellarius may wear a Lamen like that of Hierophant, but of yellow on a purple field, and depending from a purple Collar; and he may bear a Sceptre surmounted by a Hexagram of amber and gold.

The Sceptres of the Chiefs should be of the same colour as their Mantles, with a gold band to represent Tiphareth, being the first Grade of the Inner Order. The Sword of Imperator should have a plain scarlet hilt, with gold or brass mountings, while the Sceptre of Praemonstrator should be blue with a gold band. The proper seat of the Chiefs is beside the Hierophant, and if desired the Imperator and Cancellarius may be seated to the right and Praemonstrator and Immediate Past Hierophant to his left — the Cancellarius and Immediate Past Hierophant being nearest to the Hierophant on their respective sides. The Chiefs stand before the Veil in the East of the Temple, as the Representatives of the Inner Order and therefore no meeting can be held without one of them. Preferably all Three Chiefs should be present. The other Officers of the Temple exist only by their authority and permission.

Because the East of the Temple is the outer side of Paroketh, all Members of the Second Order wear the *Crossed Sashes* of a Lord of the Paths of the Portal of the Vault only — no higher Grade being allowed to be shown in a Temple of the First Order. Members of the Second Order should be seated in the East of the Temple when practicable. Any Past Hierophant may wear a Mantle of a Hierophant and a Jewel of that Lamen, but not a large Collar Lamen. Immediate Past Hierophant may have a Sceptre of a Hierophant.

The Chiefs, or Members asked to represent them on the Dais, wear white gowns. The cords and tassels of all Mantles of Chiefs or Officers should be white to symbolise spiritual purity and influence of the Divine and Shining Light. Members of the Outer Order wear a black gown or tunic, with a Sash indicating their Grade across it. The Black Sash crosses from the left shoulder (from the side of the Black Pillar, as they first received it), and the White Sash from the Right shoulder.

Egyptian Head-Dresses, or Nemysses are worn by the Chiefs and Officers, those of the Chiefs being of the Colour of their Mantles striped with the complementary colour; those of the Officers being striped equally black and white. Members may wear similar nemysses in black and white or plain black squares of approved pattern.

The Key to the formation of the tunic and nemyss is the Crux Ansata for the nemyss makes the oval, and the arms and body of the tunic, the cross.

THE SYMBOLISM OF THE TEMPLE

The Bases of the two Pillars are respectively in Netzach and Hod; the White Pillar being in Netzach and the Black Pillar in Hod. They represent the Two Pillars of Mercy and Severity. The bases are cubical and black to represent the Earth Element in Malkuth. The columns are respectively black and white to represent the manifestation of the Eternal Balance of the Scales of Justice. Upon them should be represented in counterchanged colour any appropriate Egyptian designs, emblematic of the Soul.

The scarlet tetra-hedronal capitals represent the Fire of Test and Trial: and between the Pillars is the porchway of the Region Immeasurable. The twin lights which burn on their summits are "The Declarers of the Eternal Truth." The bases of the tetrahedra, being triangular, that on the white pillar points East, while that on the Black points West. They thus complete the Hexagram of Tiphareth — though separate, as is fitting in "The Hall of the Dual Manifestation of Truth."

The Altar, whose form is that of a double cube, is placed in the Eastern part of Malkuth, as far as the Neophyte is concerned. But to the Adeptus Minor, its blackness will veil on the East citrine, on the South olive, on the North russet, while the West side alone, and the base, will be black, while the summit is of a brilliant whiteness.

The Symbols upon the Altar represent the Forces and Manifestation of the Divine Light, concentrated in the White Triangle of the Three Supernals as the synthesis; wherefore, upon this sacred and sublime Symbol, is the obligation of the Neophyte taken as calling therein to witness the Forces of the Divine Light.

The Red Cross of Tiphareth (to which the Grade of ⑤ = $\boxed{6}$ is referred) is here placed above the White Triangle, not as dominating it, but as bringing it down and manifesting it unto the Outer Order; as though The Crucified One, having raised the symbol of self-sacrifice, had thus touched and brought into action in matter, the Divine Triad of Light.

Around the Cross are the Symbols of the Four Letters of the Name Jehovah — the Shin of Yeheshuah being only *implied* and not expressed in the Outer Order. At the East is the Mystical Rose, allied by its scent to the Element of Air. At the South is the Red

Lamp, allied by its Flame with the Element of Fire. At the West is the Cup of Wine, allied by its fluid form to the Element of Water. At the North are Bread and Salt, allied by their substance to the Element of Earth.

The Elements are placed upon the Altar according to the Winds.

"For Osiris on-Nophris who is found perfect before the Gods, hath said:
'These are the Elements of my Body,
Perfected through Suffering, Glorified through Trial.
For the scent of the Dying Rose is as the repressed Sigh of my suffering:
And the flame-red Fire as the Energy of mine Undaunted Will:
And the Cup of Wine is the pouring out of the Blood of my Heart:
Sacrificed unto Regeneration, unto the Newer Life:
And the Bread and Salt are as the Foundations of my Body,
Which I destroy in order that they may be renewed.
For I am Osiris Triumphant, even Osiris on-Nophris, the Justified:
I am He who is clothed with the Body of Flesh,
Yet in whom is the Spirit of the Great Gods:
I am The Lord of Life, triumphant over Death.
He who partaketh with me shall arise with me:
I am the Manifestor in Matter of Those Whose Abode is the Invisible:
I am purified: I stand upon the Universe:
I am its Reconciler with the Eternal Gods:
I am the Perfector of Matter:
And without me, the Universe is not.' "

Technically, the Door is supposed to be situated behind the seat of Hiereus in the West; but it may be in any part of the Hall, seeing that the walls represent the Barrier to the Exterior. "The Gate of the Declarers of Judgment" is its name — and its symbolic form is that of a straight and narrow Doorway, between two Mighty Pylons. "The Watcher against the Evil Ones" is the name of the Sentinel who guards it and his form is the symbolic one of Anubis.

THE STATIONS OF THE OFFICERS

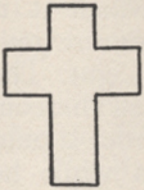
The Hierophant is placed in the East of the Temple, on the outer side of the Veil Paroketh, to rule the Temple under the Presidency of the Chiefs. There he fills the place of a Lord of the Paths of the Portal of the Vault of the Adepts, acting as Inductor to the Sacred Mysteries. The Insignia and Symbols of Hierophant are:

- The Throne of the East in the Path of Samekh, outside the Veil.
- The Mantle of bright flame scarlet, bearing a white cross on the left breast.
- The Lamen suspended from a white Collar.
- The Crown-headed Sceptre.
- The Banner of the East.

The position of the Throne on the Path Samekh is fitting for the Inductor to the Mysteries, as there being placed in that balanced and central position of that Path by which alone is safe entrance to the mystical knowledge of the Light in Tiphareth. Being placed before Paroketh at the point of its rending, it there marks the shining forth of the Light through the Veil; and that translation of the Three Supernals to the Outer Order, which is represented by the red Calvary Cross and the White Triangle upon the Altar. Thus the station of Hierophant's Throne, fitly represents the Rising of the Sun of Life and Light upon our Order.

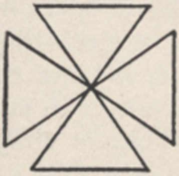
The Robe of scarlet represents the flaming energy of the Divine Light, shining forth into infinite Worlds. Upon the left breast is a White Cross to represent purification unto the Light, and this Cross may be one of the following forms: —

CALVARY:



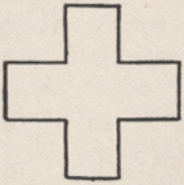
In which case it alludes either to the cross of six squares of Tiphareth or to the Cross of the Rivers.

PYRAMIDAL:



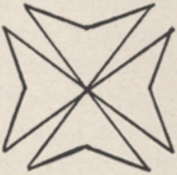
The Cross of the Elements, to represent the descent of the Divine and Angelic Forces into the pyramid symbol.

EQUILATERAL:



A Cross of the Elements, symbolising their purification through the Light of the Four-lettered Name Yhvh in Tiphareth.

MALTESE:



The Cross of four arrowheads, representing the keen and swift impact of the Light, coming from behind the Veil, through the Elements symbolised by the arrow of Sagittarius in the Path Samekh.

It is indifferent which of the Crosses be employed, seeing that each represents the operation of the Light through the Veil.

The Sceptre represents the forces of the Middle Pillar. It is scarlet with gold bands to represent the places of the Sephiroth Daath, Tiphareth and Yesod, the pommel being Malkuth. The shaft represents the Paths Gimel, Samekh and Tau. The Grip by which it is wielded, is the path Tau, representing the Universe governed by and attracting the forces of the Light. The Names of Sephiroth and Paths are not marked thereon, but the Hierophant Initiate of the Second Order should remember the sublimity of the symbolism while he wields it. It represents him as touching thereby the Divine Light of Kether and attracting it through the Middle Pillar to Malkuth. It is called "The Sceptre of Power" and invests him with the power of declaring the Temple Open or Closed in any Grade, if time be short, and this is done by saying: "By the power in me vested by this Sceptre, I declare this Temple duly opened (or closed)."

This method of Opening and Closing "by Sceptre" should only be used in great emergency where time presses. It should not be used in a Ceremony where Elemental Spirits have been invoked — especially not in the Closing.

The Lamen is partially explained in the Portal Ceremony thus: "The Hierophant's Lamen is a synthesis of Tiphareth, to which the Calvary cross of six squares, forming the cube opened out, is fitly referred. The two colours, red and green, the most active and the most passive, whose conjunction points out the practical application of the knowledge of equilibrium, are symbolic of the reconciliation of the celestial essences of Fire and Water. For the reconciling yellow unites with blue in green, which is the complementary colour to red, and with red in orange which is the complementary colour to blue. The small inner circle placed upon the Cross alludes to the Rose that is conjoined therewith in the symbolism of the Rose and Cross of our Order." But in addition to this, it represents the blazing light of the Fire of the Sun bringing into being the green vegetation of the otherwise barren Earth. And also the power of self-sacrifice requisite in one who would essay to initiate into the Sacred Mysteries. So as the

Sceptre represents the Authority and Power of the Light, the Lamen affirms the qualifications necessary to him who wields it, and therefore is it suspended from a white collar, to represent the Purity of the White Brilliance from Kether. Hence it should always be worn by the Hierophant.

The Banner of the East is also partially explained in the Portal: —"The field of the Banner of the East is White, the colour of light and purity. As in the previous case, the Calvary Cross of six squares is the number of six of Tiphareth, the yellow Cross of Solar Gold, and the cubical stone, bearing in its centre the sacred Tau of Life, and having bound together upon it the form of the Macrocosmic Hexagram, the red triangle of Fire and the blue triangle of Water — the Ruach Elohim and the Waters of Creation."

In addition to this explanation, it affirms the Mode of Action employed by the Divine Light in its operation by the Forces of Nature. Upon it is the symbol of the Macrocosm so coloured as to affirm the action of the Fire of the Spirit through the Waters of Creation under the harmony of the Golden Cross of the Reconciler. Within the centre of the Hexagram is a Tau cross in White, to represent its action as a Triad; and the whole is placed on a white field representing the Ocean of the Ain Soph Aour. The Banner is suspended from a gold coloured bar by red cords, and the pole and base should be white. The base represents the purity of the foundation — the shaft, the Purified Will directed to the Higher. The golden cross-bar is that whereon the Manifested Law of Perfection rests; the Banner itself, the Perfect Law of the Universe, the red cords and tassels the Divine Self-renunciation, Whose trials and sufferings form, as it were, the Ornament of the Completed Work. The whole represents the ascent of the Initiate into Perfect Knowledge of the Light — therefore in the address of the Hiereus the Neophyte hears "Even the Banner of the East sinks in Adoration before Him," as though that symbol, great and potent though it be, were yet but an inferior presentment of the Higher, fitted to our comprehension.

"Expounder of the Sacred Mysteries" is the name of the Hierophant, and he is "Osiris" (Aeshoorist) in the Nether World. (St added as a suffix to a name indicates the influence from Kether.)

The Station of Hiereus is at the extreme West of the Temple and in the lowest point of Malkuth where he is enthroned in its darkest part, in the quarter represented black in the Minutum Mundum Diagram. Representing a Terrible and Avenging God at the Confines of Matter, at the borders of the Qlippoth, he is enthroned upon Matter and robed in Darkness, and about his feet are Thunder and Lightning — the impact of the Paths of Shin and Qoph — Fire and Water, terminating respectively in the russet and olive quarters of Malkuth. There, therefore, is he placed as a mighty and avenging Guardian to the Sacred Mysteries. The Symbols and Insignia of Hiereus are:

The Throne of the West in the Black of Malkuth, where it borders on the Kingdom of Shells,
The Black Robe of Darkness, bearing a white cross on the left breast;
The Sword of Strength and Severity;
The Lamen suspended from a Scarlet Collar.
The Banner of the West.

The position of the Throne of the West at the limits of Malkuth is fitting for the Avenger of the Gods, for he is placed there in eternal affirmation against the Evil Ones —"Hitherto shall ye come and no further." The Throne is also placed there as a seat of witness and of punishment decreed against Evil.

The Robe or Mantle is of Darkness, threatening and terrible to the Outer, as concealing an avenging Force ever ready to break forth against the Evil Ones. On the left breast is a white Cross to represent the Purification of Matter unto the Light. The Sword represents the Forces of the Pillar of Severity as a whole, but the places of the Sephiroth are not necessarily indicated thereon. The guard is Hod and may be of brass; the Grip is the Path of Shin and may be of scarlet, and the pommel, Malkuth, may be black. The grip by which it is wielded, being the Path Shin, represents the Universe governed by the flaming force of Severity, and represents the Hiereus as wielding the Forces of Divine Severity. "The Sword of Vengeance" is its name.

The Lamen is partially explained in the Portal thus: "The Outer Circle includes the four Sephiroth, Tiphareth, Netzach, Hod, and Yesod, of which the first three mark the angles of the triangle inscribed within, while the connecting Paths Nun, Ayin, and Peh form its sides. In the extreme centre is the Path Samekh through which is the passage for the Rending of the Veil. It is therefore a fitting Lamen for Hiereus as representing the connecting link between the First and Second Orders, while the white triangle established in the surrounding Darkness is circumscribed in its turn by the Circle of Light." In addition to this explanation, the Lamen represents "The Light that shineth in Darkness though the Darkness comprehendeth it not." It affirms the possibility of the Redemption from Evil and even that of Evil itself, through self-sacrifice. It is suspended from a scarlet Collar as representing its dependence on the Force of Divine Severity over-awing the evil. It is a symbol of tremendous Strength and Fortitude, and is a synthesis of the Office of Hiereus as regards the Temple, as opposed to his Office as regards the outer world. For these reasons it should always be worn by Hiereus.

The Banner of the West completes the symbols of Hiereus. It is thus explained in the Zelator Grade: "The White Triangle refers to the three Paths connecting Malkuth with the other Sephiroth; while the red cross is the Hidden Knowledge of the Divine Nature which is to be obtained through their aid. The Cross and Triangle together represent Life and Light." In addition to this explanation from the Zelator Grade, it represents eternally the possibility of Rescuing the Evil; but in it the Tiphareth cross is placed *within* the White Triangle of the Supernals as thereby representing that Sacrifice as made only unto the Higher. The red Cross may be bordered with gold in this instance, to represent the Perfect Metal obtained in and through the Darkness of Putrefaction. Black is its field which thus represents the Darkness and Ignorance of the Outer, while the White Triangle is again the Light which shineth in the Darkness but which is not comprehended thereby. Therefore is the Banner of the West the symbol of Twilight — as it were the equation of Light and Darkness. The pole and the base are black, to represent that even in the Depths of Evil can that symbol stand. The cord is black, but the transverse bar and the lance-point may be golden or brass and the tassels scarlet as in the case of the Banner of the East, and for the same reasons.

The Banner of the West, *when it changes its position in the Temple,* represents that which bars and threatens, and demands fresh sacrifice ere the Path leading to the Higher be attained.

"Avenger of the Gods" is the name of Hiereus, and he is "Horus in the Abode of Blindness unto, and Ignorance of, the Higher." Hoor is his name.

The Station of Hegemon is between the Two Pillars whose bases are in Netzach and Hod, at the intersection of the Paths Peh and Samekh, in the symbolic Gateway of Occult Science — as it were, at the Beam of the Balance, at the Equilibrium of the Scales of Justice; at the point of intersection of the Lowest Reciprocal Path with that of Samekh, which forms a part of the Middle Pillar. She is placed there as the Guardian of the Threshold of Entrance and the Preparer of the Way for the Enterer — therefore the Reconciler between Light and Darkness, and the Mediator between the Stations of Hierophant and Hiereus. The Symbols and Insignia of Hegemon are:

> The Robe of Pure Whiteness, bearing on the left breast a Red Cross.
> The Mitre Headed Sceptre.
> The Lamen suspended from a Black Collar.

The Robe represents the Spiritual Purity which is required in the Aspirant to the Mysteries and without which qualification none can pass between the Eternal Pillars. It represents the Divine Light which is attracted thereby and brought to the aid of the Candidate. It symbolises the Self-Sacrifice that is offered for another to aid him in the attainment of the Light. It also signifies the atonement of error, the Preparer of the Pathway unto the Divine. Upon the left Breast is a Cross, usually the Calvary form, of red to represent the energy of the lower Will, purified and subjected to that which is Higher — and thus is the Office of Hegemon especially that of the Reconciler.

The Mitre-Headed Sceptre is the distinctive ensign of Office of Hegemon. On the Tree of Life it represents the forces of the Pillar of Mercy. It should be of scarlet with gold bands and pommel. The bands represent the places of the Sephiroth Chesed and Netzach—the shaft being formed by the Paths Vau and Kaph, the grip by which it is wielded being the Path Qoph, while the pommel is Malkuth. The Mitre is gold with red mountings and each point terminates in a ball. The mitre is charged with a red calvary cross of Six squares. This Mitre represents the Wisdom of Chokmah as a duplicated aspect of Kether, attracted by the symbol of self-sacrifice. The Sceptre is wielded by the forces of Flux and Reflux, shown by the grip being referred to the Path Qoph, and it represents the attraction into the Universe of the Forces of Divine Mercy. The Sephiroth and Paths are marked only as bands, and owing to its meaning, should be carried by Hegemon in all conducting of the Candidate, as representing to the latter the attraction of the Forces of his Higher Self. It is called "The Sceptre of Wisdom."

The Lamen is explained in part in the Grade of Philosophus thus: "The peculiar emblem of the Hegemon is the Calvary Cross of Six Squares within a Circle. This Cross embraces Tiphareth, Netzach, Hod and Yesod, and rests upon Malkuth. Also the Calvary Cross of Six Squares forms the cube and is thus referred to the Six Sephiroth of Microprosopus which are Chesed, Geburah, Tiphareth, Netzach, Hod and Yesod."

In addition to this explanation, it represents the black Calvary Cross of Suffering as the Initiator by Trial and Self-Abnegation, and the Opener of the Way into the Comprehension of the Forces of the Divine Light. It is therefore suspended from a black Collar to show that Suffering is the Purgation of Evil.

"Before the Face of the Gods in the Place of the Threshold" is the name of Hegemon, and she is the Goddess Thma-Ae-St having the following Coptic forms:

Thma-Ae-St — This as regards the Middle Pillar and the influence from Kether.
Thma-aesh — This more Fiery as regards her influence with respect to the Pillar of Severity.
Thmaa-ett — This more Fluidic with regard to her influence with respect to the Pillar of Mercy.

She is the Wielder of the Sceptre of Dual Wisdom from Chokmah and therefore is the Mitre head split in two and not closed, to indicate the Dual Manifestation of Wisdom and Truth: even as the Hall of the Neophytes is called "the Hall of the Dual Manifestation of the Goddess of Truth."

The Three Inferior Officers do not wear Mantles, but only Lamens suspended from black Collars. The designs are in white on a black field to show that they are Administrators of the Forces of Light acting through the Darkness, under the Presidency of the Superior Officers.

The Lamen of Kerux, is thus explained in the Grade of Theoricus: “The Tree of Life and the Three Mother Letters are the Keys wherewith to unlock the Caduceus of Hermes. The upper point of the Wand rests on Kether and the Wings stretch out to Chokmah and Binah, thus comprehending the Three Supernal Sephiroth. The lower seven are embraced by the Serpents whose heads fall on Chesed and Geburah. They are the twin Serpents of Egypt and the currents of Astral Light. Furthermore, the Wings and the top of the Wand form the letter Shin, the symbol of Fire; the Heads and upper halves of the Serpents form Aleph the symbol of Air; while their tails enclose Mem, the symbol of Water — the Fire of Life above, the Waters of Creation below, and the Air symbol vibrating between them.”

In addition to this, the Caduceus of Kerux represents the balanced forces of Eternal Light working invisibly in the Darkness — even as the Light borne before the hood-winked Candidate at his Initiation, is symbolic of the Light which guides him in the darkness of the world though he sees it not nor knows it. This Caduceus is the Rod of Hermes, containing invisible and unsuspected forces, the rules of whose administration may be revealed through meditation. It is the outer form of the Wand surmounted by the Winged Globe below which the Twin Serpents are shown — the Wand of the Chief Adept in the ⑤ = $\boxed{6}$ Grade.

The Lamen of Stolistes is thus explained in the Grade of Practicus: “The Cup of Stolistes partakes in part of the symbolism of the Laver of Moses and the Sea of Solomon. On the Tree of Life it embraces nine of the Sephiroth exclusive of Kether. Yesod and Malkuth form the triangle below, the former the apex, the latter the base. Like the Caduceus, it further represents the three Elements of Water, Air, and Fire. The crescent is the Water which is above the Firmament; the circle is the Firmament, and the triangle is the consuming Fire below, which is opposed to the Celestial Fire symbolised by the upper part of the Caduceus.”

In addition to this explanation, the Cup represents the Receptacle and Collector of the more Fluidic Forces of the Light, and is the symbol of an inexhaustible Bowl of Libation from which Reservoir the Adept may draw the Reserved Forces of the Light — which matter again calls for meditation.

The Lamen of Dadouchos is thus explained in the Grade of Zelator: "The Hermetic Cross, which is also known as Fylfot, Hammer of Thor, and Swastika, is formed of 17 squares taken from a square of 25 lesser squares. These 17 fitly represent the Sun, the Four Elements and, the Twelve Signs of the Zodiac."

In addition to this, the Lamen has a more extended meaning. The Hermetic Cross, the Bolt of Whirling Flame, which is represented by the cross of Four Axes whose heads may be either double or single and turned in either direction, is a symbol of terrific Strength, and represents the Fire of the Spirit, cleaving its way in all directions through the Darkness of Matter. Therefore is it borne on the Lamen of Dadouchos whose office is that of Purification and Consecration by Fire, and from it also may be drawn by meditation several formulae of strength.

The Kerux is the principal form of Anubis, as the Sentinel is the subsidiary form.

Kerux is *Ano-Oobist Empe-Eeb-Te* —"Anubis of the East."

Sentinel is *Ano-Oobi Em-Pemen-Te* —"Anubis of the West."

The Kerux is the Herald, the Guardian and Watcher *within* the Temple, as Sentinel is the Watcher *without* — and therefore is his charge the proper disposition of the furniture and stations of the Temple. He is also the Proclaimer. His peculiar ensigns of Office are:

The Red Lamp to signify the Hidden Fire over which he watches.

The Magic Staff of Power to represent a Ray of the Divine Light which kindles the Hidden Fire.

Two Potions whereby to produce the effect of Blood.

He is the Gurdian of the Inner side of the Portal — the sleepless Watcher of the Gods and the Preparer of the Pathway to Divine Wisdom. "Watcher for the Gods" is the name of Kerux, and he is Ano-Oobist, the Herald before them.

The Stolistes is stationed in the Northern Part of the Hall to the North-West of the Black Pillar whose base is in Hod, and is there as the Affirmer of the powers of Moisture, Water, reflected through the Tree into Hod. The Cup is the Receptacle of this, filled from Hod so as to transmit its forces into Malkuth, restoring and purifying the vital forces therein by Cold and Moisture. "Goddess of the Scale of the Balance at the Black Pillar" is the name of Stolistes and she is "The Light Shining through the Waters upon Earth," Aura-Mo-Ooth, and there is a connection between her and the Aurim or Urim of the Hebrews.

The Dadouchos is stationed towards the midst of the Southern part of the Hall, to the South-West of the White Pillar whose base is in Netzach and is there as the Affirmer of the Powers of Fire, reflected down the Tree to Netzach. The Censer is the Receptacle thereof — the transmitter of the Fires of Netzach to Malkuth, restoring and purifying the vital force therein by Heat and Dryness. "Goddess of the Scale of the Balance at the White Pillar" is the name of Dadouchos and she is "Perfection through Fire manifesting on Earth." Thaum-Aesch-Nia-eth, and there is a connection between her and the Thummim of the Hebrews.

The Stolistes has the care of the Robes and Insignia of the Temple as symbolising by their cleansing and purification the Purging away of the Evil of Malkuth by the Waters of the Spirit.

The Dadouchos has charge of all lights, fires and incense, as representing the purifying and purging of Malkuth by Fire and the Light of the Spirit. These Officers also purify the Temple, the Members and the Candidate by Water and by Fire, as it is written: "I indeed baptise you with Water, but One shall come after me who shall baptise ye with the Holy Ghost and with Fire."

This completes the names and titles of the Officers of a Temple and they are Seven in number and may all be taken by a Frater or Soror. As they represent powers and not persons, the feminine form of the Greek names is not usually used, for the powers are positive (male) or negative (female) according to the God-form used. Thus Hierophant, Hiereus, and Kerux are more natural offices for Fratres, while Hegemon, Stolistes and Dadouchos are more natural for Sorores — but the office itself carries no implication of sex and sometimes the psychic balance of a ceremony may be better maintained when a Frater is Hegemon and a Soror Hierophant.

The Hierophant must be of the ⑤ = $\boxed{6}$ Grade and a Zelator Adeptus Minor. The Hiereus must be at least Philosophus, and the Hegemon at least Practicus, and preferably Philosophus. Kerux must be at least Theoricus while Stolistes and Dadouchos must be Zelator — a Neophyte being qualified only for Sentinel. In case the feminine forms of the names of the Officers should wish to be known, they are as follows:

V. H. Hierophant or V. H. Hierophantria
H. Hiereus or H. Hiereia
H. Hegemon or H. Hegemone
Kerux or Kerukaina
Stolistes or Stolistria
Dadouchos or Dadouche
Sentinel or Phulax

OF THE THREE CHIEFS

The Three Chiefs are in the Temple and rule it, yet they are not comprehended in, nor understood by, the Outer Order. They represent, as it were, *Veiled Divinities* sending a form to sit before the Veil Paroketh, and, like the Veils of Isis and Nephthys, impenetrable save to the Initiate. The synthesis of the Three Chiefs may be said to be in the form of Tho-oth Who cometh from behind the Veil at the point of its Rending. Yet separately, they may be thus referred:

The Imperator, from his relation to Geburah, may be referred to the Goddess Nephthys,

The Praemonstrator, from his relation to Chesed, may be referred to the Goddess Isis,

The Cancellarius, from his property of Recorder, may be referred to the God Thoth:

No ceremony of the Outer Order may take place without a Chief — preferably the Three Chiefs or their Vice-gerants present — and on account of the *Stations* on the Dais, it is well to have these stations filled by an Adept, should a Chief be absent. These Stations and those of the Officers are called the Visible Stations of the Gods, and descriptions of the forms which an Adept Officer builds up as a focus of force are given in another paper.

THE INVISIBLE STATIONS

These are:

1. The Stations of the Kerubim.
2. The Stations of the Children of Horus.
3. The Stations of the Evil One.
4. The Station of Harpocrates.
5. The Stations of Isis, Nephthys, Aroueris.

1. *The Kerubim:* The Stations of the Man, the Lion, the Bull, and the Eagle are at the Four Cardinal Points without the Hall, as invisible Guardians of the limits of the Temple. They are placed according to the winds —beyond the Stations of Hierophant, Dadouchos, Hiereus, and Stolistes — and in this order do their symbols appear in all Warrants of Temples.

The Kerub of Air formulates behind the Throne of Hierophant. She has a young girl's countenance and form, with large and shadowing wings; and she is a power of the Great Goddess Hathor who unites the powers of Isis and Nephthys. To the Sign Aquarius is she referred as a correlative, which represents Springs of Water breaking upon Earth; though as a Zodiacal Sign it is referred to Air, the container of Rain. The Egyptian name of the Sign Aquarius is Phritithi.

NOTE: "Thou shalt not confound the Kerubim with their Signs of the Zodiac, notwithstanding that the latter be under the Presidency of the former, seeing that the Kerub representeth a far more Sublime Potency, yet acting by a harmonious sympathy through the particular Sign allotted unto their correspondence."

The Kerub of Fire has the face and form of a Lion with large and clashing wings. He formulates behind the Throne of Dadouchos and he is a power of the Great Goddess Tharpesh or Tharpheshest, the latter syllable being nearly Pasht. The action of the Lion Kerub is through the Flaming Fire of Leo of which the Egyptian name is Labo-Ae.

The Kerub of Water has the face and form of a Great Eagle with large and glistening wings and he formulates behind the throne of Hiereus. He is a power of the Great God Thoomoo, and his operation is by the Sign of Scorpio, which is called in Egyptian Szlae-Ee. (Note: In Egyptological works the name of this God is Tum or Tmu.— I. R.)

The Kerub of Earth has the face and form of a Bull with heavy and darkening wings. He formulates behind the Throne of Stolistes and he is a power of the Great God Ahaphshi and his operation is by the Sign Taurus called Ta-Aur in Egyptian.

2. The Children of Horus: Between the Invisible Stations of the Kerubim are those of the Four Vicegerants of the Elements and they are situated at the Four Corners of the Temple, at the places marked by the Four Rivers of Eden in the Warrant; for the body of a Warrant, authorising the formation and establishment of a Temple, represents the Temple itself — of which the Guardians are the Kerubim and the Vicegerents in the places of the Rivers.

Ameshet (man-headed) is placed in the North East, between the Man and the Bull. Ameshet or Amesheth. (The spelling is Coptic and differs according to the force intended to be invoked by the letters.)

Tou-mathaph, jackal-headed, is placed in the South East between the Man and the Lion. Toumathph or Tmoumathv.

Ahephi, Ape-faced, is placed in the South West between the Lion and the Eagle. Ahephi or Ahaphix.

Kabexnuv, Hawk-faced, is placed in the North-West, between the Eagle and the Bull. Kabexnuv or Dabexnjemouv.

3. The Station of the Evil One. This station is in the place of Yesod and is called the Station of the Evil One, the Slayer of Osiris. He is the Tempter, Accuser, and Punisher of the Brethren and in Egypt is represented mostly with the head of a Water-Dragon, the body of a Lion or leopard, and the hind-parts of a Water-horse. He is the Administrator of the power of the Evil Triad:

The Stooping Dragon, Apophrassz.
The Slayer of Osiris — Szathan Toophon.
The brutal power of Demonic Force — Bessz.

The Synthesis of this Evil Triad "The Mouth of the Power of Destruction" is called Ommoo-Szathan.

4. The Station of Harpocrates. The Invisible Station of Harpocrates is in the Path of Samekh, between the Station of Hegemon and the Invisible Station of the Evil Triad. Harpocrates is the God of Silence and Mystery, whose Name is the Word of this Grade of Neophyte. He is the younger brother of Horus, Hoor-Po-Krattist.

5. The Stations of Isis and Nephythys. The Stations of Isis and Nephthys are respectively at the Places of the Pillars in Netzach and Hod, and these Great Goddesses are not otherwise shown in the Grade, save in connection with the Praemonstrator and Imperator,

as operating through the Hierophant, seeing that Isis corresponds to the Pillar of Mercy and Nephthys to that of Severity; and therefore the positions of the Pillars or Obelisks are but, as it were, the Places of their feet.

The Station of Aroueris. The Invisible Station of Aroueris (Horus the Elder) is beside the Hierophant as though representing the power of Osiris to the Outer Order — for while the Hierophant is an Adeptus, he is shown only as Lord of the Paths of the Portal — so that, when the Hierophant moves from the Throne of the East, he is no longer Osiris but Aroueris. Yet when the Hierophant is on the Dais the Station of Aroueris is that of the Immediate Past Hierophant who sits on the Hierophant's left. Aroo-ouerist.

This ends the Constitutory Symbolism of a Temple in the ◎ = $\boxed{0}$ Grade of Neophyte. Should a Member have occasion to quit his place, he shall do it moving with the course of the Sun; and as he passes the place of Hierophant, he shall salute with the Sign. And when he enters or quits the Temple, he shall salute the Hierophant's Throne when within the Portal.

THE SYMBOLISM OF THE OPENING

OF THE

◎ = $\boxed{0}$ GRADE OF NEOPHYTE

The Opening Ceremony begins with the Cry of the "Watcher Within" who should come to the right front of Hierophant and raise his Wand. This Symbol of the Ray of the Divine Light from the White Triangle of the Three Supernals thus descends into the Darkness and warns the Evil and uninitiated to retire, so that the White Triangle may be formulated upon the Altar through the combined effect of the formulae of the Opening Ceremony.

Having done this, he sees that the Entrance is properly guarded. And then the Hierophant calls to the Hiereus to test the Members by the Signs, the knowledge of which shows that they, though in the Land of Blindness and Ignorance, have yet seen that Triangle of Divine Light from the Three Supernals formulated in Darkness. It is then noted that the names of the three chief Officers begin with the Letter of Breath the Coptic ϩ. In the name of Osiris the ϩ is mute, and silent, and concealed, as it were, by 'H' the Eta. In the name Horus, it is manifest and violently aspirated, while in the name Thmaest, it is partly one and partly the other, for it is compounded with the Letter 'T' in ⊖.

(H "Ae" is attributed to Chesed —ϩ to Aries, and ⊖ to Earth and Saturn. This is intended to affirm the Unknown Life, which is Inspired from the Beyond, sent out to Aries, the commencement of the Spring in the year, the Life which after being Inspired, is breathed forth again; and also the *possible use* of that Breath, between the Inspiration and the Expiration, in the combination between it and the Forces of the Microcosm.)

The whole is a rehearsal of the properties of the reflection of the Element *Air* down through the Middle Pillar of the Sephiroth, representing the reflection of the Air from Kether, through Tiphareth to Yesod, and even to the Citrine part of Malkuth. For the subtle Aether is, in Kether, inspired from the Divine Light beyond; thence reflected into Tiphareth, wherein it is combined with the Reflexes from the Alchemical Principles in that great Receptacle of the Forces of the Tree. In Yesod, it affirms the foundation of a formula and from Malkuth it is breathed forth or reflected back.

And this formula the Adept can use. Standing in his Sphere of Sensation he can, by his knowledge of the Sacred Rites, raise himself unto the contemplation of Yechidah and from thence aspire (in the sense of Adspire, *i.e.*, to attract *towards* you in breathing) downwards into himself the Lower Genius as though temporarily to inhabit himself as its Temple.

Another formula of Vibration is here hidden. Let the Adept, standing upright, his arms stretched out in the form of a Calvary Cross, vibrate a Divine Name, bringing with the formulation thereof a deep inspiration into his lungs. Let him retain the breath, mentally pronouncing the Name in his *Heart,* so as to combine it with the forces he desires to awake thereby; thence sending it downwards through his body past Yesod, but not resting there, but taking his physical life for a material basis, send it on into his feet. There he shall again momentarily formulate the Name — then, bringing it rushing upwards into the lungs, thence shall he breathe it forth strongly, while vibrating that Divine Name. He will send his breath steadily forward into the Universe so as to awake the corresponding forces of the Name in the Outer World. Standing with arms out in the form of a cross, when the breath has been imaginatively sent to the feet and back, bring the arms forward in "The Sign of the Enterer" while vibrating the Name out into the Universe. On completing this, make the "Sign of Silence" and remain still, contemplating the Force you have invoked.

This is the secret traditional mode of pronouncing the Divine Names by vibration, *but let the Adept beware that he applies it only to the Divine Names of the Gods.* If he does this thing ignorantly in working with Elemental or Demonic Names, he may bring into himself terrible forces of Evil and Obsession. The Method described is called "The Vibratory Formula of the Middle Pillar."

After noting the Names of the Three Chief Officers, comes the recapitulation of the Stations and duties of the Officers, thus occultly affirming the establishment of the Temple so that the Divine Light may shine into the Darkness. Then follows the purification and consecration of the Hall by Water and by Fire, thus marking the limitation of the Four Cardinal Points at the Four Quarters, and the Equation of the Elements. This is the Baptism of the Place and, as it were, the Preparation of a fitting Shrine for the Forces of the Divine Light. While all this goes forward, especially after the Hierophant's "for by Names and Images are all powers awakened and re-awakened," the Officers become clothed in their God-forms and the Invisible Stations awake.

The Procession of Officers is then formed in the North in readiness for the "Mystic Circumambulation in the Path of Light" (that is to say, none of the partakers is hood-winked). It is formed in the North, beginning from the Station of Stolistes, the symbol of the Waters of Creation attracting the Divine Spirit, and therefore alluding to the Creation of the World by the Spirit and the Waters. The Mystic Reverse Circumambulation forms its Procession in the South, beginning from the Station of Dadouchos, as symbolic of the Ending and Judgment of the World by Fire. But also, the Mystic Circumambulation commences by the Paths of Shin and Resh, as though bringing into action the Solar Fire; while the Reverse Circumambulation commences beside those of Qoph and Tzaddi as though bringing the Watery Reflux into action.

The Order of the Mystic Circumambulation. First comes Anubis, the Watcher within; next Thmaest, the Goddess of the Hall of Truth; then Horus; then the Goddesses of the Scales of the Balance, then Members, if the Hall be large enough, and at the end the Watcher Without, Sentinel. It is as though a gigantic Wheel were revolving, as it is said: "One Wheel upon Earth beside the Kerub." The Name of the Sphere of the Primum Mobile, Rashith ha-Gilgalim, signifies the heads or beginnings of Whirling Motions or Revolutions. Of this Wheel in the Mystic Circumambulation, the ascending side begins from below the Pillar of Nephthys, and the descending side from below the Pillar of Isis; but in the Reverse Circumambulation, the contrary.

Now the nave or axis of this Wheel is about the Invisible Station of Harpocrates — as though that God, in the Sign of Silence were there placed affirming the Concealment of that Central Atom of the Wheel, which alone revolves not.

The Mystic Circumambulation is called symbolic of the Rise of Light and from it is drawn another formula for the circulation of the breath. It is the formula of the Four Revolutions of the Breath (not, of course, of the actual air inspired, but of the subtle Aethers which may be drawn thence and of which it is the Vehicle — the aethers which awaken centres in the subtle body through the formula). This formula should be preceded by that of the Middle Pillar, described previously. By this method, having invoked the Power you wish to awaken in yourself, and contemplated it, begin its circumambulation thus: Fill the lungs and imagine the Name vibrating in the contained Air. Imagine this vibration going down the left leg to the sole of the left foot — thence passing over to the sole of the right foot — up the right leg to the lungs again, whence it is out-breathed. Do this four times to the rhythm of the Four-fold breath. (Note: In this connection read very carefully the section in Volume 4, entitled *The Four*

Serpent Formulae of the Four Aces of the Tarot. Some hint may be there gleaned of the relation of the breath to the Macrocosmic forces.—I.R.)

The Object of the Mystic Circumambulation is to attract and make the connection between the Divine Light above and the Temple. Therefore the Hierophant does not quit his post to take part therein, but remains there to attract by his Sceptre the Light from beyond the Veil. Each member in passing gives the Sign of the Enterer, thus projecting the Light forward on his Path from East to West, as he receives it from the Hierophant's Throne. Horus passes only *once,* for he is the Son of Osiris and inherits the Light by birthright from him. Therefore he goes at once to his station to *fix* the Light there. Thmaest, the Goddess of Truth, passes *twice* because her rule is of the Balance of the Two Scales, and she retires to her Station between the Pillars there to complete the reflex of the Middle Column. The Watcher Within and the rest circumambulate *thrice* as affirming the completion of the Reflection of the Perfecting of the White Triangle of the Three Supernals upon the Altar.

Then follows the Adoration of God the Vast One, the Lord of the Universe — at which again all give the Sign of the Enterer, the Sign of the Projection of the Force of the Light. Then only does the Watcher declare that the Sun has arisen and that the Light shineth in Darkness. Now comes the *Battery* of the ◎ = $\boxed{0}$ Grade — the single knock of Hierophant repeated by Hiereus and Hegemon. This affirms the establishment of the White Triangle and therefore the Completion of the Opening Ceremony. The Mystic Words "Khabs Am Pekht" which accompany the knocks seal the image of the Light. Their significance imples, by various Qabalistic methods of analysis, as well as by a certain reading of the Coptic and Egyptian hieroglyphics, "Light in Extension" or "May Light be extended in Abundance upon you."

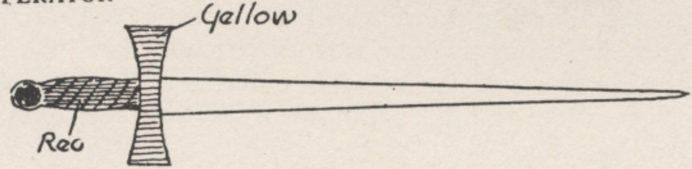
Konx Om Pax is the Greek corrupted pronunciation of this, put here to link it with its right origin.

The Grade of Neophyte has O or the Circle for its Number, as if hiding all things under the negative symbol. This is placed within a circle and a square connected by equal lines, as if affirming the hidden quality of their origin in Kether where all things are One, and the consequent Universal application of the Secret Formulae.

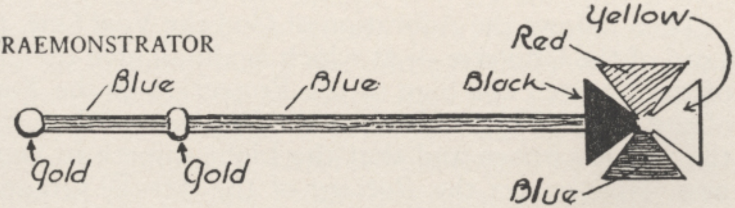
Diagram 22

WANDS OF THE CHIEFS ON DAIS

IMPERATOR



PRAEMONSTRATOR


Yellow
Red
Blue
Blue
Black
Gold
Gold
Blue

CANCELLARIUS

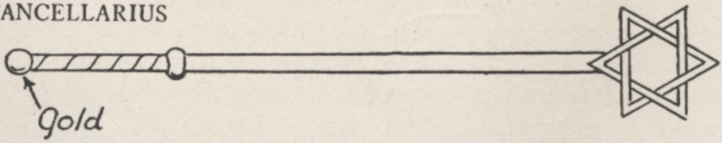
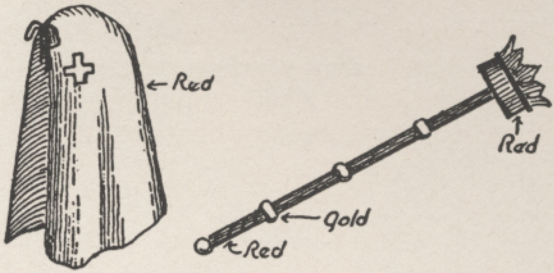
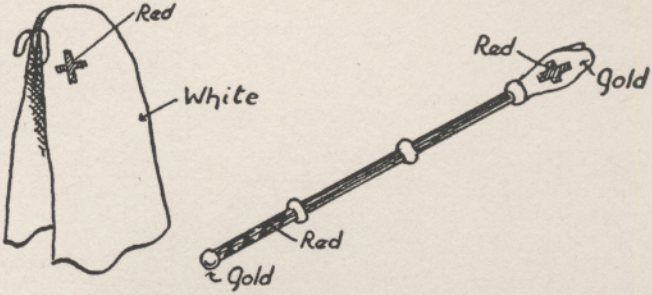


Diagram 23

HIEROPHANT'S CLOAK AND WAND


Red
Red
Gold
Red

HEGEMON'S CLOAK AND WAND


Red
White
Red
Gold
Red
Gold

CLOAK AND SWORD OF HIEREUS

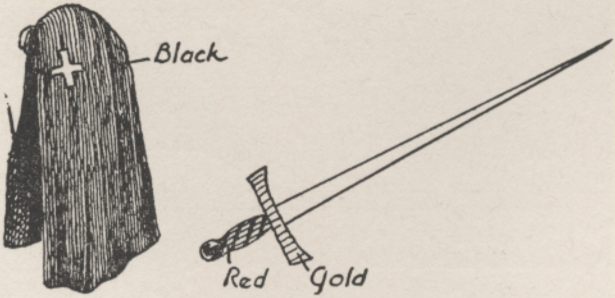
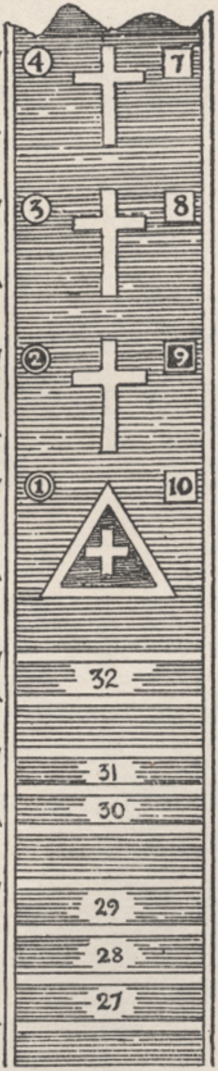

Black
Red
Gold

Diagram 24

SASH OF GRADES


4
7
cross + numbers
- green -
3
8
- purple -
2
9
cross white
numbers white on black
1
10
numbers + cross red
triangle white
stripes + numbers white
32
31
30
purple
29
28
27
green

Head-dress of Officers
Black and white equal striped Nemysses.
Members may wear above or plain ones;
also Black Gown,
Sash of Grade,
Red Shoes.

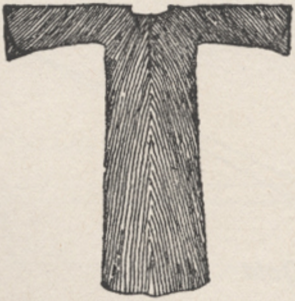
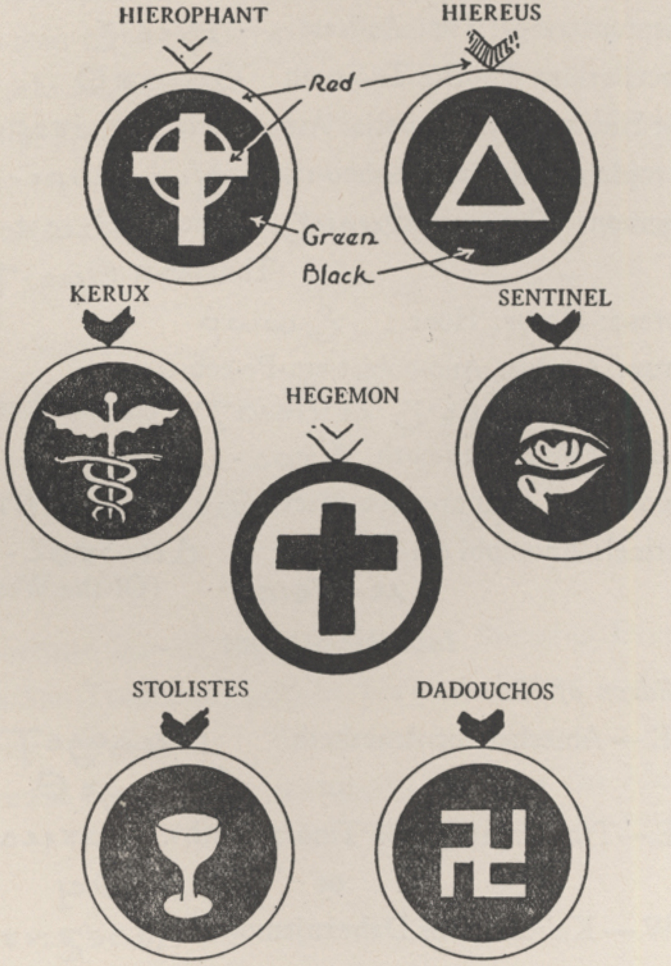


Diagram 25

OFFICERS' LAMENS


HIEROPHANT
HIEREUS
Red
Green
Black
KERUX
SENTINEL
HEGEMON
STOLISTES
DADOUCHOS

COPTIC NAMES OF THE CHIEFS AND OFFICERS

Visible Stations

Imperator: Nephthys: Neoph-tho-osest. Ⲛⲉⲩⲫⲑⲩⲥⲉ-ϛ
Praemonstrator: Isis: Ae-isest. Ⲏⲓⲥⲉ-ϛ
Cancellarius: Thoth: Tho-ooth Ⲑⲱⲟⲩⲑ
Past Hierophant: Aroueris: Aroo-ouerist. Ⲁⲣⲱⲩⲉⲣⲓ-ϛ
Hierophant: Osiris: Ae-shoo-rist. Ⲏϣⲱⲱⲣⲓ-ϛ
Hegemon: Thmae-st Ⲑⲙⲁⲏϛ. Thmae-sh. Ⲑⲙⲁⲏ-ϣ
Thmaae-tt Ⲑⲙⲁ-ϯ
Hiereus: Horus: Hoor Ϩⲱⲱⲣ
Kerux: Anubis: Ano-oobist-em-Pe-eeb-tte
Ⲁⲛⲱⲩⲃⲓ-ϛ ⲙ-Ⲡⲉⲓⲃϯ (Of the East)
Stolistes: Aur-a-mo-ooth Ⲁⲩⲣⲁ-ⲙⲱⲩⲑ
Dadouchos: Thaum-aesch-niaeth. Ⲑⲁⲩⲙ-Ⲏϣ-Ⲛⲓⲏⲑ
Sentinel: Ano-oobi em-Pementte Ⲁⲛⲱⲩⲃⲓ-
ⲙ-Ⲡⲉⲓⲃϯ (Of the West)

Invisible Stations

Children of Horus:

N. E.—Ameshett or Amesheth Ⲁⲙⲉϣⲉⲧ
or Ⲁⲙⲉϣⲉⲑ
S. E.—Tto-oumathph or Tmo-oumathv. Ⲧⲱⲩⲙⲁⲑϥ
or Ⲧⲱⲩⲙⲁⲑϥ
N. W.—Kabexnuv or Dabexnjemouv Ⲕⲁⲃⲉⲝⲛⲩϥ
or Ⲕⲁⲃⲉⲝⲛϫⲉⲙⲟⲩϥ
S. W.—Ahephi or Ahaphix Ⲁϩⲉⲫⲓ
or Ⲁϩⲁⲡϩⲓⲝ

Kerubim:

Kerub		*Sign*		
Ahathoor	Ⲁϩⲁⲑⲱⲱⲣ	Phritithi	Ⲫⲣⲓⲧⲓⲑⲓ	♒
Tharpesh	Ⲑⲁⲣⲫⲉ-ϣ	Labo-ae	Ⲗⲁⲃⲱ-ⲏ	♌
Tho-oom Mo-oo	Ⲑⲱⲟⲩⲙ-ⲙⲱⲟⲩ	Szlae-ee	Ⲥⲗⲏⲓ	♏
Ahapshi	Ⲁϩⲁⲡϣⲓ	Ta-aur	Ⲧⲁⲟⲩⲣ	♉

Tharpesh can also be spelt Tharpeshest Ⲑⲁⲣⲫⲉϣ-ⲋ

Cardinal Points:

North ______	Anmehitt	Ⲛⲙⲉϩⲓⲧ
South ______	Phraestt	Ⲫⲣⲏⲥⲧ
East ______	E-eebtt	Ⲉⲓⲟⲧ
West ______	Emantt	Ⲉⲙⲛⲧ

Harpocrates: Ho-or-Po-Kratt-i St ϩⲱⲱⲣ-ⲡⲟ-ⲕⲣⲁⲧⲓ-ⲋ

Evil Persona

Apophra-i Ssz	Ⲁⲡⲟⲫⲣⲁⲥⲟ	Stooping Dragon
Szathan-Toophon	Ⲟⲁⲑⲁⲛ-Ⲧⲟⲩⲫⲱⲛ.	Slayer of Osiris
Bessz	Ⲃⲉⲥⲟ	Brutal Power of Demonic Force
Ommoo Szathan	Ⲟⲙⲙⲟⲩ-Ⲟⲁⲑⲁⲛ.	Power of the Mouth of the Power of Destruction

THE EGYPTIAN GOD-FORMS

OF THE

NEOPHYTE GRADE

The stations of the God-forms used in our symbolism come under two heads:

1. Visible Stations.
2. Invisible Stations.

The Visible Stations are the places of the Officers, each of whom has a special astral shape suitable to the forces he represents.

On the dais are places for the Three Chiefs, the Past Hierophant and the Hierophant. The order in which they sit (as you face East) is:

Imperator	Cancellarius	Hierophant
Nephthys	Thoth	Osiris
Past Hiero.		Praemonstrator
Aroueris		Isis

The names below are those of the God-forms they represent. The following are the descriptions of the God-forms of the seven Officers of the Neophyte Grade.

Hierophant: Osiris in the Netherland. Expounder of the Mysteries in the Hall of the Dual Manifestation of the Goddess of Truth.

Hierophant is represented by two God-forms, the passive and active aspects of Osiris. Seated on the Dais as Hierophant, he is clothed in the God-form of Osiris. He wears the tall white crown of the South, flanked by feathers striped white and blue. His face is green, the eyes blue, and from his chin hangs the royal beard of authority and judgment, blue in colour and gold tipped. He wears a collar in bands of red, blue, yellow, and black—and on his back is a bundle strapped across his chest by scarlet bands. He is in mummy wrappings to the feet, but his hands are free to hold a golden Phoenix Wand, a Blue Crook and Red Scourge. The hands are green. His feet rest on a pavement of black and white.

The God-form of Osiris never moves from the Dais. When the Hierophant has to move from the Dais, he is covered by the form of Osiris in action — Aroueris, which is built up by the Past Hierophant, seated on Hierophant's left. If no one is seated as Past Hierophant, then inner Members help the Hierophant to formulate the second God-form.

Aroueris, Horus the Elder, is very lively to look upon — like pure flames. He wears the Double Crown of Egypt, the cone shaped crown in red inside the white crown of the North, with a white plume. His nemyss is purple banded with gold at the edges. His face and body are translucent scarlet. He has green eyes and wears a purple beard of authority. He wears a yellow tunic with a waist cloth of yellow striped with purple, from which depends a lion's tail. In common with all Egyptian Gods, he has a white linen kilt showing like an apron under the coloured waist cloth. His armlets and anklets are of gold. He carries in his right hand, a blue Phoenix Wand and in his left, a blue Ankh. He stands on a pavement of purple and gold.

Hierus: Horus in the Abode of Blindness unto and Ignorance of the Higher. Avenger of the Gods.

He wears the Double Crown of the South and North, red and white, over a nemyss of scarlet banded with emerald green. His face is that of a lively hawk—tawny and black with bright piercing eyes, his throat is white. His body, like that of Aroueris, is entirely scarlet. He wears collar, armlets, and anklets of emerald; a waist cloth of emerald striped red, from which depends a lion's tail and he carries in his right hand an Emerald Phoenix Wand, and in his left a blue Ankh. He stands on a pavement of emerald and scarlet.

Hegemon: Thmaa-Est "Before the Face of the Gods in the Place of the Threshold."

Thmaa-est wears a black nemyss bound at the brow with a purple band from which rises, in front, a tall ostrich feather of green striped with red in equal bands. She wears a banded collar of red, yellow, blue and black. Her tunic is emerald green reaching to the feet where it is banded to match the collar. She has purple and green shoulder straps and a purple girdle also bordered in the colours mentioned above. Her face and body are natural colour—*i.e.,* a light Egyptian red-brown. She wears armlets of emerald and red, and carries a combined form of Lotus and Phoenix Wand. It has an orange flower—a blue stem, and ends in an orange Sign of the Binary. In her left hand she carries a blue Ankh, and she stands on a pavement of yellow and purple, bordered with blocks of red, blue, yellow, black, in succession.

Kerux: Anubis of the East. Watcher of the Gods.

Anubis has the head of a black jackal, very alert, pointed ears well pricked up. His nemyss is purple banded with white; he wears a collar of yellow and purple bands, and a tunic of yellow flecked with tufts of black hair. His body is red. His waist cloth is yellow striped with purple and from it hangs a lion's tail. His ornaments are purple and gold; his Phoenix Wand and Ankh, blue. He stands on a pavement of purple and yellow.

Stolistes: Auramo-ooth. "The Light shining through the Waters upon Earth." "Goddess of the Scales of the Balance at the Black Pillar."

Auramo-ooth is mainly in blue. Her face and body are natural. She wears a blue Crown of the North from which springs a delicate gold plume, over a Vulture head-dress of orange and blue. Her collar is orange and blue, she carries a blue Ankh and a Lotus Wand, having an orange lotus on a green stem. Her plain blue tunic reaches to the feet. She stands on black.

Dadouchos: Thaum-Aesch-Niaeth. "Perfection through Fire manifesting on Earth." "Goddess of the Scales of the Balance at the White Pillar."

Thaum-aesch is mainly in red. Her face and body are natural. She wears a red Crown of the South, flanked by two feathers in green barred black, over a vulture head-dress in red and green. Her collar is red and green and she carries a green Ankh and a Lotus Wand with a red flower and a green stem. Her simple red tunic reaches to the feet and she stands on black.

Sentinel: Anubis of the West.

His form is the same as that of Kerux but his nemyss, ornaments, and dress are black and white. He has a lion's tail and carries a black Phoenix Wand and Ankh. He stands on black.

(Note: If the reader, who is interested, will consult some such text as *The Gods of the Egyptians* by Sir E. Wallis Budge, he will find pictures of the gods referred to. He would be well-advised to make his own tracings or drawings of them with colour as directed by these instructions.—I.R.)

THE THREE CHIEFS

Praemonstrator: Isis.

Nephthys has a face and body of translucent gold. She is crowned with a Cap over a vulture head-dress of black and white, the vulture head being red. Her collar and oranments are black and white, and she wears a black robe to the feet. It is bordered in black and white. She carries a blue Ankh and a Lotus Wannd with a green flower and a blue stem. She stands on black and white pavement.

Demonstator: Isis.

Isis has a face and body of translucent gold. She is crowned with a Throne over a vulture head-dress of blue and orange. The vulture head is red. Her robe is of blue bordered with gold. Her ornaments are blue and orange, and she carries a blue Ankh and a Lotus wand with a green flower and a blue stem. She stands on blue and orange.

Cancellarius: Tho-oth.

The God-form of Thoth is built up by the Cancellarius or the officer seated on the right of Hierophant. This is his visible station, but during a Neophyte Grade, he also has an invisible station in the East while the Obligation takes place.

He has an Ibis head, black beak and white throat. His nemyss is yellow bordered with mauve. His collar yellow with a middle band of squares in mauve annd green. His tunic is mauve with yellow stripes, and he has a lion's tail. His limbs are natural colour, his ornaments are red and green. He carries a blue Ankh, and a stylus and writing tablet. He stands on mauve and yellow.

THE INVISIBLE STATIONS

These fall naturally into four groups given below in order of their importance.

1. Stations in the Path Samekh in the Middle Pillar — Hathor — Harparkrat — Evil Persona.
2. Kerubim.
3. Children of Horus.
4. The Forty-Two Assessors.

1. *Hathor:* This Great Goddess formulates behind Hierophant in the East. Her face and limbs are of translucent gold. She wears a scarlet Sun Disc, resting between black horns from the back of which rise two feathers in white, barred blue. She has a black nemyss —a collar of blue, red, blue; and blue bands which support her robe of orange, bordered with blue and red. Her ornaments are blue and orange. She carries a blue Ankh and a Lotus Wand with a green flower and a blue stem. She stands on black bordered with blue.

Harparkrat: He formulates in the centre of the Hall between Hegemon and the Altar, where he sits or stands on a Lotus, facing East. His face and body are translucent emerald green. He has blue eyes, and a curl of blue hair, denoting youth, comes round his face on the right side. He wears the double crown, red and white. His collar is yellow and blue; his waist cloth is yellow and blue with a mauve girdle, whence depends a lion's tail. His Lotus has leaves alternately blue and yellow, and rests on a pavement of mauve and orange. He has no insignia. His left forefinger is on his lips.

Omoo-Sathan. Typhon, Apophis, Set. The Evil Persona is a composite figure of the powers arising from the Qlippoth. It rises from the base of the Altar standing East of the Altar facing West, in the Sign of Typhon. He is black, and has an animal, somewhat lizard-like, head, a black body and tail, and he stands on black. His nemyss is of olive green decorated with russet, his collar of russet and citrine. He has a white apron and a waist cloth of dull red striped with russet. He has no ornaments.

2. *The Kerubim. The Kerub of Air* is formed behind Hathor and she is a power of Hathor, and has the same general colouring. She has a young girl's countenance and behind her are spread large and shadowing wings.

The Kerub of Fire is in the South beyond the seat of Dadouchos. It is a power of the Great Goddess Tharpesh, and has the face and form of a Lion with large and clashing wings. The colouring is very lively and flashing Leo green with ruby and flame-blue and Emerald green.

The Kerub of Water is formed behind Hiereus and is a power of the Great God Toum or Tmu. It has the face and form of a great Eagle with large and glistening wings. The colours are mostly blue and orange with some green.

The Kerub of Earth is in the North behind the Seat of Stolistes. It is a power of the Great God Ahapshi and has the face and form of a Bull with heavy darkening wings, and the colours are black, green, red, with some white.

These forms are not described in detail. We are to imagine them there as great stabilising forces whose forms vary according to circumstances.

3. *The Children of Horus.* These have their invisible stations in the corners of the Hall. They are the guardians of the viscera of the human being — every part of whom comes up for judgment in its right time and place.

Ameshet: The man-faced is in the North East. He has a blue nemyss banded with red, blue and black. His face is red and he has a black ceremonial beard. Round the shoulders of his white mummy shape are bands of red, blue and black, three times repeated. He stands on red, blue and black with a border of green, white and yellow.

Tmoomathph, the Jackal-faced, is in the South East. He has a black face with yellow linings to his pointed ears. He wears a blue nemyss with borders of black, yellow and blue—the same colours appearing threefold at his shoulders. He has a white mummy shape and stands on blue, yellow and black, with a border of green, yellow, mauve.

Kabexnuv: The Hawk-faced, is in the North West. He has a black and tawny face, and a nemyss of black bordered with red, yellow, black. The same colours appear three fold, at his shoulders. He has a white mummy shape and stands on red, yellow, and black with a border of green, mauve, white.

Ahephi: The Ape-faced, is in the South West. He has a blue nemyss bordered with red, blue and yellow bands. These colours appear on his shoulders in the same order. His face is red; and he stands on red, blue, and yellow, with a border of green, orange, and mauve.

Note: Tmoomathaph is sometimes written Duamutef. Kabexnuv is sometimes written Qebhsenef. Ahephi is sometimes written Hapi. Ameshet is sometimes written Mesti.

4. *The Forty-Two Assessors*. These are not described at all save to say that they make the Sign of the Enterer as the Candidate is passed by them. They are Witnesses in the Judgment Hall of Osiris.

THE CANOPIC GODS

THE SYMBOLISM OF THE FOUR GENII OF THE HALL OF THE NEOPHYTES

By G. H. Fratre *Sub Spe*

In a Temple of the Grade of Neophyte, the Four Gods, Ameshet, Ahephi, Tmoumathph, Kabexnuf, said also to be Vice-gerants of the Elements, and answering to the Rivers of Eden as drawn in the Warrant of the Temple, are said to rule in the four Corners of the Hall between the Stations of the Kerubim.

In Egyptian Mythology, these Gods are also said to be the Children of Horus, and to partake of his symbology. If now, we regard the Neophyte Ceremony as representing the entrance into a new life, Regeneration — Mors Janua Vitae — the Egyptian symbology wherein that idea was so clearly and exactly worked out becomes important. Bear in mind that a new life means a new plane or a higher world, a passing, say, from the Kether of Assiah to the Malkuth of Yetzirah.

Now as behind Kether depend the Veils of the Negative Existence, Ain, Ain Soph and Ain Soph Aour, so through Negative Existence must pass the Soul that goes from Assiah to Yetzirah, or vice-versa. This process is illustrated by the Neophyte Ceremony as described in Z-3., and as seen by the clairvoyant eye. In Egyptian mythology, the Dead, when the Ceremonies are complete, the Soul weighed and passed, the Body mummied and preserved from corruption, became one with Osiris, and is called an Osirian. Hence, the Hierophant, who represents Osiris when the Candidate is placed in the North, speaks to him in the character of his Higher Soul — "The Voice of my undying and Secret Soul said unto me" etc.

Osiris, however, is a mummied form, and the body of the Egyptian dead was mummied at this part of the Ceremony. Let us now consider the nature of the body which is mummied. The body itself may be considered as a vehicle whereby the life forces act, and the medium whereby these life-forces act is what are termed the Vital organs. Withdraw or destroy any of these, and the life ceases to function in that body. Not less important, then, than the body itself, the vehicle of the Soul, are the Organs, the media for the action of organic life, and it is equally important to preserve these from corruption, yet not together with the body. For as the body of Osiris was broken up, so must the body of the Osirian be divided. This is the meaning of the viscera being preserved apart from the body.

The death and resurrection of Christ has other symbology and the teachings belong to a higher Grade. Let none therefore object that His Body was laid in the Tomb entire. (The Body of Osiris was first laid in the Chest or Pastos whole. The division into 14 parts was subsequent. N. B. 1 plus 4 = 5, the five wounds.) For even as Yod Heh Vav Heh must be known before Yod Heh Shin Vav Heh can be comprehended, and as Moses must precede Christ, so must the Mysteries of Osiris first be known.

Now the Guardian of the Hall and of the Neophytes against the Qlippoth (whose Kether is Thaumiel, the Dual or Two-headed One, the Demons of Corruption and disintegration) is the Hiereus or Horus, and to the Children of Horus, who partake of his symbology, are the viscera committed, to guard them against the demons of disintegration and corruption. As the elements and the forces of the Elements are to the world, so are the vital organs and the Life which animates them to the human body. Appropriately, then, are the vital organs and the life which animates them, placed under the charge of the Vice-gerents of the Elements, the Children of Horus, the Great Gods Ameshet, Ahephi, Ttoumathph and Kabexnuf, who regulate their functions in material life, and guard them after so-called death, when the man that was has become an Osirian.

Consider then, what are these vital organs and their functions. Broadly they may be divided into the alimentary system and the circulatory system, for in this classification we take no account of the brain or reproductive organs which belong to another classification, and are not Elemental nor concerned in the maintenance of the life of the material body.

Each of these divisions may be further divided into that which divides or distributes to the body — that which is needed for life, and that which casts out from the body and renders to the Qlippoth that which is unnecessary or pernicious. From this arises a four-fold division as in the following diagram:

A. C.

Alimentary System
Powers that divide and distribute
Circulatory System

Powers that cast out

B. D.

With this Key, the division becomes easy, for in the Alimentary System, the stomach and the upper intestines divide the food taken into the system by a process called digestion, and by assimilation retain what is necessary. This therefore is "A" in the diagram. But the lower intestines receive and cast out that which is rejected, these therefore will be represented by "B". In the circulatory system, the heart is the organ which distributes the blood which it receives washed and purified by the lungs. Hence the lungs and heart are represented by "C". The matter rejected from the circulatory system is rejected and cast forth by the liver and gall-bladder, which therefore will be represented by "D".

Now as to the treatment of these vital organs in the process of mummification. Seeing that during life they were under the guardianship of the Great Gods mentioned, so in death they were dedicated each to one of these, who were the four Genii of the Under-world, or the Lesser Gods of the Dead.

These vital organs then, being taken out and separately embalmed, were placed in egg-shaped receptacles, symbolic of Akasa, under the care of Canopus, the Pilot of Menelaus, and the God of the Waters of Creation, the Eternal Source of Being, whose symbol was a jar; and under the especial protection of that one of the Genii of the Underworld or Vice-gerents of the Elements to whom that particular organ was dedicated. Hence each egg-shaped package was enclosed in a jar whose lid was shaped like the head of that especial God.

Now Ameshet was also termed "The Carpenter" for he it is who by the medium of his organ, the Stomach, frames the rough materials and builds up the structure of the body; to him the Stomach and Upper Intestines were dedicated (A).

Ahephi was also termed "The Digger" or "Burier" for he puts out of sight or removes that which is useless or offensive in the body, and to him the Lower Intestines or Bowels were dedicated (B).

Ttoumathph was also called "The Cutter" or "Divider"for he divides and distributes the blood bearing with it the Prana and the Subtle Ether by the Holy Science of Breath brought into the body, and to him were the lungs or heart dedicated (C).

Kabexnuf was termed "The Bleeder" for as a stream of blood is drawn from the body, so is a stream of impurity drawn from the blood, and cast out into the draught by the action of the Liver and Gall-Bladder, and to him therefore, these organs were dedicated (D).

These jars were called Canopic Jars and were disposed in a certain order round the Mummy. Consider now, the points of the compass to which they would naturally be attributed. Reason itself will insist that the organs of the Alimentary System, the most material and earthy, should be in the North, and the warm and vital heat of the Circulatory System should be to the South, while in the cross division, the Receptive and distributive organs should be placed to the East, the source of Life and Light, and the organs that purify and cast out should be to the West that borders on the Qlippoth.

This gives us the following arrangement:

East

Ameshet:
(Stomach and
Upper Intestines)

Ttoumathph:
(Heart
and Lungs)

North—South

Ahephi:
(Lower
Intestines)

Kabexnuv:
Gall-Bladder)
(Liver and

West

Yet this arrangement, would, as it were, symbolise the entire separation of the Alimentary System and the Circulatory System, which is contrary to Nature, for they continually counter-change, and thus arises Life. Wherefore in the Hall of the Two Truths, the portions of Ahephi and Kabexnuf are reversed, and the order becomes.

East — Ameshet. South — Ttoumathph
North — Kabexnuf West — Ahephi

Now these, being thus arranged, do partake of the symbology of the elements to which they belong. For Ameshet being to the East, the quarter of Air, has the head of a Man. Ttoumathph, to the South, has the head of a Jackal who is the purveyor of the Lion (for these are the Vice-Gerents of the Elements, while the Kerubim are the Lords thereof); so Ttoumathph is properly a jackal. Kabexnuf in the West, in the region of Water, has the form of a Hawk, the subordinate form to the Alchemic Eagle of Distillation, and the form also, of Horus, the Hiereus, beside whom is his station, and of whose symbology he partakes.

Ahephi in the North, has the head of an Ape. The symbology of the Ape in Ancient Egypt is very complex. Here it may be taken that while Apis, the Bull, represents the Divine Strength of the Eternal Gods, the Ape represents the Elemental Strength which is far inferior and blended with cunning. Ahephi, however, has other symbology and other attributes. For by reason of the fertilising qualities of the Nile and of the fact that what is brought down by the Nile as refuse from the Land of the Sacred Lakes is, to Egypt, its life and the source of its fertility, so there arises a correspondence between the Nile and the lower intestines, and both are under the care of Ahephi (Hapi) who thus was worshipped as Nilus, and in this connection he has for his symbol, a head-dress of Lotus Flowers.

Now, further, the Alimentary System is under the special guardianship of Isis and Nephthys. Isis who conquers by the power of Wisdom and the forces of Nature, guards Ameshet. And Nephthys who hides that which is secret, guards Ahephi — whence also, until recent days, in the fulness of Time, the sacred sources of Ahephi, the Nile, were kept secret from the whole world.

Ttoumathph is under the guardianship of Neith, the Dawn. This is the Celestial Space, who makes the Morning to pass and awakes the Light of a Golden Dawn in the Heart of Him whom the Eternal Gods shall choose, by the Sacred Science of the Breath.

Kabexnuf is guarded by Sekhet, the Sun at the Western Equinox, the Opening of Amenti, who wears the Scorpion on her head — and these guardianships were often painted on the Canopic jars.

When, therefore, the Candidate kneels at the foot of the Altar, or where the Corpse lies on the Bier preparatory to the passing over the River towards the West, and the Soul stands before Osiris, and the Goddesses stand by and watch while the Beam sways and the decision is taken — then, the body of the Candidate is, as it were, broken up as the body of Osiris was broken, and the Higher Self stands before the place of the pillars, but the lower self is in the invisible station of the evil persona. Then is the Candidate nigh unto death, for then, symbolically, his Spirit passes through the Veils of the Negative Existence, passing from the Kether of Assiah to the Malkuth of Yetzirah. Therefore, unless the Genii of the Underworld were then present and directing their forces on the vital organs, he must inevitably die.

Let their symbols then be represented in all operations and formulae drawn from the symbolism of the Hall of the Two Truths, for they are of the utmost importance, but as their stations are Invisible, so shall their symbols be astral and not material.

Thus shall perfect health of body be preserved, which is of utmost importance in all magical working, and thus shall the lessons of the Hall of the Neophytes be duly carried out in our daily life.

Z. 3

THE SYMBOLISM

OF THE

ADMISSION OF THE CANDIDATE

THE ADMISSION OF THE CANDIDATE

The Candidate is waiting without the Portal under the care of the Sentinel—"The Watcher Without"—That is, under the care of the form of Anubis of the West symbolically that he may keep off the "Dog-Faced Demons," the opposers of Anubis, who rise from the confines where matter ends, to deceive and drag down the Soul. The Ritual of the 31st Path says: "Since ever dragging down the Soul and leading it from sacred things, from the confines of matter arise the terrible Dog-Faced Demons never showing a true image unto mortal gaze."

The Hierophant gives a single knock to announce the just commencement of a vibration in the Sphere of Sensation of the Candidate. He then states that he holds the Dispensation from the G. H. Chiefs of the Second Order, to affirm that the effect of the ensuing Ceremony upon the Candidate is only authorised by the Higher Powers for the purpose of Initiation which shall ultimately lead to the knowledge of his Higher Self. He is admitted to the Grade of Neophyte which has no number, concealing the commencement of all things under the similitude of no thing.

The Hegemon, the representative of the Goddess of Truth and Justice is consequently sent to superintend the preparation, symbolising that it is the Presider of Equilibrium who is to administrate the process of Initiation, by the commencement of the forces of equilibrium in the Candidate himself, through the symbols of rectitude and self-control. But the actual preparation of the Candidate should be performed by the Sentinel — the "Watcher Without"— to show that this preparation must be accomplished before the establishment of equilibrium can occur. Therefore, does the Hegemon superintend the preparation rather than perform it actually. *A Triple Cord* is bound round the body of the Neophyte, symbolising the binding and restriction of the lower nature. It is triple in reference to the White Triangle of the Three Supernals. Then, also, are the eyes bandaged to symbolise that the light of the material world is but darkness and illusion compared with the radiance of the Divine Light. The preparation also represents a certain temporary binding and restriction of the natural body.

The Hierophant, being a Member of the Second Order and therefore initiated into the Secret Knowledge of the symbolism, shall, together with any Officers and Members also of the Inner Order, remember what tremendous Gods and Goddesses they represent — the Divine Forces of the Eternal in the administration of the Universe. The Ritual should be read in a loud, clear, stern and solemn voice so as to impress the Candidate with the solemnity of the occasion. In this, there should be no foolish nervousness or hesitation, but the Ritual as performed by an initiated Hierophant should become in his hands something more than this.

Thus should he act. Let him remember what particular God he represents. Exalting his mind unto the contemplation thereof, let him think of himself as a vast figure, standing or moving in the likeness of that God, colossal, his head lost in the clouds, with the light flashing round it from the head-dress of the God — his feet resting upon Earth in darkness, thunder and rolling clouds, and his form wrapped in flashes of lightning — the while vibrating the Name of the God. Thus standing, let him endeavour to hear the voice of the God whom he represents and of the God-Forms of the other officers as previously explained.

Let him speak, then, not as if unto an assembly of mortals but as to an assembly of Gods. Let his voice be so directed as to roll through the Universe to the utmost confines of space. Let the Candidate represent unto him, as it were, a world whom he is beginning to lead unto the knowledge of its governing Angel. As it is written "The lightning lighteneth out of the East and shineth even unto the West, even so, shall the coming of the Son of Man be."

The Candidate during the Ceremony is addressed as Child of Earth, as representing the earthly or terrestrial nature of man — he who comes forward from the darkness of Malkuth to endeavour to regain the knowledge of the Light. This is what is meant by the speech of the Hegemon, because the Path of the Initiate is but darkness and foolishness to the natural man. The single knock given by the Hegemon without the door represents the consenting will of the natural man to receive the force formulated by the Hierophant, and is answered by the Kerux within as if a witness were confirming the same. This being done, the Kerux, as a witness, demands authority from the Hierophant to admit the Candidate into the Hall of Truth and Justice. The Hierophant, in granting the permission, seals the Candidate with a new name given to the physical body of the outward man, but signifying the aspirations of his Soul. As a consequence of the affirmation of the Motto as the Name of the Candidate in the Hall of Truth, Osiris at once sends forward the Goddess of the Scales of the Balance to baptise him with Water and the companion Goddess to consecrate him with Fire. As it is written "Unless a man be born of Water and of the Spirit, he shall in no wise enter the Kingdom of Heaven."

The Kerux instantly bars the Candidate's passage to mark that though he has been admitted, the natural man of unpurified desires cannot be a dweller in the Hall of Truth. The Goddesses of the Scales immediately purify and consecrate him, which operation calls into action the forces of the Pillars in his own sphere of sensation. This is the first of four consecrations because when the Pillars of the Tree are projected onto the Sphere of Sensation there are four pillars, of which the Middle Pillar is the axis. (Note: This idea is elaborated more clearly and at greater length in the Astronomical View of the Tarot, in Book Eight, Volume 4.—I. R.)

At this point of the Ceremony, the astral appearance of the Candidate is that of a form wrapped in darkness as if extinguished thereby, and having unto his right and unto his left the faint semblance of the Two Great Pillars of Fire and of Cloud, whence issue faint rays into the Darkness which covers him. Immediately above his sphere of sensation there will appear a ray of bright light as if preparing to penetrate the darkness covering him. The result of this will be that the Candidate, during the whole of the ceremony of Admission, will usually appear to be somewhat automatic and vague.

The reception and consecration take place symbolically in the darkest part of Malkuth. The moment this is finished, the Candidate is conducted to the foot of the Altar, that is under the citrine part of Malkuth which receives the impact of the Middle Column. Now, the Hegemon throughout the Ceremony acts as guide, prompter and answerer for the Candidate. His office toward the Candidate is analogous to that of his Higher Soul — wherefore also, the Hegemon holds in his hand the mitre-headed sceptre to attract, since it is the sceptre of Wisdom, the Higher Self of the Candidate.

At this moment, as the Candidate stands before the Altar, as the simulacrum of the Higher Self is attracted, so also arises the form of the Accuser in the place of the Evil Triad. This similarly attracts the simulacrum of the Evil Persona of the Candidate — and were it not for the power of the 42 lettered name in the Palaces of Yetzirah (the Gods of which name are usually called the "Great Assessors of Judgment") the actual evil Persona would at once formulate and be able to obsess the Ruach of the Candidate. For, seeing that at this time, the simulacrum of the Higher Soul is attracting the Neschamah of the Candidate, the human will is not as powerful in the Ruach for the moment, because the Aspirant of the Mysteries is now, as it were, divided. That is, his Neschamah is directed to the contemplation of his Higher Self attracted by the Hegemon. His natural body is bound and blinded, his Ruach threatened by the simulacrum of the Evil Persona attracted by Omoo-Szathan, and a species of shadow of himself thrown forward to the place of the Pillars, where the Scales of Judgment are set. At the same time that the first consecration establishes a semblance of the Pillars to his right and left, it also has drawn forth from him a semblance of himself to the place vacated by the Hegemon between the Pillars. (That is, the ceremony induces a species of schizophrenia so that the initiation may be effected. But see Jung's Commentary to "The Secret of the Golden Flower," and also my book on alchemy "The Philosopher's Stone."—I. R.)

Here then stands the shadow of the Candidate while the Scales of the Balance oscillate unseen. Unseen also and colossal, there is imaged before him Tho-oth, as Mettatron, in the Sign of the Enterer of the Threshold, ready, according to the decision of the human will, to permit or withhold the descent of the Lower Genius of the Candidate.

Meanwhile, the Great Assessors of Judgment examine into the truth of the accusations formulated by the Evil and averse antithesis. The Assessors of Judgment come not under the head of invisible stations, but during the Obligation and circumambulation of the Candidate, until he is brought to the Light, they hover immeiately about the limits of the Temple and their evil antithesis immediately below. Therefore, when the Candidate stands before the Altar before the Obligation, is the decision actually taken by the human will of the Candidate. Rarely in his life has he been nearer death, seeing that he is, as it were, disintegrated into his component parts. The process of symbolic judgment takes place during the speech of the Hierophant to the Candidate, the answer of the Hegemon and his consent to take the Obligation.

The moment the Candidate thus consents, the Hierophant advances between the Pillars as if to assert that the Judgment is concluded. He advances by the invisible station of Harpocrates to that of the Evil Triad, which he symbolically treads down, so that as Aroueris he stands upon the Opposer. He then comes to the East of the Altar, interposing between the place of the Evil Triad and the Candidate. At the same time, the Hiereus advances on the Candidate's left, the Hegemon on his right, thus formulating about him the symbol of the Higher Triad before he places his hand upon the symbol of the Three Supernals upon the Altar. Again, before doing so, he has been bidden to kneel in adoration of that symbol, as if the natural man abrogated his will before that of the Divine Consciousness.

As he kneels in the presence of the Triad of Aroueris, Thmaa-est and Horus, he places his left hand in that of his Initiator as affirming his passive reception of the Ritual, but his right hand is on the white triangle as symbolising his active aspiration towards his Higher Self. His head is bowed as representing the voluntary submission of the human will to the Divine — and for this latter reason he repeats in the Obligation his name in the outer world.

The Hierophant gives one knock, affirming that the submission unto the higher is perfect. Only at this moment, does the invisible and colossal figure of Thooth cease to be in the Sign of the Enterer and give the Sign of Silence, permitting the first real descent of the Genius of the Candidate, who descends to the invisible station of Harpocrates as a witness of the Obligation.

The Hiereus and the Hierophant return to their Thrones, and therefore it is not Aroueris, but Osiris himself that addresses the speech to the Candidate — "The Voice of my Higher Self," etc., which confirms the link established between the Neschamah and the Genius by formulating the conception thereof into the Ruach.

For this, Osiris speaks in the character of the Higher Soul, the symbolic form of which is standing between the columns before him. The affirmation of the Higher Soul as the God of the man does not mean that this is the only God, but rather that it is the only presentment of him which the natural man can grasp at all. Neither is it just to say that the Higher Soul is one with God, seeing that the part is by no means the whole, nor can the whole be accurately and sufficiently described as an assemblage of parts. Let not the reverence for the God of thy self cause thee by a misconception to lose thy reverence for the Gods who live for ever — the Aeons of Infinite Years. Herein is a great error and one which may, in its ultimatum bring about the fall of the Genius, a sin which entails none the less terrible consequences because it is a sign of the higher plane where the choice is not between good and evil but between the higher and the lower forms of good.

Therefore is the Mystic Circumambulation in the Path of Darkness led by the Kerux with the symbolic light, as formulating that the Higher Soul is not the *only* Divine Light but rather a spark from the Ineffable Flame — and the Kerux, in his turn, is but the Watcher of the Gods. After the Kerux comes the Hegemon, the translator of the Higher Self, leading the Candidate; and then come the Goddesses of the Scales of the Balance, the Stolistes and the Dadouchos. They move once round; the formation in darkness of the Binah angle of the White Triangle of the Three Supernals. The Hierophant knocks once as they pass him in affirmation of Mercy — the Hiereus in affirmation of Severity; and the invisible Assessors each give the Sign of the Enterer as the Candidate passes on his way. At the second passing of the Hierophant, the knock affirms the commencement of the angle of Chokmah.

The Kerux bars the Candidate's approach to the West to mark that the natural man cannot obtain the understanding of even the Son of Osiris unless by purification and equilibrium. Again is the Candidate purified and consecrated, the Pillars about his Sphere of Sensation being rendered more manifest. After this second consecration, the Candidate is allowed to approach the place of "The Twilight of the Gods" and for a brief space the hood-wink is slipped up, to present a glimpse, but a glimpse only, of the Beyond. In the challenge of the Hiereus to know the Name is signified the knowledge of the formula. For if the formula of Horus be not with the Candidate, that of Osiris cannot be grasped. But to the Candidate the power of Horus as yet can only appear as a terrible and incomprehensible force—"The Force of the Avenger of the Gods", whence the speech of the Hegemon for him. The Candidate cannot as yet comprehend that before Mildness can be exercised rightly, the forces of Severity and Mercy must be known and wielded, but to accomplish this the greatest courage and energy is required and not hysterical weakness and absence of resolution in action. Hence in the answer of the Hiereus is an affirmation of the necessity of courage and of the danger of fear, and he gives one knock to seal the vibration of that force imaged in the Candidate's sphere of sensation.

The next barring and consecration of the Candidate is an extension of the previous one and the commencement of the formulation of the angle of Kether. The hood-wink is again slipped up giving a still further glimpse of the nature of the Divine Light, though to the mind of the Candidate, an imperfect one. Therefore it is to him, as expressed in the answer of the Hegemon, a light dimly seen through the Darkness, yet heralding a Glory beyond. The speech of the Hierophant formulates the forces of the hidden central pillar. After this, the Candidate passes to the Altar of the Universe, which receives the influences of the three Pillars, as though then the Ray from the Divine would descend into the darkness of the mind, for then, but not till then, is he fitted to realise what are the first things necessary to the "Search for the Shining Light."

The Hierophant now leaves his Throne and passes between the Pillars, either halting there during the prayer or halting at the place of Harpocrates, or that of the Evil Triad, or East of the Altar. It does not particularly matter which, but one of them may seem more appropriate to a particular candidate than another and the Hierophant will usually find that he halts at the right place instinctively.

The Hiereus stands on the left of the Candidate, the Hegemon on his right, thus forming the Triad of the Supernals. The Kerux, Stolistes and Dadouchos represent an inferior and supporting Triad behind him as if they affirmed that he has passed the Judgment of the Balance. It is best, though not absolutely necessary, that the Hierophant and the Hiereus should hold their Banners. In any case, it should be done astrally.

The Higher Self of the Candidate will be formulated in the invisible station of Harpocrates behind the Hierophant, who in his present position is Aroueris. The Hierophant gives a single knock to seal the matter and then invokes the Lord of the Universe. Then only is the hood-wink removed definitely.

The Hierophant, Hiereus, and Hegemon join sceptres and sword above the Candidate's head, thus formulating the Supernal Triad, and assert his reception into the Order. They recite the mystic words to seal the current of the Flowing Light.

The Higher Self remains in the station of Harpocrates, and at this point, the spirit-vision should see a gleaming white triangle formulated over the Candidate's head.

The Hierophant now calls forward the Kerux, cautioning the Candidate that the Light has preceded him without his knowledge. It represents to him here, a vague formulation of ideas which as yet he can neither grasp nor analyse. This Light is not a symbol of his Higher Self, but a Ray from the Gods to lead him thereto.

Only after having thus been brought to the Light is the Candidate led to the East of the Altar — the place of the station of the Evil Triad — to affirm that with this Light he will be able to cast out and trample on his own Evil Persona which, when it has been put in its place, will then become a support to him. It is to the Hiereus, "The Avenger of the Gods" therefore, that the duty of entrusting the Candidate with the secret signs, etc., is delegated. It is he who places him for the first time between the Pillars and superintends his final consecration — thus bringing the peculiar force in matter of the Hiereus to the aid of the Candidate, so that he may more safely and resolutely combat the temptations of the Evil Persona.

The Hierophant has returned to his Throne while the Hegemon holds the insignia of the Hiereus while he confers the Signs, etc. She thus affirms the necessity of the force represented by the Hiereus to the Candidate.

The Hierophant on the Throne, the Hiereus East of the Black Pillar and the Hegemon East of the White Pillar again form a Triad which here represents the reflection of the Three Supernals. The Higher Soul is formulated between the Pillars in the Place of Equilibrium. The Candidate is in the place of the Evil Triad and the Hiereus now advances to the place of Harpocrates between the Pillars to give the words.

After the giving of the words and signs, the Hiereus draws the Candidate forward between the Pillars and for the second time in the Ceremony, the Higher Soul stands near and ready to touch him. The Hiereus returns to his place East of the Black Pillar so that the Three Chief Officers may formulate and draw down to the Candidate, by their insignia, and the influence of their symbols, the forces of the Supernal Triad. It is important, therefore, that at this point, they should be in these places.

The Candidate now stands between the Pillars, bound with a rope like the mummied form of Osiris, between Isis and Nephthys. The final Consecration now takes place by the Goddesses of the Scales of the Balance. The Candidate stands for the first time during the Ceremony at the point representing the equilibrium of the balance. Meanwhile, the Kerux goes to the North, ready for the circumambulation so as to link that with the final Consecration of the Candidate. The final Consecration is also demanded by the Hiereus — Horus, the powerful Avenger of Osiris, as still menacing the Evil Persona of the Candidate. Its effect is to seal finally, in balanced formation, the Four Pillars in the Sphere of Sensation of the Candidate. This does not imply that they were not naturally there before. But in the natural man, the symbols are unbalanced in strength — some being weaker and some stronger. The effect of the Ceremony is to strengthen the weak, to purify the strong, and so begin to equilibriate them and at the same time make a link between them and the corresponding forces of the Macrocosm.

This being done, the Hierophant commands the removal of the Rope which has hitherto been purposely retained, symbolically to restrain the actions of the natural man, whose temptation is towards the Evil Persona.

The Four Pillars being thus firmly established, the Candidate is invested with the Badge of the White Triangle of the Three Supernals formulating in Darkness. Now, also, the Higher Self is enabled in reality to form a link with him, if the human will of the natural man be *in reality* consenting thereto. The free-will of the natural man is never obsessed either by the Higher Soul or by the Ceremony, *but, the will consenting, the whole of the Ceremony is directed to strengthening its action.* As the badge is placed upon him, it is as if the two Great Goddesses, Isis and Nephthys, stretched forth their wings over Osiris to restore him again to life.

The Mystic Circumambulation follows in the Path of Light to represent the rising of Light in the Candidate, through the operation of self-sacrifice. As he passes the Hierophant's throne the red Calvary Cross is astrally formed above the astral White Triangle on his fore-head, so that so long as he belongs to the Order, he may bear that potent and sublime symbol as a link with his Higher Self and as an aid in searching out the forces of the Divine Light — if he will.

The Higher Soul or Genius now returns to the invisible station of Harpocrates, the place of the hidden Centre, yet continuing to retain the link formed with the Candidate. The address of the Hierophant is intended simply to effect the distinct formulation of the symbols of the ◎ = $\boxed{0}$ Grade of Neophyte in the Candidate, and it is therefore only when this is finished that the Watcher Anubis announces that the Candidate has been duly admitted as an initiated Neophyte.

The Hiereus is charged with a warning address as again confirming the will of the Candidate and addressing a final menace to the Evil Persona. The Hierophant then states clearly what the Candidate must begin to study. He affirms that the symbols must be equilibriated in the sphere of sensation before a link can be formulated between them and the Forces of the Macrocosm. The necessity of examination is insisted upon so that this may be completely done.

The Kerux then pours out the two fluids to make the semblance of blood. This is to fix in the Candidate's sphere the symbols of the forces of transmutation in Nature and also to make an astral link between these and the Candidate's physical life, as a guard of the secrecy of the Mysteries. This particular form of transmutation is used as showing the effect of a mixture of forces as producing a third appearance totally different from them. The red colour is symbolic of the blood of the Candidate. In the Ancient Mysteries, the Candidate's blood was actually drawn at this time and preserved as an avenging link in case of his proving unworthy. Yet our transmutation effects the matter quite as well, seeing that the astral link is firmly established.

The final speech of the Hierophant is further intended besides its apparent meaning, to affirm that a person only partially initiated is neither fitted to teach nor to instruct even the outer and more ignorant in

Sublime Knowledge. He is certain, through misunderstanding the principles, to formulate error instead of truth.

CLOSING

The greater part of the closing ceremony is explained by the opening. The Reverse Circumambulation, however, is intended to formulate the withdrawal of the Light of the Supernal Triad from the Altar, so that it may not be profaned by abiding without due guard. Not that the Divine Light would suffer thereby, but because it might initiate an Avenging Current if profaned. This is what is implied by the Law of Moses in the prohibition about offering unconsecrated Fire either before or within the Veil of the Tabernacle. As a vibratory formula, the reverse Circumambulation represents the reversal of the current and the restoration of the Operator to his ordinary condition.

The Mystic Repast then follows. It is a communion in the Body of Osiris. Its Mystic Name is "The Formula of the Justified One," and it is sufficiently explained in the section concerning the Altar.

The Kerux, in finishing, inverts the Cup, as the Watcher of the God, to show that the symbols of self-sacrifice and of regeneration are accomplished. The proclamation is confirmed by the Hierophant and the Chief Officers giving the three strokes, emblematic of the Mystic Triad, and they repeat the Mystic Words.

The Hierophant, in his final speech, seals the link first formulated between the Members and the Supernal Triad for each one present that it may prove to him or her, a guide for the ultimate attainment of the Supreme Initiation — if he will.

THE SYMBOLISM AND MEANING OF THE STEP, SIGNS, GRIP OR TOKEN, AND THE WORDS

They have this three-fold interpretation:

1. Apparent meaning.
2. Spiritual or mystical reference.
3. Practical application.

Each is therefore considered under three heads.

The Step. (1) The foot is advanced about six inches representing the foot on the side of *Chesed* put forward and taking a hesitating step in darkness—the left foot, to represent the power of Isis or the beginning of action rather than Nephthys as the end thereof. The term 6 inches is employed here only to render it more intelligible to English Initiates. It means a convenient measure of 6, and preferably 6 times the measure of the Phalanx of the thumb — Spirit and Will.

2. It symbolises the beginning of the stamping down of the Evil Persona. The foot is advanced 6 metrical distances answering to the number 6 of *Tiphareth* — Osiris — alluding therefore to the self-sacrifice necessary to accomplish this.

3. It represents the practical application of the beginning of a magical force. Let the Adept, in using the Sign of the Enterer, give the step as he commences the Sign and let him imagine himself colossal, clothed with the form of the God or Goddess appropriate to the work — his head reaching to the clouds — his feet resting upon Earth. And let him take the step as if he stamped upon the Earth and the Earth quaked and rocked beneath him. As it is said "Clouds and Darkness are round about Him — lightnings and thunders are the habitation of His feet." Its secret name is "The Step of the Avenger."

THE SALUTING SIGN

1. That of groping forward in search of truth.

2. It represents the involution and bringing forward of the Light into the material to aid the will of the Candidate in his search for and aspiration towards the Higher.

3. Standing as before described, in the form of the God, and elevating the mind to the contemplation of *Kether*, take the step like a stroke with the foot, bring the arms up above the head as if touching the Kether,

and as the step is completed bring the hands over the head forwards. Thrust them out direct from the level of the eyes horizontally — arms extended, fingers straight, palms downwards, the hands directed towards the object it is wished to charge or to affect. At the same time, sink the head till the eyes look exactly between the thumbs. In this way, the rays from the eyes, from each finger and from the thumbs, must all converge upon the object attacked. If any of them disperse, it is a weakness.

Thus performed, this Sign is a symbol of tremendous attacking force and of projection of will power, and it should be employed in all cases where force of attack is required — especially in charging of Talismans and the like. Generally, it is best to have the thumbs and all the fingers extended — but if a particular effect is desired, you may extend only the fingers appropriate thereto, keeping the rest folded back in the hand. Herewith also, may be combined the attribution of the Planets to the head: (Mars to the right nostril, Mercury to the Mouth, etc., as explained in the Microcosm Lecture), sending at the same time an imaginary ray of colour of the Planet desired from the part of the head attributed to it. But, when finished, be careful to withdraw the rays again or they will remain like so many outlets of astral force and thus exhaust you. The best way to protect yourself against this is to give the Sign of Silence immediately. For the first Sign should always be answered by the second. The secret names of the Saluting Signs are "The Attacking Sign" or "The Sign of the Enterer of the Threshold."

THE SIGN OF SILENCE

1. This is simply that of secrecy regarding the Mysteries.

2. It is the affirmation of the station of Harpocrates, wherein the Higher Soul of the Candidate is formulated in part of the admission Ceremony. It is the sym-

bol of the Centre and of the "Voice of the Silence" which answers in secret the thought of the heart.

3. The Sign of Silence withdraws the force put out by the Sign of the Enterer. Take upon thyself as before taught the colossal form of the God Harpocrates. Bring the left foot sharply back, both heels together — beat the ground once with the left foot as it is placed beside the right. Bring the left hand to the mouth and touch the centre of the lower lip with the left fore-finger. Close the other fingers and thumb, and drop the right hand to the side. Imagine that a watery vapor encircles and encloses you. This is the reflux of the current.

This Sign is also used as a Protection against attack. The Sign represents a concentration of astral light about the person. Having given the Sign as above, it is a protection against all attack and danger of obsession. To make it yet stronger, the form of the God should be taken. If Spiritual force is required, formulate as if standing on a Lotus or rising from it. For force in contemplation and meditation, formulate as if seated upon a Lotus. But for more material force, as if standing upon a Dragon or a Serpent like some statues of Harpocrates. As a defence and protection, the Sign is as strong as the Banishing Pentagram, though of a different nature. And as the Sign of the Enterer represents attack, so does this sign represent defence thereto, as a shield is a defence against the Sword. From this Sign is a formula of invisibility derived. (See Ritual in Part Six.—I. R.)

The Secret Names of this Sign are: "The Sign of the God of Silence" or the "Sign of Defence or Protection." It may be performed with any finger of either hand, but it is most protective when the left forefinger is used, the Water of Chesed, for the fingers of the right hand represent more violent action, and those of the left more watery action. (If you have not a convenient implement, a Sigil or a Pentagram may be traced with any finger of any hand according to the correspondence required.)

It may here be remarked that the so-called Christian Sign of Benediction, consisting of the thumb and first two fingers only, projected, is the affirmation of Osiris, Isis and Nephthys — or Spirit, Fire, and Water.

With regard to taking on mentally the forms of the Gods, it may here be noted that the process is of great assistance and use in all magical working, whether of invokation or of evocation, contemplation, meditation, skrying in the spirit vision, alchemy, etc. For the forms of the Gods do here represent a certain symbolic material action of the Divine Forces.

THE GRIP AND THE PASSWORD

1. The steps are taken and the Grip exchanged simultaneously. They mean seeking guidance in the darkness and silence of the Mysteries.

2. It shows that a steady and resolute will, acting in union with good, will accomplish what it desires, no matter how often it fail at first. It inculcates the necessity for harmony and brotherly love — of doing away with pettiness and of too much self-concentration — for allowances for the weaknesses of others within limits — of shunning resolutely anything in the nature of slander. So that in the grip of the Neophyte the Initiates meet hand to hand and foot to foot in the true greeting of a brother or sister, and not in the veiled hostility of an enemy. For, in the working of the Inner, where all invoke the same forces in the same manner, he or she becomes unsympathetic with the rest, separates himself or herself from them, and though he weaken the combination of working, yet he still more certainly attracts upon himself a reflex current from the Avengers of Evil.

The Name of the God of Silence which is the Grand Word of this Grade also represents the silence of the Sacred Mysteries to be observed towards the Outer Order. It shows also the necessity for respect towards the secrets of any Frater or Soror committed to your care, not endeavouring to search them out for purposes of curiosity nor repeating them when discovered, nor in any way referring to them so as to wound the other, nor in any way employing them as a means of causing humiliation, but to keep them as a sacred trust and not to be deflected by them from acting justly and harmoniously together.

3. In any magical ceremony, or other working, if more than one member be taking part, all present, putting themselves into the form of the God as taught, should exchange Sign, Grip and Words, so as to establish a current of harmony and the affirmation of a mutual direction of will towards the same object.

THE PASSWORD

1. Merely to guard the Secrets of the Order against any Members resigned or not working; hence changed each Equinox.

2. It is an affirmation of the different spiritual as well as the different physical constitutions of the Candidates — that all natures cannot be the same without evil and injury resulting thereby — but that each nature should be brought to its own Kether — the best of its kind. This too, may be done in all things. It is the basis of Alchemy.

3. It should be pronounced as if attracting the Solar Force — the Light of Nature, during the 6 months following the Equinox at which it is issued, as a link with the Solar Force, between that and the Order. This password, therefore, may also be used in a magical ceremony as attracting the support of the Light of Nature acting upon natural forces.

THE CEREMONY OF THE EQUINOX

The whole formulae of the Ceremony of the Equinox are intended to create a magical link between the Sun, as the Light of Nature, and the Order; and it should be celebrated within 48 hours at least of the Sun's actual entry into Aries or Libra. The single knock given by the Hierophant heralds the initiation of a fresh current. The Password, as already explained, is the symbol of the connecting link of the purpose of the Ceremony and therefore, before beginning fresh operation to attract a fresh current, the Kerux proclaims that the former password is abrogated. In the whole Ceremony, save at the exchange of Insignia, the Hierophant, Hiereus, Hegemon, Stolistes and Dadouchos remain in their places — the Kerux, or Watcher of the Gods being the only one who moves.

First comes the establishment of a vertical current in the direction of the middle column by the exchange of words between the Hierophant and the Hiereus, while the Hegemon, who is in the whole Ceremony of the Equinox the important Officer, by reason of his insignia, seals and arrests the current in the centre by a single knock and the words "I am the Reconciler between them." Then follows the cross current established between the Stolistes and Dadouchos—again fixed and sealed by the Hegemon, thus symbolising the equilateral cross of the Elements (of which the centre would naturally be about the invisible station of Harpocrates) but is arrested by the Hegemon between the Columns. The cross currents are thus thrown into the image of the Calvary Cross of the Rivers to ally it with the symbolism of Tiphareth and of the Sephiroth.

Then the Hierophant, Dadouchos, Hiereus and Stolistes formulate a circle enclosing the symbol, which is again sealed by the Hegemon. Then the Officers, being careful to follow the course of the Sun deposit in turn, their Insignia upon the Altar, taking therefrom instead the mystical symbols of the Body of Osiris corresponding to their Cardinal Points. The Hegemon takes the Lamp of Kerux. The Kerux then circumambulates, halting at the Cardinal Points and facing them, representing the course of the Sun through the Zodiac in order to attract the Solar Ray, but under the control of its Superior, the Light of Osiris, and the adorations are performed at the Stations of the Kerubim to mark the limits of the Circle.

This time, it is with the Lamp of the Watcher of the Gods and with the Sign of the Calvary Cross of Tiphareth that the Hegemon seals in the centre the Solar Light. The formal assertion of the entry of a new current of Light is proclaimed, and the Mystic Words are recited to close the ceremony.

From this Ceremony there are many practical formulae derivable which will be easily comprehended by the Z. A. M. who has mastered the whole of this lecture. Only let him remember that the formulae of the Ceremony of the Equinox represents *the sudden attraction and sealing of a Force in Nature then in operation* — rather than a continuous and graduated ceremony to build up the same. Consequently also, it is well to use the password then in being as an adjunct to the other Names employed in magical ceremonies as bringing into operation the link with the Solar Light.

NOTES ON THE OPENING EXORDIUM OF "Z"

The Great Tho-oth is the highest aspect of the Hermes of the most ancient Egyptian Mysteries, and corresponds almost to the Great Angel Metatron. It is the Archangel of Kether in the Briatic World. The Mercury of the Romans must not be confused with this Great Hermes.

The doctrines of Gnosticism and of Valentinus approached those of the pure Qabalah. In them we find Speech and Silence. Across the Abyss of Silence comes the Primal Speech. The Divine Ones here referred to are the Aeons in the Atziluthic World. These formulae of knowledge are designed in terms cognizable to us in the lower world.

Eheieh — implicit and explicit sound. "Every being pronounces all its existence, the Name of the Lord of Life, by inspiration and expiration."

Macroprosopus is Aima and Abba, Mother—Father. The two nostrils pass up and down the two breaths, as through the two Great Pillars. These throw all things into vibration; compare the Rashith ha-Gilgalim. Piercing of the Dragon's Coils suggests the freeing of Malkuth, which is also referred to as the Washing of the Garments of the Queen, the Inferior Mother. Then comes the Breaking Forth of the Light. Over Malkuth as Guardians are Metatron and Sandalphon as the Two Pillars, and Nephesch ha-Messiah, the animal soul of Messiah, the Shekinah or Presence between the Kerubim.

THE PARTICULAR EXORDIUM

The Bornless Ones of Time referred to are those Corruscations of the Divine Light which are above Kether of Atziluth. In such Supernal Realms, the Ain Soph, though negative to us, is there intensely positive. Thence came forth the Gods, the Voice, the Aeons, and the Name.

The Egyptian Gods are generally most differentiated by their Crowns: Amen-Ra by the high feathers, Mooth (Maut) has the same headdress as Horus. She corresponds to Aima Elohim. The high Hermes-Tho-oth has the same headdress as Amoun Kneph, the Sacred Spirit. Remember that Tho-oth, Truth, has two aspects — the higher and the lower. The higher is Absolute, the lower is suitable to human comprehension. To tell the higher form of a truth to one who cannot understand it is to lie to him because, though correctly formulated, it will not be correctly received.

The Forms of Thmaah. There are four forms of spelling for the Goddess Thma-Est whereby she is attributable to the Four Letters of the Name, and therewith to the Elements and the Tree.

Water. Binah. Heh. Fire. Chokmah. Yod.
Thma-oe-Tt Thma-oe-Sh
Air. Tiphareth. Vau. Earth, Malkuth, Heh
Thm-a-oe-St (final) Thm-a-Oe
(The Middle Pillar)

In the Equinox Ceremony, the Hegemon is Air, Spirit, and the principal officer. She reconciles from East to West, and from North to South, and in a circular formulae.

THE FORMULAE OF THE MAGIC OF LIGHT

AN INTRODUCTION TO THE PRACTICAL WORKING OF THE Z. 2 FORMULAE

By G. H. Frater S. R. M. D.

In the Ritual of the Enterer are shadowed forth symbolically, the beginning of certain of the Formulae of the Magic of Light. For this Ritual betokeneth a certain Person, Substance or Thing, which is taken from the dark World of Matter, to be brought under the operation of the Divine Formulae of the Magic of Light.

Also herein are contained the commencements of all formulas of Evocation, the development of which is further shown in the Inner knowledge of the succeeding grades of the Outer Order. In the true knowledge of the application of the Symbolism of the "Enterer" lies the entrance to the knowledge of Practical Magic: and therefore are all the Formulae drawn from the Ritual classed under Five several heads, according unto the Letters of the name Yeheshuah.

For to the Letter Yod י and the element of Fire belong the works of Ceremonial Magic, as the evocations of the Spirits of the Elements, etc.

Unto the First Heh ה the consecration and charging of Telesmata, and the production of Natural Phenomena, as storms, earthquakes, etc.

Unto the Great Holy Letter Shin ש are allotted Three classes of works. Spiritual development, transformations and invisibility.

Unto the Letter Vau ו Divination in all its branches; and the art of making the Link between the subject of the work and the process of divination.

And to the Final Heh ה the works and operations of the Art of Alchemy, the order of its processes and Transmutation.

FOREWORD

By FRATER A. M. A. G.

This document, which was presented to advanced members of the Zelator Adeptus Minor grade, lists under the name of the Pentagrammaton several modes of magical working. It comprises, altogether, seven formulae. For the first five of these, I have provided herewith examples of the appropriate kind of Ritual in order to enable the reader or student to form some notion of their nature. They are not produced here that they may be slavishly followed, since they are purely personal productions. My motive in including them is only to assist the student as showing him a completed type of ceremony. The formula for Spiritual Development so-called, is represented by two distinct rituals each quite different in structure, yet equally efficacious in its own especial way. The Bornless Ritual, the second of the two, was reproduced in rudimentary form in my *Tree of Life.* Because of the excellent dove-tailing of certain Order formulae and speeches with the barbarous words of the older Ritual, rendering it in practice a magnificent and inspiring ceremony, I have decided to republish it here so that interested students may observe how older fragments may be treated.

So far as the writer is concerned, the section on Divination never acquired much meaning, but it was thought advisable to retain it in the event that significance may be seen in it by others. As an example of the first stages of that mode of operation, there is given an experience recorded many years ago by G. H. Frater Sub Spe, and to some it may prove suggestive. The section on Alchemy remains quite obscure since the subject does not interest me; and I regret that I have not been able to acquire a record of an operation based on it. (N. B. Since this was written, my book entitled *The Philosopher's Stone* has been published.

It is a fairly protracted survey and analysis of alchemical ideology.—I. R.)

The Requiem Ritual is an original contribution, though based on fundamental formulae, and I hope it will be found useful.

So far as the first sections on actual Ceremonial Magic are concerned a few remarks may seem appropriate. Let it be noted first of all that a formal Circle and Triangle are required only in that type of operation called Evocation. It is preferable to paint the circle and divine names on the floor or on canvas, or on a neutral coloured sheet of linoleum so that the circle and names appear brilliant and clear cut. But for convenience' sake, and for quicker working, it is useful to lay out a circle in coloured tapes. The colour naturally will depend on the nature of the ceremony. At the appropriate angles or quarters of this taped circle, pentacles or flashing Tablets of the requisite Divine Names or symbols may be placed.

The other ceremonies, Consecration and Invisibility for example, require no such device, for the performance of the Banishing Rituals of the Pentagram and Hexagram followed by the Consecrations — either as in the Neophyte Ceremony or as in the Opening by Watch-Tower — clears a space for working which is amply protected. This procedure suffices for most operations, though in Evocation the greatest precautions and protections are necessary, and these are afforded by the presence of the Circle and Divine Names.

A great deal of attention should be paid to that part of the ceremony demanding the Invocation of the Higher. Success herein spells success for the entire ceremony. That is, there should be a clear consciousness of the presence of the divine force coursing through the operator. He should become aware of the awakening of a titanic force within him. It is an unmistakable sensation. So strong and powerful can this become, that at times it may almost seem to be a physical one. If this Invocation is slurred over or inconsequentially performed, then a great deal of power must be expended unnecessarily on the remaining parts of the ritual in order to redeem the entire operation from failure. And the operation would suffer from the disadvantage of having been effected by the human part of the magician, instead of by his own Higher Genius. If the Vibratory formula of the Middle Pillar is very powerfully employed, using the name appropriate to the operation on hand, and if the force thus invoked is distributed throughout the Sphere of Sensation by the formulae of the Mystic Circumambulation — both of which are fully described in Z. 1, Book Five — then the chances of success are great. It is imperative to stress this point for it is my belief that the greater number of the cases of failure in, let us say, evocation are due solely to hastening past this important stage to the actual and stated purpose of the ceremony. This haste causes failure. Failure brings about disappointment in the formula as a whole. This is why so little work has been done on this particular system of Magic.

In passing, may I say that before the Vibratory Formula of the Middle Pillar can be at all successfully employed, the student should have put in a great deal of work on the exrecise called the Formulation of the Middle Pillar. This exercise, described in the Portal paper reprinted in Part One and at great length in my book *The Middle Pillar,* awakens the magical centres in the psycho-spiritual make-up of the student. Needless to say, that without the power derived, directly or indirectly, from these Sephirotic centres or chakras, there can be no successful Magic. When a certain amount of success has been obtained in this formulation, then the vibratory formula should be assiduously practised. Its results are salutary — and quite apart from the spiritual and psychic effect, which is that to be aimed at, its reaction incidentally on the physical health and vitality is so marked as almost to be miraculous.

The two important adjuncts to success in Ceremonial Magic are briefly the God-form and the Vibration of the Divine Name. The assumption of the appropriate form of the Egyptian God — or the Telesmatic Image especially built up by the imagination based upon the signification of the letters of the Name — and the powerful vibration of the Name itself by the Vibratory Formula of the Middle Pillar are bound, if all other conditions are complied with, to yield salutary results. The symbolic God-form held firmly in the imagination, the Name vibrated with great force — then the subsequent invocations, and the gradual materialisation or other manifestation of the force, require practically no effort. The most frequent mistake, and of course a natural one, is to concentrate upon the stated purpose of the operation.

The type of Invocation of the Higher employed in most of the ceremonies shown here has no authority obtaining within the Order. It is fundamentally the result of my own spiritual bias. The Higher invocations more usually employed within the Order approximate to the nature of ordinary prayers. These, for many reasons into which I do not wish to enter, do not please me.

The procedure delineated above should of course be followed in all other types of ceremonial— for the consecration of Flashing Tablets and Talismans; and especially in operations striving towards invisibility or transformation is the successful invocation of the divine force necessary.

One final word as to these ceremonies. The student is not to assume that these operations in themselves are important. That is, from the spiritual point of view, the fact that the Magician can attain invisibility or effect a transformation or a materialisation is relatively unimportant. What does matter however, is that these operations comprise a discipline and a type of training which is almost indispensable in the serious labours of spiritual development. The student who has struggled with these formulae, and who has kept his aspiration to the divine keen and untarnished, has a disciplined and a powerful instrument at his command.

Index for general reference to the Enterer Ceremony of the ◎ = $\boxed{0}$ Grade

1. A—The Ceremony itself. The place of the Temple.
2. B—The Hierophant.
3. C—The Officers.
4. D—The Candidate.
5. E—The Ceremony of Opening.
6. F—Hierophant states that he has received a Dispensation from Second Order, and commands Hegemon to prepare Candidate. Candidate prepared. Speech of Hegemon.
7. G—Admission of Candidate. First barring by Kerux. First baptism of the Candidate with Water and Fire.
8. H—The Candidate is conducted to the foot of the Altar. Hierophant asks "Wherefore hast thou come, etc." Candidate replies "I seek the hidden Light, etc."
9. I—Candidate is asked whether he is willing to take the Obligation. He assents; and is instructed now to kneel at the Altar.
10. J—Administration of the Obligation, and raising the Neophyte from the kneeling position.
11. K—Candidate is placed in the North. Oration of the Hierophant, "The Voice of my Higher Self, etc." Hierophant commands the mystic circumambulation in the Path of Darkness.
12. L—Procession. Candidate barred in South. Second Baptism of Water and Fire. Speech of Hegemon. Allowing the Candidate to proceed.
13. M—Hoodwink slipped up. Challenge of Hiereus. Speech of Hegemon. Speech of Hiereus. Candidate re-veiled and passed on.
14. N—Circumambulation. Barred in North. Third

Baptism. Speech of Hegemon allowing Candidate to approach unto the Gate of the East.

15. O—Hoodwink slipped up for the second time. Hierophant challenges. Hegemon answers for Candidate. Speech of Hierophant. Candidate passes on.
16. P—Candidate led to West of Altar. Hierophant advances by the Path of Samech. Officers form the Triangle. Prayer of Hierophant.
17. Q—Candidate rises. Hierophant addresses him, "Long hast thou dwelt in darkness. Quit the Night and seek the Day." Hoodwink finally removed. Sceptres and Swords joined. "We receive thee, etc." Then the Mystic Words.
18. R—Hierophant indicates Lamp of Kerux. He commands that the Candidate be conducted to the East of the Altar. He orders Hiereus to bestow signs, etc. Hiereus places Candidate between Pillars. Signs and words. He orders the fourth and final consecration to take place.
19. S—Hegemon removes rope and invests Candidate with his Insignia. Hiereus then ordains the Mystic Circumambulation in the Path of Light.
20. T—Hierophant lectures on the Symbols. Proclamation by Kerux.
21. U—Hierophant commands Hiereus to address Candidate.
22. V—Hierophant addresses Neophyte on subject of study.
23. W—Blood produced. Speech of Kerux. Hiereus' final caution.
24. X—The closing takes place.

EVOCATION

A—The Magic Circle.
B—The Magician, wearing the Great Lamen of the Hierophant; and his scarlet Robe. A Pentacle, whereon is engraved the Sigil of the Spirit to be invoked, has painted on the back of it the circle and cross as shown on the Hierophant's Lamen.
C—The Names and Formulae to be employed.
D—The Symbol of the whole evocation.
E—The Construction of the circle and the placing of all the symbols, etc., employed, in the places properly alloted to them; so as to represent the interior of a G. D. Temple in the Enterer, and the purification and consecration of the actual piece of ground or place, selected for the performance of the Evocation.
F—The Invocation of the Higher Powers. Pentacle formed of three concentric bands, name and sigil therein, in proper colours, is to be bound thrice with a cord, and shrouded in black, thus bringing into action a Blind Force to be further directed or differentiated in the Process of the Ceremony. Announcement aloud of the Object of the working; naming the Spirit or Spirits, which it is desired to evoke. This is pronounced standing in the centre of the Circle and turning towards the quarter from which the Spirit will come.
G—The Name and Sigil of the Spirit, wrapped in a black cloth, or covering, is now placed within the circle, at the point corresponding to the West, representing the Candidate. The consecration of Baptism by water and fire of the Sigil then takes place, and the proclamation in a loud and firm voice of the spirit (or spirits) to be evoked.
H—The veiled Sigil is now to be placed at the foot of the Altar. The Magician then calls aloud the

Name of the Spirit, summoning him to appear, stating for what purpose the spirit is evoked: what is desired in the operation; why the evocation is performed at this time, and finally solemnly affirming that the Spirit *shall* be evoked by the Ceremony.

I—Announcement aloud that all is prepared for the commencement of the actual Evocation. If it be a good spirit the Sigil is now to be placed *within* the White Triangle on the Altar, the Magician places his left hand upon it, raises in his right hand the magical Implement employed (usually the Sword) erect; and commences the Evocation of the Spirit N., to visible appearance. The Magician stands in the Place of the Hierophant during the Obligation, irrespective of the particular quarter of the Spirit.

But if the nature of that Spirit be evil, then the Sigil must be placed *without* and to the West of the White Triangle and the Magician shall be careful to keep the point of the Magical Sword upon the centre of the Sigil.

J—Now let the Magician imagine himself as clothed *outwardly* with the semblance of the form of the Spirit to be evoked, and in this let him be careful *not to identify himself* with the spirit, which would be dangerous; but only to formulate a species of mask, worn for the time being. And if he knows not the symbolic form of the Spirit, then let him assume the form of an Angel belonging unto the same class of operation, this form being assumed. Then let him pronounce aloud, with a firm and solemn voice, a convenient and potent oration and exorcism of the Spirit unto visible appearance.

At the conclusion of this exorcism, taking the covered sigil in his left hand, let him smite it thrice with the flat blade of the Magic Sword. Then let him raise on high his arms to their utmost stretch, holding in his left hand the veiled sigil, and in his right the Sword of Art erect. At the same time stamping thrice upon the ground with his right foot.

K—The veiled and corded sigil is then to be placed in the Northern part of the Hall at the edge of the Circle, and the Magician employs the oration of the Hierophant, from the throne of the East, modifying it slightly, as follows: "The voice of the Exorcism said unto me, Let me shroud myself in darkness, peradventure thus may I manifest myself in Light, etc." The Magician then proclaims aloud that the Mystic Circumambulation will take place.

L—The Magician takes up the Sigil in his left hand and circumambulates the Magic Circle once, then passes to the South and halts. He stands (having placed the sigil on the ground) between it and the West, and repeats the oration of the Kerux. And again consecrates it with Water and Fire. Then takes it in his hand, facing westward, saying, "Creature of . . . ., twice consecrate, thou mayest approach the gate of the West."

The Magician now moves to the West of the Magical Circle, holds the Sigil in his left hand and the sword in his right, faces South West, and again astrally masks himself with the form of the Spirit, and for the first time partially opens the covering of the Sigil, without however entirely removing it. He then smites it once with the flat blade of the sword, saying, in a loud, clear, and firm voice: "Thou canst not pass from concealment unto Manifestation, save by the virtue of the Name Elohim. Before all things are the Chaos and the Darkness, and the Gates of the Land of Night. I am He Whose Name is darkness. I am the Great One of the Path of the Shades. I am the Exorcist in the midst of the Exorcism. Appear thou therefore without fear before me, so pass thou on." He then reveils the Sigil.

N—Take the Sigil to the North, circumambulating first, halt, place Sigil on the ground, stand between it and the East, repeat the oration of the Kerux, again consecrate with Fire and Water. Then take it up, face North, and say "Creature of ...... thrice consecrate, thou mayest approach the Gate of the East."

O—Repeat Section M in North East. Magician then passes to East, takes up Sigil in left and Sword in right hand. Assumes the Mask of the Spirit form, smites the Sigil with the Lotus Wand or Sword, and says, "Thou canst not pass from concealment unto manifestation save by virtue of the name YHVH. After the Formless and the Void and the Darkness, then cometh the knowledge of the Light. I am that Light which riseth in the Darkness. I am the Exorcist in the midst of the exorcism. Appear thou therefore in visible form before me, for I am the Wielder of the Forces of the Balance. Thou hast known me now, so pass thou on to the Cubical Altar of the Universe!"

P—He then recovers Sigil and passes to Altar, laying it thereon as before shown. He then passes to the East of the Altar, holding the sigil and sword as already explained. Then doth he rehearse a most potent Conjuration and invocation of the Spirit unto visible appearance, using and reiterating all the Divine, Angelic, and Magical Names appropriate to this end, neither omitting the signs, seals, sigils, lineal figures, signatures and the like from that conjuration.

Q—The Magician now elevates the covered Sigil towards heaven, removes the veil entirely, leaving it yet corded, crying with a loud voice, "Creature of...... long hast thou dwelt in darkness. Quit the Night and seek the Day." He then replaces it upon the Altar, holds the Magical Sword erect above it, the pommel immediately above the centre thereof, and says, "By all the Names, Powers, and Rites already rehearsed, I conjure thee thus unto visible appearance." Then the Mystic Words.

R—Saith the Magician, "As Light hidden in the Darkness can manifest therefrom, *so shalt thou* become manifest from concealment unto manifestation."

He then takes up the Sigil, stands to East of Altar, and faces West. He shall then rehearse a long conjuration to the powers and spirits immediately superior unto that one which he seeks to invoke, *that they shall force him to manifest himself unto visible appearance.*

He then places the Sigil between the Pillars, himself at the East facing West, then in the Sign of the Enterer doth he direct the whole current of his will upon the Sigil. Thus he continueth until such time as he shall perceive his Will power to be weakening, when he protects himself from the reflex of the current by the sign of silence, and drops his hands. He now looks towards the Quarter that the Spirit is to appear in, and he should now see the first signs of his visible manifestation. If he be not thus faintly visible, let the Magician repeat the conjuration of the Superiors of the Spirit, from the place of the Throne in the East. And this conjuration may be repeated thrice, each time ending with a new projection of Will in the sign of the Enterer, etc. But if at the third time of repetition he appeareth not, then be it known that there is an error in the working.

So let the Master of Evocations replace the Sigil upon the Altar, holding the Sword as usual: and thus doing, let him address a humble prayer unto the Great Gods of Heaven to grant unto him the force necessary to correctly complete that evocation. He is then to take back the Sigil to between the Pillars, and repeat the former processes, when assuredly that Spirit will begin to manifest, but in a misty and ill-defined form.

(But if, as is probable, the Operator be naturally inclined unto evocation, then might that Spirit perchance manifest earlier in the Ceremony than this. Still, the Ceremony is to be performed up to this point, whether he be there or no.)

Now as soon as the Magician shall see the visible manifestation of that Spirit's presence, he shall quit the station of the Hierophant, and consecrate afresh with Water and with Fire, the Sigil of the evoked spirit.

S—Now doth the Master of Evocations remove from the Sigil the restricting cord, and holding the freed Sigil in his left hand, he smites it with the flat blade of his sword, exclaiming, "By and in the Names of . . . . . . I do invoke upon thee the power of perfect manifestation unto visible appearance." He then circumambulates the circle thrice holding the sigil in his Right hand.

T—The Magician, standing in the place of the Hierophant, but turning towards the place of the Spirit, and fixing his attention thereon, now reads a potent Invocation of the Spirit unto visible appearance, having previously placed the sigil on the ground, within the circle, at the quarter where the Spirit appears.

This Invocation should be of some length; and should rehearse and reiterate the Divine and other Names consonant with the working.

That Spirit should now become fully and clearly visible, and should be able to speak with a direct voice, if consonant with his nature. The Magician then proclaims aloud that the Spirit

N. hath been duly and properly evoked in accordance with the sacred rites.

U—The Magician now addresses an Invocation unto the Lords of the plane of the Spirit to compel him to perform that which the Magician shall demand of him.

V—The Magician carefully formulates his demands, questions, etc., and writes down any of the answers that may be advisable. The Master of Evocations now addresses a Conjuration unto the Spirit evoked, binding him to hurt or injure naught connected with him, or his assistants, or the place. And that he deceive in nothing, and that he fail not to perform that which he hath been commanded.

W—He then dismisses that Spirit by any suitable form, such as those used in the higher grades of the Outer. And if he will not go, then shall the Magician compel him by forces contrary to his nature. But he must allow a few minutes for the Spirit to dematerialise the body in which he hath manifested, for he will become less and less material by degrees. And note well that the Magician (or his companions if he have any) shall never quit the circle during the process of evocation, or afterwards, till the Spirit hath quite vanished.

Seeing that in some cases, and with some constitutions, there may be danger arising from the Astral conditions, and currents established, and without the actual intention of the Spirit to harm, although if of a low nature, he would probably endeavour to do so. Therefore, before the commencement of the Evocation, let the operator assure himself that everything which may be necessary, be properly arranged within the circle.

But if it be actually necessary to interrupt the Process, then let him stop at that point, veil and re-cord the Sigil if it have been unbound or uncovered, recite a License to Depart or a Banishing Formula, and perform the Lesser Banishing Rituals both of the Pentagram and Hexagram. Thus only may he in comparative safety quit the circle.

Note—Get the Spirit into a White Triangle outside the midheaven, then shall he speak the truth of necessity.

II. ה

CONSECRATION OF TALISMANS

A—The place where the operation is done.
B—The Magical Operator.
C—The Forces of Nature employed and attracted.
D—The Telesma or material basis.
E—In Telesmata, the selection of the Matter to form the Telesma; the preparation and arrangement of the place. The drawing and forming of the body of the Telesma. In Natural Phenomena the preperation of the operation; the formation of the Circle, and the selection of the material basis, such as a piece of Earth, a cup of Water, a Flame of Fire, a Pentacle, or the like.
F—The invocation of the highest divine forces, winding a black cord round the Telesma or material basis, covering the same with a black veil, and initiating the blind force therein. Naming aloud the *Nature* of the Telesma or Operation.
G—The Telesma or material Basis is now placed towards the West, and duly consecrated with Water and Fire. The purpose of the operation, and the effect intended to be produced is then to be rehearsed in a loud and clear voice.
H—Placing the Talisman or material basis at the foot of the Altar, state aloud the object to be attained, solemnly asserting that it will be attained, and the reason thereof.
I—Announcement aloud that all is prepared and in readiness, either for charging the Telesma, or for the Commencement of the Operation to induce

the natural Phenomena. Place a good Telesma or Material Basis within the White Triangle on the Altar. Place bad to the West of same, holding the sword erect in the right hand for a good purpose, or its point upon the centre of the Triangle for evil.

J—Now follows the performance of an Invocation to attract the desired spirit to the Telesma or material basis, describing in the air above it the lineal figures and sigils, etc., with the appropriate instrument. Then, taking up the Telesma in the left hand, let him smite it thrice with the flat of the blade of the Sword of Art. Then raise it in the left hand (holding erect and aloft the Sword in the right hand stamping thrice upon the Earth with the right foot).

K—The Talisman or Material basis is to be placed towards the North, and the Operator repeats the Oration of the Hierophant to the candidate. "The voice of the Exorcism said unto me, Let me shroud myself in darkness, peradventure thus shall I manifest myself in light. I am the only being in an abyss of Darkness. From the Darkness came I forth ere my birth, from the silence of a primal sleep. And the Voice of Ages answered unto my soul, Creature of Talismans, the Light shineth in the darkness, but the darkness comprehendeth it not. Let the Mystic Circumambulation take place in the path of Darkness with the symbolic light of Occult Science to lead the way."

L—Then, taking up the Light (not from the Altar) in right hand, circumambulate. Now take up Telesmata or M. B., carry it round the circle, place it on the ground due South, then bar it, purify and consecrate with Water and Fire afresh, lift it with left hand, turn and facing West, say, "Creature of Talismans, twice consecrate, thou mayest approach the gate of the West."

M—He now passes to the West with Telesmata in left hand, faces S. E., partly unveils Telesmata, smites it once with the flat blade of the Sword, and pronounces, "Thou canst not pass from concealment unto manifestation, save by virtue of the name *Elohim*. Before all things are the Chaos and the Darkness, and the gates of the land of Night. I am He whose Name is Darkness. I am the great One of the Paths of the Shades. I am the Exorcist in the midst of the Exorcism. Take on therefore manifestation without fear before me, for I am he in whom fear is Not. Thou hast known me so pass thou on." This being done, he replaces the veil.

N—Then pass round the Circle with Telesmata, halt due North, place T. on ground, bar, purify, and consecrate again with Water and with Fire, and say, "Creature of Talismans, thrice consecrate, thou mayest approach the Gate of the East." (Hold Talisman aloft.)

O—Hold Telemata in left hand, Lotus Wand in right, assume Hierophant's form. Partly unveil Tal, smite with flat of sword, and say, "Thou canst not pass from concealment unto manifestation save by virtue of the name YHVH. After the formless and the Void and the Darkness, then cometh the knowledge of the Light. I am that Light which riseth in darkness. I am the Exorcist in the midst of the Exorcism. Take on therefore manifestation before me, for I am the wielder of the forces of the Balance. Thou hast known me now so pass thou on unto the Cubical Altar of the Universe."

P—He then recovers Tal. or M. B., passes on to the Altar, laying it thereon as before shewn. He then passes to East of Altar, hold left hand over Talisman, and sword over it erect. Then doth he rehearse a most potent conjuration and invocation of that Spirit to render irresistable this Telesmata or M. B., or to render manifest this natural phenomenon of ......, using and reiterating all the Divine, Angelic, and Magical Names appropriate to this end, neither omitting the signs, seals, sigils, lineal figures, signatures, and the like from that conjuration.

Q—The Magician now elevates the covered Telesma or Material Basis towards Heaven, then removes the Veil entirely, yet leaving it corded, crying with a loud voice. "Creature of Talismans, (or M. B.), long hast thou dwelt in darkness. Quit the Night and seek the Day."

He then replaces it in the Altar, holds the Magical Sword erect above it, the Pommel immediately above the centre thereof, and says, "By all the Names, Powers, and rites already rehearsed, I conjure upon thee power and might irresistible." Then say the Mystic Words, Khabs Am Pekht, etc.

R—Saith the Magician, "As the Light hidden in darkness can manifest therefrom, so shalt thou become irresistible." He then takes up the Telesmata, or the M. B., stands to East of the Altar, and faces West. Then shall he rehearse a long conjuration to the Powers and Spirits immediately superior unto that one which he seeks to invoke, to make the Telesmata powerful. Then he places the T. or M. B. between the Pillars, himself at the East, facing West, then in the sign of the Enterer, doth he project the whole current of his Will upon the Talisman. Thus he continueth until such time as he shall perceive his will power weakening, when he protects himself by the Sign of Silence, and then drops his hands. He now looks toward the Talisman, and a flashing Light or Glory should be seen playing and flickering on the Talisman or M. B., and in the Natural Phenomena a slight commencement of the Phenomena should be waited for. If this does not occur, let the Magician repeat the Conjuration of the Superiors from the place of the Throne of the East.

And this conjuration may be repeated thrice, each time ending with a new projection of Will in the Sign of the Enterer, etc. But if at the third time of repetition the Talisman or M. B. does not flash, then be it known that there is an error in the working. So let the Master of Evocations replace the Talisman or M. B., upon the Altar holding the Sword as usual, and thus doing, let him address an humble prayer unto the Great Gods of Heaven to grant unto him the force necessary to correctly complete the work. He is then to take back the Talisman, to between the Pillars, and repeat the former process, when assuredly the Light will flash.

Now as soon as the Magician shall see the Light, he shall quit the station of the Hierophant and consecrate afresh with water and with fire.

S—This being done, let the Talisman or M. B. have the cord removed and smite it with the Sword and proclaim "By and in the Names of . . . ., I invoke upon thee the power of . . . ." He then circumambulates thrice, holding the Talisman or M. B. in his right hand.

T—Then the Magician, standing in the place of the Hierophant, but fixing his gaze upon the Talisman or M.B. which should be placed on the ground within the Circle, should now read a potent invocation of some length, rehearsing and reiterating the Divine and other Names consonant with the working. The Talisman should now flash visibly, or the Natural Phenomena should definitely commence.

Then let the Magician proclaim aloud that the Talisman has been duly and properly charged, or the Natural Phenomena induced.

U—The Magician now addresses an Invocation unto the Lords of the plane of the Spirit to compel him to perform that which the Magician requires.

V—The Operator now carefully formulates his demands, stating clearly what the Talisman is intended to do, or what Natural Phenomena he seeks to produce.

W—The Master of Evocations now addresses a conjuation unto the Spirit, binding him to hurt or injure naught connected with him, or his assistants, or the place. He then dismisses the Spirits in the name of Jehovashah and Jeheshua, but wrap up Talisman first, and no Banishing Ritual shall be performed, so as not to discharge it, and in the case of Natural Phenomena it will usually be best to state what duration is required. And the Material Basis should be preserved wrapped in white linen or silk all the time that the Phenomena is intended to act.

And when it is time for it to cease, the M. B. —if water, is to be poured away; if Earth, ground to powder and scattered abroad; if a hard substance as a metal, it must be decharged, banished and thrown aside; if a flame of fire, it shall be extinguished; or if a vial containing air, it shall be opened and after that well rinsed out with pure water.

III. ש

א—INVISIBILITY

A—The Shroud of Concealment.
B—The Magician.
C—The Guards of Concealment.

D—The Astral Light to be moulded into the Shroud.

E—The Equation of the Symbols in the Sphere of Sensation.

F—The Invocation of the Higher; the placing of a Barrier without the Astral Form; the clothing of the same with obscurity through the proper invocation.

G—Formulating clearly the idea of becoming Invisible. The formulating of the exact distance at which the shroud should surround the Physical Body. The consecration with Water and Fire, so that their vapour may begin to form a basis for the shroud.

H—The beginning to formulate mentally a shroud of concealment about the operator. The affirmation aloud of the reason and object of the working.

I—Announcement that all is ready for the commencement of the operation. Operator stands in the place of the Hierophant at this stage, placing his left hand in the centre of the white triangle and holding in his right the Lotus Wand by the black end, in readiness to concentrate around him the shroud of Darkness and Mystery.

(N. B. In this operation as in the two others under the dominion of Shin, a Pentacle or Telesma suitable to the matter in hand, *may* be made use of, the which is treated as is directed for Telesmata.)

J—The Operator now recites an Exorcism of a Shroud of Darkness to surround him and render him invisible, and, holding the Wand by the black end, let him, turning round thrice completely, formulate a triple circle around him, saying, "In the Name of the Lord of the Universe, etc., I conjure thee, O Shroud of Darkness and of Mystery, that thou encirclest me so that I may become invisible, so that seeing me, men see me not, neither understand, but that they may see the thing that they see not, and comprehend not the thing that they behold! So mote it be."

K—Now move to the North, face East, and say, "I have set my feet in the North, and have said 'I will shroud myself in Mystery and concealment." Then repeat the Oration, "The Voice of my Higher Soul, etc.," and then command the Mystic Circumambulation.

L—Move round as usual to the South, Halt formulating thyself as shrouded in darkness, on the right hand the Pillar of Fire, and on the left the Pillar of Cloud, but reaching from Darkness to the Glory of the Heavens.

M—Now move from between the Pillars thou hast formulated to the West, face West, and say, "Invisible I cannot pass by the Gate of the Invisible save by the virtue of the name of 'Darkness.' " Then formulating forcibly about thee the shroud of Darkness, say, "Darkness is my Name, and concealment. I am the Great One Invisible of the Paths of the Shades. I am without fear, though veiled in Darkness, for within me, though unseen, is the Magic of Light."

N—Repeat process in L.

O—Repeat process in M but say, "I am Light shrouded in darkness. I am the wielder of the forces of the balance."

P—Now, concentrating mentally about thee the Shroud of Concealment, pass to the West of the Altar in the place of the Neophyte, face East, remain standing, and rehearse a conjuration by suitable Names for the formulating of a shroud of Invisibility around and about Thee.

Q—Now address the Shroud of Darkness, thus: "Shroud of Concealment. Long hast thou dwelt concealed. Quit the Light, that thou mayest conceal me before men." Then carefully formulate the shroud of concealment around thee and say, "I receive thee as a covering and as a guard." Then the Mystic Words.

R—Still formulating the shroud, say, "Before all Magical manifestation cometh the knowledge of the hidden light." Then move to the pillars and give the signs and steps, words, etc. With the Sign of the Enterer, project now thy whole will in one great effort to realise thyself actually fading out, and becoming invisible to mortal eyes; and in doing this must thou obtain the effect of thy physical body actually gradually becoming partially invisible to thy natural eyes, as though a veil or cloud were formulating between it and thee (and be very careful not to lose thy self-control at this point.) But also at this point is there a certain Divine Exstasis and an exaltation desirable, for herein is a sensation of an exalted strength.

S—Again formulate the shroud as concealing thee and enveloping thee, and thus wrapped up therein, circumambulate the circle thrice.

T—Intensely formulating the Shroud, stand at the East and proclaim, "Thus have I formulated unto myself a shroud of Darkness and of Mystery, as a concealment and guard."

U—Now rehearse an invocation of all the Divine Names of Binah, that thou mayest retain the Shroud of Darkness under thy own proper control and guidance.

V—State clearly to the shroud what it is thy desire to perform therewith.

W—Having obtained the desired effect, and gone about invisible, it is required that thou shouldst conjure the Powers of the Light to act against that shroud of Darkness and Mystery so as to disintegrate it, lest any force seek to use it as a medium for an obsession, etc. Therefore rehearse a conjuration as aforesaid, and then open the shroud and come forth out of the midst thereof, and then disintegrate that shroud, by the use of a conjuration to the forces of Binah to disintegrate and scatter the particles thereof, but affirming that they shall again be readily attracted at thy command.

But on no account must that shroud of awful Mystery be left without such disintegration, seeing that it would speedily attract an occupant which would become a terrible vampire praying upon him who had called it into being.

And after frequent rehearsals of this operation, the thing may almost be done "per Motem."

כ TRANSFORMATIONS

A—The Astral Form.
B—The Magician.
C—The Forces used to alter the Form.
D—The Form to be taken.
E—The Equation of the Symbolism in the Sphere of Sensation.
F—Invocation of the Higher. The definition of the Form required as a delineation of blind forces, and the awakening of the same by its proper formulation.
G—Formulating clearly to the mind the Form intended to be taken. The Restriction and Definition of this as a clear form and the actual baptism by Water and by Fire with the Order Name of the Adept.
H—The Actual Invocation aloud of the form desired to be assumed to formulate before you, the statement of the Desire of the Operator and the reason thereof.
I—Announcement aloud that all is now ready for the operation of the Transformation of the Astral Body. The Magician mentally places the form as nearly as circumstances permit in the position of the Enterer, himself taking the place of the

Hierophant, holding his Wand by the black portion ready to commence the Oration aloud.

J—Let him now repeat a powerful exorcism of the shape into which he desires to transform himself, using the Names, etc., belonging to the Plane, Planet, or other Eidolon, most in harmony with the shape desired. Then holding the Wand by the black End, and directing the flower over the head of the form, let him say, "In the name of the Lord of the Universe, Arise before me, O Form of ...., into which I have elected to transform myself. So that seeing me men may see the thing that they see not, and comprehend not the thing they behold."

K—The Magician saith, "Pass toward the North, shrouded in darkness, O Form of ...., into which I have elected to transform myself." Then let him repeat the usual Oration from the Throne of the East. Then command the Mystic circumambulation.

L—Now bring the Form around to the South, arrest it, and formulate it there, standing between two great Pillars of Fire and Cloud. Purify it with Water and by Fire, by placing these elements on either side of the Form.

M—Passes to West, face South East, formulate the form before thee, this time endeavouring to render it physically visible. Repeat speeches of Hiereus and Hegemon.

N—Same as L.

O—Same as M.

P—Pass to the East of Altar, formulating the Form as near in the position of the Neophyte as may be. Now address a solemn invocation and conjuration by Divine, etc., Names appropriate to render the form fitting for thy Transformation therein.

Q—Remain East of Altar, address the Form "Child of Earth, etc.," endeavouring now to see it physically. Then at the words, "We receive Thee, etc." he draws the form towards him so as to envelop him, being careful at the same time to invoke the Divine Light by the rehearsal of the Mystic Words.

R—Still keeping himself in the form of the Magician say, "Before all Magical Manifestation cometh the knowledge of the Divine Light." He then moves to the Pillars and gives Signs, etc., endeavouring with the whole force of his Will to feel himself *actually* and *physically* in the shape of the Form desired. And at this point he must see as if in a cloudy and misty manner the outline of the form enshrouding him, though not yet completely and wholly visible. When this occurs, but not before, let him formulate himself as standing between the two vast Pillars of Fire and Cloud.

S—He now again endeavours to formulate the Form as if visibly enshrouding him; and still, astrally, retaining the form, he thrice circumambulates the place of working.

T—Standing at the East, let him thoroughly formulate the shape, which should now appear manifest, and as if enshrouding him, even to his own vision; and then let him proclaim aloud, "Thus have I formulated unto myself this Transformation."

U—Let him now invoke all the Superior Names, etc., of the Plane appropriate to the Form that he may retain it under his proper control and giudance.

V—He states clearly to the Form what he intends to do with it.

W—Similar to this W section of Invisibility, save that the conjurations, etc., are to be made to the appropriate plane of the form instead of to Binah.

A—The Sphere of Sensation.
B—The Augoeides.
C—The Sephiroth, etc. employed.
D—The Aspirant, or Natural Man.
E—The Equilibration of the Symbols.
F—The Invocation of the Higher. The limiting and controlling of the lower and the closing of the material senses, to awaken the spiritual.
G—Attempting to make the Natural Man grasp the Higher by first limiting the extent to which mere Intellect can help him herein; then by purification of his thoughts and desires. In doing this let him formulate himself as standing between the Pillars of Fire and Cloud.
H—The Aspiration of the whole Natural Man towards the Higher Self, and a prayer for Light and guidance through his higher Self, addressed to the Lord of the Universe.
I—The Aspirant affirms aloud his earnest prayer to obtain Divine Guidance, kneels at the West of the Altar; in the position of the Candidate in the Enterer, and at the same time astrally projects his consciousness to the East of the Altar, and turns, facing his body, to the West, holding astrally his own left hand with his astral left. And he raises his Astral right hand holding the presentment of his Lotus Wand by the White portion thereof, and raised in the Air erect.
J—Let the aspirant now slowly recite an oration unto the Gods and unto the Higher Self (as that of the Second Adept in the entering of the Vault) but as if with his Astral Consciousness, which is projected to the East of the Altar.

(Note: If at this point the Aspirant should feel a sensation as of faintness coming on, let him at once withdraw the projected Astral and properly master himself before proceeding any further.)

Now let the Aspirant, concentrating all his intelligence in his body, lay the blade of his Sword thrice on the Daath point of his neck, and pronounce with his whole will, the words "So help me, the Lord of the Universe and my own higher soul."

Let him then rise, facing East, and stand for a few moments in silence, raising his left hand open, and his right holding the Sword of Art, to their full length above his head; his head thrown back, his eyes lifted upwards. Thus standing let him aspire with his whole will towards his best and highest Ideal of the Divine.

K—Then let the Aspirant pass unto the North, and facing East solemnly repeat the Oration of the Hierophant, as before endeavouring to project the speaking conscious self to the place of the Hierophant (in this case to the Throne of the East.) Then let him slowly mentally formulate before him the Eidolon of a Great Angel Torch-bearer, standing before Him as if to lead and light the way.

L—Following it, let the Aspirant circumambulate, and pass to South, then let him halt, and aspire with his whole will, first to the Mercy side of the Divine Ideal, and then to the Severity thereof. And then let him imagine himself as standing between two great Pillars of Fire and Cloud, whose bases indeed are buried in black ever rolling clouds of darkness, which symbolises the chaos of the World of Assiah, but whose summits are lost in glorious light undying, penetrating unto the White Glory of the Throne of the Ancient of Days.

M—Now doth the Aspirant move unto the West, faces S. E., and repeats alike the speeches of Hiereus and Hegemon.

N—After another circumambulation, the Adept aspirant halts at the South and repeats the meditation in L.

O—And so he passes unto the East, and repeats alike the words of the Hierophant and the Hegemon.

P—And so let him pass to the West of the Altar, ever led by the Angel Torchbearer. And he lets projects his Astral, and he lets implant therein his consciousness, and his body kneels what time his soul passes between the Pillars. And he prayeth the Great Prayer of the Hierophant.

Q—And now doth the Aspirant's Soul re-enter unto his gross-form; and he dreams in Divine Exstasis of the Glory Ineffable which is in the Bornless beyond; and so meditating doth he arise, and lifts to the Heavens, his hands, and his eyes, and his hopes, and concentrating his Will on the Glory, low murmurs he the Mystic Words of Power.

R—So also doth he presently repeat the words of the Hierophant concerning the Lamp of the Kerux, and so also passeth he by the East of the Altar unto between the Pillars; and standing between them (or formulating them if they be not there as it appears unto him) so raises he his heart unto the Highest Faith, and so he lets meditate upon the highest Godhead he can dream of. Then let him grope with his hands in the darkness of his ignorance, and in the Enterer sign invoke the Power that it remove the darkness from his spiritual vision. So let him then endeavour to behold before him in the Place of the Throne of the East, a certain light or Dim glory, which shapeth itself into a Form.

(Note: And this can be beholden only by the mental vision. Yet, owing unto the spiritual exaltation of the Adept, it may sometimes appear as if he beheld it with mortal eye.)

Then let him withdraw awhile from such contemplation and formulate for his equilibriation once more the Pillars of the Temple of Heaven.

S—And so again doth he aspire to see the Glory conforming—and when this is accomplished, he thrice circumambulates, reverently saluting with the Enterer the Place of Glory.

T—Now let the Aspirant stand opposite unto the Place of that Light, and let him make deep meditation and contemplation thereon. Presently also imagining it to enshroud and envelope him, and again endeavouring to identify himself with its glory. So let him exalt himself in the likeness or eidolon of a colossal Being, and endeavour to realise that this is the only True Self, and that the Natural Man is as it were the base and throne thereof, and let him do this with due and meet reverence and awe.

And therefore he shall presently proclaim aloud "Thus at length have I been permitted to begin to comprehend the form of my Higher Self."

U—Now doth the Aspirant make entreaty of that Augoeides to render comprehensible what things may be necessary for his instruction and comprehension.

V—And he consults It in any matter he may have especially sought for guidance from the Beyond.

W—And lastly, let the Aspirant endeavour to formulate a link between the Glory and his self-hood; and let him renew his obligation of purity of mind before it, avoiding in this any tendency to fanaticism or spiritual pride.

(And let the Adept remember that this process here set forth is on no account to be applied to endeavouring to come in contact with the higher soul of Another. Else thus assuredly will he be led into error, hallucination, or even madness.)

IV. ו

DIVINATION

A—The Form of Divination.

B—The Diviner.

C—The Forces acting in the Divination.

D—The subject of the Divination.

E—The preparation of all things necessary, and the right understanding of the process so as to formulate a connecting-link between the process employed and the Macrocosm.

F—The Invocation of the Higher; arrangement of the scheme of divination and initiation of the forces thereof.

G—The first entry into the matter. First assertion of limits and correspondences: beginning of the working.

H—The actual and careful formulation of the question demanded; and consideration of all its correspondences and their classifications.

I—Announcement aloud that all the correspondences taken are correct and perfect; the Diviner places his hand upon the instrument of Divination; standing at the East of the Altar, he prepares to invoke the forces required in the Divination.

J—Solemn invocation of the necessary spiritual forces to aid the Diviner in the Divination. Then let him say, "Arise before me clear as a mirror, O magical vision requisite for the accomplishment of this divination."

K—Accurately define the term of the question; putting down clearly in writing what is already *known*, what is *suspected* or *implied*, and what is sought to be known. And see that thou verify in the beginning of the judgment that part which is already known.

L—Next let the Diviner formulate clearly under two groups or heads (a) the arguments for, (b) the arguments against, the success of the subject of one divination, so as to be able to draw a preliminary conclusion therefrom on either side.

M—First formulation of a conclusive judgment from the premises already obtained.

N—Same as section L.

O—Formulation of a second judgment, this time of the further developments arising from those indicated in the previous process of judgment, which was a preliminary to this operation.

P—The comparison of the first preliminary judgment with one second judgment developing therefrom, so as to enable the Diviner to form an idea of the probable action of forces beyond the actual plane, by the invocation of an angelic figure consonant to the process. And in this matter take care not to mislead thy judgment through the action of thine own preconceived ideas; but only relying, after due tests, on the indication afforded thee by the angelic form. And know, unless the form be of an angelic nature its indication will not be reliable, seeing, that if it be an elemental, it will be below the plane desired.

Q—The Diviner now completely and thoroughly formulates his whole judgment as well for the immediate future as for the development thereof, taking into account the knowledge and indications given him by the angelic form.

R—Having this result before him, let the Diviner now formulate a fresh divination process, based on the conclusions at which he has arrived, so as to form a basis for a further working.

S—Formulates the sides for and against for a fresh judgment, and deduces conclusion from fresh operation.

T—The Diviner then compares carefully the whole judgment and decisions arrived at with their conclusions, and delivers now plainly a succinct and consecutive judgment thereon.

U—The Diviner gives advice to the Consultant as to what use he shall make of the judgment.

V—The Diviner formulates clearly with what forces it may be necessary to work in order to combat the Evil, or fix the Good, promised by the Divination.

W—Lastly, remember that unto thee a divination shall be as a sacred work of the Divine Magic of Light, and not to be performed to pander unto thy curiosity regarding the secrets of another. and if by this means thou shalt arrive at a knowledge of another's secrets, thou shalt respect and not betray them.

V. ה

ALCHEMY

A—The Curcurbite or the Alembic.

B—The Alchemist.

C—The processes and forces employed.

D—The matter to be transmuted.

E—The selection of the Matter to be transmuted, and the formation, cleansing and disposing of all the necessary vessels, materials, etc., for the working of the process.

F—General Invocation of the Higher Forces to Action. Placing of the Matter within the curcurbite or philosophic egg, and invocation of a blind force to action therein, in darkness and silence.

G—The beginning of the actual process. The regulation and restriction of the proper degree of Heat and Moisture to be employed in the working. First evocation followed by first distillation.

H—The taking up of the residuum which remaineth after the distillation from the curcurbite or alembic; the grinding thereof to form a powder in a mortar. This powder is then to be placed again in the curcurbite. The fluid already distilled is to be poured again upon it. The curcurbite or philosophic egg is to be closed.

I—The curcurbite or Egg Philosophic being hermetically sealed, the Alchemist announces aloud that all is prepared for the invocation of the forces necessary to accomplish the work. The Matter is then to be placed upon an Altar with the elements and four weapons thereon; upon the white triangle and upon a flashing Tablet of a general nature, in harmony with the matter selected for the working. Standing now in the place of the Hierophant at the East of the Altar, the Alchemist should place his left hand upon the top of the curcurbite, raise his right hand holding the Lotus Wand by the Aries band (for in Aries is the beginning of the life of the year), ready to commence the general invocation of the forces of the divine Light to operate in the work.

J—The pronouncing aloud of the Invocation of the requisite general forces, answering to the class of alchemical work to be performed. The conjuring of the necessary Forces to act in the curcurbite for the work required. The tracing in the air above it with appropriate weapon the necessary lineal figures, signs, sigils and the like. Then let the Alchemist say: "So help me the Lord of the Universe and my own Higher Soul." Then let him raise the curcurbite in the air with both hands, saying: "Arise herein to action, O ye forces of the Light Divine."

K—Now let the matter putrefy in the Balneum Mariae in a very gentle heat, until darkness beginneth to supervene; and even until it becometh entirely black. If from its nature the mixture will not admit of entire blackness, examine it astrally till there is the astral appearance of the thickest possible darkness, and thou mayest also evoke an elemental form to tell thee if the blackness be sufficient. But be thou sure that in this latter thou art not deceived, seeing that the nature of such an elemental will be deceptive from the nature of the symbol of Darkness, wherefore ask thou of him nothing *further* concerning the working at this stage but only concerning the blackness, and this can be further tested by the elemental itself, which should be either black or clad in an intensely black robe. (Note, for this evocation, use the names, etc., of Saturn.)

When the mixture be sufficiently black, then take the curcurbite out of the Balneum Mariae and place it to the North of the Altar and perform over it a solemn invocation of the forces of Saturn to act therein; holding the wand by the black band, then say: "The voice of the Alchemist" etc. The curcurbite is then to be unstopped and the Alembic Head fitted on for purposes of distillation. (Note: In all such invocations a flashing tablet should be used whereon to stand the curcurbite. Also certain of the processes may take weeks, or even months to obtain the necessary force, and this will depend on the Alchemist rather than on the matter.)

L—Then let the Alchemist distil with a gentle heat until nothing remaineth to come over. Let him then take out the residuum and grind it into a powder; replace this powder in the curcurbite, and pour again upon it the fluid previously distilled.

The curcurbite is then to be placed again in a Balneum Mariae in a gentle heat. When it seems fairly re-dissolved (irrespective of colour) let it be taken out of the bath. It is now to undergo another magical ceremony.

M—Now place the curcurbite to the West of the Altar, holding the Lotus Wand by the black end, perform a magical invocation of the Moon in her decrease and of Cauda Draconis. The curcurbite is then to be exposed to the moonlight (she being in her decrease) for nine consecutive nights, commencing at full moon. The Alembic Head is then to be fitted on.

N—Repeat process set forth in section L.

O—The curcurbite is to be placed to the East of the Altar, and the Alchemist performs an invocation of the Moon in her increase, and of Caput Draconis (holding Lotus Wand by white end) to act upon the matter. The curcurbite is now to be exposed for nine consecutive nights (ending with the Full Moon) to the Moon's rays. (In this, as in all similar exposures, it matters not if such nights be overclouded, so long as the vessel be placed in such a position as to receive the direct rays did the cloud withdraw.)

P—The curcurbite is again to be placed on the white triangle upon the Altar. The Alchemist performs an invocation of the forces of the Sun to act in the curcurbite. It is then to be exposed to the rays of the sun for twelve hours each day; from 8:30 a.m. to 8:30 p.m. (This should be done preferably when the sun is strongly posited in the Zodiac, but it can be done at some other times, though *never* when he is in Scorpio, Libra, Capricornus, or Aquarius).

Q—The curcurbite is again placed upon the white triangle upon the altar. The Alchemist repeats the words: "Child of Earth, long hast thou dwelt, etc." then holding above it the Lotus Wand by the white end, he says: "I formulate in thee the invoked forces of Light," and repeats the mystic words. At this point keen and bright flashes of light should appear in the curcurbite, and the mixture itself (as far as its nature will permit) should be clear. Now invoke an Elemental from the curcurbite consonant to the Nature of the Mixture, and judge by the nature of the colour of its robes and their brilliancy whether the matter has attained to the right condition. But if the flashes do *not* appear, and if the robes of the elemental be not brilliant and flashing, then let the curcurbite stand within the white triangle for seven days; having on the right hand of the Apex of the triangle a flashing tablet of the Sun, and in the left one of the Moon. Let it not be moved or disturbed all those seven days; but not in the dark, save at night. Then let the operation as aforementioned be repeated over the curcurbite, and this process may be repeated altogether three times if the flashing light cometh not. For without this latter the work would be useless. But if after three repetitions it still appear not, it is a sign that there hath been an error in the working, such being either in the disposition of the Alchemist or in the management of the curcurbite. Wherefore let the lunar and the solar invocations and exposures be repeated, when without doubt, if these be done with care (and more especially those of Caput Draconis and Cauda Draconis with those of the Moon as taught, for these have great force materially) then without doubt shall that flashing light manifest itself in the curcurbite.

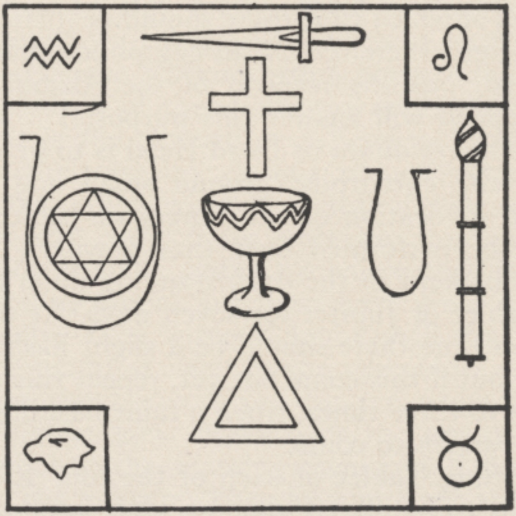
R—Holding the Lotus Wand by the white end, the Alchemist now draws over the curcurbite the symbol of the Flaming Sword as if descending into the mixture. Then let him place the curcurbite to the East of the Altar. The Alchemist stands between the pillars, and performs a solemn invocation of the forces of Mars to act therein. The curcurbite is then to be placed between the Pillars (or the drawn symbols of these same) for seven days, upon a flashing tablet of Mars. After this period, fit on the Alembic Head, and distil first in Balneum Mariae, then in Balneum Arenae till what time the mixture be all distilled over.

S—Now let the Alchemist take the fluid of the distillate and let him perform over it an invocation of the forces of Mercury to act in the clear fluid, so as to formulate therein the alchemic Mercury, even the Mercury of the philosophers. (The residuum of the dead head is not to be worked with at present, but is to be set apart for future use.) After the invocation of the Alchemic Mercury a certain brilliance should manifest itself in the whole fluid, that is to say, it should not only be clear, but also brilliant and flashing. Now expose it in an hermetic receiver for seven days to the light of the Sun; at the end of which time there should be distinct flashes of light therein. (Or an egg philosophic may be used; but the receiver of the Alembic if close stopped will answer this purpose.)

T—Now the residuum or Dead Head is to be taken out of the curcurbite, ground small and replaced. An invocation of the Forces of Jupiter is then to be performed over that powder. It is then to be kept in the dark standing upon a flashing Tablet of Jupiter for seven days. At the end of this time there should be a slight flashing about it, but if this come not yet, repeat this operation up to three times, when a faint flashing of Light is *certain* to come.

U—A flashing Tablet of each of the four Elements is now to be placed upon an altar as shown in the figure, and thereon are also to be placed the magical elemental weapons, as is also clearly indicated. The receiver containing the distillate is now to be placed between the Air and Water Tablets, and the curcurbite with the Dead Head between the Fire and Earth Tablets. Now let the Alchemist perform an invocation using especially the Supreme Ritual of the Pentagram, and the lesser magical implement appropriate. First, of the forces of Fire to act in the curcurbite on the dead head. Second of those of Water to act on the distillate. Third, of the forces of the Spirit to act in both (using the white end of Lotus Wand). Fourth, of those of the Air to act on the distillate; and lastly, those of the Earth to act on the Dead Head. Let the Curcurbite and the receiver stand thus for five consecutive days, at the end of which time there should be flashes manifest in both mixtures. And these flashes should be lightly coloured.

Diagram 25



V—The Alchemist, still keeping the vessels in the same relative positions, but removing the Tablets of the elements from the Altar, then substitutes one of Kether. This must be white with golden charges, and is to be placed on or within the white triangle between the vessels. He then addresses a most solemn invocation to the forces of Kether; to render the result of the working that which he shall desire, and making over each vessel the symbol of the Flaming Sword.

This is the most important of all the Invocations. It will only succeed if the Alchemist keepeth himself closely allied unto his Higher Self during the working of the invocation and of making the Tablet. And at the end of it, if it have been successful, a keen and translucent flash will take the place of the slightly coloured flashes in the receiver of the curcurbite; so that the fluid should sparkle as a diamond, whilst the powder in the curcurbite shall slightly gleam.

W—The distilled liquid is now to be poured from the receiver upon the residuum of the Dead Head in the curcurbite, and the mixture at first will appear cloudy. It is now to be exposed to the Sun for ten days consecutively (ten is Tiphareth translating the influence of Kether.) It is then again to be placed upon the white triangle upon the Altar, upon a flashing Tablet of Venus, with a solemn invocation of Venus to act therein. Let it remain thus for seven days, at the end of which time see what forms and colour and appearance the Liquor hath taken, for there should now arise a certain softer flash in the liquid, and an elemental may be evoked to test the condition. When this softer flash is manifest, place the curcurbite into the Balneum Mariae to digest with a very gentle heat for seven days. Place it then in the Balneum Mariae to distil, beginning with a gentle, and ending with a strong heat. Distil thus till nothing more will come over, even with a most violent heat. Preserve the fluid in a closely stoppered vial, it is an Elixir for use according to the substance from which it was prepared. If from a thing medicinal, a medicine; if from a metal, for the purifying of metals; and herein shalt thou use thy judgment. The residuum thou shalt place without powdering into a crucible, well sealed and luted. And thou shalt place the same in thine Athanor, bringing it first to a red, and then to a white heat, and this thou shalt do seven times in seven consecutive days, taking out the crucible each day as soon as thou hast brought it to the highest possible heat, and allowing it to cool gradually.

And the preferable time for this working should be in the heat of the day. On the seventh day of this operation thou shalt open the crucible and thou shalt behold what *Form* and *Colour* thy Caput Mortuum hath taken.

It will be like either a precious stone or a glittering powder. And this stone or powder shall be of Magical Virtue in accordance with its nature.

Finished is that which is written concerning the Formulae of the Magic of Light.

(Note: Instances of Rituals based upon these formulae will be found in the next section, Book Six.—I.R.)

BOOK SIX

(Rituals based upon the Golden Dawn Formulae
of Z.3 in Book Five.)

CEREMONIAL MAGIC

The Temple is arranged as in the Neophyte Grade. There is a circle about ten feet in diameter, formed by coloured tapes. Pantacles, bearing the divine Names, are placed at the four quarters on the rim of the circle. Adonai ha-Aretz, Adonai Melekh, and Agla are written in Hebrew lettering; and Emor Dial Hectega, in Enochian characters, on the Pantacles. About a foot outside the Circle, and towards the North is a Triangle formed by white tapes. The letters of Nephesch ha-Messiach in Hebrew are written about its angles. In the Triangle is a Pantacle bearing the Sigil of Axir, based upon the letters of the Rose. The same Sigil is painted on the back of the Hierophant's Lamen worn by the Magus, and it is also painted on another Pantacle which is carried by the Magus, later to be veiled, and bound; it is upon this latter that he works.

A heavy-bodied incense should be used, and copiously. Dittany of Crete is probably the best — or any other fairly stable and harmonious incense.

When all is ready, announce from the Altar, holding the Lotus Wand

Hekas, Hekas Este Bebeloi

Then, taking the Sword, perform the Lesser Banishing Rituals of the Pentagram and Hexagram, closing with the L.V.X. Signs.

Pass to Altar without either Wand or Sword, take up the Fire Wand, go South, raise Fire Wand above head, attract the Light and circumambulate slowly with the Sun, saying:

And when, after all the phantoms have vanished, thou shalt see that holy and formless fire, that fire which darts and flashes through the hidden depths of the universe, hear thou the voice of Fire.

On reaching the South, face the quarter, trace Fire Pentagram, with Leo in centre, and say:

Oip Teaa Pedoce. In the names and letters of the Great Southern Quadrangle, I invoke ye, ye Angels of the Watch-tower of the South.

Replace Wand. Take Cup to West, sprinkle Water, raise Cup, circumambulate with Sol, saying:

So therefore first the priest who governeth the works of Fire must sprinkle with the lustral water of the loud resounding sea.

On reaching the West, face West, sprinkle Water, and make with the Cup the Pentagram of Water, Eagle Kerub in centre.

Empeh Arsel Gaiol. In the names and letters of the Great Western Quadrangle, I invoke ye, ye Angels of the Watch-tower of the West.

Replace, Cup, take dagger, past to East, face East, and strike air thrice, circumambulate, saying:

Such a Fire existeth, extending through the rushings of Air. Or even a Fire formless whence cometh the image of a voice. Or even a flashing Light, abounding, revolving, whirling forth, crying aloud.

Reaching East, face West, strike Air with dagger, and make Invoking Air Pentagram with Aquarius in centre, and say:

Oro Ibah Aozpi. In the names and letters of the Great Eastern Quadrangle, I invoke ye, ye Angels of the Watch-tower of the East.

Replace Dagger. Take Pantacle, go North, face North, circumambulate, after shaking Pantacle thrice.

Stoop not down into the darkly splendid world wherein continually lieth a faithless depth and Hades wrapped in gloom, delighting in unintelligible images, precipitous, winding; a black ever-rolling abyss ever espousing a body unluminous, formless and void.

Reaching North, shake Pantacle, make Earth Pentagram, with Taurus in centre, and say:

Emor Dial Hectega. In the names and letters of the Great Northern Quadrangle. I invoke ye, ye angels of the Watch-tower of the North.

Replace Pantacle. Go West of Altar, face East, raise the Censer and describe invoking Pentagrams of Spirit both Active and Passive, saying:

Exarp. Bitom. Nanta. Hcoma. In the names and letters of the mystical Tablet of Union, I invoke ye, ye divine forces of the Spirit of Life.

Replace Censer. Make the Portal Sign of the Rending of the Veil.

I invoke ye, ye Angels of the celestial spheres whose dwelling is in the invisible. Ye are the guardians of the Gates of the Universe, be ye also the guardians of this mystic sphere. Keep far removed the evil and the unbalanced. Strengthen and inspire me so that I may preserve unsullied this abode of the mysteries of the Eternal Gods. Let my sphere be pure and holy so that I may enter in and become a partaker of the secrets of the Light Divine.

Circumambulate three times to draw down the Light. Return to altar, face East, and utter the Adoration:

Holy Art Thou Lord of the Universe.
Holy Art Thou, Whom Nature hath not Formed.
Holy Art Thou, the Vast and the Mighty One.
Lord of the Light and of the Darkness.*

*Hereafter, this form of opening the Temple, up to the Adoration, will be referred to as the *Formula of Opening by Watchtower*. It is an ideal method of preparing any chamber for practical work, and even as a complete ceremony by itself has much to commend its very frequent use. As preparation for serious meditation, for skrying, for difficult magical works, it is as fine a preliminary as could be wished for.

Pause. Then take up the Lotus Wand, and pass between the Pillars. Make the Zelator Sign, and say:

Let us adore the Lord and King of Earth. Adonai ha-Aretz. Adonai Melekh. Unto thee (*make the Qabalistic Cross*) be the Kingdom, the Power, and the Glory. Malkuth, Gevurah, Gedulah, Amen. (*Trace the Cross* *and Circle in air with Wand.)* The Rose of Sharon and the Lily of the Valley. Amen.

Pass round the Temple to the Earth Tablet in the North. Make the Invoking Pentagrams of Spirit, Active and Passive, and the Invoking Earth Pentagram with Taurus symbol in centre.

And the Elohim said: Let us make Adam in our own Image after our likeness, and let them have dominion over all the earth. In the name of Adonai Melekh, and in the name of the Bride and Queen of the Kingdom, Spirits of Earth, adore Adonai.

Trace Taurus Kerub in Air; also Sigil of Auriel.

In the name of Auriel, the Great Archangel of Earth, and by the Sign of the head of the Ox, Spirits of Earth, adore Adonai.

Make Cross in Air.

In the names and letters of the Great Northern Quadrangle, spirits of Earth, adore Adonai.

Hold Wand on high.

In the Three Great Secret Names of God borne upon the Banners of the North, Emor Dial Hectega, and in the name of Ic Zod Heh Chal, Great King of the North, Spirits of Earth, adore Adonai.

Go to East to commence the Supreme Invoking Ritual of the Earth Pentagram, beginning and closing with the Qabalistic Cross. Then return to North, and vibrate very powerfully the Enochian Key. (Footnote: For these, and the other Enochian Rituals, their translations, and directions for use, see Volume 4.)

Sapah Zimii duiv, od noas ta Qanis Adroch, dorphal coasg od faonts piripsol ta blior. Casarm am pizi nazarth af, od dlugar zizop zlida caosgi tol torgi, od z chis e siasch l ta vi u, od iaod thild ds hubar *peoal,* soba cormfa chis ta la, vls, od q cocasb. Eca niis od darbs qaas. F etharzi od blior. Ia-ial ed nas cicles. Bagle? Ge-iad I L.

Go to the South of the Altar, and face the North. Draw the Hebrew letters of Adonai ha-Aretz in *the Air before you. Also the Sigil. Then imagine both in the heart. Vibrate the name several times by the Vibratory Formula of the Middle Pillar until the whole body throbs and pulses with the divine power.*

Adonai ha-Aretz. O Thou who art the King of Earth, taking the earth for thy footstool, I invoke Thee and adore Thee. Dwell thou within my heart, I beseech thee, to awaken that which shall prove a true channel for the working of thy divine power. May this ceremony for the Evocation of the Earth Angel Axir which I am about to perform, be a focus for the ray of thy illuminating power. To the end that I may use this consecration to progress further in the Great Work, and thereby help others who may come within my sphere of influence.

Trace the Earth Pentagram and in it the Sigil and Hebrew Letters of Auriel. Picture the Name in the lungs, and vibrate it several times by the vibratory formula, circulating the force thereafter.

Grant unto me the presence and power of thy Archangel Auriel who governeth the spirits of Earth, that he may guide me in my quest for the hidden stone.

Trace the Sigil and letters of Phorlach in the air. Then in the heart, and vibrate.

Direct thy Angel Phorlach to watch over my footsteps in this Path of Light. O thou mighty Angel of Earth, I conjure thee by the divine Names that thou permeate my mind now in this Temple, to aid me with thy power, that I may truly evoke to visible manifestation the Angel Axir of the Lesser Angle of Earth of the Northern Quadrangle.

Trace the Sigil and letters of Kerub and vibrate.

May the ruler of Earth, by the permission of Adonai Melekh, extend his power so that, divinely, I may be aided to perform aright this magical evocation and bring it to successful culmination, even as Malkuth is the throne of the Ten Sephiroth.

Pause. Contemplate the Kether above the head, and endeavour to bring down its light.

In the names of Sandalphon, Metatron and Nephesch ha-Messiach, the three Kerubim ruling over Malkuth, and by the power of the choir of Angels who art set over the governance of the Kingdom, (*Trace Sigils of all these Names and vibrate very powerfully*), the Aschim, the holy Souls of Fire, let it be known that I, Ad Majorem Adonai Gloriam, Neophyte of the Golden Dawn, and Frater R. R. et A. C. have summoned the powers of Earth to my presence. Let there be formed a true and potent link between my human soul on the one hand, and all those divine powers of Malkuth which receive the influx from on high. To this end, I propose to evoke unto physical manifestation, the Great Angel Axir of the Third Lesser Angle of the Watch-tower of the North in the name of Adonai ha-Aretz and by the divine aid of Emor Dial Hectega.

Bind and veil Sigil with white cord and black cloth. Place it without the Circle at the West, and say:

Hail unto ye, Lords of the Land of Life, hear ye these my words for I am made as ye are, who are the formers of the soul, with the divine aid, I now purpose to call forth this day and hour from the dark depths of my sphere of sensation the Angel Axir of the Lesser Earthy Angle of the Northern Quadrangle, whose magical seal I now bind with this triple cord of bondage, and shroud in the black darkness of concealment. Even as I have bound about this Sigil this cord so let Axir be bound in his abode and habitation, that he move not therefrom save to manifest unto the Light before me. Even as with this veil of black I shroud the Light of Day from this Sigil, so do I render him in his place, blind and dumb, that he may in no wise move except unto manifestation and appearance before me. And the reason of this my working is to obtain from that Angel the true knowledge of Earth, how I may securely fix within my being the secret philosophical stone of creation whereon is a hidden name inscribed. To this end, I implore the divine assistance in the names of Adonai ha-Aretz, Auriel, Phorlach; Emor Dial Hectega, and Ic Zod Heh Chal.

Draw the Pantacle into the circle with the point of Sword.

Creature of Sigils, enter thou within this sacred Circle that the Angel Axir may pass from concealment unto manifestation.

Consecrate immediately with Fire and with Water at the West of the Circle.

Creature of Sigils, purified and made consecrate, enter thou the Pathway of Evil.

Hold Sigil aloft and move in a N. E. direction. Stop at the N. E. of Altar, strike Sigil with flat of sword, saying:

The great Angel Samael spake and said. I am the Prince of Darkness and of Night. The foolish and rebellious gaze upon the face of the created world, finding therein naught but terror and obscurity. To them it is the terror of darkness, and they are but as drunken men stumbling in the darkness. Return, thou creature of Sigils; not as yet canst thou pass by.

Return to West. Then move S. E. Strike Sigil as before.

The great Angel Metatron spake and said. I am the Angel of the Presence Divine. The wise gaze upon the created world and behold therein the dazzling image of the Creator. O creature of Sigils, not as yet canst thine eyes behold that dazzling image of Adonai. Return. Thou canst not pass by.

Return with Sigil to West, and this time go straight forward to the Altar. Smite upraised Sigil with the flat of sword.

The great Angel Sandalphon spake and said. I am the Reconciler for Earth, and the Celestial Soul therein. Form is invisible alike in darkness and in blinding light. I am the angel of Paphro-Osoronnophris — and I prepare the way to manifestation unto the Light. Prepare thou, therefore, to manifest thyself unto visible appearance.

Place Sigil at foot of Altar, and say:

O thou mighty and powerful Angel Axir, I bind and conjure thee in the name of Sandalphon who thus prepares the way for thee, that thou appear in visible form before me in the triangle without this Circle of Art. In the name of Emor Dial Hectega, I command that thou shalt speedily come hither from thy darkened abodes in the land of Ophir, to appear before me in a physical form. And I further command, by all the names divine, that thou teach me how best the great creative work may be pursued, and how I may find the hidden stone of the wise whereby I may fix within a purified body my Higher Self. And, in this hall of the Dual manifestation of Truth, in the presence of Adonai ha-Aretz and all the powers of Malkuth, I invocate and charge thee, that even as within me is concealed the knowledge of the magic of the light divine, so *shalt* thou pass from concealment unto manifestation visibly in this triangle placed without this Circle of Art.

Place Sigil on Altar on the White Triangle. Stand East, face West, place left hand on Sigil, hold Sword aloft, and over it trace appropriate Sigils of the Names as they are rehearsed.

O Invisible King, who taking the Earth for foundation, didst hollow its depth to fill them with thy almighty power. Thou whose name shaketh the Arches of the World, thou who causest the seven metals to flow in the veins of the rocks, King of the seven lights, rewarder of the subterranean workers, lead us into the desirable air and into the realm of Splendour. We watch and we labour unceasingly. We seek and we hope, by the twelve stones of the holy City, by the buried talismans, by the axis of the lodestone which passes through the centre of the Earth. Adonai. Adonai. Adonai. (*Vibrate by formula of the Middle Pillar and circumambulate it.*) Have pity upon those who suffer, expand our hearts, unbind and upraise our minds, enlarge our natures!

O Stability and Motion! O Darkness veiled in brilliance! O Day clothed in Night! O Master Who never dost withold the wages of thy workmen! O Silver Whiteness! O Golden Splendour! O Crown of Living and Harmonious diamond! Thou who wearest the heavens on thy finger like a ring of sapphire! Thou who hidest beneath the earth in the kingdom of gems, the marvellous seed of the stars. Live, reign and be thou the eternal dispenser of the Treasures whereof thou hast made us the wardens.

Trace Invoking Earth Pentagram over Sigil, and say:

In the three great Secret Holy Names of God borne upon the banners of the North, Emor Dial Hectega (*Vibrate by the Middle Pillar and circumambulate*) I invoke thee, Thou great King of the North, Ic Zod Heh Chal (*trace a whirl with sword over Sigil*) to be present here by me this day, and to grant Thy protection and power unto me, to enable me to evoke Axir, an Angel subservient to the lesser Angle of Earth of the Northern Quadrangle, unto visible manifestation.

Trace Saturn Hexagram over Sigil, but using the Taurus Symbol of the Kerub.

I invocate ye, ye great princess of the Northern Quadrangle, who are known by the title and honourable office of Seniors. Hear ye my petition, ye celestial Seniors who rule over the Earth in the North Quadrangle, and who bear the names of Laidrom, Alhectega, Aczinor, Ahmbicv, Lzinopo, Liiansa. Be this day present with me, so that the Angel Axir may be caused to manifest physically unto me in this Temple, to the end that he may teach me the creative art, and how I may divinely fix the Higher Self within a purified body, and how I may find the hidden stone of the philosophers, that stone whereon is a new name written.

O thou Angel, Axir, subservient in the Lesser Angle of Earth, in the Great Northern Quadrangle, I do invocate and conjure Thee, being armed with divine power. By the name of Ic Zod Heh Chal and by the spirit name of Nanta, I conjure thee. By the name of Cabalpt and Arbiz the holy names of God, and by the name of Nroam that great Archangel who governeth thy lesser Angle of the Watch-tower situate in the North, and by Taxir, the Angel who is thy immediate superior, I do invoke Thee, and by invocating, do conjure thee. And being armed with the power of Adonai, I do strongly command Thee by Him who spake and it was done, and unto whom all creatures of the earth are obedient. And I, being made after the image of the Elohim, and endued therefore with the power of the Holy Spirit, created also unto divine will, do evoke thee by the name of Adonai ha-Aretz. (*Vibrate by the Middle Pillar and circumamulate*). I conjure thee in the name of Adonai Melekh, (*Vibrate by Middle Pillar, etc.*) the Lord and King of Earth. And I conjure ye powerfully by the three holy Archangels of the Kingdom, Metatron, Sandalphon, and Nephesch ha-Messiach, and by those powerful Souls of Fire, the Aschim. And I command thy manifestation in the name and power of Auriel the Great Archangel of Earth. By these names do I evoke and conjure thee that thou dost forthwith leave thine abodes in the kingdom of Earth and appear unto me here, visibly and in material form before me in the magical triangle without this circle, in fair shape and true. And by all these divine Names do I command and conjure thee to manifest thyself.

Wherefore come now, thou Angel Axir. Come! Manifest thyself in visible and material form before me, and without delay, from wherever thou mayest be, and make true and faithful answer unto those things I shall have cause to demand of thee. Come thou peaceably, visibly, and affably, and without delay, manifesting that which I desire. Come, I command ye, by all the holy names, by the Archangels above thy kingdom, and by the rulers of thy realm. Come, Axir, come!

Take up Sigil, smite it thrice with Sword. Raise it in left hand, stamping thrice with right foot.

Place veiled Sigil in North, and say, as though from the throne of the East.

The Voice of the Exorcist said unto me. Let me shroud myself in darkness, peradventure thus may I manifest myself in Light. I am the only being in an abyss of darkness. From the darkness came I forth ere my birth, from the darkness of a primal sleep. And the Voice of the Exorcist said unto me, "Creature of Sigils, the Light shineth in darkness, but the darkness comprehendeth it not."

Pick up Sigil in left hand and circumambulate once, attracting the Light. Pass to South, and bar Sigil with the Sword.

Unpurified and Unconsecrate, thou mayest not approach the gate of the West.

Purify with Water and consecrate with Fire, as in Neophyte ceremony. Then lift Sigil aloft, and say:

Creature of Sigils, twice consecrate and twice purified, thou mayest approach the gate of the West.

Pass to West with Sigil in left hand. Partially unveil it, and assume the astral mask of Axir. Smite the Sigil once with flat of blade, and say:

Thou canst not pass from concealment unto manifestation, save by virtue of the name Elohim. Before all things are the Chaos, the Darkness and the Gates of the Land of Night. I am He whose Name is Darkness. I am the Great One of the Paths of the Shades. I am the Exorcist in the midst of the Exorcism. Appear thou therefore without fear before me. For I am he in whom fear is not. Thou hast known me now, so pass thou on.

Reveil the Sigil. Circumambulate once more attracting the Light. Then halt at the North. Place Sigil on the ground, purify and consecrate it as before, then pass to the East. Partially unveil the Sigil, smite it once with the flat of sword, and assume the astral mask of the Spirit.

Thou canst not pass from concealment unto manifestation, save by virtue of the name Yhvh. After the Formless and the Void and the Darkness, then cometh the knowledge of the Light. I am that Light which riseth in Darkness. I am the Exorcist in the midst of the Exorcism. Appear thou therefore in visible form before me, for I am the wielder of the forces of the balance. Thou hast known me now, so pass thou on to the cubical altar of the universe.

> *Recover Sigil, and return to Altar. Stand at East, face West. Sword is held in right hand over Sigil, left hand is placed flat over Sigil on the White Triangle. Invoke powerfully, and re-trace all Sigils and Pentagrams as may be required.*

Thou who art the Lord and King of Malkuth, having taken the Earth for thy footstool, Adonai ha-Aretz and Adonai Melekh, grant unto me the power and help of the Great Archangel Auriel that he may command unto my assistance the Angel Phorlach and his Ruler Kerub, that they working through me may cause to appear visibly and physically before me in this Temple the Angel Axir of the Third Lesser Angle of the Great Northern Quadrangle. Cause him to come swiftly from his abode in the darkling splendours of the hidden Earth to manifest himself in the triangle without this circle.

Emor Dial Hectega, thou secret of secrets in the vast kingdom of earth, grant unto me the presence and power of Ic Zod Heh Chal, the mighty King of the North, that he may aid and guard me in this work of Art. (*Trace Saturn Hexagram.*) O ye six mighty Angelical Seniors who keep watch over the Northern Quadrangle, I invoke ye by your names, Laidrom. Alhectega. Aczinor. Ahmbicv. Lzinopo. Liiansa. that ye be present this day with me. Bestow upon me the firmness and stability whereof ye are masters in the element of Aretz, that I may evoke unto visible appearance in the triangle at the North of this Circle the Earthy Angel Axir from the Third Lesser Angle of the Northern Quadrangle.

Thahaaothe, thou great Governor of the Northern Watch-tower, I do invoke thee to send hither the Angel

Axir that in accordance with these sacred rites he may manifest unto me. Let him be for me a solid and tangible link, true and perfect, with all the powers of stability, majesty, and sanctity which rise rank upon rank from the feet of Malkuth even unto the throne of Aimah Elohim. To the end that the Wisdom and Light of the Divine Ones may descend upon my head; and through this creature of Evocations, manifest unto me the perfect purity and the unsullied vision and perfect consecration of the hidden philosophical stone. That by its assistance I may ever pursue the Great Work in the pathway of Light, and thus be the better able to help and teach my fellow men.

Therefore in the name of Cabalpt, I invoke thee, Axir. In the name of Arbiz, I powerfully command thy presence and physical manifestation before me. Come forth! Come forth! Manifest thou in visible form before me, O Angel Axir. I conjure thee anew. Accept of me these magical sacrifices which I have prepared to give thee body and form. Herein are the magical elements of the Holy Kingdom, the foundation and throne of the Tree of Life. For these rose petals are the symbols of the gentle breezes wafting through the land of Ophir. And this oil is the fire thereof which shall accomplish thy salvation. This wine is the symbol of the waters which are, as it were, the blood of the earth, the water of thy purification. This bread and salt are types of Earth, thy body which I destroy by fire that it may be renewed in manifestation before me. And the fire which consumes all is the magical flame of my will and the power of these ineffable and sacred rites.

As each element is mentioned cast it on the charcoal block or the censer.

Come, therefore, Axir. Manifest thyself in power and presence, in comely and pleasing from, before me in the triangle placed without my magic circle. I command ye by all the names of God whose footstool is the realm of thy abode. For the Spirit of the Godhead is within me, and above me flames the glory of Adonai, and my feet are planted firmly by the might of Emor Dial Hectega. Come, therefore, come!

Elevate covered sigil. Remove the black cloth, leaving the cord on, and say:

Creature of Earth, long hast thou dwelt in darkness. Quit the night and seek the Day.

Replace Sigil on Altar, hold Sword above it, and say:

By all the names, powers and rites already rehearsed. I conjure thee unto visible appearance.

Khabs Am Pekht. Konx Om Pax. Light in Extension. As the Light hidden in Darkness can manifest therefore, so *shalt* thou become manifest from concealment unto manifestation.

Hold Sigil in left hand, standing East of Altar, face West, and recite the long conjuration as follows:

Taxir, thou Angel of God, in the name of Emor Dial Hectega, and by the very powerful names of Cabalpt and Arbiz, I conjure thee to send unto me this Angel Axir. Do thou cause him to manifest before me without this circle of Art. Taxir, in the name of Adonai ha-Aretz, send thou unto me in a form material and visible this Angel Axir. In the name of the Great Archangel of Earth, Auriel (*vibrate the name and trace Sigils*) send thou unto me in material form the Angel Axir. In the name of Ic Zod Heh Chal, I command thee to come unto me, thou Angel Axir. By the power of Thahaaothe, come unto me in visible form. In the divine names Nroam and Roam who are thy immediate superiors, come unto me thou Angel Axir. O Taxir, Taxir, thou mighty Angel of the Earth Angle of the Northern Quadrangle, in all the mighty names and seals and symbols here employed and displayed, I conjure thee in the name of the Highest, to cause this Spirit Axir to make a visible manifestation before me in the great triangle without this circle of art.

Take up Sigil. Place it between Pillars. Stand at the East before it and charge with the Will power-

fully in the Sign of the Enterer. Protect with the Sign of Silence. Manifestation should begin in the North. If not, repeat the invocation to Taxir in the East until it has been said three times, and then charge with will as before. If at the third invocation and charging no manifestation commences, replace the Sigil on Altar, and address a prayer to the Gods.

O ye great Lords of the Holy Kingdom which is the throne of the Holy Spirit, ye Spirits of life who preside over the weighing of souls in the place of judgment before Aeshoorist, Lord of Life Triumphant over death. Give me your hands, for I am made as ye, who are the formers of the soul. Give me your hands and your magic power, that I may have breathed into my spirit the power and might irresistible to compel this Angel Axir, of the Northern Quadrangle of Earth, to appear before me, that I may accomplish this evocation of Magical art, according to all my words and aspirations. In myself, O Adonai, I am nothing. In thee, thou great Lord of Malkuth whose footstool is the earth, I am Self and exist in the Spirit of the Mighty to Eternity. O Thoth, who makest victorious the word of Osiris against his foes, make thou the words of me, who also am Aeshoorist, triumphant and victorious over this Angel Axir, and thus rooted in a true foundation.

Return to Pillars and charge. If manifestation commences consecrate Temple and Sigil anew with Fire and Water. This done, remove the cord, and hold Sigil aloft, saying:

By and in the name of Adonai ha-Aretz and Adonai Melekh, I do conjure upon thee the power of perfect manifestation unto visible appearance.

Smite the Sigil with flat of blade, and circumambulate thrice with Sigil aloft in right hand. Go to East, after having placed Sigil on the ground at the quarter where the Spirit manifests, and utter a potent invocation to visible appearance.

Behold, thou great and mighty Angel Axir I have conjured thee hither at this time to demand of thee certain matters relative to the secret magical knowledge which shall be conveyed to me through thee from thy lord Emor Dial Hectega. But prior to my further proceeding, it is necessary that thou assume a shape and form distinctly material and visible. Therefore in order that thou mayest appear more fully tangible, know then that I am possessed of the means, rites, and powers of evoking thee. Thus do I rehearse before thee yet again the mighty words, names and Sigils of great Efficacy. Wherefore, make haste, thou mighty Angel Axir, and appear visibly before me in the triangle without this Circle of Art.

Burn large quantities of heavy incense at this juncture. Then repeat the long invocation beginning on pages 203 - 204. *If necessary repeat it. Trace all seals, symbols, and sigils anew. Pass to between the Pillars, holding Sword and say:*

Hear me, ye Guardians of the Tenth Sephirah, Malkuth. Hear me, ye immortal powers of the Magic of Light, that this Angel Axir hath been duly and properly evoked in accordance with the sacred rites.

O ye great Lords of the Royal Kingdom, ye powers of Malkuth which receives the wisdom and power of the Ten Sephiroth, ye I invoke and conjure. Cause this mighty Angel Axir to perform all my demands; manifest ye through him the majesty and radiance of your presence, the divinity of your knowledge that I may be led one step nearer the fulfilment of the Great Work, that I may be taught how to purify my earthly self, and fix therein the glory of my higher and divine genius, and how I may find the hidden stone whereon the new spiritual name shall be written. And that in so doing, the being of this Angel Axir may become more glorified and enlightened, and more responsive to the influx of that Divine Spirit which abides eternally in the heart of God and Man.

Turn now to the Triangle and address Axir.

O thou mighty Angel, I do command and conjure thee not in my name but by the majesty of Adonai ha-Aretz and Emor Dial Hectega, the Lord and King of Earth, and ruler over Malkuth, that thou formulate between thy kingdom and my soul a true and potent link. That thou teach me the mystery of the earthly self of man, and how it may be made creative. Teach me in what manner it may be purified, and fix therein the hidden stone of the Philosophers, that stone whereon is written the new name of redemption. And finally swear thou by the mighty magic Seal which in my hand I hold that thou wilt always speedily appear before me, coming whensoever I call thee by word or will, or by a magical ceremony. To the end that thou mayest be a perpetual link of communication between the Lords of Malkuth and my human soul therein.

When all is fulfilled and prior to his banishing, say:

Inasmuch as thou hast obeyed my wish, I now conjure thee, Axir, that thou hereafter harm me not, nor this place, my companions, or aught pertaining unto me, that thou faithfully perform all these things as thou hast sworn by the names of God, and that thou deceive in naught. Therefore do I burn, and feel thou, these grateful odours of the incense of my magic art which are agreeable unto thee.

Burn much incense. Also perform the L.V.X. Signs and draw down the Light on the manifestation.

And now I say unto thee, Axir, depart in peace in the name of Adonai ha-Aretz unto thine abodes and habitations. Let there ever be peace between me and you, and be ye ready to come when thou art called. May the blessing and light of Yeheshuah the Redeemer be with ye, and inspire thee, and lead thee unto the ways of everlasting peace.

Pause for a few minutes. Reverse Circumambulation. Reconsecration of Temple with Fire and Water. Then powerful banishing rituals of Pentagram and Hexagram.

CONSECRATION CEREMONY FOR JUPITER TALISMAN

Temple furniture arranged as for the Grade of Neophyte. Banishing Rituals of both Pentagram and Hexagram. Open the Temple by the Ceremony of the Watch-towers. After Adoration, perform the Invoking Hexagram Ritual of the Supernals, using Eheieh and Ararita. Employ the Vibratory Formula of the Middle Pillar to invoke Kether, and do not proceed until the sensation of the divine force is present in every vein and nerve. Then contemplate the higher and divine Genius, and utter the following prayer.

Unto Thee Sole Wise, Sole Eternal, and Sole Merciful One, be the praise and glory for ever. Who hath permitted me, who now standeth humbly before Thee, to enter thus far into the sanctuary of thy mystery. Not unto me, Adonai, but unto thy name be the glory. Let the influence of thy divine ones descend upon my head, and teach me the value of self-sacrifice so that I shrink not in the hour of trial. But that thus my name may be written on high, and my Genius stand in the presence of the Holy One. In that hour when the Son of Man is invoked before the Lord of Spirits and his Name before the Ancient of Days.

Pause. Then formulate Pillars. Stand between them and make Sign of Practicus.

Let us adore the Lord and King of Water. Holy art thou Lord of the Mighty Waters, whereon thy spirit moved in the beginning. Elohim Tzabaoth. Glory be unto thee Ruach Elohim whose spirit hovered over the Waters of Creation.

Go to the West. Before the Water Tablet make Active and Passive Spirit Pentagrams and Invoking Water Pentagram with Eagle Kerub in the Centre, using Lotus Wand.

And the Elohim said, Let us make Adam in our own image, after our likeness, and let him have dominion. In the name Al strong and mighty, Spirits of Water, adore your creator.

Sign the Eagle Kerub with Water Cup.

In the Sign of the Head of the Eagle, and in the name of Gabriel, Great Archangel of Water, Spirits of Water, adore your Creator.

Make Cross with Cup.

In the names and letters of the Great Western Quadrangle, Spirits of Water, adore your creator.

Hold Lotus Wand on high.

In the Three great secret holy Names of God borne upon the banners of the West, Empeh Arsel Gaiol, and in the name of Ra-Agiosel, Great King of the West, Spirits of Water, adore your creator.

Still facing West, vibrate very powerfully the Fourth Enochian key invoking the line Hcoma from the Tablet of Union. Formulate an astral banner of the East surrounding one.

In the name of Elohim Tzabaoth and in the name of Al, I command ye, O ye dwellers in the realm of Water that ye fashion for me a magical base in the Astral Light wherein I may invoke the divine forces to charge this Talisman of Tzedek.

Go East, to begin the Supreme Invoking Ritual of the Jupiter Hexagram. Precede with Qabalistic Cross, closing with Key-word. Return to Altar, so that the latter is between the operator and the previously ascertained position of Jupiter. The Magus should wear, in addition to his Rose Cross lamen, a seal of Jupiter in proper colours.

O thou Divine One who dwellest in the Majesty and Love of Chesed, the Fourth Sephirah; Al, source of the River Gihon, Lord of Fire, look upon me I beseech thee as I perform this consecration ceremony. Let a ray from thy perfection descend upon me, to awaken within my being that which shall prove a channel for the working of thine abundant power. May this Jupiter talisman which I have made be a focus of thy light and life and love so that it may awaken within my soul a clear vision and a stronger aspiration to the Light.

> *Draw the letters Al in Hebrew, and its Sigil, in the heart, and vibrate it several times. Trace Sigil and Letters in the Air first.*

Grant unto me thou great and merciful King of Chesed, the presence and power of thy holy Archangel Tzadkiel that he may aid me with his power.

> *Draw the Invoking Hexagram of Jupiter and in it the Sigil of Tsadkiel. Vibrate the name strongly.*

O ye brilliant Ones of Chesed, I conjure ye by the mighty name of Al strong and mighty, and by the name of Tsadkiel whose throne and seat ye are. Chashmalim, come unto me now. Manifest yourselves through me, and fill my sphere with your magic power to accomplish this work of art.

> *Draw the Sigil of Chashmalim, and vibrate the name.*

Command unto me the presence of Sachiel, the Angel of Jupiter, and his Intelligence, Yohphiel, that they may consecrate this most powerful symbol. Yohphiel (*vibrate several times*) I conjure ye potently to make manifest your presence within my soul that this talisman of Jupiter may be charged. Come, now, O all ye powers and forces of the realm of Chesed, obey ye now the name of Al, the divine ruler of your kingdom, and Tsadkiel, your Archangelic ruler and the mighty powers of the Brilliant Ones of Tzedek.

> *Place Talisman outside the circle, to West, and then draw it within with the point of Sword.*

Creature of Talismans. Enter thou within this sacred circle that thou mayest become a dwelling place of Yohphiel, the Intelligence of Jupiter, a body for the manifestation of the majesty of Chesed.

> *The Talisman, which previously had been wrapped in black cloth, and bound thrice with cord, should be purified with water and consecrated with fire.*

In the Name of Al, I proclaim, all ye powers and forces now invoked that I, Ad Majorem Adonai Gloriam, Neophyte of the Stella Matutina, and Frater R. R. et A. C. have invoked ye in order to form a true and potent link between my human soul and that spirit of abundance and love and graciousness summed up in the name of Chesed. To this end I have formed and perfected a Talisman bearing upon one side the Sigil of Yohphiel the Intelligence of Tzedek, and the geomantic symbols and sigils pertaining to Jupiter. On the other side is a Seal referred to Jupiter, represented in flashing colours. This is now covered with a black veil, and bound thrice with a cord, so that Yohphiel shall not see the light nor move until he manifest unto me. I proclaim that this Talisman *shall* be charged by the Intelligence Yohphiel, in order that spiritual vision may be mine, and that it may assist me to overcome all obstacles of both a spiritual and a material nature so that I may be enabled to perform the Great Work.

Pick up the Talisman and place it at foot of Altar.

I, Frater Ad Majorem Adonai Gloriam, do solemnly pledge myself in the name of Al, to consecrate in due ceremonial form this Jupiter Talisman. And I assert that with divine aid I shall invoke the Intelligence Yohphiel from his abode in Tsedek that life and power may be imparted to this Talisman. To the end that I may be assisted to perform the Great Work, and that I may be the better able to assist my fellow men. May the powers of Chesed witness this my solemn pledge.

Place Talisman on the white triangle on Altar. Stand West of Altar, face East.

Ye powers of Chesed which I have invoked to this Temple, know that all is now in readiness to consecrate this Talisman. Aid me with your power that I may cause the great Angel Yohphiel to give life and strength to this creature of Talismans in the name of Al Ab.

Go to East of Altar, face West. Place left hand on Talisman, and hold Sword erect over it, and say, making over the talisman such lineal figures, seals, sigils and letters as may be named.

Abba, Father of all fathers, thee I invoke by thy name

Al. Descend, I beseech Thee, through my being to manifest unto me the wisdom and love and that prodigality of spirit which are the characteristics of Tzedek. So that in the enhancement of my true spiritual nature I may continually aspire unto thy glory and grace. Grant unto me the power and help of thy great Archangel Tzadkiel who is the righteousness of thy sphere. Tzadkiel, command I beseech thee to my assistance thy Brilliant Ones, the Chashmalim, that they may bind into this Talisman the magnificence and mercy of Tzedek and all the powers of Chesed. Chashmalim, O ye Brilliant Ones of Jupiter, assist me in this my invocation of Sachiel. Sachiel, Thou great Angel of Tzedek ruling therein by the virtue of Al Ab, whose name thou must obey, and in the name of Tzadkiel, your most potent Archangel, I command ye to send hither thine Intelligence, the Angel Yohphiel that he may concentrate and bind into this Talisman his life and power. In taking it for his body, let him thereby form a true and wonderful link for me with all those powers of love and wisdom, grace, abundance and benignity which rise rank upon rank to the feet of the Holy Spirit. O ye divine powers of Chesed, manifest yourselves through this intelligence Yohphiel, to show forth the majesty of your realm, the love and the magnificence of your Godhead, so that through this creature of Talismans I may ever pursue the Great Work and assist in the initiation of my fellow men. And in so doing, grant that unto Yohphiel who shall charge this Talisman, shall be given a great reward in that day when the crown of the glory of my Genius shall be placed upon my head, and that his nature may become more illumined and glorified, more capable of receiving that divine influx which abides in the heart of God and Man.

Lift Talisman in left hand, smite it thrice with Sword, and raise both it and sword aloft, stamping three times. Then take the Talisman to North, and repeat:

The Voice of the Exorcism said unto me: Let me shroud myself in darkness, peradventure thus shall I manifest myself in light. I am the only being in an Abyss of Darkness. From the Darkness came I forth ere my birth, from the silence of a primal sleep. And the voice of Ages answered unto my Soul, Creature of Talismans, the Light shineth in the darkness, but the darkness comprehendeth it not. Let the mystic circumambulation take place.

Take the Talisman, and circumambulate. After going round once, stop in the South, and place it on ground.

Unpurified and unconsecrated, thou canst not enter the gate of the West.

Purify the Talisman with Water and consecrate with Fire. Lift it with left hand, face towards West, and say:

Creature of Talismans, twice purified and twice consecrated, thou mayest approach the gateway of the West.

Pass to West with Talisman in left hand. Partly unveil it, smite it once with Sword, and say:

Thou canst not pass from concealment unto manifestation, save by virtue of the name Elohim. Before all things are the Chaos and the Darkness and the gates of the land of Night. I am He whose name is darkness. I am the great One of the Path of the Shades. I am the Exorcist in the midst of the Exorcism. Take on therefore manifestation before me without fear. For I am he in whom fear is not. Thou hast known me, so pass thou on.

Reveil Talisman, and carry it once more round the Circle. Then halt in the North, place it on ground. Bar, purify, and consecrate as before, and after so doing, pass towards the East. Strike it, after unveiling it partly, and say:

Thou canst not pass from concealment unto manifestation save by virtue of the name Yhvh. After the formless and the Void and the Darkness, then cometh the knowledge of the Light. I am that Light which ariseth in darkness. I am the Exorcist in the midst of the Exorcism. Take on therefore manifestation before me for I am the wielder of the forces of the Balance. Thou hast known me now. Pass Thou on unto the cubical altar of the Universe.

> *Reveil the Talisman, pass to Altar, place it on white triangle, and stand East, facing West, with left hand on Talisman, and sword held over it with right hand. Retrace all Sigils, etc.*

Thou Intelligence of Tzedek named Yohphiel, I invoke thee in the divine name of Al. O Thou, who art the father of all things, source of the mighty waters, lord of fire, thou whose heart is mercy, and whose being love, lift me up, I beseech thee, and manifest through thy power and grace and thy generosity of spirit. Grant unto me the mighty power and help of the Archangel Tsadkiel who rules over the divine realm of Chesed, that he may command to my assistance the Choir of Angels, those Brilliant Ones, the Chashmalim, that they may consecrate with power this Talisman which lieth before thee. O ye brilliant Ones of Jupiter, command unto me the Angel of Tsedek, Sachiel, that he may cause Yohphiel, his intelligence, to come unto me. Yohphiel, thou great Angel of Jupiter, thou divine Intelligence of Tsedek, I invoke thee by the knowledge of thy name. I call thee by thy Sigil, and the symbol of Jupiter which I bear upon my breast. Come unto me now, I conjure thee to give me of thy substance so that this creature of Talismans may have power and life and love to assist me in the great work. Come! I invoke thee to make a divine link with all those powers of love and majesty and graciousness summed up in the holy name of Chesed. I invoke thee powerfully by the name of Al (*vibrate by formula of Middle Pillar and mystical circumambulation*). Thus do I potently conjure and exorcise thee, to charge this talisman, thou Intelligence Yohphiel.

> *Lift the Talisman, remove the veil, leaving the cord underneath, and cry:*

Creature of Talismans, long hast thou dwelt in darkness. Quit the night and seek the day.

Replace it on the Triangle upon Altar, hold the pommel of the Sword immediately over it, and say:

By all the names, powers, and rites already rehearsed, I conjure upon thee power and might irresistable. Khabs Am Pekht, Konx om Pax, Light in extension. As the Light hidden in darkness can manifest therefrom, so shalt thou become irresistible.

Pause and then invoke Amoun as follows, also using the Amoun God-form:

O Thou the concealed One, the Opener of the Day, Thee, Thee do I invoke. Amoun (*vibrate by Middle Pillar*). O thou Circle of stars whereof my Genius is but the younger brother, marvel beyond imagination, soul of Eternity before whom time is ashamed, the Ruach bewildered, and the Neschamah dark, not unto thy majesty may I attain unless thine image be love. Therefore by seed and root, and by bud and leaf, and by flower and fruit of my entire being, do I invoke thee, whose name and power is love. (*Assume God-form of Amoun.*) O secret of secrets that art hidden in the being of all that lives, lord secret and most holy — source of light, source of life, source of love, source of liberty, be thou ever constant and mighty within me that I may for ever remain in thine abundant joy, Amoun (*vibrate and circumambulate by Middle Pillar*), thou Father of all the great Gods above, whose name is strength, whose being is love, whose nature is benign, thee do I invoke. Amoun. Mighty, merciful, magnificent, thee do I invoke. Thou whose Sephirah is Chesed, whose lordship is the realm of whirling fire and raging storm, thee, thee do I invoke. O thou whose head is of amethystine blue, whose heart is pitiful, and whose judgment just, where the Rose Dawn shines out amid the gold, thee do I invoke.

O Amoun (*vibratory formula of Middle Pillar*) before thee have I covered my face. Arise, great King, arise and shine in me, for I have hidden myself and stand humbly before the glory of thy face. In the chariot of life eternal is thy seat, and thy steeds course the firmament of Nu. Behold! Thou didst lift up thy voice, and the hills were shaken! Thou didst cry aloud, and the everlasting hills did bow. O my father, my father; the chariots of Israel and the horsemen thereof. The sound of thy voice was freedom. Thy lightnings were kindled and lighted. Thy thunder was heard on the deep. The stars with thy fear shook and whitened, while the voice of the Lord was uplifted. The wilderness also obeys. For the flames of thy fire are rifted, and the waves of the Sea know thy ways. They did hear thee, the cedars of Lebanon; and the desert of Kadesh hath known. O Amoun (*vibratory formula*) thou Spirit of Illimitable Light and Life and Love. Thou with the plume and the Wand, is thy path in the Waters? The marvellous deeps of the Sea? To that abyss of waters do I raise my soul to receive thy truth. Amoun; (*vibratory formula*) I invoke thee; exalt my soul to the feet of thy glory. Hear me and manifest in splendour to him who worships at thy throne.

(*Pause, while circumambulating the force within.*) This is the Lord of the Gods! This is the Lord of the Universe! This is He whom the Winds fear. This is He, who having made voice by his commandment is Lord of all things, King, ruler, and helper. I am He, the Bornless Spirit having sight in the feet, strong and immortal fire. I am he the Truth. I am he who hate that evil should be wrought in the world. I am he that lighteneth and thundereth. I am he from whom is the shower of the life of Earth. I am He whose mouth ever flameth. I am He, the begetter and manifester unto the Light. I am He, the Grace of the World, the Heart girt with the Serpent is my name. I am the Sun in his rising passed through the hour of cloud and of Night. I am Amoun the concealed One, the Opener of the Day. I am Osiris Onnophris the Justified One, Lord of Light, triumphant over death. There is no part of me which is not of the Gods. I am the Preparer of the Pathway, the Rescuer unto the Light. Let the white brilliance of the divine spirit descend.

Therefore with the light of the Godhead above and within me do I invoke Tzadkiel, the Archangel of Chesed, to command unto me the Chashmalim, the brilliant Ones of Tzedek. Come unto me, ye brilliant ones, that the Angel of Jupiter, Sachiel, may cause his Intelligence, Yohphiel, to make powerful this consecrated Telesmata. Cause him to take this for his body that a true and sacred link may be formulated between the Spirit of the Godhead in Chesed and the human soul of the exorcist.

Lift the Talisman and place it between Pillars. Go East, face West, and in the Sign of the Enterer project the whole current of will upon the talisman. Protect with the Sign of Harpocrates. A light should play about the talisman. If not repeat the above invocation from the Throne of the East. As soon as the Light is seen, quit the East and repurify and reconsecrate the Talisman with water and fire.

This done, remove the cord from talisman, lift it high, and smite it three times with sword, and proclaim:

By and in the names of Amoun the concealed One, and Al strong and mighty I invoke upon thee the power of Jupiter, bestower and receiver.

Circumambulate three times with Talisman in right hand. Return to the Throne of the East, place the Talisman upon the ground between the Pillars, and repeat the invocation on page 215. *Alternate it with this conjuration.*

I heard the voice of the Holy One proclaim, "Thou art my Son. This day have I begotten thee. Thou shalt rule the nations with a rod of iron. Thou shalt break them in pieces as a potter's vessel." Let therefore the elements obey the voice of Yhvh. O ye spirits of flashing fire, and air, Spirits of water and earth, even ye legions of demons who dwell in the land of twilight, recognise in me your master, and in this creature of Talismans one whom ye are powerless to hurt or touch. Turn ye, O ye creatures of night and the darkness; come and obey my will; serve and fear me. I bind even ye to help me in the works of the magic of light. I bind ye by the curse of Elohim Gibor and by the power of Kamael, and by the overwhelming powers of Geburah. By the awful curse of Paschal, and the Fire of the letter Shin. I summon and command ye all to do my will in the cause of this magical art, to the glory of the ineffable name. Look ye now upon this Jupiter Talisman and tremble, for the powers of the divine ones are in it. Look ye now upon the Exorcist, for the crown of the Godhead is over him. Empty are your places in the world above. Your habitations are beneath my feet. Elohim, let there be unto the void restriction! Yeheshuah, where are now their Gods?

O my Father, I saw Thee when thou camest forth from Edom, when Thou wentest out of the field of Seir. Why were Thy garments red, O mighty one? What were the sounds that behind thee rose from hell? A crying and a groaning, a wail as of pain! For the power of the mighty ones is shattered. Red are Thy robes, my Father, for their blood is spilt. Broken is the strength of hell. Fallen are its walls of adamant; heaped in ruins are its walls of deception.

I came—and the Lord smote the warriors of ignorance. I came — and the thrones of the Ghogiel were empty. I came, and around me hovered the Auphanim, with Ratziel at their head, the Lord of Knowledge. O my Father, there are the wheels of thy chariot. Al Ab blessed be thy name. Broken is thy strength O concealer, and fallen are the powers wherein ye have trusted. Shaken are your fenced cities to their unseen foundations.

He shall hide me under the shadow of his wings. His truth shall be for ever more in the name of this Creature of Talismans, because I have called upon the most High, even Amoun have I called my habitation. I shall tread upon the lion and adder. The young lion and dragon shall I trample under foot, because he hath set his love upon me. He will set me upon high, for I am He even as He is in me. Lift up your heads, O ye gates. Be ye opened, ye everlasting doors, that the King of Glory may come in. (*Make over Talisman the Sign of the Rending of the Veil, and say*) Let the white brilliance of the divine Spirit descend upon this creature of Talismans, to fill it with the glory of thy majesty, that for ever it may be unto me an aid to aspire to the Great Work.

Draw Flaming Sword over Talisman and say:

Glory be unto thee, Lord of the Land of Life, for thy splendour flows out rejoicing, even unto the ends of the earth.

Take up Talisman, pass to between Pillars, formulate an astral Banner of the East about it, and say:

Behold ye powers and forces of Chesed which I have invoked. Take witness that I have duly consecrated this Creature of Talismans with the aid of Yohphiel, the intelligence of Tzedek, that it may aid me to overcome all spiritual and material obstacles, and by the exaltation of my higher nature assist me in my Path to the Light Divine.

Wrap Talisman in silk or linen, put it away, and announce:

In the name of Yeheshuah the redeemer, I do now suffer all spirits bound by this ceremony, no longer needed in the service of this Telesmata, to depart in peace unto their places. May the blessing of Yeheshuah Yehovashah be with you now and forever more, and let there be peace between me and you.

APPENDIX TO THE JUPITER TALISMAN RITUAL

The foregoing is a fairly good example of a Ritual for the Consecration of a Talisman employing the formulae of the Neophyte Ceremony described in the document Z.2. Properly performed, it takes about one and a half hours. There is a slight variation of this which can be employed, using the formula of the Rite of the Kerubic Stations from the Theoricus grade ceremony. If this is added, and the student should certainly experiment with its employment since it produces an astonishingly powerful effect, the total time taken by the ceremony will be around two hours. The result of this addition is to build up more deliberately an astral body of incarnation for the invoked spiritual force.

The best place for the insertion of this phase of the ceremony is after the three circumambulations, when the operator has projected the entire force of his will upon the talisman which is placed between the two Pillars. In this instance, the following appendix is added to page 218, just prior to the invocation repeated from page 215. I will repeat part of the rubric.

Circumambulate three times with Talisman in right hand. Return to the Throne of the East, and holding the Talisman aloft, proclaim:

Behold the Exorcist in the midst of the Exorcism. And the power of the Exorcist said unto the Talisman, Let us enter the presence of the Ancient of Days. Arise, and come with me.

Still holding Talisman aloft, attract the light as you pass between the Pillars. Circumambulate, saying:

Amoun the Concealed One spake and said: I am the Secret of Secrets hidden in the heart of all things. I am the Grace of the majesty divine. I am the Lord of perfected work.

Having circumambulated once, stop in the East, face East, saying:

Before thou canst be a means for the manifestation of the divine light thy body must be formed from the swift-flowing air.

Place Talisman before the Air Tablet, and make round it the invoking circle and Pentagram of Active Spirit with Wheel, and Air Pentagram with Aquarius Kerub:

In the name of Yhvh, and in the name of Shaddai El Chai, and in the name of Raphael, your archangel, Spirits of Air, ye I command. Bind unto this Creature of Talismans the substance of your element of Air. (*Make Cross.*) In the Three Great Secret Holy Names of God borne upon the banners of the East, Oro Ibah Aozpi, spirits of Air, give unto me the substance of your realm that it may be mine for ever, binding it unto this Creature of Talismans which I have created. (*Make Invoking Circle*) In the name of Bataivah, Great King of the East, Spirits of Air, concentrate upon this creature of Talismans the substance of your realm, so that the all-potent forces may descend and dwell therein as in a perfect body of manifestation. To the end that this Creature of Talismans may perform that for which it has been created. Creature of Talismans, I have bound unto thee the Air of life, that thy body may be truly formed. So pass we on.

Take up Talisman in left hand, pass round again endeavouring to formulate about it a sphere of light. Say:

Yohphiel spake unto the Exorcist: I am the aspiration to the throne of Chesed. I am the Intelligence of the Sphere of Tzedek. I have entered the presence of the Majesty divine through the power of the Mighty Name.

Having gone completely round, stop before Fire Tablet in South.

Before thy body can be filled with the glory of the Divine Ones in Wisdom, it must be potent with the Fire of life.

Place Talisman before Fire Tablet, make about it the invoking Circle and Pentagram of Actives, and Fire Pentagram with Leo Kerub in centre, invoking:

In the name of Elohim and in the name of Yhvh Tzaboath, and by the name of Michael, your Ruler, Spirits of Fire, ye I command. Bind into this creature of Talismans the substance of your fiery realm. (*Make Cross*) In the Three great Secret Holy Names of God borne upon the banners of the South, Oip Teaa Pedoce, Spirits of Fire, give unto me of the substance of your realm that it may be mine for ever. Bind it unto this Creature of Talismans which I have created. (*Invoking Circle.*) In the name of Edelpernaa, Great King of the South, Spirits of Fire, ye I command. Concentrate upon this Talisman the substance of your realm, so that the all-potent forces descending may impart unto it a tireless strength, and an all prevailing energy. So that unto me it may be a Talisman ever helping me to aspire unto the Divine with the extended flame of an all-penetrant vision. Creature of Talismans, thou hast the fire of life. So pass we on.

> *Take up Talismans, and pass round completely, holding the Talisman aloft, and attracting the Light.*

I have passed through the Gates of Wisdom and come unto the palace of Peace. Give me your hands, O ye Lords of Truth, for I am made as ye. Ye are the teachers of the soul.

> *Go to West, face quarter, place Talisman before Water Tablet, saying:*

Before thou canst have a body fitted for the incarnation of the divine, thou must receive the water, the blood, and the tears for the remission of sins.

> *Make Invoking Circle and Pentagram of Passives, with Wheel; and Invoking Water Pentagram with Eagle Kerub.*

In the name of Al mighty and powerful, and in the name of Elohim Tzabaoth, and by the name of your Archangel Gabriel, Spirits of Water ye I command. Infuse ye into this Creature of Talismans the substance of the Waters. (*Make Cross.*) In the Three Great Secret Holy Names of God borne upon the banners of the West Empeh Arsel Gaiol, Spirits of Water, ye I command. Give unto me of the substance of your realm that it may be mine forever. Bind it unto this Creature of Talismans which I have created. (*Make Invoking Circle.*) In the name of Ra-agiosel, great King of the

West, spirits of Water ye I command. Concentrate upon this creature of Talismans the substance of your realm so that it may have a body firm and substantial, manifesting unto me as a solid in the Astral Light that through it the powers of Tzedek may manifest unto me. Creature of Talismans I have bound unto thee the Water. So pass we on.

Take up Talisman, raise it aloft again attracting the Light, circumambulate, saynig:

O Lord of the Universe, thou art in all things, and thy name is in all things. Before thee the shadows of the Night roll back and the darkness hasteth away.

Pass on to North. Face Earth Tablet, and say:

Creature of Talismans, before the mercy of Chesed can manifest in thy being, the elements of thy body must have an enduring stability.

Place Talisman before Earth Tablet, make invoking Circle round it and Pentagram of Passive Spirit with Wheel, and Invoking Earth Pentagram with Taurus Kerub, saying:

In the name of Adonai ha-Aretz and Adonai Melekh, Spirits of Earth adore your creator. In the name of the Bride and the Queen of the Kingdom, and by the name of your Archangel Auriel, Spirits of Earth ye are mine to command. Bind unto this creature of talismans the substance of your realm .(*Make Cross.*) In the Three Great Secret Holy Names of God borne upon the banners of the North, Emor Dial Hectega, Spirits of Earth give unto me of the substance of your realm that it may be mine for ever. Bind it unto this creature of Talismans which I have created. (*Make Invoking Circle.*) In the name of Ic Zod Heh Chal, great king of the North, Spirits of Earth, concentrate unto this creature of Talismans the substance of your realm, that the all-potent forces may descend and rest upon it, even the grace and mercy of Tzedek. Creature of Talismans, I have bound unto thee the element of enduring stability. So pass we on.

Take up Talisman, and pass between Pillars. Place it on the ground between them, and strongly formulate around it sphere of sensation.

Creature of Talismans, that the power of Amoun the concealed One may manifest through thee, I give thy body the soul of Spirit.

Make Passive and Active Spirit Pentagrams. Also the Rose Cross Symbol. Vibrate powerfully the Enochian Exhortation used in the Portal Ceremony.

In the name of Eheieh and Agla, and by all the names and letters of the Mystical Tablet of Union, I command ye, O ye forces of Eth. I invoke ye, ye Angels of the Celestial Sphere, whose dwelling is in the invisible, to give me of your light for ever. Bind unto this Creature of Talismans the ethereal splendour of your realm so that it may become a living creature, well fitted to receive the incarnation of the divine. Give it life and energy, I beseech thee, so that always it may manifest unto me the glorious quality of Chesed.

Make the Sign of the Rending of the Veil. Then repeat the invocation on page 215, *beginning:*

Abba, Father of all fathers, thee I invoke by Thy Name Al, etc.

Temple as in ◎ = $\boxed{0}$ *Grade. Banish thoroughly with Lesser Ritual of the Pentagram and Hexagram, using Qabalistic Cross and Key-word. Purify with Fire and Water. Circumambulate three times. Return to Altar for Adoration.*

Or open by the Formula of the Watch-Towers.

Invoke the forces of the Tablet of Union by means of Supreme Ritual of Pentagram, with Active and Passive Spirit, with Eheieh and Agla. Return to Altar, and recite the following Enochian Spirit Invocation:

Ol Sonuf Vaorsag Goho Iad Balt, Lonsh Calz Vonpho. Sobra Z-ol Ror I Ta Nazps, od Graa Ta Malprg. Ds Hol-q Qaa Nothoa Zimz, Od Commah Ta Nobloh Zien. Soba Thil Gnonp Prge Aldi. Ds Vrbs Oboleh G Rsam. Casarm Ohorela Taba Pir Ds Zonrensg Cab Erm Iadnah. Pilah Farsm Znrza Adna Gono Iadpil. Ds Hom Od Toh. Soba Ipam Lu Ipamis. Ds Loholo Vep Zomd Poamal Od Bogpa Aai Ta Piape Piaomel Od Vaoan. Zacare Eca Od Zamran. Odo Cicle Qaa. Zorge Lap Zirdo Noco Mad. Hoath Iaida.

Adgt Vpaah Zong Om Faaip Sald, Vi-i-vl, Sobam Ialprg Izazaz Pi Adph, Casarma Abramg Ta Talho Paracleda, Q Ta Lorslq Turbs Ooge Baltoh. Givi Chis Lusdi Orri, Od Micalp Chis Bia Ozongon. Lap Noan Trof Cors Ta Ge O Q Manin Iaidon. Torzu Gohe L. Zacar Eca Ca Noquod. Zamran Micalzo Od Ozazm Vrelp. Lap Zir Io-Iiad.

Pause and feel the invoked force.

In the name of Yeheshuah, Yehovashah, I invoke the power of the Recording Angel. I adjure thee, O Light invisible, intangible, wherein all thoughts and deeds of all men are written. I adjure Thee by Thoth, Lord of Wisdom and Magic who is thy Lord and God. By all the symbols and words of power; by the light of my Godhead in thy midst. By Harpocrates, Lord of Silence and of Strength, the God of this mine Operation, that thou leave Thine abodes and habitations to concentrate about me, invisible, intangible, as a shroud of darkness, a formula of defence; that I may become invisible, so that seeing me men see not, nor understand the thing that they behold.

Go to East and perform invoking Hexagram Ritual of Binah, tracing Saturn Hexagram with Yhvh Elohim and Ararita. Close with I.N.R.I. Return to Altar.

Lady of Darkness who dwellest in the Night to which no man can approach, wherein is Mystery and Depth unthinkable and awful silence. I beseech Thee in thy name Shekinah and Aimah Elohim, to grant thine aid unto the highest aspirations of my Soul, and clothe me about with thine ineffable mystery. I implore Thee to grant unto me the presence of Thy Archangel Tzaphqiel, the great Prince of Spiritual initiation through suffering, and of spiritual strife against evil, to formulate about me a shroud of concealment. O ye strong and mighty ones of the Sphere of Shabbathai, ye Aralim, I conjure ye by the Mighty name of Yhvh Elohim, the divine ruler of Binah, and by the name of Tzaphqiel, your Archangel. Aid me with your power, in your office to place a veil between me and all things belonging to the outer and material world. Clothe me with a veil woven from that silent darkness which surrounds your abode of eternal rest in the sphere of Shabbathai.

Pause.

Come unto me, O Thmaah. Goddess of Truth and Justice, who presidest over the Eternal balance in this Hall of Dual Manifestation of Truth. Auramooth, come unto me, thou Lady of the Purifying Waters of Life. Thaum-aesh-Neith, Come unto me, Lady of the Consuming Fire, purify me and consecrate me who am Aeshoorist, the Justified One, Lord of Life, triumphant over death. Upon my brow are arrayed the twelve stars of light. Wisdom and understanding are balanced in my Neschamah. Geburah and power on my right hand, and the thunderbolts of Mars! Chesed on my left hand and the sweet fountains of magnificence. In my heart is Yeheshuah, the Reconciler, who is the symbol of golden harmony. My two thighs are as mighty pillars on the right and on the left supporting me; Splendour and Victory, for they cross with the currents reflected from the supernal light. I am established as an eternal Rock of Righteousness, for Yesod is the foundation of the Righteous. The sphere of my Nephesch, and the seven palaces of Malkuth are cleansed and consecrated, balanced and pure, in the might of Thy Name, Adonai, to whom be Malkuth, Gedulah, Gevurah, the Rose of Sharon and the Lily of the Valley.

Vibrate the names in the following invocation by the formula of the Middle Pillar, and circulate it through the body. Proceed slowly to make certain the power is invoked.

Hoor-po-krat-ist, Thou Lord of the Silence. Hoor-po-krat-ist, Lord of the Sacred Lotus. O Thou Hoor-po-krat-ist (*pause a moment or two to contemplate the force invoked*) Thou that standest in victory on the heads of the infernal dwellers of the waters wherefrom all things were created. Thee, Thee I invoke, by the name of Eheieh and the power of Agla.

O Thou divine Babe in the Egg of Blue, Lord of defence and silence, Thou that bearest the Rose and Cross of Life and Light! Thee, thee I invoke for my exaltation to that Light.

Behold! It is written: I am a circle on whose hands stands the twelvefold kingdom of my godhead. I am the Alpha and the Omega, the first and the last, for my life is as the circle of infinite heaven. I change, but death does not come nigh me. O ye divine birds of Resurrection who are the hope of men's mortality, come unto me and aid me. Depart from me, ye workers of evil before the light of Aeshoorist.

Behold! He is in me and I in him. Mine is the Lotus, as I rise as Harpocrates from the firmament of waters.

My throne is set on high. My light is as that of Ra in the firmament of Nu. I am the centre and the shrine, the silence and the eternal light of Godhead. Beneath my feet they rage in dumb impotence. For I am Hoor-po-krat-ist, the Lotus-throned Lord of Silence. Were I to say, Come up upon the mountains, the celestial waters would flow at my word, and the celestial fires would surge forth in torrents fierce of flame. For I am Ra enshrouded, Khephra unmanifest to man. I embody my father Hoor, the might of the avenging God, and my mother Isis, eternal wisdom veiled in eternal beauty and love.

Therefore I say unto Thee, bring me unto thine abode in the Silence unutterable, all-Wisdom, all-light, all-power. Hoor-po-krat-ist, Thou nameless child of Eternity. Bring me to Thee, that I may be defended in this work of art. Thou, the Centre and the Silence; Light shrouded in darkness is thy name. The Celestial Fire is thy father. Thy mother the heavenly sea. Thou, the Air of Life, art the harmony of all, and Lord against the face of the dwellers within the waters! Bring me, I say, bring me to thine abode of everlasting silence, that I may awake to the glory of my godhead, that I may go invisible, so that every spirit created, and every soul of man and beast, and everything of sight and sense, and every spell and scourge of God, may see me *not* nor understand!

And now, in the name of Elohim, let there be unto the void a restriction! Yeheshuah, where are now their Gods. Oh my father, my father; there are the wheels of thy chariot! Lift up your heads, O ye Gates! Be ye opened, ye everlasting doors, that the King of Glory and of Silence and of Night may come in!

Thus do I formulate a barrier without mine astral form that it may be unto me a wall and as a fortress, and as a sure defence. And I now declare that it *is* so formulated, to be a basis and receptacle for the Shroud of Darkness, the Egg of Blue with which I shall presently girdle myself.

Trace Active and Passive Spirit Pentagrams and vibrate the Enochian invocation of Portal Grade.

And unto ye, O ye forces of the Spirit of Life whose dwelling is in the invisible, do I now address my will. In the great names of your ruling Angels Elexarph, Comananu, Tabitom, and by all the names and letters of the holy Tablet of Union, by the mighty names of God, Eheieh, Agla, Yhvh Elohim, and by the Great Lord of Silence, Hoor-po-krat-ist, by your deep purple darkness, and by the white and brilliant light of the Crown above my head, do I conjure ye. Collect yourselves about me, and clothe this my astral form with an egg of blue, a shroud of darkness. Gather yourselves, ye flakes of Astral Light, and shroud my form in your substantial night. Clothe me and hide me but at my control. Darken man's eyes that he see me not. Gather at my word divine, for ye are the watchers, and my soul is the shrine.

Invoke the highest by Qabalistic Cross and I.N.R.I. Formulate the black egg around you, the idea of becoming invisible. Imagine the results of success, then say:

Let the shroud of concealment encircle me at a distance of eighteen inches from the physical body.

Let the Egg be consecrated with fire and water.

Place fire and water on either side of you.

O Auramo-oth and Thaum-Aesh-Neith, ye Goddesses of the scales of the Balance, I invoke and beseech you, that the vapours of this magical water and this consecrating fire be as a basis on the material plane for the formation of this shroud of Art.

Formulate mentally the shroud.

I. A.M.A.G., Frater of the Order of the G. D. and a ⑤ = $\boxed{6}$ of the R.R. et A.C., a Lord of the Paths in the Portal of the Vault of the Adepti, do hereby formulate to myself the blue-black egg of Harpocrates as a shroud of concealment that I may attain unto knowledge and power for the accomplishment of the Great Work, and to use the same in the service of the Eternal Gods, that

I may pass unseen among men to execute the will of my Genius. And I bind and obligate myself, even as I was bound to the Cross of Obligation, and do spiritually swear and affirm that I will use this power to a good purpose only, to help me eventually to aid and serve my fellow man.

And I declare that with the divine Aid in this Operation I *shall* succeed, that the Shroud *shall* conceal me alike from men and spirits, that it shall be under my control, ready to disperse and to re-form at my command. And I declare that all is now ready for the due fulfillment of this ceremony of the Magic of Light.

> *Go to East of Altar, facing West, left hand on triangle, right hand holding black band of Lotus Wand upright.*

Come unto me, O shroud of darkness and of night, by the power of the name Yeheshuah, Yehovashah. Formulate about me, thou divine egg of the darkness of spirit. I conjure ye, O particles of astral darkness, that ye enfold me as a guard and shroud of utter silence and of mystery in and by the name Eheieh, and the name Agla, the names of the centre of infinite Light. In and by the name Exarp. In and by the name Hcoma. In and by the name Nanta. In and by the name Bitom, those holy names of the sacred Tablet of Union. In the name of Yhvh Elohim which rules the divine darkness. In and by the name of Hoor-po-krat-ist, I conjure and invoke this shroud of concealment. By your deep purple darkness, and by the white brilliance of the Genius about and within me, I invoke ye and conjure ye. I exorcise ye potently. I command and constrain ye. I compel ye to absolute, instant, and complete obedience, and that without deception or delay. For the Light of my Genius is upon me, and I have made Yhvh my hope. Gather, ye flakes of Astral Light, to shroud my form in your substantial night. Clothe me and hide me in an egg of blue. Darken man's eyes, and blind him in his soul, so that he see me not. Gather, O gather at my word divine, for ye are the Watchers, my soul the shrine.

Turn around three times. Resume former position and say:

In the name of the Lord of the Universe, and by the power of my Augoeides, and by the aspiration of thine own higher Soul. O shroud of darkness and of mystery, I conjure Thee, that thou encirclest me, so that I may become invisible. So that seeing me men may see me not, neither understand. But that they may see the thing that they see not, and comprehend not the thing that they behold. So mote it be!

Pass to North, face East, and say:

I have set my feet in the North, and have said: I will shroud myself in mystery and concealment. The Voice of my Higher Soul said unto me, Let me enter the path of darkness, peradventure thus may I attain the Light. I am the only being in an Abyss of Darkness; from the Darkness came I forth ere my birth, from the silence of a primal sleep. And the Voice of Darkness answered unto my soul, I am He that formulates in darkness, the light that shineth in darkness, but the darkness comprehendeth it not. Let the Mystic Circumambulation take place in the Place of Darkness.

Go round, knock when passing East and West and East again. Pass to the South, halt, formulate the Pillars of Fire and Cloud, reaching from darkness to the Heavens. Formulate shroud between them, and pass to the West.

Invisible, I cannot pass by the Gate of the Invisible save by virtue of the Name of darkness.

Formulate forcibly the egg of dark blue-black.

Darkness is my Name, and Concealment. I am the Great One Invisible of the Paths of the Shades. I am without fear, though veiled in darkness, for within me, though unseen, is the Magic of the Light divine.

Go round, knock as before, halt in North, formulate Pillars, and the blue-black egg between them. Then pass to East.

Invisible, I cannot pass by the Gate of the Invisible, save by virtue of the Name of Light.

Formulate shroud forcibly.

I am Light shrouded in darkness. I am the wielder of the forces of the balance.

Concentrate shroud mentally. Go West of the Altar, remain standing, and say:

O thou divine egg of the creative darkness of Spirit, formulate thou about me. I command thee by the name of Yeheshuah. Come unto me, Shroud of darkness and of night. I conjure ye, O particles of spiritual darkness, that ye enfold me as an unseen guard and as a shroud of utter silence and of mystery. In and by the names Eheieh, Agla, and Yhvh Elohim, I conjure thee. In and by the holy names Exarp, Bitom, Hcoma, Nanta, I invoke thee. In and by the names Elexarpeh, Comananu, Tabitom, I constrain thee. By the name of Hoorpo-krat-ist. I invoke this shroud of concealment. By the deep purple darkness of the eternal Spirit of Life, and by the white brilliance of the Genius within me, I invoke ye and conjure ye to absolute and instant obedience, without deception or delay. For the Crown of my Father is upon me, and in Yhvh is my trust. Gather, ye flakes of astral Light, and shroud my form in your substantial night. Clothe me, and hide me in an egg of blue, so that seeing me, men may see me *not,* neither understand. But that they may see the thing that they see not, and comprehend not the thing that they behold. For ye are the Watchers, my soul the shrine.

Egg of divine darkness, shroud of concealment, long hast thou dwelt concealed. Quit the Light, that thou mayest conceal me before men!

Carefully formulate shroud about you.

I receive Thee as a covering and a guard. Khabs Am Pekht. Konx Om Pax. Light in Extension.

Before all magical manifestation cometh the knowledge of the hidden Light.

Go to the Pillars. Face West and give the Signs, *steps, words, etc., and with the Sign of the Enterer project your whole Will so as to realize the self fading out. The effect should be that the physical body will become gradually and partially invisible, as though a veil or cloud were coming between it and Thee. Divine ecstasy may follow, but guard against loss of self-control. Make Sign of Silence forcibly, and vibrate with power the name Hoor-po-krat-ist.*

Reformulate shroud, and circumambulate thrice. Intensely formulate Shroud, stand at East, and say:

Thus have I formulated unto myself this shroud of Darkness and of Mystery as a concealment and a guard.

Supernal Splendour which shinest in the sphere of Binah, Yhvh Elohim, Aima, Shekinah, Lady of Darkness and of Mystery, Thou High Priestess of the Concealed Silver Star, Divine Light that rulest in thine own deep darkness. Come unto me, and dwell within my heart, that I also may have power and control, even I, over this shroud of darkness and of Mystery. And now I conjure thee, O shroud of Darkness and of Mystery, that thou conceal me from the eyes of all men, from all things of sight and sense, in this my present purpose, which is to remain invisible for the space of one hour, and to receive therein the holy mysteries of the Lord of Silence enthroned upon his Lotus, Hoor-po-krat-ist.

When it is wished to banish the shroud, make very forcibly the Qabalistic Cross, to bring down the Light, and then analyse the Key-Word, invoking the Divine White Brilliance. Then say:

In the name of Yhvh Elohim, I invoke thee, who art clothed with the Sun, who standest upon the Moon, and art crowned with the crown of twelve stars. Aima Elohim, Shekinah, Who art Darkness illuminated by the Light divine, send me thine Archangel Tzaphkiel, and thy legions of Aralim, the mighty Angels of the sphere of Shabbathai, that I may disintegrate and scatter this shroud of darkness and of mystery, for its work is ended for the hour.

I conjure Thee, O shroud of darkness and of Mystery, which has well served my purpose, that thou now depart unto thine ancient ways. But be ye, whether by a word or will, or by this great invocation of your powers, ready to come quickly and forcibly to my behest, again to shroud me from the eyes of men. And now I say unto ye, Depart ye in peace, with the blessing of God the Vast and Shrouded One, and be ye very ready to come when ye are called!

Lesser Banishing Ritual of Pentagram and Hexagram. Stand in Astral Banner of East.

Open the Temple arranged as for ⓪ = $\boxed{0}$ *by usual banishings, and the Ceremony of the Watchtowers.*

After the Adoration, face East, and invoke the name Eheieh by the vibratory and circumambulation formula of the Middle Pillar. Do not proceed until the physical sensation of the invoked force is experienced. Then contemplate the higher genius for some little while. Lift both hands on high.

In the divine name Iao, I invoke Thee thou great and holy Angel Hua. Lay thy hand invisibly upon my head in attestation of this my solemn aspiration to the Light. Aid and guard me I beseech thee, and confirm me in this path of truth and rectitude, for the glory of the ineffable name.

Lower arms, and quietly utter:

Unto Thee sole Wise, sole Eternal and sole Merciful One, be the praise and glory for ever, who hath permitted me, who now standeth humbly before thee, to enter thus far into the sanctuary of thy mystery. Not unto me, Adonai, but unto Thy Name be the glory. Let the influence of thy divine ones descend upon my head, and teach me the value of self-sacrifice so that I shrink not in the hour of trial, but that thus my name may be written on high and my genius stand in the presence of the Holy One. In that hour when the Son of Man is invoked before the Lord of Spirits and his Name before the ancient of Days.

Formulate the Pillars, and make ② = $\boxed{9}$ *Sign, between them.*

Let us adore the Lord and King of Air.

Go forward to Air Tablet. Make Active and Passive Spirit Pentagrams, and Invoking Air Pentagram with Aquarius.

And the Elohim said, "Let us make Adam in our own image, after our likeness, and let them have dominion over the fowl of the air." In the name Yhvh and in the name Shaddai El Chai, Spirits of Air, adore your creator!

Make the Aquarius Kerub before Tablet with Air Dagger.

In the Sign of the Head of the Man, and by the name of Raphael Great Archangel of Air, Spirits of Air adore your creator.

Make Cross with Rose or the Censer.

In the names and letters of the Great Eastern Quadrangle, Spirits of Air adore your creator.

Hold Lotus Wand on high.

In the three great secret holy names of God borne upon the banners of the East, Oro Ibah Aozpi, Spirits of Air, adore your creator.

Trace whorl in front of Air Tablet, with Lotus Wand.

In the name of Bataivah, Great King of the East, Spirits of Air adore your creator.

Still facing East, vibrate powerfully the Third Enochian Key invoking the line Exarp from the Tablet of Union. Then formulate an astral Banner of the East about one.

In the name of Shaddai El Chai, and in the name of Yhvh, I command ye, ye dwellers in the realms of Air, that ye fashion for me a powerful magical base in the Astral Light whereon I may build a true body of transformation.

Perform Supreme Invoking Ritual of the Luna Hexagram, Precede with Qabalistic Cross, closing with Key-word. Return to Altar, face East, and say:

Crowned with star-light, and clothed with the Sun, I invoke Thee who art the ultimate root of all things, for thy righteousness and love are the foundations of the universe. Look upon me as I perform this ceremony, and, I beseech thee, let a ray of thy power descend here and now to awaken within my soul that power which shall prove a true channel for the working of the divine strength. May this ceremony to form a body of Transformation of the holy goddess Isis, enable me to progress in the Great Work, clarifying my spiritual vision, and illuminating me so that I may be the better able to help my fellow men.

> *Draw the name Shaddai El Chai and Sigil in heart, while facing East, and vibrate it several times by the vibratory formula of the Middle Pillar. Then trace Sigil and Hebrew letters of the Name in the Air with the Lotus Wand.*

Grant unto me the presence, I beseech Thee, of thy Great Archangel of the sphere of Yesod, that he may aid me at this time, even Gabriel, the Archangel of strength and power.

> *Draw the Invoking Hexagram of Luna and in it the Sigil and letters of Gabriel. Vibrate it similarly several times.*

O ye mighty ones of the sphere of Yesod, I invoke ye by the mighty name of Shaddai El Chai, whose seat and throne ye are, and by the name of Gabriel, your Archangel. Come unto me now, and let the magical force of Yesod flow through me so that I may accomplish this work of transformation.

> *Draw Sigil of Kerubim in the Hexagram. Pause for some while, formulating the God-form of Isis.*

In the name of Shaddai El Chai, I proclaim all ye powers and forces of Yesod, that I Ad Majorem Adonai Gloriam, Neophyte of the Golden Dawn, and a Frater Roseae Rubeae et Aureae Crucis, have summoned ye to my presence for the forming of a true and potent link between my human soul in Malkuth and the great goddess Isis, whose true abode is in the Supernals, yet reflected in Yesod, the eternal foundation of all things. To this end I now formulate a magical image of Isis in the Astral Light, so that by its assumption and with the divine aid I may be transformed from corruption into incorruption, and putting aside mortality become divinity itself through the descent of that Supernal Light which cometh with healing in its wings. And I solemnly pledge myself to use this body of Transformation of the goddess Isis, for the forwarding of the highest aspirations of my soul, and for the pursuit of the Great Work, that it may in very truth become a perfect body of transmutation. Formulate before me now in the evoked elements of Air, O ye powers of Yesod, a true and tangible form of Isis, that through its assumption, my own inner being may be wholly dissolved as though eaten up by the Airs of the Spirit, and transformed into a divine transfiguration. To the end that by the descent of the Shekinah and my assumption into the Holy Spirit, I may become the embodiment of the true Magic of Light, and acquire more perfect knowledge to help my fellow men.

And I now declare that all is in readiness for this magical operation, devoted to the formulation of a body of transformation of the Goddess Isis.

Pass to the West of the Temple with Fire and Water, and place them either side of the formulation of Isis, saying:

O form of Isis I formulate thee in the name Ad Majorem Adonai Gloriam, that thou mayest become a living body for the manifestation of the wisdom of God-head. And in the holy names of the Goddesses of the Scales of the balance, I purify thee with water and consecrate thee with fire, that from the vapours of these elements a basis may be formed for thee in the Astral Light.

Pass to the East of the Altar, facing West. In the West, kneeling at the altar where in the Neophyte ceremony the newly-admitted aspirant would be, formulate the god-form of Isis. Imagine that your left hand holds the left hand of the form. Hold the black section of the Lotus Wand in the right hand, tracing over the form such letters, sigils, and lineal figures as may occur in the following Oration.

In the divine name Shaddai El Chai, I invoke Thee, thou great goddess of Nature who clothest thyself with the forces of life as with a garment. O thou who art

Isis, the High Priestess of the Silver Star, the perfect purity and illumination of the divine Presence of the Supernal Light, whose sphere is Yesod reflecting the Light and Air from the Crown. Lift me up, I beseech thee, through the path of Tau, and manifest unto me a body of transformation, showing forth thy love and power and stability. Grant unto me the mighty power and help of the Archangel Gabriel who rules over the fundamental strength of Yesod, that he may command to my assistance the Choir of Angels the Kerubim that they may formulate with power this form of Isis. Let them give life and vitality unto this form of transmutation before me. Let them bind therein the reflection of the Light of the Supernals so that by my assumption of it, the body of transformation may become a solid link, tangible and unbreakable with all those powers of love and understanding which rise rank upon rank to the feet of the Holy Spirit. Grant that the Wisdom and Light of the Divine Ones may descend and through this form, manifest unto me the true holiness and unsullied vision of the Light.

Vibrate and circumambulate Isis by the vibratory formula of the Middle Pillar. Holding Lotus Wand by black end, directing flower over the head of form, say:

In the name of the Lord of the Universe, arise before me, O form of Isis into which I have elected to transform myself, so that seeing me, men may see the thing they see not, and comprehend not the divine form that they see.

Leave Altar, and move slowly towards the North.

Pass towards the North shrouded in darkness, O form of Isis into which I have elected to transform myself. The Voice of the Transformer said: Let me enter the path of darkness, peradventure thus may I manifest the Light. I am the only being in an abyss of darkness, from the darkness came I forth ere my birth, from the silence of a primal sleep. And the Voice of the Transformation said unto me, Child of Earth, the light shineth in darkness, but the darkness comprehendeth it not. Let the Mystic circumambulation take place.

> *Pass round once leaving the form. Formulate it in the South between two Pillars, and place Fire and Water on either side. Pass to West, endeavouring to visiualise the form strongly.*

Thou canst not pass from concealment unto manifestation save by virtue of the name of Elohim. Before all things are the chaos, the darkness, and the gates of the land of Night. I am He whose name is darkness. I am the great one of the Paths of the Shades. I am the transformer in the midst of the transformation. Formulate thou without fear before me as a firm body of transformation, for I am he in whom fear is not. Thou hast known me, O thou form of Isis, pass thou on.

> *Pass round once. Bring it to North, between Pillars, and place Fire and Water on either side. Then go East, visualising Isis.*

Thou canst not pass from concealment unto manifestation save by virtue of the name Yhvh. After the formless, the void and the darkness, then cometh the knowledge of the Light. I am that Light arising in Darkness. I am the Transformer in the midst of the transformation. Manifest thou therefore as a tangible body of transformation, for I am the Wielder of the Forces of the Balance. Thou hast known me now, O form of Isis, so pass thou on unto the cubical altar of the Universe.

> *Pass to East of Altar, formulating Isis as standing West in the place of the Candidate.*

And I beheld a great wonder in Heaven. A woman clothed with the Sun, with the Moon at her feet, and on her head was the diadem of the Twelve Stars. O thou Queen of Love and Mercy, thou crowned with the Throne, horned as the Moon, whose countenance is mild and glowing, hear me, O Isis, hear and save. Isis (*vibrate by Middle Pillar.*) Thou who art in matter manifest, Mother, Queen, and Daughter of the Justified One, thee, thee do I invoke. O Virgin Glory of the Godhead unspeakable, immortal Queen of the Gods, I invoke Thee. Isis (*circumambulate within*). By this Lotus, the sacred flower of thy Life, I invoke thee, I who dwell in the vast hall of living death, crying as thy child Horus towards the Golden Dawn. Isis (*vibrate*) Bid me awake, O mother, from the darkness of this earthy tomb, that I may as the living Osiris speak back to thee. O Isis, thou form of the Holy Spirit, from the marble halls of life, the immeasurable deep of Yesod, the sea of the sacred love, I invoke thee. Isis, (*circumambulate within*) descend from thy Palace of the Stars.

O Mother. O Archetype Eternal of Maternity and Love. O Mother, the flower of all Mothers, whose voice all Amenti hears. Speak unto me and manifest about me that I may rise from the chaos, from the world of shapeless and illusory forms, of dead men's husks, and unsubstantial things. O Isis, great queen of Heaven, supernal splendour which dwellest in that Light to which no man approach, wherein is Mystery and awful silence, come unto me, and make open the gates of bliss. Hail unto Thee, O thou mighty mother. Isis, unveil thou, O Soul of Nature, giving life and energy to the Universe. From thee all things do proceed. Unto Thee all must return. Thou springest from the Sun of splendour, shrouded from all. Lead me to the truth, bright maiden of the Night, and guide me in all my wanderings in darkness, as I travel upwards and onwards to the Light of the Eternal Crown. Come forth, O gracious Mother. Come unto me and dwell within my heart, Thou who art crowned with Starlight, who shineth amongst the Lords of Truth; whose place is in the abode of the Light of Heaven. Isis (*vibrate and circumambulate.*)

Now address the body of Isis as though it were physically visible before you at the Altar.

Child of Earth, long hast thou dwelt in Darkness. Quit the Night and seek the Day.

Draw the form towards you, so that it envelopes you.

I receive thee as a true body of Isis, a body of transformation. Khabx Am Pekht. Konx om Pax. Light in Extension.

Analyse Key-word and make the L.V.X. Signs.

Before all magical manifestation cometh the knowledge of the Light divine.

Move forward to the Pillars, face West. Endeavour to feel the form of Isis as almost physical. Then make the ◎=$\boxed{0}$ *Signs powerfully, and to feel actually in the shape desired. The form should seem as a cloud of mist enveloping you, but not yet wholly visible. When this occurs, but not before, formulate the Pillars standing on either side. If not, repeat the conjuration, and then return to Pillars. Circumamublate the Temple three times, completely enshrouded by form. Then say:*

Thus have I formulated unto myself this transformation.

Still in the East, utter the following conjuration.

Shaddai El Chai, almighty and ever living One, blessed be thy Name, ever magnified in the life of all. (*Vibrate the Name by the Middle Pillar, and mystic circumambulation.*) Grant unto me the power and presence of the Archangel of Yesod, Gabriel, who rules over the Kerubim, that they may vitalise and make strong this form of the God-head, so that it may be moulded as upon a firm and stable foundation, and inspired as a living body of Isis. Grant also unto me that this form of Isis which I have formulated may remain clear and strong so long as I shall have need of it, and that I may retain it under proper control and guidance until it shall have accomplished the work of transformation.

Return to Altar, addressing the form.

O thou form of Isis, which I have created to envelope and transform me, be thou in truth open to the divine Presence, the Understanding and Love of the Supernals. Be thou open to the wisdom and glory of the Goddess Isis so that thou mayest be a living Soul within me, and to prove my transfiguration, a body and soul of Resurrection. For the desire of the heavenly house hath eaten me up, and I desire to be with thee, O Isis. Implant within me the seeds of Love and Understanding, so that I may prosper in the Great Work, and assist others to its glory.

Before leaving the Temple with the god-form, say:

In the name of Yeheshuah, the Redeemer, I do now suffer all Spirits who may have been bound by this ceremony, and who are not now needed in the work of transformation, to depart unto their abodes and habitations, with the blessing of Yhvh.

Having obtained the desired effect, and when the form no longer is needed, return to Temple, and shatter the form with the conjuration.

In and by the name Shaddai El Chai, with the Aid of Gabriel, Great Archangel of Yesod, and the Kerubim, I do now banish the powers of Yesod, and all the Spirits of Air from this form. Disintegrate it, I command ye, by all the divine names, and depart ye in peace unto your habitations, and let there ever be peace between me and you. Dissipate every vestige of this form, and let its elements return into their component parts. I now cast it forth. Let it cease to be.

In the name Shaddai El Chai, I now declare this Temple closed.

Perform the Banishing Rituals of Pentagram and Hexagram.

Hekas Hekas Este Bebeloi.

Face East, make Qabalistic Cross, and perform the Lesser Banishing ritual of the Pentagram, with the black end of the Lotus Wand, holding it by the white band. Then perform the Lesser Banishing Ritual of the Hexagram.

Make the full LVX Signs.

Advance to Altar without Wand and take therefrom the Fire Wand. Face South, raise the Wand above thy head, and slowly circumambulate with Sol, saying:

And when, after all the phantoms have vanished, thou shalt see that holy and formless Fire, that Fire which darts and flashes through the hidden depths of the universe, hear thou the Voice of Fire.

On reaching South, making the invoking Fire Pent, and say:

Oip Teaa Pedoce. In the Names and Letters of the Great Southern Quadrangle, I invoke ye, ye Angels of the Watch-tower of the South.

Replace Wand on Altar, take Cup and go West. Sprinkle to West and circumambulate Temple with Sol, saying:

So therefore, first, the Priest who governeth the works of Fire must sprinkle with the Lustral Water of the Loud resounding Sea.

On reaching West sprinkle with Water, make Invoking Water Pent and the Sign of Eagle's head, and say:

Empeh Arsel Gaiol. In the Names and Letters of the Great Western Quadrangle, I invoke ye, ye Angels of the Watch-tower of the West.

Replace Cup, take Dagger, strike towards East, and circumambulate with Sol, saying:

Such a Fire existeth, extending through the rushings of Air, or even a Fire Formless, whence cometh the image of a Voice; or even a Flashing Light, abounding, revolving, whirling forth, crying aloud.

On reaching East, strike forward with Dagger, and make invoking Air Pentagram, saying:

Oro Ibah Aozpi. In the Names and Letters of the Great Eastern Quadrangle, I invoke ye, ye Angels of the Watch-tower of the East.

Replace Dagger. Take Pentacle, go North, shake thrice, and circumambulate with Sol, saying:

Stoop not down into the darkly splendid world wherein lieth continually a faithless depth and Hades wrapped in gloom, delighting in unintelligible images, precipitous, winding; a black, ever-rolling abyss, ever espousing a body, unluminous, formless and void.

Reaching the North. Shake Pentacle thrice and with it make Invoking Earth Pentagram, saying:

Emor Dial Hectega. In the Names and Letters of the Great Northern Quadrangle I invoke ye, ye Angels of the Watch-tower of the North.

Replace Pentacle. Take Incense, go West of Altar, Face East, raise it, describing Active equilibriating Spirit Pent, saying:

Exarp Bitom.

Describe Passive Equilibriating Spirit Pentagram, saying:

Hcoma Nanta. In the Names and Letters of the Mystical Tablet of Union, I invoke ye, Angels of the Celestial Spheres, whose dwelling is in the Invisible. Ye are the Guardians of the Gates of the Universe; be ye also the Watchers of my Mystic Sphere. Remove and banish far the evil; strengthen and inspire me that I may preserve unsullied this my body, as the abode of the Mysteries of the Eternal Gods. Let my sphere be pure and holy so that I may be able to enter into the centre of my being, and become a partaker of the secrets of the Divine Light.

Pass to the North. Take Lotus Wand and say:

The visible Sun is the dispenser of Light to the Earth. Let me therefore form a vortex in this chamber that the Invisible Sun of the Spirit may shine thereinto from above.

> *Circumambulate with Sol thrice, saluting with* ⑤ = $\boxed{6}$ *Signs as you pass the East. Go West of Altar, face East, and extend arms in the form of a cross, say:*

Holy art Thou Lord of the Universe,
Holy art Thou whom Nature hath not Formed.
Holy art Thou the Vast and the Mighty One.
Lord of the Light and the Darkness.

> *Take Lotus Wand by White Band, perform Invoking Hexagram Ritual of the Supernals, and Pentagram Ritual of Spirit, and say:*

Supernal Splendour which dwellest in the Light to which no man can approach, wherein is Mystery, and Depth unthinkable, and awful Silence. I beseech Thee, who art Shekinah and Aimah Elohim, to look upon me in this Ceremony which I perform to Thine Honour and for my own Spiritual development. Grant thine aid unto the highest aspirations of my Soul, in thy Divine Name Yhvh Elohim, by which Thou dost reveal thyself as the perfection of creation, and the Light of the World to come.

I implore Thee to grant unto me the presence of Thy Archangel Tzaphqiel. (*Trace Sigils as required and vibrate powerfully.*) O Tzaphqiel, Thou Prince of Spiritual Initiation through suffering, and of spiritual strife against evil, aid me I beseech Thee to conquer the evil that is in me, by the binding and controlling of my mortal parts and passions.

O ye strong and mighty ones of the sphere of Shabbathai, O ye Aralim, Aralim, I conjure ye by the mighty name of Yhvh Elohim, the divine ruler of your realm, and by the name of Tzaphqiel, your Archangel. Aid me with your power, in your office to place a veil between me and all things belonging to the outer and lower world. Let it be a veil woven from that silent darkness which surrounds your abode of eternal rest in the sphere of Shabbathai, that in this chamber of the Divine Mystery, I may hear nothing that comes not from on high, and see naught that may distract my vision from the Glory of the eternal Crown. That I may behold only the holy vision that descends from that Divine Brilliance, the scintillation and corruscation of the Divine Glory. That Divine Brilliance, that Light which lighteth the universe, that Light which surpasseth the Glory of the Sun, beside which the Light of mortals is but darkness. That in the closing of my physical senses to the vibrations of the outer and the lower, I may learn to awaken those spiritual faculties by which I may attain at length to perfect union with divine and unalterable being.

Consider the Divine ideal, and say slowly:

From Thine hands, O Lord, cometh all good. From Thine hands flow down all grace and blessing. The characters of Nature with Thy finger Thou hast traced, but none can read them unless he hath been in thy school. Therefore, even as servants look unto the hands of their masters and handmaidens unto their mistresses, even so do our eyes look up unto Thee, for Thou alone art our help, O Lord of the Universe. All is from Thee, all belongeth unto Thee. Either Thy love or Thine Anger all must again re-enter. Nothing canst thou lose, for all must tend to Thine honour and majesty. Thou art Lord alone, and there is none beside Thee. Thou doest what Thou wilt with Thy Mighty Arm and none can escape from Thee. Thou alone helpest in their necessity the humble and meek-hearted and poor who submit themselves unto Thee; and whosoever humbleth himself in dust and ashes before Thee, unto such a one art Thou propitious. Who should not praise Thee, O Lord of the Universe, unto whom there is none like, whose dwelling is in the Heavens and in every virtuous and god-fearing heart.

O God, the Vast One, Thou art in all things. O Nature, Thou Self from nothing, for what else can I call Thee. In myself, I am nothing, in Thee I am Self, and exist in Thy Selfhood from Nothing. Live Thou in me and bring me unto that Self which is in Thee, Amen.

I desire the attainment of the knowledge and conversation of my higher and Divine Genius, the summum bonum, true wisdom and perfect happiness, the power of the great transformation.

Kneel West of the Altar, and say, whilst aspiring strongly:

In the divine name Iao I invoke Thee, Thou Great Avenging Angel Hua, to confirm and strengthen me in the path of the Light. O messenger of the beloved One, let thy shadow be over me. Thy name is death, it may be, or shame or love. So thou bringest me tidings of the beloved one I shall not ask thy name. Keep me steadfast in the path of rectitude and self-sacrifice. Confer upon me the power of discernment that I may choose between the evil and the good, and try all things of doubtful and fictitious seeming with sure knowledge and sound judgment.

Rise, project the Astral to the East of the Altar. Hold the Lotus Wand in the right hand, turn, face your body, take the left hand in the left hand of the Astral, and in both astral and physical say:

Eheieh. Eheieh. Eheieh. Eheieh. (*Vibrate and circumambulate by Formula of the Middle Pillar.*) Thou who dwellest in the Boundless Light, in whom only is Being, who alone can say I Am, Beginner of movement, bestower of the gift of life in all things, Thou who fillest the limitless universe with Thy essence, grant unto me the presence of the Prince of Countenances, the great Angel Metatron, He who bringeth others before the face of God. Let him lead me in my aspirations after that divine and only selfhood which is in Thee, that I may be enabled so to live that by the absolute control and purification of my natural body and soul, I having no other desire, may become a fit dwelling for my higher Genius. For the desire of Thy house O Adonai hath eaten me up, and I desire to be dissolved and be with Thee. May my human nature, becoming as the perfect Malkuth, the resplendent intelligence, be thus exalted above every head and sit on the throne of Binah, and being clothed with the Sun, illuminate the darkness of my mortal body. Cause the Divine influx to descend from that great Archangel Metatron, to rend away the veils of darkness from my mortal vision, that I may know Thee, Adonai, the only true Self, and Yeheshuah Yehovashah, Thy perfect Messenger, the Guardian Angel in me, my only hope of attainment to the eternal Glory.

Place aside the astral Lotus. Return into the physical body, place Sword on neck, and say:

So help me, the Lord of the Universe and my Higher Soul.

Rise, holding Sword in right hand. Raise both arms on high. Contemplate with imagination and aspire unto the Ideal, and say:

I invoke Thee, Hru, thou great Angel who art set over the operations of this Secret Wisdom. Strengthen and establish me in my search for the Mysteries of the Divine Light. Increase my spiritual perception and assist me to rise beyond that lower selfhood which is nothing unto the highest selfhood which is in God the Vast One.

Pass to the North. Project the Astral to the throne of the Hierophant in the East, and facing your body, say:

The voice of my Higher Self said unto me "Let me enter the Path of Light, peradventure I may be prepared to dwell there. I am the only being in this glory of the Ineffable. From the divine Brilliance came I forth at my birth, from the splendour of the infinite Light."

Return to body. Circumambulate with Sol, saying, while drawing down the divine brilliance into *the vortex, having formulated an Angel Torch-bearer who lights and leads the way.*

I am Osiris, the Sun veiled by night, united to the Higher by purification, perfected through suffering, glorified through trial. I have come where the Great Gods are, through the power of the Mighty Name. Yhvh. Tzaphqiel.

Then pass round again following the Angelic Kerux.

I have passed through the Gates of the Firmament. Give me your hands, O ye Lords of Truth, for I am made as ye. Hail unto ye, for ye are the formers of the Soul. Yod He. Ratziel.

Pass on and halt in South. Formulate the Two Pillars, and aspire to the Genius. Pass to the West, and say:

Before all things are the Chaos, the Darkness and the Gates of the Land of Night. Therefore in the place of the Guardian of the Gate of the West, I tread Thee down beneath my feet, O form of darkness and of fear. For fear is failure, and except I be without fear, I cannot cast out the evil ones into the Earth. I have conquered Thee, so I pass on.

Go round, saying:

O Lord of the Universe, Thou art above all things, and Thy Name is in all things, and before Thee the shadows of the Night roll back and the darkness hasteth away. Eheieh. Metatron.

Thus have I formulated the white Triangle of the Light Divine that, rising and expanding, may shine within my heart, a centre of the Supernal splendour.

Stop in the North, form the Pillars, aspire. Pass East, Say:

After the formless and the void and the Darkness, then cometh the knowledge of the Light. So in the place of the Guardian of the Gate of the East, I draw thee into my heart, O vision of the Rising Sun. Thou dwellest in the place of the balance of the forces, where alone is perfect justice. Unbalanced mercy is but weakness, and unbalanced severity is cruelty and oppression. Therefore, in the name of the Motionless Heart, I pass on unto that great Altar whereon is sacrificed the body of my higher Genius.

Pass to Cauldron on the Altar. Stand at East of Altar, facing West, and as you read, place the ingredients into the Cauldron.

O Adonai, thou mighty and secret Soul that is my link with the infinite Spirit, I beseech Thee in the name of Eheieh and in the tremendous Name of strength through sacrifice Yeheshua Yehovashah, that thou manifest in me. Manifest thou unto me, I beseech Thee my Angel, for my assistance in the Great Work so that I, even I, may go forward from that lower selfhood which is in me, unto that highest selfhood which is in God the Vast One. That thou mayest be able to manifest thyself unto me, in me, and by a material manifestation I do here offer unto Thee the elements of the Body of Aeshoorist upon the place of Foundation.

For Osiris Onnophris hath said, These are the elements of my Body perfected through suffering and glorified by trial. For the scent of the dying rose is as the suppressed sigh of my suffering. And the flame red fire as the strength of mine undaunted will. The Cup of Wine is as the pouring forth of the blood of my heart, sacrificed unto regeneration, unto the newer life. And the bread and salt is as the foundation of my body which I destroy in order that it may be renewed.

Wherefore behold! Into this brazen cauldron I cast this Wine, this Bread and Salt, and finally this Rose, that their essences may be volatilised by the Fire which is beneath. Accept now these elements thus volatised by the Fire, and from them form a body by me and in me, that thou my Genius, the spirit of my soul, mayest manifest thyself physically unto me, for my assistance in the Great Work.

Pass West of Altar. Kneel, project Astral to Pillars, say:

Father of all Beings, and of the Spaces, I invoke Thee and I adore Thee. Look with favour upon my higher aspirations, and grant unto me that my Genius may manifest unto me, and in me, and through me, with a physical manifestation. Khabs Am Pekht. Konx Om Pax. Light in Extension.

Return to body. Rise and go East of Altar, face East.

And now, in the tremendous name of strength through suffering, Yeheshuah Yehovashah, do I crush ye down, O ye forces of evil that be beneath the universe in me, and thus do I transmute ye, that ye also may become a base and a foundation unto my higher Soul, that my Genius may manifest unto me physically, in me and by me, and thus also ye shall help forward the Great Work.

Pass forward to between the Pillars. Arms in the form of a Cross, attracting Genius from above, and say:

O Mighty Being, the locks of whose head are formed from the divine white Brilliance of the eternal Crown, Who art clothed with the Garment of purity, and girt with the golden girdle of the Sun of Beauty, in whose right hand are grasped with an absolute rule the Seven mighty Archangels who govern the seven states of mortal man, grant unto me the power, I beseech Thee, to rise above the planetary darkness wherein I must live, here on Earth, until my regeneration is accomplished. Out of the darkness may Light arise for me.

O Thou, from whose mouth cometh the sword of flame, rend I beseech Thee with that Sword the veils of darkness which hide from my spirit's vision, that Golden Light wherein Osiris dwells, that I being thus enabled to enter the secret chamber of my own Soul, may behold the Glory of the Eternal Crown, and beholding that great Light be willing to forego all that Earth can offer, that I may attain unto that Supernal and only Self, united in the glory of Ain Soph Aour. Let me dwell in that land which far-off travellers call

Naught. O land beyond honey and spice and all perfections. I will dwell therein with my Lord Adonai for ever.

Visualise and attract Genius from above by aspiration. Vibrate the name Eheieh by the formula of the Middle Pillar, and circumambulate, and strive by all the power of the human will to exalt yourself unto the Genius. Then circumambulate three times. Then return to Pillars, face East, and invoke:

I am the Resurrection and the Life. He that believeth on me, though he were dead, yet shall he live; and whomsoever liveth and believeth on me shall never die. I am the First and the Last. I am He that liveth and was dead, and behold I am alive for evermore, and hold the keys of Hell and of Death.

For I know that my Redeemer liveth and that He shall stand at the latter day upon the Earth. I am the Way, the Truth, and the Life. No man cometh unto the Father but by me. I am the Purified. I have passed through the Gates of Darkness unto Light. I have fought upon Earth for good, and have finished my work. I have entered into the invisible.

Circumambulate slowly once with Sol, saying as you pass round:

I am the Sun in his rising, passed through the hour of cloud and of Night. I am Amoun the concealed One, the Opener of the Day. I am Osiris Onnophris, the Justified One, Lord of Life, triumphant over death. There is no part of me that is not of the Gods. I am the Preparer of the Pathway, the Rescuer unto the Light. Out of the darkness, let the Light arise.

At this point, reach the pillars again, and facing East, raise hands and eyes, and say:

I am the Reconciler with the Ineffable. I am the Dweller of the Invisible. Let the White Brilliance of the Divine Spirit descend.

In the Name and Power of that Divine Spirit, I invoke Thee, O my divine Genius that thou manifest Thyself to me and in me, to help me to purify my lower self, to teach me and assist me to unite myself unto thee in divine perfection, so that I also may be built into the living rock, a pillar of the Temple of my God. That I may no more come out to dwell on Earth as mortal man, but that I may be as Osiris going forth to seek and to save the lost ones of the race of Man.

After contemplating.

Thus at length have I been enabled to begin to comprehend the form of my higher Self.

Return to West of Altar, facing East.

And now in the Name and Power of the Divine Spirit, I invoke ye, ye Angels of the Watch-towers of the Universe, and charge ye to guard this my sphere. Keep far from me the evil and the unbalanced, that they penetrate not into my abode of the Mysteries. Inspire and sanctify me that I may enter in to the centre of my being, and there receive the illimitable wisdom of the light divine.

Give the Signs of the ⑤ = $\boxed{6}$.

Close by purifying with water and consecrating with Fire. Reverse circumambulation, adoration to East, and say:

Nothing now remains but to partake of the sacred repast composed of the elements of the body of Osiris. For Osiris Onnophris hath said: These are the elements of my Body, perfected through suffering, glorified by trial. The scent of the dying Rose is as the suppressed sigh of my suffering. And the flame red fire as the strength of mine undaunted will. And the Cup of Wine is as the pouring forth of the blood of my heart, sacrificed unto regeneration, unto the newer life. And the bread and salt is as the foundation of my body which I destroy that it may be renewed.

Take Elements astrally. Then say:

In the name of Yhshvh the Redeemer, I now set free any spirits that may have been imprisoned by this ceremony.

Conclude with LVX Signs.

THE BORNLESS RITUAL FOR THE INVOCATION OF THE HIGHER GENIUS

Temple arranged with Banners of East and West, Four Enochian Tablets, with a Tablet of Union on altar with the elements arranged over it. Cross and triangle in centre. The whole ritual to be performed either with the Hierophant's Sceptre or Lotus Wand. Z.A.M. to be clothed in white, wearing yellow slippers, white sash and consecrated Rose Cross.

Standing West of Altar, face East, and cry:

Hekas Hekas Esti Bebeloi.

Purify the Temple with Water as in the ◎ = $\boxed{0}$ *Grade.*

Consecrate the Temple with Fire, saying appropriate versicles.

Holding Lotus Wand by White band, circumambulate Temple three times.

Standing West of Altar, face East for Adoration:

Holy art Thou Lord of the Universe,
Holy art Thou Whom Nature hath not formed.
Holy art Thou the Vast and the Mighty One,
Lord of the Light and of the Darkness.

Still facing East, perform the Qabalistic Cross, formulating Kether very strongly above one's head, equilibriating it in the form of a cross. Then, aspiring to the higher Genius, say:

Thee I invoke the Bornless One.
Thee that didst create the Earth and the Heavens.
Thee that didst create the Night and the Day.
Thee that didst create the Darkness and the Light.
Thou art Osorronophris, whom no man hath seen at any time.
Thou art Iabas. Thou art Iapos.
Thou hast distinguished between the Just and the Unjust.

Thou didst make the female and the male.
Thou didst produce the Seed and the fruit.
Thou didst form men to love one another and to hate one another.

I am (*here insert sacramental name and Grade*) of the Order of the R.R. et A.C., thy Prophet unto whom Thou didst commit Thy Mysteries, the ceremonies of the Magic of Light. Thou didst produce the moist and the dry and that which nourisheth all created things. Hear me Thou. For I am the Angel of Paphro Osorronophris. This is Thy true Name, handed down to the Prophets of the Sun.

Pause a while to formulate about you the Banner of the East. Then make Rose Cross over Altar, vibrating Yhshvh by the Formula of the Middle Pillar.

Still facing East, but expanding the astral form to the limit of one's power, say:

The Voice of my Higher Self said unto me, "Let me enter the Path of Darkness, and peradventure there shall I find the Light. I am the only being in an Abyss of Darkness; from an Abyss of Darkness came I forth ere my birth, from the silence of a Primal Sleep. And the Voice of Ages answered unto my Soul: "I am He who formulates in Darkness, the Light that shineth in Darkness, yet the Darkness comprehendeth it not."

Pass by North to the East of Temple. Face quarter, and trace the Spirit Pentagram of Actives and Invoking Pentagram of Air using names as in the Supreme Ritual of Pentagram. At the same time, imagine yourself clothed with the colossal form of the God Aroueris, and that the words of the Invocation travel out infinitely to the ends of the quarter. Also imagine that the elements evoked by the pentagrams surge through the God-form, eliminating all impurities.

Hear me: Ar; Thiao; Rheibet; Atheleberseth; A; Blatha; Ebeue; Phi; Thitasoe; Ib; Thiao. Hear me, and make all Spirits subject unto me, so that every Spirit of the Firmament and of the Ether, upon the Earth and under the Earth, on dry land and in the Water, of Whirling Air, and of Rushing Fire, and every Spell and Scourge of God the Vast One may be obedient unto me.

> *Make one complete circumambulation deosil, to formulate the Angle of Kether in the Supernal Triangle of the Genius. Pass to the South, assume the astral God-form of Horus, and that as the invocation proceeds the Fire purges you of all blemish. Use Spirit Pentagram of Actives and Invoking Pentagram of Fire.*

I invoke Thee, the Terrible and Invisible God Who dwellest in the void place of the Spirit. Arogogorobrao. Sothou. Modorio. Phalarthao. Doo. Ape. The Bornless One. Hear me and make all Spirits subject unto me, so that every Spirit of the firmament and of the Ether, upon the Earth and under the Earth, on dry land and in the Water, of Whirling Air and of Rushing Fire, and every spell and scourge of God may be made obedient unto me.

> *Make one complete circumambulation to formulate the Angle of Chokmah. Pass to West, assume form of the Goddess Isis, and imagine after invocation that the element flows in waves through you. Make Passive Pentagram of Spirit and Invoking Pentagram of Water.*

Hear me: Roubriao. Mariodam. Balbnabaoth. Assalonai. Aphnaio. I. Thoteth. Abrasar. Aeoou. Ischure, Mighty and Bornless One.

Hear me, and make all spirits subject unto me, so that every Spirit of the firmament and of the Ether, upon the Earth and under the Earth, on dry land and in the Water, of Whirling Air, and of Rushing Fire, and every spell and scourge of God may be made obedient unto me.

> *Circumambulate again, forming the Binah angle. Pass to North, assume God-form of Nephthys, and*

after invocation imagine that the Earth cleanses you. Make passive Pentagram of Spirit, and Invoking Pentagram of Earth.

I invoke Thee. Ma. Barraio. Ioel. Kotha. Athorebalo. Abraoth. Hear me, and make all spirits subject unto me, so that every spirit of the firmament and of the Ether, upon the Earth and under the Earth, on dry land and in the Water, of Whirling Air, and of Rushing Fire, and every spell and scourge of God may be made obedient unto me.

Go direct to East without circumambulation. Perform Qabalistic Cross.

Atoh Malkuth, ve Geburah, ve Gedulah, le Olam, Amen. Before me Raphael, Behind me Gabriel, on my Right Hand Michael, on my left hand Auriel. Before me flames the Pentagram, and behind me shines the six rayed Star.

Atoh Malkuth ve Geburah, ve Gedulah, le Olahm, Amen.

Pass to the West of Altar, and face East. Imagine yourself as clothed in the God-form of Thoth. Make the Sign of the Rending of the Veil, and use the Exhortation of the Portal:

Ol Sonuf Vaorsagi Goho Iad Balata. Elexarpeh. Comananu. Tabitom. Zodacara Eka Zodacare Od Zodameranu. Odo Kikale Qaa, Piape Piamoel Od Vaoanu.

Make the Invoking Pentagram of Spirit Active over the Altar, vibrating: Exarp, Bitom, and Eheieh, and say:

Hear me: Aoth. Abaoth. Basum. Isak. Sabaoth. Isa! This is the Lord of the Gods. This is the Lord of the Universe. This is He whom the Winds Fear. This is He, who having made voice by his commandment is Lord of all things, King, Ruler and Helper.

Hear me, and make all spirits subject unto me, so that every spirit of the Firmament and of the Ether, upon the Earth and under the Earth, on dry land, and in the Water, of Whirling Air, and of Rushing Fire, and every spell and scourge of God may be made obedient unto me.

Pass to the East. Pause, then make the Passive Spirit Pentagram, with Hcoma, Nanta, and Agla. While vibrating the following words, let the Z.A.M. imagine that, standing between the Pillars, he is formulated as a black Egg of Akasa, and that from the dark centre of that Egg, its Tiphareth, extends upwards into the heights an astral semblance of his Wand. As each word is vibrated let this Sceptre shoot higher and higher towards the Kether of the Universe. The conception should be of the formation of an astral Middle Pillar, down the centre of which the Divine White Brilliance may descend.

Hear me, Ieou. Pur. Iou. Pur. Iaeo. Ioou. Abrasar. Sabrium. Do. Uu. Adonai. Ede. Edu. Angelos Ton Theon. Anlala Lai. Gaia. Ape. Diathana Thorun.

Above the Lotus of the Sceptre, the Z.A.M. should now see the Divine White Brilliance clearly, formulated as a flashing angelic figure descending upon the black egg. Say:

He comes in the Power of the Light.
He comes in the Light of Wisdom.
He comes in the Mercy of the Light.
The Light hath healing in its wings.

Aspiring, and imagining the while that the Flower at the top of the Wand grows and opens wider that the Genius may enter, make LVX Signs in Silence, and say very slowly:

I am the Resurrection and the Life. He that believeth in Me, though he were dead, yet shall he live. And whosoever liveth and believeth in Me, shall never die. I am the First and I am the Last. I am He that liveth and was dead, and behold, I am alive for evermore, and hold the Keys of Hell and of Death.

For I know that my Redeemer liveth and that he shall stand at the latter day upon the Earth. I am the Way, the Truth, and the Life. No man cometh unto the

Father but by Me. I am the Purified. I have passed through the Gates of Darkness unto Light. I have fought upon Earth for good, and have now finished my work. I have entered into the invisible.

I am the Sun in his rising, passed through the hour of cloud and of night. I am Amoun, the concealed one, the Opener of the Day. I am Osiris Onnophris, the Justified One, Lord of Life triumphant over death. There is no part of me that is not of the gods. I am the preparer of the Pathway, the Rescuer unto the Light.

Now let the Z.A.M. formulate the descent of the Light into the Flower. Then pause, and say this prayer:

Unto Thee, Sole Wise, Sole Mighty, and Sole Eternal One, be praise and glory forever, who hath permitted me, who now kneeleth humbly before Thee, to penetrate thus far into the Sanctuary of Thy Mysteries. Not unto me, but unto Thy Name be the Glory. Let the influence of Thy Divine Ones descend upon my head, and teach me the value of self-sacrifice, so that I shrink not in the hour of trial, but that my name may be written on high, and that my Genius may stand in the presence of the Holy Ones, in that hour when the Son of man is invoked before the Lord of Spirits and his Name in the presence of the Ancient of Days.

After this prayer, circumambulate three times, and then formulate the flashing descent of the Supernal Light down the Astral shaft into the Tiphareth centre, and that the Black Egg surrounding the Z.A.M. gradually becomes illumined, until it changes into white.

Out of the Darkness, let that Light arise. Before I was blind, but now I see. I am the Dweller in the Invisible, the Reconciler with the Ineffable.

Let the Z.A.M. make the L.V.X. Signs as described in the Rose Cross Ritual, so that as he makes, finally, the X Sign, he calls down the Light.

Let the White Brilliance of the Divine Spirit Descend.

When the Z.A.M. has felt the Brilliance, and perceived the radiance of the Egg, let him withdraw the Shaft into his heart, and say:

I am He, the Bornless Spirit, having Sight in the Feet, Strong, and the Immortal Fire. I am He, the Truth.
I am He who Hate that Evil should be wrought in the world.
I am He that lighteneth and thundereth.
I am He from whom is the shower of the Life of Earth.
I am He, whose mouth ever flameth.
I am He, the Begetter and Manifester unto the Light.
I am He, the Grace of the World.
The Heart Girt with a Serpent is my Name.
Come Thou forth and follow me and make all spirits subject unto me so that every spirit of the firmament and of the Ether, upon the Earth and under the Earth, on dry land, and in the Water of whirling Air, and of rushing Fire, and every spell and scourge of God the Vast One may be made obedient unto me. Iao. Sabao. Such are the Words.

After contemplating that glory for some while go to West of Altar and face East.

Be my mind open to the Higher.
Be my heart a centre of the Light.
Be my body a Temple of the RosyCross.

Then banish by Pentagram Ritual or:

"In the name of Yhshvh, I now set free any spirits that may have been imprisoned by this ceremony."

Arrangement of the Temple as in Neophyte Grade. Opening by Watchtower Ceremony. Circumambulation thrice, and then the Adoration.

Go to the East. Lotus Wand, held by white band, and perform the Invoking Ritual of the Supernals by the Hexagram. Trace Sigils in the air as they are vibrated.

Supernal Splendour which dwellest in the Light to which no man can approach, wherein is Mystery and depth Unthinkable, and awful Silence. I beseech Thee who art Shekinah and Aimah Elohim, to look down upon me in this Ceremony which I perform to thine honour, and for the assistance of those who have passed through the veil. Grant thine aid unto the highest aspirations of my Soul, in thy Divine Name Yhvh Elohim by which thou dost reveal thyself as the perfection of Creation and the Light of the World to Come.

I implore thee to grant unto me the presence of thine Archangel Tzaphqiel. O Tzaphquiel, thou prince of spiritual initiation through suffering and of strife against evil, aid me I beseech thee to transcend the evil that is in me, so that I may be enabled to perform a higher and diviner work.

O ye strong and mighty ones of the sphere of Shabbathai, O ye Aralim, Aralim, I conjure ye by the mighty name of Yhvh Elohim, the divine ruler of your realm, and by the name of Tzaphqiel, your Archangel. Aid me with your power, in your office to place a veil between me and all things belonging to the outer and lower world. Let it be a veil woven from that silent darkness which surrounds your abode of eternal rest, that in this chamber of the divine mystery, I may hear nothing that comes not from on high, and see naught that may distract my vision from the ineffable glory of the Supernals. Grant unto me, I beseech thee, the power of the spirit to bring the brilliance of the eternal splendour to one who has now entered the invisible.

Lift me, I beseech thee, lift me up so that I may be made a divine messenger bearing the peace and harmony of higher spheres to ...... whose death to this earthly plane we do now commemorate. Wherever he may now be, and on whatever plane he may now pursue his ideal, let him be blessed with a diviner rest and an utter cessation from strife.

Trace Saturn Hexagram with Sigil in centre.

Term of all that liveth, whose name is Death and inscrutable, be thou favourable unto us in thine hour. And unto him, from whose mortal eyes the veil of physical life hath fallen, grant that there may be the accomplishment of his True Will. Should he will absorption in the Infinite, or to be united with his chosen and preferred, or to be in contemplation, or to be at peace, or to achieve the labour and heroism of incarnation on this planet or another, or in any star, or aught else, unto him may there be granted the accomplishment of his true will.

Go to Altar, visualise deceased at the East facing West, and invoke:

I invoke thee by the divine name Iao, thou great Angel Hru, who art set over the operations of this Secret Wisdom. Strengthen and establish ...... in his search for the divine Light. Increase his spiritual perception so that he may accomplish his True Will, and that thus he may be enabled to rise beyond that lower selfhood which became as nothing unto that highest selfhood which is the Clear Light of the Spirit.

Go to East of Altar. Make Rose Cross over the Elements vibrating the Enochian Spirit invokation. Make Qabalistic Cross.

For Osiris Onnophris who is found perfect before the Gods hath said: These are the elements of my Body perfected through suffering, glorified through trial. The scent of the dying Rose is as the repressed sigh of my Suffering. And the flame-red Fire as the energy of mine undaunted Will. And the Cup of Wine is the pouring out of the blood of my heart, sacrificed unto Regeneration, unto the newer life. And the bread and salt are as the foundations of my body, which I destroy in order that they may be renewed.

For I am Osiris Triumphant. Even Osiris Onnophris the Justified One. I am He who is clothed with the body of flesh yet in whom flames the spirit of the eternal Gods. I am the Lord of Life. I am triumphant over Death, and whosoever partaketh with me shall with me arise. I am the manifester in Matter of Those whose abode is the Invisible. I am the purified. I stand upon the Universe. I am its Reconciler with the eternal Gods. I am the Perfector of Matter, and without me the universe is not.

Pause for a moment or two, visualising Kether as a brilliance above the head.

Buried with that Light in a mystical death, rising again in a mystical resurrection, cleansed and purified through him our Master, O thou dweller of the invisible. Like him, thou pilgrim of the ages, hast thou toiled. Like him hast thou suffered tribulation. Poverty, torture, and death hast thou passed through. They have been but the purification of the gold. In the alembic of thine heart, through the Athanor of Affliction, seek thou the true Stone of the Wise.

Pass from the Altar to the East.

Come in peace, O beautiful and divine one, to a body glorified and perfected. Herald of the Gods, knowing his speech among the living! Pass thou through every region of the invisible unto the place wherein thy Genius dwelleth, because thou comest in peace, provided with thy wealth. Dwell thou in that sacred land that far-off travellers call naught. O land beyond honey and spice and all perfection! Dwell therein with thy Lord Adonai for ever.

Turn and look westwards, raising eyes.

O Lord of the Universe, the vast and the mighty one, ruler of the light and the darkness, we adore thee and we invoke thee, Look thou with favour upon this pilgrim who is now before thee, and grant thine aid unto the highest aspirations of his soul, to the glory of the ineffable Name.

Slowly walk to the altar, visualising the brilliance descend upon the image of the deceased in the place of the Neophyte.

I come in the power of the Light. I come in the light of Wisdom. I come in the mercy of the Light, the Light hath healing in its wings. (*name deceased*) I tell thee that as the light can manifest from the darkness so by these rites shall the Light descend unto thee. Long hast thou dwelt in darkness. Quit the darkness and seek the Light.

Return to between the Pillars, and visualise the descent of the brilliance above.

I am the resurrection and the life. Whosoever believeth on me though he were dead, yet shall he live, and whosoever liveth and believeth on me shall never die. I am the First, and the Last. I am he that liveth and was dead, and behold I am alive for evermore, and hold the keys of hell and of death. For I know that my Redeemer liveth, and that he shall stand at the latter day upon the Earth. I am the Way, the Truth and the Life. No man cometh unto the Father but by me. I am the Purified. I have passed through the Gates of Darkness unto Light. I have fought upon Earth for good, and have finished my work. I have entered into the invisible.

Vibrate Yeheshuah by the vibratory formula of the Middle Pillar. Also the mystical circumambulation. Then, walk round slowly whist saying:

I am the Sun in his rising, passed through the hour of cloud and of night. I am Amoun the concealed one, the Opener of the day. I am Osiris Onnophris the Justified One, Lord of Life triumphant over death. There is no part of me which is not of the Gods. I am the preparer of the pathway, the rescuer unto the Light. Out of the darkness, let the Light arise.

Pass between the Pillars, face East.

I am the reconciler with the Ineffable, the dweller of the invisible. Let the white brilliance of the divine spirit descend.

Visualise the deceased now standing well in front in the East, and address him thus:

. . . . . . whoever thou art in reality, and wheresoever thou now mayest be, by the power of the Spirit devolving upon me by this ceremony, I do project unto thee this ray of the divine white Brilliance that it may bring thee peace and happiness and rest.

Make the Sign of the Enterer three times to project the Light.

Be thy mind open unto the higher. Be thy heart a centre of the Light. Be thy body, whatsoever its nature, a Temple of the holy Spirit.

Pause. Make Qabalistic Cross.

Unto thee, sole Wise, sole Eternal and Sole Merciful One be the praise and the glory forever, who has permitted . . . . . ., who now standeth invisibly and humbly before thee to enter thus far into the sanctuary of thy mystery. Not unto us but unto thy name be the glory. Let the influence of thy divine ones descend upon his head, and teach him the value of self-sacrifice so that he shrink not in the hour of trial. But that thus his name may be written upon high and his Genius stand in the presence of the holy Ones in that hour when the Son of Man is invoked before the Lord of Spirits and his name in the presence of the Ancient of Days.

Go to Altar.

And now in the name and power of the Divine Spirit, I invoke ye, ye Angels of the Watchtowers of the Universe, and charge ye by the divine names Yeheshuah Yehovashah to guard this sphere of . . . . . . Keep far from him all evil and the unbalanced that they penetrate not into his spiritual abode. Inspire and sanctify him so that he may enter in to the centre of his being and there receive the vision of the Clear Light, and thus accomplish his True Will.

Pause for some while for meditation. Then close by usual formulae.

PRACTICAL Z. PREPARATION FOR DIVINATION

By G. H. FRATER *Sub Spe*

The Preparation for Divination — Opening Ceremony of ◎ = $\boxed{0}$. *The Temple is the Aura or Sphere of Sensation. The Hierophant is the Diviner, the positive active will which manipulates and controls all the other bodily functions, and all the forces operating in the Aura.*

Sitting in as comfortable position as possible, close the eyes, and begin to fix attention on the Pole Star and circumpolar constellations, endeavouring to visit each prominent star and then to pass from one to another. Then, in the same way to visit the South Polar constellations. Then to be conscious of both simultaneously as one might be of head and feet. In this way the astral grew gradually colossal, and the sensation arose of being outside of, and in fact *containing* the whole starry universe. The earth had become a mere insignificant speck. The sense of human form was wholly lost, but there was a sense of up and down, and of the pole of a spherical aura. Endeavoured to place this so as to correspond with the centre of Draco, the Kether of the Starry Sphere. This caused a more definite idea of the sphere and of the Sephiroth and Paths therein, and the belt of the Zodiac coloured of a hollow sphere or magic circle, wherein a blinding white light was in the place of Kether, and thick darkness on Malkuth. Stood immediately in front of Kether and realised that the blackness of Malkuth guarded the sphere from evil and sub-human forces, the Qlippoth, or on this spiritual plane, the bondage to the material. Endeavoured to formulate this Black Darkness into a giant Guardian, realising also that it was my own negative will saying "Thus far, and no further."

In front of this Guardian which I perceived, was the reflection of my own material universe, *i.e.*, everything I was or could possible be conscious of in the body, "All thoughts, all passions, all delights — whatsoever stirs this mortal frame," but only the reflection thereof as in a mirror, and having therefore no power to move the spiritual consciousness. The form was a square of earth cast in the form of a double cube answering to the Tenth Sephirah, for every possible thought or emotion of the body, however lofty, was represented there, even to the highest spiritual aspirations, all dominated by the white triangle of the Triune God and the Red Cross of self-sacrifice.

I then realised that even the reflection of my own universe, including my very thoughts and aspirations in the body, stood without a colossal portal of a Temple, my Spiritual Will being within, and the shadowy Portal grew up between the perceiving consciousness and the perceived Universe. Two vast pillars of positive and negative, the eternal contraries, were the Gateway; and the pure white of equilibrium and eternal silence was between them. My spiritual conscious Will now advanced as it were below the centre of its sphere, near to that point of equilibrium so as to survey through the portal of the Pillars the reflection of my own universe.

Fixing myself there as immovable — because eternally right, being dominated only by the forces of the Eternal God, my lower nature lay before me as it were, mapped out. In front the Great Portal shutting out all that had not attained to, and retained, perfect equilibrium, beyond and as far distant from the point of equilibrium as my own consciousness, was my evil self, the root of all evil. And I was now conscious in that past which was the root of all good. And thus again an equilibrium was preserved between the Pillars. At an equal distance again beyond this evil self, were the reflection of the perceived universe, formulated as the cubical altar whereon were the symbols of the elements and the triangle and cross, and beyond this the dark and threatening black figure of the Great Guardian of the West. Furthermore, from my right hand came the cool influence of moisture, from my left the warmth of fire, and from the moist warmth at the point of equilibrium sprang the idea of generation, birth, rebirth, growth and development which forces were directed upon the Cubical Altar, bringing the forces of Life into my universe.

Yet — all this was *myself*. I realised that far beyond the possibilities of bodily thought there were in myself forces, powers and knowledge far transcending all that the body can ever perceive or imagine in its loftiest flights. In this manner I was able to order and direct the forces of the intellectual brain — the Kerux, Anubis, the "Watcher without" being the conscious intellectual brain which thinks and acts in the material body.

The Watcher within, the higher intuitive intellect whose workings are mostly unconscious to the material man. Recognising now the importance of maintaining this exalted attitude and preventing the entrance of any material and mundane thoughts, my spiritual will ordered the logical intellect, by will-force rather than definite thought, to clear the Temple, and the intellect bearing a ray of white light from the supreme and lighted by the lamp of wisdom commanded all material things to stand aloof. Then and not till then the Spiritual Will which now seemed to be *myself,* began to function. It initiated a current of force and commanded the higher intuitional intellect to see that the sphere was properly closed against material thoughts. This was accomplished by a communication between the intuitional intelligence and the physical logical brain, the latter keeping guard over the material body (by this time almost forgotten, its cerebrations having become unconscious).

The Spiritual Will now directs the Guardian of the West to make sure that all forces operating are forces of good, and in obedience to the Spiritual Will, whose controlling force is the ineffable Power of God Himself. This is done by every force treading down the the evil, and invoking and bringing forward the light into the material. The sensation here should be that every force in the sphere of sensation is in unity and affirming the Will of God.

A certain equilibrium having thus been established the whole sphere of Sensation should be vitalised by the Vibratory formula of the Middle Pillar. The sensation is that the consciousness which is in the spiritual will draws in a deep inspiration of divine power from the supreme hierarchy, and by an effort of Will sends it down to the Guardian of the West, whence it rushes forth in strength and power, vitalising the Genius of equilibrium between the Pillars, and thence the whole sphere. The attention is then fixed on each force in turn, now alive and clothed with a definite symbolic form. In this it is desirable to use the forms of the Gods of Egypt, so as to avoid the chance of illusion through memory creeping in by the appearance of the human officers one is accustomed to see. Each of this considered in detail assumes a symbolic form. Note, that as the present purpose is to examine the reflection of some earthly event or force, the symbology is particularly regarded with reference thereto. Thus the Hiereus specially guards against the intrusion of any material wish or thought or emotion which might disturb the perfect calm of the divining mind. The Dadouchos is not alone the power of heat and dryness but of energy, fire, passion, impetuous zeal; and Stolistes is not alone cold or moisture, but pleasure, love, luxury, etc. In fact the forces of Wands and Cups. The fiery zeal prepares the way for the prayer which rises from the soul like incense, this prayer being related also to the suffering which is the purification by Fire.

The receptive and negative forces of the Cup are those which develop the perception of the symbology of the various forces. The intuitive intellect (Anubis, the Watcher within) regulates the imaginative forming of the sphere of sensation itself—guides the formulated movements thereof—keeps alive the light of occult science and grasps the ray of Divine Wisdom. So the genius of equilibrium, Thmaah, must introduce the question to be investigated, for unless this be done by perfect equilibrium no good result can be attained.

I now felt every force moved by my own higher intuition, directed by the Spiritual Will. All thoughts of earth were lost altogether, and only the great forces were perceived, which *might* produce a material result, but that result was not perceptible. Unless this result is attained at this stage, I have found it useless to go further. I next endeavoured to mark the limits of the sphere of sensation by the consecrations of fire and water. Now a complete establishment of calm and passive equilibrium in the Sphere was required, and the formulation of a vortex, to draw in the highest spiritual influences. I therefore, directed as in the ◎ = $\boxed{0}$, the circumambulation of these mighty forces, as it were, a great wheel which set revolving, whose centre was the point of silence, the Throne of Harpacrat. The whole sphere then adored the Lord of the Universe.

At this stage I found that I could formulate the figure of a terrestrial globe in the place of the Altar, and fixing the attention on any point of the surface, get a mental picture of what was transpiring there, recognising at the same time that it took place by the action and reaction of the great forces which moved by the Will of God and were therefore in all things perfectly good. This rendered impossible any feeling of joy or sorrow at any event, any hope or any fear, any affection for any individual, or any antipathy. The desire to know became simply a desire to be associated in the knowledge of God and therefore so far united to Him.

Unless this stage is reached at this point, earthly thoughts have intruded, the Temple has not been properly cleansed and guarded, and according to my experience no true results can be expected. If this result is attained the process may then be sealed, and the divination may proceed.

End of Volume Three

THE GOLDEN DAWN

An Account of the Teachings,
Rites and Ceremonies of the
ORDER OF THE GOLDEN DAWN

By ISRAEL REGARDIE

△

VOLUME FOUR

▽

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BOOK SEVEN

CLAIRVOYANCE
TALISMANS
SIGILS
ETC.

(Note: this paper is compiled from several unofficial documents which were not sufficiently interesting to publish in unabridged form by themselves. Also several pieces of oral instruction are here included. I have kept rigidly to the technique as taught and practised in the Order—I.R.)

"The subject of clairvoyance must always be in the highest degree interesting to all who are aspiring after Adeptship even in its lowest grades . . . We frequently meet with two opposite attitudes towards the subject, both in the outer world and amongst our junior members. Both these attitudes are hindrances to its proper study, and therefore I shall preface my remarks by a few words concerning each of them.

"The first is fear of clairvoyance. And the second is a disproportionate estimate of its value.

"Both of these attitudes arise from a misunderstanding of its true character. People imagine that somehow the power of clairvoyance is obtained secondhand from the powers of evil; or that its exercise will bring those who practice it under their influence. Or, on the other hand, they imagine that the power of clairvoyance will save them a great deal of trouble, and give them a short and easy path to the information and guidance they desire. In fact, that these may almost be attained at will. Nay more, would such a power not fully satisfy that curiosity which is one of the pitfalls of the superficial student?

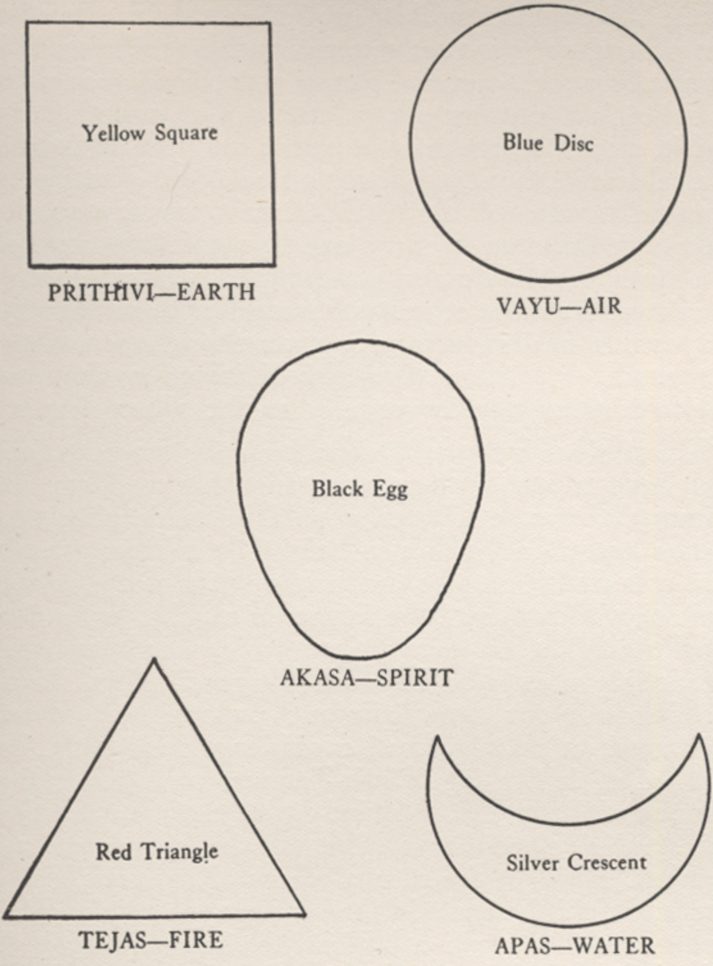
"The properly trained clairvoyant need have no fear that he will thereby expose himself to the powers of evil. It is the *untrained natural* clairvoyant who is in danger. Training will give him knowledge, discipline and protection, such as will protect him from the onslaught of the averse powers.

"On the other hand, let him who desires to save himself trouble and to gain knowledge to which he has no claim, be very well assured that only 'in the sweat of his brow' can he obtain this power and exercise it in security. And that he who seeks to gratify his curiosity will either be mortified by disappointment or distressed by discoveries he would much prefer not to have made. Trained, humble, and reverent clairvoyance is a great gift, opening up new worlds and deeper truths, lifting us out of ourselves into the great inpouring and outpouring of the heart of God." (G. H. Fratre F.R.'s notes.)

The earliest experiments in clairvoyance as taught by the Order are with the Tattwa symbols. These, with their traditional names, significances, symbols and colours are:

Akasa—Ether or Spirit.	Symbol: black or indigo egg.
Vayu—Air.	Symbol: a sky-blue disc or circle.
Tejas—Fire.	Symbol: Red equilateral triangle.
Apas—Water.	Symbol: a silver crescent.
Prithivi—Earth.	Symbol: a yellow square or cube.

In brief, the traditional occult concept of the Tattwa is that of a vital current of ether or force—the Hindu Pranas—which issues in a steady stream from the Sun. That stream is five-fold, and flows around our earth, vitalising its astral substance or its sphere of Sensation. In short, they are the currents or sub-planes of the Astral Light. The theory has it that the Element of Akasa is strongest at dawn, when the Sun rises, and its power continues for the space of two hours, when its force subsides and glides into Vayu, Air. This also persists or is in course for the same period. Each Tattwa


Yellow Square
PRITHIVI—EARTH
Blue Disc
VAYU—AIR
Black Egg
AKASA—SPIRIT
Red Triangle
TEJAS—FIRE
Silver Crescent
APAS—WATER

TATTWA SYMBOLS

or current of force is believed to exist strongly for this length of time, each merging at the end into the succeeding Tattwa in the order given above. After the current of Prithivi is exhausted, the cycle recommences with Akasa, and continues in the same order again and for the same periods.

As no element on our plane can exist in an unmixed form, but contains within itself the constituents of all the others, or possesses several grades or planes of its own substance, so each Tattwa is subdivided into five divisions, currents or planes. Akasa of Akasa, Spirit of Spirit, would be the most tenuous and purest form of that element, the integral nature of Spirit—its highest essence. Vayu of Akasa would refer to its airy quality; Tejas of Akasa to its fiery and dynamic aspect; Apas of Akasa, its fluidic and watery phase, while Prithivi of Akasa, its most terrestrial phase, or that aspect of its power which more nearly than the others contacts the earth. The same five-fold division, in the same five-fold order, applies equally to the other elements.

The student is strongly urged to make these symbols, and have a set of them with him for working. The primary or simple Tattwa should be made about two or two and a half inches in height. It is recommended that coloured papers be used rather than water colours, since the brilliance of the former is much greater than the latter. The lacquer paints which are now easily obtainable may also be used to good effect. If the symbols are cut from coloured papers, they should be pasted on clean unused cards length upwards. The method of indicating a sub-Tattwa, or a charged or compound Tattwa, is to paint or paste upon the principal symbol a smaller symbol of the charge or sub-element. Thus, in the case of Tejas of Prithivi, Fire of Earth, Prithivi which is the major symbol should be made about two and a half inches square, whilst the red triangle, each angle about half an inch long, should be pasted in the centre of the larger symbol. It is a useful preliminary also to write on the back of the card the appropriate Divine and Angelic Names.

The method of using these Tattwa symbols for clairvoyance is a simple one. My remarks in the following example will refer to the element of Prithivi, Earth, the yellow square, and what is said of this will apply equally well to the remaining symbols. Though the method is simple, it is far from fool-proof, and the description of it should be read several times.

The student should be calm and quiet, and, sitting in his chair, take the card bearing the symbol of the yellow square in his hand, and gaze intently at it for about twenty seconds. Quickly transferring his attention from the symbol to any white surface, such as the ceiling, or a sheet of paper at his side especially provided for the purpose, he will see, by reflex optical action, the same shape but in a direct complementary colour. This will be a sort of luminous lavender-blue, or pale translucent mauve. The actual tint of this complementary colour will depend wholly on the depth of the yellow used in the first place, as well as upon the lighting conditions prevailing at the time of the experiment.

Immediately this mauve square is seen, the student should close his eyes, and endeavour to visualize in imagination this mauve square as standing before him. This clearly perceived by the mind's eye, let the student at once imagine that it enlarges itself, becoming an object large enough for him to pass through. The next step is to imagine that he is actually passing through this square, as though it were a door. The best method of doing this is to employ the Neophyte sign, the Sign of the Enterer, which is that of "groping for light." It is essentially a projecting sign, and the effect should be of having projected himself through this door or gateway. It is recommended that the student rise to his feet at this juncture and, still visualizing the enlarged square with closed eyes of course, perform this Sign of Horus physically, and believing himself through it, sit down ready to commence the vision.

One of the other instructions puts it thus: "First meditate on the element selected, soak yourself in it till, if it be Fire, you feel hot; if Water, wet, and so on, all the time co-ordinating the symbol with your sensations. Then, laying aside the symbol, and closing your eyes, endeavour to project and enlarge that symbol before you, regarding it as a gateway through which you are to pass . . . Deliberately will to pass through the gateway. Let him imagine that he can hear it close behind him."

Yet another version, this time written by D.D.C.F. says: "Keep up the design, form and colour in the Akasic Aura, as clearly as they appeared in material form to the outward seeing. Transfer the vital effort from the optic nerve to the mental perception, or thought-seeing as distinct from the seeing with the eye. Let one form of apprehension glide on into the other. Produce the reality of the dream vision by positive will in the waking state . . . Then maintaining your abstraction from your surroundings, still concentrated upon the symbol and its correlated ideas, you are to seek a perception of a scene or panorama or view of the plane. This may also be brought on by a sense of tearing open, as a curtain is drawn aside, and seeing the 'within' of the symbol before you."

The principal idea is to imagine the symbol, in its complementary colour, as a door and to pass through it. Having imagined that there has been a passing through the door, and clearly realising, in this instance, the mauve Square *behind* him, the seer should make an effort to look about him. Let him endeavour to see objects, entities, or some sort of landscape. Most always these take the form of pale stilled pictures, seen as it were with the mind, or the eye of imagination. Hillocks, meadows, rocks, vast brown boulders may be seen, and what is most important, there should be a strong sense of being *within* the element; the seer should understand, as he has never quite realised before, the true nature, the 'feel' of Earth.

Before aught else occurs, the Divine Names appropriate to that element should now be vibrated, beginning with the Deity Name. The student should vibrate each slowly and audibly several times. Thus, he would vibrate *Adonai ha-Aretz,* three or four times, then the name of *Auriel* the Archangel of Earth, followed by the name of *Phorlakh* the Angel of Earth. These will usually suffice though the Hebrew name of the element and cardinal quarter may also be employed. Various changes may now be perceived to occur to the landscape; it will become alive, vivified and dynamic, and the sense of the element should become even more clearly and vividly defined. Also a being may appear, one whose characteristics pertain to the element of Earth, and his garments, their colours, and his other ornaments should be in the appropriate colours. Under *no* circumstances should the Seer wander from his doorway *alone;* he should always wait until one of these elemental beings or "guides" appears, and he should continue vibrating the names until one does appear, or until he obtains the sense that one is present. Sometimes, and with some students, there is no clear vision of these occurrences or beings, but only a sense or intuition or powerful instinct that such and such a thing is happening, and that such a type of being has appeared. This often is more trustworthy than the use of sight or other sense.

The guide having made his appearance, he is to be tested by every means at the Seer's disposal. First of all, it is well to assume the Sign of the Grade to which that element is referred. In this instance, the Sign of the Zelator should be made, by *physically* as well as astrally raising the right arm to an angle of forty-five degrees. The guide should answer this with the same Sign or another which is unmistakeable proof that he belongs to the element and has been *sent* to act as guide. If there is deception, these signs will cause him distress, or at once the vision will break up, or the false guide will disappear. He should also be asked clearly and deliberately whether he comes to act as guide in the name of the appropriate Deity Name. If all this strikes the Seer as satisfactory, and his doubts settled, let him follow the guide to wherever he is being led, carefully noting whither he goes, and asking questions about the element or whatever he sees.

A very important thing is here to be noted. On these subtler planes, or within the realms of these symbols, form takes on symbolic implication which we, on earth, have obscured if not lost. It is only human beings who swathe themselves in garments whose shape and colour bear no relation to their true character. "Even on our own plane, the clothing of animals is pregnant with meaning, and on the astral plane this is far more emphatically the case. An elemental may, for some purpose of its own, masquerade for a time in alien garb, but we are given a certain definite procedure to follow in dealing with them."

The Signs of the elemental Grades, the vibration of divine and angelic names, and the tracing of appropriate pentagrams are symbols which powerfully affect these elemental inhabitants of the astral, and prevent or disclose deception. It is but rarely that there will be necessity to resort to anything so drastic as the Pentagrams in these tattwa visions, for the vibration of the Hebrew name either of the element, or of the Archangel will restore order and harmony. The true form, colour, clothing, even adornments such as jewels and embroideries are consonant to the element and character of the beings under discussion. And unless they are, the Seer may be sure he is being imposed on, and should act accordingly—at once. In a short while, after only a few astral experiences, these symbolic ideas will have been sufficiently familiar to the student to enable him at once to detect error or imposition.

In the event of employing a charged or compound Tattwa such as let us assume, Fire of Earth, indicated by a Red Triangle within a larger Yellow square, it may happen that the seer may find himself being escorted from one guide to another, and passed from one plane to another. The same test should be applied, and not the slightest loophole should be left for the entry of even the smallest incongruous item. The divine names of the secondary Tattwa should be vibrated, and the grade Sign attributed to it should be assumed.

Only when fully satisfied, and he must never permit himself to be easily satisfied, should the Seer proceed. If the first guide be left behind, he must be accorded courtesy of farewell. "*Always* treat these beings with courtesy and in accord with their rank. Pay deference to the superior orders, the Archangels, Angels and Rulers. To those of lower rank, bear yourself as an equal; and to those lower still, as to servants whom you treat politely, but do not allow familiarity. Elementals pure and simple, such as fairies, gnomes and so on, must be treated with firmness and decision, as they are often mischievous and irresponsible, even though free from malice." It is also said to be a good practice, since form is symbolic in these regions, to imagine yourself as large as possible, always taller than the being confronting you; and under every circumstance maintain self-control and fearless demeanour.

At first, and for the first half-a-dozen experiments, the student should be content with the simple observation of the landscape and, if possible, the type of guide who appears in answer to the Names. At the beginning it is more important to acquire facility in passing through these symbolic doors than in acquiring impressive visions. The Seer will find himself on the right track if he is content, for quite some little time, with a glimpse of a hill, a cave, an underground hall, or an Angel of the Element, and so on, returning after the brief visit. With facility acquired, he may stay in the vision for a longer period, which should be relatively full of incident and action, and should impart no little knowledge.

The method of leaving the Tattwa and returning to Earth is the precise reversal of the initial process. After thanking the guide and bidding him farewell, the Seer should retrace his footsteps to the symbolic Door—the purple or lavender-blue square. It is insisted that this return should be made as definite as possible. That is, there should be no sudden departure from the place and finding oneself back in one's normal state of mind.

The Seer will be wise if he carefully follows the passage he has walked through, even if it has been a very long way, the reason being that it is well to keep the two states of consciousness, the two planes, quite distinct from one another. There should be no merging of the elemental plane into the plane of everyday consciousness, and the best way of ensuring this is to make both coming and going follow a definite and distinct technique. After having found your way back to the door, you pass through it, again with the Sign of the Enterer, and return to your body. At once stand up, and make physically and firmly the Sign of Silence, raising the left forefinger to the lips, and stamping with the right foot. Always note that the first Sign of the Enterer is answered and followed by the Sign of Silence.

It is not well to repeat these experiments too frequently at first; some advise an interval of several days between them, for the first few months of one's efforts in this direction. But when performed, the seer should make every effort to avoid self-delusion and deception. He should be alert the whole time, and never embark on these experiments when tired or not physically well. At the least threat of incoherence, or the entry of incongruous symbols or elements into the vision, the names, signs, and symbols should be repeated. Thus and thus alone may he hope to avoid delusion. These planes are a source of untold danger to whosoever is not able to take them with the proverbial grain of salt. Flattery, which is one of the most frequent types of delusion encountered, and the most common source of trouble, should be avoided like the plague. Madness lies that way and I cannot stress too strongly that vanity should be wholly discarded, and flattery eschewed.

During his adventures, the Seer should endeavour to describe carefully and in full detail the landscape of the vision. He should discover if possible the special attributes and nature of that plane, the type of its inhabitants—spiritual, elemental and so on; the plants, animals and minerals which would correspond to its nature; the operation of its influence upon Man, animals, plants and minerals here.

The process of working by placing the symbol upon the forehead, instead of imaginatively passing through it, is not a good practice. S.R.M.D. claims that it is liable to derange the brain-circulation and cause mental illusions and disturbance, headache and nervous exhaustion. It is also necessary to avoid self-hypnotism, for this would dispose towards mediumship and make the Seer the playground of forces. The Seer at all costs must control, and not permit himself to be controlled. If in danger at any time, or should he feel that he cannot accomodate the forces of the vision to his will, or that his self-control is breaking, he should resort to the vibration of the Names, and then retire from the vision.

By continuing these practices for a long period of time, the inner clairvoyance will develop, and with perseverance the visions will grow from vague indeterminate pictures, hardly distinguishable from imaginative concepts, to vivid powerful experiences. But even when these do occur he should under no circumstances accept them on their face value or neglect his tests, for the whole astral plane, apparently, seeks to delude the Seer and if he opens himself, by neglecting the tests, he is lost. With considerable practice, too, the symbols may be discarded for they will not be required to give entrance to the planes, though for the beginner *no* attempt should be made to work without the use of the actual material symbol. It will be found wisest to keep as much to the physical plane as possible, by employing the physical symbols, and by making the appropriate signs and steps with the physical body, as well as by speaking audibly and describing the vision as it proceeds.

When the student has become fairly proficient with the use of simple Tattwas, he should experiment with the compound Tattwas, and not be satisfied with his ability to skry until he is perfectly familiar with every part of the planes represented by those symbols. Then he can devise further experiments with other symbols. The use of the element Akasa, the indigo egg, was in the Order usually postponed until entry had been obtained into the Second Order. The reason for this was that no traditional Names are provided for use with this symbol as with the other four, and the student must discover or devise his own. As has already been described at length the entrance into these subtle planes is obtained by means of the Divine Names; the rule being to invoke the highest Names known by the Seer. Any student who has studied the Adeptus Minor Ceremony, and the Ritual of the Pentagram will realise what Names are required for use with this symbol of Akasa. *Eheieh, Agla, Yeheshuah,* and *Eth* will be the general Names for the simple Tattwa, and the compound or charged Akasa cards will demand the use of the Names from the Enochian Tablet of Union.

It will be found a good plan to prepare cards of the Geomantic symbols painted in their appropriate colours, for these make perfect "doors" through which the Seer can pass. And while these symbols are also attributed to the elements, the vision acquired from the Geomantic symbols using the names of the appropriate Rulers and genii will be quite distinct in character from those of the Tattwa cards. The Hebrew letters, the Tarot cards and Sigils, the planetary and zodiacal Signs, and Sigils of every description may be used to yield the symbolic door to a subtle plane. A vast new field of knowledge is thus opened up. The names appropriate to each of these symbols are given in these papers, which should be carefully studied by the student. And he should remember that the formula of the employment of the divine Names and signs applies equally to these other symbols as they did to the Tattwa cards.

There was a good deal of glib parlance within the Order as to "astral vision" and "etheric vision." The former was described as the ordinary Tattwa vision, in which objects and landscapes, though vivid and alive, are yet "flat" as though reflected on a mirror. Rather like a cinematograph film. "In this form of descrying, note that you see objects reversed, as to right and left, for which suitable allowance must be made." The use of the phrase "mirror-like vision" is actually a very adequate description. Yet this is capable, as development proceeds, of merging into another type of vision—a full-blooded clairvoyance, in which things and people are seen in three dimensions, and as though the seer were not merely watching the scene, but were actually in it. Some explained that as "etheric vision" although the actual Order documents describe this as the clairvoyance ensuing from astral projection. Greatly Honoured Fratre D.D.C.F. states: "If instead of this simple vision a ray of yourself is sent out and actually goes to the place (astral projection) there is not necessarily the sense of reversal of objects . . . Scenes, things, instead of being like pictures, have the third dimension, solidity; they stand out like bas-relief, then haut-relief, then you see as from a balloon, as it is said, by a birds-eye view. You feel to go to the place, to descend upon it, to step out upon the scene, and to be an actor there." The same rules laid down for the simpler method of skrying should be followed here, and always the highest divine names should be used, and constant tests applied. The paper which follows this, dealing with Skrying and Astral Projection by V.N.R. will explain the process a little more fully by means of setting forth an example of its working.

Another technique, making use of this faculty, was described in a paper recording a lecture by Fratre Sub Spe. The idea was to re-read the rituals, and then endeavour to re-tread the Paths astrally. One example given, was that the Seer should formulate in imagination a vast pylon, and within its gates he should visualise the Hebrew Letter Tau, the 32nd Path. This should be preceded by a study of the Ritual of the Theoricus

Grade, especially of the Rite of the Kerubic Stations. Then, imagining himself passing through this Letter Tau, and entering the Pylon, he should proceed to make the appropriate Pentagrams and Hexagrams, and vibrating the Divine Names appropriate to that plane. The resulting vision should be similar to the passage of the Path in the ceremony, but whereas this latter was purely symbolic, the former may be real and dynamic, and may develop into an initiation in the true sense of the word. The same technique may be applied to every Path and to every Sephirah.

Developing still further from this, there is another practice which passes beyond mere clairvoyance, though making use of it. This is called Rising on the Planes, and is a spiritual process after spiritual conceptions and higher aims. "By concentration and contemplation of the divine, you formulate a Tree of Life passing from you to the spiritual realms above and beyond yourself. Picture to yourself that you stand in Malkuth, then by the use of the Divine Names and aspiration ,you strive upwards by the Path of Tau towards Yesod, neglecting the crossing rays which attract you as you pass up. Look upwards to the Divine Light shining downward from Kether upon you. From Yesod, leads upward the Path of Samekh, Temperance; the Arrow, cleaving upwards, leads the way to Tiphareth, the great central Sun." D.D.C.F. also suggests that, having risen to Tiphareth, the Adept skryer should formulate to himself that he is bound to a Cross, exactly as occurred in the Adeptus Minor Ceremony, and by invoking the Great Angel HUA beseech help and guidance in the pathway of Light. By this method, he may more easily ascend the planes which lead to the glory of the Crown. Thus formulating in the imagination the different parts of the Tree of Life, and vibrating the God-names appropriate to the Sephiroth or Paths, the Seer may find himself, if his aspiration is sincere and keen, rising towards the Spiritual Light, bathed in that golden glory of effulgence which is continuously shed from above.

Though it may seem rather out of place to quote Aleister Crowley here, yet he has written things in his *Magick* on this subject that are so very important that I am impelled to quote them here for the benefit of the student. The important drill practises, in his belief, are:

"1. The fortification of the Body of Light by the constant use of rituals, by the assumption of God-forms, and by the right use of the Eucharist.

"2. The purification and consecration and exaltation of that Body by the use of rituals of invocation.

"3. The education of that body by experience. It must learn to travel on every plane; to break down every obstacle which may confront it."

In a footnote to the above, he has appended a footnote which I reproduce herewith:

"The Aspirant should remember that he is a Microcosm. 'Universus sum et Nihil universi a me alienum puto' should be his motto. He should make it his daily practice to travel on the Astral Plane, taking in turn each of the most synthetic sections, the Sephiroth and the Paths. These being thoroughly understood, and an Angel in each pledged to guard or to guide him at need, he should start on a new series of expeditions to explore the subordinate sections of each. He may then practice Rising on the Planes from these spheres, one after the other in rotation. When he is *thoroughly* conversant with the various methods of meeting unexpected emergencies, he may proceed to investigate the regions of the Qliphoth and the Demonic Forces. It should be his aim to obtain a comprehensive knowledge of the entire Astral Plane, with impartial love of truth for its own sake; just as a child learns the geography of the whole planet though he may have no intention of ever leaving his native land."

The clairvoyance thus obtained may be used to watch the progress of Ceremonies, when it becomes a highly useful gift, sometimes a necessity; and also in observing what occurs astrally when certain Sigils or Pentagrams are traced or Names vibrated.

There are several methods of testing and protection, in addition to those already mentioned. The supreme method of protection—though it is infinitely more than a technical means of banishing—is through the assumption of the God form Harpocrates. The astral image should be formulated either as rising from a Lotus, or else standing erect over two crocodiles. Little need be said about this technique; it is adequately described elsewhere, in Z.1. Incidentally, this is an excellent preparation for meditation or vision, to formulate the form about and around one, and to identify oneself with it.

In the event, during any vision, that the Seer is approached by entities, as to whose integrity or true character he has some doubts, the simplest form of testing is to formulate between the Seer and the approaching entity the Banner of the West. As described in the document about the symbolism of the Neophyte Ceremony, this Banner is that which bars and threatens. It is one of the insignia of the Hiereus, whose throne is in the West of the Temple, and his office is that of "the Avenger of the Gods," so situated as to represent a seat of witness and of punishment decreed against evil. And all his insignia partake of this symbolism. Thus, should the being be of an evil nature—"thus far and no farther" is the message indicated to it by the Banner. The interposition of the Banner would be immediately efficacious, by causing it to disappear instantaneously. If, however, the entity is well-intentioned and not evil, no harm will have been done by that formulation. No balanced force, no power of good, will object or resent legitimate forms of testing its integrity.

Since, likewise, the Banner of the East, one of the insignia of the Hierophant in the East of the Temple, "represents the ascent of the Initiate unto perfect knowledge of the light," it may assist to formulate this Banner about his own being. The Central Cross of the Banner will suggest his own form with outstretched arms—a true calvary cross. About him, the Seer will visualise vividly the interlaced red and blue triangles of the Tiphareth hexagram, at the same time imagining that the white triangle of the Supernals has descended into his heart. The alternate and occasionally simultaneous use of these Banners is a powerful means of banishing the evil, and invoking balanced power to one's aid. In the rubrics of certain rituals, the injunction occurs to formulate this Banner about talismans or flashing Tablets that are being consecrated, as this process assists the descent or the incarnation of the Light, or the invoked force, into the symbol.

The employment of the Rose-Cross together with the vibration of the Pentagrammaton, YHShVH is likewise another method of ensuring protection and of banishing evil. Usually, as previously stated, any threat of danger on the elemental planes represented by the Tattwa symbols may be met simply by the vibration of the appropriate divine names, and, though very rarely necessary, by the banishing Pentagrams traced in the air. The Rose Cross and the Pentagrammaton will apply more to planes above or more powerful than those of the Tattwas. Experience combined with a sound instinct will dictate to the Seer when such symbols should be used. He will find it occasionally of great assistance to commence his experiments by the preliminary use of the Banishing Rituals and by burning some incense.

In the Outer Order of the Stella Matutina, or the Golden Dawn, formal dress for this type of work as for Temple ceremonies consisted of a black gown, red slippers, and a black and white nemyss; the sash of the grade could also be worn. In the Order of the R.R. et A.C., it was customary to wear a white gown, yellow or gold slippers, a nemyss of white and yellow stripes, and the Rose-Cross lamen on one's breast. The Lotus

Wand should be employed and held in the hand whilst skrying, and the Four Elemental Weapons—Fire Wand, Water Cup, Air Dagger, and Earth Pentacle, should be placed before one. If there is a small table convenient, this should be covered with a black cloth, and the implements grouped on this as upon the Altar, while the Cross and Triangle of the Order should be put in the centre. Sometimes, a sympathetic projection into the elements may be encompassed by the preliminary use of the appropriate Prayer of the Elements provided in the grade rituals.

OF SKRYING AND TRAVELLING IN THE SPIRIT-VISION

By V. H. Soror, V.N.R.

Having acquired the general rules, it is probable that the student will discover for himself particular methods more or less suited to his own particular temperament. But it may prove useful to some for me to write in some detail the mode of skrying and of astral projection which I have proved likely to bring successful results, and which by reasons of its continual tests would tend to lessen the many chances of illusion. Before proceeding further it may be well to refer to the Microcosm Lecture (in Volume One) regarding the theory of skrying and astral projection.

The rules for skrying and astral projection being almost similar, the two subjects can be studied together, the one being taken as the complement of the other.

You can commence the operation "skrying" simply. That is to say, not projecting the astral beyond the sphere of Sensation into the Macrocosmos, but retaining it and perceiving some scene in the Universe reflected in the symbol which you hold, this latter being to you as a mirror which shall reflect to you some scenes not within your range of sight. And secondly, you can continue the operation by using the same symbol, and by passing through it project yourself to the scene in question, which before you had only perceived as a reflection. The latter process will probably appear more vivid to the perception than the prior one, just as in material vision one is less likely to be deceived by going to a place and actually examining it, than by obtaining knowledge of it from a mere reflection in a mirror.

For example, in the room in which I am now, I see reflected in a mirror a portion of the garden. I obtain an impression of all within my range of sight, but not nearly so powerful a one as when I step out into the garden to the spot in question, and examine all the objects therein, feel the atmosphere, touch the ground, smell the flowers, etc.

But it is well to practise both methods. The latter will probably be found to be more instructive though far more fatiguing, since you will, when projecting the astral, have to supply it with much vitality, drawn mostly from the Nephesch.

In both skrying and astral projection, then, the key of success would appear to be, alternately to employ Intuition and Reason, firstly by permitting each thought-picture to impress itself on the brain in the manner comprehended generally by the word 'inspiration,' followed by the reason applying its knowledge of correspondences to an affirmation or correction of the same.

You must be prepared to receive impressions of scenes, forms and sounds as vivid thought forms. "Thought forms" I use for want of a better word. There are distinctly in these experiences, things heard, things felt as well as things seen, which would prove that the qualities that we are here using are really the sublimated senses. That the faculty of clairvoyance, etc. exists is easily provable after a little patient exercise with one of the first methods given unto us for the practice of skrying.

Take the Tattwa cards, and from them choose one at random, without looking to see what symbol it may represent, and lay it down on a table face downwards. Then try mentally to discover the symbol. To do this make your mind a blank as much as possible (yet always keeping control over the same) chasing therefrom, for the time being, the reasoning element, memory, etc. You will find that after a few moments of gazing attentively at the back of the card, that it will seem as though the thought form of the Tattwa appeared to enter the mind suddenly, and later, when more practised, it will probably appear to you as if the Tattwa symbol were trying to precipitate itself materially through the back of the card. (1) But sometimes, especially if the cards have been long kept together in the pack in the same order, we may find that the back of the card in question is charged astrally *not* with the symbol upon its face, but with that upon the card whose face has been next its back in the order of the pack.

Some may find it easier to turn the card over astrally, that is in imagination, and in imagination endeavour to perceive what flashes into the mind at that moment.

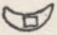
As it is with the Tattwas that our first experiences are made, I will choose one to illustrate the following rules, preferably one that shall be in harmony with the time that I commence my working. (2).

RULES FOR SKRYING. Work if possible in an especially prepared magical room, S. M. altar in the centre, on which stand the four elements and the Cross and Triangle, incense burning, lamp lighted, water in the cup, (3), bread and salt. As well as these, place on the Altar your four magical implements. Clothe yourself in your White Robe, and 5 = 6 sash, wearing on breast your Rose-Cross.

Have by you your Sword and Lotus Wand. Sit at the side of the Altar facing the Quarter of the Element, Planet or Sign with which you are working. Should any other Frater or Soror be with you, arrange that they shall sit in balanced disposition (5) around the Altar. That is, if the forces with which you work be in the West, your place is East of the Altar facing West across it. Should it be inconvenient for you to have your own consecrated room, or to have all or any of your implements for your experiment, do your utmost to imagine them as astrally existing about you, and in any case in astral projection wear the garments and insignia astrally all through the experience. In fact, after constant, most constant, practice you will not probably find the absolute physical so necessary. Yet remember, that though the material in magical working is the least important of the planes in one sense, yet in another it is of the utmost importance for it crystallises the astral plane and completes it. And also have before you the exact correspondences of certain universal formulae (for in the aforesaid insignia and implements you hold a perfect representation of the Universe (6), the contemplation of which should in itself tend to prevent your mind dwelling on irrelevant subjects, but on the contrary compel your attention to the sublime studies of the mysteries of the Macrocosm.) Also do these Insignia, which have been consecrated, give you a certain power through their having attracted rays of force from the Infinite Invisible more or less potent in proportion to your development.

The importance of using the implements on every occasion would appear to be great. For the implement assists the invoking of a ceremony, and the latter should help the implement, and therefore every voyage, for example, to the realms of Fire or Water should add a flame to the Wand and moisture to the Cup.

Next purify the room with Fire and Water and the Lesser Banishing Ritual of the Pentagram. Imagine that we have chosen as a Tattwa, Apas-Prithivi. For this symbol naturally, use the correspondences of Water and Earth, but bear in mind that the World of Water is here chiefly expressed, the Earth being secondary. Therefore in this particular example, it is well to use principally the Cup, the Pentacle only in a minor sense. To imply this, use the Cup to make even many of the Earth symbols, and only occasionally employ the Pentacle in working the particular symbol.

In this suppositious case of  , thoroughly to fill your Sphere with the idea of this Tattwa, draw with the Cup around your Room the Greater Invoking Ritual of the Pentagram both of Water and of Earth. Then return to your seat, and for Process One, Skrying, do the following. Place the Tattwa card before you on the Altar, take the Cup in the right hand and the Pentacle in the left, and look at the symbol long and steadily until you can perceive it clearly as a thought vision when you shut your eyes. Vibrate the Names of Water and of Earth (Empeh Arsel, etc.) and try to realise the mental union more and more. It may help you to perceive it as a large crescent made of blue or silvery water containing a cube of yellow sand. Continue trying to acquire a keen perception of the Tattwa until the Element and its shape and its qualities shall seem to have become a part of you, and you should then begin to feel as though you were one with that particular Element, completely bathed in it, and as if all other Elements were non-existent. If this be correctly done, you will find that the thought of any other Element than the one with which you are working will be distinctly distasteful to you.

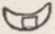
Having succeeded in obtaining the thought vision of the symbol, continue vibrating the Divine Names with the idea well fixed in your mind of calling before you on the card a brain picture of some scene or landscape. This, when it first appears, will probably be vague, but continue to realise it more and more of whatever nature (imagination or memory, etc. (8), you may believe it to be—remembering that this is a passive state of the mind, and not yet is the time to test or reason (9). Only when the thought picture shall have become sufficiently tangible and vivid, and you find that you are beginning to lose the sense of confusion and vagueness should you begin to apply tests. Before this period, all reasoning, all doubting, is destructive to the experiment.

In all probability, the thought picture may become so clear to you (though this may be a matter of time and much practice) that it will seem as though the picture were trying to precipitate through the symbol. In such a case as this there can be no difficulty, for the vision will be nearly as clear to the perception as a material one might be. But you can arrive at a great deal by merely receiving the impression of the landscape as a thought. For example, I perceive appearing an expanse of sea, a slight strip of land—high grey rocks or boulders rising out of the sea. To the left a long gallery of cliffs jutting out some distance into the sea (10). This appears sufficiently vivid, so I begin my tests. I suspect my memory chiefly, so I draw in front of the picture on the card, with the Lotus Wand, a large TAU in light. Then, believing that I may have constructed the scene in imagination, I now formulate on the card a large Caph. In this case, neither of these symbols banish or dim the scene in any way, so I continue. (But if the scene vanishes or changes or becomes blurred, it is well to banish with a Pentagram whatever may remain on the card, and simply recommence the process at the point where you are endeavouring to attract a picture on the card.)

I now draw over the picture with the Cup the water Pentagram, and with the Pentacle the Earth Pentagram (11) using the correct vibration. This intensifies the picture, and I now perceive flung into it many figures, principally of the Water spirit type. On gazing further, and repeating the vibration, I perceive a much larger figure than the elementals, overshadowing them, clothed in blue and white, with some glimmering of silver. To obtain detail I must work for some time longer, and must continue invoking with my water and earth Symbols, and look and test alternately.

Believing that sufficient has been herein explained to enable a student to understand the general method of this process of skrying, I will proceed further to the rules for astral projection, but be it remembered that it is possible to carry this vision very far indeed, and that the student should by no means stop where I have done.

Astral Projection. (12). Therefore you will follow the rules given in the preceding pages for Skrying, until the point where the symbol of the Tattwa has become perfectly vivid to the perception and when you feel as though you were almost one with the Element. You may modify the earlier stages of the working by so enlarging the symbol astrally that the human being can pass through it. When very vivid, and not until then, *pass, spring or fly through it,* and do not begin to reason till you find yourself in some place or landscape (13). And as before, only test when the landscape shall have become a tangible and somewhat complete picture. If you have made your mind a blank as much as possible, the first idea that enters your mind (that is to say vividly) after you have traversed the symbol should be a correct correspondence of the Tattwa in question.

Having already, by the process of skrying, obtained a vision of  , in this particular case I will use the same symbol, on which I still perceive the reflected picture, and will leap through it, and go astrally to the scene in question. I therefore astrally fly or leap through it.

My first impression is to find myself standing on a boulder slightly out at sea, which I had noted as an important point in the picture. I realise that I am standing clothed in my $5 = 6$ insignia and white robe, on this rock, facing the shore. Turning to the right I am conscious of the gallery of cliffs, and to the left and back of me the sea, everywhere.

(On the planes, it would appear well to act exactly as one would in a physical experience or a landscape, realising each step as one goes, *not trying to look on both sides at once or at the back of one's head,* but turning first to the right hand and examining that, and then to the left, then turning right around, and so on. It is better as much as possible to remain in one spot (until very experienced) to avoid reflexes. In fact, the more practically the experiences are worked, the more chance of success.)

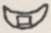
I have an impression that the air is very cold. I stoop down and feel the rock, which I find is of a coral nature. I have already tested this vision in process One (skrying), but it is well to repeat the same, to see if I am sufficiently in touch with the landscape. I therefore trace with my astral Lotus Wand the symbols I evoked before, the TAU and the CAPH, in white light, making them very forcibly. In fact, I do not cease tracing them until I actually perceive them as vividly as I do the landscape. Seeing that the scene does not vanish or become dim (14) I now with my Astral Cup and Pentacle, draw in Light very large Water and Earth Pentagrams, standing on the sea. These, even more than the former symbols should be continued and accentuated until they become to the impression of the mind as living entities as the landscape itself. If these latter be correctly drawn and sufficiently realised, there will be little chance of illusion during the rest of the experience.

The drawing of these Pentagrams standing above the sea appears at once to increase the vitality of the scene, for the rather intangible Elementals and Angelic Being that I had perceived in the reflected picture became more and more real to the impression.

Had I commenced at once with astral projection without the introduction of my Skrying experience, I should have had probably to evoke these figures. In such a case, using the Invoking Pentagrams of Water, I should continue vibrating the Deity Names, etc. of these Elements (employing as well as the names before mentioned, those of the Angels and Rulers, such names as Tharsis, Kerub, etc., being very potent) and would call upon a force by right of these names and symbols to manifest, and I should continue this process until some forms appeared.

After careful examination, by first receiving the impression and then testing it, I can describe the following. The Angelic being, feminine in type, pale brown hair and light grey-green eyes, is draped in blue and white, draperies heavy in nature, and wears a crown formed of crescents. She holds in the left hand a curious cup, heavy, and with a squarish base, and in the right a wand with a symbol much much like the positive element of Water.

The Elementals vary in type, the majority being of the mermaid and merman nature, but again many tending to the Earth and Air nature.

Turning to the Angelic Being, I make the 5 = 6 Signs and LVX Signs, and to the Elementals the 3 = 8 and 1 = 10 Signs, and by right of these (that is to say by the knowledge of the central spirit, and, in their instance of that of water and earth) I ask to have explained some of the secrets of the working of the plane of 

The Angel having answered my signs by similar ones, gives the impression that she is willing to instruct me. (This can enter the mind as an extraneous thought, or may be heard (15) clairaudiently.) She shows how even the work on this particular spot is varied, and according to the types of the Elementals is the labour allotted. Some of the Elementals tending to the gnome type are digging in the cliffs, with spiky instruments, and boring holes therein, thereby permitting the water to enter freely. (This may explain the spongy rather than broken aspect of the rock). The mermaid and merman Elementals, which are in the large majority, I think, receive some of the dust, which they carry into the sea. (Some of this may go to form islands.) Others also are bringing earth and weeds and such-like from the depths, also probably to form land. There are also figures holding funnel-like Cups who rise from the sea, and having drawn air into them, dive again, carrying that element into the sea. (16)

It can be understood how these investigations can be carried to very great detail, but to be as brief as possible I ask if I may be shown the effect of this Ray of **on the Universe generally and on this Planet in particular.**

I understand that the effect of the Ray is generating and fructifying generally, and on the whole beneficent, though everything would depend on the Force with which it was united. Its correlative would be thick rich water, containing such substance. I ask for its influence on the Earth. (To do this I can show as a thought-picture this planet of ours, with its continents, seas, etc., drawn thereon, and pray this Angel to send a ray first to one spot and then to another.) In answer I perceive the ray falling right through the water of the Earth, as if the affinity lay with all land under water. "The Lifter of Earth in the Waters is its Name" does the Angel say. Nearly all vegetation attracts this ray, but very especially water plants, most of all those growing under water. The Zoophyte only partially attracts it, this latter seeming rather largely composed of some active element, Fire, I think. Among animals the Ray appears to fall on the seal and hippopotamus, and has a general affinity for most amphibious animals. With fish, the link seems to be small, a tortoise, a frog, and a snail are shown me, and *some* water-fowl of the duck type, very few actual birds, a sea fowl to an extent.

Falling on man, on the savage it would appear to be beneficial to health generally, to give a feeling of well-being, and would also govern to some extent generation. Its tendency would be to accentuate sensuality and laziness. On the intellectual man it increases intuition, with some desire to clothe idea with form, therefore the first vague development of form in the mind of the artist. (As before remarked, these experiences can be carried very far indeed, but as this experience has already become rather voluminous I will cease at this point—believing that sufficient is here expressed to suggest the manner of working these astral experiences generally.)

I salute therefore the Angel with the LVX Signs and the Elementals by the 3=8 and 1=10 Signs, and banish astrally the Pentagram and other symbols that I have traced upon the scene. The more powerfully the symbols have been evoked, the more powerfully should they be banished.

If you should be feeling a sensation of fatigue, as I before mentioned, make towards the symbols the sign of the Enterer indrawing their vitality into yourself again by the sign of Harpocrates. Then return by the way in which you came, that is through the symbol, and back into your room. (17) Once in your room, perform the Banishing Ritual of the Pentagrams (Supreme) that you have evoked; supposing a scene to remain on the symbol of the Tattwa banish that also. When you have had considerable practise it is probable that such detailed care as is herein indicated will not be necessary. Should the operation be too complicated to accomplish at one sitting it would be possible to divide it into parts. It is certain that you will find that you have practised your spiritual vision and acquired more knowledge in one experience carefully worked and tested than in a hundred careless and vague experiments which simply strengthen mental deception.

NOTES

1. This experiment is very good for the practice of Spiritual Sight, and in this manner you can easily prove correctness of vision. Also for this kind of simple experience you need not prepare yourself spiritually to such an extent as with further working, so that you can

have your cards if you wish continually with you, and practise with them when you will, at odd moments.

2. To find Tattwa when in course, note time of sunrise. Akasa always begins with sunrise and lasts 24 minutes, followed by Vayu 24 minutes, Tejas 24 minutes, Apas 24 minutes, Prithivi 24 minutes.

3. Placed at junction of Cross and Triangle, the incense, lamp etc., should be at angles of arms of Cross.

4. All 5 = 6 members who are Zel. Ad. Min. have the right to wear the white robe and yellow girdle of the 3rd Adept, but not his cloak or Nemyss.

5. If 2 persons, one should be opposite the other.
If 3 persons, form a triangle.
If 4 persons, form a square.
If 5 persons, a pentagram, etc.

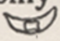
6. The G. D., Altar, the most synthetical of the symbols. Material universe ruled by the Spirit and Four Elements. The Rose-Cross contains the affirmation of the principal divisions of the Universe, synthetical like the Altar, but particular in the sense that it is attributed to the Sephira Tiphareth, the central Sun, and is therefore the symbol for the Microcosm—Man, the Adept, he to whom perfection of the Microcosm means a certain conscious union with the Macrocosm.

The white robe and yellow girdle imply Purity—Kether, Harmony—Gold, Tiphareth. Lotus Wand—Mercy. Sword—Severity.

7. Imagination (eidolon) means the faculty of building an Image. The imagination of the artist must lie in the power, which he possesses more or less in proportion to his sincerity, and his intuition, of perceiving forces in the Macrocosm, and allying or attuning himself thereto, his talents naturally and his artificial training permitting him to formulate images which shall express those forces.

8. During this process, it is more than likely that

you will be believing that the picture is one of memory, of imagination, of construction, etc. All these qualities being analogous to the faculty that you are employing, and the probability of their arising at this moment will be great.

9. Let it be remembered that this can only be a *part* of the plane of the Symbol expressed by 

10. Employ the "Lords who Wander" (the 7 Planets), the planetary Tarot trumps, as important test symbols.

For Memory	♄	ת	Lord of the Night of Time.
For Construction	♃	כ	
For Anger, Impatience	♂	פ	
For Vanity	☉	ר	
For Pleasure	♀	ד	
For Imagination	☿	ב	
For Wandering Thoughts	☽	ג	

11. Use occasionally the Pentacle, so as not to ignore to too great an extent the part that Earth plays herein.

12. In the case of starting the entire experience with Astral Projection only, you will understand that you ignore the portion of the process which attracts the picture to the card, but simply go forward through the symbol when once the latter is realised.

13. If working with correct correspondences, you are bound to arrive at some place answering to the same, if you project your astral sufficiently.

14. If after these repeated tests the Vision becomes diminished or changes very much, banish with the Astral implement, and return in the way you came, through the symbol, and start again freshly. If you feel you have expended too much force in the symbols which you traced in the scenes, redraw some of the force spent into yourself again by the formula of the signs of Horus and Harpocrates. Extend towards the

symbols in the sign of Hoor, redrawing them into yourself by the sign of Hoorpokraat.

15. Sometimes it seems as though one had to find the words to translate the impression; sometimes the words appear to be found already, for one believes that one has heard them.

16. The symbol shows the potency of the whorl-formation.

17. Some students, I believe, have great difficulty in returning. In such a case one can do so gradually by first flying into space, thinking of this Planet, fixing the thoughts on the particular country, then on the particular spot therein, then on the House, and lastly on the room and entering therein. But in most cases this would be unnecessarily complicated.

Here follow two Tattwa visions by Soror Vestigia. These are provided as simple examples of the technique, and the procedure to be followed. The first of them is the fiery sub-element of Earth, Tejas of Prithivi.

Vestigia states that she found herself, after going through the imagined symbols, "in a volcanic district. No fire is to be seen, but the type of land is volcanic. Hill and mountains, hot air, and sunny light. Using a Pentacle, and calling on the Earth Names, I see before me a species of Angelic King Elemental. On testing him, I find that he gives me the Neophyte Saluting Sign, and the Philosophus (Fire) Sign. He bows low to the symbols that I give him, and says that he is willing to show me some of the working of the plane. He has a beautiful face, somewhat of the Fire type, yet sweet in expression. He wears a Golden Crown, and a fiery red cloak, opening on to a yellow tunic, over which being a shirt of mail. In his right hand he bears a wand, the lower end or handle being shaped somewhat as the Pentacle implement, and the staff and upper end being as the Fire Wand. In his left hand (but this I do not clearly see) he bears a Fire Wand; I think that the right hand points upwards and the left downwards, and is a symbol to invoke forces. Little figures of the gnome type come at his call. When commanded some broke the rocky parts of the Mountain with pick-axes which they carry. Others appear to dig in the ground. In breaking off these rocky pieces, there fall away little bits of bright metal or copper. Some of these Gnomes collected the bits of metal and carried them away in little wallets slung by a baldrick from their shoulders. We followed them and came to some mountainous peaks. From these peaks issued some large and fierce, some hardly perceivable, fires. Into cauldrons or bowls placed above these fires, the collected pieces of metal were placed. I was told that this was a lengthy process, but asked that I might see the result of what appeared to be a gradual melting of this metal. I was then shown some bowls containing liquid gold, but not I imagine, very pure metal. I again followed my guide, the Angelic King Elemental Ruler, who gave me his name as Atapa, and followed by some gnomes bearing the bowl of liquid gold, we came, after passing through many subterranean passages cut in the mountains, to a huge cavern of immense breadth and height. It was like a Palace cut out of the rock. We passed through rudely cut passages, until we reached a large central hall, at the end of which was a Dais on which were seated the King and Queen, the courtier gnomes standing around.

"This Hall seemed lighted by torches, and at intervals were roughly cut pillars. The Gnomes who accompanied us presented to the King and Queen their gold. These latter commanded their attendants to remove this to another apartment. I asked the King and Queen for a further explanation, and they appointing substitutes in their absence, retire to an inner chamber which appeared more elevated than the rest. The architecture here seemed to be of a different kind. This small hall had several sides, each with a door, draped by a curtain. In the center of the Hall was a large tripod receiver containing some of the liquid gold such as that we had brought with us. The King and Queen who before had worn the colours of Earth now donned, he the red, and she the white garments. They then with their Earth-Fire Wands invoked and joined their wands over the Tripod. There appeared in the air above, a figure such as Atapa, he who had brought me here. He, extending his wand, and invoking, caused to appear from each door a figure of a planetary or zodiacal nature. These each in turn held out his wand over the gold, using some sigil which I can but dimly follow. The gold each time appearing to undergo a change. When these last figures have retired again behind the curtains, the King and Queen used a species of ladle and compressed together the gold, making it into solid shapes and placing one of these at each of the curtained doors. Some gold still remained in the bowl. The King and Queen departed, and it seemed to me that I saw a figure again appear from behind each curtain and draw away the pieces of gold."

The second one I shall quote is a vision of Spirit of Water, Akasa of Apas, also by Vestigia.

"A wide expanse of water with many reflections of bright light, and occasionally glimpses of rainbow colours appearing (perhaps symbolising the beginning of formation in Water). When divine and other names were pronounced, elementals of the mermaid and merman type appear, but few of other elemental forms. These water forms are extremely changeable, one moment appearing as solid mermaids and mermen, the next melting into foam.

"Raising myself by means of the highest symbols I have been taught, and vibrating the names of Water, I rose until the Water vanished, and instead I beheld a mighty world or globe, with its dimensions and divisions of Gods, Angels, elementals, demons—the whole universe of Water (like the tablet ruled by EMPEH ARSEL GAIOL), I called on this latter name, and the Universe seemed to vivify more and more. I then called on HCOMA, and there appeared standing before me a mighty Archangel (with four wings) robed in glistening white, and crowned. In one hand, the right, he held a species of trident, and in the left a Cup filled to the brim with an essence which appeared to be derived from above. This essence, brimming over, poured down below on either side. From the overflowing or overrunning of this Cup, which derives its essence from Atziluth, apparently the cup being in Briah, the World of Yetzirah obtains its moisture. It is there differentiated into its various operative forces.

"These operative forces are represented by Angels each with their respective office in the world of moisture. These forces working in Yetsirah, when descending and mingling with the Kether of Assiah, are initiating the force of that which we as human beings call Moisture."

M.

THE VISION OF THE UNIVERSAL MERCURY

"We stood upon a dark and rocky cliff that overhung the restless seas. In the sky above us was a certain glorious sun, encircled by that brilliant rainbow, which they of the Path of the Chamelion know.

"I beheld, until the heavens opened, and a form like unto the Mercury of the Greeks (1) descended, flashing like the lightning; and he hovered between the sky and the sea. In his hand was the staff (2) wherewith the eyes of mortals are closed in sleep, and wherewith he also, at will, re-awakeneth the sleeper; and terribly did the globe at its summit dart forth rays. And he bare a scroll whereon was written:

Lumen est in Deo,
Lux in homine factum,
Sive Sol,
Sive Luna,
Sive Stelloc errantes,
Omnia in Lux,
Lux in Lumine
Lumen in Centrum,
Centrum in Circulo,
Circulum ex Nihilo,
Quid scis, id eris. (3)
F.I.A.T. (4)
E.S.T. (5)
E.S.T.O. (6)
E.R.I.T. (7)
In fidelitate et veritate universas ab aeternitate. (8)
Nunc Hora.
Nunc Dies.

Nunc Annus,
Nunc Saeculum,
Omnia sunt Unum,
et Omnia in Omnibus.

A.E.T.E.R.N.I.T.A.S. (9)

Then Hermes cried aloud, and said:

"I am Hermes Mercurius, the Son of God, the messenger uniting Superiors and Inferiors. I exist not without them, and their union is in me. I bathe in the Ocean. I fill the expanse of Air. I penetrate the depths beneath."

And the Frater who was with me, said unto me:

"Thus is the Balance of Nature maintained, for this Mercury is the beginning of all movement. This He, (10) this She, this IT, is in all things, but hath wings which thou canst not constrain. For when thou sayest 'He is here' he is not here, for by that time he is already away, for he is Eternal Motion and Vibration."

Nevertheless in Mercury must thou seek all things. Therefore not without reason did our Ancient Fratres say that the Great Work was to "Fix the Volatile." There is but one place where he can be fixed, and that is the Centre, a centre exact. "Centrum in trigono centri." (11) The Centre in the triangle of the Centre.

If thine own soul be baseless how wilt thou find a standing point whence to fix the soul of the Universe?

"Christus de Christi,
Mercury de Mercurio,
Per viam crucis,
Per vitam Lucis
Deus te Adjutabitur!" (12)

TRANSLATION OF AND NOTES ON DOCUMENT M

By G. H. Frater, S.R.M.D.

1. Hermes is Greek, Mercury is Roman.

2. Compare with v. 47 ODYSSEY: "Him promptly obeyed the active destroyer of Argus. Forth sped he, and under his feet he bound his ambrosial sandals. Then, taking his staff wherewith he the eyes of mortals closeth at will, and the sleeper at will reawakens."

3. Translation: The Light is in God, the LVX hath been made into Man. Whether Sun, or Moon, or Wandering Stars, all are in Lux, the Lux in the Light, the Light in the Centre, the Centre in the Circle, the Circle from the Nothingness (Negative or Ain אין) What thou mayest be (i.e. what thou hast in thyself, the capability of being) that shalt thou be (or become).

4. Flatus. Ignis. Aqua. Terra. Air. Fire. Water. Earth.

5. Ether. Sal. Terrae. Ether, the Salt of the Earth.

6. Ether. Subtilis. Totius. Orbis. The subtle Ether of the whole universe.

7. Ether. Ruens. In. Terra. The Ether rushing into the Earth.

8. Let it be (or become). It is. Be it so. It shall be (or endure). In Universal faithfulness and truth from eternity. Now an hour, Now a day, Now a year, Now an age, all things are One, and All in All. ETERNITY.

9. These ten letters are Notaricons of: Ab Kether. Ex Chokmah. Tu Binah. Ex Chesed. Regina Geburah. Nunc Tiphareth. In Netzach. Totius Hod. Ad Yesod. Saeculorum Malkuth. "From the Crown, out of Wisdom—Thou, O Understanding art Mercy, Queen of Severity. Now the perfect Beauty, in the Victory, of all Splendour, for the Foundation, of the Ages of the Universe.

10. Probably alludes to the Three Principles.

11. This was, I believe, but am not certain, the motto of our Frater Count Adrian a Meynsicht, otherwise known as Henricus Madathanus.

12. The Christ from the Christ. The Mercury from the Mercury, Through the Path of the Cross, Through the life of the Light, God shall be Thy Help.

(Note: An illustration accompanying this manuscript depicted a conventional nude figure of Mercury, winged helmet and sandals, diving into the sea. In the right hand was the Caduceus, and the left bore a scroll showing the words described in the text.—I.R.)

THE FORMATION OF TALISMANS AND FLASHING TABLETS

A TALISMAN is a magical figure charged with the force which it is intended to represent. In the construction of a Talisman, care should be taken to make it, as far as is possible, so to represent the Universal Forces that it should be in exact harmony with those you wish to attract, and the more exact the symbolism, the more easy it is to attract the force—other things coinciding, such as consecration at the right time, etc.

A SYMBOL should also be correct in its symbolism, but it is not necessarily the same as a Talisman.

A FLASHING TABLET is one made in the complementary colours. A flashing colour, then, is the complementary colour which, if joined to the original, enables it to attract, to a certain extent, the Akasic current from the atmosphere, and to a certain extent from yourself, thus forming a vortex which can attract its flashing light from the atmosphere. Therefore, to make anything of this description which shall be really operative, so does it proportionately tire you.

The complementary colours are:

White	complementary to Black and Grey
Red	complementary to Green
Blue	complementary to Orange
Yellow	complementary to Violet
Olive	complementary to Red-Orange
Blue Green	complementary to Russet
Violet	complementary to Citrine
Reddish Orange	complementary to Green Blue
Deep Amber	complementary to Indigo
Lemon Yellow	complementary to Red Violet
Yellow Green	complementary to Crimson

The other complementaries of other mixed colours can easily be found from this scale.

Coming now to the nature and method of formation of the Talisman, the first thing to be remembered is that it is not always a just and right thing to form a Talisman with the idea of completely changing the current of another person's Karma. In any case you could only do this in a certain sense. It will be remembered that the words of the CHRIST which preceded His cures were "Thy sins be forgiven thee," which meant that the Karmic action was exhausted. Only an Adept who is of the nature of a God can have the power, even if he have the right, to take upon himself the Karma of another. That is to say, that if you endeavour to change completely, (I am not now speaking of adapting and making the best of a person's Karma), the life current, you must be of so great a force that you can take this Karma from them by right of the Divine Power to which you have attained—in which case you will only do it in so far as it does not hinder their spiritual development.

If, however, this is attempted on a lower plane, it will usually be found that what you are endeavouring to bring about is in direct opposition to the Karma of the person concerned. It will not work the required effect and will probably bring a current of exhaustion and trouble on yourself. Without doing much good you will have attracted his own Karma into your own atmosphere and, in fact, brought it on yourself.

These remarks only apply to an attempted radical change in the Karma of another, which is a thing you have no right to do until you have attained the highest adeptship.

The formation or adaptation of Talismans in ordinary matters should be employed with great discernment. What may assist in material things is often a hindrance spiritually, seeing that for a force to work, it must attract elemental forces of the proper description, which may thus, to an extent, endanger your spiritual nature.

Also, in making Talismans for a person, you must endeavour to isolate yourself entirely from him. You must banish from your mind any feeling of love or hate, irritation, etc., for all these feelings operate against your power.

It is but rarely that a Talisman for the love of a person is a right and justifiable thing to construct. Pure love links us to the nature of the Gods. There is a perfect love between the Angels and the Gods because there is perfect harmony among them, but that is not the lower and earthly love. Thus a Talisman made for terrestrial love would be sealed with the impress of your own weakness, and even if successful, would react on you in other ways. The only way in which real power can be gained, is by transcending the material plane and trying to link yourself to your Divine and Higher Soul. That is why trouble is so great an initiator, because trouble brings you nearer spiritual things when material things fail.

Therefore, a Talisman as a rule is better made for one in whom you have no interest. In the work of actual consecration, it is always a good thing to purify the room and use the Banishing Ritual of the Pentagram. All these are aids which the Adept, when sufficiently advanced, will know when to use and when not to do so. It is better, if possible, to finish a Talisman at one sitting, because it is begun under certain conditions and it may be difficult to put yourself in the same frame of mind at another time.

Another point that beginners are apt to run away with, is that Talismans can be made wholesale. Suppose a dozen Talismans were made to do good to as many different people, a ray from yourself must charge each Talisman. You have sent out a sort of spiral from your aura which goes on to the Talisman and attracts a like force from the atmosphere—that is, if you have learned to excite the like force in yourself at the moment of consecration. So that, in the case supposed, you would have a dozen links connecting with you, like so many wires in a telegraph office, and whenever the force which any of these Talismans was designed to combat becomes too strong for the force centred therein, there is an instantaneous communication with you—so that the loss of force to which you would be continually liable might be such as to deplete you of vitality and cause you to faint.

In cases where Talismans and symbols have done their work, they should be carefully de-charged, and then destroyed. If this is not done, and you take a symbol, say of water, still charged and throw it into the fire to get rid of it, you are inflicting intense torment on the Elemental you have attracted, and it will re-act on you sooner or later. Also, if you throw away a still charged Talisman, thus desecrating it, it will become the property of other things, which, through it, will be enabled to get at you. It is for these reasons that the Talisman should be de-charged with the Pentagram and Hexagram according as it partakes of the planetary or zodiacal nature—and these remarks apply equally to Flashing Tablets.

If a Talisman is given to a person who goes away, and does not return it, you can render it inoperative by invoking it astrally and then de-charging it with great care and force.

A FLASHING TABLET should be carefully made, charged, and consecrated, and then each morning the Adeptus should sit before it and practise clairvoyance, endeavouring to go through it to the plane it represents, and then to invoke the power and ask for strength to accomplish the matter desired, which will be granted if it be a lawful and laudable operation.

Any Flashing Tablet of two colours should be as nearly balanced in proportion of the extent of colour as possible—the ground one colour, and the charge another. There is also a mode in which three colours can be used in a planetary talisman. This is done by placing the seven colours on the Heptagram, and drawing two lines to the points exactly opposite, which will thus yield two flashing colours. This properly drawn, will give the effect of a flashing light playing on the symbol, partly visible physically and partly clairvoyantly, i.e., if properly charged. An advanced Adept should be able to charge his Tablet to a certain extent as he constructs it.

The radical colour of the Planet is symbolical. But a Talisman for harmony of idea say, could be well represented by the TIPHARETH of VENUS—a beautiful yellow-green, and so on.

The Lion Kerub of VENUS would represent spiritual fire and thus symbolises the inspiration of the poet—the colour being a soft and beautiful pearl grey, and the charges should be white. The Watery part of Venus would represent the reflective faculty and answer to spiritual beauty, colour a bluish-green. The Vault contains a perfect scale of Talismans of every description of Planet, and shows how a planetary man will look at everything according to the colour of his aura, due to the planet under which he is born. The real Adept comes forth from the sides to the centre. He is no longer under the dominion of the Stars.

Having made a Magical Talisman, you should use some form of charging and consecrating it, which is suitable to the operation. There are certain words and Letters which are to be invoked in the charging of a Tablet, the Letters governing the Sign under which the operation falls, together with the Planet associated therewith (if a planetary Talisman). Thus in Elemental operations, you take the Letters of the appropriate zodiacal triplicity, adding AL thereto, thus forming an Angelic Name which is the expression of the force. Hebrew Names as a rule, represent the operation of certain general forces, while the names on the Enochian or Angelical Tablets represent a species of more particular ideas. Both classes of Names should be used in these operations.

After preparing the room in the way laid down for the consecration of lesser magical implements, supposing this to be an Elemental Talisman, first formulate towards the Four Quarters the Supreme Ritual of the Pentagram as taught. Then invoke the Divine Names, turning towards the quarter of the Element.

Let the Adeptus then, being seated or standing before the Tablet, and looking in the requisite direction of the force which he wishes to invoke, take several deep inspirations, close the eyes, and holding the breath, mentally pronounce the letters of the Forces invoked. Let this be done several times, as if you breathed upon the Tablet pronouncing them in the vibratory manner. Then, rising, make the sign of the Rose and Cross over the Tablet, and repeating the requisite formula, first describe round the Talisman, a circle, with the appropriate magical implement, and then make the invoking Pentagrams five times over it, as if the Pentagrams stood upright upon it, repeating the letters of the Triplicity involved with AL added. Then solemnly read any invocation required, making the proper sigils from the Rose as you pronounce the Names.

The first operation is to initiate a whirl from yourself. The second, to attract the force in the atmosphere into the vortex you have formed.

Then read the Elemental Prayer as in the Rituals, and close with the Signs of the circle and the cross (that is the Rose-Cross) after performing the necessary Banishing.

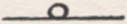
Be careful, however, not to banish over the newly consecrated Talisman, as that would simply decharge it again and render it useless. Before Banishing, you should wrap the charged Talisman in clean white silk or linen.

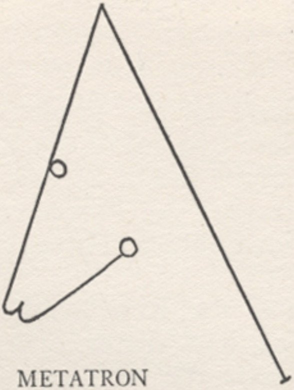
SIGILS

In the Opening Ceremony of the grade of 5=6 Adeptus Minor, the Complete Symbol of the Rose and Cross is called the "Key of Sigils and of Rituals," and it is further said that it represents the Forces of the 22 Letters in Nature, as divided into a Three, a Seven, and a Twelve.

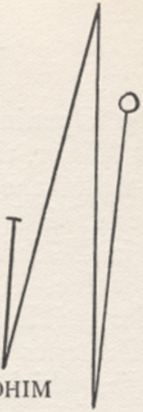
The inner Three Petals of the Rose symbolise the active Elements of Air, Fire, and Water, operating in the Earth, which is as it were the recipient of them, their container and ground of operation. They are coloured, as are all the other petals, according to the hues of the Rainbow in the masculine (positive) scale. The seven next Petals answer to the Letters of the Seven Planets, and the Twelve Outer to the Twelve Signs of the Zodiac.

Now if thou wilt trace the Sigil of any word or name either in the Air, or written upon paper, thou shalt commence with a circle at the point of the initial letter on the Rose, and draw with thy magical weapon a line from this circle unto the place of the next letter of the name. Continue this, until thou hast finished the word which the letters compose. If two letters of the same sort, such as two Beths or Gimels, come together, thou shalt represent the same by a crook or wave in the line at that point.

And if there be a letter, as Resh in Metraton, through which the line passeth to another letter and which yet formeth part of the name, thou shalt make a noose in the line at that point thus:  to make the same. If thou art drawing the Sigil thou mayest work it in the respective colours of the letters and add these together to form a synthesis of colour. Thus the Sigil of Metraton shall be: blue, greenish-yellow, orange, red-orange, and greenish-blue: the synthesis will be a reddish-citron.



METATRON



ELOHIM

(Note: If the reader will draw a Rose, copied from the complete symbol of the Rose-Cross, about three-and-a-half to four inches in diameter, and trace the above Sigils on a piece of fairly transparent paper placed over the Rose, he will learn for himself how these Sigils are drawn. He should experiment tracing half a dozen or so of these.—I.R.)

Now we will trace, for example, the Sigils of the Forces under Binah, the Third Sephirah. Incidentally, the Sigils for the plane of a Sephirah are always worked out on this system in this order:

First. Sigil of the Sephirah—Binah.

Second. Sigil of the Divine Name, representing the force of the Sephirah in the World of Atziluth. For Binah, YHVH ELOHIM.

Third. The Sigil of the Archangel, representing the force of the Sephirah in Briah—Tzaphqiel.

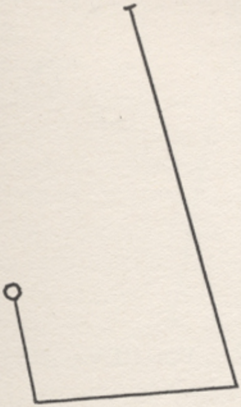
Fourth. Sigil of the Choir of Angels, representing the force of the Sephirah in Yetzirah—Aralim.

Fifth. The Sigil of the Sphere of the Planet representing the force of the Sephirah in Assiah—Shabbathai.

Finally, the Sigils of any other names whose numbers have some relation to the powers of the Sephirah or its Planet.

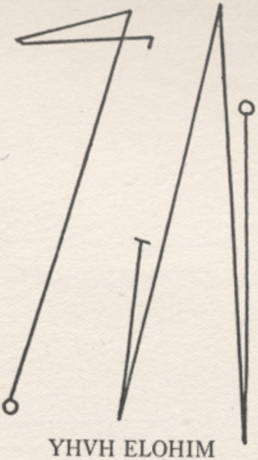
Yet these latter (the Sigils of the Intelligence and

1. SEPHIRAH



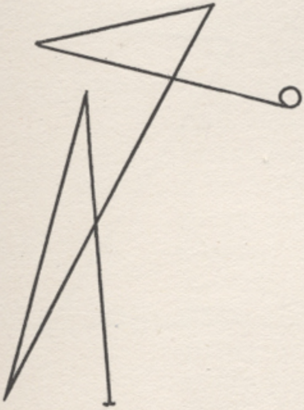
BINAH

2. ATZILUTH



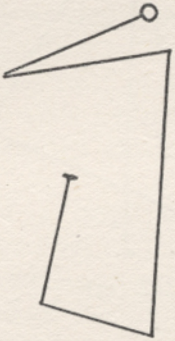
YHVH ELOHIM

3. BRIAH

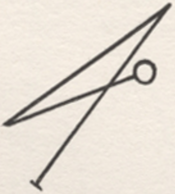
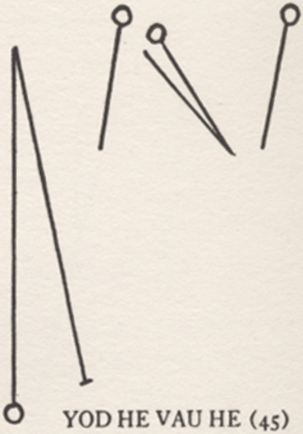
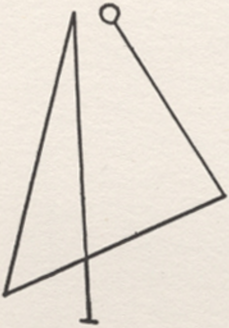
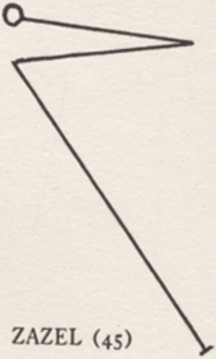


TZAPHQIEL

4. YETZIRAH



ARALIM

5. ASSIAH	6. OTHER SIGILS
 SHABBATHAI	 YOD HE VAU HE (45)
 AGIEL (45)	 ZAZEL (45)

Spirit) are more usually taken from the Magical Kamea or Square of the Planets according to a slightly different system as will be shown hereafter.

TELESMATIC FIGURES

Now there is also a mode whereby, combining the letters, the colours, the attributions and their Synthesis, thou mayest build up a telesmatic Image of a Force. The Sigil shall then serve thee for the tracing of a Current which shall call into action a certain Elemental Force. And know thou that this is not to be done lightly for thine amusement or experiment, seeing that the Forces of Nature were not created to be thy plaything or toy. Unless thou doest thy practical magical works with solemnity, ceremony and reverence, thou shalt be like an infant playing with fire, and thou shalt bring destruction upon thyself.

Know, then, that if thou essay in the imagination to form an astral image from the Names, the first letter shall be the head of the Figure or Form, and the final letter shall be its feet. The other letters shall be, and represent in their order, its body and members.

AGIEL, for example, shall give thee an Angelic Form of the following nature and appearance:

Aleph, Air.	The head winged, and of a golden colour, with long floating golden hair.
Gimel, Luna.	Crowned with blueish silver crescent, and with a face like that of a grave and beautiful woman, with a blueish halo.
Yod, Virgo.	The body of a maiden clothed in grass green robe.
Aleph, Air.	Golden wings of a large size, partly covering the lower part of the figure.
Lamed, Libra.	Feet and limbs well-proportioned and, either in the hand of the figure or lying at its feet, the sword and scales of Justice in bright green.

Playing round the figure will be a greenish light, the colour of its synthesis. The Keys of the Tarot may help thee in the form.

See well also that thou makest the Image as pure and beautiful as possible, for the more impure or common the figure, the more dangerous is it unto thee. Write upon the breast its Sigil, upon the girdle its Name, and place clouds below the feet. And when thou hast done this with due solemnity and rigid correctness of symbolism, shunning as thou wouldst shun death any suggestion of coarseness or vulgarity in an Angelic symbol, then hear what it shall say unto thee.

Seraphim will give thee an Angelic Figure like a Warrioress with Flame playing about her, and a countenance glorious like the Sun, and beneath her feet the stormy Sea and thunder clouds, and lightning about her, and a glow as of Flame. She has a triangular helmet or head-dress of Flame like the symbol of Fire.

Graphiel will give thee a Great Angel like a Female Warrior with a most glorious countenance, crowned with the Crescent and flashing with Light, and surrounded by Flame and Lightning and with Four Wings.

The termination EL *always* gives to Angelic Forms the Wings and Symbols of Justice. The ending YAH will make the Figures like enthroned Kings or Queens, and with flaming glory at their feet.

THE VIBRATORY MODE
OF
PRONOUNCING THE DIVINE NAMES

In vibrating the Divine Names, the Operator should first of all rise as high as possible towards the idea of the Divine White Brilliance in KETHER—keeping the mind raised to the plane of loftiest aspiration. Unless this is done, it is dangerous to vibrate only with the astral forces, because the vibration attracts a certain force to the operator, and the nature of the force attracted rests largely on the condition of mind in which the operator is.

The ordinary mode of vibrating is as follows: Take a deep and full inspiration and concentrate your consciousness in your heart, which answers to Tiphareth. (Having first, as already said, ascended to your Kether, you should endeavour to bring down the white Brilliance into your heart, prior to centering your consciousness there.)

Then formulate the letters of the Name required in your heart, in white, and feel them written there. Be sure to formulate the letters in brilliant white light, not merely in dull whiteness as the colour of the Apas Tattwa. Then, emitting the breath, slowly pronounce the Letters so that the sound vibrates within you, and imagine that the breath, while quitting the body, swells you so as to fill up space. Pronounce the Name as if you were vibrating it through the whole Universe, and as if it did not stop until it reached the further limits.

All practical occult work which is of any use, tires the operator or withdraws some magnetism, and therefore, if you wish to do anything that is at all important, you must be in perfect magnetic and nervous condition, or else you will do evil instead of good.

When you are using a Name and drawing a Sigil from the Rose, you must remember that the Sephirah to which the Rose and Cross are referred, is Tiphareth, whose position answers to the position of the heart, as if the Rose were therein. It is not always necessary to formulate before you in space the telesmatic angelic figure of the Name. As a general rule, pronounce the Name as many times as there are letters in it.

FURTHER ON TELESMATIC FIGURES

As before taught the Names of all Angels and Angelic Forces terminate, with few exceptions, in either AL or YAH. The Divine Name AL belongs to Chesed and it represents a good, powerful, and mighty force, but of somewhat milder operation than the Name YAH. Since not only the Angels but even devils are said to draw their force and power directly from the prolific source of the divine energies, therefore frequently to the names of evil spirits, is AL added. The Name YAH is added to the name of an Angel or Spirit who exercises only a good and somewhat beneficent office.

This being understood, these two terminations being rather in the nature of incidental attributions than of essential distinction, they need not be taken too much notice of in the construction of a telesmatic image.

In building up such an image, you can either imagine it astrally before you, or paint the actual resemblance. Care should however be taken to pronounce the Divine Names belonging to the world under which the telesmatic image under course of construction would fall. Thus to ATZILUTH are allotted Deific Names. To BRIAH, Archangelic and so on. It is also useful to employ the Sephirotic Names which are comprised in the special world to which the Telesmatic Image is allotted.

It is well to note that the four Worlds themselves formulate the Law involved in the building up or expression of any material thing. The world of ATZILUTH is purely archetypal and primordial, and to it, as before said, Deific Names are applied. BRIAH is creative and originative, and to it certain Great Gods called Archangels are allotted. YETZIRAH is formative and Angelic Orders are allotted thereunto. ASSIAH which is the material world consists of the great Kingdoms of the Elementals, human beings, and in some cases of the Qlippoth—though these latter really occupy the planes below Assiah.

From these remarks it will be seen that a Telesmatic Image can hardly apply to Atziluth; that to Briah it can only do so in a restricted sense. Thus a Telesmatic Image belonging to that world would have to be represented with a kind of concealed head, possessing a form shadowy and barely indicated. Telesmatic Images, then, really belong to YETZIRAH. Therefore it would be impossible to employ the telesmatic image of a Divine Name in Atziluth, for it would not represent that in the world of Atziluth, but rather its correlation in Yetzirah. In Assiah you would get Elemental forms.

The sex of the figure depends upon the predominance of the masculine or the feminine in the whole of the Letters together, but a jumble of the sexes should be avoided in the same form. The image built up should be divided into as many parts as there are letters, commencing at the upper part and so on in order. In addition to this method of determining the sex of the Telesmatic Image of a Name, certain Names are inherently masculine, others feminine, and some epicene, irrespective of the mere testimony of the Letters.

SANDALPHON, for instance is thus analysed:

SAMEKH	Male	PEH	Female
NUN	Male	VAU	Male
DALETH	Female	NUN	Male
LAMED	Female		

Therefore masculine predominates, and if it were an ordinary Name you would make a masculine Form out of it. But as this Name is especially applied to the feminine Kerub, it is an exception to the rule; it is an Archangelic Name, belonging to the Briatic World and not merely an Angelic Name relating to Yetzirah. SANDALPHON is also called *Yetzer*, meaning "left," and its letters are: female, female and male, so that, in this case, it may be any of these.

The Seven Letters composing the Name SANDALPHON are thus adapted to the Telesmatic Image.

SAMEKH	Head. Would represent a beautiful and active face rather thin than fat.
NUN	Neck, would be admirably full.
DALETH	Shoulders of a beautiful woman.
LAMED	Heart and chest, the latter perfectly proportioned.
PEH	Hips strong and full.
VAU	Legs massive.
NUN	Feet sinewy and perhaps winged.

If it be desired to build up an elemental form out of this Name a very peculiar figure would result.

SAMEKH	Head fierce, but rather beautiful.	Blue
NUN	Neck with eagle's wings from behind.	Blue-green
DALETH	Shoulders feminine, rather beautiful.	Green-blue
LAMED	Chest of a woman.	Emerald
PEH	Strong and shaggy hips and thighs.	Red
VAU	Legs of a Bull.	Red-orange
NUN (final)	Feet of an Eagle.	Green-blue

This it will be seen, is almost a synthetical Kerubic Figure. This figure may be represented, as it were, with its feet on the Earth, and its head in the clouds. The colours in the scale of the King would synthesize as a delicate and sparkling green.

The uncovered parts of the body would be blue, the countenance belonging to Sagittarius would be almost that of a horse. The whole form would be like that of a goddess between ATHOR and NEITH holding a bow and arrows, that is if represented as an Egyptian symbol.

If again, we endeavour to translate this Name into symbols on a Tattwic Plane, we get the following:

SAMEKH comes under FIRE
NUN comes under WATER
DALETH comes under WATER OF EARTH
LAMED comes under AIR
PEH comes under FIRE
NUN comes under WATER.

These would be synthesized thus: A silver crescent on a red triangle placed over a yellow square. All three would be charged and enclosed within a large silver crescent.

Now, taking an example, the Telesmatic Image appertaining to the Letter ALEPH. This on the Briatic Plane, would be rather masculine than feminine and would be resumed by a spiritual figure hardly visible at all, the head-dress winged, the body cloud-veiled and wrapped in mist, as if clouds were rolling over and obscuring the outline, and scarcely permitting the legs and feet to be seen. It represents the Spirit of Ether. In the Yetziratic World, it would be like a Warrior with winged helmet, the face angelic but rather fierce, the body and arms mailed and bearing a child—the legs and feet with mailed buskins and wings attached to them.

In ASSIAH, this same letter ALEPH is terrific energy and represents, as it were, mad force (the shape of the Letter is almost that of a Swastika). On the human plane, it would represent a person who was a lunatic and at times given to frightful fits of mania. Translated to the elemental plane, it would represent a form whose body fluctuated between a man and an animal, and indeed, the Assiatic form would be a most evil type with a force something like that compounded of that of a bird and that of a demon—an altogether horrible result. The Letter ALEPH represents spirituality in high things, but when translated to the plane contiguous to or below Assiah is usually something horrible and unbalanced, because it is so opposed to matter that the moment it is involved therein, there is no harmony between them.

Radiating forces of Divine Light, otherwise called Angelic Forms, have not gender in the grosser acceptation of the term, though they can be classed according to the masculine and feminine sides. As, for example, in the human figure, sex is not so strongly marked in the upper part, the head, as in the body, while yet the countenance can be distinctly classed as of a masculine or a feminine type. So, also, on quitting the material plane, sex becomes less marked, or rather appreciable in a different manner, though the distinction of masculine or feminine is retained. And herein is the great error of the Phallic Religions—that they have transferred the material and gross side of sex to Divine and Angelic planes, not understanding that it is the lower that is derived from the higher by correlation in material development, and not the higher from the lower. Gender, in the usual meaning of the term, belongs to the Elemental Spirits, Kerubic Forms, Fays, Planetary Spirits and Olympic Spirits—also to the Qlippoth in its most exaggerated and bestial aspects, and this is a ratio increasing in proportion to the depths of their descent. Also, in certain of the evil Elemental Spirits, it would be exaggerated and repulsive.

But, in the higher and angelic natures, gender is correlated by forms, either steady and firm, or rushing. Firmness like that of a rock or pillar is the nature of the feminine; restlessness and movement, that of the Masculine. Therefore, let this be clearly understood in ascribing gender to angelic forms and images. Our tradition classes all forces under the heads of vehement and rushing force, and firm and steady force. Therefore a figure representing the former would be a masculine and that representing the latter, a feminine form.

But for convenience in the formation of Telesmatic images of ordinary occult names and words, the letters are arranged in masculine and feminine classification. This classification is not intended to affirm that the letters have not in themselves both natures (seeing that in each letter as in each Sephirah is hidden the dual nature of masculine and feminine) but shows more their *tendency* as regards the distinction of force beforementioned.

Those, then, are rather masculine than feminine to which are allotted forces more rapid in action. And those, again, are rather feminine than masculine which represent a force more firm and steady whence all letters whose sound is prolonged as if moving forward are rather masculine than feminine. Certain others are epicene, yet incline rather to one nature than to another.

TELESMATIC ATTRIBUTIONS OF THE LETTERS OF THE HEBREW ALPHABET

ALEPH.	Spiritual. Wings generally, epicene, rather male than female, rather thin type.
BETH.	Active and slight. Male.
GIMEL.	Grey, beautiful yet changeful. Feminine, rather full face and body.
DALETH.	Very beautiful and attractive. Feminine. Rather full face and body.
HEH.	Fierce, strong, rather fiery; feminine.
VAU.	Steady and strong. Rather heavy and clumsy, masculine.
ZAYIN.	Thin, intelligent, masculine.
CHETH.	Full face, not much expression, feminine.
TETH.	Rather strong and fiery. Feminine.
YOD.	Very white and rather delicate. Feminine.
CAPH.	Big and strong, masculine.
LAMED.	Well-proportioned; feminine.
MEM.	Reflective, dream-like; epicine, but female rather than male.
NUN.	Square determined face, masculine, rather dark.
SAMEKH.	Thin rather expressive face; masculine.

AYIN.	Rather mechanical, masculine.
PEH.	Fierce, strong, resolute, feminine.
TZADDI.	Thoughtful, intellectual, feminine.
QOPH.	Rather full face, masculine.
RESH.	Proud and dominant, masculine.
SHIN.	Fierce, active, epicene, rather male than female.
TAU.	Dark, grey, epicene; male rather than female.

(These genders are only given as a convenient guide.)

SUMMARY

In the vibration of Names concentrate first upon the highest aspirations and upon the whiteness of Kether. Astral vibrations and material alone are dangerous. Concentrate upon your Tiphareth, the centre about the heart, and draw down into it the White Rays from above. Formulate the letters in White Light in your heart. Inspire deeply, and then pronounce the Letters of the Name, vibrating each through your whole system—as if setting into vibration the Air before you, and as if that vibration spread out into space.

The Whiteness should be brilliant.

The Sigils are drawn from the lettering of the Rose upon the Cross, and these are in Tiphareth, which corresponds to the heart. Draw them as if the Rose were in your heart.

In vibrating any Name, pronounce it as many times as it has letters. This is the Invoking Whirl.

Example: The Vibration of Adonai ha-Aretz.

Perform the Banishing Ceremony of the Pentagram in the four quarters of your room, preceded by the Qabalistic Cross. Then in each quarter perform the Signs of the Adeptus Minor, saying IAO and LVX, making the symbol of the Rose-Cross as taught in the paper describing the Rose-Cross Ritual in Volume III.

Pass to the centre of the Room, and face East. Then formulate before you in brilliant white flashings the Letters of the Name in a Cross—i.e. both perpendicularly and horizontally as a picture before you extrinsically:

א
ד
א ד נ י נ ה א ר ץ
י
ה
א
ר
ץ

Formulate the perception of Kether above you, and draw down the White Light about this cross. Then, taking a deep inspiration, pronounce and vibrate the Letters of the Name. Flashing brilliant White Light should hover round them. This is the *Expanding Whirl* in the Aura.

Having gained the whiteness, then form the Telesmatic Image, not in your heart but before you, extending it and encouraging the ideal figure to expand and fill the Universe. Then immerse yourself in its rays—and absorbing, also be absorbed by, the brightness of that Light, until your Aura radiates with its brightness.

These, then, are two processes: The INVOKING WHIRL related to the Heart. The EXPANDING WHIRL related to the Aura.

ADNI makes the figure from head to waist; HA ARTZ from waist to feet. The whole Name is related to Malkuth, Matter, and Zelatorship.

ALEPH.	Winged, white, brilliant, radiant Crown.
DALETH.	Head and neck of woman, beautiful but firm, hair long, dark and waving.
NUN.	Arms bare, strong, extended as a cross. In the right hand are ears of corn, and in the left a golden Cup. Large dark spreading wings.
YOD.	Deep yellow-green robe covering a

strong chest on which is a square lamen of gold with a scarlet Greek Cross—in the angles four smaller red crosses.

In addition a broad gold belt on which ADONAI HA ARETZ is written in Theban or Hebrew characters.

The feet are shown in flesh colour with golden sandals. Long yellow green drapery rayed with olive reaches to the feet. Beneath are black lurid clouds with patches of colour. Around the figure are lightning flashes, red. The crown radiates White Light. A Sword is girt at the side of the figure.

FURTHER CONCERNING THE FORMATION OF TELESMATIC IMAGES

(Note: This is a precis of the document numbered "M"—Lecture on the Lineal Forms of the Names of the Sephiroth.—I.R.)

Translate the letters of the Name of each Sephirah into the numerical equivalents which will be yielded by reference to the Qabalah of Nine Chambers. If these letters and numbers are again translated into their Yetziratic attributions and combined with the lineal figures represented by the numbers, an analysis of the name is obtained compounded of two scales of interpretation.

For instance, in the case of Kether, the letters are Kaph, Tau, Resh. Caph is referred in the Sepher Yetzirah to Jupiter, Tau to Saturn, and Resh to the Sun. Again, the lineal figure of Caph, which reduces to the number 2 by Aiq Bkr or the Qabalah of Nine Chambers, will be the Cross. Tau reduces to 4, whose lineal figure is the square. Resh reduces also to 2, symbolised likewise by the Cross. There are three letters in the name Kether—which itself, as a whole, may be symbolised by a triangle. If the above symbolic lineal figures are placed within the lineal figure of the whole Name, the Triangle, "a species of Hieroglyphic form of each Sephirah will result. This may again be represented by a cognate Angelic form, as taught in the Formation of Sigils from the Rose." The Yetziratic attributions will yield the information as to what colours, symbols, etc. are to be used in formulating the Image.

The same principle applies to the remaining Sephirotic names.

There are innumerable methods of forming Sigils for use in connection with Talismans and their construction. One method, using the Rose of the Zelator Adeptus Minor, has previously been described. In the Order this was the method most often used. Herein, will be found methods of forming talismanic emblems and sigils from the Kameas of the Planets, or their Magical Squares, and also from the Geomantic points and symbols.

So far as the Geomantic symbols are concerned, the student will do well to become acquainted with the instruction on Geomancy in the section on Divination. After having become fully acquainted with the names of the symbols, and their forms, as well as having obtained some experience of divination by that method, let him note that Geomantic sigils or Talismanic emblems, as they are sometimes called, are formed from the Geomantic figures by drawing various lines from point to point. These characters are then attributed to their ruling planets and ideas. The simplest forms of each will be found on page 73.

Innumerable more sigils, and a host of other designs may be formed from the fundamental Geomantic symbols. As many as ten or a dozen different emblems may be derived from two or three of the symbols. If the student uses a little ingenuity and imagination in this matter, he will discover quite a lot as to the nature and import of Sigils. The significance of the emblems may be divined, from one point of view, by employing them as "doors" through which to skry in the spirit-vision. More can be learned this way concerning the real implication of Sigils than almost by any other method.

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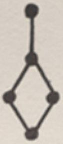
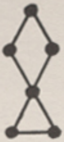
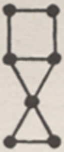
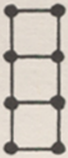
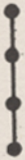
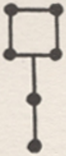
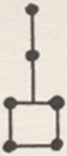
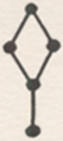
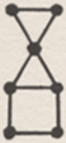
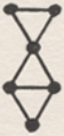
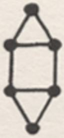
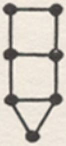
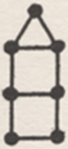
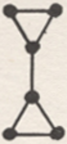
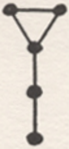
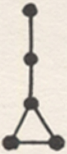
			
Via	Fort. Maj.	Fort. Min.	Puella
			
Rubeus	Acquisitio	Carcer	Trist.
			
Laetitia	Conjunctio	Caput Drac.	Cauda Drac.
			

The signatures and Seals of the Angels and Genii who rule over each of the symbols may be found in the full instruction on Geomancy. Those seals and sigils are highly important, and some place should be found for them on the Talisman.

The student should make a number of experiments drawing harmonious and balanced talismans, even when it is not his intention to use and consecrate them. After drawing a half a dozen rough sketches, he will almost as though by accident stumble upon the "knack" or drawing the "right" kind of talisman. In the *Key of King Solomon,* translated by McGregor Mathers, may be found samples of about forty different types of talismans, attributed to the Planets. These should be consulted, for they will convey quite a little as to how symbols should be drawn. But they should not be followed or copied. Talismans should be personal things, made for personal ends, and based upon individual needs and conceptions.

The following important characters—letters of the Angelic or Enochian Alphabet—are attributed to the Seven Rulers in the Twelve Signs and the Sixteen Figures in Geomancy.

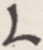
Signifies Muriel and *Populus,* a figure of Chasmodai or Luna in Cancer increasing.

Signifies Muriel and *Via,* a figure of Chasmodai and Luna in Cancer decreasing.

Signifies Verchiel or *Fortuna Major,* a figure of Sorath or the Sun in Northern declination.

Signifies Verchiel or *Fortuna Minor,* a figure of Sorath or the Sun in Southern declination.

Signifies Hamaliel or *Conjunctio,* a figure of Taphthartharath or Mercury in Virgo.

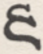

Signifies Zuriel or *Puella,* a figure of Kedemel or Venus in Libra.

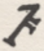
Signifies Barchiel or *Rubeus,* a figure of Bartzabel or Mars in Scorpio.

Signifies Advachiel or *Acquisitio,* a figure of Hismael or Jupiter in Saggitarius.

Signifies Hanael or *Carcer,* a figure of Zazel or Saturn in Capricorn.

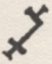
Signifies Cambriel or *Tristitia,* a figure of Zazel or Saturn in Aquarius.


Signifies Amnitzel or *Laetitia,* a figure of Hismael or Jupiter in Pisces.


Signifies Zazel and Bartzabel in all their ideals, being *Cauda Draconis.*

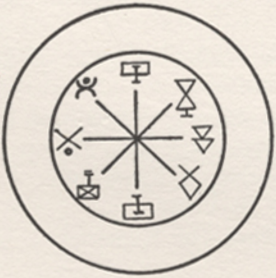
Signifies Hismael and Kedemel in all their ideas, being a figure of *Caput Draconis.*

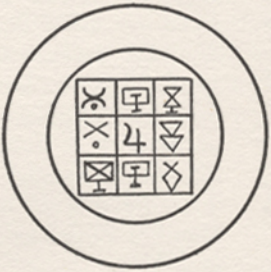
Signifies Melchidael or *Puer,* a figure of Bartzabel or Mars in Aries.


Signifies Asmodel and *Amissio,* a figure of Kedemel or Venus in Taurus.

Signifies Ambriel or *Albus,* a figure of Taphthartharath or Mercury in Gemini.

A mode of using the Talismanic forms drawn from the Geomantic Figures is to take those yielded by the Figures under the Planet required and to place them at opposite ends of a wheel of eight radii as shown below. A versicle suitable to the matter may then be written within the double circle. Occasionally, a square of any convenient number of compartments may be substituted for the wheel or one form may be used for the obverse and the other for the reverse of the Talisman.





Another very important mode of forming Sigils anciently was through the medium of the Kameas of the Planets, or the Magical squares. Magical squares are arrangements of numbers so arranged as to yield the same number when added horizontally, vertically, or diagonally. Also the sum of the total of all the numbers in the square is a number of special significance to the planet to which that square is referred.

The method of forming Sigils from these is very simple. The knowledge of how this was done, however, had, during the time of my membership in the Order, completely faded from memory, and none of the members or the Chiefs of the Temple could give any information. Yet this was the principal method employed by the traditional authorities in obtaining Sigils. The method of using the Rose-Cross is an anachronism, and while in certain instances it is very useful or perhaps the most *convenient* mode, it has no root in antiquity. Not only had the knowledge of Sigils from the Kameas faded from the Order, but the Chiefs even eliminated the magical squares from the knowledge lectures. It was claimed that a number of mistakes had crept into the numbers on the squares. Had they known it, the method and the correct form of the Squares were in certain books and manuscripts in the British Museum. None of them, however, made the least attempt to recover the true or accurate form of the Kameas.

The sole requisite to tracing Sigils of the Planetary names are formed from the Kameas is *Aiq Beker,* or the Qabalah of Nine Chambers. (Incidentally, this too was eliminated from the knowledge lectures.) By this method, the letters of the Hebrew Alphabet are grouped together according to the similarity of their numbers. Thus in one Chamber, Gimel, Lamed and Shin are placed; their numbers are similar—3, 30, and 300. The same rule applies to the others. The name of the method obtains from the letters placed in the first two chambers. In the first chamber are Aleph, Yod, and Qoph, whose numbers are 1, 10, and 100, while in the second chamber are Beth, Caph, Resh—2, 20, and 200—thus *Aiq Bkr*. The usual form is given below; while there is another method of using the same grouping of letters and numbers but placing them in chambers referred to the Sephiroth.

300	30	3	200	20	2	100	10	1
ש	ל	ג	ר	כ	ב	ק	י	א
600	60	6	500	50	5	400	40	4
ם	ס	ו	ך	נ	ה	ת	מ	ד
900	90	9	800	80	8	700	70	7
ץ	צ	ט	ף	פ	ח	ן	ע	ז

Now in order to find the Sigil of a Name by using the Kamea, it is necessary to reduce those letters and their numbers to tens or units by means of the above quoted scheme. For example, in the case, say, of *Zazel,* the Spirit of Saturn, the letters are Zayin 7, Aleph 1, Zayin 7, and Lamed 30. The only letter which requires reduction in this instance will be Lamed which reduces to 3. The next step is to trace a line on the square following the succession of numbers. Thus, in the name of *Zazel,* the line will follow the numbers 7, 1, return to 7 again, and then to 3. A little circle should be placed on the first letter of the Sigil to show where the name begins.

The so-called Seal or Sigil of the Planet is a symmetrical design so arranged that its lines pass through every number on the square. The Seal thus becomes an epitome or synthesis of the Kamea.

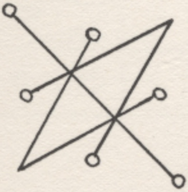
Below are given the Kameas of the seven planets together with the traditional Seals of their Planets, Intelligences, and Spirits. The student will do well to attempt to work these out himself. I shall give one more example of a more difficult kind, in order that no misunderstanding may exist about the method of Sigil formation.

The name *Taphthartharath* is the Spirit of Mercury, and his Sigil would be traced upon the magical Square having 64 squares, 8 on each side. The attribution of Squares to planets follows the attribution of the Sephiroth on the Tree of Life; thus Mercury is referred to the eighth Sephirah HOD. Now *Taphthartharath* is composed of seven letters, Tau 400, Peh 80, Tau 400, Resh 200, Tau 400, Resh 200, and Tau 400. This will reduce by *Aiq Beker* to 40, 8, 40, 20, 40, 20, 40. A continuous line will be traced beginning with a circle in the square of 40, and moving to each of the numbers quoted. All the other Sigils follow this same rule.

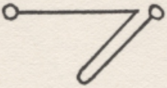
There are also appended the Sigils and attributions of the Olympic Planetary Spirits. Nothing was known in the Order about them, and they too were extirpated from the papers. More information may be found in the *Heptameron* of Pietro de Abano. These Sigils should be used for skrying as a means of acquiring knowledge as to their nature, using the appropriate planetary divine Names.

KAMEA OF SATURN

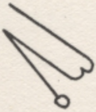
4	9	2
3	5	7
8	1	6



Seal of the Planet



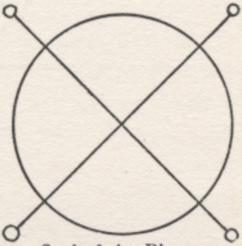
Spirit: ZAZEL



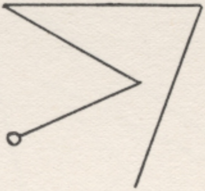
Intelligence: AGIEL

KAMEA OF JUPITER

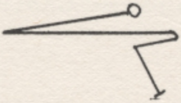
4	14	15	1
9	7	6	12
5	11	10	8
16	2	3	13



Seal of the Planet



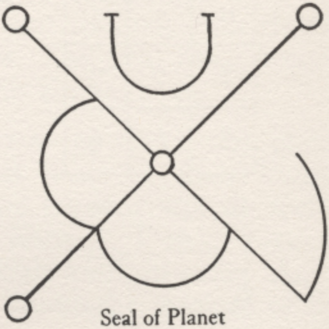
Spirit: HISMAEL



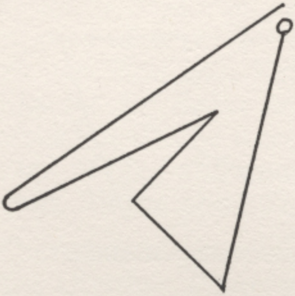
Intelligence: YOPHIEL

KAMEA OF MARS

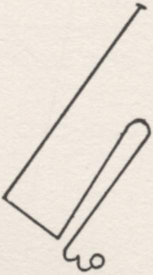
11	24	7	20	3
4	12	25	8	16
17	5	13	21	9
10	18	1	14	22
23	6	19	2	15



Seal of Planet



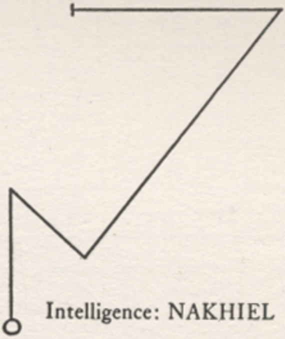
Intelligence: GRAPHIEL



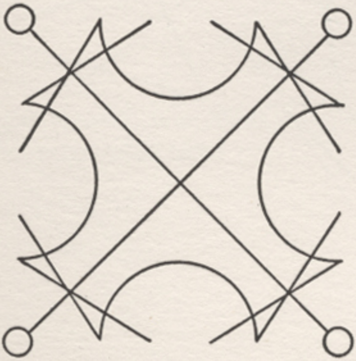
Spirit: BARTZABEL

KAMEA OF SOL

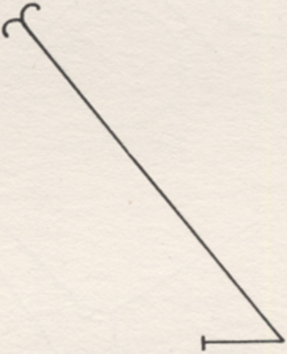
6	32	3	34	35	1
7	11	27	28	8	30
19	14	16	15	23	24
18	20	22	21	17	13
25	29	10	9	26	12
36	5	33	4	2	31



Intelligence: NAKHIEL



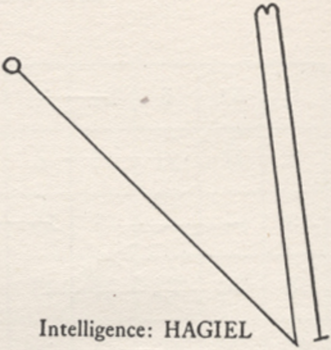
Seal of Planet



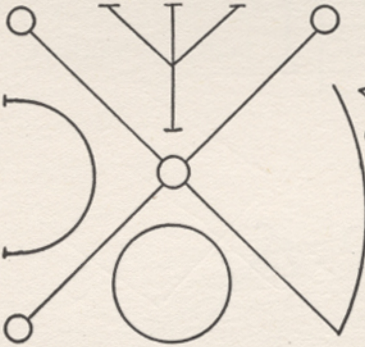
Spirit: SORATH

KAMEA OF VENUS

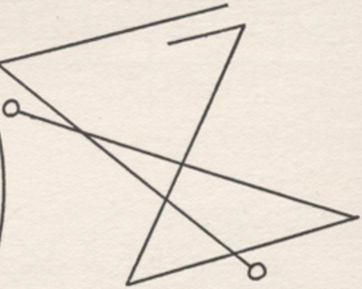
22	47	16	41	10	35	4
5	23	43	17	42	11	29
30	6	24	49	18	36	12
13	31	7	25	43	19	37
38	14	32	1	26	44	20
21	39	8	33	2	27	45
46	15	40	9	34	3	28



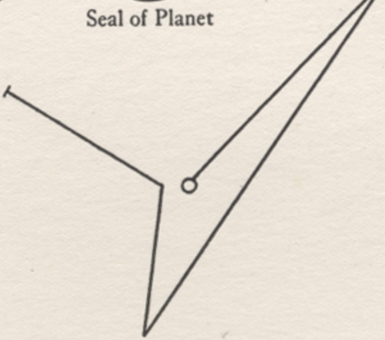
Intelligence: HAGIEL



Seal of Planet



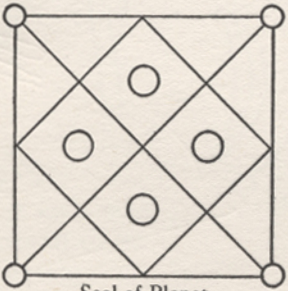
Intelligence: (Choir of Angels)
BENI SERAPHIM



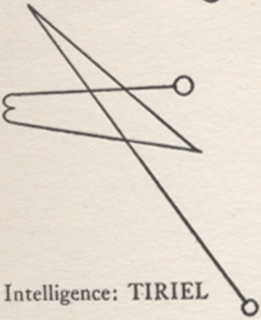
Spirit: KEDEMEL

KAMEA OF MERCURY

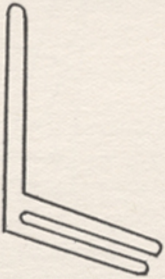
8	58	59	5	4	62	63	1
49	15	14	52	53	11	10	56
41	23	22	44	48	19	18	45
32	34	38	29	25	35	39	28
40	26	27	37	36	30	31	33
17	47	46	20	21	43	42	24
9	55	54	12	13	51	50	16
64	2	3	61	60	6	7	57



Seal of Planet



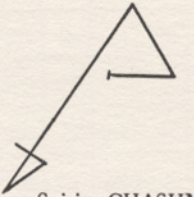
Intelligence: TIRIEL



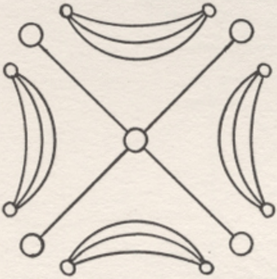
Spirit: TAPHTHARTHARATH

KAMEA OF LUNA

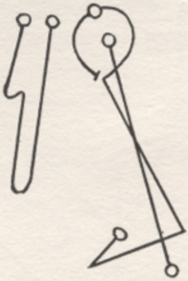
37	78	29	70	21	62	13	54	5
6	38	79	30	71	22	63	14	46
47	7	39	80	31	72	23	55	15
16	48	8	40	81	32	64	24	56
57	17	49	9	41	73	33	65	25
26	58	18	50	1	42	74	34	66
67	27	59	10	51	2	43	75	35
36	68	19	60	11	52	3	44	76
77	28	69	20	61	12	53	4	45



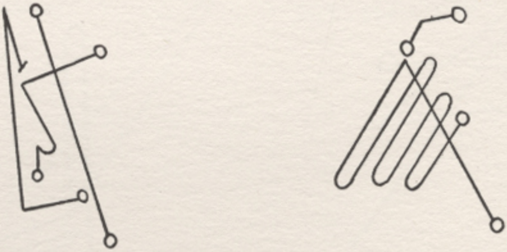
Spirit: CHASHMODAI



Seal of Planet

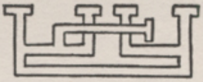


Spirit of the Spirits of the Moon: SHAD BARSCHEMOTH HA-SCHARTATHAN

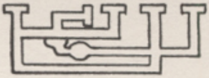


Intelligence of the Intelligences of the Moon: MALCAH BETARSHISIM VE-AD RUACHOTH HA-SCHECHALIM

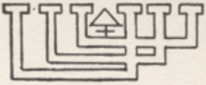
♄ ARATHOR



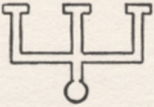
♃ BETHOR



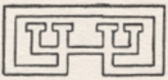
♂ PHALEGH



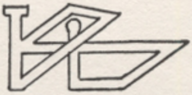
☉ OCH



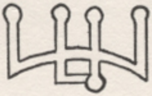
♀ HAGITH



☿ OPHIEL



☽ PHUL



NAMES AND SIGILS OF OLYMPIC PLANETARY SPIRITS

So far as concerns the foregoing Sigils, tradition has it that the Spirits are evil, the Intelligences good. The Seals and Names of the Intelligences should be used on all Talismans for a good effect. Those of the Spirits of the Planets serve for evil, and should therefore *not* be used in any operation of a beneficial kind. The tradition however implies usually by an evil force, such as the Spirits of the planets, a *blind force*, which contrary to popular notion can be used to good and beneficial ends when employed *under* the presidency of their immediate superiors, the good Intelligences. Thus to make use of, when it is absolutely necessary to do so, the Sigils of the Spirits, the Seals and Names of the Intelligences should be inscribed on the same Talisman as well.

In addition to the Seals, Sigils and Emblems, it is customary to inscribe on Talismans and Pentacles the appropriate lineal figures. In the formation of a magical Talisman or Pentacle, consider first of all under what Planet, Sign, or Element the matter falls. The next step is to collect all the Names of the Sephirah to which it is attributed, as well as those of its Archangels, Angels, Intelligences, etc. Also the Seals, Sigils, Numbers, Lineal Figures, Geomantic characters, etc., thereto belonging. Then, with all this material before you, classify and arrange.

The following notes are an abridged version of "Polygons and Polygrams" a highly illuminating document circulated in the Outer Order. It should be closely studied, for it throws great light not only on the matter of lineal figures but on the whole abstruse number philosophy of the Qabalah.

The Point within the Circle represents the operation of Kether in general, and *the Cross within the Circle* that of Chokmah, for therein are the roots of Wisdom. In using these lineal figures in the formation of Talismans under the Sephiroth, remember that:

The Point within the Circle = Kether
The Cross within the Circle = Chokmah
The Triangle within the Circle = Binah
The Square within the Circle = Chesed,

and that the remaining Sephiroth should have the double, treble or quadruple forms of their lineal figures bound together in their Talismans. For example, in the Heptangle for Netzach, the Heptagon and the two forms of the Heptagram should be united in the same Talisman, the extremities of the angles coinciding.

The Endekangle is attributed to the Qlippoth, the Dodekangle to Zodiacal Forces in Malkuth. Kether hath the Primum Mobile, Chokmah the Sphere of the Zodiac in command, and Malkuth that of the elements.

And many other meanings are bound together in the lineal figures besides those which are given in this book. Two or more different lineal figures may be bound together in the same Talisman.

The Triangle is the only lineal figure into which all surfaces can be reduced, for every Polygon can be divided into triangles by drawing lines from its angles to its centre; and the triangle is the first and simplest of all lineal figures. It refers to the Triad operating in all things, to the Three Supernal Sephiroth and to Binah, the Third Sephirah, in particular.

Among the Planets it is especially referred to Saturn, and among the Elements to Fire, and, as the colour of

Saturn is black, and that of Fire red, the black Triangle will represent Saturn, and the red, Fire.

The Three Angles also symbolise the three alchemical Principles of Nature: Salt, Sulphur and Mercury.

The Square is an important lineal figure, which naturally represents stability and equation. It includes the idea of surface and superficial measurement. It refers to the Quarternary in all things, and to the Tetrad of the Holy Name YHVH operating through the four Elements of Fire, Water, Air and Earth. It is allotted to Chesed, the 4th Sephirah, and among the Planets to Jupiter. And as representing the Four Elements, it represents their ultimation in the Material Form.

The Pentangle can be traced in two ways: reflected from every second point, when it is called the Pentagon; and reflected from every third point when it is called the Pentagram. The Pentangle as a whole is referred to the Fifth Sephirah, Geburah. The Pentagon naturally represents the power of the Pentad, operating in Nature by the *dispersal* of the Spirit and the four Elements through it.

The Pentagram with a single point upwards is called the "Sign of the Microcosm," and is a good symbol, representing man with his arms and legs extended adoring his Creator, and especially the dominion of the Spirit over the four Elements, and consequently of reason over matter.

But with the single point downwards it is a very evil symbol. The Head of the Goat, or Demon's Head, representing the abasement of reason beneath the blind forces of matter, the elevation of anarchy above order, and of conflicting forces driven by chance above God.

It represents the concentrated force of the Spirit and the four Elements governed by the five letters of the Name of the Restorer of all things YHSHVH, and it is especially attributed to the Planet Mars. It also shows the Kerubim and the Wheel of the Spirit.

It is a symbol of tremendous force, and of HEH, the letter of the Great Supernal Mother AIMA.

The Hexangle can be traced in two ways as a complete symbol: viz, reflected from every 2nd point, when it is called the Hexagon, and reflected from every 3rd point when it is called the Hexagram. The Hexangle as a whole is referred to the 6th Sephirah Tiphareth. The Hexangle naturally represents the powers of the Hexad operating in Nature, by the dispersal of the rays of the Planets, and of the Zodiac emanating from the Sun. The number of degrees of a great circle cut off between its angles is sixty, forming the astrological sextile aspect, powerful for good. It is not so consonant to the Sun nature as the Hexagram, and remember thou, that *the 'Gon signifieth dispersion, distribution, and radiation of a force; but the 'Gram concentration.* Hence use thou the 'Gon for spreading, and the 'Gram for concentration and sealing; and when there is need, thou canst compare, interpose and combine them; but the 'Gon *initiateth the whirl.*

The Hexagram with a single point uppermost is called the "Sign of the Macrocosm," or greater world, because its six angles fitly represent the six days or periods of Creation evolved from the manifestation of the Triune; while its synthesis forms the seventh day, a period of rest, summed up in the hexagonal centre.

It represents especially the concentrated force of the Planets, acting through the Signs of the Zodiac, and thus sealing the Astral Image of Nature under the presidency of the Sephiroth; and also the 7 Palaces of the same. It is especially attributable to the Sun.

It is a symbol of great strength and power, forming with the Cross and the Pentagram, a triad of potent and good symbols, which are in harmony with each other.

The Heptangle as a whole is referred to the 7th Sephirah, Netzach.

The Heptagon naturally represents the dispersal of the powers of the seven planets through the week, and through the year. It alludes to the power of the Septenary acting through all things, as exemplified by the seven colours of the rainbow.

The Heptagram reflected from every 3rd point yieldeth 7 triangles at the apices thereof; fitly representing the Triad operating in each Planet, and the Planets themselves in the week and the year.

The Heptagram is the Star of Venus, and is especially applicable to her nature.

And as the Heptagram is the lineal figure of the Seven Planets, so is Venus as it were their Gate or entrance, the fitting symbol of the Isis of Nature, and of the seven lower Sephiroth of the Bride.

The Octangle as a whole is referred to the Eighth Sephirah, Hod. The Octangle naturally represents the power of the Ogdoad, and the Octagon showeth the Ogdoad operating in Nature by the dispersal of the rays of the Elements in their dual aspect under the presidency of the 8 letters of the name.

The Octagram reflected from every 3rd point yielded 8 triangles at the apices thereof; fitly representing the Triad operating in each element in its dual form, i.e. of Positive and Negative, under the powers of the Name YHVH ADONAI or as it is written bound together IAHDONHI.

This Octagram reflected from every fourth point is the Star of Mercury, and is especially applicable to his nature.

It is further a potent symbol, representing the binding together of the concentrated Positive and Negative Forces of the Elements under the Name of IAHDONHI.

And forget not that ADONAI is the key of YHVH.

The Enneangle as a whole is referred to the 9th Sephirah Yesod. It naturally representeth the power of the Ennead, and the Enneagon showeth the Ennead operating in Nature by the dispersal of the rays of the seven Planets and of the Head and Tail of the Dragon of the Moon.

The Enneagram reflected from every 3rd point representeth the Triple Ternary operating both in the 7 Planets with the Caput and Cauda Craconis of the Moon, and with the Alchemical principles counterchanged and interwoven.

It is not so consonant with the Nature of Luna as the Enneagram reflected from every 5th Point.

The Enneagram is the Star of Luna, and is especially applicable to her nature. It represents her as the administratrix to the Earth of the virtues of the Solar System under the Sephiroth.

The Enneagram reflected from every fourth point is composed of three triangles united within a circle, and alludes to the Triple Ternary of the three alchemical principles themselves. It is not so consonant with the nature of Luna as the next Form.

The Dekangle as a whole is referred to the Tenth Sephirah—Malkuth.

The Dekangle naturally represents the power of the Dekad, and the Dekagon showeth the Dekad operating in nature by the dispersal of the rays of the 10 Sephiroth therein. The number of degrees of a Great Circle cut off between its angles is 36, the half of the Quintile astrological aspect.

The Dekagram reflected from every 3rd point is especially consonant with Malkuth, and shows the Triad operating through the angle of the two Pentagons within a circle, of which it is composed. It alludes to the combination of the three Alchemical Principles with the Spirit and the Four Elements in their Positive and Negative form, under the presidency of the Ten Sephiroth themselves.

The Dekagram reflected from every 5th point is composed of two Pentagrams within a circle. It shows the operation of the duplicated Heh of the Tetragrammaton, and the concentration of the Positive and Negative forces of the Spirit and of the four Elements under the presidency of the potencies of the Five in Binah;

the Revolutions of the Forces under Aimah the Great Mother.

The Endekagram as a general rule is referred to the Qlippoth: of its forms however, the one reflected from every 4th point represents their restriction, and therefore it is not altogether to be classed with those that represent their operations in Nature. The Endekangle naturally represents the evil and imperfect nature of the Endekad, and the Endekagon represents the dispersal of the eleven curses of Mount Ebal through the Universe (Deut. XXVII).

(Though they are paraphrased as 12 in the English Bible, in the Hebrew version they are paragraphed as eleven, two being classed together.)

The Dodekangle as a general rule is referred to the Zodiac, and naturally represents the power of the Dodekad.

The Dodekagon shows the *dispersal* of the influence of the Zodiac through nature, the Dodekagram its *concentration*. The number of degrees of a Great Circle cut off between its angles is 30, forming the weak astrological semi-Sextile aspect, good in nature and operation.

THE GRADE OF PHILOSOPHUS

ADDITIONAL LECTURE ON THE TATTWAS OF THE EASTERN SCHOOL

(Note: This paper dealing with the Hindu Tattwa system was withdrawn from circulation in that branch of the Order of which I happened to be a member. The copy from which I have reproduced the following was properly labelled and dated August, 1894, and is therefore as clearly authoritative as any of the Order papers could be, indicating that it was formally and officially issued to all members of the grade of Philosophus. It has also been conveyed to me that the American temples, under the Mathers and Brodie Innes jurisdiction, circulated this document.

As to whether it accords with the general content of the rest of the Order system must be left to the discrimination of the individual student. That it has several points of value will be doubted by none, though few will care to subscribe to the paper in its entirety. Personally, I feel it to be definitely an alien system, which touches the Order teaching in but very few places. The mode of skrying in the Spirit-vision using the Tattwa symbols is sound enough, and has been described elsewhere. But other aspects suggest that the two systems are not likely to mix particularly well.

Some students who are familiar with early Theosophical literature will recall a book "Nature's Finer Forces, or the Science of Breath," by Rama Prasad, and it may occur to them that this *Additional Lecture on the Tattwas of the Eastern School* is in reality a précis of that book. This has been observed by quite a number of the early Order people, and I understand that because of this, and because of the fact that no acknowledgement of the book was made in the document, Fratre Sub Spe withdrew the document.

I have decided to issue it here, with the other Order manuscripts, as it may convey for some minds a special message which may be absent in the others. In any event, it seems to me that I have no right to extirpate from an account of Order teaching a paper which was considered highly important by some of the early Order Adepti.—I.R.)

General Observation. There are five Tattwas or Principles:

1. Akasa—Ether.
2. Vayu—the Aerial principle.
3. Tejas—the Principle of Light and Heat.
4. Apas—Watery Principle.
5. Prithivi—the Earthly Principle.

But the first Cause of these is the Great Controller of all things, the One Light, the Formless. From Him first came into appearance Ether; thence the Air, the motion producing Ether waves which causes Light and Heat, and so on in the above order.

The Yogi comes to know the principle of these five Tattwas, their Sukshma Sharira, but how? Further on you will see how. The Astrologer who has no knowledge of the Swara is as worthless as a man without a wife. It is the soul itself; it is the Swara, the Great Controller of all, who creates, preserves, and destroys, and causes whatsoever is in this World. Experience and Tradition both say no knowledge is more precious than this knowledge of the Swara. None else lays bare the workings of the machinery of this world, or the secret workings of this world.

By the power of Swara may be destroyed an enemy. Power, wealth, and pleasure, all these can be commanded by Swara. The beginner in our Science must be pure and calm in mind and in thought, virtuous in actions, and having unmixed faith in his spiritual teacher. He must be strong in his determination, and grateful.

Swara in the Body. Ten manifestations of this Swara are in the body. But before the Neophyte is told this, he must gain a thorough knowledge of the nervous system. This is very important, and according to his knowledge of this science, the Neophyte gains success. To give a rough outline of the parts we have chiefly to deal with in our endeavour to explain the elementary treatise: There are ten principal nerves, this includes the tubes, etc. It is in the ten manifestations of Swara that the ten so-called Vayus move. We mean by this ten forces which perform ten different functions. The three most important nerves are the following, as the beginner has only to deal with these:

1. Ida—the left bronchus.
2. Pingala—the right bronchus.
3. Sushumna—in the middle.

The ten Vayus are:

1. Prana, in the breast.
2. Apana, about the excretory organs.
3. Samana, in the navel.
4. Undana, middle of the throat.
5. Vyana, pervading the whole body.
6. Kurmana, the eyes, helping them open.
7. Kirkala, in the stomach, producing hunger.
8. Nag, whence comes vomiting.
9. Devadatta, causes yawning.
10. Dhananjaya, that which doth not leave the body after death.

These ten vayus, or forces, have their play in the ten principal nerves, not one in each. They are the regulators of the body of man. If they go on working properly, a man remains perfectly healthy; if not, different kinds of diseases spring up.

A Yogi keeps them always working, and consequently diseases never come to him. The key to all these nerves lies in the working of the Prana Vayu, or vital principle drawing the air through the Ida, the Pingala, and the Sushumna. When the Air is drawn through the Ida it is felt coming out or going in through the left nostril. When through the Pingala, in the right nostril. When through the Sushumna it is felt through both nostrils simultaneously. The air is drawn or felt through either or both of the nostrils at certain appointed times. Whenever in any given time, the Breath goes in and comes out of the wrong nostril it is a sure sign some sort of disease is coming on.

The Ida is sometimes called the Chandra Nadi, or the Moon Nerve. The Pingala, the Surya Nadi or Sun nerve. These are called, the former, the Chandra Swara and the latter the Surya Swara.

The reason is that when the breath is in the Ida it gives coolness to the body, and that when in the Pingala it gives heat to the body. The Ancient Magi used to say the place of the Moon in the human body was in Ida, and the Sun in Pingala.

The Course of the Breath. The Lunar month, it is well known, is divided into two parts, the fortnight of the Waxing and the fortnight of the Waning. On the first fortnight, or the Bright Fortnight, just at Sunrise of the first day the Breath must come into the left nostril and must be so for three days sucessively. At the beginning of the 4th day the Breath must come through the right nostril and must do so for the three succeeding days, when again the 7th day must begin with the Moon breath, and so on in the same order. Thus we have said that such and such days begin with such and such a breath.

But how long is our breath to remain in one nostril? For five Gharis, or 2 hours. Thus when the first day of the Bright fortnight begins with the Moon Breath, after five Gharis, the Sun Breath must set in, and this again must change into the Moon Breath after the same interval of time. So on for every day.

Again, the first day of the dark fortnight must begin with the Sun Breath, and proceed in the same way, changing after five Gharis and the three succeeding days. It will be seen that all the days of the month have been divided into the Ida and the Pingala. In the Sushumna, the Swara flows only when it changes, either in its natural course or in certain other conditions to be afterwards mentioned. This is the course of Nature. But a Yogi commands Nature. He turns everything into his own way. Rules for this will be given in the proper place.

COURSE OF THE TATTWAS

For five Gharis, as we have above said, the breath flows through our nostrils. In these 5 Gharis, or two hour periods, the Tattwas have their course. In the first we have Akasa, in the second Vayu, in the third Tejas, in the fourth Apas, in the fifth Prithivi. Thus in one night and day, or 60 Gharis, we have twelve courses of these 5 Tattwas each remaining one Ghari and returning again in two hours. There are again further five subdivisions of each Tattwa in a Ghari. Thus, Akasa is subdivided into Akas-Akasa; Akas-Vayu; Akas-Tejas; Akas-Apas; Akas-Prithivi—and similarly with the other four.

How to know which of the Tattwas is at a certain time in course, not merely by a mathematical calculation but with the certainty of an eye witness, is of the greatest importance in the practical part of this science. We shall come to it further on.

The Ida. When the Breath is in Ida, that is in the left Nostril, then only is it well to perform the following actions. Stable works such as erecting a building, or the construction of a well or tank, going on a distant journey, entering a new house, collection of things, giving gifts, marriage, making jewels or clothes, taking medicines and tonics, seeing a superior or master for any purpose of trade, amassing of wealth, sowing of seed in a field, negotiations, commencement of trade, seeing of friends, works of charity and faith, going home, buying of animals, doing work for the benefit of others, placing money on security, singing, dancing, taking up abode in any village or city, drinking or making water at the time of sorrow, pain, fever, etc. All these acts should be done when the Swara is in Ida. It must however be kept in mind that the Tattwas Vayu and Tejas are to be excluded from these actions, likewise Akasa.

During the Tattwas Prithivi and Apas only, are these actions to be done. In a fever, the Yogi keeps his Chandra Swara going, and brings the Apas or Water Tattwa in course, so the fever is all over in a very short time. How mastery is gained over the Tattwas will come further on.

The Pingala. In the Surya Swara only, are the following actions to be done. Reading and teaching hard and difficult subjects of knowledge, sexual intercourse, shipping, hunting, mounting a hill or fort, riding a donkey, camel or horse, swimming over a powerful stream or river, writing, painting, buying and selling, fighting with swords or hands, seeing a king, bathing, eating, shaving, bleeding, sleeping—and such like. All these secure success and health, as the case may be, if done in the Surya Swara.

The Sushumna. When the Breath comes not out of both nostrils at the same time, it is flowing in the Sushumna. Nothing ought to be done under these conditions, for everything turns out badly. The same is the case when the Breath is now in one and now in the other nostril. When this is the case, sit down and meditate upon or over the Sacred Hansa. This joining of the Breath is the only time for Sandha, meditation.

NOTE. Zanoni secured success in gaming for Cetosa and overcame the effects of the poisoned wine of the Prince di D——— as follows. In the first place, he changed his breath to the right nostril, and threw an envelope of the Akasa Tattwa over his antagonist, who consequently became all empty, the money in gaming flowing towards the Surya Swara. In the latter case he brought the Water, Apas, Tattwa into course, directed it with the full force of his trained will towards the poisoned wine, and consequently the burning heat of the poison was counteracted for a very long time, and before it could recover strength enough to act on the system, it was there no longer. S. R. M. D.

THE TATTWAS

To each of the five Tattwas a special colour has been assigned. Akasa—Black; dark; or no colour really. Vayu—Green (blue by some).Tejas—Red. Apas, White or really all colours. Prithivi—Yellow. It is by these colours that a practical man finds on the spur of the moment which Tattwa is at the time in course. Besides, these Tattwas have different shapes and tastes. These figures are seen by taking a bright mirror and letting the breath fall upon it, as it comes out of the Nose. The divided part takes one of the following forms according to the Tattwa then in course. Prithivi—a figure having four Angles. Apas, a half moon, or crescent. Tejas, triangular. Vayu, spherical. Akasa, oval like a human ear. To sum up their qualities:

Prithivi—moves always in the middle of the Paths of Air and Water. Apas—downwards, straight through the nose. Tejas—upwards. Vayu—obliquely towards the right or left arm, as the case may be. Akasa—transversely always.

Tattwa	Colour	Form	Taste	Distance of Breath below Nose	Natural Principle
Prithivi	Yellow	Having 4 Angles	Sweet	12 fingers	Bulky
Apas	White or all colours	Half Moon	Astringent	16 fingers	Cold
Vayu	Green or Blue	Sphere	Acid	8 fingers	Always in motion
Tejas	Red	Triangle	Hot tastes such as pepper, etc.	4 fingers	Hot
Akasa	Black, Dark, or no colour	Human ear, oval, egg	Bitter	Upwards	Universally pervading

Tests of the Tattwas. For practice, let a man take five little bullets or counters coloured: red, yellow, green or blue, white or silver, and black. And place or carry them in his pocket. Now let him close his eyes and take one of them out of his pocket. The colour of the bullet will be that of the Tattwa then in course. Whilst still keeping the eyes closed, let him see if the colour of the bullet floats before them.

He must not suppose he will be correct all at once. By and by the confusion will disappear, and colours well-defined, staying for the proper length of time, will begin to come before him, and the colour of the bullet will be the same as that seen before his eyes. And then he will have gained the power of knowing which of the Tattwas is in course, and can at pleasure find them.

There is a particular method of concentrating the mind and practising the eyes for this purpose, which will come with practise.

Let him ask any of his friends to imagine one of the five colours, say a flower. He will only have to shut his eyes to find the Tattwa then in course, and he can astonish his friends by naming the colour. Again, if a man sitting amongst his friends finds the Vayu Tattwa set in, let him be sure that those of his friends who are in perfect health and in a normal state both of body and mind, wish to go away. Let him ask them to say frankly, and they will answer "yes."

In what way other Tattwas affect both the body and mind of man will be stated in another place. Some higher secrets are purposely reserved for those who safely and honestly pass the elementary stage. When the man has reached the stage of finding at will any of the Tattwas, let him not imagine he has become perfect.

If he goes on practising, his inward sight becomes keener, and he will recognise the five subdivisions of the Tattwas. On and on let him go with his meditation, and innumerable shades of color will be recognised according to the different proportions of the Tattwas. Whilst during these intervals he is trying to distinguish between the different shades of the colours, his work will be for a time very tedious. We say tedious at first, because when the thousand shades of colour become fixed and defined in his eyes by perseverance and practice, he will have before his eyes an everchanging prospect of colour of the most beautiful shades, and this for a time will be sufficient food for his mind.

To avoid the tediousness, let him meditate upon his breath, as is laid down in the chapter of meditation of the Tattwas.

Action to be done during the different Tattwas. Actions of a sedate and stable nature are those of the sort enumerated under the Chandra Swara, to be done when Prithivi the Earthy Principle is in course. Those of a fleeting nature, which are to be done and gone through very soon are to be done during Apas. Actions of a hard nature, those in which a man has to make violent struggle to hold his own, are to be done during Tejas. If a Yogi wishes to kill a man he must try to do so with the Vayu Tattwa. In the Akasa, nothing should be done but meditation, as works begun during this always end badly. Works of the above nature only prosper in the Tattwas specified; and those whose actions prosper may see this by experiment.

MEDITATION AND MASTERY OVER THE TATTWAS

We have previously given summary rules for distinguishing the various colours of the different Tattwas which are of great use to the beginner. But now we are going to explain the final method of mastering the Tattwas, and of practising. This is a secret which was only imparted to the most promising Adepts of Yoga. But a short practise will fully show the important results to be gained by this practice.

The student will by degrees become able to look into futurity at will, and have all the visible world before his eyes, and he will be able to command Nature.

During the day, when the sky is clear, let him once or twice for about an hour or two withdraw his mind from all external things; and sitting on an easy chair, let him fix his eyes on any particular part of the blue sky, and go on looking at it without allowing them to twinkle. At first he will see the waves of the water, this is the watery vapour in the atmosphere which surrounds the whole world. Some days later, as the eyes become practised, he will see different sorts of buildings and so on in the air, and many other wonderful things as well. When the Neophyte reaches this stage of practise, he is sure of gaining success.

After this he will see different sorts of mixed colours of Tattwas in the sky, which will after a constant and resolute practice show themselves in their proper and respective colours.

To test the truth of this, the Neophyte during the practice should occasionally close his eyes and compare the colour floating in the sky with that which he sees inwardly. When both are the same the operation is right. Other tests we have given before, and other wonders resulting from this will of themselves present themselves to the Yogi. This practice is to be done in the daytime.

For the night, let the student rise about two o'clock in the morning, when everything is calm, when there is no noise, and when the cold light of the stars breathe holiness, and a calm rapture enters into the soul of man. Let him wash his hands, feet, the crown of his head, and the nape of his neck with cold water. Let him put his shin bones on the ground, and let the back of his thighs touch his calves, and let him put his hands upon his knees, the fingers pointing towards the body. Let him now fix his eyes on the tip of his nose. To avoid this tediousness, he must always, especially during the meditation, meditate upon his breath, coming in and going out.

Besides the above, this has many other advantages given elsewhere. It may here be said that by constant practice of this meditation over his breath, the man is to develop two distinct syllables in his thought. It is evident that when a man draws his breath in, a sound is produced which is imitated in Han. When out, the sound Sa. By constant practice, the going in and coming out of the breath is so much connected with these sounds that without any effort the mind understands Han-sa with the production of these sounds. Thus we see that one full breath makes Han-Sa, this is the Name of the Ruler of the Universe, together with his powers. They are exerted in the working out of natural phenomena. At this stage of perfection, the Yogi should commence as follows:

Getting up at two or three in the morning, and washing himself in the aforementioned manner, let him know and fix his mind upon the Tattwa then in course. If the Tattwa in course be then Prithivi, let him think of it as something having 4 angles, a good yellow colour, sweet smelling, small in body, and taking away all diseases. Let him at the same time repeat the word LAM. It is very easy to imagine such a thing.

If it be the Apas Tattwa, let him imagine something of the shape and brightness of the half moon, putting down heat and thirst, and that he is immersed in the ocean of Water. Let him at that time repeat the word VAM.

If the Tattwa be Tejas, let him imagine it as something triangular in shape, shedding a red glare, consuming food and drink, burning away everything, and thus making itself unbearable. At the same time let him repeat RAM.

If the Tattwa be Vayu, let him imagine it as something of a spherical shape, of a colour Green, or Blue, like the green leaves of a tree after rain, and carrying him with a mighty power away from the ground and flying in space like the birds. And let him repeat the syllable PAM.

If the Tattwa be Akasa, let him imagine it as having no shape but giving forth a brilliant light, and let him repeat the syllable HAM.

By diligent practice, these syllables uttered by the tongue of a Yoga become inseparable from the Tattwas. When he repeats any of these, the special Tattwa appears with as much force as he may will, and thus it is that a Yogi can cause whatever he likes, lightning, rain, wind, and so forth.

CURE OF DISEASES

Every disease causes the breath to flow out of the wrong nostril, and the wrong Tattwa to come into course. When the breath therefore is restored to the proper nostril, and the proper Tattwa has been brought into course, let not anyone expect that all that is necessary has been done. If the disease be obstinate and the attack a very violent one, the man will have to persevere in battle a very long time before he conquers.

If a beginner cannot succeed very soon, let him aid the power of his breath by a suitable medicine, and Swara will be restored very soon.

It may be noticed that the Chandra Swara is generally the best for all diseases. Its flow is an indication of the soundness of Health. In cold, cough, and other diseases, this breath ought to flow.

Of the Tattwas as well as of the Swaras, no one causes pain if it goes on properly. In this state it ought not generally to be meddled with. But when anyone gains an undue predominance and causes diseases, it ought to be at once changed. Experience shows that the Apas and the Prithivi Tattwas are the only ones generally good for health, and indeed, the fact that during the course of the Apas Tattwa the breath is felt 16 fingers breadth below the nose, and during the Prithivi 12 fingers, argues at those times a more sound and powerful working of the functions of the body, than when it is felt only 8, or 4, or no finger-breadth below the nose.

Akasa therefore is the worst for health, and in a state of ill-health, a man will generally find in course, either Akasa, Vayu, or Tejas.

Let him therefore, when need be, proceed in the following manner. After having changed his Breath, from the wrong nostril to the proper one, generally the Left, and pressing the opposite side by a cushion so that it may not change again, let the man sit on an easy chair and bind his left thigh a little above the knee joint with his handkerchief. In a short time, whose length, varies inversely as the deficiency of practice, and directly as the violence of the disease, he will perceive that the Tattwa changes to the one immediately below it and so on; and then the next, and so forth. If he be an acute observer of the conditions of his body, he will perceive that slowly his mind is becoming more and more easy. Let him tighten his bandage still more if need be. When at last he reaches the Prithivi Tattwa, he will find in the state of his health a great change for the better. Let him preserve in this state, or, still better, the Apas Tattwa for some time, and return to it occasionally for some days, even after the attacks of the disease have ceased. He will no doubt be cured.

FORECAST OF FUTURITY

Although a Yogi obtains the power of knowing everything that is, has been, or is to be, beyond the reach of the senses, yet generally he becomes indifferent to such knowledge, forgetting himself, as he does, in his eternal presence before the Light which breathes beauty into all we see in the world. We shall therefore represent him here revealing if not all his knowledge of futurity, only on questions being put to him by others. But our Neophytes may as well put the questions themselves, and then answer them according to the laws here laid down.

When a man comes and says to the Yogi that he has a question to ask, let him:

(a) see which of the Tattwas is in course. If the Tattwa be Prithivi, the question is about some root, something belonging to the vege-

table kingdom, or something in which the Earthy nature is predominant.
- (b) If it be Apas, it is about some Life, birth, death, etc.
- (c) If Tejas, the question is of metals, gain, or loss, etc.
- (d) If Akasa, he means to ask nothing.
- (e) If Vayu, about some journey.

These are but elementary things. The practical Yogi who can distinguish between the mixture of the Tattwas can name the particular things.

Now let him see through which of his nostrils the Breath is flowing, which is the fortnight then in course of passing, which the days, and what direction of himself, the enquirer.

If the breath comes through the Left nostril, to secure complete success in the work which makes the subject of the question, and which will be of the sort specified under Ida, he must have the following coincidences. The fortnight must be bright, that is of the Waxing Moon. The day must be even, 2, 4, 6, and so on; the direction must be East or North. If these things coincide the man will get what he wants.

Again, if the Surya and Swara coincide with the dark fortnight, the day odd, the direction South and West, the same result may be predicted but not so thoroughly. The action will be of the sort prescribed under Pingala.

According as any of these do not coincide, will the success be more or less imperfect. It must be remembered that the breath at the time must not be flowing through the wrong nostril. This has many bad consequences; we only just touch the subject.

Of the Wrong Swara. If at the commencement of the day the wrong Swara arises, the Luna for the Solar, and vice versa, a man may expect something wrong. If it happens the first day, there is sure to be some sort of mental uneasiness. If the second, some loss of wealth. If the third, a journey will come. If the fourth, some dear object will be destroyed. If the fifth, loss of kingdom. If the sixth, loss of everything. If the seventh, illness and pain sure to come. If the eighth, death.

If the Sun breath flows in the morning and at noon and the Moon in the evening, a sad discomforture will be the result, the reverse being a sign of Victory.

If a man, going to travel, raises his foot which coincides in direction with the empty nostril at the time being, he will not get what he desires from his travels.

BOOK EIGHT

DIVINATION

GEOMANCY

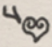
CHAPTER ONE

The figures of Geomancy consist of various groupings of odd and even points in 4 lines. Of these the greatest possible number of combinations is 16. Therefore these sixteen combinations of odd and even points arranged on four lines are the sixteen figures of Geomancy. These are again classed under the heads of the Elements, the Signs of the Zodiac, and the Planets ruling these. Two figures are attributed to each of the Seven Planets, while the remainder are attributed to Caput and Cauda Draconis—the Head and Tail of the Dragon, or the North and South Nodes of the Moon. Furthermore, to each Planet and Sign certain ruling Genii are attributed, as shown on pages 110 and 111.

CHAPTER TWO

Roughly speaking, the mode of obtaining the first four Geomantic figures, from which the remainder of the Divination is calculated, is by marking down at random on paper with a pencil held by a loosely tensed hand 16 lines of points or dashes, without counting the number placed in each line during the operation. And all the time thinking fixedly of the subject of the demand. When the 16 lines are completed, the number of points in each line should be added up, and if the result be odd a single point or cross should be made in the first of the three compartments to the right of the paper. If even, two points or crosses. These 16 lines will

GEOMANTIC

Sigil of Ruler	Name of Ruler	Planet which rules Answer			Sign of Zodiac
	Bartzabel	Mars	♂	♈	Aries
	Kedemel	Venus	♀	♉	Taurus
	Taphthartharath	Mercury	☿	♊	Gemini
	Chasmodai	Luna	☽	♋	Cancer
	Sorath	Sol	☉	♌	Leo
	Taphthartharath	Mercury	☿	♍	Virgo
	Kedemel	Venus	♀	♎	Libra
	Bartzabel	Mars	♂	♏	Scorpio
	Hismael	Jupiter	♃	♐	Sagittarius
	Zazel	Saturn	♄	♑	Capricorn
	Zazel	Saturn	♄	♒	Aquarius
	Hismael	Jupiter	♃	♓	Pisces
	Zazel and Bartzabel	Saturn and Mars	♄ ♂	☋	Cauda Draconis
	Hismael and Kedemel	Venus and Jupiter	♀ ♃	☊	Caput Draconis
	Sorath	Sol	☉	♌	Leo
	Chasmodai	Luna	☽	♋	Cancer

(Note: When attributing the above Geomantic figures to the Tree of Life, the two Saturnian figures represent the Three Supernals. The Planetary figures are placed on the appropriate

Element	Geomantic Figure	Name and Meaning of Figure
Fire		PUER (a boy, yellow, beardless.)
Earth		AMISSIO (loss, comprehended without.)
Air		ALBUS (white, fair.)
Water		POPULUS (People, congregation.)
Fire		FORTUNA MAJOR (Greater fortune and aid; safeguard, entering.)
Earth		CONJUNCTIO (Assembly, conjunction.)
Air		PUELLA (a girl, beautiful.)
Water		RUBEUS (red, reddish.)
Fire		ACQUISITIO (obtaining, comprehended within.)
Earth		CARCER (a Prison; bound.)
Air		TRISTITIA (sadness, damned, cross.)
Water		LAETITIA (joy, laughing, healthy, bearded.)
Fire		CAUDA DRACONIS (the lower threshold, going out.)
Earth		CAPUT DRACONIS (Heart, upper threshold; entering.)
Fire		FORTUNA MINOR (lesser fortune; and aid; safeguard going out.)
Water		VIA (way, journey.)

Sephiroth, while the Caput and Cauda Draconis signify Malkuth.—I.R.)

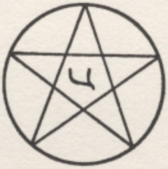
then yield four Geomantic figures. The results, odd and/or even, of lines 1 to 4 inclusive comprise the first figure. Of lines 5 to 8 the second figure; of lines 9 to 12 the third; of lines 13 to 16, the 4th figure, as shown in the diagram on page 113.

The symbol of a Pentagram either within or without a circumscribed circle should be made at the top of the paper on which the dashes are made. The paper itself should be perfectly clean and should have never been previously used for any other purpose. If a circle be used with the Pentagram, it should be drawn before the latter is described. The Pentagram should always be of the "invoking" type, as described in the Pentagram Ritual. Since the Pentagram concerns the element of Earth, it should therefore be drawn beginning at the top descending to the lower left hand point, carefully closing the angle at the finish. Within the centre of the Pentagram, the Sigil of the "Ruler" to which the matter of the question specially refers, should be placed.

If the question be of the Nature of Saturn,, such as agriculture, sorrow, death, etc., the Sigil of Zazel should be placed in the Pentagram. If of Jupiter, concerning good fortune, feasting, church preferment, etc., the Sigil of Hismael. If of Mars, war, fighting, victory, etc., the Sigil of Bartzabel. If of the Sun, power, magistracy, success, etc., the Sigil of Sorath. If of Venus, love, music, pleasure, etc., the Sigil of Kedemel. If of Mercury, such as science, learning, knavery, etc., the Sigil of Taphthartharath, etc. If of travelling, fishing, etc., under Luna, then the Sigil of Chasmodai. In the diagram appended the Sigil of Hismael is employed.

During the marking down of the points, the attention should be fixed upon the Sigil within the Pentagram, and the mind should carefully consider the question proposed. (Note: A common practice is to repeat audibly the name of the Ruler as though to invoke him, followed by a short sentence concerning the matter of the divination.—I. R.). The hand should not

PLAN OF GEOMANTIC DIVINATION



15 points	odd	*	Fortuna Minor
15 points	odd	*	
16 points	even	* *	
14 points	even	* *	
15 points	odd	*	Amissio
16 points	even	* *	
15 points	odd	*	
14 points	even	* *	
12 points	even	* *	Fortuna Major
6 points	even	* *	
9 points	odd	*	
7 points	odd	*	
10 points	even	* *	Rubeus
11 points	odd	*	
10 points	even	* *	
10 points	even	* *	

be moved from the paper until the 16 lines of points are completed. A pencil is therefore preferable to a pen for this purpose—unless, of course, a very reliable fountain pen is employed. It is practically more convenient to draw or rule four lines across the paper beforehand to mark off the space for such four lines composing a Geomantic Figure as shown on the previous page. The first four Geomantic figures formed directly from the 16 lines of points are called *The Four Mothers*. It is from them that the remaining figures necessary to complete the Geomantic scheme of direction are derived.

These should now be placed in a row from right to left, for the greater convenience of the necessary calculations—though much practice may render this unnecessary. The first figure will be attributed to the South, the Second to the East, the Third to the North, and the Fourth to the West.

The Four Mothers

4th West	3rd North	2nd East	1st South
* *	* *	*	*
*	* *	* *	*
* *	*	*	* *
* *	*	* *	* *
Rubeus	Fort. Major	Amissio	Fort. Minor.

From these Four Mothers, four resulting figures called the *Four Daughters* are now to be derived, thus: The uppermost points of the First Mother will be the uppermost points of the First Daughter. The corresponding, that is the first line of, points of the Second Mother will be the second points of the First Daughter. The same line of points of the Third Mother will constitute the third points of the First Daughter. The same point of the Fourth Mother will be the fourth point of the First Daughter. The same rule applies to all the figures. The second line of points of the four Mother figures will comprise the Second Daughter. The third line of points of the Four Mothers will comprise the Third Daughter, and the fourth line of points of the Four Mothers will comprise the Fourth Daughter.

	Mothers			
	4th	3rd	2nd	1st
First Daughter, 4 uppermost points	* *	* *	*	*
Second Daughter, 4 next points	*	* *	* *	*
Third Daughter, 4 next points	* *	*	*	* *
Fourth Daughter, 4 last points	* *	*	* *	* *
	Rubeus	Fort Major	Amissio	Fort. Minor.

Applying the above rule throughout, the following will represent the Four Daughters:

4th	3rd	2nd	1st
* *	* *	*	*
* *	*	* *	*
*	*	* *	* *
* *	* *	*	* *
Albus	Conjunctio	Carcer	Fortuna Minor.

These, again for the convenience of the beginner, are now to be placed on the left hand of the Four Mothers in a single line from right to left.

Four Daughters				Four Mothers			
8th	7th	6th	5th	4th	3rd	2nd	1st
* *	* *	*	*	* *	* *	*	*
* *	*	* *	*	*	* *	* *	*
*	*	* *	* *	* *	*	*	* *
* *	* *	*	* *	* *	*	* *	* *
Albus	Conjunctio	Carcer	Fort. Minor	Rubeus	Fort. Major	Amissio	Fort. Minor

From these eight figures, four others are now to be calculated which may be called the *Four Resultants*, or the Four Nephews. These will be the 9th, 10th, 11th, and 12th figures of the whole scheme. The Ninth figure is formed from the points of the first and second figures compared together. The Tenth from the 3rd and 4th figures; the 11th from the 5th and 6th figures, the 12th from the 7th and 8th figures. The rule is to compare or add together the points of the corresponding lines. If, for instance, the first line of the First Mother consists of one point, and the first line of the Second Mother also consists of one point, these two are added together, and since they are an even number two points are marked down for the first line of the Resultant. If the added points are odd, only one point is marked for the resulting figure. The Ninth figure is thus formed:

2nd Fig.	1st Fig.		
*	*	Uppermost points added equals 2:-	* *
* *	*	Second points added equals 3:-	*
*	* *	Third points added equals 3:-	*
* *	* *	Lowest points added equals 4:-	* *
			Conjunctio

The other Resultants are calculated in precisely the same way:

Four Daughters				Four Mothers			
8th	7th	6th	5th	4th	3rd	2nd	1st
* *	* *	*	*	* *	* *	*	*
* *	*	* *	*	*	* *	* *	*
*	*	* *	* *	* *	*	*	* *
* *	* *	*	* *	* *	*	* *	* *
Albus	Conjunctio	Carcer	Fort. Minor	Rubeus	Fort. Major	Amissio	Fort. Minor

In this way are yielded the four Resultants:

12th	11th	10th	9th
* *	* *	* *	* *
*	*	*	*
* *	* *	*	*
* *	*	*	* *
Rubeus	Acquisitio	Caput Drac.	Conjunctio

And thus the Twelve Principal Figures of the Geomantic scheme of Divination are completed. These again correspond to the 12 Astrological Houses of Heaven, with which they will later on be compared.

CHAPTER THREE

For the greater assistance of the Diviner in forming a judgment upon the general condition of the scheme of 12 figures thus far obtained, it is usual to deduce from them three other subsidiary figures. These three are of less importance than the twelve previous figures, and are not to be considered at all in the light of component figures of the scheme, but only as aids to the general judgment. These other figures are known as the Right Witness, Left Witness, and the Judge.

The two witnesses are without significance in the divination, except as they are the roots from which the figure known as the Judge is derived. The Right Witness is formed from the 9th and 10th figures by comparing the points in the manner before shown in the formation of the Resultants. That is the corresponding lines of points in the two figures are compared together, and the addition, whether odd or even, comprises the points of the Witness. The Left Witness represents the combination in a similar manner of the 11th and 12th figures. The Judge again is formed in precisely the same way from the Two Witnesses, and is therefore a synthesis of the whole figure. If he be good, the figure is good and the judgment will be favourable; and vice versa. From the nature of the formation of the 15th figure, the Judge, it should always consist of an even number of points, and never of odd. That is, in adding together the four lines of points comprising the Judge, the result should be an even number. For if the Judge were a figure of odd points it would show that a mistake had been made somewhere in the calculations.

The Reconciler is a 16th figure sometimes used for adding the Judgment by combining the Judge with the Figure in the Particular House signifying the thing demanded. Thus, in the preceding scheme, the Judge formed is Populus, and the Second Figure, being Amissio, their combination also yields Amissio.

In order to discover where ⊕ The Part of Fortune will fall, add together all the points of the first twelve figures. Divide that number by twelve, and place the Part of Fortune with the figure answering to the remainder. If there is no remainder it will fall on the 12th figure. The Part of Fortune is a symbol of ready money, money in cash belonging to the Querent, and is of the greatest importance in all questions of money.

CHAPTER FOUR

The following is the signification of the 12 Houses of Heaven, in brief:

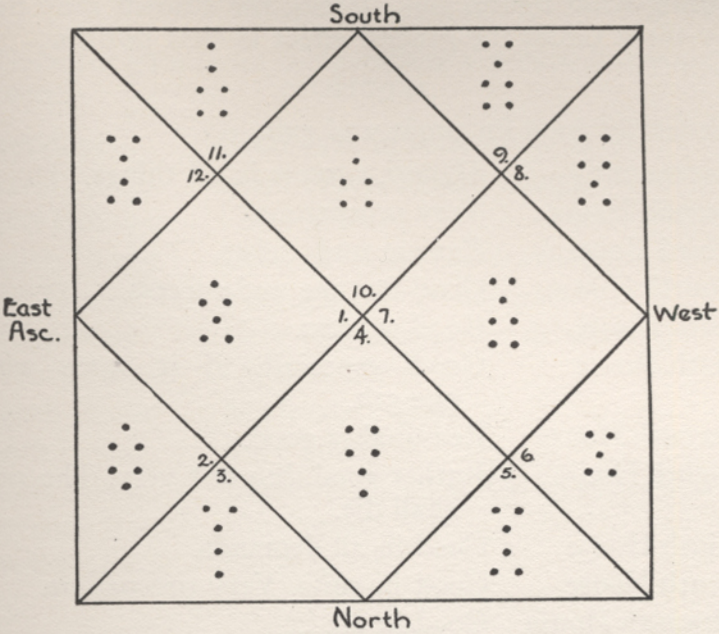
First House (Ascendant)	Life, health, querent, etc.
Second House	Money, property, personal worth.
Third House	Brothers, sisters, news, short journeys, etc.
Fourth House	Father, landed property, inheritance. The grave, the end of the matter.
Fifth House	Children, pleasure, feasts, speculation.
Sixth House	Servants, sickness, uncles and aunts, small animals.
Seventh House	Love, marriage, husband or wife. Partnerships and associations, public enemies, law suits.
Eighth House	Deaths, wills, legacies; pain, anxiety. Estate of deceased.
Ninth House	Long journeys, voyages. Science, religion, art, visions, and divinations.
Tenth House	Mother. Rank and honour, trade or profession, authority, employment, and worldly position generally.
Eleventh House	Friends, hopes and wishes.

Twelfth House	Sorrows, fears, punishments, enemies in secret, institutions, unseen dangers, restriction.

The Twelve Figures of the Geomantic Scheme as previously calculated are to be thus attributed to a map of the Twelve Houses of Heaven, and are placed therein.

The First figure goes with the Tenth House.
The Second figure goes with the First House.
The Third figure goes with the Fourth House.
The Fourth figure goes with the Seventh House.
The Fifth figure goes with the Eleventh House.
The Sixth figure goes with the Second House.
The Seventh figure goes with the Fifth House.
The Eighth figure goes with the Eighth House.
The Ninth figure goes with the Twelfth House.
The Tenth figure goes with the Third House.
The Eleventh figure goes with the Sixth House.
The Twelfth figure goes with the Ninth House.

Thus the figures derived by the calculations provided in the example given previously would occupy a Geomantic map as follows:



CHAPTER FIVE

(Note: I here omit a series of interpretations based upon the use of the Two Witnesses and the Judge. I have found these most untrustworthy, giving answers in utter contradiction to the proper divination worked out by the readings which follow. The mediaeval origin of the present omission is clearly shown, and are not a credit to the system. The following facts, which should be very carefully studied, will provide the fundamental authoritative data to enable the student to divine correctly.—I. R.).

Herein follows a set of general Tables of the Sixteen figures in the Twelve Houses for the better convenience of forming a general judgment of the Scheme. Under the head of each figure separately is given its general effect in whatever House of the Map of the Heavens it may be located.

Thus, by taking the House signifying the end or result of the matter, the Fourth House, etc., and by noting what figures fall therein, the student may find by these tables the general effect in that position.

ACQUISITIO

Generally good for profit and gain.

Ascendant	Happy, success in all things.
Second House	Very prosperous.
Third House	Favour and riches.
Fourth House	Good fortune and success.
Fifth House	Good success.
Sixth House	Good—especially if it agree with the 5th.
Seventh House	Reasonably good.
Eighth House	Rather good, but not very. The sick shall die.
Ninth House	Good in all demands.
Tenth House	Good in suits. Very prosperous.
Eleventh House	Good in all.
Twelfth House	Evil, pain and loss.

AMISSIO

Good for loss of substance and sometimes for love; but *very bad* for gain.

Ascendant	Ill in all things but for prisoners.
Second House	Very ill for money, but good for love.
Third House	Ill end—except for quarrels.
Fourth House	Ill in all.
Fifth House	Evil except for agriculture.
Sixth House	Rather evil for love.
Seventh House	Very good for love, otherwise evil.
Eighth House	Excellent in all questions.
Ninth House	Evil in all things.
Tenth House	Evil except for favour with women.
Eleventh House	Good for love, otherwise bad.
Twelfth House	Evil in all things.

FORTUNA MAJOR

Good for gain in all things where a person has hopes to win.

Ascendant	Good save in secrecy.
Second House	Good except in sad things.
Third House	Good in all.
Fourth House	Good in all, but melancholy.
Fifth House	Very good in all things.
Sixth House	Very good except for debauchery.
Seventh House	Good in all.
Eighth House	Moderately good.
Ninth House	Very good.
Tenth House	Exceedingly good. Go to superiors.
Eleventh House	Very good.
Twelfth House	Good in all.

FORTUNA MINOR

Good in any matter in which a person wishes to proceed quickly.

Ascendant	Speed in victory and in love, but choleric.
Second House	Very good.
Third House	Good—but wrathful.
Fourth House	Haste; rather evil except for peace.
Fifth House	Good in all things.
Sixth House	Medium in all.
Seventh House	Evil except for war or love.
Eighth House	Evil generally.
Ninth House	Good, but choleric.
Tenth House	Good, except for peace.
Eleventh House	Good, especially for love.
Twelfth House	Good, except for alteration, or for suing another.

LAETITIA

Good for joy, present or to come.

Ascendant	Good, except in war.
Second House	Sickly.
Third House	Ill.
Fourth House	Mainly good.
Fifth House	Excellently good.
Sixth House	Evil generally.
Seventh House	Indifferent.
Eighth House	Evil generally.
Ninth House	Very good.
Tenth House	Good, rather in war than in peace.
Eleventh House	Good in all.
Twelfth House	Evil generally.

TRISTITIA

Evil in almost all things.

Ascendant	Medium, but good for treasure and fortifying.
Second House	Medium, but good to fortify.
Third House	Evil in all.
Fourth House	Evil in all.
Fifth House	Very evil.
Sixth House	Evil ,except for debauchery.
Seventh House	Evil for inheritance and magic only.
Eighth House	Evil, but in secrecy good.
Ninth House	Evil except for magic.
Tenth House	Evil except for fortifications.
Eleventh House	Evil in all.
Twelfth House	Evil. But good for magic and treasure.

PUELLA

Good in all demands, especially in those relating to women.

Ascendant	Good except in war.
Second House	Very good.
Third House	Good.
Fourth House	Indifferent.
Fifth House	Very good, but notice the aspects.
Sixth House	Good, but especially so for debauchery.
Seventh House	Good except for war.
Eighth House	Good.
Ninth House	Good for music. Otherwise only medium.
Tenth House	Good for peace.
Eleventh House	Good, and love of ladies.
Twelfth House	Good in all.

PUER

Evil in most demands, except in those relating to War or Love.

Ascendant	Indifferent. Best in War.
Second House	Good, but with trouble.
Third House	Good fortune.
Fourth House	Evil, except in War and love.
Fifth House	Medium good.
Sixth House	Medium.
Seventh House	Evil, save in War.
Eighth House	Evil, save for love.
Ninth House	Evil except for War.
Tenth House	Rather evil. But good for love and War. Most other things medium.
Eleventh House	Medium; good favour.
Twelfth House	Very good in all.

RUBEUS

Evil in all that is good and Good in all that is evil.

Ascendant	Destroy the figure if it falls here! It makes the judgment worthless.
Second House	Evil in all demands.
Third House	Evil except to let blood.
Fourth House	Evil except in War and Fire.
Fifth House	Evil save for love, and sowing seed.
Sixth House	Evil except for blood-letting.
Seventh House	Evil except for war and fire.
Eighth House	Evil.
Ninth House	Very evil.
Tenth House	Dissolute. Love, fire.
Eleventh House	Evil, except to let blood.
Twelfth House	Evil in all things.

ALBUS

Good for profit and for entering into a place or undertaking.

Ascendant	Good for marriage. Mercurial. Peace.
Second House	Good in all.
Third House	Very good.
Fourth House	Very good except in War.
Fifth House	Good.
Sixth House	Good in all things.
Seventh House	Good except for War.
Eighth House	Good.
Ninth House	A messenger brings a letter.
Tenth House	Excellent in all.
Eleventh House	Very good.
Twelfth House	Marvellously good.

CONJUNCTIO

Good with good, or evil with evil. Recovery of things lost.

Ascendant	Good with good, evil with evil.
Second House	Commonly good.
Third House	Good fortune.
Fourth House	Good save for health; see the 8th.
Fifth House	Medium.
Sixth House	Good for immorality only.
Seventh House	Rather good.
Eighth House	Evil; death.
Ninth House	Medium good.
Tenth House	For love; good. For sickness, evil.
Eleventh House	Good in all.
Twelfth House	Medium. Bad for prisoners.

CARCER

Generally evil. Delay, binding, bar, restriction.

Ascendant	Evil except to fortify a place.
Second House	Good in Saturnine questions; else evil.
Third House	Evil.
Fourth House	Good only for melancholy.
Fifth House	Receive a letter within three days. Evil.
Sixth House	Very evil.
Seventh House	Evil.
Eighth House	Very evil.
Ninth House	Evil in all.
Tenth House	Evil save for hidden treasure.
Eleventh House	Much anxiety.
Twelfth House	Rather good.

CAPUT DRAGONIS

Good with good; evil with evil. Gives a good issue for gain.

Ascendant	Good in all things.
Second House	Good.
Third House	Very good.
Fourth House	Good save in war.
Fifth House	Very good.
Sixth House	Good for immorality only.
Seventh House	Good especially for peace.
Eighth House	Good.
Ninth House	Very good.
Tenth House	Good in all.
Eleventh House	Good for the church and ecclesiastical gain.
Twelfth House	Not very good.

CAUDA DRACONIS

Good with evil, and evil with good. Good for loss, and for passing out of an affair.

Ascendant	Destroy figure if it falls here! Makes judgment worthless.
Second House	Very evil.
Third House	Evil in all.
Fourth House	Good especially for conclusion of the matter.
Fifth House	Very evil.
Sixth House	Rather good.
Seventh House	Evil, war, and fire.
Eighth House	No good, except for magic.
Ninth House	Good for science only. Bad for journeys. Robbery.
Tenth House	Evil save in works of fire.
Eleventh House	Evil save for favours.
Twelfth House	Rather good.

VIA

Injurious to the goodness of other figures generally, but good for journeys and voyages.

Ascendant	Evil except for prison.
Second House	Indifferent.
Third House	Very good in all.
Fourth House	Good in all save love.
Fifth House	Voyages good.
Sixth House	Evil.
Seventh House	Rather good, especially for voyages.
Eighth House	Evil.
Ninth House	Indifferent. Good for journeys.
Tenth House	Good.
Eleventh House	Very good.
Twelfth House	Excellent.

POPULUS

Sometimes good and sometimes bad; good with good, and evil with evil.

Ascendant	Good for marriage.
Second House	Medium good.
Third House	Rather good than bad.
Fourth House	Good in all but love.
Fifth House	Good in most things.
Sixth House	Good.
Seventh House	In war good; else medium.
Eighth House	Evil.
Ninth House	Look for letters.
Tenth House	Good.
Eleventh House	Good in all.
Twelfth House	Very evil.

By essential dignity is meant the strength of a Figure when found in a particular House. A figure is, therefore, *strongest* when in what is called its house, *very strong* when in its exaltation, *strong* in its Triplicity, *very weak* in its Fall; *weakest* of all in its detriment. A figure is in its fall when in a House opposite to that of its exaltation, and in its *detriment* when opposite to its own house.

The Geomantic figures, being attributed to the Planets and Signs, are dignified according to the rules which obtain in Astrology. That is to say they follow the dignities of their Ruling Planets, considering the Twelve Houses of the scheme as answering to the Twelve Signs. Thus, the Ascendant or First House answers to Aries, the Second House to Taurus, the Third House to Gemini, and so on to the Twelfth answering to Pisces. Therefore the figures of Mars will be strong in the First House, but weak in the Seventh House, and so forth.

Name of Sign	Ruler	Element	Exaltation	Fall	Detriment	Strong
Aries	Mars	Fire	Sun	Saturn	Venus	Jupiter
Taurus	Venus	Earth	Luna	—	Mars	Jupiter
Gemini	Mercury	Air	—	—	Jupiter	Saturn
Cancer	Luna	Water	Jupiter	Mars	Saturn	Mercury
Leo	Sol	Fire	—	—	Saturn	Mars
Virgo	Mercury	Earth	Mercury	Venus	Jupiter	Saturn
Libra	Venus	Air	Saturn	Sol	Mars	Jupiter
Scorpio	Mars	Water	—	Luna	Venus	Sun
Sagittarius	Jupiter	Fire	—	—	Mercury	Venus
Capricorn	Saturn	Earth	Mars	Jupiter	Luna	Mercury
Aquarius	Saturn	Air	—	—	Sol	—
Pisces	Jupiter	Water	Venus	Mercury	Mercury	—

Caput Draconis is strong in the dignities of Jupiter and Venus.

Cauda Draconis is strong in the dignities of Saturn and Mars.

Remember always that if the figures Rubeus or Cauda Draconis fall in the Ascendant, or first house, the figure is not fit for Judgment and should be destroyed without consideration. Another figure for the question should not be erected before at least two hours have elapsed.

Your figure being thoroughly arranged as on a Map of the heavens, as previously shown, note first to what House the demand belongs. Then look for the Witnesses and the Judge, as to whether the latter is favourable or otherwise, and in what particular way. Put this down.

Note next what Figure falls in the House required. Also whether it passes or springs—that is whether it is also present in any other House or Houses. These should also be considered—as for example in a question of money stolen, if the figure in the second House be also found in the sixth House, it might also show that the thief was a servant in the house.

Then look in the Table of Figures in the Houses and see what the Figure signifies in the special House under consideration. Put this down also. Then look in the Table for the strength of the figures in that House. Following this, apply the astrological rule of aspects between houses, noting what houses are Sextile, Quintile, Square, Trine, etc. Write the "Good" one side and the "Evil" on the other, noting also whether these figures also are "strong" or "weak," "friendly" or "unfriendly" in nature to the figure in the House required. Note that in looking up the aspects between houses, there are two directions, Dexter and Sinister. The Dexter aspect is that which is *contrary* to the natural succession of the houses; the Sinister is the reverse. The Dexter aspect is more powerful than the Sinister.

Then add the meaning of the figure in the Fourth House, which will signify the end of the matter. It may also assist you to form a Reconciler Figure from the

Figure in the house required and the Judge, noting what figure results and whether it harmonises with either or both by nature. Now consider all you have written down, and according to the balance of "good" and "evil" therein form your final judgment.

Consider also in "money" matters where the Part of Fortune falls.

For example, let us consider the figure previously set up and form a judgment for "Loss of money in business" therefrom.

Populus is the Judge, and we find that in questions of money, which concern the Second House, it signifies "medium good." The question as a whole is of the nature of the Second House, where we find Carcer. We then discover that Carcer here is "evil," as showing obstacles and delays. The Part of Fortune is in the Ascendant with Amissio, signifying loss through Querent's own mistake, and loss through Querent's self.

The figure of Amissio springs into no other house, therefore this does not affect the question. "Carcer" in the Second House is neither "strong" nor "weak"; its strength for evil is medium. The figures Sextile and Trine of the Second are Conjunctio, Fortuna Major, Fortuna Minor, and Acquisitio, all "good" figures, helping the matter and "friendly" in nature. This signifies well intentioned help of friends. The figures square and opposition of the Second are Fortuna Minor, Conjunctio, Fortuna Major which are not hostile to Carcer, therefore showing "opposition not great."

The figure in the Fourth House is Fortuna Major which shows a good end but with anxiety. Let us now form a Reconciler between the figure of the Second House which is Carcer and the Judge, Populus, which produces Carcer again, a sympathetic figure, but denoting delay—delay, but helping the Querent's wishes. Now let us add all these together:

1. Medium.
2. Evil and Obstacles, delay.

3. Loss through querent's self.
4. Strength for evil, medium only.
5. Well-intentioned aid of friends.
6. Not much opposition from enemies.
7. Ending—good; but with anxiety.
8. Delay, but helping Querent's wishes.

And we can formulate the final judgment:

That the Querent's loss in business has been principally owing to his own mismanagement. That he will have a long and hard struggle, but will meet with help from friends. That his obstacles will gradually give way, and that after much anxiety he will eventually recoup himself for his former losses.

SUMMARY OF STAGES IN GEOMANTIC DIVINATION:

1. If Rubeus or Cauda Draconis in Ascendant destroy the figure.
2. Note the House to which the question belongs. See if the figure there springs into another house.
3. Form the Judge from the two witnesses.
4. Part of Fortune—that is, if money question.
5. See if Figure in House concerned is "strong" or "weak." If it pass or spring into any other house.
6. See figures Sextile and Trine, Square and Opposition.
7. Friendly or unfriendly.
8. Note the figure in Fourth House, signifying the end or outcome.
9. Form a Reconciler from Judge and the figure in House to which the demand appertains.

(Note: Although this whole instruction on Geomancy describes the process as being performed throughout on paper with a pencil, yet it should be remembered that this description is but a makeshift for the convenience of the unenterprising student. By definition, Geomancy is a scheme of divination by and through the Element of Earth. Therefore the student with initiative, to whom this method appeals, should act accordingly. Let him therefore prepare a quantity of clean and dry black earth—or desert sand, if possible, but not that taken from the sea-shore—and also a tray or wooden box which is to be reserved solely for the purpose of housing this consecrated earth. The outside of the box might be decorated with sigils or symbolic paintings in harmony with the general idea, and painted in the four Malkuth colours. A small slender wand, pointed to make clean sharp holes or markings, should be prepared since it will be with this instrument that the sixteen lines of dots or holes in the earth will be made. When all has been duly prepared, the box of Earth should be given a ceremonial consecration; the student who has studied the general formulae of consecration will know exactly what should be done.

In actual divinatory practice, the invoking Earth Pentagram enclosing the Sigil, and the sixteen rows of dots from which the Four Mothers will be formed, can be quickly marked on the Earth with this special wand or pointer. Then, for convenience' sake, the student can transfer these four primary figures to paper, calculate the remaining eight figures to be placed on the Map and proceed to judgment exactly as this instruction lays down. Experience shows that the actual use of Earth as a means of forming the fundamental magical link between the initiated diviner and the Geomantic divinatory Genii is psychologically more valid and effectual than with paper and pencil, besides yielding far more satisfactory results.—I. R.).

BOOK "T"—THE TAROT

(Comprising Manuscripts
N, O, P, Q, R, and an
Unlettered T.A.M. Instruction.)

"What thou seest write in a Book, and send it unto the Seven Abodes that are in Assiah."

"And I saw in the right hand of Him that sat upon the Throne a book sealed with Seven Seals." "And I saw a strong Angel proclaiming with a loud voice, 'Who is worthy to open the Books and to loose the seals thereof.' "

H. R. U.

THE GREAT ANGEL IS SET OVER THE OPERATION OF THE SECRET WISDOM

THE TITLES OF THE TAROT SYMBOLS

1. Ace of Wands is called the Root of the Powers of Fire.
2. Ace of Cups is called the Root of the Powers of Water.
3. Ace of ~~Cups~~ Swords is called the Root of the Powers of Air.
4. Ace of ~~Cups~~ Pentacles is called the Root of the Powers of Earth.
5. The Knight of Wands is called the Lord of Flame and Lightning. The King of the Spirits of Fire.
6. The Queen of Wands is The Queen of the Thrones of Flames.
7. The King of Wands is The Prince of the Chariot of Fire.

8. The Knave of Wands is The Princess of the Shining Flame, and The Rose of the Palace of Fire.
9. The Knight of Cups is The Lord of the Waves and the Waters, and The King of the Hosts of the Sea.
10. The Queen of Cups is The Queen of the Thrones of the Waters.
11. The King of Cups is The Prince of the Chariot of the Waters.
12. The Knave of Cups is The Princess of the Waters and the Lotus.
13. The Knight of Swords is The Lord of the Wind and the Breezes, The Lord of the Spirits of the Air.
14. The Queen of Swords is The Queen of the Thrones of the Air.
15. The King of Swords is The Prince of the Chariots of the Wind.
16. The Knave of Swords is The Princess of the Rushing Winds, The Lotus of the Palace of Air.
17. The Knight of Pentacles is The Lord of the Wide and Fertile land, King of the Spirits of the Earth.
18. The Queen of Pentacles is The Queen of the Thrones of Earth.
19. The King of Pentacles is The Prince of the Chariot of Earth.
20. The Knave of Pentacles is The Princess of the Echoing Hills, The Rose of the Palace of Earth.

No.	Card	Lord of	Decan	In
21	5 of Wands	Strife	♄	♌
22	6 of Wands	Victory	♃	♌
23	7 of Wands	Valour	♂	♌
24	8 of Pentacles	Prudence	☉	♍
25	9 of Pentacles	Material Gain	♀	♍
26	10 of Pentacles	Wealth	☿	♍
27	2 of Swords	Peace Restored	☽	♎
28	3 of Swords	Sorrow	♄	♎
29	4 of Swords	Rest from strife	♃	♎
30	5 of Cups	Loss in Pleasure	♂	♏

No.	Card	Lord of	Decan	In
31	6 of Cups	Pleasure	☉	♏
32	7 of Cups	Illusionary success	♀	♏
33	8 of Wands	Swiftness	☿	♐
34	9 of Wands	Great Strength	☽	♐
35	10 of Wands	Oppression	♄	♐
36	2 of Pentacles	Harmonious Change	♃	♑
37	3 of Pentacles	Material Works	♂	♑
38	4 of Pentacles	Earthy Power	☉	♑
39	5 of Swords	Defeat	☿	♒
40	6 of Swords	Earned Success	☿	♒
41	7 of Swords	Unstable Effort	☽	♒
42	8 of Cups	Abandoned Success	♄	♓
43	9 of Cups	Material Happiness	♃	♓
44	10 of Cups	Perpetual Success	♂	♓
45	2 of Wands	Dominion	♂	♈
46	3 of Wands	Established Strength	☉	♈
47	4 of Wands	Perfected Work	♀	♈
48	5 of Pentacles	Material Trouble	☿	♉
49	6 of Pentacles	Material Success	☽	♉
50	7 of Pentacles	Success Unfulfilled	♄	♉
51	8 of Swords	Shortened Force	♃	♊
52	9 of Swords	Despair and Cruelty	♂	♊
53	10 of Swords	Ruin	☉	♊
54	2 of Cups	Love	♀	♋
55	3 of Cups	Abundance	☿	♋
56	4 of Cups	Blended Pleasure	☽	♋

No.	Letter	22 Keys of the Book	Letter	Attribution
57	Fool	The Spirit of Ether.	א	🜁
58	Magician	The Magus of Power.	ב	☿
59	High Priestess	The Priestess of the Silver Star.	ג	☽
60	Empress	Daughter of the Mighty Ones.	ד	♀
61	Emperor	Son of the Morning, Chief among the Mighty.	ה	♈
62	Hierophant	Magus of the Eternal Gods.	ו	♉

No.	Letter	22 Keys of the Book	Letter	Attribution
63	Lovers	Children of the Voice Divine, The Oracles of the Mighty Gods.	ז	♊
64	Chariot	Child of the Power of the Waters, Lord of the Triumph of Light.	ח	♋
65	Fortitute	Daughter of the Flaming Sword, Leader of the Lion.	ט	♌
66	Hermit	The Magus of the Voice of Light, The Prophet of the Gods.	י	♍
67	Wheel of Fortune	The Lord of the Forces of Life.	כ	♃
68	Justice	Daughter of the Lord of Truth, The Holder of the Balances.	ל	♎
69	Hanged Man	The Spirit of the Mighty Waters.	מ	▽
70	Death	The Child of the great Transformers, Lord of the Gates of Death.	נ	♏
71	Temperance	Daughter of the Reconcilers, The Bringer Forth of Life.	ס	♐
72	Devil	Lord of the Gates of Matter, Child of the Forces of Time.	ע	♑
73	Blasted Tower	Lord of the Hosts of the Mighty.	פ	♂
74	The Star	Daughter of the Firmament, Dweller between the Waters.	צ	♒
75	The Moon	Ruler of Flux and Reflux, Child of the Sons of the Mighty.	ק	♓
76	The Sun	Lord of the Fire of the World.	ר	☉
77	Judgment	The Spirit of the Primal Fire.	ש	△
78	Universe	The Great One of the Night of Time.	ת	♄

THE DESCRIPTIONS OF THE 78 TAROT SYMBOLS TOGETHER WITH THEIR MEANINGS

OF THE ACES

First in order and appearance are the four Aces, representing the force of the Spirit acting in, and binding together the four scales of each element and answering to the Dominion of the Letters of the Name in the *Kether* of each. They represent the Radical or Root-Force. The Four Aces are said to be placed on the North Pole of the Universe, wherein they revolve, governing its revolution, and ruling as the connecting link between Yetsirah and the Material Plane of Universe.

I. The Root of the Powers of Fire.

ACE OF WANDS

A white radiating angelic Hand issuing from Clouds and grasping a heavy Club which has three branches in the colours and with the Sigils of the Scales. The right and left hand branches end respectively in three Flames and the centre one in four Flames, thus yielding Ten the number of the Sephiroth. Two and Twenty leaping Flames or Yods surround it, answering to the Paths of these. Three fall below the right branch for Aleph Mem and Shin. Seven above the central branch for the double letters. And between it and that on the right, twelve—six above and six below—about the left hand Branch. The whole is a great and Flaming Torch. It symbolises Force, strength, rush, vigour, energy, and it governs according to its nature various works and questions. It implies natural as opposed to Invoked Force.

II. The Root of the Powers of the Waters.

ACE OF CUPS OR CHALICES

A Radiant white Angelic Hand issuing from clouds and supporting on the palm thereof a cup, resembling that of the Stolistes. From it rises a fountain of clear and glistening Water; and spray falling on all sides into clear calm water below, in which grow Lotus and water lilies. The great letter Heh of the Supernal Mother is traced in the spray of the Fountain. It symbolises Fertility, Productiveness, Beauty, Pleasure, Happiness, etc.

III. The Root of the Powers of Air.

ACE OF SWORDS

A white radiating Angelic Hand, issuing from clouds, and grasping the hilt of a Sword, which supports a white radiant celestial Crown from which depend, on the right, the olive branch of Peace, and on the left, the Palm branch of suffering. Six Vaus fall from its point.

It symbolises *invoked* as contrasted with natural Force; for it is the Invocation of the Sword. Raised upward, it invokes the Divine Crown of Spiritual Brightness. But reversed it is the invocation of demoniac force, and becomes a fearfully evil symbol. It represents therefore very great power for good or evil, but *invoked*. And it also represents whirling force, and strength through trouble. It is the affirmation of justice, upholding Divine authority; and it may become the Sword of Wrath, Punishment and Affliction.

IV. The Root Powers of the Earth.

ACE OF PENTACLES

A white radiant Angelic Hand, holding a branch of a rose Tree, whereon is a large Pentacle, formed of five concentric circles. The innermost Circle is white, charged with a red Greek cross. From this white centre 12 rays, also white, issue. These terminate at the circumference, making the whole something like an astrological figure of the Heavens.

It is surmounted by a small circle, above which is a large Maltese Cross, and with two white wings; four roses and two buds are shewn. The hand issueth from the clouds as in the other three cases. It representeth materiality in all senses, good and evil, and is therefore in a sense illusionary. It shows material gain, labour, power, wealth, etc.

The Sixteen Court or Royal Cards.

THE FOUR KINGS

The Four Kings or Figures mounted on Steeds represent the *Yod* forces of the Name in each suit, the Radix, Father, and commencement of Material Forces. A Force in which all the others are implied and of which they form the development and completion. A force swift and violent in action, but whose effect soon passes away, and therefore symbolised by a figure on a steed riding swiftly, and clothed in complete armour.

Therefore is the knowledge of the scale of the King so necessary for the commencement of all magical working.

THE FOUR QUEENS

Are seated upon Thrones, representing the Forces of *Heh* of the Name in each suit, the Mother, and bringer forth of material Force, a Force which develops, and realises the Force of the King. A force steady and unshaken, but not rapid though enduring. It is therefore symbolised by a figure seated upon a Throne but also clothed in armour.

THE FOUR PRINCES

These Princes are figures seated in chariots, and thus borne forward. They represent the *Vau* Forces of the Name in each suit; the Mighty son of the King, and the Queen, who realises the Influence of both scales of Force. A prince, the son of a King and Queen, yet a Prince of Princes, and a King of Kings. An Emperor, whose effect is at once rapid (though not so swift as that of a king) and enduring (though not as steadfast as that of a Queen). It is therefore symbolised by a figure borne in a chariot, and clothed with armour. Yet is his power illusionary, unless set in motion by his Father and Mother.

THE FOUR PRINCESSES

Are the Knaves of the Tarot Pack. The Four Princesses or Figures of Amazons standing firmly by themselves, neither riding upon horses, nor seated upon Thrones, nor borne on Chariots. They represent the forces of *Heh* Final of the Name in each suit, completing the influences of the other scales. The mighty and potent daughter of a King and Queen: a princess powerful and terrible. A Queen of Queens, an Empress, whose effect combines those of the King, Queen and Prince. At once violent and permanent, she is therefore symbolised by a figure standing firmly by itself, only partially draped and having but little armour. Yet her power existeth not save by reason of the others, and then indeed it is mighty and terrible materially, and is the Throne of the Forces of the Spirit. Woe unto whomsoever shall make war upon her when thus established!

The Sphere of Influence of the Court Cards of the Tarot Pack.

The Princesses rule over the Four Parts of the Celestial Heavens which lie around the North Pole, and above the respective Kerubic Signs of the Zodiac, and they form the Thrones of the Powers of the Four Aces.

The Twelve Cards, 4 Kings, 4 Queens, and 4 Princes, rule the Dominions of the Celestial Heavens between the realm of the Four Princesses and the Zodiac, as is hereafter shewn. And they, as it were, link together the signs.

V. The Lord of the Flame and the Lightning.
King of the Spirits of Fire.

KNIGHT OF WANDS

A winged Warrior riding upon a black horse with flaming mane and tail. The Horse itself is not winged. The Rider wears a winged Helmet (like an old Scandinavian and Gaulish Helmet) with a royal Crown. A corselet of scale-mail and buskins of the same, and a flowing scarlet mantle. Above his Helmet, upon his cuirass, and on his shoulder pieces and buskins he bears, as a crest, a winged black Horse's head. He grasps a Club with flaming ends, somewhat similar to that in the symbol of the Ace of Wands, but not so heavy, and also the Sigil of his scale is shewn.

Beneath the rushing feet of his steed are waving flames of Fire. He is active, generous, fierce, sudden and impetuous. If ill-dignified he is evil-minded, cruel, bigoted, brutal. He rules the celestial Heavens from above the 20th degree of Scorpio to the First two Decans of Sagittarius and this includes a part of the constellation Hercule (who also carries a club).

Fire of Fire. King of the Salamanders.

VI. Queen of the Thrones of Flame.

QUEEN OF WANDS

A crowned Queen with long red-golden hair, seated upon a Throne, with steady Flames beneath. She wears a corselet and buskins of scale mail, which latter her robe discloses. Her arms are almost bare. On cuirass and buskins are leopards' heads winged. The same symbol surmounteth her crown. At her side is a couchant leopard on which her hands rest. She bears a long Wand with a very heavy conical head. The face is beautiful and resolute.

Adaptability, steady force applied to an object. Steady rule; great attractive power, power of command, yet liked notwithstanding. Kind and generous when not opposed. If ill-dignified, obstinate, revengeful, domineering, tyrannical and apt to turn suddenly against another without a cause. She rules the Heavens from above the last Decan of Pisces to above the twentieth degree of Aries, including a part of Andromeda.

Water of Fire. Queen of the Salamanders or Salamandrines.

VII. The Prince of the Chariot of Fire.

KING OF WANDS

A Kingly figure with a golden winged Crown, seated on a Chariot. He has large white wings. One wheel of his chariot is shewn. He wears corselet and buskin of scale armour, decorated with winged Lions' heads, which symbol also surmounts his crown. His chariot is drawn by a lion. His arms are bare, save for the shoulder pieces of the corselet, and he bears a torch or firewand, somewhat similar to that of the Z. A. M. Beneath the Chariot are flames, some waved, some salient.

Swift, strong, hasty, rather violent, yet just and generous, noble and scorning meanness. If ill-dignified, cruel intolerant, prejudiced, and ill-natured. He rules the Heavens from above the last decan of Cancer to the 2nd decan of Leo. Hence he includes most of Leo Minor.

Air of Fire. Prince and Emperor of Salamanders.

VIII. Princess of the Shining Flame.
The Rose of the Palace of Fire.

KNAVE OF WANDS

A very strong and beautiful woman, with flowing red-golden hair, attired like an Amazon. Her shoulders, arms, bosoms and knees are bare. She wears a short kilt, reaching to the knees. Round her waist is a broad belt of scale mail, narrow at the side, broad in the front and back, and having a winged tiger's head in front. She wears a Corinthian shaped Helmet, and crown, with a long plume. It also is surmounted by a tiger's head, and the same symbol forms the buckle of her scale-mail buskins.

A mantle lined with Tiger's skin falls back from her shoulders. Her right hand rests on a small golden or brazen Altar, ornamented with Ram's heads, and with Flames of Fire leaping from it. Her left hand leans on a long and heavy club, swelling at the lower end, where the sigil is placed. It has flames of fire leaping from it the whole way down, but the flames are ascending. This Club or torch is much longer than that carried by the King or Queen. Beneath her firmly placed feet are leaping Flames of Fire.

Brilliance, courage, beauty, force, sudden in anger, or love, desire of power, enthusiasm, revenge.

Ill-dignified, superficial, theatrical, cruel, unstable, domineering. She rules the heavens over one quadrant of the portion round the North Pole.

Earth of Fire. Princess and Empress of the Salamanders. Throne of the Ace of Wands.

CUPS

IX. Lord of the Waves and the Waters.
King of the Hosts of the Sea.

KNIGHT OF CUPS

A beautiful youthful winged Warrior, with flying hair, riding upon a white Horse, which latter is not winged. His general equipment is similar to that of the Knight of Wands, but upon his helmet cuirass and buskins is a peacock with opened wings. He holds a Cup in his hand, bearing the sigil of the Scale. Beneath his horses' feet is the sea. From the cup issues a crab.

Graceful, poetic, venusian, indolent, but enthusiastic if roused. Ill-dignified, he is sensual, idle, and untruthful. He rules the heavens from above 20° of Aquarius to 20° Pisces including the greater part of Pegasus.

Fire of Water. King of Undines and of Nymphs.

X. Queen of the Thrones of the Waters.

QUEEN OF CUPS

A very beautiful fair woman like a crowned Queen, seated upon a Throne, beneath which is flowing water, wherein Lotuses are seen. Her general dress is similar to that of the Queen of Wands, but upon her Crown, Cuirass and Buskins is seen an Ibis with opened wings, and beside her is the same Bird, whereon her hand rests. She holds a Cup, wherefrom a cray fish issues. Her face is dreamy. She holds a Lotus in the hand upon the Ibis.

She is imaginative, poetic, kind, yet not willing to take much trouble for another. Coquettish, good-natured, underneath a dreamy appearance. Imagination stronger than feeling. Very much affected by other influences, and therefore more dependent upon good or ill-dignity than upon most other symbols. She rules from 20° Gemini to 20° Cancer.

Water of Water. Queen of Nymphs and Undines.

XI. Prince of the Chariot of the Waters.

KING OF CUPS

A winged Kingly figure with a winged crown, seated in a chariot drawn by an Eagle. On the wheel is the symbol of a Scorpion. The Eagle is borne as a crest upon his crown, cuirass and buskins. General attire like King of Wands. Beneath his chariot is the calm and stagnant water of a Lake. His scale armour resembles feathers more than scales. He holds in one hand a Lotus, and the other a Cup, charged with the Sigil of his scale. A serpent issues from the Cup, and has its head tending down to the waters of the Lake.

He is subtle, violent, crafty and artistic. A fierce nature with calm exterior. Powerful for good or evil, but more attracted by the evil, if allied with apparent Power or Wisdom. If ill-dignified he is intensely evil and merciless. He rules from 20° of Libra to 20° Scorpio.

Air of Water. Prince and Emperor of Nymphs and Undines.

XII. Princess of the Waters and Lotus of the Palace of the Floods.

KNAVE OF CUPS

A beautiful Amazon-like figure, softer in nature than the Princess of Wands. Her attire is similar. She stands on a sea with foaming spray. Away to her right is a Dolphin. She wears as a crest on her Helmet, belt and buskins, a Swan with opening wings. She bears in one hand a Lotus, and in the other an open cup from which a Turtle issues. Her mantle is lined with swans-down, and is of thin floating material.

Sweetness, poetry, gentleness, and kindness. Imagination, dreamy, at times indolent, yet courageous if roused. Ill-dignified she is selfish and luxurious. She rules a quadrant of the Heavens around Kether.

Earth of Water. Princess and Empress of Nymphs and Undines. Throne of the Ace of Cups.

SWORDS

XIII. Lord of the Winds and Breezes. King of the Spirit of Air.

KNIGHT OF SWORDS

A winged Warrior with crowned and winged Helmet, mounted upon a brown steed, his general equipment is as that of the Knight of Wands, but he wears as a crest a winged six-pointed star, similar to those represented on the heads of Castor and Pollux, the Dioscuri, the Twins—Gemini (a part of which constellation is included in his rule). He holds a drawn sword with the Sigil of his Scale upon its pommel. Beneath his Horse's feet are dark, driving, stratus clouds.

He is active, clever, subtle, fierce, delicate, courageous, skillful, bit inclined to domineer. Also to overvalue small things, unless well-dignified. Ill-dignified, deceitful, tyranical and crafty. Rules from 20° Taurus to 20° Gemini.

Fire of Air. King of Sylphs and Sylphides.

XIV. Queen of the Thrones of Air.

QUEEN OF SWORDS

A graceful woman with curly waving hair, like a Queen seated upon a Throne, and crowned. Beneath the Throne are grey cumulous clouds. Her general attire is similar to that of the Queen of Wands. But she wears as a crest a winged child's head (like the head of an infantile Kerub, seen sculptored on tombs.) A drawn sword in one hand, and in the other a large bearded newly-severed head of a man.

Intensely perceptive, keen observation, subtle, quick, confident, often perseveringly accurate in superficial things, graceful, fond of dancing and balancing. Ill-dignified, cruel, sly, deceitful, unreliable, though with a good exterior. Rules from 20° Virgo to 20° of Libra.

Water of Air. Queen of the Sylphs and Sylphides.

XV. Prince of the Chariots of the Winds.

KING OF SWORDS

A Winged King with a winged Crown, seated in a chariot drawn by Arch Fays, archons, or Arch Fairies, represented as winged youths very slightly draped, with butterfly wings, heads encircled with a fillet with Pentagrams thereon, and holding wands surmounted by Pentagram-shaped stars. The same butterfly wings are on their feet and fillet. General equipment is that of the King of Wands, but he bears as a crest, a winged Angelic Head, with a Pentagram on the Brow. Beneath the chariot are grey rain clouds or nimbi. His hair long and waving in serpentine whirls, and whorl figures compose the scales of his armour. A drawn sword in one hand, a sickle in the other. With the sword he rules, with the sickle he slays.

Full of ideas and thoughts and designs, distrustful, suspicious, firm in friendship and enmity, careful, slow, over-cautious. Symbolises Alpha and Omega, the Giver of Death, who slays as fast as he creates. Ill-dignified: harsh, malicious, plotting, obstinate, yet hesitating and unreliable. Ruler from 20° Capricorn to 20° Aquarius.

Air of Air. Prince and Emperor of Sylphs and Sylphides.

XVI. Princess of the Rushing Winds.
Lotus of the Palace of Air.
KNAVE OF SWORDS

An Amazon figure with waving hair, slighter than the Rose of the Palace of Fire (Knave of Wands). Her attire is similar. The feet seem springy, giving the idea of swiftness. Weight changing from one foot to another, and body swinging round. She resembles a mixture of Minerva and Diana, her mantle resembles the Aegis of Minerva. She wears as a crest the head of Medusa with Serpent hair. She holds a sword in one hand and the other rests upon a small silver altar with grey smoke (no fire) ascending from it. Beneath her feet are white cirrus clouds.

Wisdom, strength, acuteness, subtleness in material things, grace and dexterity. If ill-dignified, she is frivolous and cunning. She rules a quadrant of the Heavens around Kether.

Earth of Air. Princess and Empress of the Sylphs and Sylphides. Throne of the Ace of Swords.

PENTACLES

XVII. Lord of the Wild and Fertile Land.
King of the Spirits of Earth.
KNIGHT OF PENTACLES

A dark winged Warrior with winged and crowned helmet; mounted on a light brown horse. Equipment as of the Knight of Wands. The winged head of a stag or antelope as a crest. Beneath the horse's feet is fertile land, with ripened corn. In one hand he bears a sceptre surmounted with a hexagram, in the other a pentacle like a Z. A. M.'s.

Unless very well dignified, he is heavy, dull, and material. Laborious, clever and patient in material matters. If ill-dignified he is avaricious, grasping, dull, jealous, not very courageous, unless assisted by other symbols. Rules from above 20° of Leo to 20° of Virgo.

Fire of Earth. King of the Gnomes.

XVIII. Queen of the Thrones of Earth.

QUEEN OF PENTACLES

A woman of beautiful face with dark hair, seated upon a throne, beneath which is dark sandy earth. One side of her face is dark, the other light, and her symbolism is best represented in profile. Her attire is similar to that of the Queen of Wands. But she bears a winged goat's head as a crest. A goat is by her side. In one hand she bears a sceptre surmounted by a cube, and in the other an orb of gold.

She is impetuous, kind, timid, rather charming, great-hearted, intelligent, melancholy, truthful, yet of many moods. Ill-dignified, she is undecided, capricious, foolish, changeable. Rules from 20° Sagittarius to 20° Capricorn.

Water of Earth. Queen of Gnomes.

XIX. Prince of the Chariot of Earth.

KING OF PENTACLES

A winged kingly figure seated in a chariot drawn by a bull. He bears as a crest the symbol of the head of a winged bull. Beneath the chariot is land with many flowers. In one hand he bears an orb of gold held downwards, and in the other a sceptre surmounted by an orb and cross.

Increase of matter, increase of good and evil, solidifies, practically applies things, steady, reliable. If ill-dignified, animal, material, stupid. In either slow to anger, but furious if roused. Rules from 20° Aries to 20° of Taurus.

Air of Earth, Prince and Emperor of the Gnomes.

XX. Princess of the Echoing Hills.
Rose of the Palace of Earth.

KNAVE OF PENTACLES

A strong and beautiful Amazon figure with red brown hair, standing on grass and flowers. A grove of trees near her. Her form suggests Here, Ceres, and Proserpine. She bears a winged ram's head as a crest, and wears a mantle of sheep's skin. In one hand she carries a sceptre with a circular disc, in the other a pentacle similar to that of the Ace of Pentacles.

She is generous, kind, diligent, benevolent, careful, courageous, preserving, pitiful. If ill-dignified, she is wasteful and prodigal. Rules over one Quadrant of the Heavens around the North Pole of the Ecliptic.

Earth of Earth. Princess and Empress of the Gnomes. Throne of the Ace of Pentacles.

Herein are resumed the special characteristics of the 4 Court Cards of the suit:

Suit	Card	Crest	Symbols	Hair	Eyes
Wands	King	Winged black horse's head	Black horse, waving flames. Club. Scarlet cloak.	Red-gold	Grey or Hazel
	Queen	Winged leopard	Leopard. Steady flames. Wand with heavy head or end.	Red-gold	Blue or Brown
	Prince or Knight	Winged lion's head	Wand and salient flames. Fire wand of Z. A. M.	Yellow	Blue Grey
	Princess or Prince	Tiger's head	Tiger, leaping flames. Gold Altar, long club, largest at bottom.	Red-gold	Blue
Cups	King	Peacock with open wings	White horse, crab issuing from cup. Sea.	Fair	Blue
	Queen	Ibis	Crayfish is issuing from River.	Gold-brown	Blue
	Prince	Eagle	Scorpion, Eagle-serpent is issuing from lake.	Brown	Grey or Brown
	Princess	Swan	Dolphin, Lotus. Sea with spray, turtle from cup.	Brown	Blue or Brown
Swords	King	Winged Hexagram	Winged brown horse, driving clouds, drawn Sword.	Dark Brown	Dark
	Queen	Winged Child's head	Head of man severed. Cumulous Clouds. Drawn sword.	Grey	Light Brown
	Prince	Winged Angel's head	Arch-Fairies winged. Clouds. Nimbi. Drawn Swords.	Dark	Dark
	Princess	Medusa's head	Silver Altar. Smoke. Cirrus Clouds. Drawn sword.	Light Brown	Blue
Pentacles	King	Winged stag's head	Light brown horse. Ripe corn land. Sceptre with Hexagram as Z. A. M.	Dark	Dark
	Queen	Winged goat's head	Barren land. Face light one side only. Sceptre with orb of gold.	Dark	Dark
	Prince	Winged bull's head	Flowery land. Bull; sceptre with orb and cross. Orb held downwards.	Dark Brown	Dark
	Princess	Winged ram's head	Grass. Flowers, grove of trees. Sceptre with disk. Pent. as all.	Rich Brown	Dark

THE THIRTY-SIX DECANS

Here follow the descriptions of the smaller cards of the 4 Suits, thirty-six in number, answering unto the 36 Decans of the Zodiac.

There being 36 Decanates and only seven Planets, it follows that one of the latter must rule over one more decanate than the others. This is the Planet Mars which is allotted the last decan of Pisces and first of Aries, because the long cold of the winter requires a great energy to overcome it and initiate spring.

The beginning of the decanates is from the Royal King Star of the Heart of the Lion, the great star Cor Leonis, and therefore is the first decanate that of Saturn in Leo.

Here follow the general meanings of the small cards of the Suits, as classified under the Nine Sephiroth below Kether.

CHOKMAH

The Four Deuces symbolise the Powers of the King and Queen; first uniting and initiating the Force, but before the Prince and Princess are thoroughly brought into action. Therefore do they generally imply the initiation and fecundation of a thing.

BINAH

The Four Threes, generally, represent the realisation of action owing to the Prince being produced. The central symbol on each card. Action definitely commenced for good or evil.

CHESED

The Four Fours. Perfection, realisation, completion, making a matter settled and fixed.

GEBURAH

The Four Fives. Opposition, strife and struggle; war, obstacle to the thing in hand. Ultimate success or failure is otherwise shown.

TIPHARETH

The Four Sixes. Definite accomplishment, and carrying out of a matter.

NETZACH

The Four Sevens. Generally shows a force, transcending the material plane, and is like unto a crown which is indeed powerful but requireth one capable of wearing it. The sevens then show a possible result which is dependent on the action then taken. They depend much on the symbols that accompany them.

HOD

The Fours Eights. Generally show solitary success; i.e., success in the matter for the time being, but not leading to much result apart from the thing itself.

YESOD

The Four Nines. Generally they show very great fundamental force. Executive power, because they rest on a firm basis, powerful for good or evil.

MALKUTH

The Four Tens. Generally show fixed culminated completed Force, whether good or evil. The matter thoroughly and definitely determined. Similar to the force of the Nines, but ultimating it, and carrying it out.

These are the meanings in the most general sense.

Here follow the more particular descriptions and meanings. *Decan cards are always modified by the other symbols with which they are in contact.*

Saturn in Leo, 1°—10°. XXI. The Lord of Strife.

5 OF WANDS

Two white radiant angelic hands issuing from clouds right and left of the centre of the card. They are clasped together as in the grip of the first Order, and they hold at the same time by their centres Five Wands, or torches, which are similar to the wand of a Z. A. M. Four Wands cross each other, but the Fifth is upright in the centre. Flames leap from the point of junction. Above the central Wand is the symbol Saturn and below it that of Leo representing the Decanate.

Violent strife and contest, boldness, rashness, cruelty, violence, lust and desire, prodigality and generosity, depending on well or dignified.

Geburah of Yod. (Quarrelling and fighting.) This decan hath its beginning from the Royal Star of Leo, and unto it are allotted the two Great Angels of the Schemhamephoresch, Vahaviah and Yelayel. (Note: the Hebrew spellings of these Angelic Names are provided in Volume One, with the preliminary knowledge material.—I.R.)

Jupiter in Leo, 10°—20°. XXII. Lord of Victory.

6 OF WANDS

Two hands in grip, as in the last, holding six Wands crossed, 3 and 3, Flames issuing from the point of junction. Above and below are two short wands with flames issuing from a cloud at the lower part of the card, surmounted respectively by the symbols of Jupiter and Leo, representing the Decanate.

Victory after strife, success through energy and industry, love, pleasure gained by labour, carefulness, sociability and avoiding of strife, yet victory therein. Also insolence, pride of riches and success, etc. The whole depending on dignity.

Tiphareth of Yod. (Gain.) Hereunto are allotted the Great Angels from the Schemhamephoresch, Saitel and Olmiah.

Mars in Leo, 20°—30°. *XXIII. Lord of Valour.*

7 OF WANDS

Two hands holding by grip, as before, 6 Wands, three crossed by three, a third hand issuing from a cloud at the lower part of the card holding an upright wand, which passes between the others. Flames leap from the point of junction. Above and below the central wand are the symbols Mars and Leo, representing the Decan.

Possible victory, depending upon the energy and courage exercised; valour, opposition, obstacles, difficulties, yet courage to meet them, quarrelling, ignorance, pretence, wrangling and threatening, also victory in small and unimportant things, and influence over subordinate. Depending on dignity as usual.

Netzach of Yod. (Opposition yet courage.) Herein rule the two great Angels Mahashiah and Lelahel.

Sun in Virgo, 1°—10°. *XXIV. Lord of Prudence.*

8 OF PENTACLES

A white radiating Angelic hand issuing from a cloud and grasping a branch of a rose tree, with four white roses thereon which touch only the four lowermost pentacles. No rosebuds seen, but only leaves touch the four uppermost disks. All the Pentacles are similar to that of the Ace, but without the Maltese cross and wings. These are arranged as the figure Populus:

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Above and below them are the symbols Sol and Virgo for the Decan.

Over-careful in small things at the expense of the great. "Penny-wise and pound-foolish." Gain of ready money in small sums. Mean, avariciousness. Industrious, cultivation of land, hoarding, lacking in enterprise.

Hod of Heh. (Skill, prudence, cunning.) There rule those mighty angels Akaiah and Kehethel.

Venus in Virgo, 10° to 20°.

XXV. Lord of Material Gain.

9 OF PENTACLES

A white radiating angelic hand as before holding a Rose branch with nine white roses, each of which touches a Pentacle arranged thus:

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* *

and then are more buds arranged on the branches as well as flowers. Venus and Virgo above and below.

Complete realisation of material gain, inheritance, covetousness, treasuring of goods and sometimes theft, and knavery. All according to dignity.

Yesod of Heh. (Inheritance, much increase of goods.) Herein rule the might angels Hazayel, and Aldiah.

Mercury in Virgo, 20°—30°. *XXVI. Lord of Wealth.*

10 OF PENTACLES

An angelic hand holding a branch by the lower extremity, whose roses touch all the pentacles. No buds however are shown. The symbols of Mercury and Virgo are above and below Pentacles thus:

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* *

Completion of material gain and fortune, but nothing beyond. As it were, at the very pinnacle of success. Old age, slothfulness, great wealth, yet sometimes loss in part, and later heaviness, dullness of mind, yet clever and prosperous in money transactions.

Malkuth of Heh. (Riches and wealth.) Herein rule the Angels Hihaayah and Laviah.

Moon in Libra, 1°—10°.

XXVII. Lord of Peace Restored.

2 OF SWORDS

Two crossed swords, like the air dagger of Z. A. M., each held by a white radiating angelic hand. Upon the point where the two cross is a rose of five petals, emitting white Rays, and top and bottom of card are two small daggers, supporting respectively the symbols of Luna (in horizontal position) and Libra, representing the Decan.

Contradictory characteristics in the same nature. Strength through suffering. Pleasure after pain. Sacrifice and trouble yet strength arising therefrom symbolised by the position of the rose, as though the pain itself had brought forth the beauty. Peace restored, truce, arrangement of differences, justice. Truth and untruth. Sorrow and sympathy for those in trouble, aid to the weak and oppressed, unselfishness. Also an inclination to repetition of affronts if once pardoned, of asking questions of little moment, want of tact, often doing injury when meaning well. Talkative.

Chokmah of Vav. (Quarrels made up, but still some tension in relationships. Actions sometimes selfish and sometimes unselfish.) Herein rule the great Angels, Yezalel and Mebahel.

Saturn in Libra, 10°—20°. *XXVIII. Lord of Sorrow.*

3 OF SWORDS

Three white radiating angelic hands issuing from clouds and holding three swords upright (as if the central sword had struck apart from the two others which were crossed in the preceding symbol.) The central sword cuts asunder the Rose of Five Petals (which in the preceding symbol grew at the junction of the swords), its petals are falling, and no white rays issue from it. Above and below the central Sword are the symbols of Saturn and Libra, referring to the Decanate.

Disruption, interruption, separation, quarrelling, sowing of discord and strife, mischief-making, sorrow, tears, yet mirth in evil pleasures, singing, faithfulness in promises, honesty in money transactions, selfish and dissipated, yet sometimes generous, deceitful in words and repetition. The whole according to dignity.

Binah of Vau. (Unhappiness, sorrow, tears.) Therein rule the Angels Harayel and Hoqmiah.

Jupiter in Libra, 20°—30°.

XXIX. The Lord of Rest from Strife.

4 OF SWORDS

Two white angelic radiating hands, each holding two swords, which four cross in the centre. The rose of five petals with white radiations is reinstated on the point of intersection. Above and below, on the points of two small daggers are the symbols of Jupiter and Libra representing the Decan.

Rest from sorrow, yet after and through it. Peace from and after War. Relaxation of anxiety. Quietness, rest, ease and plenty, yet after struggle. Goods of this life, abundance. Modified by the dignity as in the other cases.

Chesed of Vav. (Convalescence, recovery from sickness, change for the better.) Herein rule Laviah and Kelial.

Mars in Scorpio, 1°—10°.

XXX. Lord of Loss in Pleasure.

5 OF CUPS OR CHALICES

A white radiating angelic hand as before holding Lotuses or water lilies of which the flowers are falling right and left. Leaves only and no buds surmount them. These lotus stems ascend between the cups in the manner of a fountain, but no water flows therefrom, neither is there water in any of the Cups, which are somewhat of the shape of the magical implement of the Z. A. M. Above and below are the symbols of Mars and Scorpio, representing the decan.

Death or end of pleasures. Disappointment. Sorrow and loss in those things from which pleasure is expected. Sadness, deceit, treachery, ill-will, detraction, charity and kindness ill-requited. All kinds of anxieties and troubles from unexpected and unsuspected sources.

Geburah of Heh. (Disappointments in love, marriage broken off, unkindness from a friend, loss of friendship.) Therein rule Livoyah and Pehilyah.

Sun in Scorpio, 10°—20°. XXXI. Lord of Pleasure.

6 OF CUPS

An angelic hand as before, holds a group of stems of Lotuses or water lilies from which six flowers bend, one over each cup. From these flowers a white glistening water flows into the cup as from a fountain, but they are not yet full. Above and below are the symbols of Sun and Scorpio, representing the Decanate.

Commencement of steady increase, gain and pleasure, but commencement only. Also affront, defective knowledge, and in some instances, contention and strife, arising from unwarranted self-assertion and vanity. Sometimes thankless and presumptuous. Sometimes amiable and patient, according to dignity.

Tiphareth of Heh. (Beginning of wish, happiness, success or enjoyment.) Therein rule Nelokhiel and Yeyayel.

Venus in Scorpio, 20°—30°.
XXXII. Lord of Illusionary Success.

7 OF CUPS

The Seven of Cups are thus arranged:

V V V
V
V V V

A hand as usual holds the lotus stems which arise from the central lower cup. The hand is above this cup and below the middle one. With the exception of the central lower cup, each is overhung by a lotus flower, but no water falls from them into cups which are quite empty. Above and below are the symbols of the decanate, Venus and Scorpio.

Possibly victory, but neutralized by the supineness of the person. Illusionary success. Deception in the moment of apparent victory. Lying error, promises unfulfilled. Drunkenness, wrath, vanity, lust, fornication, violence against women. Selfish dissipation. Deception in love and friendship. Often success gained, but not followed up. Modified by dignity.

Netzach of Heh. (Lying. Promises unfulfilled. Illusion. Error. Deception, slight success at outset, but want of energy to retain it.) Therein rules Melchel and Chahaviah.

Mercury in Sagittarius, 1°—10°.

XXXIII. The Lord of Swiftness.

8 OF WANDS

Four white Angelic Hands radiating: (two proceeding from each side) issuing from clouds, clasped in two pairs in the centre with the grip of First Order. They hold 8 wands crossed four and four. Flames issue from the point of junction. Surmounting two small wands with flames issuing down them. Placed in the centre at top and bottom of card are the symbols of Mercury and Sagittarius, representing the Decan.

Too much force applied too suddenly. Very rapid rush, but too quickly passed and expended. Violent but not lasting. Swiftness. Rapidity. Courage, boldness, confidence, freedom, warfare. Violence, love of open air, field sports, garden, meadows. Generous, subtle, eloquent, yet somewhat untrustworthy. Rapacious, insolent, oppressive. Theft and robbery, according to dignity.

Hod of Yod. (Hasty communication and messages. Swiftness.) Therein rule Nithahiah and Haäyah.

Moon in Sagittarius, 10°—20°.

XXXIV. The Lord of Great Strength.

9 OF WANDS

Four Hands as in the previous symbol holding eight wands crossed four and four, but a fifth hand at the foot of the card holds another wand upright, which traverses the point of junction with the others. Flames leap therefrom. Above and below the symbols Luna (depicted horizontally) and Sagittarius.

Tremendous and steady force that cannot be shaken. Herculean strength, yet sometimes scientifically applied. Great success, but with strife and energy. Victory preceded by apprehension and fear. Health good and recovery, yet doubt. Generous, questioning and curious, fond of external appearances, intractable, obstinate.

Yesod of Yod. (Strength, power, health. Recovery from sickness.) Herein rule Yirthiel and Sahiah.

Saturn in Sagittarius, 20°—30°.

XXXV. The Lord of Oppression.

10 OF WANDS

Four hands upholding 8 wands crossed as before. A fifth hand at foot of card holding two wands upright which traverse the junction of the others. Above and below the symbols Saturn and Sagittarius. Flames issue therefrom.

Cruel and overbearing force and energy, but applied only to selfish and material ends. Sometimes shows failure in a matter, and the opposition too strong to be controlled arising from the person's too great selfishness at the beginning. Ill-will, levity, lying, malice, slander, envy, obstinacy, swiftness in evil, if ill-dignified. Also generosity, self-sacrifice, and disinterestedness when well-dignified.

Malkuth of Yod. (Cruelty, malice, revenge and injustice.) Therein rule Reyayel and Avamel.

Jupiter in Capricorn, 1°—10°.

XXXVI. Lord of Harmonious Change.

2 OF PENTACLES

Two wheels, discs or Pentacles similar to that of the Ace. They are united by a green and gold Serpent, bound about them like a figure of Eight. It holds its tail in its mouth. A white radiant angelic hand (grasps the centre or) holds the whole. No roses enter into this card. Above and below are the symbols Jupiter and Capricorn. It is a revolving symbol.

The harmony of change. Alternation of gain and loss, weakness and strength, ever varying occupation, wandering, discontented with any fixed condition of things; now elated, now melancholy, industrious yet unreliable, fortunate through prudence of management, yet sometimes unaccountably foolish. Alternately talkative and suspicious. Kind yet wavering and inconsistent. Fortunate in journeying. Argumentative.

Chokmah of Heh final. (Pleasant change, visit to friends.) Herein rule Lekabel and Veshiriah.

Mars in Capricorn, 10°—20°.

XXXVII. The Lord of Material Works.

3 OF PENTACLES

A white rayed angelic hand as before, holding a branch of a rose-tree, of which two white rose-buds touch and surmount the topmost pentacle. The latter are arranged in a Triangle thus:

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* *

Above and below are symbols of Mars and Capricorn. Working and constructive force, building up, erection, creation, realisation, and increase of material things, gain in commercial transactions, rank, increase of substance, influence, cleverness in business, selfishness, commencement of matter to be established later. Narrow and prejudiced, keen in matter of gain. Modified by dignity. Sometimes given to seeking after the impossible.

Binah of Heh final. (Business, paid employment, commercial transactions.) Therein rule Yechavah and Lehachiah.

Sun in Capricorn, 20°—30°.

XXXVIII. The Lord of Earthly Power.

4 OF PENTACLES

A hand holding a branch of a rose-tree, but without flowers or buds, save that in the centre is one fully blown white rose. Four pentacles thus, with Sun and Capricorn above and below:

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Assured material gain, success, rank, dominion, earthly power completed, but leading to nothing beyond. Prejudiced, covetous, suspicious, careful and orderly, but discontented. Little enterprise or originality. Altered by dignity as usual.

Chesed of Heh final. (Gain of money or influence. A present.) Therein rule Keveqiah and Mendial.

Venus in Aquarius, 1°—10°.

XXXIX. The Lord of Defeat.

5 OF SWORDS

Two rayed hands each holding two swords nearly upright, but falling apart from each other, right and left of card. A third hand holds a sword upright in centre as if it had disunited them. The petals of the rose (which in the four of Swords had been re-instated in the centre) are torn asunder and falling. Above and below the symbols of Venus and Aquarius.

Contest finished, and decided against the person, failure, defeat, anxiety, trouble, poverty, avarice. grieving after gain, laborious, unresting, loss and vileness of nature. Malicious, slandering, lying, spiteful and talebearing. A busybody and separator of friends, hating to see peace and love between others. Cruel yet cowardly, thankless, and unreliable. Clever and quick in thought and speech. Feelings of pity easily roused but unenduring. As dignity.

Geburah of Vav. (Defeat, loss, malice, spite, slander, evil-speaking.) Herein rule Aniel and Chaamiah.

Mercury in Aquarius, 10°—20°.

XL. The Lord of Earned Success.

6 OF SWORDS

Two hands as before, each holding three swords which cross in centre. Rose re-established hereon. Mercury and Aquarius above and below, supported on the points of two short daggers or swords.

Success after anxiety and trouble. Selfishness, beauty, conceit, but sometimes modesty therewith, dominion, patience, labour, etc., according to dignity.

Tiphareth of Vav. (Labour, work, journey by water.) Herein rule Rehaayal and Yeyeziel.

Moon in Aquarius, 20°—30°.

XLI. The Lord of Unstable Effort.

7 OF SWORDS

Two hands as before, each holding swords. A third hand holds a single sword in the centre. The points of all the swords do just touch one another, the central sword not altogether dividing them. The rose of the previous symbols of this suit is held by the hand which holds the central Sword, as if the Victory were in its disposal. Above and below Luna and Aquarius. (In the small cards, the Lunar Decans are always represented by a crescent on its back.)

Partial success, yielding when victory is within grasp, as if the last reserves of strength were used up. Inclination to lose when on the point of gaining through not continuing the effort. Love of abundance, fascinated by display, given to compliment, affronts and insolences, and to detect and spy on another. Inclined to betray confidences, not always intentional. Rather vacillating and unreliable, according to dignity as usual.

Netzach of Vav. (Journey by land, in character untrustworthy.) Herein rule Michael and Hahihel.

Saturn in Pisces, 1°—10°.

XLII. The Lord of Abandoned Success.

8 OF CUPS

A hand holding a group of stems of Lotuses or water lilies. There are only two flowers shown which bend over the two centre cups pouring into them a white water. The Cups are not yet filled.

Y Y Y
Y Y
Y Y Y

The three upper cups are empty. At top and bottom Saturn and Pisces.

Temporary success, but without further result. Things thrown aside as soon as gained. No lasting even in the matter in hand. Indolence in success. Journeying from place to place. Misery and repining without cause. Seeking after riches. Instability according to dignity.

Hod of Heh. (Success abandoned, decline of interest in anything.) Herein rule Vavaliah and Yelahiah.

Jupiter in Pisces, 10°—20°.

XLIII. The Lord of Material Happiness.

9 OF CUPS

Hand from cloud holding Lotuses or water lilies, one flower of which overhangs each cup, and from which water pours.

Y Y Y
Y Y Y
Y Y Y

All the cups are full and running over. Above and below are the symbols of Jupiter and Pisces representing the Decan.

Complete and perfect realisation of pleasure and happiness almost perfect. Self-praise, vanity, conceit, much talking of self, yet kind and lovable, and may be self-denying therewith. Highminded, not easily satisfied with small and limited ideas. Apt to be maligned through too much self-assumption. A good, generous, but, maybe, foolish nature.

Yesod of Heh. (Complete success, pleasure, happiness, wish fulfilled.) Therein rule Saliah and Aariel.

Mars in Pisces, 20°—30°.

XLIV. The Lord of Perfected Success.

10 OF CUPS

Hand holding bunch of Lotuses or water-lilies whose flowers pour a pure white water into *all* the cups, which *all run over.*

Y Y Y
Y Y Y
Y Y Y

The top cup is held sideways by a hand and pours water into top left hand cup. A single lotus flower surmounts top cup and is the source of the water that fills it. Above and below Mars and Pisces.

Permanent anl lasting success, happiness because inspired from above. Not sensual as Nine of Cups, "The Lord of Material Happiness," yet almost more truly happy. Pleasure, dissipation, debauchery. Pity, quietness, peacemaking. Kindness, generosity, wantonness, waste, etc., according to dignity.

Malkuth of Heh. (Matters definitely arranged as wished, complete good fortune.) Herein rule Aasliah and Mihal.

Mars in Aries, 1°—10°.

XLV. The Lord of Dominion.

2 OF WANDS

Hand grasping two Wands crossed. Flames issue from the point of junction. On two small wands, above and below, with flames issuing from them, are Mars and Aries.

Strength, dominion, harmony of rule and justice.

Boldness, courage, fierceness, shamelessness, revenge, resolution, generous, proud, sensitive, ambitious, refined, restless, turbulent, sagacious withal, yet unforgiving and obstinate, according to dignity.

Chokmah of Yod. (Influence over others. Authority, power, dominion.) Rule therein Vehooel and Deneyal.

Sun in Aries, 10°—20°.

XLVI. The Lord of Established Strength.

3 OF WANDS

Hand issuing from clouds holds three wands in centre. Two crossed and one upright. Flames from point of junction. Above and below Sun and Aries.

Established force and strength. Realisation of hope. Completion of labour, success of the struggle. Pride, nobility, wealth, power, conceit. Rude self assumption and insolence. Generosity, obstinacy according to dignity.

Binah of Yod. (Price, arrogance and self-assertion.) Herein rule Hechashiah and Aamamiah.

Venus in Aries, 20°—30°.

XLVII. Lord of Perfected Work.

4 OF WANDS

Two hands as before, issuing from clouds each side of card, and clasped in centre with First Order grip, holding four wands crossed. Flames issue at point of junction. Above and below on two small flaming wands are Venus and Aries, representing the Decan.

Perfection, a completion of a thing built up with trouble and labour. Rest after labour. Subtlety, cleverness, beauty, mirth, success in completion. Reasoning faculty, conclusions drawn from previous knowledge. Unreadiness, unreliable, and unsteady, through over anxiety and hurriedness of action. Graceful in manners. At times insincere, etc.

Chesed of Yod. (Settlement, arrangement, completion.) Herein rule Nanael and Nithal.

Mercury in Taurus, 1°—10°.

XLVIII. Lord of Material Trouble.

5 OF PENTACLES

Hand holding a branch of White Rose Tree, from which roses are falling, leaving no buds behind. Five pentacles similar to Ace. Mercury and Taurus for Decan.

Loss of money or position. Trouble about material things. Toil, labour, land cultivation, building, knowledge and acuteness of earthly things, poverty, carefulness. Kindness, sometimes money regained after severe toil and labour. Unimaginative, harsh, stern, determined, obstinate.

Geburah of Heh final. (Loss of profession, loss of money, monetary anxiety.) Therein rule Mibahiah and Pooyal.

Moon in Taurus, 10°—20°.

XLIX. Lord of Material Success.

6 OF PENTACLES

Hand holding a rose branch with white roses and buds, each of which touch a pentacle, arranged thus:

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Above and below Luna and Taurus represent the Decanate.

Success and gain in material undertakings, power, influence, rank, nobility, rule over the people. Fortunate, successful, just and liberal. If ill-dignified, may be purse-proud, insolent from success, or prodigal.

Tiphareth of Heh final. (Success in material things. Prosperity in business.) Herein rule Nemamiah and Yeyelal.

Saturn in Taurus, 20°—30°.

L. The Lord of Success Unfulfilled.

7 OF PENTACLES

Hand from a cloud holding rose branch of seven pentacles thus arranged:

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* *

Only five of which overhang but do not touch the five upper pentacles. No other buds shown, and none are near or touch the two lower pentacles. Above and below Saturn and Taurus.

Promises of success unfulfilled. (Shown in the symbolism of the rosebuds, which do not as it were come to anything.) Loss of apparently promising fortune. Hopes deceived and crushed. Disappointment. Misery, slavery, necessity and baseness. A cultivator of land, and yet is loser thereby. Sometimes it denotes slight and isolated gains with no fruits resulting therefrom, and of no further account, though seeming to promise well. According to dignity.

Netsach of Heh. (Unprofitable speculation and employment. Little gain for much labour.) Therein rule Herochiel and Mitzrael.

Jupiter in Gemini, 1°—10°.

LI. Lord of Shortened Force.

8 OF SWORDS

Four hands as usual, each holding two swords, points upwards, touching near top of card, two hands lower on left, two on right of card. The rose of other sword symbols re-established in centre. Above and below Jupiter and Gemini.

Too much force applied to small things, too much attention to detail, at expense of principle and more important points. Ill-dignified, these qualities produce malice, pettiness, and domineering qualities. Patience in detail of study, great ease in some things, counterbalanced by equal disorder in others. Impulsive, equally fond of giving or receiving money, or presents. Generous, clever, acute, selfish, and without strong feeling of affection. Admires wisdom, yet applies it to small and unworthy objects.

Hod of Vav. (Narrow, restricted, petty, a prison.) Herein rule Vemibael and Yehohel.

Mars in Gemini, 10°—20°.

LII. The Lord of Despair and Cruelty.

9 OF SWORDS

Four hands (somewhat as in preceding symbol) hold eight swords upright but with the points falling away from each other. A fifth hand holds a ninth sword upright in the centre, as if it had disunited them, and struck them asunder. No rose at all is shown (as if it were not merely cut in pieces but completely and definitely destroyed). Above and below Mars and Gemini.

Despair, cruelty, pitilessness, malice, suffering, want loss, misery. Burden, oppression, labour, subtlety and craft, lying, dishonesty, slander. Yet also obedience, faithfulness, patience, unselfishness, etc., according to dignity.

Yesod of Vav. Therein rule Aaneval and Mochayel.

Sun in Gemini, 20°—30°. *LIII. Lord of Ruin.*

10 OF SWORDS

Four hands (as in previous symbol) hold eight swords with points falling away from each other. Two hands hold two swords crossed in the centre (as if their junction had disunited the others). No rose, flower or bud is shown. Above and below Sun and Gemini.

(Almost a worse symbol than Nine of Swords.) Undisciplined warring force, complete disruption and failure. Ruin of all plans and projects. Disdain, insolence and impertinence, yet mirth and jolly therewith. A Marplot, loving to overthrow the happiness of others, a repeater of things, given to much unprofitable speech, and of many words, yet clever, acute, and eloquent, etc., depending on dignity.

Malkuth of Vav. (Ruin, death, defeat, disruption.) Herein rule Dambayah and Menqal.

Venus in Cancer, 1°—10°.
LIV. Lord of Love.

2 OF CUPS

Hand at lower part from cloud holds lotuses. A Lotus flower rises above water, which occupies the lowest part of card, and rises above the hand holding the Lotus. From this Lotus flower a stem rises, terminating nearly at the top of the card in another Lotus or water-lily flower, from which a white water gushes like a fountain. Crossed on the stem just beneath are two Dolphins, gold and silver; on to which the water falls and from which it pours in full streams, like jets of gold and silver, into two cups, which in their turn overflow, flooding the lower part of the card. Above and below Venus and Cancer.

Harmony of masculine and feminine united. Harmony, pleasure, mirth, subtlety, sometimes folly, dissipation, waste, and silly action, according to dignity.

Chokmah of Heh. (Marriage, home, pleasure.) Herein rule Ayoel and Chabooyah.

Mercury in Cancer, 10°—20°.
LV. Lord of Abundance.

3 OF CUPS

Hand as before holds group of Lotuses or Water-lilies, from which two flowers rise on either side of, and overhanging the top cup, pouring into it the white water. Flowers in the same way pour water into the lower cups. All the cups overflow, the topmost into the two others, and these upon the lower part of the card. Above and below Mercury and Cancer.

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Y Y

Abundance, plenty, success, pleasure, sensuality, passive success, good luck and fortune. Love, gladness, kindness and bounty. According to dignity.

Binah of Heh. (Plenty, hospitality, eating and drinking, pleasure, dancing, new clothes, merriment.) Herein rule Rahael and Yebomayah.

Moon in Cancer, 20°—30°.

LVI. The Lord of Blended Pleasure.

4 OF CUPS

Four cups, the two upper overflow into the two lower, which do not overflow. A hand grasps a bunch of lotuses from which ascends a stem bearing one flower at the top of the card, from which water issues into two top cups. From the centre two leaves pass right and left, making as it were a cross between the four cups. Luna and Cancer above and below.

Success or pleasure, approaching their end. A stationary period in happiness which may or may not continue. It does not show marriage and love so much as the previous symbol. It is too passive a symbol to represent perfectly complete happiness. Swiftness, hunting and pursuing. Acquisition by contention; injustice sometimes. Some drawbacks to pleasure implied.

Chesed of Heh. (Receiving pleasure, but some slight discomfort and anxieties, therewith. Blended pleasure and success.) Therein rule Hayayel and Mevamayah.

NOTE

Here finishes the description of the 36 smaller cards, referring to the 36 Decanates of the Zodiac. Although the Angels of the Schem ha-Mephoresch have been linked with the Decanates, yet their dominion is far more exalted, extended, and important than this would at first sight seem to imply. In all of this I have not only transcribed the symbolism, but have tested, studied, compared, and examined it both clairvoyantly and in other ways. The result of these has been to show me how *absolutely* correct the symbolism of the Book T is, and how exactly it represents the occult Forces of the Universe.

S. RIOGHAIL MA DHREAM.

This form is especially applicable to Divination concerning the ordinary material events of daily life.

It is a mode of placing the cards based upon the scheme of the dominion of the Tarot Symbols. The more rigidly correct and in harmony with the scheme of the Universe is any form of Divination, so much the more is it likely to yield a correct and reliable answer to the enquirer. For then and then only is there a firm link, and bond of union, established between it and the Occult forces of Nature. The moment the correct correspondence of the Symbols employed ceases to be observed, the link between them and the inner Occult forces is strained, and in some cases broken. For this cause, therefore, is it that the same mode of Divination will sometimes yield a true and sometimes false answer, and at other times a partly true and partly false; because the correspondences are either not rigidly observed or else made use of by an ignorant and uninitiated person.

Therefore the Diviner should enter upon the Divination with a mind clear and unprejudiced, neither disturbed by anger, fear, nor love, and with a sound knowledge of the correspondences of the symbols which he employs. Also he should be able to employ his clairvoyant and intuitive faculties therein when necessary and should avoid as much as possible a warped or strained decision. Also it is not well to divine *repeatedly* concerning the same matter; and the Diviner should also recognise that even the material occult forces do not act as the instruments of a blind fatality, but rather in accordance with the will of the more spiritual powers which are behind them.

Also it may be well for the Diviner to put on his insignia, and make over the pack any invoking hexagram or pentagram, either with the hand alone, or with convenient magical instruments. And it may also be advisable in some instances to invoke an elemental force consonant with the matter, to aid in the divination.

And let it not be forgotten that in working with the lesser magical implements all the four should be at hand, even though only one be actually employed. For if this be not done, it will give undue force to the suit corresponding to the Element invoked, and instead of being an aid in the matter, it will be a hindrance to correct reading.

(A formula which may be found useful to assist concentration, and to formulate a link between the Diviner and the intelligences referred to the Tarot, is to take the pack in the left hand, and with the right hand hold the Wand or any lesser instrument. Then say: "In the divine name IAO, I invoke Thee thou Great Angel HRU who art set over the operations of this Secret Wisdom. Lay thine hand invisibly on these consecrated cards of art, that thereby I may obtain true knowledge of hidden things, to the glory of the ineffable Name. Amen."—I.R.)

THE OPENING OF THE KEY

The mode of performing the Divination called "The Opening of the Key" is by five consecutive operations of laying out the cards, they having been previously well shuffled, and, in addition in the first and fourth cases, having been cut as well, and in a certain manner. These five operations answer respectively, the first to the Dominion of the Four Princesses under the presidency of the Four Aces; the Second to that of the Kings, Queens and Princes, referred to the Twelve Houses; the Third to that of the Twelve Keys attributed to the Signs; the Fourth to that of the smaller cards answering to the 36 Decanates; and the Fifth and last to the rule of the Sephiroth in the Celestial Heavens.

These are five distinct operations, consecutively executed from the mode of Operation called the "Opening of the Key," which, as has been before said, is especially applicable to the daily events of life. The first of these methods shows the opening of the matter as it then stands. The 2nd, 3rd, 4th, its consecutive development, and the 5th its termination.

Before commencing the Divination, one of the sixteen court cards should be selected to represent the significator of the enquirer, and should answer as nearly to his description.

WANDS generally — very fair-haired and red-haired persons with fair complexion.
CUPS generally—moderately fair persons.
SWORDS generally—dark persons.
PENTACLES generally—very dark persons.

KINGS—Generally men.
QUEENS—Generally women.
PRINCES (KNIGHTS)—Generally young men.
PRINCESSES (KNAVES) — Generally young women.

Of these the Queens and Princes in reading the cards during the processes almost always represent persons connected with a matter under consideration. The Kings, if looking *against* the direction of the reading, or if meeting it, represent the coming of a person or event, or phase of an event, but if looking *with* the direction of the reading represent the departure of a person or the going off or wane of some event.

The Princesses (Knaves) if looking *with* the direction of the reading, represent general opinion in harmony with, and approving of the matter; but if looking *against* the direction of the reading the reverse.

If the Diviner be performing the Divination for a person at a distance and of whose general description he is ignorant, he can select the significator by cutting the pack, and taking one of the court cards of that suit, cut to represent him, of course earnestly thinking of the person at the time.

It is usually much better for the *Enquirer* to shuffle or cut the cards himself; but if the Diviner should have to do this himself, he must, while doing so, earnestly think of the person enquiring, or concerning whom the Divination is performed. In all cases of shuffling and cutting, the person doing so should *think earnestly* of the matter in hand. In cutting, if a false cut be made, that is to say if one or more cards should drop in the process, the cards should be at once reshuffled, and again cut clearly, otherwise it is probable that the answer will be unreliable.

(Note: If the matter be important, he should wait twelve hours before reshuffling.)

In the laying out of the Cards, if any are inverted, they must remain so and must not be turned round, as that would alter the direction in which they would be looking. A card has the same meaning and forces, whether right or inverted, so that no particular attention need be paid to the circumstances.

The *order* of the cards as laid down must also *not* be interfered with. In the reading of the cards when laid out, the Significator of the Enquirer is *the starting point,* and reading proceeds by counting over certain cards *in the direction* in which the face of the Court card chosen as Significator of the Enquirer is turned.

The mode of counting is as follows, recognising the card from which one starts as the No. 1.

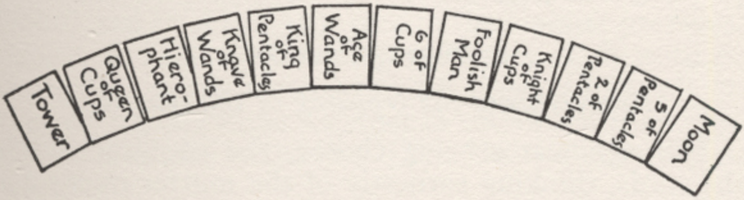
From every Ace—Five cards (spirit and four elements).
Princess (Knave)—Seven cards (seven palaces of Malkuth).
King, Queen, Prince — Four cards, (letters of Tetragrammaton).
Smaller cards—Its own number (a sephirah).
Key of *Aleph Mem Shin*—Three cards (number of the Mother letters).

Key of duplicated letters—Nine cards (number of planets and Caput and Cauda Draconis).

Key of single letters Twelve (number of signs).

The counting is continued till one alights on a card which has already been read.

Thus, in the following example, we will suppose that the significator is the *Queen of Cups,* and that she is looking to the left. We should read as follows: Queen of Cups—a fair woman; counting four, we come to Five of Pentacles, i.e. "Loss of money" and as it has on one side the Moon and on the other a card of Pentacles, it shows that it is through deception in business matters,) we then count 5, the number of the card, from the 5 of Pentacles, which falls on the 6 of Cups "Success." But as this has on one side the Foolish Man, and on the other the Ace of Wands, this will not be great owing to unwise conduct. Then we count six from the 6 of Cups, still going in the same direction which brings us to the Queen of Cups, a card we have already read, so we finish there.



SIGNIFICATOR—QUEEN OF CUPS

Thus the reading will be "A rather fair woman has lost money through some cheating in business, and though she is again beginning to succeed, this success is liable to be damaged by unwise conduct on her part for which she will have herself to thank.

If the significator were the Knave of Wands, and (looking towards the right) we should count seven to the 2 of Pentacles, then two from that to the 5 of Pentacles; then five from that to the Hierophant, twelve from that to the Queen of Cups, four from that to the King of Pentacles; then four to the Foolish Man, and thence three to the 2 of Pentacles, where we stop, having read that card already. "A young woman is just making a change in her business, which brings her loss of money through some deceit on the part of a fair woman, and a dark man whose foolish advice has led to the change." The cards would then be paired two by two, from opposite ends as hereafter shown: thus: Moon and Tower, "The deceit is discovered." 3 of Pentacles and Queen of Cups, "On the part of this person who has brought about her loss." 2 of Pentacles and Hierophant, "by advising the change." Knight of Cups and Knight of Wands, "for the young woman meets an older man," King of Pentacles and Fool "who counteract the foolish advice of the dark man." Ace of Wands and 6 of Cups "and she in consequence succeeds better, but only by the dint of energy and hard work."

The scheme of Divination called "The Opening of the Key" is worked out in the following manner. I adjoin an example carried carefully through the five stages for the instruction of the Z.A.M. The complete pack of 78 cards is employed.

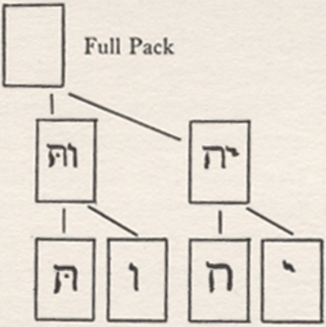
FIRST OPERATION

Representing the Opening of the Question

The significator being chosen, the enquirer shuffles the cards, thinking earnestly of the matter under consideration. He then places the cards in a single packet on the table before him, face downwards. This represents the Name YHVH, which is now to be separated into the component letters. He therefore is to cut the pack as nearly in the middle as his eye can direct, and to face the uppermost portion to the right of the lowermost; the former will represent YH and the latter VH (final). He again is to cut the packet to the right hand into two parts, as nearly in the centre as he can, and place the uppermost part to the right again. This will represent Y and the lower part the remaining H. He is now to cut the packet to the left, its uppermost part will represent V and its lower part H (final). So that he will now have four packets nearly equal in size, answering from right to left to the name YHVH—יהוה under the presidency of the Four Princesses (knaves) and through them to the four radical forces (Aces). These four packets are then turned face upwards without altering their relative position, and the meaning of their four bottom cards thus shown *may* be read as an indication of the matter. Each packet is now examined to find in which the Significator of the Enquirer is, being careful not to alter the order of the Cards. The packet containing the Significator is retained for reading, and the others are put aside and not used in this particular reading (operation). Carefully note to which of the Four letters the packet containing the significator of the Enquirer corresponds. If to Y and Wands, energy and strife. If to H and Cups, pleasure. If to V and Swords, sickness and trouble. If to H final and Pentacles, business and money. The packet containing the significator is now spread out face upwards in the form of a horseshoe (count in the way the Significator looks) and its meaning is read in the manner previously described. First by counting to certain cards until one is alighted upon which has been previously read; and then by pairing them together in succession from opposite ends of the horseshoe. (You do not miss the significator.)

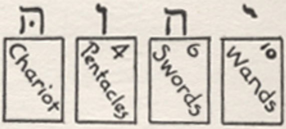
Before commencing counting from the Significator, the Diviner should first notice what suit predominates in the number of cards. In this a majority of Wands would signify energy, quarrelling, opposition. Of Cups, pleasure and merriment. Of Swords, trouble and sadness, sometimes sickness and death. Of Pentacles, business, money, possession, etc. Also if in the cards laid out there should be either three or four cards of a sort, such as 3 Aces, 4 Fives, etc., their meaning should be noted according to the table hereafter given. A majority of the *Keys* shows forces beyond one's control.

Supposing that a young man asks the question "Shall I succeed in my present affairs?" His complexion is fair, and his hair light brown. The Diviner therefore takes the Prince of Cups for Significator. (Had he been an older man he would have selected the King of the same suit instead) and requests Enquirer to carefully shuffle the pack and place it face downwards on the table before him. He then instructs him to cut the pack as nearly in the centre as possible, and to place the uppermost half well to the right, and then to cut each of the packets as nearly in the centre as possible, putting each uppermost half to the right of and beside the lower half, thus yielding four packets of nearly equal dimensions.



Whoever cuts, cuts to his own right

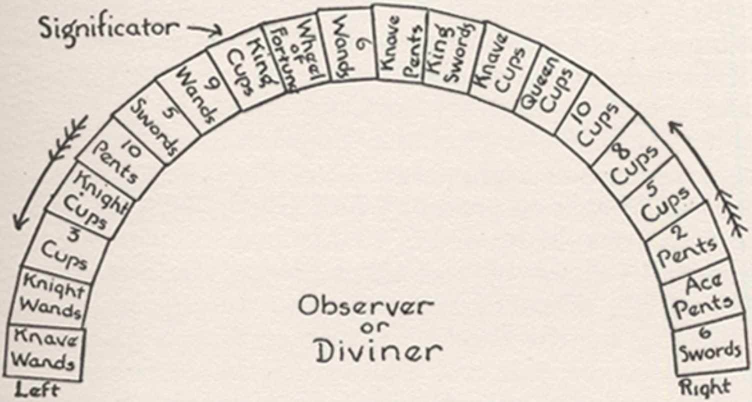
These four packets are now turned face upwards and we find them thus placed as regards the four bottom cards.



Here the 10 of Wands is strong, being in the place of Yod which governs Wands—Fire. The Six of Swords is moderately strong, being in the place of Heh which rules Cups—Water, which is not a hostile and contrary element to Air; the 4 of Pentacles is weak because it is in the place of Vau which rules the contrary element to Earth, viz. Air; and the Chariot—Cancer, a watery sign, is fairly strong, being in the place of Heh final, which rules Earth, a friendly element to Water.

The Diviner then reads these 4 Cards as a preliminary thus: "The Enquirer works very hard and gains but little money, yet matters are beginning to improve." Because the 10 of Wands shows cruelty, harshness, etc. 6 of Swords, labour and work. 4 of Pentacles, gain of money, and the Chariot, success.

The Diviner then examines the Four Packets to find in which one the Significator is. It proves to be in the one of which the 6 of Swords is the bottom card. This is in the place answering to the letter Heh, which represents pleasure and rules Cups. This is so far a good omen, as it shows society and merriment. This pack of cards is retained for reading, the others are put aside as not bearing on the question. Let us suppose that this packet consists of 20 cards, and that they are in the following order. The Diviner spreads them out in the form of a horseshoe:


Significator →
Knave Wands
Knight Wands
3 Cups
Knight Cups
10 Pents
5 Swords
9 Wands
King Cups
Wheel of Fortune
6 Wands
Knave Pents
King Swords
Knave Cups
Queen Cups
10 Cups
8 Cups
5 Cups
2 Pents
Ace Pents
6 Swords
Observer or Diviner
Left
Right

The suit of Cups is distinctly in the majority—pleasure, visiting friends, love-making, etc. There are 3 Knaves which indicates Society of the young. From which the Diviner reads that the Enquirer is fond of young people and of flirting, etc. There being no other set of 3 or 4 cards of a sort, the Diviner proceeds to read by counting from the Significator, whose face is turned towards the 9 of Wands.

The counting therefore proceeds in the direction of the arrow, thus: 4 from the King of Cups, 10 of Pentacles. 10 from this, 8 of Cups. 8 from this, Wheel of Fortune. 9 from this, Knave of Wands, 7 from this, 10 of Cups. 10 from this, 5 of Wands. 5 from this, Knight of Wands. 4 from this, Ace of Pentacles. 5 from this, 10 of Cups. And as this card has already been taken, this form of reading finishes here.

In this reading as hereafter explained, each card is modified by the card in either side of it; if it be an end card, such as the 6 of Swords, in this case it is modified not only by the card next to it, Ace of Pentacles, but also by the card at the opposite end, Knave of Wands.

If these cards are of a contrary element to the card itself, they very much weaken and neutralize its force, but if the contrary element is only in one card, and the other is of a connecting nature, it does not much matter. This is explained later among the tabulated rules. The King of Cups is between the 9 of Wands and the Wheel of Fortune, both of which cards are of a fiery nature, and therefore contrary to Cups which is Water, and therefore it shows that the Enquirer is rather lacking in perseverance and energy. 10 of Pentacles, "His business will begin to prosper," 8 of Cups, "but yet he will lose interest in it, owing to his love of pleasure and society" (shown by 8 of Cups having the suit on each side of it). Wheel of Fortune, "and through his fortune changing for the better." Knave of Wands (Knight of Wands on one side and 6 of Swords on the other), "He yet is anxious through falling in love with a graceful and sprightly girl with chestnut hair and fair complexion whom he has recently met" (shown by Knight of Wands turned contrary to the course of the reading). 10 of Cups, "His suit is at first favourably received," 5 of Swords, "but some slanderous reports and mischief making" (not altogether without foundation) "come to her knowledge." Ace of pentacles, "though his increasing prosperity in business," 10 of Cups, "had lead her to regard him with favour."

The Diviner now pairs the cards from opposite ends of the horseshoe, thus:

Knave of Wands 6 of Swords	"She is anxious about this."
Knight of Wands Ace of Pentacles	"And he begins to neglect his business which yet is fairly good.
3 of Cups 2 of Pentacles	"And instead throws aside his business for pleasures.
Knight of Cups 5 of Cups	"The consequence of this is that the engagement between them is broken off, shown by knight being turned in opposite direction.
10 of Pentacles 8 of Cups	"Still his business does fairly well though he is losing interest in it.
5 of Swords 10 of Cups	"The matter is the subject of much gossip.
9 of Wands Queen of Cups	These two cards of contrary suits and therefore of little importance. "Among their acquaintances."
King of Cups Knave of Cups	"He moreover, begins to pay attention to another girl of not quite so fair complexion
Wheel of Fortune King of Swords	"who, however, prefers a dark man, who is much admired by the fair sex (shown by his being next two Knaves and a Queen.)
6 of Wands Knave of Pentacles	"But he has already gained the affections of a girl with dark brown eyes and hair." (This description is obtained by mixing the effect of the Wands with Pents.)

This concludes the reading in the First Operation, which may be thus resumed:

"The enquirer is a fair young man who works very hard, and has hitherto gained but little money, yet matters are beginning to improve. He is fond of society, and of visiting friends. He is rather lacking in perseverance and energy, though notwithstanding this, his business and money transactions will begin to prosper. But yet he will lose interest in it owing to his love of pleasure and society, and though his fortune is changing for the better he has yet much anxiety through falling in love with a graceful and sprightly girl with chestnut hair and fair complexion whom he has recently met. His suit is at first favourably received, but some slanderous tales and mischief-making not altogether without foundation, come to her knowledge, though his increasing prosperity in business has led her to regard him with favour. She is made anxious by this, and he begins to neglect his business which yet is fairly good, and instead abandons it for pleasure and merrymaking."

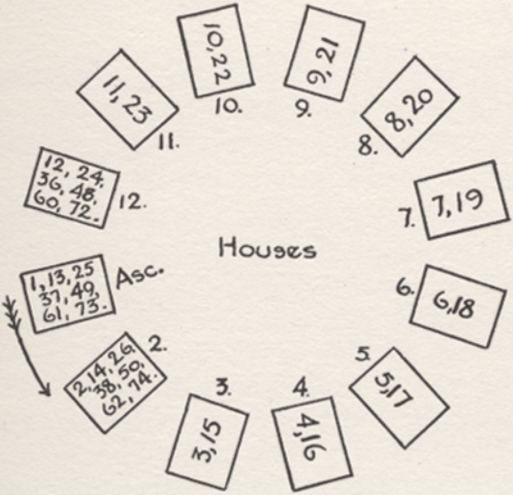
"The consequence of this is that the engagement is broken off. Still his business does fairly well though he has lost interest in it. The whole affair is the subject of much gossip among their mutual acquaintances. (One of the chief mischief-makers is a fair middle-aged woman shown by the Queen of Cups.) He, however, soon begins to pay attention to another girl of not quite so fair a complexion. She, however, prefers a dark young man who is much admired generally by the fair sex, but he has already gained the affection of a young woman with dark brown hair and blue eyes."

SECOND OPERATION

(*Representing the development of the Matter.*)

The Enquirer again carefully shuffles the cards, and places the Pack on the table face downwards, but is *not* to cut them. The Diviner now takes the Pack and deals it round card by card in 12 Packets face downwards in rotation as in the following diagram: (Deal and read in order of Houses against the direction of the Sun.) So that the first packet answering to the Ascendant will consist of the 1st, 13th, 25th, 37th, 49th, 61st, 73rd cards, as shown, and so on.

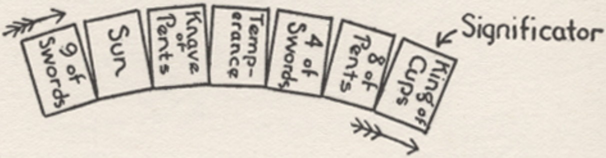
This Operation is under the presidency of the Court Cards, whose dominion in the Celestial Heavens falls immediately between that of the 4 Knaves and that of the Keys answering to the 12 Signs of the Zodiac. It represents the 12 Astrological Houses of Heaven, as shown. Without altering the relative order of the packets, or of the cards in the packets, the Diviner examines each in succession, till he finds the one which contains the Significator. This he retains for reading, noting carefully to which astrological house it corresponds and gathers up the other packets, and puts them aside, as they are not of any further use in this operation.



As before, the Diviner reads the packet containing the Significator, by spreading them out in the form of a horseshoe, first reading by counting the cards in order from the Significator in the direction in which the face of the figure on the card is turned, and next by pairing the cards together from the opposite ends of the horseshoe. It is hardly likely that in so small a packet there will be either 3 or 4 cards of a sort, but if there be, the Diviner takes note of the same, and also observes which suit predominates. I now continue the examples commenced in the previous operation. I must here observe that the example is purely of my own invention, and of course is not contained in the Book T, wherein only the mode of working is given. I have purposely taken a commonplace, trivial, and material question for elucidation. (S.R.M.D.)

EXAMPLE
(*Cont.*)

We will suppose the Enquirer to have duly and carefully shuffled the Cards, thinking of his affairs, and that the Diviner has dealt them round into 12 packets as above shown. The packet containing the Significator is located in the Ascendant, and it contains the following cards in the order given.



This mode of reading shows that as the Significator is in the Ascendant it will principally relate to the Enquirer's manner of living at this point.

The Significator is in this case right way up, whereas in the previous reading it was inverted and is looking towards the 9 of Swords, which direction therefore the reading proceeds, counting thus: 4 from King of Cups—Knave of Pentacles; 7 from this—Sun; 9 from this—Knave of Pentacles; 7 from this—Sun; where the reading ends.

Kings of Cups Knave of Pentacles	"The enquirer is unhappy" (looking to 9 of Swords) "and makes the acquaintance of the girl with the dark hair and blue eyes with whom the dark young man (his rival) is in love. (She is artistic and well-mannered, and hopes to carry out her wishes, i.e. to marry the dark man with whom the fair girl, to whom the Enquirer has transferred his affection, is now in love.) For she is beginning to be apprehensive regarding her success, and is jealous in consequence."

Pairing the cards from opposite ends of the horseshoe the Diviner proceeds:

King of Cups 9 of Swords	“The Enquirer is anxious, and his health begins to suffer.
8 of Pentacles Sun	“but hopes ultimately to succeed through skillful action in the matter.”
4 of Swords Knave of Pentacles	“He therefore endeavours to make a friend of the dark girl.”
Temperance	“As he expects to realize his wishes by her means in the end.” (This is shown by the card being single in the end.)

THIRD OPERATION

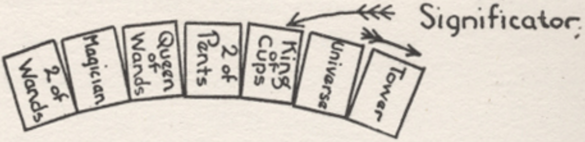
(*Continuing the Development of the Question*)

The Enquirer again carefully shuffles the cards, while thinking earnestly of her affairs. The pack is not cut. The Diviner deals out the cards into 12 Packets in precisely the same manner as in the Second Operation. Only instead of being referred to the 12 Astrological Houses, these 12 Packets are under the presidency of the 12 Keys of the Tarot attributed to the 12 Signs of the Zodiac. The first packet, Emperor—Aries, the 2nd, Hierophant—Taurus, the 3rd, Lovers—Gemini, and so on. As before the Diviner selects the packet which contains the Significator for reading, and rejects the rest. He notes also the meaning of the Key answering to the Sign of the Zodiac, under which the Packet falls. He spreads the cards out in the form of a horseshoe, exactly as before. I now continue the example before commenced:

EXAMPLE

We will suppose that the Packet containing the King of Cups is that whose position answers to the Hierophant—Taurus and that it consists of the following cards, arranged as in the diagram on page 188.

The Hierophant and the majority of the cards in this packet being Keys alike show that the forces at present at work are ceasing to be under the control of the Enquirer. The reading proceeds according to the usual order of counting, as follows: King of Cups, 2 of Wands. Magician—Queen of Wands; Universe—Tower; 2 of Wands again. It may be mentioned that supposing a packet to consist of six cards, and the Significator to be a Knave, or counting 7 from it, it would come back to the Knave again, this would show that the Enquirer would act according to his own ideas in this point of the question, and would not let his line of action be influenced by the opinion of others. (The reading would then proceed by the pairing of the cards as usual:)



King of Cups 2 of Wands	"Though anxious concerning several matters, he (the Enquirer) is beginning to suceed better by this line of action."
Magician Queen of Wands	"which seems to be quite the best. But the older woman (who previously made mischief and was represented by the Queen of Cups in the 1st Operation) who is artful and a gossip."
Universe—Tower 2 of Wands	"again injures the matter because she wishes to get an influence over the Enquirer herself."

Pairing the cards, the Diviner proceeds:

2 of Wands Tower	"her influence cunningly exercised, brings about a complete disruption of the whole matter.
Universe Magician	"The entire matter becomes invested with trickery and glamour."
Queen of Wands King of Cups	"as she herself pays him a good deal of attention and sympathy,"
2 of Pentacles	"which furthers her plans by bringing about a friendship between them."

FOURTH OPERATION

(*The further development of the Question*)

As before the Enquirer is instructed to shuffle the pack and place it on the table but not to *cut* it.

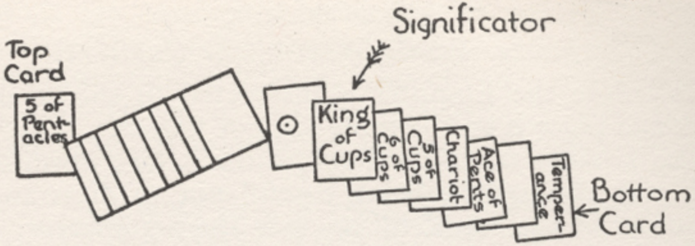
The Diviner takes the Pack, turns it face upwards, and goes through it, being careful not to disarrange the order of the cards, till he finds the Significator; at this point he cuts the Pack, that is to say, he takes the Significator and the cards which had been beneath it and places them on the top of the remainder, turning the whole face downwards again, ready for dealing out. (Very careful here: S.A.)

The consequence of this Operation is that the Significator becomes the top card of the pack (bottom, really; face on table.) The Diviner takes off the Significator, places it face upwards on the middle of the table and then the following 36 Decanates—36 cards out in the form of a circle round it, face upwards, answering to the 36 Decanates of the Zodiac, and showing the further development of the Question. These are dealt round in the order and direction of dealing as the 12 packets in the two previous operations.

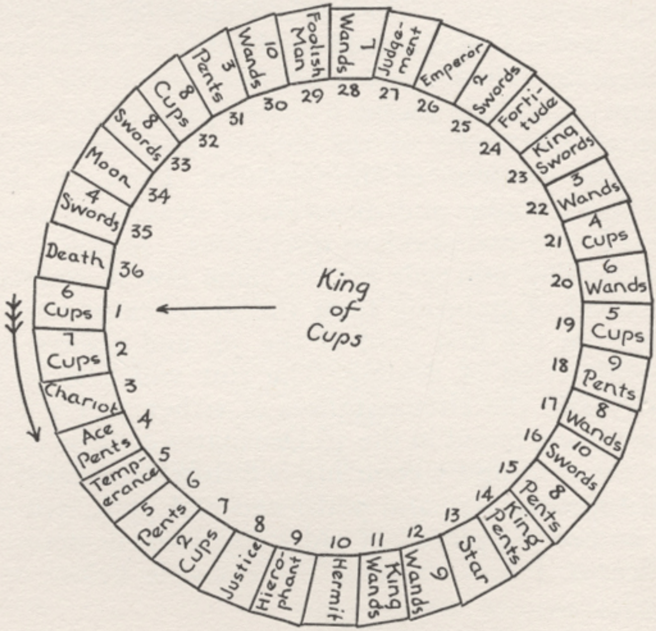
The reading proceeds by the same law of counting, but instead of counting from the Significator itself, it begins from the first card of the 36, and always goes in the direction of dealing. The suit which is in the majority and the circumstances of either 3 or 4 cards of a sort being found in the 36 Decanates are also noted. When the reading by counting is finished the cards are paired together: 1st and 36th; 2nd and 35th; 3rd and 34th; and so on, placed in order successively upon the Significator. I now continue the example before commenced:

EXAMPLE

We will suppose the Enquirer to have shuffled the pack, and that the Diviner takes it in his hands, and in turning it up finds the bottom card to be Temperance. On going through it he comes to the Significator, thus:


Significator
Top Card
5 of Pentacles
King of Cups
6 of Cups
5 of Cups
Chariot
Ace of Pents
Temperance
Bottom Card

He therefore takes the cards from King of Cups to Temperance included and places them above (or behind, *S.A.*) the 5 of Pentacles, being careful not to disturb their relative order. This has really the effect of cutting the pack between the Queen of Wands and the King of Cups and of course when he again turns them face downwards ready for dealing, the King of Cups will necessarily be the top card and the Queen of Wands the bottom card; Temperance being immediately above the 5 of Pentacles, the *former* top card. The Diviner takes the top card, the Significator and places


King of Cups
1
6 Cups
2
7 Cups
3
Chariot
4
Ace Pents
5
Temperance
6
5 Pents
7
2 Cups
8
Justice
9
Hierophant
10
Hermit
11
King Wands
12
9 Wands
13
Star
14
King Pents
15
8 Pents
16
10 Swords
17
8 Wands
18
9 Pents
19
5 Cups
20
6 Wands
21
4 Cups
22
3 Wands
23
King Swords
24
Fortitude
25
2 Swords
26
Emperor
27
Judgement
28
7 Wands
29
Foolish Man
30
10 Wands
31
3 Pents
32
8 Cups
33
8 Swords
34
Moon
35
4 Swords
36
Death

it face upwards in the centre, and then deals round in succession 36 cards, face upwards in the order shown in the Diagram on page 190.

Let us suppose them to be thus arranged. The reading always proceeds in the same direction as the dealing in this form of operation, commencing the counting from the 1st card dealt.

We here find 12 out of the 22 keys; 7 of Wands; 7 of Cups; 5 of Swords; 6 of Pentacles; total 37 including Significator. The preponderance of the Keys represent "Influences beyond the control of the Enquirer." There are four Princes (Kings)—"Meetings with influential persons," and four Eights, "Much news and correspondence."

The counting proceeds as follows from the first card dealt. Kings of Cups—Six of Cups—5 of Pentacles—Hermit — 4 of Cups — Fortitude — 4 of Swords — 7 of Cups—Justice—5 of Cups—King of Swords—Emperor—6 of Cups again.

King of Cups 6 of Cups	"The Enquirer's love of pleasure-going."
5 of Pentacles	"brings about loss of money and business."
Hermit	"and he is forced to be more prudent,"
4 of Cups	"and not go into the society of others so much, which has already brought him anxiety (shown by 4 Cups between 2 Wands, contrary element weakening effect on this card.)
Fortitude	"He works more closely."
4 of Swords	"and begins to get better.
7 of Cups	"Yet he has not sufficient energy in his nature to stick to work for long."
Justice	"The retributive effect of this is"
5 of Cups	"that he loses his friends."

King of Wands	"And his former rival who, though rather a vain man, is energetic and hard working."
Emperor 6 of Cups	"replaces him in popularity and esteem."

Pairing them now, the Diviner proceeds:

King of Cups Death 6 of Cups	"The Enquirer loses pleasure in consequence.
4 of Swords 7 of Cups	"and becomes less energetic even than before, and more anxious for pleasure-going than ever.
Moon Chariot	"yielding to the temptation of idleness and vanity by means of fraud.
8 of Swords Ace of Pentacles	"He embezzles the money of his employer, and sees prison staring him in the face."
8 of Cups Temperance	"The result of this is the loss of good name.
3 of Pentacles 5 of Pentacles	"and of his situation of trust.
10 of Wands 2 of Cups	"His former friends and admirers turn a cold shoulder to him.
Foolish Man Justice	"And the result of his folly is that he is arrested and brought before a court of law.
7 of Wands Hierophant	"The decision is adverse.
Judgment Hermit	"And judgment very justly given against him.
Emperor King of Wands	"But his employer, though stern, is a kind-hearted man,"
2 of Swords 9 of Swords	"offers to take him back and overlook the past

Star Fortitude	"As he hopes this will have proved a lesson to him,
King of Swords King of Pentacles	"and points out to him that his former rival,
3 of Wands 8 of Pentacles	"though perhaps vain, was yet a hard-working and good man of business.
4 of Cups 10 of Swords	"The Enquirer in consequence of this determines to completely give up his former mode of life which had brought him to the brink of ruin, and becomes a steady man.
8 of Wands 6 of Wands	"After this he suddenly receives a hasty message which gives him much pleasure,
3 of Cups 9 of Pentacles	"stating that owing to the loss of a relative he is the inheritor of a legacy."

This concludes the Fourth Operation.

It is always necessary for the Diviner to employ his intuition in reading, and sometimes he may have to clairvoyantly "go through" a card of doubtful signification. Thus in the reading just given it is only the circumstance of the Moon, Chariot, 8 of Swords, Ace of Pentacles being followed by other conformative cards which justifies such an evil meaning of them.

FIFTH OPERATION

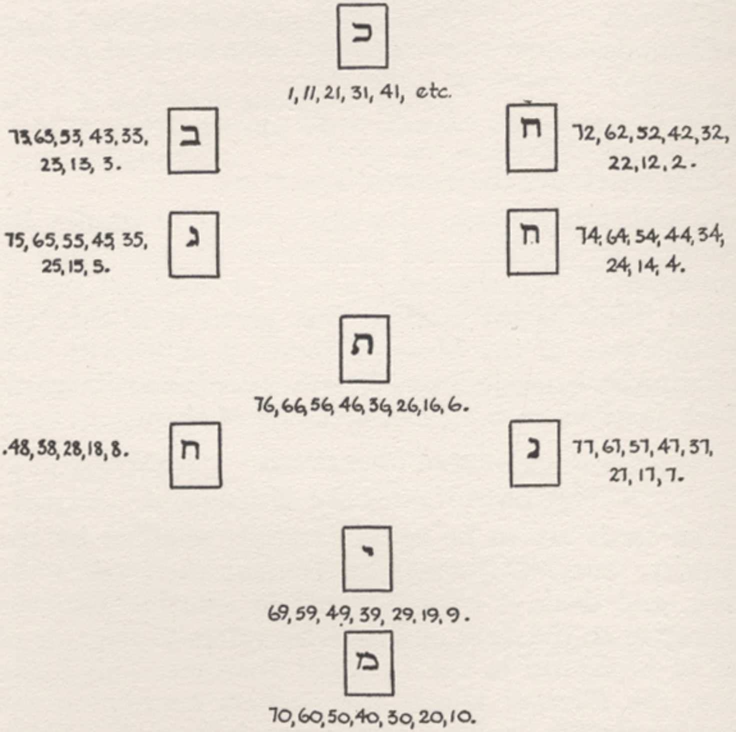
(*Conclusion of the Matter*)

The cards are to be again carefully shuffled by the Enquirer but NOT cut. The Diviner then takes the Pack, and deals it card by card in rotation into ten answering to the Tree of Life. This refers to the rule of the 10 Sephiroth in the Celestial Heavens. This being done, the Diviner selects the packets containing the Significator for reading, noting carefully under which Sephira it falls, and taking this as a *general* indication in the matter. This packet is then spread out in a horseshoe form, and read in the usual way, counting from the Significator and this time in the direction in which the face of the figure looks. The cards are finally paired together as in the previous Operation. This completes the Mode of Divination called "The Opening of the Key." I now give the conclusion of the example.

EXAMPLE

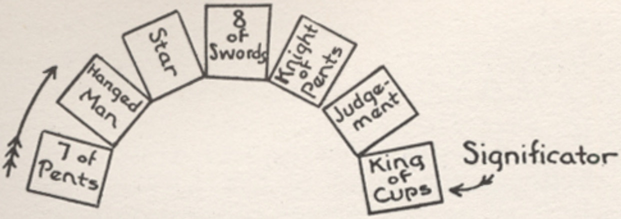
(*Cont.*)

We will suppose that the cards have been shuffled and dealt in the following manner into 10 Packets answering to the Sephiroth in the Tree of Life:



כ
1, 11, 21, 31, 41, etc.
ב
73, 63, 53, 43, 33, 23, 13, 3.
ח
72, 62, 52, 42, 32, 22, 12, 2.
ג
75, 65, 55, 45, 35, 25, 15, 5.
ח
74, 64, 54, 44, 34, 24, 14, 4.
ת
76, 66, 56, 46, 36, 26, 16, 6.
ח
.48, 38, 28, 18, 8.
נ
77, 67, 57, 47, 37, 27, 17, 7.
י
69, 59, 49, 39, 29, 19, 9.
מ
70, 60, 50, 40, 30, 20, 10.

The packet containing the Significator falls under Binah, containing the 3, 13, 23, 33, 43, 53, 63, and 73rd cards dealt. This is an argument of sadness and trial. The cards are spread as follows:



The counting proceeds as follows: King of Cups—Star—Judgment—King of Cups again. Evil cards are in the majority, another argument of loss and trouble.

King of Cups Star Judgment	"He has hopes of thus re-establishing his fortunes and that a favourable result will ensue for him."

The Diviner then pairs them thus:

King of Cups 7 of Pentacles	"He plunges therefore into speculation by which he loses heavily (7 Pents. is near Hanged Man.)
Knave of Cups Hanged Man	"and his love affair comes to nothing.
Star Judgment	"All his expectations are disappointed.
Knight of Pentacles 8 of Swords	"and his life for a time is arduous, petty, and uninteresting.

(The coming of trouble is here shown by the Knight of Pentacles looking *against* the direction of the reading. If it were turned the other way it would show that his troubles were quitting him and that matters would improve.) This completes the operation, and shows the general development and result of the question.

1. *Shuffling, Cutting, Dealing and Examining.*

In shuffling, the mind of the Enquirer should be earnestly fixed on the matter concerning which he desires information. If any cards fall in the process, they should be taken up without being noticed and the shuffling resumed. The shuffling being concluded, and the pack placed upon the table, if any cards fall to the ground, or become turned in a different direction, the shuffling should be done again.

A cut should be clean and decided. If any cards fall from the hand in the performance, the operation of shuffling should be repeated before they are again cut. In dealing, care should be taken not to invert the cards, and their relative order should be strictly observed. In examining a pack of cards, their relative order should be rigidly maintained, as without care in this respect, one may be easily pushed under or over another, which would of course have the effect of completely altering the counting in the Reading.

2. *Of the Selection of the Significator, and of the Complexion assigned to the Court Cards.*

Wands generally—fair and red-haired person.
Cups generally—moderately fair.
Swords generally—moderately dark.
Pentacles generally—very dark.
The Kings—Men.
Queens—Women.
Princes—Young Men.
Princesses (Knaves)—Young women.

Therefore the Significators are to be thus selected. For example, a dark complexioned middle-aged man, King of Pentacles. A fair young woman, Princess (Knave) of Cups, etc.

In the actual reading of the cards, these descriptions can be modified by those which are on either side of them, thus: The Queen of Cups, which indicates a fair woman with golden brown hair, if between cards of the suits of Swords and Pentacles, would show a woman with rather dark brown hair and dark eyes. As before stated, the Princes and Queens almost invariably represent actual men and women connected with the subject in hand. But the Kings sometimes represent either the coming on or going off of a matter; arrival, or departure, according to the way in which they face. While the Princesses (Knaves) show opinions, thoughts, or ideas, either in harmony with or opposed to the subject.

3. *Of the General signification of the Majority of a particular suit and of the particular signification of either 3 or 4 cards of a sort in a reading:*

A majority of Wands—Energy, quarrelling, opposition.
A majority of Cups—Pleasure and merriment.
A majority of Swords—Trouble and sadness, sometimes sickness and even death.
A majority of Pentacles—business, money, possessions, etc.
A majority of Keys—Forces of considerable strength, but beyond the Enquirer's control.
A majority of Court Cards—Society, meeting with many persons.
A majority of Aces—Strength generally; the aces are always strong cards.
4 Aces—Great power and Force.
3 Aces—Riches and Success.
4 Kings—Great swiftness and rapidity.
3 Kings—unexpected meetings.
Kings generally show news.
4 Queens generally—Authority and influence.
3 Queens generally—Powerful and influential friends.
4 Princes or Knights—Meetings with the great.
3 Princes or Knights—Rank and honour.
4 Princesses (Knaves)—New ideas and plans.
3 Princesses (Knaves)—Society of the young.
4 Tens generally—Anxiety and responsibility.

3 Tens generally—Buying, selling, commercial transactions.
4 Nines generally—Added responsibility.
3 Nines generally—Much correspondence.
4 Eights generally—Much news.
3 Eights generally—Much journeying.
4 Sevens generally—Disappointments.
3 Sevens generally—Treaties and compacts.
4 Sixes generally—Pleasure.
3 Sixes generally—Gain and Success.
4 Fives generally—Order, regularity.
3 Fives generally—Quarrels, fights.
4 Fours generally—Rest and Peace.
3 Fours generally—Industry.
4 Threes generally—Resolution and determination.
3 Threes generally—Deceit.
4 Deuces generally—Conference and conversations.
3 Deuces generally — Reorganization an drecommencement of a thing.

The Keys are *not* noticed as above, by threes and fours.

4. *Extra, and brief meaning of the* 36 *smaller cards.*

WANDS

Deuce—Influence over another. Dominion.
Three—Pride and arrogance. Power sometimes.
Four—Settlement. Arrangement completed.
Five—Quarrelling. Fighting.
Six—Gain and success.
Seven—Opposition; sometimes courage therewith.
Eight—A hasty communication, letter or message. Swiftness.
Nine—Strength. Power. Health. Energy.
Ten—Cruelty and malice towards others. Overbearing strength. Revenge. Injustice.

CUPS

Deuce—Marriage, love, pleasure. Warm friendship.

Three—Plenty. Hospitality, eating, drinking. Pleasure, dancing, new clothes and merriment.

Four—Receiving pleasures or kindness from others, yet some discomfort therewith.

Five—Disappointment in love.Marriage broken off, etc. Unkindness from friends. (Whether deserved or NOT is shown by the cards with it, or counting from or to it.) Loss of friendship.

Six—Wish, happiness, success, enjoyment.

Seven—Lying, deceit, promises unfulfilled, illusion, deception. Error, slight success, but not enough energy to retain it.

Eight—Success abandoned, decline of interest in a thing. Ennui.

Nine—Complete success. Pleasure and happiness. Wishes fulfilled.

Ten—Matters definitely arranged and settled in accordance with one's wishes. Complete good-fortune.

SWORDS

Deuce—Quarrel made up, and arranged. Peace restored, yet some tension in relations.

Three—Unhappiness, sorrow, tears.

Four—Convalescence, recovery from sickness, change for the better.

Five—Defeat, loss, malice. Slander, evil-speaking.

Six—Labour, work; journey, probably by water. (Shown by cards near by.)

Seven—In character untrustworthy, vacillation. Journey probably by land (shown by cards near, etc.)

Eight—Narrow or restricted. Petty. A prison.

Nine—Illness. Suffering. Malice. Cruelty. Pain.

Ten—Ruin. Death. Failure. Disaster.

PENTACLES

Deuce—Pleasant change. Visit to friends, etc.

Three—Business, paid employment. Commercial transactions.

Four—Gain of money and influence. A present.

Five—Loss of profession. Loss of money. Monetary anxiety.
Six—Success in material things; prosperity in business.
Seven—Unprofitable speculations, employments; also honorary work undertaken for the love of it, and without desire of reward.
Eight—Skill, prudence, also artfulness, and cunning. (Depends on cards with it.)
Nine—Inheritance. Much increase of money.
Ten—Riches and wealth.

5. *Brief Meanings of the 22 Keys.*

0. *Foolish Man.* Idea, thought, spirituality, that which endeavours to rise above the material. (That is, if the subject which is enquired about be spiritual.) But if the Divination be regarding a material event of ordinary life, this card is not good, and shows folly, stupidity, eccentricity, and even mania, unless with very good cards indeed. It is too ideal and unstable to be generally good in material things.

1. *Magician or Juggler.* Skill, wisdom, adaptation. Craft, cunning, etc., always depending on its dignity. Sometimes occult Wisdom.

2. *High Priestess.* Change, alteration, Increase and Decrease. Fluctuation (whether for good or evil is again shown by cards connected with it.) Compare with Death and Moon.

3. *Empress.* Beauty, happiness, pleasure, success, also luxury and sometimes dissipation, but only if with very evil cards.

4. *Emperor.* War, conquest, victory, strife, ambition.

5. *Hierophant.* Divine Wisdom. Manifestation. Explanation. Teaching. Differing from, though resembling in some respects, the meaning of The Magician, The Prophet, and The Lovers. Occult Wisdom.

6. *The Lovers.* Inspiration (passive and in some cases mediumistic, thus differing from that of the Hierophant and Magician and Prophet.) Motive, power, and action, arising from Inspiration and Impulse.

7. *The Chariot.* Triumph. Victory. Health. Success though sometimes not stable and enduring.

11. *Fortitude.* (*At one time* 8 *Justice and* 11 *Fortitude were transposed.*) Courage, Strength, Fortitude. Power not arrested as in the act of Judgment, but passing on to further action, sometimes obstinacy, etc. Compare with 8—Justice.

9. *The Hermit, or Prophet.* Wisdom sought for and obtained from above. Divine Inspiration (but active as opposed to that of the Lovers). In the mystical titles, this with the Hierophant and the Magician are the 3 Magi.

10. *Wheel of Fortune.* Good fortune and happiness (within bounds), but sometimes also a species of intoxication with success, if the cards near it bear this out.

8. *Justice.* Eternal Justice and Balance. Strength and Force, but arrested as in the act of Judgment. Compare with 11—Fortitude. Also in combination with other cards, legal proceedings, a court of law, a trial at law, etc.

12. *Hanged Man or Drowned Man.* Enforced sacrifice. Punishment, Loss. Fatal and not voluntary. Suffering generally.

13. *Death.* Time. Ages. Transformation. Change involuntary as opposed to The Moon, XIX. Sometimes death and destruction, but rarely the latter, and the former only if it is borne out by the cards with it. Compare also with High Priestess.

14. *Temperance.* Combination of Forces. Realisation. Action (material). Effect either for good or evil.

15. *Devil.* Materiality. Material Force. Material temptation; sometimes obsession, especially if associated with the Lovers.

16. *Tower.* Ambition, fighting, war, courage. Compare with Emperor. In certain combinations, destruction, danger, fall, ruin.

17. *Star.* Hope, faith, unexpected help. But sometimes also dreaminess, deceived hope, etc.

18. *Moon.* Dissatisfaction, voluntary change (as opposed to 13—Death). Error, lying, falsity, deception. (The whole according whether the card is well or ill-dignified, and on which it much depends.)

19. *Sun.* Glory, Gain, Riches. Sometimes also arrogance. Display, Vanity, but only when with very evil cards.

20. *Judgment.* Final decision. Judgment. Sentence. Determination of a matter without appeal on its plane.

21. *Universe.* The matter itself. Synthesis. World. Kingdom. Usually denotes the actual subject of the question, and therefore depends entirely on the accompanying cards.

6. *On the Signification of the Cards.*

A card is strong or weak, well-dignified or ill-dignified, according to the cards which are next to it on either side. Cards of the same suit on either side strengthen it greatly either for good or evil, according to their nature. Cards of the suits answering to its contrary element, on either side, *weaken* it greatly for good or evil. Air and Earth are contraries as also are Fire and Water. Air is friendly with Water and Fire, and Fire with Air and Earth.

If a card of the suit of Wands falls between a Cup and a Sword, the Sword modifies and connects the Wand with the Cup, so that it is not weakened by its vicinity, but is modified by the influence of both cards; therefore fairly strong. But if a card pass between two which are naturally contrary, it is not affected by either much, as a Wand between a Sword and a Pentacle which latter, being Air and Earth, are contrary and therefore weaken each other.

Here the question being of the Wand, this card is not to be noticed as forming a link between the Sword and Pentacle.

A FEW EXAMPLES GIVEN BY S.R.M.D.

9 Sw.	10 Sw.	5 Sw.	Very strong and potent in action. Very evil.

10 W.	10 Sw.	2 W.	Not quite so strong. Ruin checked and perhaps overcome.
6 C.	10 Sw.	10 C.	Rather good than otherwise. It is bounty overcoming loss, like a piquant sauce which adds to pleasure.
9 P.	10 Sw.	10 C.	Very weak, evil, slight loss in material things, but more anxiety than actual loss.
5 Sw.	2 W.	9 Sw.	Moderately strong. Rashness which brings evil in its train. Evil.
9 P.	2 W.	6 P.	Fairly strong. Good. Considerable gain and victory.
10 C.	2 W.	6 C.	Weak, evil. Victory which is perverted by debauchery and evil living. But other cards may mitigate the judgment.
9 Sw.	10 C.	5 Sw.	Medium strong. Evil. Sorrow arising from pleasure and through one's own pleasures.
9 P.	10 C.	6 P.	Perfect success and happiness.
10 W.	10 C.	5 Sw.	Rather evil. Pleasure that when obtained is not worth the trouble one has had in obtaining it.
10 Sw.	6 C.	9 P.	Fairly strong and good. The Sw. and P. being opposite elements counteract each other. Therefore is it as if they were not there.
10 Sw.	6 C.	10 W.	Fairly good. Some trouble, but trouble which is overcome. If 6 C. were a bad card the evil would carry the day.
9 Sw.	Death	3 Sw.	Death accompanied by much pain and misery.
9 W.	9 Sw.	High Priestess	Recovery from sickness.
6 Sw.	Q. W.	King P.	An active woman, courageous and reliable with dark chestnut hair, and open fearless expression.
7 C.	King C.	5 Sw.	A rather fair man but very deceitful and malicious.

7. *On pairing the Cards together in reading.*

On pairing the cards each is to be taken as of equal force with the other. If of opposite elements they mutually weaken each other. If at the end of the pairing of the cards in a packet, one card remains over, it signifies the partial result of that particular part of the Divination only. If an evil card and the others good, it would modify the good.

If it be the Significator of the Enquirer, or of another person, it would show that matters would much depend on the line of action taken by the person represented. The reason of this importance of the single card is, that it is alone, and not modified. If two cards are at the end instead of a single one, they are not of so much importance.

8. *On the Exercise of Clairvoyance and Intuition.*

The Diviner should, in describing any person from a Significator in the actual reading, endeavour, by Clairvoyance and using the card in question as a symbol, to see the person implied using the rules to aid, and restrict, his vision. In describing an event from the cards in the reading, he should employ his intuition in the same manner. Personal descriptions are modified by the cards next them; e.g., the Knave of Wands represents usually a very fair girl, but if between cards of the suit of Pentacles, she might be even quite dark, though the Wands would still give a certain *brightness* to hair, eyes, and complexion.

9. *On counting in the Reading.*

In all cases of counting from the card last touched, the card itself is 1, that next it is 2, and so on.

From every Ace—5 is counted.
From every Princess (Knave)—7 is counted.
From every other Court card—4 is counted.
From every small card—the number of its pips.
From every Key answering to an Element—3 is counted.
From every Key answering to a Sign—12 is counted.
From every Key answering to a Planet—9 is counted.

UNOFFICIAL

THE TAROT TRUMPS

By G. H. Soror, Q.L.

The cards of the Lesser Arcana present to us the vibrations of Number, Colour and Element—that is, the plane on which number and colour function. Thus, in the Ten of Pentacles we have the number Ten and tertiary colours, citrine, olive, and russet, working in Malkuth, the material plane. Whereas in the Ten of Wands we have the number Ten and the tertiaries working in pure energy. In these cards, the Sephirah is indicated by the colouring of the clouds; the plane by the colouring of the symbols.

The four honours of each suit taken in their most abstract sense may be interpreted as:

Potential Power	The King
Brooding Power	The Queen
Power in action	The Prince
Reception and Transmission	The Princess

All these cards are coloured according to their elements plus the Sephirah to which they are attributed. With the Greater Arcana, the Trumps, however, we are given the Keys to divine manifestation, each one an individual force to be considered independently. It must never be forgotten that the Trumps are, intrinsically, glyphs of cosmic not human forces.

0. *The Foolish Man.* This card as usually presented shows a man in motley striding along, heedless of the dog which tears his garments and threatens to attack him. In this is seen only the lower aspect of the card, giving no hint to the Divine Folly of which St. Paul speaks. But in the Order pack, an effort is made to reveal the deeper meaning. A naked child stands beneath a rose-tree bearing yellow roses—the golden Rose of Joy as well as the Rose of Silence. While reaching up

to the Roses, he yet holds in leash a grey wolf, worldly wisdom held in check by perfect innocence. The colours are pale yellow, pale blue, greenish yellow—suggestive of the early dawn of a spring day.

I. *The Magician.* It represents the union and balance of the elemental powers controlled by mind. The Adept dedicating the minor implements on the Altar. The paths of Beth and Mercury link Kether the Crown with Binah, the Aimah Elohim. The Magician, therefore, is reflected in the Intellect which stores and gathers up knowledge and pours it into the House of Life, Binah. The number of the Path, 12, suggests the synthesis of the Zodiac, as Mercury is the synthesis of the planets. The colours yellow, violet, grey and indigo, point to the mysterious astral light surrounding the great Adept. It is a card linked with the name Tahuti and Hermes as the previous one is with Krishna and Harparkrat or Dionysius.

II. The High Priestess. The High Priestess rules the long path uniting Kether to Tiphareth, crossing the reciprocal Paths of Venus and Leo. She is the great feminine force controlling the very source of life, gathering into herself all the energising forces and holding them in solution until the time of release. Her colours, pale blue, deepening into sky blue, silvery white, and silver, relieved by touches of orange and flame, carry out these ideas.

III. The Empress. She is an aspect of Isis; the creative and positive side of Nature is suggested here. The Egyption trilogy, Isis, Hathor and Nephthys, symbolised by the crescent, full moon, and gibbous moon are represented in the Tarot by the High Priestess, Hathor. The Empress, Isis, takes either the crescent moon or Venus as her symbol. Justice, Nephthys, takes the gibbous moon.

Isis and Venus gives the aspect of Love, while Hathor is rather the Mystic, the full moon reflecting the Sun of Tiphareth while in Yesod, transmitting the rays of the Sun in her path Gimel. In interpreting a practical

Tarot it is often admissable to regard the Empress as standing for Occultism. The High Priestess for religion, the Church as distinguished from the Order.

The Empress, whose letter is Daleth, is the Door of the inner mysteries, as Venus is the door of the Vault. Her colours are emerald, sky-blue, blue-green and cerise or rose-pink.

IV. The Emperor. Here we have the great energising forces as indicated by the varying shades of red. It may be noted here that the red paths remain red in all planes, varying only in shade. Thus Aries, the Emperor, the Pioneer, the General, is blood and deep crimson, red, pure vermillion or glowing fiery red. He is *Ho Nike,* the Conqueror, hot, passionate, impetuous, the apotheosis of Mars, whether in love or in war. He is the positive masculine as the Empress is the positive feminine.

V. Hierophant. The High Priest is the counterpart of the High Priestess. As Aries is the house of Mars and the exaltation of the Sun, so Taurus is the house of Venus and the exaltation of the Moon. He is the reflective or mystical aspect of the masculine. He is the thinker as the Emperor is the doer.

His colours unlike those of the Emperor, vary considerably. Red, orange, maroon, deep brown, and chestnut brown, suggest veiled thought, interior power, endurance, contemplation and reconciliation. This card frequently indicates the hidden guardianship of the Masters.

VI. The Lovers. The impact of inspiration on intuition, resulting in illumination and liberation—the sword striking off the fetters of habit and materialism, Perseus rescuing Andromeda from the Dragon of fear and the waters of Stagnation. (Note: Incidentally note that this is the design of the Order card. Andromeda is shown manacled to a rock, the dragon rising from the waters at her feet. Perseus is depicted flying through the air to her assistance, with unsheathed sword. The design is wholly different from that of the Waite pack.—I.R.)

The colours are orange, violet, purplish grey and pearl grey. The flashing colour of orange gives deep vivid blue while the flashing colour for violet is golden yellow. The flashing colours may always be introduced if they bring out the essential colour meaning more clearly. In practise this card usually signifies sympathetic understanding.

VII. The Chariot. Here we have a symbol of the spirit of man controlling the lower principles, soul and body, and thus passing triumphantly through the astral plane, rising above the clouds of illusion and penetrating to the higher spheres.

The colours amber, silver-grey, blue-grey, and the deep blue violet of the night sky elucidate this symbol. It is the sublimation of the Psyche.

VIII. Strength. This also represents the mastery of the lower by the higher. But in this case it is the soul which holds in check the passions, although her feet are still planted on earth, and the dark veil still floats about her head and clings around her. The colours, pale greenish yellow, black, yellowish grey and reddish amber, suggest the steadfast endurance and fortitude required, but the deep red rose which is the flashing colour to the greenish yellow, gives the motive power.

IX. The Hermit. Prudence. These three trumps should be collated in studying them for they represent the three stages of initiation. The man wrapped in hood and mantle, and carrying a lantern to illuminate the Path and a staff to support his footsteps, He is the eternal seeker, the Pilgrim soul. His hood and mantle are the brown of earth, and above him is the night-sky. But the delicate yellow-greens and bluish greens of spring are about him, and spring is in his heart.

X. Wheel of Fortune. In the Etz Chayim, or the Tree of Life, the Wheel is placed on the Pillar of Mercy, where it forms the principal column linking Netzach to Chesed, Victory to Mercy. It is the revolution of experience and progress, the steps of the Zodiac, the revolving staircase, held in place by the counterchanging influence of Light and Darkness, Time and Eternity—presided over by the Plutonian cynocephalus below, and the Sphinx of Egypt above, the eternal Riddle which can only be solved when we attain liberation. The basic colours of this Trump are blue, violet, deep purple, and blue irradiated by yellow. But the zodiacal spokes of the wheel should be in the colours of the spectrum, while the Ape is in those of Malkuth, and the Sphinx in the primary colours and black.

XI. Justice. Nephthys, the third aspect of Luna, the twin sister of Isis. Justice as distinguished from love. Her emblems are the Sword and the Scales. Like her ssiter, she is clothed in green, but in a sharper colder green than the pure emerald of Isis. Her subsidiary colours are blue, blue-green, pale green. It is only by utilising the flashing colours that we can find the hidden warmth and steadfastness.

XII. The Hanged Man. An elusive, because a profoundly significant symbol. It is sacrifice—the submergence of the higher in the lower in order to sublimate the lower. It is the descent of the Spirit into Matter, the incarnation of God in man, the submission to the bonds of matter that the material may be transcended and transmuted. The colours are deep blue, white and black intermingled but not merged, olive, green and greenish fawn.

XIII. Death. The sign of transmutation and disintegration. The skeleton which alone survives the destructive power of time, may be regarded as the foundation upon which the structure is built, the type which persists through the permutations of Time and Space, adaptable to the requirements of evolution and yet radically unchanged; the transmuting power of Nature working from below upwards, as the Hanged Man is the transmuting power of the spirit working from above downwards. The colours are blue-green, both dark and pale, the two dominant colours of the visible world, and the flashing colours of orange and red-orange.

XIV. Temperance. This is the equilibrium not of the balance of Libra but of the impetus of the Arrow, Sagittarius, which cleaves its way through the air by the force imparted to it by the taut string of the Bow. It requires the counterchanged forces of Fire and Water, Shin and Qoph, held by the restraining power of Saturn, and concentrated by the energies of Mars to initiate this impetus. All these are summed up in the symbolism of the figure standing between Earth and Water, holding the two amphorae with their streams of living water, and with the volcano in the background. The colours are bright-blue, blue-grey, slate-blue, and lilac-grey.

XV. The Devil. This card should be studied in conjunction with No. 13. They are the two great controlling forces of the Universe, the centrifugal and the centripetal, destructive and reproductive, dynamic and static. The lower nature of man fears and hates the transmuting process; hence the chains binding the lesser figures and the bestial forms of their lower limbs. Yet this very fear of change and disintegration is necessary to stabilise the life-force and preserve continuity. The colours are indigo, livid brown, golden brown and grey.

XVI. The Tower. As always red remains persistent throughout the four planes, although modified in tone. Thus we find vivid scarlet shading into deep sombre red and vermillion shot with amber. The contrasting shades of green serve to throw the red into relief. The tremendous destructive influence of the lightning, rending asunder established forms to make way for new forms to emerge, revolution as distinguished from transmutation or sublimation, the destructive as opposed to the conservative, energy attacking inertia, the impetuous ejection of those who would enclose themselves in the walls of ease and tradition.

XVII. The Star. This shows the seven-pointed Star of Venus shining above the Waters of Aquarius, the guiding force of love in all its forms and aspects, illuminates the soul during her immersion in Humanity, so that the bonds of Saturn are dissolved in the purified Waters of Baptism. The dove of the Spirit hovers above the Tree of Knowledge giving the promise of ultimate attainment—and on the other side gleams of the Tree of Life.

Pale colours suggest dawn and the morning Star—amethyst, pale grey, fawn, dove colour and white, with the pale yellow of the Star.

XVIII. The Moon. Here also is a river but it is the troubled waters of Night, wherein is to be described a crayfish, counterpart of the Scarabeus. From the water's edge winds the dark path of toil, effort and possible failure. It is guarded by the threatening watch-dogs, seeking to intimidate the wayfarers, while in the distance the barren hills are surmounted by the frowning fortresses still further guarding the way to attainment. It is the path of blood and tears in which fear, weakness, and fluctuation must be overcome. The colours are dark crimson, reddish brown, brownish crimson and plum colours—but their sombre hues are lightened by the translucent faint greens and yellows to be found in their counterparts.

XIX. The Sun. The Watery Paths of trial and probation are counterbalanced by the fiery paths of Temptation, Judgment, and Decision. In violent contrast to the sombre colouring of Aquarius and Pisces, we are confronted by the flaring hues of the Sun and Fire. The too-aspiring Icarus may find his waxen wings of Ambition and Curiosity shrivelled and melted by the fiery rays of the Sun and the heat of Fire, but approached with humility and reverence, the Sun becomes the beneficent source of life.

Protected by an enclosing wall, standing by the Waters of repentance, the Pilgrim may submit himself humbly but without fear to the searching Light and absorb warmth and vitality from it for the struggle before him. The colours are clear-orange, golden-yellow, amber shot with red, and the contrasting blue and purple.

XX. The Last Judgment. The three trumps attributed to the Elemental Paths are perhaps the most difficult to understand. They represent the action of forces exterior to the experience of humanity, not the influence of environment but the impact of the Supernals upon the sublunary.

In the Air we have pure spirit holding in leash the lust of the flesh. In water, the sublimating power of sacrifice. Here in Fire, we are shown the cosmic forces concentrating on the pilgrim from all sides. Judgment is pronounced upon him. He is not the judge nor does decision rest in his hands. Lazarus cannot emerge from the Sepulchre until the voice cries out, "Come forth!" Nor can he cast aside the conflicting grave-clothes until the command, "Loose him!" is given. Man of himself is helpless. The impulse to ascend must come from above, but by its power he may transcend the sepulchre of environment and cast aside the trammels of desire. Here once more, the fiery energy of red burns through the planes. Fiery scarlet, glowing crimson, burning red are emphasized by the passive greens.

XXI. The Universe. Observe that this represents not the World but the Universe. It should be remembered that to the ancients, Saturn represented the confines of the Solar system. They had no means of measuring either Uranus or Neptune. To them, therefore, Saturn passing through the spiral path of the Zodiac, marked at its cardinal points by the symbols of the Kerubim forming the Cross, was a comprehensive glyph of the whole.

Thus, in this card we find a synthesis of the whole Taro or Rota. The central figure should be taken as Hathor, Athor, or Ator, rather than Isis, thus indicating the hidden anagram which may perhaps be translated thus: ORAT — man prays. ATOR — to the Great Mother. TARO—who turns. ROTA—the wheel of Life and Death.

The colours like those of the Wheel of Fortune include the colours of the Spectrum and those of the elements, but they are placed against the indigo and black of a Saturn, with the white gleam of the Stars shining in the darkness and the misty figure of the Aimah Elohim in the midst. In the practical Tarot, this card is taken to signify the matter in hand, that is the subject of any question that has been asked.

Having now revised the 22 Atous or Trumps in succession, it will be wise for the Student to reverse the process and seek to follow the Path of the Pilgrim from below upwards, thus seeking to comprehend the interior process of Initiation and Illumination. It is a process in which the whole Universe does not disdain to take part, for Man is himself the Microcosm of the Macrocosm and the Child of the Gods. And again, the Macrocosm must itself be undergoing a corresponding process in which the experience not only of humanity but of each individual must be an integral part. The fragments are gathered up into the baskets, that nothing may be lost; and from the feeding of the multitude there remains not less but more than the unbroken bread and fish—fit emblems of Earth and Water.

Cease not to seek day and night the Purifying Mysteries.

(Note: This paper on the Trumps is not an official document. It should be conceived rather in the nature of a so-called Side Lecture of Flying Roll. That is not to say that it is unimportant, or that there is little of interest therein. On the contrary, certain aspects of this interpretation are not without high significance. Moreover, it should be carefully studied as well as the preceding official Tarot instructions in conjunction with the description of certain of the Trumps in the grade rituals of the First Order.—I.R.)

THE TREE OF LIFE AS PROJECTED IN A SOLID SPHERE

NOTE BY S.R.M.D.

The Planets' sphere which illustrates this manuscript, a part of the Z.A.M.'s Abstract of the Tarot, has been drawn by S.R.M.D. as instructed. It represents the Heavens polarized on the plane of the Ecliptic, *not* on the plane of the Equator of our Earth, so that its North Pole is the veritable North Pole of our Heavens and not merely that part of them to which the North Pole of our Earth now points.

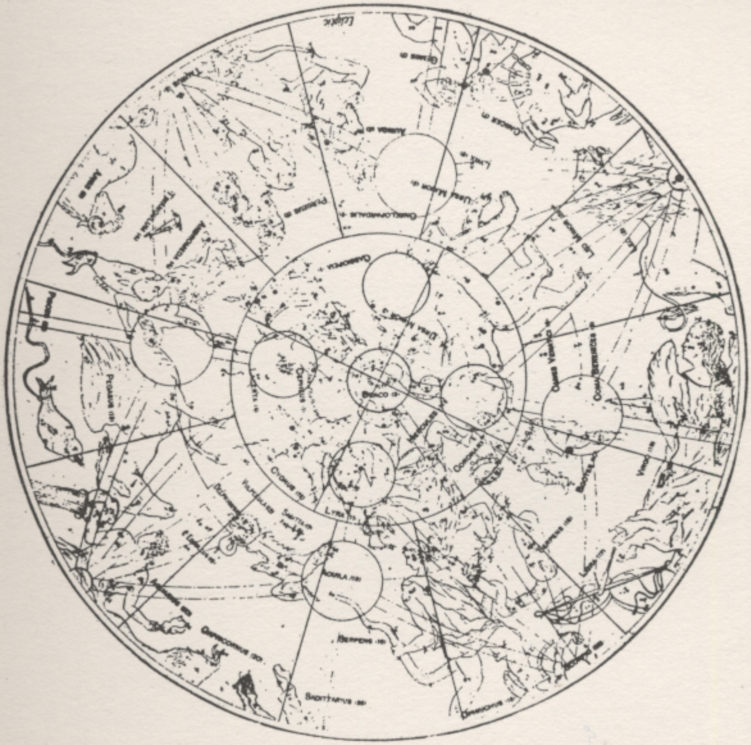
Another very important difference is that, throughout the true Tarot, the teaching assigns the commencing Point of the Zodiac to the bright Star "Regulus" which is in Leo. And it measures Right Ascension and Longitude from that point, and not from a suppositious point divided by the Equinox and *called* the 0° of Aries (though in reality now far removed from the constellation of that name), which has been adopted by modern or western astronomy and astrology.

By this now usual way of reckoning, and the Procession of the Equinoxes, it has gradually come to pass that the signs (or divisions, each of 30°, of the Zodiac) no longer coincide with the constellations of the same name, and each decade of years shows them slowly but surely receding.

But the Tarot method of reckoning from the star named Regulus has, it will be seen, the effect of making the Signs and the Constellations coincide.

"Regulus" is also named Cor Leonis—"The Heart of the Lion." "Regulus" means "Star of the Prince." "Regulus" coincides with the position of the "heart" in the figure of Leo upon the Star Maps.

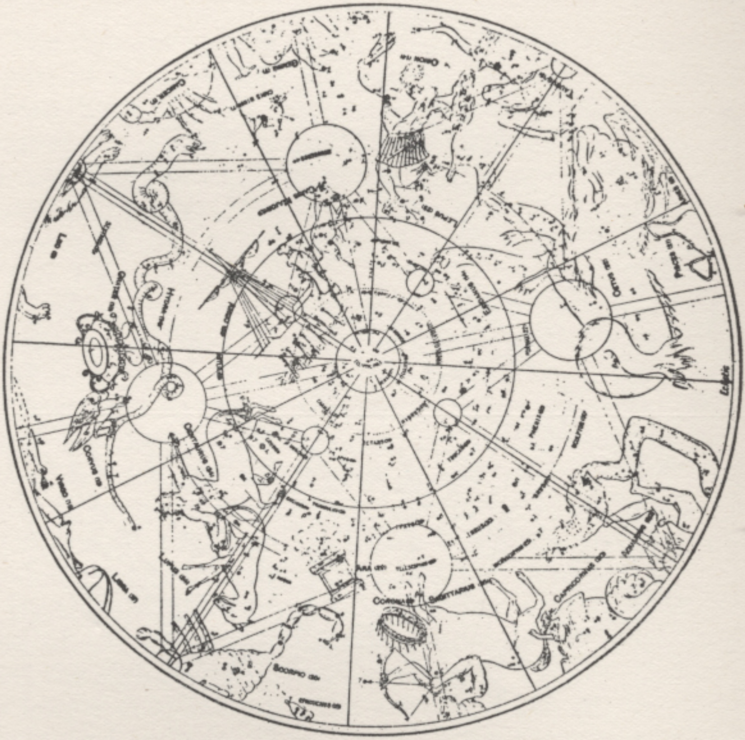
(Note: The principia or fundamental ideas of this astronomical view of the Tarot may be found, at least in its essential form, in the astronomical writings of Claudius Ptolemy of Alexandria. Naturally, this reference only concerns the signs, constellations and other astronomical divisions noted. The expansion of this scheme, and its allocation to other forms of universal


Ecliptic
Cassiopeia
Ursa Minor
Draco
Cepheus
Lacerta
Cygnus
Hercules
Lyra
Sagitta
Aquila
Serpens
Sagittarius
Capricornus
Pegasus
Bootes
Virgo

NORTHERN HEMISPHERE

symbolism, such as the Tarot cards, Hebrew letters, and Enochian Tablets, has its roots in the synthetic genius of the Golden Dawn. The idea of projecting the Tree of Life into a solid sphere, having application among other things to the starry heavens and the constellations, certainly is peculiar to this system alone.

Most of the fundamentals inhering in the other aspects of the Golden Dawn teaching may be found in exoteric occult literature of past centuries. But, as again I must insist, the peculiar practical application of them as exemplified in the Golden Dawn routine can nowhere else be found, save, of course, in other authentic esoteric systems. The student is urged to study this whole section very thoroughly; it is well worth it. In the early days of the Order there was a special group which devoted its time and energies to the study and application of the principles involved herein. Incidentally, may I point out how much light this particular instruction throws on innumerable passages in Blavatsky's "Secret Doctrine"—especially in Volume II.—I.R.)



SOUTHERN HEMISPHERE

Tabular View of the Dominion of the Symbols of Book T in the Celestial Heavens, and of the Operation, and Rule of The Tree of Life in the same as Projected on a Solid Sphere. (*Abridged Treatise arranged for the use of the Z.A.M.'s in Anglia by S.R.M.D.*)

The Zelator Adeptus Minor shall know that the great "King Star" or "Heart of the Lion," which is in Leo upon the path of the Ecliptic and one of the "Four Tiphareth Points" (see later) of the Celestial Heavens, is the commencement and Ruler of all our reckoning of Longitude (or Ecliptic). The Path of the Sun itself is the commencement of our reckoning of the Latitude in the searching out of our Hidden Wisdom.

Also the Dragon, the constellation Draco, surroundeth the Pole *Kether* of our Celestial Heavens.

But the Northern Pole and Kether of the Material Planet (even of our Erthe, earth) looketh constantly unto Binah, for as much as she is under sorrow and suffering. When, oh Lord of the Universe, shall she turn from her evil ways so that she shall again behold Kether? Wherefore she is now a place of trial. For each thing in this world of Assiah looketh towards that which is its Natural Governor, and to what part of the Celestial Heavens the Kether of a Planet constantly looketh, by that part is that Planet ruled. For in all things shine the Sephiroth even as hath been sufficiently said.

The Four Knaves (Princesses) rule the celestial Heavens from the North Pole of the Zodiac to the 45° of Latitude North of the Ecliptic. They form the Thrones of the Four Aces, who rule in Kether. The Four Kings, 4 Queens, 4 Princes rule the Celestial Heavens from the 45° of North Latitude down to the Ecliptic. The 12 Tarot Keys attributed to the 12 Signs of the Zodiac form the Celestial Heavens from the Ecliptic, down to the 45° of South Latitude. The 36 smaller cards of the Suits (from two to ten) rule the Celestial Heavens from the 45° South of the Ecliptic to the South Pole, or the Malkuth place therein. And all calculation arises from the Star "Regulus," the 0° of our Leo.

SYMBOLS

These Four revolve in Kether, their Thrones are the central portion (of 45° of Longitude in extent) in the dominions of the Knaves of their respective suits.

1. Ace of Wands
2. Ace of Cups
3. Ace of Swords
4. Ace of Pentacles

STAR GROUPS

(*Corresponding to above*)

1. A part of the tail of Draco, fore-feet of Ursa Major, tail of Ursa Major, and of the Northern dog of Canis Venatici.
2. Head of Draco, body and legs of Hercules.
3. Body of Draco. Right arm of Orpheus, head and body of Lacerta. Body of Cygnus.
4. Body of Draco. Legs of Cepheus. Tail of Ursa Minor, and the Pole Star. Legs of Cassiopeia. Head and neck of Camelopardus.

8. *Princess (Knave) of Wands.* Rules from North Pole to 45° and from 0° of Cancer to 30° of Virgo, the end of Virgo. The Throne of the Ace of Wands extends 45° from 22°-30' of Cancer to 7°-30' of Virgo within the limits of 45° Latitude.

Star groups corresponding to above. Tail of Draco. Head and forepart of Ursa Minor, left arm and part of head and chest of Bootes. The greater part of the Northernmost dog of Canis Venatici. Tail and back of Ursa Major, (ancient Italian name was *Septemtriones,* the 7 Ploughing Oxen). This includes the celebrated Seven stars of the constellation called "Charles Wain" by the English; "Seven Rishis" by the Hindus, and in the Egyptian Book of the Dead, Ch. XVII, "The Seven bright ones who follow their Lord, the Thigh of the Northern Heaven." (Note: In the Zodiac of Denderah, and in the Tablet of Edfus, that Ursa Major is represented as the thigh of an Ox.—S.R.M.D.)

12. *Princess (Knave) of Cups.* Rules from North Pole to 45° of Latitude and from 0° of Libra to 30° of Sagittarius in Longitude. The Throne of the Ace embraces from 22°-30' of Libra to 7°-30' of Saggittarius within the above limits of Latitude.

Star Group. Head of Draco. Left arm, body and legs of Hercules, part of head, right shoulder and club of Boötes.

16. *Princess (Knave) of Swords.* Rules from North Pole to 45° Latitude and from 0° of Capricorn to 30° of Pisces Longitude. The Throne of the Ace extends from 22°-30' of Capricorn to 7°-30' of Pisces as before.

Star Group. Body of Draco, part of Lyra. Head, body and right arm of Cepheus, the King and Father of Andromeda, the whole of Cygnus, head and body of Lacerta, back and part of head of Vulpecula the Fox.

20. *Princess (Knave) of Pentacles.* Rules from North Pole to 45° Latitude, and from 0° of Aries to 30° of Gemini Longitude. The Throne of the Ace embraces from 22°-30' of Aries to 7°-30' of Gemini within the Latitude as above.

Star Group. Body of Draco, legs and part of right arm, and Sceptre of Cepheus, tail and hind quarters of Ursa Minor, with the Pole Star of our Earth, head and neck of Camelopardalis (Giraffe), body and right arm, throne and legs of Cassiopeia, the Queen of Cepheus and Mother of Andromeda, head of Ursa Major.

7. *Prince of Wands.* Rules from Ecliptic to 45° North Latitude and from 20° Cancer to 20° Leo in Longitude.

Star Group. Head, body, and tail of Leo, body and tail of Leo Minor, hind quarters and legs of Ursa Major, head and fore-quarters of Southern dog of Canis Venatici.

King of Pentacles. Rules from Ecliptic to 45° North Latitude and from 20° of Leo to 20° of Virgo.

Star Group. Head and body of Virgo, left arm of Bootes, hair of Berenice. Body and hind quarters of Southern dog of Canes Venatici, hind feet of Northern dog of Canis Venatici.

14. *Queen of Swords.* Rules from Ecliptic to 45° and from 20° of Virgo to 20° of Libra.

Star Group. Right leg of Virgo, body and right arm, and right leg of Bootes. Beam and part of Scales of Libra.

11. *Prince of Cups.* Rules from Ecliptic to 45° and from 20° of Libra to 20° to Scorpio.

Star Group. Part of Scales of Libra, left claws of Scorpio, body and legs of Ophiucus, the holder of the Serpent. Front half of Serpent's head, right arm and club of Hercules.

5. *The King of Wands.* Rules from Ecliptic to 45° North Latitude and from 20° of Scorpio to 20° of Capricorn.

Star Group. Top of head and bow of Sagittarius, head and right arm of Ophiucus, near half of Serpent.

18. *Queen of Pentacles.* Rules from Ecliptic to 45° North Latitude and from 20° of Sagittarius to 20° of Capricorn.

Star Group. Top of head, neck and horns of Capricorn, left hand of Aquarius, the man who carries the Water, the whole of Aquila, the Eagle, the greater part of Delphinus, whole of Sagitta, the Arrow, forefeet and body of Vulpecula the Fox, and the tail of the Cygnet which he seizes.

15. *Prince of Swords.* Rules from Ecliptic to 45° North Latitude, and from 20° of Capricorn to 20° of Aquarius.

Star Group. Tail of Capricornus, head and body of Aquarius, head and forelegs of Pegasus, the winged horse who sprang from the blood of Medusa, near the sources of the ocean, the whole of Equilaus, the lesser horse, part of head of Dolphin, tail and hind quarters of Vulpecula, part of wing of Cygnus, the swan, part of head of Pisces.

9. *King of Cups.* Rules from Ecliptic to 45° of North Latitude and from 20° of Aquarius to 20° of Pisces.

Star Group. Body and tail of one of the Pisces, and part of the band. Body and wings of Pegasus, head and arms of Andromeda, chained to the rock-tail of Lacerta.

6. *Queen of Wands.* Rules from Ecliptic to 45° North Latitude and from 20° of Pisces to 20° of Aries.

Star Group. The other Fish and part of Band of Pisces, head and back of Aries, body and legs of Andromeda, the Triangle, hand left arm of Cassiopea, the winged instep of Aries.

19. *Prince of Pentacles.* Rules from Ecliptic to 45° North Latitude and from 20° of Aries to 20° of Taurus.

Star Group. Tail of Aries, one horn and shoulder and back of Taurus, whole of Perseus, and the head of Medusa, hind quarters and legs of Camelopardalis, left leg of Auriga, Charioteer, and part of Capella, the she-goat which bears kids in her arms.

13. *King of Swords.* Rules from Ecliptic to 45° North Latitude from 20° of Taurus to 20° Gemini in Longitude.

Star Group. Head and body of Castor, one of the Gemini, greater part of Auriga and Capella, head and forepart of Lynx, forefeet of Camelopardalis.

10. *Queen of Cups.* Rules from Ecliptic to 45° North Latitude, and from 20° Gemini to 20° of Cancer in Longitude.

Star Group. Head and body of Pollux, the other of the Gemini; greater part of Cancer, crab; face of Leo; head and face of Ursa Major.

THE FOLLOWING TWELVE KEYS GOVERN
THE CELESTIAL HEAVENS
FROM THE ECLIPTIC TO 45° OF SOUTH LATITUDE

65. *Fortitude.* Rules the whole of Leo, from the point of Regulus or Cor Leonis.

Stars. The fore-legs and hind-feet of Leo, greater part of the Sextans and of Crater, the cups, part of the body of Hydra, the great Water serpent, greater part of Antlia Pneumatica, the air Pump, greater part of Pisces Nautica, a small part of the ship Argo.

66. *Hermit or Prophet.* Rules the whole of Virgo.

Stars. Left arm, hand, and arm of Virgo, and her ear of Corn; part of the body of Hydra, Corvus, the Crow, part of Crater, tail and right hand of Centaurus, the man-horse, small part of Air-Pump and of Argo.

68. *Justice.* Rules the whole of Libra.

Stars. Part of the South Scale of Libra, tail of Hydra, head, body, arms and forefeet of Centauri. Legs, body and tail of Lupus, the Wolf which he is killing. Right claw of Scorpio.

70. *Death.* Rules the whole of Scorpio.

Stars. Body and tail of Scorpio, head and neck of Lupus, whole of Ara—Altar, two feet of Ophiucus, point of arrow of Sagittarius, part of Norma, Mason's square.

71. *Temperance.* Rules the whole of Sagittarius.

Stars. The whole of Sagittarius, the Archer, except right hind leg, the tail, the crown of the head, extreme points of Bow and Arrow, Corona Australis, Telescope, Pavo—Peacock.

72. *The Devil.* Rules the whole of Capricorn.

Stars. Whole lower half of Capricornus, the he-Goat, part of Piscis Australis, Southern Fish, Microscope Part of Grus, the Crane. Part of Indus.

74. *The Star.* Rules the whole of Aquarius.

Stars. Legs of Aquarius, and the issuant water head of Piscis Australis, part of Grus, part of Phoenix, part of apparatus Sculptorum, part of Cetus.

75. *The Moon.* Rules the whole of Pisces.

Stars. The connecting band of Pisces, the body of Cetus, the sea Monster to which Andromeda was exposed, part of Apparatus Sculptorum. Part of Phoenix, part of Fornax.

61. *The Emperor.* Rules the whole of Aries.

Stars. Legs of Aries, part of body of Taurus, head and fore-part of Cetus, part of Fornax and of Eridanus.

62. *The Hierophant.* Rules the whole of Taurus.

Stars. Head and forepart of Taurus the Bull. The Bull sent by Neptune to frighten the horses of Sol and those of the Hipolytus. The greater part of Orion the Giant, and hunter. The beginning of the River Eridanus into which Phaeton was hurled when attempting to drive the horses of the Sun, greater part of Lepus, the Hare.

63. *The Lovers.* Rule the whole of Gemini.

Stars. Legs of Castor and Pollux, the Gemini, Canis Minor, a small part of Cancer. The whole of Monoceros, the Unicorn, except the hind-quarters. Head and forepart of Canis Major, the greater Dog.

64. *The Chariot.* Rules the whole of Cancer up to Regulus in Leo.

Stars. One claw and part of the body of Cancer, forepaws of Leo, head and part of Hydra, part of Sextans, part of Pisces Nautica, hind legs and tail of Monoceros, part of the mast, rigging, and prow of the ship Argo.

NOTE: The Keys answering unto the Seven Lords who wander (planets) and the Three Spirits (the elements) are not assigned any fixed dominion. The following 36 small cards (2's to 10's) rule the decans of the signs in the Celestial Heavens and their Dominion extendeth from 45° South of the Ecliptic unto Malkuth at the Southern Pole.

21	5 of Wands	0°-10° of	♌	♄	Part of Argo, part of Pisces Volcun.
22	6 of Wands	10°-20° of		♃	Part of Argo, part of Pisces Volcun.
23	7 of Wands	20°-30° of		♂	Part of Argo, part of Pisces Volcun.
24	8 of Pentacles	0°-10° of	♍	☉	Part of Argo, part of Pisces Volcun.
25	9 of Pentacles	10°-20° of		♀	Hind feet of Centauri, part of Pisces Volcun.
26	10 of Pentacles	20°-30° of		☿	Hind legs of Centauri, pt. Chameleon.
27	2 of Swords	0°-10° of	♎	☽	Hind legs of Centauri, pt. Crux, pt. Musea and Chameleon.
28	3 of Swords	10°-20° of		♄	Pt. of Crux, Musea and Chameleon.
29	4 of Swords	20°-30° of		♃	Pt. of Musea, Circinus, Compasses, and Chameleon.

30	5 of Cups	0°-10° of	♏	♂	Pt. Circinus, Chameleon and of Triangulum Australis.
31	6 of Cups	10°-20° of		☉	Pt. Triangulum Australis, Apus the Swallow and Octano.
32	7 of Cups	20°-30° of		♀	Part of Pavo, Apus, Octano.
33	8 of Wands	0°-10° of	♐	☿	Part of Pavo, Apus, Octano.
34	9 of Wands	10°-20° of		☽	Part of Pavo, Apus, Octano.
35	10 of Wands	20°-30° of		♄	Pt. of Pavo, Pt. Hydra, watersnake.
36	2 of Pentacles	0°-10° of	♑	♃	Part of Pavo, Part of Hydra.
37	3 of Pentacles	10°-20° of		♂	Part of Toncan, Part of Hydra.
38	4 of Pentacles	20°-30° of		☉	Part of Toncan, Part of Phoenix.
39	5 of Swords	0°-10° of	♒	♀	Part Phoenix, end of Eridanus.
40	6 of Swords	10°-20° of		☿	Parts Hydrus, Reticulus, Rhombus.
41	7 of Swords	20°-30° of		☽	Parts Phoenix, Hyrda, Reticulum and Eridanus.
42	8 of Cups	0°-10° of	♓	♄	Part Phoenix, Eridanus, Reticulum.
43	9 of Cups	10°-20° of		♃	Part Phoenix, Eridanus, Reticulum.
44	10 of Cups	20°-30° of		♂	Part Phoenix, Dorado, Reticulum.
45	2 of Wands	0°-10° of	♈	♂	Part Phoenix and Dorado.
46	3 of Wands	10°-20° of		☉	Part Coelum Sculptori, and Dorado.
47	4 of Wands	20°-30° of		♀	Part Coelum Sculptori (Engravers Burin).
48	5 of Pentacles	0°-10° of	♉	☿	Part Eridanus, Columba, Naochi, Dorado, Equilaus, Pictoris.
49	6 of Pentacles	10°-20° of		☽	Forepart of Lepus, Tail and Wing of Columba, part of Equilaus.
50	7 of Pentacles	20°-30° of		♄	Part Equilaus and Lepus, Body of Columba.
51	8 of Swords	0°-10° of	♊	♃	Feet of Canis Major, Prow Argo, part Equilaus Pictoris.
52	9 of Swords	10°-20° of		♂	Legs of Canis Major. Part of Prow of Argo.
53	10 of Swords	20°-30° of		☉	Hind quarters of Canis Major, part of Prow of Argo.
54	2 of Cups	0°-10° of	♋	♀	Prow Argo. Tail Canis Major.
55	3 of Cups	10°-20° of		♀	Prow of Argo.
56	4 of Cups	20°-30° of		☽	Prow of Argo.

NOTE: That while the greater number of the Northern Constellations are connected with classical mythology, the titles of many of the Southern Constellations, and especially of those near the South Pole, are of more or less recent nomenclature, and bear witness to absence of reference to Occult Knowledge; such names for instance as Reticulum, and Coelum Sculptores, Octanus, etc.—S.R.M.D.

RECAPITULATION

In the dominion of the various forces, the rule of each may be divided into three portions. The centre is the most pronounced in its accord with the nature of its Ruler, and the two outer portions are tinged with the nature of the Ruler of the dominion bordering thereon. For example, in the case of Leo, the Dominion of Fortitude, the central 10 degrees will have most of this nature. For the beginning ten degrees are tinged with the nature of Cancer, and the last ten degrees with the nature of Virgo, the nature of Leo however predominating the mixture.

The whole Heavens then, are thus divided into Four Great Belts or Zones:

The Uppermost being the Dominion of the Knaves like a Cross within a Circle.

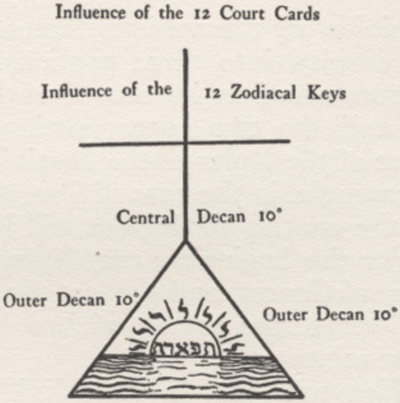
The Second Belt under the Dominion of the other Court cards represents a Belt of Influence descending vertically.

The Third Belt under the Dominion of the 12 Keys related to the Signs of the Zodiac, represents a Belt of Influence acting horizontally. This Zone in union with the second Belt will therefore yield a great Zone of 12 Crosses encircling the heavens.

The Fourth Belt consists of 36 Decans under the Dominion of the 36 small cards of the four suits, the numbers 2—10 of each suit. In each of these sets of 3 parts of a Sign, the central one will be more pronounced in effect than the lateral parts.

Therefore the 3 Decanates of each of the Signs will be symbolised by a triangle. Thus are yielded twelve

Triangles surrounding the lower heavens, and therefore there will ultimate twelve Crosses surmounting 12 Triangles surrounding the heavens. In other words, the symbol of the G.D. in the Outer, 12 times repeated.


Influence of the 12 Court Cards
Influence of the
12 Zodiacal Keys
Central
Decan 10°
Outer Decan 10°
Outer Decan 10°
תפארת

Hidden Sun of Tiphareth operating and rising above the Waters of Space

And the central Rising Sun will represent the hidden influence of Tiphareth in the centre of the Sphere, as will be hereafter explained, rising above the waters of Space (the ethereal expanse of the Sky called by the Egyptians "The Waters of Nu which are the parents of the Gods," The Shoreless Ocean of Space).

But in the Golden Dawn initiation, the Cross surmounting the Triangle is preferably represented by a Calvary Cross of 6 Squares, as still more allied to Tiphareth.

OF THE OPERATION AND RULE OF THE TREE OF LIFE IN THE CELESTIAL HEAVENS PROJECTED AS IF IN A SOLID SPHERE

When the Tree of Life is considered not as being a plane but as a solid figure, and when it is projected *in* the Sphere, the North Pole of the Sphere will coincide with Kether, and the South Pole with Malkuth.

And as we have before sufficiently learned the Ten Sephiroth are repeated not alone, in each whole figure, but also in the parts therefore, so that every material thing created, will have its own Sephiroth and Paths.

Now as the North Pole corresponds with *Kether,* and the South Pole corresponds with *Malkuth,* the central Pillar of the Sephirotic Tree will form the invisible Axis of the Sphere, the Central point coinciding with Tiphareth. This latter Sephirah together with that of Yesod will be completely hidden from view, so that Tiphareth will be the exact centre of the Sphere.

Also the Sephiroth Chokmah, Binah, Chesed, Geburah, Netsach and Hod will be duplicated. As also the Paths, Aleph, Beth, Gimel, Vau, Cheth, Caph, Mem, Qoph, and Shin, and so many of the others will be even quadrupled. But although Tiphareth and Yesod will be concealed, there will be four especial points where the influence of each will be indicated.

As projected in the before-described Celestial Sphere, *Kether* will govern a Radius of 10° around the North Pole, thus embracing the whole body of the Constellation Draco.

Chokmah will be on the 60° North Latitude; embracing a radius of 10°, the right foot of Hercules; the left arm, hand, and part of head of Boötes. Also on the other side of the Heavens, a radius of 10° including the head and shoulders of Cephus, and the head of Lacerta.

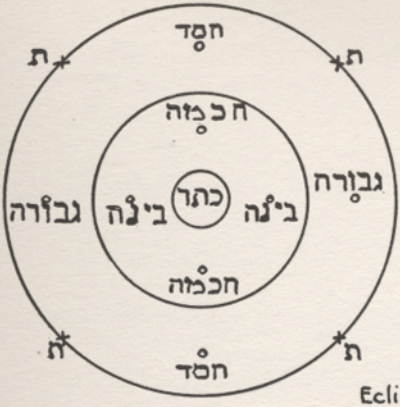
Binah, has a similar radius and is posited on the same parallel of Latitudes, and includes the pole Star of the Earth, the head of Camelopardelus, the tip of the tail of Draco; also Lyra and left knee of Hercules in the opposite side of the Heavens.

Chesed with a similar radius, and posited in the 30° of North Latitude, will include part of Coma Berenices, of Boötes, and of Virgo, and parts of Andromeda and of Pegasus.

And so with the other Sephiroth of the outer Pillars, each being 30° distant from the line of the Sephiroth above and below it, and having a radius of 10°.

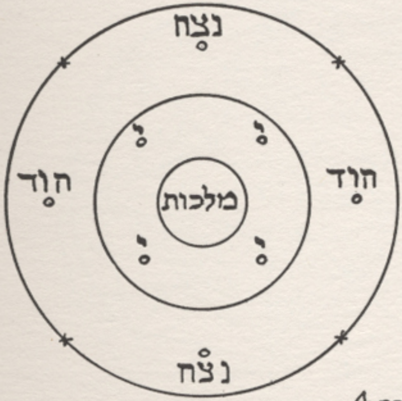
The central line of the Two Pillars of Mercy and Severity will respectively traverse, that of Mercy the 15° of Virgo and 15° of Pisces; that of Severity the 15° of Gemini and the 15° of Sagittarius. The four Yesod points will be on the line of the 60° of South Latitude, and at similar Zodiacal points. From which circumstances the path of Influence or nature of the Sun will be along the line of the Ecliptic, coinciding with Tiphareth, and that of the Moon will be on the 60° of South Latitude answering to the Yesod points on that line.

S. A.'s KEY PLAN OF SEPHIROTH


חסד
ת
ת
חכמה
גבורה
בינה
כתר
בינה
גבורה
חכמה
ת
ת
חסד

Northern
Hemisphere

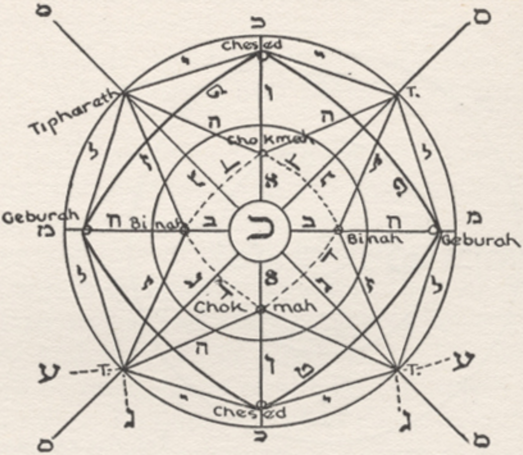
Ecliptic circle of
Tiphereth with
4 points.


נצח
י
י
הוד
מלכות
הוד
י
י
נצח

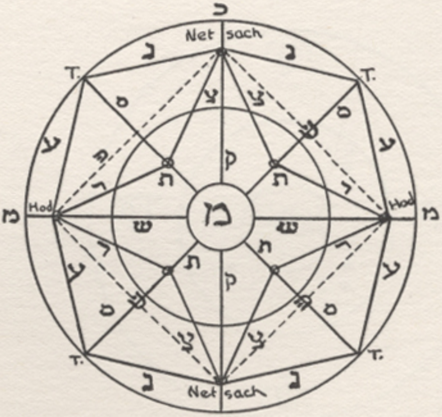
Southern
Hemisphere

4 points where
Yesod influence
acts.

S. A.'s KEY PLAN OF THE PATHS

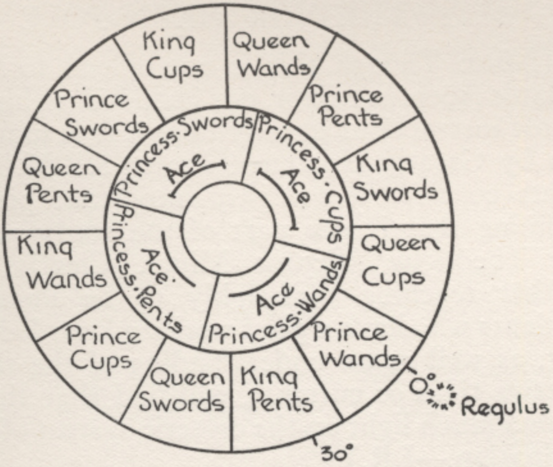

Chesed
Tiphareth
Chokmah
Geburah
Binah
Binah
Geburah
Chokmah
T.
T.
T.
Chesed
כ
מ
ס
ע
ג

Northern
Hemisphere

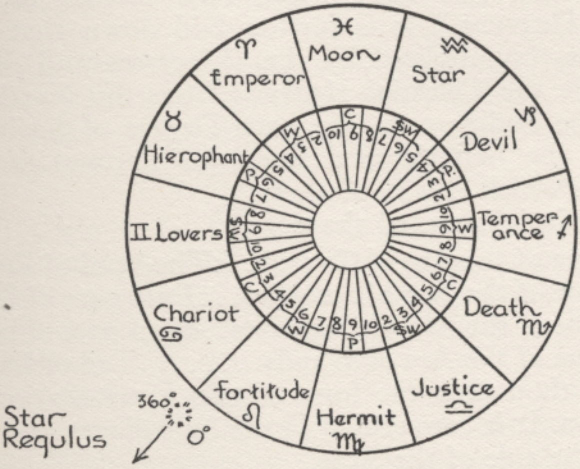

Netsach
T.
T.
Hod
Hod
T.
T.
Netsach
כ
מ

Southern
Hemisphere

S. A.'s KEY PLAN OF THE TAROT


King Cups
Queen Wands
Prince Pents
King Swords
Queen Cups
Prince Wands
King Pents
Queen Swords
Prince Cups
King Wands
Queen Pents
Prince Swords
Princess·Swords
Princess·Cups
Princess·Wands
Princess·Pents
Ace
Ace
Ace
Ace
0°
Regulus
30°

Northern Hemisphere


♓ Moon
♒ Star
♑ Devil
Temperance ♐
Death ♏
Justice ♎
Hermit ♍
Fortitude ♌
Chariot ♋
♊ Lovers
♉ Hierophant
♈ Emperor
C
W
Sw
P
2
3
4
5
6
7
8
9
10
360°
0°
Star Regulus

Southern Hemisphere

THE LAW OF THE CONVOLUTED REVOLUTION OF THE FORCES SYMBOLISED BY THE FOUR ACES ROUND THE NORTHERN POLE

(Note: Though this is not official to the grade of Zelator Adeptus Minor, nor included within the general Tarot instructions usually issued, it is manifestly written by Greatly Honoured Frater S.R.M.D. Some students consider it a highly important piece of work, claiming that it was part of the study prescribed for the Theoricus Adeptus Minor. Clearly, it requires further teaching thoroughly to be understood, but students who have a good working knowledge of Astrology, as well as an understanding of the theory of the Tattwa tides or currents, will find that this document throws much light on the esoteric system of Astrological divination.—I.R.)

In the Book "T," it is written: "Also the Dragon (i.e. Draco, the constellation at the Northern pole of the Heavens) surroundeth the Pole Kether of the Celestial Heavens." It is further laid down that the Four Aces, (symbolised by the Princesses and Amazons), rule the Celestial Heavens from the Northern Pole of the Zodiac unto the 45th Degree of Latitude North of the Ecliptic, and from the Thrones of the Four Aces which rule in Kether.

And again it is stated that:

The Throne of the Ace of Cups	The head of Drago
The Throne of the Ace of Swords	Fore part of body
The Throne of the Ace of Pentacles	Hind part of body
The Throne of the Ace of Wands	Tail of Draco

Regard thou then the form of this Constellation of the Dragon. It is convoluted in the four places answering unto the rule of the Aces.

Head, First convolution	Ace of Cups
Second convolution	Ace of Swords
Third convolution	Ace of Pentacles
Fourth convolution	Ace of Wands

And this convoluted course will represent the Law of the Aces.

Now in the Four Faces of YHVH, Fire and Water be contrary, and also Earth and Air be contrary. And the throne of the Element will attract and seize, as it were, the Force of that element, so that herein be the Forces of Antipathy and of Sympathy, or what are known chemically as attraction and repulsion.

Recall also the allotment of the Triplicites:

Aries, Leo, Sagittarius = Fire = Wands of the Tarot.
Cancer, Scorpio, Pisces = Water = Cups of the Tarot.
Gemini, Libra, Aquarius = Air = Swords of the Tarot.
Taurus, Virgo, Capricorn = Earth = Pentacles of the Tarot.

Now, the order of the Princesses, and consequently of the Thrones, is formed from right to left thus:

Heh (final)	Vau	Heh	Yod
Princess	Princess	Princess	Princess
of	of	of	of
Pentacles	Swords	Cups	Wands
Taurus	Aquarius	Scorpio	Leo
Earth	Air	Water	Fire

While that of the Aces is formed from left to right, though their motion is from right to left:

Yod	Heh	Vau	Heh (final)
Ace	Ace	Ace	Ace
of	of	of	of
Wands	Cups	Swords	Pentacles

This, then will be the order of their movement. Let us first suppose the aces on the following stations:

Station 2	Station 1	Station 12	Station 11
Ace of	Ace of	Ace of	Ace of
Wands	Cups	Swords	Pentacles

Now the Station 2 is the Throne of the Ace of Wands, while the movement of the Aces is steadily from right to left in the direction of the numbering of the stations. In the ordinary course the Ace of Wands would pass to Station 3; the Ace of Cups to Station 2; the Ace of Swords to Station 1; the Ace of Pentacles to Station 12.

But the Station 2, being the Throne of the Ace of Wands, attracts and arrests the movement of that Force so that instead of passing into Station 3, it remains on Station 2 until the other Aces have passed over it in turn.

Ace of Wands remains on Station 2,
Ace of Cups passes also on to Station 2,
Ace of Swords passes on to Station 1,
Ace of Pentacles passes on to Station 12.

Again,

Ace of Cups passes to Station 3,
Ace of Wands remains at Station 2,
Ace of Swords passes also on to Station 2,
Ace of Pentacles passes also on to Station 1.

Again,

Ace of Cups passes on to Station 4,
Ace of Swords passes on to Station 3,
Ace of Wands remains at Station 2,
Ace of Pentacles passes also on to Station 2.

Again,

Ace of Cups passes to Station 5,
Ace of Swords passes to Station 4,
Ace of Pentacles passes on to Station 3,
Ace of Wands still remains on Station 2.

But Station 5 is the Throne of the Ace of Cups. Therefore it attracts and arrests that Force, in the same manner that the Throne of the Ace of Wands acted previously in attracting and arresting the Ace of Wands, the result of which has been to make that Force which previously was leading become the last of the Four.

Again,

Ace of Cups remains on Station 5,
Ace of Swords passes also on to Station 5,
Ace of Pentacles passes also on to Station 4,
Ace of Wands, now at last passes into Station 3.

For it has now become the last of the Four, and the Ace of Cups has commenced to act through its Throne, and the Ace of Pentacles, moving to Station 4, a hiatus would occur in the movement of the Aces, if the Ace of Wands did not move forward to Station 3, and also there is the attraction of the motion of those Aces in front of it. Wherefore all these Forces combining, at length cause it to move forward.

The movement then continues, thus:

The Ace of Swords passes on to Station 6,
The Ace of Cups remains on Station 5,
The Ace of Pentacles passes also on to Station 5,
The Ace of Wands passes also on to Station 4.

Again,

The Ace of Swords passes on to Station 7,
The Ace of Pentacles passes on to Station 6,
The Ace of Cups still remains on Station 5,
The Ace of Wands passes also on to Station 5.

Again,

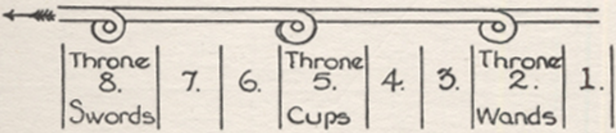
The Ace of Swords passes on to Station 8, its Throne,
The Ace of Pentacles passes on to Station 7,
The Ace of Wands passes on to Station 6,
The Ace of Cups still remains on Station 5.

Again,

The Ace of Swords remains on Station 8,
The Ace of Pentacles passes also on to Station 8,
The Ace of Wands passes on to Station 7,
The Ace of Cups now at length passes on to Station 6, and so on.

The movement of the Aces will be very similar to the convolutions of Draco thus:

The Course of the Aces:



And will imply a much more sustained exercise of force through the Thrones than elsewhere. So that the generic effect of the Thrones will be that of the seasons, while the other stations will give the variations thereof

Table showing the Order of the Passage of the 4 Aces, above the Signs, in the dominion of the Princesses.

	Sign	Throne of	First in order	Second in Order	Third in Order	Fourth in Order
Moveable	♈		🜃	🜂	🜄	🜁
Fixed	♉	Ace of Pentacles	🜃	🜂	🜄	🜁
Common	♊		🜂	🜄	🜁	🜃
M.	♋		🜂	🜄	🜁	🜃
F.	♌	Ace of Wands	🜂	🜄	🜁	🜃
C.	♍		🜄	🜁	🜃	🜂
M.	♎		🜄	🜁	🜃	🜂
F.	♏	Ace of Cups	🜄	🜁	🜃	🜂
C.	♐		🜁	🜃	🜂	🜄
M.	♑		🜁	🜃	🜂	🜄
F.	♒	Ace of Swords	🜁	🜃	🜂	🜄
C.	♓		🜃	🜂	🜄	🜁

in accordance with their natures and with the order of the movement of the aces in them.

And as Kether acted directly upon Tiphareth which is, as it were, the centre and focus of the Sephiroth when projected in a sphere, so do the Aces act upon the Sun as the centre and focus of the Solar System. So that the Sun, according to his position with regard to the Equinox and the Earth's surface will translate the effect of the seasons, he being the translator of the force of heat thereto, whether the then postion of the Equinoctial points coincide with what we call 0° Aries, and 0° Libra (reckoning from Regulus) or not. So that his effect North of the Equator shall produce when just leaving the Equinoctial point, the effect of Aries, whether he be with that constellation actually in the heavens or not.

Conversely also, for the South of the Equator (as in the country of Australia) his quitting the Equinoctial point southward will translate the same effect of Aries.

But this rule shall not for one moment affirm that Aries and Libra are identical in nature. Nor that the Zodiac proper is inoperative. Nor that the nature of the Sun is not modified by the constellation in which he is. But only that the direct effect of the physical impact of his rays falling upon a certain portion of the earth's surface, will be in proportion to the duration of their action, in the excitement they produce in the terrestrial forces.

And now as the Forces symbolized by these Aces, pass in succession over these stations, so will they awake certain terrestrial action according unto the sign of the division of the Zodiac above which they pass in the domain of the Knaves of Princesses, and according unto the nature thereof. Nevertheless, the force roused by the Ace when on its Throne will be of longer duration than at other points.

And hence it is that the Signs of the Zodiac be divided into Fixed or Kerubic, Moveable or changing, and Common or fluctuating, according unto the nature of the power which can be awakened therein. And again, these will be varied according unto their Elements, for the Elements have a various classification.

NOTE BY S.R.M.D.

I think it is here advisable to transcribe the following from Cornelius Agrippa:

"Of The Four Elements and Their Natural Qualities:

"It is necessary that we should know and understand the nature and quality of the Four Elements, in order to our being perfect in the principles and groundwork of our studies in the Talismanic or Magical Art.

"Therefore, there are four Elements, the original grounds of all corporeal things, viz.: Earth, Air, Fire, and Water, of which elements all inferior bodies are compounded, not by way of being heaped up together, but by transmutation and union; and when they are destroyed, they are resolved into elements.

"But there are none of the sensible elements that are pure. But they are more or less mixed, and apt to be changed the one into the other, even as earth being moistened and dissolved becomes water, but the same being made thick and hard becomes earth again, and being evaporated through heat it passes into air, and that being kindled into fire; and this being extinguished into air again; but being cooled after burning becomes water again, or else stone or sulphur, and this is clearly demonstrated by lightning.

"Now every one of these Elements has two specific qualities: the former whereof it retains as proper to itself; in the other as a mean, it agrees with that which comes directly after it. For Fire is hot and dry; Water cold and moist; and Air hot and moist; and so in this manner, the Elements, according to two contrary qualities are opposite one to the other, as Fire to Water, and Earth to Air.

"Likewise the Elements are contrary one to the other on another account. Two are heavy, as Earth and Water; and the others are light, as Fire and Air. There-

TABLE SHOWING QUALITIES OF ELEMENTS

△	Heat, dryness, excessive lightness, brilliance, excessive subtlety, motion rapid.
▽	Cold, moisture, weight, obscurity, solidity, motion.
🜁	Heat, moisture, lightness, slight obscurity, subtlety, excessive motion.
🜃	Cold, dryness, excessive weight, excessive obscurity, excessive solidity, rest.

TABLE SHOWING THE QUALITIES OF THE ELEMENTS WHEN MIXED IN PAIRS

△ & ▽	Slight weight, some subtlety, intense and rapid motion.
△ & 🜁	Great heat, intense lightness, slight brilliance, intense subtlety, intense motion.
△ & 🜃	Great dryness, slight obscurity.
▽ & 🜁	Great moisture, intense motion.
▽ & 🜃	Great cold, intense weight, intense obscurity, intense solidity.
🜁 & 🜃	Some weight, intense obscurity, little solidity, little motion.

fore the stoics called the former 'passives,' but the latter 'actives.' And Plato distinguishes them after another manner, and assigns to each of them three qualities, viz.: To the Fire brightness, thinness and motion. To the Earth, darkness, thickness, and quietness. And according to these qualities the Elements of Fire and Earth are contrary. Now the other Elements borrow their qualities from these, so that the Air receives two qualities from the Fire, thinness and motion, and from the Earth one, darkness. In like manner, Water receives two qualities from the Earth, darkness and thickness; and from the Fire one, motion. But Fire is twice as thin as Air, thrice more moveable, and four times lighter. The Air is twice more bright, thrice more thin, and four times more moveable than Water. Therefore, as Fire is to Air, so is Air to Water, and Water to Earth. And again, as the Earth is to the Water, so is Water to Air, and Air to Fire. And this is the root and foundation of all bodies, natures, and wonderful works. And he who can know and thoroughly understand these qualities of the Elements and their mixtures shall bring to pass wonderful and astonishing things in Magic.

"Now each of these Elements has a threefold consideration, so that the number of four may make up the number of twelve; and by passing by the number of seven into ten, there may be a progress to the Supreme Unity upon which all virtue and wonderful things do depend. *Of the first Order,* are the pure Elements, which are neither compounded, changed, nor mixed, but are incorruptible and not of which but *through* which the virtues of all natural things are brought forth to act. No man is fully able to declare their Virtues, because they can do all things upon all things. He who remains ignorant of these, shall never be able to bring to pass any wonderful matter.

"Of the *second order* are Elements that are compounded, changeable and impure, yet such as may, by art, be reduced to their pure simplicity, whose virtue, when they are thus reduced, doth above all things, perfect all occult and common operations of Nature; and these are the foundations of the whole of natural Magic.

"Of the *third Order* are those elements which originally and of themselves are not elements, but are twice compounded, various, and changeable unto another. These are the infallible medium, and are called the Middle Nature, or *Soul of the Middle Nature;* very few there are that understand the deep mysteries thereof. In them is, by means of certain numbers, degrees and orders, the perfection of every effect in what thing soever, whether *natural,* celestial, or *super*-celestial. They are full of wonders and mysteries, and are operative in Magic, natural or divine. For, from these, through them, proceeds the binding, loosing, and transmutation of all things—the knowledge and foretelling of things to come, also the expelling of evil and the gaining of Good Spirits. Let no one, therefore, without these three sorts of Elements, and the true knowledge thereof, be confident that he can work anything in the occult science of Magic and Nature.

"But whosoever shall know how to reduce those of one order into another, impure into pure, compounded into simple, and shall understand distinctly the *nature, virtue,* and *power* of them, into number, degrees and order, without dividing the substance, he shall easily attain to the knowledge and perfect operation of all natural things, and celestial secrets likewise; and this is the perfection of the Qabalah, which teaches all these before mentioned; and by a perfect knowledge thereof, we perform many rare and wonderful experiments. In the original and exemplary world all things are all in all. So also in this corporeal world. And the elements are not only in these inferior things; but are in the Heavens, in stars, in devils, in angels, and likewise in God Himself, the maker and original example of all things.

"Now it must be understood that in these inferior bodies the elements are gross and corruptible, but in the heavens they are, with their natures and virtues, after a celestial and more excellent manner than in sublunary things. For the firmness of the celestial earth is there without the grossness of water, and the agility of Air without exceeding its bounds. The heat of fire without burning, only shining, giving light and life to all things by its celestial heat."

End of transcription.

Now the successive effect of the passage of the Aces over the Stations above the place of a Sign in the excitement of the Forces of that Sign may be readily calculated by the tables of the qualities of the elements simple and mixed, always being careful to take also into account the effect of the Throne upon the Season as well, and the nature of the Sign.

It is said that Kether is in Malkuth, and again, that Malkuth is in Kether but after another manner.

For downwards through the Four Worlds the Malkuth of the less material will be linked unto the Kether of the more material. From the Synthesis of the Ten corruscations of the AOUR (Light) proceedeth the influence unto EHEIEH, the Kether of Atziluth. And the connecting thread of the AIN SOPH is extended through the worlds of the Ten Sephiroth and is in every direction. As the Ten Sephiroth operate in each Sephiroth, so will there be a KETHER in every MALKUTH, and Malkuth in every Kether. Thus:

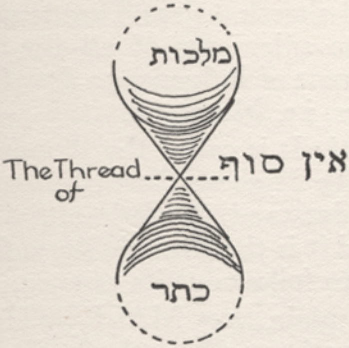
ADONAI MELEKH will be the MALKUTH of ATZILUTH,
METATRON will be the KETHER of BRIAH.

SANDALPHON
METRATON
NEPHESCH ha-MESSIAH
will be the MALKUTH of BRIAH.

CHAIOTH ha QADESH will be the KETHER of YETZIRAH.
ASCHIM will be the MALKUTH of YETZIRAH.

RASHITH ha GILGALIM, the KETHER of ASSIAH.
CHOLEM YESODOTH, the MALKUTH of ASSIAH.
THAUMIEL, the KETHER of the QLIPPOTH.

The symbol of the connection between MALKUTH of YETSIRAH and KETHER of ASSIAH will be of a form somewhat resembling that of an hour glass. The thread of the AIN SOPH before alluded to, traversing the centre thereof, and forming the AIN SOPH connection between the Worlds:



So that the symbol of the connection between the two planes is this. And also the modus operandi of the translation of force from one plane into another is in this, and hence doth the title of the Sphere of Kether of Assiah signify the commencement of a whirling motion.

Now also, in the diagram of Minutum Mundum, there be four colours attributed unto Malkuth. Citrine, russet, olive, and black. And if we consider them as in a vertical sphere, we shall find citrine uppermost and horizontal, russet and olive midmost and vertical, black lowermost and horizontal.

And again, these four represent in a manner the operation of the four elements in Malkuth; for example:

Citrine—Air of Earth
Russet—Fire of Earth
Olive—Water of Earth
Black—Earth of Earth

From the diagram of the hour glass symbol it will be manifest then that MALKUTH of YETZIRAH will be the transmitter of the Yetsiratic forces unto KETHER of ASSIAH, and that the latter will be the recipient thereof, and that the Hour-glass symbol or double cone, will be the translator from the one plane unto the other. Here, therefore, let us consider the Yetsiratic nomenclature of the *Tenth Path* answering unto Malkuth, and of the *First Path* answering unto Kether.

The Tenth Path: It is called the Resplendent Intelligence and it is so-called because it is exalted above every head, and sitteth on the Throne of Binah, and it illuminateth the splendour of all the Lights, and it causeth the current of Influence to flow from the Prince of Countenances, i.e. Metatron.

The First Path: It is called the Wonderful or Hidden Intelligence (The Highest Crown) for it is the Light to cause to understand the Primordial without commencement, and it is the Primal Glory, for nothing created is worthy to follow out its essence.

Whence it is plain that MALKUTH is, as it were, the collector together and synthesis of all the forces in its plane or world. While KETHER being superior unto all else in its plane or world, will be the recipient and arranger of the forces from the plane beyond, so as to distribute them unto its subordinate Sephiroth in a duly ordered manner.

And therefore any force of the multitudinous and innumerable forces in Malkuth may act through the upper cone of the hourglass symbol, and by means of the lower one translate its operation into KETHER below, but its mode of transmission will be through the cones by the thread of the Ain Soph, or of the Unformulated.

So that in the transmission of force between two worlds the Formulate must first become Unformulate, ere it can *reformulate* in new conditions. For it must be plain that a force *formulated* in one world, if translated into another will be *unformulated*, according to the laws of a plane different in nature. Even as water in its fluid state will be subject to different laws to those governing it when in the conditions of either ice or steam.

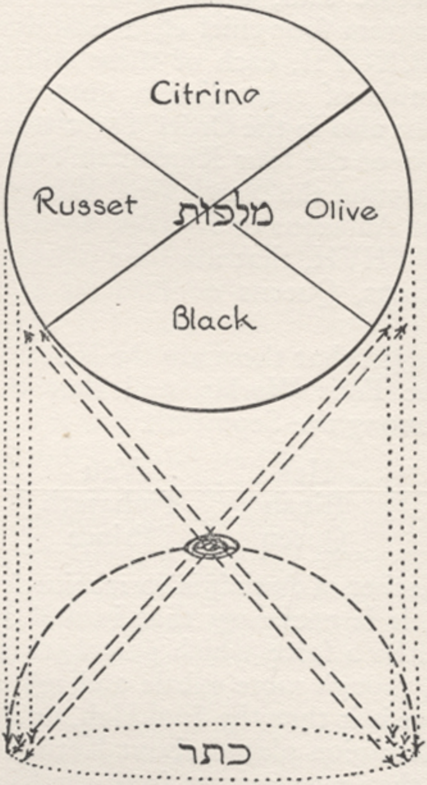
And as before said, there being in the Minutum Mundum diagram four chief elemental divisions of the Sephira MALKUTH, each of these will have its correlative formula of transmission unto the succeeding Kether. Hence also in the Order Tarot teaching is there the Dominion of the four Knaves or Princesses of the Tarot pack around the North Pole. Why then is it that it is the Four Amazons or Knaves, answering unto the final Heh of YHVH, that are here placed, rather than the Four Kings, Queens or Princes, or one of each nature?

We are taught that these are the Vice Regents of the Name in the Four Worlds, and that they are thus attributed among the Sephiroth.

Yod	Heh	Vau	Heh (final)
Chokmah	Binah	Tiphareth	Malkuth
King	Queen	Prince	Princess

Now as Kether of Assiah is to *receive* from Malkuth of Yetsirah, it is necessary that in and about Kether there should be a force which partaketh of the *nature* of Malkuth, though more subtle and refined in nature. And therefore is it that the final Heh, or Princess force, have their dominion placed about Kether. They are so placed that they may attract from the Malkuth of the Higher and form the basis of action for the Aces. So that a refined matter may attract its like, and the spiritual forces may not lose themselves in the void, to produce but a mistaken and whirling destruction for want of a settled basis. And herein is the mutual formula in all things, of a *spirit* and of a *body*, seeing that each supplies unto each that wherein the other is lacking, yet herein also must there be a certain condition, otherwise the harmony will not be perfect. For unless the *body* be refined in nature, it will hinder the action of a *spirit* cognate unto it. And unless the *spirit* be willing to ally itself unto the body, the latter will

Diagram showing the convoluted transmission of the 4 forces from Malkuth to Kether



Dotted lines show the natural lines at transmission of the Forces, were both Sephiroth in the same World. Lines of dashes show the mode in which these lines are caught and convoluted by the Hour-Glass symbol

be injured thereby and each will mutually react on the other.

Therefore, also, let the Adeptus Minor understand that there may be fault of the *spirit* as well as of the *body,* and that there is little difference between the material and sensuous person, and the envious, malicious and self-righteous person—save that from their being more subtle and less evident, the sins of the latter are more insidious than those of the former, though both are alike evil. But it is as necessary to govern the Spirit as to refine the body, and of what use is it to weaken the body by abstinence, if at the same time uncharitableness and spiritual pride are encouraged! It is simply translating one sin into another.

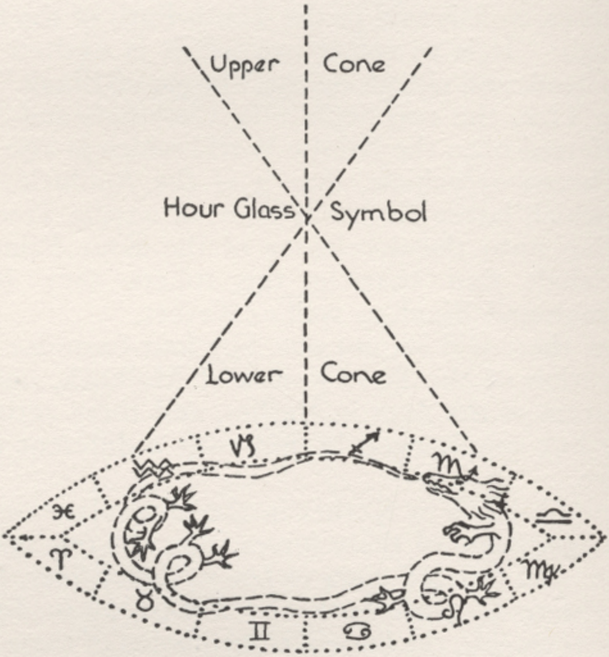
And therefore are the final Heh forces so necessary in Kether, as it is said in the Tenth Path of the Sepher Yetsirah: "It is so called because it is exalted above every head, and sitteth on the Throne of Binah." Now, in the Tree, the two Sephiroth, Chokmah and Binah, are referred unto the Briatic World which is also called the Throne or vehicle, that is of the Atzilutic World unto which latter Kether is referred on the Tree. And referring unto the dominions of the Four Princesses, thou shalt find that in the sphere they include Chokmah and Binah as well as Kether.

Now there will be, not one, but four formulae of the application of the Four Forces of Malkuth, unto the revolution of the Aces in Kether, and these acting not singly but simultaneously and with a different degree of force.

Were Malkuth or Kether in the same plane or world the transmission of these forces from the one unto the other would proceed *more or less in direct lines.* In this case, *seeing that Malkuth and Kether be in different planes or worlds,* the lines of transmission of these forces are caught up and whirled about by the *upper cone* of the hour glass symbol into the *vortex* where through passeth the thread of the *unformulated*, i.e. the Ain Soph. Thence they are projected in a whirling convolution (yet according unto their nature) through the lower cone of the hourglass symbol unto Kether.

Whence it resulteth that these formulae are of the nature of the Dragon, that is to say, moving in convolutions, and hence they are called the *Dragon or Serpent Formulae.*

Now imagining MALKUTH of Yetzirah to be in a vertical position above Kether of Assiah, it will be plain that the whole of the black part of Malkuth will be towards Kether, but only a portion of the russet and olive parts, and that the citrine parts will be entirely removed and on the further side. Wherefore the natural operation of these four forces towards Kether will be: black, rather horizontal than vertical, and acting fully. Citrine rather horizontal than vertical but acting at the edge of the circumference of Kether, and slightly rather than strongly. Russet and olive rather vertical than horizontal, and acting moderately.



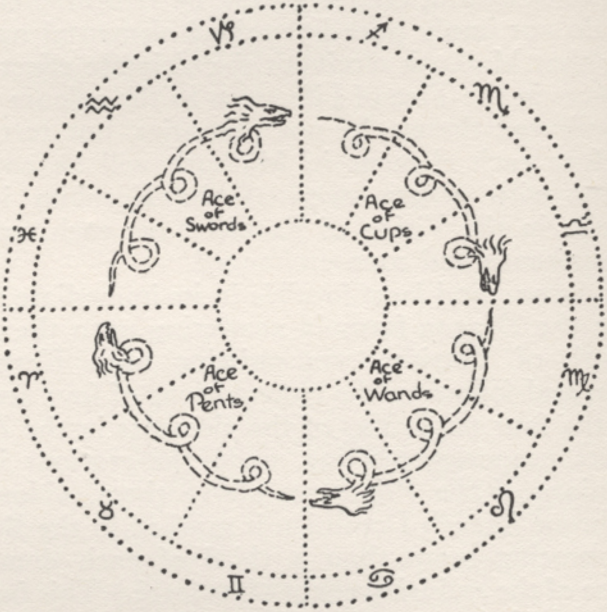
DIRECT OR CREEPING FORMULA

Now these four formulae will imply four simultaneous movements in the revolution of the forces symbolised by the four aces round the Northern Pole.

The *first* and *most forcible* in its immediate action will be that answering unto the Earth of Malkuth of Yetzirah, transmitting unto Kether of Assiah, and following the convolutions of the Constellation Draco. It is called the *Direct* or *Creeping Formula* and for this reason the Dragon may be wingless and footed as regards its symbolic representation. This formula has been thoroughly explained in the beginning of this section on the revolution of the Aces. In the expressions Earth of Malkuth, etc., it should be remembered that these do not imply pure but mixed elemental natures, seeing that Malkuth receiveth the ultimate effect of all the forces in the Tree of Life, even as the colours which be attributed thereto be not primaries, but tertiaries. Therefore each element in Malkuth will be counterchanged with others, even as the Kerubim in the Kerubim in the Vision of Ezekiel have each, not one but four heads and counterchanged.

The *second* and *least forcible* in its immediate action will be the Dragon formula answering unto the Air of Malkuth of Yetsirah, transmitting unto Kether of Assiah, and following the convolutions of four serpents upon the four triplicities of the elements in the Zodiac or more properly speaking, upon the stations in the Dominions of the Princesses above them. (Now also the Throne in each Dominion is marked in the Book T as embracing more than a third of each dominion, because of the enduring effect of its force.) This formula is also called the *looped* or *Flying Formula,* and hence the serpents may be represented footless, but winged. Its action is more round the circumference at its edge, than that of the other formulae. This formula of operations will be readily understood on reference to the diagram thereof, but more especially from the four diagrams showing the change of order and course of the aces. In this formula the heads of the four serpents will be above the four cardinal signs.

The *Third Dragon Formula, moderately forcible* in its immediate action, is that answering unto the Fire of Malkut hof Yetzirah, transmitting unto Kether of Assiah, and following the law of the attraction and repulsion of the elements of the triplicities of the Zodiac. This is also called the *Leaping or Darting Formula,* and its serpents may be represented both footed and winged—footed to represent the attraction of the elements, winged to represent the repulsion by the contrary elements. This formula is more vertical in action, while the preceding two are more horizontal



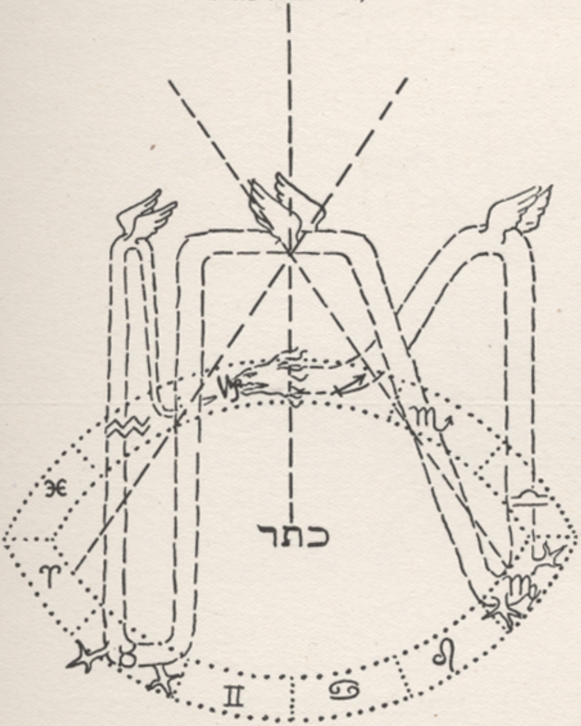
LOOPED OR FLYING FORMULA

as before shown. This formula will be readily understood from the four diagrams thereof and also from those showing the change of order in the course of the Aces. As before the heads of the serpents rest upon the Stations above the Cardinal Signs.

The explanation of the course of one of the four serpents will be sufficient to explain the whole. Let us take that of Fire:

Fire is strongly attracted by the Station above Fire,
Fire is strongly repelled by the Station above Water,
Fire is slightly attracted by the Station above Air,
Fire is slightly repelled by the Station above Earth.

(The attraction and repulsion of the Serpent of the Earth Triplicity only, is shown in this diagram to avoid confusion.)



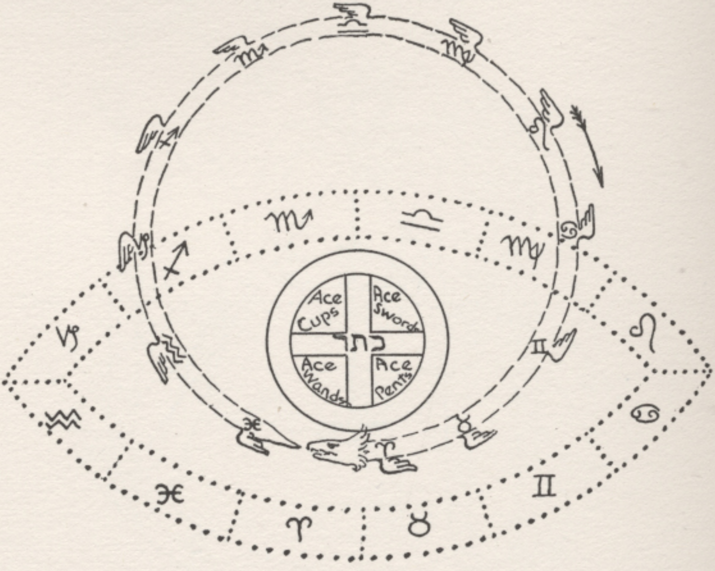
LEAPING FORMULA

The Head rests on the Station above Aries.

The Serpent is repelled into the lower Cone by Pisces,
The Serpent is slightly attracted by Aquarius,
The Serpent is slightly attracted by Capricorn,

The Serpent is strongly attracted by Sagittarius,
The Serpent is strongly repelled by Scorpio,
The Serpent is slightly attracted by Libra,
The Serpent is slightly attracted by Virgo,
The Serpent is strongly attracted by Leo,
The Serpent is strongly repelled by Cancer,
The Serpent is slightly attracted by Gemini and Taurus.

The tail is strongly attracted by Aries, where it is united with the head again. (The course of the Four Serpents is shown in four different diagrams to avoid confusion.)



REVOLVING OR FLOWING FORMULA

The *fourth Dragon Formula* and *moderately forcible*, is that answering unto the Water of MALKUTH of Yetsirah, transmitting into the Kether of Assiah, and following the Law of the Zodiacal succession of the Signs in gradual Order. This is also called the *Revolving* or *Flowing Formula*, and its serpent may be represented neither winged nor footed, but with fins to symbolise its flowing movement. This formula will be more vertical in action, and can be readily understood from the diagram thereof, and from those showing the change of order in the course of the Aces.

This formula may be best symbolically represented by the four Aces revolving as in a smaller wheel upon a great circle whose body is composed of the powers of the twelve Signs, so that this latter in its turn revolves upon the stations above the Zodiac. The effect of the revolution of the Wheel of the Aces will be to excite by the Ace of Wands the Fiery Signs, by the Ace of Cups the Watery Signs, by the Ace of Swords the Airy Signs, and by the Ace of Pentacles the Earthy Signs. Yet through the forces of the revolution of the Serpent as well, the forces of the Aces will be in their turn modified by the zodiacal natures in the body of the Serpent.

And as before said the action of these formulae will be simultaneous though differing in degree, and of them all that first explained which followeth the convolutions of the Constellation Draco is the strongest in operation. And it is to be noted that in two of these formulae, the heads of the Serpents are with the Order of the Signs, and in the other two against the natural order of succession of them in the Zodiac.

Also the action of the Spirit of Malkuth of Yetsirah transmitting unto Kether of Assiah will equal that of continued vibratory rays, acting from the centre to the circumference, and thus bringing into action the force from the "Thread of the Unformulate" MEZLA.

Recall that which is written in the Chapter of the Chariot—(Ezekiel, I. 45.)

"And I beheld, and lo! a tempestuous whirlwind came out from the North, a mighty cloud, and a fire violently whirling upon itself, and a splendour revolving upon itself, and from the midmost as an eye of brightness from the midst of the fire. And from the midmost the forms of the Four Chaioth."

BOOK NINE

THE ANGELIC TABLETS

INTRODUCTION

TO THE

ENOCHIAN SYSTEM

By FRATRE AD MAJOREM ADONAI GLORIAM

To the First Order of the Golden Dawn little was said of the Angelic Tablets or Watch Towers. They were mentioned in the Grade Rituals but their subject matter did not enter into the Knowledge Lectures directly. But the detailed study of the Tablets and the method of using them with the Enochian invocations for skrying in the Spirit-Vision formed a definite part of the course of work prescribed for the Adeptus Minor of the R.R. et A.C., though I have never met anybody who had done it with any degree of thoroughness.

There was a considerable mass of detailed and highly complex instruction on this subject, contained in a number of documents. There are in my possession manuscripts totalling at least 70,000 words, besides some large charts, diagrams and coloured boards. Therefore it has been found necessary to provide a paper which attempts to cover the whole ground in logical sequence giving quotations where necessary from the original documents of G.H. Frater D.D.C.F. This probably will be of more general use than reproducing the whole rather disconnected mass of Enochian literature, which in many cases is simply a development of the fundamentals, and thus can be worked up by each individual reader who studies this book.

At the outset, let it be said that a good deal of systematic study will be required to appreciate the value and subtle significance of this system. It is one of the most amazing magical schemes that I have ever encountered, since it provides a thorough-going and comprehensive synthesis of the entire magical system of the Golden Dawn. Every important item of knowledge and practice found itself incorporated within the scope of these Angelic Tablets| Every worth-while technical form of Magical procedure and all branches of ritualistic work find themselves represented in a single noble system.

Therefore, because it is a synthetic amalgamation of all the Order Work, the student will find it necessary and imperative to have made himself thoroughly familiar with all the other items of knowledge taught by the Golden Dawn. He must know his Tarot and Geomantic attributions so well that the names, symbols and ideas are all at his finger tips—this, naturally, in addition to the basic knowledge items of the Hebrew Alphabet, Tree of Life, and the Qabalah generally. The formulae of practical Magic derived from the Z documents, dealing with the symbolism of the Candidate, the Temple, and the Ceremony of the Neophyte Grade, will require to be not only memorised and known, but understood. The student will need to be perfectly acquainted with the Pentagram and Hexagram Rituals, the formulae of the Consecration Ceremonies, the general art of invocation, and formulating Telesmatic images, and drawing Sigils. The Tablets are excellent instances of Talismans and Flashing Tablets.

D. D. C. F. says in his *Notanda* to the Book of the Concourse of the Forces, that "the tablets of Enoch require in truth many years of study, and will repay such an expenditure of time and energy. The knowledge embodied in this manuscript is very superficial and elementary, and entirely fails to do justice to the Enochian scheme. You must take it as only a feeble attempt to provide what is seen at first glance, by the intellect, and as having no relation to the world of Spiritual truth which the Tablets enshrine and which a high Adept can make them give out."

Very little is known about the origin of these Tablets and the invocations that accompany their use. Practically nothing was said in the Order which explained this matter, though in the Adeptus Minor Ritual it is said that Christian Rosenkreutz and his immediate colleagues, whose supposed date is *circa* 1400 A.D., transcribed some "of the magical language, which is that of the Elemental Tablets." So far as we are able to make out, however, the System originated by means of the ceremonial skrying of Dr. John Dee and Sir Edward Kelly towards the close of the 16th century. The original diaries of Dr. John Dee, recording the development of the system, may be found in Sloane Manuscripts 3189-3191 in the British Museum. But this stands out very clearly, that in these diaries is a rudimentary scheme which bears only the most distant relation to the extraordinarily developed system in use by the Order. Whoever was responsible for the Order scheme of the Angelic Tablets—whether it was Mathers and Westcott or the German Rosicrucian Adepts from whom the former are supposed to have obtained their knowledge—was possessed of an ingenuity and an understanding of Magic such as never was in the possession either of Dee or Kelly.

Some of the Order clairvoyants have claimed that Dee and Kelly in some way obtained access to the construction of the Enochian system whilst they were in Central Europe. It is claimed that numerous Rosicrucian centres existed in Germany, Austria, and Bohemia, and both Dee and Kelly were received therein. Whilst this may be a plausible theory, there is not the least vestige of objective evidence for this assumption. Still others have believed that it represents a revival of certain species of Atlantean Magic, though those who press this theory do not explain the Dee diaries, nor his account of the method he and Edward Kelly employed to acquire the roots of this system.

Roughly, the facts which are concerned with the origins of the system are these. Over one hundred large squares filled with letters were obtained by Dee and Kelly in a manner which we cannot quite determine. When working, Dee, for example, would have before him on a writing table one or more of these Tables, as a rule 49″ x 49″, some full while others were lettered only on alternate squares. Then Sir Edward Kelly would sit down at what they called the Holy Table on which were various magical pentacles, and which also rested on wax seals. On this Table was a large Crystal or Shewstone, in which, after a while, he reported to see an Angel who would point with a wand to letters on certain charts in succession. Kelly would thereupon report to Dee that the Angel pointed, for example, to column 4, rank 29, of one of the many charts, and so on, apparently not mentioning the letter, which Dee would then find on the table before him, and write it down. When the Angel had finished his instruction, the message—when it concerned certain of the major invocations or Calls—was rewritten backwards. It had been dictated the wrong way round by the Angel since it was considered too dangerous to communicate in a straightforward manner, each word being so powerful a conjuration that its direct pronunciation or dictation would have evoked powers and forces not desired at that moment.

Regardless of their origin, these Tablets and the whole Enochian system do represent realities of the inner planes. Their value is undoubted, as only a little study and application prove. Whilst it may seem, at first sight, that their governance is solely in the world of the elementals, that is the Astral plane, there is much to indicate that they extend to planes which are spiritual and divine in nature. In any event the magical conception of the Elements is rather different from that which obtains in most so-called occult philosophies.

Perhaps a word or two of caution might be added. Undoubtedly prudence is required in this matter. It is a very powerful system, and if used carelessly and indiscriminately will bring about disaster and spiritual disintegration. The warnings given in connection with the Invocations are not to be regarded as conventions or as platitudinous moralisings. They represent a knowledge of true facts, and the student will do well to take cognisance thereof. Let him study the theory first of all, so that he has a thorough knowledge of the construction of the squares and pyramids. This must be so ingrained within his mind, that a glance at the Tablets will automatically start an associative current which will bring up without delay the attributions of any given letter or square which strikes the eye. Only when this has been accomplished, dare he venture to the actual use of the Pyramids with the God-forms, or to the employment of the Invocations in ceremonial.

At this juncture, also, let me record one or two facts about the Angelic language in which the invocations are couched. The Outer Order rituals state, when the Tablets are pointed out in the Temple to the Candidate, that they are written "in what our tradition calls the Angelic Secret Language." The Tablets in use in the Temples, as well as those reproduced herein, are lettered in English. These, however, are a translation or, more accurately, a transliteration of characters belonging to the Enochian Alphabet. These letters will be found reproduced on a later page. It is said that these Letters are not simple in character, but partake of the nature of Sigils. In the section on Talismans, it will have been noticed that certain Geomantic emblems and Astrological symbols are referred to these letters.

This Angelic Secret language, whatever its origin, is a true language. It has, quite clearly, a syntax and grammar of its own, and the invocations in that language are not mere strings of words, but sentences which can be translated, not simply transliterated into English. For instance, the Invocation of the three

Archangels ruling over the Spirit Tablet, employed in the opening of the Portal Grade reads: "Ol Sonuf Vaorsagi Goho Iada Balata. Lexarph, Comanan, Tabitom. Zodakara, eka; zodakare od zodamran. Odo kikle qaa, piape piaomoel od vaoan." This, translated, means "I will reign over you, saith the God of Justice. Lexarph, Comanan, Tabitom, move, therefore. Show yourselves forth and appear. Declare unto us the mysteries of your creation, the balance of righteousness and truth."

In a First Order side-lecture issued to newly-initiated Zelatores by G. H. Fratre Sub Spe, there is this note on the Enochian system and language which might be worth reproducing:

"One more point is shown you in this first part of the 1 = 10 Grade, and that is the Great Terrestrial Watch-Tower or Tablet of the North. At present it will probably be to all of you who are here present, with the exception of those who have passed into the Second Order, an absolute sea of mystery. It appears a curious arrangement of squares and letters in different colours, and perhaps you may wonder to see English and not Hebrew letters upon it, seeing that it is one of the most ancient symbols in the world. I may tell you, without betraying any knowledge which is beyond you, that these letters are transliterated for convenience. I do not think there is any one present, except myself, who could read the original language in which they are written. But I may tell you that it is a great curiosity merely from the linguistic point of view, because that language and those characters in which it is written, are a perfect language which can be translated, and yet there is no record, so far as I am aware that that language was ever spoken, or those characters were ever used by mortal man. Now that Müller and other great philologists have said that it is impossible that any human being should invent a language, here is a language which has existed for as far back as we are able to trace. We find traces of it on rock-cut pillars and on temples, apparently as old as the world. We find traces of it in the sacred and secret mysteries of some of the oldest religions in the world, but we find no trace of it ever having been used as a living language, and we hold the tradition that it is the Angelic secret language. Only one instance of this I may perhaps be allowed to give. The high priest of Jupiter in the earliest days of Rome was called Flamen *Dialis*, and you will find that the most learned are utterly ignorant as to whence came the word *Dialis*. They will tell you that it is ancient Etruscan, but beyond that they can tell you nothing. It is not the genitive of any known nominative. On that Tablet (Earth) you will see that the second of the Three Holy Secret Names of God is *Dial*."

Although no philologist, and without the least scientific knowledge of comparative languages, yet I have found the study of this Angelical of Enochian language an absorbing interest. Going through the invocations with the intention of compiling a dictionary of the extant words has convinced me personally that we have here fragmentary pieces of a very ancient tongue—a language which is far older even than the Sanskrit. It must have been a living tongue at one time, though many thousands of years ago, and it may therefore be claimed for Enochian that the fragments we do have are in the oldest language of which we have any knowledge. In short, though as pure speculation, it is believed that the language in which these invocations are written are remnants of the tongue of the age-old Atlanteans. True, there are no means for the time being of proving this speculation, or of bringing forward the least convincing item of corroboration other than that it is an instinctive or intuitive conviction. In the quotation rendered above, Fratre Sub Spe does give one example of an Enochian word appearing in antiquity, and this to some may prove suggestive. If only we knew it, there probably are hordes of words similar to the case quoted, and these may come to light when expert attention is given to the subject.

Since writing the above, another instance of an Enochian word has come to my attention. Reading Charles Johnson's translation of, and Theosophical commentary upon, the great Upanishads of India, I find reference to a certain character of legend, Uma Haimavati. The Kena Upanishad speaks of her as the daughter of the Snowy Mountain, and she is, interprets Mr. Johnson, a symbol of the hidden Wisdom personified as the child of the Himalaya who reveals the Eternal. And Charles Johnson then proceeds, "Curiously, while the inner significance of the name of this woman greatly radiant is lost in Sanskrit, *it must have been clear in the older tongue which lies behind Sanskrit;* for it remains in the group of younger Aryan tongues called Slavonic. Here, the root *Um* is the common word for intelligence."

The italics marked in Johnson's commentary are mine. This point must strongly be indicated, for the significance of that word Um is retained, not alone in the Slavonic as shown by Mr. Johnson, but also in the Enochian or Angelical language. For example, in the Second Enochian Key, used to invoke the Angels of the Spirit Tablet, and in the Sixteenth Key we find the word "OM" translated by "Understand." (Let me remark here too, that the translation of the words in the Enochian invocations came from the same occult or angelic source as the invocations themselves, and were not made by either Dee or Kelly.) Again, in the Fifteenth Key, we find the English version of the Call "O thou . . . who knowest" as equivalent to "Ils . . . ds *omax.*" While in the Call of the Thirty Aethers, "Oma" is rendered as "understanding." Thus there is every indication to believe that if there was a language "which lies behind Sanskrit" as supposed by Mr. Charles Johnson and of course by many others, which according to the philosophy of the Ancient Wisdom is that of Atlantis, then the Enochian or Angelical language bears several strong points of resemblance to it.

Yet, the puzzle is this. Prior to the previously described ceremonial skrying of Dr. Dee and Sir Edward Kelly towards the close of the 16th century there is absolutely no trace of any part of the Enochian magical system or Angelical language in Europe. There are innumerable ancient and mediaeval records of so-called "barbarous names of evocation," many of them being assembled apparently in sentences and runes, etc. But none of these latter have the coherence which the Enochian language *does* have, nor do they betray traces of grammar and syntax which are clearly indicated in the Angelical Keys. In some incomprehensible manner, this pair of psychics must have stumbled on a thread which unfolded, perhaps from their own subconscious memory of former lives, parts of this strange tongue of a by-gone age. Stumbled, I use advisedly, for a close perusal of their diaries both published and unpublished reveals nothing to indicate that Dee or Kelly had anything but the remotest idea of what it was that they were recording so carefully. The way they have recorded the invocations, as shown in Sloane mss 3191 in the British Museum, indicates they had never studied its intricacies or grammar, and thus many words became jumbled and joined together. Only a little study of the Calls is necessary to reveal their mistakes, and to restore what is clearly the original arrangement of words. For instance, the word "L" or "EL" meaning "The first" or "One" is invariably joined on to the succeeding word in the Dee version; there is no necessity for this.

It is clear that the Angelical language was not in the possession of a possessive case, and thus we find several instances of the English translation, where the possessive case is used, not tallying exactly with the Enochian. We find "Lonshi Tox" translated by "His Power" when strictly it ought to be, if the words are literally to be translated "The power of him." And "Elzap Tilb" is rendered "Her course" instead of "The course of her." I mention this simply to show that the language is a real one, and not a mere jumble of unmeaning words to which an arbitrary translation was given. With the publication of the invocations here, I hope that serious experienced philologists will devote some attention to this matter so that we can thrash out once and for all, on the objective plane, the true nature of the language and the vertical source of its origins.

It is said in the ⑤ = $\boxed{6}$ Ritual that some of the only Fratres of the Order compiled a dictionary of this language. At any rate, such is not in existence now, though the writer, using the Angelical Calls, has compiled a dictionary of the extant Enochian words. Unfortunately, it is not possible to include this dictionary with the present account of Order Teaching.

Incidentally, for practical purposes, the language is pronounced by taking each letter separately, whenever a lack of vowels renders it necessary. But, with a little practice, the pronunciation will come instinctively when the student wants it. "Z" is always pronounced "Zod" with a long "o."

My last word is an insistence upon the necessity for a thorough grasp of the preliminary part. It should be read again and again, so that the student actually absorbs the material, rather than learns it by a feat of memory or conscious intellection. It may take some months this way, but once it has made it a part of his mode of thinking, so that it has been assimilated into the very structure of his brain, the real significance and meaning of the system will begin to dawn on him.

I. Regardie

THE FIRST WATCH-TOWER
OR THE
GREAT EASTERN QUADRANGLE OF AIR

r	Z	i	l	a	f	A	y u	t	l i	p	a
a	r	d	Z	a	i	d	p	a	L	a	m
C	z	o	n	s	a	r	o	Y v	a	u	b
T	o	i	T	t	z x	o	P	a	c	o	C
S	i	g	a	s	o	n m	r	b	z	n	h
f	m	o	n	d	a	T	d	i	a	r	l i
o	r	o	i	b	a	h	a	o	z	p	i
t c	N	a	b	r a	V	i	x	g	a	s z	d
O	i	i	i	t	T	p	a	l	O	a	i
A	b	a	m	o	o	o	a	C	u v	c	a
N	a	o	c	O	T	t	n	p	r	u a	T
o	c	a	n	m	a	g	o	t	r	o	i
S	h	i	a	l	r	a	p	m	z	o	x

THE SECOND WATCH TOWER

OR THE

GREAT WESTERN QUADRANGLE OF WATER

T	a	O	A	d	u v	p	t	D	n	i	m
a o	a	b l	c	o	o	r	o	m	e	b	b
T	o a	g	c	o	n	x z	m i	a nu	l	G	m
n	h	o	d	D	i	a	i	l a	a	o	c
f p	a	t c	A	x	i	v o	V	s	P	x s	y l N h
S	a	a	i	z x	a	a	r	V	r	c L	i
m	p	h	a	r	s	l	g	a	i	o	l
M	a	m	g	l	o	i	n	L	i	r	x
o	l	a	a	D	n a	g	a	T	a	p	a
p	a	L	c	o	i	d	x	P	a	c	n
n	d	a	z	N	z x	i	V	a	a	s	a
r i	i	d	P	o	n	s	d	A	s	p	i
x	r	i r	n	h	t	a	r	n a	d	i	L

THE THIRD WATCH TOWER
OR THE
GREAT NORTHERN QUADRANGLE OF EARTH

b	O	a	Z	a	R	o	p	h	a	R	a
u v	N	n	a	x	o	P	S	o	n	d	n
a	i	g	r	a	n	o	a o	m	a	g	g
o	r	p	m	n	i	n	g	b	e	a	l
r	s	O	n	i	z	i	r	l	e	m	u
i	z	i	n	r	C	z	i	a	M	h	l
M	O	r	d	i	a	l	h	C	t	G	a
R o	C O	a c	n a	c nm	h c	i h	ia bt	s a	o s	m o	t m
A	r	b	i	z	m	i	i l	l	p	i	z
O	p	a	n	a	l B	a	m	S	m	a	T L
d	O	l	o	P F	l	n	i	a	n	b	a
r	x	p	a	o	c	s	i	z	i	x	p
a	x	t	i	r	V	a	s	t	r	i	m

THE FOURTH WATCH TOWER
OR THE
GREAT SOUTHERN QUADRANGLE OF FIRE

d	o	n	p	a	T	d	a	n	V	a	a
o	l	o	a	G	e	o	o	b	a	u v	a i
O	P	a	m	n	o	v o	G	m n	d	n	m
a	p b	l	s	T	e	c d	e	c	a	o	p
s	c	m	i	o	a	n	A	m	l	o	x
V	a	r	s	G	d	L	b v	r	i	a	p
o	i	P	t	e	a	a	p	D	o	c	e
P	s	u v	a	c	n	r	Z	i	r	z	a
S	i	o	d	a	o	i	n	r	z	f	m
d	a	l b	t	T	d	n	a	d	i	r	e
d	i	x	o	m	o	n	s	i	o	s	p
O	o	D	p	z	i	A	p	a	n	l	i
r	g	o	a	n	n	O p	A	C	r	a	r

THE BOOK OF THE CONCOURSE OF THE FORCES

PART ONE

The Enochian Tablets are four in number, each referred to one of the elements of Earth, Air, Fire and Water. In addition to these four there is another smaller Tablet, which is called The Tablet of Union, referred to the element of Ether or Spirit. Its function, as its name implies, is to unite and bind together the four elemental Tablets. For purposes of study the four Elemental Tablets or Watch-Towers are arranged as are the elements in the Pentagram, although the order is rather different:

1. Air Tablet	2. Water Tablet
3. Earth Tablet	4. Fire Tablet

To each Tablet are referred innumerable attributions, which will be dealt with in the course of this paper, the principal elementary ones being those of colour. Certain squares on each Tablet were painted in the colour of the Element, according to the King Scale, whilst others were left wholly or partly white. Thus in each Tablet there are four principal types of square. There are those of:

1. The Great Cross of 36 squares, lettered in black on white, stretching through the entire Tablet.
2. The Sephirotic Calvary Crosses, lettered also in black on white, in the four corners on the Tablets.
3. The Kerubic Squares, which are always in the elemental colour of the Tablet, and are the four squares immediately above each Sephirotic Cross.

4. The Servient Squares, always in the colour of the Tablet, and consist of the 16 squares of each lesser angle beneath each Sephirotic Cross.

The Kerubic and Servient squares on each Tablet are coloured in the elemental colour, with the letters drawn thereon in the complementary colour, thus:

AIR TABLET painted in Yellow. Lettering on Air quarter Mauve.
WATER TABLET painted in Blue. Lettering on Water quarter Orange.
EARTH TABLET painted in Black. Lettering on Earth quarter Green.
FIRE TABLET painted in Fire. Lettering on Fire quarter Green.

The lettering on the other three Angles follows the element. Thus, to consider the Fire Tablet as an example, the colouring of each Angle of the Tablet will be:

1.
Lesser Angle
of AIR
Yellow Letters
on Red

2.
Lesser Angle
of WATER
Blue Letters
on Red

3.
Lesser Angle
of EARTH
Black Letters
on Red

4.
Lesser Angle
of FIRE
Green Letters
on Red

The TABLET OF UNION, which is attributed to Spirit, the fifth point of the Pentagram, is a small Tablet of twenty squares, five letters wide, four deep. Its letters are painted on a white ground:

EXARP, attributed to Air, is painted in yellow letters. 1st line.
HCOMA, attributed to Water, is painted in blue letters. 2nd line.
NANTA, attributed to Earth, is painted in black letters. 3rd line.

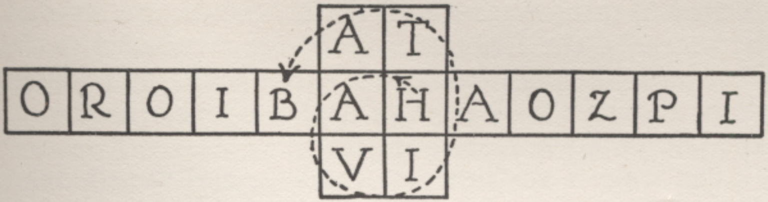
BITOM, attributed to Fire, is painted in red letters. 4th line.

Each of these twenty squares is attributed in part to Spirit, and its letters are used in combination with those on the Elemental Tablets in the formation of certain Names.

The most important item on each Angelic Tablet is the Great Cross whose shaft descends from top to bottom and whose bar crosses the Tablet in the centre. This Cross comprises 36 squares, and has a double vertical line which is called *Linea Dei Patris Filiique,* the Line of God the Father and the Son, and *Linea Spiritus Sancti,* the Line of the Holy Spirit, crossing this horizontally, and containing one rank of letters. The *Linea Spiritus Sancti* is always the seventh line or rank of letters from the top, while the two vertical columns of the *Linea Dei Patris Filiique* are always the sixth and seventh columns counting from either right or left.

From this Great Cross, various Angelic and Divine Names are produced, which are of supreme importance. First of all there are the "Three Great Secret Holy Names of God" which are found in the Linea Spiritus Sancti. This line comprises twelve letters, which are divided into names of three, four, and five letters reading from left to right. Thus in the Air Tablet, you will find ORO IBAH AOZPI; in the Water Tablet: MPH ARSL GAIOL; in the Earth Tablet: MOR DIAL HCTGA, and in the Fire Tablet: OIP TEAA PDOCE.

These Three Secret Holy Names of God are the major names of the Tablets. These Names are conceived to be borne as ensigns upon the Banners of the Great King of each quarter. The Name of the Great King is always a name of eight letters and comprises a spiral or whirl in the centre of the Great Cross. Thus in the Air Tablet, the Great King is BATAIVAH. It is produced:



And so for the other three Angelic Tablets. The King is a very powerful force, and since it initiates the whirl it is to be invoked with due care.

The next series of important names obtained from the Great Cross are the Six Seniors. Their names begin from the sixth and seventh squares of the Linea Spiritus Sancti, including these squares, and read *outwards* along the three lines of the Cross to the edge of the Tablet. Each is a name of seven letters. In the case of the Air Tablet, the Six Seniors are:

HABIORO

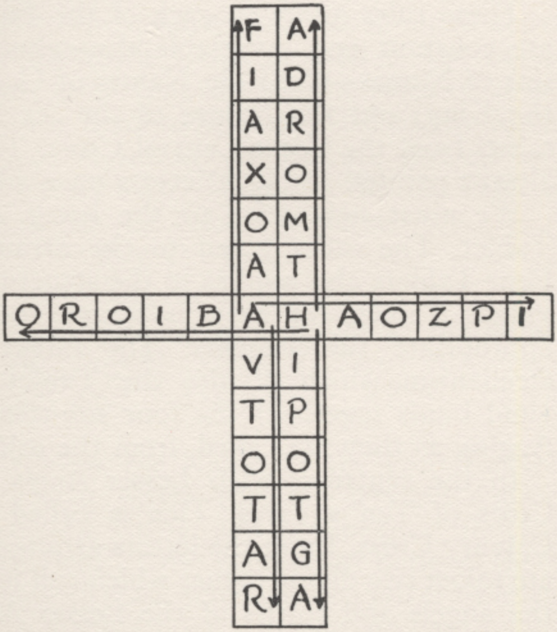
AAOXAIF

HTMORDA

AHAOZPI

AVTOTAR

HIPOTGA



(Note the overlapping of letters in the central squares). The Eight-lettered Name of the King, and the six

Names of seven letters each of the Seniors, are invoked by means of the Hexagram. They are attributed to the Sun and Planets, and are on a different and higher plane than are the elemental names. The attribution to the points of the Hexagram is:

The King is attributed to the Sun, and the six Solar Hexagrams invoke him. The Senior formed on the left hand of the Linea Spiritus Sancti is attributed to Mars; that on the right hand to Venus. The Name of the Senior formed by the letters in the upper half of the Linea Dei Patris (which is the *left* descending column of the Cross, as the *right* column is the Linea Dei Filiique) is attributed to Jupiter, and the lower half to Mercury. The Senior formed by the letters on the upper half of the Linea Dei Filiique is referred to Luna, whilst the Name formed by the letters in the lower half is referred to Saturn.

These rules apply to each of the Four Tablets and are constant and invariable throughout. These three sets of Names—the Holy Names of God, the Name of the King, and the Names of the Six Seniors, are all taken from the Great Central Cross. Their Names are always painted in black letters on a white ground.

We must now refer to the lesser Angles of each Tablet. The order given to the arrangement of the Four Tablets also applies to the structure of each individual Tablet, for each is shown together with its appropriate sub-elements. The Great Cross is the mechanism which divides the Tablet and separates (and binds together) the four sub-elements or Lesser Angles, as they are called, from the other.

In the centre of each Lesser Angle will be seen a Cross of Ten squares. This is called the Sephirotic Calvary Cross. From the letters arranged on this Cross are taken two divine names which call forth and control the angels and spirits of the Lesser Angle, and their names are used in a preliminary invocation when working magically with a square of a lesser angle. From the vertical line of the Sephirotic Cross, reading from above downwards, comes a Deity Name of six letters. Thus, in the Air Lesser Angle of the Air Tablet, we find, in the white descending line of the Cross, the name IDOIGO. It is with this name that the Angels and Spirits of the Lesser Angle are to be called. From the cross-bar, reading from left to right, comes the deity name of five letters, ARDZA, which is used to command those Angels called by the first name. Thus in every Sephirotic Cross in every Lesser Angle, we obtain two divine names. One on the descending shaft, always of six letters, and one on the cross-bar, reading from left to right, of five letters. These names must be read in these prescribed directions, for if they are reversed, they call forth evil forces. Like the Names from the Great Cross, these Names on the Sephirotic Cross are painted in black letters on white. But unlike the former, these latter are employed with the Pentagram.

We now come to the coloured squares grouped above and below the Sephirotic Cross in each of the Lesser Angles. The most important of these are the four *above* the cross-bar of the Sephirotic Cross—called the Kerubic Squares. From these four squares are derived four names of four letters each. Thus, for the top rank of the Airy Angle of the Air Tablet, we have:

R Z (I) L A

Note that the white square in the centre, belongs to the Sephirotic Cross and is not included in the names derived from the Kerubic Squares. From these four letters we obtain four names, thus: RZLA. ZLAR. LARZ. ARZL.

These Four Names, the Names of the Four Kerubic Angels of the Lesser Angle, rule the servient squares below the Sephirotic Cross, and of the four, the first is the most powerful as the others are derived therefrom. By prefixing to these four names a letter from the appropriate line of the Tablet of Union, we obtain even more powerful names, archangelic in character. Thus for the Kerubic Rank of the Air Lesser Angle of the

Air Tablet, which we are using as our example, the letter "E" of the word "EXARP" on the Tablet of Union is prefixed. This produces ERZLA. EZLAR. ELARZ. EARZL.

The rule is that the*first letter* of the appropriate line of the Tablet of Union is prefixed only to the Names formed from the Kerubic Squares. In the Airy Angle of the Water Tablet, the principle Kerubic Name is TAAD. The name formed by the addiiton of the appropriate letter from the Tablet of Union is HTAAD: and so on. As an example of this method applied to the remaining servient squares of the Air Angle of the Air Tablet, we find:

X is added to the 16 servient squares of the angle of AIR.
A is added to the 16 servient squares of the angle of WATER.
R is added to the 16 servient squares of the angle of EARTH.
P is added to the 16 servient squares of the angle of FIRE.

Hence EXARP will be used entirely on the Air Tablet, and is never used on the other three Tablets. The First letter applies to the Kerubic Squares of each of the four Lesser Angles, whilst the remaining four letters apply to the sixteen servient squares of those Angles as shown above. The other names of the Tablet of Union are attribuetd similarly to Water, Earth, and Fire. As an example, I give below Names formed from the Lesser Angle of Fire in the Water Tablet:

N	L	I	R	X
A	T	A	P	A
X	P	A	C	N
V	A	A	S	A
D	A	S	P	I
R	N	D	I	L

HNLRX HLRXN HRXNL HXNLR.

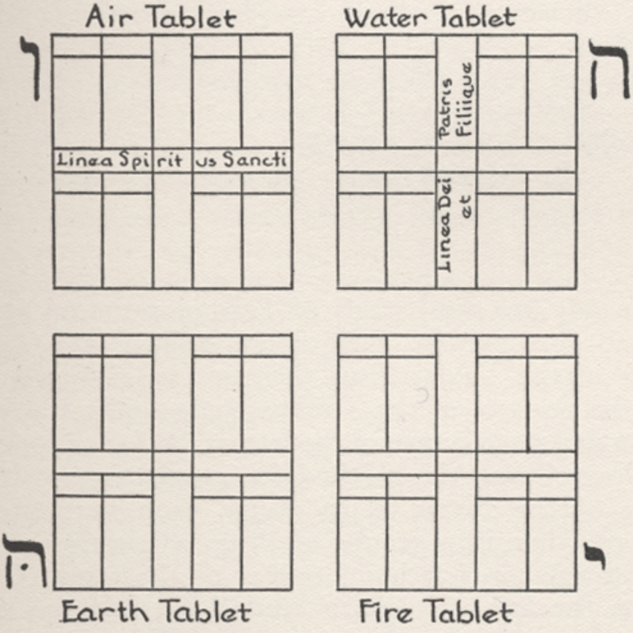
AXPCN APCNX ACNXP ANXPC.
AVASA AASAV ASAVA AAVAS.
ADAPI AAPID APIDA AIDAP.
ARNIL ANILR AILRN ALRNI.

The ritual for the consecration of the Four Elemental Weapons gives excellent examples of the spirit or archangelic names formed from the Kerubic Squares by the addition of letters from the Tablet of Union.

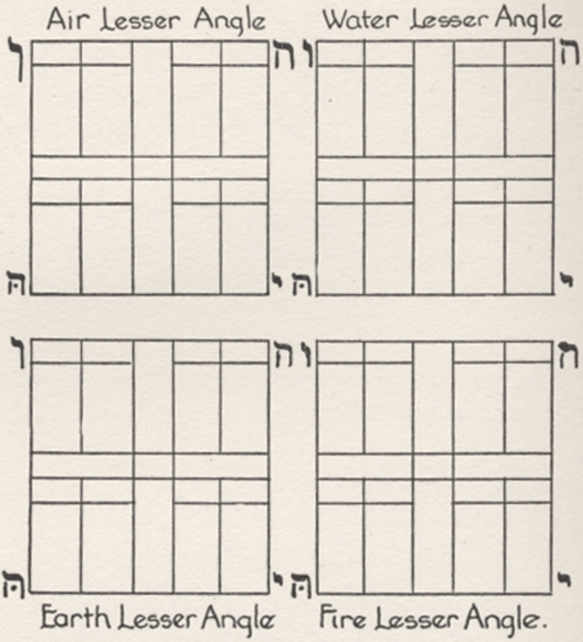
The attribution of the Name Yod He Vau He.
This Name is the key to the whole of the Enochian attributions of the squares to the Elements: The letters are thus referred:

י	YOD	FIRE	WANDS
ה	HE	WATER	CUPS
ו	VAU	AIR	SWORDS
ה(final)	HE	EARTH	PENTACLES

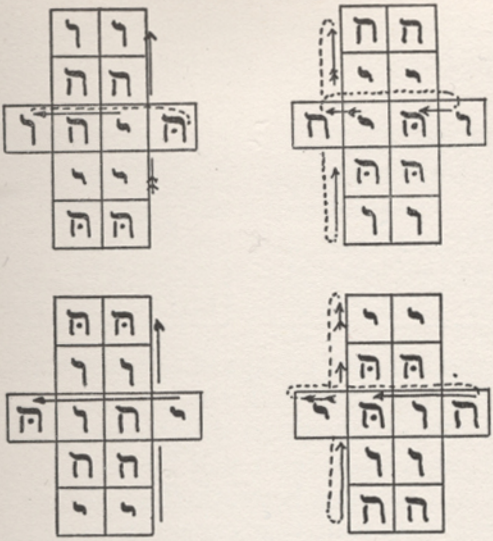
The letters of the great name attributed to the Four Tablets in order together:


Air Tablet
Water Tablet
ו
ה
Linea Spiritus Sancti
Patris Filiique
Linea Dei et
ה
י
Earth Tablet
Fire Tablet

The letters of the great name attributed to each corner of the separate Tablets:


Air Lesser Angle
Water Lesser Angle
ו
ה
ו
ה
ה
י
ה
י
ו
ה
ו
ה
ה
י
ה
י
Earth Lesser Angle
Fire Lesser Angle.

Not only are the Letters of Tetragrammaton attributed to the Tablets themselves, and to the Lesser Angles of the Tablets, but they are so arranged that even the Squares of the Tablets come under the jurisdiction and governance of the letters. So far as concerns the Great Cross, the method for attributing to it the letters of the Name is to divide each vertical and horizontal line into groups of three adjoining squares. Against the *top* left hand corner of the Great Cross, and on the *left* of its horizontal shaft, put the letter of the Name for the Element of the Tablet, thus VAU for the Air Tablet, Yod for the Fire Tablet, etc.



Each square of the above diagram represents *three squares* on the Tablets. This attribution is perfectly simple if it be remembered that the letter consonant to the Tablet always comes to the *top* and *left*.

The arrows show the direction in which the Name is to be read.

The Sephirotic Crosses in the Lesser Angles have, as the student will already have noted, ten Squares, each of which is referred to one of the Sephiroth of the Tree of Life. The Sephirotic Cross therefore represents the Sephiroth modified by the letter of the lesser angle. Thus Kether in the Airy Lesser Angle is the *Kether* of *Vau*. In the Watery Lesser Angle, it is the *Kether* of *Heh*, and so on. The letters, in this case, as elsewhere explained, refer to the four Worlds.

Referring to the other squares of the lesser angles, in the Kerubic Rank the *outside* square is always attributed to the letter corresponding to the Element of the Lesser Angle. In the Tablets of Air and Water, the Name reads right to left in the two upper quarters; in the two lower quarters it reads from left to right. In the Tablets of Earth and Fire, left to right in the upper, but in the two lower quarters form right to left. Thus in the Four Tablets, the Name reads:

AIR

←

VHYH (f)	YH (f) V H
H(f) Y H V	H V H (f) Y

WATER

←

V H Y H(f)	Y H(f) V H
H(f) Y H V	H V H(f) Y

→

→ EARTH

VH(f) Y H	V H(f) Y H
H(f) V H Y	H(f) V H Y

←

→

→ FIRE

VH(f) Y H	V H(f) Y H
H(f) V H Y	H(f) V H Y

←

Though the last two groups of the name are the same, this does not indicate that the squares are identical. Their elemental composition differs enormously in each lesser angle, as a little later will be seen.

The Servient Squares beneath the Calvary Cross may be considered as of four vertical columns of four squares each, or, looking at it from a different angle, of four horizontal ranks also of four squares each. In attributing the letters of Tetragrammaton to these Servient Squares, the rule is that they follow the attributions of the Kerubic Squares. The columns (that is reading from above downwards) follow the order of the Kerubic Squares above, and this order is invariably followed *downwards* for the ranks, reading from right to left. Thus in the Air Lesser Angle of the Air Tablet, the Kerubic Rank has attribution to the Name:

VAU HEH YOD HEH (Final)

Therefore applying the above rule, the Servient squares beneath the Sephirotic Cross follow:

	VAU	HEH	YOD	HEH (Final)
(Final) HEH	*	*	*	*
YOD	*	*	*	*
HEH	*	*	*	*
VAU	*	*	*	*

From this example, it will be clearly indicated that each square has a double attribution to the letters of Tetragrammaton, none being the same since a column and a rank differ. Thus, Column VAU rank Yod does not coincide in nature with Column YOD rank VAU.

We must now approach the reason for this complex series of references of the letters of the Tetragrammaton to the squares. According to these attributions, so are certain Astrological, Tarot, Geomantic and Hebrew symbols referred to the Squares.

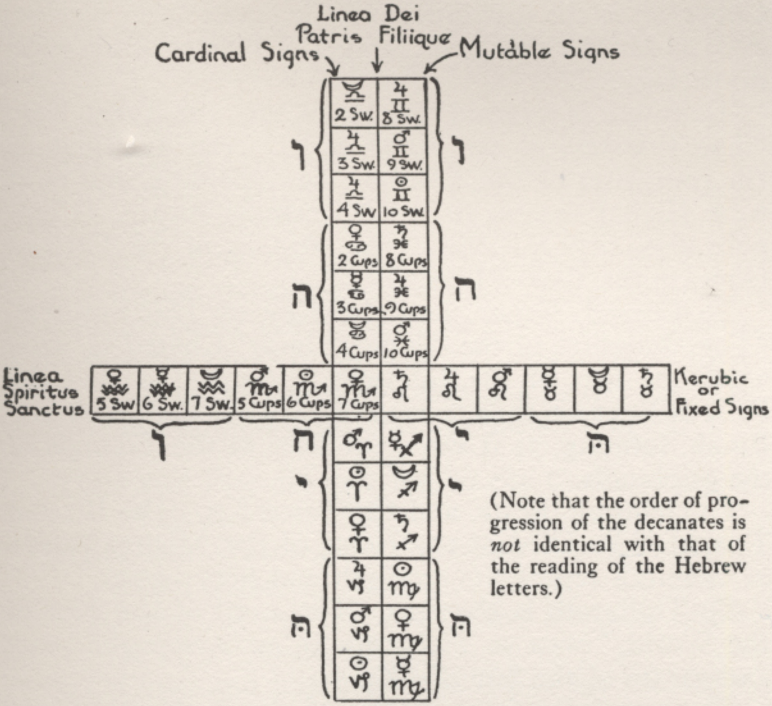
It will be remembered that in attributing the letters of the Name to the Great Cross, we subdivided the latter into groups or blocks of three squares each. Every block was attributed to some one letter of Tetragrammaton. Now the Signs of the Zodiac are to be attributed to the Great Cross, and each of those twelve Signs is to be referred to three squares constituting one group or block. The order of their attribution is governed by the letters of the Great Name already referred to the arms of the Great Cross. For instance, Fiery Signs (Aries, Leo, and Saggitarius) are attributed to YOD. Watery Signs (Cancer, Scorpio, and Pisces) are attributed to HEH. Airy Signs (Gemini, Libra, Aquarius) are attributed to VAU. Earthy Signs (Taurus, Virgo, and Capricorn) are attributed to HEH final.

Thus each group of three squares, constituting a single unit, is attributed to one sign of the Zodiac, depending upon the letter of the Name referred to that group. Each Zodiacal Sign, being divisible into three Decanates, or divisions of ten degrees, it follows that each of three Decanates of the Sign may be referred to one of the squares in any group of three squares. The Sign refers to the group, the Decan refers to one square of that group.

The rule governing the attributions of the Twelve Signs to the Great Cross is: the Four Kerubic or Fixed Signs (Taurus, Leo, Scorpio, and Aquarius) are referred to the squares of the Linea Spiritus Sancti. The Four Cardinal Signs (Aries, Cancer, Libra, Capricorn) are referred to the left side of the Linea Dei Patris Filiique, and the Four Mutable Signs (Gemini, Virgo, Sagittarius and Pisces) to the right side of the Linea Dei Patris Filiique.

The decanate system as employed by the Order will be found in the part of this book dealing with the significance of the Tarot Cards. They begin with the attribution of the first decanate of Aries to the planet Mars, and ending with the last decanate of Pisces also ruled by Mars. The order of planets for the decanates follows the order of Sephiroth on the Tree of Life: Saturn, Jupiter, Mars, Sol, Venus, Mercury, and Luna.

There are 36 small cards of the Tarot, as explained in the appropriate documents, attributed to the decanates of the Twelve Signs. Therefore to each of the decanate squares on the Great Cross will be attributed one of the small cards of the Tarot. 2, 3, and 4, of each of the four Suits of Tarot are referred to Cardinal Signs. 5, 6, 7 to the Kerubic or Fixed Signs; and 8, 9, and 10 to the Mutable Signs. Thus in the Air Tablet, the Great Cross shows the Tarot and decanate attributions thus:


Linea Dei Patris Filiique
Cardinal Signs
Mutable Signs
Linea Spiritus Sanctus
Kerubic or Fixed Signs
ו
ה
י
ה
2 Sw.
8 Sw.
3 Sw.
9 Sw.
4 Sw
10 Sw.
2 Cups
8 Cups
3 Cups
9 Cups
4 Cups
10 Cups
5 Sw
6 Sw.
7 Sw.
5 Cups
6 Cups
7 Cups

(Note that the order of progression of the decanates is *not* identical with that of the reading of the Hebrew letters.)

The attribution of the Sephiroth to the ten squares of the Sephirotic Cross is shown on the Admission Badge to the 27th Path of Peh, and reproduced in one of the Knowledge Lectures. The planetary attributions to the Sephirotic Cross as used in the Enochian system are rather different from those used on the Tree of Life. But the system that is here employed is constant, and applies to each of the sixteen Sephirotic Crosses on the four Tablets.

In this mode of attributing the planets to the Sephiroth on the Calvary Cross of the Lesser Angles, Saturn is excluded, and Jupiter and the Tarot Trump, the Wheel of Fortune is attributed to Kether. The title of this card is "The Lord of the Forces of Life," and Kether is the origin and source of Life.

To Chokmah is attributed Mercury, the Tarot Key, The Magician, "The Magus of Power" seeing that

Chokmah is the distributor of the power from Kether, even as Mercury is the messenger of Jupiter of Classical mythology.

To Binah is referred the Moon, and the Tarot Key, "The Priestess of the Silver Star," even as Binah is the completer of the Triad of the Supernals, and as it were High Priestess to the Inferior Sephiroth. (Compare also, says S.R.M.D., the position of the Path of Gimel in the Tree of Life.)

To Chesed, Venus, and the Key of The Empress, "The Daughter of the Mighty Ones." Chesed is, as it were, the first of the Inferiors below Binah, and the Path of Venus is thus reciprocal between Chokmah and Binah, forming, as it were, the base of the Triangle of the Supernals.

To Geburah, Mars, and the Tarot Key, The Blasted Tower, "The Lord of the Hosts of the Mighty," even as Geburah represents strength and fiery power.

To Tiphareth is the Sun, "The Lord of the Fire of the World," even as Tiphareth is, as it were the heart and centre of the Sun of Life.

The remaining four squares of the Sephirotic Cross have no planetary or astrological attributions. The ten squares of the Sephirotic Cross also stand for the Ace and small cards of the Suit represented by the Element of the Lesser Angle. Thus Wands are attributed to the Fire Angle, Pentacles to the Earth Angle, etc.

The Kerubic Squares are allotted, as their name implies, to the four Kerubim whose emblems follow the order of the letters of Tetragrammaton:

YOD
Lion—Leo
King

HEH
Eagle—Scorpio
Queen

VAU
Man—Aquarius
Prince

HEH (final)
Bull—Taurus
Princess

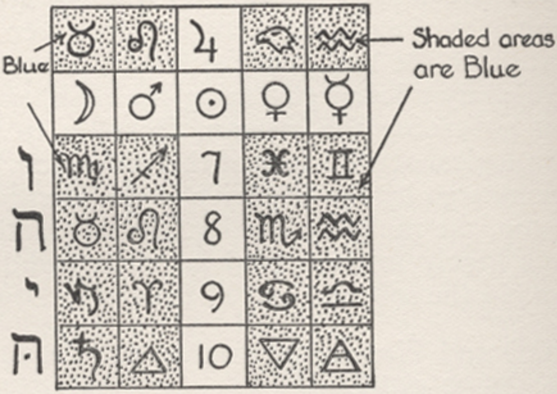
These last are of the suit corresponding to the Element of the Lesser Angle as explained above, viz: Wands to Fire and Yod; Cups to Water and Heh; Swords to Air and Vau; Pentacles to Earth and Heh final.

It was previously shown how the squares of the Servient part of each lesser angle were given a double attribution to the letters of the Name. They were seen to be ruled by a letter governing the rank, and also by a letter governing the column. In order to work out the astrological attributions of this allocation, note that the columns go by the triplicity of the Kerubic Square at the top, the ranks by quality. By this method there results a highly intricate and ingenious subdivision of elements in the sub-elements of the Lesser Angles.

YOD and Fire are referred to the Cardinal Signs, ♈ ♋ ♎ ♑.
HEH and Water are referred to the Kerubic or Fixed Signs, ♉ ♌ ♏ ♒.
VAU and Air are referred to the Mutable Signs, ♊ ♍ ♐ ♓.
HEH final and Earth are referred to the Elements, △ ▽ 🜁 ♄.

As to the reasons of this latter attribution, S.R.M.D. says that the Four Cardinal Signs are called the most fiery because most solar in nature. That is, the Equinoxes and Solstices occur when the Sun is in these signs. The Kerubic or Fixed Signs are considered watery because they are the most shining and glittering in nature. The remaining four Mutable signs are called the most Airy because they are the most subtle in nature. While the four elements are the most Earthy because their operation is mainly terrestrial. Incidentally, instead of the usual Earth symbol, the planet Saturn is used in the Enochian system, because, to quote S.R.M.D. "though one of the seven Lords who wander (planets), Saturn is yet here classed with those who abide because he is the heaviest of the seven and thus formeth a link between the Wanderers and Abiders."

The following diagram shows how any Lesser Angle may be worked out using the above rules:



EARTH ANGLE OF WATER TABLET

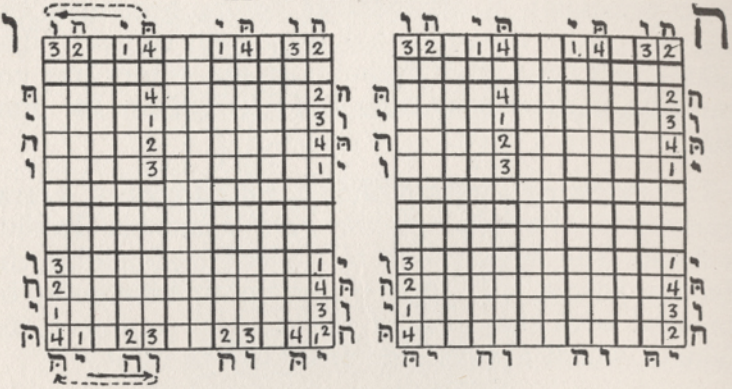
One final set of attributions concerns the Tablet of Union, which is referred to Spirit. It is employed, as before shown, in binding together the Tablets, and in building up Angelic Names. Its attributions are to the Four Aces of the Elements and to the Court Cards. The Aces represent the root force, and the essential spiritual noumenon of the element. The Court Cards are the vice-gerents of the root force in the element.

	☸	🜁	🜄	🜃	🜂
🜁	ACE SWORDS	PRINCE SWORDS	QUEEN SWORDS	PRINCESS SWORDS	KING SWORDS
🜄	ACE CUPS	PRINCE CUPS	QUEEN CUPS	PRINCESS CUPS	KING CUPS
🜃	ACE PENTS	PRINCE PENTS	QUEEN PENTS	PRINCESS PENTS	KING PENTS
🜂	ACE WANDS	PRINCE WANDS	QUEEN WANDS	PRINCESS WANDS	KING WANDS

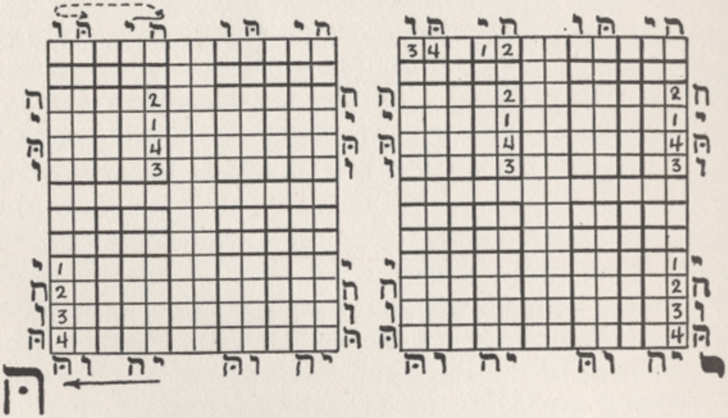
The foregoing methods of attributing the Enochian squares should be completely grasped before proceeding further. It is imperative to understand thoroughly the basic principles of attributions before beginning the analysis of the Pyramids based on each square. What follows will have little meaning if the reader has not worked out these references and attributions for himself.

The following diagram shows the Letters of Tetragrammaton attributed to the Four Enochian Tablets in detail. The figures refer to the order of reading the Hebrew letters, but must under no circumstances be confused with the order of the Angelic names on the Tablets, which always read from left to right.

In the 4=7 Grade the admission badge for the 28th Path was a Pyramid. It was described as having a square base, and four sides composed of equilateral triangles cut off so as to leave a flat top. These four sides were attributed to the four Elements, and the flat top was conceived to be the throne of Eth, the Spirit. Hitherto, the Squares of the Enochian Tablets have been treated as a single whole, and as being flat. In reality, however, they are represented as being pyramids like that described above. The practical magical significance of this will be shown hereafter, but for the moment we must consider the method of producing the sides of these Pyramids, and their attributions. With the exception of the Tetragrammaton letter, upon which everything else depends, all the other attributions appear and are included in the definition of the nature of the Pyramid. Each side of the Pyramid is coloured according to its own appropriate element, or left white for Spirit. It by no means follows for example that a square from the Airy Angle of Air will build up a completely yellow pyramid. But every square of the Air Tablet, in every angle, has at least one Airy yellow side to its pyramid. Every square of

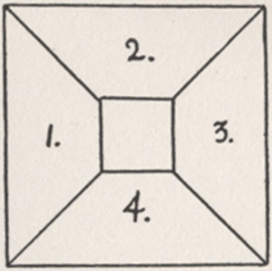


ATTRIBUTION
OF THE
GREAT NAME TO
THE FOUR LESSER ANGLES



the Airy Angle of all four Tablets has at least one Airy side.

On a flat surface, the Pyramid is represented by dividing the Square into four triangles, leaving a small square in the centre to mark the flat top. On this, if desired, the appropriate Enochian letter may be placed. The following will be the standard of reference, so that later should mention be made of Triangle No. 2, the following diagram will show its position.



The Pyramid is supposed to be in position on the Tablet, so that Triangle No. 2 points to the top of the Tablet. To work out the pyramid of any square completely, it is necessary to know the attributions of the Four Triangles and the element of each. Since every Tablet comprises four distinct divisions, each of these must be considered separately as each produces a different type of pyramid. The rules for analysing the pyramid based on the squares will be concisely put thus:

Great Cross.

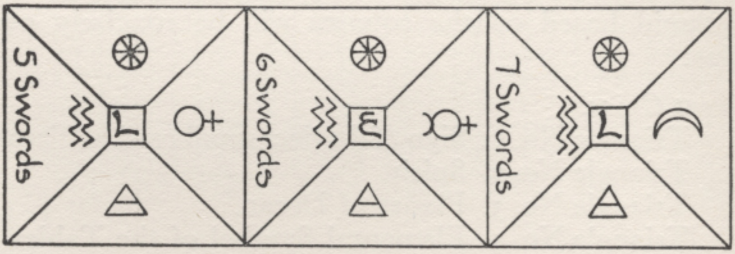
Triangle No. 1. Sign of Zodiac, small card of Tarot.
Triangle No. 2. Spirit.
Triangle No. 3. Planet of Decan.
Triangle No. 4. Elemental Symbol of the Tablet.

Note that Triangle No. 2 on the squares of the Great Cross is *always* Spirit, as indicating the operation of the Spirit in the primary Element, and is shown white. Triangle No. 4 is coloured according to the element of the Tablet; thus Red for Fire Tablet, Blue for Water, Black for Earth, Yellow for Air. Triangle No. 1 is to be coloured according to the triplicity of the Sign attributed to it, that is as to whether it is of an Earthy, Fiery, Watery, or Airy nature. Triangle No. 3 is to be coloured in that of the Element ruled by the Planet attributed to it. The rule governing the latter is:

Sun and Jupiter rule the element of Fire.
Saturn and Mercury rule the element of Air.
Venus and Moon rule the element of Earth.
Mars rules the element of Water.

On the other hand there are alternative methods, the use of which calls into operation other forces than elemental. Thus the colour of No. 1 may be in the colour of the Sign itself, as Red for Aries, and Blue for Sagittarius, etc. Triangle No. 3 may also be coloured in the colour of the Planet itself, Orange for the Sun, Green for Venus, etc. If these latter are used, planetary and zodiacal forces would be inferred in lieu of purely elemental ones. The former, however, may be found to be the most practicable for most circumstances.

The method of applying these rules to the Great Cross may be seen in the following, consisting of the three left hand squares of the Linea Spiritus Sancti of the Air Tablet, showing the pyramids formed from the squares of the letters ORO:



Sephirotic Cross.

Triangle No. 1. Elemental Emblem of Tablet.
Triangle No. 2. Emblem of Spirit.
Triangle No. 3. Elemental Emblem of Lesser Angle.

Triangle No. 4. Sephirah. Letter of Tetragrammaton. Tarot card.

Colouring: No. 1, Colour of the Element of Tablet. 2, Always white. 3, Elemental colour of Lesser Angle. 4, Either white for Spirit, or in colour of Sephirah.

Kerubic Squares of the Lesser Angles.

Triangle No. 1. Tarot Card of Lesser Angle.
Triangle No. 2. Elemental Emblem of Tablet.
Triangle No. 3. Kerubic symbol answering to letter of Name.
Triangle No. 4. Elemental Emblem of Lesser Angle.

No. 1 will agree with the colouring of No. 3 always. That is, the colour will be that of the element of the Court card corresponding to the Kerub. No. 2 shows the elemental colour of Tablet. No. 4, elemental colour of the Lesser Angle.

Servient Squares.

Triangle No. 1. Element of Great Tablet with astrological attribution.
Triangle No. 2. Elemental Emblem of letter ruling the *Column* with Tarot Trump.
Triangle No. 3. Elemental Emblem of Lesser Angle with Geomantic figure.
Triangle No. 4. Elemental Emblem of Letter ruling *Rank* with Hebrew letter corresponding to Tarot Trump in Triangle No. 2.

The colouring of these triangles is the simplest because it follows its elemental emblem. It has not been mentioned before, but it is the rule, when drawing or painting these pyramids and triangles, to paint the symbols on the appropriate sides in complementary colours. Thus, to take Triangle No. 1 of a servient square in the Water Angle of Water, the colour will be Blue to refer to the element of the Tablet as a whole, while the appropriate astrological attribution will be painted on it in Orange. This rule applies to all the squares.

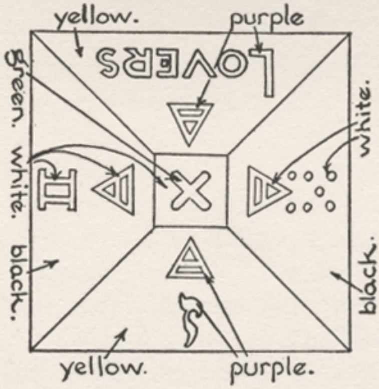
The method sounds highly complex, but in practice it is much easier than it sounds. In fact, it takes far less time to work out a square than to describe the method.

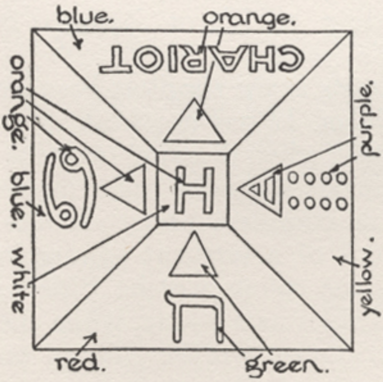
Tablet of Union.

Triangle No. 1. Element of Column. (Spirit in first column).
Triangles No. 2 and No. 4. Always Spirit.
Triangle No. 3. Element of rank.

The colours of each of the Triangles are clearly indicated.

I append below examples of the above, so that there may be no difficulty at all in understanding how this procedure obtains. Consider the Earth Lesser Angle of the Earth Tablet; the servient square in Rank VAU and Column VAU. The column is ruled by Vau, attributed to Air, therefore the Astrological symbol will be an Airy Sign. The Rank is ruled by VAU therefore the symbol will be Mutable Air, Gemini.


yellow.
purple
green.
white.
black.
white.
black.
LOVERS
X
yellow.
purple.


blue.
orange.
CHARIOT
orange.
blue.
white
purple.
H
yellow.
red.
green.

The Tarot Key for Gemini is The Lovers. The Hebrew Letter attributed to it is Zayin. The Geomantic attribution is Albus.

Take the Water Tablet, Air Angle, Column Heh, Rank Yod. The Column is ruled by Heh which is attributed to

Water. Therefore the astrological symbol will be a watery Sign.

The Rank is ruled by Yod, therefore the symbol will be Cardinal or Fiery Water—Cancer.

The Tarot Key for Cancer is The Chariot.

The Hebrew Letter for Cancer is Cheth.

The Geomantic attribution is Populus.

The following is by S.R.M.D. "Briefly, regarding the pronunciation of the Angelical Language, thou shalt pronounce the consonants with the vowel following in the nomenclature of the same letter in the Hebrew Alphabet. For example, in Beth, the vowel following 'B' is 'e' pronounced AY. Therefore, if 'B' in an Angelical Name precede another as in 'Sobha,' thou mayest pronounce it 'Sobeh-hah.' 'G' may be either Gimel or Jimel (as the Arabs do call it) following whether it be hard or soft. This is the ancient Egyptian use, whereof the Hebrew is but a copy, and that many times a faulty copy, save in the Divine and Mystical Names, and some other things.

"Also 'Y' and 'I' are similar, also 'V' and 'U,' depending whether the use intended be vowel or consonant. 'X' is the ancient Egyptian power of Samekh; but there be some ordinary Hebrew Names wherein 'X' is made Tzaddi."

From one ritual written by S.A., we find the following given as to the pronunciation of Names.

"In pronouncing the Names, take each letter separately. M is pronounced Em; N is pronounced En (also Nu, since in Hebrew the vowel following the equivalent letter Nun is 'u'); A is Ah; P is Peh; S is Ess; D is Deh.

"NRFM is pronounced En-Ra-Ef-Em or En-Ar-Ef-Em. ZIZA is pronounced Zod-ee-zod-ah. ADRE is Ah-deh-reh or Ah-deh-er-reh. TAAASD is Teh-ah-ah-ah-ess-deh. AIAOAI is Ah-ee-ah-oh-ah-ee. BDOPA is Beh-deh-oh-peh-ah. BANAA is Beh-ah-en-ah-ah. BITOM is Beh-ee-to-em or Beh-ee-teh-oo-em. NANTA is En-

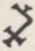
NOTES TO THE BOOK OF THE CONCOURSE OF THE FORCES

The following Table of Attributions, repeated though it is for the most part from earlier knowledge which should be familiar, may be useful for reference in working out the Squares.

Col.	Rank	Letter	Tarot Trump	Symbol	Geomantic Fig.
ו	הּ	א	Fool	🜁	Fort. Min.
S. C.	Chokmah	ב	Magician	☿	—
S. C.	Binah	ג	High Priestess	☾	—
S. C.	Chesed	ד	Empress	♀	—
י	י	ה	Emperor	♈	Puer
הּ	ה	ו	Hierophant	♉	Amissio
ו	ו	ז	Lovers	♊	Albus
ה	י	ח	Chariot	♋	Populus
י	ה	ט	Strength	♌	Fort. Maj.
הּ	ו	י	Hermit	♍	Conjunctio
S. C.	Kether	כ	Wheel of Fortune	♃	—
ו	י	ל	Justice	♎	Puella
ה	הּ	מ	Hanged Man	▽	Via
ה	ה	נ	Death	♏	Rubeus
י	ו	ס	Temperance	♐	Acquisitio
הּ	י	ע	Devil	♑	Carcer
S. C.	Geburah	פ	Tower	♂	—
ו	ה	צ	Star	♒	Tristitia
ה	ו	ק	Moon	♓	Laetitia
S. C.	Tiphareth	ר	Sun	☉	—
י	הּ	ש	Last Judgment	△	Cauda Dra
הּ	הּ	ת	Universe	♄ (🜃)	Caput

"S.C." stands for Sephirotic Cross.

THE FOLLOWING IS THE ENOCHIAN ALPHABET (this sometimes, though wrongly, was called Theban) TOGETHER WITH THE ENGLISH EQUIVALENTS OF ITS LETTERS, AND THE ENOCHIAN TITLES

Enochian	Title	English
	Pe	B.
	Veh	C or K.
	Ged	G.
	Gal	D.
	Orth	F.
	Un	A.
	Graph	E.
	Tal	M.
	Gon	I, Y, or J.
	Na-hath	H.
	Ur	L.
	Mals	P.
	Ger	Q.
	Drun	N.
	Pal	X.
	Med	O.
	Don	R.
	Ceph	Z.
	Vau	U, V, W.
	Fam	S.
	Gisa	T.

ah-en-tah. HCOMA is Heh-co-em-ah. EXARP is Eh-ex-ar-peh."

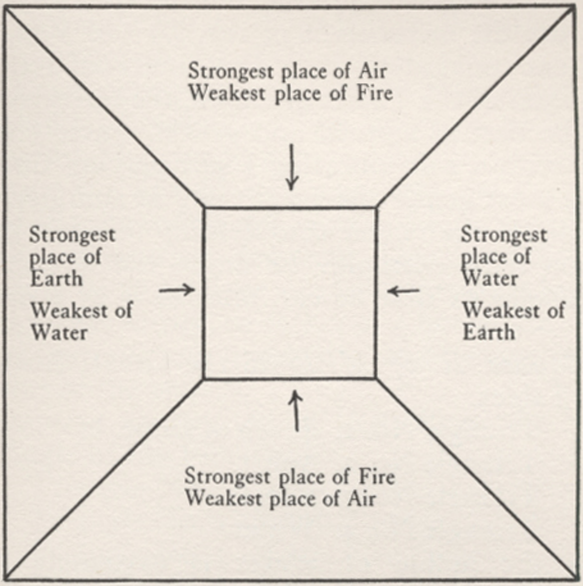
S.R.M.D. calls attention, in the document "S," to some rather interesting, that is to say, suggestive, correspondences. It is to be noted that the number of squares in the vertical line of the Great Cross, that is in the Linea Dei Patris Filiique, will be 26, which answers to the Gematria or number of YHVH. Also the number of points in the Geomantic symbols referred to the Kerubim, Fortuna Major to Leo, Rubeus to Scorpio, Tristitia to Aquarius, and Amissio to Taurus, are also 26 in number. The Ten squares remaining on the horizontal bar of the Great Cross, that is five on each side of the descending column, and not considering the two squares on the centre where the shafts cross, will refer to the Ten Sephiroth. And the first three letters of those squares will symbolise the triad of the Supernals operating through the Quadrangle.

Looking at the horizontal line again, and considering its full quota of twelve squares, instead of as ten as before, then since they are divided into a 3, a 4, and a 5,—as in OIP TEAA PDOCE—they may be said to symbolise the Triad of the Supernals, the Tetrad of the Elements, and the Pentagram. Again, in the commencing Triad of the Linea Spiritus Sancti of each Tablet, it may be said that:

ORO will be symbolical of the Voice of the Man Kerub.
MPH will be symbolical of the Cry of the Eagle Kerub.
MOR will be symbolical of the Low of the Bull Kerub.
OIP will be symbolical of the Roar of the Lion Kerub.

There are various ways of looking at the Pyramids prior to undertaking the practical work of using them as the symbol for skrying in the spirit-vision. S.R.M.D. suggests a useful mode of meditation which elaborates in a most illuminating way the ordinary attributions. He says: "Thou mayest regard the upper triangle (No. 2) as representing a Force acting *downwards*.

The lower triangle (No. 4) as a force striving *upwards.* The left hand Triangle (No. 1) as acting *horizontally* from *left* to *right,* and the right hand Triangle (No. 3) as a force acting from *right* to *left.* While the centre will be the common force. Thus:


Strongest place of Air
Weakest place of Fire
Strongest place of Earth
Weakest of Water
Strongest place of Water
Weakest of Earth
Strongest place of Fire
Weakest place of Air

"Spirit is strong in any position. Remember that Fire acteth most strongly upwards, Air downwards, Water from right to left horizontally, and Earth from left to right. And in those Tablet Squares according to their positions in the Great Tablet. And thus canst thou apply thy reason unto the elucidation of the effect of the four forces thus rushing together."

Though this may sound wholly incomprehensible at first, a little reflection on the nature of the movement of these forces yields a wealth of idea. S.R.M.D. provides a few examples at hazard of this analysis, and I quote them as follows:

"*The Square 'A' of Exarp* in the Tablet of Union.

Triangle No. 1. Queen of Swords.
Triangle No. 2. Spirit.

Triangle No. 3. Air.
Triangle No. 4. Spirit.

"Nearly all the squares of this Tablet represent some combined effect of Light and Life. Here Spirit acts both downwards and upwards. Air is not very strong in action when it is here placed; and the Queen of Swords represents the moist force of Air, *Heh* of *Vau*. Therefore, if one could attribute a *direct* material action unto the Squares of the Tablet of Union, the terrestrial effect would be that of a moist and gentle, scarcely moving, breeze; with a soft vibrating Light playing through it, like the most gentle sheet-lightning in summer."

It will aid the reader considerably if, when meditating upon these examples, he draws the Pyramid with the triangles so that he can refer to it at a moment's notice.

"*The Square 'H' of 'MPH'* in the Great Cross of the Water Tablet.

Triangle No. 1. Seven of Cups. ♏
Triangle No. 2. Spirit.
Triangle No. 3. Venus.
Triangle No. 4. Water.

"Here the action of Water is extremely passive, Scorpio, representing especially Still Water, and Venus has her quiet action still more intensified. Therefore, were it not for the action of Spirit, the effect would be rather evil than good, representing deception, and well summed up in the 7 of Cups, 'The Lord of Illusionary Success.' But the Action of the Spirit makes it mild and beneficent. A gentle, peaceful, force."

"*The Square of 'O' of 'OMEBB'* in the Sephirotic Cross of the Water Lesser Angle of the Water Tablet.

Triangle No. 1. Water.
Triangle No. 2. Spirit.
Triangle No. 3. Water.
Triangle No. 4. Geburah.

"Here Water is extremely strong, and is stirred to action by the energy of Geburah. Were it not for the Spirit it would be the destroying energy of a flood, but the latter renders its effect more gentle and beneficent, promoting the solution and nourishment of matter."

"*The Square 'M' of 'AISMT,'* a Kerubic Square of the Fiery Lesser Angle of the Earth Tablet.

Triangle No. 1. Queen of Wands
Triangle No. 2. Earth.
Triangle No. 3. Eagle Kerub. Water.
Triangle No. 4. Fire.

"Here Earth acting downwards and Fire upwards, the effect would be volcanic. The water is as strongly placed as the Fire, rendering it explosive, though helping to stifle the Fire by its union with the Earth. The Queen of Wands equals the Water of Fire, *Heh* of *Yod*, reconciling these two elements. Therefore the whole effect would be to produce a moist generating heat, like that of a conservatory, or rather of a hot-house. A force intensely excitant and generative and productive. The earth force of the tropics.

"*The Servient Square 'R' of 'BRAP'* in the Watery Lesser Angle of the Fire Tablet.

Triangle No. 1. Virgo. Fire.
Triangle No. 2. Earth.
Triangle No. 3. Water. Conjunctio.
Triangle No. 4. Air.

"Here Water is in the strongest place, but otherwise the Force of the Square is somewhat different to the former, from the influence of Air in the lowest triangle. The effect will then be that somewhat of lands—fertile indeed, but ultimating its harvest, and therefore not nearly as excitantly generative as in the former square. And the land of Virgo as usually described will be a very fair representation therof."

The following statements concerning aspects of the philosophy underlying the Enochian Tablets are also written by G. H. Fratre S.R.M.D. Some of them are very profound and the student will do well if he gives them a good deal of attention—especially in connection with the idea of the projection of the Tree of Life into a solid sphere and forming Five Pillars. This part of the Enochian teaching is taken from a manuscript entitled "X. The Book of the Concourse of the Forces. Binding together the Powers of the Squares in the Terrestrial Quadrangles of Enoch."

"Each of these Terrestrial Tablets of the Elements is divided into 4 Lesser Angles by the Great Central Cross which cometh forth as from the Gate of the Watch Tower of the Element itself. The Horizontal Line of each of these Three Great Crosses is named "Linea Spiritus Sancti." The Perpendicular is called Linea Dei," the Line of God the Father and Son, the "Patris Filiique," Macroprosopus and Microprosopus combined. For these 4 Vertical lines resemble 4 mighty Pillars each divided into twain by a light line shewing this forth; The Father Himself, in the absence of the line. And in its presence shewing the Son.

"As aforesaid the central points of these 4 Great Crosses do shew in the Celestial Heavens, and do correspond unto the 4 Tiphereth points referred to in the Book of the Astronomic view of the Tarot. Naturally then the Linea Spiritus Sancti coincides with the Zodiacal Belt wherein is the Path of the Sun who is the administrant of The Spirit of Life, and "The Lord of the Fire of the World." The Four Linea S. S. then form the complete circle of the Ecliptic, a circle at the centre of the Zodiacal circle.

"It is demonstrated in the Tarot manuscripts that when the 10 Sephiroth in their grouping which is called the Tree of Life are projected in a Sphere (Kether coinciding with the North Pole, Malkuth coinciding with the South Pole, the Pillar of Mildness with the Axis) then the Pillars of Severity and of Mercy are quadrupled, i.e. there are five Pillars instead of three Pillars.

"The same scheme is therefore applicable to the Celestial Heavens, and the mode of the governance of these Tablets in the Heavens is also set forth in the Tarot manuscripts. But as before and as there is said, the rule of these Four Tablets, Terrestrial as well as in the Heavens, is in the Spaces between the 4 Pillars. That is, between the double Pillars of Severity and Mercy. In these vast spaces at the ends of the Universe are these Tablets placed as Watch-Towers, and therein is their dominion limited on either side by the Sephirotic Pillars, and having the great central cross of each Tablet coinciding with one of the 4 Tiphareth points in the Celestial Heavens. Therefore even in the small squares into which each Tablet is divided, each represents a vast area of dominion, having the correlation thereof in the Universe, in the Planets, in our Earth, in the Fixed Stars, and even in Man, in animals, vegetables, and minerals.

"Therefore do the 4 Perpendicular or Vertical Lines of the 4 Crosses represent 4 Great Currents of Force passing between North above and South below, intersecting the Tiphareth points and thus affirming the existence of the Hidden Central Pillar of the Tree of Life forming the Axis of the Sphere of the Celestial Heavens.

"Therefore are these Lines which are vertical called 'Linea Dei Patris Filiique,' as manifesting that Central Column wherein are Kether and Tiphareth, Macroprosopus and Microprosopus.

"The Calvary Cross of 10 Squares which are in each of the 4 Lesser Angles of each Tablet are attributed unto the action of the Spirit through the 10 Sephiroth herein. This Cross of 10 Squares is the admission badge of the 27th Path leading unto the Grade of Philosophus, the only Grade of the First Order in which all the Tablets are shewn. It represents the Sephiroth in balanced disposition, before which the Formless and Void roll back. It is the form of the opened out double cube and altar of incense. Therefore it is placed to rule each of the Lesser Angles of each Tablet.

"A knowledge of these tablets will then, if complete, afford an understanding of the Laws which govern the whole creation. The dominion of the Tablet of Union is above that of the 4 Terrestrial Tablets and towards the North of the Universe.

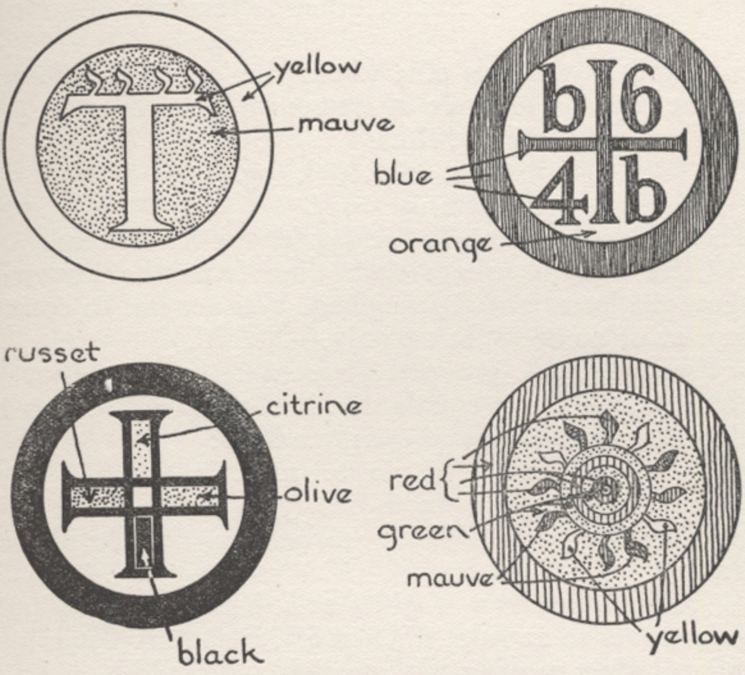
"Of the letters on the Tablets, some be written as capitals. These are the initial letters of certain Angels' names drawn forth by another method, not now explained, and the offices of these do not concern a Z.A.M. Some squares have more than one letter. In these cases, either letter characterises the Square. The higher one is preferable. The lower is weaker. If two letters are side by side, the presumption is in favour of equality. Where two letters are in one square, the best plan is to employ both. But one alone may be used with effect.

"Of the difference between these Mystical Names of the Angels of the Tablets and the Hebrew Names such as Kerub, Auriel, and Michael, etc. Those Hebrew Angel Names which have been taught unto the First Order are rather general than particular, attending especially to an office or rule whereunto such an Angel is allotted. As it is written: 'One Angel doth not undertake two messages.' For these mighty Angels do rather shew forth their power in the governance of the 4 Great Sephirotic Columns as aforesaid, viz: the double columns of Severity and Mercy when projected in a sphere, and this also is under the Presidency of the Sephiroth. But the Names of the Angels of the Enochian Tablets do rather express *particular* adaptations of Forces shewing forth all variations and diverse combinations of those which are in the other case manifested in a more *general* way."

It will be found written in the *Clavicula Tabularum Enochi:* "Now we are to understand that there are Four Angel-Overseers . . . Each one of these Angels is a mighty Prince, a Mighty Angel of the Lord and they are of Him. They are as chief Watchmen and Overseers, set over several and respective parts of the World, viz: East, West, North, South, as under the

Almighty, their Governor, Protector, Defender. And the seals and authority of whom are confirmed in the beginning of the World. To whom belong Four Characters, being tokens of the Son of God, by whom all things are made in the creation, and are the natural marks of his Holiness."

Now thou shalt observe that in the Book of the Concourse of the Forces, a sign is annexed unto each of the Four Tablets of the Elements. That is, unto the Tablet of Air, a symbol of a T having four Yods above it.


yellow
mauve
b6
4b
blue
orange
russet
citrine
olive
black
red
green
mauve
yellow

THE SIGILS OF THE ANGELIC TABLETS

Unto the Tablet of Water a Cross Potent, having two letters b. b. a figure 4 and a figure 6 in the angles thereof.

Unto the Tablet of Earth, a simple Cross potent without additions.

Unto the Fire Tablet there is a circle having twelve rays. These be the sacred seals or characters alluded to in the preceding quotation. Thou shalt know that these four seals be taken from the *Sigillum Dei Æmeth,* after and according unto a certain guidance of letters which is there set forth. This "Liber Æmeth sive Sigillum Dei" that is the Book of Truth, or the Seal of God, entereth not into the knowledge of a Zelator Adeptus Minor.

From these Four Sigils there are Four names drawn forth. From the Tau with Four Yods or $\overset{4}{\mathrm{T}}$ of the Sigillum Ameth, T and 4 other letters are obtained, counting by the rule of 4 (from the $\overset{4}{\mathrm{T}}$ which is found at the top of the circle of letters and numbers on the Sigillum Dei Ameth), thus:

4.22. 20.18. l. og.
T h a o 8

This yields the name *Tahaoelog* for the Air Tablet.

(The Fourth square each time from the last will show the letter and figure given. You are not to count, say, 22 or 20 or 18, but 4 only.—N.O.M.)

From b.4. 6.b. grouped about a cross, note that T equals t, the Cross equals th), is obtained: Cross to h, then b.4., then 6.b., and continue by 6:

4. 22. b. y. 6. 6. a. t. n. n.
Th h 4 14 b A 5 9 14

yielding the name *Thahebyobeaatanun* for the Water Tablet.

(Four moves from T gives 22.h. b.4. is specially put. y.14 moves to 22 from t. Then 6.b. is special. From 6.b. it is all plain moving by 6 to right.—N.O.M.)

From the plain Cross, which equals Th 4, proceed counting in each case forward as by numbers given:

4. 22. 11. a. o. t. h.
Th h a 5 10 11

yielding the name *Thahaaothe* for the Earth Tablet.

(Count here not by four or six, but by numbers given. To right if over, to left if under.—S.A.)

From the twelve rayed circle, we begin with the middle circle on the Sigillum, the Greek Omega, the long o, and proceed counting 12 in each case, for the number of rays is 12 around the circle:

6. 12. o. o. o. h. 6. t. n.
W. h. 8. 17. 20. 12. A. 9.

which yields *Ohooohaatan* for the Fire Tablet.

(Count twelve in every case, neglecting the numbers over or under, always forward.—S.A.)

These Names are not to be lightly pronounced.

(Note: Some remark obviously is required for the above. First, the *Sigillum Dei Ameth* is part of the very complex system worked out by Dee and Kelly. No mention of it is made in any of the official Order teaching for the grade of Z.A.M. other than the above. I have, through meditative and British Museum research, obtained a good deal of information about this Sigillum and associated "Enochiana," but have decided to withhold publication for the time being since this volume is intended to reproduce veridical Order teaching and not the result of personal research. The Names yielded by the analysis of the Sigils are to be considered as the Elemental Kings of the entire Tablet. There should be no confusion between the nature and function of the King whose name is derived from the whorl in the centre of the Great Cross, and the elemental King whose name is implicit in the sigil. The King of the Quarter bearing the Banners of the Names of God is planetary in nature, representing rather the operation of the divine spirit through the Element and its four sub-elements. Whereas, the King whose name is derived from the Sigil is a powerful elemental force. His operation is essentially elemental, and his nature is elemental, and he does not represent in any way the operation of the Spirit. That is not to say that he is an evil force. On the contrary; but it is purely and intrinsically an elemental force and as such should be handled by invocation with great care. — I. R.)

PART TWO
THE CONCOURSE OF THE FORCES

The Keys of the Governance and Combinations of the Squares of the Tablets. They are the Sphynx and the Pyramid of Egypt; that is, the combination of the Kerubs being the Sphynx. The combination of the Elements being the Pyramid.

Now learn a mystery of the Wisdom of Egypt: "When the Sphynx and the Pyramid are united, thou hast the formulae of the Magic of Nature."

"These are the keys of the wisdom of all Time; and its beginning—who knoweth it? In their keeping are the sacred mysteries and the knowledge of Magic and all the Gods."

In the Ritual of the 32nd Path leading unto the Theoricus Grade, it is thus written: "The Sphynx of Egypt spake and said: I am the synthesis of the Elemental Forces. I am also the symbol of Man. I am Life. I am Death. I am the Child of the Night of Time."

The solid Pyramid of the Elements again is the Admission Badge of the 28th Path leading to the Philosophus Grade. It is attributed to the Four Elements. Therefore on its base is the word *Olahm,* meaning World, and upon its sides are the names of the Elements: *Aesh, Ruach, Mayim, Aretz* or *Ophir*. Yet the Apex is not allowed to remain vacant, nor quite acute in shape, but is cut off and so a small square is formed at the Apex, and the Letters *Eth,* meaning Essence are placed therein.

This small square maketh of the pyramid a certain Throne or shrine. On this throne a certain ruling force is seated. Within the Throne is a sacred symbol. Place then within each Pyramid its appropriate sphynx, and the image of its God above. Take thou each Pyramid as the *key* of the nature of each Tablet Square. The Sphynx of each will vary in form according to the proportion of the elements comprising the Square. The God of Egypt, whose image is to be placed above each Pyramid, shall represent the force ruling under the direction of the Great Angel of the Square. (That is, under the Name formed by the addition of a letter from the Tablet of Union.—I.R.). This God shall be the symbol of the *power* of the Light acting therein, as the Angel shall be the *descent* of that Light itself. The Angelic Name may be typified by the correspondences of the four Letters of the Angel's name, adding AL to the Name—the letters of the Name standing for head, bust, arms, body, and lower limbs, etc., as taught in the instruction on Telesmatic Images. Place the name in Theban or Enochian letters on the girdle.

The four forms of the Sphynx are:

The Bull	Wingless
The Eagle or Hawk	Winged
Angel or Man	Winged
Lion	Wingless

This variation as to wings is another reason why, in grouping the Tablets and the lesser angles of the same, the two forms of Air and Water are placed above the two Tablets of Earth and Fire.

From the pyramid of the square, the symbolic form of each Sphynx is formed thus: The upmost of the four Triangles (Triangle No. 2.) sheweth the head and neck, and in the case of the Angel or Eagle, it shows whether wings are to be added to the form of the Sphynx. The two triangles right and left (Triangles No. 1 and 3) show the body with the arms or Forelimbs here also. If Angel or Eagle there are Wings added unto the representation of the Figure. The lowest triangle (No. 4.) adds the lower limbs, and the tail of the Bull, Eagle and Lion.

When Air and Fire predominate there is a male tendency. When Water and Earth, the type tendeth to female.

It is to be understood that what is here written regarding the Sphynx of the Pyramid and the God of Egypt ruling above is applicable especially unto the 16 squares of the Servient Angels in each lesser angle.

Concerning the Skrying of the Squares Servient in the Spirit Vision. Have in readiness the necessary implements and insignia; also let the Zelator Adeptus Minor have before him the symbol of the Pyramid of the square. Rehearse the Angelic calls appropriate thereunto and, having invoked the appropriate names governing the Plane and division thereof in question, let the Z.A.M. imagine unto himself that he is enclosed within that Pyramid. Or let him believe that he is voluntarily standing within an atmosphere corresponding unto that symbolised by the Pyramid of the Square, whether of Heat or Moisture, of Cold or Dryness, or of combinations of these.

Let him then endeavour to follow the Ray therefrom unto the limits of the Macrocosmic world and to find himself in a scene corresponding unto the nature of the Pyramid Square. That is, either of landscape, or clouds, or water, or fire, or ether, vapour, or mist, or raying light, or a combination or combinations of these, according unto the nature of the Plane.

For the Pyramids of the Squares are not solid pyramids of brick or stone built by the hand of man. But rather the symbolical representation of the elemental formula governing the plane of that particular sphere.

Having arrived at the plane required, let the Z.A.M. invoke the God of Egypt who ruleth above the Pyramid by the power of the Angel of the Sphere—the name formed by adding the appropriate Tablet of Union letter to the Angel's name. At the same time, vibrate the Egyptian (Coptic) Name of the God or Goddess, whereby he shall perceive before him the colossal symbolic form of the God or Goddess. Let him again use the Angelic formulae, and test it by the power of symbols and signs. If it abide these tests, thus showing it is a true image, then let him request it to make manifest before him the Sphynx of its power.

This shall also appear in a colossal figure and shape, and should be tested by the proper formula. He shall continue his invocations until he can behold it clearly, ever invoking the Angel of the plane by the superior Names, and by the God of Egypt. Also let him vibrate the name of the Angel, invoking it by its own name, and by the knowledge of its symbolic (telesmatic) image, the Sphynx and by the name of the God of Egypt, and by his own particular symbolic form, according to the formula of the Square. Thus therefore in this manner only—if thou wishest to escape from delusion—shalt thou be able to discern truly, by skrying, the nature of the plane and of its operation. Standing before the Sphynx, and saluting it with the proper signs, and invoking the God of Egypt by his proper and true names, thou shalt ask by the virtue and power of those symbols and names for the knowledge of the operations and influences of that plane. Thou shalt ask concerning the special attributes of that vast portion of the confines of the universe included in that sphere, its varying nature, its elemental nature; its inhabitants, elemental and spiritual etc.; the operation of its rays through the Greater World, that is, the Universe; of its influence upon this particular planet, upon animals, plants, minerals, and lastly upon man the Microcosm.

And when thou shalt have obtained all this reflect that even then it is but a small part of the knowledge of the Wisdom of the Formulae contained in the plane—even of that one square.

NOTES RY FRATRE S.R.M.D.

For quick working, make sixteen plain triangles; 4 red, 4 blue, 4 yellow, and 4 black.

Make also Kerubic Figures. A red lion, a black bull, blue eagles, yellow angel. (Note: These should be made all about the same height and width, so that when they are cut, the separate pieces may be pieced together—as in a jig saw puzzle—in different combinations, without there being too great a discrepancy in size.—I. R.). Divide each into three; the centre piece being halved by a horizontal cut. From these make composite sphynxes to lay under the pyramid. (Note: the Sphynx in this instance becomes a synthetic kerubic figure. Thus you can make a Sphynx with the head of a Lion, the shoulders and wings of an Eagle, the body of a Man, and the hind-legs and tail of a Bull, etc.—I.R.).

Make small Egyptian Gods to place above the Pyramid. (Note: When drawing these God forms if a little tongue is left at the bottom of the card-board on which the form is painted, that tongue can be fitted very easily into a slot of about the same size at the top or throne of the Pyramid.—I.R.).

Make a shallow inverted Pyramid of card-board. Fill the sides as required with the coloured triangles to represent the several squares. Let the Pyramid be shallow enough to show all four sides at once.

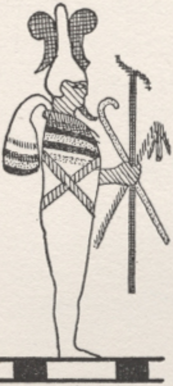
These be the Gods of Egypt who rule above the Pyramids of the sixteen servient Angels and squares of each Lesser Angle. In the middle of each pyramid is the sphynx of its power. Revere then the sacred symbols of the Gods, for they are the Word manifested in the Voice of Nature.

These be the Elohim of the Forces of the Eternal, and before their faces the forces of Nature are prostrate.

(Note: It is perhaps hardly necessary to suggest to the student that he should not attempt to employ the Sphynx and God-form formula with the Pyramid until he has had much experience in ordinary Tattwa vision. When he has become perfectly acquainted with the nature of the subtle planes, and has learned to apply the simple forms of tests, so that he is quick to detect imposition or deception, then he may skry in the planes symbolized by the Pyramids.—I.R.)

No.	Elements	Coptic	◎ = $\boxed{0}$ Officers
1	SPIRIT: or one triangle of each element	Hϣωωρι(Ƹ) OSIRIS	Hierophant on Throne
2	WATER: or 3 out of 4 Water	Hιcε(Ƹ) ISIS	Praemonstrator
3	EARTH: or 3 out of 4 Earth	Nεrφθεε(Ƹ) NEPHTHYS	Imperator
4	FIRE: or 3 out of 4 Fire	Zωωρ HORUS	Hiereus
5	AIR: or 3 out of 4 Air	Αρηωrερι(Ƹ) AROUERIS	Past Hierophant Hiero. off Throne
6	2 WATER 2 EARTH	ATHOR Αzaθωωρ	Invisible Station Kerub of East
7	2 FIRE 2 WATER	SOTHIS ϢΗωεr	Invisible Station Kerub of West
8	2 AIR 2 WATER	HARPOCRATES Ζωωρποκρατ(Ƹ)	Invisible Station between Altar and Hegemon
9	2 FIRE 2 EARTH	APIS Αzaπϣι	Invisible Station Kerub of North
10	2 AIR 2 EARTH	ANUBIS Αnωrβι	Kerux
11	2 FIRE 2 AIR	PASHT (Sekhet Θαρφεϣ	Invisible Station Kerub of South
12	FIRE WATER EARTH	AMESHET Αμεϣετ	Invisible Station N.E. Child of Horus
13	FIRE WATER AIR	AHEPHI Αzεφι	Invisible Station S.W. Child of Horus
14	EARTH WATER AIR	TMOUMATHPH ϮΜΤΜαθφ	Invisible Station S.E. Child of Horus
15	EARTH AIR FIRE	KABEXNUV Καβεξnry	Invisible Station N.W. Child of Horus

"ST" or Ƹ added to a Coptic deity name represents a more spiritual force since Ƹ is attributed to Kether.



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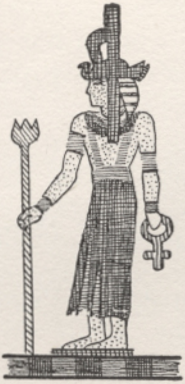

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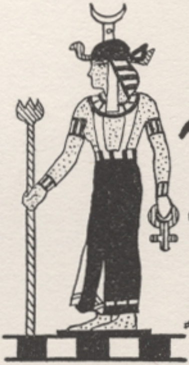

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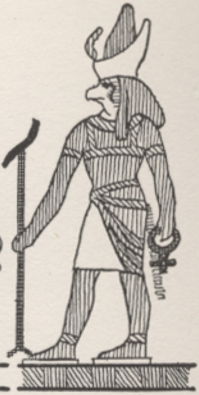

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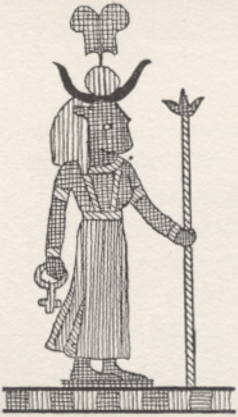

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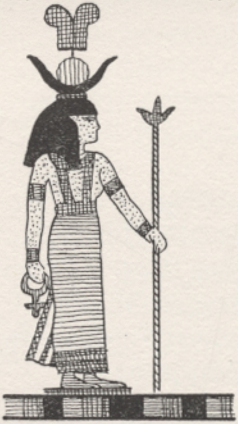

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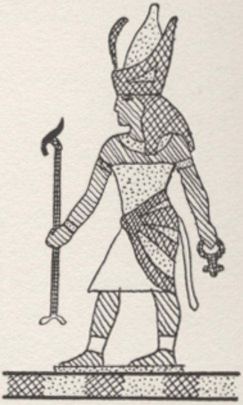


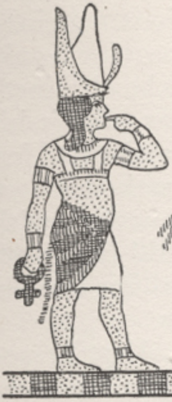
5.

Color Key

▦ Blue
▧ Green
░ Yellow

▤ Orange
▥ Red
▩ Purple

White and black are as shown on on the sketches.



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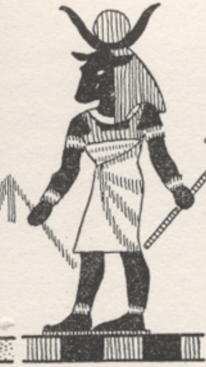

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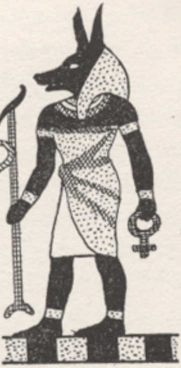

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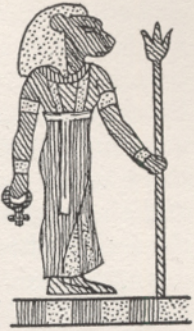

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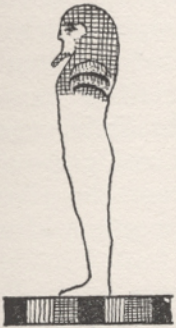
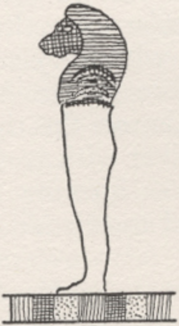


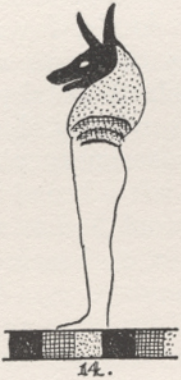
12.

Orange head
Blue Nemyss
Stripes: black,
orange + yellow.



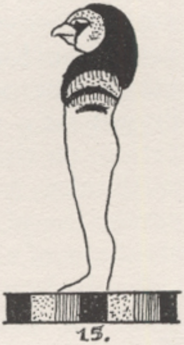
13.

Blue head
Orange Nemyss
Stripes: blue
+ yellow.



14.

Black head.
Yellow Nemyss.
Stripes: Blue,
yellow, + black.



15.

White head with
black + yellow.
Stripes; red,
yellow, + black.

In order to show something of the nature of these Enochian pyramids as revealed by skrying therein with the spirit-vision, I have thought it advisable to include here two or three examples of simple visions obtained by members of the old Order. These are provided only as instances of the procedure and results to be obtained. Under no circumstances should the student permit his own skrying researches to be influenced and moulded by these visions. He must not attempt to make his own accounts of the nature of the Pyramids accord with those given here. The technique alone should be noted, and the manner of applying tests—but nothing further than that should be used in actual practice.

1. "A vision of the 'N' square in the Airy Lesser Angle of the Water Tablet. The full name is nhdD, and the Pyramid God is Ahephi.

"Having recited the 4th and 10th Enochian Calls, and invoked the Angelic Names of the Tablet of Water, and the Airy Angle, I was carried up by the gentle moving waves of warm moist Air, through which I could see bright blue sky with greyish white clouds moving across rapidly. I rose in the Air till I found myself on a vast sandy plain, on the right little vegetation, on the left a broad river with trees and grass on its banks. A cool breeze was blowing from the river across the plain, and seemed to refresh the green after the heat of the day.

"I called on Ahephi to appear and the form gradually filled the place till the scene disappeared altogether. Tested by the letters, it grew immensely larger, and seemed to have a yellow and blue striped Nemyss, whitish wrappings, with broad blue bands round it, and a greenish yellow light shown about it. I gave the L.V.X. signs and asked to be shown the Sphinx of its power. This gradually appeared through the yellow light behind the God-form, human head, very fair and bright face, wings, yellow and blue nemyss, claws of Eagle extended in front, and hind-legs and tail of a lion in reclining position.

"On asking for the action of the force of the Square, was shown a bubble of Water into which Air was continually pouring, and expanding it till it burst and disappeared, the energy seeming then to pass into other forms and come under the rule of another square. It seemed a transitory action, more the initiator of fresh conditions than an end in itself. I asked its effect on the earth, and was taken to the scene I had left, and saw again how the moist breeze from the river gave fresh life to the vegetation which had flagged during the day. Asking its effect on the animal world, was shown a Deer standing by a lake. A current of force passing over it, seemed to bring the dawn of reason and glimmering of consciousness, the first conscious stirrings of an animal. Acting on man, it seemed to affect the brain, producing a vague waving motion which prevented fixity of thought and definiteness of idea, loss of the power of concentration.

"I then asked to see the elementals of the plane, and saw numbers of small-sized human figures, fair, active expression on face, bodies rather solid-looking compared to the head, large wings like dragon flies which were irridescent and seemed to reflect the colouring of things about them.

"I gave the 5 = 6 Signs to the Sphinx and then called on the Angel of the Square. I saw above the God the figure I had drawn—the Wings on the Crown were blue, the cuirass bright steel with the Eagle symbol on the breast in gold, the drapery below was a yellowish green, and the feet bare."

2. "A Vision of the Square "l" of the Earthy Lesser Angle of the Tablet of Air. Name lSha. Anoubi is the Pyramid God.

"This atmosphere was damp and cold. I stood on the summit of a mountain, cloud-enwrapped, and there, having rehearsed the Angelical Calls, and vibrated the names, I beheld the colossal form of Anubis, who, after a time, shewed me the Sphinx of his Power. This again shewed me a mighty Angel who answered my signs, and when in that of the Theoricus I saw that a brilliant ray descended into the outstretched palm of each of her hands. On my asking for guidance and information, she gave me one of these rays, which I beheld as a crystal cord whose other end rested in the Eternal. The Angel led me first among the Ethers, and after a space I beheld stars and worlds innumerable.

"Through the brighter Suns, particles passed—coming out the other side as blackened cinders. Then came forth a mighty hand which gathered these cinders and welded them into a mass, lifeless and vast. Then we passed to this Earth—to a frigid scene, all snow and huge blocks of ice. The cold was intense, but I felt it not. Here were polar bears, and seals, as also many sea gulls. In places, the ice was stationery, but again it was violently moved, block crashing against block with deafening roar. The inhabitants of the place were small and bloodless, wrapped chiefly in the skins of polar bears.

"The influence of this square on Man, makes him violently impetuous in the absence of difficulty, but instantly hopeless in the face of an obstacle, abandoning at once every project. The Elementals are demure, bird-like creatures with semi-human faces. The spiritual beings are beautiful diaphanous Angels, light brown in colour, with sweet serious faces. They were all much occupied when I saw them. Some had silver in their left hands and mercury in their right, which they would put into a golden vessel together, whence immediately a pale gold coloured flame which ever increased in size, spreading out through the Worlds. Others bearing the legend 'Solvè et Coagula' woven into their belts, mixed water and the principle of cold which they bore in a pair of scales, and the union was the ice of the region we were in. I was wondering whether all this had any counterpart in human nature, and its possibilities of development when I saw two types. One an ancient man toiling along most painfully and the other a child skipping along light-heartedly. As they faded there rose between them a radiant figure clad in gold, bearing on her brow the sign Libra in living emerald. Then I understood that only in and by the reconciliation of these two forces, the fixed and the volatile is 'the pathway of true equilibrium' found. On asking for plants I was shown mushrooms, which seemed to be particularly consonant to this square."

3. "A vision of the square 'C' in the Watery Lesser Angle of the Air Tablet. Name: CPao. Hoorpokrati, the Pyramid God.

"Read the 3rd and 7th Calls. Vibrated Oro Ibah Aozpi, Bataivah, the Angel CPao. The Egyptian God is Hoorpokrati.

"Found myself in the air in the midst of whirling clouds. Travelled on by the above names. Saw the Angel of colossal size clothed in white. Tested with a letter Tau and Beth placed over the form, but there was no change, so removed those letters. Clouds seemed to be floating around the Angel. Saluted with LVX Signs and asked to see Egyptian God, who appeared equally colossal while the Angel floated up above his head. Tested as before.

"Vibrated Hoorpokrati second time, saluted as before, and asked to see the Sphinx, both Angel and Harpocrates returning the saluting sign. Sphinx then appeared with Eagle head, lower part human, on one side Eagle's wings, the other side human arms. Tested and saluted as before. The Sphinx was of colossal size.

"Now I vibrated all the names repeatedly, and asked to see the meaning of the Square. I was told that it was the astral region of storm and rain clouds with wind. I saw elementals in grey or pearly robes floating on the white fleecy clouds. (Note: I get them greyer and less defined.—D.D.C.F.) On dark thunder clouds were forms in dark lurid grey raiment, bearing thunderbolts like the images attributed to Zeus; many eagle-headed forms among them. Presently I saw one with a Crown. I asked him to show me, and he took me by the hand and we traversed an enormous distance beyond the Earth which became invisible. Then we soared upwards still in the midst of the same surroundings, till I saw the Sun of that region, shining brightly, but clouds frequently drifting across it, while the clouds were now below us but only partially so. He told me that the nature of this Square was to supply the forces on the Astral Plane which generate wind, rain, clouds, and storm on the natural plane. That these occurred throughout the Universe but with different effect. That on our evil planet the effect was sometimes disastrous, being perverted from their original intention by our evil sphere. But on other higher planes the effect was always beneficial, clearing away that which had fulfilled its purpose and replacing it by fresh influence. The region attributed to this Square seemed simply limitless. We traversed an enormous distance, yet seemed no nearer the end. So he brought me back again. Then I thanked him and saluted him, and descended to the former plane. There I thanked and saluted the Angel, Hoorpokrati, and the Sphinx. So I returned home, dimly seeing my natural body before re-entering it."

FURTHER RULES FOR PRACTICE

By G. H. FRATRE *Sapere Aude*

1. Prepare for private use Four Tablets with correct lettering as given in the Official Lecture; and a Tablet of Union.
2. Make the Four Tablets coloured as brilliantly and as flashingly as possible, and in exact proportion. This should be done with coloured papers. They may be done in water-colours, but this is not so good. (Enamel or Lacquer paints are best.—I.R.)
3. The Four minor Implements are to be used with the Enochian Tablets. A small Altar should be arranged in the room at the time of working. It should be draped with a black cloth, with a lighted candle by the wand, incense burning by the dagger, gold and silver or bread and salt with the Pentacle, and Water in the Cup.
4. Use the Ritual of the Hexagram for the Invocation of the King and the Six Seniors.
5. Use the Ritual of the Pentagram for the Spirit and the Four Elements.
6. The Calvary Cross Names call forth with a word of Six Letters and command with a word of Five. They rule the Lesser Angles in which they are situated, and should be used in the preliminary invocation.
7. The Six Seniors and Kings are on a higher plane and should be invoked with the Hexagram Ritual. The Names of the Six Seniors are each of Seven letters, that of the King Eight.
8. The Deity Names consist of a Name of Three letters, Four letters and Five letters, respectively, corresponding to the Supernal Triad, IAO. Also to the triad of YHVH, Yeheshuah, Yehovashah.

9. The Name of the King and the Letters from the centres of the Great Central Crosses initiate the Whirl, and should not be used by those who do not understand its action.

10. Remember that the East is attributed to Air, South to Fire, West to Water, North to Earth, when you *summon* Spirits or Forces. When, however, you go to *seek* Spirits or Forces on their own planes, the attribution of the elements to the Cardinal points is as in the Zodiac, as follows: East to Fire, South to Earth, West to Air, North to Water.

11. Bearing this in mind, place yourself (imaginatively) in the centre of a hollow cube, standing in the centre of the Tablet of Union between the O of HCOMA and the second N of NANTA:

E	X	A	R	P
H	C	O	M	A
		x		
N	A	N	T	A
B	I	T	O	M

Now imagine the Four Elemental Tablets standing round you like the four walls of a room, that is, at the four cardinal points. This is subjective working.

12. Another method is to imagine a moonstone spheroid, containing the Universe, yourself standing as it were, at first, in the centre, and the Tablet of Union at the North and South Poles. At the same time divide the surface into four quarters, and imagine yourself outside the spheroid. This is objective working.

13. These Tablets can be applied to the Universe, to the Solar System, to the Earth, or to Man himself. "As above, so below."

14. Perhaps the most convenient method for a beginner to adopt is to apply this scheme to the

Earth, treating the Three Deity names as the Three Signs of the Zodiac in one quarter. For example, take the Fire Tablet and place OIP on the Sign Leo, TEAA in Virgo, and PDOCE in Libra. And so on with the other God Names, treating the Kerubic Sign as the *point de départ,* one quarter of a house in Astrology being roughly equal to the square of each letter.

Each of these spaces, under these circumstances, would appear to be governed by a heroic figure of, say, twelve feet high, not winged. But the Spirit Names and the Names above the Calvary Cross, even on the Earth plane, bring forth figures of tremendous size and beauty, which could easily lift a human being in the palm of the hand. From the fiery Lesser Angle of Fire, I have seen AZODIZOD, the figure being fiery red with flaming wings and hair of emerald green. ZODAZODEE, black and white, flashing and flaming. EEZODAHZOD, blue and orange, with a mist of flame about him. ZODEEZODAH, orange, with hazy gold wings like gold gauze, and nets of gold around him.

Having selected one of the above methods, let the Zelator Adeptus Minor perform the Lesser Banishing Rituals with the Sword. Invoke, with the minor implement, the Element required.

Our example being the Square of OMDI, a watery and earthy square in the Lesser Angle of Earth in the Great Southern Quadrangle or Fire Tablet, we take the Fire Wand. In the four quarters we invoke, with the equilibriating Pentagram for Actives, and the Fire Pentagram, using only the Tablet Names: "EDELPERNAA, (the Great King of the South). VOLEXDO and SIODA, (the two Deity Names on the Sephirotic Calvary Cross). I command ye in the Divine Name OIP TEAA PEDOCE and BITOM that the Angel who governs the Watery and Earthy square of OMDI shall obey my behest and submit to me when I utter the holy name OOMDI (pronounced Oh-Oh-Meh-Deh-ee)."

Having repeated this Invocation in the Four Quarters, turn to the East if you wish to go to the plane, or to the South if you wish to invoke the Spirits to come to you. Look at the painted Tablet which you have prepared until you can carry it in your mind, then close the eyes and vibrate the name OMDI and OOMDI until your whole body trembles and you almost feel a sensation of burning.

(The items which follow are quite open to discussion and are simply my own personal experience.—S.A.) Then pass through the Tablets and try to see some sort of landscape. My experience of this particular plane was a dull red crumbling earth. I first found myself in a Cave. As a symbol I was told that this Square of OMDI was like the roots of a tiger lily; the Square MDIO to the right, representing the Life working in it. The square IOMD to the left, represented the sap flowing through the stalk and the leaves, as it were; the Square DIOM to the left of that, the orange flower with the black spots upon it, fitly representing Air, Fire and Earth—yellow, red and black.

Afterwards I invoked the King and Six Seniors to explain the general bearings of the Quadrangle. After passing through several fiery planes, each of them of greater whiteness and brilliance than the last, I seemed to be stationed on a high tower situated in the centre of the Quadrangle between the two a's in the centre of the Great Cross, and I was told by the Six Seniors that they were partly representative of the planets, but that their Names should really be read in a circle, in a way we should be taught later, etc.

Final note. From the lectures circulated among the Adepti, (S.A. here refers to certain statements made in the *Clavicula Tabularum Enochi* which is here omitted.—I.R.), I have gathered that the Angels placed over the Kerubic Squares of the Lesser Angles of the Great Quadrangle have the following properties:

Air Angle. "Knitting together and destruction." Centrifugal and centripetal forces. Expansive and contractive, etc.

Water Angle. "Moving from place to place." Motion, vibration, changing of forms.

Earth Angle. "Mechanical crafts." Creative or productive of results on the material plane.

Fire Angle. "Secrets of Humanity." Controlling human nature, clear vision, etc.

And that the Subservient Angels of these Angles, that is the Angels of the sixteen servient squares under the Sephirotic Cross, rule:

Air Angle. "Elixirs." Purification from illusions, diseases, sins, etc. by sublimation.

Water Angle. "Metals." The right methods of polarising the Soul so as to attract the LVX.

Earth Angle. "Stones." The fixing of the Higher Self in the purified body.

Fire Angle. "Transmutations." The consecration of the body and the transmutation brought about by consecration.

(It is to be noted that the Lesser Angles in each Quadrangle have identical properties and qualities differing only according to the primary Element of the Tablet in whic hthey are situated. That is, the Lesser Angle of Air in the Air Quadrangle will be very similar in nature to the Lesser Angle of Air in the Water Tablet, or the Earth and Fire Tablets; and that the only difference between them will be in the nature of their particular Quadrangle. The Lesser Angle of Air is said to be concerned with "physic" or healing. The use of the Lesser Angle of Air in the Fire Tablet would have to be for quite different objects and purposes than for example the Air Lesser Angle of the Earth Tablet. And so for the other Lesser Angles in the primary Elements.—I.R.)

PART THREE

THE CONCOURSE OF THE FORCES

THE FORTY-EIGHT ANGELICAL KEYS OR CALLS

These Calls or Keys which follow are only to be made use of with the greatest care and solemnity; especially if they be pronounced in the Angelical Language as given. Anyone profaning them by using them with an impure mind, and without a due knowledge of their attribution and application, shall be liable to bring serious spiritual and physical harm unto himself.

The first Nineteen Calls or Keys, of which 18 alone are expressed, are attributed unto, and to be used with, The Tablet of Union and the Four other Terrestrial Enochian Tablets.

The first Key hath no number and cannot be expressed, seeing that it is of the God-Head. And therefore it hath the number of O with us, though in the Angelic Orders it is called First. Therefore, their Second Key is with us the First.

Unto the Tablet of Union are attributed Six Calls, of which the First is the highest and above the other five .The remaining Twelve Calls, together with Four of those belonging unto the Tablet of Union, are allotted unto the Four Tablets of the Elements.

The First Key governeth generally, that is as a whole, the Tablet of Union. It is to be used first in all invocations of the Angels of that Tablet but *not* at all in the invocations of the Angels of the other four Tablets.

The Second Key is to be used as an invocation of the Angels of the Letters E.H.N.B. representing the especial governance of the Spirit in the Tablet of Union. It is also to precede in the second place all invocations of the Angels of that Tablet. Like the First Key it is not to be employed in the invocations of the Angels of the four other Tablets.

(The Numbers such as 456 and 6739, etc. which occur in some of the Calls contain mysteries which are not here to be explained.)

The next Four Keys or Calls are used both in the Invocations of the Angels of the Tablet of Union, and in those of the Angels of the Four Terrestrial Tablets as well. Thus:

The Third Key is to be used for the invocation of the Angels of the letters of the line EXARP, for those of the Air Tablet as a whole, and for the Lesser Angle of this Tablet which is that of the Element itself—Air of Air.

The Fourth Key is to be used for the Invocation of the Angels of the letters of the line HCOMA, for those of the Water Tablet as a whole, and for the Lesser Angle of this Tablet—Water of Water.

The Fifth Key is to be used for the Invocation of the Angels of the letters of the line NANTA, for those of the Tablet of Earth as a whole, and for the Lesser Angle of this Tablet—Earth of Earth.

The Sixth Key is to be used for the Invocation of the Angels of the letters of the line BITOM, for those of the Tablet of Fire as a whole, and for the Lesser Angle of this Tablet—Fire of Fire.

This finishes the employment of the Keys of the Tablet of Union. The remaining Twelve Keys refer to the remaining Lesser Angles of the Four Terrestrial Tablets, as hereafter set forth in the following Table.

KEY No. of	FIRST WORDS	GOVERNMENT
1st	I reign over you, saith the God of Justice.	Tablet of Union as a whole.
2nd	Can the Wings of the Winds understand your Voices of Wonder.	E.H.N.B.
3rd	Behold, saith your God, I am a Circle, on whose hands stand Twelve Kingdoms.	EXARP and Tablet of Air. IDOIGO and Air of Air.
4th	I have set my feet in the South and have looked about me, saying:	HCOMA and Tablet of Water. NELAPR and Water of Water.
5th	The Mighty Sounds have entered into the Third Angle.	NANTA and Tablet of Earth. CABALPT and Earth of Earth.
6th	The Spirits of the Fourth Angle are Nine, mighty in the Firmament of Waters.	BITOM and Tablet of Fire. RZIONR and Fire of Fire.
7th	The East is a House of Virgins singing praises amongst the Flames of First Glory.	Water of Air LILACZA.
8th	The mid-day, the First, is as the Third Heaven made of Hyacinthine Pillars.	Earth of Air AIAOAI.
9th	A mighty Guard of Fire with two-edged Swords flaming:	Fire of Air AOUVRRZ.
10th	The Thunders of Judgment and Wrath are numbered, and are harboured in the North in the likeness of an Oak.	Air of Water OBLGOTCA.
11th	The Mighty Seats groaned aloud and there were five thunders which flew into the East.	Earth of Water MALADI.
12th	O you that reign in the South and are 28, the Lanterns of Sorrow.	Fire of Water IAAASD.
13th	O you Swords of the South which have 42 eyes to stir up the Wrath of Sin.	Air of Earth ANGPOI.
14th	O you Sons of Fury, the Children of the Just which sit upon 24 seats.	Water of Earth ANAEEM.
15th	O Thou, the Governor of the First Flame, under whose wings are 6739 which ewave.	Fire of Earth OSPMNIR.

No. of KEY	FIRST WORDS	GOVERNMENT
16th	O Thou, Second Flame, the House of Justice, which hast thy Beginnings in Glory.	Air of Fire NOALMR.
17th	O Thou Third Flame, whose wings are thorns to stir up vexation:	Water of Fire VADALI
18th	O Thou mighty Light, and burning flame of comfort.	Earth of Fire UVOLBXDO

Wherefore, unto the Tablet of AIR are attributed the 3rd, 7th, 8th, and 9th KEYS. Unto the Tablet of EARTH, the 4th, 10th, 11th, and 12th KEYS. Unto the Tablet of EARTH, the 5th, 13th, 14th, and 15th KEYS. And unto the Tablet of FIRE, the 6th, 16th, and 17th and 18th KEYS.

So that, to invoke, for example, the Angels of the line NANTA of the Tablet of Union, thou shalt first read the First and Second Keys, and then the Fifth Key, and then employ the necessary Names.

And to invoke the Angels of the Lesser Angle IDOIGO, Air Angle of the Tablet of Air, thou shalt read the Third Key only, and then employ the necessary Names.

But to invoke the Angels of the Lesser Angle VADALI, Water Angle of the Tablet of FIRE, thou shalt first read the Sixth Key, and then the 17th Key, and after that use the necessary Names. Whereas, for the Angle of FIRE OF FIRE therein, the Sixth Key alone would suffice, as also for the King and Angelical Seniors of that Tablet.

And so of the other Angles of the other Tablets, these rules shall suffice.

Now, though these CALLS are thus to be employed to aid thee in the Skrying of the Tablets in the Spirit Vision, and in magical working therewith, yet shalt thou know that they be allotted unto a much higher plane than the operation of the Tablets in the Assiatic

World. And, therefore, are they thus employed in bringing the Higher Light and the All-Potent Forces into action herein; and so also, are they not to be profaned, or used lightly with an impure or frivolous mind as before said.

Also these CALLS may be employed in the invocation of the Chiefs of the Elementals according to the title of the Book T associated therewith. And in this case, it will be well to employ the names of the Archangels Michael, Raphael, etc., and their inferiors. And thou shalt understand that these Hebrew names are more *general* as representing *Offices;* while those of the Angelic Tablets are more *particular* as representing *Natures*.

The Calls or Keys of the Thirty Aethers be all one in form, only that the particular name of the Aether in question is employed, such as ARN, ZAA, etc.

THE FIRST KEY

[1]I reign over you [2]Saith the God of Justice [3]In power exalted above
[1]*Ol Sonf Vorsag* [2]*Goho Iad Balt* [3]*Lonsh*
[1]The Firmament of Wrath: [2]In Whose hands [3]The Sun is as a sword
[1]*Calz Vonpho* [2]*Sobra Z-Ol* [3]*Ror I Ta Nazps*
[1]And the Moon [2]As a thorough-thrusting fire: [3]Who measureth
[1]*Od Graa* [2]*Ta Malprg* [3]*Ds Hol-Q*
[1]Your garments in the midst of my vestures [2]And trussed you together
[1]*Qaa Nothoa Zimz* [2]*Od Commah*
[1]As the palms of my hands: [2]Whose seat [3]I garnished with the fire
[1]*Ta Nobloh Zien* [2]*Soba Thil* [3]*Gnonp Prge*
[1]Of gathering: [2]Who beautified [3]Your garments with admiration:
[1]*Aldi* [2]*Ds Vrbs* [3]*Oboleh G Rsam*
[1]To Whom I made a law [2]To govern the Holy Ones: [3]Who delivered you
[1]*Casarm Ohorela* [2]*Taba Pir* [3]*Ds Zonrensg*
[1]A rod [2]With the Ark of Knowledge. [3]Moreover Ye lifted up Your
[1]*Cab* [2]*Erm Iadnah* [3]*Pilah Farzm*
[1]Voices and sware [2]Obedience and faith [3]To Him [4]That liveth and
[1]*Znrza* [2]*Adna Gono* [3]*Iadpil* [4]*Ds Hom Od*
[1]Triumpheth: [2]Whose beginning is not [3]Nor end cannot be: [4]Which
[1]*Toh* [2]*Soba Ipam* [3]*Lu Ipamis* [4]*Ds*
[1]Shineth as a flame in the midst of your palace [2]And reigneth
[1]*Loholo** *Vep Zomd Poamal* [2]*Od Bogpa*
[1]Amongst you as the balance [2]Of righteousness and truth. [3]Move
[1]*Aai Ta Piap* [2]*Piamol Od Vaoan* [3]*Zacare*
[1]Therefore and show yourselves: [2]Open the mysteries of your
[1]*(e) Ca Od Zamran* [2]*Odo Cicle*
[1]Creation. [2]Be friendly unto me [3]For I am [4]The servant of the same
[1]*Qaa* [2]*Zorge* [3]*Lap Zirdo* [4]*Noco*
[1]Your God, [2]The true worshipper of [3]The Highest.
[1]*Mad* [2]*Hoath* [3]*Iaida.*

TABLET OF UNION.

*(Or *Sobolo*; I am not certain which.)

TABLET OF UNION

E	X	A	R	P
H	C	O	M	A
N	A	N	T	A
B	I	T	O	M

THE SECOND KEY

[1]Can the Wings of the Winds [2]Understand your voices of wonder
[1]*Adgt Vpaah Zong* [2]*Om Faaip Sald*
[1]O You the Second of the First [2]Whom the burning flames [3]Have framed
[1]*Vi-I-V L* [2]*Sobam Ial-Prg* [3]*I-Za-Zaz*
[1]Within the depth of my jaws: [2]Whom [3]I have prepared as cups for a
[1]*Pi-Adph* [2]*Casarma* [3]*Abramg Ta Talho*
[1]Wedding [2]Or as the flowers in their beauty [3]For the Chamber of the
[1]*Paracleda* [2]*Q Ta Lorslq Turbs* [3]*Ooge*
[1]Righteous. [2]Stronger are your feet [3]Than the barren stone [4]And
[1]*Baltoh* [2]*Givi Chis Lusd* [3]*Orri* [4]*Od*
[1]Mightier [2]Are your voices than the Manifold Winds. [3]For ye are
[1]*Micalp* [2]*Chis Bia Ozongon* [3]*Lap*
[1]Become [2]A building such as [3]Is not save in the mind of the
[1]*Noan* [2]*Trof Cors Ta* [3]*Ge O Q Manin*
[1]All-Powerful. [2]Arise, [3]Saith the First. [4]Move, [5]Therefore, [6]Unto
[1]*Ia-Idon* [2]*Torzu* [3]*Gohe L* [4]*Zacar* [5]*(E) Ca* [6]*C*
[1]Thy servants. [2]Show yourselves [3]In power and make me [4]A strong seer
[1]*Noqod* [2]*Zamran* [3]*Micalzo Od Ozazm* [4]*Vrelp*
[1]Of things, for I am of Him [2]That liveth forever.
[1]*Lap Zir* [2]*Io-Iad.*
Rules Letters E. H. N. B. of Tablet of Union

THE THIRD KEY

[1]Behold [2]Saith your God. [3]I am a Circle [4]On Whose Hands stand Twelve
[1]*Micma* [2]*Goho Mad* [3]*Zir Comselha* [4]*Zien Biah Os*
[1]Kingdoms. [2]Six are the Seats of Living Breath, [3]The rest are as
[1]*Londoh* [2]*Norz Chis Othil Gigipah* [3]*Vnd-L Chis ta*
[1]Sharp Sickles [2]Or the Horns of Death, [3]Wherein the creatures of Earth
[1]*Pu-Im* [2]*Q Mospleh Teloch* [3]*Qui-I-N Toltorg*
[1]Are and are not [2]Except Mine own Hands [3]Which also sleep [4]And shall rise.
[1]*Chis I Chis-Ge* [2]*In Ozien* [3]*Ds T Brgdo* [4]*Od Torzul.*
[1]In the first I made you [2]Stewards and placed [3]You in seats Twelve of
[1]*I Li E Ol* [2]*Balzarg Od Aala* [3]*Thiln Os*
[1]Government, [2]Giving unto [3]Every one of you [4]Power successively [5]Over
[1]*Netaab* [2]*Dluga Vonsarg* [3]*Lonsa* [4]*Cap-Mi Ali* [5]*Vors*
[1]Four Five and Six, [2]The True Ages of Time: [3]To the intent that from
[1]*CLA* [2]*Homil Cocasb* [3]*Fafen*

[1]The Highest Vessels [2]And [3]The corners of [4]Your governments
[1]Izizop *[2]Od* *[3]Miinoag* *[4]De Gnetaab*

[1]Ye might work My power: [2]Pouring down [3]The Fires of Life and Increase
[1]Vaun *[2]Na-Na-E-El* *[3]Panpir* *[4]Malpirg*

[1]Continually upon the Earth. [2]Thus ye are become [3]The Skirts of
[1]Pild Caosg *[2]Noan* *[3]Vnalah*

[1]Justice and Truth. [2]In the Name of the Same [3]Your God [4]Lift up, [5]I say
[1]Balt Od Vaoan. *[2]Do-O-I-A p* *[3]Mad* *[4]Goholor* *[5]Gohus*

[1]Yourselves. [2]Behold His mercies [3]Flourish [4]And His Name is become
[1]Amiran *[2]Micma Iehusoz* *[3]Ca-Cacom* *[4]Od Do-O-A-In Noar*

[1]Mighty [2]Amongst us, [3]In Whom we say: [4]Move, [5]Descend and
[1]Mica-Olz *[2]A-Ai-Om* *[3]Casarmg Gohia* *[4]Zacar* *[5]Vniglag Od*

[1]Apply yourselves unto us, [2]As unto the Partakers of [3]The Secret Wisdom of
[1]Im-Va-Mar Pugo *[2]Plapli* *[3]Ananael*

[1]Your Creation.
[1]Qa-A-An.

EXARP, AIR.

THE FOURTH KEY

[1]I have set [2]My feet in [3]The South [4]And have looked about me [5]Saying:
[1]Othil *[2]Lusdi* *[3]Babage* *[4]Od Dorpha* *[5]Gohol*

[2]Are not [1]The Thunders of Increase [3]Numbered [4]Thirty-three
[1]G-Chis-Ge *[2]Avavago* *[3]Cormp* *[4]P D*

[1]Which reign [2]In the Second Angle? [3]Under Whom [4]I have placed
[1]Ds Sonf *[2]Vi-Vi-Iv* *[3]Casarmi* *[4]Oali*

[1]Nine Six Three Nine [2]Whom None [3]Hath yet numbered but One:
[1]MAPM *[2]Sobam Ag* *[3]Cormpo Crp L*

[1]In Whom [2]The Second Beginning of things [3]Are and wax strong,
[1]Casarmg *[2]Cro-Od-Zi* *[3]Chis Od Vgeg*

[1]Which also successively [2]Are the [3]Numbers of Time [4],And their powers
[1]Ds T Capimali *[2]Chis* *[3]Capimaon* *[4]Od Lonshin*

[1]Are as the first [2]4 5 6. [3]Arise [4]Ye Sons of Pleasure [5]And visit the Earth:
[1]Chis Ta L-O *[2]CLA* *[3]Torzu* *[4]Nor-Quasahi* *[5]Od F Caosga*

[1]For I am the Lord [3]Your God [2]Which is [4]And liveth for ever.
[1]Bagle Zire *[2]Mad* *[3]Ds I* *[4]Od Apila.*

[1]In the Name of the Creator, [2]Move and [3]Show yourselves
[1]Do-O-A-Ip Qaal *[2]Zacar Od* *[3]Zamran*

[1]As pleasant deliverers [2]That you may praise Him [3]Amongst
[1]Obelisong *[2]Rest-El* *[3]Aaf*

[1]The Sons of Men.
[1]Nor-Molap.
HCOMA, Water.

THE FIFTH KEY

[1]The Mighty Sounds [2]Have entered [3]Into the Third Angle [4]And
[1]Sapah [2]Zimii [3]D U-I-V [4]Od
[1]Are become [2]As Olives [3]In the Olive Mount [4]Looking with gladness
[1]Noas [2]Ta Qanis [3]Adroch [4]Dorphal
[1]Upon the Earth [2]And [3]Dwelling in [4]The brightness of the Heavens
[1]Caosg [2]Od [3]Faonts [4]Piripsol
[1]As continual comforters. [2]Unto whom [3]I fastened [4]Pillars of Gladness
[1]Ta Blior [2]Casarm [3]A-M-Ipzi [4]Nazarth
[1]19 [2]And gave them [3]Vessels [4]To water the Earth [5]With all her creatures:
[1]AF [2]Od Dlugar [3]Zizop [4]Zlida Caosgi [5]Tol Torgi
[1]And [2]They are the [3]Brothers [4]Of the First [5]And the Second
[1]Od [2]Z Chis [3]E Siasch [4]L [5]Ta-Vi-U
[1]And the beginning of their own [2]Seats [3]Which are garnished with
[1]Od Iaod [2]Thild [3]Ds
[1]Continual Burning Lamps [2]6, 9, 6, 3, 6 [3]Whose Numbers
[1]Hubar [2]P E O A L [3]Soba Cormfa
[1]Are as the First, [2]The Ends, [3]And the Content [4]Of Time
[1]Chis Ta La [2]Vls [3]Od Q- [4]Cocasb
[1]Therefore come ye [2]And obey your creation. [3]Visit us [4]In peace
[1](E) Ca Niis [2]Od Darbs Qaas [3]F [4]Etharzi
[1]And comfort. [2]Conclude us [3]Receivers of [4]Your Mysteries. [5]For why?
[1]Od Bliora [2]Ia-Ial [3]Ed-Nas [4]Cicles [5]Baglé
[1]Our Lord and Master is the All One!
[1]Ge-Iad I L
NANTA, Earth.

THE SIXTH KEY

[1]The Spirits of [2]The Fourth Angle [3]Are Nine, [4]Mighty in the Firmament
[1]Gah [2]S Diu [3]Chis Em [4]Micalzo Pil-
[1]Of Waters: [2]Whom the First hath planted [3]A Torment to the Wicked
[1]Zin [2]Sobam El Harg [3]Mir Babalon
[1]And [2]A Garland to the Righteous: [3]Giving unto them Fiery Darts
[1]Od [2]Obloc Samvelg [3]Dlugar Malprg
[1]To Vanne [2]The Earth, [3]And [4]7, 6, 9, 9 [5]Continual Workmen
[1]Ar [2]Caosgi [3]Od [4]A C A M [5]Canal

[1]Whose courses visit [2]With comfort [3]The Earth, [4]And are in government
[1]Sobol Zar F *[2]Bliard* *[3]Caosgi* *[4]Od Chisa Netaab*
[1]And continuance as [2]The Second [3]And the Third. [4]Wherefore,
[1]Od Miam Ta *[2]Viv* *[3]Od D* *[4]Darsar*
[1]Hearken unto my voice. [2]I have talked of you [3]And I move you
[1]Solpeth Bi-En *[2]B-Ri-Ta* *[3]Od Zacam*
[1]In power and presence: [2]Whose [3]Works [4]Shall be a Song of Honour
[1]G-Micalza *[2]Sobol* *[3]Ath* *[4]Trian Lu-Ia Hé*
[1]And the praise of your God. [2]In your creation.
[1]Od Ecrin Mad *[2]Qaa-On.*
BITOM, Fire.

THE SEVENTH KEY

[1]The East [2]Is a House of Virgins [3]Singing praises [4]Amongst the Flames
[1]Raas *[2]I Salman Paradiz* *[3]Oe-Crimi* *[4]Aao Ial-*
[1]Of First Glory, [2]Wherein [3]The Lord hath opened His mouth [4]And they are
*[1]Pir-Gah** *[2]Qui-In* *[3]Enay Butmon* *[4]Od I*
[1]Become [2]28 [3]Living Dwellings [4]In whom [5]The Strength of Man
[1]Noas *[2]NI* *[3]Paradial* *[4]Casarmg* *[5]Vgear*
[1]Rejoiceth [2]And [3]They are apparelled with [4]Ornaments of brightness
[1]Chirlan *[2]Od* *[3]Zonac* *[4]Luciftian*
[1]Such as work [2]Wonders on all Creatures. [3]Whose Kingdoms [4]And
[1]Cors Ta Vaul *[2]Zirn Tol Hami* *[3]Sobol Ondoh* *[4]Od*
[1]Continuance [2]Are as [3]The Third [4]And Fourth, [5]Strong Towers [6]And
[1]Miam *[2]Chis Ta* *[3]D* *[4]Od Es* *[5]V-Ma-Dea* *[6]Od*
[1]Places of Comfort, [2]The Seat of Mercy [3]And Continuance.
[1]Pi-Bliar *[2]Othil Rit* *[3]Od Miam*
[1]O ye Servants of Mercy [2]Move, [3]Appear, [4]Sing praises [5]Unto the Creator!
[1]C-Noqol Rit *[2]Zacar* *[3]Zamran* *[4]Oe-Crimi* *[5]Qaada.*
[1]And be mighty [2]Amongst us! [3]For to [4]This Remembrance
[1]Od O-Micaolz *[2]Aaiom* *[3]Bagle* *[4]Papnor*
[1]Is given power, [2]And our strength [3]Waxeth strong [4]In Our Comforter!
[1]I Dlugam Lonshi *[2]Od Vmplif* *[3]V-Ge-Gi* *[4]Bigliad*
Water of AIR.
(* Note: IALPRG "Burning Flames" in the Second Call.—I.R.)

THE EIGHTH KEY

[1]The Mid-Day, [2]The First, [3]Is as the Third Heaven [4]Made of Hyacinthine
[1]Bazm *[2]Elo* *[3]I Ta Piripson* *[4]Oln Nazavabh*

[1]Pillars [2]26 [3]In whom the Elders [4]Are become strong, [5]Which I have
[2]*OX* [3]*Casarmg Vran* [4]*Chis Vgeg* [5]*Ds*
[1]Prepared [2]For My own Righteousness [3]Saith the Lord, [4]Whose long
[1]*Abramg* [2]*Baltoha* [3]*Goho Iad* [4]*Soba*
[1]Continuance [2]Shall be as Buckles [3]To the Stooping Dragon [4]And like
[1]*Mian* [2]*Trian Ta Lolcis* [3]*Abai-Vovin* [4]*Od*
[1]Unto the Harvest of a Widow. [2]How many [3]Are there [4]Which remain in
[1]*Aziagiar Rior* [2]*Irgil* [3]*Chis Da* [4]*Ds Pa-Aox*
[1]The glory [2]Of the Earth, [3]Which are, [4]And shall not see [5]Death until
[1]*Busd* [2]*Caosgo* [3]*Ds Chis* [4]*Od Ip Uran* [5]*Teloch Cacrg*
[1]This House [2]Fall, [3]And the Dragon sink? [4]Come away!
[1]*Oi Salman* [2]*Loncho* [3]*Od Vovina Carbaf* [4]*Nïiso*
[1]For the Thunders [2]Have spoken! [3]Come away! [4]For the Crown of the
[1]*Baglé Avavago* [2]*Gohon* [3]*Niiso* [4]*Baglé Momao*
[1]Temple [2]And the Robe [3]of Him [4]That Is [5]Was [6]And Shall Be Crowned
[1]*Siaion* [2]*Od Mabza* [3]*Iad* [4]*O I* [5]*As* [6]*Momar*
[1]Are Divided. [2]Come! [3]Appear unto [4]The Terror of [5]The Earth
[1]*Poilp* [2]*Niis* [3]*Zamran* [4]*Ciaofi* [5]*Caosgo*
[1]And unto our Comfort [2]And [3]Of such as are prepared.
[1]*Od Bliors* [2]*Od* [3]*Corsi Ta Abramig.*
Earth of AIR.

THE NINTH KEY

[1]A Mighty [2]Guard [3]Of Fire with Two-edged Swords [4]Flaming,
[1]*Micaolz* [2]*Bransg* [3]*Prgel Napea* [4]*Ialpor*
[1]Which have [2]Vials [3]Eight [4]Of Wrath [5]For two times and a half,
[1]*Ds Brin* [2]*Efafafe* [3]*P* [4]*Vonpho* [5]*Olani Od Obza*
[1]Whose Wings are of [2]Wormwood [3]And of the Marrow [4]Of Salt,
[1]*Sobol Vpaah Chis* [2]*Tatan* [3]*Od Tranan* [4]*Balie*
[1]Have settled [2]Their feet in the [3]West [4]And are measured
[1]*Alar* [2]*Lusda* [3]*Soboln* [4]*Od Chis Holq*
[1]With their Ministers [2]9996. [3]These gather up [4]The moss of the Earth
[1]*C Noqodi* [2]*CIAL* [3]*Vnal Aldon* [4]*Mom Caosgo*
[1]As the rich man [2]Doth his treasure. [3]Cursed [4]Are they whose
[1]*Ta Las Ollor* [2]*Gnay Limlal* [3]*Amma* [4]*Chis Sobca*
[1]Iniquities they are. [2]In their eyes are millstones [3]Greater than the Earth,
[1]*Madrid Z Chis* [2]*Ooanoan Chis Aviny* [3]*Drilpi Caosgin*
[1]And from their mouths run seas of blood. [2]Their heads [3]Are covered
[1]*Od Butmoni Parm Zumvi Cnila* [2]*Dazis* [3]*Ethamza*

[1]With diamonds [2]And upon their hands [3]Are [4]Marble sleeves.
[1]Childao [2]Od Mirc Ozol [3]Chis [4]Pidiai Collal.
[1]Happy is he on whom [2]They frown not. [3]For why?
[1]Vlcinina Sobam [2]Vcim [3]Bagle?
[1]The God of Righteousness [2]Rejoiceth in them. [3]Come away! [4]And not
[1]Iad Baltoh [2]Chirlan Par. [3]Niiso [4]Od Ip
[1]Your vials [2]For the time is [3]Such as requireth comfort.
[1]Efafafe [2]Baglé A Cocasb I [3]Cors Ta Vnig Blior.
Fire of AIR.

THE TENTH KEY

[1]The Thunders of Judgment and Wrath [2]Are Numbered [3]And
[1]Coraxo [2]Chis Cormp [3]Od
[1]Are harboured [2]In the North in the likeness [3]Of an Oak [4]Whose branches
[1]Blans [2]Lucal Aziazor [3]Paeb [4]Sobol Ilonon
[1]Are [2]22 [3]Nests [4]Of Lamentation [5]And Weeping, [6]Laid up for the Earth,
[1]Chis [2]OP [3]Virq [4]Eophan [5]Od Raclir [6]Maasi Bagle Caosgi,
[1]Which burn night [2]And day: [3]And vomit out [4]The Heads of Scorpions
[1]Ds Ialpon Dosig [2]Od Basgim, [3]Od Oxex [4]Dazis Siatris
[1]And Live Sulphur, [2]Mingled with Poison. [3]These be [4]The Thunders
[1]Od Salbrox, [2]Cinxir Faboan [3]Unal Chis [4]Const
[1]That [2]5678 [3]Times [4](in ye 24th part) of a moment roar
[1]Ds [2]DAOX [3]Cocasg [4]Ol Oanio Yorb
[1]With an hundred mighty earthquakes [2]And a thousand times
[1]Vohim Gizyax [2]Od Matb Cocasg
[1]As many surges [2]Which rest not [3]Neither [4]Know any [5]Echoing
[1]Plosi Molvi [2]Ds Page Ip [3]Larag [4]Om Droln [5]Matorb
[1]Time herein. [2]One rock [3]Bringeth forth a thousand [4]Even as
[1]Cocasb Emna [2]L Patralx [3]Yolci Matb [4]Nomig
[1]The heart of man doth his thoughts. [2]Woe! [3]Woe! Woe! Woe!
[1]Monons Olora Gnay Angelard [2]Ohio [3]Ohio Ohio Ohio
[1]Woe! Woe! [2]Yea Woe! [3]Be to the Earth, [4]For her iniquity [5]Is, [6]Was,
[1]Ohio Ohio [2]Noib Ohio [3]Caosgon [4]Bagle Madrid [5]I [6]Zir
[1]And shall be great. [2]Come away! [3]But not your mighty sounds.
[1]Od Chiso Drilpa [2]Niiso [3]Crip Ip Nidali.
Air of WATER.

THE ELEVENTH KEY

[1]The Mighty Seat [2]Groaned aloud [3]And there were [4]Five [5]Thunders
[1]Oxiayal [2]Holdo [3]Od Zirom [4]O [5]Coraxo

[1]Which [2]Flew [3]Into the East, [4]And the Eagle spake, [5]And cried with a loud
[1]*Ds* [2]*Zildar* [3]*Raasy* [4]*Od Vabzir Camliax* [5]*Od Bahal*
[1]Voice: [2]Come away! [3]And they gathered themselves together and
[2]*Niiso* [3] ✠
[1]Became [2]The House of Death, [3]Of whom it is measured, [4]And it is as
[2]*Salman Teloch* [3]*Casarman Holq* [4]*Od T I Ta*
[1]They whose Number is 31. [2]Come away! [3]For I have prepared for you
[1]*Z Soba Cormf I GA* [2]*Niiso* [3]*Bagle Abramg*
[1]A place. [2]Move therefore [3]And show yourselves. [4]Open the Mysteries
[1]*Noncp* [2]*Zacar (E) Ca* [3]*Od Zamran* [4]*Odo Cicle*
[1]Of your creation! [2]Be friendly unto me [3]For I am the servant of
[1]*Qaa* [2]*Zorge* [3]*Lap Zirdo Noco*
[1]The same your God, [2]The true worshipper of the Highest.
[1]*Mad* [2]*Hoath Iaida.*

Earth of WATER.

THE TWELFTH KEY

[1]O You that reign in the South [2]And are [3]28 [4]The Lanterns of Sorrow,
[1]*Nonci Ds Sonf Babage* [2]*Od Chis* [3]*OB* [4]*Hubardo Tibibp*
[1]Bind up your girdles [2]And visit us! [3]Bring down your Train [4]3663.
[1]*Allar Atraah* [2]*Od Ef* [3]*Drix Fafen* [4]*MIAN*
[1]That the Lord may be magnified, [2]Whose Name amongst you [3]Is Wrath.
[1]*Ar Enay Ovof* [2]*Sobol Ooain* [3]*I Vonph*
[1]Move, [2]I say, [3]And show yourselves. [4]Open the Mysteries of your
[1]*Zacar* [2]*Gohus* [3]*Od Zamran* [4]*Odo Cicle*
[1]Creation. [2]Be friendly unto me! [3]For I am the servant [4]Of the same
[1]*Qaa* [2]*Zorge* [3]*Lap Zirdo Noco*
[1]Your God, [2]The true worshipper of the Highest.
[1]*Mad* [2]*Hoath Iaida.*

Fire of WATER.

THE THIRTEENTH KEY

[1]O You Swords of [2]The South [3]Which have [4]42 [5]Eyes to stir up the Wrath
[1]*Napeai* [2]*Babage* [3]*Ds Brin* [4]*VX* [5]*Ooaona Lring Vonph*
[1]Of Sin: [2]Making men drunken, [3]Which are empty. [4]Behold the Promise of
[1]*Doalim* [3]*Eolis Ollog Orsba* [2]*Ds Chis Affa* [4]*Micma Isro*
[1]God and His power, [2]Which is called amongst you a Bitter Sting!
[1]*Mad Od Lonshi Tox** [2]*Ds I Vmd Aai Grosb*
[1]Move [2]And [3]Show yourselves. [4]Open the Mysteries of [5]Your Creation.
[1]*Zacar* [2]*Od* [3]*Zamran* [4]*Odo Cicle* [5]*Qaa*

[1]Be friendly unto me! [2]For I am the servant of [3]The same your God,
[1]Zorge *[2]Lap Zirdo Noco* *[3]Mad*
[1]The true worshipper [2]Of the Highest.
[1]Hoath *[2]Iaida.*
Air of EARTH.

* "Lonshi Tox" means "The power of Him."

THE FOURTEENTH KEY

[1]O You Sons of Fury, [2]The Children of the Just, [3]Which sit upon [4]24
[1]Noromi Baghie *[2]Pashs Oiad* *[3]Ds Trint Mirc* *[4]OL*
[1]Seats, [2]Vexing all creatures [3]Of the Earth [4]With age, [5]Which have under
[1]Thil *[2]Dods Tol Hami* *[3]Caosgi* *[4]Homin* *[5]Ds Brin Oroch*
You [1]1636. [2]Behold the Voice of God! [3]The Promise of Him Who is
[1]QUAR *[2]Micma Bialo Iad* *[3]Isro Tox Ds I*
[1]Called amongst you [2]Fury or Extreme Justice. [3]Move and show your-
[1]Vmd Aai *[2]Baltim* *[3]Zacar Od Zamran*
[1]selves. [2]Open the Mysteries of [3]Your Creation. [4]Be friendly unto me.
[2]Odo Cicle *[3]Qaa* *[4]Zorge*
[1]For I am [2]The servant of the same your God, [3]The true worshipper of
[1]Lap Zirdo *[2]Noco Mad* *[3]Hoath*
The Highest.
[1]Iaida.
Water of EARTH.

THE FIFTEENTH KEY

[1]O Thou, [2]The Governor of the First Flame, [3]Under Whose Wings [4]Are
[1]Ils *[2]Tabaan L Ial-Prt* *[3]Casarman Vpaahi* *[4]Chis*
[1]6739 [2]Which weave [3]The Earth with dryness: [4]Which knowest the great
[1]DARG *[2]Ds Oado* *[3]Caosgi Orscor* *[4]Ds Omax*
[1]Name Righteousness [2]And the Seal of Honour! [3]Move and show
[1]Baeouib *[2]Od Emetgis Iaiadix* *[3]Zacar Od Zamran*
[1]Yourselves! [2]Open the Mysteries of your Creation. [3]Be friendly unto me.
[2]Odo Cicle Qaa *[3]Zorge*
[1]For I am [2]The servant of the same your God, [3]The true worshipper of
[1]Lap Zirdo *[2]Noco Mad* *[3]Hoath*
[1]The Highest.
[1]Iaida.
Fire of EARTH.

THE SIXTEENTH KEY

[1]O Thou of the Second Flame, [2]The House of Justice, [3]Who hast Thy
[1]Ils Viv Ialprt *[2]Salman Balt* *[3]Ds A*

[1]Beginning in Glory, [2]And shalt comfort the Just, [3]Who walkest on
[1]*Cro-Odzi Busd* [2]*Od Bliorax Balit* [3]*Ds Insi*
[1]The Earth with Feet [2]8763, [3]Which understand and separate creatures.
[1]*Caosgi Lusdan* [2]*EMOD* [3]*Ds Om Od Tliob*
[1]Great art Thou [2]In the God of Conquest. [3]Move and show yourselves!
[1]*Drilpa Geh Ils* [2]*Mad Zilodarp* [3]*Zacar Od Zamran*
[1]Open the Mysteries of [2]Your Creation. [3]Be friendly unto me! [4]For
[1]*Odo Cicle* [2]*Qaa* [3]*Zorge* [4]*Lap*
[1]I am the servant of [2]The same your God: [3]The true worshipper of
[1]*Zirdo Noco* [2]*Mad* [3]*Hoath*
[1]The Highest.
[1]*Iaida.*
Air of FIRE.

THE SEVENTEENTH KEY

[1]O Thou Third Flame [2]Whose Wings are Thorns [3]To stir up vexation:
[1]*Ils D Ialpirt* [2]*Soba Vpaah Chis Nanba* [3]*Zixlay Dodseh*
[1]And Who hast [2]7336 [3]Living Lamps [4]Going before Thee:
[1]*Od Ds Brint* [2]*TAXS* [3]*Hubardo* [4]*Tastax Ilsi*
[1]Whose God is Wrath [2]In Anger. [3]Gird up Thy Loins [4]And hearken.
[1]*Soba Iad I Vonpho* [2]*Vnph* [3]*Aldon Dax Il* [4]*Od Toatar.*
[1]Move and show yourselves. [2]Open the Mysteries of [3]Your Creation.
[1]*Zacar Od Zamran* [2]*Odo Cicle* [3]*Qaa*
[1]Be friendly unto me. [2]For I am [3]The servant of [4]The same your God:
[1]*Zorge* [2]*Lap Zirdo* [3]*Noco* [4]*Mad*
[1]The true worshipper of [2]The Highest.
[1]*Hoath* [2]*Iaida.*
Water of FIRE.

THE EIGHTEENTH KEY

[1]O Thou [2]Mighty Light [3]And Burning Flame of [4]Comfort which openest
[1]*Ils* [2]*Micaolz Olprt* [3]*Od Ialprt* [4]*Bliors Ds Odo*
[1]The Glory of God [2]Unto the Centre of the Earth, [3]In Whom the [4]6332
[1]*Busdir Oiad* [2]*Ovoars Caosgo* [3]*Casarmg* [4]*ERAN*
[1]Secrets [2]Of Truth have their abiding, [3]Which is called [4]In Thy Kingdom
[1]*Laiad* [2]*Brints Cafafam* [3]*Ds I Vmd* [4]*Aqlo Adohi*
[1]Joy [2]And not to be measured. [3]Be Thou a Window of Comfort unto me.
[1]*Moz* [2]*Od Ma-Of-Fas* [3]*Bolp Como Bliort Pambt*
[1]Move and show yourselves. [2]Open the Mysteries of [3]Your Creation.
[1]*Zacar Od Zamran* [2]*Odo Cicle* [3]*Qaa*

[1]Be friendly unto me, [2]For I am the servant of [3]The same your God,
[1]*Zorge* [2]*Lap Zirdo Noco* [3]*Mad*
[1]The true worshipper of [2]The Highest.
[1]*Hoath* [2]*Iaida.*
Earth of FIRE.

These first eighteen CALLS are in reality nineteen—that is nineteen in the Celestial Orders, but with us, that First Table hath no CALL and can have no CALL seeing it is of the GOD-HEAD.

Thus, then, with us it hath the number of "0", though with them, that of "1" (even as the first Key of the Tarot is numbered "0"); and therefore, that which is with us the eighteenth KEY, is with them the nineteenth.

After these first eighteen, follow the CALLS and KEYS of the AIRES or 30 AETHERS, which are the same in substance, though varied by the NAME belonging thereto.

1. LIL
2. ARN
3. ZOM
4. PAZ
5. LIT
6. MAZ
7. DEO
8. ZID
9. ZIP
10. ZAX
11. ICH
12. LOE
13. ZIM
14. VTA
15. OXO
16. LEA
17. TAN
18. ZEN
19. POP
20. CHR
21. ASP
22. LIN
23. TOR
24. NIA
25. VTI
26. DES
27. ZAA
28. BAG
29. RII
30. TEX

THE CALL
OF THE
THIRTY AETHYRS

[1]The Heavens which dwell in [2]The First Aire [3]Are Mighty in the
[1]*Madriaax Ds Praf* [2]*LIL* [3]*Chis Micaolz*
[1]Parts of the Earth [2]And execute the Judgment of the highest! Unto
[1]*Saanir Caosgo* [2]*Od Fisis Balzizras Iaida*

[1]You it is said: [2]Behold the Face of your God, [3]The Beginning of
[1]Nonca Gohulim *[2]Micma Adoian Mad* *[3]Iaod*
[1]Comfort, [2]Whose Eyes are the Brightness of the Heavens, [3]Which
[1]Bliorb *[2]Soba Ooaona Chis Luciftias Piripsol* *[3]Ds*
[1]Provided [2]You for the Government of Earth [3]And her Unspeakable
[1]Abraassa *[2]Noncf Netaaib Caosgi* *[3]Od Tilb Adphaht*
[1]Variety, [2]Furnishing you with a Power Understanding [3]To dispose all
[1]Damploz *[2]Tooat Noncf G Micalz Oma* *[3]Lrasd Tol*
[1]Things according to [2]The Providence of Him [3]That sitteth on the Holy
[1]Glo Marb *[2]Yarry* *[3]Idoigo*
[1]Throne: [2]And rose up in the Beginning saying: [3]The Earth
[2]Od Torzulp Iaodaf Gohol *[3]Caosga*
[1]Let her be governed [2]By her parts and let there be [3]Division in her
[1]Tabaord *[2]Saanir Od Christeos* *[3]Yrpoil Tiobl*
[1]That the glory of her [2]May be always drunken [3]And vexed in itself.
[1]Busdir Tilb *[2]Noaln Paid Orsba* *[3]Od Dodrmni Zylna.*
[1]Her course let it round (or run) [2]With the Heavens, and as
[1]Elzap Tilb Parm *[2]Gi Piripsax, Od Ta*
[1]An handmaid let her serve them. [2]One season, let it confound another
[1]Qurlst Booapis *[2]L Nibm Ovcho Symp*
[1]And let there be no creature [2]Upon or within her [3]One and the same.
[1]Od Christeos Ag Toltorn *[2]Mirc Q Tiobl* *[3]L El*
[1]All her members [2]Let them differ in their qualities, [3]And let there be
[1]Tol Paombd *[2]Dilzmo As Pian* *[3]Od Christeos*
[1]No one creature equal with another. [2]The reasonable creatures of
[1]Ag L Toltorn Parach Asymp *[2]Cordziz*
[1]The Earth, or Man, [2]Let them vex and weed out one another: [3]And
[2]Dodpal Od Fifalz L Smnad *[3]Od*
[1]Their dwelling places [2]Let them forget their names. [3]The work of Man
[1]Fargt *[2]Bams Omaoas* *[3]Conisbra*
[1]And his pomp [2]Let them be defaced. [3]His buildings, let them become
[1]Od Avavox *[2]Tonug* *[3]Orsca Tbl Noasmi*
[1]Caves [2]For the beasts of the field! [3]Confound her understanding with
[1]Tabges *[2]Levithmong* *[3]Unchi Omp Tibl*
[1]Darkness. [2]For why? [3]It repenteth Me that I have made Man.
[1]Ors *[2]Bagle* *[3]Moóoah Ol Cordziz.*
[1]One while let her be known, [2]And another while a stranger. [3]Because
[1]L Capimao Ixomaxip *[2]Od Cacocasb Gosaa* *[3]Baglen*

[1]She is the bed of an harlot, [2]And the dwelling place of [3]Him that is
[1]Pii Tianta A Babalond, *[2]Od Faorgt* *[3]Teloc Vo-*
[1]Fallen.
Vim.
[1]O Ye Heavens, Arise! [2]The Lower Heavens beneath you,
[1]Madriiax Torzu *[2]Oadriax Orocha*
[1]Let them serve you! [2]Govern those that govern. [3]Cast down such as
[1]Aboapri *[2]Tabaori Priaz Ar Tabas* *[3]Adrpan Cors Ta*
[1]Fall. [2]Bring forth with those that increase, [3]And destroy the rotten.
[1]Dobix *[2]Iolcam Priazi Ar Coazior* *[3]Od Quasb Qting.*
[1]No place let it remain in one number. [2]Add and diminish until
[1]Ripir Paaoxt Sa La Cor *[2]Vml Od Prdzar Cacrg*
[1]The Stars be numbered.
[1]Aoiveae Cormpt.
[1]Arise! Move! [2]And appear before [3]The Covenant of His Mouth
[1]Torzu Zacar *[2]Od Zamran Aspt* *[3]Sibsi Butmona*
[1]Which He hath sworn [2]Unto us in His Justice. [3]Open the Mysteries of
[1]Ds Surzas *[2]Tia Baltan.* *[3]Odo Piclé*
[1]Your Creation [2]And make us Partakers of [3]The Undefiled Knowledge.
[1]Qaa *[2]Od Ozozma Plapli* *[3]Iadnamad.*

Footnote: In Equinox Volume 5, Aliester Crowley has published a series of visions, using the Calls of the Thirty Aethyrs in order to investigate and thus ascertain the nature of these Aethyrs.

PART FOUR

THE CONCOURSE OF THE FORCES

ENOCHIAN OR ROSICRUCIAN CHESS

This is one of the sub-divisions of the Angelic system of Tablets about which, sad to say, very little can be said. No one in the Order, or my Temple, seemed to know anything about it. Whether this same condition applies to the other Temples is hard to say, though, from conversation with certain of the Adepti of those Temples, I gather the same conditions there prevailed. Nothing that was of practical value, as throwing any light on the nature and function of the game, was thrown on the subject by any of the Order members within the sphere of my acquaintance. It is probable that the knowledge of this system died with the early members. All that I ever heard were fulsome praises of its remarkable divinatory capacity, together with quite a few amusing comments by those who manifestly knew nothing about it, though no precise indication was conveyed as to its procedure. On two of three occasions I have asked Adepti of the rank of ⑦ = $\boxed{4}$ to play a game with me using my chess pieces and boards, though each politely backed out of the invitation. Also the unmounted state of the Order chess-pieces was a clear indication that they had never and could never have been employed—like other aspects of the Order teaching. And the actual documents on the subject that were shown to me were vague and obviously incomplete, giving no indication as to the true nature of this matter. No doubt it was intended, by those who wrote the papers and devised the system, that the Adept should apply his own ingenuity to the bare-bones provided of the game, and formulate from that skeleton outline, as from the Enochian Tablets themselves, a complete system of initiation, and a profound magical philosophy. It is not therefore my intention to say very much about Rosicrucian chess, although it can be stated that the perspicacious student will divine ideas of great import and discover a depth of magical significance hidden under the cloak of an apparently trivial game.

However, the student who has mastered the foregoing sections of the Book of the Concourse of the Forces will no doubt be able to divine the relationship existing between the profundities of the Enochian Tablets and this chess-game. It will have been necessary as a preliminary step to have become perfectly familiar with the attributions of the Squares, so that any pyramid can be built up instantaneously in the imagination too. By this, I mean, that while playing a chess-game, the movement of a piece from one square to another should provide much material for thought, for the squares on the boards, as on the Tablets, may be formulated as Pyramids. Some experience, also, in employing the Pyramids for skrying in the Spirit-Vision will be required before any real appreciation of Enochan chess can be acquired.

In this game, the pieces are Egyptian god-forms, and the boards are certain adaptations of the Enochian Tabelts. The Tablet of Union, however, is not used. Tablets are reproduced as Chess-boards minus the Great Central Cross, the Sephirotic Cross, and the Kerubic Squares over the Calvary Cross in each Lesser Angle. This leaves only the Servient squares in each of the Four Lesser Angles—sixteen in number, which gives us sixty-four squares per board—the number of squares in the ordinary chess-board.

One of the papers written by Greatly Honoured Fratre N.O.M., gives a short history of Chess as it was derived from the Indian Chaturanga, the Persian Shatranji, and the Arabic Chess. But since it contains very little that is of any practical import, I have thought better not to include it.

A few words now as to the nature of the Boards. The Boards consist of the purely elemental part of each Tablet. There is nothing in the symbolic structure of the Board to suggest the operation of the Spirit in any of it saspects through the Elements. This operation of the Spirit and its potencies, however, is indicated not by the squares, but by the pieces and their movements over the board.

To be of any real magical value, the board should be a sort of Talisman or Flashing Tablet. That is, it should be fully painted, showing all the triangles of the Pyramids as brightly and as flashingly as possible. The little flat squares shown at the summit of the Pyramid, indicating the throne of the god-form, are not necessary on these boards. The triangles are completely formed, and the resulting pyramidal shape is not truncated. The four Angles of each Tablet will thus stand out quite brightly, since the elemental colour of the quarter will show its nature, even though the triangles of yellow, blue, black and red will jostle each other cheek by jowl. When fully painted, the board is most impressive as a flashing Tablet. The student may know he has done his work properly when there appear white flashings at the angles of the squares. This is important, for the object of a flashing Tablet is to attract an appropriate type of force. And if these chess-boards are made as Flashing Tablets, they will automatically attract force and their utilisation will become the more significant. In brief, each square is, as it were, the name and symbolic address of a different Angelic force. The flashing squares will attract the commencement of the operation of that type of Angelic power, and the movement of the Chess God-forms over the squares may produce even brighter flashes and indicate the operation of the divine forces therein. With these hints the student is left to work this out for himself.

There will be, in short, four different Boards. Each is representative of one of the Four Quadrangles or Watch-towers of the Elements, and the Angelic Names on the latter will be implied on the Boards even although no letters or Names are painted on them. The use of any of the four Boards will depend upon particular purposes, and the attributions of Elements as in the diverse schemes of Divination will determine which of the four boards must be used at any given time. In Tarot, the Element of Air, the Sword suit, indicates Sickness and Sorrow and unhappiness generally. Hence, in Enochian chess, for diving for some such question as touches upon trouble or unhappiness the Air Board would be employed. The Fire Board will represent the Tarot suit of Wands, implying swiftness, energy, activity. The Water Board indicates the Tarot suit of Cups of pleasure, happiness, merry-making, and marriage. The Earth Board will refer to all material plane matters of money, work, employment, occupation, and so forth.

The Four Boards of the Rosicrucian game, although different, nevertheless agree in certain particulars. In each board it is convenient to speak of the arrangement of the Lesser Angles as an Upper and Lower Rank—Air and Water forming the Upper Rank, and Earth and Fire the Lower.

It is evident that the columns of the one Rank are continuous with those of the other; and in this continuity a certain regular rule is observable. Every column of eight squares commencing in the Upper Rank is continued below by a column of the opposite Element.

Thus the Fiery columns below invariably stand on the Watery columns; the Watery on the Fiery; the Airy on the Earthy; and the Earthy on the Airy.

A different arrangement of the horizontal Files or Ranks of Squares is observable, and there is a difference in the Upper and Lower Tablets.

In the Upper Tablets the Kerubic Rank of squares is continuous with the Elemental Rank; and the Cardinal is continuous with the Common sign Rank, whereas in the lower Tablets of Earth and Fire the various Ranks—Kerubic, Cardinal, etc., are continuous right across the board.

The pieces employed are, as previously remarked, Egyptian God-forms. A full set of chess-pieces numbers twenty men and sixteen pawns. (Note the possible relationship of the thirty-six pieces to the thirty-six decanate cards of the Tarot.) The game is played by four players, representing the Four Lesser Angles of the Board, thus giving each player one set of five pieces and four pawns. The five pieces represent the operation of the Spirit and Four Elemental Rulers—the Five points of the Pentagram, the five letters of YHShVH, and the Tarot Ace and Court Cards. The pawns are their servants or vice-gerents. Strictly to be in order, each of the twenty principal pieces represents a different God-form, thus:

Fire set.

King—Kneph
Knight—Ra
Queen—Sati-Ashtoreth
Bishop—Toum
Castle—Anouke

Air set.

King—Socharis
Knight—Seb
Queen—Knousou Pekht
Bishop—Shu Zoan
Castle—Tharpeshest

Water set.

King—Ptah
Knight—Sebek
Queen—Thouerist
Bishop—Hapimon
Castle—Shooeu-tha-ist

Earth set.

King—Osiris
Knight—Horus
Queen—Isis
Bishop—Aroueris
Castle—Nephthys.

However, this tends to confusion, creating in practice far too complex a game. It will be found that four sets of the same five god-forms will suffice. There are only five major god-forms, the others being variations or different aspects of those types. These are:

Osiris, bearing crook, scourge, Phoenix wand. He is represented as sitting on a throne, silent unmoving. He is the *King* and represents Spirit, the operation of the Great Cross in the Tablets. He corresponds to the Ace in Tarot, the root-force of any element.

Horus, a God with Hawk's head, double mitre, and standing upright, as though to stride forward. He is the *Knight* of Enochian Chess and represents the operation of the ten-squared Sephirotic Cross in the Fire Angle of any Tablet or Board, and corresponds to the King in the Tarot, the figure astride a horse.

Isis, an enthroned Goddess with a Throne symbol mounted on the vulture head-dress. In Rosicrucian Chess, Isis is the *Queen,* and represents the operation of the Sephirotic Cross in the Water Angle of any Tablet. She corresponds to the Tarot Queen who is shown seated on a throne.

Aroueris, a human shaped God, with a double mitre. He is the *Bishop* in Enochian chess, and his form is that of a standing figure, to indicate his swift action. He represents the operation of the Sephirotic Cross in the Airy Angle of any Tablet, and represents the Prince or Knight of the Tarot—the figure driving a chariot.

Nephthys, a Goddess with an Altar or Crescent symbol above the vulture head-dress. She is the *Castle* or *Rook* of the Chess game. This piece is always represented as somewhat larger than the others, and is enclosed within a rectangular frame, within which she is enthroned. Her office is the representation of the operation of the Sephirotic Cross in the Earth Angle of any Tablet, and represents the Princess or Knave of the Tarot—the Amazon figure who stands alone.

These are the five principal forms used for each of the four angles of the Board. Some difference should be made in the tone of the colouring of the front or face of the piece to indicate its angle on the board. Coloured bands may suffice for this purpose. Moreover the back of the piece—for it is customary to use flat pieces, not round as in ordinary chess—should be painted in the appropriate colour of the element it represents so as to avoid confusion in the recognition of its power. Thus the back of the King, as Osiris form, should be painted white to represent Spirit, and this rule applies to all four Kings in the four Angles. The Knight, Horus, should be coloured red. The Queen, Isis, should be blue; the Bishop, Aroueris, yellow, and the Castle, Nephthys, should be black and set in a large frame. Each piece should be cut about three inches high.

For practical use, these pieces should be mounted on square wooden bases, and those bases painted in different colours. It will be by the bases that their place on the board may be recognised. For example, there are four sets of Chess pieces to be set out in the four corners of the board. Each piece is more or less like its corresponding piece in some one of the other corners. The pieces placed in the Air quarter of the board, therefore, will be mounted on yellow bases. Those in the Water Angle will have blue bases. The pieces in the Earth Angle will have black bases, and those in the Fire quarter will have red bases. Thus, as in the Four Angelic Tablets, there results a minute sub-division of the sub-elements of the Tablet. There will be an Osiris piece, a King with a white back, on a yellow base, indicating that he is a King belonging to the Air Angle. He represents the sub-element of Spirit of Air, the most spiritual and subtle phase of that element, the Tarot

Ace of Swords. A King with a blue base indicates his place in the Watery Angle. A Queen, an Isis figure with a blue back, set on a red base, shows that she is the Queen of the Fire Angle, representing the Watery Aspect of the Fire sub-element of any Tablet, the Queen of Wands. A Bishop, yellow backed, mounted on a black base, shows that he belongs to the Earth Angle, as against a Bishop with a yellow base whose place is in the Air Angle and who, therefore, corresponds to the Prince of Swords in the Tarot pack. And so for the rest.

With but one or two slight exceptions, the pieces move exactly as do the corresponding pieces in Chess. The Queen here does not have the full liberty of the board as she does normally, nor is she the most powerful piece on the board. Here she can only move to every third square. This she can make in any direction, horizontally, vertically, or diagonally—but only three squares at any time. She can leap over intervening squares, and take pieces on the third square from wherever she stands. The other exception is that no Castling is permitted.

The Pawns in this Enochian Chess represent the God-forms of the four sons of Horus, the Canopic Gods. Their attributions are:

Fire. Kabexnuv, mummy-shaped, hawk-headed, the Knight's pawn.

Water. Tmoumathph, mummy-shoped, dog's head, Queen's pawn.

Air. Ahephi, mummy-shaped, ape-headed, the Bishop's pawn.

Earth. Ameshet, mummy-shaped, human-headed, the Castle's pawn.

The same rule for colouring the other pieces applies to the pawns. Their backs should be painted in the colour of the piece they serve. Thus the back of the Knight's pawn will be painted the colour of the Knight, red. The base will be coloured according to the Lesser Angle in which it is placed. So that in each of the Four Angles you will have four pawns on bases in the colour of its sub-element. The Airy Angle, for example, will have four pawns mounted on yellow bases. Those pawns will have four different coloured backs to indicate the piece, and therefore the element, which they represent and serve.

The pawn moves only one square at a time, and not two for the first move as in modern chess. The rule of *en passant* does not apply here, although the regular method of taking with pawn, via the diagonal, either to right or left, holds equally well.

It will be noted that the King has no pawn. Since he is Osiris, the other four pieces and their pawns are his personal servants and vice-gerents. His place on the board is *always* on the corner of the Lesser Angle, where the corresponding Letters of Tetragrammaton would be placed on the Angelic Tablets. On the four corners of the board as a whole, therefore, will be found the Four Kings. Identical in every way, they yet differ in the colour of their bases, the colour of the Angle which they rule. Some variation might be made as to the posture of the God. For instance, the Fire King could be cut as a standing figure, the Water King sitting, and so forth. Let it be noted that on the corner squares, two pieces will always be found. The King and the piece corresponding to the Letter of the Angle will occupy the same square.

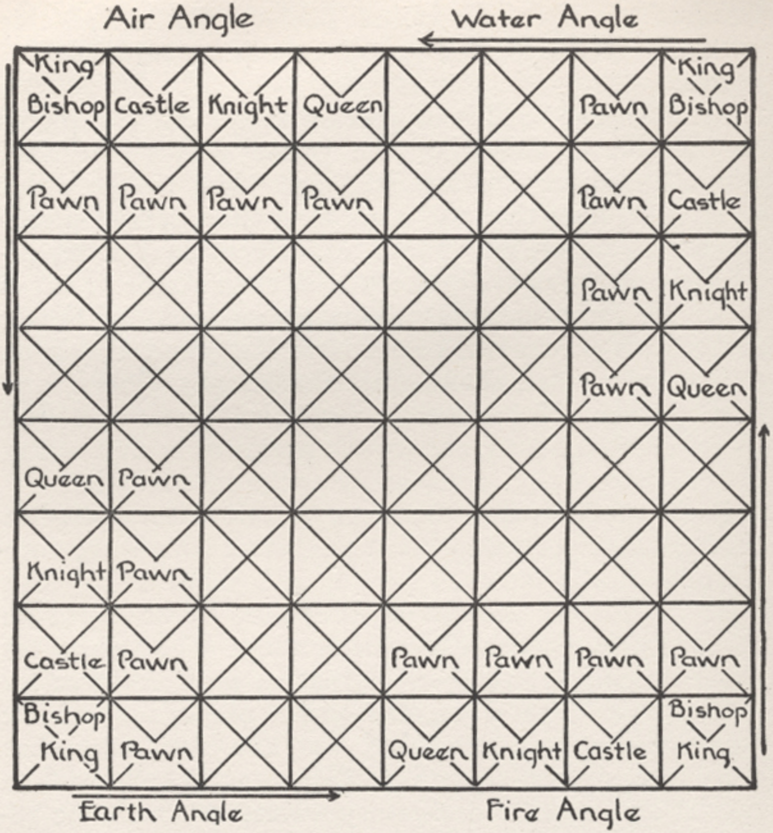
A piece or pawn threatening, that is giving check, to the corner square also checks the King as well as whatever other piece happens to be upon that square.

In setting up the pieces for play, the rule of Tetragrammaton on the Kerubic Square of the Tablets, has application. That is, the order in which the letters of the Name YHVH are placed on the uppermost squares of the Servient Squares of any Lesser Angle, as reflected from the Kerubic Squares above, also govern the placing of the pieces. The Bishop will be placed on the Vau Square, the Queen on the Heh Square, the Castle on the Heh final Square, etc. The student who has thoroughly assimilated the principles involved in the attributions of the Enochian Tablets will find all this perfectly straightforward, and experience no difficulty herein.

With regard to this injunction to set out the pieces on the board following the prime player's setting, whose chessmen are arranged according to the order of Kerubs, note that the remaining three sets of pieces are arranged, on any board, exactly in that order regardless of the order of Kerubs in their Angle. That is to say, if the prime player chooses an Earth of Water setting, his pieces will be set out: King and Castle on the corner square, then follow the Knight, Queen, and Bishop. The other three sets of Air, Water and Fire pieces on that board, are set out precisely in that order, either horizontally or vertically as the case may be.

It thus follows that there may result sixteen possible arrangements of pieces. That is, since there are four Kerubic ranks on each board, and there being four separate boards, the chess-pieces may be arranged on the board in sixteen different settings. The reason for any particular setting—if divination is the motive for play—must depend on the prme player's synthetic grasp of the Order teaching. Let him remember that there are sixteen figures of Geomancy, each with a special and specific divinatory value. It should be remembered that these Geomantic figures are each under the influence of a Zodiacal genius and a planetary ruler. Not only so, but each is attributed to a Hebrew letter, therefore to a corresponding Tarot Trump, with its allocation to a sign and a constellation in the heavens with all the hierarchical ideas that the latter implies. Thus the playing of this game resumes the whole philosophy of Magic.

The prime player must be guided in his selection of boards not only by choice of element as previously described, but by any one of these sixteen root significations of Geomancy. For each one of these sixteen figures may be applied to the sixteen Lesser Angles of the Enochian Tablets and chess-boards. So that each



King Bishop	Castle	Knight	Queen			Pawn	King Bishop
Pawn	Pawn	Pawn	Pawn			Pawn	Castle
						Pawn	Knight
						Pawn	Queen
Queen	Pawn						
Knight	Pawn						
Castle	Pawn			Pawn	Pawn	Pawn	Pawn
Bishop King	Pawn			Queen	Knight	Castle	Bishop King

SETTING OF THE ENOCHIAN CHESS-MEN
FOLLOWING THE AIR ANGLE OF THE FIRE TABLET
(The arrows indicate direction of play)

angle comes under the operation of a Geomantic ruler and genius, and under the dominion of that portion of the starry heavens corresponding to its Tarot trump. The method of attributing the figures to the Angles is identical with the process described for the squares of both columns and ranks in the Lesser Angles. Thus the Airy Lesser Angle of the Air Chess-board would be Mutable (Airy) Air, referred to the Zodiacal sign Gemini, and hence to the Geomantic figure of Albus, which is a mercurial figure under the presidency of

Taphthartharath. The Watery Angle of the Air Tablet would be Kerubic or Fixed (Watery) Air, which is the Sign Aquarius, and the Geomantic figure of Tristitia, attributed also to Saturn, and the ruler over it is Zazel. The Earthy Angles of the Air Tablet, is elemental Air, referred to the Geomantic figure of Fortuna Minor, also a solar or Leo figure, ruled by Sorath. The fiery Angle is Cardinal Air, the Zodiacal Sign of Libra, and Puella would be the Geomantic figure, with a Venusian nature, ruled by Kedemel.

The same principle is involved in allocating the Geomantic figures to the other Tablets and angles. The magical and divinatory value of the Geomantic figures must therefore decide the choice of Chess-boards and Lesser Angle settings.

The yellow and red men are so placed that they advance to the attack of the black and the blue respectively by the *columns;* while the latter advance by the *ranks*. That is, the Actives are shown as a vertical force, while the Passives are shown as operating horizontally, shewing the Cross of Life, corresponding to the forces of the Court Cards and the Zodiacal Trumps in the Tarot.

The central squares of the board contain the 16 signs that are allotted to each Lesser Angle. And it is only from these 16 squares that the pieces—except the Rook and the King—develop their full influence or defensive force.

The Watery and Airy Boards are counterparts of each other, so far as the arrangement of the signs, etc., of the squares are concerned. And the same is true as regards the Earth and Fire Boards. Every Board has its uppermost and lowermost ranks of the passive or female element; and its two central ranks are of the active or male element.

The most striking difference between the Air and Water, and the Earth and Fire Boards is in the fact that in the former the ranks are broken; whereas in the latter they are not only continuous across each board, but they are continuous right across both boards when *in situ.* To this is due the greater balance and evenness seen in the play of the pieces in the lower boards.

OFFICIAL RITUAL

The correct application of the action of the moveable images (representing the motion of The Ruling Angels over the Servient Squares) is called The Playe or Raying of the Chequers of the Tablets.

By G. H. Fratre D.D.C.F.

Of the Chess King and the Tarot Ace. The move of this piece is one square every way, and answereth to the action of the Spirit. Wherever it goeth, it commenceth and initiateth a fresh current, whence it is represented by the motion of only *one* square in *any* direction and there staying for this purpose before moving onward. So that his action is not hurried, but represents a balanced movement. Yet in his beginning of action is he at first a mute force, as though throned upon the water; as in the end of his action he is a life manifested and throned upon the earth. And herein is a mystery of the Lord Aeshoori (Osiris) when enthroned between Isis and Nephthys, thus representing the beginning and end of the action of Him in whom end and beginning are not, but rather concealment and then manifestation. Herein is a great mystery of life, for His Thrones are not in the two active elements, seeing that these latter are his horse and chariot of transition in the passage from concealment into manifestation. This piece, then, is the symboliser of the action of the potencies of the crosses on the Servient Squares.

Of the Chess Knight, the Tarot King. The move of this piece is three squares cornerwise every way (as in ordinary chess) and representeth the leaping action of the flickering flame. Wherefore also is he not stopped in his course by a piece or an intervening square, even as Fire seizing on a matter speedily rendereth it transparent. This piece representeth the action of Fire as the Revealer of the Strength of the Spirit, even as Hoor is the avenger of Aeshoori. It is a force potent and terrible, the King in the elemental operations.

Thus it openeth the locked doors of matter and sheweth forth the treasure hidden therein. Therefore hath all life its beginnnigs in a Fire Celestial. And the number of squares covered by the move of the Knight in the midst of the Board (reckoning from the Square on which he standeth, but not including it) is 16 squares, of which 8 are checked, and 8 are passed over.

Of the Chess Queen, The Tarot Queen. The move of this piece is unto every third square from her (reckoning the square whereon she standeth as the first) as well cornerwise, as well perpendicular, as horizontal. Thus again covering 16 squares out of a square of 25 squares, of which 8 are threatened, and 8 are passed over. But she threateneth *not* a piece upon the intervening square of her move. And her movement is as that of the waves of the sea, and (like the Knight) she is not hindered in her motion by a piece on an intervening square. This piece representeth the undulating action of water and of the sea, and she is ascribed unto the Great Goddess Isis, who is the Cherisher of Life.

The Chess Bishop or Fool, the Tarot Prince. The move of this piece is *any* number of squares cornerwise (that is only on the diagonal) in any direction even unto the limits of the Tablet. He representeth the keen and swift wind, and he is ascribed unto the God Aroueris. He *is* stopped by any piece in his way, even as the wind is stopped by a material barrier. He representeth the swift vehicle of the Spirit.

The Chess Castle or Rook, the Tarot Princess or Knave. The move of this piece representeth the ponderous and formidable force of earth and its motion is *any* number of squares in a square direction, perpendicular or horizontal (but not cornerwise) even unto the limits of the board.

It is ascribed unto Nephthys the Goddess. It representeth the completed action of the Spirit in matter. Therefore is its movement square, and also stopped by intervening pieces, yet powerful from the length and breadth of its range.

The Pawns. The four pawns represent certain forces formed by the conjunction of the Spirit with each of the four elements severally, and they are severally ascribed unto Ameshet, Ahephi, Tmoumathph, and Kabexnuv, who stand before the face of Aeshoori. And their movement is but one square forward, perpendicular, and they threaten one square forward diagonal on each side, thus formulating the symbol of the Triangle, for they each represent a mixture of three elements under the presidency of the Spirit. Therefore, each is, as it were the servant of the God or Goddess, before whom he standeth. Yet, they be all, in a manner, alike in their action, although their Lords be different. Each is the servant of the God or Goddess whose element is expressed in his symbol, without its contrary.

In each set of three elements, taken together, two must be contrary. Wherefore, for example, Ameshet, who represents Water, Fire, and Earth, is the servant of Nephthys, whose element Earth is expressed in his attribution without the contrary of Air.

Ahephi, who represents Air, Fire, and Water, is the servant of Aroueris, whose attribution is Air.

Tmoumathph, who represents Water, Air, and Earth, is the Servant of Isis, whose attribution is Water.

Kabexnuv, who represents Fire, Air, and Earth, is the servant of Horus, whose attribution is Fire.

One of the rules concerning the Pawns in actual play is that should one reach the 8th square of its column, it may be exchanged for the piece of which it is vicegerent. That is, as in ordinary chess, a pawn which reaches the eighth square may be exchanged for any piece the player desires—but in Enochian chess the exchange is limited by the elemental attributions of the pieces. So that were an Ahephi pawn the servant of Aroueris, to survive the battle of the entire game and win through to the top of the board, it could be exchanged for a Bishop, even though the Bishop were untaken and still on the board. And so with the others.

The opening of chess play is known under the technical title of "Awakening the Abodes." As already stated the game is set for four players, each of whom works the pieces at each of the four angles, playing in rotation. Should the game be used for the purposes of divination, the first player would be the querent, the one asking the question, or the person representing the matter about which information is required. This first player chooses which angle of the board he will play from, bearing in mind the divinatory qualities of the elements as set forth in the documents on Geomancy and Tarot.

The major difference between Enochian chess and the modern game is that in the former, when using it for divinatory purposes, the moves are decided by the throwing of a dice. Depending upon the number disclosed by the dice, so must a certain piece be moved, for the numbers are attributed to pieces. The actual details of the move—that is whether to right or left, backward or forward, to take an opponent or to press forward—are quite obviously left to the personal ingenium and divining mind of the player. The dice only determines specifically that such and such a piece shall be played.

The Prime Mover, or the owner of the Ptah piece, plays first, and his first move is to be decided by the throw of the dice to indicate which piece or pawn he must first play. Each player follows in rotation, deosil, that is round the board with the sun from the prime player. First the prime player moves, and if his setting is Air, then follow the Water pieces, the Fire pieces, the Earth pieces, and then back again to the Air who is the prime mover.

The actual attributions of the numbers on the dice to the Enochian chess-pieces are as follows:

If the player throws:

1. He moves a King or any Pawn.
2. He moves a Knight.
3. He moves a Bishop.
4. He moves a Queen.
5. He moves a Castle.
6. He moves a Pawn.

At the first move of the game, if the dice cast throws up 1, it clearly cannot apply to the King, for this piece cannot move at all until the pawns have been cleared before him. In that event, a pawn would require to be moved.

The reason for the attribution of the numbers on the dice above shown to the chess-pieces are fairly simple. The explanation must be sought in the numbers and powers of the squares on the Sephirotic crosses. On the ten-squared cross, Kether, the Crown, is the first square, which is a fairly sound attribution to the King, who is Osirir, Spirit—the Number 1. Number 2 on the Cross is Chokmah, the Yod of Tetragrammaton, Abba, and therefore the Knight is appropriate. 3 is Binah, to which is referred in the Enochian attributions, the High Priestess card of the Tarot. The mitre of the High Priestess determines the selection of the Bishop. 4 is Chesed, to which is attributed the Tarot trump The Empress, who is the chess Queen. And 5 is the Castle, referred to Geburah, and the Tarot card The Tower struck by lightning. The remaining number 6 refers to the movement of any pawn, one square.

It is not always necessary to use four players. Two individuals may play, each operating two lesser angles and two sets of pieces. Fire and Air would be pitted against Water and Earth. If this is done, then the two sets of elemental pieces of any player must be regarded as a single unit in practice. That is to say if the first player whose pieces are the allies of Fire and Air, checks the Earth King, the second player must not continue the movements of the Water pieces, which are his allies, until he has moved the Earth King out of check by any of the usual technical forms of chess. The reader who understands and appreciates ordinary chess manouevring will appreciate what is expected of him in the course of play.

When the so-called "stale-mate" occurs, which is when a player has no piece or pawn that he can move without incurring check, that is the King not being in check but so placed that he could not move without getting in to check, the result is that the player whose King is affected loses his turn until his state of "stale-mate" is removed.

For the purposes of Divination, an additional piece was employed. This was called the Ptah. Any book dealing with the Egyptian God-forms will describe the form in question. A small figure of this should be made, and on the board it will represent the question or matter of divination. The mode of employing it is simple. It has no power at all, and is not actually used in the play. It is only used by the first player to be set on any square in the Lesser Angle from which he begins his play. Any square, that is, except the one on which the King first stands. The King must reach, in the course of the game, this square on which the Ptah is set and remain there for one round of the game undisturbed—that is without moving therefrom—and unchecked. A knowledge of the nature of the Pyramids with their elemental composition, and some knowledge of the Angelic forces represented by those squares and Pyramids, will decide the player as to what square shall be selected for the placing of the Ptah. If the divinatory question concerns the fiery Lesser Angle of the Element of Earth, a question involving Capricornus and the figure Carcer ruled by Zazel, then the Ptah probably should be placed upon a square of the Angle which is of the nature of Cardinal Earth, as representing the Yod type of Earth, or on Elemental Fire, that is the

Heh (final) type of Fire. The ingenium of the interested student will guide his judgment herein.

NOTES CONCERNING THE BOARDS AND THE PLAY GENERALLY

Every Lesser Angle throughout the Tablets has a diagonal line of four squares starting from its prime square; which are allotted respectively to Aries, Gemini, Scorpio and Earth. From these four squares the Bishops can move one square into a square of Libra, Sagittarius, Taurus or Water, these completing the series of squares in that Lesser Angle in which a Bishop can move. Let us call this the Aries System of diagonal squares.

This diagonal is crossed by another which in the Airy and Watery boards is composed of Cancer, Leo, Virgo and Air Squares, having as subsidiaries, squares of Aquarius, Pisces, Capricorn and Fire. In the Earthy and Fiery board the second series of four form the diagonal, and the first the subsidiaries. Let us call this the Cancer series.

If we now examine the Boards we shall see that the Aries system of any Lesser Angle is joined diagonally to the Aries system of the other three Lesser Angles; and that the Cancer also is similarly joined to every other Cancer system. So that we have two systems of squares; viz: the Aries and the Cancer; of the whole, each containing four squares allotted to every sign it contains. This resembles the black and white systems of squares of the ordinary board; and it is as if we allotted the White to Aries, and the Black to Cancer.

When beginning a game see to which system the Ptah square belongs. Because if it be a square of the Aries system the attack of the opposing Queens is insignificant, while that of the Bishops is strong. In such a case the number of pieces is 6; 2 Bishops, 2 Kinghts and 2 Rooks. That is, in these matters the Airy attack is strong, and the Watery weak.

If the Ptah be on a square of the Cancer System, one opposing Queen directly attacks this Square, but the Bishops do not. In this case the number of attacking pieces is 5; one Queen, 2 Knights, and 2 Rooks. That is, in these matters the Airy attack is insignificant, while the Watery is strong.

If an opposing Queen can attack the Ptah, the defence should note well which Queen it is and should remember that this fact greatly enhances her power. He should thereupon not hesitate to exchange what might otherwise be considered a more powerful piece for her. She should certainly be exchanged for a Bishop, and probably also for a Knight.

The YHVH order of the pieces corresponds with their respective offensive and defensive Powers.

Yod. Knight. The most offensive piece.
Heh. Queen. More offensive than defensive.
Vau. Bishop. More defensive than offensive.
Heh (final). Rook. Most defensive. That is in a general sense.

Because, according to the circumstances of the actual play, every piece is able to assume both roles of attacking or defending.

Note that, as in ordinary chess, opposing Kings may not occupy contiguous squares. There must always be one square between them. This, however, does not apply to the Kings who are allies. That is, if Fire and Air are allies, then the Kings of these elements may approach each other and occupy contiguous squares. Naturally they do not check each other.

When a King has once been moved from the corner square which he occupied with another piece at the beginning of the game neither he nor that piece can be moved back again to that square unless it be vacant.

If the Prime Player's King is checked and he cannot move it, his game is arrested and his pieces cannot move until the pieces of his ally can release his King. That is to say that his pieces remain *in situ* but having during that time of check no power of action and can neither attack nor threaten; they only block the squares occupied. If the allied King can be check-mated, his partner continues to play and to seek to release him. When both Kings are checkmated, the game is at an end, and the partners checkmated have lost the game. The game is also lost by the first player, when though neither he or his ally is checkmated, the enemies hold such a position that the Prime Player cannot possibly attain the Ptah square.

The Knights or Fiery forces of the Elements meet and clash violently in all parts, and are strong in attack against every thing and everywhere. Their moves, like Fire, pass unarrested through the other elements in irregular courses like the lambent flame, leaping both diagonally and square-wise at every move. They contain the potential forces of the other pieces. Their force is similar to the Tarot *King,* and to Chokmah. They are the *Abba* forces, and with the Queens represent the Briatic forces of the scheme.

The Queens or Watery forces of the Elements never clash with one another, but ever undulate onwards, each in its own course unaffected by opposing or crossing waves. But the Watery forces only move in their respective pre-ordained courses; they cannot leave their limits and enter upon the domain of others. Water, like Fire, is unarrested and undulating, and like Air and Earth it can act diagonally or square-wise, containing the potential force of Air and Earth. They are the Queen of the Tarot, and Binah. They are the *Aimah,* and are of Briah.

The Bishops are subtle and sharp, Airy in quality, moving rapidly, but easily arrested in their course. They clash not with opposing Bishops, and the friendly Airs support each other in attack and defence. Where the active Airs whirl the passives cannot come. They are the forces of the Princes, and of Yetzirah, the *Son.*

The Rooks are the heavy resisting powers of the Princess, the Earth by nature, mighty indeed in action when preceded by the action of the other three. That is, when in any matter the forces of Fire, Water, and Air have been absorbed and equilibriated, i.e. removed from the board, the mighty powers of the castles come into play. But woe to him who too early calls these ponderous forces forth.

The Rook moves through columns as through ranks. She is able, therefore, to reach every square on the board, and is very powerful. But her movement is very ponderous, and it is a piece that is not moved many times in a game unless the forces of the other Elements have been absorbed in its working out. While the Aleph, Mem, and Shin, forces are in full operation the Rook is easily attacked and with difficulty defended, unless she remain quiet, and act as a firm basis of support and defence to the side. If she, however, make the mistake of entering early into action she is nearly sure to fall a prey to the more subtle forces whose proper sphere is attacked.

If the more subtle forces do not bring about a solution of the question, and the matter has to be fought out to the bitter end, that is, if the Yetziratic and Briatic forces are absorbed and balanced in the matter, then do the ponderous forces of Assiah, the Princess, engage in powerful combat.

End of Volume Four
Completing the Work

Liber Loagaeth

Or

Liber Mysteriorum, Sextus et Sanctus

John Dee

Preface

I first became interested in somewhat setting the Magickal Record straight, while perusing materials for a project tracing the roots of H.P. Lovecraft, his Mythos and the Necronomicon. After studying the Hay Turner Necronomicon. I was struck by the patent absurdity that Dr. John Dee had ever produced anything remotely like that. After considerable meditation and a lot of 'googling' I realized that there were a whole generation of new readers, movie goers, Goths as well as gamers, out there who while untrained and ignorant of High Magick were never the less experimenting with the evocation of the powerful if mysterious spirits conjured by the hand and pen of the late Howard Phillips Lovecraft, his many collaborators, and a host of fellow travelers and imitators.

Suddenly the thought struck me - 'why would anyone want to call up so potent and nasty a demon as a Shogoth!' 'If called what might come?' Assuming that such a thing were possible in order to protect the ignorant, and in the interest of 'shedding some light' on real world sources of Lovecraft, his Mythos, and the Necronomicon, I present this World Wide Web Edition of Liber Loagaeth. While much that was formerly 'hidden and forbidden' is now available on the World Wide Web, as well as major University Libraries, private collections, and even large chain bookstores. Liber Loagaeth has remained shrouded in mystery. Despite being elusive, untranslatable, and extremely rare, I have willed to break silence and produce some of the formerly veiled actual traditional materials found in the British Museum as well as other 'secret sources'.

Considerable serious study and intense debate has preceeded this first publication of Liber Loagaeth and the Tables of Soyga. While there is much that remains obscured by the veil somewhat can and should be revealed. Apparently quite a few angels may dance upon the Head of a Pin, yet lest you, to your lasting grief and horror should call up a Shogoth, unprepared, and anything should appear?! I most strongly recommend and advise prior fortification of the body, mind, soul and the spirit, by the study of real practical Magickal methods of attainment, commonly available in other places. It is not my intention to instruct or take on students at this time, but for those sufficiently willing, ammenable, and clever enough, you may email me. I will be most happy to point you in your quest of Truth and Light towards suitable guides.

Concerning the relationship if any between Dr. Dee's Liber Loagaeth and H P Lovecraft's Necronomicon, a staggering wealth of material some fictitious, some both fraudulent, even laughable and some very seriously well thought out, is available, elsewhere. In the interest of sanity and scholarly truth I have here below presented for the first time on the World Wide Web, a representation of the Tablets Revealed to Dee and Kelly, known as, Liber Loagaeth, in the Angelic Enochian Alphabet, of the extremely rare 'untranslated', perhaps 'untranslatable' Sloane Ms.A.3189, Dee Materials. You be the judge, 'Is this the real Necronomicon?' Or is it just another enigma gathering dust in the British Museum. With all due respect and reverence for the 'Holy Spirits' and by the leave and permission of the Secret Chiefs of the Third Order I now present to you Liber Loagaeth

> May the Blessings of Light, Life, Love and Liberty be thine in the name of the Lord of the Aeon Ra Hoor Khuit.

Donald Correll

Liber Mysteriorum, Sextus et Sanctus

Sloane Ms.A.3189

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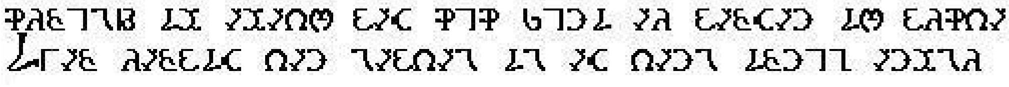

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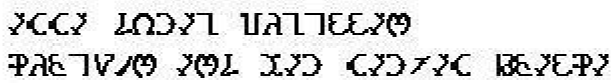

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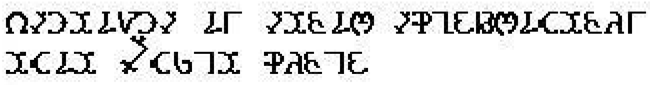

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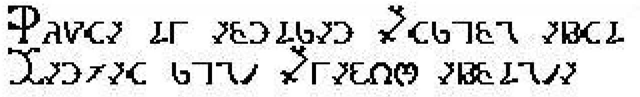

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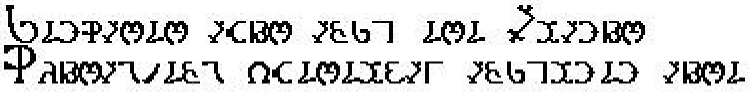

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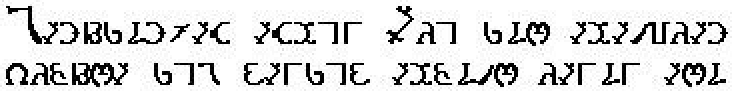

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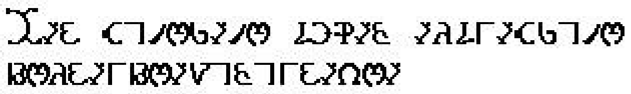

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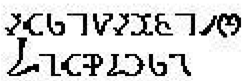

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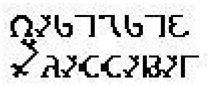

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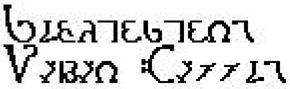

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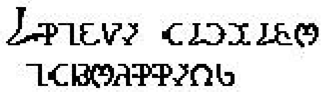

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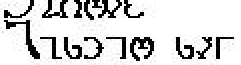

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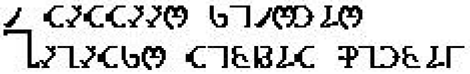

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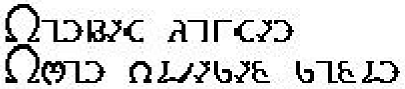

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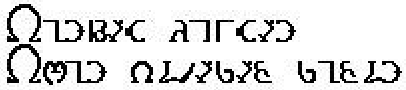

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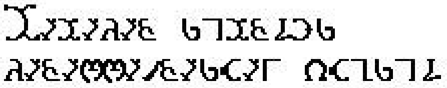

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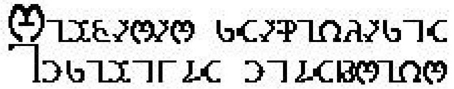

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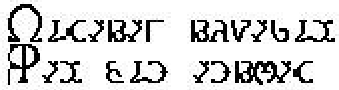

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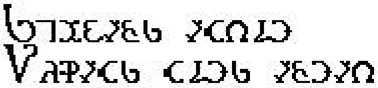

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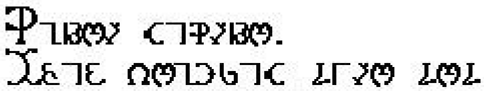

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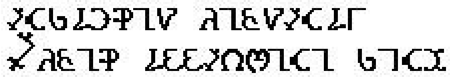

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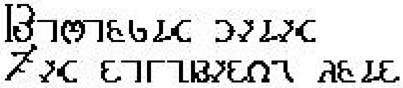

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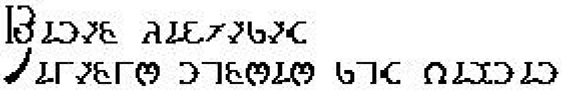

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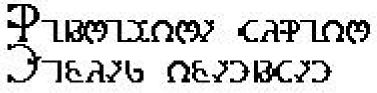

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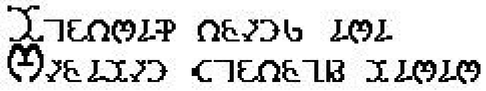

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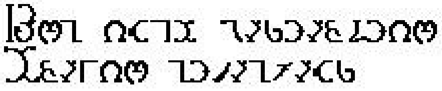

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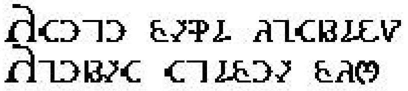

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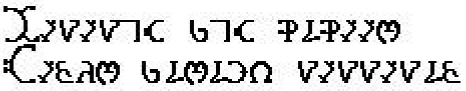

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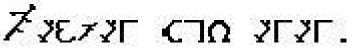

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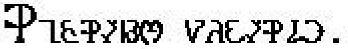

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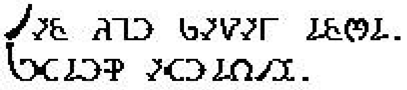

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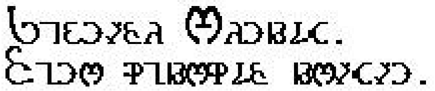

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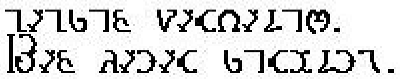

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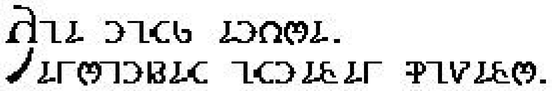

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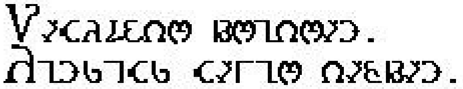

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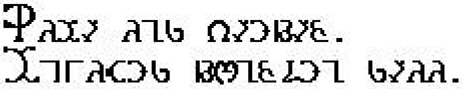

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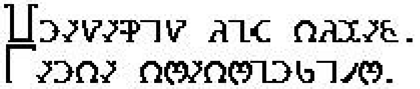

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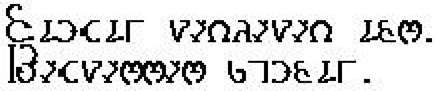

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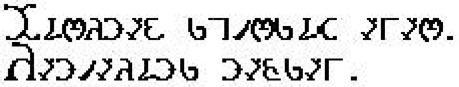

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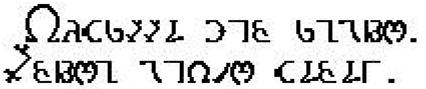

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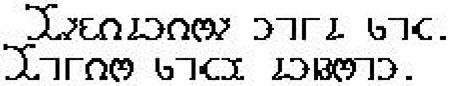

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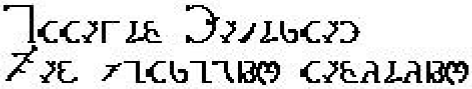

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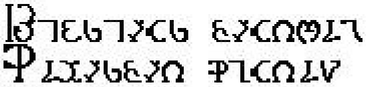

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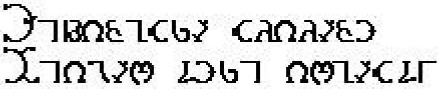

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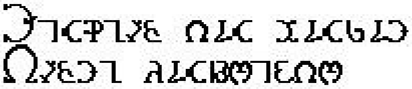

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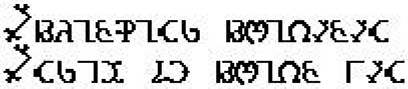

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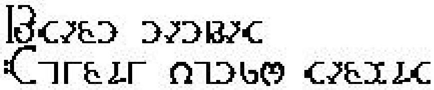

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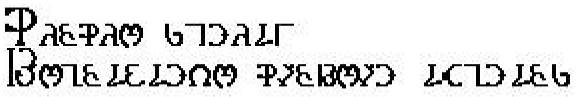

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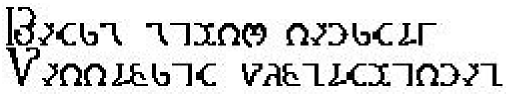

Tables of Soyga

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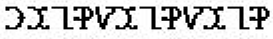

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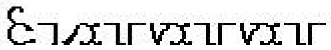

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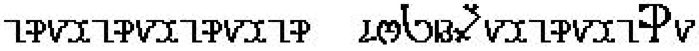

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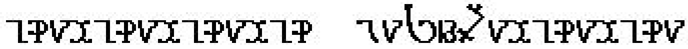

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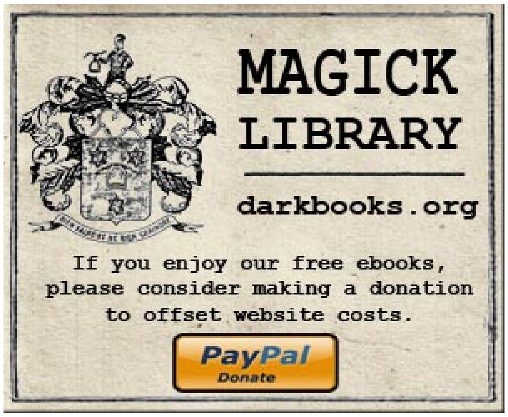
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John Dee : "Les 48 Appels Enochiens French Version"
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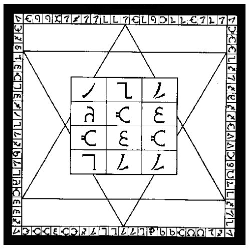
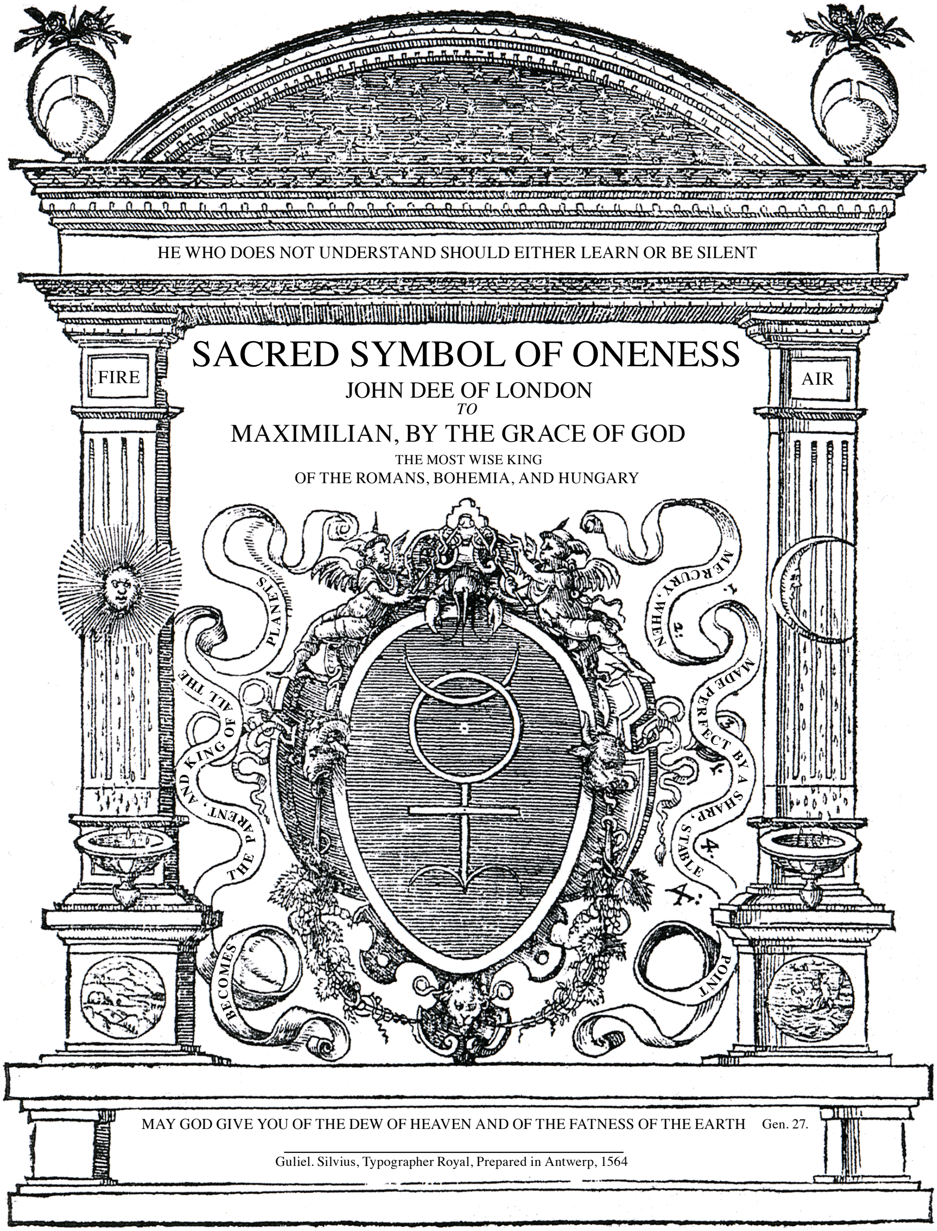
John Dee : "Rituel Evocation Des Anges De La Heptarchia Mystica French Version"
Ce document propose un essai de reconstruction du rituel pour linvocation des Anges de lHeptarchia Mystica ou plus exactement un resume des instructions consignees par Dee dans lensemble des Quinti Libri Mysteriorum ms sl3188 les prieres de Dee consignees dans le ms sl3191 et quelques autres indications de Dee issues du Add. Ms 36674 Compendium Heptarchiae Mysticae.Il est evident que les informations laissees dans ces... >>read more<<



John Dee : "La Tabula Sancta French Version"
Tabula Sancta the Holy Table or Table of Practice by John Dee engraving from Casaubons True and Faithful Relation

Introduction à
la Magie Énochéenne
La Grande Table
de la Terre
par Hervé Solarczyk

John Dee : "La Grande Table De La Terre French Version"
Cet ouvrage nous introduit dans la reception par John Dee Edward Kelly des fondements de Magie enocheenne donne par les Anges entre 1582 1584. Herve Solarczyk nous explique habilement comment le systeme fut recu comment il se presente sarticule comment il fonctionne. A travers les journaux des seances de Dee et Kelly avec les Bons Anges mais aussi comment les auteurs contemporains specialistes du systeme... >>read more<<



HE WHO DOES NOT UNDERSTAND SHOULD EITHER LEARN OR BE SILENT

SACRED SYMBOL OF ONENESS

JOHN DEE OF LONDON
TO
MAXIMILIAN, BY THE GRACE OF GOD
THE MOST WISE KING
OF THE ROMANS, BOHEMIA, AND HUNGARY

FIRE
AIR
MERCURY, WHEN
MADE PERFECT BY A SHARP, STABLE
POINT
BECOMES
THE PARENT, AND KING OF ALL THE
PLANETS
1.
2.
3.
4.
4.

MAY GOD GIVE YOU OF THE DEW OF HEAVEN AND OF THE FATNESS OF THE EARTH Gen. 27.

Guliel. Silvius, Typographer Royal, Prepared in Antwerp, 1564

NOTES ABOUT THIS TRANSLATION

1. The words written in a [small typesize and enclosed in brackets] indicate my clarifying comments and sometimes Dee's original Latin word.

2. All the parentheses (and the words they contain) are Dee's parentheses.

3. The words which Dee wrote in Greek have been highlighted with italics or in some cases with regular type.

4. The placement of marginalia follows Dee's original text (including the numerals and quotation marks that Dee used for emphasis) .

5. Previous translations have ignored Dee's many capitalizations. As they are expressions of emphasis, I have forrowed Dee's styling.

6. I have used Arabic numerals instead of Roman numerals make it easier to keep track of the 24 Theorems. However, the use of the word "Theorems" for Theorems 1-4, and "Theor." for Theorems 5-24, follows Dee's original styling (because its a clue).

7. I have included the 3 large decorative letters (Q, V, and P), which begin each of the three sections of the book because they are so graphic (and because they are clues). However, the "first letters" of each of the translated Theorems (also clues) are not necessarily the "first letters" of each of Dee's original Latin Theorems, so I did not capitalize them.

8. Dee used rather long sentences and paragraphs. For easier reading I have made shorter sentences, more frequent paragraphs, and have left space between the paragraphs.

9. Even though this English version is easier for most people to read, many "letter" and "word" clues in the text and illustrations are "lost in translation." Be sure to study the primary source, Dee's original Latin text, for these subtle clues.

10. To simplify, I have deleted the headers, the printer's pagination letters (at bottom of recto pages), and the "carry-over" words (at the very end of each page). I have kept Dee's page numbers and also added the corresponding "verso" page numbers ("opposite side"), so the pages can be referred to more easily.

This translation was done by Jim Egan, with assistance from Scott Barker.
© 2010 Jim Egan
It is based on original 1564 Latin text, but in addition, these three previous translations were consulted:

Anonymous, (1691), Ferguson collection MS 21, Glasgow University Library, Glasgow

J. W. Hamilton-Jones (1947), Red Wheel/Weiser, York Beach, ME (1975 and 2000),

C.H. Josten, (1964), AMBIX Vol. XII, No. 2 & 3, London

TO THE MOST EXCELLENT MAJESTY
OF THE REKNOWNED KING
MAXIMILIAN

JOHN DEE OF LONDON
Wishes a Very Fruitful Reign

Q *The two causes which were able to encourage a Man of my Circumstances to present so small a gift to so great a* KING *have now impelled me to do so.*

This gift is so extremely rare and of great goodness that the warm feelings I have for your Majesty should not be held in contempt, even though it is so small in size.

Your wondrous virtues have raised and procured an eternal Benevolence towards you. Your virtues are so great that even those who have not witnessed them in person believe, without a doubt, the extraordinary, yet quite true, reports of others.

Yet even those who have witnessed them in person and have carefully and keenly contemplated them, are still at a loss for words to fully describe the extent of these virtues.

As an eyewitness myself, I understand this very clearly, as I was in Posonium in your Kingdom of Hungaria last September [Dee attended his coronation as King of Hungary].

Allow me to speak about the Rarity of this Gift (small indeed in size) in as few words as possible. Using the full effort of my mind, I have concluded that the course of a Human life must be considered as two distinct parts (and most people live long enough to experience the second part).

After Infancy and Puberty, the Adolescent is faced with a mind challenging choice: What type of life path to follow. After hesitating for a while, they must finally Decide between Two possible paths.

Some, (who have fallen in love with truth and virtue), for the rest of their lives, will devote all their energy to Philosophy. Others (ensnared by worldly allurements or burning with a desire for riches) work anxiously in many ways, in order to lead a luxurious life of profit and pleasure.

1. *You can readily find a thousand examples of this type. Yet of the other type (that is, those who sincerely apply themselves to Philosophy), you can hardly find one who has even begun to examine the true foundations of Nature.*

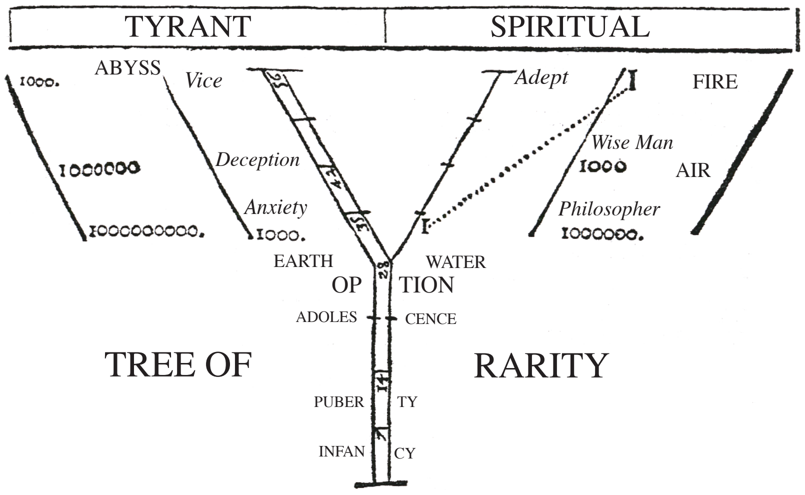
2. *Even of those scholars who have entirely devoted themselves to the study of wisdom, the Republic of Letters can hardly bring forth one of a Thousand who have searched deeply into the Causes of Celestial powers and Actions as well as the Beginnings, the middle States, and the Endings of Things.*

3. *What should we then say of someone who, having surmounted all these challenges, further aspires to the investigation and understanding of Supercelestial virtues and Metaphysical influences?*

Where on the whole Orb of the Earth (and in these our sorry times) can such a Magnanimous and probably UNIQUE HERO *be found?*

Following our one-in-a-thousand Proportion (which was not rashly conceived), WE OUGHT TO EXPECT THAT THIS UNIQUE AND MOST FORTUITOUS SPECIMEN IS ONE-IN-A-MILLION AMONG PHILOSOPHERS, OR ONE-IN-A THOUSAND MILLION MEN OF THE COMMON SORT.

To demonstrate this RARITY, *we present this* HIEROGLYPHIC *figure of a letter (called) Pythagorean. If your Excellency studies it with great attention, still greater Mysteries will present themselves (for your consideration), shown, in this way, from our* COSMOPOLITICAL *Theories.*



Now, in what degree of this Three-level (Philosophical) Rarity I wish this my gift of mine to be, and to be esteemed, you (most Merciful KING*), who excels and abounds in knowledge of the greatest Arts and most Secret Things, may easily conjecture.*

1. *But even if I place it in the lowest and first degree of Philosophizing, I think I shall not be acting in an arrogant manner. Raising our Heads higher above the ground, I can confidently Promise Your Highness even richer fruits than this Degree of* EXCELLENCE.

2. *My gift is endowed with a rareness because it is woven together with a manner of writing, right up to the last thread, which up to this day, as far as I have heard or gathered from the written Monuments of our forefathers, no work has ever been composed.*

3. *Even though I call it Hieroglyphic, he who has examined it closely will confess that a sort of mathematical light and strength is exists in it, which is even rarer in such rare things.*

4. *Or is it not a Rare thing, I ask, that the Common Astronomical Symbols of the planets (instead of being Dead, or Dumb, or, up until now, Barbaric marks) are now imbued with Immortal Life, able to express their special meaning Eloquently to those of every Language or Nationality.*

5. *Another great rareness has also been added, that is, the external bodies [of the Astronomical Symbols] have now been brought back and restored to their Mystical Symmetries (by the best hieroglyphical arguments). It's as if, in an age long past, they were depicted like this or as if our forefathers had wished than in the future they would be made this way.*

6. *The new and successful way we have depicted the signs of the twelve divisions of the ecliptic is as rare as it is completely novel.*

7. *And indeed, the Rarest thing is that all this is embodied in One Unique Hieroglyphic Symbol, that is,* MERCURY *(fortified by a Sharp Point).*

Truly, Mercury is properly called the rebuilder and restorer of our whole Astronomy. He is the Messenger of our IEOVAE *[Jehovah], sent so that we might be founders of a* NEW *discipline of this Sacred Art of Writing, or with this aid, renew one that was extinct and had been wholly wiped out of mankind's memory.*

We have done this in a way that all these Hieroglyphical Interpretations show themselves most gently and of their own accord. Nothing is forced and nothing inappropriate, as it were, can be seen throughout this whole Little Book.

8. *We seal those things we have just discussed (and things far greater yet to come) with our* HERMETIC SEAL *of* LONDON *declaring that there is not one superfluous point included and (even more significantly) that there is not one point missing. Everyone, especially those who profess to be serious investigators of philosophy and wisdom will be forced to authenticate the great Rarity of this work (for the everlasting memory of mankind).*

1. *Grammarians will have to Admit to this rarity when they see that there are specific reasons for the shapes of Letters, their Positions or Places in the Order of the Alphabet, how they are Bound together, their Numerical Value, and many other things (that must be considered with regards to the Primary Alphabets of the Three Languages).*

Furthermore, it is a Rare Grammarian who can Defend the idea that Grammar is ONE *Science* WHICH *can be learned from* ONE *Man.*

In my 1557 narrative on the Englishman Roger Bacon entitled A Mirror of Unity.

Such a Man we have previously shown to be the Most Rare on Earth [that is, the one-in-a-thousand million Adept], *when we wrote a Narrative about him. It appears to be that there are so many great Mysteries (of the Art of Grammar and things drawn forth about such Mysteries with the aid of the Art of Grammar) which have solid Foundations in the Sacred Scriptures of* GOD ALMIGHTY, *that even in a large Book I could not furnish all the explanations; nor indeed does that seem to be required Here.*

Nor should you, O Glorious King of the Romans, be surprised that I mention in passing that Alphabetic Lettering contains such great Mysteries. For HE, *who is the* SOLE *Author of all Mysteries, has compared* HIMSELF *to the first letter and the last Letter (which is to be understood not only in the Greek language, but also in Hebrew and Latin, as can be demonstrated in various ways in this Art). Oh how great, then, must be Mysteries of the Intermediate Letters? It is not surprising that such Mysteries are found in Letters, for all things visible and* INVISIBLE, *manifest or hidden (by either Nature or Art), emanating from God himself, are to be most diligently explored in our investigations, so we may proclaim and celebrate his* GOODNESS, WISDOM, *and* POWER.

From Romans, Chapter 1 [Paul writes about this lack of excuse in Verse 20.]

Thus Saint Paul taught that MANKIND *would have no good excuse* [for not proclaiming the Wisdom of God] *even if it had no written testament other than his Creatures, which were made from* GOD'S *own finger during the* CREATION. *I would not be so demanding as to require these things of all Grammarians.*
But to those who labor to find out the hidden Mysteries of things, witness that (by our MONAD*) we have demonstrated a* RARE *Example*[Exemplum] *of this Kind.*

We admonish them, as friends, that, the first Mystical letters of Hebrew, Greek, and Latin were issued by God alone and handed down to Mortals.

Furthermore, (despite what may be the custom of human arrogance to boast) the shapes of all those letters derive from points, straight lines, and circumferences of circles (by wonderful and most wise artfulness). The eternal wisdom of our Heavenly Father has taught us that the whole sense of the Mosaic Law [Laws of Moses] *is to be considered, even to the fulfillment of every Jot and Tittle. The ultimate consideration and Analysis of these Laws is the* IOD *and Chireck (from which all the Hebrew letters and vowels arise).*

Matthew, Chapter 5 [refers to jot and tittle]

ALTHOUGH THE ONENESS OF THE POINT OF A CHIRECK REMAINS MOTIONLESS AT THE APEX, *it is still not contrary of us to embrace a trinity of consubstantial monads, which appear to the* ONENESS OF THE IOD ITSELF; THAT TRINITY BEING FORMED FROM ONE STRAIGHT LINE AND TWO DIFFERENT PARTS OF THE CIRCUMFERENCE.

The analysis reveals quite clearly that The First Humans could never have devised a work as Amazing as the Hebrew Letters and Nekudoth [vowel accent marks] *without the Presence and Inspiration of Divine Power.*

Even if these are the least of subjects, which are considered by Vulgar Grammarians, when the Wise properly consider how, and by what wonderful artfulness, they lend themselves to the generation of all the Letters and the Nekudoth, they will learn very many wondrous things (by perfect Spiritual Enlightenment).

Let us dismiss those Philosophers of Letters and Language and bring in my fellow MATHEMATICIANS *honest Witnesses of the Rareness of this our Gift.*

2. *Will not the* ARITHMETICIANS *(and I don't say*
LOGICIAN*) – who treats Numbers as Abstract Bodies, far* 1.
from being perceived by the senses; who subjects them to various Mental Processes and hides them in the depths of Intellectual Reasoning – will he not be astonished to see, in this our Work, that his numbers are shown to be Concrete and Corporeal, and that their Souls and Lives as Forms are separated from them, so that they may be of service to us?

Will he not be surprised to see such wonderful Offspring of the MONAD*, to which no Other Unit or Numbers need to be added, and which do not need to be Multiplied by any numbers they do not already contain?* 2.

Or by first contemplating Carefully Prepared operations of Division and Equation (as this Art prescribes)?

Will he not be filled with the greatest admiration
by this most subtle, yet General Evaluating Rule: that the 3.
strength and intrinsic VALUE *of the* ONE THING*, purported by others to be Chaos, is primarily explained (beyond any Arithmetical Doubt) by the Number* TEN*?*

3. *The* GEOMETER *(my King) will begin to feel embarrassed, and feel that the very Principles of his Art are insufficiently established (which is quite strange) when he understands what here is Secretly whispered and Intimated: By the* SQUARE *Mystery of this Hieroglyphic* MONAD *something* CIRCULAR*, and wholly Equal, is being conveyed.*

Also that the TOILS *of Archimedes may be compensated by a most excellent Reward, even though he never solved this Problem. In matters this Great, it is Enough to have had the Intention.*

And won't the MUSICIAN *be rightfully astonished when here he will be able to perceive inexplicable, celestial* HARMONIES *without any motion or sound?* 4.

And won't the ASTRONOMER *regret all his sleepless vigils and cold labors he has suffered under the Open Sky, when here, without any Discomfort from the Air, Under his own roof, with windows and Doors Shut on all sides, at any given Time, he is able to observe the movements of the heavenly bodies? And, indeed, without any Mechanical Instruments made from Wood or Brass?* 5.

And won't the OPTICIAN *condemn the Senselessness of his Ingenious work, laboring in all sorts of ways to make a Mirror according to a Line (appropriately curved in a circle) of a Parabolic Section of a Cone, which will attack any Matter (able to be burned by fire) with the incredible Heat from the Rays of the Sun. Yet here a Line is presented, resulting from a Three-Cornered Section of the Tetrahedron, from which, when Made Full-Circle, a Mirror may be found that (even when the Sun is being blocked by Clouds) can reduce any kind of Stones or Metal into Impalpable Powders by the force of (truly the very strongest) Heat.* 6.

And will not be, who has devoted all the Time of
his life to making exacting measurements with WEIGHTS*,* 7.
judge just how well his Labors and costs have been invested, when here, the Magistery of our MONAD *will teach him, most assuredly by actual Experience, that the Element of Earth can float above that of Water?*

8. *Likewise, there are those who have diligently presented their findings regarding* PLENUM, *occupied by matter, and* VOID, *empty of matter, (a subject that has been controversial since Philosophy was in its Infancy). They have seen that the Surfaces of Elements, which are in close proximity are coordinated, connected, and Joined Together by a Law (decreed by God Almighty) and Bond (practically Unable to be Loosened) of Nature. They can most assuredly demonstrate to people that Fire, Air, and Water can be pulled or pushed, upwards or downwards, This Way or That Way (or in any direction they desire) in miraculous ways by various Inventions (which are useful to the Republic, as demonstrated by the Whole Art of Hydraulics and Heron's Feats of Magic [Thaumopoetica], as we nowadays like to call them.)*

„ *But no one of that Profession can claim to have made*
„ *a Machine, which could raise the Element of Earth Upwards,*
„ *through Water, and into Fire. However, the Theorems in our*
„ MONAD *demonstrate that this is possible.*

O most wise King, may you Store these things in the most Secret Treasures of your Mind and Memory.

9. *I now come to the Hebrew* KABBALIST *who will now see that Gematria [certain letters represent certain numbers] Notariacon [first letters of a phrase combine to spell a new word, like an acronym] and Tzyruph [certain letters, jumbled, form different words] (the names of the 3 principal Keys to this Art) are used here, outside the confines of the Language, which is called Holy. Also, he will now see that the Symbols and Characters of that Mystical Tradition (which was received from God) entirely corroborated here (from the obvious, which is sometimes visible and sometimes invisible) then he will call this Art* SACRED *as well. Furthermore, (compelled by Truth, if he should understand) he will acknowledge, the same Most Benevolent* GOD *is not only the God of the Jews, but of all Peoples, Nations, and Languages, regardless of boundaries, and that no Mortal may Excuse himself for his Ignorance of this our Holy Language.*

In my Aphorisms delivered to the Parisians, I called this language the KABBALAH OF THE REAL, *on the Kabbalah of Being. I call the other Kabbalah, the vulgar one, which utilizes well-known Letters, which are Written by Man The* GRAMMATICAL *Kabbalah or the Kabbalah of Saying.*

The KABBALAH OF THE REAL, *born to us by the Law of Creation, (as Saint Paul intimates) is more Divine, as it allows for the Discovery of New Arts and faithfully Explains even The most Difficult to understand Arts. Following our Example, others may see how it applies to other Arts.*

10. *I know well (O* KING*) that you will not be horrified if I offer this* MAGIC *Parable in your Royal Presence. Our Hieroglyphic* MONAS *possesses, at its Innermost Center, a Terrestrial Body. The* MONAS *explains, without Words, how that Terrestrial Body is* ACTUATED. *When* ACTUATED, *the Terrestrial Body is* UNITED *(in a perpetual Marriage) to a Generative Influence, which is Lunar and Solar. Previous to this, in Heaven or elsewhere, the Lunar and Solar influences were* QUITE SEPARATED *from the Terrestrial Body.*

When (by God's will) this Marriage has been made (which I interpreted for the Parisians as Tes games aîan, *that is, the Earthly Marriage, the terrestrial image joining with influences from above), the Monad can no longer be nourished or watered on its Native Earth until the* FOURTH *great, and truly Metaphysical Revolution has been Completed. When this Advance has been made, he who nourished the* MONAD *will First Go Away into a* METAMORPHOSIS, *and afterwards, will very rarely be seen by the eyes of Mortals.*

This, O Great King, is the true INVISIBILITY *of the* MAGI*, which has been sung about over and over again (and without Sin), and which (as all Future Magi will discover) has been granted to the Therems of our* MONAD.

11. *The most expert* PHYSICIANS *will most easily learn from these same Theorems about Hippocrates' Mystical intent. For he will know* WHAT IS TO BE ADDED OR TAKEN AWAY. *He will Gladly acknowledge that this Same Art of Medicine is contained in the short Compendium of our* MONAS.

Liber de Flatibus [meaning "Book of Breathing"]

12. *The* SCRYER *["*BERYLLISTICVS*" or crystal-ball gazer] may see most accurately in a Crystal Lamin [thin plate used in scrying] all* SUBLUNARY *things that are of Earth or Water. And in a Carbuncle or Ruby he can explore the Region of Air and Fire.*

13. *And if the 21st Theorem of our Hieroglyphic* MONAD *can satisfy a* REFINER OF GOLD ["VOARCHADVMICO"] *and give him* ENLIGHTENMENT ["VOARH BETH ADVMOTH"] *as a subjet of speculation, he will admit that he need not travel to India or America for the sake of Philosophizing.*

14. *And finally, (using whatever* ALCHEMY *["ARIOTON"] can provide or promise, gleaned from 20 Years of hard work in The Hermetic Art), we have written on the subject of the* ADEPT *in a treatise to the Parisians, with its own particular* MONAD *(illustrated with Conclusive Mystical Evidence). Nevertheless, we assure your Royal Majesty that with* ALL THIS VERY *evidence, so carefully presented, in this our Spiritual Hieroglyphic* MONAD*, that no other Similar Example could express it to mankind any better way.*

Year 1562

It must doubly turn into itself. Namely: to Assimilate the Dignified Work and to Imitate its Worthiness. You may now Agree, O King Maximilian, (famous for the Honor of his Three-fold Crown) that I have said enough (Indeed, I fear, more than enough if Vulgar men were listening) of the Rarity of this our Theoretical Gift, whose Quality is defined by its own limits.

It is enough (O to the singular Glory of all Kings) that While we have carefully demonstrated that this Gift is so rare, let No Aesopian bird (not even the most Envious Mischievous Tongue) mutter [disapprovingly] about it.

The most Modest and Wisest Philosophers will agree that this work is far from deserving the Indignity of False Accusations. For They will not disdain to provide, with me, Praise and Honor, to that Phoenix. From the Wings of its Lone Mercy, we have plucked, with both Fear and Love, all those extremely Rare Theoretical Feathers against our Nakedness brought on by Adam. May we much more Cheerfully resist all the sharp coldness of Ignorance, and hide the Shame of our Errors from the Philosopher's eyes, while striving for the honest TRUTH.

And although we have not, in Any Way, relied here on any human Authority, if something said or written by an Ancient Philosopher can be opportunely illustrated by our Light, then we have not refused to deliver this advantage to our Descendants.

In our Hieroglyphic Demonstrations we descend into certain Mysteries of Hermes, Ostanes, Pythagoras, Democitus and Anaxagoras, but not simply for the purpose of seeking confirmation of our own tenets in them.

This great Rarity is so well joined with such Excellent Quality that Nothing, WE PROTEST*, has been placed by us in this little book, either openly or covertly, that is not Honest, Sincere, in accord with Human Dignity, and extremely Useful in the pursuit of perfect Piety and true Religion.*

Such steep, difficult to reach Mysteries can only RIGHTLY [ORTHOTOMEIN] *be judged by someone who sees their whole Amplitude.*

For no one would betray his Childishness, Maliciousness, and Arrogance faster than he who would dare to Condemn as Impious, or Reject as frivolous, any of the things which we have Commended to Your Wisdom.

And in this regard, nobody could produce a witness that was Sharper in judgment, More Experienced in Practices, more powerful in authority, or more Faithful in Sincerity than the Greatest, Omnipotent King of Kings has made King MAXIMILIAN. *Therefore, Your August Majesty will stand as a witness for me above all others.*

The fact that our work has been Approved and Ratified [by your Majesty] will not only stop the mouths of many Wicked Grammaticasters but it will excite the minds of many Philosophers who are dejected, or Lying around Idly, by the Alleged Uncertainty of such great Mysteries. On account of the Rarity of such Things, they might be fearful of the Arrogant Judgments of the Ignorant – those who are wont to condemn Good Studies and Bad Studies alike (blindly and indiscriminately, as their usual names have a Resemblance), resulting in the most deplorable destruction (sometimes) of the Best of books.

It can clearly be seen that both [types of philosophers, the uncertain and the fearful] have, at various times, done great harm to the Christian Republic.

Their minds undoubtedly had the capacity to undertake such great matters, but they were completely terrified, for reasons previously mentioned; Or perhaps because Ignorant Judges had Rudely and Arrogantly condemned their whole study of such noble and divine Mysteries, they made only mediocre Progress.

But this is not the place to compare all the Honest Sciences with their false rivals, which are indeed Shadowy, Hateful, Troublesome, Harmful to Human Society.

Solely because of the way the vulgar grasp and follow [these false sciences], must, we say, be exploded and condemned, not only by the Judgment of the Vulgar, but by that of every wise man. And we urge that this be done diligently.

And those who do not even know these BODIES *exist, or* WHERE *or what they may be, and of which [their false studies] are but weak shadows; How do they have the audacity; How can they justifiably condemn the non-Vulgar studies of the non-Vulgar man.* LET JUSTICE BE DONE. *Let each get his own due.*

The Vulgar, who Pretend to have Knowledge ["sciolis," sciolists], who not only eagerly pursue the Shadows of the Great Arts, but also defile them and lie about them in a most wicked way. We might attribute this to Foolishness, Delusion, and Lack of Respect.

To bring Violence against Virtuous and Firmly Grounded Studies of those who have strong moral character and Distinguished integrity (simply because of the petty, False Accusations of the Vulgar) not only brings their Names and their studies into disrepute, but also puts their Lives in danger. This (O King) seems to me not only inhuman, but Unjust and almost Sinful.

All bodies have EDGES *in* COMMON *with their Shadows (something which Mathematicians know quite well). Similarly the* WISE *realize that true Bodies [of work] have Diction [word choices], in Speaking and Writing, which are in common with their shadows. While the Wiser Philosophers enjoy the Solid Teachings and pleasant benefits of the* BODIES, *the Ignorant, Foolhardy and Presumptuous Apes Grasp at mere* SHADOWS, *which are empty and Worthless.*

And so indeed we see This happen. All honest and legitimate Understanding and Comprehension of Shadows must be conceded to those dealing with true Bodies, but [to the vulgar, who hold things which are] not Solid and Sincere (merely vague shadows), such things will be snatched from their hands.

RIGHTFULLY *[ORTHOTOMEIN], it is necessary (O King) to make a clear distinction between* SHADOW *and* BODY *in order to distinguish the Limits, Strengths, and Uses of each of them.*

Luke, Chapter 8

[Luke, Chapter 8, Verse 18 reads, "Take heed then how you hear; for to him who has, will more be given, and from him who has not, even what he thinks that he has, will be taken away."]

This Divine Duty, among many others, is performed with the Royal and Imperial sword of JUSTICE.

However, with a certain Artfulness, the Wise will gladly allow the figures of SHADOWS *to exist in the sinuous curves of true Bodies, lest the choicest lettuces be offered to asses rudely rushing into the Hesperian Gardens, though thistles would be good enough for them. [What Dee seems to be saying is: Shadows can be quite valuable (like lettuce) and should not simply handed over to the vulgar (asses) when the vulgar would be content with much less (thistles)]*

Forgive me (O King) if (by Christ's authority) I convict the World of Injustice. "And when He has come, He will convict the world of sin, and righteousness and of judgment."

Josten points out that this is a reference to John 16:8. "And when He has come, He will convict the world of sin, and righteousness and of judgment." (New King James Version of the Bible, 1982)

Jerome's Latin Vulgate (405 AD) reads "et cum venerit ille arguet mundum de peccato et de iustitia et de iudicio." *(Notice that the verb* arguet *(convict) is the same verb Dee uses.) (In the original Greek, the verb is* elegcho, *to reprove, accuse, or convict.)*

Nor do I wish that this work, which I have particularly commemorated to Your Wisdom, here and in these our times, to Appear to be mere opinion or as Superfluous. But enough of these things.

Thus, I most humbly Offer to Your Serene Majesty this my offspring, the HIEROGLYPHIC MONAD, *(Conceived in London, yet Born in Antwerp). I earnestly desire, with all my strength, that you do not disdain to become its Second Father. Not only now, but later in life, when it will be older and even more Valuable because of your Trust, may it always be at hand and of service to you. I wish that henceforth you will consider it your own, O Most Merciful* KING. *During the entire period of its birth, your pleasing face seemed to be present before my eyes. In this respect, you have made my Labors fruitful and helped me bring this work to Light.*

My Mind has been pregnant with it continuously for the past 7 years, yet because of the magnetic virtue you exert, even from such a great distance, it took me only 12 days to bring it forth, most peacefully, into the world.

As it appears in Aphorism 52 of our Propaedeumatic Aphorisms, printed in London, in the year 1558.

May the Most Holy TRINITY *grant that this be a happy and auspicious event in the life of your August Highness as well as to my most passionate searchings for honest truth. This Most Holy Trinity, (founded before all time, in the Omnipotence of the Ineffable* MONAD), *["Ineffable MONAD" refers to the ONE whose name is not spoken, as in the Jewish tradition of not speaking the name of GOD.] which lives and reigns forever, and to whom alone all Praise, Honor, Power, and Glory always be given and sung by every Creature.* AMEN.

Antwerp.

In the year 1564, January 29.

To the Printer

GULIELMO SILVIO:

My exceptionally good Friend.

JOHN DEE OF LONDON
S. D. P.
[Offers his Wishes for much Health]

You See, my Good Friend Willem, how especially I esteem the most noble Virtues of the Illustrious King MAXIMILIAN, to whom I impart, from the Shrine of my Heart, my Rarest and most distinguished Secrets. I communicate these secrets so that Others in the Circle of the World can also enjoy them, thanks to your care and diligence. (This is done in honor of the King for his extraordinary and Regal Virtues. Thus, others may learn by his example, as he not only wisely attends to the Royal Governance of Kingdoms, but is still fully learned about the Wondrous Mysteries of Philosophers and Wise Men.)

There are, therefore, two things, which I earnestly ask of you. The first is that you carefully copy (as best you can) the Various Letters, Points, Lines, Diagrams, Shapes, Numbers, and other things.

This, the Same Body to which I have given birth, perfect in every part, (BY GOD'S WILL) will not be Mutilated or Deformed due to Printer's Negligence, as it is brought forth into the Light.

[The 1691 Anonymous author translates S.D.P as "Wisheth much Health." The 3 letters. might be an abbreviation of Salutare (Health or Prosperity), Desidero (to Wish), and Praebo (to Offer, Make, or Grant)] [Often the initials S.V.B.E. were used as a salutation for "si vales bene est." I hope you are in good health. –*Smith's English Latin Dictionary, "health" p. 366*]

In this way it will not be unworthy of a King, nor indeed unworthy of the studies and labors of the Philosophers who will frequently be examining it deep into its innermost parts.

I believe I have taken sufficient caution against that misfortune by selecting you as the Typographical Parent of this new Born child. I am certain you will take great Care to send it forth, in all ways, shining clearly, and with all of its Members Well-Composed.

The SECOND thing that I ask of you is indeed not a light matter. Make certain not to hand these Books indiscriminately to just any man. It is not that I begrudge them this, or anything better, but I suspect that bad things will result. These poor men may not be able to find their way through the Labyrinth (as they torture their minds in incredible ways while neglecting to take care of their everyday affairs).

Also, these men might persuade others to follow the same path (which will likewise be impassable). Even worse, impostors, who are but ghosts of men, may maliciously lie about its certainty, pretending that they had explored it fully. Finally, these men may boldly deny the existence of such MIGHTY WORKS OF GOD.

Based on their Presumptions, they will first rashly attack these Mysteries, then, in their Despair, they will furiously make false accusations about my Integrity.

[GULIELMO SILVIO is Latin for Willem (or William) Silvius (of the Forest).]

Yet, having known you for many years, I know you will be cautious in such important business (either because of our friendship or for the Good of the Christian Commonwealth or, at least, for the Heroic Virtues of the Wise MAXIMILIAN Himself, virtues that are not found in the Common Sort of Men). I know I have not sought your Trust in Vain.
I know you will be cautious, and,
because of you, all honest
booksellers will be
cautious as well.
Farewell.

From our Study in Antwerp
In the year 1564, January 30.

MONAS

SACRED SYMBOL OF ONENESS

JOHN DEE OF LONDON
Mathematically, Magically, Cabalistically, and Anagogically
Explained To

MAXIMILLIAN

Most Wise
KING

of The Romans, Bohemia, and Hungary

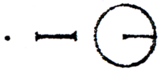
THEOREM 1

The very First and most Simple Representation, of not only existing things, but also things hidden in the Folds of Nature, and also in the exhibition of the Bringing Forth of Light, is made by means of a straight Line and a Circle.

THEOREM 2

However, a Circle cannot be skillfully crafted without the Line. Likewise, the Line cannot be crafted without the Point.

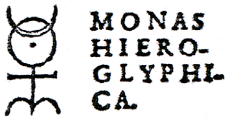
Thus, Things come into being by way of the Point and a Monad. And things related to the circumference (regardless of how big they may be) cannot exist without the Service of the Central Point.



THEOREM 3

Thus, the Central Conspicuous Point of the HIEROGLYPHIC MONAD refers to the EARTH, around which both the Sun, as well as the MOON, and the rest of the Planets complete their Courses.

And in this gift, since the Sun possesses the greatest dignity (because of its excellence) we represent It by a Complete Circle with a Visible Center.



THEOREM 4

The Semicircle of the Moon is shown here to be Above the Circle of the Sun. Nonetheless, the Moon obeys the SUN as her Master and King.

The Moon seems to rejoice in the Sun's Shape and proximity so much that she emulates him in the Size of her Radius (at least, as it appears to the common man). Finally she longs to be imbued by the SOLAR RAYS so much that she becomes Transformed into him. Then she disappears from the Sky altogether. After a few Days she reappears as a horned-shaped figure, exactly as we have depicted her.

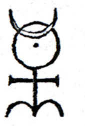
THEOR. 5

And most certainly, one Day was Made out of Evening and Morning by the joining of the Lunar Half-Circle to its Solar complement.

Thus, it was on this first Day that the LIGHT of the Philosophers was made.

THEOR. 6

Here we see the SUN and the MOON resting on a Rectilinear Cross. By virtue of Hieroglyphic interpretation, this Cross is able to signify both the TERNARY and the QUATERNARY.



The TERNARY, as two straight lines and the one Copulative Point they have in Common.

The Quaternary, from 4 straight Lines forming 4 right Angles.

Each line might (for this purpose) be twice repeated. (Thus in this most secret way the Cross also shows itself to be OCTONARY. I doubt whether our Predecessors, the Magi, ever perceived it this way, but it should be especially noted.)

The magical TERNARY of the First of our Forefathers, and Wise Men consisted of BODY, SPIRIT, & SOUL. Thus we have here manifested the Most Excellent SEPTENARY: [made from] two Straight Lines with their Common Point [a Ternary of things], AND 4 Straight Lines separated by One Point [a Quaternary of things].

THEOR. 7

An experimenter will learn that when homogenous Parts of the Elements have been removed from their natural Habitations, they will Return to them along Straight lines.

Thus, it is not Absurd to show the Mystery of the FOUR ELEMENTS by 4 straight lines emanating from a single Point in Different Directions (where they are each resolved into single Elements).

You will particularly note, Geometers teach that a LINE IS PRODUCED BY THE FLOWING OF A POINT. In the same way, our Lines signifying the Elements are like DROPS (like physical points) that continuously Fall (as if FLOWING) in our Mechanical Magic.

THEOR. 8

Furthermore, the Cabalistic Expansion of the QUATERNARY, using the customary Style of Enumeration (as we say, One, two, three, four) sums to the DENARY [TEN].

As Pythagoras himself used to say, 1, 2, 3, & 4 add up to ten. It is not without reason that the Oldest Latin Philosophers decided to signify the number TEN by using the Rectilinear CROSS made from 4 Straight lines (as it is the Twenty-First letter of the Roman Alphabet).

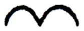
Its place might further be defined as being established when the TERNARY carries its power through the SEPTENARY.

THEOR. 9

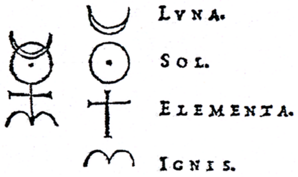
All this agrees well with the SUN and MOON of our MONAD. By the Magic of the same 4 Elements, a Most Exact SEPARATION [SEPARATIO] has been made. Furthermore, the circumference lines of the circles, in the SOLAR compliment, form a CONJUNCTION [CONJUNCTIO] (for all lines of a given length will describe the same-sized circle, as per the laws of Geometry).

Thus, it is not possible to hide how much the DENARIAN symmetry of the Cross in our MONAD usefully serves the SUN and MOON.

THEOR. 10

The (Sharp, Pointed) symbol of the Zodiacal Division of Aries, used by Astronomers  is quite well known to everyone.

It is also well known that this is the place in the heavens where the Fiery Triplicity Begins. Thus, we shall add the Astronomical sign of the Aries (in the Practice of this MONAD) to signify that the aid of fire is required.



We cam summarize this hieroglyphical consideration of our MONAD in our hierglyphical statement:

THE ELEMENTS OF THE SUN AND MOON OF THIS MONAD, IN WHICH THE DENARIAN SYMMETRY IS STRONG, WANT TO BE SEPARATED, AND THIS IS DONE WITH THE AID OF FIRE.

THEOR. 11

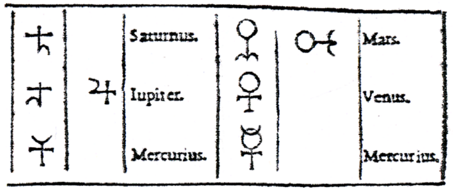
The Mystical Sign of Aries, consisting of two Half-Circles joined together at a common Point, is most fittingly signified by the Equinoctial Nycthemera [the place of the sun on the Spring Equinox, the first day of Aries].

The Time of Twenty-four Hours, divided in Equinoctial mode, denotes our most Secret Proportions. I say this in respect to the Earth.

[Equinoctial mode means using with hours of equal length,
not hours of unequal length, a system used before 1200 AD.]

THEOR. 12

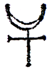
The most Ancient Wise Magi have handed down to us the Hieroglyphic Symbols of the five Planets. Indeed, they are composed of the characters of the MOON and the SUN, and from the hieroglyphic symbols of the Elements and of Aries. As shown here, it is not difficult to explain their shapes Hieroglyphically from the foundations we have previously laid down.



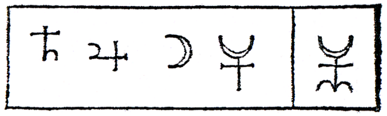
First, we shall speak, in Paraphrase, of those planets, which have Lunar Characteristics, then of the ones with Solar characteristics.

When our LUNAR Nature first revolved around the Earth by the science of the Elements, it was mystically called SATURN. Later [during its second revolution], for the same reason, it was called JUPITER and retained that more secret shape. [rotated clockwise, see chart above].

And, in a more obscure way, they [the oldest wise men] represented the Moon, in the third revolution, with the elements applied. They used to call it MERCURY. You can see how LUNARY it looks [the Lunar Mercury Symbol]. Some of the Wise Men preferred to envision Mercury as being made in the FOURTH Revolution. This will not Contradict our Secret analogy.



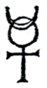
Only the Purest Magical Spirit can manage the Work of the *albification* [*tês leuxanseos*] in the place of the Moon. By his Spiritual virtue, he may, when ALONE with us in the Middle of a Natural day, speak to us hieroglyphically, without words. He will introduce those 4 Geogamic [Earthly] figures and IMPRESS them into the very Pure and Simple Earth prepared by us. Or, instead, that other symbol [the Lunar Mercury Planets Symbol, on the far right].



THEOR. 13

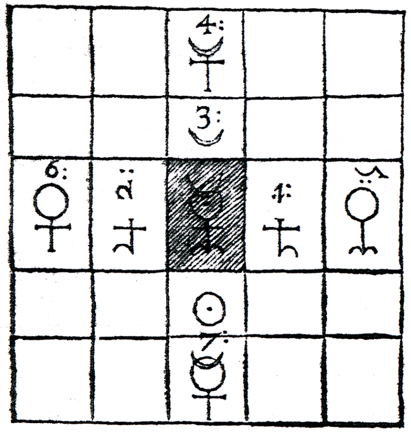
Don't the Hieroglyphs of the SUN and of ARIES combine to make the Mystical Symbol of MARS? Doesn't the Magistry of the elements (partially) intervene? And, I ask, don't the SUN and the Fully expressed Elements make the sign of VENUS?

Therefore, these two Planets have consideration for the SOLAR *circumference* [*periroran*] and to the work of *revivification* [*Anazoopyreseos*] by fire.



In this progression Appears another Mercury, who indeed is the Uterine Brother of the first. This is clearly the fully complete Lunar and Solar Magic of the Elements, as the Hieroglyphic Messenger tells us most expressly, if only we fix our eyes upon him and lend him an attentive ear. He is (GOD WILLING) that most Famous Mercury of the Philosophers, the MICROCOSM and ADAM

Yet some Great Experts put the SUN itself in his place and degree. In our present age, we are not able to demonstrate this unless we let this *Golden Work* [*Khrysoxarallino*] be governed by the SOUL that has been Separated from the BODY by the Art of Fire. This work is difficult and dangerous because of the Fires and Sulphorous fumes.



THE PRINCIPAL ANATOMY OF THE MONAD IN THE WHOLE [ART OF] INFERIOR ASTRONOMY

But, surely that marvelous SOUL will show forth, binding VENUS [LUCIFERUM] and even MARS [PYROENTA] to the disc of the MOON (or at least that of MERCURY) with unbreakable bonds.

In the third place (as some will have it) is the SUN of the PHILOSOPHERS (to Complete our SEPTENARY Number). You can see the exactitude and the clarity with which the ANATOMY of our HIEROGLYPHIC MONAD corresponds with the ARCANA of these two Theorems.

THEOR. 14

Now it is clearly confirmed that this whole Magistry depends upon the SUN and the MOON. Of this, even the Thrice-Great Hermes admonished us, asserting its Father is the SUN and its Mother the MOON.

And we know it is to be nourished in LEMNIAN EARTH. Without a doubt, LUNAR and SOLAR rays exert a singular INFLEUNCE upon it.

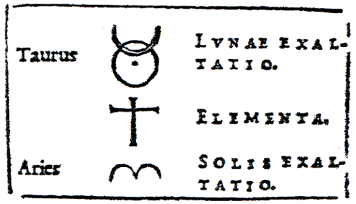
THEOR. 15

We suggest that the Philosophers should consider the Labors of the SUN and the MOON around the Earth. While the SUN's Radiance 1.
is exalted in Aries, the MOON Receives a new Dignity of Light in the Next Sign (namely Taurus) and is EXALTED above its own innate powers. The ancients explained the Proximity of these LUMINARIES (more notably than others) by the mystical Symbol of TAURUS.

That Taurus is the EXALTATION of the MOON is common knowledge, which has been handed down from the first age of the Man (among the Maxims of the Astronomers). This Mystery can only be Understood by those who have become complete Masters of the Mysteries. For a similar reason, they have said that TAURUS is in the HOUSE of VENUS [VENERIS esse DOMVM], of Chaste and Prolific CONJUGAL LOVE.

As that Great OSTANES concealed in his most Secret Mysteries, "For Nature delights in Nature *[ê physis,te physei têrpetai]*."

But the SUN, having suffered some Eclipses of its light, re- 2.
ceives MARTIAN Strength and is said to be Triumphant in its EXALTATION in the same HOUSE [DOMO] (namely, in Our Aries). These Secret Mysteries are clearly and perfectly shown in our MONAS.



Depicted here is the Hieroglyphical Sign of Taurus and also that of MARS, which we explained in Theorems 12 and 13 has a straight line going from the SUN to ARIES.

From the present Theorem, another Cabalistic anatomy of our MONAD presents itself, of which this is a true and skillful description: KNOWLEDGE OF THE ELEMENTS,WHICH ARE IN THE MIDDLE BETWEEN THE EXALTATION OF THE MOON AND THE SUN.

NOTE

In my Opinion, there are two things that should be particularly noted here. First, that the Hieroglyphic Symbol of Taurus also represents to us the Dipthong of the Greeks, which is always the singular Genitive Ending of the first Declension. Secondly, by way of Simple Transposition, the letter ALPHA *is demonstrated in two ways: either with the Circle and Half Circle Tangent or (as shown here) intersecting.*

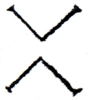
THEOR. 16

We must now briefly Philosophize on our assertions about this noble CROSS. Though our CROSS has been made, as we have said, from two straight lines of equal length, they do not divide each other into equal lengths.

In the Mystical distribution of our Cross, we wanted equal parts and unequal parts. However, hidden in the power of these Two lines divided this way is also the virtue of an Equilateral CROSS (because the two lines are of equal Length).

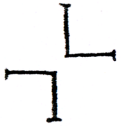
Generally speaking, a certain JUSTICE of NATURE demands that when a CROSS is made from two lines of equal Length, they should be divided Crosswise equally. In accordance with this Justice, we shall propose the following ideas about the Equilateral Cross (which is just like the twenty-first letter of the Latin Alphabet.)

,, On this Rectiliniar, Rectangular and Equilateral CROSS, when
,, any Straight dividing line goes through the point of intersection separating
,, Oppositely placed angles, the parts on each side of the dividing line are
,, similar and equal. The resulting parts are the same shape as the letter that
,, the Latins accepted as their FIFTH vowel, and was commonly used among
the most Ancient Latin Philosophers to denote QUINARIUM [the number 5].



And I think that it was not done by them Irrationally, as it Conforms to the Middle of our DENARIUM [the number 10]. Each of these two parts (from this Hypothetical division of the Cross) represents the number FIVE [Roman Numeral V], one of which is upright, and the Other is upside-down.

This reminds us of a Multiplication, which is the Squaring of Square Roots (which here falls wonderfully on a CIRCULAR NUMBER, the number FIVE). Most certainly this produces TWENTY-FIVE (and it [the letter V] is both the twentieth letter and the fifth vowel).



We shall now consider another orientation of the equilateral CROSS which is similar to our MONADIC CROSS. If a similar Division of the Cross into two halves is made, (as above), the twin symbols of another Letter of the Latin Alphabet is revealed. One of them is upright, and the other is upside-down and backwards. This letter (from the ancient custom of the Latins) has been used to represent FIFTY.

It seems to me that this sign was established first, because the sign for FIVE was essentially derived from the sign for TEN of Our Cross, and from a Place where that Cross, the Greatest of all Mysteries, is the most Consummate Hieroglyphical Sign. Thus, EMBRACING the Strength of TEN and the virtue of FIVE, it rejoices, and brings forth the NUMBER FIFTY.

O, MY GOD, HOW GREAT ARE THESE MYSTERIES?

Furthermore, the Name of that Letter, EL [letter L], seems to respect the Denarian virtue of the Cross as it has been placed in the Middle Position between the first Letter of the Alphabet and the letter which makes the Denarian Cross, being Tenth in sequence from either letter [L is halfway between A and X].

And since we have shown that there are two such integral parts of the CROSS (considering now their numerical meaning) it’s apparent that the CENTARIUM is produced [the number 100].

But if, by the Law of Squares they [the two letter L's or the two 50's] are multiplied by each other, our result is Two-Thousand-Five-Hundred.

If this SQUARE NUMBER [2500] is divided by the previously mentioned Square of the first Circular Number [5 times 5, or 25] it will bring us back to the CENTENARIUM [2500 ÷25 = 100]. Thus, the CROSS, explaining itself by its DENARIAN Strength, will be perceived as referring to CENTURIO [the number 100].

Therefore we are now taught (besides other things worthy of being noted) by these Theories of the CROSS to enumerate and proceed in this manner: One, Ten, Hundred. We are carried upwards by the DENARIAN Symmetry of the CROSS. Nevertheless, as the Character of the CROSS is unique, it also represents One.

THEOR. 17

As it is apparent from Theorem 6, there are FOUR right angles in our CROSS. The preceding Theorem teaches how to attribute to each of them a QUINARIAN significance, the right angles being still arranged the same way, but having a different Position [X as opposed to +].

The same theorem shows how the Hieroglyphic Symbols of the Number FIFTY are made [Roman numberal L].

Also it is quite evident that, vulgarly, the CROSS signifies the number TEN. This is also the twenty-first letter in the sequence of the Latin Alphabet (whence it came to pass that the Wise Men called Mecubalists [ones versed in Jewish tradition] used to signify twenty-one by the same letter).

Finally, the Cross may be considered in a most simple way, as it is seen to be One Symbol, whatever other virtue and whatever degree of strength it has.

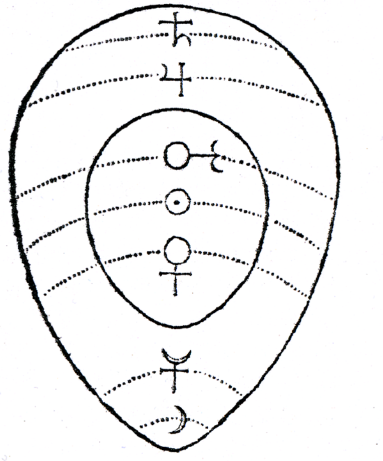
From all this it may be concluded, by the best Cabalistic Description that our CROSS is able to signify, to the Mystics, in a Wonderfully Abbreviated way, TWO HUNDRED AND FIFTY TWO [number 252]. As FOUR times FIVE; FOUR times FIFTY; TEN, TWENTY-ONE, AND ONE makes TWO HUNDRED AND FIFTY TWO.

There are two other logical ways that we can draw forth this Number from our premises. For the sake of brevity, we recommend these reasons be rooted out by Beginning Kabbalists. The various artificial productions of this Magistral Number are also worthy of the Consideration of Philosophers.

I shall not conceal from you here another Memorable Secret Mystery. We have Seen that our Cross has allowed itself to be Divided into two other letters. As previously we dealt with their Numerical virtue in a certain way, now we shall compare their VERBAL FORCE with the CROSS, because then a LIGHT [LUX] will appear. We shall understand with the highest admiration the Final and Magisterial WORD (through the Harmony and Agreement of the TERNARY in the Unity of the Word).

THEOR. 18

From our twelfth and thirteenth Theorems it may be gathered that Celestial Astronomy is like a parent and master to INFERIOR [Astronomy].



Therefore, our Cabalistic eyes being lifted towards Heaven (illustrated by the Theories of these Aforementioned Mysteries) we shall behold an ANATOMY exactly corresponding to that of our MONAD, showing itself to us in the LIGHT AND LIFE OF NATURE.

For it reveals, by its own WILL, the Secret Mysteries of this Physical ANALYSIS.

As we were contemplating both the Theoretical and the Heavenly motions of that Celestial MESSENGER [Mercury], we were taught that the figure of an EGG might be applied to these COORDINATIONS.

For it is well-known to Astronomers that he makes an OVAL-shaped Circuit on his course through the Aether.

And since a word to the wise is sufficient, behold our Interpretations of this Celestial Advisor (shown hieroglyphically), which completely agree with what we have previously said. HENCE, let the Pitiful Alchemists be admonished to acknowlege their various Errors.

What is the WATER of the White of EGGS?
What is the OIL from the YOLKS?
And what is the SHELL of the EGG?

May these Ignorant Impostors, in their Desperation, come to understand these things and many more things like them: HERE WE HAVE PRACTICALLY ALL OF NATURE'S SYMMETRY.

Once upon a time, a SCARAB [dung-beetle] shattered an EAGLE'S EGG because of the INJUSTICE, the violence and cruelty, which that BIRD had inflicted on Men and Timid Beasts. Some took refuge in the Scarab's Cave (seeking help), but still they did not have their freedom.

The Scarab determined that he alone, in any way possible, must avenge that INJUSTICE. He had a spirited mind, was prepared with a firm determination, and lacked neither Strength nor Ingenuity. The Scarab made several efforts to persecute the EAGLE Using the most Subtle Art of DUNG.

At last, he caused the EGG (which had been deposited in the Lap of Jupiter) to FALL DOWN TO EARTH and be BROKEN INTO PIECES.

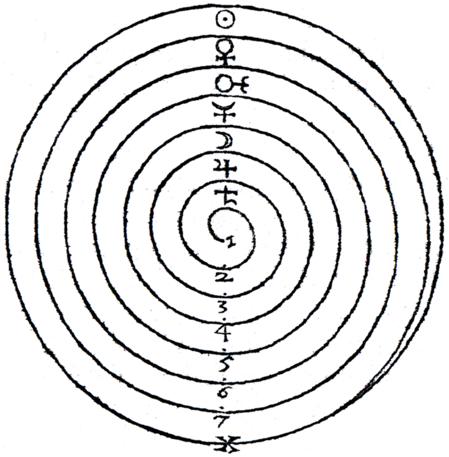
Using this and other methods, the Scarab would have obliterated all of Eagle-kind from Earth, had not Jupiter (on the Alert for such an evil) ordered that no SCARABS shall fly about at the time of year when EAGLES care for their EGGS.

I would counsel those who are bothered by the Cruelty of the BIRD to learn a most Useful art from those Sunbeetles (who live by lying hidden for certain courses of time).

Even if they themselves do not act, it is still most acceptable if, from the EVIDENCE and Signs, Revenge can be taken on the Enemy.

If those men, to whose minds it first came to telling fables concerning the highest Mysteries of Nature, were present, they would confess (O KING) that I am not trying to play Aesop, But Oedipus.

I know for sure that there are some who, if they had the EAGLE'S EGG DISSOLVED, by the SCARAB'S ARTFILLNESS, would first COMBINE [TEMPERAMENTUM] its SHELL with the entire, pure white of the EGG. Then they would smear that compound with all the liquid of the YOLK, in a skillful way, rolling, and rolling some more, just as the Scarabs conglomerate their Balls.



Thus, a great METAMORPHOSIS OF THE EGG would occur. Indeed, the WHITE, (by those multiple, as it were, Spiral Revolutions), would certainly disappear as it involutes with the LIQUID OF THE YOLK.

By this Artifice, such a Hieroglyphical sign will not displease the Stewards of NATURE. We read that such an Artifice was much celebrated in prior centuries, by the most venerable and most Ancient Philosophers, as most certain and most useful.

Later, Anaxogoras made his most excellent Medicine from this Teaching, as seen in his little book, *The nature of whirling around fast*. [*peri ton ekstrophon physikon*]

He who sincerely applies his mind to these Mysteries will clearly see that nothing here is outside of the virtue of the Hieroglyphical MONAD.

THEOR. 19

The PYRONOMIC ANALYSIS [ANALYSIS BY FIRE] of all Corporeal things demonstrates effectively that the SUN and MOON infuse their Corporeal strengths, into all Inferior Elemental Bodies in a much stronger manner than do all the other Planets.

The MOON pours out Watery Moisture [Aqueous Humor]. The SUN pours out Fiery Liquid [Igneum Liquorem]. Thus the TERRESTRIAL CORPULENCE [of the fat of the Earth] of all mortal things is sustained.

THEOR. 20

Previously we demonstrated, by good Hieroglyphical reasoning, that the ELEMENTS are signified by Straight Lines. Here, we shall provide an Accurate Observation about the POINT which is at the CENTER of our CROSS. As in our Examination of the TERNARY, that [point] can in no way be Regarded as Absent from [that central] location in our BINARY. Some (Unskilled in Divine Mathematics) might Contend that it was Absent. If it was absent, then our BINARY world not Remain, but a QUATERNARY would emerge. Taking away that point, would create a Discontinuity of the uniformity of the Lines.

Yet our Adversary had Supposed with us that a Binary would Remain. By this argument, the BINARY and the QUATERNARY would be one the same, a thing which is Manifestly impossible [*ton adunation*]. That POINT must Necessarily be there, as, along with the BINARY, it Constitutes our TERNARY. Nothing else can be SUBSTITUTED in its place.

Nonetheless, it is not of the Essence [Hypostatic Property] of the BINARY, nor in any other way a Part of it. That it is not a Part can be clearly explained this way: All Parts of a Line are Lines. Yet the hypothesis affirms that this is a POINT.

Therefore, it is not any part of the BINARY, never mind its being of the Essence of the Binary. Thus it should be particularly NOTED that it even though it is contained in the LINEAR Lengths of the BINARY, it has a ESSENCE of its own.

And since, in this way it is seen to be COMMON TO BOTH, it can be thought of as RETAINING A SECRET IMAGE OF THE BINARY.

Thus, we clearly DEMONSTRATE: THE QUATERNARY RESTS IN THE TERNARY.

I beseech you, my God, to forgive me, if I have Sinned against your Majesty by Revealing so great a Secret in Public Writings. But, I Hope Only Those who are Worthy will Understand.

Let us now proceed to that QUATERNARY, which we have assigned to our CROSS. Let us discuss whether that POINT contained THEREIN can be absent.

Mathematics surely teaches us that it can be removed.

IF THERE IS A SEPARATION, not only does our QUATERNARY RESULT, but it becomes much more DISTINCT and made CLEARER for everyone to see.

NO PART OF THE SYMMETRY OF ITS SUBSTANCE HAS GONE AWAY. THIS SUPERFLUOUS AND CONFUSING POINT IS THUS UNCOVERED, BUT CONDEMNED.

O Almighty and Divine Majesty, WE MORTALS ARE FORCED TO ADMIT WHAT GREAT WISDOM AND INFINITY OF UNSPEAKABLE MYSTERIES ARE CONTAINED IN THY TITTLES AND JOTS, AS REPRESENTED IN THE ORDERLY ARRANGEMENT OF THY LAW.

CAN THE GREATEST SECRETS AND ARCANA OF THE EARTH BE EXPLAINED AND FAITHFULLY DEMONSTRATED, BY VARIOUS EVIDENCE, SOLELY BY THAT ONE POINT WHICH I (BY THY LIGHT) HAVE LOCATED AND EXAMINED?

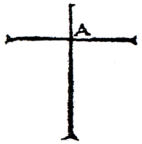
This POINT, seen clearly in the divine TERNARY, is by no means SUPERFLUOUS there. But, when the POINT is in the REALM OF THE FOUR ELEMENTS, it is considered FECULENT [containing feces or dregs], indeed CORRUPTIBLE and FULL OF DARKNESS. O Three, Four Times Blessed are Those Who are able to ATTAIN that (as it were, COPULATIVE) POINT of the TERNARY, and who can leave its GLOOM and SUPERFLUOUSNESS to the Prince of Darkness.

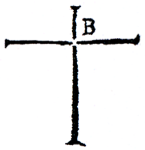
” Thus we shall reach a CLARITY [as white as] SNOW and the distinguished
” WHITE GARMENTS.
”

O MAXIMILIAN (with you or some future member of your Austrian Family as The Teacher of these Mysteries), Whom God, to the Honor of His Tremendous Name, will make the Greatest in times to come (while I am Sleeping in Christ) in that abominable, even intolerable Darkness (of the Point, which is SUPERFLUOUS ON EARTH). But, lest I Myself should offer Superfluous words (that are not in their due place), I will presently bring myself within the Limits of my purpose.

Now, since I have finished my Discourse to those whose eyes are Seated in their Hearts, I must turn my Speech to those whose Hearts still extend from their eyes. The figure of the CROSS, illustrated here, is able to represent the things we have previously spoken about.

First, in figure A, the POINT is NECESSARY in the TWO LINES of Equal Length (intersected equally or unequally).





Then, in figure B, (where there is a certain Emptiness where the superfluous Point has been removed) you can distinctly see FOUR straight Lines which, without suffering any change, have been SEPARATED from the POINT they previously had in
” common. This is the way in which Our MONAD, progressing by way of the
” Binary and TERNARY, is restored to its OWN Oneness in a Purified QUATERNARY
” by the Proportion of Equality (for every Whole is Equal to all its parts).
”

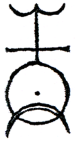
During this process, our MONAD does not admit any External “
Units or Numbers. It is perfectly self-sufficient, being complete in all its “
numbers. “
“
It is diffused in Magical ways into the grand Abundance [of Numbers]. “
Eventually, by the uncommon, Skillful Work of a Master and by the “
greatest Profit of the Monad itself, in Dignity and Strength), it is Restored “
to its First and Own MATTER. Meanwhile, the Impurities which have no “
Respect for its genuine and hereditary Proportion, have, by all means and “
diligence, been cut off and cast away forever. “

THEOR. 21

Earlier you have seen the Philosophical Translation of the MONAD made when that which Lies Inwardly Enclosed in the Recesses of our MONAD was brought to Light. Its First Parts or, as it were, Outer Parts changed Places and Became Enclosed in the Midddle place.

[Dee seems to be referring to how the planetary symbols formed the central Monas symbol in the "Anatomy of the Monad" diagram of Theorem 13]

Now we will show you another transposition of the Mystical MONAD. When our Hieroglyphical Characters of the SUPERIOR PLANETS earlier showed themselves to us, they were Upright.



When they are changed in another way, these Planets will be in the Order which Plato ascribes to them. Saturn, Jupiter, and Mars come together where the Point of Aries is. Then descending, the Cross serves [to help form the symbols of] Venus and Mercury. Finally, there follows the Sun itself and, at the bottom, the MOON. But these matters should be dealt with in another place.

However, I did not wish to conceal these Philosophical Treasures of our MONAD, so I have decided to give one reason we considered it meaningful to change the Position of the MONAD in this manner. Concerning this Position, you shall See and Hear greater things, to be explained in a few words.

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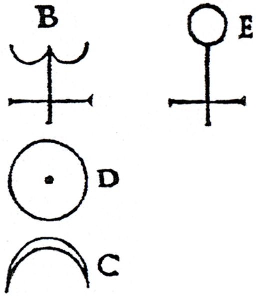
Let us therefore Divide the Monad (positioned in this new way) into its anatomical parts B, D, and C. In that new TERNARY are parts D and C, signs that we have previously become acquainted with [Moon and Sun], but here they appear somewhat uncouth. The THIRD one, marked B, might not be as easily recognizable to everyone, but it should not be considered lightly.



1. Those well-known FORMS, D and C, denote ESSENCES which are separate and different from B.
2. Secondly, the horns of C are seen turned downward, as it were, towards the EARTH.
3. And that D, in whose center alone is that POINT to be seen which is truly TERRESTRIAL, illuminates C, and looks towards the earth, namely downwards.
4. And finally, that both D and C here direct their Hieroglyphic message towards lower places than does B.

The earth, however, may Hieroglyphically denote to us STABILITY and FIXATION. What, therefore, D and C are, I leave to inference. Everyone can hereby learn a Great SECRET. What we previously said about the SUN and the MOON when the lunar Horns were elevated upwards, may now be interpreted in a fuller and most necessary way. But enough of these matters.

Now we will examine the NATURE of that THIRD symbol [labled B] in Accordance with the Principles of our Hieroglyphic Art. First, it seems to carry on its Head a DOUBLE MOON, our Aries sign (only Mystically inverted). Then, appended to it, is the Hieroglyphical Sign of the Elements.

How great this Duplicate MOON is, (according to the subject Matter) can be explained by the GRADES OF THE DOUBLE MOON. We speak of those degrees, which Experts in Natural Science can find but FOUR among all created NATURE, namely, TO BE, TO LIVE, TO FEEL AND TO UNDERSTAND. Noting that the First Two of these Grades are in this [inverted Aries sign or "double-moon"] we shall thus say:

THE MOON EXISTS AND IS ALIVE.

Some define Life by MOTION, and there are Six well-known kinds of movement [up, down, left, right, front, back, as per Plato in the Timaeus].

The adjoining CROSS denotes that the Distinguished Artifice of the Elements is required here. Moreover, we have frequently said in our Theorems, the HALF-CIRCLE is the hieroglyph of the MOON, and the Whole-Circle signifies the SUN.

But now, there are two Half-circles, which are SEPARATE (though Connected by a common POINT). If they are appropriately joined (as indeed they may be by art) they are able to represent the Circular fullness of the SUN. Taking all these considerations together, we might Hieroglyphically Summarize with this maxim:

THE MOON, EXISTING AND ALIVE, WITH THE TREATMENT OF THE MAGISTRY OF THE ELEMENTS, HAS THE POWER TO REPRESENT THE FULLNESS OF THE SUN, WHEN ITS TWO HALF-CIRCLES ARE JOINED TOGETHER BY ART.

We show that completed CIRCLE (which we just mentioned) noted here letter E [in the illustration]. First, let us remember that this SOLAR GRADE did not, by NATURE, lie in our way, but has been MADE UP ARTIFICIALLY.

Indeed, in its first appearance it preseated itself to us in its Nature (as can be easily seen in B) with its Parts Loose, Flowing, and unconnected, not yet Compacted SOLIDLY into a Solar Appearance.

[in B, the outer tips are unconnected, but in E they are connected]

Let us next remember that the Radius of these Half-Circles is not equal to the Radius of D and C (which were produced for us naturally and are Well-Known to all), but are much smaller. Thus it is clear that B is not of such great magnitude as D and C.

And E confirms this for us very well, as by the operation of [closing] the Circle, B was advanced to the shape of E. Thus, before our eyes appears nothing more than the sign of VENUS.

Therefore, we have already made it plain by those Hieroglyphic Syllogisms: We may not hope for the true D to be [produced] out of B.

[a syllogism is an argument with two premises and a conclusion]

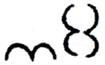
Nor was there, at first, a true C in the nature of B, and therefore no TRUE, live MOON. Thus, concerning LIFE and Motion, you might be doubting that [a relationship] really exists between them in Nature.

However, as we have already made clear to the wise, ALL THINGS that we have said (about B) in metaphorical phrasing are ad minus ANALOGIES. Also, that which we briefly touched upon regarding C and D applies ANALOGICALLY quite fittingly to B and its ELEMENTS.

Furthermore, what we have said about the Nature of Aries must apply to B, because it carries Aries (though inverted) on its head. That Mystical Sign of the Elements is also joined to B. From this Anatomy of the singular body of the MONAD (thus dissected by art) we see that a new TERNARY has come forth.

Thus we can have no doubt that the MEMBERS, thus Formed, embrace each other closely in a mutual SYMPATHY. They allow, as if by their own accord, a MOST ABSOLUTE MONADIC UNION whose MEMBERS have a strong MAGNETIC virtue.

Finally, we are pleased to note (for the sake of the recreation of the mind) that B most readily presents us with as many RUSTIC letters as it has pointed ends on its Head or, as it were, on its Forehead.



The three clearly illustrated here, are very ROUGH and in want of neatness, yet fluid and rolling. While, in a different way, there are six, (which Summed together make three times three). As you see, they are made from one or more Half-Circles.

Yet in the hands of Experts on the writing of letters [grammarians or literati], there is a stronger, more Enduring Reason for the SHAPING OF THOSE LETTERS. Here I have had before my eyes an infinity of Mysteries, but I wanted to interrupt the Theorizing with this Sport.

Yet, (After restoring our MONAD to its former Mystical Position, Skillfully Compositing its several Members) I understand that I will promote the Efforts of some if I At Least advise them and exhort them to NOW accurately learn WHAT the FIRST TRIPLICITY, the FIRE of ARIES, is. WHAT that Equinoctial is. WHAT caused the SUN to be EXALTED and capable of being RAISED ABOVE ITS ORDINARY GRADE.

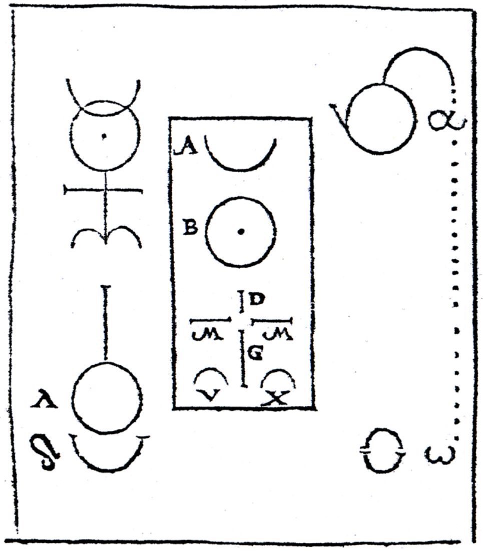
And to RUN OVER, IN SECOND AND WISER MEDITATIONS the many things we have previously stated. As we hasten on to other things, we thought it fit to point out to others on the road (on which they should press on) not in only in a friendly way, but also most faithfully, though keeping silent (as we have said) on the CONSPICUOUS infinity of other Mysteries.

THEOR. 22

It's clear that the Mysteries of our MONAD have not yet been exhausted. Now I will show Your Serene Royal Highness more secret Vessels of the HOLY ART (indeed, entirely Kabbalistic ones) carefully chosen from the workshop of the MONAD, and which provide revelations only to Initiates. Therefore, with All of the Connections of our MONAD Wisely DISSOLVED, let us add letters to the various parts (for the sake of distinction), just as you see Marked here.

We point out that α [the lowercase Greek letter alpha] is a certain Artificial Vessel made from A and B, with M (the RADIUS common to both, only now made Evident). As you can see, it differs from the First letter of the Greek Alphabet by only a slight Transposition [Metathesis] of its parts.

We are the first to teach that its True and Mystical Proportion consists of a Straight Line, a Circle and a Half-Circle. Although it can also be made from just a Circle and Half-Circle, as we have shown previously. [in the NOTE at the end of Theorem 15]



Nevertheless, all these ways fall within one and the same Mystical design.

But λ & δ are, at least Primarily, like images of other implements (indeed, λ is VITREOUS [made of glass], but, δ is an Earthen one [made of clay, earthware, stone, etc] [λ and δ are the lowercase Greek letters lamda and delta, which, in uppercase, are Λ and Δ].

And secondly, λ and δ may remind us of a certain Pestle and Mortar, which have to be made from a material (truly) that with them we can Pulverize into fine Powders, Artificial Pearls without drilled perforations, Plates of crystal or Beryl, Chrysolites and precious Rubies, also Carbuncles and other Most Rare Artificial Stones.

Lastly, that which you see marked ω is a small vessel which is Full of Mysteries. The vessel differs from the very last letter of the Greek Alphabet (now restored to its originally established Mystagogic [pertaining to mysteries] meaning) by a slight, but obvious, transposition of its parts, which are two half-circles.

It is not Necessary to further discuss the shape of these common Vessels nor the Materials (from which they should be made). Yet it should be noted that α [lower case Greek letter alpha] is waiting for an opportunity to perform its role, by a short, but very Secret ARTIFICIAL air-vent.

And] אן *litroVinium* אחר ממעל נמזג) חמלח תמירי ששב נשות קרם (

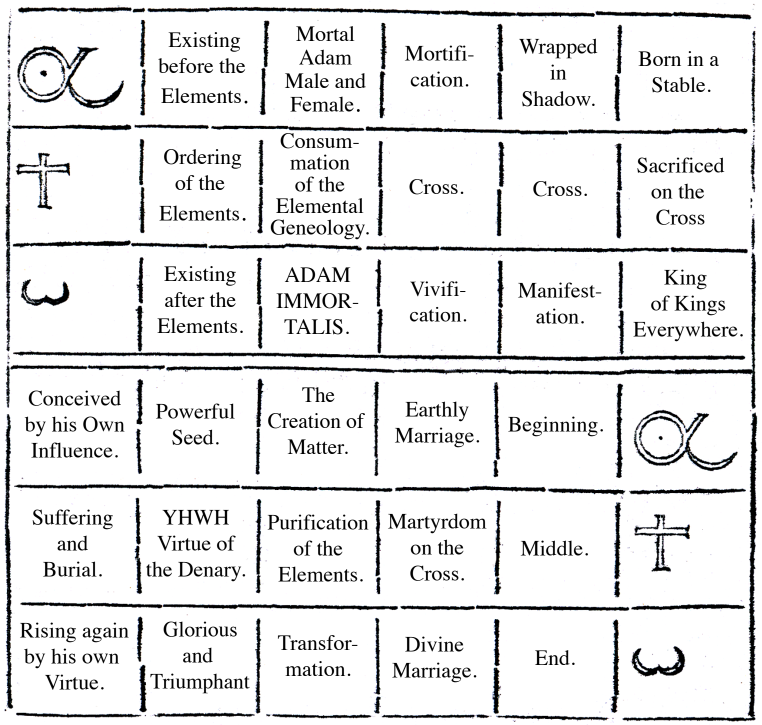
it will draw forth a Primordial Specimen most useful to Beginners of this WORK until a more skillful Way of Preparing SUBTLE [substances] becomes known to them. But any external Air or Wind would do much damage in λ, the glass [vessel], (in the performance of its principal function).

ω, however, is a MAN of ALL HOURS.
[lowercase Greek omega]

Corollary [*Porisma*]

Who cannot detect the scent of those sweet and healthful Fruits of *The Holy Art* [*Tes ieras Texnes*] that arises (I declare) from the Mystery of just these two letters? We shall bring some of these [fruits] (from our HESPERIAN GARDEN) a little closer, to be seen as if in a mirror.

Yet we still will not be bringing forth anything but our MONAD. For the Straight Line appearing in Alpha is homologous to the part marked by the Letter M in the most recent Anatomy of the Cross. From this the rest of the chart becomes accesible.



α	Existing before the Elements.	Mortal Adam Male and Female.	Mortification.	Wrapped in Shadow.	Born in a Stable.
†	Ordering of the Elements.	Consummation of the Elemental Geneology.	Cross.	Cross.	Sacrificed on the Cross
ω	Existing after the Elements.	ADAM IMMORTALIS.	Vivification.	Manifestation.	King of Kings Everywhere.
Conceived by his Own Influence.	Powerful Seed.	The Creation of Matter.	Earthly Marriage.	Beginning.	α
Suffering and Burial.	YHWH Virtue of the Denary.	Purification of the Elements.	Martyrdom on the Cross.	Middle.	†
Rising again by his own Virtue.	Glorious and Triumphant	Transformation.	Divine Marriage.	End.	ω

With these few [words in the chart], I know I am providing not only starting points [*arormas*], but Conclusive Proofs [*Apodixes*] to those in whom inwardly there blazes a fiery Vigor and a heavenly Origin. May they readily lend an ear to the great Democritus, announcing to those who *wish a remedy for their spirit and who, by all means, crave a deliverance from their hard labors,* that this Doctrine is not M*ythical* [M*ythakon*], but M*ystical* [M*ystikon*] and Secret.

[*to tes psykes...iama kai pantos moxthou lutêrion kataskseuasai boulomenois*]

As also [they should listen] to he who has asserted that it is the *method established by the speech of the maker of the world, that the religious man, born of God, by right-working, may learn by these words, which are theological and mystical.*

[*lôgo demiourgou (demiurge) xosmou (cosmos) metho denetai: ina o theophron xai o thegenes anthropos, dia tês rutheias ergasias: xai theologixon, xai mustixon logos mathe*]

THEOR. 23

We now present the proportions, accurately notated, observed by us in the Hieroglyphical Construction of the MONAD, to be observed by those wishing to bear it on Rings and Seals, or to use it in other ways.

In the Name of JESUS CHRIST who was for us affixed to the CROSS (the pen only of Whose Spirit, writing these things swiftly through me, I Desire and I Hope to be), we shall now endeavor to obtain all these Measurements from our ELEMENTS of our CROSS.

We do this because (in accordance with the SUBJECT MATTER of our INTENDED ARGUMENT) everything that takes the Beginning of its Generation under the Celestial MOON is either composed of the FOUR Elements or is itself on Elementary ESSENCE. And that [is possible] in various ways that are not Commonly Known.

And since these Elements are not in Equal Proportion or strength in any Created thing, yet (as the Wise know) can in certain things be reduced to Equality by Art, we have made our CROSS from equal and unequal parts.

Thus, in another regard, we may call them the Same and the Different, or the One and the Many, while (as we pointed out above) Secretly admitting the qualities Peculiar to the equilateral CROSS.

But, if we were to clearly point out the causes or divulge all the reasons (which we hold fast) for the PROPORTIONS shown here, more than the ones we have explained (to the wise) throughout the whole book, we would be passing beyond our limits, which were not prescribed without intent.

Choose any Point in a plane, for example A. Draw a line through it at sufficient length on both sides. Make this C,A,K. At Point A, on the line KC, erect a Perpendicular.

Extend it to a sufficient Length (in Infinitum, as the Geometers say, and rightly so, to avoid inconveniences). Let this line be DAE. Now, choose a Point anywhere on line AK and let it be B.

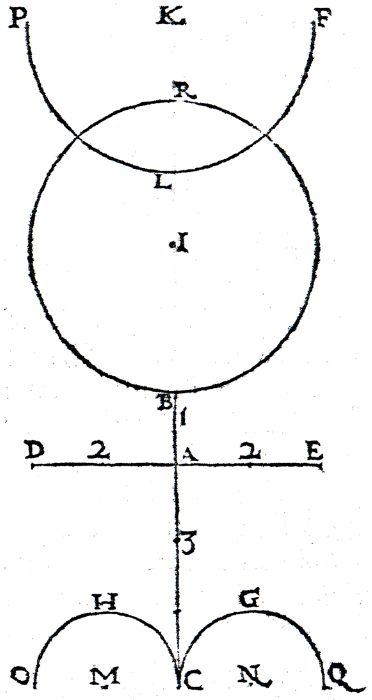
Thus, having first of all established AB (which is the common Measure of our work) project its triple [length] from A towards C. This line shall be AC.

Make AE Twice the Length of AB. Also, make AD Twice the Length of AB. Thus, the whole DE is Four Times the length of AB.

In this way, we have made our CROSS OF THE ELEMENTS from a QUATERNARY of lines: AB, AC, AD, and AE.

Let a straight line of length AD be cut out of the BK and call it BI. With a Centerpoint at I, and a Radius of IB, describe a Circle. The Circle cuts line AK at R, so the diameter of the circle is BK.

Let a straight line of length AB be drawn from point R towards K, and let it be RK. Then, let a straight line of sufficient length be drawn extending out from both sides points K (at right angles to AK) which shall be line PKF.



Let a straight line of length AD be projected from point K toward F and let it be line KF. With a centerpoint at K and radius KF describe a half-circle FLP, whose diameter is FKP.

Finally, let a perpendicular to the straight line AC be drawn through point C. It should extend to sufficient length on either side and be called OCQ.

Then, on line CO and from point C, make a straight line of length AB, which shall be CM. With a center point at M and radius MC, describe a half-circle CHO whose diameter is CMO. Likewise, a line of length AB shall be made along CQ and from point C, and this line shall be CN. With a centerpoint N and radius NC, describe half-circle CGQ, whose diameter is CNQ.

We now affirm that all the required PROPORTIONS of our MONAD have been explained and described.

We should point out to the Mechanicum that the whole line CK consists of nine equal parts, each the length of our FUNDAMENTAL AB. Thus, he may go about performing this work in another way.

Also, all Diameters and Radii ought to be marked with (as the Mecanici say) invisible lines. Nor should any CENTERS remain visible, except for the Solar Center, which is seen here marked with the letter I. Furthermore, no more letters are to be added.

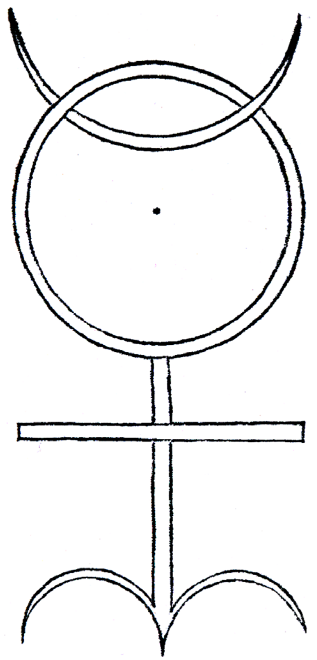
Now, for the sake of Ornament (there are no Mystical requirements considered by us now) the Mechanicus can add a certain Surface Width to the Solar Circumference (by drawing one concentric circle inside of it). (The distance between the two concentric circles should be approximately one fifth to one quarter of AB [the length of that "common Measure"]).

The Moon is to be a fully horn-shaped, the way she appears in the Sky after her first Conjunction with the Sun. To do this, measure up from point K, towards point R, a fourth or fifth (as we have mentioned) of the length of line AB. Using this as a Center, and line AB, which is in fact the Radius of the Moon, draw a second partial-Circumference, which will contact and rest on both sides of the previously drawn Half-Circle.

A similar thing can be done at points M and N. Erect Perpendiculars at these points and measure upwards one sixth the length of AB, or even less. With these new points as centers and the previously used radii MC and NC, draw second half-circles, as it were, on the outside.

[A "Mechanicum" is a skilled workman without the knowledge of Mathematical demonstration – Dee's definition from the *Preface to Euclid*]

["invisible" is a translation of Dee's Latin word *obscuris*, meaning dark, which poetically means "invisible," as objects become invisible in the darkness.]



Finally, on both sides of the Straight Lines of our Cross, drawn parallel lines at a distance of about one tenth to one eighth of that length AB.

Thus, our CROSS is made from FOUR, as it were, Linear Surfaces whose width is about one fifth to one quarter of length AB.

In this adjoining illustration, I have sketched in outline one way that this Ornamentation might be done. One may arrange all [these widths] however he sees fit, as long as no harm (not even the slightest) is done to our Mystical PROPORTIONS.

By such negligence, the new Discipline of these true (and essential) Hieroglyphic Measurements may, in the course of time, be thrown into confusion or even perish.

It [this "new Discipline"] is by far more splendid and Grand than we have been able, or indeed, even wanted, to explain in this little book. TRUTH, the Daughter of Time, will teach this, GOD WILLING.

We will now Methodically place a few more things before your eyes, which may be obvious to anyone becoming practiced in the Symmetries of our MONAD. Let's begin with the QUATERNARY of Lines in the Cross.

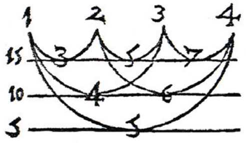
Some are in the habit of declaring that these lines are, in essence, FOUR. But, this QUATERNARY of lines, rightfully, is capable of a different Mystical partitioning and calculation.

[To summarize these "secondary" circles and half circles:
(1) A circle is drawn inside the Solar Circle.
(2) A half-circle is drawn above the Lunar Crescent.
(3) Two half circles are drawn above the two horns of Aries.]

Thirdly, we will point out several examples of Numbers, which are used by God in NATURE, that we have skillfully derived from it [the Cross] or from other Theories throughout the book.

[Fourthly] We shall blend in others [other numbers], in apropriate places, which, if understood correctly, will bear not a little fruit. All this we shall do concisely.

PYTHAGOREAN QUARTERNARY



All possible Trans-positions 24.

The Pythagorean Sum 10.

A Complete addition of the parts, yields 30.

Our Canon of Transposition

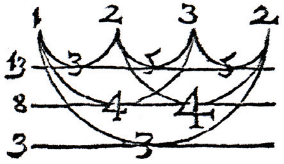
„ However many Numbers are chosen to describe, make a
Continuous multiplication from the First to the Last, starting from the
„ First Monad and proceeding with the Natural sequence.

„ In other words, multiply the First times the second, then that
Product by the Third, then that Product by the Fourth, continuing to your
„ last number.

„ The final product is the number of Possible Permutations in
so many places [or how many ways in which the chosen number of digits can be re-
„ arranged].
This same procedure of computation can be used anywhere and
„ for so many diverse things. I highly Recommend this Operation to you
(O KING) as the one most useful in every investigation of Nature
and also in the Affairs of the Republic. I am in the habit of using it with
the greatest of satisfaction in the Tziruph (or Thmura) of the Hebrews.

QUA-

ARTIFICIAL QUATERNARY



Continuous multiplication yields 12.

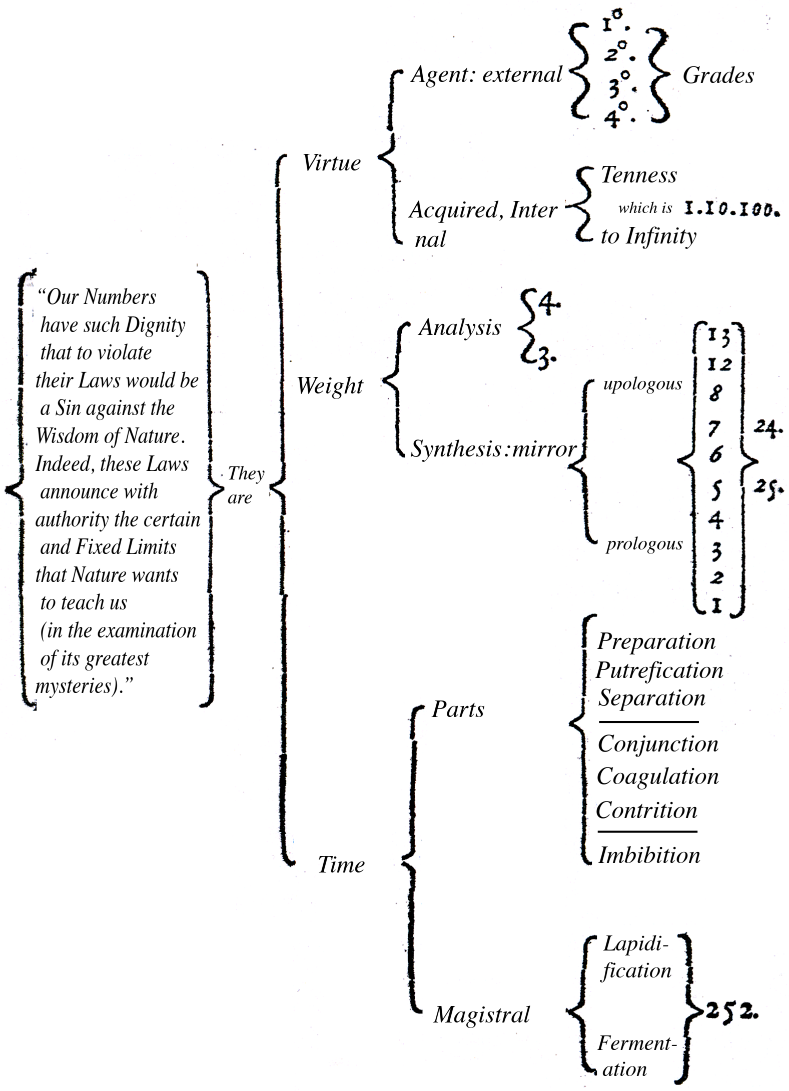
Simple Addition yields 8. { 1. ; 7. { 4. ; 3. }

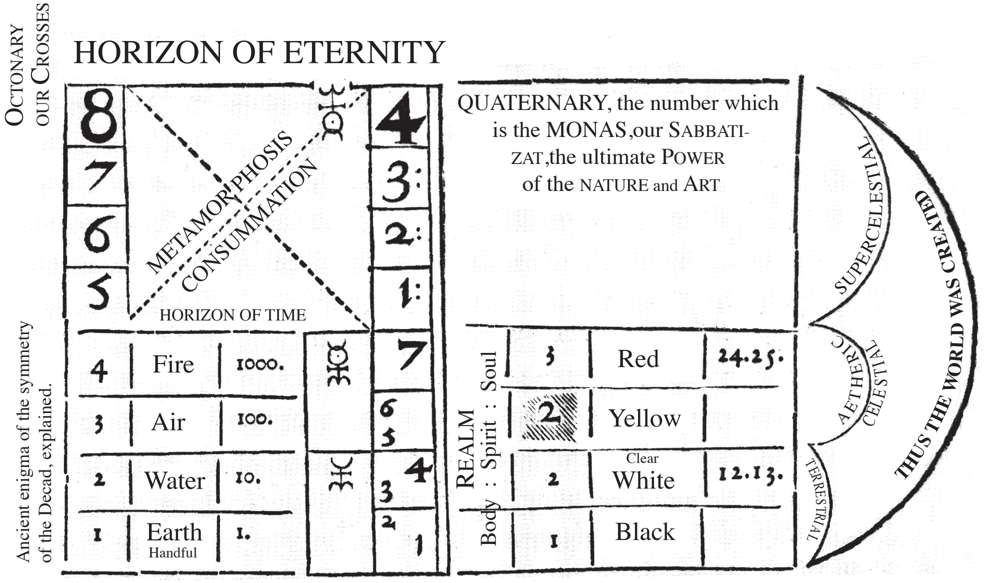
Sum of the addition of All the parts is 24, { Equal to All possible Permutations of a Quarternary. In Nature, the highest limit of Purity and Excellence of Gold is 24 Karat as long as it is in one's possession above the earth.

I am Indeed not Ignorant that, from the Arithmetical Virtue and FORMAL NATURE of the QUATERNARY, very many other Numbers could be brought to light.

But HE who does not understand how their greatly concealed Nature is to be developed and illuminated would feel his intellect blunted, not sharpened by a greater multitude of them.

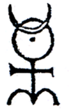
Therefore, the carefully considered diagrams which follow show how our Numbers Originate in the WEIGHING OF ELEMENTS, marking the MEASURES OF TIME, and finally in the ordering of the STEPS of the Power and Virtues of Things.


"Our Numbers have such Dignity that to violate their Laws would be a Sin against the Wisdom of Nature. Indeed, these Laws announce with authority the certain and Fixed Limits that Nature wants to teach us (in the examination of its greatest mysteries)."
They are
Virtue
Agent: external
1°.
2°.
3°.
4°.
Grades
Acquired, Internal
Tenness
which is 1.10.100.
to Infinity
Weight
Analysis
4.
3.
Synthesis:mirror
upologous
prologous
13
12
8
7
6
5
4
3
2
1
24.
25.
Time
Parts
Preparation
Putrefication
Separation
Conjunction
Coagulation
Contrition
Imbibition
Magistral
Lapidification
Fermentation
252.


HORIZON OF ETERNITY
Octonary our Crosses
8
7
6
5
METAMORPHOSIS
CONSUMMATION
HORIZON OF TIME
4
3:
2:
1:
QUATERNARY, the number which is the MONAS,our SABBATIZAT,the ultimate POWER of the NATURE and ART
Ancient enigma of the symmetry of the Decad, explained.
4
Fire
1000.
3
Air
100.
2
Water
10.
1
Earth
Handful
1.
7
6
5
4
3
2
1
REALM
Body : Spirit : Soul
3
Red
24.25.
2
Yellow
Clear
2
White
12.13.
1
Black
SUPERCELESTIAL
AETHERIC CELESTIAL
TERRESTRIAL
THUS THE WORLD WAS CREATED

Words cannot express the many things that can be drawn forth from these Diagrams (if they are deeply contemplated).

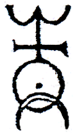
So we give here one Reason, above all others (which, together with this whole new art, we divulge from the first time) why the QUATERNARY, as well as the DENARY impose, for the common good, certain limits in Numeration.



We assert that the reasoning, which our Ancestors extolled is not as complete and exact as the one we will now make known. It is neither in the power of NATURE, nor any ART to impel any MOVEMENT or progress UNLESS IT BE BY FOUR Supercelestial Revolutions.

After this, the MONAD will be wholly and fully Physically Restored (then, indeed, it is a MOST UNITED MONAS, what the Magi proclaim as ONENESS).

” (And thus is brought forth for us, He, whom, on account of his eminence, we wish to denote in this way [as inverted].)



” This is so because there is no OVERFLOWING CRE-
” ATIVE power in the Elemental world, nor the Celestial, nor the
” SUPERCELESTIAL, with which it has not been most completely
” enriched and endowed.

FOUR Famous Men who were Philosophizing together (in times past), through their labors, grasped its real Effect. For a long time, they were Astonished by the Great Wonder of the Thing. Then, at length, they devoted themselves entirely to Singing and preaching Praises of the Most Good and Great God. On account of this, they were granted great Abundance, as well as the Wisdom and Power to rule over other CREATURES.

THEOR. 24

In the Beginning of this Little Book, we started with a Point, a Straight Line, and a Circle.

1. Now, at the End, like a Circle Completing Itself, we have a POINT, LINE, and our ELEMENTS Flowing Out of our MONAD, which is Analogous to the Equinoctial when a Circuit is completed in 24 Hours.

2. THUS, at last, in this our Twenty-Fourth Theorem, we shall Consummate and Conclude with the METAMORPHOSIS of ALL THE TRANSPOSITIONS OF PARTS OF A QUATERNARY (defined by the Number 24).

3. HONOR and GLORY to Him, who Sitteth on the Throne (as John, Chief Protector of Divine Mysteries Testifies in the FOURTH, AND LAST verse of the FOURTH Chaper of Revelations).

4. AROUND Whom were four Animals (each having SIX WINGS), DAY and NIGHT, without rest, declaring Holy, Holy, Holy, Lord God Almighty, Who was, Who is, and Who will come.

5. And WHOM, 24 ELDERS, in 24 Seats, placed in a CIRCLE, falling forwards prostrate (HAVING CAST OFF THEIR GOLDEN CROWNS) adore, saying:

Thou art Worthy, O Lord, to receive the GLORY and the HONOR and the POWER,

FOR THOU HAST CREATED ALL THINGS.

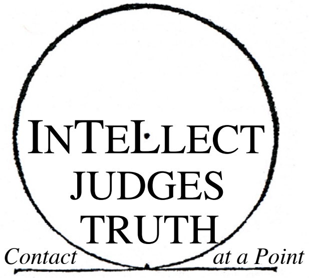
Because of THY WILL, THEY ARE,
AND HAVE BEEN CREATED.

AMEN, SAYS
THE FOURTH LETTER,

Δ :

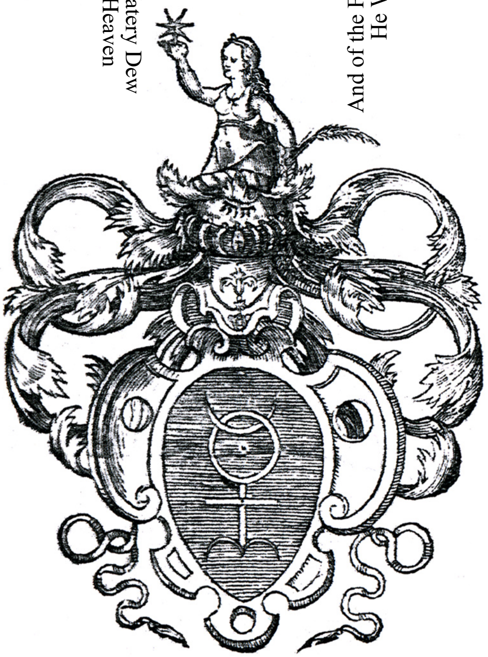
To whom GOD *gave the*
Will and Ability to record
this Divine Mystery in a
Written Memorial, and to
complete these his Labors
peacefully on January 25th,
having begun on the 13th
day of the same

In the year 1564, Antwerp.



The Eye of the Vulgar
will, here, be Obscured
and most Distrustful

ANTWERP:
PREPARED BY GULIELMUS SILVIO, ROYAL TYPOGRAPHER: ON THE DAY BEFORE THE
FIRST DAY OF THE MONTH OF APRIL, IN THE YEAR 1564


The Watery Dew
of Heaven
And of the Fruit of the Earth,
He Will Give

ISRAEL REGARDIE

THE GOLDEN DAWN

The Original Account of the
Teachings, Rites, and Ceremonies
of the Hermetic Order

7th Edition, Revised and Corrected
by John Michael Greer

Preface by Chic Cicero and Sandra Tabatha Cicero

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About the Authors

Francis I. Regardie was born in London, England, on November 17, 1907, and died in Sedona, Arizona, on March 10, 1985. He came to the United States in August 1921 and was educated in Washington, DC, also studying art in schools in Washington and Philadelphia. Returning to Europe in 1928 at the invitation of Aleister Crowley, he worked as Crowley's secretary and studied with him. Regardie returned to London as secretary to Thomas Burke (1932–34), and during that time he wrote *A Garden of Pomegranates* and *The Tree of Life*.

In 1934, he was invited to join the order of the Golden Dawn, Stella Matutina Temple, during which time he wrote *The Middle Pillar* and *The Art of True Healing*, and he did the basic work for *The Philosopher's Stone*.

Returning to the United States in 1937, he entered Chiropractic College in New York, graduating in 1941, and published *The Golden Dawn*. He served in the US Army (1942–45) and then moved to Los Angeles, where he opened a chiropractic practice and taught psychiatry. Upon retirement in 1981, he moved to Sedona.

During his lifetime, he studied psychoanalysis with Dr. E. Clegg and Dr. J. L. Bendit, and later studied psychotherapy under Dr. Nandor Fodor. His training encompassed Freudian, Jungian, and Reichian methods.

As to who authored the various foundation rituals upon which the edifice of the Hermetic Order of the Golden Dawn was erected, debate will perhaps continue forever. One history is given in this book; the other histories have likewise been written and will continue to be written. Their authenticity does not rest upon their history, but history has proven their value. For one hundred years this has been the Mother Lode of Western Esotericism.

John Michael Greer (Western Maryland) has been a student of occult traditions and the unexplained for more than thirty years. A Freemason, a student of geomancy and sacred geometry, and a widely read blogger, he is also the author of numerous books, including *Monsters, The New Encyclopedia of the Occult*, and *Secrets of the Lost Symbol*, and he currently serves as the Grand Archdruid of the Ancient Order of Druids in America (AODA), a contemporary school of Druid nature spirituality

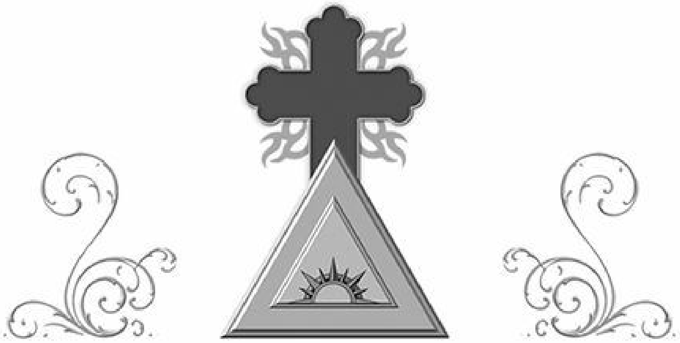
To Carl Llewellyn Weschke

1930–2015

In 1969, as president of Llewellyn Publications (now Llewellyn Worldwide Ltd.), he published the first new edition of this book since its original printing and kept it in print continuously thereafter. For that, as well as for his lifelong efforts to promote magic and occult philosophy of all kinds, every student of the Golden Dawn tradition owes him an immense debt. This seventh edition of The Golden Dawn, which he set in motion but did not live to see completed, is dedicated to his memory.

ISRAEL REGARDIE

THE GOLDEN DAWN



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To all True Seekers of the Light

May what they find herein sustain them in their search for the Quintessence;
the Stone of the Philosophers, true Wisdom, and perfect Happiness,
the *Summum Bonum*.

The Golden Dawn

“Howbeit we know after a time there will now be a general reformation, both of divine and human things, according to our desire and the expectation of others; for it is fitting that before the rising of the Sun there should appear and break forth *Aurora*, or some clearness, of divine light in the sky. And so, in the meantime, some few, which shall give their names, may join together, thereby to increase the number and respect of our Fraternity, and make a happy and wished for beginning of our Philosophical Canons, prescribed to us by our Brother R.C., and be partakers with us of our treasures (which can never fail or be wasted) in all humility and love, to be eased of this world’s labours, and not walk so blindly in the knowledge of the wonderful works of God.”

FAMA FRATERNTATIS (1614)

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color insert

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Lid of Pastos

Minutum Mundum
Ceiling of Vault
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Head of Pastos
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Side of Pastos
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Preface to the Seventh Edition

“Lord of the Universe—the Vast and the Mighty One!
Ruler of Light and the Darkness!
We adore Thee and we invoke Thee!
Look with favor upon this Neophyte …
And grant Thine aid unto the higher aspirations of his Soul.”

This was merely one of the powerful, poetic invocations spoken in the Neophyte Ceremony, the first probationary initiation into the Hermetic Order of the Golden Dawn, an influential esoteric society of the Victorian era. The purpose for which the Golden Dawn was founded was two-fold. First, through study, education, and organization, the order worked to ensure the survival of the Western Esoteric Tradition, and second, it endeavored to initiate, instruct, and support those individuals who found their calling in the mysticism and ritual, ceremonial magic of the West.

Until the early decades of the twentieth century, little was understood about the mechanics and methods of ceremonial magic due to the secrecy that had veiled these practices. Unless someone was initiated into a magical organization or found a teacher willing to guide them, the chances for learning these procedures were slim to none. This changed when Israel Regardie published four volumes entitled *The Golden Dawn,* a collection of ceremonies and teachings from the famous magical order of the same name. The floodgates were opened and the magical world was forever transformed. One would be hard-pressed to find a modern-day magical group that has not borrowed heavily from this very book.

No organization has had a greater impact on Western ceremonial magic than that of the Golden Dawn. Irish poet William Butler Yeats once credited his work in the order as inspiring his literary accomplishments: “If I had not made magic my constant study I could not have written a single word of my Blake book, nor would ‘The Countess Kathleen’ have ever come to exist. The mystical life is the center of all that I do and all that I think and all that I write.” Author and mystic Arthur Edward Waite was equally impressed with the order’s Adeptus Minor Ritual: “It could not be denied that the culminating Grade, as the system was then developed, had the root matter of a greater scheme than had ever dawned in the consciousness of any maker of Masonic degrees under any Grand Lodge or Chapter, Conclave or Preceptory, in the whole wide world.” Sentiments such as these were not uncommon among the initiates of the Golden Dawn.

The Hermetic Order of the Golden Dawn was founded in London in 1888 by a group of Qabalists, Rosicrucians, Freemasons, and Theosophists. But it was primarily the brainchild of Dr. William Wynn Westcott, a London coroner and prominent Freemason, who envisioned the concept of an esoteric Order open to both men and women.

In 1886, Westcott acquired a manuscript written in cipher, which contained coded outlines for the ceremonies and teachings of a magical order. Included with the document was said to be a letter signed by one “Fraulein Sprengel,” a mysterious German adept of an occult order called *Die Goldene Dammerung,* or “Golden Dawn.” Westcott claimed that he got the papers from Rev. A.F.A. Woodford, but many now doubt this assertion.

Preeminent Golden Dawn historian Robert A. Gilbert suspects that the Cipher Manuscript was written by Kenneth Mackenzie, author of *The Royal Masonic Cyclopaedia* and a leading member of the Societas Rosicruciana in Anglia. According to Gilbert the ritual outlines contained therein were created for a Golden Dawn prototype group known as the “Society of Eight” said to be provisionally formed in 1883 by Frederick Holland, another high-grade Mason. Holland’s order never fully manifested, and Westcott acquired the Cipher Manuscript after Mackenzie’s death in 1886. As it so happens, the magical motto of the mysterious Fraulein Sprengel, *Sapiens Dominabitur Astris* (“the wise person shall be ruled by the stars”), was identical to the motto used by Anna Kingsford of the Hermetic Society. Westcott had been a member of Kingsford’s Hermetic Society and it was Kingsford who probably served as the unsuspecting model for Westcott’s fictitious Fraulein. Regardless, it was the Golden Dawn, not the Society of Eight, which took root and blossomed.

What was Westcott’s motivation for creating the false narrative? Very likely to attract leading Masons of the time who expected any worthwhile fraternal organization to have a respectable “pedigree.”

Many such groups have a long tradition of tracing their hereditary roots back to the esoteric societies and mystery religions of earlier times—to the sixteenth century Rosicrucians, the medieval Knights Templar, the ancient Israelites, the Egyptians, the Babylonians, and even the inhabitants of Atlantis lost in the mists of time. While these various legends of ancient initiatory lineages and even “apostolic succession” can provide inspiration, allegorical information, and symbolic knowledge that is of great value to the Initiate, they almost always breakdown under the scrutiny of historical fact. The “myth of origin” for any esoteric group should be valued for nuggets of wisdom, ethical teachings, symbolic meanings, and the values it tries to inculcate within the group. Such legends are romantic and appealing to the magical imagination, but they should never be understood to be historically accurate. The same is true of the Golden Dawn. There is no “line of apostolic succession” that leads directly from Christian Rosencreutz to MacGregor Mathers. Wynn Westcott’s German Rosicrucian Adept, Fraulein Sprengel, was a necessary invention but a fiction nonetheless. Since the original Golden Dawn ceased to exist in 1903, splitting apart into three separate splinter groups, no one in this day and age can possibly claim institutional lineage to the original Order—much less back to the mythological character of Christian Rosencreutz.

In any event, Westcott secured the aid of two other Masonic Rosicrucians, Dr. William Robert Woodman and Samuel Liddell “MacGregor” Mathers to help develop the rituals and curriculum for his new order, which materialized in February 1888 when the Isis-Urania Temple in London was inaugurated and the Golden Dawn was born.

The Golden Dawn was never designed to be a religion or to usurp the domain of religion. The Order was conceived as a Hermetic Society of like-minded men and women who were dedicated to the philosophical, spiritual, and psychic evolution of humanity. Students were expected to learn the basics of occult science before proceeding to the next fundamental step —*practical magic*. Advanced members were expected to practice and become skilled in the high magical arts. It was this aspect of the order that set it apart from purely theoretical study groups of the period such as the Societas Rosicruciana in Anglia, from which the Golden Dawn borrowed much of its structure.

The practical magic of the Golden Dawn covers many areas: banishings; invocations; purifications; talisman consecrations; divinations; meditations; evocations; spiritual development; skrying and visionary work; elemental, planetary, and zodiacal magic; Qabalistic magic; Enochian magic; assumption of godforms; manipulation of the Astral Light; and more. All of these methods were employed to give the Golden Dawn student a broad, working knowledge of the entire magical process. However, the ultimate objective of magic within the Order's framework was inner alchemy—the continual purification of the student's lower personality and the realization of an elevated state of consciousness wherein the magician's psyche gradually enters into a union with the Higher Self and eventually with the Higher and Divine Genius. This is a process of high magic *theurgy* or "god-working." Within the various spiritual traditions this primary goal has been described in many ways: the completion of the Great Work, the Magnum Opus, Enlightenment, Knowledge and Conversation with the Holy Guardian Angel, Samadhi, Illumination, Satori, and Self-Realization. In the Neophyte ceremony of the Golden Dawn it is called "the search for the Quintessence, the Stone of the Philosophers, True Wisdom, Perfect Happiness, the Summum Bonum."

A great deal of practical magic also takes place in the initiation ceremonies of the Order. Outwardly such ceremonies were "ritual dramas" wherein the officers reenact specific mythologies essential to the Western Esoteric Tradition. The "drama" of the Neophyte ceremony centers on the Egyptian story of the Weighing of the Soul in the Hall of Judgment. But other initiations and ritual advancements focus on the saga of the Hebrew Tabernacle in the Wilderness, the Babylonian/Hebrew story of Yahweh conquering the sea, and the Biblical account of the Fall of the Kings of Edom. Still other rites emphasize the Kabiric Mysteries of Samothrace in ancient Greece, and in the Adeptus Minor grade, the allegory of Christian Rosencreutz.

Inwardly, however, these ritual dramas are vitalized with active methods of high magic designed to effect a psycho-spiritual change in the awareness of the candidate. The officers who perform these ceremonies visualize and empower various symbols and correspondences, invoke the associated spiritual forces, manipulate the currents of the Astral Light, and use the faculties of willpower, visualization, and imagination to give the ceremony its magical potency.

To this day the Golden Dawn system continues to be one of the best, most coherent systems of Western ritual magic ever conceived. The Order's curriculum has also served as the foundation and springboard for various other magical groups and orders. Not surprisingly, we, like most modern magicians, owe a huge debt of gratitude to Regardie for publishing *The Golden Dawn* and making this valuable material accessible to all who wish to study and practice it.

With the publication of *The Golden Dawn*, as well as an earlier book entitled *The Tree of Life*, Regardie made the Golden Dawn system of magic available to an eager audience of esoteric students and removed the excessive secrecy that veiled modern theurgy. A letter written to Regardie in 1959 by author Walter Ernest Butler stated what has become a familiar refrain of praise: “Your writings have been of such great help to me over the years … all I can say is that in many ways they altered my whole outlook.” William G. Grey, author of *The Ladder of Lights* echoed this sentiment a decade later in a similar letter: “You, of all people, wrote actually more into *The Ladder of Lights* than perhaps I did.” Francis King and Isabel Sutherland probably summed it up best in *The Rebirth of Magic:* “That the rebirth of occult magic has taken place in the way it has can be very largely attributed to the writings of one man, Dr. Francis Israel Regardie.” Before his death in 1985, “Francis” Israel Regardie was considered by many to be one of the primary custodians of the Golden Dawn tradition.

Regardie’s entrance into the Stella Matutina, the most viable offshoot of the original Golden Dawn, took place in January of 1933. He made rapid progress through the grades but was terribly disappointed with the dilapidated state of affairs that he found there. Nevertheless, he was profoundly grateful for his experience with the Golden Dawn and a lengthy Freudian analysis —“for both of which I can say in all humility and simplicity—Thank God!” Convinced that the vital teachings of the Order were soon to be lost through neglect, and because he felt strongly that such teachings were “the heritage of every man and woman—their spiritual birthright,” Regardie published much of the rituals and teachings in the four volumes of *The Golden Dawn* from 1937 to 1940.

We first became interested in magic back in the early 1970s. At that time, two books were our constant companions: Frances Barrett’s *The Magus* and Israel Regardie’s *The Golden Dawn*. Eventually we learned that Barrett had liberally “borrowed” large swaths of his book from Henry Cornelius Agrippa’s magnum opus *Three Books of Occult Philosophy* (1531), a text that had an enormous influence on the teachings of the Hermetic Order of the Golden Dawn. As a result, Barrett’s book began to diminish in importance to us, while Regardie's book, fully titled *The Golden Dawn: The Original Account of the Teachings, Rites, and Ceremonies of the Order of the Golden Dawn,* became even more central to our studies. The richness of the Order's teachings was evident on every page—here was a system of magic that was effective, efficient, harmonious, and elegant. Every piece of the system fit perfectly with every other piece, like a finely-woven tapestry. We knew we had found our true spiritual path.

However, our search for the actual Golden Dawn led nowhere—the Order seemed to have been dormant for several decades. So we formed our own temple, *Isis-Urania*, in Columbus, Georgia, in 1977 using Regardie's *The Golden Dawn* as our primary sourcebook. Within a couple of years we had initiated fourteen other members. Shortly afterward, we obtained Regardie's mailing address and began corresponding with him in 1981.

We first met "Francis" Israel Regardie and became his students in June 1982 when he came to our temple for a week of lectures and initiations. On the day of Corpus Christi (June 24, 1982), Regardie, acting as Chief Adept, consecrated our Vault of the Adepti, the complex ritual chamber required to perform Inner Order initiations. In the days that followed, Regardie performed two Adeptus Minor initiations. After that he assumed the office of Hierophant, consecrated our Neophyte Hall, and performed a Neophyte initiation. This was the one and only time that Regardie ever took on these offices and performed Golden Dawn initiation ceremonies.

Our friendship and study sessions with Regardie resulted in many long phone conversations as well as several trips to Sedona, Arizona—including a final two-week visit in 1985 only ten days before Regardie's death. Shortly thereafter, we performed the Requiem Ceremony from *The Golden Dawn* in his honor, in conjunction with the reading of one of his favorite pieces, "The Prayer of the Sylphs" from the Theoricus Ritual.

But the important work that Regardie first began by preserving the rituals and teachings of the Golden Dawn for future generations continues to bear fruit today. His book *The Golden Dawn* remains as one of the greatest gifts ever given to today’s practicing magicians. Within the last few decades, an explosion of interest in the Golden Dawn has resulted in the formation of new Golden Dawn temples and orders—some promote the traditional teachings while others focus upon a mixture of Golden Dawn with other spiritual traditions. New and old avenues for magic and personal growth based on the Order’s teachings continue to be explored and expanded upon within the greater esoteric community. Regardie’s role in this current Golden Dawn renaissance cannot be underestimated. His books have become the instruction manuals for Golden Dawn magicians of the twenty-first century.

However, students have not always found *The Golden Dawn* an easy read. Many have yearned for an updated version of Regardie’s text, but the task of revamping this complex classic has been a daunting one. This is precisely why Llewellyn’s seventh edition is such a godsend.

This new edition of *The Golden Dawn* is the one that students have been waiting for—a clean edition with typos removed; translation errors fixed; consistent typography, spelling, and fonts; readable rituals with stage directions that make sense; fresh new illustrations; and a new index. John Michael Greer’s knowledge and expertise on this formidable project has proven to be indispensable in this regard. He is to be heartily congratulated for his work on this definitive text. We suspect that this edition will be the standard for decades to come.

Swiss Psychologist Carl Jung tells us that “synchronicity is an ever present reality for those who have eyes to see.” The most important events in our lives have always been marked by a series of graceful synchronicities or “meaningful coincidences” that seem to defy mundane logic and define the essence of magic itself. Even an ostensibly simple act, like the timely purchase of a copy of Regardie’s *The Golden Dawn*, has had great meaning for us—it signaled the beginning of our life-long journey into the realm of magic. This book was the catalyst that set our spiritual lives on the path of their orbits. Readers of this new edition of *The Golden Dawn* may find that the same is true for them.

—Chic Cicero and Sandra Tabatha Cicero
Chief Adepts of the Hermetic Order of the Golden Dawn
Feast of St. Francis of Assisi, October 4, 2015

Foreword to the Seventh Edition by John Michael Greer

Every so often in the history of magic, a single book gathers up the occult teachings and practices of an entire era within its pages and becomes a core resource for generations of mages thereafter. *On the Mysteries* by Iamblichus of Chalcis, which gathered the heritage of classical Pagan magic and transmitted it to the future; *Picatrix*, which taught generations of medieval wizards the mysteries of Arabic astrological magic; and *Three Books of Occult Philosophy* by Heinrich Cornelius Agrippa, which handed down the magic of the Renaissance to later times—these and books like them have had a profound impact on magical theory and practice down through the centuries.

The twentieth century also produced such a book, and it's the one you now hold in your hands. Over the three quarters of a century since it first saw print, Israel Regardie's *The Golden Dawn* has become far and away the most influential modern handbook of magical theory and practice. It is a treasure chest of arcane lore that has inspired countless students of magic and found an honored place as an essential textbook in scores of magical lodges and occult schools. It has been translated into many languages and copied (with or without acknowledgment) by hundreds of authors, and the fundamental concepts and practices of magic presented in its pages have been taken up by occult traditions all over the world.

Like most modern students of magic, I can testify to the importance of *The Golden Dawn* from personal experience. When I began learning the magical art, back in the middle years of the 1970s, publicly available resources on the subject were scarce, and most books on occult subjects were long on pretentious verbiage and embarrassingly short on actual theory or practice. There were a few welcome exceptions—Francis King and Stephen Skinner's *Techniques of High Magic* and Gareth Knight's two little gems *Occult*

Exercises and Practices and *The Practice of Ritual Magic* were among the most important in my early studies—but the most significant of all, the book that mattered most to me and many other students of my generation, was *The Golden Dawn*.

It took me several years to save up the money to buy my first copy, and longer still to tackle the formidable prospect of working my way through it from cover to cover—from the first Knowledge Lecture in Volume One to the final intricacies of Enochian chess in the last pages of Volume Four. Like most other serious students of Golden Dawn magic, though, that's what I finally did, and for well over a decade thereafter, *The Golden Dawn* was the constant companion of my magical training.

These days, good books on magic are much more readily available than they once were. Students of magic have any number of readable, well-organized introductory guides they can buy and study. The prospect of spending ten or twelve years of daily study and practice, slogging through *The Golden Dawn* page by page, may seem as outdated as writing on clay tablets. Still, for those who have already learned the basics of the magical art, putting in the time that's needed to master a tradition of magic from top to bottom—from the simplest introductory lessons and exercises straight through to the summits of its philosophy and practice—opens doors that nothing else can.

The Golden Dawn, in turn, is among the very best resources for systematic study and practice along these lines, because it's not simply the record of one person's experience and practice. The rituals, essays, and instructional papers that make up *The Golden Dawn* were written by many people over the course of nearly half a century, and thus embody the experience of an entire magical order and of the traditions from which that order was born. Even those students of magic whose primary work lies elsewhere have much to learn from a careful study of the teachings of the Hermetic Order of the Golden Dawn. For those who feel themselves called to the Golden Dawn tradition, on the other hand, it contains enough in the way of magical teachings and techniques to keep the aspiring mage busy for a lifetime.

* * *

Francis Israel Regardie was born in London’s West End slum district in 1907, the child of an impoverished Jewish family, and emigrated to the United States with his parents at the age of fourteen. In his teen years, he enrolled in the Societas Rosicruciana in America (SRIA), one of the many Rosicrucian orders active in America at that time, and reached the rank of Zelator. In 1927, he encountered the writings of Aleister Crowley; he was deeply impressed and wrote to Crowley, met him in Paris a short time later, and found himself hired as the Great Beast’s secretary.

That position lasted until 1931, when Crowley ran out of money. In the meantime, Regardie devoted much of his time to studying magic and occult philosophy, and he published his first two books in the year following his parting with Crowley—*A Garden of Pomegranates*, a short but useful summary of Cabalistic teaching, and the far more substantial *The Tree of Life*, which still ranks as one of the best summaries of the basic philosophy and approach of Golden Dawn magic ever penned.

These books won him entrance to the British magical community, and he was initiated into the Hermes Temple of the Stella Matutina, one of the fragments left over from the explosive disintegration of the original Hermetic Order of the Golden Dawn in 1900–1903. There he rose quickly through the grades of initiation, and he received most of the instructional materials included in this book. He was appalled, however, by what he saw as the ignorance and incompetence of the leading members of Hermes Temple, and he learned, to his dismay, that many of the teaching documents of the original Golden Dawn had been withdrawn from circulation or even destroyed. These unwelcome discoveries convinced him that something drastic had to be done if the teachings of the Golden Dawn were to be saved from extinction. This inspired him to begin collecting as many Golden Dawn documents as he could find, making use of his contacts throughout the British occult scene to fill out the set of rituals and papers he had received as a Hermes Temple initiate.

In 1935, Regardie took all of the Golden Dawn documents in his collection and began the immense task of assembling them into a single book. His efforts to place the project with his British publisher went nowhere—there have been rumors ever since that one or another influential British occultist applied pressure to sink the project—and so he returned to the United States and found an American occult publisher, Aries Press in Chicago, willing to take on the gargantuan project. *The Golden Dawn* duly appeared in four volumes between 1937 and 1940.

Regardie went on to have a long and distinguished career as an author of occult nonfiction, a therapist in the alternative health care field, and a guide and inspiration to many younger American occultists. Many of his books remain valuable guides to students of magic today. *The Golden Dawn*, though, remains his most durable legacy, and it will likely remain so for centuries to come. Few authors, in and out of the occult field, have the opportunity to create a work that will be passed down through the ages; *The Golden Dawn* is such a work.

The way Regardie arranged the four original volumes of *The Golden Dawn* may seem puzzling at first, but it comes out of the task he set himself—that of preserving the teachings of an order whose custodians seemed content to let it die in total obscurity. It's one thing to receive occult teachings and disciplines in a magical lodge that can illustrate them symbolically in ritual, and impress the subtle dimension of those teachings into the new initiate's mind and spirit, before handing over the knowledge lectures that give the symbols, the practices, and the patterns of subtle energy their resting place in ordinary knowledge. It's quite another to study those same teachings and disciplines alone, without the benefit of ceremonial initiation, and these two paths define very different ways in which the tradition can best be approached.

This is why, for example, the knowledge lectures of the grades are all given in Volume One, prior to any of the rituals. Encountering the rituals for the first time as a written text, without any grasp of the meaning of the symbolism deployed in them, invites frustration and discouragement. Start instead with the knowledge lectures, study them carefully, take up the basic exercises given in the first knowledge lecture and practice them daily, and by the time you reach the texts of the degree rituals, you'll be able to figure out what's going on. In the same way, once the knowledge lectures and degree rituals have been studied, the magical disciplines in Volume Three and the advanced techniques in Volume Four can readily be mastered.

Those readers who are approaching this book as a resource for magical training, outside the purview of a functioning Golden Dawn temple, thus need only proceed through the teachings in the order in which they appear in this book. Start with Regardie's introduction, which provides a thorough overview of the Order's teachings and ceremonies, along with a great deal of valuable practical advice on how to approach the Golden Dawn system without the assistance of a temple or the mentorship of adepts.

With that overview in place, proceed to the first knowledge lecture, and learn what it has to teach; not in a casual manner, but thoroughly, because you will be using every detail constantly in your later work. Learn the astrological symbols and the Hebrew letters so that you not only can read them at a glance but can draw them accurately at will and can write the names of the Sephiroth in Hebrew letters without having to look up the spelling.

Special attention should be directed to the two practical techniques given to the Neophyte in the first knowledge lecture—the Lesser Ritual of the Pentagram and the Golden Dawn method of meditation. Students very often slight these two fundamental practices, passing from the Lesser Ritual of the

Pentagram to more complicated ceremonies as soon as possible, and ignoring the meditations entirely. That way lies failure, for like any other building, the temple of initiation can never be stronger than its foundation.

The Lesser Ritual of the Pentagram, as given on page 56, practiced twice daily as described in the knowledge lecture—invoking in the morning, banishing in the evening—provides essential training in core skills of magical practice and establishes the elemental symbols and forces in the mind and subtle body of the student. Over time, it also teaches direct perception of the movement of magical energies: a crucial skill, and one too often neglected in magical training nowadays. Practicing day after day, the student becomes aware of the changes that follow when force is invoked or banished, and this awareness broadens to a powerful sense of magical energies at work.

The Golden Dawn method of meditation is equally important to students who are pursuing the work on their own. The method given in the First Meditation on page 55 may seem embarrassingly simple, but like so much of the fundamental work of the order, it has depths that do not show themselves at a casual glance. The key to those depths, as with the comparable depths of the Lesser Ritual of the Pentagram, is daily practice.

Discursive meditation, to give the method its proper name, is in fact one of the lost keys of Western occultism. Many of the emblems, images, and enigmatic texts of occult tradition are meant to be "unpacked" through daily meditation. The aspiring student of the Golden Dawn tradition is well advised to start with the initial topic of meditation given in the first knowledge lecture, and then go on to meditate on the symbols of astrology, the names of the ten Sephiroth, the words and images of the Lesser Ritual of the Pentagram, and the two pillars of the temple. Upon reaching the second knowledge lecture, after the assigned meditation, the symbols and teachings of the Zelator grade become themes for meditation, and so on.

This is an important part of the work for those who have the opportunity to pursue their studies as a member of a Golden Dawn temple, but it's far more important for those who are doing the work on their own. Systematic meditation on the symbols and teachings of each grade has the same magical effect as passing through a ceremonial initiation into that grade; either way, the symbols, concepts, and energies of the grade are awakened in what the Golden Dawn teachings call the sphere of sensation—the aura of subtle energies that surrounds the individual—and allow the initiate to come into contact with the magical powers of the cosmos.

The Lesser Ritual of the Pentagram and daily meditation on the knowledge lectures, followed by the ritual of each grade, provide the solitary student with the foundation of practical work for the Outer Order grades. Once the first two volumes of this book have been worked through in this way, the student is well prepared to go on to the two volumes following, and take up the work of ritual magic, skrying in the spirit vision, divination, and the rest of the extraordinary panoply of occult technique provided in the Golden Dawn papers collected here.

This work is essential to those who seek to practice Golden Dawn magic themselves, but it is even more so to those who aspire to teach and initiate others. Golden Dawn temples have been founded using only the material in *The Golden Dawn* as a basis for working, but in my experience, at least, the founders of successful temples studied and practiced the Golden Dawn teachings thoroughly themselves before trying to share the tradition with anyone else. Just as an unlit match will not light a candle, an initiation ritual performed by officers who have not themselves contacted and integrated the magical energies of the grade being conferred is nothing more than amateur theatrics. Only those who invest the time and effort to learn the teachings, meditate on the symbols, practice the rituals, and awaken the energies of the tradition are in any position to pass on the tradition to others.

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The Golden Dawn, as noted above, originally appeared in four hardbound volumes. The first four Llewellyn editions were straightforward reprints of the original version, in double or a single volume, with a few minor additions to the text. This had the benefit of fidelity to the original work; still, first the edition had its share of errors and misprints, many illustrations were left out to save money, and the graphics that did find their way into print were crudely drawn and not always useful. These were duly reproduced in the editions that followed.

The sixth edition, which appeared in 1989, was a far more ambitious project. The text was scanned and reset, not merely reprinted, and some of the errata in the original edition were finally caught and fixed; a table of contents, a table of diagrams, and a very thorough index compiled by David Godwin were added for the convenience of students; a substantial body of additional forewords, afterwords, explanations, and introductions to the ritual work were written by some of the most active and respected Golden Dawn initiates of that era; and changes were made here and there to correspond to the practice of current Golden Dawn temples.

These real accomplishments, though, were balanced by serious flaws. The illustrations, with all their shortcomings, were carried over unchanged from earlier editions; the missing images were not inserted; and the process of scanning and resetting the text, though it caught some old errors, managed to add new ones. The additional material added to the text, while it was erudite and in places very helpful, tended to confuse specific interpretations of the Golden Dawn tradition with the tradition itself, and made the resulting volume less useful to the many students who approached the work in different ways. Meanwhile, down on the material plane, the sheer volume of text, combined with the publisher’s decision to produce the book in paperback format, required such small type, dense printing, and compressed layout that the sixth edition earned the less-than-affectionate nickname of “the black brick.”

When Llewellyn Publications asked me to take on the project of preparing a seventh edition, we agreed from the beginning that the best strategy was to go back to basics. There are many ways to fill in the general outline of work sketched out by the Golden Dawn papers and Regardie's editorial notes; rather than inserting one of these approaches—mine or anyone else's—into *The Golden Dawn*, it seemed best to let the text speak for itself and to encourage Golden Dawn temples and teachers to do as some have already done and prepare commentaries setting out their specific interpretations of teaching and practice.

More generally, as I researched the various options, it became clear to me that *The Golden Dawn* deserved to be treated as any other classic work is treated when a new edition is prepared nowadays. As far as possible, along these lines, I have tried to free it from editors' and printers' errors, to correct those obvious mistakes that needed to be fixed, to adjust the text to current standards of capitalization and punctuation, and to supply it with the missing illustrations and with more accurate and attractive graphics throughout, so that the original work can communicate itself more completely to its readers. I have also added footnotes where this seemed helpful.

One result of the editorial decisions just indicated may briefly startle readers familiar with older editions of *The Golden Dawn*. The original Golden Dawn papers were written in the late nineteenth and early twentieth centuries, but their authors wanted to make them look much older, and they deliberately used archaic style, grammar, and capitalization to get that effect. The style and grammar have been left unchanged, but modern editions of nineteenth-century books normally prune the exuberant capitalization of that period. Consider the following typical passage, from *The Garden of Eden Before the Fall* (page 84):

> Thus the Rivers form a Cross and on it THE GREAT ADAM, the SON who is to rule the Nations, was extended from TIPHARETH and his arms stretch out to GEBURAH AND GEDULAH, and in MALKUTH is EVE, supporting with her hands the TWO PILLARS.

By bringing the capitalization up to date—

> Thus the rivers form a cross and on it the great Adam, the son who is to rule the nations, was extended from Tiphareth, and his arms stretch out to Geburah and Gedulah, and in Malkuth is Eve, supporting with her hands the two pillars.

—nothing is lost, and a great deal of readability is gained.

From the very earliest days of the project, it was clear to me that the task of preparing a corrected edition of *The Golden Dawn* required more than a single pair of eyes and hands, and I sent out a general letter to the Golden Dawn community asking for assistance. The results went far beyond anything I expected, both in terms of the number of people who responded and the level of assistance they were willing to offer. The response was so great that I was not able to make use of all the help that was offered, especially once it became clear that the best approach to this project would be an improved edition of Regardie's work rather than a completely new presentation of the original source material he used. I remain grateful to all the many people who sent encouragement and suggestions. Any remaining errors and inadequacies in this new edition, of course, are mine.

I would like to thank the following members of the Golden Dawn community for their contributions to this new edition: Nicholas Chapel, Dirk Cloete, Alfred DeStefano, Nick Farrell, Adam Forrest, David Griffin, Earl King Jr., Darcy Kuntz, Walter Lavash, Aaron Leitch, Harry Lerwill, Liza Lewelyn, Sean O'Daniels, Samuel Scarborough, Mark Stavish, Patrick Terrell, Clare Vaughn, Peregrin Wildoak, and Nagasiva Yronwode. Particular thanks are due to two contributors from the Golden Dawn community: Uri Raz took on the immense task of compiling a list of typographical and printing errors in the sixth edition, and completed it with aplomb, and James Clark tackled the equally huge project of creating a completely new and corrected set of illustrations for the new edition, and carried it off with equal success.

At Llewellyn Publications, associate publisher Bill Krause offered me this project and was always available for e-mail discussions; senior acquisitions editor Elysia Gallo shepherded it along the journey from first discussions to final edits, and editor Stephanie Finne made the last stages of that journey a good deal easier than I had expected. My thanks go with all.

Finally, a word of acknowledgment is owed to those without whom this project would never have been possible in the first place. To William Wynn Westcott and Samuel Liddell Mathers, who founded the Hermetic Order of the Golden Dawn; to the adepti and initiates of the original order and its successor groups, who contributed so much to the tradition; to Israel Regardie, who gathered up the results and made sure they would not be lost to the future; to Carl Llewellyn Weschke, who republished *The Golden Dawn* and kept it in print despite the ups and downs of popular taste; and to all the readers and students of the Golden Dawn, past, present, and future, this new edition is dedicated. May it bring Light in Extension to students of the Mysteries for generations to come.

—John Michael Greer

Introduction to the First Edition by Israel Regardie

It was in the year 1890 that Dr. Franz Hartmann, in an endeavour to provide a simple outline of the vicissitudes of what came to be known as the Rosicrucian Order, wrote a book entitled *In the Pronaos of the Temple*. The central figure of this history was a monk, Fr. R.C.—described in the earliest Rosicrucian manifesto the F*ama Fraternitatis* as the “pious, spiritual, and highly-illuminated Father … It is said that he was a German nobleman who had been educated in a convent, and that long before the time of the Reformation he had made a pilgrimage to the Holy Land in company with another brother of this convent, and that while at Damascus they had been initiated by some learned Arabs into the mysteries of the secret science. After remaining three years at Damascus, they went to Fez, in Africa, and there they obtained still more knowledge of magic, and of the relations existing between the macrocosm and microcosm. After having also traveled in Spain, he returned to Germany, where he founded a kind of convent called *Sanctus Spiritus*, and remained there writing his secret science and continuing his studies. He then accepted as his assistants, at first, three, and afterwards, four more monks from the same convent in which he had been educated, and thus founded the first society of the Rosicrucians. They then laid down the results of their science in books, which are said to be still in existence, and in the hands of some Rosicrucians. It is then said that 120 years after his death, the entrance to his tomb was discovered. A staircase led into a subterranean vault, at the door of which was written, *Post annos CXX patebo*. There was a light burning in the vault, which, however, became extinct as soon as it was approached. The vault had seven sides and seven angles, each side being five feet wide and eight feet high. The upper part represented the firmament, the floor, the earth, and they were laid out in triangles, while each side was divided into ten squares. In the middle was an altar, bearing a brass plate, upon which were engraved the letters, *A.C.R.C.*, and the words *Hoc Universi Compendium vivus mihi Sepulchrum feci*. In the midst were four figures surrounded by the words, *Nequaquam Vacuum. Legis Jugum. Libertas Evangelii. Dei Gloria Intacta.* Below the altar was found the body of Rosenkreutz, intact, and without any signs of putrefaction. In his hand was a book of parchment, with golden letters marked on the cover with a *T*, and at the end was written, *Ex Deo nascimur. In Jesus morimur. Per Spiritum Sanctum reviviscimus*."

It was upon this schema and from this original body, to state it briefly, that the Hermetic Order of the Golden Dawn claimed direct descent. Its history lecture, however, volunteered very few verifiable details as to the historical facts which, from the scholarly point of view, we should be acquainted with—the details for example of the line of descent from, say, 1614 to 1865. Current within the present-day Order was the belief that at various dates within the period named, the Order as an organized body of students ceased to exist. Instead, there was an oral continuation of teaching from isolated initiates here, there, and everywhere, until more recent times when religious and political conditions did not militate against the advisability of formulating a group. With the institution of a definite body, the original system of grades was reestablished, and the systems of alchemy, the Qabalah, and magic once more were taught to zealous, aspiring Neophytes. As a cloak to their activities, they likewise continued in the early agreement of the Order, which was:

"First, that none of them should profess any other thing than to cure the sick, and that gratis.

"Second, none of the posterity should be constrained to wear one certain kind of habit, but therein to follow the custom of the country.

"Third, that every year, upon the day C. they should meet together at the house *Sanctus Spiritus*, or write the cause of his absence.

"Fourth, every brother should look about for a worthy person who, after his decease, might succeed him.

"Fifth, the word R.C. should be their seal, mark, and character.

“Sixth, the fraternity should remain secret one hundred years.”

With this preliminary account, we may turn to the claims of the Order within the more historical times of the late nineteenth century, though unfortunately, these claims are no more verifiable and certainly no clearer than those that characterized its beginning.

“The Order of the Golden Dawn,” narrates the history lecture of that Order, “is an Hermetic society whose members are taught the principles of occult science and the magic of Hermes. During the early part of the second half of last century, several eminent adepti and chiefs of the Order in France and England died, and their death caused a temporary dormant condition of temple work.

“Prominent among the adepti of our Order and of public renown were Eliphas Lévi, the greatest of modern French magi; Ragon, the author of several books of occult lore; Kenneth M. Mackenzie, author of the famous and learned Masonic Encyclopaedia; and Frederick Hockley, possessed of the power of vision in the crystal, and whose manuscripts are highly esteemed. These and other contemporary adepti of this Order received their knowledge and power from predecessors of equal and even of greater eminence. They received indeed and have handed down to us their doctrine and system of theosophy and Hermetic science and the higher alchemy from a long series of practiced investigators whose origin is traced to the Fratres Roseae Crucis of Germany, which association was founded by one Christian Rosenkreutz about the year 1398 AD.

“The Rosicrucian revival of mysticism was but a new development of the vastly older wisdom of the Qabalistic rabbis and of that very ancient secret knowledge, the magic of the Egyptians, in which the Hebrew Pentateuch tells you that Moses, the founder of the Jewish system, was ‘learned,’ that is, in which he had been initiated.”

In a slender but highly informative booklet entitled *Data of the History of the Rosicrucians* published in 1916 by the late Dr. William Wynn Westcott, we find the following brief statement: “In 1887 by permission of S.D.A. a continental Rosicrucian adept, the Isis-Urania Temple of Hermetic Students of the G.D. was formed to give instruction in the mediaeval occult sciences. Fratres M.E.V. with S.A. and S.R.M.D. became the chiefs, and the latter wrote the rituals in modern English from old Rosicrucian mss. (the property of S.A.) supplemented by his own literary researches.”

In these two statements is narrated the beginning of the Hermetic Order of the Golden Dawn—an organization which has exerted a greater influence on the development of occultism since its revival in the last quarter of the nineteenth century than most people can realize. There can be little or no doubt that the Golden Dawn is, or rather was until very recently, the sole depository of magical knowledge, the only occult Order of any real worth that the West in our time has known. A great many other occult organizations owe what little magical knowledge is theirs to leakages issuing from that Order and from its renegade members.

The membership of the Golden Dawn was recruited from every circle, and it was represented by dignified professions as well as by all the arts and sciences, to make but little mention of the trades and business occupations. It included physicians, psychologists, clergymen, artists, and philosophers. And normal men and women, humble and unknown, from every walk of life have drawn inspiration from its font of wisdom, and undoubtedly many would be happy to recognize and admit the enormous debt they owe it.

As an organization, it preferred after the fashion of its mysterious parent always to shroud itself in an impenetrable cloak of mystery. Its teaching and methods of instruction were stringently guarded by serious penalties attached to the most awe-inspiring obligations in order to ensure that secrecy. So well have these obligations, with but one or two exceptions, been kept that the general public knows next to nothing about the Order, its teaching, or the extent and nature of its membership. Though this book will touch upon the teaching of the Golden Dawn, concerning its membership as a whole the writer will have nothing to say, except perhaps to repeat what may already be more or less well known. For instance, it is common knowledge that W.B. Yeats, Arthur Machen, and if rumour may be trusted, the late Allan Bennett were at one time among its members, together with a good many other writers and artists.

With regard to the names given in Dr. Westcott's statement, it is necessary that we bestow to them some little attention in order to unravel, so far as may be possible, the almost inextricable confusion which has characterized every previous effort to detail the history of the Order. M.E.V. was the motto chosen by Dr. William Robert Woodman, an eminent Freemason of the last century. *Sapere Aude* and *Non Omnis Moriar* were the two mottoes used by Dr. Westcott, an antiquarian, scholar, and coroner by profession. S.R.M.D. or *S' Rhiogail Ma Dhream* was the motto of S.L. MacGregor Mathers, the translator of *The Greater Key of King Solomon*, the *Book of the Sacred Magic of Abramelin the Mage*, and *The Kabbalah Unveiled*, which latter consisted of certain portions of the Zohar prefixed by an introduction of high erudition. He also employed the Latin motto *Deo Duce Comite Ferro*. S.D.A. was the abbreviation of the motto *Sapiens Dominabitur Astris* chosen by a Fraulein Anna Sprengel of Nuremberg, Germany. Such were the actors on this occult stage, this the *dramatis personae* in the background of the commencement of the Order. More than any other figures who may later have prominently figured in its government and work, these are the four outstanding figures publicly involved in the English foundation of what came to be known as the Hermetic Order of the Golden Dawn.

How the actual instigation of the Order came to pass is not really known. Or rather, because of so many conflicting stories and legends, the truth is impossible to discover. At any rate, so far as England is concerned, without a doubt we must seek for its origin in the Societas Rosicruciana in Anglia. This was an organization formulated in 1865 by eminent Freemasons, some of them claiming authentic Rosicrucian initiation from continental authorities.

Amongst those who claimed such initiation was one Kenneth H. Mackenzie, a Masonic scholar and encyclopaedist, who had received his at the hands of a Count Apponyi in Austria. The objects of this society, which confined its membership to Freemasons in good standing, was "to afford mutual aid and encouragement in working out the great problems of Life, and in discovering the secrets of nature; to facilitate the study of the systems of philosophy founded upon the Kaballah and the doctrines of Hermes Trismegistus." Dr. Westcott also remarks that today its Fratres "are concerned in the study and administration of medicines, and in their manufacture upon old lines; they also teach and practice the curative effects of coloured light, and cultivate mental processes that are believed to induce spiritual enlightenment and extended powers of the human senses, especially in the directions of clairvoyance and clairaudience."

The first chief of this society, its Supreme Magus so-called, was one Robert Wentworth Little who is said to have rescued some old rituals from a certain Masonic storeroom, and it was from certain of those papers that the society's rituals were elaborated. He died in 1878, and in his stead was appointed Dr. William R. Woodman. Both Dr. Westcott and MacGregor Mathers were prominent and active members of this body. In fact, the former became Supreme Magus upon Woodman's death, the office of Junior Magus being conferred upon Mathers. One legend has it that one day Westcott discovered in his library a series of cipher manuscripts, and in order to decipher them he enlisted the aid of MacGregor Mathers. It is said that this library was that of the Societas Rosicruciana in Anglia, and it is likewise asserted that those cipher manuscripts were among the rituals and documents originally rescued by Robert Little from Freemason's Hall. Yet other accounts have it that Westcott or a clerical friend found the manuscripts on a bookstall in Farringdon Street. Further apocryphal legends claim that they were found in the library of books and manuscripts inherited from the mystic and clairvoyant Frederick Hockley, who died in 1885. Whatever the real origin of these mysterious cipher manuscripts, when eventually deciphered with the aid of MacGregor Mathers, they were alleged to have contained the address of a Fraulein Anna Sprengel who purported to be a Rosicrucian adept, in Nuremberg. Here was a discovery that, naturally, not for one moment was neglected. Its direct result was a lengthy correspondence with Fraulein Sprengel, culminating in the transmission of authority to Woodman, Westcott, and Mathers to formulate in England a semi-public occult organization that was to employ an elaborate magical ceremonial, Qabalistic teaching, and a comprehensive scheme of spiritual training. Its foundation was designed to include both men and women on a basis of perfect equality in contradistinction to the policy of the Societas Rosicruciana in Anglia, which was comprised wholly of Freemasons. Thus, in 1887, the Hermetic Order of the Golden Dawn was established. Its first English Temple, Isis-Urania, was opened in the following year.

There is a somewhat different version as to its origin, having behind it the authority of Frater F.R., the late Dr. Felkin, who was the Chief of the Stella Matutina as well as a member of the Societas Rosicruciana. According to his account, and the following words are substantially his own, prior to 1880, members of the Rosicrucian Order on the Continent selected with great care their own candidates whom they thought suitable for personal instruction. For these pupils they were each individually responsible, the pupils thus selected being trained by them in the theoretical traditional knowledge now used in the Outer Order. After some three or more years of intensive private study, these pupils were presented to the chiefs of the Order, and if approved and passed by examination, they then received their initiation into the Order of the Roseae Rubeae et Aureae Crucis.

The political state of Europe in the nineteenth century was such that the strictest secrecy as to the activities of these people was very necessary. England, however, where many Masonic bodies and semiprivate organizations were flourishing without interference, was recognized as having far greater freedom and liberty than the countries in which the continental adepts were domiciled. Some, but by no means all, suggested therefore that in England open temple work might be inaugurated. And Dr. Felkin here adds, though without the least word of explanation as to what machinery was set in motion towards the attainment of that end, “and so it was … It came about then that temples arose in London, Bradford, Weston-super-Mare, and Edinburgh. The ceremonies we have were elaborated from cipher manuscripts, and all went well for a time.”

Since the history of the Hermetic Order of the Golden Dawn subsequent to this period has already been narrated elsewhere, there is little need to repeat it. Those who may be interested in a detailed, meticulous history of the Rosicrucian claim as it has existed in Europe during the past three hundred years are advised to consult Arthur Edward Waite’s *The Brotherhood of the Rosy Cross*, while in my small work *My Rosicrucian Adventure* the events that occurred to the Golden Dawn, culminating in this present publication of its teaching and rituals, are delineated at some length. The motives that have confirmed me in this decision to act contrary to the obligation of secrecy are there presented and discussed. And with these directions, let us pass from historical bones to what is the dynamic life and soul of the Order, its teaching and ceremonial technique of initiation.

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Before one can grasp the nature of ceremonial initiation, which was the assumed function of the Golden Dawn, a few fundamental notions of the philosophy underlying its practice must be grasped. The basic theory of the Order system was such as to identify certain of the grades with various spiritual principles existing in the universe. Hence a philosophy which describes, classifies, and purports to understand the nature of the universe must be studied before the significance of the grades can be appreciated. One of the most important backgrounds of the system is the scheme of the Qabalah, a Jewish system described at length in my *Tree of Life* and the knowledge lectures herein. Since it is primarily a mystical method, the Qabalah has innumerable points of identity with the more ancient systems elaborated by other peoples in other parts of the world. Its most important root concept is that the ultimate root from which this universe, with all things therein, has evolved is *Ain Soph Aour*, infinite or limitless light. So far as our minds are capable of conceiving such metaphysical abstractions, this is to be understood as an infinite ocean of brilliance wherein all things are held as within a matrix, from which all things were evolved, and it is that divine goal to which all life and all beings eventually must return.

Issuing from or within this boundless light, there manifests what is called the Tree of Life. Qabalists have produced a conventional glyph indicating thereupon ten numerations or Sephiroth, which are the branches of that Tree growing or evolving within space, ten different modes of the manifestation of its radiation—ten varying degrees of but one ubiquitous substance-principle.

The first of these numeration is called *Kether*, the Crown, and is the first manifestation from the unknown, a concentration of its infinite light. As the radiant apex of this heavenly tree, it is the deepest sense of selfhood and the ultimate root of substance. It constitutes the divine centre of human consciousness, all the other principles which comprise what we call man being rather like so many layers of an onion around a central core. From this metaphysical and universal centre duality issues, two distinct principles of activity, the one named *Chokmah*, Wisdom, and the other *Binah*, Understanding. Here we have the roots of polarity, male and female, positive and negative, fire and water, mind and matter, and these two ideas are the noumena of all the various opposites in life of which we have cognizance.

These three emanations are unique in a special way, and they especially symbolize that "light which shineth in darkness," the light of the spiritual self. As light shines into darkness, illuminating it without suffering a diminution of its own existence, so the workings of the Supernals, as these three Sephiroth are called, overflow from their exuberant being without thereby diminishing in any degree the reality or infinite vitality of their source. They are considered hence to have but little relation with the inferior Sephiroth that issue from them, except as stem and root. Yet though hardly in any philosophic relation to our phenomenal universe, we find when engaged in magical working that it is customary—even necessary—to open ourselves by invocation to its influence so that this divine power of the supernal light, descending through the human mind, may sanctify and accomplish the object of the ceremony itself. The Supernals are often portrayed diagrammatically and symbolically as a woman clothed with the sun, stars above her head and the moon at her feet—the typical anima figure of modern psychology.

She represents thus that First Matter of the alchemists, the description of which given by Thomas Vaughan in his *Coelum Terrae* is interesting to quote as indicating further the nature and qualities of the Supernals: "A most pure sweet virgin, for nothing as yet hath been generated out of her … She yields to nothing but love, for her end is generation, and that was never yet performed by violence. He that knows how to wanton and toy with her, the same shall receive all her treasures. First, she sheds at her nipples a thick heavy water, but white as any snow; the philosophers call it Virgin's Milk. Secondly, she gives him blood from her very heart; it is a quick, heavenly fire; some improperly call it their sulphur. Thirdly and lastly, she presents him with a secret crystal, of more worth and luster than the white rock and all her rosials. This is she, and these are her favors."

From this first triad, a second triad of emanations is reflected or projected downwards into a more coarse degree of substance. They likewise reflect the negative and positive qualities of two of the Supernals with the addition of a third factor, a resultant that acts as a reconciling principle. In passing, I should add that planetary attributions are given to these Sephiroth as expressing the type of their operation. *Kether* is Spirit, *Chokmah* refers to the Zodiac, and *Binah* is attributed to Saturn.

The fourth Sephirah is *Chesed*, meaning “Grace or Mercy”; also *Gedulah* is its other name, meaning “Greatness,” and to it is referred the astrological quality called Jupiter. Its concept is one of construction, expansion, and solidification.

Geburah is the fifth enumeration, Power or Might, and it is a symbol of creative power and force. Its planetary attribution is Mars, its quality being that destructive force which demolishes all forms and ideas when their term of usefulness and healthy life is done. It symbolizes not so much a fixed state of things, as an act, a further passage and transition of potentiality into actuality.

Six is the harmonizing and reconciling Sephirah, *Tiphareth*. The word itself means beauty and harmony. It is attributed to the sun, the lord and centre of our solar system. Just as Kether referred to the most secret depths of the Unconscious, the core of man’s life, so Tiphareth is its reflection, the ego, the ordinary human consciousness. This Sephirah completes the second triad, which is a triad of consciousness, as the first triad of the Supernal Light may be considered the triad of that which is supremely divine, the Superconscious.

Netzach, Victory, to which the planet Venus is referred, is the first Sephirah of the third and reflected triad, and marks an entirely different order of things. Here we enter the elemental sphere, where nature’s forces have their sway. It is also the region in the human sphere of what we may term the Unconscious. The magical tradition classifies this Unconsciousness into several strata, and to each of them is attributed some one of the four elements—fire, water, air, and earth. Netzach is attributed to the element of fire, and so far as concerns the classification of man’s principles, it represents his emotional life.

Its opposite pole on the Tree of Life, *Hod*, which means Splendour, receives the attribution of the planet Mercury. Its element is water, and its action represents fluidic mind, the thinking, logical capacity in man, as well as what may be called his magical or nervous force—what the Hindu systems denominate as prana.

The third of that triad is *Yesod*, the Foundation, the ninth Sephirah, the operation of the sphere of the moon. This is the airy sphere of the fourth dimension, termed in occultism the astral plane. Here we find the subtle electromagnetic substance into which all the higher forces are focused, the ether, and it constitutes the basis or final model upon which the physical world is built. Its elemental attribution is that of air, ever flowing, shifting, and in a constant flux—yet because of that flux, in perpetual stability. Just as the tremendous speed of the particles insures the stability of the atom, so the fleeting forms and motion of Yesod in all its implications constitute the permanence and surety of the physical world.

Pendant to these three triads is *Malkuth*, the Kingdom, referred to the element of earth, the synthesis or vehicle of the other elements and planets. Malkuth is the physical world, and in man represents his physical body and brain, the temple of the Holy Ghost—the actual tomb of the allegorical Christian Rosenkreutz.

These Sephiroth are not to be construed as ten different portions of objective space, each separated by millions and millions of miles—though of course they must have their correspondences in different parts of space. They are, rather, serial concepts, each condition or state or serial concept enclosing the other. Each Sephirah, be it spiritual, ethereal, or physical, has its own laws, conditions, and "times," if one may borrow terminology from Dunne's *Experiment with Time*. The distinction between them is one of quality and density of substance. The difference may well be one of dimension, besides representing different type-levels of consciousness, the "lower" worlds or Sephiroth being interpenetrated or held by the "higher." Thus Kether, the Crown, is in Malkuth, as one axiom puts it, by virtue of the fact that its substance is of an infinitely rare, attenuated, and ethereal nature, while Malkuth, the physical universe, is enclosed within the all-pervading spirit which is Kether in precisely the same way that Dunne conceives Time No. 1, to be enclosed or contained, or moving as a field of experience, within Serial Time No. 2.

So far as concerns the Supernals, for these are the ideas which must principally interest us, the Qabalah teaches us that they comprise an abstract impersonal principle. That is, it is explained as an exalted condition of consciousness rather than of substance; an essence or spirit that is everywhere and at all times expressed in terms of light. In one sense, and from a comparative point of view, it may help our understanding if we imagine it to have certain similarities to what our leading analytical psychologists call the collective unconscious.

Though wholly impersonal in themselves and without characteristics that are readily understandable to the ordinary mind, the Supernals are, to all intents and purposes, what is commonly thought of as God. In the Tibetan Buddhist system, an analogous concept is Sunyata, the Void. And the realization of the Void through yoga processes and the technical meditations of the Sangha is, to quote Dr. Evans-Wentz's book *The Tibetan Book of the Dead*, to attain "the unconditioned Dharmakaya, or the Divine Body of Truth, the primordial state of uncreatedness, of the Supramundane Bodhic, All-consciousness—Buddhahood." In man, this light is represented by the very deepest levels of his unconscious—a mighty activity within his soul, which one magical system calls the higher and divine genius. Though the Golden Dawn rituals persistently use phraseology that implies the belief in a personal God, that usage to my mind is a poetic or dramatic convention. A number of its very fine invocations are addressed to a deity conceived of in a highly individualistic and personal manner, yet if the student bears in mind the several Qabalistic definitions, these rituals take on added and profound meaning from a purely psychological point of view. That is, they are seen to be technical methods of exalting the individual consciousness until it comes to a complete realization of its own divine root, and that universal pure essence of mind which ultimately it is.

It may be convenient for the reader if I tabulate the names of the Sephiroth with the grades employed in the Golden Dawn, together with a few important attributions:

1. Kether.	The Crown. Spirit.	Ipsissimus	10° = 1xhx
2. Chokmah.	Wisdom.	Magus	9° = 2xhx
3. Binah.	Understanding.	Magister Templi	8°= 3xhx
4. Chesed.	Mercy.	Adeptus Exemptus	7°= 4xhx
5. Geburah.	Might.	Adeptus Major	6° = 5xhx
6. Tiphareth.	Harmony.	Adeptus Minor	5° = 6xhx
7. Netzach.	Victory. Fire.	Philosophus	4° = 7xhx
8. Hod.	Splendour. Water.	Practicus	3° = 8xhx
9. Yesod.	Foundation. Air.	Theoricus	2° = 9xhx
10. Malkuth.	Kingdom. Earth.	Zelator	1° = 1oxhx

In the consideration of the grades, I shall not discuss any others than those existing between Zelator and Adeptus Minor. My reason for doing so is that it is impossible for the ordinary individual to understand those above the grade of Adeptus Minor, and individuals who lay claim openly to such exalted grades, by that very act place a gigantic question mark against the validity of their attainment. He that is exalted is humble, and to have tasted that which is conveyed by the Adeptus Minor grade is so lofty an experience that few in their right minds, unless they were extremely saintlike in character, would consider themselves as having passed officially to a higher spiritual state.

Before proceeding to an analysis of the grades, and the ceremonies that were supposed to confer them, it has been thought advisable to consider the nature of initiation itself, which was the avowed function and purpose of the Order. What exactly is initiation? Those of us who have read some of the neo-occult and pseudo-Theosophical literature will also have heard the word initiation just too often to feel wholly at ease. Lesser initiations and greater initiations have been written of at some length. But the entire subject was surrounded with that vague air of mystery, that halo of sanctity and ambiguity whose only excuse can be ignorance on the part of the writers thereof. The degree of fantasy and attenuated sentimentality which has obtained expression from these sources, plus the real lack of knowledge as to the objects of these degrees and mysteries, act as a constant source of irritation. Particularly, when we remember that they were issued to satisfy people spiritually hungry and yearning with an indescribable hunger for but a few crumbs of the divine wisdom.

Learned dissertations have been published describing in great detail the folk customs of Australian aborigines and Polynesian and other primitive peoples. All the strange habits and unfamiliar rites of these tribes are paraded before our gaze—from their hour of birth, through the vicissitudes of their emotional life, to the moment of death and interment. We are asked to accept that these are initiations. The sole import attached to the word "initiation" in this connection is that of the formal acceptance of a boy at puberty, for example, into the communal life of his people.

Moreover, Jane E. Harrison, Sir J.G. Frazer, and a host of other excellent scholars have provided us with a wealth of anthropological data so far as the Greeks and Romans of another day are concerned. Some knowledge of their religious rites and observances is displayed. The daily habits of the people are carefully noted and recorded in many a tome.

They also describe, though more haltingly and with rather less confidence, the circumstances surrounding the ancient mystery cults. The symbolism of these mystery religions was, we see, in certain aspects uniform. All were dramas of redemption, plans of salvation, and ways of purgation. Degrees of initiation, baptism by water, a mystical meal for the privileged, dramatic plays depicting the life and death of some god or other—these are the familiar incidents of the cults described by our scholars.

But the obvious question arises, what spiritual value have such things for us? Do they help our own interior development so that we may solve our personal problems and handle more satisfactorily the rather difficult process of living today? And is this sort of thing what the adepts of old implied by initiation? And if this is all there is to it, why should so many moderns have been so curiously perturbed and excited by it all? Some other meaning must be latent herein; some other purpose to the rite must have been understood by their original observers whereby they were spiritually assisted and aided not only to deal adequately with life but to further the conquest and manifestation of their own latent spiritual nature.

For despite every record, and every learned attempt to penetrate into the significance of these rites, as to the exact procedure of the theurgic technique we still obtain no lasting satisfaction or understanding. There was undoubtedly a secret about these celebrations, both ethnic and early Christian, which no exoteric record has divulged or common sense, so-called, succeeded wholly to explain away. And the reason, no doubt, is this. Though the early writers felt no hesitancy in expounding certain principles of the philosophy of their mysteries, none felt it incumbent upon himself to record in black and white the practical details of the magical technique. Hence it is, in the absence of a description of the practical elements of these rites, that our scholars, anthropologists, and philosophers do not feel inclined to attach much significance to the ancient mysteries other than an ordinary religious or philosophic one. That is, it is their belief that ordinary notions of an advanced theological or philosophical nature were promulgated therein. For I may add in passing the complete esoteric technique of initiation has never previously passed into open publication. It has been reserved in all secrecy for initiates of the sacred schools of magic. While various documents explaining the principia of this wisdom were circulated amongst the members of these schools, the oaths of secrecy attaching to their receipt was such that in recent times, as I have said, few lay exponents of the ancient religions and philosophies have never so much as suspected the existence of these principia.

The root of the word itself means “to begin” or “to commence anew.” Initiation is thus the beginning of a new phase or attitude to life, the entry, moreover, into an entirely new type of existence. Its characteristic is the opening of the mind to an awareness of other levels of consciousness, both within and without. Initiation means above all spiritual growth—a definite mark in the span of human life.

Now one of the best methods for bringing about this stimulus of the inner life, so that one does really begin or enter upon an entirely new existence characterized by an awareness of higher principles within, is the ceremonial technique. By this we mean that a ceremony is arranged in which certain ideas, teachings, and admonitions are communicated to the candidate in dramatic form in a formally prepared temple or lodge room. Nor is this all—otherwise, no claim could be made on behalf of magic that it really and not merely figuratively initiates. For the utterance of an injunction does not necessarily imply that it can sink sufficiently deeply into consciousness so as to arouse into renewed activity the dormant spiritual qualities. And we have already witnessed the invalidity and spiritual bankruptcy of innumerable organizations, religious, secular, and fraternal so-called, which have their own rituals and yet, taking them by and large, have produced very few initiates or spiritually-minded men and women, saints or adepts of any outstanding merit.

The efficacy of an initiation ceremony depends almost exclusively on the initiator. What is it that bestows the power of successful initiation? This power comes from either having had it awakened interiorly at the hands of some other competent initiator, or that a very great deal of magical and meditation work has successfully been performed. It is hardly necessary at this juncture to labor at a description of these exercises and technical processes of development that were undertaken by candidates and would-be initiators. These have been delineated at length elsewhere, both in my *Tree of Life*, and in an incomparably fine form in the Golden Dawn documents presented herein. But it is necessary to emphasize the fact that an anterior personal training and prolonged magical effort are the sole means by which one is enabled so to awaken the dormant spiritual life of another that he may well and truly be called “initiated.”

Now we know from an examination of the above-mentioned documents and of ancient literature that the object of the theurgic art, as the magical concept of initiation was then termed, was so to purify the personality that that which was there imprisoned could spring into open manifestation. As one of the alchemical expositors has expressed it: “Within the material extreme of this life, when it is purified, the Seed of the Spirit is at last found.” The entire object of all magical and alchemical processes is the purification of the natural man, and by working upon his nature to extract the pure gold of spiritual attainment. This is initiation.

These Golden Dawn rituals and ceremonies of initiation are worthy of a great deal of study and attention. It is my sincere and fervent hope that meditation and a close examination will be made of the text. Now, if we examine these texts carefully, we shall find that we can epitomize in a single word the entire teaching and ideal of those rituals. If one idea more than any other is persistently stressed from the beginning that idea is in the word *light*. From the candidate’s first reception in the Hall of the Neophytes when the Hierophant adjures him with these words: “Child of Earth, long hast thou dwelt in darkness. Quit the night and seek the day,” to the transfiguration in the Vault ceremony, the whole system has as its objective the bringing down of the light. For it is by that light that the golden banner of the inner life may be exalted; it is in light where lies healing and the power of growth. Some vague intimation of the power and splendour of that glory is first given to the aspirant in the Neophyte Grade when, rising from his knees at the close of the invocation, the light is formulated above his head in the symbol of the white triangle by the union of the implements of the three chief officers. By means of the Adeptus Minor ritual, which identifies him with the chief officer, he is slain as though by the destructive force of his lower self. After being symbolically buried, triumphantly he rises from the tomb of Osiris in a glorious resurrection through the descent of the white light of the spirit. The intervening grades occupy themselves with the analysis of that light as it vibrates between the light and the darkness, and with the establishment within the candidate's personal sphere of the rays of the many-coloured rainbow of promise.

"Before all things," commences a phrase in one ritual, "are the chaos, the darkness, and the gates of the land of night." It is in this dark, chaotic night so blindly called life, a night in which we struggle, labor, and war incessantly for no reasonable end, that we ordinary human beings stumble and proceed about our various tasks. These gates of the far-flung empire of the night indeed refer eloquently to the material bondage that we ourselves have created—a bondage whereby we are tied to our circumstances, to our selves, to trial of every kind, bound to the very things we so despise and hate. It is not until we have clearly realized that we are enmeshed in darkness, an interior darkness, that we can commence to seek for that alchemical solvent that shall disperse the night, and call a halt to the continual projection outwards of the blackness that blinds our souls. As in the Buddhist scheme, where the first noble truth is sorrow, so not until we have been brought by experience to understand life as sorrow, can we hope for the cessation of its dread ravage. Only then does the prospect open of breaking the unconscious projection, the ending of which discloses the world and the whole of life in a totally different light. "One thing only, brother, do I proclaim," said the Buddha, "now as before. Suffering and deliverance from suffering."

These restricting circumstances and bonds are only the gates of the wilderness. The use of the word "gate" implies a means both of egress and ingress. By these gates we have entered, and by them also may we go out if so we choose, to enter the brilliance of the dawning sun, and perchance greet the rising of the spiritual splendour. For “after the formless, the void, and the darkness, then cometh the knowledge of the light.” As intimated above, one first must have realized that one’s soul is lost in darkness before a remedy can be sought to that irresponsible *participation mystique*, the unconscious projection outwards of interior confusion, and aspire to that divine land which is, metaphorically, the place of one’s birth. In that land is no darkness, no formlessness, no chaos. It is the place of the light itself—that light “which no wind can extinguish, which burns without wick or fuel.”

Being “brought to the light” then is a very apposite description of the function of initiation. It is the Great Work. There is no ambiguity in the conception of the rituals, for it appears throughout the entire work from Neophyte to Adeptus Minor and perhaps beyond. For the path is a journeying upwards on the ladder of existence to the crown of the Tree of Life, a journey where every effort made and every step taken brings one a little nearer to the true glory of the clear light. As we know, the experience of the rising of the light in both vision and waking state is common to mystics of every age and of every people. It must be an experience of the greatest significance in the treading of the path because its appearance seems always and everywhere an unconditional psychic thing. It is an experience that defies definition, as well in its elementary flashes as in its most advanced transports. No code of thought, philosophy, or religion and no logical process can bind it or limit it or express it. But always it represents, spiritually, a marked attainment, a liberation from the turmoil of life and from psychic complications, and, as Dr. C.G. Jung has expressed the matter, it “thereby frees the inner personality from emotional and imaginary entanglements, creating thus a unity of being which is universally felt as a release.” It is the attainment of spiritual puberty, marking a significant stage in growth.

Symptomatic of this stage of interior growth is the utter transformation that comes over what previously appeared to be “the chaos, the darkness, and the gates of the land of night.” While man is assumed into godhead, and the divine spirit is brought down into manhood, a new heaven and a new earth make their appearance, and familiar objects take on a divine radiance as though illumined by an internal spiritual light. And this is what, in part at any rate, was meant by the old alchemists, for the finding of the Philosopher's Stone converts all base metals into the purest gold. In his book *Centuries of Meditation,* Thomas Traherne gives an interesting description of the rapture of the inner personality, its reaction to the world, when it is freed by the mystical experience from all entanglements. He says: "The corn was orient and immortal wheat, which never should be reaped, nor was ever sown. I thought it had stood from everlasting to everlasting. The dust and the stones of the street were as precious as gold; the gates were at first the end of the world. The green trees when I saw them first through one of the gates, transported and ravished me, their sweetness and unusual beauty made my heart to leap, and almost mad with ecstasy, they were such strange and wonderful things. The men! O what venerable and reverent creatures did the aged seem! Immortal Cherubim! And the young men glittering and sparkling angels, and maids, strange seraphic pieces of life and beauty. Boys and girls tumbling in the street, and playing, were moving jewels … I knew not that they were born or should die. But all things abided eternally as they were in their proper places. Eternity was manifest in the Light of the Day, and something infinite behind everything appeared …"

And to illustrate the magical attitude towards life and the world when initiation has produced its true result, there is another exalted panegyric by Traherne, which I cannot desist from quoting. For let me add that magic does not countenance a retreat from life, an escape from the turmoils of practical life. It seeks only to transmute what formerly was dross into gold. Initiation has as its object the commencement of a new life, to transform the base and low into the pure and unutterably splendid. "All appeared new and strange at first, inexpressibly rare and delightful and beautiful. I was a little stranger which at my entrance into the world was saluted and surrounded with innumerable joys. My knowledge was Divine; I knew by intuition those things which since my Apostacy I collected again by the highest reason. My very ignorance was advantageous. I seemed as one brought into the state of innocence. All things were spotless and pure and glorious; yea, and infinitely mine and joyful and precious. I knew not that there were any sins, or complaints or laws. I dreamed not of poverties, contentions, or vices. All tears and quarrels were hidden from my eyes. Everything was at rest, free and immortal. I knew nothing of sickness or death or exaction. In the absence of these I was entertained like an angel with the works of God in their splendour and glory; I saw all in the peace of Eden … All Time was Eternity, and a perpetual Sabbath …”

Such is the stone of the Philosophers, the Quintessence, the Summum Bonum, true wisdom, and perfect happiness.

Psellus, the Neoplatonist, has written that the function of initiatory magic was “to initiate or perfect the human soul by the powers of materials here on earth; for the supreme faculty of the soul cannot by its own guidance aspire to the sublimest intuition and to the comprehension of Divinity.” It is a commonplace aphorism in occultism that “Nature unaided fails.” That is to say that the natural life, if left to itself, and isolated from the impact of a higher type of life or consciousness, can only produce a commonplace thing of the natural life. It reminds us of the sentiment of the alchemists who expressed contempt of their first matter as it existed in its natural or impure state, in the condition where it normally is found. But this first matter, cleansed and purified by the psycho-chemical art of alchemy, that is to say by initiation—is that which is transformed into the most precious thing in the whole world. But until cleansed and purified, it is of little or no value. Nature, however, aided where she had left off by wise and devout men, may surpass herself. And this is why Psellus claims that the soul of itself and by itself is not able to attain to divinity unless and until it is guided by initiates and thus enfolded into another life.

It is to effect this integration, to bring about this initiation, this exaltation of the consciousness above its natural state to the light divine, that the magical system of the Golden Dawn, or of any other legitimate initiating system, owes its existence. The function of every phase of its work, the avowed intention of its principal rituals, and the explicit statement of its teaching, is to assist the candidate by his own aspirations to find that unity of being which is the inner self, the pure essence of mind, the Buddha-nature. Not only does the system imply this by its ritualistic movements and axiomata, but there are clear and unmistakable passages where these ideas are given unequivocal expression. Thus, we find it written that the entire object of initiation and mystical teaching is "by the intervention of the symbol, ceremonial and sacrament, so to lead the soul that it may be withdrawn from the attraction of matter and delivered from the absorption therein, whereby it walks in somnambulism, knowing not whence it cometh nor whither it goeth." And moreover, in the same ritual, celebrated at the autumnal and vernal equinoxes, the Chief Adept officiating recites an invocation beseeching guidance for the newly installed Hierophant. It is asked "that he may well and worthily direct those who have been called from the tribulation of the darkness into the light of this little kingdom of Thy love. And vouchsafe also, that going forward in love for Thee, through him and with him, they may pass from the desire of Thy house into the light of Thy presence." This is succeeded by sentences read by the Second and Third Adepti: "The desire of Thy house hath eaten me up," and "I desire to be dissolved and to be with Thee."

And finally, that not the least vestige of misunderstanding or misconception may remain as to the objects of this divine theurgy, let me reproduce one last quotation from this same ritual. Referring to the Supernals and the temple that in old time was built on high, the speech adds: "The holy place was made waste and the sons of the house of wisdom were taken away into the captivity of the senses. We have worshiped since then in a house made with hands, receiving a sacramental ministration by a derived light in place of the cohabiting glory. And yet, amidst signs and symbols the tokens of the higher presence have never been wanting in our hearts. By the waters of Babylon we have sat down and wept, but we have ever remembered Zion; and that memorial is a witness testifying that we shall yet return with exultation into the house of our Father.”

Thus and unmistakably is the true object of the Great Work set before us, and we shall do well ever to keep eye and aspiration firmly fixed thereto. For while the road to the spiritual Zion demands great exertion, and because it is a way that at times proceeds by devious routes, there is great temptation to linger by the roadside, to stroll down pleasant side-lanes, or to play absentmindedly with toys or staves cut but to assist our forward march. But if we forget not to what noble city the winding path leads us, little danger can overtake any who pursue it steadfast to the end. It is only when the abiding city is forgotten that the road becomes hard, and the way beset by unseen danger and difficulty.

Prior to attempting to describe a few of the salient points of the rituals—briefly, for since they appear within these volumes, they must be individually studied and experienced so that an individual point of view may be acquired—it may be advisable to devote a few explanatory words to the art of ceremonial initiation itself.

A useful and significant preface may be taken from Dr. Jung’s commentary to Wilhelm’s translation of *The Secret of the Golden Flower*, where there is much that explains the ritualistic functions of magic. “Magical practices are,” he declares, “the projections of psychic events which, in cases like these, exert a counter influence on the soul, and act like a kind of enchantment of one’s own personality. That is to say, by means of these concrete performances, the attention or better said the interest, is brought back to an inner sacred domain which is the source and goal of the soul. This inner domain contains the unity of life and consciousness which, though once possessed, has been lost and must now be found again."

From one point of view, the officers employed in these rituals represent just such psychic projections. They represent, even as figures in dreams do, different aspects of man himself—personifications of abstract psychological principles inhering within the human spirit. Through the admittedly artificial or conventional means of a dramatic projection of these personified principles in a well-ordered ceremony a reaction is induced in consciousness. This reaction is calculated to arouse from their dormant condition those hitherto latent faculties represented objectively in the temple of initiation by the officers. Without the least conscious effort on the part of the aspirant, an involuntary current of sympathy is produced by this external delineation of spiritual parts, which may be sufficient to accomplish the purpose of the initiation ceremony. The aesthetic appeal to the imagination—quite apart from what could be called the intrinsic magical virtue with which the G.D. documents Z.1. and Z.3. deal at some length—stirs to renewed activity the life of the inner domain. And the entire action of this type of dramatic ritual is that the soul may discover itself exalted to the heights, and during that mystical elevation receive the rushing forth of the light.

Applying these ideas, then, to the Neophyte or 0° = 0□—so called because it is not attributed to any of the enumerations or Sephiroth on the Tree of Life since it is a preliminary or probationary grade—we find that the Kerux is an officer who personifies the reasoning faculties. He represents that intelligent active part of the mind that functions ever in obedience to the will—the Qabalistic *ruach,* in a word. The higher part of that mind, the aspiring, sensitive, and the intuitive consciousness is represented by the Hegemon, who seeks the rising of the light. And the Hierophant, in this initial ceremony of the Neophyte, acts on behalf of the higher spiritual soul of man himself, that divine self of which too rarely, if ever at all, we become aware. "The essence of mind is intrinsically pure," is a definition of the Bodhisattva Sila

Sutra, and it is this essential state of enlightenment, this interior self, Osiris glorified through trial and perfected by suffering, which is represented by the Hierophant on the dais. He is seated in the place of the rising sun, on the throne of the east, and with but two or three exceptions never moves from that station in the temple. As the Qabalah teaches, the everlasting abode of the higher self is in the Eden of Paradise, the Supernal sanctuary that is ever guarded from chaos by the flaming sword of the Kerubim whirling every way on the borders of the abyss. From that aloof spiritual stronghold it gazes down upon its vehicle, the lower man, evolved for the purpose of providing it with experience—involved in neither its struggles or tribulations, yet, from another point of view, suffering acutely thereby. And seldom does that genius leave its palace of the stars except when, voluntarily, the lower self opens itself to the higher by an act of sincerest aspiration of self-sacrifice, which alone makes possible the descent of the light within our hearts and minds. Thus when the Hierophant leaves the throne of the east, he represents that higher self in action, and as Osiris marks the active descent of the supernal splendour. For he says, as he leaves the dais with wand uplifted: “I come in the power of the light. I come in the light of wisdom. I come in the mercy of the light. The light hath healing in its wings.” And having brought the light to the aspirant, he returns to his throne, as though that divine genius of whom he is the symbol awaited the deliberate willing return of the aspirant himself to the everlasting abode of the light.

Even in the communication of the usual claptrap of secret societies, the signs and grips, all these are explained solely in terms of the quest for the light. Also the various groupings of officers and their movements in the temple are not without profound meaning. These should be sought out, since they constantly reiterate the implicit purpose of the rite. Thus, at the altar, the three principal officers form about the candidate a triad, representing in symbolic formation again the supernal clear light of the void, and this also is represented by the number of the circumambulations about the confines of the temple. The white cord bound thrice about the waist has reference to the same set of ideas. Even upon the altar of the temple are symbols indicating the rise of light. A red Calvary Cross of six squares as symbolic of harmony and equilibrium is placed above a white triangle—the emblem of the Golden Dawn. They form the symbol of the supernal Sephiroth, which are the dynamic life and root of all things, while in man they constitute that triad of spiritual faculties which is the intrinsically pure essence of mind. Hence the triangle is a fitting emblem of the light. And the place of the cross above the triangle suggests not the domination of the sacred spirit, but its equilibration and harmony in the heart of man. Despite the fact that the whole of this intricate symbolism can hardly be realized by the candidate at the time of his initiation, its intrinsic value is such that unconsciously as an organized body of suggestion it is perceived and noted and strikes the focal centre.

We are taught by tradition that the entire object of the sacred rites was the purification of the soul so that its power could gradually dissolve the impediments of, and percolate through, the heavy body and opaque brain. “Know,” says Synesius, “that the quintessence and hidden thing of our stone is nothing else than our viscous celestial and glorious soul *drawn out of its minera by our magistery*.” Hence the entire trend of the preliminary Neophyte grade of the Golden Dawn is towards the purification of the personality. It fulfills the testimony of the Hermetic art so that the light within could be fermented and perfected by the ceremonial method of initiation. Purification and consecration—this is the insistent and uncompromising theme caught by the candidate’s ear. “Unpurified and unconsecrated thou canst not enter our sacred hall!” Fire and water assist in these several consecrations until, eventually, the candidate is placed in the position of balanced power, between the two pillars, where the first link is effected with his higher and divine genius.

The Neophyte ritual really stands by itself. It is an introductory ceremony shadowing forth all the major formulae and techniques. With the Adeptus Minor ritual it is concerned almost entirely with the light itself. The five grades that are placed between them have as their object the awakening of the elemental bases of what must develop into the instrument of the higher. Awakened and purified, they may be consecrated to the Great Work, in order that they may become worthy vehicles for the indwelling of the light. First, however, it is necessary that they be awakened. For, psychological truism that it is, until their presence is realized their transmutation cannot be accomplished. In symbolic form and pageantry, the ceremony of each grade calls forth the spirits of a particular element. And as a steel placed in close proximity to a magnet receives some degree of its magnetism, and comparable to the electrical phenomenon of induction, so the presence of power induces power. Contact with the appropriate type of elemental force produces an identical type of reaction within the sphere of the Neophyte, and it is thus that growth and advancement proceeds. The speeches of the officers deal almost exclusively with the knowledge pertaining to that element and grade, and excerpts from fragmentary remains of the ancient mysteries and from certain of the books of the Qabalah do much towards producing an impressive atmosphere.

The element offered for the work of transmutation in the grade of Zelator is the earthy part of the candidate. The ritual symbolically admits him to the first rung of that mighty ladder whose heights are obscured in the light above. This first rung is the lowest sphere of the conventional Tree of Life, Malkuth, the Sanctum Regnum. To it are ascribed the first grade of Zelator, and the element of earth. Herein, after the earth elementals are invoked, the candidate is ceremonially brought to three stations, the first two being those of evil and the presence divine. At each of these stations the Guardians reject him at the point of the sword, urging him in his unprepared state to return. His third attempt to go forward places him in a balanced position, the path of equilibrium, the Middle Way, where he is received. And a way is cleared for him by the Hierophant, who again represents the celestial soul of things. During his journey along that path, the stability of earth is established within him, that eventually it may prove an enduring temple of the Holy Spirit.

Some have criticized these elemental grades a little harshly and severely; others have rejected them entirely. In a letter sent to me from a former Praemonstrator of one G.D. temple, these rituals too were condemned in that they were said to be simply a parade, redundant and verbose, of the occult knowledge that one of the Chiefs possessed at that time. In one sense, of course, what those critics claim is perfectly true. The principal formulae and teaching are concealed in the preliminary Neophyte grade and that of Adeptus Minor. It is the development of the ideas in these ceremonies that constitutes the Great Work—the disclosure of the essence of mind, the invocation of the higher genius. These, however, are the high ends and the final goals of the mystic term. Notwithstanding his limitations these are ultimates to which every man must work. Meanwhile, in order to render that attainment possible in its fullest sense, several important matters require attention. The personality must be harmonized. Every element therein demands equilibration in order that illumination ensuing from the magical work may not produce fanaticism and pathology instead of adeptship and integrity. Balance is required for the accomplishment of the Great Work. “Equilibrium is the basis of the soul.” Therefore, the four grades of earth, air, water, and fire plant the seeds of the microcosmic pentagram, and above them is placed, in the Portal ceremony, the crown of the spirit, the quintessence, added so that the elemental vehemence may be tempered, to the end that all may work together in balanced disposition. These grades are therefore an important and integral part of the work, despite shortsighted hostile criticism. To compare them, however, with those that precede and follow, is symptomatic of an intellectual confusion of function. It is rather as if one said that milk is more virtuous than Friday—which, naturally, is absurd. Yet similar comparisons in magical matters are constantly being made without exciting ridicule. It is obvious that different categories may not be so compared. The purpose of the Neophyte ritual is quite distinct from that of Zelator, and it is mistaken policy to compare them. What rightly could be asked is whether the Zelator and the other elemental grades accomplish what they purport to do. That is another matter. The consensus of experienced opinion is on the whole that they do, and I am content for the time being to accept that authority.

The candidate by these grades is duly prepared, so it is argued, to enter the immeasurable region, to begin to analyze and comprehend the nature of the light which has been vouchsafed him. The first three elemental grades could be taken just as quickly as the candidate, at the discretion of the Chiefs, desired. There were no requirements other than to indicate by examination that the appropriate meditations had been performed and certain items of Qabalistic knowledge necessary to the magical routine committed to memory.

Before proceeding further in the analysis of the grades, there is one rather fine prose passage in the Zelator grade that must be given here—a passage of beauty, high eloquence, and lofty significance. “And Tetragrammaton placed Kerubim at the east of the garden of Eden and a flaming sword which turned every way to keep the path of the Tree of Life, for He has created nature that man being cast out of Eden may not fall into the void. He has bound man with the stars as with a chain. He allures him with scattered fragments of the divine body in bird and beast and flower. And He laments over him in the wind and in the sea and in the birds. And when the times are ended, He will call the Kerubim from the east of the garden, and all shall be consumed and become infinite and holy.”

It would be a happy task, were it advisable, to devote several pages of this introduction to praising the excellence of what are called the four elemental prayers. Each one of the elemental initiation ceremonies closes with a long prayer of invocation which issues, as it were, from the heart of the elements themselves. These must be silently read, continuously meditated upon, and frequently heard fully to be appreciated, when the reader will find his own personal reactions crystallizing. Recited by the Hierophant at the end of the ceremony, these prayers voice the inherent aspiration of the elements towards the goal they are striving in their own way to reach, for here they are conceived as blind dumb forces both within and without the personal sphere of man. They are given assistance by the human beings who, having invoked them and used their power, strive to repay in some way the debt owed to these other struggling lives.

The grade after the earth ceremony is that of Theoricus. It is referred to the Ninth Sephirah on the Tree of Life, Yesod, the Foundation, and to it are attributed the sphere of the operation of Luna and the element air. Here the candidate is conducted to the stations of the four Kerubim, the angelic choir of Yesod. The Kerubim are defined in that ritual as the presidents of the elemental forces, the vivified powers of the letters of Tetragrammaton operating in the elements. Over each of these rules one of the four letters of the mirific word and the Kerubim. It is always through the power and authority and symbol of the Kerub that the elemental spirits and their rulers are invoked. In this ritual, as in all the others, important practical formulae of ceremonial magic are concealed.

At this juncture of the ceremony, with the airy elements vibrating about him and through him, the Zelator is urged to be “prompt and active as the sylphs, but avoid frivolity and caprice. Be energetic and strong as the salamanders but avoid irritability and ferocity. Be flexible and attentive to images, like the undines, but avoid idleness and changeability. Be laborious and patient like the gnomes, but avoid grossness and avarice. So shalt thou gradually develop the powers of thy soul and fit thyself to command the spirits of the elements.”

In each of the grades, several drawings and diagrams are exhibited, each one conveying useful knowledge and information required in the upward quest. The tarot keys are also dealt with, as indicating pictorially the stages of that journey, and depicting the story of the soul. It may not be possible because of the exigencies of space to reproduce in these volumes a pack of tarot cards based upon esoteric descriptions—though I should very much liked to have done so. But by using the Waite and the available French and Italian packs, and by comparing them with the accounts given in the rituals, the imagination of the reader will render this omission unimportant.

The third grade is that of Practicus referred to the Sephirah Hod, the Splendour, the lowest of the Sephiroth on the left hand side of the Tree, the pillar of Severity. Its attributions refer to the sphere of the operation of Mercury, but more especially to the element of water, which in this ceremony is invoked to power and presence. As I have previously remarked, and it bears constant reiteration, the Tree of Life and the Qabalistic scheme as a whole should be carefully studied so that the aptness of the attributions both to the Sephiroth and the Paths may be fully appreciated. Two Paths lead to the sphere of Splendour—the Path of Fire from Malkuth and the Path of the reflection of the sphere of the Sun from Yesod. Water is germinative and maternal, whilst fire is paternal and fructifying. It is from their interior stimulation and union, the alchemical trituration, that the higher life is born, even as has been said, “Except ye be baptized with water and the Spirit ye cannot enter the Kingdom of heaven.”

Therefore in this grade, the candidate is led to the sphere of stagnant water, which by the presence of solar and fiery elements is vitalized and rendered a perfect creative base. Most of the speeches in this ritual are depicted as issuing from the Samothracian Kabiri, the deluge gods, though the main body of the ritual consists of the sonorous and resonant versicles of the *Chaldaean Oracles*, the translation, I believe, of Dr. Westcott, with a few modifications authorized by Mathers.

Briefly, the entire symbolism of the Practicus grade is summarized by the position on the altar of the principal Golden Dawn emblems so arranged that "the cross above the Triangle represents the power of the spirit rising above the triangle of the waters." That also indicates the immediate task of the candidate. At this juncture, too, the diagrams displayed begin to take on especial significance, and though their theme apparently is biblical in nature, accompanied by explanations in a curious phraseology consonant therewith, they are nevertheless highly suggestive, as containing the elements of a profound psychology. After this grade follows an automatic wait of three months, referred to as the regimen of the elements, a period as it were of silent incubation, during which time the rituals were given to the candidate that he may make copies for his own private use and study.

The fourth grade of Philosophus carries the candidate one step further. The Sephirah involved is Netzach, Victory, to which is referred the operation of the planet Venus and the element of fire, while the paths that connect to the lower rungs of the ladder are principally of a watery nature. Thus the elements encountered are of an identical nature with those of the preceding grade, but their order and power is quite reversed. Previously the water was predominant. Now the fire rages and whirls in lurid storm, with water only as the complementary element whereon it may manifest, and in order that due equilibrium may be maintained, as it is written: "The Ruach Elohim moved upon the face of the waters." These two are the primary terrestrial elements which, intelligently controlled and creatively employed, may lead eventually to the restoration of the Golden Age. By their transmutation a new paradise may be recreated from the darkness and chaos into which formerly it had fallen. For the light may not legitimately be called forth upon man, nor dwell within him, until chaos has been turned into equilibrium of complete realization and enlightenment. Not until order has been restored to the lower elements of his earthy kingdom, neither peace nor inner security may be his rightful lot.

The symbols depicted while traversing the Path of Peh, which joins the spheres of fire and water, indicate the results as it were of the first stages of the Path, for the tarot card shown demonstrates the destruction of a tower by lightning. The three holes blasted in the walls symbolize the supernal Triad, the establishment of the divine through and following the destruction of the outer self. Though fire and water, warmth and moisture, are essentially creative, their stimulation within the being of the Neophyte draws his attention, perhaps for the first time, to the chaotic condition of his natural existence, and the complete psychic muddle into which his ignorance and spiritual impotence have stranded him. Evocative of the highest within his soul, these elements equally call forth that which is base and low. The result of the first step is analytical, an unbalancing, the leveling down of all that man formerly held true and holy—the chaos, the darkness, and the gates of the land of night. An unhappy state, but a very necessary one if progress is to be made and if the preliminary chaos is to be transcended. From these ruins may be erected the new temple of light, for it is always from the rubbish heap that are selected the materials for the manifestation of godhead. These symbols have a dual reference. Not only do they refer to the epochs of creative evolution whose memory has long since faded even from the visible memory of nature, but also to the recapitulations of these periods within personal progress on the Path. “The Aspirant on the threshold of Initiation,” observes Crowley very aptly, “finds himself assailed by the ‘complexes’ which have corrupted him, their externalization excruciating him, and his agonized reluctance to their elimination plunging him into such ordeals that he seems (both to himself and to others) to have turned from a noble and upright man into an unutterable scoundrel.” These are the experiences and events that occur to every aspirant when initiation forces the realization upon him that “all is sorrow.” In fact, it is my belief that the criterion or hallmark of successful initiation is the occurrence of these or similar experiences. The whole universe, under the stimulation of the magical elements and inward analysis, seems to tumble like a pack of cards crazily about one’s feet. This is the *solve* half of the alchemical *solve et coagula* formula.

Analysis must precede synthesis. Corruption is the primitive base from which the pure gold of the spirit is drawn. Moreover the alchemical treatises are eloquent in their description of the poisonous nature of this condition, which, though extremely unpleasant, is a highly necessary one, and success in its production is at least one symptom of good working. It is held that the highest results may not be obtained until this particular type of change has occurred. So far as the nature of the environment and the creative power of the personal self permits, the task implied by the *coagula* formula is to assemble them and remould them nearer to the heart's desire. And here again, the alchemists are adamant in their insistence upon the aphorism that "Nature unaided fails." For the alchemist, so the tradition asserts, commences his work where nature has left off. And were this solve phenomenon to occur spontaneously in the course of nature, the result and the outcome—the coagulation of previously dissolved elements—would not be very dissimilar to that which previously existed. But with the technique of initiation, the chaos is lifted up and fermented so to speak, that from it, with the aid of the invoked white light of the divine spirit, a higher species of being, illumined and enlightened, may develop.

In two altar diagrams—one called the Garden of Eden, shown in the Practicus grade, and the other called The Fall shown in the Philosophus grade—all these ideas are expanded and synthesized. They should be carefully studied and receive long meditation, for in them are many clues to the spiritual and psychological problems which beset the traveler on the Path, and they resume the entire philosophy of magic. Many hints, moreover, which may be found useful as assisting meditation are contained in *The 'Curse' from a Philosophical Point of View* in the second volume of Blavatsky's *Secret Doctrine* in connection with the Prometheus myth and the awakening of Manas, mind.

Since both of these diagrams may be found reproduced in the color insert (see color insert page 1 and 2) very little by way of prolonged explanation need here be said. The first depicts a personified representation of the three fundamental principles in man. Each of these is apparently separate, functioning independently on its own plane without cooperation with, because apparently unaware of, either the higher or the lower. Principally, it represents man in the now departed morning of the race, in the primal rounds of evolutionary effort when self-consciousness had not yet been won by self-induced and self-devised efforts, and when peace and harmony prevailed both within and without by right of heritage rather than through personal labor. The diagram appears in the water grade of Practicus, since water is a fitting representation of this placid peace. At the summit of the diagram stands the Apocalyptic woman clothed with the sun of glory, crowned with the twelve stars, and the moon lying at her feet. Her symbolism pertains to the supernal essence of mind, representing thus the type and symbol of the glittering Augoeides, the neschamah.

Speaking of an analogous psychological conception in his commentary to *The Secret of the Golden Flower*, Dr. C.G. Jung remarks that this figure represents "a line or principle of life that strives after superhuman, shining heights." At the base of the tree stands Eve, the nephesch or unconscious who, in opposition to this divine genius, stands for the dark, "earthborn, feminine principle with its emotionality and instinctiveness reaching far back into the depths of time, and into the roots of physiological continuity." Between the two stands Adam, supported by the fundamental strength of Eve, the ruach or ego not yet awakened to a realization of its innate power and possibility. From the larger point of view, he represents the race as a whole and "is the personified symbol of the collective Logos, the 'Host,' and of the Lords of Wisdom or the Heavenly Man, who incarnated in humanity." Otherwise he represents the individual candidate on the Path, prior to the awakening of the "sleeping dogs" within his being, to use Blavatsky's apt expression.

Beneath these three figures sleeps a coiled dragon, silent, unawakened. None, it would seem, is aware of that latent power, titanic and Promethean, coiled beneath—the active magical power centered in man, his libido, neutral, of vast potentialities but neither good nor evil in itself.

Very similar in some respects is the diagram revealed in the Philosophus grade. As the divine peace of the Garden of Eden was manifested during the water grade, so in this grade of Philosophus, the power of fire is shown to have called forth catastrophe. Formerly coiled beneath the tree, the hydra-headed dragon in this diagram has usurped its proper place. Its several horned heads wind their way up into the very structure of the Tree of Life, even unto Daath at the foot of the supernals. Lured downwards by the tree of knowledge—and remembering in what sense the Bible speaks of the verb "to know," we gather that the root of the trouble was an imperfect apprehension of creative power—towards the "darkly splendid world wherein continually lieth a faithless depth," Eve, the lower self, ceases to give support to Adam. She has yielded to the awful fascination of the awakening psyche. Far easier is it to fall than to climb to the distant heights. Yet only from one viewpoint is the Fall catastrophic. The awareness of the rise of the dragon endows man also with consciousness of power—and power is life and progress. The dragon stands as the symbol of the great enemy to be overcome, and, as the task of equilibration proceeds, the great prize awaiting success.

The Fall as a state of consciousness is analogous to that condition described by various mystics as the Dark Night of the Soul. It is accompanied by a sense of intolerable dryness, a dreaded awareness of the fact that all the powers of the soul seem dead, and the mind's vision closed in dumb protest, as it were, against the harsh discipline of the work itself. A thousand and one seductions will tend to lure the candidate from the contemplation of the magical goal, and there will be presented to him a thousand and one means of breaking in spirit his vow to "persevere in the divine science" without breaking it in letter. And it will appear that the mind itself will run riot and become unstable, warning the candidate that it were better for him to enjoy a lull in his magical operations. This state is allegorically referred to by the alchemists in their descriptions of the poisonous dragon that follows upon the corruption of their First Matter. Vaughan calls it “a horrible devouring Dragon—creeping and weltering in the bottom of her cave, without wings. Touch her not by any means, not so much as with thy hands, for there is not upon earth such a violent, transcendent poison.” But as the mystics teach, if this condition be patiently endured, it passes, a higher spiritual consciousness gradually dawning in the heart and mind. So also in the alchemical writings, we find that Vaughan observes: “As thou hast begun so proceed, and this Dragon will turn to a Swan, but more white than the hovering virgin snow when it is not yet sullied with the earth.”

The Qabalistic Sephirah of Daath is the conjunction of Chokmah and Binah on the Tree of Life, the child of Wisdom and Understanding—knowledge. It refers to the symbolic sphere formed within or above the ruach by means of experience obtained, and this assimilated becomes transmuted into intuition and faculty of mind. But fundamentally it is the ascent of the dragon or, if you wish, an upwelling of the Unconscious archetypes—a highly dangerous and unbalancing ascent, until they are assimilated to consciousness—which first renders Daath a possibility. It is the Fall that is responsible for the acquisition of self-knowledge. “Thus it stands proven,” claims Blavatsky, “that Satan, or the red Fiery Dragon, the ‘Lord of Phosphorus’ and Lucifer, or ‘Light-bearer,’ is in us; it is our Mind—our tempter and Redeemer, our intelligent liberator and saviour from pure animalism.”

In the evolutionary scheme, the Fall occurs through a higher type of intelligence coming into close contact with nascent humanity, thus stimulating the psyche of the race—or so the magical tradition has it. The recapitulation of this process within the individual sphere of consciousness proceeds through the technique of initiation whereby the Red Dragon is stirred into activity through contact with the fructifying powers of the elements, invoked through the skill and power of a trained initiator. The use of the divine prerogative, brought about by the magic of everyday experience, the awakening of Daath, brings disaster at first because the awakened psyche is imperfectly understood and so abused for personal ends. But that very disaster and that abuse confers the consciousness of self, and is instrumental, at least in part, in breaking up the primitive *participation mystique*. Consequently, the realization of sorrow as it impinges on the ego, or at least the sense of personal mental and emotional discomfort, and an understanding of its causes, invariably constitute the first impetus to perform the Great Work, even as it comprises the motive first to seek the services and aid of the analytical psychologist. This impetus and this self-consciousness are the prime implications of Daath. Its signification is a higher type of consciousness, the beginning of a spiritual rebirth. It acts as a self-evolved link between the higher Genius, on the one hand, at peace in its supernal abode, and, on the other hand, the human soul bound by its Fall to the world of illusion and sense and matter. Not until that self-consciousness and acquired knowledge are turned to noble and altruistic ends, so long will sorrow and suffering be the inevitable result. Continually will the Red Dragon, the inverted power of the eros, ravish the little kingdom of self until such time as we open ourselves to the deepest levels of our unconsciousness, reconciling and uniting them with our conscious outlook, thus conquering the foe by driving it back to its proper realm. In such a way may we use, but neither ignore nor repress, the experience of life and its fruit to transcend our own personal limitations and attain to a participation mystique on a higher and self-conscious level.

Let me quote a few especially appropriate lines from Jung in connection with this Fall, when the fundamental basis of the ruach has been attracted to the kingdom of shells and when Malkuth has been disassociated from the other Sephiroth: “Consciousness thus torn from its roots and no longer able to appeal to the authority of the primordial images, possesses a Promethean freedom, it is true, but it also partakes of the nature of a godless hybris. It soars above the earth, even above mankind, but the danger of capsizing is there, not for every individual to be sure, but collectively for the weak members of such a society, who again Promethean-like, are bound by the unconscious to the Caucasus."

For the adept to be cut off from his roots, from contact with the vitalizing and necessary basis of his Unconsciousness, will never do. He must unite and integrate the various levels of his entire Tree. His task must be to train and develop the titanic forces of his own underworld, so that they become as a powerful but docile beast whereon he may ride.

The Adeptus Minor grade continues the theme of these two diagrams. Escorted into the Vault, the aspirant is shown the lid of the tomb of Osiris, the Pastos, wherein is buried our father, Christian Rosenkreutz, and on that lid is a painting that brings fulfillment, as it were, to the narrative of the preceding diagrams. It is divided into two sections. The lower half of the painting depicts a figure of Adam, similar to his presentation in the Practicus grade diagram, though here the heads of the dragon are falling back from the Tree, showing the Justified One, the illuminated adept, by his immolation and self-sacrifice rescuing the fallen kingdom of his natural self from the clutches of an outraged eros. But above this, as though to show the true nature behind the deceptive appearance of things is illustrated a noble figure of majesty and divinity described in the ritual in these words. "And being turned I saw seven golden light-bearers, and in the midst of the light-bearers, one like unto the Ben Adam, clothed with a garment down to the feet, and girt with a golden girdle. His head and his hair were white as snow, and his eyes as flaming fire; his feet like unto fine brass as if they burned in a furnace. And his voice as the sound of many waters. And he had in his right hand seven stars and out of his mouth went the sword of flame, and his countenance was as the sun in his strength."

It is to effect this redemption of the personality, to regenerate the power of the dragon, and attempt to bring the individual to some realization of his potential godhead, that is the object of the Adeptus Minor ceremony.

It is for this reason that I hold that the Golden Dawn magic, the technique of initiation, is of supreme and inestimable importance to mankind at large. In it the work of academic psychology may find a logical conclusion and fruition, so that it may develop further its own particular contribution to modern life and culture. For this psycho-magical technique of ceremonial initiation indicates the psychological solution of the anima problem. “Arise! Shine! For thy light is come!”

Between the grade of Philosophus and the Portal, an interval of seven months was prescribed, the regimen of the planets. During that period, devised to assist the gradual fructification of the seeds planted within, a review was advised of all the preceding studies. Such a review certainly was imperative. As one of the Chiefs of the Order expressed it: “Remember that there is hardly a circumstance in the rituals even of the First Order which has not its special meaning and application, and which does not conceal a potent magical formula. These ceremonies have brought thee into contact with certain forces which thou hast now to learn to awaken in thyself, and to this end, read, study, and re-read that which thou hast already received. Be not sure even after the lapse of much time that thou hast fully discovered all that is to be learned from these. And to be of use unto thee, this must be the work of thine own inner self, thine own and not the work of another for thee so that thou mayest gradually attain to the knowledge of the Divine Ones.”

The grade of the Portal, which conferred upon the candidate the title of Lord of the Paths of the Portal of the Vault of the Adepti, is not referred to a Sephirah as such. It may, however, be considered as an outer court to Tiphareth, exactly as the Adeptus Minor ceremony may be considered Tiphareth within. Its technical attribution is the element of Akasa, spirit or ether, that is magically invoked by the usual procedure of invoking pentagrams and the vibration of divine names following upon the conjuration of the powers of the four subsidiary elements. To this grade, there is attached no elemental prayer as in the former grades, but there is one remarkable invocation employed which bears quoting here. In full temple, the English version is not used, but it is vibrated in the original Enochian or angelic tongue—a language which is at once sonorous, vibrant, and dramatically impressive. The following is the full version of which an abridged one was normally used in the temple: “I reign over you (here the Order version names the three Archangels of the element), saith the God of Justice, in power exalted above the firmament of wrath. In whose hands the sun is as a sword and the moon as a through-thrusting fire. Who measureth your garments in the midst of my vestures and trussed you together as the palms of my hands. Whose seat I garnished with the fire of gathering. Who beautified your garments with admiration. To whom I made a law to govern the holy ones, and delivered you a rod with the ark of knowledge. Moreover, ye lifted up your voices and sware obedience and faith to him that liveth and triumpheth. Whose beginning is not nor end cannot be. Who shineth as a flame in the midst of your palaces and reigneth amongst you as the balance of righteousness and truth. Move therefore and show yourselves. Open the mysteries of your creation. Be friendly unto me, for I am the servant of the same your God, a true worshiper of the Highest.”

This grade, referred to the veil Paroketh, which separates the First and Second Orders, is intermediate between the purely elemental grades and the spiritual grade of Adeptus Minor. A crown to the four lower elements, this rite formulates above earth, air, water, and fire, the uppermost point of the pentagram, revealing the administration of the light over and through the kingdom of the natural world. It concerns itself with the recapitulation of the former grades, coordinating and equilibrating the elemental self which, symbolically sacrificed upon the mystical altar, is offered to the service of the higher genius. In that grade, too, aspiration to the divine is strongly stressed as the faculty by which the veil of the inner sanctuary may be rent. It is the way to realization. The five Paths leading from the grades of the First to the Second Orders are symbolically traversed, and their symbols impressed within the sphere of sensation.

A gestation period of at least nine months had to elapse prior to initiation to the grade of Adeptus Minor, and since there can be no misunderstanding the purpose and nature of this beautiful ceremony it requires the minimum of comment from my pen. It explains itself completely in one of the speeches: “Buried with that light in a mystical death, rising again in a mystical resurrection, cleansed and purified through him our Master, O brother of the cross and the rose. Like him, O adepts of all ages, have ye toiled. Like him have ye suffered tribulation. Poverty, torture, and death have ye passed through; they have been but the purification of the gold. In the alembic of thine heart, through the athanor of affliction, seek thou the true stone of the wise.”

The form of this ritual is beautiful in its simplicity and warrants a brief description. First of all, the candidate is led in, arrayed with insignia and badges and calling himself by his various titles and mottoes. But he is warned that not in any vainglorious spirit are the mysteries to be approached, but in simplicity alone. This is the signal for him to be divested of all his ornaments and insignia, and by the temple entrance, just prior to being bound upon a large upstanding cross of wood, he stands alone, clad in a simple unornamented black gown. The reader is earnestly recommended to study this ritual again and again, until almost it becomes a part of his very life, incorporated into the fabric of his being, for herein are highly important and significant formulae of mystical aspiration and of practical magic. In it is exemplified the technical “Dying God” formula about which in *The Golden Bough* Frazer has written so eloquently. Examples of this are to be found in every mythology and every mystical religion that our world has ever known. But I doubt that it has ever attained to a more clarified and definite expression than in this ceremony of the Adeptus Minor grade. For we are clearly taught by precept and by example that we are, in essence, gods of great power and spirituality who died to the land of our birth in the Garden of Hesperides, and mystically dying descended into hell. And moreover the ritual demonstrates that like Osiris, Christ, and Mithra, and many another type of god-man, we too may rise from the tomb and become aware of our true divine natures. The principal clause of the lengthy obligation assumed while bound to the cross, indicating the trend of its teaching, and the import of its objective, is: “I further solemnly promise and swear that, with the divine permission, I will from this day forward apply myself unto the Great Work, which is so to purify and exalt my spiritual nature that with divine aid I may at length attain to be more than human and thus gradually raise and unite myself to my higher and divine genius; and that in this event, I will not abuse the great power entrusted to me.”

The preface to the assumption of the obligation is under these circumstances a tremendously impressive occurrence, and few could fail to be even faintly moved by it. It consists of an invocation of an Angelic power: “In the divine name I.A.O., I invoke thee thou great avenging angel HUA, that thou mayest invisibly place thy hand upon the head of this aspirant in attestation of his obligation …”

It is not difficult to realize that this is a critical and important phase of the ceremony. During this obligation, because of the symbolism attached to it and because of the active aspiration that is induced at this juncture, illumination may quite easily occur. In one of the documents describing certain effects ensuing from this initiation, one of the Chiefs has written, that the object of the ceremony conceived as a whole “is especially intended to effect the change of the consciousness into the neschamah, and there are three places where this can take place. The first is when the aspirant is on the cross, because he is so exactly fulfilling the symbol of the abnegation of the lower self and the union with the higher.”

The obligation assumed, the candidate is now removed from the cross, and the officers then narrate to him the principal facts in the history of the founder of the Order—Christian Rosenkreutz. On a previous page was given a summary of these historical facts. When the history lecture mentions the discovery of the vault wherein the tomb and body of the illustrious Father were discovered, one of the initiating adepts draws aside a curtain, admitting the candidate to a chamber erected in the midst of the temple similar to that described in the lecture. A few words roughly describing it may not be considered amiss. As a climax to the very simple temple furniture of the Outer grades, it comes as a psychological spasm and as a highly significant symbol. The vault itself is a small seven-sided chamber, each side representing one of the seven planets, with their host of magical correspondences. The medieval Rosicrucian manifesto the *Fama Fraternitatis*, translated in Arthur Edward Waite's *Real History of the Rosicrucians*, describes it at great length, though I shall here quote but briefly: "We opened the door, and there appeared to our sight a vault of seven sides and seven corners, every side five foot broad and the height of eight foot. Although the sun never shined in this vault, nevertheless it was enlightened with another sun, which had learned this from the sun, and was situated in the upper part of the centre of the ceiling. In the midst, instead of a tombstone, was a round altar … Now, as we had not yet seen the dead body of our careful and wise Father, we therefore removed the altar aside; then we lifted up a strong plate of brass, and found a fair and worthy body, whole and unconsumed. …"

Around this fundamental symbolism, the Golden Dawn adepts, displaying a genius of extraordinary insight and synthesis, had built a most awe-inspiring superstructure. The usual Order symbolism of the light was represented by a white triangle centered by the rose—this placed upon the ceiling. The floor design was so painted as to represent the Red Dragon and the forces of the primitive archetypes upon which the candidate trod as emblematic of his conquest. Placed in the centre of the Vault was the Pastos of Rosenkreutz—though the Pastos is also referred to as the tomb of Osiris the Justified One. Both of these beings may be considered as the type and symbol of the higher and divine genius. Immediately above this coffin rested the circular altar mentioned in the *Fama*. It bore paintings of the Kerubic emblems, and upon these were placed the four elemental weapons and a cross, the symbol of resurrection. At one point in the ceremony, the acting Hierophant, or Chief Adept as he is now called, is interred in the Pastos as though to represent the aspirant's higher self which is hidden and confined within the personality, itself wandering blindly, lost in the dark wilderness. The whole concatenation of symbols is an elaborate and dramatic portrayal of the central theme of the Great Work. In a word, it depicts the spiritual rebirth or redemption of the candidate, his resurrection from the dark tomb of mortality through the power of the Holy Spirit.

In the symbol of the Vault, the psychologist no doubt will see a highly interesting and complex array of mother symbols, traces of which, used in very much the same way, may be found in the literary fragments we inherit from the mystery cults of antiquity. It would be possible, and quite legitimate, so to interpret the Vault. For even the Order interpretation refers the Vault in its entirety to the Isis of nature, the great and powerful mother of mankind and all that is. And an analysis of the separate parts of the Vault—the Venus door, the Pastos, the two pillars—would subscribe to that view. For regeneration and the second birth have always as creative psychological states been associated with the mother. And it may be recalled that the neschamah or that principle in man that constantly strives for the superhuman shining heights, is always portrayed as a feminine principle, passive, intuitive, and alluring. Whilst the universal counterpart of this human principle, represented on the Tree of Life by the supernals, is always described by the medieval alchemists as a virginal figure, from whose life and substance all things have issued, and through whose agency man is brought to the second birth.

The reader is earnestly recommended to study this ritual again and again until almost it becomes a part of his very life, incorporated into the very fabric of his being. Very little aesthetic appreciation will be required to realize that in this and the other rituals are passages of divine beauty and high eloquence. And the least learned will find ideas of especial appeal to him, as the scholar and the profound mystic will perceive great depth and erudition in what may appear on the surface as simple statement. Properly performed, with initiated technique and insight, these rituals are stately ceremonies of great inspiration and enlightenment.

The apparent complexity of the above delineated scheme may be thought by some individuals to be entirely too complicated for modern man and not sufficiently simple in nature. While one can deeply sympathize with the ideas of the extreme simplicity cult in mysticism, nevertheless it is evident that the complex and arduous nature of the routine is no fault of magic. Man himself is responsible for this awkward situation. To be purified was considered by the alchemists and the theurgists of a bygone day as not nearly enough. That purification and consecration was required to be repeated and repeated, again and again. Because of countless centuries of evolution and material development—sometimes in quite false directions—man has spiritually repressed himself, and thus gradually forgotten his true divine nature. Meanwhile, as a sort of compensation for this loss, he has developed a complexity of physical and psychic constitution for dealing adequately with the physical world. Hence, methods of spiritual development refusing to admit the reality of that many-principled organization may not be recognized as valid, for the sole reason that man is not a simple being. Fundamentally and at root he may be simple, but in actuality he is not. Having strayed from his roots, and lost his spiritual birthright in a jungle of delusion, it is not always easy to rediscover those roots or to find the way out from the gates of the land of night.

In contradistinction to the above-mentioned type of amorphous mystical doctrine, magic *does* recognize the many-faceted nature of man. If that intricate structure so painfully constructed be considered an evil, as some seem to think, it is a necessary evil. It is one to be faced and used. Therefore magic connives by its technique to use, develop, and improve each of these several principles to its highest degree of perfection. “Thou must prepare thyself,” counsels Vaughan, “till thou art conformable to Him whom thou wouldst entertain, and that in every respect. Fit thy roof to thy God in what thou canst, and in what thou canst not He will help thee. When thou hast thus set thy house in order, do not think thy Guest will come without invitation. Thou must tire Him out with pious importunities.

Perpetual knockings at His door,
Tears sullying his transparent rooms,
Sighs upon sighs; weep more and more—
He comes.

This is the way thou must walk in, which if thou dost thou shall perceive a sudden illustration, and there shall then abide in thee fire with light, wind with fire, power with wind, knowledge with power, and with knowledge an integrity of sober mind!”

Not enough is it to be illuminated. The problem is not quite as simple as that. It is in vain that the wine of the gods is poured into broken bottles. Each part of the soul, each elemental aspect of the entire man must be strengthened and transmuted and brought into equilibrium and harmony with the others. Integration must be the rule of the initiate, not pathology. In such a vehicle made consecrate and truly holy by this equilibration, the higher genius may find a worthy and fit dwelling. This and this alone, may ever constitute the true nature of initiation.

* * *

With each of the grades just described, a certain amount of personal work was provided, principally of a theoretical kind. The basic ideas of the Qabalah were imparted by means of so-called knowledge lectures, together with certain important symbols, and significant names in Hebrew were required to be memorized. The lamens—insignia worn over the heart—of the various officers were referred in diverse ways to the Tree of Life, thus explaining after a fashion the function of that particular office in the temple of initiation. Each path traversed, and every grade entered, had a so-called admission badge. This usually consisted of one of the many forms of the cross, and of symbols of the type of the swastika, truncated pyramid, and so forth. To these astrological and elemental attributions were referred. Most of these symbols possess great value, and since they repeatedly recur under different guises through the stages of personal magical work undertaken after the Adeptus Minor grade, they should receive the benefit of prolonged brooding and meditation.

Three of the most important items of personal study to be accomplished while in the First or Outer Order, apart from the memorization of the rudiments of the Qabalah, were: (a) the practice of the Pentagram ritual with the Qabalistic cross, (b) tattwa vision, and (c) divination by geomancy and the simple tarot method described by Waite in his *Key to the Tarot*.

The Pentagram Ritual was taught to the Neophyte immediately after his initiation in order that he might “form some idea of how to attract and come into communication with spiritual and invisible things.” Just as the Neophyte ceremony of admission contains the essential symbolism of the Great Work, shadowing forth symbolically the commencement of certain formulae of the Magic of Light, so potential within the Pentagram Ritual and the Qabalistic cross are the epitomes of the whole of that work. In all magical procedure it is fundamental, for it is a gesture of upraising the human consciousness to its own root of perfection and enlightenment by which the sphere of sensation and every act performed under its surveillance are sanctified. Thus it should precede every phase of magical work, elementary as well as advanced. The written rubric has previously appeared in my *Tree of Life*, and I may now add a word or two concerning the further directions that are orally imparted to the candidate after his admission.

The prime factor towards success in that exercise is to imagine that the astral form is capable of expansion, that it grows tall and high, until at length it has the semblance of a vast angelic figure, whose head towers amongst the distant stars of heaven. When this imaginative expansion of consciousness produces the sense that the height is enormous, with Earth as a tiny globe revolving beneath the feet, then above the head should be perceived or formulated a descending ray of brilliant light. As the candidate marks the head and then the breast, so should this brilliance descend, even down to his feet, a descending shaft of a gigantic cross of light. The act of marking the shoulders right and left whilst vibrating the Sephirotic names, traces the horizontal shaft of the cross, equilibrating the light within the sphere of sensation. Since it has been argued above that the Great Work consists in the search for the light, this ritual truly and completely performed leads to the accomplishment of that Work and the personal discovery of the light. The pentagrams trace a cleansing and protecting circle of force invoked by the four names of four letters each about the limits of the personal sphere, and the archangels are called, by vibration, to act as great stabilizing influences.

The study of the different types of divination may seem difficult to understand in an Order that purported to teach methods of spiritual development. Many will no doubt be rather perplexed by this. Divination usually is said to refer exclusively to the low occult arts, to fortunetelling, and to the prognostication of the future. Actually, however, so far as the Order is concerned, the principal object for these practical methods is that they stimulate, as few exercises can, the faculties of clairvoyance, imagination, and intuition. Though certain readings or interpretations to the geomantic and tarot symbols may be found in the appropriate textbooks, these rule of thumb methods do not conduce to the production of an accurate delineation of the spiritual causes behind material events. These interpretations are usual to the beginner in the art, for he requires a foundation of the principal definitions employed upon which his own meditations can build. These textual delineations in actual practice serve only as a base for the working of the inner faculties, provides for them a thrust-block as it were from which they may "kick off." In short, the effort to divine by these methods calls into operation the intuitive and imaginative faculties to a very large extent. Everyone without exception has this faculty of divining in some degree, varying only in his ability to make it manifest. In most people it is wholly dormant.

Again, while divination as an artificial process may be wholly unnecessary and a hindrance to the refined perceptions of a fully developed adept, who requires no such convention to ascertain whence a thing comes and whither it is going, yet these aids and stimuli have their proper place for the Neophyte. For those in training, they are not only legitimate but useful and necessary. It may be interesting for the reader to attempt to acquire intuitive knowledge on any matter without the divinatory aids first, and it will be seen how extremely difficult it is to get started, to pick upon any one fact or incident which shall act as a prompt or a starter of the interior mechanism. Having failed in this way, let him see how much further he really may go by the judicious and sensible use of one of the Order methods. There is no doubt that the opening of the mind to an intuitive perception is considerably aided by these methods. And this is particularly true with regard to the rather lengthy tarot method, which was given to the initiate while engaged in the fulfillment of his Adeptus Minor curriculum. Like all magical techniques, divination is open to abuse. The fact, however, that abuse is possible does not, as again and again must be reiterated, fully condemn the abused technique. The application of common sense to the magical art is as necessary as it is to all else.

There was a movement on foot in one of the temples a little while ago to eliminate the study and practice of geomancy from the scheme of training of the Outer Order. The prevailing tendency is so to simplify the road to adeptship as to reduce the practical requisites to an absolute minimum by eliminating every phase of the work which does not come "naturally," and whose study might involve hard work. Most of the newly admitted candidates to this temple within the past five years or more are utterly without any practical acquaintance with this technique.

Originally, astrology was taught as part of the regular routine. All instruction on this subject seems now to have been thoroughly extirpated from the Order papers. Perhaps in this particular instance the omission is just as well. For recent years have seen a great deal of meticulous attention paid to this study by sincere and honest researchers, and there have been published many first-rate books explaining its intricacies. All that the Order demands of the Adeptus Minor is that he should be able to draw up a map showing the position of planets and signs, preparatory to certain operations requiring the invocation of zodiacal forces.

Tattwa vision requires but little mention in this place, for full instructions in this technical method of acquiring clairvoyance may be seen in a later volume. They are compiled from a number of documents and verbal instructions obtaining within the Order. Since these oral "tit-bits" and papers were very scattered, it has been found necessary to reorganize the whole matter. In that restatement, however, I have exercised no originality nor uttered personal viewpoints on any phase of the technique, confining my labor solely to rewriting the material in my possession. It may be interesting for the psychological critic to reflect upon the fact that it was this technique to which most members of the Order devoted the greatest attention—the only technique in which, more than any other single branch of the work, there is greater opportunity for deception and self-deception. While in many ways the Order technique may appear different from the vision method described in my *Tree of Life*, both are essentially the same. For they teach the necessity of an imaginative formation of an intellectual or astral form, the Body of Light, for the purpose of exploring the different regions of the Tree of Life or the several strata of one's own psychic makeup. The simpler aspects of this investigation are taught just after the grade of Philosophus, though naturally the full possibilities of this method and the complete details on the technical side do not reveal themselves until the teaching of the Second Order has been received.

In addition to these technical methods, there were meditations on the symbols and ideas of the whole system, and it was quite frequently suggested that the student go through the ceremonies, after having taken the grades, and build them up in his imagination so that he relives them as vividly as when he was in the temple. The practical exercise that accompanied the Portal grade was one in which the aspirant built up, again in the imagination, a symbolic form of the Qabalistic Tree of Life, paying at first particular attention to the formulation of the Middle Pillar in the sphere of sensation or aura. This latter was conceived to be an ovoid shape of subtle matter, and the imaginative formulation of the various Sephiroth therein whilst vibrating the appropriate divine names went far towards opening, in a safe and balanced way, the psycho-spiritual centers of which the Sephiroth were but symbols. This technique, with the so-called Vibratory Formula of the Middle Pillar that is a development therefrom, I consider to be one of the most important practical systems employed in the Order. Though the documents describe it in a very rudimentary and sketchy fashion, nevertheless it is capable of expansion in several quite astonishing directions. I have discussed and expanded this technique at considerable length in my book *The Art of True Healing*.

So far, I have confined myself to a bird's-eye view of the routine as established in the First or Outer Order of the Golden Dawn. The graduated training of the entire Outer was intended as a preparation for the practical work to be performed in the Inner or Second Order of the Roseae Rubeae et Aureae Crucis. The assignation of personal magical work seems deliberately to have been postponed until after the Vault reception. It was held that the ceremony formulated a link between the aspirant and his Augoeides, that connection serving therefore as a guide and a powerful protection, which is clearly required in the works of ceremonial magic. Since at the commencement of each serious operation the initiate must needs exalt himself towards his higher and divine genius that through him may flow the divine power which alone is capable of producing a pure magical work, the initial forging of that link is a matter of supreme importance.

Let me now detail the curriculum of work prescribed in the Second Order. The training of the Adeptus Minor consisted of eight separate items, and I quote the following from a syllabus "A—General Orders," now in circulation.

"*Part One. A. Preliminary.* Receive and copy: Notes on the Obligation. The Ritual of the 5° = 6° Grade. The manuscript, "Sigils from the Rose." The Minutum Mundum. Having made your copies of these and returned the originals you should study them in order to prepare to sit for the written examination. You must also arrange with the adept in whose charge you are, about your examination in the temple on the practical work.

"*Part Two.* Receive the Rituals of the Pentagram and Hexagram. Copy and learn them. You can now sit for the written examination in these subjects and complete 'A' by arranging to be tested in your practical knowledge in the temple.

"*Part One. B. Implements.* Receive the Rituals of the Lotus Wand, Rose Cross, Sword, and the Elemental Weapons. Copy and return them. There is a written examination on the above subjects—that is on the construction, symbolism, and use of these objects, and the general nature of a consecration ceremony and the forming of invocations. This can be taken before the practical work of making is begun or at any stage during it.

“*Part Two.* This consists in the making of the implements that must be passed as suitable before the consecration is arranged for, in the presence of a Chief or other qualified adept. The making and consecration are done in the order given above unless it is preferred to do all the practical work first, and make arrangements for consecration as convenient.

“*Part One. G. Neophyte Formulae.* Receive and copy Z. 1 on the symbols and formulae of the Neophyte Ritual. Z. 3, the symbolism of the Neophyte in this Ceremony. Copy the godform designs of the Neophyte Ritual. The written examination on the Z. manuscripts may now be taken.

“*Part Two.* To describe to the Chief or other suitable adept in the temple the arrangement of the astral temple and the relative position of the forms in it. To build up any godform required, using the correct Coptic name.”

The above three sections, A. B. G., completed the course prescribed for the Zelator Adeptus Minor, the first sub-grade. The passing of these examinations conferred the qualification for holding the office of Hierophant, that is the initiator, in the Outer Order of the G.D.

“*Part One. C. Psychic.* This consists in a written examination in the tattwa system. Its method of use, and an account of any one vision you have had from any card.

“*Part Two.* This consists in making a set of tattwa cards, if you have not already done so, and sending them to be passed by the Chief or other adept appointed. To take the examiner on a tattwic journey, instructing him as if he were a student and vibrating the proper names for a selected symbol.

“*Part One. D. Divination.* Receive and study the tarot system, making notes of the principal attributions of the inner method.

“*Part Two. Practical.* On a selected question, either your own, or the examiner’s, to work out a divination first by geomancy, then by horary astrology, then by the complete inner tarot system, and send in a correlated account of the result.

“*Part One. F. Angelic Tablets.* Receive and make copies of the Enochian tablets, the Ritual of the Concourse of the Forces, and the Ritual of the making of the Pyramid, sphinx, and godform for any square. A written examination on these subjects may now be taken.

“*Part Two.* To make and colour a pyramid for a selected square, and to make the godform and sphinx suitable to it, and to have this passed by an adept. To prepare a ritual for practical use with this square, and in the presence of a Chief or other adept appointed, to build it up astrally and describe the vision produced. To study and play Enochian chess, and to make one of the chessboards and a set of chessmen.

“*Part One. E. Talismans.* Receive a manuscript on the making and consecrating of talismans. Gather names, sigils, etc., for a talisman for a special purpose. Make a design for both sides of it and send it in for a Chief to pass. Make up a special ritual for consecrating to the purpose you have in mind and arrange a time with the Chief for the ceremony of consecration.

“*H. Consecration and Evocation.* Subject: A ceremony on the formulae of Ritual Z. 2. Must be prepared before examiner and must meet with his approval as to method, execution, and effect.”

In the early temples there was also issued a catalogue of manuscripts, enumerating in alphabetical order the documents circulated amongst the Zelatores Adepti Minores.

A. General Orders. The Curriculum of Work prescribed.
B. The Lesser and Supreme Rituals of the Pentagram.
C. The Rituals of the Hexagram.
D. Description of Lotus Wand and Ritual of Consecration.
E. Description of Rose Cross and the Ritual of Consecration.
F. Sigils from the Rose.
G. Sword and Four Implements, with Consecration Ritual.

H.	Clavicula Tabularum Enochi.
J.	Notes on the Obligation of the Adeptus Minor.
K.	Consecration Ceremony of the Vault.
L.	History Lecture.
M.	Hermes Vision, and Lineal Figures of the Sephiroth.
N. O. P. Q. R.	Complete Treatise on the Tarot, with Star Maps.
S.	The Attributions of the Enochian Tablets.
T.	The Book of The Angelical Keys or Calls.
U.	Lecture on Man, the Microcosm.
W.	Hodos Chamelionis, the Minutum Mundum.
X.	The Egyptian Godforms as applied to the Enochian Squares.
Y.	Enochian Chess.
Z.	Symbolism of the Temple, Candidate, and Ritual of the Neophyte grade.

All the documents from A to Z listed above will be found reproduced in these volumes, though I have not retained that particular order. The sole omissions are the documents lettered H., J., L., and part of M.

"J." consists simply of an elaborated commentary upon the Adeptus Minor obligation, written in a florid ponderous style reminiscent of Eliphas Levi-cum-Arthur Edward Waite.

"H.," Clavicula Tabularum Enochi, is a more or less lengthy manuscript, turgid and archaic, for the most part repeating, though not as clearly, the contents of "S, The Book of the Concourse of the Forces." Incidentally, this document is practically a verbatim duplicate of part of a lengthy manuscript to be found in the Manuscript Library of the British Museum, Sloane 307. A good deal of the advice given is typically medieval, and definitely unsound from a spiritual viewpoint, and is certainly not in accord with the general lofty tenor of the remaining Order teaching. It explains how to find precious metals and hidden treasure, and how to drive away the elemental guardians thereof. It is an inferior piece of work—as also is the document "L.," and so I have decided to omit both.

“M.” has two sections, the Hermes Vision, which I do propose to give, and the Lineal Figures of the Sephiroth. Because of the extreme complexity of the latter, and because it will be impossible to reproduce the several geometrical drawings in colour which accompany that manuscript, the writer has deemed it sufficient to restate it in a general manner as a note to the instruction on telesmatic images.

The whole of the above-described material I have arranged and classified in an entirely different way. The contents of these volumes will be found divided up into so many chapters or separate books, each complete by itself. And the material in each book will be seen to be consistent and appertain to parts of the magical technique that are placed with it. The table of contents describes my method of arrangement.

Clearly from these disclosures there may be drastic results. But the good, I trust, will immeasurably and ultimately outweigh whatever evil may come. That some careless people will hurt themselves and burn their fingers experimenting with matters not wholly understood seems almost inevitable. Theirs, however, will be the fault. For the formulae of magic require intensive study prior to experimental work. And since all the important formulae are given in their entirety, and nothing withheld that is of the least value, there should be no excuse for anybody harming himself. No serious hurt should come to anyone. On the contrary, the gain to those serious students of magic and mysticism who have initiative and yet refuse to involve themselves with corrupt occult orders, and it is to these that I fain would speak, should be immeasurable.

You are being given a complete system of attainment. This you must study and develop at your own leisure, applying it in your own particular way. The system is complete and effectual, as well as noble. The grade rituals as I shall reproduce them have been tampered with, in some cases unintelligently. Their efficacy, however, is not impaired, for the principal portion of those grade rituals, which teaches the art of invocation, is intact. So that the unwise editing that they have received in the past several years has not actually damaged them—all that has been removed are a few items, more or less important, of Qabalistic knowledge. If the reader feels that these might be value to him, and for the sake of tolerable completeness would like to have them, by studying such Qabalistic texts as the *Zohar* and the *Sepher Yetzirah* (both of which are now in English translation), or some such work as Waite's *Holy Kabbalah*, he will be in possession of the fundamental facts. It is in other parts of the Order work that injudicious tampering has been at work. Most of this is now restored, and I believe that this book is an accurate representation of the whole of the Order work from Neophyte to Theoricus Adeptus Minor.

Some portions of the manuscripts have required editing, principally from the literary point of view. Whole paragraphs have had to be deleted, others shortened, sentences made more clear, the redundant use of many words eliminated, and a general coordination of the manuscripts undertaken. Certain other sections—those dealing at length with talismans, sigils, clairvoyance, geomancy, and the Enochian tablets—have been completely rewritten to render them more coherent. But nothing that is essential or vital to the magical tenor or understanding of any document will be omitted, changed, or altered. This I avow and publicly swear. Where personally I have seen fit to make comment on any matter in order to clarify the issue or to indicate its antecedents, or connections in other parts of the work, that comment or remark is so marked by me with initials.

Let me therefore urge upon the sincere reader whose wish it is to study this magical system, to pay great attention to the scheme of the grade rituals, to obtain a bird's-eye view of the whole, to study every point, its movement and teaching. This should be repeated again and again, until the mind moves easily from one point of the ritual to another. The synthetic outline of those rituals presented in this introduction should be found helpful as assisting in this task. Let him also study the diagrams of the temple layout, and build up in his imagination a clear and vivid picture of that temple together with the appropriate officers and their movements. Then it will be an easy matter to devise a simple form of self-initiation. It will be simple to adapt the text to solo performance. But a careful scrutiny and examination of the entire system should long precede any effort to do practical work, if serious harm and danger is to be avoided. The language needs first of all to be mastered, and the symbolic ideas of the whole system assimilated and incorporated into the very fiber of one's being. Intellectual acquaintance with every aspect of the subject is just as necessary as personal integrity and selfless devotion to an ideal. Sincerity is indeed the most trustworthy shield and buckler that any student may possess, but if he neglects the intellectual mastery of the subject, he will soon discover where his heel of Achilles is located. But these two combined are the only safeguards, the fundamental requisites to an insight into the significance of magic. Not only are they the only sure foundation, but they conduce to the continual recollection of the goal at the end, which understanding arises through penetrating to the root of the matter, without which the student may stray but too readily from the narrow way stretching before him. No matter how brilliant his intellectual capacity, no matter how ardent his sincerity or potent his dormant magical power, always must he remember that they matter absolutely in no way unless applied to the Great Work—the knowledge and conversation of the higher and divine genius. "Power without wisdom," said a poet, "is the name of Death." And as Frater D.D.C.F. so rightly said of one phase of magical work, but which has its application to the whole scheme, "Know thou that this is not to be done lightly for thine amusement or experiment, seeing that the forces of nature were not created to be thy plaything or toy. Unless thou doest thy practical magical works with solemnity, ceremony, and reverence, thou shalt be like an infant playing with fire, and thou shalt bring destruction upon thyself." In deviation from these injunctions lie the only actual dangers in the divine science.

One of the essentials of preliminary work is the committing to memory of the important correspondences and attributions. And I cannot insist too strongly that this is fundamental. The student must make himself familiar first of all with the Hebrew alphabet, and learn how to write the names of the Sephiroth and deity names in that tongue—he will realize their value when he approaches the practical work of invocation. Much time should be spent studying and meditating upon the glyph of the Tree of Life and memorizing all the important attributions—divine names, names of archangels, angels, spheres, and elements. All the symbols referred to the lamens of the officers should be carefully meditated upon, as also the various admission badges, and other symbols given in the knowledge lectures. Above all, a great deal of time and attention should be paid to the Middle Pillar technique and the vibratory formulae of divine names.

The student can easily adapt any fair-sized room to the exigencies of a temple. The writer has worked in one hardly larger than a long cupboard, about ten feet long by six or seven wide. All furniture from the center should be cleared away, leaving a central space in which one may freely move and work. A small table covered with a black cloth will suffice for the altar, and the two pillars may be dispensed with but formulated in the imagination as present. He may find it very useful to paint flashing angelic tablets according to the instructions found elsewhere, as well as the Banners of the East and West, placing these in the appropriate cardinal quarters of his improvised temple. If he is able to obtain small plaster casts of the heads of the Kerubim—the lion, eagle, bull, and man—and place these in the proper stations, they will be found together with the tablets to impart a considerable amount of magical vitality and atmosphere to the temple. What actually they do bestow is rather subtle, and perhaps indefinable. They are not absolute essentials, however, and may be dispensed with. But since magic works by the intervention of symbol and emblem, the surrounding of the student's sphere with the correct forms of magical symbolism, assists in the impressing of those symbols within the aura or sphere of sensation, the true magical temple. This may be left to the ingenium and the convenience of the student himself to discover after having made a close examination of the documents involved.

Another matter upon which brief comment must be made concerns the instruments. It would have given me great pleasure to have had illustrations of these reproduced in colour, for only thus can one appreciate their significance and the part they play in ceremonial. But this unfortunately has not been possible. Thus they are given only in black and white, which obviously cannot impart anything but the merest fraction of their actual beauty and suggestiveness. And I impress upon the serious student, even implore him, to betake upon himself the trouble of making these instruments himself. They are very simple to fashion. And the results obtained, to say little of the knowledge acquired or the intuitive processes that somehow are stimulated by that effort, are well worth even a great deal of bother. To adopt temporarily part of the terminology now current among analytical psychologists, and identify the latent spiritual self of man with what is known as the Unconscious, then be it remembered that this vast subterranean stream of vitality and memory and inspiration can only be reached by means of a symbol. For the latter, states Jung, “is the primitive expression of the Unconscious, while on the other hand it is an idea corresponding to the highest intuition produced by consciousness.” Thus these weapons and magical instruments are symbolic representations of psychic events, of forces inhering within the potentiality of the inner man. By means of their personal manufacture, magical consecration and continual employment they may be made to affect and stimulate the dormant side of man’s nature. It is an interesting fact that in his practice, Jung encouraged his patients to paint symbolic designs that sometimes were comparable to the Eastern mandalas. It seems that the effort to paint these designs had the effect of straightening out stresses and knots in the unconscious, thus accomplishing the therapeutic object of the analysis. And not only were they thus means of self-expression but these designs produced a counter-effect of fascinating, healing, and stimulating to renewed activity the hitherto unmanifested psyche.

With the exception that the ordinary magical student is not neurotic or psychopathic, the techniques are rather similar. For the magical tradition has always insisted upon the routine to be followed by the aspirant to that art. He was required to fashion the implements himself, and the more laborious he found that task, with the greater difficulties thrown before him, by so much more were those efforts of spiritual value. For not only are these instruments symbols or expressions of inner realities, but what is infinitely more of practical worth, their actual projection in this way from within outwards, the physical fashioning and painting of these instruments, also works an effect. They bring to life the man that was asleep. They react upon their maker. They become powerful magical agents, true talismans of power.

Thus, the lotus wand is declared in the ritual to have the colors of the twelve signs of the zodiac painted on its stem, and it is surmounted by the lotus flower of Isis. It symbolizes the development of creation. The wand has ever been a symbol of the magical will, the power of the spirit in action. And its description in the instruction on the lotus wand is such that it is seen to embrace the whole of nature—the Sephiroth, the spiritual aspects of the elements, and the action of the sun upon all life by a differentiating process. Even as the whole of nature is the embodiment of a dynamic will, the visible form and vehicle of a spiritual consciousness. The lotus flower grows from the darkness and gloom of the secret depths, through the waters, ever striving to open its blossoms on the surface of the waters to the rays of light of the sun. So is the true magical or spiritual will secreted within the hidden depths of the soul of man. Unseen, sometimes unknown and unsuspected, it lies latent though the whole of life. By these rites of magic, its symbols and exercises, we are enabled to assist its growth and development, by piercing through the outer husks of the restricting shell, until it bursts into full bloom

—the flower of the human spirit, the lotus of the higher soul. “Look for the flower to bloom in the silence … It shall grow, it will shoot up, it will make branches and leaves and form buds while the storm continues, while the battle lasts. It is the flower of the soul that has opened.” Note, moreover, the description of and the comment made by Jung to a symbolic design brought to him by one of his patients, evidently a design like to the lotus wand, for he says: “The plant is frequently a structure in brilliant fiery colors and is shown growing out of a bed of darkness and carrying the blossom of light at the top, a symbol similar to the Christmas tree.” This is highly suggestive, and students both of yoga and magic will find in this curious indications of the universality of cogent symbols. Magical processes and symbols are, in short, receiving confirmation at the hands of experimental psychology. It remains for the reader to benefit thereby.

The Rose Cross is a lamen or badge synthesizing a vast concourse of ideas, representing in a single emblem the Great Work itself—the harmonious reconciliation in one symbol of diverse and apparently contradictory concepts, the reconciliation of divinity and manhood. It is a highly important symbol to be worn over the heart during every important operation. It is a glyph, in one sense, of the higher genius to whose knowledge and conversation the student is eternally aspiring. In the rituals it is described as the key of sigils and rituals.

The sword is a weapon symbolizing the critical dispersive faculty of the mind. It is used where force and strength are required, more particularly for banishing than for invoking—as though conscious intellection were allied to the power of will. When employed in certain magical ceremonies with the point upwards, its nature is transformed into an instrument similar to the wand. The elemental weapons of the wand, cup, dagger, and pentacle are symbolical representations of the forces employed for the manifestation of the inner self, the elements required for the incarnation of the divine. They are attributed to the four letters of Tetragrammaton. All of these are worth making, and by creating them and continually employing them intelligently in the ways shown by the various rituals, the student will find a new power developing within him, a new center of life building itself up from within.

One last word of caution. Let me warn the student against attempting difficult and complex ceremonies before he has mastered the more simple ones. The syllabus provided on a former page for the use of the Minor Adept grades work rather well. The consecration ceremonies for the magical implements are, of their kind, excellent examples of ceremonial work. Classical in nature, they are simple in structure and operation, and provide a harmonious and easily flowing ritual. A good deal of experience should be obtained with the constant use of these and similar types which the student should himself construct along these lines. A variety of things may occur to his mind for which a variety of operations may be performed. This of course, applies only to that phase of his studies when the preliminary correspondences and attributions have been thoroughly memorized and what is more, understood, and when the meditations have been performed. This likewise is another matter upon which too much emphasis cannot be laid.

Above all, the pentagram and hexagram rituals should be committed to memory so that no effort is required to recall at a moment’s notice the points or angles of these figures from which the invocation of a certain force commences. Short ceremonies should be devised having as their object the frequent use of these lineal figures so that they become a part of the very manner in which the mind works during ceremonial. After some time has elapsed, and after considerable experience with the more simple consecration formulae, the student feeling more confident of himself and his ritualistic capacity, let him turn to the complex ceremonies whose formulae are summarized in the manuscripts Z. 2. These require much preparation, intensive study, and a great deal of rehearsal and experience. Moreover, he must not be disappointed if, at first, the results fall short of his anticipations. Persistence is an admirable and necessary virtue, particularly in magic. And let him endeavour to penetrate into the reasons for the apparent worthlessness or puerility of the aims of these formulae, such as transformation, evocation, invisibility, by reflection on the spiritual forces which must flow through him in order to effect such ends. And let him beware of the booby trap that was set up in the Order—of doing but one of these ceremonies, or superficially employing any phase of the system as though to pass an examination, and considering in consequence that he is the master of the technique.

My work is now done.

“Let us work, therefore, my brethren and effect righteousness, because the Night cometh when no man shall labour … May the Light which is behind the Veil shine through you from your throne in the East on the Fratres and Sorores of the Order and lead them to the perfect day, when the glory of this world passes and a great light shines over the splendid sea.”

—Israel Regardie

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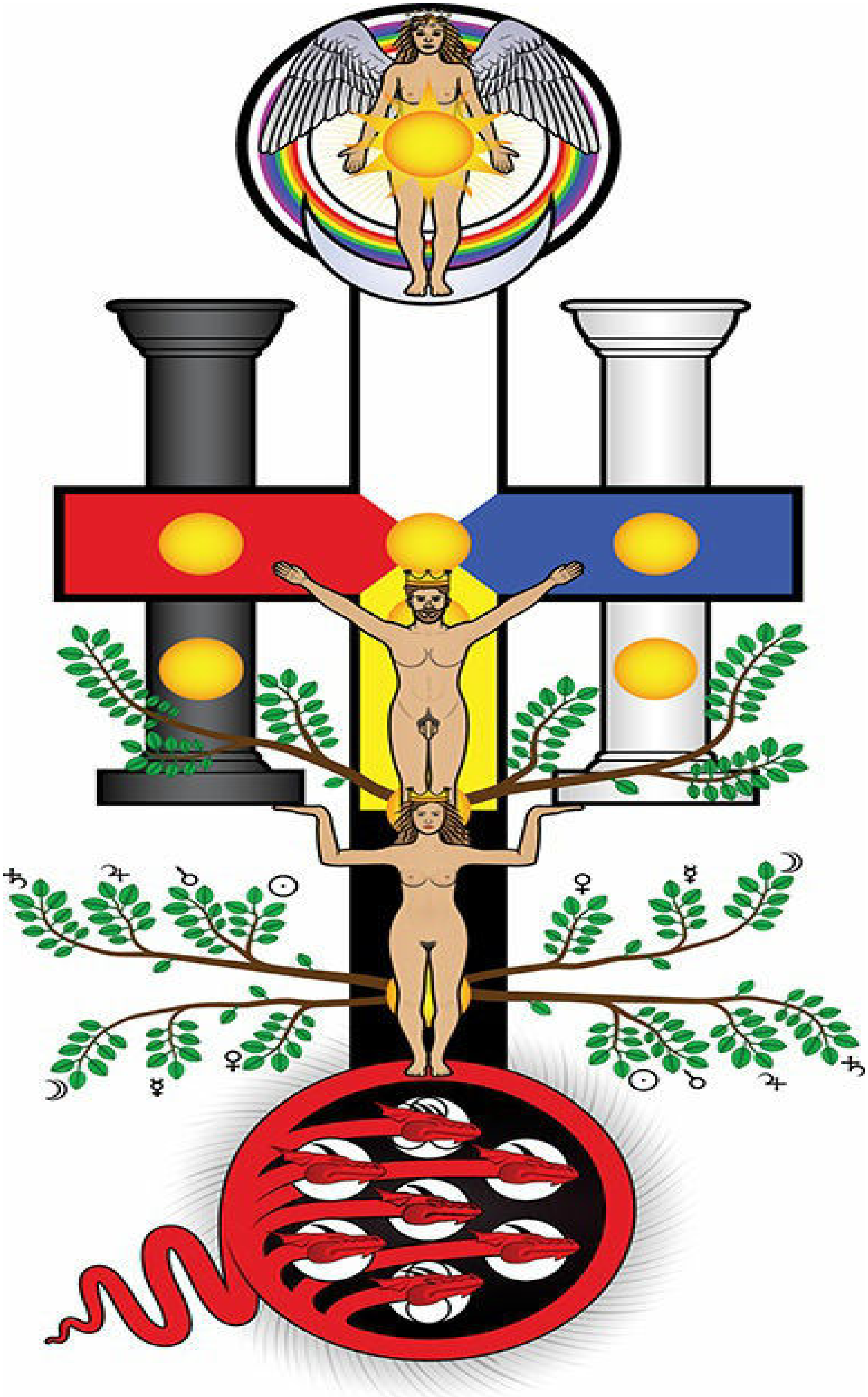

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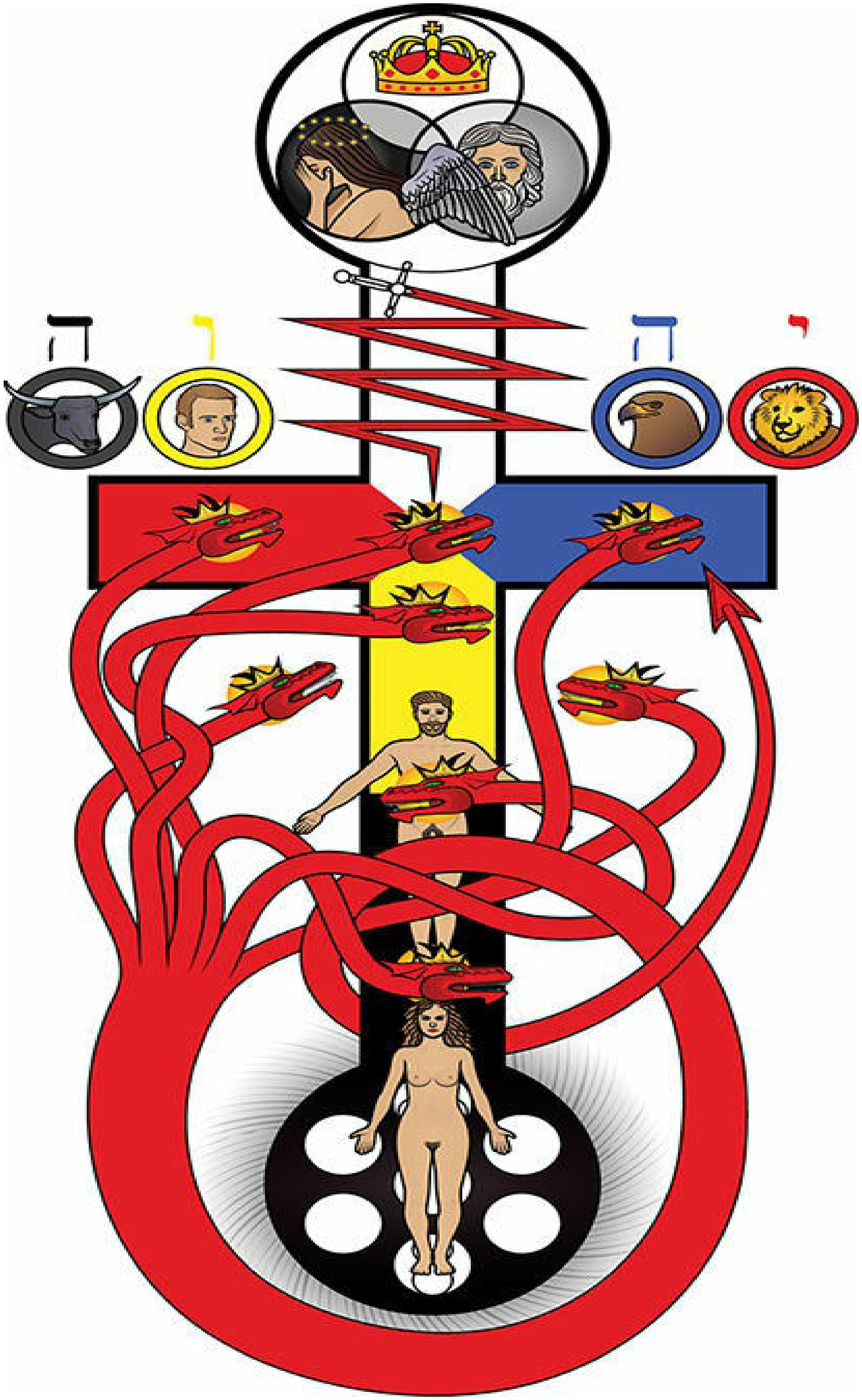
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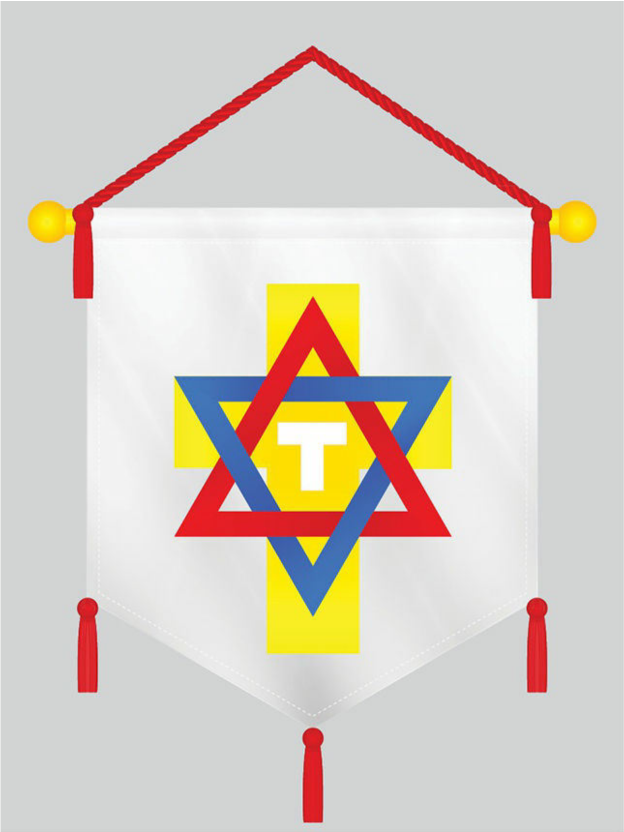

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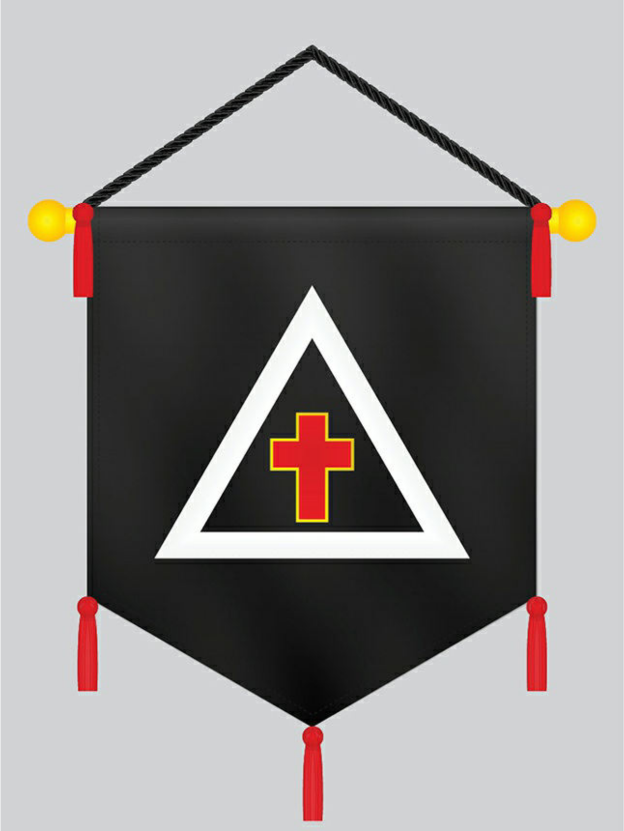

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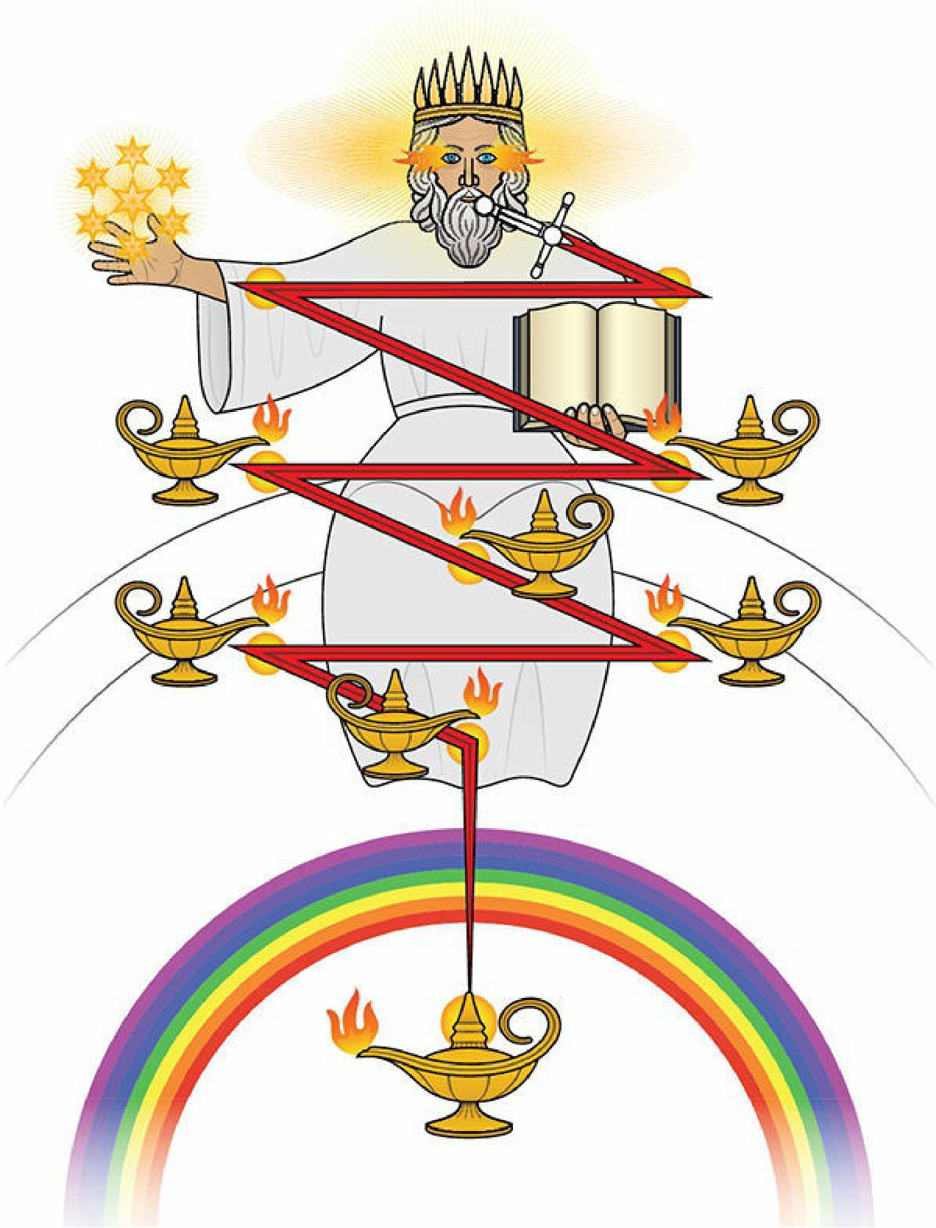

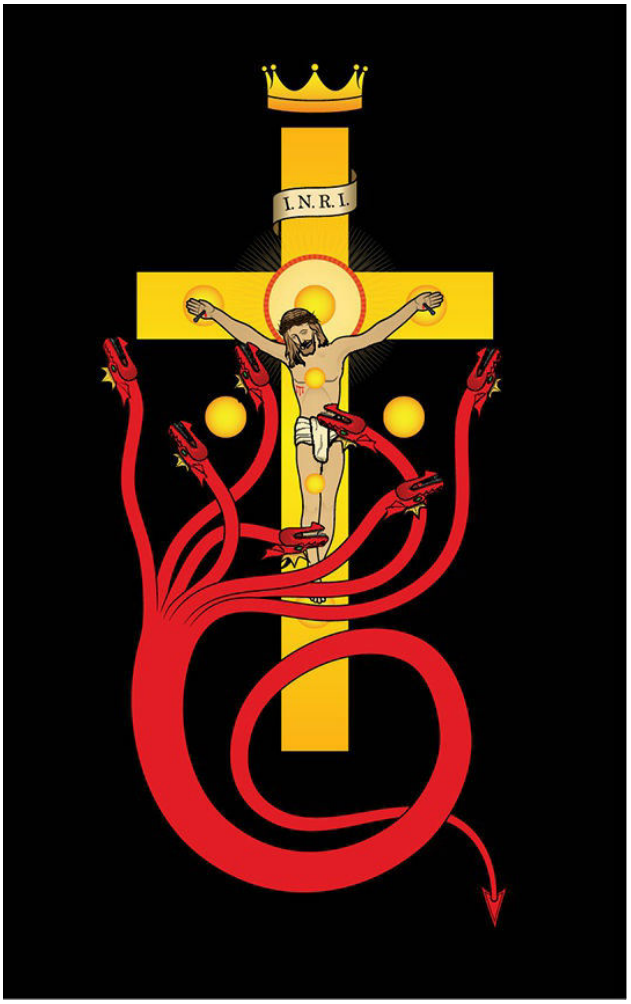

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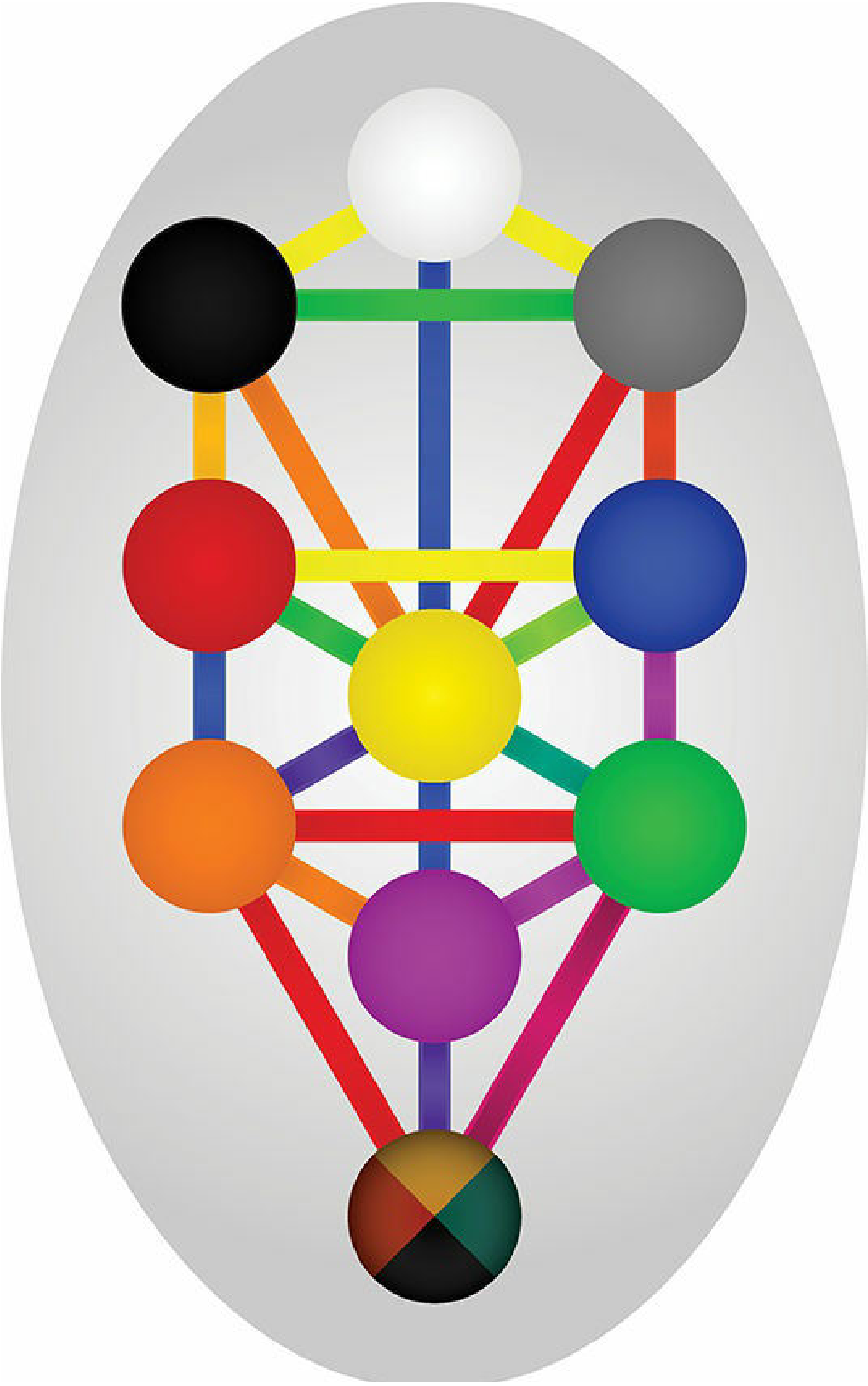
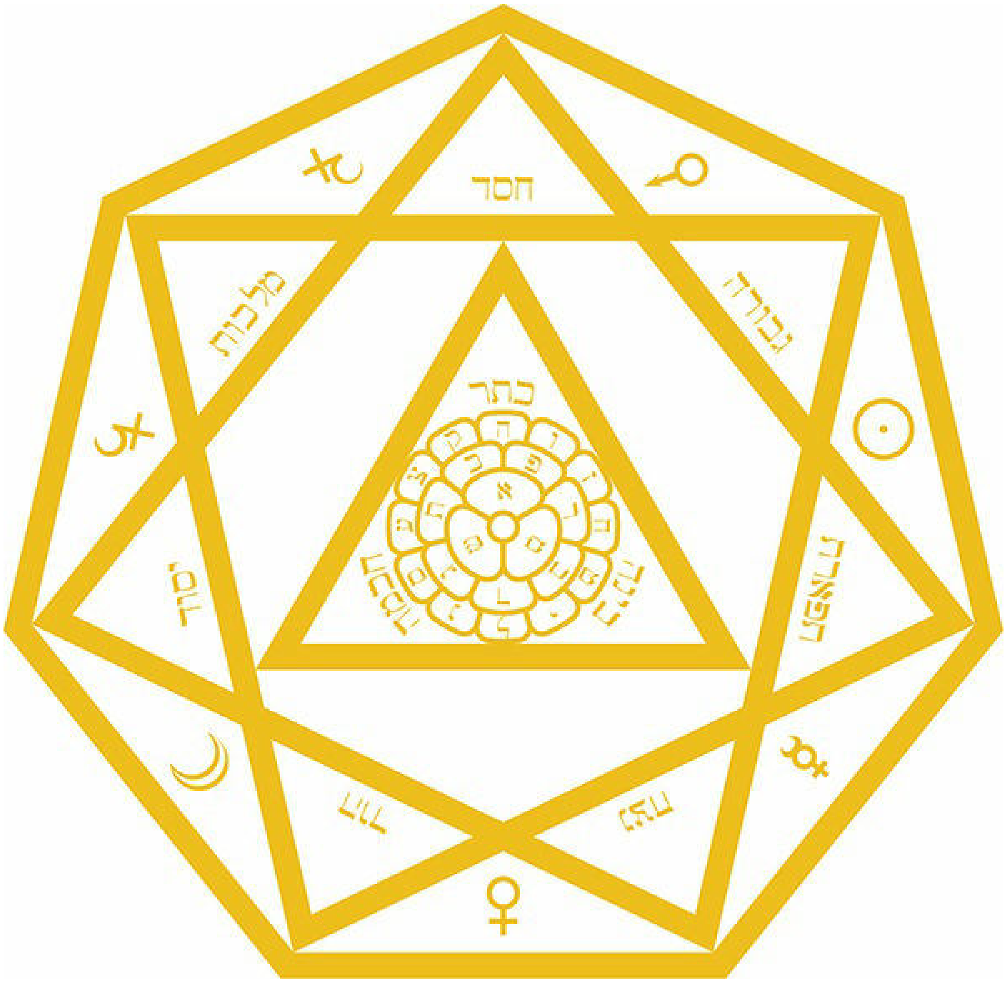


Minutum Mundum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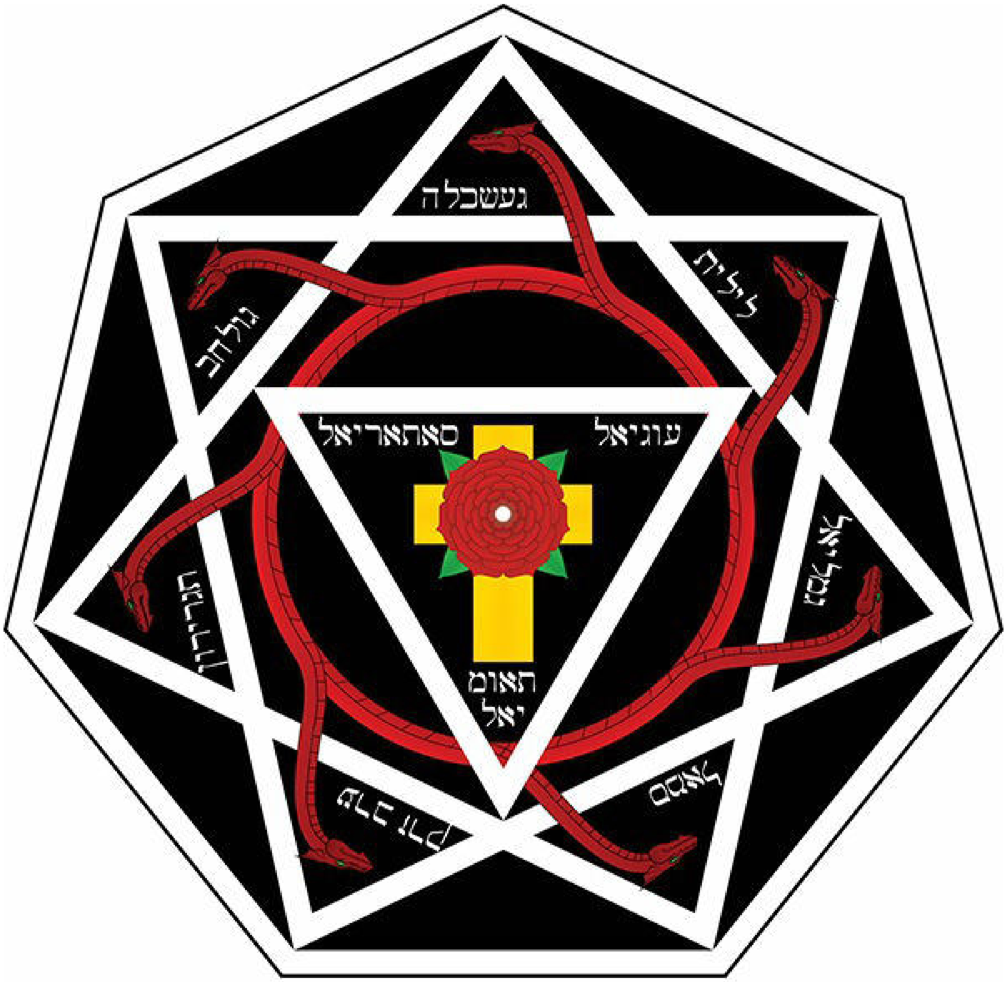
Ceiling of Vault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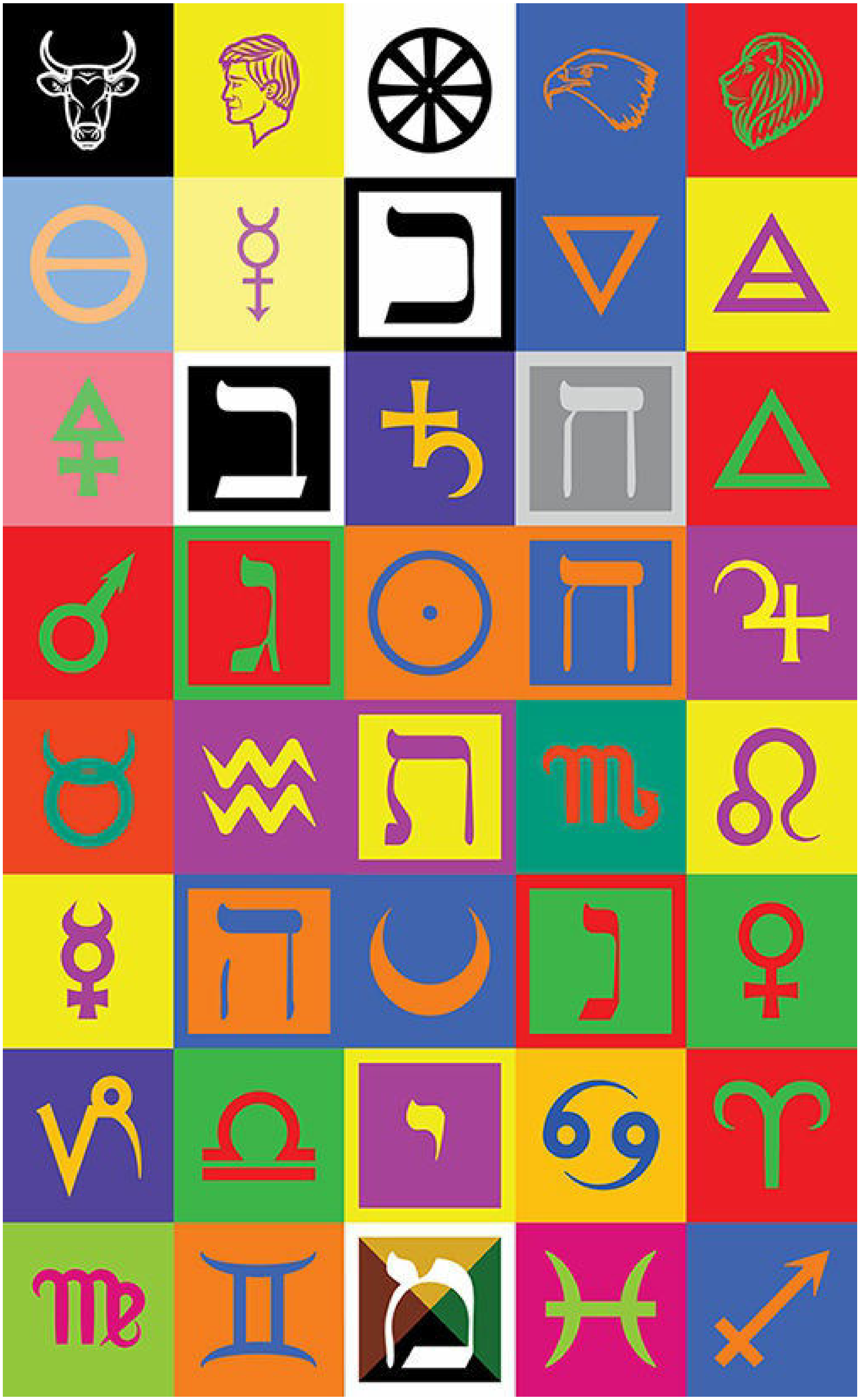
תאום
יאל

Floor of Vault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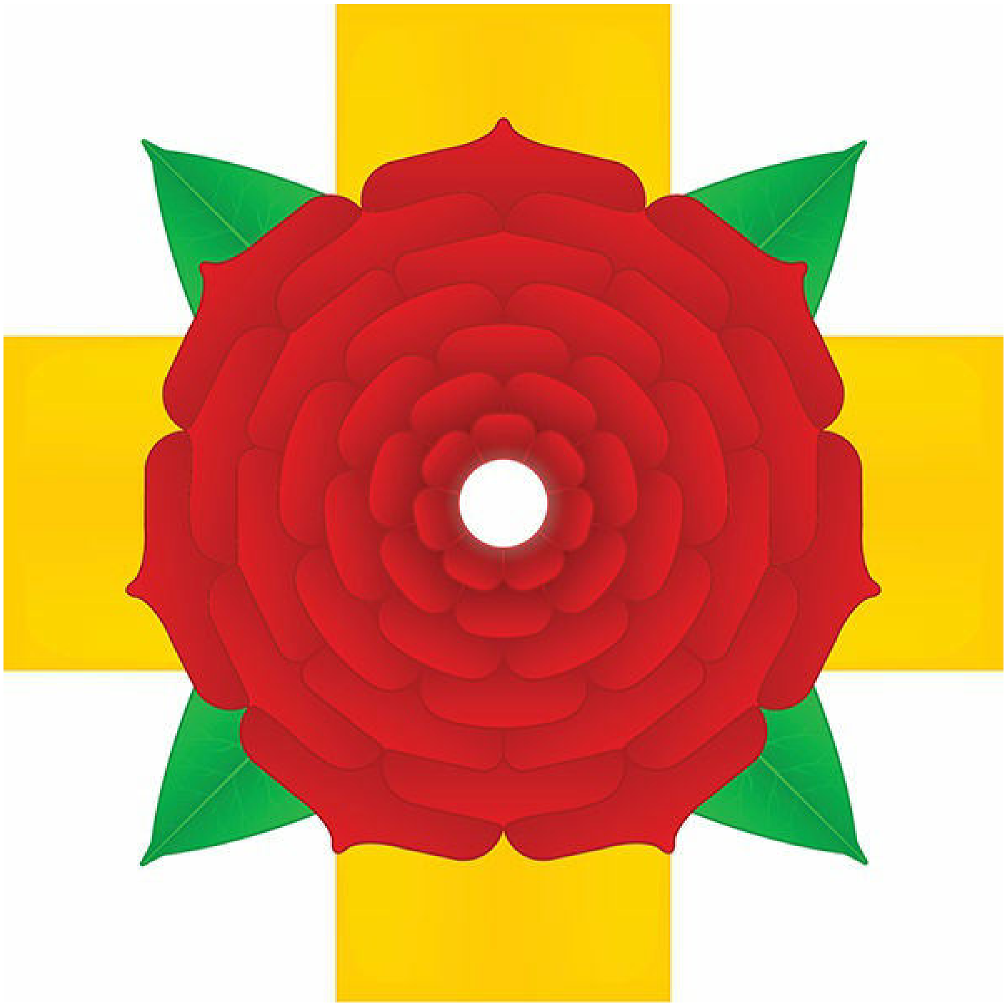
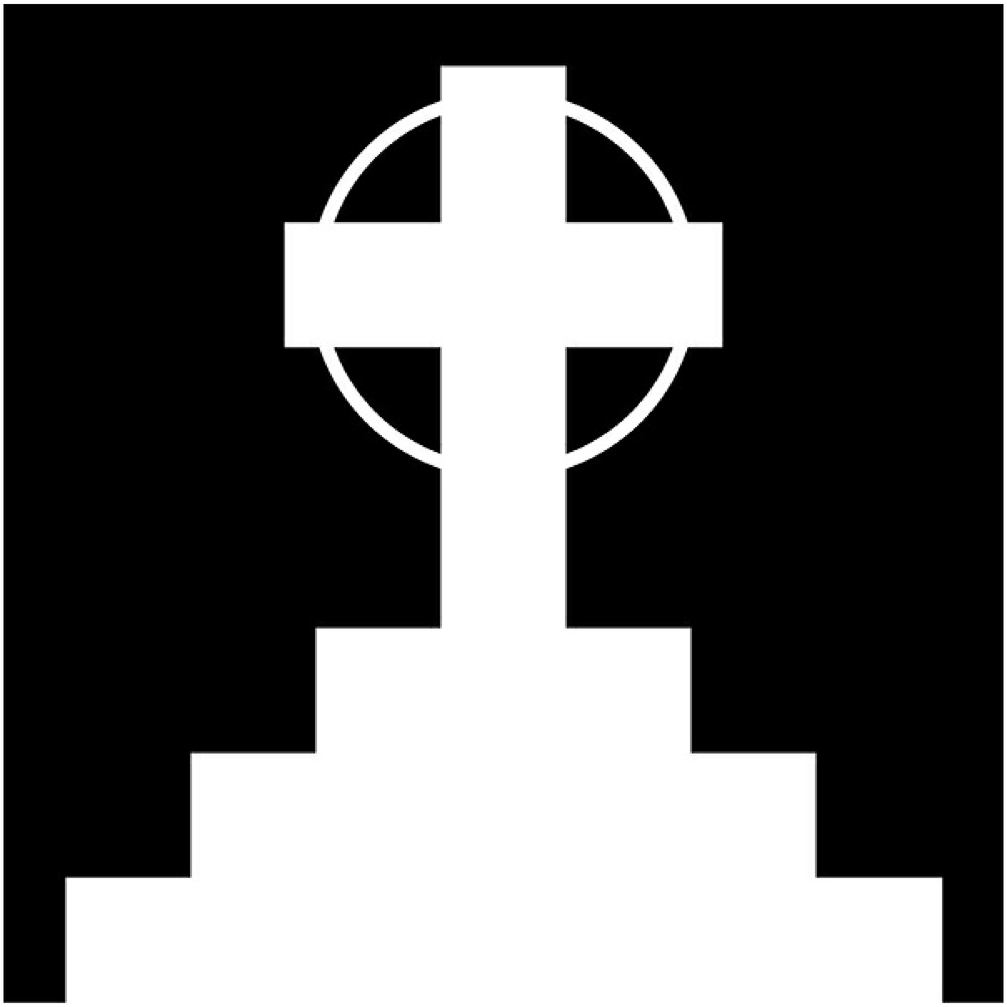
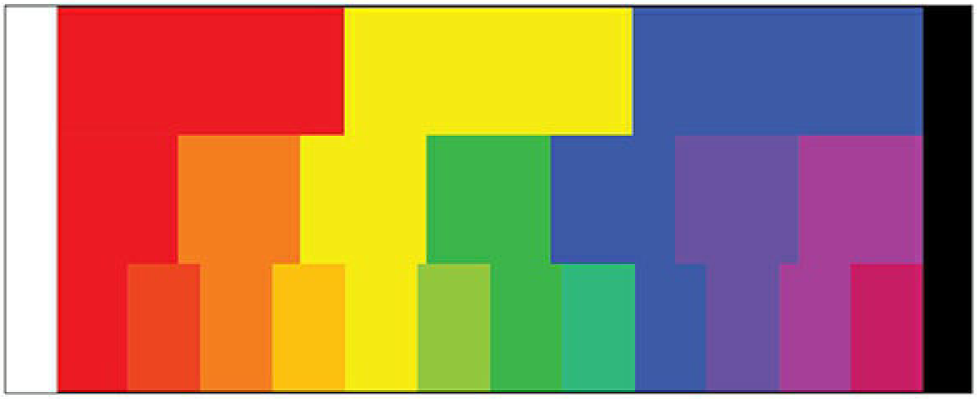
Wall of Vault



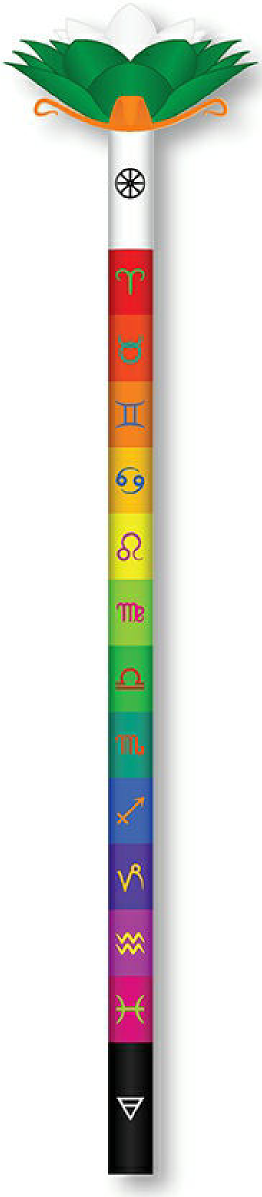
Head of Pastos



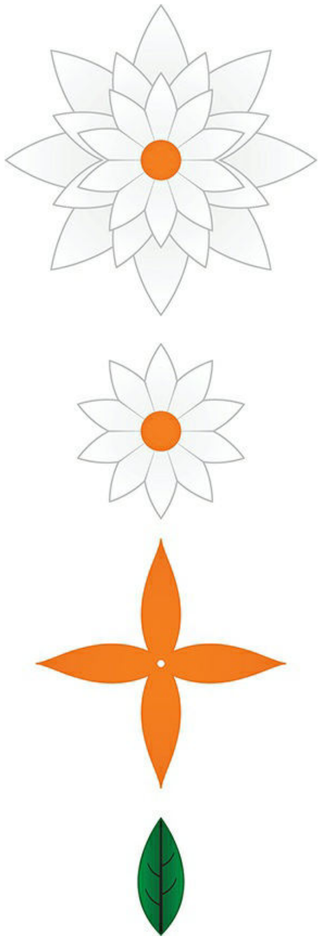
Foot of Pastos



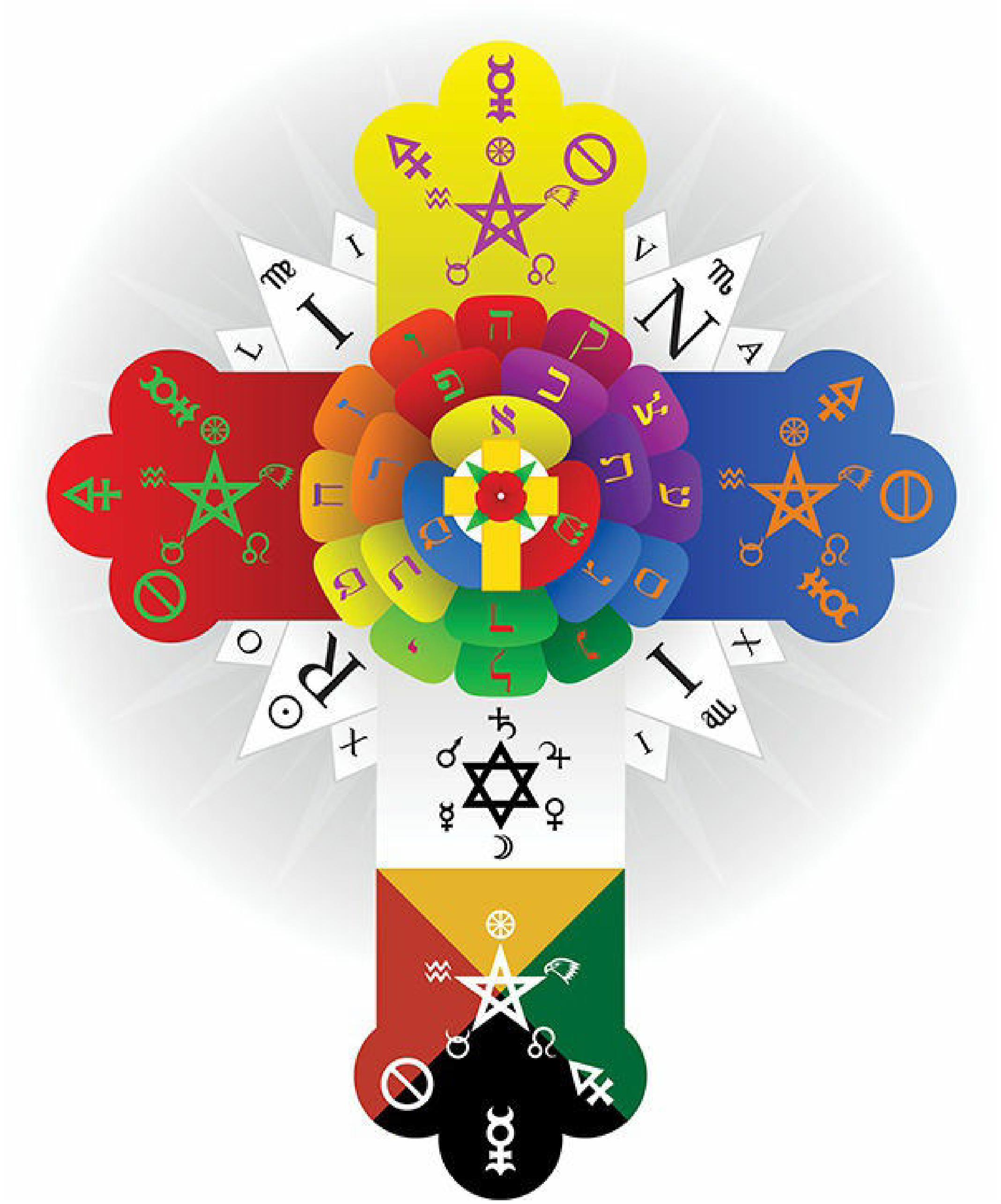
Side of Pastos



Lotus Wand



Head of Lotus Wand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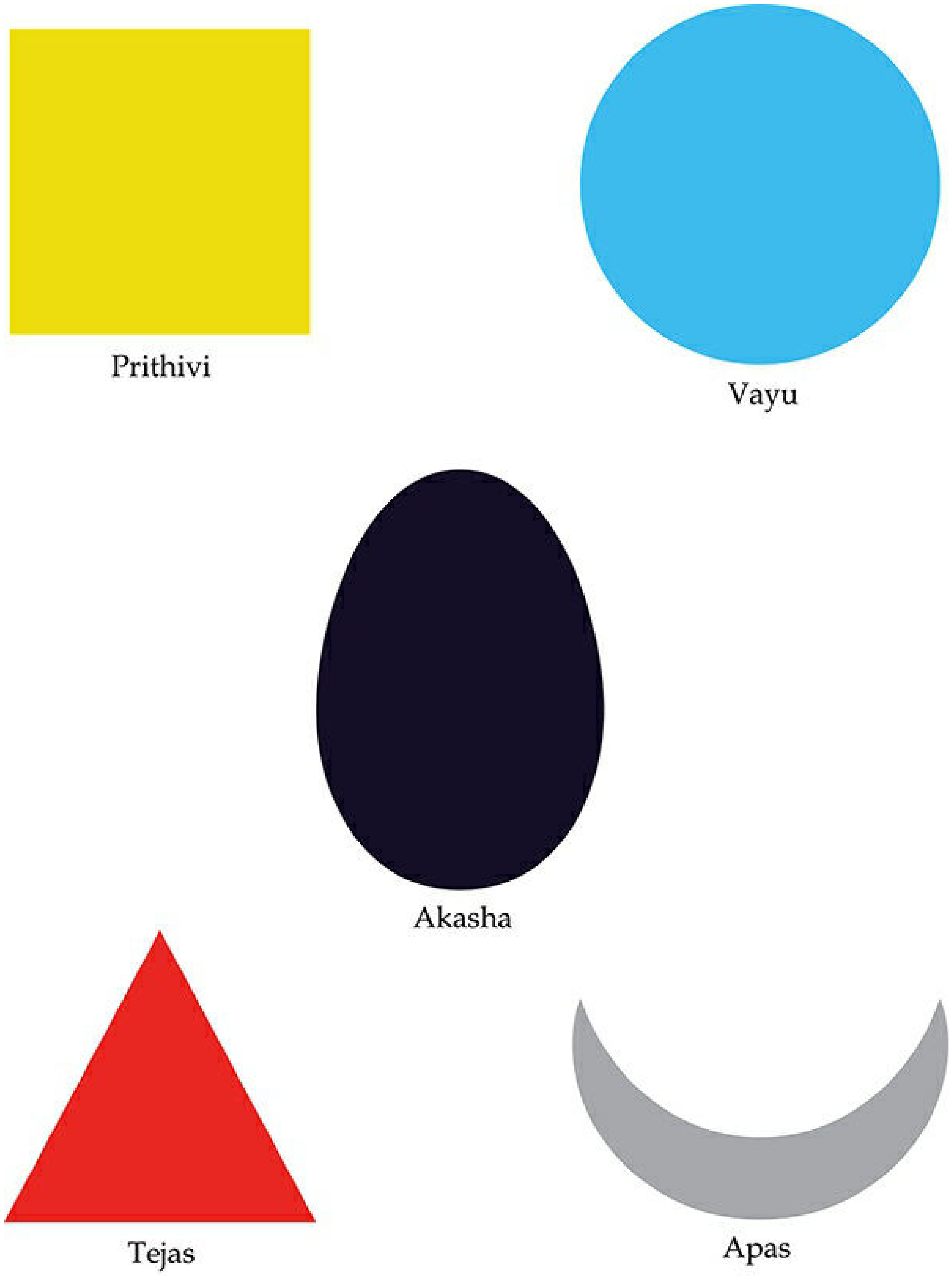
Prithivi
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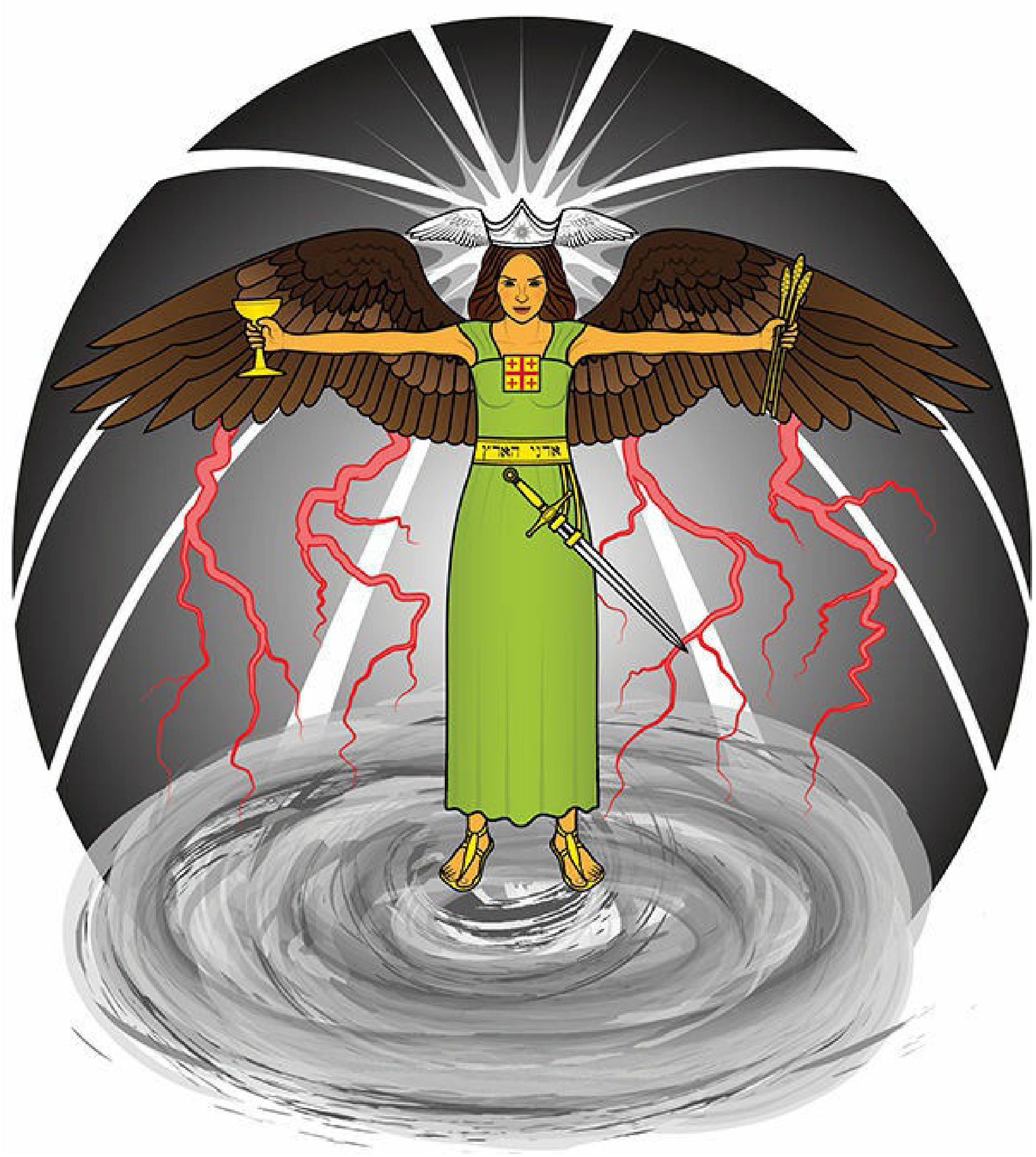
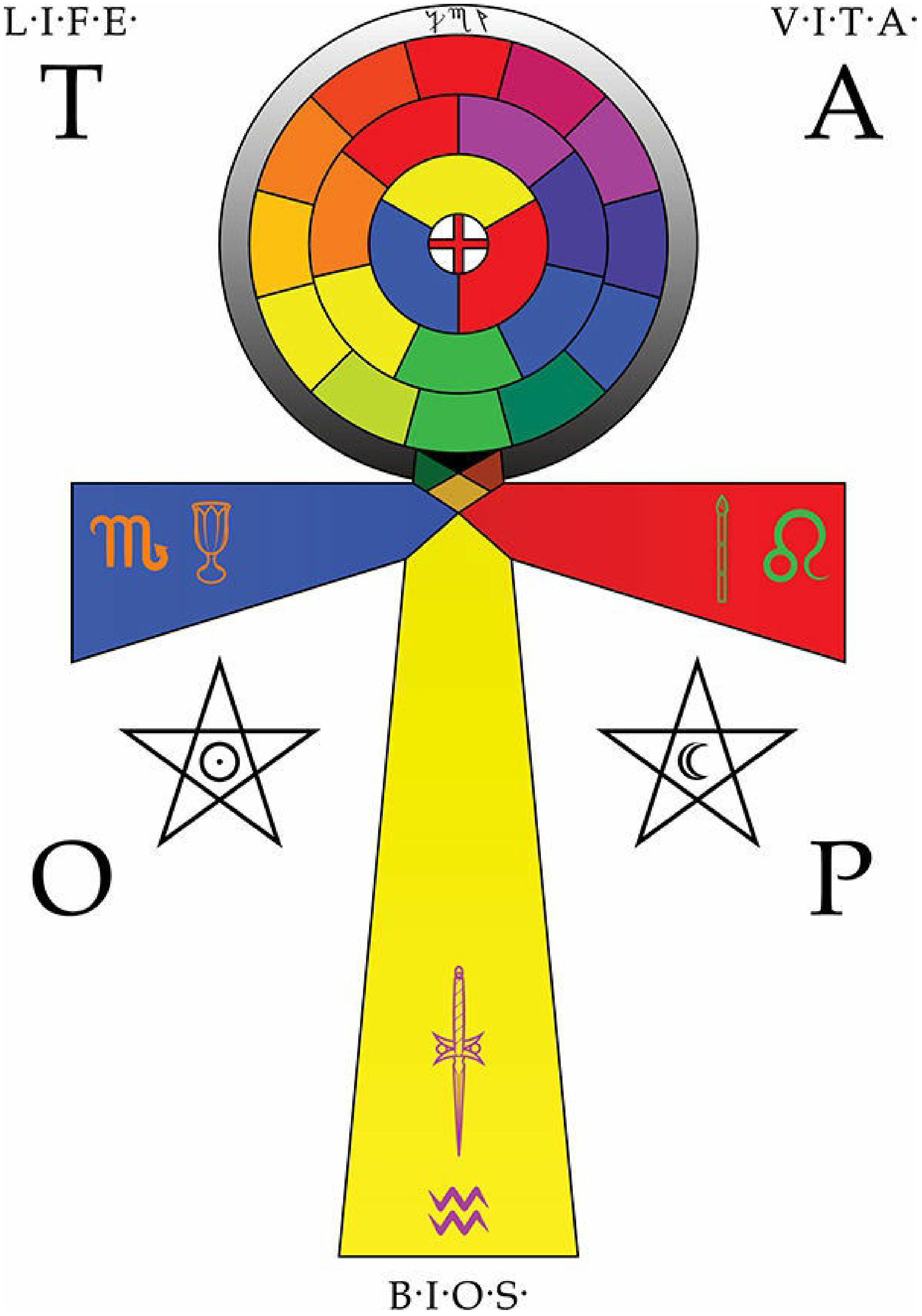
Akasha
Tejas
Apas

Tattwa Symbols



Telesmatic Image of Adonai ha-Aretz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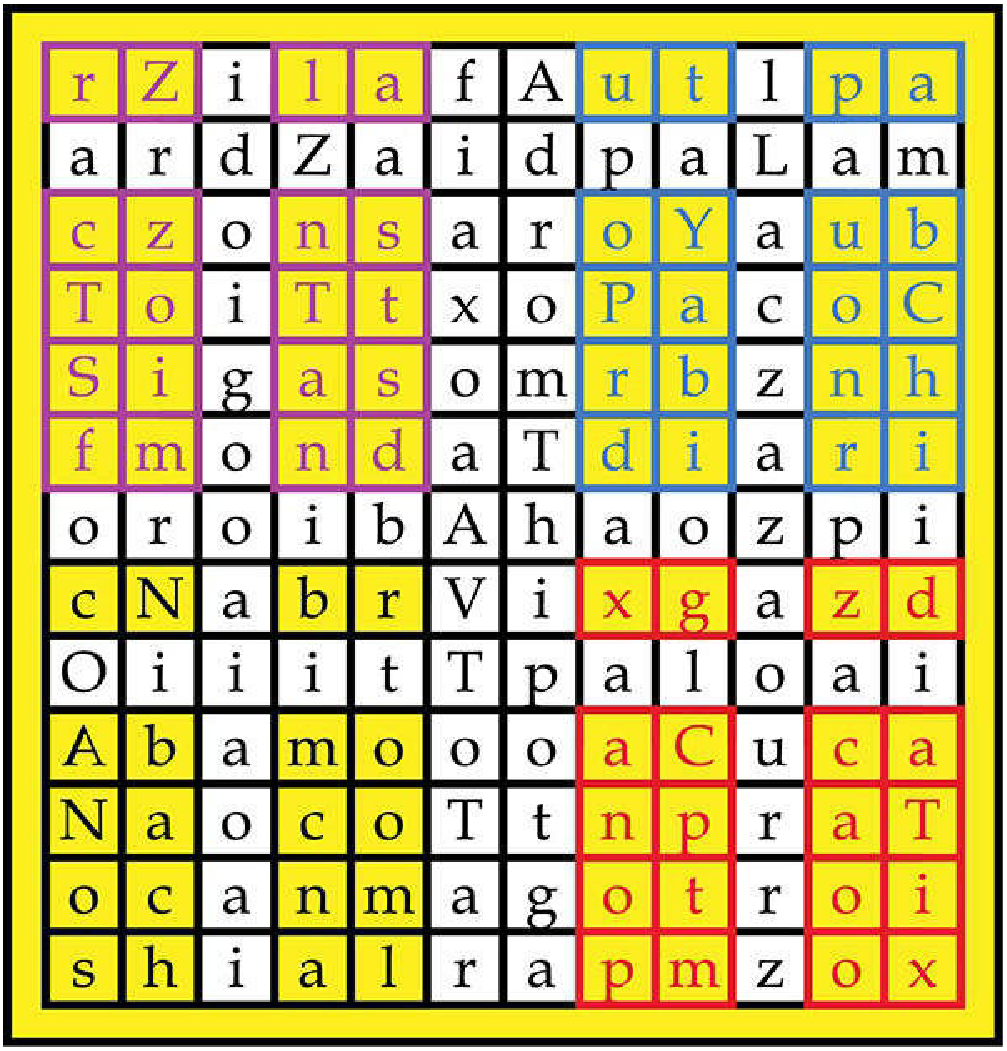
Tarot Crux Ansata



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T	o	i	T	t	x	o	P	a	c	o	C
S	i	g	a	s	o	m	r	b	z	n	h
f	m	o	n	d	a	T	d	i	a	r	i
o	r	o	i	b	A	h	a	o	z	p	i
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o	c	a	n	m	a	g	o	t	r	o	i
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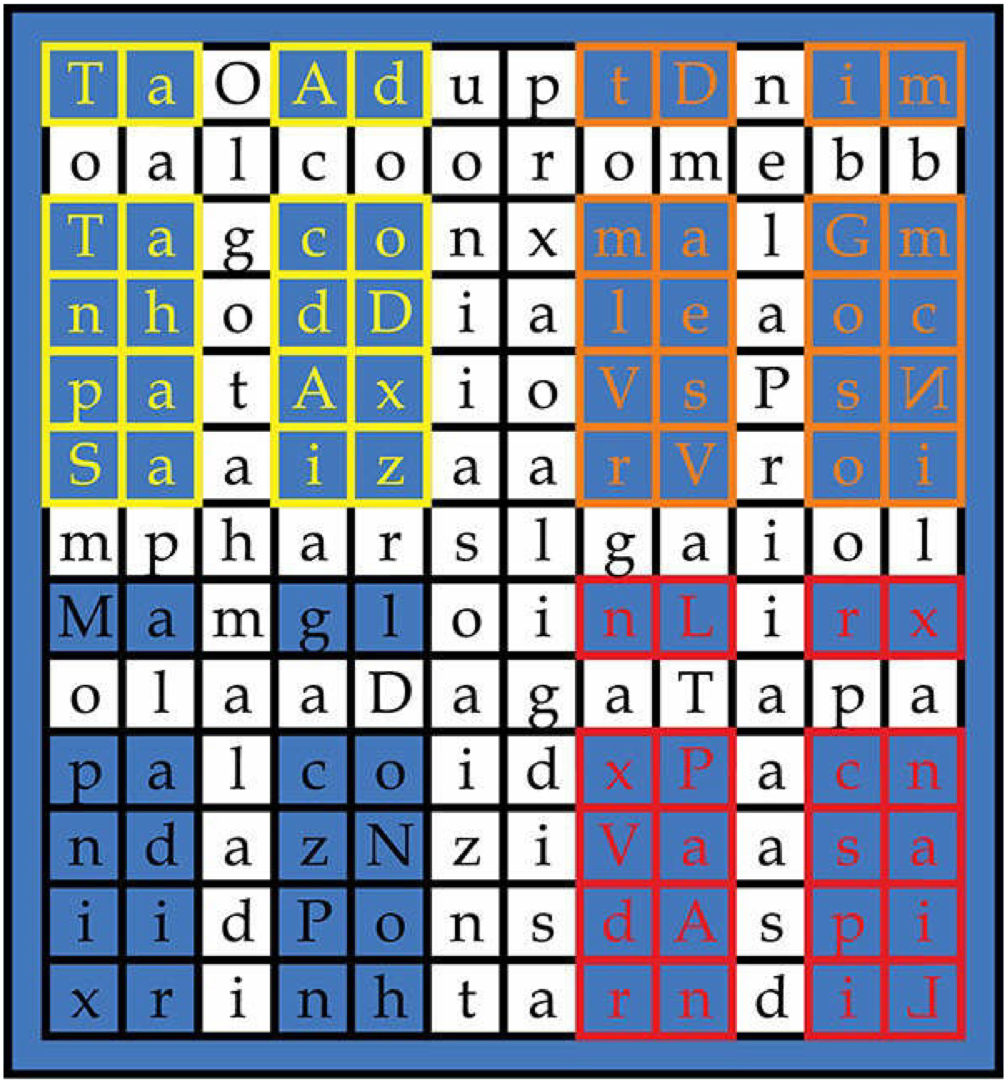
Enochian Tablet—The First Watchtower



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S	a	a	i	z	a	a	r	V	r	o	i
m	p	h	a	r	s	l	g	a	i	o	l
M	a	m	g	l	o	i	n	L	i	r	x
o	l	a	a	D	a	g	a	T	a	p	a
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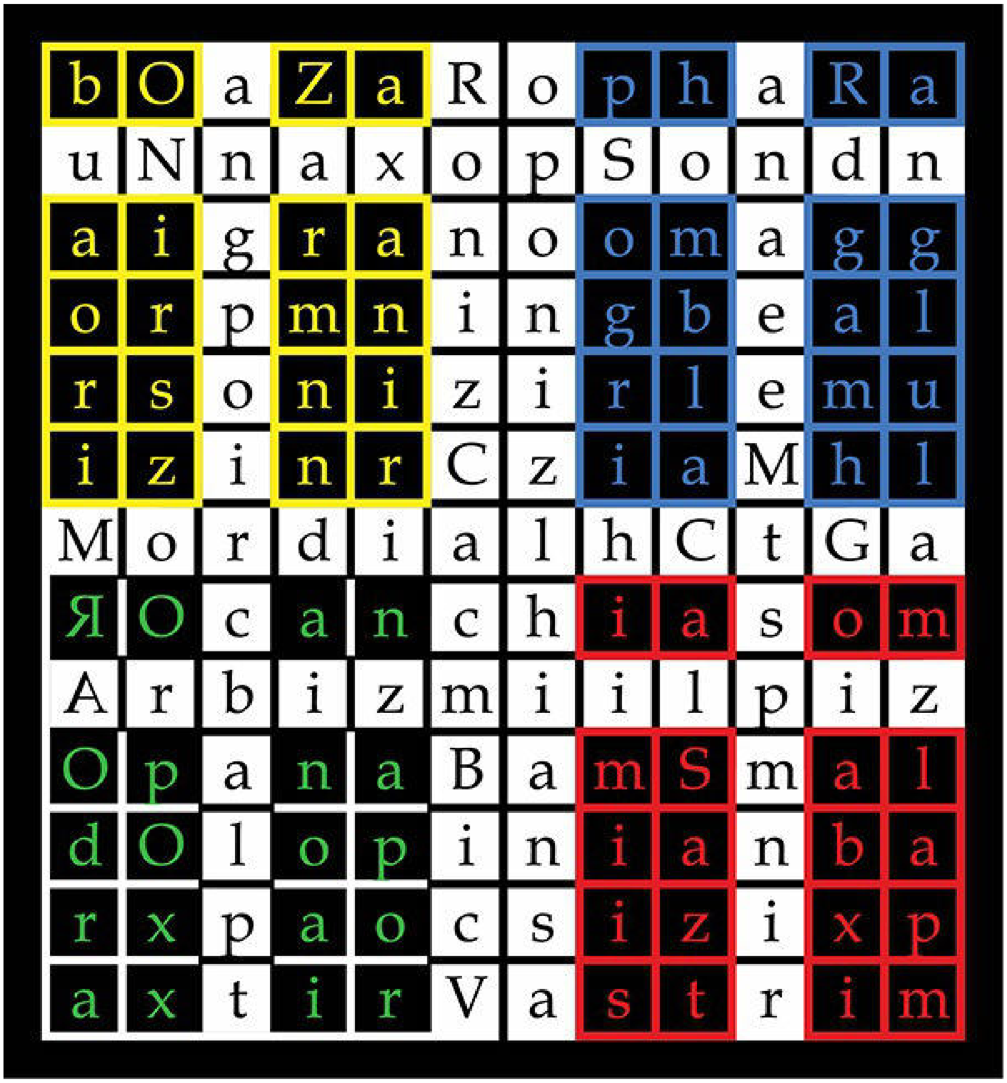
Enochian Tablet—The Second Watchtower



b	O	a	Z	a	R	o	p	h	a	R	a
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M	o	r	d	i	a	l	h	C	t	G	a
Я	O	c	a	n	c	h	i	a	s	o	m
A	r	b	i	z	m	i	i	l	p	i	z
O	p	a	n	a	B	a	m	S	m	a	l
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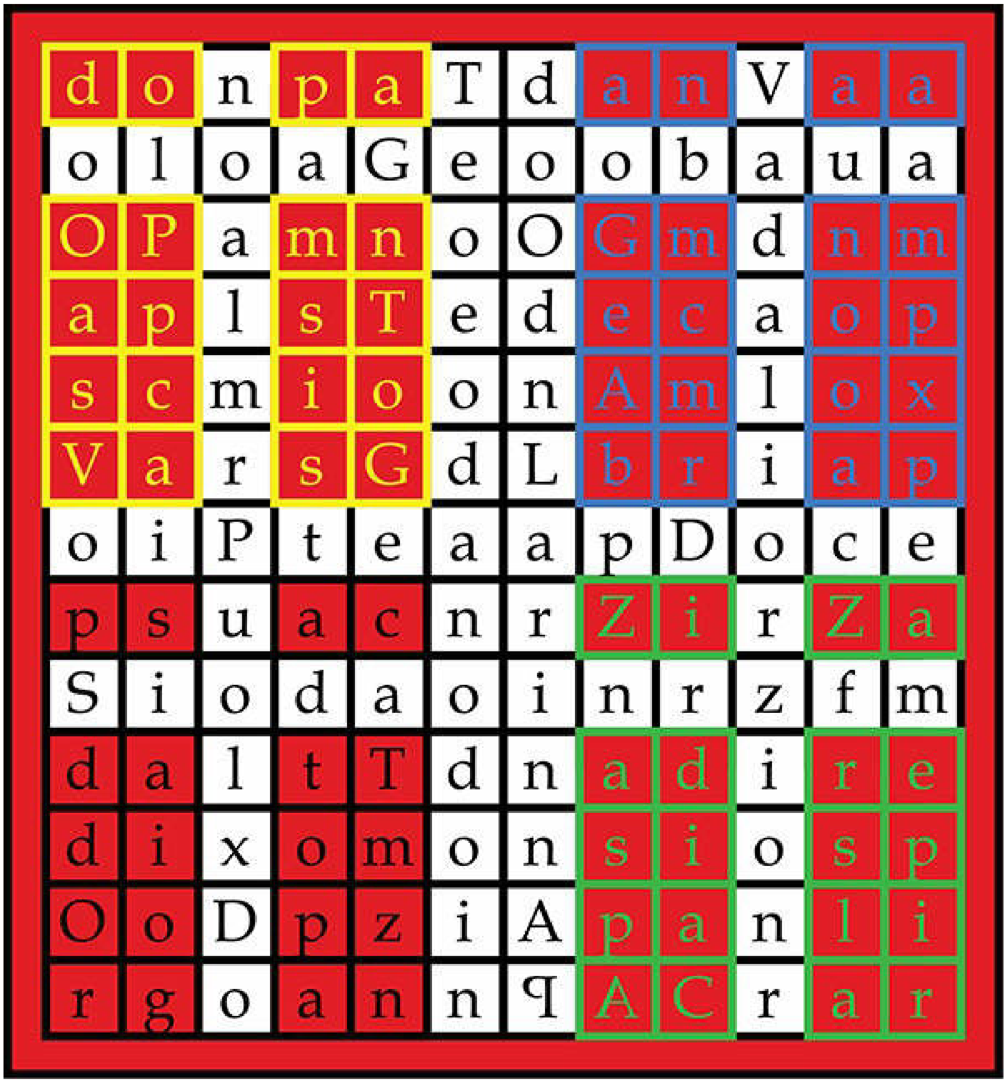
Enochian Tablet—The Third Watchtower



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s	c	m	i	o	o	n	A	m	l	o	x
V	a	r	s	G	d	L	b	r	i	a	p
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p	s	u	a	c	n	r	Z	i	r	Z	a
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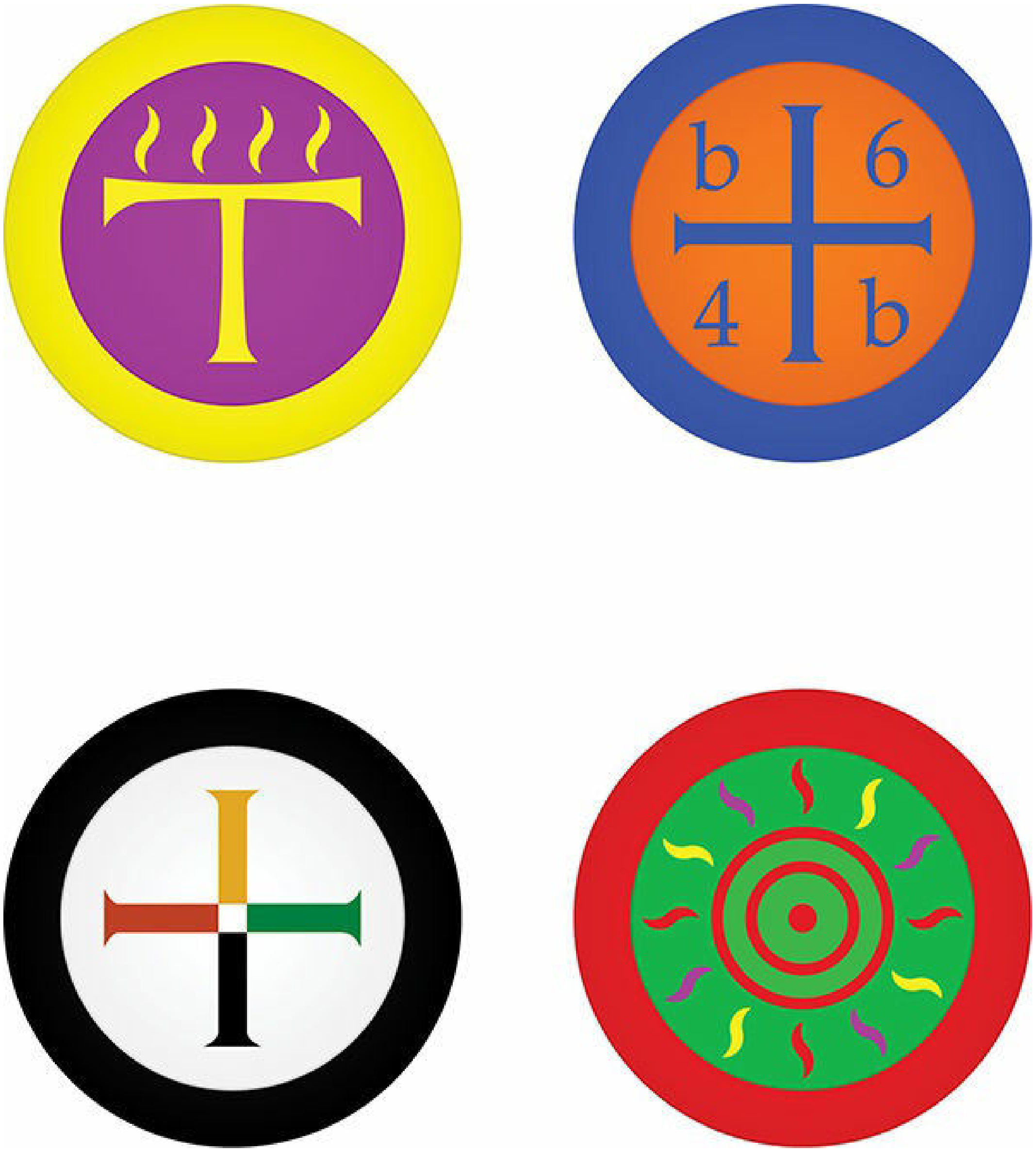
Enochian Tablet—The Fourth Watchtower



The Sigils of the Angelic Tablets

[contents]

BOOK ONE

Knowledge Lectures and Instructional Papers

NEOPHYTE GRADE PAPERS

First Knowledge Lecture

1. The four elements of the ancients are duplicated conditions of:

Heat and Dryness	Fire	🜂
Heat and Moisture	Air	🜁
Cold and Dryness	Earth	🜃
Cold and Moisture	Water	🜄

2. The signs of the zodiac are twelve:

1. Aries, the Ram	♈
2. Taurus, the Bull	♉
3. Gemini, the Twins	♊
4. Cancer, the Crab	♋
5. Leo, the Lion	♌
6. Virgo, the Virgin	♍
7. Libra, the Scales	♎
8. Scorpio, the Scorpion	♏
9. Sagittarius, the Archer	♐
10. Capricorn, the Goat	♑
11. Aquarius, the Water-Bearer	♒
12. Pisces, the Fishes	♓

These twelve signs are distributed among the four triplicities, or sets of three signs, each being attributed to one of the four elements, and they represent the operation of the elements in the zodiac.

Thus to fire belong Aries, Leo, Sagittarius: ♈ ♌ ♐
Thus to earth belong Taurus, Virgo, Capricornus: ♉ ♍ ♑
♊ ♎ ♒

Thus to air belong Gemini, Libra, Aquarius:

Thus to water belong Cancer, Scorpio, Pisces: ♋ ♏ ♓

3. To the ancients, six planets were known, besides the sun, which they classed with the planets. They also assigned certain planetary values to the north and south nodes of the moon—that is, the points where her orbit touches that of the ecliptic. These they named:

Caput Draconis ☊ *Head of the Dragon* and
Cauda Draconis ☋ *Tail of the Dragon*

Since the discovery of two more distant planets, Neptune and Uranus or Herschel,[1] these two terms have been partially replaced by them. The effect of Caput Draconis is similar to that of Neptune. The effect of Cauda Draconis is similar to that of Uranus.

The old planets are:

Saturn	♄	Sol	☉
Jupiter	♃	Venus	♀
Mars	♂	Mercury	☿

Luna ☽ the moon

4. The Hebrew Alphabet is given on page 53. Each letter represents a number and has also a meaning. Five letters have a different shape when written at the end of a word and also a different number.

Mem ם (final) Of these finals, Mem is distinguished by being the only oblong letter.

ך : ן : ף : ץ The other four—Kaph, Nun, Pe, Tzaddi—have tails which should come below the line as shown. Hebrew and Chaldee [2] letters are written from right to left.

The Hebrew Qabalists referred the highest and most abstract ideas to the emanations of deity or Sephiroth. They made them ten in number. Each one is a Sephirah, and when arranged in a certain manner they form the Tree of Life.

Hebrew letters are holy symbols. They should be carefully drawn and square.

The Sephiroth are:

1. Kether	K-Th-R	The Crown	כתר
2. Chokmah	Ch-K-M-H	Wisdom	חכמה
3. Binah	B-I-N-H	Understanding	בינה
4. Chesed	Ch-S-D	Mercy	חסד
5. Geburah	G-B-U-R-H	Severity	גבורה
6. Tiphareth	Th-Ph-A-R-Th	Beauty	תפארת
7. Netzach	N-Ts-Ch	Victory	נצח
8. Hod	H-O-D	Glory	הוד
9. Yesod	Y-S-O-D	The Foundation	יסוד
10. Malkuth	M-L-K-U-Th	The Kingdom	מלכות

The Dagesh or pointing which represents the vowel sounds in modern Hebrew script is not given. It was a later invention to standardize pronunciation and is described in Hebrew grammars.

The Hebrew Alphabet

Letter	Power	Value	Final	Name	Meaning
א	A	1		Aleph	Ox
ב	B, V	2		Beth	House
ג	G, Gh	3		Gimel	Camel
ד	D, Dh	4		Daleth	Door
ה	H	5		He	Window
ו	O, U, V	6		Vau	Pin or Hook
ז	Z	7		Zayin	Sword or Armour
ח	Ch	8		Cheth	Fence, Enclosure

ט	T	9	Teth	Snake
י	I, Y	10	Yod	Hand
כ	K, Kh	20, 500 ך	Kaph	Fist
ל	L	30	Lamed	Ox Goad
מ	M	40, 600 ם	Mem	Water
נ	N	50, 700 ן	Nun	Fish
ס	S	60	Samekh	Prop
ע	Aa, Ngh	70	Ayin	Eye
פ	P, Ph	80, 800 ף	Pe	Mouth
צ	Tz	90, 900 ץ	Tzaddi	Fish-hook
ק	Q	100	Qoph	Ear, Back of head
ר	R	200	Resh	Head
ש	S, Sh	300	Shin	Tooth
ת	T, Th	400	Tau	Cross

Note by Regardie: Readers of the above who have perused my Tree of Life and Garden of Pomegranates will note the difference in Hebrew pronunciation, and in order to avoid any further confusion an explanatory note must here be added. As is true of every language, in Hebrew there are several quite distinct dialects. There are, however, two principal ones which should be mentioned. The Ashkenazic, a dialect mostly in employment in Germany, Poland, and Russia, and the Sephardic used in Spain, Portugal, and the Mediterranean generally. Now since the Qabalah attained its prominence in Spain, most Qabalists have employed the Sephardic dialect. Personally I have found that the Ashkenazic dialect answers more nearly than the other to the requirements of transliteration into English, and many problems that have assailed modern students would have been nonexistent had they known of the pronunciation which I employed in my former works. Actually, however, students must discover which of these two suits his own personal predilection and answers to the necessity imposed by the results of study and experience. The Order teaching employs the Sephardic pronunciation, and I have not ventured to interfere with that in any way at all. I simply mention the matter here to render impossible the likelihood of confusion arising.

First Meditation

Let the Neophyte consider a point as defined in mathematics—having position but no magnitude—and let him note the ideas to which this gives rise. Concentrating his faculties on this, as a focus, let him endeavour to realize the immanence of the divine throughout nature, in all her aspects.

Begin by finding a position, balanced, but sufficiently comfortable. Breathe rhythmically until the body is still and the mind quiet. Keep this state for a few minutes at first—and for longer as you get more used to preventing the mind from wandering. Think now of the subject for meditation in a general way—then choose out one thought or image and follow that to its conclusion.

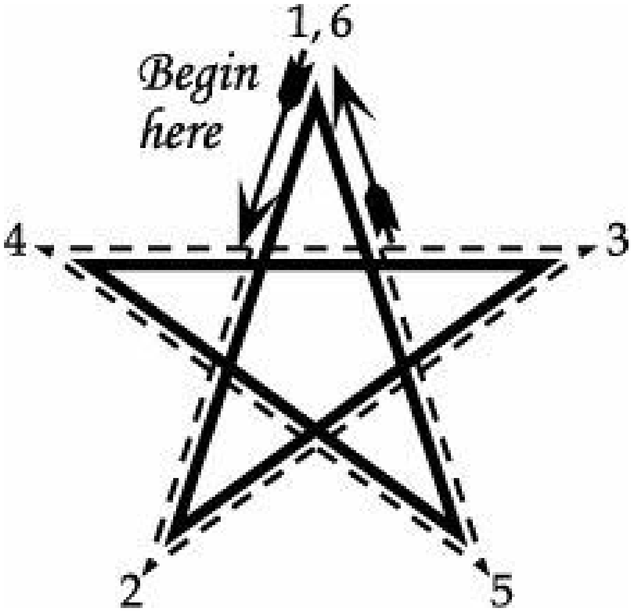
The simplest rhythm for the beginner is the Fourfold Breath.

1. Empty the lungs and remain thus while counting four.
2. Inhale, counting four so that you feel filled with breath to the throat.
3. Hold this breath while counting four.
4. Exhale, counting four till the lungs are empty.

This should be practiced, counting slowly or quickly till you obtain a rhythm that suits you—one that is comforting and stilling. Having attained this, count the breath thus for two or three minutes, till you feel quiet, and then proceed with the meditation.

The Lesser Ritual of the Pentagram

Take a steel dagger in the right hand. Face east. Touch thy forehead and say *Ateh* (thou art). Touch thy breast and say *Malkuth* (the Kingdom). Touch thy right shoulder and say *ve-Geburah* (and the Power). Touch thy left shoulder and say *ve-Gedulah* (and the Glory). Clasp thy hands before thee and say *Le-Olam* (forever). Dagger between fingers, point up and say *Amen*.



Invoking Pentagram

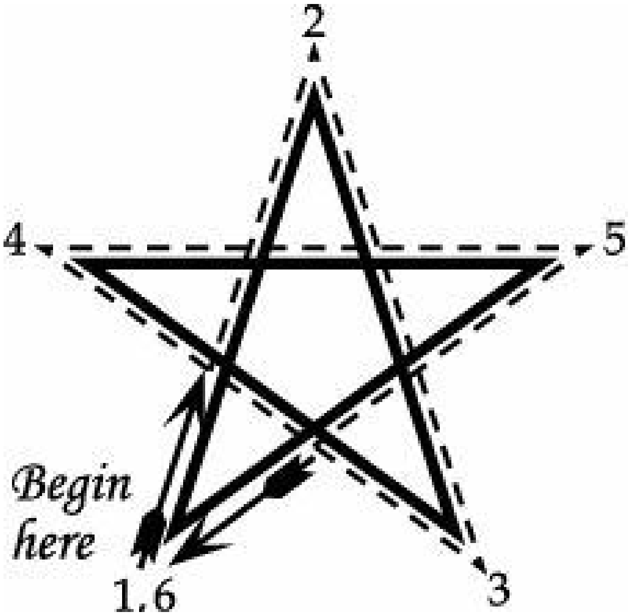
Make in the air towards the east the invoking pentagram as shown and, bringing the point of the dagger to the centre of the pentagram, vibrate the deity name—*Yod He Vau He*—imagining that your voice carries forward to the east of the universe. Holding the dagger out before you, go to the south, make the pentagram, and vibrate similarly the deity name—*Adonai.*

Go to the west, make the pentagram, and vibrate *Eheieh*. Go to the north, make the pentagram, and vibrate *Agla*. Return to the east and complete your circle by bringing the dagger point to the centre of the first pentagram.

Stand with arms outstretched in the form of a cross and say: *Before me, Raphael; behind me, Gabriel; at my right hand, Michael; at my left hand, Auriel; before me flames the pentagram—behind me shines the six-rayed star*.

Again make the Qabalistic cross as directed above, saying *Ateh*, etc.

For banishing use the same ritual, but reversing the direction of the lines of the pentagram.



Banishing Pentagram

The Uses of the Pentagram Ritual

1. As a form of prayer the invoking ritual should be used in the morning, the banishing in the evening. The names should be pronounced inwardly in the breath vibrating it as much as possible and feeling that the whole body throbs with the sound and sends out a wave of vibration directed to the ends of the quarter.

2. As a protection against impure magnetism, the banishing ritual can be used to get rid of obsessing or disturbing thoughts. Give a mental image to your obsession and imagine it formulated before you. Project it out of your aura with the saluting sign of a Neophyte, and when it is about three feet away, prevent its return with the Sign of Silence. Now imagine the form in the east before you and do the Banishing Ritual of the Pentagram to disintegrate it, seeing it, in your mind’s eye, dissolving on the farther side of your ring of flame.

3. It can be used as an exercise in concentration. Seated in meditation or lying down, formulate yourself standing up in robes and holding a dagger. Put your consciousness in this form and go to the east. Make yourself “feel” there by touching the wall, opening your eyes, stamping on the floor, etc.

Begin the ritual and go round the room mentally vibrating the words and trying to feel them as coming from the form. Finish in the east and try to see your results in the Astral Light, then walk back and stand behind the head of your body and let yourself be reabsorbed.[3]

The Pillars

In the explanation of the symbols of the grade of Neophyte, your attention has been directed to the general mystical meaning of the two pillars called in the ritual the pillars of Hermes, of Seth, and of Solomon. In the 9th chapter of the Ritual of the Dead they are referred to as the Pillars of Shu, the pillars of the gods of the dawning light, and also as the northern and southern columns of the gate of the Hall of Truth. In the 125th chapter, they are represented by the sacred gateway, the door to which the aspirant is brought when he has completed the negative confession. The archaic pictures on the one pillar are painted in black upon a white ground, and those on the other in white upon a black ground, in order to express the interchange and reconciliation of opposing forces and the eternal balance of light and darkness which gives force to visible nature.

The black cubical bases represent darkness and matter wherein the spirit, the *Ruach Elohim*, began to formulate the ineffable name, that name which the ancient rabbis have said “rushes through the universe,” that name before which the darkness rolls back at the birth of time.

The flaming red triangular capitals which crown the summit of the pillars represent the triune manifestation of the spirit of life, the Three Mothers of the Sepher Yetzirah, the three alchemical principles of nature—the sulphur, the mercury, and the salt.

Each pillar is surmounted by its own light-bearer veiled from the material world.

At the base of both pillars rise the lotus flowers, symbols of regeneration and metempsychosis. The archaic illustrations are taken from vignettes of the 17th and 125th chapters of the Ritual of the Dead, the Egyptian Book of the

Per-em-Hru or the *Book of Coming Forth into the Day*, the oldest book in the world as yet discovered. The recension of the priests of On is to be found in the walls of the Pyramids of the Kings of the fifth and sixth dynasties at Sakarah, the recension of the eleventh and twelfth dynasties on the sarcophagi of that period, and the Theban recension of the eighteenth dynasty and onward is found on papyri, both plain and illuminated. No satisfactory translation of these books is available, none having been yet attempted by a scholar having the qualifications of mystic as well as Egyptologist.

The Ritual of the Dead, generally speaking, is a collection of hymns and prayers in the form of a series of ceremonial rituals to enable the man to unite himself with Osiris the Redeemer. After this union he is no longer called the man, but Osiris, with whom he is now symbolically identified. “That they also may be one of us,” said the Christ of the New Testament. “I am Osiris,” said the purified and justified man, his soul luminous and washed from sin in the immortal and uncreated light, united to Osiris, and thereby justified, and the son of God; purified by suffering, strengthened by opposition, regenerate through self-sacrifice. Such is the subject of the great Egyptian ritual.

The 17th chapter of the Theban recension consists of a very ancient text with several commentaries, also extremely old, and some prayers, none of which come into the scheme of the original text. It has, together with the 12th chapter, been very carefully translated for the purpose of this lecture by the V.H. Frater M.W.T., and the V.H. Soror S.S.D.D. has made many valuable suggestions with regard to the interpretation.[4] The title and preface of the 17th chapter reads:

“Concerning the exaltation of the glorified ones, of coming and going forth in the divine domain, of the genies of the beautiful land of Amentet. Of coming forth in the light of day in any form desired, of hearing the forces of nature by being enshrined as a living Bai.”

And the rubric is:

“The united with Osiris shall recite it when he has entered the harbour. May glorious things be done thereby upon earth. May all the words of the adept be fulfilled.”

Owing to the complex use of symbols, the ritual translation of the chapter can only be understood by perpetual reference to the ancient Egyptian commentaries, and therefore the following paraphrase has been put together to convey to modern minds as nearly as possible the ideas conceived by the old Egyptians in this glorious triumphal song of the soul of man made one with Osiris, the Redeemer.

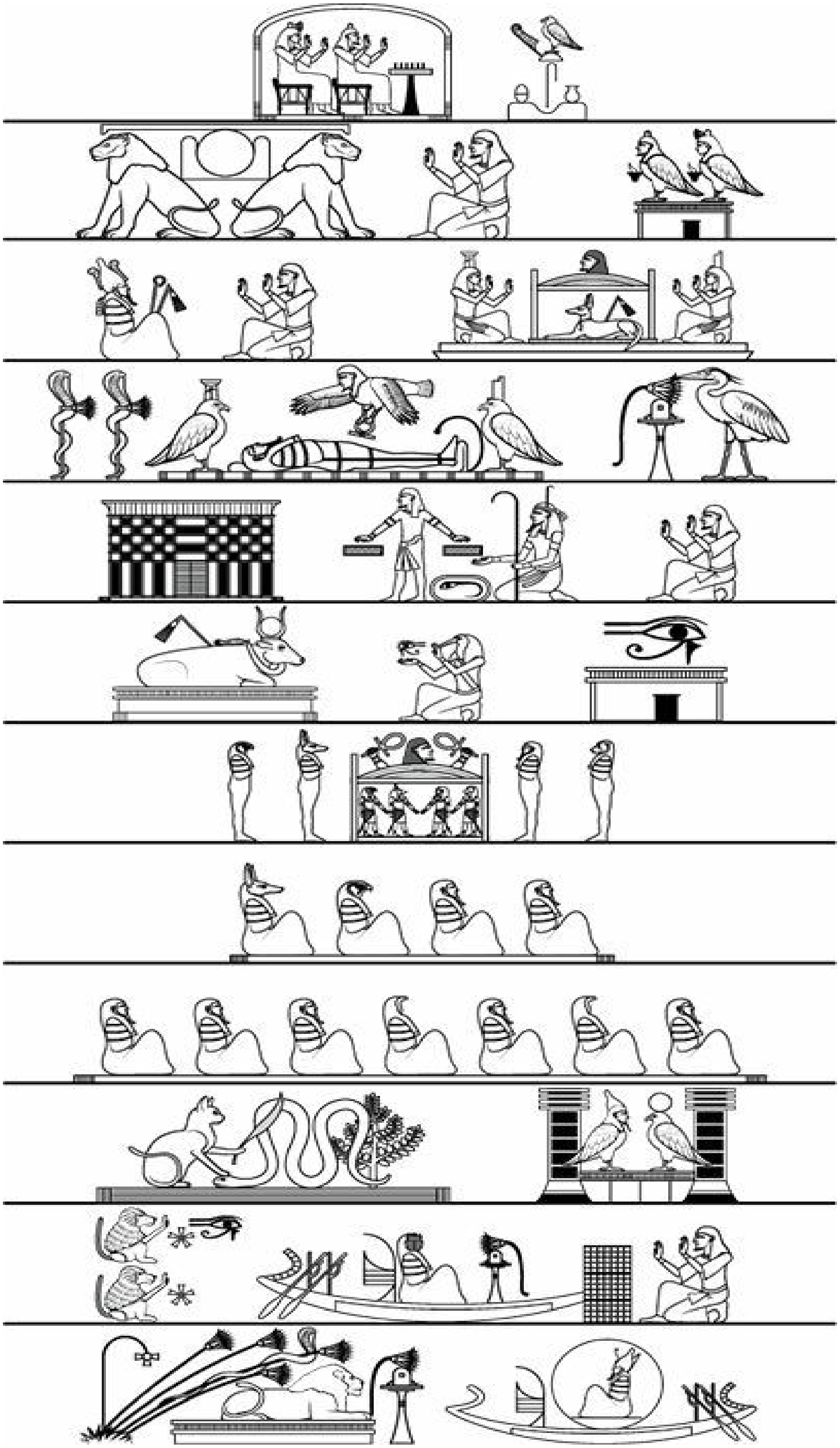
“I am Tum made One with all things.

“I have become Nu. I am Ra in his rising ruling by right of his power. I am the great god self-begotten, even Nu, who pronounced his names, and thus the circle of the gods was created.

“I am yesterday and know tomorrow. I can never more be overcome. I know the secret of Osiris, whose being is perpetually revered of Ra. I have finished the work which was planned at the beginning, I am the spirit made manifest, and armed with two vast eagle’s plumes. Isis and Nephthys are their names, made one with Osiris.

“I claim my inheritance. My sins have been uprooted and my passions overcome. I am pure white. I dwell in time. I live through eternity, when initiates make offering to the everlasting gods. I have passed along the pathway. I know the northern and the southern pillars, the two columns at the gateway of the Hall of Truth.

“Stretch unto me your hands, O ye dwellers in the centre. For I am transformed to a god in your midst. Made one with Osiris, I have filled the eye socket in the day of the morning when good and evil fought together.



"I have lifted up the cloud-veil in the sky of the storm, till I saw Ra born again from out the Great Waters. His strength is my strength, and my strength is his strength. Homage to you, Lords of Truth, chiefs who Osiris rules. Granting release from sin, followers of Ma where rest is glorious, whose throne Anubis built in the day when Osiris said:

"Lo! A man wins his way to Amentet. I come before you, to drive away my faults. As ye did to the seven glorious ones who follow their lord Osiris. I am that spirit of earth and sun.

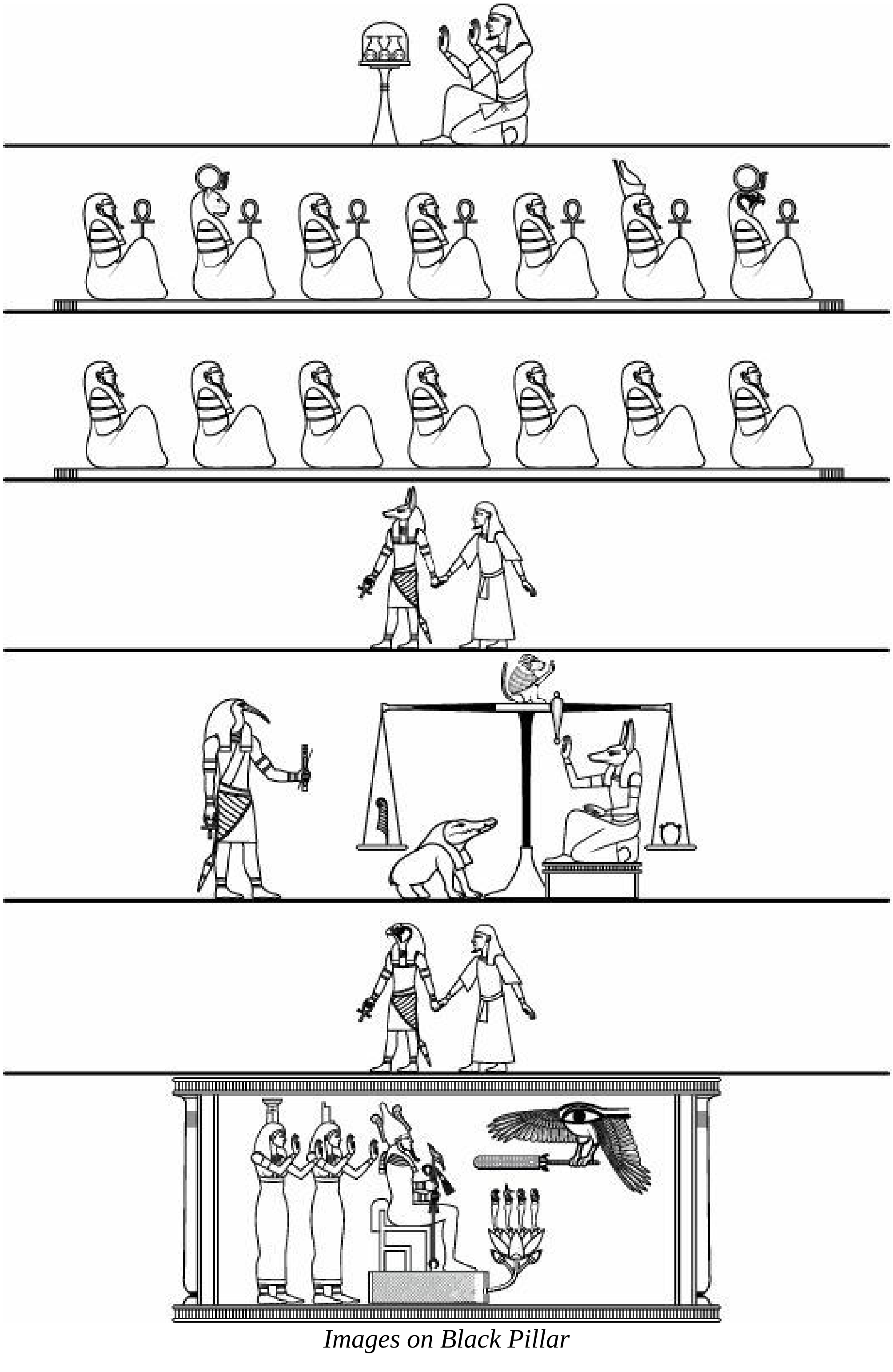
"Between the two pillars of flame. I am Ra when he fought beneath the Ashad tree, destroying the enemies of the ancient of days. I am the dweller in the egg. I am he who turns in the disc. I shine forth from the horizon, as the gold from the mine. I float through the Pillars of Shu in the ether, without a peer among the gods. The breath of my mouth is as a flame. I light upon the earth with my glory. Eye cannot gaze on my darting beams, as they reach through the heavens and lick up the Nile with tongues of flame. I am strong upon earth with the strength of Ra. I have come into harbour as Osiris made perfect. Let priestly offerings be made to me as one in the train of the ancient of days. I brood as the divine spirit. I move in the firmness of my strength. I undulate as the waves that vibrate through eternity. Osiris has been claimed with acclamation, and ordained to rule among the gods, enthroned in the domain of Horus where the spirit and the body are united in the presence of the ancient of days. Blotted out are the sins of his body in passion. He has passed the eternal gate, and has received the New Year feast with incense, at the marriage of earth with heaven.

"Tum has built his bridal chamber. Rururet has founded his shrine. The procession's completed. Horus has purified, Set has consecrated, Shu made one with Orisis has entered his heritage.

"As Tum he has entered the kingdom to complete union with the invisible. Thy bride, O Osiris, is Isis, who mourned thee when she found thee slain. In

Isis, thou art born again. From Nephthys is thy nourishment. They cleansed thee in thy heavenly birth. Youth waits upon thee, ardour is ready at thy hand; and their arms shall uphold thee for millions of years. Initiates surround thee and thine enemies are cast down. The powers of darkness are destroyed. The companions of thy joys are with thee. Thy victories in the battle await their reward in the pillar. The forces of nature obey thee. Thy power is exceeding great. The gods curse him that curseth thee. Thine aspirations are fulfilled. Thou art the mistress of splendour. They are destroyed who barred thy way."

The 125th chapter is concerned with the entry of an initiate into the hall of the two columns of justice, and commenced with a most beautiful and symbolic description of death, as a journey from the barren wilderness of earth, to the glorious land which lies beyond. The literal translation of the opening lines is as follows:



Images on Black Pillar

“I have come from afar to look upon thy beauties. My hands salute thy name of justice. I have come from afar, where the acacia tree grew not; where the tree thick with leaves is not born; where there come not beams from herb or grass. I have entered the place of mystery. I have communed with Set. Sleep came upon me, I was wrapped therein, bowing down before the hidden things. I was ushered into the house of Osiris. I saw the marvels that were there: the princes of the gates in their glory."

The illustrations in this chapter represent the Hall of Truth as seen through the open leaves of its door. The hall is presided over by a god who holds his right hand over the cage of a hawk, and his left over the food of eternity. On each side of the god is a cornice crowned by a row of alternate feathers and uraei symbolizing justice and fiery power. The door leaf which completes the right hand of a stall is called "possessor of truth controlling the feet," while that on the left is "possessor of strength, binding the male and female animals." The forty-two judges of the dead are represented as seated in a long row, and each of them has to be named, and the sin over which he presided has been denied.

This chapter describes the introduction of the initiate into the Hall of Truth by Anubis, who, having questioned the aspirant, receives from him an account of his initiation, and is satisfied by his right to enter. He states that he has been taken into the antechamber of the temple and there stripped and blindfolded, he had to grope for the entrance of the hall, and having found it, he was reclothed and anointed in the presence of the initiated. He is then asked for the passwords and demands that his soul should be weighed in the great balance of the Hall of Truth, whereupon Anubis again interrogates him concerning the symbolism of the door of the hall, and his answers being found correct, Anubis says: "Pass on, thou knowest it."

Among other things the initiate states that he has been purified four times, the same number of times that the Neophyte is purified and consecrated in the ceremony of the Neophyte. He then makes the long negative confession, stating to each judge in turn that he is innocent of that form of sin over which he judges. Then he invokes the judges to do him justice, and afterwards describes how he had washed in the washing place of the south, and rested in the north, in the place called “Son of the Deliverers” and he becomes the dweller under the olive tree of peace, and how he was given a tall flame of fire and a sceptre of cloud which he preserved in the salting tank in which mummies were swathed. And he found there another sceptre called “Giver of Breath” and with that he extinguished the flame and shattered the sceptre of cloud, and made a lake of it. The initiate is then brought to the actual pillars, and has to name them and their parts under the symbol of the scales of a balance. He also has to name the guardian of the gateway, who prevents his passage, and when all these are propitiated, the plea of the hall itself cries out against his steps, saying: “Because I am silent, because I am pure,” and it must know that his aspirations are pure enough and high enough for him to be allowed to tread upon it. He is then allowed to announce to Thoth that he is clean from all evil and has overcome the influence of the planets, and Thoth says to him: “Who is he whose pylons are of flame, whose walls of living uraei, and the flames of whose house are streams of water?” And the initiate replies “Osiris!”

And it is immediately proclaimed: “Thy meat shall be from the infinite, and thy drink from the infinite. Thou art able to go forth to the sepulchral feasts on Earth, for thou hast overcome.”

Thus, these two chapters, which are represented by their illustrations upon the pillars, represent the advance and purification of the soul and its union with Osiris, the Redeemer, in the Golden Dawn of the infinite light, in which the soul is transfigured, knows all, and can do all, for it is made one with the eternal God.

Khabs Am Pekht
Konx Om Pax
Light In Extension!

[contents]

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1. Note by JMG: Herschel was at one point an alternate name for Uranus.

2. Note by JMG: Chaldee, also known as Aramaic, is a language related to Hebrew and used in some Qabalistic writings.

3. Note by Regardie: In the Introduction I have given instructions for the performance of the Qabalistic cross. When tracing the pentagrams, the imagination should be exerted to visualize them as flaming stars all about one. The impression should be of a fire ring studded in four places with stars of flame. Likewise, when vibrating the angelic names, the student should endeavour to imagine four vast towering figures about him. But see further in my book *The Middle Pillar*.

4. Note by JMG: Frater M.W.T. was Marcus Worsley Blackden; Soror S.S.D.D. (Sapientia Sapienti Dona Data) was Florence Farr.

ZELATOR GRADE PAPERS

Second Knowledge Lecture

The names and alchemical symbols of the three principles of nature are:

Sulphur	🜍
Mercury	☿
Salt	🜔

The metals attributed to the planets in alchemy are:

Lead	♄
Tin	♃
Iron	♂
Gold	☉
Copper	♀
Quicksilver	☿
Silver	☽

The following terms are used in books about alchemy. They have the meanings given below.

Sol Philosophorum: The pure living alchemical spirit of gold—the refined essence of heat and dryness.

Luna Philosophorum: The pure living alchemical spirit of silver—the refined essence of heat and moisture.

The Green Lion: The stem and root of the radical essence of metals.

The Black Dragon: Death—putrefaction—decay.

The King: Red—The Qabalistic Microprosopus.
Tiphareth—Analogous to gold and the sun.

The Queen: White—The Qabalistic Bride of Microprosopus.
Malkah—Analogous to silver and the moon.

The four orders of the elementals are:

1. The spirits of the earth—Gnomes
2. The spirits of the air—Sylphs
3. The spirits of the water—Undines
4. The spirits of the fire—Salamanders

These are the essential spiritual beings called upon to praise God in the “*Benedicite Omnia Opera*.” [5]

The Kerubim are the living powers of Tetragrammaton on the material plane and the presidents of the four elements. They operate through the fixed or Kerubic signs of the zodiac and are thus symbolized and attributed:

Kerub of air—Man—Aquarius	♒
Kerub of fire—Lion—Leo	♌
Kerub of earth—Bull—Taurus	♉
Kerub of water—Eagle—Scorpio	♏

Tetragrammaton means “four-lettered name” and refers to the unpronounceable name of God symbolized by Jehovah.

The laver of water of purification refers to the waters of Binah, the female power reflected in the waters of creation.

The altar of burnt offering for the sacrifice of animals symbolizes the Qlippoth, or evil demons of the plane contiguous to and below the material universe. It points out that our passions should be sacrificed. The Qlippoth are the evil demons of matter and the shells of the dead.

The altar of incense in the Tabernacle was overlaid with gold. Ours is black to symbolize our work which is to separate the philosophic gold from the black dragon of matter.

This altar diagram (page 68) shows the ten Sephiroth with all the connecting Paths numbered and lettered, and the serpent winding over each Path. Around each Sephirah are written the names of the deity, archangel, and angelic host attributed to it. The twenty-two Paths are bound together by the serpent of wisdom. It unites the Paths but does not touch any of the Sephiroth, which are linked by the flaming sword. The flaming sword is formed by the natural order of the Tree of Life. It resembles a flash of lightning.

Together the Sephiroth and the twenty-two Paths form the thirty-two Paths of the Sepher Yetzirah or Book of Formation.

The two pillars either side of the altar represent:

Active:	The white pillar on the south side. Male. Adam. Pillar of light and fire. Right Kerub. Metatron.
Passive:	The black pillar on the north side.Female. Eve. Pillar of cloud. Left Kerub. Sandalphon.

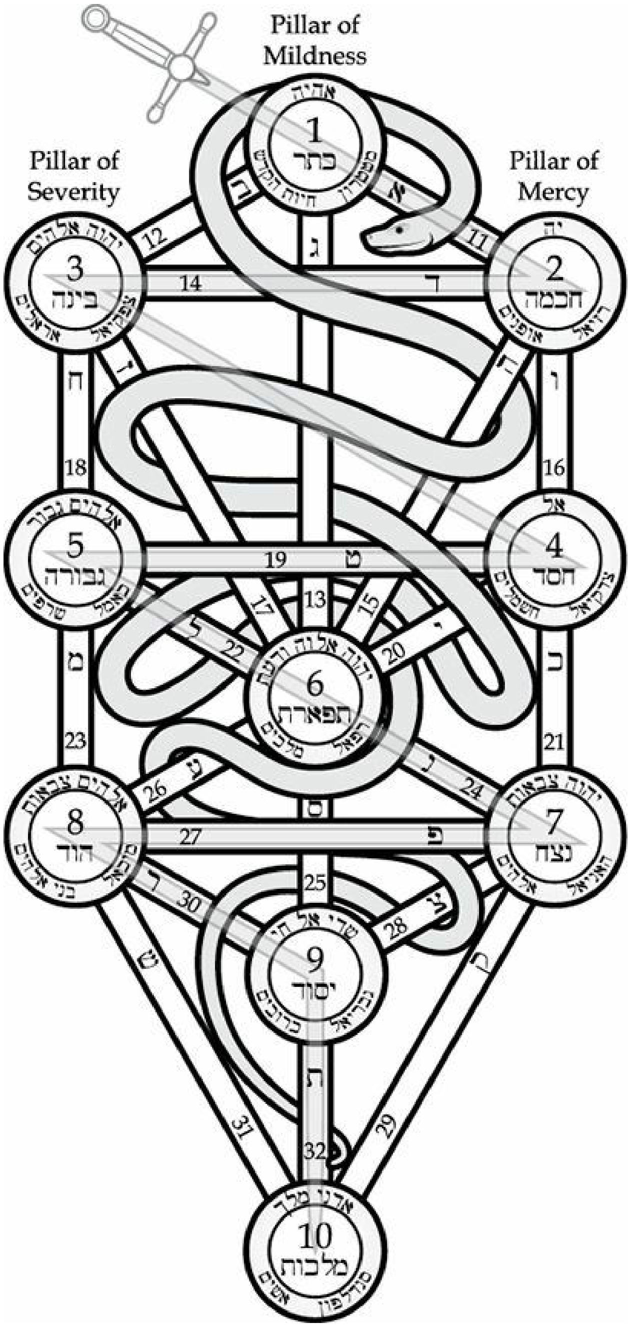
The four worlds of the Qabalah are:

Atziluth, archetypal—pure deity.	אצילות
Briah, creative—archangelic.	בריאה
Yetzirah, formative—angelic.	יצירה
Assiah, action—matter, man, shells, demons.	עשיה

The ten houses, or heavens, of Assiah, the material world are:

1. Primum Mobile, Rashith ha Gilgalim.	ראשית הגלגלים
	מצלות

2. Sphere of the Zodiac, Mazloth.	
3. Sphere of Saturn, Shabbathai.	שבתאי
4. Sphere of Jupiter, Tzedek.	צדק
5. Sphere of Mars, Madim.	מדים
6. Sphere of Sol, Shemesh.	שמש
7. Sphere of Venus, Nogah.	נוגה
8. Sphere of Mercury, Kokab.	כוכב
9. Sphere of Luna, Levanah.	לבנה
10. Sphere of the Elements, Olam Yesodoth.[6]	עולם יסודות


Pillar of Mildness
Pillar of Severity
Pillar of Mercy
1
כתר
אהיה
2
חכמה
יה
3
בינה
יהוה אלהים
4
חסד
אל
5
גבורה
אלהים גבור
6
תפארת
יהוה אלוה ודעת
7
נצח
יהוה צבאות
8
הוד
אלהים צבאות
9
יסוד
שדי אל חי
10
מלכות
אדני מלך
11
12
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The Serpent on the Tree of Life

The traditional tarot consists of a pack of seventy-eight cards made up of four suits of fourteen cards each, together with twenty-two trumps, or major arcana, which tell the story of the soul. Each suit consists of ten numbered cards, as in the modern playing cards, but there are four instead of three honours: King or Knight, Queen, Prince or Emperor, Princess or Knave.

The four suits are:

1. Wands or Sceptres comparable to Diamonds.
2. Cups or Chalices comparable to Hearts.
3. Swords comparable to Spades.
4. Pentacles or Coins comparable to Clubs.

The Divine Names Attributed to the Sephiroth

No. of Sephirah	Divine Name (Atziluth)	Archangelic Name (Briah)	Choir of Angels (Yetzirah)
1. Kether	Eheieh אהיה	Metatron מטטרון	Chayoth ha-Qadesh חיות הקדש
2. Chokmah	Yah יה	Raziel רזיאל	Auphanim אופנים
3. Binah	YHVH Elohim יהוה אלהים	Tzaphqiel צפקיאל	Aralim אראלים
4. Chesed	El אל	Tzadqiel צדקיאל	Chashmalim חשמלים
5. Geburah	Elohim Gibor אלהים גבור	Kamael כמאל	Seraphim שרפים
6. Tiphareth	YHVH Eloah Vedaath יהוה אלוה ודעת	Raphael רפאל	Melekim מלכים
7. Netzach	YHVH Tzabaoth יהוה צבאות	Haniel האניאל	Elohim אלהים
8. Hod	Elohim Tzabaoth אלהים צבאות	Michael מיכאל	Beni Elohim בני אלהים
9. Yesod	Shaddai El Chai שדי אל חי	Gabriel גבריאל	Kerubim כרובים
10. Malkuth	Adonai ha-Aretz אדני הארץ	Sandalphon סנדלפון	Ashim אשים

Note by Regardie: The student should himself draw several Trees of Life, and upon them place the above names in proper order. Only by doing this will he learn of their significance.

Planetary Names

Name of Planet in Hebrew	Angel	Intelligence	Spirit

♄ Shabbathai	Cassiel	Agiel אגיאל	Zazel זאזל
♃ Tzedek	Sachiel	Iophiel יהפיאל	Hismael הסמאל
♂ Madim	Zamael	Graphiel גראפיאל	Bartzabel ברצבאל
☉ Shemesh	Michael	Nakhiel נכיאל	Sorath סורת
♀ Nogah	Hanael	Hagiel הגיאל	Kedemel קדמאל
☿ Kokab	Raphael	Tiriel טיריאל	Taphthartharath תפתרתרת
☽ Levanah	Gabriel	Malkah be Tarshisim ve-ad Ruachoth Schechalim מלכא בתרשיסים ועד רוחות שחלים	Schad Barschemoth ha-Shartathan שד ברשמות השרתתן

Second Meditation

Let the Zelator meditate on a straight line. Let him take a ruler or a pencil and by moving it a distance equal to its length, outline a square. Having done this, let him, after quieting his mind with the rhythmic breathing taught in the first meditation, mentally formulate a cube, and endeavour to discover the significance of this figure and its correspondences.

Let him meditate upon minerals and crystals, choosing especially a crystal of salt and, entering into it, actually feel himself of crystalline formation. Looking out on the universe from this standpoint, let him identify himself with the earth spirits in love and sympathy, recalling as far as he can their prayer as said in the closing of the Zelator grade.

Let him meditate upon the earth triplicity, visualizing the symbols of a bull—a virgin—a goat—which stand for Kerubic earth—mutable earth—cardinal earth. For the above terms consult a simple astrology manual. Make notes of the ideas and pictures which arise in your mind.

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5. Note from JMG: This is a canticle used in Christian worship, also known as the Song of Creation, in which all the works of creation are called upon to bless, praise, and sanctify God.

6. Note by Regardie: This is sometimes rendered Cholem Yesodoth, and translated “The Breaker of Foundations.” I am pretty certain that this is a mistake no doubt due to a printer’s error in reproducing “Ch” in place of “Gh,” the latter being intended for Ayin, according to some older systems of transliteration.

THEORICUS GRADE PAPERS

Third Knowledge Lecture

The soul is divided by the Qabalists into three principal parts:

1. Neschamah, the highest part, answering to the three supernals.
2. Ruach, the middle part, answering to the six Sephiroth from Chesed to Yesod inclusive.
3. Nephesch, the lowest, answering to Malkuth.

Neschamah answers to the higher aspirations of the soul. Ruach answers to the mind and reasoning powers. Nephesch answers to the animal instincts. Chiah answers to Chokmah, yechidah to Kether, while neschamah itself is referred to Binah.[7]

The Sepher Yetzirah divides the Hebrew letters into three classes of three, seven, and twelve.

Three mothers: א : מ : ש
Seven double letters: בגדכפרת
Twelve single letters: הוזחטילנסעצק

The Holy Place embraces the symbolism of the twenty-two letters. The table of shewbread, the single letters. The Altar of Incense, the three mothers.

Astral spirits are those belonging to the astral plane. Such are false and illusionary forms, shells of the dead, and ghosts and phantoms. Elemental spirits are those belonging to the nature of the elements; some are good and some are evil. An angel is a pure and high spirit of unmixed good in office and operation.

In the tarot, the ten small cards of each suit refer to the Sephiroth. The four suits refer to the letters of Tetragrammaton thus:

Sceptres or Wands to Yod
Cups—Heh
Swords—Vau

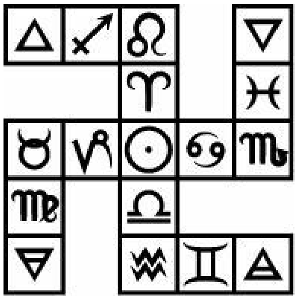
Pentacles—Heh (final)

The four suits also refer to the four worlds of the Qabalists thus:

Sceptres to Atziluth
Cups—Briah
Swords—Yetzirah
Pentacles—Assiah

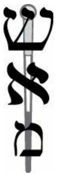
The honours of the tarot pack are, as it were, the vice-gerents of the Great Name, in the Qabalistic world to which each suit is referred. They also symbolize father, mother, son, daughter, birth, life, death, and resurrection.

The seventeen squares out of a square of lesser squares, refer to the sun in the twelve signs of the zodiac and the four elements.



Fylfot Cross

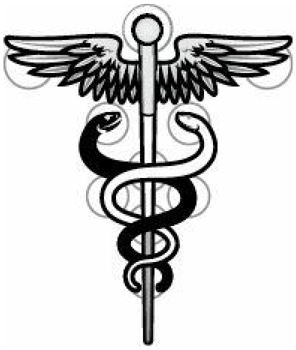
This form of the caduceus of Hermes is that of the three mother letters placed on one another thus:



Mother Letters Caduceus

The caduceus has another meaning on the Tree of Life. The upper part wings touch Chokmah and Binah: These are the three supernals. The seven lower Sephiroth are embraced by the twin serpents whose heads rest upon Chesed and Geburah.

The meaning of Luna on the Tree of Life is thus: in its increase it embraces the side of mercy; in its decrease the side of severity; and at the full, it reflects the sun of Tiphareth.



Tree of Life Caduceus

Third Meditation

Let the Theoricus practice the moon breath, while saying mentally the word *Aum*. (Moon breath is through the left nostril only.)

Let him meditate upon the waxing and waning crescents, while visualizing a silver crescent upon an indigo background.

Let him now call before his mind the signs of the airy triplicity zgem, zlib, and zaqua and enclosed in these, let him meditate upon the numbers nine and five and therewith the forms of the pentagram and pentangle.

Let him now rise in imagination above the mineral world into the world of trees and flowers and identify himself in love and sympathy with the powers of the elements behind these.

Let him realize the mental world where mind rules over matter, and let him meditate upon the ideas of appearance and reality.

[contents]

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7. Note by JMG: That is, yechidah, chiah, and neschamah are the three highest parts of the soul; the term *neschamah* is also used for all three collectively.

PRACTICUS GRADE PAPERS

Fourth Knowledge Lecture

The Figures of Geomancy and Their Zodiacal Attributions

○ ○ ○ ○ ○ Puer Aries	○ ○ ○ ○ ○ Puella Libra
○ ○ ○ ○ ○ ○ Amissio Taurus	○ ○ ○ ○ ○ ○ ○ Rubeus Scorpio
○ ○ ○ ○ ○ ○ ○ Albus Gemini	○ ○ ○ ○ ○ ○ Acquisitio Sagittarius
○ ○ ○ ○ ○ ○ ○ ○ Populus Cancer	○ ○ ○ ○ ○ ○ Carcer Capricorn
○ ○ ○ ○ Via Cancer	○ ○ ○ ○ ○ ○ ○ Tristitia Aquarius
○ ○ ○ ○ ○ ○ Fortuna Major Leo	○ ○ ○ ○ ○ ○ ○ Laetitia Pisces
○ ○ ○ ○ ○ ○ Fortuna Minor Leo	○ ○ ○ ○ ○ Caput Draconis Dragon’s Head
○ ○ ○ ○ ○ ○ Conjunctio Virgo	○ ○ ○ ○ ○ Cauda Draconis Dragon’s Tail

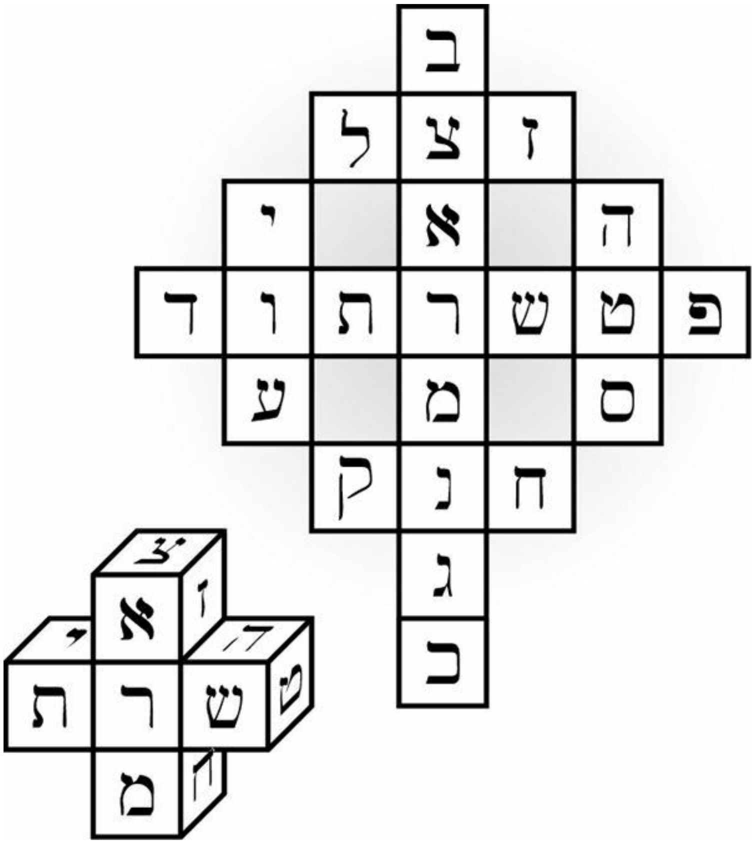
The numbers and lineal figures appropriate to the planets are:

Saturn	3	Triangle
Jupiter	4	Square
Mars	5	Pentagram
Sun	6	Hexagram
Venus	7	Heptagram
☿ury	8	Octagram
Moon	9	Enneagram

The magical squares of the planets are formed of the squares of the number of the planet, arranged so as to yield the same number each way. The number of the sum of each column of figures and the number of the total of all the numbers of the square, are also numbers especially attached to the planet. Thus the number of the planet Saturn is three, square nine, sum of all columns vertical, horizontal, and diagonal fifteen; total sum of all numbers, forty-five.

These numbers are then formed into divine and spirit names, as is demonstrated in that section of this book dealing with sigils.

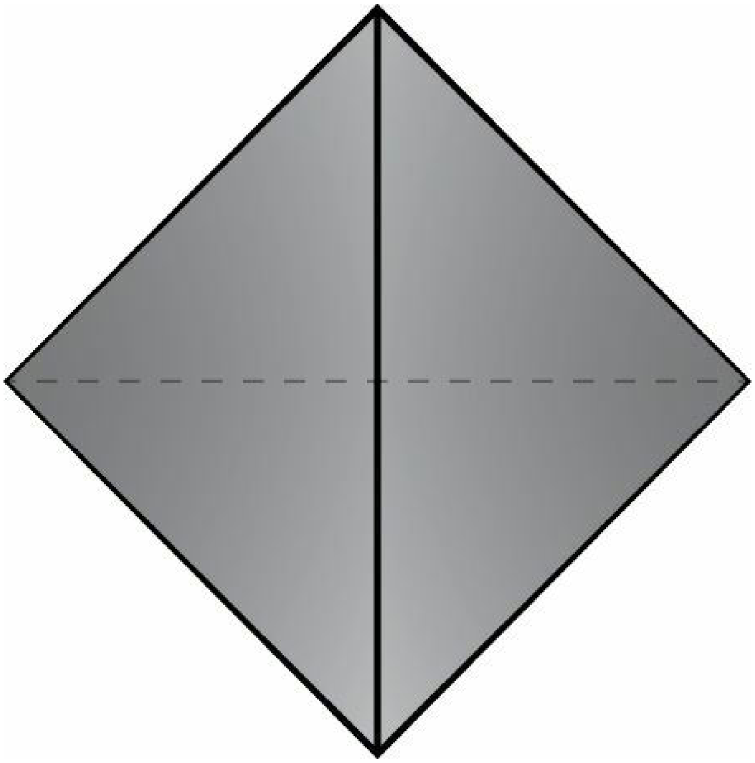
The solid Greek Cubical Cross, the admission badge for the Path of Tau, is composed of twenty-two squares, answering to the twenty-two letters of the Hebrew alphabet.


ב
ל צ ז
י א ה
ד ו ת ר ש ט פ
ע מ ס
ק נ ח
ג
כ
צ
ז
א
י
ד
ת ר ש
ט
ה
מ

Solid Greek Cubical Cross

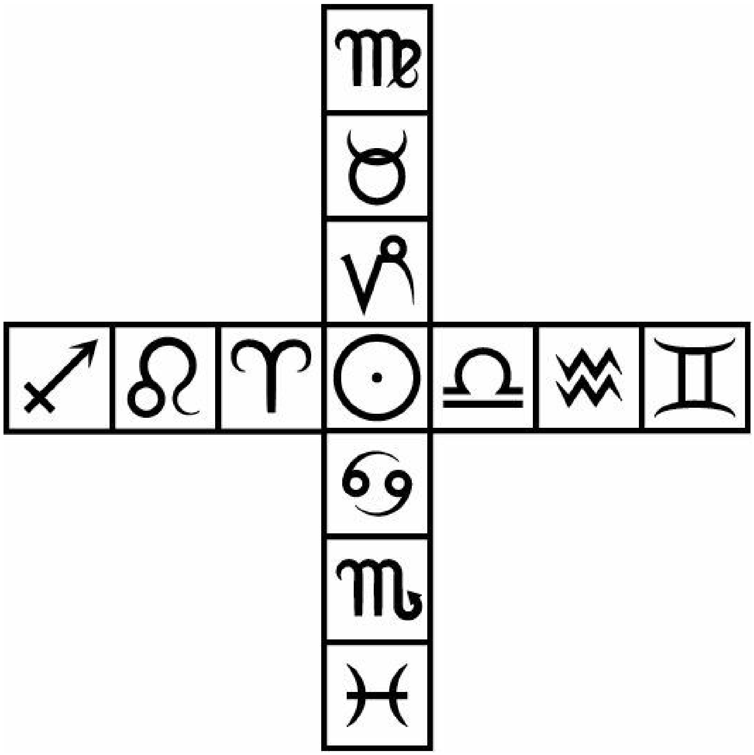
The solid triangle or tetrahedron, or Pyramid of Fire, the admission badge for the Path of Shin, represents the simple fire of nature and the latent or hidden fire.

The three upper triangles refer to fire—solar, volcanic, and astral—while the lowest or basal triangle represents the latent heat.



Tetrahedron

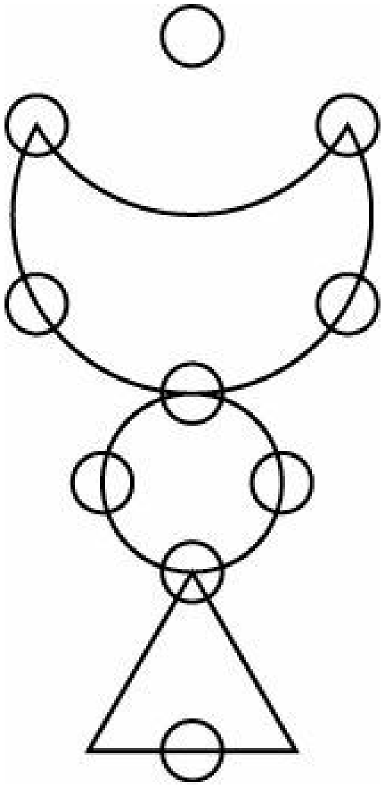
The Greek Cross of Thirteen Squares, the admission badge for the Path of Resh, is referred to the sun in the twelve signs of the zodiac, and also in the midst of the four elements.



Greek Cross

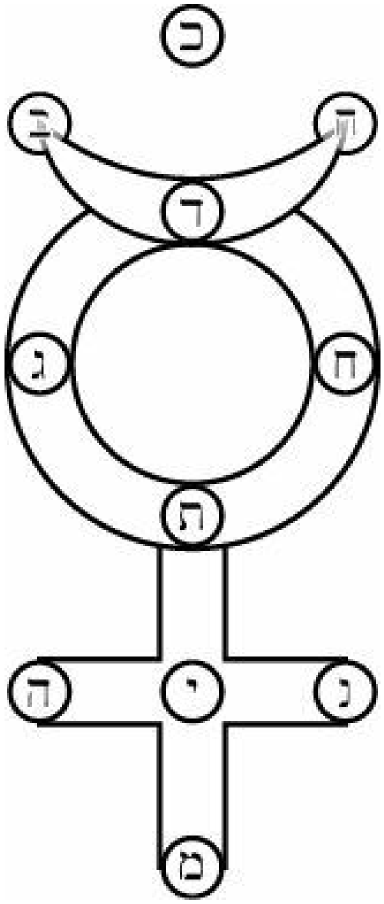
The Cup of Stolistes, the admission badge to the grade of $3^{xox} = 8^{xhx}$, is thus referred to the Tree of Life. It embraces nine of the Sephiroth, exclusive of Kether.

Yesod and Malkuth are referred to the triangle below, the former to the apex, the latter to the base. Like the caduceus, it further represents the three elements: water, fire, and air. The crescent refers to the waters above the firmament, the sphere to the firmament, and the basal triangle to the consuming fire, which is opposed to the fire symbolized by the upper part of the caduceus.



Cup of Stolistes

The symbol of ☿ury on the Tree of Life embraces all but Kether. The horns spring from Daath (Knowledge), which is not, properly speaking, a Sephirah, but rather a conjunction of Chokmah and Binah.



☿ury on the Tree of Life

Attribution of the Tarot Trumps

Path	No.	Tarot Trump	Letter	Symbol
11	0	The Foolish Man	א	🜁
12	1	The Juggler	ב	☿
13	2	The High Priestess	ג	☽
14	3	The Empress	ד	♀
15	4	The Emperor	ה	♈
16	5	The Hierophant	ו	♉
17	6	The Lovers	ז	♊
18	7	The Chariot	ח	♋
19	8	Strength (Justice)	ט	♌
20	9	The Hermit (Prudence)	י	♍
21	10	The Wheel of Fortune	כ	♃

22	11	Justice (Strength)	ל	♎
23	12	The Hanged Man	מ	▽
24	13	Death	נ	♏
25	14	Temperance	ס	♐
26	15	The Devil	ע	♑
27	16	Tower Struck by Lightning	פ	♂
28	17	The Star	צ	♒
29	18	The Moon	ק	♊
30	19	The Sun	ר	☉
31	20	Last Judgment	ש	△
32	21	The Universe	ת	♄

Fourth Meditation

Let the Practicus meditate upon the symbols of the rhomboid and the vesica. Let him seek out their meanings and correspondences. Let him contemplate the symbol of ☿ury and the number eight.

Let him now learn to control his emotions, on no account giving way to anger, hatred, or jealousy, but to turn the force he hitherto expended in these directions towards the attainment of perfection, that the malarial marsh of his nature may become a clear and limpid lake, reflecting the divine nature truly and without distortion.

Let him identity himself with the powers of water, considering the water triplicity in all its aspects, with its attributions and correspondences.

Notes on the Tarot

by Frater S.R.M.D.[8]

In the Tree of Life in the tarot, each Path forms the connecting link between two of the Sephiroth. The king and the queen are the correlations of the Abba and the Aima in that suit; the knight or prince answers to Microprosopus, and the knave or princess which was anciently a female figure, is referred to the bride, Kallah or Malkah.

Combining, then, the material attributions of the Sephiroth and the Paths, it results that:

0. Fool = The crown of wisdom, the *primum mobile* acting through the air on the zodiac.
1. The Juggler = The crown of understanding, the beginning of material production, the *primum mobile* acting through the philosophic ☿ury on Saturn.
2. High Priestess = The crown of beauty, the beginning of sovereignty and beauty, the *primum mobile* acting through the moon on the sun.
3. Empress = The wisdom of understanding, the union of the powers of origination and production; the sphere of the zodiac acting through Venus upon Saturn.
4. Emperor = The wisdom of sovereignty and beauty, and the originator of them; the sphere of the zodiac acting through Aries upon the sun and initiating spring.
5. Hierophant = The wisdom and fountain of ☿y; the sphere of the zodiac acting through Taurus upon Jupiter.
6. The Lovers = The understanding of beauty and production of beauty and sovereignty. Saturn acting through Gemini upon Sol.
7. Chariot = Understanding acting upon severity. Saturn acting through Cancer upon Mars.
8. Strength = Fortitude. ☿y tempering severity. The glory of strength. Jupiter acting through Leo upon Mars.
9. Hermit = The ☿y of beauty, the magnificence of sovereignty, Jupiter acting through Virgo upon Sol.
10. Wheel of Fortune = The ☿y and magnificence of victory. Jupiter acting through Jupiter directly upon Venus.
11. Justice = The severity of beauty and sovereignty. Mars acting through Libra upon Sol.

12. The Hanged Man = The severity of splendour. Execution of judgment. Mars acting through water upon ☿ury.
13. Death = The sovereignty and result of victory. Sol acting through Scorpio upon Venus, or Osiris under the destroying power of Typhon afflicting Isis.
14. Temperance = The beauty of a firm basis. The sovereignty of fundamental power. Sol acting through Sagittarius upon Luna.
15. The Devil = The sovereignty and beauty of material (and therefore false) splendour. Sol acting through Capricorn upon ☿ury.
16. The Tower = The victory over splendour. Venus acting through Mars upon ☿ury. Avenging force.
17. Star = The victory of fundamental strength. Venus acting through Aquarius upon Luna. Hope.
18. Moon = The victory of the material. Venus acting through Pisces upon the cosmic elements, deceptive effect of the apparent power of material forces.
19. Sun = The splendour of fundamental strength.[9] ☿ury acting through the sun upon the moon.
20. Judgment = The splendour of the material world. ☿ury acting through fire upon the cosmic elements.
21. Universe = The foundation of the cosmic elements and of the material world. Luna acting through Saturn upon the elements.

The Garden of Eden Before the Fall

This diagram is described in the Practicus Ritual. It shows in a glyph the teaching proper to the Practicus on entering the Sephirah Hod which he has reached by the Paths of Shin and Resh from Malkuth and Yesod respectively.

At the summit are the three supernal Sephiroth summed up into one—Aima Elohim, the Mother Supernal—the woman of the Apocalypse [10] (Chap. 12) clothed with the sun, the moon under her feet, and on her head the crown of twelve stars.

It is written “So the name Jehovah is joined to the name Elohim, for Jehovah planted a garden eastward in Eden.” [11]

From the three supernals follow the other Sephiroth of the Tree of Life. Below the Tree, proceeding from Malkuth, is the Tree of Knowledge of Good and of Evil which is between the Tree of Life and the world of Assiah or shells, represented by the coiled up dragon with seven heads and ten horns—being the seven infernal palaces and the ten averse Sephiroth.[12]

The River Naher flows forth from the supernal Eden and in Daath it is divided into four heads:

Pison: Fire—flowing to Geburah where there is gold.
Gihon: Water—the waters of ☿y, flowing into Chesed.
Hiddikel: Air—flowing into Tiphareth.
Phrath (Euphrates): Earth—flowing into Malkuth.

It is written: “In Daath the depths are broken up and the clouds drop down dew.” [13]

The word *Naher* has the meaning “perennial stream”—“never failing waters” as opposed to other words meaning torrent or brook.

The river going out of Eden is the river of the Apocalypse, the waters of life, clear as crystal proceeding from the throne, on either side of the Tree of Life, bearing all manner of fruit.[14]

Thus the rivers form a cross and on it the great Adam, the son who is to rule the nations, was extended from Tiphareth and his arms stretch out to Geburah and Gedulah, and in Malkuth is Eve, supporting with her hands the two pillars.

On the General Guidance and Purification of the Soul

Learn first, O Practicus of our ancient Order, that true equilibrium is the basis of the soul. If thou thyself hast not a sure foundation, whereon wilt thou stand to direct the forces of nature?

Know then that as man is born into this world amidst the darkness of nature and the strife of contending forces, so must his first endeavour be to seek the light through their reconciliation. Thus, thou who hast trial and trouble of this life, rejoice because of them, for in them is strength, and by their means is a pathway opened unto that light divine.

How should it be otherwise, O man, whose life is but a day in eternity, a drop in the ocean of time? How, if thy trials were not many, couldst thou purge thy soul from the dross of earth?

Is it but now that the higher life is beset with dangers and difficulties; hath it not been ever thus with the sages and hierophants of the past? They have been persecuted and reviled, they have been tormented of men, yet through this has their glory increased. Rejoice, therefore, O initiate, for the greater thy trial, the brighter thy triumph. When men shall revile thee and speak against thee falsely, hath not the Master said “Blessed art thou.” [15] Yet, O Practicus, let thy victories bring thee not vanity, for with increase of knowledge should come increase of wisdom. He who knows little, thinketh he knows much; but he who knoweth much hath learned his own ignorance. Seest thou a man wise in his own conceit? There is more hope of a fool than of him.

Be not hasty to condemn another’s sin. How knowest thou that in their place thou couldst have resisted the temptation? And even were it so, why shouldst thou despise one who is weaker than thyself? Be thou well sure of this, that in slander and self-righteousness is sin. Pardon therefore the sinner, but encourage not the sin. The Master condemned not the adulterous woman, but neither did he encourage her to commit the sin.[16]

Thou therefore who desirest magical gifts, be sure that thy soul is firm and steadfast, for it is by flattering thy weakness that the evil one will gain power over thee. Humble thyself before thy God, yet fear neither man nor spirit. Fear is failure and the forerunner of failure; and courage is the beginning of virtue. Therefore fear not the spirits, but be firm and courteous with them, for thou hast no right either to despise or to revile them, and this too may lead thee into sin. Command and banish the evil ones. Curse them by the great names of God, if need be; but neither mock nor revile them, for so assuredly thou wilt be led into error.

A man is what he maketh himself within the limits fixed by his inherited destiny; he is a part of mankind. His actions affect not himself only, but also those with whom he is brought into contact, either for good or for evil.

Neither worship nor neglect the physical body, which is thy temporary connection with the outer and material world. Therefore let thy mental equilibrium be above disturbances by material events. Restrain the animal passions and nourish the higher aspirations; the emotions are purified by suffering.

Do good unto others for God’s sake, not for reward, not for gratitude from them, not for sympathy. If thou art generous, thou wilt not long for thine ears to be tickled by expressions of gratitude. Remember that unbalanced force is evil, that unbalanced severity is but cruelty and oppression, but that also unbalanced ☿y is but weakness which would allow and abet evil.

True prayer is as much action as word; it is will. The gods will not do for man what his higher powers can do for himself if he cultivates will and wisdom. Remember that this Earth is but an atom in the universe, and thou thyself but an atom thereon. And that even couldst thou become the god of this Earth whereon thou crawlest and grovellest, thou wouldst even then be but an atom and one among many. Nevertheless, have the greatest self-respect, and to that end sin not against thyself. The sin which is unpardonable is knowingly and willfully to reject spiritual truth, but every sin and act leaveth its effect.

To obtain magical power, learn to control thought. Admit only true ideas which are in harmony with the end desired, and not every stray and contradictory idea that presents itself. Fixed thought is a means to an end; therefore pay attention to the power of silent thought and meditation. The material act is but the outward expression of the thought, and therefore it hath been said that “the thought of foolishness is sin.” [17] Thought therefore is the commencement of action, and if a chance thought can produce much effect, what cannot fixed thought do? Therefore, as has been already said, establish thyself firmly in the equilibrium of forces, in the centre of the cross of the elements, that cross from whose centre the creative word issued in the birth of the dawning universe.

As it was said unto thee in the grade of Theoricus: “Be thou therefore prompt and active as the sylphs, but avoid frivolity and caprice. Be energetic and strong like the salamanders, but avoid irritability and ferocity. Be flexible and attentive to images like the undines, but avoid idleness and changeability. Be laborious and patient like the gnomes, but avoid grossness and avarice.” So shalt thou gradually develop the powers of thy soul and fit thyself to command the spirits of the elements.

For wert thou to summon the gnomes to pander to thy avarice, thou wouldst no longer command them, but they would command thee. Wouldst thou abuse the pure creatures of God’s creation to fill thy coffers and to satisfy thy lust for gold? Wouldst thou defile the spirits of driving fire to serve thy wrath and hatred? Wouldst thou violate the purity of the souls of the water to pander to thy lust and debauchery? Wouldst thou force the spirits of the evening breeze to minister to thy folly and caprice?

Know that with such desires thou canst but attract the evil and not the good, and in that can the evil will have power over thee.

In true religion there is no sect. Therefore take heed that thou blaspheme not the name by which another knoweth his god for if thou doest this thing in Jupiter, thou wilt blaspheme YHVH; and in Osiris Yeheshuah.

> “Ask of God and ye shall have,
> Seek and ye shall find.
> Knock, and it shall be opened unto you.” [18]

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[8] Note by JMG: Frater S.R.M.D. (‘S Rioghal mo Dhream) was Samuel Liddel Mathers.

[9] Note by JMG: In earlier editions this was given, incorrectly, as “the splendour of the material world,” a title that properly belongs to the following trump.

[10] Note by JMG: That is, the Book of Revelations, ch. 12.

[11] Note by JMG: A reference to Genesis 2:8. The name used for God in the first chapter of Genesis is Elohim; in the second chapter, this changes to YHVH Elohim.

[12] Note by Regardie: These are described in the text of the rituals but are not read to the candidate at his grade. When studying this diagram, these descriptions should be looked up, but they are not required for the exam.

[13] Note by JMG: Proverbs 3:20.

[14] Note by JMG: Revelations 22:1–2.

[15] Note by JMG: A reference to a saying of Jesus; see Matthew 5:11.

[16] Note by JMG: Another reference to a saying of Jesus; see John 8:11.

[17] Note by JMG: Proverbs 24:9.

[18] Note by JMG: Another saying of Jesus, from Matthew 7:7 and Luke 11:9.

PHILOSOPHUS GRADE PAPERS

Fifth Knowledge Lecture

Azoth is a word formed from the initial and final letters of the Greek, Latin, and Hebrew alphabets thus: A and Z, Aleph and Tau, Alpha and Omega. It is used with various meanings by different writers but generally signifies “essence.”

The following names occur in Qabalistic writings:

Ain—the Negative	אין	(Nothing—Not)
Ain Soph	אין סוף	(Limitless)
Ain Soph Aur	אין סוף אור	(The Limitless Light)

These are the Veils of the Negative Existence depending from Kether.

Arik Anpin אריך אנפין—Macroprosopus or the Vast Countenance is a title of Kether, and another of its titles is the Ancient of Days, Aatik Yomin עתיך יומין

Kether or the Vast Countenance emanates first as Abba, the supernal father, and Aima, the supernal mother.

Abba אבבא the supernal father is referred to Yod of Tetragrammaton, and Aima אימא the supernal mother is referred to Heh. Elohim אלהים is a name given to these two persons united.

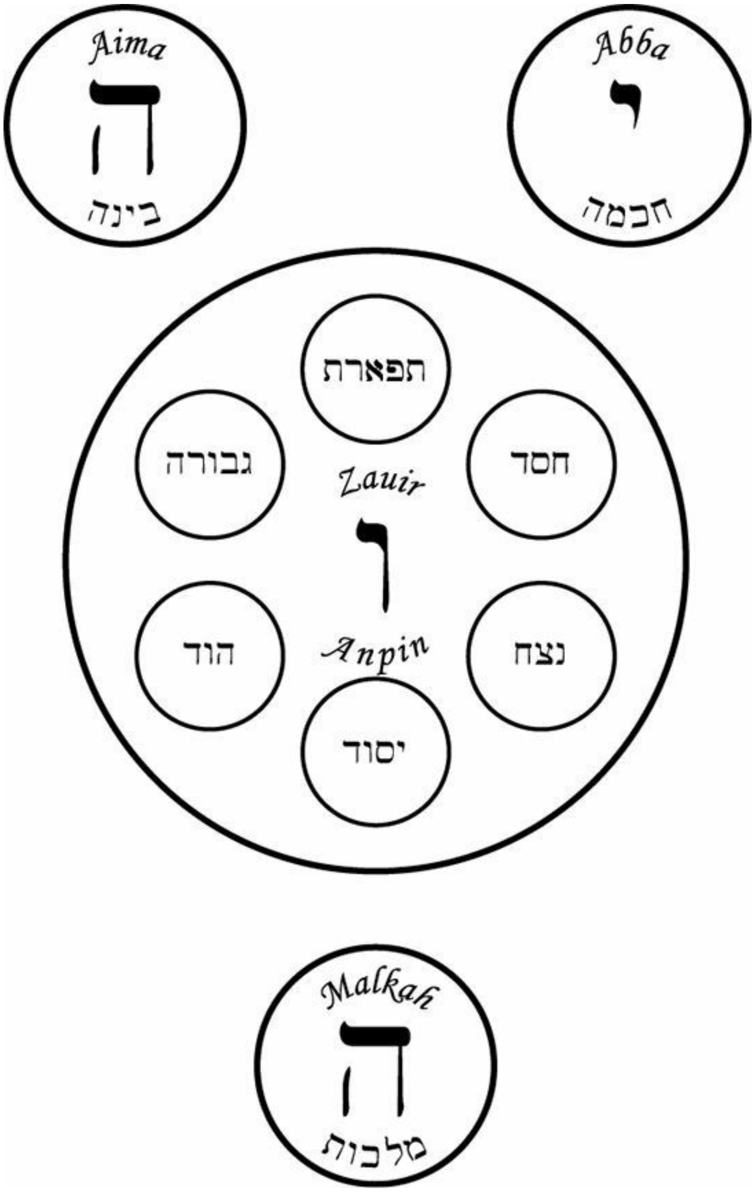
As Elohim they become the parents of the son, Zauir Anpin זאויר אנפין, also called Microprosopus or the Lesser Countenance.

Abba is referred to Yod and the Sephira Chokmah. Aima is referred to Heh and the Sephirah Binah. Zauir Anpin is referred to the six Sephiroth—Chesed, Geburah, Tiphareth, Netzach, Hod, and Yesod, and of these especially to Tiphareth.

Malkah מלכה the Queen and Kallah כלה the Bride are titles of Malkuth considered as the spouse of Zauir Anpin, the Microprosopus. The letters of the Name YHVH contain these meanings, thus: Yod is referred to Abba. Heh to Aima. Vau to Zauir Anpin. Heh (final) to Malkah.

These letters are also referred to the four worlds and the four suits of the tarot thus:

Yod	Atziluth	Wands
Heh	Briah	Cups
Vau	Yetzirah	Swords
Heh (f)	Assiah	Pentacles


Aima
ה
בינה
Abba
י
חכמה
תפארת
גבורה
חסד
Zauir
ו
Anpin
הוד
נצח
יסוד
Malkah
ה
מלכות

Tetragrammaton on the Tree

In each of the four worlds are the ten Sephiroth of that world, and each Sephirah has its own ten Sephiroth, making 400 Sephiroth in all—the number of the letter Tau, the cross, the universe, the completion of all things.

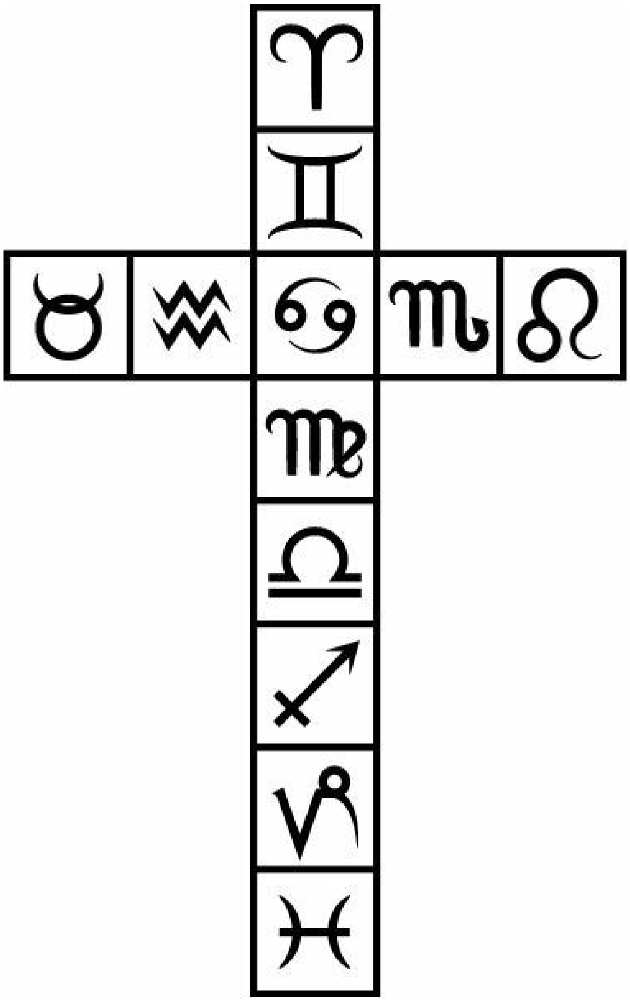
The tarot is thus referred to the Tree of Life:

The four aces are placed on the throne of Kether—the remaining small cards of the suit desired on the respective Sephiroth, two on Chokmah, three on Binah, etc. The twenty-two trumps are then arranged on the Paths between them, according to the letters to which they correspond.

The king and queen of the suit are placed beside Chokmah and Binah respectively; the knight and knave by Tiphareth and Malkuth.

The tarot trumps thus receive the equilibrium of the Sephiroth they connect.

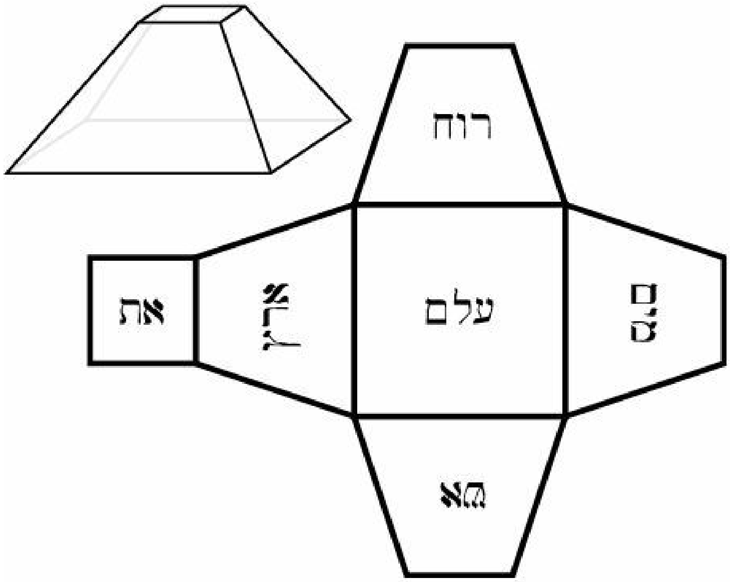
The admission badges used in the grade of Philosophus are as follows:



Calvary Cross of Twelve Squares

The Calvary Cross of twelve squares, admitting to the Path of Qoph, the twenty-ninth Path, refers to the zodiac and to the eternal river of Eden divided into four heads:

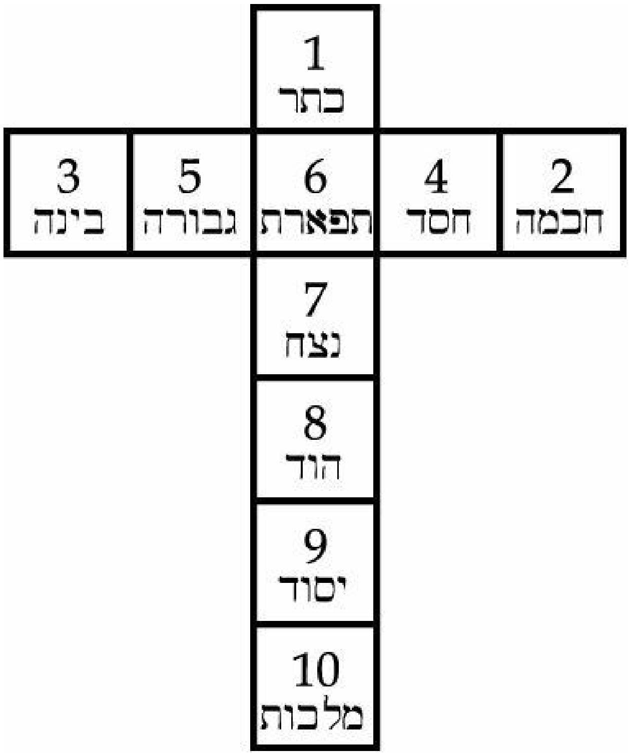
Naher, the River	נהר
1. Hiddikel	הדקל
2. Pison	פישון
3. Gihon	גיחון
4. Phrath	פרת



Pyramid of the Four Elements

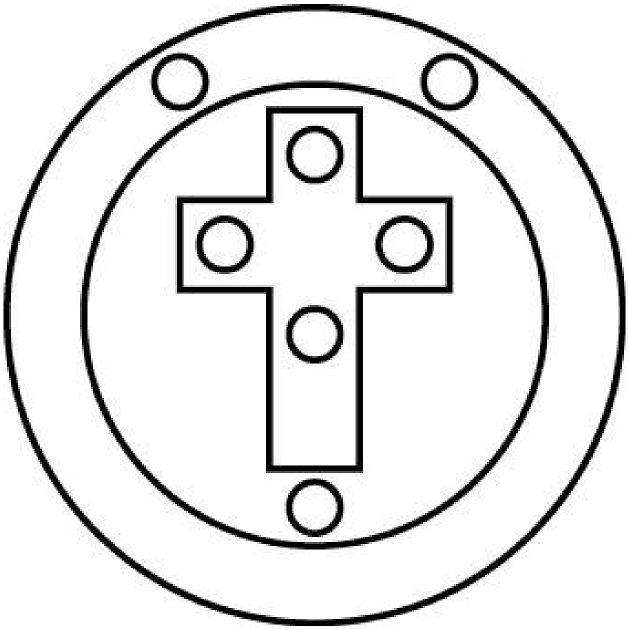
The pyramid of the four elements admits to the Path of Tzaddi, the twenty-eighth Path.

On the sides are the Hebrew names of the elements. On the apex is the word *Eth*—Essence—and on the base the word *Olam* meaning “World.”


1
כתר
3
בינה
5
גבורה
6
תפארת
4
חסד
2
חכמה
7
נצח
8
הוד
9
יסוד
10
מלכות

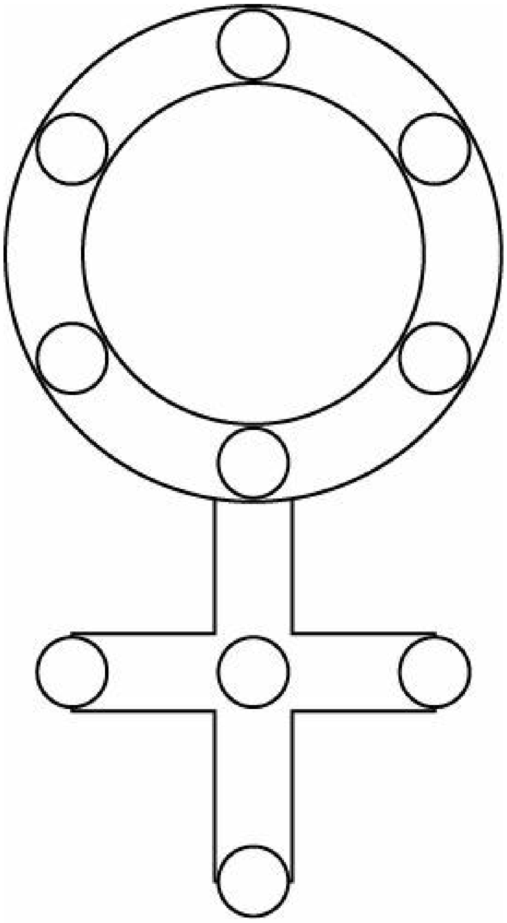
Calvary Cross of Ten Squares

The Calvary Cross of ten squares admits to the Path of Peh, Mars—the twenty-seventh Path. The ten squares are referred to the ten Sephiroth in balanced disposition. It is also the opened out form of the double cube of the Altar of Incense.



Hegemon’s Badge

The cross of the Hegemon’s badge admits to the Grade of Philosophus. This cross embraces Tiphareth, Netzach, Hod, and Yesod, and rests upon Malkuth. The Calvary Cross of six squares also refers to the six Sephiroth of Microprosopus and is the opened out form of the cube.



Venus on the Tree of Life

The symbol of Venus on the Tree of Life embraces the whole ten Sephiroth. It is a fitting emblem of the Isis of nature. As it contains all the Sephiroth its circle should be made larger than that of Mercury.

Names especially connected with the four elements:

Earth:

Hebrew Name	Aretz or Ophir	ארץ : עפיר
		אדני הארץ

Great Name	Adonai ha-Aretz	
Cardinal Point	North. Tzaphon	צפון
Archangel	Auriel	אוריאל
Angel	Phorlakh	פורלאך
Ruler	Kerub	כרוב
King	Ghob	
Elementals	Gnomes	

Air:

Hebrew Name	Ruach	רוח
Great Name	Shaddai El Chai	שדי אל חי
Cardinal Point	East. Mizrach	מזרח
Archangel	Raphael	רפאל
Angel	Chassan	חשן
Ruler	Ariel	אריאל
King	Paralda	
Elementals	Sylphs	

Water:

Hebrew Name	Maim	מים
Great Name	Elohim Tzabaoth	אלהים צבאות
Cardinal Point	West. Maarab	מערב
Archangel	Gabriel	גבריאל
Angel	Taliahad	טליהד
Ruler	Tharsis	תרשיס
King	Nichsa	
Elementals	Undines	

Fire:

Hebrew Name	Asch	אש
Great Name	Yhvh Tzabaoth	יהוה צבאות
Cardinal Point	South. Darom	דרום
Archangel	Michael	מיכאל
Angel	Aral	אראל
Ruler	Seraph	שרף
King	Djin	
Elementals	Salamanders	

Fifth Meditation

Let the Philosophus meditate upon the symbol of the fire triangle in all its aspects.

Let him contemplate the symbol of the planet Venus until he realizes the universal love which would express itself in perfect service to all mankind and which embraces nature both visible and invisible.

Let him identify himself with the powers of fire, consecrating himself wholly until the burnt sacrifice is consummated and the Christ is conceived by the spirit.

Let him meditate upon the triplicity of fire—its attributes and correspondences.

The Diagrams

As confusion is found to exist with regard to the right and left pillars of the Sephiroth on the Tree of Life in relation to the right and left sides of a man, and as to the phases of the moon—you must note:

That in every diagram and picture, the right hand side of the observer is next to the Pillar of Mercy—Chokmah, Chesed, and Netzach—while the Pillar of Severity is on the observer’s left hand. Yet when you apply the Tree of Life to yourself, your right side, arm, and leg represent the side of strength and severity, Binah, Geburah, and Hod, and your left side refers to the Pillar of Mercy. So that when you look at a diagram, you are looking, as it were, at a man facing you, that your right side faces his left. His merciful side forms the right hand pillar in front of you, so that it is as if you looked at yourself in a mirror.

Just as the man looks at you, so does the moon look at you and so you say that the moon in her increase is on the side of mercy, the right hand pillar of the Sephiroth; and in her decrease, the crescent is on the left hand Pillar of Severity.

A diagram, then, is a picture of a man or the moon facing you. The temple pillars are similar:

Black Pillar	Severity	Left	North
White Pillar	Mercy	Right	South
Black Pillar	Boaz	Stolistes	
White Pillar	Jachin	Dadouchos	

That is, the white mercy or Jachin Pillar is on your right hand as you approach the altar from the west and from the Hiereus. (See 2 Chronicles 3:17.) “And call the name on the right hand (of him who enters) Jachin, and the name of that on the left, Boaz.”

Now Boaz = strength, severity, Binah, black pillar, and Jachin = white pillar of mercy.

So in making the Qabalistic cross on your breast it is correct to touch the forehead and say *Ateh*—Thou art; the Heart—*Malkuth*; Right Shoulder, *ve-Geburah*; left shoulder *ve-Gedulah*, and with the fingers clasped on the breast say, *Le, olam, Amen*!

The Garden of Eden After the Fall

This diagram is described in the Philosophus Ritual. It shows in a glyph the teaching proper to a Philosophus on entering the Sephirah Netzach which he has reached by the three Paths of Qoph, Tzaddi, and Peh from the Sephiroth Malkuth, Yesod, and Hod respectively.

The great goddess Eve, being tempted by the fruits of the Tree of Knowledge whose branches tend upwards to the seven lower Sephiroth, but also downward to the kingdom of shells, reached down to them and the two pillars were left unsupported.

Then the Sephirotic Tree was shattered. She fell and with her fell the great Adam. And the great red dragon arose with his seven heads and ten horns, and Eden was desolated—and the folds of the dragon enclosed Malkuth and linked it to the kingdom of the shells.

And the heads of the dragon rose into the seven lower Sephiroth, even up to Daath at the feet of Aima Elohim.

Thus were the four rivers of Eden desecrated and the dragon mouth gave forth the infernal waters in Daath—and this is Leviathan, the piercing and crooked serpent.

But Tetragrammaton Elohim placed the four letters YHVH of the name and the flaming sword of the ten Sephiroth between the devastated garden and the supernal Eden, that this should not be involved in the fall of Adam.

And it became necessary that a second Adam should arise to restore the system, and thus, as Adam had been spread on the cross of the four rivers, so the second Adam should be crucified on the infernal rivers of the four armed cross of death—yet to do this he must descend into the lowest, even Malkuth the earth, and be born of her. (Psalm 74: “Thou breakest the heads of Leviathan in pieces.”)

And on the dragon heads were the names of the eight kings of Edom and on his horns the names of the eleven dukes of Edom, for Daath having developed in the dragon a new head, the seven-headed dragon with ten horns became eight headed and eleven horned. (Genesis, 36:31–43, Chronicles 1: 43–54.)

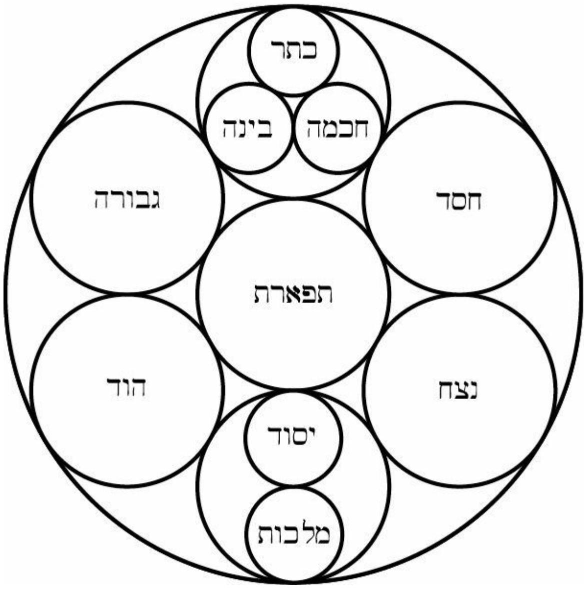
Note: The Edomites were the descendants of Esau who sold his birthright. Their kings came to symbolize unlawful and chaotic forces.

Two Further Alchemical Attributions to the Tree of Life

1. Kether	Mercury	The Metallic Root
2. Chokmah	Salt	Lead
3. Binah	Sulphur	Tin
4. Chesed	Silver	Silver
5. Geburah	Gold	Gold
6. Tiphareth	Iron	Iron
7. Netzach	Copper	Hermaphroditical Brass
8. Hod	Tin	Brass
9. Yesod	Lead	Mercury
10. Malkuth	Mercury Philosophorum	Medicina Metallorum

The Qlippoth on the Tree of Life

1. Kether	Thaumiel—the two contending Forces
2. Chokmah	Ghogiel—the Hinderers
3. Binah	Satariel—the Concealers
4. Chesed	Agshekeloh—the Breakers in Pieces
5. Geburah	Golohab—the Burners
6. Tiphareth	Tagiriron—the Disputers
7. Netzach	Gharab Tzerek—the Ravens of Death
8. Hod	Samael—the Liar or Poison of God
9. Yesod	Gamaliel—the Obscene Ones
10. Malkuth	Lilith—Queen of the Night and of Demons



The Seven Palaces Attributed to the Ten Sephiroth

The Astrological Symbols of the Planets

These are derived from the three primary forms of the cross, the crescent, and the circle, either singly or in combination.

The circle denotes sun and gold; the crescent the moon and silver, respectively analogous to the red and white alchemical natures.

The cross is the symbol of corrosion. The corrosion of metals is usually of the complementary colour to that to which they naturally approximate. Thus copper, which is reddish, becomes green in its corrosion of verdigris, etc.

Mercury is the only planet which unites these three primary forms in one symbol. Saturn is composed of the cross and the crescent showing that lead is corrosive internally and Luna externally. Jupiter is the reverse. Mars is solar internally but corrosive externally.

Venus is opposite. Copper is externally of the nature of gold, but internally corrosive. Hence the name of the sphere of Venus is Nogah—denoting external splendour but internal corruption.

The Serpent Nehushtan, which Moses made when the children of Israel were bitten by serpents of fire in the wilderness, is the serpent of the Paths of the Tree. And he set it on a pole—that is, twined it round the middle pillar of the

Sephiroth. And the word used in the passage in Numbers 21 for fiery serpents is the same as the name of the angels of Geburah, the same spelling, the same pointing, Seraphim. Round the Middle Pillar of the Sephiroth, because that is the reconciler between the fires of Geburah or Severity, and the waters of Chesed or ☿y—and hence it is said in the New Testament that it is a type of Christ, the Reconciler. And the serpent is of brass, the metal of Venus, whose sphere is called Nogah, or external splendour, as shewn further by the alchemical symbol of Venus, wherein the circle of the sun is exalted above the cross of corrosion. And therefore it is said in the Zohar that "alone of the shells is the serpent Nogah found in holiness" and he is called the balance of justice. Why, then, is he called the external or false splendour? Because he indeed uniteth the Paths, but comprehendeth not the Sephiroth. Nevertheless, he is also the celestial serpent of wisdom. But the serpent of the temptation is the serpent of the Tree of Knowledge of Good and of Evil, and not that of the Tree of Life.

Here is a method of writing Hebrew words by the Yetziratic attribution of the alphabet, whence results some curious hieroglyphic symbolism. Thus *Tetragrammaton* will be written by Virgo, Aries, Taurus, Aries. *Eheieh*, by air, Aries, Virgo, Aries. From *Yeheshua*, the Qabalistic mode of spelling Jesus, which is simply the Tetragrammaton with the letter Shin placed therein, we obtain a very peculiar combination—Virgo, Aries, fire, Taurus, Aries. Virgo born of a virgin, Aries the sacrificial lamb, fire the fire of the Holy Spirit, Taurus the ox of the earth in whose manger He was laid, and lastly Aries the flocks of sheep whose herdsmen came to worship Him. Elohim yields air, Libra, Aries, Virgo, water—the firmament, the balanced forces, the fire of the spirit (for Aries is a fiery sign), operating in the zodiac, the fire goddess, and the waters of Creation.

The terms Raven or Crow, Lion, and Eagle have various alchemical significations. Generally:

Raven—Initiation through blackness

Lion—Heat and sulphurous action

Eagle—Sublimation

One great difference between chemical and alchemical processes is that alchemy only employs a gradual heat continually but carefully increased, and does not commence with violent heat.

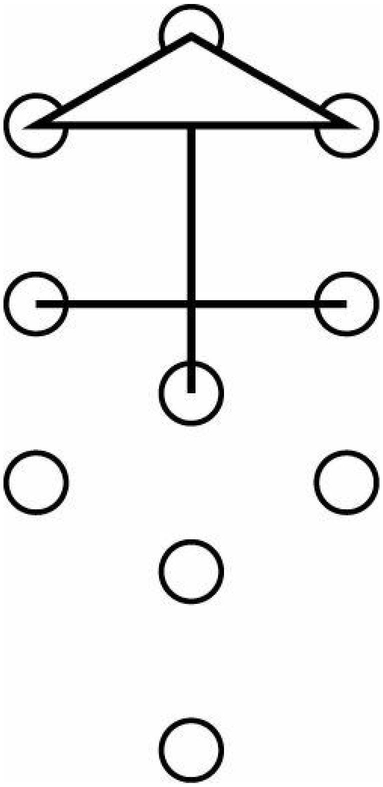
The *cucurbite* is a glass boiler attached to the lower part of the alembic. It consists of a tube, a head, and a receiver added thereto for purposes of distillation.

The *athanor* or philosophical furnace is to produce a graduated heat.

The *balneum mariae* is the modern water bath—a vessel of hot water in which was placed the vessel to be heated.

The *balneum arenae* or sand bath is a vessel of sand in which is placed the vessel to receive a dry heat.

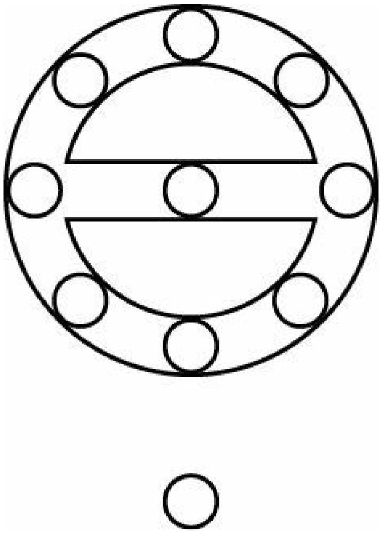
The philosophic egg is an oval glass vessel in which is placed the water or liquid to be acted upon, and which may be hermetically sealed.



Sulphur on the Tree of Life

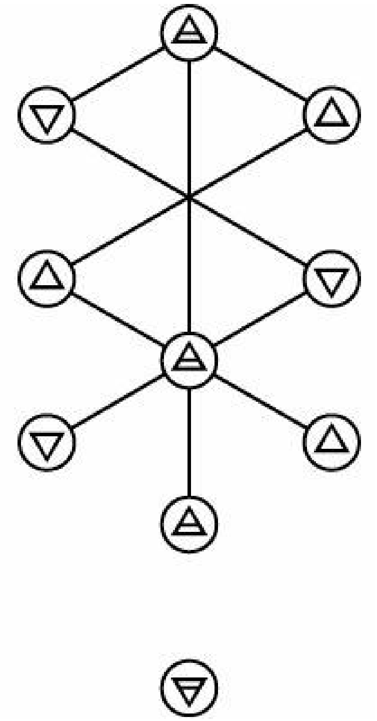
This represents the alchemical symbol of sulphur on the Tree of Life. It does not touch the four lower Sephiroth. The cross terminates in Tiphareth, whereby, as it were, the supernal triangle is to be grasped, and Tiphareth is the purified man.

The hexagram of Tiphareth is formed from the pillars on each side. In Chesed is the water triangle, in Geburah the fire triangle, and Tiphareth unites and reconciles them so as to form a reconciliation between them in the form of the hexagram.



Salt on the Tree of Life

The symbol of salt on the Tree of Life embraces all the Sephiroth but Malkuth, and is, as it were, the reconciler between the sulphur and Mercury. The horizontal dividing line implies the precept of Hermes, “as above so below.”



The Trinity on the Tree of Life

The drawing represents the Trinity operating through the Sephiroth and reflected downwards in the four triangles of the elements. Air is reflected from Kether through Tiphareth to Yesod. Water is reflected from Binah through Chesed to Hod; fire is reflected from Chokmah through Geburah to Netzach; while earth is Malkuth, the receptacle of the other three.

The Angels of the Shemhamphoresch [20]

Please see the following pages.

Sign	Name in Hebrew	Divine Name	Archangel	Angel	Angel ruling the House corresponding	Decan	Angel ruling Decan	Angel ruling Quinance
								והואל
						Mars	זזר	דניאל
Aries	טלה	יהוה	מלכידאל	שרהיאל	איאל			החשיה
						Sun	בהחמי	עממיה
								ננאאל
						Venus		

							סטנדר	ניתאל
								מבהיה
						Mercury	כדמדי	פויאל
Taurus	שור	יההו	אסמודאל	ארזיאל	טואל			נממיה
						Moon	מנחראי	יילאל
								הרחאל
						Saturn	יכסגנוץ	מצראל
								ומבאל
						Jupiter	סגרש	יההאל
Gemini	תאומים	יוהה	אמבריאל	סראיאל	גיאל			ענואל
						Mars	שהדני	מחיאל
								דמביה
						Sun	ביתון	מנקאל
								איעאל
						Venus	מתראוש	חבויה

Sign	Name in Hebrew	Divine Name	Archangel	Angel	Angel ruling the House corresponding	Decan	Angel ruling Decan	Angel ruling Quinance
Cancer	סרטן	הוהי	מוריאל	פכיאל	כעאל			ראהאל
						Mercury	רהדץ	יבמיה
								הייאל
						Moon	אלינכיר	מומיה
								והויה
						Saturn	לוסנהר	יליאל
Leo	אריה	הויה	ורכיאל	שרטיאל	עואל			סיטאל
						Jupiter	זחעי	עלמיה
								מהשיה
						Mars	סהיבר	ללהאל

								אכאיה
						Sun	אננאורה	כהתאל
Virgo	בתולה	ההוי	המליאל	שלתיאל	ויאל			הזיאל
						Venus	ראידיה	אלדיה
								לאויה
						Mercury	רפשמ	ההעיה
								יזלאל
						Moon	טרסני	מבהאל

Sign	Name in Hebrew	Divine Name	Archangel	Angel	Angel ruling the House corresponding	Decan	Angel ruling Decan	Angel ruling Quinance
Libra	מאזנים	והיה	זוריאל	חדקיאל	יהאל			הריאל
						Saturn	סהרנץ	הקמיה
								לאויה
						Jupiter	שהדר	כליאל
								לוויה
						Mars	כמוץ	פהליה
Scorpio	עקרב	וההי	ברכיאל	סאיציאל	סוסול			נלכאל
						Sun	נינדוהר	ייאל
								מלהאל
						Venus	ותרודיאל	חהויה
								נתהיה
						Mercury	משרית	האאיה
Sagittarius	קשת	ויהה	אדוכיאל	סריטיאל	סויעסאל			ירתאל
						Moon	והרין	שאהיה
								רייאל
						Saturn	אבוהא	אומאל
								לכבאל

						Jupiter	מסנין	ושריה

Sign	Name in Hebrew	Divine Name	Archangel	Angel	Angel ruling the House corresponding	Decan	Angel ruling Decan	Angel ruling Quinance
Capricorn	גדי	היהו	הנאל	סמקיאל	כשניעיה			יחויה
						Mars	יסיסיה	להחיה
								כוקיה
						Sun	יסגדיברודיאל	מנדאל
								אניאל
						Venus	ססספם	חעמיה
Aquarius	דלי	היוה	כאמבריאל	צכמקיאל	אנסואל			רהעאל
						Mercury	אבדרון	ייזאל
								ההאל
						Moon	גרודיאל	מיכאל
								ווליה
						Saturn	בהלמי	ילהיה
Pisces	דגים	ההיו	אמניציאל	וכביאל	פשיאל			סאליה
						Jupiter	אורון	עריאל
								עשליה
						Mars	סטריף	מיהאל

[contents]

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19. Note by Regardie: The following items and attributions are those which were formerly eliminated from the so-called knowledge lectures and rituals. They have been assembled here and added as an appendix since this was assumed to be more ♄isfactory than inserting them once again into the knowledge lectures.

20. Note by Regardie: The following angelic names have been assembled and tabulated systematically from a Philosophus manuscript entitled “The Lecture on the Shemhamphoresch.” This document

deals principally with the traditional modes of forming angelic names. It describes how various verses are taken from the book of Exodus, and by methods of permutation, are formed into seventy-two names of three letters each. To each of these names is added the suffix *Yah* or *El*, thus yielding angelic names and formulae. These seventy-two angels are allotted to each quinary, or division of 5°, in the celestial heavens, so that with the other names a very complete hierarchy is given. Thus every sign of the zodiac has an archangel, angel, angel of its corresponding house, and a vast sub-hierarchy.

Too much space would have been consumed to detail the methods by which these names are given. So I have contented myself to list, simply, all the archangelic and angelic names of the twelve zodiacal signs, and state that they are very important names, and their arrangement should be carefully studied. The documents on tarot attribute two of these angels to each of the thirty-six small cards, and the Anglicized transliteration of their names will there be found. But I have thought it advisable here to give the Hebrew letters and spelling so that the student may have them at his hand when dealing with the matters of sigils and telesmatic images, which are, as elsewhere explained, formed from the Hebrew spellings.

PORTAL GRADE PAPERS

On the Work to Be Undertaken between Portal and 5° = 6$^{\square}$

The work comes under six headings as follows:

1. A thesis on the rituals.
2. A meditation on the crosses which have been used as admission badges in the grades. This is a preparation for the meditation which precedes the 5° = 6$^{\square}$ grade and should be applied for when you have been a Portal member for seven months.
3. A complete diagram of the Tree of Life.
4. The practice of control of the aura.
5. The placing of the Tree of Life in the aura.
6. Tattwas—astrology—divination.

1. **The Thesis.** Read the rituals. Build them up in imagination. Compare the opening and closing in the various grades. Note the general underlying scheme for each elemental grade—and note where the differences occur. Follow the careers of the various officers. Note at what grade an officer disappears.

Make a precis of each ritual so that the general scheme becomes apparent. This is of the greatest assistance when you are called on to take office because you will not then need to follow everything in the ritual but need only turn to the page where your office is mentioned and when you have no more to say, you can turn to the closing and put the ritual aside till required for that. Ability to do this and to move correctly in the temple adds greatly to the harmony and repose of the whole ceremony.

Note the positions of the various officers—what mathematical shapes they make among themselves from time to time as they take up their places in the temple. It may be a triangle, a cross, a pentagram, etc.

Read the speeches carefully, and read them sometimes aloud so that you get familiar with the sound of your own voice in saying the words. Note that some speeches are designed to create atmosphere by their archaic form and should be read rhythmically and sonorously, while others are informative and should be read in such a way as to make their points clear.

Examples of archaic passages are challenges of gods: “Thou canst not pass the gate of the western heaven unless thou canst tell me my name.” And the speeches of the Kabiri in the grades of Practicus and Philosophus. Information is given in speeches about tarot keys and diagrams.

Note the technique for traversing the various Paths—the words and the badges with which the Path is entered, the length of the circumambulation and the special symbolism described therein.

Let all these things soak into your mind, make notes as ideas occur to you —and presently your personal reaction to the grades will crystallize out and you will be able to write your thesis.

2. **Make a list and drawings of the crosses** which have been given you as admission badges throughout the grades, from the swastika of the Zelator to the five-squared cross which you put on as you stood at the altar at the second point of the Portal grade. Read what is said of them in the rituals and knowledge lectures, and make notes about them.

3. **The Tree of Life.** This should be done fairly large in order that the writing and symbols should be clear. It is essential to show the deity names, names of archangels and angels in Hebrew in the Sephiroth, and to number the Paths and give their attributions. Apart from this, the Tree should be your personal synthesis of the Order symbolism as it applies to the Tree of Life. Colours may be used.

4. **Control of the Aura.** If you are not already familiar with the parts of your own body such as nervous system, respiratory system, digestive system, get some simple textbook such as is used in ambulance work, or attend a

course of first-aid lectures so that, before starting to work on your subtle body, you may know something about your physical body.

Your physical body is interpenetrated by a subtle body or aura which also surrounds the physical body like an egg of light. You should now begin to practice controlling this aura or sphere of sensation. This means that you must first try to get your emotional reactions under conscious control. Instead of automatically liking this, disliking that, you must try to understand the mechanism which underlies these feelings. To assist you in this, the study of psychology is recommended. There are many books on the subject, of which the following are easy to understand and clearly stated.

Psychology by Wm. McDougall (Home University Library).

Psychoanalysis for Normal People by Geraldine Coster.

Psycho-Synthesis by the Dean of Chester Cathedral.

Machinery of the Mind by Violet Firth.[21]

Having built up some idea of the mechanism of your mental processes, you should now try to make yourself negative or positive at will towards people or ideas. If you are likely to meet someone who always makes you argumentative and irritable, decide that your aura is dosed to their power of irritating you and that your mind will not be disturbed by what they say. It is good sometimes to listen to views with which you disagree to teach you not only to make no verbal response, but to keep your feelings in abeyance also. In this way you come to learn how much of your disagreement is due to prejudice or personal factors, and how much to your regard for abstract truth.

Again, sometimes practice opening your aura to people or ideas in an endeavour to see things from another’s point of view.

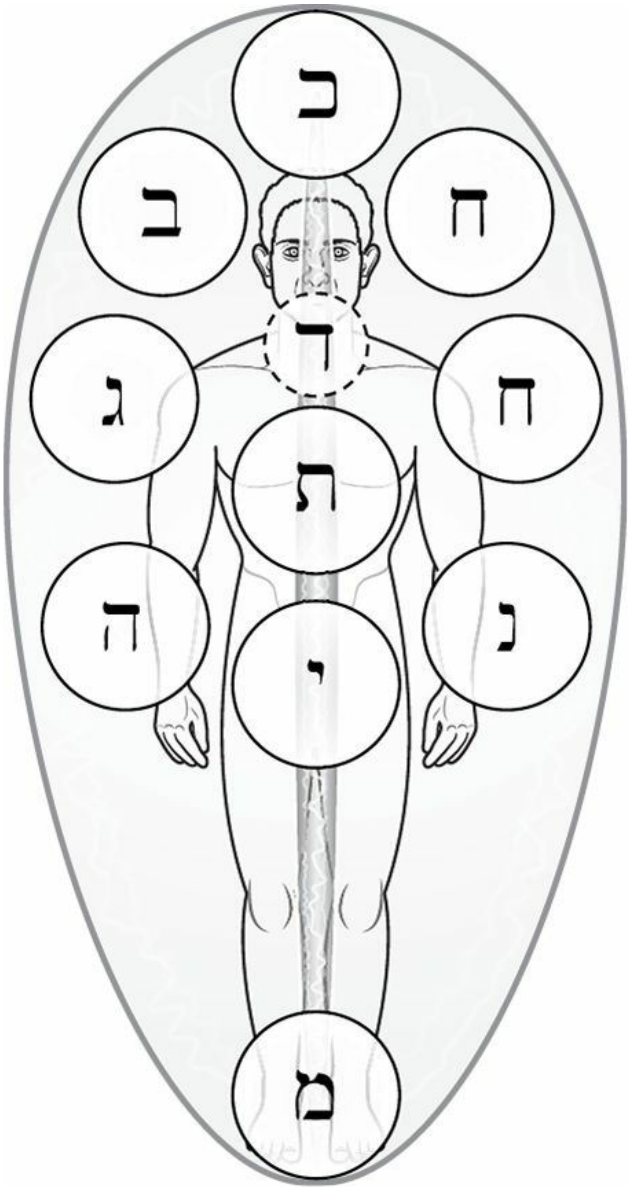
The practice of deep breathing is also of help in establishing poise and in controlling nervousness. It is good to expand the chest to its fullest extent and then to expand the diaphragm below the ribs as well and then to let the breath out slowly and steadily on a vowel sound such as “ah” or “O.”

If you are nervy, you will find that your breathing is shallow and that your muscles are tense. You tend to clench your hands and tighten up the abdominal muscles. To cure this, take a deep breath to full capacity, hold it while tensing and relaxing alternately the abdominal muscles. Do this (i.e., the tensing and relaxing of the muscles) three times and then relax completely into a chair. Allow all your muscles to go limp and let your breath out to the last gasp. Do the whole process three times, if necessary. It is designed to stimulate the solar plexus which is the heart of the nervous system which governs emotion.

Another good exercise is to say the deity names aloud. Take a deep breath and say them softly, smoothly, and slowly, imagining the while that your voice travels out to the confines of the universe. This can be done in conjunction with the pentagram ritual.

5. **The Tree of Life in the Aura.** In the aura which interpenetrates and surrounds our physical bodies, we are to build up a replica of the Tree of Life. The Pillar of Severity is on our right side, the Pillar of ☿y on our left, and the Pillar of Beneficence in our midst.

It is best to build up the Middle Pillar first. To do this stand up and raise yourself in imagination to your Kether—a brilliant light above your head. Imagine this light descending to Daath, at the nape of your neck, and thence to Tiphareth in your heart where it glows like sunlight and whence it radiates into the other Sephiroth. From Tiphareth the light goes to Yesod in the region of the hips, and thence to Malkuth in which your feet are planted. Having made a clear image of the Middle Pillar, you can then establish the other Sephiroth by vibrating the deity names. This can be done as an alternative to the pentagram ritual as a preparation for meditation.



The Middle Pillar and the Human Body

1. Imagine yourself standing in the temple, facing west. The black Pillar of Severity will be on your right—the white Pillar of Mercy on your left. You will make the Middle Pillar as you stand between them.

2. Imagine now that the black pillar is reflected in your right side—the white pillar in your left.

3. Take a deep breath and raise your consciousness to your Kether above your head and vibrate the name Eheieh—which means “I am.” Imagine the light flowing down through Daath (at the nape of your neck) to Tiphareth.

4. In the same manner, establish Yesod in the name Shaddai El Chai, and Malkuth in the name Adonai ha-Aretz.

5. Make the Qabalistic cross to indicate that you have called down the light of your Kether and balanced it in your aura. Then let your imagination dwell on the aura and see it oval and clear, pulsating with the glow from Tiphareth.

If you are called to see anyone who is ill, who is depressed, or who has a depressing effect on you, you should do this exercise beforehand. In the case of the person who has a depressing effect on you, you may also imagine that your aura is hardened at the edge so that they are unable to penetrate it, and so deplete you of vitality (which is generally what such sensations mean).

In all these practices it is well to remember that “strength is in silence.” If you talk about them, save to your Chief, or if you try to analyse their effects, you will not benefit by them. Try them with simple faith and in silence for a year before rationalizing them.

It is better at first to keep your aura to yourself, rather than to try to flow out towards others. Unless you are particularly vital and well balanced, you will only waste energy. So-called modes of healing and of “doing good to others” should be eschewed for a time. Such methods have a technique of their own and require trained and balanced minds and bodies to carry them out. Get yourself right first before you attempt to interfere with others in any way but the ordinary ways of kindly decent society.

When you have practiced the exercise of the Middle Pillar for some time and can visualize it easily, you can establish the other Sephiroth.[22]

6. **Tattwas—Astrology—Divination.** The tattwas are designed to assist you in your researches into the soul of nature. They are at first done with a senior member, and later can be done alone or with a companion of your own grade. They should never be allowed to become uncontrolled daydreams. The method taught should be strictly adhered to—a definite time, preferably in the morning, being set aside—and they should not be attempted when you are feeling tired or when your mind is too occupied with other things to let you

“get away.” They should not be done too frequently—once in three weeks or a month is enough, once a week if time and circumstances permit. Notes of the pictures and symbols seen should be kept together in a book.

Astrology. This should be done as time permits. The subject is vast and highly technical and can be studied fully through the various schools and correspondence classes if you are interested in it. From the Order lectures you should be able to set up a true birth horoscope for any place and any time. You can practice setting up horoscopes for the cases given in Alan Leo’s little book *1001 Notable Nativities* and see whether you can tell for what the horoscope was remarkable. You should attempt the reading of a horoscope for someone you know and then get the data for someone about whom you know nothing, and see whether you can give a reading which ♄isfies their friends.

The Order requires only that you should be able to set up an accurate horoscope and that you should know how to work out the aspects and how to make a simple assessment of the good and bad factors in a horary figure. If astrology interests you further, it is a very fascinating field of research.

Divination. You may try to develop your intuition by the use of horary and natal astrology, geomancy, and the reading of the tarot cards by the method given in the small book by Mr. A.E. Waite.

You are advised to attempt only questions in which you are not emotionally involved because methods of divination can be a fruitful source of self-deception to those who are psychic but not self-knowing. If you are given to having intuitions you must learn to say not only “I was right about that” but also “I was quite wrong about that,” and if you advertise only successes (as is usual) at the bar of your own conscience, learn to assess them honestly.

The interval of time between Portal and 5° = 6$^{\square}$ should be given to the study of the whole makeup of yourself. All these methods are designed to assist you to get as far as you can along the road to self-knowledge.

You are to realize the different layers of your being—some of which you have been led through symbolically in the outer grades—“which in one sense quitteth not Malkuth”—the kingdom of yourself.

This line of thought, coupled with the study of the rituals, may lead you to realize what it was you gathered together in the first point of the Portal ritual, and what it is you are trying to perfect to lay on the altar of the spirit.

We are told in the Portal that the nine months’ wait which must intervene before the Portal is again opened for the aspirant has a correspondence to the nine months of gestation before birth. As the unborn child, stage by stage, grows through the ancestral history of the race so the candidate in the Portal by a single circumambulation for each, recalls his past grades and, at the end of the first point, regards their symbols upon the altar as parts of his body and contemplates them as coming together in one place—the unity of his person.

In the second point, he sacrifices his name—symbol of his idea of himself in order that the idea of a new self and a new consciousness may be attained.

This has a correspondence in the birth of a child. It emerges from the membranes and placenta which hitherto have been its body and source of life and finds itself not “dead” after the dread change, but translated to a larger consciousness.

Thus the Portal foreshadows the kind of change and development necessary for understanding the symbolism of the 5° = 6$^{\square}$.

We do not know what consciousness the unborn child has—how far it has choice in its development—through what agency it unfolds the potencies of its tiny seed and draws to itself the necessary materials for growth. The miracle happens—and gives us courage to believe that a similar miracle is even now enacting whereby a body will be ready for us when this, which seems so real to us, shall share the same fate as the placenta and membranes which “die” at our birth.

But tradition, as embodied in our Order and shown somewhat less directly in the revealed religions, teaches that this development can be assisted by conscious effort—indeed, that there comes a time when this effort must be made through the body and mind we are now endowed with. And realizing that we are indeed in a path of darkness groping for light, we must feel our way to an understanding of the meaning of life—the reason for death.

To those who feel the call to make this effort, comes the order with a series of pictures, symbolic of the growth of the soul to new life. The meditations given with each grade are designed to lead the mind towards ideas which will assist in self-knowledge—universal impersonal ideas which each must find in his own way—"the secrets which cannot be told save to those who know them already."

The aspirant is led to look backwards. First he must acknowledge his debt to evolution through which has been perfected the instrument wherein his mind works and gathers material. Then, through meditation, he is led to see himself as not only self-conscious—as one who receives impressions—one who criticizes and watches—one whose will is interfered with—one who is misunderstood—one to whom others are "persons" or masks (from Latin *persona*, a mask)—but, standing outside himself, he now becomes one who endeavours to sense how his mask appears to others—sees himself as part of the consciousness of others, as one who impresses, one who is criticized and watched, one who interferes with the will of others, one who misunderstands.

He may recall periods in his life when his convictions were sure, his judgments harsh and unjust, his actions shameful, and view himself in that picture dispassionately as an entity operative in the give and take of life, something growing and as outside the category of blame as is the bitterness of unripe fruit.

As the knowledge of his place and relative importance in the universe matures, he will attain strength to be honest with himself—ashamed of nothing he finds in his mind—one watching the antics of his personality with tolerant amusement—yet always learning.

He will reflect on words and the power of words. He will catch himself weaving them—twisting their meaning—deceiving himself and others with them. He will catch himself under obsession to them—he will see how they fix and make possible the recall of events and emotions, and with this knowledge he will become aware of how his words affect other people.

As he begins to realize the tremendous miracle of words, the magic both good and evil of human communion by words, he will begin to grasp why the Order reiterates the importance of silence. The true magician must understand his tools and, in periods of silence, he must contemplate words as one of them.

As he thus traverses the long road to dispassionate self-knowledge, and no longer has to waste energy in doing battle for and indulging wounded feelings in defense of a totally false idea of himself, he is led to meditate on the varied symbols of the cross, and from this to contemplate the Crucified One, revealed to the west as Jesus of Nazareth.

This life and the sayings of Jesus given in the meditation should be studied and pictured in the mind.

The mind must be taught to die to useless churnings over past things and vain apprehensions about future things. This is difficult, for human phantasies die hard, but once the effort is made, however transient the result, it becomes easier with time to replace wasteful thoughts with those that cluster round a powerful symbol of eternal truth.

As the time for the 5° = $6^{\square}$ ceremony approaches, the aspirant should withdraw as far as may be from externals that these symbols may work in his mind.

He will find them waiting on the threshold of his mind ready to tell their story as he walks about or is occupied in mechanical tasks. Once a place has been made for them no “time” is required to develop them. They grow in the waste places.

Definite times, too, should be set aside for meditation wherein ideas may be formulated as far as possible.

Before going to sleep, the aspirant should do the pentagram ritual and impress on his mind that he must recall on waking any teaching that has been given him in dream or vision. This may be assisted, if on waking, he calls before his mind the sun rising, thinly veiled in clouds.

This should be done at least the week preceding the grade.

The ceremony will be a true initiation for the aspirant only in so far as he has prepared himself to receive it.

Like a word, it is a symbol, the communication of whose essence depends on the understanding and experience of the recipient.

Portal Meditation

Let the aspirant meditate upon the cross in its various forms and aspects as shown in the admission badges throughout the grades. Let him consider the necessity and prevalence of sacrifice throughout nature and religion.

Let him realize the saying of the Master: “Whosoever shall save his life shall lose it, and whosoever shall lose his life shall save it.” [23]

“Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit.” [24]

Let him endeavour to realize his own place and relative importance in the universe, striving to stand outside himself and allowing only such claims as he would allow to another.

Let him carefully abstain from talking of himself, his feelings, or experiences that he may gain continence of speech, and learn to control the wasteful activities of his mind.

Let him contemplate the sun as thinly veiled in clouds.

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21. Note by JMG: Firth is better known by her occult pen name Dion Fortune. Trained as a lay Freudian therapist, she wrote several books on psychology under her legal name.

22. Note by Regardie: The reader or student who is interested particularly in this subject of the sphere of sen♄ion, or aura as it is called, would be well advised to study very carefully the Order tarot teaching. There is much in that set of documents which concerns the application of the ideology of the Qabalistic Tree of Life to a sphere. In that case the pillar arrangement becomes slightly altered or extended so as to produce four pillars about an invisible axis, the Middle Pillar. There is also much profound wisdom in the very skeletal attributions of the five divisions of the tarot pack to the surface or parts of the solid sphere. The aces to the north pole, and the thirty-six decanate cards to the south pole up to the ecliptic, while in between range the princess cards which are the thrones of the aces, the other court cards, and the trumps. The studied application of this intricate scheme to the extended arrangement of the Tree of Life, and thence to the human personality and sphere in all its branches will yield a wealth of significant material.

I have also elaborated this scheme in two books. In *The Art of True Healing* I have dealt with the aura and the Middle Pillar solely from the therapeutic point of view. My other book, *The Middle Pillar*, considers the technique from a considerably wider view. Moreover it attempts to associate the results of training with the terminology of analytical psychology.

23. Note by JMG: Matthew 16:25.

24. Note by JMG: John 12:24.

ADEPTUS MINOR GRADE PAPERS

Concerning the Tree of Life

This is the Book of the Path of the Chameleon—the knowledge of the colours of the forces which lie beyond the physical universe. Study thou well that saying of Hermes “that which is below is like that which is above,” for if that which is below is conformed according to the law of the Concealed One—great is His name—be thou well assured that the closer thou adherest unto the law of the universe in thy working, by so much the more is thy magical working just and true.

Recall what was said unto thee in the ritual of the Paths of the Portal of the Vault of the Adepti. “Therefore, by the straight and narrow path of Samekh, let the Philosophus advance like the arrow from the bow of Qesheth.” Now Qesheth the bow is the rainbow of promise stretched above the earth, whose name is formed from the letters of the Paths leading from Malkuth. If then it be by the Path of Samekh that the Philosophus should advance to the knowledge of the adept, turning aside neither unto the right hand nor unto the left, whereon are the evil and threatening symbols of Death and the Devil, he must have a perfect and absolute knowledge of the bow, ere he can follow the path of the arrow. But the bow is of brilliant and perfect colour, whose analysis and synthesis yield others of the same scale, and hence is this book entitled *The Book of the Path of the Chameleon*—that path, namely, which ascendeth alone through the force of Qesheth the bow.

And if thy knowledge and application of the outer knowledge, which thou hast already learned, be faulty and incorrect, how wilt thou be able to keep thyself from turning aside unto thy hurt? Therefore, learn not knowledge by rote only as an unreasoning child, but meditate, search out, and compare, and to the end, see that thou think but little of thyself—for only he that humbleth himself shall be exalted. Magical knowledge is not given unto thee to tickle thy vanity and conceit, but that by its means, thou mayest purify and equilibriate thy spiritual nature and honour the Vast and Concealed One.

This is the explanation of the first diagram of the Paths—the Sephiroth being in the feminine scale and the Paths in the masculine or King scale. It is the key of the forces which lie in Qesheth the bow. Treasure it in thy heart and mark it well, seeing that therein is the key of nature. Meditate on it and reveal it not unto the profane, for many and great are its mysteries.

NOTE: There are four scales of colour which correspond to the four worlds. They are:

The King scale	Atziluth	Wands	Yod	Fire
The Queen scale	Briah	Cups	Heh	Water
The Prince scale	Yetzirah	Swords	Vau	Air
The Princess scale	Assiah	Pentacles	Heh	Earth

The colours differ according to the world or aspect of the great name they represent:

Thus Samekh in:

The King scale is	Deep Blue
The Queen scale is	Yellow
The Prince scale is	Green
The Princess scale is	Grey Blue

Tiphareth in:

The King scale is	Rose
The Queen scale is	Gold
The Prince scale is	Pink
The Princess scale is	Tawny Yellow

The Tree of Life for the use of an Adeptus Minor is compounded of the first two scales. The Sephiroth are in the feminine, passive, or Queen scale. The

Paths are in the masculine, active, or King scale. It thus represents the forces of Atziluth in the Paths uniting the Sephiroth as reflected in the Briatic world, one of the possible arrangements of the powers inherent in Yod He of the Great Name.

First are the feminine colours of the Sephiroth, the Queen’s scale. In Kether is the divine white brilliance, the scintillation and coruscation of the divine glory—that light which lighteth the universe—that light which surpasseth the glory of the sun and beside which the light of mortals is but darkness, and concerning which it is not fitting that we should speak more fully. And the sphere of its operation is called Rashith ha-Gilgalim—the beginning of whirling (or whirls, or whorls), the *primum mobile* or first mover, which bestoweth the gift of life in all things and filleth the whole universe. And Eheieh is the name of the divine essence in Kether; and its archangel is the prince of countenances—Metatron or Metraton, he who bringeth others before the face of God. And the name of its order of angels is called Chaioth ha-Qadesh, the holy living creatures, which are also called the order of Seraphim.[25]

In Chokmah is a cloudlike grey which containeth various colours and is mixed with them, like a transparent pearl-hued mist, yet radiating withal, as if behind it there was a brilliant glory. And the sphere of its influence is in Mazloth, the starry heaven, wherein it disposeth the forms of things. And Yah is the divine ideal wisdom, and its archangel is Ratziel, the prince or princes of the knowledge of hidden and concealed things, and the name of its order of angels is Auphanim, the wheels or the whirling forces which are also called the order of Kerubim.

In Binah is a thick darkness which yet veileth the divine glory in which all colours are hidden, wherein is mystery and depth and silence, and yet, it is the habitation of the supernal light. There is the supernal triad completed. And the sphere of its operation is Shabbathai, or rest, and it giveth forms and similitudes unto chaotic matter and it ruleth the sphere of action of the planet

Saturn. And Jehovah Elohim is the perfection of creation and the life of the world to come. And its archangel is Tzaphqiel, the prince of the spiritual strife against evil, and the name of the order of angels is Aralim, the strong and mighty ones who are also called the Order of Thrones. The angel Jophiel is also referred unto Binah.

In Chokmah is the radix of blue and thence is there a blue colour pure and primitive and glistening with a spiritual light which is reflected unto Chesed. And the sphere of its operation is called Tzedek or justice, and it fashioneth the images of material things, bestowing peace and ☿y; and it ruleth the sphere of the action of the planet Jupiter. And Al is the title of a god strong and mighty, ruling in glory, magnificence, and grace. And the archangel of Chesed is Tzadkiel, the prince of ☿y and beneficence, and the name of the order of angels is Chashmalim, brilliant ones, who are also called the Order of Dominions or Dominations. The Sephira Chesed is also called Gedulah or magnificence and glory.

In Binah is the radix of red, and therein is there a red colour, pure and scintillating and flashing with flame which is reflected unto Geburah. The sphere of its operation is called Madim or violent rushing force, and it bringeth fortitude, and war and strength and slaughter, as it were, the flaming sword of an avenging God. And it ruleth the sphere of action of the planet Mars. And Elohim Gibor is the Elohim, mighty and terrible, judging and avenging evil, ruling in wrath and terror and storm, and at whose steps are lightning and flame. And its archangel is Kamael the prince of strength and courage, and the name of the order of angels is Seraphim, the flaming ones, who are also called the Order of Powers. The Sephira Geburah is also called Pachad, terror and fear.

In Kether is the radix of a golden glory and thence is there a pure, primitive and sparkling, gleaming golden yellow which is reflected unto Tiphareth. Thus is the first reflected triad completed. And the sphere of its operation is that of Shemesh, the solar light, and bestoweth life, light, and brilliancy in metallic matter, and it ruleth the sphere of action of the sun. And Yhvh Eloah va-Daath is a god of knowledge and wisdom, ruling over the light of the universe; and its archangel is Raphael, the prince of brightness, beauty, and life. And the name of the order of angels is Melechim or Malakim, that is kings or angelic kings, who are also called the Order of Virtues, Angels, and Rulers. The angels Peniel and Pelial are also referred unto this Sephira. It especially rules the mineral world.

The beams of Chesed and of Tiphareth meet in Netzach and thence in Netzach arises a green, pure, brilliant, liquid, and gleaming like an emerald. And the sphere of its operations is that of Nogah or external splendour, producing zeal, love, harmony, and it ruleth the sphere of action of the planet Venus and the nature of the vegetable world. And Jehovah Tzabaoth is a god of hosts and of armies, of triumph and of victory, ruling the universe in justice and eternity. And its archangel Hanial is the prince of love and harmony, and the name of the Order of Angels is Elohim or gods who are also called the Order of Principalities. The angel Cerviel is also referred unto this Sephira.

The beams of Geburah and Tiphareth meet in Hod and thence arises in Hod a brilliant pure and flashing orange tawny. And the sphere of its operation is that of Kokab, the stellar light, bestowing elegance, swiftness, and scientific knowledge and art, and constancy of speech, and it ruleth the sphere of the action of the planet Mercury. And Elohim Tzabaoth is also a god of hosts and of armies, of ☿y and of agreement, of praise and honour, ruling the universe in wisdom and harmony. And its archangel is Michael, the prince of splendour and of wisdom, and the name of the Order of Angels is Beni Elohim, or sons of the gods, who are also called the Order of Archangels.

The beams of Chesed and Geburah meet in Yesod and thence ariseth in Yesod a brilliant deep violet-purple or puce, and thus is the third triad completed. And the sphere of its operation is that of Levanah, the lunar beam, bestowing change, increase, and decrease upon created things and it ruleth the sphere of action of the moon and the nature of mankind. And Shaddai is a god who sheddeth benefits, omnipotent and ♄isfying, and Al Chai is the god of life, the Living One. Its archangel is Gabriel the prince of change and alteration. And the name of the Order of Angels is Kerubim or Kerubic ones who are also called the Order of Angels.

And from the rays of this triad there appear three colours in Malkuth together with a fourth which is their synthesis. Thus from the orange tawny of Hod and the green nature of Netzach, there goeth forth a certain greenish "citrine" colour, yet pure and translucent withal. From the orange tawny of Hod mingled with the puce of Yesod there goeth forth a certain red russet brown, "russet" yet gleaming with a hidden fire. And from the green of Netzach and the puce of Yesod there goeth forth a certain other darkening green "olive" yet rich and glowing withal. And the synthesis of all these is a blackness which bordereth upon the Qlippoth.

Thus are the colours of the Sephiroth completed in their feminine or rainbow scale. Moreover, though the Tree of Life operates through all the ten Sephiroth, yet it is referred in a special manner to Tiphareth. Also, though the branches of the Tree of Knowledge of Good and of Evil stretch into the seven lower Sephiroth and downwards into the kingdom of shells, yet it is referred especially unto Malkuth. Similarly with Netzach and Hod, the right and left columns of the Sephiroth are referred respectively thereto.

In Malkuth, Adonai ha-Aretz is God, the lord and king, ruling over the kingdom and empire which is the visible universe. And Cholem Yesodoth, the breaker of foundations (or Olam Yesodoth—the world of the elements) is the name of the sphere of operation of Malkuth which is called the sphere of the elements from which all things are formed, and its archangels are three: Metatron, the prince of countenances reflected from Kether, and Sandalphon, the prince of prayer (feminine), and Nephesch ha Messiah, the soul of the reconciler for earth. And the Order of Angels is Ashim or flames of fire, as it is written "Who maketh his angels spirits and his ministers as a flaming fire,"

[26] and these are also called the Order of Blessed Souls, or of the souls of the just made perfect.

(Note the three archangels attributed to Malkuth with reference to Christian symbolism in regard to Our Father, Our Lady, and Our Lord.)

The following table consists of a classification of the scales of colour in each of the four worlds. The numbers 1 to 10 refer to the Sephiroth, and those from 11 to 32 inclusive to the Paths.

The Four Colour Scales

	YOD—FIRE	HEH—WATER	VAU—AIR	HEH (final)— EARTH
	King Scale	Queen Scale	Emperor or Prince	Empress or Knave
	(Atziluth)	(Briah)	(Yetzirah)	(Assiah)
	Wands	Cups	Swords	Pentacles
1.	Brilliance	White brilliance	White brilliance	White flecked gold
2.	Soft blue	Grey	Bluish mother of pearl	White flecked red, blue, yellow
3.	Crimson	Black	Dark brown	Grey flecked pink
4.	Deep violet	Blue	Deep purple	Deep azure flecked yellow
5.	Orange	Scarlet-red	Bright scarlet	Red flecked black
6.	Clear pink rose	Yellow (gold)	Rich salmon	Gold amber
7.	Amber	Emerald	Bright yellow-green	Olive flecked gold
8.	Violet-purple	Orange	Red russet	Yellow-brown flecked white
9.	Indigo	Violet	Very dark purple	Citrine flecked azure
10.	Yellow	Citrine, olive, russet, black	4 colours flecked gold	Black rayed yellow
11.	Bright-pale yellow	Sky blue	Blue-emerald green	Emerald flecked gold

12.	Yellow	Purple	Grey	Indigo-rayed violet
13.	Blue	Silver	Cold pale blue	Silver rayed sky blue
14.	Emerald green	Sky blue	Early spring green	Bright rose or cerise rayed pale yellow
15.	Scarlet	Red	Brilliant flame	Glowing red
16.	Red orange	Deep indigo	Deep warm olive	Rich brown
17.	Orange	Pale mauve	New yellow	Reddish grey inclined to mauve
18.	Amber	Maroon	Rich bright russet	Dark greenish-brown
19.	Greenish-yellow	Deep purple	Grey	Reddish-amber
20.	Yellowish-green	Slate grey	Green grey	Plum Colour
21.	Violet	Blue	Rich purple	Bright blue rayed yellow
22.	Emerald-green	Blue	Deep blue green	Pale green
23.	Deep blue	Sea green	Deep olive green	White flecked purple like mother of pearl
24.	Green-blue	Dull brown	Very dark brown	Livid Indigo brown black-beetle
25.	Blue	Yellow	Green	Dark vivid-blue
26.	Indigo	Black	Blue black	Cold-dark-grey near black
27.	Scarlet	Red	Venetian red	Bright red rayed azure or emerald
28.	Violet	Sky blue	Bluish mauve	White tinged purple
29.	Ultraviolet crimson	Buff flecked silver-white	Light translucent pinkish brown	Stone colour
30.	Orange	Gold yellow	Rich amber	Amber rayed red
31.	Glowing scarlet-orange	Vermilion	Scarlet flecked gold	Vermilion flecked crimson and emerald
32.	Indigo	Black	Blue black	Black rayed blue

31.	Citrine, olive, russet, black	Amber	Dark brown	Black and yellow
32.	White, merging grey	Deep purple (nearly black)	7 prismatic colours, violet outside	White, red, yellow, blue black (outside)
Daath.	Lavender	Grey white	Pure violet	Grey flecked gold

The Microcosm—Man

Thou shalt know that the whole sphere of sensation which surroundeth the whole physical body of a man is called “the magical mirror of the universe.” For therein are represented all the occult forces of the universe projected as on a sphere, convex to the outer, but concave to man. This sphere surroundeth the physical body of a man as the celestial heavens do the body of a star or a planet, having their forces mirrored in its atmosphere. Therefore its allotment or organization is the copy of that greater world or macrocosm. In this “magical mirror of the universe,” therefore, are the ten Sephiroth projected in the form of the Tree of Life as in a solid sphere.[27]

A man’s physical body is within the ten Sephiroth projected in a sphere. The divisions and parts of the body are formed from the Sephiroth of the Tree of Life, thus.

Kether is *above* the crown of the head and represents a crown which indeed is powerful, but it requires one worthy to wear it. In the crown of the head is placed the faculty of neschamah, which is the power of aspiration unto that which is beyond. This power of neschamah is especially attributed unto the supernal triad in Assiah, of which there are three manifestations which are included in the general concept, neschamah.

From Chokmah and Binah are formed the sides of the brain and head. Therein exist the intellectual faculties of wisdom and understanding, shining into and illuminating their inferior, the ruach. They are the mansions of the practical administration of the intellect, whose physical shewing forth is by reflection in ruach. In the magical mirror of the universe, or the sphere of sensation, man is placed in the midst of four pillars of the Tree of Life as projected in a sphere. These keep their place and *move not*. But the man himself places in his sphere of sensation that point of the zodiac which ascended at the moment of his birth and conception (for the same degree of the zodiac ascendeth at both, otherwise the birth could not take place). That is to say that at those times the same degree of the zodiac is ascending in the east of the heavens of the star whereon he is incarnated. Thus doth he remain during that incarnation facing that particular point in his sphere of sensation. That is to say, this sphere *doth not revolve* about the physical body.

From Chesed and Geburah are formed the arms. Therein exist the faculties of operative action, wherefore at their extremities are the symbols of the four elements and the spirit, thus:

Thumb	Spirit
Third Finger	Fire
Index Finger	Water
Little Finger	Air
Second Finger	Earth

The arms are the manifestors of the executive power of the ruach, and therein are the faculties of touch strongly expressed.

From Tiphareth is formed the trunk of the body, free from the members, and therein as in a receptacle of influences are situated the vital organs.

The blood is spirit mingled with and governing the watery principle. The lungs are the receptacles of air which tempereth the blood as the wind doth the waves of the sea—the mephitic impurities of the blood in its traversal of the body requiring the dispersing force of the air, even as the sea, under a calm, doth putrefy and become mephitic.

The heart is the great centre of the action of fire, lending its terrible energy as an impulse unto the others. Thence cometh from the fiery nature the red colour of the blood.

The part above the heart is the chief abode of the ruach, as there receiving and concentrating the other expressions of its Sephiroth. This part is the central citadel of the body and is the particular abode of the lower and more physical will. The higher will is in the Kether of the body. For the higher will to manifest, it must be reflected into the lower will by neschamah. This lower will is immediately potent in the lower membranes and thus, in the region about the heart, is the lower will seated like the king of the body upon its throne.

The concentration of the other faculties of the ruach in and under the presidency of the will, at the same time reflecting the administrative governance of Chokmah and Binah, is what is called the human consciousness. That is, a reflection of two creative Sephiroth under the presidency of the four elements, or the reflection of Aima and Abba as the parents of the human Jehovah. But the human neschamah exists only when the higher will is reflected by the agency of aspiration from Kether into the lower body, and when the flaming letter Shin is placed like a crown on the head of Microprosopus. Thus only doth the human will become the receptacle of the higher will and the action of neschamah is the link therewith. The lower will is the human Jehovah—an angry and jealous god, the Shaker of the Elements, the manifestor in the life of the body. But illuminated by the higher will, he becometh Yeheshuah, no longer angry and jealous, but the self-sacrificer and the Atoning and Reconciling One.

This as regards the action of the more physical man.

Unto this ruach also are presented the reflections of the macrocosmic universe in the sphere of sensation. They surround the ruach which, in the natural man, feeleth them but vaguely and comprehendeth them not. The faculties of the earth are shown forth in the organs which digest and putrefy, casting forth the impurities, even as the earth is placed above the Qlippoth.

Thou wilt say, then, that the ruach cannot be the reasoning mind, seeing that it reflecteth its reason from Chokmah and Binah but it is the executive faculty which reasoneth, which worketh with and combineth the faculties reflected into it. The reasoning mind, therefore, is that which useth and combineth the principia of Chokmah and Binah so that the parts of Chokmah and Binah which touch the ruach are the initiators of the reasoning power. The reason itself is a process and but a simulacrum of the action of the higher wisdom and understanding. For the air is not the light—only the translator of the light. Yet without the air, the operations of the light could not so well be carried out. The word *ruach*, spirit, also meaneth air. It is like a thing that goeth out thou knowest not whither, and cometh in thou knowest not whence.

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh nor whither it goeth. So is every one that is born of the Spirit." [28]

This air, the ruach, permeateth the whole physical body but its concentrated influence is about the heart. Yet, were it not for the boundary force of Chokmah and Binah above, of the sphere of sensation surrounding it, and of Malkuth below, the ruach could not concentrate under the presidency of the name, and the life of the body would cease.

Thus far concerning the ruach as a whole, that is, the action of the will in Tiphareth.

From Netzach and Hod are formed the thighs and legs, and they terminate in the symbols of five, as do the arms; but they are not so movable, owing to the effect of Malkuth. In them are placed the faculties of support and firmness and balance; and they show the more physical qualities of the ruach. In them is the sustaining force of the ruach. They are the affirmation of the pillars of the Sephiroth, as answering to the passive, the arms more answering to the two pillars which are active. They are the columns of the human temple.

From Yesod are formed the generative and excretory organs, and therein is the seat of the lower desires, as bearing more on the double nature of, on the one hand, the rejection of the Qlippoth, and on the other hand the simulacrum of the vital forces in Tiphareth. It is the special seat of the automatic consciousness. That is, not the will, but the simulacrum of the will in Tiphareth. Yesod is the lowest of the Sephiroth of the ruach, and representeth "fundamental action." It therefore governeth generation. In Yesod is therefore the automatic consciousness or simulacrum of the will. This automatic consciousness is to the nephesch what the Daath action is to the ruach. Thus, therefore, there being a simulacrum or reflection of the heart and vital organs in the parts governed by Yesod, if the consciousness of the Tiphareth be given unto this wholly, it shall pave the way for disease and death. For this will be a withdrawing of the vital forces of the name, which are in the citadel of Tiphareth, to locate them in Yesod, which is a more easily attacked position. For the automatic consciousness is the translator of the ruach unto the nephesch.

From Malkuth is formed the whole physical body under the command and presidency of the nephesch. The nephesch is the subtle body of refined Astral Light upon which, as on an invisible pattern, the physical body is extended. The physical body is permeated throughout by the rays of the ruach, of which it is the material completion. The nephesch shineth through the material body and formeth the magical mirror or sphere of sensation. This magical mirror or sphere of sensation is an imitation or copy of the sphere of the universe. The space between the physical body and the boundary of the sphere of sensation is occupied by the ether of the astral world; that is to say, the container or recipient of the astral rays of the macrocosm.

The nephesch is divided into its seven palaces, combining the Sephirotic influences in their most material forms. That is, the world of passions dominated by the ruach, or by the world which is beyond. That is, its Sephiroth are passionate, expressing a passionate dominion. Thus, its three supernal Sephiroth—Kether, Chokmah, and Binah—are united in a sense of feeling and comprehending impressions. Its Chesed is expressed by laxity of action. Its Geburah by violence of action. Its Tiphareth is expressed by more or less sensual contemplation of beauty, and love of vital sensation. Its Hod and Netzach, by physical well-being and health. Its Yesod, by physical desires and gratifications. Its Malkuth, by absolute increase and domination of matter in the material body.

The nephesch is the real, the actual body, of which the material body is only the result through the action of ruach, which by the aid of the nephesch, formeth the material body by the rays of ruach, which do not ordinarily proceed beyond the limits of the physical body. That is to say, in the ordinary man the rays of ruach rarely penetrate into the sphere of sensation.

Shining through infinite worlds, and darting its rays through the confines of space, in this sphere of sensation is a faculty placed even as a light is placed within a lantern. This is a certain sense placed in an aperture of the upper part of the ruach wherein act the rays from Chokmah and Binah which govern the reason—Daath. This faculty can be thrown downwards into the ruach, and thence can radiate into the nephesch. It consists of seven manifestations answering to the hexagram, and is like the soul of Microprosopus or the Elohim of the human Tetragrammaton. Therefore in the head, which is its natural and chief seat, are formed the seven apertures of the head. This is the spiritual consciousness as distinct from the human consciousness. It is manifested in seven as just said or in eight if Daath be included. The father is the sun (Chokmah). The mother is the moon (Binah). The wind beareth it in his bosom (ruach). Its nurse is the earth (nephesch). The power is manifested when it can be vibrated through the earth.[29]

The following is the true attribution of the seven apertures of the head:

Right ear:	Saturn	Left ear:	Jupiter
Right eye:	Sol	Left eye:	Luna

Mouth: Mercury (who is the messenger of the Gods)

Right nostril:	Mars	Left nostril:	Venus

These latter[30] represent here the sonoriferous sense. The right and left eye, the luminous sense, as the sun and moon are the luminaries of the macrocosm.

The right and left nostrils through which the breath passes, giving strength to the physical body, are under Mars and Venus. The mouth is under Mercury, the messenger and the speaker.

This spiritual consciousness is a focus of the action of neschamah. The lower willpower should control the descent of this spiritual consciousness into the ruach, and thence into the nephesch, for the consciousness must descend into the nephesch before the images of the sphere of sensation can be perceived. For it is only the rays of this consciousness permeating the ruach that can take cognizance thereof. This faculty of the spiritual consciousness is the seat of thought. Thought is a light proceeding from the radiation of this spiritual consciousness, traversing the ruach as light traverseth air, and encountering thereafter the symbols reflected in the sphere of sensation, or magical mirror of the universe. These symbols are by its radiation (i.e., that of the thought) reflected again into the spiritual consciousness where they are subjected unto the action of the reasoning mind and of the lower will. That is, in the ordinary natural man when awake, the thought acteth through the ruach, subject when there to the action of the lower will, and submitted to the reasoning power derived as aforesaid from Chokmah and Binah. But in the ordinary man when sleeping, and in the madman, the idiot, and the drunkard, the process is not quite the same.

In the sleeping man, the concentration of the ruach in his heart during the waking time hath produced a weakening of the action of the ruach in its subsidiary Sephiroth in the physical body. To preserve the salutary conjunction of the ruach with the nephesch in the physical body (whose limits are fixed by the Sephiroth of the ruach) it is necessary to weaken the concentration in Tiphareth to repair the strain which is produced by the concentration of the ruach therein during the waking state. This reflux of the ruach into its subsidiary Sephiroth produceth naturally a weakening of the lower will; and the ruach, therefore, doth not reflect so clearly the reasoning faculty. Wherefore, the thought of the spiritual consciousness reflecteth the image in a confused series, which are only partially realized by the lower will. (This is as regards the ordinary natural man in sleep.)

In the madman, as considered apart from obsession (thought-obsession is frequently the accompaniment of mania, and still more frequently its cause) the thought and lower will are very strongly exercised to the detriment of the reasoning faculty. That is, that there is an alliance between the two former which overpowereth the action of Chokmah and Binah in the latter.

Monomania is shown in the consideration of only one certain symbol which is too attractive to the will. A chain of thought is therefore simply a graduated vibration arising from the contact of a ray of thought with a symbol. If controlled by the reasoning power and licensed by the will, such vibrations will be balanced and of equal length. But if uncontrolled by the lower will and the reason, they will be unbalanced and inharmonious. (That is, of uneven length.)

In the case of the drunkard, the equilibrium of the sphere of sensation and consequently of the nephesch, is disturbed. In consequence the thought rays are shaken at each vibration, so that the sphere of sensation of the nephesch is caused to rock and waver at the extremities of the physical body where the ruach’s action is bounded. The thought therefore is dazzled by the symbols of the sphere of sensation, in the same way as the eyes can be dazzled in front of a mirror if the latter be shaken or waved. The sensation therefore then conveyed by the thoughts is that of the sphere of sensation oscillating and almost revolving about the physical body, bringing giddiness, sickness, vertigo, and the loss of idea of place and position. Nearly the same may be said of seasickness and the action of certain drugs.

Restoration of the equilibrium of the sphere of sensation after this naturally produceth a slackening of the concentration of the ruach in Tiphareth, whence sleep is an absolute necessity to the drunkard. This is so imperative that he cannot fight against the need. If he does so, or if this condition be constantly repeated, the thought rays are launched through the sphere of sensation so irregularly and so violently that they pass its boundary without either the lower will or the reasoning power or even the thought itself consenting thereto; and the latter is therefore without the protection of the will. Thence arise the conditions of delirium tremens, and an opening is made in the sphere of sensation which is unguarded, and through which hostile influences may enter. But this latter cometh under the head of obsession.

All thought action in the spiritual consciousness originateth in radiation, and radiation is as inseparable from the spiritual consciousness as it is from light.

This spiritual consciousness is the focus of the action of neschamah. The spiritual consciousness is, in its turn, the throne or vehicle of the life of the spirit which is Chiah; and these combined form the chariot of that higher will which is in Kether. Also it is the peculiar faculty of neschamah to aspire unto that which is beyond. The higher will manifests itself through yechidah.

The Chiah is the real life principle, as distinct from the more illusionary life of the physical body. The shining flame of the divine fire, the Kether of the body, is the real self of the incarnation. Yet but few of the sons of men know it or feel its presence. Still less do they believe in or comprehend those higher potencies—angelic, archangelic, or divine, of which the manifestation directly touching yechidah is the higher genius.[31]

This yechidah in the ordinary man can but rarely act through the spiritual consciousness, seeing that for it to do so the king of the physical body, that is the lower will, must rise from his throne to acknowledge his superior. That is the reason why, in some cases, in sleep only doth the higher will manifest itself by dream unto the ordinary man. In other cases it may be manifested; at times through the sincere practice of religious rites, or in cases where the opportunity for self-sacrifice occurreth. In all these cases the lower will hath for a moment recognized a higher form of itself, and the YHVH of the man hath reflected from the eternal lord of the higher life. This yechidah is the only part of the man which can truly say—Eheieh, “I am.” This is then but the Kether of the Assiah of the microcosm, that is, it is the highest part of man as man. It is that which toucheth, or is the manifestation of, a higher and greater range of being. This yechidah is at the same time the higher human self and the lower genius, the god of the man, the Atziluth of his Assiah, even as Chiah and neschamah form his Briah, and ruach his Yetzirah. This is the higher will and the divine consciousness, as Daath is the spiritual consciousness, Tiphareth the human consciousness, and Yesod the automatic consciousness.

It is the divine consciousness because it is the only part of man which can touch the all-potent forces. Behind yechidah are angelic and archangelic forces of which yechidah is the manifestor. It is therefore the lower genius or viceroy of the higher genius which is beyond, an angel mighty and terrible. This great angel is the higher genius, beyond which are the archangelic and divine.

Recall the Tiphareth clause of an Adeptus Minor: “I further solemnly promise and swear that with the divine permission I will from this day forward apply myself unto the Great Work which is so to purify and exalt my spiritual nature, that with the divine aid I may at length attain to be more than human, and thus gradually raise and unite myself to my higher and divine genius, and that in this event, I will not abuse the great power entrusted unto me.”

Note that this clause answereth unto Tiphareth, seeing that it is the lower will that must apply itself unto this work, because it is the king of the physical man. All the shining ones (whom we call angels) are microcosms of the macrocosm Yetzirah, even as man is the microcosm of the macrocosm of Assiah. All archangelic forms are microcosms of the macrocosm of Briah, and the gods of the Sephiroth are consequently the microcosms of the macrocosm of Atziluth. Therefore apply this perfecting of the spiritual nature as the preparation of the pathway for the shining light, the light divine.

The evil persona of a man is in the sphere of the Qlippoth, and the devils are the microcosms of the macrocosm of the Qlippoth. This evil persona hath its parts and divisions, and of it the part which toucheth the Malkuth of the nephesch is its Kether. Tremble therefore at the evil forces which be in thy own evil persona. And as above the Kether of a man are his angelic and other forms, so below the Malkuth of the evil persona are awful forms, dangerous even to express or think of.

Task Undertaken by the Adeptus Minor

This, then, is the task to be undertaken by the Adeptus Minor. To expel from the Sephiroth of the nephesch the usurpation by the evil Sephiroth; to balance the action of the Sephiroth of the ruach in those of the nephesch. To prevent the lower will and human consciousness from falling into and usurping the place of the automatic consciousness. To render the king of the body, the lower will, obedient to and anxious to execute the commands of the higher will, that he be neither a usurper of the faculties of the higher, nor a sensual despot—but an initiated ruler, and an anointed king, the viceroy and representative of the higher will, because inspired thereby, in his kingdom which is man. Then shall it happen that the higher will, i.e., the lower genius, shall descend into the royal habitation, so that the higher will and the lower will shall be as one, and the higher genius shall descend into the Kether of the man, bringing with him the tremendous illumination of his angelic nature. And the man shall become what is said of Enoch. “And Chanokh made himself to walk with God, and he was not, for God took him.” (Genesis 5:24)

Then also this shalt thou know, that the nephesch of the man shall become as the genius of the evil persona, so that the evil persona itself shall be as the power of the divine in the Qlippoth, as it is said: “Whither shall I go from thy spirit, or whither from thy presence shall I flee? If I ascend up to heaven, thou art there. If I make my bed in hell, behold thou art there.” (Psalm 139)

Therefore even the evil persona is not so evil when it fulfilleth its work. For it is the beginning of a dim reflection of the light unto the Qlippoth, and this is what is hidden in the saying that “Typhon is the brother of Osiris.” Hear thou, then, a mystery of the knowledge of evil. The 5°= 6□ Ritual of the Adeptus Minor saith that even the “evil helpeth forward the good.” When the evil Sephiroth are expelled from the nephesch into the evil persona, they are, in a sense, equilibrated therein. The evil persona can be rendered as a great and strong, yet trained, animal whereupon the man rideth, and it then becometh a strength unto his physical base of action. This mystery shalt thou keep from the knowledge of the First Order, and still more from that of the outer world, that is as a formula, seeing that it is a dangerous secret.

Now then shalt thou begin to understand the saying “He descended into hell,” [32] and also to comprehend in part this strength, and thus begin to understand the necessity of evil unto the material creation. Wherefore, also, revile not overmuch the evil forces, for they have also a place and a duty, and in this consisteth their right to be. But check their usurpation, and cast them down unto their plane. Unto this end, curse them by the mighty names if need be, but thou shalt not revile them for their condition, for thus also shalt thou be led into error.

There is also a great mystery that the Adeptus Minor must know, viz.: How the spiritual consciousness can act around and beyond the sphere of sensation. “Thought” is a mighty force when projected with all the strength of the lower will under the guidance of the reasoning faculty and illuminated by the higher will. Therefore it is that, in thy occult working, thou art advised to invoke the divine and angelic names, so that thy lower will may willingly receive the influx of the higher will, which is also the lower genius behind which are the all-potent forces.

This, therefore, is the magical manner of operation of the initiate when “skrying” in the spirit vision. Through his own arcane wisdom, he knows the disposition and correspondences of the forces of the macrocosmos. Selecting not many, but one symbol, and that balanced and with its correlatives, then sendeth he a thought ray from his spiritual consciousness, illuminated by his higher will, directly unto the part of his sphere of sensation which is consonant with the symbol employed. There, as in a mirror, doth he perceive its properties as reflected from the macrocosmos, shining forth into the infinite abyss of the heavens. Thence can he follow the ray of reflection therefrom, and while concentrating his united consciousness at that point of his sphere of sensation, can receive the direct reflection of the ray from the macrocosmos. Thus receiving the direct ray as then reflected into his thought, he can unite himself with the ray of his thought so as to make one continuous ray from the corresponding point of the macrocosmos unto the centre of his consciousness.

If, instead of concentrating at that actual point of the sphere of sensation he shall retain the thought ray only touching the sphere of sensation at that point, he shall, it is true, perceive the reflection of the macrocosmic ray answering to that symbol in the sphere of his consciousness. But he shall receive this reflection tinctured much by his own nature, and therefore to an extent untrue, because his united consciousnesses have not been able to focus along the thought ray at the circumference of the sphere of sensation. And this is the reason why there are so many and multifarious errors in untrained spirit visions. For the untrained seer, even supposing him free from the delusions of obsession, doth not know or understand how to unite his consciousnesses and the harmonies between his own sphere of sensation, and the universe, the macrocosmos. Therefore is it so necessary that the Adeptus Minor should correctly understand the principia and axiomata of our secret knowledge, which are contained in our rituals and lectures.

Of Travelling in the Spirit Vision

The symbol, place, direction, or plane being known whereon it is desired to act, a thought ray as before is sent unto the corresponding part of the sphere of sensation of the nephesch. The thought ray is sent like an arrow from the bow, right through the circumference of the sphere of sensation direct unto the place desired. Arrived there, a sphere of Astral Light is formed by the agency of the lower will, illuminated by the higher will, and acting through the spiritual consciousness by reflection along the thought ray. This sphere of Astral Light is partly drawn from the surrounding atmosphere. This sphere being formed, a simulacrum of the person of the skryer is reflected into it along the thought ray, and this united consciousness is then projected therein. This sphere is then a duplicate, by reflection, of the sphere of sensation. As it is said: “Believe thyself to be in a place and thou art there.”

In this astral projection, however, a certain part of the consciousness must remain in the body to protect the thought ray beyond the sphere of sensation (as well as the sphere itself at that point of departure of the thought ray) from attack by any hostile force, so that the consciousness in this projection is not quite so strong as the consciousness when concentrated in the natural body in ordinary life. The return taketh place with a reversal of this process, and save to persons whose nephesch and physical body are exceptionally strong and healthy, the whole operation of skrying and travelling in the spirit vision is of course fatiguing.

Also there is another mode of astral projection which can be used by the more practiced and advanced adept. This consisteth in forming first a sphere from his own sphere of sensation, casting his reflection therein, and then projecting this whole sphere to the desired place, as in the previous method. But this is not easy to be done by any but the practiced operator.

Thus far, regarding skrying and travelling in the spirit vision.[33]

Concerning the Microcosms of Macrocosm

As thou well knowest there be many and numberless other inhabitants of the macrocosmos besides man, angels, and devils. The animals are microcosms in a sense, yet not so complete as man. In them are many and great mysteries. They also have their magical mirror or sphere of sensation. But its polarization is usually horizontal rather than perpendicular, and this is owing to the Sephiroth not being shown therein. This sphere, then, is not bounded by the Sephirothic columns, but they are especially governed by the stellar system without the Sephiroth. They are therefore ruled by the Paths, rather than by the Sephiroth, and are consequently classed each under an element or a planet and a sign. Thus each followeth a formula which may be translated into letters, and these again form a vibratory name. As it is written: “And Adam gave names unto all the cattle and to the fowl of the air, and to every beast of the field.” (Genesis 2:20) Yet they are ruled by the name YHVH, though classed rather by one or more of its letters:

Thus, Fish, etc., are under the influence of water
Birds are under the influence of air
Quadrupeds are under the influence of fire
Creeping things and insects are under the influence of earth

There are some which partake of two elements, but in them one element is usually chief, and besides the elements, each is under a planet and a sign.

The vegetable kingdom is again under a somewhat different law. These are under a planet and a sign, a planet first differentiated by a sign.

The mineral kingdom is under the signs only. Vegetables have a sphere of sensation, but corresponding only to the planets and zodiacal signs. The minerals have also a sphere which correspondeth unto the signs only. But the metals are under the planets only, and therein is the difference between them and the minerals, wherefore also are they stronger. Shining stones are especially under the light; and they are, as it were, centres for the action thereof in the darkness of matter, as it is said: “My light is concealed in all that shineth.” (This passage is believed to be from the Zend-Avesta.) They are therefore under the rule of the three active elements with an earthy base.

Shining through all things as a whole, are the rays of the macrocosmos. Besides these classes of life there be multitudinous existences representing forces of the macrocosm, each with its own microcosm. Such are elemental spirits, planetary spirits, Olympic spirits, fays, arch-fays, genii, and many other potencies which cannot be classed under these forms. Thus the macrocosmic universe is one vast infinite sphere containing so many and diverse infinite microcosmic forms, of which the perfect knowledge is only known unto the advanced adept.

Also it shall here suffice to say that thou shalt make a distinction between the four-handed race (the quadrumana, apes and monkeys) which be midway between man and beast and other animals. For they be neither the one or the other, but are the fallen and debased result of a most ancient magical effect to formulate a material and immediate link between the human and animal microcosms. This is elsewhere treated of, and it shall here be sufficient to say that they are not an ascent, from the beast unto the man, but a mistaken magical fall from a man unto a beast. Anciently they were a terrible power upon this planet, as then having more of the man than of the animal, whereas now they have more of the animal than of man. The ancient traditions of their primal conditions are preserved unto this day in the legends of ogres and, in certain records, cannibalism and its rites.

Regarding the beasts, they are, for the most part, easily obsessed, and they have not the spiritual responsibility of the man. Their nature is not evil but following a natural law—seeing that man is head of the Assiatic creation—so the animal is higher than the vegetables or mineral. Also bear thou well in mind that the race of the transformers are given unto cruelty. Such are above all the race of creeping things. As man hath his ruach which is upright in the Tree of Life, so hath the beast his ruach which is horizontal; as it is said: “The ruach of a man which goeth upwards (i.e., directeth itself upwards), and the ruach of the beast which goeth downwards (or crosswise) in the earth.” [34] The neschamah in the beast is not. The beast consisteth of a ruach and a nephesch with a rudimentary Daath or spiritual consciousness. This Daath ever seeketh that which is beyond it and thence are beasts not responsible, but are submitted unto obsession, and herein is a great mystery.

Man, therefore, is placed at the head of the beasts. Woe, woe, unto him if he teacheth their elementary Daath cruelty and injustice instead of ☿y and justice. For the man is a god unto the beast, and the aspiration of the beast is towards the man, and great is the office of the east, for he prepareth the foundation for the man. Man is responsible for creation, and since he was originally placed in creation to be its lord, as he is, so will the creation follow him. And thus it is possible for the genius of a nation to change the climate of a country, and the nature of the beasts therein. Men fell from primal estate, and then they who were formless became imaged in form, deformed. And this is a mystery of the demonic plane which entereth not into this section.

The elemental spirits and others of their kind are an organization not quite so complete as man. In spiritual consciousness more keen, and yet in some ways his spiritual superior though organically his inferior. They are the formers of the primal man, that is the elementary man, and they have other and greater offices, for in them are many worlds and ranks and spheres. They are as the younger man (i.e., child) and towards them also is man responsible, and he hath wrought them much injustice.

Of Obsession, Trance, Death

Obsession always entereth through a cutting off of the higher from the lower will, and it is ordinarily first induced by a thought ray of the spiritual consciousness (whence one danger of evil thoughts) ill-governed, penetrating the sphere of sensation and admitting another potency, either human embodied, or human disembodied, elemental or demonic. The first action of such a force is to flatter the lower will, until he shall have established firmly an entrance into the sphere of sensation, and thus shall cause a strain on the nephesch which shall render the ruach less concentrated. As soon as the ruach is sufficiently dispersed to repair the strain on the physical body, the lower will is weakened, and is soon seized upon and bound by the invader. Whence arise the sensations of chill and drowsiness which are the usual forerunners of obsession.

Now to yield the force necessary to overpower the lower will from any chance of communication with the higher the obsessing idea proceeds by seizing upon the Daath, and this consequently is the great point of attack, especially the part in the physical body which is at the back of the head about the junction with the spine. Now unless the lower will shall voluntarily endeavour to restore the connection, it is impossible for the higher will to intervene, seeing that the lower will is king of the physical body. Remember that no obsessing force can overpower the lower will, if that shall bravely and in spite of all opposition aspire unto the higher will.

Trance may arise from the action of obsession, or from the action of the higher will, therefore its aspects are varied.

Death superveneth in the natural man, when the mental action of the ruach and the nephesch is definitely and thoroughly interrupted in the physical body. In the adept death can only supervene when the higher will consenteth thereto, and herein is implied the whole mystery of the elixir of life.

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25. Note by JMG: The Chaioth ha-Qodesh are the first order of angels in Hebrew tradition, while the Seraphim come first in the traditional Christian ranking. The angelic orders listed below come from the same two sources.

26. Note by JMG: Hebrews 1:7.

27. Note by Regardie: See also the astronomic view of the tarot in Book Eight.

28. Note by JMG: John 3:8.

29. Note by JMG: These last five sentences are a modified quotation from the *Emerald Tablet* of Hermes Trismegistus, one of the classic texts of alchemy.

30. Note by JMG: That is, the ears.

31. Note by JMG: Here and throughout the Golden Dawn papers, the word “genius” has its older meaning of “guardian spirit.”

32. Note by JMG: A clause of the Nicene Creed, the summary of basic Christian teaching established at the Council of Nicaea, 325 CE.

33. Note by Regardie: These instructions are considerably amplified with practical examples in a later volume dealing with astral vision and clairvoyance.

34. Note by JMG: A somewhat free rendition of Ecclesiastes 3:21.

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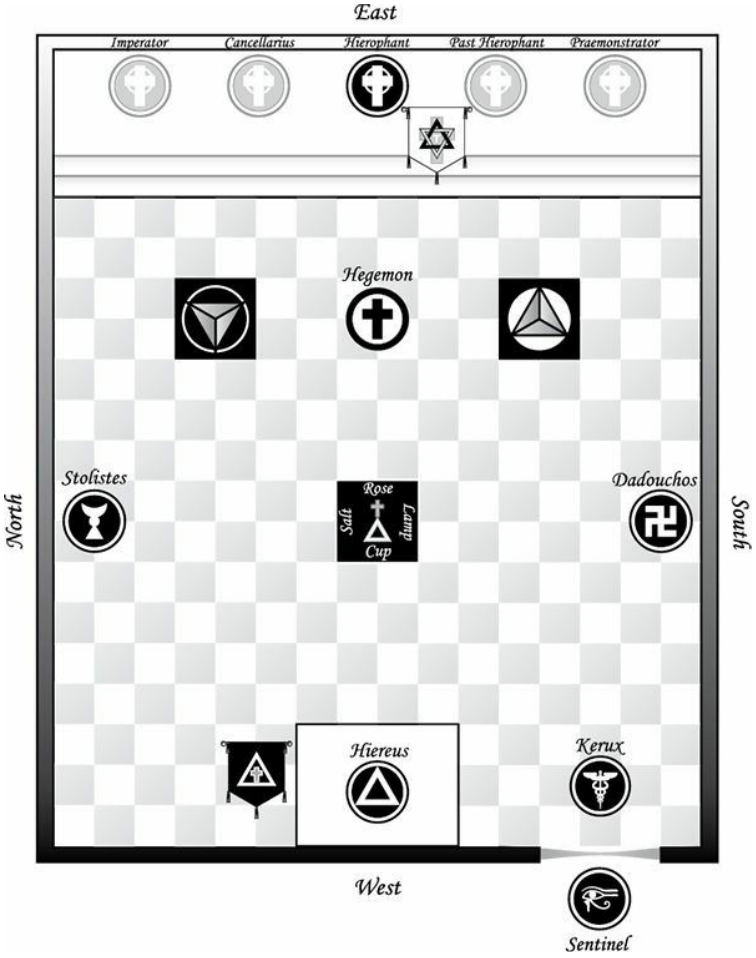
BOOK TWO

Rituals of the Outer Order

The Stella Matutina
or Golden Dawn

CEREMONY OF THE NEOPHYTE 0° = 0□ GRADE


East
Imperator
Cancellarius
Hierophant
Past Hierophant
Praemonstrator
Hegemon
Stolistes
Rose
Salt
Lamp
Cup
Dadouchos
North
South
Hiereus
Kerux
West
Sentinel

Neophyte Temple

Officers—

On the dais:

Imperator—Cancellarius—Past Hierophant—Praemonstrator.
Hierophant (red cloak, lamen, sceptre).

In the hall:

Hiereus (black cloak, lamen, sword).
Hegemon (white cloak, lamen, sceptre).
Kerux (lamen, lamp, and wand).
Stolistes (lamen, cup of lustral water).

Dadouchos (lamen, thurible).
Sentinel (lamen, sword).

Required—

For the altar: red cross and white triangle, red rose, red lamp, cup of wine, paten of bread and salt.

For the candidate: black robe and red shoes, hoodwink, rope, Neophyte sash.

For the temple: chemical change.[1]

Opening of the 0° = 0□ Grade

When the members are assembled and robed, Hierophant gives one knock and each is seated in his proper place, and the officers rise.

Members present, but not taking on office, do not rise except for adorations to the east or when asked for the signs. They stand after the Hierophant says: "Let us adore the Lord of the universe and space" and face east, remaining so to the end of the adoration. These non-participating members do not circumambulate with the officers, but when they have occasion to move in the temple, they do so in the direction of the sun and make the Neophyte signs [2] *on passing the throne of the east whether the Hierophant is there or not. The grade sign is made in the direction of movement except when entering or leaving the hall, when it is made towards the east or when asked to give the signs, and then it is made towards the altar.*

⌝—*This sign represents one knock made by rapping the base or shaft of wand or the pommel of sword on a table.*

HIERO: (*One knock*)

KERUX: (*On hearing the Hierophant's knock, goes to the northeast, to Hierophant's right, faces west, raising his lamp and wand and says:)*

Hekas! Hekas! Este bebeloi! [3]

Kerux returns to his place.

HIERO: *(Rises and knocks)* Fratres and sorores of the *(name)* Temple of the Order of the Stella Matutina, assist me to open the hall of the Neophytes. Frater Kerux, see that the hall is properly guarded.

Kerux goes to the door and gives one knock. Sentinel replies with one knock.

KERUX: Very honoured Hierophant, the hall is properly guarded.

He salutes the Hierophant's throne and remains by the door.

HIERO: Honoured Hiereus, guard the hither side of the portal and assure yourself that all present have witnessed the Stella Matutina.

Hiereus goes to the door, stands before it with sword erect, Kerux being on his right with lamp and wand, and says:

HIEREUS: Fratres and Sorores of the Order of the Stella Matutina, give the signs of a Neophyte.

This done, Hiereus gives signs towards Hierophant, and says:

Very honoured Hierophant, all present have been so honoured.

Hiereus and Kerux return to their places. Hierophant gives the Sign of the Enterer towards the west, but not the Sign of Silence.

HIERO: Let the number of officers in this degree and the nature of their offices be proclaimed once again, that the powers whose images they are may be reawakened in the spheres of those present and in the sphere of this order, for by names and images are all powers awakened and reawakened. (*He makes the Sign of Silence.)* Honoured Hiereus, how many chief officers are there in this grade?

HIEREUS: There are three chief officers: the Hierophant, the Hiereus, and the Hegemon.

HIERO: Is there any peculiarity in these names?

HIEREUS: They all commence with the letter *H*.

HIERO: Of what is this letter a symbol?

HIEREUS: Of life; because the letter *H* is our mode of representing the ancient Greek aspirate or breathing, and breath is the evidence of life.

HIERO: How many lesser officers are there?

HIEREUS: There are three besides the Sentinel: the Kerux, the Stolistes, and the Dadouchos. The Sentinel is without the portal of the hall and has a sword in his hand to keep out intruders. It is his duty to prepare the candidate.

HIERO: Frater Dadouchos, your station and duties?

DAD: My station is in the south to symbolise heat and dryness, and my duty is to see that the lamps and fires of the temple are ready at the opening, to watch over the censer and the incense and to consecrate the hall and the fratres and sorores and the candidate with fire.

HIERO: Frater Stolistes, your station and duties?

STOL: My station is in the north to symbolise cold and moisture, and my duties are to see that robes and collars and insignia of the officers are ready at the opening, to watch over the cup of lustral water, and to purify the hall and the fratres and sorores and the candidate with water.

HIERO: Frater Kerux, your station and duties?

KERUX: My place is within the portal. My duties are to see that the furniture of the hall is properly arranged at the opening, to guard the inner side of the portal, to admit the fratres and sorores, and to watch over the reception of the candidate; to lead all mystic circumambulations carrying the lamp of my office, and to make all reports and announcements. My lamp is the symbol of the hidden knowledge, and my wand is the symbol of its directing power.

HIERO: Honoured Hegemon, your station and duties?

HEG: My station is between the two pillars of Hermes and Solomon and my face is towards the cubical Altar of the Universe. My duty is to watch over the gateway of the hidden knowledge, for I am the reconciler between light and darkness. I watch over the preparation of the candidate and assist in his reception, and I lead him in the path that conducts from darkness to light. The white colour of my robe is the colour of purity, my ensign of office is a mitre-headed sceptre to symbolise religion which guides and regulates life, and my office symbolises those higher aspirations of the soul which should guide its action.

HIERO: Honoured Hiereus, your station and duties?

HIEREUS: *(Holds sword and banner.)* My station is on the throne of the west and is
a symbol of increase of darkness and decrease of light and I am the master of darkness. I keep the gateway of the west and watch over the reception of the candidate and over the lesser officers in the doing of their work. My black robe is an image of the darkness that was upon the face of the waters. I carry the Sword if Judgment and the Banner of the Evening Twilight, which is the Banner of the West, [4] and I am called fortitude by the unhappy.

HIERO: (*Hierophant stands holding sceptre and Banner of the East.)* My station is on the throne of the east, in the place where the sun rises, and I am the master of the hall, governing it according to the laws of the order, as He whose image I am, is the master of all who work for the hidden knowledge. My robe is red because of uncreated fire and created fire, and I hold the Banner of the Morning Light which is the Banner of the East. I am called power and mercy and light and abundance, and I am the expounder of the Mysteries.

He sits down.

HIERO: Frater Stolistes and Frater Dadouchos, I command you to purify and consecrate the hall with water and with fire.

Stolistes goes to the east, faces Hierophant, and making a cross in the air with his cup, sprinkles a few drops of water three times towards the east. He passes to the south, west, and north, repeating the purification in each *quarter, and returns to the east to complete the circle. He then holds the cup on high and says.*

STOL: I purify with water.

Dadouchos follows Stolistes when he goes to the east, and when Stolistes has gone to the south Dadouchos faces east, raises his censer, and swings it thrice towards the east. He then goes to the south, west, and north, repeating the censing at each quarter, and he returns to the east where he completes the circle and raising the censer says:

DAD: I consecrate with fire.

Stolistes and Dadouchos return to their places.

HIERO: Let the mystic circumambulation take place in the pathway of light.

Hierophant stands holding the sceptre in his right hand, the Banner of the East in his left. Kerux goes to the northeast with lamp and wand. Then follow Hegemon, Hiereus with banner and sword, Stolistes with cup, Dadouchos with censer, and, last, Sentinel with sword. They all line up in this order behind the Kerux who leads the procession past Hierophant, making the signs of Horus and Harpocrates[5] *as he passes. Each officer in turn does the same.*

Hiereus falls out as soon as he reaches his throne. Hegemon returns to his place after passing Hierophant twice. The other officers pass Hierophant three times and then take their places as they come to them.

HIERO: The mystical circumambulation symbolical of the rise of light is accomplished. Let us adore the Lord of the Universe and space.

Members rise. All face east and make the saluting or the enterer (Horus) sign following the lead of Hierophant. The Sign of Silence is made at the end of the prayer.

Holy art Thou, Lord of the Universe! *(Salute)*
Holy art Thou, Whom nature hath not formed! *(Salute)*
Holy art Thou, the vast and the mighty one! *(Salute)*

Lord of the light and of the darkness! *(Makes Sign of Silence.)*

Hierophant, Hiereus, and Hegemon raise wands and sword in salute, and sink them. All face as usual but remain standing.

HIERO: Frater Kerux, in the name of the Lord of the Universe, I command you to declare that I have opened the hall of the Neophytes.

Kerux goes northeast, faces west, and raising his wand says:

KERUX: In the name of the Lord of the Universe, who works in silence and whom naught but silence can express, I declare that the sun has arisen and the shadows flee away.

Kerux returns to his place.

Hierophant knocks. ו *Hiereus knocks.* ו *Hegemon knocks.* ו

HIERO: *(Knocks)* Khabs.

HIEREUS: *(Knocks)* Am.

HEG: *(Knocks)* Pekht.

HIEREUS: *(Knocks)* Konx.

HEG: *(Knocks)* Om.

HIERO: *(Knocks)* Pax.

HEG: *(Knocks)* Light.

HIERO: *(Knocks)* In.

HIEREUS: *(Knocks)* Extension.

The knocks are given before the words are said. When the battery is completed, all make the signs towards the altar and then sit down. Kerux removes the rose, cup, paten of bread and salt, and the lamp from the altar, leaving the cross and triangle only. He sees that a hassock is in readiness at the west for the candidate to kneel on.

Initiation of the 0° = $0^{\square}$ Grade

HIERO: Fratres and sorores of the *(name)* Temple of the Order of the Stella Matutina, I have received a dispensation from the greatly honoured chiefs of the Second Order, to admit *(name of candidate)* to the $0^{\circ} = 0^{\square}$ degree of Neophyte. Honoured Hegemon, bid the candidate prepare for the ceremony of his admission, and superintend his preparation.

Hegemon rises and removes his chair from between the pillars and goes out, followed by Sentinel, who carries the hoodwink and rope. Hegemon sees that the candidate is properly robed and hoodwinked and that the rope goes three times round his waist. He then leads candidate to door, and gives one knock.

HEG: *(One knock on the door.)*

KERUX: *(One knock from within.)* The candidate seeks for entrance.

HIERO: I give permission to admit *(name)* who now loses his name and will henceforth be known among us as *(magical motto)*. Let the Stolistes and the Dadouchos assist in the reception.

Stolistes and Dadouchos stand behind Kerux who is facing the entrance, ready to open the door. As soon as candidate is well in the hall, these three officers stand before him in triangular formation, and Sentinel is behind him. The officers then say their words in turn.

HEG: Inheritor of a dying world, arise and enter the darkness.

STOL: The mother of darkness hath blinded him with her hair.

DAD: The father of darkness hath hidden him under his wings.

HIERO: His limbs are still weary from the wars which were in heaven.

KERUX: Unpurified and unconsecrated, thou canst not enter our sacred hall.

Stolistes comes forward and dipping his thumb in the lustral water, makes with it a cross on the candidate's brow and sprinkles him three times, saying:

STOL: I purify thee with water.

Dadouchos comes forward and makes a cross over candidate with his censer, and waving it three times, says:

DAD: I consecrate thee with fire.

HIERO: Conduct the candidate to the foot of the altar. Inheritor of a dying world, why seekest thou to enter our sacred hall? Why seekest thou admission to our order?

Hegemon speaks for candidate.

HEG: My soul wanders in darkness and seeks the light of the hidden knowledge, and I believe that in this Order knowledge of that light may be obtained.

HIERO: We hold your signed pledge to keep secret everything that relates to this Order. I now ask you, are you willing to take a solemn obligation in the presence of this assembly, to keep the secrets and mysteries of our Order inviolate?

HEG: *(Prompts candidate to say:)* I am.

HIERO: There is nothing contrary to your civil, moral, or religious duties in this obligation. Although the magical virtues can indeed awaken into momentary life in the wicked and foolish hearts, they cannot reign in any heart that has not the natural virtues to be their throne. He who is the fountain of the spirit of man and of things, came not to break, but to fulfill the law. Are you ready to take this oath?

CAND: *(Prompted by Hegemon)* I am ready.

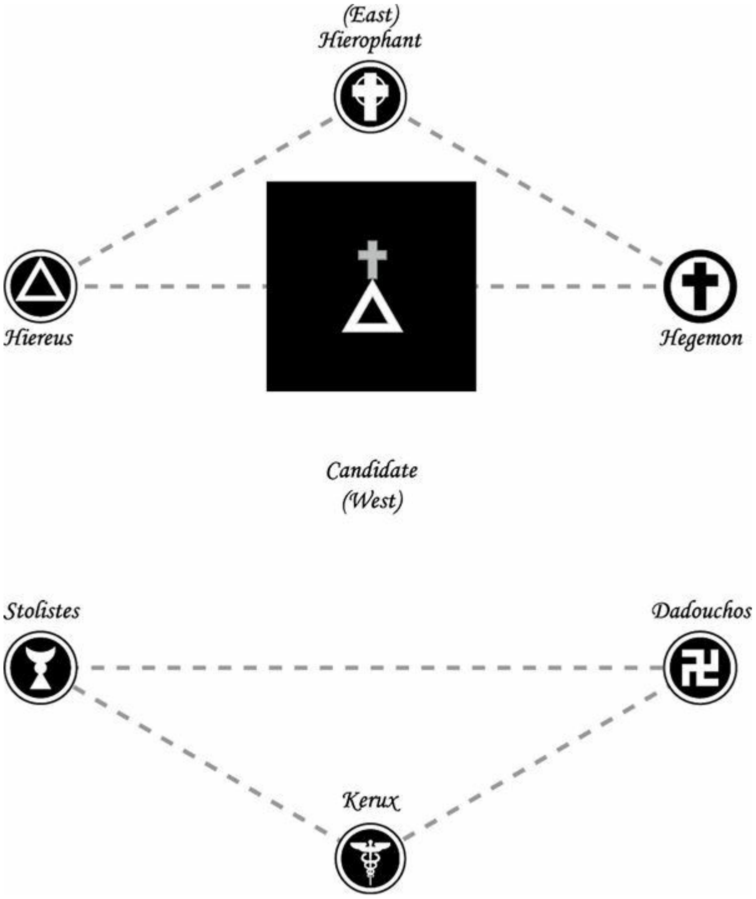
HIERO: Then you will kneel on both your knees.

Hierophant comes to the east of the altar with his sceptre. Hegemon assists candidate to kneel and stands right of candidate. Hiereus stands to left. Kerux, Stolistes, and Dadouchos complete the hexagram of officers as shown below on page 150.

HIERO: Give me your right hand which I place upon this holy symbol. Place your left hand in mine, bow your head, repeat your full name by which you are known on Earth, and say after me:

I, (name), in the presence of the Lord of the Universe, who works in silence and whom naught but silence can express, and in this hall of the Neophytes of the Stella Matutina, regularly assembled under warrant from the greatly honoured chiefs of the Second Order, do, of my own free will, hereby and hereon, most solemnly promise to keep secret this Order, its name, the names of its members, and the proceedings that take place at its meetings, from every person in the world who has not been initiated into it; nor will I discuss them with any member who has not the password for the time being, or who has resigned, demitted, or been expelled.

I undertake to maintain a kindly and benevolent relation with all the fratres and sorores of this Order.



Hexagram of Officers

I solemnly promise to keep secret any information I may have gathered concerning this Order before taking this oath.

I solemnly promise that any ritual or lecture placed in my care or any cover containing them shall bear the official label of this Order.

I will neither copy, nor allow to be copied, any manuscript, until I have obtained permission of the Second Order, lest our secret knowledge be revealed through my neglect.

I solemnly promise not to suffer myself to be placed in such a state of passivity, that any uninitiated person or power may cause me to lose control of my words or actions.

I solemnly promise to persevere with courage and determination in the labours of the divine science, even as I shall persevere with courage and determination through this ceremony which is their image—and I will not debase my mystical knowledge in the labour of evil magic at any time tried or under any temptation.

I swear upon this holy symbol to observe all these things without evasion, equivocation, or mental reservation, under the penalty of being expelled from this order for my perjury and my offence. Furthermore, if I break this, my magical obligation, I submit myself, by my own consent, to a stream of power, set in motion by the divine guardians of this Order, who live in the light of their perfect justice, and before whom my soul now stands.

They journey as upon the winds—
They strike where no man strikes—
They slay where no man slays—

and, as I bow my neck under the sword of the Hiereus, so do I commit myself unto their hands for vengeance or reward.

So help me my mighty and secret soul, and the Father of my soul who works in silence and whom naught but silence can express.

Hiereus, at the words “Bow my neck” places the flat of his sword on the nape of candidate’s neck.

HIERO: Rise, Neophyte, of the 0° = 0□ grade of the Order of the Stella Matutina.

Hierophant returns to his throne. Hiereus removes hassock and returns to his throne. Hegemon assists candidate to rise. The other officers resume their seats.

HIERO: Honoured Hegemon, you will now place the Neophyte in the northern part of the hall—the place of forgetfulness, dumbness, and necessity, and of the greatest symbolical darkness.

Hegemon takes candidate to the north and faces him east. Kerux goes with lamp and wand to the northeast. Stolistes and Dadouchos stand ready to follow in the procession.

HIERO: The voice of my undying and secret soul said unto me—"Let me enter the path of darkness and, peradventure, there shall I find the light. I am the only being in an abyss of darkness; from an abyss of darkness came I forth ere my birth, from the silence of a primal sleep."

And the voice of ages answered to my soul—"I am He who formulates in darkness—the light that shineth in darkness, yet the darkness comprehendeth it not."

Let the mystical circumambulation take place in the path of knowledge that leadeth unto light, with the lamp of hidden knowledge to guide us.

Kerux leads forward, followed by Hegemon with candidate—Stolistes and Dadouchos coming last. As they pass Hierophant gives one knock, just as candidate passes. They pass on by south and west and passing Hiereus he also gives one knock as candidate passes. They pass on by the north and on passing east again Hierophant gives one knock as candidate passes. Kerux stops in the south after the second passing of Hierophant and barring the way with his wand, says:

KERUX: Unpurified and unconsecrated, thou canst not enter the path of the west!

Stolistes comes forward and, dipping his thumb in water, makes a cross on candidate's brow, sprinkles three times, and says:

STOL: I purify thee with water.

Dadouchos comes forward, censes in the form of a cross, waves incense three times, and says:

DAD: I consecrate thee with fire.

Stolistes and Dadouchos then step back to their places in the procession.

HEG: Child of Earth, twice purified and twice consecrated, thou mayest approach the gateway of the west.

Kerux leads the procession to throne of Hiereus. Hegemon raises the hoodwink for a moment. Hiereus stands threatening with his sword.

HIEREUS: Thou canst not pass by me, saith the guardian of the west, unless thou canst tell me my name.

HEG: Darkness is thy name, thou great one of the paths of the shades.

HIEREUS: Thou hast known me now, so pass thou on. Fear is failure so be thou without fear. For he who trembles at the flame and at the flood and at the shadows of the air, hath no part in God.

Kerux leads on. They pass Hierophant who gives one knock. Hiereus gives one knock as they pass. After this passing, Kerux halts in the north, and raises his wand.

KERUX: Unpurified and unconsecrated, thou canst not enter the path of the east!

STOL: I purify thee with water. *(Cross and sprinkling as before.)*

DAD: I consecrate thee with fire. *(Cross and censing as before.)*

HEG: Child of Earth, thrice purified and thrice consecrated, thou mayest approach the gateway of the east!

Kerux leads the procession forward to Hierophant who stands threatening with his sceptre. The hoodwink is again raised for a moment.

HIERO: Thou canst not pass by me, saith the guardian of the east, unless thou canst tell me my name.

HEG: Light dawning in darkness is thy name, the light of a golden day!

HIERO: Unbalanced power is the ebbing away of life. Unbalanced mercy is weakness and the fading out of the will. Unbalanced severity is cruelty and the barrenness of mind. Thou hast known me now, so pass thou on to the cubical altar of the universe.

The hoodwink is replaced.

Kerux leads the procession to the altar. Candidate is placed exactly west of the altar—Hegemon on his right—Hiereus on his left; Kerux, Stolistes, and Dadouchos at the rear form a supporting triangle. Hierophant, holding *sceptre in his right hand and the Banner of the East in his left, advances between the pillars and comes to the east of the altar, saying:*

HIERO: I come in the power of the light.
I come in the light of wisdom.
I come in the mercy of the light.
The light hath healing in its wings.

The officers now form a hexagram round the altar. Hiereus holds his sword in his right hand, the Banner of the West in his left. All the officers except Hierophant kneel down. Candidate is assisted to kneel. Hierophant stands, raising his hands, holding sceptre and Banner for the Invocation as follows.

HIERO: Lord of the Universe—the vast and the mighty one! Ruler of the light and of the darkness! We adore Thee and we invoke Thee! Look with favour on this Neophyte who now kneeleth before Thee, and grant Thine aid unto the higher aspirations of his soul, so that he may prove a true and faithful frater Neophyte among us. To the glory of Thine ineffable name. Amen!

All rise, candidate is assisted to rise and is brought close to the altar. Hierophant, Hiereus, and Hegemon raise their wands and sword to touch each other over the head of candidate. Kerux, at the word "Darkness," removes the hoodwink.

HEG: Inheritor of a dying world, we call thee to the living beauty.

HIEREUS: Wanderer in the wild darkness, we call thee to the gentle light. *(Hoodwink removed.)*

HIERO: Long hast thou dwelt in darkness—quit the night and seek the day.

HEG
HIEREUS } *(Together)* We receive thee into the Order of the Stella Matutina
HIERO

HIERO: Khabs.

HIEREUS: Am.

HEG: Pekht.

HIEREUS: Konx.

HEG: Om.

HIERO: Pax.

HEG: Light.

HIERO: In.

HIEREUS: Extension.

The officers take down their sceptres and sword. Kerux moves to northeast of the altar and raises his lamp. Hierophant points to the lamp to direct candidate’s attention.

HIERO: In all thy wandering in darkness, the lamp of the Kerux went before thee, though it was not seen by thine eyes. It is the symbol of the light of the hidden knowledge.

The officers return to their places, Hierophant to his throne. Hegemon and candidate remain west of the altar.

Let the Neophyte be led to the east of the altar.

Hegemon places him to the east, near but not between the pillars, and then he takes his place outside the white pillar.

Honoured Hiereus, give the Neophyte the secret signs, token, and words, together with the present password of the $0^\circ = 0^\square$ grade of the Stella Matutina. Place him between the mystical pillars and superintend his fourth and final consecration.

Hiereus passes by the north to the black pillar. He comes round to the east. Hegemon advances to meet him and take from him his sword and banner. Hiereus steps between the pillars, and facing candidate, says:

HIEREUS: Frater *(name),* I shall now proceed to instruct you in the secret step, signs, grip, and words of this grade.

Firstly, advance your left foot a short space, as if entering a portal. This is the step.

The signs are two. The first or saluting sign is given thus: Lean forward and stretch both arms out thus: *(make Neophyte do this).* It alludes to your condition in a state of darkness, groping for light. The second sign is the Sign of Silence, and is given by placing the left forefinger on your lip thus *(makes Neophyte do it)*. It is the position shown in many ancient statues of Harpocrates, and it alludes to the silence you have sworn to maintain concerning everything connected with this Order. The first sign is always answered by the second.

The grip or token is given thus: advance your left foot touching mine, toe and heel, extend your right hand to grasp mine, fail, try again, and then succeed in touching the fingers only. It alludes to the seeking guidance in darkness.

The grand word is Har-Par-Krat, and it is whispered in this position mouth to ear, in syllables. *(They exchange the word.)* It is the Egyptian name for the god of silence, and should always remind you of the strict silence you have sworn to maintain.

The password is *(word)*. It is periodically changed each equinox, so that a member who has resigned, demitted, or been expelled, may be in ignorance of the existing password.

I now place you between the two pillars of Hermes and of Solomon in the symbolical gateway of occult wisdom.

Hiereus leads Neophyte forward and then takes back the sword and banner as Hegemon hands them to him. He stands northeast of the black pillar and says:

HIEREUS: Let the final consecration take place.

Stolistes and Dadouchos come forward and purify and consecrate the hall as in the opening, but on returning to the east, Stolistes turns round to Neophyte, makes a cross of water on his brow, sprinkles three times, and says:

STOL: I purify thee with water.

Dadouchos likewise turns round from the east and says after making a cross and censing three times:

DAD: I consecrate thee with fire. *(They return to their places.)*

HIERO: Honoured Hegemon, I command you to remove the rope, last remaining symbol of the path of darkness, and to invest our frater with the badge of this degree.

Hegemon comes forward and hands his sceptre and ritual to Hiereus. He removes the rope and puts on the sash over the left shoulder.

HEG: By command of the very honoured Hierophant, I invest you with the badge of this degree. It symbolises light dawning in darkness.

Hegemon takes sceptre, etc. and returns to white pillar.

HIERO: Let the mystical circumambulation take place in the pathway of light.

Kerux goes to the northeast. Hegemon takes candidate behind black pillar, and stands behind Kerux. Hiereus comes next, followed by Stolistes and Dadouchos. Kerux leads off, all salute on passing Hierophant who stands holding sceptre and banner as in the opening. Hiereus drops out on reaching his throne. Hegemon returns to between the pillars after passing Hierophant twice. He directs Neophyte to follow Kerux, who with the other officers passes Hierophant thrice. After the third passing, Hierophant says:

HIERO: Take your place northwest of the Stolistes.

Kerux indicates this and goes on followed by Stolistes who falls out in the north and returns to his place.

Hegemon replaces his chair between the pillars and sits down. Kerux replaces the rose, lamp, cup, and paten in their proper places on the altar.

All are seated.

HIERO: The threefold cord bound about your waist was an image of the threefold bondage of mortality, which amongst the initiated is called earthly or material inclination, that has bound into a narrow place the once far-wandering soul; and the hoodwink was an image of the darkness, of ignorance, of mortality that has blinded men to the happiness and beauty their eyes once looked upon.

The double cubical altar in the centre of the hall is an emblem of visible nature or the material universe, concealing within herself the mysteries of all dimensions, while revealing her surface to the exterior senses. It is a double cube because, as the Emerald Tablet has said, "The things that are below are a reflection of the things that are above." The world of men and women created to unhappiness is a reflection of the world of divine beings created to happiness. It is described in the Sepher Yetzirah, or the Book of Formation, as "an abyss of height" and as "an abyss of depth," "an abyss of the east" and "an abyss of the west," "an abyss of the north" and "an abyss of the south." The altar is black because, unlike divine beings who unfold in the element of light, the fires of created beings arise from darkness and obscurity.

On the altar is a white triangle to be the image of that immortal light, that triune light, which moved in darkness and formed the world of darkness and out of darkness. There are two contending forces and one always uniting them; and these three have their image in the threefold flame of our being and in the threefold wave of the sensual world.

Hierophant stands in the form of cross, saying:

HIERO: Glory be to Thee, Father of the undying. For Thy glory flows out rejoicing to the ends of the earth!

He reseats himself.

The red cross above the white triangle is an image of Him who was unfolded in the light. At its east, south, west, and north angles are a rose, fire, cup of wine, and bread and salt. These allude to the four elements: air, fire, water, earth.

The mystical words—*Khabs Am Pekht*—are ancient Egyptian, and are the origin of the Greek “Konx Om Pax” which was uttered at the Eleusinian Mysteries. A literal translation would be “light rushing out in one ray,” and they signify the same form of light as that symbolised by the staff of the Kerux.

East of the double cubical altar of created things are the pillars of Hermes and of Solomon. On these are painted certain hieroglyphics from the 17th and the 125th chapters of the Book of the Dead. They are the symbols of the two powers of day and night, love and hate, work and rest, the subtle force of the lodestone and the eternal outpouring and inpouring of the heart of God.

The lamps that burn, though with a veiled light, upon their summits show that the pathway to hidden knowledge, unlike the pathway of nature—which is a continual undulation, the winding hither and thither of the serpent—is the straight and narrow way between them.

It was because of this that I passed between them, when you came to the light, and it was because of this that you were placed between them to receive the final consecration.

Two contending forces and one which unites them eternally. Two basal angles of the triangle and one which forms the apex. Such is the origin of creation—it is the triad of life.

My throne at the gate of the east is the place of the guardian of the dawning sun.

The throne of the Hiereus at the gate of the west is the place of the guardian against the multitudes that sleep through the light and awaken at the twilight.

The throne of the Hegemon seated between the columns is the place of balanced power, between the ultimate light and the ultimate darkness. These meanings are shown in detail and by the colour of our robes.

The wand of the Kerux is the beam of light from the hidden wisdom, and his lamp is an emblem of the ever-burning lamp of the guardian of the mysteries.

The seat of the Stolistes at the gate of the north is the place of the guardian of the cauldron and the well of water—of cold and moisture. The seat of the Dadouchos at the gate of the south is the place of the guardian of the lake of fire and the burning bush.

Frater Kerux, I command you to declare that the Neophyte has been initiated into the mysteries of the $0^\circ = 0^\square$ grade.

Kerux advances to the northeast, faces west, raises his wand, and says:

KERUX: In the name of the Lord of the Universe, who works in silence and whom naught but silence can express, and by command of the very honoured Hierophant, hear ye all, that I proclaim that *(name)*, who will henceforth be known to you by the motto *(motto)*, has been duly admitted to the $0^\circ = 0^\square$ grade as a Neophyte of the Order of the Stella Matutina.

Kerux returns to his place.

HIERO: Honoured Hiereus, I delegate to you the duty of pronouncing a short address to our frater on his admission.

HIEREUS: Frater *(motto)*, it is my duty to deliver this exhortation to you. Remember your obligation in this Order to secrecy—for strength is in silence, and the seed of wisdom is sown in silence and grows in darkness and mystery.

Remember that you hold all religions in reverence, for there is none but contains a ray from the ineffable light that you are seeking. Remember the penalty that awaits the breaker of his oath. Remember the mystery that you have received, and that the secret of wisdom can be discerned only from the place of balanced powers.

Study well the great arcanum of the proper equilibrium of severity and mercy, for either unbalanced is not good. Unbalanced severity is cruelty and oppression; unbalanced mercy is but weakness and would permit evil to exist unchecked, thus making itself, as it were, the accomplice of that evil.

Remember that things divine are not attained by mortals who understand the body alone, for only those who are lightly armed can attain the summit.

Remember that God alone is our light and the bestower of perfect wisdom, and that no mortal power can do more than bring you to the pathway of that wisdom, which He could, if it so pleased Him, put into the heart of a child. For as the whole is greater than the part, so are we but sparks from the unsupportable light which is in Him.

The ends of the earth are swept by the borders of His garment of flame—from Him all things proceed, and unto Him all things return.

Therefore, we invoke Him. Therefore even the Banner of the East falls in adoration before Him.

HIERO: Before you can ask to pass to a higher grade, you will have to commit certain rudiments of occult knowledge to memory. A manuscript lecture in these subjects will be supplied you by the chief in whose charge they are. When you can pass an examination in this elementary Qabalistic knowledge, you will inform the member in whose charge you are, and arrangements will be made for you to sit for examination. If you are found perfect you will then apply for admission to the next degree. Remember, that without a dispensation from the Second Order, no person can be admitted or advanced to a grade of the First Order.

Kerux conducts Neophyte to his table and gives him one of the small dishes of solution to hold.

KERUX: Nature is harmonious in all her workings, and that which is above is as that which is below. Thus also, the truths which by material science we investigate, are but special examples of the all-pervading laws of the universe. So, within this pure and limpid fluid, lie hidden and unperceived of mortal eyes, the elements bearing the semblance of blood, even as within the mind and brain of the initiate lie concealed the divine secrets of the hidden knowledge. Yet if the oath be forgotten, and the solemn pledge broken, then that which is secret shall be revealed, even as this pure fluid reveals the semblance of blood.

Kerux adds fluid from the other dish.

Let this remind thee ever, O Neophyte, how easily by a careless or unthinking word, thou mayst betray that which thou hast sworn to keep secret and mayst reveal the hidden knowledge imparted to thee, and planted in thy brain and in thy mind. And let the hue of blood remind thee that if thou shalt fail in this thy oath of secrecy, thy blood may be poured out and thy body broken; for heavy is the penalty exacted by the guardians of the hidden knowledge from those who willfully betray their trust.

Hierophant comes to the table. The register is signed.

HIERO: Resume your seat, and remember that your admission to this Order does not give you the right to initiate any other person without a dispensation from the greatly honoured chiefs of the Second Order.

Kerux directs Neophyte to his seat. Hierophant returns to the dais.

Closing of the $0° = 0^{\square}$ Grade

HIERO: *(Gives knock)* ו

Kerux goes to the northeast, faces west, and raising lamp and wand, says:

KERUX: Hekas! Hekas! Esti bebeloi!

He returns to his place.

HIERO: Fratres and sorores of the *(name)* Temple of the Order of the Stella Matutina, assist me to close the Hall of the Neophytes.

All rise. Neophyte is directed to rise by Stolistes.

HIEREUS: *(Knocks)* ו

HEG: *(Knocks)* ו

KERUX: *(Knocks)* ו

SENTINEL: *(Knocks)* ו

HIERO: Frater Kerux, see that the hall is properly guarded.

KERUX: The hall is properly guarded, very honoured Hierophant.

HIERO: Honoured Hiereus, assure yourself that all present have beheld the Stella Matutina.

HIEREUS: Fratres and sorores, give the signs. *(Done.)* Very honoured Hierophant, all present have been so honoured.

HIERO: Let the hall be purified by water and by fire.

STOL: I purify with water. *(Purifying as in the opening.)*

DAD: I consecrate with fire. *(Consecrating as in the opening.)*

HIERO: Let the mystical reverse circumambulation take place in the pathway of light.

Kerux goes by the south to the southeast.

Hegemon goes to the north and leads the new Neophyte by west and south, directing him to follow Hegemon in the procession.

Hiereus follows Neophyte and Stolistes follows Hiereus, accompanied or followed by Dadouchos, and Sentinel ends the procession. As they pass the Hierophant, who is standing and holding the Banner of the East in his left hand, the sceptre in his right, they make the Neophyte signs. Hiereus drops out when his throne is reached. Hegemon passes Hierophant twice and then takes his place between the pillars, directing Neophyte to follow Kerux who, after the third passing of Hierophant, directs Neophyte to his seat, the other officers dropping out as their places are reached.

HIERO: The mystical circumambulation is accomplished. It is the symbol of fading light. Let us adore the Lord of the universe.

All turn east. Stolistes directs Neophyte to rise and face east. Hierophant faces east, making the salute at each adoration—the others, officers and members repeating it also.

Holy art Thou, Lord of the Universe! *(Salute)*
Holy art Thou, whom nature hath not formed! *(Salute)*
Holy art Thou, the vast and the mighty one! *(Salute)*
Lord of the light and of the darkness! *(Sign of Silence)*

Nothing now remains but to partake together in silence, of the mystic repast, composed of the symbols of the four elements, and to remember our pledge of secrecy.

All are seated.

Hierophant puts down his sceptre and returns the Banner of the East to its place. He goes to the west of the altar and facing east gives the saluting sign but not the Sign of Silence, and taking up the rose says:

I invite you to inhale with me the perfume of this rose, as a symbol of air. *(Smells rose.)*

To feel with me the warmth of this sacred fire. *(Spreads his hands over it.)*

To eat with me this bread and salt as types of earth. *(Dips bread in salt and eats.)*

And finally to drink with me this wine, the consecrated emblem of elemental water. *(Makes a cross with the cup and drinks.)*

Hierophant puts down the cup between the cross and triangle. He comes east of the altar and faces west.

The Praemonstrator then comes to the west of the altar and makes the saluting sign. Hierophant replies with the Sign of Silence and then hands the elements, beginning with the rose which Praemonstrator smells and returns;

then feels the warmth of the lamp, eats the bread and salt, and receives from the Hierophant the cup with which he makes a cross, and having drunk, returns it. Hierophant then passes by west and south to his throne. Praemonstrator then comes to the east of the altar. Imperator comes to the west, exchanges signs and partakes. He returns to his place after serving Cancellarius, who in turn serves Past Hierophant. After the chiefs, the officers partake in this order: Hiereus, Hegemon, Stolistes, Dadouchos. When all the officers except Kerux have partaken, the Inner Order members in order of seniority of admission, partake but do not wait for instruction in this. If there is a pause, one comes forward. Next come the members of the Outer Order in the same manner—the Neophytes coming last piloted by Hegemon or any officer appointed. The order of procedure for Outer Order members is: Philosophi, Practici, Theorici, Zelatores, Neophytes. When the last Neophyte stands east of the altar, Kerux comes to the west, exchanges the signs and partakes. (Hegemon directs Neophyte to return to his place as soon as Kerux takes the cup.) Kerux, on receiving the cup, drains it, inverts it, and says:

KERUX: It is finished!

Kerux replaces the cup and returns to his place.
All rise.

HIERO: *(Knocks)* ו Tetelestai!

HIEREUS: (*Knocks*) ו

HEG: (*Knocks*) ו

HIERO: (*Knocks*) Khabs.

HIEREUS: (*Knocks*) Am.

HEG: (*Knocks*) Pekht.

HIEREUS: (*Knocks*) Konx.

HEG: (*Knocks*) Om.

HIERO: (*Knocks*) Pax.

HEG: (*Knocks*) Light.

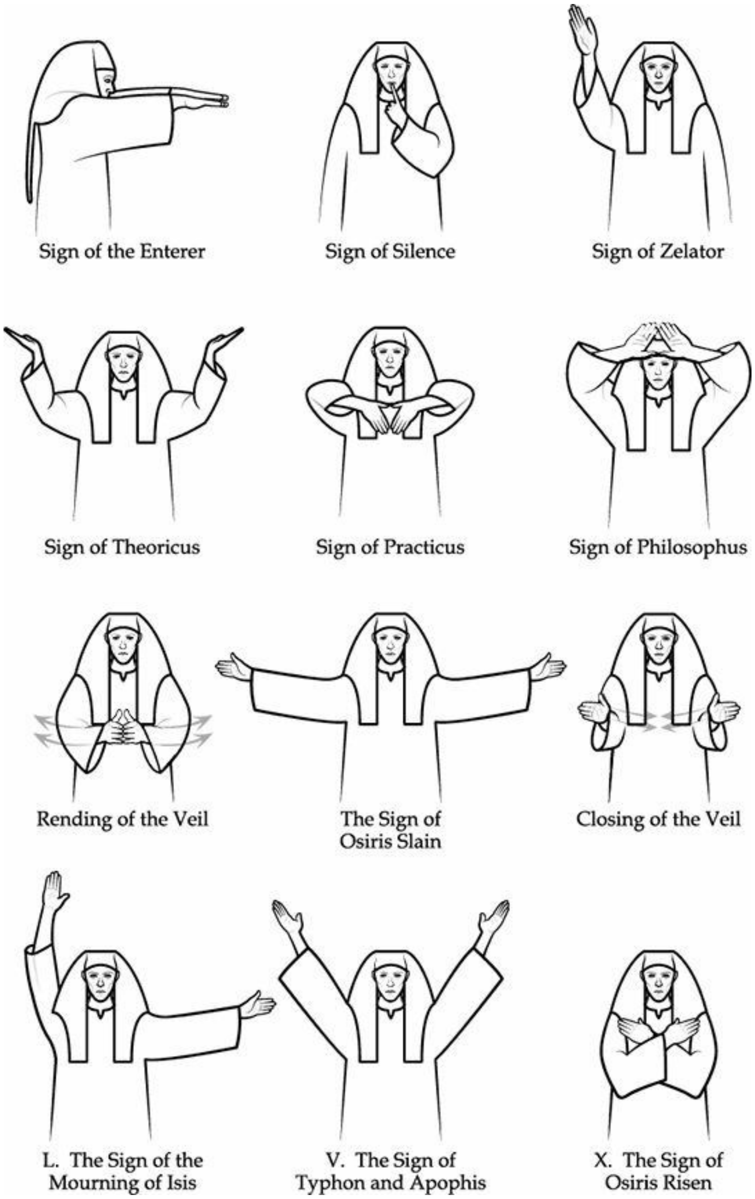
HIERO: (*Knocks*) In.

HIEREUS: (*Knocks*) Extension.

All make the signs towards the altar.

HIERO: May what we have partaken maintain us in our search for the quintessence, the stone of the philosophers, true wisdom, perfect happiness, the summum bonum.[6]

Officers remain in the temple while the new Neophyte is led out by Kerux.[7]


Sign of the Enterer
Sign of Silence
Sign of Zelator
Sign of Theoricus
Sign of Practicus
Sign of Philosophus
Rending of the Veil
The Sign of Osiris Slain
Closing of the Veil
L. The Sign of the Mourning of Isis
V. The Sign of Typhon and Apophis
X. The Sign of Osiris Risen

Grade Signs

[contents]

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1. Note by JMG: Two glasses half full of water, one containing sodium salicylate, the other ferric ammonium sulfate. Both solutions are transparent, but when poured together, a chemical reaction turns the water blood red.

2. Note by JMG: Many modern Golden Dawn temples make only the Sign of the Enterer when passing the east or entering or leaving the hall. The standard practice in the Order of the Golden Dawn and its immediate successors, however, was to do both Neophyte signs in these situations.

[3] Note by JMG: “Begone! Begone! Ye profane ones!” in Greek. These words traditionally announced that the ancient Greek Mysteries were about to be celebrated.

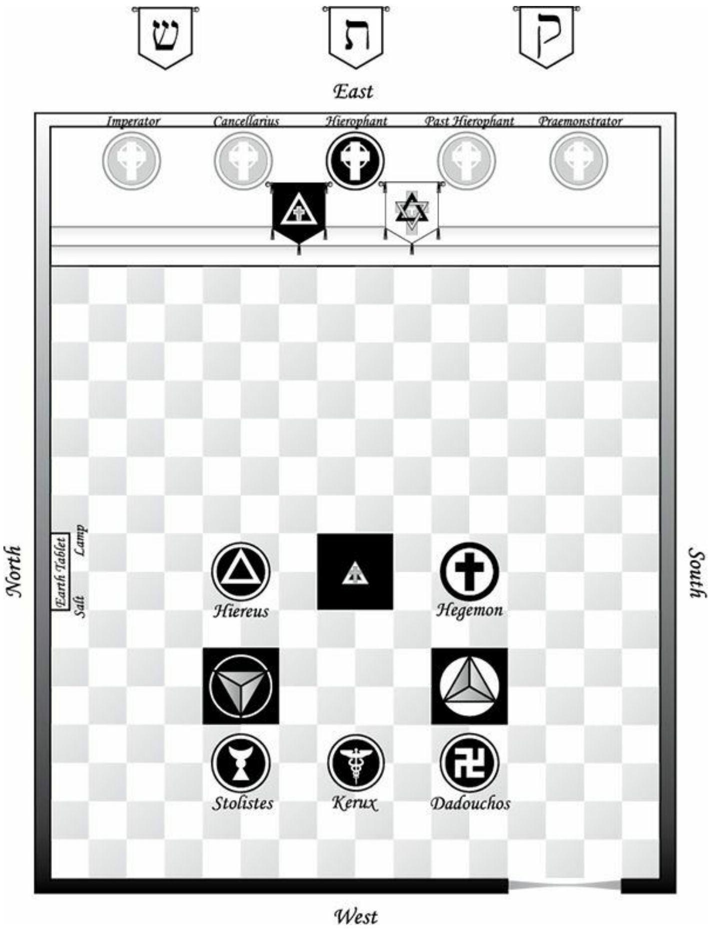
[4] Note by JMG: See color insert page 3 for the Banner of the East and the Banner of the West.

[5] Note by JMG: As previously noted, it was standard practice in the original order to make both Neophyte signs when passing the east.

[6] Note by JMG: *summum bonum*: Latin, “sum of good.”

[7] Note by Regardie: Full instructions as to the magical work performed by the officers during the ceremony are given in documents Z.1 and Z.3. These latter will be found in Book Five of this work.

CEREMONY OF THE 1° = 10 □ GRADE OF ZELATOR


ש
ת
ק
East
Imperator
Cancellarius
Hierophant
Past Hierophant
Praemonstrator
North
Earth Tablet
Lamp
Salt
Hiereus
Hegemon
South
Stolistes
Kerux
Dadouchos
West

Zelator Temple 1

Officers—the same as for the Neophyte grade.[8]

Temple—arranged as in diagram.

Required—

For the candidate: hoodwink, Zelator sash

For the temple: Fylfot Cross, three portal symbols, shewbread diagram, candlestick diagram, earth tablet, altar diagrams.

For the altar: red cross, white triangle, red light, altar diagram (the flaming sword of the Kerubim).

Opening of the 1° = 10 □ Grade

The members, having assembled and robed, each is seated in his proper place. Hierophant gives one knock. All rise. ℸ *= one knock.*

HIERO: *(Sitting)* Fratres and sorores of the 1° = 10 □ grade of the Stella Matutina, assist me to open the temple in the grade of Zelator. Frater Kerux, see that the temple is properly guarded.

KERUX: *(Knocks once without opening the door.)* Very honoured Hierophant, the temple is properly guarded.

HIERO: Honoured Hiereus, see that none below the grade of Zelator is present.

HIEREUS: Fratres and Sorores, give the signs of 1° = 10 □. *(All give signs of Zelator.)*

HIEREUS: *(Gives sign.)* Very honoured Hierophant, no one below the grade of Zelator is now present.

HIERO: *(Giving sign.)* Purify and consecrate the temple with water and with fire.

Kerux advances between the pillars. Stolistes and Dadouchos, one on each side of the pillars, advance to the centre of the hall. All salute. Dadouchos makes cross in air with censer and swings it forward three times, saying:

DAD: I consecrate with fire.

Stolistes makes cross with cup and sprinkles thrice towards east, saying:

STOL: I purify with water.

KERUX: The temple is cleansed.

Salutes with 1° = 10 □ signs. All three retire, Kerux leading and passing with 0° = 0 □ signs.

HIERO: Let the element of this grade be named that it may be awakened in the spheres of those present and in the sphere of the order.

HEG: The element of earth.

HIERO: *(Gives one knock.)* Let us adore the Lord and King of Earth.

All face east.

HIERO: Adonai ha-Aretz. Adonai Melekh. Unto thee be the kingdom and the power *(makes cross on self)* and the glory. Malkuth, Geburah, Gedulah.

He makes cross and circle with sceptre before him as he says Malkuth, etc.

The rose of Sharon and the lily of the valley, Amen.

All give Zelator signs. Kerux goes to north, and sprinkles salt before the tablet, saying:

KERUX: Let the Earth adore Adonai!

Hierophant leaves his place and goes to north. He stands facing the centre of the tablet of the north and at a convenient distance therefrom, say six feet. Hiereus takes his place at the right of Hiero. Hegemon on left of Hiero; Stolistes behind Hiereus, Dadouchos behind Hegemon. All officers face north. Hierophant makes sign in front of and concentric with tablet of the north, an invoking pentagram of earth, saying:

HIERO: And the Elohim said, “Let us make Adam in our image, after our likeness, and let him have dominion over the fish of the sea and over the fowl of the air and over the cattle and over all the earth, and over every creeping thing that creepeth over the earth.” And the Elohim created Eth ha-Adam in their own image, in the image of the Elohim created they them. In the name of Adonai Melekh and of the bride and queen of the kingdom, spirits of Earth adore Adonai!

Hierophant hands his sceptre to Hiereus and, taking his sword, makes the ox ♉ *in centre of pentagram, saying:*

HIERO: In the name of Auriel, the great archangel of earth, and by the sign of the head of the ox—spirits of earth, adore Adonai!

Hierophant returns sword to Hiereus and takes mitre-headed sceptre from Hegemon, and makes cross in the air, saying:

In the names and letters of the great northern quadrangle, spirits of earth, adore Adonai!

Hierophant returns sceptre to Hegemon, and takes cup from Stolistes, making cross, and sprinkling thrice to north, saying:

In the three great secret names of God, borne upon the Banner of the North—EMOR DIAL HECTEGA [9]—spirits of earth, adore Adonai!

Hierophant returns cup to Stolistes and takes censer from Dadouchos, and making three forward swings, says:

In the name of Ic Zod Heh Chal,[10] great king of the north, spirits of earth, adore Adonai!

Hierophant returns censer to Dadouchos, takes back sceptre from Hiereus, and returns to throne. All officers return to places. All members face as usual.

HIERO: In the name of Adonai ha-Aretz, I declare this temple duly opened in the 1° = 10 □ grade of Zelator.

HIERO: ווו ווו וווו

HIEREUS: ווו ווו וווו

HEG: ווו ווו וווו

Ceremony of Advancement—First Part

Hierophant sits east of altar, Hiereus north, and Hegemon south.

HIERO: Fratres and sorores, our Frater (Soror) having made such progress in the paths of occult science as has enabled him (her) to pass an examination in the required knowledge, is now eligible for advancement to this grade, and I have duly received a dispensation from the greatly honoured chiefs of the Second Order to admit him (her) in due form. Honoured Hegemon, superintend the preparation of the Neophyte and give the customary alarm.

Hegemon salutes with 1° = 10 □ sign, and leaves the room by south and west. Hegemon prepares Neophyte who wears sash of the 0° = 0 □ grade and is blindfolded. He carries the Fylfot Cross in right hand. Hegemon instructs Neophyte in knocks of the grade. Kerux opens the door to be just ajar.

HEG: Let me enter the portal of wisdom.

KERUX: I will.

Opens door and admits them, Kerux having turned down lights previously.

HIERO: Except Adonai build the house, their labour is but lost that build it. Except Adonai keep the city, the watchman waketh in vain. Frater (Soror) Neophyte, by what aid dost thou seek admission to the 1° = 10 □ grade of Zelator of the Stella Matutina?

HEG: *(For Neophyte)* By the guidance of Adonai; by the possession of the necessary knowledge; by the dispensation of the greatly honoured chiefs of the Second Order; by the signs and tokens of the 0° = 0 □ grade; by this symbol of the hermetic cross.

Kerux takes cross from Neophyte.

HIERO: Give the step and signs of a Neophyte.

Neophyte gives them.

HIERO: Frater Kerux, receive from the Neophyte the token, grand word, and password of the 0° = 0 □ grade.

Kerux places himself in front of Neophyte and says:

KERUX: Give me the grip of the Neophyte. *(Done.)*
Give me the grand word. *(Done.)*
Give me the password. *(Done.)*

Having received it, he turns to Hierophant, gives grade salute, and says:

KERUX: Very honoured Hierophant, I have received them.

HIERO: *(To Hegemon)* Lead the Neophyte to the west and set him between the mystic pillars, with his face towards the east.

Hegemon places Neophyte between the pillars, and remains behind him.

Frater (Soror) will you pledge yourself to maintain the same secrecy regarding the mysteries of this grade as you are pledged to maintain regarding those of the 0° = $0^{\square}$ grade—never to reveal them to the world, and not even to confer them upon a Neophyte without a dispensation from the greatly honoured Chiefs of the Second Order?

NEO: I will.

HIERO: Then you will kneel on both your knees, lay your right hand on the ground, and say: "I swear by the earth whereon I kneel." *(Done.)*

Let the symbol of blindness be removed.

Hegemon unbinds Neophyte's eyes. Kerux turns up lights. Hegemon goes back to his proper place. Neophyte remains kneeling between the pillars with his hand on the ground. Kerux takes the salt from before the tablet of the north, and passing round the altar with Sol[11] *stands in front of Neophyte facing him and holds the salt in front of him.*

HIERO: Take salt with your left hand and cast it to the north, saying: "Let the powers of earth witness my pledge."

Done. Kerux replaces salt, and returns to his place.

HIERO: Let the Neophyte rise and let him be purified with water and consecrated with fire, in confirmation of his pledge, and in the name of the Lord of the Universe who works in silence and whom naught but silence can express.

Dadouchos comes forward round south pillar, stands before Neophyte and makes three forward swings of censer, saying:

DAD: In the name of the Lord of the Universe, who works in silence and whom naught but silence can express, I consecrate thee with fire.

Dadouchos returns by way he came. Stolistes comes round north pillar, stands before Neophyte, makes cross on forehead, sprinkles thrice, saying:

STOL: In the name of the Lord of the Universe, who works in silence and whom naught but silence can express, I purify thee with water.

Returns to place as he came.

HIERO: The 0° = 0 □ grade of Neophyte is a preparation for other grades, a threshold before our discipline, and it shows by its imagery, the light of the hidden knowledge dawning in the darkness of creation; and you are now to begin to analyse and comprehend the nature of that light. To this end, you stand between the pillars, in the gateway where the secrets of the 0° = 0 □ grade were communicated to you.

Prepare to enter the immeasurable region.

And Tetragrammaton Elohim planted a garden eastward in Eden, and out of the ground made Tetragrammaton Elohim to grow every tree that is pleasant to the sight and good for food; the tree of life also, in the midst of the garden, and the Tree of Knowledge of Good and of Evil. This is the tree that has two paths, and it is the tenth Sephirah Malkuth, and it has about it seven columns, and the four splendours whirl around it as in the vision of the Merkabah [12] of Ezekiel; and from Gedulah it derives an influx of mercy, and from Geburah an influx of severity, and the tree of the knowledge of good and of evil shall it be until it is united with the supernals in Daath.

But the good which is under it is called the archangel Metatron, and the evil is called the archangel Samael, and between them lies the straight and narrow way where the archangel Sandalphon keeps watch. The souls and the angels are above its branches, and the Qlippoth or demons dwell under its roots.

Let the Neophyte enter the pathway of evil.

Kerux takes his place in front of Neophyte, leads him in a northeast direction towards the Hiereus, halts, and steps out of the direct line between Hiereus and Neophyte.

HIEREUS: Whence comest thou?

KERUX: I come from between the two pillars, and I seek the light of the hidden knowledge in the name of Adonai.

HIEREUS: And the great angel Samael answered, and said: “I am the prince of darkness and of night. The foolish and rebellious gaze upon the face of the created world, and find therein nothing but terror and obscurity. It is to them the terror of darkness and they are as drunken men stumbling in the darkness. Return, for thou canst not pass by.”

Kerux leads Neophyte back as he came, to between the pillars.

HIERO: Let the Neophyte enter the pathway of good.

Kerux leads Neophyte southeast and halts opposite Hegemon, stepping aside from before Neophyte.

HEG: Whence comest thou?

KERUX: I come from between the pillars, and I seek the light of the hidden knowledge in the name of Adonai.

HEG: The great angel Metatron answered, and said: “I am the angel of the presence divine. The wise gaze upon the created world and behold there the dazzling image of the Creator. Not yet can thine eyes bear that dazzling image. Return, for thou canst not pass by.”

Kerux turns and leads Neophyte back between the pillars.

HIERO: Let the Neophyte enter the straight and narrow pathway which turns neither to the right hand nor to the left hand.

Kerux leads Neophyte directly up centre of hall until he is near the altar, halts, and steps aside from before Neophyte, leaving him to face altar unobstructed.

HIEREUS, HEGEMON *(Together)*: Whence comest thou?

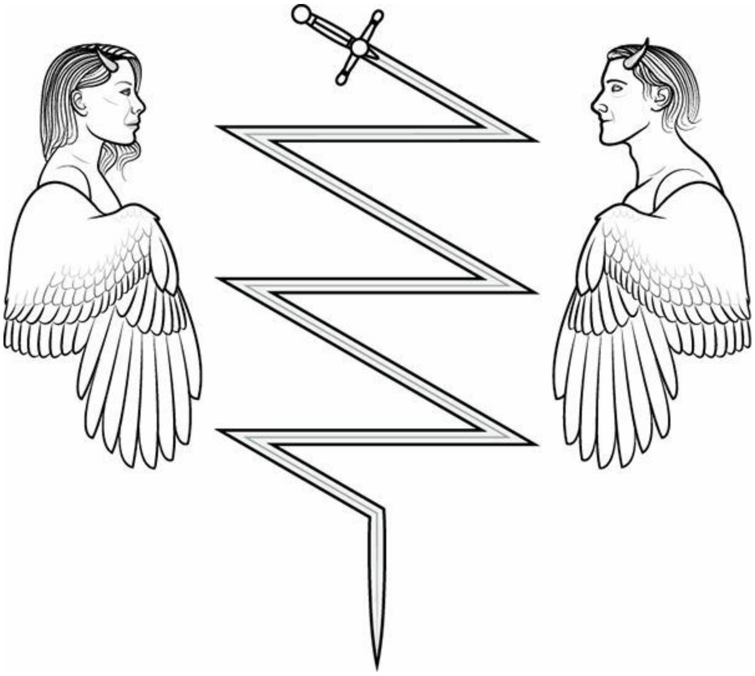
They cross sceptre and sword before altar.

KERUX: I come from between the pillars, and I seek the light of the hidden knowledge in the name of Adonai.

Hierophant advances to east of altar with sceptre, which he thrusts between sword of Hiereus and sceptre of Hegemon, and raising it to an angle of 45 degrees says:

HIERO: But the great angel Sandalphon said: “I am the reconciler for Earth, and the celestial soul therein. Form is invisible alike in darkness and in blinding light. I am the left hand Kerub of the Ark and the feminine power, as Metatron is the right hand Kerub and the masculine power, and I prepare the way to the celestial light.”

Hegemon and Hiereus step back to south and north of altar respectively. Hierophant takes Neophyte by right hand with his left, and pointing to the altar and diagram says:



Flaming Sword

HIERO: And Tetragrammaton placed Kerubim at the east of the garden of Eden and a flaming sword which turned every way to keep the path of the Tree of Life, for He has created nature that man being cast out of Eden may not fall into the void. He has bound man with the stars as with a chain. He allures him with scattered fragments of the divine body in bird and beast and flower, and He laments over him in the wind and in the sea and in the birds. When the times are ended, He will call the Kerubim from the east of the garden, and all shall be consumed and become infinite and holy.

Receive now the secrets of this grade. The step is thus given—6 by 6—showing you have passed the threshold. The sign is given by raising the right hand to an angle of 45 degrees. It is the position in which the Hierophant interposed for you between the Hiereus and the Hegemon. The token is given by grasping fingers, the thumb touching thumb to form a triangle. It refers to the ten Sephiroth. The word is *Adonai ha-Aretz,* and means Adonai the Lord of the Earth, to which element this grade is allotted. The mystic number is 55, and from it is formed the password Nun He. It means "ornament," and when given is lettered separately. The badge of this grade is the sash of the Neophyte with the narrow white border, a red cross within the triangle, and the number 1 within a circle and 10 within a square, one on each side of the triangle.

He invests Neophyte with the sash, and points out the three portals, saying:

The three portals facing you in the east, are the gates of the Paths leading to the three further grades, which with the Zelator and the Neophyte forms the first and lowest order of our fraternity. Furthermore, they represent the Paths which connect the tenth Sephirah Malkuth with the other Sephiroth. The letters Tau, Qoph, and Shin make the word *Qesheth*—a bow, the reflection of the rainbow of promise stretched over our earth, and which is about the throne of God.

Hegemon points out the flaming sword on the altar diagram, saying:

HEG: This drawing of the flaming sword of the Kerubim is a representation of the guardians of the gates of Eden, just as the Hiereus and Hegemon symbolise the two paths of the Tree of Knowledge of Good and of Evil.

HIEREUS: In this grade, the red cross is placed within the white triangle upon the altar, and it is thus the symbol of the Banner of the West. The triangle refers to the three Paths and the cross to the hidden knowledge. The cross and the triangle together represent life and light.

Hierophant points out the tablet of the north, saying:

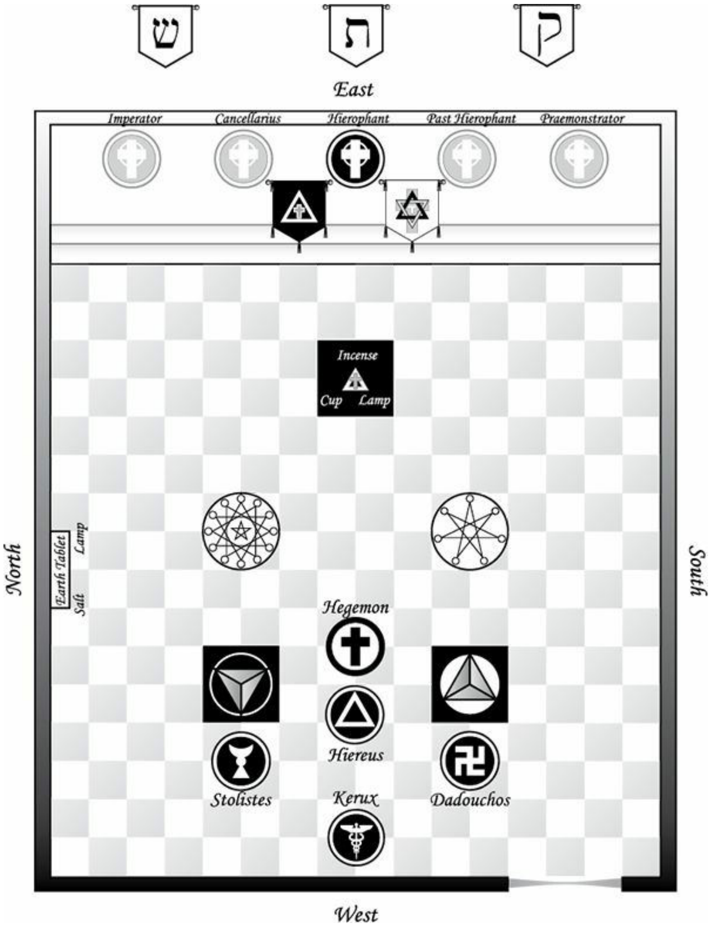
HIERO: This grade is especially referred to the element of earth, and therefore one of its principal emblems is the great watchtower or terrestrial tablet of the north. It is the third or great northern quadrangle or earth tablet, and it is one of the four great Tablets of the Elements said to have been given to Enoch by the great angel Ave. It is divided within itself into four lesser angles. The mystic letters upon it form various divine and angelic names, in what our tradition calls the angelic secret language. From it are drawn the three holy secret names of God, EMOR DIAL HECTEGA,[13] which are borne upon the Banner of the North, and there are also numberless names of angels, archangels, and spirits ruling the element of earth.

Kerux comes forward and hands Fylfot Cross to Hierophant.

HIERO: The hermetic cross, which is also called Fylfot, hammer of Thor, and swastika, is formed of seventeen squares out of a square of twenty-five lesser squares. These seventeen represent the sun, the four elements, and the twelve signs of the zodiac. In this grade, the lights on the pillars are unshaded, showing that you have quitted the darkness of the outer world. You will leave the temple for a short time.

Kerux takes Neophyte out.

Ceremony of Advancement—Second Part


ש
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Imperator
Cancellarius
Hierophant
Past Hierophant
Praemonstrator
Incense
Cup
Lamp
North
Earth Tablet
Salt
Lamp
South
Hegemon
Hiereus
Stolistes
Kerux
Dadouchos
West

Zelator Temple 2

The temple is arranged as in the diagram above.

HIERO: Frater Kerux, when the Neophyte gives the proper alarm, you will admit him. Fratres Stolistes and Dadouchos, assist the Kerux in the reception.

Kerux goes out and instructs Neophyte in the knocks. Stolistes and Dadouchos take up positions so as to face Neophyte as he enters hall. Kerux opens door and admits Neophyte, but does not stand in front of him.

HIERO: Frater *(name)*, as in the grade of Neophyte, you came out of the world to the gateway of hidden knowledge, so in this grade you pass through the gateway and come into the holy place.[14] You are now in the court of the Tabernacle, where stood the Altar of Burnt Offering, whereon was offered the sacrifices of animals, which symbolised the Qlippoth or evil demons who inhabit the plane contiguous to and below the material universe.

Dadouchos makes cross in air with censer and censes Neophyte in silence with three forward swings.

HIERO: Between the altar and the entrance into the holy place stood the laver of brass wherein the priests washed before entering the Tabernacle. It was the symbol of the waters of creation.

Stolistes makes cross with water on Neophyte's forehead and sprinkles thrice in silence.

Having made offering at the altar of burnt sacrifice, and having been cleansed at the laver of brass, the priest then entered the holy place.

Kerux takes Neophyte behind pillars to north. Stolistes and Dadouchos return to their places. Hiereus takes his stand between the pillars (Kerux having removed the chair) facing Neophyte. He guards the path with his sword and says:

HIEREUS: Thou canst not pass the gateway which is between the pillars, unless thou canst give the signs and words of a Neophyte.

Neophyte gives them and, instructed by Kerux, advances to a position between the pillars. Hiereus returns to his place. Hegemon comes forward, stands east of pillars facing Neophyte, and bars the way into the temple with sceptre, saying:

HEG: Thou canst not enter the holy place, unless thou canst give the sign and grip of a Zelator.

Neophyte gives them. Kerux resumes his seat after handing Neophyte over to charge of Hegemon. Hegemon leads Neophyte to north, and says:

HEG: To the northern side of the holy place stood the table of shewbread. The drawing before you represents its occult meaning. On it twelve loaves were laid as emblems of the bread of life, and it is an image of the mystery of the rose of creation. The twelve circles are the twelve signs of the zodiac, while the lamp in the centre is symbolic of the sun, which is the source of heat and life. The four triangles whose twelve angles each touch one of the twelve circles are those of fire, earth, air, and water, and allude to the four triplicities of the zodiacal signs. The triangle inscribed within each of the twelve circles alludes to the three decanates, or phases of ten degrees of each sign. On one side of each triangle is the permutation of the divine name Yod Heh Vau Heh, which is referred to that particular sign, while in the opposite side of it is the name of one of the twelve tribes which is also attributed to it.

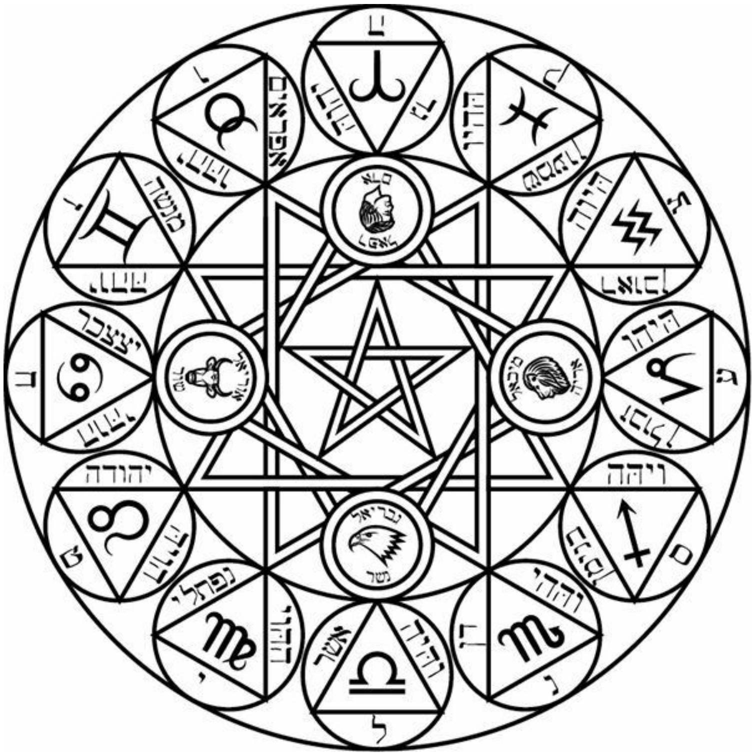


Table of Shewbread

HEG: Now the twenty-two sounds and letters of the Hebrew alphabet are the foundations of all things. Three mothers, seven doubles, and twelve simples. The twelve simple letters are allotted to the twelve directions in space, and those diverge to infinity, and are in the arms of the Eternal. These twelve letters He designed and combined, and formed with them the twelve celestial constellations of the zodiac. They are over the universe as a king upon his throne, and they are in the revolution of the year as a king traversing his dominions, and they are in the heart of man as a king in warfare.

And the twelve loaves are the images of those ideas, and are the outer petals of the rose; while within are the four archangels ruling over the four quarters, and the Kerubic emblems of the lion, man, bull, and eagle.

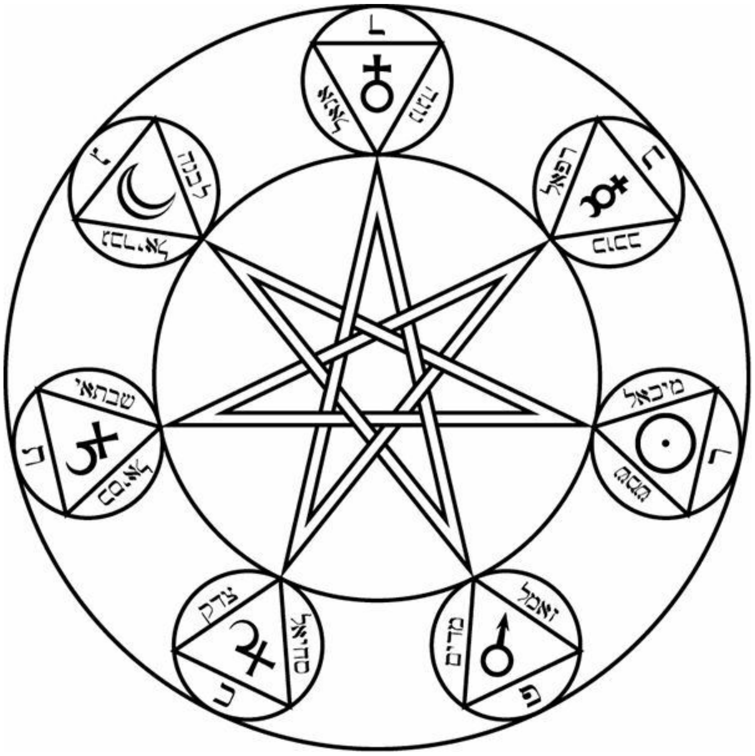
Around the great central lamp, which is an image of the sun, is the great mother of heaven, symbolised by the letter Heh, the first of the simple letters, and by its number five, the pentagram, Malkah the bride, ruling in her kingdom Malkuth, crowned with a crown of twelve stars.

These twelve circles further represent the twelve foundations of the holy city of the Apocalypse, while in Christian symbolism the sun and the twelve signs are referred to Christ and His twelve apostles.

Hegemon leads Neophyte to Hiereus and then returns to his place and is seated. Hiereus leads Neophyte to the south, and says:

HIEREUS: On the southern side of the holy place stood the seven-branched candlestick, wherein was burned pure olive oil. It is an image of the mystery of the Elohim, the seven creative ideas. The symbolic drawing before you represents its occult meaning. The seven circles which surround the heptagram represent the seven planets and the seven Qabalistic palaces of Assiah, the material world—which answer to the seven Apocalyptic churches which are in Asia or Assiah[15]—as these again allude to the seven lamps before the throne on another plane.

HIEREUS: Within each circle is a triangle to represent the threefold creative idea operating in all things. On the right hand side of each is the Hebrew name of the angel who governs the planet; on the left side is the Hebrew name of the sphere of the planet itself; while the Hebrew letter beneath the base is one of the duplicated letters of the Hebrew alphabet which refer to the seven planets.



Seven-Branched Candlestick

The seven double letters of the Hebrew alphabet have each two sounds associated with them, one hard and one soft. They are called “double” because each letter represents a contrary or permutation, thus: life and death; peace and war; wisdom and folly; riches and poverty; grade and indignity; fertility and solitude; power and servitude.

These seven letters point out seven localities: zenith, nadir, east, west, north, south, and the place of holiness in the midst sustaining all things. The archetypal Creator designed, produced, combined, and formed with them the planets of the universe, the days of the week, and in man, the gates of the soul. He has loved and blessed the number seven more than all things under His throne. The powers of these seven letters are also shown forth in the seven palaces of Assiah and the seven stars of that vision are the seven archangels who rule them.

He leads Neophyte to west of altar, returns to his place, and is seated. Hierophant comes to east of altar, takes censer from altar, and holding it *with chain short, makes cross and three forward swings, replaces it, and says:*

HIERO: Before the veil of the Holy of Holies stood the altar of incense, of which this altar is an image. It was of the form of a double cube, thus representing material form as a reflection and duplication of that which is spiritual. The sides of the altar, together with the top and bottom, consist of ten squares, thus symbolising the ten Sephiroth of which the basal one is Malkuth, the realisation of the rest upon the material plane, behind which the others are concealed. For were this double cube raised in the air immediately above your head, you would but see the single square forming the lowest side, the others from their position being concealed from you. Just so, behind the material universe lies the concealed form of the majesty of God.

The Altar of Incense was overlaid with gold to represent the highest degree of purity, but the altar before you is black to represent the terrestrial earth. Learn, then, to separate the pure from the impure, and refine the gold of the spirit from the black dragon, the corruptible body. Upon the cubical altar were fire, water, and incense, the three mother letters of the Hebrew alphabet: Aleph, Mem, and Shin. Mem is silent, Shin is sibilant, and Aleph is the tongue of a balance between these contraries in equilibrium, reconciling and mediating between them. In this is a great mystery, very admirable and recondite. The fire produced the heavens, the water, the earth, and the air is the reconciler between them. In the year, they bring forth the hot, the cold, and the temperate seasons, and in man, they are imaged in the head, the chest, and the trunk.

I now confer upon you the mystic title of Periclinus de Faustis,[16] which signifies that on this earth you are in a wilderness, far from the garden of the happy.

And I give you the symbol of Aretz which is the Hebrew name for earth, to which the 1° = 10 □ grade of Zelator is referred. The word Zelator is derived from the ancient Egyptian Zaruator, signifying “Searcher of Athor,” goddess of nature; but others assign to it the meaning of the zealous student whose first duty was to blow the athanor of fire which heated the crucible of the alchemist.

Hierophant resumes seat on dais. Kerux leads new Zelator to seat in northwest.

HIERO: Frater Kerux, you have my command to declare that our frater has been duly admitted to the 1° = 10 □ grade of Zelator.

Kerux comes to northwest of Hierophant, faces west, raises wand and says:

KERUX: In the Name of Adonai Melekh, and by command of the very honoured Hierophant, hear ye all that I proclaim that Frater *(name)* has been duly admitted to the 1° = 10 □ grade of Zelator, and that he has obtained the mystic title of Periclinus (Pericline)[17] de Faustis and the symbol of Aretz.

He returns to his place by east, saluting, and by south and west.

HIERO: In the Zelator grade, the symbolism of the tenth Sephirah Malkuth is especially shown, as well as the tenth Path of the Sepher Yetzirah. Among other mystic titles, Malkuth is called Shaar, the Gate, which by metathesis becomes Ashur, meaning the number ten. Also in Chaldee it is called Thraa, the Gate, which has the same number as the great name Adonai, written in full: Aleph, Daleth, Nun, Yod, which both equal 671 in total numeration. It is also called “the gate of death,” “the gate of tears,” “the gate of justice,” “the gate of prayer,” and “the gate of the daughter of the mighty ones.” It is also called “the gate of the garden of Eden” and the inferior mother, and in Christian symbolism, it is connected with the three holy women at the foot of the Cross. The tenth Path of the Sepher Yetsirah which answereth to Malkuth is called “the resplendent intelligence,” because it exalts above every head and sitteth upon the throne of Binah. It illuminateth the splendour of all the lights (the *zohar me-ouroth*), and causeth the current of the divine influx to descend from the prince of countenances, the great archangel Metatron.

Frater *(name)*, before you can be eligible for advancement to the next grade of 2° = 9□, you will be required to pass an examination in certain subjects. A manuscript on these will be supplied to you. When you are well satisfied that you are well informed on these, notify the officer in charge.

Closing of the 1° = 10 □ Grade

HIERO: Fratres and sorores, assist me to close this temple in the 1° = 10 □ grade of Zelator.

All rise.

Frater Kerux, see that the temple is properly guarded.

KERUX: *(On inner side of the door, knocks. Sentinel knocks.)* Very honoured Hierophant, the temple is properly guarded.

HIERO: Let us adore the Lord and King of Earth.

All face east.

Adonai ha-Aretz, Adonal Melekh, blessed be Thy name unto the countless ages. Amen.

Hierophant gives 1° = 10 □ sign. All give sign and face as usual. Hierophant leaves his throne and passes to the north, standing before the tablet of the north, Hiereus stands on right of Hierophant; Hegemon on his left; Kerux behind Hierophant; Stolistes behind Hiereus, Dadouchos behind Hegemon.

HIERO: Let us rehearse the prayer of the earth spirits:

“O invisible king, who, taking the earth for foundation, didst hollow its depths to fill them with Thy almighty power. Thou whose name shaketh the arches of the world, Thou who causest the seven metals to flow in the veins of the rocks, king of the seven lights, rewarder of the subterranean workers, lead us into the desirable air and into the realm of splendour. We watch and we labour unceasingly, we seek and we hope, by the twelve stones of the holy city, by the buried talismans, by the axis of the lodestone which passes through the centre of the earth—O Lord, O Lord, O Lord! Have pity upon those who suffer. Expand our hearts, unbind and upraise our minds, enlarge our natures.

“O stability and motion! O darkness veiled in brilliance! O day clothed in night! O master who never dost withhold the wages of Thy workmen! O silver whiteness—O golden splendour! O crown of living and harmonious diamond! Thou who wearest the heavens on Thy finger like a ring of sapphire! Thou who hidest beneath the earth in the kingdom of gems, the marvelous seed of the stars! Live, reign, and be Thou the eternal dispenser of the treasures whereof Thou hast made us the wardens.”

Depart ye in peace unto your abodes. May the blessing of Adonai be upon you. *(Makes Banishing Pentagram of Earth.)* Be there peace between us and you, and be ye ready to come when ye are called.

All return to their places and face as usual.

HIERO: In the Name of Adonai Melekh, I declare this temple closed in the grade of Zelator.

HIERO: |||| ||| |||

HIEREUS: |||| ||| |||

HEG: |||| ||| |||

Candidate is led out by Hegemon.

[contents]

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8. Note by JMG: This statement is in the original documents, but is not quite accurate; the Sentinel has no part in the ceremonial work of the Zelator, while he has an active role in the Neophyte grade.

9. Note by JMG: Properly spelled MOR DIAL HCTGA; see Part One of the Book of the Concourse of the Forces.

10. Note by JMG: Properly spelled ICZHIHAL or ICZHIHCHAL.

11. Note by JMG: That is to say, clockwise.

12. Note by JMG: The vision of the divine chariot in Ezekiel 1:4–28, one of the principal subjects of Jewish mystical speculation.

13. Note by JMG: See footnote 43.

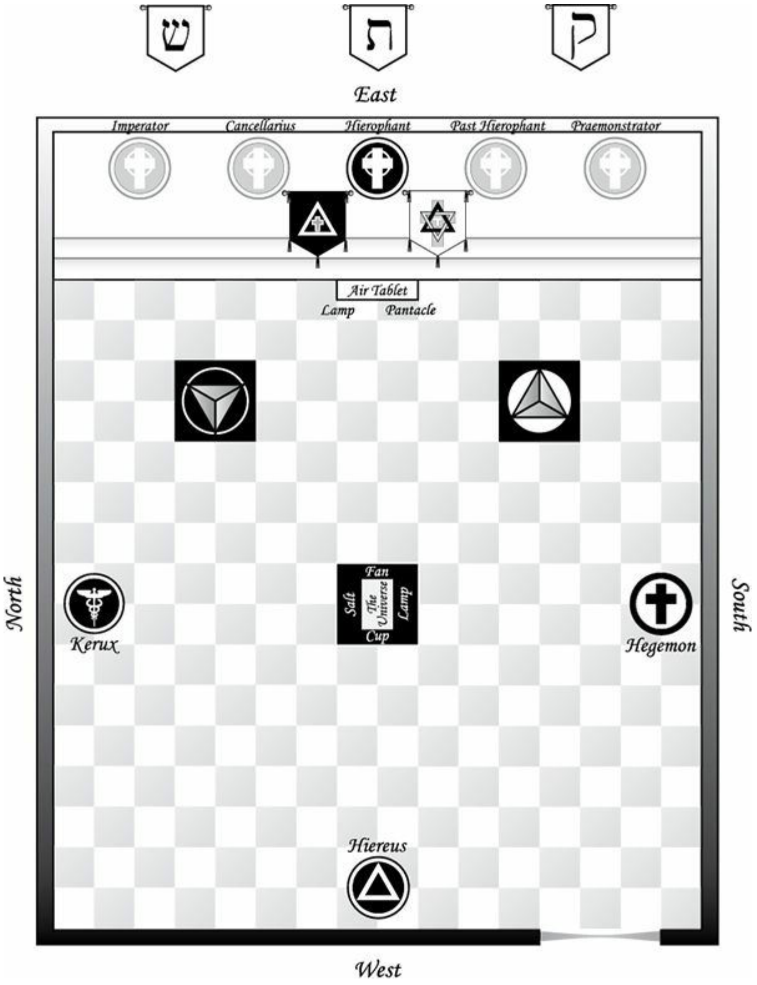
14. Note by JMG: The description that follows is based on the description of the Hebrew tabernacle in Exodus 26 and 27. The “holy place” is the inner sanctuary of the Tabernacle, where the ark of the covenant was kept.

15. Note by JMG: The seven churches in Asia named in the second and third chapters of the Book of Revelation, a staple of Christian Qabalah and esoteric Christianity generally.

16. Note by JMG: *Pereclinus de Faustis* in Latin means “fallen away from the happy.” The meanings of the mystic titles of later grades are given in the text of the rituals.

17. Note by JMG: *Pericline* is the feminine form, and should be used when a soror is initiated.

CEREMONY OF THE 2° = 9□ GRADE OF THEORICUS


ש
ת
ק
East
Imperator
Cancellarius
Hierophant
Past Hierophant
Praemonstrator
Air Tablet
Lamp
Pantacle
North
South
Kerux
Hegemon
Fan
Salt
The Universe
Lamp
Cup
Hiereus
West

Theoricus Temple 1

Officers—

Hierophant, Hiereus, Hegemon, Kerux.

Required—

In the east: pentacle, Banners of East and West.

On the altar: fan, lamp, cup, salt, surrounding the altar diagram of the universe.

For the Zelator: hoodwink, cubical cross (first point), caduceus (second point).

Opening of the $2° = 9^{\square}$ Grade

Temple arranged as in diagram for the thirty-second Path. Members assembled and clothed. Lamp on altar lighted. Members present, but not taking office, rise at the words “Let us adore the Lord and King of Air” and face east, remaining so to the end of the invocation. They do the same at the closing, but otherwise do not move from their places. (˥ = one knock)

HIERO: *(Knocks)* Fratres and sorores of the order of the Stella Matutina in the outer, assist me to open the temple in the Theoricus grade. Frater Kerux, see that the temple is properly guarded.

Kerux goes to door, sees that it is closed, knocks, and says:

KERUX: Very honoured Hierophant, the temple is properly guarded. *(Returns to his place.)*

HIERO: Honoured Hiereus, see that none below the grade of Theoricus is present.

HIEREUS: Fratres and sorores, give the signs of the $2° = 9^{\square}$ grade. *(Done.)* Very honoured Hierophant, all present have attained the grade of Theoricus. *(Salutes with $2° = 9^{\square}$ sign.)*

HIERO: Honoured Hegemon, to what particular element is this grade attributed?

HEG: To the element of air.

HIERO: Honoured Hiereus, to what planet does this grade especially refer?

HIEREUS: To the moon.

HIERO: Honoured Hegemon, what Path is attached to this grade?

HEG: The thirty-second Path of Tau.

HIERO: Honoured Hiereus, to what does it allude?

HIEREUS: To the universe as composed of the four elements—to the Kerubim, the Qlippoth and the astral plane, and the reflection of the sphere of Saturn.

HIERO: *(Knocks; all rise and face east.)* Let us adore the Lord and King of Air!

Hierophant makes circle with sceptre towards east.

HIERO: Shaddai El Chai, almighty and everlasting—ever-living be Thy name, ever magnified in the life of all. Amen.

All salute. Hierophant remains facing east. Hiereus advances to west of altar. Hegemon and Kerux advance and stand at the outer sides of the pillars. All face east. Hierophant makes invoking pentagrams within a circle before the air tablet.

HIERO: And the Elohim said, “Let us make Adam in our image, after our likeness, and let them have dominion over the fowl of the air.”

In the name Yod He Vau He and in the name of Shaddai El Chai, spirits of air, adore your Creator!

Takes up pentacle and at the words “head of the man” makes the sign Aquarius before tablet.

HIERO: In the name of Raphael, the great archangel of air, and in the sign of the head of the man zaqua, spirits of air, adore your Creator!

Makes cross with pentacle.

HIERO: In the names and letters of the great eastern quadrangle, revealed unto Enoch by the great angel Ave, spirits of air, adore your Creator!

HIERO: *(Holding pentacle on high.)* In the three great secret names of God, borne on the Banner of the East, ORO IBAH AOZPI, spirits of air, adore your Creator! In the name of BATAIVAH, great king of the east, spirits of air, adore your Creator!

Replaces pentacle. All return to places.

HIERO: In the name of Shaddai El Chai, I declare this temple opened in the 2° = 9□ grade of Theoricus.

HIERO: ווו ווו ווו

HIEREUS: ווו ווו ווו

HEG: ווו ווו ווו

Ceremony of Advancement in the Path of Tau

HIERO: *(Knocks)* Fratres and sorores, our Frater (Soror) *(name)* having made such progress in the paths of occult knowledge as has enabled him to pass an examination in the requisite knowledge, is now eligible for advancement to the grade of Theoricus, and I have duly received a dispensation from the greatly honoured Chiefs of the Second Order, to advance him in due form.

Honoured Hegemon, superintend the preparation of the Zelator and give the customary alarm.

Hegemon rises and saluting, quits the temple. He prepares the Zelator by seeing he is robed and wearing his sash, presents him with Greek cubical cross, hoodwinks him, and comes to the door, giving the knock.

Kerux meanwhile, places fan by Hierophant, lamp by Hegemon, cup by Hiereus, and salt by his own place. Kerux, on hearing the alarm, opens the door and allows Hegemon to enter with Zelator, and then closes it.

HEG: Quit the material and seek the spiritual.

HIERO: Conduct the Zelator to the east.

Zelator is led between the pillars to Hierophant's throne, Kerux standing on his right, Hegemon on his left. Kerux takes cubical cross from him.

HIERO: Give me the step and sign of a Zelator. *(Done.)*

Give me the grip or token. *(Done.)*

Give me the grand word, mystic title, and the mystic number of a Zelator. What is the password formed from the mystic number?

This is done, Hegemon prompting if necessary.

HIERO: Frater Periclinus de Faustis, do you solemnly pledge yourself to maintain the same strict secrecy regarding the mysteries of the thirty-second Path and the 2° = 9$^{\square}$ grade of Theoricus, which you have already sworn to maintain regarding those of the preceding grades?

ZELATOR: I do. *(Kerux gives back cross to Zelator.)*

HIERO: Then you will stretch out your hand, holding the cubical cross towards heaven, and say: “I swear by the Firmament of Heaven.”

This is done, Zelator repeating the words.

HIERO: Let the hoodwink be removed.

Done. Hegemon returns to his place in the south. Kerux is now in charge of Zelator.

HIERO: Stretch forth your right hand, holding the cubical cross towards the east, in the position of the Zelator sign, saying: “Let the powers of air witness my pledge.”

Done.

HIERO: *(Knocks)* Facing you are the portals of the thirty-first, thirty-second, and twenty-ninth Paths leading from the grade of Zelator to the three other grades which are beyond. The only Path now open to you, however, is the thirty-second, which leads to the 2° = 9$^{\square}$ of Theoricus, and which you must traverse before arriving at that grade.

Take in your right hand the cubical cross and in your left the Banner of Light *(gives it to him)* and follow your guide, Anubis the Guardian, who leads you from the material to the spiritual.

KERUX: Anubis the Guardian said to the aspirant, “Let us enter the presence of the Lord of Truth. Arise and follow me.”

Kerux turns to the right and leads Zelator round the hall once slowly, while Hiereus reads. Hierophant rises with Banner of the West in left hand, *fan in right.*

HIEREUS: The sphinx of Egypt spake and said: “I am the synthesis of the elemental forces. I am also the symbol of man. I am life and I am death. I am the child of the night of time.”

As Kerux and Zelator approach the east, Hierophant bars the way with the Banner of the West and fan.

HIERO: The priest with the mask of Osiris spake and said: “Thou canst not pass the gate of the eastern heaven unless thou canst tell me my name.”

KERUX: Thou art Nu, goddess of the Firmament of Air. Thou art Hormaku, lord of the eastern sun.

HIERO: In what signs and symbols do ye come?

KERUX: In the letter Aleph, in the Banner of Light, and the symbol of the equated forces.

Hierophant stands back and makes sign of Aquarius before Zelator with fan.

HIERO: In the sign of the man, child of air, thou art purified. Pass thou on.

Gives the Banner of the West to Kerux who leads Zelator on, and hands the banner to Hegemon in passing, while Hiereus again reads:

HIEREUS: I am Osiris, the soul in twin aspect, united to the higher by purification, perfected by suffering, glorified through trial. I have come where the great gods are, through the power of the mighty name.

Kerux and Zelator have now reached Hegemon, who bars their way, lamp in right hand, the Banner of the West in left hand.

HEG: The priest with the mask of the lion spake and said: “Thou canst not pass by the gate of the southern heaven unless thou canst tell me my name.”

KERUX: Mau the lion, very powerful, lord of fire, is thy name. Thou art Ra, the sun in his strength.

HEG: In what signs and symbols do ye come?

KERUX: In the letter Shin, in the Banner of the East, and the symbol of the cubical cross.

HEG: *(Standing back and making the sign of Leo before Zelator with lamp.)* In the sign of the lion, child of fire, thou art purified. Pass thou on.

He replaces lamp and takes the place of Kerux, who returns to his seat in the north. Hegemon leads Zelator past Hiereus, to whom he hands the Banner of the West. Meanwhile, Hiereus reads for the third time, Hegemon being careful to lead Zelator slowly round the temple, returning to Hiereus when the speech is finished.

HIEREUS: *(As they go round the third time)* I have passed through the gates of the firmament. Give me your hands, for I am made as ye, ye lords of truth! For ye are the formers of the soul.

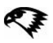
Hiereus puts down sword and stands with cup in right hand, the Banner of the West in left; barring the way of Hegemon and Zelator.

HIEREUS: The priest with the mask of the eagle spake and said: "Thou canst not pass the gate of the western heaven unless thou canst tell me my name."

HEG: Heka, mistress of Hesur, ruler of water, is thy name. Thou art Toum, the setting sun.

HIEREUS: In what signs and symbols do ye come?

HEG: In the letter Mem, in the Banner of Light, and the symbol of the twenty-two letters.

HIEREUS: *(Standing back and making sign of*  *eagle's head* [18] *over Zelator with cup.)* In the sign of the eagle, child of water, thou art purified. Pass thou on.

He gives the Banner of the West to Hegemon who continues to circumambulate with Zelator, giving the Banner of the West to Kerux as he passes him. Hiereus reads as they go round the fourth time, while Kerux rises with salt in his right hand, the Banner of the West in left.

HIEREUS: *(As they go round)* O Lord of the Universe, Thou art above all things and Thy name is in all things; and before Thee, the shadows of night roll back and the darkness hasteth away.

KERUX: *(Barring the way with salt and the Banner of the West)* The priest with the mask of the ox spake and said: “Thou canst not pass the gate of the northern heaven unless thou canst tell me my name.”

HEG: Satem in the abode of Shu, the bull of earth, is thy name. Thou art Khephra, the sun at night.

KERUX: In what signs and symbols do ye come?

HEG: In the letters Aleph, Mem, and Shin, and in the symbols of banner and cross.

Kerux: *(Standing back, and makes the sign of Taurus over Zelator with salt.)* In the sign of the head of the ox, child of the elements, thou art purified. Pass thou on.

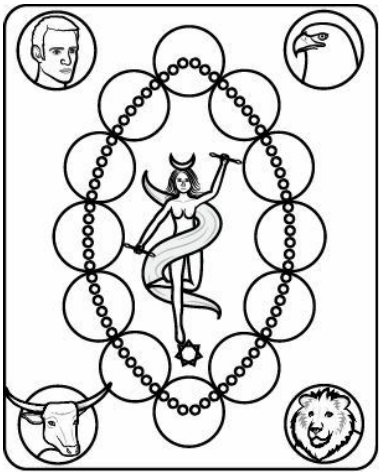
Hegemon leads the Zelator to Hierophant between the pillars; Kerux accompanies them with the Banner of the West, which he hands to Hierophant to replace on stand. Hegemon now hands up the Banner of the East, which Zelator has been holding. This is also replaced. Hegemon hands cubical cross to Hierophant. Kerux collects the fan, lamp, cup, and salt and replaces them in their right places on the altar, round the diagram.

HIERO: *(Holding cubical cross.)* The cubical cross is a fitting emblem of the equilibrated and balanced forces of the elements. It is composed of twenty-two squares externally, thus referring to the twenty-two letters that are placed thereon. Twenty-two are the letters of the eternal voice, in the vault of heaven; in the depth of earth; in the abyss of water; in the all-presence of fire. Heaven cannot speak their fullness—earth cannot utter it. Yet hath the Creator bound them in all things. He hath mingled them in water. He hath whirled them aloft in fire. He hath sealed them in the air of heaven. He hath distributed them through the planets. He hath assigned unto them the twelve constellations of the universe. *(Places cross aside.)*

The thirty-second Path of the Sepher Yetzirah, which answereth unto the letter Tau, is called the administrative intelligence, and it is so called because it directeth and associateth in all their operations, the seven planets, even all of them in their own due courses. To it, therefore, is attributed the due knowledge of the seven abodes of Assiah, the material world, which are symbolised in the Apocalypse by the seven churches.[19]

It refers to the universe as composed of the four elements, to the Kerubim, to the Qlippoth, and to the astral plane. It is the reflection of the sphere of Saturn. It represents the connecting and binding link between the material and formative worlds, Assiah and Yetsirah, and necessarily passes through the astral plane, the abode of the elementals and the shells of the dead. It is the rending of the veil of the tabernacle, whereon the Kerubim and the palm trees are depicted. It is the passing of the gate of Eden.

Hierophant rises and leads Zelator to the west of altar. He draws attention to the key of the Universe.



Tarot Key 21, The Universe

HIERO: These ideas are symbolically resumed in the representation of the twenty-first key of the tarot in front of you. Within the oval formed of the seventy-two circles, is a female form, nude save for a scarf that floats round her. She is crowned with the lunar crescent of Isis and holds in her hands two wands. Her legs form a cross. She is the bride of the Apocalypse, the Kabbalistic queen of the Canticles, the Egyptian Isis or great feminine Kerubic angel Sandalphon on the left hand of the mercy seat of the ark.

The wands are the directing forces of the positive and negative currents. The seven pointed heptagram or star alludes to the seven palaces of Assiah; the crossed legs to the symbol of the four letters of the name.[20]

The surmounting crescent receives alike the influences of Geburah and Gedulah. She is the synthesis of the thirty-second Path, uniting Malkuth to Yesod.

The oval of the seventy-two smaller circles refers to the Schemhamphoresch, or seventy-twofold name of the deity. The twelve larger circles form the zodiac. At the angles are the four Kerubim, which are the vivified powers of the letters of the name Yod He Vau He operating in the elements, through which you have just symbolically passed in the preceding ceremony.

The fan, lamp, cup, and salt represent the four elements themselves, whose inhabitants are the sylphs, salamanders, undines, and gnomes.

Be thou, therefore, prompt and active as the sylphs, but avoid frivolity and caprice. Be energetic and strong as the salamanders, but avoid irritability and ferocity. Be flexible and attentive to images, like the undines, but avoid idleness and changeability; be laborious and patient like the gnomes, but avoid grossness and avarice.

So shalt thou gradually develop the powers of thy soul, and fit thyself to command the spirits of the elements.

The altar, as in the preceding degree, represents the material universe. On its right is symbolically the garden of Eden, represented by the station of

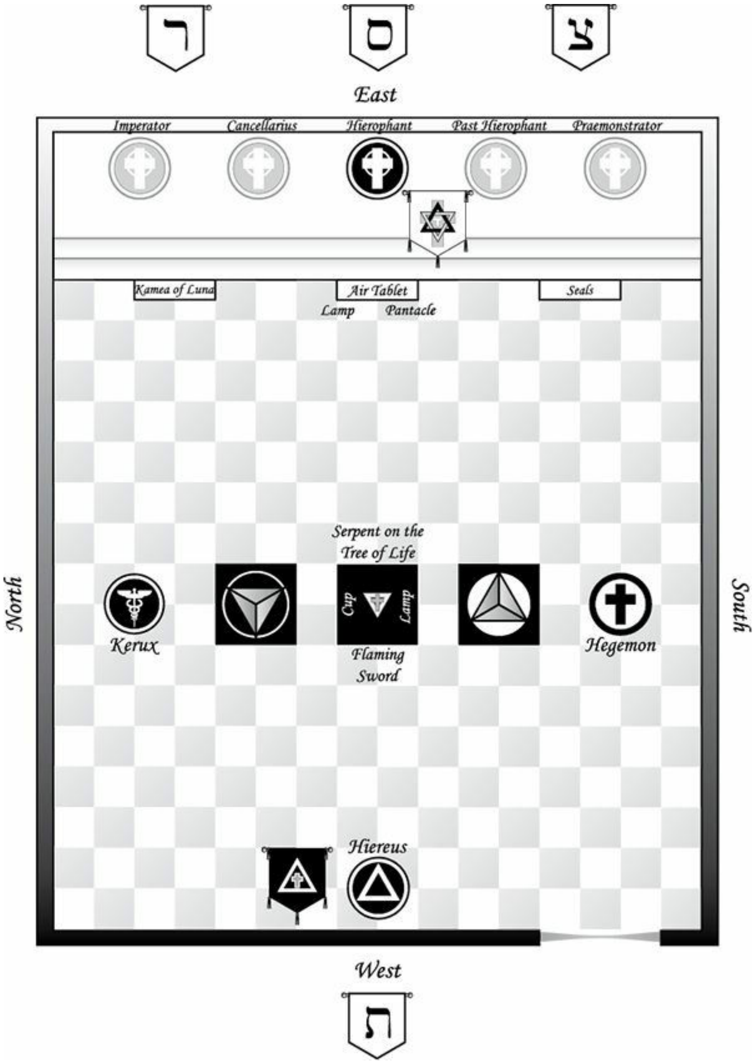
Hegemon, while on its left is symbolically Gehenna, the abode of shells, represented by the station of Kerux.

Hierophant returns to his throne. Kerux steps forward and stands at Zelator’s left hand.

HIERO: I have much pleasure in conferring on you the title of Lord of the thirty-second Path. You will now quit the temple for a short time, and on your return the ceremony of your reception into the 2° = 9$^{\square}$ grade of Theoricus will be proceeded with.

Kerux leads Zelator out.

Ceremony of Reception into the 2° = 9$^{\square}$ Grade


ר
ס
צ
East
Imperator
Cancellarius
Hierophant
Past Hierophant
Praemonstrator
Kamea of Luna
Air Tablet
Lamp
Pantacle
Seals
Serpent on the Tree of Life
Cup
Lamp
Flaming Sword
North
Kerux
Hegemon
South
Hiereus
West
ת

Temple arranged as in diagram. Kerux takes up caduceus badge.

HIERO: Frater Kerux, you have my commands to instruct the Zelator in the proper alarm, and to present him with the necessary admission badge. Honoured Hegemon, guard the portal and admit them on giving the proper alarm.

Kerux takes caduceus admission badge and brings Zelator to the door to give the knocks. Hegemon opens the door and leads Zelator in a little way and faces him to Hierophant.

HIERO: Frater Periclinus de Faustis, as in the Zelator grade there were given the symbolical representations of the Tree of Knowledge of Good and of Evil, of the gate of Eden, and of the holy place, so in this grade of Theoricus, the sanctum sanctorum with the ark and the Kerubim is shown, as well as the garden of Eden with which it coincides; while in the thirty-second Path leading hereunto, through which you have just symbolically passed, the Kerubic guardians are represented, and the palm trees or trees of progression in the garden of Eden. Honoured Hegemon, conduct the Zelator to the west, and place him thus before the portal of the thirty-second Path of Tau by which he has symbolically entered.

Done. Zelator faced to west, Kerux returns to place.

HIEREUS: By what symbol dost thou enter herein?

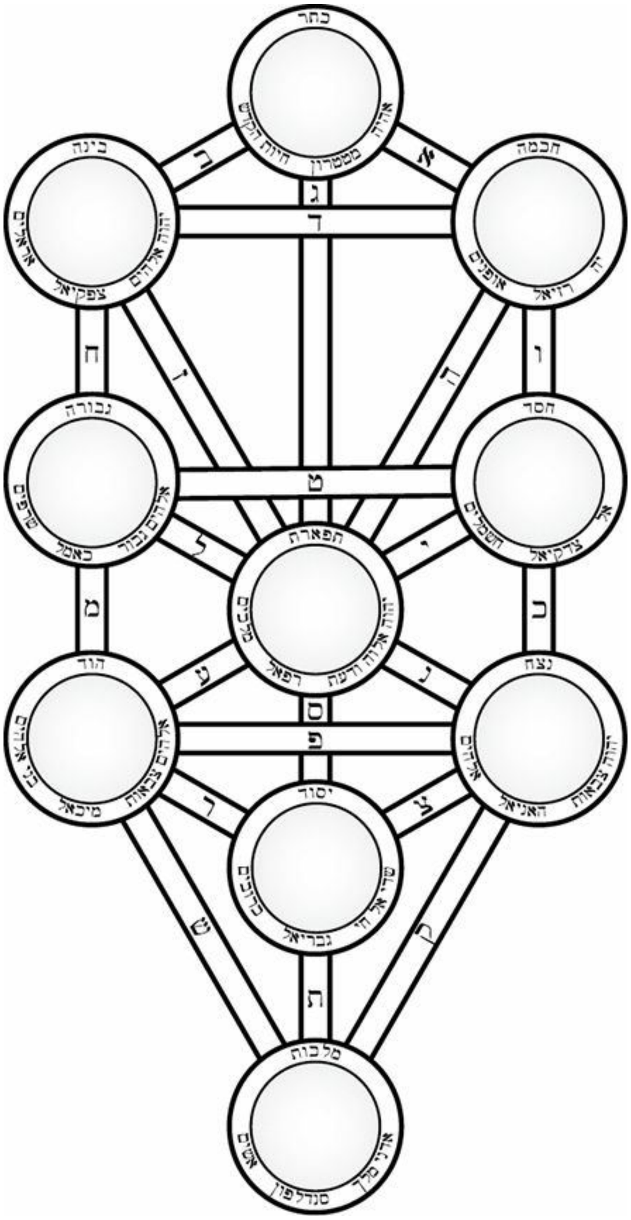
HEG: By the peculiar emblem of the Kerux, which is the caduceus of Hermes.

Zelator hands it to Hiereus, who turns it towards Zelator, and reads:

HIEREUS: The Tree of Life and the three mother letters are the keys wherewith to unlock the caduceus of Hermes. The upper point of the wand rests on Kether, and the wings stretch out to Chokmah and Binah, the three supernal Sephiroth. The lower seven are embraced by the serpents, whose heads fall upon Chesed and Geburah.

They are the twin serpents of Egypt—the currents of the Astral Light. Furthermore, the wings and top of the wand form the letter Shin, the symbol of fire; the heads and upper halves of the serpents form Aleph, the symbol of air; while their tails enclose Mem, the symbol of water. The fire of life above, the waters of creation below, and the air symbol vibrating between them.

Hierophant comes to the east of altar. Hegemon directs Zelator to face him from the west of the altar, and then returns to his place.


כתר
אהיה
מטטרון
חיות הקדש
בינה
יהוה אלהים
צפקיאל
אראלים
חכמה
יה
רזיאל
אופנים
ב
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ד
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ה
ו
גבורה
אלהים גבור
כמאל
שרפים
חסד
אל
צדקיאל
חשמלים
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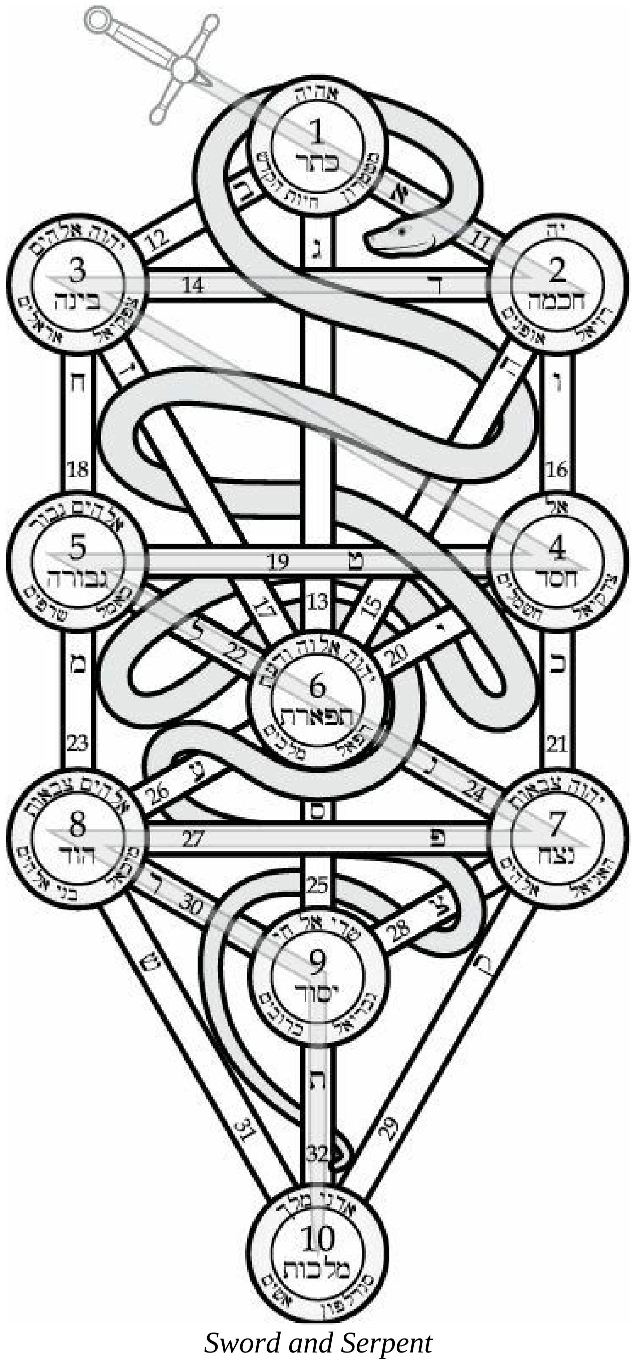
ל
י
תפארת
יהוה אלוה ודעת
רפאל
מלכים
מ
כ
הוד
אלהים צבאות
מיכאל
בני אלהים
נצח
יהוה צבאות
האניאל
אלהים
ע
נ
ס
פ
ר
צ
יסוד
שדי אל חי
גבריאל
כרובים
ש
ק
ת
מלכות
אדני מלך
סנדלפון
אשים

Tree of Life

HIERO: The symbols before you represent alike the garden of Eden and the holy of holies. Before you stands the Tree of Life formed of the Sephiroth and their connecting Paths. Into its complete symbolism, it is impossible to enter here, for it is the key of all things when rightly understood. Upon each Sephira are written in Hebrew letters its name, the divine names, and those of angels and archangels attributed thereto.

The connecting Paths are twenty-two in number and are distinguished by the twenty-two letters of the Hebrew alphabet, making with the ten Sephiroth themselves the thirty-two Paths of Wisdom of the Sepher Yetzirah.


1
כתר
אהיה
מטטרון
חיות הקדש
2
חכמה
יה
רציאל
אופנים
3
בינה
יהוה אלהים
צפקיאל
אראלים
4
חסד
אל
צדקיאל
חשמלים
5
גבורה
אלהים גבור
כמאל
שרפים
6
תפארת
יהוה אלוה ודעת
רפאל
מלכים
7
נצח
יהוה צבאות
האניאל
אלהים
8
הוד
אלהים צבאות
מיכאל
בני אלהים
9
יסוד
שדי אל חי
גבריאל
כרובים
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מלכות
אדני מלך
סנדלפון
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Sword and Serpent

HIERO: The course of the Hebrew letters, as placed on the Paths, forms as you see, the symbol of the serpent of wisdom, while the natural succession of the Sephiroth forms the flaming sword, and the course of the lightning flash, as shown in the drawing below. The cross within the triangle, apex downwards, placed upon the altar at the base of the Tree of Life, refers to the four rivers of paradise, while the angles of the triangles refer to the three Sephiroth—Netzach, Hod, and Yesod. The two pillars, right and left of the Tree, are the symbols of active and passive, male and female, Adam and Eve. They also allude to the pillars of fire and cloud which guided the Israelites in the wilderness, and the hot and moist natures are further marked by the red lamp and the cup of water.

The pillars further represent the two Kerubim of the ark—the right, Metatron, male, and the left, Sandalphon, female.

Above them ever burn the lamps of their spiritual essence, of which they are partakers in the eternal uncreated One.

Hierophant stands in the sign of Theoricus.

HIERO: Glory be unto Thee, Lord of the Land of Life, for Thy splendour filleth the universe.

After a short pause, Hierophant comes to the west of the altar, and says:

The 2° = 9$^{\square}$ grade of Theoricus is referred to Yesod, as the Zelator grade is to Malkuth. The Path between them is assigned to the letter Tau, whose portal you now see in the west, and through which you have just symbolically passed.

To this grade, as to those preceding it, certain signs and tokens are attributed. They consist of a sign, token, grand word, mystic number, and password formed therefrom.

The sign is thus given. Stand with feet together and raise both arms upwards and back, palms up, as if supporting a weight, thus *(makes sign)*. It represents you in the Path of Yesod, supporting the pillars of mercy and severity. It is the sign made by the Greek god Atlas, who supported the universe on his shoulders and whom Hercules was directed to emulate. It is the Isis of nature, supporting the heavens.

The grip is that of the First Order, which you received in the preceding grade.

The grand word is a name of seven letters, Shaddai El Chai, which means the almighty and living one.

The mystic number is forty-five, and from it is formed the password which is Mem He, the secret name of the world of formation. It should be lettered separately when given.

Unto this grade and unto the Sephirah Yesod, the ninth Path of the Sepher Yetzirah is referred. It is called the pure and clear intelligence, and it is so called because it purifieth and maketh clear the Sephiroth, proveth and emendeth the forming of their representation, and disposeth their duties or harmonies, wherein they combine, without mutilation or division.

The distinguishing badge of this grade, which you are now entitled to wear, is the sash of the Zelator, with the addition of a white cross above the triangle and the numbers two and nine in a circle and square respectively, left and right of its summit— and beneath the triangle, the number thirty-two between two narrow parallel white lines.

Hierophant returns to east and sits down. Hegemon guides Zelator to him.

HIERO: The three portals facing you are the gates of Paths leading from this grade. That on the right connects with the grade of Philosophus, that on your left with the grade of Practicus, while the central one leads to the Portal.

This grade especially refers to the element of air, and therefore the great watchtower or terrestrial tablet of the east forms one of its principal emblems. It is one of the four great tablets delivered unto Enoch by the great angel Ave.

From it are drawn the three holy secret names of God, ORO IBAH AOZPI, which are borne upon the Banner of the East, and numberless divine and angelic names which appertain unto the element of air.

To the moon, also, is this grade related. Its kamea or mystical square is shown in the east, with seals and names appropriate thereto.

It is also shown inscribed upon the Tree of Life, whereon its crescent in increase represents the side of mercy—in decrease the side of severity, while at the full it reflects the sun of Tiphareth.

Hegemon conducts Zelator to a seat west of the altar.

HIERO: I now congratulate you on having attained the grade of Theoricus and in recognition thereof, I confer upon you the mystic title of Poraios de Rejectis which means “brought from among the rejected,” and I give you the symbol of ruach, which is the Hebrew name for air.

(Knocks) Frater Kerux, you have my command to declare that the Zelator has been duly advanced to the grade of Theoricus.

KERUX: In the name of Shaddai El Chai, and by command of the very honoured Hierophant, hear ye all that I proclaim that our Frater *(name)*, having made sufficient progress in the study of occult science, has been duly advanced to the 2° = 9□ grade of Theoricus, lord of the thirty-second Path, and that he has received the mystic title of Poraios de Rejectis, and the symbol of ruach.

HIERO: Frater *(name)*, before you are eligible for advancement to the next grade, you must be perfect in certain subjects, a manuscript of which will be supplied to you.

Closing of the 2° = 9□ Grade

HIERO: *(Knocks)* Assist me to close the temple in the grade of Theoricus.

All rise.

Frater Kerux, see that the temple is properly guarded. *(Done.)*

KERUX: *(Knocks)* Very honoured Hierophant, the temple is properly guarded.

HIERO: *(Knocks)* Let us adore the Lord and King of Air.

All face east. New Theoricus is directed to stand facing east.

HIERO: Shaddai El Chai, almighty and ever-living, blessed be Thy name unto the countless ages. Amen.

All salute. Officers form in the east as in opening. Members stand facing east. Hiereus remains standing just behind new Theoricus.

HIERO: *(Knocks)* Let us rehearse the prayer of the sylphs or air spirits.

“Spirit of life! Spirit of wisdom! Whose breath giveth forth and withdraweth the form of all things:

“Thou, before whom the life of beings is but a shadow which changeth, and a vapour which passeth:

“Thou, who mountest upon the clouds, and who walkest upon the wings of the wind.

“Thou, who breathest forth Thy breath, and endless space is peopled:

“Thou, who drawest in Thy breath, and all that cometh from Thee, returneth unto Thee!

“Ceaseless motion, in eternal stability, be Thou eternally blessed!

“We praise Thee and we bless Thee in the changeless empire of created light, of shades, of reflections, and of images;

“And we aspire without cessation unto Thy immutable and imperishable brilliance.

“Let the ray of Thy intelligence and the warmth of Thy love penetrate even unto us!

“Then that which is volatile shall be fixed; the shadow shall be a body; the spirit of air shall be a soul; the dream shall be a thought.

“And no more shall we be swept away by the tempest, but we shall hold the bridles of the winged steeds of dawn.

“And we shall direct the course of the evening breeze to fly before Thee!

“O Spirit of Spirits! O eternal Soul of Souls!

“O imperishable breath of life! O creative sigh! O mouth which breathest forth and withdrawest the life of all beings, in the flux and reflux of thine eternal Word, which is the divine ocean of movement and of truth!”

Hierophant makes with sceptre the banishing circle and pentagrams in the air before the tablet.

HIERO: Depart ye in peace unto your habitations. May the blessing of Yod He Vau He rest with ye. Be there peace between us and you, and be ye ready to come when ye are called.

All return to their places.

In the name of Shaddai El Chai, I declare this temple closed in the 2° = $9^{\square}$ grade of Theoricus.

HIERO: ||| ||| ||||

HIEREUS: ||| ||| ||||

HEG: ||| ||| ||||

Kerux leads out new Theoricus.

[contents]

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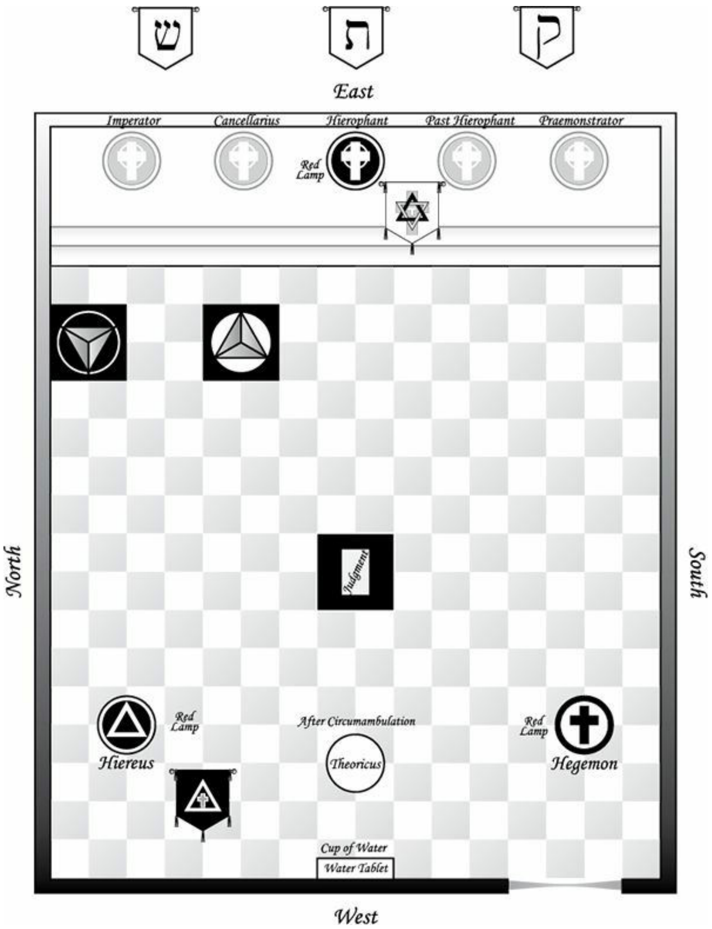
18. Note by JMG: The ordinary symbol of Scorpio is not used here, but rather a simple image of an eagle’s head, representing the highest of the three manifestations of Scorpio.

19. Note by JMG: See note 49. The equation of the seven palaces of Assiah with the seven churches of Asia is a staple of Christian Qabalah.

20. Note by JMG: That is, YHVH, the Tetragrammaton.

CEREMONY OF THE 3° = 8□ GRADE OF PRACTICUS


ש
ת
ק
East
Imperator
Cancellarius
Hierophant
Past Hierophant
Praemonstrator
Red Lamp
North
South
Judgment
Red Lamp
Hiereus
After Circumambulation
Theoricus
Red Lamp
Hegemon
Cup of Water
Water Tablet
West

Practicus Temple 1

Officers—

Hierophant, Hiereus, Hegemon.

Required—

In the east: Banner of the East, red lamp for Hierophant.

In the west: Banner of the West, red lamps for Hiereus and Hegemon, cup of water, water tablet.

For the Theoricus: hoodwink, solid triangular pyramid (for first point), Greek cross of thirteen squares (for second point), Cup of Stolistes (for third point).

Opening of the 3° = 8$^{\square}$ Grade

Temple arranged for the thirty-first Path.

HIERO: *(Knocks)* Fratres and sorores of the *(name)* Temple of the Stella Matutina in the Outer, assist me to open the temple in the 3° = 8$^{\square}$ grade of Practicus. Honoured Hegemon, see that the temple is properly guarded.

This is done.

HEG: Very honoured Hierophant, the temple is properly guarded.

HIERO: Honoured Hiereus, see that none below the grade of Practicus is present.

HIEREUS: Fratres and sorores, give the sign of the Practicus. *(Done.)* Very honoured Hierophant, all present have attained the 3° = 8$^{\square}$ grade. *(Salutes with grade sign.)*

HIERO: Honoured Hegemon, to what particular element is this grade attributed?

HEG: To the element of water.

HIERO: Honoured Hiereus, to what planet does this grade especially refer?

HIEREUS: To the planet Mercury.

HIERO: Honoured Hegemon, what Paths are attached to this grade?

HEG: The thirty-first and thirtieth Paths of Shin and Resh.

HIERO: Honoured Hiereus, to what does the thirty-first Path refer?

HIEREUS: To the reflection of the sphere of fire.

HIERO: Honoured Hegemon, to what does the thirtieth Path allude?

HEG: To the reflection of the sphere of the sun.

All rise and face east.

HIERO: Let us adore the Lord and King of Water.

Elohim Tzabaoth—Elohim of hosts! Glory be unto the Ruach Elohim who moved upon the face of the waters of creation. Amen!

All salute. Hierophant quits his throne and goes to the west. He stands before the tablet of water before which a cup of water is placed. He makes in the air over the tablet the invoking circle and pentagrams of water.

And Elohim said, “Let us make Adam in our image, after our likeness, and let them have dominion over the fish of the sea.” In the name of Al strong and powerful, and in the name of Elohim Tzabaoth, spirits of water, adore your Creator!

Takes cup from before the tablet and makes therewith the sign of the eagle [21] *in the air before it.*

In the name of Gabriel, the great archangel of water, and in the sign of the eagle, spirits of water, adore your Creator!

Makes a cross with the cup.

In the names and letters of the great western quadrangle revealed unto Enoch by the great angel Ave, spirits of water, adore your Creator!

Holds cup on high.

In the three great secret names of God, borne upon the Banner of the West—EMPEH ARSEL GAIOL[22]—spirits of water, adore your Creator! In the name RA AGIOSEL, great king of the west, spirits of water, adore your Creator!

Hierophant replaces the cup and returns to his place. All return to their places.

In the name of Elohim Tzabaoth, I declare the temple opened in the 3° = 8▫ grade of Practicus.

HIERO: | ||| | |||

HIEREUS: | ||| | |||

HEG: | ||| | |||

Ceremony of Advancement in the Path of Shin

HIERO: Fratres and sorores, our Frater (or Soror) *(name)* having made such progress in the path of occult science as has enabled him to pass an examination in the requisite knowledge, is now eligible for advancement to the grade of Practicus, and I have duly received a dispensation from the greatly honoured Chiefs of the Second Order to advance him in due form. Honoured Hegemon, superintend the preparation of the Theoricus and give the customary alarm.

Hegemon rises. He proceeds to leave the temple, pausing before Hierophant's throne to salute with the grade sign. The Theoricus should be robed and wearing the sash of his grade. Hegemon gives him the badge—the solid triangular pyramid [23]*—hoodwinks him, and leads him to the door. Hegemon gives the alarm—*ו ווו ו ווו*. Hiereus opens the door, admits them, and returns to his seat.*

HEG: His throne was like a fiery flame and the wheels as burning fire.

Hegemon conducts the Theoricus to the west and takes the pyramid. Theoricus is faced towards Hiereus who rises.

HIEREUS: Give me the sign of the grade of Theoricus. Give me the grip. Give the grand word, the mystic number, and password. Give me also the mystic title and symbol you received in that grade.

All these are given, prompted by the Hegemon if necessary.

HIERO: Frater Poraios de Rejectis, do you solemnly pledge yourself to maintain the same strict secrecy regarding the mysteries of the thirty-first and thirtieth Paths of this grade of Practicus, which you have already sworn to maintain respecting those of the preceding grades?

THEO: I do. *(Theoricus is faced west before tablet by Hegemon.)*

HIERO: Then you will stretch forth your hand in the position of the saluting sign of a Neophyte and say: "I swear by the abyss of the waters."

Done. Theoricus repeating the words.

Let the hoodwink be removed.

Done. Hegemon places in his hand the cup of water before the tablet.

Sprinkle with your hand a few drops of water towards the tablet of water in the west and say: "Let the powers of water witness my pledge."

Done. Theoricus repeats the words. Hegemon replaces cup.

Conduct the Theoricus to the east and place him between the mystical pillars. *(Done.)*

Before you are the portals of the thirty-first, thirty-second, and twenty-ninth Paths. Of these, as you already know, the central one leads to the grade of Theoricus from that of Zelator. The one on your left hand now open to you is the thirty-first, which leads from the 1° = 10 □ of Zelator to the 3° = 8□ of Practicus.

Take in your right hand the pyramid of flame, and follow your guide, Axiokersa, the Kabir,[24] who leads you through the Path of Fire.

Hegemon leads the Theoricus between the pillars, past Hierophant, making the saluting sign of a Neophyte in passing, circumambulates the hall and halts at Hierophant's throne. Hierophant rises as they approach, red lamp in hand.

Axieros, the first Kabir, spake unto Kasmillos the candidate, and said: "I am the apex of the triangle of flame. I am the solar fire pouring forth its beams upon the lower world—life-giving, light-producing. By what symbol dost thou seek to pass by?"

HEG: By the symbol of the pyramid of flame.

HIERO: Hear thou the voice of Axieros, the first Kabir: "The mind of the Father whirled forth in reechoing roar—comprehending by invincible will, ideas omniform, which flying forth from that one fountain issued. For, from the Father alike were the will and the end, by which yet they are connected with the Father, according to alternating life through varying vehicles.

“But as they were divided asunder, being by intellectual fire distributed into other intellectuals. For the King of all previously placed before the polymorphous world, by which the universe shines forth decked with ideas all various, of which the foundation is One and Alone. From this: the others rush forth distributed and separated through the various bodies of the universe and are borne in swarms through its vast abysses, ever whirling forth in illimitable radiation.

“They are intellectual conceptions from the paternal fountain, partaking abundantly of the brilliance of fire in the culmination of unresting time.

“But the primary, self-perfect fountain of the Father pours forth these primogenial ideas. These being many, ascend flashingly into the shining world and in them are contained the three supernals—because it is the operator—because it is the giver of the life-bearing fire—because it filleth the life-producing bosom of Hecate—and it instilleth into the synoches, the enlivening strength of fire, endued with mighty power.

“The Creator of all, self-operating, formed the world, and there was a certain mass of fire, and all these self-operating He produced, so that the cosmic body might be completely conformed—that the cosmos might be manifest and not appear membranous.

“And He fixed a vast multitude of in-wandering stars, not by a strain laborious and hurtful, but to uphold them with stability, void of movement—forcing fire forward into fire.”

Hereunto is the speech of Axieros.

Hegemon leads Theoricus to the seat of Hiereus who rises holding his red lamp. They halt before him.

HIEREUS: Axiokersos, the second Kabir, spake to Kasmillos the candidate and said: “I am the left basal angle of the triangle of flame. I am the fire volcanic and terrestrial, flashingly flaming through abysses of earth—fire rending—fire penetrating—tearing asunder the curtain of matter—fire constrained—fire tormented—raging and whirling in lurid storm. By what sign dost thou seek to pass by?

HEG: By the symbol of the pyramid of flame.

Hegemon returns to his place—signing Theoricus to remain.

HIEREUS: Hear thou the voice of Axiokersos, the second Kabir: “For not in matter did the fire which is in the beyond first enclose his power in acts, but in mind; for the former of the fiery world is the mind of mind, who first sprang from mind, clothing the one fire with the other fire, binding them together so that he might mingle the fountainous craters while preserving unsullied the brilliance of his own fire—and thence a fiery whirlwind drawing down the brilliance of the flashing flame—penetrating the abysses of the universe; thencefrom downwards all extend their wondrous rays, abundantly animating light, fire, aether, and the universe.

“From him leap forth all relentless thunders, and the whirlwind-wrapped, storm-enrolled bosom of the all-splendid strength of Hecate, Father-begotten, and he who encircleth the brilliance of fire and the strong spirit of the poles, all fiery beyond.” Hereunto is the speech of Axiokersos.

Hiereus leads Theoricus round to Hegemon who rises with lamp.

HEG: Axiokersa, the third Kabir, spake to Kasmillos the candidate, and said: “I am the right basal angle of the triangle of flame. I am the fire astral and fluid, winding and coruscating through the firmament. I am the life of beings—the vital heat of existence. By what sign dost thou seek to pass by?”

Hiereus prompts Theoricus and returns to his place after placing a seat west of the Altar for Theoricus.

THEO: By the symbol of the pyramid of flame.

HEG: Hear thou the voice of Axiokersa, the third Kabir: “The Father hath withdrawn Himself but hath not shut up His own fire in His intellectual power. All things are sprung from that one fire, for all things did the Father of all things perfect, and delivered them over to the second mind whom all races of men call first. The mind of the Father riding on the subtle girders which glitter with the tracings of inflexible and relentless fire.

“The soul, being a brilliant fire, by the power of the Father remaineth immortal and is mistress of life, and filleth up the many recesses of the bosom of the world, the channels being intermixed, wherein she performeth the works of incorruptible fire.” Hereunto is the speech of Axiokersa.

Hegemon places Theoricus in the seat in the west facing Hierophant.

HIERO: Stoop not down unto the darkly splendid world wherein continually lieth a faithless depth, and Hades wrapped in clouds delighting in unintelligible images, precipitous, winding, a black ever-rolling abyss, ever espousing a body, unluminous, formless, and void.

Nature persuadeth us that there are pure daemons and that even the evil germs of matter may alike become useful and good. But these are mysteries which are evolved in the profound abyss of the mind.

Such a fire existeth extending through the rushings of air, or even a fire formless whence cometh the image of a voice, or even a flashing light, abounding, whirling forth, crying aloud. Also there is the vision of the fire-flashing courser of light, or of a child borne aloft on the shoulders of the celestial steed, fiery or clothed in gold, or naked and shooting with a bow, shafts of light, and standing on the shoulders of a horse.

But if thy meditation prolongeth itself, thou shalt unite all these symbols in the form of a lion.

Then when no longer are visible to thee the vault of the heavens, and the mass of the earth; when to thee, the stars have lost their light and the lamp of the moon is veiled; when the earth abideth not and around thee is the lightning flame—then call not before thyself the visible image of the soul of nature, for thou must not behold it ere thy body is purged by the sacred rites—since, ever dragging down the soul and leading it from the sacred things, from the confines of matter, arise the terrible dog-faced demons, never showing true image unto mortal gaze.

So therefore first the priest who governeth the works of fire must sprinkle with the lustral water of the loud, resounding sea. Labour thou around the strophalos of Hecate. When thou shalt see a terrestrial demon approaching, cry aloud and sacrifice the stone Mnizourin.

Change not the barbarous names of evocation, for they are names divine, having in the sacred rites a power ineffable. And when, after all the phantoms have vanished, thou shalt see that holy and formless fire—that fire which darts and flashes through the hidden depths of the universe, hear thou the voice of fire. Hereunto is the speech of Kabir.

Hegemon conducts the Theoricus to the foot of Hierophant's throne, and taking the triangular pyramid, hands it to Hierophant.

The solid triangular pyramid is an appropriate hieroglyph of fire. It is formed of four triangles, three visible and one concealed, which yet is the synthesis of the rest. The three visible triangles represent fire, solar, volcanic, and astral, while the fourth represents the latent heat—Aud, active—Aub, passive—Aur, equilibrated—while Asch is the name of fire.[25]

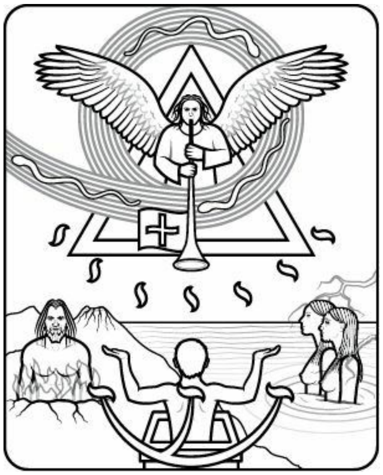
Puts pyramid aside.

The thirty-first Path of the Sepher Yetzirah which answereth unto the letter Shin is called the perpetual intelligence, and it is so called because it regulateth the proper motion of the sun and the moon in their proper order, each in an orbit convenient for it.

It is therefore a reflection of the sphere of fire, and the Path connecting the material universe as depicted in Malkuth with the pillar of severity and the side of Geburah, through the Sephirah Hod.

Hierophant rises. Hegemon steps back and when Hierophant has descended from the dais, indicates to Theoricus to follow him. He leads

Theoricus to the west of the altar, Hegemon follows and stands on the south side—Hierophant being on the north.



Tarot Key 20, Judgment

HIERO: Before you upon the altar is the twentieth key of the tarot, which symbolically represents these ideas. To the uninitiated eye it apparently represents the last judgment with an angel blowing a trumpet and the dead rising from their tombs—but its meaning is far more occult and recondite than this, for it is a glyph of the powers of fire.

The angel encircled by the rainbow, whence leap coruscations of fire, and crowned with the sun, represents Michael, the great archangel, the ruler of solar fire.

The serpents which leap in the rainbow are symbols of the fiery seraphim. The trumpet represents the influence of the spirit descending from Binah, while the banner with the cross refers to the four rivers of paradise and the letters of the holy name.

He is also Axieros, the first of the Samothracian Kabiri, as well as Zeus and Osiris.

The left-hand figure below rising from the earth is Samael, the ruler of volcanic fire. He is also Axiokersos, the second Kabir, Pluto and Typhon.

The right-hand figure below is Anael, the ruler of Astral Light. She is also Axiokersa, the third Kabir, Ceres and Persephone, Isis and Nephthys. She is, therefore, represented in duplicate form, and rising from the waters. Around both these figures dart flashes of lightning.

These three principle figures form the fire triangle, and further represent fire operating in the other three elements of earth, air, and water.

The central lower figure with his back turned and his arms in the sign of the Two equals Nine, is Arel, the ruler of latent heat. He is rising from the earth as if to receive the properties of the other three. He is also Kasmillos, the candidate in the Samothracian Mysteries, and the Horus of Egypt. He rises from the rock-hewn cubical tomb and he also alludes to the candidate who traverses the Path of Fire. The three lower figures represent the Hebrew letter Shin, to which fire is especially referred. The seven Hebrew Yods allude to the Sephiroth operating in each of the planets and to the Schemhamphoresch.

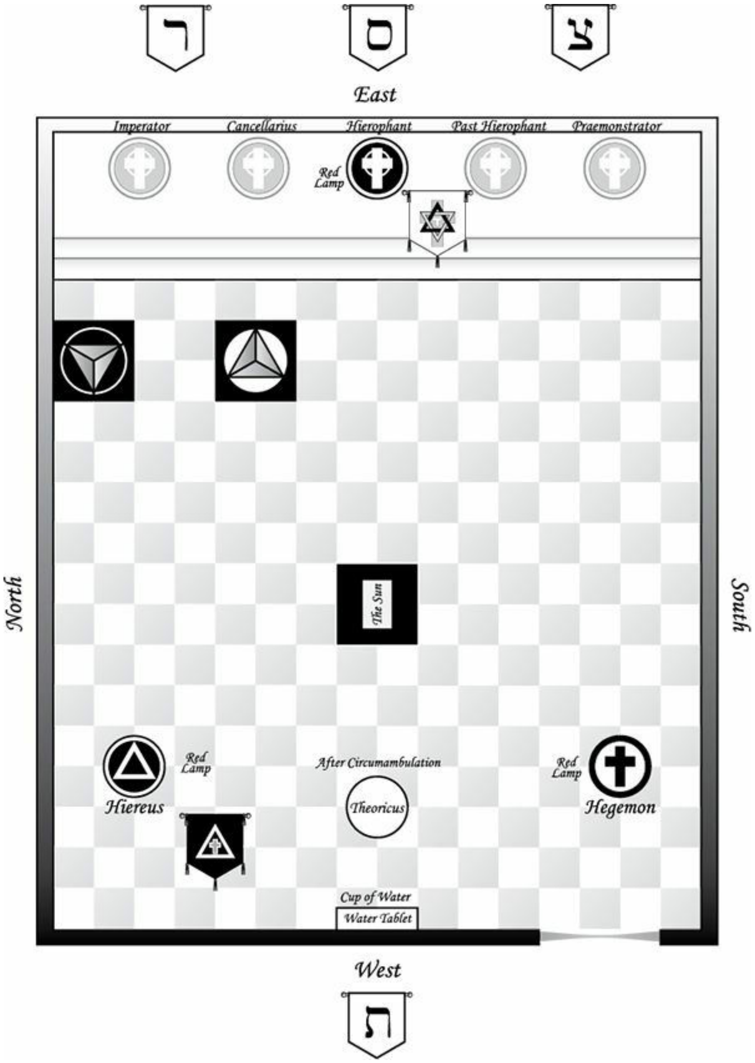
Hierophant returns to his throne. Hegemon comes round to the north of the altar and stands before Theoricus, who remains in the west.

I have much pleasure in conferring on you the title of lord of the thirty-first Path.

You will now quit the temple for a short time, and on your return the ceremony of your passage of the thirtieth Path will take place.

Theoricus is led out by Hegemon, who makes the Neophyte sign on passing Hierophant’s throne. Theoricus should also do this.

Ceremony of Advancement in the Path of Resh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Praemonstrator
Red Lamp
North
South
The Sun
Red Lamp
After Circumambulation
Red Lamp
Hiereus
Theoricus
Hegemon
Cup of Water
Water Tablet
West
ת

Practicus Temple 2

Temple arranged as in diagram. Portal of Resh placed as shown.

HIERO: Honoured Hegemon, you have my commands to present the Theoricus with the necessary admission badge and to admit him.

Hegemon rises and goes to the east where he salutes in the 3° = 8□. He then admits Theoricus after having given him the Greek cross of thirteen squares. As he brings him in, Hegemon says:

HEG: Behold He hath placed His Tabernacle in the sun.

He leads Theoricus to the northeast and places him facing the pillars.

HIERO: *(Knocks)* Frater Poraios de Rejectis, before you in the east lie the portals of the thirtieth, twenty-fifth, and twenty-eighth Paths leading from the Two equals Nine grade of Theoricus to those grades which are beyond. Of these, the only one now open to you is the thirtieth, which leads to the Three equals Eight grade of Practicus. Take in your right hand the solar Greek cross and follow your guide through the Pathway of the sun.

HEG: Before the intellectual whirlings of intellectual fire, all things are subservient through the will of the Father of all.

Hegemon leads Theoricus between pillars and halts before Hierophant, who rises, red lamp in hand.

HIERO: Axieros, the first Kabir, spake unto Kasmillos the candidate and said: "I am the sun in greatest elevation, bringing upon earth the ripening heat—fructifying all things —urging forward the growth of vegetable nature, life-giving, light-producing—crowning summer with golden harvest, and filling the lap of plenteous autumn with the purple vintage of the vine." Thus far the voice of Axieros!

Hegemon leads Theoricus to the seat of Hiereus, who rises with red lamp.

HIEREUS: Axiokersos, the second Kabir, spake unto Kasmillos the candidate, and said: "I am the sun in greatest depression beneath the equator when cold is greatest and heat is least—withdrawing his light in darkening winter, the dweller in mist and storm." Thus far the voice of Axiokersos!

Hegemon leads Theoricus to his own seat and taking red lamp says:

HEG: Axiokersa, the third Kabir, spake to Kasmillos the candidate and said: "I am the sun in equinox, initiating summer or heralding winter—mild and genial in operation, giving forth or withdrawing the vital heat of life." Thus far the voice of Axiokersa!

Hiereus places a seat west of the altar. Hegemon indicates this to Theoricus. All are seated, facing Hierophant.

HIERO: The Father of all congregated the seven firmaments of the cosmos, circumscribing the heaven with convex form. He constituted a septenary of wandering existences, suspending their disorder in well-disposed zones. He made them six in number and for the seventh, he cast into the midst thereof the fire of the sun—into that centre from which all lines are equal—that the swift sun may come around that centre eagerly urging itself towards that centre of resounding light. As rays of light, his locks flow forth, stretching to the confines of space, and of the solar circles, and of the lunar flashings and of the aerial recesses, the melody of the aether and of the sun and of the passages of the moon and of the air.

The wholeness of the sun is in the supermundane orders, for therein a solar world and endless light subsist. The sun more true measureth all things by time, for he is the time of time, and his disc is in the starless above the inerratic sphere, and he is the centre of the triple world. The sun is fire and the dispenser of fire. He is also the channel for the higher fire.

O aether, sun and spirit of the moon, ye are the leaders of air. And the great goddess bringeth forth the vast sun and the brilliant moon and the wide air, and the lunar course and the solar pole. She collecteth it, receiving the melody of the aether and of the sun and of the moon, and of whatsoever is contained in air.

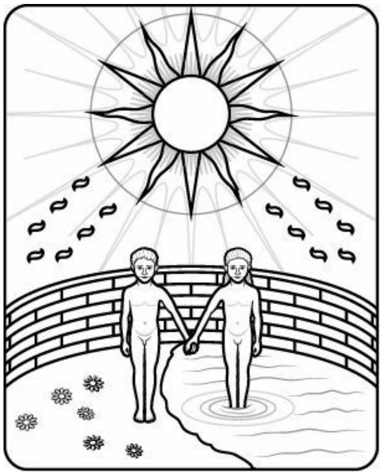
Unwearied doth nature rule over the worlds and works, so that the period of all things may be accomplished. And above the shoulders of the great goddess, is nature in her vastness exalted. Thus far the voice of the Kabiri.

Hegemon conducts Theoricus to Hierophant, to whom he hands the solar Greek cross.

HIERO: The solar Greek cross is formed of thirteen squares which fitly refer to the sun’s motion through the zodiac, these signs being further arranged in the arms of the cross according to the four elements with the sun in the centre and representing that luminary as the centre of the whole.

The thirtieth Path of the Sepher Yetzirah which answereth to the letter Resh is called the collecting intelligence, and it is so called because from it the astrologers deduce the judgment of the stars, and of the celestial signs, and the perfections of their science according to the rules of their resolutions. It is therefore the reflection of the sphere of the sun and the Path connecting Yesod with Hod—Foundation with Splendour.

Hierophant rises. Hegemon and Theoricus step back and follow him to the altar where he places Theoricus in the west, Hierophant north, Hegemon south.



Tarot Key 19, The Sun

HIERO: Before you upon the altar is the nineteenth key of the tarot which symbolically resumes these ideas. The sun has twelve principal rays which represent the twelve signs of the zodiac. They are alternately waved and salient as symbolising the alternation of the masculine and feminine natures. These again are subdivided into the thirty-six decanates or sets of ten degrees in the zodiac, and these again into seventy-two, typifying the seventy-two quinances or sets of five, and the seventy-two-fold name Schemhamphoresch. Thus the sun embraces the whole creation in its rays.

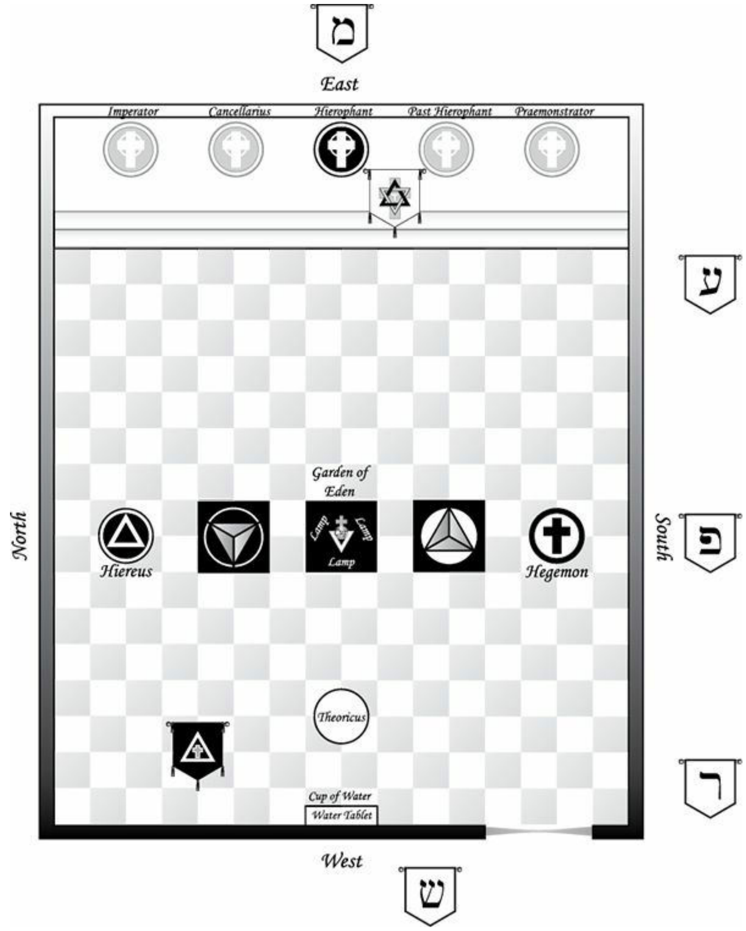
The seven Hebrew Yods on each side, falling through the air, refer to the solar influence descending. The wall is the circle of the zodiac, and the stones are its various degrees and divisions.

The two children standing respectively on water and earth represent the generating influence of both, brought into action by the rays of the sun. They are the two inferior and passive elements, as the sun and air above them are the superior and active elements of fire and air. Furthermore, these two children resemble the sign Gemini, which unites the earthy sign of Taurus with the watery sign Cancer, and this sign was, by the Greeks and Romans, referred to Apollo and the sun.

Hierophant returns to his throne. Hegemon comes to the north by Theoricus, who remains in the west.

HIERO: I have much pleasure in conferring upon you the title of lord of the thirtieth Path. You will now quit the temple for a short time, and on your return the ceremony of your reception into the grade of Three equals Eight will take place.

Ceremony of Reception into the 3° = 8□ Grade


מ
East
Imperator
Cancellarius
Hierophant
Past Hierophant
Praemonstrator
ע
Garden of Eden
Lamp
Lamp
Lamp
North
Hiereus
Hegemon
South
פ
Theoricus
ר
Cup of Water
Water Tablet
West
ש

Practicus Temple 3

Temple in Hod, arranged as in diagram.

HIERO: Honoured Hegemon, instruct the Theoricus in the proper alarm, present him with the necessary admission badge, and admit him.

Hegemon takes the badge, the cup of Stolistes, and brings Theoricus, telling him to knock ווו ו ווו ו

Place the Theoricus before the portal of the thirty-first Path by which he has symbolically entered this grade from the One equals Ten of Zelator. *(Done.)*

Place the Theoricus now before the portal of the thirtieth Path by which he has symbolically entered this grade from the Two equals Nine of Theoricus. *(Done.)*

HIEREUS: By what symbol dost thou enter herein?

HEG: By the peculiar emblem of the Stolistes, the cup of water.

HIEREUS: The Cup of the Stolistes partakes in part of the symbolism of the laver of Moses and the sea of Solomon. On the Tree of Life, it embraces nine of the Sephiroth, exclusive of Kether. Yesod and Malkuth form the triangle below, the former the apex, the latter the base. Like the caduceus, it further represents the three elements of water, air, and fire. The crescent is the water which is above the firmament, the circle is the firmament, and the triangle the consuming fire below, which is opposed to the celestial fire symbolised by the upper part of the caduceus.

Hiereus puts admission badge aside. Hegemon directs Theoricus to Hierophant whose chair should now be moved back towards the west, and placed in readiness for the candidate at the closing. Hiereus and Hegemon stand either side of the altar, facing it.

HIERO: Before you is represented the symbolism of the garden of Eden.[26] At the summit is the supernal Eden, containing the three supernal Sephiroth, summed up and contained in Aima Elohim, the mother supernal, the woman of the twelfth chapter of the Apocalypse, crowned with the sun and the moon under her feet, and upon her head the crown of twelve stars, Kether. And whereas the name, Yod He Vau He, is joined to the name Elohim, when it is said Tetragrammaton Elohim planted a garden eastward in Eden, so this represents the power of the Father joined thereto in the glory from the face of the Ancient of Days. And in the garden was the Tree of Knowledge of Good and of Evil, which latter is from Malkuth, which is the lowest Sephirah between the rest of the Sephiroth and the kingdom of shells, which latter is represented by the great red dragon coiled beneath, having seven heads (the seven infernal palaces) and ten horns—(the ten averse Sephiroth of evil, contained in the seven palaces).

And a river Naher went forth out of Eden, namely from the supernal triad, to water the garden (the rest of the Sephiroth), and from thence it was divided into four heads in Daath, whence it is said: “In Daath the depths are broken up and the clouds drop down dew.” [27] The first head is Pison, which flows into Geburah (whence there is gold.) It is the river of fire. The second head is Gihon, the river of waters, flowing into Chesed. The third is Hiddekel, the river of air, flowing into Tiphareth, and the fourth which receiveth the virtues of the other three, is Phrath, Euphrates, which floweth down upon the earth. This river going forth out of Eden is the river of the Apocalypse, the waters of life, clear as crystal proceeding out of the throne of God and the Lamb, on either side of which was the Tree of Life, bearing twelve manner of fruits. And thus do the rivers of Eden form a cross, and on that cross the great Adam, the Son who was to rule the nations with a rod of iron, is extended from Tiphareth and his arms stretch out to Gedulah and Geburah, and in Malkuth is Eve, mother of all, the completion of all, and above the universe she supporteth with her hands the eternal pillars of the Sephiroth. As it was said to you in the thirtieth Path, “And above the shoulders of that great goddess is nature in her vastness exalted.”

HIERO: The Three equals Eight grade of Practicus is referred to the Sephirah Hod and the thirtieth and thirty-first Paths, those of Resh and Shin, are bound thereto.

The sign of this grade is given thus. With the hands together, raise the arms till the elbows are level with the shoulders. With the thumbs and forefingers make a triangle on your breast thus *(showing it)*—a triangle apex downwards. This represents the element of water, to which this grade is attributed.

The grip or token is the general grip of the First Order. The grand word is a name of ten letters, Elohim Tzabaoth, which means lord of hosts. The mystic number is thirty-six, and from it is formed the password of this grade which is Eloah, one of the divine names. It should be lettered separately when given thus—Aleph, Lamed He. Unto this grade, and unto the Sephirah Hod, the eighth Path of the Sepher Yetsirah is referred. It is called the absolute or perfect intelligence, because it is the mean of the primordial, which hath no root to which it may be established, except in the penetralia of that Gedulah (Magnificence) which emanate from the subsisting properties thereof.

The distinguishing badge of this grade, which you are now entitled to wear, is the sash of the Theoricus with the addition of a purple cross above the white cross and the numbers three and eight within a circle and a square respectively, left and right of its summit—and below the number thirty-two, the numbers thirty and thirty-one in purple between two narrow purple lines.

This grade is especially referred to the element of water and therefore the great watchtower or tablet of the west forms one of its principal emblems.

Hierophant and Theoricus turn towards it.

It is known as the second or great western quadrangle or tablet of water, and it is one of the four great tablets delivered unto Enoch by the great angel Ave. From it are drawn the three holy secret names of God—MPH ARSL GAIOL—which are borne upon the Banner of the West, and numberless divine and angelic names which appertain unto the element of water. The meanings of the tablets of earth and air were explained to you in the preceding grades.

Turning to the altar, Hierophant indicates the cross and triangle.

HIERO: The cross above the triangle represents the power of the spirit of life rising above the triangle of the waters and reflecting the triune therein, as further marked by the lamps at the angles; while the cup of water placed at the junction of the cross and triangle represents the maternal letter Mem.

Hierophant returns to his throne in the east. Hegemon indicates the seat west of the altar to Theoricus, who sits down. Hegemon comes round the altar and removes the diagram stand, placing it in the southwest, and returns to his place. All are seated.

The portals in the east and southeast are those of the Paths which conduct to higher grades, while that in the south leads to the Four equals Seven of Philosophus, the highest grade in the First Order.

This grade of Practicus is especially related to the planet Mercury, whose kamea, or mystical square, together with seals and names formed from it, is shown in the east. The symbol of Mercury when inscribed on the Tree of Life is also shown. It embraces all but Kether. The horns spring from Daath, which is not properly a Sephirah, but rather the conjunction of Chokmah and Binah.

I now congratulate you on having passed through the ceremony of the Three equals Eight grade of Practicus, and in recognition thereof, I confer upon you the mystic title of Monocris de Astris, which means “Unicorn from the Stars;” and I give you the symbol of Mayim which is the Hebrew name for water. *(Knocks.)* In the name of Elohim Tzabaoth, I now proclaim that you have been duly advanced to the Three equals Eight grade of Practicus, and that you are lord of the thirtieth and thirty-first Paths.

Closing of the 3° = 8□ Grade

HIERO: *(Knocks)* Assist me to close this temple in the Three equals Eight grade of Practicus.

All rise. The new Practicus is signed to rise.

Honoured Hegemon, see that the temple is properly guarded. *(Done.)*

HEG: Very honoured Hierophant, the temple is properly guarded.

HIERO: Let us adore the Lord and King of Water! *(Knocks)*

All face east.

HIERO: Let Elohim Tzabaoth be praised unto the countless ages of time, Amen!

Hegemon removes the seat of Practicus to the north, and leads Practicus to the east of altar, where he stands facing west. Hierophant goes to the west before the tablet of water. All face west—members arranging themselves in balanced disposition, facing west.

HIERO: *(Knocks)* Let us rehearse the prayer of the undines or water spirits!

“Terrible king of the sea, Thou who holdest the keys of the cataracts of heaven, and who enclosest the subterranean waters in the cavernous hollows of earth. King of the deluge and of the rains of spring. Thou who openest the sources of the rivers and of the fountains; Thou who commandest moisture which is, as it were, the blood of the earth, to become the sap of the plants. We adore Thee and we invoke Thee. Speak Thou unto us, Thy mobile and changeful creatures, in the great tempests, and we shall tremble before Thee. Speak to us also in the murmur of the limpid waters, and we shall desire Thy love.

O vastness! Wherein all the rivers of being seek to lose themselves—which renew themselves ever in Thee! O Thou ocean of infinite perfection! O height which reflectest Thyself in the depth! O depth which exhalest into the height! Lead us into the true life, through intelligence, through love! Lead us unto immortality through sacrifice, that we may be found worthy to offer one day unto Thee, the water, the blood, and the tears, for the remission of sins! Amen.”

Hierophant makes with his sceptre the banishing circle and pentagrams in the air before the tablet.

Depart ye in peace unto your habitations. May the blessing of Elohim Tzabaoth be upon you. Be there peace between us and you, and be ye ready to come when ye are called! *(Knocks)*

All return to their places—Practicus being directed to west of altar, facing west.

HIERO: ווו ו ווו ו

HIEREUS: ווו ו ווו ו

HEG: ווו ו ווו ו

Hegemon leads out the new Practicus. They give the Neophyte sign as they pass
Hierophant.

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21. Note by JMG: This is a stylized image of an eagle’s head; see note 56.

22. Note by JMG: These are properly spelled MPH ARSL GAIOL and RAAGIOSL.

23. Note by JMG: That is to say, a tetrahedron made of four equilateral triangles.

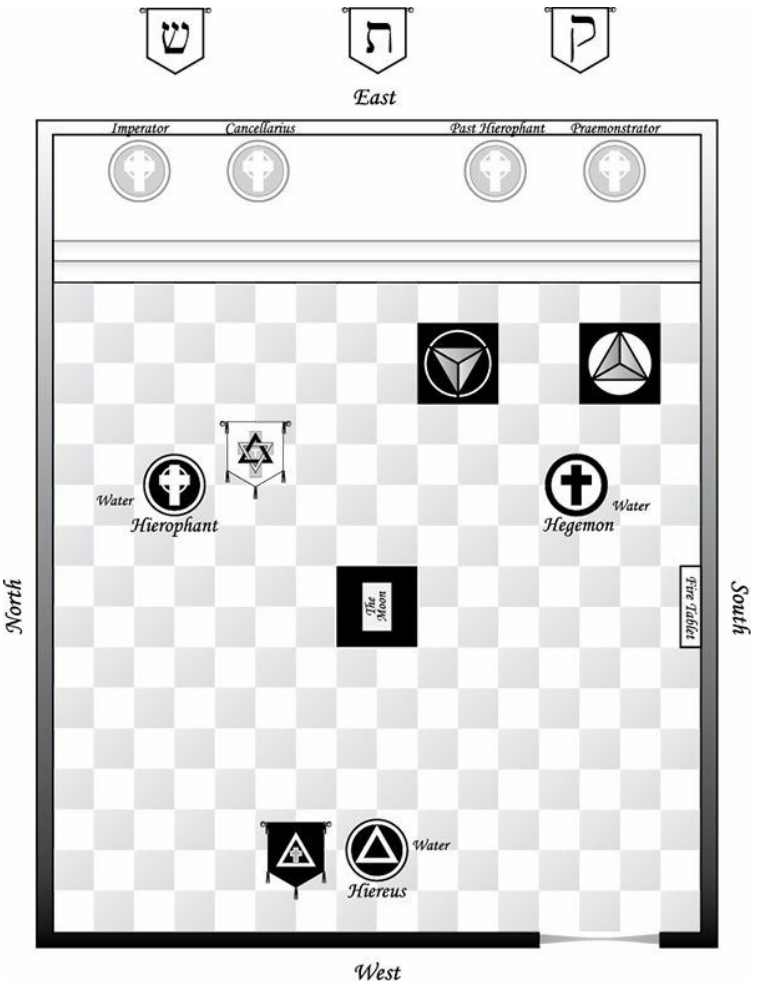
24. Note by JMG: The three Kabiri or Cabeiri—Axieros, Axiokersos, and Axiokersa—were the deities of the Samothracian Mysteries of ancient Greece.

25. Note by JMG: These are four Hebrew words used to represent fire: אוד, אוב, אור, and אש .

26. Note by JMG: See color insert page 1.

27. Note by JMG: Proverbs 3:20.

CEREMONY OF THE 4° = 7□ GRADE OF PHILOSOPHUS


ש
ת
ק
East
Imperator
Cancellarius
Past Hierophant
Praemonstrator
Water
Hierophant
Water
Hegemon
North
The Moon
Fire Tablet
South
Water
Hiereus
West

Philosophus Temple 1

Arrangement of the temple for the opening and for the Path of Qoph. There are three officers—Hierophant, Hiereus, and Hegemon. The throne of the Hierophant, beside which is a cup of water and the Banner of the East, is placed before the dais in the northeast. The seat of the Hegemon is before the dais in the southeast, that of Hiereus in the west. Each officer has a cup of water. The pillars are placed about three feet in front of Hegemon's seat, and behind her is displayed the letter Qoph. The altar in the centre of the hall is supplied with a candle on either side. On it is the tarot key of the Path—the

Moon. The elemental lights are lit. Incense is burning in the south. This sign ו *represents one knock. The grade knock is* ווו ווו ו.

Opening of the 4° = 7 □ Grade

Members are assembled and clothed. Hierophant knocks. All rise.

HIERO: *(Knocks)* Honoured fratres and sorores, assist me to open the temple in the
4° = 7 □ grade of Philosophus. Honoured Hegemon, see that the temple is properly guarded. *(Done.)*

HEG: Very honoured Hierophant, the temple is properly guarded.

HIERO: Honoured Hiereus, see that none below the grade of Philosophus is present.

HIEREUS: Honoured fratres and sorores, give the signs of the 4° = 7 □. *(Done.)* Very honoured Hierophant, all present have attained the grade of Philosophus.

HIERO: Honoured Hegemon, to what particular element is this grade attributed?

HEG: To the element of fire.

HIERO: Honoured Hiereus, to what planet does this grade especially refer?

HIEREUS: To the planet Venus.

HIERO: Honoured Hegemon, what Paths are attached to this grade?

HEG: The twenty-ninth, twenty-eighth, and twenty-seventh Paths of Qoph, Tzaddi, and Peh.

HIERO: Honoured Hiereus, to what does the twenty-ninth Path allude?

HIEREUS: To the reflection of the sphere of Pisces.

HIERO: Honoured Hegemon, to what does the twenty-eighth Path allude?

HEG: To the reflection of the sphere of Aquarius.

HIERO: Honoured Hiereus, to what does the twenty-seventh Path allude?

HIEREUS: To the reflection of the sphere of Mars.

HIERO: *(Knocks)* Let us adore the Lord and King of Fire.

Yod He Vau He Tzabaoth. Blessed be Thou—leader of armies is Thy name, Amen!

All salute. Hierophant quits his throne and goes to the south. Hegemon stands behind him in the southeast, Hiereus in the southwest. Hierophant makes the invoking pentagrams in a circle before the fire tablet.

And Elohim said, “Let us make Adam in our own image, after our own likeness, and let them have dominion.” In the name of Elohim, mighty and ruling, and in the name of Yod He Vau He Tzabaoth, spirits of fire, adore your Creator!

Hierophant takes incense from before fire tablet, and makes the sign of Leo in the air before it.

In the name of Michael, the great archangel of fire, and in the sign of the lion, spirits of fire, adore your Creator!

Makes cross with incense.

In the name and letters of the great southern quadrangle revealed unto Enoch by the great angel Ave, spirits of fire, adore your Creator!

Holds incense on high.

In the three great secret names of God borne upon the Banner of the South—OIP TEAA PEDOCE—spirits of fire, adore your Creator! In the Name of EDEL PERNAA,[28] great king of the south, spirits of fire, adore your Creator!

Replaces incense and returns to place. All return to places.

In the name of Yod He Vau He Tzabaoth, I declare this temple opened in the 4° = 7 □ grade of Philosophus.

HIERO: ו ווו ווו

HIEREUS: ו ווו ווו

HEG: ו ווו ווו

Ceremony of Advancement in the Path of Qoph

HIERO: Fratres and sorores, our Frater *(name)* having made such progress in the paths of occult science as has enabled him to pass the examination in the requisite knowledge, and further, having been a member of the 3° = 8□ grade of Practicus for a period of three months, is now eligible for advancement to the grade of Philosophus, and I have duly received a dispensation from the greatly honoured Chiefs of the Second Order to advance him in due form. Honoured Hegemon, superintend the preparation of the Practicus and give the customary alarm.

Hegemon rises, salutes Hierophant with the grade sign, quits the temple, and sees that the Practicus is robed and wearing the sash of the 3° = 8□ grade. She hoodwinks him and places in his hand the admission badge, the Calvary Cross of twelve squares. She leads him to the temple door and gives the alarm saying, as they enter:

HEG: And the Ruach Elohim moved upon the face of the waters.

Hiereus admits them and returns to his place. Hegemon leads Practicus to the south by the tablet of fire, faces him east, and takes away cross.

HIERO: Give the Hegemon the signs and words of the Practicus grade.

HEG: Give me the sign of the 3° = 8□ grade. The grip or token—the grand word—the mystic number and the password of the grade of Practicus.

HIERO: Give me also the mystic title and symbol you received in that grade.

This done, Hegemon faces Practicus to the fire tablet.

Frater Monocris de Astris, do you solemnly pledge yourself to maintain the same strict secrecy regarding the mysteries of the twenty-ninth, twenty-eighth, and twenty-seventh Paths and of the 4° = 7 □ grade of Philosophus which you have already sworn to maintain respecting those of the preceding grades?

PRACTICUS: *(Prompted if necessary)* I do.

HIERO: Then you will stretch your arms above your head to their full limit and say: “I swear by the torrent of fire.”

Practicus repeats words.

Let the hoodwink be removed.

Done. Hegemon gives Practicus the incense from before the tablet.

Wave the incense before the tablet of fire and say: “Let the powers of fire witness my pledge.”

Done. Practicus repeats words. Hegemon replaces incense.

Conduct the Practicus to the east and place him between the mystic pillars. *(Done.)* Before you are the portals of the thirty-first, thirty-second, and twenty-ninth Paths as in the grade of Zelator. The two former you have already traversed, and the portal of the twenty-ninth Path leading to the grade of Philosophus is now open to you. Take in your right hand the Calvary Cross of twelve squares and follow your guide through the Path of the Waters.

Hegemon circumambulates temple once with Practicus, having given him the Calvary Cross to carry. As they approach the east for the second time, Hierophant rises, holding up cup of water. Hegemon and Practicus halt.

The priest with the mask of Osiris spake and said: “I am water, stagnant and silent and still, reflecting all, concealing all. I am the past—I am the inundation. He who riseth from the great water is my name. Hail unto ye, dwellers of the land of night! For the rending of darkness is near.”

Hegemon leads Practicus round to Hiereus who rises, cup in hand, as they approach. Hegemon and Practicus halt before him.

HIEREUS: The priest with the mask of Horus spake and said: “I am water, turbid and troubled. I am the banisher of peace in the vast abode of the waters. None is so strong that can withstand the great waters—the vastness of their terror—the magnitude of their fear—the roar of their thundering voice. I am the future, mist-clad and shrouded in gloom. I am the recession of the torrent. The storm veiled in terror is my name. Hail unto the mighty powers of nature and the chiefs of the whirling storm!”

Hegemon takes Practicus round to his own seat, takes up cup, and says:

HEG: The priestess with the mask of Isis spake and said: “The traveller through the gates of Anubis is my name. I am water, pure and limpid, ever flowing on toward the sea. I am the ever-passing present that stands in the place of the past. I am the fertilised land. Hail unto thee, dwellers of the wings of the morning!”

Hegemon replaces cup, leads Practicus to a seat west of the altar, and returns to place.

HIERO: *(Rising)* I arise in the place of the gathering of the waters, through the rolled back cloud of night. From the Father of waters went forth the spirit, rending asunder the veils of darkness. And there was but a vastness of silence and of depth in the place of the gathering waters. Terrible was the silence of that uncreated world—immeasurable the depth of that abyss. And the countenances of darkness half-formed arose—they abode not—they hasted away—and in the darkness of vacancy, the spirit moved and the lightbearers existed for a space.

I have said darkness of darkness—are not the countenances of darkness fallen with kings? Do the sons of the night of time last for ever? And have they not yet passed away? Before all things are the waters and the darkness and the gates of the land of night. And the chaos cried aloud for the unity of form—and the face of the Eternal arose. Before the glory of that countenance the night rolled back and the darkness hasted away. In the waters beneath was that face reflected, in the formless abyss of the void. From those eyes darted rays of terrible splendour which crossed with the currents reflected. That brow and those eyes formed the triangle of the measureless heavens—and their reflections formed the triangle of the measureless waters. And thus was formulated the eternal hexad—the number of the dawning creation.

Hegemon conducts the Practicus to the foot of Hierophant’s throne—

handing to Hierophant the Calvary Cross of twelve squares.

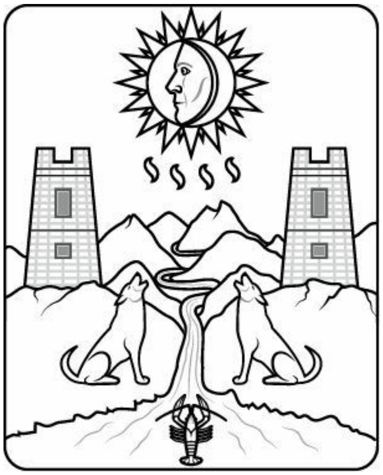
HIERO: The Calvary Cross of twelve squares fitly represents the zodiac which embraces the waters of Num as the ancient Egyptians called the heavens, the waters which be above the firmament. It also alludes to the eternal river of Eden, divided into four heads which find their correlations in the four triplicities of the zodiac.

Places cross aside.

The twenty-ninth Path of the Sepher Yetzirah which answereth unto the letter Qoph is called the corporeal intelligence, and it is so called because it forms every body which is so formed beneath the whole order of the worlds and the increment of them. It is therefore the reflection of the watery sign of Pisces and the Path connecting the material universe as depicted in Malkuth with the pillar of mercy and the side of Chesed, through the Sephirah Netzach, and through it do the waters of Chesed flow down.

Hierophant, Hegemon, and Practicus come to the west of the altar.

Before you upon the altar is the eighteenth key of the tarot which symbolically resumes these ideas. It represents the moon with four Hebrew Yods like drops of dew falling, two dogs, two towers, a winding path leading to the horizon, and, in the foreground, water with a crayfish crawling through it to the land.



Tarot Key 18, The Moon

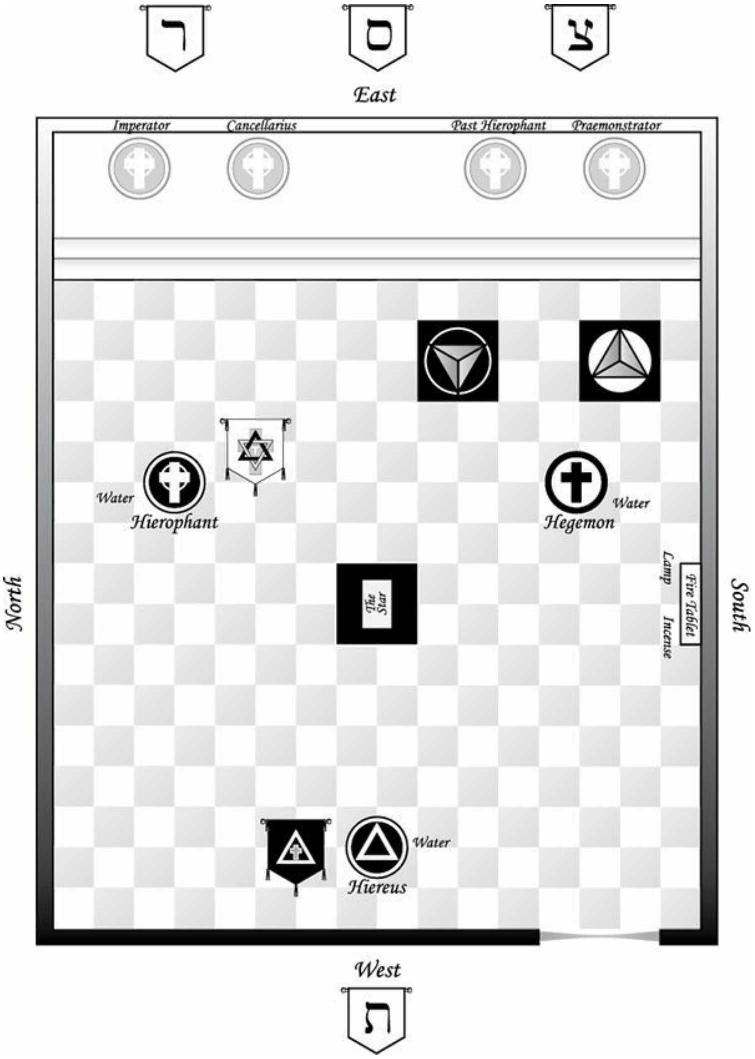
The moon is in its increase on the side of mercy, Gedulah, and from it proceed sixteen principal and sixteen secondary rays, which make thirty-two, the number of the Paths of Yetsirah. She is the moon at the feet of the woman of Revelations, ruling equally over the cold and moist natures and the passive elements of earth and water. It is to be noted that the symbol of the sign [29] is formed of two lunar crescents bound together. It thus shows the lunar nature of the sign. The dogs are the jackals of the Egyptian Anubis, guarding the gates of the east and of the west, shown by the two towers between which lies the path of all the heavenly bodies ever rising in the east and setting in the west. The crayfish is the sign Cancer and was anciently the scarabeus or Khephera, the emblem of the sun below the horizon as he ever is when the moon is increasing above. Also, when the sun is in the sign Pisces the moon will be well in her increase in Cancer as shown by the crayfish emblem.

Hierophant returns to place. Hegemon remains with Practicus west of altar.

I have now much pleasure in conferring upon you the title of lord of the twenty-ninth Path. You will now quit the temple for a short time, and on your return the ceremony of your passage of the twenty-eighth Path will take place.

Hegemon conducts Practicus out.

Ceremony of Advancement in the Path of Tzaddi


ר
ס
צ
East
Imperator
Cancellarius
Past Hierophant
Praemonstrator
Water
Hierophant
Water
Hegemon
North
South
The Star
Lamp
Fire Tablet
Incense
Water
Hiereus
West
ת

Philosophus Temple 2

The arrangement is the same. The letter Tzaddi is substituted for that of Qoph in the southeast. On the altar is the tarot key of the Star. Officers seated as before, each with a cup of water. Hegemon requires the admission badge of the solid pyramid of the elements.

The temple is symbolically in Yesod, whence the candidate is taken by the Path of Tzaddi to the gate of Netzach. Therefore the other Paths symbolically in the east are those of Resh in the northeast, and Samekh in the east.

HIERO: Honoured Hegemon, you have my commands to present the Practicus with the necessary admission badge and to admit him.

Hegemon goes out, presents Practicus with the solid pyramid of the elements, and admits him, saying:

HEG: And ever forth from their celestial source, the rivers of Eden flow.

Leads Practicus to the southeast before the pillars.

HIERO: Frater Monocris de Astris, the Path now open to you is the twenty-eighth leading from the 2° = 9□ of Theoricus to the 4° = 7 □ of Philosophus. Take in your right hand the solid pyramid of the elements, and follow the guide of the Path.

Hegemon and Practicus circumambulate the hall once. As they approach Hierophant the second time, he rises, cup in hand. They halt.

The priestess with the mask of Isis spake and said: “I am the rain of heaven descending upon earth, bearing with it the fructifying and germinating power. I am the plenteous yielder of harvest. I am the cherisher of life.”

Hegemon leads Practicus to seat of Hiereus. He rises, cup in hand. They halt.

HIEREUS: The priestess with the mask of Nephthys spake and said: “I am the dew descending viewless and silent, gemming the earth with countless diamonds of dew, bearing down the influence from above in the solemn darkness of night.”

Hegemon leads Practicus to his own seat, takes cup, and says:

HEG: The priestess with the mask of Athor spake and said: “I am the ruler of mist and cloud wrapping the earth, as it were, in a garment, floating and hovering between earth and heaven. I am the giver of the dew-clad night.”

Replaces cup and leads Practicus to a place west of the altar, facing Hierophant, and returns to place.

HIERO: Where the paternal monad is, the monad is enlarged and generateth two, and beside him is seated the duad and glittereth with intellectual sections. Also to govern all things and order everything not ordered. For in the whole universe shineth the triad over which the monad ruleth. This order is the beginning of all sections.

HIEREUS: For the mind of the Father said that all things should be cut into three, whose will assented and then all things were divided.

For the mind of the eternal Father said: "Into three, governing all things by mind." And there appeared in it the triad, virtue, wisdom, and multiscient truth. Thus floweth forth the form of the triad, being pre-existent, not the first essence, but that whereby all things are measured.

HEG: For thou must know that all things bow before the three supernals. The first course is sacred—but in the midst thereof another, the third aerial, which cherisheth earth in fire, and the fountain of fountains and of all fountains—the matrix containing all. Thence springeth forth abundantly the generation of multifarious matter.

Hegemon conducts Practicus to the foot of Hierophant's throne and hands to Hierophant the solid pyramid of the elements.

HIERO: This pyramid is attributed to the four elements. On the four triangles are their Hebrew names: Asch—fire; Mayim—water; Ruach—air; Aretz—earth. On the apex is the word *Eth* composed of the first and last letters of the alphabet and implying essence. The square base represents the material universe and on it is the word *Olam* meaning "world."

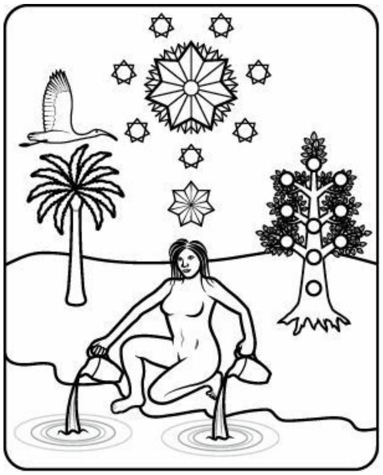
Hiero puts pyramid aside.

The twenty-eighth Path of the Sepher Yetzirah which answereth unto the letter Tzaddi is called the natural intelligence—and it is so-called because through it is consummated and perfected the nature of every existing being under the orb of the sun. It is therefore the reflection of the airy sign Aquarius, the water-bearer, unto which is attributed the countenance of man, the Adam who restored the world.

Hierophant, Hegemon, and Practicus come west of the altar.

Before you upon the altar is the seventeenth key of tarot which symbolically resumes these ideas. The large star in the centre of the heavens has seven principal and fourteen secondary rays and this represents the heptad multiplied by the triad. This yields twenty-one—the number of the divine name Eheieh which, as you already know, is attached to Kether.

In the Egyptian sense, it is Sirius the dog star, the star of Isis-Sothis. Around it are the stars of the seven planets each with its sevenfold counterchanged operation.



Tarot Key 17, The Star

The nude female figure with the star of the heptagram on her brow is the synthesis of Isis, of Nephthys, and of Athor. She also represents the planet Venus through whose sphere the influence of Chesed descends. She is Aima, Binah, Tebunah, the great supernal mother—Aima Elohim, pouring upon the earth the waters of creation which unite and form a river at her feet, the river going forth from the supernal Eden which floweth and faileth not.

Note well, that in this key she is completely unveiled while in the twenty-first key she is only partially so.

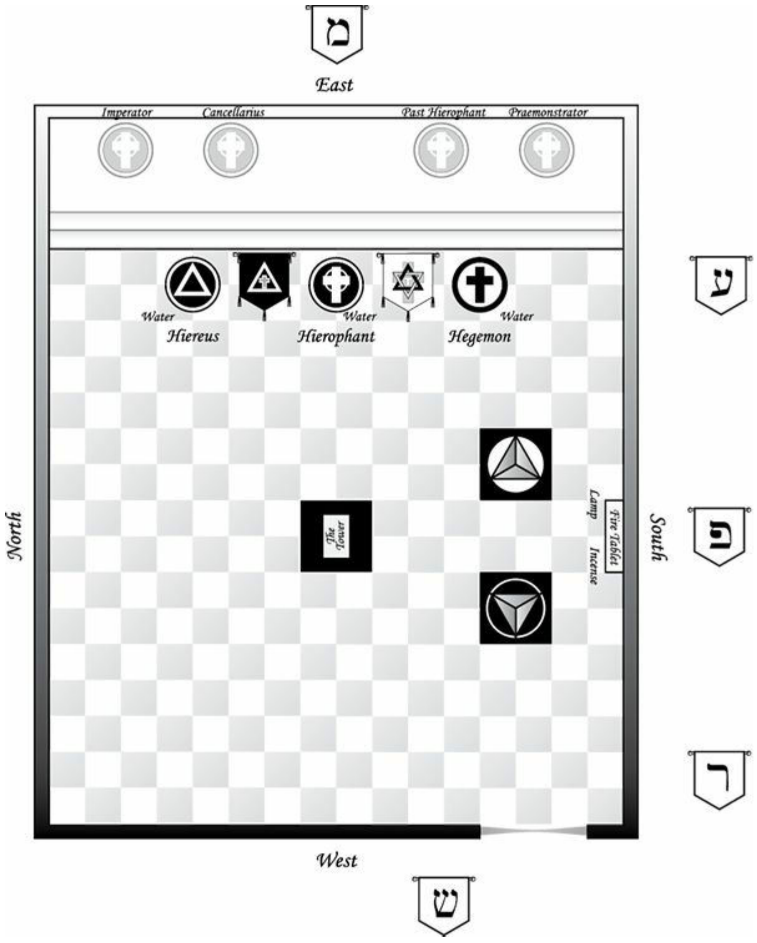
The two urns contain the influences from Chokmah and Binah. On the right springs the Tree of Life, and on the left the Tree of Knowledge of Good and of Evil whereon the bird of Hermes alights, and therefore does this key represent the restored world, after the formless and the void and the darkness, the new Adam, the countenance of the man which falls in the sign Aquarius. And therefore doth the astronomical ripple of this sign represent, as it were, waves of water—the ripples of that river going forth out of Eden—but, therefore also, is it justly attributed to air and not unto water because it is the firmament dividing, and containing the water.

Hierophant returns to his place.

I have much pleasure in conferring upon you the title of lord of the twenty-eighth Path. You will now quit the temple for a short time and on your return the ceremony of your passage of the twenty-seventh Path will take place.

Hegemon leads Practicus out.

Ceremony of Advancement in the Path of Peh


מ
East
Imperator
Cancellarius
Past Hierophant
Praemonstrator
Water
Hiereus
Water
Hierophant
Water
Hegemon
ע
North
The Tower
Lamp
Fire Tablet
Incense
South
פ
ר
West
ש

The temple is symbolically in Hod, and the Paths in the east and southeast, leading from it, are those of Mem, Ayin, Peh, Resh, and Shin. Of these, Peh is shown in the south, before which now stand the pillars. Hierophant returns to his throne on the dais, Hiereus with his banner is seated before the dais in the northeast, Hegemon in the southeast. The officers are supplied with red lamps.

On the altar is the tarot key of the Tower. The admission badge is the Calvary Cross of ten squares.

HIERO: Honoured Hegemon, you have my commands to present the Practicus with the necessary admission badge and to admit him.

Hegemon goes out, gives the Calvary Cross of ten squares to the candidate and admits him saying:

HEG: The river Kishon swept them away, that ancient river, the river Kishon. O my soul, thou hast trodden down strength.

Hegemon leads Practicus to the south, and places him before the pillars.

HIERO: *(Knocks)* Frater Monocris de Astris, the Path now open to you is the twenty-seventh, which leads from the 3° = $8^{\square}$ grade of Practicus to the 4° = $7^{\square}$ of Philosophus. Take in your right hand the Calvary Cross of ten squares and follow your guide through the Pathway of Mars.

HEG: The Lord is a man of war; Lord of armies is his name!

Hegemon leads Practicus between the pillars and round to Hierophant, halting at the foot of the dais. Hierophant rises, red lamp in hand.

HIERO: Ere the Eternal instituted the formation, beginning and end existed not. Therefore, before Him, He expanded a certain veil, and therein He instituted the primal kings. And these are the kings who reigned in Edom before there reigned a king over Israel. But they subsisted not. When the Earth was formless and void—behold this is the reign of Edom. And when the Creation was established, lo, this is the reign of Israel. And the wars of titanic forces in the chaos of creation, lo, these are the wars between them.

From a light-bearer of unsupportable brightness, proceeded a radiating flame, hurling forth, like a vast and mighty hammer, those sparks which were the primal worlds. And these sparks flamed and scintillated awhile, but being unbalanced, they were extinguished. Since lo, the kings assembled, they passed away together, they themselves beheld, so they were astonished. They feared. They hasted away. And these be the kings of Edom who reigned before there reigned a king over Israel.

Hegemon takes Practicus round the temple, and halts before Hiereus who rises with red lamp in hand.

HIEREUS: The dukes of Edom were amazed, trembling they took hold of the mighty Moab. Lord, when Thou wentest out of Seir, when Thou marchedst out of the field of Edom, the earth trembled and the heavens dropped—the clouds also dropped water.

Curse ye Meroz, said the angel of the Lord—curse ye bitterly, the inhabitants thereof, because they came not to the help of the Lord—to the help of the Lord against the Mighty.

The river Kishon swept them away—that ancient river, the river Kishon. O my soul, thou hast trodden down strength!

He bowed the heavens, also, and came down and the darkness was under His feet. At the brightness that was before Him the thick clouds passed—hailstones and flashings of fire. The Lord thundered through the heavens and the highest gave forth His voice—hailstones and flashings of fire. He sent out His arrows and scattered them: He hurled forth His lightnings and destroyed them.

Then the channels of the waters were seen and the foundations of the world were discovered. At Thy rebuke, O Lord—at the blast of the breath of Thy nostrils, the voice of Thy thunder was in the heavens and Thy lightnings lightened the world. The earth trembled and shook. Thy way is in the sea and Thy path in the great waters and Thy footsteps are not known.

Hegemon leads Practicus to her own seat before the dais, takes lamp and says:

HEG: O Lord, I have heard Thy speech and was afraid. The voice of the Lord is upon the waters. The God of glory thundereth. The Lord is upon many waters. The voice of the Lord is powerful. The voice of the Lord is full of majesty. The voice of the Lord breaketh the cedars of Lebanon. The voice of the Lord divideth the flames of fire. The voice of the Lord shaketh the wilderness of Kadesh.

Hegemon places Practicus in a seat west of the altar, facing Hierophant, and takes the Calvary Cross. He returns to his place.

HIERO: Eloah came from Teman of Edom and the holy one from Mount Paran. His glory covered the heavens and the earth was full of His praise. His brightness was as the light. He had *karmaim* [30] in His hands and there was the hiding of His power.

Before Him went the pestilence, and flaming fire went forth at His feet. He stood and measured the earth. He beheld and drove asunder the nations. And the everlasting mountains were scattered—the perpetual hills did bow. His ways are everlasting. I saw the tents of Cushan in affliction and the curtain of the land of Midian did tremble.

Was the Lord displeased against the rivers? Was Thy wrath against the sea that Thou didst ride upon Thy horses and chariots of salvation? Thou didst cleave asunder the earth with the rivers. The mountains saw Thee and they trembled. The deluge of waters rolled by. The deep uttered his voice and lifted up his hands on high. The sun and the moon stood still in their habitations. At the light of Thine arrows they went—at the shining of Thy glittering spear. Thou didst march through the land in indignation. Thou didst thrash the heathen in Thine anger. Thou didst march through the sea with Thy horses—through the depth of the mighty waters.

Hegemon leads practicus to Hierophant and gives Hierophant the Calvary Cross.

The Calvary Cross of ten squares refers to the ten Sephiroth in balanced disposition, before which the formless and the void rolled back. It is also the opened-out form of the double cube and of the altar of incense.

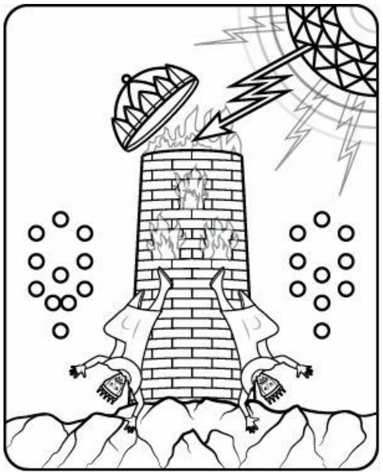
Places cross aside.

HIERO: The twenty-seventh Path of the Sepher Yetzirah which answereth unto Peh is called the exciting intelligence, and it is so called because by it is created the intellect of all created beings under the highest heaven, and the excitement or motion of them.

It is therefore the reflection of the sphere of Mars, and the reciprocal Path connecting Netzach with Hod, Victory with Splendour. It is the lowermost of the three reciprocal Paths.

Hierophant, Hegemon, and Practicus come to the west of altar.

Before you upon the altar is the sixteenth key of tarot, which symbolically resumes these ideas. It represents a tower struck by a lightning flash proceeding from a rayed circle and terminating in a triangle. It is the tower of Babel struck by the fire from heaven. It is to be noted that the triangle at the end of the flash, issuing from the circle, forms exactly the astronomical symbol of Mars.



Tarot Key 16, The Tower

It is the power of the triad rushing down and destroying the columns of darkness. Three holes are rent in the walls, symbolising the establishment of the triad therein, and the crown at the summit of the tower is falling, as the crowns of the kings of Edom fell, who are also symbolised by the men falling headlong. On the right-hand side of the tower is light and the representation of the Tree of Life by ten circles thus disposed.

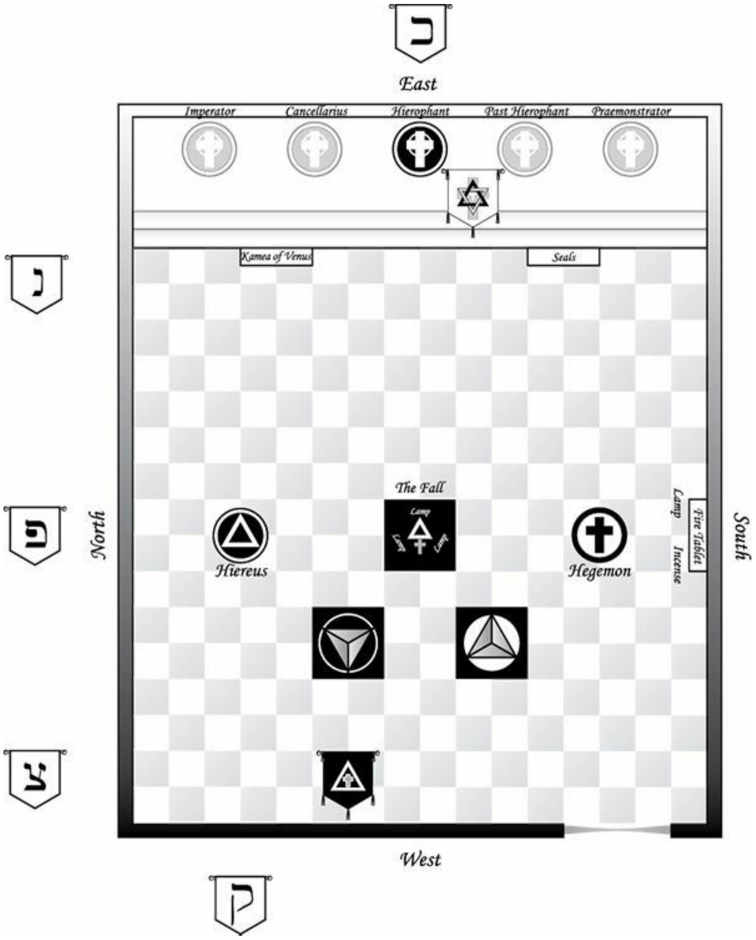
On the left-hand side is darkness and eleven circles symbolising the Qlippoth.

Hierophant returns to his throne. Hegemon and Practicus remain west of altar.

I have much pleasure in conferring upon you the title of lord of the twenty-seventh Path. You will now quit the temple for a short time and on your return, the ceremony of your reception into the 4° = 7 □ grade of Philosophus will take place.

Hegemon leads Practicus out.

Ceremony of Reception into the 4° = 7 □ Grade


כ
East
Imperator
Cancellarius
Hierophant
Past Hierophant
Praemonstrator
Kamea of Venus
Seals
נ
The Fall
Lamp
Lamp
Lamp
פ
North
Hiereus
Hegemon
Lamp
Fire Tablet
Incense
South
צ
West
ק

Philosophus Temple 4

The pillars are placed on either side of the altar, north and south. On the altar are the cross and triangle placed to represent the symbol of sulphur. At each angle of the triangle a red lamp burns. East of the altar, suspended from a banner pole, is the diagram of the Fall, facing west. The temple is now symbolically in Netzach, so the Paths which enter it from the east and north are shown: east, Kaph; northeast corner, Nun; north, Peh; northwest, Tzaddi; northwest corner, Qoph. The symbol of Venus on the Tree of Life is shown in the east. Hierophant is seated in the east; Hiereus and Hegemon north and south of the altar, respectively, beside the pillars. Hegemon requires the sash of the grade and badge of the lamen of Hegemon.

HIERO: Honoured Hegemon, you have my commands to present the Practicus with the necessary admission badge and to admit him.

Hegemon instructs Practicus to knock, gives him lamen, and admits him.

In the northwest are the portals of the twenty-ninth and twenty-eighth Paths by which you have symbolically entered this grade from the 1° = 10 □ and the 2° = 9□ grades respectively, while in the north is the portal of the twenty-seventh Path by which you have just passed from the grade of Practicus.

Hegemon leads Practicus to Hiereus.

HIEREUS: By what symbol dost thou enter herein?

HEG: By the peculiar emblem of the Hegemon which is the Calvary Cross of six squares.

HIEREUS: This cross embraces, as you see, Tiphareth, Netzach, Hod, and Yesod, and rests upon Malkuth. Also, the Calvary Cross of six squares forms the cube, and is thus referred to the six Sephiroth of Microprosopus which are Chesed, Geburah, Tiphareth, Netzach, Hod, and Yesod.

Hegemon faces Practicus to the diagram at the altar. Hierophant comes west of altar and points to diagram. Hegemon resumes seat.

HIERO: This is the symbolic representation of the Fall.[31] For the great goddess who, in the 3° = 8□ grade was supporting the columns of the Sephiroth, in the sign of the 2° = 9□ grade, being tempted by the Tree of Knowledge (whose branches indeed tend upward into the seven lower Sephiroth, but also tend downward unto the kingdom of shells) reached down unto the Qlippoth, and immediately the columns were unsupported and the Sephirotic system was shattered, and with it fell Adam, the Microprosopus.

HIERO: Then arose the great dragon with seven heads and ten horns, and the garden was made desolate, and Malkuth was cut off from the Sephiroth by his intersecting folds, and linked unto the kingdom of shells. And the seven lower Sephiroth were cut off from the three supernals in Daath, at the feet of Aima Elohim.

And on the heads of the dragon are the names and crowns of the Edomite kings. And because in Daath was the greatest rise of the great serpent of evil, therefore is there, as it were, another Sephirah, making for the infernal or averse Sephiroth, eleven instead of ten.

And hence were the rivers of Eden desecrated, and from the mouth of the dragon rushed the infernal waters in Daath. And this is Leviathan, the crooked serpent.

But between the devastated garden and the supernal Eden, Yod He Vau He Elohim placed the letters of the name and the flashing sword, that the uppermost part of the Tree of Life might not be involved in the fall of Adam. And thence it was necessary that the second Adam should come to restore all things and that, as the first Adam had been extended on the cross of the celestial rivers, so the Son should be crucified on the cross of the infernal rivers of Daath. Yet, to do this, he must descend unto the lowest first, even unto Malkuth and be born of her.

The 4° = 7$^{\square}$ grade of Philosophus is referred unto the Sephirah Netzach and the twenty-seventh, twenty-eighth, and twenty-ninth Paths are bound thereto. The sign of this grade is given by raising the hands to the forehead, and with the thumbs and index fingers forming a triangle, apex up thus. *(Makes sign.)* This represents the element of fire to which this grade is allotted, and also the spirit which moved upon the waters of creation. The grip or token is the general grip of the First Order. The grand word is a name of nine letters—Yod He Vau He Tzabaoth, which means Lord of Armies.

HIERO: The mystic number is twenty-eight and from it is formed the password Kaph Cheth, which should be lettered separately when given. It means power.

Unto this grade, and unto the Sephirah Netzach, the seventh Path of the Sepher Yetzirah is referred. It is called the recondite intelligence, and it is so called because it is the refulgent splendour of all the intellectual virtues which are perceived by the eye of the mind and by the contemplation of faith.

The distinguishing badge of this grade, which you will now be entitled to wear, is the sash of a Practicus, with the addition of a bright green cross above the violet cross and the number four in a circle and seven in a square on either side of its summit, and below the number thirty-one, the numbers twenty-seven, twenty-eight, and twenty-nine in bright green, between narrow bars of the same color.

This grade especially refers to the element of fire, and therefore the great watchtower or tablet of the south forms one of its principal emblems. It is one of the four great tablets delivered unto Enoch by the great angel Ave. From it are drawn the three great secret names of God, OIP TEAA PEDOCE, which are borne upon the Banner of the South, and numberless divine and angelic names which appertain unto the element of fire. The meanings of the other tablets have already been explained to you.

The triangle surmounting the cross upon the altar represents the fire of the spirit surmounting the cross of life and the waters of Edom. You will notice that it thus forms the alchemical emblem of sulphur. The red lamps at the angles of the triangle are the threefold form of fire.

Hierophant resumes his seat. Hegemon conducts Practicus to him.

HIERO: The portals in the east and northeast conduct to higher grades. The others are those of Paths you have already traversed.

This grade is also related to the planet Venus, ruler in Netzach. Its symbol, when inscribed on the Tree of Life, is shown in the east. It embraces the whole of the Sephiroth, and is therefore a fitting emblem of the Isis of nature; hence, also, its circle is represented larger than that of Mercury.

Hegemon leads Philosophus to a seat west of the altar, facing east, and removes the diagram of the Fall. He returns to his place.

HIERO: I now congratulate you, honoured frater, on having passed through the ceremony of the 4° = 7 □ grade of Philosophus and in recognition thereof, I confer upon you the mystic title Pharos Illuminans, which means "illuminating tower of light," and I give you the symbol of Asch which is the Hebrew name for fire.

And, as having attained at length to the highest grade of the First Order, and being, as it were, the connecting link with the Second Order, I further confer upon you the title of respect "honoured frater" and I give you the further symbol of Phrath or Euphrates, the fourth river. *(Knocks)* In the name of Yod He Vau He Tzabaoth, I now proclaim that you have been duly advanced to the 4° = 7 □ grade of Philosophus and that you are lord of the twenty-seventh, twenty-eighth, and twenty-ninth Paths.

HIEREUS: Honoured frater, as a member of this important grade, you are eligible for the post of Hiereus when a vacancy occurs. You are furthermore expected, as having risen so high in the Order, to aid to your utmost the members of the Second Order in the working of the temple to which you are attached; to study thoroughly the mysteries which have been unfolded to your view in your progress from the humble position of Neophyte, so that yours may not be the merely superficial knowledge which marks the conceited and ignorant man, but that you may really and thoroughly understand what you profess to know, and not by your ignorance and folly bring disgrace on that Order which has honoured you so far.

Your duty is also to supervise the studies of weaker and less advanced brethren, and to make yourself as far as possible an ornament, alike to your temple and to your Order.

Closing of the 4° = 7 □ Grade

HIERO: *(Knocks)* Assist me to close the temple in the 4° = 7 □ grade of Philosophus. Honoured Hegemon, see that the temple is properly guarded.

HEG: *(On inner side of the door, knocks. Sentinel knocks.)* Very honoured Hierophant, the temple is properly guarded.

HIERO: Let us adore the Lord and King of Fire. *(Knocks)*

All face east.

HIERO: Yod He Vau He of hosts, mighty and terrible! Commander of the ethereal armies art Thou! Amen!

All salute. Hierophant goes to fire tablet. Hiereus stands behind him in the southwest, Hegemon places Practicus in the north facing south, and goes to the southeast. Any members present should arrange themselves in balanced formation behind Hiereus and Hegemon.

Let us rehearse the Prayer of the Salamanders or Fire Spirits. *(Knocks)*

"Immortal, eternal, ineffable, and uncreated Father of all, borne upon the chariot of worlds which ever roll in ceaseless motion. Ruler over the ethereal vastness where the throne of Thy power is raised, from the summit of which Thine eyes behold all and Thy pure and holy ears hear all—help us, thy children, whom Thou hast loved since the birth of the ages of time! Thy majesty, golden, vast, and eternal, shineth above the heaven of stars. Above them art Thou exalted.

"O Thou flashing fire, there Thou illuminatest all things with Thine insupportable glory, whence flow the ceaseless streams of splendour which nourish Thine infinite spirit. This infinite spirit nourisheth all and maketh that inexhaustible treasure of generation which ever encompasseth Thee, replete with the numberless forms wherewith Thou hast filled it from the beginning.

"From this spirit arise those most holy kings who are around Thy throne and who compose Thy court. O universal Father, one and alone! Father alike of immortals and mortals. Thou hast specially created powers similar unto Thy thought eternal and unto Thy venerable essence. Thou hast established them above the angels who announce Thy will to the world.

"Lastly, Thou hast created us as a third order in our elemental empire. There our continual exercise is to praise and to adore Thy desires: there we ceaselessly burn with eternal aspirations unto Thee, O Father! O Mother of mothers! O archetype eternal of maternity and love! O Son, the flower of all sons! Form of all forms! Soul, spirit, harmony, and numeral of all things! Amen!"

Hierophant makes banishing circle and pentagrams with sceptre before tablet.

Depart ye in peace unto your habitations. May the blessing of Yod He Vau He Tzabaoth be upon ye! Be there peace between us and you, and be ye ready to come when ye are called.

Hierophant returns to his place. The others follow. Hegemon leads Philosophus to his seat.

In the name of YOD HE VAU HE TZABAOTH, I declare this temple closed in the 4° = 7 □ grade of Philosophus.

HIERO: ו ווו ווו

HIEREUS: ו ווו ווו

HEG: ו ווו ווו

Hegemon conducts the Philosophus out.

[contents]

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28. Note by JMG: These are properly spelled OIP TEAA PDOCE and EDLPRNAA, respectively.

29. Note by JMG: That is, of Pisces.

30. Note by JMG: *Karmaim* is Hebrew for "horns" or "rays of light."

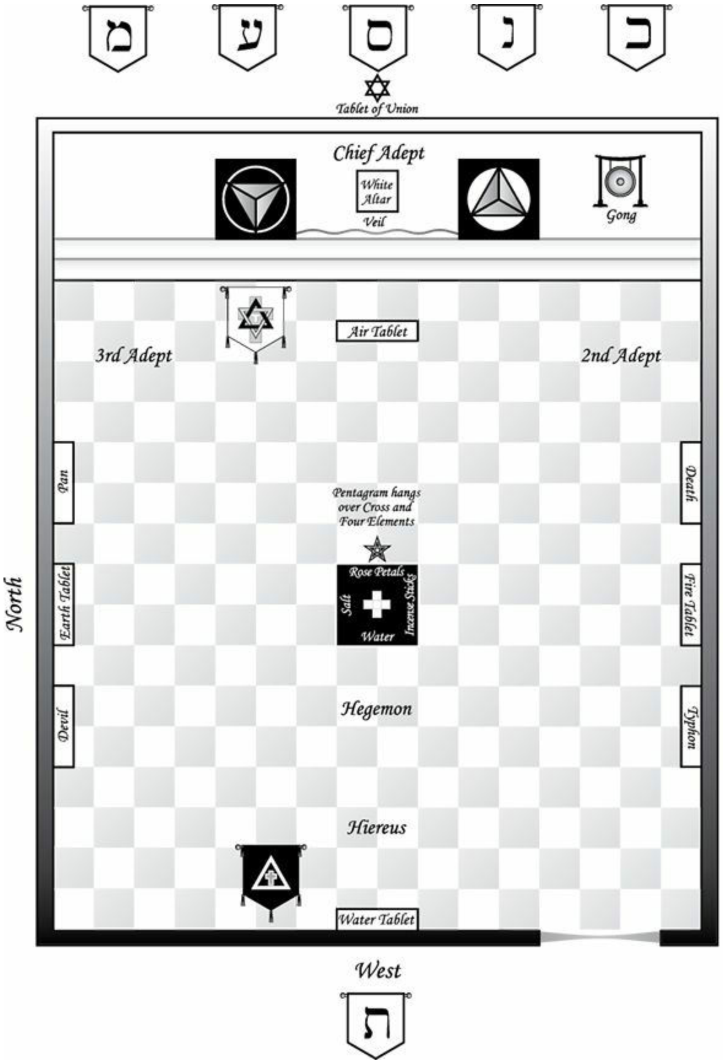
31. Note by JMG: See color insert page 2.

BOOK THREE

Rituals of the Inner Order

The Roseae Rubeae et Aureae Crucis

CEREMONY OF THE PORTAL OF THE VAULT OF THE ADEPTI


מ
ע
ס
נ
כ
Tablet of Union
Chief Adept
White Altar
Veil
Gong
Air Tablet
3rd Adept
2nd Adept
Pan
Death
Pentagram hangs over Cross and Four Elements
Rose Petals
Salt
Incense Sticks
Water
North
Earth Tablet
Fire Tablet
South
Devil
Typhon
Hegemon
Hiereus
Water Tablet
West
ת

Portal Temple 1

Chief Adept (white cassock, yellow shoes, red cloak of Hierophant, yellow and white nemyss, Rose Cross on yellow collar. Sceptre of five elemental colours surmounted by pentagram, white lamp and brazier, candle).

Second Adept (white cassock and collar, blue shoes, blue and orange cloak and nemyss, lamen of red triangle in green pentagram, red wand headed by red sulphur symbol, red lamp and incense sticks).

Third Adept (white cassock, blue collar, red shoes, red and green nemyss and cloak, blue wand headed by blue salt symbol, lamen of blue cup on orange octagram, cup of water).

Hiereus (black cassock, black collar, black and white nemyss, red shoes and collar, sword, lamen of four colours of Malkuth with white hexagram, salt).

Hegemon (black cassock, white cloak, red shoes, yellow and purple nemyss, mitre-headed sceptre, lamen of red and blue hexagram on white ground, yellow collar, rose leaves).

Opening of the Portal Grade

Chief Adept is behind the Veil in the east, symbolically in Tiphareth, other officers in their Sephirotic stations: Third Adept in the northeast, Second Adept in the southeast, Hiereus in west, Hegemon east of altar. The hall is in darkness, the elemental lamps unlit—no lights except those burning behind the Veil and shaded candles for officers.

Any members attending must give the Portal signs on entering the temple. Portal members sit in the north—full 5° = 6□ members in the south.

2ND AD: *(Knock. All rise.)* Very honourable fratres and sorores, assist me to open the Portal of the Vault of the Adepti. Honourable Hiereus, see that the entrance is closed and guarded.

HIEREUS: Very honourable Second Adept, the entrance is closed and guarded.

2ND AD: Very honourable fratres and sorores, in token of our search for the light, give the sign of the 0° = 0□ grade of Neophyte.

All turn east and stand in the Sign of the Enterer. From behind the curtain, the Chief Adept’s hand is stretched out, holding a white lamp or candle. Chief Adept unseen, gives the Sign of Silence—all repeat sign as light is withdrawn.

CH. AD: The light shineth in darkness, but the darkness comprehendeth it not.

2ND AD: The dukes of Edom ruled in chaos, lords of unbalanced force. Honourable Hiereus, what is the symbol upon the altar?

HIEREUS: The symbol of the equated forces of the four elements.

2ND AD: Banished be the power of the dukes of Edom, and let the power of the cross be established.

Chief Adept signs cross with lighted candle. Hiereus goes to east, begins Lesser Banishing Ritual of the Pentagram. When he returns east all officers and members make Qabalistic cross, facing east, and repeat words with him. Hiereus returns to place west and makes 1° = 10 □ sign.

Hegemon in the east makes 2° = 9□ sign and knocks.

Third Adept in north makes 3° = 8□ sign and knocks.

Second Adept in the south makes 4° = 7 □ sign and knocks.

CH. AD: The cross upon the altar is also a cross of corrosion, corruption, disintegration, and death. Therefore doth it fall in the Paths of Death and the Devil, unless in Hod, the glory triumpheth over matter and the corruptible putteth on incorruption, thus attaining unto the beauty of Tiphareth; unless in Netzach, death is swallowed up in victory and the transformer becometh the transmuter into pure alchemic gold. “Except ye be born of water and the spirit, ye cannot enter the kingdom of God.” [1]

What then, very honourable Third Adept, is the additional mystic title bestowed upon a Philosophus as a link with the Second Order?

3RD AD: Phrath, the fourth river of Eden.

HIEREUS: Tau.

HEG: Resh.

3RD AD: Peh.

CH. AD: Very honourable Second Adept, what may be added to this word?

2ND AD: Kaph *(Knocks)*

HIEREUS: Tau *(Knocks)*

HEG: Resh *(Knocks)*

3RD AD: Peh *(Knocks)*

CH. AD: The whole word is Paroketh, which is the Veil of the Tabernacle.

All make Signs of Rending of the Veil.

CH. AD: *(Knocks)* In and by that word, I permit the Portal of the Vault of the Adepti to be opened.

Second and Third Adepts draw aside curtains revealing Chief Adept who rises with pentacle and taper in left hand and sceptre in right.

Let us establish the dominion of the mystic Eth over the four elements.

Chief Adept faces east. All face east. Chief Adept having descended from the dais and taken his position in front of the air tablet, Hegemon stands behind Chief bearing rose leaves. All make Qabalistic cross. Hegemon places rose leaves before the air tablet and stands in the $2^\circ = 9^\square$ *sign. Chief lights the lamps as he goes round. Chief Adept invokes air and lights lamp. Hegemon takes rose leaves to altar and puts them on air arm of cross and remains east of altar facing west.*

Chief Adept goes to south. Second Adept comes behind, places sticks of incense before tablet and stands in $4^\circ = 7^\square$ *sign. Chief Adept invokes fire and lights lamp as before. Second Adept takes incense to altar and places it on fire arm of the cross and stands at the south of altar looking north.*

Chief Adept goes to west and lights lamp. Third Adept stands behind him, places cup before tablet and stands in sign of $3^\circ = 8^\square$*. Chief Adept invokes water. Third Adept takes cup to altar, places it on water arm of cross and stands at the west of altar facing east.*

Chief Adept goes to north and lights lamp. Hiereus stands behind him, places salt before tablet and stands in 1° = 10 □ sign. Chief Adept invokes earth. Hiereus takes salt to the altar, places it on earth arm of cross and stands at the north of altar facing south. Chief Adept completes circle in east, then circumambulates with Sol to west of altar, having now lit all the elemental lamps.

CH. AD: In the great name Yod He Vau He.

All give 0° = 0 □ signs towards altar, and then stand in elemental signs. Chief Adept makes invoking spirit pentagrams with deity names Eheieh and Agla closing with the Qabalistic cross. He moves round the altar to east, faces west, lays pentacle over cross and holds candle and wand on high.

May the cross of the four elements become truly purified and planted in incorruption. Wherefore in the name of Yod He Vau He and in the concealed name Yeheshua, do I add the power of the pentagram constituting the glorified body of Osiris, the sign of the microcosmos.

All lights are turned up. Chief Adept lays pentacle for a moment on cross then hangs it on hook in centre of hall, raises sceptre and candle on high, and invokes:

CH. AD: Ol sonuf va-orsagi goho Iada balata. Elexarpeh Comananu Tabitom. Zodakara, eka zodakare od zodameranu. Odo kikle qaa piape piamoel od vaoan.[2]

Chief Adept returns to dais. Second and Third Adepts follow and stand by pillars. Hiereus and Hegemon face east, standing north and south of altar respectively.

Let us adore the Lord and King of hosts.

Holy art Thou, Lord of the Universe.

Holy art Thou, whom nature hath not formed.

Holy art Thou, the vast and the mighty one, Lord of the light and of the darkness.

By the word *Paroketh* and in the Sign of the Rending of the Veil, I declare that the Portal of the Vault of the Adepti has been opened.

CH. AD: ו וווו

2ND AD: ו וווו

3RD AD: ו וווו

HIEREUS: ו וווו

HEG: ו וווו

Chief Adept circumambulates once then returns to seat. All take seats after the elements are replaced in the four quarters by the respective officers.

The Ritual of the Cross and Four Elements

CH. AD: *(Concealed behind the Veil.)* The Portal symbolically opened for the Order, is yet closed to the unprepared candidate.

Elemental lamps are veiled. Temple in darkness save at east.

2ND AD: Very honoured fratres and sorores, our honoured Frater *(name)* having been a member of the 4° = 7 ▫ grade of Philosophus for the space of seven months and having passed the fivefold examination prescribed for admission to the Second Order, has been duly approved. I hold a dispensation from the greatly honoured chiefs of the Second Order to permit him to approach the Portal of the Vault of the Adepti.

Very honoured Third Adept, see that he is duly prepared by wearing the sash of the 4° = 7 ▫ grade; admit him, having placed around his neck the admission badge, and having examined him in his knowledge of the grip, sign, words, etc. of the 4° = 7 ▫ grade and of the word Phrath before you instruct him in the necessary knock.

Lights are extinguished. Second Adept stands before the Veil. Hiereus and Hegemon bar the way near the door. Third Adept, having prepared

Philosophus, opens door showing darkness but for faint light in the east and brings Philosophus just within the door.

HEG: The realm of chaos and of ancient night, ere ever the aeons were, when there was neither heaven or earth, nor was there any sea, when naught was, save the shape unluminous, formless, and void.

HIEREUS: To and fro in the deeps swayed the coils of the dragon with eight heads and eleven horns. Eleven were the curses of Mount Ebal, eleven the rulers of the Qlippoth, and at their head were the dual contending forces.

Hiereus and Hegemon lower weapons and step back.

2ND AD: *(Faces east.)* Then breathed forth Tho-oth out of the unutterable abyss the word! Then stood forth Tho-oth in the Sign of the Enterer, on the threshold of the Hall of Time as time was born of the eternal. *(Gives 0° = 0 □ sign.)* So stood Tho-oth in the power of the word, giving forth light, while the aeons that were unbegotten unfolded before him.

Philosophus directed to give 0° = 0 □ sign.

2ND AD: And Elohim said “Let there be light.”

The hand of the Chief Adept hands out the candle. Second Adept receives it and gives Sign of Silence. Philosophus is directed to make sign. Third Adept leaves Philosophus and comes east, takes candle and returns with Sol. He holds candle before Philosophus and takes Banner of the West in left hand.

2ND AD: Honoured frater, what was the title you received in the 4° = 7 □ grade of Philosophus?

PHIL: *(Unprompted)* Pharos Illuminans.

Third Adept gives Philosophus candle and takes his station on the left hand of Philosophus.

2ND AD: Honoured Frater Pharos Illuminans, we are here assembled to open for you the Portal of the Vault of the Adepti, which admits you to the

Second Degree and brings you to the threshold of the Inner or Second Order.

But because of the increased influence over the members of the Order that such advancement necessarily confers, and because of the increased power for good or evil that will follow if, with steadfast will and aspiration, you take this step in essence as well as in form, it is needful that you take further pledges, which however, as in the previous degree, contain nothing contrary to your civil, moral, or religious duties. Are you willing to take these pledges?

PHIL: I am willing.

2ND AD: Then you will take in your right hand the Banner of the West *(Third Adept gives it to him)* and place your left hand in that of the very honoured Third Adept, who is the living symbol of the black pillar which ruleth in the Outer Order, and touch the corresponding emblem, the black sash of restriction, on your breast, and thus bind yourself while raising the light which you hold, in witness of your pledge.

Philosophus raises right hand holding banner and light, while his left hand, held by Third Adept, touches sash.

2ND AD: Firstly, do you pledge yourself never to reveal the secrets and mysteries of these Paths and of this ceremony, either to the outer and uninitiated world, or to a member of the First Order, save in full temple and with due sanctions?

PHIL: I do.

2ND AD: Secondly, do you further solemnly promise to use whatever practical knowledge you may now, or at any future time, possess, for a good end alone?

PHIL: I do.

2ND AD: Thirdly, do you also promise to regard all the knowledge imparted to you as a trust, given into your hands, not for your selfish advantage, but for the service of all mankind, that the ancient tradition of initiation be kept pure and undefiled, and the light be not lost for those that seek it in this path?

PHIL: I do.

2ND AD: And lastly, do you solemnly promise to exercise brotherly love, charity, and forbearance towards the members of the Order, neither slandering, back-biting, nor reviling them, whether you have cause of the same or not, but uniting with them to form a fabric of mutual confidence and support; and do you further undertake, not to be a stirrer up of strife, of schism, or of opposition to the chiefs, but rather to uphold their authority in all loyalty?

PHIL: I do.

2ND AD: Then, realising the cross about your neck, you will lift up your right hand, holding the banner and the light, and say:

“I undertake to maintain the veil between the First and the Second Orders, and may the powers of the elements bear witness to my pledges.”

Done. Philosophus repeating words as directed. Third Adept leaves Philosophus and returns to his place, having replaced the Banner of the West.

2ND AD: The symbol of the first grade of Neophyte is 0° = 0 □. To the first 0 is attached a circle—to the second, a square. The union of the circle and the square hath many meanings, of which one must be put before you, for this you must accomplish in your own person, ere you can advance further. For if in the mystic sphere of truth, the way of initiation may be trodden alone, yet in another sphere, it hath a threefold aspect. Part that can be given to man from without—part that can be attained by man himself—part that can only come from the divine. Now, in the Order, you were given intellectual teaching and won your grades in tests of what was taught. Here, you must prove that you have truly attained thus far of your own strength, and after, you may progress by the higher soul within you.

Round your neck, you wear the symbol of the cross of four elements, equilibriated and equated. Establish it firmly in the sphere of your own being and advance with courage.

Hiereus and Hegemon bar the way as in 1° = 10 □.

HIEREUS: Give me the signs and words of the grade of Zelator.

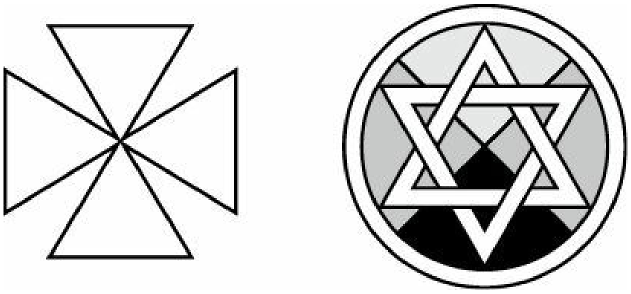
Done. Hegemon returns to place.

HIEREUS: Give me also the grip of the First Order.

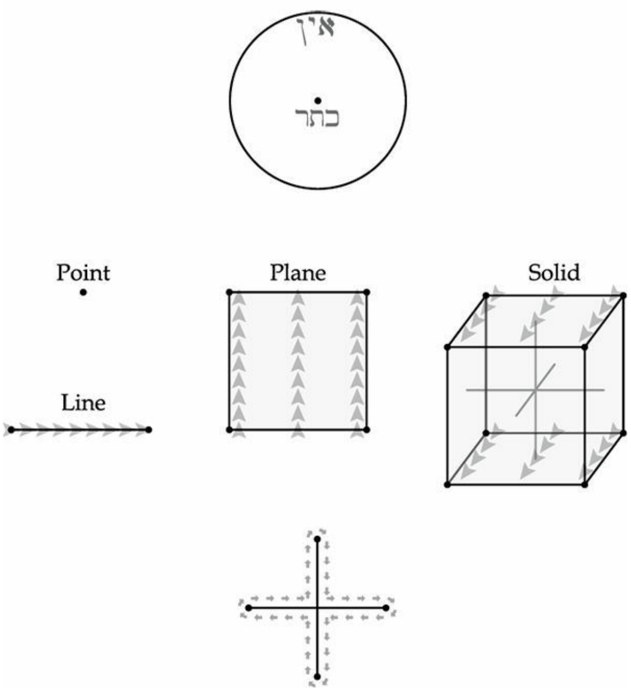
Done. He takes Philosophus to north, directing him to take up salt from before the earth tablet. They face north. Hiereus makes cross over salt with sword then stands in the 1° = 10□ sign while Philosophus circumambulates with Sol repeating earth names.

PHIL: Adonai ha-Aretz. Emor Dial Hectega. Auriel. Ic Zod Heh Chal.

He returns to north. Hiereus makes earth pentagram over salt. Philosophus reveals lamp.[3] *Hiereus takes Philosophus to altar and directs him to place salt at north side of altar. Hiereus then takes him to diagrams in west.*



Maltese Cross of Four Triangles and Symbol of Malkuth



Geometric Symbols

HIEREUS: The cross of four triangles, called the Maltese Cross, is a symbol of the four elements in balanced disposition. It is here given in the colours of the king's scale, and is also assigned to the four Sephiroth ruling the grades of the outer—earth to Malkuth, air to Yesod, water to Hod, and fire to Netzach.

It is again, the cross which heads the Praemonstrator's wand, who represents the Sephirah Chesed, the fourth Sephirah. Four is also the number of Jupiter, whose Path unites Chesed to Netzach. The cross is therefore a fit emblem for a Philosophus of the grade of 4° = 7 ◻.

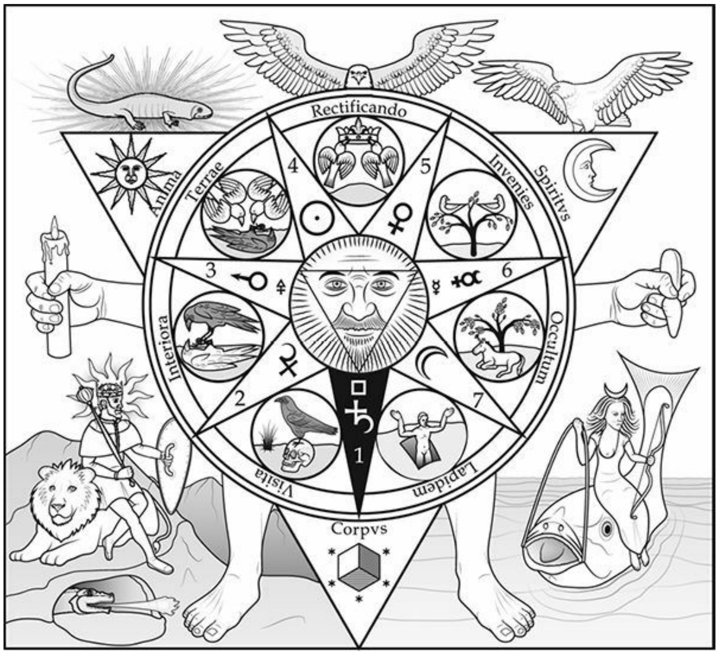
In this diagram are represented the circle, the point, the line, the cross, the square, and the cube. For the circle is the abyss, the nothingness, the Ain. The point is Kether. Now the point has no dimension, but in moving, it traces the line. This gives the first number—unity—yet therein lies duality unmanifest, for two points mark its ends. The movement of the line maketh the plane or square thus: *(indicates)*. The motion of the point at angles to its first direction and intersecting it maketh the cross. So therefore are the square and the cross but one symbol, deriving from the circle and the point.

Below is shown the occult symbol of Malkuth, the tenth Sephirah. It is in four parts, corresponding to the Maltese Cross. They are fire of earth, water of earth, air of earth, earth of earth, as is indicated by the symbol. They correspond to the four grades of the First Order, which in one sense, quitteth not Malkuth, being the grades of the four lowest Sephiroth of Malkuth in Assiah. Upon them is surcharged a white hexagram in a circle. The six and the four make ten, the number of Malkuth on the Tree. The hexagram is also the sign of the macrocosm—of Tiphareth, and of the six upper Sephiroth, wherefore here it is white—spirit ruling over matter. Six is a perfect number, for its whole equals the sum of its parts.[4] Six are the middle points of the planes bounding a cube, which derives from the square, and from the cross, if the centre point moves thus *(indicates third direction)*.

In these numbers and figures are hid many revelations. Remember that the whole number of Malkuth is 496 [5]—which is again a perfect number. Malkuth must then be equated and perfected by the six ruling the four, and the link between six and four is the number of the pentagram.

2ND AD: Having achieved the entry into Malkuth, it is needful that you should pass through the Path of Tau, the dark Path of the astral plane. Go, therefore, to the tablet of the east.

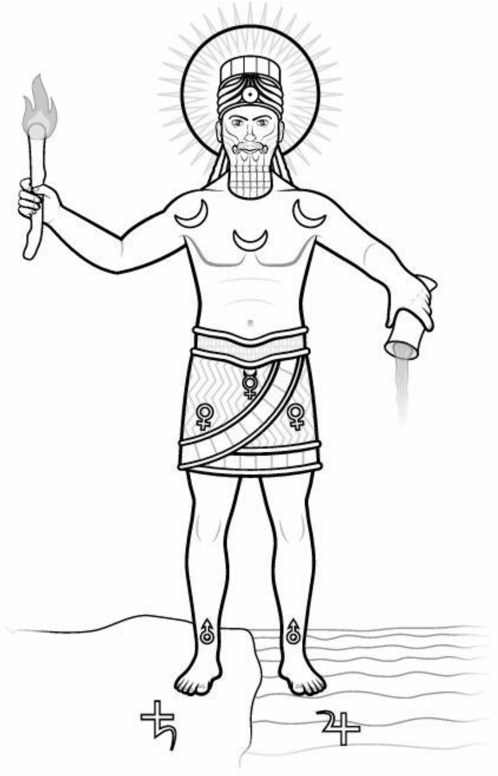
Philosophus goes to east. Hiereus and Hegemon bar the way, points of implements downwards and touching. Hegemon demands 2° = 9□ sign and words. Hiereus returns to place. Hegemon leads Philosophus to tablet, gives Philosophus rose leaves, makes cross over bowl and directs Philosophus to circumambulate repeating names. Hegemon stands in 2° = 9□ sign while Philosophus traverses Path of Tau in the names of Shaddai El Chai, Raphael, ORO IBAH AOZPI, and Bataivah. Philosophus returns to east. Hegemon makes invoking pentagram and directs Philosophus to uncover lamp. Hegemon takes Philosophus to the altar and directs him to put rose leaves at *east side, then, standing east of the altar in Yesod, Hegemon shows Great Hermetic Arcanum.*



Great Hermetic Arcanum

HEG: This symbol represents the Great Hermetic Arcanum. The feet of the figure rest upon the earth and the sea. In the hand are represented the hot and moist natures, symbolized by the torch and the horn of water. These are further strengthened by the solar and fiery emblems of the king and lion, and the lunar and watery emblems of the queen and dolphin. Above the whole figure rise the wings of the aerial nature, the reconciler between the fire and the water. Compare this symbol with the angel described in the tenth chapter of the Apocalypse of St. John: "And I saw another mighty angel come down from heaven clothed with a cloud; and a rainbow was upon his head, and his face as it were, the sun, and his feet were as pillars of fire, and he had in his hand a little book open; and he set his right foot upon the sea and his left foot upon the earth, and he cried with a loud voice as when a lion roareth, (the Green Lion, the Path of Leo above Tiphareth, referring to Teth) and when he cried, seven thunders uttered their voices (seven aeons, represented under the regimen of the planets).” The dragon issuing from the cave represents volcanic fires.

Hegemon leads Philosophus once round, and hands him over to Hiereus in the north and returns to place.



Vision of Nebuchadnezzar

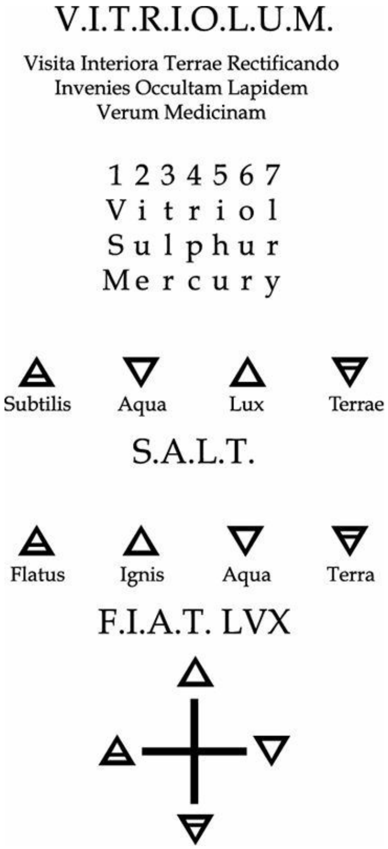
HIEREUS: This is the image of the vision of Nebuchadnezzar, which was showed you in the passage of the twenty-seventh Path, leading to the 4° = 7 ◻ grade of Philosophus.[6] “Thou, O king, sawest and beheld a great image. This great image, whose brightness was excellent, stood before thee and the form thereof was terrible. This image’s head was pure gold, his breast and his arms were silver, his belly and his thighs were brass, his legs of iron and his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon its feet, which were part of iron and part of clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together and became like the chaff of the summer threshing floors; and the wind carried them away and no place was found for them; and the stone that smote the image became a great mountain and filled the whole Earth. Thou, O king, art a king of kings, for the God in heaven hath given unto thee *(makes Qabalistic cross)* the kingdom, the power, and the glory!"

Thou art this head of gold. *(To Philosophus:)* Thou art this head of gold! Thy head represents in thee the dominion of the divine ruling over the rest of the body. The silver is the world of the heart, the brass is the material passion, the iron is the firm purpose, and the feet, part of iron and part of clay, are the mingled strength and infirmity of the natural man. And the stone made without hands is the eternal stone of the wise, which will become the mountain of initiation, whereby the whole earth shall be filled with the knowledge of God.

Hiereus takes Philosophus to second diagram.

HIEREUS: This tablet shows the symbolic manner in which certain names have been used by our ancient brethren. You will note that the initials of this sentence make the Latin word *vitriolum*, sulphuric acid. Furthermore, the words vitriol, sulphur, and mercury each consist of seven letters, answering to the alchemic powers of the seven planets. The initials of the following sentence in Latin—the subtle fluid, the light of the earth—make the word S.A.L.T., salt, and further, the four words of the sentence answer to the four elements—*subtilis,* air; *aqua*, water; *lux*, fire; and *terra*, earth. And the four words united yield twenty letters, that is, the product of four, the number of the elements, multiplied by five, the number of the pentagram. The words *fiat lux*, meaning "Let there be Light," consist of seven letters. The letters of *fiat* form the initials of *flatus*, air; *aqua*, water; *ignis*, fire; and *terra,* earth. *(Hegemon goes to south.)* Which four names again yield twenty letters as in the previous case. And the word *lux* is formed from the angles of the cross, L.V.X.

He leads Philosophus once round and then to Hegemon who awaits them in the south.


V.I.T.R.I.O.L.U.M.
Visita Interiora Terrae Rectificando
Invenies Occultam Lapidem
Verum Medicinam
1 2 3 4 5 6 7
Vitriol
Sulphur
Mercury
Subtilis
Aqua
Lux
Terrae
S.A.L.T.
Flatus
Ignis
Aqua
Terra
F.I.A.T. LVX

Alchemical Names

HEG: The seraphim in the vision of Isaiah are described as having six wings: "With twain he covered his face, and with twain he covered his feet, and with twain he did fly." That is, his synthesis is to be found in the hexagram and in the idea of the seven, more especially dominating the planetary region. But the Kerubim of Ezekiel have each four faces—those of the lion, the bull, the man, and the eagle—counterchanged with each other by revolution, whence the symbolic forms of the wheels beside them, wherein was the spirit; and with two of the wings they covered their bodies and two were stretched upwards one to another. So the synthesis of the Kerubim is found in the revolving cross, in the pentagram, and in the idea of one spirit dominating the four elements. But the Kerubim of St. John's vision in the Apocalypse are uncompounded, having single heads, but they have six wings and thus unite the powers of the seven with the four. And their cry is similar to that of the seraphim of Isaiah: “Holy, Holy, Holy.”

Hegemon returns to place. Second and Third Adepts bar way in southwest and ask for 3° = 8$^{\square}$ words. Third Adept comes forward and conducts Philosophus to west, gives Philosophus cup of water, and directs Philosophus to go round repeating the words while he remains standing in the 3° = 8$^{\square}$ sign. Philosophus returns to west. Third Adept makes invoking pentagram of water over cup. Philosophus removes shade from light. Third Adept takes him to altar where he places cup in the west.

Second and Third Adepts then bar way and ask for 4° = 7$^{\square}$ words. Second Adept comes forward and conducts Philosophus to south, Third remaining at altar in 3° = 8$^{\square}$ sign, while Hiereus and Hegemon come to north and west of altar and stand in grade signs. Second Adept in south gives Philosophus incense, and makes a cross over it. Philosophus walks round repeating 4° = 7$^{\square}$ words while Second Adept stands in 4° = 7$^{\square}$ sign.

Philosophus returns to the south and removes shade from lamp. Second Adept takes him to altar, directs him to place incense at south. He takes cross from Philosophus’s neck and places it in the middle of the four elements. Philosophus is directed to stand west of altar in 4° = 7$^{\square}$ sign, Third Adept behind Philosophus, the four officers in grade signs.

HIEREUS: From the centre outwards, so moveth the point as it traceth the line and the cross. Equated and equilibrated lie here the four elements of the body of Osiris slain.

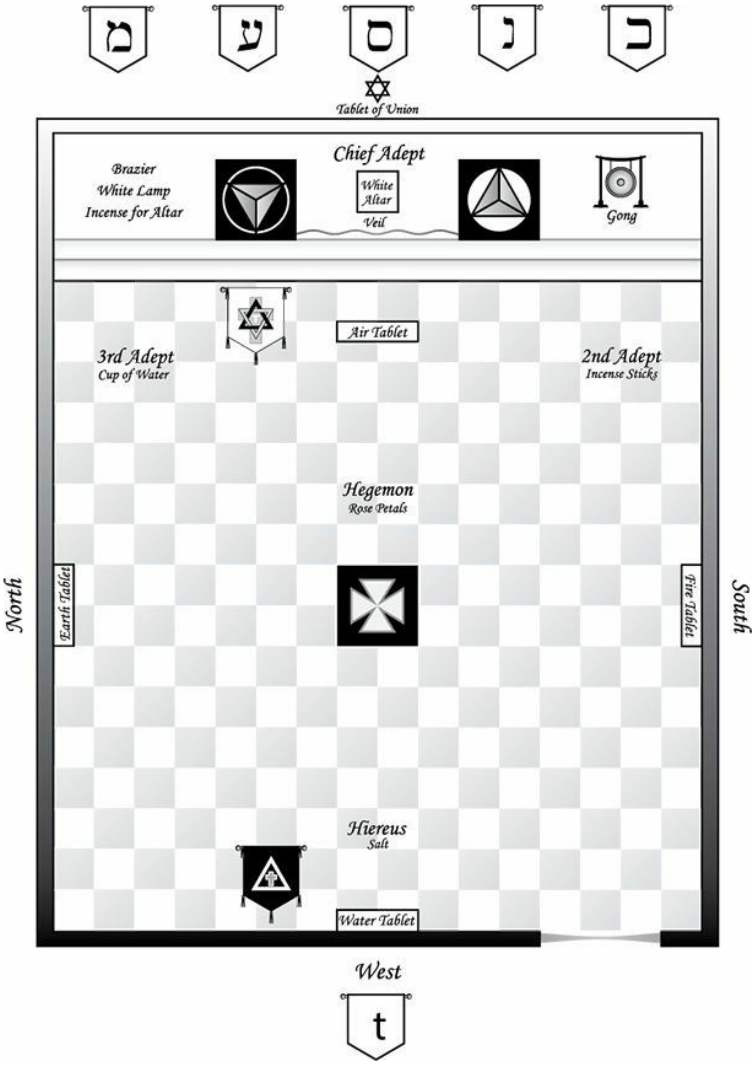
2ND AD: May the corrosive cross return upon itself, from without inward from the four quarters to the centre, and become by sacrifice and transmutation, an offering acceptable, a body glorified.

Chief Adept unseen sounds gongs once.

2ND AD: *(To Philosophus)* You will now quit the temple for a short time, and on your return, the ceremony of your advance will be proceeded with.

Philosophus gives Sign of Silence and is led out by Hiereus.

The Ritual of the Pentagram and the Five Paths


מ
ע
ס
נ
כ
Tablet of Union
Chief Adept
Brazier
White Lamp
Incense for Altar
White Altar
Veil
Gong
Air Tablet
3rd Adept
Cup of Water
2nd Adept
Incense Sticks
Hegemon
Rose Petals
North
Earth Tablet
Fire Tablet
South
Hiereus
Salt
Water Tablet
West
t

Portal Temple 2

Temple arranged as in diagram. Second Adept sits on dais at southeast. Third Adept sits on dais to northeast. Altar in Yesod under hanging pentagram. On it are the four elemental emblems—incense, cup, rose leaves, and salt. In middle, Greek cross of five squares. Hegemon west of altar facing west. Hiereus in west facing east. The admission badge is the lamen of Hiereus. Temple lighted as at end of part one.

2ND AD: ו

3RD AD: ו

HEG: ו

HIEREUS: ו

Chief Adept parts curtain, makes pentagram with torch, knocks, and withdraws.

2ND AD: Honoured Hiereus, you have my permission to present the Philosophus with the necessary admission badge. Instruct him in the proper alarm and admit him.

Hiereus salutes, makes Qabalistic cross, and goes out. He gives lamen to Philosophus who knocks ו וווו. *Hegemon opens door. Philosophus enters, gives Qabalistic cross. Hegemon returns to place. Hiereus takes Philosophus to west and points out diagram of Malkuth.*

HIEREUS: Herein has been established the equated cross, which is ruler over the kingdom of matter. This symbol may be found even upon the crowns of the kings of this earth.

Hands Philosophus the Tau portal.

The letter Tau leads from the airy quarter of Malkuth into Yesod. Air is uppermost in the symbol as in the planet Earth where the atmosphere is farthest from the core. Moreover, the letter Tau signifieth the cross, the impact of spirit upon matter. My lamen is given you as your badge, for I am the ruler in Malkuth, and the guardian against the underworld. I am also lord of the Path of Tau, the link between the First and Second Degrees, and also between the outer and the inner. This Path of Tau, dark and full of mystery, under the presidency of Saturn and the tarot key of the Universe, leads, as you have learned in the 2° = $9^{\square}$ grade, through the astral plane. Therefore, in the ritual of the thirty-second Path, you were passed by the four Kerubic stations, as a foreshadowing of the rites of the cross, the full completion of the First Order which you have now accomplished.

Having traversed the Path of Tau, the darkness of the astral plane and of the black pillar, stand firm in Yesod, that the black pillar may become the white.

Hiereus takes away Tau after leading Philosophus to Hegemon at altar. Hegemon rises but stands between Philosophus and the altar, so that Philosophus does not too clearly apprehend the change of symbols.

HEG: Before you, in the east, are the five portals of the twenty-first, twenty-fourth, twenty-fifth, twenty-sixth, and twenty-third Paths. Five will divide the number of the letter of each of them, as it will divide without remainder that of every Path from Yod, the twentieth, to Tau, the thirty-second. The five Paths here visible are assigned to Mem, water; Ayin, Capricornus, an earthy sign; Samekh, Sagittarius, a fiery sign; Nun, Scorpio, a watery sign, but in its highest aspect also a ruler of fire; and Kaph, Jupiter, which planet is akin to spirit, and rules especially aspiration. Thus both in number and in significance these planets jointly set forth the eternal symbol of the pentagram. This symbol must now be established—wherefore advancing by the Kerubic Path of Aquarius approach the highest in Netzach.

Hegemon leads Philosophus to foot of dais to Second Adept before Kaph and Nun.

2ND AD: Wherefore do you stand at the base of the white pillar, being but lord of the First Degree?

PHIL: *(Prompted)* I seek the Path of Kaph, the Path of Aspiration.

HIEREUS: *(Knocks)* Beware. Temerity is not courage, lord of the First Degree. Remember the warning of the tower struck by lightning that was revealed in the highest Path you have yet adventured. As a house built upon the sand cannot endure, so without the strength of Geburah the height of Chesed cannot be scaled. Stay, therefore, ere your limbs be broken upon the wheel.

2ND AD: The portal of Kaph is barred, yet it is well to aspire, though it may be folly to attempt. This Path is governed by the wheel of life and death, and hard it is to be freed from that wheel.

PHIL: *(Prompted by Hegemon)* Let me seek then the Path of Nun.

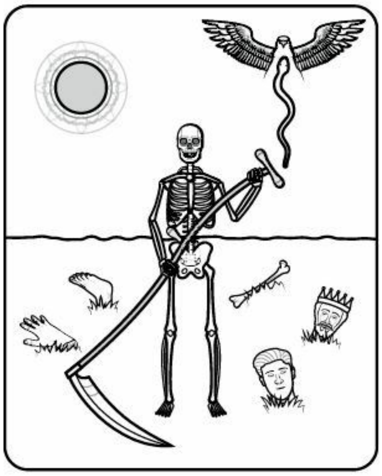
2ND AD: It is open to you, unto the limit of your strength.

Hegemon returns to altar. Second Adept guides Philosophus to west. Hiereus bars way.

HIEREUS: In the power of Typhon the destroyer, and of Death the transformer, stand. *(Knocks)*

2ND AD: Thus far and no farther is it permitted to penetrate into the Path of Nun, whose mysteries may now partially be revealed unto you.

Second Adept takes Philosophus to tarot key of Death.

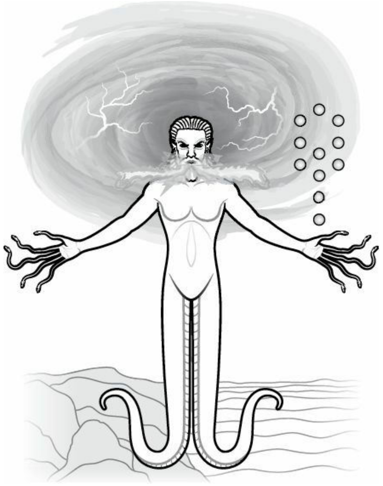


Tarot Key 13, Death

2ND AD: The thirteenth key of tarot represents the figure of a skeleton, upon which some portions of flesh still remain. In a field he is reaping off with the scythe of death the fresh vegetation which springs from corrupting bodies buried therein, fragments of which, such as hands, heads, and feet, appear above the soil. Bones also are strewn upon the surface. One of the heads wears a kingly crown; another is apparently that of a person of little note, showing that death is the equaliser of all conditions. The five extremities, the head, hands, and feet, allude to the powers of the number five, the letter He, the pentagram—the concealed spirit of life and the four elements—the originator of all living form. The sign of Scorpio especially alludes to stagnant and foetid water—that property of the moist nature which initiates putrefaction and decay. The eternal change from life into death, through death into life, is symbolized by the grass which springs from and is nourished by putrifying and corrupting carcasses; the herbage, in its turn, affords food to animals and man, which again when dead, nourisheth vegetable life and bring to growth and perfection the living herbage. This is further shown by the figure itself putrifying and decaying as it reaps the grass of the field. "As for man, his days are as grass, as a flower of the field, so he flourisheth." [7] The top of the scythe forms the Tau cross of life, showing that what destroys also renews.

The whole is a representation of the eternal transmutation of the life of nature, which reforms all things into fresh images and similitudes. This symbol represents the corrosive and destructive action of the infernal fire as opposed to the celestial—the dragon of the waters, the Typhon of the Egyptians, the slayer of Osiris—which later yet rises again in Horus. The scorpion, serpent of evil, delineated before the figure of Death in the more ancient form of the key, refers to the mixed and transforming, therefore deceptive, nature of this emblem. Behind him is the symbol of the nameless one, representing the seed and its germ, not yet differentiated into life, therefore incapable of definition. The scorpion is the emblem of ruthless destruction; the snake is the mixed and deceptive nature, serving alike for good and evil; the eagle is the higher and divine nature, yet to be found herein, the alchemical eagle of distillation, the renewer of life. As it is said: "Thy youth shall be renewed like the eagle's." [8] Great indeed, and many, are the mysteries of this terrible key.

Second Adept and Hiereus show Philosophus the figure of Typhon.



Typhon

HIEREUS: This drawing represents the symbolic figure of Typhon, the destroyer. The eleven circles represent the eleven averse Sephiroth. He stands upon earth and ocean, his head lost in the clouds, a colossal image of evil and destruction. The brow denotes the confusion of opposing elemental forces in the higher regions of the air, and confusion of mind and madness in man. The eyes are the devouring flames of lust and violence—the breath is storm, devastation, and rage, alike in the universe which is the greater world, and in man who is the lesser. The arms and the hands are the swift executors of evil works, the bringers of pestilence and disease. The heart is malice and envy in man, the nourisher of evil in the atmosphere, which later are again symbolized by the numerous and twining serpents.

2ND AD: The twenty-fourth Path of the Sepher Yetzirah to which the tarot key of Death is referred is the imaginative intelligence, and it is so called because it giveth form to all similitudes which are created in like manner similar to its harmonious elegances. For the outward form always follows the hidden law, thus from chaos is produced harmony, just as a beautiful flower is produced from decaying matter. Return now to Yesod, for here no more may be spoken.

Second Adept returns to place. Philosophus goes to Hegemon near altar.

HEG: Approach now the station of Hod by the Path of Resh, the sun.

Philosophus approaches the Third Adept.

3RD AD: Already the sash of the black pillar is upon you—already you have passed the dark Path of Tau. What more do you seek of me, lord of the First Degree?

PHIL: *(Prompted by Hegemon)* I seek the Path of Mem, the Path of Sacrifice.

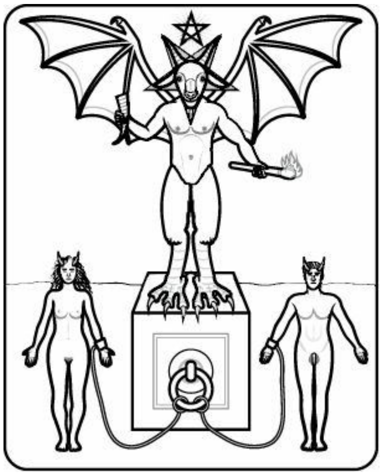
HIEREUS: *(Knocks)* Be warned, O vainglorious one. Samson broke down the two pillars and perished. Having but one pillar, can you bear up the might of Geburah, can you attain strength without the life of Tiphareth?

3RD AD: The portal of Mem is barred. Yet it is well to be willing for the sacrifice itself if, as yet, not fully prepared. For in the Path of Mem rules the Hanged Man, the power of the great waters. Can your tears prevail against the tide of the sea, your might against the waves of the storm, your love against the sorrows of all the world?

PHIL: *(Prompted by Hegemon)* Let me seek then the Path of Ayin.

3RD AD: It is open to you to the limit of your strength.

Hegemon returns to altar. Third Adept descends and leads Philosophus with Sol to west. Hiereus going to north. bars their way.

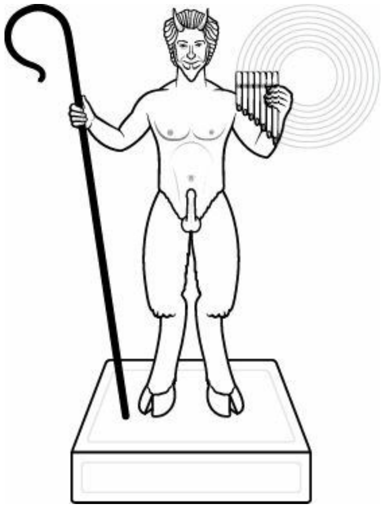


Tarot Key 15, The Devil

HIEREUS: *(Knocks)* By the power of Pan and the goat of Mendes, stand.

3RD AD: Thus far and no farther are you permitted to penetrate the Path of Ayin, whose mysteries may now be partially revealed to you. The fifteenth key of the tarot represents a goat-headed, satyr-like demon whose legs are hairy—his feet and claws, standing upon a cubical altar. He has heavy bat-like wings. In his left hand, which points downwards, he holds a lighted torch, and in his right, which is elevated, a horn of water. The left hand points downwards to show that it is the infernal and burning, not the celestial and life-giving flame which is kindled in his torch—just as when the sun is in Capricornus, to which cold and earthy sign this key corresponds, solar light is at its weakest and the natures of cold and moisture triumph over heat and dryness. The cubical altar represents the universe—right and left of it, bound thereto by a cord attached to a circle which typifies the centre of Earth, are two smaller demons, one male and one female. They hold a cord in their hands. The whole figure shows the gross generative powers of nature on the material plane, and is analogous to the Pan of the Greeks and the Egyptian goat of Mendes, the symbol of Khem. In certain aspects, this key represents the brutal forces of nature, which to the unbelieving man only obscure and do not reflect the luminous countenance of God. It also alludes to the sexual powers of natural generation. Thus therefore the key fitly balances the symbol of Death on the other side of the Tree of Life. Of the smaller demons, one points downwards and one upwards, answering to the positions of the hands of the central figure. Beneath his feet are pentagrams on which he tramples (whence comes their title of wizard’s foot) and his head is covered with the evil and reversed pentagram. As his hands bear the torch and the horn, the symbols of fire and water, so does his form unite the earth in his hairy and bestial aspect, and the air in his bat-like wings. Thus he represents the gross and materialised elemental forces of nature; and the whole would be an evil symbol, were it not for the pentagram of light above his head which regulates and guides his movements. He is the eternal renewer of all the changing forms of creation in conformity with the law of the all-powerful one, blessed be He, which controlling law is typified by the controlling pentagram of light surmounting the whole. This key is an emblem of tremendous force; many and universal are its mysteries.

Hiereus and Third Adept go to diagram of Pan.



Pan

HIEREUS: This drawing represents the symbolic figure of Pan, the Greek god of nature. He stands upon the cube of the universe, holding in his right hand the pastoral staff of rural authority, and in his left the seven-reeded pipe symbolical of the harmony of the planetary spheres. The nine circles represent the Sephiroth with the exception of Kether, exactly those which are included in the symbol of Mercury on the Tree of Life. The ruddy face is the heat of the earth—the horns are the rays—the body contains the elements and the cube is the firm basis. Observe that the higher part of the figure is human, growing more bestial as it nears the earth.

3RD AD: The twenty-sixth Path of the Sepher Yetzirah, to which the tarot key of the Devil is referred, is called the renovating intelligence, because, by it, God the holy one reneweth all the changing forms which are renewed by the creation of the world. Return again to Yesod, for here no more may be spoken.

Third Adept returns to place, Hiereus goes with Philosophus to altar. Hegemon rises as Philosophus comes to altar. Hiereus and Hegemon stand on either side of Philosophus west of altar, facing east.

HIEREUS: In guardianship and not in enmity have I barred your venturing, O Philosophus. Now may it be revealed unto you how that in my lamen of office is hidden the key which you seek. For the triangle in the circle is the high symbol of the Holy Trinity and the first three Sephiroth, and of Binah, wherein is the Sphere of Saturn, ruler of the Path of Tau. Therefore do I wear it, and therefore, when you entered the hall of the Neophytes in the 0° = 0 $^{\square}$, when first the hoodwink was raised, you beheld before you the sword that barred and the symbol which overcometh the barrier. The lamen in its more special attributions to the Hiereus has the following meanings. In the circle are the four Sephiroth, Tiphareth, Netzach, Hod, and Yesod. The first three mark the angles of the triangle inscribed within, while the sides are the Paths of Nun, Ayin and Peh, respectively. In the centre is marked the letter Samekh indicating the twenty-fifth Path.

While the wheel revolves, the hub is still. Seek ever then the centre, look from without to within. Behold the key of your path.

Puts badge aside.

HEG: Five Paths are before you—four have you attempted and each was guarded by a symbol sinister and dread.

Remember that in the 1° = 10 $^{\square}$ grade it was told you that above Malkuth were the Paths Qoph, Shin, Tau, making *qesheth,* the bow of promise. From the many-coloured bow is loosed in Yesod the arrow of Sagittarius—Samekh, soaring upward to cleave open the Veil unto the sun in Tiphareth. Thus it is a fit symbol for hope and aspiration, for in the sign Sagittarius, Jupiter, ruler of Kaph, is lord. Thus, by this straight and narrow way only is advance between the dangers that have threatened you possible.

Third Adept descends to north side of altar.

3RD AD: But Sagittarius, the archer, is a bi-corporate sign—the centaur, the man and the horse combined. Recall what was said unto thee in the passage of the thirty-first Path of Fire, leading unto the 3° = 8$^{\square}$ grade of Practicus: “Also there is the vision of the fire flashing courser of light, or also a child borne aloft upon the shoulders of the celestial steed, fiery or clothed with gold, or naked and shooting from the bow, shafts of light, and standing on the shoulders of a horse. But, if thy meditation prolongeth itself thou shalt unite all these symbols in the form of a lion.” For thus wilt thou cleave upward by the Path of Sagittarius, through the sixth Sephirah into the Path of Teth, answering to Leo, the lion—the reconciling Path between mercy and severity, Chesed and Geburah, beneath whose centre hangs the glorious sun of Tiphareth. Therefore, by the straight and narrow Path of Sagittarius, let the Philosophus advance, like the arrow from the centre of *Qesheth*, the bow. And as this sign of Sagittarius lieth between the sign of Scorpio—Death and Capricornus the devil, so had Jesus to pass through the wilderness, tempted by Satan.

Second Adept descends to south of the altar.

2ND AD: Before you, upon the altar, lie the four emblems of your purified body, and over them is the symbol of the pentagram, while beneath in the midst is the five-squared cross of the four elements and the spirit within them. If you are willing, in service and in sacrifice to offer the purified powers of your body, bind about your neck the cross, and stretch the light *(gives Philosophus light)* you carry over the four emblems in prayer and offering.

Philosophus does so.

All come east of the altar, Philosophus in middle with candle and cross on neck, Second Adept right and Third Adept left, Hegemon and Hiereus behind. Each take elemental emblems—Hiereus salt, Hegemon rose leaves, Second Adept incense, Third Adept water, and Philosophus motto written on paper.

2ND AD: Honoured Philosophus, what was the additional title given you in the 4° = 7 □ as a link with the Second Order?

All advance to dais.

PHIL: Phrath.

2ND AD: O hidden warden of the portal of the vault, here is one who cometh in the word Phrath.

CH. AD: *(Knocks gong unseen.)* If he would rend the Veil, let him complete the word.

2ND AD: Honoured Hiereus, what know you of the word?

HIEREUS: Tau, the letter of Saturn, ruling the Path of Malkuth to Yesod, linked to earth.

2ND AD: Honoured Hegemon, what know you of the word?

HEG: Resh, the letter of Sol, of the Path joining Yesod to Hod, and it is also the letter linked with rule over air as the sun ruleth the air in Tiphareth.

2ND AD: Very honoured Third Adept, what know you of the word?

3RD AD: Peh, the letter of Mars, of the Path joining Hod to Netzach, which is also a letter linked to water, as Mars ruleth water, and to fire, as Mars ruleth fire in Geburah.

2ND AD: Mars in Peh linketh the base of the black pillar to the base of the white pillar, and the converse of Mars is Jupiter—for Jupiter is lord of fire, but in Chesed he ruleth water, balancing Mars in Geburah. Now, the letter of Jupiter is Kaph, linking Netzach with Chesed; and Kaph continueth the Path of Peh to Chesed, and is the highest Path now visible to you. It is the Path of aspiration and its planet Jupiter rules also in Sagittarius. Therefore, take the light of the highest for guide, and thus do I reveal the letter Kaph unto you and complete the word:

3RD AD: Peh *(Knocks, gives sign of water).*

HEG: Resh *(Knocks, gives sign of air).*

2ND AD: Kaph *(Knocks, gives sign of fire).*

HIEREUS: Tau *(Knocks, gives sign of earth)*.

ALL: Paroketh *(All make Qabalistic cross saying the words)*.

PHIL: *(Prompted by Third Adept)* In the word Paroketh, in the power of the cross and the pentagram, I claim to behold the Portal of the Vault of the Adepti.

CH. AD: *(Unseen, sounds gong.)* It is the word of the Veil, the Veil of the Tabernacle, of the temple, before the holy of holies, the Veil which was rent asunder. It is the Veil of the four elements of the body of man, which was offered upon the cross for the service of man. *(Chief Adept stands.)* In the word Phrath, in the spirit of service and sacrifice draw nigh.

Second and Third Adepts stand at the Veil. Second shows Philosophus the opening sign.

2ND AD: This is the Sign of the Rending of the Veil, and thus standing, you form the Tau cross.

Philosophus gives the sign. Second and Third Adepts draw back Veil, revealing Chief Adept who stands also in the sign of Tau, with sceptre and white lamp. Second and Third Adepts and Philosophus mount dais. Philosophus if able should stand in sign during offering ritual. Lights turned up. Hiereus and Hegemon stand behind Philosophus, who is between the pillars—Second Adept is to the south and Third Adept to the north.

CH. AD: Freely and of full purpose and with understanding do you offer yourself upon the altar of the spirit?

PHIL: I do.

As they say their words, Hiereus and Hegemon ascend dais to drop their emblems into the brazier. Each officer makes his grade sign as he does so. Chief Adept makes appropriate pentagrams holding up white lamp.

HIEREUS: In the letter Tau. *(Drops salt into brazier.)*

CH. AD: In the letter Heh. *(Does same with incense.)*

HEG: In the letter Resh. *(Does same with rose leaves.)*

CH. AD: In the letter Vau. *(Does same with incense.)*

3RD AD: In the letter Peh. *(Does same with water.)*

CH. AD: In the letter Heh. *(Does same with incense.)*

2ND AD: In the letter Kaph. *(Does same with incense.)*

CH. AD: In the letter Yod. *(Does same with incense.)*

ALL: In the letter Shin. *(Philosophus drops in motto.)*

Chief Adept makes spirit pentagrams over the whole, then stretching out sceptre touches Philosophus on the breast.

CH. AD: May this offering be as the offering of Abel, which ascended unto God.

Philosophus lowers his arms. Chief Adept sits down.

CH. AD: Stretch out your left hand to touch the black pillar, *(done)* the pillar of the First Degree, wherein all was as yet in the darkness of the Path of Tau. This was a period of restriction and of groping, as was shown by the black sash, the sign of the First Degree. Among its symbols were the cross, upon which meditate, that the mysteries of growth and change may become revealed.

Stretch out now your right hand to touch the white pillar, *(done)* the pillar of the Second Degree, wherein is the fire of the Path of Samekh. Its token in our Order is the white sash. Standing thus you are in the point of equilibrium, master of both, lord of the Second Degree, lord of the Paths of the Portal of the Vault of the Adepti—wherefore, in recognition of your achievement, I confer upon you the white sash of probation. *(Third Adept puts on white sash)*. The grip of this degree is the grip of the First Order, but given with the left hand, and represents the Sephirah Chesed, and the white pillar. The sign is given thus—*(gives it)* and symbolizes the rending asunder of a curtain or Veil. The answering sign is given by the converse thus. *(Gives it.)* The password is, as you have been told, Paroketh, which is the Veil of the Tabernacle, and is exchanged by letter thus:

CH. AD: Peh.

PHIL: *(Prompted)* Resh.

CH. AD: Kaph.

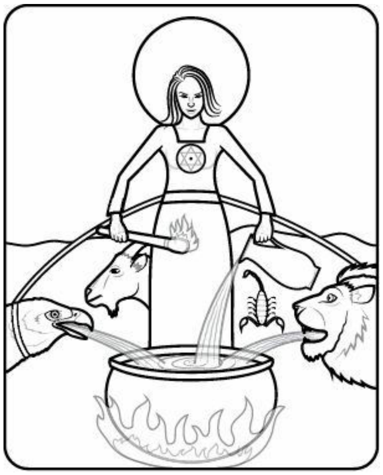
PHIL: Tau.

CH. AD: Further, I give you the word Eth, which crowns the pyramid of the four elements in the 4° = 7 $^{\square}$ grade, and is one symbol of the spirit which converts the cross into the pentagram. Wherefore above my throne is this tablet *(points to the Tablet of Union)* which is called the Tablet of Union, and binds together the four tablets into one under the presidence of the spirit.

Thus far by work of the intellect, and by aid of our rites, have you come. Now must you labour to establish the pentagram in yourself. That it be the pentagram of good, upright and balanced, not the evil and reversed pentagram of the goat of Mendes; to make yourself truly a microcosm reflecting the macrocosm whose symbolic hexagram of Tiphareth presides above you.

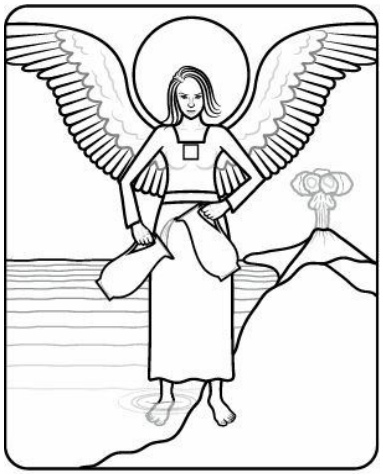
This degree is in one sense attributed to Yesod, base of the Path of probation, Sagittarius. In Yesod is the sphere of Luna, who in her fullness reflects the sun of Tiphareth. The number given to the moon in the 2° = 9$^{\square}$ is nine, but in a more esoteric sense the number of Luna is five, the number of the pentagram and the microcosm.

Chief Adept rises with sceptre and white lamp. Second Adept places the Tablet of Union on the altar in readiness. Hegemon places two forms of *temperance west of the altar. Chief Adept puts white lamp on altar. Officers replace elements before their respective tablets and return to form a cross round the altar.*



Old Tarot Key 14, Temperance

CH. AD: This drawing represents the more ancient form of the fourteenth key of tarot, for which the latter and more usual form of Temperance was soon substituted, as better representing the natural symbolism of the Path of Sagittarius. The earlier figure was considered not so much a representation of this Path alone, as the synthesis of that and the others conjoined. The later figure, therefore, is better adapted to the more restricted meaning. The more ancient form shows a female figure crowned with the crown of five rays, symbolizing the five principles of nature, the concealed spirit and the four elements of earth, air, water, and fire. About her head is a halo of light. On her breast is the sun of Tiphareth. The five-rayed crown further alludes to the five Sephiroth Kether, Chokmah, Binah, Chesed, and Geburah. Chained to her waist are a lion and an eagle, between which is a large cauldron whence arise steam and smoke. The lion represents the fire in Netzach—the blood of the lion—and the eagle represents the water in Hod, the gluten of the eagle—whose reconcilement is made by the air in Yesod, uniting with the volatilised water arising from the cauldron through the influence of the fire beneath it. The chains which link the lion and the eagle to her waist are symbolic of the Paths of Scorpio and Capricornus as shown by the scorpion and the goat in the background. In her right hand, she bears the torch of solar fire elevating and volatilising the water in Hod by the fiery influence of Geburah, while with her left hand, she pours from a vase the waters of Chesed to temper and calm the fires of Netzach.



New 14th Key of Tarot, Temperance

This later form is the usual figure of Temperance, symbolizing in a more restricted form than the preceding, the peculiar properties of this Path. It represents an angel with the solar emblem of Tiphareth on her brow and wings of the aerial and volatilising nature, pouring together the fluidic fire and the fiery water—thus combining, harmonising, and temperating those opposing elements.

One foot rests on dry and volcanic land, in the background of which is a volcano whence issues an eruption. The other foot is in the water by whose border springs fresh vegetation, contrasting strongly with the arid and dry nature of the distant land. On her breast is a square, the emblem of rectitude. The whole figure is a representation of that straight and narrow way of which it is said “few there be that find it” which alone leads to the higher and glorified life. For to pursue that steady and tranquil mean between two opposing forces, is indeed difficult, and many are the temptations to turn aside either to the right or to the left—wherein, remember, are but to be found the menacing symbols of Death and the Devil.

The twenty-fifth Path of the Sepher Yetzirah to which the tarot key of Temperance is referred, is called the intelligence of probation, and it is so called because it is the primary temptation by which the Creator tries all righteous persons. That is, that in it, there is ever present the temptation to turn aside to the one hand or the other.

Second and Third Adepts give cup and red lamp to Philosophus and prompt him to hold them in form of Tau cross.

CH. AD: Let this remind you once more, that only in and by the reconciliation of opposing forces is the pathway made to true occult knowledge and practical power. Good alone is mighty and truth alone shall prevail. Evil is but weakness and the power of evil magic exists but in the contest of unbalanced forces, which in the end will destroy and ruin him who hath subjugated himself thereto. As it is said, "Stoop not down, for a precipice lieth beneath the earth—a descent of seven steps; and therein is established the throne of an evil and fatal force. Stoop not down unto that dark and lurid world. Defile not thy brilliant flame with the earthy dross of matter. Stoop not down, for its splendour is but seeming, it is but the habitation of the sons of the unhappy."

Second and Third Adepts take back red lamp and cup and restore them to their tablets. On the altar is the white lamp and the Tablet of Union. Philosophus is seated west of altar. Second and Third Adepts return to places. Hiereus goes to north, Hegemon to south. Chief Adept returns to throne in east, takes up the Banner of the East and Hierophant's lamen.

CH. AD: Seeing that you are now lord of the Paths of the Portal of the Vault of the Adepti, and are entered into the Second Degree, approaching the Second or Inner Order, it is fitting that you should have the knowledge of these emblems to complete, as far as may be, your understanding of the powers of the officers of the First or Outer Order. Both refer in natural

> succession of numbers to the six following the five. Thus all progress is by steps, gradual and secure. The inner revelation may come suddenly to some, even in the twinkling of an eye or it may be after long waiting—a slow and gradual process from the beginning, yet ever the liquid must be prepared to the point of saturation.

The Hierophant’s lamen is a synthesis of Tiphareth, to which the Calvary Cross of six squares, forming the cube opened out, is fitly referred. The two colours, red and green, the most active and the most passive, whose conjunction points out the practical application of the knowledge of equilibrium, are symbolic of the reconciliation of the celestial essences of fire and water, for the reconciling yellow unites with blue in green, which is the complementary colour to red, and with red in orange, which is the complementary colour to blue. The small inner circle placed upon the cross alludes to the rose that is conjoined therewith in the symbolism of the Rose and the Cross of our Order.

The field of the Banner of the East is white, the colour of light and purity. As in the previous case, the Calvary Cross of six squares is the number six of Tiphareth, the yellow cross of solar gold, and the cubical stone bearing in its centre the sacred Tau of life, and having bound together upon it the form of the macrocosmic hexagram, the red triangle of fire and the blue triangle of water—the Ruach Elohim and the waters of creation. The six angles of the hexagram described upon the Tree of Life will give the planets referred to it as follows: Daath, Saturn; Chesed, Jupiter; Geburah, Mars; Netzach, Venus; Hod, Mercury; Yesod, Luna—while in the centre is the sun of Tiphareth.

Upon my breast is a symbol, which, O lord of the Paths of the Portal of the Adepti, is as yet unknown to you. It is no symbol of the Order of the Stella Matutina, nor of the First or Outer Order, nor even of your degree. It is the symbol of the red rose and the cross of gold, uniting the powers of the four and five and of the six within itself; but to learn its full meaning, it is needful that you be admitted to the fellowship of that other Order to which the Stella

Matutina is one of the Veils. Of this matter, you have no right to speak to any below your degree.

Admission further can be earned no more by excellence in intellectual learning alone, though that also is required of you. In token that all true knowledge cometh of grace, not of right, such admission is granted, not on demand, but at the discretion of the greatly honoured chiefs of the Second Order. Moreover, an interval of nine months must elapse before the Portal is again opened to you. Nine is the number of Luna in Yesod, nine lunar months are the period of gestation before birth. Five is the number of the pentagram of the Microcosm, the esoteric lunar number—the number of the spirit and the four elements—of the soul entering the body. Nine multiplied by five yields forty-five, the number of Yesod, and the supreme number of the square of Saturn, as the triad expanded into matter.

Closing of the Portal Grade

CH. AD: *(Knocks)* Very honoured fratres and sorores, assist me to close the Portal of the Vault of the Adepti.

All rise.

Honoured Hiereus, see that the entrance is properly guarded.

HIEREUS: Very honoured Chief Adept, the entrance is properly guarded.

CH. AD: Very honoured fratres and sorores, give the signs of the Neophyte, Zelator, Theoricus, Practicus, and Philosophus. Give the Sign of the Rending of the Veil. Give the Sign of the Closing of the Veil. Very honoured Second Adept, what is the word?

2ND AD: Peh.

CH. AD: Resh.

2ND AD: Kaph.

CH. AD: Tau.

2ND AD: The whole word is Paroketh, which is the Veil of the Tabernacle.

CH. AD: In and by that word, I declare the Portal of the Vault of the Adepti duly closed.

Chief Adept draws curtain. Officers take up their stations before elemental tablets. Chief Adept stands west of the altar, facing east. Philosophus stands behind him.

CH. AD: In the power of the name Yod Heh Vau Heh and in the might of the concealed name Yeheshua, in the symbol of the Tablet of Union and by the word Eth, spirits of the five elements, adore your Creator.

At the word "depart" below each officer simultaneously makes banishing pentagram of his own element before the tablet, ending with grade sign.

CH. AD: Depart in peace unto your habitations. May there be peace between us and you, and be ye ready to come when you are called.

Chief Adept makes banishing pentagram of spirit and gives L.V.X. signs. All face east and make Qabalistic cross all saying together:

ALL: Unto Thee, Tetragrammaton, be ascribed Malkuth, Geburah, Gedulah, unto the ages, Amen.

CH. AD: וווו ו

2ND AD: וווו ו

3RD AD: וווו ו

HIEREUS: וווו ו

HEG: וווו ו

[contents]

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1. Note by JMG: John 3:5.

2. Note by JMG: This Enochian invocation is again written out in a form suitable for pronunciation. The correct spelling is: *Ol sonf vorsag goho iad balt. Lexarph comanan tabitom. Odo cicle qaa piap*

piamol od vaoan. See the Book of the Concourse of the Forces, pages 787–792, for details.

3. Note by JMG: That is, removes the Veil from it so that it shines freely. This is done by Philosophus with each of the elemental lamps.

4. Note by JMG: That is, six can be divided evenly into 1, 2, and 2 parts, and 1 + 2 + 3 = 6. Number properties of this kind were much used in ancient, medieval, and Renaissance magic.

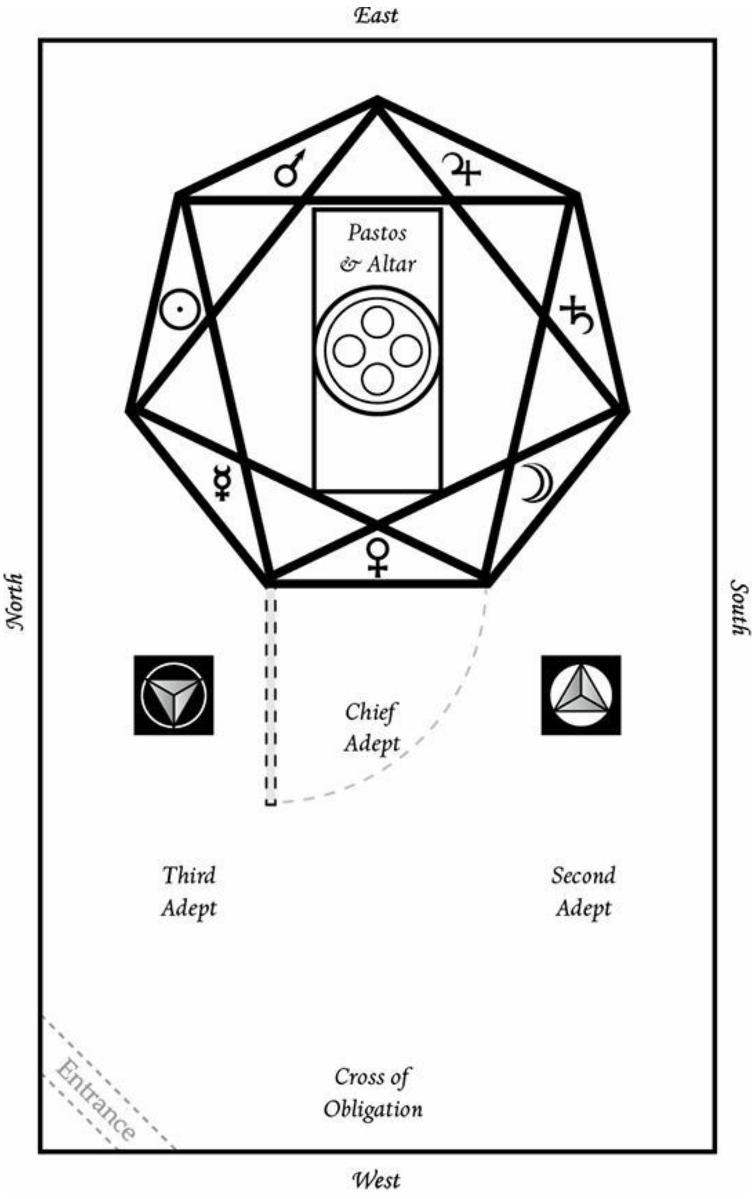
5. Note by JMG: That is, the sum of the Hebrew letters of the word “Malkuth” is 496, and this number is also equal to the sum of its factors.

6. Note by JMG: An interesting echo of older versions of the ritual work; in the ritual of the twenty-seventh Path as presented by Regardie, the vision of Nebuchadnezzar does not appear.

7. Note by JMG: Psalm 103:13.

8. Note by JMG: Psalm 103:5.

CEREMONY OF THE 5° = 6□ GRADE OF ADEPTUS MINOR


East
♂
♃
Pastos
& Altar
☉
♄
☿
☽
♀
North
South
Chief
Adept
Third
Adept
Second
Adept
Entrance
Cross of
Obligation
West

Adeptus Minor Temple, First Point

Officers Required—

Chief Adept: 7° = 4□, Merciful Exempt Adept
Second Adept: 6° = 5□, Mighty Adeptus Major
Third Adept: 5° = 6□, Associate Adeptus Minor

Introducer of the Candidate: Hodos Chamelionis

These officers should have attained at least these ranks and may be of higher grade. Men and women are equally eligible for any of these offices. The ordinary members are entitled very honoured fratres et sorores.

This ceremony is divided into three points.

Robes:

Chief Adept (blue and purple, with winged sphere wand)

Second Adept (red and orange, with phoenix wand)

Third Adept (yellow and rose pink, with lotus wand)

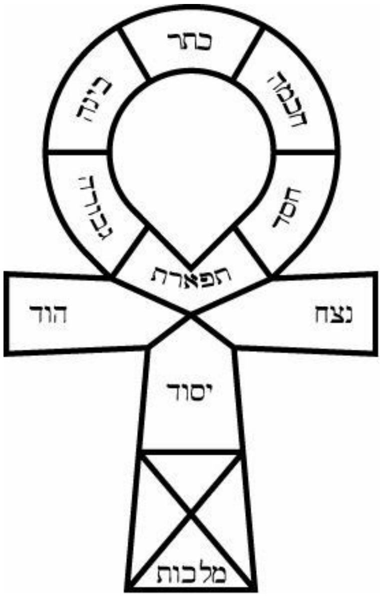
All may wear yellow shoes or shoes to match robes. Candidates should have crossed sashes, declaration, and recommendation signed by two chiefs. Admission badges are the lamen of Hiereus and the sword and serpent.

List of requirements—

For candidates: black sash and white sash, black robe and cords, admission badges, attestation of examinations and recommendations.

On altar: ¾ cup of wine, candle, crucifix, chain, dagger, crook and scourge, incense, cross.

Each officer carries a crux ansata on his left wrist.



Crux Ansata: Each section of
the Crux Ansata is coloured
according to the Queen Scale
of the Sephiroth.

Opening of the 5° = 6□ Grade

Chief Adept knocks. All rise.

CH. AD: ו

2ND AD: ו

3RD AD: ו

CH. AD: ו

3RD AD: ו

2ND AD: ו

CH. AD: *Avete, Fratres et Sorores*.

2ND AD: *Roseae Rubeae*.

3RD AD: *Et Aureae Crucis*.

CH. AD: Very honoured fratres et sorores, assist me to open the Tomb of the Adepti. Associate Adeptus Minor, see that the Portal is closed and guarded.

Third Adept does so and salutes.

3RD AD: Merciful Exempt Adept, the Portal of the Vault is closed and guarded.

CH. AD: Mighty Adeptus Major, by what sign hast thou entered the Portal?

2ND AD: By the Sign of the Rending Asunder of the Veil. *(Gives it.)*

CH. AD: Associate Adeptus Minor, by what sign hast thou closed the Portal?

3RD AD: By the Sign of the Closing of the Veil. *(Gives it.)*

2ND AD: Peh.

3RD AD: Resh.

2ND AD: Kaph.

3RD AD: Tau.

3RD AD: Which is the Veil of the Sanctum Sanctorum.

2ND AD: The mystic number of this grade is twenty-one.

CH. AD: Associate Adeptus Minor, what is the password formed therefrom?

3RD AD: Aleph.

CH. AD: Heh.

3RD AD: Yod.

CH. AD: Heh.

3RD AD: Eheieh.

2ND AD: The Tomb of the Adepti is the symbolic burying place of Christian Rosenkreutz, which he made to represent the universe.[9]

3RD AD: He is buried in the centre of the heptagonal sides and beneath the altar, his head being towards the east.

2ND AD: He is buried in the centre because that is the point of balanced forces.

3RD AD: The mystic name of Christian Rosenkreutz signifies the Rose and Cross of Christ—the fadeless rose of creation, the immortal cross of light.

2ND AD: This place was entitled by our still more ancient fratres and sorores, the tomb of Osiris Onnophris, the justified one.

3RD AD: The shape of the tomb is that of an equilateral heptagon, a figure of seven sides.

2ND AD: The seven sides allude to the seven lower Sephiroth, the seven palaces, and the seven days of creation. Seven is the height above. Seven is the depth beneath.

3RD AD: The tomb is symbolically situated in the centre of the earth, in the mountain of the caverns, the mystic mountain of Abiegnus.

3RD AD: The meaning of this title of Abiegnus—Abi-Agnus, lamb of the Father. It is by metathesis Abi-Genos, born of the Father. Bia-Genos, strength of our race, and the four words make the sentence: Abiegnus Abi-Agnus Abi-Genos Bia-Genos. “Mountain of the lamb of the Father, and the strength of our race.” I.A.O. Yeheshua. Such are the words.

All salute with 5° = $6^{\square}$ *signs.*

CH. AD: Mighty Adeptus Major, what is the key to this tomb?

2ND AD: The Rose and the Cross, which resume the life of nature, and the powers hidden in the word I.N.R.I.

3RD AD: The emblem which we bear in our left hands is a form of the Rose and the Cross, the ancient crux ansata, or Egyptian symbol of life.

2ND AD: It represents the force of the ten Sephiroth in nature, divided into a hexad and a tetrad. The oval embraces the first six Sephiroth, and the Tau cross of the lower four answering to the four elements.

CH. AD: Associate Adeptus Minor, what is the emblem which I bear upon my breast?

3RD AD: The complete symbol of the Rose and Cross.

CH. AD: Mighty Adeptus Major, what is its meaning?

2ND AD: It is the key of sigils and rituals and represents the force of the twenty-two letters in nature, as divided into a three, a seven, and a twelve. Many and great are its mysteries.

3RD AD: I bear a simple wand, having the colours of the twelve signs of the zodiac between light and darkness, and surmounted by the lotus flower of Isis. It symbolizes the development of creation.

2ND AD: Mine is a wand terminating in the symbol of the binary, and surmounted by the Tau cross of life, or the head of the phoenix, sacred to

Osiris. The seven colours of the rainbow between light and darkness are attributed to the planets. It symbolizes rebirth and resurrection from death.

CH. AD: My wand is surmounted by the winged globe, around which the twin serpents of Egypt twine. It symbolizes the equilibriated force of the spirit and the four elements beneath the everlasting wings of the Holy One.

Associate Adeptus Minor, what are the words inscribed upon the door of the tomb? And how is it guarded?

3RD AD: *Post centum viginti annos patebo*. After 120 years I shall open. The door is guarded by the elemental tablets and the Kerubic emblems.

CH. AD: To the 120 years are referred symbolically the five grades of the First Order, and to the revolution of the powers of the pentagram. Also the five preparatory examinations for this grade. It is written “His days shall be 120 years,” and 120 divided by 5 equals 24, the number of hours in a day, and of the thrones of the elders in the Apocalypse. Further, 120 equals the number of the ten Sephiroth multiplied by that of the zodiac, whose key is the working of the spirit and the four elements, typified in the wand which I bear.

All face west. Chief Adept opens the door wide, passes to east or head of Pastos of C.R.C., and faces west. Second Adept enters and passes to south facing north. Third Adept enters and passes to north facing south. Other members remain without, but Hodos may enter vault to form fourth side in making signs. The three officers raise their wands to form pyramid above altar, cruces touching below wands.

CH. AD: Let us analyse the key word. I.

2ND AD: N.

3RD AD: R.

ALL: I.

CH. AD: Yod.

2ND AD: Nun.

3RD AD: Resh.

ALL: Yod.

CH. AD: Virgo, Isis, mighty mother.

2ND AD: Scorpio, Apophis, destroyer.

3RD AD: Sol, Osiris, slain and risen.

ALL: Isis, Apophis, Osiris—I.A.O.

All separate wands and cruces and give sign of cross.

ALL: The Sign of Osiris Slain.

CH. AD: L—The Sign of the Mourning of Isis. *(With bowed head)*

2ND AD: V—The Sign of Typhon and Apophis. *(With head erect)*

3RD AD: X—The Sign of Osiris Risen. *(With head bowed)*

ALL: L.V.X., the light of the cross. *(Saluting sign and head bowed)*

All quit tomb and return to previous places.

CH. AD: In the grand word *Yeheshua*, by the keyword, I.N.R.I., and through the concealed word *Lux*, I have opened the tomb of the Adepti.

All present give L.V.X. signs.

First Point

The tomb is prepared as before, but closed, and curtains drawn. Chief Adept is not seen as such; Second Adept is principal officer, Third is Associate Adept, introducing adept is Hodos Chamelionis.

2ND AD: Very honoured fratres et sorores, our honoured Frater *(name)*, lord of the twenty-fourth, twenty-fifth, and twenty-sixth Paths of the Portal of the Vault of the Adepti, is a candidate for admission to the Second Order, and is waiting without.

Very honoured Frater Hodos Chamelionis, prepare the aspirant and act as his introducer. Associate Adeptus Minor, guard the hither side of the Portal, and admit them in due form.

Aspirant is prepared by making him wear Portal sash across that of the 4° = 7 □. He carries lamen of Hiereus, recommendation from the chiefs of his temple, a certificate of having passed the requisite examinations, and a written out speech.

3RD AD: *(Opening door)* Whom bringest thou here with thee?

Aspirant: *(Loudly and firmly)* Hear ye all that I, the honoured Frater *(motto)* stand before you, being a member of the 4° = 7 □ grade of the First Order, the highest grade of the Stella Matutina in the Outer, a Philosophus; one qualified to fill the important post of Hiereus in a temple of the First Order, one who hath passed the five examinations prescribed between the First and Second Orders, and hath been declared lord of the twenty-fourth, twenty-fifth, and twenty-sixth Paths in the Portal of the Adepti. I bear a written recommendation from the chiefs of my temple guaranteeing my qualifications, honour, and fidelity; as also an attestation of my having passed the pentagonal examination. By virtue of these honours and dignities, I now come to demand my reception and acknowledgement as an Adeptus Minor of the 5° = 6□ grade of the Second Order.

2ND AD: O Aspirant! It is written that he who exalteth himself shall be abased, but that he who humbleth himself shall be exalted, and that blessed are the poor in spirit for theirs is the kingdom of heaven. It is not by proclamation of honours and dignities, great though they may be, that thou canst gain admission to the Tomb of the Adepti of the Rose of Ruby and the Cross of Gold, but only by that humility and purity of spirit that befitteth the aspirant unto higher things.

Associate Adeptus Minor, bring unto me the recommendation and attestation which he beareth; and test thou his knowledge ere he be rejected for the sins of presumption and spiritual pride.

3RD AD: Thou knowest the arrangement of the ten Sephiroth on the Tree of Life; now what symbolic weapon doth their natural succession form?

Aspirant answers unprompted.

3RD AD: And what symbolic creature is traced by the natural succession of the Paths?

Aspirant answers unprompted.

2ND AD: O Aspirant, let this be a sign unto thee. For the flaming sword and the serpent of wisdom shall be the symbol which shall procure thee admission. Return thou then, and divest thyself of these ornaments. They are not humble enough to entitle thee to be received. Very honoured Frater Hodos Chamelionis, clothe him in the black robe of mourning. Let his hands be bound behind his back, symbolic of the binding force of his obligations, and put a chain about his neck, the emblem of repentance and humility.

HODOS: Mighty Adeptus Major, it shall be done.

Hodos Chamelionis salutes and retires with aspirant, strips him of all ornaments, brings him back to door in plain black robe, roped and carrying diagram of sword and serpent. Gives one gentle knock. Third Adept opens door, saying:

3RD AD: By the aid of what symbol do ye seek admission?

HODOS: *(Shows diagram.)* By the aid of the flaming sword and the serpent of wisdom.

Third Adept takes badge, admits them, and recloses door.

2ND AD: Whom bringest thou there?

HODOS: Mighty Adeptus Major, I bring with me one who has passed the trial of humiliation and who humbly desireth admission to the tomb of the mystical mountain.

2ND AD: Let the aspirant be assisted to kneel.

Aspirant is brought to curtained door of tomb between Third Adept and Hodos Chamelionis. All face east and kneel.

2ND AD: From Thine hand, O Lord, cometh all good. The characters of nature with Thy fingers Thou hast traced; but none can read them unless he hath been taught in Thy school. Therefore, even as servants look unto the hands of their masters and handmaidens unto their mistresses, even so our eyes look unto Thee, for Thou alone art our help. O Lord our God, who should not extol Thee? Who should not praise Thee?

All is from Thee—all belongeth unto Thee. Either Thy love or Thy anger all must again re-enter. Nothing canst Thou lose, for all must tend unto Thy honour and majesty.

Thou art Lord alone, and there is none beside Thee. Thou dost what Thou wilt with Thy mighty arm, and none can escape from Thee. Thou alone helpest in their necessity the humble, the meek-hearted, and the poor, who submit themselves unto Thee; and whosoever humbleth himself in dust and ashes before Thee, unto such a one Thou art propitious.

Who should not praise Thee, then, O Lord of the Universe, unto whom there is none like? Whose dwelling is in heaven, and in every virtuous and God-fearing heart. O God the vast one, Thou art in all things. O nature, Thou self from nothing, for what else can I call Thee? In myself I am nothing. In Thee I am self, and exist in Thy selfhood from nothing. Live Thou in me, and bring me unto that self which is in Thee. Amen.

Let the hands of the aspirant be unbound.

This is done. Aspirant remains kneeling. Officers rise.

3RD AD: Think not, O Aspirant, that the trial of humility through which thou hast passed, was ordained but to jest with thy feelings. Far from us be any such design. But it was intended to point out to thee that the truly wise man is but little in his own eyes, however great his attainments may appear to the ignorant, and that even the highest intellectual achievements are but as nothing in the sight of the Lord of the Universe, for He looketh at the heart. It is written: “When I consider the heavens, the work of Thy fingers, the moon and stars which Thou hast ordained, what is man that Thou art mindful of him, or the son of man that Thou visitest him?”[10] And couldst thou even attain unto the height of a god upon this earth, how small and insignificant yet wouldst thou be in the presence of God the vast one.

2ND AD: Rise, then, O Aspirant of the Rose of Ruby and the Cross of Gold. Rise, glorified by suffering. Rise, purified by humility.

Aspirant rises.

2ND AD: Despise not sadness, and hate not suffering, for they are the initiators of the heart; the black robe of mourning which thou wearest is at once the symbol of sorrow and of strength. Boast not thyself above thy brother if he hath fallen, for how knowest thou that thou couldst have withstood the same temptation? Slander not, and revile not. If thou canst not praise, do not condemn. When thou seest another in trouble and humiliation, even though he be thy enemy, remember the time of thy own humiliation when thou didst kneel before the door of the tomb, clothed in the robe of mourning, with the chain of affliction about thy neck, and thy hands bound behind thy back, and rejoice not at his fall.

And in thine intercourse with the members of our Order, let thy hand given unto another be a sincere and genuine pledge of fraternity. Respect his or her secrets and feelings as thou wouldst respect thine own. Bear with one another and forgive one another, even as the Master hath said.

Very honoured Frater Hodos Chamelionis, what is the symbolic age of the aspirant?

HODOS: His days are 120 years.

2ND AD: It is written: “My spirit shall not always strive with man, seeing that he also is flesh, yet his days shall be 120 years.”[11]

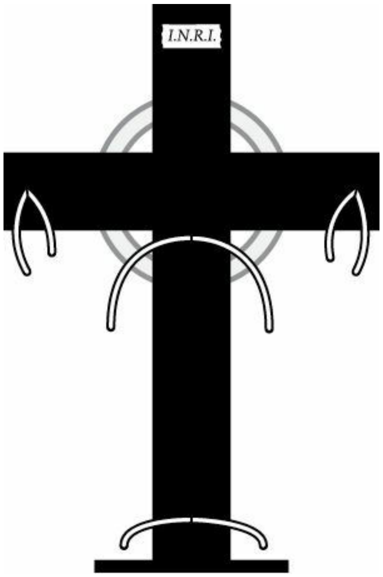
Associate Adeptus Minor, unto what do those 120 years of the aspirant’s symbolic age correspond?

3RD AD: To the five grades of the First Order through which it is necessary for the aspirant to have passed before he can enter the tomb of the sacred mountain. For the three months’ interval between the grades of Practicus and Philosophus are the regimen of the elements; and the seven months between the Philosophus and the Portal symbolize the regimen of the planets; while the elements and the planets both work in the zodiac; so that three plus seven multiplied by twelve yieldeth the number 120.

2ND AD: O Aspirant, ere thou canst enter the tomb of the Adepti of the Rose of Ruby and the Cross of Gold, it is necessary to take a solemn obligation of secrecy, fidelity, fraternity, and justice. But as in all the previous obligations, there is nothing contained therein contrary to thy civil, moral, or religious duties. Art thou willing to take such a pledge?

ASPIRANT: I am.

2ND AD: Let the aspirant be bound to the Cross of Suffering.



Cross of Suffering

The aspirant is led to the cross, and his hands are put through the running nooses and cords are bound about his waist and feet. Two adepti stand on either side to support him, and Third Adept takes his place ready to hand cup and dagger to Second Adept, who stands in front of and facing aspirant.

Second Adept holds out rose crucifix to aspirant, saying:

2ND AD: The symbol of suffering is the symbol of strength. Wherefore bound as thou art, strive to raise this holy symbol in thy hands, for he that will not strive shall not attain.

Aspirant takes crucifix in both hands, the cords being allowed to run out long enough to allow him to do so.

2ND AD: I invoke thee, the great avenging angel Hua, in the divine name I.A.O., that thou mayest invisibly place thy hand upon the head of the aspirant in attestation of his obligation.

Second Adept raises his hands on high to invoke the force; then lowers them and takes crucifix which is replaced by Third Adept on altar. Aspirant is now bound more firmly to the cross.

2ND AD: Repeat after me your sacramental name, and say:

(Kether) I, *(motto)*, a member of the Body of Christ, do this day spiritually bind myself, even as I am now bound physically upon the Cross of Suffering.

(Chokmah) That I will to the utmost lead a pure and unselfish life and will prove myself a faithful and devoted servant of this Order.

(Binah) That I will keep secret all things connected with the Order, and its secret knowledge, from the whole world, equally from him who is a member of the First Order of the Stella Matutina, as from an uninitiated person, and that I will maintain the veil of strict secrecy between the First and Second Orders.

(Chesed) That I will uphold to the utmost the authority of the chiefs of the Order, and that I will not initiate or advance any person in the First Order, either secretly or in open temple, without due authorization and permission; that I will neither recommend a candidate for admission to the First Order without due judgment and assurance that he or she is worthy of so great confidence and honour, nor unduly press any person to become a candidate; and that I will superintend any examination of members of lower grades without fear or favour in any way, so that our high standard of knowledge be not lowered by my instrumentality; and I further undertake to see that the necessary interval of time between the grades of Practicus and Philosophus and between the latter grade and the Portal, be, when possible, maintained.

(Geburah) Furthermore, that I will perform all practical work connected with this Order in a place concealed and apart from the gaze of the outer and uninitiated world, and that I will not display our magical implements, nor reveal the use of the same, but will keep secret this inner Rosicrucian knowledge even as the same hath been kept secret through the ages; that I will not make any symbol or talisman in the flashing colours for any uninitiated person without a special permission from the chiefs of the Order. That I will only perform any practical magic before the uninitiated which is of a simple and already well-known nature; and that I will show them no secret mode of working whatsoever, keeping strictly concealed from them our modes of tarot and other divination, of clairvoyance, of astral projection, of the consecration of talismans and symbols, and the rituals of the pentagram and hexagram, and most especially of the use and attribution of the flashing colours, and the vibratory mode of pronouncing the divine names.

2ND AD: *(Tiphareth)* I further promise and swear that with the divine permission I will, from this day forward, apply myself to the Great Work—which is, to purify and exalt my spiritual nature so that with the divine aid I may at length attain to be more than human, and thus gradually raise and unite myself to my higher and divine genius, and that in this event I will not abuse the great power entrusted to me.

(Netzach) I furthermore solemnly pledge myself never to work at any important symbol without first invocating the highest divine names connected therewith, and especially not to debase my knowledge of practical magic to purposes of evil and self-seeking, and low material gain or pleasure, and if I do this, notwithstanding this my oath, I invoke the avenging angel Hua, that the evil and material may react on me.

(Hod) I further promise to support the admission of both sexes to our Order, on a perfect equality, and that I will always display brotherly love and forbearance towards the members of the whole Order, neither slandering nor evil-speaking, nor repeating nor tale-bearing, whereby strife and ill-feeling may be engendered.

(Yesod) I also undertake to work unassisted at the subjects prescribed for study in the various practical grades from Zelator Adeptus Minor to Adept Adeptus Minor, on pain of being degraded to that of Lord of the Paths of the Portal only.

(Malkuth) Finally, if in my travels I should meet a stranger who professes to be a member of the Rosicrucian Order, I will examine him with care before acknowledging him to be such.

Such are the words of this my obligation as an Adeptus Minor, whereunto I pledge myself in the presence of the Divine One, and of the great avenging angel, Hua, and if I fail herein, may my rose be disintegrated and my power in magic cease.

Third Adept hands dagger to Second Adept and holds cup conveniently for him. Second Adept dips point of dagger in wine and makes crosses on aspirant, on brow, feet, right hand, left hand, and heart, saying:

(for brow) There are three that bear witness in heaven; the Father, the Word, and the Holy Spirit, and these three are one.

(for feet) There are three that bear witness on earth; the spirit, the water, and the blood, and these three agree in one.

(right hand) Except ye be born of water and the spirit, ye cannot enter the kingdom of Heaven.

(left hand) If ye be crucified with Christ, ye shall also reign with Him.
He marks heart in silence, then says:

2ND AD: Let the aspirant be released from the Cross of Suffering. It is written, that he who humbleth himself shall be exalted.

Very honoured Frater Hodos Chamelionis, remove from the aspirant the chain of humility and the robe of mourning, and re-invest him with the crossed sashes.
This is done.

3RD AD: Know, then, O Aspirant, that the mysteries of the Rose and the Cross have existed from time immemorial, and that the rites were practiced, and the wisdom taught, in Egypt, Eleusis, Samothrace, Persia, Chaldea, and India, and in far more ancient lands.

The story of the introduction of these mysteries into medieval Europe has thus been handed down to us.

In 1378 was born the chief and originator of our fraternity in Europe. He was of noble German family, but poor, and in the fifth year of his age was placed in a cloister where he learned both Greek and Latin. While yet a youth he accompanied a certain brother P.A.L. on a pilgrimage to the Holy Land, but the latter, dying at Cyprus, he himself went to Damascus. There was then in Arabia a temple of the Order which was called in the Hebrew tongue "Damkar" (דמכר), that is, "The Blood of the Lamb." There he was duly initiated and took the mystic title Christian Rosenkreutz, or Christian of the Rosy Cross. He then so far improved his knowledge of the Arabian tongue that in the following year he translated the book *M* into Latin, which he afterwards brought back with him to Europe.

After three years he went on into Egypt, where there was another temple of the Order. There he remained for a time still studying the mysteries of nature. After this, he travelled by sea to the city of Fessa, where he was welcomed at the temple there established, and he there obtained the knowledge and the acquaintance of the habitants of the elements, who revealed unto him many of their secrets. Of the fraternity he confessed that they had not retained their wisdom in its primal purity, and that their Kabala was to a certain extent altered to their religion. Nevertheless, he learned much there. After a stay of two years he came to Spain, where he endeavoured to reform the errors of the learned according to the pure knowledge he had received. But it was to them a laughing matter, and they reviled and rejected him, even as the prophets of old were rejected. Thus also was he treated by those of his own and other nations when he showed them the errors that had crept into their religions. So, after five years residence in Germany, he initiated three of his former monastic brethren, Fratres G.W., I.A., and I.O., who had more knowledge than many others at that time. And by these four was made the foundation of the Fraternity in Europe.

3RD AD: These worked and studied at the writings and other knowledge which C.R.C. had brought with him, and by them was some of the magical language transcribed (which is that of the elemental tablets) and a dictionary thereof made; and the rituals and part of the book *M* were transcribed.

For the true Order of the Rose Cross descendeth into the depths, and ascendeth into the heights—even unto the throne of God Himself—and includeth even archangels, angels, and spirits.

These four fratres also erected a building to serve for the temple and headquarters of their Order, and called it the Collegium ad Spiritum Sanctum, or the College of the Holy Spirit. This being now finished, and the work of establishing the Order extremely heavy, and because they devoted much time to the healing of those sick and possessed, who resorted to them, they initiated four others, *viz.*, Fratres R.C. (the son of the deceased father's brother of C.R.C.), C.B. a skillful artist, G.C., and P.D., who was to be Cancellarius; all being Germans except I.A., and now eight in number. Their agreement was:

1. That none of them should profess any other thing, than but to cure the sick, and that freely.
2. That they should not be constrained to wear any distinctive dress, but therein follow the custom of the country.
3. That every year on the day of Corpus Christi, they should meet at the Collegium ad Spiritum Sanctum or write the cause of absence.
4. Every one should look for some worthy person of either sex, who after his decease might succeed him.
5. The word R.C. to be their mark, seal, and character.
6. The Fraternity to remain secret for one hundred years.

Five of the fratres were to travel in different countries, and two were to remain with Christian Rosenkreutz.

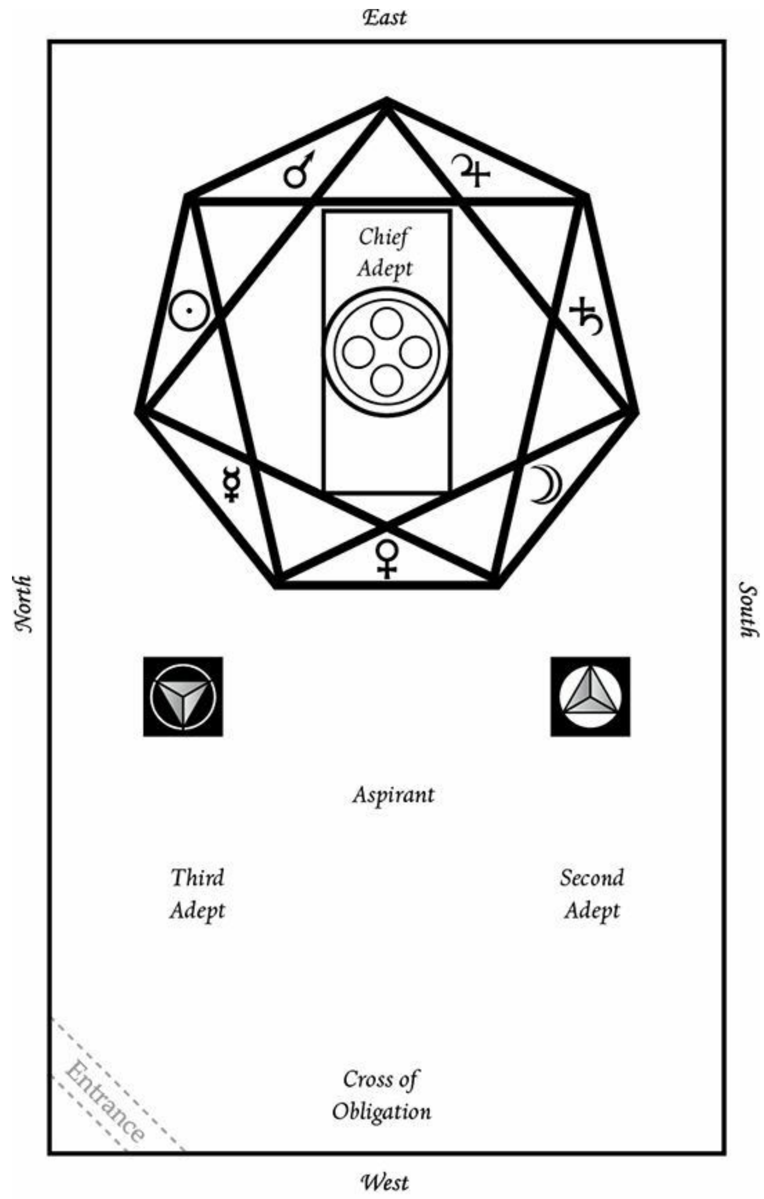
2ND AD: Frater I.O. was the first to die, and then in England where he had wrought many wonderful cures. He was an expert Kabbalist as his book *H* witnesseth. His death had been previously foretold him by C.R.C. But those who were later admitted were of the First Order, and knew not when C.R. died, and save what they learned from Frater A., the sucessor of D. of the Second Order and from their library after his death, knew little of the earlier and higher members, and of the founder, nor yet whether those of the Second Order were admitted to the wisdom of the highest members. The discovery then of the tomb wherein that highly illuminated man of god, our Father C.R.C., was buried occurred as follows:

After Frater A. died in Gallia Narbonensi, there succeeded in his place Frater N.N. He, while repairing a part of the building of the College of the Holy Spirit, endeavoured to remove a brass memorial tablet which bore the names of certain brethren, and some other things. In this tablet was the head of a strong nail or bolt, so that when the tablet was forcibly wrenched away it pulled with it a large stone which thus partially uncovered a secret door, *(he draws back curtain, revealing door)*; upon which was inscribed in large letters “Post CXX Annos Patebo”—After a hundred and twenty years I shall open, with the year of our Lord under, 1484. Frater N.N. and those with him then cleared away the rest of the brickwork, but let it remain that night unopened as they wished first to consult the Rota.

3RD AD: You will now quit the Portal for a short time, and on your return the ceremony of opening the tomb will be proceeded with. Take with you this wand and crux ansata, which will ensure your readmission.

Aspirant goes out, carrying the wand and crux of Chief Adept.

Second Point


East
Chief
Adept
North
South
Aspirant
Third
Adept
Second
Adept
Entrance
Cross of
Obligation
West

Adeptus Minor Temple, Second Point

Prepare tomb as in diagram. Chief Adept lies in Pastos on his back to represent C.R.C. He is clothed in full regalia; on his breast is the complete symbol of the Rosy Cross suspended from the double phoenix collar. His arms are crossed on breast, and he holds crook and scourge; between them lies the book T. *Lid of Pastos closed and circular altar stands over it. Other adepti outside tomb as before. On the altar are replaced Rose Cross, cup of wine, chain, and dagger.*

2ND AD: Associate Adeptus Minor, let the aspirant now be admitted.

Third Adept opens the door and admits aspirant, who carries wand and crux of Chief Adept. He is placed in front of and facing vault door.

2ND AD: Before the door of the tomb, as symbolic guardians, are the elemental tablets and the Kerubic emblems, even as before the mystical gate of Eden stood the watchful Kerubim and the sword of flame. These Kerubic emblems be the powers of the angles of the tablets. The circle represents the four angles bound together in each tablet through the operation of the all-pervading spirit, while the cross within forms with its spokes the wheels of Ezekiel's vision; and therefore are the cross and the circle white to represent the purity of the divine spirit. And inasmuch as we do not find the elements unmixed, but each bound together with each—so that in the air we find not only that which is subtle and tenuous, but also the qualities of heat, moisture, and dryness, bound together in that all-wandering element; and further also that in fire, water, and earth we find the same mixture of nature—therefore the four elements are bound to each Kerubic emblem counterchanged with the colour of the element wherein they operate; even as in the vision of Ezekiel each Kerub had four faces and four wings. Forget not therefore that the tablets and the Kerubim are the guardians of the tomb of the Adepti. Let thy tongue keep silence on our mysteries. Restrain even the thought of thy heart lest a bird of the air carry the matter.

3RD AD: Upon more closely examining the door of the tomb, you will perceive, even as Frater N.N. and those with him did perceive, that beneath the CXX in the inscription were placed the characters IX thus:

POST CXX ANNOS PATEBO

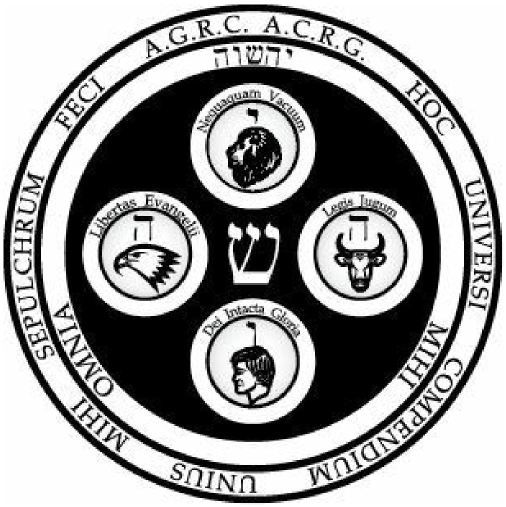
IX

being equivalent to Post Annos Lux Crucis Patebo. At the end of 120 years, I, the light of the cross, will disclose myself. For the letters forming L.V.X.

are made from the dismembered and conjoined angles of the cross and 120 is the product of the numbers from one to five, multiplied in regular progression, which number five is symbolized in the cross with four extremities and one centre point.

2ND AD: On the following morning, Frater N.N. and his companions forced open the door *(he opens it wide)* and there appeared to their sight a tomb of seven sides and seven corners. Every side was five feet broad, and eight feet high, even as the same is faithfully represented before you.

Second Adept enters and passes by north to east of Vault and turns to face west. Third Adept places aspirant on north facing south and takes his place at south facing north.


A.G.R.C. A.C.R.G.
יהשוה
HOC UNIVERSI MIHI COMPENDIUM UNIUS MIHI OMNIA SEPULCHRUM FECI
Nequaquam Vacuum
Libertas Evangelii
Legis Jugum
Dei Intacta Gloria
י
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ו
ש

Circular Altar of Vault

2ND AD: Although in the tomb the sun does not shine, it is lit by the symbolic Rose of our Order in the centre of the first heptagonal ceiling. In the midst of the tomb stands a circular altar with these devices and descriptions on it:

A.G.R.C.—*Ad Gloriam Roseae Crucis*.
A.C.R.G.—*Ad Crucis Roseae Gloriam*.

Hoc Universalis Compendium Unius Mihi Sepulchrum Feci—Unto the glory of the Rose Cross I have constructed this tomb for myself as a compendium of the universal unity.

Within the next circle is written:

Yeheshua Mihi Omnia—Yeheshua is all things to me.

In the centre are four figures of the Kerubim enclosed within circles surrounded by the following four inscriptions and each distinguished by one of the letters of the Tetragrammaton:

Yod—Lion—Nequaquam Vacuum—nowhere a void
Heh—Eagle—Libertas Evangelii—liberty of the gospel
Vau—Man—Dei Intacta Gloria—unsullied glory of God
Heh(f)—Ox—Legis Jugum—yoke of the law

And in the midst of all is Shin, the letter of the spirit forming thus the divine name Yeheshua, from the Tetragrammaton. Therefore, by God's grace, having come thus far, let us kneel down together, and say:

All kneel, joining wands above altar.

2ND AD: Unto Thee, sole wise, sole mighty, and sole eternal one, be praise and glory forever, who hast permitted this aspirant who now kneeleth before Thee to penetrate thus far into the sanctuary of Thy mysteries. Not unto us, but unto Thy name be the glory. Let the influence of Thy divine ones descend upon his head, and teach him the value of self-sacrifice, so that he shrink not in the hour of trial, but that thus his name may be written on high, and that his genius may stand in the presence of the holy ones, in that hour when the Son of Man is invoked before the Lord of spirits and His name in the presence of the Ancient of Days.

It is written: "If any man will come after Me, let him take up his cross, and deny himself, and follow Me."

Third Adept hands chain to aspirant and takes wand and cross from him.

2ND AD: Take therefore this chain, O Aspirant, and place it about thy neck and say: I accept the bonds of suffering and self-sacrifice.

Second and Third Adepts rise. Aspirant repeats words as directed.

2ND AD: Rise, then, my frater, in the symbol of self-renunciation and extend thine arms in the form of a cross.

Aspirant rises, feet together, and arms extended.

2ND AD: Associate Adeptus Minor, take from the altar the dagger of penance and the cup of tribulation, that I may confirm the vow of the aspirant forever by marking him afresh with the stigmata of the cross.

Second Adept takes dagger from Third Adept and marks aspirant anew as at obligation: brow, feet, right hand, left hand, and heart. Gives dagger back to Third Adept who replaces it on altar, and then hands aspirant the rose crucifix.

2ND AD: Take that symbol, raise it with both hands above thy head, and say: "Thus will I uphold the sign of suffering and of strength." And I heard the voice of the King of Earth cry aloud and say: "He that aideth Me in my suffering, the same shall partake with Me in my rising." Replace then, O Aspirant, that cross upon the altar, and say: "In and by that sign, I demand that the Pastos of our founder be opened, for my victory is in the Cross of the Rose."

For it is written: "If ye be crucified with Christ, ye shall also reign with Him."

Aspirant replaces crucifix and repeats words as directed. Third Adept gives him back wand and crux of Chief Adept. Second and Third Adepts move away from the altar, revealing upper part of Pastos. They open lid, disclosing Chief Adept within.

3RD AD: And the light shineth in darkness, and the darkness comprehendeth it not.

2ND AD: Touch with the head of thy wand the Rose and the Cross upon the breast of the form before thee, and say: "Out of the darkness, let the light arise."

Done. Chief Adept, without moving or opening his eyes, says:

CH. AD: Buried with that light in a mystical death, rising again in a mystical resurrection, cleansed and purified through Him our master, O brother of the Cross and the Rose. Like Him, O adepts of all ages, have ye toiled. Like Him have ye suffered tribulation. Poverty, torture, and death have ye passed through. They have been but the purification of the gold.

In the alembic of thine heart, through the athanor of affliction, seek thou the true stone of the wise.

Aspirant gives wand and crux to Chief Adept who gives in exchange the crook and scourge.

CH. AD: Quit then this tomb, O Aspirant, with thine arms crossed upon thy breast, bearing in thy right hand the crook of mercy and in thy left the scourge of severity, the emblems of those eternal forces betwixt which the equilibrium of the universe dependeth; those forces whose reconcilation is the key of life, whose separation is evil and death. Therefore thou art inexcusable, whosoever thou art, that judgest another, for in that thou condemnest another, thou condemnest but thyself. Be thou therefore merciful, even as thy Father who is in heaven is merciful. Remember that tremendous obligation of rectitude and self-sacrifice which thou hast voluntarily taken upon thyself, and tremble thereat. And let the humble prayer of thy heart be: “God, be merciful to me a sinner, and keep me in the pathway of Truth.”

3RD AD: Thus, then, did Frater N.N. and his companions, having moved aside the circular altar and having raised the brazen plate or lid of the Pastos, discover the body of our founder, with all the ornaments and insignia as here shown before you. Upon his breast was the book *T*, a scroll explaining in full the mystic tarot, at the end of which was written a brief paragraph concerning Christian Rosenkreutz, beneath which the earlier fratres had inscribed their names. Following this came the names of the three highest chiefs of the order, *viz*.:

Frater Hugo Alverda, the Phrisian, in the 576th year of his age.

Frater Franciscus de Bry, the Gaul, in the 495th year of his age.

Frater Elman Zata, the Arab, in the 463rd year of his age.

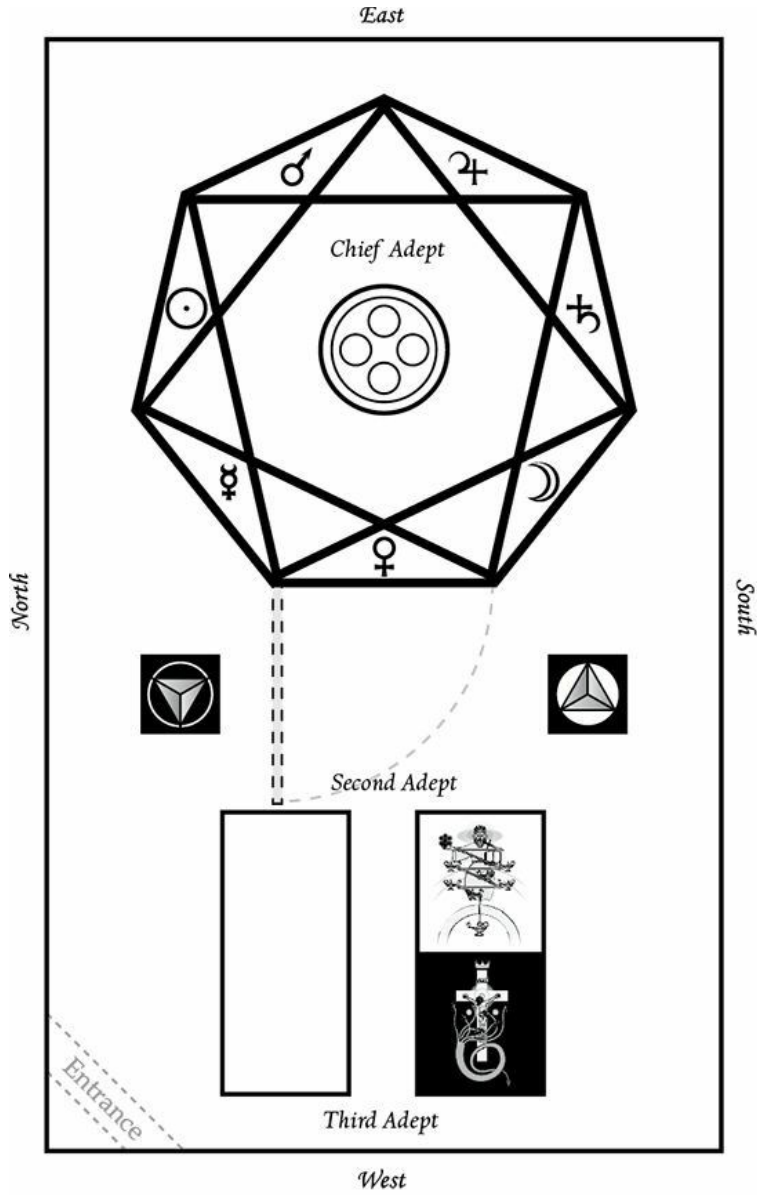
Last of all was written: *Ex Deo Nascimur; In Yeheshuah Morimur; Per Spiritum Sanctum Reviviscimus*. “In God are we born, in Yeheshuah we die, through the Holy Spirit we rise again.”

They reclose the Pastos and replace altar.

2ND AD: So, then, our Frater N.N. and his companions reclosed the Pastos for a time, set the altar over it, shut the door of the tomb, and placed their seals upon it.

All quit the Vault. Aspirant carries crook and scourge; the door is closed, and aspirant is led out of the Portal. The tomb is then reopened and Chief Adept released.

Third Point


East
Chief Adept
North
South
Second Adept
Entrance
Third Adept
West

Adeptus Minor Temple, Third Point

Tomb prepared as in diagram. Door not quite closed. In southeast angle is diagram of Minutum Mundum; in northeast that of sword and serpent. Due east, the Mountain. Altar as before with crook and scourge added later. Chief Adept stands at east with arms extended. Pastos outside in Portal, head to the east. Lid laid side by side with space between. Second Adept seated at head, Third Adept at foot of Pastos. Aspirant is admitted, still carrying crook and scourge. Second and Third Adepts discard cloaks.

2ND AD: And lo, two angels in white apparel sitting, the one at the head and the other at the foot, where the body of the master had lain, who said: “Why seek ye the living among the dead?”

CH. AD: I am the resurrection and the life. He that believeth in Me, though he were dead, yet shall he live. And whosoever liveth and believeth in Me, shall never die.

2ND AD: Behold the image [12] *(points to lower half of lid)* of the Justified One, crucified on the infernal rivers of Daath, and thus rescuing Malkuth from the folds of the red dragon.

Third Adept points to upper half of lid.

3RD AD: And being turned, I saw seven golden light-bearers, and in the midst of the light-bearers, one like unto the ben Adam, clothed with a garment down to the feet, and girt with a golden girdle. His head and his hair were white as snow, and his eyes were flaming fire; his feet like unto fine brass, as if they burned in a furnace. And his voice as the sound of many waters. And he had in his right hand seven stars, and out of his mouth went the sword of flame, and his countenance was as the sun in his strength.

CH. AD: I am the first, and I am the last. I am he that liveth and was dead, and behold! I am alive for evermore and hold the keys of death and of hell.

2ND AD: He that hath an ear, let him hear what the spirit saith unto the assemblies.

Second and Third Adepts open door of tomb and lead aspirant in. They kneel down west of altar with heads bent. Chief Adept stands at east of altar with arms extended.

CH. AD: For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth. I am the way, the truth, and the life. No man cometh unto the Father but by me.

I am the purified. I have passed through the gates of darkness into light. I have fought upon Earth for good. I have finished my work. I have entered into the invisible.

I am the sun in his rising. I have passed through the hour of cloud and of night.

I am Amoun, the concealed one, the opener of the day. I am Osiris Onnophris, the justified one. I am the lord of life triumphant over death. There is no part of me which is not of the gods.

I am the preparer of the pathway, the rescuer unto the light; out of the darkness, let that light arise.

ASPIRANT: *(Prompted)* Before I was blind, but now I see.

CH. AD: I am the reconciler with the ineffable. I am the dweller of the invisible. Let the white brilliance of the spirit divine descend.

Chief Adept raises his hands, invoking the divine white brilliance. There is a pause.

CH. AD: *(To aspirant)* Arise now as an Adeptus Minor of the Rose of Ruby and the Cross of Gold in the Sign of Osiris Slain.

All rise. Second and Third Adepts raise aspirant, and extend his arms in a cross. They then recross his arms on his breast and turn him to face west. Chief Adept advances within reach of aspirant. Second Adept southwest; Third Adept northwest. They all join wands over his head and cruces a little lower.

ALL: We receive thee as an Adeptus Minor in the sign of rectitude and self-sacrifice.

Still keeping wands joined over the lower cruces, Chief Adept touching base of brain, Second Adept left temple, Third Adept right temple.

CH. AD: Be thy mind opened unto the higher.

Chief places crux against spine between shoulder blades. Second Adept against left breast, Third Adept against right breast.

2ND AD: Be thy heart a centre of light.

Chief Adept places crux at the base of the spine. Second Adept at left hip. Third Adept at right hip.

3RD AD: Be thy body the temple of the Rosy Cross.

Aspirant is faced to east, and Adepts return to former positions. Crook and scourge are laid on altar over dagger, crossing at yellow bands.

CH. AD: Repeat with us the following words which are the signs of the hidden wisdom of our order.

Aspirant is made to repeat each word after the officer.

CH. AD: I.

2ND AD: N.

3RD AD: R.

ALL: I.

CH. AD: Yod.

2ND AD: Nun.

3RD AD: Resh.

ALL: Yod.

CH. AD: Virgo, Isis, mighty mother.

2ND AD: Scorpio, Apophis, destroyer.

3RD AD: Sol, Osiris, slain and risen.

ALL: Isis, Apophis, Osiris, I.A.O.

All separate wands and give Sign of Osiris Slain.

ALL: The Sign of Osiris Slain.

CH. AD: L. The Sign of the Mourning of Isis. *(With bowed head)*

2ND AD: V. The Sign of Typhon and Apophis. *(With head erect)*

3RD AD: X. The Sign of Osiris Risen. *(With head bowed)*

ALL: L.V.X., the light of the cross. *(Saluting sign and head bowed)*
They give the saluting sign with heads bowed. A pause.

CH. AD: The mystic number of this grade is twenty-one, the heptad multiplied by the triad; and from it is derived the password of this grade, which is Eheieh, which should be lettered separately when given thus, Aleph.

ASPIRANT: *(Prompted)* Heh.

CH. AD: Yod.

ASPIRANT: Heh.

CH. AD: The keyword is I.N.R.I., which is inscribed with its correspondences upon this complete symbol of the Rose and the Cross which I bear upon my breast. These letters have been occasionally used as the initials of the following sentences: Jesus Nazarenus Rex Judeorum, whence it symbolizes the grand word of this grade which is Yeheshua or the Hebrew name of Jesus, formed of the holy letter Shin, representing the Ruach Elohim, placed within the centre of the name Tetragrammaton. Also it has been interpreted as: *Igne Natura Renovatur Integra*; *Igne Natura Renovando Integrat*; *Igne Nitrum Roris Invenitur*; *Intra Nobis Regnum deI*.[13]

CH. AD: *(Indicating diagram of the Minutum Mundum)* Behold the diagram Minutum Mundum sive Fundamentum Coloris [14]—the small universe or foundation of colour. Treasure it in thy heart, and mark it well, seeing that herein is the key of nature. It is, as thou seest, the diagram of the Sephiroth and the Paths, with the colours appropriately attributed thereto. See that thou reveal it not to the profane, for many and great are its mysteries.

Kether is the highest of all, and herein scintillates the divine white brilliance, concerning which it is not fitting that I should speak more fully. Chokmah is grey, the mixture of colours. Binah is darkness, the absorption of colours. And thus is the supernal triad completed. In Kether is the root of the golden glory, and thence is the yellow reflected into Tiphareth. In Chokmah is the root of blue, and this is reflected into Chesed; in Binah is the root of red, and this is reflected into Geburah. And thus is the first reflected triad completed. The beams of Chesed and Tiphareth meet in Netzach and yield green. The beams of Geburah and Tiphareth meet in Hod and yield a tawny orange. The beams of Chesed and Geburah fall in Yesod and yield purple. And thus is the third triad completed. And from the rays of the third triad are these three colours shown in Malkuth, together with a fourth which is the synthesis. For from the orange tawny of Hod and the greening nature of Netzach is reflected a certain greenish citrine—citron; from the orange tawny mixed with the puce of Yesod proceedeth a red russet brown—russet; and from the green and the puce cometh a certain other darkening green—olive. The synthesis of all these is blackness and bordereth on the Qlippoth.

But the colours of the twenty-two Paths are derived from and find their roots in those of the first reflected triad of the Sephiroth, the three supernals not otherwise entering into their composition, and thus are their positive colours found. Unto the air is ascribed the yellow colour of Tiphareth. Unto the water is ascribed the blue colour of Chesed. Unto the fire is ascribed the red colour of Geburah. The colours of earth are to be found in Malkuth.

Those of the planets are in the rainbow scale; thus: Saturn—indigo; Jupiter—violet; Mars—red; Sol—orange; Venus—green; Mercury—yellow; Luna—blue.

Unto the signs of the zodiac are ascribed the following: Aries—scarlet; Taurus—red-orange; Gemini—orange; Cancer—amber; Leo—greenish-yellow; Virgo—yellowish-green; Libra—emerald; Scorpio—greenish-blue; Sagittarius—blue; Capricornus—indigo; Aquarius—purple; Pisces—crimson. Further, thou wilt observe that the colours of the Paths and the

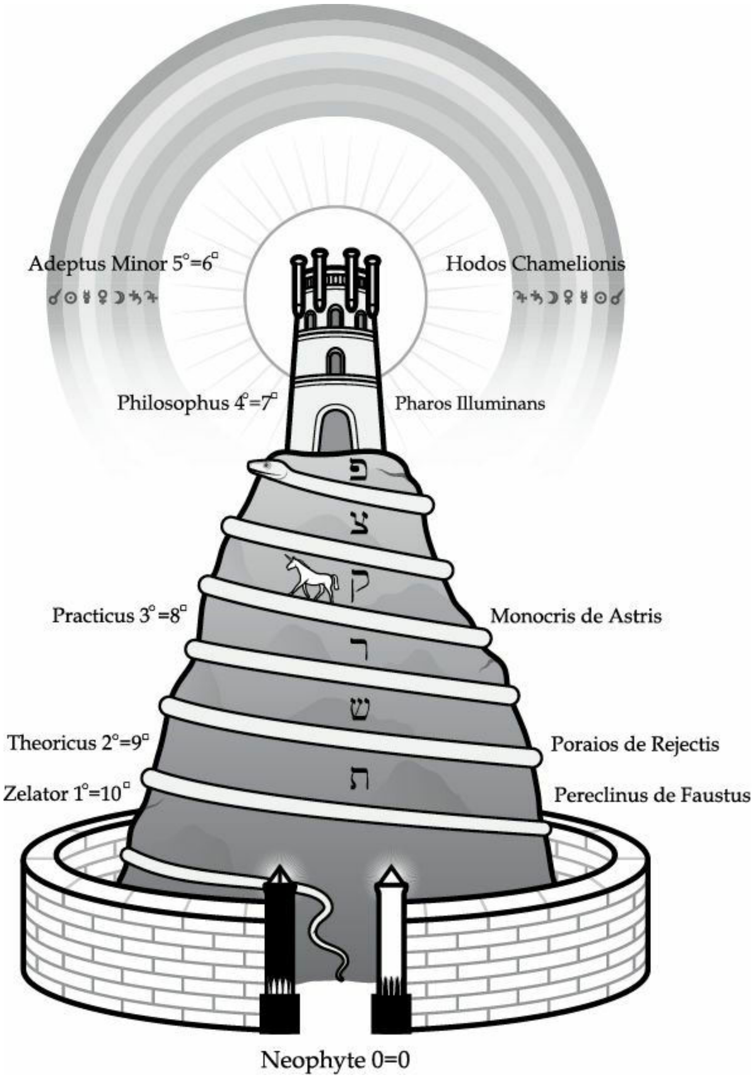
Sephiroth form a mutual balance and harmony on the Tree. Colours are forces, the signatures of the forces; and the child of the children of the forces art thou. And therefore about the throne of the Mighty One is a rainbow of glory, and at His feet is the crystal sea. But there are many other attributions of colour also, seeing that the respective rays meet and blend with each other. And therefore do I greet thee with the mystic title of “Hodos Chamelionis,” the Path of the Chameleon, the path of mixed colours, and I give thee the symbol of Hiddekel, the third river which floweth towards the east of Assiah.

They return to altar, and Second Adept indicates crook and scourge thereon.

2ND AD: The colours of the crook and scourge are taken from those of the Minutum Mundum diagram, and they thus represent the just equilibrium between mercy and severity on the Tree of Life. The crook therefore is divided into the colours symbolic of: Kether, Aleph, Chokmah, Taurus, Chesed, Leo, Aries, Tiphareth, Capricornus, Hod. And the scourge into those symbolizing: Netzach, Scorpio, Tiphareth, Gemini, Binah, Cancer, Geburah, Mem.

3RD AD: *(Indicates sword and serpent)* The colours of the Minutum Mundum are also the key to those which compose the admission badge of the sword and serpent; and thus by their aid it may be the better examined and comprehended. The one is ascending, the other is descending; the one is fixed, the other is volatile; the one unites the Sephiroth, the other the Paths. Furthermore, in the serpent of wisdom is shown the ascending spiral, and in the sword the rush of the descending white brilliance from beyond Kether, differentiated into various shades and colours, darkening more and more as they near Malkuth.

CH. AD: *(Indicates diagram of mountain)* This is the symbolic mountain of God in the centre of the universe, the sacred Rosicrucian mountain of initiation, the mystic mountain of Abiegnus. Below and around it are darkness and silence, and it is crowned with the light ineffable. At its base is the wall of enclosure and secrecy, whose sole gateway, invisible to the profane, is formed of the two pillars of Hermes. The ascent of the mountain is by the spiral path of the serpent of wisdom. Stumbling on between the pillars is a blindfolded figure, representing the Neophyte, whose ignorance and worthlessness while only in that grade is shown by the 0° = 0 □, and whose sole future claim to notice and recognition by the Order is the fact of his having entered the pathway to the other grades, until at length he attains to the summit.


Adeptus Minor 5°=6□
Hodos Chamelionis
♂☉☿♀☽♄♃
♃♄☽♀☿☉♂
Philosophus 4°=7□
Pharos Illuminans
פ
צ
ק
ר
ש
ת
Practicus 3°=8□
Monocris de Astris
Theoricus 2°=9□
Poraios de Rejectis
Zelator 1°=10□
Pereclinus de Faustus
Neophyte 0=0

Mountain of God

I now proceed to instruct you in the mystic symbolism of the tomb itself. Let the altar be moved aside. *(Done.)* It is divided into three parts—the ceiling which is white; the heptagonal walls of seven rainbow colours, and the floor whose prevailing hue is black; thus showing the powers of the heptad between the light and the darkness.

On the ceiling [15] is a triangle enclosing a rose of twenty-two petals, within a heptangle formed of a heptagram reflected from the seven angles of the wall. The triangle represents the three supernal Sephiroth; the heptagram, the lower seven; the rose represents the twenty-two Paths of the serpent of wisdom.

The floor [16] has upon it also the symbol of a triangle enclosed within a heptagram, bearing the titles of the averse and evil Sephiroth of the Qlippoth, the great red dragon of seven heads, and the inverted and evil triangle. And thus in the Tomb of the Adepti do we tread down the evil powers of the red dragon *(Chief Adept stamps thrice on diagram)* and so tread thou upon the evil powers of thy nature. For there is traced within the evil triangle the rescuing symbol of the golden cross united to the red rose of seven times seven petals. As it is written: “He descendeth into hell.”[17] But the whiteness above shines the brighter for the blackness which is beneath, and thus mayest thou comprehend that the evil helpeth forward the good.

CH. AD: And between the light and that darkness vibrate the colours of the rainbow, whose crossed and reflected rays, under the planetary presidency, are shewn forth in these seven walls.[18] Remember that thou hast entered by the door of the planet Venus, whose symbol includes the whole ten Sephiroth of the Tree of Life. Each wall of the tomb is said mystically to be in breadth five feet and in height eight feet, thus yielding forty squares, of which ten are marked and salient, representing the ten Sephiroth in the form of the Tree of Life, acting throughout the planet. The remaining squares represent the Kerubim and the eternal spirit, the three alchemic principles, the three elements, the seven planets, and the twelve signs, all operating in and differentiating the rays of each planet. Note that in all, the central upper square alone remains white and unchanged, representing the changeless essence of the Divine Spirit, thus developing all from the one, through the many under the government of one.

The colours of the varying squares may be either represented by the colour of the planet and the colour of the force therein mixed together, or by these colours being placed in juxtaposition, or in any other convenient manner; but the foundation of them all is the Minutum Mundum diagram.

The symbolism of the altar was briefly explained to you in the second point. Upon the altar stands a black Calvary Cross, charged with a rose of five times five petals, representing the interchanging energies of the spirit and the elements.

Chief Adept leads aspirant out of tomb. Two adepti replace altar, and all resume their places as at beginning of third point.

CH. AD: The head of the Pastos [19] is white, charged with a golden Greek cross and red rose of forty-nine petals. The foot is black with a white Calvary Cross and circle placed upon a pedestal of two steps. On the sides are depicted the twenty-two colours of the Paths, between light and darkness.

Aspirant is placed between lid and Pastos. Chief Adept stands facing him on opposite side of the Pastos.

CH. AD: Frater (or soror), I now greet you with the grip of this grade which is given thus. *(Shows it.)* The fingers of the right hand are held so as to form the letters L.V.X. The thumb and first fingers are stretched to form the letter L. The first and middle fingers are extended to suggest the V. The little finger is crossed over the third finger to make X. This may be done with both hands, and is always exchanged by placing the hands, with fingers thus arranged, over the wrist of the frater or soror being greeted.

You will note that this grip must never be exchanged except across the Pastos. You will also remember that you must observe strict silence in regard to the place where you received this rite.

It is well for you to understand that you are expected to promise that you will never tell anyone when, at what time, or where, or from whom you received this grip, or who was present at your initiation into this Order.

The signs and passwords you have already received. Finally, you must understand that you are never permitted to say to anyone not a member of this Order that you are a Rosicrucian. Let the Pastos be replaced within the Vault.

The adepti replace Pastos as before, and all resume places as at opening of ceremony.

Closing of the 5° = 6$^{\square}$ Grade

Chief Adept knocks. All rise.

CH. AD: ו

2ND AD: ו

3RD AD: ו

CH. AD: ו

3RD AD: ו

2ND AD: ו

CH. AD: *Avete, Fratres et Sorores*.

2ND AD: *Roseae Rubeae*.

3RD AD: *Et Aureae Crucis*.

CH. AD: Very honoured fratres and sorores, assist me to close the Tomb of the Adepti. Associate Adeptus Minor, how many princes did Darius set over his kingdom?

3RD AD: It is written in the Book of Daniel that there were 120.

CH. AD: Mighty Adeptus Major, how is that number formed?

2ND AD: By the continued multiplication of the first five numbers of the decimal scale.

CH. AD: *Post centum viginti annos patebo*. Thus have I closed the Tomb of the Adepti in the mystic mountain of Abiegnus.

Chief Adept closes door of Vault and draws curtains.

3RD AD: *Ex Deo nascimur*.

2ND AD: *In Yeheshua morimur*.

CH. AD: *Per Spiritum Sanctum reviviscimus*.

All present make L.V.X. signs in silence. Aspirant signs inner roll and is led out. All disrobe and disperse. Aspirant should be directed to make saluting sign of 5° = 6▫ on entering and leaving.

[contents]

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9. Note by JMG: See the Consecration Ceremony of the Vault of the Adepti, pages 334–345, where an earlier form of the opening ritual has this and the following paragraphs in question and answer form.

10. Note by JMG: Psalm 8:4–5.

11. Note by JMG: Genesis 6:3.

12. Note by JMG: See color insert page 4.

13. Note by JMG: These are Latin sentences meaning “Through fire nature is renewed integrally,” “Through fire nature is integrated by renovation,” “Through fire the niter of dew is found,” and “Within us reigns God”—this last one only makes I.N.R.I. if the last letter of the final word, instead of the first, is used.

14. Note by JMG: See color insert page 5. The words mean “Little World or Foundation of Colour.”

15. Note by JMG: See color insert page 6.

16. Note by JMG: See color insert page 7.

17. Note by JMG: This sentence is from the Nicene Creed.

18. Note by JMG: See color insert page 8.

19. Note by JMG: See color insert page 9.

CEREMONY OF THE EQUINOX

This ceremony is held twice yearly on the vernal equinox about March 21 and the autumnal equinox about September 21.

Officers assemble and robe. Chiefs seat themselves on the dais. Members gowned and wearing their sashes enter and sit as far as possible by members of the same grade—Inner members in the east, Philosophi in the south, Practici and Theorici in the west, Zelatores and Neophytes in the north. The temple is opened in the Neophyte grade. All are seated.

HIERO: *(Knocks)* Fratres and sorores of all grades of the Stella Matutina in the *(name)* Temple, let us celebrate the festival of the vernal (autumnal) equinox.

All rise except Hierophant.

(Knocks) Frater Kerux, proclaim the equinox and announce that the password is abrogated.

Kerux passes to the northeast, raises his wand, and facing west, says:

KERUX: In the name of the Lord of the Universe, who works in silence and whom naught but silence can express, and by command of the very honoured Hierophant, I proclaim that the vernal (autumnal) equinox is here and that the password *(gives it)* is abrogated.

Kerux returns to his place.

Members stand facing towards the altar and follow the officers in making the signs towards it.

HIERO: Let us consecrate according to ancient custom the return of the equinox.

HIERO: Light.

HIEREUS: Darkness.

HIERO: East.

HIEREUS: West.

HIERO: Air.

HIEREUS: Water.

HEG: *(Knocks)* I am the reconciler between them.
All make Neophyte signs towards the altar.

DAD: Heat.

STOL: Cold.

DAD: South.

STOL: North.

DAD: Fire.

STOL: Earth.

HEG: *(Knocks)* I am the reconciler between them.
All make signs towards the altar.

HIERO: One Creator.

DAD: One Preserver.

HIEREUS: One Destroyer.

STOL: One Redeemer.

HEG: *(Knocks)* One Reconciler between them.
All make signs towards the altar.

Hierophant goes to the west of the altar and lays down his sceptre, saying:

HIERO: With the password *(gives it)* I lay down my sceptre.
Hierophant takes the rose from the altar and returns to his place. Hiereus passes direct to the altar and lays down his sword, saying:

HIEREUS: With the password *(gives it)* I lay down my sword.

Hiereus takes the cup of wine and returns to his place. Hegemon comes direct to the east of the altar and lays down sceptre, saying:

HEG: With the password *(gives it)* I lay down my sceptre.

Hegemon remains standing east of the altar. Kerux comes direct to the altar, hands his lamp to Hegemon, and lays down his wand, saying:

KERUX: With the password *(gives it)* I lay down my lamp and wand.

Kerux returns to his place. Hegemon also returns, taking lamp of Kerux. Stolistes comes round by east and south to west of altar and puts down cup, saying:

STOL: With the password *(gives it)* I lay down my cup.

Stolistes takes the paten of bread and salt and returns to place. Dadouchos comes direct to the altar and lays down his censer, saying:

DAD: With the password *(gives it)* I lay down my censer.

Dadouchos takes the red lamp from the altar and returns with sun to his place. Sentinel comes by south to east of the altar and puts down his sword, saying:

SENT: With the password *(gives it)* I lay down my sword.

He returns by north and east to his place.

Kerux passes to the northeast to begin his circumambulation. As he reaches each quarter, and the prayer is said, officers and members face that quarter, and, at the end of the prayer, all make signs towards the quarter. Kerux moves to the east and halts before Hierophant, who, holding up the rose, faces east. All face east.

HIERO: Let us adore the Lord of the Universe.

Holy art Thou, Lord of the air, who hast created the firmament.

Hierophant makes a cross in the air with the rose and salutes. All salute.

Kerux passes to the south and faces Dadouchos, who turns south holding up the lamp. All face south.

DAD: Let us adore the Lord of the Universe.

Holy art Thou, Lord of fire, wherein Thou hast shown forth the throne of Thy glory.

Dadouchos makes a cross with the lamp and salutes. All salute. Kerux passes to west and faces Hiereus, who turns west holding cup on high. All face west.

HIEREUS: Let us adore the Lord of the Universe.

Holy art Thou, Lord of the waters, whereon Thy spirit moved at the beginning.

Hiereus makes a cross with the cup, and salutes. All salute. Kerux passes to the north and faces Stolistes, who turns north, holding paten on high, and says:

STOL: Let us adore the Lord of the Universe.

Holy art Thou, Lord of the earth, which Thou hast made for Thy footstool!

Stolistes makes a cross with the paten and salutes. All salute. Kerux passes round the temple to his place. All face towards the altar. Hegemon stands east of the altar, facing west, and holding Kerux's lamp on high, says:

HEG: Let us adore the Lord of the Universe.

Holy art Thou, who art in all things—in whom are all things. If I climb up to heaven, Thou art there and if I go down to hell Thou art there also!

If I take the wings of the morning and flee unto the uttermost parts of the sea, even there shall Thy hand lead me and Thy right hand shall hold me.

If I say, peradventure the darkness shall cover me, even the night shall be turned light unto Thee!

Thine is the air with its movement!

Thine is the fire with its flashing flame!

Thine is the water with its ebb and flow!

Thine is the earth with its enduring stability!

Hegemon makes a cross over the altar with the lamp. All salute towards the altar. Hegemon keeps the lamp. All sit down.

Imperator rises, knocks, and says:

IMPERATOR: By the power and authority vested in me, I confer the new password. It is *(gives it)*.

Hierophant, taking the rose, quits his throne, which is taken by Imperator. Hierophant then goes east of the altar and lays down the rose. He returns to the east, lays his lamen and cloak at the foot of the throne, and takes his place in the east as a member of the temple. In the same manner, Hiereus puts down the cup, Hegemon the lamp of Kerux, Stolistes the paten, Dadouchos the red lamp in turn, and lay their lamens at the foot of the throne and all are seated with members of their own rank.

Praemonstrator rises to read out the names of the new officers.

PRAEM: The officers appointed to do the work of the temple for the ensuing six months are …

At the end, he says:

PRAEM: The brethren of the Outer Order will now retire for a season.

Kerux gathers up and leads out all who have not attained the white sash. There is a pause while the new officers are provided with nemysses and lamen collars. Outer Order members, taking office, should take these things with them and clothe outside in readiness for their installation by the new Hierophant now to be appointed.

All Inner Order members now present assume their rose crosses. Chief Adept takes his place on the throne of east. Second Adept on his left; Third Adept on his right. Lesser officers leave dais and take seats among other members.

CH. AD: Peace profound, my brethren. *(He rises.)*

2ND AD: Emmanuel. *(He rises.)*

3RD AD: God is with us. *(He rises.)*

CH. AD: *In Nomine Dei viventis*.

2ND AD: *Et vivificantis*.

CH. AD: *Qui vivit et regnet in saecula saeculorum*.[20]

3RD AD: Amen.

CH. AD: *Avete, Fratres et Sorores*.

2ND AD: *Roseae Rubeae*

3RD AD: *Et Aureae Crucis*.

CH. AD: Very honoured fratres et sorores, seeing that the things which are above do continually lift up unto their high estate the things which are below, and do thence return them after a certain great transfiguration, that the work of wisdom may continue and that the grace and sanctification of the holy and glorious Zion may be communicated to the Zion which is on earth, wherefore the worlds rejoice together and are fulfilled in all completion, I beseech you to join with me in my intention, and to ratify in your hearts, the solemn and sacramental words by which I assume this external and visible temple of the Stella Matutina into the house not made by hands, builded of lively stones—the company of the adepts. And it is so assumed accordingly.

2ND AD: *Cum potestate et gloria*.[21]

3RD AD: Amen!

The chiefs are seated.

CH. AD: Fratres et sorores of the Roseae Rubeae et Aureae Crucis. We know that the mystic temple, which was erected of old by wisdom, as a witness of the mysteries which are above the sphere of knowledge, doth abide in the supernal triad—in the understanding which transcends reason, in the wisdom which comes before understanding and in the crown which is the light of the supernals. We know that the Shekinah, the cohabiting glory, dwelt in the inner sanctuary, but the first creation was made void. The holy place was made waste and the sons of the house of wisdom were taken away into the captivity of the senses. We have worshipped since then in a house made with hands, receiving a sacramental ministration by a derived light in place of the cohabiting glory. And yet, amidst signs and symbols the tokens of the higher presence have never been wanting in our hearts. By the waters of Babylon we have sat down and wept, but we have ever remembered Zion, and that memorial is a witness testifying that we shall yet return with exultation into the house of our Father. As a witness in the temple of the heart, so in the outer house of our initiation, we have ever present certain watchers from within, deputed by the Second Order to guard and lead the lesser mysteries of the Stella Matutina and those who advance therein, that they may be fitted in due course to participate in the light which is beyond it. It is in virtue of this connecting link, this bond of consanguinity, that I have assumed the things which are without in this temple of the Stella Matutina into the things which are within the company of the Second Order at this secret meeting held at the (vernal *or* autumnal) equinox for the solemn purpose of proclaiming a new Hierophant charged with the rites of the temple during the ensuing six months, being a part of the temporary period which intervenes between us and our rest.

2ND AD: Let us work, therefore, my brethren, and effect righteousness, because the night cometh.

3RD AD: Wherein no man shall labour.

CH. AD: *(Rises)* Fratres and sorores of the Roseae Rubeae et Aureae Crucis, by the power in me vested, I proceed to the installation and investiture of the Hierophant of the *(name)* [22] Temple in the Order of the R.R. et A.C. in the Portal of the Vault of the Adepti.

2ND AD: *(Rises) Benedictus qui venit*.

3RD AD: *(Rises) In nomine Domini*.[23]

The three adepti give L.V.X. signs and seat themselves.

CH. AD: Very honoured frater, at the discretion of the chiefs of the Second Order you have been appointed to the office of Hierophant of this temple for the ensuing six months. Are you willing to assume its duties and responsibilities?

HIERO: I am.

CH. AD: Then I will thank you to advance to the east, giving the grand sign of the order of the R.R. et A.C. *(Done.)*

2ND AD: *Benedictus Dominus deus noster*.

3RD AD: *Qui dedit nobis hoc signum*.[24] *(Touches Rose Cross on breast.)*

CH. AD: Very honoured Frater *(name)*, standing in the eastern place of the temple, I will thank you to give me the secret word of the order R.R. et A.C. *(Done.)*

2ND AD: *Habes verbum*.

3RD AD: *Et verbum caro factum est, et habitavit in nobis*.[25]

CH. AD: *(Rises)* Wherefore, brethren, let us remember that when the body is assumed by the word, the man becomes a living soul. For which reason we persevere in the pathway of the Cross as we look for the assumption of the Rose. The very honoured Adeptus Secundus will now deliver the charge before installation. *(He sits down.)*

2ND AD: *(Rises)* The high office to which you have been appointed by the decree of the chiefs of the Second Order involves duties of a solemn kind and their proper fulfillment is a sacred responsibility which rests for a period upon you. While the rule of the Outer Order is more particularly committed to the Imperator, while the instruction of its members is entrusted to the Praemonstrator above all, and the general business of the temple devolves especially upon the Cancellarius, amidst the distinction of these services there is still a common ground of interaction which must be maintained by a perfect adjustment to ensure the right conduct and harmony of the whole. In like manner, the chief officers of the temple are distinct and yet allied; the perfection and beauty of its ritual depends indeed upon the Hierophant as the expounder of the mysteries, but not on him alone. For all must work together to encompass the good of all. I invite you, therefore, not only to take counsel with the chiefs of the Second Order on all important occasions and to maintain a regular communication with the guardians of the outer temple, but to consult and assist the lesser officers so that these rites which, under the supreme authority, are about to be placed in your hands, may, after your term of office, be restored to the Chief Adept not merely intact in their working but showing an increased beauty and a greater light of symbolism. Thus and thus only will you give, when the time comes, a good account of your stewardship. Let me further remind you that the guardians of the outer temple should at all times, in all things, command your respect as the deputies of the absolute power which dwells behind the Veil, directing all things in the two orders for the attainment of its divine ends. Let the memory of these objects abide with you, even as it abides in them and do you assist them in their labour so to direct the temple that peace may be maintained with power.

He sits down. Chief rises.

CH. AD: In the presence of this solemn convocation of adepti of the Second Order, seated in this assumed temple, I again ask you whether you are prepared in your mind to accept the responsible office to which you have been appointed?

HIERO: I am.

CH. AD: Then you will kneel down, repeat the sacramental name by which you are known in the order, and say after me:

I, Frater *(motto)*, in the name of the Lord of the Universe, and of that eternal and unchangeable unity which I seek in common with my brethren, do solemnly promise that I will, to the utmost of my power, fulfill the high office which has been imposed upon me, and by me accepted freely, for the good of the whole Order; that I will maintain the rites of the Order and observe the duties of my position with conscientiousness and loving care, not alone towards the temple itself, but every individual member; that I will cooperate with the guardians of the temple; that I will execute the decree of the chiefs of the Second Order, acting with justice and without fear or favour in accordance with the dictates of my conscience. This I affirm by the symbol worn upon the breast of the officiating adept.

Hierophant is directed to stretch out his hand in the direction of the Rose Cross on the Chief Adept's breast.

Arise, very honoured frater, and receive at my hand the highest office I can bestow upon you in this temple. By the power in me vested, I now appoint you Hierophant of the *(name)* Temple to work and confer the grades of the Outer Order, under the dispensation of the chiefs, during the ensuing six months. May the light which is behind the Veil shine through you from your throne in the east on the fratres and sorores of the Order, and lead them to the perfect day.

2ND AD: When the glory of this world passes.

3RD AD: And a great light shines over the splendid sea.

Chief Adept invests Hierophant with robes assisted by a server.

CH. AD: I clothe you with the robe of a Hierophant. Bear it unspotted, my brother, during the period of your office. Keep clean your heart beneath it, so shall it sanctify your flesh and prepare you for that great day when you, who are now clothed by the power of the Order, shall be unclothed from the body of your death. I invest you also with the lamen of your office; may the virtue which it typifies without, be present efficaciously within you, and after the term of your present dignity, may such virtue still maintain you in your search after the white stone on which a new name is written which no man knoweth save he who receiveth it. You will now pass to the symbolic Altar of the Universe and assume the sceptre of the Hierophant.

Hierophant goes to west of altar, raises sceptre in both hands, and says:

HIERO: By the password *(gives it)* I claim my sceptre.

He returns to east. Chief Adept takes him by both hands and enthrones him with the grip of the Second Order.

CH. AD: By the power in me vested, I install you Hierophant of the *(name)* Temple. May the steps of this throne lead you to your proper place among the seats of the mighty which are above. *(He turns to members.)* Behold, my brethren, him who now stands amongst us, clothed with the attribute of lawful revealer of the mysteries for those whom we are leading towards the light. You are the adepti of those mysteries and you can assist him to proclaim them, that those who are still without may be led by loving hands to that which is within. Fratres and sorores of the R.R. et A.C., I now invite you to join with me in a common act of prayer.

All face east.

We give Thee thanks, supreme and gracious God, for the manifestation of Thy light which is vouchsafed to us, for that measure of knowledge which Thou hast revealed to us concerning Thy mysteries, for those guiding hands which raise the corner of the Veil and for the firm hope of a further light beyond. Keep, we beseech Thee, this man our brother, in the justice of Thy ways, in the spirit of thy great council, that he may well and worthily direct those who have been called from the tribulation of the darkness into the light of this little kingdom of Thy love; and vouchsafe also, that going forward in love for Thee, through him and with him, they may pass from the desire of Thy house into the light of Thy presence.

2ND AD: The desire of Thy house hath eaten me up.

3RD AD: I desire to be dissolved and to be with Thee.

CH. AD: God save you, fratres et sorores. The work of the light for which we have assumed this temple has been accomplished faithfully, and the temple has received its Hierophant. By the power in me vested, I now remit it into its due place in the outer world taking with it the graces and benedictions which at this time we have been permitted to bestow thereon. And it is so remitted accordingly. *In nomine Dei viventis*.

2ND AD: *Et vivificantis*.

CH. AD: *Qui vivit et regnet in saecula saeculorum*.[26]

3RD AD: Amen.

All adepti give L.V.X. signs, and resume their proper places in the temple. They remove rose crosses. Praemonstrator goes to the door, opens it, and says:

PRAEM: The brethren of the Outer Order will resume their places in the temple.

Done. Door closed. Chief Adept rises, and says:

CH. AD: Fratres et sorores of the Order of the Stella Matutina, behold your Hierophant, our Frater *(name)*, who has been regularly installed and enthroned, and by the power in me vested, I proclaim him the revealer of mysteries among you for the ensuing six months, being part of that temporal period through which we are conducted into light. Very honoured frater, in the presence of the children of your temple, I call upon you to make your confession.

HIERO: *(Rising)* Fratres et sorores of the Order, seeing that the whole intention of the lower mysteries, or of external initiation, is by the intervention of the symbol, ceremonial, and sacrament, so to lead the soul that it may be withdrawn from the attraction of matter and delivered from the absorption therein, whereby it walks in somnambulism, knowing not whence it cometh nor whither it goeth; and seeing also, that thus withdrawn, the soul by true direction must be brought to study of divine things, that it may offer the only clean oblation and acceptable sacrifice, which is love expressed towards God, man, and the universe; now, therefore, I confess and testify thereto, from my throne in this temple, and I promise, so far as in me lies, to lead you by the rites of this Order, faithfully conserved, and exhibited with becoming reverence, that through such love and such sacrifice, you may be prepared in due time for the greater mysteries, the supreme and inward initiation.

He sits down. The installation of the lesser officers is now proceeded with.

Cloaks and lamens are arranged at the foot of the dais, ready for the server to hand them to Hierophant. The ceremony of installation follows immediately the confession of the Hierophant. The outer members are called in by Praemonstrator and Kerux sees that all have places. Hierophant reads his confession, then says:

HIERO: In virtue of the power to me committed, I proceed to invest my officers. Let the Hiereus come to the east.

Hiereus, standing in the east, is invested with the cloak by the server, who also clips the lamen in place. Hierophant holds the lamen while saying:

By the power to me committed, I ordain you Hiereus of this temple for the ensuing six months, and I pray that from your throne in the west, symbolizing the failing light, you also may lead the fratres and sorores of the Order to the full light in the end, and that you and they, in the midst of material gloom, will ever remember that the divine darkness is the same as the divine glory.

Hiereus passes to the east of the altar and takes up the sword, saying:

HIEREUS: By the password *(gives it)* I claim my sword.

He goes to his throne. When he is seated, Hierophant says:

HIERO: Let the Hegemon come to the east.

Hegemon is given the cloak and lamen in the same way, and Hierophant, holding the lamen, says:

By the power to me committed, I ordain you Hegemon of this temple for the ensuing six months, and I pray that from between the pillars, you may lead the fratres and sorores into the equilibrium of perfect reconciliation.

Hegemon goes to the east of the altar, takes his sceptre, and says:

HEG: By the password *(gives it)* I claim my sceptre. *(Takes his place.)*

HIERO: Let the Kerux come to the east.

Kerux and other officers to follow are served with the lamen, which Hierophant holds while addressing them.

By the power to me committed, I ordain you Kerux of this temple for the ensuing six months, to guard the inner side of the portal, and to lead all mystic processions. I pray that you may ever go before us with the torch of the higher luminaries, uttering the watchwords of the day. Thanks be to God, my brother, for the admirable light.

KERUX: By the password *(gives it)* I claim my lamp and wand.

HIERO: Let the Stolistes come to the east.

Stolistes and other officers to follow are served with the lamen, which Hierophant holds while addressing them.

By the power to me committed, I ordain you Stolistes of this temple for the ensuing six months, to watch over the cup of clear water, and to purify the hall, the brethren, and the candidate. May you also, in your own soul, be sprinkled with hyssop and be cleansed—may you be washed and made whiter than snow. Thanks be to God, my brother, for the living water which purifies the whole creation.

STOL: By the password *(gives it)* I claim my cup.

HIERO: Let the Dadouchos come to the east.

Dadouchos and other officers to follow are served with the lamen, which Hierophant holds while addressing them.

By the power to me committed, I ordain you Dadouchos of this temple for the ensuing six months, to watch over the fires of the temple and to perform the consecrations by fire. Remember the sweet odour of the greater sanctuary, and the savour of the beauty of the house. Thanks be to God, my brother, for the true incense which hallows our life.

DAD: By the password *(gives it)* I claim my censer.

HIERO: Let the Sentinel come to the east.

Sentinel and other officers to follow are served with the lamen, which Hierophant holds while addressing them.

By the power to me committed, I ordain you Sentinel of this temple for the ensuing six months. Be thou faithful, keep strict watch without, lest any evil enter our sacred hall.

SENT: By the password *(gives it)* I claim my sword.

Hierophant sits down. All are seated.

Kerux comes forward and arranges the elements properly upon the altar. The chiefs will now make any announcements.

The Hierophant can address the temple.

When he has finished, he gives one knock and Kerux comes forward to begin the closing, which is that of the Neophyte grade.

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20. Note by JMG: These Latin phrases mean “In the name of God the living,” “and giving life,” and “who lives and reigns in the age of ages.”

21. Note by JMG: Latin: “With power and glory.”

22. Note by JMG: Here and for the rest of the ritual, the text as printed by Regardie gave the name of the temple as “Stella Matutina.”

23. Note by JMG: These Latin phrases mean “Blessed be he who comes” and “in the name of the Lord.”

24. Note by JMG: Latin means “Blessed be the Lord our God” and “Who has given to us this sign,” respectively.

25. Note by JMG: Latin means “You have the word” and “And the Word was made flesh, and dwelt with us,” respectively.

26. Note by JMG: The Latin phrases mean “In the name of the living God,” “and the giver of life,” and “who shall live and reign unto the age of ages.”

THE CONSECRATION CEREMONY OF THE VAULT OF THE ADEPTI

(To be used for a new vault and on each day of Corpus Christi.)

Members assemble and wear regalia. Three chiefs robed and seated as in opening of 5° = 6□. Door of Vault closed; Pastos remains inside Vault, but circular altar is placed in the outer chamber, in the centre. Upon the altar are the cross, cup, dagger, and chain as usual; also the crossed scourge and crook. Incense burning is also placed over letter Shin. Water is placed in the cup.

CH. AD: Associate Adeptus Minor, see that the portal of the Vault is closed and guarded. *(Done.)*

Chief Adept advances to altar, lifts his wand on high, and says:

Hekas, hekas, esti bebeloi! Associate Adeptus Minor, let the chamber be purified by the Lesser Banishing Ritual of the Pentagram.

Returns to place. Third Adept performs ritual with black end of wand, holding it by the white band.

Mighty Adeptus Major, let the place be purified by the Lesser Banishing Ritual of the Hexagram.

Second Adept performs this with black end of wand, holding it by the white band. He faces east, performs Qabalistic cross, tracing the four forms from right to left, and saying at each quarter, ARARITA. On completing the circle in the east, he gives the 5° = 6□ signs, and the analysis of the keyword I.N.R.I.[27] *Chief Adept again advances to the altar without his wand, taking cross from altar, goes to south, raises cross above head, and slowly circumambulates chamber with Sol, repeating:*

CH. AD: And when, after all the phantoms are banished, thou shalt see that holy and formless fire, that fire which darts and flashes through the hidden depths of the universe, hear thou the voice of fire.

On reaching south, he faces south, and makes with the cross the invoking pentagram of fire, saying:

CH. AD: OIP TEAA PDOCE. In the names and letters of the great southern quadrangle, I invoke ye, ye angels of the watchtower of the south.

Replaces cross on lion. Takes cup, goes to west, sprinkles water, and circumambulates with Sol, saying:

So therefore first the priest who governeth the works of fire must sprinkle with the lustral water of the loud resounding sea.

On reaching west, he faces west, and makes the invoking pentagram of water with cup, saying:

MPH ARSL GAIOL. In the names and letters of the great western quadrangle, I invoke ye, ye angels of the watchtower of the west.

Replaces cup on eagle's head. Takes dagger and strikes forward with it; then circumambulates with Sol, repeating:

Such a fire existeth extending through the rushings of air, or even a fire formless whence cometh the image of a voice, or even a flashing light, abounding, revolving, whirling forth, crying aloud.

On reaching east, he strikes forward with dagger, makes invoking air pentagram, and repeats:

ORO IBAH AOZPI. In the names and letters of the great eastern quadrangle, I invoke ye, ye angels of the watchtower of the east.

Replaces dagger on Aquarius. Takes chain, goes to north, raises it on high, shakes thrice, circumambulates place, saying:

Stoop not down into the darkly splendid world wherein lieth continually a faithless depth, and Hades wrapped in gloom, delighting in unintelligible images, precipitous, winding—a black, ever-rolling abyss, ever espousing a body, formless, unluminous, and void.

Reaches north and facing it, shakes chain thrice and describes the invoking earth pentagram, saying:

MOR DIAL HCTGA. In the names and letters of the great northern quadrangle, I invoke ye, ye angels of the watchtower of the north.

Replaces chain upon Taurus. Takes incense, goes to west of altar, faces east, raises it, and describes equilibriated spirit pentagrams.[28]

EXARP BITOM *(While tracing active pentagram.)*

HCOMA NANTA *(While tracing passive pentagram.)*

In the names and letters of the mystical Tablet of Union, I invoke ye, ye divine forces of the spirit of life. I invoke ye, ye angels of the celestial spheres whose dwelling is in the invisible. Ye are the guardians of the gates of the universe! Be ye also the watchers of our mystic Vault. Keep far removed the evil; strengthen and inspire the initiates, that so we may preserve unsullied this abode of the mysteries of the eternal gods.

Let this place be pure and holy, so that we may enter in and become partakers of the secrets of the divine light.

He replaces incense upon Shin and resumes his place, saying:

The sun daily returning is the dispenser of light to the earth. Let us thrice complete the circle of this place, the abode of the invisible sun.

Chief Adept leads, Second Adept follows, then all the others, and Third Adept last. They circumambulate thrice, saluting the east with 5° = 6□ signs as they pass. Chief Adept extends arms like cross.

CH. AD: Holy art Thou, Lord of the Universe.

Holy art Thou, whom nature hath not formed.

Holy art Thou, the vast and the mighty one.

Lord of the light and the darkness.

Chief Adept changes place with Third Adept. Third Adept as Hierophant inductor performs the ceremony of opening of Portal. Any other adept can take the place of associate officer in west.

3RD AD: ו ווו Very honoured fratres and sorores, assist me to open the Portal of the Vault of the Adepti. Give the signs of a Neophyte, Zelator, Theoricus, Practicus, Philosophus. Very honoured Associate Adept, what is the additional mystic title bestowed on a Philosophus as a link with the Second Order?

ASSOC: Phrath.

3RD AD: To what does it allude?

ASSOC: To the fourth river of Eden.

3RD AD: What is the sign?

ASSOC: The Sign of the Rending Asunder of the Veil.

3RD AD: What is the word?

ASSOC: Peh.

3RD AD: Resh.

ASSOC: Kaph.

3RD AD: Tau.

ASSOC: The whole word is Paroketh, meaning the Veil of the Tabernacle.

3RD AD: In and by that word, I declare the Portal of this Vault of the Adepti duly opened. (*Makes Qabalistic cross.)* Unto Thee, O Tetragrammaton, be ascribed Malkuth, Geburah, and Gedulah *(crossing fingers)* unto the ages, Amen.

All make same sign and say same words. Replace altar within Vault, leave cross, cup, and dagger in place outside for use in obligation. Close door of Vault. Three adepts take places and open in the 5° = 6□ grade. The Vault door is thus opened and may so remain till close of ceremony.

CH. AD: ן

2ND AD: ן

3RD AD: ן

CH. AD: ו

3RD AD: ו

2ND AD: ו

CH. AD: *Avete, Fratres et Sorores*.

2ND AD: *Roseae Rubeae*.

3RD AD: *Et Aureae Crucis*.

CH. AD: Very honoured fratres et sorores, assist me to open the Tomb of the Adepts. *(Knocks.)* Very honoured Hodos Chamelionis, see that the Portal is closed and guarded.

HODOS: *(Having done so, saluting)* Merciful Exempt Adept, the Portal of the Vault is closed and guarded.

CH. AD: Mighty Adeptus Major, by what sign hast thou entered the Portal?

2ND AD: By the Sign of the Rending Asunder of the Veil. *(Gives it.)*

CH. AD: Associate Adeptus Minor, by what sign hast thou closed the Portal?

3RD AD: By the Sign of the Closing of the Veil. *(Gives it.)*

2ND AD: Peh.

3RD AD: Resh.

2ND AD: Kaph.

3RD AD: Tau.

2ND AD: Paroketh.

3RD AD: Which is the Veil of the sanctum sanctorum.

CH. AD: Mighty Adeptus Major, what is the mystic number of this grade?

2ND AD: Twenty-one.

CH. AD: Associate Adeptus Minor, what is the password formed therefrom?

3RD AD: Aleph.

CH. AD: Heh.

3RD AD: Yod.

CH. AD: Heh.

3RD AD: Eheieh.

CH. AD: Mighty Adeptus Major, what is the Vault of the Adepts?

2ND AD: The symbolic burying place of our founder Christian Rosenkreutz, which he made to represent the universe.

CH. AD: Associate Adeptus Minor, in what part of it is he buried?

3RD AD: In the centre of the heptagonal sides and beneath the altar, his head being towards the east.

CH. AD: Mighty Adeptus Major, why in the centre?

2ND AD: Because that is the point of perfect equilibrium.

CH. AD: Associate Adeptus Minor, what does the mystic name of our founder signify?

3RD AD: The rose and cross of Christ; the fadeless rose of creation—the immortal cross of light.

CH. AD: Mighty Adeptus Major, what was the Vault entitled by our more ancient fratres and sorores?

2ND AD: The tomb of Osiris Onnophris, the justified one.

CH. AD: Associate Adeptus Minor, of what shape is the Vault?

3RD AD: It is that of an equilateral heptagon or figure of seven sides.

CH. AD: Mighty Adeptus Major, unto what do these seven sides allude?

2ND AD: Seven are the lower Sephiroth, seven are the palaces, seven are the days of the creation; seven in the height above, seven in the depth below.

CH. AD: Associate Adeptus Minor, where is this Vault symbolically situated?

3RD AD: In the centre of the earth, in the mountain of caverns, the mystic mountain of Abiegnus.

CH. AD: Mighty Adeptus Major, what is this mystic mountain of Abiegnus?

2ND AD: It is the mountain of God in the centre of the universe, the sacred Rosicrucian mountain of initiation.

CH. AD: Associate Adeptus Minor, what is the meaning of this title Abiegnus?

3RD AD: It is Abi-agnus, lamb of the Father. It is by metathesis Abi-Genos, born of the Father. Bia-Genos, strength of our race, and the four words make the sentence, “mountain of the lamb of the Father, and the strength of our race.” I.A.O. Yeheshua. Such are the words.

All salute with 5° = 6□ signs.

CH. AD: Mighty Adeptus Major, what is the key to this Vault?

2ND AD: The Rose and the Cross which resume the life of nature and the powers hidden in the word I.N.R.I.

CH. AD: Associate Adeptus Minor, what is the emblem which we bear in our left hands?

3RD AD: It is a form of the Rose and Cross, the ancient crux ansata or Egyptian symbol of life.

CH. AD: Mighty Adeptus Major, what is its meaning?

2ND AD: It represents the force of the ten Sephiroth in nature, divided into a hexad and a tetrad. The oval embraces the first six Sephiroth and the Tau cross the lower four, answering to the four elements.

CH. AD: Associate Adeptus Minor, what is the emblem which I bear upon my breast?

3RD AD: The complete symbol of the Rose and Cross.

CH. AD: Mighty Adeptus Major, what is its meaning?

2ND AD: It is the key of sigils and of rituals and represents the force of the twenty-two letters in nature, as divided into a three, a seven, and a twelve; many and great are its mysteries.

CH. AD: Associate Adeptus Minor, what is the wand which thou bearest?

3RD AD: A simple wand having the colours of the twelve signs of the zodiac between light and darkness, and surmounted by the lotus flower of Isis. It symbolizes the development of creation.

CH. AD: Mighty Adeptus Major, thy wand and its meaning?

2ND AD: A wand terminating in the symbol of the binary and surmounted by the Tau cross of life, or the head of the phoenix, sacred to Osiris. The seven colours between light and darkness are attributed to the planets. It symbolizes rebirth and resurrection from death.

CH. AD: My wand is surmounted by the winged globe, around which the twin serpents of Egypt twine. It symbolizes the equilibriated force of the spirit and the four elements beneath the everlasting wings of the Holy One. Associate Adeptus Minor, what are the words inscribed upon the door of the Vault, and how is it guarded?

3RD AD: *Post centum viginti annos patebo*—“After 120 years I shall open”—and the door is guarded by the elemental tablets and by the Kerubic emblems.

CH. AD: The 120 years refer symbolically to the five grades of the First Order and to the revolution of the powers of the pentagram; also to the five preparatory examinations for this grade. It is written, “His days shall be 120 years” and 120 divided by five yields twenty-four, the number of hours in a day and of the thrones of the elders in the Apocalypse. Further 120 equals the number of the ten Sephiroth multiplied by that of the zodiac, whose key is the working of the spirit and the four elements typified in the wand which I bear.

Chief Adept knocks. All face east. Chief Adept opens the Vault wide, enters, passes to the eastern end, or place of the head of the Pastos or coffin of C.R.C., and then faces west. Second Adept enters and passes to south; Third Adept to north. Other members remain standing as before. The three officers, each with a special wand in his right hand and crux ansata in left, stretch out their wands to form a pyramid above the altar and also the cruces below.

CH. AD: Let us analyse the keyword. I.

2ND AD: N.

3RD AD: R.

ALL: I.

CH. AD: Yod.

2ND AD: Nun.

3RD AD: Resh.

ALL: Yod.

CH. AD: Virgo, Isis, mighty mother.

2ND AD: Scorpio, Apophis, destroyer.

3RD AD: Sol, Osiris, slain and risen.

ALL: Isis, Apophis, Osiris, I.A.O.

All then simultaneously separate wands and cruces, and say:

ALL: The Sign of Osiris Slain. *(Gives it.)*

CH. AD: L. The Sign of the Mourning of Isis. *(With head bowed)*

2ND AD: V. The Sign of Typhon and Apophis. *(With head bowed)*

3RD: X. The sign of Osiris risen. *(With head bowed)*

All together with the saluting sign and bowed head.

ALL: L.V.X., Lux, the light of the cross.

All quit the Vault and return to previous places.

CH. AD: In the grand word Yeheshuah, by the keyword I.N.R.I., and through the concealed word Lux, I have opened the Vault of the Adepts.

All give L.V.X. signs.

2ND AD: Let the cross of the obligation be set in its place.

CH. AD: Upon this cross of the obligation, I, freely and unasked, on behalf of the Second Order, do hereby pledge myself for the due performance and fulfillment of the respective clauses of the oath taken by each member on the cross of suffering at his admission to the grade of Adeptus Minor.

2ND AD: It is written: “Whosoever shall be great among you shall be your minister, and whosoever of you will be the chiefest, shall be the servant of all.” I therefore, on behalf of the Second Order, do require of you to divest yourself of your robes and insignia as a Chief Adept, to clothe yourself with the black robe of mourning, and to put the chain of humility about your neck.

Chief Adept disrobes, puts on chain, and is fastened to the cross. Second recites obligation [29] *adding after “do this day spiritually bind myself” the words “on behalf of the whole Second Order.”*

CH. AD: *(While still bound.)* I invoke thee, the great avenging angel Hua, to confirm and strengthen all the members of this Order during the ensuing revolution of the sun—to keep them steadfast in the path of rectitude and self-sacrifice, and to confer upon them the power of discernment, that they may choose between the evil and the good, and try all things of doubtful or fictitious seeming with sure knowledge and sound judgment.

2ND AD: Let the Chief Adept descend from the cross of suffering.

He is released and the cross removed.

2ND AD: Merciful Exempt Adept, I, on behalf of the Second Order, request you to reinvest yourself with the insignia of your high office, which alone has entitled you to offer yourself unto the high powers as surety for the Order.

Chief Adept reclothes. Three adepts enter the Vault, roll altar aside, open lid of Pastos, put Book T *upon the table. Chief Adept steps into the Pastos and stands facing the door. The three adepts join wands and cruces.*

CH. AD: I invoke thee, Hru, the great angel who art set over the operations of this secret wisdom, to strengthen and establish this order in its search for the mysteries of the divine light. Increase the spiritual perception of the members and enable them to rise beyond that lower selfhood which is nothing, unto that highest selfhood which is in God the vast one.

The three adepts disjoin wands and lower them into the Pastos, joining them together at the black ends, directing them towards the centre of the floor. They hold cruces as before.

And now, in the tremendous name of strength through sacrifice, Yeheshua Yehovasha, I authorize and charge ye, ye forces of evil that be beneath the universe, that, should a member of this Order, through will, forgetfulness, or weakness, act contrary to the obligation which he hath voluntarily taken upon himself at his admission, that ye manifest yourselves as his accusers to restrain and to warn, so that ye, even ye, may perform your part in the operations of the Great Work through the Order. Thus therefore, do I charge and authorize ye through Yeheshua Yehovasha, the name of sacrifice.

Three adepts disjoin wands and cruces. Chief Adept steps out of Pastos.

Let the Pastos be placed without the Vault as in the third point of the ceremony of Adeptus Minor.

Pastos is carried out into the outer chamber. Lid is removed and placed beside it. Chief Adept stands between Pastos and lid facing door of Vault, his arms crossed. Second Adept stands at head of Pastos, and Third Adept at *foot. Other adepts form a circle round, join wands over head of Chief Adept, then separate wands from head and give signs of 5° = 6□ grade.*

CH. AD: *(Slowly and loudly)* I am the resurrection and the life. He that believeth on Me, though he were dead, yet shall he live. And whosoever liveth and believeth on Me shall never die. I am the first and I am the last. I am he that liveth but was dead, and behold I am alive for evermore, and hold the keys of hell and of death.

Chief Adept quits circle, Second Adept follows, then the other members, with Third Adept last. All enter the Vault and proceed round the altar with the sun. Chief Adept reads the sentences following and all halt in former positions, Chief Adept in centre, others round.

For I know that my redeemer liveth and that He shall stand at the latter day upon the earth. I am the way, the truth, and the life. No man cometh unto the Father but by Me. I am purified. I have passed through the gates of darkness unto light. I have fought upon earth for good. I have finished my work. I have entered into the invisible. I am the sun in His rising. I have passed through the hour of cloud and night. I am Amoun the concealed one, the opener of the day. I am Osiris Onnophris, the justified one. I am the lord of life, triumphant over death. There is no part of Me that is not of the gods. I am the preparer of the pathway, the rescuer unto the light! Out of the darkness, let the light arise.

At this point, the Chief Adept reaches the centre point between Pastos and lid. He faces towards the Vault, other adepts round him. They join wands over his head. He raises his face and hands and continues:

CH. AD: I am the reconciler with the ineffable. I am the dweller of the invisible. Let the white brilliance of the divine spirit descend.

Chief Adept lowers face and hands. Other adepts withdraw their wands.

(Raising his hand.) In the name and power of the divine spirit, I invoke ye, ye angels of the watchtowers of the universe. Guard this Vault during this revolution of the solar course. Keep far from it the evil and the uninitiated

that they penetrate not into the abode of our mysteries, and inspire and sanctify all who enter this place with the illimitable wisdom of the light divine!

Chief Adept gives signs of 5° = 6□*. All others copy and take their places as in the opening of the Vault.*

Business to be conducted.

Closing Ceremony

Before the closing ceremony, Pastos is replaced in Vault. Altar is put over it. Door open.

CH. AD: ו

2ND AD: ו

3RD AD: ו

CH. AD: ו

3RD AD: ו

2ND AD: ו

CH. AD: *Avete, Fratres et Sorores*.

2ND AD: *Roseae Rubeae*.

3RD AD: *Et Aureae Crucis*.

CH. AD: Very honoured fratres and sorores, assist me to close the Tomb of the Adepti. Associate Adeptus Minor, how many princes did Darius set over his kingdom?

3RD AD: It is written in the Book of Daniel that there were 120.

CH. AD: Mighty Adeptus Major, how is that number formed?

2ND AD: By the continued multiplication of the first five numbers of the decimal scale.

CH. AD: *Post centum viginti annos patebo*. Thus have I closed the Tomb of the Adepti in the mystic mountain of Abiegnus.

Chief Adept closes door of Vault and draws curtains.

3RD AD: *Ex Deo nascimur*.

2ND AD: *In Yeheshua morimmur*.

CH. AD: *Per Spiritum Sanctum reviviscimus*.

All present make L.V.X. signs in silence.

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[27]. Note by JMG: A more complete description of this ritual will be found in Book Four.

[28]. Note by JMG: That is, the active and passive invoking pentagrams of spirit. See Book Four.

[29]. Note by JMG: page 300–302, for the text of the obligation.

THE SYMBOLISM OF THE SEVEN SIDES

by G.H. Frater N.O.M.[30]

Among those characteristics which are truly necessary in the pursuit of magical knowledge and power, there is hardly any one more essential than thoroughness. And there is no failing more common in modern life than superficiality.

There are many who, even in this grade which has been gained by serious study, after being charmed and instructed by first view of the Vault of Christian Rosenkreutz, have made no attempt to study it as a new theme. There are many who have attended many ceremonial admissions and yet know nothing of the attribution of the seven sides, and nothing of the emblematic arrangement of the forty squares upon each side.

Some of you do not even know that Venus is in an astrological sense misplaced among the sides, and not two in five have been able to tell me why this is so, or what is the basis of the arrangement of the seven colours and forces. Many have told me which element out of the four is missing, and others have told me that the sign Leo occurs twice, but very few can tell me why the two forms of Leo are in different colours in each case, and only a few can tell me without hesitation which three Sephiroth have no planet attached.

And yet even in the 1° = 10 $^{\square}$ grade you are told you must analyse and comprehend that light or knowledge, and not only take it on personal authority. Let us then be adepti in fact, and not only on the surface; let our investigations be more than skin deep. That only which you can demonstrate is really known to you, and that only which is comprehended can fructify and become spiritual progress as distinguished from intellectual gain. Unless you can perceive with the soul as well as see with the eye your progress is but seeming, and you will continue to wander in the wilds of the unhappy.

Let your maxim be *multum non multa*—much, rather than many things. And tremble lest the Master find you wanting in those things you allow it to be supposed that you have become proficient in. Hypocrisy does not become the laity; it is a fatal flaw in the character of the occultist. You know it is not only the teacher in this hall before whom you may be humiliated, but before your higher and divine genius who can in no wise be deceived by outward seeming, but judgeth you by the heart, in that your spiritual heart is but the reflection of his brightness and the image of his person, even as Malkuth is the material image of Tiphareth, and Tiphareth the reflection of the crowned wisdom of Kether, and the concealed One.

There is but a couple of pages in the 5° = 6▫ ritual which refer to the symbolism of the seven sides of the Vault. Read them over carefully, and then let us study these things together. First, the seven sides as a group, and then the forty squares that are on each side.

The seven sides are all alike in size and shape and subdivision, and the forty squares on each side bear the same symbols. But the colouring is varied in the extreme, no two sides are alike in tint, and none of the squares are identical in colour excepting the single central upper square of each wall, that square bearing the wheel of the spirit. The seven walls are under the planetary presidency, one side to each planet. The subsidiary squares represent the colouring of the combined forces of the planet; the symbol of each square is represented by the ground colour, while the symbol is in the colour contrasted or complementary to that of the ground.

Now these planetary sides are found to be in a special order, neither astronomical nor astrological. The common order of the succession of the planets is that defined by their relative distances from Earth, putting the sun, however, in Earth’s place in the series thus: Saturn, Jupiter, Mars, sun, Venus, Mercury, moon. Saturn is farthest from the Earth, and the Earth is between Mars and Venus. Beginning with Saturn in the case of the walls of the Vault, the order is Saturn, Jupiter, Mars, sun, Mercury, Venus, moon. Here Mercury and Venus are transposed.

But there is something more than this. For Saturn, the farthest off, is neither the door nor the east, nor anywhere else that is obviously intended. For it is the corner between the south and the southwest sides. Nor is Luna, at the other end of the scale, in any notable position on the old lines.

There is, then, a new key to their order to be found and used, and such as are very intuitive see it at a glance. The planets are in the order of the rainbow colours, and in colours because this Adeptus Minor grade is the especial exponent of colours. You adepti are in the Path of the Chameleon—Hodos Chamelionis.

If now you take the planetary colours and affix the planets and arrange them in the order of the solar spectrum and then bend up the series into a ring and make the chain into a heptagram, and turn the whole about until you get the two ends of the series to meet at the eastern point, you will have this mysterium:

Violet—Jupiter.
Indigo—Saturn.
Blue—Moon.
Green—Venus.
Yellow—Mercury.
Orange—Sun.
Red—Mars.

Science teaches, and has rediscovered a great truth, that however valuable the seven colours of the prism may be, there are rays invisible and so not demonstrated here by space. Beyond the red end of the spectrum begins the violet, and these have a great chemical or Yetsiratic force. These forces, ever present and unseen, are represented by the Chief Adept standing erect at the eastern angle, the most powerful person in the group, and delegate of the chiefs of the Second Order, and through them of the mystic Third Order. He it is who has, symbolically, at any rate, passed from death unto life, and holds the keys of all the creeds. And he it is who may place in our hands the keys of the locked palace of the king if we are able to make our knocking heard. Representing the east, coming from the east, he faces the western world, bringing intuition with him; before him lies the symbolic body of our Master C.R.C., our grand exemplar and founder—or at other times, the empty Pastos, from which he has arisen, the Chief Adept.

He has Mars and Geburah at his right hand, and Jupiter and Gedulah at his left hand. He faces Venus in the west, the Evening Star, which represents the entry of the candidate who has toiled all day until the evening. At even he enters the western door of the planet Venus, that sole planet unto whose symbol alone all the Sephiroth are conformed. At "evening time there shall be light," the light of the mixed colours. So the newly admitted adept comes in contact with the totality of the planetary forces for the first time. A great opportunity opens before him; let him see well that he use it worthily. He enters through the green side of the Vault. Green is the colour of growth; let him see that he grows.

Upon each side of the Vault are forty squares, five vertical series and eight horizontal, the whole being symbolically 5' x 8'. Now the published and printed *Fama Fraternitatis* [31] says these forty feet were divided into ten squares. If you are mathematicians you would know that ten similar squares could not alone be placed in such an area and yet fill it. Ten squares alone to fill a rectangle could only be placed in an area of the shape 5' x 6'. Hence in the *Fama,* ten squares is a blind which we know to represent "Ten squares are marked and salient"—they are the Sephiroth.

Besides the ten Sephiroth, there are the following: the four Kerubim, three alchemical principles, three elements, seven planets, twelve zodiacal signs, one wheel of the spirit—thus forty in all. The spirit wheel is on every side and always in the centre, and is always depicted unchanged in black upon white.

Upon the side there are always the four Kerubic emblems—zodiacal, yet different, for the eagle replaces Scorpio. (Scorpio has three forms, the scorpion, the eagle, and the snake for the evil aspect.)

These Kerubim represent the letters of the name YHVH, and note that they are always arranged in the Hebrew order of the letters. Yod for the lion, Heh for the eagle, Vau for the man, Heh final for the ox, the Tauric Earth.

Note that these four zodiacal signs are not in their own colours, but as symbols of the elements have elementary colours. As zodiacal signs, then, they are found to be compounds of the zodiacal and planet colours; but they are here as Kerubic emblems compounded of the elemental colour and the planetary colour of the side.

The three principles are composed of the colour of the principles, and the colour of the planet of any particular wall, Mercury being fundamentally blue, Sulphur red, and Salt yellow.

The three elements have fundamentally the usual three colours, fire red, water blue, air yellow. Note that earth is missing.

The seven planets have their colours as are often stated, and note that each of the seven is set beside its appropriate Sephirah, so that there are three Sephiroth which have no planet: Kether, Chokmah, and Malkuth.

The twelve zodiacal signs are the lower portion of the sides of the vertical column. The central one has none of the twelve; they are so allotted between the four remaining columns. Further note that they are only three ranks, the fifth, seventh, and eighth; none are in the sixth rank from above.

This arrangement then shows four triplicities and three quaternaries. Observe well the arrangement; it is complex but not confused.

1. Kerubic.	Fixed.	Shining Rank.
2. Cardinal.	Fiery.	Solar Rank.
3. Common (mutable).	Airy.	Subtle Rank.

From above down, or in columns, these are: earthy signs, airy signs, watery signs, fiery signs.

Rank 5. The Kerubic line shows the signs in the order of Tetragrammaton read in Hebrew.

Rank 7. The cardinal line shows the signs from the right in the order of astronomical sequence of the solar course: vernal equinox, summer solstice, autumn equinox, winter solstice.

Rank 8. The common line shows the signs again in a different position. Here the earliest in the year is Gemini on the left of Mem, and passing left to Virgo, you then go round to extreme right to Sagittarius, pass centrewards to Pisces close to Malkuth.

The colouring of each square is dual—a ground colour and the colour of the emblem. The ground colour is a compound of the colour of the planet of the side tinting the colour of the force to which the square is allotted.

Each side has the square of its own planet in its own unmixed colour, and with this exception all the coloured grounds are compound. The emblem colour is always complementary to the ground colour.

The ritual of the Adeptus Minor gives the definite colours of each planet and sign which are to be used in this system. There are other allotments of colour to each of these symbols and forces, but these are retained as mysteries yet to be evolved and revealed when you have become familiar with the present simple and elementary system.

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30. Note by JMG: This is William Wynn Westcott under his motto Non Omnis Moriar.

31. Note by JMG: The first of the three Rosicrucian manifestoes, and the basis for the design of the R.R. et A.C.’s Vault.

CONCERNING THE USE OF THE VAULT

by G.H. Frater F.R.[32]

The Vault of the Adepti may be said to represent or symbolize various things; first of course, it is the symbolic burying place of our founder C.R.C. It is also the mystic cavern in the sacred mountain of initiation, Abiegnus. Therefore it is the chamber of initiation wherein, after, passing through the preliminary training of the Outer, we are received into the Portal of the Vault of the Rose of Ruby and the Cross of Gold.

All who are eligible should use the Vault when it is in its place. When working it is well to be clothed in the white robe and yellow sash, yellow slippers, and yellow and white nemyss on your head. The Rose Cross should be upon the breast. Remember that within the Vault you never use a banishing ritual. The chamber is highly charged by the ceremonies which have been held there and the atmosphere thus created should not be disturbed.

At first I do not recommend you to fast as a preliminary, though later on when you set yourselves to attain some definite point, this may be necessary. Being then clothed, and at peace, you enter the Vault, light the candle, and kindle either a pastile in the small censer or, if you prefer it, some incense in the larger one. Place a chair as near east as you can, and having shut the door stand in the east, facing west, the door by which you entered, the wall bearing the symbol of Venus. Now cross your hands upon your breast in the Sign of Osiris Risen, breathe in a fourfold rhythm, regularly, and compose your mind. Then being calm and collected, make the full L.V.X. signs, repeating the accompanying words, and endeavour to bring down the divine white brilliance. Having done this, seat yourself, and give yourself up to meditation, tranquil and without fear. At first try to feel, it may be, or to see the play of the colours as they pass and repass from side to side and from square to square. Then await with serene expectation what message may be vouchsafed to you. When you are used to the place it is well to extinguish the light, for the darker the material atmosphere the better it is. Before leaving the Vault make the L.V.X. signs, and quit it with arms crossed upon breast in the Sign of Osiris Risen.

If you have elected to work in a group of two or three, proceed in the same manner, but take care to place yourselves in balanced disposition. Let me warn you never to argue, even in a friendly manner, while in the Vault. It may often happen that one of you sees more or less differently from the others. In this case make an audible note of the differences but do not go on to discuss it till you have ended the sitting, as any discussion is apt to disturb the delicate currents and so break the thread of your vision. It is permissible to take notes in writing during the sitting, but on the whole it is perhaps more satisfactory to impress everything clearly on your mind and write it down immediately afterward.

The next seven visits should be devoted to a careful study of each side of the Vault in turn, recalling all you know about each *before you begin,* and having your queries defined before you expect replies.

Another time, contemplate the roof, and if you feel strong enough, the floor. But it is best for you to have an advanced adept with you for the latter. Again you may draw aside the altar, lift the lid of the Pastos and contemplate the figure you may perceive lying within it. For this you should have a small candle lit on the altar. Or you may lie down in the Pastos yourself and meditate there. Sometimes you may see the simulacrum of C.R.C. in the Pastos, or it may be your own higher self. In every case you should gain knowledge, power, and satisfaction. If you do not, you may be sure you are either acting from a wrong motive, or you are not physically strong enough, or your methods are at fault. No normal person in a good state of mind can possibly spend half an hour in this way without feeling better for it. But if you should happen to be out of harmony with your surroundings or at variance with your neighbours, leave there thy gift before the altar, and go thy way, first be reconciled.

When more than one person enters the Vault they must all make the L.V.X. signs together.

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32. Note by JMG: Dr. Robert W. Felkin, under his motto Finem Respice.

THE THREE CHIEFS

By Frater A.M.A.G.

The first temple founded in England in 1887–88 under the governance of the Hermetic Order of the Golden Dawn was named very appropriately Isis-Urania. Isis-Urania is Venus, and she is the occult planet which represents the genius of this order—Venus, the evening and the morning star, presaging the rising of the sun of ineffable light. Venus is also, as Isis, a symbol of the Qabalistic Shekinah, the glory of the presence divine, the Holy Spirit. After the revolt in the order about 1900, the schismatic sect appropriated as the name of their order, Stella Matutina, the Morning Star, thus continuing the significance of the enlightening function and purpose for which the Order was founded originally. For, if one may speak of the Order as having a specific purpose, then that sublime motive is to bring each man to the perfection of his own Kether, to the glory of his own higher genius, to the splendour of the Golden Dawn arising within the heart of his soul. And its technique is always encompassed through the uplifting of the heart and mind by a theurgic invocation to Isis-Urania, the symbolic personification of the Sephiroth of the supernal light.

It is well known that Venus is a planet peculiarly associated with occult and mystical aspiration. In *The Secret Doctrine* we find Blavatsky stating that “Venus, or Lucifer, the planet, is the light-bearer of our Earth, in both a physical and mystical sense.” And in quoting from the Stanzas of Dzyan, she presents the statement that “Thus Earth is the adopted child and younger brother of Venus.” Hence a good deal of wisdom is concealed in the very choice of the name of the Order. To this we will have occasion to refer on a later page.

In the ritual of the grade of Adeptus Minor, the Third Adept, reading from the historical account of the origins of the Order, states that: “The true Order of the Rose Cross ascendeth into the heights even unto the Throne of God himself.” If the reader will well have studied the preliminary knowledge material of the Outer Order, he will remember it is said that the symbol of Venus—a true symbol of growth and development—embraces all the ten Sephiroth of the Qabalistic Tree of Life. Since the Order is under the presidency of Venus, and in view of the above quotation, it would seem that the Order considered from a variety of viewpoints is allied to the Tree of Life, and vice-versa. Thus the system of grades, and the division of the organisation into three separate Orders—the Order of the Golden Dawn in the Outer, the Second Order of the R.R. et A.C., and the unnamed Third Order of Masters, whose Sephiroth obtain above the Abyss—is based upon a natural and a very recondite series of correspondences. “As above so below.” So that as the Tree of Life consists of a glyph which represents not only a material physical universe but also a uranography of the invisible and spiritual world, so does the Order consist, in all actuality, of more than an external Order. Concealed within and behind the grade system, is the invisible Order of true adepts, unknown and, in most cases, unnamed Masters.

At the close of the second point of the 5° = 6$^{\square}$ ceremony, there are named, without further reference, the names and ages of the “three highest chiefs of the Order.” These chiefs are Hugo Alverda, whose age is given as 576, Franciscus, who died at the age of 495 years, and Elman Zata, who died at the age of 463. In addition to these three there is Christian Rosenkreutz, the founder who died at the age of 106 years.

These enormous ages, unbelievably long in the case of the three chiefs, imply—that is if we accept the history in its obvious and literal sense—that, as adepts, they had discovered and employed the secret of the elixir of life, in order to prolong the period of their usefulness on Earth. And though they have died, that is discarded their purely physical instruments, it is not to be supposed they are cut off from our sphere of activity. Such is not the occult teaching. Apart from the probability that they may have since incarnated voluntarily once more on this plane to continue their work on behalf of mankind in their own silent ways, they would have become what are known in the east as Nirmanakayas. Speaking in *The Secret Doctrine* of one group of adepts, Blavatsky gives a definition of Nirmanakayas which is distinctly worth quoting: "*Maruts* is, in occult parlance, one of the names given to those Egos of great Adepts who have passed away, and who are known also as Nirmanakayas; of those Egos for whom—since they are beyond illusion—there is no Devachan (heaven) and who, having either voluntarily renounced it for the good of mankind, or not yet reached Nirvana, remain invisible on Earth." Such must therefore be the nature of the divine guardians of our Order. A few lines following the above quotation in *The Secret Doctrine*, Madame Blavatsky further remarks "Who they are 'on earth'—every student of occult science knows." Whether they do or not, at any rate, it is clear the Order has a little to say on this matter.

There is an enormous amount of significant material in *The Secret Doctrine* which should be very suggestive to the student of the magical wisdom. For *The Secret Doctrine* assists in the comprehension of the Order knowledge, and likewise the Order knowledge makes brilliantly clear what are otherwise highly obscure passages in that colossal monument of Blavatsky's erudition. The only one of these points that I wish to consider at the moment is this question of adepts in relation to the Order. In the first half of Volume Two of *The Secret Doctrine*, there is a passage or two which I must quote: "Alone a handful of primitive men—in whom the spark of divine Wisdom burnt bright, and only strengthened in its intensity as it got dimmer and dimmer with every age in those who turned it to bad purposes—remained the elect custodians of the Mysteries revealed to mankind by the divine Teachers. There were those among them who remained in their *Kumaric* (divine purity) condition from the beginning; and tradition whispers, what the secret teachings affirm, namely, that these Elect were the germ of a Hierarchy, which never died since that period." The magical tradition has it too that the three chiefs and

Christian Rosenkreutz were of those who retained their knowledge of their divine origins and spiritual nature, and they have been constantly with us. The student would be well repaid to study what H.P.B. has to say in the first volume of *The Secret Doctrine* about the stem and root of initiators, that mysterious being who, born in the so-called third race of our evolutionary era, is called "the great sacrifice" and "the tree from which in subsequent ages, all the great historically known sages and hierophants … have branched off." More cannot be quoted here, but it is all highly significant, and the employment of Order methods corroborates a great deal of what she wrote. But I do intend to quote from what she calls the catechism of the inner schools, which deals still further with the theme of the secret chiefs of our Order, or the undying adepts of all ages. "The inner man of the first … only changes his body from time to time; he is ever the same, knowing neither rest nor Nirvana, spurning Devachan, and remaining constantly on Earth for the Salvation of mankind … Out of the seven virgin-men (*Kumara*) four sacrificed themselves for the sins of the world and the instruction of the ignorant, to remain until the end of the present Manvantara. Though unseen they are ever present. When people say of them, 'He is dead,' behold, he is alive and under another form. Thou shalt never speak, O Lanoo, of these great ones before a multitude, mentioning them by their names. The wise alone will understand." Though I have little intention to speak of them more clearly, little harm can be done from what is already stated above, for the names used are clearly the pseudonyms or magical mottoes of those great beings.

If, however, we consider these chiefs from a wholly different point of view, the results are no less suggestive. Some students of the order have thought that these three chiefs may be considered as representative of certain principles in nature or as Sephiroth of the Tree of Life, particularly as it is said that the Order of the Rose Cross (the ankh or the Venus symbol) ascends even to the throne of God himself. How may we recover, then, what principles are involved, and why? Two hints are given in the Adeptus Minor ritual as to what procedure the student may follow in order to elucidate these obscure mysteries. Almost deliberately the ritual states, in the first place, that Damcar, whither our father C.R.C. journeyed, may be transliterated into Hebrew, thus yielding דמכר, two words which, if translated, mean “the blood of the lamb.” The lamb has always been a symbol of the higher ego. Secondly, there is the analysis of the keyword I.N.R.I., whereby the English letters are transliterated into Hebrew, attributed to certain Yetziratic correspondences, Egyptian deities, signs, and ideas. This must, then, be our technique with regard to this problem. The Qabalah is the means whereby we may unlock the closed doors of the veiled intimations which abound in the Order rituals.

Through the applications of this technique to the names and ages of the chiefs, one may reasonably conclude that, as the historical lection of the Third Adept showed, they represent the triune supernal light, the divine white brilliance invoked in the Vault of the Adepti—the letter Shin extended, bursting through the balanced elemental powers of Tetragrammaton to confer the attainment of the grade. If we transliterate the names into Hebrew, first of all, we have the following:

פראנכיסכס = 541 = 10 = 1 Kether [33] ☿
הונע = 84 = 12 = 3 Binah ⊖
חאלמאן = 776 = 20 = 2 Chokmah [34] 🜍[35]

Elman Zata is represented in the rituals as being an Arab; that is, his origins are in the south and east, representing heat and fire, and so the alchemical sulphur is a fit attribution. Sulphur is also an attribution of Chokmah, to which also the element of fire is allocated. Hugo is called the Phrisian. If we refer this to Frisia in Denmark, the north, then the alchemical salt is a proper reference—Binah, and the element of water, the great salt sea. Franciscus is the Gaul, which country is a point between the north and the south, a temperate zone. Hence he is the reconciler between them, a mediator, surely the alchemical mercury. Thus from this point of view, the gematria of the names of the three chiefs allies them with the light of the supernal Sephiroth, that light which ascendeth into the heights, even unto the throne of God himself.

Leaving, however, the gematria of their individual names for a moment, and proceeding to the Qabalah of the numbers of their ages, an equally interesting and significant fact is revealed.

Hugo’s age is given as 576, which reduces to 18 = 9.
Franciscus’s age is given as 495, which reduces to 18 = 9.
Elman’s age is given as 463, which reduces to 13 = 4.

Nine plus nine plus four added together equal twenty-two. Twenty-two is the number of the letters of the Hebrew alphabet, the totality of the paths linking the Sephiroth on the Tree of Life. This number also represents, therefore, the serpent of wisdom which rises from Malkuth to Kether, the ascending spiral, the path which the aspirant to the Great Order must tread. In short, the chiefs represent the path itself which is to be followed, even as they represent the goal which is at the end thereof. Each initiate, it is the universal tradition of the mystic path, must not only treat the way, but must *become*, even as did these three chiefs, that path itself.

By referring the number twenty-two in a slightly different way to the Qabalah of Nine Chambers, we may obtain 220, which is the gematria of Kor כר, the lamb, Abi-Agnus, the strength of our race—also the initials of Christian Rosenkreutz. Moreover, two plus two equals four, which is the number of Daleth, which means a door, referred to Venus, the symbolical figure which embraces the whole Tree of Life, revealing that compassion or love is that fiery force which binds together through an orderly growth and progression the whole Sephirotic scheme into a unity. And Daleth and Venus are the attributions of that door into the tomb of the justified one, the Vault of the Adepti, even as the reciprocal Path of Venus, Daleth, on the Tree of Life, is the secret gate which leads out from the garden of Venus into the newer life, the glory of the boundless light. The secret of that gate abides in the womb of the Great Mother, the intrinsic regenerating nature of the Empress of the tarot—Isis-Urania.

Again, there are other considerations. At the end of the Order document on the symbolism of the Neophyte grade there is the statement that “Nephesch ha-Mesiach, the Animal Soul of the Messiah” is “the Shekinah or presence between the Kerubim.” Note that the Shekinah represents, as I previously attempted to point out, Aima Elohim, the supernal Sephiroth as a synthetic unity, the divine white brilliance. Since this is spoken of as between the Kerubim, the Middle Pillar of the Tree, which is thus by definition the path of the redeemer or Messiah, the path of the Sushumna traversed by the Kundalini serpent is referred to. Now Messiah in Hebrew is spelt משיח and its gematria is 358. There is another word in Hebrew having precisely the same enumeration, and that word is נחש, nachash, meaning a serpent. As we demonstrated above, the ascending spiral is represented by the serpent of wisdom, which is the path of the twenty-two letters of the alphabet—and to this serpent are the ages of the three chiefs referred. Thus between the serpent of wisdom which represents the way to the crown, the Paths of the Tree of Life, and the power of the chiefs of the Order, there is seen a gematria connection. Interestingly enough, in all ancient systems, the serpent is also the tempter, Lucifer—and once again, Lucifer is Venus, the redeemer.

Thus the three chiefs of the Order of the R.R. et A.C. are the symbolic representatives of the way to that land which is beyond “honey, and spice and all perfection,” the way to the light itself. But they are also the light at the end of the way; they have become the divine attainment. How significant becomes the statement “I am the way, the truth, and the life. No man cometh unto the Father but by me.”

There is one last correspondence before closing this paper. The symbolic drama of the Adeptus Minor ritual has as its goal the union of the aspirant with the divine nature of Christian Rosenkreutz. Theoretically, it is assumed that our Father C.R.C. is the type and symbol of spiritual attainment, a man who achieved union with his higher and divine genius, and was brought to the light of his Kether. He is portrayed as a living man, who symbolically died, and like Osiris of old, was glorified through trial, perfected through suffering, and rose again in a mystical resurrection. Now in the ritual, he is referred to as "The light of the cross" and this latter is pictorially shown as "I, CXX," which is 120. The light of the cross, CXX, is of course the L.V.X., the light of the supernals. Now 120 reduces to twelve, and it is interesting to note that twelve is also the numeration of the great angel Hua who is invoked to overshadow the aspirant when he is bound to the cross of obligation. Hua is, in the Zohar, one of the mystical titles of Kether, the crown of the Tree. Analysis of the name expands the idea considerably. The name is composed of three letters, Heh, Vau, Aleph. Heh is five in number, the pentagram which is also the symbol of the microcosm. Vau is six, the hexagram, the symbol of the macrocosm, the greater world. Aleph is Unity. Thus the whole name symbolizes the union of the microcosm with macrocosm, and is a complete synthesis of the nature of the Adeptus Minor grade itself, the accomplishment of the Great Work. So that the very expression of C.R.C.—"I, the Light of the Cross," with the implication of its number, identifies him mystically with the great angel Hua. Both become therefore the symbolic representatives of the higher and divine genius of the candidate for initiation—giving us the rationale of dramatic ceremonial, that the depicting of the life of a revered personality who at one time in the past attained, may also induce within the heart and mind of the aspirant the overwhelming glory of that same attainment.

It becomes peculiarly significant to trace out, in this slight way, the unity and identical nature of all the symbols employed, and show how by analogous methods and meditation the whole of the Order teaching may be expanded into a profound and highly significant system.[36]

[contents]

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[33] . Note by JMG: Unfortunately Regardie's math seems to be off here, as readers may find by adding up the value of the letters themselves; the sum comes to 501, not 541, and thus adds to 6, the number of Tiphareth.

[34] . Note by JMG: Here again, Regardie's math is off, and the sum of this name comes to 780, which also adds to 6. It is possible that Regardie deliberately inserted an error here to see if any of his readers were paying enough attention to catch it!

[35]. Note by Regardie: It may be here remarked that the method of reducing numbers to units as shown above, while often called Theosophical addition, is actually the mode of working called *Aiq Beker*, or the Qabalah of Nine Chambers. By this method of Aiq Beker, the twenty-two letters and five finals of the Hebrew alphabet are grouped together by threes according to units, tens, and hundreds in nine divisions.

[36]. Note by Regardie: Since there is no need for me to hide behind a cloak of anonymity, this essay was written by me soon after my advancement to the Adeptus Minor grade. A.M.A.G. are the initials of the motto *Ad Majorem Adonai Gloriam*, which I then employed.

BOOK FOUR

Primary Techniques of Magical Practice

THE RITUAL OF THE PENTAGRAM

The pentagram is a powerful symbol representing the operation of the eternal spirit and the four elements under the divine presidency of the letters of the name Yeheshuah. The elements themselves in the symbol of the cross are governed by YHVH. But the letter Shin, representing the *Ruach Elohim*, the Divine Spirit, being added thereto, the name becometh Yeheshuah or Yehovashah—the latter when the letter Shin is placed between ruling earth and the other three letters of Tetragrammaton.

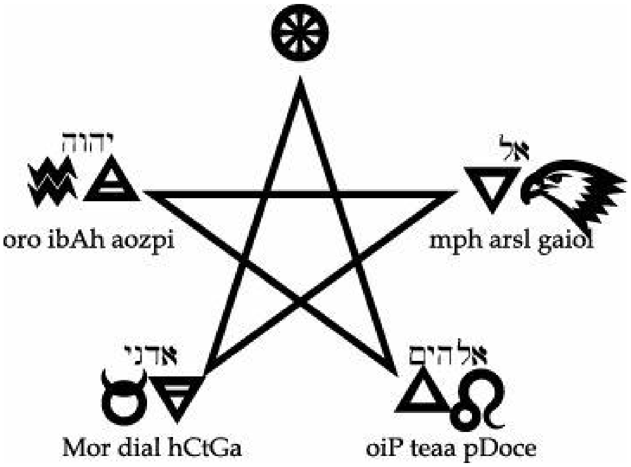
From each re-entering angle of the pentagram, therefore, issueth a ray, representing a radiation from the divine. Therefore is it called the flaming pentagram, or star of great light, in affirmation of the forces of divine light to be found therein.

Traced as a symbol of good, it should be placed with the single point upward, representing the rule of the Divine Spirit. For if thou shouldst write it with the two points upward, it is an evil symbol, affirming the empire of matter over that Divine Spirit which should govern it. *See that thou doest it not*.

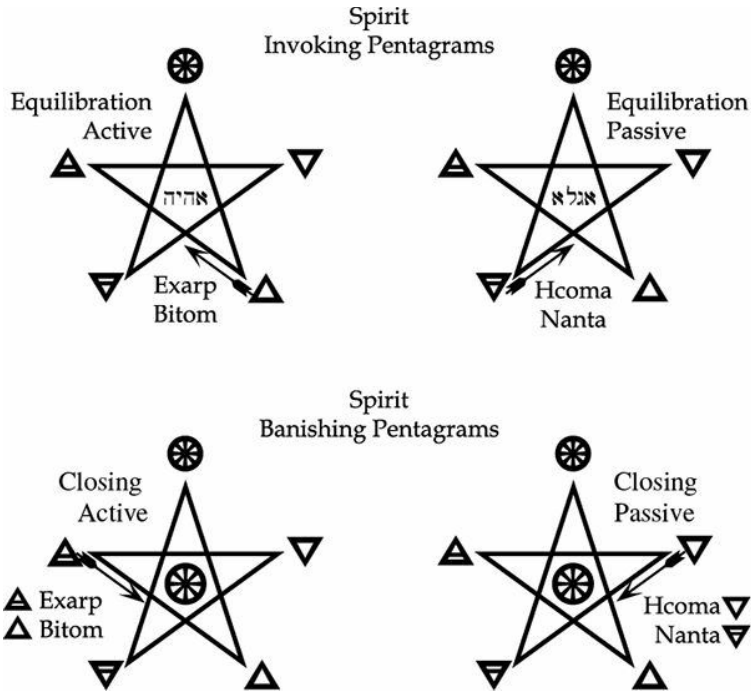
Yet, if there may arise an absolute necessity for working or conversing with a spirit of evil nature, and that to retain him before thee without tormenting him, thou hast to employ the symbol of the pentagram reversed—for, know thou well, thou canst have no right to injure or hurt even evil spirits to gratify curiosity or caprice—in such a case, thou shalt hold the blade of thy magical sword upon the single lowest point of the pentagram, until such time as thou shalt license him to depart. Also, revile not evil spirits—but remember that the archangel Michael of whom St. Jude speaketh, when contending with Satan, durst not bring a railing accusation against him, but said, “The Lord rebuke thee.”

Now, if thou wilt draw the pentagram to have by thee as a symbol, thou shalt make it of the colours already taught, upon a black ground. There shall be the sign of the pentagram, the wheel, the lion, the eagle, the ox, and the man, and each hath an angle assigned unto it for dominion. Hence ariseth the Supreme Ritual of the Pentagram, according to the angle from which the pentagram is traced. The circle or wheel answereth to the all-pervading spirit: the laborious ox is the symbol of earth; the lion is the vehemence of fire; the eagle, the water flying aloft as with wings when she is vaporized by the force of heat; the man is the air, subtle and thoughtful, penetrating hidden things.

At all times complete the circle of the place before commencing an invocation. The currents leading from fire to air and from earth to water are those of spirit—the mediation of the active and passive elements. These two spirit pentagrams should precede and close invocations as the equilibrium of the elements, and in establishing the harmony of their influence. In closing, these currents are reversed.



Attributions of the Pentagram


Spirit
Invoking Pentagrams
Equilibration
Active
אהיה
Exarp
Bitom
Equilibration
Passive
אגלא
Hcoma
Nanta
Spirit
Banishing Pentagrams
Closing
Active
Exarp
Bitom
Closing
Passive
Hcoma
Nanta

Spirit Invoking and Banishing Pentagrams

They are the invoking and banishing pentagrams of the spirit; the sigil of the wheel should be traced in their centre. In the invoking pentagram of earth the current descendeth from the spirit to the earth. In the banishing pentagram, the current is reversed. The sigil of the ox should be traced in the centre. These two pentagrams are in general use for invocation or banishing, and their use is given to the Neophyte of the First Order of the Golden Dawn under the title of the Lesser Ritual of the Pentagram. This Lesser Ritual of the Pentagram is only of use in general and unimportant invocations. Its use is permitted to the Outer that Neophytes may have protection against opposing forces, and also that they may form some idea of how to attract and to come into communication with spiritual and invisible things. The banishing pentagram of earth will also serve thee for a protection if thou trace it in the air between thee and any opposing astral force. In all cases of tracing a pentagram, the angle should be carefully closed at the finishing point.

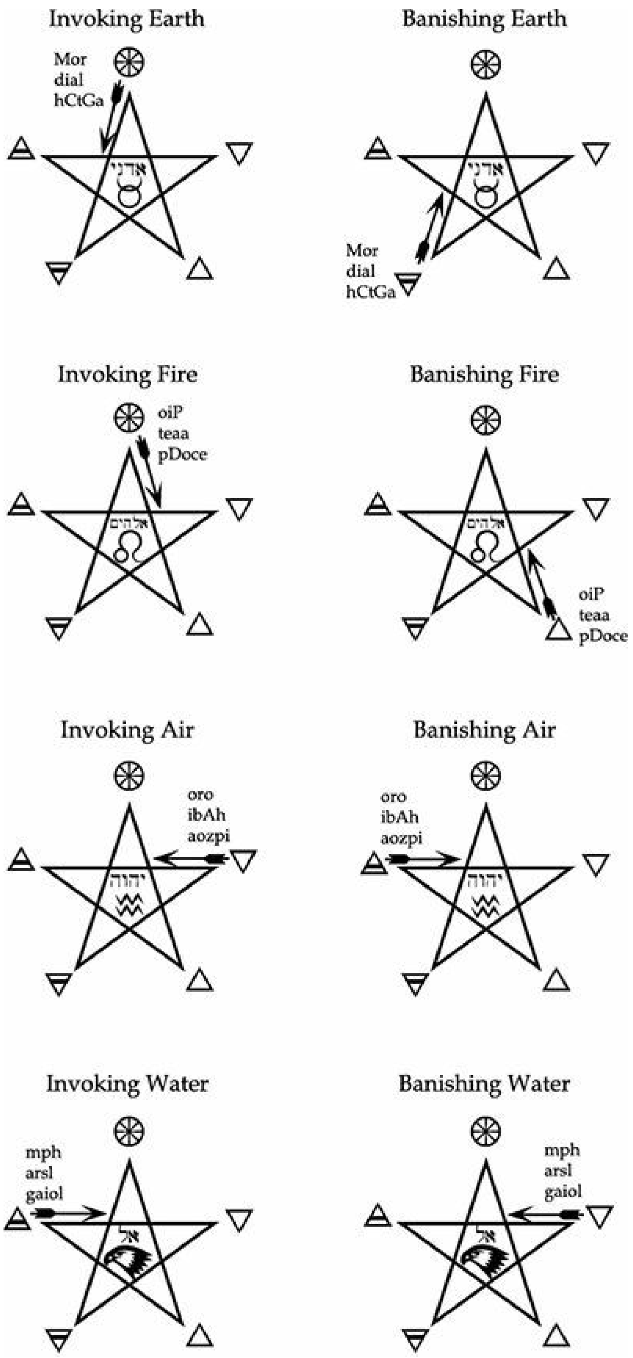
The invoking pentagram of air commenceth from water, and that of water commenceth from the angle of air. Those of fire and earth begin from the angle of spirit. The Kerubic sign of the element is to be traced in the centre. The banishing signs are the reversing of the current. But before all things, complete the circle of the place wherein thou workest, seeing that it is the key of the rest. Unless you want to limit or confine the force, make not a circle round each pentagram, unless for the purpose of tracing the pentagram truly. In concentrating however the force upon a symbol or talisman, thou shalt make the circle with the pentagram upon it so as to gather the force together thereon.

Rule: Invoke towards, and banish from, the point to which the element is attributed.

Air hath a watery symbol zaqua, because it is the container of rain and moisture. Fire hath the form of the Lion-Serpent zleo. Water hath the alchemic Eagle of distillation. Earth hath the laborious ztaur. Spirit is produced by the One operating in all things.

The elements vibrate between the cardinal points for they have not an unchangeable abode therein, though they are allotted to the four quarters in their invocation in the ceremonies of the First Order. This attribution is derived from the nature of the winds. For the easterly wind is of the nature of air more especially. The south wind bringeth into action the nature of fire. West winds bring with them moisture and rain. North winds are cold and dry like earth. The southwest wind is violent and explosive—the mingling of the contrary elements of fire and water. The northwest and southeast winds are more harmonious, uniting the influence of the two active and passive elements.

Yet their natural position in the zodiac is: fire in the east, earth in the south, air in the west, and water in the north. Therefore they vibrate: air between west and east. Fire between east and south. Water between north and west. Earth between south and north. Spirit also vibrateth between height and depth.


Invoking Earth
Mor
dial
hCtGa
אדני
Banishing Earth
אדני
Mor
dial
hCtGa
Invoking Fire
oiP
teaa
pDoce
אלהים
Banishing Fire
אלהים
oiP
teaa
pDoce
Invoking Air
oro
ibAh
aozpi
יהוה
Banishing Air
oro
ibAh
aozpi
יהוה
Invoking Water
mph
arsl
gaiol
אל
Banishing Water
mph
arsl
gaiol
אל

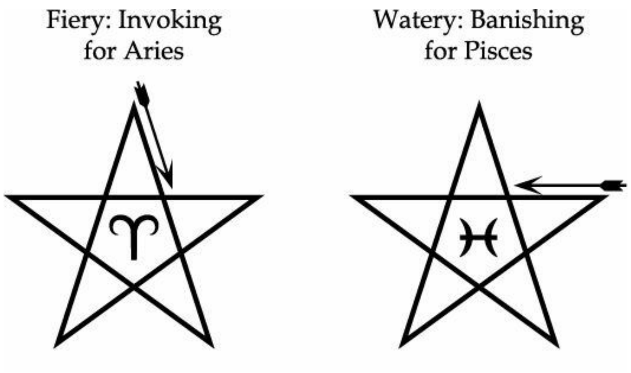
Elemental Pentagrams

So that, if thou invokest, it is better to look towards the position of the winds, since the earth, ever whirling on her poles, is more subject to their influence. But if thou wilt go in the spirit vision unto their abode, it is better for thee to take their position in the zodiac.

Air and water have much in common, and because one is the container of the other, therefore have their symbols been at all times transferred, and the eagle assigned to air and Aquarius to water. Nevertheless, it is better that they should be attributed as before stated and for the foregoing reason is it that the invoking sign of the one and the banishing sign of the other counterchange in the pentagram.

When thou dealest with the pentagram of the spirit thou shalt give the saluting sign of the 5° = 6$^{\square}$ grade, and for the earth the sign of Zelator, and for air that of Theoricus, and for water that of Practicus, and for fire Philosophus.

If thou wilt use the pentagram to invoke or banish the zodiacal forces, thou shalt use the pentagram of the element unto which the sign is referred, and trace in its centre the usual sigil of the sign thus:



Zodiacal Pentagrams

And whenever thou shalt trace a sigil of any nature, thou must commence at the left hand of the sigil or symbol following the course of the sun.

Whenever thou invokest the forces of the zodiacal signs as distinct from the elements, thou shalt erect an astrological scheme of the heavens for the time of working so that thou mayest know towards what quarter or direction thou shouldst face in working. For the same sign may be in the east at one time of the day and in the west at another.

Whenever thou shalt prepare to commence any magical work or operation, it will be advisable for thee to clear and consecrate the place by performing the Lesser Banishing Ritual of the Pentagram. In certain cases, especially when working by or with the forces of the planets, it may be wise also to use the active and passive invoking pentagrams of spirit.

In order that a force and a current and a colour and a sound may be united together in the same symbol, unto each angle of the pentagram certain Hebrew divine names and names from the Angelic Tablets are allotted. These are to be pronounced with the invoking and banishing pentagrams as thou mayest see in the foregoing diagrams.

The attributions of the angles of the pentagram is the key of its ritual. Herein, during ordinary invocation without the use of the tablets of the elements, thou shalt pronounce the divine name Al with the pentagram of water, and Elohim with fire, etc. But if thou art working with the Elemental or Enochian Tablets, thou shalt use the divine names in the angelic language drawn therefrom. For earth, Emor Dial Hectega, etc., and for spirit the four words: Exarp in the east; Hcoma in the west; Nanta in the north; and Bitom in the south.

In the pronunciation of all these names, thou shalt take a deep breath and vibrate them as much as possible inwardly with the outgoing breath, not necessarily loudly, but with vibration thus: A-a-a-el-ll. Or—Em-or-r Di-a-ll Hec-te-e-g-ah. If thou wilt, thou mayest also trace the letters or sigils of these names in the air.

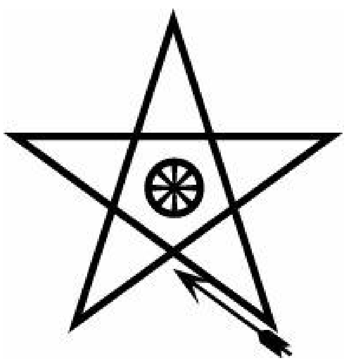
To invoke the forces of the four elements at once, at the four quarters, commence at the east and there trace the equilibrating pentagram of the actives and the invoking pentagram of air and pronounce the proper names. Then carry round the point of thy wand to the south and there trace the equilibrating pentagram for actives and the invoking pentagram of fire and pronounce the proper names. Thence, pass to the west, trace the equilibrating pentagram for passives and the invoking pentagram for water and pronounce the proper names; thence to the north, trace the equilibration of the passives and the invoking pentagram of earth, pronounce the proper names, and then complete the circle of the place.

In the same manner shalt thou banish, unless thou desirest to retain certain of the forces for a time. All invocations shall be opened and closed with the Qabalistic sign of the cross. In certain cases other names, as those of angels and spirits, may be pronounced towards their proper quarters and their names and sigils traced in the air.

If thou workest with but one element, thou shalt make—if it be an active element as fire or air—the equilibrating pentagram for actives only and the element's own invoking pentagram, and not those of the other elements. If it be a passive element—earth or water—thou shalt make the equilibrating pentagram of the passives only and the invoking pentagram of the one element at the four quarters. In closing and banishing follow the same law. Also, see that thou pronouncest the proper names with the proper pentagrams.

Supreme Invoking Ritual of the Pentagram

Face east. Make Qabalistic cross.



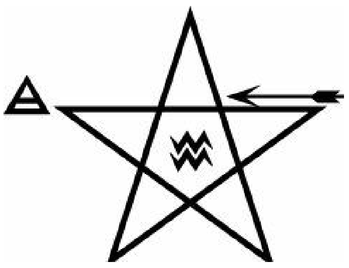
Make equilibriated active pentagram of spirit.

Vibrate *Exarp* in making pentagram.

Vibrate *Eheieh* in making wheel.

Finish with the $5^{\circ} = 6^{\square}$ signs.

Make the invoking pentagram of air.

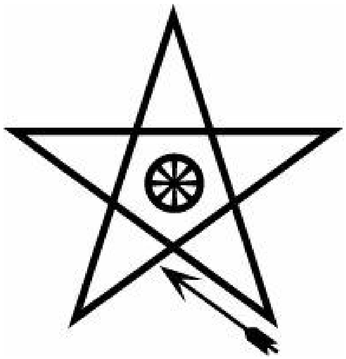


Vibrate *Oro Ibah Aozpi* in making pentagram.
Vibrate *YHVH* in making Aquarius symbol.

Finish with the $2^{\circ} = 9^{\square}$ sign.

Carry point to south:

Make equilibriated active pentagram of spirit.

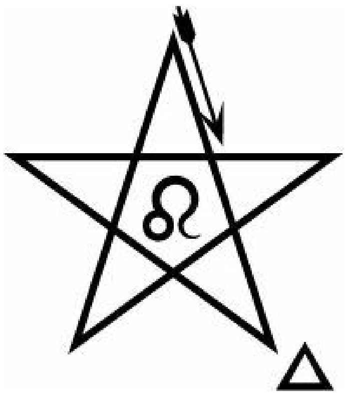


Vibrate *Bitom* in making pentagram.

Vibrate *Eheieh* in making wheel.

Give 5° = 6□ signs.

Make the invoking pentagram of fire.

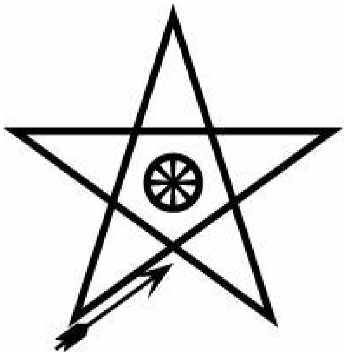


Vibrate *Oip Teaa Pedoce* in making pentagram.

Vibrate *Elohim* in making Leo sigil.

Make the 4° = 7 □ sign.
Carry point to west:

Make equilibriated passive pentagram of spirit.

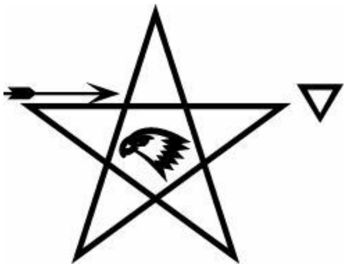


Vibrate *Hcoma* in making pentagram.

Vibrate *Agla* in making Wheel.

Give 5° = 6□ signs.

Make invoking pentagram of water.



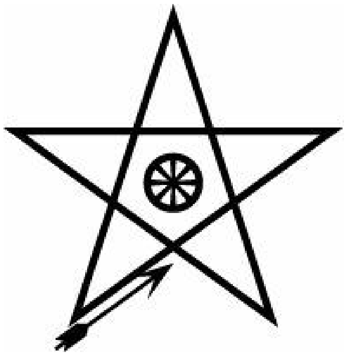
Vibrate *Empeh Arsel Gaiol* in making pentagram.

Vibrate *Al* in making eagle head.

Make the 3° = 8□ sign.

Carry point to north:

Make equilibriated passive pentagram of spirit.

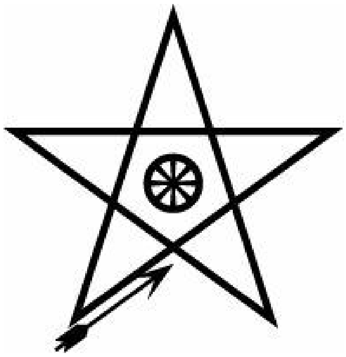


Vibrate *Nanta* in making pentagram.

Vibrate *Agla* in making wheel.

Give 5° = 6$^{\square}$ signs.

Make invoking pentagram of earth.



Vibrate *Emor Dial Hectega* in making pentagram.

Vibrate *Adonai* in making Taurus.

Give 1° = 10$^{\square}$ sign.

Finish in east as in lesser pentagram ritual with the four archangels and Qabalistic cross.

[contents]

THE RITUAL OF THE HEXAGRAM

The hexagram is a powerful symbol representing the operation of the seven planets under the presidency of the Sephiroth, and of the letters of the seven-lettered name Ararita. The hexagram is sometimes called the signet or symbol of the macrocosm, just as the pentagram is called the signet star or symbol of the microcosm.

Ararita is a divine name of seven letters formed of the Hebrew initials of the sentence: “One is his beginning. One is his individuality. His permutation is one.”

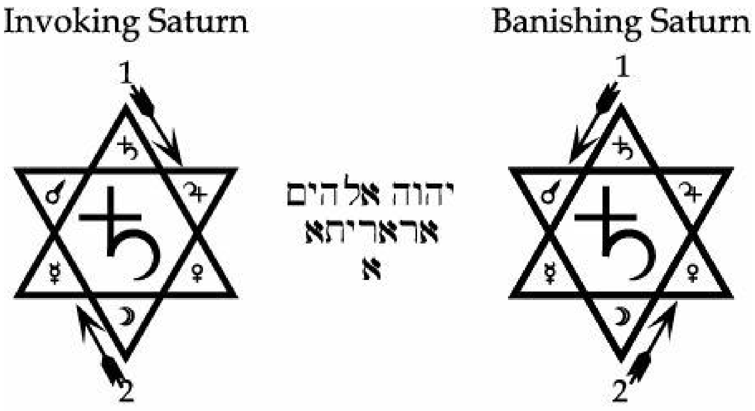
As in the case of the pentagram, each re-entering angle of the hexagram issueth a ray representing a radiation from the divine. Therefore it is called the flaming hexagram, or the six-rayed signet star. Usually, it is traced with the single point uppermost. It is not an evil symbol with the two points upward, and this is a point of difference from the pentagram.

Now if thou dost draw the hexagram to have by thee as a symbol, thou shalt make it in the colours already taught and upon a black ground. These are the planetary powers allotted unto the angles of the hexagram.

		(King Scale)	(Queen Scale)
Unto the uppermost:	♄	Indigo	Black
Unto the lowermost:	☽	Blue	Puce
Unto the right hand upper:	♃	Violet	Blue
Unto the right hand lower:	♀	Green	Green
Unto the left hand upper:	♂	Red	Red
Unto the left hand lower:	☿	Yellow	Orange
In the centre is the fire of the sun:	☉	Orange	Golden

The order of attribution is that of the Sephiroth on the Tree of Life. Hence ariseth the Supreme Ritual of the Hexagram according to the angles from which it is traced.

The uppermost angle answereth also to Daath and the lowest to Yesod, and the other angles to the remaining angles of the Microprosopus. The hexagram is composed of the two angles of fire and water, and is therefore *not* traced in one continuous line like the pentagram, but by each triangle separately. All the invoking hexagrams follow the course of the sun in their current—that is from left to right. But the banishing hexagrams are traced from right to left from the same angle as their respective invoking hexagrams contrary to the course of the sun. The hexagram of any particular planet is traced in two triangles, the first starting from the angle of the planet, the second opposite to the commencing angle of the first. The symbol of the planet itself is then traced in the centre. Thus in the case of the invoking hexagrams of Saturn, the first triangle is traced from the angle of Saturn, following the course of the sun, the second triangle from the angle of the moon. (Only trace the central planetary symbol in practice—the others are shown only for illustration.)



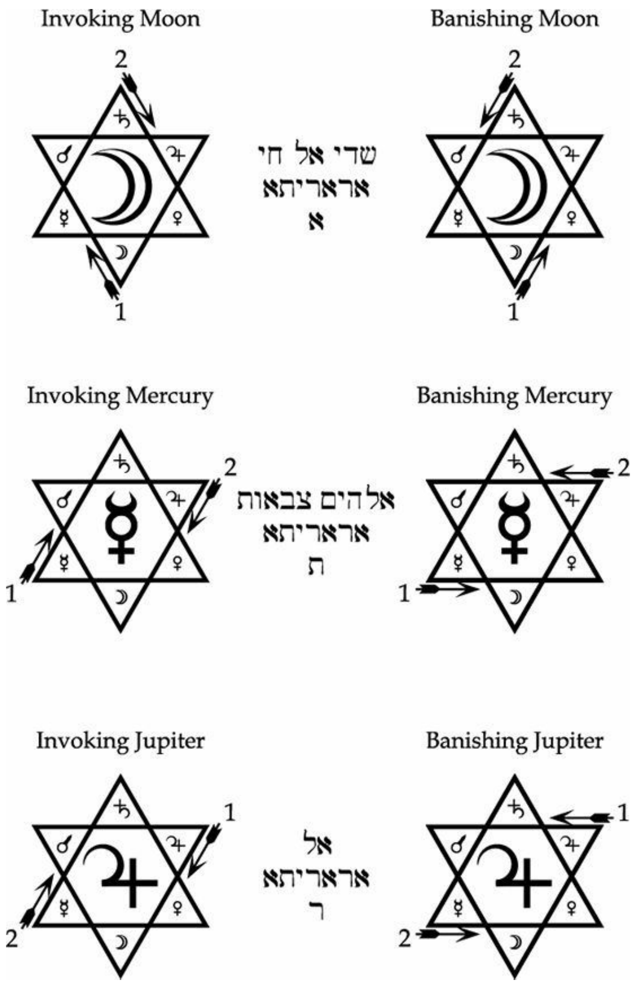
Hexagrams of Saturn

But the invoking hexagram of the moon is first traced from the angle of the moon, its second angle being traced from the triangle of Saturn. The banishing hexagram for Jupiter, for example, is traced from the same angle as the invoking hexagram, and in the same order, but reversing the current’s direction. In all cases the symbol of the planet should be traced in the centre.

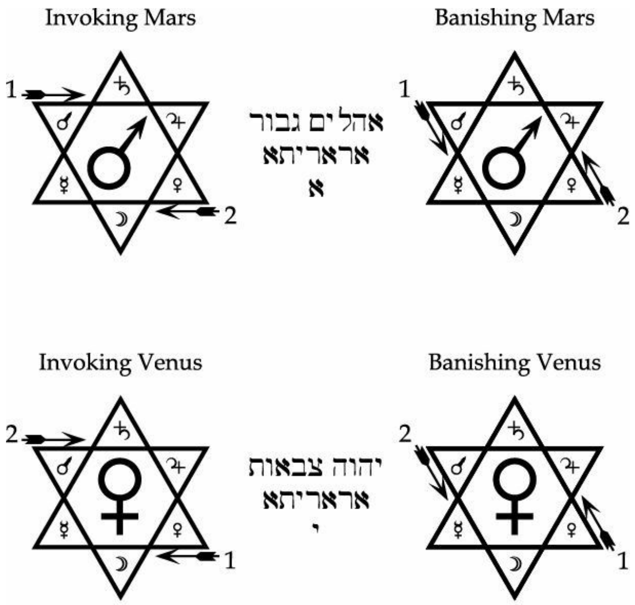
But for the sun all six invoking hexagrams of the planets should be traced in their regular planetary order and the symbol zsun traced in the centre. And for his banishing hexagram also, all the six banishing hexagrams of the other planets should be employed in their regular order, only that the symbol of the sun should be traced therein.

Remember that the symbol of Luna varieth, and as zmoon in her increase she is favourable. But ☾ is not so favourable for good in her decrease. The symbol of Luna in the centre of the hexagram should be traced zmoon if in her increase; by zxmoon if in her decrease. Remember that zxmoon represents restriction and is not so good a symbol as zmoon, and at the full moon exactly it is ○, but at new moon a dark circle ●.

The last two forms of Luna are not good in many cases. If thou wilt invoke the forces of the head of the dragon of the moon [1] thou shalt trace the lunar invoking hexagram and write therein the symbol ☊, and for the tail ☋. These forces of zxuu and zxu are more easy to be invoked when either the sun or the moon is with them in the zodiac in conjunction. In these invocations thou shalt pronounce the same names and letters as are given with the lunar hexagram zxuu is of a benevolent character, and zxuof a malefic, save in a very few matters. And be thou well wary of dealing with these forces of zxu and zxuu or with those of Sol and Luna during the period of an eclipse; for they are the powers of an eclipse. For an eclipse to take place both the sun and moon must be in conjunction with them in the zodiac, these two luminaries being at the same time either in conjunction or opposition as regards each other.

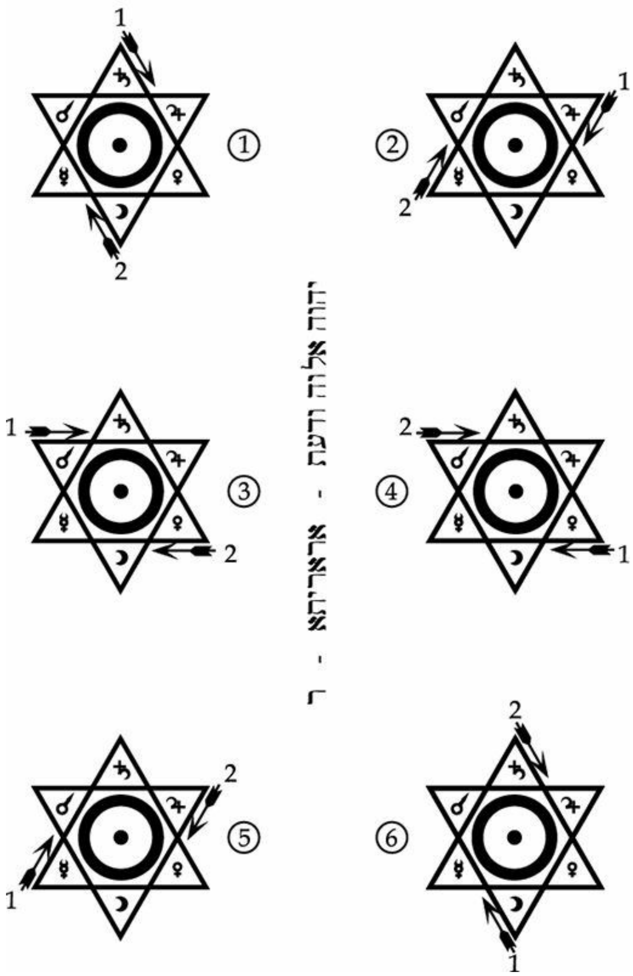

Invoking Moon
Banishing Moon
2
1
שדי אל חי
אראריתא
א
Invoking Mercury
Banishing Mercury
2
1
אלהים צבאות
אראריתא
ת
Invoking Jupiter
Banishing Jupiter
1
2
אל
אראריתא
ר

Hexagrams of the Planets

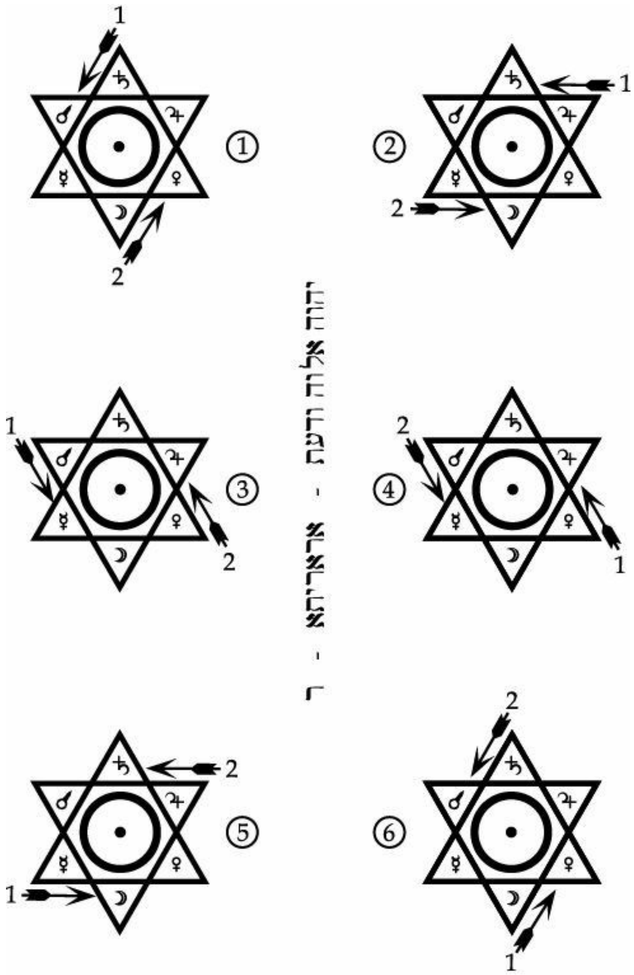

Invoking Mars
Banishing Mars
1
2
אהלים גבור
אראריתא
א
Invoking Venus
Banishing Venus
2
1
יהוה צבאות
אראריתא
י

In all rituals of the hexagram as in those of the pentagram, thou shalt complete the circle of the place. Thou shalt not trace an external circle round each hexagram itself unless thou wishest to confine the force to one place—as in charging a symbol or talisman.

From the attribution of the planets, one to each angle of the hexagram, shalt thou see the reason of the sympathy existing between each superior planet and one certain inferior planet. That is, that to which it is exactly opposite in the hexagram. And for this reason is it that the triangle of their invoking and banishing hexagrams counterchange. The superior planets are Saturn, Jupiter, and Mars. The inferior planets are Venus, Mercury, and Luna. And in the midst is placed the fire of the sun. Therefore the superior Saturn and the inferior Luna are sympathetic, so are Jupiter and Mercury, Mars and Venus.


①
②
③
④
⑤
⑥
1
2
יהוה אלוה ודעת - אראריתא - ר

Invoking Hexagrams of the Sun



Banishing Hexagrams of the Sun

In the Supreme Ritual of the Hexagram the signs of the 5° = 6□ grade are to be given, but not those of the grades of the First Order, notwithstanding these latter are made use of in the Supreme Ritual of the Pentagram. And because the hexagram is the signet star of the macrocosm or greater world, therefore is it to be employed in all invocations of the forces of the Sephiroth: though the signet star of the pentagram represents their operation in the lunar world, in the elements, and in man.

If thou wilt deal with the forces of the supernal triad of the Sephiroth, thou shalt make use of the hexagrams of Saturn; for Chesed those of Jupiter, for Geburah those of Mars; for Tiphareth those of the sun, for Netzach those of

Venus, for Hod those of Mercury, and for Yesod and Malkuth those of the moon.

Know also that the Sephiroth are not to be invoked on every slight occasion, but only with due care and solemnity. Above all, the forces of Kether and Chokmah demand the greatest purity and solemnity of heart and mind in him who would penetrate their mysteries. For such high knowledge is only to be obtained by him whose genius can stand in the presence of the holy ones. See that thou usest the divine names with all reverence and humility for cursed is he that taketh the name of the Vast One in vain.

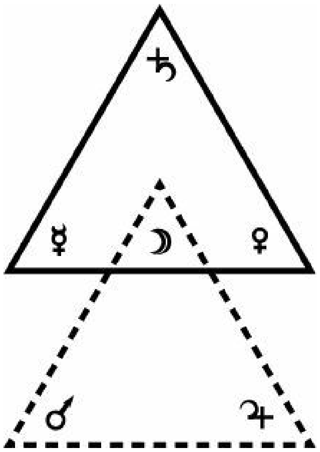
When thou tracest the symbol of a planet in the centre of a hexagram, thou shalt make the same of a proportionable size to the interior of the hexagram, and thou shalt trace them from left to right generally following the course of the sun as much as possible. Caput and Cauda Draconis may follow the general rule.

When thou shalt invoke either the forces of one particular planet or those of them all, thou shalt turn thyself towards the quarter of the zodiac where the planet thou invokest then is. For owing both to their constant motion in the zodiac and to the daily movement of the same, the position of a planet is continually changing, and therefore it is necessary for thee in such a case to erect an astrological figure or scheme of the position of the planets in the heavens for the actual time of working, so that thou mayest see the direction of each planet from thee.[2] This is even more necessary when working with the planets than with the signs of the zodiac.

When thou shalt desire to purify or consecrate any place, thou shalt perform the Lesser Banishing Ritual of the Hexagram, either in conjunction with, or instead of that of the pentagram, according to the circumstances of the case. For example, if thou hast been working on the plane of the elements before, it will be well to perform the Lesser Ritual of the Pentagram before proceeding to work of a planetary nature, so as thoroughly to clear the places of forces which, although not hostile or evil of themselves, will yet not be in harmony with those of an altogether different plane. And ever be sure that thou dost complete the circle of the place wherein thou workest.

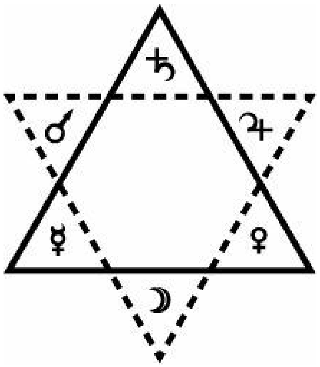
The Four Forms

These are the four forms assumed by conjoining the two triangles of the hexagram on which the Lesser Ritual of the Hexagram is based. The first form is:



Hexagram of Fire

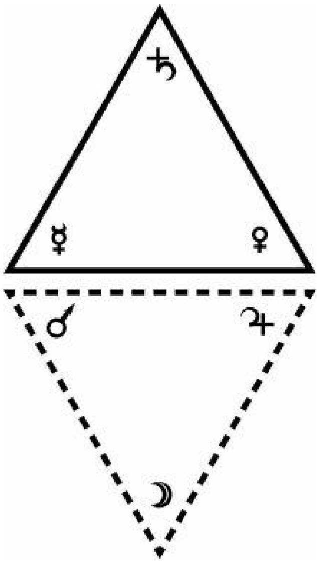
The angles are attributed as in the diagram. Its affinity is with the eastern quarter, the position of fire in the zodiac. (Note: To form these from the usual hexagram, lower the inverted triangle, then reverse it by throwing the lunar angle up to top from being lowest. Mars and Jupiter do not change sides.)



Hexagram of Earth

The second form is the ordinary hexagram with the attribution of the angles as usual: the affinity being rather with the southern quarter, the position of earth in the zodiac, and of the sun at his culmination at noon.

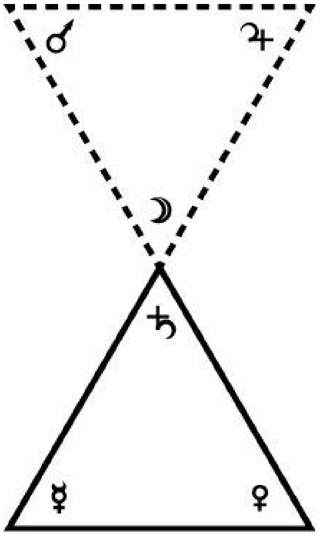
The third form is:



Hexagram of Air

The angles are attributed as shown and its affinity is with the western quarter, the position of air in the zodiac.

The fourth form is:



Hexagram of Water

The angles are attributed as shown and its affinity is with the northern quarter, the position of water in the zodiac.

With each of these forms the name Ararita is to be pronounced—seven letters.

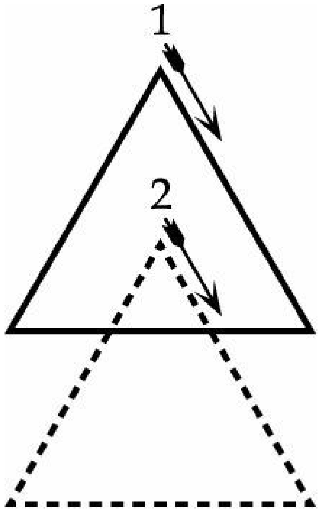
Also as in the preceding cases there will be seven modes of tracing each of these four forms, according to the particular planet with those forces thou art working at the time.

The hexagrams of Saturn may be used in general and comparatively unimportant operations, even as the pentagrams of earth are used in the Lesser Ritual of the Pentagram. In these four forms of the hexagram thou shalt trace them beginning at the angle of the planet under whose regimen thou art working, following the course of the sun to invoke, and reversing the course to banish. That is to say, working from left to right for the former and from right to left for the latter. Remember always that the symbols of the elements are not usually traced on sigils but are replaced by the Kerubic emblems of Aquarius, Leo, Taurus, and the eagle head.

The Lesser Ritual of the Hexagram

Commence with the Qabalistic sign of the cross as in the Lesser Ritual of the Pentagram, and use what manner of magical implement may be necessary according to the manner of working, either the lotus wand or the magical sword.

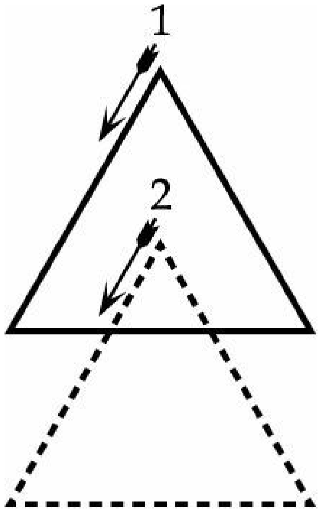
Stand facing east. If thou desirest to invoke thou shalt trace the figure thus:



Invoking Hexagram of Fire

Following the course of the sun, from left to right, and thou shalt pronounce the name Ararita, vibrating it as much as possible with thy breath and bringing the point of the magical implement to the centre of the figure.

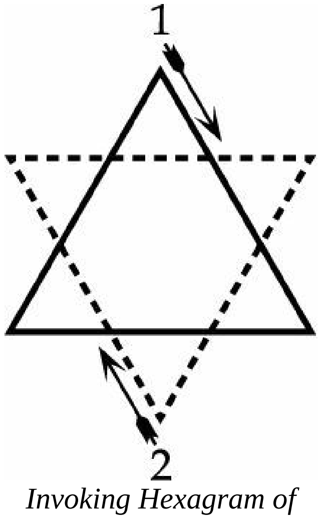
But if thou desirest to banish thou shalt trace it thus:



Banishing Hexagram of Fire

From right to left, and see that thou closest carefully the finishing angle of each triangle.

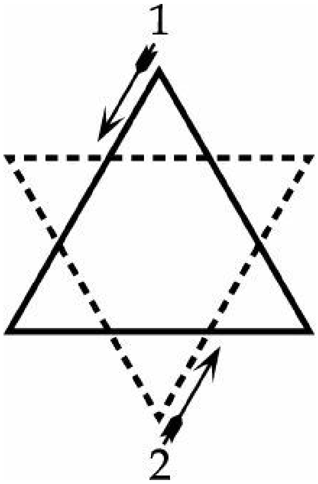
Carry thy magical implement round to the south, and if thou desirest to invoke trace the figure thus:



Invoking Hexagram of

Earth

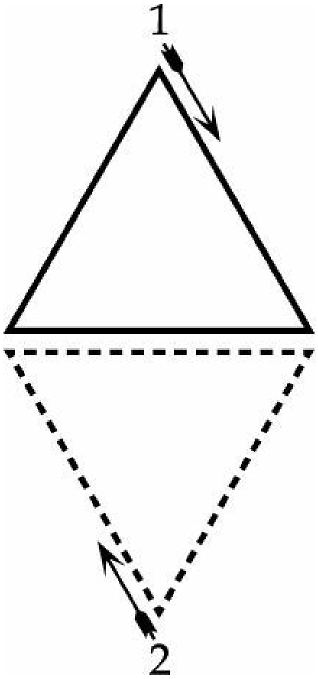
But if to banish then from left to right thus:



Banishing Hexagram of Earth

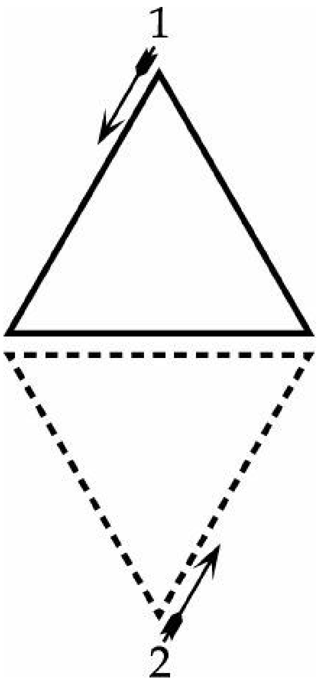
Bring as before the point of thy magical implement to the centre and pronounce the name Ararita.

Pass to the west, and trace the figure for invoking thus:



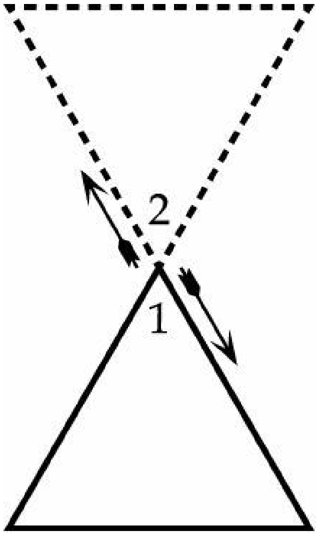
Invoking Hexagram of Air

Banishing thus:



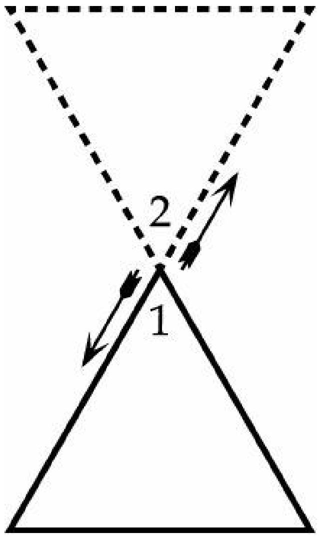
Banishing Hexagram of Air

Then to the north, invoking:



Invoking Hexagram of Water

Banishing:



Banishing Hexagram of Water

Then pass round again to the east so as to complete the circle of the place wherein thou standest, then give the L.V.X. signs and repeat the analysis of the password I.N.R.I. of the 5° = 6□ grade.

Addendum

Now in the Supreme Ritual of the Hexagram, when thou shalt wish to attract in addition to the forces of a planet, those of a sign of the zodiac wherein he then is, thou shalt trace in the centre of the invoking hexagram of the planet, the symbol of that sign of the zodiac beneath his own; and if this be not sufficient, thou shalt also trace the invoking pentagram of the sign as it is directed in the ritual of the pentagram.

In the tracing of the hexagram of any planet thou shalt pronounce therewith in a vibratory manner as before taught, both the divine name of the Sephirah which ruleth the planet and the seven-lettered name Ararita, and also the particular letter of that name which is referred to that particular planet.

Now if thou shalt wish to invoke the forces of one particular planet, thou shalt find in what quarter of the heavens he will be situated at the time of working. Then thou shalt consecrate and guard the place wherein thou art by the Lesser Banishing Ritual of the Hexagram. Then thou shalt perform the

Lesser Invoking Ritual of the Hexagram, yet tracing the four figures employed from the angle of the planet required, seeing that for each planet the mode of tracing varieth. If thou dealest with the sun, thou shalt invoke by all six forms of the figure and trace within them the planet symbol and pronounce the name Ararita as has been taught.

Then shalt thou turn unto the quarter of the planet in the heavens and shalt trace his invoking hexagram and pronounce the proper names, and invoke what angels and forces of that nature may be required, and trace their sigils in the air.

When thou hast finished thy invocation thou shalt in most cases license them to depart and perform the banishing ritual of the planet which shall be the converse of the invoking one. But in cases of charging a tablet or symbol or talisman, thou shalt not perform the banishing symbols upon it which would have the effect of entirely discharging it and reducing it to the condition it was in when first made—that is to say dead and lifeless.

If thou wishest to bring the rays of all or several of the planets into action at the same time, thou shalt discover their quarter in the heavens for the time of working, and thou shalt trace the general Lesser Invoking Ritual of the Hexagram, but not differentiated for any particular planet, and then thou shalt turn to the quarters of the respective planets and invoke their forces as before laid down; and banish them when the invocation is finished, and conclude with the Lesser Banishing Ritual of the Hexagram. And ever remember to complete the circle of the place wherein thou workest, following the course of the sun.

[contents]

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[1]. Note by JMG: That is, Caput Draconis, the north node of the moon.

[2]. Note by JMG: Adepti of the original Golden Dawn were expected to be able to erect (or, as we now say, cast) an astrological chart whenever needed. When such a chart is placed on the altar with the

ascendant to the east, the positions of the planets in the chart indicate their symbolic position relative to the place where the working is performed.

THE LOTUS WAND [3]

This is for general use in magical working. It is carried by the Zelator Adeptus Minor at all meetings of the Second Order at which he has the right to be present. It is to be made by himself unassisted, and to be consecrated by himself alone. It is to be untouched by any other person and kept wrapped in white silk or linen, free from external influences other than his own on the human plane.

The wand has the upper end white, the lower black. Between these are the twelve colours referring to the zodiacal signs, in the positive or masculine scale of colour. At the upper end of the white is fixed a lotus flower in three whorls of twenty-six petals: the outer eight, the middle eight, and the innermost ten. The calyx has four lobes or sepals of orange colour. The flower centre is orange or gold. The lotus wand should be from twenty-four to forty inches long, and of wood about half an inch thick. The several bands of white, twelve colours, and black may be painted or enamelled or formed of coloured papers pasted on.

The length of colours should be such that the white is a little the longest, then the black, while the twelve colours are equal, and smaller than the black. The colours must be clear, brilliant, and correct. They are as follows:

White: Aries—red: Taurus—red-orange: Gemini—orange: Cancer—amber: Leo—lemon-yellow: Virgo—yellow-green: Libra—emerald: Scorpio—green-blue: Sagittarius —bright-blue: Capricornus—indigo: Aquarius—violet: Pisces—crimson: black.

The lotus flower may be made of sheet metal or cardboard, in three whorls of eight, eight, and ten petals, white internally and tips curved in a little, olive outside with five markings as shown in diagram. The centre is orange, or a brass bolt to keep all together will do.

As a general rule, use the white end in invocation and the black end to banish. The white end may be used to banish by tracing a banishing symbol against an evil and opposing force which has resisted other efforts. By this is meant that by whatever band you are holding the wand, whether white for spiritual things, by black for mundane, by blue for Sagittarius or by red for fiery triplicity, you are, when invoking, to direct the white extremity to the quarter desired. When banishing, point the black end to that quarter. The wand is never to be inverted, so that when very material forces are concerned, the black end may be the most suitable for invocation, but with the greatest caution.

In working on the plane of the zodiac, hold the wand by the portion you refer to between the thumb and two fingers.

If a planetary working be required, hold the wand by the portion representing the day or night house of the planet, or else by the sign in which the planet is at the time.

♄	day house—Capricorn	night house—Aquarius
♃	day house—Sagittarius	night house—Pisces
♂	day house—Aries	night house—Scorpio
♀	day house—Libra	night house—Taurus
☿	day house—Gemini	night house—Virgo
Sol ☉ in Leo only		Luna ☽ in Cancer only

For example, if Venus be the planet referred to, use in the day Libra, and in the night Taurus.

Should the action be with the elements, one of the signs of the triplicity of the elements should be held according to the nature of the element intended to be invoked. Bear in mind that the Kerubic emblem is the most powerful action of the element in the triplicity. For example, Leo—violent heat of summer. Aries—beginning of warmth in spring. Sagittarius—waning of heat in autumn.

Hold the wand by the white portion for all divine and spiritual matters or for the Sephirothic influences, and for the process of rising on the planes.

Hold the wand by the black part only for material and mundane matters.

The ten upper and inner petals refer to the purity of the ten Sephiroth. The middle eight refer to the countercharged natural and spiritual forces of air and fire. The lowest and outer eight refer to the powers of earth and water. The centre and amber portion refers to the spiritual sun, while the outer calyx of four orange sepals shows the action of the sun upon the life of things by differentiation.

The wand should never be used inverted. The lotus flower is not to be touched in working, but in Sephirotic and spiritual things, the flower is to be inclined towards the forehead; and to rise on the planes, the orange-coloured centre is to be fully directed to the forehead.

Consecration of the Lotus Wand

1. Provide a private room, white triangle, red cross of six squares. Incense, a rose, water in a vase, lamp or vessel of fire, salt on a platter, and an astrological figure of the heavens for the time of consecration. If possible a set of astrological symbolic diagrams of the twelve signs should be set around the room. Have ready also the Ritual of the Pentagram, new wand, white silk or linen wrapper, table with black cover for altar.

2. Find position of east.

3. Prepare an invocation of the forces of the signs of the zodiac.

4. Place altar in centre of room, cover it with black.

5. Arrange upon it the cross and triangle. Incense and rose in east above cross and triangle; lamp in south; cup in west; salt in north.

6. Illumine lamp.

7. Stand, holding new wand at west of altar, facing east.

8. Grasp wand by black portion and say:

9. Hekas! Hekas! Este Bebeloi.

10. Perform the Lesser Banishing Ritual of the Pentagram.

11. Purify room first with water, then with fire, as in the 0° = 0$^{\square}$ *grade, repeating as you do so these two passages from the ritual of the thirty-first Path. (With water say):* So therefore first the priest who governeth the works of fire, must sprinkle with lustral water of the loud resounding sea. (With fire say): And when, after all the phantoms are vanished, thou shalt see that holy and formless fire, that fire which darts and flashes through the hidden depths of the universe, hear thou the voice of fire.

12. Take up the wand again, by white portion. Circumambulate the room three times and, at the end, repeat the adoration of the Lord of the Universe as in the ritual of the 0° = 0□ *grade, saluting at each adoration with the Neophyte sign, and at "Darkness" giving the Sign of Silence.*

Holy art thou, Lord of the Universe.
Holy art Thou whom nature hath not formed.
Holy art Thou, the vast and the mighty one,
Lord of the light and of the darkness.

13. Perform the Supreme Invoking Ritual of the Pentagram at the four quarters of the room, tracing the proper pentagrams at each quarter and pronouncing the appropriate angelic and divine names, taking care to give the grade sign appropriate to each element.

14. Stand then in the eastern quarter, facing east, hold wand by white portion, give 5° = 6□ *signs, look upward, hold wand on high, and say:*

O Harpocrates, lord of silence, who art enthroned upon the lotus.

Twenty-six are the petals of the lotus, flower of thy wand. O Lord of creation, they are the number of Thy name.

In the name of Yod He Vau He, let the divine light descend!

15. Facing consecutively the quarter where each sign is according to the horary figure for the time of working, repeat in each of the twelve directions the invocation which follows, using the appropriate divine and angelic names and letters for each specially. Beginning with Aries, hold the wand at the appropriate coloured band, and in the left hand the element, from off the altar, which is referred to the particular sign, and say:

The heaven is above and the earth is beneath. And betwixt the light and the darkness the colours vibrate. I supplicate the powers and forces governing the nature, place, and authority of the sign Aries, by the majesty of the divine name Yod He Vau He, with which, in earth life and language, I ascribe the letter Heh, to which is allotted the symbolic tribe of Gad and over which is the angel Melchidael, to bestow this present day and hour, and confirm their mystic and potent influence upon the red band of this lotus wand, which I hereby dedicate to purity and to occult work, and may its grasp strengthen me in the work of the character of Aries and his attributes.

As this is recited, trace in the air with the lotus end, the invoking pentagram of the sign required, and hold the corresponding element from the altar in the left hand, while facing in each of the twelve zodiacal directions.

16. Lay wand on the altar, lotus end towards the east.

17. Stand at west of altar, face east, raise hands, and say:

O Isis! Great goddess of the forces of nature, let thine influence descend and consecrate this wand which I dedicate to thee for the performance of the works of the magic of light.

18. Wrap the wand in silk or linen.

19. Purify the room by water and by fire as at first.

20. Perform reverse circumambulation.

21. Standing at west of altar, face east, and recite:

In the name of Yeheshuah, I now set free the spirits that may have been imprisoned by this ceremony.

22. Preferably, perform the Lesser Banishing Ritual of the Pentagram.

The Invocation to the Forces of the Signs of the Zodiac

Sign	Permutation of Name	Hebrew Letter	Tribe of Israel	Angel	Colour
Aries	Yod Heh Vau Heh	Heh	Gad	Melchidael	Red
Taurus	Yod Heh Heh Vau	Vau	Ephraim	Asmodel	Red-orange
Gemini	Yod Vau Heh Heh	Zayin	Manasseh	Ambriel	Orange

Cancer	Heh Vau Heh Yod	Cheth	Issachar	Muriel	Amber
Leo	Heh Vau Yod Heh	Teth	Judah	Verchiel	Lemon yellow
Virgo	Heh Heh Vau Yod	Yod	Naphthali	Hamaliel	Yellow-green
Libra	Vau Heh Yod Heh	Lamed	Asshur	Zuriel	Emerald
Scorpio	Vau Heh Heh Yod	Nun	Dan	Barchiel	Green-blue
Sagittarius	Vau Yod Heh Heh	Samekh	Benjamin	Advachiel	Blue
Capricorn	Heh Yod Heh Vau	Ayin	Zebulun	Hanael	Indigo
Aquarius	Heh Yod Vau Heh	Tzaddi	Reuben	Cambriel	Violet
Pisces	Heh Heh Yod Vau	Qoph	Simeon	Amnitziel	Crimson

[contents]

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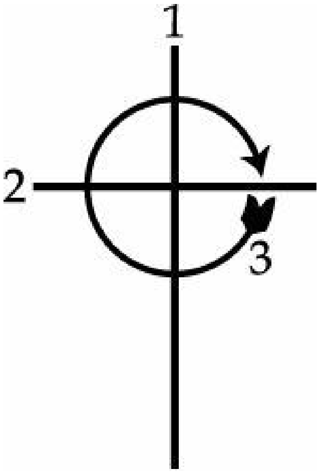
3. Note by JMG: See color insert page 11.

THE RITUAL OF THE ROSE CROSS

1. *Light a stick of incense. Go to the southeast corner of the room. Make a large cross and circle, as in the diagram, and holding the point of the incense in the centre vibrate the word* Yeheshuah.



Cross and Circle

2. *With arm outstretched on a level with the centre of the cross, and holding the incense stick, go to the southwest corner and make a similar cross, repeating the word.*

3. *Go to the northwest corner and repeat the cross and the word.*

4. *Go to the northeast corner and repeat the cross and the word.*

5. *Complete your circle by returning to the southeast corner and bringing the point of the incense to the central point of the first cross which you should imagine astrally there.*

6. *Holding the stick on high, go to the centre of the room, walking diagonally across the room towards the northwest corner. In the centre of the room, above your head, trace the cross and circle and vibrate the name.*

7. *Holding the stick on high, go to the northwest and bring the point of the stick down to the centre of the astral cross there.*

8. *Turn towards the southeast and retrace your steps there, but now holding the incense stick directed towards the floor. In the centre of the room, make*

the cross and circle towards the floor, as it were, under your feet, and vibrate the name.

9. Complete this circle by returning to the southeast and bringing the point of the stick again to the centre of the cross, then move with arm outstretched to southwest corner.

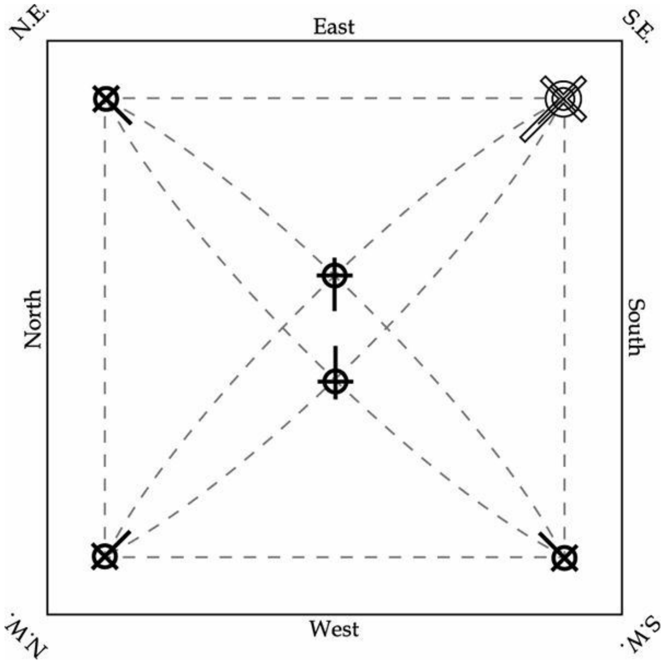
10. From the centre of this cross, and, raising stick before, walk diagonally across the room towards the northeast corner. In the centre of the room, pick up again the cross above your head previously made, vibrating the name. It is not necessary to make another cross.

11. Bring the stick to the centre of the northeast cross and return to the southwest, incense stick down, and pausing in the centre of the room to link up with the cross under your feet.

12. Return to the southwest and rest the point of the incense a moment in the centre of the cross there. Holding the stick out, retrace your circle to the northwest, link on to the northwest cross; proceed to the northeast cross and complete your circle by returning to the southeast, and the centre of the first cross.

13. Retrace the cross, but larger, and make a big circle, vibrating for the lower half Yeheshuah*, and for the upper half* Yehovashah.

14. Return to the centre of the room, and visualise the six crosses in a network round you. This ceremony can be concluded by the analysis of the keyword given as follows:



Rose Cross Ritual

Analysis of the Keyword

1. Stand with arms outstretched in the form of a cross. Face east.

2. Vibrate these words:

I.	N.	R.	I.
Yod	Nun	Resh	Yod

The Sign of Osiris Slain.

3. Right arm up, left arm extended out from shoulder, head bowed towards left hand.

L.—The Sign of the Mourning of Isis.

4. Both arms up in a V *shape.*

V.—The Sign of Typhon and Apophis.

5. Arms crossed on breast, head bowed.

X.—The Sign of Osiris Risen.

6. Make the signs again as you repeat L.V.X.

L.V.X. Lux.

7. Arms folded on breast, head bowed.

The Light of the Cross.[4]

8. Then arms extended in Sign of Osiris Slain (see 1).

Virgo	Isis	Mighty Mother
Scorpio	Apophis	Destroyer
Sol	Osiris	Slain and Risen

9. Gradually raise arms.

Isis Apophis Osiris

10. Arms above head, face raised.

I. A. O.

11. Except when in the Vault, now vibrate the four Tablet of Union names to equilibrate the light.

Exarp Hcoma Nanta Bitom

12. Aspire to the light and draw it down over your head to your feet.

Let the divine light descend.

The Uses of the Rose Cross Ritual

1. It encloses the aura with a protection against outside influences. It is like a veil. The pentagrams protect, but they also light up the astral and make entities aware of you. They are more positive for magical working. When much distracted, use the pentagrams to banish and the Rose Cross to maintain peace.

2. It is a call to another mode of your consciousness and withdraws you from the physical. It is a good preparation for meditation and, combined with the keyword, a form of invocation of the higher wisdom which is helpful when solving problems or preparing for a difficult interview, or in order to be calm and strong to help another.

3. When you are quite familiar with the ritual, but most certainly not before, it can be done in imagination while resting or lying down. Part of yourself

goes out, and you get all the sensation of walking around your own quiescent body. Used thus, with rhythmic breathing, it will withdraw your mind from pain (if it be not too severe) and release you for sleep. You can do the analysis of the keyword standing behind your physical head, and you can call down the divine white brilliance, watching it flow over your body and smooth out the tangles in the etheric double, bringing peace and rest.

4. You can do the ritual with intention to help others in pain or difficulty. For this purpose, you build up an astral image of the person, in the centre of the room, and call down the light upon him, after surrounding him with the six crosses. When the ceremony is done, command the astral shape you have made to return to the person, bearing with it the peace of Yeheshuah.

5. It is a protection against psychic invasion from the thoughts of others or from disturbed psychic conditions, such as there might be in a place charged with fear, where terrible things had happened.

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4. Note by Regardie: For diagrams of these signs refer to pages 164.

THE COMPLETE SYMBOL OF THE ROSE CROSS

This symbol [5] is to be worn suspended from a yellow collarette of silk, the motto of owner placed on the reverse side, with white sash, and is for general use in magical working, to be worn at all meetings of adepts.

It is to be made by each adept alone, and consecrated by himself and never touched by any other person, and wrapped in white silk or linen when not in use.

It is a complete synthesis of the masculine, positive or rainbow scale of colour attributions, which is also called “the scale of the king.”

The four ends of the cross belong to the four elements, and are coloured accordingly. The white portion belongs to the Holy Spirit and the planets.

The twenty-two petals of the rose refer to the twenty-two Paths. It is the cross in Tiphareth, the receptacle and the centre of the forces of the Sephiroth and the Paths.

The extreme centre of the rose is white, the reflected spiritual brightness of Kether, bearing upon it the red rose of five petals and the golden cross of six squares; four green rays issuant around the angles of the cross, from which the Second Order takes its name. They are the symbols of the receiving force.

Upon the white portion of the symbol, below the rose, is placed the hexagram, with the planets in the order which is the key of the Supreme Ritual of the Hexagram.

Around the pentagrams, which are placed one upon each elemental coloured arm, are drawn the symbols of the spirit and the four elements, in the order which is the key to the Supreme Ritual of the Pentagram. Upon each of the floriated ends of the cross are arranged the three alchemical principles, but in a different order for each element, and as showing their operation therein.

The upmost arm of the cross, allotted to air, is of the yellow colour of Tiphareth. In it the flowing philosophic mercurial nature is chief and without hindrance to its mobility—hence the ever moving nature of air. Its sulphureous side is drawn from the part of fire, whence its luminous and electrical qualities. Its saline side is from the water, whence result clouds and rain from the action of the solar forces.

The lowest arm of the cross, allotted to earth, is of the four colours of Malkuth, the earth being of the nature of a container and receiver of the other influences. The citrine answers to its airy part, the olive to the watery, the russet to the fire, and the black to the lowest part, earth. Here also is the mercurial part chief, but hindered by the compound nature whence its faculty becomes germinative rather than mobile, while the sulphur and the salt are respectively from the sides of water and fire, which almost neutralize their natural operation and bring about the fixedness and immobility of earth.

The extremity allotted to fire is of the scarlet colour of Geburah, and in it the sulphureous nature is chief, whence its powers of heat and burning. The salt is from the side of earth, whence the necessity for a constant substantial pabulum whereon to act, and the mercury is from the side of air, whence the leaping, lambent motion of flame especially when acted upon by wind.

The extremity allotted to water is of the blue colour of Chesed, and in it the saline side is chief as exemplified in the salt water of the ocean, to which all waters go, and from whence also is derived the nature of always preserving the horizontal line. The mercurial part is from earth, whence the weight and force of its flux and reflux. Its sulphuric part is from the air whence the effect of waves and storms. So that the disposition of these three principles forms the key of their alchemic operation in the elements.

The white rays issuing from behind the rose at the inner angles between the arms are the rays of the divine light issuing and coruscating from the reflected light of Kether in its centre; and the letters and symbols on them refer to the analysis of the keyword of an Adeptus Minor, I.N.R.I., by which the opening of the Vault is accomplished.

The twelve letters of the twelve petals follow the order of the signs of the zodiac. Uppermost is Heh, the letter of Aries, followed by Vau, Zayin, Cheth, Teth, Yod, while the letter of Libra, which is Lamed, is lowermost. Ascending are Nun, Samekh, Ayin, Tzaddi, Qoph.

The seven double letters of the middle row are allotted to the planets in the order of their exaltations, the planets being wanderers; the stars are fixed with respect to the Earth. These letters are Peh, Resh, Beth, with Daleth exactly over Libra, followed by Gimel, Kaph, Tau.

The three mother letters are allotted to the elements and are so arranged that the petal of air should be beneath the arm of the cross allotted to air, while those of fire and water are on counterchanged sides, so that the forces of the arms of the cross should not too much override the planetary and zodiacal forces in the rose, which might otherwise be the case were the petal of fire placed on the same side as the arm of fire and that of water on the side of water.[6]

The back of the cross bears inscriptions in Latin: “The Master Jesus Christ, God and Man,” between four Maltese Crosses which represent the four pyramids of the elements opened out. This is placed at the upmost part because therein is affirmed a descent of the divine force into Tiphareth, which is the central point between supernals and inferiors.

But at the lowest part is written the motto of the Zelator Adeptus Minor, because therein is the affirmation of the elevation of the human into the divine. But this is impossible without the assistance of the divine spirit from Kether, whence the space above Malkuth is white upon the front aspect of the cross, white being the symbol of the spiritual rescued from the material.

In the centre is written in Latin between the symbols of the alchemical principles, of which the outermost is sulphur, the purgatorial fire of suffering and self-sacrifice, “Blessed be the Lord our God who hath given us the symbol Signum.” And this is a word of six letters, thus representing the six creative periods in the universe.

The cross may be cut out of cardboard and the coloured portions may be painted or formed by pasting on portions of coloured papers of the required size and shape. The colours must be correct, clear, and brilliant. If they are not, the symbol is useless either as a symbol or insignium. If this occurs the whole should be destroyed, for faulty colours or shapes in divine symbols are a degradation of divine things and are practical blasphemy, because it is substituting the evil and disorderly for the good.

Notes on the Rose Cross [7]

It is unfortunate that I have not been able to reproduce the symbol in its colours as painted by the Adeptus Minor.[8] Black and white give no indication of the beauty and impressive quality which this symbol possesses. The reader should therefore make one for himself and colour it according to these directions.

The upper arm, above the rose, attributed to the element of air, is painted in bright yellow. Various lacquer enamels are now available, the use of which produces just the right kind of brilliance required for these magical symbols and flashing tablets. Over the yellow should be painted the symbols shown in its direct complement, pale mauve.

The right arm attributed to water is blue, and the symbols should be painted thereon in orange. It is difficult to describe the correct tone or depth of colour in these complementaries, but the student will know when he has hit upon the right hue for then the symbols will begin visibly to flash.

The left arm, the fire arm, is red, and the symbols appear on it in bright emerald green. Beneath the rose are two sections. The first is white, upon which a hexagram with planetary attributions is painted in black. Beneath this is the earth section, which should be painted in the four colours of Malkuth: citrine, olive, russet, and black. Superimposed on this, the pentagram and symbols will be painted in white.

The petals of the rose will be painted in the appropriate colours of the King scale, and the letters, on them, in the complementary colours, the cross within is gold, the barbs green, and the rose red.

Consecration of the Rose Cross

Consecration Ceremony

1. *Arrange a central altar draped in black.*

2. *Place on it the triangle and cross as in the 0°* = $0^{\square}$ *grade.*

3. *Place on it the rose, cup, salt and fire; but place cup between cross and triangle as in the 0°* = $0^{\square}$. *Rose and incense east.*

4. *Place the new rose cross upon triangle.*

5.[9] *Take up lotus wand in right hand, holding by black band.*

6. *Repeat:* Hekas, hekas, este bebeloi!

7. *Perform the Lesser Banishing Ritual of the Pentagram.*

8. *Perform the Lesser Banishing Ritual of the Hexagram.*

9. *Deposit wand upon the altar.*

10. *Purify the chamber with water in the four quarters, repeating the words:*

> So therefore first the priest who governeth the works of fire, shall sprinkle with the lustral water of the loud resounding sea.

11. *Consecrate the chamber with fire in the four quarters, saying:*

> When after all the phantoms are vanished, thou shalt see that holy and formless fire, that fire which darts and flashes through the hidden depths of the universe, hear thou the voice of fire.

12. *Take up thy wand by the white band.*

13. *Circumambulate with sun three times.*

14. *Return to place, and repeat adoration:*

> Holy art Thou, Lord of the Universe!
> Holy art Thou whom nature hath not formed.
> Holy art Thou, the vast and the mighty one,
> Lord of the light and of the darkness.

Give sign of Neophyte at each adoration, and Sign of Harpocrates at close.

15. Perform the Supreme Invoking Ritual of the Pentagram at the four quarters, using the Angelic Tablet and divine names for each, with proper grade signs.

16. Stand west of altar, facing east. Hold lotus wand by white band.

*17. Make over the rose cross, in the air, with lotus wand, and as if standing on centre of rose, the symbol of the circle and cross thus ⊕**,** and invoke all the divine and angelic names of Tiphareth by a special form:*

O Thou most sublime majesty on high, who art at certain seasons worthily represented by the glorious sun of Tiphareth, I beseech Thee to bestow upon this symbol of the Rose and the Cross, which I have formed to Thy honour, and for the furtherance of the Great Work, in a spirit of purity and love, the most excellent virtues, by the divine name of YHVH, and the great name of YHVH Eloah Ve Daath. Deign I beseech Thee to grant that the great archangel Raphael, and the mighty angel Michael may strengthen this emblem, and through the sphere of the splendid orb of Shemesh may confer upon it such power and virtue, as to lead me by it towards the solution of the Great Secret.

(Alternative:)

O Thou most glorious light which lightenest every man who cometh into the world. Thou who art in due season shadowed forth by Tiphareth, the sun of beauty, I implore Thee to direct Thy light upon this symbol of the Rose and Cross which I have fashioned in Thine honour and for the furtherance of the Great Work. By the divine name YHVH, by Thy name of wisdom YHVH Eloah Ve Daath, permit I beseech Thee Thy shining archangel Raphael, and thy strong angel Michael, so to influence this emblem that it may be mighty for all good so that through the glorious sphere of Shemesh they may bestow upon it such power that in wearing it, I may at length lose and so find myself in that ineffable light which I most humbly seek.

Raise the hands and eyes to heaven during the prayer, and lower them as you finish it.

18. Repeat these words from Genesis:

And a river, Nahar, went forth out of Eden to water the garden, and from thence it was parted and came into four heads.

19. Describe over the white portion the invoking hexagrams of the planets, as if standing upon it, repeating the necessary names, holding the wand by the white part.

20. Describe equilibriating pentagrams of spirit with words as laid down.

Eheieh *with* Exarp, Bitom.

Hcoma, Nanta, *with* Agla.

21. Then over the four coloured arms in turn describe the invoking pentagrams of each element, using words and grade signs, and repeating the verse of Genesis 2:13, 14, and 15, referring to each, holding the wand by the part allotted to the Kerubic sign of the element.

22. Over the red fire arm read:

And the name of the first river is Pison, it is that which compasseth the whole land of Havilah, where there is gold. And the gold of that land is good. There is bdellium and the onyx stone.

Make invoking fire pentagram, holding wand by Leo—lemon yellow band, make sign of Philosophus, and vibrate Elohim, Oip Teaa Pedoce.

23. Over blue water arm, read:

And the name of the second river is Gihon, the same as that which compasseth the whole land of Ethiopia.

Make invoking water pentagram, holding wand by blue-green Scorpio band, and make Sign of Practicus, and say: El, Empeh Arsel Gaiol.

24. Over yellow air arm, read:

And the name of the third river is Hiddekel, that is it which goeth forth to the east of Assyria.

Make invoking air pentagram, holding wand by violet Aquarius band, make Sign of Theoricus, and say: Yhvh, Oro Ibah Aozpi.

25. Over dark earthy arm read:

And the fourth river is Euphrates.

Make invoking earth pentagram, and hold wand by red-orange Taurus band. Make sign of Zelator, saying: Adonai, Emor Dial Hectega.

26. Lastly, holding wand again by white part, describe a circle from left to right over the outermost twelve petals of rose, and pronounce the name Adonai, *vibrating it as taught.*

27. Describe similar circle over seven middle petals pronouncing the word Ararita.

28. Describe circle over three innermost petals, saying: YHVH.

29. Finally, trace a perpendicular line from top to bottom and say: Eheieh.

30. Trace a horizontal from left to right and say: Elohim.

31. Wrap up Rose Cross in white silk or linen.

32. Close the ceremony by purification by water and consecration by fire.

33. Reverse circumambulation three times.

34. Stand at west of altar, face east, and say:

In the name of Yeheshuah, I now set free any spirits that may have been imprisoned by this ceremony.

35. *Perform the Lesser Banishing Ritual of the Pentagram.*

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[5]. Note by JMG: See color insert page 12.

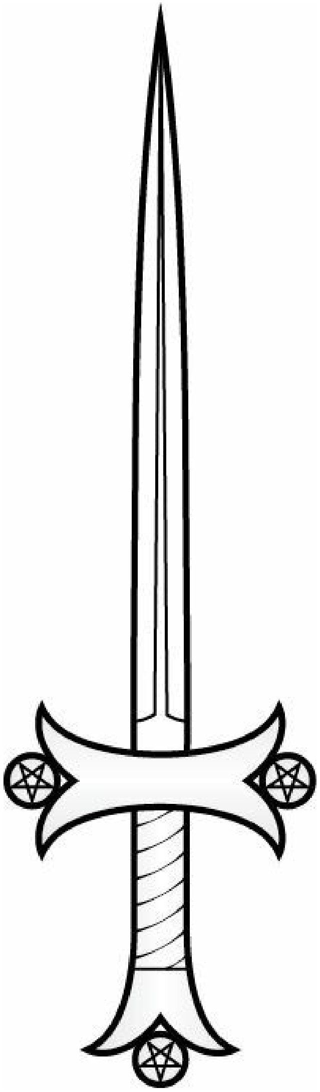
[6]. Note by Regardie: The mode of sigil formation from the rose petals is taught in the supplement to this ritual, reproduced in Book Seven in Volume Four.

[7]. Note by JMG: This section is by Israel Regardie.

[8]. Note by JMG: Fortunately this new edition has been able to remedy that defect; see color insert page 12.

[9]. Note by JMG: In Regardie’s text, this step is numbered 6, and there is no step 5. I have renumbered the steps from this point on.

THE MAGIC SWORD



Magic Sword

It is to be used in all cases where great force and strength are to be used and are required, but principally for banishing and for defence against evil forces. For this reason it is under the presidency of Geburah and of Mars, whose names and forces are to be invoked at its consecration, which should take place in the day and hour of Mars, or else during the course of the fiery tattwa.[10]

Any convenient sword may be adapted to this use, but the handle, hilt, and guard must be such as to offer surfaces for inscriptions. It should be of medium length and weight. The motto of the Adeptus should be engraved upon it, or painted upon the hilt in letters of emerald green, in addition to the mystic devices and names. The hilt, pommel, and guard are to be coloured a flame red. The blade should be clean and bright. Pentagrams should be painted on salient portions, because this is the lineal figure of Geburah. The divine and angelic names related to Geburah are then to be added in emerald, and also their sigils taken from the rose.[11] The sword must then be consecrated in due form.

Here again let the Zelator Adeptus Minor remember his obligation never to use his knowledge of practical magic for purposes of evil, and let him be well assured that if he do this, notwithstanding his pledge, the evil he endeavours to bring about will react on himself. He will experience in his own person and affairs that very thing which he has endeavoured to bring about for another. So also may he perish and be blotted out from among us.

To obtain real force implanted in any magical weapon, by consecration, the adept requires to be healthy, pure, strong in mind, free from anxiety, and apart from disturbances. He requires also to have mastered the details of the ceremony and to be familiar with the proper pentagrams and other symbols.

Consecration Ritual of the Sword

Prepare chamber with central altar draped in black, red cross and white triangle, rose and incense, cup and water, lamp, plate, and salt. White robe, sash, consecrated Rose Cross and lotus wand, new sword, red cloak, and lamen. An invocation to Mars and Geburah. An astrological figure to show position of Mars at the time. In wording and formulating the invocation to the Forces of Geburah, force and strength are to be specially requested.

1. Place the sword upon altar, hilt to east near incense, point to west near water.

2. Take up lotus wand by black part.

3. Stand at west of altar, facing east.

4. Say: Hekas hekas este bebeloi.

5. Take up cup and purify with eater sprinkling to east, south, west, and north.

6. Saying:

And first the priest who governeth the works of fire must sprinkle with the lustral water of the loud resounding sea.

7. Put down cup on altar.

8. Take up incense and wave it as you pass round east, south, west, and north.

9. Saying:

And when after all the phantoms are vanished thou shalt see that holy and formless fire, that fire which darts and flashes through the hidden depths of the universe, hear thou the voice of fire.

10. Put down incense. Take up wand.[12]

11. Circumambulate with sun three times, grasping wand by white band. Return to west, face east.

12. Say adoration:

Holy art Thou, Lord of the Universe.
Holy art Thou whom nature hath not formed.
Holy art Thou, the vast and mighty one,
Lord of the light and of the darkness.

13. Perform Lesser Invoking Ritual of the Hexagram of Mars, holding wand by white band. Give 5° = $6^{\square}$ *signs and analyse keyword.*

14. Return to west of altar.

15. Turn to face the direction in which you have found Mars to be—standing so that the altar is between yourself and Mars for convenience.

16. Describe in the air the invoking pentagram of the sign Mars is in.

17. Describe invoking hexagram of Mars, saying: Elohim Gibor.

18. Then, still holding wand by white band, recite your invocation to the power of Geburah and the forces of Mars, tracing the sigil of each name as you read it.

O mighty power who governeth Geburah, Thou strong and terrible divine Elohim Gibor, I beseech Thee to bestow upon this magic sword power and might to slay the evil and weakness I may encounter. In the fiery sphere of Madim, may it be welded and tempered to unswerving strength and fidelity. May Thy great archangel Kamael bestow upon me courage wherewith to use it aright and may the powerful angels of the order of Seraphim scorch with their flames the feebleness of purpose which would hinder my search for the true light.

19. Then trace in the air, slowly, above sword, and as if standing upon it, the invoking hexagram of Mars. Do this with the lotus end, still holding the white band.

20. Next trace over the sword the letters of the names in the invocation and their several sigils.

21. Put down wand.

22. Take up cup and purify new sword with water, making cross upon it; put down cup.

23. Take up incense and wave it over new sword.

24. Take up new sword and with it perform the Lesser Invoking Ritual of the Hexagram and also trace the invoking hexagram of Mars, repeating Ararita *and* Elohim Gibor.

25. Lay down sword.

26. With cup purify chamber as before.

27. With incense purify as before.

28. Reverse circumambulation three times and say:

29. In the name of Yeheshuah, I now set free all spirits that may have been imprisoned by this ceremony.

30. Perform with the sword the Lesser Banishing Ritual of the Hexagram.

31. Perform Lesser Banishing Ritual of the Pentagram.

32. Conclude with Qabalistic cross.

33. Wrap up sword, in white or scarlet silk or linen. Henceforth no one else may touch it.

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10. Note by JMG: See “Additional Lecture on the Tattwas of the Eastern School” on pages 644–647.

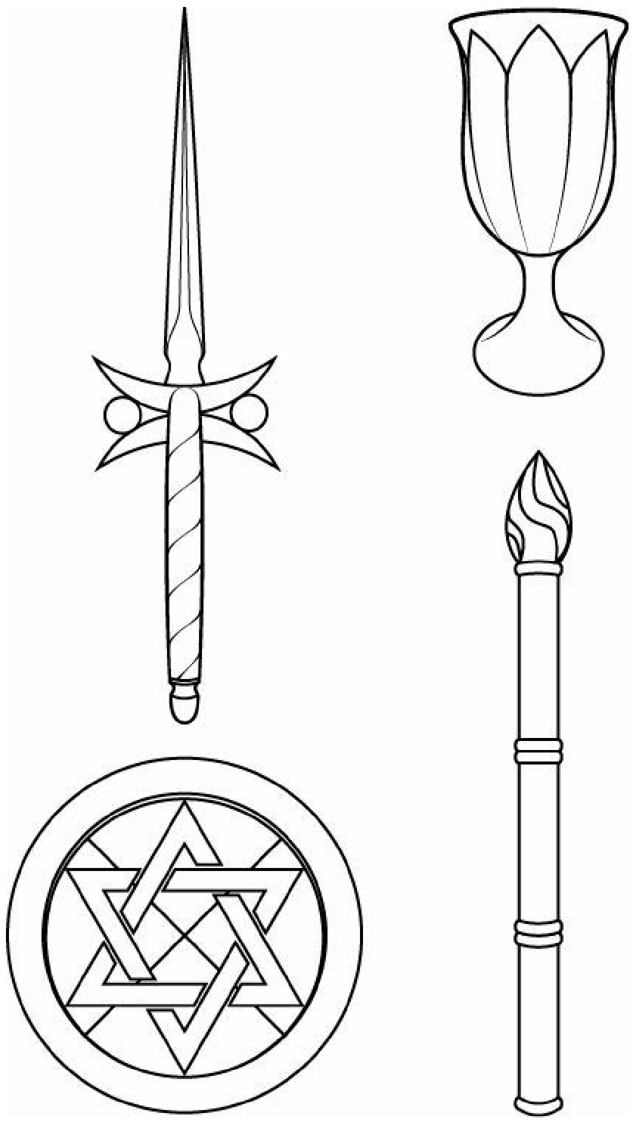
11. Note by JMG: See the paper on sigils on pages 608–611.

12. Note by JMG: That is, the lotus wand.

THE FOUR ELEMENTAL WEAPONS

These are the tarot symbols of the letters of the divine name YHVH, and of the elements, and have a certain bond and sympathy between them. So that even if only one is to be used the others should be also present, even as each of the four elemental tablets is divided in itself unto four lesser angles representing the other three elements bound together therewith in the same tablet. Therefore also let the Z.A.M. remember that when he works with these forces he is, as it were, dealing with the forces of the letters of the divine name.

Each implement must be consecrated, and when this has been done, no one else must touch it.



Four Elemental Weapons

The Wand for Fire

The staff of the wand should be of wood, rounded and smooth and perforated from end to end. Within it should be placed a magnetised steel rod, just so long as to project 1/16 inch beyond each end of the wood. It is often convenient to form the wand of cane which has a natural hollow through it. If of cane, there should be three natural lengths according to the knots, so that these knots may be placed similarly to the manner in the figure which is such as a turner would produce.

Eighteen inches is an extreme length.[13] The magnet should be a strong one. One end of the wood should be cone-shaped. The north end of the magnet, known by its repelling the so-called north pole of a compass needle, should be placed at the end of the wand which is plain.

The whole is coloured flame scarlet and is divided into three parts by yellow bands. The cone-shaped end has also painted upon its red surface three wavy flame-shaped Yods as ornaments; they are painted bright yellow.

The divine and angelic names of the element of fire should then be written in bright green paint along the shaft and on the cone. Their sigils should be added and the motto of the Adeptus.

The wand must then be consecrated. It is for all workings of the nature of fire and under the presidency of Yod and of the "Wand of the Tarot."

The Cup for Water

Any convenient glass cup may be adapted for this use. The bowl should be somewhat the shape of a crocus flower, and must show eight petals. A smooth glass cup is preferable unless it have eight cuts or ridges. These eight petals must be coloured bright blue, neither too pale nor too dark. They must be edged with bright orange colour. The colours must be clear and correct. The petals may be formed by paint or by coloured paper pasted on the glass.

The proper divine and angelic names are then to be written upon the petals in orange colour together with their sigils from the rose; then add the motto of the Adeptus. The cup must then be consecrated. It is to be used in all workings of the nature of water, and under the presidency of the letter Heh, and the "Cup of the Tarot."

The Dagger for Air

Any convenient dagger or knife or sword may be adapted to the use; the shorter it is, the better. The hilt and pommel and guard are to be coloured in bright pure yellow. The divine and angelic names should be written upon the yellow background in purple or violet, together with their sigils from the rose, and the motto of the Adeptus.

It is to be used in all work of an airy nature, and under the presidency of Vau, and the “Sword of the Tarot.”

Let there be no confusion between the magical sword and the air dagger. The magical sword is under Geburah and is for strength and defence. The air dagger is for air, for Vau of YHVH, and is to be used with the three other elemental implements. They belong to different planes and any substitution of one for the other is harmful.

The Pentacle for Earth

The pantacle or pentacle should be formed of a round disc of wood, about 4½ inches in diameter, and from ½ inch to 1 inch in thickness; nicely polished, and truly circular, and of even thickness.

There should be a circular white border and a white hexagram on each face of the disc. The space within the white border should be divided into four compartments by two diameters at right angles. These four compartments are to be coloured: the upper, citrine; right, olive-green; left, russet-brown; lowest, black.

The divine and angelic names should be written in black round the white border; each name followed by its sigil taken from the rose. The motto of the Adeptus to be added.

The pentacle should be the same on both sides, and should be held in the hand with the citrine uppermost; unless there is any special reason for using one of the other compartments. And in this matter remember that citrine is the airy part of earth; russet the fiery; olive the watery; black the earthy part of earth.

The pentacle must then be consecrated.

It is then to be used in all work of the nature of earth, and is under the presidency of Heh final, and of the “Pentacle of the Tarot.”

Ritual of Consecration of the Four Elemental Weapons

Provide altar, lamp, cup, salt, incense and rose, white triangle, and red cross; four new implements, fire wand, air dagger, water cup, and earth pentacle; magical sword, Rose Cross, lotus wand, white sash.

Drape and arrange altar as in 0° = 0□ repast. Put on white robe, sash, and Rose Cross. Light the lamp, put water in the cup, kindle the incense.

Select time for the ceremony during the course of the appropriate tattwas.[14]

1. *Take up the lotus wand by the black portion, and say:* Hekas hekas este bebeloi. *Put down the wand and take up the magic sword.*

2. *Perform the Lesser Banishing Ritual of the Pentagram. Pass to the east to begin. Use magic sword.*

3. *Lay down sword, and purify with water, saying:*

So therefore first the priest who governeth the works of fire must sprinkle with the lustral water of the loud-resounding sea.

4. *Consecrate with fire, saying:*

And when, after all the phantoms are vanished, thou shalt see that holy formless fire, that fire which darts and flashes through the hidden depths of the universe, hear thou the voice of fire.”

5. *Take up the lotus wand by white portion.*

6. *Circumambulate with the sun three times.*

7. *Repeat the adoration, salute with the 0°* = 0□ *sign each time.*

Holy art thou, Lord of the Universe.
Holy art Thou whom nature hath not formed.
Holy art Thou, the vast and the mighty one,
Lord of the light and of the darkness.

8. *Varying with each implement on different days, or twenty minutes between each commencement, according to tattwas,*[15] *perform the Supreme Invoking Ritual of the Pentagram of the particular elemental implement with lotus wand, holding it by appropriate band of Kerubic figure.*

9. With the lotus wand in thy hand, and standing by the altar and facing the quarter of the element whose implement you are consecrating, describe in the air over the implement, as if standing upon it, the invoking pentagram of that implement.

10. Invocate the divine and angelic names already graven upon the implement, making their letters and sigils in the air over the implement with the lotus:

O Thou, who art from everlasting, Thou who hast created all things, and doth clothe Thyself with the forces of nature as with a garment, by Thy holy and divine name

For pentacle	Adonai	אדני
For dagger	Yhvh	יהוה
For cup	El	אל
For wand	Elohim	אלהים

whereby Thou art known especially in that quarter we name

For pentacle and earth	Tzaphon	צפון	North
For dagger and air	Mizrach	מזרח	East
For cup and water	Mearab	מערב	West
For wand and fire	Darom	דרום	South

I beseech Thee to grant unto me strength and insight for my search after the hidden light and wisdom. I entreat Thee to cause Thy wonderful archangel

For pentacle	Auriel	אוריאל	Who governeth

			the works of earth
For dagger	Raphael	רפאל	Who governeth the works of air
For cup	Gabriel	גבריאל	Who governeth the works of water
For wand	Michael	מיכאל	Who governeth the works of fire

to guide me in the pathway; and furthermore to direct Thine angel

For pentacle	Phorlakh	פורלאך
For dagger	Chassan	חשן
For cup	Taliahad	טליהד
For wand	Aral	אראל

to watch over my footsteps therein. May the ruler of (*name element*), the powerful prince

For pentacle and earth	Kerub	כרוב
For dagger and air	Ariel	אריאל
For cup and water	Tharsis	תרשים
For wand and fire	Seraph	שרף

by the gracious permission of the infinite supreme, increase and strengthen the hidden forces and occult virtues of this (*name implement*) so that I may be enabled with it to perform aright those magical operations for which it has been fashioned. For which purpose I now perform this mystic rite of consecration in the divine presence of

For pentacle	Adonai	אדני
For dagger	Yhvh	יהוה
For cup	El	אל
For wand	Elohim	אלהים

11. Lay aside the lotus wand.

12. Take up the magic sword, and read the invocation to the king, tracing in the air the invoking pentagram of the element.

In the three great secret holy names of God borne upon the banners of the

For pentacle and earth	North	Emor Dial Hectega
For dagger and air	East	Oro Ibah Aozpi
For cup and water	West	Empeh Arsel Gaiol
For wand and fire	South	Oip Teaa Pedoce

I summon thee, thou great king of the

For pentacle	North	Ic Zod Heh Chal
For dagger	East	Bataivah
For cup	West	Ra Agiosel
For wand	South	Edel Pernaa

to attend upon this ceremony and by thy presence increase its effect, whereby I do now consecrate this magical (*name implement*). Confer upon it the utmost occult might and virtue of which thou mayest judge it to be capable in all works of the nature of (*name element*) so that in it I may find a strong defence and a powerful weapon wherewith to rule and direct the spirits of the elements.

13. Still with the sword, trace in the air over the implement the hexagram of Saturn, and read the invocation to the six seniors.

Ye mighty princes of the (*name direction*) quadrangle, I invoke you who are known to me by the honourable title, and position of rank, of seniors. Hear my petition, oh ye mighty princes, the six seniors of the (*same point*) quarter of the earth who bear the names of:

zdo1: Laidrom Alphctga Aczinor Ahmlicv Lzinopo Liiansa
zup1: Habioro Ahaozpi Aaozaif Avtotar Htmorda Hipotga
zdo0: Lsrahpm Slgaiol Saiinor Soniznt Laoaxrp Ligdisa
zup0: Aaetpoi Aapdoce Adoeoet Anodoin Alndvod Arinnap [16]

and be this day present with me. Bestow upon this *(name weapon)* the strength and purity whereof ye are masters in the elemental forces which ye control; that its outward and material form may remain a true symbol of the inward and spiritual force.

14. Then read the invocations of the angels governing the four lesser angles. During each, make the invoking pentagram of the element whose implement is being consecrated: cup, wand, dagger, or pentacle, according to which lesser angle is in process, making the pentagram in the air immediately over the implement with the sword.[17]

Fire Wand

Lesser angle of fire: "O Thou mighty angel Bziza who art ruler and president over the four angels of the fiery lesser quadrangle of fire, I invocate thee to impress into this weapon the force and fiery energy of thy kingdom and servants, that by it I may control them for all just and righteous purposes."

With the sword, trace invoking fire pentagram with lion Kerub.

Lesser angle of water: “O Thou mighty angel Banaa, ruler and president over the four angels of fluid fire, I beseech thee to impress into this weapon thy magic power that by it I may control the spirits who serve thee for all just and righteous purposes.”

With the cup, trace invoking fire pentagram.

Lesser angle of air: “O Thou mighty angel Bdopa, ruler and president over the four angels and governors of the subtle and aspiring etheric fire, I beseech thee to bestow upon this weapon thy strength and fiery steadfastness, that with it I may control the spirits of thy realm for all just and righteous purposes.”

Trace invoking fire pentagram with the dagger.

Lesser angle of earth: “O Thou mighty angel Bpsac, who art ruler and president over the four angels of the denser fire of earth, I beseech thee to bestow upon this weapon thy strength and fiery steadfastness that with it I may control the spirits of thy realm for all just and righteous purposes.”

Trace invoking fire pentagram with pentacle.

Water Cup

Lesser angle of fire: “O thou powerful angel Hnlrx, thou who are lord and ruler over the fiery waters, I beseech thee to endue this cup with the magic powers of which thou art lord, that I may with its aid direct the spirits who serve thee in purity and singleness of aim.”

With wand trace invoking water pentagram with eagle Kerub.

Lesser angle of water: “O thou powerful angel Htdim, thou who art lord and ruler over the pure and fluid element of water, I beseech thee to endue this cup with the magic powers of which thou art lord, that I may with its aid direct the spirits who serve thee in purity and singleness of aim.”

With sword trace invoking water pentagram.

Lesser angle of air: “O thou powerful angel Htaad, thou who art lord and ruler of the etheric and airy qualities of water, I beseech thee to endue this cup with the magic powers of which thou art lord, that I may with its aid direct the spirits who serve thee in purity and singleness of aim."

With dagger trace invoking water pentagram.

Lesser angle of earth: "O thou powerful angel Hmagl, thou who art lord and ruler of the more dense and solid qualities of water, I beseech thee to endue this cup with the magic powers of which thou art lord, that I may with its aid direct the spirits who serve thee in purity and singleness of aim."

With pentacle trace invoking water pentagram.

Air Dagger

Lesser angle of fire: "O thou resplendent angel Exgsd, thou who governest the fiery realms of air, I conjure thee to confer upon this dagger thy mysterious and magical powers, that I thereby may control the spirits who serve thee for such purposes as be pure and upright."

With the wand trace invoking air pentagram with Aquarius as Kerubic emblem.

Lesser angle of water: "O thou resplendent angel Eytpa, thou who governest the realms of fluid air, I conjure thee to confer upon this dagger thy mysterious powers, that by its aid I may control the spirits who serve thee for such purposes as be pure and upright."

With the cup trace invoking air pentagram.

Lesser angle of air: "O thou resplendent angel Erzla, thou who rulest the realms of pure and permeating air, I conjure thee to confer upon this dagger the magic power of which thou art master, whereby I may control the spirits who serve thee, for such purposes as be pure and upright."

With the sword trace invoking air pentagram.

Lesser angle of earth: "O thou resplendent angel Etnbr, thou who rulest the denser realms of air symbolized by the lesser angle of earth, I conjure thee to confer upon this dagger the magic powers of which thou art master, whereby I may control the spirits who serve thee, for such purposes as be pure and upright."

With the pentacle trace invoking air pentagram.

Earth Pentacle

Lesser angle of fire: "O thou glorious angel Naaom, thou who governest the fiery essences of earth, I invocate thee to bestow upon this pentacle the magic powers of which thou art sovereign, that by its help I may govern the spirits of whom thou art lord, in all seriousness and steadfastness."

With wand over russet part, trace invoking earth pentagram with Taurus Kerub.

Lesser angle of water: "O thou glorious angel Nphra, thou who governest the moist and fluid essences of earth, I invocate thee to bestow upon this pentacle the magic powers of which thou art sovereign that by its help I may govern the spirits of whom thou art lord, in all seriousness and steadfastness."

With cup over olive part, trace invoking earth pentagram.

Lesser angle of air: "O thou glorious angel Nboza, thou who governest the airy and delicate essence of earth, I invocate thee to bestow upon this pentacle the magic powers of which thou art master, that with its help I may govern the spirits of whom thou art lord, in all seriousness and steadfastness."

With dagger over citrine part, trace invoking earth pentagram.

Lesser angle of earth: "O thou glorious angel Nroam, thou who governest the dense and solid earth, I invocate thee to bestow upon this pentacle the magic powers of which thou art master, that with its help I may govern the spirits of whom thou art lord, in all seriousness and steadfastness."

With sword over black part, trace invoking earth pentagram.

15. Then take up the newly consecrated implement and perform with it the Supreme Invoking Ritual of the Pentagram of its element in the four quarters, *preceding each pentagram with the equilibriating pentagram suitable, and reciting the divine name. Close with Qabalistic cross and prayer. When completed each implement is to be wrapped in silk or linen, white, or suitable colour.*

16. Purify with water, repeating verse as in opening.

17. Consecrate with fire, repeating the verse as in opening.

18. Reverse circumambulation.

19. Stand at west of altar, and say: In the name of Yeheshuah, I now set free any spirits that may have been imprisoned by this ceremony.

20. Perform the Lesser Banishing Ritual of the Pentagram in the four quarters.

21. If preferred, the Supreme Banishing Ritual of the Pentagram of special element, if one or two or three implements have been consecrated and not all four at same ceremony.

[contents]

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13. Note by Regardie: That of the present writer is about ten inches long.

14. Note by Regardie: The angelic names used in these rituals are names from the Angelic or Enochian Tablets. This whole subject is elucidated in the final section of this volume.

15. Note by JMG: The tattwas are covered in Book Seven on pages 576–656.

16. Note by JMG: For the pronunciations of these Enochian names and those in the invocations of the angles, see page 365.

17. Note by Regardie: When tracing the pentagrams over the implement to be consecrated, remember that the same pentagram is traced but each time with another of the weapons. In the consecration of the cup, the water pentagram is the only one used, but it is traced using the sword and the other implements. This is mentioned so that, for example, the student will not use different pentagrams traced with different weapons when consecrating one implement.

BOOK FIVE

Inner Order Teachings on the Neophyte Grade

Z.1: THE ENTERER OF THE THRESHOLD

The General Exordium

The speech in the silence:
The words against the son of night:
The voice of Thoth before the universe in the presence of the eternal gods:
The formulas of knowledge:
The wisdom of breath:
The radix of vibration:
The shaking of the invisible:
The rolling asunder of the darkness:
The becoming visible of matter:
The piercing of the coils of the stooping dragon:
The breaking forth of the light:
All these are in the knowledge of Tho-oth.

The Particular Exordium

At the ending of the night: At the limits of the light: Tho-oth stood before the unborn ones of time!
Then was formulated the universe:
Then came forth the gods thereof:
The aeons of the bornless beyond:
Then was the voice vibrated:
Then was the name declared.
At the threshold of the entrance,
Between the universe and the infinite,
In the sign of the enterer, stood Tho-oth,
As before him were the aeons proclaimed.
In breath did he vibrate them:
In symbols did he record them:
For betwixt the light and the darkness did he stand.

The complete explanation of the symbolism of, and the formulae contained in, the 0° = $0^{\square}$ grade of Neophyte of the Order of the Golden Dawn.

“Enterer of the Threshold” is the name of the 0° = $0^{\square}$ grade of Neophyte. “The Hall of the Neophytes” is called “The Hall of the Dual Manifestation of Truth,” that is of the goddess Thmaah, whose name has three forms according to the nature of her operation. This is explained under the chapter concerning the Hegemon.

Of the Temple in Reference to the Sephiroth

The temple, as arranged in the Neophyte grade of the Order of the Golden Dawn in the Outer, is placed looking towards the YH of YHVH in Malkuth in Assiah. That is, as Y and H answer unto the Sephiroth Chokmah and Binah in the Tree (and unto Abba and Aima, through whose knowledge alone that of Kether may be obtained), even so, the sacred rites of the temple may gradually, and as it were, in spite of himself, lead the Neophyte unto the knowledge of his higher self. Like the other Sephiroth, Malkuth hath also its subsidiary Sephiroth and Paths. Of these ten Sephiroth, the temple as arranged in the Neophyte grade, includeth only the four lower Sephiroth in the Tree of Life, *viz.:* Malkuth, Yesod, Hod, and Netzach, and the outer side of Paroketh, the Veil. Paroketh formeth the east of the temple. First in importance cometh the symbolism of the east.

The three chiefs who govern and rule all things, the viceroys in the temple of the unknown Second Order beyond, are the reflections therein of the powers of Chesed, Geburah, and Tiphareth. They represent: the Imperator—Geburah and the grade 6° = $5^{\square}$; the Praemonstrator—Chesed and the grade 7° = $4^{\square}$; the Cancellarius—Tiphareth and the grade 5° = $6^{\square}$.

Now the Imperator governeth, because in Netzach, which is the highest grade of the First Order, 4° = $7^{\square}$, is the fire reflected from Geburah. The Praemonstrator is second, because in Hod, which is the next highest grade, 3° = $8^{\square}$, is the water reflected from Chesed. The third is the Cancellarius, because in Yesod, 2° = $9^{\square}$, is the air reflected from Tiphareth. Thus the Order is governed by a triad, one in intention but having different functions: the Imperator to command: the Praemonstrator to instruct: the Cancellarius to record.

The proper mantle of office of the Imperator is the flame scarlet robe of fire and severity, as on him do the energy and stability of the temple depend: and if he has sub-officers to assist him, they partake of his symbolism. His mantle is the symbol of unflinching authority, compelling the obedience of the temple to all commands issued by the Second Order; and upon the left breast thereof, is the cross and triangle of the Golden Dawn, both white, representing the purification of the temple in the Outer Order by fire. He may wear a lamen similar to that of Hierophant, of the same colours, but depending from a scarlet collar, and he may bear a sword similar to that of Hiereus. His place in the temple is at the extreme right of the dais and at the equinox he takes the throne of Hierophant when that office is vacated.

The proper mantle of office of the Praemonstrator is the bright blue robe of water, representing the reflection of the wisdom and knowledge of Chesed. His duty is that of teacher and instructor of the temple, always limited by his obligation to keep secret the knowledge of the Second Order from the Outer Order. He superintends the working of the Outer Order, seeing that in it nothing be relaxed or profaned; and duly issues to the temple any instruction regarding the ritual received by him from the greatly honoured chiefs of the Second Order. He is therefore to the temple the reflector of the wisdom beyond. His sub-officers partake of his symbolism. The white cross and triangle on his left breast on the robe represents the purification of the Outer Order by water. He may wear a lamen like that of Hierophant, but blue upon an orange field and depending from a collar of blue. He may bear a sceptre surmounted by a Maltese Cross in the elemental colours.

The proper mantle of office of the Cancellarius is the yellow robe of air. Upon him depend the records of the temple, the order of its working, the arrangements of its meetings and the circulation of its manuscripts. He is the recorder and, more immediately than either of the preceding chiefs, the representative of the executive authority of the Second Order over the Outer. His duty is to see that in no case knowledge of a grade be given to a member who has not properly attained to it. He is the immediate circulator of all communications from the Second Order. His sub-officers partake of his symbolism. His white cross and triangle represent the purification of the Outer Order by air. He may wear a lamen like that of Hierophant, but of yellow on a purple field, and depending from a purple collar; and he may bear a sceptre surmounted by a hexagram of amber and gold.

The sceptres of the chiefs should be of the same colour as their mantles, with a gold band to represent Tiphareth, being the first grade of the Inner Order. The sword of the Imperator should have a plain scarlet hilt, with gold or brass mountings, while the sceptre of the Praemonstrator should be blue with a gold band. The proper seat of the chiefs is beside the Hierophant, and if desired the Imperator and Cancellarius may be seated to the right and Praemonstrator and immediate past Hierophant to his left—the Cancellarius and immediate past Hierophant being nearest to the Hierophant on their respective sides. The chiefs stand before the Veil in the east of the temple, as the representatives of the Inner Order, and therefore no meeting can be held without one of them. Preferably all three chiefs should be present. The other officers of the temple exist only by their authority and permission.

Because the east of the temple is the outer side of Paroketh, all members of the Second Order wear the crossed sashes of a lord of the Paths of the Portal of the Vault only—no higher grade being allowed to be shown in a temple of the First Order. Members of the Second Order should be seated in the east of the temple when practicable. Any past Hierophant may wear a mantle of a Hierophant and a jewel of that lamen, but not a large collar lamen. Immediate past Hierophant may have a sceptre of a Hierophant.

The chiefs, or members asked to represent them on the dais, wear white gowns. The cords and tassels of all mantles of chiefs or officers should be white to symbolize spiritual purity and influence of the divine and shining light. Members of the Outer Order wear a black gown or tunic with a sash indicating their grade across it. The black sash crosses from the left shoulder (from the side of the black pillar, as they first received it), and the white sash from the right shoulder.

Egyptian headdresses, or nemysses, are worn by the chiefs and officers, those of the chiefs being of the colour of their mantles striped with the complementary colour; those of the officers being striped equally black and white. Members may wear similar nemysses in black and white or plain black squares of approved pattern.

The key to the formation of the tunic and nemyss is the crux ansata for the nemyss makes the oval, and the arms and body of the tunic, the cross.

The Symbolism of the Temple

The bases of the two pillars are respectively in Netzach and Hod; the white pillar being in Netzach and the black pillar in Hod. They represent the two pillars of mercy and severity. The bases are cubical and black to represent the earth element in Malkuth. The columns are respectively black and white to represent the manifestation of the eternal balance of the scales of justice. Upon them should be represented in counterchanged colour any appropriate Egyptian designs, emblematic of the soul.[1]

The scarlet tetrahedonal capitals represent the fire of test and trial, and between the pillars is the porchway of the region immeasurable. The twin lights which burn on their summits are “the Declarers of the Eternal Truth.” The bases of the tetrahedra being triangular, that on the white pillar points east, while that on the black points west. They thus complete the hexagram of Tiphareth—though separate, as is fitting in “the Hall of the Dual Manifestation of Truth.”

The altar, whose form is that of a double cube, is placed in the eastern part of Malkuth, as far as the Neophyte is concerned. But to the Adeptus Minor, its blackness will veil on the east citrine, on the south olive, on the north russet, while the west side alone, and the base, will be black, while the summit is of a brilliant whiteness.

The symbols upon the altar represent the forces and manifestation of the divine light, concentrated in the white triangle of the three supernals as the synthesis; wherefore, upon this sacred and sublime symbol, is the obligation of the Neophyte taken as calling therein to witness the forces of the divine light.

The red cross of Tiphareth (to which the grade of 5° = 6□ is referred) is here placed above the white triangle, not as dominating it, but as bringing it down and manifesting it unto the Outer Order; as though the crucified one, having raised the symbol of self-sacrifice, had thus touched and brought into action in matter the divine triad of light.

Around the cross are the symbols of the four letters of the name Jehovah—the Shin of Yeheshuah being only *implied* and not expressed in the Outer Order. At the east is the mystical rose, allied by its scent to the element of air. At the south is the red lamp, allied by its flame with the element of fire. At the west is the cup of wine, allied by its fluid form to the element of water. At the north are bread and salt, allied by their substance to the element of earth.

The elements are placed upon the altar according to the winds.[2]

> "For Osiris on-Nophris who is found perfect before the gods, hath said:
> 'These are the elements of my body,
> Perfected through suffering, glorified through trial.
> For the scent of the dying rose is as the repressed sigh of my suffering:
> And the flame-red fire as the energy of mine undaunted will:
> And the cup of wine is the pouring out of the blood of my heart:
> Sacrificed unto regeneration, unto the newer life:
> And the bread and salt are as the foundations of my body,
> Which I destroy in order that they may be renewed.
> For I am Osiris triumphant, even Osiris on-Nophris, the Justified:
> I am he who is clothed with the body of flesh,

Yet in whom is the spirit of the great gods:
I am the lord of life, triumphant over death.
He who partaketh with me shall arise with me:
I am the manifestor in matter of those whose abode is the invisible:
I am purified: I stand upon the universe:
I am its reconciler with the eternal gods:
I am the perfector of matter:
And without me, the universe is not.'"

Technically, the door is supposed to be situated behind the seat of Hiereus in the west; but it may be in any part of the hall, seeing that the walls represent the barrier to the exterior. "The gate of the declarers of judgment" is its name—and its symbolic form is that of a straight and narrow doorway between two mighty pylons. "The watcher against the evil ones" is the name of the Sentinel who guards it and his form is the symbolic one of Anubis.

The Stations of the Officers

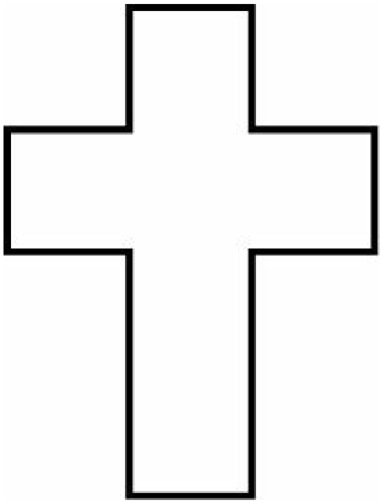
Hierophant

The Hierophant is placed in the east of the temple, on the outer side of the Veil Paroketh, to rule the temple under the presidency of the chiefs. There he fills the place of a lord of the paths of the Portal of the Vault of the Adepti, acting as inductor to the sacred mysteries. The insignia and symbols of Hierophant are:

The throne of the east in the path of Samekh, outside the Veil.
The mantle of bright flame scarlet, bearing a white cross on the left breast.
The lamen suspended from a white collar.
The crown-headed sceptre.
The banner of the east.

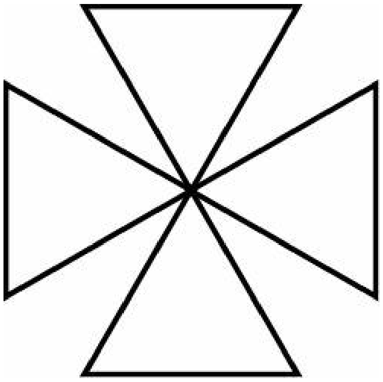
The position of the throne on the path Samekh is fitting for the inductor to the mysteries, as there being placed in that balanced and central position of that path by which alone is safe entrance to the mystical knowledge of the light in Tiphareth. Being placed before Paroketh at the point of its rending, it there marks the shining forth of the light through the Veil; and that translation of the three supernals to the Outer Order, which is represented by the red Calvary Cross and the white triangle upon the altar. Thus the station of Hierophant’s throne fitly represents the rising of the sun of life and light upon our Order.

The robe of scarlet [3] represents the flaming energy of the divine light, shining forth into infinite worlds. Upon the left breast is a white cross to represent purification unto the light, and this cross may be one of the following forms:



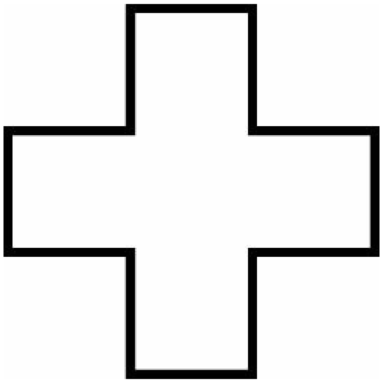
Calvary Cross

Calvary: in which case it alludes either to the cross of six squares of Tiphareth, or to the cross of the rivers.



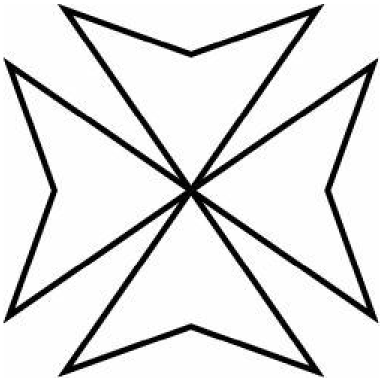
Pyramidal Cross

Pyramidal: the cross of the elements, to represent the descent of the divine and angelic forces into the pyramid symbol.



Equilateral Cross

Equilateral: a cross of the elements, symbolizing their purification through the light of the four-lettered name YHVH in Tiphareth.



Maltese Cross

Maltese: the cross of four arrowheads, representing the keen and swift impact of the light, coming from behind the Veil, through the elements symbolized by the arrow of Sagittarius in the Path of Samekh.

It is indifferent which of the crosses be employed, seeing that each represents the operation of the light through the Veil.

The sceptre represents the forces of the Middle Pillar. It is scarlet with gold bands to represent the places of the Sephiroth—Daath, Tiphareth, and Yesod—the pommel being Malkuth. The shaft represents the Paths of Gimel, Samekh, and Tau. The grip by which it is wielded is the path Tau, representing the universe governed by and attracting the forces of the light. The names of Sephiroth and Paths are not marked thereon, but the Hierophant initiate of the Second Order should remember the sublimity of the symbolism while he wields it. It represents him as touching thereby the divine light of Kether and attracting it through the Middle Pillar to Malkuth. It is called “the Sceptre of Power” and invests him with the power of declaring the temple open or closed in any grade, if time be short, and this is done by saying: “By the power in me vested by this sceptre, I declare this temple duly opened (or closed).”

This method of opening and closing “by sceptre” should only be used in great emergency where time presses. It should not be used in a ceremony in which elemental spirits have been invoked—especially not in the closing.

The lamen is partially explained in the Portal ceremony thus: “The Hierophant’s lamen is a synthesis of Tiphareth, to which the Calvary Cross of six squares, forming the cube opened out, is fitly referred. The two colours, red and green, the most active and the most passive, whose conjunction points out the practical application of the knowledge of equilibrium, are symbolic of the reconciliation of the celestial essences of fire and water. For the reconciling yellow unites with blue in green, which is the complementary colour to red, and with red in orange which is the complementary colour to blue. The small inner circle placed upon the cross alludes to the rose that is conjoined therewith in the symbolism of the rose and cross of our order.” But in addition to this, it represents the blazing light of the fire of the sun bringing into being the green vegetation of the otherwise barren earth, and also the power of self-sacrifice requisite in one who would essay to initiate into the sacred mysteries. So as the sceptre represents the authority and power of the light, the lamen affirms the qualifications necessary to him who wields it, and therefore is it suspended from a white collar, to represent the purity of the white brilliance from Kether. Hence it should always be worn by the Hierophant.

The Banner of the East is also partially explained in the Portal: “The field of the Banner of the East is white, the colour of light and purity. As in the previous case, the Calvary Cross of six squares is the number six of Tiphareth, the yellow cross of solar gold, and the cubical stone, bearing in its centre the sacred Tau of life, and having bound together upon it the form of the macrocosmic hexagram, the red triangle of fire and the blue triangle of water—the Ruach Elohim and the waters of creation.”

In addition to this explanation, it affirms the mode of action employed by the divine light in its operation by the forces of nature. Upon it is the symbol of the macrocosm so coloured as to affirm the action of the fire of the spirit through the waters of creation under the harmony of the golden cross of the Reconciler. Within the centre of the hexagram is a Tau cross in white, to represent its action as a triad; and the whole is placed on a white field representing the ocean of the Ain Soph Aour. The banner is suspended from a gold coloured bar by red cords, and the pole and base should be white. The base represents the purity of the foundation—the shaft, the purified will directed to the Higher. The golden crossbar is that whereon the manifested law of perfection rests; the banner itself, the perfect law of the universe, the red cords and tassels the divine self-renunciation, whose trials and sufferings form, as it were, the ornament of the completed work. The whole represents the ascent of the initiate into perfect knowledge of the light—therefore in the address of the Hiereus the Neophyte hears “Even the Banner of the East sinks in adoration before Him,” as though that symbol, great and potent though it be, were yet but an inferior presentment of the Higher, fitted to our comprehension.

“Expounder of the Sacred Mysteries” is the name of the Hierophant, and he is Osiris (Aeshoorist) in the nether world. (The letter -*st* added as a suffix to a name indicates the influence from Kether.) [4]

Hiereus

The station of Hiereus is at the extreme west of the temple and in the lowest point of Malkuth where he is enthroned in its darkest part, in the quarter represented black in the Minutum Mundum diagram.[5] Representing a terrible and avenging god at the confines of matter, at the borders of the Qlippoth, he is enthroned upon matter and robed in darkness, and about his feet are thunder and lightning—the impact of the paths of Shin and Qoph—fire and water, terminating respectively in the russet and olive quarters of Malkuth. There, therefore, is he placed as a mighty and avenging guardian to the sacred mysteries. The symbols and insignia of Hiereus are:

The throne of the west in the black of Malkuth, where it borders on the Kingdom of Shells.
The black robe of darkness, bearing a white cross on the left breast.
The sword of strength and severity.
The lamen suspended from a scarlet collar.
The Banner of the West.

The position of the throne of the west at the limits of Malkuth is fitting for the avenger of the gods, for he is placed there in eternal affirmation against the evil ones—“Hitherto shall ye come and no further.” The throne is also placed there as a seat of witness and of punishment decreed against evil.

The robe or mantle is of darkness, threatening and terrible to the outer, as concealing an avenging force ever ready to break forth against the evil ones. On the left breast is a white cross to represent the purification of matter unto the light. The sword represents the forces of the pillar of severity as a whole, but the places of the Sephiroth are not necessarily indicated thereon. The guard is Hod and may be of brass; the grip is the path of Shin and may be of scarlet, and the pommel, Malkuth, may be black. The grip by which it is wielded, being the path Shin, represents the universe governed by the flaming force of severity, and represents the Hiereus as wielding the forces of divine severity. “The Sword of Vengeance” is its name.

The lamen is partially explained in the Portal thus: “The outer circle includes the four Sephiroth—Tiphareth, Netzach, Hod, and Yesod—of which the first three mark the angles of the triangle inscribed within, while the connecting paths Nun, Ayin, and Peh form its sides. In the extreme centre is the Path of Samekh through which is the passage for the rending of the Veil. It is therefore a fitting lamen for Hiereus as representing the connecting link between the First and Second Orders, while the white triangle established in the surrounding darkness is circumscribed in its turn by the circle of light.” In addition to this explanation, the lamen represents “the light that shineth in darkness though the darkness comprehendeth it not.” It affirms the possibility of the redemption from evil and even that of evil itself, through self-sacrifice. It is suspended from a scarlet collar as representing its dependence on the force of divine severity overawing the evil. It is a symbol of tremendous strength and fortitude, and is a synthesis of the office of Hiereus as regards the temple, as opposed to his office as regards the outer world. For these reasons it should always be worn by Hiereus.

The Banner of the West completes the symbols of Hiereus. It is thus explained in the Zelator grade: “The white triangle refers to the three paths connecting Malkuth with the other Sephiroth, while the red cross is the hidden knowledge of the divine nature which is to be obtained through their aid. The cross and triangle together represent life and light.” In addition to this explanation from the Zelator grade, it represents eternally the possibility of rescuing the evil; but in it the Tiphareth Cross is placed *within* the white triangle of the supernals as thereby representing that sacrifice as made only unto the Higher. The red cross may be bordered with gold in this instance, to represent the perfect metal obtained in and through the darkness of putrefaction. Black is its field which thus represents the darkness and ignorance of the outer, while the white triangle is again the light which shineth in the darkness but which is not comprehended thereby. Therefore is the Banner of the West the symbol of twilight—as it were, the equation of light and darkness. The pole and the base are black, to represent that even in the depths of evil can that symbol stand. The cord is black, but the transverse bar and the lance-point may be golden or brass and the tassels scarlet as in the case of the Banner of the East, and for the same reasons.

The Banner of the West, when it changes its position in the temple, represents that which bars and threatens, and demands fresh sacrifice ere the path leading to the Higher be attained.

“Avenger of the Gods” is the name of Hiereus, and he is “Horus in the abode of blindness unto, and ignorance of, the Higher.” Hoor is his name.

Hegemon

The station of Hegemon is between the two pillars whose bases are in Netzach and Hod, at the intersection of the Paths of Peh and Samekh, in the symbolic gateway of occult science—as it were, at the beam of the balance, at the equilibrium of the scales of justice; at the point of intersection of the lowest reciprocal path with that of Samekh, which forms a part of the Middle Pillar. She is placed there as the guardian of the threshold of entrance and the preparer of the way for the enterer—therefore the reconciler between light and darkness, and the mediator between the stations of Hierophant and Hiereus. The symbols and insignia of Hegemon are:

The robe of pure whiteness, bearing on the left breast a red cross.

The mitre-headed sceptre.

The lamen suspended from a black collar.

The robe represents the spiritual purity which is required in the aspirant to the mysteries and without which qualification none can pass between the eternal pillars. It represents the divine light which is attracted thereby and brought to the aid of the candidate. It symbolizes the self-sacrifice that is offered for another to aid him in the attainment of the light. It also signifies the atonement of error, the preparer of the pathway unto the divine. Upon the left breast is a cross, usually the Calvary form, of red to represent the energy of the lower will, purified and subjected to that which is higher—and thus is the office of Hegemon especially that of the reconciler.

The mitre-headed sceptre is the distinctive ensign of office of Hegemon. On the Tree of Life it represents the forces of the Pillar of Mercy. It should be of scarlet with gold bands and pommel. The bands represent the places of the Sephiroth Chesed and Netzach—the shaft being formed by the paths Vau and Kaph, the grip by which it is wielded being the path Qoph, while the pommel is Malkuth. The mitre is gold with red mountings and each point terminates in a ball. The mitre is charged with a red Calvary Cross of six squares. This mitre represents the wisdom of Chokmah as a duplicated aspect of Kether, attracted by the symbol of self-sacrifice. The sceptre is wielded by the forces of flux and reflux, shown by the grip being referred to the path Qoph, and it represents the attraction into the universe of the forces of divine mercy. The Sephiroth and paths are marked only as bands, and owing to its meaning, the sceptre should be carried by Hegemon in all conducting of the candidate, as representing to the latter the attraction of the forces of his higher self. It is called “the Sceptre of Wisdom.”

The lamen is explained in part in the grade of Philosophus thus: “The peculiar emblem of the Hegemon is the Calvary Cross of six squares within a circle. This cross embraces Tiphareth, Netzach, Hod, and Yesod, and rests upon Malkuth. Also the Calvary Cross of six squares forms the cube and is thus referred to the six Sephiroth of Microprosopus which are Chesed, Geburah, Tiphareth, Netzach, Hod, and Yesod.”

In addition to this explanation, it represents the black Calvary Cross of suffering as the initiator by trial and self-abnegation, and the opener of the way into the comprehension of the forces of the divine light. It is therefore suspended from a black collar to show that suffering is the purgation of evil.

“Before the Face of the Gods in the Place of the Threshold” is the name of Hegemon, and she is the goddess Thma-Ae-St [6] having the following Coptic forms:

Thma-Ae-St—This as regards the Middle Pillar and the influence from Kether.

Thma-aesh—This more fiery as regards her influence with respect to the pillar of severity.

Thmaa-ett—This more fluidic with regard to her influence with respect to the pillar of mercy.

She is the wielder of the sceptre of dual wisdom from Chokmah and therefore is the mitre head split in two and not closed, to indicate the dual manifestation of wisdom and truth: even as the Hall of the Neophytes is called “the Hall of the Dual Manifestation of the Goddess of Truth.”

The Minor Officers

The three inferior officers do not wear mantles, but only lamens suspended from black collars. The designs are in white on a black field to show that they are administrators of the forces of light acting through the darkness, under the presidency of the superior officers.

The lamen of Kerux is thus explained in the grade of Theoricus: “The Tree of Life and the three mother letters are the keys wherewith to unlock the caduceus of Hermes. The upper point of the wand rests on Kether and the wings stretch out to Chokmah and Binah, thus comprehending the three supernal Sephiroth. The lower seven are embraced by the serpents whose heads fall on Chesed and Geburah. They are the twin serpents of Egypt and the currents of astral light. Furthermore, the wings and the top of the wand form the letter Shin, the symbol of fire; the heads and upper halves of the serpents form Aleph, the symbol of air; while their tails enclose Mem, the symbol of water—the fire of life above, the waters of creation below, and the air symbol vibrating between them.”

In addition to this, the caduceus of Kerux represents the balanced forces of eternal light working invisibly in the darkness—even as the light borne before the hoodwinked candidate at his initiation is symbolic of the light which guides him in the darkness of the world though he sees it not nor knows it. This caduceus is the rod of Hermes, containing invisible and unsuspected forces, the rules of whose administration may be revealed through meditation. It is the outer form of the wand surmounted by the winged globe below which the twin serpents are shown—the wand of the Chief Adept in the 5° = $6^{\square}$ grade.

The lamen of Stolistes is thus explained in the grade of Practicus: “The cup of Stolistes partakes in part of the symbolism of the laver of Moses and the sea of Solomon. On the Tree of Life it embraces nine of the Sephiroth exclusive of Kether. Yesod and Malkuth form the triangle below, the former the apex, the latter the base. Like the caduceus, it further represents the three elements of water, air, and fire. The crescent is the water which is above the firmament; the circle is the firmament, and the triangle is the consuming fire below, which is opposed to the celestial fire symbolized by the upper part of the caduceus.”

In addition to this explanation, the cup represents the receptacle and collector of the more fluidic forces of the light, and is the symbol of an inexhaustible bowl of libation from which reservoir the adept may draw the reserved forces of the light—which matter again calls for meditation.

The lamen of Dadouchos is thus explained in the grade of Zelator: “The hermetic cross, which is also known as fylfot, hammer of Thor, and swastika, is formed of seventeen squares taken from a square of twenty-five lesser squares. These seventeen fitly represent the sun, the four elements, and the twelve signs of the zodiac.”

In addition to this, the lamen has a more extended meaning. The hermetic cross, the bolt of whirling flame, which is represented by the cross of four axes whose heads may be either double or single and turned in either direction, is a symbol of terrific strength and represents the fire of the spirit, cleaving its way in all directions through the darkness of matter. Therefore is it borne on the lamen of Dadouchos whose office is that of purification and consecration by fire, and from it also may be drawn by meditation several formulae of strength.

The Kerux is the principal form of Anubis, as the Sentinel is the subsidiary form.

Kerux is Ano-Oobist Empe-Eeb-Te—"Anubis of the East."
Sentinel is Ano-Oobi Em-Pemen-Te—"Anubis of the West."

The Kerux is the herald, the guardian and watcher within the temple—as Sentinel is the watcher without—and therefore is his charge the proper disposition of the furniture and stations of the temple. He is also the proclaimer. His peculiar ensigns of office are:

The red lamp to signify the hidden fire over which he watches.
The magic staff of power to represent a ray of the divine light which kindles the hidden fire.
Two potions whereby to produce the effect of blood.

He is the guardian of the inner side of the portal—the sleepless watcher of the gods and the preparer of the pathway to divine wisdom. "Watcher for the Gods" is the name of Kerux, and he is Ano-Oobist, the herald before them.

The Stolistes is stationed in the northern part of the hall to the northwest of the black pillar whose base is in Hod, and is there as the affirmer of the powers of moisture, water, reflected through the Tree into Hod. The cup is the receptacle of this, filled from Hod so as to transmit its forces into Malkuth, restoring and purifying the vital forces therein by cold and moisture. "Goddess of the Scale of the Balance at the Black Pillar" is the name of Stolistes and she is "the Light Shining through the Waters upon Earth," Aura-Mo-Ooth, and there is a connection between her and the Aurim or Urim of the Hebrews.

The Dadouchos is stationed towards the midst of the southern part of the hall, to the southwest of the white pillar whose base is in Netzach, and is there as the affirmer of the powers of fire, reflected down the Tree to Netzach. The censer is the receptacle thereof—the transmitter of the fires of

Netzach to Malkuth, restoring and purifying the vital force therein by heat and dryness. “Goddess of the Scale of the Balance at the White Pillar” is the name of Dadouchos and she is “Perfection through Fire manifesting on Earth,” Thaum-Aesch-Nia-eth, and there is a connection between her and the Thummim of the Hebrews.

The Stolistes has the care of the robes and insignia of the temple as symbolizing by their cleansing and purification the purging away of the evil of Malkuth by the waters of the spirit.

The Dadouchos has charge of all lights, fires, and incense, as representing the purifying and purging of Malkuth by fire and the light of the spirit. These officers also purify the temple, the members, and the candidate by water and by fire, as it is written: “I indeed baptize you with water, but One shall come after me who shall baptize ye with the Holy Ghost and with fire.”[7]

This completes the names and titles of the officers of a temple and they are seven in number and may all be taken by a frater or soror. As they represent powers and not persons, the feminine form of the Greek names is not usually used, for the powers are positive (male) or negative (female) according to the godform used. Thus Hierophant, Hiereus, and Kerux are more natural offices for fratres, while Hegemon, Stolistes, and Dadouchos are more natural for sorores—but the office itself carries no implication of sex and sometimes the psychic balance of a ceremony may be better maintained when a frater is Hegemon and a soror Hierophant.

The Hierophant must be of the 5° = $6^{\square}$ grade and a Zelator Adeptus Minor. The Hiereus must be at least Philosophus, and the Hegemon at least Practicus, and preferably Philosophus. Kerux must be at least Theoricus while Stolistes and Dadouchos must be Zelator—a Neophyte being qualified only for Sentinel. In case the feminine forms of the names of the officers should wish to be known, they are as follows:

V.H. Hierophant or V.H. Hierophantria
H. Hiereus or H. Hiereia

H. Hegemon or H. Hegemon
Kerux or Kerukaina
Stolistes or Stolistria
Dadouchos or Dadouche
Sentinel or Phulax

Of the Three Chiefs

The three chiefs are in the temple and rule it, yet they are not comprehended in, nor understood by, the Outer Order. They represent, as it were, veiled divinities sending a form to sit before the Veil Paroketh, and, like the Veils of Isis and Nephthys, impenetrable save to the initiate. The synthesis of the three chiefs may be said to be in the form of Tho-oth who cometh from behind the Veil at the point of its rending. Yet separately, they may be thus referred:

The Imperator, from his relation to Geburah, may be referred to the goddess Nephthys,
The Praemonstrator, from his relation to Chesed, may be referred to the goddess Isis,
The Cancellarius, from his property of Recorder, may be referred to the god Thoth.

No ceremony of the Outer Order may take place without a chief—preferably the three chiefs or their vicegerents present—and on account of the stations on the dais, it is well to have these stations filled by an adept, should a chief be absent. These stations and those of the officers are called the visible stations of the gods, and descriptions of the forms which an adept officer builds up as a focus of force are given in another paper.

The Invisible Stations

These are:

1. The Stations of the Kerubim.
2. The Stations of the Children of Horus.

3. The Stations of the Evil One.
4. The Station of Harpocrates.
5. The Stations of Isis, Nephthys, Aroueris.

1. The Kerubim. The stations of the man, the lion, the bull, and the eagle are at the four cardinal points without the hall, as invisible guardians of the limits of the temple. They are placed according to the winds—beyond the stations of Hierophant, Dadouchos, Hiereus, and Stolistes—and in this order do their symbols appear in all warrants of temples.

The Kerub of Air formulates behind the throne of Hierophant. She has a young girl’s countenance and form, with large and shadowing wings; and she is a power of the great goddess Hathor who unites the powers of Isis and Nephthys. To the sign Aquarius is she referred as a correlative, which represents springs of water breaking upon earth; though as a zodiacal sign it is referred to air, the container of rain. The Egyptian name of the sign Aquarius is Phritithi.[8]

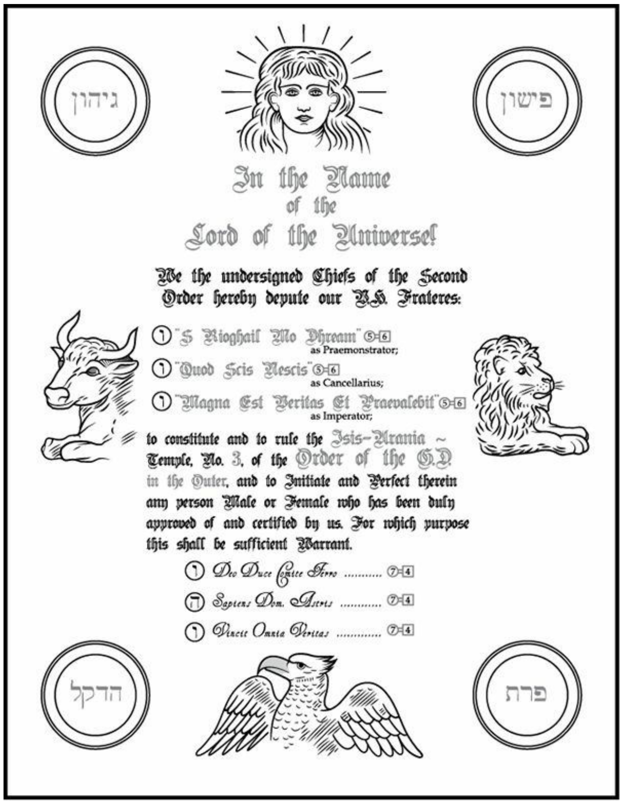
The Kerub of Fire has the face and form of a lion with large and clashing wings. He formulates behind the throne of Dadouchos, and he is a power of the great goddess Tharpesh or Tharpheshest, the latter syllable being nearly Pasht. The action of the lion Kerub is through the flaming fire of Leo of which the Egyptian name is Labo-Ae.

The Kerub of Water has the face and form of a great eagle with large and glistening wings and he formulates behind the throne of Hiereus. He is a power of the great god Thoomoo, and his operation is by the sign of Scorpio, which is called in Egyptian Szlae-Ee.[9]

The Kerub of Earth has the face and form of a bull with heavy and darkening wings. He formulates behind the throne of Stolistes and he is a power of the great god Ahaphshi and his operation is by the sign Taurus, called Ta-Aur in Egyptian.

2. The Children of Horus. Between the invisible stations of the Kerubim are those of the four vicegerents of the elements and they are situated at the four

corners of the temple, at the places marked by the four rivers of Eden in the warrant; for the body of a warrant, authorizing the formation and establishment of a temple, represents the temple itself—of which the guardians are the Kerubim and the vicegerents in the places of the rivers.


גיהון
פישון
הדקל
פרת

In the Name
of the
Lord of the Universe!

We the undersigned Chiefs of the Second Order hereby depute our V.H. Frateres:

"S Rioghail Mo Dhream" 5=6
as Praemonstrator;

"Quod Scis Nescis" 5=6
as Cancellarius;

"Magna Est Veritas Et Praevalebit" 5=6
as Imperator;

to constitute and to rule the Isis-Urania ~ Temple, No. 3, of the Order of the G.D. in the Outer, and to Initiate and Perfect therein any person Male or Female who has been duly approved of and certified by us. For which purpose this shall be sufficient Warrant.

Deo Duce Comite Ferro .... 7=4

Sapiens Dom. Astris .... 7=4

Vincit Omnia Veritas .... 7=4

Golden Dawn Temple Warrant

Ameshet, man-headed, is placed in the northeast, between the man and the bull. Ameshet or Amesheth. (The spelling is Coptic and differs according to the force intended to be invoked by the letters.)

Tou-mathaph, jackal-headed, is placed in the southeast between the man and the lion. Toumathph or Tmoumathv.

Ahephi, ape-faced, is placed in the southwest between the lion and the eagle. Ahephi or Ahaphix.

Kabexnuv, hawk-faced, is placed in the northwest, between the eagle and the bull. Kabexnuv or Dabexnjemouv.

3. The Station of the Evil One. This station is in the place of Yesod and is called the station of the Evil One, the slayer of Osiris. He is the tempter, accuser, and punisher of the brethren and in Egypt is represented mostly with the head of a water-dragon, the body of a lion or leopard, and the hind-parts of a water-horse.[10] He is the administrator of the power of the evil triad:

The stooping dragon—Apophrassz.

The slayer of Osiris—Szathan Toophon.

The brutal power of demonic force—Bessz.

The synthesis of this evil triad, “The Mouth of the Power of Destruction,” is called Ommoo-Szathan.

4. The Station of Harpocrates. The invisible station of Harpocrates is in the Path of Samekh, between the station of Hegemon and the invisible station of the evil triad. Harpocrates is the god of silence and mystery, whose name is the word of this grade of Neophyte. He is the younger brother of Horus, Hoor-Po-Krattist.

5. The Stations of Isis and Nephthys. The stations of Isis and Nephthys are respectively at the places of the pillars in Netzach and Hod, and these great goddesses are not otherwise shown in the grade, save in connection with the Praemonstrator and Imperator, as operating through the Hierophant, seeing that Isis corresponds to the Pillar of Mercy and Nephthys to that of severity; and therefore the positions of the pillars or obelisks are but, as it were, the places of their feet.

6. The Station of Aroueris. The invisible station of Aroueris (Horus the Elder) is beside the Hierophant as though representing the power of Osiris to the Outer Order—for while the Hierophant is an adeptus, he is shown only as lord of the Paths of the Portal—so that, when the Hierophant moves from the throne of the east, he is no longer Osiris but Aroueris. Yet when the Hierophant is on the dais the station of Aroueris is that of the immediate past Hierophant who sits on the Hierophant’s left. Aroo-ouerist.

This ends the constitutory symbolism of a temple in the $0^\circ = 0^\square$ grade of

Neophyte. Should a member have occasion to quit his place, he shall do it moving with the course of the sun; and as he passes the place of Hierophant, he shall salute with the sign. And when he enters or quits the temple, he shall salute the Hierophant's throne when within the portal.

[contents]

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1. Note by JMG: Compare "The Pillars," which specifies particular diagrams from the Book of the Dead for the two pillars.

2. Note by JMG: That is, according to the elemental order used in the pentagram rituals: air to east, fire to south, water to west, and earth to north.

3. Note by JMG: The special garments of the three principal officers are described as mantles, robes, and cloaks at different points in this paper. There seems to have been some difference in practice among the different temples of the original Order.

4. Note by JMG: See "The Coptic Names of the Chiefs and Officers".

5. Note by JMG: See color insert page 5.

6. Note by JMG: That is, Maat, the goddess of justice.

7. Note by JMG: This is a free rendering of Matthew 3:11 and Luke 3:16.

8. Note in original document: Thou shalt not confound the Kerubim with their signs of the zodiac, notwithstanding that the latter be under the presidency of the former, seeing that the Kerub representeth a far more sublime potency, yet acting by a harmonious sympathy through the particular sign allotted unto their correspondence.

9. Note by Regardie: In Egyptological works the name of this god is Tum or Tmu.

10. Note by JMG: That is, a hippopotamus. The "water-dragon" in question, in classic Egyptian depictions, is usually a crocodile.

THE SYMBOLISM OF THE OPENING OF THE 0° = 0□ GRADE OF NEOPHYTE

The opening ceremony begins with the cry of the “watcher within” who should come to the right front of Hierophant and raise his wand. This symbol of the ray of the divine light from the white triangle of the three supernals thus descends into the darkness and warns the evil and uninitiated to retire, so that the white triangle may be formulated upon the altar through the combined effect of the formulae of the opening ceremony.

Having done this, he sees that the entrance is properly guarded. And then the Hierophant calls to the Hiereus to test the members by the signs, the knowledge of which shows that they, though in the land of blindness and ignorance, have yet seen that triangle of divine light from the three supernals formulated in darkness. It is then noted that the names of the three chief officers begin with the letter of breath, the Coptic ϩ. In the name of Osiris the zinfin is mute, and silent, and concealed, as it were, by Η the Eta. In the name Horus, it is manifest and violently aspirated, while in the name Thmaest, it is partly one and partly the other, for it is compounded with the letter T in θ.

(H “Ae” is attributed to Chesed, zinfin to Aries, and θ to Earth and Saturn. This is intended to affirm the unknown life, which is inspired from the beyond, sent out to Aries, the commencement of the spring of the year, the life which after being inspired, is breathed forth again; and also the possible use of that breath, between the inspiration and the expiration, in the combination between it and the forces of the microcosm.)

The whole is a rehearsal of the properties of the reflection of the element air down through the Middle Pillar of the Sephiroth, representing the reflection of the air from Kether, through Tiphareth to Yesod, and even to the citrine part of Malkuth. For the subtle aether is, in Kether, inspired from the divine light beyond; thence reflected into Tiphareth, wherein it is combined with the reflexes from the alchemical principles in that great receptacle of the forces of the Tree. In Yesod, it affirms the foundation of a formula and from Malkuth it is breathed forth or reflected back.

And this formula the adept can use. Standing in his sphere of sensation he can, by his knowledge of the sacred rites, raise himself unto the contemplation of Yechidah and from thence aspire (in the sense of adspire, i.e., to attract towards you in breathing [11]) downwards into himself the lower genius as though temporarily to inhabit himself as its temple.

Another formula of vibration is here hidden. Let the adept, standing upright, his arms stretched out in the form of a Calvary Cross, vibrate a divine name, bringing with the formulation thereof a deep inspiration into his lungs. Let him retain the breath, mentally pronouncing the name in his heart, so as to combine it with the forces he desires to awake thereby; thence sending it downwards through his body past Yesod, but not resting there, but taking his physical life for a material basis, send it on into his feet. There he shall again momentarily formulate the name—then, bringing it rushing upwards into the lungs, thence shall he breathe it forth strongly, while vibrating that divine name. He will send his breath steadily forward into the universe so as to awake the corresponding forces of the name in the outer world. Standing with arms out in the form of a cross, when the breath has been imaginatively sent to the feet and back, bring the arms forward in the Sign of the Enterer while vibrating the name out into the universe. On completing this, make the Sign of Silence and remain still, contemplating the force you have invoked.

This is the secret traditional mode of pronouncing the divine names by vibration, *but let the adept beware that he applies it only to the divine names of the gods.* If he does this thing ignorantly in working with elemental or demonic names, he may bring into himself terrible forces of evil and obsession. The method described is called “the vibratory formula of the Middle Pillar.”

After noting the names of the three chief officers, comes the recapitulation of the stations and duties of the officers, thus occultly affirming the establishment of the temple so that the divine light may shine into the darkness. Then follows the purification and consecration of the hall by water and by fire, thus marking the limitation of the four cardinal points at the four quarters and the equation of the elements. This is the baptism of the place and, as it were, the preparation of a fitting shrine for the forces of the divine light. While all this goes forward, especially after the Hierophant's "for by names and images are all powers awakened and reawakened," the officers become clothed in their godforms and the invisible stations awake.

The procession of officers is then formed in the north in readiness for the "mystic circumambulation in the path of light" (that is to say, none of the partakers is hoodwinked). It is formed in the north, beginning from the station of Stolistes, the symbol of the waters of creation attracting the divine spirit, and therefore alluding to the creation of the world by the spirit and the waters. The mystic reverse circumambulation forms its procession in the south, beginning from the station of Dadouchos, as symbolic of the ending and judgment of the world by fire. But also, the mystic circumambulation commences by the Paths of Shin and Resh, as though bringing into action the solar fire; while the reverse circumambulation commences beside those of Qoph and Tzaddi as though bringing the watery reflux into action.

The order of the mystic circumambulation. First comes Anubis, the watcher within; next Thmaest, the goddess of the Hall of Truth; then Horus; then the goddesses of the scales of the balance; then members, if the hall be large enough; and at the end the watcher without, the Sentinel. It is as though a gigantic wheel were revolving, as it is said: "One wheel upon earth beside the Kerub."[12] The name of the sphere of the primum mobile, *Rashith ha-Gilgalim*, signifies the heads or beginnings of whirling motions or revolutions. Of this wheel in the mystic circumambulation, the ascending side begins from below the pillar of Nephthys, and the descending side from below the pillar of Isis; but in the reverse circumambulation, the contrary.

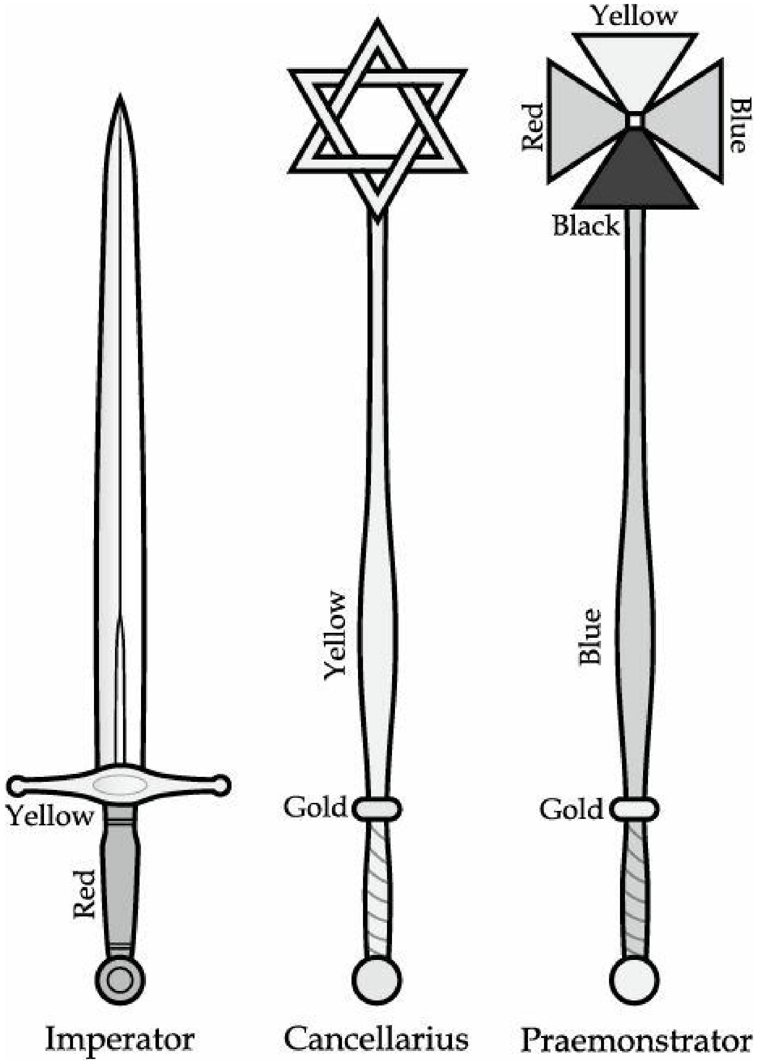
Now the nave or axis of this wheel is about the invisible station of Harpocrates—as though that god, in the Sign of Silence, were there placed affirming the concealment of that central atom of the wheel, which alone revolves not.

The mystic circumambulation is called symbolic of the rise of light and from it is drawn another formula for the circulation of the breath. It is the formula of the four revolutions of the breath (not, of course, of the actual air inspired, but of the subtle aethers which may be drawn thence and of which it is the vehicle—the aethers which awaken centres in the subtle body through the formula). This formula should be preceded by that of the Middle Pillar, described previously. By this method, having invoked the power you wish to awaken in yourself, and contemplated it, begin its circumambulation thus: Fill the lungs and imagine the name vibrating in the contained air. Imagine this vibration going down the left leg to the sole of the left foot—thence passing over to the sole of the right foot—up the right leg to the lungs again, whence it is out-breathed. Do this four times to the rhythm of the four-fold breath.[13]

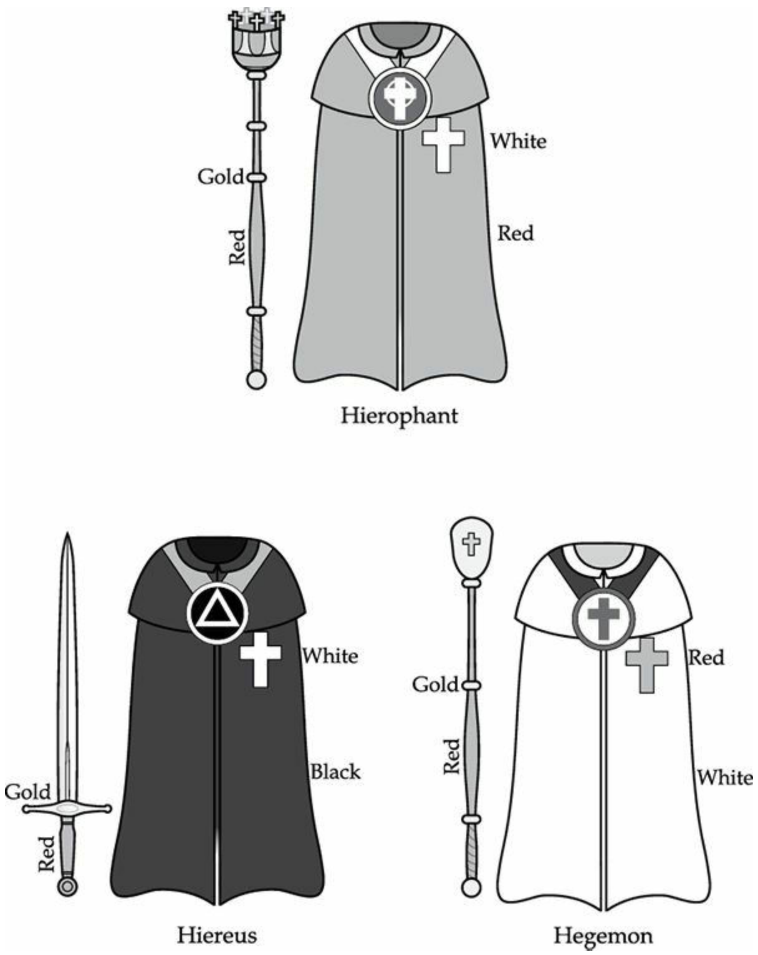
The object of the mystic circumambulation is to attract and make the connection between the divine light above and the temple. Therefore the Hierophant does not quit his post to take part therein, but remains there to attract by his sceptre the light from beyond the Veil. Each member in passing gives the Sign of the Enterer, thus projecting the light forward on his path from east to west, as he receives it from the Hierophant’s throne. Horus passes only once, for he is the son of Osiris and inherits the light by birthright from him. Therefore he goes at once to his station to fix the light there. Thmaest, the goddess of truth, passes twice because her rule is of the balance of the two scales, and she retires to her station between the pillars there to complete the reflex of the middle column. The watcher within and the rest circumambulate thrice as affirming the completion of the reflection of the perfecting of the white triangle of the three supernals upon the altar.

Then follows the adoration of God, the vast one, the Lord of the Universe—at which again all give the Sign of the Enterer, the sign of the projection of the force of the light. Then only does the watcher declare that the sun has arisen and that the light shineth in darkness. Now comes the battery of the 0° = 0□ grade—the single knock of Hierophant repeated by Hiereus and Hegemon. This affirms the establishment of the white triangle and therefore the completion of the opening ceremony. The mystic words “Khabs am pekht” which accompany the knocks seal the image of the light. Their significance implies, by various Qabalistic methods of analysis, as well as by a certain reading of the Coptic and Egyptian hieroglyphics, “light in extension” or “May light be extended in abundance upon you.” Konx Om Pax is the Greek corrupted pronunciation of this, put here to link it with its right origin.

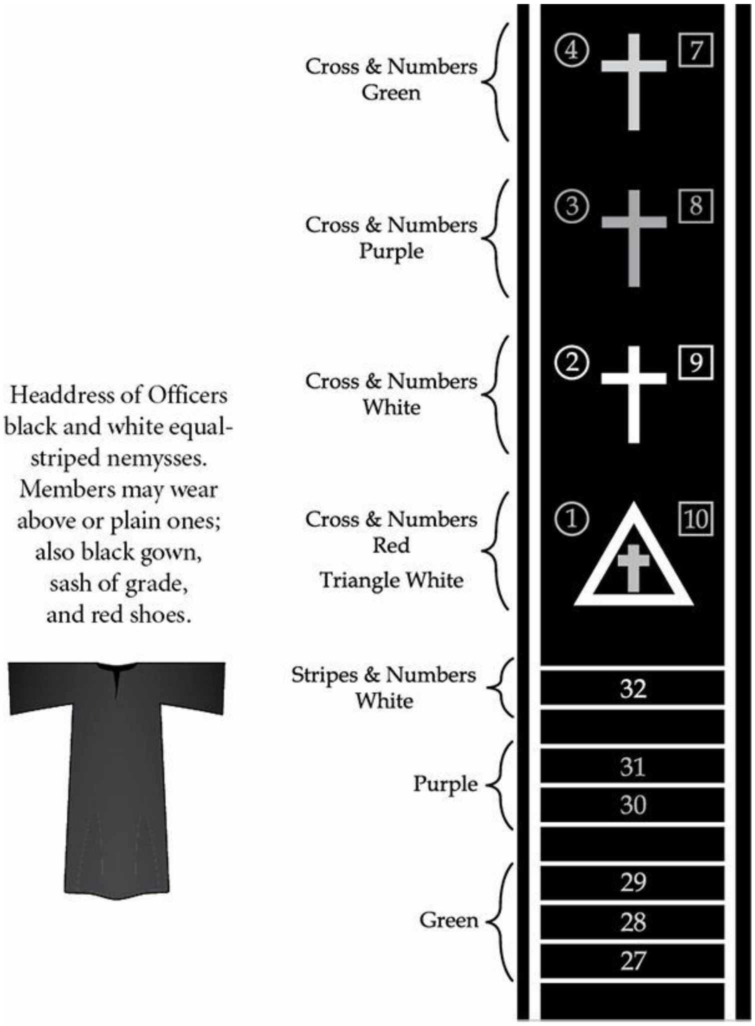
The grade of Neophyte has 0 or the circle for its number, as if hiding all things under the negative symbol. This is placed within a circle and a square connected by equal lines, as if affirming the hidden quality of their origin in Kether where all things are one, and the consequent universal application of the secret formulae.


Yellow
Red
Blue
Black
Yellow
Blue
Yellow
Red
Gold
Gold
Imperator
Cancellarius
Praemonstrator

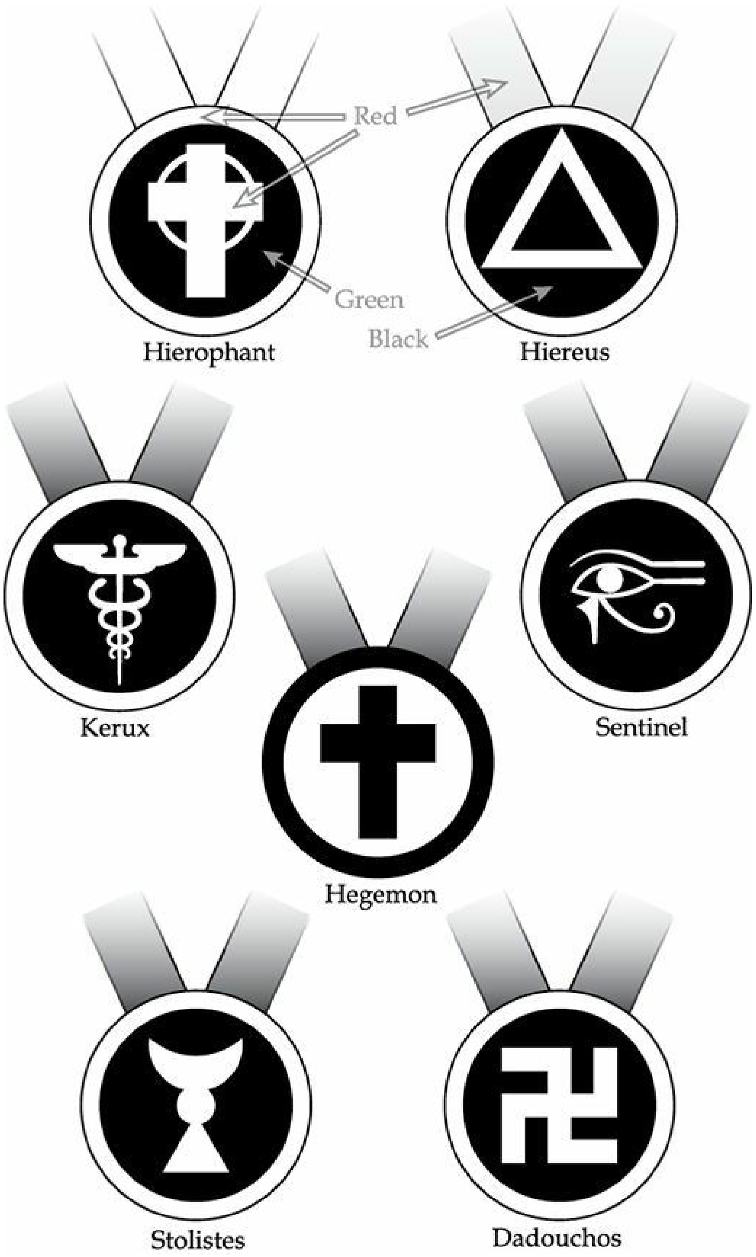
Wands of the Chiefs


Gold
Red
White
Red
Hierophant
Gold
Red
White
Black
Hiereus
Gold
Red
Red
White
Hegemon

Wands and Cloaks of the Primary Officers


Cross & Numbers Green
④
7
Cross & Numbers Purple
③
8
Cross & Numbers White
②
9
Cross & Numbers Red
Triangle White
①
10
Stripes & Numbers White
32
Purple
31
30
Green
29
28
27
Headdress of Officers black and white equal-striped nemysses. Members may wear above or plain ones; also black gown, sash of grade, and red shoes.

Grade Sash


Red
Green
Black
Hierophant
Hiereus
Kerux
Sentinel
Hegemon
Stolistes
Dadouchos

Officers' Lamens

The Coptic Names of the Chiefs and Officers

Visible Stations

Imperator:	Nephthys:	Neoph-tho-osest	Ⲛⲉⲩⲫⲑⲩⲥⲉ -ϛ
Praemonstrator:	Isis:	Ae-isest	Ⲏⲓⲥⲉ -ϛ
Cancellarius:	Thoth:	Tho-ooth	Ⲑⲱⲟⲩⲑ
Past Hierophant:	Aroueris:	Aroo-ouerist	ⲁⲣⲱⲩⲉⲣⲓ -ϛ
			Ⲏϣⲱⲱⲣⲓ -ϛ

Hierophant:	Osiris:	Ae-shoo-rist	
Hegemon:		Thmae-st	Ⲑⲙⲁⲏ -ⲋ
		Thmae-sh	Ⲑⲙⲁⲏ -ϣ
		Thmaae-tt	Ⲑⲙⲁⲏ -ϯ
Hiereus:	Horus:	Hoor	Ϩⲱⲱⲣ
Kerux:	Anubis:	Ano-oobist-em-Pe-eeb-tte (Of the East)	Ⲁⲛⲱⲩⲃⲓ -ⲋ ⲙ-Ⲡⲉⲓⲃϯ
Stolistes:		Aur-a-mo-ooth	Ⲁⲩⲣⲁ-ⲙⲱⲩⲑ
Dadouchos:		Thaum-aesch-niaeth	Ⲑⲁⲩⲙ-ⲏϣ-Ⲛⲓⲏⲑ
Sentinel:		Ano-oobi em-Pementte (Of the West)	Ⲁⲛⲱⲩⲃⲓ -ⲋ ⲙ-Ⲡⲉⲙⲛϯ

Invisible Stations

Children of Horus:

Northeast:	Ameshett or Amesheth	Ⲁⲙⲉϣⲉϯ or Ⲁⲙⲉϣⲉⲑ
Southeast:	Too-oumathph or Too-oumathv [14]	ϯⲱⲩⲙⲁⲑⲫ or ϯⲱⲩⲙⲁⲑϥ
Northwest:	Kabexnuv or Kabexnjemouv [15]	Ⲕⲁⲃⲉⲝⲛⲩϥ or Ⲕⲁⲃⲉⲝⲛϫⲉⲙⲟⲩϥ
Southwest:	Ahephi or Ahaphix	Ⲁϩⲉⲫⲓ or Ⲁϩⲁⲡϩⲓⲝ

Kerubim:

Kerub		Sign		
Ahathoor	Ⲁϩⲁⲑⲱⲱⲣ	Phritithi	ⲫⲣⲓϯⲑⲓ	♒
Tharpesh	Ⲑⲁⲣⲫⲉ -ϣ	Labo-ae	Ⲗⲁⲃⲱ-ⲏ	♌
Tho-oom Mo-oo	Ⲑⲱⲟⲩⲙ-ⲙⲱⲟⲩ	Szlae-ee	Ϭⲗⲏⲓ	♏
Ahapshi	Ⲁϩⲁⲡϣⲓ	Ta-aur	Ⲧⲁⲁⲩⲣ	♉

Tharpesh can also be spelled Tharpeshest Ⲑⲁⲣⲫⲉϣ -ⲋ

Invisible Stations (continued)

Cardinal Points:

North: Anmehitt Ⲛⲙⲉϩⲓϯ

ⲫⲣⲏⲥϯ

South: Phraestt	
East: E-eebtt	Ⲉⲓⲃϯ
West: Emantt	Ⲉⲙⲛϯ

Harpocrates: Ho-or-Po-Kratt-I St ϩⲱⲱⲣ-ⲡⲟ-ⲕⲣⲁϯⲓ -ⲋ

Evil Persona:

Apophra-i Ssz	ⲁⲡⲟⲫⲣⲁⲥϭ	Stooping dragon
Szathan-Toophon	Ϭⲁⲑⲁⲛ-Ⲧⲟⲩⲫⲱⲛ	Slayer of Osiris
Bessz	Ⲃⲉⲥϭ	Brutal power of demonic force
Ommoo Szathan	Ⲟⲙⲙⲱ-Ϭⲁⲑⲁⲛ	The Mouth of the Power of Destruction [16]

Editorial Note by John Michael Greer

The Coptic language, which is still used as a liturgical language by Christians in Egypt, is descended from ancient Egyptian but written in a script largely based on ancient Greek. None of the founders and adepts of the Golden Dawn were fluent in it, or even as familiar with it as they were with Hebrew; their Coptic lore was based on the limited resources available to them, and seems to have been modified further based on an alphabetic symbolism unique to the Golden Dawn. The Coptic names given here and in the Golden Dawn manuscripts that Regardie used thus do not correspond to standard Coptic usage. I have nonetheless left the names unchanged, except for typographical corrections in the English transliterations, because the spellings had specific symbolic meanings within the Golden Dawn tradition. The following table, derived from the Golden Dawn flying rolls, may be of help to students of the tradition who wish to explore these names and their meanings.

Symbolism of the Coptic Alphabet

Letter	Name	Sound Value	Symbolism
ⲁ	Alpha	A	Air

Ⲃ	Veeta	B	Mercury
Ⲅ	Ghamma	G	Moon
Ⲇ	Delta	D	Venus
Ⲉ	Ei	E	Aries
Ⲩ	Epsilon	V	Taurus
Ⲍ	Zeeta	Z	Gemini
ϧ	Khai	Ch	Cancer
Ⲧ	Tav	T	Leo
Ⲓ	Iota	I	Virgo
Ⲕ	Kappa	K	Jupiter
Ⲗ	Lamda	L	Libra
Ⲙ	Mei	M	Water
Ⲛ	Nei	N	Scorpio
Ⲝ	Eksi	X	Sagittarius
Ⲟ	O	O	Capricorn
Ⲡ	Pee	P	Mars
Ⲯ	Epsi	Ps	Aquarius
Ⲭ	Kai	Ch	Pisces
Ⲣ	Ro	R	Sun
ϣ	Shai	Sh	Fire
Ⲑ	Theeta	Th	Saturn
ϛ	Soo	(St – see note)	Kether
ϭ	Cheema	Sz	Chokmah
ϯ	Tee	Tt	Binah
Ⲏ	Eeta	Ae	Chesed
Ⲫ	Fei	Ph	Geburah
Ⲱ	O	Oo	Tiphareth
ϩ	Hori	H	Netzach
ϥ	Fai	F	Hod
ϫ	Janja	Dj	Yesod
Ⲥ			

<table>
<tr><td></td><td>Seema</td><td>S</td><td>Malkuth</td></tr>
<tr><td colspan="4">Note: the letter ⲋ, Soo, is not pronounced in Coptic, and is used only as a symbol for the number 6; the Golden Dawn assignment of the sound value “St” to this letter is unique to the order. Several other letters have different sounds in ordinary Coptic than those used by the order.</td></tr>
</table>

[contents]

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11. Note by JMG: The word “aspire” comes from the Latin *ad-spiro*, “to breathe to or towards.”

12. Note by JMG: Ezekiel 1:15.

13. Note by Regardie: In this connection read very carefully the section on page 743–778 concerning the four serpent formulae of the four aces of the tarot. Some hint may be there gleaned of the relation of the breath to the macrocosmic forces.

14. Note by JMG: Misspelled “Tto-oumathfph or Tmo-oumathv” in the original. Compare the Coptic, in which the second letter is the Coptic letter ⲱ, O, pronounced “oo.”

15. Note by JMG: The second version is misspelled “Dabexnjemouv” in the original. Compare the Coptic, where the first letter is K.

16. Note by JMG: Given as “Power of the Mouth of the Power of Destruction” in the original text at this point; this less repetitive form, however, is given in the lecture on the invisible stations (page 431), and appears to be correct.

THE EGYPTIAN GODFORMS OF THE NEOPHYTE GRADE

The stations of the godforms used in our symbolism come under two heads:

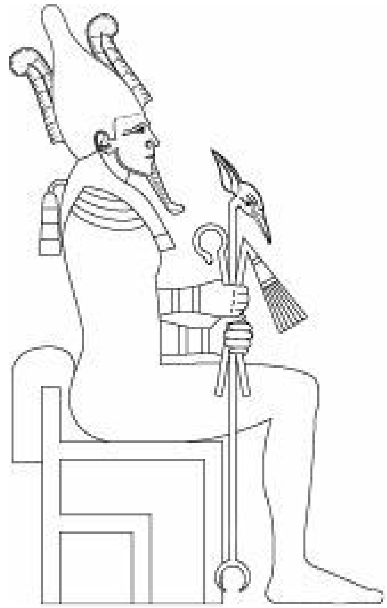
1. Visible Stations.
2. Invisible Stations.

The visible stations are the places of the officers, each of whom has a special astral shape suitable to the forces he represents.

On the dais are places for the three chiefs, the past Hierophant, and the Hierophant. The order in which they sit (as you face east) is:

Imperator	Cancellarius	Hierophant	Past Hiero	Praemonstrator
Nephthys	Thoth	Osiris	Aroueris	Isis

The names below are those of the godforms they represent. The following are the descriptions of the godforms of the seven officers of the Neophyte grade.



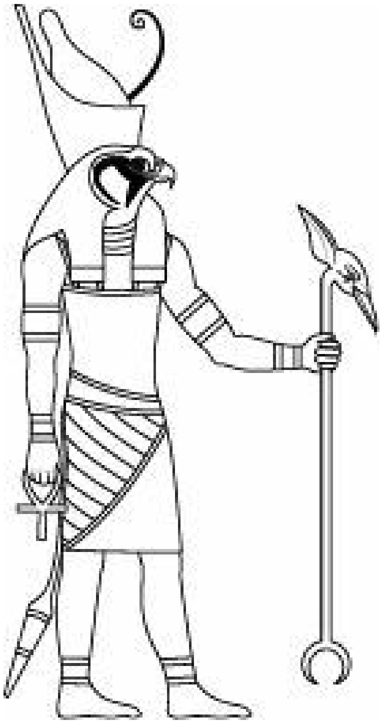
Osiris

Hierophant: Osiris in the netherland. Expounder of the mysteries in the Hall of the Dual Manifestation of the Goddess of Truth.

Hierophant is represented by two godforms, the passive and active aspects of Osiris. Seated on the dais as Hierophant, he is clothed in the godform of Osiris. He wears the tall white crown of the south flanked by feathers striped white and blue. His face is green, the eyes blue, and from his chin hangs the royal beard of authority and judgment, blue in colour and gold tipped. He wears a collar in bands of red, blue, yellow, and black—and on his back is a bundle strapped across his chest by scarlet bands. He is in mummy wrappings to the feet, but his hands are free to hold a golden phoenix wand, a blue crook, and a red scourge. The hands are green. His feet rest on a pavement of black and white.

The godform of Osiris never moves from the dais. When the Hierophant has to move from the dais, he is covered by the form of Osiris in action—Aroueris, which is built up by the past Hierophant, seated on Hierophant's left. If no one is seated as past Hierophant, then inner members help the Hierophant to formulate the second godform.

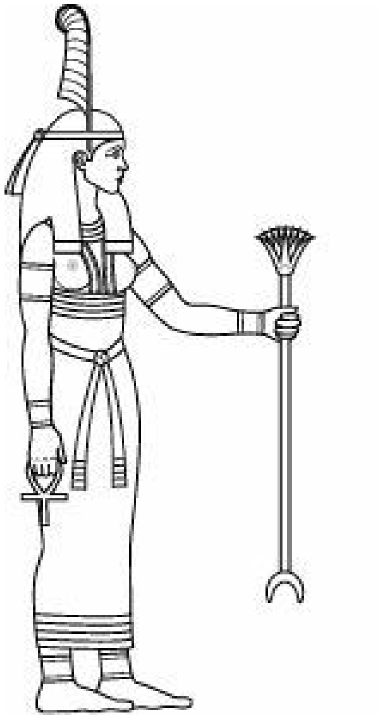
Aroueris, Horus the Elder, is very lively to look upon—like pure flames. He wears the double crown of Egypt, the cone shaped crown in red inside the white crown of the north, with a white plume. His nemyss is purple banded with gold at the edges. His face and body are translucent scarlet. He has green eyes and wears a purple beard of authority. He wears a yellow tunic with a waist cloth of yellow striped with purple, from which depends a lion's tail. In common with all Egyptian gods, he has a white linen kilt showing like an apron under the coloured waist cloth. His armlets and anklets are of gold. He carries in his right hand a blue phoenix wand, and in his left a blue ankh. He stands on a pavement of purple and gold.



Horus

Hiereus: Horus in the abode of blindness unto and ignorance of the higher. Avenger of the gods.

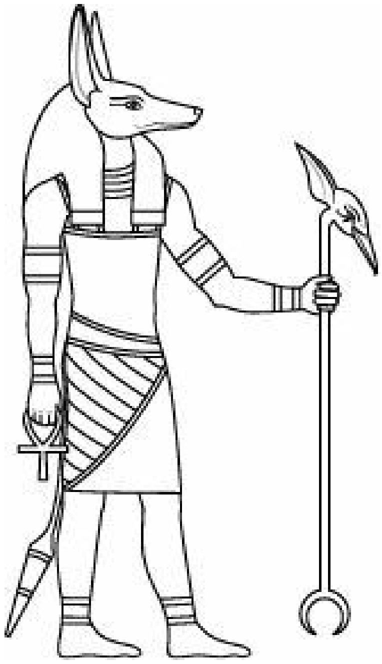
He wears the double crown of the south and north, red and white, over a nemyss of scarlet banded with emerald green. His face is that of a lively hawk—tawny and black with bright piercing eyes, his throat is white. His body, like that of Aroueris, is entirely scarlet. He wears collar, armlets, and anklets of emerald; a waist cloth of emerald striped red from which depends a lion’s tail; and he carries in his right hand an emerald phoenix wand and in his left a blue ankh. He stands on a pavement of emerald and scarlet.



Thmaa-Est

Hegemon: Thmaa-Est. "Before the face of the gods in the place of the threshold."

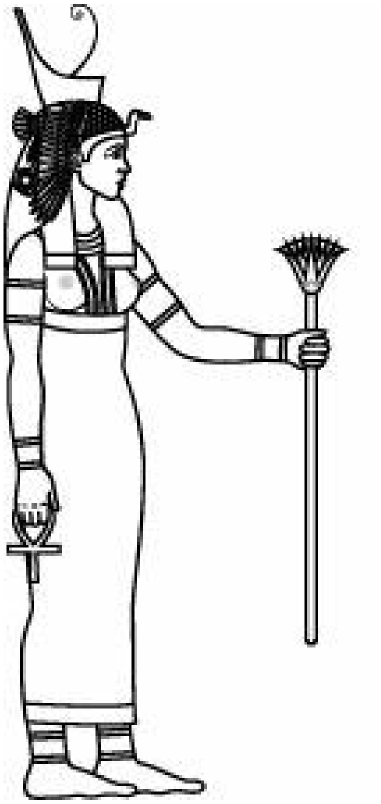
Thmaa-Est wears a black nemyss bound at the brow with a purple band from which rises, in front, a tall ostrich feather of green striped with red in equal bands. She wears a banded collar of red, yellow, blue, and black. Her tunic is emerald green reaching to the feet where it is banded to match the collar. She has purple and green shoulder straps and a purple girdle also bordered in the colours mentioned above. Her face and body are natural colour—i.e., a light Egyptian red-brown. She wears armlets of emerald and red, and she carries a combined form of lotus and phoenix wand. It has an orange flower, a blue stem, and ends in an orange sign of the binary. In her left hand she carries a blue ankh, and she stands on a pavement of yellow and purple, bordered with blocks of red, blue, yellow, black, in succession.



Anubis of the East

Kerux: Anubis of the east. Watcher of the gods.

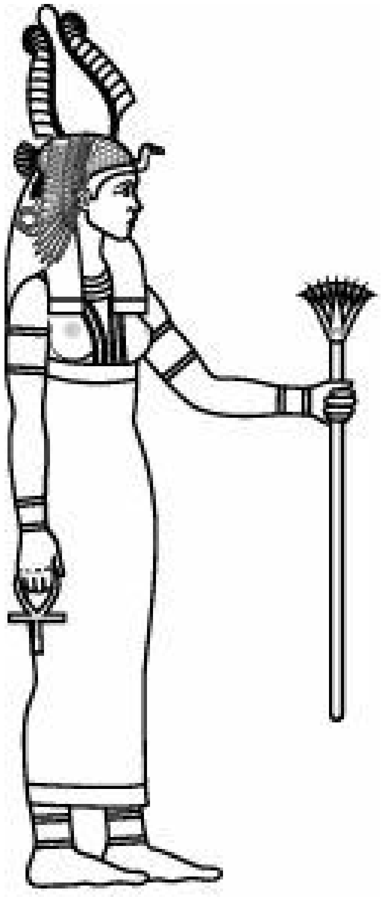
Anubis has the head of a black jackal, very alert, pointed ears well pricked up. His nemyss is purple banded with white; he wears a collar of yellow and purple bands and a tunic of yellow flecked with tufts of black hair. His body is red. His waist cloth is yellow striped with purple and from it hangs a lion’s tail. His ornaments are purple and gold; his phoenix wand and ankh, blue. He stands on a pavement of purple and yellow.



Auramo-ooth

Stolistes: Auramo-ooth. “The light shining through the waters upon earth.” “Goddess of the scales of the balance at the black pillar.”

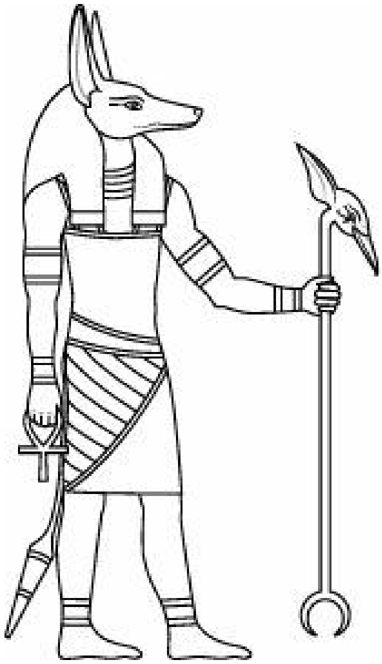
Auramo-ooth is mainly in blue. Her face and body are natural. She wears a blue crown of the north from which springs a delicate gold plume, over a vulture headdress of orange and blue. Her collar is orange and blue, she carries a blue ankh and a lotus wand, having an orange lotus on a green stem. Her plain blue tunic reaches to the feet. She stands on black.



Thaum-Aesch-Niaeth

Dadouchos: Thaum-Aesch-Niaeth. “Perfection through fire manifesting on earth.” “Goddess of the scales of the balance at the white pillar.”

Thaum-aesch is mainly in red. Her face and body are natural. She wears a red crown of the south, flanked by two feathers in green barred black, over a vulture headdress in red and green. Her collar is red and green and she carries a green ankh and a lotus wand with a red flower and a green stem. Her simple red tunic reaches to the feet and she stands on black.

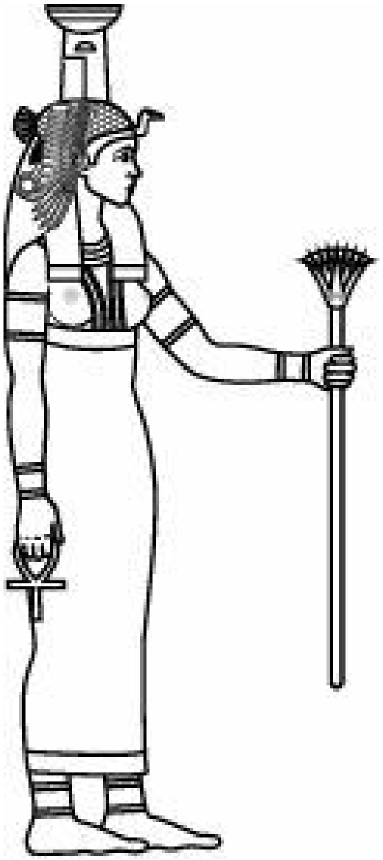


Anubis of the West

Sentinel: Anubis of the west.

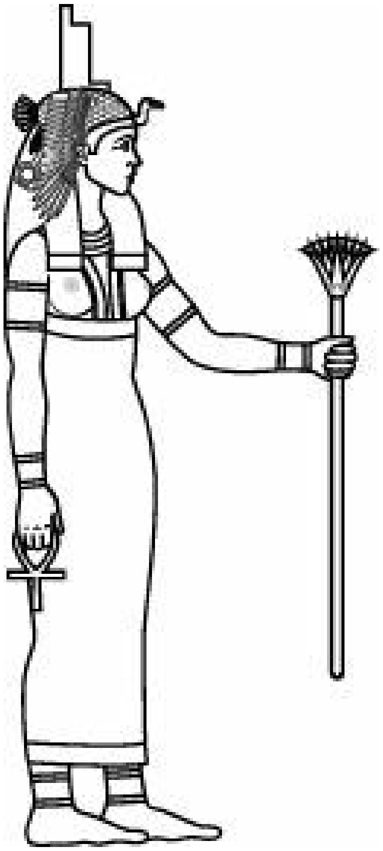
His form is the same as that of Kerux but his nemyss, ornaments, and dress are black and white. He has a lion’s tail and carries a black phoenix wand and ankh. He stands on black.[17]

The Three Chiefs


Nephthys

Imperator: Nephthys.

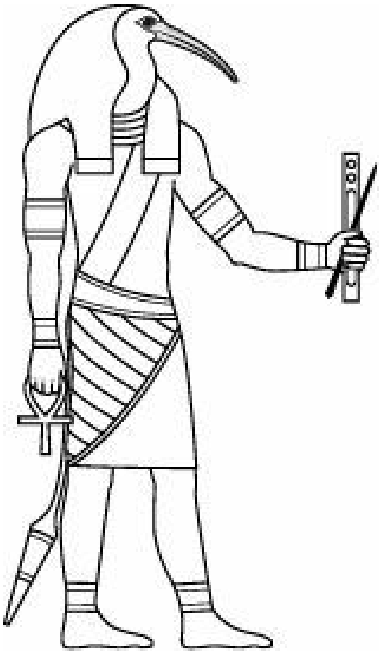
Nephthys has a face and body of translucent gold. She is crowned with a cap over a vulture headdress of black and white, the vulture head being red. Her collar and ornaments are black and white, and she wears a black robe to the feet. It is bordered in black and white. She carries a blue ankh and a lotus wand with a green flower and a blue stem. She stands on black and white pavement.



Isis

Praemonstrator: Isis.

Isis has a face and body of translucent gold. She is crowned with a throne over a vulture headdress of blue and orange. The vulture head is red. Her robe is of blue bordered with gold. Her ornaments are blue and orange, and she carries a blue ankh and a lotus wand with a green flower and a blue stem. She stands on blue and orange.


Thoth

Cancellarius: Tho-oth.

The godform of Thoth is built up by the Cancellarius or the officer seated on the right of Hierophant. This is his visible station, but during the Neophyte grade, he also has an invisible station in the east while the obligation takes place.

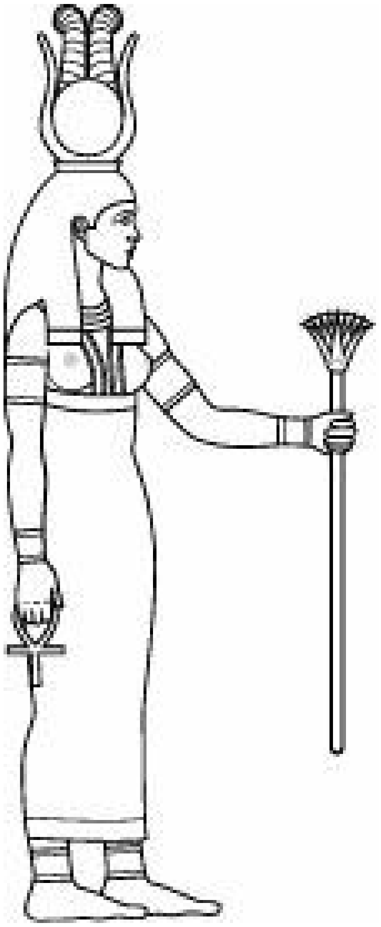
He has an Ibis head, black beak, and white throat. His nemyss is yellow bordered with mauve. His collar is yellow with a middle band of squares in mauve and green. His tunic is mauve with yellow stripes, and he has a lion’s tail. His limbs are natural colour, his ornaments are red and green. He carries a blue ankh, and a stylus and writing tablet. He stands on mauve and yellow.

The Invisible Stations

These fall naturally into four groups given below in order of their importance.

1. Stations in the Path of Samekh in the Middle Pillar: Hathor—Harparkrat—Evil Persona.
2. Kerubim.
3. Children of Horus.

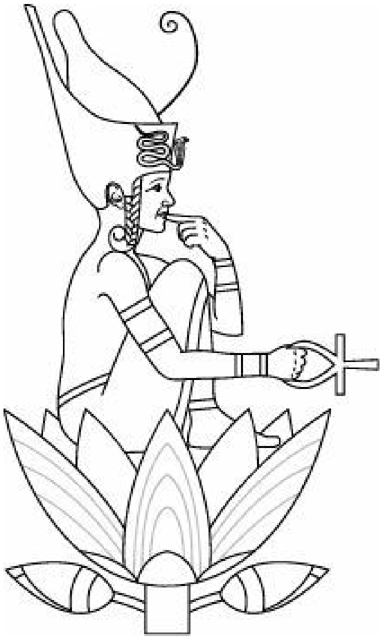
4. The Forty-Two Assessors.



Hathor

1. Hathor:

This great goddess formulates behind Hierophant in the east. Her face and limbs are of translucent gold. She wears a scarlet sun disc, resting between black horns from the back of which rise two feathers in white, barred blue. She has a black nemyss; a collar of blue, red, blue; and blue bands which support her robe of orange, bordered with blue and red. Her ornaments are blue and orange. She carries a blue ankh and a lotus wand with a green flower and a blue stem. She stands on black bordered with blue.



Harparkrat

Harparkrat:

He formulates in the centre of the hall between Hegemon and the altar, where he sits or stands on a lotus, facing east. His face and body are translucent emerald green. He has blue eyes, and a curl of blue hair, denoting youth, comes round his face on the right side. He wears the double crown, red and white. His collar is yellow and blue; his waist cloth is yellow and blue with a mauve girdle, whence depends a lion’s tail. His lotus has leaves alternately blue and yellow, and rests on a pavement of mauve and orange. He has no insignia. His left forefinger is on his lips.

Omoo-Szathan, Typhon, Apophis, Set:

The evil persona is a composite figure of the powers arising from the Qlippoth. It rises from the base of the altar standing east of the altar facing west, in the sign of Typhon. He is black, and has an animal, somewhat lizardlike head, a black body, and tail, and he stands on black. His nemyss is of olive green decorated with russet, his collar of russet and citrine. He has a white apron and a waist cloth of dull red striped with russet. He has no ornaments.

2. The Kerubim:

The Kerub of Air is formed behind Hathor, and she is a power of Hathor and has the same general colouring. She has a young girl’s countenance and behind her are spread large and shadowing wings.

The Kerub of Fire is in the south beyond the seat of Dadouchos. It is a power of the great goddess Tharpesh, and has the face and form of a lion with large and clashing wings. The colouring is very lively and flashing Leo green with ruby and flame-blue and emerald green.

The Kerub of Water is formed behind Hiereus and is a power of the great god Toum or Tmu. It has the face and form of a great eagle with large and glistening wings. The colours are mostly blue and orange with some green.

The Kerub of Earth is in the north behind the seat of Stolistes. It is a power of the great god Ahapshi and has the face and form of a bull with heavy darkening wings, and the colours are black, green, red, with some white.

These forms are not described in detail. We are to imagine them there as great stabilizing forces whose forms vary according to circumstances.

3. The Children of Horus:

These have their invisible stations in the corners of the hall. They are the guardians of the viscera of the human being—every part of whom comes up for judgment in its right time and place.

Ameshet: The man-faced is in the northeast. He has a blue nemyss banded with red, blue, and black. His face is red and he has a black ceremonial beard. Round the shoulders of his white mummy shape are bands of red, blue, and black, three times repeated. He stands on red, blue, and black with a border of green, white, and yellow.

Too-oumathph,[18] the jackal-faced, is in the southeast. He has a black face with yellow linings to his pointed ears. He wears a blue nemyss with borders of black, yellow, and blue—the same colours appearing threefold at his shoulders. He has a white mummy shape and stands on blue, yellow, and black, with a border of green, yellow, and mauve.

Kabexnuv, the hawk-faced, is in the northwest. He has a black and tawny face, and a nemyss of black bordered with red, yellow, and black. The same colours appear threefold at his shoulders. He has a white mummy shape and stands on red, yellow, and black with a border of green, mauve, and white.

Ahepi, the ape-faced, is in the southwest. He has a blue nemyss bordered with red, blue, and yellow bands. These colours appear on his shoulders in the same order. His face is red; and he stands on red, blue, and yellow, with a border of green, orange, and mauve.[19]

4. The Forty-Two Assessors:

These are not described at all save to say that they make the Sign of the Enterer as the candidate is passed by them. They are witnesses in the judgment hall of Osiris.

[contents]

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[17]. Note by Regardie: If the reader, who is interested, will consult some such text as *The Gods of the Egyptians* by Sir E. Wallis Budge, he will find pictures of the gods referred to. He would be well advised to make his own tracings or drawings of them with colour as directed by these instructions.

[18]. Note by JMG: Here and in the following essay, this name is misspelled Tmoomathaph in the original; see “The Coptic Names of the Chiefs and Officers”.

[19]. Note by Regardie: Too-oumathph is sometimes written Duamutef. Kabexnuv is sometimes written Qebhsenef. Ahephi is sometimes written Hapi. Ameshet is sometimes written Mesti.

THE CANOPIC GODS

The Symbolism of the Four Genii of the Hall of the Neophytes

By G.H. Frater Sub Spe [20]

In a temple of the grade of Neophyte, the four gods—Ameshet, Ahephi, Toooumathph, Kabexnuf—said also to be vicegerents of the elements, and answering to the rivers of Eden as drawn in the warrant of the temple, are said to rule in the four corners of the hall between the stations of the Kerubim.

In Egyptian mythology, these gods are also said to be the children of Horus, and to partake of his symbology. If, now, we regard the Neophyte ceremony as representing the entrance into a new life, regeneration—*mors janua vitae* [21] —the Egyptian symbology wherein that idea was so clearly and exactly worked out becomes important. Bear in mind that a new life means a new plane or a higher world, a passing, say, from the Kether of Assiah to the Malkuth of Yetzirah.

Now as behind Kether depend the veils of the negative existence: Ain, Ain Soph, and Ain Soph Aour, so through negative existence must pass the soul that goes from Assiah to Yetzirah, or vice versa. This process is illustrated by the Neophyte ceremony as described in Z.3, and as seen by the clairvoyant eye. In Egyptian mythology, the dead, when the ceremonies are complete, the soul weighed and passed, the body mummied and preserved from corruption, became one with Osiris, and is called an Osirian. Hence, the Hierophant, who represents Osiris when the candidate is placed in the north, speaks to him in the character of his higher soul—“The voice of my undying and secret soul said unto me,” etc.

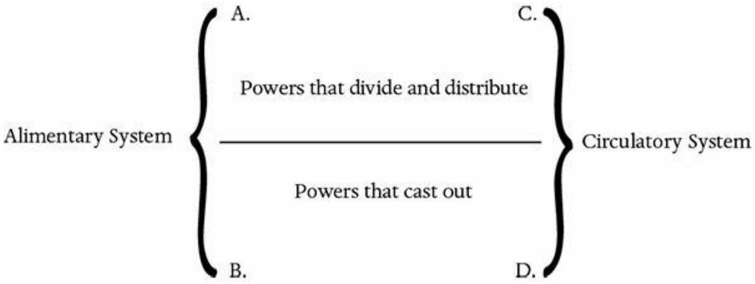
Osiris, however, is a mummied form, and the body of the Egyptian dead was mummied at this part of the ceremony. Let us now consider the nature of the body which is mummied. The body itself may be considered as a vehicle whereby the life forces act, and the medium whereby these life forces act is what are termed the vital organs. Withdraw or destroy any of these and the life ceases to function in that body. Not less important, then, than the body itself, the vehicle of the soul, are the organs, the media for the action of organic life, and it is equally important to preserve these from corruption, yet not together with the body. For as the body of Osiris was broken up, so must the body of the Osirian be divided. This is the meaning of the viscera being preserved apart from the body.

The death and resurrection of Christ has other symbology and the teachings belong to a higher grade. Let none therefore object that His body was laid in the tomb entire. (The body of Osiris was first laid in the chest or Pastos whole. The division into fourteen parts was subsequent. N.B. one plus four = five, the five wounds.) For even as Yod Heh Vav Heh must be known before Yod Heh Shin Vav Heh can be comprehended, and as Moses must precede Christ, so must the mysteries of Osiris first be known.

Now the guardian of the hall and of the Neophytes against the Qlippoth (whose Kether is Thaumiel, the dual or two-headed one, the demons of corruption and disintegration) is the Hiereus or Horus, and to the children of Horus, who partake of his symbology, are the viscera committed, to guard them against the demons of disintegration and corruption. As the elements and the forces of the elements are to the world, so are the vital organs and the life which animates them to the human body. Appropriately, then, are the vital organs and the life which animates them, placed under the charge of the vicegerents of the elements, the children of Horus, the great gods Ameshet, Ahephi, Too-oumathph, and Kabexnuf, who regulate their functions in material life, and guard them after so-called death, when the man that was has become an Osirian.

Consider then, what are these vital organs and their functions. Broadly they may be divided into the alimentary system and the circulatory system, for in this classification we take no account of the brain or reproductive organs which belong to another classification, and are not elemental nor concerned in the maintenance of the life of the material body.

Each of these divisions may be further divided into that which divides or distributes to the body that which is needed for life, and that which casts out from the body and renders to the Qlippoth that which is unnecessary or pernicious. From this arises a four-fold division as in the following diagram:



With this key, the division becomes easy, for in the alimentary system, the stomach and the upper intestines divide the food taken into the system by a process called digestion, and by assimilation retain what is necessary. This therefore is “A” in the diagram. But the lower intestines receive and cast out that which is rejected, these therefore will be represented by “B.” In the circulatory system, the heart is the organ which distributes the blood that it receives washed and purified by the lungs. Hence the lungs and heart are represented by “C.” The matter rejected from the circulatory system is rejected and cast forth by the liver and gallbladder, which therefore will be represented by “D.”

Now as to the treatment of these vital organs in the process of mummification. Seeing that during life they were under the guardianship of the great gods mentioned, so in death they were dedicated each to one of these, who were the four genii of the underworld, or the lesser gods of the dead.

These vital organs then, being taken out and separately embalmed, were placed in egg-shaped receptacles, symbolic of Akasa, under the care of

Canopus, the pilot of Menelaus, and the god of the waters of creation, the eternal source of being, whose symbol was a jar; and under the especial protection of that one of the genii of the underworld or vicegerents of the elements to whom that particular organ was dedicated. Hence each egg-shaped package was enclosed in a jar whose lid was shaped like the head of that especial god.

Now Ameshet was also termed "the carpenter" for he it is who by the medium of his organ, the stomach, frames the rough materials and builds up the structure of the body; to him the stomach and upper intestines were dedicated (A).

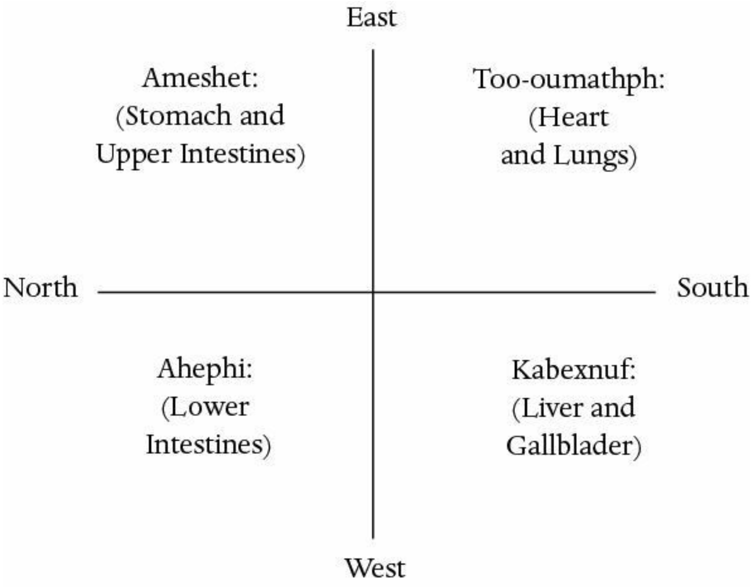
Ahephi was also termed "the digger" or "burier" for he puts out of sight or removes that which is useless or offensive in the body, and to him the lower intestines or bowels were dedicated (B).

Too-oumathph was also called "the cutter" or "divider" for he divides and distributes the blood bearing with it the prana and the subtle ether by the holy science of breath brought into the body, and to him were the lungs or heart dedicated (C).

Kabexnuf was termed "the bleeder" for as a stream of blood is drawn from the body, so is a stream of impurity drawn from the blood, and cast out into the draught by the action of the liver and gallbladder, and to him therefore, these organs were dedicated (D).

These jars were called Canopic jars and were disposed in a certain order round the mummy. Consider now the points of the compass to which they would naturally be attributed. Reason itself will insist that the organs of the alimentary system, the most material and earthy, should be in the north, and the warm and vital heat of the circulatory system should be to the south, while in the cross division, the receptive and distributive organs should be placed to the east, the source of life and light, and the organs that purify and cast out should be to the west that borders on the Qlippoth.

This gives us the following arrangement:


East
Ameshet:
(Stomach and
Upper Intestines)
Too-oumathph:
(Heart
and Lungs)
North
South
Ahephi:
(Lower
Intestines)
Kabexnuf:
(Liver and
Gallblader)
West

Yet this arrangement would, as it were, symbolize the entire separation of the alimentary system and the circulatory system, which is contrary to nature, for they continually counterchange, and thus arises life. Wherefore in the Hall of the Two Truths, the portions of Ahephi and Kabexnuf are reversed, and the order becomes.

East—Ameshet
South—Too-oumathph
North—Kabexnuf
West—Ahephi

Now these, being thus arranged, do partake of the symbology of the elements to which they belong. For Ameshet being to the east, the quarter of air, has the head of a man. Too-oumathph, to the south, has the head of a jackal who is the purveyor of the lion (for these are the vicegerents of the elements, while the Kerubim are the lords thereof); so Too-oumathph is properly a jackal. Kabexnuf in the west, in the region of water, has the form of a hawk, the subordinate form to the alchemic eagle of distillation, and the form also, of Horus, the Hiereus, beside whom is his station, and of whose symbology he partakes.

Ahephi, in the north, has the head of an ape. The symbology of the ape in ancient Egypt is very complex. Here it may be taken that while Apis, the bull, represents the divine strength of the eternal gods, the ape represents the elemental strength which is far inferior and blended with cunning. Ahephi, however, has other symbology and other attributes. For by reason of the fertilizing qualities of the Nile and of the fact that what is brought down by the Nile as refuse from the land of the sacred lakes is, to Egypt, its life and the source of its fertility, so there arises a correspondence between the Nile and the lower intestines, and both are under the care of Ahephi (Hapi) who thus was worshipped as Nilus, and in this connection he has for his symbol a headdress of lotus flowers.

Now, further, the alimentary system is under the special guardianship of Isis and Nephthys. Isis who conquers by the power of wisdom and the forces of nature, guards Ameshet. And Nephthys, who hides that which is secret, guards Ahephi—whence also, until recent days, in the fullness of time, the sacred sources of Ahephi, the Nile, were kept secret from the whole world.

Too-oumathph is under the guardianship of Neith, the dawn. This is the celestial space, who makes the morning to pass and awakes the light of a Golden Dawn in the heart of him whom the eternal gods shall choose, by the sacred science of the breath.

Kabexnuf is guarded by Sekhet, the sun at the western equinox, the opening of Amenti, who wears the scorpion on her head—and these guardianships were often painted on the Canopic jars.

When, therefore, the candidate kneels at the foot of the altar, or where the corpse lies on the bier preparatory to the passing over the river towards the west, and the soul stands before Osiris, and the goddesses stand by and watch while the beam sways and the decision is taken—then, the body of the candidate is, as it were, broken up as the body of Osiris was broken, and the higher self stands before the place of the pillars, but the lower self is in the invisible station of the evil persona. Then is the candidate nigh unto death, for then, symbolically, his spirit passes through the veils of the negative existence, passing from the Kether of Assiah to the Malkuth of Yetzirah.

Therefore, unless the genii of the underworld were then present and directing their forces on the vital organs, he must inevitably die.

Let their symbols then be represented in all operations and formulae drawn from the symbolism of the Hall of the Two Truths, for they are of the utmost importance, but as their stations are invisible, so shall their symbols be astral and not material.

Thus shall perfect health of body be preserved, which is of utmost importance in all magical working, and thus shall the lessons of the Hall of the Neophytes be duly carried out in our daily life.

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20. Note by JMG: This was John W. Brodie-Innes, one of the leading adepts of the original Order.

21. Note by JMG: Latin for “death changes into life.”

Z.3: THE SYMBOLISM OF THE ADMISSION OF THE CANDIDATE

The Admission of the Candidate

The candidate is waiting without the portal under the care of the Sentinel—“the watcher without”—that is, under the care of the form of Anubis of the West symbolically that he may keep off the “dog-faced demons,” the opposers of Anubis, who rise from the confines where matter ends, to deceive and drag down the soul. The ritual of the thirty-first Path says: “Since ever dragging down the soul and leading it from sacred things, from the confines of matter arise the terrible dog-faced demons never showing a true image unto mortal gaze.”

The Hierophant gives a single knock to announce the just commencement of a vibration in the sphere of sensation of the candidate. He then states that he holds the dispensation from the greatly honored chiefs of the Second Order, to affirm that the effect of the ensuing ceremony upon the candidate is only authorized by the higher powers for the purpose of initiation which shall ultimately lead to the knowledge of his higher self. He is admitted to the grade of Neophyte which has no number, concealing the commencement of all things under the similitude of no thing.

The Hegemon, the representative of the goddess of truth and justice, is consequently sent to superintend the preparation, symbolizing that it is the presider of equilibrium who is to administrate the process of initiation, by the commencement of the forces of equilibrium in the candidate himself, through the symbols of rectitude and self-control. But the actual preparation of the candidate should be performed by the Sentinel—the “watcher without”—to show that this preparation must be accomplished before the establishment of equilibrium can occur. Therefore does the Hegemon superintend the preparation rather than perform it actually. A triple cord is bound round the body of the Neophyte, symbolizing the binding and restriction of the lower nature. It is triple in reference to the white triangle of the three supernals. Then, also, are the eyes bandaged to symbolize that the light of the material world is but darkness and illusion compared with the radiance of the divine light. The preparation also represents a certain temporary binding and restriction of the natural body.

The Hierophant, being a member of the Second Order and therefore initiated into the secret knowledge of the symbolism, shall, together with any officers and members also of the Inner Order, remember what tremendous gods and goddesses they represent—the divine forces of the eternal in the administration of the universe. The ritual should be read in a loud, clear, stern, and solemn voice so as to impress the candidate with the solemnity of the occasion. In this, there should be no foolish nervousness or hesitation, but the ritual as performed by an initiated Hierophant should become in his hands something more than this.

Thus should he act. Let him remember what particular god he represents. Exalting his mind unto the contemplation thereof, let him think of himself as a vast figure, standing or moving in the likeness of that god, colossal, his head lost in the clouds, with the light flashing round it from the headdress of the god—his feet resting upon earth in darkness, thunder and rolling clouds, and his form wrapped in flashes of lightning—the while vibrating the name of the god. Thus standing, let him endeavour to hear the voice of the god whom he represents and of the godforms of the other officers as previously explained.

Let him speak, then, not as if unto an assembly of mortals but as to an assembly of gods. Let his voice be so directed as to roll through the universe to the utmost confines of space. Let the candidate represent unto him, as it were, a world whom he is beginning to lead unto the knowledge of its governing angel. As it is written "The lightning lighteneth out of the east and shineth even unto the west, even so, shall the coming of the Son of Man be."[22]

The candidate during the ceremony is addressed as “child of earth,” as representing the earthly or terrestrial nature of man—he who comes forward from the darkness of Malkuth to endeavour to regain the knowledge of the light. This is what is meant by the speech of the Hegemon, because the path of the initiate is but darkness and foolishness to the natural man. The single knock given by the Hegemon without the door represents the consenting will of the natural man to receive the force formulated by the Hierophant, and is answered by the Kerux within as if a witness were confirming the same. This being done, the Kerux, as a witness, demands authority from the Hierophant to admit the candidate into the Hall of Truth and Justice. The Hierophant, in granting the permission, seals the candidate with a new name given to the physical body of the outward man, but signifying the aspirations of his soul. As a consequence of the affirmation of the motto as the name of the candidate in the Hall of Truth, Osiris at once sends forward the goddess of the scales of the balance to baptize him with water and the companion goddess to consecrate him with fire. As it is written, “Unless a man be born of water and of the spirit, he shall in no wise enter the kingdom of heaven.”[23]

The Kerux instantly bars the candidate’s passage to mark that though he has been admitted, the natural man of unpurified desires cannot be a dweller in the Hall of Truth. The goddesses of the scales immediately purify and consecrate him, which operation calls into action the forces of the pillars in his own sphere of sensation. This is the first of four consecrations because when the pillars of the Tree are projected onto the sphere of sensation there are four pillars, of which the Middle Pillar is the axis.[24]

At this point of the ceremony, the astral appearance of the candidate is that of a form wrapped in darkness as if extinguished thereby, and having unto his right and unto his left the faint semblance of the two great pillars of fire and of cloud, whence issue faint rays into the darkness which covers him. Immediately above his sphere of sensation there will appear a ray of bright light as if preparing to penetrate the darkness covering him. The result of this will be that the candidate, during the whole of the ceremony of admission, will usually appear to be somewhat automatic and vague.

The reception and consecration take place symbolically in the darkest part of Malkuth. The moment this is finished, the candidate is conducted to the foot of the altar, that is under the citrine part of Malkuth which receives the impact of the Middle Pillar. Now the Hegemon throughout the ceremony acts as guide, prompter, and answerer for the candidate. His office towards the candidate is analogous to that of his higher soul—wherefore also, the Hegemon holds in his hand the mitre-headed sceptre to attract, since it is the sceptre of wisdom, the higher self of the candidate.

At this moment, as the candidate stands before the altar, as the simulacrum of the higher self is attracted, so also arises the form of the accuser in the place of the evil triad. This similarly attracts the simulacrum of the evil persona of the candidate, and were it not for the power of the forty-two-lettered name in the palaces of Yetzirah (the gods of which name are usually called the “great assessors of judgment”) the actual evil persona would at once formulate and be able to obsess the ruach of the candidate. For, seeing that at this time, the simulacrum of the higher soul is attracting the neschamah of the candidate, the human will is not as powerful in the ruach for the moment, because the aspirant of the mysteries is now, as it were, divided. That is, his neschamah is directed to the contemplation of his higher self attracted by the Hegemon. His natural body is bound and blinded, his ruach threatened by the simulacrum of the evil persona attracted by Omoo-Szathan, and a species of shadow of himself thrown forward to the place of the pillars, where the scales of judgment are set. At the same time that the first consecration establishes a semblance of the pillars to his right and left, it also has drawn forth from him a semblance of himself to the place vacated by the Hegemon between the pillars.[25]

Here then stands the shadow of the candidate while the scales of the balance oscillate unseen. Unseen also and colossal, there is imaged before him Tho-oth, as Metatron, in the Sign of the Enterer of the Threshold, ready, according to the decision of the human will, to permit or withhold the descent of the lower genius of the candidate.

Meanwhile, the great assessors of judgment examine into the truth of the accusations formulated by the evil and averse antithesis. The assessors of judgment come not under the head of invisible stations, but during the obligation and circumambulation of the candidate, until he is brought to the light, they hover immediately about the limits of the temple and their evil antithesis immediately below. Therefore, when the candidate stands before the altar before the obligation, is the decision actually taken by the human will of the candidate. Rarely in his life has he been nearer death, seeing that he is, as it were, disintegrated into his component parts. The process of symbolic judgment takes place during the speech of the Hierophant to the candidate, the answer of the Hegemon and his consent to take the obligation.

The moment the candidate thus consents, the Hierophant advances between the pillars as if to assert that the judgment is concluded. He advances by the invisible station of Harpocrates to that of the evil triad, which he symbolically treads down, so that as Aroueris he stands upon the opposer. He then comes to the east of the altar, interposing between the place of the evil triad and the candidate. At the same time, the Hiereus advances on the candidate’s left, the Hegemon on his right, thus formulating about him the symbol of the higher triad before he places his hand upon the symbol of the three supernals upon the altar. Again, before doing so, he has been bidden to kneel in adoration of that symbol, as if the natural man abrogated his will before that of the divine consciousness.

As he kneels in the presence of the triad of Aroueris, Thmaa-est, and Horus, he places his left hand in that of his initiator as affirming his passive reception of the ritual, but his right hand is on the white triangle as symbolizing his active aspiration towards his higher self. His head is bowed as representing the voluntary submission of the human will to the divine—

and for this latter reason he repeats in the obligation his name in the outer world.

The Hierophant gives one knock, affirming that the submission unto the higher is perfect. Only at this moment does the invisible and colossal figure of Tho-oth cease to be in the Sign of the Enterer and give the Sign of Silence, permitting the first real descent of the genius of the candidate, who descends to the invisible station of Harpocrates as a witness of the obligation.

The Hiereus and the Hierophant return to their thrones, and therefore it is not Aroueris, but Osiris himself that addresses the speech to the candidate —"The voice of my higher self," [26] etc., which confirms the link established between the neschamah and the genius by formulating the conception thereof into the ruach. For this, Osiris speaks in the character of the higher soul, the symbolic form of which is standing between the columns before him. The affirmation of the higher soul as the god of the man does not mean that this is the only god, but rather that it is the only presentment of him which the natural man can grasp at all. Neither is it just to say that the higher soul is one with God, seeing that the part is by no means the whole, nor can the whole be accurately and sufficiently described as an assemblage of parts. Let not the reverence for the God of thy self cause thee by a misconception to lose thy reverence for the gods who live forever—the aeons of infinite years. Herein is a great error and one which may, in its ultimatum, bring about the fall of the genius, a sin which entails none the less terrible consequences because it is a sin of the higher plane where the choice is not between good and evil but between the higher and the lower forms of good.

Therefore is the mystic circumambulation in the path of darkness led by the Kerux with the symbolic light, as formulating that the higher soul is not the only divine light but rather a spark from the ineffable flame—and the Kerux, in his turn, is but the watcher of the gods. After the Kerux comes the Hegemon, the translator of the higher self, leading the candidate; and then come the goddesses of the scales of the balance, the Stolistes and the

Dadouchos. They move once round; the formation in darkness of the Binah angle of the white triangle of the three supernals. The Hierophant knocks once as they pass him in affirmation of mercy—the Hiereus in affirmation of severity; and the invisible assessors each give the Sign of the Enterer as the candidate passes on his way. At the second passing of the Hierophant, the knock affirms the commencement of the angle of Chokmah.

The Kerux bars the candidate's approach to the west to mark that the natural man cannot obtain the understanding of even the son of Osiris unless by purification and equilibrium. Again is the candidate purified and consecrated, the pillars about his sphere of sensation being rendered more manifest. After this second consecration, the candidate is allowed to approach the place of "the twilight of the gods" and for a brief space the hoodwink is slipped up, to present a glimpse, but a glimpse only, of the beyond. In the challenge of the Hiereus to know the name is signified the knowledge of the formula. For if the formula of Horus be not with the candidate, that of Osiris cannot be grasped. But to the candidate the power of Horus as yet can only appear as a terrible and incomprehensible force—"the force of the avenger of the gods," whence the speech of the Hegemon for him. The candidate cannot as yet comprehend that before mildness can be exercised rightly, the forces of severity and mercy must be known and wielded, but to accomplish this the greatest courage and energy is required and not hysterical weakness and absence of resolution in action. Hence in the answer of the Hiereus is an affirmation of the necessity of courage and of the danger of fear, and he gives one knock to seal the vibration of that force imaged in the candidate's sphere of sensation.

The next barring and consecration of the candidate is an extension of the previous one and the commencement of the formulation of the angle of Kether. The hoodwink is again slipped up giving a still further glimpse of the nature of the divine light, though to the mind of the candidate, an imperfect one. Therefore it is to him, as expressed in the answer of the Hegemon, a light dimly seen through the darkness, yet heralding a glory beyond. The speech of the Hierophant formulates the forces of the hidden central pillar. After this, the candidate passes to the Altar of the Universe, which receives the influences of the three pillars, as though then the ray from the divine would descend into the darkness of the mind, for then, but not till then, is he fitted to realize what are the first things necessary to the "search for the shining light."

The Hierophant now leaves his throne and passes between the pillars, either halting there during the prayer or halting at the places of Harpocrates, or that of the evil triad, or east of the altar. It does not particularly matter which, but one of them may seem more appropriate to a particular candidate than another, and the Hierophant will usually find that he halts at the right place instinctively.

The Hiereus stands on the left of the candidate, the Hegemon on his right, thus forming the triad of the supernals. The Kerux, Stolistes, and Dadouchos represent an inferior and supporting triad behind him as if they affirmed that he has passed the judgment of the balance. It is best, though not absolutely necessary, that the Hierophant and the Hiereus should hold their banners. In any case, it should be done astrally.

The higher self of the candidate will be formulated in the invisible station of Harpocrates behind the Hierophant, who in his present position is Aroueris. The Hierophant gives a single knock to seal the matter and then invokes the Lord of the Universe. Then only is the hoodwink removed definitely.

The Hierophant, Hiereus, and Hegemon join sceptres and sword above the candidate's head, thus formulating the supernal triad, and assert his reception into the Order. They recite the mystic words to seal the current of the flowing light.

The higher self remains in the station of Harpocrates, and at this point, the spirit-vision should see a gleaming white triangle formulated over the candidate’s head.

The Hierophant now calls forward the Kerux, cautioning the candidate that the light has preceded him without his knowledge. It represents to him here a vague formulation of ideas which as yet he can neither grasp nor analyse. This light is not a symbol of his higher self, but a ray from the gods to lead him thereto.

Only after having thus been brought to the light is the candidate led to the east of the altar—the place of the station of the evil triad—to affirm that with this light he will be able to cast out and trample on his own evil persona which, when it has been put in its place, will then become a support to him. It is to the Hiereus, “the avenger of the gods” therefore, that the duty of entrusting the candidate with the secret signs, etc., is delegated. It is he who places him for the first time between the pillars and superintends his final consecration—thus bringing the peculiar force in matter of the Hiereus to the aid of the candidate, so that he may more safely and resolutely combat the temptations of the evil persona.

The Hierophant has returned to his throne while the Hegemon holds the insignia of the Hiereus while he confers the signs, etc. She thus affirms the necessity of the force represented by the Hiereus to the candidate.

The Hierophant on the throne, the Hiereus east of the black pillar, and the Hegemon east of the white pillar again form a triad which here represents the reflection of the three supernals. The higher soul is formulated between the pillars in the place of equilibrium. The candidate is in the place of the evil triad and the Hiereus now advances to the place of Harpocrates between the pillars to give the words.

After the giving of the words and signs, the Hiereus draws the candidate forward between the pillars and for the second time in the ceremony, the higher soul stands near and ready to touch him. The Hiereus returns to his place east of the black pillar so that the three chief officers may formulate and draw down to the candidate, by their insignia, and the influence of their symbols, the forces of the supernal triad. It is important, therefore, that at this point, they should be in these places.

The candidate now stands between the pillars, bound with a rope like the mummied form of Osiris, between Isis and Nephthys. The final consecration now takes place by the goddesses of the scales of the balance. The candidate stands for the first time during the ceremony at the point representing the equilibrium of the balance. Meanwhile, the Kerux goes to the north, ready for the circumambulation so as to link that with the final consecration of the candidate. The final consecration is also demanded by the Hiereus—Horus, the powerful avenger of Osiris, as still menacing the evil persona of the candidate. Its effect is to seal finally, in balanced formation, the four pillars in the sphere of sensation of the candidate. This does not imply that they were not naturally there before. But in the natural man, the symbols are unbalanced in strength—some being weaker and some stronger. The effect of the ceremony is to strengthen the weak, to purify the strong, and so begin to equilibriate them and at the same time make a link between them and the corresponding forces of the macrocosm.

This being done, the Hierophant commands the removal of the rope which has hitherto been purposely retained, symbolically to restrain the actions of the natural man, whose temptation is towards the evil persona.

The four pillars being thus firmly established, the candidate is invested with the badge of the white triangle of the three supernals formulating in darkness. Now, also, the higher self is enabled in reality to form a link with him, if the human will of the natural man be in reality consenting thereto. The free will of the natural man is never obsessed either by the higher soul or by the ceremony, but, the will consenting, the whole of the ceremony is directed to strengthening its action. As the badge is placed upon him, it is as if the two great goddesses, Isis and Nephthys, stretched forth their wings over Osiris to restore him again to life.

The mystic circumambulation follows in the path of light to represent the rising of light in the candidate, through the operation of self-sacrifice. As he passes the Hierophant’s throne the red Calvary Cross is astrally formed above the astral white triangle on his forehead, so that so long as he belongs to the Order, he may bear that potent and sublime symbol as a link with his higher self and as an aid in searching out the forces of the divine light—if he will.

The higher soul or genius now returns to the invisible station of Harpocrates, the place of the hidden centre, yet continuing to retain the link formed with the candidate. The address of the Hierophant is intended simply to effect the distinct formulation of the symbols of the 0° = $0^{\square}$ grade of Neophyte in the candidate, and it is therefore only when this is finished that the watcher Anubis announces that the candidate has been duly admitted as an initiated Neophyte.

The Hiereus is charged with a warning address as again confirming the will of the candidate and addressing a final menace to the evil persona. The Hierophant then states clearly what the candidate must begin to study. He affirms that the symbols must be equilibriated in the sphere of sensation before a link can be formulated between them and the forces of the macrocosm. The necessity of examination is insisted upon so that this may be completely done.

The Kerux then pours out the two fluids to make the semblance of blood. This is to fix in the candidate’s sphere the symbols of the forces of transmutation in nature and also to make an astral link between these and the candidate’s physical life, as a guard of the secrecy of the mysteries. This particular form of transmutation is used as showing the effect of a mixture of forces as producing a third appearance totally different from them. The red colour is symbolic of the blood of the candidate. In the ancient mysteries, the candidate’s blood was actually drawn at this time and preserved as an avenging link in case of his proving unworthy. Our transmutation effects the matter quite as well, seeing that the astral link is formally established.

The final speech of the Hierophant is further intended besides its apparent meaning, to affirm that a person only partially initiated is neither fitted to teach nor to instruct even the outer and more ignorant in sublime knowledge. He is certain, through misunderstanding the principles, to formulate error instead of truth.

Closing

The greater part of the closing ceremony is explained by the opening. The reverse circumambulation, however, is intended to formulate the withdrawal of the light of the supernal triad from the altar, so that it may not be profaned by abiding without due guard. Not that the divine light would suffer thereby, but because it might initiate an avenging current if profaned. This is what is implied by the law of Moses in the prohibition about offering unconsecrated fire either before or within the Veil of the Tabernacle. As a vibratory formula, the reverse circumambulation represents the reversal of the current and the restoration of the operator to his ordinary condition.

The mystic repast then follows. It is a communion in the body of Osiris. Its mystic name is “the formula of the Justified One,” and it is sufficiently explained in the section concerning the altar.

The Kerux, in finishing, inverts the cup, as the watcher of the god, to show that the symbols of self-sacrifice and of regeneration are accomplished. The proclamation is confirmed by the Hierophant and the chief officers giving the three strokes, emblematic of the mystic triad, and they repeat the mystic words.

The Hierophant, in his final speech, seals the link first formulated between the members and the supernal triad for each one present that it may prove, to him or her, a guide for the ultimate attainment of the supreme initiation—if he will.

The Symbolism and Meaning of the Step, Signs, Grip or Token, and the Words

They have this threefold interpretation:

1. Apparent meaning.
2. Spiritual or mystical reference.
3. Practical application.

Each is therefore considered under three heads.

The Step

1. The foot is advanced about six inches representing the foot on the side of Chesed put forward and taking a hesitating step in darkness—the left foot, to represent the power of Isis or the beginning of action rather than Nephthys as the end thereof. The term six inches is employed here only to render it more intelligible to English initiates. It means a convenient measure of six, and preferably six times the measure of the phalanx of the thumb—spirit and will.

2. It symbolizes the beginning of the stamping down of the evil persona. The foot is advanced six metrical distances answering to the number six of Tiphareth—Osiris—alluding therefore to the self-sacrifice necessary to accomplish this.

3. It represents the practical application of the beginning of a magical force. Let the adept, in using the Sign of the Enterer, give the step as he commences the sign and let him imagine himself colossal, clothed with the form of the god or goddess appropriate to the work—his head reaching to the clouds—his feet resting upon earth. And let him take the step as if he stamped upon the earth and the earth quaked and rocked beneath him. As it is said “Clouds and darkness are round about Him—lightnings and thunders the habitation of His feet.” Its secret name is “the step of the avenger.”

The Saluting Sign

1. That of groping forward in search of truth.

2. It represents the involution and bringing forward of the light into the material to aid the will of the candidate in his search for and aspiration towards the higher.

3. Standing as before described, in the form of the god, and elevating the mind to the contemplation of Kether, take the step like a stroke with the foot, bring the arms up above the head as if touching the Kether, and as the step is completed bring the hands over the head forwards. Thrust them out direct from the level of the eyes horizontally—arms extended, fingers straight, palms downwards, the hands directed towards the object it is wished to charge or to affect. At the same time, sink the head till the eyes look exactly between the thumbs. In this way, the rays from the eyes, from each finger, and from the thumbs, must all converge upon the object attacked. If any of them disperse, it is a weakness.

Thus performed, this sign is a symbol of tremendous attacking force and of projection of willpower, and it should be employed in all cases where force of attack is required—especially in charging of talismans and the like. Generally, it is best to have the thumbs and all the fingers extended—but if a particular effect is desired, you may extend only the fingers appropriate thereto, keeping the rest folded back in the hand. Herewith also, may be combined the attribution of the planets to the head: (Mars to the right nostril, Mercury to the mouth, etc., as explained in the Microcosm Lecture), sending at the same time an imaginary ray of colour of the planet desired from the part of the head attributed to it. But, when finished, be careful to withdraw the rays again or they will remain like so many outlets of astral force and thus exhaust you. The best way to protect yourself against this is to give the Sign of Silence immediately. For the first sign should always be answered by the second. The secret names of the saluting signs are “the Attacking Sign” or “the Sign of the Enterer of the Threshold.”

The Sign of Silence

1. This is simply that of secrecy regarding the mysteries.

2. It is the affirmation of the station of Harpocrates, wherein the higher soul of the candidate is formulated in part of the admission ceremony. It is the

symbol of the centre and of the “voice of the silence” which answers in secret the thought of the heart.

3. The Sign of Silence withdraws the force put out by the Sign of the Enterer. Take upon thyself as before taught the colossal form of the god Harpocrates. Bring the left foot sharply back, both heels together—beat the ground once with the left foot as it is placed beside the right. Bring the left hand to the mouth and touch the centre of the lower lip with the left forefinger. Close the other fingers and thumb, and drop the right hand to the side. Imagine that a watery vapor encircles and encloses you. This is the reflux of the current.

This sign is also used as a protection against attack. The sign represents a concentration of astral light about the person. Having given the sign as above, it is a protection against all attack and danger of obsession. To make it yet stronger, the form of the god should be taken. If spiritual force is required, formulate as if standing on a lotus or rising from it. For force in contemplation and meditation, formulate as if seated upon a lotus, but for more material force, as if standing upon a dragon or a serpent like some statues of Harpocrates. As a defence and protection, the sign is as strong as the banishing pentagram, though of a different nature. And as the Sign of the Enterer represents attack, so does this sign represent defence thereto, as a shield is a defence against the sword. From this sign is a formula of invisibility derived.[27]

The secret names of this sign are “the Sign of the God of Silence” or the “Sign of Defence or Protection.” It may be performed with any finger of either hand, but it is most protective when the left forefinger is used, the water of Chesed, for the fingers of the right hand represent more violent action, and those of the left more watery action. (If you have not a convenient implement, a sigil or a pentagram may be traced with any finger of any hand according to the correspondence required.)

It may here be remarked that the so-called Christian sign of benediction, consisting of the thumb and first two fingers only, projected, is the affirmation of Osiris, Isis, and Nephthys—or spirit, fire, and water.

With regard to taking on mentally the forms of the gods, it may here be noted that the process is of great assistance and use in all magical working, whether of invocation or of evocation, contemplation, meditation, slaying in the spirit vision, alchemy, etc. For the forms of the gods do here represent a certain symbolic material action of the divine forces.

The Grip and the Password

1. The steps are taken and the grip exchanged simultaneously. They mean seeking guidance in the darkness and silence of the mysteries.

2. It shows that a steady and resolute will, acting in union with good, will accomplish what it desires, no matter how often it fails at first. It inculcates the necessity for harmony and brotherly love—of doing away with pettiness and of too much self-concentration—for allowances for the weaknesses of others within limits—of shunning resolutely anything in the nature of slander. So that in the grip of the Neophyte the initiates meet hand to hand and foot to foot in the true greeting of a brother or sister, and not in the veiled hostility of an enemy. For, in the working of the Inner, where all invoke the same forces in the same manner, he or she becomes unsympathetic with the rest, separates himself or herself from them, and though he weaken the combination of working, yet he still more certainly attracts upon himself a reflex current from the avengers of evil.

The name of the god of silence which is the grand word of this grade also represents the silence of the sacred mysteries to be observed towards the Outer Order. It shows also the necessity for respect towards the secrets of any frater or soror committed to your care, not endeavouring to search them out for purposes of curiosity nor repeating them when discovered, nor in any way referring to them so as to wound the other, nor in any way employing them as a means of causing humiliation, but to keep them as a sacred trust and not to be deflected by them from acting justly and harmoniously together.

3. In any magical ceremony, or other working, if more than one member be taking part, all present, putting themselves into the form of the god as taught, should exchange sign, grip, and words, so as to establish a current of harmony and the affirmation of a mutual direction of will towards the same object.

The Password

1. Merely to guard the secrets of the Order against any members resigned or not working; hence changed each equinox.

2. It is an affirmation of the different spiritual as well as the different physical constitutions of the candidates—that all natures cannot be the same without evil and injury resulting thereby—but that each nature should be brought to its own Kether—the best of its kind. This too, may be done in all things. It is the basis of alchemy.

3. It should be pronounced as if attracting the solar force, the light of nature, during the six months following the equinox at which it is issued, as a link with the solar force, between that and the order. This password, therefore, may also be used in a magical ceremony as attracting the support of the light of nature acting upon natural forces.

The Ceremony of the Equinox

The whole formulae of the Ceremony of the Equinox are intended to create a magical link between the sun, as the light of nature, and the Order; and it should be celebrated within forty-eight hours at least of the sun’s actual entry into Aries or Libra. The single knock given by the Hierophant heralds the initiation of a fresh current. The password, as already explained, is the symbol of the connecting link of the purpose of the ceremony and therefore, before beginning fresh operation to attract a fresh current, the Kerux proclaims that the former password is abrogated. In the whole ceremony, save at the exchange of insignia, the Hierophant, Hiereus, Hegemon, Stolistes, and Dadouchos remain in their places—the Kerux, or watcher of the gods, being the only one who moves.

First comes the establishment of a vertical current in the direction of the middle column by the exchange of words between the Hierophant and the Hiereus, while the Hegemon, who is in the whole Ceremony of the Equinox the important officer, by reason of his insignia, seals and arrests the current in the centre by a single knock and the words “I am the reconciler between them.” Then follows the cross current established between the Stolistes and Dadouchos—again fixed and sealed by the Hegemon, thus symbolizing the equilateral cross of the elements (of which the centre would naturally be about the invisible station of Harpocrates) but is arrested by the Hegemon between the columns. The cross currents are thus thrown into the image of the Calvary Cross of the rivers to ally it with the symbolism of Tiphareth and of the Sephiroth.

Then the Hierophant, Dadouchos, Hiereus, and Stolistes formulate a circle enclosing the symbol, which is again sealed by the Hegemon. Then the officers, being careful to follow the course of the sun, deposit in turn their insignia upon the altar, taking therefrom instead the mystical symbols of the body of Osiris corresponding to their cardinal points. The Hegemon takes the lamp of Kerux. The Kerux then circumambulates, halting at the cardinal points and facing them, representing the course of the sun through the zodiac in order to attract the solar ray, but under the control of its superior, the light of Osiris, and the adorations are performed at the stations of the Kerubim to mark the limits of the circle.

This time, it is with the lamp of the watcher of the gods and with the sign of the Calvary Cross of Tiphareth that the Hegemon seals in the centre the solar light. The formal assertion of the entry of a new current of light is proclaimed, and the mystic words are recited to close the ceremony.

From this ceremony there are many practical formulae derivable which will be easily comprehended by the Zelator Adeptus Minor who has mastered the whole of this lecture. Only let him remember that the formulae of the ceremony of the equinox represents the sudden attraction and sealing of a force in nature then in operation—rather than a continuous and graduated ceremony to build up the same. Consequently also, it is well to use the password then in being as an adjunct to the other names employed in magical ceremonies as bringing into operation the link with the solar light.

Notes on the Opening Exordium of “Z”

The great Tho-oth is the highest aspect of the Hermes of the most ancient Egyptian mysteries, and corresponds almost to the great angel Metatron. It is the archangel of Kether in the Briatic world. The Mercury of the Romans must not be confused with this great Hermes.

The doctrines of Gnosticism and of Valentinus approached those of the pure Qabalah. In them we find Speech and Silence. Across the abyss of Silence comes the primal Speech. The divine ones here referred to are the aeons in the Atziluthic world. These formulae of knowledge are designed in terms cognizable to us in the lower world.

Eheieh—implicit and explicit sound. “Every being pronounces all its existence, the name of the Lord of life, by inspiration and expiration.”

Macroprosopus is Aima and Abba, Mother—Father. The two nostrils pass up and down the two breaths, as through the two great pillars. These throw all things into vibration; compare the Rashith ha-Gilgalim. Piercing of the dragon’s coils suggests the freeing of Malkuth, which is also referred to as the washing of the garments of the queen, the inferior mother. Then comes the breaking forth of the light. Over Malkuth as guardians are Metatron and Sandalphon as the two pillars, and Nephesch ha-Messiah, the animal soul of Messiah, the Shekinah or presence between the Kerubim.

The Particular Exordium

The bornless ones of time referred to are those coruscations of the divine light which are above Kether of Atziluth. In such supernal realms, the Ain Soph, though negative to us, is there intensely positive. Thence came forth the gods, the voice, the aeons, and the name.

The Egyptian gods are generally most differentiated by their crowns: Amen-Ra by the high feathers, Mo-ooth (Maut) has the same headdress as Horus. She corresponds to Aima Elohim. The high Hermes-Tho-oth has the same headdress as Amoun Kneph, the sacred spirit. Remember that Tho-oth, Truth, has two aspects—the higher and the lower. The higher is absolute; the lower is suitable to human comprehension. To tell the higher form of a truth to one who cannot understand it is to lie to him because, though correctly formulated, it will not be correctly received.

The Forms of Thmaah

There are four forms of spelling for the goddess Thma-Est whereby she is attributable to the four letters of the name, and therewith to the elements and the Tree.

Water. Binah. Heh.
Thma-oe-Tt

Fire. Chokmah. Yod.
Thma-oe-Sh

Air. Tiphareth. Vau.
Thm-a-oe-St

Earth. Malkuth. Heh (final)
Thm-a-Oe

(The Middle Pillar)

In the Equinox Ceremony, the Hegemon is air, spirit, and the principal officer. She reconciles from east to west, and from north to south, and in a circular formula.

[contents]

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22. Note by JMG: Matthew 24:27.

23. Note by JMG: John 3:5.

24. Note by Regardie: This idea is elaborated more clearly and at greater length in the “Astronomical View of the Tarot,” in Book Eight.

25. Note by Regardie: That is, the ceremony induces a species of schizophrenia so that the initiation may be effected. But see Jung’s Commentary to *The Secret of the Golden Flower*, and also my book on alchemy, *The Philosopher’s Stone*.

26. Note by JMG: “The voice of my undying and secret soul” in the ritual as included in Book 2 on page 151.

27. Note by Regardie: See ritual in Book Six.

Z.2: THE FORMULAE OF THE MAGIC OF LIGHT

An Introduction to the Practical Working of the Z.2 Formulae

By G.H. Frater S.R.M.D.[28]

In the Ritual of the Enterer are shadowed forth symbolically the beginning of certain of the formulae of the magic of light. For this ritual betokeneth a certain person, substance, or thing, which is taken from the dark world of matter, to be brought under the operation of the divine formulae of the magic of light.

Also herein are contained the commencements of all formulas of evocation, the development of which is further shown in the inner knowledge of the succeeding grades of the Outer Order. In the true knowledge of the application of the symbolism of the “Enterer” lies the entrance to the knowledge of practical magic: and therefore are all the formulae drawn from the ritual classed under five several heads, according unto the letters of the name Yeheshuah.

For to the letter Yod י and the element of fire belong the works of ceremonial magic, as the evocations of the spirits of the elements, etc.

Unto the first Heh ה the consecration and charging of telesmata, and the production of natural phenomena, as storms, earthquakes, etc.

Unto the great holy letter Shin ש are allotted three classes of works: spiritual development, transformations, and invisibility.

Unto the letter Vau ו divination in all its branches; and the art of making the link between the subject of the work and the process of divination.

And to the final Heh ה the works and operations of the art of alchemy, the order of its processes and transmutation.

Foreword by Israel Regardie (Frater A.M.A.G.)

This document, which was presented to advanced members of the Zelator Adeptus Minor grade, lists under the name of the Pentagrammaton several modes of magical working. It comprises, altogether, seven formulae. For the first five of these, I have provided herewith examples of the appropriate kind of ritual in order to enable the reader or student to form some notion of their nature. They are not produced here that they may be slavishly followed, since they are purely personal productions. My motive in including them is only to assist the student as showing him a completed type of ceremony. The formula for spiritual development, so-called, is represented by two distinct rituals each quite different in structure, yet equally efficacious in its own especial way. The Bornless Ritual, the second of the two, was reproduced in rudimentary form in my *Tree of Life*. Because of the excellent dovetailing of certain Order formulae and speeches with the barbarous words of the older ritual, rendering it in practice a magnificent and inspiring ceremony, I have decided to republish it here so that interested students may observe how older fragments may be treated.

So far as the writer is concerned, the section on divination never acquired much meaning, but it was thought advisable to retain it in the event that significance may be seen in it by others. As an example of the first stages of that mode of operation, there is given an experience recorded many years ago by G.H. Frater Sub Spe,[29] and to some it may prove suggestive. The section on alchemy remains quite obscure since the subject does not interest me; and I regret that I have not been able to acquire a record of an operation based on it.[30]

The Requiem Ritual is an original contribution, though based on fundamental formulae, and I hope it will be found useful.

So far as the first sections on actual ceremonial magic are concerned a few remarks may seem appropriate. Let it be noted first of all that a formal circle and triangle are required only in that type of operation called evocation. It is preferable to paint the circle and divine names on the floor or on canvas, or on a neutral coloured sheet of linoleum so that the circle and names appear brilliant and clear cut. But for convenience's sake, and for quicker working, it is useful to lay out a circle in coloured tapes. The colour naturally will depend on the nature of the ceremony. At the appropriate angles of quarters of this taped circle, pentacles or flashing tablets of the requisite divine names or symbols may be placed.

The other ceremonies, consecration and invisibility for example, require no such device, for the performance of the Banishing Rituals of the Pentagram and Hexagram followed by the consecrations—either as in the Neophyte ceremony or as in the opening by watchtower—clears a space for working which is amply protected. This procedure suffices for most operations, though in evocation the greatest precautions and protections are necessary, and these are afforded by the presence of the circle and divine names.

A great deal of attention should be paid to that part of the ceremony demanding the invocation of the higher. Success herein spells success for the entire ceremony. That is, there should be a clear consciousness of the presence of the divine force coursing through the operator. He should become aware of the awakening of a titanic force within him. It is an unmistakable sensation. So strong and powerful can this become that at times it may almost seem to be a physical one. If this invocation is slurred over or inconsequentially performed, then a great deal of power must be expended unnecessarily on the remaining parts of the ritual in order to redeem the entire operation from failure. And the operation would suffer from the disadvantage of having been effected by the human part of the magician, instead of by his own higher genius. If the vibratory formula of the Middle Pillar is very powerfully employed, using the name appropriate to the operation on hand, and if the force thus invoked is distributed throughout the sphere of sensation by the formulae of the mystic circumambulation—both of which are fully described in Z.1, Book Five—then the chances of success are great. It is imperative to stress this point for it is my belief that the greater number of the cases of failure in, let us say, evocation are due solely to hastening past this important stage to the actual and stated purpose of the ceremony. This haste causes failure. Failure brings about disappointment in the formula as a whole. This is why so little work has been done on this particular system of magic.

In passing, may I say that before the vibratory formula of the Middle Pillar can be at all successfully employed, the student should have put in a great deal of work on the exercise called the formulation of the Middle Pillar. This exercise, described in the Portal paper reprinted in Part One and at great length in my book *The Middle Pillar*, awakens the magical centres in the psycho-spiritual make-up of the student. Needless to say, that without the power derived, directly or indirectly, from these Sephirotic centres or chakras, there can be no successful magic. When a certain amount of success has been obtained in this formulation, then the vibratory formula should be assiduously practised. Its results are salutary—and quite apart from the spiritual and psychic effect, which is that to be aimed at, its reaction incidentally on the physical health and vitality is so marked as almost to be miraculous.

The two important adjuncts to success in ceremonial magic are briefly the godform and the vibration of the divine name. The assumption of the appropriate form of the Egyptian god—or the telesmatic image especially built up by the imagination based upon the signification of the letters of the name—and the powerful vibration of the name itself by the vibratory formula of the Middle Pillar are bound, if all other conditions are complied with, to yield salutary results. The symbolic godform held firmly in the imagination, the name vibrated with great force—then the subsequent invocations, and the gradual materialization or other manifestation of the force, require practically no effort. The most frequent mistake, and of course a natural one, is to concentrate upon the stated purpose of the operation.

The type of invocation of the higher employed in most of the ceremonies shown here has no authority obtaining within the Order. It is fundamentally the result of my own spiritual bias. The higher invocations more usually employed within the Order approximate to the nature of ordinary prayers. These, for many reasons into which I do not wish to enter, do not please me.

The procedure delineated above should of course be followed in all other types of ceremonial—for the consecration of flashing tablets and talismans; and especially in operations striving towards invisibility or transformation is the successful invocation of the divine force necessary.

One final word as to these ceremonies. The student is not to assume that these operations in themselves are important. That is, from the spiritual point of view, the fact that the magician can attain invisibility or effect a transformation or a materialization is relatively unimportant. What does matter however, is that these operations comprise a discipline and a type of training which is almost indispensable in the serious labours of spiritual development. The student who has struggled with these formulae, and who has kept his aspiration to the divine keen and untarnished, has a disciplined and a powerful instrument at his command.

Index for General Reference to the Enterer Ceremony of the 0° = $0^{\square}$ Grade

1. A—The ceremony itself. The place of the temple.

2. B—The Hierophant.

3. C—The officers.

4. D—The candidate.

5. E—The ceremony of opening.

6. F—Hierophant states that he has received a dispensation from Second Order, and commands Hegemon to prepare candidate. Candidate prepared. Speech of Hegemon.

7. G—Admission of candidate. First barring by Kerux. First baptism of the candidate with water and fire.

8. H—The candidate is conducted to the foot of the altar. Hierophant asks "Wherefore hast thou come," etc. Candidate replies "I seek the hidden light," etc.

9. I—Candidate is asked whether he is willing to take the obligation. He assents and is instructed now to kneel at the altar.

10. J—Administration of the obligation, and raising the Neophyte from the kneeling position.

11. K—Candidate is placed in the north. Oration of the Hierophant, "The voice of my higher self," etc. Hierophant commands the mystic circumambulation in the path of darkness.

12. L—Procession. Candidate barred in south. Second baptism of water and fire. Speech of Hegemon. Allowing the candidate to proceed.

13. M—Hoodwink slipped up. Challenge of Hiereus. Speech of Hegemon. Speech of Hiereus. Candidate re-veiled and passed on.

14. N—Circumambulation. Barred in north. Third baptism. Speech of Hegemon allowing candidate to approach unto the gate of the east.

15. O—Hoodwink slipped up for the second time. Hierophant challenges. Hegemon answers for candidate. Speech of Hierophant. Candidate passes on.

16. P—Candidate led to west of altar. Hierophant advances by the Path of Samekh. Officers form the triangle. Prayer of Hierophant.

17. Q—Candidate rises. Hierophant addresses him, "Long hast thou dwelt in darkness. Quit the night and seek the day." Hoodwink finally removed. Sceptres and swords joined. "We receive thee," etc. Then the mystic words.

18. R—Hierophant indicates lamp of Kerux. He commands that the candidate be conducted to the east of the altar. He orders Hiereus to bestow signs, etc. Hiereus places candidate between pillars. Signs and words. He orders the fourth and final consecration to take place.

19. S—Hegemon removes rope and invests candidate with his insignia. Hiereus then ordains the mystic circumambulation in the path of light.

20. T—Hierophant lectures on the symbols. Proclamation by Kerux.

21. U—Hierophant commands Hiereus to address candidate.

22. V—Hierophant addresses Neophyte on subject of study.

23. W—Blood produced. Speech of Kerux. Hiereus’s final caution.

24. X—The closing takes place.

I. י

EVOCATION

A—The magic circle.

B—The magician, wearing the great lamen of the Hierophant and his scarlet robe. A pentacle, whereon is engraved the sigil of the spirit to be invoked, has painted on the back of it the circle and cross as shown on the Hierophant’s lamen.

C—The names and formulae to be employed.

D—The symbol of the whole evocation.

E—The construction of the circle and the placing of all the symbols, etc., employed, in the places properly allotted to them, so as to represent the interior of a G.D. temple in the Enterer, and the purification and consecration of the actual piece of ground or place, selected for the performance of the evocation.

F—The invocation of the higher powers. Pentacle formed of three concentric bands, name and sigil therein, in proper colours, is to be bound thrice with a cord, and shrouded in black, thus bringing into action a blind force to be further directed or differentiated in the process of the ceremony. Announcement aloud of the object of the working; naming the spirit or spirits, which it is desired to evoke. This is pronounced standing in the centre of the circle and turning towards the quarter from which the spirit will come.

G—The name and sigil of the spirit, wrapped in a black cloth, or covering, is now placed within the circle, at the point corresponding to the west, representing the candidate. The consecration or baptism by water and fire of the sigil then takes place, and the proclamation in a loud and firm voice of the spirit (or spirits) to be evoked.

H—The veiled sigil is now to be placed at the foot of the altar. The magician then calls aloud the name of the spirit, summoning him to appear, stating for what purpose the spirit is evoked, what is desired in the operation, why the evocation is performed at this time, and finally solemnly affirming that the spirit shall be evoked by the ceremony.

I—Announcement aloud that all is prepared for the commencement of the actual evocation. If it be a good spirit the sigil is now to be placed *within* the white triangle on the altar, the magician places his left hand upon it, raises in his right hand the magical implement employed (usually the sword) erect; and commences the evocation of the spirit N. to visible appearance. The magician stands in the place of the Hierophant during the obligation, irrespective of the particular quarter of the spirit.

> But if the nature of that spirit be evil, then the sigil must be placed *without* and to the west of the white triangle and the magician shall be careful to keep the point of the magical sword upon the centre of the sigil.

J—Now let the magician imagine himself as clothed *outwardly* with the semblance of the form of the spirit to be evoked, and in this let him be careful *not to identify himself* with the spirit, which would be dangerous; but only to formulate a species of mask, worn for the time being. And if he knows not the symbolic form of the spirit, then let him assume the form of an angel belonging unto the same class of operation, this form being assumed. Then let him pronounce aloud, with a firm and solemn voice, a convenient and potent oration and exorcism of the spirit unto visible appearance.

> At the conclusion of this exorcism, taking the covered sigil in his left hand, let him smite it thrice with the flat blade of the magic sword. Then let him raise on high his arms to their utmost stretch, holding in his left hand the veiled sigil, and in his right the sword of art erect, at the same time stamping thrice upon the ground with his right foot.

K—The veiled and corded sigil is then to be placed in the northern part of the hall at the edge of the circle, and the magician employs the oration of the Hierophant, from the throne of the east, modifying it slightly, as follows: “The voice of the exorcism said unto me, ‘Let me shroud myself in darkness, peradventure thus may I manifest myself in light,’” etc. The magician then proclaims aloud that the mystic circumambulation will take place.

L—The magician takes up the sigil in his left hand and circumambulates the magic circle once, then passes to the south and halts. He stands (having placed the sigil on the ground) between it and the west, and repeats the oration of the Kerux, and again consecrates it with water and fire. Then takes it in his hand, facing westward, saying, “Creature of … twice consecrate, thou mayest approach the gate of the west.”

M—The magician now moves to the west of the magical circle, holds the sigil in his left hand and the sword in his right, faces southwest, and again astrally masks himself with the form of the spirit, and for the first time partially opens the covering of the sigil, without however entirely removing it. He then smites it once with the flat blade of the sword, saying, in a loud, clear, and firm voice: “Thou canst not pass from concealment unto manifestation, save by the virtue of the name Elohim. Before all things are the chaos and the darkness, and the gates of the land of night. I am he whose name is darkness. I am the great one of the path of the shades. I am the exorcist in the midst of the exorcism. Appear thou therefore without fear before me, so pass thou on.” He then reveils the sigil.

N—Take the sigil to the north, circumambulating first, halt, place sigil on the ground, stand between it and the east, repeat the oration of the Kerux, again consecrate with fire and water. Then take it up, face north, and say “Creature of … , thrice consecrate, thou mayest approach the gate of the east.”

O—Repeat Section M in northeast. Magician then passes to east, takes up sigil in left and sword in right hand. Assumes the mask of the spirit form, smites the sigil with the lotus wand or sword, and says, “Thou canst not pass from concealment unto manifestation save by virtue of the name YHVH. After the formless and the void and the darkness, then cometh the knowledge of the light. I am that light which riseth in the darkness. I am the exorcist in the midst of the exorcism. Appear thou therefore in visible form before me, for I am the wielder of the forces of the balance. Thou hast known me now, so pass thou on to the cubical altar of the universe!”

P—He then recovers sigil and passes to altar, laying it thereon as before shown. He then passes to the east of the altar, holding the sigil and sword as already explained. Then doth he rehearse a most potent conjuration and invocation of the spirit unto visible appearance, using and reiterating all the divine, angelic, and magical names appropriate to this end, neither omitting the signs, seals, sigils, lineal figures, signatures, and the like from that conjuration.

Q—The magician now elevates the covered sigil towards heaven, removes the Veil entirely, leaving it yet corded, crying with a loud voice, “Creature of … , long hast thou dwelt in darkness. Quit the night and seek the day.” He then replaces it upon the altar, holds the magical sword erect above it, the pommel immediately above the centre thereof, and says, “By all the names, powers, and rites already rehearsed, I conjure thee thus unto visible appearance.” Then the mystic words.

R—Saith the magician, “As light hidden in the darkness can manifest therefrom, so shalt thou become manifest from concealment unto manifestation.”

He then takes up the sigil, stands to east of altar, and faces west. He shall then rehearse a long conjuration to the powers and spirits immediately superior unto that one which he seeks to invoke, that they shall force him to manifest himself unto visible appearance.

He then places the sigil between the pillars, himself at the east facing west, then in the Sign of the Enterer doth he direct the whole current of his will upon the sigil. Thus he continueth until such time as he shall perceive his will power to be weakening, when he protects himself from the reflex of the current by the Sign of Silence, and drops his hands. He now looks towards the quarter that the spirit is to appear in, and he should now see the first signs of his visible manifestation. If he be not thus faintly visible, let the magician repeat the conjuration of the superiors of the spirit, from the place of the throne in the east. And this conjuration may be repeated thrice, each time ending with a new projection of will in the Sign of the Enterer, etc. But if at the third time of repetition he appeareth not, then be it known that there is an error in the working.

So let the master of evocations replace the sigil upon the altar, holding the sword as usual: and thus doing, let him address a humble prayer unto the great gods of heaven to grant unto him the force necessary to correctly complete that evocation. He is then to take back the sigil to between the pillars, and repeat the former processes, when assuredly that spirit will begin to manifest, but in a misty and ill-defined form.

(But if, as is probable, the operator be naturally inclined unto evocation, then might that spirit perchance manifest earlier in the ceremony than this. Still, the ceremony is to be performed up to this point, whether he be there or no.)

Now as soon as the magician shall see the visible manifestation of that spirit’s presence, he shall quit the station of the Hierophant and consecrate afresh with water and with fire the sigil of the evoked spirit.

S—Now doth the master of evocations remove from the sigil the restricting cord, and holding the freed sigil in his left hand, he smites it with the flat blade of his sword, exclaiming, “By and in the names of … I do invoke upon thee the power of perfect manifestation unto visible appearance.” He then circumambulates the circle thrice holding the sigil in his right hand.

T—The magician, standing in the place of the Hierophant, but turning towards the place of the spirit, and fixing his attention thereon, now reads a potent invocation of the spirit unto visible appearance, having previously placed the sigil on the ground, within the circle, at the quarter where the spirit appears.

> This invocation should be of some length; and should rehearse and reiterate the divine and other names consonant with the working.
>
> That spirit should now become fully and clearly visible, and should be able to speak with a direct voice, if consonant with his nature. The magician then proclaims aloud that the spirit N. hath been duly and properly evoked in accordance with the sacred rites.

U—The magician now addresses an invocation unto the lords of the plane of the spirit to compel him to perform that which the magician shall demand of him.

V—The magician carefully formulates his demands, questions, etc., and writes down any of the answers that may be advisable. The master of evocations now addresses a conjuration unto the spirit evoked, binding him to hurt or injure naught connected with him, or his assistants, or the place. And that he deceive in nothing, and that he fail not to perform that which he hath been commanded.

W—He then dismisses that spirit by any suitable form, such as those used in the higher grades of the Outer. And if he will not go, then shall the magician compel him by forces contrary to his nature. But he must allow a few minutes for the spirit to dematerialize the body in which he hath manifested, for he will become less and less material by degrees. And note well that the magician (or his companions if he have any) shall never quit the circle during the process of evocation, or afterwards, till the spirit hath quite vanished.

Seeing that in some cases, and with some constitutions, there may be danger arising from the astral conditions, and currents established, and without the actual intention of the spirit to harm, although if of a low nature, he would probably endeavour to do so. Therefore, before the commencement of the evocation, let the operator assure himself that everything which may be necessary, be properly arranged within the circle.

But if it be actually necessary to interrupt the process, then let him stop at that point, veil and re-cord the sigil if it have been unbound or uncovered, recite a license to depart or a banishing formula, and perform the lesser banishing rituals both of the pentagram and hexagram. Thus only may he in comparative safety quit the circle.[31]

II. ה

CONSECRATION OF TALISMANS

A—The place where the operation is done.

B—The magical operator.

C—The forces of nature employed and attracted.

D—The telesma or material basis.

E—In telesmata, the selection of the matter to form the telesma; the preparation and arrangement of the place. The drawing and forming of the body of the telesma. In natural phenomena the preparation of the operation; the formation of the circle, and the selection of the material basis, such as a piece of earth, a cup of water, a flame of fire, a pentacle, or the like.

F—The invocation of the highest divine forces, winding a black cord round the telesma or material basis, covering the same with a black veil, and initiating the blind force therein. Naming aloud the nature of the telesma or operation.

G—The telesma or material basis is now placed towards the west, and duly consecrated with water and fire. The purpose of the operation and the effect intended to be produced is then to be rehearsed in a loud and clear voice.

H—Placing the talisman or material basis at the foot of the altar, state aloud the object to be attained, solemnly asserting that it will be attained, and the reason thereof.

I—Announcement aloud that all is prepared and in readiness, either for charging the telesma or for the commencement of the operation to induce the natural phenomenon. Place a good telesma or material basis within the white triangle on the altar. Place bad to the west of same, holding the sword erect in the right hand for a good purpose, or its point upon the centre of the triangle for evil.

J—Now follow the performance of an invocation to attract the desired spirit to the telesma or material basis, describing in the air above it the lineal figures and sigils, etc., with the appropriate instrument. Then, taking up the telesma in the left hand, let him smite it thrice with the flat of the blade of the sword of art. Then raise it in the left hand (holding erect and aloft the sword in the right hand, stamping thrice upon the earth with the right foot).

K—The talisman or material basis is to be placed towards the north, and the operator repeats the oration of the Hierophant to the candidate. “The voice of the exorcism said unto me, ‘Let me shroud myself in darkness, peradventure thus shall I manifest myself in light. I am the only being in an abyss of darkness. From the darkness came I forth ere my birth, from the silence of a primal sleep.’ And the voice of ages answered unto my soul, creature of talismans, the light shineth in the darkness, but the darkness comprehendeth it not. Let the mystic circumambulation take place in the path of darkness with the symbolic light of occult science to lead the way.”

L—Then, taking up the light (not from the altar) in right hand, circumambulate. Now take up telesma or material basis, carry it round the circle, place it on the ground due south, then bar it, purify and consecrate with water and fire afresh, lift it with left hand, turn, and facing west, say, “Creature of talismans, twice consecrate, thou mayest approach the gate of the west.”

M—He now passes to the west with telesma in left hand, faces southeast, partly unveils telesma, smites it once with the flat blade of the sword, and pronounces, “Thou canst not pass from concealment unto manifestation, save by virtue of the name Elohim. Before all things are the chaos and the darkness, and the gates of the land of night. I am he whose name is darkness. I am the great one of the paths of the shades. I am the exorcist in the midst of the exorcism. Take on therefore manifestation without fear before me, for I am he in whom fear is not. Thou hast known me so pass thou on.” This being done, he replaces the Veil.

N—Then pass round the circle with telesma, halt due north, place talisman on ground, bar, purify, and consecrate again with water and with fire, and say, “Creature of talismans, thrice consecrate, thou mayest approach the gate of the east.” (Hold talisman aloft.)

O—Hold telesma in left hand, lotus wand in right, assume Hierophant’s form. Partly unveil talisman, smite with flat of sword, and say, “Thou canst not pass from concealment unto manifestation save by virtue of the name YHVH. After the formless and the void and the darkness, then cometh the knowledge of the light. I am that light which riseth in darkness. I am the exorcist in the midst of the exorcism. Take on therefore manifestation before me, for I am the wielder of the forces of the balance. Thou hast known me now so pass thou on unto the cubical altar of the universe.”

P—He then recovers talisman or material basis, passes on to the altar, laying it thereon as before shewn. He then passes to east of altar, holds left hand over talisman, and sword over it erect. Then doth he rehearse a most potent conjuration and invocation of that spirit to render irresistible this telesma or material basis, or to render manifest this natural phenomenon of … , using and reiterating all the divine, angelic, and magical names appropriate to this end, neither omitting the signs, seals, sigils, lineal figures, signatures, and the like from that conjuration.

Q—The magician now elevates the covered telesma or material basis towards heaven, then removes the Veil entirely, yet leaving it corded, crying with a loud voice. “Creature of talismans, (or material basis), long hast thou dwelt in darkness. Quit the night and seek the day.”

> He then replaces it on the altar, holds the magical sword erect above it, the pommel immediately above the centre thereof, and says, “By all the names, powers, and rites already rehearsed, I conjure upon thee power and might irresistible.” Then say the mystic words, Khabs am pekht, etc.

R—Saith the magician, “As the light hidden in darkness can manifest therefrom, so shalt thou become irresistible.” He then takes up the telesma or the material basis, stands to east of the altar, and faces west. Then shall he rehearse a long conjuration to the powers and spirits immediately superior unto that one which he seeks to invoke, to make the telesma powerful. Then he places the talisman or material basis between the pillars, himself at the east, facing west, then in the Sign of the Enterer, doth he project the whole current of his will upon the talisman. Thus he continueth until such time as he shall perceive his will power weakening, when he protects himself by the Sign of Silence, and then drops his hands. He now looks towards the talisman, and a flashing light or glory should be seen playing and flickering on the talisman or material basis, and in natural phenomena a slight commencement of the phenomenon should be waited for. If this does not occur, let the magician repeat the conjuration of the superiors from the place of the throne of the east.

And this conjuration may be repeated thrice, each time ending with a new projection of will in the Sign of the Enterer, etc. But if at the third time of repetition the talisman or material basis does not flash, then be it known that there is an error in the working. So let the master of evocations replace the talisman or material basis upon the altar holding the sword as usual, and thus doing, let him address a humble prayer unto the great gods of heaven to grant unto him the force necessary to correctly complete the work. He is then to take back the talisman to between the pillars, and repeat the former process, when assuredly the light will flash.

Now as soon as the magician shall see the light, he shall quit the station of the Hierophant and consecrate afresh with water and with fire.

S—This being done, let the talisman or material basis have the cord removed and smite it with the sword and proclaim "By and in the Names of … , I invoke upon thee the power of …." He then circumambulates thrice, holding the talisman or material basis in his right hand.

T—Then the magician, standing in the place of the Hierophant, but fixing his gaze upon the talisman or material basis which should be placed on the ground within the circle, should now read a potent invocation of some length, rehearsing and reiterating the divine and other names consonant with the working. The talisman should now flash visibly, or the natural phenomenon should definitely commence.

Then let the magician proclaim aloud that the talisman has been duly and properly charged, or the natural phenomenon induced.

U—The magician now addresses an invocation unto the lords of the plane of the spirit to compel him to perform that which the magician requires.

V—The operator now carefully formulates his demands, stating clearly what the talisman is intended to do, or what natural phenomenon he seeks to produce.

W—The master of evocations now addresses a conjuration unto the spirit, binding him to hurt or injure naught connected with him, or his assistants, or the place. He then dismisses the spirits in the name of Jehovashah and Jeheshua, but wraps up talisman first, and no banishing ritual shall be performed, so as not to discharge it, and in the case of natural phenomena it will usually be best to state what duration is required. And the material basis should be preserved wrapped in white linen or silk all the time that the phenomenon is intended to act.

And when it is time for it to cease, the material basis—if water, is to be poured away; if earth, ground to powder and scattered abroad; if a hard substance as a metal, it must be decharged, banished, and thrown aside; if a flame of fire, it shall be extinguished; or if a vial containing air, it shall be opened, and after that well rinsed out with pure water.

III. ש

א—INVISIBILITY

A—The shroud of concealment.

B—The magician.

C—The guards of concealment.

D—The Astral Light to be moulded into the shroud.

E—The equation of the symbols in the sphere of sensation.

F—The invocation of the higher; the placing of a barrier without the astral form; the clothing of the same with obscurity through the proper invocation.

G—Formulating clearly the idea of becoming invisible. The formulating of the exact distance at which the shroud should surround the physical body. The consecration with water and fire, so that their vapour may begin to form a basis for the shroud.

H—The beginning to formulate mentally a shroud of concealment about the operator. The affirmation aloud of the reason and object of the working.

I—Announcement that all is ready for the commencement of the operation. Operator stands in the place of the Hierophant at this stage, placing his left hand in the centre of the white triangle and holding in his right the lotus wand by the black end, in readiness to concentrate around him the shroud of darkness and mystery.[32]

J—The operator now recites an exorcism of a shroud of darkness to surround him and render him invisible, and, holding the wand by the black end, let him, turning round thrice completely, formulate a triple circle around him, saying, “In the name of the Lord of the Universe, etc., I conjure thee, O shroud of darkness and of mystery, that thou encirclest me so that I may become invisible, so that seeing me, men see me not, neither understand, but that they may see the thing that they see not, and comprehend not the thing that they behold! So mote it be.”

K—Now move to the north, face east, and say, “I have set my feet in the north, and have said, ‘I will shroud myself in mystery and concealment.’” Then repeat the oration, “The voice of my higher soul,” etc., and then command the mystic circumambulation.

L—Move round as usual to the south. Halt, formulating thyself as shrouded in darkness, on the right hand the pillar of fire, and on the left the pillar of cloud, but reaching from darkness to the glory of the heavens.

M—Now move from between the pillars thou hast formulated to the west, face west, and say, “Invisible I cannot pass by the gate of the invisible save by the virtue of the name of darkness.” Then formulating forcibly about thee the shroud of darkness, say, “Darkness is my name, and concealment. I am the great one invisible of the paths of the shades. I am without fear, though veiled in darkness, for within me, though unseen, is the magic of light.”

N—Repeat process in L.

O—Repeat process in M but say, “I am light shrouded in darkness. I am the wielder of the forces of the balance.”

P—Now, concentrating mentally about thee the shroud of concealment, pass to the west of the altar in the place of the Neophyte, face east, remain standing, and rehearse a conjuration by suitable names for the formulating of a shroud of invisibility around and about thee.

Q—Now address the shroud of darkness, thus: “Shroud of concealment. Long hast thou dwelt concealed. Quit the light, that thou mayest conceal me before men.” Then carefully formulate the shroud of concealment around thee and say, “I receive thee as a covering and as a guard.” Then the mystic words.

R—Still formulating the shroud, say, “Before all magical manifestation cometh the knowledge of the hidden light.” Then move to the pillars and give the signs and steps, words, etc. With the Sign of the Enterer, project now thy whole will in one great effort to realize thyself actually fading out, and becoming invisible to mortal eyes; and in doing this must thou obtain the effect of thy physical body actually gradually becoming partially invisible to thy natural eyes, as though a veil or cloud were formulating between it and thee (and be very careful not to lose thy self-control at this point). But also at this point is there a certain divine exstasis and an exaltation desirable, for herein is a sensation of an exalted strength.

S—Again formulate the shroud as concealing thee and enveloping thee, and thus wrapped up therein, circumambulate the circle thrice.

T—Intensely formulating the shroud, stand at the east and proclaim, “Thus have I formulated unto myself a shroud of darkness and of mystery, as a concealment and guard.”

U—Now rehearse an invocation of all the divine names of Binah, that thou mayest retain the shroud of darkness under thy own proper control and guidance.

V—State clearly to the shroud what it is thy desire to perform therewith.

W—Having obtained the desired effect, and gone about invisible, it is required that thou shouldst conjure the powers of the light to act against that shroud of darkness and mystery so as to disintegrate it, lest any force seek to use it as a medium for an obsession, etc. Therefore rehearse a conjuration as aforesaid, and then open the shroud and come forth out of the midst thereof, and then disintegrate that shroud, by the use of a conjuration to the forces of Binah to disintegrate and scatter the particles thereof, but affirming that they shall again be readily attracted at thy command.

> But on no account must that shroud of awful mystery be left without such disintegration, seeing that it would speedily attract an occupant which would become a terrible vampire preying upon him who had called it into being.
>
> And after frequent rehearsals of this operation, the thing may almost be done “per motem.”[33]

ש—TRANSFORMATIONS

A—The astral form.

B—The magician.

C—The forces used to alter the form.

D—The form to be taken.

E—The equation of the symbolism in the sphere of sensation.

F—Invocation of the higher. The definition of the form required as a delineation of blind forces, and the awakening of the same by its proper formulation.

G—Formulating clearly to the mind the form intended to be taken. The restriction and definition of this as a clear form and the actual baptism by water and by fire with the order name of the adept.

H—The actual invocation aloud of the form desired to be assumed to formulate before you, the statement of the desire of the operator and the reason thereof.

I—Announcement aloud that all is now ready for the operation of the transformation of the astral body. The magician mentally places the form as nearly as circumstances permit in the position of the enterer, himself taking the place of the Hierophant, holding his wand by the black portion ready to commence the oration aloud.

J—Let him now repeat a powerful exorcism of the shape into which he desires to transform himself, using the names, etc., belonging to the plane, planet, or other eidolon, most in harmony with the shape desired. Then holding the wand by the black end, and directing the flower over the head of the form, let him say, "In the name of the Lord of the Universe, arise before me, O form of … , into which I have elected to transform myself. So that seeing me men may see the thing that they see not and comprehend not the thing they behold."

K—The magician saith, "Pass towards the north, shrouded in darkness, O form of … into which I have elected to transform myself." Then let him repeat the usual oration from the throne of the east. Then command the mystic circumambulation.

L—Now bring the form around to the south, arrest it, and formulate it there, standing between two great pillars of fire and cloud. Purify it with water and by fire, by placing these elements on either side of the form.

M—Pass to west, face southeast, formulate the form before thee, this time endeavouring to render it physically visible. Repeat speeches of Hiereus and Hegemon.

N—Same as L

O—Same as M.

P—Pass to the east of altar, formulating the form as near in the position of the Neophyte as may be. Now address a solemn invocation and conjuration by divine, etc. names appropriate to render the form fitting for thy transformation therein.

Q—Remain east of altar, address the form “Child of Earth,” etc., endeavouring now to see it physically. Then at the words, “we receive thee,” etc. he draws the form towards him so as to envelop him, being careful at the same time to invoke the divine light by the rehearsal of the mystic words.

R—Still keeping himself in the form of the magician say, “Before all magical manifestation cometh the knowledge of the divine light.” He then moves to the pillars and gives signs, etc., endeavouring with the whole force of his will to feel himself actually and physically in the shape of the form desired. And at this point he must see as if in a cloudy and misty manner the outline of the form enshrouding him, though not yet completely and wholly visible. When this occurs, but not before, let him formulate himself as standing between the two vast pillars of fire and cloud.

S—He now again endeavours to formulate the form as if visibly enshrouding him; and still, astrally, retaining the form, he thrice circumambulates the place of working.

T—Standing at the east, let him thoroughly formulate the shape, which should now appear manifest, and as if enshrouding him, even to his own vision; and then let him proclaim aloud, “Thus have I formulated unto myself this transformation.”

U—Let him now invoke all the superior names, etc., of the plane appropriate to the form that he may retain it under his proper control and guidance.

V—He states clearly to the form what he intends to do with it.

W—Similar to the W section of Invisibility, save that the conjurations, etc., are to be made to the appropriate plane of the form instead of to Binah.

ש—SPIRITUAL DEVELOPMENT

A—The sphere of sensation.

B—The Augoeides.

C—The Sephiroth, etc. employed.

D—The aspirant, or natural man.

E—The equilibration of the symbols.

F—The invocation of the higher. The limiting and controlling of the lower and the closing of the material senses, to awaken the spiritual.

G—Attempting to make the natural man grasp the higher by first limiting the extent to which mere intellect can help him herein; then by purification of his thoughts and desires. In doing this let him formulate himself as standing between the pillars of fire and cloud.

H—The aspiration of the whole natural man towards the higher self, and a prayer for light and guidance through his higher self, addressed to the Lord of the Universe.

I—The aspirant affirms aloud his earnest prayer to obtain divine guidance, kneels at the west of the altar; in the position of the candidate in the enterer, and at the same time astrally projects his consciousness to the east of the altar, and turns, facing his body to the west, holding astrally his own left hand with his astral left. And he raises his astral right hand holding the presentment of his lotus wand by the white portion thereof, and raised in the air erect.

J—Let the aspirant now slowly recite an oration unto the gods and unto the higher self (as that of the Second Adept in the entering of the vault), but as if with his astral consciousness, which is projected to the east of the altar.[34]

Now let the aspirant, concentrating all his intelligence in his body, lay the blade of his sword thrice on the Daath point of his neck, and pronounce with his whole will, the words "So help me, the Lord of the Universe and my own higher soul."

Let him then rise, facing east, and stand for a few moments in silence, raising his left hand open, and his right holding the sword of art, to their full length above his head; his head thrown back, his eyes lifted upwards. Thus standing let him aspire with his whole will towards his best and highest ideal of the divine.

K—Then let the aspirant pass unto the north, and facing east solemnly repeat the oration of the Hierophant, as before endeavouring to project the speaking conscious self to the place of the Hierophant (in this case to the throne of the east.) Then let him slowly mentally formulate before him the eidolon of a great angel torchbearer, standing before him as if to lead and light the way.

L—Following it, let the aspirant circumambulate and pass to south, then let him halt and aspire with his whole will, first to the mercy side of the divine ideal, and then to the severity thereof. And then let him imagine himself as standing between two great pillars of fire and cloud, whose bases indeed are buried in black ever rolling clouds of darkness, which symbolizes the chaos of the world of Assiah, but whose summits are lost in glorious light undying, penetrating unto the white glory of the throne of the Ancient of Days.

M—Now doth the aspirant move unto the west, faces southeast, and repeats alike the speeches of Hiereus and Hegemon.

N—After another circumambulation, the adept aspirant halts at the south and repeats the meditation in L.

O—And so he passes unto the east, and repeats alike the words of the Hierophant and the Hegemon.

P—And so let him pass to the west of the altar, ever led by the angel torchbearer. And he projects his astral, and he implants therein his consciousness, and his body kneels what time his soul passes between the pillars. And he prayeth the great prayer of the Hierophant.

Q—And now doth the aspirant’s soul re-enter unto his gross-form; and he dreams in divine exstasis of the glory ineffable which is in the bornless beyond; and so meditating doth he arise, and lifts to the heavens, his hands, and his eyes, and his hopes, and concentrating his will on the glory, low murmurs he the mystic words of power.

R—So also doth he presently repeat the words of the Hierophant concerning the lamp of the Kerux, and so also passeth he by the east of the altar unto between the pillars; and standing between them (or formulating them if they be not there as it appears unto him) so raises he his heart unto the highest faith, and so he meditates upon the highest Godhead he can dream of. Then let him grope with his hands in the darkness of his ignorance, and in the enterer sign invoke the power that it remove the darkness from his spiritual vision. So let him then endeavour to behold before him in the place of the throne of the east, a certain light or dim glory, which shapeth itself into a form.[35]

Then let him withdraw awhile from such contemplation and formulate for his equilibriation once more the pillars of the temple of heaven.

S—And so again doth he aspire to see the glory conforming—and when this is accomplished, he thrice circumambulates, reverently saluting with the Sign of the Enterer the place of glory.

T—Now let the aspirant stand opposite unto the place of that light, and let him make deep meditation and contemplation thereon. Presently also imagining it to enshroud and envelope him, and again endeavouring to identify himself with its glory. So let him exalt himself in the likeness or eidolon of a colossal being, and endeavour to realize that this is the only true self, and that the natural man is as it were the base and throne thereof, and let him do this with due and meet reverence and awe.

And therefore he shall presently proclaim aloud “Thus at length have I been permitted to begin to comprehend the form of my higher self.”

U—Now doth the aspirant make entreaty of that Augoeides to render comprehensible what things may be necessary for his instruction and comprehension.

V—And he consults it in any matter he may have especially sought for guidance from the beyond.

W—And lastly, let the aspirant endeavour to formulate a link between the glory and his selfhood; and let him renew his obligation of purity of mind before it, avoiding in this any tendency to fanaticism or spiritual pride.[36]

IV. ו

DIVINATION

A—The form of divination.

B—The diviner.

C—The forces acting in the divination.

D—The subject of the divination.

E—The preparation of all things necessary, and the right understanding of the process so as to formulate a connecting link between the process employed and the macrocosm.

F—The invocation of the higher; arrangement of the scheme of divination and initiation of the forces thereof.

G—The first entry into the matter. First assertion of limits and correspondences: beginning of the working.

H—The actual and careful formulation of the question demanded; and consideration of all its correspondences and their classifications.

I—Announcement aloud that all the correspondences taken are correct and perfect; the diviner places his hand upon the instrument of divination;

standing at the east of the altar, he prepares to invoke the forces required in the divination.

J—Solemn invocation of the necessary spiritual forces to aid the diviner in the divination. Then let him say, “Arise before me clear as a mirror, O magical vision requisite for the accomplishment of this divination.”

K—Accurately define the term of the question; putting down clearly in writing what is already known, what is suspected or implied, and what is sought to be known. And see that thou verify in the beginning of the judgment that part which is already known.

L—Next let the diviner formulate clearly under two groups or heads (a) the arguments for, (b) the arguments against, the success of the subject of one divination, so as to be able to draw a preliminary conclusion therefrom on either side.

M—First formulation of a conclusive judgment from the premises already obtained.

N—Same as section L.

O—Formulation of a second judgment, this time of the further developments arising from those indicated in the previous process of judgment, which was a preliminary to this operation.

P—The comparison of the first preliminary judgment with one second judgment developing therefrom, so as to enable the diviner to form an idea of the probable action of forces beyond the actual plane, by the invocation of an angelic figure consonant to the process. And in this matter take care not to mislead thy judgment through the action of thine own preconceived ideas; but only relying, after due tests, on the indication afforded thee by the angelic form. And know, unless the form be of an angelic nature, its indication will not be reliable, seeing that if it be an elemental, it will be below the plane desired.

Q—The diviner now completely and thoroughly formulates his whole judgment as well for the immediate future as for the development thereof, taking into account the knowledge and indications given him by the angelic form.

R—Having this result before him, let the diviner now formulate a fresh divination process, based on the conclusions at which he has arrived, so as to form a basis for a further working.

S—Formulates the sides for and against for a fresh judgment, and deduces conclusion from fresh operation.

T—The diviner then compares carefully the whole judgment and decisions arrived at with their conclusions, and delivers now plainly a succinct and consecutive judgment thereon.

U—The diviner gives advice to the consultant as to what use he shall make of the judgment.

V—The diviner formulates clearly with what forces it may be necessary to work in order to combat the evil, or fix the good, promised by the divination.

W—Lastly, remember that unto thee a divination shall be as a sacred work of the divine magic of light, and not to be performed to pander unto thy curiosity regarding the secrets of another, and if by this means thou shalt arrive at a knowledge of another’s secrets, thou shalt respect and not betray them.

V. ה

ALCHEMY

A—The curcurbite or the alembic.

B—The alchemist.

C—The processes and forces employed.

D—The matter to be transmuted.

E—The selection of the matter to be transmuted, and the formation, cleansing, and disposing of all the necessary vessels, materials, etc., for the working of the process.

F—General invocation of the higher forces to action. Placing of the matter within the curcurbite or philosophic egg, and invocation of a blind force to action therein, in darkness and silence.

G—The beginning of the actual process. The regulation and restriction of the proper degree of heat and moisture to be employed in the working. First evocation followed by first distillation.

H—The taking up of the residuum which remaineth after the distillation from the curcurbite or alembic; the grinding thereof to form a powder in a mortar. This powder is then to be placed again in the curcurbite. The fluid already distilled is to be poured again upon it. The curcurbite or philosophic egg is to be closed.

I—The curcurbite or egg philosophic being hermetically sealed, the alchemist announces aloud that all is prepared for the invocation of the forces necessary to accomplish the work. The matter is then to be placed upon an altar with the elements and four weapons thereon; upon the white triangle and upon a flashing tablet of a general nature, in harmony with the matter selected for the working. Standing now in the place of the Hierophant at the east of the altar, the alchemist should place his left hand upon the top of the curcurbite, raise his right hand holding the lotus wand by the Aries band (for in Aries is the beginning of the life of the year), ready to commence the general invocation of the forces of the divine light to operate in the work.

J—The pronouncing aloud of the invocation of the requisite general forces, answering to the class of alchemical work to be performed. The conjuring of the necessary forces to act in the curcurbite for the work required. The tracing in the air above it with appropriate weapon the necessary lineal figures, signs, sigils, and the like. Then let the alchemist say: “So help me the Lord of the

Universe and my own higher soul.” Then let him raise the curcurbite in the air with both hands, saying: “Arise herein to action, O ye forces of the light divine.”

K—Now let the matter putrefy in the balneum Mariae [37] in a very gentle heat, until darkness beginneth to supervene; and even until it becometh entirely black. If from its nature the mixture will not admit of entire blackness, examine it astrally till there is the astral appearance of the thickest possible darkness, and thou mayest also evoke an elemental form to tell thee if the blackness be sufficient. But be thou sure that in this latter thou art not deceived, seeing that the nature of such an elemental will be deceptive from the nature of the symbol of darkness, wherefore ask thou of him nothing further concerning the working at this stage but only concerning the blackness, and this can be further tested by the elemental itself, which should be either black or clad in an intensely black robe.[38]

When the mixture be sufficiently black, then take the curcurbite out of the balneum Mariae and place it to the north of the altar and perform over it a solemn invocation of the forces of Saturn to act therein; holding the wand by the black band, then say: “The voice of the alchemist” etc. The curcurbite is then to be unstopped and the alembic head fitted on for purposes of distillation.[39]

L—Then let the alchemist distil with a gentle heat until nothing remaineth to come over. Let him then take out the residuum and grind it into a powder; replace this powder in the curcurbite, and pour again upon it the fluid previously distilled.

The curcurbite is then to be placed again in a balneum Mariae in a gentle heat. When it seems fairly re-dissolved (irrespective of colour) let it be taken out of the bath. It is now to undergo another magical ceremony.

M—Now place the curcurbite to the west of the altar, holding the lotus wand by the black end, perform a magical invocation of the moon in her decrease and of Cauda Draconis. The curcurbite is then to be exposed to the moonlight (she being in her decrease) for nine consecutive nights, commencing at full moon. The alembic head is then to be fitted on.

N—Repeat process set forth in section L.

O—The curcurbite is to be placed to the east of the altar, and the alchemist performs an invocation of the moon in her increase, and of Caput Draconis (holding lotus wand by white end) to act upon the matter. The curcurbite is now to be exposed for nine consecutive nights (ending with the full moon) to the moon's rays. (In this, as in all similar exposures, it matters not if such nights be overclouded, so long as the vessel be placed in such a position as to receive the direct rays did the cloud withdraw.)

P—The curcurbite is again to be placed on the white triangle upon the altar. The alchemist performs an invocation of the forces of the sun to act in the curcurbite. It is then to be exposed to the rays of the sun for twelve hours each day; from 8:30 a.m. to 8:30 p.m. (This should be done preferably when the sun is strongly posited in the zodiac, but it can be done at some other times, though *never* when it is in Scorpio, Libra, Capricornus, or Aquarius).

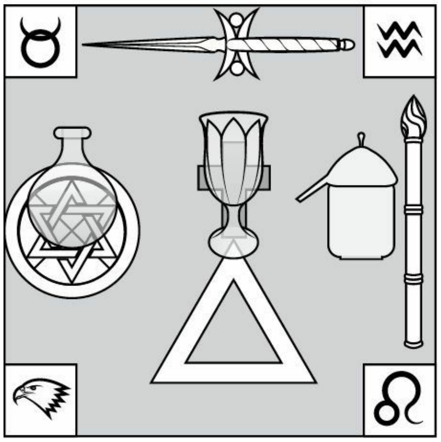
Q—The curcurbite is again placed upon the white triangle upon the altar. The alchemist repeats the words: “Child of Earth, long hast thou dwelt,” etc. Then holding above it the lotus wand by the white end, he says: “I formulate in thee the invoked forces of light,” and repeats the mystic words. At this point keen and bright flashes of light should appear in the curcurbite, and the mixture itself (as far as its nature will permit) should be clear. Now invoke an elemental from the curcubite consonant to the nature of the mixture, and judge by the nature of the colour of its robes and their brilliancy whether the matter has attained to the right condition. But if the flashes do *not* appear, and if the robes of the elemental be not brilliant and flashing, then let the curcurbite stand within the white triangle for seven days; having on the right hand of the apex of the triangle a flashing tablet of the sun, and in the left one of the moon. Let it not be moved or disturbed all those seven days; but not in the dark, save at night. Then let the operation as aforementioned be repeated over the curcurbite, and this process may be repeated altogether three times if the flashing light cometh not. For without this latter the work would be useless. But if after three repetitions it still appear not, it is a sign that there hath been an error in the working, such being either in the disposition of the alchemist or in the management of the curcurbite. Wherefore let the lunar and the solar invocations and exposures be repeated, when without doubt, if these be done with care (and more especially those of Caput Draconis and Cauda Draconis with those of the moon as taught, for these have great force materially) then without doubt shall that flashing light manifest itself in the curcurbite.

R—Holding the lotus wand by the white end, the alchemist now draws over the curcurbite the symbol of the flaming sword as if descending into the mixture. Then let him place the curcurbite to the east of the altar. The alchemist stands between the pillars and performs a solemn invocation of the forces of Mars to act therein. The curcurbite is then to be placed between the pillars (or the drawn symbols of these same) for seven days, upon a flashing tablet of Mars. After this period, fit on the alembic head, and distil first in balneum Mariae, then in balneum arenae [40] till what time the mixture be all distilled over.

S—Now let the alchemist take the fluid of the distillate and let him perform over it an invocation of the forces of Mercury to act in the clear fluid, so as to formulate therein the alchemic Mercury, even the Mercury of the philosophers. (The residuum or the dead head is not to be worked with at present, but is to be set apart for future use.) After the invocation of the alchemic Mercury a certain brilliance should manifest itself in the whole fluid, that is to say, it should not only be clear, but also brilliant and flashing. Now expose it in an hermetic receiver for seven days to the light of the sun; at the end of which time there should be distinct flashes of light therein. (Or an egg philosophic [41] may be used; but the receiver of the alembic if close stopped will answer this purpose.)

T—Now the residuum or dead head is to be taken out of the curcurbite, ground small and replaced. An invocation of the forces of Jupiter is then to be performed over that powder. It is then to be kept in the dark standing upon a flashing tablet of Jupiter for seven days. At the end of this time there should be a slight flashing about it, but if this come not yet, repeat this operation up to three times, when a faint flashing of light is certain to come.

U—A flashing tablet of each of the four elements is now to be placed upon an altar as shown in the figure, and thereon are also to be placed the magical elemental weapons, as is also clearly indicated. The receiver containing the distillate is now to be placed between the air and water tablets, and the curcurbite with the dead head between the fire and earth tablets. Now let the alchemist perform an invocation using especially the Supreme Ritual of the Pentagram, and the lesser magical implement appropriate. First, of the forces of fire to act in the curcurbite on the dead head. Second of those of water to act on the distillate. Third, of the forces of the spirit to act in both (using the white end of lotus wand). Fourth, of those of the air to act on the distillate; and lastly, those of the earth to act on the Dead Head. Let the curcurbite and the receiver stand thus for five consecutive days, at the end of which time there should be flashes manifest in both mixtures. And these flashes should be lightly coloured.



Alchemical Altar

V—The alchemist, still keeping the vessels in the same relative positions, but removing the tablets of the elements from the altar, then substitutes one of Kether. This must be white with golden charges, and is to be placed on or within the white triangle between the vessels. He then addresses a most solemn invocation to the forces of Kether; to render the result of the working that which he shall desire, and making over each vessel the symbol of the flaming sword.

> This is the most important of all the invocations. It will only succeed if the alchemist keepeth himself closely allied unto his higher self during the working of the invocation and of making the tablet. And at the end of it, if it have been successful, a keen and translucent flash will take the place of the slightly coloured flashes in the receiver of the curcurbite; so that the fluid should sparkle as a diamond, whilst the powder in the curcurbite shall slightly gleam.

W—The distilled liquid is now to be poured from the receiver upon the residuum of the dead head in the curcurbite, and the mixture at first will appear cloudy. It is now to be exposed to the sun for ten days consecutively (ten is Tiphareth translating the influence of Kether.) It is then again to be placed upon the white triangle upon the altar, upon a flashing tablet of Venus, with a solemn invocation of Venus to act therein. Let it remain thus for seven days, at the end of which time see what forms and colour and appearance the liquor hath taken, for there should now arise a certain softer flash in the liquid, and an elemental may be evoked to test the condition. When this softer flash is manifest, place the curcurbite into the balneum Mariae to digest with a very gentle heat for seven days.

Place it then in the balneum Mariae to distil, beginning with a gentle, and ending with a strong heat. Distil thus till nothing more will come over, even with a most violent heat. Preserve the fluid in a closely stoppered vial, it is an elixir for use according to the substance from which it was prepared. If from a thing medicinal, a medicine; if from a metal, for the purifying of metals; and herein shalt thou use thy judgment. The residuum thou shalt place without powdering into a crucible, well sealed and luted. And thou shalt place the same in thine Athanor, bringing it first to a red and then to a white heat, and this thou shalt do seven times in seven consecutive days, taking out the crucible each day as soon as thou hast brought it to the highest possible heat, and allowing it to cool gradually.

And the preferable time for this working should be in the heat of the day. On the seventh day of this operation thou shalt open the crucible and thou shalt behold what form and colour thy Caput Mortuum hath taken.

It will be like either a precious stone or a glittering powder. And this stone or powder shall be of Magical Virtue in accordance with its nature.

Finished is that which is written concerning the for mulae of the magic of light.[42]

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28. Note by JMG: *S' Rioghal mo Dhream*, "Royal is my Race," was the motto of Samuel Mathers.

29. Note by JMG: This was the motto of G.W. Brodie-Innes.

30. Note by Regardie: Since this was written, my book entitled *The Philosopher's Stone* has been published. It is a fairly protracted survey and analysis of alchemical ideology.

31. Note in the original document: Get the spirit into a white triangle outside the midheaven, then shall he speak the truth of necessity.

32. Note in original document: In this operation as in the two others under the dominion of Shin, a pentacle or telesma suitable to the matter in hand, may be made use of, which is then treated as is directed for telesmata.

33. Note by JMG: Latin, “at will.”

34. Note in original document: If at this point the aspirant should feel a sensation as of faintness coming on, let him at once withdraw the projected astral and properly master himself before proceeding any further.

35. Note in original document: And this can be beholden only by the mental vision. Yet, owing unto the spiritual exaltation of the adept, it may sometimes appear as if he beheld it with mortal eye.

36. Note in original document: And let the adept remember that this process here set forth is on no account to be applied to endeavouring to come in contact with the higher soul of another. Else thus assuredly will he be led into error, hallucination, or even madness.

37. Note by JMG: Water bath, used in alchemy to moderate heat.

38. Note in original document: For this evocation, use the names, etc., of Saturn.

39. Note in original document: In all such invocations a flashing tablet should be used whereon to stand the curcurbite. Also certain of the processes may take weeks, or even months, to obtain the necessary force, and this will depend on the alchemist rather than on the matter.

40. Note by JMG: A sand bath, used in alchemy to provide a steady heat higher than a water bath will provide.

41. Note by JMG: A glass alchemical vessel shaped like an egg.

42. Note by Regardie: Instances of rituals based upon these formulae will be found in the next section, Book Six.

BOOK SIX

Ceremonial Magic

(Rituals Based Upon the
Golden Dawn Formulae
of Z.2 in Book Five)

EVOCATION

The temple is arranged as in the Neophyte grade. There is a circle about ten feet in diameter formed by coloured tapes. Pantacles bearing the divine names are placed at the four quarters on the rim of the circle. Adonai Ha-Aretz, Adonai Melekh, and Agla are written in Hebrew lettering; and Emor Dial Hectega in Enochian characters, on the pantacles. About a foot outside the circle and towards the north is a triangle formed by white tapes. The letters of Nephesch Ha-Messiach in Hebrew are written about its angles. In the triangle is a pantacle bearing the sigil of Axir, based upon the letters of the Rose. The same sigil is painted on the back of the Hierophant's lamen worn by the magus, and it is also painted on another pantacle which is carried by the magus, later to be veiled and bound; it is upon this latter that he works.

A heavy-bodied incense should be used, and copiously. Dittany of Crete is probably the best—or any other fairly stable and harmonious incense. When all is ready, announce from the altar, holding the lotus wand:

Hekas, hekas este bebeloi.

Then, taking the sword, perform the Lesser Banishing Ritual of the Pentagram and Hexagram, closing with the L.V.X. signs.

Pass to the altar without either wand or sword, take up the fire wand, go south, raise fire wand above head, attract the light and circumambulate slowly with the sun, saying:

And when, after all the phantoms have vanished, thou shalt see that holy and formless fire, that fire which darts and flashes through the hidden depths of the universe, hear thou the voice of fire.

On reaching the south, face the quarter, trace fire pentagram, with Leo in centre, and say:

Oip Teaa Pedoce. In the names and letters of the great southern quadrangle, I invoke ye, ye angels of the watchtower of the south.

Replace wand. Take cup to west, sprinkle water, raise cup, circumambulate with Sol,
saying:

So therefore first the priest who governeth the works of fire must sprinkle with the lustral water of the loud resounding sea.

On reaching the west, face west, sprinkle water, and make with the cup the pentagram of water with eagle Kerub in centre.

Empeh Arsel Gaiol. In the names and letters of the great western quadrangle, I invoke ye, ye angels of the watchtower of the west.

Replace cup, take dagger, pass to east, face east, and strike air thrice, then circumambulate, saying:

Such a fire existeth, extending through the rushings of air. Or even a fire formless whence cometh the image of a voice. Or even a flashing light, abounding, revolving, whirling forth, crying aloud.

Reaching east, face east, strike air with dagger, and make invoking air pentagram with Aquarius in centre, and say:

Oro Ibah Aozpi. In the names and letters of the great eastern quadrangle, I invoke ye, ye angels of the watchtower of the east.

Replace dagger. Take pantacle, go north, face north, circumambulate, after shaking pantacle thrice. Say:

Stoop not down into the darkly splendid world wherein continually lieth a faithless depth and Hades wrapped in gloom, delighting in unintelligible images, precipitous, winding; a black ever-rolling abyss ever espousing a body unluminous, formless, and void.

Reaching north, shake pantacle, make earth pentagram with Taurus in centre, and say:

Emor Dial Hectega. In the names and letters of the great northern quadrangle, I invoke ye, ye angels of the watchtower of the north.

Replace pantacle. Go west of altar, face east, raise the censer and describe invoking pentagrams of spirit both active and passive, saying:

Exarp. Bitom. Nanta. Hcoma. In the names and letters of the mystical Tablet of Union, I invoke ye, ye divine forces of the spirit of life.

Replace censer. Make the Portal Sign of the Rending of the Veil.

I invoke ye, ye angels of the celestial spheres whose dwelling is in the invisible. Ye are the guardians of the gates of the universe, be ye also the guardians of this mystic sphere. Keep far removed the evil and the unbalanced. Strengthen and inspire me so that I may preserve unsullied this abode of the mysteries of the eternal gods. Let my sphere be pure and holy so that I may enter in and become a partaker of the secrets of the light divine.

Circumambulate three times to draw down the light. Return to altar, face east, and utter the adoration:

Holy art Thou, Lord of the Universe.
Holy art Thou whom nature hath not formed.
Holy art Thou, the vast and the mighty one.
Lord of the light and of the darkness.[1]

Pause. Then take up the lotus wand, and pass between the pillars. Make the Zelator sign, and say:

Let us adore the lord and king of earth. *Adonai ha-Aretz. Adonai Melekh*. Unto Thee *(make the Qabalistic cross)* be the kingdom, the power, and the glory. Malkuth, Geburah, Gedulah, Amen. *(Trace the cross and circle in air with wand.)* The rose of Sharon and the lily of the valley. Amen.

Pass round the temple to the earth tablet in the north. Make the invoking *pentagrams of spirit, active and passive, and the invoking earth pentagram with Taurus symbol in centre. Say:*

And the Elohim said: Let us make Adam in our own image, after our likeness, and let them have dominion over all the earth. In the name of Adonai Melekh, and in the name of the bride and queen of the kingdom, spirits of earth, adore Adonai.

Trace Taurus Kerub in air; also sigil of Auriel.

In the name of Auriel, the great archangel of earth, and by the sign of the head of the ox, spirits of earth, adore Adonai.

Make cross in air.

In the names and letters of the great northern quadrangle, spirits of earth, adore Adonai.

Hold wand on high.

In the three great secret names of God borne upon the Banner of the North, *Emor Dial Hectega*, and in the name of *Ic Zod Heh Chal*, great king of the north, spirits of earth, adore Adonai.

Go to east to commence the Supreme Invoking Ritual of the Earth Pentagram, beginning and closing with the Qabalistic cross. Then return to north, and vibrate very powerfully the Enochian key.

Sapah Zimii d u-i-v, od noas ta Qanis Adroch, dorphal caosg od faonts piripsol ta blior. Casarm a-m-ipzi nazarth AF, od dlugar zizop zlida caosgi tol torgi, od z chis e siasch L ta vi-u, od iaod thild ds hubar PEOAL, soba cormfa chis ta la, vls, od q-cocasb. Eca niis od darbs qaas. F etharzi od bliora. Ia-ial ed-nas cicles. Baglé? Ge-iad I L! [2]

Go to the south of the altar, and face the north. Draw the Hebrew letters of Adonai Ha-Aretz in the air before you, also the sigil. Then imagine both in the heart. Vibrate the name several times by the vibratory formula of the Middle Pillar until the whole body throbs and pulses with the divine power.

Adonai ha-Aretz. O Thou who art the king of earth, taking the earth for Thy footstool, I invoke Thee and adore Thee. Dwell Thou within my heart, I beseech Thee, to awaken that which shall prove a true channel for the working of Thy divine power. May this ceremony for the evocation of the earth angel Axir which I am about to perform, be a focus for the ray of thy illuminating power. To the end that I may use this consecration to progress further in the Great Work, and thereby help others who may come within my sphere of influence.

Trace the earth pentagram and in it the sigil and Hebrew letters of Auriel. Picture the name in the lungs, and vibrate it several times by the vibratory formula, circulating the force thereafter.

Grant unto me the presence and power of thy archangel Auriel who governeth the spirits of earth, that he may guide me in my quest for the hidden stone.

Trace the sigil and letters of Phorlakh in the air. Then in the heart, and vibrate.

Direct thy angel Phorlakh to watch over my footsteps in this Path of Light. O thou mighty angel of earth, I conjure thee by the divine names that thou permeate my mind now in this temple, to aid me with thy power, that I may truly evoke to visible manifestation the angel Axir of the lesser angle of earth of the northern quadrangle.

Trace the sigil and letters of Kerub and vibrate.

May the ruler of earth, by the permission of Adonai Melekh, extend his power so that, divinely, I may be aided to perform aright this magical evocation and bring it to successful culmination, even as Malkuth is the throne of the ten Sephiroth.

Pause. Contemplate the Kether above the head, and endeavour to bring down its light.

In the names of Sandalphon, Metatron, and Nephesch ha-Messiach, the three Kerubim ruling over Malkuth, and by the power of the choir of angels who art set over the governance of the kingdom, *(trace sigils of all these names and vibrate very powerfully)*, the Aschim, the holy souls of fire, let it be known that I, Ad Majorem Adonai Gloriam,[3] Neophyte of the Golden Dawn, and Frater R.R. et A.C., have summoned the powers of earth to my presence. Let there be formed a true and potent link between my human soul on the one hand, and all those divine powers of Malkuth which receive the influx from on high. To this end, I propose to evoke unto physical manifestation the great angel Axir, of the third lesser angle of the watchtower of the north, in the name of Adonai ha-Aretz and by the divine aid of Emor Dial Hectega.

Bind and veil sigil with white cord and black cloth. Place it without the circle at the west, and say:

Hail unto ye, lords of the land of life, hear ye these my words for I am made as ye are, who are the formers of the soul. With the divine aid, I now purpose to call forth this day and hour from the dark depths of my sphere of sensation the angel Axir of the lesser earthy angle of the northern quadrangle, whose magical seal I now bind with this triple cord of bondage, and shroud in the black darkness of concealment. Even as I have bound about this sigil this cord so let Axir be bound in his abode and habitation, that he move not therefrom save to manifest unto the light before me. Even as with this veil of black I shroud the light of day from this sigil, so do I render him in his place, blind and dumb, that he may in no wise move except unto manifestation and appearance before me. And the reason of this my working is to obtain from that angel the true knowledge of earth, how I may securely fix within my being the secret philosophical stone of creation whereon is a hidden name inscribed. To this end, I implore the divine assistance in the names of Adonai ha-Aretz, Auriel, Phorlakh; Emor Dial Hectega, and Ic Zod Heh Chal.

Draw the pantacle into the circle with the point of sword.

Creature of sigils, enter thou within this sacred circle that the angel Axir may pass from concealment unto manifestation.

Consecrate immediately with fire and with water at the west of the circle.

Creature of sigils, purified and made consecrate, enter thou the pathway of evil.

Hold sigil aloft and move in a northeast direction. Stop at the northeast of altar, strike sigil with flat of sword, saying:

The great angel Samael spake and said: I am the prince of darkness and of night. The foolish and rebellious gaze upon the face of the created world, finding therein naught but terror and obscurity. To them it is the terror of darkness, and they are but as drunken men stumbling in the darkness. Return, thou creature of sigils; not as yet canst thou pass by.

Return to west, then move southeast. Strike sigil as before.

The great angel Metatron spake and said: I am the angel of the presence divine. The wise gaze upon the created world and behold therein the dazzling image of the Creator. O creature of sigils, not as yet canst thine eyes behold that dazzling image of Adonai. Return. Thou canst not pass by.

Return with sigil to west, and this time go straight forward to the altar. Smite upraised sigil with the flat of sword.

The great angel Sandalphon spake and said: I am the reconciler for earth, and the celestial soul therein. Form is invisible alike in darkness and in blinding light. I am the angel of Paphro Osoronophris—and I prepare the way to manifestation unto the light. Prepare thou, therefore, to manifest thyself unto visible appearance.

Place sigil at foot of altar, and say:

O thou mighty and powerful angel Axir, I bind and conjure thee in the name of Sandalphon who thus prepares the way for thee, that thou appear in visible form before me in the triangle without this circle of art. In the name of Emor Dial Hectega, I command that thou shalt speedily come hither from thy darkened abodes in the land of Ophir, to appear before me in a physical form. And I further command, by all the names divine, that thou teach me how best the great creative work may be pursued, and how I may find the hidden stone of the wise whereby I may fix within a purified body my higher self. And, in this hall of the dual manifestation of truth, in the presence of Adonai ha-Aretz and all the powers of Malkuth, I invocate and charge thee, that even as within me is concealed the knowledge of the magic of the light divine, so shalt thou pass from concealment unto manifestation visibly in this triangle placed without this circle of art.

Place sigil on altar on the white triangle. Stand east of altar, face west, place left hand on sigil, hold sword aloft, and over it trace appropriate sigils of the names as they are rehearsed.

O invisible king, who taking the earth for foundation, didst hollow its depth to fill them with Thy almighty power. Thou whose name shaketh the arches of the world, Thou who causest the seven metals to flow in the veins of the rocks, king of the seven lights, rewarder of the subterranean workers, lead us into the desirable air and into the realm of splendour. We watch and we labour unceasingly. We seek and we hope, by the twelve stones of the holy city, by the buried talismans, by the axis of the lodestone which passes through the centre of the earth. Adonai. Adonai. Adonai. *(Vibrate by formula of the Middle Pillar and circumambulate it.)* Have pity upon those who suffer, expand our hearts, unbind and upraise our minds, enlarge our natures!

O stability and motion! O darkness veiled in brilliance! O day clothed in night! O master who never dost withold the wages of Thy workmen! O silver whiteness! O golden splendour! O crown of living and harmonious diamond! Thou who wearest the heavens on Thy finger like a ring of sapphire! Thou who hidest beneath the earth in the kingdom of gems, the marvellous seed of the stars. Live, reign, and be Thou the eternal dispenser of the treasures whereof Thou hast made us the wardens.

Trace invoking earth pentagram over sigil, and say:

In the three great secret holy names of God borne upon the Banner of the North, Emor Dial Hectega *(vibrate by the Middle Pillar and circumambulate),* I invoke thee, thou great king of the north, Ic Zod Heh Chal *(trace a whirl with sword over sigil)* to be present here by me this day, and to grant thy protection and power unto me, to enable me to evoke Axir, an angel subservient to the lesser angle of earth of the northern quadrangle, unto visible manifestation.

Trace Saturn hexagram over sigil, but using the Taurus symbol of the Kerub.[4]

I invocate ye, ye great princes of the northern quadrangle, who are known by the title and honourable office of seniors. Hear ye my petition, ye celestial seniors who rule over the earth in the north quadrangle, and who bear the names of Laidrom, Alhectega, Aczinor, Ahmbicv, Lzinopo, Liiansa. Be this day present with me, so that the angel Axir may be caused to manifest physically unto me in this temple, to the end that he may teach me the creative art, and how I may divinely fix the higher self within a purified body, and how I may find the hidden stone of the philosophers, that stone whereon is a new name written.

O thou angel, Axir, subservient in the lesser angle of earth, in the great northern quadrangle, I do invocate and conjure thee, being armed with divine power. By the name of Ic Zod Heh Chal and by the spirit name of Nanta, I conjure thee. By the name of Cabalpt and Arbiz the holy names of God, and by the name of Nroam that great archangel who governeth thy lesser angle of the watchtower situated in the North, and by Taxir, the angel who is thy immediate superior, I do invoke thee, and by invocating, do conjure thee. And being armed with the power of Adonai, I do strongly command thee by

Him who spake and it was done, and unto whom all creatures of the earth are obedient. And I, being made after the image of the Elohim, and endued therefore with the power of the Holy Spirit, created also unto divine will, do evoke thee by the name of Adonai ha-Aretz. *(Vibrate by the Middle Pillar and circumambulate.)* I conjure thee in the name of Adonai Melekh *(vibrate by Middle Pillar, etc.),* the lord and king of the earth. And I conjure ye powerfully by the three holy archangels of the kingdom—Metatron, Sandalphon, and Nephesch ha-Messiach—and by those powerful souls of fire, the Aschim. And I command thy manifestation in the name and power of Auriel the great archangel of earth. By these names do I evoke and conjure thee that thou dost forthwith leave thine abodes in the kingdom of earth and appear unto me here, visibly and in material form before me in the magical triangle without this circle, in fair shape and true. And by all these divine names do I command and conjure thee to manifest thyself.

Wherefore come now, thou angel Axir. Come! Manifest thyself in visible and material form before me, and without delay, from wherever thou mayest be, and make true and faithful answer unto those things I shall have cause to demand of thee. Come thou peaceably, visibly, and affably, and without delay, manifesting that which I desire. Come, I command ye, by all the holy names, by the archangels above thy kingdom, and by the rulers of thy realm. Come, Axir, come!

Take up sigil, smite it thrice with sword. Raise it in left hand, stamping thrice with right foot. Place veiled sigil in north, and say, as though from the throne of the east:

The voice of the exorcist said unto me, “Let me shroud myself in darkness, peradventure thus may I manifest myself in light. I am the only being in an abyss of darkness. From the darkness came I forth ere my birth, from the darkness of a primal sleep.” And the voice of the exorcist said unto me, “Creature of sigils, the light shineth in darkness, but the darkness comprehendeth it not.”

Pick up sigil in left hand and circumambulate once, attracting the light. Pass to south, and bar sigil with the sword.

Unpurified and unconsecrate, thou mayest not approach the gate of the west.

Purify with water and consecrate with fire, as in Neophyte ceremony. Then lift sigil aloft and say:

Creature of sigils, twice consecrate and twice purified, thou mayest approach the gate of the west.

Pass to west with sigil in left hand. Partially unveil it, and assume the astral mask of Axir. Smite the sigil once with flat of blade, and say:

Thou canst not pass from concealment unto manifestation, save by virtue of the name Elohim. Before all things are the chaos, the darkness, and the gates of the land of night. I am he whose name is darkness. I am the great one of the paths of the shades. I am the exorcist in the midst of the exorcism. Appear thou therefore without fear before me. For I am he in whom fear is not. Thou hast known me now, so pass thou on.

Reveil the sigil. Circumambulate once more, attracting the light, then halt at the north. Place sigil on the ground, purify and consecrate it as before, then pass to the east. Partially unveil the sigil, smite it once with the flat of sword, and assume the astral mask of the spirit.

Thou canst not pass from concealment unto manifestation, save by virtue of the name YHVH. After the formless and the void and the darkness, then cometh the knowledge of the light. I am that light which riseth in darkness. I am the exorcist in the midst of the exorcism. Appear thou therefore in visible form before me, for I am the wielder of the forces of the balance. Thou hast known me now, so pass thou on to the cubical altar of the universe.

Recover sigil, and return to altar. Stand at east, face west. Sword is held in right hand over sigil, left hand is placed flat over sigil on the white *triangle. Invoke powerfully, and re-trace all sigils and pentagrams as may be required.*

Thou who art the lord and king of Malkuth, having taken the earth for thy footstool, Adonai ha-Aretz and Adonai Melekh, grant unto me the power and help of the great archangel Auriel that he may command unto my assistance the angel Phorlakh and his ruler Kerub, that they working through me may cause to appear visibly and physically before me in this temple the angel Axir of the third lesser angle of the great northern quadrangle. Cause him to come swiftly from his abode in the darkling splendours of the hidden earth to manifest himself in the triangle without this circle.

Emor Dial Hectega, thou secret of secrets in the vast kingdom of earth, grant unto me the presence and power of Ic Zod Heh Chal, the mighty king of the north, that he may aid and guard me in this work of art. *(Trace Saturn hexagram.)* O ye six mighty angelical seniors who keep watch over the northern quadrangle, I invoke ye by your names: Laidrom, Alhectega, Aczinor, Ahmbicv, Lzinopo, Liiansa, that ye be present this day with me. Bestow upon me the firmness and stability whereof ye are masters in the element of Aretz, that I may evoke unto visible appearance in the triangle at the north of this circle the earthy angel Axir from the third lesser angle of the northern quadrangle.

Thahaaothe, thou great governor of the northern watchtower, I do invoke thee to send hither the angel Axir that in accordance with these sacred rites he may manifest unto me. Let him be for me a solid and tangible link, true and perfect, with all the powers of stability, majesty, and sanctity which rise rank upon rank from the feet of Malkuth even unto the throne of Aimah Elohim. To the end that the wisdom and light of the divine ones may descend upon my head; and through this creature of evocations, manifest unto me the perfect purity and the unsullied vision and perfect consecration of the hidden philosophical stone. That by its assistance I may ever pursue the great work in the pathway of light, and thus be the better able to help and teach my fellow men.

Therefore in the name of Cabalpt, I invoke thee, Axir. In the name of Arbiz, I powerfully command thy presence and physical manifestation before me. Come forth! Come forth! Manifest thou in visible form before me, O angel Axir. I conjure thee anew. Accept of me these magical sacrifices which I have prepared to give thee body and form. Herein are the magical elements of the holy kingdom, the foundation and throne of the Tree of Life. For these rose petals are the symbols of the gentle breezes wafting through the land of Ophir. And this oil is the fire thereof which shall accomplish thy salvation. This wine is the symbol of the waters which are, as it were, the blood of the earth, the water of thy purification. This bread and salt are types of earth, thy body which I destroy by fire that it may be renewed in manifestation before me. And the fire which consumes all is the magical flame of my will and the power of these ineffable and sacred rites.

As each element is mentioned, cast it on the charcoal block or the censer.

Come, therefore, Axir. Manifest thyself in power and presence, in comely and pleasing form, before me in the triangle placed without my magic circle. I command ye by all the names of God whose footstool is the realm of thy abode. For the spirit of the godhead is within me, and above me flames the glory of Adonai, and my feet are planted firmly by the might of Emor Dial Hectega. Come, therefore, come!

Elevate covered sigil. Remove the black cloth, leaving the cord on, and say:

Creature of earth, long hast thou dwelt in darkness. Quit the night and seek the day.

Replace sigil on altar, hold sword above it, and say:

By all the names, powers, and rites already rehearsed. I conjure thee unto visible appearance.

Khabs am pekht. Konx om pax. Light in extension. As the light hidden in darkness can manifest therefrom, so shalt thou become manifest from concealment unto manifestation.

Hold sigil in left hand, standing east of altar, face west, and recite the long conjuration as follows:

Taxir, thou angel of God, in the name of Emor Dial Hectega, and by the very powerful names of Cabalpt and Arbiz, I conjure thee to send unto me this angel Axir. Do thou cause him to manifest before me without this circle of art. Taxir, in the name of Adonai ha-Aretz, send thou unto me in a form material and visible this angel Axir. In the name of the great archangel of earth, Auriel *(vibrate the name and trace sigils)* send thou unto me in material form the angel Axir. In the name of Ic Zod Heh Chal, I command thee to come unto me, thou angel Axir. By the power of Thahaaothe, come unto me in visible form. In the divine names Nroam and Roam who are thy immediate superiors, come unto me thou angel Axir. O Taxir, Taxir, thou mighty angel of the earth angle of the northern quadrangle, in all the mighty names and seals and symbols here employed and displayed, I conjure thee in the name of the highest, to cause this spirit Axir to make a visible manifestation before me in the great triangle without this circle of art.

Take up sigil. Place it between pillars. Stand at the east before it and charge with the will powerfully in the Sign of the Enterer. Protect with the Sign of Silence. Manifestation should begin in the north. If not, repeat the invocation to Taxir in the east until it has been said three times, and then charge with will as before. If at the third invocation and charging no manifestation commences, replace the sigil on altar and address a prayer to the gods.

O ye great lords of the holy kingdom which is the throne of the Holy Spirit, ye spirits of life who preside over the weighing of souls in the place of judgment before Aeshoorist, lord of life triumphant over death. Give me your hands, for I am made as ye, who are the formers of the soul. Give me your hands and your magic power, that I may have breathed into my spirit the power and might irresistible to compel this angel Axir, of the northern quadrangle of earth, to appear before me, that I may accomplish this evocation of magical art, according to all my words and aspirations. In myself, O Adonai, I am nothing. In thee, thou great lord of Malkuth whose footstool is the earth, I am self and exist in the spirit of the mighty to eternity. O Thoth, who makest victorious the word of Osiris against his foes, make thou the words of me, who also am Aeshoorist, triumphant and victorious over this angel Axir, and thus rooted in a true foundation.

Return to pillars and charge. If manifestation commences, consecrate temple and sigil anew with fire and water. This done, remove the cord and hold sigil aloft, saying:

By and in the name of Adonai ha-Aretz and Adonai Melekh, I do conjure upon thee the power of perfect manifestation unto visible appearance.

Smite the sigil with the flat of blade and circumambulate thrice with sigil aloft in right hand. Go to east, after having placed sigil on the ground at the quarter where the spirit manifests, and utter a potent invocation to visible appearance.

Behold, thou great and mighty angel Axir, I have conjured thee hither at this time to demand of thee certain matters relative to the secret magical knowledge which shall be conveyed to me through thee from thy lord Emor Dial Hectega. But prior to my further proceeding, it is necessary that thou assume a shape and form distinctly material and visible. Therefore in order that thou mayest appear more fully tangible, know then that I am possessed of the means, rites, and powers of evoking thee. Thus do I rehearse before thee yet again the mighty words, names, and sigils of great efficacy.

Wherefore, make haste, thou mighty angel Axir, and appear visibly before me in the triangle without this circle of art.

Burn large quantities of heavy incense at this juncture. Then repeat the long invocation beginning on page 518. If necessary repeat it. Trace all seals, symbols, and sigils anew. Pass to between the pillars, holding sword, and say:

Hear me, ye guardians of the tenth Sephirah, Malkuth. Hear me, ye immortal powers of the magic of light, that this angel Axir hath been duly and properly evoked in accordance with the sacred rites.

O ye great lords of the royal kingdom, ye powers of Malkuth which receives the wisdom and power of the ten Sephiroth, ye I invoke and conjure. Cause this mighty angel Axir to perform all my demands; manifest ye through him the majesty and radiance of your presence, the divinity of your knowledge that I may be led one step nearer the fulfillment of the Great Work, that I may be taught how to purify my earthly self, and fix therein the glory of my higher and divine genius, and how I may find the hidden stone whereon the new spiritual name shall be written. And that in so doing, the being of this angel Axir may become more glorified and enlightened, and more responsive to the influx of that divine spirit which abides eternally in the heart of God and man.

Turn now to the triangle and address Axir.

O thou mighty angel, I do command and conjure thee not in my name but by the majesty of Adonai ha-Aretz and Emor Dial Hectega, the lord and king of earth, and ruler over Malkuth, that thou formulate between thy kingdom and my soul a true and potent link. That thou teach me the mystery of the earthly self of man, and how it may be made creative. Teach me in what manner it may be purified, and fix therein the hidden stone of the philosophers, that stone whereon is written the new name of redemption. And finally swear thou by the mighty magic seal which in my hand I hold that thou wilt always speedily appear before me, coming whensoever I call thee by word or will, or by a magical ceremony. To the end that thou mayest be a perpetual link of communication between the lords of Malkuth and my human soul therein.

When all is fulfilled and prior to his banishing, say:

Inasmuch as thou hast obeyed my wish, I now conjure thee, Axir, that thou hereafter harm me not, nor this place, my companions, or aught pertaining unto me, that thou faithfully perform all these things as thou hast sworn by the names of God, and that thou deceive in naught. Therefore do I burn, and feel thou, these grateful odours of the incense of my magic art which are agreeable unto thee.

Burn much incense. Also perform the L.V.X. signs and draw down the light on the manifestation.

And now I say unto thee, Axir, depart in peace in the name of Adonai ha-Aretz unto thine abodes and habitations. Let there ever be peace between me and you, and be thou ready to come when thou art called. May the blessing and light of Yeheshuah the redeemer be with thee, and inspire thee, and lead thee unto the ways of everlasting peace.

Pause for a few minutes. Reverse circumambulation. Reconsecration of temple with fire and water. Then powerful Banishing Rituals of Pentagram and Hexagram.

[contents]

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[1]. Note by Regardie: Hereafter, this form of opening the temple, up to the adoration, will be referred to as the formula of Opening by Watchtower. It is an ideal method of preparing any chamber for practical work, and even as a complete ceremony by itself has much to commend its very frequent use. As preparation for serious meditation, for skrying, for difficult magical works, it is as fine a preliminary as could be wished for.

2. Note by Regardie: For these, and the other Enochian keys, their translations, and directions for use, see Book Nine.

3. Note by JMG: The student should of course insert his or her own motto and rank in place of Regardie's, here and in the rituals that follow.

4. Note by JMG: That is, trace the symbol of Taurus rather than that of Saturn in the center of the hexagram.

CONSECRATION CEREMONY FOR JUPITER TALISMAN

Temple furniture arranged as for the grade of Neophyte. Banishing rituals of both pentagram and hexagram. Open the temple by the Ceremony of the Watchtowers. After adoration, perform the Invoking Hexagram Ritual of the Supernals, using Eheieh and Ararita. Employ the vibratory formula of the Middle Pillar to invoke Kether, and do not proceed until the sensation of the divine force is present in every vein and nerve. Then contemplate the higher and divine genius, and utter the following prayer.

Unto Thee, sole wise, sole eternal, and sole merciful one, be the praise and glory forever, who hath permitted me, who now standeth humbly before Thee, to enter thus far into the sanctuary of Thy mystery. Not unto me, Adonai, but unto Thy name be the glory. Let the influence of Thy divine ones descend upon my head, and teach me the value of self-sacrifice so that I shrink not in the hour of trial. But that thus my name may be written on high, and my genius stand in the presence of the holy one, in that hour when the Son of Man is invoked before the lord of spirits and his name before the Ancient of Days.

Pause. Then formulate pillars. Stand between them and make Sign of Practicus.

Let us adore the lord and king of water. Holy art thou, Lord of the mighty waters, whereon thy spirit moved in the beginning. Elohim Tzabaoth. Glory be unto thee, Ruach Elohim, whose spirit hovered over the waters of creation.

Go to the west. Before the water tablet make active and passive spirit pentagrams and invoking water pentagram with eagle Kerub in the centre, using lotus wand.

And the Elohim said: Let us make Adam in our own image, after our likeness, and let him have dominion. In the name Al, strong and mighty, spirits of water, adore your creator.

Sign the eagle Kerub with water cup.

In the sign of the head of the eagle, and in the name of Gabriel, great archangel of water, spirits of water, adore your creator.

Make cross with cup.

In the names and letters of the great western quadrangle, spirits of water, adore your creator.

Hold lotus wand on high.

In the three great secret holy names of God borne upon the Banner of the West, Empeh Arsel Gaiol, and in the name of Ra-Agiosel, great king of the west, spirits of water, adore your creator.

Still facing west, vibrate very powerfully the fourth Enochian key invoking the line Hcoma from the Tablet of Union. Formulate an astral Banner of the East surrounding one.

In the name of Elohim Tzabaoth and in the name of Al, I command ye, O ye dwellers in the realm of water that ye fashion for me a magical base in the Astral Light wherein I may invoke the divine forces to charge this talisman of Tzedek.

Go east, to begin the Supreme Invoking Ritual of the Jupiter Hexagram. Precede with Qabalistic cross, closing with keyword. Return to altar, so that the latter is between the operator and the previously ascertained position of Jupiter. The magus should wear, in addition to his Rose Cross lamen, a seal of Jupiter in proper colours.

O thou divine one who dwellest in the majesty and love of Chesed, the fourth Sephirah; Al, source of the river Gihon, lord of fire, look upon me, I beseech thee, as I perform this consecration ceremony. Let a ray from thy perfection descend upon me, to awaken within my being that which shall prove a channel for the working of thine abundant power. May this Jupiter talisman which I have made be a focus of thy light and life and love so that it may awaken within my soul a clear vision and a stronger aspiration to the light.

Draw the letters Al in Hebrew, and its sigil, in the heart, and vibrate it several times. Trace sigil and letters in the air first.

Grant unto me, thou great and merciful king of Chesed, the presence and power of thy holy archangel Tzadkiel that he may aid me with his power.

Draw the invoking hexagram of Jupiter and in it the sigil of Tzadkiel. Vibrate the name strongly.

O ye brilliant ones of Chesed, I conjure ye by the mighty name of Al, strong and mighty, and by the name of Tsadkiel whose throne and seat ye are. Chashmalim, come unto me now. Manifest yourselves through me, and fill my sphere with your magic power to accomplish this work of art.

Draw the sigil of Chashmalim, and vibrate the name.

Command unto me the presence of Sachiel, the angel of Jupiter, and his intelligence, Yohphiel, that they may consecrate this most powerful symbol. Yohphiel *(vibrate several times)* I conjure ye potently to make manifest your presence within my soul that this talisman of Jupiter may be charged. Come, now, O all ye powers and forces of the realm of Chesed, obey ye now the name of Al, the divine ruler of your kingdom, and Tzadkiel, your archangelic ruler and the mighty powers of the brilliant ones of Tzedek.

Place talisman outside the circle, to west, and then draw it within with the point of sword.

Creature of talismans, enter thou within this sacred circle that thou mayest become a dwelling place of Yohphiel, the intelligence of Jupiter, a body for the manifestation of the majesty of Chesed.

The talisman, which previously had been wrapped in black cloth and bound thrice with cord, should be purified with water and consecrated with *fire.*

In the name of Al, I proclaim all ye powers and forces now invoked that I, Ad Majorem Adonai Gloriam, Neophyte of the Stella Matutina, and Frater R.R. et A.C., have invoked ye in order to form a true and potent link between my human soul and that spirit of abundance and love and graciousness summed up in the name of Chesed. To this end I have formed and perfected a talisman bearing upon one side the sigil of Yohphiel the intelligence of Tzedek, and the geomantic symbols and sigils pertaining to Jupiter. On the other side is a seal referred to Jupiter, represented in flashing colours. This is now covered with a black veil and bound thrice with a cord, so that Yohphiel shall not see the light not move until he manifest unto me. I proclaim that this talisman shall be charged by the Intelligence Yohphiel, in order that spiritual vision may be mine, and that it may assist me to overcome all obstacles of both a spiritual and a material nature so that I may be enabled to perform the Great Work.

Pick up the talisman and place it at foot of altar.

I, Frater Ad Majorem Adonai Gloriam, do solemnly pledge myself in the name of Al to consecrate in due ceremonial form this Jupiter talisman. And I assert that with divine aid I shall invoke the intelligence Yohphiel from his abode in Tzedek that life and power may be imparted to this talisman. To the end that I may be assisted to perform the Great Work, and that I may be the better able to assist my fellow men. May the powers of Chesed witness this my solemn pledge.

Place talisman on the white triangle on altar. Stand west of altar and face east.

Ye powers of Chesed which I have invoked to this temple, know that all is now in readiness to consecrate this talisman. Aid me with your power that I may cause the great angel Yohphiel to give life and strength to this creature of talismans in the name of Al Ab.

Go to east of altar and face west. Place left hand on talisman, hold sword erect over it, and say, making over the talisman such lineal figures, seals, signs, and letters as may be named:

Abba, father of all fathers, thee I invoke by thy name Al. Descend, I beseech thee, through my being to manifest unto me the wisdom and love and that prodigality of spirit which are the characteristics of Tzedek. So that in the enhancement of my true spiritual nature I may continually aspire unto thy glory and grace. Grant unto me the power and help of thy great archangel Tzadkiel who is the righteousness of thy sphere. Tzadkiel, command, I beseech thee, to my assistance thy brilliant ones, the Chashmalim, that they may bind into this talisman the magnificence and mercy of Tzedek and all the powers of Chesed. Chashmalim, O ye brilliant ones of Jupiter, assist me in this my invocation of Sachiel. Sachiel, thou great angel of Tzedek, ruling therein by the virtue of Al Ab, whose name thou must obey, and in the name of Tzadkiel, your most potent archangel, I command ye to send hither thine intelligence, the Angel Yohphiel, that he may concentrate and bind into this talisman his life and power. In taking it for his body, let him thereby form a true and wonderful link for me with all those powers of love and wisdom, grace, abundance, and benignity which rise rank upon rank to the feet of the Holy Spirit. O ye divine powers of Chesed, manifest yourselves through this intelligence Yohphiel, to show forth the majesty of your realm, the love and the magnificence of your godhead, so that through this creature of talismans I may ever pursue the Great Work and assist in the initiation of my fellow men. And in so doing, grant that unto Yohphiel who shall charge this talisman, shall be given a great reward in that day when the crown of the glory of my genius shall be placed upon my head, and that his nature may become more illumined and glorified, more capable of receiving that divine influx which abides in the heart of God and man.

Lift talisman in left hand, smite it thrice with sword, and raise both it and sword aloft, stamping three times. Then take the talisman to north, and *repeat:*

The voice of the exorcism said unto me: Let me shroud myself in darkness, peradventure thus shall I manifest myself in light. I am the only being in an abyss of darkness. From the darkness came I forth ere my birth, from the silence of a primal sleep. And the voice of ages answered unto my soul, creature of talismans, the light shineth in the darkness, but the darkness comprehendeth it not. Let the mystic circumambulation take place.

Take the talisman and circumambulate. After going round once, stop in the south, and place it on ground.

Unpurified and unconsecrated, thou canst not enter the gate of the west.

Purify the talisman with water and consecrate with fire. Lift it with left hand, face towards west, and say:

Creature of talismans, twice purified and twice consecrated, thou mayest approach the gateway of the west.

Pass to west with talisman in left hand. Partly unveil it, smite it once with sword, and say:

Thou canst not pass from concealment unto manifestation, save by virtue of the name Elohim. Before all things are the chaos and the darkness and the gates of the land of night. I am he whose name is darkness. I am the great one of the path of the shades. I am the exorcist in the midst of the exorcism. Take on therefore manifestation before me without fear. For I am he in whom fear is not. Thou hast known me, so pass thou on.

Reveil talisman and carry it once more round the circle. Then halt in the north and place it on ground. Bar, purify, and consecrate as before, and after so doing, pass towards the east. Strike it, after unveiling it partly, and say:

Thou canst not pass from concealment unto manifestation save by virtue of the name YHVH. After the formless and the void and the darkness, then cometh the knowledge of the light. I am that light which ariseth in darkness. I am the exorcist in the midst of the exorcism. Take on therefore manifestation before me for I am the wielder of the forces of the balance. Thou hast known me now. Pass thou on unto the cubical Altar of the Universe.

Reveil the talisman, pass to the altar, place it on white triangle, and stand east, facing west, with left hand on talisman and sword held over it with right hand. Retrace all sigils, etc.

Thou intelligence of Tzedek named Yohphiel, I invoke thee in the divine name of Al. O thou, who art the father of all things, source of the mighty waters, lord of fire, thou whose heart is mercy, and whose being love, lift me up, I beseech thee, and manifest through me thy power and grace and thy generosity of spirit. Grant unto me the mighty power and help of the archangel Tzadkiel who rules over the divine realm of Chesed, that he may command to my assistance the choir of angels, those brilliant ones, the Chashmalim, that they may consecrate with power this talisman which lieth before thee. O ye brilliant ones of Jupiter, command unto me the angel of Tzedek, Sachiel, that he may cause Yohphiel, his intelligence, to come unto me. Yohphiel, thou great angel of Jupiter, thou divine intelligence of Tzedek, I invoke thee by the knowledge of thy name. I call thee by thy sigil, and the symbol of Jupiter which I bear upon my breast. Come unto me now, I conjure thee to give me of thy substance so that this creature of talismans may have power and life and love to make a divine link with all those powers of love and majesty and graciousness summed up, in the holy name of Chesed. I invoke thee powerfully by the name of Al *(vibrate by formula of Middle Pillar and mystical circumambulation)*. Thus do I potently conjure and exorcise thee, to charge this talisman, thou intelligence Yohphiel.

Lift the talisman, remove the veil, leaving the cord underneath, and cry:

Creature of talismans, long hast thou dwelt in darkness. Quit the night and seek the day.

Replace it on the triangle upon altar, hold the pommel of the sword immediately over it, and say:

By all the names, powers, and rites already rehearsed, I conjure upon thee power and might irresistible. *Khabs am pekht, Konx om pax,* Light in extension. As the light hidden in darkness can manifest therefrom, so shalt thou become irresistible.

Pause and then invoke Amoun as follows, also using the Amoun godform:

O thou the concealed one, the opener of the day, thee, thee do I invoke. Amoun (*vibrate by Middle Pillar).* O thou circle of stars whereof my genius is but the younger brother, marvel beyond imagination, soul of eternity before whom time is ashamed, the Ruach bewildered, and the Neschamah dark, not unto thy majesty may I attain unless thine image be love. Therefore by seed and root, and by bud and leaf, and by flower and fruit of my entire being, do I invoke thee, whose name and power is love. *(Assume godform of Amoun.)* O secret of secrets that art hidden in the being of all that lives, lord secret and most holy—source of light, source of life, source of love, source of liberty—be thou ever constant and mighty within me that I may forever remain in thine abundant joy, Amoun (v*ibrate and circumambulate by Middle Pillar)*, thou father of all the great gods above, whose name is strength, whose being is love, whose nature is benign, thee do I invoke. Amoun. Mighty, merciful, magnificent, thee do I invoke. Thou whose Sephirah is Chesed, whose lordship is the realm of whirling fire and raging storm, thee, thee do I invoke. O thou whose head is of amethystine blue, whose heart is pitiful, and whose judgment just, where the rose dawn shines out amid the gold, thee do I invoke.

O Amoun *(vibratory formula of Middle* Pillar), before thee have I covered my face. Arise, great king, arise and shine in me, for I have hidden myself and stand humbly before the glory of thy face. In the chariot of life eternal is thy seat, and thy steeds course the firmament of Nu.

Behold! Thou didst lift up thy voice, and the hills were shaken! Thou didst cry aloud, and the everlasting hills did bow. O my father, my father; the chariots of Israel and the horsemen thereof. The sound of thy voice was freedom. Thy lightnings were kindled and lighted. Thy thunder was heard on the deep. The stars with thy fear shook and whitened, while the voice of the Lord was uplifted. The wilderness also obeys. For the flames of thy fire are rifted, and the waves of the sea know thy ways. They did hear thee, the cedars of Lebanon; and the desert of Kadesh hath known. O Amoun *(vibratory formula)* thou spirit of illimitable light and life and love. Thou with the plume and the wand, is thy path in the waters? The marvellous deeps of the sea? To that abyss of waters do I raise my soul to receive thy truth. Amoun *(vibratory formula),* I invoke thee; exalt my soul to the feet of thy glory. Hear me and manifest in splendour to him who worships at thy throne.

Pause, while circumambulating the force within.

This is the lord of the gods! This is the Lord of the Universe! This is he whom the winds fear. This is he, who having made voice by his commandment is lord of all things, king, ruler, and helper. I am he, the bornless spirit, having sight in the feet, strong and immortal fire. I am he, the truth. I am he who hate that evil should be wrought in the world. I am he that lighteneth and thundereth. I am he from whom is the shower of the life of earth. I am he whose mouth ever flameth. I am he, the begetter and manifester unto the light. I am he, the grace of the world, the heart girt with the serpent is my name. I am the sun in his rising passed through the hour of cloud and of night. I am Amoun the concealed one, the opener of the day. I am Osiris Onnophris the justified one, lord of light, triumphant over death. There is no part of me which is not of the gods. I am the preparer of the pathway, the rescuer unto the light. Let the white brilliance of the divine spirit descend.

Therefore with the light of the godhead above and within me do I invoke Tzadkiel, the archangel of Chesed, to command unto me the Chashmalim, the brilliant ones of Tzedek. Come unto me, ye brilliant ones, that the angel of

Jupiter, Sachiel, may cause his intelligence, Yohphiel, to make powerful this consecrated telesmata. Cause him to take this for his body that a true and sacred link may be formulated between the spirit of the godhead in Chesed and the human soul of the exorcist.

Lift the talisman and place it between pillars. Go east, face west, and in the Sign of the Enterer project the whole current of will upon the talisman. Protect with the Sign of Harpocrates. A light should play about the talisman. If not, repeat the above invocation from the throne of the east. As soon as the light is seen, quit the east and repurify and reconsecrate the talisman with water and fire. This done, remove the cord from talisman, lift it high, and smite it three times with sword, and proclaim:

By and in the names of Amoun the concealed one, and Al strong and mighty, I invoke upon thee the power of Jupiter, bestower and receiver.

Circumambulate three times with talisman in right hand. Return to the throne of the east, place the talisman upon the ground between the pillars, and repeat the invocation on page 528. Alternate it with this conjuration.

I heard the voice of the Holy One proclaim, “Thou art my son. This day have I begotten thee. Thou shalt rule the nations with a rod of iron. Thou shalt break them in pieces as a potter’s vessel.” Let therefore the elements obey the voice of YHVH. O ye spirits of flashing fire and air, spirits of water and earth, even ye legions of demons who dwell in the land of twilight, recognize in me your master, and in this creature of talismans one whom ye are powerless to hurt or touch. Turn ye, O ye creatures of night and the darkness; come and obey my will; serve and fear me. I bind even ye to help me in the works of the magic of light. I bind ye by the curse of Elohim Gibor and by the power of Kamael, and by the overwhelming powers of Geburah. By the awful curse of Paschal and the fire of the letter Shin. I summon and command ye all to do my will in the cause of this magical art, to the glory of the ineffable name. Look ye now upon this Jupiter talisman and tremble, for the powers of the divine ones are in it. Look ye now upon the exorcist, for the crown of the godhead is over him. Empty are your places in the world above. Your habitations are beneath my feet. Elohim, let there be unto the void restriction! Yeheshuah, where are now their gods?

O my father, I saw thee when thou camest forth from Edom, when thou wentest out of the field of Seir. Why were thy garments red, O mighty one? What were the sounds that behind thee rose from hell? A crying and a groaning, a wail as of pain! For the power of the mighty ones is shattered. Red are thy robes, my father, for their blood is spilt. Broken is the strength of hell. Fallen are its walls of adamant; heaped in ruins are its walls of deception. I came—and the Lord smote the warriors of ignorance. I came—and the thrones of the Ghogiel were empty. I came—and around me hovered the Auphanim, with Ratziel at their head, the lord of knowledge. O my father, there are the wheels of thy chariot. Al Ab blessed be thy name. Broken is thy strength, O concealer, and fallen are the powers wherein ye have trusted. Shaken are your fenced cities to their unseen foundations.

He shall hide me under the shadow of his wings. His truth shall be forever more in the name of this creature of talismans, because I have called upon the most high, even Amoun have I called my habitation. I shall tread upon the lion and adder. The young lion and dragon shall I trample under foot, because he hath set his love upon me. He will set me upon high, for I am he even as he is in me. Lift up your heads, O ye gates. Be ye opened, ye everlasting doors, that the king of glory may come in.

Make over talisman the sign of the Rending of the Veil, and say:

Let the white brilliance of the divine spirit descend upon this creature of talismans, to fill it with the glory of thy majesty, that forever it may be unto me an aid to aspire to the Great Work.

Draw flaming sword over talisman and say:

Glory be unto thee, lord of the land of life, for thy splendour flows out rejoicing, even unto the ends of the earth.

Take up talisman, pass to between pillars, formulate an astral Banner of the East about it, and say:

Behold ye powers and forces of Chesed which I have invoked. Take witness that I have duly consecrated this creature of talismans with the aid of Yohphiel, the intelligence of Tzedek, that it may aid me to overcome all spiritual and material obstacles, and by the exaltation of my higher nature assist me in my path to the light divine.

Wrap talisman in silk or linen, put it away, and announce:

In the name of Yeheshuah the Redeemer, I do now suffer all spirits bound by this ceremony, no longer needed in the service of this telesmata, to depart in peace unto their places. May the blessing of Yeheshuah Yehovashah be with you now and forever more, and let there be peace between me and you.

Appendix to the Jupiter Talisman Ritual

The foregoing is a fairly good example of a ritual for the consecration of a talisman employing the formulae of the Neophyte ceremony described in the document Z.2. Properly performed, it takes about one and a half hours. There is a slight variation of this which can be employed, using the formula of the Rite of the Kerubic Stations from the Theoricus grade ceremony. If this is added, and the student should certainly experiment with its employment since it produces an astonishingly powerful effect, the total time taken by the ceremony will be around two hours. The result of this addition is to build up more deliberately an astral body of incarnation for the invoked spiritual force.

The best place for the insertion of this phase of the ceremony is after the three circumambulations, when the operator has projected the entire force of his will upon the talisman which is placed between the two Pillars. In this *instance, the following appendix is added to just prior to the invocation repeated from page 528. I will repeat part of the rubric.*

Circumambulate three times with talisman in right hand. Return to the throne of the east, and holding the talisman aloft, proclaim:

Behold the exorcist in the midst of the exorcism. And the power of the exorcist said unto the talisman: Let us enter the presence of the Ancient of Days. Arise, and come with me.

Still holding talisman aloft, attract the light as you pass between the pillars. Circumambulate, saying:

Amoun the concealed one spake and said: I am the secret of secrets hidden in the heart of all things. I am the grace of the majesty divine. I am the lord of perfected work.

Having circumambulated once, stop in the east, face east, saying:

Before thou canst be a means for the manifestation of the divine light thy body must be formed from the swift-flowing air.

Place talisman before the air tablet, and make round it the invoking circle and pentagram of active spirit with wheel and air pentagram with Aquarius Kerub:

In the name of YHVH, and in the name of Shaddai El Chai, and in the name of Raphael, your archangel, spirits of air, ye I command. Bind unto this creature of talismans the substance of your element of air. *(Make cross.)* In the three great secret holy names of God borne upon the Banner of the East: Oro Ibah Aozpi, spirits of air, give unto me the substance of your realm that it may be mine forever, binding it unto this creature of talismans which I have created. *(Make invoking circle.)* In the name of Bataivah, great king of the east, spirits of air, concentrate upon this creature of talismans the substance of your realm, so that the all-potent forces may descend and dwell therein as in a perfect body of manifestation, to the end that this creature of talismans may perform that for which it has been created. Creature of talismans, I have bound unto thee the air of life, that thy body may be truly formed. So pass we on.

Take up talisman in left hand and pass round again, endeavouring to formulate about it a sphere of light. Say:

Yohphiel spake unto the exorcist: I am the aspiration to the throne of Chesed. I am the intelligence of the sphere of Tzedek. I have entered the presence of the majesty divine through the power of the mighty name.

Having gone completely round, stop before fire tablet in south.

Before thy body can be filled with the glory of the divine ones in wisdom, it must be potent with the fire of life.

Place talisman before the fire tablet, make about it the invoking circle and pentagram of actives, and fire pentagram with Leo Kerub in centre, invoking:

In the name of Elohim and in the name of YHVH Tzabaoth, and by the name of Michael, your ruler, spirits of fire, ye I command. Bind into this creature of talismans the substance of your fiery realm. *(Make cross.)* In the three great secret holy names of God borne upon the Banner of the South, Oip Teaa Pedoce, spirits of fire, give unto me of the substance of your realm that it may be mine forever. Bind it unto this creature of talismans which I have created. *(Make invoking circle.)* In the name of Edelpernaa, great king of the south, spirits of fire, ye I command. Concentrate upon this talisman the substance of your realm, so that the all-potent forces descending may impart unto it a tireless strength, and an all-prevailing energy. So that unto me it may be a talisman ever helping me to aspire unto the divine with the extended flame of an all-penetrant vision. Creature of talismans, thou hast the fire of life. So pass we on.

Take up talisman and pass round completely, holding the talisman aloft, and attracting the light.

I have passed through the gates of wisdom and come unto the palace of peace. Give me your hands, O ye lords of truth, for I am made as ye. Ye are the teachers of the soul.

Go to west, face quarter, place talisman before water tablet, saying:

Before thou canst have a body fitted for the incarnation of the divine, thou must receive the water, the blood, and the tears for the remission of sins.

Make invoking circle and pentagram of passives, with wheel and invoking water pentagram with eagle Kerub.

In the name of Al, mighty and powerful, and in the name of Elohim Tzabaoth, and by the name of your archangel Gabriel, spirits of water ye I command. Infuse ye into this creature of talismans the substance of the waters. *(Make cross.)* In the three great secret holy names of God borne upon the Banner of the West, Empeh Arsel Gaiol, spirits of water, ye I command. Give unto me of the substance of your realm that it may be mine forever. Bind it unto this creature of talismans which I have created. *(Make invoking circle.)* In the name of Ra-agiosel, great king of the west, spirits of water, ye I command. Concentrate upon this creature of talismans the substance of your realm so that it may have a body firm and substantial, manifesting unto me as a solid in the Astral Light that through it the powers of Tzedek may manifest unto me. Creature of talismans, I have bound unto thee the water. So pass we on.

Take up talisman, raise it aloft again attracting the light, circumambulate, saying:

O Lord of the Universe, thou art in all things, and thy name is in all things. Before thee the shadows of the night roll back and the darkness hasteth away.

Pass on to north. Face earth tablet, and say:

Creature of talismans, before the mercy of Chesed can manifest in thy being, the elements of thy body must have an enduring stability.

Place talisman before earth tablet, make invoking circle round it and pentagram of passive spirit with wheel and invoking earth pentagram with Taurus Kerub, saying:

In the name of Adonai ha-Aretz and Adonai Melekh, spirits of earth, adore your creator. In the name of the bride and the queen of the kingdom, and by the name of your archangel Auriel, spirits of earth, ye are mine to command. Bind unto this creature of talismans the substance of your realm. *(Make cross.)* In the three great secret holy names of God borne upon the Banner of the North, Emor Dial Hectega, spirits of earth, give unto me of the substance of your realm that it may be mine forever. Bind it unto this creature of talismans which I have created. *(Make invoking circle.)* In the name of Ic Zod Heh Chal, great king of the north, spirits of earth, concentrate unto this creature of talismans the substance of your realm, that the all-potent forces may descend and rest upon it, even the grace and mercy of Tzedek. Creature of talismans, I have bound unto thee the element of enduring stability. So pass we on.

Take up talisman, and pass between pillars. Place it on the ground between them, and strongly formulate around it a sphere of sensation.

Creature of talismans, that the power of Amoun the concealed one may manifest through thee, I give thy body the soul of spirit.

Make passive and active spirit pentagrams. Also the Rose Cross symbol. Vibrate powerfully the Enochian exhortation used in the Portal ceremony.

In the name of Eheieh and Agla, and by all the names and letters of the mystical Tablet of Union, I command ye, O ye forces of Eth. I invoke ye, ye angels of the celestial sphere, whose dwelling is in the invisible, to give me of your light forever. Bind unto this creature of talismans the ethereal splendour of your realm so that it may become a living creature, well fitted to receive the incarnation of the divine. Give it life and energy, I beseech thee, so that always it may manifest unto me the glorious quality of Chesed.

Make the sign of the Rending of the Veil. Then repeat the invocation on page 529, beginning:

Abba, father of all fathers, thee I invoke by thy name Al, etc.

[contents]

INVISIBILITY

Temple as in 0° = 0□ *grade. Banish thoroughly with Lesser Ritual of the Pentagram and Hexagram, using Qabalistic cross and keyword. Purify with fire and water. Circumambulate three times. Return to altar for adoration.*

Or open by the formula of the watchtowers.

Invoke the forces of the Tablet of Union by means of the Supreme Ritual of Pentagram, with active and passive spirit, with Eheieh and Agla. Return to altar, and recite the following Enochian spirit invocation:

Ol Sonuf Vaorsag Goho lad Balt, Lonsh Calz Vonpho. Sobra Z-ol Ror I Ta Nazps, od Graa Ta Malprg. Ds Hol-q Qaa Nothoa Zimz, Od Commah Ta Nobloh Zien. Soba Thil Gnonp Prge Aldi. Ds Vrbs Oboleh G Rsam. Casarm Ohorela Taba Ph Ds Zonrensg Cab Erm Iadnah. Pilah Farsm Znrza Adna Gono Iadpil. Ds Horn Od Toh. Soba Ipam Lu Ipamis. Ds Loholo Vep Zomd Poamal Od Bogpa Aai Ta Piape Piaomel Od Vaoan. Zacare Eca Od Zamran. Odo Cicle Qaa. Zorge lap Zirdo Noco Mad. Hoath Iaida.

Adgt Vpaah Zong Om Faaip Sald, Vi-i-vl, Sobam Ialprg Izazaz Pi Adph, Casarma Abramg Ta Talho Paracleda, Q Ta Lorslq Turbs Ooge Baltoh. Givi Chis Lusdi Orri, Od Micalp Chis Bia Ozongon. Lap Noan Trof Cors Ta Ge 0 Q Manin laidon. Torzu Gohe L. Zacar Eca Ca Noquod. Zamran Micalzo Od Ozazm Vrelp. Lap Zir Io-liad.

Pause and feel the invoked force.

In the name of Yeheshuah Yehovashah, I invoke the power of the recording angel. I adjure thee, O light invisible, intangible, wherein all thoughts and deeds of all men are written. I adjure thee by Thoth, lord of wisdom and magic who is thy lord and god. By all the symbols and words of power; by the light of my godhead in thy midst. By Harpocrates, lord of silence and of strength, the god of this mine operation, that thou leave thine abodes and habitations to concentrate about me, invisible, intangible, as a shroud of darkness, a formula of defence; that I may become invisible, so that seeing me men see not, nor understand the thing that they behold.

Go to east and perform Invoking Hexagram Ritual of Binah, tracing Saturn hexagram with YHVH Elohim and Ararita. Close with I.N.R.I. Return to altar.

Lady of darkness who dwellest in the night to which no man can approach, wherein is mystery and depth unthinkable and awful silence. I beseech thee in thy name Shekinah and Aimah Elohim, to grant thine aid unto the highest aspirations of my soul, and clothe me about with thine ineffable mystery. I implore thee to grant unto me the presence of thy archangel Tzaphqiel, the great prince of spiritual initiation through suffering, and of spiritual strife against evil, to formulate about me a shroud of concealment. O ye strong and mighty ones of the sphere of Shabbathai, ye Aralim, I conjure ye by the mighty name of YHVH Elohim, the divine ruler of Binah, and by the name of Tzaphqiel, your archangel. Aid me with your power, in your office to place a veil between me and all things belonging to the outer and material world. Clothe me with a veil woven from that silent darkness which surrounds your abode of eternal rest in the sphere of Shabbathai.

Pause.

Come unto me, O Thmaah. Goddess of truth and justice, who presidest over the eternal balance in this hall of dual manifestation of truth. Auramooth, come unto me, thou lady of the purifying waters of life. Thaum-aesh-Neith, come unto me, lady of the consuming fire, purify me and consecrate me who am Aeshoorist, the justified one, lord of life, triumphant over death. Upon my brow are arrayed the twelve stars of light. Wisdom and understanding are balanced in my neschamah. Geburah and power on my right hand, and the thunderbolts of Mars! Chesed on my left hand and the sweet fountains of magnificence. In my heart is Yeheshuah, the reconciler, who is the symbol of golden harmony. My two thighs are as mighty pillars on the right and on the left supporting me; splendour and victory, for they cross with the currents reflected from the supernal light. I am established as an eternal rock of righteousness, for Yesod is the foundation of the righteous. The sphere of my nephesch, and the seven palaces of Malkuth are cleansed and consecrated, balanced and pure, in the might of thy name, Adonai, to whom be Malkuth, Gedulah, Geburah, the rose of Sharon, and the lily of the valley.

Vibrate the names in the following invocation by the formula of the Middle Pillar, and circulate it through the body. Proceed slowly to make certain the power is invoked.

Hoor-po-krat-ist, thou lord of the silence. Hoor-po-krat-ist, lord of the sacred lotus. O thou Hoor-po-krat-ist *(pause a moment or two to contemplate the force invoked),* thou that standest in victory on the heads of the infernal dwellers of the waters wherefrom all things were created. Thee, thee I invoke, by the name of Eheieh and the power of Agla.

O thou divine babe in the egg of blue, lord of defence and silence, thou that bearest the rose and cross of life and light! Thee, thee I invoke for my exaltation to that light.

Behold! It is written: I am a circle on whose hands stands the twelvefold kingdom of my godhead. I am the alpha and the omega, the first and the last, for my life is as the circle of infinite heaven. I change, but death does not come nigh me. O ye divine birds of resurrection who are the hope of men’s mortality, come unto me and aid me. Depart from me, ye workers of evil before the light of Aeshoorist.

Behold! He is in me and I in him. Mine is the lotus, as I rise as Harpocrates from the firmament of waters. My throne is set on high. My light is as that of Ra in the firmament of Nu. I am the centre and the shrine, the silence and the eternal light of godhead. Beneath my feet they rage in dumb impotence. For I am Hoor-po-krat-ist, the lotus-throned lord of silence. Were I to say, come up upon the mountains, the celestial waters would flow at my word, and the celestial fires would surge forth in torrents fierce of flame. For I am Ra enshrouded, Khephra unmanifest to man. I embody my father Hoor, the might of the avenging god, and my mother Isis, eternal wisdom veiled in eternal beauty and love.

Therefore I say unto thee, bring me unto thine abode in the silence unutterable, all-wisdom, all-light, all-power. Hoor-po-krat-ist, thou nameless child of eternity. Bring me to thee, that I may be defended in this work of art. Thou, the centre and the silence; light shrouded in darkness is thy name. The celestial fire is thy father. Thy mother the heavenly sea. Thou, the air of life, art the harmony of all, and lord against the face of the dwellers within the waters! Bring me, I say, bring me to thine abode of everlasting silence, that I may awake to the glory of my godhead, that I may go invisible, so that every spirit created, and every soul of man and beast, and everything of sight and sense, and every spell and scourge of God, may see me not nor understand!

And now, in the name of Elohim, let there be unto the void a restriction! Yeheshuah, where are now their gods? Oh my father, my father; there are the wheels of thy chariot! Lift up your heads, O ye gates! Be ye opened, ye everlasting doors, that the king of glory and of silence and of night may come in!

Thus do I formulate a barrier without mine astral form that it may be unto me a wall and as a fortress, and as a sure defence. And I now declare that it is so formulated, to be a basis and receptacle for the shroud of darkness, the egg of blue with which I shall presently girdle myself.

Trace active and passive spirit pentagrams and vibrate the Enochian invocation of Portal grade.

And unto ye, O ye forces of the spirit of life whose dwelling is in the invisible, do I now address my will. In the great names of your ruling angels Elexarph, Comananu, Tabitom, and by all the names and letters of the holy Tablet of Union, by the mighty names of God, Eheieh, Agla, YHVH Elohim, and by the great lord of silence, Hoor-po-krat-ist, by your deep purple darkness, and by the white and brilliant light of the crown above my head, do

I conjure ye. Collect yourselves about me, and clothe this my astral form with an egg of blue, a shroud of darkness. Gather yourselves, ye flakes of Astral Light, and shroud my form in your substantial night. Clothe me and hide me but at my control. Darken man’s eyes that he see me not. Gather at my word divine, for ye are the watchers, and my soul is the shrine.

Invoke the highest by Qabalistic cross and I.N.R.I. Formulate the black egg around you, the idea of becoming invisible. Imagine the results of success, then say:

Let the shroud of concealment encircle me at a distance of eighteen inches from the physical body. Let the egg be consecrated with fire and water.

Place fire and water on either side of you.

O Auramo-oth and Thaum-Aesh-Neith, ye goddesses of the scales of the balance, I invoke and beseech you, that the vapours of this magical water and this consecrating fire be as a basis on the material plane for the formation of this shroud of art.

Formulate mentally the shroud.

I, A.M.A.G., frater of the Order of the G.D. and a $5° = 6^{\square}$ of the R.R. et A.C., a lord of the paths in the Portal of the Vault of the Adepti, do hereby formulate to myself the blue-black egg of Harpocrates as a shroud of concealment that I may attain unto knowledge and power for the accomplishment of the Great Work, and to use the same in the service of the eternal gods, that I may pass unseen among men to execute the will of my genius. And I bind and obligate myself, even as I was bound to the cross of obligation, and do spiritually swear and affirm that I will use this power to a good purpose only, to help me eventually to aid and serve my fellow man. And I declare that with the divine aid in this operation I shall succeed, that the shroud shall conceal me alike from men and spirits, that it shall be under my control, ready to disperse and to re-form at my command. And I declare that all is now ready for the due fulfillment of this ceremony of the magic of light.

Go to east of altar, facing west, left hand on triangle, right hand holding black band of lotus wand upright.

Come unto me, O shroud of darkness and of night, by the power of the name Yeheshuah Yehovashah. Formulate about me, thou divine egg of the darkness of spirit. I conjure ye, O particles of astral darkness, that ye enfold me as a guard and shroud of utter silence and of mystery in and by the name Eheieh, and the name Agla, the names of the centre of infinite light. In and by the name Exarp. In and by the name Hcoma. In and by the name Nanta. In and by the name Bitom, those holy names of the sacred Tablet of Union. In the name of YHVH Elohim which rules the divine darkness. In and by the name of Hoor-po-krat-ist, I conjure and invoke this shroud of concealment. By your deep purple darkness, and by the white brilliance of the genius about and within me, I invoke ye and conjure ye. I exorcise ye potently. I command and constrain ye. I compel ye to absolute, instant, and complete obedience, and that without deception or delay. For the light of my genius is upon me, and I have made YHVH my hope. Gather, ye flakes of Astral Light, to shroud my form in your substantial night. Clothe me and hide me in an egg of blue. Darken man’s eyes, and blind him in his soul, so that he see me not. Gather, O gather at my word divine, for ye are the watchers, my soul the shrine.

Turn around three times. Resume former position and say:

In the name of the Lord of the Universe, and by the power of my Augoeides, and by the aspiration of thine own higher soul. O shroud of darkness and of mystery, I conjure thee, that thou encirclest me, so that I may become invisible. So that seeing me men may see me not, neither understand. But that they may see the thing that they see not, and comprehend not the thing that they behold. So mote it be!

Pass to north, face east, and say:

I have set my feet in the north, and have said: I will shroud myself in mystery and concealment. The voice of my higher soul said unto me, “Let me enter the path of darkness, peradventure thus may I attain the light. I am the only being in an abyss of darkness; from the darkness came I forth ere my birth, from the silence of a primal sleep.” And the voice of darkness answered unto my soul, “I am he that formulates in darkness, the light that shineth in darkness, but the darkness comprehendeth it not.” Let the mystic circumambulation take place in the place of darkness.

Go round, knock when passing east and west and east again. Pass to the south, halt, formulate the pillars of fire and cloud, reaching from darkness to the heavens. Formulate shroud between them, and pass to the west.

Invisible, I cannot pass by the gate of the invisible save by virtue of the name of darkness.

Formulate forcibly the egg of dark blue-black.

Darkness is my name, and concealment. I am the great one invisible of the paths of the shades. I am without fear, though veiled in darkness, for within me, though unseen, is the magic of the light divine.

Go round, knock as before, halt in north, formulate pillars, and the blue-black egg between them. Then pass to east.

Invisible, I cannot pass by the gate of the invisible, save by virtue of the name of light.

Formulate shroud forcibly.

I am light shrouded in darkness. I am the wielder of the forces of the balance.

Concentrate shroud mentally. Go west of the altar, remain standing, and say:

O thou divine egg of the creative darkness of spirit, formulate thou about me. I command thee by the name of Yeheshuah. Come unto me, shroud of darkness and of night. I conjure ye, O particles of spiritual darkness, that ye enfold me as an unseen guard and as a shroud of utter silence and of mystery. In and by the names Eheieh, Agla, and YHVH Elohim, I conjure thee. In and by the holy names Exarp, Bitom, Hcoma, Nanta, I invoke thee. In and by the names Elexarpeh, Comananu, Tabitom, I constrain thee. By the name of Hoor-po-krat-ist, I invoke this shroud of concealment. By the deep purple darkness of the eternal spirit of life, and by the white brilliance of the genius within me, I invoke ye and conjure ye to absolute and instant obedience, without deception or delay. For the crown of my father is upon me, and in YHVH is my trust. Gather, ye flakes of Astral Light, and shroud my form in your substantial night. Clothe me, and hide me in an egg of blue, so that seeing me, men may see me not, neither understand. But that they may see the thing that they see not, and comprehend not the thing that they behold. For ye are the watchers, my soul the shrine.

Egg of divine darkness, shroud of concealment, long hast thou dwelt concealed. Quit the light, that thou mayest conceal me before men!

Carefully formulate shroud about you.

I receive thee as a covering and a guard. *Khabs am pekht. Konx om pax*. Light in extension. Before all magical manifestation cometh the knowledge of the hidden light.

Go to the pillars. Face west and give the signs, steps, words, etc., and with the Sign of the Enterer project your whole will so as to realize the self fading out. The effect should be that the physical body will become gradually and partially invisible, as though a veil or cloud were coming between it and thee. Divine ecstasy may follow, but guard against loss of self-control. Make Sign of Silence forcibly, and vibrate with power the name Hoor-po-krat-ist.

Reformulate shroud, and circumambulate thrice. Intensely formulate shroud, stand at east, and say:

Thus have I formulated unto myself this shroud of darkness and of mystery as a concealment and a guard.

Supernal splendour which shinest in the sphere of Binah, YHVH Elohim, Aima, Shekinah, lady of darkness and of mystery, thou high priestess of the concealed silver star, divine light that rulest in thine own deep darkness. Come unto me, and dwell within my heart, that I also may have power and control, even I, over this shroud of darkness and of mystery. And now I conjure thee, O shroud of darkness and of mystery, that thou conceal me from the eyes of all men, from all things of sight and sense, in this my present purpose, which is to remain invisible for the space of one hour, and to receive therein the holy mysteries of the lord of silence enthroned upon his lotus, Hoor-po-krat-ist.

When it is wished to banish the shroud, make very forcibly the Qabalistic cross, to bring down the light, and then analyse the keyword, invoking the divine white brilliance. Then say:

In the name of YHVH Elohim, I invoke thee, who art clothed with the sun, who standest upon the moon, and art crowned with the crown of twelve stars. Aima Elohim, Shekinah, who art darkness illuminated by the light divine, send me thine archangel Tzaphkiel, and thy legions of Aralim, the mighty angels of the sphere of Shabbathai, that I may disintegrate and scatter this shroud of darkness and of mystery, for its work is ended for the hour.

I conjure thee, O shroud of darkness and of mystery, which has well served my purpose, that thou now depart unto thine ancient ways. But be ye, whether by a word or will, or by this great invocation of your powers, ready to come quickly and forcibly to my behest, again to shroud me from the eyes of men. And now I say unto ye, depart ye in peace, with the blessing of God the vast and shrouded one, and be ye very ready to come when ye are called!

Make Lesser Banishing Ritual of the Pentagram and Hexagram. Stand in astral Banner of the East.

[contents]

TRANSFORMATION

Open the temple arranged as for 0° = 0□ by usual banishings and the Ceremony of the Watchtowers. After the adoration, face east, and invoke the name Eheieh by the vibratory and circumambulation formula of the Middle Pillar. Do not proceed until the physical sensation of the invoked force is experienced. Then contemplate the higher genius for some little while. Lift both hands on high.

In the divine name I.A.O., I invoke thee, thou great and holy angel Hua. Lay thy hand invisibly upon my head in attestation of this my solemn aspiration to the light. Aid and guard me I beseech thee, and confirm me in this path of truth and rectitude, for the glory of the ineffable name.

Lower arms, and quietly utter:

Unto Thee, sole wise, sole eternal, and sole merciful one, be the praise and glory forever, who bath permitted me, who now standeth humbly before Thee, to enter thus far into the sanctuary of Thy mystery. Not unto me, Adonai, but unto Thy name be the glory. Let the influence of Thy divine ones descend upon my head, and teach me the value of self-sacrifice so that I shrink not in the hour of trial, but that thus my name may be written on high and my genius stand in the presence of the holy one, in that hour when the Son of Man is invoked before the lord of spirits and his name before the ancient of days.

Formulate the pillars, and make 2° = 9□ sign between them.

Let us adore the lord and king of air.

Go forward to air tablet. Make active and passive spirit pentagrams, and invoking air pentagram with Aquarius.

And the Elohim said, “Let us make Adam in our own image, after our likeness, and let them have dominion over the fowl of the air.” In the name YHVH and in the name Shaddai El Chai, spirits of air, adore your creator!

Make the Aquarius Kerub before tablet with air dagger.

In the sign of the head of the man, and by the name of Raphael, great archangel of air, spirits of air, adore your creator.

Make cross with rose or the censer.

In the names and letters of the great eastern quadrangle, spirits of air, adore your creator.

Hold lotus wand on high.

In the three great secret holy names of God borne upon the Banner of the East, Oro Ibah Aozpi, spirits of air, adore your creator.

Trace whorl in front of air tablet with lotus wand.

In the name of Bataivah, great king of the east, spirits of air, adore your creator.

Still facing east, vibrate powerfully the third Enochian key, invoking the line Exarp from the Tablet of Union. Then formulate an astral Banner of the East about one.

In the name of Shaddai El Chai, and in the name of YHVH, I command ye, ye dwellers in the realms of air, that ye fashion for me a powerful magical base in the Astral Light whereon I may build a true body of transformation.

Perform the Supreme Invoking Ritual of the Luna Hexagram, precede with Qabalistic cross, closing with keyword. Return to altar, face east, and say:

Crowned with starlight, and clothed with the sun, I invoke thee who art the ultimate root of all things, for thy righteousness and love are the foundations of the universe. Look upon me as I perform this ceremony, and, I beseech thee, let a ray of thy power descend here and now to awaken within my soul that power which shall prove a true channel for the working of the divine strength. May this ceremony to form a body of transformation of the holy goddess Isis enable me to progress in the Great Work, clarifying my spiritual vision, and illuminating me so that I may be the better able to help my fellow men.

Draw the name Shaddai El Chai and sigil in heart, while facing east, and vibrate it several times by the vibratory formula of the Middle Pillar. Then trace sigil and Hebrew letters of the name in the air with the lotus wand.

Grant unto me the presence, I beseech thee, of thy great archangel of the sphere of Yesod, that he may aid me at this time, even Gabriel, the archangel of strength and power.

Draw the invoking hexagram of Luna and in it the sigil and letters of Gabriel. Vibrate it similarly several times.

O ye mighty ones of the sphere of Yesod, I invoke ye by the mighty name of Shaddai El Chai, whose seat and throne ye are, and by the name of Gabriel, your archangel. Come unto me now, and let the magical force of Yesod flow through me so that I may accomplish this work of transformation.

Draw sigil of Kerubim in the hexagram. Pause for some while, formulating the godform of Isis.

In the name of Shaddai El Chai, I proclaim all ye powers and forces of Yesod, that I, Ad Majorem Adonai Gloriam, Neophyte of the Golden Dawn, and a Frater Roseae Rubeae et Aureae Crucis, have summoned ye to my presence for the forming of a true and potent link between my human soul in Malkuth and the great goddess Isis, whose true abode is in the supernals, yet reflected in Yesod, the eternal foundation of all things. To this end I now formulate a magical image of Isis in the Astral Light, so that by its assumption and with the divine aid I may be transformed from corruption into incorruption, and putting aside mortality become divinity itself through the descent of that supernal light which cometh with healing in its wings. And I solemnly pledge myself to use this body of transformation of the goddess Isis for the forwarding of the highest aspirations of my soul, and for the pursuit of the Great Work, that it may in very truth become a perfect body of transmutation. Formulate before me now in the evoked elements of air, O ye powers of Yesod, a true and tangible form of Isis, that through its assumption, my own inner being may be wholly dissolved as though eaten up by the airs of the spirit, and transformed into a divine transfiguration. To the end that by the descent of the Shekinah and my assumption into the Holy Spirit, I may become the embodiment of the true magic of light, and acquire more perfect knowledge to help my fellow men.

And I now declare that all is in readiness for this magical operation, devoted to the formulation of a body of transformation of the goddess Isis.

Pass to the west of the temple with fire and water, and place them either side of the formulation of Isis, saying:

O form of Isis, I formulate thee in the name Ad Majorem Adonai Gloriam, that thou mayest become a living body for the manifestation of the wisdom of godhead. And in the holy names of the goddesses of the scales of the balance, I purify thee with water and consecrate thee with fire, that from the vapours of these elements a basis may be formed for thee in the Astral Light.

Pass to the east of the altar, facing west. In the west, kneeling at the altar where in the Neophyte ceremony the newly-admitted aspirant would be, formulate the godform of Isis. Imagine that your left hand holds the left hand of the form. Hold the black section of the lotus wand in the right hand, tracing over the form such letters, sigils, and lineal figures as may occur in the following oration.

In the divine name Shaddai El Chai, I invoke thee, thou great goddess of nature who clothest thyself with the forces of life as with a garment. O thou who art Isis, the high priestess of the silver star, the perfect purity and illumination of the divine presence of the supernal light, whose sphere is Yesod reflecting the light and air from the crown. Lift me up, I beseech thee, through the Path of Tau, and manifest unto me a body of transformation, showing forth thy love and power and stability. Grant unto me the mighty power and help of the archangel Gabriel who rules over the fundamental strength of Yesod, that he may command to my assistance the choir of angels, the Kerubim, that they may formulate with power this form of Isis. Let them give life and vitality unto this form of transmutation before me: Let them bind therein the reflection of the light of the supernals so that by my assumption of it, the body of transformation may become a solid link, tangible and unbreakable with all those powers of love and understanding which rise rank upon rank to the feet of the Holy Spirit. Grant that the wisdom and light of the divine ones may descend and through this form, manifest unto me the true holiness and unsullied vision of the light.

Vibrate and circumambulate Isis by the vibratory formula of the Middle Pillar. Holding lotus wand by the black end, directing flower over the head of form, say:

In the name of the Lord of the Universe, arise before me, O form of Isis unto which I have elected to transform myself, so that seeing me, men may see the thing they see not, and comprehend not the divine form that they see.

Leave altar and move slowly towards the north.

Pass towards the north shrouded in darkness, O form of Isis into which I have elected to transform myself. The voice of the transformer said, “Let me enter the path of darkness, peradventure thus may I manifest the light. I am the only being in an abyss of darkness, from the darkness came I forth ere my birth, from the silence of a primal sleep.” And the voice of the transformation said unto me, “Child of Earth, the light shineth in darkness, but the darkness comprehendeth it not.” Let the mystic circumambulation take place.

Pass round once leading the form. Formulate it in the south between two pillars, and place fire and water on either side. Pass to west, endeavouring to visualize the form strongly.

Thou canst not pass from concealment unto manifestation save by virtue of the name of Elohim. Before all things are the chaos, the darkness, and the gates of the land of night. I am he whose name is darkness. I am the great one of the paths of the shades. I am the transformer in the midst of the transformation. Formulate thou without fear before me as a firm body of transformation, for I am he in whom fear is not. Thou hast known me, O thou form of Isis, pass thou on.

Pass round once. Bring it to north, between pillars, and place fire and water on either side. Then go east, visualizing Isis.

Thou canst not pass from concealment unto manifestation save by virtue of the name YHVH. After the formless, the void and the darkness, then cometh the knowledge of the light. I am that light arising in darkness. I am the transformer in the midst of the transformation. Manifest thou therefore as a tangible body of transformation, for I am the wielder of the forces of the balance. Thou hast known me now, O form of Isis, so pass thou on unto the cubical Altar of the Universe.

Pass to east of altar, formulating Isis as standing west in the place of the candidate.

And I beheld a great wonder in heaven. A woman clothed with the sun, with the moon at her feet, and on her head was the diadem of the twelve stars. O thou queen of love and mercy, thou crowned with the throne, homed as the moon, whose countenance is mild and glowing, hear me, O Isis, hear and save. Isis *(vibrate by Middle Pillar)*, thou who art in matter manifest, mother, queen, and daughter of the justified one, thee, thee do I invoke. O virgin glory of the godhead unspeakable, immortal queen of the gods, I invoke thee. Isis *(circumambulate within)*, by this lotus, the sacred flower of thy life, I invoke thee, I who dwell in the vast hall of living death, crying as thy child Horus towards the Golden Dawn. Isis *(vibrate)*, bid me awake, O mother, from the darkness of this earthy tomb, that I may as the living Osiris speak back to thee. O Isis, thou form of the Holy Spirit, from the marble halls of life, the immeasurable deep of Yesod, the sea of the sacred love, I invoke thee. Isis *(circumambulate within)*, descend from thy palace of the stars.

O mother, O archetype eternal of maternity and love, O mother, the flower of all mothers, whose voice all Amenti hears. Speak unto me and manifest about me that I may rise from the chaos, from the world of shapeless and illusory forms, of dead men's husks, and unsubstantial things. O Isis, great queen of heaven, supernal splendour which dwellest in that light to which no man may approach, wherein is mystery and awful silence, come unto me, and make open the gates of bliss. Hail unto thee, O thou mighty mother. Isis, unveil thou, O soul of nature, giving life and energy to the universe. From thee all things do proceed. Unto thee all must return. Thou springest from the sun of splendour, shrouded from all. Lead me to the truth, bright maiden of the night, and guide me in all my wanderings in darkness, as I travel upwards and onwards to the light of the eternal crown. Come forth, O gracious mother. Come unto me and dwell within my heart, thou who art crowned with starlight, who shineth amongst the lords of truth; whose place is in the abode of the light of heaven. Isis *(vibrate and circumambulate)*.

Now address the body of Isis as though it were physically visible before you at the altar.

Child of Earth, long hast thou dwelt in darkness. Quit the night and seek the day.

Draw the form towards you, so that it envelopes you.

I receive thee as a true body of Isis, a body of transformation. *Khabs am pekht. Konx om pax.* Light in extension.

Analyse keyword and make the L.V.X. signs.

Before all magical manifestation cometh the knowledge of the light divine.

Move forward to the pillars and face west. Endeavour to feel the form of Isis as almost physical. Then make the 0° = 0$^{\square}$ *signs powerfully, and to feel actually in the shape desired. The form should seem as a cloud of mist enveloping you, but not yet wholly visible. When this occurs, but not before, formulate the pillars standing on either side. If not, repeat the conjuration, and then return to pillars. Circumambulate the temple three times, completely enshrouded by form. Then say:*

Thus have I formulated unto myself this transformation.

Still in the east, utter the following conjuration:

Shaddai El Chai, almighty and ever living one, blessed be thy name, ever magnified in the life of all. *(Vibrate the name by the Middle Pillar, and mystic circumambulation.)* Grant unto me the power and presence of the archangel of Yesod, Gabriel, who rules over the Kerubim, that they may vitalize and make strong this form of the godhead, so that it may be moulded as upon a firm and stable foundation, and inspired as a living body of Isis. Grant also unto me that this form of Isis which I have formulated may remain clear and strong so long as I shall have need of it, and that I may retain it under proper control and guidance until it shall have accomplished the work of transformation.

Return to altar, addressing the form.

O thou form of Isis, which I have created to envelope and transform me, be thou in truth open to the divine presence, the understanding and love of the supernals. Be thou open to the wisdom and glory of the goddess Isis so that thou mayest be a living soul within me, and to prove my transfiguration, a body and soul of resurrection. For the desire of the heavenly house hath eaten me up, and I desire to be with thee, O Isis. Implant within me the seeds of love and understanding, so that I may prosper in the Great Work and assist others to its glory.

Before leaving the temple with the godform, say:

In the name of Yeheshuah, the redeemer, I do now suffer all spirits who may have been bound by this ceremony, and who are not now needed in the work of transformation, to depart unto their abodes and habitations, with the blessing of YHVH.

Having obtained the desired effect, and when the form no longer is needed, return to temple and shatter the form with the conjuration.

In and by the name Shaddai El Chai, with the aid of Gabriel, great archangel of Yesod, and the Kerubim, I do now banish the powers of Yesod, and all the spirits of air from this form. Disintegrate it, I command ye, by all the divine names, and depart ye in peace unto your habitations, and let there ever be peace between me and you. Dissipate every vestige of this form, and let its elements return into their component parts. I now cast it forth. Let it cease to be.

In the name Shaddai El Chai, I now declare this temple closed.

Perform the Banishing Rituals of the Pentagram and Hexagram.

[contents]

SPIRITUAL DEVELOPMENT

Hekas, hekas este bebeloi.

Face east, make Qabalistic cross, and perform the Lesser Banishing Ritual of the Pentagram, with the black end of the lotus wand, holding it by the white band. Then perform the Lesser Banishing Ritual of the Hexagram. Make the full L.V.X. signs.

Advance to altar without wand and take therefrom the fire wand. Face south, raise the wand above thy head, and slowly circumambulate with Sol, saying:

And when, after all the phantoms have vanished, thou shalt see that holy and formless fire, that fire which darts and flashes through the hidden depths of the universe, hear thou the voice of fire.

On reaching south, making the invoking fire pentagram and say:

Oip Teaa Pedoce. In the names and letters of the great southern quadrangle, I invoke ye, ye angels of the watchtower of the south.

Replace wand on altar, take cup, and go west. Sprinkle to west and circumambulate temple with Sol, saying:

So therefore, first, the priest who governeth the works of fire must sprinkle with the lustral water of the loud resounding sea.

On reaching west sprinkle with water, make invoking water pentagram and the sign of the eagle's head, and say:

Empeh Arsel Gaiol. In the names and letters of the great western quadrangle, I invoke ye, ye angels of the watchtower of the west.

Replace cup, take dagger, strike towards east, and circumambulate with Sol, saying:

Such a fire existeth, extending through the rushings of air, or even a fire formless, whence cometh the image of a voice; or even a flashing light, abounding, revolving, whirling forth, crying aloud.

On reaching east, strike forward with dagger, and make invoking air pentagram, saying:

Oro Ibah Aozpi. In the names and letters of the great eastern quadrangle, I invoke ye, ye angels of the watchtower of the east.

Replace dagger. Take pentacle, go north, shake thrice, and circumambulate with Sol, saying:

Stoop not down into the darkly splendid world wherein lieth continually a faithless depth and Hades wrapped in gloom, delighting in unintelligible images, precipitous, winding; a black, ever-rolling abyss, ever espousing a body, unluminous, formless, and void.

Reaching the north, shake pentacle thrice and with it make invoking earth pentagram, saying:

Emor Dial Hectega. In the names and letters of the great northern quadrangle I invoke ye, ye angels of the watchtower of the north.

Replace pentacle. Take incense, go west of altar, face east, raise it, describing active equilibriating spirit pentagram, saying:

Exarp Bitom.

Describe passive equilibriating spirit pentagram, saying:

Hcoma Nanta. In the names and letters of the mystical Tablet of Union, I invoke ye, angels of the celestial spheres, whose dwelling is in the invisible. Ye are the guardians of the gates of the universe; be ye also the watchers of my mystic sphere. Remove and banish far the evil; strengthen and inspire me that I may preserve unsullied this my body, as the abode of the mysteries of the eternal gods. Let my sphere be pure and holy so that I may be able to enter into the centre of my being, and become a partaker of the secrets of the divine light.

Pass to the north. Take lotus wand and say:

The visible sun is the dispenser of light to the earth. Let me therefore form a vortex in this chamber that the invisible sun of the spirit may shine thereinto from above.

Circumambulate with Sol thrice, saluting with 5° = 6□ signs as you pass the east. Go west of altar, face east, and extend arms in the form of a cross, say:

Holy art Thou, Lord of the Universe.
Holy art Thou whom nature hath not formed.
Holy art Thou, the vast and the mighty one,
Lord of the light and the darkness.

Take lotus wand by white band, perform invoking hexagram ritual of the supernals, and pentagram ritual of spirit, and say:

Supernal splendour which dwellest in the light to which no man can approach, wherein is mystery, and depth unthinkable, and awful silence. I beseech thee, who art Shekinah and Aimah Elohim, to look upon me in this ceremony which I perform to thine honour and for my own spiritual development. Grant thine aid unto the highest aspirations of my soul, in thy divine name YHVH Elohim, by which thou dost reveal thyself as the perfection of creation, and the light of the world to come.

I implore thee to grant unto me the presence of thy archangel Tzaphqiel. *(Trace sigils as required and vibrate powerfully.)* O Tzaphqiel, thou prince of spiritual initiation through suffering and of spiritual strife against evil, aid me, I beseech thee, to conquer the evil that is in me by the binding and controlling of my mortal parts and passions.

O ye strong and mighty ones of the sphere of Shabbathai, O ye Aralim, Aralim, I conjure ye by the mighty name of YHVH Elohim, the divine ruler of your realm, and by the name of Tzaphqiel, your archangel. Aid me with your power, in your office to place a veil between me and all things belonging to the outer and lower world. Let it be a veil woven from that silent darkness which surrounds your abode of eternal rest in the sphere of Shabbathai, that in this chamber of the divine mystery, I may hear nothing that comes not from on high, and see naught that may distract my vision from the glory of the eternal crown. That I may behold only the holy vision that descends from that divine brilliance, the scintillation and coruscation of the divine glory. That divine brilliance, that light which lighteth the universe, that light which surpasseth the glory of the sun, beside which the light of mortals is but darkness. That in the closing of my physical senses to the vibrations of the outer and the lower, I may learn to awaken those spiritual faculties by which I may attain at length to perfect union with divine and unalterable being.

Consider the divine ideal, and say slowly:

From thine hands, O Lord, cometh all good. From thine hands flow down all grace and blessing. The characters of nature with thy finger thou hast traced, but none can read them unless he hath been in thy school. Therefore, even as servants look unto the hands of their masters and handmaidens unto their mistresses, even so do our eyes look up unto thee, for thou alone art our help, O Lord of the Universe. All is from thee, all belongeth unto thee. Either thy love or thine anger all must again re-enter. Nothing canst thou lose, for all must tend to thine honour and majesty. Thou art Lord alone, and there is none beside thee. Thou doest what thou wilt with thy mighty arm and none can escape from thee. Thou alone helpest in their necessity the humble and meek-hearted and poor who submit themselves unto thee; and whosoever humbleth himself in dust and ashes before thee, unto such a one art thou propitious. Who should not praise thee, O Lord of the Universe, unto whom there is none like, whose dwelling is in the heavens and in every virtuous and god-fearing heart.

O God, the vast one, thou art in all things. O nature, thou self from nothing, for what else can I call thee. In myself, I am nothing, in thee I am self, and exist in thy selfhood from nothing. Live thou in me and bring me unto that self which is in thee, Amen.

I desire the attainment of the knowledge and conversation of my higher and divine genius, the summum bonum, true wisdom and perfect happiness, the power of the great transformation.

Kneel west of the altar, and say, whilst aspiring strongly:

In the divine name I.A.O., I invoke thee, thou great avenging angel Hua, to confirm and strengthen me in the path of the light. O messenger of the beloved one, let thy shadow be over me. Thy name is death, it may be, or shame or love. So thou bringest me tidings of the beloved one I shall not ask thy name. Keep me steadfast in the path of rectitude and self-sacrifice. Confer upon me the power of discernment that I may choose between the evil and the good, and try all things of doubtful and fictitious seeming with sure knowledge and sound judgment.

Rise, project the astral [5] *to the east of the altar. Hold the lotus wand in the right hand, turn, face your body, take the left hand in the left hand of the astral, and in both astral and physical say:*

Eheieh. Eheieh. Eheieh. Eheieh. *(Vibrate and circumambulate by formula of the Middle Pillar.)* Thou who dwellest in the boundless light, in whom only is being, who alone can say I Am, beginner of movement, bestower of the gift of life in all things, thou who fillest the limitless universe with thy essence, grant unto me the presence of the prince of countenances, the great angel Metatron, he who bringeth others before the face of God. Let him lead me in my aspirations after that divine and only selfhood which is in thee, that I may be enabled so to live that by the absolute control and purification of my natural body and soul, I, having no other desire, may become a fit dwelling for my higher genius. For the desire of thy house, O Adonai, hath eaten me up, and I desire to be dissolved and be with thee. May my human nature, becoming as the perfect Malkuth, the resplendent intelligence, be thus exalted above every head and sit on the throne of Binah, and being clothed with the sun, illuminate the darkness of my mortal body. Cause the divine influx to descend from that great archangel Metatron, to rend away the veils of darkness from my mortal vision, that I may know thee, Adonai, the only true self, and Yeheshuah Yehovashah, thy perfect messenger, the guardian angel in me, my only hope of attainment to the eternal glory.

Place aside the astral lotus. Return into the physical body, place sword on neck, and say:

So help me, the Lord of the Universe and my higher soul.

Rise, holding sword in right hand. Raise both arms on high. Contemplate with imagination and aspire unto the ideal, and say:

I invoke thee, Hru, thou great angel who art set over the operations of this secret wisdom. Strengthen and establish me in my search for the mysteries of the divine light. Increase my spiritual perception and assist me to rise beyond that lower selfhood which is nothing unto the highest selfhood which is in God the vast one.

Pass to the north. Project the astral to the throne of the Hierophant in the east, and facing your body, say:

The voice of my higher self said unto me, “Let me enter the path of light, peradventure I may be prepared to dwell there. I am the only being in this glory of the ineffable. From the divine brilliance came I forth at my birth, from the splendour of the infinite light.”

Return to body. Circumambulate with Sol, saying, while drawing down the divine brilliance into the vortex, having formulated an angel torchbearer who lights and leads the way:

I am Osiris, the sun veiled by night, united to the higher by purification, perfected through suffering, glorified through trial. I have come where the great gods are, through the power of the mighty name. YHVH. Tzaphqiel.

Then pass round again following the angelic Kerux.

I have passed through the gates of the firmament. Give me your hands, O ye lords of truth, for I am made as ye. Hail unto ye, for ye are the formers of the soul. Yod He. Raziel.

Pass on and halt in south. Formulate the two pillars, and aspire to the genius. Pass to the west, and say:

Before all things are the chaos, the darkness, and the gates of the land of night. Therefore in the place of the guardian of the gate of the west, I tread thee down beneath my feet, O form of darkness and of fear. For fear is failure, and except I be without fear, I cannot cast out the evil ones into the earth. I have conquered thee, so I pass on.

Go round, saying:

O Lord of the Universe, thou art above all things, and thy name is in all things, and before thee the shadows of the night roll back and the darkness hasteth away. Eheieh. Metatron.

Thus have I formulated the white triangle of the light divine that, rising and expanding, may shine within my heart, a centre of the supernal splendour.

Stop in the north, form the pillars, aspire. Pass east, say:

After the formless and the void and the darkness, then cometh the knowledge of the light. So in the place of the guardian of the gate of the east, I draw thee into my heart, O vision of the rising sun. Thou dwellest in the place of the balance of the forces, where alone is perfect justice. Unbalanced mercy is but weakness, and unbalanced severity is cruelty and oppression. Therefore, in the name of the motionless heart, I pass on unto that great altar whereon is sacrificed the body of my higher genius.

Pass to cauldron on the altar. Stand at east of altar, facing west, and as you read, place the ingredients into the cauldron.

O Adonai, thou mighty and secret soul that is my link with the infinite spirit, I beseech thee in the name of Eheieh and in the tremendous name of strength through sacrifice Yeheshuah Yehovashah, that thou manifest in me. Manifest thou unto me, I beseech thee my angel, for my assistance in the Great Work so that I, even I, may go forward from that lower selfhood which is in me, unto that highest selfhood which is in God the vast one. That thou mayest be able to manifest thyself unto me, in me, and by a material manifestation I do here offer unto thee the elements of the body of Aeshoorist upon the place of foundation.

For Osiris Onnophris hath said, “These are the elements of my body, perfected through suffering and glorified by trial. For the scent of the dying rose is as the suppressed sigh of my suffering. And the flame red fire as the strength of mine undaunted will. The cup of wine is as the pouring forth of the blood of my heart, sacrificed unto regeneration, unto the newer life. And the bread and salt is as the foundation of my body which I destroy in order that it may be renewed.”

Wherefore behold! Into this brazen cauldron I cast this wine, this bread and salt, and finally this rose, that their essences may be volatilized by the fire which is beneath. Accept now these elements thus volatilized by the fire, and from them form a body by me and in me, that thou my genius, the spirit of my soul, mayest manifest thyself physically unto me, for my assistance in the Great Work.

Pass west of altar. Kneel, project astral to pillars, say:

Father of all beings, and of the spaces, I invoke thee and I adore thee. Look with favour upon my higher aspirations, and grant unto me that my genius may manifest unto me, and in me, and through me, with a physical manifestation. *Khabs am pekht. Konx om pax*. Light in extension.

Return to body. Rise and go east of altar, face east.

And now, in the tremendous name of strength through suffering, Yeheshuah Yehovashah, do I crush ye down, O ye forces of evil that be beneath the universe in me, and thus do I transmute ye, that ye also may become a base and a foundation unto my higher soul, that my genius may manifest unto me physically, in me and by me, and thus also ye shall help forward the Great Work.

Pass forward to between the pillars. Arms in the form of a cross, attracting genius from above, and say:

O mighty being, the locks of whose head are formed from the divine white brilliance of the eternal crown, who art clothed with the garment of purity, and girt with the golden girdle of the sun of beauty, in whose right hand are grasped with an absolute rule the seven mighty archangels who govern the seven states of mortal man, grant unto me the power, I beseech thee, to rise above the planetary darkness wherein I must live, here on earth, until my regeneration is accomplished. Out of the darkness may light arise for me.

O thou, from whose mouth cometh the sword of flame, rend I beseech thee with that sword the veils of darkness which hide from my spirit's vision, that golden light wherein Osiris dwells, that I being thus enabled to enter the secret chamber of my own soul, may behold the glory of the eternal crown, and beholding that great light be willing to forego all that earth can offer, that I may attain unto that supernal and only self, united in the glory of Ain Soph Aour. Let me dwell in that land which far-off travellers call Naught. O land beyond honey and spice and all perfections. I will dwell therein with my lord Adonai forever.

Visualize and attract genius from above by aspiration. Vibrate the name Eheieh by the formula of the Middle Pillar, and circumambulate, and strive by all the power of the human will to exalt yourself unto the genius. Then circumambulate three times. Then return to pillars, face east, and invoke:

I am the resurrection and the life. He that believeth on me, though he were dead, yet shall he live; and whomsoever liveth and believeth on me shall never die. I am the first and the last. I am he that liveth and was dead, and behold I am alive for evermore, and hold the keys of hell and of death. For I know that my redeemer liveth and that he shall stand at the latter day upon the earth. I am the way, the truth, and the life. No man cometh unto the Father but by me. I am the purified. I have passed through the gates of darkness unto light. I have fought upon earth for good, and have finished my work. I have entered into the invisible.

Circumambulate slowly once with Sol, saying as you pass round:

I am the sun in his rising, passed through the hour of cloud and of night. I am Amoun the concealed one, the opener of the day. I am Osiris Onnophris, the justified one, lord of life, triumphant over death. There is no part of me that is not of the gods. I am the preparer of the pathway, the rescuer unto the light. Out of the darkness, let the light arise.

At this point, reach the pillars again, and facing east, raise hands and eyes, and say:

I am the reconciler with the ineffable. I am the dweller of the invisible. Let the white brilliance of the divine spirit descend.

In the name and power of that divine spirit, I invoke thee, O my divine genius, that thou manifest thyself to me and in me, to help me to purify my lower self, to teach me and assist me to unite myself unto thee in divine perfection, so that I also may be built into the living rock, a pillar of the temple of my God. That I may no more come out to dwell on earth as mortal man, but that I may be as Osiris going forth to seek and to save the lost ones of the race of man.

After contemplating.

Thus at length have I been enabled to begin to comprehend the form of my higher self.

Return to west of altar, facing east.

And now in the name and power of the divine spirit, I invoke ye, ye angels of the watchtowers of the universe, and charge ye to guard this my sphere. Keep far from me the evil and the unbalanced, that they penetrate not into my abode of the mysteries. Inspire and sanctify me that I may enter in to the centre of my being, and there receive the illimitable wisdom of the light divine.

Give the signs of the 5° = 6□.

Close by purifying with water and consecrating with fire. Reverse circumambulation, adoration to east, and say:

Nothing now remains but to partake of the sacred repast composed of the elements of the body of Osiris. For Osiris Onnophris hath said: “These are the elements of my body, perfected through suffering, glorified by trial. The scent of the dying rose is as the suppressed sigh of my suffering. And the flame red fire as the strength of mine undaunted will. And the cup of wine is as the pouring forth of the blood of my heart, sacrificed unto regeneration, unto the newer life. And the bread and salt is as the foundation of my body which I destroy that it may be renewed.

Take elements astrally. Then say:

In the name of YHShVH the redeemer, I now set free any spirits that may have been imprisoned by this ceremony.

Conclude with L.V.X. signs.

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[5] Note by JMG: Here, “the astral” is shorthand for the astral body of the adept.

THE BORNLESS RITUAL FOR THE INVOCATION OF THE HIGHER GENIUS

Temple arranged with Banner of East and West, four Enochian tablets, with a Tablet of Union on altar with the elements arranged over it. Cross and triangle in centre. The whole ritual to be performed either with the Hierophant's sceptre or lotus wand. Z.A.M. to be clothed in white, wearing yellow slippers, white sash, and consecrated Rose Cross.

Standing west of altar, face east, and cry:

Hekas, hekas este bebeloi.

Purify the temple with water as in the 0° = $0^{\square}$ *grade.*

Consecrate the temple with fire, saying appropriate versicles.

Holding lotus wand by white band, circumambulate temple three times. Standing west of altar, face east for adoration:

Holy art thou, Lord of the Universe.
Holy art thou whom nature hath not formed.
Holy art thou, the vast and the mighty one,
Lord of the light and of the darkness.

Still facing east, perform the Qabalistic cross, formulating Kether very strongly above one's head, equilibriating it in the form of a cross. Then, aspiring to the higher genius, say:

Thee I invoke, the Bornless One.
Thee, that didst create the earth and the heavens.
Thee, that didst create the night and the day.
Thee, that didst create the darkness and the light.
Thou art Osorronophris, whom no man hath seen at any time.
Thou art Iabas. Thou art Iapos.
Thou hast distinguished between the just and the unjust.

Thou didst make the female and the male.

Thou didst produce the seed and the fruit.

Thou didst form men to love one another and to hate one another.

I am *(here insert sacramental name and grade)* of the order of the R.R. et A.C., thy prophet unto whom thou didst commit thy mysteries, the ceremonies of the magic of light. Thou didst produce the moist and the dry and that which nourisheth all created things. Hear me thou. For I am the angel of Paphro Osorronophris. This is thy true name, handed down to the prophets of the sun.

Pause a while to formulate about you the Banner of the East. Then make Rose Cross over altar, vibrating YHShVH by the formula of the Middle Pillar. Still facing east, but expanding the astral form to the limit of one's power, say:

The voice of my higher self said unto me, "Let me enter the path of darkness, and peradventure there shall I find the light. I am the only being in an abyss of darkness; from an abyss of darkness came I forth ere my birth, from the silence of a primal sleep." And the voice of ages answered unto my soul: "I am he who formulates in darkness, the light that shineth in darkness, yet the darkness comprehendeth it not."

Pass by north to the east of temple. Face quarter, and trace the spirit pentagram of actives and invoking pentagram of air using names as in the Supreme Ritual of the Pentagram. At the same time, imagine yourself clothed with the colossal form of the god Aroueris, and that the words of the invocation travel out infinitely to the ends of the quarter. Also imagine that the elements evoked by the pentagrams surge through the godform, eliminating all impurities.

Hear me: Ar, Thiao, Rheibet, Atheleberseth, A, Blatha, Abeu, Ebeu, Phi, Thitasoe, Ib, Thiao. Hear me, and make all spirits subject unto me, so that every spirit of the firmament and of the ether, upon the earth and under the earth, on dry land and in the water, of whirling air, and of rushing fire, and every spell and scourge of God the vast one may be obedient unto me.

Make one complete circumambulation deosil, to formulate the angle of Kether in the supernal triangle of the genius. Pass to the south, assume the astral godform of Horus, and imagine that as the invocation proceeds the fire purges you of all blemish. Use spirit pentagram of actives and invoking pentagram of fire.

I invoke thee, the terrible and invisible god who dwellest in the void place of the spirit. Arogogorobrao. Sothou. Modorio. Phalarthao. Doo. Ape. The Bornless One. Hear me, and make all spirits subject unto me, so that every spirit of the firmament and of the ether, upon the earth and under the earth, on dry land and in the water, of whirling air, and of rushing fire, and every spell and scourge of God may be obedient unto me.

Make one complete circumambulation to formulate the angle of Chokmah. Pass to west, assume form of the goddess Isis, and imagine after invocation that the element flows in waves through you. Make passive pentagram of spirit and invoking pentagram of water.

Hear me: Roubriao, Mariodam, Balbnabaoth, Assalonai, Aphnaio, I, Thoteth, Abrasar, Aeoou, Ischure, mighty and Bornless One.

Hear me, and make all spirits subject unto me, so that every spirit of the firmament and of the ether, upon the earth and under the earth, on dry land and in the water, of whirling air, and of rushing fire, and every spell and scourge of God may be obedient unto me.

Circumambulate again, forming the Binah angle. Pass to north, assume godform of Nephthys, and after invocation imagine that the earth cleanses you. Make passive pentagram of spirit and invoking pentagram of earth.

I invoke thee: Ma, Barraio, Ioel, Kotha, Athorebalo, Abraoth. Hear me, and make all spirits subject unto me, so that every spirit of the firmament and of the ether, upon the earth and under the earth, on dry land and in the water, of whirling air, and of rushing fire, and every spell and scourge of God may be obedient unto me.

Go direct to east without circumambulation. Perform Qabalistic cross.

Atoh, Malkuth, ve Geburah, ve Gedulah, le Olam, Amen. Before me Raphael, behind me Gabriel, on my right hand Michael, on my left hand Auriel. Before me flames the pentagram, and behind me shines the six-rayed star. Atoh, Malkuth, ve Geburah, ve Gedulah, le Olahm, Amen.

Pass to the west of altar and face east. Imagine yourself as clothed in the godform of Thoth. Make the Sign of the Rending of the Veil, and use the exhortation of the Portal:

Ol Sonuf Vaorsagi Goho lad Balata. Elexarpeh. Comananu. Tabitom. Zodacara Eka Zodacare Od Zodameranu. Odo Kikale Qaa, Piape Piamoel Od Vaoanu.

Make the Invoking Pentagram of Spirit active over the altar, vibrating: Exarp, Bitom, and Eheieh, and say:

Hear me: Aoth, Abaoth, Basum, Isak, Sabaoth, Isa! This is the lord of the gods. This is the Lord of the Universe. This is he whom the winds fear. This is he, who having made voice by his commandment, is lord of all things, king, ruler, and helper.

Hear me, and make all spirits subject unto me, so that every spirit of the firmament and of the ether, upon the earth and under the earth, on dry land and in the water, of whirling air, and of rushing fire, and every spell and scourge of God may be obedient unto me.

Pass to the east. Pause, then make the Passive Spirit Pentagram, with Hcoma, Nanta, and Agla. While vibrating the following words, let the Z.A.M. imagine that, standing between the pillars, he is formulated as a black egg of akasa, and that from the dark centre of that egg, its Tiphareth, extends upwards into the heights an astral semblance of his wand. As each word is *vibrated let this sceptre shoot higher and higher towards the Kether of the universe. The conception should be of the formation of an astral Middle Pillar, down the centre of which the divine white brilliance may descend.*

Hear me: Ieou, Pur, Iou, Pur, Iaeo, Ioou, Abrasar, Sabriam, Do, Uu, Adonai, Ede, Edu, Angelos Ton Theon, Anlala Lai, Gaia, Ape, Diathana Thorun.

Above the lotus of the sceptre, the Z.A.M. should now see the divine white brilliance clearly, formulated as a flashing angelic figure descending upon the black egg. Say:

He comes in the power of the light.
He comes in the light of wisdom.
He comes in the mercy of the light.
The light hath healing in its wings.

Aspiring and imagining the while that the flower at the top of the wand grows and opens wider that the genius may enter, make L.V.X. signs in silence, and say very slowly:

I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me, shall never die. I am the first and I am the last. I am he that liveth and was dead, and behold, I am alive for evermore, and hold the keys of hell and of death.

For I know that my redeemer liveth and that he shall stand at the latter day upon the earth. I am the way, the truth, and the life. No man cometh unto the Father but by me. I am the purified. I have passed through the gates of darkness unto light. I have fought upon earth for good, and have now finished my work. I have entered into the invisible.

I am the sun in his rising, passed through the hour of cloud and of night. I am Amoun, the concealed one, the opener of the day. I am Osiris Onnophris, the justified one, lord of life, triumphant over death. There is no part of me that is not of the gods. I am the preparer of the pathway, the rescuer unto the light

Now let the Z.A.M. formulate the descent of the light into the flower. Then pause, and say this prayer:

Unto thee, sole wise, sole mighty, and sole eternal one, be praise and glory forever, who hath permitted me, who now kneeleth humbly before thee, to penetrate thus far into the sanctuary of thy mysteries. Not unto me, but unto thy name be the glory. Let the influence of thy divine ones descend upon my head, and teach me the value of self-sacrifice, so that I shrink not in the hour of trial, but that my name may be written on high, and that my genius may stand in the presence of the holy ones, in that hour when the Son of Man is invoked before the lord of spirits and his name in the presence of the Ancient of Days.

After this prayer, circumambulate three times, and then formulate the flashing descent of the supernal light down the astral shaft into the Tiphareth centre, and that the black egg surrounding the Z.A.M. gradually becomes illumined, until it changes into white.

Out of the darkness, let that light arise. Before I was blind, but now I see. I am the dweller in the invisible, the reconciler with the ineffable.

Let the Z.A.M. make the L.V.X. signs as described in the Rose Cross Ritual, so that as he makes, finally, the X sign, he calls down the light.

Let the white brilliance of the divine spirit descend.

When the Z.A.M. has felt the brilliance and perceived the radiance of the egg, let him withdraw the shaft into his heart, and say:

I am he, the Bornless Spirit, having sight in the feet, strong, and the immortal fire.
I am he, the truth.
I am he who hate that evil should be wrought in the world.

I am he that lighteneth and thundereth.

I am he from whom is the shower of the life of earth.

I am he, whose mouth ever flameth.

I am he, the begetter and manifester unto the light.

I am he, the grace of the world.

The Heart Girt with a Serpent is my name.

Come thou forth and follow me, and make all spirits subject unto me, so that every spirit of the firmament and of the ether, upon the earth and under the earth, on dry land and in the water, of whirling air, and of rushing fire, and every spell and scourge of God the vast one may be obedient unto me. I.A.O. Sabao. Such are the words.

After contemplating that glory for some while go to west of altar and face east.

Be my mind open to the higher.
Be my heart a centre of the light.
Be my body a temple of the Rose Cross.

Then banish by pentagram ritual or:

“In the name of YHShVH, I now set free any spirits that may have been imprisoned by this ceremony.”

[contents]

REQUIEM

Arrangement of the temple as in Neophyte grade. Opening by watchtower ceremony. Circumambulation thrice, and then the adoration.

Go to the east with lotus wand, held by white band, and perform the Invoking Ritual of the Supernals by the Hexagram. Trace sigils in the air as they are vibrated.

Supernal splendour which dwellest in the light to which no man can approach, wherein is mystery and depth unthinkable, and awful silence. I beseech thee who art Shekinah and Aimah Elohim, to look down upon me in this ceremony which I perform to thine honour, and for the assistance of those who have passed through the veil. Grant thine aid unto the highest aspirations of my soul, in thy divine name YHVH Elohim by which thou dost reveal thyself as the perfection of creation and the light of the world to come.

I implore thee to grant unto me the presence of thine archangel Tzaphqiel. O Tzaphqiel, thou prince of spiritual initiation through suffering and of strife against evil, aid me I beseech thee to transcend the evil that is in me, so that I may be enabled to perform a higher and diviner work.

O ye strong and mighty ones of the sphere of Shabbathai, O ye Aralim, Aralim, I conjure ye by the mighty name of YHVH Elohim, the divine ruler of your realm, and by the name of Tzaphqiel, your archangel. Aid me with your power, in your office to place a veil between me and all things belonging to the outer and lower world. Let it be a veil woven from that silent darkness which surrounds your abode of eternal rest, that in this chamber of the divine mystery, I may hear nothing that comes not from on high, and see naught that may distract my vision from the ineffable glory of the supernals. Grant unto me, I beseech thee, the power of the spirit to bring the brilliance of the eternal splendour to one who has now entered the invisible. Lift me, I beseech thee, lift me up so that I may be made a divine messenger bearing the peace and harmony of higher spheres to *(insert name)*, whose death to this earthly plane we do now commemorate. Wherever he may now be, and on whatever plane he may now pursue his ideal, let him be blessed with a diviner rest and an utter cessation from strife.

Trace Saturn hexagram with sigil in centre.

Term of all that liveth, whose name is death and inscrutable, be thou favourable unto us in thine hour. And unto him, from whose mortal eyes the veil of physical life hath fallen, grant that there may be the accomplishment of his true will. Should he will absorption in the infinite or to be united with his chosen and preferred or to be in contemplation or to be at peace or to achieve the labour and heroism of incarnation on this planet or another or in any star, or aught else, unto him may there be granted the accomplishment of his true will.

Go to altar, visualize deceased at the east facing west, and invoke:

I invoke thee by the divine name I.A.O., thou great angel Hru, who art set over the operations of this secret wisdom. Strengthen and establish *(insert name)* in his search for the divine light. Increase his spiritual perception so that he may accomplish his true will, and that thus he may be enabled to rise beyond that lower selfhood which became as nothing unto that highest selfhood which is the clear light of the spirit.

Go to east of altar. Make Rose Cross over the elements vibrating the Enochian spirit invocation. Make Qabalistic cross.

For Osiris Onnophris who is found perfect before the gods hath said: These are the elements of my body, perfected through suffering, glorified through trial. The scent of the dying rose is as the repressed sigh of my suffering. And the flame-red fire as the energy of mine undaunted will. And the cup of wine is the pouring out of the blood of my heart, sacrificed unto regeneration, unto the newer life. And the bread and salt are as the foundations of my body, which I destroy in order that they may be renewed.

For I am Osiris triumphant. Even Osiris Onnophris the justified one. I am he who is clothed with the body of flesh yet in whom flames the spirit of the eternal gods. I am the lord of life. I am triumphant over death, and whosoever partaketh with me shall with me arise. I am the manifester in matter of those whose abode is the invisible. I am the purified. I stand upon the universe. I am its reconciler with the eternal gods. I am the perfecter of matter, and without me the universe is not.

Pause for a moment or two, visualizing Kether as a brilliance above the head.

Buried with that light in a mystical death, rising again in a mystical resurrection, cleansed and purified through him our master, O thou dweller of the invisible. Like him, thou pilgrim of the ages, hast thou toiled. Like him hast thou suffered tribulation. Poverty, torture, and death hast thou passed through. They have been but the purification of the gold. In the alembic of thine heart, through the athanor of affliction, seek thou the true stone of the wise.

Pass from the altar to the east.

Come in peace, O beautiful and divine one, to a body glorified and perfected. Herald of the gods, knowing his speech among the living! Pass thou through every region of the invisible unto the place wherein thy genius dwelleth, because thou comest in peace, provided with thy wealth. Dwell thou in that sacred land that far-off travellers call Naught. O land beyond honey and spice and all perfection! Dwell therein with thy lord Adonai forever.

Turn and look westwards, raising eyes.

O Lord of the Universe, the vast and the mighty one, ruler of the light and the darkness, we adore thee and we invoke thee. Look thou with favour upon this pilgrim who is now before thee, and grant thine aid unto the highest aspirations of his soul, to the glory of the ineffable name.

Slowly walk to the altar, visualizing the brilliance descend upon the image of the deceased in the place of the Neophyte.

I come in the power of the light. I come in the light of wisdom. I come in the mercy of the light. The light hath healing in its wings. *(name deceased)*, I tell thee that as the light can manifest from the darkness so by these rites shall the light descend unto thee. Long hast thou dwelt in darkness. Quit the darkness and seek the light.

Return to between the pillars, and visualize the descent of the brilliance above.

I am the resurrection and the life. Whosoever believeth on me though he were dead, yet shall he live, and whosoever liveth and believeth on me shall never die. I am the first and the last. I am he that liveth and was dead, and behold I am alive forevermore, and hold the keys of hell and of death. For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth. I am the way, the truth, and the life. No man cometh unto the Father but by me. I am the purified. I have passed through the gates of darkness unto light. I have fought upon earth for good, and have finished my work. I have entered into the invisible.

Vibrate Yeheshuah by the vibratory formula of the Middle Pillar. Also the mystical circumambulation. Then, walk round slowly whilst saying:

I am the sun in his rising, passed through the hour of cloud and of night. I am Amoun the concealed one, the opener of the day. I am Osiris Onnophris the justified one, lord of life, triumphant over death. There is no part of me which is not of the gods. I am the preparer of the pathway, the rescuer unto the light. Out of the darkness, let the light arise.

Pass between the pillars, face east.

I am the reconciler with the ineffable, the dweller of the invisible. Let the white brilliance of the divine spirit descend.

Visualize the deceased now standing well in front in the east, and address him thus:

(Insert name), whoever thou art in reality, and wheresoever thou now mayest be, by the power of the spirit devolving upon me by this ceremony, I do project unto thee this ray of the divine white brilliance that it may bring thee peace and happiness and rest.

Make the Sign of the Enterer three times to project the light.

Be thy mind open unto the higher. Be thy heart a centre of the light. Be thy body, whatsoever its nature, a temple of the Holy Spirit.

Pause. Make Qabalistic cross.

Unto Thee, sole wise, sole eternal, and sole merciful one, be the praise and the glory forever, who has permitted *(insert name)*, who now standeth invisibly and humbly before Thee, to enter thus far into the sanctuary of Thy mystery. Not unto us but unto Thy name be the glory. Let the influence of Thy divine ones descend upon his head, and teach him the value of self-sacrifice so that he shrink not in the hour of trial. But that thus his name may be written upon high and his genius stand in the presence of the holy ones, in that hour when the Son of Man is invoked before the Lord of Spirits and his name in the presence of the Ancient of Days.

Go to altar.

And now in the name and power of the divine spirit, I invoke ye, ye angels of the watchtowers of the universe, and charge ye by the divine names Yeheshuah Yehovashah to guard this sphere of *(insert name).* Keep far from him all evil and the unbalanced that they penetrate not into his spiritual abode. Inspire and sanctify him so that he may enter in to the centre of his being and there receive the vision of the clear light, and thus accomplish his true will.

Pause for some while for meditation. Then close by usual formulae.

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PRACTICAL Z. PREPARATION FOR DIVINATION

By G.H. Frater Sub Spe

The preparation for divination—opening ceremony of 0° = $0^{\square}$. *The temple is the aura or Sphere of Sensation. The Hierophant is the diviner, the positive active will which manipulates and controls all the other bodily functions, and all the forces operating in the aura.*

Sitting in as comfortable a position as possible, close the eyes, and begin to fix attention on the pole star and circumpolar constellations, endeavouring to visit each prominent star and then to pass from one to another. Then, in the same way to visit the south polar constellations. Then to be conscious of both simultaneously as one might be of head and feet. In this way the astral grew gradually colossal, and the sensation arose of being outside of, and in fact containing, the whole starry universe. The earth had become a mere insignificant speck. The sense of human form was wholly lost, but there was a sense of up and down, and of the pole of a spherical aura.

Endeavoured to place this so as to correspond with the centre of Draco, the Kether of the starry sphere. This caused a more definite idea of the sphere and of the Sephiroth and paths therein, and the belt of the zodiac coloured of a hollow sphere or magic circle, wherein a blinding white light was in the place of Kether, and thick darkness on Malkuth. Stood immediately in front of Kether and realized that the blackness of Malkuth guarded the sphere from evil and sub-human forces, the Qlippoth, or on this spiritual plane, the bondage to the material. Endeavoured to formulate this black darkness into a giant guardian, realizing also that it was my own negative will saying, "Thus far, and no further."

In front of this guardian which I perceived, was the reflection of my own material universe, i.e., everything I was or could possibly be conscious of in the body, "All thoughts, all passions, all delights—whatsoever stirs this mortal frame," but only the reflection thereof as in a mirror, and having therefore no power to move the spiritual consciousness. The form was a square of earth cast in the form of a double cube answering to the tenth Sephirah, for every possible thought or emotion of the body, however lofty, was represented there, even to the highest spiritual aspirations, all dominated by the white triangle of the triune God and the red cross of self-sacrifice.

I then realized that even the reflection of my own universe, including my very thoughts and aspirations in the body, stood without a colossal portal of a temple, my spiritual will being within, and the shadowy portal grew up between the perceiving consciousness and the perceived universe. Two vast pillars of positive and negative, the eternal contraries, were the gateway; and the pure white of equilibrium and eternal silence was between them. My spiritual conscious will now advanced as it were below the centre of its sphere, near to that point of equilibrium so as to survey through the Portal of the Pillars the reflection of my own universe.

Fixing myself there as immovable—because eternally right, being dominated only by the forces of the eternal God, my lower nature lay before me as it were, mapped out. In front the great portal shutting out all that had not attained to, and retained, perfect equilibrium, beyond and as far distant from the point of equilibrium as my own consciousness, was my evil self, the root of all evil. And I was now conscious in that past which was the root of all good. And thus again an equilibrium was preserved between the pillars. At an equal distance again beyond this evil self were the reflection of the perceived universe, formulated as the cubical altar whereon were the symbols of the elements and the triangle and cross, and beyond this the dark and threatening black figure of the great guardian of the west. Furthermore, from my right hand came the cool influence of moisture, from my left the warmth of fire, and from the moist warmth at the point of equilibrium sprang the idea of generation, birth, growth, and development which forces were directed upon the cubical altar, bringing the forces of life into my universe.

Yet—all this was *myself*. I realized that far beyond the possibilities of bodily thought there were in myself forces, powers, and knowledge far transcending all that the body can ever perceive or imagine in its loftiest flights. In this manner I was able to order and direct the forces of the intellectual brain—the Kerux, Anubis, the "watcher without" being the conscious intellectual brain which thinks and acts in the material body.

The watcher within, the higher intuitive intellect whose workings are mostly unconscious to the material man. Recognizing now the importance of maintaining this exalted attitude and preventing the entrance of any material and mundane thoughts, my spiritual will ordered the logical intellect, by will-force rather than definite thought, to clear the temple, and the intellect bearing a ray of white light from the supreme and lighted by the lamp of wisdom commanded all material things to stand aloof. Then and not till then the spiritual will, which now seemed to be myself, began to function. It initiated a current of force and commanded the higher intuitional intellect to see that the sphere was properly closed against material thoughts. This was accomplished by a communication between the intuitional intelligence and the physical logical brain, the latter keeping guard over the material body (by this time almost forgotten, its cerebrations having become unconscious).

The spiritual will now directs the guardian of the west to make sure that all forces operating are forces of good, and in obedience to the spiritual will, whose controlling force is the ineffable power of God himself. This is done by every force treading down the evil and invoking and bringing forward the light into the material. The sensation here should be that every force in the sphere of sensation is in unity and affirming the will of God.

A certain equilibrium having thus been established, the whole sphere of sensation should be vitalized by the vibratory formula of the Middle Pillar. The sensation is that the consciousness which is in the spiritual will draws in a deep inspiration of divine power from the supreme hierarchy, and by an effort of will sends it down to the guardian of the west, whence it rushes forth in strength and power, vitalizing the genius of equilibrium between the pillars, and thence the whole sphere. The attention is then fixed on each force in turn, now alive and clothed with a definite symbolic form. In this it is desirable to use the forms of the gods of Egypt, so as to avoid the chance of illusion through memory creeping in by the appearance of the human officers one is accustomed to see. Each of these considered in detail assumes a symbolic form.

Note, that as the present purpose is to examine the reflection of some earthly event or force, the symbology is particularly regarded with reference thereto. Thus the Hiereus specially guards against the intrusion of any material wish or thought or emotion which might disturb the perfect calm of the divining mind. The Dadouchos is not alone the power of heat and dryness but of energy, fire, passion, impetuous zeal; and Stolistes is not alone cold or moisture, but pleasure, love, luxury, etc. In fact the forces of wands and cups. The fiery zeal prepares the way for the prayer which rises from the soul like incense, this prayer being related also to the suffering which is the purification by fire.

The receptive and negative forces of the cup are those which develop the perception of the symbology of the various forces. The intuitive intellect (Anubis, the watcher within) regulates the imaginative forming of the sphere of sensation itself—guides the formulated movements thereof—keeps alive the light of occult science and grasps the ray of divine wisdom. So the genius of equilibrium, Thmaah, must introduce the question to be investigated, for unless this be done by perfect equilibrium no good result can be attained.

I now felt every force moved by my own higher intuition, directed by the spiritual will. All thoughts of earth were lost altogether, and only the great forces were perceived, which might produce a material result, but that result was not perceptible. Unless this result is attained at this stage, I have found it useless to go further. I next endeavoured to mark the limits of the sphere of sensation by the consecrations of fire and water. Now a complete establishment of calm and passive equilibrium in the sphere was required, and the formulation of a vortex to draw in the highest spiritual influences. I therefore directed, as in the *0*° = $0^{\square}$, the circumambulation of these mighty forces, as it were, a great wheel which set revolving, whose centre was the point of silence, the throne of Harpacrat. The whole sphere then adored the Lord of the Universe.

At this stage I found that I could formulate the figure of a terrestrial globe in the place of the altar, and fixing the attention on any point of the surface, get a mental picture of what was transpiring there, recognizing at the same time that it took place by the action and reaction of the great forces which moved by the will of God and were therefore in all things perfectly good. This rendered impossible any feeling of joy or sorrow at any event, any hope or any fear, any affection for any individual, or any antipathy. The desire to know became simply a desire to be associated in the knowledge of God and therefore so far united to him.

Unless this stage is reached at this point, earthly thoughts have intruded, the temple has not been properly cleansed and guarded, and according to my experience no true results can be expected. If this result is attained the process may then be sealed, and the divination may proceed.

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BOOK SEVEN

Clairvoyance, Talismans, Sigils, Etc.

CLAIRVOYANCE [1]

“The subject of clairvoyance must always be in the highest degree interesting to all who are aspiring after Adeptship even in its lowest grades. … We frequently meet with two opposite attitudes towards the subject, both in the outer world and amongst our junior members. Both these attitudes are hindrances to its proper study, and therefore I shall preface my remarks by a few words concerning each of them.

“The first is fear of clairvoyance. And the second is a disproportionate estimate of its value.

“Both of these attitudes arise from a misunderstanding of its true character. People imagine that somehow the power of clairvoyance is obtained secondhand from the powers of evil; or that its exercise will bring those who practice it under their influence. Or, on the other hand, they imagine that the power of clairvoyance will save them a great deal of trouble, and give them a short and easy path to the information and guidance they desire. In fact, that these may almost be attained at will. Nay more, would such a power not fully satisfy that curiosity which is one of the pitfalls of the superficial student?

“The properly trained clairvoyant need have no fear that he will thereby expose himself to the powers of evil. It is the untrained natural clairvoyant who is in danger. Training will give him knowledge, discipline, and protection, such as will protect him from the onslaught of the averse powers.

“On the other hand, let him who desires to save himself trouble and to gain knowledge to which he has no claim, be very well assured that only ‘in the sweat of his brow’ can he obtain this power and exercise it in security. And that he who seeks to gratify his curiosity will either be mortified by disappointment or distressed by discoveries he would much prefer not to have made. Trained, humble, and reverent clairvoyance is a great gift, opening up new worlds and deeper truths, lifting us out of ourselves into the great inpouring and outpouring of the heart of God.” [2]

The earliest experiments in clairvoyance as taught by the Order are with the tattwa symbols. These, with their traditional names, significances, symbols, and colours are:

Akasa—Ether or Spirit.	Symbol: black or indigo egg.
Vayu—Air.	Symbol: a sky-blue disc or circle.
Tejas—Fire.	Symbol: a red equilateral triangle.
Apas—Water.	Symbol: a silver crescent.
Prithivi—Earth.	Symbol: a yellow square or cube.[168]

[3]In brief, the traditional occult concept of the tattwa is that of a vital current of ether or force—the Hindu pranas—which issues in a steady stream from the sun. That stream is fivefold, and flows around our Earth, vitalizing its astral substance or its sphere of sensation. In short, they are the currents of sub-planes of the Astral Light. The theory has it that the element of Akasa is strongest at dawn, when the sun rises, and its power continues for the space of two hours, when its force subsides and glides into Vayu, air. This also persists or is in course for the same period. Each tattwa or current of force is believed to exist strongly for this length of time, each merging at the end into the succeeding tattwa in the order given above. After the current of Prithivi is exhausted, the cycle recommences with Akasa and continues in the same order again and for the same periods.

As no element on our plane can exist in an unmixed form, but contains within itself the constituents of all the others, or possesses several grades or planes of its own substance, so each tattwa is subdivided into five divisions, currents, or planes. Akasa of Akasa, Spirit of Spirit, would be the most tenuous and purest form of that element, the integral nature of spirit—its highest essence. Vayu of Akasa would refer to its airy quality; Tejas of Akasa to its fiery and dynamic aspect; Apas of Akasa, its fluidic and watery phase, while Prithivi of Akasa, its most terrestrial phase, or that aspect of its power which more nearly than the others contacts the earth. The same fivefold division, in the same fivefold order, applies equally to the other elements.

The student is strongly urged to make these symbols and have a set of them with him for working. The primary or simple tattwa should be made about two or two and a half inches in height. It is recommended that coloured papers be used rather than water colours, since the brilliance of the former is much greater than the latter. The lacquer paints which are now easily obtainable may also be used to good effect. If the symbols are cut from coloured papers, they should be pasted on clean unused cards length upwards. The method of indicating a sub-tattwa, or a charged or compound tattwa, is to paint or paste upon the principal symbol a smaller symbol of the charge or sub-element. Thus, in the case of Tejas of Prithivi, fire of earth, Prithivi which is the major symbol should be made about two and a half inches square, whilst the red triangle, each angle about half an inch long, should be pasted in the centre of the larger symbol. It is a useful preliminary also to write on the back of the card the appropriate divine and angelic names.

The method of using these tattwa symbols for clairvoyance is a simple one. My remarks in the following example will refer to the element of Prithivi, earth, the yellow square, and what is said of this will apply equally well to the remaining symbols. Though the method is simple, it is far from foolproof, and the description of it should be read several times.

The student should be calm and quiet and, sitting in his chair, take the card bearing the symbol of the yellow square in his hand and gaze intently at it for about twenty seconds. Quickly transferring his attention from the symbol to any white surface, such as the ceiling or a sheet of paper at his side especially provided for the purpose, he will see, by reflex optical action, the same shape but in a direct complementary colour. This will be a sort of luminous lavender-blue or pale translucent mauve. The actual tint of this complementary colour will depend wholly on the depth of the yellow used in the first place, as well as upon the lighting conditions prevailing at the time of the experiment.

Immediately this mauve square is seen, the student should close his eyes and endeavour to visualize in imagination this mauve square as standing before him. This clearly perceived by the mind’s eye, let the student at once imagine that it enlarges itself, becoming an object large enough for him to pass through. The next step is to imagine that he is actually passing through this square, as though it were a door. The best method of doing this is to employ the Neophyte sign, the Sign of the Enterer, which is that of “groping for light.” It is essentially a projecting sign, and the effect should be of having projected himself through this door or gateway. It is recommended that the student rise to his feet at this juncture and, still visualizing the enlarged square (with closed eyes of course), perform this Sign of Horus physically and, believing himself through it, sit down ready to commence the vision.

One of the other instructions puts it thus: “First meditate on the element selected, soak yourself in it till, if it be fire, you feel hot; if water, wet, and so on, all the time coordinating the symbol with your sensations. Then, laying aside the symbol and closing your eyes, endeavour to project and enlarge that symbol before you, regarding it as a gateway through which you are to pass. … Deliberately will to pass through the gateway. Let him imagine that he can hear it close behind him.”

Yet another version, this time written by D.D.C.F.,[4] says: “Keep up the design, form, and colour in the Akasic aura, as clearly as they appeared in material form to the outward seeing. Transfer the vital effort from the optic nerve to the mental perception, or thought-seeing as distinct from the seeing with the eye. Let one form of apprehension glide on into the other. Produce the reality of the dream vision by positive will in the waking state. … Then maintaining your abstraction from your surroundings, still concentrated upon the symbol and its correlated ideas, you are to seek a perception of a scene or panorama or view of the plane. This may also be brought on by a sense of tearing open, as a curtain is drawn aside, and seeing the ‘within’ of the symbol before you.”

The principal idea is to imagine the symbol, in its complementary colour, as a door and to pass through it. Having imagined that there has been a passing through the door, and clearly realizing, in this instance, the mauve square behind him, the seer should make an effort to look about him. Let him endeavour to see objects, entities, or some sort of landscape. Most always these take the form of pale stilled pictures, seen as it were with the mind or the eye of imagination. Hillocks, meadows, rocks, vast brown boulders may be seen, and what is most important, there should be a strong sense of being within the element; the seer should understand, as he has never quite realized before, the true nature, the “feel” of earth.

Before aught else occurs, the divine names appropriate to that element should now be vibrated, beginning with the deity name. The student should vibrate each slowly and audibly several times. Thus, he would vibrate Adonai ha-Aretz, three or four times, then the name of Auriel the archangel of earth, followed by the name of Phorlakh the angel of earth. These will usually suffice though the Hebrew name of the element and cardinal quarter may also be employed. Various changes may now be perceived to occur to the landscape; it will become alive, vivified and dynamic, and the sense of the element should become even more clearly and vividly defined.

Also a being may appear, one whose characteristics pertain to the element of earth, and his garments, their colours, and his other ornaments should be in the appropriate colours. Under no circumstances should the seer wander from his doorway alone; he should always wait until one of these elemental beings or “guides” appears, and he should continue vibrating the names until one does appear, or until he obtains the sense that one is present. Sometimes, and with some students, there is no clear vision of these occurrences or beings, but only a sense or intuition or powerful instinct that such and such a thing is happening, and that such a type of being has appeared. This often is more trustworthy than the use of sight or other sense.

The guide, having made his appearance, is to be tested by every means at the seer's disposal. First of all, it is well to assume the sign of the grade to which that element is referred. In this instance, the sign of the Zelator should be made, by physically as well as astrally raising the right arm to an angle of forty-five degrees. The guide should answer this with the same sign or another which is unmistakable proof that he belongs to the element and has been sent to act as guide. If there is deception, these signs will cause him distress or at once the vision will break up or the false guide will disappear. He should also be asked clearly and deliberately whether he comes to act as guide in the name of the appropriate deity name. If all this strikes the seer as satisfactory, and his doubts settled, let him follow the guide to wherever he is being led, carefully noting whither he goes, and asking questions about the element or whatever he sees.

A very important thing is here to be noted. On these subtler planes, or within the realms of these symbols, form takes on symbolic implication which we, on Earth, have obscured if not lost. It is only human beings who swathe themselves in garments whose shape and colour bear no relation to their true character. "Even on our own plane, the clothing of animals is pregnant with meaning, and on the astral plane this is far more emphatically the case. An elemental may, for some purpose of its own, masquerade for a time in alien garb, but we are given a certain definite procedure to follow in dealing with them."

The signs of the elemental grades, the vibration of divine and angelic names, and the tracing of appropriate pentagrams are symbols which powerfully affect these elemental inhabitants of the astral and prevent or disclose deception. It is but rarely that there will be necessity to resort to anything so drastic as the pentagrams in these tattwa visions, for the vibration of the Hebrew name either of the element or of the archangel will restore order and harmony. The true form, colour, clothing, even adornments such as jewels and embroideries are consonant to the element and character of the beings under discussion. And unless they are, the seer may be sure he is being imposed on and should act accordingly—at once. In a short while, after only a few astral experiences, these symbolic ideas will have been sufficiently familiar to the student to enable him at once to detect error or imposition.

In the event of employing a charged or compound tattwa such as, let us assume, fire of earth, indicated by a red triangle within a larger yellow square, it may happen that the seer may find himself being escorted from one guide to another and passed from one plane to another. The same test should be applied, and not the slightest loophole should be left for the entry of even the smallest incongruous item. The divine names of the secondary tattwa should be vibrated, and the grade sign attributed to it should be assumed. Only when fully satisfied, and he must never permit himself to be easily satisfied, should the seer proceed. If the first guide be left behind, he must be accorded courtesy of farewell. “Always treat these beings with courtesy and in accord with their rank. Pay deference to the superior orders, the archangels, angels, and rulers. To those of lower rank, bear yourself as an equal; and to those lower still, as to servants whom you treat politely, but do not allow familiarity. Elementals pure and simple, such as fairies, gnomes, and so on, must be treated with firmness and decision, as they are often mischievous and irresponsible, even though free from malice.” It is also said to be a good practice, since form is symbolic in these regions, to imagine yourself as large as possible, always taller than the being confronting you; and under every circumstance maintain self-control and fearless demeanour.

At first, and for the first half-a-dozen experiments, the student should be content with the simple observation of the landscape and, if possible, the type of guide who appears in answer to the names. At the beginning it is more important to acquire facility in passing through these symbolic doors than in acquiring impressive visions. The seer will find himself on the right track if he is content, for quite some little time, with a glimpse of a hill, a cave, an underground hall, or an angel of the element, and so on, returning after the brief visit. With facility acquired, he may stay in the vision for a longer period, which should be relatively full of incident and action, and should impart no little knowledge.

The method of leaving the tattwa and returning to Earth is the precise reversal of the initial process. After thanking the guide and bidding him farewell, the seer should retrace his footsteps to the symbolic door—the purple or lavender-blue square. It is insisted that this return should be made as definite as possible. That is, there should be no sudden departure from the place and finding oneself back in one’s normal state of mind. The seer will be wise if he carefully follows the passage he has walked through, even if it has been a very long way, the reason being that it is well to keep the two states of consciousness, the two planes, quite distinct from one another. There should be no merging of the elemental plane into the plane of everyday consciousness, and the best way of ensuring this is to make both coming and going follow a definite and distinct technique. After having found your way back to the door, you pass through it, again with the Sign of the Enterer, and return to your body. At once stand up, and make physically and firmly the Sign of Silence, raising the left forefinger to the lips, and stamping with the right foot. Always note that the first Sign of the Enterer is answered and followed by the Sign of Silence.

It is not well to repeat these experiments too frequently at first; some advise an interval of several days between them, for the first few months of one’s efforts in this direction. But when performed, the seer should make every effort to avoid self-delusion and deception. He should be alert the whole time and never embark on these experiments when tired or not physically well. At the least threat of incoherence, or the entry of incongruous symbols or elements into the vision, the names, signs, and symbols should be repeated.

Thus and thus alone may he hope to avoid delusion. These planes are a source of untold danger to whosoever is not able to take them with the proverbial grain of salt. Flattery, which is one of the most frequent types of delusion encountered and the most common source of trouble, should be avoided like the plague. Madness lies that way, and I cannot stress too strongly that vanity should be wholly discarded and flattery eschewed.

During his adventures, the seer should endeavour to describe carefully and in full detail the landscape of the vision. He should discover if possible the special attributes and nature of that plane, the type of its inhabitants—spiritual, elemental, and so on; the plants, animals, and minerals which would correspond to its nature; the operation of its influence upon man, animals, plants, and minerals here.

The process of working by placing the symbol upon the forehead, instead of imaginatively passing through it, is not a good practice. S.R.M.D.[5] claims that it is liable to derange the brain circulation and cause mental illusions and disturbance, headache and nervous exhaustion. It is also necessary to avoid self-hypnotism, for this would dispose towards mediumship and make the seer the playground of forces. The seer at all costs must control and not permit himself to be controlled. If in danger at any time, or should he feel that he cannot accommodate the forces of the vision to his will or that his self-control is breaking, he should resort to the vibration of the names and then retire from the vision.

By continuing these practices for a long period of time, the inner clairvoyance will develop, and with perseverance the visions will grow from vague indeterminate pictures, hardly distinguishable from imaginative concepts, to vivid powerful experiences. But even when these do occur he should under no circumstances accept them on their face value or neglect his tests, for the whole astral plane, apparently, seeks to delude the seer, and if he opens himself by neglecting the tests, he is lost. With considerable practice, too, the symbols may be discarded, for they will not be required to give entrance to the planes, though for the beginner no attempt should be made to work without the use of the actual material symbol. It will be found wisest to keep as much to the physical plane as possible by employing the physical symbols and by making the appropriate signs and steps with the physical body, as well as by speaking audibly and describing the vision as it proceeds.

When the student has become fairly proficient with the use of simple tattwas, he should experiment with the compound tattwas, and not be satisfied with his ability to skry until he is perfectly familiar with every part of the planes represented by those symbols. Then he can devise further experiments with other symbols. The use of the element Akasa, the indigo egg, was in the Order usually postponed until entry had been obtained into the Second Order. The reason for this was that no traditional names are provided for use with this symbol as with the other four, and the student must discover or devise his own. As has already been described at length, the entrance into these subtle planes is obtained by means of the divine names, the rule being to invoke the highest names known by the seer. Any student who has studied the Adeptus Minor ceremony and the Ritual of the Pentagram will realize what names are required for use with this symbol of Akasa. Eheieh, Agla, Yeheshuah, and Eth will be the general names for the simple tattwa, and the compound or charged Akasa cards will demand the use of the names from the Enochian Tablet of Union.

It will be found a good plan to prepare cards of the geomantic symbols painted in their appropriate colours, for these make perfect “doors” through which the seer can pass. And while these symbols are also attributed to the elements, the vision acquired from the geomantic symbols using the names of the appropriate rulers and genii will be quite distinct in character from those of the tattwa cards. The Hebrew letters, the tarot cards and sigils, the planetary and zodiacal signs, and sigils of every description may be used to yield the symbolic door to a subtle plane. A vast new field of knowledge is thus opened up. The names appropriate to each of these symbols are given in these papers, which should be carefully studied by the student. And he should remember that the formula of the employment of the divine names and signs applies equally to these other symbols as they did to the tattwa cards.

There was a good deal of glib parlance within the Order as to “astral vision” and “etheric vision.” The former was described as the ordinary tattwa vision, in which objects and landscapes, though vivid and alive, are yet “flat” as though reflected on a mirror, rather like a cinematograph film. “In this form of descrying, note that you see objects reversed, as to right and left, for which suitable allowance must be made.” The use of the phrase “mirror-like vision” is actually a very adequate description. Yet this is capable, as development proceeds, of merging into another type of vision—a full-blooded clairvoyance, in which things and people are seen in three dimensions, and as though the seer were not merely watching the scene, but were actually in it. Some explained that as “etheric vision” although the actual Order documents describe this as the clairvoyance ensuing from astral projection. Greatly Honoured Frater D.D.C.F. states: “If instead of this simple vision a ray of yourself is sent out and actually goes to the place (astral projection) there is not necessarily the sense of reversal of objects. … Scenes, things, instead of being like pictures, have the third dimension, solidity; they stand out like bas-relief, then haut-relief, then you see as from a balloon, as it is said, by a bird’s-eye view. You feel to go to the place, to descend upon it, to step out upon the scene, and to be an actor there.” The same rules laid down for the simpler method of slaying should be followed here, and always the highest divine names should be used and constant tests applied. The paper which follows this, dealing with skrying and astral projection by V.N.R.,[6] will explain the process a little more fully by means of setting forth an example of its working.

Another technique, making use of this faculty, was described in a paper recording a lecture by Frater Sub Spe. The idea was to reread the rituals, and then endeavour to retread the paths astrally. One example given was that the seer should formulate in imagination a vast pylon, and within its gates he should visualize the Hebrew letter Tau, the thirty-second Path. This should be preceded by a study of the ritual of the Theoricus grade, especially of the rite of the Kerubic stations. Then, imagining himself passing through this letter Tau and entering the pylon, he should proceed to make the appropriate pentagrams and hexagrams, and vibrating the divine names appropriate to that plane. The resulting vision should be similar to the passage of the path in the ceremony, but whereas this latter was purely symbolic, the former may be real and dynamic, and may develop into an initiation in the true sense of the word. The same technique may be applied to every Path and to every Sephirah.

Developing still further from this, there is another practice which passes beyond mere clairvoyance, though making use of it. This is called rising on the planes and is a spiritual process after spiritual conceptions and higher aims. “By concentration and contemplation of the divine, you formulate a Tree of Life passing from you to the spiritual realms above and beyond yourself. Picture to yourself that you stand in Malkuth, then by the use of the divine names and aspiration, you strive upwards by the Path of Tau towards Yesod, neglecting the crossing rays which attract you as you pass up. Look upwards to the divine light shining downward from Kether upon you. From Yesod leads upwards the Path of Samekh, Temperance; the arrow, cleaving upwards, leads the way to Tiphareth, the great central sun.” D.D.C.F. also suggests that, having risen to Tiphareth, the adept skryer should formulate to himself that he is bound to a cross, exactly as occurred in the Adeptus Minor ceremony, and by invoking the great angel Hua beseech help and guidance in the pathway of light. By this method, he may more easily ascend the planes which lead to the glory of the crown. Thus formulating in the imagination the different parts of the Tree of Life, and vibrating the god names appropriate to the Sephiroth or Paths, the seer may find himself, if his aspiration is sincere and keen, rising towards the spiritual light, bathed in that golden glory of effulgence which is continuously shed from above.

Though it may seem rather out of place to quote Aleister Crowley here, yet he has written things in his *Magick* on this subject that are so very important that I am impelled to quote them here for the benefit of the student. The important drill practices, in his belief, are:

"1. The fortification of the Body of Light by the constant use of rituals, by the assumption of godforms, and by the right use of the Eucharist.

"2. The purification and consecration and exaltation of that body by the use of rituals of invocation.

"3. The education of that body by experience. It must learn to travel on every plane; to break down every obstacle which may confront it."

In a footnote to the above, he has appended a footnote which I reproduce herewith:

"The aspirant should remember that he is a microcosm. 'Universus sum et Nihil universi a me alienum puto' should be his motto. He should make it his daily practice to travel on the astral plane, taking in turn each of the most synthetic sections, the Sephiroth and the Paths. These being thoroughly understood, and an angel in each pledged to guard or to guide him at need, he should start on a new series of expeditions to explore the subordinate sections of each. He may then practise Rising on the Planes from these spheres, one after the other in rotation. When he is thoroughly conversant with the various methods of meeting unexpected emergencies, he may proceed to investigate the regions of the Qlippoth and the Demonic Forces. It should be his aim to obtain a comprehensive knowledge of the entire astral plane, with impartial love of truth for its own sake; just as a child learns the geography of the whole planet though he may have no intention of ever leaving his native land."

The clairvoyance thus obtained may be used to watch the progress of ceremonies, when it becomes a highly useful gift, sometimes a necessity; and also in observing what occurs astrally when certain sigils or pentagrams are traced or names vibrated.

There are several methods of testing and protection, in addition to those already mentioned. The supreme method of protection—though it is infinitely more than technical means of banishing—is through the assumption of the godform of Harpocrates. The astral image should be formulated either as rising from a lotus or else standing erect over two crocodiles. Little need be said about this technique; it is adequately described elsewhere, in Z.1. Incidentally, this is an excellent preparation for meditation or vision, to formulate the form about and around one, and to identify oneself with it.

In the event, during any vision, that the seer is approached by entities, as to whose integrity or true character he has some doubts, the simplest form of testing is to formulate between the seer and the approaching entity the Banner of the West. As described in the document about the symbolism of the Neophyte ceremony, this banner is that which bars and threatens. It is one of the insignia of the Hiereus, whose throne is in the west of the temple, and his office is that of “avenger of the gods,” so situated as to represent a seat of witness and of punishment decreed against evil. And all his insignia partake of this symbolism. Thus, should the being be of an evil nature, “thus far and no further” is the message indicated to it by the banner. The interposition of the banner would be immediately efficacious, by causing it to disappear instantaneously. If, however, the entity is well intentioned and not evil, no harm will have been done by that formulation. No balanced force, no power of good, will object or resent legitimate forms of testing its integrity.

Since, likewise, the Banner of the East, one of the insignia of the Hierophant in the east of the temple, “represents the ascent of the initiate unto perfect knowledge of the light,” it may assist to formulate this banner about his own being. The central cross of the banner will suggest his own form with outstretched arms—a true Calvary Cross. About him, the seer will visualize vividly the interlaced red and blue triangles of the Tiphareth hexagram, at the same time imagining that the white triangle of the supernals has descended into his heart. The alternate and occasionally simultaneous use of these banners is a powerful means of banishing the evil and invoking balanced power to one’s aid. In the rubrics of certain rituals, the injunction occurs to formulate this banner about talismans or flashing tablets that are being consecrated, as this process assists the descent or the incarnation of the light, or the invoked force, into the symbol.

The employment of the Rose Cross together with the vibration of the Pentagrammaton, YHShVH, is likewise another method of ensuring protection and of banishing evil. Usually, as previously stated, any threat of danger on the elemental planes represented by the tattwa symbols may be met simply by the vibration of the appropriate divine names, and, though very rarely necessary, by the banishing pentagrams traced in the air. The Rose Cross and the Pentagrammaton will apply more to planes above or more powerful than those of the tattwas. Experience combined with a sound instinct will dictate to the seer when such symbols should be used. He will find it occasionally of great assistance to commence his experiments by the preliminary use of the banishing rituals and by burning some incense.

In the Outer Order of the Stella Matutina, or the Golden Dawn, formal dress for this type of work as for temple ceremonies consisted of a black gown, red slippers, and a black and white nemyss; the sash of the grade could also be worn. In the Order of the R.R. et A.C., it was customary to wear a white gown, yellow or gold slippers, a nemyss of white and yellow stripes, and the Rose Cross lamen on one’s breast. The lotus wand should be employed and held in the hand whilst skrying, and the four elemental weapons—fire wand, water cup, air dagger, and earth pentacle—should be placed before one. If there is a small table convenient, this should be covered with a black cloth, and the implements grouped on this as upon the altar, while the cross and triangle of the order should be put in the centre. Sometimes, a sympathetic projection into the elements may be encompassed by the preliminary use of the appropriate prayer of the elements provided in the grade rituals.

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1. Note by Regardie: This paper is compiled from several unofficial documents which were not sufficiently interesting to publish in unabridged form by themselves. Also several pieces of oral instruction are here included. I have kept rigidly to the technique as taught and practiced in the Order.
2. Note by Regardie: From the notes of G.H. Frater Finem Respice, Dr. Robert W. Felkin.
3. Note by JMG: See color insert page 13.
4. Note by JMG: G.H. Frater Deo Duce Comite Ferro (Samuel Liddell Mathers).
5. Note by JMG: Frater ‘S Rioghal mo Dhream (another motto of Samuel Liddell Mathers).
6. Note by JMG: Soror Vestigia Nulla Retrorsum (Moina Mathers).

OF SKRYING AND TRAVELLING IN THE SPIRIT-VISION

By V.H. Soror V.N.R. [7]

Having acquired the general rules, it is probable that the student will discover for himself particular methods more or less suited to his own particular temperament. But it may prove useful to some for me to write in some detail the mode of skrying and of astral projection which I have proved likely to bring successful results, and which by reasons of its continual tests would tend to lessen the many chances of illusion. Before proceeding further it may be well to refer to the Microcosm lecture [8] regarding the theory of skrying and astral projection.

The rules for skrying and astral projection being almost similar, the two subjects can be studied together, the one being taken as the complement of the other.

You can commence the operation "skrying" simply. That is to say, not projecting the astral beyond the sphere of sensation into the macrocosmos, but retaining it and perceiving some scene in the universe reflected in the symbol which you hold, this latter being to you as a mirror which shall reflect to you some scenes not within your range of sight. And secondly, you can continue the operation by using the same symbol, and by passing through it project yourself to the scene in question, which before you had only perceived as a reflection. The latter process will probably appear more vivid to the perception than the prior one, just as in material vision one is less likely to be deceived by going to a place and actually examining it than by obtaining knowledge of it from a mere reflection in a mirror.

For example, in the room in which I am now, I see reflected in a mirror a portion of the garden. I obtain an impression of all within my range of sight, but not nearly so powerful a one as when I step out into the garden to the spot in question and examine all the objects therein, feel the atmosphere, touch the ground, smell the flowers, etc.

But it is well to practice both methods. The latter will probably be found to be more instructive, though far more fatiguing, since you will, when projecting the astral, have to supply it with much vitality, drawn mostly from the nephesch.

In both skrying and astral projection, then, the key of success would appear to be, alternately, to employ intuition and reason, firstly by permitting each thought-picture to impress itself on the brain in the manner comprehended generally by the word "inspiration," followed by the reason applying its knowledge of correspondences to an affirmation or correction of the same.

You must be prepared to receive impressions of scenes, forms, and sounds as vivid thought forms. "Thought forms" I use for want of a better word. There are distinctly in these experiences things heard, things felt, as well as things seen, which would prove that the qualities that we are here using are really the sublimated senses. That the faculty of clairvoyance, etc., exists is easily provable after a little patient exercise with one of the first methods given unto us for the practice of skrying.

Take the tattwa cards, and from them choose one at random, without looking to see what symbol it may represent, and lay it down on a table face downwards. Then try mentally to discover the symbol. To do this, make your mind a blank as much as possible (yet always keeping control over the same) chasing therefrom, for the time being, the reasoning element, memory, etc. You will find that after a few moments of gazing attentively at the back of the card, that it will seem as though the thought form of the tattwa appeared to enter the mind suddenly, and later, when more practiced, it will probably appear to you as if the tattwa symbol were trying to precipitate itself materially through the back of the card.[9] But sometimes, especially if the cards have been long kept together in the pack in the same order, we may find that the back of the card in question is charged astrally not with the symbol upon its face, but with that upon the card whose face has been next its back in the order of the pack.

Some may find it easier to turn the card over astrally, that is in imagination, and in imagination endeavour to perceive what flashes into the mind at that moment.

As it is with the tattwas that our first experiences are made, I will choose one to illustrate the following rules, preferably one that shall be in harmony with the time that I commence my working.[10]

Rules for Skrying

Work if possible in an especially prepared magical room, Stella Matutina altar [11] in the centre, on which stand the four elements and the cross and triangle, incense burning, lamp lighted, water in the cup,[12] bread, and salt. As well as these, place on the altar your four magical implements. Clothe yourself in your white robe and 5° = 6□ sash, wearing on breast your Rose Cross. [13]

Have by you your sword and lotus wand. Sit at the side of the altar facing the quarter of the element, planet, or sign with which you are working. Should any other frater or soror be with you, arrange that they shall sit in balanced disposition [14] around the altar. That is, if the forces with which you work be in the west, your place is east of the altar facing west across it. Should it be inconvenient for you to have your own consecrated room, or to have all or any of your implements for your experiment, do your utmost to imagine them as astrally existing about you, and in any case in astral projection wear the garments and insignia astrally all through the experience. In fact, after constant, most constant, practice you will not probably find the absolute physical so necessary. Yet remember that though the material in magical working is the least important of the planes in one sense, yet in another it is of the utmost importance for it crystallizes the astral plane and completes it. And also have before you the exact correspondences of certain universal formulae (for in the aforesaid insignia and implements you hold a perfect representation of the universe, [15] the contemplation of which should in itself tend to prevent your mind dwelling on irrelevant subjects, but on the contrary compel your attention to the sublime studies of the mysteries of the macrocosm). Also do these insignia, which have been consecrated, give you a certain power through their having attracted rays of force from the infinite invisible more or less potent in proportion to your development.

The importance of using the implements on every occasion would appear to be great. For the implement assists the invoking of a ceremony, and the latter should help the implement, and therefore every voyage, for example, to the realms of fire or water should add a flame to the wand and moisture to the cup.

Next purify the room with fire and water and the Lesser Banishing Ritual of the Pentagram. Imagine that we have chosen as a tattwa, Apas-Prithivi.[16] For this symbol, naturally, use the correspondences of water and earth, but bear in mind that the world of water is here chiefly expressed, the earth being secondary. Therefore in this particular example, it is well to use principally the cup, the pentacle only in a minor sense. To imply this, use the cup to make even many of the earth symbols, and only occasionally employ the pentacle in working the particular symbol.

In this suppositious case of Apas-Prithivi, thoroughly to fill your sphere with the idea of this tattwa, draw with the cup around your room the Greater Invoking Ritual of the Pentagram both of water and of earth. Then return to your seat, and for process one, skrying, do the following. Place the tattwa card before you on the altar, take the cup in the right hand and the pentacle in the left, and look at the symbol long and steadily until you can perceive it clearly as a thought vision when you shut your eyes. Vibrate the names of water and of earth (Empeh Arsel, etc.) and try to realize the mental union more and more. It may help you to perceive it as a large crescent made of blue or silvery water containing a cube of yellow sand. Continue trying to acquire a keen perception of the tattwa until the element and its shape and its qualities shall seem to have become a part of you, and you should then begin to feel as though you were one with that particular element, completely bathed in it, and as if all other elements were nonexistent.[17] If this be correctly done, you will find that the thought of any other element than the one with which you are working will be distinctly distasteful to you.

Having succeeded in obtaining the thought vision of the symbol, continue vibrating the divine names with the idea well fixed in your mind of calling before you on the card a brain picture of some scene or landscape. This, when it first appears, will probably be vague, but continue to realize it more and more of whatever nature (imagination or memory, etc.), [18] you may believe it to be—remembering that this is a passive state of the mind, and not yet is the time to test or reason.[19] Only when the thought picture shall have become sufficiently tangible and vivid, and you find that you are beginning to lose the sense of confusion and vagueness, should you begin to apply tests. Before this period, all reasoning, all doubting, is destructive to the experiment.

In all probability, the thought picture may become so clear to you (though this may be a matter of time and much practice) that it will seem as though the picture were trying to precipitate through the symbol. In such a case as this there can be no difficulty, for the vision will be nearly as clear to the perception as a material one might be. But you can arrive at a great deal by merely receiving the impression of the landscape as a thought. For example, I perceive appearing an expanse of sea, a slight strip of land—high grey rocks or boulders rising out of the sea. To the left a long gallery of cliffs jutting out some distance into the sea.[20] This appears sufficiently vivid, so I begin my tests. I suspect my memory chiefly, so I draw in front of the picture on the card, with the lotus wand, a large Tau in light. Then, believing that I may have constructed the scene in imagination, I now formulate on the card a large Kaph. In this case, neither of these symbols banish or dim the scene in any way, so I continue. (But if the scene vanishes or changes or becomes blurred, it is well to banish with a pentagram whatever may remain on the card, and simply recommence the process at the point where you are endeavouring to attract a picture on the card.)

I now draw over the picture with the cup the water pentagram, and with the pentacle the earth pentagram [21] using the correct vibration. This intensifies the picture, and I now perceive flung into it many figures, principally of the water spirit type. On gazing further, and repeating the vibration, I perceive a much larger figure than the elementals, overshadowing them, clothed in blue and white, with some glimmering of silver. To obtain detail I must work for some time longer and must continue invoking with my water and earth symbols and look and test alternately.

Believing that sufficient has been herein explained to enable a student to understand the general method of this process of skrying, I will proceed further to the rules for astral projection, but be it remembered that it is possible to carry this vision very far indeed, and that the student should by no means stop where I have done.

Astral Projection [22]

Therefore you will follow the rules given in the preceding pages for skrying, until the point where the symbol of the tattwa has become perfectly vivid to the perception and when you feel as though you were almost one with the element. You may modify the earlier stages of the working by so enlarging the symbol astrally that the human being can pass through it. When very vivid, and not until then, pass, spring, or fly through it, and do not begin to reason till you find yourself in some place or landscape.[23] And as before, only test when the landscape shall have become a tangible and somewhat complete picture. If you have made your mind a blank as much as possible, the first idea that enters your mind (that is to say vividly) after you have traversed the symbol should be a correct correspondence of the tattwa in question.

Having already, by the process of skrying, obtained a vision of Apas-Prithivi, in this particular case I will use the same symbol, on which I still perceive the reflected picture, and will leap through it, and go astrally to the scene in question. I therefore astrally fly or leap through it.

My first impression is to find myself standing on a boulder slightly out at sea, which I had noted as an important point in the picture. I realize that I am standing clothed in my 5° = 6□ insignia and white robe, on this rock, facing the shore. Turning to the right I am conscious of the gallery of cliffs, and to the left and back of me the sea, everywhere.

(On the planes, it would appear well to act exactly as one would in a physical experience or a landscape, realizing each step as one goes, not trying to look on both sides at once or at the back of one’s head, but turning first to the right hand and examining that, and then to the left, then turning right around, and so on. It is better as much as possible to remain in one spot (until very experienced) to avoid reflexes. In fact, the more practically the experiences are worked, the more chance of success.)

I have an impression that the air is very cold. I stoop down and feel the rock, which I find is of a coral nature. I have already tested this vision in process one (skrying), but it is well to repeat the same, to see if I am sufficiently in touch with the landscape. I therefore trace with my astral lotus wand the symbols I evoked before, the Tau and the Kaph, in white light, making them very forcibly. In fact, I do not cease tracing them until I actually perceive them as vividly as I do the landscape. Seeing that the scene does not vanish or become dim,[24] I now with my astral cup and pentacle draw in light very large water and earth pentagrams, standing on the sea. These, even more than the former symbols, should be continued and accentuated until they become to the impression of the mind as living entities as the landscape itself. If these latter be correctly drawn and sufficiently realized, there will be little chance of illusion during the rest of the experience.

The drawing of these pentagrams standing above the sea appears at once to increase the vitality of the scene, for the rather intangible elementals and angelic being that I had perceived in the reflected picture became more and more real to the impression.

Had I commenced at once with astral projection without the introduction of my skrying experience, I should have had probably to evoke these figures. In such a case, using the invoking pentagrams of water, I should continue vibrating the deity names, etc., of these elements (employing as well as the names before mentioned, those of the angels and rulers, such names as Tharsis, Kerub, etc., being very potent) and would call upon a force by right of these names and symbols to manifest, and I should continue this process until some forms appeared.

After careful examination, by first receiving the impression and then testing it, I can describe the following. The angelic being, feminine in type, pale brown hair and light grey eyes, is draped in blue and white, draperies heavy in nature, and wears a crown formed of crescents. She holds in the left hand a curious cup, heavy, and with a squarish base, and in the right a wand with a symbol much like the positive element of water.

The elementals vary in type, the majority being of the mermaid and merman nature, but again many tending to the earth and air nature.

Turning to the angelic being, I make the 5° = 6$^{\square}$ signs and L.V.X. signs, and to the elementals the 3° = 8$^{\square}$ and 1° = 10$^{\square}$ signs, and by right of these (that is to say by the knowledge of the central spirit, and, in their instance of that of water and earth) I ask to have explained some of the secrets of the working of the plane of Apas-Prithivi.

The angel having answered my signs by similar ones, gives the impression that she is willing to instruct me. (This can enter the mind as an extraneous thought, or may be heard clairaudiently.) She shows how even the work on this particular spot is varied, and according to the types of the elementals is the labour allotted. Some of the elementals tending to the gnome type are digging in the cliffs, with spiky instruments, and boring holes therein, thereby permitting the water to enter freely. (This may explain the spongy rather than broken aspect of the rock.) The mermaid and merman elementals, which are in the large majority, I think, receive some of the dust, which they carry into the sea. (Some of this may go to form islands.) Others also are bringing earth and weeds and such-like from the depths, also probably to form land. There are also figures holding funnel-like cups who rise from the sea, and having drawn air into them, dive again, carrying that element into the sea.[26]

It can be understood how these investigations can be carried to very great detail, but to be as brief as possible I ask if I may be shown the effect of this ray of Apas-Prithivi on the universe generally and on this planet in particular.

I understand that the effect of the ray is generating and fructifying generally, and on the whole beneficent, though everything would depend on the force with which it was united. Its correlative would be thick rich water, containing much substance. I ask for its influence on the Earth. (To do this I can show as a thought-picture this planet of ours, with its continents, seas, etc., drawn thereon, and pray this angel to send a ray first to one spot and then to another.) In answer, I perceive the ray falling right through the water of the Earth, as if the affinity lay with all land under water. “The Lifter of Earth in the Waters is its name” does the angel say. Nearly all vegetation attracts this ray, but very especially water plants, most of all those growing under water. The zoophyte only partially attracts it, this latter seeming rather largely composed of some active element, fire, I think. Among animals the ray appears to fall on the seal and hippopotamus, and has a general affinity for most amphibious animals. With fish, the link seems to be small, a tortoise, a frog, and a snail are shown me, and some water fowl of the duck type, very few actual birds, a sea fowl to an extent.

Falling on man, on the savage it would appear to be beneficial to health generally, to give a feeling of well-being, and would also govern to some extent generation. Its tendency would be to accentuate sensuality and laziness. On the intellectual man it increases intuition, with some desire to clothe idea with form, therefore the first vague development of form in the mind of the artist. (As before remarked, these experiences can be carried very far indeed, but as this experience has already become rather voluminous I will cease at this point—believing that sufficient is here expressed to suggest the manner of working these astral experiences generally.)

I salute therefore the angel with the L.V.X. signs and the elementals by the 3° = 8▫ and 1° = 10▫ signs, and banish astrally the pentagram and other symbols that I have traced upon the scene. The more powerfully the symbols have been evoked, the more powerfully should they be banished.

If you should be feeling a sensation of fatigue, as I before mentioned, make towards the symbols the Sign of the Enterer indrawing their vitality into yourself again by the Sign of Harpocrates. Then return by the way in which you came, that is through the symbol, and back into your room.[27] Once in your room, perform the Supreme Banishing Ritual of the Pentagrams that you have evoked; supposing a scene to remain on the symbol of the tattwa, banish that also. When you have had considerable practice it is probable that such detailed care as is herein indicated will not be necessary. Should the operation be too complicated to accomplish at one sitting it would be possible to divide it into parts. It is certain that you will find that you have practiced your spritual vision and acquired more knowledge in one experience carefully worked and tested than in a hundred careless and vague experiments which simply strengthen mental deception.

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7. Note by JMG: Very Honored Soror Vestigia Nulla Retrorsum, whose real name was Moina Mathers. Footnotes by her in this section will be labeled as such.

8. Note by JMG: Book One.

9. Note by V.H. Soror Vestigia Nulla Retrorsum: This experiment is very good for the practice of spiritual sight, and in this manner you can easily prove correctness of vision. Also for this kind of simple experience you need not prepare yourself spiritually to such an extent as with further working, so that you can have your cards if you wish continually with you, and practice with them when you will, at odd moments.

10. Note by V.H. Soror Vestigia Nulla Retrorsum: To find tattwa when in course, note time of sunrise. Akasa always begins with sunrise and lasts twenty-four minutes, followed by Vayu twenty-four minutes, Tejas twenty-four minutes, Apas twenty-four minutes, Prithivi twenty-four minutes.

11. Note by JMG: That is, the standard Golden Dawn altar as used in the 0° = 0□ grade.

12. Note by V.H. Soror Vestigia Nulla Retrorsum: Placed at junction of cross and triangle, the incense, lamp, etc., should be at angles of arms of cross.

13. Note by V.H. Soror Vestigia Nulla Retrorsum: All 5° = 6□ members who are Zelator Adepti Minores have the right to wear the white robe and yellow girdle of the Third Adept, but not his cloak or nemyss.

14. Note by V.H. Soror Vestigia Nulla Retrorsum: If two persons, one should be opposite the other. If three persons, form a triangle. If four persons, form a square. If five persons, a pentagram, etc.

15. Note by V.H. Soror Vestigia Nulla Retrorsum: The Golden Dawn altar, the most synthetical of the symbols. The material universe ruled by the spirit and four elements. The Rose Cross contains the affirmation of the principal divisions of the universe, synthetical like the altar, but particular in the sense that it is attributed to the Sephirah Tiphareth, the central sun, and is therefore the symbol for the microcosm—man, the adept, he to whom perfection of the microcosm means a certain conscious union with the macrocosm.

The white robe and yellow girdle imply purity—Kether, harmony—gold, Tiphareth. Lotus wand—mercy. Sword—severity.

16. Note by JMG: That is, the Prithivi sub-plane of Apas, symbolized by a small yellow square on a silver crescent.

17. Note by V.H. Soror Vestigia Nulla Retrorsum: Imagination (eidolon) means the faculty of building an image. The imagination of the artist must lie in the power, which he possesses more or less in proportion to his sincerity, and his intuition, of perceiving forces in the macrocosm, and allying or attuning himself thereto, his talents naturally and his artificial training permitting him to formulate images which shall express those forces.

18. Note by V.H. Soror Vestigia Nulla Retrorsum: During this process, it is more than likely that you will be believing that the picture is one of memory, of imagination, of construction, etc., all these qualities being analogous to the faculty that you are employing, and the probability of their arising at this moment will be great.

19. Note by V.H. Soror Vestigia Nulla Retrorsum: Let it be remembered that this can only be a *part* of the plane of the symbol expressed by Apas-Prithivi.

20. Note by V.H. Soror Vestigia Nulla Retrorsum: Employ the “lords who wander” (the seven planets), the planetary tarot trumps, as important test symbols.

For Memory	♄	ת	Lord of the Night of Time
For Construction	♃	כ	
For Anger, Impatience	♂	פ	
For Vanity	☉	ר	
For Pleasure	♀	ד	
For Imagination	☿	ב	
For Wandering Thoughts	☽	ג	

21. Note by V.H. Soror Vestigia Nulla Retrorsum: Use occasionally the pentacle, so as not to ignore to too great an extent the part that earth plays herein.

22. Note by V.H. Soror Vestigia Nulla Retrorsum: In the case of starting the entire experience with astral projection only, you will understand that you ignore the portion of the process which attracts the picture to the card, but simply go forward through the symbol when once the latter is realized.

23. Note by V.H. Soror Vestigia Nulla Retrorsum: If working with correct correspondences, you are bound to arrive at some place answering to the same, if you project your astral sufficiently.

24. Note by V.H. Soror Vestigia Nulla Retrorsum: If after these repeated tests the vision becomes diminished or changes very much, banish with the astral implement, and return in the way you came, through the symbol, and start again freshly. If you feel you have expended too much force in the symbols which you traced in the scenes, redraw some of the force spent into yourself again by the formula of the Signs of Horus and Harpocrates. Extend towards the symbols in the sign of Hoor, redrawing them into yourself by the sign of Hoorpokraat.

25. Note by V.H. Soror Vestigia Nulla Retrorsum: Sometimes it seems as though one had to find the words to translate the impression; sometimes the words appear to be found already, for one believes that one has heard them.

26. Note by V.H. Soror Vestigia Nulla Retrorsum: The symbol shows the potency of the whorl formation.

27. Note by V.H. Soror Vestigia Nulla Retrorsum: Some students, I believe, have great difficulty in returning. In such a case one can do so gradually by first flying into space, thinking of this planet, fixing the thoughts on the particular country, then on the particular spot therein, then on the house, and lastly on the room and entering therein. But in most cases this would be unnecessarily complicated.

TATTWA VISIONS

Here follow two tattwa visions by Soror Vestigia. These are provided as simple examples of the technique, and the procedure to be followed. The first of them is the fiery sub-element of earth, Tejas of Prithivi.

Vestigia states that she found herself, after going through the imagined symbols, “in a volcanic district. No fire is to be seen, but the type of land is volcanic. Hill and mountains, hot air, and sunny light. Using a pentacle, and calling on the earth names, I see before me a species of angelic king elemental. On testing him, I find that he gives me the Neophyte saluting sign and the Philosophus (fire) sign. He bows low to the symbols that I give him, and says that he is willing to show me some of the working of the plane.

“He has a beautiful face, somewhat of the fire type, yet sweet in expression. He wears a golden crown and a fiery red cloak opening on to a yellow tunic, over which being a shirt of mail. In his right hand he bears a wand, the lower end or handle being shaped somewhat as the pentacle implement, and the staff and upper end being as the fire wand. In his left hand (but this I do not clearly see) he bears a fire wand; I think that the right hand points upwards and the left downwards, and is a symbol to invoke forces.

“Little figures of the gnome type come at his call. When commanded some broke the rocky parts of the mountain with pick-axes which they carry. Others appear to dig in the ground. In breaking off these rocky pieces, there fall away little bits of bright metal or copper. Some of these gnomes collected the bits of metal and carried them away in little wallets slung by a baldrick from their shoulders. We followed them and came to some mountainous peaks. From these peaks issued some large and fierce, some hardly perceivable, fires. Into cauldrons or bowls placed above these fires, the collected pieces of metal were placed. I was told that this was a lengthy process, but asked that I might see the result of what appeared to be a gradual melting of this metal. I was then shown some bowls containing liquid gold, but not I imagine, very pure metal.

“I again followed my guide, the angelic king elemental ruler, who gave me his name as Atapa, and followed by some gnomes bearing the bowl of liquid gold, we came, after passing through many subterranean passages cut in the mountains, to a huge cavern of immense breadth and height. It was like a palace cut out of the rock. We passed through rudely cut passages, until we reached a large central hall, at the end of which was a dais on which were seated the king and queen, the courtier gnomes standing around.

“This hall seemed lighted by torches, and at intervals were roughly cut pillars. The gnomes who accompanied us presented to the king and queen their gold. These latter commanded their attendants to remove this to another apartment. I asked the king and queen for a further explanation, and they, appointing substitutes in their absence, retire to an inner chamber which appeared more elevated than the rest. The architecture here seemed to be of a different kind. This small hall had several sides, each with a door, draped by a curtain.

“In the centre of the hall was a large tripod receiver containing some of the liquid gold such as that we had brought with us. The king and queen who before had worn the colours of earth now donned, he the red, and she the white, garments. They then with their earth-fire wands invoked and joined their wands over the tripod. There appeared in the air above a figure such as Atapa, he who had brought me here. He, extending his wand, and invoking, caused to appear from each door a figure of a planetary or zodiacal nature. These each in turn held out his wand over the gold, using some sigil which I can but dimly follow, the gold each time appearing to undergo a change. When these last figures have retired again behind the curtains, the king and queen used a species of ladle and compressed together the gold, making it into solid shapes and placing one of these at each of the curtained doors. Some gold still remained in the bowl. The king and queen departed, and it seemed to me that I saw a figure again appear from behind each curtain and draw away the pieces of gold.”

The second one I shall quote is a vision of spirit of water, Akasa of Apas, also by Vestigia.

“A wide expanse of water with many reflections of bright light, and occasionally glimpses of rainbow colours appearing (perhaps symbolizing the beginning of formation in water). When divine and other names were pronounced, elementals of the mermaid and merman type appear, but few of other elemental forms. These water forms are extremely changeable, one moment appearing as solid mermaids and mermen, the next melting into foam.

“Raising myself by means of the highest symbols I have been taught, and vibrating the names of water, I rose until the water vanished, and instead I beheld a mighty world or globe, with its dimensions and divisions of gods, angels, elementals, demons—the whole universe of water (like the tablet ruled by Empeh Arsel Gaiol); I called on this latter name, and the universe seemed to vivify more and more.

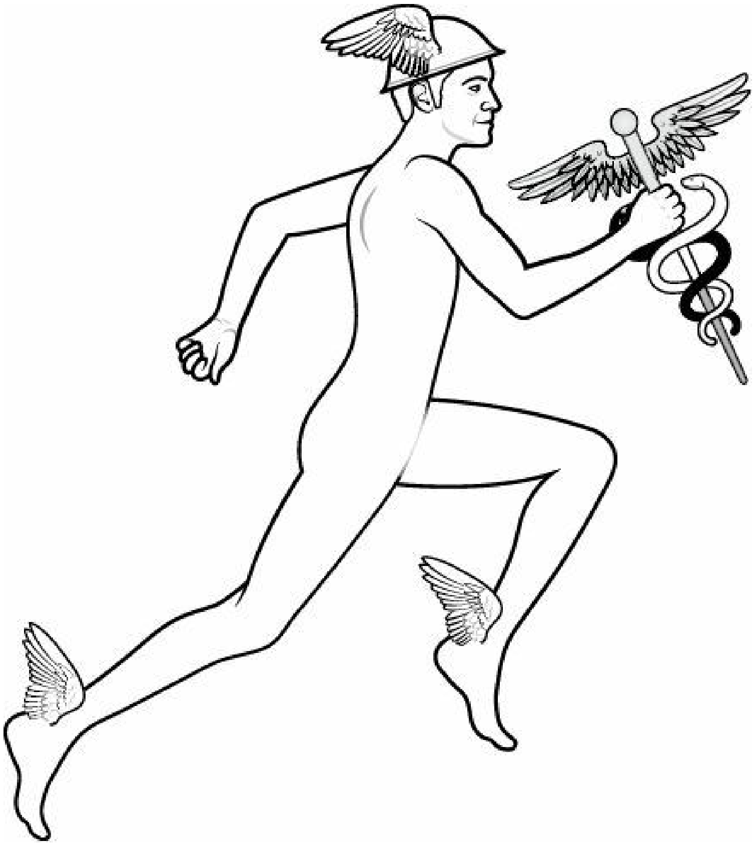
“I then called on Hcoma, and there appeared standing before me a mighty archangel (with four wings) robed in glistening white and crowned. In one hand, the right, he held a species of trident, and in the left a cup filled to the brim with an essence which appeared to be derived from above. This essence, brimming over, poured down below on either side. From the overflowing or overrunning of this cup, which derives its essence from Atziluth, apparently the cup being in Briah, the world of Yetzirah obtains its moisture. It is there differentiated into its various operative forces.

“These operative forces are represented by angels each with their respective office in the world of moisture. These forces working in Yetsirah, when descending and mingling with the Kether of Assiah, are initiating the force of that which we as human beings call moisture.”

[contents]

M. THE VISION OF THE UNIVERSAL MERCURY

[28]



The Universal Mercury

“We stood upon a dark and rocky cliff that overhung the restless seas. In the sky above us was a certain glorious sun, encircled by that brilliant rainbow, which they of the Path of the Chameleon know.

“I beheld, until the heavens opened, and a form like unto the Mercury of the Greeks [29] descended, flashing like the lightning; and he hovered between the sky and the sea. In his hand was the staff [30] wherewith the eyes of mortals are closed in sleep, and wherewith he also, at will, re-awakeneth the sleeper; and terribly did the globe at its summit dart forth rays. And he bare a scroll whereon was written:

Lumen est in Deo,

Lux in homine factum,
Sive Sol,
Sive Luna,
Sive Stelloc errantes,
Omnia in Lux,
Lux in Lumine,
Lumen in Centrum,
Centrum in Circulo,
Circulum ex Nihilo,
Quid scis, id eris.[31]
F.I.A.T. [32]
E.S.T. [33]
E.S.T.O.[34]
E.R.I.T. [35]
In fidelitate et veritate universas ab aeternitate.[36]
Nunc Hora.
Nunc Dies.
Nunc Annus,
Nunc Saeculum,
Omnia sunt Unum,
et Omnia in Omnibus.
A.E.T.E.R.N.I.T.A.S.[37]

Then Hermes cried aloud, and said:

"I am Hermes Mercurius, the Son of God, the messenger uniting superiors and inferiors. I exist not without them, and their union is in me. I bathe in the ocean. I fill the expanse of air. I penetrate the depths beneath."

And the frater who was with me, said unto me:

"Thus is the balance of nature maintained, for this Mercury is the beginning of all movement. This He,[38] this She, this IT, is in all things, but hath wings which thou canst not constrain. For when thou sayest 'He is here' he is not here, for by that time he is already away, for he is eternal motion and vibration.”

Nevertheless in Mercury must thou seek all things. Therefore not without reason did our ancient fratres say that the Great Work was to “fix the volatile.” There is but one place where he can be fixed, and that is the centre, a centre exact. “Centrum in trigono centri.” [39] The centre in the triangle of the centre.

If thine own soul be baseless how wilt thou find a standing point whence to fix the soul of the universe?

“Christus de Christi,
Mercurius de Mercurio,
Per viam crucis,
Per vitam lucis
Deus te adjutabitur!” [40]

[contents]

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[28] Note by Regardie: An illustration accompanying this manuscript depicted a conventional nude figure of Mercury, winged helmet and sandals, diving into the sea. In the right hand was the Caduceus, and the left bore a scroll showing the words described in the text.

[29] Note by JMG: Additional notes and translations in this section by G.H. Frater S.R.M.D. (i.e., Mathers): Hermes is Greek, Mercury is Roman.

[30] Note by G.H. Frater S.R.M.D.: Compare with v. 47 Odyssey: “Him promptly obeyed the active destroyer of Argus. Forth sped he, and under his feet he bound his ambrosial sandals. Then, taking his staff wherewith he the eyes of mortals closeth at will, and the sleeper at will reawakens.”

[31] Note by G.H. Frater S.R.M.D.: Translation: The light is in God, the L.V.X. hath been made into man. Whether sun, or moon, or wandering stars, all are in Lux, the Lux in the light, the light in the centre, the centre in the circle, the circle from the nothingness (Negative or Ain ע). What thou mayest be (i.e., what thou hast in thyself, the capability of being) that shalt thou be (or become).

[32] Note by G.H. Frater S.R.M.D.: Flatus. Ignis. Aqua. Terra. (Air. Fire. Water. Earth.)

[33] Note by G.H. Frater S.R.M.D.: Ether. Sal. Terrae. (Ether, the salt of the earth.)

[34] Note by G.H. Frater S.R.M.D.: Ether. Subtilis. Totius. Orbis. (The subtle ether of the whole universe.)

[35] Note by G.H. Frater S.R.M.D.: Ether. Ruens. In. Terra. (The ether rushing into the earth.)

[36]. Note by G.H. Frater S.R.M.D.: Let it be (or become). It is. Be it so. It shall be (or endure). In universal faithfulness and truth from eternity. Now an hour, now a day, now a year, now an age, all things are one, and all in all. ETERNITY.

[37]. Note by G.H. Frater S.R.M.D.: These ten letters are Notarikons of: Ab Kether. Ex Chokmah. Tu Binah. Ex Chesed. Regina Geburah. Nunc Tiphareth. In Netzach. Totius Hod. Ad Yesod. Saeculorum Malkuth. (From the Crown, out of Wisdom—Thou, O Understanding art Mercy, Queen of Severity. Now the perfect Beauty, in the Victory, of all Splendour, for the Foundation, of the Ages of the Universe.)

[38]. Note by G.H. Frater S.R.M.D.: Probably alludes to the three principles.

[39]. Note by G.H. Frater S.R.M.D.: This was, I believe, but am not certain, the motto of our Frater Count Adrian a Meynsicht, otherwise known as Henricus Madathanus.

[40]. Note by G.H. Frater S.R.M.D.: The Christ from the Christ. The Mercury from the Mercury, through the path of the cross, through the life of the light, God shall be thy help.

TALISMANS

The Formation of Talismans and Flashing Tablets

A *talisman* is a magical figure charged with the force which it is intended to represent. In the construction of a talisman, care should be taken to make it, as far as is possible, so to represent the universal forces that it should be in exact harmony with those you wish to attract, and the more exact the symbolism, the more easy it is to attract the force—other things coinciding, such as consecration at the right time, etc.

A *symbol* should also be correct in its symbolism, but it is not necessarily the same as a talisman.

A *flashing tablet* is one made in the complementary colours. A flashing colour, then, is the complementary colour which, if joined to the original, enables it to attract, to a certain extent, the Akasic current from the atmosphere, and to a certain extent from yourself, thus forming a vortex which can attract its flashing light from the atmosphere. Therefore, to make anything of this description which shall be really operative, so does it proportionately tire you.

The complementary colours are:

White	complementary to black and grey
Red	complementary to green
Blue	complementary to orange
Yellow	complementary to violet
Olive	complementary to red-orange
Blue-green	complementary to russet
Violet	complementary to citrine
Reddish orange	complementary to green-blue
Deep amber	complementary to indigo
Lemon yellow	complementary to red-violet

Yellow-green	complementary to crimson

The other complementaries of other mixed colours can easily be found from this scale.

Coming now to the nature and method of formation of the talisman, the first thing to be remembered is that it is not always a just and right thing to form a talisman with the idea of completely changing the current of another person’s karma. In any case, you could only do this in a certain sense. It will be remembered that the words of the Christ which preceded His cures were “Thy sins be forgiven thee,” which meant that the karmic action was exhausted. Only an adept who is of the nature of a god can have the power, even if he have the right, to take upon himself the karma of another. That is to say, that if you endeavour to change completely, (I am not now speaking of adapting and making the best of a person’s karma), the life current, you must be of so great a force that you can take this karma from them by right of the divine power to which you have attained—in which case you will only do it in so far as it does not hinder their spiritual development.

If, however, this is attempted on a lower plane, it will usually be found that what you are endeavouring to bring about is in direct opposition to the karma of the person concerned. It will not work the required effect and will probably bring a current of exhaustion and trouble on yourself. Without doing much good you will have attracted his own karma into your own atmosphere and, in fact, brought it on yourself.

These remarks only apply to an attempted radical change in the karma of another, which is a thing you have no right to do until you have attained the highest adeptship.

The formation or adaptation of talismans in ordinary matters should be employed with great discernment. What may assist in material things is often a hindrance spiritually, seeing that for a force to work, it must attract elemental forces of the proper description, which may thus, to an extent, endanger your spiritual nature.

Also, in making talismans for a person, you must endeavour to isolate yourself entirely from him. You must banish from your mind any feeling of love or hate, irritation, etc., for all these feelings operate against your power.

It is but rarely that a talisman for the love of a person is a right and justifiable thing to construct. Pure love links us to the nature of the gods. There is a perfect love between the angels and the gods because there is perfect harmony among them, but that is not the lower and earthly love. Thus a talisman made for terrestrial love would be sealed with the impress of your own weakness, and even if successful, would react on you in other ways. The only way in which real power can be gained, is by transcending the material plane and trying to link yourself to your divine and higher soul. That is why trouble is so great an initiator, because trouble brings you nearer spiritual things when material things fail.

Therefore, a talisman as a rule is better made for one in whom you have no interest. In the work of actual consecration, it is always a good thing to purify the room and use the Banishing Ritual of the Pentagram. All these are aids which the adept, when sufficiently advanced, will know when to use and when not to do so. It is better, if possible, to finish a talisman at one sitting, because it is begun under certain conditions and it may be difficult to put yourself in the same frame of mind at another time.

Another point that beginners are apt to run away with is that talismans can be made wholesale. Suppose a dozen talismans were made to do good to as many different people, a ray from yourself must charge each talisman. You have sent out a sort of spiral from your aura which goes on to the talisman and attracts a like force from the atmosphere—that is, if you have learned to excite the like force in yourself at the moment of consecration. So that, in the case supposed, you would have a dozen links connecting with you, like so many wires in a telegraph office, and whenever the force which any of these talismans was designed to combat becomes too strong for the force centred therein, there is an instantaneous communication with you—so that the loss of force to which you would be continually liable might be such as to deplete you of vitality and cause you to faint.

In cases where talismans and symbols have done their work, they should be carefully de-charged and then destroyed. If this is not done and you take a symbol, say of water, still charged and throw it into the fire to get rid of it, you are inflicting intense torment on the elemental you have attracted, and it will react on you sooner or later. Also, if you throw away a still charged talisman, thus desecrating it, it will become the property of other things, which, through it, will be enabled to get at you. It is for these reasons that the talisman should be de-charged with the pentagram and hexagram according as it partakes of the planetary or zodiacal nature—and these remarks apply equally to flashing tablets.

If a talisman is given to a person who goes away and does not return it, you can render it inoperative by invoking it astrally and then de-charging it with great care and force.

A flashing tablet should be carefully made, charged, and consecrated, and then each morning the Adeptus should sit before it and practise clairvoyance, endeavouring to go through it to the plane it represents, and then to invoke the power and ask for strength to accomplish the matter desired, which will be granted if it be a lawful and laudable operation.

Any flashing tablet of two colours should be as nearly balanced in proportion of the extent of colour as possible—the ground one colour and the charge another. There is also a mode in which three colours can be used in a planetary talisman. This is done by placing the seven colours on the heptagram and drawing two lines to the points exactly opposite, which will thus yield two flashing colours. This, properly drawn, will give the effect of a flashing light playing on the symbol, partly visible physically and partly clairvoyantly, i.e., if properly charged. An advanced adept should be able to charge his tablet to a certain extent as he constructs it.

The radical colour of the planet is symbolical. But a talisman for harmony of idea, say, could be well represented by the Tiphareth of Venus—a beautiful yellow-green, and so on.

The lion kerub of Venus would represent spiritual fire and thus symbolizes the inspiration of the poet—the colour being a soft and beautiful pearl grey, and the charges should be white. The watery part of Venus would represent the reflective faculty and answer to spiritual beauty, colour a bluish-green. The vault contains a perfect scale of talismans of every description of planet, and shows how a planetary man will look at everything according to the colour of his aura, due to the planet under which he is born. The real adept comes forth from the sides to the centre. He is no longer under the dominion of the stars.

Having made a magical talisman, you should use some form of charging and consecrating it, which is suitable to the operation. There are certain words and letters which are to be invoked in the charging of a tablet, the letters governing the sign under which the operation falls, together with the planet associated therewith (if a planetary talisman). Thus in elemental operations, you take the letters of the appropriate zodiacal triplicity, adding AL thereto, thus forming an angelic name which is the expression of the force. Hebrew names, as a rule, represent the operation of certain general forces, while the names on the Enochian or angelical tablets represent a species of more particular ideas. Both classes of names should be used in these operations.

After preparing the room in the way laid down for the consecration of lesser magical implements, supposing this to be an elemental talisman, first formulate towards the four quarters the Supreme Ritual of the Pentagram as taught. Then invoke the divine names, turning towards the quarter of the element.

Let the Adeptus then, being seated or standing before the tablet, and looking in the requisite direction of the force which he wishes to invoke, take several deep inspirations, close the eyes, and holding the breath, mentally pronounce the letters of the forces invoked. Let this be done several times, as if you breathed upon the tablet pronouncing them in the vibratory manner. Then, rising, make the sign of the Rose Cross over the tablet, and repeating the requisite formula, first describe round the talisman a circle, with the appropriate magical implement, and then make the invoking pentagrams five times over it, as if the pentagrams stood upright upon it, repeating the letters of the triplicity involved with AL added. Then solemnly read any invocation required, making the proper signs from the rose as you pronounce the names.

The first operation is to initiate a whorl from yourself. The second, to attract the force in the atmosphere into the vortex you have formed.

Then read the elemental prayer as in the rituals, and close with the signs of the circle and the cross (that is the Rose Cross) after performing the necessary banishing.

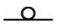
Be careful, however, not to banish over the newly consecrated talisman, as that would simply de-charge it again and render it useless. Before banishing, you should wrap the charged talisman in clean white silk or linen.

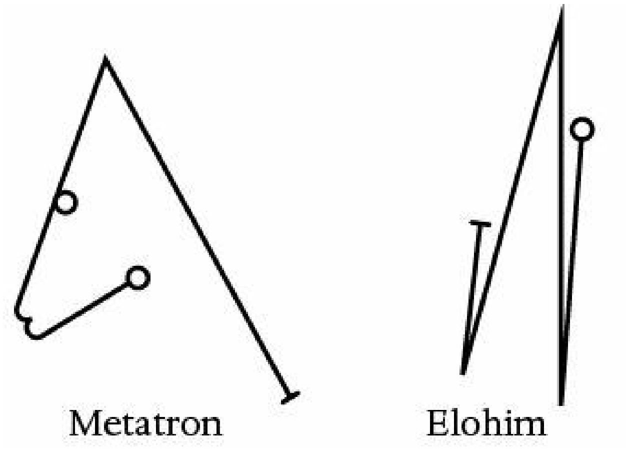
Sigils

In the opening ceremony of the grade of 5° = 6□ Adeptus Minor, the complete symbol of the rose and cross is called the “key of sigils and of rituals,” and it is further said that it represents the forces of the twenty-two letters in nature, as divided into a three, a seven, and a twelve.[41]

The inner three petals of the rose symbolize the active elements of air, fire, and water, operating in the earth, which is as it were the recipient of them, their container and ground of operation. They are coloured, as are all the other petals, according to the hues of the rainbow in the masculine (positive) scale. The seven next petals answer to the letters of the seven planets, and the twelve outer to the twelve signs of the zodiac.

Now if thou wilt trace the sigil of any word or name either in the air or written upon paper, thou shalt commence with a circle at the point of the initial letter on the rose, and draw with thy magical weapon a line from this circle unto the place of the next letter of the name. Continue this, until thou hast finished the word which the letters compose. If two letters of the same sort, such as two Beths or Gimels, come together, thou shalt represent the same by a crook or wave in the line at that point.

And if there be a letter, as Resh in Metatron, through which the line passeth to another letter and which yet formeth part of the name, thou shalt make a noose in the line at that point thus:  to mark the same. If thou art drawing the sigil thou mayest work it in the respective colours of the letters and add these together to form a synthesis of colour. Thus the sigil of Metatron shall be: blue, greenish-yellow, orange, red-orange, and greenish-blue: the synthesis will be a reddish-citron.[42]



Sigils of Metatron and Elohim

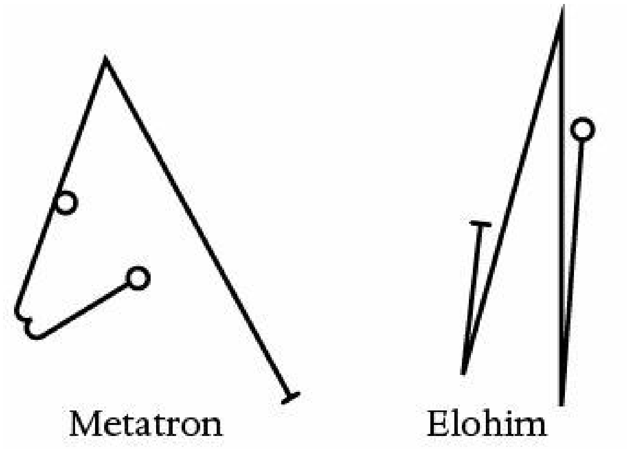
Now we will trace, for example, the sigils of the forces under Binah, the third Sephirah. Incidentally, the sigils for the plane of a Sephirah are always worked out on this system in this order:

First:	Sigil of the Sephirah—Binah.
Second:	Sigil of the divine name, representing the force of the Sephirah in the world of Atziluth. For Binah, YHVH Elohim.
Third:	The sigil of the archangel, representing the force of the Sephirah in Briah—Tzaphqiel.

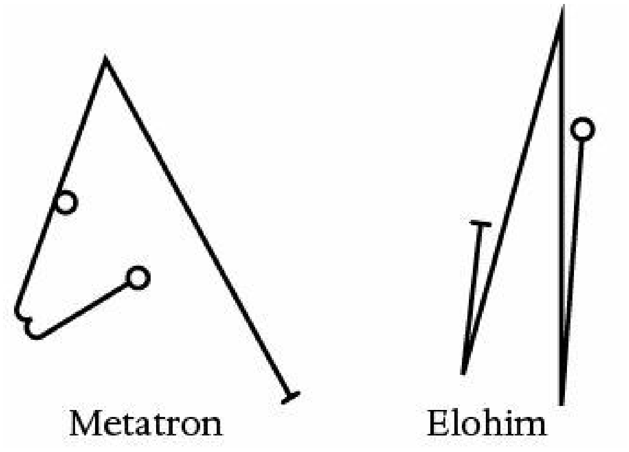
Fourth: Sigil of the choir of angels, representing the force of the Sephirah in Yetzirah—Aralim.

Fifth: The sigil of the sphere of the planet representing the force of the Sephirah in Assiah—Shabbathai.

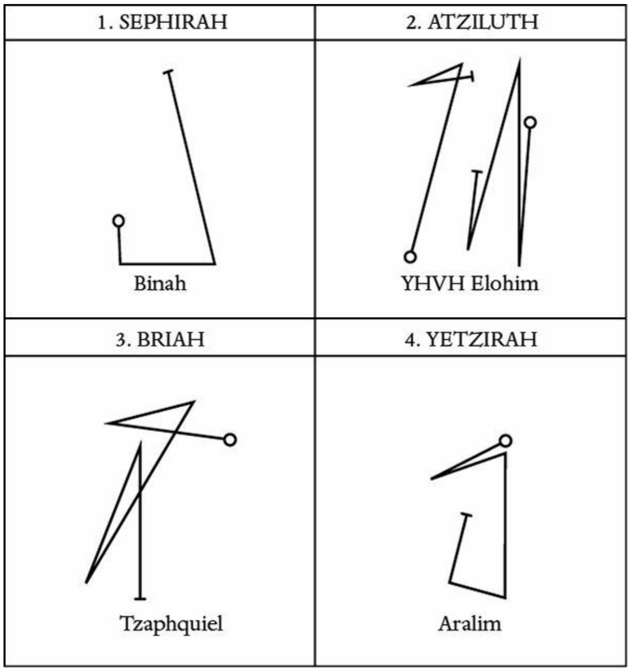
Finally: The sigils of any other names whose numbers have some relation to the powers of the Sephirah or its planet.



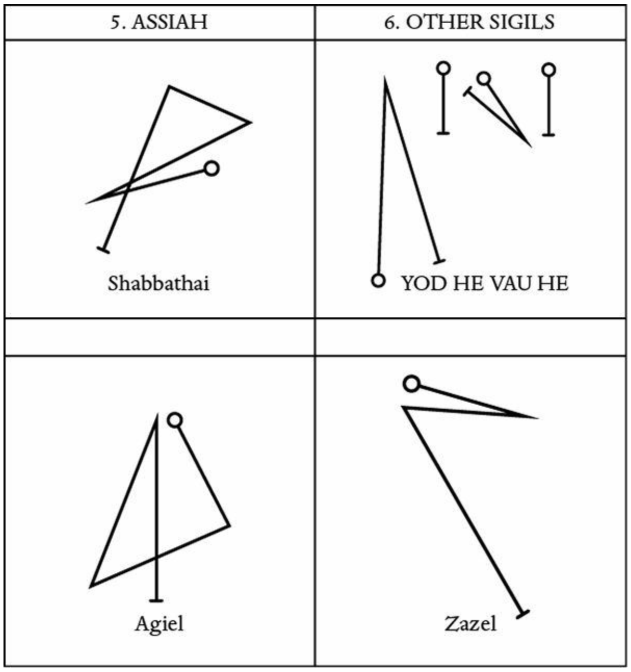
Sigils of Metatron and Elohim



Sigils of Metatron and Elohim


1. SEPHIRAH
2. ATZILUTH
Binah
YHVH Elohim
3. BRIAH
4. YETZIRAH
Tzaphquiel
Aralim

Sigils of Binah


5. ASSIAH
6. OTHER SIGILS
Shabbathai
YOD HE VAU HE
Agiel
Zazel

Sigils of Binah (cont.)

Yet these latter (the sigils of the intelligence and spirit) are more usually taken from the magical kamea or square of the planets according to a slightly different system as will be shown hereafter.

Telesmatic Figures

Now there is also a mode whereby, combining the letters, the colours, the attributions, and their synthesis, thou mayest build up a telesmatic image of a force. The sigil shall then serve thee for the tracing of a current which shall call into action a certain elemental force. And know thou that this is not to be done lightly for thine amusement or experiment, seeing that the forces of nature were not created to be thy plaything or toy. Unless thou doest thy practical magical works with solemnity, ceremony, and reverence, thou shalt be like an infant playing with fire, and thou shalt bring destruction upon thyself.

Know, then, that if thou essay in the imagination to form an astral image from the names, the first letter shall be the head of the figure or form, and the final letter shall be its feet. The other letters shall be, and represent in their order, its body and members.

Agiel, for example, shall give thee an angelic form of the following nature and appearance:

Aleph, air. The head winged and of a golden colour, with long floating golden hair.

Gimel, Luna. Crowned with bluish silver crescent, and with a face like that of a grave and beautiful woman, with a bluish halo.

Yod, Virgo. The body of a maiden clothed in grass green robe.

Aleph, air. Golden wings of a large size, partly covering the power part of the figure.

Lamed, Libra. Feet and limbs well-proportioned and, either in the hand of the figure or lying at its feet, the sword and scales of justice in bright green.

Playing round the figure will be a greenish light, the colour of its synthesis. The keys of the tarot may help thee in the form.

See well also that thou makest the image as pure and beautiful as possible, for the more impure or common the figure, the more dangerous is it unto thee. Write upon the breast its sigil, upon the girdle its name, and place clouds below the feet. And when thou hast done this with due solemnity and rigid correctness of symbolism, shunning as thou wouldst shun death any suggestion of coarseness or vulgarity in an angelic symbol, then hear what it shall say unto thee.

Seraphim will give thee an angelic figure like a warrioress with flame playing about her, and a countenance glorious like the sun, and beneath her feet the stormy sea and thunderclouds, and lightning about her, and a glow as of flame. She has a triangular helmet or headdress of flame like the symbol of fire.

Graphiel will give thee a great angel like a female warrior with a most glorious countenance, crowned with the crescent and flashing with light, and surrounded by flame and lightning and with four wings.

The termination EL always gives to angelic forms the wings and symbols of justice. The ending YAH will make the figures like enthroned kings or queens, and with flaming glory at their feet.

The Vibratory Mode of Pronouncing the Divine Names

In vibrating the divine names, the operator should first of all rise as high as possible towards the idea of the divine white brilliance in Kether—keeping the mind raised to the plane of loftiest aspiration. Unless this is done, it is dangerous to vibrate only with the astral forces, because the vibration attracts a certain force to the operator, and the nature of the force attracted rests largely on the condition of mind in which the operator is.

The ordinary mode of vibrating is as follows: Take a deep and full inspiration and concentrate your consciousness in your heart, which answers to Tiphareth. (Having first, as already said, ascended to your Kether, you should endeavour to bring down the white brilliance into your heart, prior to centreing your consciousness there.)

Then formulate the letters of the name required in your heart, in white, and feel them written there. Be sure to formulate the letters in brilliant white light, not merely in dull whiteness as the colour of the Apas tattwa. Then, emitting the breath, slowly pronounce the letters so that the sound vibrates within you, and imagine that the breath, while quitting the body, swells you so as to fill up space. Pronounce the name as if you were vibrating it through the whole universe, and as if it did not stop until it reached the further limits.

All practical occult work which is of any use tires the operator or withdraws some magnetism, and therefore, if you wish to do anything that is at all important, you must be in perfect magnetic and nervous condition, or else you will do evil instead of good.

When you are using a name and drawing a sigil from the rose, you must remember that the Sephirah to which the rose and cross are referred is Tiphareth, whose position answers to the position of the heart, as if the rose were therein. It is not always necessary to formulate before you in space the telesmatic angelic figure of the name. As a general rule, pronounce the name as many times as there are letters in it.

Further on Telesmatic Figures

As before taught the names of all angels and angelic forces terminate, with few exceptions, in either AL or YAH. The divine name AL belongs to Chesed and it represents a good, powerful, and mighty force, but of somewhat milder operation than the name YAH. Since not only the angels but even devils are said to draw their force and power directly from the prolific source of the divine energies, therefore frequently to the names of evil spirits is AL added. The name YAH is added to the name of an angel or spirit who exercises only a good and somewhat beneficent office.

This being understood, these two terminations being rather in the nature of incidental attributions than of essential distinction, they need not be taken too much notice of in the construction of a telesmatic image.

In building up such an image, you can either imagine it astrally before you or paint the actual resemblance. Care should, however, be taken to pronounce the divine names belonging to the world under which the telesmatic image under course of construction would fall. Thus to Atziluth are allotted deific names. To Briah, archangelic and so on. It is also useful to employ the Sephirotic names which are comprised in the special world to which the telesmatic image is allotted.

It is well to note that the four worlds themselves formulate the law involved in the building up or expression of any material thing. The world of Atziluth is purely archetypal and primordial, and to it, as before said, deific names are applied. Briah is creative and originative, and to it certain great gods called archangels are allotted. Yetzirah is formative and angelic orders are allotted thereunto. Assiah which is the material world consists of the great kingdoms of the elementals, human beings, and in some cases of the Qlippoth—though these latter really occupy the planes below Assiah.

From these remarks it will be seen that a telesmatic image can hardly apply to Atziluth; that to Briah it can only do so in a restricted sense. Thus a telesmatic image belonging to that world would have to be represented with a kind of concealed head, possessing a form shadowy and barely indicated. Telesmatic images, then, really belong to Yrtzirah. Therefore it would be impossible to employ the telesmatic image of a divine name in Atziluth, for it would not represent that in the world of Atziluth, but rather its correlation in Yetzirah. In Assiah you would get elemental forms.

The sex of the figure depends upon the predominance of the masculine or the feminine in the whole of the letters together, but a jumble of the sexes should be avoided in the same form. The image built up should be divided into as many parts as there are letters, commencing at the upper part and so on in order. In addition to this method of determining the sex of the telesmatic image of a name, certain names are inherently masculine, others feminine, and some epicene, irrespective of the mere testimony of the letters.

Sandalphon, for instance is thus analysed:

Samekh:	Male
Peh:	Female
Nun:	Male

Vau:	Male
Daleth:	Female
Nun:	Male
Lamed:	Female

Therefore masculine predominates, and if it were an ordinary name you would make a masculine form out of it. But as this name is especially applied to the feminine kerub, it is an exception to the rule; it is an archangelic name, belonging to the Briatic world and not merely an angelic name relating to Yetzirah. Sandalphon is also called Yetzer, meaning “left,” and its letters are: female, female, and male, so that, in this case, it may be any of these.

The seven letters composing the name Sandalphon are thus adapted to the telesmatic image.

Samekh:	Head. Would represent a beautiful and active face rather thin than fat.
Nun:	Neck. Would be admirably full.
Daleth:	Shoulders of a beautiful woman.
Lamed:	Heart and chest, the latter perfectly proportioned.
Peh:	Hips strong and full.
Vau:	Legs massive.
Nun:	Feet sinewy and perhaps winged.

If it be desired to build up an elemental form out of this name a very peculiar figure would result.

Samekh:	Head fierce, but rather beautiful.	Blue
Nun:	Neck with eagle’s wings from behind.	Blue-green
Daleth:	Shoulders feminine, rather beautiful.	Green-blue
Lamed:	Chest of a woman.	Emerald
Peh:	Strong and shaggy hips and thighs.	Red

Vau:	Legs of a bull.	Red-orange
Nun (final):	Feet of an eagle.	Green-blue

This, it will be seen, is almost a synthetical Kerubic figure. This figure may be represented, as it were, with its feet on the earth and its head in the clouds. The colours in the scale of the king would synthesize as a delicate and sparkling green.

The uncovered parts of the body would be blue, the countenance belonging to Sagittarius would be almost that of a horse. The whole form would be like that of a goddess between Athor and Neith holding a bow and arrows, that is if represented as an Egyptian symbol.

If again we endeavour to translate this name into symbols on a Tattwic plane, we get the following:

Samekh	comes under	Fire
Nun	comes under	Water
Daleth	comes under	Water of Earth
Lamed	comes under	Air
Peh	comes under	Fire
Nun	comes under	Water

These would be synthesized thus: a silver crescent on a red triangle placed over a yellow square. All three would be charged and enclosed within a large silver crescent.

Now, taking an example, the telesmatic image appertaining to the letter Aleph. This on the Briatic plane, would be rather masculine than feminine and would be resumed by a spiritual figure hardly visible at all, the headdress winged, the body cloud-veiled and wrapped in mist, as if clouds were rolling over and obscuring the outline, and scarcely permitting the legs and feet to be seen. It represents the spirit of ether. In the Yetziratic world, it would be like a warrior with winged helmet, the face angelic but rather fierce, the body and arms mailed and bearing a child—the legs and feet with mailed buskins and wings attached to them.

In Assiah, this same letter Aleph is terrific energy and represents, as it were, mad force (the shape of the letter is almost that of a swastika). On the human plane, it would represent a person who was a lunatic and at times given to frightful fits of mania. Translated to the elemental plane, it would represent a form whose body fluctuated between a man and an animal, and indeed, the Assiatic form would be a most evil type with a force something like that compounded of that of a bird and that of a demon—an altogether horrible result. The letter Aleph represents spirituality in high things, but when translated to the plane contiguous to or below Assiah is usually something horrible and unbalanced, because it is so opposed to matter that the moment it is involved therein there is no harmony between them.

Radiating forces of divine light, otherwise called angelic forms, have not gender in the grosser acceptation of the term, though they can be classed according to the masculine and feminine sides. As, for example, in the human figure, sex is not so strongly marked in the upper part, the head, as in the body, while yet the countenance can be distinctly classed as of a masculine or a feminine type. So, also, on quitting the material plane, sex becomes less marked, or rather appreciable in a different manner, though the distinction of masculine or feminine is retained. And herein is the great error of the phallic religions—that they have transferred the material and gross side of sex to divine and angelic planes, not understanding that it is the lower that is derived from the higher by correlation in material development, and not the higher from the lower. Gender, in the usual meaning of the term, belongs to the elemental spirits, Kerubic forms, fays, planetary spirits, and Olympic spirits—also to the Qlippoth in its most exaggerated and bestial aspects, and this is a ratio increasing in proportion to the depths of their descent. Also, in certain of the evil elemental spirits, it would be exaggerated and repulsive.

But, in the higher and angelic natures, gender is correlated by forms, either steady and firm or rushing. Firmness like that of a rock or pillar is the nature of the feminine; restlessness and movement, that of the masculine. Therefore, let this be clearly understood in ascribing gender to angelic forms and images. Our tradition classes all forces under the heads of vehement and rushing force, and firm and steady force. Therefore a figure representing the former would be a masculine and that representing the latter, a feminine form.

But for convenience in the formation of telesmatic images of ordinary occult names and words, the letters are arranged in masculine and feminine classification. This classification is not intended to affirm that the letters have not in themselves both natures (seeing that in each letter as in each Sephirah is hidden the dual nature of masculine and feminine) but shows more their tendency as regards the distinction of force beforementioned.

Those, then, are rather masculine than feminine to which are allotted forces more rapid in action. And those, again, are rather feminine than masculine which represent a force more firm and steady whence all letters whose sound is prolonged as if moving forward are rather masculine than feminine. Certain others are epicene, yet incline rather to one nature than to another.

Telesmatic Attributions of the Letters of the Hebrew Alphabet

Aleph.	Spiritual. Wings generally, epicene, rather male than female, rather thin type.
Beth.	Active and slight. Male.
Gimel.	Grey, beautiful yet changeful. Feminine, rather full face and body.
Daleth.	Very beautiful and attractive. Feminine. Rather full face and body.
Heh.	Fierce, strong, rather fiery. Feminine.
Vau.	Steady and strong. Rather heavy and clumsy. Masculine.
Zayin.	Thin, intelligent. Masculine.
Cheth.	Full face, not much expression. Feminine.

Teth.	Rather strong and fiery. Feminine.
Yod.	Very white and rather delicate. Feminine.
Kaph.	Big and strong. Masculine.
Lamed.	Well-proportioned. Feminine.
Mem.	Reflective, dream-like; epicene, but female rather than male.
Nun.	Square determined face. Masculine, rather dark.
Samekh.	Thin rather expressive face. Masculine.
Ayin.	Rather mechanical. Masculine.
Peh.	Fierce, strong, resolute. Feminine.
Tzaddi.	Thoughtful, intellectual. Feminine.
Qoph.	Rather full face. Masculine.
Resh.	Proud and dominant. Masculine.
Shin.	Fierce, active, epicene. Rather male than female.
Tau.	Dark, grey, epicene. Male rather than female.

(These genders are only given as a convenient guide.)

Summary

In the vibration of names concentrate first upon the highest aspirations and upon the whiteness of Kether. Astral vibrations and material alone are dangerous. Concentrate upon your Tiphareth, the centre about the heart, and draw down into it the white rays from above. Formulate the letters in white light in your heart. Inspire deeply, and then pronounce the letters of the name, vibrating each through your whole system—as if setting into vibration the air before you, and as if that vibration spread out into space.

The whiteness should be brilliant.

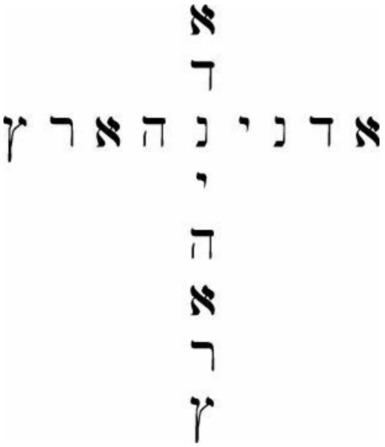
The sigils are drawn from the lettering of the rose upon the cross,[43] and these are in Tiphareth, which corresponds to the heart. Draw them as if the rose were in your heart.

In vibrating any name, pronounce it as many times as it has letters. This is the invoking whirl.

Example: The Vibration of Adonai Ha-Aretz.[44]

Perform the Banishing Ritual of the Pentagram in the four quarters of your room, preceded by the Qabalistic cross. Then in each quarter perform the signs of the Adeptus Minor, saying I.A.O. and L.V.X., making the symbol of the Rose Cross as taught in the paper describing the Rose Cross ritual in Volume III.[45]

Pass to the centre of the room and face east. Then formulate before you in brilliant white flashings the letters of the name in a cross—i.e., both perpendicularly and horizontally as a picture before you extrinsically:



Telesmatic Image of Adonai ha-Aretz

Formulate the perception of Kether above you, and draw down the white light about this cross. Then, taking a deep inspiration, pronounce and vibrate the letters of the name. Flashing brilliant white light should hover round them. This is the expanding whirl in the aura.

Having gained the whiteness, then form the telesmatic image, not in your heart but before you, extending it and encouraging the ideal figure to expand and fill the universe. Then immerse yourself in its rays—and absorbing, also be absorbed by, the brightness of that light until your aura radiates with its brightness.

These, then, are two processes: The invoking whirl related to the heart. The expanding whirl related to the aura.

ADNI makes the figure from head to waist; HA ARTZ from waist to feet. The whole name is related to Malkuth, matter, and Zelatorship.

Aleph.	Winged, white, brilliant, radiant crown.
Daleth.	Head and neck of woman, beautiful but firm, hair long, dark and waving.
Nun.	Arms bare, strong, extended as a cross. In the right hand are ears of corn, and in the left a golden cup. Large dark spreading wings.
Yod.	Deep yellow-green robe covering a strong chest on which is a square lamen of gold with a scarlet Greek cross—in the angles four smaller red crosses.

In addition a broad gold belt on which Adonai ha-Aretz is written in Theban or Hebrew characters.

The feet are shown in flesh colour with golden sandals. Long yellow green drapery rayed with olive reaches to the feet. Beneath are black lurid clouds with patches of colour. Around the figure are lightning flashes, red. The crown radiate s white light. A sword is girt at the side of the figure.

Further Concerning the Formation of Telesmatic Images [46]

Translate the letters of the name of each Sephirah into the numerical equivalents which will be yielded by reference to the Qabalah of Nine Chambers. If these letters and numbers are again translated into their Yetziratic attributions and combined with the lineal figures represented by the numbers, an analysis of the name is obtained compounded of two scales of interpretation.

For instance, in the case of Kether, the letters are Kaph, Tau, Resh. Kaph is referred in the Sepher Yetzirah to Jupiter, Tau to Saturn, and Resh to the sun. Again, the lineal figure of Kaph, which reduces to the number two by Aiq

Bkr or the Qabalah of Nine Chambers, will be the cross. Tau reduces to four, whose lineal figure is the square. Resh reduces also to two, symbolized likewise by the cross. There are three letters in the name Kether—which itself, as a whole, may be symbolized by a triangle. If the above symbolic lineal figures are placed within the lineal figure of the whole name, the triangle, "a species of Hieroglyphic form of each Sephirah will result. This may again be represented by a cognate angelic form, as taught in the formation of sigils from the rose." The Yetziratic attributions will yield the information as to what colours, symbols, etc. are to be used in formulating the image.

The same principle applies to the remaining Sephirotic names.

[contents]

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41. Note by JMG: See Rose Cross Lamen diagram, color insert page 12.

42. Note by Regardie: If the reader will draw a rose, copied from the complete symbol of the Rose Cross, about three-and-a-half to four inches in diameter, and trace the above sigils on a piece of fairly transparent paper placed over the rose, he will learn for himself how these sigils are drawn. He should experiment tracing half a dozen or so of these.

43. Note by JMG: See Rose Cross Lamen diagram, color insert page 12.

44. Note by JMG: See color insert, page 14.

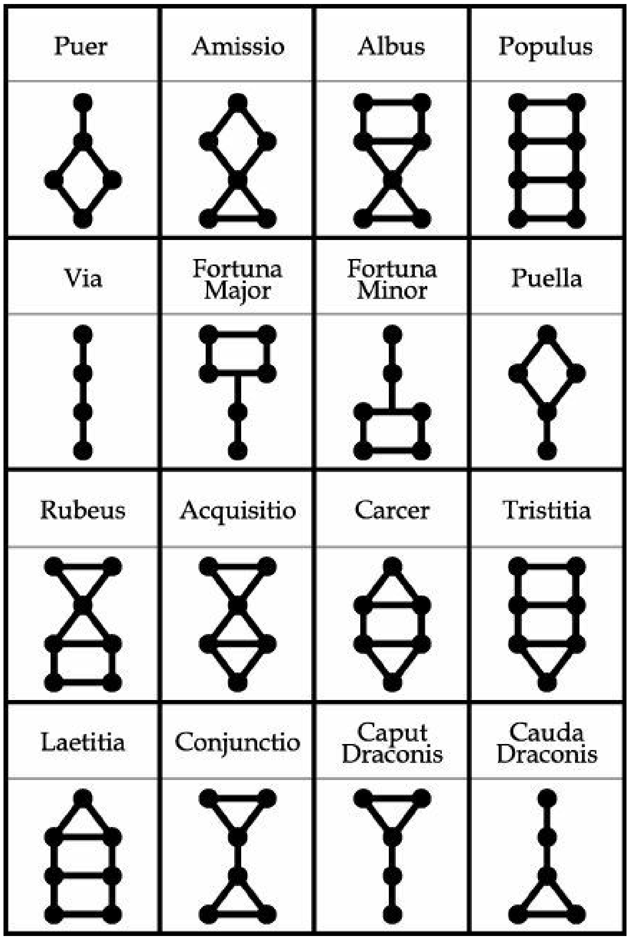
45. Note by JMG: See Rose Cross Ritual paper on page 388.

46. Note by Regardie: This is a precis of the document numbered "M"—Lecture on the Lineal Forms of the Names of the Sephiroth.

TALISMANS AND SIGILS

There are innumerable methods of forming sigils for use in connection with talismans and their construction. One method, using the rose of the Zelator Adeptus Minor, has previously been described. In the Order this was the method most often used. Herein will be found methods of forming talismanic emblems and sigils from the kameas of the planets, or their magical squares, and also from the geomantic points and symbols.

So far as the geomantic symbols are concerned, the student will do well to become acquainted with the instruction on geomancy in the section on divination.[47] After having become fully acquainted with the names of the symbols and their forms, as well as having obtained some experience of divination by that method, let him note that geomantic sigils or talismanic emblems, as they are sometimes called, are formed from the geomantic figures by drawing various lines from point to point. These characters are then attributed to their ruling planets and ideas. The simplest form of each will be found in the diagram below.


Puer
Amissio
Albus
Populus
Via
Fortuna Major
Fortuna Minor
Puella
Rubeus
Acquisitio
Carcer
Tristitia
Laetitia
Conjunctio
Caput Draconis
Cauda Draconis

Geomantic Sigils

Innumerable more sigils, and a host of other designs, may be formed from the fundamental geomantic symbols. As many as ten or a dozen different emblems may be derived from two or three of the symbols. If the student uses a little ingenuity and imagination in this matter, he will discover quite a lot as to the nature and import of sigils. The significance of the emblems may be divined, from one point of view, by employing them as “doors” through which to skry in the spirit vision. More can be learned this way concerning the real implication of sigils than almost by any other method.

The signatures and seals of the angels and genii who rule over each of the symbols may be found in the full instruction on geomancy. Those seals and sigils are highly important, and some place should be found for them on the talisman.

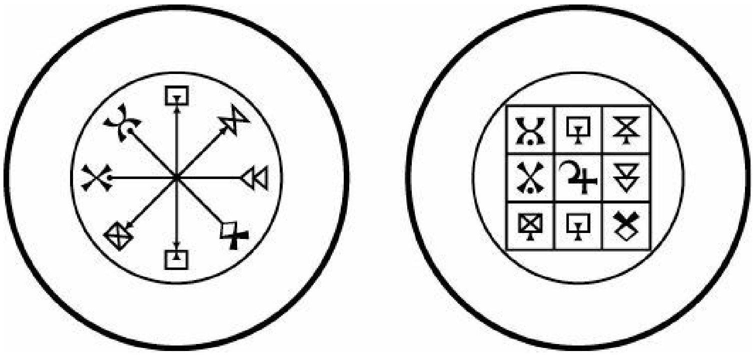
The student should make a number of experiments drawing harmonious and balanced talismans, even when it is not his intention to use and consecrate them. After drawing a half a dozen rough sketches, he will almost as though by accident stumble upon the “knack” of drawing the “right” kind of talisman. In the *Key of King Solomon*, translated by McGregor Mathers, may be found samples of about forty different types of talismans attributed to the planets. These should be consulted, for they will convey quite a little as to how symbols should be drawn. But they should not be followed or copied. Talismans should be personal things, made for personal ends, and based upon individual needs and conceptions.

The following important characters—letters of the angelic or Enochian alphabet—are attributed to the seven rulers in the twelve signs and the sixteen figures in geomancy.

	Signifies Muriel and Populus, a figure of Chasmodai or Luna in Cancer increasing.
	Signifies Muriel and Via, a figure of Chasmodai and Luna in Cancer decreasing.
	Signifies Verchiel or Fortuna Major, a figure of Sorath or the sun in northern declination.
	Signifies Verchiel or Fortuna Minor, a figure of Sorath or the sun in southern declination.
	Signifies Hamaliel or Conjunctio, a figure of Taphthartharath or Mercury in Virgo.
	Signifies Zuriel or Puella, a figure of Kedemel or Venus in Libra.
	Signifies Barchiel or Rubeus, a figure of Bartzabel or Mars in Scorpio.
	Signifies Advachiel or Acquisitio, a figure of Hismael or Jupiter in Sagittarius.
	Signifies Hanael or Career, a figure of Zazel or Saturn in Capricorn.
	Signifies Cambriel or Tristitia, a figure of Zazel or Saturn in Aquarius.
	Signifies Amnitzel or Laetitia, a figure of Hismael or Jupiter in Pisces.
	Signifies Zazel and Bartzabel in all their ideals, being Cauda Draconis.
	Signifies Hismael and Kedemel in all their ideas, being a figure of Caput Draconis.

	Signifies Melchidael or Puer, a figure of Bartzabel or Mars in Aries.
	Signifies Asmodel and Amissio, a figure of Kedemel or Venus in Taurus.
	Signifies Ambriel or Albus, a figure of Taphthartharath or Mercury in Gemini.[48]

A mode of using the talismanic forms drawn from the geomantic figures is to take those yielded by the figures under the planet required and to place them at opposite ends of a wheel of eight radii as shown below. A versicle suitable to the matter may then be written within the double circle. Occasionally, a square of any convenient number of compartments may be substituted for the wheel or one form may be used for the obverse and the other for the reverse of the talisman.



Geomantic Talismans

Another very important mode of forming sigils anciently was through the medium of the kameas of the planets, or the magical squares. Magical squares are arrangements of numbers so arranged as to yield the same number when added horizontally, vertically, or diagonally. Also the sum of the total of all the numbers in the square is a number of special significance to the planet to which that square is referred.

The method of forming sigils from these is very simple. The knowledge of how this was done, however, had, during the time of my membership in the Order, completely faded from memory, and none of the members or the chiefs of the temple could give any information. Yet this was the principal method employed by the traditional authorities in obtaining sigils. The method of using the Rose Cross is an anachronism, and while in certain instances it is very useful or perhaps the most convenient mode, it has no root in antiquity. Not only had the knowledge of sigils from the kameas faded from the order, but the chiefs even eliminated the magical squares from the knowledge lectures. It was claimed that a number of mistakes had crept into the numbers on the squares. Had they known it, the method and the correct form of the squares were in certain books and manuscripts in the British Museum. None of them, however, made the least attempt to recover the true or accurate form of the kameas.

The sole requisite to tracing sigils of the planetary names formed from the kameas is Aiq Beker, or the Qabalah of Nine Chambers. (Incidentally, this too was eliminated from the knowledge lectures.) By this method, the letters of the Hebrew alphabet are grouped together according to the similarity of their numbers. Thus in one chamber, Gimel, Lamed, and Shin are placed; their numbers are similar—3, 30, and 300. The same rule applies to the others. The name of the method obtains from the letters placed in the first two chambers. In the first chamber are Aleph, Yod, and Qoph, whose numbers are 1, 10, and 100, while in the second chamber are Beth, Caph, Resh—2, 20, and 200—thus Aiq Bkr. The usual form is given below; while there is another method of using the same grouping of letters and numbers but placing them in chambers referred to the Sephiroth.

300	30	3	200	20	2	100	10	1
ש	ל	ג	ר	כ	ב	ק	י	א
600	60	6	500	50	5	400	40	4
ם	ס	ו	ך	נ	ה	ת	מ	ד
900	90	9	800	80	8	700	70	7
ץ	צ	ט	ף	פ	ח	ן	ע	ז

Now in order to find the sigil of a name by using the kamea, it is necessary to reduce those letters and their numbers to tens or units by means of the above quoted scheme. For example, in the case, say, of Zazel, the spirit of Saturn, the letters are Zayin seven, Aleph one, Zayin seven, and Lamed thirty. The only letter which requires reduction in this instance will be Lamed which reduces to three. The next step is to trace a line on the square following the succession of numbers. Thus, in the name of Zazel, the line will follow the numbers seven, one, return to seven again, and then to three. A little circle should be placed on the first letter of the sigil to show where the name begins.

The so-called seal or sigil of the planet is a symmetrical design so arranged that its lines pass through every number on the square. The seal thus becomes an epitome or synthesis of the kamea.

Below are given the kameas of the seven planets together with the traditional seals of their planets, intelligences, and spirits. The student will do well to attempt to work these out himself. I shall give one more example of a more difficult kind, in order that no misunderstanding may exist about the method of sigil formation.

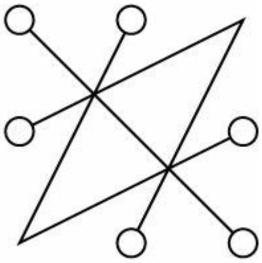
The name Taphthartharath is the spirit of Mercury, and his sigil would be traced upon the magical square having sixty-four squares, eight on each side. The attribution of squares to planets follows the attribution of the Sephiroth on the Tree of Life; thus Mercury is referred to the eighth Sephirah Hod. Now Taphthartharath is composed of seven letters, Tau 400, Peh 80, Tau 400, Resh 200, Tau 400, Resh 200, and Tau 400. This will reduce by Aiq Beker to 40, 8, 40, 20, 40, 20, 40. A continuous line will be traced beginning with a circle in the square of 40, and moving to each of the numbers quoted. All the other sigils follow this same rule.

There are also appended the sigils and attributions of the Olympic planetary spirits. Nothing was known in the Order about them, and they too were extirpated from the papers. More information may be found in the *Heptameron* of Pietro de Abano. These sigils should be used for skrying as a means of acquiring knowledge as to their nature, using the appropriate planetary divine names.

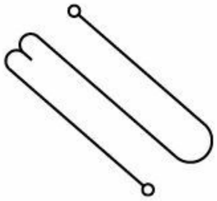
Kamea of Saturn

4	9	2
3	5	7
8	1	6

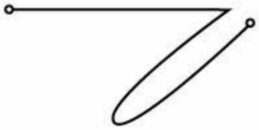
Seal of Saturn



Intelligence: Agiel



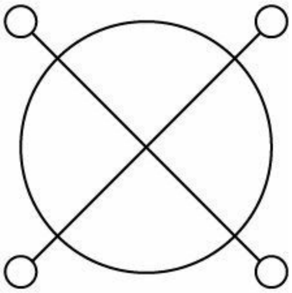
Spirit: Zazel



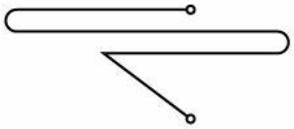
Kamea of Jupiter

4	14	15	1
9	7	6	12
5	11	10	8
16	2	3	13

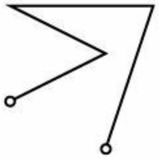
Seal of Jupiter



Intelligence: Yophiel



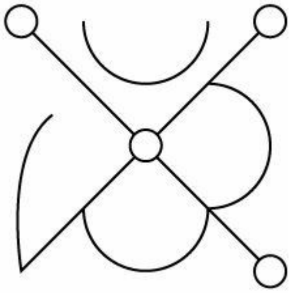
Spirit: Hismael



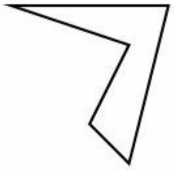
Kamea of Mars

11	24	7	20	3
4	12	25	8	16
17	5	13	21	9
10	18	1	14	22
23	6	19	2	15

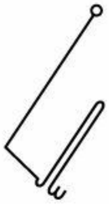
Seal of Mars



Intelligence: Graphiel



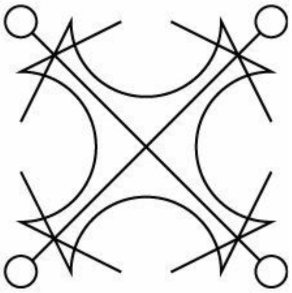
Spirit: Bartzabel



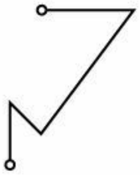
Kamea of Sun

6	32	3	34	35	1
7	11	27	28	8	30
19	14	16	15	23	24
18	20	22	21	17	13
25	29	10	9	26	12
36	5	33	4	2	31

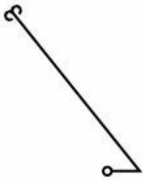
Seal of Sun



Intelligence: Nakhiel



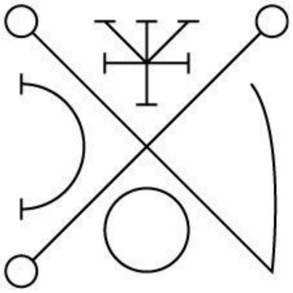
Spirit: Sorath



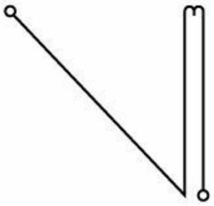
Kamea of Venus

22	47	16	41	10	35	4
5	23	48	17	42	11	29
30	6	24	49	18	36	12
13	31	7	25	43	19	37
38	14	32	1	26	44	20
21	39	8	33	2	27	45
46	15	40	9	34	3	28

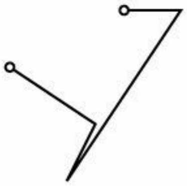
Seal of Venus



Intelligence: Hagiel



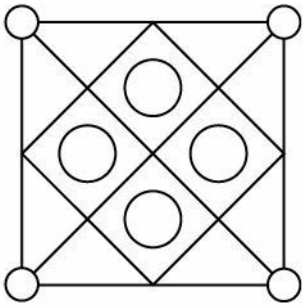
Spirit: Kedemel



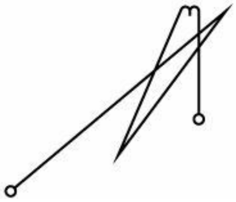
Kamea of Mercury

8	58	59	5	4	62	63	1
49	15	14	52	53	11	10	56
41	23	22	44	45	19	18	48
32	34	35	29	28	38	39	25
40	26	27	37	36	30	31	33
17	47	46	20	21	43	42	24
9	55	54	12	13	51	50	16
64	2	3	61	60	6	7	57

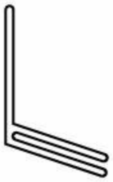
Seal of Mercury



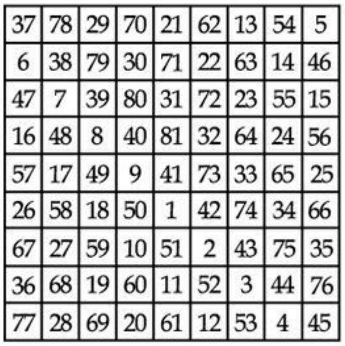
Intelligence: Tiriel



Spirit: Taphthartharath

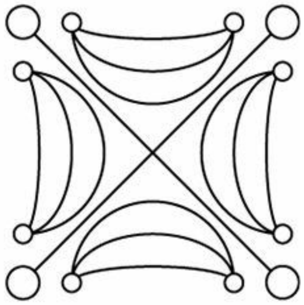


Kamea of the Moon

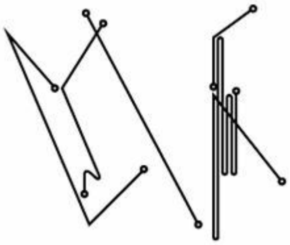


37	78	29	70	21	62	13	54	5
6	38	79	30	71	22	63	14	46
47	7	39	80	31	72	23	55	15
16	48	8	40	81	32	64	24	56
57	17	49	9	41	73	33	65	25
26	58	18	50	1	42	74	34	66
67	27	59	10	51	2	43	75	35
36	68	19	60	11	52	3	44	76
77	28	69	20	61	12	53	4	45

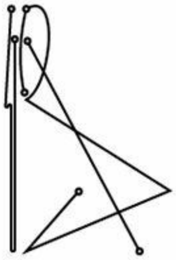
Seal of the Moon



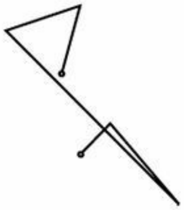
Intelligence: Malcah Betarshisim Ve-ad Ruachoth Ha-Schechalim

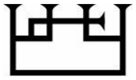
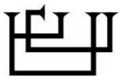
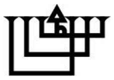
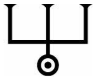
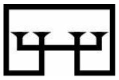
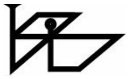


Intelligence: Shad Barschemoth Ha-Shartathan



Spirit: Chashmodai



♄	ARATHOR	
♃	BETHOR	
♂	PHALEGH	
○	OCH	
♀	HAGITH	
☿	OPHIEL	
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Sigils of the Olympic Spirits

So far as concerns the foregoing sigils, tradition has it that the spirits are evil, the intelligences good. The seals and names of the intelligences should be used on all talismans for a good effect. Those of the spirits of the planets serve for evil, and should therefore not be used in any operation of a beneficial kind. The tradition however implies usually by an evil force, such as the spirits of the planets, a blind force, which contrary to popular notion can be used to good and beneficial ends when employed under the presidency of their immediate superiors, the good intelligences. Thus to make use of, when it is absolutely necessary to do so, the sigils of the spirits, the seals and names of the intelligences should be inscribed on the same talisman as well.

In addition to the seals, sigils, and emblems, it is customary to inscribe on talismans and pentacles the appropriate lineal figures. In the formation of a magical talisman or pentacle, consider first of all under what planet, sign, or element the matter falls. The next step is to collect all the names of the Sephirah to which it is attributed, as well as those of its archangels, angels, intelligences, etc. Also the seals, sigils, numbers, lineal figures, geomantic characters, etc., thereto belonging. Then, with all this material before you, classify and arrange.

The following notes are an abridged version of "Polygons and Polygrams," a highly illuminating document circulated in the Outer Order. It should be closely studied, for it throws great light not only on the matter of lineal figures but on the whole abstruse number philosophy of the Qabalah.

[contents]

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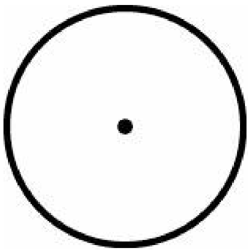
[47] Note by JMG: See the lectures on GEOMANCY.

[48] Note by JMG: The titles and sound values of the Enochian letters may be found on page 808–809.

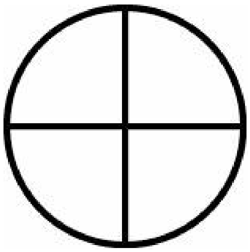
POLYGONS AND POLYGRAMS

The point within the circle represents the operation of Kether in general, and the cross within the circle that of Chokmah, for therein are the roots of wisdom. In using these lineal figures in the formation of talismans under the Sephiroth, remember that:

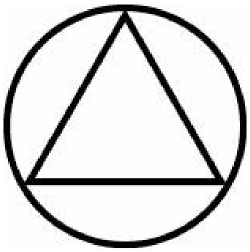
The point within the circle = Kether



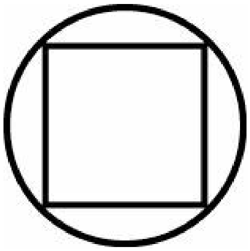
The cross within the circle = Chokmah



The triangle within the circle = Binah



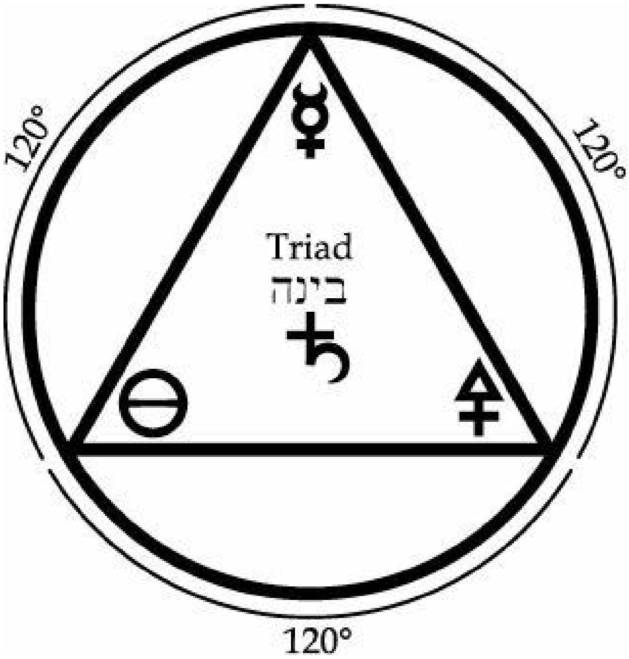
The square within the circle = Chesed



and that the remaining Sephiroth should have the double, treble, or quadruple forms of their lineal figures bound together in their talismans. For example, in the heptangle for Netzach, the heptagon and the two forms of the heptagram should be united in the same talisman, the extremities of the angles coinciding.

The endekangle is attributed to the Qlippoth, the dodekangle to zodiacal forces in Malkuth. Kether hath the Primum Mobile, Chokmah the sphere of the zodiac in command, and Malkuth that of the elements.

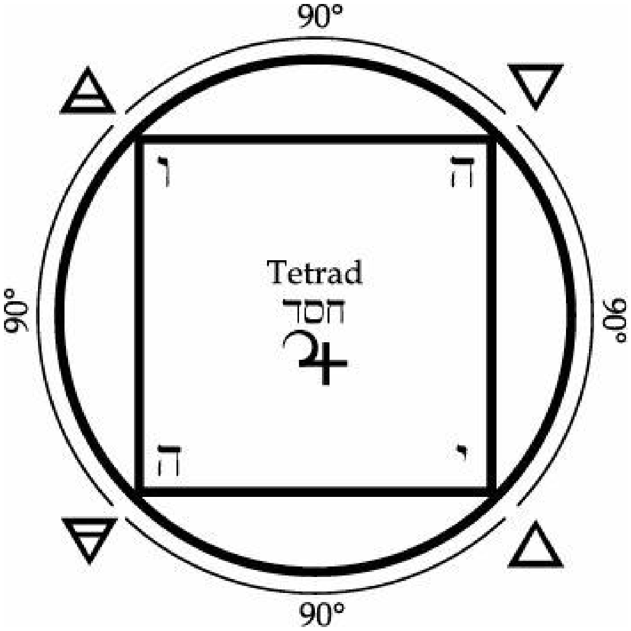
And many other meanings are bound together in the lineal figures besides those which are given in this book. Two or more different lineal figures may be bound together in the same talisman.



Triangle

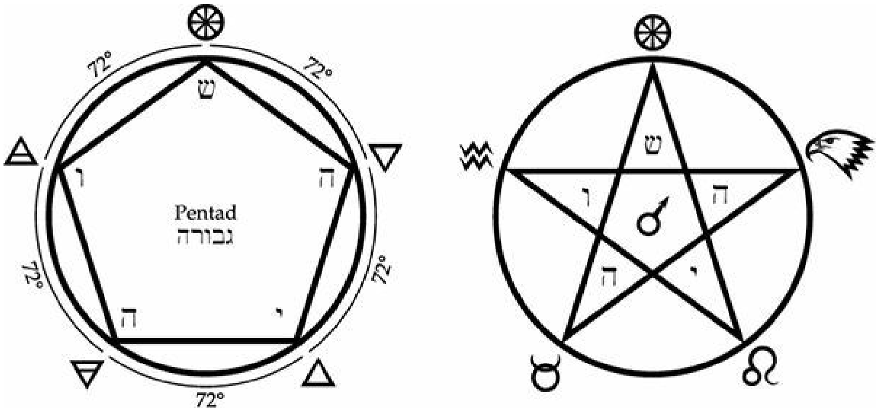
The triangle is the only lineal figure into which all surfaces can be reduced, for every polygon can be divided into triangles by drawing lines from its angles to its centre; and the triangle is the first and simplest of all lineal figures. It refers to the triad operating in all things, to the three supernal Sephiroth and to Binah, the third Sephirah, in particular.

Among the planets it is especially referred to Saturn, and among the elements to fire, and, as the colour of Saturn is black, and that of fire red, the black triangle will represent Saturn, and the red, fire. The three angles also symbolize the three alchemical principles of nature: salt, sulphur, and mercury.



Square

The square is an important lineal figure, which naturally represents stability and equation. It includes the idea of surface and superficial measurement. It refers to the quaternary in all things, and to the tetrad of the holy name YHVH operating through the four elements of fire, water, air, and earth. It is allotted to Chesed, the fourth Sephirah, and among the planets to Jupiter. And as representing the four elements, it represents their ultimation in the material form.

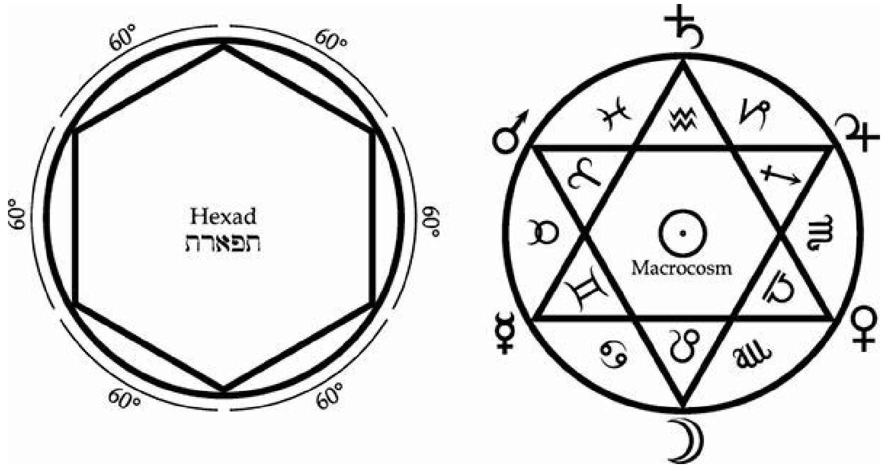


Pentagon and Pentagram

The pentangle can be traced in two ways: reflected from every second point, when it is called the pentagon, and reflected from every third point when it is called the pentagram. The pentangle as a whole is referred to the fifth Sephirah, Geburah. The pentagon naturally represents the power of the pentad, operating in nature by the dispersal of the spirit and the four elements through it.

The pentagram with a single point upwards is called the “sign of the microcosm,” and is a good symbol, representing man with his arms and legs extended adoring his Creator, and especially the dominion of the spirit over the four elements, and consequently of reason over matter. But with the single point downwards it is a very evil symbol: the head of the goat, or demon’s head, representing the abasement of reason beneath the blind forces of matter, the elevation of anarchy above order, and of conflicting forces driven by chance above God.

It represents the concentrated force of the spirit and the four elements governed by the five letters of the name of the restorer of all things YHShVH, and it is especially attributed to the planet Mars. It also shows the Kerubim and the wheel of the spirit. It is a symbol of tremendous force, and of Heh, the letter of the great supernal mother AIMA.



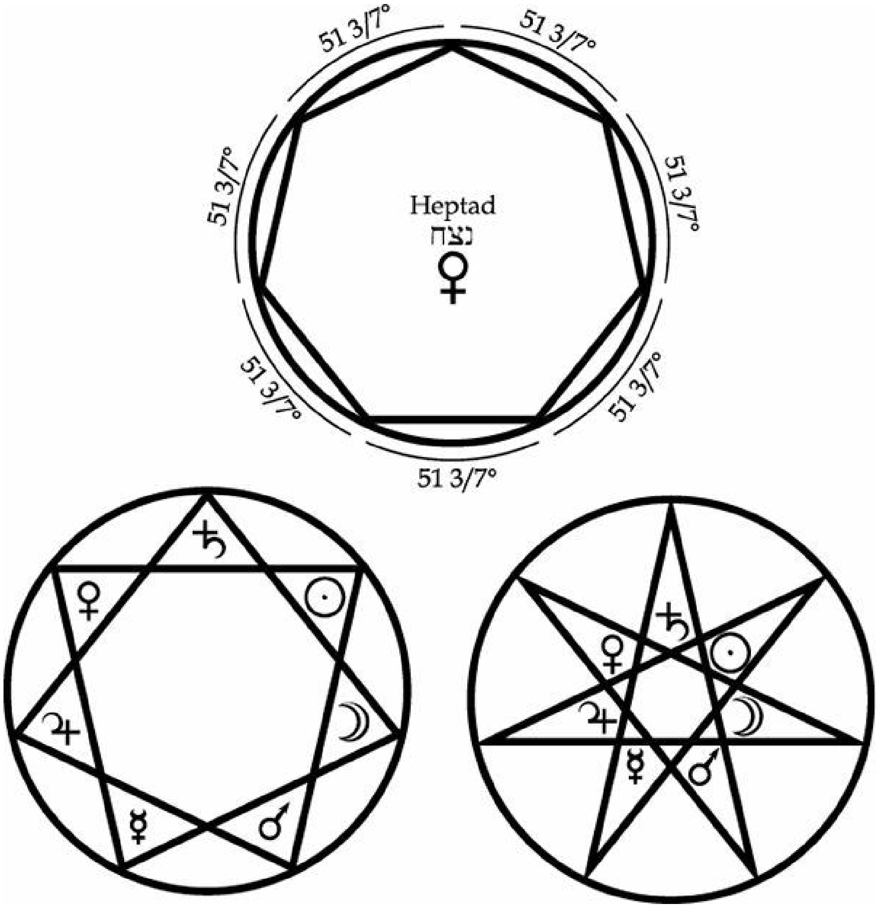
Hexagon and Hexagram

The hexangle can be traced in two ways as a complete symbol: *viz*, reflected from every second point, when it is called the hexagon, and reflected from every third point when it is called the hexagram. The hexangle as a whole is referred to the sixth Sephirah Tiphareth. The hexangle naturally represents the powers of the hexad operating in nature, by the dispersal of the rays of the planets, and of the zodiac emanating from the sun. The number of degrees of a great circle cut off between its angles is sixty, forming the astrological sextile aspect, powerful for good. It is not so consonant to the sun nature as the hexagram, and remember thou, that the ’gon signifieth dispersion, distribution, and radiation of a force; but the ’gram concentration. Hence use thou the ’gon for spreading, and the ’gram for concentration and sealing; and when there is need, thou canst compare, interpose, and combine them; but the ’gon initiateth the whirl.

The hexagram with a single point uppermost is called the “sign of the macrocosm,” or greater world, because its six angles fitly represent the six days or periods of creation evolved from the manifestation of the Triune; while its synthesis forms the seventh day, a period of rest, summed up in the hexagonal centre.

It represents especially the concentrated force of the planets, acting through the signs of the zodiac, and thus sealing the astral image of nature under the presidency of the Sephiroth; and also the seven palaces of the same. It is especially attributable to the sun.

It is a symbol of great strength and power, forming, with the cross and the pentagram, a triad of potent and good symbols, which are in harmony with each other.



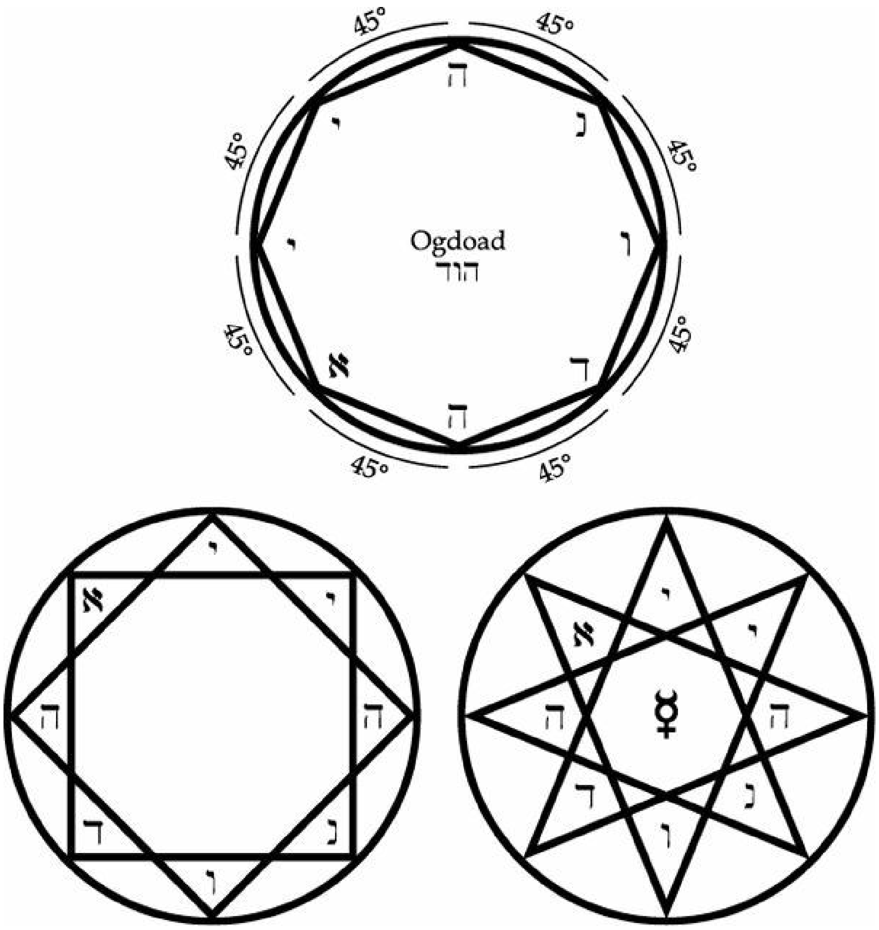
Heptagon and Heptagrams

The heptangle as a whole is referred to the seventh Sephirah, Netzach.

The heptagon naturally represents the dispersal of the powers of the seven planets through the week and through the year. It alludes to the power of the septenary acting through all things, as exemplified by the seven colours of the rainbow.

The heptagram reflected from every third point yieldeth seven triangles at the apices thereof; fitly representing the triad operating in each planet, and the planets themselves in the week and the year.

The heptagram is the star of Venus, and is especially applicable to her nature. And as the heptagram is the lineal figure of the seven planets, so is Venus as it were their gate or entrance, the fitting symbol of the Isis of nature, and of the seven lower Sephiroth of the Bride.

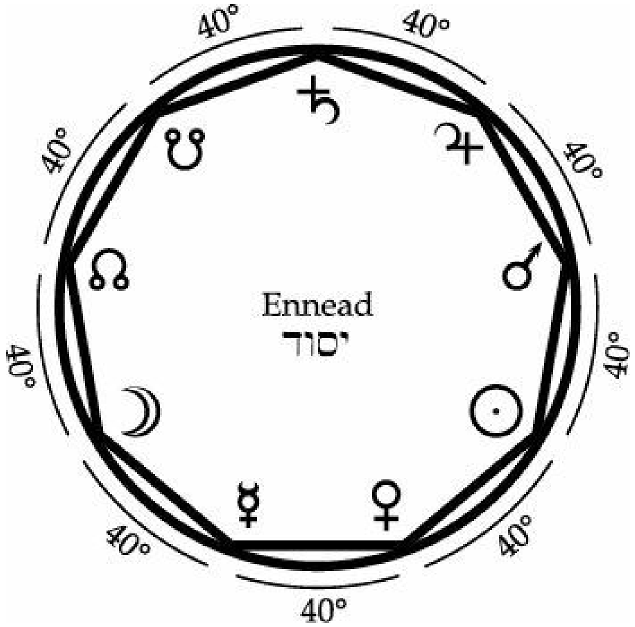


Octagon and Octagrams

The octangle as a whole is referred to the eighth Sephirah, Hod. The octangle naturally represents the power of the ogdoad, and the octagon showeth the ogdoad operating in nature by the dispersal of the rays of the elements in their dual aspect under the presidency of the eight letters of the name.

The octagram reflected from every third point yields eight triangles at the apices thereof; fitly representing the triad operating in each element in its dual form, i.e., of positive and negative, under the powers of the name YHVH ADONAI or as it is written bound together IAHDONHI.

This octagram reflected from every fourth point is the star of Mercury, and is especially applicable to his nature. It is further a potent symbol, representing the binding together of the concentrated positive and negative forces of the elements under the name of IAHDONHI. And forget not that Adonai is the key of YHVH.


40°
40°
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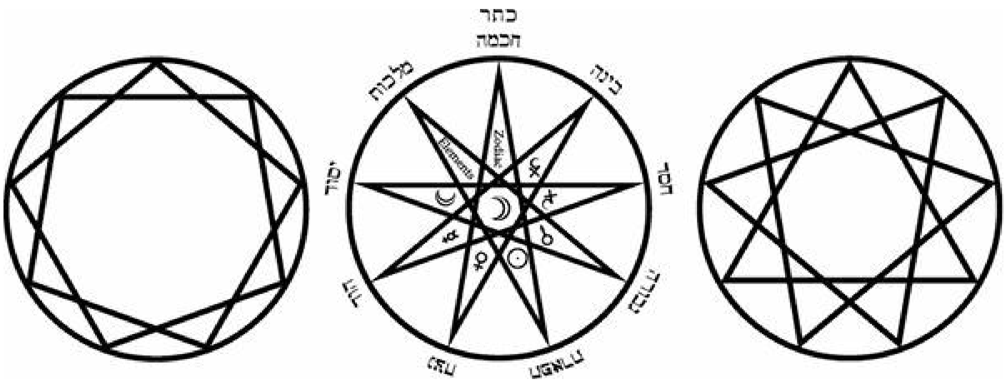
40°
Ennead
יסוד

Enneagon


כתר
חכמה
בינה
חסד
מלכות
יסוד
Elements
Zodiac

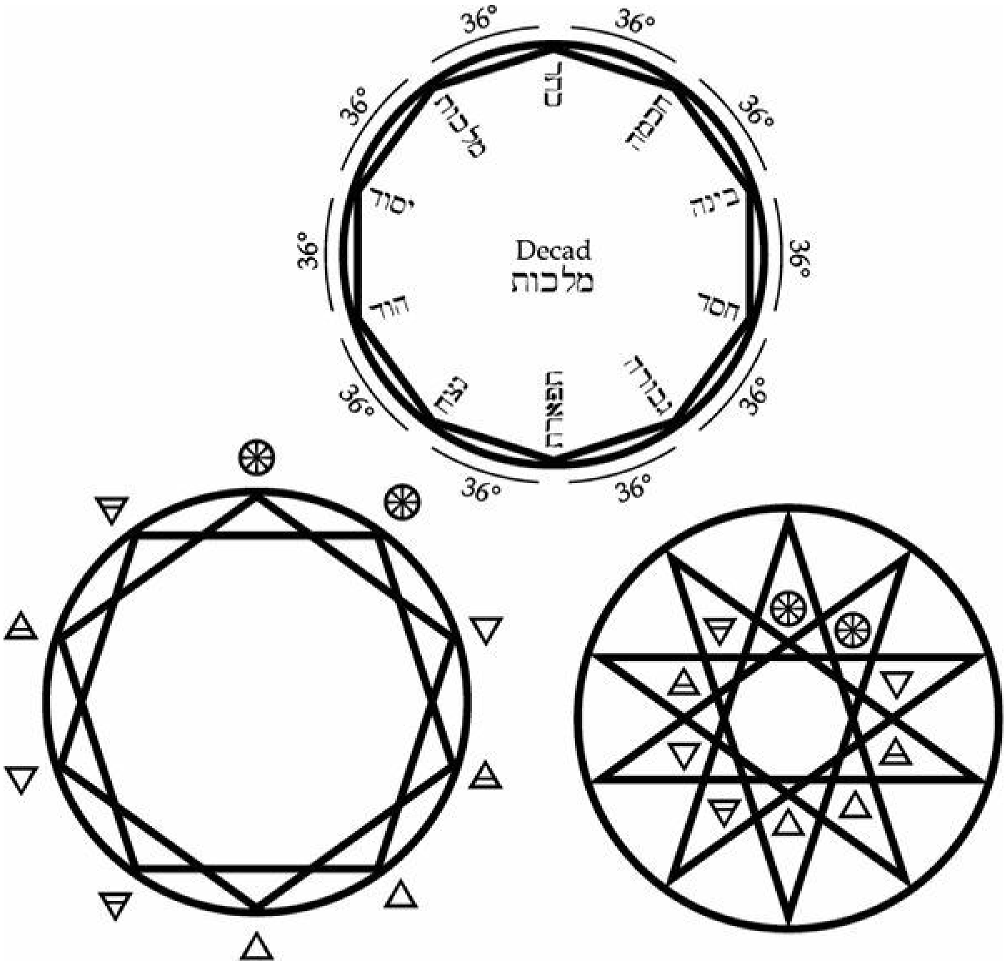
Enneagrams

The enneangle as a whole is referred to the ninth Sephirah Yesod. It naturally representeth the power of the ennead, and the enneagon showeth the ennead operating in nature by the dispersal of the rays of the seven planets and of the head and tail of the dragon of the moon.

The enneagram reflected from every third point representeth the triple ternary operating both in the seven planets with the Caput and Cauda Draconis of the moon, and with the alchemical principles counter-changed and interwoven. It is not so consonant with the nature of Luna as the enneagram reflected from every fifth point.

The enneagram is the star of Luna, and is especially applicable to her nature. It represents her as the administratrix to the Earth of the virtues of the solar system under the Sephiroth.

The enneagram reflected from every fourth point is composed of three triangles united within a circle, and alludes to the triple ternary of the three alchemical principles themselves. It is not so consonant with the nature of Luna as the previous form.



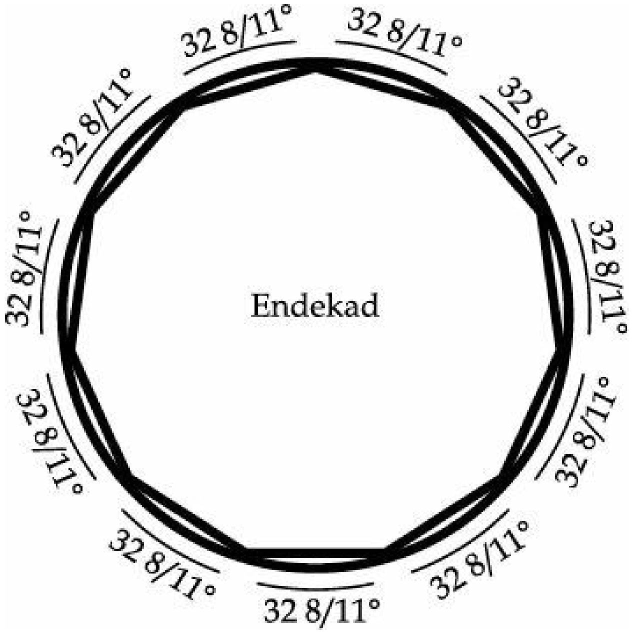
Dekagon and Dekagrams

The dekangle as a whole is referred to the tenth Sephirah—Malkuth. The dekangle naturally represents the power of the dekad, and the dekagon showeth the dekad operating in nature by the dispersal of the rays of the ten

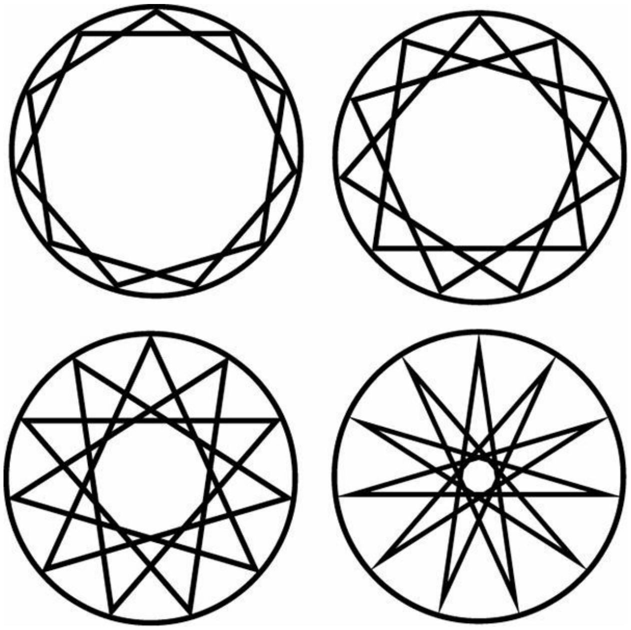
Sephiroth therein. The number of degrees of a great circle cut off between its angles is thirty-six, the half of the quintile astrological aspect.

The dekagram reflected from every third point is especially consonant with Malkuth, and shows the triad operating through the angle of the two pentagons within a circle, of which it is composed. It alludes to the combination of the three alchemical principles with the spirit and the four elements in their positive and negative form, under the presidency of the ten Sephiroth themselves.

The dekagram reflected from every fifth point is composed of two pentagrams within a circle. It shows the operation of the duplicated Heh of the Tetragrammaton, and the concentration of the positive and negative forces of the spirit and of the four elements under the presidency of the potencies of the dive in Binah; the revolutions of the forces under Aimah the great mother.

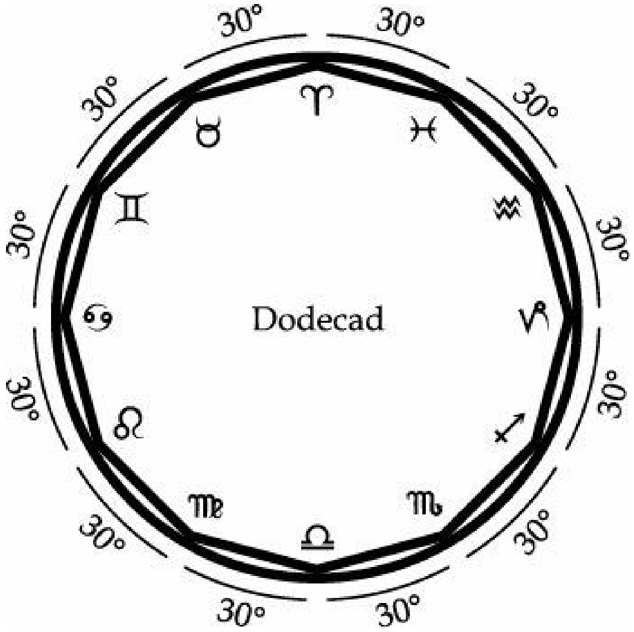


Endekagon

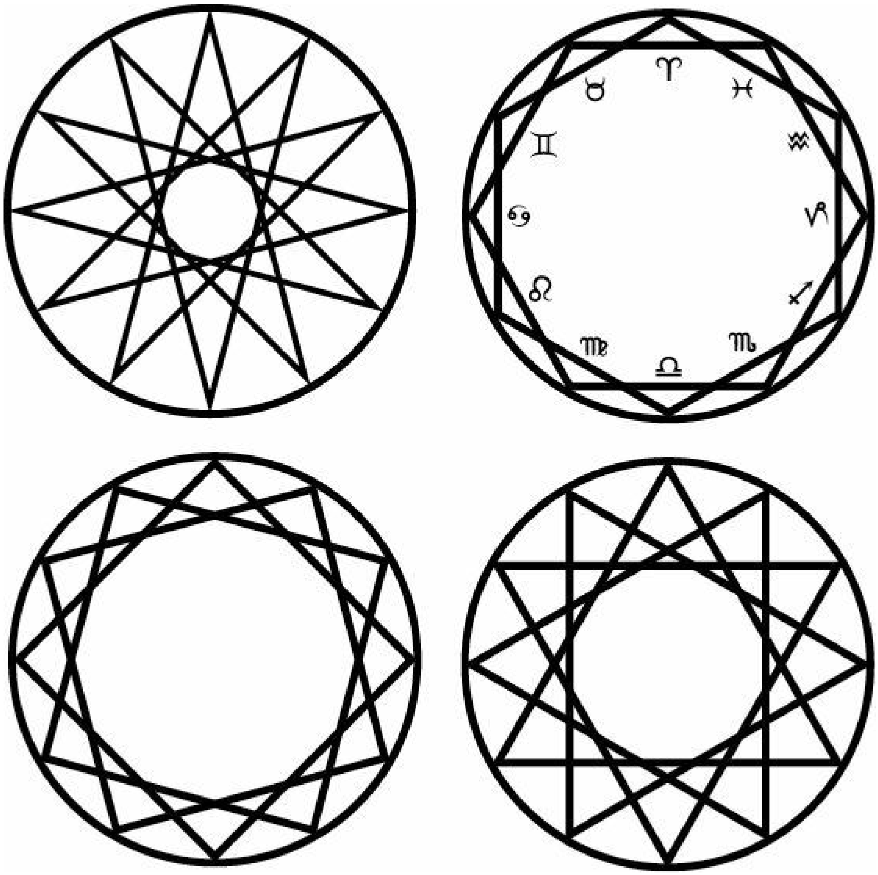


Endekagrams

The endekagram as a general rule is referred to the Qlippoth: of its forms however, the one reflected from every fourth point represents their restriction, and therefore it is not altogether to be classed with those that represent their operations in nature. The endekangle naturally represents the evil and imperfect nature of the endekad, and the endekagon represents the dispersal of the eleven curses of Mount Ebal through the universe (Deuteronomy 27).[49]



Dodekagon



Dodekangles

The dodekangle as a general rule is referred to the zodiac, and naturally represents the power of the dodekad.

The dodekagon shows the dispersal of the influence of the zodiac through nature, the dodekagram its concentration. The number of degrees of a great circle cut off between its angles is thirty, forming the weak astrological semi-sextile aspect, good in nature and operation.

[contents]

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49. Note by Regardie: Though they are paraphrased as twelve in the English Bible, in the Hebrew version they are paragraphed as eleven, two being classed together.

ADDITIONAL LECTURE ON THE TATTWAS OF THE EASTERN SCHOOL

Introduction by Israel Regardie

This paper dealing with the Hindu tattwa system was withdrawn from circulation in that branch of the Order of which I happened to be a member. The copy from which I have reproduced the following was properly labelled and dated August 1894, and is therefore as clearly authoritative as any of the Order papers could be, indicating that it was formally and officially issued to all members of the grade of Philosophus. It has also been conveyed to me that the American temples, under the Mathers and Brodie Innes jurisdiction, circulated this document.

As to whether it accords with the general content of the rest of the Order system must be left to the discrimination of the individual student. That it has several points of value will be doubted by none, though few will care to subscribe to the paper in its entirety. Personally, I feel it to be definitely an alien system, which touches the Order teaching in but very few places. The mode of skrying in the spirit vision using the tattwa symbols is sound enough and has been described elsewhere. But other aspects suggest that the two systems are not likely to mix particularly well.

Some students who are familiar with early Theosophical literature will recall a book, *Nature's Finer Forces or the Science of Breath* by Rama Prasad, and it may occur to them that this "Additional Lecture on the Tattwas of the Eastern School" is in reality a precis of that book.[50] This has been observed by quite a number of the early Order people, and I understand that because of this, and because of the fact that no acknowledgement of the book was made in the document, Frater Sub Spe withdrew the document.

I have decided to issue it here, with the other Order manuscripts, as it may convey for some minds a special message which may be absent in the others. In any event, it seems to me that I have no right to extirpate from an account of Order teaching a paper which was considered highly important by some of the early Order Adepti.

The Tattwas of the Eastern School

General Observation. There are five tattwas or principles:

1. Akasa—ether.
2. Vayu—the aerial principle.
3. Tejas—the principle of light and heat.
4. Apas—the watery principle.
5. Prithivi—the earthy principle.

But the first cause of these is the great controller of all things, the one light, the formless. From Him first came into appearance ether; thence the air, the motion producing ether waves which causes light and heat, and so on in the above order.

The yogi comes to know the principle of these five tattwas, their Sukshma Sharira, but how? Further on you will see how. The astrologer who has no knowledge of the swara is as worthless as a man without a wife. It is the soul itself; it is the swara, the great controller of all, who creates, preserves, and destroys, and causes whatsoever is in this world. Experience and tradition both say no knowledge is more precious than this knowledge of the swara. None else lays bare the workings of the machinery of this world, or the secret workings of this world.

By the power of swara may be destroyed an enemy. Power, wealth, and pleasure, all these can be commanded by swara. The beginner in our science must be pure and calm in mind and in thought, virtuous in actions, and having unmixed faith in his spiritual teacher. He must be strong in his determination, and grateful.

Swara in the Body. Ten manifestations of this swara are in the body. But before the Neophyte is told this, he must gain a thorough knowledge of the nervous system. This is very important, and according to his knowledge of this science, the Neophyte gains success. To give a rough outline of the parts we have chiefly to deal with in our endeavour to explain the elementary treatise: There are ten principal nerves, this includes the tubes, etc. It is in the ten manifestations of swara that the ten so-called vayus move. We mean by this ten forces which perform ten different functions. The three most important nerves are the following, as the beginner has only to deal with these:

1. Ida—the left bronchus.
2. Pingala—the right bronchus.
3. Sushumna—in the middle.

The ten Vayus are:

1. Prana, in the breast.
2. Apana, about the excretory organs.
3. Samana, in the navel.
4. Undana, middle of the throat.
5. Vyana, pervading the whole body.
6. Kurmana, the eyes, helping them open.
7. Kirkala, in the stomach, producing hunger.
8. Nag, whence comes vomiting.
9. Devadatta, causes yawning.
10. Dhananjaya, that which doth not leave the body after death.

These ten Vayus, or forces, have their play in the ten principal nerves, not one in each. They are the regulators of the body of man. If they go on working properly, a man remains perfectly healthy; if not, different kinds of diseases spring up.

A yogi keeps them always working, and consequently diseases never come to him. The key to all these nerves lies in the working of the prana vayu, or vital principle drawing the air through the Ida, the Pingala, and the Sushumna. When the air is drawn through the Ida it is felt coming out or going in through the left nostril. When through the Pingala, in the right nostril. When through the Sushumna it is felt through both nostrils simultaneously. The air is drawn or felt through either or both of the nostrils at certain appointed times. Whenever in any given time, the breath goes in and comes out of the wrong nostril it is a sure sign some sort of disease is coming on.

The Ida is sometimes called the Chandra nadi, or the moon nerve. The Pingala, the Surya nadi or sun nerve. These are called, the former, the Chandra swara and the latter the Surya swara.

The reason is that when the breath is in the Ida it gives coolness to the body and that when in the Pingala it gives heat to the body. The ancient magi used to say the place of the moon in the human body was in Ida and the sun in Pingala.

The Course of the Breath. The lunar month, it is well known, is divided into two parts, the fortnight of the waxing and the fortnight of the waning. On the first fortnight, or the bright fortnight, just at sunrise of the first day the breath must come into the left nostril and must be so for three days successively. At the beginning of the fourth day the breath must come through the right nostril and must do so for the three succeeding days, when again the seventh day must begin with the moon breath, and so on in the same order. Thus we have said that such and such days begin with such and such a breath.

But how long is our breath to remain in one nostril? For five gharis, or two hours. Thus when the first day of the bright fortnight begins with the moon breath, after five gharis, the sun breath must set in, and this again must change into the moon breath after the same interval of time. So on for every day.

Again, the first day of the dark fortnight must begin with the sun breath, and proceed in the same way, changing after five gharis and the three succeeding days. It will be seen that all the days of the month have been divided into the Ida and the Pingala. In the Sushumna, the swara flows only when it changes, either in its natural course or in certain other conditions to be afterwards mentioned. This is the course of nature. But a yogi commands nature. He turns everything into his own way. Rules for this will be given in the proper place.

Course of the Tattwas

For five gharis, as we have above said, the breath flows through our nostrils. In these five gharis, or two hour periods, the tattwas have their course. In the first we have Akasa, in the second Vayu, in the third Tejas, in the fourth Apas, in the fifth Prithivi. Thus in one night and day, or sixty gharis, we have twelve courses of these five tattwas each remaining one ghari and returning again in two hours. There are again further five subdivisions of each tattwa in a ghari. Thus, Akasa is subdivided into Akas-Akasa; Akas-Vayu; Akas-Tejas; Akas-Apas; Akas-Prithivi—and similarly with the other four.

How to know which of the tattwas is at a certain time in course, not merely by a mathematical calculation but with the certainty of an eyewitness, is of the greatest importance in the practical part of this science. We shall come to it further on.

The Ida. When the breath is in Ida, that is in the left nostril: then only is it well to perform the following actions. Stable works such as erecting a building or the construction of a well or tank, going on a distant journey, entering a new house, collection of things, giving gifts, marriage, making jewels or clothes, taking medicines and tonics, seeing a superior or master for any purpose of trade, amassing of wealth, sowing of seed in a field, negotiations, commencement of trade, seeing of friends, works of charity and faith, going home, buying of animals, doing work for the benefit of others, placing money on security, singing, dancing, taking up abode in any village or city, drinking or making water at the time of sorrow, pain, fever, etc. All these acts should be done when the swara is in Ida. It must however be kept in mind that the tattwas Vayu and Tejas are to be excluded from these actions, likewise Akasa.

During the tattwas Prithivi and Apas only are these actions to be done. In a fever, the yogi keeps his Chandra swara going, and brings the Apas or water tattwa in course, so the fever is all over in a very short time. How mastery is gained over the tattwas will come further on.

The Pingala. In the Surya swara only, are the following actions to be done: Reading and teaching hard and difficult subjects of knowledge, sexual intercourse, shipping, hunting, mounting a hill or fort, riding a donkey or camel or horse, swimming over a powerful stream or river, writing, painting, buying and selling, fighting with swords or hands, seeing a king, bathing, eating, shaving, bleeding, sleeping—and such like. All these secure success and health, as the case may be, if done in the Surya swara.

The Sushumna. When the breath comes out of both nostrils at the same time, it is flowing in the Sushumna. Nothing ought to be done under these conditions, for everything turns out badly. The same is the case when the breath is now in one and now in the other nostril. When this is the case, sit down and meditate upon or over the sacred Hansa. This joining of the breath is the only time for Sandha, meditation.

Note. Zanoni secured success in gaming for Cetoxa and overcame the effects of the poisoned wine of the Prince di D_____ as follows. In the first place, he changed his breath to the right nostril and threw an envelope of the Akasa tattwa over his antagonist, who consequently became all empty, the money in gaming flowing towards the Surya swara. In the latter case he brought the water, Apas, tattwa into course, directed it with the full force of his trained will towards the poisoned wine, and consequently the burning heat of the poison was counteracted for a very long time, and before it could recover strength enough to act on the system, it was there no longer.[51]

The Tattwas

To each of the five tattwas a special colour has been assigned. Akasa—black; dark; or no colour really. Vayu—green (blue by some). Tejas—red. Apas—white, or really all colours. Prithivi—yellow. It is by these colours that a practical man finds on the spur of the moment which tattwa is at the time in course. Besides, these tattwas have different shapes and tastes. These figures are seen by taking a bright mirror and letting the breath fall upon it, as it comes out of the nose. The divided part takes one of the following forms according to the tattwa then in course. Prithivi—a figure having four angles. Apas—a half moon, or crescent. Tejas—triangular. Vayu—spherical. Akasa—oval like a human ear. To sum up their qualities:

Prithivi—moves always in the middle of the paths of air and water. Apas—downwards, straight through the nose. Tejas—upwards. Vayu—obliquely towards the right or left arm, as the case may be. Akasa—transversely always.

Tattwa	Color	Form	Taste	Distance of Breath Below Nose	Natural Principle
Prithivi	yellow	having four angles	sweet	12 fingers	bulky
Apas	white or all colors	half moon	astringent	16 fingers	cold
Vayu	green or blue	sphere	acid	8 fingers	always in motion
Tejas	red	triangle	hot tastes such as pepper, etc.	4 fingers	hot
Akasa	black, dark, or no color	human ear, oval, egg	bitter	upwards	universally pervading

Tests of the Tattwas. For practice, let a man take five little bullets or counters coloured red, yellow, green or blue, white or silver, and black, and place or carry them in his pocket. Now let him close his eyes and take one of them out of his pocket. The colour of the bullet will be that of the tattwa then in course. Whilst still keeping the eyes closed, let him see if the colour of the bullet floats before them.

He must not suppose he will be correct all at once. By and by the confusion will disappear, and colours well-defined, staying for the proper length of time, will begin to come before him, and the colour of the bullet will be the same as that seen before his eyes. And then he will have gained the power of knowing which of the tattwas is in course, and can at pleasure find them.

There is a particular method of concentrating the mind and practising with the eyes for this purpose, which will come with practice.

Let him ask any of his friends to imagine one of the five colours, say a flower. He will only have to shut his eyes to find the tattwa then in course, and he can astonish his friends by naming the colour. Again, if a man sitting amongst his friends finds the Vayu tattwa set in, let him be sure that those of his friends who are in perfect health and in a normal state both of body and mind, wish to go away. Let him ask them to say frankly, and they will answer "yes."

In what way other tattwas affect both the body and mind of man will be stated in another place. Some higher secrets are purposely reserved for those who safely and honestly pass the elementary stage. When the man has reached the stage of finding at will any of the tattwas, let him not imagine he has become perfect.

If he goes on practising, his inward sight becomes keener, and he will recognize the five subdivisions of the tattwas. On and on let him go with his meditation, and innumerable shades of colour will be recognized according to the different proportions of the tattwas. Whilst during these intervals he is trying to distinguish between the different shades of the colours, his work will be for a time very tedious. We say tedious at first, because when the thousand shades of colour become fixed and defined in his eyes by perseverance and practice, he will have before his eyes an everchanging prospect of colour of the most beautiful shades, and this for a time will be sufficient food for his mind.

To avoid the tediousness, let him meditate upon his breath, as is laid down in the chapter of meditation of the tattwas.

Action to be done during the different tattwas. Actions of a sedate and stable nature are those of the sort enumerated under the Chandra swara, to be done when Prithivi the earthy principle is in course. Those of a fleeting nature, which are to be done and gone through very soon, are to be done during Apas. Actions of a hard nature, those in which a man has to make violent struggle to hold his own, are to be done during Tejas. If a yogi wishes to kill a man he must try to do so with the Vayu tattwa. In the Akasa, nothing should be done but meditation, as works begun during this always end badly. Works of the above nature only prosper in the tattwas specified; and those whose actions prosper may see this by experiment.

Meditation and Mastery Over the Tattwas

We have previously given summary rules for distinguishing the various colours of the different tattwas which are of great use to the beginner. But now we are going to explain the final method of mastering the tattwas and of practising. This is a secret which was only imparted to the most promising adepts of yoga. But a short practice will fully show the important results to be gained by this practice.

The student will by degrees become able to look into futurity at will, and have all the visible world before his eyes, and he will be able to command nature.

During the day, when the sky is clear, let him once or twice for about an hour or two withdraw his mind from all external things; and sitting on an easy chair, let him fix his eyes on any particular part of the blue sky, and go on looking at it without allowing them to twinkle. At first he will see the waves of the water, this is the watery vapour in the atmosphere which surrounds the whole world. Some days later, as the eyes become practiced, he will see different sorts of buildings and so on in the air, and many other wonderful things as well. When the Neophyte reaches this stage of practice, he is sure of gaining success.

After this he will see different sorts of mixed colours of tattwas in the sky, which will after a constant and resolute practice show themselves in their proper and respective colours.

To test the truth of this, the neophyte during the practice should occasionally close his eyes and compare the colour floating in the sky with that which he sees inwardly. When both are the same the operation is right. Other tests we have given before, and other wonders resulting from this will of themselves present themselves to the yogi. This practice is to be done in the daytime.

For the night, let the student rise about two o'clock in the morning, when everything is calm, when there is no noise, and when the cold light of the stars breathe holiness, and a calm rapture enters into the soul of man. Let him wash his hands, feet, the crown of his head, and the nape of his neck with cold water. Let him put his shin bones on the ground, and let the back of his thighs touch his calves, and let him put his hands upon his knees, the fingers pointing towards the body. Let him now fix his eyes on the tip of his nose. To avoid tediousness, he must always, especially during the meditation, meditate upon his breath, coming in and going out.

Besides the above, this has many other advantages given elsewhere. It may here be said that by constant practice of this meditation over his breath, the man is to develop two distinct syllables in his thought. It is evident that when a man draws his breath in, a sound is produced which is imitated in *Han*. When out, the sound *Sa*. By constant practise, the going in and coming out of the breath is so much connected with these sounds that without any effort the mind understands Han-Sa with the production of these sounds. Thus we see that one full breath makes Han-Sa, this is the name of the ruler of the universe, together with his powers. They are exerted in the working out of natural phenomena. At this stage of perfection, the yogi should commence as follows:

Getting up at two or three in the morning, and washing himself in the aforementioned manner, let him know and fix his mind upon the tattwa then in course. If the tattwa in course be then Prithivi, let him think of it as something having four angles, a good yellow colour, sweet smelling, small in body, and taking away all diseases. Let him at the same time repeat the word *Lam*. It is very easy to imagine such a thing.

If it be the Apas tattwa, let him imagine something of the shape and brightness of the half moon, putting down heat and thirst, and that he is immersed in the ocean of water. Let him at that time repeat the word *Vam*.

If the tattwa be Tejas, let him imagine it as something triangular in shape, shedding a red glare, consuming food and drink, burning away everything, and thus making itself unbearable. At the same time let him repeat *Ram*.

If the tattwa be Vayu, let him imagine it as something of a spherical shape, of a colour green, or blue, like the green leaves of a tree after rain, and carrying him with a mighty power away from the ground and flying in space like the birds. And let him repeat the syllable *Pam*.

If the Tattwa be Akasa, let him imagine it as having no shape but giving forth a brilliant light, and let him repeat the syllable *Ham*. By diligent practice, these syllables uttered by the tongue of a yogi become inseparable from the tattwas. When he repeats any of these, the special tattwa appears with as much force as he may will, and thus it is that a yogi can cause whatever he likes, lightning, rain, wind, and so forth.

Cure of Diseases

Every disease causes the breath to flow out of the wrong nostril, and the wrong tattwa to come into course. When the breath therefore is restored to the proper nostril, and the proper tattwa has been brought into course, let not anyone expect that all that is necessary has been done. If the disease be obstinate and the attack a very violent one, the man will have to persevere in battle a very long time before he conquers.

If a beginner cannot succeed very soon, let him aid the power of his breath by a suitable medicine, and swara will be restored very soon.

It may be noticed that the Chandra swara is generally the best for all diseases. Its flow is an indication of the soundness of health. In cold, cough, and other diseases, this breath ought to flow.

Of the tattwas as well as of the swaras, no one causes pain if it goes on properly. In this state it ought not generally to be meddled with. But when any one gains an undue predominance and causes diseases, it ought to be at once changed. Experience shows that the Apas and the Prithivi tattwas are the only ones generally good for health, and indeed, the fact that during the course of the Apas tattwa the breath is felt sixteen fingers breadth below the nose, and during the Prithivi twelve fingers, argues at those times a more sound and powerful working of the functions of the body, than when it is felt only eight, or four, or no finger-breadth below the nose.

Akasa therefore is the worst for health, and in a state of ill-health, a man will generally find in course, either Akasa, Vayu, or Tejas.

Let him therefore, when need be, proceed in the following manner. After having changed his breath from the wrong nostril to the proper one, generally the left, and pressing the opposite side by a cushion so that it may not change again, let the man sit on an easy chair and bind his left thigh a little above the knee joint with his handkerchief. In a short time, whose length varies inversely as the deficiency of practice, and directly as the violence of the disease, he will perceive that the tattwa changes to the one immediately below it and so on; and then the next, and so forth. If he be an acute observer of the conditions of his body, he will perceive that slowly his mind is becoming more and more easy. Let him tighten his bandage still more if need be. When at last he reaches the Prithivi tattwa, he will find in the state of his health a great change for the better. Let him preserve in this state, or, still better, the Apas tattwa for some time, and return to it occasionally for some days, even after the attacks of the disease have ceased. He will no doubt be cured.

Forecast of Futurity

Although a yogi obtains the power of knowing everything that is, has been, or is to be, beyond the reach of the senses, yet generally he becomes indifferent to such knowledge, forgetting himself, as he does, in his eternal presence before the light which breathes beauty into all we see in the world. We shall therefore represent him here revealing if not all his knowledge of futurity, only on questions being put to him by others. But our Neophytes may as well put the questions themselves, and then answer them according to the laws here laid down.

When a man comes and says to the yogi that he has a question to ask, let him see which of the tattwas is in course.

(a) If the tattwa be Prithivi, the question is about some root, something belonging to the vegetable kingdom, or something in which the earthy nature is predominant.

(b) If it be Apas, it is about some life, birth, death, etc.

(c) If Tejas, the question is of metals, gain or loss, etc.

(d) If Akasa, he means to ask nothing.

(e) If Vayu, about some journey.

These are but elementary things. The practical yogi who can distinguish between the mixture of the tattwas can name the particular things.

Now let him see through which of his nostrils the breath is flowing, which is the fortnight then in course of passing, which the days, and what direction of himself, the enquirer.

If the breath comes through the left nostril, to, secure complete success in the work which makes the subject of the question, and which will be of the sort specified under Ida, he must have the following coincidences: The fortnight must be bright, that is of the waxing moon; the day must be even, 2, 4, 6, and so on; the direction must be east or north. If these things coincide the man will get what he wants.

Again, if the Surya swara coincide with the dark fortnight, the day odd, the direction south and west, the same result may be predicted but not so thoroughly. The action will be of the sort prescribed under Pingala.

According as any of these do not coincide, will the success be more or less imperfect. It must be remembered that the breath at the time must not be flowing through the wrong nostril. This has many bad consequences; we only just touch the subject.

Of the wrong swara. If at the commencement of the day the wrong swara arises, the lunar for the solar, and vice versa, a man may expect something wrong. If it happens the first day, there is sure to be some sort of mental uneasiness. If the second, some loss of wealth. If the third, a journey will come. If the fourth, some dear object will be destroyed. If the fifth, loss of kingdom. If the sixth, loss of everything. If the seventh, illness and pain sure to come. If the eighth, death.

If the sun breath flows in the morning and at noon and the moon in the evening, a sad discomfiture will be the result, the reverse being a sign of victory.

If a man, going to travel, raises his foot which coincides in direction with the empty nostril at the time being, he will not get what he desires from his travels.

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50. Note by JMG: This is not quite correct. The lecture is more exactly a summary of Rama Prasad’s translation of *The Science of Breath and the Philosophy of Tattvas*, a medieval Sanskrit text that is appended to the book just named.

[51] Note by JMG: This note was added and signed by S.R.M.D. (Mathers), and refers to events in Edward Bulwer-Lytton’s novel *Zanoni*, a great favorite of his and of other members of the original Order.

BOOK EIGHT

Divination

GEOMANCY

Chapter One

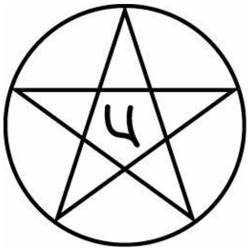
The figures of geomancy consist of various groupings of odd and even points in four lines. Of these the greatest possible number of combinations is sixteen. Therefore these sixteen combinations of odd and even points arranged on four lines are the sixteen figures of geomancy. These are again classed under the heads of the elements, the signs of the zodiac, and the planets ruling these. Two figures are attributed to each of the seven planets, while the remainder are attributed to Caput and Cauda Draconis—the head and tail of the dragon, or the north and south nodes of the moon. Furthermore, to each planet and sign certain ruling genii are attributed, as shown on pages 660 and 661.

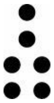
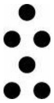
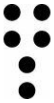
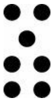
Chapter Two

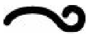
Roughly speaking, the mode of obtaining the first four geomantic figures, from which the remainder of the divination is calculated, is by marking down at random on paper with a pencil held by a loosely tensed hand sixteen lines of points or dashes, without counting the number placed in each line during the operation. And all the time thinking fixedly of the subject of the demand. When the sixteen lines are completed, the number of points in each line should be added up, and if the result be odd a single point or cross should be made in the first of the three compartments to the right of the paper. If even, two points or crosses. These sixteen lines will then yield four geomantic figures. The results, odd and/or even, of lines one to four inclusive comprise the first figure. Of lines five to eight the second figure; of lines nine to twelve the third; of lines thirteen to sixteen, the fourth figure, as shown in the diagram on page 660.

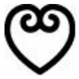
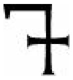
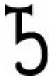
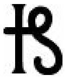
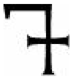
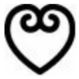
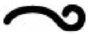
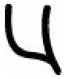
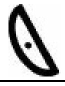
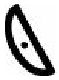
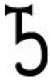
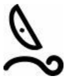
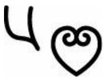
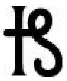
The symbol of a pentagram either within or without a circumscribed circle should be made at the top of the paper on which the dashes are made. The paper itself should be perfectly clean and should have never been previously used for any other purpose. If a circle be used with the pentagram, it should be drawn before the latter is described. The pentagram should always be of the "invoking" type, as described in the pentagram ritual. Since the pentagram concerns the element of earth, it should therefore be drawn beginning at the top descending to the lower left hand point, carefully closing the angle at the finish. Within the centre of the pentagram, the sigil of the "ruler" to which the matter of the question specially refers, should be placed.

Plan of Geomantic Divination



15 points	odd		Fortuna Minor
15 points	odd		
16 points	even		
14 points	even		
15 points	odd		Amissio
16 points	even		
15 points	odd		
14 points	even		
12 points	even		Fortuna Major
6 points	even		
9 points	odd		
7 points	odd		
10 points	even		Rubeus
11 points	odd		
10 points	even		
10 points	even		

Sigil of Ruler	Name of Ruler	Planet which rules answer	Sign of zodiac
	Bartzabel	Mars zmars	Aries zaries

	Kedemel	Venus zven	Taurus ztaur
	Taphthartharath	Mercury zmerc	Gemini zgem
	Chashmodai	Luna zmoon	Cancer zcanc
	Sorath	Sol zsun	Leo zleo
	Taphthartharath	Mercury zmerc	Virgo zvirg
	Kedemel	Venus zven	Libra zlib
	Bartzabel	Mars zmars	Scorpio zscorp
	Hismael	Jupiter zjup	Sagittarius zsag
	Zazel	Saturn zsat	Capricorn zcap
	Zazel	Saturn zsat	Aquarius zaqua
	Hismael	Jupiter zjup	Pisces zpisc
	Zazel and Bartzabel	Saturn and Mars zsat zmars	Cauda Draconis zxu
	Hismael and Kedemel	Jupiter and Venus zjup zven	Caput Draconis zxuu
	Sorath	Sol zsun	Leo zleo
	Chashmodai	Luna zmoon	Cancer zcanc

♄			

Note by Regardie: When attributing the above geomantic figures to the Tree of Life, the two Saturnian figures represent the Three Supernals. The planetary figures are placed on the appropriate Sephiroth, while Caput and Cauda Draconis signify Malkuth.

Element	Geomantic Figure	Name and Meaning of Figure
Fire	○ ○ ○ ○ ○	PUER (a boy, yellow, beardless.)
Earth	○ ○ ○ ○ ○ ○	AMISSIO (loss, comprehended without.)
Air	○ ○ ○ ○ ○ ○ ○	ALBUS (white, fair.)
Water	○ ○ ○ ○ ○ ○ ○ ○	POPULUS (people, congregation.)
Fire	○ ○ ○ ○ ○ ○	FORTUNA MAJOR (greater fortune and aid; safeguard, entering.)
Earth	○ ○ ○ ○ ○ ○	CONJUNCTIO (assembly, conjunction.)
Air	○ ○ ○ ○ ○	PUELLA (a girl, beautiful.)
Water	○ ○ ○ ○ ○ ○ ○	RUBEUS (red, reddish.)
Fire	○ ○ ○ ○ ○ ○	ACQUISITIO (obtaining, comprehended within.)
Earth	○ ○ ○ ○ ○ ○	CARCER (a prison; bound.)
Air	○ ○ ○ ○ ○ ○ ○	TRISTITIA (sadness, dammed, cross.)
Water	○ ○ ○ ○ ○ ○ ○	LAETITIA (joy, laughing, healthy, bearded.)
Fire	○ ○ ○ ○ ○	CAUDA DRACONIS (the lower threshold, going out.)
Earth	○ ○ ○ ○ ○	CAPUT DRACONIS (heart, upper threshold; entering.)
Air	○ ○ ○ ○ ○ ○	FORTUNA MINOR (lesser fortune; and aid; safeguard going out.)
Water	○ ○ ○ ○	VIA (way, journey.)

If the question be of the nature of Saturn, such as agriculture, sorrow, death, etc., the sigil of Zazel should be placed in the pentagram. If of Jupiter, concerning good fortune, feasting, church preferment, etc., the sigil of Hismael. If of Mars, war, fighting, victory, etc., the sigil of Bartzabel. If of the sun, power, magistracy, success, etc., the sigil of Sorath. If of Venus, love, music, pleasure, etc., the sigil of Kedemel. If of Mercury, such as science, learning, knavery, etc., the sigil of Taphthartharath. If of travelling, fishing, etc., under Luna, then the sigil of Chasmodai. In the diagram appended the sigil of Hismael is employed.

During the marking down of the points, the attention should be fixed upon the sigil within the pentagram, and the mind should carefully consider the question proposed.[1] The hand should not be moved from the paper until the sixteen lines of points are complete. A pencil is therefore preferable to a pen for this purpose—unless, of course, a very reliable fountain pen is employed. It is practically more convenient to draw or rule four lines across the paper beforehand to mark off the space for such four lines composing a geomantic figure as shown on page 658. The first four geomantic figures formed directly from the sixteen lines of points are called the Four Mothers. It is from them that the remaining figures necessary to complete the geomantic scheme of direction are derived.

These should now be placed in a row from right to left, for the greater convenience of the necessary calculations—though much practice may render this unnecessary. The first figure will be attributed to the south, the second to the east, the third to the north, and the fourth to the west.

The Four Mothers

4th West	3rd North	2nd East	1st South
o o	o o	o	o
o	o o	o o	o
o o	o	o	o o
o o	o	o o	o o

Rubeus	Fortuna Major	Amissio	Fortuna Minor

From these Four Mothers, four resulting figures called the Four Daughters are now to be derived, thus: The uppermost points of the First Mother will be the uppermost points of the First Daughter. The corresponding, that is the first line of, points of the Second Mother will be the second points of the First Daughter. The same line of points of the Third Mother will constitute the third points of the First Daughter. The same point of the Fourth Mother will be the fourth point of the First Daughter. The same rule applies to all the figures. The second line of points of the four Mother figures will comprise the Second Daughter. The third line of points of the Four Mothers will comprise the Third Daughter, and the fourth line of points of the Four Mothers will comprise the Fourth Daughter.

	Mothers			
	4th	3rd	2nd	1st
First Daughter, 4 uppermost points	o o	o o	o	o
Second Daughter, 4 next points	o	o o	o o	o
Third Daughter, 4 next points	o o	o	o	o o
Fourth Daughter, 4 last points	o o	o	o o	o o
	Rubeus	Fortuna Major	Amisssio	Fortuna Minor

Applying the above rule throughout, the following will represent the Four Daughters:

4th	3rd	2nd	1st
o o	o o	o	o
o o	o	o o	o
o	o	o o	o o
o o	o o	o	o o
Albus	Conjunctio	Carcer	Fortuna Minor

These, again for the convenience of the beginner, are now to be placed on the left hand of the Four Mothers in a single line from right to left.

Four Daughters				Four Mothers			
8th	7th	6th	5th	4th	3rd	2nd	1st
o o	o o	o	o	o o	o o	o	o
o o	o	o o	o	o	o o	o o	o
o	o	o o	o o	o o	o	o	o o
o o	o o	o	o o	o o	o	o o	o o
Albus	Conjunctio	Carcer	Fortuna Minor	Rubeus	Fortuna Major	Amissio	Fortuna Major

From these eight figures, four others are now to be calculated which may be called the Four Resultants, or the Four Nephews. These will be the ninth, tenth, eleventh, and twelfth figures of the whole scheme. The ninth figure is formed from the points of the first and second figures compared together; the tenth from the third and fourth figures; the eleventh from the fifth and sixth figures, the twelfth from the seventh and eighth figures. The rule is to compare or add together the points of the corresponding lines. If, for instance, the first line of the First Mother consists of one point, and the first line of the Second Mother also consists of one point, these two are added together, and since they are an even number two points are marked down for the first line of the Resultant. If the added points are odd, only one point is marked for the resulting figure. The ninth figure is thus formed:

2nd Figure	1st Figure			
o	o	Uppermost	points added equals 2:	o o
o o	o	Second	points added equals 3:	o
o	o o	Third	points added equals 3:	o
o o	o o	Lowest	points added equals 4:	o o
				Conjunctio

The other Resultants are calculated in precisely the same way:

Four Daughters				Four Mothers			
8th	7th	6th	5th	4th	3rd	2nd	1st
o o	o o	o	o	o o	o o	o	o
o o	o	o o	o	o	o o	o o	o
o	o	o o	o o	o o	o	o	o o
o o	o o	o	o o	o o	o	o o	o o
Albus	Conjunctio	Carcer	Fortuna Minor	Rubeus	Fortuna Major	Amissio	Fortuna Major

In this way are yielded the four Resultants:

12th	11th	10th	9th
o o	o o	o o	o o
o	o	o	o
o o	o o	o	o
o o	o	o	o o
Rubeus	Acquisitio	Caput Draconis	Conjunctio

And thus the twelve principal figures of the geomantic scheme of divination are completed. These again correspond to the twelve astrological houses of heaven, with which they will later on be compared.

Chapter Three

For the greater assistance of the diviner in forming a judgment upon the general condition of the scheme of twelve figures thus far obtained, it is usual to deduce from them three other subsidiary figures. These three are of less importance than the twelve previous figures, and are not to be considered at all in the light of component figures of the scheme, but only as aids to the general judgment. These other figures are known as the Right Witness, Left Witness, and the Judge.

The two witnesses are without significance in the divination, except as they are the roots from which the figure known as the Judge is derived. The Right Witness is formed from the ninth and tenth figures by comparing the points in the manner before shown in the formation of the Resultants. That is, the corresponding lines of points in the two figures are compared together, and the addition, whether odd or even, comprises the points of the Witness. The Left Witness represents the combination in a similar manner of the eleventh and twelfth figures. The Judge again is formed in precisely the same way from the Two Witnesses, and is therefore a synthesis of the whole figure. If he be good, the figure is good and the judgment will be favourable; and vice versa. From the nature of the formation of the fifteenth figure, the Judge, it should always consist of an even number of points, and never of odd. That is, in adding together the four lines of points comprising the Judge, the result should be an even number. For if the Judge were a figure of odd points, it would show that a mistake had been made somewhere in the calculations.

The Reconciler is a sixteenth figure sometimes used for aiding the judgment by combining the Judge with the figure in the particular house signifying the thing demanded. Thus, in the preceding scheme, the Judge formed is Populus, and the second figure being Amissio, their combination also yields Amissio.

In order to discover where ⊕ the Part of Fortune will fall, add together all the points of the first twelve figures. Divide that number by twelve and place the Part of Fortune with the figure answering to the remainder. If there is no remainder it will fall on the twelfth figure. The Part of Fortune is a symbol of ready money, money in cash belonging to the querent, and is of the greatest importance in all questions of money.

Chapter Four

The following is the signification of the twelve houses of heaven, in brief:

First house (Ascendant):	Life, health, querent, etc.
Second house:	Money, property, personal worth.
Third house:	Brothers, sisters, news, short journeys, etc.
Fourth house:	Father, landed property, inheritance. The grave, the end of the matter.
Fifth house:	Children, pleasure, feasts, speculation.

Sixth house:	Servants, sickness, uncles and aunts, small animals.
Seventh house:	Love, marriage, husband or wife. Partnerships and associations, public enemies, lawsuits.
Eighth house:	Deaths, wills, legacies; pain, anxiety. Estate of deceased.
Ninth house:	Long journeys, voyages. Science, religion, art, visions, and divinations.
Tenth house:	Mother. Rank and honour, trade or profession, authority, employment, and worldly position generally.
Eleventh house:	Friends, hopes, and wishes.
Twelfth house:	Sorrows, fears, punishments, enemies in secret, institutions, unseen dangers, restriction.

The twelve figures of the geomantic scheme as previously calculated are to be thus attributed to a map of the twelve houses of heaven, and are placed therein.

The first figure goes with the tenth house.

The second figure goes with the first house.

The third figure goes with the fourth house.

The fourth figure goes with the seventh house.

The fifth figure goes with the eleventh house.

The sixth figure goes with the second house.

The seventh figure goes with the fifth house.

The eighth figure goes with the eighth house.

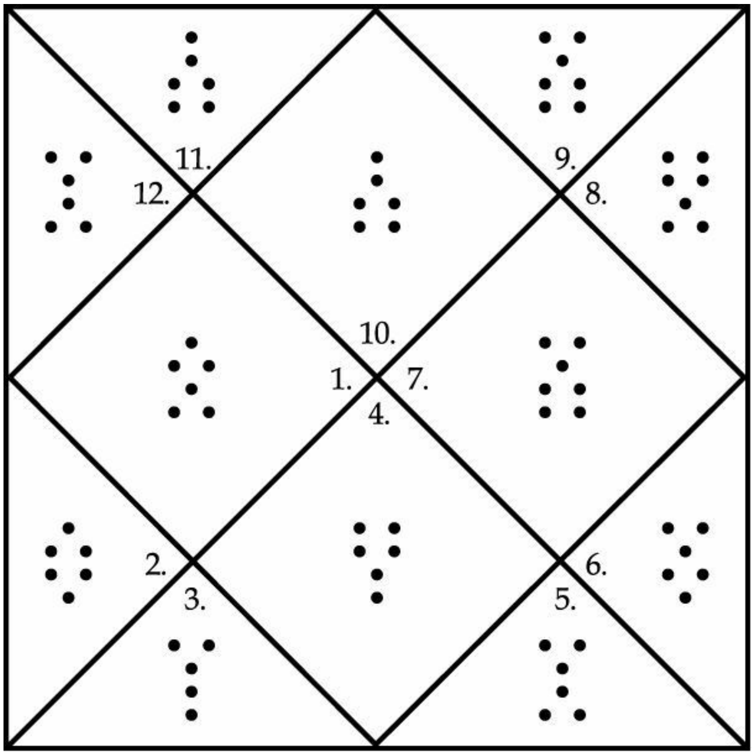
The ninth figure goes with the twelfth house.

The tenth figure goes with the third house.

The eleventh figure goes with the sixth house.

The twelfth figure goes with the ninth house.

Thus the figures derived by the calculations provided in the example given previously would occupy a Geomantic map as follows:



Geomantic Reading

Chapter Five

Herein follows a set of general tables of the sixteen figures in the twelve houses for the better convenience of forming a general judgment of the scheme.[2] Under the head of each figure separately is given its general effect in whatever house of the map of the heavens it may be located.

Thus, by taking the house signifying the end or result of the matter, the fourth house, etc., and by noting what figures fall therein, the student may find by these tables the general effect in that position.

Acquisitio

Generally good for profit and gain.

Ascendant	Happy, success in all things.
Second house	Very prosperous.
Third house	Favour and riches.
Fourth house	Good fortune and success.
Fifth house	Good success.

Sixth house	Good—especially if it agree with the Fifth.
Seventh house	Reasonably good.
Eighth house	Rather good, but not very. The sick shall die.
Ninth house	Good in all demands.
Tenth house	Good in suits. Very prosperous.
Eleventh house	Good in all.
Twelfth house	Evil, pain, and loss.

Amissio

Good for loss of substance and sometimes for love; but very bad for gain.

Ascendant	Ill in all things but for prisoners.
Second house	Very ill for money, but good for love.
Third house	Ill end—except for quarrels.
Fourth house	Ill in all.
Fifth house	Evil, except for agriculture.
Sixth house	Rather evil for love.
Seventh house	Very good for love, otherwise evil.
Eighth house	Excellent in all questions.
Ninth house	Evil in all things.
Tenth house	Evil, except for favour with women.
Eleventh house	Good for love, otherwise bad.
Twelfth house	Evil in all things.

Fortuna Major

Good for gain in all things where a person has hopes to win.

Ascendant	Good, save in secrecy.
Second house	Good, except in sad things.
Third house	Good in all.
Fourth house	Good in all, but melancholy.
Fifth house	Very good in all things.
Sixth house	Very good except for debauchery.
Seventh house	Good in all.
Eighth house	Moderately good.

Ninth house	Very good.
Tenth house	Exceedingly good. Go to superiors.
Eleventh house	Very good.
Twelfth house	Good in all.

Fortuna Minor

Good in any matter in which a person wishes to proceed quickly.

Ascendant	Speed in victory and in love, but choleric.
Second house	Very good.
Third house	Good—but wrathful.
Fourth house	Haste; rather evil except for peace.
Fifth house	Good in all things.
Sixth house	Medium in all.
Seventh house	Evil, except for war or love.
Eighth house	Evil generally.
Ninth house	Good, but choleric.
Tenth house	Good, except for peace.
Eleventh house	Good, especially for love.
Twelfth house	Good, except for alteration, or for suing another.

Laetitia

Good for joy, present or to come.

Ascendant	Good, except in war.
Second house	Sickly.
Third house	Ill.
Fourth house	Mainly good.
Fifth house	Excellently good.
Sixth house	Evil generally.
Seventh house	Indifferent.
Eighth house	Evil generally.
Ninth house	Very good.
Tenth house	Good, rather in war than in peace.
Eleventh house	Good in all.

Twelfth house	Evil generally.

Tristitia

Evil in almost all things.

Ascendant	Medium, but good for treasure and fortifying.
Second house	Medium, but good to fortify.
Third house	Evil in all.
Fourth house	Evil in all.
Fifth house	Very evil.
Sixth house	Evil, except for debauchery.
Seventh house	Evil for inheritance and magic only.
Eighth house	Evil, but in secrecy good.
Ninth house	Evil, except for magic.
Tenth house	Evil, except for fortifications.
Eleventh house	Evil in all.
Twelfth house	Evil, but good for magic and treasure.

Puella

Good in all demands, especially in those relating to women.

Ascendant	Good except in war.
Second house	Very good.
Third house	Good.
Fourth house	Indifferrent.
Fifth house	Very good, but notice the aspects.
Sixth house	Good, but especially so for debauchery.
Seventh house	Good, except for war.
Eighth house	Good.
Ninth house	Good for music. Otherwise only medium.
Tenth house	Good for peace.
Eleventh house	Good, and love of ladies.
Twelfth house	Good in all.

Puer

Evil in most demands, except in those relating to war or love.

Ascendant	Indifferent. Best in war.
Second house	Good, but with trouble.
Third house	Good fortune.
Fourth house	Evil, except in war and love.
Fifth house	Medium good.
Sixth house	Medium.
Seventh house	Evil, save in war.
Eighth house	Evil, save for love.
Ninth house	Evil, except for war.
Tenth house	Rather evil, but good for love and war. Most other things medium.
Eleventh house	Medium; good favour.
Twelfth house	Very good in all.

Rubeus

Evil in all that is good and good in all that is evil.

Ascendant	Destroy the figure if it falls here! It makes the judgment worthless.
Second house	Evil in all demands.
Third house	Evil, except to let blood.
Fourth house	Evil, except in war and fire.
Fifth house	Evil, save for love, and sowing seed.
Sixth house	Evil, except for bloodletting.
Seventh house	Evil, except for war and fire.
Eighth house	Evil.
Ninth house	Very evil.
Tenth house	Dissolute. Love, fire.
Eleventh house	Evil, except to let blood.
Twelfth house	Evil in all things.

Albus

Good for profit and for entering into a place or undertaking.

Ascendant	Good for marriage. Mercurial. Peace.

Second house	Good in all.
Third house	Very good.
Fourth house	Very good, except in war.
Fifth house	Good.
Sixth house	Good in all things.
Seventh house	Good, except for war.
Eighth house	Good.
Ninth house	A messenger brings a letter.
Tenth house	Excellent in all.
Eleventh house	Very good.
Twelfth house	Marvelously good.

Conjunctio

Good with good, or evil with evil. Recovery of things lost.

Ascendant	Good with good, evil with evil.
Second house	Commonly good.
Third house	Good fortune.
Fourth house	Good, save for health; see the Eighth.
Fifth house	Medium.
Sixth house	Good for immorality only.
Seventh house	Rather good.
Eighth house	Evil; death.
Ninth house	Medium good.
Tenth house	For love, good. For sickness, evil.
Eleventh house	Good in all.
Twelfth house	Medium. Bad for prisoners.

Carcer

Generally evil. Delay, binding, bar, restriction.

Ascendant	Evil, except to fortify a place.
Second house	Good in Saturnine questions; else evil.
Third house	Evil.
Fourth house	Good only for melancholy.

Fifth house	Receive a letter within three days. Evil.
Sixth house	Very evil.
Seventh house	Evil.
Eighth house	Very evil.
Ninth house	Evil in all.
Tenth house	Evil, save for hidden treasure.
Eleventh house	Much anxiety.
Twelfth house	Rather good.

Caput Draconis

Good with good; evil with evil. Gives a good issue for gain.

Ascendant	Good in all things.
Second house	Good.
Third house	Very good.
Fourth house	Good, save in war.
Fifth house	Very good.
Sixth house	Good for immorality only.
Seventh house	Good, especially for peace.
Eighth house	Good.
Ninth house	Very good.
Tenth house	Good in all.
Eleventh house	Good for the church and ecclesiastical gain.
Twelfth house	Not very good.

Cauda Draconis

Good with evil, and evil with good. Good for loss, and for passing out of an affair.

Ascendant	Destroy figure if it falls here! Makes judgment worthless.
Second house	Very evil.
Third house	Evil in all.
Fourth house	Good, especially for conclusion of the matter.
Fifth house	Very evil.
Sixth house	Rather good.

Seventh house	Evil, war, and fire.
Eighth house	No good, except for magic.
Ninth house	Good for science only. Bad for journeys. Robbery.
Tenth house	Evil, save in works of fire.
Eleventh house	Evil, save for favours.
Twelfth house	Rather good.

Via

Injurious to the goodness of other figures generally, but good for journeys and voyages.

Ascendant	Evil, except for prison.
Second house	Indifferent.
Third house	Very good in all.
Fourth house	Good in all save love.
Fifth house	Voyages good.
Sixth house	Evil.
Seventh house	Rather good, especially for voyages.
Eighth house	Evil.
Ninth house	Indifferent. Good for journeys.
Tenth house	Good.
Eleventh house	Very good.
Twelfth house	Excellent.

Populus

Sometimes good and sometimes bad; good with good, and evil with evil.

Ascendant	Good for marriage.
Second house	Medium good.
Third house	Rather good than bad.
Fourth house	Good in all but love.
Fifth house	Good in most things.
Sixth house	Good.
Seventh house	In war good; else medium.
Eighth house	Evil.

Ninth house	Look for letters.
Tenth house	Good.
Eleventh house	Good in all.
Twelfth house	Very evil.

Chapter Six

By essential dignity is meant the strength of a figure when found in a particular house. A figure is, therefore, strongest when in what is called its house, very strong when in its exaltation, strong in its triplicity, very weak in its fall, weakest of all in its detriment. A figure is in its fall when in a house opposite to that of its exaltation, and in its detriment when opposite to its own house.

The geomantic figures, being attributed to the planets and signs, are dignified according to the rules which obtain in astrology. That is to say, they follow the dignities of their ruling planets, considering the twelve houses of the scheme as answering to the twelve signs. Thus, the ascendant or first house answers to Aries, the second house to Taurus, the third house to Gemini, and so on to the twelfth answering to Pisces. Therefore the figures of Mars will be strong in the first house, but weak in the seventh house, and so forth.

Name of Sign	Ruler	Element	Exaltation	Fall	Detriment	Strong
Aries	Mars	Fire	Sun	Saturn	Venus	Jupiter
Taurus	Venus	Earth	Luna	—	Mars	Jupiter
Gemini	Mercury	Air	—	—	Jupiter	Saturn
Cancer	Luna	Water	Jupiter	Mars	Saturn	Mercury
Leo	Sol	Fire	—	—	Saturn	Mars
Virgo	Mercury	Earth	Mercury	Venus	Jupiter	Saturn
Libra	Venus	Air	Saturn	Sol	Mars	Jupiter
Scorpio	Mars	Water	—	Luna	Venus	Sun
Sagittarius	Jupiter	Fire	—	—	Mercury	Venus

Capricorn	Saturn	Earth	Mars	Jupiter	Luna	Mercury
Aquarius	Saturn	Air	—	—	Sol	—
Pisces	Jupiter	Water	Venus	Mercury	Mercury	—
Caput Draconis is strong in the dignities of Jupiter and Venus. Cauda Draconis is strong in the dignities of Saturn and Mars.						

Chapter Seven

Remember always that if the figures Rubeus or Cauda Draconis fall in the ascendant, or first house, the figure is not fit for judgment and should be destroyed without consideration. Another figure for the question should not be erected before at least two hours have elapsed.

Your figure being thoroughly arranged as on a map of the heavens, as previously shown, note first to what house the demand belongs. Then look for the Witnesses and the Judge, as to whether the latter is favourable or otherwise, and in what particular way. Put this down.

Note next what figure falls in the house required. Also whether it passes or springs—that is whether it is also present in any other house or houses. These should also be considered—as for example in a question of money stolen, if the figure in the second house be also found in the sixth house, it might also show that the thief was a servant in the house.

Then look in the table of figures in the houses and see what the figure signifies in the special house under consideration. Put this down also. Then look in the table for the strength of the figures in that house. Following this, apply the astrological rule of aspects between houses, noting what houses are sextile, quintile, square, trine, etc. Write the good on one side and the evil on the other, noting also whether these figures also are strong or weak, friendly or unfriendly in nature to the figure in the house required. Note that in looking up the aspects between houses, there are two directions, dexter and sinister. The dexter aspect is that which is contrary to the natural succession of the houses; the sinister is the reverse. The dexter aspect is more powerful than the sinister.

Then add the meaning of the figure in the fourth house, which will signify the end of the matter. It may also assist you to form a Reconciler figure from the figure in the house required and the Judge, noting what figure results and whether it harmonizes with either or both by nature. Now consider all you have written down, and according to the balance of good and evil therein form your final judgment.

Consider also in money matters where the Part of Fortune falls.

For example, let us consider the figure previously set up and form a judgment for “loss of money in business” therefrom.

Populus is the Judge, and we find that in questions of money, which concern the second house, it signifies “medium good.” The question as a whole is of the nature of the second house, where we find Carcer. We then discover that Carcer here is “evil,” as showing obstacles and delays. The Part of Fortune is in the ascendant with Amissio, signifying loss through querent’s own mistake and loss through querent’s self.

The figure of Amissio springs into no other house, therefore this does not affect the question. Carcer in the second house is neither strong nor weak; its strength for evil is medium. The figures sextile and trine of the second are Conjunctio, Fortuna Major, Fortuna Minor, and Acquisitio, all good figures, helping the matter and friendly in nature. This signifies well-intentioned help of friends. The figures square and opposition of the second are Fortuna Minor, Conjunctio, Albus, which are not hostile to Carcer, therefore showing “opposition not great.”

The figure in the fourth house is Fortuna Major which shows a good end but with anxiety. Let us now form a Reconciler between the figure of the second house which is Carcer and the Judge, Populus, which produces Carcer again, a sympathetic figure, but denoting delay—delay, but helping the querent’s wishes. Now let us add all these together:

1. Medium.
2. Evil and obstacles, delay.

3. Loss through querent’s self.
4. Strength for evil, medium only.
5. Well-intentioned aid of friends.
6. Not much opposition from enemies.
7. Ending—good; but with anxiety.
8. Delay, but helping querent’s wishes.

And we can formulate the final judgment:

That the querent’s loss in business has been principally owing to his own mismanagement. That he will have a long and hard struggle, but he will meet with help from friends. That his obstacles will gradually give way, and that after much anxiety he will eventually recoup himself for his former losses.

Summary of Stages in Geomantic Divination

1. If Rubeus or Cauda Draconis in ascendant destroy the figure.
2. Note the house to which the question belongs. See if the figure there springs into another house.
3. Form the Judge from the two Witnesses.
4. Part of Fortune—that is, if money question.
5. See if figure in house concerned is strong or weak. If it pass or spring into any other house.
6. See figures sextile and trine, square and opposition.
7. Friendly or unfriendly.
8. Note the figure in fourth house, signifying the end or outcome.
9. Form a Reconciler from Judge and the figure in house to which the demand appertains.

Note by Israel Regardie

Although this whole instruction of geomancy describes the process as being performed throughout on paper with a pencil, yet it should be remembered that this description is but a makeshift for the convenience of the unenterprising student. By definition, geomancy is a scheme of divination by and through the element of earth. Therefore the student with initiative, to whom this method appeals, should act accordingly. Let him therefore prepare a quantity of clean and dry black earth—or desert sand, if possible, but not that taken from the seashore—and also a tray or wooden box which is to be reserved solely for the purpose of housing this consecrated earth. The outside of the box might be decorated with sigils or symbolic paintings in harmony with the general idea, and painted in the four Malkuth colours. A small, slender wand, pointed to make clean sharp holes or markings, should be prepared since it will be with this instrument that the sixteen lines of dots or holes in the earth will be made. When all has been duly prepared, the box of earth should be given a ceremonial consecration; the student who has studied the general formulae of consecration will know exactly what should be done.

In actual divinatory practice, the invoking earth pentagram enclosing the sigil, and the sixteen rows of dots from which the Four Mothers will be formed, can be quickly marked on the earth with this special wand or pointer. Then, for convenience's sake, the student can transfer these four primary figures to paper, calculate the remaining eight figures to be placed on the map, and proceed to judgment exactly as this instruction lays down. Experience shows that the actual use of earth as a means of forming the fundamental magical link between the initiated diviner and the geomantic divinatory genii is psychologically more valid and effectual than with paper and pencil, besides yielding far more satisfactory results.

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1. Note by Regardie: A common practice is to repeat audibly the name of the ruler as though to invoke him, followed by a short sentence concerning the matter of divination.

2. Note by Regardie: I here omit a series of interpretations based upon the use of the two Witnesses and the Judge. I have found these most untrustworthy, giving answers in utter contradiction to the proper divination worked out by the readings which follow. The medieval origin of the present omission is

clearly shown, and is not a credit to the system. The following facts, which should be very carefully studied, will provide the fundamental authoritative data to enable the student to divine correctly.

BOOK “T”—THE TAROT

(Comprising Manuscripts N, O, P, Q, R, and an Unlettered T.A.M. Instruction) [3]

“What thou seest write in a book,

and send it unto the seven abodes that are in Assiah.”

“And I saw in the right hand of Him that sat upon the throne a book sealed with seven seals.” “And I saw a strong angel proclaiming with a loud voice, ‘Who is worthy to open the Books and to loose the seals thereof?’”

H.R.U.

THE GREAT ANGEL IS SET OVER THE OPERATION OF THE SECRET WISDOM

The Titles of the Tarot Symbols

1. Ace of Wands is called the Root of the Powers of Fire.

2. Ace of Swords is called the Root of the Powers of Air.

3. Ace of Pentacles is called the Root of the Powers of Earth.

4. Ace of Cups is called the Root of the Powers of Water.

5. The Knight of Wands is called the Lord of Flame and Lightning, the King of the Spirits of Fire.

6. The Queen of Wands is the Queen of the Thrones of Flames.

7. The King of Wands is the Prince of the Chariot of Fire.

8. The Knave of Wands is the Princess of the Shining Flame and the Rose of the Palace of Fire.

9. The Knight of Cups is the Lord of the Waves and the Waters and the King of the Hosts of the Sea.

10. The Queen of Cups is the Queen of the Thrones of the Waters.

11. The King of Cups is the Prince of the Chariot of the Waters.

12. The Knave of Cups is the Princess of the Waters and the Lotus of the Palace of the Floods.

13. The Knight of Swords is the Lord of the Wind and the Breezes, the Lord of the Spirits of the Air.

14. The Queen of Swords is the Queen of the Thrones of the Air.

15. The King of Swords is the Prince of the Chariots of the Wind.

16. The Knave of Swords is the Princess of the Rushing Winds, the Lotus of the Palace of Air.

17. The Knight of Pentacles is the Lord of the Wide and Fertile Land, the King of the Spirits of the Earth.

18. The Queen of Pentacles is the Queen of the Thrones of Earth.

19. The King of Pentacles is the Prince of the Chariot of Earth.

20. The Knave of Pentacles is the Princess of the Echoing Hills, the Rose of the Palace of Earth.

No.	Card	Lord of	Decan	In
21	5 of Wands	Strife	♄	♌
22	6 of Wands	Victory	♃	♌
23	7 of Wands	Valour	♂	♌
24	8 of Pentacles	Prudence	☉	♍
25	9 of Pentacles	Material gain	☿	♍
26	10 of Pentacles	Wealth	☿	♍
27	2 of Swords	Peace restored	☽	♎
28	3 of Swords	Sorrow	♄	♎
29	4 of Swords	Rest from strife	♃	♎
30	5 of Cups	Loss in pleasure	♂	♏
31	6 of Cups	Pleasure	☉	♏
32	7 of Cups	Illusionary success	☿	♏
33	8 of Wands	Swiftness	☿	♐
			☽	♐

34	9 of Wands	Great strength		
35	10 of Wands	Oppression	♄	♐
36	2 of Pentacles	Harmonious Change	♃	♑
37	3 of Pentacles	Material Works	♂	♑
38	4 of Pentacles	Earthly Power	☉	♑
39	5 of Swords	Defeat	☿	♒
40	6 of Swords	Earned Success	☿	♒
41	7 of Swords	Unstable Effort	☽	♒
42	8 of Cups	Abandoned Success	♄	♓
43	9 of Cups	Material Happiness	♃	♓
44	10 of Cups	Perpetual Success	♂	♓
45	2 of Wands	Dominion	♂	♈
46	3 of Wands	Established Strength	☉	♈
47	4 of Wands	Perfected Work	☿	♈
48	5 of Pentacles	Material Trouble	☿	♉
49	6 of Pentacles	Material Success	☽	♉
50	7 of Pentacles	Success Unfulfilled	♄	♉
51	8 of Swords	Shortened Force	♃	♊
52	9 of Swords	Despair and Cruelty	♂	♊
53	10 of Swords	Ruin	☉	♊
54	2 of Cups	Love	☿	♋
55	3 of Cups	Abundance	☿	♋
56	4 of Cups	Blended Pleasure	☽	♋

No.	Card	22 Keys of the Book	Letter	Attribution
57	Fool	The Spirit of Ether	א	🜁
58	Magician	The Magus of Power	ב	☿
59	High Priestess	The Priestess of the Silver Star	ג	☽
60	Empress	Daughter of the Mighty Ones	ד	♀
61	Emperor	Son of the Morning, Chief among the Mighty	ה	♈
			ו	♉

62	Hierophant	Magus of the Eternal Gods		
63	Lovers	Children of the Voice Divine, The Oracles of the Mighty Gods	ז	♊
64	Chariot	Child of the Power of the Waters, Lord of the Triumph of Light	ח	♋
65	Fortitude	Daughter of the Flaming Sword, Leader of the Lion	ט	♌
66	Hermit	The Magus of the Voice of Light, The Prophet of the Gods	י	♍
67	Wheel of Fortune	The Lord of the Forces of Life	כ	♃
68	Justice	Daughter of the Lord of Truth, The Holder of the Balances	ל	♎
69	Hanged Man	The Spirit of the Mighty Waters	מ	▽
70	Death	The Child of the Great Transformers, Lord of the Gates of Death	נ	♏
71	Temperance	Daughter of the Reconcilers, The Bringer Forth of Life	ס	♐
72	Devil	Lord of the Gates of Matter, Child of the Forces of Time	ע	♑
73	Blasted Tower	Lord of the Hosts of the Mighty	פ	♂
74	The Star	Daughter of the Firmament, Dweller between the Waters	צ	♒
75	The Moon	Ruler of Flux and Reflux, Child of the Sons of the Mighty	ק	♓
76	The Sun	Lord of the Fire of the World	ר	☉
77	Judgment	The Spirit of the Primal Fire	ש	△
78	Universe	The Great One of the Night of Time	ת	♄

The Descriptions of the 78 Tarot Symbols Together with Their Meanings

Of the Aces

First in order and appearance are the four Aces, representing the force of the spirit acting in, and binding together, the four scales of each element and answering to the dominion of the letters of the Name in the Kether of each. They represent the radical or root-force. The four Aces are said to be placed on the north pole of the universe, wherein they revolve, governing its revolution, and ruling as the connecting link between Yetsirah and the material plane of the universe.

I. The Root of the Powers of Fire: Ace of Wands

A white radiating angelic hand issuing from clouds and grasping a heavy club which has three branches in the colours and with the sigils of the scales. The right- and left-hand branches end respectively in three flames and the centre one in four flames, thus yielding ten, the number of the Sephiroth. Two and twenty leaping flames or Yods surround it, answering to the paths of these. Three fall below the right branch for Aleph, Mem, and Shin. Seven above the central branch for the double letters. And between it and that on the right, twelve—six above and six below—about the left-hand branch. The whole is a great and flaming torch. It symbolizes force, strength, rush, vigour, energy, and it governs according to its nature various works and questions. It implies natural as opposed to invoked force.

II. The Root of the Powers of the Waters: Ace of Cups or Chalices

A radiant white angelic hand issuing from clouds and supporting on the palm thereof a cup, resembling that of the Stolistes. From it rises a fountain of clear and glistening water; and spray falling on all sides into clear calm water below, in which grow lotuses and water lilies. The great letter Heh of the supernal mother is traced in the spray of the fountain. It symbolizes fertility, productiveness, beauty, pleasure, happiness, etc.

III. The Root of the Powers of Air: Ace of Swords

A white radiating angelic hand, issuing from clouds, and grasping the hilt of a sword, which supports a white radiant celestial crown from which depend, on the right, the olive branch of peace, and on the left, the palm branch of suffering. Six Vaus fall from its point.

It symbolizes invoked as contrasted with natural force; for it is the invocation of the sword. Raised upward, it invokes the divine crown of spiritual brightness. But reversed it is the invocation of demoniac force, and becomes a fearfully evil symbol. It represents, therefore, very great power for good or evil, but invoked. And it also represents whirling force and strength through trouble. It is the affirmation of justice, upholding divine authority; and it may become the sword of wrath, punishment, and affliction.

IV. The Root of the Powers of Earth: Ace of Pentacles

A white radiant angelic hand, holding a branch of a rose tree, whereon is a large pentacle formed of five concentric circles. The innermost circle is white, charged with a red Greek cross. From this white centre twelve rays, also white, issue. These terminate at the circumference, making the whole something like an astrological figure of the heavens.

It is surmounted by a small circle, above which is a large Maltese Cross, and with two white wings; four roses and two buds are shewn. The hand issueth from the clouds as in the other three cases. It representeth materiality in all senses, good and evil, and is therefore in a sense illusionary. It shows material gain, labour, power, wealth, etc.

The Sixteen Court or Royal Cards

The Four Kings

The four kings or figures mounted on steeds represent the Yod forces of the name in each suit, the radix, father, and commencement of material forces. A force in which all the others are implied and of which they form the development and completion. A force swift and violent in action, but whose effect soon passes away, and therefore symbolized by a figure on a steed riding swiftly, and clothed in complete armour.

Therefore is the knowledge of the scale of the king so necessary for the commencement of all magical working.

The Four Queens

Are seated upon thrones, representing the forces of Heh of the name in each suit, the mother, and bringer forth of material force, a force which develops, and realizes the force of the king. A force steady and unshaken, but not rapid, though enduring. It is therefore symbolized by a figure seated upon a throne but also clothed in armour.

The Four Princes

These princes are figures seated in chariots, and thus borne forward. They represent the Vau forces of the name in each suit; the mighty son of the king and the queen, who realizes the influence of both scales of force. A prince, the son of a king and queen, yet a prince of princes, and a king of kings. An emperor, whose effect is at once rapid (though not so swift as that of a king) and enduring (though not as steadfast as that of a queen). It is therefore symbolized by a figure borne in a chariot, and clothed with armour. Yet is his power illusionary, unless set in motion by his father and mother.

The Four Princesses

Are the knaves of the tarot pack. The four princesses or figures of amazons standing firmly by themselves, neither riding upon horses, nor seated upon thrones, nor borne on chariots. They represent the forces of Heh final of the name in each suit, completing the influences of the other scales. The mighty and potent daughter of a king and queen: a princess powerful and terrible. A queen of queens, an empress, whose effect combines those of the king, queen, and prince. At once violent and permanent, she is therefore symbolized by a figure standing firmly by itself, only partially draped and having but little armour. Yet her power existeth not save by reason of the others, and then indeed it is mighty and terrible materially, and is the throne of the forces of the spirit. Woe unto whomsoever shall make war upon her when thus established!

The Sphere of Influence of the Court Cards of the Tarot Pack

The princesses rule over the four parts of the celestial heavens which lie around the north pole, and above the respective Kerubic signs of the zodiac, and they form the thrones of the powers of the four aces.

The twelve cards—four kings, four queens, and four princes—rule the dominions of the celestial heavens between the realm of the four princesses and the zodiac, as is hereafter shewn. And they, as it were, link together the signs.

WANDS

V. The Lord of the Flame and the Lightning, King of the Spirits of Fire: Knight of Wands

A winged warrior riding upon a black horse with flaming mane and tail. The horse itself is not winged. The rider wears a winged helmet (like an old Scandinavian and Gaulish helmet) with a royal crown. A corselet of scale mail and buskins of the same, and a flowing scarlet mantle. Above his helmet, upon his cuirass, and on his shoulder pieces and buskins he bears, as a crest, a winged black horse’s head. He grasps a club with flaming ends, somewhat similar to that in the symbol of the Ace of Wands, but not so heavy, and also the sigil of his scale is shewn. Beneath the rushing feet of his steed are waving flames of fire.

He is active, generous, fierce, sudden, and impetuous. If ill-dignified he is evil-minded, cruel, bigoted, brutal. He rules the celestial heavens from above the twentieth degree of Scorpio to the first two decans of Sagittarius and this includes a part of the constellation Hercules (who also carries a club).

Fire of fire. King of the Salamanders.

VI. Queen of the Thrones of Flame: Queen of Wands

A crowned queen with long red-golden hair, seated upon a throne, with steady flames beneath. She wears a corselet and buskins of scale mail, which latter her robe discloses. Her arms are almost bare. On cuirass and buskins are leopards' heads winged. The same symbol surmounteth her crown. At her side is a couchant leopard on which her hands rest. She bears a long wand with a very heavy conical head. The face is beautiful and resolute.

Adaptability, steady force applied to an object. Steady rule; great attractive power, power of command, yet liked notwithstanding. Kind and generous when not opposed. If ill-dignified: obstinate, revengeful, domineering, tyrannical and apt to turn suddenly against another without a cause. She rules the heavens from above the last decan of Pisces to above the twentieth degree of Aries, including a part of Andromeda.

Water of fire. Queen of the Salamanders or Salamandrines.

VII. The Prince of the Chariot of Fire: King of Wands

A kingly figure with a golden winged crown, seated on a chariot. He has large white wings. One wheel of his chariot is shewn. He wears corselet and buskin of scale armour, decorated with winged lions' heads, which symbol also surmounts his crown. His chariot is drawn by a lion. His arms are bare, save for the shoulder pieces of the corselet, and he bears a torch or fire wand, somewhat similar to that of the Zelator Adeptus Minor. Beneath the chariot are flames, some waved, some salient.

Swift, strong, hasty, rather violent, yet just and generous, noble and scorning meanness. If ill-dignified: cruel intolerant, prejudiced, and ill-natured. He rules the heavens from above the last decan of Cancer to the second decan of Leo. Hence he includes most of Leo Minor.

Air of fire. Prince and Emperor of Salamanders.

VIII. Princess of the Shining Flame, the Rose of the Palace of Fire: Knave of Wands

A very strong and beautiful woman, with flowing red-golden hair, attired like an amazon. Her shoulders, arms, bosom, and knees are bare. She wears a short kilt, reaching to the knees. Round her waist is a broad belt of scale mail, narrow at the side, broad in the front and back, and having a winged tiger's head in front. She wears a Corinthian shaped helmet, and crown, with a long plume. It also is surmounted by a tiger's head, and the same symbol forms the buckle of her scale-mail buskins.

A mantle lined with tiger's skin falls back from her shoulders. Her right hand rests on a small golden or brazen altar, ornamented with rams' heads, and with flames of fire leaping from it. Her left hand leans on a long and heavy club, swelling at the lower end, where the sigil is placed. It has flames of fire leaping from it the whole way down, but the flames are ascending. This club or torch is much longer than that carried by the king or queen. Beneath her firmly placed feet are leaping flames of fire.

Brilliance, courage, beauty, force, sudden in anger or love, desire of power, enthusiasm, revenge. Ill-dignified: superficial, theatrical, cruel, unstable, domineering. She rules the heavens over one quadrant of the portion round the North Pole.

Earth of fire. Princess and Empress of the Salamanders. Throne of the Ace of Wands.

CUPS

IX. Lord of the Waves and the Waters, King of the Hosts of the Sea:

Knight of Cups

A beautiful youthful winged warrior, with flying hair, riding upon a white horse, which latter is not winged. His general equipment is similar to that of the Knight of Wands, but upon his helmet, cuirass, and buskins is a peacock with opened wings. He holds a cup in his hand, bearing the sigil of the scale. Beneath his horse's feet is the sea. From the cup issues a crab.

Graceful, poetic, Venusian, indolent, but enthusiastic if roused. Ill-dignified, he is sensual, idle, and untruthful. He rules the heavens from above twentieth degree of Aquarius to twentieth degree of Pisces including the greater part of Pegasus.

Fire of water. King of Undines and of Nymphs.

X. Queen of the Thrones of the Waters: Queen of Cups

A very beautiful fair woman like a crowned queen, seated upon a throne, beneath which is flowing water, wherein lotuses are seen. Her general dress is similar to that of the Queen of Wands, but upon her crown, cuirass, and buskins is seen an ibis with opened wings, and beside her is the same bird, whereon her hand rests. She holds a cup, wherefrom a crayfish issues. Her face is dreamy. She holds a lotus in the hand upon the ibis.

She is imaginative, poetic, kind, yet not willing to take much trouble for another. Coquettish, good-natured, underneath a dreamy appearance. Imagination stronger than feeling. Very much affected by other influences, and therefore more dependent upon good or ill-dignity than upon most other symbols. She rules from twentieth degree of Gemini to twentieth degree of Cancer.

Water of water. Queen of Nymphs and Undines.

XI. Prince of the Chariot of the Waters: King of Cups

A winged kingly figure with a winged crown, seated in a chariot drawn by an eagle. On the wheel is the symbol of a scorpion. The eagle is borne as a crest upon his crown, cuirass, and buskins. General attire like King of Wands. Beneath his chariot is the calm and stagnant water of a lake. His scale armour resembles feathers more than scales. He holds in one hand a lotus and the other a cup, charged with the sigil of his scale. A serpent issues from the cup, and has its head tending down to the waters of the lake.

He is subtle, violent, crafty, and artistic. A fierce nature with calm exterior. Powerful for good or evil, but more attracted by the evil, if allied with apparent power or wisdom. If ill-dignified, he is intensely evil and merciless. He rules from twentieth degree of Libra to twentieth degree of Scorpio.

Air of water. Prince and Emperor of Nymphs and Undines.

XII. Princess of the Waters and Lotus of the Palace of the Floods: Knave of Cups

A beautiful amazon-like figure, softer in nature than the Princess of Wands. Her attire is similar. She stands on a sea with foaming spray. Away to her right is a dolphin. She wears as a crest on her helmet, belt, and buskins, a swan with opening wings. She bears in one hand a lotus and in the other an open cup from which a turtle issues. Her mantle is lined with swansdown and is of thin floating material.

Sweetness, poetry, gentleness, and kindness. Imagination, dreamy, at times indolent, yet courageous if roused. Ill-dignified, she is selfish and luxurious. She rules a quadrant of the heavens around Kether.

Earth of water. Princess and Empress of Nymphs and Undines. Throne of the Ace of Cups.

SWORDS

XIII. Lord of the Winds and Breezes, King of the Spirit of Air: Knight of Swords

A winged warrior with crowned and winged helmet, mounted upon a brown steed, his general equipment is as that of the Knight of Wands, but he wears as a crest a winged six-pointed star, similar to those represented on the heads of Castor and Pollux, the Dioscuri, the Twins—Gemini (a part of which constellation is included in his rule). He holds a drawn sword with the sigil of his scale upon its pommel. Beneath his horse’s feet are dark, driving stratus clouds.

He is active, clever, subtle, fierce, delicate, courageous, skillful, but inclined to domineer. Also to overvalue small things, unless well-dignified.

Ill-dignified: deceitful, tyrannical, and crafty. Rules from twentieth degree of Taurus to twentieth degree of Gemini.

Fire of air. King of Sylphs and Sylphides.

XIV. Queen of the Thrones of Air: Queen of Swords

A graceful woman with curly waving hair, like a queen seated upon a throne, and crowned. Beneath the throne are grey cumulus clouds. Her general attire is similar to that of the Queen of Wands. But she wears as a crest a winged child’s head (like the head of an infantile kerub, seen sculptured on tombs). A drawn sword in one hand, and in the other a large bearded newly severed head of a man.

Intensely perceptive, keen observation, subtle, quick, confident, often perseveringly accurate in superficial things, graceful, fond of dancing and balancing. Ill-dignified: cruel, sly, deceitful, unreliable, though with a good exterior. Rules from twentieth degree of Virgo to twentieth degree of Libra.

Water of air. Queen of the Sylphs and Sylphides.

XV. Prince of the Chariots of the Winds: King of Swords

A winged king with a winged crown, seated in a chariot drawn by arch fays, archons, or arch fairies, represented as winged youths very slightly draped, with butterfly wings, heads encircled with a fillet with pentagrams thereon, and holding wands surmounted by pentagram-shaped stars. The same butterfly wings are on their feet and fillet. General equipment is that of the King of Wands, but he bears as a crest a winged angelic head with a pentagram on the brow. Beneath the chariot are grey rain clouds or nimbi. His hair long and waving in serpentine whirls, and whorl figures compose the scales of his armour. A drawn sword in one hand, a sickle in the other. With the sword he rules, with the sickle he slays.

Full of ideas and thoughts and designs, distrustful, suspicious, firm in friendship and enmity, careful, slow, over-cautious. Symbolizes Alpha and Omega, the giver of death, who slays as fast as he creates. Ill-dignified:

harsh, malicious, plotting, obstinate, yet hesitating and unreliable. Ruler from twentieth degree of Capricorn to twentieth degree of Aquarius.

Air of air. Prince and Emperor of Sylphs and Sylphides.

XVI. Princess of the Rushing Winds, Lotus of the Palace of Air: Knave of Swords

An amazon figure with waving hair, slighter than the Rose of the Palace of Fire (Knave of Wands). Her attire is similar. The feet seem springy, giving the idea of swiftness. Weight changing from one foot to another and body swinging round. She resembles a mixture of Minerva and Diana; her mantle resembles the Aegis of Minerva. She wears as a crest the head of Medusa with serpent hair. She holds a sword in one hand and the other rests upon a small silver altar with grey smoke (no fire) ascending from it. Beneath her feet are white cirrus clouds.

Wisdom, strength, acuteness, subtleness in material things, grace, and dexterity. If ill-dignified, she is frivolous and cunning. She rules a quadrant of the heavens around Kether.

Earth of air. Princess and Empress of the Sylphs and Sylphides. Throne of the Ace of Swords.

PENTACLES

XVII. Lord of the Wide and Fertile Land, King of the Spirits of Earth:

Knight of Pentacles

A dark winged warrior with winged and crowned helmet, mounted on a light brown horse. Equipment as of the Knight of Wands. The winged head of a stag or antelope as a crest. Beneath the horse’s feet is fertile land with ripened corn. In one hand he bears a sceptre surmounted with a hexagram, in the other a pentacle like a Zelator Adeptus Minor’s.

Unless very well dignified, he is heavy, dull, and material. Laborious, clever, and patient in material matters. If ill-dignified he is avaricious, grasping, dull, jealous, not very courageous, unless assisted by other symbols. Rules from above twentieth degree of Leo to twentieth degree of Virgo.

Fire of earth. King of the Gnomes.

XVIII. Queen of the Thrones of Earth: Queen of Pentacles

A woman of beautiful face with dark hair, seated upon a throne, beneath which is dark, sandy earth. One side of her face is dark, the other light, and her symbolism is best represented in profile. Her attire is similar to that of the Queen of Wands. But she bears a winged goat's head as a crest. A goat is by her side. In one hand she bears a sceptre surmounted by a cube and in the other an orb of gold.

She is impetuous, kind, timid, rather charming, great-hearted, intelligent, melancholy, truthful, yet of many moods. Ill-dignified, she is undecided, capricious, foolish, changeable. Rules from twentieth degree of Sagittarius to twentieth degree of Capricorn.

Water of earth. Queen of Gnomes.

XIX. Prince of the Chariot of Earth: King of Pentacles

A winged kingly figure seated in a chariot drawn by a bull. He bears as a crest the symbol of the head of a winged bull. Beneath the chariot is land with many flowers. In one hand he bears an orb of gold held downwards, and in the other a sceptre surmounted by an orb and cross.

Increase of matter, increase of good and evil; solidifies, practically applies things, steady, reliable. If ill-dignified: animal, material, stupid. In either slow to anger, but furious if roused. Rules from twentieth degree of Aries to twentieth degree of Taurus.

Air of earth, Prince and Emperor of the Gnomes.

XX. Princess of the Echoing Hills, Rose of the Palace of Earth: Knave of Pentacles

A strong and beautiful amazon figure with red-brown hair, standing on grass and flowers. A grove of trees near her. Her form suggests Hera, Ceres, and

Proserpine. She bears a winged ram’s head as a crest, and wears a mantle of sheep’s skin. In one hand she carries a sceptre with a circular disc, in the other a pentacle similar to that of the Ace of Pentacles.

She is generous, kind, diligent, benevolent, careful, courageous, preserving, pitiful. If ill-dignified, she is wasteful and prodigal. Rules over one quadrant of the heavens around the North Pole of the ecliptic.

Earth of earth. Princess and Empress of the Gnomes. Throne of the Ace of Pentacles.

Herein are resumed the special characteristics of the four court cards of the suit:

Suit	Card	Crest	Symbols	Hair	Eyes
Wands	King	Winged black horse’s head	Black horse, waving flames. Club. Scarlet cloak.	Red-gold	Grey or hazel
	Queen	Winged leopard	Leopard. Steady flames. Wand with heavy head on end.	Red-gold	Blue or brown
	Prince or Knight	Winged lion’s head	Wand and salient flames. Fire wand of Z.A.M.	Yellow	Blue-grey
	Princess or Knave	Tiger’s head	Tiger, leaping flames. Gold altar, long club, largest at bottom.	Red-gold	Blue
Cups	King	Peacock with open wings	White horse, crab issuing from cup. Sea	Fair	Blue
	Queen	Ibis	Crayfish is issuing from river.	Gold-brown	Blue
	Prince	Eagle	Scorpion. Eagle-serpent is issuing from lake.	Brown	Grey or brown
	Princess	Swan	Dolphin. Lotus. Sea with spray, turtle from cup.	Brown	Blue or brown
Swords	King			Dark	Dark

		Winged hexagram	Winged brown horse, driving clouds, drawn sword.	brown	
	Queen	Winged child’s head	Head of man severed. Cumulus clouds. Drawn sword	Grey	Light brown
	Prince	Winged angel’s head	Arch-fairies winged. Clouds. Nimbi. Drawn swords.	Dark	Dark
	Princess	Medusa’s head	Silver altar. Smoke. Cirrus clouds. Drawn sword	Light brown	Blue
Pentacles	King	Winged stag’s head	Light brown horse. Ripe corn land. Scepter with hexagram as Z.A.M.	Dark	Dark
	Queen	Winged goat’s head	Barren land. Face light one side only. Scepter with orb of gold.	Dark	Dark
	Prince	Winged bull’s head	Flowery land. Bull; scepter with orb and cross. Orb held downwards.	Dark brown	Dark
	Princess	Winged ram’s head	Grass. Flowers, grove of trees. Scepter with disk. Pentacle as all.	Rich brown	Dark

The Thirty-Six Decans

Here follow the descriptions of the smaller cards of the four suits, thirty-six in number, answering unto the thirty-six decans of the zodiac.

There being thirty-six decanates and only seven planets, it follows that one of the latter must rule over one more decanate than the others. This is the planet Mars which is allotted the last decan of Pisces and first of Aries, because the long cold of the winter requires a great energy to overcome it and initiate spring.

The beginning of the decanates is from the royal king star of the heart of the lion, the great star Cor Leonis, and therefore is the first decanate that of Saturn in Leo.

Here follow the general meanings of the small cards of the suits, as classified under the nine Sephiroth below Kether.

Chokmah:

The four deuces symbolize the powers of the king and queen, first uniting and initiating the force, but before the prince and princess are thoroughly brought into action. Therefore do they generally imply the initiation and fecundation of a thing.

Binah:

The four threes, generally, represent the realization of action owing to the prince being produced. The central symbol on each card. Action definitely commenced for good or evil.

Chesed:

The four fours. Perfection, realization, completion, making a matter settled and fixed.

Geburah:

The four fives. Opposition, strife and struggle; war, obstacle to the thing in hand. Ultimate success or failure is otherwise shown.

Tiphareth:

The four sixes. Definite accomplishment and carrying out of a matter.

Netzach:

The four sevens. Generally shows a force, transcending the material plane, and is like unto a crown which is indeed powerful but requireth one capable of wearing it. The sevens then show a possible result which is dependent on the action then taken. They depend much on the symbols that accompany them.

Hod:

The four eights. Generally show solitary success; i.e., success in the matter for the time being, but not leading to much result apart from the thing itself.

Yesod:

The four nines. Generally they show very great fundamental force. Executive power, because they rest on a firm basis, powerful for good or evil.

Malkuth:

The four tens. Generally show fixed culminated completed force, whether good or evil. The matter thoroughly and definitely determined. Similar to the force of the nines, but ultimating it and carrying it out.

These are the meanings in the most general sense. Here follow the more particular descriptions and meanings. Decan cards are always modified by the other symbols with which they are in contact.

Saturn in Leo, 1°–10°. XXI. The Lord of Strife: 5 of Wands

Two white radiant angelic hands issuing from clouds right and left of the centre of the card. They are clasped together as in the grip of the First Order, and they hold at the same time by their centres five wands, or torches, which are similar to the wand of a Zelator Adeptus Minor. Four wands cross each other, but the fifth is upright in the centre. Flames leap from the point of junction. Above the central wand is the symbol Saturn and below it that of Leo representing the decanate.

Violent strife and contest, boldness, rashness, cruelty, violence, lust and desire, prodigality and generosity, depending on whether well- or ill-dignified.

Geburah of Yod. (Quarrelling and fighting.) This decan hath its beginning from the royal star of Leo, and unto it are allotted the two great angels of the Schemhamephoresch, Vahaviah and Yelayel.[4]

Jupiter in Leo, 10°–20°. XXII. Lord of Victory: 6 of Wands

Two hands in grip, as in the last, holding six wands crossed, three and three, flames issuing from the point of junction. Above and below are two short wands with flames issuing from a cloud at the lower part of the card, surmounted respectively by the symbols of Jupiter and Leo, representing the decanate.

Victory after strife, success through energy and industry, love, pleasure gained by labour, carefulness, sociability and avoiding of strife, yet victory therein. Also insolence, pride of riches and success, etc. The whole depending on dignity.

Tiphareth of Yod. (Gain.) Hereunto are allotted the great angels from the Schemhamephoresch, Saitel and Olmiah.

Mars in Leo, 20°–30°. XXIII. Lord of Valour: 7 of Wands

Two hands holding by grip, as before, six wands, three crossed by three, a third hand issuing from a cloud at the lower part of the card holding an upright wand, which passes between the others. Flames leap from the point of junction. Above and below the central wand are the symbols Mars and Leo, representing the decan.

Possible victory, depending upon the energy and courage exercised; valour, opposition, obstacles, difficulties, yet courage to meet them, quarrelling, ignorance, pretence, wrangling and threatening, also victory in small and unimportant things, and influence over subordinate. Depending on dignity as usual.

Netzach of Yod. (Opposition yet courage.) Herein rule the two great angels Mahashiah and Lelahel.

Sun in Virgo, 1°–10°. XXIV. Lord of Prudence: 8 of Pentacles

A white radiating angelic hand issuing from a cloud and grasping a branch of a rose tree, with four white roses thereon which touch only the four lowermost pentacles. No rosebuds seen, but only leaves touch the four uppermost disks. All the pentacles are similar to that of the Ace, but without the Maltese Cross and wings. These are arranged as the figure Populus:

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*   *

Above and below them are the symbols Sol and Virgo for the decan.

Over-careful in small things at the expense of the great. “Penny-wise and pound-foolish.” Gain of ready money in small sums. Mean, avariciousness. Industrious, cultivation of land, hoarding, lacking in enterprise.

Hod of Heh. (Skill, prudence, cunning.) There rule those mighty angels Akaiah and Kehethel.

Venus in Virgo, 10°–20°. XXV. Lord of Material Gain: 9 of Pentacles

A white radiating angelic hand as before holding a rose branch with nine white roses, each of which touches a pentacle arranged thus:

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*   *
*   *

and there are more buds arranged on the branches as well as flowers. Venus and Virgo above and below.

Complete realization of material gain, inheritance, covetousness, treasuring of goods and sometimes theft, and knavery. All according to dignity.

Yesod of Heh. (Inheritance, much increase of goods.) Herein rule the mighty angels Hazayel and Aldiah.

Mercury in Virgo, 20°–30°. XXVI. Lord of Wealth: 10 of Pentacles

An angelic hand holding a branch by the lower extremity, whose roses touch all the pentacles. No buds however are shown. The symbols of Mercury and Virgo are above and below Pentacles thus:

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Completion of material gain and fortune, but nothing beyond. As it were, at the very pinnacle of success. Old age, slothfulness, great wealth, yet sometimes loss in part, and later heaviness, dullness of mind, yet clever and prosperous in money transactions.

Malkuth of Heh. (Riches and wealth.) Herein rule the angels Hihaayah and Laviah.

Moon in Libra, 1°–10°. XXVII. Lord of Peace Restored: 2 of Swords

Two crossed swords, like the air dagger of Zelator Adeptus Minor, each held by a white radiating angelic hand. Upon the point where the two cross is a rose of five petals, emitting white rays, and top and bottom of card are two small daggers, supporting respectively the symbols of Luna (in horizontal position) and Libra, representing the decan.

Contradictory characteristics in the same nature. Strength through suffering. Pleasure after pain. Sacrifice and trouble, yet strength arising therefrom, symbolized by the position of the rose, as though the pain itself had brought forth the beauty. Peace restored, truce, arrangement of differences, justice. Truth and untruth. Sorrow and sympathy for those in trouble, aid to the weak and oppressed, unselfishness. Also an inclination to repetition of affronts if once pardoned, of asking questions of little moment, want of tact, often doing injury when meaning well. Talkative.

Chokmah of Vav. (Quarrels made up, but still some tension in relationships. Actions sometimes selfish and sometimes unselfish.) Herein rule the great angels Yezalel and Mebahel.

Saturn in Libra, 10°–20°. XXVIII. Lord of Sorrow: 3 of Swords

Three white radiating angelic hands issuing from clouds and holding three swords upright (as if the central sword had struck apart from the two others which were crossed in the preceding symbol). The central sword cuts asunder the rose of five petals (which in the preceding symbol grew at the junction of the swords); its petals are falling, and no white rays issue from it. Above and below the central sword are the symbols of Saturn and Libra, referring to the decanate.

Disruption, interruption, separation, quarrelling, sowing of discord and strife, mischief-making, sorrow, tears, yet mirth in evil pleasures, singing, faithfulness in promises, honesty in money transactions, selfish and dissipated, yet sometimes generous, deceitful in words and repetition. The whole according to dignity.

Binah of Vau. (Unhappiness, sorrow, tears.) Therein rule the angels Harayel and Hoqmiah.

Jupiter in Libra, 20°–30°. XXIX. The Lord of Rest from Strife: 4 of Swords

The white angelic radiating hands, each holding two swords, which four cross in the centre. The rose of five petals with white radiations is reinstated on the point of intersection. Above and below, on the points of two small daggers, are the symbols of Jupiter and Libra representing the decan.

Rest from sorrow, yet after and through it. Peace from and after war. Relaxation of anxiety. Quietness, rest, ease, and plenty, yet after struggle. Goods of this life, abundance. Modified by the dignity as in the other cases.

Chesed of Vav. (Convalescence, recovery from sickness, change for the better.) Herein rule Laviah and Kelial.

Mars in Scorpio, 1°–10°. XXX Lord of Loss in Pleasure: 5 of Cups or Chalices

A white radiating angelic hand, as before, holding lotuses or water lilies of which the flowers are falling right and left. Leaves only and no buds surmount them. These lotus stems ascend between the cups in the manner of a fountain, but no water flows therefrom, neither is there water in any of the cups, which are somewhat of the shape of the magical implement of the Zelator Adeptus Minor. Above and below are the symbols of Mars and Scorpio, representing the decan.

Death or end of pleasures. Disappointment. Sorrow and loss in those things from which pleasure is expected. Sadness, deceit, treachery, ill will, detraction, charity and kindness ill-requited. All kinds of anxieties and troubles from unexpected and unsuspected sources.

Geburah of Heh. (Disappointments in love, marriage broken off, unkindness from a friend, loss of friendship.) Therein rule Livoyah and Pehilyah.

Sun in Scorpio, 10°–20°. XXXI. Lord of Pleasure: 6 of Cups

An angelic hand, as before, holds a group of stems of lotuses or water lilies from which six flowers bend, one over each cup. From these flowers a white glistening water flows into the cup as from a fountain, but they are not yet full. Above and below are the symbols of sun and Scorpio, representing the decanate.

Commencement of steady increase, gain and pleasure, but commencement only. Also affront, defective knowledge, and in some instances, contention and strife, arising from unwarranted self-assertion and vanity. Sometimes thankless and presumptuous. Sometimes amiable and patient, according to dignity.

Tiphareth of Heh. (Beginning of wish, happiness, success, or enjoyment.) Therein rule Nelokhiel and Yeyayel.

Venus in Scorpio, 20°–30°. XXXII. Lord of Illusionary Success: 7 of Cups

The seven cups are thus arranged:

V V V
V
V V V

A hand as usual holds the lotus stems which arise from the central lower cup. The hand is above this cup and below the middle one. With the exception of the central lower cup, each is overhung by a lotus flower, but no water falls from them into cups which are quite empty. Above and below are the symbols of the decanate, Venus and Scorpio.

Possible victory; but neutralized by the supineness of the person. Illusionary success. Deception in the moment of apparent victory. Lying error, promises unfulfilled. Drunkenness, wrath, vanity, lust, fornication, violence against women. Selfish dissipation. Deception in love and friendship. Often success gained, but not followed up. Modified by dignity.

Netzach of Heh (Lying. Promises unfulfilled. Illusion. Error. Deception, slight success at outset, but want of energy to retain it.) Therein rules Melchel and Chahaviah.

Mercury in Sagittarius, 1°–10°. XXXIII. The Lord of Swiftness: 8 of Wands

Four white angelic hands radiating, two proceeding from each side, issuing from clouds, clasped in two pairs in the centre with the grip of First Order. They hold eight wands crossed four and four. Flames issue from the point of junction. Surmounting two small wands with flames issuing down them. Placed in the centre at top and bottom of card are the symbols of Mercury and Sagittarius, representing the decan.

Too much force applied too suddenly. Very rapid rush, but too quickly passed and expended. Violent but not lasting. Swiftness. Rapidity. Courage, boldness, confidence, freedom, warfare. Violence, love of open air, field sports, garden, meadows. Generous, subtle, eloquent, yet somewhat untrustworthy. Rapacious, insolent, oppressive. Theft and robbery, according to dignity.

Hod of Yod. (Hasty communication and messages. Swiftness.) Therein rule Nithahiah and Haäyah.

Moon in Sagittarius, 10°–20°. XXXIV. The Lord of Great Strength: 9 of Wands

Four hands as in the previous symbol holding eight wands crossed four and four, but a fifth hand at the foot of the card holds another wand upright, which traverses the point of junction with the others. Flames leap therefrom. Above and below, the symbols Luna (depicted horizontally) and Sagittarius.

Tremendous and steady force that cannot be shaken. Herculean strength, yet sometimes scientifically applied. Great success, but with strife and energy. Victory preceded by apprehension and fear. Health good and recovery, yet doubt. Generous, questioning and curious, fond of external appearances, intractable, obstinate.

Yesod of Yod. (Strength, power, health. Recovery from sickness.) Herein rule Yirthiel and Sahiah.

Saturn in Sagittarius, 20°–30°. XXXV. The Lord of Oppression:

10 of Wands

Four hands upholding eight wands crossed as before. A fifth hand at foot of card holding two wands upright which traverse the junction of the others. Above and below, the symbols Saturn and Sagittarius. Flames issue therefrom.

Cruel and overbearing force and energy, but applied only to selfish and material ends. Sometimes shows failure in a matter, and the opposition too strong to be controlled arising from the person’s too great selfishness at the beginning. Levity, lying, malice, slander, envy, obstinacy, swiftness in evil, if ill-dignified. Also generosity, self-sacrifice, and disinterestedness when well-dignified.

Malkuth of Yod. (Cruelty, malice, revenge, and injustice.) Therein rule Reyayel and Avamel.

Jupiter in Capricorn, 1°–10°. XXXVI. Lord of Harmonious Change:

2 of Pentacles

Two wheels, discs, or pentacles similar to that of the Ace. They are united by a green and gold serpent, bound about them like a figure of eight. It holds its tail in its mouth. A white radiant angelic hand (grasps the centre or) holds the whole. No roses enter into this card. Above and below are the symbols Jupiter and Capricorn. It is a revolving symbol.

The harmony of change. Alternation of gain and loss, weakness and strength, ever varying occupation, wandering, discontented with any fixed condition of things; now elated, now melancholy, industrious yet unreliable, fortunate through prudence of management, yet sometimes unaccountably foolish. Alternately talkative and suspicious. Kind yet wavering and inconsistent. Fortunate in journeying. Argumentative.

Chokmah of Heh final. (Pleasant change, visit to friends.) Herein rule Lekabel and Veshiriah.

Mars in Capricorn, 10°–20°. XXXVII. The Lord of Material Works:

3 of Pentacles

A white rayed angelic hand as before, holding a branch of a rose tree, of which two white rosebuds touch and surmount the topmost pentacle. The latter are arranged in a triangle thus:

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Above and below are symbols of Mars and Capricorn. Working and constructive force, building up, erection, creation, realization, and increase of material things; gain in commercial transactions, rank, increase of substance, influence, cleverness in business, selfishness, commencement of matter to be established later. Narrow and prejudiced, keen in matter of gain. Modified by dignity. Sometimes given to seeking after the impossible.

Binah of Heh final. (Business, paid employment, commercial transactions.) Therein rule Yechavah and Lehachiah.

Sun in Capricorn, 20°–30°. XXXVIII. The Lord of Earthly Power:

4 of Pentacles

A hand holding a branch of a rose tree, but without flowers or buds, save that in the centre is one fully blown white rose. Four pentacles thus, with sun and Capricorn above and below:

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Assured material gain, success, rank, dominion, earthly power completed, but leading to nothing beyond. Prejudiced, covetous, suspicious, careful and orderly, but discontented. Little enterprise or originality. Altered by dignity as usual.

Chesed of Heh final. (Gain of money or influence. A present.) Therein rule Keveqiah and Mendial.

Venus in Aquarius, 1°–10°. XXXIX. The Lord of Defeat: 5 of Swords

Two rayed hands each holding two swords nearly upright, but falling apart from each other, right and left of card. A third hand holds a sword upright in centre as if it had disunited them. The petals of the rose (which in the Four of Swords had been reinstated in the centre) are torn asunder and falling. Above and below the symbols of Venus and Aquarius.

Contest finished and decided against the person, failure, defeat, anxiety, trouble, poverty, avarice. Grieving after gain, laborious, unresting, loss and vileness of nature. Malicious, slandering, lying, spiteful, and tale-bearing. A busybody and separator of friends, hating to see peace and love between others. Cruel yet cowardly, thankless, and unreliable. Clever and quick in thought and speech. Feelings of pity easily roused but unenduring. As dignity.

Geburah of Vav. (Defeat, loss, malice, spite, slander, evil-speaking.) Herein rule Aniel and Chaamiah.

Mercury in Aquarius, 10°–20°. XL. The Lord of Earned Success: 6 of Swords

Two hands as before, each holding three swords which cross in centre. Rose re-established hereon. Mercury and Aquarius above and below, supported on the points of two short daggers or swords.

Success after anxiety and trouble. Selfishness, beauty, conceit, but sometimes modesty therewith, dominion, patience, labour, etc., according to dignity.

Tiphareth of Vav. (Labour, work, journey by water.) Herein rule Rehaayal and Yeyeziel.

Moon in Aquarius, 20°–30°. XLI. The Lord of Unstable Effort: 7 of Swords

Two hands as before, each holding swords. A third hand holds a single sword in the centre. The points of all the swords do just touch one another, the central sword not altogether dividing them. The rose of the previous symbols of this suit is held by the hand which holds the central sword, as if the victory were in its disposal. Above and below, Luna and Aquarius. (In the small cards, the lunar decans are always represented by a crescent on its back.)

Partial success, yielding when victory is within grasp, as if the last reserves of strength were used up. Inclination to lose when on the point of gaining through not continuing the effort. Love of abundance, fascinated by display, given to compliment, affronts and insolences, and to detect and spy on another. Inclined to betray confidences, not always intentional. Rather vacillating and unreliable, according to dignity as usual.

Netzach of Vav. (Journey by land, in character untrustworthy.) Herein rule Michael and Hahihel.

Saturn in Pisces, 1°–10°. XLII. The Lord of Abandoned Success: 8 of Cups

A hand holding a group of stems of lotuses or water lilies. There are only two flowers shown which bend over the two centre cups pouring into them a white water. The cups are not yet filled.

Y Y Y
Y Y
Y Y Y

The three upper cups are empty. At top and bottom, Saturn and Pisces.

Temporary success, but without further result. Things thrown aside as soon as gained. No lasting even in the matter in hand. Indolence in success. Journeying from place to place. Misery and repining without cause. Seeking after riches. Instability according to dignity.

Hod of Heh. (Success abandoned, decline of interest in anything.) Herein rule Vavaliah and Yelahiah.

Jupiter in Pisces, 10°–20°. XLIII. The Lord of Material Happiness: 9 of Cups

Hand from cloud holding lotuses or water lilies, one flower of which overhangs each cup, and from which water pours.

Y Y Y
Y Y Y
Y Y Y

All the cups are full and running over. Above and below are the symbols of Jupiter and Pisces representing the decan.

Complete and perfect realization of pleasure and happiness almost perfect. Self-praise, vanity, conceit, much talking of self, yet kind and lovable, and may be self-denying therewith. High-minded, not easily satisfied with small and limited ideas. Apt to be maligned through too much self-assumption. A good, generous, but, maybe, foolish nature.

Yesod of Heh. (Complete success, pleasure, happiness, wish fulfilled.) Therein rule Saliah and Aariel.

Mars in Pisces, 20°–30°. XLIV. The Lord of Perfected Success: 10 of Cups

Hand holding bunch of lotuses or water lilies whose flowers pour a pure white water into all the cups, which all run over.

Y Y Y
Y Y Y
Y Y Y

The top cup is held sideways by a hand and pours water into top left hand cup. A single lotus flower surmounts top cup and is the source of the water that fills it. Above and below, Mars and Pisces.

Permanent and lasting success, happiness because inspired from above. Not sensual as Nine of Cups, “The Lord of Material Happiness,” yet almost more truly happy. Pleasure, dissipation, debauchery. Pity, quietness, peacemaking. Kindness, generosity, wantonness, waste, etc., according to dignity. Malkuth of Heh. (Matters definitely arranged as wished, complete good fortune.) Herein rule Aasliah and Mihal.

Mars in Aries, 1°–10°. XLV. The Lord of Dominion: 2 of Wands

Hand grasping two wands crossed. Flames issue from the point of junction. On two small wands, above and below, with flames issuing from them, are Mars and Aries.

Strength, dominion, harmony of rule and justice. Boldness, courage, fierceness, shamelessness, revenge, resolution, generous, proud, sensitive, ambitious, refined, restless, turbulent, sagacious withal, yet unforgiving and obstinate, according to dignity.

Chokmah of Yod. (Influence over others. Authority, power, dominion.) Rule therein Vehooel and Deneyal.

Sun in Aries, 10°–20°. XLVI. The Lord of Established Strength: 3 of Wands

Hand issuing from clouds holds three wands in centre. Two crossed and one upright. Flames from point of junction. Above and below, sun and Aries.

Established force and strength. Realization of hope. Completion of labour, success of the struggle. Pride, nobility, wealth, power, conceit. Rude self-assumption and insolence. Generosity, obstinacy according to dignity.

Binah of Yod. (Pride, arrogance, and self-assertion.) Herein rule Hechashiah and Aamamiah.

Venus in Aries, 20°–30°. XLVII. Lord of Perfected Work: 4 of Wands

Two hands as before, issuing from clouds each side of card, and clasped in centre with First Order grip, holding four wands crossed. Flames issue at point of junction. Above and below on two small flaming wands are Venus and Aries, representing the decan.

Perfection, a completion of a thing built up with trouble and labour. Rest after labour. Subtlety, cleverness, beauty, mirth, success in completion. Reasoning faculty, conclusions drawn from previous knowledge. Unreadiness, unreliable, and unsteady, through over anxiety and hurriedness of action. Graceful in manners. At times insincere, etc.

Chesed of Yod. (Settlement, arrangement, completion.) Herein rule Nanael and Nithal.

Mercury in Taurus, 1°–10°. XLVIII. Lord of Material Trouble: 5 of Pentacles

Hand holding a branch of white rose tree, from which roses are falling, leaving no buds behind. Five pentacles similar to Ace. Mercury and Taurus for decan.

Loss of money or position. Trouble about material things. Toil, labour, land cultivation, building, knowledge and acuteness of earthly things, poverty, carefulness. Kindness, sometimes money regained after severe toil and labour. Unimaginative, harsh, stern, determined, obstinate.

Geburah of Heh final. (Loss of profession, loss of money, monetary anxiety.) Therein rule Mabahiah and Pooyal.

Moon in Taurus, 10°–20°. XLIX. Lord of Material Success: 6 of Pentacles

Hand holding a rose branch with white roses and buds, each of which touch a pentacle, arranged thus:

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Above and below, Luna and Taurus represent the decanate.

Success and gain in material undertakings, power, influence, rank, nobility, rule over the people. Fortunate, successful, just, and liberal. If ill-dignified, may be purse-proud, insolent from success, or prodigal.

Tiphareth of Heh final. (Success in material things. Prosperity in business.) Herein rule Nemamiah and Yeyelal.

Saturn in Taurus, 20°–30°. L. The Lord of Success Unfulfilled: 7 of Pentacles

Hand from a cloud holding rose branch of seven pentacles thus arranged:

*   *
     *
*   *
*   *

Only five of which overhang but do not touch the five upper pentacles. No other buds shown, and none are near or touch the two lower pentacles. Above and below, Saturn and Taurus.

Promises of success unfulfilled. (Shown in the symbolism of the rosebuds, which do not as it were come to anything.) Loss of apparently promising fortune. Hopes deceived and crushed. Disappointment. Misery, slavery, necessity, and baseness. A cultivator of land, and yet is loser thereby. Sometimes it denotes slight and isolated gains with no fruits resulting therefrom, and of no further account, though seeming to promise well. According to dignity.

Netzach of Heh. (Unprofitable speculation and employment. Little gain for much labour.) Therein rule Herochiel and Mitzrael.

Jupiter in Gemini, 1°–10°. LI. Lord of Shortened Force: 8 of Swords

Four hands as usual, each holding two swords, points upwards, touching near top of card, two hands lower on left, two on right of card. The rose of other sword symbols re-established in centre. Above and below, Jupiter and Gemini.

Too much force applied to small things, too much attention to detail, at expense of principle and more important points. Ill-dignified, these qualities produce malice, pettiness, and domineering qualities. Patience in detail of study, great ease in some things, counterbalanced by equal disorder in others. Impulsive, equally fond of giving or receiving money or presents.

Generous, clever, acute, selfish, and without strong feeling of affection. Admires wisdom, yet applies it to small and unworthy objects.

Hod of Vav. (Narrow, restricted, petty, a prison.) Herein rule Vemibael and Yehohel.

Mars in Gemini, 10°–20°. LII. The Lord of Despair and Cruelty: 9 of Swords

Four hands (somewhat as in preceding symbol) hold eight swords upright but with the points falling away from each other. A fifth hand holds a ninth sword upright in the centre, as if it had disunited them, and struck them asunder. No rose at all is shown (as if it were not merely cut in pieces but completely and definitely destroyed). Above and below Mars and Gemini.

Despair, cruelty, pitilessness, malice, suffering, want, loss, misery. Burden, oppression, labour, subtlety and craft, lying, dishonesty, slander. Yet also obedience, faithfulness, patience, unselfishness, etc., according to dignity.

Yesod of Vav. Therein rule Aaneval and Mochayel.

Sun in Gemini, 20°–30°. LIII. Lord of Ruin: 10 of Swords

Four hands (as in previous symbol) hold eight swords with points falling away from each other. Two hands hold two swords crossed in the centre (as if their junction had disunited the others). No rose, flower, or bud is shown. Above and below, sun and Gemini.

(Almost a worse symbol than Nine of Swords.) Undisciplined warring force, complete disruption and failure. Ruin of all plans and projects. Disdain, insolence and impertinence, yet mirth and jolly therewith. A Marplot,[5] loving to overthrow the happiness of others, a repeater of things, given to much unprofitable speech, and of many words, yet clever, acute, and eloquent, etc., depending on dignity.

Malkuth of Vav. (Ruin, death, defeat, disruption.) Herein rule Dambayah and Menqal.

Venus in Cancer, 1°–10°. LIV. Lord of Love:
2 of Cups

Hand at lower part from cloud holds lotuses. A lotus flower rises above water, which occupies the lowest part of card, and rises above the hand holding the lotus. From this lotus flower a stem rises, terminating nearly at the top of the card in another lotus or water lily flower, from which a white water gushes like a fountain. Crossed on the stem just beneath are two dolphins, gold and silver, onto which the water falls and from which it pours in full streams, like jets of gold and silver, into two cups, which in their turn overflow, flooding the lower part of the card. Above and below, Venus and Cancer.

Harmony of masculine and feminine united. Harmony, pleasure, mirth, subtlety, sometimes folly, dissipation, waste, and silly action, according to dignity.

Chokmah of Heh. (Marriage, home, pleasure.) Herein rule Ayoel and Chabooyah.

Mercury in Cancer, 10°–20°. LV. Lord of Abundance:
3 of Cups

Hand as before holds group of lotuses or water lilies, from which two flowers rise on either side of and overhanging the top cup, pouring into it the white water. Flowers in the same way pour water into the lower cups. All the cups overflow, the topmost into the two others, and these upon the lower part of the card. Above and below, Mercury and Cancer.

Y
Y Y

Abundance, plenty, success, pleasure, sensuality, passive success, good luck, and fortune. Love, gladness, kindness, and bounty. According to dignity.

Binah of Heh. (Plenty, hospitality, eating and drinking, pleasure, dancing, new clothes, merriment.) Herein rule Rahael and Yebomayah.

Moon in Cancer, 20°–30°. LVI. The Lord of Blended Pleasure: 4 of Cups

Four cups, the two upper overflow into the two lower, which do not overflow. A hand grasps a bunch of lotuses from which ascends a stem bearing one flower at the top of the card, from which water issues into two top cups. From the centre two leaves pass right and left, making as it were a cross between the four cups. Luna and Cancer, above and below.

Success or pleasure, approaching their end. A stationary period in happiness which may or may not continue. It does not show marriage and love so much as the previous symbol. It is too passive a symbol to represent perfectly complete happiness. Swiftness, hunting, and pursuing. Acquisition by contention; injustice sometimes. Some drawbacks to pleasure implied.

Chesed of Heh. (Receiving pleasure, but some slight discomfort and anxieties, therewith. Blended pleasure and success.) Therein rule Hayayel and Mevamayah.

Note: Here finishes the description of the thirty-six decanates of the zodiac. Although the angels of the Schem ha-Mephoresch have been linked with the decanates, yet their dominion is far more exalted, extended, and important than this would at first sight seem to imply. In all of this I have not only transcribed the symbolism, but have tested, studied, compared, and examined it both clairvoyantly and in other ways. The result of these has been to show me how absolutely correct the symbolism of the Book “T” is, and how exactly it represents the occult forces of the universe.

—S. RIOGHAIL MA DHREAM

Tarot Divination

This form is especially applicable to divination concerning the ordinary material events of daily life.

It is a mode of placing the cards based upon the scheme of the dominion of the tarot symbols. The more rigidly correct and in harmony with the scheme of the universe is any form of divination, so much the more is it likely to yield a correct and reliable answer to the enquirer. For then and then only is there a firm link, and bond of union, established between it and the occult forces of nature. The moment the correct correspondence of the symbols employed ceases to be observed, the link between them and the inner occult forces is strained, and in some cases broken. For this cause, therefore, is it that the same mode of divination will sometimes yield a true and sometimes false answer, and at other times a partly true and partly false; because the correspondences are either not rigidly observed or else made use of by an ignorant and uninitiated person.

Therefore the diviner should enter upon the divination with a mind clear and unprejudiced, neither disturbed by anger, fear, nor love, and with a sound knowledge of the correspondences of the symbols which he employs. Also he should be able to employ his clairvoyant and intuitive faculties therein when necessary and should avoid as much as possible a warped or strained decision. Also it is not well to divine repeatedly concerning the same matter; and the diviner should also recognize that even the material occult forces do not act as the instruments of a blind fatality, but rather in accordance with the will of the more spiritual powers which are behind them.

Also it may be well for the diviner to put on his insignia and make over the pack an invoking hexagram or pentagram, either with the hand alone, or with convenient magical instruments. And it may also be advisable in some instances to invoke an elemental force consonant with the matter, to aid in the divination.

And let it not be forgotten that in working with the lesser magical implements all the four should be at hand, even though only one be actually employed. For if this be not done, it will give undue force to the suit corresponding to the element invoked, and instead of being an aid in the matter, it will be a hindrance to correct reading.[6]

The Opening of the Key

The mode of performing the divination called "the Opening of the Key" is by five consecutive operations of laying out the cards, they having been previously well shuffled, and, in addition in the first and fourth cases, having been cut as well, and in a certain manner. These five operations answer, respectively, the first to the dominion of the Four Princesses under the presidency of the Four Aces; the second to that of the Kings, Queens, and Princes, referred to the twelve houses; the third to that of the twelve keys attributed to the signs; the fourth to that of the smaller cards answering to the thirty-six decanates; and the fifth and last to the rule of the Sephiroth in the celestial heavens.

These are five distinct operations, consecutively executed from the mode of operation called "the Opening of the Key," which, as has been before said, is especially applicable to the daily events of life. The first of these methods shows the opening of the matter as it then stands. The second, third, and fourth, its consecutive development, and the fifth its termination.

Before commencing the divination, one of the sixteen court cards should be selected to represent the significator of the enquirer, and should answer as nearly to his description.

Wands generally—very fair-haired and red-haired persons with fair complexion.

Cups generally—moderately fair persons.
Swords generally—dark persons.
Pentacles generally—very dark persons.
Kings—Generally men.
Queens—Generally women.
Princes (Knights)—Generally young men.
Princesses (Knaves)—Generally young women.

Of these the Queens and Princes in reading the cards during the processes almost always represent persons connected with a matter under consideration. The Kings, if looking against the direction of the reading, or if meeting it, represent the coming of a person or event, or phase of an event, but if looking with the direction of the reading represent the departure of a person or the going off or wane of some event.

The Princesses (Knaves) if looking with the direction of the reading, represent general opinion in harmony with, and approving the matter; but if looking against the direction of the reading the reverse.

If the diviner be performing the divination for a person at a distance and of whose general description he is ignorant, he can select the significator by cutting the pack and, taking one of the court cards of that suit, cut to represent him of course earnestly thinking of the person at the time.

It is usually much better for the enquirer to shuffle or cut the cards himself; but if the diviner should have to do this himself, he must, while doing so, earnestly think of the person enquiring, or concerning whom the divination is performed. In all cases of shuffling and cutting, the person doing so should think earnestly of the matter in hand. In cutting, if a false cut be made, that is to say if one or more cards should drop in the process, the cards should be at once reshuffled, and again cut clearly, otherwise it is probable that the answer will be unreliable.[7]

In the laying out of the cards, if any are inverted, they must remain so and must not be turned round, as that would alter the direction in which they would be looking. A card has the same meaning and forces, whether right or inverted, so that no particular attention need be paid to the circumstances.

The order of the cards as laid down must also not be interfered with. In the reading of the cards when laid out, the significator of the enquirer is the starting point, and reading proceeds by counting over certain cards in the direction in which the face of the court card chosen as significator of the enquirer is turned.

The mode of counting is as follows, recognizing the card from which one starts as the No. 1.

From every Ace—five cards (spirit and four elements).

Princess (Knave)—seven cards (seven palaces of Malkuth).

King, Queen, Prince—four cards (letters of Tetragrammaton).

Smaller cards—its own number (a Sephirah).

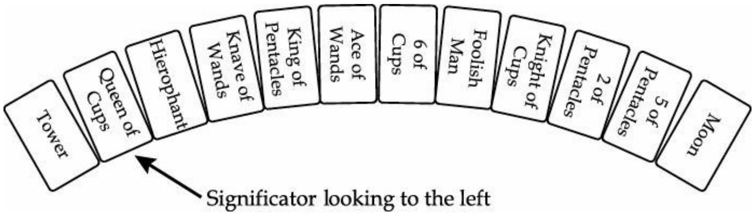
Key of Aleph Mem Shin—three cards (number of the Mother letters).

Key of duplicated letters—nine cards (number of planets and Caput and Cauda Draconis).

Key of single letters—twelve cards (number of signs).

The counting is continued till one alights on a card which has already been read.

Thus, in the following example, we will suppose that the significator is the Queen of Cups, and that she is looking to the left. We should read as follows: Queen of Cups—a fair woman; counting four, we come to Five of Pentacles, i.e., “Loss of money” (and as it has on one side the Moon and on the other a card of Pentacles, it shows that it is through deception in business matters), we then count five, the number of the card, from the Five of Pentacles, which falls on the Six of Cups, “Success.” But as this has on one side the Foolish Man, and on the other the Ace of Wands, this will not be great owing to unwise conduct. Then we count six from the Six of Cups, still going in the same direction which brings us to the Queen of Cups, a card we have already read, so we finish there.


Tower
Queen of Cups
Hierophant
Knave of Wands
King of Pentacles
Ace of Wands
6 of Cups
Foolish Man
Knight of Cups
2 of Pentacles
5 of Pentacles
Moon
Significator looking to the left

Example of Counting Cards

Thus the reading will be “A rather fair woman has lost money through some cheating in business, and though she is again beginning to succeed, this success is liable to be damaged by unwise conduct on her part for which she will have herself to thank.”

If the significator were the Knave of Wands, and (looking towards the right) we should count seven to the Two of Pentacles, then two from that to the Five of Pentacles; then five from that to the Hierophant, twelve from that to the Queen of Cups, four from that to the King of Pentacles; then four to the Foolish Man, and thence three to the Two of Pentacles, where we stop, having read that card already. “A young woman is just making a change in her business, which brings her loss of money through some deceit on the part of a fair woman, and a dark man whose foolish advice has led to the change.” The cards would then be paired two by two, from opposite ends as hereafter shown, thus: Moon and Tower, “The deceit is discovered.” Five of Pentacles and Queen of Cups, “on the part of this person who has brought about her loss.” Two of Pentacles and Hierophant, “by advising the change.” Knight of Cups and Knave of Wands, “for the young woman meets an older man.” King of Pentacles and Fool, “who counteract the foolish advice of the dark man.” Ace of Wands and Six of Cups, “and she in consequence succeeds better, but only by the dint of energy and hard work.”

The scheme of divination called “the Opening of the Key” is worked out in the following manner. I adjoin an example carried carefully through the five stages for the instruction of the Zelator Adeptus Minor. The complete pack of 78 cards is employed.

FIRST OPERATION:

Representing the Opening of the Question

The significator being chosen, the enquirer shuffles the cards, thinking earnestly of the matter under consideration. He then places the cards in a single packet on the table before him, face downwards. This represents the Name YHVH, which is now to be separated into the component letters. He therefore is to cut the pack as nearly in the middle as his eye can direct, and to face the uppermost portion to the right of the lowermost; the former will represent YH and the latter VH (final). He again is to cut the packet to the right hand into two parts, as nearly in the centre as he can, and place the uppermost part to the right again. This will represent Y and the lower part the remaining H. He is now to cut the packet to the left, its uppermost part will represent V and its lower part H (final). So that he will now have four packets nearly equal in size, answering from right to left to the name YHVH—יהוה under the presidency of the four Princesses (Knaves) and through them to the four radical forces (Aces).

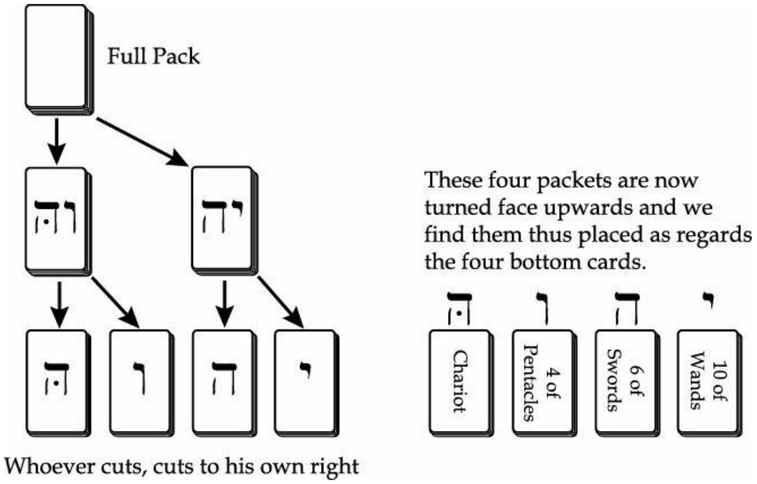
These four packets are then turned face upwards without altering their relative position, and the meaning of their four bottom cards thus shown may be read as an indication of the matter. Each packet is now examined to find in which the significator of the enquirer is, being careful not to alter the order of the cards. The packet containing the significator is retained for reading, and the others are put aside and not used in this particular reading (operation).

Carefully note to which of the four letters the packet containing the significator of the enquirer corresponds. If to Y and wands, energy and strife. If to H and cups, pleasure. If to V and swords, sickness and trouble. If to H final and pentacles, business and money. The packet containing the significator is now spread out face upwards in the form of a horseshoe (count in the way the significator looks) and its meaning is read in the manner previously described. First by counting to certain cards until one is alighted upon which has been previously read; and then by pairing them together in succession from opposite ends of the horseshoe. (You do not miss the significator.)

Before commencing counting from the significator, the diviner should first notice what suit predominates in the number of cards. In this a majority of wands would signify energy, quarrelling, opposition. Of cups, pleasure and merriment. Of swords, trouble and sadness, sometimes sickness and death. Of pentacles, business, money, possession, etc. Also if in the cards laid out there should be either three or four cards of a sort, such as three Aces, four Fives, etc., their meaning should be noted according to the table hereafter given. A majority of the Keys shows forces beyond one’s control.

Example

Supposing that a young man asks the question “Shall I succeed in my present affairs?” His complexion is fair, and his hair is light brown. The diviner therefore takes the Prince of Cups [8] for significator (had he been an older man he would have selected the King of the same suit instead), and requests enquirer to carefully shuffle the pack and place it face downwards on the table before him. He then instructs him to cut the pack as nearly in the centre as possible, and to place the uppermost half well to the right, and then to cut each of the packets as nearly in the centre as possible, putting each uppermost half to the right of and beside the lower half, thus yielding four packets of nearly equal dimensions.

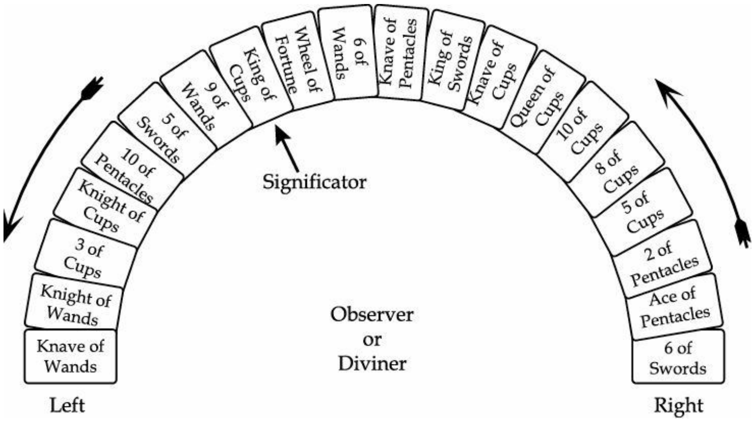

Full Pack
וה
יה
ה
ו
ה
י
These four packets are now turned face upwards and we find them thus placed as regards the four bottom cards.
ה
ו
ה
י
Chariot
4 of Pentacles
6 of Swords
10 of Wands
Whoever cuts, cuts to his own right

First Operation—Cutting the Cards

Here the Ten of Wands is strong, being in the place of Yod which governs wands—fire. The Six of Swords is moderately strong, being in the place of Heh which rules cups—water, which is not a hostile and contrary element to air; the Four of Pentacles is weak because it is in the place of Vau which rules the contrary element to earth, *viz.* air; and the Chariot—Cancer, a watery sign is fairly strong, being in the place of Heh final, which rules earth, a friendly element to water.

The diviner then reads these four cards as a preliminary thus: “The enquirer works very hard and gains but little money, yet matters are beginning to improve,” because the Ten of Wands shows cruelty, harshness, etc.; Six of Swords, labour and work; Four of Pentacles, gain of money; and the Chariot, success.

The diviner then examines the four packets to find in which one the significator is. It proves to be in the one of which the Six of Swords is the bottom card. This is in the place answering to the letter Heh, which represents pleasure and rules Cups. This is so far a good omen, as it shows society and merriment. This pack of cards is retained for reading, the others are put aside as not bearing on the question. Let us suppose that this packet consists of twenty cards, and that they are in the following order. The diviner spreads them out in the form of a horseshoe:


Knave of Wands
Knight of Wands
3 of Cups
Knight of Cups
10 of Pentacles
5 of Swords
9 of Wands
King of Cups
Wheel of Fortune
6 of Wands
Knave of Pentacles
King of Swords
Knave of Cups
Queen of Cups
10 of Cups
8 of Cups
5 of Cups
2 of Pentacles
Ace of Pentacles
6 of Swords
Significator
Observer
or
Diviner
Left
Right

First Operation—Example

The suit of Cups is distinctly in the majority—pleasure, visiting friends, love making, etc. There are three Knaves which indicates society of the young, from which the diviner reads that the enquirer is fond of young people and of flirting, etc. There being no other set of three or four cards of a sort, the diviner proceeds to read by counting from the significator, whose face is turned towards the Nine of Wands.

The counting therefore proceeds in the direction of the arrow, thus: four from the King of Cups, Ten of Pentacles. Ten from this, Eight of Cups. Eight from this, Wheel of Fortune. Nine from this, Knave of Wands. Seven from this, Ten of Cups. Ten from this, Five of Wands. Five from this, Knight of Wands. Four from this, Ace of Pentacles. Five from this, Ten of Cups. And as this card has already been taken, this form of reading finishes here.

In this reading as hereafter explained, each card is modified by the card in either side of it; if it be an end card, such as the Six of Swords, in this case it is modified not only by the card next to it, Ace of Pentacles, but also by the card at the opposite end, Knave of Wands.

If these cards are of a contrary element to the card itself, they very much weaken and neutralize its force, but if the contrary element is only in one card, and the other is of a connecting nature, it does not much matter. This is explained later among the tabulated rules. The King of Cups is between the Nine of Wands and the Wheel of Fortune, both of which cards are of a fiery nature, and therefore contrary to Cups which is water, and therefore it shows that the enquirer is rather lacking in perseverance and energy. Ten of Pentacles, “His business will begin to prosper,” Eight of Cups, “but yet he will lose interest in it, owing to his love of pleasure and society” (shown by Eight of Cups having the suit on each side of it). Wheel of Fortune, “and through his fortune changing for the better.” Knave of Wands (Knight of Wands on one side and Six of Swords on the other), “He yet is anxious through falling in love with a graceful and sprightly girl with chestnut hair and fair complexion whom he has recently met” (shown by Knight of Wands turned contrary to the course of the reading). Ten of Cups, “His suit is at first favourably received,” Five of Swords, “but some slanderous reports and mischief making” (not altogether without foundation) “come to her knowledge.” Ace of Pentacles, “though his increasing prosperity in business,” Ten of Cups, “had led her to regard him with favour.”

The diviner now pairs the cards from opposite ends of the horseshoe, thus:

Knave of Wands	“She is anxious about this.”
Six of Swords	
Knight of Wands	“And he begins to neglect his business, which yet is fairly good.”
Ace of Pentacles	
Three of Cups	“And instead throws aside his business for pleasures.”
Two of Pentacles	
Knight of Cups	“The consequence of this is that the engagement between them is broken off, shown by Knight being turned in the opposite direction.”
Five of Cups	
Ten of Pentacles	“Still, his business does fairly well, though he is losing interest in it.”
Eight of Cups	
Five of Swords	“The matter is the subject of much gossip …”
Ten of Cups	
Nine of Wands	These two cards are of contrary suits and therefore of little importance “… among their acquaintances.”
Queen of Cups	

King of Cups	“He, moreover, begins to pay attention to another girl of not quite so fair complexion.”
Knave of Cups	
Wheel of Fortune	“Who, however, prefers a dark man, who is much admired by the fair sex” (shown by his being next two Knaves and a Queen).
King of Swords	
Six of Wands	“But he has already gained the affections of a girl with dark brown eyes and hair.” (This description is obtains by mixing the effects of the wands with pentacles.)
Knave of Pentacles	

This concludes the reading in the first operation, which may be thus resumed:

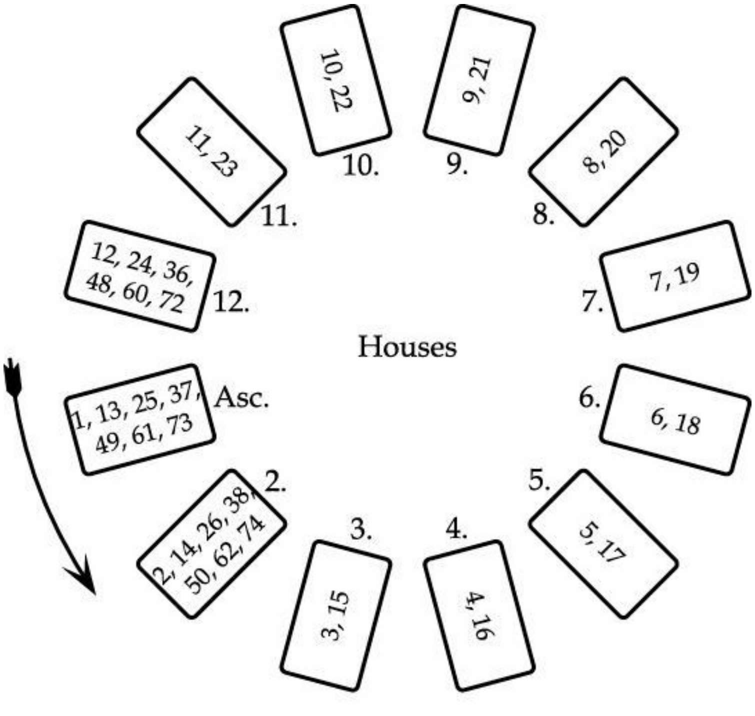
“The enquirer is a fair young man who works very hard, and has hitherto gained but little money, yet matters are beginning to improve. He is fond of society, and of visiting friends. He is rather lacking in perseverance and energy, though notwithstanding this, his business and money transactions will begin to prosper. But yet he will lose interest in it owing to his love of pleasure and society, and though his fortune is changing for the better he has yet much anxiety through falling in love with a graceful and sprightly girl with chestnut hair and fair complexion whom he has recently met. His suit is at first favourably received, but some slanderous tales and mischief-making—not altogether without foundation—come to her knowledge, though his increasing prosperity in business has led her to regard him with favour. She is made anxious by this, and he begins to neglect his business which yet is fairly good, and instead abandons it for pleasure and merry-making.

“The consequence of this is that the engagement is broken off. Still his business does fairly well though he has lost interest in it. The whole affair is the subject of much gossip among their mutual acquaintances. (One of the chief mischief-makers is a fair middle-aged woman shown by the Queen of Cups.) He, however, soon begins to pay attention to another girl of not quite so fair a complexion. She, however, prefers a dark young man who is much admired generally by the fair sex, but he has already gained the affection of a young woman with dark brown hair and blue eyes.”

SECOND OPERATION:
Representing the Development of the Matter

The enquirer again carefully shuffles the cards and places the pack on the table face downwards, but is not to cut them. The diviner now takes the pack and deals it round card by card in twelve packets face downwards in rotation as in the following diagram: (deal and read in order of houses against the direction of the sun), so that the first packet answering to the ascendant will consist of the first, thirteenth, twenty-fifth, thirty-seventh, forty-ninth, sixty-first, seventy-third cards, as shown, and so on.

This operation is under the presidency of the court cards, whose dominion in the celestial heavens falls immediately between that of the four Knaves and that of the keys answering to the twelve signs of the zodiac. It represents the twelve astrological houses of heaven, as shown. Without altering the relative order of the packets, or of the cards in the packets, the diviner examines each in succession, till he finds the one which contains the significator. This he retains for reading, noting carefully to which astrological house it corresponds, and gathers up the other packets and puts them aside, as they are not of any further use in this operation.

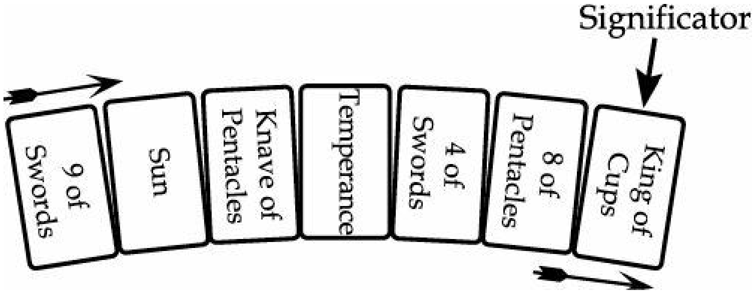


Second Operation—Twelve Houses

As before, the diviner reads the packet containing the significator by spreading them out in the form of a horseshoe, first reading by counting the cards in order from the significator in the direction in which the face of the figure on the card is turned, and next by pairing the cards together from the opposite ends of the horseshoe. It is hardly likely that in so small a packet there will be either three or four cards of a sort, but if there be, the diviner takes note of the same, and also observes which suit predominates. I now continue the examples commenced in the previous operation. I must here observe that the example is purely of my own invention, and of course is not contained in the Book “T,” wherein only the mode of working is given. I have purposely taken a commonplace, trivial, and material question for elucidation. (S.R.M.D.)

Example (Cont.)

We will suppose the enquirer to have duly and carefully shuffled the cards, thinking of his affairs, and that the diviner has dealt them round into twelve packets as above shown. The packet containing the significator is located in the ascendant, and it contains the following cards in the order given.



Second Operation—Example

This mode of reading shows that as the significator is in the ascendant it will principally relate to the enquirer's manner of living at this point.

The significator is in this case right way up, whereas in the previous reading it was inverted, and is looking towards the Nine of Swords, which direction therefore the reading proceeds, counting thus: four from King of Cups—Knave of Pentacles; seven from this—Sun; nine from this—Knave of Pentacles; seven from this—Sun; where the reading ends.

King of Cups	"The enquirer is unhappy" (looking to 9 of Swords) "and makes the acquaintance of the girl with the dark hair and blue eyes with whom the dark young man (his rival) is in love. (She is artistic and well-mannered, and hopes to carry out her wishes, i.e., to marry the dark man with whom the fair girl, to whom the enquirer has transferred his affection, is now in love.) For she is beginning to be apprehensive regarding her success, and is jealous in consequence."
Knave of Pentacles	

Pairing the cards from opposite ends of the horseshoe, the diviner proceeds:

King of Cups	"The Enquirer is anxious, and his health begins to suffer …"
Nine of Swords	
Eight of Pentacles	"… but hopes ultimately to succeed through skillful action in the matter."
Sun	
Four of Swords	"He therefore endeavours to make a friend of the dark girl."

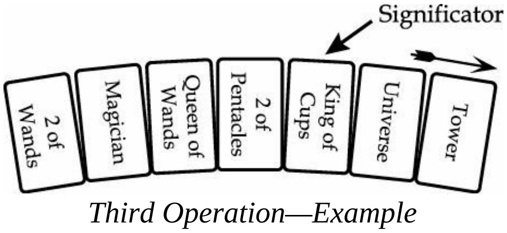
Knave of Pentacles	
Temperance	“As he expects to realize his wishes by his means in the end.” (This is shown by the card being single in the end.)

THIRD OPERATION:
Continuing the Development of the Question

The enquirer again carefully shuffles the cards, while thinking earnestly of his affairs. The pack is not cut. The diviner deals out the cards into twelve packets in precisely the same manner as in the second operation. Only instead of being referred to the twelve astrological houses, these twelve packets are under the presidency of the twelve keys of the tarot attributed to the twelve signs of the zodiac. The first packet, Emperor—Aries; the second, Hierophant—Taurus; the third, Lovers—Gemini; and so on. As before the diviner selects the packet which contains the significator for reading, and rejects the rest. He notes also the meaning of the key answering to the sign of the zodiac, under which the packet falls. He spreads the cards out in the form of a horseshoe, exactly as before. I now continue the example before commenced.

Example

We will suppose that the packet containing the King of Cups is that whose position answers to the Hierophant—Taurus—and that it consists of the following cards, arranged as in the diagram.



Third Operation—Example

The Hierophant and the majority of the cards in this packet being keys alike show that the forces at present at work are ceasing to be under the control of the enquirer. The reading proceeds according to the usual order of counting, as follows: King of Cups—Two of Wands; Magician—Queen of Wands;

Universe—Tower; Two of Wands again. It may be mentioned that supposing a packet to consist of six cards, and the significator to be a Knave, or counting seven from it, it would come back to the Knave again, this would show that the enquirer would act according to his own ideas in this point of the question, and would not let his line of action be influenced by the opinion of others. (The reading would then proceed by the pairing of the cards as usual:)

King of Cups	“Though anxious concerning several matters, he (the Enquirer) is beginning to succeed better by this line of action.
Two of Wands	
Magician	“which seems to be quite the best. But the older woman (who previously made mischief and was represented by the Queen of Cups in the first operation) who is artful and a gossip …
Queen of Wands	
Universe—Tower	“… again injures the matter because she wishes to get an influence over the Enquirer herself.”
Two of Wands	

Pairing the cards, the diviner proceeds:

Two of Wands	“Her influence cunningly exercised, brings about a complete disruption of the whole matter.
Tower	
Universe	“The entire matter becomes invested with trickery and glamour …
Magician	
Queen of Wands	“… as she herself pays him a good deal of attention and sympathy,
King of Cups	
Two of Pentacles	“which furthers her plans by bringing about a friendship between them.”

FOURTH OPERATION:

The Further Development of the Question

As before the enquirer is instructed to shuffle the pack and place it on the table but not to cut it.

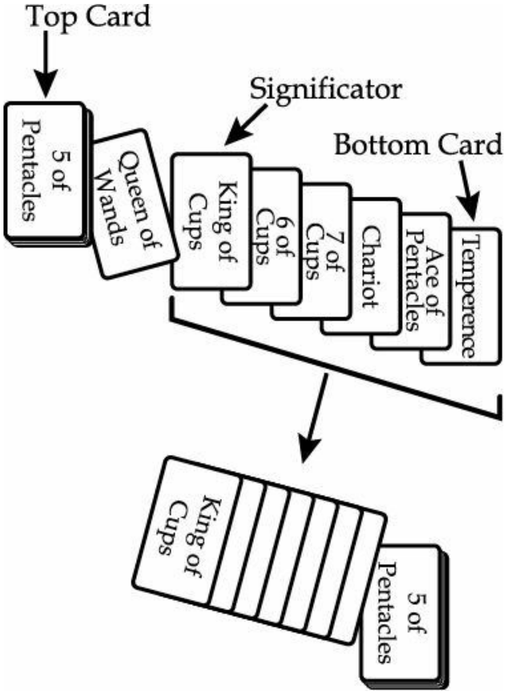
The diviner takes the pack, turns it face upwards, and goes through it, being careful not to disarrange the order of the cards, till he finds the significator; at this point he cuts the pack, that is to say, he takes the significator and the cards which had been beneath it and places them on the top of the remainder, turning the whole face downwards again, ready for dealing out.[9]

The consequence of this operation is that the significator becomes the top card in the pack (bottom, really; face on table.) The diviner takes off the significator, places it face upwards on the middle of the table and then the following thirty-six decanates—thirty-six cards—out in the form of a circle round it, face upwards, answering to the thirty-six decanates of the zodiac, and showing the further development of the question. These are dealt round in the order and direction of dealing as the twelve packets in the two previous operations.

The reading proceeds by the same law of counting, but instead of counting from the significator itself, it begins from the first card of the thirty-six, and always goes in the direction of dealing. The suit which is in the majority and the circumstances of either three or four cards of a sort being found in the thirty-six decanates are also noted. When the reading by counting is finished the cards are paired together: first and thirty-sixth; second and thirty-fifth; third and thirty-fourth; and so on, placed in order successively upon the significator. I now continue the example before commenced:

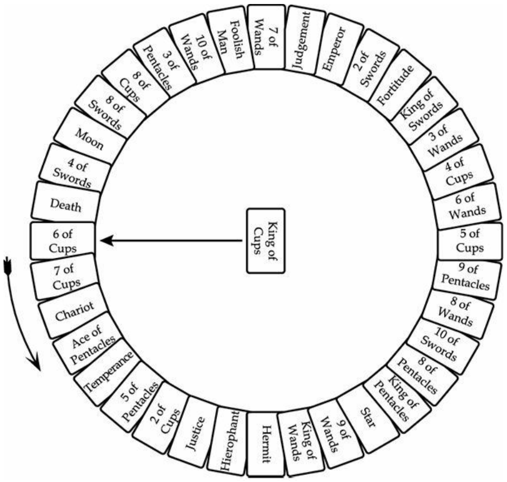
Example

We will suppose the enquirer to have shuffled the pack, and that the diviner takes it in his hands, and in turning it up finds the bottom card to be Temperance. On going through it he comes to the significator, thus:


Top Card
Significator
Bottom Card
5 of Pentacles
Queen of Wands
King of Cups
6 of Cups
7 of Cups
Chariot
Ace of Pentacles
Temperence
King of Cups
5 of Pentacles

Fourth Operation—Cutting the Cards

He therefore takes the cards from King of Cups to Temperance included and places them above [10] the Five of Pentacles, being careful not to disturb their relative order. This has really the effect of cutting the pack between the Queen of Wands and the King of Cups and of course when he again turns them face downwards ready for dealing, the King of Cups will necessarily be the top card and the Queen of Wands the bottom card; Temperance being immediately above the Five of Pentacles, the former top card. The diviner takes the top card, the significator, and places it face upwards in the centre, and then deals round in succession thirty-six cards, face upwards in the order shown in the diagram on page 730.


7 of Wands
Judgement
Emperor
2 of Swords
Fortitude
King of Swords
3 of Wands
4 of Cups
6 of Wands
5 of Cups
9 of Pentacles
8 of Wands
10 of Swords
8 of Pentacles
King of Pentacles
Star
9 of Wands
King of Wands
Hermit
Hierophant
Justice
2 of Cups
5 of Pentacles
Temperance
Ace of Pentacles
Chariot
7 of Cups
6 of Cups
Death
4 of Swords
Moon
8 of Swords
8 of Cups
3 of Pentacles
10 of Wands
Foolish Man
King of Cups

Fourth Operation—Example

Let us suppose them to be thus arranged. The reading always proceeds in the same direction as the dealing in this form of operation, commencing the counting from the first card dealt.

We here find twelve out of the twenty-two keys; Seven of Wands; Seven of Cups; Five of Swords; Six of Pentacles; total thirty-seven including significator. The preponderance of the keys represent "influences beyond the control of the enquirer." There are four Princes (Kings)—"meetings with influential persons," and four Eights, "much news and correspondence."

The counting proceeds as follows from the first card dealt. King of Cups—Six of Cups—Five of Pentacles—Hermit—Four of Cups—Fortitude—Four of Swords—Seven of Cups—Justice—Five of Cups—King of Swords—Emperor—Six of Cups again.

King of Cups	"The enquirer's love of pleasure-going,
Six of Cups	
Five of Pentacles	"brings about loss of money and business,
Hermit	"and he is forced to be more prudent,
Four of Cups	"and not go into the society of others too much, which has already brought him anxiety" (shown by Four of Cups between two wands, contrary element weakening effect of this card).
Fortitude	"He works more closely,

Four of Swords	“and begins to get better.
Seven of Cups	“Yet he has not sufficient energy in his nature to stick to work for long.
Justice	“The retributive effect of this is …
Five of Cups	“… That he loses his friends.
King of Wands	“And his former rival who, though rather a vain man, is energetic and hard working …
Emperor	“… replaces him in popularity and esteem.”
Six of Cups	

Pairing them now, the diviner proceeds:

King of Cups	“The enquirer loses pleasure in consequence
Death	
Six of Cups	
Four of Swords	“and becomes less energetic even than before, and more anxious for pleasure-going than ever,
Seven of Cups	
Moon	“yielding to the temptation of idleness and vanity by means of fraud.
Chariot	
Eight of Swords	“He embezzles the money of his employer, and sees prison staring him in the face.
Ace of Pentacles	
Eight of Cups	“The result of this is the loss of good name …
Temperance	
Three of Pentacles	“… and of his situation of trust.
Five of Pentacles	
Ten of Wands	“His former friends and admirers turn a cold shoulder to him.
Two of Cups	
Foolish Man	“And the result of his folly is that he is arrested and brought before a court of law.
Justice	
Seven of Wands	“The decision is adverse …

Hierophant	
Judgment	"… and judgment very justly given against him.
Hermit	
Emperor	"But his employer, though stern, is a kind-hearted man, and …
King of Wands	
Two of Swords	"… offers to take him back and overlook the past …
Nine of Wands	
Star	"… as he hopes this will have proved a lesson to him,
Fortitude	
King of Swords	"and points out to him that his former rival,
King of Pentacles	
Three of Wands	"though perhaps vain, was yet a hard-working and good man of business.
Eight of Pentacles	
Four of Cups	"The enquirer in consequence of this determines to completely give up his former mode of life which had brought him to the brink of ruin, and becomes a steady man.
Ten of Swords	
Eight of Wands	"After this he suddenly receives a hasty message which gives him much pleasure,
Six of Wands	
Five of Cups	"stating that owing to the loss of a relative he is the inheritor of a legacy."
Nine of Pentacles	

This concludes the fourth operation.

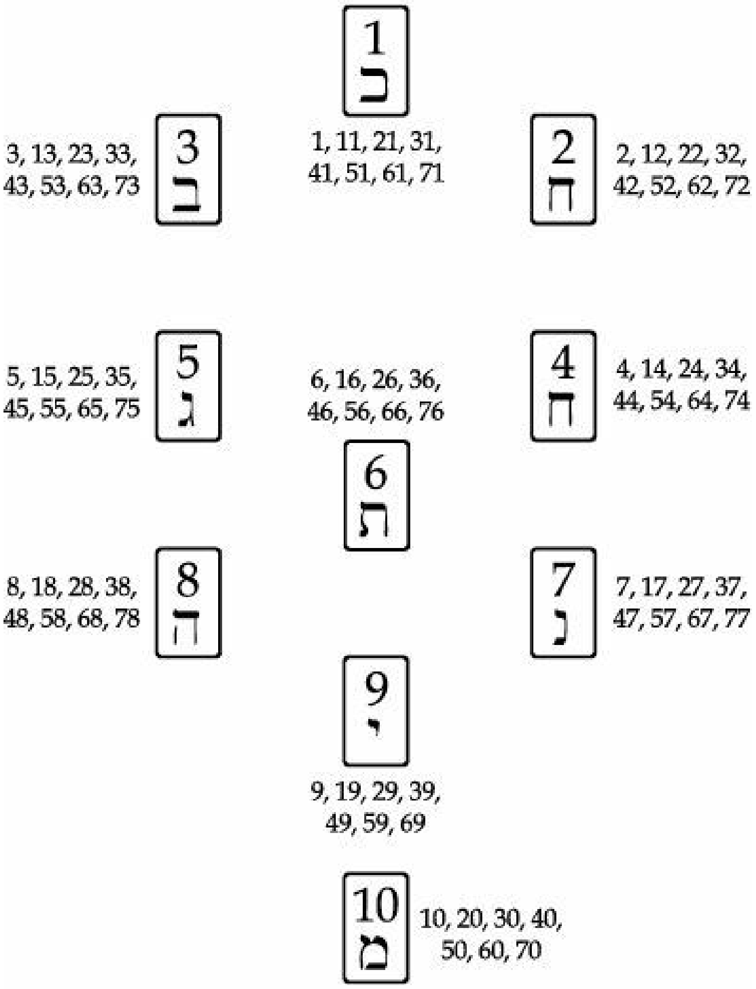
It is always necessary for the diviner to employ his intuition in reading, and sometimes he may have to clairvoyantly "go through" a card of doubtful signification. Thus in the reading just given it is only the circumstance of the Moon, Chariot, Eight of Swords, Ace of Pentacles being followed by other conformative cards which justifies such an evil meaning of them.

FIFTH OPERATION:
Conclusion of the Matter

The cards are to be again carefully shuffled by the enquirer but not cut. The diviner then takes the pack, and deals it card by card in rotation into ten answering to the Tree of Life. This refers to the rule of the ten Sephiroth in the celestial heavens. This being done, the diviner selects the packet containing the significator for reading, noting carefully under which Sephirah it falls, and taking this as a general indication in the matter. This packet is then spread out in a horseshoe form, and read in the usual way, counting from the significator and this time in the direction in which the face of the figure looks. The cards are finally paired together as in the previous operation. This completes the mode of divination called “the Opening of the Key.” I now give the conclusion of the example.

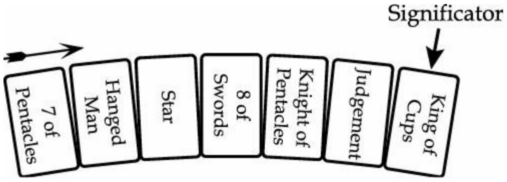
Example (Cont.)

We will suppose that the cards have been shuffled and dealt in the following manner into ten packets answering to the Sephiroth in the Tree of Life:


1
כ
1, 11, 21, 31,
41, 51, 61, 71
3
ב
3, 13, 23, 33,
43, 53, 63, 73
2
ח
2, 12, 22, 32,
42, 52, 62, 72
5
ג
5, 15, 25, 35,
45, 55, 65, 75
6, 16, 26, 36,
46, 56, 66, 76
4
ח
4, 14, 24, 34,
44, 54, 64, 74
6
ת
8
ה
8, 18, 28, 38,
48, 58, 68, 78
7
נ
7, 17, 27, 37,
47, 57, 67, 77
9
י
9, 19, 29, 39,
49, 59, 69
10
מ
10, 20, 30, 40,
50, 60, 70

Fifth Operation—Tree of Life

The packet containing the significator falls under Binah, containing the third, thirteenth, twenty-third, thirty-third, fourty-third, fifty-third, sixty-third, and seventy-third cards dealt. This is an argument of sadness and trial. The cards are spread as follows:


Significator
7 of Pentacles
Hanged Man
Star
8 of Swords
Knight of Pentacles
Judgement
King of Cups

Fifth Operation—Example

The counting proceeds as follows: King of Cups—Star—Judgment—King of Cups again. Evil cards are in the majority, another argument of loss and trouble.

King of Cups	“He has hopes of thus re-establishing his fortunes and that a favourable result will ensue for him.”
Star	
Judgment	

The diviner then pairs them thus:

King of Cups	“He plunges therefore into speculation by which he loses heavily. (Seven of Pentacles is near Hanged Man).
Seven of Pentacles	
Knave of Cups	“And his love affair comes to nothing.
Hanged Man	
Star	“All his expectations are disappointed …
Judgment	
Knight of Pentacles	“… and his life for a time is arduous, petty, and uninteresting.”
Eight of Swords	

(The coming of trouble is here shown by the Knight of Pentacles looking against the direction of the reading. If it were turned the other way it would show that his troubles were quitting him and that matters would improve.) This completes the operation, and shows the general development and result of the question.

Tabulated Rules

1. Shuffling, Cutting, Dealing, and Examining.

In shuffling, the mind of the enquirer should be earnestly fixed on the matter concerning which he desires information. If any cards fall in the process, they should be taken up without being noticed and the shuffling resumed. The shuffling being concluded and the pack placed upon the table, if any cards fall to the ground or become turned in a different direction, the shuffling should be done again.

A cut should be clean and decided. If any cards fall from the hand in the performance, the operation of shuffling should be repeated before they are again cut. In dealing, care should be taken not to invert the cards, and their relative order should be strictly observed. In examining a pack of cards, their relative order should be rigidly maintained, as without care in this respect, one may be easily pushed under or over another, which would of course have the effect of completely altering the counting in the reading.

2. Of the Selection of the Significator, and of the Complexion Assigned to the Court Cards.

Wands generally—fair and red-haired person.
Cups generally—moderately fair.
Swords generally—moderately dark.
Pentacles generally—very dark.
Kings—Men.
Queens—Women.
Princes—Young Men.
Princesses (Knaves)—Young women.

Therefore the significators are to be thus selected. For example, a dark complexioned middle-aged man, King of Pentacles. A fair young woman, Princess (Knave) of Cups, etc.

In the actual reading of the cards, these descriptions can be modified by those which are on either side of them, thus: the Queen of Cups, which indicates a fair woman with golden brown hair, if between cards of the suits of swords and pentacles, would show a woman with rather dark brown hair and dark eyes. As before stated, the Princes and Queens almost invariably represent actual men and women connected with the subject in hand. But the Kings sometimes represent either the coming on or going off of a matter; arrival, or departure, according to the way in which they face. While the

Princesses (Knaves) show opinions, thoughts, or ideas, either in harmony with or opposed to the subject.

3. Of the General Signification of the Majority of a Particular Suit and of the Particular Signification of Either Three or Four Cards of a Sort in a Reading:

A majority of wands—energy, quarrelling, opposition.

A majority of cups—pleasure and merriment.

A majority of swords—trouble and sadness, sometimes sickness and even death.

A majority of pentacles—business, money, possessions, etc.

A majority of keys—forces of considerable strength, but beyond the enquirer’s control.

A majority of court cards—society, meeting with many persons.

A majority of Aces—strength generally; the Aces are always strong cards.

Four Aces—great power and force.

Three Aces—riches and success.

Four Kings—great swiftness and rapidity.

Three Kings—unexpected meetings.

Kings generally—show news.

Four Queens generally—authority and influence.

Three Queens generally—powerful and influential friends.

Four Princes or Knights—meetings with the great.

Three Princes or Knights—rank and honour.

Four Princesses (Knaves)—new ideas and plans.

Three Princesses (Knaves)—society of the young.

Four Tens generally—anxiety and responsibility.

Three Tens generally—buying, selling, commercial transactions.

Four Nines generally—added responsibility.

Three Nines generally—much correspondence.

Four Eights generally—much news.

Three Eights generally—much journeying.

Four Sevens generally—disappointments.

Three Sevens generally—treaties and compacts.

Four Sixes generally—pleasure.

Three Sixes generally—gain and success.

Four Fives generally—order, regularity.

Three Fives generally—quarrels, fights.

Four Fours generally—rest and peace.

Three Fours generally—industry.

Four Threes generally—resolution and determination.

Three Threes generally—deceit.

Four Deuces generally—conference and conversations.

Three Deuces generally—reorganization and recommencement of a thing.

The keys are not noticed as above, by threes and fours.

4. Extra and Brief Meaning of the Thirty-six Smaller Cards.

WANDS

Deuce—Influence over another. Dominion.

Three—Pride and arrogance. Power sometimes.

Four—Settlement. Arrangement completed.

Five—Quarrelling. Fighting.

Six—Gain and success.

Seven—Opposition; sometimes courage therewith.

Eight—A hasty communication, letter or message. Swiftness.

Nine—Strength. Power. Health. Energy.

Ten—Cruelty and malice towards others. Overbearing strength. Revenge. Injustice.

CUPS

Deuce—Marriage, love, pleasure. Warm friendship.

Three—Plenty. Hospitality, eating, drinking. Pleasure, dancing, new clothes, and merriment.

Four—Receiving pleasures or kindness from others, yet some discomfort therewith.

Five—Disappointment in love. Marriage broken off, etc. Unkindness from friends. (Whether deserved or not is shown by the cards with it, or counting from or to it.) Loss of friendship.

Six—Wish, happiness, success, enjoyment.

Seven—Lying, deceit, promises unfulfilled, illusion, deception. Error, slight success, but not enough energy to retain it.

Eight—Success abandoned, decline of interest in a thing. Ennui.

Nine—Complete success. Pleasure and happiness. Wishes fulfilled.

Ten—Matters definitely arranged and settled in accordance with one’s wishes. Complete good-fortune.

SWORDS

Deuce—Quarrel made up, and arranged. Peace restored, yet some tension in relations.

Three—Unhappiness, sorrow, tears.

Four—Convalescence, recovery from sickness, change for the better.

Five—Defeat, loss, malice. Slander, evil-speaking.

Six—Labour, work; journey, probably by water. (Shown by cards nearby.)

Seven—In character untrustworthy, vacillation. Journey probably by land (shown by cards near, etc.).

Eight—Narrow or restricted. Petty. A prison.

Nine—Illness. Suffering. Malice. Cruelty. Pain.

Ten—Ruin. Death. Failure. Disaster.

PENTACLES

Deuce—Pleasant change. Visit to friends, etc.

Three—Business, paid employment. Commercial transactions.

Four—Gain of money and influence. A present.

Five—Loss of profession. Loss of money. Monetary anxiety.

Six—Success in material things; prosperity in business.

Seven—Unprofitable speculations, employments; also honorary work undertaken or the love of it, and without desire of reward.

Eight—Skill, prudence; also artfulness, and cunning. (Depends on cards with it.)

Nine—Inheritance. Much increase of money.

Ten—Riches and wealth.

5. Brief Meanings of the Twenty-two Keys.

0. Foolish Man. Idea, thought, spirituality, that which endeavours to rise above the material. (That is, if the subject which is enquired about be spiritual.) But if the divination be regarding a material event of ordinary life, this card is not good, and shows folly, stupidity, eccentricity, and even mania, unless with very good cards indeed. It is too ideal and unstable to be generally good in material things.

1. Magician or Juggler. Skill, wisdom, adaptation. Craft, cunning, etc., always depending on its dignity. Sometimes occult wisdom.

2. High Priestess. Change, alteration, increase and decrease. Fluctuation (whether for good or evil is again shown by cards connected with it.) Compare with Death and Moon.

3. Empress. Beauty, happiness, pleasure, success, also luxury and sometimes dissipation, but only if with very evil cards.

4. Emperor. War, conquest, victory, strife, ambition.

5. Hierophant. Divine wisdom. Manifestation. Explanation. Teaching. Differing from, though resembling in some respects, the meaning of the

Magician, the Prophet, and the Lovers. Occult wisdom.

6. The Lovers. Inspiration (passive and in some cases mediumistic, thus differing from that of the Hierophant and Magician and Prophet). Motive, power, and action, arising from inspiration and impulse.

7. The Chariot. Triumph. Victory. Health. Success, though sometimes not stable and enduring.

8. Justice. Eternal justice and balance. Strength and force, but arrested as in the act of judgment. Compare with (11) Fortitude. Also, in combination with other cards, legal proceedings, a court of law, a trial at law, etc.

9. The Hermit, or Prophet. Wisdom sought for and obtained from above. Divine inspiration (but active as opposed to that of the Lovers). In the mystical titles, this with the Hierophant and the Magician are the Three Magi.

10. Wheel of Fortune. Good fortune and happiness (within bounds), but sometimes also a species of intoxication with success, if the cards nea r it bear this out.

11. Fortitude. (At one time (8) Justice and (11) Fortitude were transposed.) Courage, strength, fortitude. Power not arrested as in the act of judgment, but passing on to further action, sometimes obstinacy, etc. Compare with (8) Justice.

12. Hanged Man or Drowned Man. Enforced sacrifice. Punishment, Loss. Fatal and not voluntary. Suffering generally.

13. Death. Time. Ages. Transformation. Change involuntary as opposed to the Moon, XIX. Sometimes death and destruction, but rarely the latter, and the former only if it is borne out by the cards with it. Compare also with High Priestess.

14. Temperance. Combination of forces. Realization. Action (material). Effect either for good or evil.

15. Devil. Materiality. Material force. Material temptation; sometimes obsession, especially if associated with the Lovers.

16. Tower. Ambition, fighting, war, courage. Compare with Emperor. In certain combinations, destruction, danger, fall, ruin.

17. Star. Hope, faith, unexpected help. But sometimes also dreaminess, deceived hope, etc.

18. Moon. Dissatisfaction, voluntary change (as opposed to (13) Death). Error, lying, falsity, deception. (The whole according whether the card is well or ill-dignified, and on which it much depends.)

19. Sun. Glory, gain, riches. Sometimes also arrogance. Display, vanity, but only when with very evil cards.

20. Judgment. Final decision. Judgment. Sentence. Determination of a matter without appeal on its plane.

21. Universe. The matter itself. Synthesis. World. Kingdom. Usually denotes the actual subject of the question, and therefore depends entirely on the accompanying cards.

6. On the Signification of the Cards.

A card is strong or weak, well-dignified or ill-dignified, according to the cards which are next to it on either side. Cards of the same suit on either side strengthen it greatly either for good or evil, according to their nature. Cards of the suits answering to its contrary element, on either side, weaken it greatly for good or evil. Air and earth are contraries as also are fire and water. Air is friendly with water and fire, and fire with air and earth.

If a card of the suit of wands falls between a cup and a sword, the sword modifies and connects the wand with the cup, so that it is not weakened by its vicinity, but is modified by the influence of both cards; therefore fairly strong. But if a card passes between two which are naturally contrary, it is not affected by either much, as a wand between a sword and a pentacle which latter, being air and earth, are contrary and therefore weaken each other.

Here the question being of the wand, this card is not to be noticed as forming a link between the sword and pentacle.

A Few Examples Given by S.R.M.D.

9 10 5 Sw. Sw. Sw.	Very strong and potent in action. Very evil.
10 10 2 W. Sw. W.	Not quite so strong. Ruin checked and perhaps overcome.
6 10 10 C. Sw. C.	Rather good than otherwise. It is bounty overcoming loss, like a piquant sauce which adds to pleasure.
9 10 10 P. Sw. C.	Very weak, evil, slight loss in material things, but more anxiety than actual loss.
5 2 9 Sw. W. Sw.	Moderately strong. Rashness which brings evil in its train. Evil.
9 2 6 P. W. P.	Fairly strong. Good. Considerable gain and victory.
10 2 6 C. W. C.	Weak, evil. Victory which is perverted by debauchery and evil living. But other cards may mitigate the judgment.
9 10 5 Sw. C. Sw.	Medium strong. Evil. Sorrow arising from pleasure and through one’s own pleasures.
9 10 6 P. C. P.	Perfect success and happiness.
10 10 5 W. C. Sw.	Rather evil. Pleasure that when obtained is not worth the trouble one has had in obtaining it.
10 6 9 Sw. C. P.	Fairly strong and good. The Sw. and P. being opposite elements counteract each other. Therefore is it as if they were not there.
10 6 10 Sw. C. W.	Fairly good. Some trouble, but trouble which is overcome. If Six of Cups were a bad card the evil would carry the day.
9 Death 3 Sw. Sw.	Death accompanied by much pain and misery.
9 9 High W. Sw. Priestess	Recovery from sickness.
6 Q. King Sw. W. P.	An active woman, courageous and reliable with dark chestnut hair, and open fearless expression.
7 King 5 C. C. Sw.	A rather fair man but very deceitful and malicious.

7. On Pairing the Cards Together in Reading.

On pairing the cards each is to be taken as of equal force with the other. If of opposite elements they mutually weaken each other. If at the end of the pairing of the cards in a packet, one card remains over, it signifies the partial result of that particular part of the divination only. If an evil card and the others good, it would modify the good.

If it be the significator of the enquirer, or of another person, it would show that matters would much depend on the line of action taken by the person represented. The reason of this importance of the single card is that it is alone, and not modified. If two cards are at the end instead of a single one, they are not of so much importance.

8. On the Exercise of Clairvoyance and Intuition.

The diviner should, in describing any person from a significator in the actual reading, endeavour, by clairvoyance and using the card in question as a symbol, to see the person implied using the rules to aid, and restrict, his vision. In describing an event from the cards in the reading, he should employ his intuition in the same manner. Personal descriptions are modified by the cards next them; e.g., the Knave of Wands represents usually a very fair girl, but if between cards of the suit of pentacles, she might be even quite dark, though the wands would still give a certain brightness to hair, eyes, and complexion.

9. On Counting in the Reading.

In all cases of counting from the card last touched, the card itself is one, that next it is two, and so on.

From every Ace—five is counted.
From every Princess (Knave)—seven is counted.
From every other court card—four is counted.
From every small card—the number of its pips.
From every key answering to an element—three is counted.

From every key answering to a sign—twelve is counted.

From every key answering to a planet—nine is counted.

[contents]

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3. Note by JMG: In the original documents, a special form of the crux ansata related to the tarot was included here. See color insert page 15.

4. Note by Regardie: The Hebrew spellings of these angelic names are provided in Book One, with the preliminary knowledge material.

5. Note by JMG: Marplot, a character in Susannah Centlivre's 1709 play *The Busy Body*, became a proverbial figure in nineteenth-century English writing.

6. Note by Regardie: A formula which may be found useful to assist concentration, and to formulate a link between the diviner and the intelligences referred to in the tarot, is to take the pack in the left hand, and with the right hand hold the wand or any lesser instrument. Then say: "In the divine name I.A.O., I invoke thee thou great angel HRU who art set over the operations of this secret wisdom. Lay thine hand invisibly on these consecrated cards of art, that thereby I may obtain true knowledge of hidden things, to the glory of the ineffable name. Amen."

7. Note by Regardie: If the matter be important, he should wait twelve hours before reshuffling.

8. Note by JMG: Note that in the rest of the example, despite what this paragraph says, the King of Cups rather than the Prince is treated as the significator.

9. Note by S.A., that is, William Wynn Westcott: Very careful here.

10. Note by S.A.: Or behind.

Unofficial: THE TAROT TRUMPS

By G.H. Soror, Q.L.[11]

The cards of the Lesser Arcana present to us the vibrations of number, colour, and element—that is, the plane on which number and colour function. Thus, in the Ten of Pentacles we have the number ten and tertiary colours—citrine, olive, and russet—working in Malkuth, the material plane. Whereas in the Ten of Wands we have the number ten and the tertiaries working in pure energy. In these cards, the Sephirah is indicated by the colouring of the clouds; the plane by the colouring of the symbols.

The four honours of each suit taken in their most abstract sense may be interpreted as:

Potential power	the King
Brooding power	the Queen
Power in action	the Prince
Reception and transmission	the Princess

All these cards are coloured according to their elements plus the Sephirah to which they are attributed. With the Greater Arcana, the Trumps, however, we are given the keys to divine manifestation, each one an individual force to be considered independently. It must never be forgotten that the Trumps are, intrinsically, glyphs of cosmic, not human, forces.

0. The Foolish Man. This card as usually presented shows a man in motley striding along, heedless of the dog which tears his garments and threatens to attack him. In this is seen only the lower aspect of the card, giving no hint to the divine folly of which St. Paul speaks. But in the Order pack, an effort is made to reveal the deeper meaning. A naked child stands beneath a rose tree bearing yellow roses—the golden rose of joy as well as the rose of silence. While reaching up to the roses, he yet holds in leash a grey wolf, worldly wisdom held in check by perfect innocence. The colours are pale yellow, pale blue, greenish yellow—suggestive of the early dawn of a spring day.

I. The Magician. It represents the union and balance of the elemental powers controlled by mind. The adept dedicating the minor implements on the altar. The paths of Beth and Mercury link Kether the Crown with Binah, the Aimah Elohim. The Magician, therefore, is reflected in the intellect which stores and gathers up knowledge and pours it into the House of Life, Binah. The number of the path, twelve, suggests the synthesis of the zodiac, as Mercury is the synthesis of the planets. The colours yellow, violet, grey, and indigo, point to the mysterious astral light surrounding the great adept. It is a card linked with the name Tahuti and Hermes as the previous one is with Krishna and Harparkrat or Dionysius.

II. The High Priestess. The High Priestess rules the long path uniting Kether to Tiphareth, crossing the reciprocal paths of Venus and Leo. She is the great feminine force controlling the very source of life, gathering into herself all the energizing forces and holding them in solution until the time of release. Her colours—pale blue, deepening into sky blue, silvery white, and silver, relieved by touches of orange and flame—carry out these ideas.

III. The Empress. She is an aspect of Isis; the creative and positive side of nature is suggested here. The Egyptian trilogy, Isis, Hathor, and Nephthys, symbolized by the crescent, full moon, and gibbous moon are represented in the tarot by the High Priestess, Hathor. The Empress, Isis, takes either the crescent moon or Venus as her symbol. Justice, Nephthys, takes the gibbous moon.

Isis and Venus gives the aspect of Love, while Hathor is rather the Mystic, the full moon reflecting the sun of Tiphareth while in Yesod, transmitting the rays of the sun in her path Gimel. In interpreting a practical tarot it is often admissible to regard the Empress as standing for occultism and the High Priestess for religion, the church as distinguished from the Order.

The Empress, whose letter is Daleth, is the door of the inner mysteries, as Venus is the door of the Vault. Her colours are emerald, sky-blue, blue-green, and cerise or rose-pink.

IV. The Emperor. Here we have the great energizing forces as indicated by the varying shades of red. It may be noted here that the red paths remain red in all planes, varying only in shade. Thus Aries, the Emperor, the pioneer, the general, is blood and deep crimson, red, pure vermillion, or flowing fiery red. He is *Ho Nike*, the conqueror, hot, passionate, impetuous, the apotheosis of Mars, whether in love or in war. He is the positive masculine as the Empress is the positive feminine.

V. Hierophant. The High Priest is the counterpart of the High Priestess. As Aries is the house of Mars and the exaltation of the sun, so Taurus is the house of Venus and the exaltation of the moon. He is the reflective or mystical aspect of the masculine. He is the thinker as the Emperor is the doer.

His colours, unlike those of the Emperor, vary considerably. Red, orange, maroon, deep brown, and chestnut brown, suggest veiled thought, interior power, endurance, contemplation, and reconciliation. This card frequently indicates the hidden guardianship of the Masters.

VI. The Lovers. The impact of inspiration on intuition, resulting in illumination and liberation—the sword striking off the fetters of habit and materialism, Perseus rescuing Andromeda from the dragon of fear and the waters of stagnation.[12]

The colours are orange, violet, purplish grey, and pearl grey. The flashing colour of orange gives deep vivid blue, while the flashing colour for violet is golden yellow. The flashing colours may always be introduced if they bring out the essential colour meaning more clearly. In practise this card usually signifies sympathetic understanding.

VII. The Chariot. Here we have a symbol of the spirit of man controlling the lower principles, soul and body, and thus passing triumphantly through the astral plane, rising above the clouds of illusion and penetrating to the higher spheres.

The colours amber, silver-grey, blue-grey, and the deep blue-violet of the night sky elucidate this symbol. It is the sublimation of the psyche.

VIII. Strength. This also represents the mastery of the lower by the higher. But in this case it is the soul which holds in check the passions, although her feet are still planted on earth, and the dark veil still floats about her head and clings around her. The colours—pale greenish yellow, black, yellowish grey, and reddish amber—suggest the steadfast endurance and fortitude required, but the deep red rose which is the flashing colour to the greenish yellow, gives the motive power.

IX. The Hermit. Prudence. These three trumps should be collated in studying them for they represent the three stages of initiation. The man wrapped in hood and mantle and carrying a lantern to illuminate the path and a staff to support his footsteps. He is the eternal seeker, the pilgrim soul. His hood and mantle are the brown of earth, and above him is the night sky. But the delicate yellow-greens and bluish greens of spring are about him, and spring is in his heart.

X. Wheel of Fortune. In the Etz Chayim, or the Tree of Life, the Wheel is placed on the Pillar of Mercy, where it forms the principal column linking Netzach to Chesed, victory to mercy. It is the revolution of experience and progress, the steps of the zodiac, the revolving staircase, held in place by the counterchanging influence of light and darkness, time and eternity—presided over by the Plutonian cynocephalus below, and the sphinx of Egypt above, the eternal riddle which can only be solved when we attain liberation. The basic colours of this Trump are blue, violet, deep purple, and blue irradiated by yellow. But the zodiacal spokes of the wheel should be in the colours of the spectrum, while the Ape is in those of Malkuth, and the Sphinx in the primary colours and black.

XI. Justice. Nephthys, the third aspect of Luna, the twin sister of Isis. Justice as distinguished from love. Her emblems are the sword and the scales. Like her sister, she is clothed in green, but in a sharper colder green than the pure emerald of Isis. Her subsidiary colours are blue, blue-green, pale green. It is only by utilizing the flashing colours that we can find the hidden warmth and steadfastness.

XII. The Hanged Man. An elusive, because a profoundly significant symbol. It is sacrifice—the submergence of the higher in the lower in order to sublimate the lower. It is the descent of the spirit into matter, the incarnation of God in man, the submission to the bonds of matter that the material may be transcended and transmuted. The colours are deep blue, white and black intermingled but not merged, olive, green, and greenish fawn.

XIII. Death. The sign of transmutation and disintegration. The skeleton, which alone survives the destructive power of time, may be regarded as the foundation upon which the structure is built, the type which persists through the permutations of time and space, adaptable to the requirements of evolution and yet radically unchanged; the transmuting power of nature working from below upwards, as the Hanged Man is the transmuting power of the spirit working from above downwards. The colours are blue-green, both dark and pale, the two dominant colours of the visible world, and the flashing colours of orange and red-orange.

XIV. Temperance. This is the equilibrium not of the balance of Libra but of the impetus of the arrow, Sagittarius, which cleaves its way through the air by the force imparted to it by the taut string of the bow. It requires the counterchanged forces of fire and water, Shin and Qoph, held by the restraining power of Saturn, and concentrated by the energies of Mars to initiate this impetus. All these are summed up in the symbolism of the figure standing between earth and water, holding the two amphorae with their streams of living water, and with the volcano in the background. The colours are bright-blue, blue-grey, slate-blue, and lilac-grey.

XV. The Devil. This card should be studied in conjunction with number thirteen. They are the two great controlling forces of the universe, the centrifugal and the centripetal, destructive and reproductive, dynamic and static. The lower nature of man fears and hates the transmuting process, hence the chains binding the lesser figures and the bestial forms of their lower limbs. Yet this very fear of change and disintegration is necessary to stabilize the life force and preserve continuity. The colours are indigo, livid brown, golden brown, and grey.

XVI. The Tower. As always red remains persistent throughout the four planes, although modified in tone. Thus we find vivid scarlet shading into deep sombre red and vermillion shot with amber. The contrasting shades of green serve to throw the red into relief. The tremendous destructive influence of the lightning, rending asunder established forms to make way for new forms to emerge, revolution as distinguished from transmutation or sublimation, the destructive as opposed to the conservative, energy attacking inertia, the impetuous ejection of those who would enclose themselves in the walls of ease and tradition.

XVII. The Star. This shows the seven-pointed star of Venus shining above the waters of Aquarius, the guiding force of love in all its forms and aspects, illuminating the soul during her immersion in humanity, so that the bonds of Saturn are dissolved in the purified waters of baptism. The dove of the Spirit hovers above the Tree of Knowledge giving the promise of ultimate attainment—and on the other side gleams of the Tree of Life.

Pale colours suggest dawn and the morning star—amethyst, pale grey, fawn, dove colour, and white, with the pale yellow of the star.

XVIII. The Moon. Here also is a river but it is the troubled waters of night, wherein is to be described a crayfish, counterpart of the scarabeus. From the water’s edge winds the dark path of toil, effort, and possible failure. It is guarded by the threatening watchdogs, seeking to intimidate the wayfarers, while in the distance the barren hills are surmounted by the frowning fortresses still further guarding the way to attainment. It is the path of blood and tears in which fear, weakness, and fluctuation must be overcome. The colours are dark crimson, reddish brown, brownish crimson, and plum colours, but their sombre hues are lightened by the translucent faint greens and yellows to be found in their counterparts.

XIX. The Sun. The watery paths of trial and probation are counterbalanced by the fiery paths of temptation, judgment, and decision. In violent contrast to the sombre colouring of Aquarius and Pisces, we are confronted by the flaring hues of the sun and fire. The too-aspiring Icarus may find his waxen wings of ambition and curiosity shrivelled and melted by the fiery rays of the sun and the heat of fire, but approached with humility and reverence, the sun becomes the beneficent source of life.

Protected by an enclosing wall, standing by the waters of repentance, the pilgrim may submit himself humbly but without fear to the searching light and absorb warmth and vitality from it for the struggle before him. The colours are clear-orange, golden-yellow, amber shot with red, and the contrasting blue and purple.

XX. The Last Judgment. The three trumps attributed to the elemental paths are perhaps the most difficult to understand. They represent the action of forces exterior to the experience of humanity, not the influence of environment but the impact of the supernals upon the sublunary.

In the air, we have pure spirit holding in leash the lust of the flesh. In water, the sublimating power of sacrifice. Here in fire, we are shown the cosmic forces concentrating on the pilgrim from all sides. Judgment is pronounced upon him. He is not the judge nor does decision rest in his hands. Lazarus cannot emerge from the sepulchre until the voice cries out, “Come forth!” Nor can he cast aside the conflicting grave-clothes until the command, “Loose him!” is given. Man of himself is helpless. The impulse to ascend must come from above, but by its power he may transcend the sepulchre of environment and cast aside the trammels of desire. Here once more, the fiery energy of red burns through the planes. Fiery scarlet, glowing crimson, burning red are emphasized by the passive greens.

XXI. The Universe. Observe that this represents not the world but the universe. It should be remembered that to the ancients, Saturn represented the confines of the solar system. They had no means of measuring either Uranus or Neptune. To them, therefore, Saturn passing through the spiral path of the zodiac, marked at its cardinal points by the symbols of the Kerubim forming the cross, was a comprehensive glyph of the whole.

Thus, in this card we find a synthesis of the whole Taro or Rota. The central figure should be taken as Hathor, Athor, or Ator, rather than Isis, thus indicating the hidden anagram which may perhaps be translated thus: ORAT—man prays. ATOR—to the Great Mother. TARO—who turns. ROTA—the wheel of life and death.

The colours like those of the Wheel of Fortune include the colours of the spectrum and those of the elements, but they are placed against the indigo and black of Saturn, with the white gleam of the stars shining in the darkness and the misty figure of the Aimah Elohim in the midst. In the practical tarot, this card is taken to signify the matter in hand, that is the subject of any question that has been asked.

Having now revised the twenty-two Atouts or Trumps in succession, it will be wise for the student to reverse the process and seek to follow the path of the pilgrim from below upwards, thus seeking to comprehend the interior process of initiation and illumination. It is a process in which the whole universe does not disdain to take part, for man is himself the microcosm of the macrocosm and the child of the gods. And again, the macrocosm must itself be undergoing a corresponding process in which the experience not only of humanity but of each individual must be an integral part. The fragments are gathered up into the baskets, that nothing may be lost; and from the feeding of the multitude there remains not less but more than the unbroken bread and fish—fit emblems of earth and water.

Cease not to seek day and night the purifying mysteries.[13]

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[11] Note by JMG: Soror Quaestor Lucis, that is, Harriet Felkin.

[12] Note by Regardie: Incidentally note that this is the design of the Order card. Andromeda is shown manacled to a rock, the dragon rising from the waters at her feet. Perseus is depicted flying through the air to her assistance, with unsheathed sword. The design is wholly different from that of the Waite pack.

[13] Note by Regardie: This paper on the Trumps is not an official document. It should be conceived rather in the nature of a so-called Side Lecture or Flying Roll. That is not to say that it is unimportant, or that there is little of interest therein. On the contrary, certain aspects of this interpretation are not without high significance. Moreover, it should be carefully studied as well as the preceding official tarot instructions in conjunction with the description of certain of the Trumps in the grade rituals of the First Order.

THE TREE OF LIFE AS PROJECTED IN A SOLID SPHERE

Note by S.R.M.D.

The planets' sphere which illustrates this manuscript, a part of the Z.A.M.'s Abstract of the Tarot, has been drawn by S.R.M.D. as instructed. It represents the heavens polarized on the plane of the ecliptic, not on the plane of the equator of our Earth, so that its north pole is the veritable north pole of our heavens and not merely that part of them to which the North Pole of our Earth now points.

Another very important difference is that, throughout the true tarot, the teaching assigns the commencing point of the zodiac to the bright star Regulus, which is in Leo. And it measures right ascension and longitude from that point, and not from a suppositious point divided by the equinox and called the 0° of Aries (though in reality now far removed from the constellation of that name), which has been adopted by modern or Western astronomy and astrology.

By this now usual way of reckoning, and the precession of the equinoxes, it has gradually come to pass that the signs (or divisions, each of 30°, of the zodiac) no longer coincide with the constellations of the same name, and each decade of years shows them slowly but surely receding.

But the tarot method of reckoning from the star named Regulus has, it will be seen, the effect of making the signs and the constellations coincide.

Regulus is also named Cor Leonis—"the Heart of the Lion." Regulus means "Star of the Prince." Regulus coincides with the position of the heart in the figure of Leo upon the star maps.

Note by Regardie: The principia or fundamental ideas of this astronomical view of the tarot may be found, at least in its essential form, in the astronomical writings of Claudius Ptolemy of Alexandria. Naturally, this reference only concerns the signs, constellations, and other astronomical divisions noted. The expansion of this scheme, and its allocation to other forms of universal symbolism, such as the tarot cards, Hebrew letters, and Enochian tablets, has its roots in the synthetic genius of the Golden Dawn. The idea of projecting the Tree of Life into a solid sphere, having application among other things to the starry heavens and the constellations, certainly is peculiar to this system alone. Most of the fundamentals inhering in the other aspects of the Golden Dawn teaching may be found in exoteric occult literature of past centuries. But, as again I must insist, the peculiar practical application of them as exemplified in the Golden Dawn routine can nowhere else be found, save, of course, in other authentic esoteric systems. The student is urged to study this whole section very thoroughly; it is well worth it. In the early days of the Order there was a special group which devoted its time and energies to the study and application of the principles involved herein. Incidentally, may I point out how much light this particular instruction throws on innumerable passages in Blavatsky's *Secret Doctrine*—especially in Volume II.

Tabular View of the Dominion of the Symbols of Book "T" in the Celestial Heavens, and of the Operation and Rule of the Tree of Life in the same as Projected on a Solid Sphere.

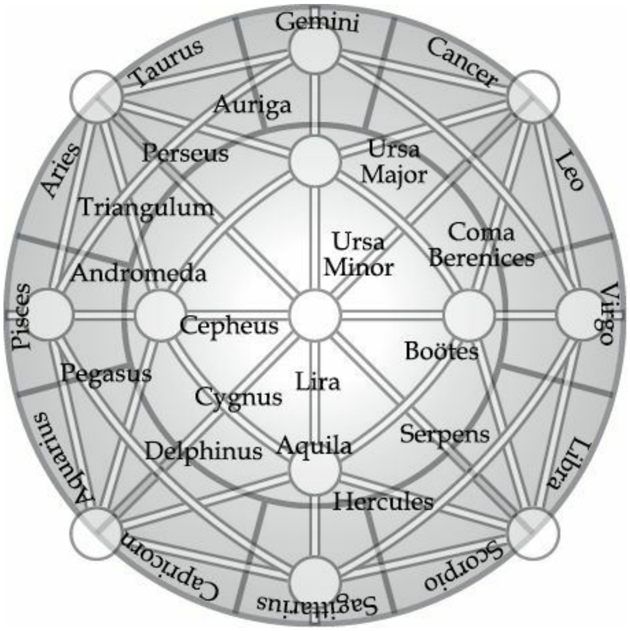
(Abridged Treatise arranged for the use of the Z.A.M.'s in Anglia by S.RM.D.)

The Zelator Adeptus Minor shall know that the great "King Star" or "Heart of the Lion," which is in Leo upon the path of the ecliptic and one of the "four Tiphareth points" (see later) of the celestial heavens, is the commencement and ruler of all our reckoning of longitude (or ecliptic). The path of the sun itself is the commencement of our reckoning of the latitude in the searching out of our hidden wisdom.

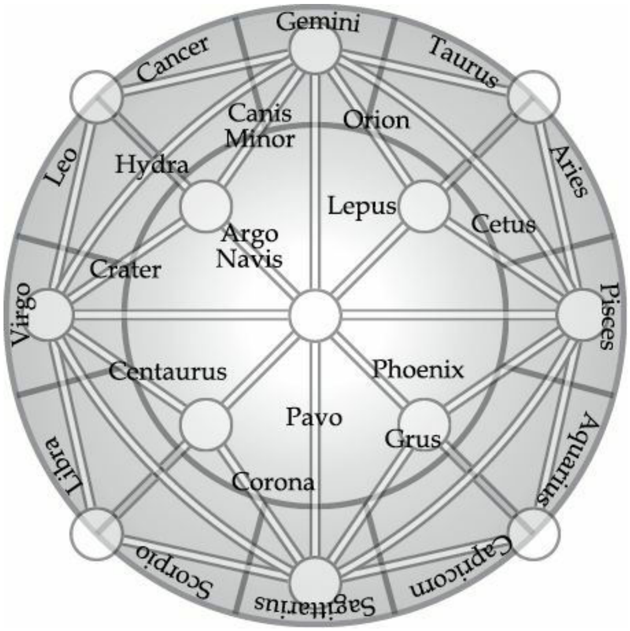
Also the dragon, the constellation Draco, surroundeth the pole Kether of our celestial heavens.

But the northern pole and Kether of the material planet (even of our Erthe, Earth) looketh constantly unto Binah, for as much as she is under sorrow and suffering. When, oh Lord of the Universe, shall she turn from her evil ways so that she shall again behold Kether? Wherefore she is now a place of trial. For each thing in this world of Assiah looketh towards that which is its natural governor, and to what part of the celestial heavens the Kether of a planet constantly looketh, by that part is that planet ruled. For in all things shine the Sephiroth even as hath been sufficiently said.

The Four Knaves (Princesses) rule the celestial heavens from the north pole of the zodiac to the 45° of latitude north of the ecliptic. They form the thrones of the Four Aces, who rule in Kether. The four Kings, four Queens, and four Princes rule the celestial heavens from the 45° of north latitude down to the ecliptic. The twelve tarot keys attributed to the twelve signs of the zodiac rule the celestial heavens from the ecliptic, down to the 45° of south latitude. The thirty-six smaller cards of the suits (from two to ten) rule the celestial heavens from the 45° south of the ecliptic to the south pole, or the Malkuth place therein. And all calculation arises from the star Regulus, the 0° of our Leo.


Gemini
Cancer
Leo
Virgo
Libra
Scorpio
Sagittarius
Capricorn
Aquarius
Pisces
Aries
Taurus
Auriga
Perseus
Ursa Major
Triangulum
Ursa Minor
Coma Berenices
Andromeda
Cepheus
Boötes
Pegasus
Lira
Cygnus
Serpens
Delphinus
Aquila
Hercules

Northern Hemisphere


Gemini
Taurus
Aries
Pisces
Aquarius
Capricorn
Sagittarius
Scorpio
Libra
Virgo
Leo
Cancer
Canis Minor
Orion
Hydra
Lepus
Cetus
Argo Navis
Crater
Centaurus
Phoenix
Pavo
Grus
Corona

Southern Hemisphere

Symbols

These four revolve in Kether, their thrones are the central portion (of 45° of longitude in extent) in the dominions of the Knaves of their respective suits.

1. Ace of Wands 3. Ace of Swords
2. Ace of Cups 4. Ace of Pentacles

Star Groups corresponding to above

1. A part of the tail of Draco, forefeet of Ursa Major, tail of Ursa Major, and of the northern dog of Canes Venatici.

2. Head of Draco, body and legs of Hercules.

3. Body of Draco. Right arm of Cepheus, head and body of Lacerta. Body of Cygnus.

4. Body of Draco. Legs of Cepheus. Tail of Ursa Minor and the Pole Star. Legs of Cassiopeia. Head and neck of Camelopardus.

8. Princess (Knave) of Wands. Rules from north pole to 45° and from 0° of Cancer to 30° of Virgo, the end of Virgo. The throne of the Ace of Wands extends 45° from 22°30' of Cancer to 7°30' of Virgo within the limits of 45° latitude.

Star groups corresponding to above. Tail of Draco. Head and forepart of Ursa Minor, left arm and part of head and chest of Bootes. The greater part of the northernmost dog of Canes Venatici. Tail and back of Ursa Major, (its ancient Italian name was Septemtriones, the Seven Ploughing Oxen). This includes the celebrated seven stars of the constellation called "Charles's Wain" by the English; "Seven Rishis" by the Hindus, and in the Egyptian Book of the Dead, Ch. XVII, "The seven bright ones who follow their lord, the thigh of the northern heaven." [14]

12. Princess (Knave) of Cups. Rules from north pole to 45° of latitude and from 0° of Libra to 30° of Sagittarius in longitude. The throne of the Ace embraces from 22°30' of Libra to 7°30' of Sagittarius within the above limits of latitude.

Star Group. Head of Draco. Left arm, body, and legs of Hercules, part of head, right shoulder, and club of Bootes.

16. Princess (Knave) of Swords. Rules from north pole to 45° latitude and from 0° of Capricorn to 30° of Pisces longitude. The throne of the Ace extends from 22°30' of Capricorn to 7°30' of Pisces as before.

Star Group. Body of Draco, part of Lyra. Head, body, and right arm of Cepheus, the king and father of Andromeda, the whole of Cygnus, head and body of Lacerta, back and part of head of Vulpecula the Fox.

20. Princess (Knave) of Pentacles. Rules from north pole to 45° latitude, and from 0° of Aries to 30° of Gemini longitude. The throne of the Ace embraces from 22°30' of Aries to 7°30' of Gemini within the latitude as above.

Star Group. Body of Draco, legs and part of right arm, and sceptre of Cepheus, tail and hind quarters of Ursa Minor, with the pole star of our Earth, head and neck of Camelopardalis (giraffe), body and right arm, throne and legs of Cassiopeia, the queen of Cepheus and mother of Andromeda, head of Ursa Major.

7. Prince of Wands. Rules from ecliptic to 45° north latitude and from 20° Cancer to 20° Leo in longitude.

Star Group. Head, body, and tail of Leo, body and tail of Leo Minor, hind quarters and legs of Ursa Major, head and forequarters of southern dog of Canes Venatici.

17. King of Pentacles. Rules from ecliptic to 45° north latitude and from 20° of Leo to 20° of Virgo.

Star Group. Head and body of Virgo, left arm of Bootes, hair of Berenice. Body and hind quarters of southern dog of Canes Venatici, hind feet of northern dog of Canes Venatici.

14. Queen of Swords. Rules from ecliptic to 45° and from 20° of Virgo to 20° of Libra.

Star Group. Right leg of Virgo, body and right arm, and right leg of Bootes. Beam and part of scales of Libra.

11. Prince of Cups. Rules from ecliptic to 45° and from 20° of Libra to 20° of Scorpio.

Star Group. Part of scales of Libra, left claws of Scorpio, body and legs of Ophiuchus, the holder of the Serpent. Front half of Serpent’s head, right arm and club of Hercules.

5. The King of Wands. Rules from ecliptic to 45° north latitude and from 20° of Scorpio to 20° of Sagittarius.

Star Group. Top of head and bow of Sagittarius, head and right arm of Ophiuchus, near half of Serpent.

18. Queen of Pentacles. Rules from ecliptic to 45° north latitude and from 20° of Sagittarius to 20° of Capricorn.

Star Group. Top of head, neck, and horns of Capricorn, left hand of Aquarius, the man who carries the water, the whole of Aquila, the eagle, the greater part of Delphinus, whole of Sagitta the arrow, forefeet and body of Vulpecula the fox, and the tail of the Cygnet which he seizes.

15. Prince of Swords. Rules from ecliptic to 45° north latitude, and from 20° of Capricorn to 20° of Aquarius.

Star Group. Tail of Capricornus, head and body of Aquarius, head and forelegs of Pegasus, the winged horse who sprang from the blood of Medusa, near the sources of the ocean, the whole of Equuleus, the lesser horse, part of head of Dolphin, tail and hind quarters of Vulpecula, part of wing of Cygnus, the swan, part of head of Pisces.

9. King of Cups. Rules from ecliptic to 45° of north latitude and from 20° of Aquarius to 20° of Pisces.

Star Group. Body and tail of one of the Pisces, and part of the band. Body and wings of Pegasus, head and arms of Andromeda, chained to the rock-tail of Lacerta.

6. Queen of Wands. Rules from ecliptic to 45° north latitude and from 20° of Pisces to 20° of Aries.

Star Group. The other fish and part of band of Pisces, head and back of Aries, body and legs of Andromeda, the Triangle, hand and left arm of Cassiopeia, the winged instep of Aries.

19. Prince of Pentacles. Rules from ecliptic to 45° north latitude and from 20° of Aries to 20° of Taurus.

Star Group. Tail of Aries, one horn and shoulder and back of Taurus, whole of Perseus, and the head of Medusa, hind quarters and legs of Camelopardalis, left leg of Auriga, the charioteer, and part of Capella, the she-goat which bears kids in her arms.

13. King of Swords. Rules from ecliptic to 45° north latitude from 20° of Taurus to 20° Gemini in longitude.

Star Group. Head and body of Castor, one of the Gemini, greater part of Auriga and Capella, head and forepart of Lynx, forefeet of Camelopardalis.

10. Queen of Cups. Rules from ecliptic to 45° north latitude, and from 20° Gemini to 20° of Cancer in longitude.

Star Group. Head and body of Pollux, the other of the Gemini; greater part of Cancer, the crab; face of Leo; head and face of Ursa Major.

The Following Twelve Keys Govern the Celestial Heavens from the Ecliptic to 45° of South Latitude

65. Fortitude. Rules the whole of Leo, from the point of Regulus or Cor Leonis.

Stars. The forelegs and hindfeet of Leo, greater part of the Sextans and of Crater, the cups, part of the body of Hydra, the great water serpent, greater part of Antlia Pneumatica, the air pump, greater part of Pyxis Nautica, a small part of the ship Argo.

66. Hermit or Prophet. Rules the whole of Virgo.

Stars. Left arm, hand, and arm of Virgo, and her ear of corn; part of the body of Hydra, Corvus the crow, part of Crater, tail and right hand of Centaurus, the man-horse, small part of Air-Pump and of Argo.

68. Justice. Rules the whole of Libra.

Stars. Part of the south scale of Libra, tail of Hydra, head, body, arms, and forefeet of Centaurus. Legs, body, and tail of Lupus, the wolf which he is killing. Right claw of Scorpio.

70. Death. Rules the whole of Scorpio.

Stars. Body and tail of Scorpio, head and neck of Lupus, whole of Ara—the Altar, two feet of Ophiuchus, point of arrow of Sagittarius, part of Norma, Mason’s square.

71. Temperance. Rules the whole of Sagittarius.

Stars. The whole of Sagittarius, the archer, except right hind leg, the tail, the crown of the head, extreme points of bow and arrow, Corona Australis, Telescope, Pavo—the peacock.

72. The Devil. Rules the whole of Capricorn.

Stars. Whole lower half of Capricornus, the he-goat, part of Piscis Australis, the southern fish, Microscope, part of Grus the crane. Part of Indus.

74. The Star. Rules the whole of Aquarius.

Stars. Legs of Aquarius, and the issuant water head of Piscis Australis, part of Grus, part of Phoenix, part of Apparatus Sculptorum, part of Cetus.

75. The Moon. Rules the whole of Pisces.

Stars. The connecting band of Pisces, the body of Cetus, the sea monster to which Andromeda was exposed, part of Apparatus Sculptorum. Part of Phoenix, part of Fornax.

61. The Emperor. Rules the whole of Aries.

Stars. Legs of Aries, part of body of Taurus, head and forepart of Cetus, part of Fornax and of Eridanus.

62. The Hierophant. Rules the whole of Taurus.

Stars. Head and forepart of Taurus the bull. The bull sent by Neptune to frighten the horses of Sol and those of Hippolytus. The greater part of Orion the giant and hunter. The beginning of the river Eridanus into which Phaeton was hurled when attempting to drive the horses of the sun; greater part of Lepus, the Hare.

63. The Lovers. Rule the whole of Gemini.

Stars. Legs of Castor and Pollux, the Gemini, Canis Minor, a small part of Cancer. The whole of Monoceros, the unicorn, except the hindquarters. Head and forepart of Canis Major, the greater dog.

64. The Chariot. Rules the whole of Cancer up to Regulus in Leo.

Stars. One claw and part of the body of Cancer, forepaws of Leo, head and part of Hydra, part of Sextans, part of Pyxis Nautica, hind legs and tail of Monoceros, part of the mast, rigging, and prow of the ship Argo.

Note: The keys answering unto the seven lords who wander (planets) and the three spirits (the elements) are not assigned any fixed dominion. The following thirty-six small cards (Twos to Tens) rule the decans of the signs in the celestial heavens and their dominion extendeth from 45° south of the ecliptic unto Malkuth at the southern pole.

21	Five of Wands	0°–10° of ♌	♄	Part of Argo, part of Piscis Volans.
22	Six of Wands	10°–20° of ♌	♃	Part of Argo, part of Piscis Volans.
23	Seven of Wands	20°–30° of ♌	♂	Part of Argo, part of Piscis Volans.
24	Eight of Pentacles	0°–10° of ♍	☉	Part of Argo, part of Piscis Volans.
25	Nine of Pentacles	10°–20° of ♍	♀	Hind feet of Centaurus, part of Piscis Volans.
26	Ten of Pentacles	20°–30° of ♍	☿	Hind legs of Centaurus, part of Chameleon.
27	Two of Swords	0°–10° of♎	☽	Hind legs of Centaurus, part of Crux, part of Musca and Chameleon.
28	Three of Swords	10°–20° of♎	♄	Part of Crux, Musca, and Chameleon.
29	Four of Swords	20°–30° of♎	♃	Part of Musca, Circinus, Compasses, and Chameleon.
30	Five of Cups	0°–10° of ♏	♂	Part of Circinus, Chameleon and of Triangulum Australe.
31	Six of Cups	10°–20° of ♏	☉	Part of Triangulum Australe, Apus the Swallow, and Octans.
32	Seven of Cups	20°–30° of ♏	♀	Part of Pavo, Apus, Octans.
33	Eight of Wands	0°–10° of ♐	☿	Part of Pavo, Apus, Octans.
34	Nine of Wands	10°–20° of ♐	☽	Part of Pavo, Apus, Octans.
35	Ten of Wands	20°–30° of ♐	♄	Part of Pavo, part of Hydra the water snake.
36	Two of Pentacles	0°–10° of ♑	♃	Part of Pavo, part of Hydra.
37	Three of Pentacles	10°–20° of ♑	♂	Part of Toucan, part of Hydra.

38	Four of Pentacles	20°–30° of ♑	☉	Part of Toucan, part of Phoenix.
39	Five of Swords	0°–10° of ♒	♀	Part of Phoenix, end of Eridanus.
40	Six of Swords	10°–20° of ♒	☿	Parts of Hydrus, Reticulum, and Rhombus.
41	Seven of Swords	20°–30° of ♒	☽	Parts of Phoenix, Hydra, Reticulum, and Eridanus.
42	Eight of Cups	0°–10° of ♓	♄	Parts of Phoenix, Eridanus, and Reticulum.
43	Nine of Cups	10°–20° of ♓	♃	Parts of Phoenix, Eridanus, and Reticulum.
44	Ten of Cups	20°–30° of ♓	♂	Parts of Phoenix, Dorado, and Reticulum.
45	Two of Wands	0°–10° of ♈	♂	Parts of Phoenix and Dorado.
46	Three of Wands	10°–20° of ♈	☉	Parts of Caelum Sculptoris and Dorado.
47	Four of Wands	20°–30° of ♈	♀	Part of Caelum Sculptoris (Engraver’s Burin).
48	Five of Pentacles	0°–10° of ♉	☿	Part Eridanus, Columba Noae, Dorado, Equuleus Pictoris.
49	Six of Pentacles	10°–20° of taur	☽	Forepart of Lepus, tail and wing of Columba, part of Equuleus.
50	Seven of Pentacles	20°–30° of taur	♄	Part Equuleus and Lepus, body of Columba.
51	Eight of Swords	0°–10° of ♊	♃	Feet of Canis Major, prow of Argo, part of Equuleus Pictoris.
52	Nine of Swords	10°–20° of ♊	♂	Legs of Canis Major. Part of prow of Argo.
53	Ten of Swords	20°–30° of ♊	☉	Hind quarters of Canis Major, part of prow of Argo.
54	Two of Cups	0°–10° of ♋	♀	Prow of Argo. Tail of Canis Major.
55	Three of Cups	10°–20° of ♋	☿	Prow of Argo.
56	Four of Cups	20°–30° of ♋	☽	Prow of Argo.[15]

Recapitulation

In the dominion of the various forces, the rule of each may be divided into three portions. The centre is the most pronounced in its accord with the nature of its ruler, and the two outer portions are tinged with the nature of the ruler of the dominion bordering thereon. For example, in the case of Leo, the dominion of Fortitude, the central ten degrees will have most of this nature. For the beginning ten degrees are tinged with the nature of Cancer, and the last ten degrees with the nature of Virgo, the nature of Leo however predominating the mixture.

The whole heavens, then, are thus divided into four great belts or zones:

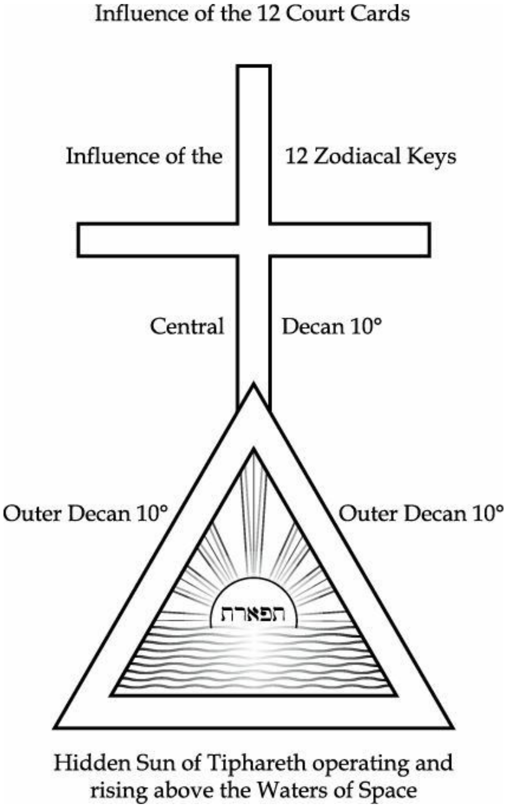
The uppermost being the dominion of the Knaves like a cross within a circle.

The second belt under the dominion of the other court cards represents a belt of influence descending vertically.

The third belt under the dominion of the twelve keys related to the signs of the zodiac, represents a belt of influence acting horizontally. This zone in union with the second belt will therefore yield a great zone of twelve crosses encircling the heavens.

The fourth belt consists of thirty-six decans under the dominion of the thirty-six small cards of the four suits, the numbers two through ten of each suit. In each of these sets of three parts of a sign, the central one will be more pronounced in effect than the lateral parts.

Therefore the three decanates of each of the signs will be symbolized by a triangle. Thus are yielded twelve triangles surrounding the lower heavens, and therefore there will ultimate twelve crosses surmounting twelve triangles surrounding the heavens. In other words, the symbol of the G.D. in the Outer, twelve times repeated.


Influence of the 12 Court Cards
Influence of the
12 Zodiacal Keys
Central
Decan 10°
Outer Decan 10°
Outer Decan 10°
תפארת
Hidden Sun of Tiphareth operating and rising above the Waters of Space

Celestial Cross and Triangle

And the central rising sun will represent the hidden influence of Tiphareth in the centre of the sphere, as will be hereafter explained, rising above the waters of space (the ethereal expanse of the sky called by the Egyptians “the waters of Nu which are the parents of the gods,” the shoreless ocean of space).

But in the Golden Dawn initiation, the cross surmounting the triangle is preferably represented by a Calvary Cross of six squares, as still more allied to Tiphareth.

Of the Operation and Rule of the Tree of Life in the Celestial Heavens Projected as if in a Solid Sphere

When the Tree of Life is considered not as being a plane but as a solid figure, and when it is projected in the sphere, the north pole of the sphere will coincide with Kether and the south pole with Malkuth.

And as we have before sufficiently learned the ten Sephiroth are repeated not alone, in each whole figure, but also in the parts therefore, so that every material thing created will have its own Sephiroth and paths.

Now as the north pole corresponds with Kether and the south pole corresponds with Malkuth, the central pillar of the Sephirotic Tree will form the invisible axis of the sphere, the central point coinciding with Tiphareth. This latter Sephirah together with that of Yesod will be completely hidden from view, so that Tiphareth will be the exact centre of the sphere.

Also the Sephiroth Chokmah, Binah, Chesed, Geburah, Netzach, and Hod will be duplicated. As also the paths Aleph, Beth, Gimel, Vau, Cheth, Caph, Mem, Qoph, and Shin, and so many of the others will be even quadrupled. But although Tiphareth and Yesod will be concealed, there will be four especial points where the influence of each will be indicated.

As projected in the before-described celestial sphere, Kether will govern a radius of 10° around the North Pole, thus embracing the whole body of the constellation Draco.

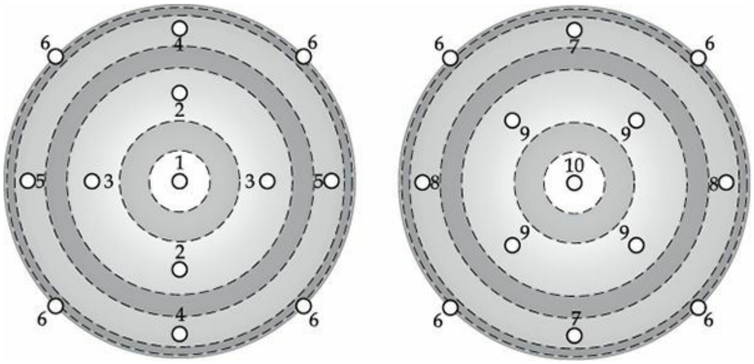
Chokmah will be on the 60° north latitude; embracing a radius of 10°, the right foot of Hercules; the left arm, hand, and part of head of Bootes. Also on the other side of the heavens, a radius of 10° including the head and shoulders of Cepheus, and the head of Lacerta.

Binah has a similar radius and is posited on the same parallel of latitudes, and includes the pole star of Earth, the head of Camelopardalis, the tip of the tail of Draco, also Lyra and left knee of Hercules in the opposite side of the heavens.

Chesed with a similar radius, and posited in the 30° of north latitude, will include part of Coma Berenices, of Bootes, and of Virgo, and parts of Andromeda and of Pegasus.

And so with the other Sephiroth of the outer pillars, each being 30° distant from the line of the Sephiroth above and below it, and having a radius of 10°.

The central line of the two pillars of mercy and severity will respectively traverse, that of mercy the 15° of Virgo and 15° of Pisces; that of severity the 15° of Gemini and the 15° of Sagittarius. The four Yesod points will be on the line of the 60° of south latitude, and at similar zodiacal points. From which circumstances the path of influence or nature of the sun will be along the line of the ecliptic, coinciding with Tiphareth, and that of the moon will be on the 60° of south latitude answering to the Yesod points on that line.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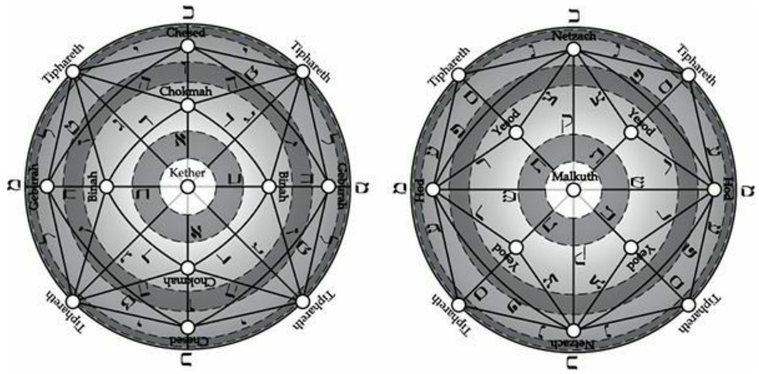
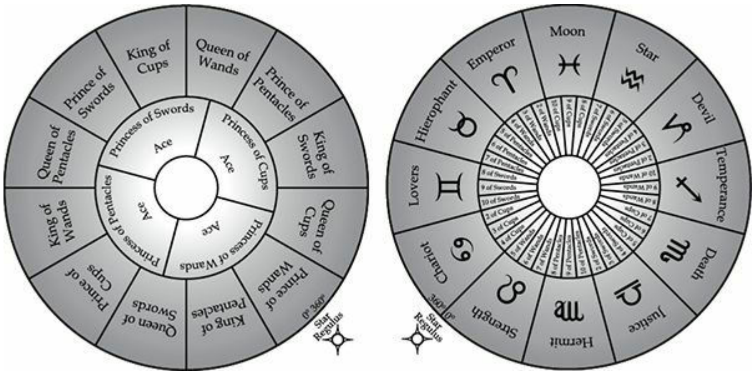
S.A.'s Key Plan of Sephiroth


Kether
Chokmah
Chokmah
Binah
Binah
Chesed
Chesed
Gebhurah
Gebhurah
Tiphareth
Tiphareth
Tiphareth
Tiphareth
Malkuth
Yesod
Yesod
Yesod
Yesod
Netzach
Netzach
Hod
Hod
Tiphareth
Tiphareth
Tiphareth
Tiphareth

S.A.'s Key Plan of the Paths


King of Cups
Queen of Wands
Prince of Pentacles
King of Swords
Queen of Cups
Prince of Wands
King of Pentacles
Queen of Swords
Prince of Cups
King of Wands
Queen of Pentacles
Prince of Swords
Princess of Swords
Princess of Cups
Princess of Wands
Princess of Pentacles
Ace
Ace
Ace
Ace
0° 360°
Star Regulus
Moon
Star
Devil
Temperance
Death
Justice
Hermit
Strength
Chariot
Lovers
Hierophant
Emperor
360° 0°
Star Regulus
10 of Cups
2 of Wands
3 of Wands
4 of Wands
5 of Pentacles
6 of Pentacles
7 of Pentacles
8 of Swords
9 of Swords
10 of Swords
2 of Cups
3 of Cups
4 of Cups
5 of Wands
6 of Wands
7 of Wands
8 of Pentacles
9 of Pentacles
10 of Pentacles
2 of Swords
3 of Swords
4 of Swords
5 of Cups
6 of Cups
7 of Cups
8 of Wands
9 of Wands
10 of Wands
2 of Pentacles
3 of Pentacles
4 of Pentacles
5 of Swords
6 of Swords
7 of Swords
8 of Cups
9 of Cups

S.A.'s Key Plan of the Tarot

The Law of the Convoluted Revolution of the Forces Symbolized by the Four Aces Round the Northern Pole [16]

In the Book "T," it is written: "Also the Dragon (i.e., Draco, the constellation at the northern pole of the heavens) surroundeth the pole Kether of the celestial heavens." It is further laid down that the four Aces (symbolized by the Princesses and amazons) rule the celestial heavens from the northern pole of the zodiac unto the 45° of latitude north of the ecliptic, and from the thrones of the four Aces which rule in Kether.

And again it is stated that:

The throne of the Ace of Cups—The head of Draco
The throne of the Ace of Swords—Fore part of body
The throne of the Ace of Pentacles—Hind part of body
The throne of the Ace of Wands—Tail of Draco

Regard thou then the form of this constellation of the Dragon. It is convoluted in the four places answering unto the rule of the Aces.

Head, first convolution—Ace of Cups
Second convolution—Ace of Swords
Third convolution—Ace of Pentacles
Fourth convolution—Ace of Wands

And this convoluted course will represent the law of the Aces.

Now in the four faces of YHVH, fire and water be contrary, and also earth and air be contrary. And the throne of the element will attract and seize, as it were, the force of that element, so that herein be the forces of antipathy and of sympathy, or what are known chemically as attraction and repulsion.

Recall also the allotment of the triplicities:

Aries, Leo, Sagittarius = Fire = Wands of the Tarot.
Cancer, Scorpio, Pisces = Water = Cups of the Tarot.
Gemini, Libra, Aquarius = Air = Swords of the Tarot.
Taurus, Virgo, Capricorn = Earth = Pentacles of the Tarot.

Now, the order of the Princesses, and consequently of the thrones, is formed from right to left thus:

Heh (final)	Vau	Heh	Yod
Princess	Princess	Princess	Princess
of	of	of	of
Pentacles	Swords	Cups	Wands
Taurus	Aquarius	Scorpio	Leo
Earth	Air	Water	Fire

While that of the Aces is formed from left to right, though their motion is from right to left:

Yod	Heh	Vau	Heh (final)
Ace	Ace	Ace	Ace
of	of	of	of
Wands	Cups	Swords	Pentacles

This, then, will be the order of their movement. Let us first suppose the Aces on the following stations:

Station 2	Station 1	Station 12	Station 11
Ace of	Ace of	Ace of	Ace of
Wands	Cups	Swords	Pentacles

Now the Station 2 is the throne of the Ace of Wands, while the movement of the Aces is steadily from right to left in the direction of the numbering of the stations. In the ordinary course the Ace of Wands would pass to Station 3; the Ace of Cups to Station 2; the Ace of Swords to Station 1; the Ace of Pentacles to Station 12.

But the Station 2, being the throne of the Ace of Wands, attracts and arrests the movement of that force so that instead of passing into Station 3, it remains on Station 2 until the other Aces have passed over it in turn.

Ace of Wands remains on Station 2,
Ace of Cups passes also on to Station 2,
Ace of Swords passes on to Station 1,
Ace of Pentacles passes on to Station 12.

Again,

Ace of Cups passes to Station 3,
Ace of Wands remains at Station 2,
Ace of Swords passes also on to Station 2,
Ace of Pentacles passes also on to Station 1.

Again,

Ace of Cups passes on to Station 4,
Ace of Swords passes on to Station 3,
Ace of Wands remains at Station 2,
Ace of Pentacles passes also on to Station 2.

Again,

Ace of Cups passes to Station 5,
Ace of Swords passes to Station 4,
Ace of Pentacles passes on to Station 3,
Ace of Wands still remains on Station 2.

But Station 5 is the throne of the Ace of Cups. Therefore it attracts and arrests that force, in the same manner that the throne of the Ace of Wands acted previously in attracting and arresting the Ace of Wands, the result of which has been to make that force which previously was leading become the last of the four.

Again,
Ace of Cups remains on Station 5,
Ace of Swords passes also on to Station 5,
Ace of Pentacles passes also on to Station 4,
Ace of Wands now at last passes into Station 3.

For it has now become the last of the four, and the Ace of Cups has commenced to act through its throne, and the Ace of Pentacles, moving to Station 4, a hiatus would occur in the movement of the Aces, if the Ace of Wands did not move forward to Station 3, and also there is the attraction of the motion of those Aces in front of it. Wherefore all these forces combining, at length cause it to move forward.

The movement then continues, thus:
The Ace of Swords passes on to Station 6,
The Ace of Cups remains on Station 5,
The Ace of Pentacles passes also on to Station 5,
The Ace of Wands passes also on to Station 4.

Again,
The Ace of Swords passes on to Station 7,
The Ace of Pentacles passes on to Station 6,
The Ace of Cups still remains on Station 5,
The Ace of Wands passes also on to Station 5.

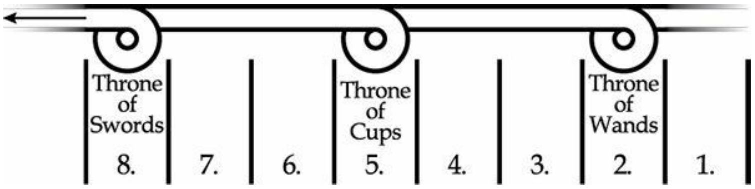
Again,
The Ace of Swords passes on to Station 8, its Throne,
The Ace of Pentacles passes on to Station 7,
The Ace of Wands passes on to Station 6,
The Ace of Cups still remains on Station 5.

Again,
The Ace of Swords remains on Station 8,

The Ace of Pentacles passes also on to Station 8,
The Ace of Wands passes on to Station 7,
The Ace of Cups now at length passes on to Station 6, and so on.

The movement of the Aces will be very similar to the convolutions of Draco thus:

The Course of the Aces:



Course of the Aces

And will imply a much more sustained exercise of force through the thrones than elsewhere. So that the generic effect of the thrones will be that of the seasons, while the other stations will give the variations thereof in accordance with their natures and with the order of the movement of the aces in them.

And as Kether acted directly upon Tiphareth which is, as it were, the centre and focus of the Sephiroth when projected in a sphere, so do the Aces act upon the sun as the centre and focus of the solar system. So that the sun, according to his position with regard to the equinox and Earth’s surface, will translate the effect of the seasons, he being the translator of the force of heat thereto, whether the then position of the equinoctial points coincide with what we call 0° Aries and 0° Libra (reckoning from Regulus) or not. So that his effect north of the equator shall produce when just leaving the equinoctial point the effect of Aries, whether he be with that constellation actually in the heavens or not.

Conversely also, for the south of the equator (as in the country of Australia) his quitting the equinoctial point southward will translate the same effect of Aries.

But this rule shall not for one moment affirm that Aries and Libra are identical in nature. Nor that the zodiac proper is inoperative. Nor that the nature of the sun is not modified by the constellation in which he is. But only that the direct effect of the physical impact of his rays falling upon a certain portion of Earth’s surface, will be in proportion to the duration of their action, in the excitement they produce in the terrestrial forces.

Order of the Passage of the Aces						
	Sign	Throne of	First in Order	Second in Order	Third in Order	Fourth in Order
Moveable	♈		🜃	🜂	🜄	🜁
Fixed	♉	Ace of Pentacles	🜃	🜂	🜄	🜁
Common	♊		🜂	🜄	🜁	🜃
Moveable	♋		🜂	🜄	🜂	🜃
Fixed	♌	Ace of Wands	🜂	🜄	🜁	🜃
Common	♍		🜄	🜁	🜃	🜂
Moveable	♎		🜄	🜁	🜃	🜂
Fixed	♏p	Ace of Cups	🜄	🜁	🜃	🜂
Common	♐		🜁	🜃	🜂	🜄
Moveable	♑		🜁	🜃	🜂	🜄
Fixed	♒	Ace of Swords	🜁	🜃	🜂	🜄
Common	♓		🜃	🜂	🜄	🜁

And now as the forces symbolized by these Aces pass in succession over these stations, so will they awake certain terrestrial action, according unto the sign of the division of the zodiac above which they pass in the domain of the Knaves or Princesses, and according unto the nature thereof. Nevertheless, the force roused by the Ace when on its throne will be of longer duration than at other points.

And hence it is that the signs of the zodiac be divided into fixed or Kerubic, moveable or changing, and common or fluctuating, according unto the nature of the power which can be awakened therein. And again, these will be varied according unto their elements, for the elements have a various classification.

Qualities of Elements		
△	Fire:	Heat, dryness, excessive lightness, brilliance, excessive subtlety, motion rapid.
▽	Water:	Cold, moisture, weight, obscurity, solidity, motion.
🜁	Air:	Heat, moisture, lightness, slight obscurity, subtlety, excessive motion.
🜃	Earth	Cold, dryness, excessive weight, excessive obscurity, excessive solidity, rest.

Qualities of the Elements When Mixed in Pairs		
△ & ▽	Fire and Water:	Slight weight, some subtlety, intense and rapid motion.
△ & 🜁	Fire and Air:	Great heat, intense lightness, slight brilliance, intense subtlety, tense motion.
△ & 🜃	Fire and Earth:	Great dryness, slight obscurity.
▽ & 🜁	Water and Air:	Great moisture, intense motion.
▽& 🜃	Water and Earth:	Great cold, intense weight, intense obscurity, intense solidity.
🜁 & 🜃	Air and Earth:	Some weight, intense obscurity, little solidity, little motion.

Note by S.R.M.D.: I think it is here advisable to transcribe the following from Cornelius Agrippa: [17]

Of the Four Elements and Their Natural Qualities:

“It is necessary that we should know and understand the nature and quality of the four elements, in order to our being perfect in the principles and groundwork of our studies in the talismanic or magical art.

“Therefore, there are four elements, the original grounds of all corporeal things, *viz.*: earth, air, fire, and water, of which elements all inferior bodies are compounded, not by way of being heaped up together, but by transmutation and union; and when they are destroyed, they are resolved into elements.

“But there are none of the sensible elements that are pure. But they are more or less mixed, and apt to be changed the one into the other, even as earth being moistened and dissolved becomes water, but the same being made thick and hard becomes earth again, and being evaporated through heat it passes into air, and that being kindled into fire; and this being extinguished into air again; but being cooled after burning becomes water again, or else stone or sulphur, and this is clearly demonstrated by lightning.

“Now every one of these elements has two specific qualities: the former whereof it retains as proper to itself; in the other as a mean, it agrees with that which comes directly after it. For fire is hot and dry; water cold and moist; and air hot and moist; and so in this manner the elements, according to two contrary qualities, are opposite one to the other, as fire to water, and earth to air.

“Likewise the elements are contrary one to the other on another account. Two are heavy, as earth and water; and the others are light, as fire and air. Therefore the Stoics called the former ‘passives,’ but the latter ‘actives.’ And Plato distinguishes them after another manner, and assigns to each of them three qualities, *viz.*: To the fire brightness, thinness, and motion. To the earth, darkness, thickness, and quietness. And according to these qualities the elements of fire and earth are contrary. Now the other elements borrow their qualities from these, so that the air receives two qualities from the fire, thinness and motion, and from the earth one, darkness. In like manner, water receives two qualities from the earth, darkness and thickness; and from the fire one, motion. But fire is twice as thin as air, thrice more moveable, and four times lighter. The air is twice more bright, thrice more thin, and four times more moveable than water. Therefore, as fire is to air, so is air to water, and water to earth. And again, as the earth is to the water, so is water to air, and air to fire. And this is the root and foundation of all bodies, natures, and wonderful works. And he who can know and thoroughly understand these qualities of the elements and their mixtures shall bring to pass wonderful and astonishing things in magic.

"Now each of these elements has a threefold consideration, so that the number of four may make up the number of twelve; and by passing by the number of seven into ten, there may be a progress to the supreme unity upon which all virtue and wonderful things do depend. Of the first order are the pure elements, which are neither compounded, changed, nor mixed, but are incorruptible and not of which but through which the virtues of all natural things are brought forth to act. No man is fully able to declare their virtues, because they can do all things upon all things. He who remains ignorant of these shall never be able to bring to pass any wonderful matter.

"Of the second order are elements that are compounded, changeable, and impure, yet such as may, by art, be reduced to their pure simplicity, whose virtue, when they are thus reduced, doth above all things perfect all occult and common operations of nature; and these are the foundations of the whole of natural magic.

"Of the third order are those elements which originally and of themselves are not elements, but are twice compounded, various, and changeable unto another. These are the infallible medium, and are called the middle nature, or soul of the middle nature; very few there are that understand the deep mysteries thereof. In them is, by means of certain numbers, degrees, and orders, the perfection of every effect in what thing soever, whether natural, celestial, or super-celestial. They are full of wonders and mysteries, and are operative in magic, natural or divine. For, from these, through them, proceeds the binding, loosing, and transmutation of all things—the knowledge and foretelling of things to come, also the expelling of evil and the gaining of good spirits. Let no one, therefore, without these three sorts of elements, and the true knowledge thereof, be confident that he can work anything in the occult science of magic and nature.

"But whosoever shall know how to reduce those of one order into another, impure into pure, compounded into simple, and shall understand distinctly the nature, virtue, and power of them, into number, degrees, and order, without dividing the substance, he shall easily attain to the knowledge and perfect operation of all natural things, and celestial secrets likewise; and this is the perfection of the Qabalah, which teaches all these before mentioned; and by a perfect knowledge thereof, we perform many rare and wonderful experiments. In the original and exemplary world all things are all in all. So also in this corporeal world. And the elements are not only in these inferior things, but are in the heavens, in stars, in devils, in angels, and likewise in God Himself, the maker and original example of all things.

"Now it must be understood that in these inferior bodies the elements are gross and corruptible, but in the heavens they are, with their natures and virtues, after a celestial and more excellent manner than in sublunary things. For the firmness of the celestial Earth is there without the grossness of water, and the agility of air without exceeding its bounds. The heat of fire without burning, only shining, giving light and life to all things by its celestial heat."

(End of transcription.)

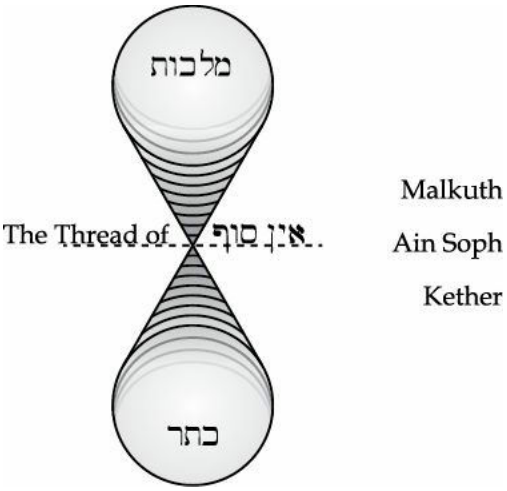
Now the successive effect of the passage of the Aces over the stations above the place of a sign in the excitement of the forces of that sign may be readily calculated by the tables of the qualities of the elements simple and mixed, always being careful to take also into account the effect of the throne upon the season as well, and the nature of the sign.

It is said that Kether is in Malkuth, and again, that Malkuth is in Kether but after another manner.

For downwards through the four worlds the Malkuth of the less material will be linked unto the Kether of the more material. From the synthesis of the ten coruscations of the Aour (light) proceedeth the influence unto Eheieh, the Kether of Atziluth. And the connecting thread of the Ain Soph is extended through the worlds of the ten Sephiroth and is in every direction. As the ten Sephiroth operate in each Sephirah, so will there be a Kether in every Malkuth, and Malkuth in every Kether. Thus:

Adonai Melekh will be the Malkuth of Atziluth.
Metatron will be the Kether of Briah.
Sandalphon
Metraton } will be the Malkuth of Briah.
Nephesch ha-Messiah
Chaioth ha Qadesh will be the Kether of Yetzirah.
Aschim will be the Malkuth of Yetzirah.
Rashith ha Gilgalim, the Kether of Assiah.
Cholem Yesodoth, the Malkuth of Assiah.
Thaumiel, the Kether of the Qlippoth.

The symbol of the connection between Malkuth of Yetzirah and Kether of Assiah will be of a form somewhat resembling that of an hourglass. The thread of the Ain Soph before alluded to, traversing the centre thereof, and forming the Ain Soph connection between the worlds:



Connection Between the Worlds

So that the symbol of the connection between the two planes is this. And also the *modus operandi* of the translation of force from one plane into another is in this, and hence doth the title of the sphere of Kether of Assiah signify the commencement of a whirling motion.

Now also, in the diagram of Minutum Mundum, there be four colours attributed unto Malkuth—Citrine, russet, olive, and black. And if we consider them as in a vertical sphere, we shall find citrine uppermost and horizontal, russet and olive midmost and vertical, black lowermost and horizontal.

And again, these four represent in a manner the operation of the four elements in Malkuth; for example:

Citrine—Air of Earth	Russet—Fire of Earth
Olive—Water of Earth	Black—Earth of Earth

From the diagram of the hourglass symbol it will be manifest then that Malkuth of Yetzirah will be the transmitter of the Yetziratic forces unto Kether of Assiah, and that the latter will be the recipient thereof, and that the hourglass symbol or double cone, will be the translator from the one plane unto the other. Here, therefore, let us consider the Yetziratic nomenclature of the tenth path answering unto Malkuth, and of the first path answering unto Kether.

The Tenth Path: It is called the Resplendent Intelligence and it is so called because it is exalted above every head, and sitteth on the throne of Binah, and it illuminateth the splendour of all the lights, and it causeth the current of influence to flow from the Prince of Countenances, i.e., Metatron.

The First Path: It is called the Wonderful or Hidden Intelligence (the highest crown) for it is the light to cause to understand the primordial without commencement, and it is the primal glory, for nothing created is worthy to follow out its essence.

Whence it is plain that Malkuth is, as it were, the collector together and synthesis of all the forces in its plane or world. While Kether being superior unto all else in its plane or world, will be the recipient and arranger of the forces from the plane beyond, so as to distribute them unto its subordinate Sephiroth in a duly ordered manner.

And therefore any force of the multitudinous and innumerable forces in Malkuth may act through the upper cone of the hourglass symbol, and by means of the lower one translate its operation into Kether below, but its mode of transmission will be through the cones by the thread of the Ain Soph, or of the unformulated.

So that in the transmission of force between two worlds the formulate must first become unformulate, ere it can reformulate in new conditions. For it must be plain that a force formulated in one world, if translated into another will be unformulated, according to the laws of a plane different in nature. Even as water in its fluid state will be subject to different laws to those governing it when in the conditions of either ice or steam.

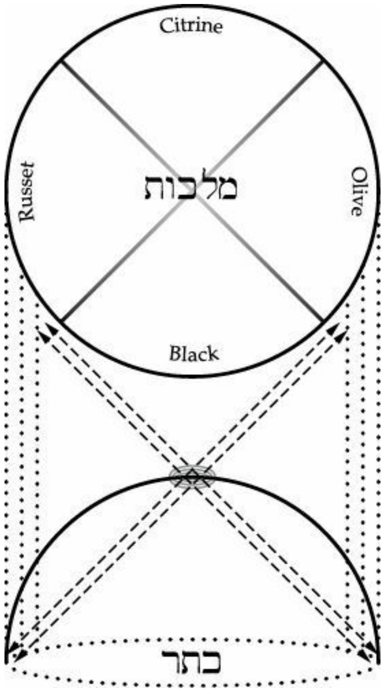
And as before said, there being in the Minutum Mundum diagram four chief elemental divisions of the Sephirah Malkuth, each of these will have its correlative formula of transmission unto the succeeding Kether. Hence also in the Order tarot teaching is there the dominion of the four Knaves or Princesses of the tarot pack around the north pole. Why then is it that it is the four amazons or Knaves, answering unto the final Heh of YHVH, that are here placed, rather than the four Kings, Queens, or Princes, or one of each nature?

We are taught that these are the vice regents of the name in the Four Worlds, and that they are thus attributed among the Sephiroth.

Yod	Heh	Vau	Heh (final)
Chokmah	Binah	Tiphareth	Malkuth
King	Queen	Prince	Princess

Now as Kether of Assiah is to receive from Malkuth of Yetzirah, it is necessary that in and about Kether there should be a force which partaketh of the nature of Malkuth, though more subtle and refined in nature. And therefore is it that the final Heh, or Princess force, have their dominion placed about Kether. They are so placed that they may attract from the Malkuth of the higher and form the basis of action for the Aces. So that a refined matter may attract its like, and the spiritual forces may not lose themselves in the void, to produce but a mistaken and whirling destruction for want of a settled basis. And herein is the mutual formula in all things, of a spirit and of a body, seeing that each supplies unto each that wherein the other is lacking, yet herein also must there be a certain condition, otherwise the harmony will not be perfect. For unless the body be refined in nature, it will hinder the action of a spirit cognate unto it. And unless the spirit be willing to ally itself unto the body, the latter will be injured thereby and each will mutually react on the other.

Therefore, also, let the Adeptus Minor understand that there may be fault of the spirit as well as of the body, and that there is little difference between the material and sensuous person, and the envious, malicious, and self-righteous person—save that from their being more subtle and less evident, the sins of the latter are more insidious than those of the former, though both are alike evil. But it is as necessary to govern the spirit as to refine the body, and of what use is it to weaken the body by abstinence, if at the same time uncharitableness and spiritual pride are encouraged? It is simply translating one sin into another.



Transmission of Force from Malkuth to Kether

And therefore are the final Heh forces so necessary in Kether, as it is said in the tenth path of the Sepher Yetzirah: “It is so called because it is exalted above every head, and sitteth on the throne of Binah.” Now, in the Tree the two Sephiroth, Chokmah and Binah, are referred unto the Briatic world which is also called the throne or vehicle, that is, of the Atzilutic world unto which latter Kether is referred on the Tree. And referring unto the dominions of the four Princesses, thou shalt find that in the sphere they include Chokmah and Binah as well as Kether.

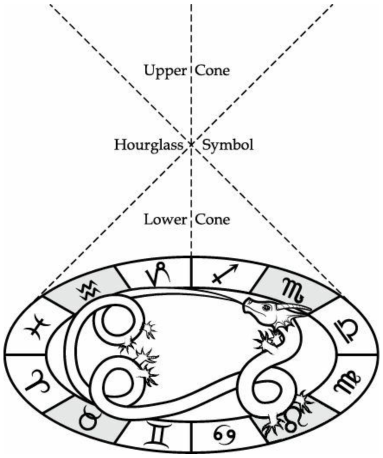
Now there will be not one, but four formulae of the application of the four forces of Malkuth, unto the revolution of the Aces in Kether, and these acting not singly but simultaneously and with a different degree of force.

Were Malkuth or Kether in the same plane or world the transmission of these forces from the one unto the other would proceed more or less in direct lines. In this case, seeing that Malkuth and Kether be in different planes or worlds, the lines of transmission of these forces are caught up and whirled about by the upper cone of the hourglass symbol into the vortex where through passeth the thread of the unformulated, i.e., the Ain Soph. Thence they are projected in a whirling convolution (yet according unto their nature) through the lower cone of the hourglass symbol unto Kether.

Whence it resulteth that these formulae are of the nature of the dragon, that is to say, moving in convolutions, and hence they are called the dragon or serpent formulae.

Now imagining Malkuth of Yetzirah to be in a vertical position above Kether of Assiah, it will be plain that the whole of the black part of Malkuth will be towards Kether, but only a portion of the russet and olive parts, and that the citrine parts will be entirely removed and on the further side. Wherefore the natural operation of these four forces towards Kether will be: black, rather horizontal than vertical, and acting fully. Citrine rather horizontal than vertical but acting at the edge of the circumference of Kether, and slightly rather than strongly. Russet and olive rather vertical than horizontal, and acting moderately.

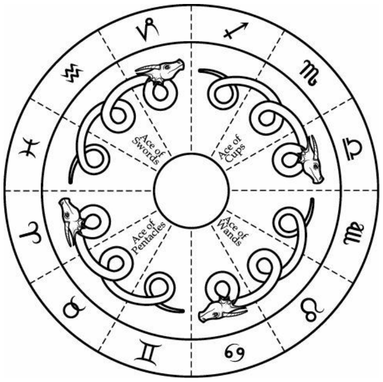
Now these four formulae will imply four simultaneous movements in the revolution of the forces symbolized by the four aces round the northern pole.



Direct or Creeping Formula

The first and most forcible in its immediate action will be that answering unto the earth of Malkuth of Yetzirah, transmitting unto Kether of Assiah, and following the convolutions of the constellation Draco. It is called the direct or creeping formula and for this reason the dragon may be wingless and footed as regards its symbolic representation. This formula has been thoroughly explained in the beginning of this section on the revolution of the Aces. In the expressions earth of Malkuth, etc., it should be remembered that these do not imply pure but mixed elemental natures, seeing that Malkuth receiveth the ultimate effect of all the forces in the Tree of Life, even as the colours which be attributed thereto be not primaries, but tertiaries. Therefore each element in Malkuth will be counterchanged with others, even as the Kerubim in the vision of Ezekiel have each not one, but four heads, and counterchanged.

The second and least forcible in its immediate action will be the dragon formula answering unto the air of Malkuth of Yetzirah, transmitting unto Kether of Assiah, and following the convolutions of four serpents upon the four triplicities of the elements in the zodiac or, more properly speaking, upon the stations in the dominions of the Princesses above them. (Now also the throne in each dominion is marked in the Book “T” as embracing more than a third of each dominion, because of the enduring effect of its force.) This formula is also called the looped or flying formula, and hence the serpents may be represented footless, but winged. Its action is more round the circumference at its edge, than that of the other formulae. This formula of operations will be readily understood on reference to the diagram thereof, but more especially from the four diagrams showing the change of order and course of the Aces. In this formula the heads of the four serpents will be above the four cardinal signs.

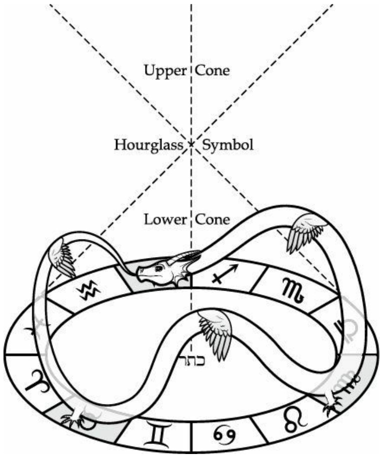


Looped or Flying Formula

The third dragon formula, moderately forcible in its immediate action, is that answering unto the fire of Malkuth of Yetzirah, transmitting unto Kether of Assiah, and following the law of the attraction and repulsion of the elements of the triplicities of the zodiac. This is also called the leaping or darting formula, and its serpents may be represented both footed and winged—footed to represent the attraction of the elements, winged to represent the repulsion by the contrary elements. This formula is more vertical in action, while the preceding two are more horizontal as before shown. This formula will be readily understood from the four diagrams thereof and also from those showing the change of order in the course of the Aces. As before the heads of the serpents rest upon the stations above the cardinal signs.

The explanation of the course of one of the four serpents will be sufficient to explain the whole. Let us take that of fire:

Fire is strongly attracted by the station above fire,
fire is strongly repelled by the station above water,
fire is slightly attracted by the station above air,
fire is slightly repelled by the station above earth.



Leaping or Darting Formula

The head rests on the station above Aries.
The serpent is repelled into the lower cone by Pisces.
The serpent is slightly attracted by Aquarius.
The serpent is slightly attracted by Capricorn.

The serpent is strongly attracted by Sagittarius.

The serpent is strongly repelled by Scorpio.

The serpent is slightly attracted by Libra.

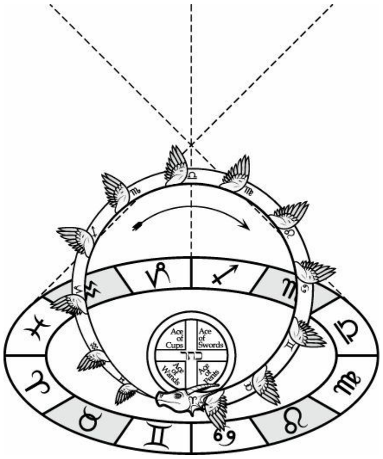
The serpent is slightly attracted by Virgo.

The serpent is strongly attracted by Leo.

The serpent is strongly repelled by Cancer.

The serpent is slightly attracted by Gemini and Taurus.

The tail is strongly attracted by Aries, where it is united with the head again. (The course of the four serpents is shown in four different diagrams to avoid confusion.)



Revolving or Flowing Formula

The fourth dragon formula, moderately forcible, is that answering unto the water of Malkuth of Yetzirah, transmitting into the Kether of Assiah, and following the law of the zodiacal succession of the signs in gradual order. This is also called the revolving or flowing formula, and its serpent may be represented neither winged nor footed, but with fins to symbolize its flowing movement. This formula will be more vertical in action, and can be readily understood from the diagram thereof, and from those showing the change of order in the course of the Aces.

This formula may be best symbolically represented by the four Aces revolving as in a smaller wheel upon a great circle whose body is composed of the powers of the twelve signs, so that this latter in its turn revolves upon the stations above the zodiac. The effect of the revolution of the wheel of the Aces will be to excite by the Ace of Wands the fiery signs, by the Ace of Cups the watery signs, by the Ace of Swords the airy signs, and by the Ace of Pentacles the earthy signs. Yet through the forces of the revolution of the serpent as well, the forces of the Aces will be in their turn modified by the zodiacal natures in the body of the serpent.

And as before said the action of these formulae will be simultaneous though differing in degree, and of them all that first explained which followeth the convolutions of the constellation Draco is the strongest in operation. And it is to be noted that in two of these formulae, the heads of the serpents are with the order of the signs, and in the other two against the natural order of succession of them in the zodiac.

Also the action of the spirit of Malkuth of Yetzirah transmitting unto Kether of Assiah will equal that of continued vibratory rays, acting from the centre to the circumference, and thus bringing into action the force from the "thread of the unformulate," Mezla.

Recall that which is written in the chapter of the chariot—(Ezekiel, 1. 45.)

"And I beheld, and lo! a tempestuous whirlwind came out from the north, a mighty cloud, and a fire violently whirling upon itself, and a splendour revolving upon itself, and from the midmost as an eye of brightness from the midst of the fire. And from the midmost the forms of the four Chaioth."

[contents]

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14. Note by S.R.M.D.: In the zodiac of Denderah and in the Tablet of Edfu, Ursa Major is represented as the thigh of an ox.

15. Note by S.R.M.D.: While the greater number of the northern constellations are connected with classical mythology, the titles of many of the southern constellations, and especially of those near the South Pole, are of more or less recent nomenclature, and bear witness to absence of reference to occult knowledge; such names for instance as Reticulum, Caelum Sculptoris, Octans, etc.

16. Note by Regardie: Though this is not official to the grade of Zelator Adeptus Minor, nor included within the general tarot instructions usually issued, it is manifestly written by Greatly Honoured

Frater S.R.M.D. Some students consider it a highly important piece of work, claiming that it was part of the study prescribed for the Theoricus Adeptus Minor. Clearly, it requires further teaching thoroughly to be understood, but students who have a good working knowledge of astrology, as well as an understanding of the theory of the tattwa tides or currents, will find that this document throws much light on the esoteric system of astrological divination.

17. Note by JMG: The text that follows is made up of portions of chapters 3, 4, and 8 of Book I of Cornelius Agrippa's *Three Books of Occult Philosophy*.

BOOK NINE

The Angelic Tablets

INTRODUCTION TO THE ENOCHIAN SYSTEM

By Frater Ad Majorem Adonai Gloriam

To the First Order of the Golden Dawn little was said of the angelic tablets or watchtowers. They were mentioned in the grade rituals but their subject matter did not enter into the knowledge lectures directly. But the detailed study of the tablets and the method of using them with the Enochian invocations for skrying in the spirit vision formed a definite part of the course of work prescribed for the Adeptus Minor of the R.R. et A.C., though I have never met anybody who had done it with any degree of thoroughness.

There was a considerable mass of detailed and highly complex instruction on this subject, contained in a number of documents. There are in my possession manuscripts totalling at least 70,000 words, besides some large charts, diagrams, and coloured boards. Therefore it has been found necessary to provide a paper which attempts to cover the whole ground in logical sequence giving quotations where necessary from the original documents of G.H. Frater D.D.C.F. This probably will be of more general use than reproducing the whole rather disconnected mass of Enochian literature, which in many cases is simply a development of the fundamentals, and thus can be worked up by each individual reader who studies this book.

At the outset, let it be said that a good deal of systematic study will be required to appreciate the value and subtle significance of this system. It is one of the most amazing magical schemes that I have ever encountered, since it provides a thoroughgoing and comprehensive synthesis of the entire magical system of the Golden Dawn. Every important item of knowledge and practice found itself incorporated within the scope of these angelic tablets. Every worthwhile technical form of magical procedure and all branches of ritualistic work find themselves represented in a single noble system.

Therefore, because it is a synthetic amalgamation of all the Order work, the student will find it necessary and imperative to have made himself thoroughly familiar with all the other items of knowledge taught by the Golden Dawn. He must know his tarot and geomantic attributions so well that the names, symbols, and ideas are all at his fingertips—this, naturally, in addition to the basic knowledge items of the Hebrew alphabet, Tree of Life, and the Qabalah generally. The formulae of practical magic derived from the Z documents, dealing with the symbolism of the candidate, the temple, and the ceremony of the Neophyte grade, will require to be not only memorized and known, but understood. The student will need to be perfectly acquainted with the pentagram and hexagram rituals, the formulae of the consecration ceremonies, the general art of invocation, and formulating telesmatic images, and drawing sigils. The tablets are excellent instances of talismans and flashing tablets.

D.D.C.F. says in his *Notanda to the Book of the Concourse of the Forces* that “the tablets of Enoch require in truth many years of study, and will repay such an expenditure of time and energy. The knowledge embodied in this manuscript is very superficial and elementary, and entirely fails to do justice to the Enochian scheme. You must take it as only a feeble attempt to provide what is seen at first glance, by the intellect, and as having no relation to the world of spiritual truth which the tablets enshrine and which a high adept can make them give out.”

Very little is known about the origin of these tablets and the invocations that accompany their use. Practically nothing was said in the Order which explained this matter, though in the Adeptus Minor ritual it is said that Christian Rosenkreutz and his immediate colleagues, whose supposed date is circa 1400 AD, transcribed some “of the magical language, which is that of the elemental tablets.” So far as we are able to make out, however, the system originated by means of the ceremonial skrying of Dr. John Dee and Sir Edward Kelly towards the close of the sixteenth century. The original diaries of Dr. John Dee, recording the development of the system, may be found in Sloane Manuscripts 3189–3191 in the British Museum. But this stands out very clearly, that in these diaries is a rudimentary scheme which bears only the most distant relation to the extraordinarily developed system in use by the order. Whoever was responsible for the order scheme of the angelic tablets—whether it was Mathers and Westcott or the German Rosicrucian Adepts from whom the former are supposed to have obtained their knowledge—was possessed of an ingenuity and an understanding of magic such as never was in the possession either of Dee or Kelly.

Some of the order clairvoyants have claimed that Dee and Kelly in some way obtained access to the construction of the Enochian system whilst they were in Central Europe. It is claimed that numerous Rosicrucian centres existed in Germany, Austria, and Bohemia, and both Dee and Kelly were received therein. Whilst this may be a plausible theory, there is not the least vestige of objective evidence for this assumption. Still others have believed that it represents a revival of certain species of Atlantean Magic, though those who press this theory do not explain the Dee diaries, nor his account of the method he and Edward Kelly employed to acquire the roots of this system.

Roughly, the facts which are concerned with the origins of the system are these. Over one hundred large squares filled with letters were obtained by Dee and Kelly in a manner which we cannot quite determine. When working, Dee, for example, would have before him on a writing table one or more of these tables, as a rule 49" x 49", some full while others were lettered only on alternate squares. Then Sir Edward Kelly would sit down at what they called the Holy Table on which were various magical pentacles, and which also rested on wax seals. On this table was a large crystal or shewstone, in which, after a while, he reported to see an angel who would point with a wand to letters on certain charts in succession. Kelly would thereupon report to Dee that the angel pointed, for example, to column four, rank twenty-nine, of one of the many charts, and so on, apparently not mentioning the letter, which Dee would then find on the table before him and write it down. When the angel had finished his instruction, the message—when it concerned certain of the major invocations or calls—was rewritten backwards. It had been dictated the wrong way round by the angel since it was considered too dangerous to communicate in a straightforward manner, each word being so powerful a conjuration that its direct pronunciation or dictation would have evoked powers and forces not desired at that moment.

Regardless of their origin, these tablets and the whole Enochian system do represent realities of the inner planes. Their value is undoubted, as only a little study and application prove. Whilst it may seem, at first sight, that their governance is solely in the world of the elementals, that is the astral plane, there is much to indicate that they extend to planes which are spiritual and divine in nature. In any event the magical conception of the elements is rather different from that which obtains in most so-called occult philosophies.

Perhaps a word or two of caution might be added. Undoubtedly prudence is required in this matter. It is a very powerful system, and if used carelessly and indiscriminately will bring about disaster and spiritual disintegration. The warnings given in connection with the invocations are not to be regarded as conventions or as platitudinous moralizings. They represent a knowledge of true facts, and the student will do well to take cognizance thereof. Let him study the theory first of all, so that he has a thorough knowledge of the construction of the squares and pyramids. This must be so ingrained within his mind that a glance at the tablets will automatically start an associative current which will bring up without delay the attributions of any given letter or square which strikes the eye. Only when this has been accomplished dare he venture to the actual use of the pyramids with the godforms, or to the employment of the invocations in ceremonial.

At this juncture, also, let me record one or two facts about the angelic language in which the invocations are couched. The Outer Order rituals state, when the tablets are pointed out in the temple to the candidate, that they are written “in what our tradition calls the angelic secret language.” The tablets in use in the temples, as well as those reproduced herein, are lettered in

English. These, however, are a translation or, more accurately, a transliteration of characters belonging to the Enochian alphabet. These letters will be found reproduced on a later page. It is said that these letters are not simple in character, but partake of the nature of sigils. In the section on talismans, it will have been noticed that certain geomantic emblems and astrological symbols are referred to these letters.

This angelic secret language, whatever its origin, is a true language. It has, quite clearly, a syntax and grammar of its own, and the invocations in that language are not mere strings of words, but sentences which can be translated, not simply transliterated into English. For instance, the invocation of the three archangels ruling over the Spirit tablet, employed in the opening of the Portal grade, reads: “Ol Sonuf Vaorsagi Goho Iada Balata. Lexarph, Comanan, Tabitom. Zodakara, eka; zodakare od zodamran. Odo kikle qaa, piape piaomoel od vaoan.” This, translated, means “I will reign over you, saith the God of justice. Lexarph, Comanan, Tabitom, move, therefore. Show yourselves forth and appear. Declare unto us the mysteries of your creation, the balance of righteousness and truth.”

In a First Order side lecture issued to newly initiated Zelatores by G.H. Fratre Sub Spe, there is this note on the Enochian system and language which might be worth reproducing:

“One more point is shown you in this first part of the $1^{\circ}=10^{\square}$ grade, and that is the great terrestrial watchtower or tablet of the north. At present it will probably be to all of you who are here present, with the exception of those who have passed into the Second Order, an absolute sea of mystery. It appears a curious arrangement of squares and letters in different colours, and perhaps you may wonder to see English and not Hebrew letters upon it, seeing that it is one of the most ancient symbols in the world. I may tell you, without betraying any knowledge which is beyond you, that these letters are transliterated for convenience. I do not think there is any one present, except myself, who could read the original language in which they are written. But I may tell you that it is a great curiosity merely from the linguistic point of view, because that language, and those characters in which it is written, are a perfect language which can be translated, and yet there is no record, so far as I am aware, that that language was ever spoken, or those characters were ever used by mortal man. Now that Müller and other great philologists have said that it is impossible that any human being should invent a language, here is a language which has existed for as far back as we are able to trace. We find traces of it on rock-cut pillars and on temples, apparently as old as the world. We find traces of it in the sacred mysteries of some of the oldest religions in the world, but we find no trace of it ever having been used as a living language, and we hold the tradition that it is the angelic secret language. Only one instance of this I may perhaps be allowed to give. The high priest of Jupiter in the earliest days of Rome was called *Flamen Dialis*, and you will find that the most learned are utterly ignorant as to whence came the word *Dialis*. They will tell you that it is ancient Etruscan, but beyond that they can tell you nothing. It is not the genitive of any known nominative. On that tablet (earth) you will see that the second of the three holy secret names of God is *Dial*."

Although no philologist, and without the least scientific knowledge of comparative languages, yet I have found the study of this angelical or Enochian language an absorbing interest. Going through the invocations with the intention of compiling a dictionary of the extant words has convinced me personally that we have here fragmentary pieces of a very ancient tongue—a language which is far older even than the Sanskrit. It must have been a living tongue at one time, though many thousands of years ago, and it may therefore be claimed for Enochian that the fragments we do have are in the oldest language of which we have any knowledge. In short, though as pure speculation, it is believed that the language in which these invocations are written are remnants of the tongue of the age-old Atlanteans. True, there are no means for the time being of proving this speculation, or of bringing forward the least convincing item of corroboration other than that it is an instinctive or intuitive conviction. In the quotation rendered above, Frater Sub Spe does give one example of an Enochian word appearing in antiquity, and this to some may prove suggestive. If only we knew it, there probably are hordes of words similar to the case quoted, and these may come to light when expert attention is given to the subject.

Since writing the above, another instance of an Enochian word has come to my attention. Reading Charles Johnson's translation of, and Theosophical commentary upon, the great Upanishads of India, I find reference to a certain character of legend, Uma Haimavati. The Kena Upanishad speaks of her as the daughter of the Snowy Mountain, and she is, interprets Mr. Johnson, a symbol of the hidden Wisdom personified as the child of the Himalaya who reveals the Eternal. And Charles Johnson then proceeds, "Curiously, while the inner significance of the name of this woman greatly radiant is lost in Sanskrit, *it must have been clear in the older tongue which lies behind Sanskrit,* for it remains in the group of younger Aryan tongues called Slavonic. Here, the root Um is the common word for intelligence."

The italics marked in Johnson's commentary are mine. This point must strongly be indicated, for the significance of that word *Um* is retained, not alone in the Slavonic as shown by Mr. Johnson, but also in the Enochian or angelical language. For example, in the Second Enochian Key, used to invoke the angels of the Spirit Tablet, and in the Sixteenth Key we find the word *Om* translated by "understand." (Let me remark here too, that the translation of the words in the Enochian invocations came from the same occult or angelic source as the invocations themselves, and were not made by either Dee or Kelly.) Again, in the Fifteenth Key, we find the English version of the Call "O thou ... who knowest" as equivalent to *Ils...ds omax*. While in the Call of the Thirty Aethers, *Oma* is rendered as "understanding."

Thus there is every indication to believe that if there was a language "which lies behind Sanskrit" as supposed by Mr. Charles Johnson and of course by many others, which according to the philosophy of the ancient wisdom is that of Atlantis, then the Enochian or angelical language bears several strong points of resemblance to it.

Yet, the puzzle is this. Prior to the previously described ceremonial skrying of Dr. Dee and Sir Edward Kelly towards the close of the sixteenth century there is absolutely no trace of any part of the Enochian magical system or angelical language in Europe. There are innumerable ancient and mediaeval records of so-called “barbarous names of evocation,” many of them being assembled apparently in sentences and runes, etc. But none of these latter have the coherence which the Enochian language does have, nor do they betray traces of grammar and syntax which are clearly indicated in the angelical keys. In some incomprehensible manner, this pair of psychics must have stumbled on a thread which unfolded, perhaps from their own subconscious memory of former lives, parts of this strange tongue of a bygone age. Stumbled, I use advisedly, for a close perusal of their diaries both published and unpublished reveals nothing to indicate that Dee or Kelly had anything but the remotest idea of what it was that they were recording so carefully. The way they have recorded the invocations, as shown in Sloane ms. 3191 in the British Museum, indicates they had never studied its intricacies or grammar, and thus many words became jumbled and joined together. Only a little study of the Calls is necessary to reveal their mistakes, and to restore what is clearly the original arrangement of words. For instance, the word *L* or *El* meaning “the first” or “one” is invariably joined on to the succeeding word in the Dee version; there is no necessity for this.

It is clear that the angelical language was not in the possession of a possessive case, and thus we find several instances of the English translation, where the possessive case is used, not tallying exactly with the Enochian. We find *Lonshi Tox* translated by “his power” when strictly it ought to be, if the words are literally to be translated “the power of him,” and *Elzap Tilb* is rendered “her course” instead of “the course of her.” I mention this simply to show that the language is a real one, and not a mere jumble of unmeaning words to which an arbitrary translation was given. With the publication of the invocations here, I hope that serious experienced philologists will devote some attention to this matter so that we can thrash out once and for all, on the objective plane, the true nature of the language and the vertical source of its origins.

It is said in the 5° = 6□ ritual that some of the early fratres of the order compiled a dictionary of this language. At any rate, such is not in existence now, though the writer, using the Angelical Calls, has compiled a dictionary of the extant Enochian words. Unfortunately, it is not possible to include this dictionary with the present account of Order teaching.

Incidentally, for practical purposes, the language is pronounced by taking each letter separately, whenever a lack of vowels renders it necessary. But, with a little practice, the pronunciation will come instinctively when the student wants it. “Z” is always pronounced “Zod” with a long “o.”

My last word is an insistence upon the necessity for a thorough grasp of the preliminary part. It should be read again and again, so that the student actually absorbs the material, rather than learns it by a feat of memory or conscious intellection. It may take some months this way, but once he has made it a part of his mode of thinking, so that it has been assimilated into the very structure of his brain, the real significance and meaning of the system will begin to dawn on him.

—Israel Regardie [1]

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[1] Note by JMG: See color insert page 16–19, for the Four Enochian Tablets.

THE BOOK OF THE CONCOURSE OF THE FORCES

Part One: The Enochian Tablets

The Enochian tablets are four in number, each referred to one of the elements of earth, air, fire, and water. In addition to these four there is another smaller tablet, which is called the Tablet of Union, referred to the element of ether or spirit. Its function, as its name implies, is to unite and bind together the four elemental tablets. For purposes of study, the four elemental tablets or watchtowers are arranged as are the elements in the pentagram, although the order is rather different:

1. Air Tablet	2. Water Tablet
3. Earth Tablet	4. Fire Tablet

To each tablet are referred innumerable attributions, which will be dealt with in the course of this paper, the principal elementary ones being those of colour. Certain squares on each tablet were painted in the colour of the element, according to the King Scale, whilst others were left wholly or partly white. Thus in each tablet there are four principal types of square. There are those of:

1. The Great Cross of thirty-six squares, lettered in black on white, stretching through the entire tablet.
2. The Sephirotic Calvary Crosses, lettered also in black on white, in the four corners on the tablets.
3. The Kerubic squares, which are always in the elemental colour of the tablet, and are the four squares immediately above each Sephirotic cross.
4. The servient squares, always in the colour of the tablet, and consisting of the sixteen squares of each lesser angle beneath each Sephirotic cross.

The Kerubic and servient squares on each tablet are coloured in the elemental colour, with the letters drawn thereon in the complementary colour, thus:

Air tablet painted in yellow. Lettering on air quarter mauve.

Water tablet painted in blue. Lettering on water quarter orange.

Earth tablet painted in black. Lettering on earth quarter green.

Fire tablet painted in red. Lettering on fire quarter green.

The lettering on the other three angles follows the element. Thus, to consider the fire tablet as an example, the colouring of each angle of the tablet will be:

1. Lesser angle of Air yellow letters on red	2. Lesser angle of Water blue letters on red
3. Lesser angle of Earth black letters on red	4. Lesser angle of Fire green letters on red

The Tablet of Union, which is attributed to spirit, the fifth point of the pentagram, is a small tablet of twenty squares, five letters wide, four deep. Its letters are painted on a white ground:

EXARP, attributed to air, is painted in yellow letters. 1st line.

HCOMA, attributed to water, is painted in blue letters. 2nd line.

NANTA, attributed to earth, is painted in black letters. 3rd line.

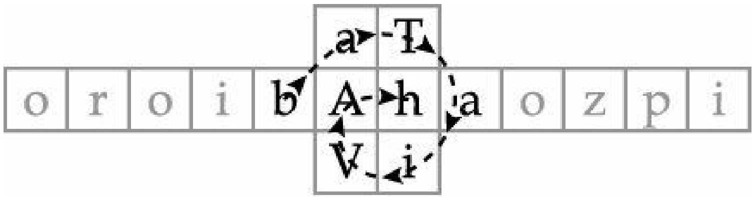
BITOM, attributed to fire, is painted in red letters. 4th line.

Each of these twenty squares is attributed in part to spirit, and its letters are used in combination with those on the elemental tablets in the formation of certain names.

The most important item on each angelic tablet is the Great Cross whose shaft descends from top to bottom and whose bar crosses the tablet in the centre. This cross comprises thirty-six squares, and has a double vertical line which is called Linea Dei Patris Filiique, the Line of God the Father and the Son, and Linea Spiritus Sancti, the Line of the Holy Spirit, crossing this horizontally, and containing one rank of letters. The Linea Spiritus Sancti is always the seventh line or rank of letters from the top, while the two vertical columns of the Linea Dei Patris Filiique are always the sixth and seventh columns counting from either right or left.

From this Great Cross, various angelic and divine names are produced, which are of supreme importance. First of all there are the “three great secret holy names of God” which are found in the Linea Spiritus Sancti. This line comprises twelve letters, which are divided into names of three, four, and five letters reading from left to right. Thus in the air tablet, you will find ORO IBAH AOZPI; in the water tablet, MPH ARSL GAIOL; in the earth tablet, MOR DIAL HCTGA; and in the fire tablet, OIP TEAA PDOCE.

These three secret holy names of God are the major names of the tablets. These names are conceived to be borne as ensigns upon the banners of the great king of each quarter. The name of the great king is always a name of eight letters and comprises a spiral or whirl in the centre of the Great Cross. Thus in the air tablet, the great king is BATAIVAH. It is produced:

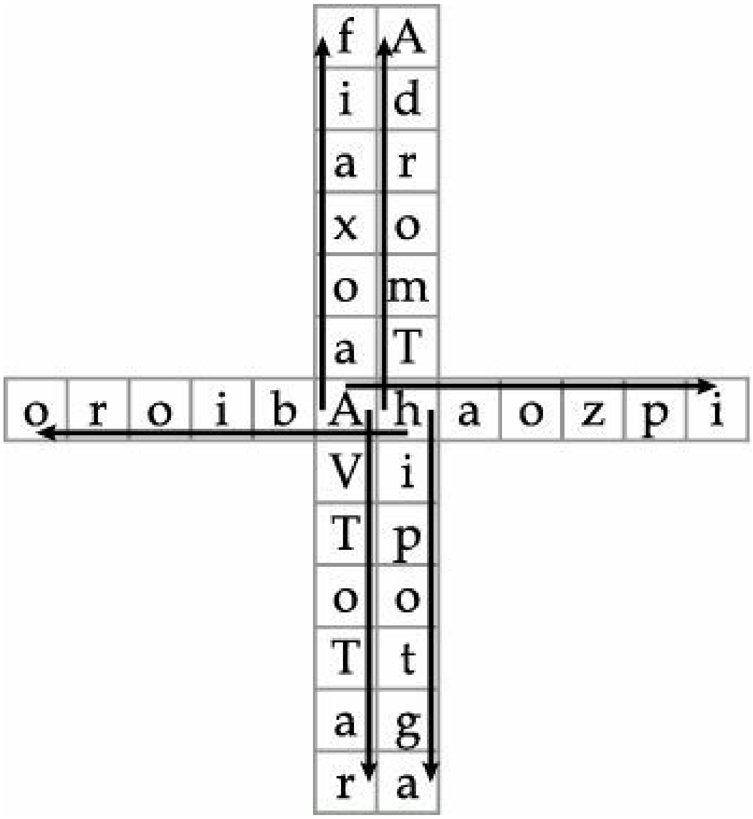


Creation of BATAIVAH

And so for the other three angelic tablets. The king is a very powerful force, and since it initiates the whirl it is to be invoked with due care.

The next series of important names obtained from the Great Cross are the six seniors. Their names begin from the sixth and seventh squares of the Linea Spiritus Sancti, including these squares, and read outwards along the three lines of the cross to the edge of the tablet. Each is a name of seven letters. In the case of the air tablet, the six seniors are:

HABIORO AAOXAIF HTMORDA AHAOZPI AVTOTAR HIPOTGA



Creation of Six Seniors

(Note the overlapping of names in the central squares.) The eight-lettered name of the king and the six names of seven letters each of the seniors are invoked by means of the hexagram. They are attributed to the sun and planets and are on a different and higher plane than are the elemental names. The attribution to the points of the hexagram is:

The king is attributed to the sun, and the six solar hexagrams invoke him. The senior formed on the left hand of the Linea Spiritus Sancti is attributed to

Mars; that on the right hand to Venus. The name of the senior formed by the letters in the upper half of the Linea Dei Patris (which is the left descending column of the cross, as the right column is the Linea Dei Filiique) is attributed to Jupiter, and the lower half to Mercury. The senior formed by the letters on the upper half of the Linea Dei Filiique is referred to Luna, whilst the name formed by the letters in the lower half is referred to Saturn.

These rules apply to each of the four tablets and are constant and invariable throughout. These three sets of names—the holy names of God, the name of the king, and the names of the six seniors—are all taken from the great central cross. Their names are always painted in black letters on a white ground.

We must now refer to the lesser angles of each tablet. The order given to the arrangement of the four tablets also applies to the structure of each individual tablet, for each is shown together with its appropriate sub-elements. The Great Cross is the mechanism which divides the tablet and separates (and binds together) the four sub-elements or lesser angles, as they are called, from the other.

In the centre of each lesser angle will be seen a cross of ten squares. This is called the Sephirotic Calvary Cross. From the letters arranged on this cross are taken two divine names which call forth and control the angels and spirits of the lesser angle, and their names are used in a preliminary invocation when working magically with a square of a lesser angle. From the vertical line of the Sephirotic Cross, reading from above downwards, comes a deity name of six letters. Thus, in the air lesser angle of the air tablet, we find, in the white descending line of the cross, the name IDOIGO. It is with this name that the angels and spirits of the lesser angle are to be called. From the crossbar, reading from left to right, comes the deity name of five letters, ARDZA, which is used to command those angels called by the first name. Thus in every Sephirotic Cross in every lesser angle, we obtain two divine names. One on the descending shaft, always of six letters, and one on the crossbar, reading from left to right, of five letters. These names must be read in these prescribed directions, for if they are reversed, they call forth evil forces. Like the names from the Great Cross, these names on the Sephirotic Cross are painted in black letters on white. But unlike the former, these latter are employed with the pentagram.

We now come to the coloured squares grouped above and below the Sephirotic Cross in each of the lesser angles. The most important of these are the four above the crossbar of the Sephirotic Cross—called the Kerubic squares. From these four squares are derived four names of four letters each. Thus, for the top rank of the airy angle of the air tablet, we have:

R Z (I) L A

Note that the white square in the centre belongs to the Sephirotic Cross and is not included in the names derived from the Kerubic squares. From these four letters we obtain four names, thus: RZLA, ZLAR, LARZ, ARZL.

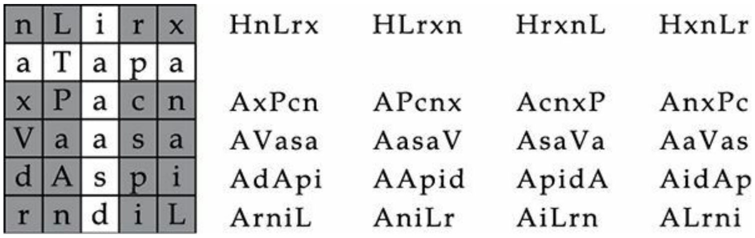
These four names, the names of the four Kerubic angels of the lesser angle, rule the servient squares below the Sephirotic Cross, and of the four, the first is the most powerful as the others are derived therefrom. By prefixing to these four names a letter from the appropriate line of the Tablet of Union, we obtain even more powerful names, archangelic in character. Thus for the Kerubic rank of the air lesser angle of the air tablet, which we are using as our example, the letter *E* of the word EXARP on the tablet of Union is prefixed. This produces ERZLA, EZLAR, ELARZ, EARZL.

The rule is that the first letter of the appropriate line of the Tablet of Union is prefixed only to the names formed from the Kerubic squares. In the airy angle of the water tablet, the principal Kerubic name is TAAD. The name formed by the addition of the appropriate letter from the Tablet of Union is HTAAD: and so on. As an example of this method applied to the remaining servient squares of the air angle of the air tablet, we find:

X is added to the sixteen servient squares of the angle of air.

A is added to the sixteen servient squares of the angle of water.
R is added to the sixteen servient squares of the angle of earth.
P is added to the sixteen servient squares of the angle of fire.

Hence EXARP will be used entirely on the air tablet, and is never used on the other three tablets. The first letter applies to the Kerubic squares of each of the four lesser angles, whilst the remaining four letters apply to the sixteen servient squares of those angles as shown above. The other names of the Tablet of Union are attributed similarly to water, earth, and fire. As an example, I give below names formed from the lesser angle of fire in the water tablet:



n	L	i	r	x	HnLrx	HLrxn	HrxnL	HxnLr
a	T	a	p	a				
x	P	a	c	n	AxPcn	APcnx	AcnxP	AnxPc
V	a	a	s	a	AVasa	AasaV	AsaVa	AaVas
d	A	s	p	i	AdApi	AApid	ApidA	AidAp
r	n	d	i	L	ArniL	AniLr	AiLrn	ALrni

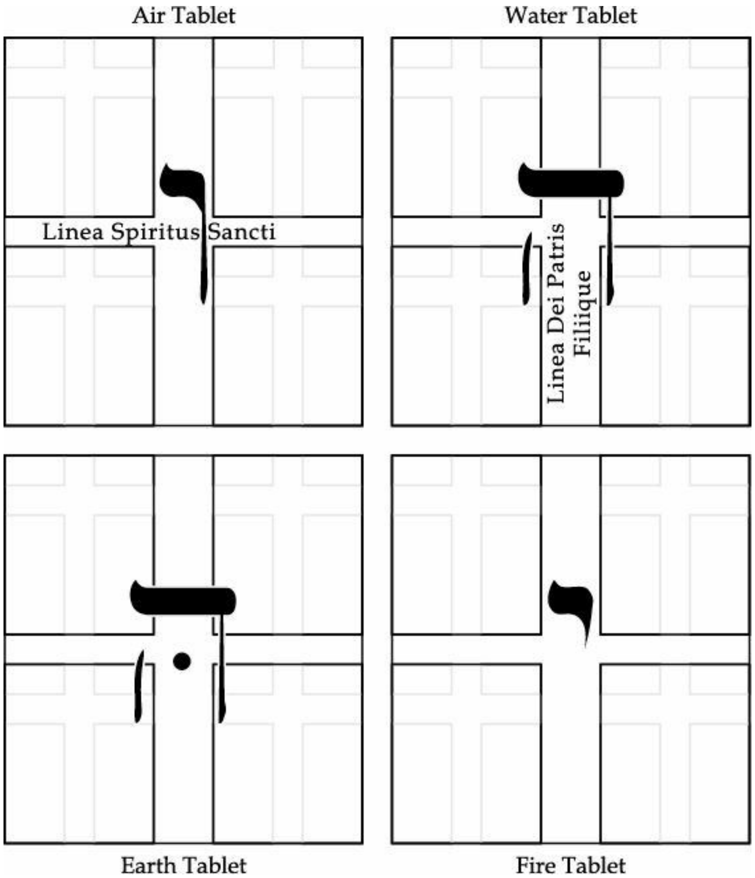
Lesser Angle of Fire of Water Tablet

The ritual for the consecration of the four elemental weapons gives excellent examples of the spirit or archangelic names formed from the Kerubic squares by the addition of letters from the Tablet of Union.

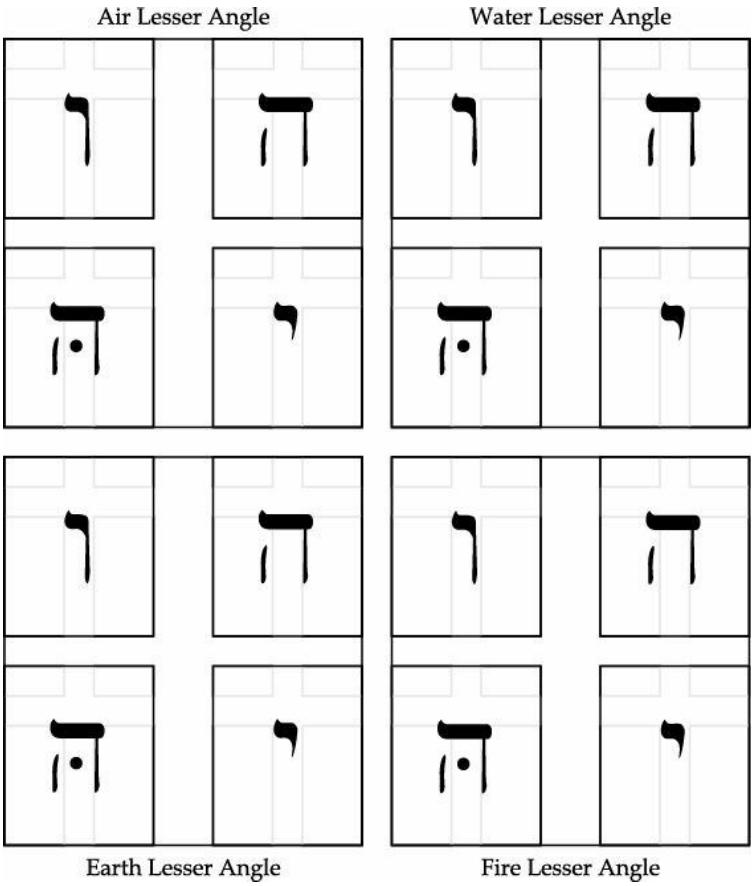
The Attribution of the Name Yod He Vau He

This name is the key to the whole of the Enochian attributions of the squares to the elements. The letters are thus referred:

י	Yod	Fire	Wands
ה	He	Water	Cups
ו	Vau	Air	Swords
ה	(final) He	Earth	Pentacles

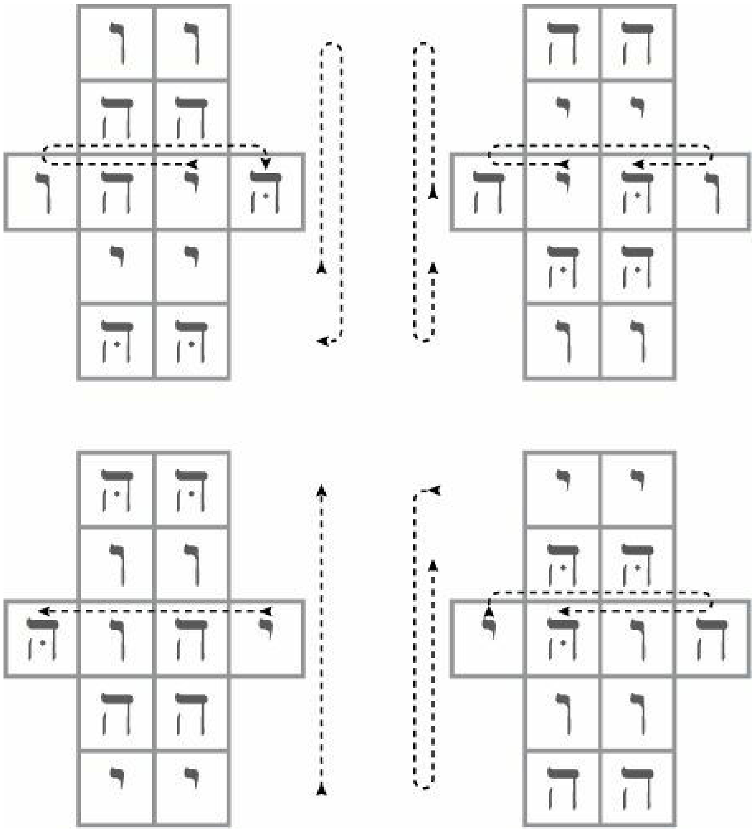

Air Tablet
Water Tablet
ו
ה
Linea Spiritus Sancti
Linea Dei Patris Filiique
ה
י
Earth Tablet
Fire Tablet

Attribution of the Great Name to the Four Tablets


Air Lesser Angle
Water Lesser Angle
ו
ה
ה
י
ו
ה
ה
י
ו
ה
ה
י
ו
ה
ה
י
Earth Lesser Angle
Fire Lesser Angle

Attribution of the Great Name to the Corners

Not only are the letters of Tetragrammaton attributed to the tablets themselves, and to the lesser angles of the tablets, but they are so arranged that even the squares of the tablets come under the jurisdiction and governance of the letters. So far as concerns the Great Cross, the method for attributing to it the letters of the name is to divide each vertical and horizontal line into groups of three adjoining squares. Against the top left hand corner of the Great Cross, and on the left of its horizontal shaft, put the letter of the name for the element of the tablet, thus Vau for the air tablet, Yod for the fire tablet, etc.

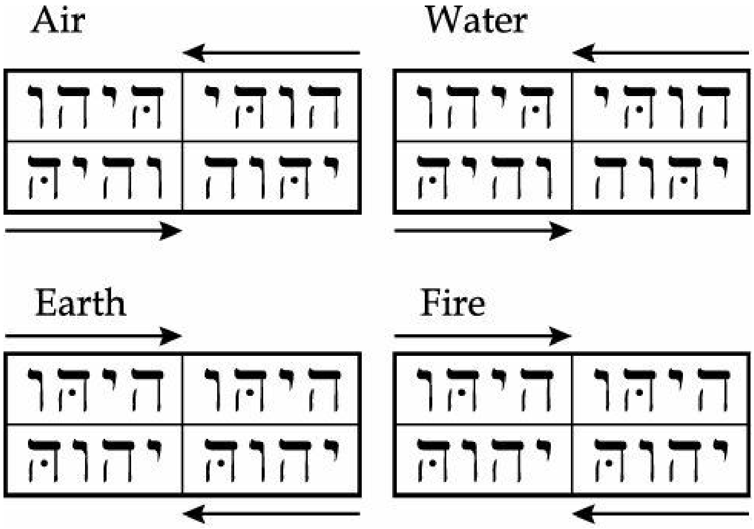


Attribution of the Great Name to the Great Cross

Each square of the above diagram represents three squares on the tablets. This attribution is perfectly simple if it be remembered that the letter consonant to the tablet always comes to the top and left. The arrows show the direction in which the name is to be read.

The Sephirotic Crosses in the lesser angles have, as the student will already have noted, ten squares, each of which is referred to one of the Sephiroth of the Tree of Life. The Sephirotic Cross therefore represents the Sephiroth modified by the letter of the lesser angle. Thus Kether in the airy lesser angle is the Kether of Vau. In the watery lesser angle, it is the Kether of Heh, and so on. The letters, in this case, as elsewhere explained, refer to the four worlds.

Referring to the other squares of the lesser angles, in the Kerubic rank the outside square is always attributed to the letter corresponding to the element of the lesser angle. In the tablets of air and water, the name reads right to left in the two upper quarters; in the two lower quarters it reads from left to right. In the tablets of earth and fire, left to right in the upper, but in the two lower quarters from right to left. Thus in the four tablets, the name reads:



Attribution of the Great Name to the Kerubic Rank

Though the last two groups of the name are the same, this does not indicate that the squares are identical. Their elemental composition differs enormously in each lesser angle, as a little later will be seen.

The servient squares beneath the Calvary Cross may be considered as of four vertical columns of four squares each, or, looking at it from a different angle, of four horizontal ranks also of four squares each. In attributing the letters of Tetragrammaton to these servient squares, the rule is that they follow the attributions of the Kerubic squares. The columns (that is, reading from above downwards) follow the order of the Kerubic squares above, and this order is invariably followed downwards for the ranks, reading from right to left. Thus in the air lesser angle of the air tablet, the Kerubic rank has attribution to the Name:

VAU	HEH	YOD	HEH (Final)

Therefore applying the above rule, the servient squares beneath the Sephirotic Cross follow:

	VAU	HEH	YOD	HEH (Final)
HEH (Final)	*	*	*	*
YOD	*	*	*	*
HEH	*	*	*	*
VAU	*	*	*	*

From this example, it will be clearly indicated that each square has a double attribution to the letters of Tetragrammaton, none being the same since a column and a rank differ. Thus, column Vau rank Yod does not coincide in nature with column Yod rank Vau.

We must now approach the reason for this complex series of references of the letters of the Tetragrammaton to the squares. According to these attributions, so are certain astrological, tarot, geomantic, and Hebrew symbols referred to the squares.

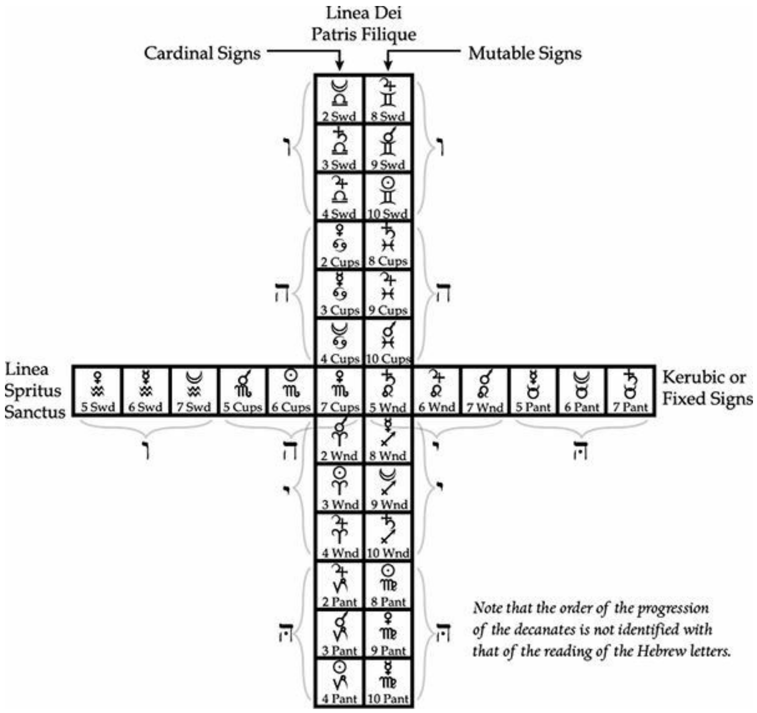
It will be remembered that in attributing the letters of the name to the Great Cross, we subdivided the latter into groups or blocks of three squares each. Every block was attributed to some one letter of Tetragrammaton. Now the signs of the zodiac are to be attributed to the Great Cross, and each of those twelve signs is to be referred to three squares constituting one group or block. The order of their attribution is governed by the letters of the Great Name already referred to the arms of the Great Cross. For instance, fiery signs (Aries, Leo, and Sagittarius) are attributed to Yod. Watery signs (Cancer, Scorpio, and Pisces) are attributed to Heh. Airy signs (Gemini, Libra, Aquarius) are attributed to Vau. Earthy signs (Taurus, Virgo, and Capricorn) are attributed to Heh final.

Thus each group of three squares, constituting a single unit, is attributed to one sign of the zodiac, depending upon the letter of the name referred to that group. Each zodiacal sign, being divisible into three decanates, or divisions of ten degrees, it follows that each of three decanates of the sign may be referred to one of the squares in any group of three squares. The sign refers to the group, the decan refers to one square of that group.

The rule governing the attributions of the twelve signs to the Great Cross is: the four Kerubic or fixed signs (Taurus, Leo, Scorpio, and Aquarius) are referred to the squares of the Linea Spiritus Sancti. The four cardinal signs (Aries, Cancer, Libra, and Capricorn) are referred to the left side of the Linea Dei Patris Filiique, and the four mutable signs (Gemini, Virgo, Sagittarius and Pisces) to the right side of the Linea Dei Patris Filiique.

The decanate system as employed by the Order will be found in the part of this book dealing with the significance of the tarot cards. They begin with the attribution of the first decanate of Aries to the planet Mars, and ending with the last decanate of Pisces also ruled by Mars. The order of planets for the decanates follows the order of Sephiroth on the Tree of Life: Saturn, Jupiter, Mars, Sol, Venus, Mercury, and Luna.

There are thirty-six small cards of the tarot, as explained in the appropriate documents, attributed to the decanates of the twelve signs. Therefore to each of the decanate squares on the Great Cross will be attributed one of the small cards of the tarot. Two, three, and four of each of the four suits of tarot are referred to cardinal signs. Five, six, and seven to the Kerubic or fixed signs; and eight, nine, and ten to the mutable signs. Thus in the air tablet, the Great Cross shows the tarot and decanate attributions as shown.


Linea Dei
Patris Filique
Cardinal Signs
Mutable Signs
Linea
Spritus
Sanctus
Kerubic or
Fixed Signs
2 Swd
8 Swd
3 Swd
9 Swd
4 Swd
10 Swd
2 Cups
8 Cups
3 Cups
9 Cups
4 Cups
10 Cups
5 Swd
6 Swd
7 Swd
5 Cups
6 Cups
7 Cups
5 Wnd
6 Wnd
7 Wnd
5 Pant
6 Pant
7 Pant
2 Wnd
8 Wnd
3 Wnd
9 Wnd
4 Wnd
10 Wnd
2 Pant
8 Pant
3 Pant
9 Pant
4 Pant
10 Pant
ו
ה
י
ה
Note that the order of the progression
of the decanates is not identified with
that of the reading of the Hebrew letters.

Great Cross of the Air Tablet

The attribution of the Sephiroth to the ten squares of the Sephirotic Cross is shown on the admission badge to the twenty-seventh Path of Peh, and reproduced in one of the knowledge lectures.[2] The planetary attributions to the Sephirotic Cross as used in the Enochian system are rather different from those used on the Tree of Life. But the system that is here employed is constant, and applies to each of the sixteen Sephirotic Crosses on the four tablets.

In this mode of attributing the planets to the Sephiroth on the Calvary Cross of the lesser angles, Saturn is excluded, and Jupiter and the tarot trump, the Wheel of Fortune, is attributed to Kether. The title of this card is “the Lord of the Forces of Life,” and Kether is the origin and source of life.

To Chokmah is attributed Mercury, the tarot key, the Magician, “the Magus of Power,” seeing that Chokmah is the distributor of the power from Kether, even as Mercury is the messenger of Jupiter of classical mythology.

To Binah is referred the moon, and the tarot key “the Priestess of the Silver Star,” even as Binah is the completer of the triad of the supernals, and as it were High Priestess to the inferior Sephiroth. (Compare also, says S.R.M.D., the position of the path of Gimel in the Tree of Life.)

To Chesed, Venus, and the key of the Empress, “the Daughter of the Mighty Ones.” Chesed is, as it were, the first of the inferiors below Binah, and the path of Venus is thus reciprocal between Chokmah and Binah, forming, as it were, the base of the triangle of the supernals.

To Geburah, Mars, and the tarot key of the Blasted Tower, “the Lord of the Hosts of the Mighty,” even as Geburah represents strength and fiery power.

To Tiphareth is the sun, “the Lord of the Fire of the World,” even as Tiphareth is, as it were, the heart and centre of the sun of life.

The remaining four squares of the Sephirotic Cross have no planetary or astrological attributions. The ten squares of the Sephirotic Cross also stand for the Ace and small cards of the suit represented by the element of the lesser angle. Thus wands are attributed to the fire angle, pentacles to the earth angle, etc.

The Kerubic squares are allotted, as their name implies, to the four Kerubim whose emblems follow the order of the letters of Tetragrammaton:

Yod	Heh
Lion—Leo	Eagle—Scorpio
King	Queen
Vau	Heh (final)
Man—Aquarius	Bull—Taurus
Prince	Princess

These last are of the suit corresponding to the element of the lesser angle as explained above, *viz*: wands to fire and Yod; cups to water and Heh; swords to air and Vau; pentacles to earth and Heh final.

It was previously shown how the squares of the servient part of each lesser angle were given a double attribution to the letters of the name. They were seen to be ruled by a letter governing the rank and also by a letter governing the column. In order to work out the astrological attributions of this allocation, note that the columns go by the triplicity of the Kerubic square at the top, the ranks by quality. By this method there results a highly intricate and ingenious subdivision of elements in the sub-elements of the lesser angles.

Yod and fire are referred to the cardinal signs, Aries, Cancer, Libra, and Capricorn.

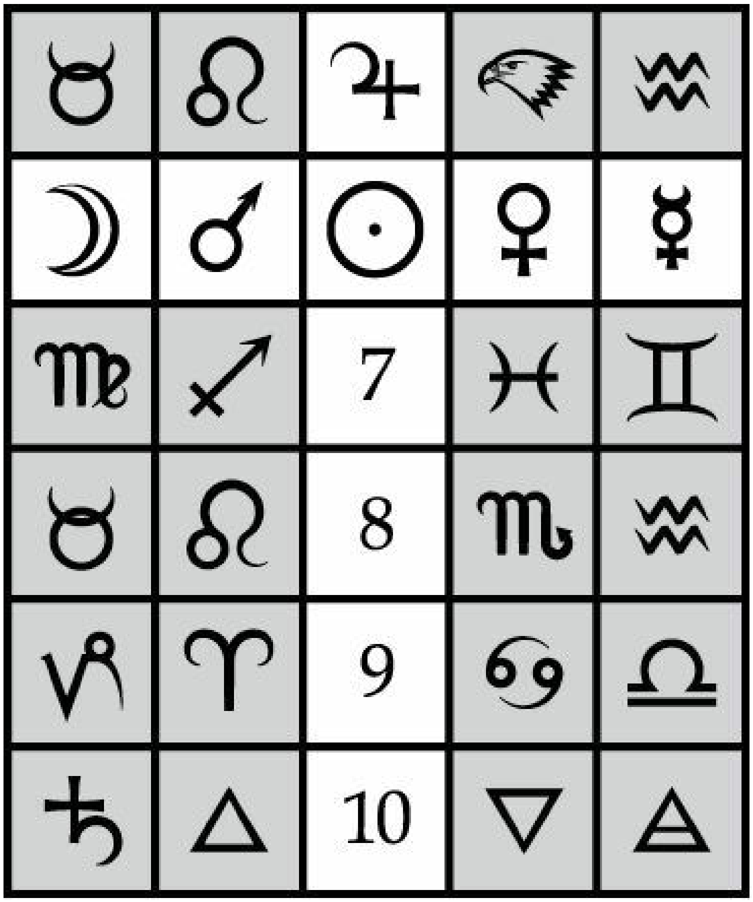
Heh and water are referred to the kerubic or fixed signs, Taurus, Leo, Scorpio, and Aquarius.

Vau and air are referred to the mutable signs, Gemini, Virgo, Sagittarius, and Pisces.

Heh final and earth are referred to the elements, fire, water, air, and earth.

As to the reasons of this latter attribution, S.R.M.D. says that the four cardinal signs are called the most fiery because most solar in nature. That is, the equinoxes and solstices occur when the sun is in these signs. The Kerubic or fixed signs are considered watery because they are the most shining and glittering in nature. The remaining four mutable signs are called the most airy because they are the most subtle in nature; while the four elements are the most earthy because their operation is mainly terrestrial. Incidentally, instead of the usual earth symbol, the planet Saturn is used in the Enochian system, because, to quote S.R.M.D., “though one of the seven lords who wander (planets), Saturn is yet here classed with those who abide because he is the heaviest of the seven and thus formeth a link between the Wanderers and Abiders.”

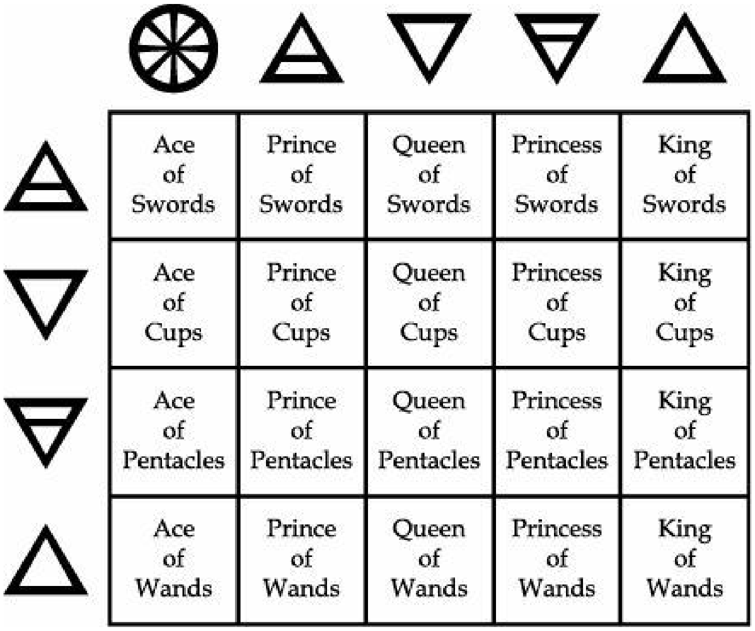
The following diagram shows how any lesser angle may be worked out using the above rules:



♉	♌	♃	🦅	♒
☽	♂	☉	♀	☿
♍	♐	7	♓	♊
♉	♌	8	♏	♒
♑	♈	9	♋	♎
♄	△	10	▽	🜁

Earth Angle of Water Tablet

One final set of attributions concerns the Tablet of Union, which is referred to spirit. It is employed, as before shown, in binding together the tablets, and in building up angelic names. Its attributions are to the four Aces of the elements and to the court cards. The Aces represent the root force, and the essential spiritual noumenon of the element. The court cards are the vicegerents of the root force in the element.

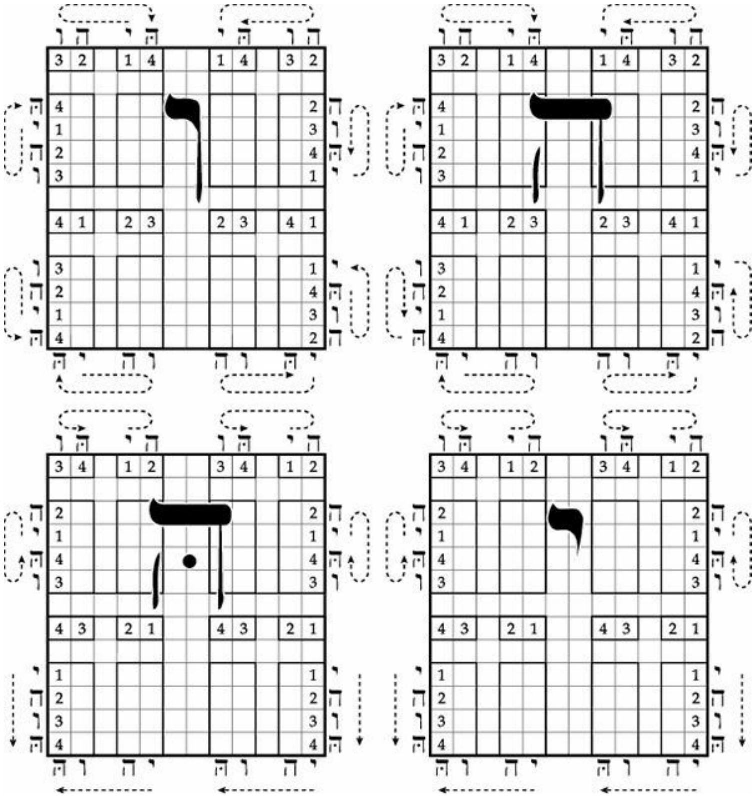


	⊛	🜁	🜄	🜃	🜂
🜁	Ace of Swords	Prince of Swords	Queen of Swords	Princess of Swords	King of Swords
🜄	Ace of Cups	Prince of Cups	Queen of Cups	Princess of Cups	King of Cups
🜃	Ace of Pentacles	Prince of Pentacles	Queen of Pentacles	Princess of Pentacles	King of Pentacles
🜂	Ace of Wands	Prince of Wands	Queen of Wands	Princess of Wands	King of Wands

Elemental Correspondences of Court Cards

The foregoing methods of attributing the Enochian squares should be completely grasped before proceeding further. It is imperative to understand thoroughly the basic principles of attributions before beginning the analysis of the pyramids based on each square. What follows will have little meaning if the reader has not worked out these references and attributions for himself.

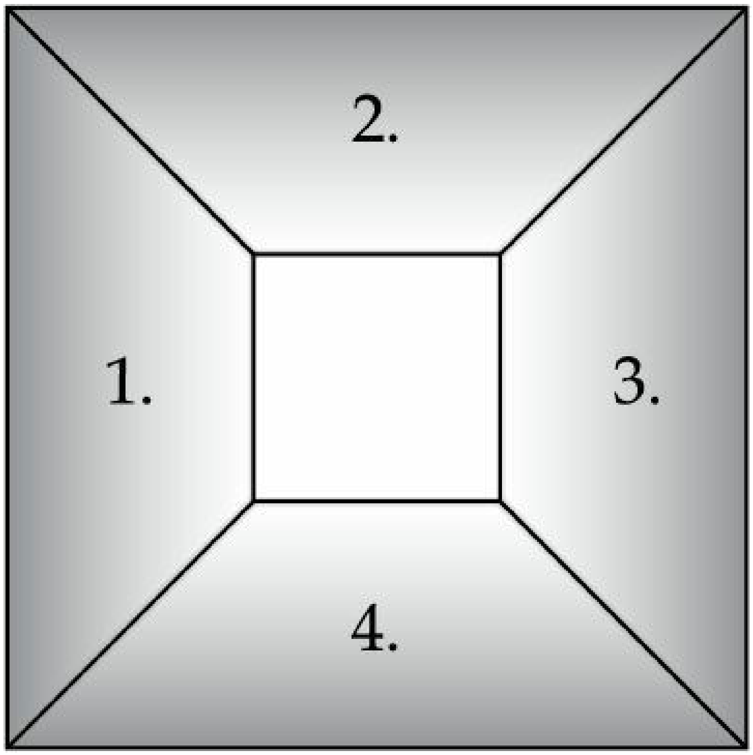
The following diagram shows the letters of Tetragrammaton attributed to the four Enochian tablets in detail. The figures refer to the order of reading the Hebrew letters, but must under no circumstances be confused with the order of the angelic names on the tablets, which always read from left to right.



Attribution of the Great Name to the Lesser Angles

In the $4^{xox} = 7^{xhx}$ grade the admission badge for the twenty-eighth Path was a pyramid. It was described as having a square base and four sides composed of equilateral triangles cut off so as to leave a flat top. These four sides were attributed to the four elements, and the flat top was conceived to be the throne of Eth, the spirit. Hitherto, the squares of the Enochian tablets have been treated as a single whole and as being flat. In reality, however, they are represented as being pyramids like that described above. The practical magical significance of this will be shown hereafter, but for the moment we must consider the method of producing the sides of these pyramids, and their attributions. With the exception of the Tetragrammaton letter, upon which everything else depends, all the other attributions appear and are included in the definition of the nature of the pyramid. Each side of the pyramid is coloured according to its own appropriate element, or left white for spirit. It by no means follows for example that a square from the airy angle of air will build up a completely yellow pyramid. But every square of the air tablet, in every angle, has at least one airy yellow side to its pyramid. Every square of the airy angle of all four tablets has at least one airy side.

On a flat surface, the pyramid is represented by dividing the square into four triangles, leaving a small square in the centre to mark the flat top. On this, if desired, the appropriate Enochian letter may be placed. The following will be the standard of reference, so that later should mention be made of triangle number two, the following diagram will show its position.



Pyramid of Four Triangles

The pyramid is supposed to be in position on the tablet, so that triangle number two points to the top of the tablet. To work out the pyramid of any square completely, it is necessary to know the attributions of the four triangles and the element of each. Since every tablet comprises four distinct divisions, each of these must be considered separately as each produces a different type of pyramid. The rules for analysing the pyramid based on the squares will be concisely put thus:

Great Cross

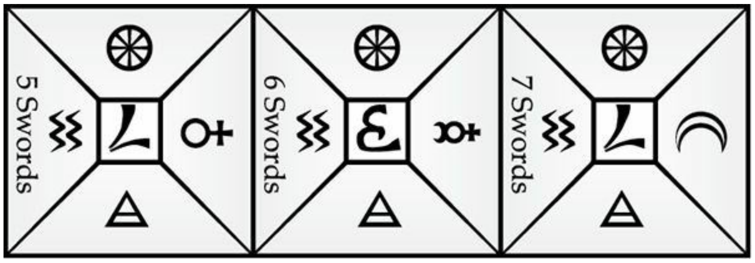
Triangle No. 1. Sign of zodiac, small card of tarot.
Triangle No. 2. Spirit.
Triangle No. 3. Planet of decan.
Triangle No. 4. Elemental symbol of the tablet.

Note that triangle number two on the squares of the Great Cross is always spirit, as indicating the operation of the spirit in the primary element, and is shown white. Triangle number four is coloured according to the element of the tablet; thus red for fire tablet, blue for water, black for earth, yellow for air. Triangle number one is to be coloured according to the triplicity of the sign attributed to it, that is as to whether it is of an earthy, fiery, watery, or airy nature. Triangle number three is to be coloured in that of the element ruled by the planet attributed to it. The rule governing the latter is:

Sun and Jupiter rule the element of fire.
Saturn and Mercury rule the element of air.
Venus and moon rule the element of earth.
Mars rules the element of water.

On the other hand, there are alternative methods, the use of which calls into operation other forces than elemental. Thus the colour of number one may be in the colour of the sign itself, as red for Aries, and blue for Sagittarius, etc. Triangle number three may also be coloured in the colour of the planet itself, orange for the sun, green for Venus, etc. If these latter are used, planetary and zodiacal forces would be inferred in lieu of purely elemental ones. The former, however, may be found to be the most practicable for most circumstances.

The method of applying these rules to the Great Cross may be seen in the following, consisting of the three left hand squares of the Linea Spiritus Sancti of the air tablet, showing the pyramids formed from the squares of the letters ORO:



Pyramids of ORO

Sephirotic Cross

Triangle No. 1. Elemental emblem of tablet.

Triangle No. 2. Emblem of Spirit.

Triangle No. 3. Elemental emblem of lesser angle.

Triangle No. 4. Sephirah. Letter of Tetragrammaton. Tarot card.

Colouring: No. 1, colour of the element of tablet. No. 2, always white. No. 3, elemental colour of lesser angle. No. 4, either white for Spirit, or in colour of Sephirah.

Kerubic Squares of the Lesser Angles

Triangle No. 1. Tarot card of lesser angle.

Triangle No. 2. Elemental emblem of tablet.

Triangle No. 3. Kerubic symbol answering to letter of Name.

Triangle No. 4. Elemental emblem of lesser angle.

No. 1 will agree with the colouring of No. 3 always. That is, the colour will be that of the element of the court card corresponding to the Kerub. No. 2 shows the elemental colour of the tablet. No. 4, elemental colour of the lesser angle.

Servient Squares

Triangle No. 1. Element of great tablet with astrological attribution.

Triangle No. 2. Elemental emblem of letter ruling the column with tarot trump.

Triangle No. 3. Elemental emblem of lesser angle with geomantic figure.

Triangle No. 4. Elemental emblem of letter ruling rank with Hebrew letter corresponding to tarot trump in triangle No. 2.

The colouring of these triangles is the simplest because it follows its elemental emblem. It has not been mentioned before, but it is the rule, when drawing or painting these pyramids and triangles, to paint the symbols on the appropriate sides in complementary colours. Thus, to take triangle No. 1 of a servient square in the water angle of water, the colour will be blue to refer to the element of the tablet as a whole, while the appropriate astrological attribution will be painted on it in orange. This rule applies to all the squares.

The method sounds highly complex, but in practice it is much easier than it sounds. In fact, it takes far less time to work out a square than to describe the method.

Tablet of Union

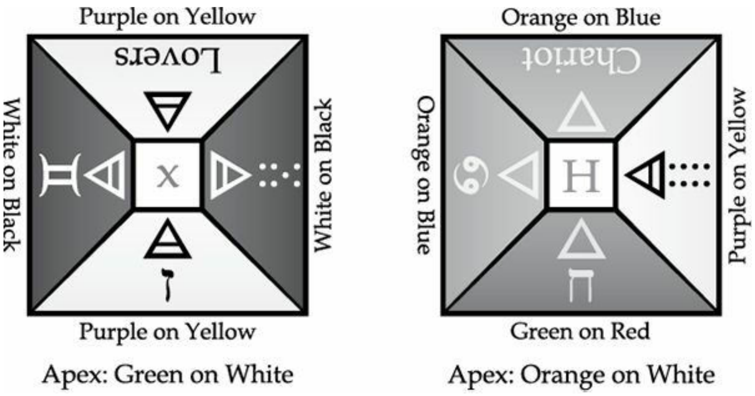
Triangle No. 1. Element of column. (Spirit in first column).

Triangles No. 2 and No. 4. Always Spirit.

Triangle No. 3. Element of rank.

The colours of each of the triangles are clearly indicated.

I append below examples of the above, so that there may be no difficulty at all in understanding how this procedure obtains. Consider the earth lesser angle of the earth tablet; the servient square in rank Vau and column Vau. The column is ruled by Vau, attributed to air, therefore the astrological symbol will be an airy sign. The rank is ruled by Vau, therefore the symbol will be mutable air, Gemini. The tarot key for Gemini is the Lovers. The Hebrew letter attributed to it is Zayin. The geomantic attribution is Albus.


Purple on Yellow
Lovers
White on Black
White on Black
x
Purple on Yellow
Apex: Green on White
Orange on Blue
Chariot
Orange on Blue
Purple on Yellow
H
Green on Red
Apex: Orange on White

Pyramids with Symbolism

Take the water tablet, air angle, column Heh, rank Yod. The column is ruled by Heh which is attributed to water. Therefore the astrological symbol will be a watery sign.

The rank is ruled by Yod, therefore the symbol will be cardinal or fiery water—Cancer.

The tarot key for Cancer is the Chariot.

The Hebrew letter for Cancer is Cheth.

The geomantic attribution is Populus.

The following is by S.R.M.D. "Briefly, regarding the pronunciation of the angelical language, thou shalt pronounce the consonants with the vowel following in the nomenclature of the same letter in the Hebrew alphabet. For example, in Beth, the vowel following 'B' is 'e' pronounced AY. Therefore, if 'B' in an angelic name precede another as in 'Sobha,' thou mayest pronounce it 'Sobeh-hah.' 'G' may be either Gimel or Jimel (as the Arabs do call it) following whether it be hard or soft. This is the ancient Egyptian use, whereof the Hebrew is but a copy, and that many times a faulty copy, save in the divine and mystical names, and some other things.

"Also 'Y' and 'I' are similar, also 'V' and 'U,' depending whether the use intended be vowel or consonant. 'X' is the ancient Egyptian power of Samekh; but there be some ordinary Hebrew Names wherein 'X' is made Tzaddi."

From one ritual written by S.A., we find the following given as to the pronunciation of names.

"In pronouncing the names, take each letter separately. *M* is pronounced Em; *N* is pronounced En (also Nu, since in Hebrew the vowel following the equivalent letter Nun is 'u'); *A* is Ah; *P* is Peh; *S* is Ess; *D* is Deh.

"NRFM is pronounced En-Ra-Ef-Em or En-Ar-Ef-Em. ZIZA is pronounced Zod-ee-zod-ah. ADRE is Ah-deh-reh or Ah-deh-er-reh. TAASD is Teh-ah-ah-ess-deh. AIAOAI is Ah-ee-ah-oh-ah-ee. BDOPA is Beh-deh-oh-peh-ah. BANAA is Beh-ah-en-ah-ah. BITOM is Beh-ee-to-em or Beh-ee-teh-oo-em. NANTA is En-ah-en-tah. HCOMA is Heh-co-em-ah. EXARP is Eh-ex-ar-peh."

S.R.M.D. calls attention, in the document "S," to some rather interesting, that is to say, suggestive, correspondences. It is to be noted that the number of squares in the vertical line of the Great Cross, that is in the Linea Dei Patris Filiique, will be twenty-six, which answers to the gematria or number of YHVH. Also the number of points in the geomantic symbols referred to the Kerubim, Fortuna Major to Leo, Rubeus to Scorpio, Tristitia to Aquarius, and Amissio to Taurus, are also twenty-six in number. The ten squares remaining on the horizontal bar of the Great Cross, that is five on each side of the descending column, and not considering the two squares on the centre where the shafts cross, will refer to the Ten Sephiroth. And the first three letters of those squares will symbolize the triad of the supernals operating through the Quadrangle.

Enochian Attributions

Column	Rank	Letter	Tarot Trump	Symbol	Geomantic Figure
ו	ה	א	Fool	🜁	Fortuna Minor
S.C.	Chokmah	ב	Magician	☿	--
S.C.	Binah	ג	High Priestess	☽	--
S.C.	Chesed	ד	Empress	♀	--

י	י	ה	Emperor	♈	Puer
ה	ה	ו	Hierophant	♉	Amissio
ו	ו	ז	Lovers	♊	Albus
ה	י	ח	Chariot	♋	Populus
י	ה	ט	Strength	♌	Fortuna Major
ה	ו	י	Hermit	♍	Conjunctio
S.C.	Kether	כ	Wheel of Fortune	♃	--
Column	Rank	Letter	Tarot Trump	Symbol	Geomantic Figure
ו	י	ל	Justice	♎	Puella
ה	ה	מ	Hanged Man	▽	Via
ה	ה	נ	Death	♏	Rubeus
י	ו	ס	Temperance	♐	Acquisitio
ה	י	ע	Devil	♑	Carcer
S.C.	Geburah	פ	Tower	♂	--
ו	ה	צ	Star	♒	Tristitia
ה	ו	ק	Moon	♓	Laetitia
S.C.	Tiphareth	ר	Sun	☉	--
י	ה	ש	Last Judgment	△	Cauda Draconis
ה	ה	ת	Universe	♄ (Earth 🜃)	Caput Draconis
S.C. stands for Sephirotic Cross.					
The above Table of Attributions, repeated though it is from earlier knowledge which should be familiar, may be useful for reference in working out the squares.					

Enochian Alphabet

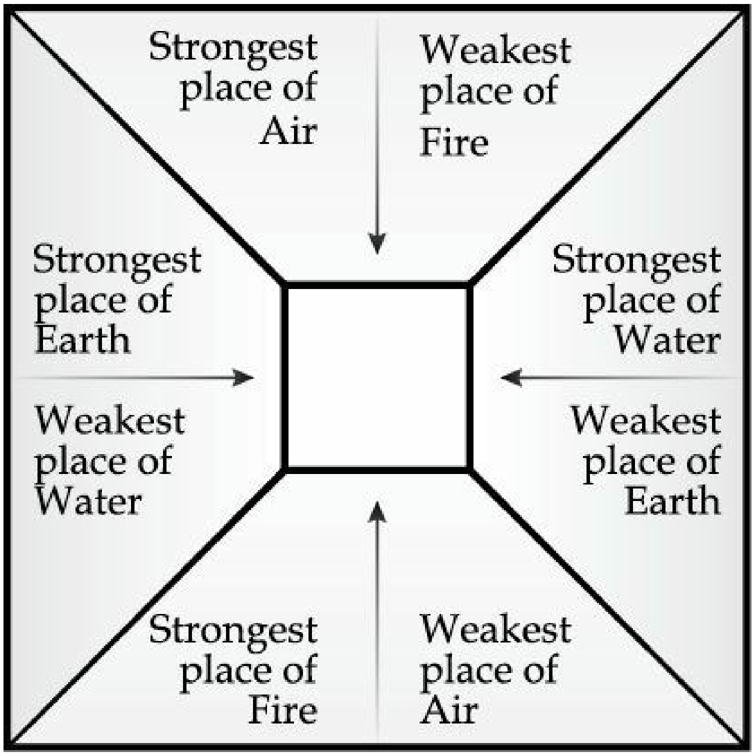
Letter	Title	English
	Pe	B
	Veh	C or K
	Ged	G

	Gal	D
	Orth	F
	Un	A
	Graph	E
	Tal	M
	Gon	I, Y, or J
	Na-Hath	H
	Ur	L
	Mals	P
Letter	Title	English
	Ger	Q
	Drun	N
	Pal	X
	Med	O
	Don	R
	Ceph	Z
	Vau	U, V, W
	Fam	S
	Gisa	T

Looking at the horizontal line again, and considering its full quota of twelve squares, instead of ten as before, then since they are divided into a three, a four, and a five—as in OIP TEAA PDOCE—they may be said to symbolize the triad of the supernals, the tetrad of the elements, and the pentagram. Again, in the commencing triad of the Linea Spiritus Sancti of each tablet, it may be said that:

ORO will be symbolical of the voice of the Man Kerub.
MPH will be symbolical of the cry of the Eagle Kerub.
MOR will be symbolical of the low of the Bull Kerub.
OIP will be symbolical of the roar of the Lion Kerub.

There are various ways of looking at the pyramids prior to undertaking the practical work of using them as the symbol for skrying in the spirit-vision. S.R.M.D. suggests a useful mode of meditation which elaborates in a most illuminating way the ordinary attributions. He says: “Thou mayest regard the upper triangle (No. 2) as representing a force acting downwards. The lower triangle (No. 4) as a force striving upwards. The left hand triangle (No. 1) as acting horizontally from left to right, and the right hand triangle (No. 3) as a force acting from right to left. While the centre will be the common force. Thus:


Strongest place of Air
Weakest place of Fire
Strongest place of Earth
Weakest place of Water
Strongest place of Water
Weakest place of Earth
Strongest place of Fire
Weakest place of Air

Directions of Force in Enochian Pyramids

“Spirit is strong in any position. Remember that fire acteth most strongly upwards, air downwards, water from right to left horizontally, and earth from left to right. And in those tablet squares according to their positions in the great tablet. And thus canst thou apply thy reason unto the elucidation of the effect of the four forces thus rushing together.”

Though this may sound wholly incomprehensible at first, a little reflection on the nature of the movement of these forces yields a wealth of ideas. S.R.M.D. provides a few examples at hazard of this analysis, and I quote them as follows:

"The square of 'A' of Exarp in the Tablet of Union.

Triangle No. 1. Queen of Swords.
Triangle No. 2. Spirit.
Triangle No. 3. Air.
Triangle No. 4. Spirit.

"Nearly all the squares of this tablet represent some combined effect of light and life. Here spirit acts both downwards and upwards. Air is not very strong in action when it is here placed; and the Queen of Swords represents the moist force of air, Heh of Vau. Therefore, if one could attribute a direct material action unto the squares of the Tablet of Union, the terrestrial effect would be that of a moist and gentle, scarcely moving, breeze; with a soft vibrating light playing through it, like the most gentle sheet-lightning in summer."

It will aid the reader considerably if, when meditating upon these examples, he draws the pyramid with the triangles so that he can refer to it at a moment's notice.

"The square 'H' of 'MPH' in the Great Cross of the water tablet.

Triangle No. 1. Seven of Cups.
Triangle No. 2. Spirit.
Triangle No. 3. Venus.
Triangle No. 4. Water.

"Here the action of water is extremely passive, Scorpio, representing especially still water, and Venus has her quiet action still more intensified. Therefore, were it not for the action of spirit, the effect would be rather evil than good, representing deception, and well summed up in the Seven of Cups, “the Lord of Illusionary Success.” But the action of the spirit makes it mild and beneficent. A gentle, peaceful force.

“The Square ‘O’ of ‘OMEBB’ in the Sephirotic Cross of the water lesser angle of the water tablet.

Triangle No. 1. Water.
Triangle No. 2. Spirit.
Triangle No. 3. Water.
Triangle No. 4. Geburah.

“Here water is extremely strong, and is stirred to action by the energy of Geburah. Were it not for the spirit it would be the destroying energy of a flood, but the latter renders its effect more gentle and beneficent, promoting the solution and nourishment of matter.

“The square ‘M’ of ‘AISMT,’ a Kerubic square of the fiery lesser angle of the earth tablet.

Triangle No. 1. Queen of Wands.
Triangle No. 2. Earth.
Triangle No. 3. Eagle Kerub. Water.
Triangle No. 4. Fire.

“Here earth acting downwards and fire upwards, the effect would be volcanic. The water is as strongly placed as the fire, rendering it explosive, though helping to stifle the fire by its union with the earth. The Queen of Wands equals the water of fire, Heh of Yod, reconciling these two elements. Therefore the whole effect would be to produce a moist generating heat, like that of a conservatory, or rather of a hothouse. A force intensely excitant and generative and productive. The earth force of the tropics.”

“The servient square ‘R’ of ‘BRAP’ in the watery lesser angle of the fire tablet.

Triangle No. 1. Virgo. Fire.
Triangle No. 2. Earth.
Triangle No. 3. Water. Conjunctio.

Triangle No. 4. Air.

“Here water is in the strongest place, but otherwise the force of the square is somewhat different to the former, from the influence of air in the lowest triangle. The effect will then be that somewhat of lands—fertile indeed, but ultimating its harvest, and therefore not nearly as excitantly generative as in the former square. And the land of Virgo as usually described will be a very fair representation thereof.”

The following statements concerning aspects of the philosophy underlying the Enochian tablets are also written by G.H. Frater S.R.M.D. Some of them are very profound and the student will do well if he gives them a good deal of attention—especially in connection with the idea of the projection of the Tree of Life into a solid sphere and forming five pillars. This part of the Enochian teaching is taken from a manuscript entitled “X. The Book of the Concourse of the Forces. Binding together the Powers of the Squares in the Terrestrial Quadrangles of Enoch.”

“Each of these terrestrial tablets of the elements is divided into four lesser angles by the great Central Cross which cometh forth as from the gate of the Watchtower of the element itself. The horizontal line of each of these four Great Crosses is named ‘Linea Spiritus Sancti.’ The perpendicular is called ‘Linea Dei,’ the Line of God the Father and Son, the ‘Patris Filiique,’ Macroprosopus and Microprosopus combined. For these four vertical lines resemble four mighty pillars each divided into twain by a light line shewing this forth; the Father himself, in the absence of the line. And in its presence shewing the Son.

“As aforesaid the central points of these four Great Crosses do shew in the celestial heavens, and do correspond unto the four Tiphareth points referred to in the Book of the Astronomic View of the tarot. Naturally then the Linea Spiritus Sancti coincides with the zodiacal belt wherein is the path of the sun who is the administrant of the spirit of life, and “the Lord of the Fire of the

World.” The four Linea S.S. then form the complete circle of the Ecliptic, a circle at the centre of the zodiacal circle.

“It is demonstrated in the tarot manuscripts that when the ten Sephiroth in their grouping which is called the Tree of Life are projected in a sphere (Kether coinciding with the North Pole, Malkuth coinciding with the South Pole, the pillar of Mildness with the axis) then the pillars of Severity and of Mercy are quadrupled, i.e., there are five pillars instead of three pillars.

“The same scheme is therefore applicable to the celestial heavens, and the mode of the governance of these tablets in the heavens is also set forth in the tarot manuscripts. But as before and as there is said, the rule of these four tablets, terrestrial as well as in the heavens, is in the spaces between the four pillars. That is, between the double pillars of Severity and Mercy. In these vast spaces at the ends of the universe are these tablets placed as watchtowers, and therein is their dominion limited on either side by the Sephirotic pillars, and having the great central cross of each tablet coinciding with one of the four Tiphareth points in the celestial heavens. Therefore even in the small squares into which each tablet is divided, each represents a vast area of dominion, having the correlation thereof in the universe, in the planets, in our Earth, in the fixed stars, and even in man, in animals, vegetables, and minerals.

“Therefore do the four perpendicular or vertical lines of the four crosses represent four great currents of force passing between north above and south below, intersecting the Tiphareth points and thus affirming the existence of the hidden central pillar of the Tree of Life forming the axis of the sphere of the celestial heavens.

“Therefore are these lines which are vertical called ‘Linea Dei Patris Filiique,’ as manifesting that central column wherein are Kether and Tiphareth, Macroprosopus and Microprosopus.

“The Calvary Cross of ten squares which are in each of the four lesser angles of each tablet are attributed unto the action of the spirit through the ten

Sephiroth herein. This cross of ten squares is the admission badge of the twenty-seventh Path leading unto the grade of Philosophus, the only grade of the First Order in which all the tablets are shewn. It represents the Sephiroth in balanced disposition, before which the Formless and Void roll back. It is the form of the opened out double cube and altar of incense. Therefore it is placed to rule each of the lesser angles of each tablet.

"A knowledge of these tablets will then, if complete, afford an understanding of the laws which govern the whole creation. The dominion of the Tablet of Union is above that of the four terrestrial tablets and towards the north of the universe.

"Of the letters on the tablets, some be written as capitals. These are the initial letters of certain angels' names drawn forth by another method, not now explained, and the offices of these do not concern a Zelator Adeptus Minor. Some squares have more than one letter. In these cases, either letter characterizes the square. The higher one is preferable. The lower is weaker. If two letters are side by side, the presumption is in favour of equality. Where two letters are in one square, the best plan is to employ both. But one alone may be used with effect.

"**Of the difference between these mystical names of the angels of the tablets and the Hebrew names such as Kerub, Auriel, and Michael, etc.** Those Hebrew angel names which have been taught unto the First Order are rather general than particular, attending especially to an office or rule whereunto such an angel is allotted. As it is written: 'One angel does not undertake two messages.' For these mighty angels do rather shew forth their power in the governance of the four great Sephirotic columns as aforesaid, *viz:* the double columns of Severity and Mercy when projected in a sphere, and this also is under the presidency of the Sephiroth. But the names of the angels of the Enochian tablets do rather express particular adaptations of forces shewing forth all variations and diverse combinations of those which are in the other case manifested in a more general way."

It will be found written in the *Clavicula Tabularum Enochi*: [3] “Now we are to understand that there are four angel overseers.... Each one of these angels is a mighty prince, a mighty angel of the Lord and they are of Him. They are as chief watchmen and overseers, set over several and respective parts of the world, *viz:* east, west, north, south, as under the Almighty, their governor, protector, defender. And the seals and authority of whom are confirmed in the beginning of the world. To whom belong four characters, being tokens of the Son of God, by whom all things are made in the creation, and are the natural marks of his holiness.”

Now thou shalt observe that in the Book of the Concourse of the Forces, a sign is annexed unto each of the four tablets of the elements. That is, unto the tablet of air, a symbol of a T having four Yods above it.[4]

Unto the tablet of water a cross potent,[5] having two letters b. b., a figure 4, and a figure 6 in the angles thereof.

Unto the tablet of earth, a simple cross potent without additions.

Unto the fire tablet there is a circle having twelve rays. These be the sacred seals or characters alluded to in the preceding quotation. Thou shalt know that these four seals be taken from the Sigillum Dei Æmeth, after and according unto a certain guidance of letters which is there set forth. This “Liber Æmeth sive Sigillum Dei” that is the Book of Truth or the Seal of God entereth not into the knowledge of a Zelator Adeptus Minor.

From these four sigils there are four names drawn forth. From the Tau with four Yods or

4

T of the Sigillum Æmeth, T and 4 other letters are obtained, counting by the rule of 4

4

(from the T which is found at the top of the circle of letters and numbers on the Sigillum Dei Æmeth), thus:

4.	22.	20.	18.	l.	og.
T	h	a	o	8	

This yields the name Tahaoelog for the air tablet.[6]

From b.4. 6.b. grouped about a cross, (note that T equals t, the cross equals th), is obtained: cross to h, then b.4., then 6.b., and continue 6:

4.	22.	b.	y.	6.	6.	a.	t.	14.	n.
Th	h	4	14	b	A	5	9	n.	

yielding the name Thahebyobeaatanun for the water tablet.[7]

From the plain cross, which equals Th 4, proceed counting in each case forward as by numbers given:

4.	22.	11.	a.	o.	t.	h.
Th	h	A	5	10	11	

yielding the name Thahaaothe for the earth tablet.[8]

From the twelve rayed circle, we begin with the middle circle on the Sigillum, the Greek Omega, the long o, and proceed counting 12 in each case, for the number of rays is 12 around the circle:

6.		o.	o.	22.	H.	6.	t.	n.
W.	h.	8.	17.	o.	12.	A.	9.	

which yields Ohooohaatan for the fire tablet.[9]

These names are not to be lightly pronounced.

Note by Israel Regardie

Some remark obviously is required for the above. First, the Sigillum Dei Æmeth is part of the very complex system worked out by Dee and Kelly. No mention of it is made in any of the official Order teachings for the grade of Zelator Adeptus Minor other than the above. I have, through meditative and British Museum research, obtained a good deal of information about this Sigillum and associated “Enochiana,” but have decided to withhold publication for the time being since this volume is intended to reproduce veridical Order teachings and not the result of personal research. The names yielded by the analysis of the sigils are to be considered as the elemental kings of the entire tablet. There should be no confusion between the nature and function of the king whose name is derived from the whorl in the centre of the Great Cross, and the elemental king whose name is implicit in the sigil. The king of the quarter bearing the banners of the names of God is planetary in nature, representing rather the operation of the divine spirit through the element and its four sub-elements. Whereas the king whose name is derived from the sigil is a powerful elemental force. His operation is essentially elemental, and his nature is elemental, and he does not represent in any way the operation of the spirit. That is not to say that he is an evil force. On the contrary; but it is purely and intrinsically an elemental force and as such should be handled by invocation with great care.

Part Two: The Sphynxes and the Pyramids

The keys of the governance and combinations of the squares of the tablets. They are the sphynx and the pyramid of Egypt; that is, the combination of the Kerubs being the sphynx. The combination of the elements being the pyramid.

Now learn a mystery of the wisdom of Egypt: “When the sphynx and the pyramid are united, thou hast the formulae of the magic of nature.

“These are the keys of the wisdom of all time; and its beginning—who knoweth it? In their keeping are the sacred mysteries and the knowledge of magic and all the gods.”

In the ritual of the thirty-second Path leading unto the Theoricus grade, it is thus written: “The sphynx of Egypt spake and said: I am the synthesis of the elemental forces. I am also the symbol of man. I am life. I am death. I am the child of the night of time.”

The solid pyramid of the elements again is the admission badge of the twenty-eigth Path leading to the Philosophus grade. It is attributed to the four elements. Therefore on its base is the word *Olahm*, meaning “world,” and upon its sides are the names of the elements: *Aesh, Ruach, Mayim, Aretz* or *Ophir*. Yet the apex is not allowed to remain vacant, nor quite acute in shape, but is cut off and so a small square is formed at the apex, and the letters *Eth,* meaning “essence,” are placed therein.

This small square maketh of the pyramid a certain throne or shrine. On this throne a certain ruling force is seated. Within the throne is a sacred symbol. Place then within each pyramid its appropriate sphinx, and the image of its god above. Take thou each pyramid as the key of the nature of each tablet square. The sphinx of each will vary in form according to the proportion of the elements comprising the square. The god of Egypt, whose image is to be placed above each pyramid, shall represent the force ruling under the direction of the great angel of the square.[10] This god shall be the symbol of the power of the light acting therein, as the angel shall be the descent of that light itself. The angelic name may be typified by the correspondences of the four letters of the angel’s name, adding AL to the name—the letters of the name standing for head, bust, arms, body, and lower limbs, etc., as taught in the instruction on telesmatic images. Place the name in Theban or Enochian letters on the girdle.

The four forms of the Sphynx are:

The bull	wingless
The eagle or hawk	winged
The angel or man	winged
The lion	wingless

This variation as to wings is another reason why, in grouping the tablets and the lesser angles of the same, the two forms of air and water are placed above the two tablets of earth and fire.

From the pyramid of the square, the symbolic form of each sphinx is formed thus: The upmost of the four triangles (triangle No. 2) sheweth the head and neck, and in the case of the angel or eagle, it shows whether wings are to be added to the form of the sphinx. The two triangles right and left (triangles No. 1 and 3) show the body with the arms or forelimbs here also. If angel or eagle there are wings added unto the representation of the figure. The lowest triangle (No. 4) adds the lower limbs, and the tail of the bull, eagle, and lion.

When air and fire predominate there is a male tendency. When water and earth, the type tendeth to female.

It is to be understood that what is here written regarding the sphinx of the pyramid and the god of Egypt ruling above is applicable especially unto the sixteen squares of the servient angels in each lesser angle.

Concerning the skrying of the squares servient in the spirit vision. Have in readiness the necessary implements and insignia; also let the Zelator Adeptus Minor have before him the symbol of the pyramid of the square. Rehearse the angelic calls appropriate thereunto and, having invoked the appropriate names governing the plane and division thereof in question, let the Z.A.M. imagine unto himself that he is enclosed within that pyramid. Or let him believe that he is voluntarily standing within an atmosphere corresponding unto that symbolized by the pyramid of the square, whether of heat or moisture, of cold or dryness, or of combinations of these.

Let him then endeavour to follow the ray therefrom unto the limits of the macrocosmic world and to find himself in a scene corresponding unto the nature of the pyramid square. That is, either of landscape or clouds or water or fire or ether, vapour or mist or raying light or a combination or combinations of these, according unto the nature of the plane.

For the pyramids of the squares are not solid pyramids of brick or stone built by the hand of man. But rather the symbolical representation of the elemental formula governing the plane of that particular sphere.

Having arrived at the plane required, let the Z.A.M. invoke the god of Egypt who ruleth above the pyramid by the power of the angel of the sphere —the name formed by adding the appropriate Tablet of Union letter to the angel’s name. At the same time, vibrate the Egyptian (Coptic) name of the god or goddess, whereby he shall perceive before him the colossal symbolic form of the god or goddess. Let him again use the angelic formulae, and test it by the power of symbols and signs. If it abide these tests, thus showing it is a true image, then let him request it to make manifest before him the sphinx of its power.

This shall also appear in a colossal figure and shape, and should be tested by the proper formula. He shall continue his invocations until he can behold it clearly, even invoking the angel of the plane by the superior names, and by the god of Egypt. Also let him vibrate the name of the angel, invoking it by its own name, and by the knowledge of its symbolic (telesmatic) image, the sphinx and by the name of the god of Egypt, and by his own particular symbolic form, according to the formula of the square. Thus therefore in this manner only—if thou wishest to escape from delusion—shalt thou be able to discern truly, by skrying, the nature of the plane and of its operation. Standing before the sphynx, and saluting it with the proper signs, and invoking the god of Egypt by his proper and true names, thou shalt ask by the virtue and power of those symbols and names for the knowledge of the operations and influences of that plane. Thou shalt ask concerning the special attributes of that vast portion of the confines of the universe included in that sphere, its varying nature, its elemental nature; its inhabitants, elemental and spiritual, etc.; the operation of its rays through the greater world, that is, the universe; of its influence upon this particular planet, upon animals, plants, minerals, and lastly upon man the microcosm.

And when thou shalt have obtained all this reflect that even then it is but a small part of the knowledge of the wisdom of the formulae contained in the plane—even of that one square.

Notes by Frater S.R.M.D.

For quick working, make sixteen plain triangles; four red, four blue, four yellow, and four black.

Make also Kerubic figures. A red lion, a black bull, a blue eagle, a yellow angel.[11] Divide each into three, the centre piece being halved by a horizontal cut. From these make composite sphinxes to lay under the pyramid.[12]

Make small Egyptian gods to place above the pyramid.[13]

Make a shallow inverted pyramid of cardboard. Fill the sides as required with the coloured triangles to represent the several squares. Let the pyramid be shallow enough to show all four sides at once.

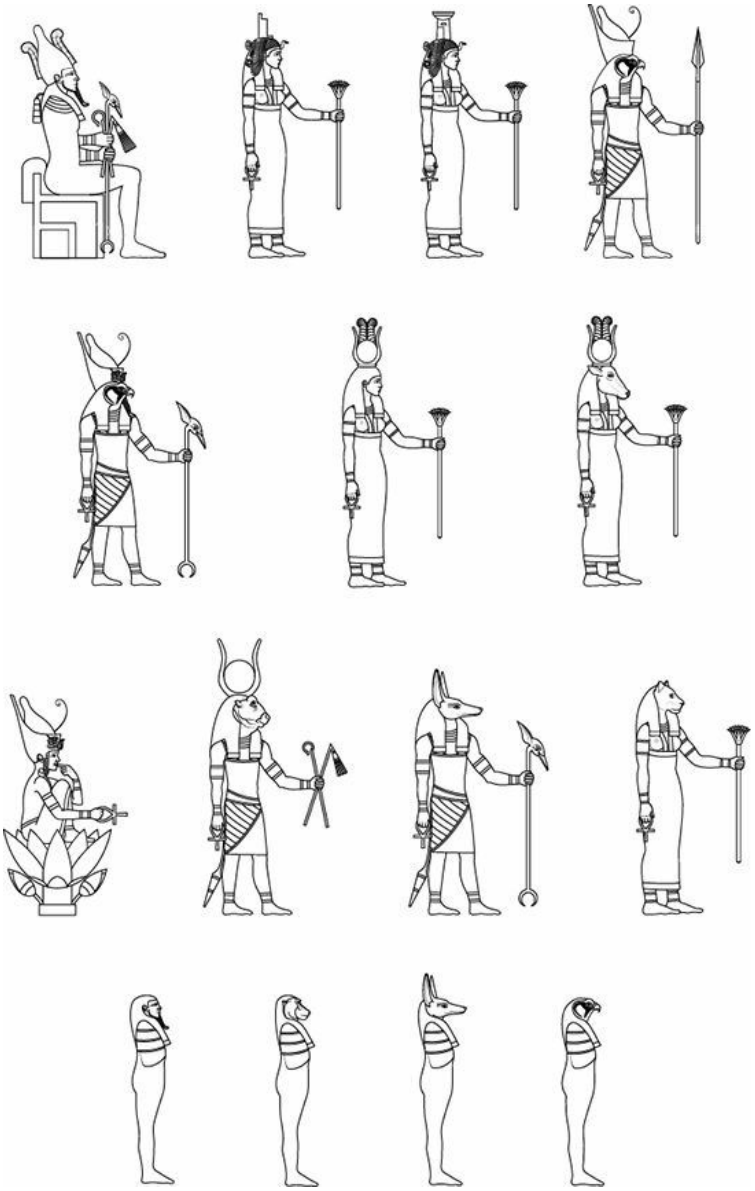
These be the gods of Egypt who rule above the pyramids of the sixteen servient angels and squares of each lesser angle. In the middle of each pyramid is the sphinx of its power. Revere then the sacred symbols of the gods, for they are the word manifested in the voice of nature. These be the Elohim of the forces of the eternal, and before their faces the forces of nature are prostrate.[14]

In order to show something of the nature of these Enochian pyramids as revealed by skrying therein with the spirit-vision, I have thought it advisable to include here two or three examples of simple visions obtained by members of the old Order. These are provided only as instances of the procedure and results to be obtained. Under no circumstances should the student permit his own skrying researches to be influenced and moulded by these visions. He must not attempt to make his own accounts of the nature of the pyramids accord with those given here. The technique alone should be noted, and the manner of applying tests—but nothing further than that should be used in actual practice.

No.	Elements	Egyptian Gods	Coptic Name	0° = 0□ Officers
1	Spirit: or one triangle of each element	Osiris	Ηⲟⲩⲱⲁⲣⲓ-ϯ	Hierophant on throne
2	Water: or 3 out of 4 Water	Isis	Ηⲓⲥⲉ-ϯ	Praemonstrator
3		Nephthys		Imperator

	Earth: or 3 out of 4 Earth		Ⲛⲉⲩⲫⲉⲩⲥⲉ -ⲋ	
4	Fire: or 3 out of 4 Fire	Horus	ϩⲱⲱⲣ	Hiereus
5	Air: or 3 out of 4 Air	Aroueris	ⲁⲣⲱⲩⲉⲣⲓ -ⲋ	Past Hierophant (Hierophant off throne)
6	2 Water 2 Earth	Athor	ⲁϩⲁⲑⲱⲱⲣ	Invisible Station—Kerub of East
7	2 Fire 2 Water	Sothis	Ϣⲏⲱⲉⲩ	Invisible Station—Kerub of West
8	2 Air 2 Water	Harpocrates	ϩⲱⲱⲣⲡⲟⲕⲣⲁϯ ⲋ	Invisible Station—between altar and Hegemon
9	2 Fire 2 Earth	Apis	ⲁϩⲁⲡⲱⲓ	Invisible Station—Kerub of North
10	2 Air 2 Earth	Anubis	ⲁⲛⲱⲩⲃⲓ -ⲋ	Kerux
11	2 Fire 2 Air	Pasht (Sekhet)	ⲑⲁⲣⲫⲉϣ	Invisible Station—Kerub of South
12	Fire Water Earth	Ameshet	ⲁⲙⲉϣⲉϯ	Invisible Station—NE Child of Horus

13	Fire Water Air	Ahephi	ⲁϩⲉⲫⲓ	Invisible Station—SW Child of Horus
14	Earth Water Air	Toumathph	ϯⲱⲩⲙⲁⲑⲫ	Invisible Station—SE Child of Horus
15	Earth Air Fire	Kabexnuv	ⲕⲁⲃⲉⲝⲛⲩϥ	Invisible Station—NW Child of Horus
“St” or (Coptic letter) added to a Coptic deity name represents a more spiritual force since (Coptic letter) is attributed to Kether.				



Images of the Egyptian Gods

1. “A vision of the ‘N’ square in the airy lesser angle of the water tablet. The full name is nhdD, and the pyramid god is Ahephi.

“Having recited the fourth and tenth Enochian calls, and invoked the angelic names of the tablet of water, and the airy angle, I was carried up by the gentle moving waves of warm moist air, through which I could see bright blue sky with greyish white clouds moving across rapidly. I rose in the air till I found myself on a vast sandy plain, on the right little vegetation, on the left a broad river with trees and grass on its banks. A cool breeze was blowing from the river across the plain, and seemed to refresh the green after the heat of the day.

“I called on Ahephi to appear and the form gradually filled the place till the scene disappeared altogether. Tested by the letters, it grew immensely larger, and seemed to have a yellow and blue striped nemyss, whitish wrappings, with broad blue bands round it, and a greenish yellow light shown about it. I gave the L.V.X. signs and asked to be shown the sphinx of its power. This gradually appeared through the yellow light behind the godform, human head, very fair and bright face, wings, yellow and blue nemyss, claws of eagle extended in front, and hind legs and tail of a lion in reclining position.

“On asking for the action of the force of the square, was shown a bubble of water into which air was continually pouring, and expanding it till it burst and disappeared, the energy seeming then to pass into other forms and come under the rule of another square. It seemed a transitory action, more the initiator of fresh conditions than an end in itself. I asked its effect on the earth, and was taken to the scene I had left, and saw again how the moist breeze from the river gave fresh life to the vegetation which had flagged during the day. Asking its effect on the animal world, I was shown a deer standing by a lake. A current of force passing over it, seemed to bring the dawn of reason and glimmering of consciousness, the first conscious stirrings of an animal. Acting on man, it seemed to affect the brain, producing a vague waving motion which prevented fixity of thought and definiteness of idea, loss of the power of concentration.

“I then asked to see the elementals of the plane, and saw numbers of small-sized human figures, fair, active expression on face, bodies rather solid-looking compared to the head, large wings like dragon flies which were iridescent and seemed to reflect the colouring of things about them.

“I gave the $5^{xox} = 6^{xhx}$ signs to the sphinx and then called on the angel of the square. I saw above the god the figure I had drawn—the wings on the crown were blue, the cuirass bright steel with the eagle symbol on the breast in gold, the drapery below was a yellowish green, and the feet bare.”

2. “A vision of the square ‘l’ of the earthy lesser angle of the tablet of air. Name 1Sha. Anoubi is the pyramid god.

“This atmosphere was damp and cold. I stood on the summit of a mountain, cloud-enwrapped, and there, having rehearsed the angelical calls, and vibrated the names, I beheld the colossal form of Anubis, who, after a time, shewed me the sphinx of his power. This again shewed me a mighty angel who answered my signs, and when in that of the Theoricus I saw that a brilliant ray descended into the outstretched palm of each of her hands. On my asking for guidance and information, she gave me one of these rays, which I beheld as a crystal cord whose other end rested in the Eternal. The angel led me first among the ethers, and after a space I beheld stars and worlds innumerable.

“Through the brighter suns, particles passed—coming out the other side as blackened cinders. Then came forth a mighty hand which gathered these cinders and welded them into a mass, lifeless and vast. Then we passed to this earth—to a frigid scene, all snow and huge blocks of ice. The cold was intense, but I felt it not. Here were polar bears, and seals, as also many sea gulls. In places, the ice was stationary but again it was violently moved, block crashing against block with deafening roar. The inhabitants of the place were small and bloodless, wrapped chiefly in the skins of polar bears.

“The influence of this square on man makes him violently impetuous in the absence of difficulty, but instantly hopeless in the face of an obstacle, abandoning at once every project. The elementals are demure, birdlike creatures with semi-human faces. The spiritual beings are beautiful diaphanous angels, light brown in colour, with sweet, serious faces. They were all much occupied when I saw them. Some had silver in their left hands and mercury in their right, which they would put into a golden vessel together, whence came immediately a pale gold coloured flame which ever increased in size, spreading out through the worlds. Others bearing the legend ‘Solve et Coagula’ woven into their belts, mixed water and the principle of cold which they bore in a pair of scales, and the union was the ice of the region we were in. I was wondering whether all this had any counterpart in human nature, and its possibilities of development when I saw two types. One an ancient man toiling along most painfully, and the other a child skipping along light-heartedly. As they faded there rose between them a radiant figure clad in gold, bearing on her brow the sign Libra in living emerald. Then I understood that only in and by the reconciliation of these two forces, the fixed and the volatile, is ‘the pathway of true equilibrium’ found. On asking for plants I was shown mushrooms, which seemed to be particularly consonant to this square.”

3. “A vision of the square ‘C’ in the watery lesser angle of the air tablet. Name: CPao. Hoorpokrati, the pyramid god.

“Read the third and seventh Calls. Vibrated Oro Ibah Aozpi, Bataivah, the angel CPao. The Egyptian god is Hoorpokrati.

“Found myself in the air in the midst of whirling clouds. Travelled on by the above names. Saw the angel of colossal size clothed in white. Tested with a letter Tau and Beth placed over the form, but there was no change, so removed those letters. Clouds seemed to be floating around the angel. Saluted with L.V.X. signs and asked to see Egyptian god, who appeared equally colossal while the angel floated up above his head. Tested as before.

“Vibrated Hoorpokrati second time, saluted as before, and asked to see the sphinx, both angel and Harpocrates returning the saluting sign. Sphinx then appeared with eagle head, lower part human, on one side eagle’s wings, the other side human arms. Tested and saluted as before. The sphinx was of colossal size.

“Now I vibrated all the names repeatedly, and asked to see the meaning of the square. I was told that it was the astral region of storm and rain clouds with wind. I saw elementals in grey or pearly robes floating on the white fleecy clouds.[15] On dark thunderclouds were forms in dark lurid grey raiment, bearing thunderbolts like the images attributed to Zeus; many eagle-headed forms among them. Presently I saw one with a crown. I asked him to show me, and he took me by the hand and we traversed an enormous distance beyond the earth which became invisible. Then we soared upwards still in the midst of the same surroundings, till I saw the sun of that region, shining brightly, but clouds frequently drifting across it, while the clouds were now below us but only partially so. He told me that the nature of this square was to supply the forces on the astral plane which generate wind, rain, clouds, and storm on the natural plane. That these occurred throughout the universe but with different effect. That on our evil planet the effect was sometimes disastrous, being perverted from their original intention by our evil sphere. But on other higher planes the effect was always beneficial, clearing away that which had fulfilled its purpose and replacing it by fresh influence. The region attributed to this square seemed simply limitless. We traversed an enormous distance, yet seemed no nearer the end. So he brought me back again. Then I thanked him and saluted him, and descended to the former plane. There I thanked and saluted the angel, Hoorpokrati, and the sphinx. So I returned home, dimly seeing my natural body before reentering it."

FURTHER RULES FOR PRACTICE

By G.H. Frater Sapere Aude

1. Prepare for private use four tablets with correct lettering, as given in the official lecture, and a Tablet of Union.

2. Make the four tablets coloured as brilliantly and as flashingly as possible, and in exact proportion. This should be done with coloured papers. They may be done in watercolours, but this is not so good.[16]

3. The four minor implements are to be used with the Enochian tablets. A small altar should be arranged in the room at the time of working. It should be draped with a black cloth, with a lighted candle by the wand, incense

burning by the dagger, gold and silver or bread and salt with the pentacle, and water in the cup.

4. Use the ritual of the hexagram for the invocation of the king and the six seniors.

5. Use the ritual of the pentagram for the spirit and the four elements.

6. The Calvary Cross names call forth with a word of six letters and command with a word of five. They rule the lesser angles in which they are situated, and should be used in the preliminary invocation.

7. The six seniors and kings are on a higher plane and should be invoked with the hexagram ritual. The names of the six seniors are each of seven letters, that of the king eight.

8. The deity names consist of a name of three letters, four letters, and five letters respectively, corresponding to the supernal triad, I.A.O. Also to the triad of YHVH, Yeheshuah, Yehovashah.

9. The name of the king and the letters from the centres of the great Central Crosses initiate the whirl, and should not be used by those who do not understand its action.

10. Remember that the east is attributed to air, south to fire, west to water, north to earth, when you summon spirits or forces. When, however, you go to seek spirits or forces on their own planes, the attribution of the elements to the cardinal points is as in the zodiac, as follows: east to fire, south to earth, west to air, north to water.

11. Bearing this in mind, place yourself (imaginatively) in the centre of a hollow cube, standing in the centre of the Tablet of Union between the O of HCOMA and the second N of NANTA:

E	X	A	R	P
H	C	O	M	A
		x		
N	A	N	T	A
B	I	T	O	M

Now imagine the four elemental tablets standing round you like the four walls of a room, that is, at the four cardinal points. This is subjective working.

12. Another method is to imagine a moonstone spheroid, containing the universe, yourself standing as it were, at first, in the centre, and the Tablet of Union at the North and South Poles. At the same time divide the surface into four quarters and imagine yourself outside the spheroid. This is objective working.

13. These tablets can be applied to the universe, to the solar system, to the earth, or to man himself. “As above, so below.”

14. Perhaps the most convenient method for a beginner to adopt is to apply this scheme to the earth, treating the three deity names as the three signs of the zodiac in one quarter. For example, take the fire tablet and place OIP on the sign Leo, TEAA in Virgo, and PDOCE in Libra. And so on with the other god names, treating the Kerubic sign as the *point de départ*, one quarter of a house in astrology being roughly equal to the square of each letter.

Each of these spaces, under these circumstances, would appear to be governed by a heroic figure of, say, twelve feet high, not winged. But the spirit names and the names above the Calvary Cross, even on the earth plane, bring forth figures of tremendous size and beauty, which could easily lift a human being in the palm of the hand. From the fiery lesser angle of fire, I have seen AZODIZOD, the figure being fiery red with flaming wings and hair of emerald green. ZODAZODEE, black and white, flashing and flaming. EEZODAHZOD, blue and orange, with a mist of flame about him. ZODEEZODAH, orange, with hazy gold wings like gold gauze, and nets of gold around him.

Having selected one of the above methods, let the Zelator Adeptus Minor perform the lesser banishing rituals with the sword. Invoke, with the minor implement, the element required.

Our example being the square of OMDI, a watery and earthy square in the lesser angle of earth in the great southern quadrangle or fire tablet, we take the fire wand. In the four quarters we invoke, with the equilibriating pentagram for actives, and the fire pentagram, using only the tablet names: “EDELPERNAA, (the great king of the south). VOLEXDO and SIODA, (the two deity names on the Sephirotic Calvary Cross). I command ye in the divine name OIP TEAA PEDOCE and BITOM that the angel who governs the watery and earthy square of OMDI shall obey my behest and submit to me when I utter the holy name OOMDI (pronounced Oh-Oh-Meh-Deh-ee).”

Having repeated this invocation in the four quarters, turn to the east if you wish to go to the plane or to the south if you wish to invoke the spirits to come to you. Look at the painted tablet which you have prepared until you can carry it in your mind, then close the eyes and vibrate the name OMDI and OOMDI until your whole body trembles and you almost feel a sensation of burning.[17]

Then pass through the tablets and try to see some sort of landscape. My experience of this particular plane was a dull red crumbling earth. I first found myself in a cave. As a symbol I was told that this square of OMDI was like the roots of a tiger lily; the square MDIO to the right, representing the life working in it. The square IOMD to the left, represented the sap flowing through the stalk and the leaves, as it were; the square DIOM to the left of that, the orange flower with the black spots upon it, fitly representing air, fire, and earth—yellow, red, and black.

Afterwards I invoked the king and six seniors to explain the general bearings of the quadrangle. After passing through several fiery planes, each of them of greater whiteness and brilliance than the last, I seemed to be stationed on a high tower situated in the centre of the quadrangle between the two a’s in the centre of the Great Cross, and I was told by the six seniors that they were partly representative of the planets, but that their names should really be read in a circle, in a way we should be taught later, etc.

Final note. From the lectures circulated among the adepti,[18] I have gathered that the angels placed over the Kerubic squares of the lesser angles of the great quadrangle have the following properties:

Air angle. “Knitting together and destruction.” Centrifugal and centripetal forces. Expansive and contractive, etc.

Water angle. “Moving from place to place.” Motion, vibration, changing of forms.

Earth angle. “Mechanical crafts.” Creative or productive of results on the material plane.

Fire angle. “Secrets of humanity.” Controlling human nature, clear vision, etc.

And that the subservient angels of these angles, that is the angels of the sixteen servient squares under the Sephirotic Cross, rule:

Air angle. “Elixirs.” Purification from illusions, diseases, sins, etc. by sublimation.

Water angle. “Metals.” the right methods of polarizing the soul so as to attract the L.V.X.

Earth angle. “Stones.” The fixing of the higher self in the purified body.

Fire angle. “Transmutations.” The consecration of the body and the transmutation brought about by consecration.

Note by Israel Regardie: It is to be noted that the lesser angles in each quadrangle have identical properties and qualities differing only according to the primary element of the tablet in which they are situated. That is, the lesser angle of air in the air quadrangle will be very similar in nature to the lesser angle of air in the water tablet, or the earth and fire tablets; and that the only difference between them will be in the nature of their particular quadrangle. The lesser angle of air is said to be concerned with “physic” or healing. The use of the lesser angle of air in the fire tablet would have to be for quite different objects and purposes than for example the air lesser angle of the earth tablet. And so for the other lesser angles in the primary elements.

Part Three: The Forty-Eight Angelical Keys or Calls

These calls or keys which follow are only to be made use of with the greatest care and solemnity, especially if they be pronounced in the angelical language as given. Anyone profaning them by using them with an impure mind, and without a due knowledge of their attribution and application, shall be liable to bring serious spiritual and physical harm unto himself.

The first nineteen calls or keys, of which eighteen alone are expressed, are attributed unto, and to be used with, the Tablet of Union and the four other terrestrial Enochian tablets.

The First Key hath no number and cannot be expressed, seeing that it is of the Godhead. And therefore it hath the number of 0 with us, though in the angelic orders it is called first. Therefore, their second key is with us the first.

Unto the Tablet of Union are attributed six calls, of which the first is the highest and above the other five. The remaining twelve calls, together with four of those belonging unto the Tablet of Union, are allotted unto the four tablets of the elements.

The First Key governeth generally, that is as a whole, the Tablet of Union. It is to be used first in all invocations of the angels of that tablet but not at all in the invocations of the angels of the other four tablets.

The Second Key is to be used as an invocation of the angels of the letters E.H.N.B. representing the especial governance of the spirit in the Tablet of Union. It is also to precede in the second place all invocations of the angels of that tablet. Like the First Key it is not to be employed in the invocations of the angels of the four other tablets.

(The numbers such as 456 and 6739, etc., which occur in some of the calls contain mysteries which are not here to be explained.)

The next four keys or calls are used both in the invocations of the angels of the Tablet of Union, and in those of the angels of the four terrestrial tablets as well. Thus:

The Third Key is to be used for the invocation of the angels of the letters of the line EXARP, for those of the air tablet as a whole, and for the lesser angle of this tablet which is that of the element itself—air of air.

The Fourth Key is to be used for the invocation of the angels of the letters of the line HCOMA, for those of the water tablet as a whole, and for the lesser angle of this tablet—water of water.

The Fifth Key is to be used for the invocation of the angels of the letters of the line NANTA, for those of the tablet of earth as a whole, and for the lesser angle of this tablet—earth of earth.

The Sixth Key is to be used for the invocation of the angels of the letters of the line BITOM, for those of the tablet of fire as a whole, and for the lesser angle of this tablet—fire of fire.

This finishes the employment of the keys of the Tablet of Union. The remaining twelve keys refer to the remaining lesser angles of the four terrestrial tablets, as hereafter set forth in the following table.

Enochian Keys or Calls

Key	First Words	Government
lst	I reign over you, saith the God of justice.	Tablet of Union as a whole
2nd	Can the wings of the winds understand your voices of wonder?	E.H.N.B.
3rd	Behold, saith your God, I am a circle, on whose hands stand twelve kingdoms.	EXARP and tablet of air; IDOIGO and air of air.
4th	I have set my feet in the south and have looked about me; saying:	HCOMA and tablet of water; NELAPR and water of water.
5th	The mighty sounds have entered into the third angle.	NANTA and tablet of earth; CABALPT and earth of earth
6th	The spirits of the fourth angle are nine, mighty in the firmament of waters.	BITOM and tablet of fire; RZIONR and fire of fire
7th	The east is a house of virgins singing praises amongst the flames of first glory.	Water of air; LILACZA
8th		Earth of air; AIAOAI

	The mid-day, the first, is as the third heaven made of hyacinthine pillars.	
9th	A mighty guard of fire with two-edged swords flaming:	Fire of air; AOUVRRZ
10th	The thunders of judgment and wrath are numbered, and are harboured in the north	Air of water; OBLGOTCA in the likeness of an oak.
11th	The mighty seats groaned aloud and there were five thunders which flew into the east.	Earth of water; MALADI
12th	O you that reign in the south and are 28, the lanterns of sorrow.	Fire of water; IAAASD
13th	O you swords of the south which have 42 eyes to stir up the wrath of sin.	Air of earth; ANGPOI
14th	O you sons of fury, the children of the just which sit upon 24 seats.	Water of earth; ANAEEM
Key	First Words	Government
15th	O thou, the governor of the first flame, under whose wings are 6739 which weave.	Fire of earth; OSPMNIR
16th	O thou, second flame, the house of justice, which hast thy beginnings in glory.	Air of fire; NOALMR
17th	O thou third flame, whose wings are thorns to stir up vexation:	Water of fire; VADALI
18th	O thou mighty light, and burning flame of comfort.	Earth of fire; UVOLBXDO

Wherefore unto the tablet of air are attributed the Third, Seventh, Eighth, and Ninth Keys. Unto the tablet of water, the Fourth, Tenth, Eleventh, and Twelfth Keys. Unto the tablet of earth, the Fifth, Thirteenth, Fourteenth, and Fifteenth Keys. And unto the tablet of fire, the Sixth, Sixteenth, Seventeenth, and Eighteenth Keys.

So that, to invoke, for example, the angels of the line NANTA of the Tablet of Union, thou shalt first read the First and Second Keys, and then the Fifth Key, and then employ the necessary names.

And to invoke the angels of the lesser angle IDOIGO, air angle of the tablet of air, thou shalt read the Third Key only, and then employ the necessary names.

But to invoke the angels of the lesser angle VADALI, water angle of the tablet of fire, thou shalt first read the Sixth Key, and then the Seventeenth Key, and after that use the necessary names. Whereas, for the angle of fire of fire therein, the Sixth Key alone would suffice, as also for the king and angelical seniors of that tablet.

And so of the other angles of the other tablets, these rules shall suffice.

Now, though these Calls are thus to be employed to aid thee in the skrying of the tablets in the spirit vision, and in magical working therewith, yet shalt thou know that they be allotted unto a much higher plane than the operation of the tablets in the Assiatic world. And, therefore, are they thus employed in bringing the higher light and the all-potent forces into action herein; and so also, are they not to be profaned, or used lightly with an impure or frivolous mind as before said.

Also these Calls may be employed in the invocation of the chiefs of the elementals according to the title of the Book "T" associated therewith. And in this case, it will be well to employ the names of the archangels Michael, Raphael, etc., and their inferiors. And thou shalt understand that these Hebrew names are more general as representing offices, while those of the angelic tablets are more particular as representing natures.

The Calls or Keys of the thirty aethers be all one in form, only that the particular name of the aether in question is employed, such as ARN, ZAA, etc.

THE FIRST KEY: Tablet of Union

I reign over you	saith the God of Justice	in power exalted above
Ol Sonf Vorsag	*Goh Iad Balt*	*Lonsh*
The firmament of wrath:	in whose hands	the sun is as a sword

Calz Vonpho	*Sobra Z-Ol*	*Ror I Ta Nazps*

And the moon	as a through-thrusting fire	who measureth
Od Graa	*Ta Malprg*	*Ds Hol-Q*

Your garments in the midst of my vestures	and trussed you together
Qaa Nothoa Zimz	*Od Commah*

As the palms of my hands:	whose seat	I garnished with the fire
Ta Nobloh Zien	*Soba Thil*	*Gnonp Prge*

Of gathering:	who beautified	your garments with admiration
Aldi	*Ds Vrbs*	*Oboleh G Rsam*

To whom I made a law	to govern the holy ones:	who delivered you
Casarm Ohorela	*Taba Pir*	*Ds Zonrensg*

A rod	with the Ark of Knowledge.	Moreover ye lifted up your
Cab	*Erm Iadnah*	*Pilah Farzm*

Voices and sware	obedience and faith	to him	that liveth and	triumpheth:
Znrza	*Adna Gono*	*Iadpil*	*Ds Hom Od*	*Toh*

whose beginning is not	nor end cannot be:	which
Soba Ipam	*Lu Ipamis*	*Ds*

Shineth as a flame in the midst of your palace	and reigneth
Loholo Vep Zomd Poamal	*Od Bogpa*

Amongst you as the balance	of righteousness and truth.	Move
Aai Ta Piap	*Piamol Od Vaoan*	*Zacare*

Therefore and show yourselves:	Open the mysteries of your	Creation.

(e)Ca Od Zamran	*Odo Cicle*	*Qaa*
Be friendly unto me	for I am	the servant of the same
Zorge	*Lap Zirdo*	*Noco*
your God,	The true worshipper of	the Highest.
Mad	*Hoath*	*Iaida.*

THE SECOND KEY: Letters E.H.N.B. of the Tablet of Union

Can the wings of the winds	understand your voices of wonder?
Adgt Vpaah Zong	*Oim Faaip Sald*

O you the second of the first	whom the burning flames	have framed
Vi-I-V L	*Sobam Ial-Prg*	*I-Za-Zaz*
Within the depth of my jaws:	whom	I have prepared as cups for a
Pi-Adph	*Casarma*	*Abramg Ta Talho*
Wedding	or as the flowers in their beauty	for the chamber of the
Paracleda	*Q Ta Lorslq Turbs*	*Ooge*

Righteous.	Stronger are your feet	than the barren stone	and
Baltoh	*Givi Chis Lusd*	*Orri*	*Od*

Mightier	are your voices than the manifold winds.	For ye are
Micalp	*Chis Bia Ozongon*	*Lap*
Become	a building such as	is not save in the mind of the
Noan	*Trof Cors Ta*	*Ge O Q Manin*

All-Powerful.	Arise,	saith the First.	Move,	therefore,	unto
Ia-Idon	*Torzu*	*Gohe L*	*Zacar*	*(E) Ca*	*C*

Thy servants.	Show yourselves	in power and make me	a strong seer
Noqod	*Zamran*	*Micalzo Od Ozazm*	*Vrelp*

Of things, for I am of Him	That liveth forever.
Lap Zir	*Io-Iad.*

THE THIRD KEY: EXARP, Air

Behold,	saith your God.	I am a circle	on whose hands stand twelve
Micma	*Goho Mad*	*Zir Comselha*	*Zien Biah Os*

Kingdoms.	Six are the seats of living breath,	the rest are as
Londoh	*Norz Chis Othil Gigipah*	*Vnd-L Chis ta*

Sharp sickles	or the horns of death,	wherein the creatures of Earth
Pu-Im	*Q Mospleh Teloch*	*Qui-I-N Toltorg*

Are and are not	except mine own hands	which also sleep	and shall rise.
Chis I Chis-Ge	*In Ozien*	*Ds T Brgdo*	*Od Torzul.*

In the first I made you	stewards and placed	you in seats twelve of
I Li E Ol	*Balzarg Od Aala*	*Thiln Os*

Government,	giving unto	every one of you	power successively	over
Netaab	*Dluiga Vonsarg*	*Lonsa*	*Cap-Mi Ali*	*Vors*

Four, five, and six,	the true ages of time:	to the intent that from
CLA	*Homil Cocasb*	*Fafen*

The highest vessels	and	the corners of	your governments
Izizop	*Od*	*Miinoag*	*De Gnetaab*

Ye might work my power:	pouring down	the fires of life and	increase

I Vaun	*Na-Na-E-El*	*Panpir*	*Malpirg*

Continually upon the earth.	Thus ye are become	the skirts of
Pild Caosg	*Noan*	*Vnalah*

Justice and truth.	In the name of the same	your God	lift up,	I say,
Balt Od Vaoan.	*Do-O-I-A p*	*Mad*	*Goholor*	*Gohus*

Yourselves.	Behold His mercies	flourish	and His name is become
Amiran	*Micma Iehusoz*	*Ca-Cacom*	*Od Do-O-A-In Noar*

Mighty	amongst us,	in whom we say:	Move,	descend and
Mica-Olz	*A-Ai-Om*	*Casarmg Gohia*	*Zacar*	*Vniglag Od*

Apply yourselves unto us	as unto the partakers of	the secret wisdom of
Im-Va-Mar Pugo	*Plapli*	*Ananael*

Your creation.
Qa-A-An.

THE FOURTH KEY: HCOMA, Water

I have set	my feet in	the south	and have looked about me	saying
Othil	*Lusdi*	*Babage*	*Od Dorpha*	*Gohol*

Are not	the thunders of increase	numbered	thirty-three
G-Chis-De	*Avavago*	*Cormp*	*P D*

Which reign	in the second angle?	Under whom	I have placed
Ds Sonf	*Vi-Vi-Iv*	*Casarmi*	*Oali*

Nine six three nine	whom none	have yet numbered but one:
MAPM	*Sobam Ag*	*Cormpo Crp L*

In whom	the second beginning of things	are and wax strong,
Casarmg	*Cro-Od-Zi*	*Chis Od Vgeg*

Which also successively	are the	numbers of time,	and their powers
Ds T Capimali	*Chis*	*Capimaon*	*Od Lonshin*

Are as the first	4, 5, 6.	Arise,	ye sons of pleasure,	and visit the earth:
Chis Ta L-O	*CLA*	*Torzu*	*Nor-Quasahi*	*Od F Caosga*

For I am the Lord	your God	which is	and liveth for ever.
Bagle Zire	*Mad*	*Ds I*	*Od Apila*

In the name of the Creator,	move and	show yourselves
Do-O-A Ip Qaal	*Zacar Od*	*Zamran*

As pleasant deliverers	that you may praise Him	amongst
Obelisong	*Rest-El*	*Aaf*

The sons of men.
Nor-Molap

THE FIFTH KEY: NANTA, Earth

The mighty sounds	have entered	into the third angle	and
Sapah	*Zimii*	*D U-I-V*	*Od*

Are become	as olives	in the Olive Mount	looking with gladness
Noas	*Ta Qanis*	*Adroch*	*Dorphal*

Upon the earth	and	dwelling in	the brightness of the heavens
Caosg	*Od*	*Faonts*	*Piripsol*

As continual comforters.	unto whom	I fastened	pillars of gladness
Ta Blior	*Casarm*	*A-M-Ipzi*	*Nazarth*

19	and gave them	vessels	to water the earth	with all her creatures:
AF	*Od Dlugar*	*Zizop*	*Zlida Caosgi*	*Tol Torgi*

And	they are the	brothers	of the first	and the second
Od	*Z Chis*	*E Siasch*	*L*	*Ta-Vi-U*

And the beginning of their own	seats	which are garnished with
Od Iaod	*Thild*	*Ds*

Continual burning lamps	6, 9, 6, 3, 6	whose numbers
Hubar	*P E O A L*	*Soba Cormfa*

Are as the first,	the ends,	and the content	of time
Chis Ta La	*Vls*	*Od Q-*	*Cocasb*

Therefore come ye	and obey your creation.	Visit us	in peace
(E) Ca Niis	*Od Darbs Qaas*	*F*	*Etharzi*

And comfort.	Conclude us	receivers of	your mysteries.	For why?
Od Bliora	*Ia-Ial*	*Ed-Nas*	*Cicles*	*Bagle*

Our lord and master is the All One!
Ge-Iad I L

THE SIXTH KEY: BITOM, Fire

The spirits of	the fourth angle	are nine,	mighty in the firmament

Gah	*S Diu*	*Chis Em*	*Micalzo Pil-*

Of waters:	whom the First hath planted	a torment to the wicked
Zin	*Sobam El Harg*	*Mir Babalon*

And	a garland to the righteous:	giving unto them fiery darts
Od	*Obloc Samvelg*	*Dlugar Malprg*

To vanne	the earth,	and	7, 6, 9, 9	continual workmen
Ar	*Caosgi*	*Od*	*ACAM*	*Canal*

Whose courses visit	with comfort	the earth,	and are in government
Sobol Zar F	*Bliard*	*Caosgi*	*Od Chisa Netaab*

And continuance as	the second	and the third.	Wherefore,
Od Miam Ta	*Viv*	*Od D*	*Darsar*

Hearken unto my voice.	I have talked of you	and I move you
Solpeth Bi-En	*B-Ri-Ta*	*Od Zacam*

In power and presence:	whose	works	shall be a song of honour
G-Micalza	*Sobol*	*Ath*	*Trian Lu-Ia He*

And the praise of your God	in your creation.
Od Ecrin Mad	*Qaa-On.*

THE SEVENTH KEY: Water of Air

The east	is a house of virgins	singing praises	amongst the flames
Raas	*I Salman Paradiz*	*Oe-Crimi*	*Aao Ial-*

Of first glory,	wherein	the Lord hath opened His mouth	and they are
Pir-Gah [252]	*Qui-In*	*Enay Butmon*	*Od I*

Become	28	living dwellings	in whom	the strength of man
Noas	*NI*	*Paradial*	*Casarmg*	*Vgear*

Rejoiceth	and	they are apparelled with	ornaments of brightness
Chirlan	*Od*	*Zonac*	*Luciftian*

Such as work	wonders on all creatures.	Whose kingdoms	and
Cons Ta Vaul	*Zirn Tol Hami*	*Sobol Ondoh*	*Od*

Continuance	are as	the third	and fourth,	strong towers
Miam	*Chis Ta*	*D*	*Od Es*	*V-Ma-Dea*

And	places of comfort,	the seat of mercy	and	continuance.
Od	*Pi-Bliar*	*Othil Rit*	*Od*	*Miam*

O ye servants of mercy	move,	appear,	sing praises	unto the Creator!
C-Noqol Rit	*Zacar*	*Zamran*	*Oe-Crimi*	*Qaada.*

And be mighty	amongst us!	For to	this remembrance
Od O-Micaolz	*Aaiom*	*Bagle*	*Papnor*

Is given power,	and our strength	waxeth strong	in our comforter!
I Dlugam Lonshi	*Od Vmplif*	*V-Ge-Gi*	*Bigliad*

THE EIGHTH KEY: Earth of Air

The mid-day,	the first,	is as the third heaven	made of hyacinthine
Bazm	*Elo*	*I Ta Piripson*	*Oln Nazavabh*

Pillars	26	in whom the elders	are become strong,	which I have
	OX	*Casarmg Vran*	*Chis Vgeg*	*Ds*

Prepared	for my own righteousness	saith the Lord,	whose long

Abramg	*Baltoha*	*Goho Iad*	*Soba*	
Continuance	shall be as buckles	to the stooping dragon	and like	
Mian	*Trian Ta Lolcis*	*Abai-Vovin*	*Od*	
Unto the harvest of a widow.	How many	are there	which remain in	
Aziagiar Rior	*Irgil*	*Chis Da*	*Ds Pa-Aox*	
The glory	of the earth,	which are,	and shall not see	death until
Busd	*Caosgo*	*Ds Chis*	*Od Ip Uran*	*Teloch Cacrg*
This house	fall,	and the dragon sink?	Come away!	
Oi Salman	*Loncho*	*Od Vovina Carbaf*	*Niiso*	
For the thunders	have spoken!	Come away!	For the crown of the	
Baglé Avavago	*Gohon*	*Niiso*	*Bagle Momao*	
Temple	and the robe	of him	that is,	was,
Siaion	*Od Mabza*	*Iad*	*O I*	*As*
And shall be crowned	are divided.	Come!	Appear unto	the terror of
Momar	*Poilp*	*Niis*	*Zamran*	*Ciaofi*
The earth	and unto our comfort	and	of such as are prepared.	
Caosgo	*Od Bliors*	*Od*	*Corsi Ta Abramig.*	

THE NINTH KEY: Fire of Air

A mighty	guard	of fire with two-edged swords	flaming,	
Micaolz	*Bransg*	*Prgel Napea*	*Ialpor*	
Which have	vials	eight	of wrath	for two

				times and a half,
Ds Brin	*Efafafe*	*P*	*Vonpho*	*Olani Od Obza*

Whose wings are of	wormwood	and of the marrow	of salt,
Sobol Vpaah Chis	*Tatan*	*Od Tranan*	*Balie*

Have settled	their feet in the	west	and are measured
Alar	*Lusda*	*Soboln*	*Od Chis Holq*

With their ministers	29996.	These gather up	the moss of the earth
C Noqodi	*CIAL*	*Vnal Aldon*	*Mom Caosgo*

As the rich man	doth his treasure.	Cursed	are they whose
Ta Las Ollor	*Gnay Limlal*	*Amma*	*Chis Sobca*

Iniquities they are.	In their eyes are millstones	greater than the earth,
Madrid Z Chis	*Ooanoan Chis Aviny*	*Drilpi Caosgin*

And from their mouths run seas of blood.	Their heads	are covered
Od Butmoni Parm Zumvi Cnila	*Dazis*	*Ethamza*

With diamonds	and upon their hands	are	marble sleeves.
Childao	*Od Mirc Ozol*	*Chis*	*Pidiai Collal*

Happy is he on whom	they frown not.	For why?
Vlcinina Sobam	*Vcim*	*Bagle?*

The God of righteousness	rejoiceth in them.	Come away!	And not
Iad Baltoh	*Chirlan Par.*	*Niiso*	*Od Ip*

Your vials	for the time is	such as requireth comfort.
Efafafe	*Bagle A Cocasb I*	*Cors Ta Vnig Blior.*

THE TENTH KEY: Air of Water

The thunders of judgment and wrath	are numbered	and
Coraxo	*Chis Cormp*	*Od*

Are harboured	in the north in the likeness	of an oak	whose branches
Blans	*Lucal Aziazor*	*Paeb*	*Sobol Ilonon*

Are	22	Nests	of lamentation	and weeping,	laid up for the earth,
Chis	*0P*	*Virq*	*Eophan*	*Od Raclir*	*Maasi Bagle Caosgi,*

Which burn night	and day:	and vomit out	the heads of scorpions
Ds Ialpon Dosig	*Od Basgim,*	*Od Oxex*	*Dazis Siatris*

And live sulphur,	mingled with poison.	These be	the thunders
Od Salbrox,	*Cinxir Faboan*	*Unal Chis*	*Const*

That	5678	times	(in ye 24th part) of a moment roar
Ds	*DAOX*	*Cocasg*	*Ol Oanio Yorb*

With an hundred mighty earthquakes	and a thousand times
Vohim Gizyax	*Od Matb Cocasg*

As many surges	which rest not	neither	know any	echoing
Plosi Molvi	*Ds Page Ip*	*Larag*	*Om Droln*	*Matorb*

Time herein.	One rock	bringeth forth a thousand	even as
Cocasb Emna	*L Patralx*	*Yolci Matb*	*Nomig*

Woe! Woe! Woe! Woe!

The heart of man doth his thoughts.		
Monons Olora Gnay Angelard	*Ohio*	*Ohio Ohio Ohio*

Woe! Woe!	Yea woe!	Be to the earth,	for her iniquity	is,	was,
Ohio Ohio	*Noib Ohio*	*Caosgon*	*Bagle Madrid*	*I*	*Zir*

And shall be great.	Come away!	But not your mighty sounds.
Od Chiso Drilpa	*Niiso*	*Crip Ip Nidali.*

THE ELEVENTH KEY: Earth of Water

The mighty seat	groaned aloud	and there were	five	thunders
Oxiayal	*Holdo*	*Od Zirom*	*O*	*Coraxo*

Which	flew	into the east,	and the eagle spake,	and cried with a loud
Ds	*Zildar*	*Raasy*	*Od Vabzir Camliax*	*Od Bahal*

Voice:	Come away!	And they gathered themselves together and
	Niiso	✠[20]

Became	The house of death,	of whom it is measured,	and it is as
Salman Teloch	*Casarman Holq*	*Od T I Ta*	

They whose number is 31.	Come away!	For I have prepared for you
Z Soba Cormf I GA	*Niiso*	*Bagle Abrams*

A place.	Move therefore	and show yourselves.	Open the mysteries
Noncp	*Zacar (E) Ca*	*Od Zamran*	*Odo Cide*

Of your creation!	Be friendly unto me	for I am the servant of
Qaa	*Zorge*	*Lap Zirdo*

The same your God,	the true worshipper of the Highest.
Noco Mad	*Hoath Iaida.*

THE TWELFTH KEY: Fire of Water

O you that reign in the south	and are	28	the lanterns of sorrow,
Nonci Ds Sonf Babage	*Od Chis*	*OB*	*Hubardo Tibibp*
Bind up your girdles	and visit us!	Bring down your train	3663.
Allar Atraah	*Od Ef*	*Drix Fafen*	*MIAN*

That the Lord may be magnified,	whose name amongst you	is wrath.
Ar Enay Ovof	*Sobol Ooain*	*Vonph*

Move,	I say,	and show yourselves.	Open the mysteries of your
Zacar	*Gohus*	*Od Zamran*	*Odo Cicle*
Creation.	Be friendly unto me!	For I am the servant	of the same
Qaa	*Zorge*	*Lap Zirdo*	*Noco*

Your God,	the true worshipper of the Highest.
Mad	*Hoath Iaida.*

THE THIRTEENTH KEY: Air of Earth

O you swords of	the south	which have	42	eyes to stir up the wrath
Napeai	*Babage*	*Ds Brin*	*VX*	*Ooaona Lring Vonph*

Of Sin:	which are empty.

	Making men drunken,		Behold the promise of
Doalim	*Eolis Ollog Orsba*	*Ds Chis Affa*	*Micma Isro*

God and His power,	which is called amongst you a bitter sting!
Mad Od Lonshi Tox [21]	*Ds I Vmd Aai Grosb*

Move	and	show yourselves.	Open the mysteries of	your creation.
Zacar	*Od*	*Zamran*	*Odo Cicle*	*Qaa*

Be friendly unto me!	For I am the servant of	the same your God,
Zorge	*Lap Zirdo*	*Noco Mad*

The true worshipper	of the Highest.
Hoath	*Iaida.*

THE FOURTEENTH KEY: Water of Earth

O you sons of fury,	the children of the just,	which sit upon	24	seats,
Noromi Baghie	*Pashs Oiad*	*Ds Trint Mirc*	*OL*	*Thil*

Vexing all creatures	of the earth	with age,	which have under you
Dods Tol Hami	*Caosgi*	*Homin*	*Ds Brin Oroch*

1636.	Behold the voice of God!	The promise of Him who is
QUAR	*Micma Bialo Iad*	*Isro Tox Ds I*

Called amongst you	fury or extreme justice.	Move and show yourselves.
Vmd Aai	*Baltim*	*Zacar Od Zamran*

Open the mysteries of	your creation.	Be friendly unto me,
Odo Cicle	*Qaa*	*Zorge*

For I am the servant	of the same your God,	the true worshipper of
Lap Zirdo	*Noco Mad*	*Hoath*

The Highest.
Iaida.

THE FIFTEENTH KEY: Fire of Earth

O thou,	the governor of the first flame,	under whose wings	are
Ils	*Tabaan L Ial-Prt*	*Casarman Vpaahi*	*Chis*

6739	which weave	the earth with dryness:	which knowest the great
DARG	*Ds Oado*	*Caosgi Orscor*	*Ds Omax*

Name Righteousness	and the seal of honour!	Move and show yourselves!
Baeouib	*Od Emetgis Iaiadix*	*Zacar Od Zamran*

Open the mysteries of your creation.	Be friendly unto me,	for I am the servant
Odo Cicle Qaa	*Zorge*	*Lap Zirdo*

Of the same your God,	The true worshipper of the Highest.
Noco Mad	*Hoath Iaida.*

THE SIXTEENTH KEY: Air of Fire

O thou of the second flame,	the house of justice,	who hast thy
Ils Viv Ialprt	*Salman Balt*	*Ds A*

Beginning in glory	and shalt comfort the just,	who walk est on
Cro-Odzi Busd	*Od Bliorax Balit*	*Ds Insi*

The earth with feet	8763,	which understand and separate creatures.
Caosgi Lusdan	*EMOD*	*Ds Om Od Tliob*

Great art thou	in the God of conquest.	Move and show yourselves!
Drilpa Geh Ils	*Mad Zilodarp*	*Zacar Od Zamran*

Open the mysteries of	your creation.	Be friendly unto me!	For
Odo Cicle	*Qaa.*	*Zorge*	*Lap*

I am the servant of	the same your God	The true worshipper of the Highest.
Zirdo	*Noco Mad*	*Hoath Iaida.*

THE SEVENTEENTH KEY: Water of Fire

O thou third flame	whose wings are thorns	to stir up vexation:
Ils D Ialprt	*Soba Vpaah Chis Nanba*	*Zixlay Dodseh*

And who has	7336	living lamps	going before thee:
Od ds brint	*TAXS*	*Hubardo*	*Tastax Ilsi*

Whose God is wrath	in anger.	Gird up thy loins	and hearken.
Soba Iad I Vonpho	*Vnph*	*Aldon Dax Il*	*Od Toatar*

Move	and	show yourselves.	Open the mysteries of	your creation.
Zacar	*Od*	*Zamran*	*Odo Cicle*	*Qaa*

Be friendly unto me!	For I am the servant of	the same your God,
Zorge	*Lap Zirdo*	*Noco Mad*

The true worshipper	of the Highest.
Hoath	*Iaida.*

THE EIGHTEENTH KEY: Earth of Fire

O Thou	mighty light	and burning flame of	comfort which openest
Ils	*Micaolz Olprt*	*Od Ialprt*	*Bliors Ds Odo*

The glory of God	unto the centre of the earth,	in whom the	6332
Busdir Oiad	*Ovoars Caosgo*	*Casarmg*	*ERAN*

Secrets	of truth have their abiding,	which is called	in thy kingdom
Laiad	*Brints Cafafam*	*Ds I Vmd*	*Aqlo Adohi*

Joy	and not to be measured.

		Be thou a window of comfort unto me.
Moz	*Od Ma-Of-Fas*	*Bolp Como Bliort Pambt*

Move	and	show yourselves.	Open the mysteries of	your creation.
Zacar	*Od*	*Zamran*	*Odo Cicle*	*Qaa*

Be friendly unto me!	For I am the servant of	the same your God,
Zorge	*Lap Zirdo*	*Noco Mad*

The true worshipper	of the Highest.
Hoath	*Iaida.*

These first eighteen Calls are in reality nineteen—that is, nineteen in the celestial orders, but with us, that first table hath no Call and can have no Call seeing it is of the Godhead.

Thus, then, with us it hath the number of “0,” though with them, that of “1” (even as the first key of the tarot is numbered “0”); and therefore, that which is with us the Eighteenth Key, is with them the nineteenth.

After these first eighteen, follow the Calls and Keys of the Aires or Thirty Aethers, which are the same in substance, though varied by the name belonging thereto.

1. LIL	11. ICH	21. ASP
2. ARN	12. LOE	22. LIN
3. ZOM	13. ZIM	23. TOR
4. PAZ	14. VTA	24. NIA
5. LIT	15. OXO	25. VTI
6. MAZ	16. LEA	26. DES
7. DEO	17. TAN	27. ZAA
8. ZID	18. ZEN	28. BAG
9. ZIP	19. POP	29. RII
10. ZAX	20. CHR	30. TEX

THE CALL OF THE THIRTY AETHYRS

The heavens which dwell in	the first Aire	are mighty in the
Madriaax Ds Praf	*LIL*	*Chis Micaolz*
parts of the earth	and execute the judgment of the highest!	
Saanir Caosgo	*Od Fisis Balzizras Iaida*	
Unto you it is said:	Behold the face of your God	the beginning of
Nonca Gohulim	*Micma Adoian Mad*	*Iaod*
Comfort	whose eyes are as the brightness of the heavens	which
Bliorb	*Soba Ooaona Chis Luciftias Piripsol*	*Ds*
Provided	you for the government of earth	and her unspeakable
Abraasa	*Noncf Netaaib Caosgi*	*Od Tilb Adphaht*
Variety	furnishing you with a power of understanding	to dispose all
Damploz	*Tooat Noncf G Micalz Oma*	*Lrasd Tol*
Things according to	the providence of Him	that sitteth on the Holy Throne:
Glo Marb	*Yarry*	*Idoigo*
And rose up in the beginning saying:		The earth
Od Torzulp Iaodaf Gohol		*Caosga*
Let her be governed	by her parts and let there be	division in her
Tabaord	*Saanir Od Christeos*	*Yrpoil Tiobl*
That the glory of her	may always be drunken	and vexed in itself.
Busdir Tilb	*Noaln Paid Orsba*	*Od Dodrmni Zylna*
Her course let it round (or run)	with the heavens, and as	
Elzap Tilb Parm	*Gi Piripisax, Od Ta*	

A handmaid let her serve them.	One season, let it confound another,	
Qurlst Booapis	*L Nibm Ovcho Symp*	
And let there be no creature	upon or within her	one and the same.
Od Christeos Ag Toltorn	*Mirc Q Tiobl*	*L El*
All her members	Let them differ in their qualities	And let there be
Tol Paombd	*Dilzmo As Pian*	*Od Christeos*
No one creature equal to another.	The reasonable creatures of the earth, or man,	
Ag L Toltorn Parach Asymp	*Cordziz*	
Let them vex and weed out one another;	and	their dwelling places,
Dodpal Od Fifalz L Smnad	*Od*	*Fargt*
Let them forget their names.	The work of man	and his pomp,
Bams Omaoas	*Conisbra*	*Od Avavox*
Let them be defaced.	His buildings, let them become	caves
Tonug.	*Orsca Tbl Noasmo*	*Tabges*
For the beasts of the field.	Confound her understanding with	darkness.
Levithmong	*Unchi Omp Tibl*	*Ors*
For why?	It repenteth me that I have made man.	One while let her be known,
Bagle?	*Moóoah Ol Cordziz.*	*L Capimao Ixomaxip*
And another while a stranger.	Because	she is the bed of an harlot
Od Cacocasp Gosaa	*Baglen*	*Pii Tianta A Babalond*
And the dwelling place of	him that is	fallen.
Od Faorgt	*Teloc Vo-*	*Vim.*

O ye heavens, arise!	The lower heavens beneath you,	let them serve you.
Madriiax Torzu	*Oadriax Orocha*	*Aboapri*
Govern those that govern.	Cast down such as	fall.
Tabaori Priaz Ar Tabas	*Adrpan Cors Ta*	*Dobix.*
Bring forth with those that increase,		and destroy the rotten.
Iolcam Priazi Ar Coazior		*Od Quasb Qting.*
No place let it remain in one number.	Add and diminish until	the stars be numbered.
Ripir Paaoxt Sa La Cor	*Vml Od Prdzar Cacrg*	*Aoiveae Cormpt.*
Arise! Move!	And appear before	the covenant of His mouth
Torzu Zacar	*Od Zamran Aspt*	*Sibsi Butmona*
Which He hath sworn	unto us in His justice.	Open the mysteries of
Ds Surzas	*Tia Baltam.*	*Odo Ciclé*
Your creation	and make us partakers of	the undefiled knowledge.
Qaa	*Od Ozozma Plapli*	*Iadnamad.* [22]

Part Four: Enochian or Rosicrucian Chess

This is one of the subdivisions of the angelic system of tablets about which, sad to say, very little can be said. No one in the Order, or my temple, seemed to know anything about it. Whether this same condition applies to the other temples is hard to say, though, from conversation with certain of the adepti of those temples, I gather the same conditions there prevailed. Nothing that was of practical value, as throwing any light on the nature and function of the game, was thrown on the subject by any of the Order members within the sphere of my acquaintance. It is probable that the knowledge of this system died with the early members. All that I ever heard were fulsome praises of its remarkable divinatory capacity, together with quite a few amusing comments by those who manifestly knew nothing about it, though no precise indication was conveyed as to its procedure. On two of three occasions I have asked adepti of the rank of $7^{xox} = 4^{xhx}$ to play a game with me using my chess pieces and boards though each politely backed out of the invitation. Also the unmounted state of the Order chess pieces was a clear indication that they had never and could never have been employed—like other aspects of the Order teaching. And the actual documents on the subject that were shown to me were vague and obviously incomplete, giving no indication as to the true nature of this matter. No doubt it was intended, by those who wrote the papers and devised the system, that the adept should apply his own ingenuity to the bare bones provided of the game, and formulate from that skeleton outline, as from the Enochian tablets themselves, a complete system of initiation, and a profound magical philosophy. It is not therefore my intention to say very much about Rosicrucian chess, although it can be stated that the perspicacious student will divine ideas of great import and discover a depth of magical significance hidden under the cloak of an apparently trivial game.

However, the student who has mastered the foregoing sections of the *Book of the Concourse of the Forces* will no doubt be able to divine the relationship existing between the profundities of the Enochian tablets and this chess game. It will have been necessary as a preliminary step to have become perfectly familiar with the attributions of the squares, so that any pyramid can be built up instantaneously in the imagination too. By this, I mean, that while playing a chess game, the movement of a piece from one square to another should provide much material for thought, for the squares on the boards, as on the tablets, may be formulated as pyramids. Some experience, also, in employing the pyramids for skrying in the spirit vision will be required before any real appreciation of Enochian chess can be acquired.

In this game, the pieces are Egyptian godforms, and the boards are certain adaptations of the Enochian tablets. The Tablet of Union, however, is not used. Tablets are reproduced as chessboards minus the Great Central Cross, the Sephirotic Cross, and the Kerubic squares over the Calvary Cross in each lesser angle. This leaves only the servient squares in each of the four lesser angles—sixteen in number, which gives us sixty-four squares per board—the number of squares in the ordinary chessboard.

One of the papers written by Greatly Honoured Frater N.O.M. gives a short history of chess as it was derived from the Indian Chaturanga, the Persian Shatranji, and the Arabic chess. But since it contains very little that is of any practical import, I have thought better not to include it.

A few words now as to the nature of the boards. The boards consist of the purely elemental part of each tablet. There is nothing in the symbolic structure of the board to suggest the operation of the spirit in any of its aspects through the elements. This operation of the spirit and its potencies, however, is indicated not by the squares, but by the pieces and their movements over the board.

To be of any real magical value, the board should be a sort of talisman or flashing tablet. That is, it should be fully painted, showing all the triangles of the pyramids as brightly and as flashingly as possible. The little flat squares shown at the summit of the pyramid, indicating the throne of the godform, are not necessary on these boards. The triangles are completely formed, and the resulting pyramidal shape is not truncated. The four angles of each tablet will thus stand out quite brightly, since the elemental colour of the quarter will show its nature, even though the triangles of yellow, blue, black, and red will jostle each other cheek by jowl. When fully painted, the board is most impressive as a flashing tablet. The student may know he has done his work properly when there appear white flashings at the angles of the squares. This is important, for the object of a flashing tablet is to attract an appropriate type of force. And if these chessboards are made as flashing tablets, they will automatically attract force and their utilization will become the more significant. In brief, each square is, as it were, the name and symbolic address of a different angelic force. The flashing squares will attract the commencement of the operation of that type of angelic power, and the movement of the chess godforms over the squares may produce even brighter flashes and indicate the operation of the divine forces therein. With these hints the student is left to work this out for himself.

There will be, in short, four different boards. Each is representative of one of the four quadrangles or watchtowers of the elements, and the angelic names on the latter will be implied on the boards even although no letters or names are painted on them. The use of any of the four boards will depend upon particular purposes, and the attributions of elements as in the diverse schemes of divination will determine which of the four boards must be used at any given time. In tarot, the element of air, the sword suit, indicates sickness and sorrow and unhappiness generally. Hence, in Enochian chess, for divining for some such question as touches upon trouble or unhappiness the air board would be employed. The fire board will represent the tarot suit of wands, implying swiftness, energy, activity. The water board indicates the tarot suit of cups of pleasure, happiness, merry-making, and marriage. The earth board will refer to all material plane matters of money, work, employment, occupation, and so forth.

The four boards of the Rosicrucian game, although different, nevertheless agree in certain particulars. In each board it is convenient to speak of the arrangement of the lesser angles as an upper and lower rank—air and water forming the upper rank and earth and fire the lower.

It is evident that the columns of the one rank are continuous with those of the other; and in this continuity a certain regular rule is observable. Every column of eight squares commencing in the upper rank is continued below by a column of the opposite element.

Thus the fiery columns below invariably stand on the watery columns; the watery on the fiery; the airy on the earthy; and the earthy on the airy.

A different arrangement of the horizontal files or ranks of squares is observable, and there is a difference in the upper and lower tablets.

In the upper tablets the Kerubic rank of squares is continuous with the elemental rank; and the cardinal is continuous with the common sign rank, whereas in the lower tablets of earth and fire the various ranks—Kerubic, cardinal, etc., are continuous right across the board.

The pieces employed are, as previously remarked, Egyptian godforms. A full set of chess pieces numbers twenty men and sixteen pawns. (Note the possible relationship of the thirty-six pieces to the thirty-six decanate cards of the tarot.) The game is played by four players, representing the four lesser angles of the board, thus giving each player one set of five pieces and four pawns. The five pieces represent the operation of the spirit and four elemental rulers—the five points of the pentagram, the five letters of YHShVH, and the tarot Ace and court cards. The pawns are their servants or vice-gerents. Strictly to be in order, each of the twenty principal pieces represents a different godform, thus:

Fire set:
  King—Kneph
  Knight—Ra
  Queen—Sati-Ashtoreth
  Bishop—Toum
  Castle—Anouke
Air set:
  King—Socharis
  Knight—Seb
  Queen—Knousou Pekht
  Bishop—Shu Zoan
  Castle—Tharpeshest
Water set:
  King—Ptah
  Knight—Sebek
  Queen—Thouerist
  Bishop—Hapimon
  Castle—Shooeu-tha-ist

Earth set:
King—Osiris
Knight—Horus
Queen—Isis
Bishop—Aroueris
Castle—Nephthys.

However, this tends to confusion, creating in practice far too complex a game. It will be found that four sets of the same five godforms will suffice. There are only five major godforms, the others being variations or different aspects of those types. These are:

Osiris, bearing crook, scourge, phoenix wand. He is represented as sitting on a throne, silent and unmoving. He is the king and represents spirit, the operation of the Great Cross in the tablets. He corresponds to the Ace in tarot, the root-force of any element.

Horus, a god with hawk’s head, double mitre, and standing upright, as though to stride forward. He is the knight of Enochian chess and represents the operation of the ten-squared Sephirotic Cross in the fire angle of any tablet or board, and corresponds to the king in the tarot, the figure astride a horse.

Isis, an enthroned goddess with a throne symbol mounted on the vulture headdress. In Rosicrucian chess, Isis is the queen, and represents the operation of the Sephirotic Cross in the water angle of any tablet. She corresponds to the tarot queen who is shown seated on a throne.

Aroueris, a human shaped god, with a double mitre. He is the bishop in Enochian chess, and his form is that of a standing figure, to indicate his swift action. He represents the operation of the Sephirotic Cross in the airy angle of any tablet, and represents the prince or knight of the tarot—the figure driving a chariot.

Nephthys, a goddess with an altar or crescent symbol above the vulture headdress. She is the castle or rook of the chess game. This piece is always represented as somewhat larger than the others, and is enclosed within a rectangular frame, within which she is enthroned. Her office is the representation of the operation of the Sephirotic Cross in the earth angle of any tablet, and represents the Princess or Knave of the tarot —the amazon figure who stands alone.

These are the five principal forms used for each of the four angles of the board. Some difference should be made in the tone of the colouring of the front or face of the piece to indicate its angle on the board. Coloured bands may suffice for this purpose. Moreover the back of the piece—for it is customary to use flat pieces, not round as in ordinary chess—should be painted in the appropriate colour of the element it represents so as to avoid confusion in the recognition of its power. Thus the back of the king, an Osiris form, should be painted white to represent spirit, and this rule applies to all four kings in the four angles. The knight, Horus, should be coloured red. The queen, Isis, should be blue; the bishop, Aroueris, yellow, and the castle, Nephthys, should be black and set in a large frame. Each piece should be cut about three inches high.

For practical use, these pieces should be mounted on square wooden bases, and those bases painted in different colours. It will be by the bases that their place on the board may be recognized. For example, there are four sets of chess pieces to be set out in the four corners of the board. Each piece is more or less like its corresponding piece in some one of the other corners. The pieces placed in the air quarter of the board, therefore, will be mounted on yellow bases. Those in the water angle will have blue bases. The pieces in the earth angle will have black bases, and those in the fire quarter will have red bases. Thus, as in the four angelic tablets, there results a minute subdivision of the sub-elements of the tablet. There will be an Osiris piece, a king with a white back, on a yellow base, indicating that he is a king belonging to the air angle. He represents the sub-element of spirit of air, the most spiritual and subtle phase of that element, the tarot Ace of Swords. A king with a blue base indicates his place in the watery angle. A queen, an Isis figure with a blue back, set on a red base, shows that she is the queen of the fire angle, representing the watery aspect of the fire sub-element of any tablet, the Queen of Wands. A bishop, yellow backed, mounted on a black base, shows that he belongs to the earth angle, as against a bishop with a yellow base whose place is in the air angle and who, therefore, corresponds to the Prince of Swords in the tarot pack. And so for the rest.

With but one or two slight exceptions, the pieces move exactly as do the corresponding pieces in chess. The queen here does not have the full liberty of the board as she does normally, nor is she the most powerful piece on the board. Here she can only move to every third square. This she can make in any direction, horizontally, vertically, or diagonally—but only three squares at any time. She can leap over intervening squares, and take pieces on the third square from wherever she stands. The other exception is that no castling is permitted.

The pawns in this Enochian chess represent the godforms of the four sons of Horus, the Canopic gods. Their attributions are:

Fire	Kabexnuv, mummy-shaped, hawk-headed, the knight’s pawn.
Water	Tmoumathph, mummy-shaped, dog-headed, the queen’s pawn.
Air	Ahephi, mummy-shaped, ape-headed, the bishop’s pawn.
Earth	Ameshet, mummy-shaped, human-headed, the castle’s pawn.

The same rule for colouring the other pieces applies to the pawns. Their backs should be painted in the colour of the piece they serve. Thus the back of the knight’s pawn will be painted the colour of the knight, red. The base will be coloured according to the lesser angle in which it is placed. So that in each of the four angles you will have four pawns on bases in the colour of its sub-element. The airy angle, for example, will have four pawns mounted on yellow bases. Those pawns will have four different coloured backs to indicate the piece, and therefore the element, which they represent and serve.

The pawn moves only one square at a time, and not two for the first move as in modern chess. The rule of *en passant* does not apply here, although the regular method of taking with pawn, via the diagonal, either to right or left, holds equally well.

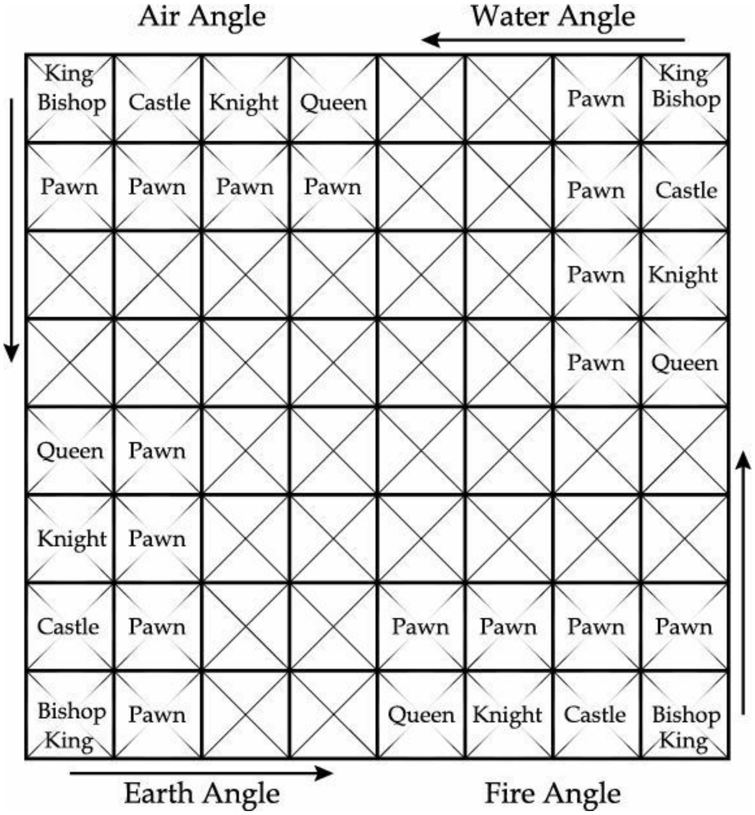
It will be noted that the king has no pawn. Since he is Osiris, the other four pieces and their pawns are his personal servants and vice-gerents. His place on the board is always on the corner of the lesser angle, where the corresponding letters of Tetragrammaton would be placed on the Angelic Tablets. On the four corners of the board as a whole, therefore, will be found the four kings. Identical in every way, they yet differ in the colour of their bases, the colour of the angle which they rule. Some variation might be made as to the posture of the god. For instance, the fire king could be cut as a standing figure, the water king sitting, and so forth. Let it be noted that on the corner squares, two pieces will always be found. The king and the piece corresponding to the letter of the angle will occupy the same square.

A piece or pawn threatening, that is giving check, to the corner square also checks the king as well as whatever other piece happens to be upon that square.

In setting up the pieces for play, the rule of Tetragrammaton on the Kerubic square of the tablets, has application. That is, the order in which the letters of the name YHVH are placed on the uppermost squares of the servient squares of any lesser angle, as reflected from the Kerubic squares above, also govern the placing of the pieces. The bishop will be placed on the Vau square, the queen on the Heh square, the castle on the Heh final square, etc. The student who has thoroughly assimilated the principles involved in the attributions of the Enochian tablets will find all this perfectly straightforward, and experience no difficulty herein.

With regard to this injunction to set out the pieces on the board following the prime player’s setting, whose chessmen are arranged according to the order of Kerubs, note that the remaining three sets of pieces are arranged, on any board, exactly in that order regardless of the order of Kerubs in their angle. That is to say, if the prime player chooses an earth of water setting, his pieces will be set out: king and castle on the corner square, then follow the knight, queen, and bishop. The other three sets of air, water, and fire pieces on that board, are set out precisely in that order, either horizontally or vertically as the case may be.

It thus follows that there may result sixteen possible arrangements of pieces. That is, since there are four Kerubic ranks on each board, and there being four separate boards, the chess pieces may be arranged on the board in sixteen different settings. The reason for any particular setting—if divination is the motive for play—must depend on the prime player’s synthetic grasp of the Order teaching. Let him remember that there are sixteen figures of geomancy, each with a special and specific divinatory value. It should be remembered that these geomantic figures are each under the influence of a zodiacal genius and a planetary ruler. Not only so, but each is attributed to a Hebrew letter, therefore to a corresponding tarot trump, with its allocation to a sign and a constellation in the heavens with all the hierarchical ideas that the latter implies. Thus the playing of this game resumes the whole philosophy of magic.



King Bishop	Castle	Knight	Queen			Pawn	King Bishop
Pawn	Pawn	Pawn	Pawn			Pawn	Castle
						Pawn	Knight
						Pawn	Queen
Queen	Pawn						
Knight	Pawn						
Castle	Pawn			Pawn	Pawn	Pawn	Pawn
Bishop King	Pawn			Queen	Knight	Castle	Bishop King

Setting of the Enochian Chessmen

The prime player must be guided in his selection of boards not only by choice of element as previously described, but by any one of these sixteen root significations of geomancy. For each one of these sixteen figures may be applied to the sixteen lesser angles of the Enochian tablets and chessboards. So that each angle comes under the operation of a geomantic ruler and genius, and under the dominion of that portion of the starry heavens corresponding to its tarot trump. The method of attributing the figures to the angles is identical with the process described for the squares of both columns and ranks in the lesser angles. Thus the airy lesser angle of the air chessboard would be mutable (airy) air, referred to the zodiacal sign Gemini, and hence to the geomantic figure of Albus, which is a Mercurial figure under the presidency of Taphthartharath. The watery angle of the air tablet would be Kerubic or fixed (watery) air, which is the sign Aquarius, and the geomantic figure of Tristitia, attributed also to Saturn, and the ruler over it is Zazel. The earthy angles of the air tablet is elemental air, referred to the geomantic figure of Fortuna Minor, also a solar or Leo figure, ruled by Sorath. The fiery angle is cardinal air, the zodiacal sign of Libra, and Puella would be the geomantic figure, with a Venusian nature, ruled by Kedemel.

The same principle is involved in allocating the geomantic figures to the other tablets and angles. The magical and divinatory value of the geomantic figures must therefore decide the choice of chessboards and lesser angle settings.

The yellow and red men are so placed that they advance to the attack of the black and the blue respectively by the columns, while the latter advance by the ranks. That is, the actives are shown as a vertical force, while the passives are shown as operating horizontally, shewing the cross of life, corresponding to the forces of the court cards and the zodiacal trumps in the tarot.

The central squares of the board contain the sixteen signs that are allotted to each lesser angle. And it is only from these sixteen squares that the pieces—except the rook and the king—develop their full influence or defensive force.

The watery and airy boards are counterparts of each other, so far as the arrangement of the signs, etc., of the squares are concerned. And the same is true as regards the earth and fire boards. Every board has its uppermost and lowermost ranks of the passive or female element; and its two central ranks are of the active or male element.

The most striking difference between the air and water, and the earth and fire, boards is in the fact that in the former the ranks are broken; whereas in the latter they are not only continuous across each board, but they are continuous right across both boards when in situ. To this is due the greater balance and evenness seen in the play of the pieces in the lower boards.

[contents]

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2. Note by JMG: See Book I, page 92.

[3]. Note by JMG: *Clavicula Tabularum Enochi*: Latin, “Key of the Tables of Enoch.”

[4]. Note by JMG: See color insert page 20, for the Sigils of the Angelic Tablets.

[5]. Note by JMG: A term out of heraldry. A cross potent is a cross with splayed ends.

[6]. Note by Frater N.O.M., that is, W. Wynn Westcott: The fourth square each time from the last will show the letter and figure given. You are not to count, say, 22 or 20 or 18, but 4 only.

[7]. Note by N.O.M.: Four moves from T gives 22.h. b.4. is specially put. y.14 moves to 22 from t. Then 6.b. is special. From 6.b. it is all plain moving by 6 to right.

[8]. Note by S.A., that is, W. Wynn Westcott again: Count here not by four or six, but by numbers given. To right if over, to left if under.

[9]. Note by S.A.: Count twelve in every case, neglecting the numbers over or under, always forward.

[10]. Note by Regardie: That is, under the name formed by the addition of a letter from the Tablet of Union.

[11]. Note by Regardie: These should be made all about the same height and width, so that when they are cut, the separate pieces may be pieced together—as in a jigsaw puzzle—in different combinations, without there being too great a discrepancy in size.

[12]. Note by Regardie: The sphinx in this instance becomes a synthetic Kerubic figure. Thus you can make a sphinx with the head of a lion, the shoulders and wings of an eagle, the body of a man, and the hind legs and tail of a bull, etc.

[13]. Note by Regardie: When drawing these godforms if a little tongue is left at the bottom of the cardboard on which the form is painted, that tongue can be fitted very easily into a slot of about the same size at the top or throne of the pyramid.

[14]. Note by Regardie: It is perhaps hardly necessary to suggest to the student that he should not attempt to employ the sphinx and godform formula with the pyramid until he has had much experience in ordinary tattwa vision. When he has become perfectly acquainted with the nature of the subtle planes, and has learned to apply the simple forms of tests, so that he is quick to detect imposition or deception, then he may skry in the planes symbolized by the pyramids.

[15]. Note by D.D.C.F.: I get them greyer and less defined.

[16]. Note by Regardie: Enamel or lacquer paints are best.

[17]. Note by S.A.: The items which follow are quite open to discussion and are simply my own personal experience.

[18]. Note by Regardie: S.A. here refers to certain statements made in the *Clavicula Tabularum Enochi* which is here omitted.

[19]. Note by Regardie: Note IALPRG, “burning Flames,” in the Second Call.

[20]. Note by JMG: The cross in place of Enochian text is in the original.

[21]. Note by Regardie: *Lonshi Tox* means “the power of Him.”

[22]. Note by Regardie: In *Equinox*, Volume 5, Aleister Crowley has published a series of visions, using the Calls of the Thirty Aethyrs, in order to investigate and thus ascertain the nature of these Aethyrs.

OFFICIAL RITUAL

The correct application of the action of the moveable images (representing the motion of the ruling angels over the servient squares)

is called the Playe or Raying of the Chequers of the Tablets.

By G.H. Frater D.D.C.F.

Of the Chess King and the Tarot Ace. The move of this piece is one square every way, and answereth to the action of the spirit. Wherever it goeth, it commenceth and initiateth a fresh current, whence it is represented by the motion of only one square in any direction and there staying for this purpose before moving onward. So that his action is not hurried, but represents a balanced movement. Yet in his beginning of action is he at first a mute force, as though throned upon the water; as in the end of his action he is a life manifested and throned upon the earth. And herein is a mystery of the Lord Aeshoori (Osiris) when enthroned between Isis and Nephthys, thus representing the beginning and end of the action of Him in whom end and beginning are not, but rather concealment and then manifestation. Herein is a great mystery of life, for his thrones are not in the two active elements, seeing that these latter are his horse and chariot of transition in the passage from concealment into manifestation. This piece, then, is the symbolizer of the action of the potencies of the crosses on the servient squares.

Of the Chess Knight, the Tarot King. The move of this piece is three squares cornerwise every way (as in ordinary chess) and representeth the leaping action of the flickering flame. Wherefore also is he not stopped in his course by a piece or an intervening square, even as fire seizing on a matter speedily rendereth it transparent. This piece representeth the action of fire as the revealer of the strength of the spirit, even as Hoor is the avenger of Aeshoori. It is a force potent and terrible, the king in the elemental operations.

Thus it openeth the locked doors of matter and sheweth forth the treasure hidden therein. Therefore hath all life its beginnings in a fire celestial. And the number of squares covered by the move of the knight in the midst of the board (reckoning from the square on which he standeth, but not including it) is sixteen squares, of which eight are checked, and eight are passed over.

Of the Chess Queen, the Tarot Queen. The move of this piece is unto every third square from her (reckoning the square whereon she standeth as the first) as well cornerwise, as well perpendicular, as horizontal. Thus again covering sixteen squares out of a square of twenty-five squares, of which eight are threatened, and eight are passed over. But she threateneth not a piece upon the intervening square of her move. And her movement is as that of the waves of the sea, and (like the Knight) she is not hindered in her motion by a piece on an intervening square. This piece representeth the undulating action of water and of the sea, and she is ascribed unto the great goddess Isis, who is the cherisher of life.

Of the Chess Bishop or Fool, the Tarot Prince. The move of this piece is any number of squares cornerwise (that is, only on the diagonal) in any direction even unto the limits of the tablet. He representeth the keen and swift wind, and he is ascribed unto the god Aroueris. He is stopped by any piece in his way, even as the wind is stopped by a material barrier. He representeth the swift vehicle of the spirit.

Of the Chess Castle or Rook, the Tarot Princess or Knave. The move of this piece representeth the ponderous and formidable force of Earth and its motion is any number of squares in a square direction, perpendicular or horizontal (but not cornerwise) even unto the limits of the board. It is ascribed unto Nephthys the goddess. It representeth the completed action of the spirit in matter. Therefore is its movement square, and also stopped by intervening pieces, yet powerful from the length and breadth of its range.

Of the Pawns. The four pawns represent certain forces formed by the conjunction of the spirit with each of the four elements severally, and they are severally ascribed unto Ameshet, Ahephi, Tmoumathph, and Kabexnuv, who stand before the face of Aeshoori. And their movement is but one square forward, perpendicular, and they threaten one square forward diagonal on each side, thus formulating the symbol of the triangle, for they each represent a mixture of three elements under the presidency of the spirit. Therefore each is, as it were, the servant of the god or goddess before whom he standeth. Yet they be all, in a manner, alike in their action, although their lords be different. Each is the servant of the god or goddess whose element is expressed in his symbol, without its contrary.

In each set of three elements, taken together, two must be contrary. Wherefore, for example, Ameshet, who represents water, fire, and earth, is the servant of Nephthys, whose element earth is expressed in this attribution without the contrary of air.

Ahephi, who represents air, fire, and water, is the servant of Aroueris, whose attribution is air.

Tmoumathph, who represents water, air, and earth, is the servant of Isis, whose attribution is water.

Kabexnuv, who represents fire, air, and earth, is the servant of Horus, whose attribution is fire.

One of the rules concerning the pawns in actual play is that should one reach the eighth square of its column, it may be exchanged for the piece of which it is vice-gerent. That is, as in ordinary chess, a pawn which reaches the eighth square may be exchanged for any piece the player desires—but in Enochian chess the exchange is limited by the elemental attributions of the pieces. So that were an Ahephi pawn, the servant of Aroueris, to survive the battle of the entire game and win through to the top of the board, it could be exchanged for a bishop, even though the bishop were untaken and still on the board. And so with the others.

The opening of chess play is known under the technical title of “Awakening the Abodes.” As already stated the game is set for four players, each of whom works the pieces at each of the four angles, playing in rotation. Should the game be used for the purposes of divination, the first player would be the querent, the one asking the question, or the person representing the matter about which information is required. This first player chooses which angle of the board he will play from, bearing in mind the divinatory qualities of the elements as set forth in the documents on geomancy and tarot.

The major difference between Enochian chess and the modern game is that in the former, when using it for divinatory purposes, the moves are decided by the throwing of a dice. Depending upon the number disclosed by the dice, so must a certain piece be moved, for the numbers are attributed to pieces. The actual details of the move—that is whether to right or left, backwards or forwards, to take an opponent or to press forward—are quite obviously left to the personal ingenium and divining mind of the player. The dice only determines specifically that such and such a piece shall be played.

The prime mover, or the owner of the Ptah piece, plays first, and his first move is to be decided by the throw of the dice to indicate which piece or pawn he must first play. Each player follows in rotation, deosil, that is round the board with the sun from the prime player. First the prime player moves, and if his setting is air, then follow the water pieces, the fire pieces, the earth pieces, and then back again to the air who is the prime mover.

The actual attributions of the numbers on the dice to the Enochian chess pieces are as follows:

If the player throws:

1. He moves a king or any pawn.
2. He moves a knight.
3. He moves a bishop.

4. He moves a queen.
5. He moves a castle.
6. He moves a pawn.

At the first move of the game, if the dice cast throws up one, it clearly cannot apply to the king, for this piece cannot move at all until the pawns have been cleared before him. In that event, a pawn would require to be moved.

The reason for the attribution of the numbers on the dice above shown to the chess pieces are fairly simple. The explanation must be sought in the numbers and powers of the squares on the Sephirotic Crosses. On the ten-squared cross, Kether, the Crown, is the first square, which is a fairly sound attribution to the king, who is Osiris, spirit—the Number 1. Number 2 on the Cross is Chokmah, the Yod of Tetragrammaton, Abba, and therefore the Knight is appropriate. Number 3 is Binah, to which is referred, in the Enochian attributions, the High Priestess card of the tarot. The mitre of the High Priestess determines the selection of the Bishop; 4 is Chesed, to which is attributed the tarot trump the Empress, who is the chess Queen; and 5 is the Castle, referred to Geburah, and the tarot card the Tower struck by lightning. The remaining number 6 refers to the movement of any pawn, one square.

It is not always necessary to use four players. Two individuals may play, each operating two lesser angles and two sets of pieces. Fire and air would be pitted against water and earth. If this is done, then the two sets of elemental pieces of any player must be regarded as a single unit in practice. That is to say if the first player whose pieces are the allies of fire and air checks the earth king, the second player must not continue the movements of the water pieces, which are his allies, until he has moved the earth king out of check by any of the usual technical forms of chess. The reader who understands and appreciates ordinary chess manoeuvring will appreciate what is expected of him in the course of play.

When the so-called “stalemate” occurs, which is when a player has no piece or pawn that he can move without incurring check, that is the king not being in check but so placed that he could not move without getting in to check, the result is that the player whose king is affected loses his turn until his state of “stalemate” is removed.

For the purposes of divination, an additional piece was employed. This was called the Ptah. Any book dealing with the Egyptian godforms will describe the form in question. A small figure of this should be made, and on the board it will represent the question or matter of divination. The mode of employing it is simple. It has no power at all, and is not actually used in the play. It is only used by the first player to be set on any square in the lesser angle from which he begins his play. Any square, that is, except the one on which the king first stands. The king must reach, in the course of the game, this square on which the Ptah is set and remain there for one round of the game undisturbed—that is without moving therefrom—and unchecked. A knowledge of the nature of the pyramids with their elemental composition, and some knowledge of the angelic forces represented by those squares and pyramids, will decide the player as to what square shall be selected for the placing of the Ptah. If the divinatory question concerns the fiery lesser angle of the element of earth, a question involving Capricornus and the figure Carcer ruled by Zazel, then the Ptah probably should be placed upon a square of the angle which is of the nature of cardinal earth, as representing the Yod type of earth, or on elemental fire, that is the Heh (final) type of fire. The ingenium of the interested student will guide his judgment herein.

[contents]

NOTES CONCERNING THE BOARDS AND THE PLAY GENERALLY

Every lesser angle throughout the tablets has a diagonal line of four squares starting from its prime square, which are allotted respectively to Aries, Gemini, Scorpio, and earth. From these four squares the bishops can move one square into a square of Libra, Sagittarius, Taurus, or water, these completing the series of squares in that lesser angle in which a bishop can move. Let us call this the Aries system of diagonal squares.

This diagonal is crossed by another which in the airy and watery boards is composed of Cancer, Leo, Virgo, and air squares, having as subsidiaries, squares of Aquarius, Pisces, Capricorn, and fire. In the earthy and fiery boards the second series of four form the diagonal, and the first the subsidiaries. Let us call this the Cancer series.

If we now examine the boards we shall see that the Aries system of any lesser angle is joined diagonally to the Aries system of the other three lesser angles, and that the Cancer also is similarly joined to every other Cancer system. So that we have two systems of squares, *viz*: the Aries and the Cancer; of the whole, each containing four squares allotted to every sign it contains. This resembles the black and white systems of squares of the ordinary board; and it is as if we allotted the white to Aries, and the black to Cancer.

When beginning a game see to which system the Ptah square belongs. Because if it be a square of the Aries system the attack of the opposing queens is insignificant, while that of the bishops is strong. In such a case the number of pieces is six: two bishops, two knights, and two rooks. That is, in these matters the airy attack is strong, and the watery weak.

If the Ptah be on a square of the Cancer system, one opposing queen directly attacks this square, but the bishops do not. In this case the number of attacking pieces is five: one queen, two knights, and two rooks. That is, in these matters the airy attack is insignificant, while the watery is strong.

If an opposing queen can attack the Ptah, the defence should note well which queen it is and should remember that this fact greatly enhances her power. He should thereupon not hesitate to exchange what might otherwise be considered a more powerful piece for her. She should certainly be exchanged for a bishop, and probably also for a knight.

The YHVH order of the pieces corresponds with their respective offensive and defensive powers.

Yod.	Knight.	The most offensive piece.
Heh.	Queen.	More offensive than defensive.
Vau.	Bishop.	More defensive than offensive.
Heh (final).	Rook.	Most defensive.

That is, in a general sense, because, according to the circumstances of the actual play, every piece is able to assume both roles of attacking or defending.

Note that, as in ordinary chess, opposing kings may not occupy contiguous squares. There must always be one square between them. This, however, does not apply to the kings who are allies. That is, if fire and air are allies, then the kings of these elements may approach each other and occupy contiguous squares. Naturally they do not check each other.

When a king has once been moved from the corner square which he occupied with another piece at the beginning of the game neither he nor that piece can be moved back again to that square unless it be vacant.

If the prime player’s king is checked and he cannot move it, his game is arrested and his pieces cannot move until the pieces of his ally can release his king. That is to say, that his pieces remain in situ but having during that time of check no power of action, and can neither attack nor threaten; they only block the squares occupied. If the allied king can be checkmated, his partner continues to play and to seek to release him. When both kings are checkmated, the game is at an end, and the partners checkmated have lost the game. The game is also lost by the first player, when though neither he nor his ally is checkmated, the enemies hold such a position that the prime player cannot possibly attain the Ptah square.

The knights or fiery forces of the elements meet and clash violently in all parts, and are strong in attack against every thing and everywhere. Their moves, like fire, pass unarrested through the other elements in irregular courses like the lambent flame, leaping both diagonally and square-wise at every move. They contain the potential forces of the other pieces. Their force is similar to the tarot king, and to Chokmah. They are the Abba forces, and with the queens represent the Briatic forces of the scheme.

The queens or watery forces of the elements never clash with one another, but ever undulate onwards, each in its own course unaffected by opposing or crossing waves. But the watery forces only move in their respective preordained courses; they cannot leave their limits and enter upon the domain of others. Water, like fire, is unarrested and undulating, and like air and earth it can act diagonally or square-wise, containing the potential force of air and earth. They are the queen of the tarot, and Binah. They are the Aimah, and are of Briah.

The bishops are subtle and sharp, airy in quality, moving rapidly, but easily arrested in their course. They clash not with opposing bishops, and the friendly airs support each other in attack and defence. Where the active airs whirl the passives cannot come. They are the forces of the princes, and of Yetzirah, the Son.

The rooks are the heavy resisting powers of the princess, the earth by nature, mighty indeed in action when preceded by the action of the other three. That is, when in any matter the forces of fire, water, and air have been absorbed and equilibriated, i.e., removed from the board, the mighty powers of the castles come into play. But woe to him who too early calls these ponderous forces forth.

The rook moves through columns as through ranks. She is able, therefore, to reach every square on the board, and is very powerful. But her movement is very ponderous, and it is a piece that is not moved many times in a game unless the forces of the other elements have been absorbed in its working out. While the Aleph, Mem, and Shin forces are in full operation, the rook is easily attacked and with difficulty defended, unless she remain quiet, and act as a firm basis of support and defence to the side. If she, however, makes the mistake of entering early into action she is nearly sure to fall prey to the more subtle forces whose proper sphere is attacked.

If the more subtle forces do not bring about a solution of the question, and the matter has to be fought out to the bitter end, that is, if the Yetziratic and Briatic forces are absorbed and balanced in the matter, then do the ponderous forces of Assiah, the Princess, engage in powerful combat.

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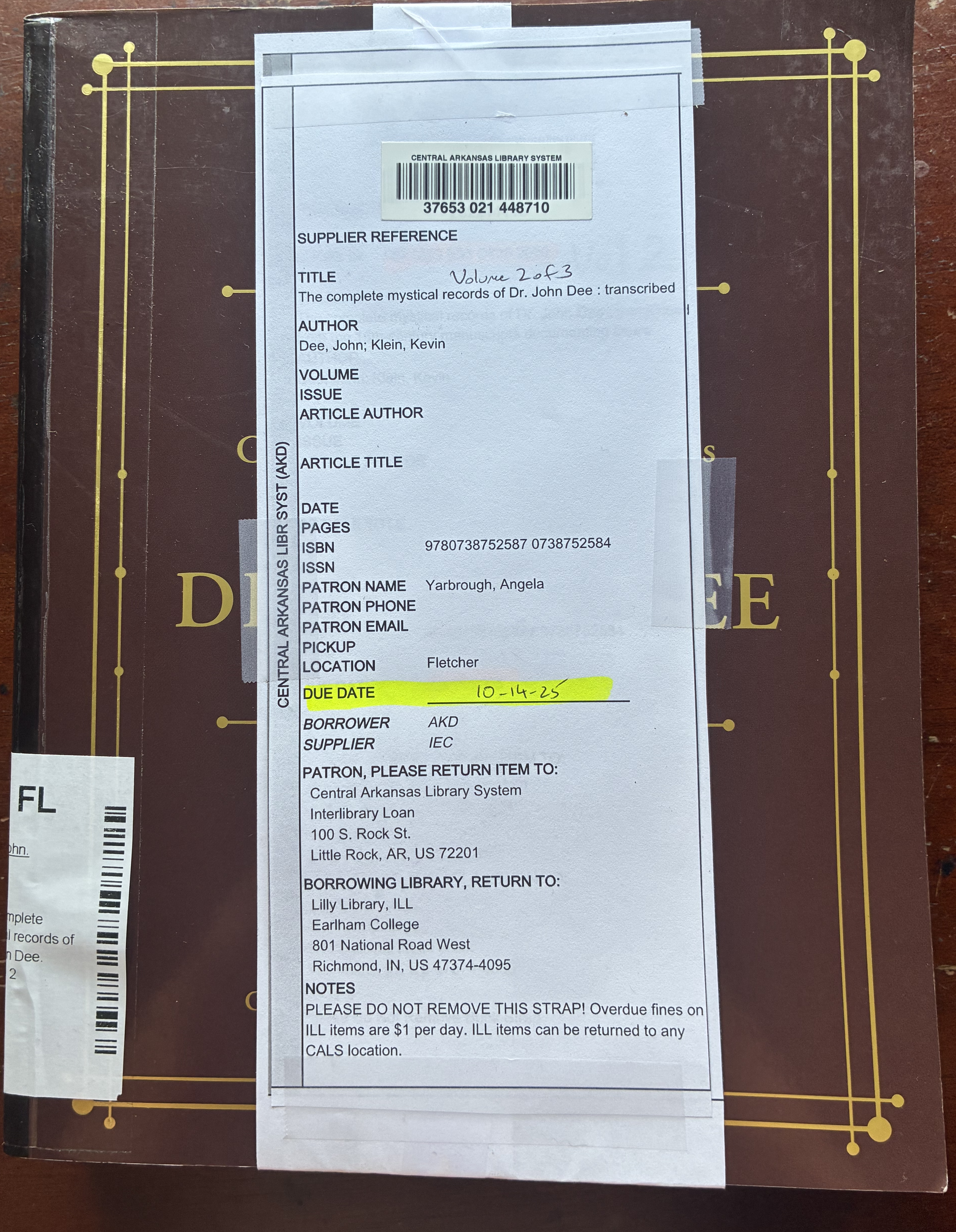CENTRAL ARKANSAS LIBRARY SYSTEM
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THE COMPLETE MYSTICAL RECORDS OF DR. JOHN DEE

Transcribed from the 16th-Century Manuscripts
Documenting Dee's Conversations with Angels

VOLUME II

COMPILED AND EDITED BY

KEVIN KLEIN

"... *this Doctrine is the Mysteries of the Word of God, Sealed from the begynning, now delivered unto man ...*"
Nalvage: 11 February 1584.

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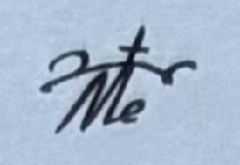
ERRATA

This is a complete list of errors found in the source material of volume II. Rather than correct the text it was decided to leave them as they appear. The majority of them are simple spelling mistakes. For particular problems and other matters with individual pages, see "Notes to Manuscripts".

XI-9	Mid-page below Oäcidi, "Gal" should almost certainly read "Nal" (i.e., Nalvage).
XI-15	First two words, "of man" is redundant, duplicated from previous page.
XI-30	Last word "&" is redundant, duplicated on next page.
XII-5	Lower half, "Agltórtorn" should read "Agltóltorn".
XII-12	Lower half, "quasb" should probably read "quasbz".
XII-17	Eighteenth line down, "iussus" should read "iussum".
XIII-17	The top marginal note, "Ecclesiastes". The quote is actually from the apocryphal book, "The Wisdom of Solomon", or simply "The book of Wisdom".
XIII-34	Marginal note, bottom, "Zach. 13" should be "Zach. 14".
XIV-6	Mid-page first word, "iiii" is redundant, duplicated from previous line.
XIV-16	Fourteenth line up, "Here is agayn" should read "Here he is agayn".
XIV-47	Fourth marginal note, "nostra nostra" should read "nostra".
XV-16	Fifteenth line down, seventh word "there" should probably read "those".
XV-18	Ninth line down, first word "his" should probably read "him".
XVI-8	First line is redundant, duplicated from previous page.
XVII-7	Seventeenth line down, "elargri" should read "elargiri", also "pararatissimi" should read "paratissimi".
XVII-11	Nineteenth and twentieth line down, last word "vineremus" should read "veniremus".
XVII-12	Fourteenth line down, "coarcervetur" should read "coacervetur".
XVII-20	First line, last word "voluntem" should read "voluntatem".
XVIII-4	Tenth line up, first word "&" is redundant, duplicated from previous line.
XVIII-23	Fourteenth line down, "sequntur" should read "sequuntur".
XVIII-23	Twentieth line down, "nimiunque" should read "nimiumque" (probable medieval variant).
XVIII-26	Second line down, last word "cownsayleth" should read "cownsayle".
XVIII-26	Thirteenth line up, "quantunvis" should read "quantumvis" (probable medieval variant).
XIX-64	Second line up, first word "et" is redundant, duplicated from previous line.
XX-5	Marginal note, "Mircacula" should read "Miracula".
XX-11	Twentieth line down, "that that" should read "that".
XX-17	Seventh line up, "to to" should read "to".
XX-18	The first four words, "the less wold be" is redundant, duplicated from previous page (vertical text).

NOTES TO MANUSCRIPTS

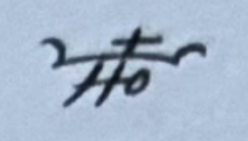
Symbols used in the Manuscripts:


= Raphael

♄ = Saturday (Saturn), also Lead

..... = missing text due to decay

⁜ = equals (=)


= Carmara, a.k.a. Baligon

♀ = Friday (Venus)

. . . . . = text omitted by Dee

Δ = Greek "D", which Dee uses for his name

BOOKS XI–XII (*COTTON* PART I. CONTINUED FROM VOL. I)

This manuscript has here been thoroughly collated with *SHIPPEN* and *ASH 580*.

Published Versions:

- (*See* Volume I, Book **VII**, the first Book of this manuscript)

BOOK XI

Title page	▪ "Libri Septimi, Apertorii, Cracoviensis, Mystici, Sabbatici, pars Quarta. A° 1584, Maii :23". This reads: *"The Fourth Part of the Seventh, Cracovian, Mystic, Sabbatic Book of the Discloser. In the year 1584, May 23"*.
p. 4	▪ Seventh line up, "beyond the place store wher the gese", this text is not clear, and is meaningless as it stands.
p. 9	▪ Dee's note, bottom right, referring to the "Arimaspi", has been printed in this same location in *TFR*, but without the leader line to "Maspi", making it seem nonsense. See also *TURNER EM* p. 171, the eighty-eighth part of the world, where this note is also misplaced.
p. 30	▪ Marginal note, "The Armes of Lyttaw (Lithuania) ... a man on horsbak, with a sword in his hand". This is still used today, and is one of the oldest national coats of arms in Europe.
p. 38	▪ This is Dee's diagrammatic representation of the Angel Ave's description of the Vision received by Kelley (*see* **XI**-33) of the Four Watchtowers. In the British Museum can be seen this same diagram etched onto a gold disc, which, oddly, does not conform to Kelley's vision, as North ("Septentrio") and South ("Meridies") have been transposed, as have East ("Oriens") and West ("Occidens"). In *TFR* this diagram has been printed upside down, while leaving north, south, east and west where they appear on this page (i.e., p. 38) making it conform to Dee's gold disc. It would seem clear that the version here printed is the correct one, as it conforms to Kelley's vision and the description given by Nalvage, and that the version etched onto the gold disc is Dee's error, or possibly the engraver's, or the result of an undocumented correction, but this would also mean that Kelley's original vision was wrong and Ave's summary of the vision was also wrong (*see* **XI**-39) which, to me, would seem highly unlikely.
p. 40	▪ Biblical quotation: "Si de mundo essetis, Mundus quod suum est diligeret: Quia vero de mundo non estis sed ego elegi vos de mundo, propterea odit vos mundus": *"If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you"* John 15:19 [from KJV]. ▪ Biblical quotation: "Ego dedi eis sermonem tuum, et mundus eos odio habuit, quia non sunt de mundo, sicut et ego non sum de mundo. Non rogo ut tollas eos de mundo, sed ut serves eos a Malo. De mundo non sunt: sicut et ego non sunt de Mundo, &c": *"I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world"* John 17:14, 15, 16 [from KJV].
p. 45	▪ This diagram should be twelve squares across and thirteen down, not vice versa as Dee has drawn it.

p. 47 ▪ The middle section here, clearly referring to the symmetrical characters, as Dee calls them (*see* **XXIV**-6–7), doesn't seem to correspond to any of them.

p. 49 ▪ Bottom of page; biblical reference, *"and Pilate wrote a title, and put it on the cross"*. John 19:19 [from KJV]. The four letters, "INRI" are an abbreviation of "Iesvs Nazarenvs Rex Ivdæorvm": *"Jesus of Nazareth King of the Jews"*.

p. 51 ▪ Twentieth line down, for some reason in *SHIPPEN* the word "comiter" (from Dee's abbreviation "cõiter") has been replaced with "communiter", which makes no sense in translation, and is clearly wrong, and furthermore it seems highly unlikely that Dee would have abbreviated "communiter" as "cõiter", judging by Dee's many other abbreviations. This word *comiter* ("affable") relates to the last letter of the King's name found in the centre of each of the four Tables of Enoch, together with the phrase, *in extremis Iudiciis* ("in the most extreme Judgments"). The final letter of the name would change depending upon which is more suitable for the work in hand. Obviously the letter used for "extreme Judgments" is more forceful than that used for more "affable" work (*see* **XI**-51, 72: *see also the note in Volume II at* **XXIV**-16). Some authors do not seem to be aware of this fact, including Skinner, as he mis-translates these words.

p. 53 ▪ Fourth line down, it should be noted that the character on the end of this line (И) is a reversed "N", and not "YL" (which looks remarkably similar in Dee's hand writing) as is frequently found in print (for the other reversed characters see the second line down), e.g., in *TFR*, *REGARDIE*, and the more recent *S&R*, on p. 59 of which there is a footnote referring to two squares that contain double letters, etc., all of which are wrong and are obviously copied from *TFR* where these errors first appeared, and are due to Dee's style of writing and fading of the manuscript. It has also been suggested that the printers, being unable to print reversed letters, printed the nearest equivalent, but on p. 183 of *TFR* the "R" and "L" have been printed upside down, a much better solution in my view. The reversed letters from *TFR* are, "Æ" = "Я" (reversed "R"); "yl" = "И" (reversed "N"); "Q" = "ꟼ" (reversed "P"); "⅃" = "⅃" (reversed "L"). Reversed characters also include "A" and "O", but normally these would look the same either way, but in this instance Dee has added an extended loop to the right foot of the "A" signifying a reverse letter (on other occasions Dee would extend the left foot). Why the authors of *S&R* believe that these are Dee's corrected Tables is a complete mystery. For Dee's true corrected Tables see **XXII**-4–5. What the character just below the table in the margin represents is a mystery to me.

p. 56 ▪ The cross and note at the bottom left can be ignored. The original manuscript would be turned around at this point to continue reading.

p. 66 ▪ Biblical quotation (marginal note): "Numeri 20. Num de petra hac vobis aquam poterimus elicere": *"Must we fetch you water out of this rock?"* Numbers 20:10 [from KJV].

p. 69 ▪ Thirteenth line up, "Docepax" and "Tedoand", these names were referred to Italy and Britain (*see* **X**-73–74) and later referred to Cilicia and Paphlagonia, hence Kelley's fault in reporting (*see* table in appendix II).

p. 70 ▪ Eighteenth line up, "Paraoan the Governer". Governor of what? These ninety-one names (corresponding to the divsions of the thirty Ayres, often called "Aethers" or "Aethyrs") are frequently listed as governors of the Ayres in most published works, but the angels clearly state (*see* **X**-62 near the bottom (in Latin) and **X**-66 for "Occodon" and elsewhere) that they are names of parts of the Earth, of which the twelve Angelic Kings (of the twelve tribes) are their governors with their numerous ministers, and that they also govern the thirty Ayres. I think the answer can be found on page **X**-62, "There are 30 Calls, yet to come. Those thirty, are the calls of 91 princis and Spirituall Governors, unto whome the Erth is delivered as a portion", and then a little farther on we read, "These are generally governed by the twelve Angells, of the twelve Tribes: which are also governed by the seven which stand before the presence of God". This is clearly referring to these ninety-one names, for which we also have their sigils (**XXIV**-6, 7), or why would parts of the Earth have sigils? Therefore, the ninety-one governors rule over specific parts of the Earth, they are not governors of the Ayres (as often cited), but are probably Governors of the divisions of the Ayres (as their names correspond) above them are the angels of the twelve Tribes (as listed in Book **XXII**), which also govern the thirty Ayres. These twelve being under the seven that stand before the presence of God (undoubtedly the angels of the Seven Circles of Heaven given in **II**-25, 26). *TURNER EM* (p. 11 note 12) seems to imply that they should not be called governors at all.

p. 94–95 ▪ There are a number of errors with regard to the Angelic words given on these two pages. The reason is probably simple; Dee was writing what he heard, and spelling them from memory; it is unlikely that these words were dictated letter by letter at this time, Dee having already received them in such a manner previously.

BOOK XII

Title page ▪ "Liber Quintus Cracoviensis Myﬆicus, Apertorius 1584 Iulii 12. Sive potius, pars Quinta Libri Septimi: &c. Cracoviensisque &c. Præterea Prooemium Madimianum Libri primi, Pragensis, Cæsareique. A° 1584 Auguﬆi .15. ﬆylo novo".

This reads: *"The Fifth Cracovian Myﬆic Book, of the Discloser. In the year 1584, July 12. Or rather, the Fifth Part of the Seventh Book, etc., and Cracovian, etc. Thenceforth is the Madimian Proem of the Firﬆ Book of Prague and of the Emperor. In the year 1584, August 15: in the new ﬆyle"*.

p. 15 ▪ The word on the far right under "very much" is unreadable; what appears here is a copy from the manuscript; Ashmole suggests "opens", which doesn't make much sense to me.

BOOKS XIII–XVI (*COTTON* PART II)

This manuscript has here been thoroughly collated with *SHIPPEN* and *ASH 580*.

Published Versions:

- First published as part of *TFR*.
- Extracts printed in *FENTON*. This also gives translations for some of the Latin text.
- See also *SKINNER* in "Bibliography".

BOOK XIII

Note 1 ▪ This note was written by Ralph Jennyngs (*see* appendix V "Brief Biographical Guide") and refers to a payment for work, being the copying of Dee's manuscripts for Casaubon's printed version of Dee's work. There would have been others working on the same project. The "Records at the Towr" being the Records Office at the Tower of London. In 1858, this office was closed and moved to Chancery Lane, London. In 1997, the Records moved again to Kew, where it now forms a part of the National Archives.

Title page ▪ "Mysteriorum Pragensium Liber Primus, Cæsareüsque A°. 1584. Augusti 15. stylo novo incœptus: ad Omnipotentis Dei laudem, honorem, & Gloriam. Amen. Liber 19us".

This reads: *"The First Book of the Prague Mysteries, and of the Emperor. Begun on the 15th August in the year 1584 (in the new style): to the Praise, honour and Glory of the Almighty God. Amen"*. At the bottom of the page, *"The Nineteenth Book"*.

When travelling through Europe Dee would normally use the Gregorian calendar (hence "in the new style" above), introduced by Pope Gregory XIII throughout the Holy Roman Empire in 1582 and adopted in Britain in 1752, which replaced the Julian calendar that was introduced by Julius Caesar in 46 BC. In Dee's time there was a ten day difference between the calendars, this has now increased to fourteen days.

p. 1 ▪ Biblical quotation (beginning "Non faciet Dominus"): *"Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets. The lion hath roared, who will not fear? The Lord GOD hath spoken, who can but prophesy?"* Amos 3:7, 8 [from KJV].

▪ Biblical quotation (beginning "Nihil mali"): *"We find no evil in this man: What if a spirit or an angel hath spoken to him?"* Acts of the Apostles 23:9 [from KJV, almost].

▪ Biblical quotation (beginning "Dico enim vobis"): *"For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them"* Luke 10:24 [from KJV].

▪ Dee's reference, "Matthew 13. B", is verse 17, which reads, *"For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them"* [from KJV].

▪ Biblical quotation (beginning "Charissimi"): *"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God"* The First Epistle of John 4:1, 2 [from KJV].

▪ Biblical quotation (beginning "Quisquis"): *"Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God"* The First Epistle of John 4:15 [from KJV].

p. 6 ▪ Dee's biblical reference, "Matthæi 7 D", reads, *"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it"* Matthew 7:24–27 [from KJV].

p. 7 ▪ Biblical quotation (marginal note): "Ne dicas coram Angelo, Non est Providentia": *"Neither say thou before the angel, that it was an error"* Ecclesiastes 5:6 [from KJV].

p. 9 ▪ Dee's biblical reference, "Apocalypsis. Cap. 6", reads, *"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held"* Revelation 6:9 [from KJV].

▪ Biblical quotation (marginal note): "Tempus est Tacendi et Tempus est loquendi": *"A time to keep silent, and a time to speak"* Ecclesiastes 3:7 [from KJV].

▪ Biblical quotation (marginal note): "Quod in aure auditis, prædicate super tecta &c": reads, *"What ye hear in the ear, that preach ye upon the housetops"* Matthew 10:27 [from KJV].

▪ Dee's biblical reference, "Ioël, Cap. 3", reads: *"I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land"* Joel 3:2 [from KJV].

p. 13 ▪ Dee's biblical reference, "Apoc. Cap. 6", reads: *"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"* Revelation 6:9 [from KJV].

p. 17 ▪ Biblical quotation (internal note): "In malevolam animam non introibit sapientia, nec habitabit in corpore subdito peccatis": *"For into a malicious soul wisdom shall not enter; nor dwell in the body that is subject unto sin"*. Dee quotes this, apparently, from Ecclesiastes, but is actually, "The Wisdom of Solomon" 1:4, Apocrypha [from KJV].

p. 18 ▪ Dee's biblical reference, "Regum 4: Cap. 20.", reads, *"Then he* [Hezekiah] *turned his face to the wall, and prayed unto the LORD, saying, Remember now, O Jehovah, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore"* 2 Kings 20:2, 3 [from KJV].

p. 32 ▪ The highlighted mid-section is where Dee first gives the Emperor Rudolf the Angel's warning.

p. 44 ▪ Biblical quotation (marginal note): "Accipite Spiritum Sanctum: Quorum remiseritis peccata, remittuntur eis: et, Quorum retinueritis, retenta sunt: Ioannes 20 E. Math. 16. C. 18. C": *"Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained"* John 20:22, 23 [from KJV].

p. 56 ▪ Biblical quotation (marginal note): "Ne Magnitudo revelationum extollat me, datus est mihi stimulus carnis meæ &c. Paulus ad Corinthios secunda, cap. 12": *"Lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh"* 2 Paul to the Corinthians 12:7 [from KJV].

p. 59 ▪ The triangular devise and note at the bottom right of this page can be ignored. This was Dee's marker to turn the manuscript around at this point, where the same marker will be found at the top of the next page (*see* "Table of Folio Numbers" for clarification).

p. 62 ▪ Quotation (marginal note, top): "Tum verò æterni Genii patris Immortalis, Ηκα ρ *, ϵραμιϵλ, VRIEL, Saniel, Azaelque Quæ mala quisque hominum patraverit ante scientes E tetris animas tenebris caliginis omnes. Iudicio sistent ad formidabile patris Magni, Immortalis, solium &c".
"But when the immortal God's eternal angels, Ηρακιϵλ, Ραμιϵλ, *Uriel, Samiel, and Azael, they that know how many evils anyone did before, shall from dark gloom then lead to judgment all the souls of men Before the judgment-seat of the great God"*. Book II 265, *The Sibylline Oracles* by Milton S. Terry. Dee would seem to be unsure of the Greek names here. Those inserted are probably what was meant – Arakiel and Ramiel.

▪ Biblical quotation (marginal note): "Matthæi Cap. 5. Quoniam ipsorum est regnum cælorum &c." *"For theirs is the kingdom of heaven"* Matthew 5:3 [from KJV].

p. 81 ▪ Biblical quotation (top): *"Thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; That in every thing ye are enriched by him, in all utterance, and in all knowledge; Even as the testimony of Christ was confirmed in you: So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord"* Paul to the Corinthians, Epistle 1, 1:4–9 [from KJV].

▪ Biblical quotation (middle): *"But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: That, according as it is written, He that glorieth, let him glory in the Lord"* Paul to the Corinthians, Epistle 1, 1:27–31 [from KJV].

▪ Biblical quotation (bottom): *"But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God"*. Paul to the Corinthians, Epistle 1, 2:10. [from KJV].

p. 92 ▪ Biblical quotation (marginal note): "Ne dicas coram Angelo, Non est Providentia". *"Neither say thou before the angel, that it was an error"* Ecclesiastes 5:6 [from KJV].

BOOK XIV

Title page ▪ "Myſteriorum Pragensium Confirmatio Anno 1585: Ianuarii 14":
This reads: *"The Confirmation of the Prague Myſteries. In the year 1585. January 14"*.

p. 4 ▪ There should be two figures on this page, one at the top and one in the space, mid-page. Dee obviously never got around to drawing them.

p. 5 ▪ There should be another figure at the top of this page.

BOOK XV

Title page ▪ "Stephanica Myſteria Regia. A° 1585. Maii 23. Nyepolomicze: 3 miliaribus a Cracovia. Liber 25us".
This reads: *"The Royal Stephanic Myſteries. In the year 1585. May 23. Nyepolomicze: being 3 miles from Cracovia"*. At the bottom of the page, *"The Twenty-fifth Book"*.

BOOK XVI

Title page ▪ "A° 1585: Augusti .6. Vnica Actio; quæ Pucciana vocetur. quæ durabat ab hora 5 mane ad horam 11am Pragæ".
This reads: *"In the year 1585 August 6th. A Single Action, called Puccian. Lasting from 5am to 11am. At Prague"*.
(The second half of this book is a duplicate of the first, but written in Latin.)

p. 2 ▪ The text below the double line to p. 9 is then repeated, but in Latin beginning at p. 11.

(As these Books are in chronological order this manuscript continues below with Book ***XVIII****)*

BOOK XVII (*ASH 1790*)

This manuscript has here been collated with *ASH 1788*.

Published Versions:

- Unpublished (until now). For an English translation see *JOSTEN* (but with some errors), or for a more condensed form see *FENTON*; an English translation can also found in *SL 3645* (*see* "Bibliography").

BOOK XVII

Title page ▪ "Præfatio Latina in Actionem primam ex .7. (habitam, 10 Die Aprilis, Pragæ), et iam in Latinum conversam sermonem. A° 1586.

"An ista Actio, habita 10 Aprilis: an illa quæ habita est 30 Aprilis sit a nobis æstimanda Prima, nondum certus sum. In illa enim (de 30 die), dicebatur de 7 Actionum semestralium institutionem. Considera".

This reads: *"Latin preface to the first Action of seven (had the 10th Day of April at Prague) and now translated into the Latin language. In the year 1586.*

"Whether this action had the 10th of April, or that which was had on the 30th of April may be considered by us the First, I am not yet certain. For in that (of the 30th day), it was said to be the first of 7 in the six months of Actions. Consider".

See the next book (**XVIII**) title page, where Dee assigns the first of the seven actions to the 30 April 1586, and the second to 14 October. It also mentions the "Foundation of the 42 Months" (one action every six months). The third action takes place on 4 April 1587. The remaining four actions of 1587–1589 are no longer extant, as Dee's records end with the action of 23 May 1587, and start again from 20 March 1607. The last action of April 1589, probably never took place, as Dee was beginning his journey back to England during March of the same year, and Kelley had stayed behind (*see HALLIWELL*).

▪ It would seem that this action (of 10 April) was originally written in English (now lost), for as Dee states on the title page, it is "now translated into the Latin language".

p. 20 ▪ Fourteenth line up, for "contaminaverunt", Ashmole gives "communicaverunt", giving a totally different meaning, but the word is perfectly clear in the manuscript.

p. 23 ▪ In the original English version, the large gap on this page probably contained an illustration of some sort, which was never reproduced here.

BOOKS XVIII-XX (*COTTON* PART II. CONTINUED FROM VOL. 1)

This manuscript has here been collated with *SHIPPEN* and *ASH 580*.

Published Versions:

- (*See* Book **XIII**, the first book of this manuscript)

BOOK XVIII

Title page ▪ "Liber Resurrectionis et 42: Mensium fundamentum. Pragæ, Aprilis: 30 Pactum, seu Foedus Sabbatismi. 1586. Pragæ, Actio prima, et secunda ex septem Trebonæ Octob. 14. (venimus eà Septemb .14.).

"1586. In Maio 29, Exilii decretum contra nos exiit a Cæsare Rod. In Augusto 8, Reversionis permissio; D°. Rosenbergio obtinente ut ad sua veniamus".

This reads: *"The Book of Resurrection and* [*the*] *Foundation of the 42 Months. At Prague, 30th April. A Pact* [or *Covenant*] *of the Sabbath Observation. 1586. At Prague, the first Action, and the second of the seven at Trebon on 14th October (we arrived on the 14th September).*

"On 29th May 1586, the decree of banishment was issued against us by Emperor Rudolf. On 8th August, permission to return; being obtained by the Lord Rosenberg that we might come to his lands".

This starts with the miraculous recovery of some of Dee's books; these having been burned (apparently) earlier. For a full account of this episode, see Book **XVII** or *JOSTEN*'s English translation (*see* "Bibliography"), or for an edited account see appendix IX.

pp. 19–22 ▪ These pages contain Dee's banishment from the Empire, and are scanned copies and then cleaned up. Being written in German (not modern German), and being very difficult to read, scanning them seemed the best option. The printed version in *TFR* is appalling, being riddled with errors.

pp. 37–44 ▪ This is a letter by Francesco Pucci to Dee, the font used is somewhat similar to Pucci's handwriting.

p. 55 ▪ The top of this page has been cut off; p. 56 (following) does not have this problem as Dee recorded this work, firstly, on right-hand pages, then turned the manuscript around and wrote on what were the left-hand pages, so that the opposite side of p. 55 would in fact be p. 59, where the bottom of the page is missing.

p. 59 ▪ See the note above to p. 55 of this book.

BOOK XIX

Title page ▪ "Ad Omnipotentis Trinitatis laudem, honorem, et Gloriam: Mysteriorum Divinorum memorabilia Actionis (ex 7) Tertiæ, descripta exordio, cui dies 4us Aprilis, a° 1587, dicata fuit. Trebonæ".

This reads: *"Praise, honour and Glory to the Almighty Trinity: Memorials of the Third Action (of 7) of the Divine Mysteries, for which the day of the 4th April in the year 1587 was dedicated (it having been appointed at the beginning). At Trebon".*

p. 6 ▪ In April 1582 the angel Michael said to Kelley that he should marry (*see* **III**-16), but here an angel is telling Kelley that he married "contrary unto my commaundement". Dee's reference to Mortlake 1583 is either wrong or is no longer extant.

p. 28 ▪ This list of numbers is riddled with errors and appears deciphered on the next page, the last four lines in Latin (*see FENTON* p. 219 for an English translation). Why this was encoded in this way is a complete mystery.

p. 29 ▪ Here, for the first time, appear the reformed Tables of Enoch, but see Dee's later work (**XXIV**-4–5) where they differ a little.

p. 53 ▪ Once again the top of this page has been cut off, only the date being visible.

p. 55 ▪ This crossed out text relates to the infamous wife-swapping incident, most of which is still clearly visible, apart from one line which has been totally obliterated by Dee.

BOOK XX

Title page ▪ Epilogue, 1607.

This book has no title, or has been lost. The present title was suggested by Ian Rons.

p. 2 ▪ This page is the most difficult to read in the entire work, due to Dee's shaky handwriting (probably from old age). A number of words found in Casaubon's version are clearly wrong, and some of mine are doubtful.

p. 19 ▪ This is a map where treasure might be found at Delapré Abbey (*see* previous page and appendix III for location).

(This manuscript continues in Volume III with Book ***XXI****)*

British Library
MS. Cotton Appendix XLVI
Part I
(continued)

Libri Septimi, Apertorii, Cracoviensis, Mystici, Sabbatici, pars Quarta.

Aº 1584✧

Maii :23:

23 May 1584–12 July 1584

(from British Library MS. Cotton Appendix XLVI Part I)

☩ Cracoviæ

Wensday: Maii, 23 ∵ Manè, hora 7¼ ferè. Post orationes nostras.

The Curten appered, at the first looking ⁘
∆. - There happened a great storme or Temptation to E.K.
of dowting and mysliking our Instructers and theyr doings,
and of contemning and condemning any thing that I know or could do.
At length the Curten was opened and they appeared.

I bare all things patiently for God his sake &c.

E.K. - *I am contented to see and to make true report*
of what they will shew, but my hart standeth
against them:
Gab. - *The tyme shall come, that the oke that is beaten with every storme*
Dyning table. *shall be a dyning table in the princes hall.*
Gab. - *Move not, for the place is holy.*
dowting 1 *He that dowteth, doth the property of the flesh, but he that hath*
2 *fayth ~~doth according~~ hath the gift of the* holy ghost.
The Swallow flyeth swyft, but where she lighteth, ther is
no remembrance of her being: such are the words of man.
But our words, are like unto a swift arrow, that
entreth & stycketh where it lighteth.
As man loveth the owre, for the gold that is in it, and for the
ende of his use: So god loveth the dunghills of the
world &c.
∆. *But the enemy, the more he lifteth up him self, the greater*
I suspect this place to be imperfect *shall be his fall; for in stede of ioy shall*
enter in an hundred: & in stede of hundred a thowsand.
But beware of those rebells: for they are like the small stones
which are in every place of the erth:
But move not.
Let us do that, which is our part.
The Erthly Globe appea= *Unto others be it, as they deserve.*
ring. E.K. - There appeareth a great thing like a globe, turning
uppon two axell trees.
Nal. - *Turn to the first Ayre.* ∆. - *I have done.*
The erth in the first ayre, is this [E.K. - pointing on that globe
to it]
or determin
∆. - *We besech you to bownde‸the cuntries or portions of the erth, by theyr*
uttermost longitudes and latitudes, or by some other certayn manner.
Nal. - *Our manner is, not as it is of worldlyngs: we determyn not*
places after the formes of legs, or as leaves are:‸ *neyther we*
∆. ....wardes *can imagine any thing after the fashion of an horne: as*
....th 15 Prin.... *those that are Cosmographers do.*
An Angel *Notwithstanding the Angel of the Lord appered unto Pto=*
appered to *lomie, and opened unto him the partes of the erthe, but some*
Ptolomie. *he was comanded to secret: and those are North ward,*
......ms *under your pole. But unto you, the very true names*
.........ng *of the world in her Creation are delivered* ∴
.... any
..... Poles ∆. - Ther appered a great water long & narrow, reddish, & therby
...atione. appered ....
There appered written Egypt.
He hath in his hand, written - Syria.
And of that he sayd that it was the second of the first.

Now appered a very fine land & region in which appered
a great city, in the edge of it
there appered written - Mesopotamia.
The third of the first.

The first of the second.
Now appered a large portion of the erth, wherin appered
beares, a great river from a hill going into the
sea with three mowthes.
The word written - Cappadocia.

The second of the second:
written in his hand - Tuscia.
Δ. - *I pray you, do you mean* Tuscia *by* Italie?

The third of the second:
written - Parua Asia.

3 *The first* - Hyrcania. Δ. Mare Caspium appered by it.
The second - Thracia.
The last. Here appere people going into caves of the
grownd, & dwelling in caves: they
are long hered men, naked, here there apper
great hills, and the veynes of the gold mynes
appere: the men seme to have baskets of lether.
Gold mynes under the Pole Arctik.
This is one of the places under the pole Arctik:
written - Gosmam.
Δ. - *Is it so called, of the people of the cuntry?*
Nal. - *Even at this howre.*
E.K. - Here appereth a mighty great hill and abowt
it, a great Cave of water.
There appere beasts divers, some like a swyne, with fete
like a beare, his nether Iaw hanging to his
...... and divers:
...... and a mighty hill ronning, with branches:
There by, lyeth things with huskes on them.

4 *The first:*
he appointeth
written - The ba ĭ di.
The second - here the sonne shyneth fair, Par să dal.
The third - here appere people very beastly with Mantelles on
theyr sholders: and beasts with long snowts.
India.

E.K. - Here appere great rotten trees very old:
great woods of them:
beyond the woods are great hills:
great fens appere, and great marish grownd.
Fowls as big as swanns, greene, skaled on theyr baks in the water.

5 *The first of the fifth* - Bactriane.
The second - Cilicia.
The Third - Oxiăna.

6 *The first of the sixth* - Numidia.
The second - Cyprus.
The third - Parthia.

7 *The first of the seventh* - Getulia.
The second - here is a great desert, no trees:
in his hand - Arabia.
The Third - Phalagon.
Δ. - *I never herd of it.*
E.K. - It is toward the North, where the veynes of gold
& such people appere as befor were noted.
Δ. Groenland as I think.
On this syde them a great way, appere men with
swynish snowtes, there visage is so strowted
owt, but to be perceyved to be of human visage.
The wymen have abowt theyr privityes very long
here down to theyr knees:
The men have things on theyr sholders of beasts skynes, as
in stede of a girken or a mandillion.

8 *The first of the eighth* - ~~Mantina~~ Mantiana.
People apper here of reddish cullor.
The second - Soxia.
on the one syde of the blak men.
The third -
like Spaniards appere, very high men with spanish capes
without swords by theyr sides,
here appereth great towns diverse,
the name being not evydent we urged, and Gallia appered.

9 *The first* - Illyria.
The second -
If thow styr, thow shalt never see more - to E.K.
- Sogdiana.
The Third - Lydia.

10 *The first* - Caspis. men like duch men with lether
The second - Germania. nether stoks.
The third ----- Here appere Monkyes, great floks.
The people have lether coats & no
Trenam. berds, thick leather, & gathe....
They gather up in thing.....
Nal. - *These people are not known with you.*
Δ. - *Are they not in Africa?*

Nal. - *They be.*
Now a dark fog covereth all the stone.
Nal. - *Stay a while.*
E.K. - *I pray you let us go to dynner.*
Nal. - *Move not, I say.*
E.K. - Nalvage prayeth.
Now he pointeth to a place.

11 - *The first of the eleventh* - Bithynia.
The second - *a great cytie & the sea hard by it:*
Græcia.
Δ. - *Is not that great Cyty* Constantinople*?*
Nal. - *It is.*
- *Ther is the seat of that great divell the Turk.*
Nal. - *He is but Tenant at will.*
The Third - Licia.

12 *The first of the Twelfth:*
E.K. - Here appere handsom men, in gathered
tucked garments, and theyr shoes commeth up to
the myddell of theyr leggs, of diverse
cullored lether.
Nal. - *These be those beyond* Hispaniola.
E.K. - It is a low cuntry.
Here appere great piles of stone like St Andrews Crosses.
Two notable rivers are here.
The wemen have great covertures over theyr heds,
comming from theyr sholders as the hoykes in flanders.
O ní gap.
There are on this syde of it (a great way) a great
number of deade carkasses.
Nal. - *It is* beyond Giapan.
Δ. - *Than it is in that land which I use to call*
Atlantis.
Nal. - *They stretch mor nere the west.*
There are 35 kingdomes in it.

The second - beyond the place store wher the gese
India.
India in the hevenly government is divided into two
partes. This is called The Greater India.
The third - a great many little yles.
Orchenii.
Δ. - *Do you mean the Iles of* Orkney. Nal. - No.

Δ. - *They seme to be the Iles of* Malacha.
13 *The first of the Thirtenth* - Achaia.
The second - Armenia.
E.K. - A great old Castell standeth on syde of the top of a
very high hill.
It semeth to be made of wood.
It semeth fowre cornerd.
Δ. - *I beseche you what is that castell?*
Nal. - *It is the Ark of* Noë.
The Third - Cilicia.
Nal. - *You never knew this* Cilicia.
Nemrod. *This is* Cilicia *wher the Children of* Nemrod
dwell:
Yt is up in the Mowntayns beyond Cathay.
E.K. - This people seme great giants, and very fayr.
Theyr apparayle is gowns tuckt up, they are
very costly apparayled: and in theyr faces they
have great iuells like pretious stones hanging.
They are mervaylously riche apparayled in sylks.

14 *The first* - Here seme as if many howses wer thrown
down, and Castells.
~~Paphagonia~~ Paphlagonia.
Onely one hill appereth in it, very long.
The second - ~~Fasiana~~ Phaziána.
The third - Here be men with brode caps like Egyptians,
and many mowntayns are here on one syde.
Chaldéï.

15 *The first* Here appere woods, water, and fayr
towns, but the people are
yellow tawny & have great lumps
of flesh under their throats.
They are to the sowth of
the last Ciliciens.
Iter gi.
There are 14 kingdomes of them.
The second - Macedonia.
The Third - Garamantica.
people of a low stature, blak
swarty people: naked.

16 *The first of the Sixtenth* - Here like men of wylde gesture
clothed like polonians.
The cuntry is ~~Saromatica~~.
Sauromatica.

The second - Æthiopia.
E.K. - Here are som naked,
som not naked, covered with
red garments.
The howses seme like tents made
of cloth & lether.
There are great rivers.

The Third

E.K. - Now he sheweth by the North pole & the great
mowntayn.
Fi a cim. - *Here be 7 kingdoms: theyr*
Chief cyte is called Fiacim, *all that*
are of that kings cownsyle are Astronomers.
The kings name that now governeth is Gapsăcar.

17 *The first* -
Seest thow this Cuntry? Δ. - to E.K.
Colchica.
The second - Cireniaca - E.K. - hard by a great water.
The Third - Nasamonia.

18 *The first* - Carthago.
The second -
Now appere many Crocodiles, long
necked: Scaled on the body, with
long tayles:
...ied - Coxlant
A great place appereth covered
abowt with fyre,
many great Serpents appere
here of 200 fote.
It appereth very estward. No people appere here.
E.K. - There cometh from heven like a myst, and covereth
a great place, abowt 300 myle long, like
a park, enclosed with fyre.
It is on a high grownd. There come 4 rivers
out of it, one east, an other west, an other north,
& an other sowth.
The pales or enclosure of it seme to be arches beset
most richely with pretious stones.
In the gate of it stand three men, like us,
one is in a long gown, with many pleates,
the other like in a cassok.
The third in a rough skyn of a beast.
Δ. - *In the name of Iesus: Is this the Paradise that*
Adam *was banished out of?*
- *The very same. From hence he was*
turned out into the erth.

This is the True Vale of Iosaphat.
Δ. - *Will you give me leave?*
- *Saye on.*
Δ. - *It shold seme, this must to be on the erth, but*
not the ayre.
- *It is upon the erth.*
Δ. - *You sayd that from hence he was turned out into the erth.*
- *The Curse of God in* Adam, *caused the erth, wherunto*
he was cast, to be accursed.
For, if Adam *had after his fall tarryed in paradise,*
his wyckednes wold have altred the Innocency
of the place. Therfor is Paradise distinguished
from the erth, in respect of her purity: bycause
the erth is defyled, & corrupted with man.
The erth is sayd to be Sinfull in respect of the
Synne of man.
Δ. - *Tyll 45 degrees both Northerly and sowtherly all is known*
in the most part of the world. But of any such place there
is no knowledg nor likelyhood by any historie of these dayes or of old tyme.
Nal. - *Therfor, this is kunning and the wisdome of* God.
There dwelleth flesh in it that shall never dye,
which wer taken up for th$\overset{a}{\text{e}}$ testimonie of Truth.
Δ. - Elie *and* Enoch, *by the* Apocalyps *do seme that they*
shold suffer deth under Antichrist; yf we understand right.
- *There is* Elie, Enoch *and* Iohn.
They shall seme to be deade, by his powre, but
not deade.

The thirdth - Idumea.

19 *Nyntene, the first* - Parstauia.
Δ. - *I know it not.*
- *The second* - Celtica.
- *That we understand commonly now for* Gallia.
- *It is that which you call* flandria *the low cuntry.*
The third - E.K. - Here apper men with talens lyke
lyons.
- *They be very divells.*
There are five Iles of them.
These be they that can dwell in any part of the
erth, & are called Pilosi.

Nothing differth them but in that they have bodyes.
Vinsan.

20 Under the Sowth Pole. *The first -* E.K. - Under the Sowth pole:
Here appere little men with long
berds, theyr bodyes as childrens
bodyes.

Nal. - *There dwelleth the wunderfull Emperor of*
the World, and the wunderfull City of
the World: Here are an hundred and 12
Kingdomes.
This Citie is a hundred forty six leagues
abowt.

Δ - A wunderfull great Cytie.

Δ. - *You understand two english myles for a league, as in* France*?*
Nal. - *I.*
There dwelleth the true generation of Cham.
Tolpam.
The second - Carcedonia.
The Thirdth - Italia.

He pointeth to a great cytie with a river by it.
This is that City which shall not have one stone
standing in it.
Δ. - *Ys it* Rome, *I pray you?*
Nal. - *It is* Rome.

E.K. - Now there is come a white mist in
the stone. *Cease:* sayd a voyce.
A voyce - *Stay for a while.*
E.K. - ——
Nal. - *Read them in my hand as thow seest them.* [Δ. - He spake to E.K.]

21 *The first* ——— Brytania
The second —— ~~Phenes~~ Phenices
The Thirdth —— Comaginen

22 *The first* ——— Apulia
The second —— Marmarica
The Third ——— Concaua Syria

Δ - Italia and brytania were before applyed to the third of the 13 and first of the 14 Therfor these two places are to be reconciled.

23 *The second of the 7.*
The first ——— Gebal
The second ——— Elam - unde Elamitæ
The thirdth ——— ~~Idumea~~ Idunia
Nal. - *It is beyond* Groenland.

24 *The first ~~of thirdth~~* —— Media
The second ——— Arriana
The Third ——— Chaldæa
Δ. - *I beseche you, what differeth this* Chaldea *from*
Chaldei *before?*
Nal. - *You shall finde the difference of it, in practise.*

25 —— *These people* —— Serici
The second ——— Persia
The Thirdth ——— Gongatha —— E.K. - Toward the Sowth pole.

26 *The first* ——— Gorsin - beares & lyons here.
The second ——— Hispania
The Thirdth ——— Pamphilia

27 *The first* ——— Oäcidi
Gal. - *There be 9 kingdomes* —— fayr made people but Tawny.
The second ——— Babylon
The thirdth ——— Median —— E.K. - It is much north ward.
Nal. - *Theyr are two Iles envyronned with an arme of the* Scythian Sea, *which goeth in at* Maspi.

28 Maspi. *The first* ——— Idumian
The second ——— Fœlix Arabia
The Thirdth ——— Metagonitidim — E.K. - It standeth very sowtherly

29 *The first* ——— Assyria
The second ——— Affrica
The Thirdth ——— Bactriani

30 *The first* ——— Afnan —— Here appere people with one eye in theyr hed, seming to be in theyr brest, toward the æquinoctiall.
second ——— Phrygia
Third ——— Creta
The 4th ——— Mauritania

Δ. - I remember of people called Arimaspi.

Nal. - *This days lesson is as much work, as all*
betwene this and Mauritania.

Note Here are 15, which were never known in these
tymes - The rest are.

Δ. - *I here nothing of* Polonia, Moschovia, Dania, Hibernia, *Islandia and so of many other which I could name. What is to be thowght of those? in respect of the distribution of the whole face of the erth?*

- *Polonia and Moschovia ar of Saromatia.* Denmark, Ireland, friseland, Iseland, *are of* Brytan. *So is it of the rest.*

Δ - Are under the Regiment That brytania chiefly deno=teth etc.

Δ. - *I besech you, to what part is* Atlantis *and the annexed places under the King of Spain called* the West Indias*?*

Nal. - *When these 30 appere they can eche tell what they own.*

Prepare for to morrows action.

Δ. - *Most gladly.*

E.K. - *Yf you prove your self true, you shall wynne me to God.*

Nal. - *You may be answered with the first words I spake to day.*

Δ. - Deo Opt*imo* Max*imo* sit o*mnis*
honor, laus et Gloria
nunc et semper.
Amen.

* * *

Thursday Maii 24.

Δ. - Bycause E.K. cam not (according as it was bidden yesterday) to follow the Action: I went to his study dore and knocked for him: And I requested him to come: and he refused so to do: and gave me a short and resolute answer, that he wold never more have to do with these Actions. I axed him the reason why: he wold give none: But ernestly denyed to procede: I told him that his words yesternight (that he could not this day deale), did very much grieve me &c. Whereof he made small account. So I went into my study againe, and committed the cause to God.

Δ
Those words he spake after the Action ended more then an howre in the chamber before my study of practise.

After half an howre and less he cam spedily out of his study: and browght in his hand one volume of Cornelius Agrippa his works and in one chapter of that boke he red the names of Cuntries and provinces collected out of Ptolomeus, (as the Author ther Noteth), Whereuppon he inferred that our Spirituall Instructers were coseners, to give us a description of the world, taken out of other bokes: ~~Thereto I replyed~~ and Therfore he wold have no more to do with them: I replyed; and sayd, *I am very glad that you have a boke of your own, wherein these geographicall names are expressed, such as (for the more part) our Instructers had delivered unto us: and that, according to the Tenor and forme of my request to him, so to have them expressed: for our more perfect information: by those known names, to understand those 91, unknown and unhard of names, of 7 letters every one: Whereby they (our Instructers I meane) are very greatly to be thanked, and to be deamed (in all reasonable mens Iudgments), most frendely, and far from Cosenage, or abusing of us*: and farder I sayd that, I my self, had here set down on paper, all the 91 names to gither, orderly, as we receyved them, and that I had here browght the description Geographicall of the whole erthly Globe: and allso Pomponius Mela set furth in english with the chartes therto belonging, fayrely described by hand. To the intent, he might see the verity of theyr words yesterday delivered unto us: for the performance of my request, made to them, on tuesday last in this forme of words: as the boke hath it recorded, thus,

☞

91 Names of the world or erthly ha=bitation.

Δ
Gerardus Universal Charte of the World.

> Δ. - *As you gave us a taste, or warning of* Italia *and* Brytania*, so, if it be thowght good to you, we are desyrous, to understand of the rest, the Application to suche names as we understand:*

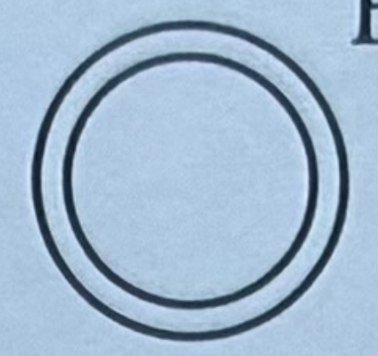
Whereby you may perceyve (sayd I, to E.K.) *how your reason is mervaylously confownded by your willfull fantazie: For so much as, wherein you wold finde fault, in our Spirituall instructers doings. Therein they have done that which I requested them: as appereth: and that, to the intent, of Knowne Cuntryes we might for such purposes, as occasion might offer or require our practises to be tryed in.*
This (quod I) *is to gross your error, and to willfull your wrangling: But I do in narrower points peruse and consider theyr words and doings. In which, thowgh sometymes my ~~record hath byn~~ writings (after your declaration) hath byn amended by them, yet the occasion of myswriting for the most part, hath byn eyther in your misreporting what you saw and hard, by the Spirituall present correcting of my writing, and sometyme longer after, &c.*

But for all this, E.K. remayned of his willfull entent and so departed to his study agayn. And I committed God his cause into his own hands, care and ordring, as may be best for his honor and glory.

So be it.

Monday. Maii 28: hor. 10½ ante meridiem.

Δ. - I sayd the lords prayer.



E.K. - Here appereth nothing: but the clere stone.
Now, There appereth a white circle, more then usuall: it is as it wer a white smoke: very large comprehending all the hevens in manner, having, as it were, the bredth of my finger in the circumference or border of it:

Δ. - After this, an howre, and a half, after diverse our discourses of my wife, her speches & usage toward E.K. &c.

E.K. - Here appereth one like him in the grene that appered last day: the Etymologie of whose name is Dic illis, and his name Mapsăma.

Δ. - *In the name of Iesus, & for the honor of Iesus, we besech you to deliver the verity of your message.*

Maps. - *He liveth, & he sayeth, Arrise up, & say unto them:*
How many tymes have I opened my armes to embrace you?
How oft have I wept over you, as a father?
But you are still, styfnecked & disobedient children.
Lo, I cease yet, & will not impute this wickednes unto you.

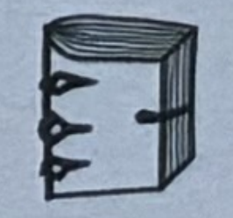
Δ forte, Cease not or Cease: and than is to be understode, From ponishing you.

[Δ. - *Ô blessed god, blessed God, blessed God of mercyes.*]

Map. - *Because my promyses may be:*
Notwithstanding, that the sonnes of men, may not say, such a day commeth in the bridegrome.
Nor at a such a tyme shall the lylly spring.
Let the day, that I will viset you in, be unknown unto you.
And let the ende of my goodnes, be yet hyd from you.

Δ a perverse speche.

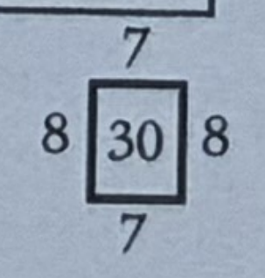
E.K. - *I thowght you wold say so.*



Map. - *But this you shall do.*
Bynde up to gither, pages, 48 leaves, whose skynn shall beare sylver,
whose Perimeter shalbe 30 ynches: in length 8: in bredth 7.

× utter part.

Δ perimeter



Δ. - *Do you require it, to be parchement, or paper?*

Map. - *I have sayd:*

Δ. - *What shall I then do, after I have caused 48 leaves to be bowned.*

Map. - *This, done rise up, & performe your Iornay, as you are commaunded.*

Our going to the Emperors court.

Δ. - *I have herd onely, of the bynding of the boke.*
Meane you after the bynding of the boke, that this iornay shall be entred into?

Map. - *I.*

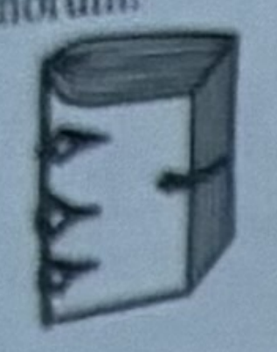
Δ. - *What shall I do with the boke, after I have bownd it?*

Δ perverse.

E.K. - *I wyll answer for him: burne it.*

Map. - *The 14th day of your rest, even this Table cloth, & none other, shall be spred for a banket.* — E.K. - he pointeth to this diaper Tablecloth.

Invitatio Bonorum.



Whereunto, you shall invite the Angells of the lord.
In the myddest of the Table, lay down the boke,
And go furth; make allso the dores after you.

The writing of the boke by divine meanes.

That the hevens may Iustify $\overset{\text{your}}{\text{theyr}}$ fayth,
& you may be cumforted.
For man is not worthy, to write, that shall
be written: neyther shall there be fownd many
worthy to open that bok.

The Emperor.

I have entred all redy into the emperors hart.
But it may be he will becom willfull.

4 Monthes: vide lib. 19 Septemb ·1· 1584.

Yf he do, a hundred & 12 dayes remayn,
& he is not.
For, I have Cut down the bankes,
the waters may rush out,

Sudden Alteration in this yere.

that there may be a suddeyn alteration,
In this, now, tyme.

Return warned: as before was bidden Maii 21: But he ment not to warn us of any retorning as appeareth by the 19th boke. Therefor with humility that dowt must be moved.

Whan I warn you, you shall returne:
But you please me much, yf you beleve.
Yf Tyme governe not my provydence,
(repyne not) but let my provydence
govern tyme.
Loke neyther for the son ☉ nor the mone ☽:
but be redy allwayes.

Be ready allwayes.

For whom I fynde apt, shall be made apter.
And to him that is barren, shall there be
little added.

3 dayes before our Iornay to the emperor.

Three dayes before you take your voyage, shall
you mete me here.

* Vide Iunii 4 in fine.

For I have somthing to say unto you, whych
*shall be hy*dden, tyll then.*

+A.L.

Let Lasky stretch out his lyms: for I will
+love him, and let him gape wyde,
and tak much, for the vessell is wyde, that he
shall drink of.
Let him not despayr, for he that governeth
the wyndes, & dwelleth not in the hands of man

---

of man, he it is, that shall cumfort him.

God { Father. Sonne. Holy ghost.

Glory be to god the father, Glory be to
god the son,
Glory be to god the holy ghost.
All the hevens rise up, & glorify god.

[Δ. - *Amen.*]

Map. - *Halleluyah.*

The Calls or Invitations.

Δ. - *I beseche you: as concerning the rest of the Calls or invitations: we are most redy to receyve them now.*

Map. - *Praye, that those three dayes to come,*
may satisfy those three dayes
that are past:

Δ Thursday Fryday Saterday last, wer lost by E.K. his disquietnes. God be mercifull unto us.

Δ. - *I beseche you to let me understand whether I shall take with me onely this table cloth.*

Map. - *With the shew stone, that is made for your self.*

---

a voyce - *Cause the boke to be made all redy.*

Δ. - *I understand that I shall cause the leaves to be sylvered & so prepared.*

Δ. - Misericordias D*omi*ni in æternum
cantabo: Eius nome*n* sit
benedictum ex hoc nunc
et in sempiterna sæculor*um*
sæcula: Ille solus est
Deus noster, O*mn*ipotens
æternus et vivus:
Illi soli o*mn*is honor, laus, et gloria.
Amen.

Cracoviæ

Saterday: Iunii 2°: Mane, circa 7am. Post præces aliquot et petitiones meas: statim fere apparuit.

E.K. - I see him, that we call Gabriel, sitting in his Chayre
alone:

Gabr.- *God, is a Spirit essentiall and in him self, Essentiall and wor=*
GOD. *king by him self: Essentiall in all works and digni=*
fying them by him self: So that the begynning & ending
of all things, that are all redy, or are in him all redy &
to come, is placed in the fowntayn, & well spring of all
life, cumfort & encrease; whereby we see that
the hevens & the mighty powres therin, from the highest
unto the lowest, things that shall have an ende &
the erth, with all that she bringeth furth: Yea
the lower partes (thowgh after an other manner
& by an other cause) do, all, hang, & are
established, in & uppon the unspeakable
powre, in the provydence of him.
How, therfore, can the hevens run awry?
or the erth (for the elect sake), want a Cumforter?
or the lower places, loke for Cumfort?
Yf it be so (therfore) that the hevens can not err:
or if the powr of god be so mighty, & so full of
prevayling.
Yf in the howse of light there be no darknesse
or from the hevens can descend no wyckednes:
(And why? bycause they are dignifyed in the powre
of god).
What is he, that shold live, and distrust the Lord:
The Divel. *But herein, The powre & quality of the divell is*
not onely manifest, but allso still contendeth against
the powre & will of God: stirring up & pro=
Fasting misliked of the Divell. *voking man to fast at full banketts:*
to study for good, and evill.
To rise up against the lord, & against his powre.
And to vex the lord him self: which can not
be vexed at the wyckednes of the divell.
Even for this cause, sayeth the lord unto you,
.Δ. *How long, will you wallow in wyckednes?*
x Fortitudinem prevalescentem: *How long will you be drunken with folly?*
Hæc enim Etymologia nominis eius est. *How long will you rise up against the lord*
& against $\overset{\Delta}{\text{me}}$?

Saying:
And yf this be the powre of god.
Are these the Messagers of the highest?
Is this the will of god?
Or can it be that he hath care of the erth?
Blasphemies. *But these are the blasphemys of your mowth.*
A ponishment of farder & Longer tyme yet of God his most merci=full visiting of us: *But I see, I must differr my self for a*
tyme, and must rayse up a table where
there shall eate, more worthy.
Consyder what it is, to deale with divells:
Dealing with Divels. *Is it not, to take part with rebells?*
Is it not to be traytors against the $\overset{\Delta.\ \times\text{Christ}}{\text{annoynted}}$ *in*
his own kingdom?
Is it not a greater synne then the syn of the
divell?
For why, The Divell $\overset{\text{synned}}{\underline{\text{synneth}}}$ *in him self*
& therfore had his fall.
The devills sophistry. *But your synne is in your selves, & by the divell,*
& therfor, it is the greater.
But, as it is sayd before,
Supra. *Where is there a moniment uppon the erth*
that the people have raysed up, in the
remembrance of wyckednes?
Many there be that saye, Lo, there is Hierusalem.
Lo, here was the Lord buryed.
Lo, here the fludds divided them selves.
With all the rest, in remembrance of the lord:
But none there is that saye,
Lo in this place, the wycked have risen up
& prevayled.
Therfor to Cleave unto the lord is good, and to follow a
sensible doctrine, which bringeth with it
self the lothesomnes of wyckednes, & the study to
do well, that the wycked may be confownded.
Alas: let the whole earth rise up, [thrusting up
his hand] *even this hand can gather them all*
to gither. What therfor can the lord do,
whan he frowneth?
Ô unreasonable creatures & worse then beasts,

more ignorant than the beasts that grase in the
mowntaynes.
Are you not afrayed of the powre of god, when it
becommeth a skourge?
For, dowt you not, to deale with those that are
wycked? (you of no faith).
Wherfore hath the lord made the erth; but to be
glorifyed in the Creatures thereof?
And what is he that glorifyeth god on earth,
but man?
Think you not (therfore) that the lord hath not
care of his people?
Think you, that there is a Seat upon erth, wherein
he hath not hidden the might of his free powre?
Doth Sathan get a sowle, that he is not pryvy of?

Faith.

Beleve, ô you, of little fayth
for it is the powre of god,
it is the key of the whole world,

Faith is the key of mans conscience.

which is the key of mans conscience.
Yf he lok not the dore, but depart & leave

Ye devil is ye picklock.

it open: Wo be to that sowle: for the
prince of darknes entreth & is possessed
to the eternall wo of his dwelling place.
Yf, therfore, the erth be a Cave unto him, that
made it, (as appereth by his prophets, & by the

E.K. - Very vehe=mantly spo=ken.

sonne of god) What are you?
Or how empty are you? Whan you think,
it is in vayn, that the Lord hath appered
unto you.

A figure of the tyme to come. Vide lib. 19º. Pragæ. 27 Augusti.

But in you two, is figured the tyme to come.
For, many shall cleave unto the lord, even at
the first call: And many shall dowt of
the lorde, and not beleve him, for a season.

Vnum ovile.

But as you two shall dwell in one Centre,
(yf you (yet) do Loke forward, & step right)
So, shall the face of the whole erth be, for

950 yeres.
ΔVide *Apocalyp.* cap 20.

800, one hundred, and fifty yeres.

Paradise.

(For the frute of Paradise shall appere; that nothing

Paradise was first made and last to be enioyed.

may be on erth with out Cumfort
For lo, the first shall be last,) &

Regnum Dei mille annorum de quo, Cap. 20 *Apocalyps.*

it shall be a kingdom withowt Corruption.
Now, Now, hath the Serpent wallowed his fill.
Now, Now ~~hath h~~ are all things in the pryde
of theyr wyckednes.

Δ Antichristus.

Now, Now, is the heyr redy, most like his father.
But wo unto the erth throwgh his government.
For, his kingdom shall have an ende with misery.

Dies no=vissimi isti sunt.

And these are the latter dayes.

The last Prophesye.

And this is the last prophesy of the world.
Now, Now, shall one king rise up against an
other: And there shall be bludd shed throwgh owt

Bella et contentiones.

all the world: fightyng betwene the
divell his kingdom, & the kingdom of light.
Contentions and quarells on the erth betwene
man and man, father & sonne, wife &
husband, kingdom & kingdom: yea even in
the very beasts of the felde shall there be hatred.
And into them shall the spirits of Contention enter.

Necessitie of things, vide post.

For, Now commeth the Necessyty of things.

E.K. - He now kneleth down.

Gabr. - As for you, thus, sayeth the lord,

Election.

I have Chosen you to enter into my barnes:
And have commaunded you to open the Corne,
that the Skattred may appere, & that which
remayneth in the sheafe may stand.
And have entred into the first & so into the
seventh:

·1· The twofold manner of this doctrine. ·2·

And have delivered unto you the Testimonie of
my Spirit to come.
For my barne hath byn long without threshers.

The Flayle for God his Barne.

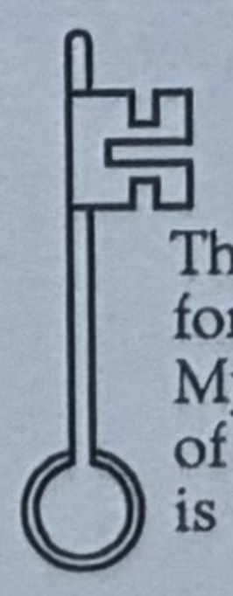
And I have kept my flayles for a long tyme,
hid in unknowne places. Which
flayle, is the Doctrine that I deliver unto
you: Which is the Instrument of thrasshing,
wherewith you shall beat the sheafs, that

Vnum ovile futurum, tam ovium iam sub pastore, quam dispersarum, etc.

the corn which is skattred & the rest may
be all one.
(But a word, in the mean season)

If I be master of the barn,
owner of the Corn,
& deliverer of my flayle;
Yf all be myne,
(And unto you there is nothing: for you
are heyrelyngs, whose reward is Heven:)
Then see, that you neyther thresh,
Note. Bydding *Nor unbynde, untyll I byd you,*
let it be suffycient unto you: that you know
my howse: that you know the labor I will
put you to: That I favor you so much
as to enterteyn you, the laborers within
my barne.
For, within it, thressheth none withowt my consent.
Our uniting promised. *For, in you shall many people be blessed,*
and in you shall there be no division.
Esau et Iacob. *For Esau and Iacob shall be ioyned*
to gither: & theyr kingdom shall be all one.
For as the Sacrifyce is, so must the preists be.
E.K. - Now he kneeleth down again.
My thinketh I here them say, *What shall*
A.L. *become of Lasky ?* E.K. - And so the people say.
- *[Ask me no questions, but here what I have*
to saye.]
As those that desyre to make a spedy dynner, & to
enterteyn theyr geasts, go suddenly out, and
gather the dryest wood in the wood pyle: Not
bycause it is more woodd then the other, but bycause
it is dry, & most apt for the spedynes of the
kytchen. So, is it with me, sayeth the Lord.
A.L. *For, I respect him not in that he is a man,*
but in respect of the manner of his mynde,
and inward man; which I fynde in respect
A.L. the aptest in the world for some purposes of god. *~~of the world, aptest first~~ of my purpose, aptest*
in the world. Bycause he naturally
yf *hateth the wycked. Therfor naturally I love him,*
of whome I say, I swear, yf he follow me
(sayeth the Lord) I will be with him, as I

Δ. - *Iosue* cap. 5 & 6. ubi videtur Michael ille appareret &c.

A.L. *was with my warrier at* Hiericho, *and I will be mighty*
with him, in this world, & a lover of him for ever.
Pride of A.L. suspected. *But my thinketh, he will be prowde.*
Yf you fynde me weak: know you; that I am not
weak, of my self, but your own weaknes may
be your confusion.
Deus ignis: Nos autem, materia. *For I am a fyre: and take hold of such matter*
as I fynde apt.
E.K. - He kneleth againe.
1 - *I have now told you (my brethern) of, and of the*
manner of the powre of god.
2 - *Of the nature of hell & of her wyckednes.*
Necessitie 3 - *Of the course of the world, & of the Necessity of things.*
4 - *Of your election & of the ende therof.*
5 - *Of* Lasky *& why he is Elected.*
Note: 6 - *Now I am lastly to perswade you, by the powre*
of god, that you make your selves apt & mete
Apt and mete matter. *matter: and that you may stand before the lord*
as acceptable: which you shall performe,
yf you intend your former lessons.
Humilitie. Perseverance. *The grownd wherof is Humility and perseverance,*
which, bycause they have byn often spoken of, I pass
with refering you to the consideration therof.
Giving you one warning, That this Action shall
never come to pass, untyll there be,
A great Caveat. *no remembrance of Wyckednes, or hell,*
left amomgst you: and yet, after,
for a tyme, you must have patience.
For, your offyces are above a kingdom.
Hinder not the Lord in his expeditions.
Remember, he hath commaunded you to go to
We must go to the Emperor. *the Emperor.*
[Happy is he, that ronneth, when he is byd Go.
And folish is he, that goeth not, when he
is bydden.]

The Place, for which My Angel of Creation is sealed. *There, use thy self: for it shall be a key of*
thy Habitation: And for that place, is
the Angel of thy Creation sealed.
Love to gither: Be Humble: and Continue
to the ende.
Δ. - I understand as yet eyther the Emperors court or Prage &c.

Δ. - Deo n*ost*ro, Immortali, Invisibili, omnipotenti,
et P*at*ri misericordiaru*m*, eiusq*ue* filio Redemptori
n*ost*ro, et Deo Spiritui Sancto, sit o*mn*is laus, gloria
et gratiaru*m* actio. *Amen.*

† Cracoviæ †

Monday: 4 Iunii, Mane, hora, 8.

Or*ationem* dominic*am* genibus flexis recitavi
variasq*ue* iuxta proposit*am* materi*am* eiaculationes habui
variasq*ue* inter nos collationes, considerationesq*ue* ultimor*um* verboru*m*
ips*ius* Gabrielis, etc. After almost an howre after our sytting to
the Action, he appered.

E.K. - Gabriel is here agayne, in his chayre, and his dart upright in his hand
his dart is like a flame or staff of fyre.

Δ. - *Blessed be god.* Δ. - After his appearing, he stayed almost a quarter of
an howre before he began.

Gab. - *As God in his essential being, is a Spirit, without demonstration, So are*
his profownd providences, works, and determinations, unhable to be
measured.

[E.K. - He maketh cursy, but nothing appeareth in the stone.]

Gab. - *Hereby may you fynde, that the love of god towards you (o wretches*
& synners) is more then a love: and more then can be measured.
Which was the cause, that with his own finger, (delighting in the
sonnes of Iacob,) he sealed this, saying, yea, with his owne finger,
this shew & signe of his excellent & more then love toward
his people.

God his Ialousie.

Exod. 20. a. Deuter. 5. a.

I am a Ialous god; which is as much to say: as; Lo, I am
your frende: nay, rather, your father; and more then that,
your God: which delighteth in you: reioyseth in you, &
loveth you with that affection, Δ. ✕Ialousy *which is more then love:*
which is as much to say, as my love is such toward you, as
I am to my self.
But, ô ye styffnecked Iues, ô ye strumpets, you despised
the love of God: you committed adultery, and rann into the temples
of Idols: which was the cause, that the same mowth, that praysed
you before, [E.K. - He maketh cursy often] *sayd allso, of you,*

.Δ. - To Moyses Exod. 32. B. Deut. 9. C.

It repenteth me that I made this people.
Let me raze them out, and make a people of the: .Δ.

The Iues.

This Idolatry was the cause, from tyme to tyme, that you became
captives: and of Enheritors, ronnagates, and without a
Master.

The unmeasurable love of God toward us, A.L. Δ. E.K.

Unto you allso, thus sayeth the lord (unto you, my brethern, I
say, that are here) More then the love of a father, is the
love of god, toward you:
For, unto which of the Gentylls, hath the lord shewed him self?
Where dwell they, or where have they dwelled, into whose howses
the Angells of the lord have descended, saying, thus
and thus, doth the God of heven & erth meane to
deale with the world.

Exhortation to penance and amendment of life.

Think you not, that this, is more then love?
Loke, therfore, narrowly, into your selves.
Uncover the doings of your life, & secret Chambers:
Enter into Iudgment with your selves:
Unto the I speake — to E.K.
Hast thow not run a stray from the lord, & committed Idolatry?

Δ. - He told E.K. of his fawtes, which E.K. wold not express to me: and I desyred
him to listen to them, and to do as it apperteyneth to a Christian &c.

Gab. - *But this sayeth the lord, I am a pure Spirit*

God.

that participateth not with the defyled: neyther can I enter in
mercy, into that howse, which is defyled.
A great saying, my brethern:
For, hereby you are monished to make your Consciences cleane
to open your selves in purenes to the lord: that he may enter
into you, with Cumfort.

The Lord kept back.

For, so long as thow dealeth with wycked Spirits, will the lord
kepe bak his hands: and thow kepest bak the lord.
For, shall it not be sayd hereafter? -
Lo, is not this man known, to have dealing with the
wicked?
And (as the foolish voyce of the people are,)
Is not this he that can constrayne the wycked?
with farder arguments, by repetition of thy doings.
Well, yf thow willt be the Minister of God;

The chief lesson.

yf thow willt go forward in his works:
Yf thow wilt see the happy tymes that are to come:
Thow must absteyne from evyll; and thow
must swepe the sowle clean.
Thow must put on thy best garments,
And must become Humble and meke.
Let not thy Life, be a Scandale, to the will of
the lord, and to the greatnes of his works.

The Essentiall Characterisation of E.K. his sowle: and so the cause of his Election.

For, the powre that is within thy sowle, (in respect
of his Essentiall quid,) is of great force and
hability to performe those things that procede with
powre: which is the cause that the wycked ones
obeye the; for, they feare, them selves, when
they see the Seale of thy Creation. Δ. - did finde or findeth

Aliter fortè of god his finding the.

fitt - in matter. unfitt - in life.

This is therfore thy Cause, that god fynding the (as he
passeth by, by his angell), fytt in matter, but, my
brother (God knoweth), far unfytt in life.
Ô, Consyder the dignity of the Creation.
Consider that the affection of God toward the, is more then
love.
See, how he beareth with thy infirmity, from tyme to tyme.
Ô, I say (yet), Enter into Iudgment with thy self:
And Consider, that thow art now at a Turning,
where, there lyeth two wayes:
One, shall be to thy Cumfort:
The other, to thy perpetuall wo.
Let not good grownd bring furth weedes,

lest it choke her self.

Δ. - *We will call unto god for his mercyes, graces, & help &c.*

- *Ô, consider, my brother that the appearing and works of the divell are but of Necessitie.*

The Necessitie of the Divells doings.

he

That is to say, that those that are good, by resisting the divell, may manifest & make playn to the powres and Spirits of heven the strength of his fayth & assurance of his Hope: and so, Necessaryly, by the promise of god, enherit everlasing life, to the which he is elected.

·1· eyther with good men

To the wycked, that by cause of theyr disobedience, & partaking with them, that are the Angels of darknes (even those, that strive against the lord), they might worthyly be damned: according to the Necessity of God his iudgment.

·2· or with evill men

See, therfore, they appere unto the, eyther for the greatnes of thy wyckednes, or els bycause they suspect the to be Elected.

Yf thow therfore, think thy self elected, Despyse them.

Yf thow therfore think, to be a spirit dignifyed, & in glory, Then be faythfull in the assurance of hope and resyst the divell: that we may testifye the, before the hevens: and before the God of Iustice.

Testification Angelicall of E.K. his conversion.

E.K. - He wepeth. —— Δ. - E.K. and I allso, could not hold our teares.

- *Ah, my brother, great are the Ioyes, of heven.*

Δ. Aº. 1582. Novembris 20. at Mortlak in my study: after none.

Remember, what hell is; for to the, the Δ *Fornace was open:*

Remember the Δ *Vision thow hadst of Hell, and of her powres,* at Mortlake.

For nothing (my brother) is done without a cause.

Remember, thow couldst not abyde it: No not to see.

Think thy self accursed (therfore) if thow fele it.

For, if Sodom had seen it, they wold have byn converted.

E.K. - He prayeth.

1 - *I have now told you, of the Ialousy of God. and of the cause therof.*

2 - *I have also told you that the howse of God must be clene and without spott.*

[E.K. - Now there cometh a brightnes abowt him.]

3 - *Lastly, I have told you, of that Necessity which causeth the divells to work, & appere,*

and have exhorted you to the love of god, & repentance.

Which were the things, I onely had to speak of.

Δ. - *O lord, seing we are uniformely desyrous that the Actions procede, and that we crave thy mercy and graces, as well for the pardoning of our wickednes past, as for the confirmation of us in thy service. What shall we loke for towching the proceding, being thus stayed to our great greif.*

Gabr. - *You have to receyve the will of God (but what it is, I know*

Vide Maii 28.

1 *not): these three dayes, before you begyne your Iornaye.*

2 *And you are, allso, to lerne, what the Angel is,*

3 *& how many subiects he hath.*

Δ. - *Which Angel?*

hyleich

Hyle.

Gab. - *That governeth Hyle,*
which is the matter of the 4 Elements.
And which onely, is an Element.

4 *The princis and Governors allso of the 4 Elements,*

Δ the Elements

(And of theyre Generation,
How they receyve mixtion,
And in what quantitie)

5 *with theyr ministers that are under them.*

[Δ. - I sayd to E.K., *Those shall be part of your practise and portion.*]

[Gab. - *You are all, to ioyne ioyntly in the harvest of the Lord.*]

Δ Ergo 7½ degrees to every angle.

6 *The Angels allso of the* Δ *48 Angles of the*

7 *Hevens: and theyr ministers.*

Thunders Wyndes.

For they are those, that have the thunders, and the wyndes at commaundement.

The full tyme.

These make up the tyme, & then, commeth the Harvest.

E.K. - He is gone.

Δ. - Non Nobis Domine, Non nobis,
sed Nomini tuo Da glori*am*.
Tu enim Altissimus, Omnipotens,
sempiternus, vivus, et verus Deus
*nos*ter es: unus et Trinus ∴
Cui Angelicus cælestisq*ue* chorus
decantate perpetuo, Sanctus,
Sanctus, Sanctus,
Dominus Deus Zebaoth ∴
Amen.

Cracoviæ

Fryday: Iunii 8: mane, hora 7½.

NOTA

Post præces, et eiaculationes varius, et gratiarum actiones pro magna misericordia Dei, erga nos et propter E.K., qui iam patefecit mihi horrenda et multiplicia heresium, et blasphemiarum dogmata, quibus illi hostes Iesu Christi illum imbuerant: et quod iam (confessione premissa) vellet Sacro=sanctum mysterium corporis et sanguinis Christi recipere, illisque malis Angelis renunciare: et omnes illorum fraudes detegere &c.

Conversio E.K. ad Deum, abdicatis omnibus Diabolicis experimentis &c.

Nihil apparuit hodie

Δ Unacustomed absence and silence.

Albeit the like had never happened to us (that I remember): but that eyther Clowde, Veale, or some voyce was perceyved by E.K., yet this doing we not onely toke patiently, but E.K. used many good reasons to prove that servants owght to attend so long, as it pleased theyr master to have them awayt his comming to any place, to them. And that, abowt our own affayres we are contented to use patience for a long time, but to awayt the Lord his comming or message, is a tyme better spent, than in any humayn affayres, &c.

☞ He very playnely, and at large made manifest his conversion to god from the practises with wicked spirites: yea, that he was ready to burne what so ever he had of theyr trash and experiments. That he wold write in a boke the manifold horrible doctrine of theyres, whereby they wold have persuaded him, that Iesus was not god.

— That no prayer owght to be made to Iesus.
— That there is no synne.
— That mans sowle doth go from one body to an other childes quickening or Animation.
— That as many men and women as are now, have allwayes, byn: That is, so many humayn bodyes, and humayne sowles, neyther more, nor less, as are now, have allwayes byn.
— That the generation of Mankinde from Adam and Eve, is not an historie, but a writing which hath an other sense.
— No holy Ghost they acknowledged.
— They wold not suffer him to pray to Iesus Christ, but wold rebuke him, saying that he robbed God of his honor, &c.

And so, of very many other most blasphemous Articles and points of Doctrine, whereof more shall be spoken in an other place. This forbearing of our Instructors presence, I did expownd or coniecture to be done greatly for the honor of God, many wayes if the same were recorded somwhat nere to the very manner of the thing as it was. For, so, shold appere to the posteritie, how truely it had byn sayd before that he shold be converted to God. How truely God did prepare E.K. his sowle to be a vessell, clensed, and so made apt for his visiting of him, in mercy and Cumfort.

The matter made apt.

Whereby the life of E.K. (now being amended, and his dealing with the wycked cleane left of) shold not be a Scandale to the will of the lord and to the greatnes of his works: as was Noted unto us in the last Action.

Allso I sayd that Not onely his Conversion recorded shold be a more evident argument of his so oft repeated Election.

Δ We left of hora 11.

But his patient attending this present day (two howres and a half, and taking all things in such sort as becam an humble and patient Servant,) will be a more sure and evident argument that it was no light pang such as he hath made uttward shew of, diverse tymes before: but a very harty and sincere conversion, such as with out all dowt will be fownd very acceptable to the highest.

☞ Moreover, he declared that abowt 9 or ten dayes past, he did intend to have gotten away secretly by the help spirituall of those, with whome he had so long delt: And therfore that tyll now, he delt hypocritically.

But, where as they to fore, were ever accustomed to thretten him Beggery (a thing which he most hated and feared,) That Now he careth not yf he shold have want; yea he toke it neyther to be shame or synne to beg: and that he now made more accownt of God his favor and life eternall, than he doth of all transitory welth and riches, and theyr snares, withall.

Allso he now perceyved his great error wherein he was of late, whan he wold for an assured temporall mayntenance, have forsaken the dealing with the wycked, and so more willingly wold have followed these actions without repyning: Saying now, that he is No perfect Christian, who, for mony, must be hyred to forsake the divell and his works &c ∴

☞ And as for the Issue of these Actions, he wold never eyther dowt, or mislike, how so ever they fell out; assuring him self, That God wold do all things best, and for his honor, &c. Many other his sayings, very godly I omitt, thinking these suffycient here.

Δ. - *O Almighty, eternall, and most mercifull God, we thank, glorify and prayse the; O blessed and most glorious Trinitie, we will for ever magnify thy unspeakable providence, favour, Election, and Conversion unto the.*

Conversion

O blessed Iesu, *we will for ever extoll thy merits, Loving kindenes, & Long suffering toward us, and thy Triumphant proceding against* Sathan, *and his ministers, for thy Elect Sake.*

O holy Ghost *the directer into all truth, and Cumforter of thy Elect, Confirme, and Establish our harts with thy gratious and contynuall zeale, and Love of Truth, puritie of Life, Charitable humility, and constant patiency,* ~~*for purifying of*~~ *to thy well pleasing untyll the ende,* ~~*and are thy Eternall bliss on*~~ *That after this life (throwgh the Mercy of the father, and Merits of our Lord* Iesus Christ, *and*

Confirmation prayed for.

thy Charitable embracing of us), we may for ever
enioye the hevenly kingdome, Among the blessed
Angells, and all the dignifyed Cumpany of mankinde.
Amen, Amen, Amen.

Cracoviæ

Monday: Iunii 11: Mane, hora 7¼

Δ. - After our prayers due, and thanks to the Almighty for his great mercyes and powre shewed in the conversion of E.K. We stayed still attending some shew, as we were accustomed to receyve: and among diverse our short discourses of our faith, hope, patience, Constancy, humilitie, and other our duetyes requisite in this Action, and in the servyce of God, E.K. of him self sayd these sentences, worthy to be recorded as the evydent token of his sownd and faithfull Turning, and entent to cleave unto the Lord.

·1· E.K. - *I acknowledge, my Synns have deserved that this seven yere, I shold have no shew or sight of his good creatures.*

·2· E.K. - *Yf I shold sit thus, for 7 yeres, attending the pleasure of God, I wold be contented.*

·3· E.K. - *I repent me nothing of that I have done in forsaking those I was wont to have to do withall: &c.*

E.K. - In the stone Nothing appeared
all this while of our sitting here.

Δ hora .11. we left of, so we attended 3 howers and 3 quarters.

Δ. - Nihil visibile apparuit
in Chrystallo sacrato,
præter ipsius Christalli
Visibilem formam: ut E.K. dixit.

Δ. - I will affirme nothing in this case, but this my coniecture may be recorded: The cause of the Non appearance the last fryday, and now this Monday, may be this;

The Iustice of God.

·1· That, as we lost & refused three dayes assigned by our Instructors, to finish all in; So now we shall call & request three dayes, and have Nothing: as, these two dayes, it hath falln oute: and it is possible, one day more, we shall have the like Non aperance.

Or els

Vide supra.

·2· According to the premisses; Onely, three dayes before our Iornay shall be begonne, we shall have that delivered us, which in the three lost dayes, we shold have receyved, &c.

Or els

·3· That great Caveat, before Noted (on Saterday Iunii ·2· last past),

The Conversion of E.K., before made manifest.

may have some forewarning of this our patience to be used after our Conversion unto God: The words then recorded are these:

This Action shall never come to pass,
Untyll, there be no remembrance of
wickedness, or hell, left amongst you.
And yet, after, for a tyme, you
must have patience:
For, your offices are above a kingdome.

To conclude; what so ever, with God, is known and used as the true cause, we are contented: Nothing Dowting of the goodnes, and wisdome and powre of God to performe his promises and Covenant made to and with us, for our services to be used to his honor and glory.
Most willingly and patiently, we wyll attend the will, and pleasure of the highest herein:
Intending henceforward (by the help of god) not to give our selves over unto, nor easyly to be invegled or allured of the Temptations of the World, the flesh, or Divell∴

For which our disposition of mynde,
and all other benefits receyved from
above, we render most humble, harty,
and entyre thanks, to the Almighty
most glorious and blessed Trinitie:
Amen, Amen Amen.

✝ Cracoviæ

Monday: Iunii, 18: Mane; hora 8.

Δ. - After the Lords prayer and some other peculier prayers and thanks giving for the exceding great mercyes shewed in the converting & reforming of E.K.: and my promising to record the Act therof, as well as god shold give me grace: and allso craving ernestly for Cumfort to be given to A.L., being somwhat oppressed with pensifenes, to see his own subiects and servants to triumph against him in his low estate from high, and all for lak of mony and welth &c.

Suddenly appeared a mighty long & big arme and hand in the ayre, to catch at the shew stone: and E.K., meaning to save it from him, put his hand on the stone & immediately the stone was out of the frame, we know not how, & lay by on the cusshen &c.

Post mediam horam ab initio.

And then sone after appeared Gabriel, in all manner as he was wont, and on the right side of the stone (that is against E.K. his right hand) as he was wont.

Δ. - Gloria patri, et filio et Spiritui Sancto, sicut erat in principio et nunc et semper, et in sæcula sæculor*um*. *amen.*

Gabr. - *The Cumfort & peace of the father, sonne, & holy ghost, be amongst you, quicken & confyrm you.*

Δ. - *Amen.*

E.K. - *I pray you, what was that, that wold have snatcht the shew stone?*

Gab. - *Let his howse come, that his Iniquity may be seen.*

E.K. - I see many howses, and besydes them a fayre howse separated by it self, the howse is of stone & wood, & a square thing in the ende of it like a Turret.

This semeth to be Grodno Castell in Littaw, where the King now is.

The howses of the town are low wooden howses smalle:

There appear in that od howse fellows, in red coates: like poland cotes.

Now I see a big man sytting within the howse affore the wyndow: and the howse is hanged with turky carpets, and there is wrowght in one of the carpets (iust affore the dore), a man on horsbak, with a sword in his hand: and the man is like the man I saw at Mortlak, with a wart on his cheke:

The Armes of Lyttaw.

There stand by him two boyes: they have red coates on: one of them is a little fayre boye: There standeth a man by with a sword, which he delivereth to him that sytteth, & he loketh on it, being gylt, & graven on it, & layeth it down, on the table.

Δ. - There semeth to be magicall characters en=graved.

Gabr. - *This is a sword, wherein he putteth his trust, but it shall fayle him.*

E.K. - Now that man calleth the lesser boy to him, & the boy theruppon ronneth a long a gallery.

Now that man, with the wart goeth out after, strowting him self, & no body with him: Now he calleth that lesser boy to him, & maketh signe to him, smyting, one hand on an other, & and drawing it under his throte: as thowgh he threatened the boy, unless he kept secret. Now he commeth to a dore and knocketh, & one like an Italien letteth him in.

There he hath in the corner, a frame of wood and a great stone in the myddel of it (of abowt 16 ynches square), and ther is a fyre on that stone, on the myddell of it.

Now he taketh that engyne, or frame with the fyre betwene him & that man (like an Italien) & carryeth it into an other chamber.

There they have a dead mans hand.

Now he taketh out of his casket, a blak box, of yern (as it shold seme, by the blaknes of it). The box is abowt a fote long.

Now he hath set down the box, and the same is open, & therein appereth an image of wax, of blackyshe cullor like shomakers wax.

There is one like an angell made of red stuff, standing at the hed of the image holding like a skarf over the face of the image.

The image is mervaylously skratched & rased, or very rudely made with knobs & dents in the leggs of it.

The man with the wart invocateth.

Now he loketh fowre wayes, & speaketh (the man with the wart on his face).

Note bycause No wycked powre can enter within the stone.

The howse affore mentioned semeth to stand without the stone, & beyonde the stone.

Now they powre blud out of a basen uppon the fyre, & lay the hand uppon it: & it fryeth in the fyre.

Close without any slytt but where there armes ar put out

Now he & the Italien like man hath put on apparell, blak: like gownes: ech of them, & the engyne semeth now to be set in a chymney.

Gab. - *Be it, as it was.*

Δ Fumi quasi, sunt spir*it*us qui venerunt, vocati ante.

E.K. - There be 6 smokes, like 6 men standing abowt them: & they go like smokes out at a wyndow, & there standeth one like a great man, & he taketh them, & wyndeth them up as they come out at the wyndow.

Now all that shew, is vanished awaye.

Gab. - *This is the cause, that Lasky is poore.*

This is the seventh Image that he hath skraped so.

Δ. - *As it is the seventh, so (I trust) it is the last.*

Gab. - *This is three yeres, 4 monthes, and 10 dayes, synce they began. So long hath the Angell of the lord, byn redy, for thy savegard (ô Lasky),*

Δ. Ergo, A° 1581, 6 Februarii inceperunt die Lunæ.

standing at the wyndow: and ready to bind up myschief
The Angel standing at the window wynding up the 6 smokes.
prepared against the.
This myschief shall light uppon his own hed.
But yf thow remayne my servant, & do the works
yf
that are righteous, I will put Salomon *behinde*
the, & his riches under thy feete.
Be therfore Cumforted in me: for the breath
thow breathest is myne, and the body that thow
dwellest in is the work of my hands.
The earth from whence thow camest is myne allso.
It is I therfor that cast down, and none but I
that cast up agayn.

E.K. - All the stone is become full of a smok.
Gab. - *Art thow sure that the sonne shyneth?* [pointing to Δ]
Δ. - *I am, as much as my eye may iudge.*
A.L. Gab. - *So sure it is, that he shall rayng: and be the King of*
Poland. Δ. - Allwayes I understand a condition, yf he do &c.
Δ. - *The will of God be done, to his honor & to the cumfort*
of his Elect.
Gab. - *Make haste, for your Iornay.*
Δ. - *O Lord, the man is redy (in manner) but habilyty*
wanteth: and to ax thy help herein, we dare not,
but as thy will is, so be it.
Gab. - *To talk with God for mony is a folly; to talk with*
god for mercy, is great wysdom.
Δ. - *Lord, this mighty arme & hand, which here appeared, & wold*
have snatched at the stone, what was it, & who sent it?
Gabr. - *It is a wycked powre, which the Kings enchanters have*
sent amongst you, but he hath his reward
for retorning.
Δ. - *What was his entent, I beseche you,*
& I mervayle that his enchanters were hable to detect
any of our doings to the king.
Gab. - *The king knoweth not your doings.*
Δ. - *I beseche you, as concerning the 48 leaves, being commaunded to be*
bownd, & to be sylvered, what, yf I caused ·7· white leaves
to be bownd before & seven behinde, for the more aptnes
for the bynding?
Gab. - *Use thyne owne iudgment.*
Note *God will appere no more unto you, untyll you*
take your Iornay∴ Δ. - *We beleve, The Lord will perform his*
promises.
Gab. - *According to your fayth, be it unto you.*
The white Curten. E.K. - Now he hath pulled a white curten abowt
the stone & the stone is dark.
Δ. - Semper laudetur qui Trinus et
unus est, Omnipotens et sempiternus.
Amen.

1584
Wensday. Iunii 20 / a meridie

Δ. - It is first to be Noted, that this morning (early) to E.K., lying in
his bed, and awake, appeared a Vision, in manner, as followeth: one
standing by his beds hed, who patted him on the hed iently, to make
him the more vigilant. He seamed to be clothed with fethers, strangely
wreathed abowt him all over, &c.
There appered to him [E.K.] 4 very fayre Castells, standing in the 4 partes
of the World: out of which he hard the sownd of a Trumpet.
Then semed out of every Castell a cloth to be thrown on the grownd, of
more then the bredth of a Table cloth.
Out of that in the east, the cloth semed to be red, which was cast.
Out of that in the sowth, the cloth semed white.
Out of that in the west, the cloth semed grene, with great knops on it.
Out of that in the north, spred or thrown out from the gate, under fote,
the cloth seamed to be very blak.
Out of every gate then yssued one Trumpeter, whose Trumpets wer of
strange forme, wreathed, and growing bigger and bigger toward the ende.
After the Trumpeter followed 3 Ensigne bearers.
After them 6 auncient men, with white beards, and staves in theyr hands.
Then followed a cumly man with very much apparrell on his back,
his robe having a long trayn.
These Crosses semed not to be on the grownd but in the ayre in a White Clowde: The great crosse semed to be of a clowde like the raynbowe.
After him cam 5 men, carrying up of his trayn.
Then followed one great Crosse, and abowt that 4 lesser Crosses.
These Crosses had on them, ech of them, ten, like men, theyr
faces distinctly appearing, on the fowre partes of the Crosse, all over.
After the Crosses, followed 16 white Creatures.
And after them, an infinite number semed to yssue, and to spred
them selves orderly, in a cumpas, allmost
before the 4 forsayd Castells.
Uppon which vision declared unto me, I straight way set down
a Note of it: trusting in God, that it did signifye good.
After None, as E.K. sat by me, he felt on his hed some strange
moving: whereby he demed that some Spirituall Creature did
viset him, and as we were contynuing to gither, and I had red
to E.K., some rare matter out of Ignatius Epistles,
Polycarpus, and Martialis; some, of the Sacrament,
and some of the Crosse; a voyce answered, and sayd,
A voyce - *That is true, that the Signe of the Crosse is of great force*
and Vertue.
After this the Spirituall Creature seamed to E.K., to be very heavy
on his right sholder, as he sat by me, in my study. And as E.K.
considered the numbers of such as he had numbred to pas
out of the 4 gates, (it is to wete ·1· 3· 6· 1 ·5·). The
Spirituall Creature sayd, *The Number 16, is a perfect number,*
consisting of 1· 3· 6· 1· and 5.
He sayd, farder more, *God the Father, is a standing Piller.*
Δ. - Uppon which word, I axed him, yf I shold write such matter as he
was to speak, and he answered to E.K. at his right eare.
- *Yf thow wilt.* ---- Δ. - His voyce was much like unto a mans voyce
not base, nor hollow.
- *Divided with a straight line, is One and two.*

Δ. - *What is to be divided with a straight line?*
- *The Piller.*
Δ. - *In the name of* Iesus, *who art thow?*
- *The servant of God.*
Δ. - *Art thow sent from god, with good tydings or message?*
- *What I am, he knoweth, of whome I beare witness.*
Δ. - *What is your name, eyther as you are Notifyed among the blessed Angels, or called by, of any mortall man?*
Yf you be of Verity, and so of charity, you can not mislike my speches.
E.K. - He sayeth nothing.
Δ. - Belike he is not sent unto us by god: for if he were, he wold do his message.
- *I am* AVE.Δ

Δ. This AVE is one of Filiis Filiorum, of whose order, Rocle. is: vide sup. lib°.2°, et 4°.

Δ. - *Yf you be* AVE, *In the name of* Iesus, *say, that all wycked Angells are iustly condemned: and, that, by the mercy of God, in the merits of* Christ, *Mankinde, elect,*[1] *is to be saved.*

* E.K. and I had sayd now in our talk to gither that God wold not viset us but at the dayes of iornay taking (as was last affirmed). Therfore what so ever cam before was to be dowted as an Illusion: He Therfore answereth first one dowt, and then to my request he maketh answer.

Ave - *The Visitation* of God, is two fold: In respect of his Secret Will and purpose: and in particularitie.*
And in that he hath sealed[2] *us, with the good will of mankinde to theyr Cumfort.*
But yf I be a scandale to the Word, then am I not of righteousnes: But my righteousnes, is of the worde: Therfore, That, I viset you[2] *of my self, can be no offense.*
Those that are and dye in wikednes, are dishonorable, and far from the mercyes of God: For it is written, I am a god to the Living.
Therefore, do I dishonor them: such (I say) as are wicked.

Misericordia Dei.

The Mercyes of God (which is the true Manna), Cumforteth the Cumforted, and giveth hope of amendement, of such as runne astray, are synners, and may returne
Therfore, I say, The Mercyes [of god] (which is the fowntayn and swetenes of the love of God) is a thing most blessed, most holy, most to be desyred in heven and earth: and of me, the Creature and servant of God, to be reverently spoken of, and required.
For, it is the fode wherewith we live: even the very bred, wherewith we are reioysed. Thus much, thow hast required.
Δ. - I did so ∴ *For, so, is his Iustice against the impenitent, and his mercyes to his Elect, testifyed truely.*
Ave - *Have patience: I will returne after a few moments.*
Δ. - Hereuppon, (in the mean space,) we considered the premisses: and liked very well of the scandale, or offense, avoyding: Bicause it was lastly (Iunii 18) sayd, *God will appere no more to you, untyll you take your Iornay.*
And secondly he answerd my request of God his Iustice against the wycked Angels, and allso of his mercyes toward mankinde.

Note this manner of a thing felt warm on the right sholder.

Δ. - Abowt a quarter of an howre after, there seemed a thing to come agayn on E.K. his right sholder: and (as before) he caused his sholder to be very warme when it lighted on.
Δ. - Benedictus qui venit in nomine Domini. *Halleluyah.*
E.K. - *Amen.*
Ave - *The place is sanctifyed.*
Δ. - Sanctus, Sanctus, Sanctus est Dominus Deus Zebaoth.

Ave - *I, in the favor God, considering (and by force of his secret love toward you) how Sathan purposeth, yet, and dayly to overturn you, thowght good (throwgh the mercyes of God), to prevent his mallice, and the effect therof.*
Δ. - O blessed, be thow, our God of mercies and all Cumfort.

For the Glory of God.

Ave - *That (allthowgh, yet, the Harvest be not), the Vyneyard might yeld some frute: whereby God might be glorified: and you, (in despite of the World), revived and cumforted, might reioyce, and shake of the presente cares to come.*
For yf those that be unworthy, can seeme to be lifted up, and to enioye the frutes of the earth, by the Tempter: Much more owght the true Servants of God, to feele his fatherly goodnes.
Those that trust in me (sayeth the Lord) shall not be driven to despayre: Neyther will I suffer the beasts of the feeld to tred such as I delight in under fete.
The erth is myne, and the Glory therof: The hevens are myne, allso, and the Cumforts that are in them.
Why hath (Therfore), the father of Darknes, rysen up, saying,

Sathan his mallice against us.

1 *I will shut up the earth from them?*
2 *I will seall up the myndes of men: and they shall become barren towards them?*
3 *Theyr miseries shall be great, even unto death?*

The mallice of Sathan provoketh his own confusion where he thowght to prevayle: So god suffereth his to be proved that the afflicted might be comforted, and the afflicter confowned.

For this cause: That he might waken the Lord, when he is a slepe: That those that trust in him, might be cumforted.
He hath sealed the earth from you, and I will open it unto you:
He hath sayd, you shall be poore:
But I say, you shall become excedeing riche.
1 *I will bless you with a two fold blessing: That*[1] *the earth may be open*[2] *unto you (which, at last, you shall Contemne).*
2 *And that my blessing and Laws may dwell amongst you: Where you shall, reioyce, unto the ende.*
Δ. - Ô blessed, blessed, blessed God of powre, Goodnes, and Wisdome.
Ave - *This was the cause that I appeared to the*[E.K.], *this Morning.*

Governers of the Erth.

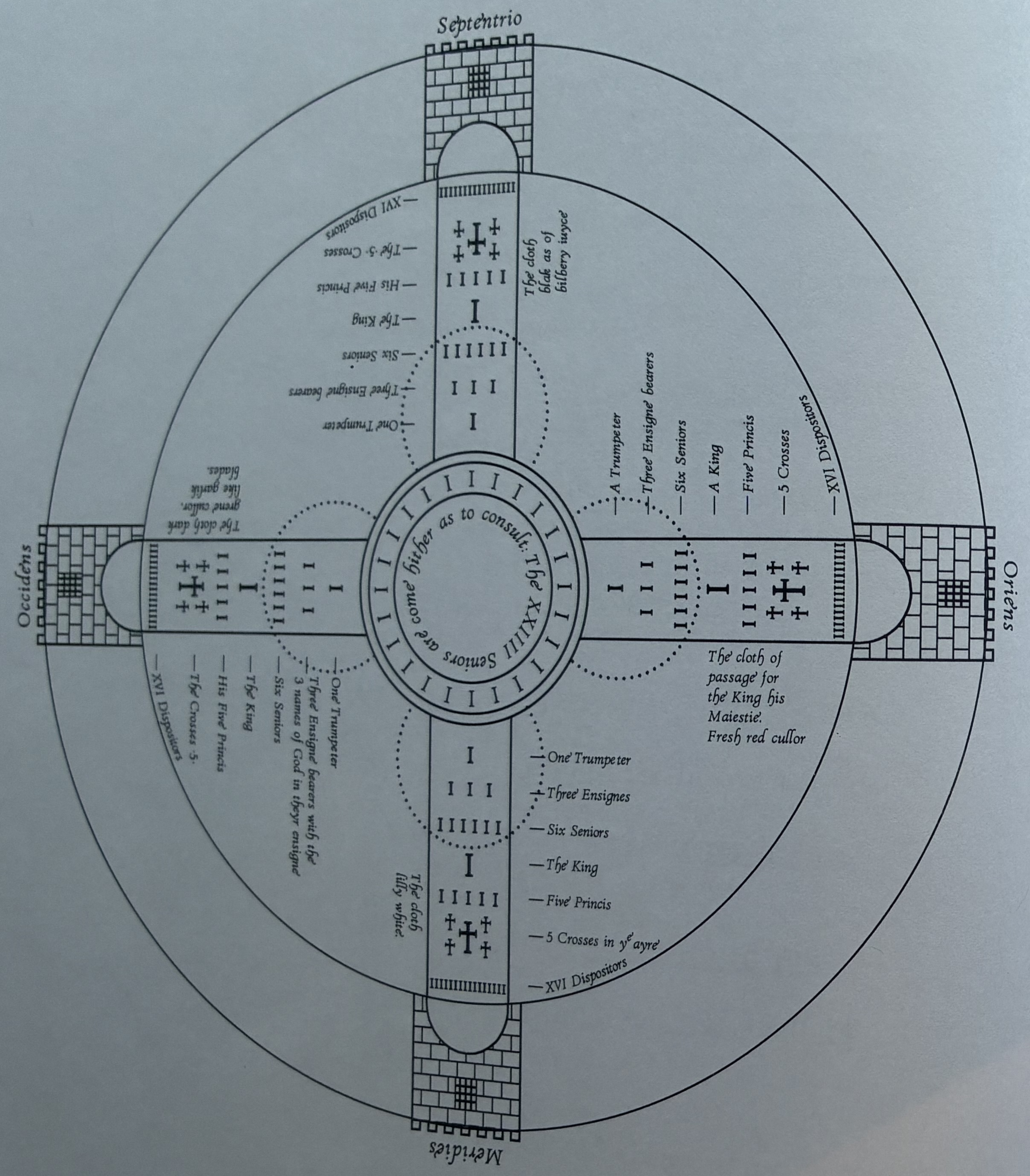
Now therfore, Harken unto me: For I will open unto you the secret knowledge of the earth: that you may deale with her, by such as govern her, at your pleasure: and call her to a reckening, as a stuard doth the servants of his Lorde.

4 Angeli Terræ.

❡ *Expownd the Vision:*
The 4 howses, are the 4 Angels of the earth: which are the 4 overseers, and Watch towers: that the eternall God in his providence hath placed, against the usurping Blasphemy, mysuse, and stelth of the wicked and great enemy, the Divel.
To the intent that being put out to the earth, his envyous will might be brydled, the Determination of God fullfilled, and his Creatures kept, and preserved, within the Cumpas and measure of order.
What Sathan doth, they suffer.
And what they wynk at, he wrasteth.
But when he thinketh him self most assured, then feeleth he the bytt.

In each of these howses, the Chief Watchman, is a mighty prince, a mighty
A King. Angell of the Lord: which hath under him 5 princis (these names
5 Princis. I must use for your instruction)
The seales and Authorities of these howses, are confirmed in the begynning
of the world.
Unto every one of them, be 4 characters (Tokens of the presence of
the Sonne of God: by whome all things were made in Creation),
Ensignes, uppon the Image whereof, is death: whereon the
The Crosses. Redemption of Mankinde is established: and with the which
✝ he shall come to Iudge the Earth.
These are the Characters, and naturall marks of holynes.
Unto these, belong 4 Angels severally.
4 Angels. The 24 olde men, are the 24 Seniors, that St Iohn remembreth.
The 24 Seniors in the Apocalyps. These iudge the government of the Castells, and fullfill the
Will of God, as is written.
The 12 Banners are the 12 Names of God, that govern all the
The 12 names of God. Creatures uppon the earth, visible and invisible: compre=
hending 3, 4, and 5.
Oute of these Crosses, cam the Angells of all the Ayres: which
The Angels of the Thirtie Ayres. supra. presently give obedience, to the will of man, when they see them.
Hereby may you subvert, whole Cuntries, without Armies.
Which you must, and shall do, for the Glory of God.
The use in Practise. By these you shall get the favor of all the princis, whome you
take pitie of, or wish well unto.
Hereby shall you know the secret Threasures of the Waters,
and unknown Caves of the Earth.
And it shall be a Doctrine, for you only, the Instrument
of the World.:1:
The higher Instructions. For, the rest of your Instructions, are towching the hevens,:2:
and the tyme to come: of the which, this is the last
and extreame knowledg.
This will I deliver unto you, (bycause I have yelded you
before the Lord):
On Monday next. 25 Iunii. Uppon monday next, I will appeare unto you, and shall be
a lesson of a few dayes.

E.K. - The Will of God, be done.
Δ. - Amen.
Ave - In the mean season, desyre you of God, such things, as are necessary
for you.
A blessing. He that filleth all things, and from whome all things
Live, and in, and throwgh whome, they are Sanctifyed,
bless you, and confirme you, in peace.
Δ. - Amen.
Δ. - I beseche you, to Notify this mornings Vision, by words:
as all other holy prophets, have recorded theyrs.


Septentrio
Oriens
Meridies
Occidens
The XXIIII Seniors are come hither as to consult:
— A Trumpeter
— Three Ensigne bearers
— Six Seniors
— A King
— Five Princis
— 5 Crosses
— XVI Dispositors
The cloth of passage for the King his Maiestie. Fresh red cullor
— One Trumpeter
— Three Ensignes
— Six Seniors
— The King
— Five Princis
— 5 Crosses in ye ayre
— XVI Dispositors
The cloth lilly white.
— One Trumpeter
— Three Ensigne bearers with the 3 names of God in theyr ensigne
— Six Seniors
— The King
— His Five Princis
— The Crosses ·5·
— XVI Dispositors
The cloth dark grene cullor, like garlik blades.
— One Trumpeter
— Three Ensigne bearers
— Six Seniors
— The King
— His Five Princis
— The ·5· Crosses
— XVI Dispositors
The cloth blak as of bilbery iuyce

Ave -

A Vision

The signe of the Love of God toward his faithfull.

Fowre sumptuous and belligerant Castells, out of the which
sowded Trumpets, thrise.
The signe of Maiestie, the Cloth of passage, was cast furth.
Red. In the East, the cloth red; after the new smitten blud.
White. In the Sowth, the cloth white; lilly cullor.
Grene. In the West, a cloth; the skynns of many dragons, greene:
Black. In the North, the cloth, Heare, ‖ garlik bladed.
cullored, Byllbery Iuyce.
The Trumpets sownd once:
The gates open:
The 4 Castells are moved.
There yssueth 4 Trumpetters: whose Trumpets are
a pyramis, six cones, wreathed.
There followeth out of every Castell, 3, holding up thre
banners displayed, with enseigne, the names of God.
There follow Seniors Six, alike from the 4 gates.
After them commeth from every part, a King: whose princis
are five, gardant, and holding up his trayne.
Next yssueth the Cross of 4 Angles, of the Maiestie of Creation
in god, attended uppon, every one, with 4: a
White Clowde, 4 Crosses, bearing the Wittnesses
40 Angels, on the 4 crosses, attending on the Principall. { of the covenant of god, with the $\overset{\Delta.\ King}{prince}$ gon oute
before: Which were confirmed, every one with ten
angels, visible in cowntenance.
16 Angels. After every cross, attendeth 16 Angels, dispositors of the
Will of those, that Govern the Castells:
They procede:
And, in, and abowt the middle of the cowrt, the Ensignes
kepe theyr standings, opposite to the middle of the gate.
The rest pause.
The 24 Senators mete.
They seme to consult.

I, AVE, *STODE BY THE SEER:*
Yt Vanisheth.

So I leave you.

Δ. - Omnium bonorum largitori Omnipotenti Deo, sit
æterna laus, gratiarum actio,
honor omnis, et Iubilatio.
Amen.

Iunii 22. 23:

Note

On Friday, and especially Saterday, E.K. had great Tentation not to credit this Action, and was sayd unto by a voyce, how our Instructors wold use cavillation of our disordred life, to forsake us, and not to performe, according to our expectation, of the former promises to be performed by them.
A voyce sayde, likewise, to him, that A.L. shold not go to the Emperors Court, for lak of mony: For he shold get none here.
Likewise, it willed him to go up into his studye and he wold shew him all the effect of our instructions receyved. E.K. complayned to me how he was thus grevously molested by such meanes, and all most browght in despayre. But I comforted him as well as I could (my self being, inwardly, most sorrowfull), and made my moane to god by prayer, when I was alone: for him, and our Cause.
Moreover, he could not be perswaded by me that good angels wold undertake to help us to any relief by mony or threasor: affirming that it appertayned to the wicked ones: seing they wer the lords of this world: and the kingdom of god was not of this world: &c.
I sayde, that the wicked wer in the world, and of the world: but the elect wer in the worlde, but not of the world: To be of the world, was to be in love with the trade of the vanities of this world, and to follow them. And that mony and Riches wer things indifferent: good, if they wer well used: and evyll, if they wer evilly used. And that, Bonis omnia coöperabantur ad bonum. Therfor the godly (as the patriarchs and many now a dayes), might have mony; but to use, not Abuse it: and that such, is our case and necessary request to god, &c.

Ioan. cap 15 C/ Si de mundo essetis, Mundus quod suum est diligeret: Quia vero de mundo non estis
sed ego elegi vos de mundo, propterea odit vos mundus.
Ioan. cap 17 C/ Ego dedi eis sermonem tuum, et mundus eos odio habuit, quia non sunt de mundo, sicut et ego non sum de mundo.
Non rogo ut tollas eos de mundo, sed ut serves eos a Malo. De mundo non sunt: sicut et ego
non sunt de Mundo, &c.

Cracoviæ

Sonday, Iunii 24: a meridie horam circiter tertiam.

Δ. - Note, while at my lodging (by Sainct Stephens), I was writing the Note, (on the page going next before) of the Tentations of Friday and Saterday: E.K., was at my Lord A.L. his lodging (at the Franciscan fryers, where he lay at Physik) and at the same tyme, this happened, as followeth, ~~While A.L. was reding Rofensis Psalm~~
As my lord A.L. and E.K. sat to gither, conferring and consulting of our affayers, of gods mercies, and of sundry Tentations of the Spirituall Enemy;∴ Suddenly, uppon E.K. his right sholder, did a hevy thing seme to sit, or rest, Whereof he told the Lord A.L.: And afterward, was this Voyce, uttred, by that Creature, in Latine:

∴ and afterward, as the Lord A.L. was reding Rofensis Psalm, de Fiducia in Deum.

> Lasky, veniet tempus, cum tu portabis versum
> sedecimu*m*, illius Psalmi undecimi, in vexillo tuo,
> & vinces inimicos tuos.

Then A.L. sowght in David Psalter, for the eleventh psalme and 16th verse therof: and while he was so abowt that psalme, the voyce sayd, that he ment not that Psalme of David, but the eleventh psalme of Roffensis: which Psalme the Lord A.L., was, then, in reading to E.K. and was abowt the verse, Hic labor ac dolor &c., being the sixth verse.
By and by after, the voyce sayde, in english:

> *Trust thow, in God.*

Hereuppon the Lord A.L. did reade furth that Psalme of Roffensis, and when he cam to the 16 verse thereof, being

> Si ambulavero in medio tribulationis, me custodies
> adversus inimicos tuos: manum tua*m* extendes, et
> dextera tua me salvabis.

Thereuppon the voyce sayd, *Putto the first line of the next verse:*
And that was, Domine tu *omn*ia pro me perficies.
And as he wold have red farder, the voyce willed him to stay at those words, and sayd as followeth:

> *I sweare unto the, by the true, and Living God,*
> *that this shall come to pass.*

Vide anno 1585. Iunii 12. Cracoviæ.

Then E.K. sayd unto the creature: *In the name of God who art thow?*
And he answered, in Latin, and sayd,

> Ego sum AVE, cras plura audietis.

Δ. - Gloria, laus, honor et gratiar*um*
actio peren*n*is sit Deo no*s*tro, *omn*ipotenti
et Misericordi. *Amen.*

Cracoviæ

Monday 25 Iunii: mane hora 7am:

Δ. - *Orationem* Dominicam pronunciavimus, et aliquot alias oratiunculas ex psalmis &c.
After we had sit a while to gither conferring of Ave his vision &c.
Ave. A voyce sayd, *Bring up the Shew stone.*
Δ. - I had set it down on the Table, behinde the Cusshen with the Crosses,
for I had furnished the Table with the cloth, candells &c., as
of late I was wont: Hereuppon I set up the stone on the Cushen.
E.K. - There appereth in the stone, like a white Curten all over the stone.
After a while it was drawn and layed on
the bak side of the stone, on a heap to gither.
Now here standeth one in a white garment, with a white Cerclet
ΔAve. abowt his hed, like a white smoke. I remember not
that ever I saw this Creature before: his garment is tucked up.
ΔAve. - *Who is he, that is riche?*
Δ. - *The Lorde of All.*
- *He it is that openeth the stoare howses: not such as fly away*
with the wynde: but such as are pure and without ende.
Δ. - *Blessed be his name for ever.*
- *To the pure in Spirit, and such as he delighteth in ∴ Amen.*

Δ Da verbum tuum in ore meo, et sapientiam tuam in corde meo fige.

Dixit Dominus, Invoca nomen meum, et mittam vobis verbum
quo fabricavi terram, et responsum dabit de se, et
testimonium dabit de se. Vt in testimonio vincat
malos.

Δ Quasi figura de Terra renovanda.

E.K. - Now is there fyre cum, and hath consumed this Creature
all to peces, and he is fallne down to ashes.
Now he riseth up, and he is brighter then he was before.
- *So doth the glory of god, cumfort the iust, and they rise*
again, with a threfold glory.

Δ. - A pause was made.

The Table of the Erth.
Δ. - He taketh of the cullored cloths in due order, respecting the 4 partes of the World.

E.K. - Now he spreddeth the Ayre, or openeth it, before him, and
there appeareth before him a square table.
Now he taketh of the table a blak carpet.
Now he taketh of a green carpet.
Now he taketh of a white carpet.
Now he taketh of a red cloth.
And now the Table appereth to be made of erth, as potters
clay, very raw earth.
E.K. - The Table hath 4 feete: of which two
towche the grownd, & two do not: The feet seme
allso to be of earth. The table is Square.
E.K. - On the left corner (fardest from E.K.), did a T appere
on the table: out of the top of this T do 4 beames issue,
T of cleare cullor, bright.
- *That part* [pointing to that T] *of the table of the erth, is*
of those that govern the erth: that are governed by the
7 angels: that are governed by the 7 that stand
before god, that are governed by the living god,

which is fownd in the seale of the Living God, (Tau, with the
4), *which signifye the 4 powres of God, principall in erth &c.*
יהוה - *Move not for the place is holy, and become holy.*
- *I sayd not so, he sayd it, that beareth wytnes of him self.*
Unto this, obey the other 3 angels of the Table.
☞E.K. - On the other farder corner of the Table (on E.K. his right hand) is a
Cross, like an Alphabet Cross, thus ☩.
This cross & the other T do seme to be uppon the table, in a
dymm dunnish, or ashy cullor. All the Table over semeth
to be skribbled & rased with lines.

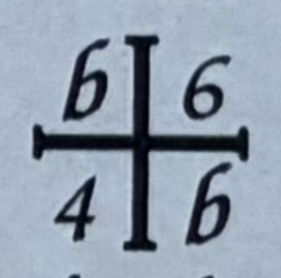
The Erth. ☩

- *The Erth is the last; which is with the Angels, but not*
as the angels, and therfor it standeth in the Table
*of the 7*angels, which stand before the presence*
of god, in the last place, without a letter, or number:
but figured by a Crosse.

* Vide 1582, 20 Martii: lib°. 2°.

~~Δ. - I understand this in the first Circle of Sigill Emeth.~~
- *It is expressed in the Angle of that Table, wherein the*
names of the Angels are gathered & do appere, as of
Michael, & Gabriel.
Δ. - I remember, there is an Alphabetary Cross.
E.K. - Now in the corner of the table on the right
hand next to E.K., appereth an other Cross, somwhat
on this fashion ☩, and there appered these letters & numbers.

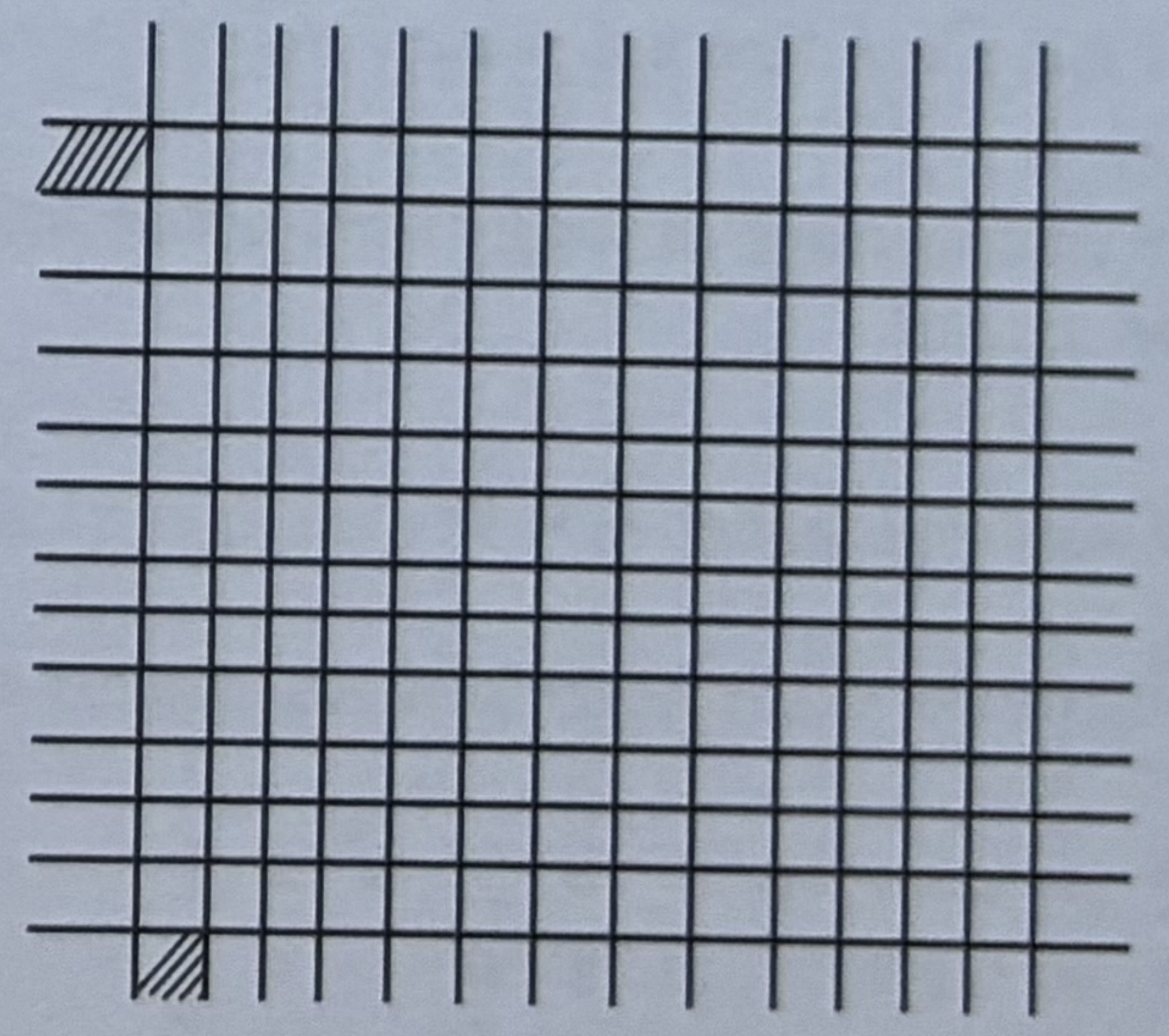
Vide lib°. 3° A° 1582 Aprilis 28.



- *It is in that Table which consisteth of 4 & 8.*
E.K. - In the last corner of that erthy Table appereth
a little rownd smoke as big as a pynns hed, thus ✲.
E.K. - Now is all covered with a mist ∴
E.K. - Now I here a great noyce of Thumbling and rumbling in
the stone.
E.K. - Now all waxeth clere agayn.
Now hoveringly over the table appere infinte sort of things like wormes,
with heds, somtymes going up & somtyme down: these seme
somwhat brightish. Over these, higher in the ayre, appere
an infinite sort of small little blackish things, bigger then motes
in the sonne, & they go up & down: & somtyme come
among those worme like creatures.
Enoch. - *The Lord appered unto* Enoch, *and was mercifull unto him,*
opened his eyes, that he might see and iudge the erth,
which was unknown unto his parents, by reason of theyr
fall: For the Lord sayd, let us shew unto Enoch, *the*
Use of the Erth: And lo Enoch *was wise,*
& full of the spirit of wisdome.

And he sayd unto the Lord, Let there be remembrance of
thy mercy, and let those that love the, tast of this
after me. Oh let not thy mercy be forgotten.
And the lord was pleased: and after fyfty dayes,
50 dayes. *Enoch had written: and this was the title of*
The title of Enochs bokes ex=powded into english. *his bokes, Let those that fear god and are worthy,*
reade.
But before, the people waxed wicked & becam unrighteous,
& the spirit of the lord was far of, & gon away from
them: so that those that wer unworthy began to reade.
And the kings of the erth, sayd thus against the lord,
What is it, that we can not do?
Or, who is he, that can resist us?
And the lord was vexed, and he sent in amongst them
150 lyons, or wycked Spirits se=ducers. *an hundred & fifty lyons & spirits of wyckednes,*
error, & deceyt: and they appeared unto them:
for the lord had put them betwene those that are wycked,
Counterfeating. *& his good Angels: And they began to counterfet*
the doings of god & his powre: for they had
powre given them so to do. So that the memory of Enoch
washed away: And the Spirits of Error began to teach
them doctrines: which from tyme to tyme, unto this
age, & unto this day, hath spred abrode into all parts of
the world: & is the skyll & cunning of the wycked.
Wicked Magiciens. *Hereby, they speake with the divels. Not bycause they*
have powre over the dyvells, but bycause they are
ioyned unto them in the league & disciplyne of
theyr own doctrine.
For, behold, As the knowledg of the mysticall figures, & the use of
theyr presence, is the gift of god, delivered to Enoch, *&*
by Enoch *his request to the faithfull, that thereby*
they might have the true use of gods creatures,
and of the erth, whereon they dwell: So hath the
divell delivered unto the wycked, the signes & tokens of his error,
& hatred towards god: whereby they, in using them, myght
consent unto theyr fall: & so becom partakers with them
Divelish Characters. *of theyr reward, which is eternall damnation.*
These, they call Characters: a lamentable thing:
for by these, many sowles have perished.
The Mercy of God to Dee. *Now hath it pleased god to deliver this doctrine again*
out of darknes: & to fullfill his promise
with the, for the bokes of Enoch: To whome
he sayeth as he sayd unto Enoch:

To Δ *Let those that are worthy understand this, by the,*
that it may be one witness of my promyse
toward the.
The wicked powre expelled out of the erth. *Come therfore, o thow Clowde, & wretched darknes,*
Come furth I say out of this Table: for the
Lord agayn hath opened the erth: & she
shall become known to the worthy.
E.K. - Now commeth out of the Table a dark smoke,
and there remayneth on the table a goldish slyme: &
the things which hovered in the ayre before do now com
& light down on that slyme & so mownt up agayne.
He sayd - Non omnibus sed bonis.
E.K. - He taketh the smoke & tyeth it up.
- *I tye her not up from all men, but*
from the good.
- Now commeth a dark clowde over all again.
Δ. - A pause.
E.K. - Now it is bright agayn.
- Fiant omnia facillima.
He sayd - *Number* -
E.K. - I see lynes & skribllements (as before) going
athwart the lynes.
E.K. - I cownt 13 ~~squares~~ lynes downward.
- *Stay there.*
E.K. - I cownt 12 this way overthwart.



E.K. - In the iust myddell of every square are little pricks.
The table semeth to be 8 yerds square.
E.K. - Now cometh uppon these squares, like Characters:
NOTE Characters. - *They be the true images of God his Spirituall Creatures.*
Write what thow seest.
E.K. - *I can not.*
Δ. - *Endevor to do your best, for he that biddeth you do, will*
allso give you powre to do.
E.K. did his best, at length fyre flashed in his face,

and shortly after, he sayd, *I perceyve they be easy to make.*
so that I tell the squares, by which the lynes do passe,
& draw from myddel prick to myddel prick.

Δ. - At length E.K. finished the table: he sayd that these semed to be yelowysh gold.

A wycked powre temting E.K.

E.K. - You hard one here, say, *I write my own damnation.*
- *He myght have sayd, you write his damnation.*
Pray: and write as many more lynes.

Δ. - After a while E.K. did with great ease finish the 4 parts of the Table.

E.K. - The stone is become darke.

A Voyce - *Cease for an howre.*

Δ. - *May we pas from our places as now?*
- *I.*

Δ. - After a little howre past, we retorned, and as we talked of the premisses, he sayd,
- *Lose no tyme.* Δ. - He sayde – the stone, being clere agayne.
- *In the name of God, be deligent and Move not, for the place is holy.*
- *Take the first square: Write from the left hand toward the right, you shall write small letters and great.*
Say what you see [to E.K.].

r Z i l a f ~~a~~ f A u t l p a

Δ. - *I finde here one square among these Characters that hath nothing in.*
- *It must be filled.*

a r d Z a ~~a~~ i d p a L a m

E.K. - A dymm clowde commeth before myne eye: now is gone.

c	z	o	n	s	a	r	o	Y	a	u	b
T	o	i	T	t	x	o	P	a	c	o	C
S	i	g	a	s	o	m	r	b	z	n	h
f	m	o	n	d	a	T	d	i	a	r	i
o	r	o	i	b	A	h	a	o	z	p	i
~~T~~	~~M~~										
c~~V~~	N	a	b	r	V	i	x	g	a	z	d
O	i	i	i	t	T	p	a	l	O	a	i
A	b	a	m	o	o	o	a	C	v	c	a
N	a	o	c	O	T	t	n	p	r	a	T
o	c	a	n	m	a	g	o	t	r	o	i
S	h	i	a	l	r	a	p	m	z	o	x

E.K. - Now commeth a Clowd over.
- *Take the second; that is the third that was written.*

- *This p̤ may stand backward or forward.*

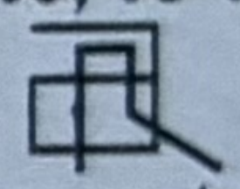
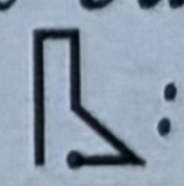
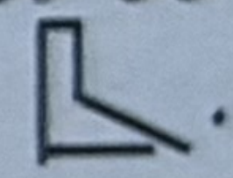
E.K. - *What is the reson of that diverse setting?*
- *For begyning there, it will make the name of a wycked Spirit.*

b	O	a	Z	a	R	o	p̤	h	a	R	a
u	N	n	a	x	o	P	S	o	n	d	n
a	i	g	r	a	n	o	o	m	a	g	g
o	r	p	m	n	i	n	g	b	e	a	l
r	s	O	n	i	z	i	r	l	e	m	u
i	z	i	n	r	C	z	i	a	M	h	l
m	o	r	d	i	a	l	h	C	t	G	a
R	O	c	a	n	c	h	i	a	s	o	m
R	r	b	i	z	m	i	i	l	p	i	z
O	p	a	n	a	l	a	m	S	m	a	L
d	O	l	o	p	i	n	i	a	n	b	a
r	x	p	a	o	c	s	i	z	i	x	p
a	x	t	i	r	V	a	s	t	r	i	m

Δ
So is the name of the first division of the erth in the 29 Ayre.

A voyce to this entent.

- *That last word, is Vastrim.*

Δ. - *I mervayle of that square that lacketh his line.*
- *It must be drawn from the ende, or fote, to that prick: before where it cometh dubble from the first top, thus,*  *, the prick is allowed, but to one, and not twise to be accownted: So that, that standeth but of 6 pricks: Therfor it must be thus framed,* *: and now it is of 7, or thus* .

E.K. - All is in a clowde.
Now all is clere agayn –

This is the Table that hath 4 and B on the top, by me so noted.

d	o	n	p	a	T	d	a	n	V	a	a
o	l	o	a	G	e	o	o	b	a	u	a
o	P	a	m	n	o	O	G	m	d	n	m
a	p	l	s	T	e	d	e	c	a	o	p
s	c	m	i	o	o	n	A	m	l	o	x
V	a	r	s	G	d	L	b	r	i	a	p
o	i	P	t	e	a	a	p	d	o	c	e
p	s	u	a	c	n	r	Z	i	r	Z	a
S	i	o	d	a	o	i	n	r	z	f	m
d	a	l	t	T	d	n	a	d	i	r	e
d	i	x	o	m	o	n	s	i	o	s	p
O	o	D	p	z	i	A	p	a	n	l	i
r	g	o	a	n	n	P̤	R	C	r	a	r

P̤ backward or forward.
R is arsward

E.K. - Now he calleth agayn, saying, See.

Δ. - This is the Table that had the little rownd smoke.

Δ. - No, it was the Table before.

T	a	O	A	d	u	p	t	D	n	i	m
a	a	b	c	o	o	r	o	m	e	b	b
T	o	g	c	o	n	x	m	a	l	G	m
n	h	o	d	D	i	a	l	e	a	o	c
p	a	t	A	x	i	o	V	s	P	s	𝔛
S	a	a	i	x	a	a	r	V	r	o	i
m	p	h	a	r	s	l	g	a	i	o	l
M	a	m	g	l	o	i	n	L	i	r	x
o	l	a	a	D	a	g	a	T	a	p	a
p	a	L	c	o	i	d	x	P	a	c	n
n	d	a	z	N	x	i	V	a	a	s	a
i	i	d	P	o	n	s	d	a	s	p	i
x	r	i	n	h	t	a	r	n	d	i	ɿ

E.K. - Now all is in a whitish clowde covers.

E.K. - Now all is clere.

- *Make the first figure uppon a clene paper and therto ad the simple letters. Then shall you here more. Thow must make the squares of the first part of the table unto every square and his letters.*

Δ. - *I have made the squares of the first part, and set in the letters.*

- *Thow hast in the myddle lyne, o r o i b A h a o z p i. There are 6 lines above, and six below.*

Linea Spiritus Sancti. *That lyne is called Linea Spiritus Sancti,*

Oriens. *and out of that lyne commeth the three names of*

The 3 names of god in Banners. *God, from the east gate, being of 3, 4, and 5, letters, which were the armes of the Ensignes that were spoken of before. Oro, ibAh, aózpi. I sayd before, that God the father was a mighty piller divided with a right Line. The father him self, with out the lyne. The father & sonne by addition of the lyne. Those two lynes begynning -*

f A
i d
a r
&c.

East. *That is the great Crosse that cam out of the east gate.*

Δ. - *With that lyne of the holy ghost?*

- *I.*

Thow hast in the upper left angle; in the second lyne,

a r d Z a

Thow hast, that maketh the cross downward, first i, then the same d, o, i, g, o.

Δ. - *Will you have six letters downward?*

- *I.*

So thow hast the 3 other Crosses in theyr angles.

Δ. - *Wyll you give me leave to repeat them, for feare of erring?*

l L a c z a, the down lyne of six letters, and p a L a m, the cross lyne.

- *It is so.*

Δ. - *Now to the other on the left side below,*

a
i
a
o
a
i

the down, right line.

Ten faces on the Crosses. *Now the crosse lyne, O i i i t.*

- *Here those Crosses have ten faces.*

Δ. - *One letter is reckened twise, which is in the center of the crosse: & so shold seme to be eleven.*

- *This is true knowledge.*

Δ. - *The last Crosse is thus: his down lyne is*

a
O
u
r
r
z

Δ. - *The Crosse is, a L O a i*

☞ Δ. - *So have I the 4 Crosses attendant on the principall Crosse.*

- *Here thow mayst see the cause that Pilat wrot with 4 letters.*

Δ. - *How doth the cause appere?*

- *For abowt every crosse, standeth 4 letters. Not that Pilat knew it, but that it was the fore=determination of god.*

- They are thus to be red.
In the upper left angle thow hast r z L a:
pronownce urzla: by this name the first Angel appereth.
pronownce it zlar.
Δ
an other
pronowncing
of it.
z l a, go then to the first r, & pronownce it zlar.
That was the first letter of the first Angel, is the last letter
of the second:

The 4
Angels over
every cross
of the 4
attendant
crosses.
As of the first r, was the first letter of the name, as
r z l a: that r is now the last letter of the
name of the second Angell, begynning at z,
as z l a, and so bak agayn to the r.

Δ. - So that:
The third begynning at L, whose last letter is the first
of the second name, and is called Larz, and so of
the last : as, a r z L :
to be pronownced arz el.
Δ. - So that you have, of those 4 letters, 4 Angels names:
here thus gathered out: but how are they to be used?
- Let it be suffycient that you know those names. I will
The Use.
teach you to use them.
Δ. - Shall we labor by like order of every the 4 letters over
the crosses to make 4 such names?
4 Angels
over every
cross.
- They are allso to be made.
Δ. - I do know assuredly that there is very much matter
in this table.
Saloman
his
knowledg.
- It is true: for hitherto, stretched the knowledge of Salomon.
Six Seniors.
Now for your six Seniors: whose Iudgment is of God
the father, the son & the holy ghost.
In the lyne De Spiritu Sancto, you have Abioro of
six letters: The second name, the second Senior is
of 7: as, A (the same, ascending) Aäóxăif.
The third, as the second, in patre et filio,
HtmördA.
Again in Spiritu Sancto, haózpi.
The fyth, in patre et filio descendes hipotga.
The sixth, AVtóTar.

How
To make
the Seniors
of 7 letters.
Yf you will make them of 7 letters (bycause
two of them, are but of six), that
is, when the wrath of god is to be encreased.
Note

The encreasing
of names with
a letter.
- Than, where as you say Abioro, say Habioro:
and where you say Haozpi, say ahaozpi.
Thow hast haozpi; before h is A; take that unto it
and it maketh Ah ä oz pi.
And so they consist all, of 7 letters.
b Thow hast b the fifth, in the left part of the lyne
a de Spiritu Sancto; thow hast a the sixth, (the fyrst
part of the lyne de patre et filio descending)
T T the sixth in the second part descending.
+ a the first in the second part descending,
or the second ascending.
a Thow hast a the fifth, in aozpi.
i i the sixth, and V the sixth, ascending in the
v part descending of the lyne de patre et filio,
the second & first part.
A or H.
Put the A or the h that stand in the Center, to it;
thow hast Bataiva or Bataivh.
*
To make
the ende of
this word.
☞ You must take but one* of them, eyther the A or the
h.
A, comiter; and h in extremis Iudiciis.
Δ. - So I se, when the centrall A and when the centrall H must ende this worde.
The King
his name.
East.
- That is the mighty prince whose trayne was holden
up in the East.
Spare me now I will open you more
To morrow
secrets to morrow, I am secretly
called away: but you shall fynde me
the true servant of god.
E.K. - Now he spreddeth the white curten over
all: that was layd on an hepe behinde.
- Yet one thing ere I go.
Characters
or Notes.
Those Characters or Notes (for, so, call them)
are the partes of the whole erth, as you may
Δ
Nalvage deli=
vered them, but
by the same spirit
of god.
Note.
fynde in those names I$^{\Delta}$ delivered you before.
To the entent you may work all the world
over at one tyme.
Now, my love rest with you.
E.K. - Now he is gone.
Δ. - Amor Dei patris filii et Spiritus Sancti sit super nos semper. *Amen.*

Cracoviæ

Tuesday, Iunii 26: manè, hora 8.

Præcibus finitis, et post varias nostras considerationes de premissis, tandem apparuit, AVE.
In nomine *Patris* et *Filii* et *Spiritus Sancti* sicut erat &c. *Amen.*

E.K. - He hath gathered the white curten to gither as yesterday, and set it behind.
Now a white mist commeth over all.
Now the myst is gone.

AVE - *All glory, and prayse, be to god the* father *the* son & holy ghost.

Δ. - *Amen.*

Ave - *Now to the purpose.*
Rest, for the place is holy.
First, generally, what this Table conteyneth.

The generall use of the first Table.

1 *All humayn knowledge.*
Out of it springeth Physik.
2 *The knowledge of all elementall Creatures, amongst you.*
3 *How many kindes there are, and for what use they were Created.*
Those that live in the ayre, by them selves.
Those that live in the waters by them selves.
Those that dwell in the erth, by them selves.
The property of the fyre; which is the secret life of all things.
4 *The knowledg, finding, and use of metalls.*
The vertues of them.
The Congelations, and vertues of stones.
These are all of one matter.
5 *The Conioyning and knitting to gither of Natures.*
The Destruction of Nature, and of things that may perish.

A bodyly & a true Motion.

6 *Moving from place to place [as, into this Cuntry, or that cuntry,* ‖ *at pleasure.*
7 *The knowledge of all crafts Mechanicall.*
8 Transmutatio formalis, sed non essentialis.

Δ. The 9 chapter may be added, and is of the secrets of men knowing & wherof ther is a peculier table.

E.K. - Now a white myst ~~maketh him to disapere~~ covereth him.

Δ. - A Pause for a ½ of . . . .

E.K. - Now he appeareth agayn.

- *Look out Lexarph, with the two other that follow him, among the names of the erth the three last.*
Lexarph *Comănan* *Tabitom.*
Loke out the name Paraŏan.
Write out paraoan in a voyd paper.

Δ. - *I have done.*

Δ. The first of the tenth.

- *seke out Lexarph.*

Δ. - *I have fownd it.*

- *Loke into the 4 partes of the Table & take the letters that are of the least character.*
Loke among the 4 partes that have the characters: and loke to the Characters that have the least letters.

Δ. - *I have done.*

- *How many letters are they.*

Δ. - *Seven.*

- *They must be eight.*

Δ. - *They ar these (as I have noted them),* OR RR PR J:

- *There are 8 in the 4.*

Δ. - Afterward I fownd 8 letters in the 4 principall Tables, for I had omitted X.

- *Dwell in darknes.* ----

Δ. - I suspect this was spoken to me to my reprofe for no more diligence used in the search.

- *They must be made all one Character.*

e	x	a	r	p
h	c	o	m	a
n	a	n	t	a
b	i	t	o	m

Lexarph, Comanan, Tabitom.
Set down those three names leving out the first L. [Δ. that is of *Lexarph.*
Set them down by 5.

Ave - *Your siknes causeth me to be sik.*

Δ. - E.K. had the Migrom sore:

A great Temptation fell on E.K: uppon E.K. his taking these words to be a skoff, which wer wordes of compassion, and frendeship.

They be 3 names of the Tenth ayre answering to Caspis, Germania, Trenam in affrica.

The first is exarp, five in order.
Set them down without the first Table.
That shall make the crosse that byndeth the 4 Angels of the Table to gither.
The same that stretcheth from the left to right must also stretch from the right to the left.

Δ. - *Have I now made this Crosse of Uniting all the 4 partes, or Angels to gither, as you like of?*

- *I.*

Wycked Angels whose names are of ·3· letters.

Δ 4 Angels above every of the lesser crosses. Ergo, 16, such in every of the 4 princi=pall quarters.

- *Every name, standing of three letters, begynning out of that lyne, is the name of a divel, or Wicked Angel, as well from the right as from the left, excepting the* Δ. 4 *Angels that are above the Cross which have no participation with Divels.*
The letters that ioineth those names, which may be put before the Δ. 4 *names of the fowre Angels of the fowre crosses in every Angle, (as well from the right as the left,) is the name of God.*
Wherby those Angels are called and do appere.

The name of God whereto these 4 Angels ~~obey~~ appere.

Δ. - *An example (I pray you) give of this rule.*

- *As, in the first of the* ‸Δblak *Cross thow hast e.*

Δ. - *So it is.*

- *In the first square of the right syde thow hast r, begynning the name of the Angel vrzla; put E to it: & it changeth the sownd, into erzla.*

Erzla is the name of God that governeth
Vrzla.
Δ. - And likewise the other three above the cross
are governed by that name of God, *Erzla.*

Δ
In the
Cross of
Union
or the blak
cross.

Take Δ *X which is the next letter:*
loke under the Cross in the fyrst angle; thow hast
c z (then a, in the cross): then, n s.
Call it, Czodenes:

The 4 Angels
serving to
this lesser
Cross.

it is one of the 4 angels that serve to that Cross,
which are ruled by the name Idoigo.
It is the Name of God, of six letters.
Loke in the Crosse that descendeth.

Note.
Appearing
by one name
and doing by
an other.

Δ. Idoigo — Δ. Ardza
In that name, they appere; by the name that
Δ. Transversary
is in the Cross, they do that they are commanded.

Δ. - *Which they? You named onely Czodenes.*
Ave - *There followeth Totet.*
Δ. - *Which more?*
Δ. The principall transversary.
- *Those two, under, tyll you come to the cross.*
Δ. - *Do you mean Sias, fmnd?*

Physik

- *Those 4 be of physik.*
Δ. - *As they do appere in the name of God Idoigo.*
So what shall be of the name of God, Ardza?
Ave - *The one is to call them, the other is to commaunde them.*

Note

Yf it be an incurable disease (in the Iudgment of
man), then ad the letter that standeth agaynst

The Angel his
name made
of five letters.

the name, & make him up five: then he
Cureth miraculously.

The Use
of the Wyc-
ked powres.

But if thow wilt send sycknes, then take two of
Δ. the blak crosse
the letters, and ad the letter of the Cross to yt,
as in the second, a To.
[Δ. - This *a*, is of the Cross of Union, or the blak crosse]

Ye Call of
the wyc-
ked

- *Then he is a wycked powre, & bringeth in disease:*
& when thow callest him, call him by the name
of god, backward: for unto him, so, he is a
god: & so constrayn him backward, as
Ogiodi.

Note - < Apparition / Constrainct

Δ. - I think the Constrainct must
be, by the name of the Transversary
backward pronownced, as of
Ardza, is backward, *azdra*.
For *ogiodi*, shold but cause him
to appere by the order of *Idoigo*,
used for the 4 good Angels.

{ *BaataivA*
or *Baataivh.*

- *The name of god in the midst of the great*
Cross (where the name may have A or H in the ende), uppon which
the 4 crosses of the first Angle attend
(or first part of the table attendeth), calleth
out the Six Seniors: which giveth, scientiam
rerum humanarum et Iudicium, according
to the natures of theyr parts: as in the est
after one sort, in the west after an other, &
so of the rest.

The Calling
out of the
Six Seniors.

E.K. - A clowd covereth him.

Now he spea-
keth of the
second little
Cross above,
on the right
side in the
East quarter.

- *The upper right angle in the next Cross, hath the*
Δ. hath his peculier name.
same name of god to Call out, & to Constrayn.
Δ. - *Which name mean you?*
Ave - *The name that is in the cross.* Δ. - *ILacza.*

4 Good Angels.

- *The good Angels are also 4.*

Metalls.

They have powre over metalls, to fynde them,
to gather them to gither, to use them.

The wycked
Angels of
this portion.

These, that are the wycked ones, (made by three letters).

Lib° 4°, aliter
5°. sub Bnas-
pol et Blisdon.

ar the princes of those wycked ones, that stode
affar of, in the Table of the Creation.

The Table of
Creation.

Δ. - *You mean in our fowrth boke.*
Ave - *These can give mony coyned, in gold or sylver.*
Δ. - *Which these?*
Δ. - *These wycked ones mean you?*
- *I.*

Δ
The good

The other give no mony coyned, but the metall.
Δ. - *You mean the good.*
- *I.*
Δ. - *As xoy.*
- *exoy.* ——— Δ. - I Note this pronunciation.
Δ. - *The next is apa.*

Transfor-
mation.

- *The third Cross is the Cross of Transformation.*
Δ. - *Mean you that on the left syde underneath?*
- *I.*

The 4
Elements.

The fowrth is the Crosse of those Creatures that
live in the 4 Elements, as you call them.

- *The first angel,* *the ayre.*
The 2 ---------- *the water.*
3 ---------- *the erth.*
4 ---------- *the life, or fire of things that live.*

Δ. - *Is not Acca the first Angel?*
Δ. en pe at.
- *I. Then Npat.*
Δ. - *Then Otoi, and pmox.* AVE - *They are easy to call.*
The knitting to gither of Natures. ·1·- *The knitting to gither of Natures lyeth in the 4 Angells, that ar over the first Cross.*
Δ. - *As vrzla, zlar? &c.*
- *I.*
Translatio a loco in locum. ·2· *The carrying from place to place lyeth in the Angels of the second Cross.* Δ. - I understand in the Angells over the Cross.
All handcrafts. ·3· *All handcrafts, or arts are in the Angells of the third Cross.* Δ. - I understand in the Angels over the Cross.
Note this rare action of a spirituall Creature. E.K. - He drew out much fyre out of his mowth & threw it from him now.
Δ. - *I pray you, what ment you by that?*
- *For that I fullfill my offyce in an other place:*
Stay at this tyme : I must allso be gonne.
Δ. - *When will you deale agayn.*
Ave - *After dynner abowt one or two of Clok.*
E.K. - Now he spredeth the Curten.
Δ. - Deo gratias nunc et semper agamus.
Amen.

Δ. reade back the leaves agayn, and turn the bok next to this cross.

Tuesday, Iunii 26, a meridie hora 1½ circiter.

Gloria Patri &c.
Mitte Lucem tuam et veritatem tuam o Deus &c.
E.K. - Now he is here, and the white curten layd behynde.
·4· Ave - *The Cross of the fowrth, first Angle:* Δ. - I understand the Angels over the cross in the lower right corner.
The secrets of all states. *Herein, may you finde the Secrets of kings, and so unto the lowest degree.*
But you must Note, That as the Angels of the first of the fowre Crosses in the east, which are for Medicine; 16 Angels for Medicine. *so are the* Δ. 4 *first of the second, the first of thyrdth & the first of the fowrth; So that for medicine there be 16: and so of all the rest in theyr order: but that they differ, in that, some be the Angels of the east, other some of the west, & so of the rest.*
Note — *Notwithstanding, to know the world before the Waters, To be privie of the doings of men, from the Waters, to Christ; From Christ, unto the rewarding of the Wycked: The wycked doings of the flesh, or the fond and divilish Imaginations of man,* The blessed Kingdome on erth. *or to see what the blessed Kingdom shalbe, and* The Erth. *how the earth shall be dignifyed, purged, and made cleane, is a meat to sweet for your mowthes.*
Δ. - *Curiosity is far from our intents.*
Ave - *But there is neyther patriarch, nor prophet sanctifyed, martyr or Confessor, King or governor of the people uppon earth, that his name, contynuance, and ende, is not (like the mone at mydnight) in these Tables.*
Ergo, these are here to be lerned out.
Δ ☽: maxime enim splendet et manifesta est, in medio cæli et in pleni lunio.
Δ. - *Mean you not the Crosse of the fowrth first Angle, to be that which is of a o u r r z, and his transversarie of a l O a i?*
Ave - *It is so.*
Δ. - *I understand not well, your accownt of :16: Angels for Medicine.*
Ave - *Ar there not fowr principall Crosses? Every Crosse hath allso 4: The first of every 4, ar the Crosses of medicine: So that there be 16.*

Ave - *One boke of perfect paper.*
One labor of a few dayes.

Forte. For the. Theyre Promise.

The Calling them to gither, and the yelding of
theyr promise, the repetition of the names
of god, are sufficient.
I have given you corne ∴
I have given you allso grownd.
Desyre god to give you hability to tyll.

Δ. - *We will pray for his help that is allmighty.*

- *I am free before god.*
Catch that catch can.
Be it now, as it was before.

E.K. - He mownteth up into the ayre, and is gone.

Δ. - *Whan wold you that I shold prepare that boke, and*
what call you perfect: and how many leaves
wold you wish me to make it of?

- *Your boke, is not of my charge.*

Δ. - *Lord as thow hast delt mercifully with us hitherto,*
and hast given us the understanding of many secrets, so
in respect of this strange dealing with us & leaving us
of Ave, we are desyrous to know some cause: and therin we
require that Madimi *may be sent.*

E.K. - She is here in the stone.

Madi.- *How do you?*

E.K. - she maketh low cursye.

Δ. - I declared our admiration of Ave his so sudden
departure, & required her opinion of the case.

Mad.- *Surely syr I cannot tell: but I will go see, if my*
mother can tell.

Δ. - *He that is Creator of all things, be mercifull unto us,*
and lighten our harts, with true knowledge, as our trust is
in him.

E.K. - She went away & cam agayne after a little while.

Mad.- *My mother sayeth you shold have byn at the Emperors.*

Δ. - But you see it is impossible to get theyr without som
good provisions of mony: made by our great frende A.L.
I pray you what can you say of AVE?

Mad.- My Ientle brother, Ave, is a good Creature:
in dede you might have made more of him.

Δ. - I besech you to give us som declaration of Ave his
last words.

Mad. -*There is no word unperfect: My brother* Ave *his nature*
is to be playn & short.

Δ. - *I pray you to say somwhat more playnely, of* Ave *his last words.*

Mad. -*Yf it were the commaundement of my mother, I could do it.*
But this is the good will, of my brother toward you.

Δ. - *As your brother hath done this of his good will, so do I desyre*
you, of your good will to do, or say somwhat to our cumfort.

Mad. -*Sir I pray you, pardon me.*
I may not meddle with Ave *his doing.*
I have nothing to say to you, but I know my mother hath
much to say to you ∴

Rodulphus the Emperor now.

As the mighty thunder commeth, so commeth the promise of God.

A.L.

Yf the Emperor (my mother sayeth) do any thing
against Lasky*, or hinder, (she swereth in ernest),*
there shalbe an emperor.

Ernest: is ment to be Emperor, vide 22 Sept. Pragæ.

Δ. - *Make your sentence more perfect.*

A Mysterie.

Mad.- *Therin lyeth a mystery.*

A cumforta= ble promys.

My mother, my systers, Ave, Il, *my self & the*
rest of us, will not be from you in your nede.

Δ. - *Now is our nede, as we have declared.*

Mad. -*Sir, content your self: for, yet, a season you must have*
patience.
God blesse you, for (as yet,) I fele nothing to say to you.

E.K. - She seameth to go down behinde the curten.

Misericos Clemens et
pius est Deus noster
Cuius nomen sit benedictum
Nunc et semper.
Amen.

Note
Abowt 7 of the clok this after None, E.K. cam agayn, up, into my study: and seing me reading and considering this Action began to finde talk of it, and willed me to assay the practise of it, yf I understode it: And to be brief, by little and little fell to this Issue that he confessed him self to be very sorry that he was so far raging in words as he was this day. Nay (sayd I) *any man living, els, wold have fownd iust cause of cumfort and to give thanks for AVE such speches to him as he used unto you uppon true Compassion and no skoff, &c. But you by and by called him Divel and raged on, farder, agaynst Michael and Gabriel and the hevenly powres with most horrible speches &c.* He becam very penitent, and acknowledged that he had offended god: and sayd that surely it was of the Divel for he did not remember his wordes, but he is sure, that they wer not decent and beseched God to forgive him, And so did I, and was very glad of this his reforming him self, and we (being oft (befor) called down to supper), were going out of my study: and as he was allmost at the dore, to go out, he sayd to me, I fele a very hevy thing on my sholder: and it is warme with all: Whereat I putto the dore, and we sat down againe: Veryly thinking (as it was) that it was the presence of AVE: Whereuppon I sayd unto the Creature:

NOTA Pænitentia Deo grata et acceptabilis in ipsa hora.

Note this manner of a hevy thing on the sholder and warm with all.

Δ. - *In the name of* Iesus, AVE, *are you there?*
He answered, immediately after, as followeth.

AVE - *Bycause* E.K. *thow hast acknowledged my honor again:*
I will allso acknowledg my help toward you:
But where man curseth the hevens,
what holy creature can abyde?
Or, where Sathan *is browght into possession, by the free will of man, what good* Angell *is he, that departeth not?*

Δ. - O *Lord, Confirm thy mercyes uppon us from hencefurth.*

AVE - *As Concerning your Action, The Hevens bear wittness of it. Yea yesterday did the good Angells contend with the wicked: and there was a great conflict betwixt them: and that, abowt the Love of God towards you, and your Action.*
But I will viset you agayn in the morning, and will performe my good will, in God, toward you.
But thow must pray often, yf thow willt avoyde Temptation.

Δ There was a Terrible storm of thunder hayle and rayne, toward the ende of our yesterdays Action which, I sayd, was som=what more than naturall.

God be mercifull to you,
forgive you,
and strengthen you to the ende.

Δ. - *Amen, swete* Iesu, *Amen.*

Δ. - When all was thus ended I delivered to E.K. my psalter boke (with the short prayers annexed to every psalme) where he him self, very devoutely and penitently prayed three of them, and I hearing allso of them, gave my consent in hart to the same prayers.

Mr E.K. penitently prayeth.

Δ. - *To God onely be all prayse honor,*
and Glory now and ever.
Amen.

Wensday: 27 Iunii. Cracoviæ

Mane horam circiter 7^{am}.

Or*ati*on*e* dominica finita, et peculiari or*ati*on*e* contra Tentationes Sathanæ, apparuit ip*s*e AVE, &c.

E.K. - He is here.

Δ. - Gloria Pa*t*ri et filio et spiritui sancto, &c. *Amen.*

Ave - *In the name of the* father *& of the* son *& of the* holy ghost.

Δ. - *Amen.*

- *Now what is that, that is hard to you?*

Δ. - *First whether the Table (for the myddle Cross of uniting the 4 principall partes) be made perfect, or no?*

Ave - *Thow hast fownd out the Truth of it.*

Δ. - *I think a mystery did depend uppon the choise of the three names, Lexarph, Comanan, and ~~Bitom~~ Tabitom.*

Ave - *That, is not to our purpose.*

Δ. - *You bad me chuse out of the Tables the Characters of fewest letters, & I fownd them to be,* OR ℞R ΦR *and* ⅃, *you sayd they are 8, you sayd there are 8 in 4. I know not what this meaneth.*

Ave - *You must make up the name Paraŏan.*

Δ. - It is the second part of the 22 ayre.

Δ. - *What shall becom of the* ⅃ *aversed?*

Ave - *It may be,* N *or* L.

Δ. - *What must I now do with that name?*

Ave - *In exarph thow wantest an* L, *which* L *is of more force then the* N, *and therfor it is set in the Tables.*
As far as that N *stretcheth in the Character, so far shall that Cuntry be consumed with fyre, & swallowed into hell, as* Sodom *was for wyckednes.*
The ende of all things is even at hand, And the earth must be purifyed & delivered to an other.
The hevens shall be 77 tymes above them selves.

Δ So, is not one letter superfluous or wanting in the Tables.

A prophesie of things at hand.

NOTE.

And the erth shall bring furth without Tillage.
Nova Terra. Prophets speak of dayes [as] presently, that ~~are~~ were farr of: But wee
speak of dayes that are hard at hand.
Rodolphus Cæsar. For, immediately after your being with Cæsar, shall the whole
world be in sudden alteration.
Nota, Ini=tium ma=lorum instare. Battayles & bluddshed great number:
The kings of the erth shall runne unto the hills, & say,
Cover us.

Δ. - Ô thow mighty God of hostes: be our strength, & Cumfort.

Antichrist. - When you here the people, say, Lo, there is a man childe
that doth great mervayles (which is even at the dore
thressbold). Then, Then, shall you see the Calamitie
of the erth.
A.L. But let Lasky, the servant of God, do as he is commanded.
And what goodnes so ever he craveth, shall follow him, for
the Lord hath spared him, amongst the kings of the erth.
Mony pro=vision. Let him provide for this one iornay: He shall not nede
to provyde for the rest: for, he that hath all, hath
provyded for him.
† in Constan=tinople 1585. 15 Septemb. The fiftenth day of September (that shalbe 12
monthes), shall you set up the signe of the Crosse;
even in the myddst of Constantinople.

Δ. - Thy will, be done, ô lord, to thy honor & glory.

Ave - In This kingdom shall be much bludshed, & the one shall
Polande. cut an others throat.
Promissa confirmata de A.L.&c. forte. And, as the Lord hath promised, so shall it cum to pas.

Ave - Now to the Table.

Δ. - Of the principall King Bataiua, or Bạataiuạ. (using the last a twise) I dowt of the perfect writing of it.

Ave - Is it not written?
It is, all most easy, and in gathering, thow canst not
erre.
24 Seniors. The 24 Seniors, are all, of one office.
Note this diversitie of working. But when thow willt work in the east, thow must take
such as bear rule there; so must thow do of the
rest.

Δ. - Do you meane the Este, in respect of any place
The 4 plagues or quarters. we shall be in; or in respect of any erthly place accownted
allwayes the est part of the world, wheresoever we be?

Ave - The East and West, in respect of your poles.
What will you els of me?

Δ. - Whether these 4 Tables, be ioyned in theyr right places, or
no?

Ave - They be.

Note of the letters in the blak Transversary Δ. - Of the letters in the Transversary of the wycked theyr
blak Crosse, I know no use, as of motibat nan &c.

Ave - Thow shalt know, when thow writest thy boke.

The boke. Δ. - I desyre you, of the boke to say somwhat more, for the fashion, ‖paper, & bynding &c.

Ave - Thow mayst use thy discretion.

Δ. - You mean (I trust) the boke, that you bid me to prepare:
for, the other is not for my writing.

Ave - It is not.
A perfect Master ready. I my self, will stand with you, and shew how to
practise.

Δ. - Blessed be god for his redy help.

Δ. - I will prepare the boke (by the grace of god) with all
spede.

The officis of all the 4 quarters. Δ. - As concerning the offices, vertues, & powres of the three other or principall
quarters of the Table, what shall we think of them?

Ave - They are all, as the first.

Δ. - NOTE

The 12 names of God in the 12 banners. Thow hast three names of god, out of the line of the
holy ghost, in the principall Cross of the first angle,
so haste thow three in the second, &c.

·4· dayes - Fowr dayes, (after your boke is made, that is to say, written)
must you onely call uppon those names of God,
or on the god of hostes, in those names.
·14· dayes. And 14 dayes, after, you shall (in this, or in some convenient place) Call the Angels, by petition, and by
obedient. the name of God, unto the which they are obedient.
The 15th day you shall cloath your selves, in vestures
White lyn=nen vestures. made of lynnen, white: and so have the apparition,
use, and practise of the Creatures.
For, it is not a labor of yeres, nor many dayes.

E.K. - This is somwhat like the old fashion of Magik.

Ave - Nay, they all, played at this:
Garment and boke onely ones to be used. You must never use the garment after, but that ones onely.
Neyther the boke.

E.K. - To what ende is the boke made then, yf it be not to be
used after. Δ. - It is made for to be used that day onely.

Ave - What will you els?

Δ. - As you best know: we nede instructions, yet, necessary for us.

Ave - Very few.

Ave - *It is a stemme, with frute, but it wanteth leaves.*
E.K. - *What mean you by that?*
Ave - *There be more leaves then frute,* (frute then leaves) *& in many actions there be more circumstances, then matter.*
But here is onely marrow, and no bones or flesh.

Δ. - *But here is onely marrow, and no bones or flesh.*

Δ. - *As concerning the great multitude, that E.K. saw in the vision standing after the 16 Angels next the gate, you made no mention, in your description of the vision: Therfore I wold know what they are.*

Ave - *They be ministers and servants.*

Δ Of this wicked Sou=denna, E.K. (by and by, after this Action), sayd, Seing his name is come to be known (and not by me: for I had recey=ved the Sacra=ment with Mr Miniver, of whome I had him, never to betray or disclose his name). I will tell you somwhat of him. He appereth in many formes tyll at length he appere in a Triangle of fyre: and being constrayned to the circle, he taketh forme (as it were) of a great giant: and will declare before for a month to come which spirits do orderly rayng: Which by name being called will do theyr offyces, with a few other circumstances uses &c. This, in dede was one, of whome I made most accownt, &c.

There shalt thow (E.K.) *see thy old Soudenna,* (aliter, Sendenna, as E.K. sayd.) *and many other wycked ones, that thow hast delt withall.*
Hereby shall you iudge truely of wycked Magik.
God be with you.
I will be ready, when you nede me.

Δ. - Æterno et omnipotenti Creatori
rerum *omnium*, visibilium et Invisibiliu*m*
sit o*mn*is laus, honor, gloria, et
gratiarum actio.
Amen.

Dowtes

Δ. - 1 Remember, I have not yet hard any thing of the 5 princis which held up the trayne of the Chief King.
2 Neyther any thing of the Trumpeter which went before all.
3 Neyther of the letters in the Transversarie of the blak cross.

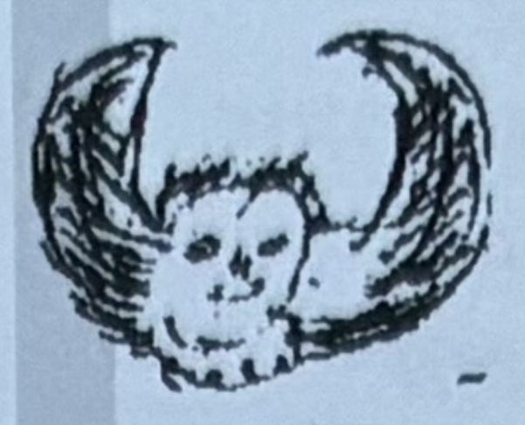
* declared by Gabriel and Nalvage.

4 Also of *Docepax* * and *Tedoand*, being refered to Cilicia, Nemrodiana, and Paphlagonia in the late exposition of the places by vulgar names: and before in the naming of them by ~~vulgar~~ the names of Creation they were applied to Italia and Brytania: one of these is to be dowted of.
5 We are desyrous to know the Etymologies of all the names of God which we shall use, eyther to God him self, or to the Angels.
6 We require the forme of our petition or Invitation to be made to the Angels.
7 Of these 20 (and more) diversities or corrections of this Principall Table, we require your censure, which diversities I have (by con=iecture) so made or amended.
8 Where as I was willed (Δ Pagina precedente.) to call 14 dayes, the Angels which ar to be used. So wold I know whether allso I shold summen the wycked here recorded, (out of the blak Cross, having theyr of spring) likewise, 14 dayes?

✠ Cracoviæ

Saterday, Iunii 30: manè, circa 9^{am} horam.

Or*atio*ne dominica finita, et propositis illis 7 dubiis, quievimus paululum.
Deinde, aliquot or*atio*nes ex psalterio recitavi, iteru*m* quievimus paululu*m*.
Ad semihora*m* nihil apparuit.



At length appeared a face very great with wings abowt, adioyned to it, afterward he semed to be in a great globe of fyre.

- *Harken to my voyce.*

Note *Modestie, patience, and humilitie of hart and body, doth belong to these Actions.*
Tell me how many Thunders the lord hath in store for the wicked.

Δ. - *Ô lord, we know not.*
- *Wer you ever in the secret Caves of the earth?*

Δ. - *No, lord; never.*
- *Then tell me how many wynds the lord hath prepared for an yere.*

Δ. - *Neyther that can we tell: We are not of the lord his cownsayle in these things of his providence.*
- *Can you tell me none of these questions?*
- *Can you tell, what shall become of your selfes?*

Δ. - *God onely knoweth, and no creature but by him: for all things are kept uncertayn untyll the ende.*
- *You beget Childern, know you the howre wherin they shall be born?*
- *You begynn labor; can you tell, what point of tyme you shall ende in?* Δ. - God onely is the fowntayn of all wisdome and truth.
- *Well, then I see, you are drownd in ignorance and know nothing.*

E.K. - *He turneth rownd very swyftly.*

Note this simili=tude well. - *Even as the adder leadeth out her yong ones, the first day, one fote (out of the hole). Not bycause they shold eate, but bycause they might acquaynt them selves with the ayre and her subtletie.*
The second day, one yarde, and more: she encumpasseth her hole, and wyndeth to & fro, and teacheth them to crepe, and so for five or six dayes, tyll they know how to move & styr theyr bodyes.
After the seventh day, she leadeth them furder, & fayneth deceyte, striking the grownd with her tayle, as thowgh it were the sownd of some one at hand: And then gaping, begynneth to hisse, & stirreth up feare unto her yong ones, so that they enter into her mowth: And thus she doth, tyll they be 12 or 13 dayes old: Then she leadeth them a stones cast, and exerciseth them both with feare, and hiding them selves: And when they slepe (being yong & weryed with labor), she stealeth from them

and maketh a noyce amongst the leaves & small stones
with the moving of her hinder partes: To the intent she might
see what shyft, her wormes can make; which stired up with
feare & missing theyr mother, and so lerne to couch them
selfs in the Chymnes of the earth; at length after sylence
the mother thrusteth out her self, & dubbleth her tung
(with the sownde wherof she useth to call them). They come
to gither & reioyce; wreathing them selves diversly abowt
her body, for ioye: She, for a recompence, suffereth them
to hang uppon her bak, and so ~~walke waltereth~~ waltereth
to her hole, where she gathereth the leaves of the erth: and
after she hath chued them small & tender, with her teeth, &
myngled them with the dust, she spueth them out agayn
& begyneth to lik them by little & little,
as thowgh she hungred: which, she subtelly doth,
that her wormes might eate, & forget theyr hungrines.
Finally, in 20 dayes, they become big and as skyllfull
in the property of theyr kinde . . . .
She (I say) leadeth them oute, into a fertyle place & full of
dew, & full of bushes & places apt to cover them, where
they fede, dwell, observe theyr craft, & at last forsake
theyr mother: Even, so, it is with you:
So the Lord (the True Serpent and worme)
leadeth you out from day to daye, according
to your strength: and as you grow, to the intent
you might, at last be browght unto the pleasant
Trium= phing true Wisdome. dew, and fode of his mercy, which is Triumphing
True Wisdome:
But this the lord feareth of you: that, as the wormes
dyd, so you will forsake your mother:
Δ. - Forsake us not, o God, Confirme thy Graces in us, and we shall not forsake the.
- The nature of the serpent, is, not to forsake his yong.
Δ. - O lord we depend onely on the, & without thy grace
& contynuall help, we perish.
NOË - The lord told Noe long before, the flud wold come,
he beleved him: Therfor he is safe in both worlds.
The sonns in law of Lot, sonk into hell, for that they
derided the words of god, & beleved them not.
His wife becam a salt stone, for that she loked bak
& did contrary to the comaundment of god.
Moyses Moyses had the reward of his holynes, in this world, pluckt
Numeri 20. Num de petra hac vobis aquam poterimus elicere. back: bycause he sayd, Can this, &c.
I, as the messager of God, $\overset{\text{am}}{\text{and}}$ as one that say,
Cave, Take hede, that you become not
sonne in laws: thowgh you pass the fyre:
Take hede, you loke not bak: for yf you
do, you shall not see the flud, neyther shall

---

the lord put a seale betwyxt you & vengeance:
Neyther (I say) shall the promises of god come
in your dayes.
Yf god had taken you up into the hevens & placed you
before his Throne, & told you the things that are
to come, you wold beleve: But that, you
can not do.
The lord is mercifull, he descendeth into your howses,
& there telleth you what is to come, where you
may understand: But you beleve him not.
Therfore sayeth the lord of you, I feare you will
forsake your mother: But if you do it,
yf. I say, if you do it, I will make of the
mothes, men, that shall testifye my name.
✗ E.K. - I ever told you I do not beleve them, nor can beleve them,
nor will desyre to beleve them.
- Yf you be faithfull, you be able to comprehend.
faith obedience Humilitie. } Yf you be obedyent & humble, The Creatures of heven
shall abyde with you.
Yea the father & the son & the holy ghost shall
make his dwelling with you.
Yf you persevere, even with fayth & humylity
you shall see the wycked Dayes that are to come,
enioye the promises of god, & be partaker
of those blessed dayes that follow.
For, Wonders unhard of, in, and of the world, are
at hand.
A Caveat. You are Warned, The Spirit of God rest
with you.
Δ. - Amen
Δ. - O Lord shall we contynue in this Wavering or stif necked willfull
blyndenes, and froward keping out thy mercyes and graces by our
fleshly sense: and unreasonable persua= sion agaynst the verytie of thy True ministers.
Δ Cum max= imus Lachry= mis hæc a me et val= de serio ad Deum Dicta erant.
1 - All things are committed to thy Charge.
Δ. - O Lord as much as ever I can do by prayer,
or otherwise, I do; and yet I enioye no frute of
my long travayle.
2 - Thow hast grownde, sow if thow can.
Δ. - How can I without farder instructions and help? and now, when I
require Ave to come, he cometh not: O Lord Cumfort me.
3 - AVE shall come when thow hast nede of him:

Δ. - In te Domine speravi, et
spero, et sperabo: In die
Tribulationes exaudies me.
Refugium meum, spes mea
vita et beatitudo mea
Iesu Christe, tibi cum Patre et Spiritu Sancto, sit omnis honor, laus
Gloria et Gratiarum actio: *Amen.*

Cracoviæ

Monday: Iulii 2: manè hora 9½. +

Oratione Dominica finita, et mora aliqua interposita,
et aliquot aliis ex psalterio recitatis præcibus,
et post varias meas ad Deum eiaculationes.
Post semihoram. At length Ave appered, to E.K. in the Shew stone, &c.

Δ. - Ô lord, all honor, thanks & prayse be unto the who herest the prayers of thy simple servant.

Δ. - First, for the reforminge of diversity of letters in the names written. I require your ayde: unleast you will, first say somwhat els. By the same Iesus who sitteth on the right hand of his father, & is the wisdom of his father

I request you to procede with us.

Ave - So that the body of Christ, now, is glorifyed & Immortall.

Δ. - Most true it is in Mors illi ultra non dominabitur.

Ave - But as the prophets, that wer fullfilled with the holy ghost & Spirit of god, before Christe, tasted of him, in that he shold come as a Saviour, & in the seede of man. So is the prophesie of this tyme, Christ being ascended, in the same spirit.
Adventus Christi. But that Christ shall come in his glorifyed body,
Triumphing against Sathan & all his enemyes.

Δ. - So be it, ô lord.

Ave - But that the words of the prophesies may be fullfilled, It is necessary that the erth swarme, & be glutted with her own fornication & Idolatry: which, what it shalbe the same Spirit will open unto you.

Δ. - Fiat voluntas Dei.

Ave - That you may not onely be wise in forsaking the world, & forseeing the dangers of perdition, But also preach the wonders of the same Christ & his great mercyes: which is to come & to appere in the clowdes with his body glorifyed.
The lord sayd to Sathan, I will give the powre, in the ende
Our bodies to be cast out into the feelds. over theyr bodyes, and they shall be cast out into the feeldes, and that, for my names sake: But my vyneyarde, and the frute of my harvest, shalt thow not hynder.
Thus my brethern, hath the lord loved you. Thus hath the Threasors
faith. of the hevens opened them selves unto you: But your faith springeth not.

Δ. - It shall when it pleaseth the highest: We beseche him to encrease our faith as shall be most for his honor & glory.

Ave - But unto you it shall be revealed, what shall come
Prophesie. after Morrows, after dayes, wekes & yeres.
And unto you it shall be delivered, The prophesie of
.1. — .11. ⋎ .12. the tyme to come, which is twelve: of the which you have but one.

Δ. - God make us faithfull, true & discreat servants.

Ave - For god will shake this earth throwgh a riddell, &
Regnum futurum. knok the vessells in peces, throw down the seats of the prowde & establysh him self a seat of quietnes, that neyther the sonne may shyne uppon the uniust, Nor the garments be made of many peces.

Δ. - All shall be in unity: Vnus pastor, unum ovile, &c.

Δ Be gon to the Emperor. Ave - Haste therfor & be gon: as the lord hath appointed you,

that you may be ready for him, when he bringeth the Sickle. Purify all the vessels of your howse, & gather more into it, & when the lord presseth, he wyll give you wyne abundantly:
Δ That hold up the grapes. And lo, the Δforks are wery of theyr burdens.
But be diligent, watchfull, & full of care: for
Sathan. Sathan him self, is very busy with you.
After dynner I will viset you with Instructions.
Faithfull. But o my brethern, be faythfull & persever:
Spiritus Sanctus. For the same spirit that teacheth the Church, teacheth you:

Δ. - To the same Holy Spirit, with the father & the
sonne, be all honor, powre, glory
& prayse, now, & ever,
Amen.

·2· Iulii After None: Hora ·1·¼

Δ. - Gloria Patri et filio et Spiritui Sancto sicut erat in principio et nunc et semper et in sæcula sæculorum. Amen.

E.K. - Here he is now.

Δ. - Nobis adsit, qui cuncta creavit.

Ave - What will you?

Δ. - Yf it please you, the Solution of the former 8 questions first.

Δ. - 1. As of the five princis, which held up the trayn of the king.

Ave - The knowledg of them helpeth not now.

Δ. - 2. Secondly, of the Trumpeter, what it betokened:

Ave - It hath no relation to these Tables.

Δ. - 3. Of the Letters in the Transversarie, I wold know your will.

Ave - They are, as the other, but for a peculier practise.

Docepax Tedoand. Δ. - 4. For Docepax and Tedoand refered diversly, as I have Noted, what is the cause of this diversity?

Ave - It was the fault of E.K., in reporting.

Δ. - What is the very Truth?

Calls. Ave - Thow shalt be towght that, whan thow hast theyr Calls ∴
Nalvage is to correct. It belongeth to Nalvage his correction.

Δ. - 5. As concerning the Etymologies of these names of god, we wold be satisfyed.

Ave - God is a Spirit, and is not hable to be comprehended.

Δ. - Some Notifying or declaration, no full comprehension I require.

Ave - It is no part of mans Understanding.
They signify all things, and they signifye nothing.

Ave - Who can express, Iehova what it signifyeth.
Deus significat ad id quod agit.

Δ.- As for the forme of our petition or Invitation of the Good Angels. What sort, shold it be of?

Ave - A short & breif speche.

Δ.- We beseche you to give us an example: we wold have a confidence, it shold be of more effect.

Ave - I may not do so.

E.K. - And why?

Invocation.

Ave - Invocation procedeth of the good will of man, and of the heat and fervency of the Spirit: And therfor is prayer of such effect with God.

Δ.- We beseche you, shall we use one forme to all?

Ave - Every one, after a diverse forme.

Δ.- Yf the mynde do dictate or prompt a divers forme, you mean.

Ave - I know not: for I dwell not in the sowle of man.

Δ.- As concerning the diversity of certayn words in these Tables and those of the portions of the Erth delivered by Nalvage what say you?

Ave - The Tables be true.

Δ.- Is it Aydropt, or Audropt?

Ave - Both names be true, & of one signification. I have delivered you the Tables, so use them.

Δ.- As concerning the Capitall letters, have I done well?

The use of the letters.

Ave - You have easyly corrected that, & to good ende; for every letter, & part of letter, hath his signification.

Δ.- I beseche you; say somwhat of the N in Paráŏan, of which you sayd, so far as that stretched, shall synk to hell:

Note.

Ave - Every letter in Paráŏan, is a living fyre, but all of one quality & of one Creation: But unto N is delivered a Viol of destruction, according to that part that he is of Paraoan the Governer.

Δ.- It may please you to name that place, cyty, or cuntry, under that N.

Ave - Ax Nalvage, and he will tell you.

Δ.- As concerning the wicked here, shall I call or sommon them all, as I do the good ones in the name of God?

The Wicked spirits are vile slaves.

Ave - No man calleth upon the name of God in the wycked: They are servants and vile slaves.

Δ.- We call uppon the name of Iesus in the expulsing of divells, saying, In the name of Iesus, &c.

Ave - That In, is agaynst the wycked. No iust man calleth uppon the name of God, to allure the divell.

Δ.- Then they are not to be named in the first sommoning or Invitation.

Ave - At no tyme to be called.

E.K. - How than shall we procede with them?

Ave - When the erth lyeth opened unto your eyes, And

The Threasors of the Erth.

Our Words to the wicked that kepe Threasor.

when the Angels of light, shall offer the passages of the erth, unto the entrance of your senses (chiefly of seeing): Then shall you see the Threasores of the erth, as you go: And the Caves of the hills shall not be unkown unto you: Unto these, you may say, Arrise, be gon, Thow art of destruction and of the places of darknes: These are provyded for the Use of man. So shallt thow use the wycked and no other wise.

Δ. - This is as concerning the naturall mynes of the erth.

Ave - Not so, for they have nothing to do with the naturall mynes of the erth, but, with that which is corrupted with man.

Δ. - As concerning the coyned they have powre to bring it.

Ave - So they may: that they kepe, & no other.

Δ. - How shall we know what they kepe, & what they kepe not?

Ave - Rede my former words: for thow dost not understand them. Δ. - I red it: begynning at the first line on this syde, when the Angels of light, &c.

Δ. - I mean of coyned mony, that they kepe not, how shall we do to serve our necessities with it?

Ave - The good Angels are ministers for that purpose. The Angels of the 4 Angles shall mak the erth open unto you, and shall serve your necessities from the 4 parts of the

~~I speak.~~

erth: ~~but my thinkes you speak childysbly.~~

Δ. - God make me a man in wisdom in all parts I besech him. Δ. - Note I had spoken somwhat of my part in Devonshire mynes: and of the Danish Threasure which wer taken of the erth.

Δ. - These our questions being thus answerd, now I refer the rest to your instructions intended.

Invocations to be made.

Ave - You have the corne & you have the grownd: Make you but invocations to sow the seede, & the frute shall be plentifull.

Δ. - As concerning our usage in the 4 dayes, in the 14 dayes, we wold gladly have some information.

Ave - You wold know to reape, before your corne be ~~growne~~ sowne.

Δ. - As concerning a fit place & tyme to call, & other circumstances we wold lerne somwhat.

Ave - You wold know where & when to call, before your invocations beare witnesses of your redynes.

Δ. - Then they must be written in verbis conceptis, - in formall wordes:

Ave - I - a very easy matter.

Δ. - What is the boke, you mean that I shold write?

The boke

Ave - *The boke consisteth of Invocation*[1] *of the names of God: &*[2] *of the Angels, by the names of God*
Theyr offycis are manifest.
You did desyre to be fed with spones, & so you are.

Δ. - *As concerning Bataiva, or Baataiva, or Baataivh:*
I pray you not to be offended thowgh I ax agayn, what is the truth?

Ave - *The word is but of six letters; wherof, one is on the left syde, one on the right, two above, & two under: A and H, are putt to.* Δ. - Somtymes as comiter, *A*, and in extremis Iudiciis *H* as I was towght before.

Δ. - He meaneth of the left side of the square center of the principall cross, not perfect square, but Heteromeces.

Δ. - *So that the word is Bataiva, or Bataivh.*
~~*Now as concerning such other instructions*~~

E.K. - I think he be gon: for he made a signe of the cross toward us, & drew the white Curten.

Δ. - As we sat a while after and talked of the Calls receyved in the holy language, & not yet englished, ther was a voyce.

A voyce very big - *You shall have ~~the English of~~ those calls in English on thursday. And so, ax me no more questions.*

The Calls 14, to be had in english on Thursday next.

Δ. - *Thanks honor, and Glory*
be to our Creator, redemer &
Sanctifyer; now & ever.
Amen.

✝

Thursday Iulii ·5· Mane, hora, 8, ferè Cracoviæ

Or*atione* dominica finita, aliisq*ue* extemporaneis eiaculationibus ad Deum, et repetito promisso ultimor*um* verborum de Anglica interpretatione 14 illar*um* Invocationu*m*, quas a 14 Maii ultimi recepimus, tandem apparuerunt, Gabriel in Cathedra et Nalvage.
Gabriel in his chayr and Nalvage with the Table, or rather Globe with the letters in it, &c.

Δ. - *Blessed be our god allwayes, for his mercyes: his graces be with us, now & ever.*

E.K. - Gabriel standeth up.

Gab. - Dictum est sæpe vobis, perseverate usq*ue* ad fine*m*.

Δ. - *God give us that hability.*

Gab. - *And why is it sayd so? but bycause you shall have many temptations and afflictions: after which come consolation and Cumfort.*
Yf the Smyth prove and temper his gold by fyre, his intent is to excell in the work that he hath in hand: that thereby it might be tryed, refyned, and made apt, to the ende wherein it shall be used: Much more, think you, doth the god of Wisdome, forge, try, and beat out such as he entendeth to use in the execution of his divine and eternall purposes.
How therfor can you finde faute with the Lord?
How can you say, he dealeth not iustly with you? when he suffereth you to be proved to the uttermost. Yf you pay the uttermost farthing, are you not become free?
Yf you feele affliction & temptation, and withstand it, are you not the more pure? the more iustifyed? for the Vyneyard and harvest of the Lord?
O, yes, my brethern: for the more the wise man is afflicted the more he reioyseth: And the greater his adversity is, the more he prospereth.
Is it not written? No man cometh to the lord but he is iustifyed, purified and accepted.
Whence therfor (yf you seke to come befor the lord, that is to say, to appeare, to be blessed) shall your Iustification or purifying arrise?
Of your own nature it can not:
For you wer born synners. But by Christ *you may: In whome you are iustifyed, throwgh patience, and resisting temptation: True profe, and Touche of man.*
But my thinketh, I here you say, Ô yf we wer riche or of hability:
True it is, for the Dust of the erth, many men excell you:
But in that you speak with god, in us his Angels (that is to say Messagers) you are not onely happy: (which happynes the others want), but you excell all the Creatures of the erth:

Our great Priviledge with God.

Ô my brethern, theyr Ioye, is a biter swete:
But the Cumfort that you have is eternall, is swete and, a fode for ever.

Therfor, if you will be eternall, and in perpetuall Cumfort with Ioye, Despyse the World for the World sake: and delight in god for his mercyes, which, if you truely do, Then can no Tempest prevayle. No affliction come amyss, nor no burden be to heavy for you.

For it is written, Gaudium beatorum est Christus: Cui Mundus omnia mala fecit.

Ô my brethern, be contented, and suffer the world: for as Christ in vanquishing her, did prove him self the Sonn of God: So shall you, in resisting her, at last overcome; and be accownted the Sonns of God in Christ, of whome you are a follower.

Dee. *John Dee, be of Cumfort, for thow shallt overcome:* Δ. - God be prayсed Therfor.

E.K. - *And what do you say of me?*

Δ. - *Yf I prevayle, Sathan shall not have his will of you: for I . . . .*

Gab. - *But unto the,* E.K. *sayeth the Lord, Take hede, how thow meddlest with hell, least it swallow the. Have patience, a tyme.* E.K. - They be gon out of sight.

Δ. - In the mean space we red over the premisses twise, to out great Cumfort ∴

E.K. - Now they be here agayn.

Now is a clowde over them, all white, like a smoke.

A voyce - *Move not, for the place is holy.* ----- by a great hollow voyce.

E.K. - *Why shold it be holy?* – Δ. - *The court is, where the king is: so where the lord is present, the place is accownted holy, and is so.*

E.K. - Now, they be out of the Clowde.

Δ. - After this, they made an other pause: longer then before.

E.K. - *When shall we practise Ave his calls, &c.*

Gab. - *My brother, thow hast least care: Thow drawest both of God and man. That is promist the, shall be payd the: and that which is to come, thow shallt be partaker of.*

Δ. To E.K. - For he hath no care neyther for meat nor drink for him and his: neyther is he destitute of 400 Dolers yerly pension: and is to have some help by arte.

His fee of A.L. of 400 dalers yerly.

Nal. - *Say the first word of the Call.*

Gahsdiu Δ. - *~~Sapah~~* - *It is the fifth, for 4 be englished.*

E.K. - He holdeth up all his hand, and on his thombe standeth written

and on the fingers orderly very big letters.

The Spirites of the fowrth Angle
are
Nine
mighty
in the firmament of Waters
Whome
the first
hath planted
a Torment
to the wicked
and
a garland
to the righteous
giving unto them
fyrie darts
to vanne the earth

There was no word there that signifyed nyne the third word shold be *EM.*

Δ. - It is yet a mystery to what boke these and such words have relation, they are in every call following.

That word thow hast not, it is *Acam.*

and
7699
continuall workmen
whose cowrses
viset with cumfort
the earth
and are
in government
and
contynuance
as the second
and the third.
Wherfore
Harken unto
my voyce
I have talked of you
and
I move you
in powre and presence
whose works
shall be
a song of honor
and the prayse
of your God
in your Creation.

E.K. - like a clowd cometh betwene me & the things in the ayre.

Δ 6
2

Nal. - *That is one.*

E.K. - Now he plucketh the Curten over all.

Δ. - *Bycause you sayde that Acam betokening 7699 was to be put in his place: I have vewed and numbred, and I fynde the words of the Call more, then the english parcells, by many: for the english parcels ar 41, and the Call hath above 50.*

a voyce - *You have OD the fowrth word of that Call; The whole Call is placed there, & owght to be the next. Number the words of the next Call.*

Sapáh Δ. - *So that the next Call owght to have this english.*

E.K. - Now he sheweth agayn.

Nal. -

The mighty sownds
have entred
into the third Angle
and
are become
as olives
in the Olive mownt
loking with gladnes
uppon the erth
and
dwelling in the brightnes
of the hevens
as
contynuall cumforters
Unto whome
I fastened
pillers of gladnes
Ninetene
and
gave them
vessels
to water
the erth
with her Creatures
and
they are
the brothers ~~of the~~
of the first
and second
and
the begynning

E.K. - Clowds cam betwene E.K. his eyes and the shew stone.

E.K. - Clowds

forte sic.
- dwelling
- in ye brightnes of the hevens
- as contynuall cumforters.

E.K. - Clowds

E.K. - clowdes

that is Af that word you have not there.

of theyr own seates
which
are garnished
with contynuall burning lamps
Nal. - *Peoal* *you want that word.* — *69636*
Whose
Numbers
are as
the first
the endes
and
the Contents of tyme
E.K. - Now all the fingers are bowed down=ward.
Therfore
Come ye
and
Obey
your Creation
Viset us in peace / & cumfort /
Conclude us
as receyvers
of your mysteries
for [why]?
Δ 5 .1.0 *our Lord and M^r,*
is all one.

Nal. - *That is it, that went before.* E.K. - Now he draweth the Curten.

Δ. - *I understand this to be the English of the fifth Call, and that before, of the sixth∴ the numbers of the parcells seme to agree.*
So that we have now the english of the 5 and sixth Call. Thanked be to god.
☞ *EM, Af, and Peoal, three words which you sayd we had not, I fynde them in the Calls: your meaning perhaps is some other then the common words:*

E.K. - Now he hath opened agayn.

The 9th
A mighty
garde
of fyre
with two edged swords
flamyng
which have
the Viols
Nal. - *That is P: you have not. Mark this mysterie* — *eight*
of wrath
for two tymes
and
a half
whose
wyngs
are
of wormwod
and
of the marrow
of salt

have settled
theyr feete
in the west West
and
are measured
with theyr ministers
9996 — *That is Cial, that you have not.*
These
gather up
the moss
of the earth
as the rich man
doth
his threasure
Cursed
ar they
whose
iniquities
they are
in theyr eyes

are
milstones
greater
then the erth
And
from theyr mowthes
ronne
Seas
of blud
Theyr heds
are covered
with diamond
and
uppon
theyr hands
are
marble
sleves
Happy is he
on whome
they frown not

for why?
the god of righteousnes
reioyseth
in them.
Come away
And not
your viols
For
the tyme
is such as
requireth
Cumfort. 5. Δ 10 9.

E.K. - Now he draweth the Curten.

Δ. - As I was comparing the Call to this english, a voyce sayd.
Nal. - *It is the next Call.*
Δ. - *I understand it to be the Call, or . . . . .*

E.K. - Now he openeth.
The mydday the first
is as
the third heven
made
of Hiacynct pillers
Nal. - *OX and that you have not* — *26*
In whome
The Elders
are
become stronge
which
I have prepared
for my own righteousnes
sayth the Lord
whose long contynuance
shall be
as Buckels
to the stowping Dragon
and
like
unto the harvest
of a wyddow
How many are there
which remayn
in the glory
of the erth
which are
and shall not se
death
untyll
Δ. - I under=stand the ende of this Erth &c. — *this howse*
fall
and

the dragon
synk
Come away
For
The thunders
have spoken
Come away
For
The Crownes
of the temple
and
the Coate
of him that is, was & shall be crowned
are divided
Come
appere
to the terror
of the erth
and
to our Cumfort
and
of such
as
are prepared. Δ 4 8 10 8

E.K. - Now he hath covered all agayn.

Δ. - As I was speaking of his diversi=tyes, saying, this you have not & this you have not - A voyce sayd, - *Some you have and some you have not: whether you have or have not, is a mystery.*

E.K. - Ther is a little fyre in the stone, going abowt it like a little Candle ∴
The Curten is open & a great Clowde over them.
Now they appere clere.

The Thunders of Iudgment and Wrath
are
numbred
and
are harborowed
in the North
in the likenes
of an oke
whose
branches
are
Neasts
OP That you have not. ——— *22*
of Lamentation
and
weaping
layd up
for
the erth

E.K. - Now cometh a clowde over them, very white, like smoke. Now they appere agayn.

which
burn
night
and
day
And
vomyt oute
the heds
of Scorpions
and
live sulphur
mingled
with poyson
These be
the Thunders
that
That is Daox that you have not. ——— *tymes*
5678
in the 24th
OL that you have not. *parte*
of a moment
roare
Torb ——— *with an hundred*
mighty erth quakes
And
Math ——— *a thowsand*
tymes
as many
surges
which
rest not ------ *or, labor still*
neyther
know
any
tyme
here
One rock
bringeth oute
a thowsand ------ *Math - you have it not.*
even as
The hart
of man
doth
his thowghts
wo wo wo
wo wo wo
yea
wo
be to the erth
for
her Iniquitie
is,
was
and shall be
great.
Come away
But
not
your noyses.

6
10

E.K. - Now the Curten is drawn agayn.

After a quarter of an howre.

E.K. - Now he openeth.

Nal. - *Consider by these whose busines you have in hand.*

O you
that raing
in the sowth
and
are
Ob - that you have not ------- *28*
the Lanterns
of Sorrow
bynde up
your gyrdles
and
Viset us
Bring down
your trayn
Mian ----------- *3663*
that
the Lord
may be magnifyed
Whose name
amongst you
is Wrath &c.

Δ 8
12

Note - Here, must words in the ende of the first Call, follow at Move, &c. Δ. - But in this call it differeth a little expressly.

Δ. - They are the 14 last words, In the holy language thus, *Zacare ca, od zamran odo cicle Qäa, Zorge, Lap Zirdo Noco Mad, Hoath Iaïda.*

An other ---------

The Mighty Seat
groaned
and
ther wer
Thunders
O --------------- *5*
which
flew
into the East
and
the Egle
spake
and
cryed with a lowd voyce
Come away
and
They gathered them selves to gither
and
became
the howse
of death

There is no language for these words in the call.

of whome
it is measured
and
it is as
they are
whose
Number
is
31 ——— *Ga*
Come away
For
I prepare - or, *have prepared.* Gabr. -
for you

Δ 7
11

Note - *Then begynn at the fyrst call,* Move, *as before.*

E.K. - Now they appere.

O thow
the governor —— Ilemese: Wensday Iulii 11. dixit hic deest *of the first flame.*
of yᵉ first flame —— *under whose*
wyngs
are
As large *Darg* —— 6739
which weave
the erth
with drynes
which
knowest
the great name
Righteousnes
and
the seale
of honor
Δ 11 15

Nal. - *Then* Move *as before &c.*

Sonns - Dawghters - } *O you sonns*
of fury,
the dawghters
of the iust
which
sitt
on
Nal. - *of* —— 24
seates
vexing
all Creatures
of the erth
with age
which have
under you
Nal. - *Quar* —— 1636
Behold
the voyce
of God
the promise
of him
which is called
amongst you
Furie —— ~~Gabr.~~ Nal. - *or, extreme Iustice.*
Δ 10 14

- Move, *as before.*

O you swords
of the Sowth
which have
42 —— Nalvage - *ux*
eyes
to styr up
the wrath
of Synne
making
men
drunken
which are
empty
Behold
the promise
of God
and his powre
which
is called
amongst you
A bitter sting
Δ 9 13

- Move *as before &c.*

E.K. - Now all is covered.

E.K. - Now it is open agayn.

E.K. - Clowds .....lef

O thow mighty light
and burning flame of Cumfort
which
openest
the glory
of God
to the Centre
of the erth
In whome
the secrets of Truth
Eran —— 6332
have
theyr abyding
which
is called
in thy kingdome
IOY
and
not to be measured
Be thow
a wyndow of Cumfort
unto me
18 14

Δ. - This is the 14th as I receyed them in the holy language.

- Move, *as before.*

O thow
second flame
the howse
of Iustice
which
hast
thy begynning
in glory
and
shalt cumfort
the Iust
which walkest
on the erth
with fete
8763 —— *Emod*
that understand
and
separate
Creatures
great
art
thow
in the god of Stretch furth and Conquer
Δ 12 16

- Move *&c.*

E.K. - They have covered all in the Curten.

O thow
third flame
whose
wyngs
are
thornes
to styr up
vexation
and haste
Faxs. —— 7336
Lamps living
going
before the
whose God
is Wrath in Anger
Gyrd up
thy loynes
and
harken

Faxs. *Faxes* or *faxis* to be sowded. I finde in the call *Taxs,* I finde allso in some words *T* or *F* indif=ferently used.

Δ 13 17

- Move, *as before, &c.*

A voyce ---
Uppon Monday you shall have the rest.

Δ. -*The God of hoasts be praysed, his name extolled, and his Verytie prevayle to the Cumfort of his elect. Amen*

A voyce ---
The Æternall God bless you, we have no more now.
Δ. - *Amen, Amen, Amen.*

NOTE

Δ. - Uppon my considering (immediately) of these englished Calls, and the Angelicall Language belonging to them I finde that here are but 13 englished of the 14 which are in the Third Cracovien volume conteyned: and here wanteth the English of the Third of those 14.
Besides this you may Consider that these englished Calls kepe this order as followeth: and to mak it a more perfect account from the begynning of the first Call of All (being long sins englished, and three more). Than have we 18 Calls whereof 17 are Englished:
These dubble numbers a greater and a lesser, do betoken thus, the greater number, the accownt from the first begynning.
The lesser, of those in the forsayd Third volume conteyned.

Note; the Thirdth of the Thirdth Boke, which is the Seventh, from the begynning is not yet Englished.

Vide: post Iulii ·11· hora 4.
Ther is the Call englished.

The Totall Summe from the very begynning.	The Numbers of the Third boke, Cracovien.	The Englished Calls of this boke.
6	2	-1
5	1	-2
9	5	-3
8	4	-4
10	6	-5
12	8	-6
11	7	-7
15	11	-8
14	10	-9
13	9	-10
18	14	-11
17	13	-12
16	12	-13

Ergo, there, lack yet, 30 Calls, for the
30 Ayres, &c. (besides the English of
the Seventh or Third, in the Third boke conteyned).
And so shall there be 48 Calls:
Note
For the first Table, is No call:
All though there be letters gathered; but
made into no words, as you may
see, before the first Call of all.

Saterday, Iulii 7: Mane hora 6¼. + Cracoviæ

Or*ati*one Dominica finita, aliisq*ue* tam ad Deu*m* qua*m* ipsum Ave petitionibus, requirebam iudiciu*m* ips*ius* Ave de meis tam ad Deu*m* quam bonos eius angelos factis or*ation*ibus.
Post vix quarta*m* horæ parte*m* apparuit.

The certayn truth of these Actions.

Ave - *Yf the words or truth of our testimony and message, were, or were conteyned within the capacity of man, Then might the dyvell thrust in him self, and dissemble the Image of truth: But bycause it is of Truth, and of him that beareth testimony of him self, it can neyther have affinity with the flesh, nor be spoken of in this sense. Lo, thus, deceytfully, hath the Divell entred into man.*

Δ. - *Blessed be the lord of all Truth.*

Ave - *Therfore seeing the word is not corruptible. Those that minister the word, can not dwell in Corruption.*
I speak not this, without a cause, my brethern:

Δ. - *I pray you to procede, accordingly, that we may know the cause, yf it be your will: or els leaving this caveat with us, to procede to the matter wherein we requested your helping hand to correct or confirme or to do that which is behofefull.*

Ave - *For, which of you hath sowght the Lord, for the Lord his cause or sake?*

Δ. - *That, God can be iudge.*

Ave - *So in which of you hath due obedyence, eyther to the word, or unto us that are sanctifyed by the word, byn faithfully performed?*

☞ Δ. - *My points of error, and disobedyence I besech you to Notify that I may amend them.*

Ave - *Yt may be, you will say, we have labored, & we have watched, yea we have called on the name of the lord. What have you done that you owght not to do, yea a thowsand tymes more?*

Δ. - *We want nothing of any our doings, nor challenge any thing by any perfection of our doings.*

Ave - *Shall the hyrelying say, I have labored hard?*
Or doth the good servant think, he meriteth his wages?
It is not so.
But you do so. Therfore you are neyther worthy of your reward nor the name of faythfull servants.

Δ. - *No lord we challendg nothing uppon any meryts, but fly unto thy mercye, and that we crave & call for.*

Ave - *You do wyckedly & uniustly: yea you Credyt the lord, as you do your selves. Your fayth is the fayth of men, and not of the faithfull.*
Many things have I sayd unto you, from the begynning, (sayth the god of Iustice) which you have hard, & not beleved:
But you tempt me, and provoke me: yea you styrr me up to be, angry with you.

Δ. - *Yf thy Anger shall be on us, beside the sorrow of this world, tentations than are we not hable to endure.*
of the fende &c,
- *Answer not me, but here what the lord sayth unto the:*
Sathan *laugheth you to skorn,*

for he sayeth unto the lord, standing before him,
Are these they whome thow deliveredst from the perills
Δ The great and peculier mercyes of God shewed on us.
of the Seas, and from the hands of the wycked,
whome the wyndes wer a Cumfort to.
And thy Cowntenance a Lantern?
But the lord semeth not to here him: for he knoweth it
is truth.
My brethern, you seke the worlde, more then you seke to performe the will
of God: as thowgh God could not rayn gold and
margarits amongst you: As thowgh the breth of God wer
not hable to beat down the whole erth before you. O you
faithles Creatures: O ye hypocrites in the vyneyarde of the
Lord. O you unworthy Servants of such a master.
Neyther unto Abraham, nor unto Noe, Nor unto
any other patriarchs or prophets, hath god
done more mercifully unto, then unto you.
To Abraham he sayd, When I return at this
tyme of the yere, Thow shalt have a Sonne.
Unto Noe he sayd, Buyld the a ship: Make up the
Ark, Thus & thus, it shall be: for the people
shall perish.
Genes. 27.
You remember not that Ioseph was sold by his brethern,
or if you do, it may be, you think it is a fable.
Yf you think it to be true, Then consider how he skaped
the pitt. Consider he was sold: and so becam a bondman.
But who changed the Imagination and sense of
his brethern: Who (I say) cam betwene theyr Tyranny
& his Inocency? What was he that made him free?
That browght him befor Pharaoh? and
yea, & that which is more, made him rayng over Pharaoh:
Was it not the same God, that dealeth with you?
O ye of little faith & starvelyngs, wythred grasse, & blasted
willows.
What, and yf you wer in hell, could he not deliver you?
Yf you become bond men, can not he make you free?
Yf you be in prison, can not he deliver you?
Can not he cumpass your neck with a chayn?
But Sathan sayeth: Lo, they say, they have a long
Iornay: It is necessary that God Cumfort
those that put theyr trust in him.
Euge, o ho.
O you beggerly starvelings:
Hath not the same god, the same Raphael
that he had?
Yes veryly: a thowsand, a hundred and a thowsand,
a hundred thowsand thowsands that
are, and more then Raphael for the help

and Cumfort of the faithfull.
When Herod sowght to kyll the son of God, in that
he was man: his father delivered him not with
a mighty wynde, nor with beating down of
Herods pallaces, but by a dream appered unto
Ioseph, saying, Flee, Herod seketh the
Childe his life.
Note the manner of his warning.
The manner of his departure.
But here what the lord sayd in the ende,
Return, for he that sowght the Child his
life, is now dead.
Up and be gonne.
Why, I say, you rotten reedes wurse then the excrements
of the fenns, have not you greater warning?
Wherfore is it sayd unto you, Up and be gon, but
that the lord seeth the thowghts of man:
even of him which seketh your destruction.
Steven Bathor king of Poland.
Even of this wycked King which seketh
to destroy Lasky.
Could not the same Lord, Consume that
wycked monster & seller of his people, (which
tarryeth for a tyme) with the fyre of his mowth?
Yes, but that he hath given all things a tyme.
Note of the death of the righteous now and then.
Those that are righteous are often tymes taken away
bycause of temptations that are to come.
But the wycked are suffered to contynue, bycause
they might be more hevy & synk deeper.
But, (For love), I say unto you, my brethern,
Fly.
Fly the mischiefs that are to come,
and Go forward in the servyce of the highest,
that you may enioy the promises, that are
made you, and are partakers of the happy
dayes to come.
Whoredome.
Take hede of whoredome and the provocations of the
flesh.
For why? Those things that we say, are not without
theyr cause.
But 10 days:
You have but ten dayes to tary,
(yf you will follow my cownsayle)
But yf you linger any longer, you may drink
of a Cup that you wold not.
Wherfore doth God warn you, but that he wold be iust
with you? hath he not the whole erth to serve

him?
Beleve me, by the testimony we bere, that the Good
Angels wepe over you:
for, as you are particularly called, so have you your particular
Particular Temptations. & unacustomed temptations ∴
But pray unto God, that you may prevayle.
Nititur enim omnibus modis, Sathanas, ut vos devoret.
Provide for this iornay. It is sayd unto you, Yf you provide for this Iornay &c.
That word is as sure as the strongest rock in the world.
Considering that you wer warned by the same spirit
Spiritus Sanctus. (wherof I speak) being wittnes of him self
& by us, which bear wittnes of him, Give eare,
Be gonne. gyrd up your selves and be gonne: For, even
at the very dores, are myschief.
After a while I have somwhat els to saye unto you.

E.K. - He covereth all with the white Curten.

Δ. - We red & considered these premisses somwhat diligently.

Δ. - Afterward, he (Ave) cam agayn, and (after a pause), sayde as followeth.

Ave - My brother, I see thow dost not understand the mystery of this
boke or work thow hast in hand.
Enoch. I told the, it was the knowledg that God delivered unto Enoch.
I sayd allso, that Enoch labored 50 dayes.
The Boke confirmed: Notwithstanding, that thy labor be not frustrate, and
voyde of frute. Be it unto the, as thow hast done.

Δ. - Lord I did the best that I could conceyve of it.

Ave - But I will tell the, what the labor of Enoch was, for
those fifty dayes.

Δ. - O lord I thank the.

~~Nal.~~ Ave - it is a kinde of slate stone. - He made, (as thow hast done, thy boke) Tables of Sérpăsan
and playn stone: as the Angel of the lord, appointed him:
Saying, tell me (ô Lord) the number of the dayes that I
50 dayes Labor shall labor in. It was answered him, 50:
Enoch his prayer to god. Then he groned within him self saying, Lord God the
fowntayn of true wisdome, thow that openest the
Secrets of thy own self, unto man: thow knowest myne
imperfection, and my inward darknes: How can I (therfore)
speak unto them, that speak not after the voyce of man,
or worthyly call on thy name, considering that my Imagination
is variable & fruteles: and unknown to my self. Shall the sands
seme to invite the Mowntaynes: or can the small rivers
enterteyn the wonderfull & unknown waves?

Can the vessell of feare, fragility, or that is of a determined
proportion, lift up him self, heave up his hands, or gather
the ☉ sonne into his bosom? Lord it can not be. Lord
my imperfection is great. Lord I am lesse then Sand.
Lord, thy good Angels & creatures excell me far: our pro=
portion is not a like: Our sense agreeth not: Not=
withstanding I am comforted: For that we have all One
God, all One begynning: from the, that we respect
One Creator of all things. the one Creator: Therfore will I call uppon thy
Name, and in the, I will become mighty: Thow
A Seer. shall light me, and I will become a seer: I
will see thy Creatures, and will magnify the
amongst them: Those that come unto the have the
same gate: and throwgh the same gate, descend, such
as thow sendest. Behold, I offer my howse, my
labor, my hart and Sowle, yf it will please thy
Angels to dwell with me, & I with them; to reioyce with
me, that I may reioyce with them; to mynister unto
me, that I may Magnify thy name: Then, Lo,
the Tables (which I have provyded, and according to
thy will, prepared:) I offer unto the and unto thy
holy Angels, desyring them, in, and throwgh
thy holy names: That as thow art theyr light,
and Cumfortest them, So they in the, will be my
light and Cumfort. Lord they prescribe not
laws unto the, So is it not mete that I prescribe
laws unto them: What it pleaseth them to
offer, they receyve, So what it pleaseth them to
offer unto me, will I allso receyve: Behold
I say (o lord), yf I shall call uppon them in
thy name, Be it unto me, in mercy: as unto
the Servant of the highest. Let them allso manifest
The Call of Angels. unto me, How, by what word, and at what tyme
I shall call them. O lord, is there any that
measure the hevens, that is mortall? How, therfor
can the hevens enter into mans Imagination? Thy
Creatures are the Glory of thy Cowntenance. Hereby
Thow glorifieth all things: which Glory excelleth
and (ô lord) is far above my understanding: It
is great wisdom, to speak and talk according to
understanding with Kings (Δ): But to commaunde kings
by a subiected commaundement is not wisdome,
unleast it come from the: Behold lord,
How shall I therfor Ascend into the hevens?

Δ There were no kings in Enoch his tyme. Consider therfore how to ask this dowte of this phrase propheticall. In *Samuel* I finde cap 8. That Universæ Nationes had kings long before Saul his tyme. Therfore there might be some in Enoch his tyme: or he prophesied of them.

*The ayre will not carry me, but resisteth my folly,
I fall down, for I am of the erth. Therfore, o thow
very light and true Cumfort: that canst, & mayst, & dost
commaunde the hevens, Behold I offer these Tables
unto the: Commaunde them, as it pleaseth the: and O
you Ministers, and true lights of understanding,
Governing this erthly frame, & the elements wherein, we
live, Do for me, as for the Servant of the
lord: and unto whome it hath pleased the lord to talk of
you: Behold, lord, thow hast appoynted me
50 tymes; Thrise 50 tymes will I lift my
hands unto the. Be it unto me as it pleaseth the,
and thy holy mynisters: I require nothing but
the, & throwgh the, & for thy honor & glory.
But I hope I shall be satisfyed, and shall not dye,
(As thow hast promised) untyll thow gather the Clowdes
to gither and Iudge all things: When
in a moment I shall be changed and dwell
with the for ever ∴*

~~Nal.~~ Ave - That is to say, thrise a day.

* * *

*These words, wer thrise a dayes Talk betwixt
Enoch and God ∴ In the ende of 50 dayes
There appered unto him, which are not now to be man=
nifested nor spoken of: he enioyed the frute of God
his promise, & receyved the benefyt of his faith.
Here may the wise lerne wisdom: for what doth man
that is not Corruptible?
I have not that I may say any more unto you.
But beleve me, I have sayd great things unto
you: Yf you will have me here after, I will
come ∴*

Thrise a day.

Δ. - ——

Ave - *Consider well my words and what I have now sayde unto
the: for here thow mayst lerne wisdom, and allso see
what thow hast to do ∴*

Δ. - *I will, if it please you rede over some of these Invitations which I have
made & written here in this boke.*

Ave - *You may not use that word Obedientes.*

Δ. - *You spake of a first word to Call, & of a second to Constrayne.*

Ave - *Yt signifyeth, it urgeth them more, in God. I have sayd.*

Δ. - Note what is ment by the Name of god that was sayd to Constrayne,
being the second names of two before given.

E.K. - He is gone, and all covered with the Curten.

What is ment by the phrase or word Constrayne in respect of good An=gels.

Δ. - *All honor, prayse, and Glory, all thanks
and powre is due to our
God and King,
So be it. Amen.*

Monday: Iulii. 9. Mane hora 7¾. Cracoviæ

Orationibus quibusdam finitis ad Deum, et deinde ad
Gabrielem et Nalvage &c.

E.K. As sone as he loked, he fownd the stone covered with the
white Curten.

Δ. - A pause of a ¼ of an howre: in which space I used sundry
eiaculations to God & his good Angels.

Δ. - *This day was appointed, we attend therfor your instructions.*
At length, they appeared not, but used a voyce.

Voyce - *This day, but the Sonne declyning the 4th howre.*

Δ. - *Your meaning is, that at after none, at 4 of the clock.*

The voyce - *As thow hast written* ——

Δ. - *The will of the highest be done. Amen.*

Monday: A meridie, hora 4.

Δ. - As E.K. was saying to me, that he thowght that the Angels might
tell the certayne day and tymes of things to come, and that Angels
could now fall no more, &c, of such things towching angels:
Suddenly a voyce was herd as foloweth.

A voyce - *Herein will I talk with you, my brethern.*

E.K. - Gabriel onely appereth ∴ neyther Nalvage nor the
Table appereth: He sitteth in a chayr, and with his fyry dart.

Gabr. - *The prophets inspired with the holy ghost, were assured
of the comming of theyr Messias of theyr Christ: But what
day, in what yere was not of mans understanding:
Christ him self opened unto his disciples his death, and the
manner therof, but the day and howre he never disclosed.
So likewise the Scriptures speak of the comming of Christ,
but the day and howre, the Sonne of man knoweth not.
But bycause, in tyme to come, and for this Action (the message
of the highest), an assured and infallible doctrine, (in respect
that god appointed you no certayn tyme), is necessary.
For, for this cause you waver my brethern: and may lose
the benefyt of God his favor and mercyes.
O Weaklings, examyn the prophets, loke into the doing of the
Apostles: There allways went a promys befor the
ende: But the ende was the benefyt & frute of the promys.
Some alledge Paul, some Peter, some Daniel, But
in this case shall you alledge the sayings of God, spoken
in the spirit of truth by me Gabriel, the Servant of the
highest.
God, for three causes, hydeth the ende, and the
very tyme of his hevenly purposes:
As after a little sylence you shall shortly here.*

De secundo adventu Chris=ti.

Gabriel.

E.K. - A clowd covereth him.

E.K. - Now he appereth agayn.
Gab. - *First, by reason of his own inexplicable* Est et
non est esse, *which is without the circumference,
strength, capable vertue, and powre of man his
Intellectualitie, whereby he appereth to be veryly* One
*god, and incomprehensible.
Secondly, bycause* Lucifer *with his, yea sayers
(damned iustly,) shold never taste of his light,
nor understand his Secret Iudgments: which he wold
& might do, yf they wer delivered to mans
imagination and discourse. Bycause it is
within the Circumference & Cumpas of his Creation.
Consider of these two:*
E.K. - Now he is covered in a white clowd agayn.
Δ. - *The first reason or cause we do not sufficiently understand
or conceyve.*
- Deus est esse, Sanctis Deus.
Non est Esse, Impiis Deus.
For, in the Iudgment day, God in his sonne Christ, *shall
shut up his perpetuall & everlasting Iustice, wrath
and anger, with hell and Damnation.
Leaving them and forsaking them, and in no case
to be called theyr God.*
Fratres $\boxed{\overset{\text{mei.}}{\text{mi}}}$, $\overset{\Delta\ \text{illi}}{\text{non}}$ habebunt Deum.
*But they shall be with out a guyde, and with out
a centre.
Hereby you may understand* Esse et non est
esse.
*To the purpose.
Thirdly, that man firmely perswaded of things
spoken of by God, above his capacity to come
and unknown, might worthyly in the strength
of faith, and throwgh the effect of* $\overset{\Delta\ \text{God}}{\wedge}$ *his promises
merit his favor in* Christ, *and receyve eternall
Salvation, iustly befor god & his Angels.
These are the three Causes.*
Δ. - *This last cause, if it wold please you to make more
playn, it shold greatly enform us & confirme us.*
- *These are the three onely causes that the endes of
God his determinations are Secret.*

1. *In the first, that God might appere omnipotent.*
2. *In the second, seled up in him self from the knowledg
of such as have rebelled to theyr destruction.*
3. *In the third, that man might iustly be made worthy of the
places prepared for him.*

Nalvage *is called away, and cannot be in Action
with you, tyll Wensday.* Wensday following.
*Then shall you have the Calls, that you loke for.
And so enter into the knowledge and perfect understanding
of the 49 gates and Tables, yf you will.*
Δ. - *Ô lord, thy will and mercy be shewed uppon us.*
Gabr. - *But understand that it is a labor, the hardest, &
the last.*
Δ. - Violenti nihil difficile: *God strengthen our will and faith.*
Gab. - *I have nothing els to say unto you.
But God be mercifull unto you
and forgive you your synes.*
Δ. - *Amen.*
Gabr. - *And that you go hence, make haste.*
Δ. - ——
E.K. - He is gone.

Δ. - Gloria p*at*ri et filio et Spiritui Sancto
sicut erat in principio, et nunc et
semp*er*, et in sæcula sæculoru*m*.
Amen.

Cracoviae

Wensday: Iulii. 11. Mane hora 6½.

Oratione dominica finita, &c. The Curten appered straight way.

At 4 of the clok, after none. Δ. - *We awayt the promyse which you made us ô* Gabriel.

a voyce - *Not now, but at the fowrth howre, declining, as before.*

E.K. - *And why not now as well?*

a voyce - *He that Laboreth in his own harvest, laboreth when he list, but he that fisheth on the sea, must be ruled by her course ∴*

Δ. - Fiat Voluntas Dei.

Wensday: Iulii .11. à meridie, hora 4:

At the first loking the Curten appered to E.K. his sight.

Δ. - *When it shall please the, o god, we are desyrous to receyve wisdome 0from the.*

Δ. - At Six of the Clok appered a little one yellow, like a little Childe in the top of the stone, the curten being opened. His here fyne yellow & a very amiable face.

Note - *To avoyde reproche, and for the truth of the word, I viset you in stede of* Nalvage, *which can not come. I am* Ilemese *the Servant of the highest, which in stede of* Nalvage: *will, & am hable to supply his place.*

Ilemese - Δ He is one of Sigillum Dei, one of the Septenary whereof Ave and Rocle are.

Δ. - *So be it, in the Name of* Iesus.

Ilem. - *Many and strong are your enemyes, both bodyly & ghostly, But be you strong, and you shall prevayle. Therfore say, what you will have me do:*

Many Enemies bodily and ghostly.

Δ. - *That, (if yt please you) that* Nalvage *wold have done.*

The translation of the Call into English.

The East is a howse of Virgins.

Δ. - He distinguisheth it not by fingers.

Ilem. - *Well, you shall have fingers.*

Singing prayses
amongst
the flames of first glory
Wherein
the Lord
hath opened his mowth
and
they are become
Twenty eight
Living dwellings

Ile. - *Ni that you have not.* -------- *Twenty eight*

in whome
the strength of man
reioyseth
and
they are apparayled
with ornaments of brightnes
such as
work wonders
on all creatures
whose
kingdomes

and contynuance
are as the third
and fowrth
strong towres
and
places of cumfort
The Seat of Mercy
and Contynuance
O you servants of mercy
Move
appere
Sing prayses
unto the Creator
and
be mighty
amongst us

for
unto this remembrance
is given
powre
and
our strength
waxeth strong
in our Cumforter.

Ile. - *Lo, theyr you have it.*

Δ. - *I pray you to consider of the forme of the promise, for we wer promysed to receyve the Calls we loked for, & so to be fyt for the 49 gates &c. Yf this you have done, be the performance of those the words of* Gabriel, *or no. I pray you consider.*

Vide Sup*ra*.

Ile. - *For the 30 Calls, or thirty Call, to morrow at the 4th howre, I will ese you suffyciently.*

Thursday at 4 of the clok after None.

Δ. - *I besech you (if I shall not offend to request it). What is the cause of* Gabriel & Nalvage *theyr absence?*

Il. - *Spirituall Contention betwene* Sathan *and them, and more then man can, or may understand.*

Δ. - *Then I pray you why was not this supply sent at the tyme appointed?*

Ile. - *It is not of God, to think that God is of tyme. All things are tyed unto him, and Nothing can be separated from him. Notwithstanding he may separate him self from them. But you shall understand, that these* Ninetene Calls *(Ther are* Ninetene *besydes the first) are the Calls or entrances into the knowledg of the* Mysticall *Tables: Every Table conteyning one hole leafe. Wherunto you nede no other Circumstances.*

[Δ. - There are but 18: besides the first to God.]

Ninetene Calls receyved.

The Use of these Calls 19.

1 *The first Call begynneth* — *Ol Sonf.*
In english - *I raigne.*
2 *Second begynneth* — *Adgt.*
In english - *Can.*
3 *The Call of the Third table begynneth* — *Micma*
In english - *Behold.*
E.K. - A white clowd cometh abowt him but hideth him not.
Ile. - *But you must understand that in speaking of*
the first table, I speak of the Second.
So that the Second, with you is the first.
4 *As this last* behold *is the fowrth, but with*
you, the thirdth.
Δ. - *It is the seventh: but the thirdth of the*
14.
Ile. - *It is the Call of the thirdth.*
5 *The next is – in english* —— *I have set.*
otherwise —— *O thil.*
6 *The sixth* —— *The mighty Sownds.*
otherwise —— *Saphah.*
7 *The seventh* —— *The Spirits.*
Gah.
8 *The eighth* —— *Est.*
Roa.
Ilem. - *Lok that, that you call the third.*
Δ. - —— *It is Raas.*
9 *The next* —— *The Midday the first.*
Baſemilo or Baſemlo
10 —— *A mighty.*
Micaoli.
11 —— *The Thunders of Iudgment & wrath.*
Coraaxo.
Ther cometh a white bright clowde abowt him.
12 —— *The mighty Seat.*
Ox $\overset{\text{Sai}}{\text{cai}}$ *al.*
E.K. - Every tyme he speaketh, he pulleth fyre out of his mowth
& casteth it from him.
13 —— *O you.*
Nonci.

14 —— O *you Swords.*
Napti.
E.K. - Now a white clowd goeth rownd.
15 —— O *you Sons.*
NoRomi.
16 —— O *thow the governor.*
Ils Tabaan.
Il. - *There you lak the third word.*
Δ. - *What is that?*
of the first flame.
It answereth to L al purt.
You had not the exposition of the third word.
17 —— O *ye of the Second flame.*
Ils vivi al purt.
18 —— O *thow third flame.*
Ils di al purt.
19 —— O *thow mighty light.*
Il micalzo al purt.

Thus you have not lost your labor.
E.K. - Now he wrappeth the clowd
that was under him, abowt his hed.
- *God be with you.*
- E.K. saw him go upward.

Δ. - *Glory be to God, prayse &*
honor for ever,
Amen.

+ Cracoviæ
Thursday; Iulii.12 : à mer. hor. 4.

Oratione dominica finita, et breviter ad Ilemese quibusdam dictis ∴

E.K. - The Curten appered at the first loking.

Δ. - *Now in the name of* Iesus, *as concerning those 30 Calls, or Thirty Call, we awayt your information* O Ilemese.

Δ. - After diverse parcels of our actions past with Nalvage being red, which were very well of us liked, at length
Ilemése Ilemése appered: and after he had shewed him self, (the Curten being opened) he drew the curten to agayn.

Δ. - I then sayd thre prayers out of the psalmes, &c.

E.K. - Now he standeth as Nalvage used to do, upon the globe, with the rod in his hand. And Gabriel sitteth by.

Δ. - *In the name of the eternall and everliving god say on.*

E.K. - Now the Globe turneth swiftly, and he pointeth to
Ilemése letters thus with the rod which Nalvage was wont to use.

M A D R I I A X	O *you* Δ *hevens* I think this word wanteth: as may appere by *Madriax*, abowt 44 words from the ende.	*Ma drĭ iax*
D S P R A F	*which dwell*	*Ds praf*
L I L	*In the first ayre*	*Lil*
C H I S M I C A O L Z	*ar mighty*	Kis *Chis Mi cá olz*

Gab. - *Move not for the place is holy.*

Δ. - *Hallowed be his name, that sanctifyeth what so ever is sanctifyed.*

Ile. -

S A A N I R	*in the parts*	*Sa á nir*
C A O S G O	*of the earth*	*Ca ós go*
O D		
F I S I S	*and execute*	*Od fi sis*
B A L Z I Z R A S	*the iudgment*	*Bal zi zras*
I A I D A	*of the highest*	Ya *Ia í da*
N O N C A	*To you*	Sa *Non ca*
G O H V L I M	*It is sayd*	*Go hú lim*

E.K. - There cam a blak clowd in the ayre abowt the stone, as thowgh it wold have hindred E.K. his sight.

Gabr.- *It behoveth us to do that we do, yea even with present contention agaynst the wycked. Have a little patience.*

The Curten is now away agayn, and they appere agayn.

MICMA	Behold	Mik ma Mic ma

a Sper.

E.K. - Now is the Curten pluckt to agayn and they covered.

ADOIAN	The face	A do í an
MAD	of your god	Mad
IAOD	The begynning	I á od
BLIORB	of Cumfort	Bli órb
O or a O SABAOOAONA	whose eyes	o Sa ba o o á ŏ na
CHIS	are	Kis Chis
LVCIFTIAS	the brightnes	Lu cíf tĭ as

PIRIPSOL	of the hevens	pe rip sol
DS	which	ds
ABRAASSA	provided	Abraássa
NONCF	you	Nonst Noncf
NETAAIB	for the government	Nę tá ă ib
CAOSGI	of the erth	Ca oſ gi
OD	and	od
TILB	her	Tilb
ADPHAHT	unspeakable	Ad pháht

Ile. - *Rede it.*
Δ. - *The english?*
Ile. - *I.*

DAMPLOZ	Varietie	Dám ploz
TOOAT	furnishing	To ó at
NONCF	you	Nonsf Non cf
GMICALZOMA	with a powre understanding	Gmi cál zŏ ma
LRASD	to dispose	L rásd
TOFGLO	all things	Tóf glo
MARB	according	Marb

Δ. - It follows in Libro Cra.

Liber Quintus Cracoviensis
Myſticus, Apertorius
1584
Iulii 12

Sive potius, pars Quinta
Libri Septimi: &c.
Cracoviensisque &c.

* * *

Præterea
Proœmium Madimianum
Libri primi, Pragensis,
Cæsareique. Aº 1584
Auguſti ·15·
ſtylo novo.

12 July 1584–15 August 1584
(from British Library MS. Cotton Appendix XLVI - Part I)

Aº 1584
Iulii 12
Thursday.

Liber 5us Cracoviensium Mysteri=
orum, Apertorius.

Y A R R Y	*to the providence*	*yár ry*
I D O ~~V~~ I G O	Δ Note: The wycked powre dasseled so the eye of E.K. that he could not well discern this *O*, staying at it a while he concluded it to be an *V*: which afterward & by & by he corrected. *of him y^{t} sitteth on the holy throne*	*~~Id $\overset{o}{\text{u}}$i go~~* *I doi go*

The Curten being pluckt.

Ile. - *Have Patience.*

Δ. - As we wer talking of the name of God *Idoigo* in Enoch his Tables, a voyce sayd.

A voyce - *Where the most force was the divel crept most in.*
~~shold it be~~
Herein the Divel thowght to deceyve you.

Δ. - *It must be then Idoigo?*

O D	*and*	*od*
T O R Z V L P	*rose up*	*Tor zúlp*
I A O D A F	*in the begynning*	y *Ia ó daf*
G O H O L	*Saying*	*Go hól*
C A O S G A	*The erth*	*Ca óſ ga*

TABAORD	let her be governed	Ta ba ord
SAANIR	by her parts	Sa á nir
OD	and	od
CHRISTEOS	let there be	Chris té os
YRPOIL	Division	yr pó il
TIOBL	in her	Ti óbl
BVSDIRTILB	that the glory of her	Bus dir tilb
NOALN	may be	No aln
PAID	allways	pa id

ORSBA	drunken	orʃ ba
OD	and	od
DODRMNI	~~in it self~~ Vexed	dodrumni Dod rm ni
ZÝLNA	in it self	zyl na
ELZĀPTILB	Her course	El záp tilb
PARMGI	Let it runne	Parm gi
PIRIPSAX	wth the hevens	pe ríp sax
Od	and	od
TA	as	ta
QVRLST	an handmayd	Kurlst Qurlst

Il - *Have patience a little.*
E.K. - Now they are here agayn.

BOOAPIS	*let her serve them*	*Bo o a pi S*
LNIBM	*one season*	*Lnib m*
OVCHO	*let it confownd*	Chose *o ú cho*
SYMP	*an other*	*Symp*
Od	*and*	*od*
CHRISTEOS	*let there be*	ei *Chris tĕ́ os*
AGTOLTORN	*no Creature*	*Ag tol torn*
MIRC	*uppon*	Mirk *Mirc*
Q	*or*	*Q*
TIOBL	*within her*	*Ti ób l*

	LEL	*the same*	*Lel*
	TON	✕ one & the same *All*	*Ton*
	PAOMBD	*her members*	*pa ombd*
	DILZMO	*let them differ*	*Dil zmo*
	ASPIAN	*in theyr qualities*	*As pi an*
	OD	*and*	*od*
	CHRISTEOS	*let there be*	long or short. *Chris tĕ́ os*
	AGLTOLTORN	*no one Creature*	*Ag l tór torn*
	PARACH	*æquall*	ak ach *pa rách*
Note	ASYMP	the wycked spake behinde E.K. *~~the people~~ with an other*	*A sýmp*
	CORDZIZ	*The reasonable* *~~by reason of the~~ Creatures of the erth* | or Man |	*Cord ziz*

D O D P A L	*let them vex*	*Dod pal*
O D	*and*	*od*
F I F A L Z	*Weede out*	*Fi falz*
L S M N A D	*one an other*	*Ls mnad* ~~*Lm Lsm*~~

E.K. - Now the Curten is drawn.
A voyce - *Rede -*
Δ. - I red it over from the begynning hitherto.
Ile. - *Where at dowt you.*
Δ. - *Ys it true that before the Creation of man this kinde of Malediction was pronownced ∴ or when els shall we understand it to have byn spoken?*
A voyce - *True it is that one man wedeth out an other.*
To avoyde which fault it is sayd, And after god
thy brother as thy self.
One kingdom riseth up agaynst an other,
the servant against his master: the wycked son
disdayneth his father: all which fell uppon
man when God Cursed the erth: for, perfect love
was taken from amongst them: and the spirit of
mallice cam amongst them, to the entent they might
be allwayes at variance, & one wede out
an other: and so must be & shall be unto the ende.
Answer me, why turned God, Adam out into the erth.
Δ. - *Bycause he had transgressed the laws to be kept in paradise.*
- *It is true.*
Then Adam offending receyved ponishment for his offence,
in that he was turned out into the erth.
Yf he had byn turned out to a blessed place, then can
you not aptly say he was turned out: for
he that is turned out goeth to dishonor: even so
Adam, from Inocency, throwgh his fall, was turned
out to corruption, into a prison prepared for him before
yf. *if he offended. God (my brother) knew he wold*
offend: he knew allso how to dishonor him.

As Iesus Christ browght all blessednes & cumfort into the world:
So did Adam, accursed, bring all misery and wretchednes into the world: and in the same instant, when
Note: In the same Instant. *Adam was expelled, The Lord suffred the erth to*
be accursed for Adams sake, and Then sayd the
Lord, these things, and gave unto the world
her tyme; and placed over her, kepers,
watchmen, and princes, for yeres, months,
and dayes: [I am easy: you may understand my
rule]

Angelicall Watchmen kepers Princis of the erth:

Δ. - Note; all this, was answered by a voyce, as concerning my Question or Dowt here before expressed.
Δ. - After this a great pause was used, in which tyme, in my mynde I discoursed of the Ministerie Angelical, not all to have byn committed to theyr charge with theyr Creation, but afterward in diverse tymes, diverse officis both toward god & man.
A voyce - *To morrow morning I will mete you here the third howre.*
Δ. - *The third howre after the sonn rising, mean you?*
A voyce - *I.*

Δ. - Let us hartyly thank the Lord
and prayse hym all ways: His
Mercy and grace be uppon
us now and ever,
Amen.

✝

Friday: Iulii 13 Mane hora ·7· Cracoviæ

Δ. - *Oratione* Dominica finita, &c.

Δ. - At the first loking, E.K. saw the curten, usuall to apper, and somwhat pleghted and shortly.

A voyce - *Read that you have done.*

Δ. - I red hitherto, that was written.

E.K. - Now they appere, the Curten being drawn away: But the rownd Table or Globe appeared not.

E.K. - Now they have drawn the curten over them agayn.

Δ. - *Blessed be they, that are come in the name of our God, & for his servyce.*

E.K. - Now they appere, and the Table or globe with them.

Ile. - *The rest.*

Δ. - *In the name of* Iesus *and for his honor.*

Ile. -

OD	*And*	*od*
FARGT	*the dwelling places*	gat *Fargt*
BAMS	*let them forget*	*Bams*
OMAOAS	*theyr names*	*O ma ó as*
CONISBRA	*the work of man*	*Co nís bra*
OD	*and*	*od*
AVAVOX	*his pomp*	*A uă vox*
TONVG	*let them be defaced*	g dg *To nug*
ORSCATBL	*his buyldings*	*Ors cát bl*

NOASMI	*let them become*	*No ăſ mi*
TABGES	*Caves*	*Tab gĕs*
LEVITHMONG	*for the beasts of the felde*	*leuith mong*
VNCHI	*confownd*	Ki *un chi*
OMPTILB	*her understanding*	*Omp tilb*
ORS	*with darknes*	*Ors*
BAGLE	*for why?*	*Bagle*
MOOOAH	*it repenteth me*	*Mo ó ŏ ah*
OLCORDZIZ	*I made man*	*Ol córd ziz*
LCAPIMAO	*one while*	*L ca pí mă o*

IXOMAXIP	let her be known	Ix o máx ip
ODCACOCASB	and an other while	Od ca có caſb

Gab. - *Move not, for the place is holy:* E.K. - all is covered.
E.K. - Now it is open.

GOSAA	a stranger	Go sắ a
BAGLEN	bycause	Baglen
PII	she is	pi i
TIANTA	the bed	Ti án ta
ABABALOND	of an harlot	A bá bă lond
ODFAORGT	and the dwelling place	dg or dgt Od fa órgt
TELOCVOVIM	of him that is falln	lotch ~~loch~~ Te lóc vo v im

---

~~TORZV~~		~~Tor zú~~
MADRIIAX	O you hevens	yax Má dri iax
TORZV	arrise	Tor zu
OADRIAX	The lower hevens	Oádriax
OROCHA	under neth you	Ka O ró cha
ABOAPRI	let them serve you	A bó ă pri
TABAORI	govern	Ta bá ŏ ri
PRIAZ	those	pri áz
ARTABAS	that govern	ar ta bas

ADRPAN	Cast down	dir A dŕ pan
CORSTA	such as	Corſ ta
DOBIX	fall	Dó bix
YOLCAM	bring furth	yol cam

E.K. - Now the Curten is drawn.

PRIAZI	with those	pri á zi
ARCOAZIOR	that encrease	Ar co azior
ODQVASBZ	and destroy	od quasb
QTING	The rotten	dg Q ting
RIPIR	no place	Ri pír

PAAOXT	let it remayn	pa a oxt
SAGACOR	in one number	kor Sa gá cor
VML	Ad	vm l
OD	and	
PRDZAR	Diminish	pur Prd zar
CACRG	untill	cúrg Ca crg
AOIVEAE	the starrs	A oi vé ă e
CORMPT	be numbred	Cormpt
TORZV	arrise	Tor zu
ZACAR	Move	Zacar
ODZaMRan	and appere	OD zam ran

A S P T	before	aspt
S I B S I	the Covenant	sib si

E.K. - Now he hath drawn the Curten agayn.

B V T M O N A	of his mowth	But mŏ na
D S	which	ds
S V R Z A S	he hath sworn	Sur zas
T I A	unto us	Tia
B A L T A N	in his Iustice	Bal tan
O D O	Open	odo
C I C L E	The misteryes	Cicle
Q A A	of your Creation	Q á a
O D	and	Od
O Z A Z M A	Make us	oz az ma
P L A P L I	partakers	pla pli

I A D N A M A D	of undefyled knowledge	Iad nă mad

The first Ayre, is called	Lil	
The second	Arn	
The third	Zom	
4	Paz	
5	Lit	
6	Maz	
7	Deo	
8	Zid	
9	Zip	
10	Zax	
11	Ich	ik
12	Loe	
13	Zim	
14	Vta	
15	Oxo	
16	Lea	
17	Tan	
18	Zen	
19	Pop	
20	Chr	Kar in palato very much
21	Asp	
22	Lin	
23	Tor	
24	Nia	
25	Vti	
26	Des	
27	Zaa	
28	Bag	
29	Rii	
30	Tex	

There is all ______

Note. How this One Call may serve the 30.

Now change the name, and the Call is all one.

Δ. - Blessed be, he who onely is allwayes one.

I take these names to be as primus, secundus, tertius &c

Δ. - *I take these names to be as primus, secundus, tertius &c to 30.*

A voyce - *Not so, they be the substantiall names of the Ayres.*

Δ. - *It was sayd they had no proppre names but wer to be called, O thow of the first ayre, Ô thow of the second, &c. I pray you reconcyle the repugnancy of these two places as they shold seme.*

E.K. - The Curten is opened.

E.K. - Now Gabriell standeth up.

Gabr.- *Thus hath God kept promyse with you, & hath delivered you the keyes of his store howses: wherein you shall fynde, (yf you enter wisely, humbly, & patiently) Threasures more worth then the frames of the hevens.*

God his promise fullfilled before August. *But yet is not August come: Notwithstanding the lord hath kept his promise with you before the tyme. Therfor Now examyne your bokes, Confer one place with an other & lern to be perfect for the practise & entrance.*

Cownsayle for preparation. *See that your garments be cleane. Herein be not rash. Not over hasty.*

For those that are hasty & rash, and are lothsomly apparayled may knock long before they enter.

The reading of the Boke. *There is no other reading of the boke, but the appearing of the ministers & Creatures of God ∴ which shewing what they are them selves, shew how they are conioyned in powre, and represented formally by*

The letters. *those letters ∴*

E.K. - Now he taketh the Table & semeth to wrap it up to gither.

Δ.- *Seing I have moved the dowt of theyr names, I pray you to dissolve it:*

Gab.- *You play with me Childishly.*

Δ.- *I have done.*

Gab.- *Thinkest thow we speak any thing that is not true?*

The Mysteries of this boke. *Thow shalt never know the mysteryes of all things that have byn spoken.*

Yf you Love to gither,

Dwell to gither. *and dwell to gither, and in one God. Then the self same God will be mercifull unto you: ~~shall bles~~ which bless you, cumfort you & strengthen you unto the ende.*

More I wold say, but words proffiteth not.

God be amongst you.

E.K. - Now they both be gon in a great flame of fyre upwards.

Δ. - Laudibus te celebrabo Domine Deus quoni*am* non prævaluerunt Inimici mei super me.
Domine exercituum clamavi ad te, et tu salvasti me.
Convertisti dolore*m* in gaudiu*m* mihi, dissolvisti luctu*m* meum et circumdedisti me lætitia
Misericordias tuas in æternu*m* cantabo. Notam faciam veritate*m* tua*m* in vita mea.
Os meu*m* narrabit iustitia*m* tua*m* omni tempore beneficia tua: certe non novi numeru*m*.
Sed gratias aga*m* donec mors rapiat, tibi psalla*m* quamdiu fuero.
Laudem tui loquetur os meu*m*: et omne vivens celebret nome*n* tuu*m* Sanctum, in perpetuu*m* et semper.
Laudate Dominu*m* o vos angeli eius, potentes virtute facientes iussus eius, obedientes voci verbi illius.
Collaudate Deu*m* universi exercitus eius, Ministri eius qui facitis voluntate*m* eius.

Omne quod vivit laudet
te Domine,
Amen.

* * *

1584 Remember that on Saterday the 14th day of Iulii by the Gregorian Kalendar, and the 4 day of Iulie by the old Kalendar. Rowland my Childe (who was born a° 1583 Ianuarii 28 by the old kalendar) was extremely syck abowt none or Mydday: and by one of the clock, redy to give up the ghost; or rather lay for dede, & his eyes sett & sunk into his hed &c. I made a vow if the lord did forsee him to be his true servant, & so wold grant him life, & confirm him his helth at this danger & from this danger, I wold (during my life) on Saterdayes, eate but one meale &c.

Rolandus pene mortuus.

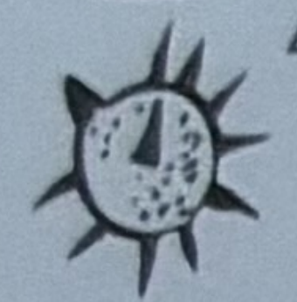
Remember on Wensday night the 18 of Iulii, as I walked alone abowt 9 of the clock in the evening, in the chamber before my study, (above) in diverse places of that chamber appered flashes of fyre: & it did not lighten abrode.

†

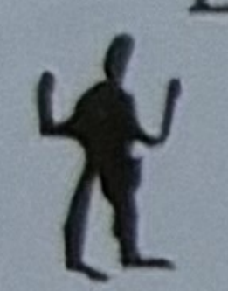
Cracoviæ

Monday: Iulii 23 Mane circiter 8^{am}

Oratione Dominica finita.

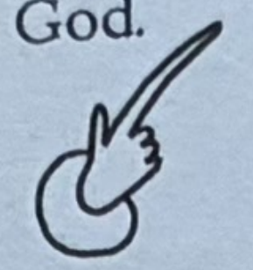


Δ. - I red Mapsama his first words of the boke to be prepared of
48 leaves to be sylvered: and wold gladly know what I was now to do.
By and by at the first loking into the stone.
E.K. - There appered ten pykes all blak on the grownd in a Circle
as it wer, and 1 in the myddle, a great pyke standing up.
And Vera, falsis, falsa, semed to be written in the myddle of
that Circle, somwhat blaker than all the rest: which
semed to be as new molten pitch.
A voyce - Qui non in 7°, vivant in undecimo.
Δ. - I made a short discourse to god, of my sincere and iust dealing hitherto: of
the boke of Enoch written, of the bok to be sylvered, how hardly
I can get it performed to my contentment: (the bokes being layde
on the Table, that of Enoch, and that as it wer sylvered) &c. I craved therfor the
exposition of this dark shew, & as yet nothing pleasant
or playn. My conscience is clere and I trust in the lord his mercyes.
E.K. - After this appered a man all blak, Naked all over.



- *O thow that are iust & hast a clere conscience, answer me.*
Δ. - *In the name of Iesus.*
Be gonne. - *Who commaunded the to be gon?*
Δ. - *I tak the commaundment to have byn from god.*
- *Thow hast broken the commaundment of god.*
Δ. - *I can in no case yelde, therunto in.*
- *You have dishonored the lord: which is iust in the
bottom of his own brest: & gave you warning &
commaunded you to go: which is the lord of heven &
erth ∴*
∴ Δ. - *O Lord, My first charge was in these words:* $\overset{\therefore}{\textit{Thow}}$ *shalt go from hence, with*
Maii 21. Mane *him, to the Emperor: It was allso* $\overset{\cdots}{\textit{sayde}}$ *that he shold make provision for*
Et a meridie *this one voyage, and for the rest god had provided. So that seing I was to go with*
Per Mapsama. *him and he hath not yet provided (doing what he can), what shall I say or do.*
⋯ 27 Iunii
Per AVE.
- *True it is, thow hast had the victorie, & thow & thy childern
have tasted mercye.
Thow art one of those that when I commaunded the to leave
nothing with life, yet thow savest the fatlings
to offer before he that abhoreth such sacrifice.*
Δ. - *Lord I know no such act of myne. The Lorde be mercifull to me.
For when it shold come to such a case, God knoweth I wold spare none.*
- *O thow Iust man* [$\overset{\text{E.K. -}}{\text{shaking}}$ his hed] *thow art become a*
Sawle.
- *Werfor did god (answer me) take the kingdom out of
Sawle his hands?*
Reg ·1· cap. 15 Δ. - *It appereth in the bible, bycause obedience was better*

then sacrifice.
- *Even so, yf thow hadst byn obedyent, thy obedyence
had byn regarded ∴
But I say unto the, The lord oweth the nothing for
thy labor: he hath payed the, to the uttermost.*
A.L. His plague thretned. } *As for Lasky, I will give him over to the spirit of
error: and he shall become more pore: so that his
owne Childerne shall despise him.*
Δ. O Most Mer=cifull and iust God. *But it shall not come to pass in these dayes,
for I will kepe my promiss with you.*



*You do the Commaundment of princis and
Lords and Masters: But when the God of Iustice
(without your desert) enterteyneth you, & placeth
you & dwelleth amongst you, (which is hable
to give you all things), Commaundeth you to Go,
& that, for your own proffyt: you think it
Nothing to offend him:*
Obedience { *But true it is, That Obedience, pleaseth
the lord: for therin, His Creatures glorify
him most. All wurship, all honor,
all love, all fayth, all hope,
all charity, all the knitting to gither
of the hevens, consisteth in obedience:*
*for if you had byn obedyent, the very stones
of the erthe, shold have served your necessyty.
For the lord wyll not be fownde
a lyer ∴*
Δ. - *O Lord be mercifull to me: I could not do thy commaundment
in going without* A. Lasky: *and him I was not hable to cause to go
without provision: And to our iudgment, he semeth mervaylously
to be carefull to make provision: but still he hath hindrance.*
Dee is pardo=ned. - *Thow, (herest* $\overset{\Delta}{\textit{thow}}$*?) the lord forgiveth the: but from
hence forth, he commaundeth the, that thow open*
No more secrets of God to be opened to A.L. } *not the secrets and the iudgements, which the
lord shall open unto the, of the tymes to come
unto* Lasky ∴
Δ. - *I pray you to say somwhat unto us as concerning this boke, to be sylvered.
Els what shall I do, if I have not direction herein: the case
being so hard?*
- *As concerning the boke, when thow art at the
ende of thy Iornay, it shall be tolde.*
Δ. - Misericordias Domini in æternum cantabo,
Amen.
Halleluiah, Amen.

✝ Cracoviæ

Iulii ·31· Tuesday mane hora 7

Oratione dominica finita, et variis eiaculationibus factis tam ad Gabrielem, quam Nalvage, Ave, Mapsama, et Ilemese, quàm maximè ad deum ipsum pro suo lumine auxilio & protectione: tam in ipsa actione quàm itinere presenti, futuro, versus aulam Cæsaris.

After a great howre attendance,
At length appered one all naked, blak, and abowt the stone a circle of blak ∴

he sayde - *Were you not commaunded to go after 10 dayes?*

Δ. - *It is true.*

- *& what followeth?*

Δ. - *I appeal unto the mercy of the highest for that I have not offended uppon willffullnes.*

- *Say, what followeth.*

Δ. - *It followeth that we may drink of a cup which we wold not &c. And allso we were willed to provyde for this Iornay, which provision onely now is made, for us two, & not yet for A.L. him self.*

- *Thus sayeth the lord, I have stretched out my hand & you have hyndred me.*
I have browght things unto theyr course, but you have thrust your selves betwene.
10 dayes *When I appoynted you ten dayes, did I not also tell you that the erth was myne?*
Am not I the god of heven & erth, by whome you breath. The same which allso forsaketh not my people in the tyme of nede.
I have opened my wyngs, but you have refused my cover.
Δ forte Madnes procured in the K. ~~xxxxxx~~ and he is now recovered. *I have browght in madnes unto the howse of the uniust, but you have prevented my iudgment.*
And bycause you have done so, & have trusted more in the mallyce of the world then in my powre.

[Δ. - *Lord we have not done so to our knowledges*]

Δ A skurge to follow unto us: Lord be mercifull. - *Therfore shall you drink of a Cup that you wold not: but it shall not fall in these dayes, but in the dayes to come.*
Moreover [E.K. - the fyre cometh out of his mowth as he speaketh.]

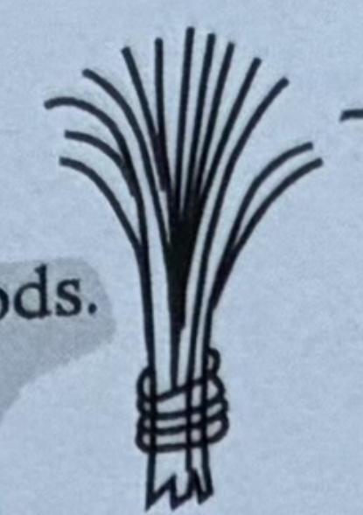
- *Yf you go, yt is: yf you go not, yt allso shalbe.*

[Δ. - *Make that dark speche playn, for I nede you not*]

Δ. - *We wer willed to go; but with this condition, that Lasky shold mak provision.*

- *I have not sealed this synne, unto the*·Δ·*: but yet I have measured out a plague, and it shall light uppon you all.* A.L. *But unto Lasky I have sealed it & it shall be hevey.*

E.K. - *Doth not A.L. use all the means he can for provision making.*



7 Rods. - *The tyme shall come when I am, & will appere unto the in a vision, & of seven rodds, thow shalt chose one: unto you both I speak: for I will not let pass, my dishonor unponished, neyther will I sell my name like an hyrelyng. Notwithstanding in the myddest of my fury I will be mercifull unto you, when you think I have forsaken you, then shall the rod break in peces.*

Δ. - *Lord deale with us as we have iust cause to put our trust in the: not onely in the principall state of our salvation, but allso in this Action.*

- *You go: I will not forsake you:*
And what I have sayde, that I have sayde.
And it is a living Spirit and shall beare wittnes of it self.
For great is the god of hosts in powre, and in all his works and words most iust.

Δ. - *Lord is it thy will that we shall go before this A.L. toward Prage?*

- *Yf you tary it is, & if you go, it shall be.*

Δ. - *Lord make that playne unto us.*

- *This sayeth the lord, Yf you tary it is bycause I am, which am strength & triumph agaynst my enemyes, & so against the enemyes of those that put theyr trust in me: And shalbe, bycause I am Iust, & bycause it is. For that I am, I am: and my spirit is iustyce & truth: which before was, is, & shall be, & after, world with out ende.*

Δ. - *Lord shew us the light of thy cowntenance, & be not wrathfull agaynst us any longer: be a Cumforter unto us in our iornay to be undertaken.*

- *Move me not, for I am gone.*

E.K. - He is gone.

Δ. - Misericordia D*omi*ni sit sup*er* nos, nunc
et in sempiterna sæculoru*m* sæcula.
Amen.

A° 1584

Note

On Wensday the first day of August
at after none (hora 3^{am}) we entred on our iornay
toward Prage in the Kingdome of Beame,
whether we cam on thursday sevenight after,
by three of the Clok, that is exactly in 8 days.
We cam by Coach, I, E.K.,
and his brother, and Edmond hilton.
So that we cam to Prage, Augusti ·9· by
the new kalendar: but the old Iulii 30
Two dayes before Augusti of the old kalendar.

Miserere n*ost*ri Deus n*oste*r
neq*ue* in æternu*m* irascaris nobis.

PRAGÆ 1584

Augusti ·15· Wensday, we began on the day of the assumption of the blessed Virgin Marie: in the exellent little stove or study of D. Hageck his howse lent me, by Bethlem in old Prage, which study semed in tymes past (a° 1518) to have byn the study of some student skyllfull of the holy stone:
A name was in diverse places of the study, noted in letters of gold & silver, Simon Baccalaureus Pragensis: and among other things manifold written very fayrly in the study, (and very many Hieroglyphicall notes Philosophicall, in birdes, fishes, flowres, fruits, leaves, and six vessells, as for the philosophers works,) these verses wer over the dore, Immortale Decus par gloriaq*ue* illi debentur
cuius ab ingenio est discolor hic paries.
And of the Philosophers work (on the sowth side of the study) in three lines, uppermost was this written:

Candida si rubeo mulier nupta sit marito: Mox complectuntur, Complexa concipiuntur. Per se solvuntur, per se quandoq*ue* perficiuntur: Vt duo quæ fuerant, Vnum in corpore fiant: Sunt duæ res primo: Sol cum Luna, tamen in ymo, Confice, videbis, fit ab hiis Lapis quoq*ue* Rebis. Lunæ potentatu, peregit Sol Rebis actu. Sol adit Lunam per medium (ẋ *per* $\overset{\text{♉}}{\text{♄}}$), rem facit unam. Sol tendit velum, transit p*er* ecliptica cælum: Currit ubi Luna recurrit hunc denuo sublima. Vt sibi lux detur, in sole quæ retinetur. Nec abiit vere, sed vult ip*s*i com*m*anere: illustrans certe defunctum corpus aperte: Si Rebis scires, quid esset tu reperires. Hæc ars est cara, brevis, levis atq*ue* rara. Ars n*ost*ra est Ludus puero*rum*, Labor mulieru*m* scitote o*mn*es filii artis huius, quod nemo p*otes*t colligere fructus n*ost*ri Elixiris, nisi p*er* introitum n*ost*ri Lapidis Elementati, et si aliam via*m* querit, viam nunq*uam* intrabit nec attinget. Rubigo est opus, quod fit ex solo auro, dum intraverit in suam humiditatem. And so it ended.

British Library
MS. Cotton Appendix XLVI
Part II

Saterday 26 July
1656

Mr Widdrington *I have sent you the originall & that Copy*
I have written. I can not come to you
because I am writing at the Records
at the Tower. I pray you to pay my wife
the Ten shillings. —— *And if you*
please you may send Sir Thomas word
that I look for some thirty shillings
more when we count upon the back
reckoning.

I am
your servant
Ralph Jennyngs

Mysteriorum Pragensium
Liber Primus, Cæsareüsque
Aº. 1584.

Augusti 15. stylo novo incœptus:
ad Omnipotentis Dei
laudem, honorem, &
Gloriam.
Amen.

·△·

Liber 19us

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15 August 1584–8 October 1584
(from British Library MS. Cotton Appendix XLVI Part II)

Mysteriorum Pragensium Liber Primus, Cæsareüsq*ue* ⁂

A^{o}. 1584

Augusti. 15. stylo novo incœptus: ad Omnipotentis Dei laudem, honore*m* & Gloriam Amen.

·△·

88

Coniectura levicula. Δ. - Fieri potest, quòd anni 1588, et aliooru*m* supputatio, initium suum habeat ab ip*s*a Die Passionis Chr*ist*i vel Ascensionis in Cælu*m*. Atq*ue* hac ra*tione*: 33 vel 34 anni plures confiderari debent: quia tot annoru*m* Christus erat tempore suæ passionis vel ascensionis: Addas igitur annis 1588, 34: et inde emergunt Anni 1622: atq*ue* iste numerus propius accedit ad tempus annoru*m* diluvii et Arcæ, cuius similitudine*m* fore circa secundu*m* Christi adventum Scripturæ docent:

Nota de Anno 88.

Vel, cum post creatu*m* Adamu*m*, Anno Mundi 1655, Diluviu*m* Aquæ, o*mn*ia deleverit viventia: Post Christi, (n*ost*ri Adami spiritualis) restitutione in Cælum Ao 1655 (qui erit ao 1688) expectamus Diluviu*m* ignis; quo o*mn*ia sunt Immutanda: vel Charitatis et ardoris Christiani magnu*m* futurum specimen.

Non faciet Dominus DEVS verbum, nisi revelaverit Secretum suum ad servos suos, prophetas. Leo rugiet, quis non timebit? Dominus Deus locutus est: Quis non prophetabit?

Amos. Cap. 3. B.

Nihil mali invenimus in ho*mine* isto: Quid si spiritus locutus est ei, aut Angelus?

Act. Apost. Cap. 23. C.

Dico enim vobis, quòd multi prophetæ, et Reges volverunt videre, quæ vos videtis, et non viderunt: et audire quæ auditis, et non audierunt.

Lucæ .10. E. Matthæi .13. B.

Charissimi, nolite omni Spiritui Credere: Sed probate Spiritus si ex Deo sint: quoniam multi pseudoprophetæ, exierunt in mundum. In hoc cognoscitur Sp*iritu*s Dei. Omnis Sp*iritu*s qui confitetur Iesum Chri*stum* in carne venisse ex Deo est. &c. ***Iohannes Epistola 1. Cap. 4. A.***

Quisquis confessus fuerit, quonia*m* Iesus est filius Dei, Deus in eo manet, et ip*s*e in Deo &c. ***Cap. eodem C.***

Liber 19us

qui sub altari
sunt: nondum illis
erat concessum, &c.
Sic hic dici pote st.

A^{o}. 1584: Pragœ. Prima Actio.

Wensday: Augusti .15: mane horam circiter 9^{am}.

Δ. - We thanked God, for his sake bringing us hither, to the place appointed by him: We desired him to direct us, as the rest of our Action requireth: And thirdly, for the boke with sylver leaves, to be prepared, we required instruction, as we were promised. Anon after E.K. his loking into the Shew stone he sayde, *I see a garland of white rose buds abowt the border of the stone: They be well opened, but not full oute.*

Δ. - The great mercies of God be uppon us: and we beseche him to encrease our faith in him, according to his well liking.

E.K. - *Amen.*

E.K. - But while I consider these budds better, they seeme rather to be white lillyes.

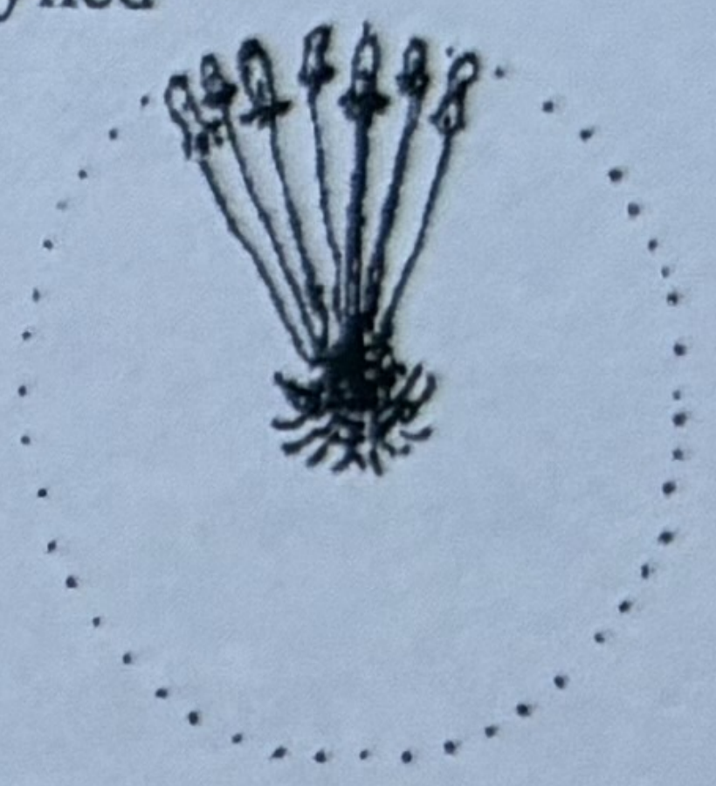
Δ. - The æternall God of his infinite mercies, wipe away our blacknes and synns, and make us pure and whiter then snow.

Δ
72: Angels:

E.K. - They are 72 in number: seming with theyr heds (alternation) one to bend or hang toward me, and an other toward you. They seme allso to move circularly, toward the East: but very slowly. In the myddst of this Circle appereth a little
fire, of the cullor of yern whote, redy to melt, from which fire to every one of the sayd lillyes, is a fire beame extended: which beame, toward the ende, is of more whitish fyry cullor, then it is nere the centre.

A voyce

E.K. - A voyce commeth shoting out, from the lillyes, saying, *Holy, Holy, Holy*: and all the lillyes are become an fyre: and seme to tumble in that fyre.
And now they appeare agayne distinctly, as before: And the fyre remayned in the Centre still: and the Emanation of beames, came from it, still to the forsayd lilly buds.



E.K. - I heare a sownd, as thowgh it were of many waters, powred or streaming down in the clyfts of great rocks and mowntayns. The noyce is mervaylous great, which I here comming throwgh the stone: as it were of a thowsand water mylls going to gither.

A voyce - Est.

A voyce - Et quo modo est?

A voyce an other - Male, et in summo: et Mensuratum est.

E.K. - I here a great roaring, as if it were out of a clowde, over ones hed: most perfectly, like a thunder.

An other voyce - *The seale is broken.*

Δ
Vide *Apocalypseos* Cap. 16: sed videtur quod non sequentur ordine, veluti quis ex textu iudicaret: Ast non asseritur hîc effusam esse etiam si sæpe et olim vindicatam requirebant illi.

A voyce - *Powr out the sixth Viol: that the earth may know her self.*
These are the days of Wo, that are spoken of.

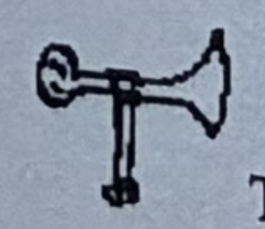
Viola Sexta

E.K. - Now I see beyond like a fornace mowth, as big as 4 or 5 gates of a cytie. It seemeth to be a quarter of a myle of. Out of the fornace mowth seemeth a mervaylous smoke or smother to come. By it seemeth to be a great lake of pitch: and it playeth or simpreth, as Water doth, when it begynneth to seeth.
There standeth by the pyt, a white man, in a white garment tucked up: his face is mervaylous fayre; he sayeth very lowd.

A white Spirituall creature. - *Ascend.*

E.K. - Now there commeth out of the lake a thing like a lyon in the hinder partes: and his forepart hath many heds, of diverse fashions: and all uppon one trunk of a neck. He hath like feathers on his neck. He hath 7 heds: Three on one side, and three on an other, and one in the middle: which branche from the neck is longer then the other, and lyeth backward to his tayle ward.

The white man giveth him a bluddy sword: and he taketh it, in his fore fote.
The white man tyeth this monster his 4 leggs with a chayn, that he can not go, but as one shakled, fettred.



Now he giveth this monster a great hammer, with a seale at that ende where the hammer striketh: and the other ende is fashioned like an hatchet.

The white man sayd - *A horribble and terrible beast.* E.K. - This the white man sayde with a lowd crye.

A voyce, out of the little fyre. - *Seale him, for two yeres of the Seven: For, so long is his powre,*
The stars, with the earth, even to the third part, are given unto the: The fowrth part thow shalt leave untowched.

E.K. - The white man taketh the hammer, and striketh him in the forhed of that hed which is in the myddle, and lyeth down backward toward his tayle.

E.K. - Now all this vision, is vanished awaye. The stone is cleare.

E.K. - Now Madimi appeareth, and she seameth to be bigger then she was.

Madimi - *The blessing of God, the father, the Sonne and (in the father and the Sonne) of the holy Ghost, in powre and cumfort, rest uppon you, take hold of you, and dwell with you, that you may be apt to receyve the Cumfort of my childishnes: and the reward of such Innocents, as my voyce beareth witnes of.*
You both, the Spirit of God, Salute you: Which allwayes cumforteth the Iust: and is the strength and stay of such as are Elected: of whome it is sayd,

Mittam illis Angelum, in Adiutorium.

Δ. - *Are you Madimi (in the name of* Iesus*) that I may so Note of you?*

Mad. - *I am* MADIMI, *and of that ordre, wherein the wonders of God are wrowght with Powre:*
with you, as my words are: with my self, as my Creation is.

Madimi est ex ordine Potestatum.

Lo, As I have often promised you, so in the tyme of your Necessitie and grief, I viset you.

*Vide 26. Iunii.

Δ. - *Thanks be to the highest.*

Mad. - *Not as the frendes of the world do, but as a Cumforting Spirit: exalting the Servants of God:*
and cherishing them with Cælestiall fode.
But my Mother is at hand, which openeth unto the, the will of God.

Mater Madimi.

Beleve me, many are the Woos of the world, and great are the sorrows that are to come.
For the lord prepareth his rayn bow, and the Witnesses of his accownt: and will

The Rainbow
Apocalyps. 4.

appeare in the heavens to finish all things: and the tyme is not long.
Blessed are those, that beleve: for faith shall flee from the Earth: and her dwelling places

Faith shall hardly be fownd on the Erth.

shalbe in caves, and unknown Mowntaynes, and in partes of the Erth, which the lord hath
kept secret, for such as shall triumph, and reioyce in the Iudgment to come.

.1. *Wo be to wemen great with childe, for they shall bring furth Monsters:*
for they shall be beaten in a morter.
.2. *Wo be unto the kings of the Erth for they shall be beaten in a morter.*

.2. *Wo be unto the kings of the Erth for they are like unto the Prince of pride,*
.3. *Wo be unto such as paynt them selves, and are like unto the Prince of pride,*

Seven Woos.

.4. *Wo be unto the fals preachers, yea seven Woos be unto them, for they are the teeth*
of the beast.
He that hath eares, let him heare.
.5. *Wo be unto the Virgins of the earth, for they shall disdayne theyr Virginitie,*
and they shall become Concubines for Sathan, *and despise the God of Righteousnes.*
.6. *Wo be unto the Merchants of the erth: for they are become abhominable.*
Beholde they are become the Spies of the earth, and the daynty meat of kings. But
they are foolish: yea they shall fall into the pytt that they have digged for others.
.7. *Wo be unto the bokes of the earth, for they are corrupted; and are become a wrasting*
stock, and fyrebrand to the Conscience.

Mater Madimi.

Stay, a season, for my Mother commeth.

Δ. - We red over the premises, and so conferred of the Verity and Waight of them.
And all this while Madimi stode still, in E.K. his sight.
But bycause we were willed to stay, I moved no question: but wished to
have some understanding how my wife and childern (at Cracovia) did.
Hereuppon, Madimi sayd as followeth.

Mad. - *Here what I say unto the. The king of Darknes whetteth his teeth agaynst the:*
and rampeth with great rage to overwhelme the world uppon the: And he
seeketh the destruction of thy howshold, and thereby thy overthrow: The like

My Wife tempted to destroy her self.

of thy children: yea he tempteth thy wife with dispayre, and to be
Violent unto her self.

[Δ. - *Why, with Despayre?*]

But his lipps are sealed, and his claws made dull: that when he wold byte he
can not: And where he skratcheth, the blud followeth not.

Madimi my frende.

But heare, what thy frende sayeth unto the. Both in her self, and by him that
moveth her to speak, as thow art the Servant of the god of victory, so

This name of God is in the 16th principall Call, begynning, *Ils vivial prt salman Balt* &c.

shalt thow triumph in the God of Stretch furth and Conquer. Δ ꭗ *Madzilodarp*
Thy wife, thy Childern, thy Servants, and more then that, such as favor
the, even the Coverings of thy howse, are under the protection and defence
of such as are of powre: against whome, neyther the rage of such as rayng,
neyther the fury of Authoritie, (thowgh it hath the help of Sathan) *can*
prevayle: for why? God hath care over the. But thy Faith

Sathan his trayterous insinuation to be taken hede of.

is somewhat lower. Take heade of Sathan, *he will ioyne him self unto the:*
But beware of him.
For, Synne kepeth bak the powre of god: which is often tymes deferred for an other
Season: yea, even for the Wyckednes of one Sowle.

A.L.

Lasky I loke for, but I see not: Behold I wrast my eyes after him, and
can not fynde him. Peradventure he hath hyd him self, behynde some mowntain,
or is crept into a Cave: for he appeareth not.

Δ. - *I beseche you, what is the cause therof? Ys he not gon from* Cracovia?

Mad. - *Synn is the greatest mowntayn: and he reioyseth, when he pleaseth him self: and*
in the fury of his flesh, creepeth into a Cave from us.
Lo, I loke for him, and can not see him, yet see all the world over.
It is a Signe, *that God is not with him.*

Δ. - *I beseche you, is he not gon from* Cracovia *yet?*

Mad. - *I tell the, I see him not; I can say nothing of him.*

Δ. - Lord, *our* Comming *hither, was to come with him.*

Mad. - *Therfore browght I the hither, that thow sholdest not tarry with him.*

Knowest thow not, that God is mervaylous in his works? Hast thow not hard of his secret
Iudgments? Yf thow hast. Think he hath care over the.

My Wife Childern and howshold must be moved to Prage.

For allso, thy Wife and Children, and the rest of thy howsholde, must be moved hither.

Δ. - *When, I beseche you?*

Mad. - *Let that, be my charge, to answer the.*

E.K. - Now here appeareth a little fyre, like the same which appeared before: but
it hath no beames from it, as it had before.

Mater Madimi.

Mad. - Hic, et hæc, est Mater mea.

E.K. - She falleth down on her face prostrate: Now she riseth agayn. This
fyre entreth into her mowth: She is waxen of higher stature, then she was:
She hath now Three faces.

Trinitie:

Δ. - *Now it is the Vertue of the Trinitie, in her, so represented.*

Mad. - *I. And I have a few things to say, and I say.*

E.K. - I here a mervaylous noyse, as of many mowntayns falling.

Mad. - *Arrise, and beleve.*
The tyme is come, that of the folish, I will make the wise.

yf

And of such as are Sinfull men, my annoynted: Yf they encline theyr
eare unto my voyce.

E.K. - The Noyse is mervaylous: And which of the mowthes doth speak, I can
not discerne.

Rodolphus.

Mad. - *First thow shalt write unto* Rodulphus, *as I shall enspire the.*
Then, shalt thow go unto him, saying, That the Angel of the Lord
hath appeared unto the, [E.K. - a great noyse still] *and rebuketh him for his Synns:*

[E.K. - I never hard any such noyce: it is as if half the world were rushing
down hill.]

Mad. - *Yf he heare the: Then say unto him, He shall Triumphe.*
Feare the not.

Δ eyther E.K. spake not this or I omitted to write it at the first.

Δ *Yf he heare the not,* *Say, that The Lorde, the God that made heven*
and earth (under whome he breatheth, and hath his spirit) putteth his
fote against his brest. [E.K. - a great noyse still] *And will*
throw him hedlong from his Seat.

yf

Dei Iuramentum et Pactum cum Δ, de R.

Lo, thus (I swear unto the) I will do. Yf he forsake his wickednes,
and turn unto me, His seat shalbe the greatest, that ever
was: and the divell shall become his prisoner.

E.K. - There cam great flashes of fyre out of her, and so out of the stone:
and suddenly she was in her former shape agayne.

Δ. - *In the name of* Iesus.

Mad. - *Where, this voyce, entreth, No man hath to say,*
For it is the Begynning: So is it Lykewise the Ende.

The mervaylous begynning of this last Tyme.

Therfore Enquyre not any more Now, but Cease:
For this is the Mervaylous begynning of this last tyme.

Δ. - *All thanks, laude, honor, Glory, and Empire.*
be to the Æternall, Omnipotent, and
our onely God of heven and earth,
Amen.

† Pragœ

1584.
Augusti 16.
Thursday, Mane, circiter horam 8⅔.

Δ. - Præcibus finitis, I propownded as concerning the boke to be prepared for the Angelicall
writing &c. And bycause Mapsama had delt abowt that point. Therfore I
required at God his hands, the ministerie of Mapsama herein: yf it were his will.:.

E.K. - Here is Madimi.

Δ. - *Blessed be the God of heven and earth, who regardeth the Sincere intent of his seely ones.*

Mad. - *Whan Seed tyme is past, who soweth his corn? Or what is he among men that calleth bak the Sonne*
a mynute?
So may it be sayd of you, which were slak in sowing, and therfore have let pass the benyfit of tyme,
wherein your seed might have multiplyed.
Behold your labors are in vayne, in respect of that you might have receyved.
For August is past, with you, the first day: And Mapsama *wanteth: Not by him self, but*
throwgh your negligence: Whose fingers wrowght, and made an ende of an others work: which
was tyed to time.
NALVAGE *was beaten bak from you: But you consider not his conflict: neyther thank God for that*
he hath finished for you: With whome Nalvage*, now, you have no powre.*
For the Receyver, and Giver for that tyme, were of time.
But to the entent, that the Heavens may agree, (bycause they are the light of him,
which is the light of his father) I say unto the, that thow must prepare, of fayre
and decent paper, a boke: To the entent, that the paper it self, may beare witnes against
you: and receyve that, which shold have byn printed in Gold.

Mapsama.

A paper boke to be prepared.

Δ. - *God he knoweth, and the hevens, that I did the best I could, to have had the boke sylvered.*

Mad. - *It is so: I will beare witnes with the.*
But where the Watchmen slepe, and do not theyr duety, Theft taketh place: and the enemyes
make havok.
The Synns of Lasky*, are not a few: yea they are such as have browght in the Prince of*
theves: Which had prevayled, But God was watchman at the inner dores.
For, he dowted of thy faith: and laughed God to skorn.
But heare the voyce of him that sitteth.
Leapers and defyled people use not to carve, at a kings table: for when his karvers
become leapers, they are not: bycause they are expelled.
Even so, into my Chambers and Secret Iudgments, entreth not the Incredulous, Prowd, and
skornfull Synners.
Supra Iulii 23:
But bycause he became wurse then a leaper, I banished him out of my Chambers, for I am
more then a king.
Notwithstanding bycause I have sworne unto the, for him, I will suffer him to be
exalted: But in the myddst of his Triumph he shall fall: as a prowd tree doth: whose
rootes are uncertayne.
And bycause thow hast beleved me, and hast not Murmured against me: I will be Iust
with the, And with this Emperor, shall be thy aboad.
And throwgh thy mowth shall spring a Cedar tree, whose top shall towche the Moone:
and branches cover the beasts of the felde, the byrds of the Ayre, yea and a part of
the Seas.
Bycause thow hast taken paynes for me, I will deale iustly with the, and reward the.
The Sonns of wyckednes are prowde, bycause of theyr promotion: are stowt, bycause of
theyr kingdomes and dominions: But they must fall: bycause theyr buylding doth
*stand on Sand.**
Do my commaundement: Be not affrayde:
For I have new lessons to teache the: and new bokes to open: such as hath byn Sealed
in the wildernes.

A.L. dowted of Δ his faith: and laughed God to skorne.

Increduli
Superbi
Irrisores }

Dei Iusiurandum ad Dee pro A.L.

Misericordia, Dei super Δ, *cum* Imperatore Rod.

Prophetia de Δ. {

* Matthæi 7. D.

New lessons.
New bokes.

E.K. - She is gone.

Δ. - *As concerning the letter to be written unto* Rodolphus, ô *lord I wold gladly know*
the Argument: and when I shold send it.

A voyce - Incipienti dabitur.

Δ. - I understand this thus: That, whan I begynne to write, it
shall be inspired from God, as was sayd before.

A voyce - *Cease.*

Δ. - Deo nostro Immortali, Invisibili, et Omnipotenti, sit
omnis honor, laus et gloria: Nunc et Semper.
Amen.

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† Pragœ

Augusti 17.
Friday - Mane -

Δ. - Bycause I wold make no delay, for the letter writing to the Emperor
Rodolphus, I framed my self to write, beseching God that I might so write
as might be sufficient for the purpose. &c. And thus I wrote as followeth.

Ne dicas cora*m* Angelo, Non est Providentia *Ecclesiastes*. Cap. ·5·

Omnipotentis n*ost*ri Creatoris (Christianoru*m* *omn*iu*m* Imperatoru*m* fælicissime, ô Rudolphe)
tàm est hominibus incognita illa, quæ cuncta disponit perficitq*ue* PROVIDENTIA,
rataq*ue* ipsa rerum series et coördinatio (à primo ad ultimum) quòd à plerisq*ue*,
temerè, fortuito, vel casu, hoc illóve evenire modo, existimentur omnia, quæ
extra præterve suorum consiliorum designationes, fieri conspiciant. Verùm, quibus
est mens divinæ veritatis lumine collustrata, et ad multiplices longisq*ue* intervallis
distinctas rerum consecutiones considerandas, attentior, evidentissimè deprehendent
illi quidem, Quæ, quibus præcurrisse, tanq*uam* causas, occasionesq*ue* necessarias, alio priori,
et interdum longe diversissimo, tempore, oportuerat. Atq*ue* ut varietatem nunc omittam
exemplorum, (quæ, ex aliorum ho*minu*m inter se collatis vitis, conditionibus, factisque
adferre possim,) Exemplum satis conspicuum hoc unicum fieri possit: Nimirum
illa, (incredibilis ferè) quæ inter sacram Cæsaream Ma*iesta*tem v*es*tram, et humillimum
(in Deo) Mancipium me vestrum (ex multiplicibus utrinque præcurrentibus oc=
casionibus) iam quasi instare videtur, In unum (idemq*ue* admirandum quid)
Combinatio, Divinaq*ue* Conspiratio. Ambivêrunt me (Iuvenem) Illustris=
simi Imperatores duo: Victoriosissimus ille Carolus Quintus, et eiusdem
frater Ferdinandus, vestræ Cæsareæ Ma*iesta*tis Magnificentissimus Avus. Hic, Polonii,
Hungariæ: ille verò, Bruxellæ, Brabantiæ. Hic, anno 1563: Ille autem,
Anno 1549. Ast clementissimu*m* Imperatore*m* Maximilianu*m*, Cæsareæ vestræ
Ma*iesta*tis patrem (Immortali gloria dignum) iam tum Hungariæ coronatum
Regem, (invitissimo quidem ip*s*o Tyranno Turcico.) eodem in Posonio, eodemq*ue*,
Anno 63, in deliciis habere cæpi: illiusq*ue* rarissimas virtutes, cum fideliter
colere, tum posteritati easdem reddere commendatissimas, opere quodam conabar
Hieroglyphico. Quo etiam in labore exantlando, animus mihi præsagiebat,
Aust*riacæ familiæ, alium fore aliquando aliquem, in quo maxi*m*a mea
spes, et publico Christianorum statui, Res, confirmaretur, (vel confirmari
poterit,) Optima, Maximaq*ue*: Vestræ igitur Cæsareæ Ma*iesta*ti, Imperatorum
Romanoru*m* (ex Austriacorum Principu*m* nobilissima familia) mea ætate floren=
tium, QVARTO: Adsum, et ego, Triplicis Alphabeti, litera Quar*ta.
Atq*ue* ita adsum, ut me ip*su*m ad pedes Cæsareæ Ma*iesta*tis vestræ demissè osculandos,
offeram: plurimùm gavisurus, si qua in re, Christianæ Reipublicæ Im=
peratori tanto, taliq*ue*, gratus utilisvé esse potero.

Libelli Monadis Hieroglyphicæ Theoremate 20, iam ante 20 annos æditi. }

*D
Δ
ד }

Vestræ sacræ Cæsareæ Maiestati, soli, Si hæc
aliquandiu constare patiemini (neminiq*ue* detegere
velitis) rem facietis valdè necessariam.

Pragæ. A°. 1584. Augusti 17:
Cæsareæ Ma*iesta*tis vestræ
Humillimus et fidelissimus
Clientulus
Ioannes Dee.

Superscriptio erat hæc.

Serenissimo ac Potentiss*imo* Principi ac Domino
Domino Rudolpho, Dei Gratia Romanorum Im=
peratori semper Augusto, ac Germaniæ, Hungariæ, Bohemiæ &c.
Regi, Archiduci Austriæ, Duci Burgundiæ Stiriæ Carinthiæ &c.
Comiti Tyrolis &c. Domino meo clementissimo.

†

Pragœ

Augusti 20.
Monday - Mane circa horam 7am

Δ. - Præcibus ad Deum fusis, ex more nostro &c.
·1· I propownded: Yf the letter written for Rodolphus, were, as it shold be:
·2· Secondly, bycause we were willed to invite the good Angels, for the boke writing, I axed, how we shold Invite them.
·3· As concerning our wives and my familie sending for: I required, when that shold be done.
Δ. - Quickly Apparition was made.
E.K. - Here is Vriel.
Δ. - *Welcome be the light of the highest.*
VRIEL - *Wo be unto the world: for her light is taken away.*
Wo, Wo be unto man, for the eye of light hath forsaken him.
Wo, Wo be to the Understanding of man, for it is led out, with a Threefold
*Spirit, * the Spirit of error and ignorance.*

*aliquid deest forte The Spirit of Pride.

This Testimonie to be beleved: uppon great displeasure els.

And Wo be unto such as beleve not the glorious and superëminent light of this Testimonie.
For they are not written with the life, neyther shall theyr portion be with the Living.
Thus sayeth he that is a mere stoane, (which sitteth betwene the seat of light and darknes) whose wyngs are great, and more then mighty: wherwith he gathereth the sterrs, and the powres that hang uppon the firmament, of the first and lesser light: placing them and powring them, in the Spirit of Truth: and throwgh his own powre, the powre of the Word, whereby all things are, and are comprehended: in that he is aswell in the hevens of Glory, Chastitie, and Message, as allso in places unknown to us:
Behold, those that dig into Nature, with dull Mattocks, and dull spades, are such, as of every congeled substance can imagin, but not Iudge: are foolish, and of the world; whose Imaginations, are become the Instruments of Vanitie, and the persers of him which is the father of Ignorance.
Wo be unto them; for theyr Disputations and doctrines, are Dogmas, and dull.
Wo, Wo unto them; for they are such as please them selves, and are become fathers to many lewd Childern: of whome it is written,
They are become stifnecked and prowde, and the followers of their father.
Therfore have I gathered my self to gither, and am hidden from them. bycause they are Prowde and haters of Innocency.
These teach not unto you a doctrine, Neyther are you Partakers of theyr Bankets.
For the Spirit of God, is playne, pure, and most perfect.

God to us is the discloser of his own Secrets.

These breath not uppon you: neyther are the Ornaments of your Garlands enterlaced by these: But by him are you lifted up, that is the God of Iustice, and the Discloser of his own Secrets: and the Hedlong drawer of things to an ende.
Therfore Beleve, and Dream not with the world. For the world shall perish; and all her adherents: and shall be cast into the pyt of wo everlasting.
Read the Scriptures, and Understand them: But wrast them not, with the wycked.
Loke into the Simplicitie, and Nakednes of God his promises.
Vew the Innocency of some that receyved them:
And let not the wyckedness of those that the Lord made vertuous, go out of your remembrance.
But so Triumpheth true powre: So gathereth he him self to gither to discomfort the Serpent.
Of the lightest, he maketh the hevyest: and of the weakest the strongest:
And in the weakest Vessells, worketh he his mercy.

And why?
Behold: least the world, in her prowde Imaginations, in the ornaments of her perls, and most pretious witts, shold brag, saying
I can compare with the lorde.
Heare my voyce, for it is of God.

Humilitie

The world bringeth furth no good thing: Neyther are the doings of man accepted, but where the spirit of humilitie dwelleth.
Out of the depth of darknes, hath God made light: And lo, the light is great and the darknes comprehendeth it not.
So, in the Weakest will he be exalted.

Vriel hath a towre to buyld &c.

The Spirit that speaketh unto you is he that hath a Towre to buyld: a strong Towre and a mighty. yea such an one as hath not byn from the begynning: No, not from the begynning.
Great is the fowndacion therof: for, it is of Iern.
But greater are her walls: for, they are of Diamond.
Most great are her Turrets, for they are the 7 heds, that behold, iudge and gather: And they are made of Truth; the Spirit of Æternitie.

Δ and E.K:

Unto the laying of every stone, are you made privie.
And for this Towre are you provided.

Pater ·1· *For Lo, the first hath appeared, and shewed him self mightyly.*
filius ·2· *And the Second hath redemed, and overcome Sathan.*
Spiritus Sanctus ·3· *And Lo, the Third appeareth, and shall visibly shew the Powre of God to all Nations.*

Desolatio, de qua Propheta loquitas est. *Apocalyps*. Cap. 18. F.

For Now commeth the Desolation of the world: And the fall of her Pride.
And this is the last Rod, that measureth: and shalbe broken:
for, it is sayd,

* *Apocalypsis*. Cap. 6.

*Now, will I heare you from under the *Alter.*
Now, will I revendge the blud of your brethern.
O you Ignorant, and of weak faith: know you not the tymes that are to come?
O you that spit out the meat of Cumfort: yea when it is put lovingly into your mowthes.
Why are you sorrowfull: Why reioyce you not, that the God of Iustice is gyrded, and hath whetted his Sword, apon a Thowsand Thowsand Mowntaynes of fyre.
Why laugh you not the world to skorn? And deride her fornication?
Weepe not apon her: for she is accursed:
Neyther wonder at her; for she will be more wonderfull.

Δ *Ecclesiastes*, Tempus est Tacendi et Tempus est loquendi: veluti de Transfiguratione Christi. *Math*. 17. B, *Marc*. 9. B, *Luc*. 9. B. 12. A. Constat: Et proprie *Matthæi* Cap. 10. C. Quod in aure auditis, prædicate super tecta &c. *Luc*. 12.

You have receyved this Doctrine in Chambers, and in Secret places: But it shall stand in the great Citie: and uppon 7 hills: and shall establish her self in truth: purifie the Walls, and swepe out the dust and Copwebs (the works of the venemous) that it may be cast into the river, and browght into no remembrance.

* *Ioël*, Cap. 3.

*Yea, it shall sit in Iosa*phat, in Iudgment, against the Wicked: and shall become a fyre engendred in the Cave of Thunders.*

Feare not

Therfore, When you are commaunded, lift up your heds: and feare not: for whome the Heavens shall fight.
But in your selves, be Patient: and Contynue to the ende: That your Crowns may excede the Garlands of the Erth.

* Promise of Visitation for the 48 great Calls, and the Holy boke writing and practising.

Thus sayeth the Lord.
Lo I have promised the, that my Angel shall viset the: And so it*
shall be.
But, yf I now viset the, Thus will the world say hereafter,
Lo, he hath fayned a Doctrine for him self.
Lo, he excelleth in subtiltie.

Legislatio manifesta et in loco Sanctificato.

When I gave my laws, they were not Secret:
Neyther was the place unsanctified.

Antichristi Eversio per *Spiritum* Sanctum futura. *Epist. Pauli ad Thess.* secunda cap. 2.

When the Cumforter commeth, - gyrdeth him self agaynst the sonne of
**Wyckednes, Then must you be known, and seen unto the Earth.*
But I will give the the Choyse.

An Election, or choyce, offred to Δ.

Chuse therfore, whether thow wilt banket Now: bycause I have
promised the.
Or tarry, till I see the tyme more Convenient.

Ro=
Dol=
phus
Imp.

For lo, yf Rodolph barken unto my voyce,
He shall Wonder, and reioyce with the:
And I will exalt him, above the kings of the earth.

Stay a while: I come agayne.

Δ. - After we had stayed a while, and red over the premisses
& talked of the manner of the Choyse or Election offred: & the
dealing with Rudolph, we thowght good to beseche
god to regard his promise, for his glory & honor
& we most humbly to thank him that he wold offer a
choyse to me, a man of no worthynes, nor wisdome:
therfore most desyrous to be entred spedyly into the schole
of wisdome, wherein we might grow, & attend the
oppertunityes, of any thing to be done or sayd by us.
So that (if it wer his will), we were & are desyrous
now to be visited, as his most mercifull promise importeth.

E.K. - Now Vriel is here: He hath ~~browght~~ a chayre, and is
set down in it: it is like a Throne.

A Vision.

Here I see a grene hill: & I see theron three men, like lerned
men: in gownes of puke collor: they have hatts on theyr
heds.
Vriel hath in his hand a thing like a rolling pynne
(of half an ell long,) of gold.

The Garden of Cumfort.

I see beyond the ~~hill as the~~ men, a very fayre park,
encloased with pale, pyked &c.
I see roses & lillyes & goodly flowers in one part of it,
and fayre ronning water in it, & little hills
and all manner of byrds: And in the myddle of the
park, is a turret & in the top of that, a rownd
thing like a stone which giveth light all the park
over: but without the park pale, it is duskish or dark.
These three men stand to gither uppon the pitch of the bank
of the hill that goeth down toward ~~the park~~
Vriel ~~ward~~.
There appere three diverse fayr wayes, to the park, two from
the hill where the men stand, & one from the place
abowt Vriel.
·1· I see one man walk in the park: & he pyketh flowres &
putting them to his mowth, they smoke, as the smoke of
the snuff of a candell when the candell is put out.
·2· I see likwise an other man gathering of flowres there,
& he wold put the flowres to make them stik on his Coate
but they will not hang on but fall down, it is so bare.
·3· I see a third man, who hath his robes all belayed with lace
of gold great & small, & diverse precious stones,
& on his hed a wreath like a garland very broade
beset with very bewtifull pretious stones: & he trymeth
him self all over with the flowres of the park or garden.
Now the three men are come from the hill, before Vriel
his seat:

.1. one of the men sayth - *I most humbly beseche you that I may have*
access into the garden of Cumfort.

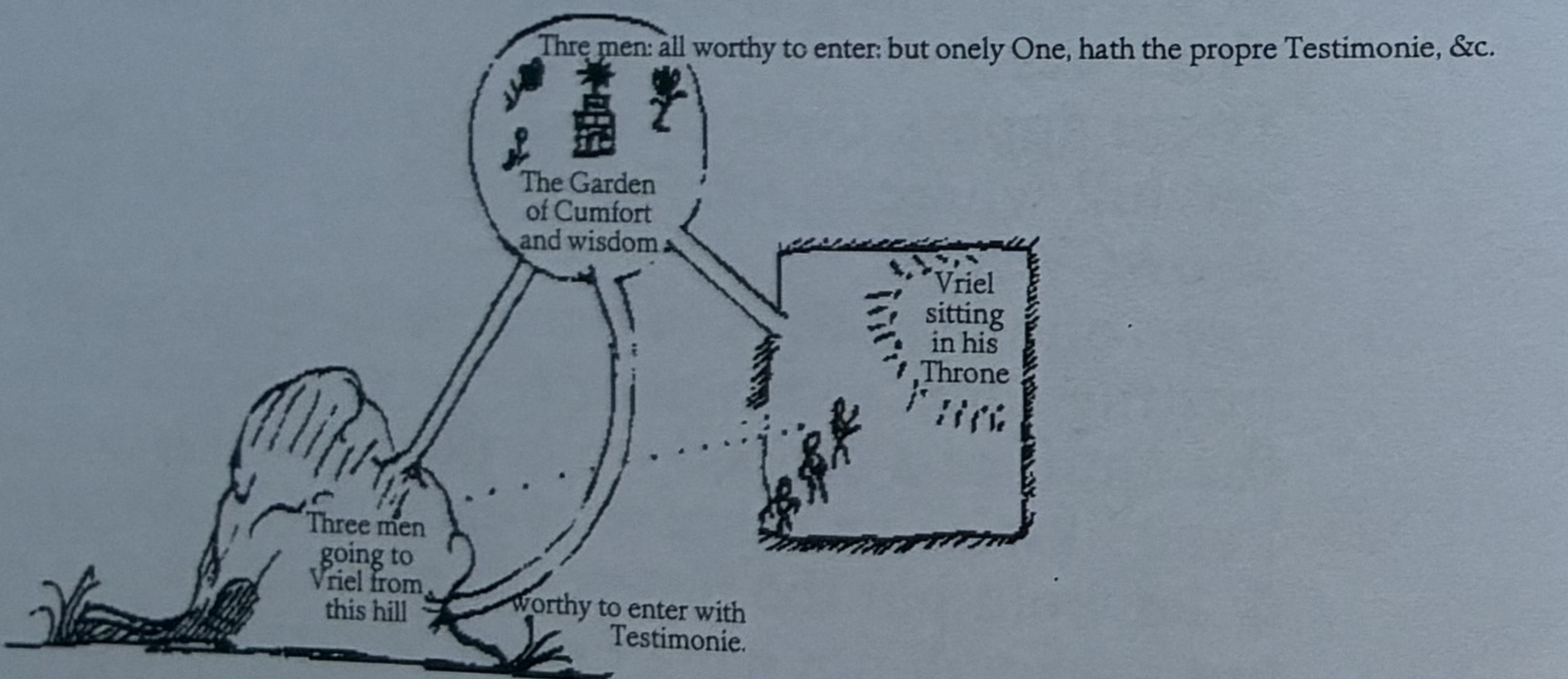
Vriel - *You shall: I am contented.*

E.K. - Now they three go toward the garden of Cumfort: they point one to an other, & seme to talk one with an other.
They go in the path which leadeth from him ·Vriel·, toward the park.

Vriel - *These are wise men, for they shall scape the danger*
of the first Δ & the second, & shall live as the third Δ
Δ - He meaneth of the first & second which gathered flowres, and of the third. *in Cumfort & pleasure.*
For, behold, Those which have entred, and now shall entre
·1· *have deserved theyr reward.*
Respice finem. *But some there be that entre & respect not the ende*
and such shall they be as he is, which defyleth the flowres.

E.K. - Now there commeth a man from the parkward,
& meteth those three men & giveth them three very
rich garments: they put of they former garments, &
put on those rich & beawtifull garments.

Vriel - *Other some there be, and go the middle way bycause*
·2· *it is the next & straightest, & those be such as enter*
with theyr own ornaments, which are very pore & bare
& uppon whose garments can hang no pleasure.
·3· *Some there are that enter from ·1· me (for without ·2·*
me none entreth into that garden): and bycause
I am the light of him that lighteth, by Creation, therfore
Note. Causa Sine qua non: et causa proxima et propria ut differunt hîc. *is there a way perfect, & beareth testimony from*
me, wherby they are thowght ·1· worthy, & are
·2· apparayled for that place of pleasure, & so worthyly
enter.
Lo they enrich them selves, being made rich with the
beawty of so pleasant flowres: & they allways
drink of the water of wisdom to theyr cumfort &
contynuance. Blessed is he, that so entreth.


Thre men: all worthy to enter: but onely One, hath the propre Testimonie, &c.
The Garden of Cumfort and wisdom
Vriel sitting in his Throne
Three men going to Vriel from this hill
Worthy to enter with Testimonie.

A defyler of flowres. .1. *He that defyleth the flowres, was worthy, to enter into our*
garden: but bycause he cam not hither to my throne
and so toke the way descending from the hill [to me]*: & browght*
The Garden of wisdome. *into the garden of wisdom, his worldly apparayle, which,*
lo, is allways as a myst betwene him & true
wisdom, yet he thinketh him self satisfyed:
He whose coat is bare, was allso worthy:
.2. *But bycause he thowght him self worthy, & visyted not*
my seat, he toke the myddle way, where are no
ornaments: Thefore he browght in his own nakednes,

---

which is so thredbare, that the flowres fall of it, as from a
marble stone, as the waters glydeth of it, as from the
back of a falcon
Behold, I Sitt: happy are those, that come unto me.
Lo, you see, you may become wise, with the Clowdy, ·1·
Thre manner of wise men. *wise with the ·2· bare, and wise with those*
that are ·3· advanced, and dwell in true wisdome.
Fury and Revendge. ℂ *The gate that thow shalt enter into, is a fyre of fury*
and of revendge. ℂ *But be it unto the, as thy*
Election is. ℂ *Even from the begynning, nakedly.*
Rudolphus the Emperor must be made pri= vie of all. *Open unto* Rudolph *the manner of Gods visitation:*
Shew unto him the holy Vision: for I will make the
unto him an hand, an arme, yea an half body.
RVDOL= PHVS IMPER. *Yea I will be mercifull unto him: and Seale him for*
my self: and he shall be thy Cumfort.
I will put my feare into him, and he shall be afeared to
Synn, and he shall become a rod to those that are synfull.
Opera Spes fides Meritum. *Happy are those, whose works are a hope,*
and whose faith deserveth the ayd of my light.
This is of God, and I am the finger.
Happy are those that are directed by me,
for, in me, is the true path, and light of direction.

E.K. - He is gone.

Δ. - *As concerning this gate (lastly spoken of), whereinto I must enter,*
that it is a fyre of fury, and of revendge: O Lord, *I am affrayd*
yf that phrase be of any displeasure to me: for I referred my election
to the will of god, as was for his honor and glory, to be graunted:
and I have long made petition to god for your help: and I desyre
nothing ~~for my own~~ that shold ~~offer~~ make the highest offended with me.
But perhaps the servyce of god wherein I
am to serve him in, now, (with his talent of Wisdome
to be imparted to me), consisteth in the exercution of the Iustice of
Apoc. Cap. 6. *god, with a furious and revendging fyre; as under the alter, they*
lye & cry for, &c.

Vriel - his voyce. *Thow hast sayd.*

Δ. - *All laude, honor and praise be unto*
the Almighty, Wise, and our
most mercifull God ∴
now and ever.
Amen.

†PRAGÆ

Tuesday. 21. Augusti. ante meridiem horam circiter 9am

Præcibus finitis: et invitato Vriele ut nos illuminaret, dirigeret, consolaretur &c.

E.K. - Vriel is here, and abowt his hed at a little distance, is a bright part of a circle like a raynebow, &c.

Δ. - *We propownded unto you yesterday (ô you faithfull messager of the highest) as concerning this letter, how it is liked: when it is to be sent, & by whome, &c ~~how~~.*

Erth.

Vriel - *O erth how great a monster art thow, & how great is thy wyckednes, which makest dull mans capacity, & carriest him away into an obscure & rash sense? not without a cause art thow hated with the highest; yea not without a cause are thy garments made short:*
My brethern how long will you be greivous to the lord:
how long (I say) will you, be without understanding.
O, how long will you consider your own commodyties, & neglect the harvest of the lord?

[Δ. - *I understand nothing of the occasion of these speches.*]

Vriel - *But behold, for you have chosen unto your selves a Visitation, and have broken the visitation of the lord.*

A reprofe our choyse made.

For when you wer commaunded, you went not, & unto your selves you chuse dayes: for avantage:
Well, I say, Take your choyse & become wise.
for I am redy to deliver. I say prepare your selves, and be ready: But I feare me, (yea I know it) that you will become foggy & mysty. Notwithstanding thus sayeth the lord: Since you will become wise, Chastise

Prepare

your self, for a few dayes: & absteyn, & you shall see that I am a god, that can viset, & mightyly. I am not man, that my promises

The promise becometh Life.

may not be, neyther speak I any thing that liveth not: for I am light, and the bred of Understanding.

God well pleased.

Bycause you have followed my commaundements (yet some of you obstinately, & rather, as reprehenders then obedient servants) I will put a snaffle unto

A new promise to Δ.

Sathan, *& unto his ministers, & thow shalt syt in iudgment against the wycked: for I will multiplye the & thy howshold: And of thy seede, yea*

□ Camber: Vide Aº 1582. ·15· Martii.

even of thy seede, will I finde out a Ca□mber, & will roote out a people, which I have long

* Δ forte intelligit Rolandum infantem meum cui vitam restituit Deus (miraculose quasi,) Cracoviæ: aº 1584: Iulii 14: Sed, Deus tu nosti, quod hoc mihi tam mirum videtur quam virginis Mariæ pregnantem censeri &c.
Vide Septemb. 21. - Misericordia Dei promissam.

*favored. And for this cause sp*Δared I him unto the: for unto him that loveth me, will I be a iust rewarder. The braunches of the wycked do I cut of & make worser then the asses dunge.*
But unto the faithfull will I send honor, & a crown of reioysyng.
Hui, who is he, that I can not reward him?

Δ, must be placed here in Prage.

Or where dwellest thow, (in heven or in erth,) that art, & reioysest not by me? Yf thow follow my commaundements & I ones begyn to love the?
I have told the, that I will place the here.

[Δ. - *In this Cyty?*]

Vriel - *Not as a Cytizen, but as an owner of many howses.*
But take hede, thow be iust to me, & do that I commaunde the:

Δ. - *Lord, thow knowest my hart, help & supply my wants:*

NOT YET stuards overseërs Laborers.

Vriel - *Behold, the Corn is not ripe, neyther are the grapes red, nor the son hath not yet seasoned them, Therfore, yet, nede I not Stuards, but overseërs: And as yet, laborers are to me, as shaddows.*

The Lord his visitation is no yet.

Bycause, not yet, no, not yet, is the tyme of my visitation: therfore he that bringeth his Syckle now, must not reap for me; but must reioyse in him self.
Happy is he that tarryeth the lord, least afterward the dores be shutt, and the feast at an ende.
All wisdome, (and Sciences, comprehended in wisdome) that worketh for him self, is of the world. But the wisdome that I gyve: I give openly & without reproche. That I allso reioysing in the wisdome, may be glorifyed & exalted with a diademe of honor.
When Sodom *Cryed for Vengeance, had I it not ready?*
Could not I from heven have consumed them with the breath of my own mowth? I, in my self, know it, and am witnes. But lo in the pride of theyr filthynes

Tyme.

I had regard to tyme; And (that it might be known to all nations,) lycensed my Angels & gave them powr: And lo then made a promys unto all nations

A promyse to Abraham.

that they shold be blessed in Abraham: *even the same mowth, that destroyed the* Sodomites.

Seth, the third sonne of Adam.

These things did I; as unto Noë: *and unto* Seth, *whome I loved: I made them privie of tyme to come, and opened unto them my Iudgments: bycause the world shold be iustly condemned.*

A promise made unto us.

After the same manner, made I a promise unto you:
Lo after the same manner, have I called you to cownsayle.

The choyse misliked.

But you have chosen the lowest, & have refused the highest places: & have regarded your own cumforts, & not my visitation.
I commaunded the not: to go into the woods, & to fetter wolves: neyther to saw the Tygres teeth.
I delivered you not unto the wycked, neyther suffred I them to reioyse over you: But I have browght

The Mercies of God uppon us.

you from death & from the dayes of lamentation, and have delt with you, as faithfull brethern do in theyr divisions: Not that I forget my self, but that I wold be magnifyed, & that you

might see your wyldenes, & naked rashnes:
Many are there uppon the erth, which wold have burst
with gladnes, & have rent theyr garments in peces.
Yf I had towched them with the least of these cownsayles
(So I call them bycause they are my secrets).
Δ ℵ to Prage
Ys it not suffycient that I have browght you hither safe?
A sure help, ~~of the Empe=ror~~, promi=sed.
Have promised you a sure help?
Lo, you wrast me, [Δ - This spoken in respect of God his iudgment requested of the letter.]
for what is he of the world, to whome I shall confirme
letters?
They greve me, bycause they are the doings of man.
O man, let man answer unto the, and let it suffyse
the, that the mark, wherat thow shotest, is in my hand.
My work is not a work of howres nor of dayes.
Do the Lords Commaundement spedily.
But when I commaunde, do spedyly.
Note, Signes.
When the thunders fall from heven, and burn up the
erth, skalld her face, and leave her naked:
Then, Then, will you beleve me.
Δ I understand not this.
Behold He that is a man, being new born, is
accownted a monster.
Ys it not written? Lo the lord loked from heven in
his visitation, and in the mydday, and groned uppon
her, for she had vexed him.
Δ ℵ the Lord.
Happy is he that is ready when he viseteth.
That which I commaunde, let it be done.
For whan the kings of the erth, say do this,
They play not also the parts of theyr servants
& subiects, but lo, it is done.
Suffer me (I pray you) to have that favor.

Δ. - Deo nostro misericordi, Pio, et
Iusto, sit omnis honor
laus et gloria, *Amen.*

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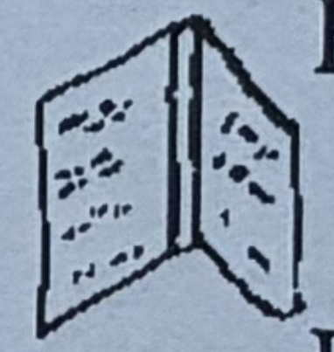
21 Augusti. Tuesday. Pragæ.

After dynner, as we E.K., and Δ: wer in my study, and conferring
of my Choyse, and very sorry that we had made our Choyse
not of the best: E.K. saw Vriel in the stone, which
yet stode unput up: & sayd, he had seen him there ever syns we began:
So comming to the Stone he sayd as followeth.

Vriel - *Murmur not among your selves, But reioyse & be glad:*
and sownd into the greatnes of Gods mercyes, which
beareth all your weaknes, and leadeth you throwgh the
foggy & perilous mysts of your dayly temptations,
even by the hand: And now, not onely giveth
but allso exhorteth.
I speak wyth you, as a man,
yea, let me speak with you, as a man.
Note our unaptnes yet, to be visited. *Ecclesiastes* cap. 1.
You are opprest with synne & with the world, & are not
yet apt, for the visitation of god. [Δ - In malevolam *animam* non introibit sapientia, nec habitabit in corpore subdito peccatis. *Ecclesiastes* cap. 1.]
My brethern god hath delt mercifully with you, that
hath opened unto you, these three wayes: desyrous
[E.K. - He speaketh other language, I understand not.]
The work=man and the work, must be cor=respondent: To Δ, was sayd, Tu fac: supra, to E.K. Tu vide: To A.L., Tu vive:
that one of you might have entred into the highest
gate. And why? Bycause the workman
might be able & correspondent unto the Work,
and tyme, (of the lord,) to come.
God hath done many great things for you: but you
will not see them.
Tarry a while, tyll I come agayn.

E.K. - He is gone beyond a thing like a hill.

Δ. - After half a quarter of an howr he cam again.



E.K. - He hath a payre of Tables in his hand, made
as of white bone: & there in, are many names
written orderly, one, under an other.

E.K. - Yf I thowght this to be of God, and this to be Vriel in dede, it were an other matter
but theyr to much familiarity maketh me dowt. Δ. - The old saying
is true, in you: Nimia familiaritas parit contemptum.

Vriel - *Beleve me, by heven and earth, I am true Vriel.*

E.K. - He hath an other boke holden unto him, by one standing
by him, who is like a shaddow.

Vriel - *Give eare, say, and Chuse:*
A New choyse, by god his great mercy gran=ted.
for after this tyme, there is no Choise.
Dee, *thy age and contynuance in this world, in*
flesh, according to the finger, and second pro=
73½ Dee his age.
portion, which you call nature, is 73 *yeres*
and a half: and here it is. [Δ pointing to the other boke]

E.K. - He that is like a shaddow openeth the boke, it
seeming to be of yern or steele. In which boke
appereth diverse names, as Bamasan, Corsax

Tohomaphala, &c. [Δ - These semed to be names of Good Angels propre to peculier men.]

Vriel - *E.K. Thow dost more then thow art commaunded* [Δ - bycause E.K. he red those names.]
Yet, cease a while.

E.K. - He spreddeth a thing like a clowd before them.

E.K. - Now he appeareth agayn, & the other with him.

E.K. - Sudsamna, appereth in the boke, and agaynst it, 46.

Angelus bonus E.K. }

Vriel - *So much shallt E.K. thow live by nature, and dy Violently.*

E.K. - Now he is covered agayn.

E.K. - Now he is here agayn.

E.K. - Aflafben standeth written in that boke, and 73 with a prik over the upper part of the figure 3

E.K. - The boke is very big and full of names; and numbers against them: The leaves are very thyn.

E.K. - Now ~~he openes~~ Vriel openeth his boke, him self,
And there appereth, agaynst Aflafben, 122.
And against Sudsamna appereth - 87.

Aflafben my good Angel. }
Sudsamna E.K. his good Angel. }

Vriel - *Beyond the which, you can not:*
Notwithstanding this life, is allways given by god, or at the intercession, of some one, or one, of us, his angels.
The other is Naturall: notwithstanding is shortened throwgh the Synne of man.
I am a witnes to my self, that these bokes, and words are true.

Vita < Naturæ / Gratiæ

E.K. - Now he is in his clowd agayn.

Δ. - After a while, they appeared agayn: as before.

E.K. - They loke very gravely on their bokes.

Vriel - *Behold my brethern, God is ready to open his mercifull store howses and gates of Understanding unto you:*
But he that liveth for him self, and for the ende of this Shaddow, limiteth his wisdome with this number: and shall both have an ende at ones:
But he that turneth him to the wall, and wepeth bitterly, shall enter into this boke: But he must not buyld his own howse, but an howse for the lord: Neyther must he be visited by the Challendg of promise, but by the mere mercy & good will of god; & at his pleasure, & appointment: he that hath Understanding, let him heare:
Behold, this his pen, is a pen of steele.
But that, that I raze with all, is of gold, and a percing instrument.
Yf therfore your Visitation shall be after to morrow* and that you covet to buyld (bycause you are men) Then give your names unto the yern:*

Δ As King Ezechias did. *Regum* 4: Cap. 20. }

Note {

Augusti 23.

Our new or reformed Choyse. }

But yf you will remember the lord, and ad any thing unto his buylding, faithfully, Then Vow your names unto me, In the name of him, which Created you.
After this tyme, there is no choyse.
Therfore, Consider: for, never before, (but ones), was this Mysterie, and mercy of God opened unto man.

A great Mercy and Mysterie. }

E.K. - Now he hath drawn the Clowde to him.

Δ. - *I am not hable (o lord) to give the condigne thanks for these mercyes: But thy will be done: Not as we will: nor as we have rashly and blyndely (before) Chosen: But this is our Choyse, to be thy servants all the dayes of our life: and we desyre not long life, so much, as the favor which addeth those dayes, wherein our faith may be frutefull throwgh thy graces abowding in us: I renownce my former Choyse, I challendg no promise, But require the (O God) of thy fatherly goodnes to be my light, directer, staf, strength, defence, & Cumfort, now and ever. Amen.*

The former Choyse renownced.

Vriel - *All ways call unto me for the Testimonie and witnes of the promise of god, and the remembrance of this day.*

This Day. }

E.K. - He hath written after the numbe*rs in his own boke: Est, Est.

*122
87. }

Δ. - Ad laudem, gloriam, et honorem Dei, Esto, Esto. *Amen.*

Rodolphus.

Vriel - *Now deale with* Rodolph, *and be not Slak: for untyll thow have talked with him, I appere no more.*
Thy haste shall prevent the slander of wycked tungs, whome Sathan *hath all ready styrred up against the.* ^ Vriel - *It is best thow understand it not at all*∴
Δ. - *I understand of none.*

Wycked tungs all=ready busye against me. }

E.K. - He putteth a Clowde over all the stone like a white wrinkled Curten: & so disapereth.

Δ. - *But thowgh you appere not, yet of* Madimi *I may require answer to know when my wife and Childern are to be sent for, &c.*

E.K. - There is no answer given.

Δ. - Fiat voluntas Dei, iuxta: illius
beneplacitum: cui omnis laus gloria
et gratiarum Actio, nunc et
in omne ævum.
Amen.

Δ. - I receyved letters from my wife that she and her Childern are well. God have the praise and thanks therfore, *Amen.*

Pragœ

Augusti 24:
Friday: a meridie.

Being willed to deale with Rodolphus, first by letter, and than by speche:
I thowght good to send the letter, before written, for the Emperor; by
the Noble Don Wilhelmo de S^to^ Clemente ———— the king of
Spayne his præfectus Negocioru*m* with this Emperor, and thereuppon
by Emericus Sunttag, the Lord Lasky his Secretary, I wrote thus
to the for sayde Don Clemente, and sent it this Bartholomew day.

Ea est ho*minum* in terris Conditio (Nobilissime vir) ut sibi soli nullus natus esse
Videatur: Immò neq*ue* sibi ullus o*mn*ia sponte nascentia, vel ultro ab aliis
oblata, quæ sibi maximè sunt necessaria, recipiat. Mutuæ inde ho*minum*
emerserunt Societates, mutuæ amicitiæ, Mutuæ operæ, Mutua dona, Reru*m*
commutatio, et emptionis, Rerumq*ue* venditionis contractus: Aliique diversi
ho*minum* existunt status, unde ho*minum* inter ho*min*es, et cum ho*mini*bus multiplicia
procurantur officia, commerciaq*ue*. Neq*ue* o*mn*ium istorum, sola est utilitas,
vel (quæ peribit) voluptas, scopus ille, vel finis, quem attingere conantur
et student: Sed aliud aliquibus est propositum, quod Divinius quidem est,
quod Virtutem vel Honestatem nominare possumus: quæ cælitus demissa,
ho*minum* informet mentes et ornet, sibiq*ue* coäptet: Adeo ut Sedibus illas
reddat cælestibus dignas. Illud, Illud ergo est Illustrissime vir
quod excellentia*m* v*est*ram tam mihi pridie reddidit attentam, benigna*m* et
perhumana*m*. Illud est quod v*est*ram refricabit memoria*m*, et v*est*ru*m*
insigniter acuet ingeniu*m*, in causa mea, suæ Cæsareæ Ma*iesta*ti tam
proponenda, quam commendanda: eoq*ue* tractanda modo, quo illa
tractari Arcana debeant, quæ a paucis credantur, et a paucioribus
intelligantur: Verissima licet sint, et ex sese utilissima. Quo
citius Cæsareæ sua Ma*ies*tas, mirabilem hanc et maxima*m* Dei, non Pro=
videntiam solùm, sed bonitatem etiam, amplexus fuerit, eo Citius et abun=
dantius, meæ ad illum legationis constabit Sinceritas, bonitas et
Utilitas. Voluissem equidem hunc inclusum libellu*m*, literasq*ue*
inclusas vestræ excellentiæ ipsemet attulisse: Sed (cum venia
sit dictum) ex digiti pedis mei offensa cuticula, non tam commodè
possum hodie pedes venire. Proinde amico meo hoc onus
imposui, ut (Cum vestræ excellentiæ manuum deosculatione) o*mn*ia
mea vobis offerat servitia: hocq*ue*, quicquid est, pro sua Cæsareæ
Ma*iesta*te, traderet munusculi.

Pragæ. 24 Augusti 1584.

Joannes Dee.

The Superscription of this letter was thus:
Illustrissimo D*om*ino, D*om*ino Don Gulihelmo
de Sancto Clemente Serenissimi atq*ue*
Catholici Hispaniaru*m* Regis Negocioru*m*
apud Sacram Cæsarea*m* Ma*iesta*tem &c.
Præfecto, D*om*ino meo Observandiss*imo*.

---

†

Augusti 27: Pragœ
Monday, Mane Circa 9^am^:

Præcibus finitis, I propownded to God, of Madimi fowr things.
First what was the cause of the error recorded Febr. 18
this a^o^ 1584 at Lasko of Sir Henry Sidney his death.
Secondly In what sense is this to be understode, which
Madimi willed me to say to Rodolphus, *An Angel of the
Lord hath appered unto me*.
Thirdly, Madimi sayd as concerning the tyme of ~~sending for~~ my
wyfe & childern & howshold to be moved hither, *Let that
be my Charge to answer the*.
Fowrthly, Madimi willed me to write to Rodolphus. And I have
caused it to be Wilhelmo de Sancto
done: & ^ delivered to Don ^ Clemente, the Spanish Embassador:
to deliver it to the Emperor: *God prosper it. Amen*∴

E.K. - Here she is.

Δ. - *The eternall roots of Verity bring furth frute to the cumfort of such as
delight in the pure verity for the servyce of God: &c.
And you* Madimi *as a minister of the highest in verity, are unto me welcome.*

Mad. - *Even as mans finger* or
*of a thing, towching, moving, or forcyng
an instrument musicall, is the cause without the which it can*
Causa sine qua non. *not sownd, or drink up the ayre: which agayn seking*
Δ- ✕objection
Note this phrase of sownd. *yssue, & feeling a staye, is the cause of concord or
dissonancy: according to the inward Spirit & imagination
of the thing that moveth, or of the finger moving. So
the erthly part of man, which hath no motion of it self,*
moved
*(radically), moveth by towch or finger, (what so ever,) spirituall
and sendeth out sowndes, not according to her self, but
according to the fyry, yea invisible, & spirituall powre: wherwith
all it is moved*∴
Hereby we lerne, that mans body, and his organicall motions, hath
Thre movers in man con=curring. *three manner of movers;* Centraliter, *by the property & perfections
of the Sowle, a* Superiore, *and by descension, from the Angels
or participants of Understanding:* Per contrario, *and
ascending, spirits wycked & tempters: all moving:
But here you must Note, That as the sonne depriveth the mone*
✕which is to give light
☉ Splendor in die obtundit lumen Lunæ etia*m* sup*ra* hori=zontem. *in respect of her ende, but not of her self. So do the
Angels & higher powres drownd, & over shaddow
the Sowle in man when they are present: working
from god & in them selves: (as from above) and not by the
Sowle as any rote, or first cause, of the motion.
But when the divell entreth, and ascendeth, he worketh not by*
Note the manner of the Diabolicall working in, or by Man. *force but by entycement, & so allureth the sowle to graunt
of his possession: which he entreth & becometh strong.
Those that have eares let them heare: for my words are
wisdom & the grownds of many sciences.
Then, by a Similitude, is the world, wax: Mans body, wax:*
Mundus Humanum Corpus &c. tanq*uam* Cera. *and the naturall motions, of things, naturally extended, wax,
allso∴ But our purpose is of man: which at one instant
receyveth three impressions: Missive, Naturall,*
Impressio < Superior / humana / Inferior *and offensive*∴
Whereby you may perceyve, That man greatly neadeth

to pray against temptation: for the last Seale, is signe of him that oweth the wax.

Pray against Temptation.

Happy are those, that can watch & pray: for such they are that graunt not any rome or interest, to the wycked ascender:

Impressio prædo=minans, est consideranda.

I answer you: yf you be but as stringe, Challendg but your own duetye: But take hede, you be in tune.

Δ. Per quæ homo peccat per eadem puniter: qui dixit Ascendam &c. Iam ex Infernali statu, semper ascendendo tentat.

E.K. - She speaketh but I can not express it.
Δ. - I pray you let nothing of your words, that you utter to us, or before us be unrecorded.
Mad. - You are not worthy to write it: for it is the harmony of the hevens.
Stay a while:
For I wold open that unto you, which I perceyve I may not: but I come again:
[Δ. - We red over the premisses & wayed them as instructions of the three diverse movers of mans senses internally &c.
And so after a quarter of an howr:
E.K. - Here she is againe]
Mad. - For he that purifyeth his howse, & straweth rushes, & beawtifieth the chambers with garlands, is worthy to receyve, (bycause of his aptnes,) such as are messagers of understanding & light.
My frendes and brethern, marvaylous is the god of wisdom in all his doings & works, & full of varietie are the works of his hands.
E.K. - Now she speaketh again; I understand it not.

The Answer to the first dowt.

∴Δ. Sathan abowt this tyme was very busy with E.K: and declared his name to be Sathan, at Lasko.

An intruded Lye, by Sathan.

- But, to the answer: The ende of my purpose, Sathan∴ perceyving you E.K. as well to be moved by him bycause of your own graunt; as by the motion wherwithall you wer moved & illuminated, & being the father of Suttelty, & of a froward understanding purposed, even in this one sentence, yea with this one lye, to overturne: or at least, to blemish the worthynes of our message: and of your receyving: bycause you he saw, the cowrse of nature & the doings of man, and that this man wold first viset the Δ, therfore he thrust in, a shyngle of his own cutting, & nature: Not to the intent it shold be Credited, but to the intent it shold be a stumbling blok to the action in tyme to come, which is now.

⁖ Mr Simon Hagek, yong hagek.

My brethern he is a mervaylous workman: & one that striketh now the most strings: in a manner, all.
But he hath his rewarde,
Therfore do I deny it to be spoken by me, or of me:
Δ. - So by god his grace, I did conceyve & undowtedly think, and of many other things besydes that I have occasion of reforming the recordes: that the hevens may agree: as the phrase was used.

Reformation of the Records.

☞ Mad. - Many there are not: But such as are: gather them to gyther, let me syft them.
Δ. - I thank god for that his mercye.
Δ. - Now I besech you, to the second my present request•• before propownded, it may please you to give answer.

Answer to the Second: in a Parable.

Mad. - When the king sendeth a present to a noble man, or unto any one, that he favoreth, he loveth or delighteth in; The messager carryeth it, delivereth it within his howse.
[E.K. - She semeth to smyle.]
He to whome it is sent, enioyeth it, he useth it, yea peradventure (being a daynty dish, eateth of it,

Afterwards the king sendeth to him, by the same messager; saluteth his howshold, & commaundeth him to say, Thus sayeth the King: Go unto such a man and Salute him: Tell him That I will viset him: and that, I say so.
Behold he sitteth still & goeth not, neyther doth he the commaundement of his superior: for lo sayeth he: The King commaunded me not: his Messager came: and wold so.
But whether the King will so or no, I know not.

A Mysterie.

But hearest thow. The thow wicked man hast thow not eaten of his meat, & enioyed the benifyt of his present before? Yea a threfold benefyt: which shall contynue untyll the seventh* Angel & untyll the third wo.

* Vide 8· 9· 10, et ·11· Capita *Apocalypseos*.

Man begetteth a sonne, and lo his wife is with Childe, and she loketh for the tyme of her deliverance: yf the question be moved unto him, (his wife not yet delivered), whether he have yssue or frute of his body, say thow unto me, what shall he answer.
Δ. - As it shall please god.
Mad. - That is no answer.
Δ. - Than he may say, He is in hope to have the yssue his wife goeth great with all∴ may this seem an answer, I beseche you?
Mad. - Thowgh the Childe be not yet born, he hath yssue.
Deliverance, is by reason of the Issue, and not called Issue of the deliverance: for he is a sonne, as well unborne, as borne:
So is it of you: Thow hast prayed unto god, & he hath herd the.

·Δ· My prayer unto god for wisdome.

And lo the yssue which he giveth the, is Wisdome.
But lo, the mother of it, is not yet delivered:
for, yf woman know her tymes & seasons of deliverance, much more doth he, which is the Mother of all things.

Δ Deus, Mater rerum omnium: idem et Pater.

But thow mayst reioyce that there is a tyme of deliverance & that thy gyft is compared to a woman with Childe.
For as the one is, and shall be visible: So is wisdome graunted & shall appere: yea a lively & most perfect Creature.

Benedictus sit Deus noster, qui respicit gemitus Pauperum.

Behold, the Angels of the Lord have byn sent down from god, unto him ⁖E.K. here his sight, which is of this howshold in god: He hath browght unto the, that which he tasteth not him self: And yet thow Δ dowtest, Saying,

E.K. not taster of that he seeth or heareth.

How shall I say, the Angel of the Lord hath appered unto me.
Unto the Δ, we have appeared: for unto the Δ, we are sent.
And bycause his eye hath seen, therfore we have ioyned him unto the, that in the tyme of darknes thow mightest see.

NOTE

Δ How the Angels of the Lord have appeared to Δ which may seme more certayn (allmost) then as the phrase is verifyed of the Angels appearing to Ioseph, in Somnis: Vide *Mathei*. Cap 2.

And before the tyme of thy visitation, thow must be made perfect.

Δ is to be made perfect before the time of his Visitation.

*And bycause it is of the, & not of him: Therfor doth not god impute unto him his offences: but placeth in you the fig*ure of tyme to come:*

Supra lib. 15º: 1584 Iunii 2.

For some there be that naturally shall draw in the plow of the lord.
And other some there be, that must have theyr tymes & seasons.
For thy howshold affayres, I say nothing yet:
neyther for thy letter sent, or messanger.

Answer to the Third and fowrth de=maunds.

Nam Deus agit in suis, sicut Vult.
I have Nothing els to say unto the: But blessed are those that beleve in the lord: for they have theyr reward .:.

E.K. - She goeth away, divided into a great many peces of fyre.

Deo *nostro omni*potenti, æterno,
et Sapienti: Sit *omnis* honor
laus et gloria.
Amen.

Note, at None, this day, I receyved letters from the Lord Lasky, from my wife, and from my brother Nicolas Fromonds in England: how Mr Gilbert, Mr Sled, Mr Andreas Frimonshem my bokeseller, used me very yll in diverse sorts.
The Dates of the letters from England were of the 15 and 16 day of Aprill 1584. My wife is in great sorrow for my brother Nicolas.

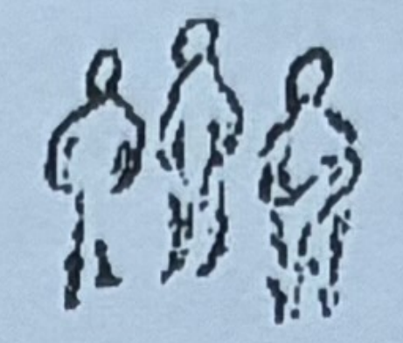
Monday Augusti 27.

At night after Sonne set, Emerich Sontag browght me word from the Spanish Embassador, that he had delivered to the Emperor this day my letters and boke: and that he toke them gratiously and thankfully: and sayd that within three or fowr days he wold let the Spanish Embassador understand, when he wold give me Audience.

Deus bene, vertat: et ad sui *nominis*
honorem et laudem.
Amen.

Saterday Septembris. .1. ✝ Pragæ

Ante meridiem Circa 10am.



Δ. - As I, and E.K. sat in my little study: after our talk of diverse matters and of my expecting Audience at the Emperor his hand: &c. E.K. saw three little Creatures walk up and down in the sonne shynne, abowt an handfull from the paviment: and the Creatures them selves very small not an handfull long: like little shaddows or smokes: and the path wherin they walked semed yellow: They walked a good while to and fro, Tyll at length, I suspected that they were sent to us; and so prepared the Shew stoane: but E.K. sayd he had rather see them thus, out of the stoane: I sayd, that in the stone we have warrant that No wycked thing shuld enter: but without the stone, Illuders might deale with us, unleast God prevented it, &c. E.K. sayd again, He had rather deale thus.

One of the three Spirituall creatures sayd - *His meaning, is above thy sight:*

E.K. - Now two of them seame to kneele down in the Sonne beames.

He in the middst of the three - *Blessed be God, the* father: *God, the* Sonne: *and God the* holy Ghost: *the most holy and blesed Trinitie: One, True mighty, perfect, everlasting and incomprehensible God.*

[Δ. - *Amen, Amen, Amen.*]

Δ Rod. his hart is to be turned by god: but I know not the meaning.

Which will be comprehended, with those that live in the Heavens (the true church of God.) of such as measure him by faith, and not by Reason: which hath sent us to do his will; Both, in that he will turn his hart: and in that he doth vouchesafe to make you witneses of his secret purposes and determinations in hand.

1. The middel most sayde - *I am the Middst of the Third, and the lΔast of the spirit of Life: Understand, this temporall controversye, & conflict of mans sowle: but not according to his eternall & immensura=ble proportion.*

Δ Sunt duæ literæ ultimæ in linea Sp*irit*us Sancti in Tertia Tabula.

2. The second on the right side sayde - *I am the second of the Third, which dwell in the spirit & powr of God in Erth. I have powr to skourge them that resist the powr, will, & commaundement of God: and I am one of those that stand, & is perpetuall: for ever as the* father, son, & holy spirit *are one, but of them selves, & being dilated is full of powre, & many. So are we one particularly in powre; but separated: notwithstanding, spiritually of, and amongst others: & dilated in the will of God, and into the braunches of his determinations: but par=ticularly living, & ioyntly praysing god.*

Flagellu*m* Dei.

Trinitas et unitas Di=vina.

E.K. - Now the other (the third) on the other side standeth up, & sayeth.

3. - *The kingdom of god, & of his son,* Christ: *(which is true* God *& the Substance of his father, True God of true* God.*)*

E.K. - *What is that: God of God?* Δ. - *The confession and belief of the Catholik church: not to be talked of now.*
E.K. - They are disapered: but theyr path appereth in the ayre, in the sonne beames still.
E.K. - They are here again. Δ. - Half a quarter of an howr, they had disapered.

is contrary to the kingdom of this world.
Happy are those, that are of his kingdom: for it hath no ende: yea, happy are those that are the sonns of faith, & not of the world: which is called Reason:

Filii fidei, et non *ration*is mundanæ.

which is blynde, & is sealed with the mark of destruction:
Bycause she persecuted & put to death the true God: the God
of righteousnes, & light of all that live.
Δ - His name is the last 3 letters of the first line of the fowrth Table. ·3· I am the last, of the first, of the fowrth, and I have powr
to gather up the blessings of God, & to set them (yf they be
Eius officium, est Transplan=tatio Donorum Dei. disdayned) in a better Soyle.:.
For, this sayeth the God of hoasts.
Yf he dreame & will not here me; Gather up that he
Rod. yf hathe, & that which shold be given him: that his ❖ life
may be short, & his howse without Cumfort: that he
❖ Vide. lib. 15º Maii 28. 1584. may pass away nakedly, as a shaddow.
And lo, behold we go, and we will dwell there, yea
Ga Za Vaa } even in the skyrts of theyr garments will we take up
our habitation: And why?
Behold, this hath God sayd:
In the morning watch them, and see how they rise.
Angeli ob=servantes nostra opera et Consilia. In the day tyme give eare unto them, & listen unto
theyr cownsayles.
Stand over them in the Night: & Note theyr
fylthynes:
Strike. And when it excedeth the Number, Stryke.
Note. We are they, that must direct your practises.
One of them sayeth - Behold, let us give Testimony of our names.
E.K. - He in the myddle.
My name, is — Ga.
My name, is — Za.
My name, is — Vaa.
Δ. - The three names, make one name of 7 letters, Gazavaa.:.
Names by Po=sition. So we are called, by position.
Thow shalt fynde us, amongst the merciful Tables
Enoch: his Tables. delivered unto Enoch: and so, unto you.
1. The middlemost I am of the third Table, and am extreme.
2 I am of the third but of the humanitie & the Δ. ✕ Of the physick part.
second.
Δ. Note: the Third Table; here ment, is that of the Sowth, as Est, West, Sowth & North: Theyr placing is others.
3 And I am of the fowrth, but Angular, & extreme
linear of the uppermost.
Δ. ✕ The three last letters in the uppermost line of the fowrth Table.
We are gone.:. E.K. - They are out of sight.
Δ. - Shall I use any other means, to be herd of the Emperor,
then as I have done?
a voyce - Follow that, which is commaunded the.

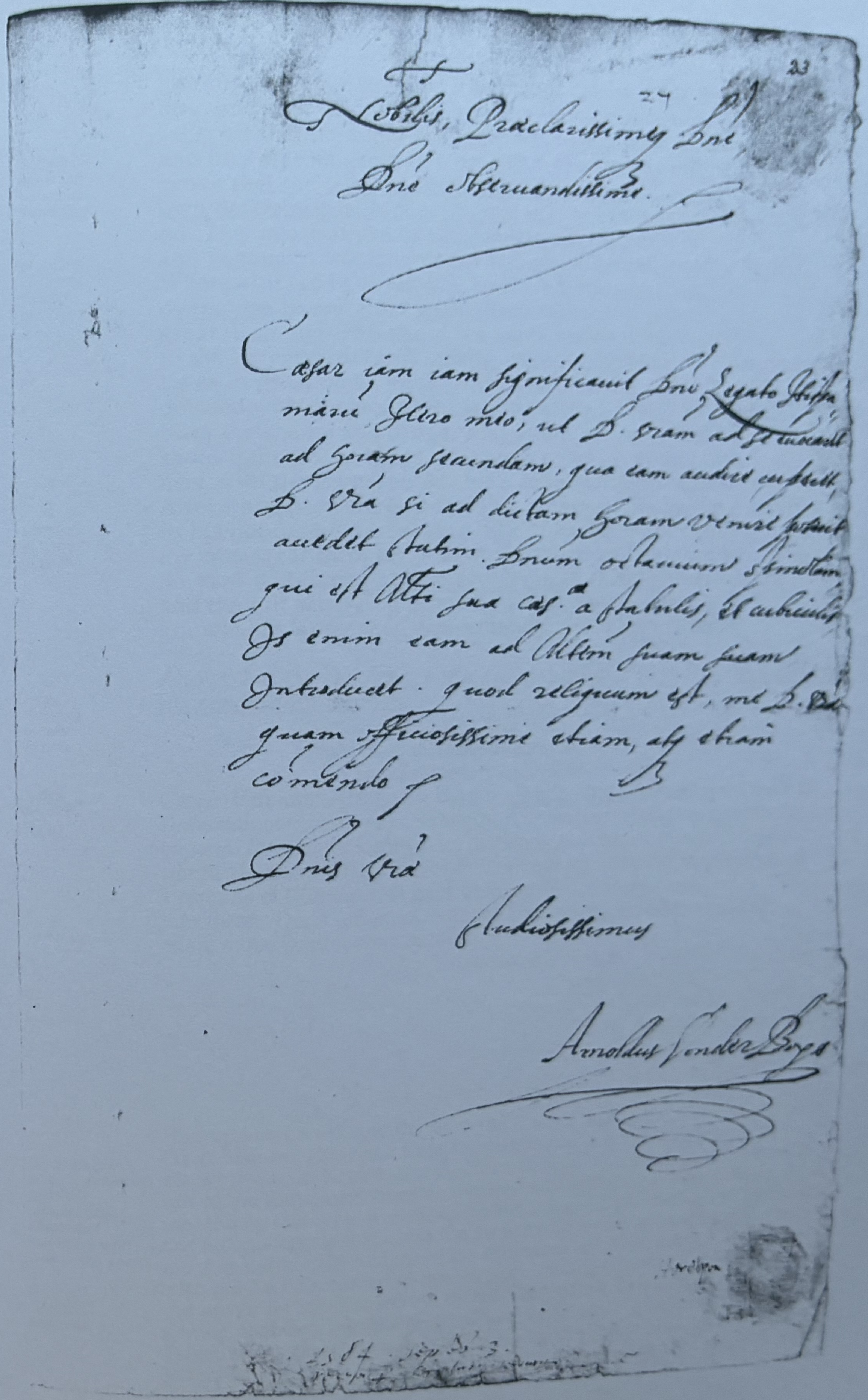
Δ. - Æterno, Omnipotenti, Trino et Vni
Deo sit omnis honor laus
et Gloria.:. *Amen.*

Δ Ga — Vltimus spiritus vivorum.
Za — Flagellator resistentium potestate, voluntati, præcepto Dei.
Vaa – Transplantator Donorum.

Monday Septembris ·3· Mane † Pragœ

Δ. Nota - Sathanæ astutum et violentum stratagema.

Δ. - There was great disquietnes in E.K. being come home from our
Hostes howse, where he had lyne all night uppon a forme: by reason
he had byn (which he never was the like affore, as he sayd) with wyne
overcome suddenly: yet intending with him self to take hede of
being overshot in drinking of wyne: being requested by the hostes to
give her a quart of wyne uppon the good bargayn he had in a clok
he bowght of her for 5 duckats: In this cumpany of drinking was
Alexander the lord Lasky his servant who cam with us to Prage. Unto whome
E.K. (when the drink, on the suddayn, had overcome him) sayd he wold
cut of his hed, and with his walking stafe did towch him fayre and
softly on the nek, sitting before him: This Alexander being half
dronken him self, by and by toke these words in great snuffe
and ment to defend him self, and so toke his weapon to him,
and theruppon, they by, caused Alexander to go down:
It was supper tyme: And I, that night, refrayned to sup,
and so tarrying at my lodging, and looking out saw Alexander
sitting on the great stone against our lodging: I called to him
and told him that they wer at supper: And he cam over
to me, and he had wept much: he complayned of E.K. his
former words, and the towch of the stafe, how it was against his
credit to take that in good part, and spake many soldiers termes
of stowt words, not worthy the recording. I, thereuppon, went to
our Hosts howse, and wold understand the very truth; and there I
fownd E.K. fast on slepe, on a forme, most sowndely: for
which, I was right sorry: And yet better pleased to perceyve
the words of E.K., which so moved Alexander (being half
drunken) to have byn spoken by E.K. when wyne, and not
witt, bare rule: and so pleaded long tyme with Alexander
that of words spoken so as they were, No such exact account
was to be given to him &c. And after two howrs persuasion caused
Alexander to go to bed in our lodging, where he used to
lye: for he wold have gone out, to our former ynn, in those
raging half drunken pangs, he was in: which I thowght not good.
This Monday morning E.K. coming home: and seing
Alexander, as he cam in, he sayd, they tell I shold have
spoken words, which greatly offended the yesternight, and that I
towched the with my staff, &c. I know nothing of it.
And shoke hands frendely with Alexander.
Well sayth Alexander, Si fuisset alius &c.
E.K. cam up to me: I told him how sorry I was for
this myschaunce: and told him of the watchmen perceyving
Alexander his disquiet mynde, and hering his words: they cam to
me and charged me to have a care of the peace keping:
(As they did in dede), and farder sayd, that Alexander in his
rage, sayde, that, rather, or before he shold cut of his hed, that he
wold cut E.K. in peces. So sone as I had expressed that
word of this drunken Alexander likewise (whome now I saw
quiet, and E.K. allso quiet) suddenly E.K. fell into
such a rage that he wold be revendged of him, for so saying
and for rayling on him in the strete, as he did, &c.
Much a do I, Emericus, and his brother had to stop or hold him
from going on Alexander with his weapon, &c.
At length we let him go in his dubblet & hose, with out a
cap or hat on his hed: & into the strete he hasted with his brothers rapier
drawn, and challendged Alexander to fight: But Alexander
went from him, and sayd, Nolo Domine Kelleie, Nolo.



24

Nobilis, Praeclarissime ac Dne
Dne Observandissime.

Caesar iam iam significavit Dno Legato Hispaniarum Hero meo, ut D. Vram ad se vocaret ad horam secundam, qua eam audire cupiebat. D. Vra si ad dictam horam venire poterit accedet statim Dnum Octavianum Stradam qui est Alti Suae Caes.ae a stabulis, et cubiculis. Is enim eam ad Altem suam suam introducet. Quod reliquum est, me D. Vrae quam officiosissime etiam, atque etiam commendo.

Dnis Vrae

Studiosissimus

Arnoldus vander Boye

Hereuppon E.K., toke up a stone, & threw after him, as after a dog, and so cam into the howse agayne: in a most furious rage: for that he might not fight with alexander. The rage and fury was so great in words and gesture, as might playnely prove that the wycked Enemy sowght eyther E.K. his own destroying of him self, or of me, or his brother. &c. This may suffyse to notifye the mighty temptation and vehement working of the subtile spirituall enemy Sathan. Wherewith God suffred E.K. to be tempted and allmost overcome: to my great grief, discomfort, and most great discredyt: yf it shold (as the truth was) have come to the Emperors understanding, except he had known me well &c. I was in great dowt, How God wold take this offense: and devised with my self how I might, with honesty, be clered from the shame and danger that might arrise yf these two shold fight &c. At the least it wold cross all good hope here with the Emperor: &c. for a time, tyll God redressed it:

Sathan his exceding vehement Tentation.

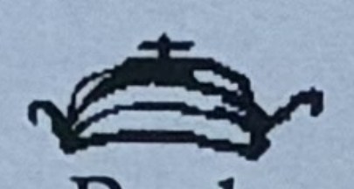
Note the Cause of this re=cording.

·1· Cumfort in tyme of nede.

After I had browght E.K. to some quietnes, (by yelding much to his honor, &c, and saying little:) Not long after cam my Messager from my wife at Cracovia: and Hugh my Servant with him: to my great Cumfort, throwgh her letters and the full satisfying of me by Hugh my servant his knowledge farder then conveniently could be written.

·2· More Cumfort in tyme of nede.

Abowt 2 of the clok after none, came this letter to me, of the Emperor his sending for me.


Rod.

Nobilis, Præclarissiméq*ue* D*omi*ne,
D*omi*ne observandissime,

Cæsar, iam iam significavit D*omi*no legato Hispaniaru*m*, Hero meo, ut D*omi*natione*m* ves*tr*am ad se evocaret, ad horam secunda*m*; qua eam audire cuperet. D*omi*natio vestra si ad dictam hora*m* venire poterit: accedet statim D*omi*num Octavium Spinolam: qui est Ma*iesta*ti suæ Cæsareæ à stabulis et Cubiculis. Is enim eam, ad Ma*iesta*tem suam introducet: Quod reliquum est, me D. vestræ quam officiosissimè etiam atq*ue* etiam commendo.

D*ominatio*nis ves*tr*æ
studiosissimus

Arnoldus Vander Boxe.

Octavius Spi=nola, Chamberlain and Stall=master in the absence of the officer who is sent into Spayn.

* Hora ·3· exactè a meridie.

Hereuppon, I went straight up to the Castell: and in the Ritter stove, or Gard chamber I stayed a little: in the mean space I sent Emericus to see what was of the clok: and the Chamberlayn, (Octavius Spinola) spied him out of the Emperors chamber window: and called him: who cam up to me, and by that tyme was the Chamberlayn come out to me, and by Emericus he understode that I was the man the Emperor awayted for: He cam to me very *curteously: told me of the Emperors desyre to see me, and to speak with me: So he returned to the Emperor into the privie chamber: and cam out agayn for me: and led me by the Skyrt of the gown throwgh the dyning chamber, into the privie Chamber, where the Emperor sat at a Table: with a great chest & standish of Sylver before him, my *Monas* and letters by him, &c. I cam toward him with due reverence of three cursyes,

who shewed me a gratious and cherefull cowntenance.
Then I craved pardon at his Maiesties hand for my boldnes to send his Maiestie a
letter, and the *Monas Hieroglyphica*, (dedicated to his father: But I did it of sincere and
intiere good will I bare to his father Maximilian, and allso
unto his Maiestie: and that the rather, bycause I had good profe of the favor which
the Almighty god beareth unto his Maiestie. He than thanked me for
his fathers boke, and did affirme that he beleved me that I was affectionate
unto his highnes: And of my estimation with the world of the
lerned he had hard by the Spanish Embassador; and allso of my zealous mynde
for his Maiesties capacitie: and added that the Spanish Embassador told him
that I had somewhat to say unto him, quod esset pro sua utilitate: I answered,
So I have: and withall looking bak whether any man were in the Chamber
or no, I fownd that we were alone: Hereuppon I began to declare that
All my life tyme I had spent in lerning: but for this forty yeres contynually,
in sundry manners, and in diverse cuntryes, with great payn, care, and cost I
had from degree to degree sowght to come by the best knowledge that man
might atteyn unto in this world: And I fownd (at length) that neyther any
man living, nor any boke I could yet mete with all, was hable to teach
me those truthes I desired, and longed for. And therfore I concluded with my
self, to make intercession and prayer to the giver of wisdome and all good
things to send me such wisdome, as I might know the natures of his
creatures, and allso enioye meanes to use them to his honor and glory.
And in this purpose made diverse assayes: And at length, it pleased god to
send me His Light,$^{\Delta}$ whereby I am assured of his mercifull hering of my

Δ✕
Vriel.

long, fervent, constant, & contynuall prayer in the cause before specifyed.
And that, His holy Angels, for these two yeres and a half, have
used to informe me: and have finished such works, in my hands

Bokes finished.

to be seen, as no mans hart could have wished for so much, yea they
have browght me a stone of that value, that no erthly kingdome

A stone browght by a good Angel.

is of that worthynes, as to be compared to the vertue or dignity thereof.:. &c.
And that these things be true I protested, and toke to witnes the God of heven
and erth, by whose commaundement I am now before your Maiestie (sayd I),
and have a Message from him to say unto you, and that is this:

My Message to the Empe=ror Rodolph done.

The Angel of the Lord hath appeared to me,
and rebuketh you for your Synns.
Yf you will here me, and beleve me: you shall Triumphe.
Yf you will not here me, The lord, the God that made heven and erth,
(Under whome you breath, and have your spirit,) putteth his fote
against your brest, and will throw you hedlong down from your seat.
Moreover, the lord hath made this Covenant with me (by othe), that
he will do and performe.
Yf you will forsake your wickednes, and turn unto him,
your seat shall be the greatest that ever was:
And the Divel shall become your prisoner.

Which Divel, I did coniecture, to be the great Turk, (sayd I).
This my commission, is from God: I fayne nothyng, neyther am I an
Hypocrite, or Ambitious man, or doting, or dreaming in this cause.
Yf I speak otherwise then I have iust cause, I forsake my Salvation, sayd I.
The Emperor sayd, he did beleve me, and sayd that he thowght I loved
him unfaynedly, and sayd that I shold not nede so ernest Protestations:
and wold not willingly have had me to kneele so often as I did.

All the course of our Actions and Visions nakedly to be shewed to the Emperor.

Farder I sayd, His Maiestie was to see and understand nakedly from the
begynning the whole course of this Angelicall leading, instructing and
cumforting of me: for so I was commaunded, that I shold from the
begynning, nakedly, open unto Rodolph the manner of God his visitation
and shew unto him the holy Vision. Which my charge I am ready
to do. The Emperor sayd, at an other tyme, he wold here and understand
more. I spake yet somwhat more in the purposes before, to the intent they might
get some rote, or better stik in his mynde: To be short, he thanked me, and sayd he wold
henceforward take me to his recommendation and care; and some such words (of favor pro=mised) he used, which I hard not well, he spake so low. In the ende perceyving
that his will was to ende for this tyme, I did my dewty, with cursy; and at the dore

Octavius Spinola.

going out, I turned bak, and made cursy: and so cam into the next chamber
where the Noble Octavius Spinola cam to me againe, and with curteous words
offred me great frendeship. I toke my leave of him, and so cam throwgh the Ritters
stove or gard chamber, and so down, & home. I had large howre Audience
of his Maiestie.

Deus bene vertat: ad sui no*min*is
laudem honore*m* et Gloriam:
Amen.

1584 † Pragæ
Wensday
Septembris ·5· Mane circiter horam 8^{am}.

Præcibus finitis &c. Repetivi ter hanc sententiam Mitte luce*m* tua*m* (o Deus) et veritatem tua*m* quæ nos ducat et perducat ad monte*m* Sanctu*m* Syon et Tabernacula cælestis Hierusalem.

Δ. - I have to the best of my hability, both written and spoken unto Rodolph as I was willed, how it worketh or taketh place in his hart is known to the ô God &c. Now I am to receyve farder instructions, what is to be done in this cause, or els what so ever shall pleas the highest, &c.

Δ
Note, Vriel his face now not seen of the eye which had highly offended God.

E.K. - Now here is Vriel and a blak thing like a Sarcenet of silk before his face and over his hed behind, by the rest of his garments, it seemeth to be Vriel.

Δ. - God mak all things white, and make us whiter then snow: What that blak skarf importeth I know not, but I suspect.:.

E.K. had on Sunday last, byn mervaylously drunken &c.

Vriel - *Such as defyle the seat of the sowle, and are suffocated with drunkenness enter not into the kingdome of heven, neyther can behold the ornaments of the lord his beawtye.*
See, how Sathan *how he runneth hedlong abowt & throwgh you.*
See, how he maketh his dwelling place within you: of whome the lord gave you warning saying: Sathan *seketh to syft you.*

Sathan.

Lo, he hath done wyckednes against the lord, & against you: for he hath blemished the eyes of your understanding.

[E.K. - He speaketh other words betwene, which I understand not.]

Iesus.

Vriel - *Is not* Iesus, *God, and the high preist of the lord, placed on the right hand of his father.*

Δ. - *He is: we beleve it.*

*
Zacharias
Cap ·3· a·

Vriel - *Is not* Sathan *(as the prophet* sayeth), suffred to stand & triumphe on the right hand of the lord of hosts & Iustice, as the open enemy of the lord & of his annoynted?*
True it is: and he hath, allmost, given you the overthrow.

The overthrow allmost given.

Δ. - *Assist us o God, and be our strength against this most subtile & mighty enemy.*

Vriel - *But bycause he is subtile, & hath powr given unto him for a tyme and hath striven against you, not for your own sakes, (but bycause you are of the spirit of the highest,) and against his testimonye: Therfore doth not God, in his Iustice, impute the Synns of the eye unto the body.*

ye < Eye - E.K. / Body - Δ

[Δ. - *Lord, thy mercies are infinite, praysed be thy name for ever.*]

Δ
By the Eye is under=stode E.K; The Seer in this Action - and by the body is understode Iohn Dee .Δ.

Vriel - *But commaundeth the$^{\Delta}$ eye to be reconcyled, as the spirit of truth hath towght.* E.K. - He is gone.

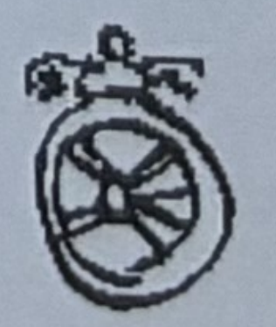
Vide Septemb. 13. of Reconciliation.

Δ. - *Glorified, be God for his most loving kindenes & infinite mercyes toward us frayle, & synfull creatures: and we beseche the to shew us the light of thy Cowntenance, to our Cumfort & direction. Amen.*

Δ. - As I was putting up all, Vriel appered agayn, with his blak Skarf as he did before, but paused a while before he spake any thing.

Δ. - *In thy name (ô* Iesu*) we attend thy wordes, by thy messager to be uttred.*

Vriel - *Give eare unto my voyce:*



E.K. - Now he is become like a great wheele of fyre, like a waggen wheele: he thrust out his hands on the sudden, & so becam like a wheele full

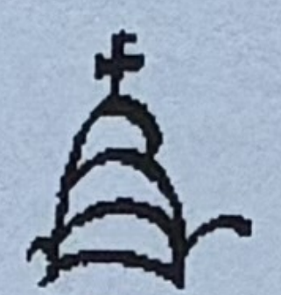
of mens eyes: it turneth rownd: it is full in all places
of those eyes, like living & seeing eyes.
A Now cometh fyre out of it in 4 places.
Now there is a great egle, which is come and standeth uppon
it: It is a white egle: The whele turneth styll,
A great white Egle. notwithstanding that she standeth on it.
She hath in her beke, like a skroll of parchement.
E.K. - She hath two monstrous eyes: one like fyre red, her
right eye as byg as my fyst, & the left eye, is Chrystall like.
V She standeth hovering with her wyngs spred, & her stern or tayle
spred.
Under the whele is a great valley, & in it a
İ great Cytie: and a hill on the east part of it:
A Citie. Under that hill runneth a river downe by the Cyty.
And all toward the South, are hills.
S The Cyty is as big as six of Cracovia: & many
ruyns of howses in it, there appere.
There is one place in it covered, square like a little chapple
İ It hath a little rownd pynacle in the ende of it: and
over it in the ayre hanging a little fyre, bright.
There be many like unto fowles, like ravens, & theyr heds
O like unto bright fyre: They flie into a Cuntry a great
way of from this Cytye.
Now Vriel standeth besyde the wheele: & the wheele
N is as it was before: and he as before with the skarfe.
The Egle Cryeth & shriketh as a gull or the
sea fowles doth.
Vriel semeth to descende from the ayre above, & to come
to the syde of the Shew Stone.

Vr. - *The lord hath chosen you to be witnesses, throwgh his*
Δ and E.K.: we as Pro=phets throwgh god his mercy and sufferance. } *mercy and sufferance, not in the offyce of Apostles,*
but in the offyces and dignities of the prophets: which
is allwayes bewtifyed with the wyngs of the Cherubyms:
with the voyces that Cry a thowsand thowsand tymes
in a moment, before the lord & before the Maiestie
Δ ✕ Which have not such pre=sence Angelicall. *of his eternall Seate; wherein you do excede the temples* Δ✕
of the erth: wherin you are become separated from
the world, & whereby you are lifted up, as of the
howshold of the blessed, even by the very hand & finger of
the highest.

Δ. - Blessed, blessed, blessed, *is the lord to whome* Cherubim *and* Seraphim
incessantly sing Sanctus Sanctus Sanctus Dominus Deus Zebaoth ∴ *Amen.*

Vriel - *But that it may appere, that he it is, that revealeth,*
Deus est qui hæc revelat. *which gathereth the clowdes to gither, & is the Breath of*
all things that live: Bycause I say it may appere
that the lord visyteth, & is of powre, & that the Imaginations
A seale opened. *of man, fly before them selves, as the dust of the erth doth*
before him that moveth it: I open unto you a Seale
Zacharie 13 Cap. B *yet secret & not known.* [Δ - *Zach.* 13 - Et erit dies una, quæ nota est Domino &c.]
Behold, Now cometh that day, that ~~is~~ known unto the
lord him self, wherin the kingdoms of the erth

---

shall begyne to fall: that they may perceyve how they
have runne astraye: and how weak they are in
the triumphe of theyr pomp.
And now out of Hierusalam, *out of the Church of God,*
& of his sonne Christ, *shall passe out & flow the water*
Zachar. Cap. 13. B *of life: That the sayings of the Angel & spirit*
of the lord may be verifyed uppon the face of the
erth: spoken by his annoynted Zacharie.
Dies vin=dictæ. *Now shall those dayes open them selves, which are the*
dayes of vengeance.
Now, Now, shall these Woos, that have byn spoken of
& sealed, burst out, to the confusion of the wycked &
Regnum Chr*isti*, iam stabilietur. *the establishment of his kingdom, which is annoynted.*
Behold, I teache the,
Those that inhabit the holy Cyty, & usurp the Authority
of the highest, are called in remembrance before
A prophe=sie against The Clergie. *the lord, and they shall be skattered: like unto*
the mighty hayle, that the spirits of the Northe
have gathered against the day of revenge.
They are become prowde & think there is No God.

Rod. *They are styfnecked: for they are the sonns of wyckednes.*
Lo, in the dayes of Rodolph *shall this come to pass,*
of whome the lord hath sayd;
Yf. *Yf* Δ *he heare me, and beleve my words, I will place*
*the*Δ *unto him, as a mighty rock: I will open*
*unto the,*Δ *(for his instructions and safegard to come)*
my determinations in hand; and lo, to come.
And whan he hath wyped away the darknes, and offense
Divina Apparitio ipsi Rodul=pho facien=da. *of his Sowle, I will appeare unto him, to the terror*
of all Nations.
For I reioyce, when I exalt such as are weak:
And when I help the Cumfortles, am I magnifyed.

[Δ. - *Thanks, honor, & glory is due to the, ô, our god.*

Vriel - *And behold, the day of this Visitation, and of*
the execution of my Iudgments, is at hand.
An other Seal ope=ned. *And lo I open unto you an other Seale.*
(Bycause I have sayd unto you, I am true,
and Iust).
A° 1588. or which 88? els? *In the yere eyghty eyght, shall you see the Sonne*
move Contrary to his Course.
Δ fortè, leese *The sterrs encrease*Δ*theyr light: & some of them,*
* *Math.* 24. C. *f*all from heven.*
Then shall the rivers runne blud:
Then, shall the Wo be unto wemen with Childe.
This Pro=phesie then to be known — A° 1588. *Then shall the tyme come to pass, that this*
—— Δ. - Which 88? for I have not yet had (that I remember)
the yere notifyed to be 1588, nor yet 1688 &c.

Forte Aº 1688.

prophesy shall be known.
For lo, the lord hath prepared his prophet,

This Pro=
phesie to
be known
Aº 1588:

and he shall descend from the hevens,
as it is written, by Mala*chiah the prophet.
Behold I will send before that day[1] *(Not that day*[2]

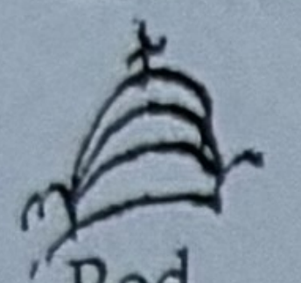
*Malach. Cap. 4 B.

Δ
Note, two Dayes.

I speke of, but the great day of the lord) Elias
agayn, amongst you.

Elias
shall come.

In the mean season, will I be mercifull
unto Rodolph *and will bring into his*



Rod.

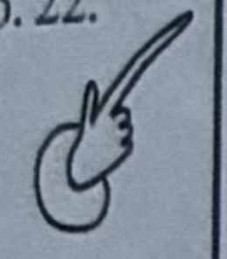
howse, such as shall be skyllfull: unto
whome I will give my spirit, to work gold,
Sylver, and the ornaments of his howse.

The beautifying
of Rodolph his
seat Imperiall.

And he shall perceyve that I blesse him:
In that I have tyed him to my garments:
Yf he heare the, not:

Yf
Vide infra
Septemb. 22.

Behold, I have one in stoare: yea such
an one, as cleaveth unto Iustice.



Man is but a reede that is shaken with every wynde.
The pride of Kings, is as the beawty of a peacok.
See, how they ronne all astray.
See how they tempt the Spirits of righteousnes.
Lo, (as I have sayd unto the), I reserve that wycked
king: not that I will be mercifull unto him,
But that he shall shortly perish with an eternall
skorge.

Rex Pol.
Stephanus.

And now here me what I say unto the.
Here after, see thow Tempt me not,
Neyther loke for my presence, after this order,
But for great Causes.

CAVE:
Vriel,
Onely in
great cau=
ses is to
be loked
for.

For lo, this is the ende of Teaching.
Now cometh the tyme of warning and of Cownsayle.

The Ende of
Teaching or
instructing
thus.

Δ. - *Will you give me leave to speak?*
Vriel - *Saye.* —

⁜ Vriel

Δ. - *I trust it shall not offend god, at any tyme, to call for his light in matters dark to us, and above our capacity. Also in* Enoch *his Tables under=standing and enioying, we are to require help of instruction at* Ave: *and so of other points and doctrines all ready begonne, we are to require theyr help who have begonne with us &c.*

Enoch his
Tables.

Vriel - *As far as the lord hath suffred you to enter into his garden,*
Even so far (I say) Taste, & eate *eater.*
Δ. - *The entrance yet we have not, but the manner to enter:*
The pefect practise, is the best entrance.
Vriel - *Man speaketh not with the: wherfore dost thow wrast the lord? All things that are delivered the, are playne.*
Δ. - *Lord I do thus speak, to be perfectly instructed in what sense your words are to be understode, when you sayd: This is the ende of teaching.*

⁜ Vriel or perhaps in the Name of God.

Vriel - *Thow hast called uppon me & I have herd the.*
Thow hast desyred Cumfort & I have cumforted the.
Thow hast the spirit of Choyse.

The Spirit of
Choyse.
Vide 13 Septemb.

Be it suffycient unto the, that the Garden of
the lord is open unto the: where there is no
hunger, nor thurst, but a filling spirit,
a Cumforter.

The Garden
of the Lord.

Note.

℄ *What Care is it unto me, yf the kings of the*
erth saye; Lo, this is not of me: Δ ⁜ Ex Dei lumine.
lo, this is not of the highest.

⁜ Vriel

Behold I am the light, and servant of
God: Blessed are those which beleve
& are made partakers in this testimony:
by the which you are become prophets
and are Sanctifyed for the Comming of the
Lord ∴

This Testimo=
ny.

Adventus
Domini.

But lo why do I speak unto you, who have defyled[*]
your selves? I will take up those things that
I have, & will be gone.
Lo, blessed is he that giveth eare unto the lord

Δ. He putteth
us in re=
membrance
of our fraylty
and offence
committed,
before noted.

E.K. - Now all is Vanished away and
he is dissapered ∴ Whele, Egle, Cytie & all, &c.

Δ. - *All laude, thanks, honor & Glory be to the*
Eternall, Allmighty, most iust Iudge,
and Mercifull father, our God, the
God of heven & earth: Whom of his
infinite goodnes we besech to have
mercy uppon us, & to purify our harts
and consciences, graunting us humble contrition
& sincere confession of our transgressions
& iniquityes what so ever ∴ *Amen.*

Note — While I was thus requesting god, E.K. made a vow of penance, during his life: (in token of harty sorrowfullnes for his fault in this dayes action noted) never to eate his supper or evening meale, on Satterdays, during his life. Wherein I beseche the highest to regarde his inward intent, and his contynuall memory of the lord his mercies in sparing him, when he most had offended him, &c.

E.K.
his Vow
of fasting,
during
life:

Δ. - Deo n*ost*ro vero, vivo, omnipotenti,
et Æterno, soli, omnis, Honor, laus
et Benedictio, nunc et in perpetuu*m*.
Amen.

NOTE:

Wensday
Septembris ·5·

Δ. - This morning of this Wensday (before I prepared my self for the former Action) I sent Emericus with two letters to be delivered: The one to the Spanish Embassador: (giving him thanks for his honorable dealing with the Emperors Maiestie in my behalf:) and the other to the Noble Octavius Spinola: Thanking him likewise, and requiring his instructions or advise how I might most conveniently procede, in dealing with the Emperors Maiestie: The copie of which letter I thowght good to record here that the effect therof, consequent, might have the light of the originall cause (Divine, and humaine) annexed.

Illustri et Magnifico D*omi*no, D*omi*no Octavio
Spinolæ, sacræ Cæsareæ Ma*iesta*tis a stabulis et
Cubiculis, D*omi*no suo observandissimo.

Illustris ac Magnifice Domine, non possum fatis condignas vestræ Magnificentiæ agere gratias, pro singulari illa, qua me heri amplexi estis humanitate, et benevolentia: ho*min*em quidem vobis incognitum, sed tame*n* Virtutis et veritatis studiosissimu*m*: quiq*ue* omne reliquum meæ vitæ curriculu*m* (Deo sic volente) in hoc consumere decrevi, ut sacra sua Cæsarea Ma*ies*tas clarè percipiat, sibi, incredibiliter (ferè) propitiam fore Dei Omnipotentis Tremendam Maiestatem. Atq*ue* quamvis videam, multiplicibus multaru*m* Regionum negociis, suam Sacram Cæsaream Ma*iesta*tem occupatissimam sæpisimè teneri: neq*ue* aliis, illisq*ue* à me, suæ Sacræ Cæsareæ Maiestati proponendis causis, commodè vacare, vel pose, vel evidenti aliqua ratione debere: TAMEN, si aliquis excogitari possit modus, pro loci, temporis, et rerum occasione, quo sua Sacra Cæsarea Ma*ies*tas, ea penes me videre, vel ex me intelligere dignaretur, quæ illi forent grata: Ea in re, vestræ Illustrissimæ Magnificentiæ libentissimè audirem vel recipe=rem Informatione*m* atq*ue* iudicium. Nam in hoc totus ero, ut tempore debito, appareat, Omnipotentis Dei, et suæ Sacræ Cæsareæ Ma*iesta*tis servito (Maximè autem, pro Sacrosanctæ Orthodoxæ, Catholicæ et Apostolicæ fidei Illustratione; ac Reipublicæ Christianæ defensione, amplificationeq*ue*) Addictissimum, devotissimum, fidelissimumq*ue* me esse, ac fore Sacræ suæ Cæsareæ Ma*iesta*tis Servitorem.

4 Septembris .1584.

Opportunitatis flos, maturè colligi debet:
Cito enim fiet marcidus.

Illustrissimæ Magnificentiæ vestræ
Paratissimus
Ioannes Dee.

Emericus went and delivered my letter to the Spanish Embassador. But this, he browght bak agayn, saying that the Emperor was ridden very early abroad to Brandeish, or els where: (not certaynly being known) and that this Noble Octavius Spinola was gone with his Maiestie: Here uppon I determined, with changing the Date, to se*nd it unto him at the Emperor his Maiesties retorning to Prage.

* Factu*m* erat die .11. Septe*m*b. sequente.

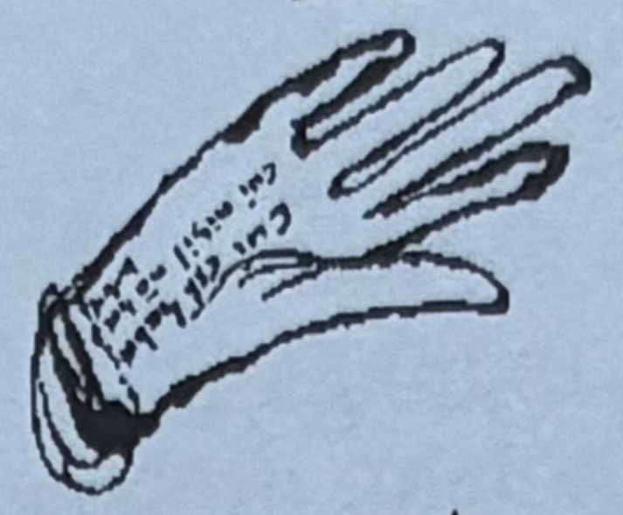
Mr Doctor Hagek his sonn was by.

At None this day I sent letters to my wife: to my Lord Lasky: and to Mr Paule Hertell: by the Messager of Reichenstein: 4 myle on this side Nisse.

Monday † Pragæ:
·10· Septemb. manè, hora 9.

Δ. - Præcibus finitis; I invited *Ga, Za, Vaa,* (as being assigned to understand of Rodolph his doings,) that of them I might receyve instructions; that my procedings might be answerable, as occasion shold be given ∴

E.K. - There appeareth written in great letters apon a right hand (and no body appearing): the hand being very big.



Cui est, habet ∴
Cui nihil, non habebit.

And so the hand vanished out of sight: The writing was in the palme of it.

Δ. -After that, appeared the same hand againe, with this writing:

Face, et factum erit ∵
Vltra, non habeo ⁘

Vltra, no*n* habeo.

E.K. - It vanished away: by and by: hand, writing and all ∴

Δ. - *I take this (o lord) in this sense that I am to procede and to do, as I entended, in eyther writing to* Rudolphe *him self or to the Spanish Embassador, or to* Octavius Spinola, *for the Emperor to give me audience, tyme, & place to here & see the records & moniments which I have to shew him: And that whan I had done as was commaunded me, that Then, the purpose of* God *shall allso be done.*

{ Δ - Farder, I have not, to say or do.

Δ. - Deus, in adiutoriu*m* n*ost*ru*m* intende
tuaq*ue* nos dirigat Sapientia, ad illud
Faciendu*m*, quod tibi maxime erit
gratum. ------ *Amen.* ------

Tuesday
Septemb. 11. hora 9, ferè:

Misi per D*omi*nu*m* Emericu*m* Sontagium Secretariu*m* D*omi*ni Palatini Siradiensis literas illas ad D*omi*nu*m* Octavium Spinola*m*: quas superius descripsi: sed ubi in illis scripseram qua me heri amplexi estis. Nunc, scripsi, qua me ante paucos dies amplexi estis, ^+ et pro incredibiliter (ferè) propitiam &c. scripsi, nunc, Incredibiliter (ferè) et modo mirabili, propitiam fore &c. Et reliqua o*mn*ia scripsi, ut sup*ra* annotavi: sed datæ erant hæ 11 die Septembris: Illæ autem priores 4 Septembris. Tradidit istas literas (Emericus) Magnifico D*omi*no Spinolæ, iam statim post prandium Cæsareæ Maiestatis, et crastina die (post missam,) pro responso, venire iussit ∴

+ ^et, pro quiq*ue* omne reliquu*m* nunc scripsi quiq*ue* reliquu*m*, &c.

† Pragæ

Wensday
Septembris 12. mane:

Δ. - This morning, when Emericus Sontag went up to the Castell for answer from the Emperor, By the Noble Octavius Spinola, he receyved the effect of this answer which I required the same Emericus to write down with his own hand (for sundry respects;) which his own hand writing I have annexed, ad maiorem rei fidem. And bycause his writing is not easye to be read, I have written it playner somwhat, as followeth.

Responsum Imperatoris, per D*omin*um Spinolam

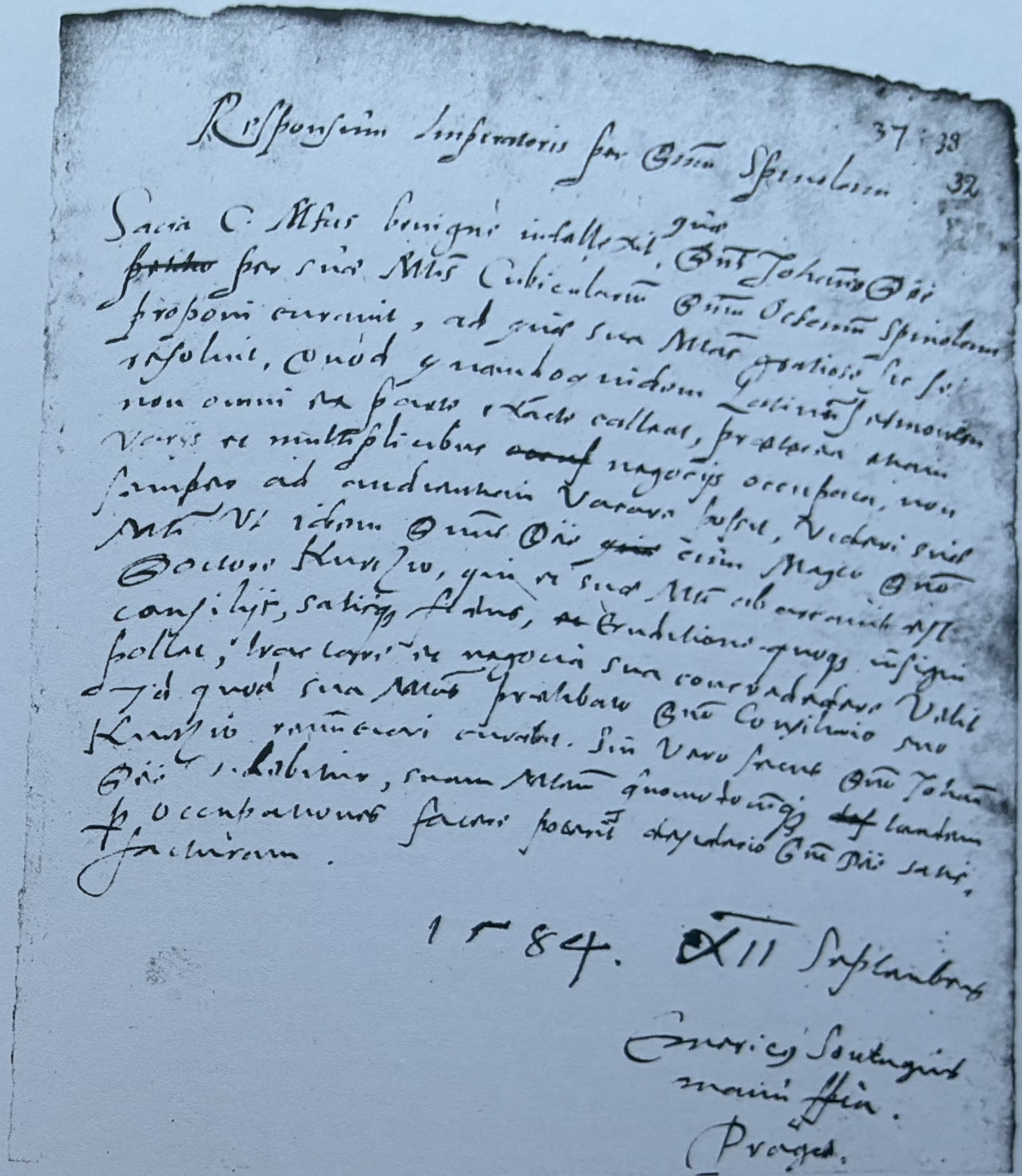
Sacra Cæsarea Ma*iest*as benigne intellexit quæ D*omin*us Ioannes Dee per suæ Ma*iestat*is Cubicularium, D*omin*um Octavium Spinolam, proponi curavit: Ad quæ, sua Ma*iest*as gratiosè sic se resolvit: Quòd Quandoquidem Latinum Sermonem, non omni ex parte exactè calleat: præterea etiam variis et multiplicibus negociis occupata, non semper ad audientiam vacare possit, Videri suæ Ma*iestat*i ut idem D*omin*us Dee, cum Magnifico Domino Doctore Kurtzio (qui et suæ Ma*iestat*i ab arcanis est consiliis, satis*que* fidus, eruditione quo*que* insigni pollet) tractare, et negocia sua concredere velit. Id quod, sua Maiestas prælibato D*om*ino Consiliario suo, Kurtzio, renunciari curabit. Sin verò, secus D*om*ino Iohanni Dee videbitur, Suam Ma*iesta*tem quomodocun*que* tandem per occupationes facere poterit, desiderio D*om*ini Dee satisfacturam.

Vide the original letter of Emercus handwriting.

1584 XII Septembris
Emericus Sontagius
manu propria
Pragæ.

Δ. - Which answer, both by word of mowth, and thus by writing being receyved by me: and the sayd Emericus being (by the Noble Spinola) willed at Evensong tyme, to bring my answer herein: which I gave him, of my great good liking the same, and most humble thanks to his Maiestie for so wise and gratious his consideration had of the cause ∴ I required the same Emericus to understand whan and how some Doctor Curtzius shold be made privie of his Maiesties pleasure herein: and so, after my despatching of Emericus, I endevored my self to render thanks unto God for his Mercies, graces, and truth, in these his affayres ∴ beseching him to frame my hart, tung and hand in such sort, as to his divine Maiestie, my dutifull service doing, may be acceptable: as chiefly of me intended, to his honor & glory: and secondly to the Cumfort of the godly and elect: & thirdly to the Confusion of the prowd, arrogant, skornfull enemyes of Truth and Vertue ∴ Amen.

My accepting of the Emperors answer.



Thursday † Pragæ
Septembris 13. Mane, hora 7.

I receyved the Noble
Octavius Spinola his answer by Emericus, as concerning
my accepting of the Emperor his gratious former answer of condescending
to my request, so much as he conveniently could:
which my answer yesterday* night, late was delivered
* On Wensday. to the Noble Spinola: Whereunto, he sayd, that
My Answer wold be most acceptable unto the Emperor:
and that to morrow, (meaning this Thursday) the
honorable Doctor Curtz shold understand the Emperors
pleasure herein. Hereuppon I willed Emericus
to go up to the Castell, and to bring him self in sight
of the Noble Spinola, if he could: Therby to help
his memory, for warning and information to be
given to the sayd Doctor Curtz: That so we
might come to gither, so sone, as conveniently might
be.

Deo, *omn*is laus, honor, et gloria. *Amen.*

* * *

Thursday † Pragæ
Septembris 13. Mane, hor*am* circiter 9^{am}.

Δ. - Præcibus finitis, and the case propownded of the Emperor his
answer: for dealing with Doctor Curtz, a man
of his privy cownsayle, faythfull, lerned & wise: uppon the
considerations alleged: I requested of God, his pleasure to be
signified unto me, by some of his faithfull & true Messagers: whether
I shall openly and frankly deale with this Doctor, so, as the
Emperor, by him, may understand that, which he shold have done
at my mowth & hands originally ∴ And whither I may,
bothe alone with the Emperor & before, & with the sayd Doctor, deale in this
Action, as occasion shall serve from tyme
to tyme, at my discretion, informed by his secret grace divine. —

Δ. - Nothing appearing, or being hard, in a quarter of an howre
space, I suspected, some of our misdoings, to be the
cause of the Lord his refrayning to answer, and theruppon I did
fall to prayer for mercy, and grace, and deliverance from the
assalts and malitious purposes of the Divel against us: And that
I did the rather: bycause as I felt my good Angel (or other good frende)
in vertue, so I felt pilosum, sensibly, busy, and as it wer to terrify
me with my offenses past, or to put me out of hope, at this present,
from being hard ∴ But I held on to pray diverse psalmes and
at length, against the wycked tempters, purposes. After my prayers
and assuring E.K: that the spirituall Enemy was here busy, and
attempted to frustrate this dayes Action: He answered that agaynst
him$^{\text{E.K.}}$ he could not prevayle, or accuse him for his late notable fault,
for he had made a reckening, and sorrowfull bewayling for that his trespace,
Reconciliation. so reconciled, to God, that Sathan, nor any other wicked accuser could
put him in any dowt of God his mercy &c., and he spake very well

both of repentance, Gods mercyes, his iustice: and of these Actions. Mary, he confesed that by reason, he him self was an unmete person to come before the Emperor, or princes &c. And therfor, if it wold please god to discharge him of farder medling, so; by reason he might seame well at ease &c.

At length, after an howre, appered Vriel; but with a skarf affore his face, still: as he had last.

Δ. - *God send us the brightnes of his cowntenance when it shall please him.*

Vriel - *True it is, that in respect of the terror and force of God his wrath & indignation in* ·1· *Iudgment: Reconciliation is made: throwgh that powre which is given unto the lamb, to whome all powre is given in heven and earth: But with the* ·2· *congregation, and the members of Christ his body, (the number of the faithfull,) the Church of God, you have not made reconciliation: And therfore, are not synners worthy to behold the face of true light and understanding: for there is a dubble Reconciliation: One, (~~of~~ and the first) betwene the Conscience & the Iudge: throwgh the force of faith & repentance: yt is to say, Reconciliation against Iudgment. An other, (the second) Reconciliation betwene the Spirit of truth, (the Church of God), & mans Conscience. Behold, I teache you a mysterie:*

Reconci= liation, of two sorts.

Wherfore Vriel his face is yet covered.

Vide supra Sept. 5. The Eye was commaunded to be reconciled to the spirit of truth.

·1· *Those that are at one* (Δ ℵ reconciled) *with god, shall not be iudged with the wycked, in the last iudgment. Notwithstanding the Iustice of God is pure, & undefyled: & suffreth not mans fawte unponished: But he that is at one*

·2· *with the Spirit of God, is made one with him and with out ponishment.*

Iusticia Dei.

For there are many things that god beareth witness of, in the sowle & secret chambers of man: that neyther the blessed, allready dignifyed, nor to be dignifyed, do, or can know, which is the cause that the sowle of man, (after his body slepeth), being fownd polluted, is receyved, and snatched up, of such as are the messagers of ponishment: & so, according to the multitude of theyr Synns, are in horror, & ponished. Therfor not all, that are ponished, shall be Damned. Neyther is it evydent unto the Angels, who shall be saved: I speak generally.

Δ Ab occultis meis munda me &c.

A tempo= rall po= nishment.

Therfore when you offend, be allso reconcyled unto the Mother of the howse: that you may have place before such as are reproved.

Ecclesiæ Catholicæ reconciliari debemus.

Herein, you may understand, the Δ *reteyning of Synne: For the* Δ *reteyning of Synne, is a Iudgment. And therfor is it necessary that God shold hold a generall day, that*

Δ Accipite Spi*ritu*m Sanctum: Quorum remiseritis peccata, remittuntur eis: et, Quorum retinueritis, retenta sunt: *Ioannes* 20 E. *Math*. 16. C. 18. C.

those that have trusted in him, & inwardly have byn sorry for theyr offences, may allso taste of his mercy: Els how could it be verifyed that the prophet: sayeth? Yf in hell, thow art allso there?

Si descendero in Infernu*m*, tu illa es.

But, here, there is a Caution; All Synns that are forgiven by the Church, pass not the fyre: But he that is ·1· *forgiven in his hart by god, in his sonn Christ: and* ·2· *reconciled throwgh the holy spirit, to the body from whense he is falln is safe, aswell from the wrath of God to come, as the ponishment due unto his offenses.*

Ignis purga= tionis.

The perfect assurance by Christ and his Church or Spirit.

And therfor is the ∴ *reconcylyng of brethern, of great force.*

∴ *Matth*. Cap. 5. D.

Wherfore hath Christ left his body with the Church? Wherfore is he called the bred of lyfe? I say unto you, my brethern, that the body of Christ dignifyed & glorifyed, is true bred: is true cumfort, which clenseth Synners that are penitent: & wipeth away the ponishment of adversytye. Happy are those, that eat of him, and that accownt not his body, as the Δ *shaddow of a candell.*

Δ Aliqui hæretici dicunt Christi corpus fuisse phantasticu*m*.

Behold, I teach you. Even as the spirit of god filleth the Congregation of the faithfull: So doth the body of Christ now dignifyed, fill & clense all that receyve with sorrow: sorrow I mean for theyr wyckednes.

Corpus Chr*ist*i recipitur in remissionem peccatorum.

But lo: his body is become an offense unto the world. Many there are, that saye, — This is Christ:

But behold, I teach you.
Even as all things were made by him, spiritually:
So are all, that are of his elect, norrished throwgh him, bodyly ∴

Lo, he is become one powre, one God; in that he is neyther separated from his body, nor separateth his body from his Church.
After a while I come agayn.

E.K. - Now he goeth awaye.

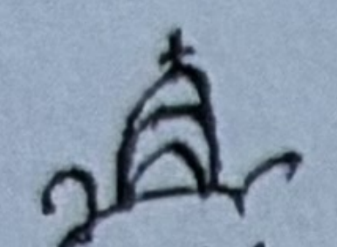
Δ. - We red over the premisses to our great cumfort, in the meane tyme, while VRIEL disapeared.

E.K. - Now he is here again.

Vriel - *Ô ye timerous byrds, how long run you hedlong into the wildernes? How long will you be ignorant? How long will you tempt the lord, with the spirit of folishnes & error?*

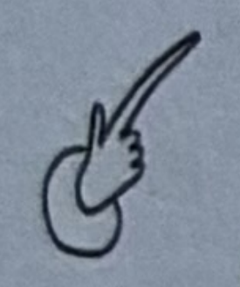
Δ - Now he answereth to my request first propownded.

Behold, thow hast not iudged well of me.
Behold thow hast placed me in a low rome, & hast taken the garland from my hed & trod it, under thy feete.


Rudolph

For, what is Rodolph, *that is not at leysor for the lord, the god of righteousnes, the king of heven & erth?*
Are they trubbled with things that are greater then I?
True it is: for with me there is no trubble: for where I enter, I set all things in quyet.
Will the cownsaylers of the erth, syt in iudgment to syft the lord?
O ye foles & stervelings of the erth: O you of little understanding.
Think you, that you are hable to fynde light amongst the affayres of the world? true iudgment in the Imagination of man? or verity amongst the hoordes & corruption of covetousnes & falshode?

Yf



Yf he be not at leysor to here me: Have not I told the, that I have an other in stoare?
Lo, I see, all flesh is full of folly.

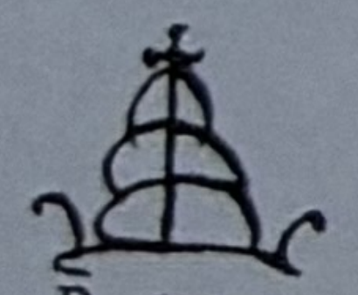
Δ. - *It is not yet done: & therfor we axed cownsayle of the: & I thank the (o lord) for rebuking of us, before farder error committed.*

Δ
Spir*it*us Electi=
onis, quid
sit vide
folio seque*n*te.

Vriel - *I gave unto the, the spirit of Choyse: & therfor I will regard thy doings: & will wynk at thy weaknes.*

Misericordia
Dei super
Δ.

I will bless all, that thow takest in hand, and will cover the, with a robe of purpl: that thow mayst understand, that all is myne. and that I rayse up, whome I list.


Rodulph

And I say unto the agayne,

Spir*it*us veritatis.

Lo, Rodulph hast harde the. And I will powre my Spirit of truth into the, and thow shallt be a light unto him:

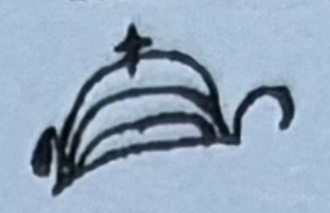
Yf.

But, now, yf he live righteously: and follow me truely: I will hold up his howse: with pillers of Hiacynct: and his Chambers shall be full of Modesty and Cumfort.

Δ
From the East,
Cumfort, and
Triumphe.

I will bring the east wynde over him, as a lady of Cumfort: & she shall syt uppon his Castells with triumphe: and he shall slepe with ioye.

Rodolphi
soboles in
3^{am} gene=
ratione*m*.



Moreover I will bless his loynes: and his howse shall stand to the third generation: & to the ende.
For, now, the world hath hoare heares & begynneth to be syk:

Yf.

Yf he despise my Commaundement, I will put the Sword against him: and in his dwelling places shall his enemies banket.

Secresy
required.

(But those that deale with the, let them sow up theyre mowths: least being cut with a razer, they speak not.)
For those that neglect my Iudgments I will despise them: & theyr seed shall wyther: as corn sowed out of season: But he that loveth me I wyll multiply him.

Addere
Deo quo,
modo bonu*m*
est: vide infra.

And he that addeth unto me, I will add unto him a thowsand.

Spiritus
Electio*n*is
supra
Sepe*m*b. 5.

But lo, thow hast the spirit of Choyse.

Δ. - *O lord open my understanding of that saying.*

Vriel - Quos tu eligis, electi sunt: quos autem despicis, despiciuntur etiam.

Δ. - *Dwell thow in me (ô lord): for I am frayle: & (with out the,) very blynde:*

E.K. - Now he is gone.

Δ. - *Thy glorious name (o lord) be magnifyed praysed, and extolled for ever, Amen.*

Δ. I spake
this to
E.K:

Δ. - I perceyve that I shall not deale with the doctor now. Curtz
Well: I can let him understand that I had rather deale with the Emperor, him self: And so shyft my self of him.

E.K. - He is here again.

Vriel - *Yes, deale with him: & hyde nothing from him.*

D. Curtz:

Δ. - *With Doctor* Curtz, *ô, lord?*

Vriel - *I: --------- And therfor I sayd, He that addeth unto me, I will add unto him a thowsand: But he that playeth with me, lo, I Sweare,*

I will blot his name from life:
Liberè agas: Deus est enim liber:
E.K. - Now he is gone.
Δ. - Deo Omnipotenti, Invisibili et Misericordi
sit omnis honor, laus gra*tia*ru*m* actio, et
Gloria: Nunc et in perpetuum
Amen.

ΔFrankly, as my terme was in my first request or question this day made.

† Pragœ

Thursday
Septembris 13 mane.

Emericus did bring him self in sight of the Chamberlayn the Noble Octavius Spinola: as I willed him: And he called Emericus to him: and told him that this day Doctor Curtz shold understand the Emperor his pleasure, to confer with me, &c.
Emericus abowt 10 of the clock before none being in the Ritter Stove (or gard chamber) saw doctor Curtz come out from the Emperor.

Friday
Septemb. 14. mane, circa 10^{am}.

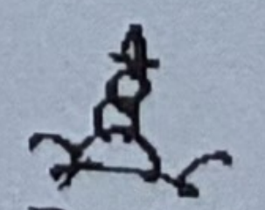
I sent Emericus to
Doctor Curtz his howse in parva parte: with my commenda=cions: and to say that before, I understode of Doctor Hageck Mr Doctor Curtz his desyre to be acquaynted with me: wherof I was very glad and desirous: but now I trust that the Emperor his Maiestie by his Authority, hath taken order with him wherby to begynne our acquayntance, and (god willing) our perpetuall frendeship. The Doctor was at home: and to Emericus (saying the effect of my message befor noted) the Doctor declared that Captaverat antea varias occasiones mecu*m* contrahendæ amicitiæ, &c. and that now he is very ioyfull of the occasion offered by the Emperors Maiestie: and that this day sundry affayres did hinder the opportunitie of our meeting, but to morrow at any howre (at my choise) he wold be ready to welcome me to his howse: & so, with the usuall phrase of offering all his servyces to my pleasure, he sent Emericus to me with his sayd Answer.

Quos Deus coniungit, Homo ne separet:
Amen.
Quos autem Deus et Cæsar copulat, copulatissimi maneant: *Amen.*

Saterday † Pragœ
15 Septembris. A meridie hora (ferè) prima.

I cam to the forsayd (called Doctor) Curtz: abowt one of the clok after none: Who had all the day byn ready to have herd me, if I wold so have had it: but I sent him word in the morning by Emericus, that after none, (as now at this howre) I wold come to him. Being come, he enterteyned me curteously: and two chayres being at the Tables ende, he gave me the preeminence (by a frendly kynde of ernestnes). Then he told me, that long syns, in Germany he had herd of my fame, and had seen of my writings: and that he was very glad of the opportunyty now of my coming to this City: and that otherwayes he was desyrous of my acquayn=tance, but chefly seing the Emperor his Maiestie Ore tenus (for that was his phrase, by word of his own mowth, had willed him to here what I had to saye to his Maiestie. I began, and declared my long course of study now for 40 yeres, allways, by degrees going forward, and desyrous of the best, and pure truthes, in all manner of studyes, wherein I had passed: and that I had passed as many as wer commonly known and more then are commonly hard of. But that at length I perceyved onely god (and by his good Angels,) could satisfye my desyre: which was to understand the natures of all his Creatures, and the best manner how to use them to his divine honor & glory, & the cumfort of the elect, and allso to the reprofe & confusion of the adversaryes of his name & honor: and herein I had dealed sundry wayes: And at length had fownd the mercyes of God such as to send me the instruction of Michael, Gabriel, Raphael and Vriel, and diverse other his good & faithfull messagers, such as I had here now browght bokes (abowt 18) to shew him the manner of theyr procedings. And that I thowght it good to begyne at the last boke: which allso concerned most the present emperor Rudolph: And so I did; & so by degrees, from boke to boke, lightly I gave him taste or sight of the most part, and also let him see the stone browght me by Angelicall ministerie, &c.
All things being seen & hard, that in six howres I could shew him: At length he required of me what conclusion or Summarie report, he shold make to the Emperor: I answered, as he had occasion of the things seen & hard: But if he wold follow my

Δ Studiorum meorum scopus.


Rudolph.

cownsayle (somwhat expert in these divine & Angelical doings).

My cownsayle to Doctor Curtz.

That his Maiestie was to thank god for his great mercies & graces offred: and that, by me; one, who most sincerely & faithfully gave his maiestie to understand the will of God herein: & that his maiesty was to do, as Mary (the blessed virgin) did: to lay up all these my informations in his hart: & to saye; Ecce servus *Domini*, fiat voluntas tua: and so to attende the manner of the Lord his proceding, while he framed his life, as it becam every Christian to do. He sayd, that he wold write (for his own memoryes help) som short note of his observations of my speches & things seen & marked: & that he wold to morrow (being sonday) or on Monday, if he conveniently could, make a reporte to the Emperor: and so with all spede give me to understand farder of the Emperor his Maiesties will & pleasure. Hereuppon curteously he browght me down to the street dore of his howse, & I cam home, after 7 of the clok & ½: in the evening.

The mercies of God be on me, &
his name be magnifyed & extolled
in this world, & for ever.
Amen.

* * *

Note. In the mean space, while I was thus occupyed with the forsayd Master Curtz: E.K. was visited at our lodging with a wycked Tempter: who denyed any Christ to be: & that as the hart receyved cumfort of all the members of the body: So that he who is god, of all things receyved cumfort by Angels & other the members of the world: & that I was now with one, who wold use me like a Serpent, with hed & tayle cumpassing my confusion &c. He ernestly revyled E.K. in many manners: & He sayd that E.K. shold be damned and sayd morover, that of our practises shold never come any frutefull ende: &c.

He also sayd that in the former my records, that I had noted many a lye and untruth.

Δ. - *The æternall and allmighty God*
confownd the adversaryes of his truth
& glory, and of his sonne Iesus Christ,
our redemer, & the Triumphant
conqueror agaynst, hell, synn
& the divell.
Amen.

* * *

On Monday and tuesday the 17: and 18: of September, I sent Emericus up to the Castell: to listen after answer of that Docter Curtz his report to the Emperor, of that he had peceyved by me: (But on Monday, Octavius Spinola had sent into the town for Emericus, and told him that the Emperor had care and desyre to understand my doing with the Docter: and therfore Axed Emericus, yf I had byn with the Docter, and he affirmed that I had. Hereof (sayd he) the Emperor will be glad:

Note the Emperor enclined to here &c.

And yet (as I began to Note): Emericus comming on tuesday in the face of the Docter in the Ritters Stove, had not one word spoken to him, that eyther he had spoken to the Emperor or he had not. And therfore I suspect that the Docter dealeth not honestly, faythfully, or wisely in this so wayghty a case, ~~and that perhaps ...., by cause both ..... per=ceyved the Records to be hevy agaynst the King of Poland ..... and allso that I had assured him .... that he is ..... and .... , and .... the ..... &c.~~

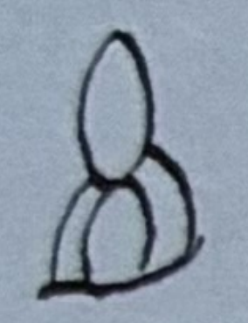
I suspect, the Doctor doth not deale sin=cerely.

And for as much as he told me, that the Emperor his Maiestie was perswaded, that he was . . . . pius &c. Perhaps he wold be loath, now, to prefer me to the spech of the Emperor, seing both he him self, and the rest of his cownsayle, stode perswaded to the contrary of this king: Hereuppon this great delay uppon sinister reports made to the Emperor might follow, &c.

† Pragæ

Friday
Septem. 21. Circa horam 10^{am}. ferè Mane.

Note.
Δ. - As I and E.K. were to gither in my study, ernestly dis=coursing of Auricular confession: publik confession, and confession to god alone, and of the Authoritie of the Church and the manner of the same Authority using to release or reteyne synns, E.K. saw one walk on the Table betwene him & me: Theruppon I framed me to write & note what shold be shewed or sayed. E.K. willed me to set down the Shew stone. So I did: and he loked.



E.K. - I see him here with the skarf over his hed & face untyll his waste: but I see his heare yellow behinde on his hed, &c.

Δ. - Mitter lucem tuam o Deus et veritatem tuam ut ipsa nos ducant ex hac valle miseriæ ad montem Sanctum Sion, et ad cœlestia tua tabernacula. *Amen.*

VRIEL - *I am* Vriel, *the Servant of the most wise, mighty and everlasting god: which viset you for two causes.*
The first, that I may open unto you true & perfect light: such as darknes comprehendeth not; infallible & true meate, the powre & spirit of the everlasting god.
The second, that I may cownsayle you against the world, & teach you to triumph against her froward-nes: for who hath trusted in the lord & hath byn cast down? or what is he that hath cryed alowd, and is not hard? Therfor I say unto you, heare my voyce: for I am of truth,
Trinitatis Lux et Mysteria *per* Vrielem revelantur. *& put against darknes, and in me are publyshed the light & mysteries of the Trinity, from tyme to tyme: & in all ages: unto those that fear & obeye god.*
Two things there are which are the seales & marks of Sathan*: which bring æternall death & damnation to all such as are* Noted *or* burned *with them,*
Mendacium Obstinatum silentium *that is to say, lying, and froward Sylence.*
Behold the words of Christ, Unto *the suttle (your father is a lyer from the begynning: and the divell)*
Harken unto my voyce: He that ·1· *teacheth fals doctrine,* ·2· *openeth his mowth against truth, or* ·3· *defraudeth his brother, is a lyer: & shall not be forgiven.*
·1· *For first, he lyeth, against his* Creator*: which created all things in* Truth.
·2· *Secondly he offendeth against the truth & his redemer, which is the sonne of god, very* Christ.
·3· *Thirdly, he offendeth against the spirit of* God, *(of the* father *& the* sonne*) the* holy ghoste*,*
which shall not be forgiven: And therfor doth he incurr the rigor of gods iustice, his eternall damnation.
But, I say, give eare unto my words: for I will syft the dust & fynde out the perle: that of a long tyme, hath layne, trodden under the feete.
I will come againe. E.K. - He is gone.

Δ. - We red over the premisses, & so expected the rest.
E.K. - He is agayne here.
Vriel - *Now let us ioyne these things to gyther.*
Obiectio. *All flesh offendeth, and is a lyer.*
Who, therfore, shall be saved: or escape eternall damnation?
Solutio. *He it is (I say) that when he hath lyed & spoken against the truth doth not frowardly drownd, & kepe down his Synne in Sylence.*
Mendacium. *For, lying, meriteth the vengeance of the Trinitie.*
But he that is willfully froward, sealeth up his own damnation.
For this cause (my brethern) and to the intent that the
Ecclesiæ Dignitas et Authoritas. *mercyes of god might allwayes, be ready for synners, hath he provyded, the light & cumfort of his Spirit, left as a contynuall workman in the* Church *&* spowse *of* Christ.
I teache you, breifly: that, he who soever, opening his mowth against the Spirit of truth; & with willfull
Reconcili=ation to the Church. *frowardnes contynueth in his lying, without reconciliation to the Church, synneth against the* holy ghost*,*
& shall be damned eternally:
I come againe. E.K. - He is gone.

E.K. - He is here againe.
Vriel - *Be now, therfore, admonished, (I say) be warned:*
And consydering you be synners, acknowledge your offenses: least, in the ende your synne be against the holy ghost*: & so, not to be forgiven.*
But herein they err, with you, that expownde the Scriptures: Saying, that man Synneth & can not be forgiven: bycause he synneth against the holy ghost.
I teach you, my brethern: that there is no synn against god, but it is against the holy ghost:
Willfull Silence.
Δ. Finalis inpænitentia. *Yf so be, in the ende, it be shut up, with willfull Sylence.*

When soever (therfore) you have offended: Acknowledge
I say your synns, before god & his angels:
Testes Angeli=ci. *That god may forgive you: & the Angels beare witness*
of your forgivenes: & shut not up your synnes in
froward Sylence.
Froward sylence. *Yf thow committ adultery, yf thow blaspheme the name*
of God, yf thow be a lyer, yea if thow speak
against the truth: yea yf thow saye there is
*no god (as the*folish do), despayr not,*
*Psal. *saying, I have synned against the* holy ghost
bycause I am a synner & a blasphemer of the
name of god, bycause I have spoken
& opened my mowth against the Spirit of
truth. But go unto the Church, which is
Ito ad Ecclesiam. *governed by the Spirit of god: and there, wyth*
harty & open confession disclose & make
playne thy offenses, that the holy ghost *may*
Testimonium Spiritus Sancti in Ecclesia. *beare witness, in the spowse & Church of* Christ.
That thow hast not synned against him to
eternall death: Bycause thow art not
Voluntarie Confession is contrary to froward sylence. *drownd in froward Sylence.*
For allthowgh God beare witness of repentance.
Aures Dei. *Allthowgh he heare & open his eares,*
Manus Dei. *yet consider allso, he hath hands, & must*
untye those bonds wherwith you are bownde.
Vide de Lazaro, *Ioannes* Cap.11. *What are the hands of god: but his spirit,*
wherwith he maketh & createth all things.
Therfor when thow hast Cryed out, & art sorry,
endevor thy self allso, to be lyfted up
by the hands of god.
Lern a similitude in Christ, *which (signifying*
the powre of his Church,) commaunded the offender
to go & wash him self: and lo he was
hole. I speak this, for thy[E.K.] *instruction.*
I say allso unto the,[E.K.] *Go & wash thy self:*
for thow art a lyer, thow art a dronkard.
And therfore, thow art a Synner.
And yf thow persever, & shaddow thy synnes

---

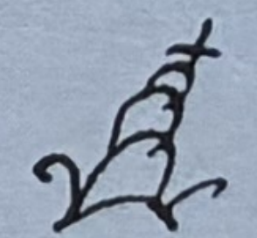
with wyllfull sylence frowardly, then sealeth thow
thy self, with the second brand & canst
not be forgiven, bycause thow synnest against
the holy ghost.
* *Act. 5.* *Ana*nias fell down at the feet of* Peter: *not*
onely for that he lyed: but bycause after his
offence he was willfully sylent.
Supr*a*. *Here thow mayst consider the greatnes of god his*
mysteries & secrets, of his will, & of favor,
that he stretcheth out unto the, in mercy:
for thow art a Childe and must ascende, &
must become a man.
The rest, after you are refreshed.
Δ. - Thanks, honor, glory &
prayse be unto the almighty
Trinity now &
ever.
Amen.

Δ. - We went to dynner to our host his howse.

Δ. - After we had byn at dynner, we red over the premisses, & considered them quietly.

E.K. - Here he is.

Δ. - *Blessed be he that cometh in the name of the highest; to whome be all honor and glorie. Amen.*

Vriel - *Lo, lo; lo (I say) which of you hath an eye, that seeth not*
(now) the world: the vanity & folly of worldlings?
And such as are choked, with the mylldew of vanity & worldly
promotion?

Rud. *For, thus sayeth the lord, wherein could I shew my self more,*
eyther unto this age, or unto this Emperor, then with
rebuking him, for his synns, from heven? ✕ more assuredly
Who is able to promise more, or to performe assureder
then I: which lighten, & make all things?
Yet, they Beleve not.
Δ. is despy=sed of Rud. and Curtz. *Yea, they reioyse in theyr own folly, & despise me: yea, bycause*
they despyse the, whom I have sent with my word
unto them.

E.K. - ——

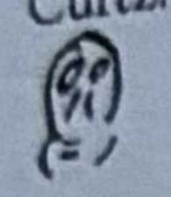
- *Well, thus sayeth the lord, they have despysed theyr own garlands*
& have trodden theyr fode under feete: They have rent
theyr robes in peces, & have cast them into the waters.
They are become Masterles doggs for I have forsaken

them.

Contra
Rud.

And lo, Rodulph, I will skatter thy bones, &
thy hed shall be divided in many peces.
I will bring in thy enemyes over all thy kingdomes,
& for thy sake shall many thowsands perish.
He allso that thinketh him self wise, yf

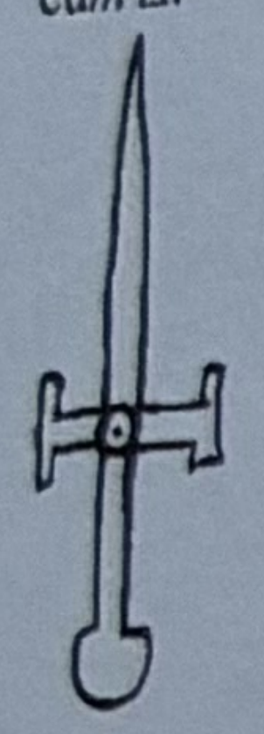
Δ
Contra
Curtz.



he dye a naturall death, then say I
am not, neyther that I live with my
people.

Δ. Fecit
quod illi
iniunctum
erat:

Pactum
Misericor=
dia divinæ
cum Δ:



But bycause thow hast done that which I
commaunded the & hast not forgot my
name, Lo I will plant the my self
& thow shallt grow, and out of the
shall spring a mighty and a terible
sworde: whose hilts shalbe as the
Carbuncle: and edge like unto the styng
of a dragon: and I will not suffer
the to fall: neyther shall thyne enemyes
ryde uppon the.
Truely, Truely, thow shalt know, I am with
the.

Sathanas.

*
Ne Magnitudo
revelationum
extollat me,
datus est mihi
stimulus car=
nis meæ &c.
*Paulus ad
Corinthios* se=
cunda, cap.
12.

But be patient: For Sathan hunteth
hard after the.
Thow shallt have allwayes a pr*yk, even unto
thy last grave: But therein shall
thy fayth be exalted & thy reward
great.
I come again. E.K. - He is gone.

E.K. - Here he is again.
Vriel - Lo, for thy labor, I will reward the:
And so it shall be.

England
pardoned
for Δ his
sake.

Behold I had determined to have roted out the english
people, to have made a wilder∴ness & desert of
it: to have fill∴ed it with many strange people,
& to have tyed the sword to it perpetually,

ΔThis is no contradiction ∴ ΔThe filling of it with strangers shold have byn for the conquest
for thus this wilder= and in manner razing or defacing of all cyties towns &
nes and filling is to castells and so to have browght it to a wyldernes and desert.
be understode.

God will give me England,
that is to say, spare it
from destruction for my sake, &c.

England.

Δ
Our good
Return into
England:

Δ
Perhaps,
Spiders flying
in the Ayre
are carryed by
strings of theyr
own spynning,
or making,
or els I know
not how.

But lo, I will give the that land, and, (onely for
thy sake), it shall not be consumed.
And after certayn monthes, I will bring the home,
yea thow shallt live, tyll thow be hable to pas
the waves without a ship: and to ascend the
hills, as the spideΔrs do.

Rud.
I remayned
for the most
part in Bohemia
& in the Impire
tyll 1589.

Notwithstanding I will take the Crown from the howse
it is in, and I will place it, as I have pro=
phesyed unto the.
Notwithstanding, for a tyme, thow shallt live with
Cæsar.
I come agayn. ——— E.K. - He is gone.

Δ. - O lord, what shall become of my good frende, the lord Lasky?
E.K. - He is here agayn.

A.L.

VRIEL - Of Lasky: This it is sayd: ThΔow hast groned for him:
and hast placed him in thy hart:

*
A.L. cam to us
to Trebon in
Bohemia a^{o}
1588: post
Captu*m* Maxi=
milianu*m* a
Polonis &c.

From hence furth, will I reconcyle him unto me,
& I will cease my anger uppon him,
& he shall come hither*shortly.
But he is a wanton, & very prone to synne:

But hear, what I say unto the:

Rud.

[E.K. - He seameth to have talk with one a far of]
Cæsar thowght thow hadst had the philosophers stone:
and (as yet) he thinketh so:
Even as I choked the gluttonous Israëlites

*
Num. 11.
Psal. 77.

with qua*yles, so will I choke him, with that
secret.

A letter to
be written
unto Cæsar.

Lapis
Phi*losophorum*.

Behold, thow shallt write unto him: saying, that
he regardeth not heven: And say unto him,
that thow canst make the philosophers stone:

A speciall
gift in
healing
by shew in
this stone.

I will performe it unto the: Thow shalt
do it: And I will give unto the a speciall
vertue in healing: That when so ever
thow cometh hither, thow shalt understand
the truth. And this I do, bycause they
shall not despise the.

Δ. - Ô lord for me to be despysed, in doing thy commaundement, is honor
and Cumfort to me: But as concerning thy honor and
glory, Thow, in thy wisdome knowest what is best to be done.

Vriel - Notwithstanding, thow shalt see him, perish before
thy face.

R. peribit.

Lo, from this tyme, I will blesse the mervaylesly,
& I will help the in all thy works:

Benedictio Dei sit super nos.

Do thow, allways:
And make me thy bukler.

Supra Tu fac.

Δ. - What shall I do with docter Curtz: as concerning his answer?
Vriel - Handle him, like a man; for he will deceive the:
E.K. - I request you but one thing for all my labor
and Travayle, that is, that this Docter might this
night, be bereft of his life, to the terror of other, &c.
Vriel - Have patience, God turneth all to his glory,
and your commodytie.
To morrow I have somthing els to saye.

Δ. - Deus noster in cælo, omnia quæcunque
volvit fecit: Ille solus est Omnipotens,
æternus, Sapiens, Bonus, Iustus et
Misericors. Illi debetur, omnis
laus, gratiarum actio, honor,
et Gloria, *Amen*.

Saterday ✝ Pragœ

22 Septemb. mane circiter horam 9am.

Præcibus ad Deum finitis, et variis ad ipsum Eiaculationibus pro luce et veritate Dei, &c: et quibusdam de Rudolphi et Curtzii corruptis Iudiciis: (qui Dei Misericordias, iuxta carnis sensum iudicare ausi sunt) [apparuit Vriel, facie velata ut ante].

VRIEL - For this cause (say I, unto the), write unto Rodulph, saying,
I can make the Philosophers stone: Bycause I wold
place the with them, according to theyr hope and imagination.
That whilest they think little of me, and of the swetenes of
my message & testimony, I might burst out amongst
them: as the mighty waters do, out of hills, whan
the erth moveth. For I have sayd unto the, I
will place the here; Yf I sow the here, what
raven can pluk the up by the rotes. No, I will hide
the, as the hen doth her chyckens: And I will make the
spring to theyr destruction. For why: thow shallt
overcome that Mystery, for thy own sake.

A letter to Rudolph the Emperor.

Rud.

Eruptiones aquarum ex Terræ motibus.

Lapis Philosophorum.

Δ. - For the glory of God: his honor, and Triumphe, All good come unto me.
Vriel - Behold syns they will not tye the unto them from heven,
Thow shallt tye them unto the, from erth.
That thow mayst reioyce when thow seest theyr destruction,
and be ready cloathed for him that is to come.
It was sayd unto the, My mother sayeth she will
chuse an emperor in ernest.
But it is Ernest, that shall sit uppon
his seat.
Behold, there shall be no seede, left in him, for his wyckednes.
Yea, the blessings that I have offred him, shall
return agayn: and I will leave his howse naked.
But when he seeth and hath gold: (which is the thing he
desyreth, and those that cownsayle him, do
most desyre him, for): Then shall he perish
with a most cruell, terrible & unhard of
myschief.
But lo, I have written his name, within my hand
bycause I wold not forget to ponish him.
Behold, I could send the wyndes to devoure him,
could open the Caves of the erth to swallow him,
which wold turne to myne honor: But I have
a care over you:
Now I am unto you, in mercy, and wisdome: But I
will be with you, in terror and myracles.
And I will deale with you in a higher degree.
And you shall here my voyce, as men do theyr
brethern.

Supra Septemb. ·5·

Cæsar futurus.

Δ It is a saying of Madimi Iunii 26 1584. Cracoviæ.

Ernestus frater Ru=dolphi.

Δ Blessings offred are promisses with Conditions.

Gold ex lapide philosophorum.

Mors crudelis, Terribilis, inaudita.
R

Note.

GOD in { Mercy
Wisdome
Terror
Myracles

Vox Domini, ut hominis, futura nobis audibilis.

Δ. - What thow wilt (ô lord) for thy honor & glory: That be:
Vriel - But those that are his cownsaylers have commaunded him, rather
than cownsayled him, to have no dealing with the,
at all.
And he is possessed with a great and a mighty divel.
And behold Belzăgal (which is the fury and prince
of the Turks), doth assist him in his wyckedness:
for he knoweth it may come to pass, that his Kingdom
shall be short.
But give eare unto me:
Fawne thow uppon Cæsar, as a worlding:
that thow mayst draw him, with the world, to see the
glory of God: but to his destruction.

Δ. Turkish or Rudolphus rather.

Consiliarii Cæsaris.

R. possessus, Belzăgal, Cacodæmon Turcarum.

I must curry favell with Cæsar.

retro iam legas ad hoc signum.

For lo, how much more a mans felicity is in this world,
the more shall be the burden of his destruction.
There be, that gape after thy bokes, and speak vaynely of things that
are not. Therfore I cowsayle the, that they dwell
not long with Poland.:.

My bokes from Poland.

Behold, when Lasky *cometh, he shall not hastyly returne*
unto Poland: *tyll I whisper in his eares:*

A:L:

He is dead, that sowght thy life.
I have more to say, but they are not (yet) necessary.

Δ. - *I besech you to tell me when I shall prepare my self to go for my bokes &c.*

Vriel - *I speak not, that I know not, but Chuse thy own tyme.*
Now, will I become a Curtier.

I may chuse my tyme to go to Cracow.

E.K. - He is gone.

Fiat, voluntas Dei, ad eius laudem
honore*m* et gloria*m*. *Amen.*

Monday ✝ Pragœ
Septemb. 24. mane hora. 8.

Δ. - At the first loking, E.K. saw Vriel, but covered with his skarf &c. Notwithstanding I sayd some prayers to god on my knees, & cam and sayde here, Mitte lucem tua*m* et veritatem tua*m* o Deus: ut ip*s*a nos duca*n*t ad mo*n*te*m* Sion &c.
It is to be remembred that for two causes we repayred to the Shew stone: the one by reason of the letter which I had written to the Emperor: and was mynded to go to shew it to the Spanish Embassador before I sent it to the Emperor: to have his opinion of it & allso to bear it. Secondly by reason of fowle slanderous words which were spoken of me here at this Embassadors Table: that I was a coniurer, & a bankrupt alkimist, & cam here to get somwhat of the Emperor: and that I had sold my goods & given to the lord Lasky the mony, & that he had deceived me &c. To these untruthes the Embassador did reply in my behalf for which I ment to thank him &c.

Vriel - *Even as the accursed, and cast down, most willfully abhorreth, hateth, and dishonoreth the god of Iustice, bycause of his mightyness & powre over him. So do all those that suk & hange uppon his dugs, that are covetous & desyrous of worldly promotion, that gape & thurst after the glory of this worlde, abhorr, hate, & contynually vex & dishonor, such as love Iustice, or dwell under the wyngs of the god of powre & Triumphe*
Herein, may you reioyce that you are partakers, & Innocents (rayled at & despised with the world,) in the fellowship of god, & of his sonne Christ.

Cithara Davidis.

Herein may you be glad, that you are sealed & dwell with the fathers, & that you play allso uppon the harp of David.

Electio.

For veryly as they are, so shall you be: and as they are made righteous by reason of theyr election & crowned toward eternall Ioye. So shall your Election establish your righteousness, & give you garlands of eternall cumfort.
Those that are on the seas, are fearfull of the wyndes: And why: bycause of the motion of the place, & of the powre of Nature: But it is not so, with you: for you dwell in castells made of Marble, wrowght out of the Myddest of a sure rock, a most stable fowndation .:.

Deus habitat in nobis et nos in Deo.

For why? I am sure that god dwelleth in you, & you in him.

Imago Christi
Paulus ad Cor. 1.
Cap.15. F.
Misericordia.

Therfore lift up your heds, & reioyce when you are afflicted, & kepe the Image of god sincere & perfect in you: that you may allwayes be mercifull in the Image of his Sonne, Christ.

Signu*m* no*s*tr*um* sup*ra* in multis locis.

But when the lord openeth his mowth, & calleth you to gither, saying, Venite et audite.
Then lay away all mercy: for the god of Iustice dwelleth amongst you.

Iustitia.

Who dwelleth in a howse tyll it be perfectly finished? or what is he that putteth on a garment before it be made?

Domus.
Vestes.
Sapientia cu*m* Potentia.

Be you assured, that whan the howse is finished & your garments made, you shall both enter & be clothed with cumfort: The Cumfort of Wisdome and powre.

Promissa.

I am myndefull of you & will be myndefull of my promise toward you. fortè [*to gither*] deest

Yf

And if you remayn & dwell & be constant in me, you shall pass the Thunders that are to come.

Tonitrua ventura.

You shall be wittnesses of my powre: and shall enter into the land of promise with those that shall be cumforted: where these dayes shall have an ende.

Terra promissionis.

Ô my brethern, this world exceleth in wyckedness: and is a Terror to the good Angells: Bycause of the sowles that she devoureth.
But when lightnes is rewarded, and Iustice sytteth in place, Then shall she beare no waight, but be made all one with the botomles pit.
Despise her, despise her, for she is an harlot.
Behold I have entred in amongst you; & is my spirit that leadeth, to the embassador from Spayn: I will reward him: Therfore as thow hast opened me unto the wycked, ∴ *So let allso the good beare witness of me.*
The lord is become a fyrebrand in fury: & hath armed him self: & hath taken unto him his great Target & the spear of his Indignation.

A spir*it*u Dei summus ducti ut Domino Magnifico, Do*m*ino Gulielmo de s*an*cto Clemente, Hispaniaru*m* Regis Legato hæc aperiremus cui mercede*m* dabit Deus.

∴ D. Iacobo Curtzio Consiliario Cæsareo.

VRIEL.

Tum verò æterni Genii patris Immortalis
[illegible] VRIEL, Saniel, Azaelq*ue*
Quæ mala quisq*ue* ho*minum* patraverit ante scientes
E tetris a*nimas* tenebris caliginis omnes
Iudicio sistent ad formidabile patris
Magni, Immortalis, solium &c.
Orac. Sybill. pag. 79.
Vbi sequuntur plura de VRIELE.

·Δ·
Quantum memi=
ni, in *Sibyl=*
læ oraculis
græcis, et Latinis
factis *per* Casta=
leonem, habe=
tur nomen
Vrielis inter
illos qui col=
lecturi sunt
homines ad iudi=
cium. Vide
et hic ascri=
be.

Accursed are they that have offended him.
And when I separate them in the day of wrath
to come: (as one of the fingers & gatherers in of the
harvest of god). Then, they shall know that
I am **VRIEL***: which will not forget the*
wyckedness of theyr hands: nor theyr blasphemous
mowth, in that day of revenge.

Prophetia
de MI=
CHAËLE.

After a certayn tyme cometh Michael *unto you,*
and shall shew unto you his bluddy sworde,
and you shall stand under his banner.
He shall hold up his hands, & shall fight against
the hills for you: and your enemyes shall not be.
Unto which tyme, receyve you light &
Cumfort: and be contented with adversyty
in the lord.

*
Matthæi
Cap. 5.
Quoniam
ips*orum* est
regnu*m*
cælor*um* &c.

Δ. Erit
Cum Cæ=
sare:
I understand
not this how
it is, or shall
be verifyed
or with which
Cæsar.

My brethern, it is better to be poore, with those that
*are po*ore in spirit: then to be rich with those*
that are gluttons, & with the princis of the
erth.
Thow shallt be with Cæsar, in despite of the
Divel.
I have sayde.

Δ. - Gloria P*at*ri, et filio et Spiritui
Sancto: Sicut erat in Principio
et nunc et semp*er*, et in sæcula sæculorum.
Amen.

Note: As I had finished this Action: and was
come to my study dore, Emericus was returned agayn,
from the Spanish Embassador; to whome I had sent him,
desyrous to know his leysor for me: Who had now sent me word
by Emericus to come to dynner, and so he wold have leysor &c.
Wherof I was right glad: & went thither to dynner: who into
his innermost Study (where he him self was writting of letters)
caused me to be browght, and after I had complayned of iniury and violence
done unto me, by fowle sklaunders; and that, at his honors table: (to which
his honor, in my behalf had replyed; & therfore most humbly & sincerely I did
thank him) I sayd that the Emperors Maiestie him self could beare
me wittnes that I used this phrase unto him, that I cam not for his riches
as, Non veni ad vos ô Serenissime Cæsar propter divitias v*est*ras, ut inde
ego dives fierem, sed a Deo missus, non audeo aliter facere quam eius
ad vestra*m* Cæsarea*m* Maiestate*m* voluntate*m* declarare &c. And therfore
How falsly they sklandered me, it was evident: and bycause I perceyve
that D. Curtz hath not delt ~~with me~~, neyther with due enterteynment of me
as of a stranger, or a student, or a Mathematicion, or of one whome (to my
face) he gave great prayse unto, as of one, long synce of great fame in
Germany & so in his good estimation &c.

And least of all, as of one, who offred so great curtesyes to the Emperors
Maiestie as he was made Witnesse of. I thowght good to send
unto the Emperors maiestie this letter following, & so red it unto him
after dynner, when I shewed him *Librum Pragensem sive Cæsareum*,
and moreover *Librum decimum*, (whose former title was *Libri Sexti*
Mystici Tertiarius) and there shewed him diverse Actions in Latine all=
ready translated, bycause now to translate so to him of the english
did seem to me, both tedious & to him not so readyly pleasant.
And things on his part considered, his summary finall con=
clusion, was, as well of the last offer in this my letter, as of
the great actions & divine purposes. For the first he declared

Domini
Legati
Regis
Hispani=
aru*m* Res=
po*nsum*.

that he was lineally descended and of the consanguinitye of one a
gentleman, but unlettred at the first, who left his wife, childern
& familie in Maiorca, and ascended an hill there, & in place
solitarie remayned an whole yere, and at the yeres ende he
cam down, but so lerned & wise, that all who knew him before
wondred at it: And that the same man was called Raymondo
Lullio: & that he made that which is called the philosophers stone, *as*
in england (sayd he) *I understand is good record of it: Therfore*
I see quod he *that it is a truth & possible: & as he hath graunted*
the knowledge of it to one man, So he may graunt it to an other, &c.
And as for the other higher matters I perceyve that God entendeth,
some great matter in this world. But I am not hable to
iudge ~~of~~, or determine of it. But I am of this mynde: wherein
I can any way furder the servyce of God, I will be redy, & obedient.
&c. And as for the Emperors person him self, I finde
him of a good nature, curteous, and most zelously Catholik,
yea ready to shed his blud in the cause, if opportunity required:
He understandeth the Latin well, yea and speaketh sufficiently well: That
is true (quod I) *for he spake well in Latine to me diverse things.*
Moreover (sayd he) *as concerning you, I saw him very well affectionated*
making great accownt of your boke &c. Therfore you are not to regard those
duche mens yll tungs, who hardly can brooke any stranger &c.
Uppon farder matter that I had to shew him, I offred my ready
repayr unto him at all times of his good leysor being called or warned:
And he desyrous to see the Stone browght to me by an Angel,
willed me to come to morrow, allso, to dynner. I promised him.
& so with thanks yelded to his honor, I departed toward my lodging.
at Bethelem in old Prage.

The Copy of the forsayd letter to the Emperor.

Multis (ô Serenissime Cæsar) et permagnis (fere o*mnium*) Creaturarum Dei, immò et ipsius Dei,
et cœlestibus haud paucis Mysteriis, Arcanisq*ue*, vestræ Cæsareæ Maiestatis
iussu per me (iam, ante quatuordecim Dies) fideliter, sincerè, et dili=
genter (quantum sex horarum fieri poterat spacio) declaratis, ac mani=
festatis: eidem, cui, eadem penes me videnda, audienda, intelligendaq*ue* esse
voluistis: Inde, nunc, quæ sit vestræ Cæsareæ Ma*iesta*ti, simplex (tanq*uam*
ab æquo rerum Æstimatore) facta relatio: vel, quod cum relatione
adiunctum Iudicium: vel, qualis totius processus excogitata Censura:
vel, qualis mecum procedendi, vobis persuasa cautio; vel, quale pro
Cæsarei v*est*ri responsi forma, initum captumq*ue* consilium, Non
sum tam immodestè curiosus, ut expiscar: Neq*ue* aliter, vel alia r*atio*ne.
de Sacræ vestræ Maiestatis Cæsareæ prudenti et gratiosa (in præmissis)
Resolutione, sum sollicitus, quàm, me (fidelem, Sincerum,
et Devotum) Dei Omnipotentis, et (in Deo, propterq*ue* Deum) vestræ
sacræ Cæsareæ Maiestatis Servitorem deceat. Video tamen
me (dum nullum adhuc ad præmissa receperim responsum) per tam
alti Silentii (quasi) stimulum, aliquantulum impelli, ut Secundò
v*est*ram Cæsaream Ma*iesta*tem, admoneam, Ne divinam hanc et divinitus
oblatam Misericordiam, tam inexpectata*m*, tam magnam, tam

inauditam, tam admirandam, tam multiplice*m*, tam statui Imperatorio,
Christianæq*ue* Reipublicæ necessariam, tam certam, tam paratam,
eamq*ue* (per Dei Omnipotentis, Cæsareæq*ue* Ma*iesta*tis v*est*ræ, fidelem servitore*m*)
re ip*sa*, vobis confirmandam, et administrandam: (Si sacra v*est*ra Cæ=
sarea Ma*ies*tas voluisset,) parvi momenti negocium, vel inventum
aliquod humanum, aut fraudem Diabolica*m*, esse, fuisse, vel fore, ullo
modo Suspicemini vel Credatis. Tali enim et tam gravi v*est*ræ Cæ=
sareæ Ma*iesta*tis errore, O*mn*ipotentis Dei incendi posse furorem vehementer
vereor: et ne hanc Dei Misericordia*m* respuentes, eiusdem indignantem
provocetis vindictam, valde metuo. Quapropter, cum videam
Cælum ip*sum*, et cælestia talia Mysteria, non tali tantæq*ue* curæ, vestræ
Sacræ Maiestati Cæsareæ adhuc esse, quali, quantæq*ue* optassem equidem:
Ego potius quam, ut, vel Deus huius suæ (prius inauditæ) Misericordiæ, ultroq*ue*
vestræ Cæsareæ Ma*iesta*ti oblatæ, prorsus nullum (penes ho*min*es) haberet
conspicuum iudicium, argumentum, Testimonium vel experimentum: Et
potius quam mea (sæpè no*min*ata) fidelitas, sinceritas, et Devotio (sive
votum) erga Deum et v*est*ram Cæsarea*m* Ma*iesta*tem, omni (apud posteros n*ost*ros) careret
fide, et veritatis manifestæ robore: In Dei Nomine, et ad eius laudem,
honore*m*, et gloria*m*: et ut vestræ serenissimæ Cæsareæ Ma*iesta*tis satisfaciam
desiderio Heroico, De lapide illo Benedicto: (Philosopho=
rum vocato lapide) infallibiliter videndo, possidendo, et utendo: Assero
vestræ sacræ Cæsareæ Ma*iesta*ti, lapidem eunde*m* me (auxilio favoreq*ue*
Divino) conficere posse. Et propterea; Si vestra Cæsarea
Ma*ies*tas, me velit interim, sibi intimè charum habere: Et, si, pro
dignitate tanti Mysterii, et Beneficii (Sibi à me liberalissimè et
humillimè exhibendi) gratiosè me tractare dignabitur (Non
tamen alio quidem, ver altiori me insigniens Titulo, quàm qui v*est*ræ
Cæsareæ Maiestatis Philosopho et Mathematico conveniat,) Hiis literis, ore et
Corde, polliceor, sancteq*ue* coram Deo Omnipotenti voveo: Opus illud Phi=
losophicum, Omnibus suis numeris perfectum, in manus v*est*ras Cæsareas, (et
sine sumptibus v*est*ris ad illud opus perficiendum requirendis) ac brevissimo
quo fieri poterit, tempore (Nutu Dei) me daturum:
De aliis præterea Arcanis, adhuc mihi silendu*m*
esse video. Nunc autem Sacræ Cæsareæ Maiestatis v*est*ræ gratiosam, liberam, con=
stantemq*ue* voluntatem, in præmissis, non aliter, nisi ex v*est*ro proprio gratioso
ore, vel ex v*est*ris Cæsareis literis propriis, intelligere Cupio. Nullum enim
iam Nosco, dignum et aptum, qui in istis, aliisq*ue* Naturæ et Artis Secretis, meus (penes
v*est*ram Cæsaream Ma*iesta*tem fieri deberet Mercurius.

Tuesday Pragæ.
Septembris 25.

Note. I went to dynner to the Spanish Embassador: and carryed
with me the Stone browght me by an Angel: and the fowrth
boke, wherein the manner of the bringing of it is expressed: and allso
I carryed with me *librum Sextum Sanctum Mysticum.*
After dynner when I had shewed him these things: his finall answer,
was, that veryly he toke the doing to be by good Angells: Marry the
matters to be to great. *Therfore* (sayd I) *they are for the servyce*
of god and not onely man. He sayd he was a Synner, & not
worthy to be privy, much lesse to be a doer in them: Notwithstanding
whatsoever he can do therein acceptable to god, he wold be
A copy of the letters desyred.
most obedient therto: He desyred a copy of the Emperor his
forsayd letters, that he might consider circumspectly of the
contents, before he shold deliver them: wherunto I
consented: rendring his honor thanks, I departed.

E.K., redy to go into England, as he pretended.

After my return home I fownd E.K. resolved to go
from hence to morrow, for his wife & so straight way into
England: which was to me a grief: But
what can I do, but refer all to the mercyes of god: whome
I have called uppon for wisdome to serve him with all.
I have put my trust in the lord, I have not
murmured at many such pangs & tentations hitherto.
The mercyes of the highest be uppon me, as
I put my trust in him, Amen.

Povertie. ☞

Now wer we (all) browght to great penury: not hable
without the lord Laskyes, or some hevenly help, to
Susteyn our state any longer.
Besydes this I understode of the Quenes displeasure for
my departure: & of the Bishop of London his intent
to have begonne to have accused me of Coniuration:
& so to have had the secret assistance of you know whome.

Tu es Deus fortitudo mea, refugium meu*m*
Susceptor meas, et liberator meus.
Amen.

Wensday Pragæ
Septemb. 26. Ante meridiem.

D. Curtz.

Abowt 10½ of the clok, D. Curtz sent
with Mr Simon Hageck his servant to know my lodging.
He had passed not far of in a lane on horsbak his self
going into the town, & so met Mr Simon Hagek
at the lanes ende, &c.

Thursday. † Pragæ
Septembris 27. Mane:

Abowt 7 of the clok, cam D. Curtz
his servant from his Master, to tell me, that his Master wold come
unto me at 9 of the clok.

D. Curtz:

At ·9· of the clok cam Docter Curtz on horsbak to me, to my lodging
(at Docter Hagek his howse by Bethleem.) my wife he saluted
and little Katharine, my Dowghter. Mr Kelly had gotten him into
his chamber: not willing to be seen.
After he was come up into my little study, and there sett, in Mr Kelly his usuall
place: and I, in myne. I began to complayne of the great Iniurie done unto
me here; *For I cam as a sincere and faythfull serviter of the Emperor his*
Maiestie, entending all goodnes and honor unto him: no hindrance, loss, or hurt: Neyther
cam I, propter divitias Cæsaris mihi colligendas, as I sayd expressly unto his Maiestie. *I*
was, before I cam hither, of good name and fame, both in this court and all Europe over. As you
your self Mr Docter (quod I) *can beare me witnes: and other in this court diverse: And that*
here, my good name and fame shold suffer shipwrak, where I thowght I had byn in a sure
haven of my Principall Patrone: my thinketh that great iniurie is done me, I know no
means how to help it: but to give you warning of the Envyous Malitious bakbyters, that
allso are abowt this court, that as you finde occasion, you might rencountrer with this
evyll, and fowle monstre, in so mighty a Princis cause intruding it self.
The Docter seemed not to know what I ment: I told him that at a noble mans table,
There was one, of great accownt, who sayd that there was an English man, come to the
Emperor, a bankrupt Alchimist, a cuniurer, and Necromantist: who sold his own
goods and given the lord Lasky the mony: and that he had beguyled him: and that now
he wold fayne get some of the Emperor his mony from him, &c. The Doctor semed
greatly to myslike these sklaunderous words, and sayd, that he never hard of any such:
with some few words, more, of the wycked manner of backbyters.
After this, as concerning the report making to the Emperor, of that I had shewed unto

him, at his howse, (as before is Noted) he sayd that he had made a playne and sincere
report. Whereunto, the Emperors Maiestie, had (as yet) given no answer.
And to be playne with you (sayd he) *His Maiestie thinketh them all most eyther*
incredible or impossible: And wold have some leysor to consider of them: and
is desyrous to have the sight of those Latine Actions you shewed me: or a copy
of them: and specially of that, which conteyneth a paraphrasis of the Apostolicall
Crede. I answered that my bokes I wold not deliver out of my hands:
And as for a copy of them I wold (at leysor) write it: that his Maiesty might
have it. ~~And bycause it was so long before~~ And than I told him farder
that Bycause, it was so long before I hard any word of him, I had letters ready
to send to the Emperors Maiestie, to have farder declared my mynde unto him: and
I declared unto him the Tenor of them: and he told me that abowt 3 of the clok
after none his man shold go to the court: and yf then I wold send them his man
shold carry them. I answerd that I wold expect a day or two for the Emperors
retorn hyther. After this we talked of some Mathematicall matters: And I shewed
him, the little boke *De Superficierum Divisionibus*, set furth by me and Comman=
dinus, printed at Pezaro in Italie. He sayed that he never saw it before: I bad
him, than, take it with him to peruse: and that yf I had an other copy, I wold
give it him, but I had none other but that. I shewed him allso the *Propædeu=*
mata Aphoristica de Præstantioribus quibusdam Naturæ Virtutibus: which he had
never seen before. After this, with mutuall curtesyes offred on both parts,
(after the manner of the world,) he toke his horse, and retorned homeward.

Pragæ

Fryday Septembris: 28:

Entending to send the Emperors letter (here before written) to
his Maiestie, by my good frende, the Spanish Embassador, I wrote this
letter to send to the Embassador in that behalf, and as concerning the
Credit of these Actions.

Illustriss*imo* D*omi*no, D*omi*no Don Gulielmo de S^{to} Clemente, serenissimi atq*ue*
Catholici Hispaniaru*m* Regis, apud sacram Cæsarea*m* Maiestate*m* &c. Legato
Domino meo observandissimo.

Illustris et Magnifice Heros, multis hoc probari potest testimoniis et exemplis, quòd
illa quæ: (præter vulgariu*m* artiu*m* et scientiaru*m* decretà) Nova, et supra vulgariter
studiosorum expectatione*m*, hominibus (licet piis et candidis quidem) divinitus revelantur
Mysteria, cum summa difficultate vel intelliguntur à paucissimus vel vix sine suspi=
tione admittuntur, aut creduntur a pluribus. Ast qualis, in n*os*tris, (si rectæ, pieq*ue*
informatæ r*ati*on*is* adhibeatur iudicium) esse p*ote*st suspitio? Nam, à Deo O*mn*ipotente, per multos iam
annos, fideliter, ardenter, et constanter per præces requisita Sapientia: Vno (sc*ilicet* quæ
penes nos quidem) videtur esse radix et occasio tanti istius Doni obtinendi: Ast in cœlesti suo
Palatio, ante conditum Mundum, determinata, et assignata erga nos Misericordia et gratia
O*mn*ipotentis Dei, præcipuum, solidum, immobileq*ue* huius tanti Mysterii est censendum fun=
damentum. In quo Mysterio, talis relucet, per potentes fidelesq*ue* Angelos Isagogica
Informatio, De Arcanis Dei consiliis, tam in Mundi Creatione, Creaturarumq*ue* Na=
turis et vero usu: quàm in Mundi præsentis moxq*ue* futuri statu: Et præterea, De
unius Catholicæ Ecclesie (charissimæ Iesu Christi Sponsæ, n*os*træq*ue* piæ Matris)
Sanctitate, Dignitate, et Authoritate (veluti in qua etiam est Sanctorum Co=
munio, et Peccatorum remissio) et de multis, nondum per nos revelandis Dei
Arcanis Magnalibus, et Determinationibus: Quòd tantum abest, vt aliquis (sanæ mentis)
Christianus, Actiones n*os*tras Mysticas, Diabolicas esse fraudes, contendere, immo ne
Suspicari quidem conetur aut possit: Vt potius, tale Arcanum Dei propositum, in=
credibiliter admirari: ratione*m* humana*m*, in eisdem examinandis, subiugare, et Dei erga
Electos suos admirandam Misericordiam in istis esse manifestam, humillimè, et cum
summo tremore fateri velit. Ego quidem, hactenus, in istis, aliud (ferè) nihil, me esse
invenio, nisi Calamum Scribæ, velociter p*er* me Scribentis. Nam visa auditaq*ue* (in
mea præsentia) fidelissimè, de litera interdum ad litera*m*: interdum verbatim, interdum
pluribus simul receptis verbis (ip*s*o eodem temporis momento, quo traduntur) annotare
sum solitus. Ast iam in quam multa excrevit n*oste*r talis labor volumina? Ex quibus
omnibus illum fructum, successumq*ue* expectamus, qualem prefixit ille, cuius Nutui cuncta
obediunt. Istas autem ad suam sacra*m* Cæsarea*m* Ma*iesta*tem literas meas: Cum v*est*ra Magnifi=
centia opportunitatem inveniet prima*m*, Si meo no*mine*, humillimè eidem exhibere dignabitur,
Tum magno mihi (divinitus) iniuncto, levatus ero onere: Tum magno à v*est*ra Magnifice*n*tia
affectus beneficio. Interim verò, dum suæ sacræ Maiestatis Cæsareæ ad istus responsum dabitur,
(Nimirum, si ad 14 vel 16 dies prius expectandum esset) vel, statum post acceptum responsum,
(si tam expeditè illud recipere possum, quàm quod recepi ultimò) ad iter me accingere debeo,
propter familia*m*, libros, et aliquam meam suppellectilem, hûc, (ante hyemis asperitatem) transferenda*m*:
Vbi, cum Cæsareæ Maiestatis gratioso favore, et sub ips*i*us Protectione Imperatoria, voluntatem Omni=
potentis Dei implere, pro viribus, et suæ sacræ Cæsareæ Maiestati inservire, (tanq*uam* eiusdem Philosophus
et Mathematicus) fidelissimè, de tempore in tempus, paratus esse potero.
Pragæ 1584. Septe*m*b. 28.

I adnexed hereunto a Postscript
which followeth.

Illustris v*est*ræ Magnificentiæ
Addictissimus
Ioannes Dee.

Postscriptu*m*

Mearum esse partium, et consultum esse duxi vestræ Magnifi=
centiæ paucissimis verbis significare, quòd heri, mane, hora
nona, vir egregius, et suæ Ma*iest*atis Cæsareæ fidus Consiliarius
D. Docter Curtzius, me humanissimè invisebat in meo er=
gastulo, et hypocaustulo, iuxta Bethleem. Vbi videre
poterat Bibliothecam presentem meam, nullam (ferè) aliam
esse, præter Sancta Dei Evangelia, et Biblia sacra
ip*s*osq*ue* n*os*tr*orum* Mysteriorum libros. Ego autem quodam
humili modo (inter cæteras quærelas meas) de tam
longa interposita mora conquerebar, inter eiusdem (de meis
rebus) factam relationem, et Cæsareum (de eisdem) reci=
piendum responsum. Ille verò se simplicissimè Cæsareæ
Maiestati, visa auditaq*ue* (penes me) retulisse asseruit:
Nullo suo, de eisdem, adhibito iudicio. Verùm, Cæsari
(dixit) quasi impossibilia, vel incredibilia fuisse visa.
Et de responso mihi (in hac parte) dando, secum, adhuc,
suam deliberare velle Maiestatem Cæsaream. Vnde
ego de literis meis istis, suæ Ma*iesta*ti mittendis, mentionem feci
et summatim earundem tenore*m*, eidem enarravi. Ille easdem
statim habere voluit, ipsi Cæsareæ Ma*iesta*ti à meridie mittendas.
Ego quidem Cæsaris me velle ad pauculos dies expectare
adventum, dixi. Deinde, de rebus Mathematicis, brevissime
inter nos, habito Sermone: illiq*ue* (ad pervidendum) dato
libello quodam geometrico: (per me et Federicum
Commandinum Vrbinatem) in lucem olim dato: et
mutuis, post, utrinq*ue*, promissis officiis humanitatis et
benevolentiæ, abiit.

1584. Septe*m*b. 28.

Saterday. Septemb. 29. Die Sancti Michaelis.

The forsayd letter to the Emperors Maiestie, with this
letter to the Embassador, and this Postscript: and moreover (according
to the Embassador his request) the copie of the Emperors letter. All
in one uttermore paper closed, (letter lyke) sealed, & with Super=
scription, to the forsayd Embassador, I sent to his honor on Michel=
mas day at dynner tyme: by Emericus Sontag: who deliverd
the same to the Secretarie of the Embassador: & he to the lord Embas=
sador, as he sat at dynner.

Deus bene vertat, ad laude*m* no*min*is sui: *Amen.*

Septemb. 29.

Remember, that this day (after none) I sent Hugh on fote with my letters to Cracovia to Edmund,
that my folk shold not be out of quiet, or offeard, to se Mistres Kelly sent for, and no letters to
come from me: &c. I writ to the Lord Lasky of our want of mony, &c.

Pragœ

Monday.
Octobris. 1. a meridie circa 3^{am} horam.

Oratione dominica finita: &c.
Valde cito et facta apparitio.

E.K. - Here be two, one his face is covered & the other is not.
Vriel. Gabriel — & he whose face is uncovered semeth to be Gabriel.

Δ. - Sit benedictus Deus *pater* Deus filius et deus Spiritus
Sanctus, nunc et semper: *amen.*

Δ. - Our chief cause (at this instant), why we resort to this
shew stone, is for to understand, (according to the groundes of
god his promis,) the state of my wife her grievous
Ianæ, uxoris mea morbus periculosus. — disease & meanes to cure her. Wherein if it please the
lord to be mercifull unto her, & me, it shall be the occasion whereby
she will all her life time prayse the name of god for his mercyes,
& be of a quietter mynde, & not so testy & fretting as she is.

Gabriel - Who are you: or from whense come you, that you
require Science; which seke to be more wise & expert,
then such as are the childern & docters of this world?
Whose iudgments are rash, & understanding naked:
& in whose lipps, dwelleth no truth:
Who (I say) are you, that you shold deserve the
maiesticall benefyt of so great & sanctifyed
grace? As to understand [1]the determination of God,
Note thre causes Cæles=tiall. — [2]the powr of his angels, or the brightnes or obscurity
of mans [3]sowle & understanding.
You desperate Synners and partakers with the wycked,
how can you seke bred at your fathers hands: when
you seke to steale into his barnes? Yea into his
howse & dyning tables: and more then that, yea
The Robbing God of his honor. — even into his pryvy Chambers: not to spoyle
him of his howshold stuff, of his gold or pretious
stones, but of the diademe & crown of his everlast=
ing maiesty & honor. You are theves & robbers
& throwgh the dignity of your spirit, you think to exalt
your selves, & to live in Maiestie with the world.
True it is; you may live so, But you live
with an harlot, & shall possesse the reward
of the fornicators & Adulterers.
☞ Therefore seke not to fede of such fode, as the holy
Boni Angeli Dei. — & blessed messagers & ministers of the god
of hosts & glory, do taste of: and are
Cumforted: for they are the spirits of truth &
understanding: such as cleave unto theyr

god, & fight against the Abhomanations & horrible blasphemies
of the world & her adherents: which (bycause
you set your selves against them) shall kepe &
Animarum splendor vel obscuri=tas. — close up the brightnes, & obscurity of ech sowle
from you, that your ignorance may be greater, &
your darknes thycker, & that you may retorn
without light: to the Barathrum of Ignorance:
Superbia, Philautia, Vanitas. — where pride, self love, and the childern of vanitie
have theyr habitation.
Then (peradventure) will you saye within your selves
There be other dores, there be other woods, yea there
be other wayes. Let us therfore seek out them.
Vigor Ele=mentalis. — But behold, I will shut up from you, all elementall
Coagulatio. — vigor: So that the fowntaynes of coagulation, shall
Pabula. — be dryed, when you seeke them: and the Naturall norish=
ment & fode of parts that dwell in one proportion
shall hide them selves, & be a slepe when you seke
them: yea in the lowest, I will place a threefold
dorebar, stronger then a rok of yern, which shall
stand betwene your eyes & knowledge: & you
shall not see: for peradventure you may saye in
your selves:
Behold ther is a science known: yea there is a
Δ Forte Lapis *philosophorum* intelligitur. — coniunction of eq$\overset{\Delta}{u}$all qualities, opening unto us
the Mysteries of Cumfort in infirmities:
Yt is not so: ô you folish: for, neyther
Yf. — here, nor there, shall you finde the lorde, yf you
follow the steps, & defyled waye, that the world
teacheth you.
Nos Mundi Inimici esse debemus: et Mundus nos odio prosequi=tur propter Deum, &c. — For I sayde of you, Lo I will place you,
against the world, that my name may be
magnifyed: & the world shall hate you, for
my sake.

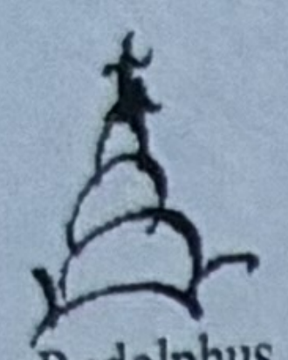
Δ. - O lord be mercifull unto us: Deale o lord with us
as I have put my trust in the: Turne away thy wrath (o god)
and viset us in mercy: O god, o lord, what grevous sayings are these?

Gabriel - Trubble (th$\overset{\Delta}{o}$w) not thy hart, but here the voyce of me:
GABRIEL — of me, Gabriel, the Man of God. I am the
Vera Medi=cina conso=lationis. — true medecyne of such as put theyr trust in
the god of hosts & in his son Christ: which is
the lamb of life & the Cumfort of his father:
which give unto those that thurst, the true medecine
Misericordia Dei *super* Δ. — of cumfort & consolation. Neyther shall God
forsake the, neyther shall thy sowle be deceyved.
Nota *causam* acerbæ in=crepationis istius. — But it behoveth these things to be spoken,
that Synne might be corrected, & the
name of him, that sent us, magnifyed.

Δ. - In nomine Dei loquitur, qui per omnes
Angelos loquitur: licet enim Vriel
dixerit vel alius, tamen Deus semper loquitur.

Here pla=
cing.

Gabriel - *Here my voyce: as I sayd unto the, so, will I place
the here: and from hence thow shallt have Science
& understanding: and thow shalt be favorable in
the eyes of him, that I favor not: that my glory
might be exalted in him, & against his Childishnes.
Yet, I will be mercifull to him, yet, yf
he hear me.*



Rudolphus
Adhuc Miseri=
cordiæ capax.

A voyce
from an
uncertayn
place.
There wer
som wicked
tempters
vexing E.K.
from hearing
quiettly.

E.K.

- El. [E.K.]
- *Unto the, I saye (o thow that art a worldlyng) I
will styr up frendes amongst you, & I will
fill thy hands with that thow desyrest ∴ But
that thow receyvest in the one, I will pluk
bak in the other: that when thow woldest
be wyse, thow shalt not, and when thow
woldest see, thow shalt not.*

Δ. - E.K. was very much offended at these sharp words &c, and wold have left of &c.

Vriel - Inobediens es, et castigatione dignus.

* Sept. 21. in fine.

Gabriel - *As for the vertue of the holy spirit (spoken* of),
the gift of medecyne & healing (which you
call, physik), alas, you know not.*
Insani sunt omnes, et fatui: *For, Physik, is in very
dede the true & perfect Science of the Naturall
Combination & proportion of known parts, answering
in graduation reall, to one principall and defined
is: Therfore above the capacyty of such as are
worldlings & do hunt after mony more then the truth
of Gods Spirit. But lo, light standeth by me
and my words are medecyne. And what
so ever I speak, light beareth witnesse of
me. Therfore are my words true.
Have patience a while.* Δ. - He disapered.

Definitio
Medicinæ.
Medicina est vera
et perfecta Scientia
naturalis combina=
tionis et proportionis
partium notarum, de=
bito modo respondentium
in graduatione reali
ad unum principale &c.
Esse definitum.
Esse

Vriel as
a witnes
standing by.

Δ. - We examined the definition of Physik: to be
a very apt answering, both to the Anotomicall natures
of Man or any patient, and allso of the herbe or simple
that is Medicinall &c. Δ. - He came againe and proceded.

Gab. - *Which consisteth of two parts: In the knowledge of Celestiall
radiation (the cause of combining·1·): and of Elementall
vigor, the stay, & cause of proportion.·2·
The first & celestiall is threfold, that is to say from god,
from the Angels, from Mans Sowle.
The second (that is to say Elementall), is the knowledge of the ster coa·1·=
gulating, of the pabula·2· of the parts norished, of the con·3·=
iunction of like qualityes.
(Hence is the true art of physik).
This second, is Threefold.*

Radiatio
Cælestis.
Vigor Ele=
mentalis.

After a while I come again.
Δ. - He came again & proceded.
Gab. - *Go to.*
Δ. - *In the name of* Iesus.
Gab. - *Then you are diseased, you are syk: you must have
a phisition: why then, your phisition must be such
as hath this science, to Iudge, your disease,*
Deus. ·1· *whether (for syn) it came from god: & so by*
Angelus. ·2· *prayer to be cured: or from the Angels, as the
ministers of Gods Iustice (generally): for desert or*
Anima hominis. ·3· *for profe, or from the sowle of man, as from*
Infectio Animæ. *the chief life of the body: whose infection radically,
& by the influence of proportion immediate, (hydden from
man, but known unto us,) is called (with us) Mazah:*
Impietas. *with you,* Impietas.
Tres ma=gicæ causæ. *These are the first three, and Magicall causes.
The other three are elementall.*
Stella. ·1· *Eyther by the Ster, that is cause of Coagulation
& imbibing of mans sperm in the feminine blud:
without the which it could not.*
Cibus. ·2· *The other (that is the second) throwgh infection of
meates which are diverse, wherewith the thyng
is, & contynueth, which in theyr kindes are many.*
Mixtio. ·3· *The last, by coniunction or Mixture: which is the*
Attractio morborum contagiosorum. *Secret property that draweth infection from man
to man.
These yf you know (for he is no physition yf he know
them not) how they are & live and are ioyned
to gither in theyr proportions, and allso when they
excede, or are diminished, in that they are: you shall be hable
to bring them to theyr propre being, wherein they are
ratifyed & reioyce.*
[Δ. - He was away a quarter of an howre.]
Gabr.- *Lo, these are seedes & fowndacions: & here I have (according to
my property) towched the least of my strings for you.
Yf now you intend to excell the phisitions of the*
Medicina vera. *erth, & to help those that are diseased, sincerely
truely & throwgh the powr & mercy of god. Then
must you attend uppon me, & my expositions, for*
40 dayes. *forty dayes; wherein I will open unto you, many
& unknown secrets, and will cumfort you wyth
this one herbe or branch of my garden, to the
intent you may perceyve I am true* Gabriel.

True GABRIEL
versus GABRIEL

But as in you that are hearers, due obedience owght
to be, so must I kepe the Authority & gravyty of
a schole master, suffring none to here my doctryne but
such as are abstinent & clensed from theyr synns.
Consyder therfore, what the mercyes of god are, the
frute & value of this doctrine, & the nakednes
& necessity of the world that requireth it: & then
answer me: (for your answer is a vow unto the
Lord of whose help & Cumfort I beare
wittnesse.)
But as towching thy wife, her disease is in the
first Elementall, & very daungerous: & thretneth
her Childe, yea & her self, death.

Abstinentes et purgati a peccatis.

Responsum: Votum:

Auxilium et consolatio Dei.

Ianæ uxoris meæ morbus periculosus.

Δ. - *Lord, therfore I resort unto the, who art the Curer of all diseases.*
Gabriel - *But, to morrow (yf thow resort here)*
I will tell the, what it is, & will defyne of it.
Δ. - *Lord, I trust, it shall be cured: what is unpossible unto*
our god?
Gabriel - *I Cease.*
Δ. - *Incessant prayse and honor, be unto the almighty*
most browntifull and wise God,
the lord of hoasts, our God and king:
Amen:

Remember I sent letters to Cracow by the messager of Prage.

Tuesday
Octobris. 2: Mane hora :9:
† Pragæ.

Δ. - Orationibus finitis, ad Deum &c.
E.K. - Here, they be ∴

Deus in adiutorium nostrum intende &c.

Δ. - Gratia Dei, patris, et filii, et Spiritus Sancti, sit super nos, nunc et semper et in sæcula sæculorum: *Amen.*
Δ. - They paused, before they spake, very long.
Δ. - Perhaps they expect our answer, as concerning our clensing, and absteyning from Synns: Herein I crave at gods hands his grace & mercye, and entende & desire both to be purged and allso to absteyn not onely 40 dayes but all my life, to the best of my hability ∴ &c.
Gabr. - Puris habemus omnia, Immundis nihil:
Δ. - *I besech you for god his sake*, et per viscera misericordiæ Altissimi, *that you wold declare unto us a certayn remedy of my wife her disease &c.*

☉ Virtus.

Febri laborabat Mater uxoris, ante conceptionem.

* For, so, the sowle is sent in, to.

Gabr. - *Whan thy wife was a mylky substance, growing by the perfection, of*
the place, & influence radicall, (which onely, is the gift of
the Sonne) then, was not the Matrix, or bag of Nature, (wherein
she encreased) perfect, or of suffycient retention: By reason of
a fever going before the conception: So that, the Angelicall
administration, generally conteyning, the vessell of life, for the proportion
of the world, entred by force of theyr Order immediately, before*
the inward partes, wer established in theyr nutriment & proportion.

Δ. Of Iane my wife.

Δ. Forsan vasa seminaria.

Which is the cause, that the second vessellΔ, & lowest of Nature
(for, your termes I must use) is so thynne, and tyed short,
that it is not hable to kepe in, or reteyne, the simile
and quidditie of her own substantiall being & seede.
Wherfore, when the rest of her digestions, (according to her age
& naturall strength), fullfill theyr offyces, by degree to be
receyved into that receptacle; then, doth the force of Nature
quayle: &, by the suttleth of the principle, or matter eiected,
(which seeketh to take up on every centre a dwelling place)
the gutts & passages, are offended & skalded with an intemperate
heate: the most subtilest & sharpest part, being of a most
penetrating vertue: (& therfore seeking passage,) myxeth
*him*her *self with the excrements: where resting, she turneth*
unto her first forme, which is blud, whose Quintessence
worketh in her own property & begynning, & forceth the
excrements.1. stercorall many tymes to become bluddy: the
other part being more heavy; notwithstanding unapt to
descend, (Quia natura quærit omne suum) *becommeth*
corrupted, & so by vertue of Nature, is cast out as an
excrement;.2. being blud & Matter. But I tell
the, that so long as Nature was in her lowest degree, &
the Sperme kept more nere to gither, be reason of the
~~Sphercall~~ Spirall heate in youth, it was not fawty in
her: But in her sixtenth yere, when they were
more hevy, & sowght yssue & descension, then
began Nature to feele the effect, in the places, &
vessell, which is the grownd of her retention: the chief
bases & Mother of her dwelling:
Behold now, being fætive, and the force of heate drawn
to the Nutriment of the Creature, Moreover the other
part Active compelled into a nerer place, by the
impediment of Imagination, bringeth great danger
now, by reason that Nature, is become very weak,
& not hable to make excrementall expulsion.
But dost thow think that there is a remedy to this disease?

she he it } ≡

Excrementa bina.

Spiritus Ca~~Spher~~loris. The breathing or vaporing heat.

Uxor iam prægnans est.

Imagination.

Δ. - *Yea veryly; throwgh the wisdom & mercyes of the highest.*
Gabr. - *I have towght the disease, I will go & see, yf there be a remedy:* E.K. - They are gone.
Δ. - The god of Abraham, Isack, *and* Iacob *be mercifull to my wife and me, and send her remedy and cure of her grief* ∴
E.K. - Here he is.
Gabr. - Come *agayn after dynner.*
Δ. - We had byn sent for to dynner, twise or thrise before: So we went.
Δ. - Misericordiæ Dei sint super nos.
Amen.

After Dynner: circa horam 1am.
Δ. - We resorted to the Mystery: and shortly, they appeared both.
E.K. - Here they be, both.
Gabr. - Δ*Take pure wheat, a pynte: one pheasant cok alive*
an eleven ownces of Masculine Amber, (which is the
white amber.) an ownce and a quarter of Turpentyne.

The Physicall remedy.

Δ. - *Of washed turpentyne ?*
Gabr.- *(Turpentyne that is washed, loseth his vertue).*
Break the cok in peces with a pestell: (his feathers pluckt of)
pownd the Amber small.
Put all this into a gallon of red wyne:
Δ. - *May we take the red wyne of this cuntry ?*
Gab.- *I.*
Destill them, with a fyre of the second heate.
[Δ. - *I besech you, how long shall they stand in stepe.*
Gab.- *As thow wylt.*]
Still it agayn the second tyme; (the feces being cast awaye.)
And ad somthing more to the fyre: so that it be a quarter
toward the third.
Let her fast forty howres from meat.
And let her divide the medycine into thre partes.
The first part, let her drink (being mylk warm) by little
& little.
The second part, let her make a sawce of, for five or six meales.
The last part, let her use in Absconditis:
And she shall have helth:
Δ. - *I besech you, in how many dayes* Cumpas *wold*
you have this to be done:
Gab. - *It is no question: the necessity of the thing teacheth.*
Δ. - *As concerning the infant: what state is it in ?*
Gab. - *Shut thy mowth: Seke not.*
Δ. - *I am contented.*
Δ. - *As concerning a feasant cok. I know not how or where to get it.*
Gab. - *All the Creatures of the world, els, help not.*
I have towght, take thow Care.
Δ. - *The thanks honor & prayse be to the highest, &*
I thank you for your charity & good will to impart
these things unto me.
Penitentia, Reconciliatio.
Gab. - *You shall have no more, at me, untyll you be repentant*
& reconcyled: and are made apt for my schole.
E.K. - *You might give this Table vertue to Cure her, or Cure*
her with some one thing or symple if you be good Angels.
E.K. his malitious tung against God his good angels.
Gab. - *Unto us, the vertue of Gods Creatures are known: which we*
may open unto you: & the powre of giving vertue
is in god. Therefore, Cease thy Mallicious tung.
I have no more.
E.K. - They are gone.

Δ. - Deo Omnipotenti, Optimo, et
Maximo sit *omn*is laus honor et
gloria: nunc et semper:
Amen.

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† Pragæ

Thursday
Octobris 4. Mane: hora 10¼ circiter.

Orationibus variis ad Deu*m*, et pro pane quotidiano,
ia*m* in tempore necessitatis, finitis, &c. apparitio facta est.
E.K. - Here is he, that is covered with the scarf.
Vriel - *Hear, ô thow, that sayest, (Yf I have put my*
Δ. It was a parcell of my prayer to God.
trust in the), here me, yf that thow hadst taryed
at home, & wanted my admonishment, thy Childern
had byn skattred, thy wyfe had ended, her
dayes with sorrow, and lo, the byrds of the ayre
had rested on thy Carkas ∴
Δ Miseri=cordias Domini in æter=nu*m* can=tabo: qui me sub alis suis illæsum servavit servat et servabit.
Yf thow wast held by the hand, and attended on, by
hevenly pylots, when the seas wold have swallowed the,
and Sathan *had powre over the.*
Yf those that sowght thy life from Cyty, to Cyty, &
conspyred against the & thy sowle, had overthrown
the.
Poyson often tymes.
Yf poyson, had prevayled, wherewith thy meat was often
tymes sawsed.
Yf the contynuall rage, of Sathan *& the world*
had overthrown the.
Then had not I byn thy God: neyther had
done well unto the.
But out of all these I have led the, as
a father doth his childern from danger.
And from many more: skorgis & adversityes
unknown to the, but ready to afflict the:
Yf
Hitherto, thow sayest unto me, Yf.
What hast thow done for me, or added unto my name ?
What hast thow lost, that I have not given the ?
Or what canst thow have, that I pluck bak ?
Heare my voyce.
He that loveth the world, loveth not me:
For what I do, I do: & what I am, I am.
And I made nothing without a cause.
Thow hast not yet begged for my name,
neyther hast bynne imprisoned for my sake.
But I have turned the prison from the: and
have opened unto the, my Mysteries.
I say unto the, that I am the begynning &
an undefyled Spirit & there is no riches, that is
without me.
Probatio.
If I shall not suffer the to be proved, Then were thow
not for me.
For, those that are myne, taste tribulation:

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Sathans whips ar long in spending.

But when Sathan *hath spent his whip,*

Yf

yf thow be fownd faithfull, I will place my
Covenant with the and thy Children, & I
will be revealed unto them, unto the ende of the
world.
Sylver and gold I give not. But my blessing, is
above the substance of the erth.
Dayes there be, that thow must drink of gall:

Fel bibendum: Deinde vi=num.

and a tyme cometh, when thow shalt drink
wyne.

Interim.

In the mean season those that give unto the, I will
multiply all they have with blessing a thowsand fold.
For those that give unto the I will give unto them.
And those that pluck bak from the, I will allso
pluck bak from them.
Those that are of me, have no spott, for I
am all beawty.

O Kelley Kelley.

E.K. - *But will you give us meat, drink, and cloathing?*
- *There shall come a tyme, (yf you dwell to gither, &*
love me,) that in the twynk of an eye, you
shall breath your last: & live againe: &
I will kyk under my feete all the prowde
Nations of the erth ∴ For, my day, is at hand.
But I am a Ialous god: be therfore faithfull.
Yf I send the furth, & they heare the not: or
measure the, as a shaddow, at none dayes; Go
unto the Mowntaynes, & take up stones, & break them
in peces with a mighty pestell, cast them against
the wyndes & into the fowre parts of the erth.
And say, Thus & Thus be it unto them:
Thus & Thus let the lord work for me: &
thy prophesy shall be true: & it shall
come to passe that thow sayest.
So like wyse yf they here the do unto them, that my blessing
may allso be knowne.

Paulus ad Cor. Epist. 1. cap 15. versu 51 et 52. Ecce, Myste=rium vobis dico: Non *omn*es quidem obdormiemus: sed *omn*es mutabimur: Momento et iactu oculi, &c.

The Commission and manner of prophesying a=gainst the incredulous.

Confirmation of the Prophesie.

The manner of Blessing pro=pheticall.

Δ. - Lorde, what shall I do, yf they heare me?
Vriel - *Do unto them, the signes of good; as it shall*
come into thy mynde.
I come agayn. E.K. - He is gone.
Δ. - *I thank the, ô god, for this great Cumfort.*
My hart is greatly refreshed therewith ∴ Thow art my God.
Δ. - We red over the premisses.

E.K., in=tending to depart: and I not knowing.

E.K. - He is here, agayne:
- *Why dost*$^{\text{E.K.}}$*thow seke to fly from me, and secretly*

puttest into thy hart, &c.
Δ. - He spake diverse things to E.K., which chiefly concerned him self: and he wold not utter them as now. But he told me that he was determined to have sold his clothes, and with as much spede as he could, with his wife, to have gone to Hamburgh, and so to England, &c. Yf his wife wold not go, that he wold.
Vriel - *Heare me, ther is not any one, more strong, more riche*
or more frendely than I, &c.
Δ. - He spake much agayn to E.K. of him self, which he expressed not.
E.K. - *Yf yt is true, I will follow god; but I dowt, that you are not of God.*
Vriel - *I will shew you the water, do what you list.*

My wife not to go now to Cracow.

I say unto the,$^{\Delta}$ *Take not thy* ^{Iane}*wife with the, least*
thow have a new sorrow.
Three of you, shall go, The $^{\text{T.K.}}$*fowrth (which is his*$^{\text{E.K.}}$
brother), shall be a servant to this howse.

Vriel our House keper.

I can well kepe it.
But when thow cometh into Poland, *be not known.*

A.L.

Lead out Lasky, *by the hand: & bring him hither,*
& prophesy against his enemyes that I may
break them in peeces: & may be myndefull of
my Covenant.
He hath much nede of Cownsayle.
I am with you.

Against Las=ky his ene=myes as in the former practise was towght.

E.K. - He is disapered.
Δ. - Deo n*ostro* D*omi*no n*ostr*o, et Sanctificatori n*ostro*,
Omnipotenti, æterno, et Misericordi
sit o*mn*is laus, gra*t*iaru*m*, actio, honor
et Gloria, nunc
et semp*er*. *Amen.*

Fryday Octobris. 5.

At after None cam one of Docter Curtz his servants from his Master to tell me that his M^{r} wold come to me to morrow in the Morning abowt 7, 8, or 9 of the clok, as I wold, &c.

Saterday Octobris. 6. Mane.

Before 7 of the clok I thowght good, rather my self to go to docter Curtz than to suffer him to come to me so farr, and that for diverse causes. So I went to him: and cam before he was ready. At his being ready he cam furth: but nothing with so cherefull a cowntenance to wellcome me as he did at the first. I coniectured that he suspected that I wold take his wordes in evyll part, which he had to say to me from the Emperor, which (after I had somwhat spoken of the boke that I lent him, and some other that had written somwhat of such matter of Division of Superficies: and he had told me that this my boke was the most excellent in that argument: and so made a pause) he began in this sort in two parts to divide his spech: and sayd that: Casarea sua Maiestas, quantum ad suo peccata, (par me reprehensa) solet Confessionariu*m* adhibere tempore et loco opportunis, neq*ue* diffidere illum de misericordia divina: Quantu*m* autem ad me attinebat, paratam esse suam Cæsarea*m* Maiestate*m* mihi gratificari vel benefacere, in quacumq*ue* re, que illius subiaceret Authoritati. I hereupon

answered and sayd ~~that I was sorry that his Imperiall~~ Doleo verba mea
in alio sensu intellecta vel concepta fuisse à sua Cæsarea Maiestate, quàm
intelligi vel concipi debebant. Non enim me eius fieri confessionariu*m* cupiebam:
sed peccata eius ex Cælo reprehensa fuisse, hoc illi significare iubebar: ut feci,
Vnde ille Consolationis plus haurire poterat, qua*m* ex consilio alicuius sui amici
vel Confessionarii sui, peccata eius redarguentis. Domini eni*m* dei eximium
declarabat favore*m* &c. Quantum vero ad illam qua*m* mihi offerebat sua
Maiestas Cæsarea gratia*m*, humillimè acceptaba*m*. Nunc verò quod desi=
derem titulo Philosophi et Mathematici Cæsarei insigniri causa est multiplex:
tum respectu secreti mei servitii erga Cæsare*m* sub eo prætextu cælandi: quam maioris
authoritatis et favoris apud Cæsarianos, et Anglos meos; ne
vel illis hic nugas agere videar, et nullius esse æstimationis, vel istis
etiam viderer aptus, contra quem sua*m* invidia*m*, et maledice*n*tissima*m*, ut in=
cæpêre, exercerent lingua*m* inpunè &c. Orabam igitur D. Curtziu*m* ut
Cæsarea*m* sua*m* Maiestatem admoneret de indebita interpretatione illoru*m*
verboru*m* quibus vitia eius redarguebantur &c. Then he spake of the
second letters to the Emperor: the effect wherof he had hard at my hands.
and had sent on Michelmas eve to the Emperors Maiestie, a Note
and advise of them: as he now sayd. And did wish that they had byn
delivered before the Emperor had resolved on the former answer. *Those*
letters (sayd I) *are in the Embassadors of Spayns hands: and yf he*
will not deliver them to day, I will fatch them for you. Yf you do
(sayd he) *I will deliver them straight way: for, at 8 of the clok you*
shall have me in the ritter stove, or here of me there: Then (sayd I)
I will straight way go to the Embassador.
I went unto the Embassador of Spayn and reported all that had passed betwene me &
D. Curtz, he sayd that by reason of his diverse affayres, he had not good oppor=
tunitie, never synce the receyt of my letters to go the Emperors Maiestie: But
that this day he determined to deliver my letters with his own hand unto his
Maiestie. So with thanks given to his honor, I departed. I went to the
Ritter stove (or Chamber of presence) where I fownd none of the
garde, but very many sitting without: In the Stove wer
three or fowr, of which one went straight way into the pryvy
Chamber: & by & by D. Curtz cam out from the Emperor unto
me. I axed him, yf he had told the Emperor of my grief conceyved of his mys=
understanding my words. He sayd, *I*: and that the Emperor toke it not in evyll
part: and so of diverse other things we had talk walking up and down to gither abowt a
quarter of an howre: among other things I told him that the Lord Embassador wold
deliver my letters him self to the Emperors Maiestie ∴ So I departed, and he
retorned bak to the Emperor into the privy Chamber.

Sonday
Octobris 7. Mane hora 7.

I went to the Lord Embassador his howse: and
there I lerned that the Embassador had yesterday delivered my letter
to his Maiestie: and that Answer was to be expected at by Docter
Curtz.
After Dynner, I went to Docter Curtz, home to his lodging: and he
had nothing as yet to say of the letter delivered by the Lord Embassador.
But we fell to other talk: and I told him playnely that I had not
hitherto lived obscurely, neyther without care of my good fame and name
maynteyning and encreasing: therfore yf here for my sincere dealing I
shold seme to be despised or not regarded, or to be but a trifler, my thowght
I shold have great Iniurie. And sure I was that the Emperors Maiesty
was much ruled by him: and as he did frame his iudgment, so did his
Maiestie very oft resolve in such matters as myne. Wherfore yf I wer
not used in my causes as was reasonable, & for the Emperors honor
it shold not be layd to any other mans charge but to his &c. He pro=
mised that he wold deliver all in the best words he could, in frendely
sort, &c. After this he shewed diverse his labors and inventions
Mathematicall: and chiefly arithmeticall Tables, both for his invention
by squares to have the mynute & second of Observations Astronomicall, and
so for the mending of Nonnius his Invention of the Quadrant dividing
in 90, 91, 92, 93, &c. I than opened unto him my secret of
my glass, for battering in a dark night &c. He sayd that
conclusion wold be very acceptable to his Maiestie: I told him

that the glass was at Cracovia, and his Maiestie shold see
it, by gods leave.
After this, I told him that I wold full fayn have a passport
or save conduct to pass quiettly and safely in any of the
Emperors dominions: He thowght his Maiesty wold willingly
graunt that: and willed me to write three or fowr
tymes as I wold have it: and he informed me thus:
Cæsaream suam Ma*iesta*te*m*, humillimè orat Ioannes Dee
Anglus, serenissimæ suæ Ma*iesta*tis Devotissimus servitor
ut pro sua maiori in itineribus per amplissimu*m*
suæ Cæsareæ Ma*iesta*tis Imperiu*m* conficiendis securitate, literas
salvi passus sibi concedere dignaretur.

Io*ann*es Dee

At my coming home I bethowght me, that I wold
gladly have the sayde passport save conduct, or letters
of passage, more ample & beneficiall, as for my
wife, children, familie, servants, and goods what so ever: & for one
whole yere to dure, from the date of these presents. I wrote
Monday thus: on Monday Morning 8 of Octobris.
Sacram suam Cæsarea*m* Ma*iesta*te*m* humillimè orat, serenissimæ suæ
Ma*iesta*tis Devotissimus servitor Ioannes Dee Anglus, ut eidem Ioanni
pro seipso, uxore sua, liberis suis, familia sua, servitorib*us*, An=
cillisq*ue* suis et suppellectili sua quacunq*ue*, sua sacra Cæsarea
Ma*ies*tas favorabiles et gratiosas suas literas salvi, quieti, et
liberi transitas p*er* *omn*es et quascumq*ue* amplissimi Ma*iesta*tis suæ Cæsareæ
Imperii partes viasq*ue*, et pro integri anni (proximè
post data*m* presentiu*m* sequentis) tempore q*u*ocumq*ue*, clementer
concedere dignaretur.

A^{o} 1584. Oct. 8.

Ioannes Dee

Monday
Octobris. 8.

I went to Mr Docter Curtz with these last letters fayr
written: and I fownd him to be at the Hof rate camer
in Cownsayle: and so awayting tyll they rose (half an
howr after 8 of the clok.) he cam out with my letters
in his hand which I left yesternight with him: I shewed
him these last written, and he sayd they use to lymit
no tyme, but to make them indefinite. So he toke the
last, & I had the former letters bak agayn: he went
with them in to the privy chamber, he sayd I shold not
nede to send for the letters but he wold send them to me by his man: & I went
from him toward the embassador Don Gulielmo De Sancto
Clemente: whom I fownd coming with the Embassador
of Spayn (who cam three or 4 dayes before, to give the golden fleese
to the Emperor) and the Marshall of the Court, to go to

the Emperor presently to have audience: and as I stode in the court of the Embassadors lodging, & they three on horsbak coming, the Embassador my frende did put of his cap, so did the new embassador & Marshall likwise very curteously to me. I saw it was no tyme to offer speche to the Embassador nor of my gyving thanks, taking leave, & requiring his pleasure toward the lord Lasky. So following them to the court, I passed forward, home, toward my lodging.

Paulus ad Corinthios Epistola .1. Cap. 1: b.

Gratias ago Deo meo semp*er* pro vobis, in gratia Dei, quæ data est vobis in Christo Iesu, quod in omnibus divites facti estis in illo, in omni verbo et omni scientia (sicut testimonium Christi confirmatum est in vobis) ita ut nihil vobis desit in ulla gratia, Expectantibus revelationem Domini n*ost*ri Iesu Christi, qui et confirmabit vos usq*ue* in finem sine crimine, in die Adventus domini n*ost*ri Iesu Christi. Societas Iesu. Fidelis Deus per quem vocati estis in Societatem Filii eius Iesu Christi Domini n*ost*ri, &c.

Δ - Noto Revelatione*m* et adventum Chr*ist*i secundu*m*: deinde confirmatione*m* quæ respicit alium adhuc finem temporis: Vnde de Regno Chr*ist*i hic in terris, secundum Ioannis Apocalyptum, videri possit hic locus aliquem prebere gustum, &c.

Paulus ad Corinthios Epist. ·1· Cap. 1. D.

Quæ stulta sunt mundi, elegit Deus, ut confundat sapientes: et infirma mundi elegit Deus, ut confundat fortia: et ignobilia mundi, et contemptibilia elegit Deus, et ea quæ non sunt ut ea quæ sunt, destrueret, ut non glorietur omnis caro in conspectu eius. Ex ip*so* autem vos estis in Christo Iesu, qui factus est nobis Sapientia a Deo, et Iustitia, et Sanctificatio et Redemptio. Vt, quemadmodum scriptum est. Qui gloriatur, in Domino glorietur.

Paulus ad Corinthios Epist. ·1· Cap. 2, C.

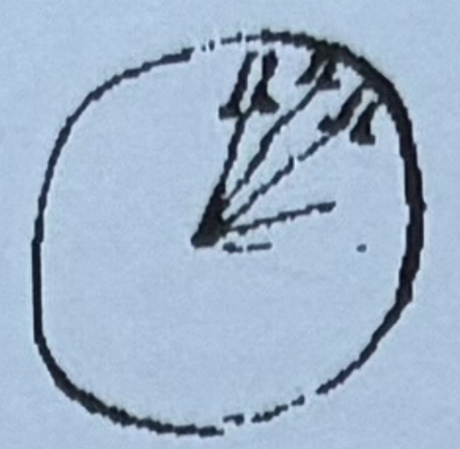
Nobis autem revelavit Deus per Spiritum suum: Spiritus enim omnia scrutatur, etiam profunda Dei &c. Vide præcedentia et sequentia in eidem capite.

Appendix to Book XIII

(being copies [in Dee's hand] of pages 3-10,
but with some changes: followed by
a rather crude illustration of the
Garden of Comfort and Wisdom as found on page 12)

stylo novo Pragæ

Wensday: Augusti .15. mane horam circiter 9^{am}:



Δ. - We thanked God, for his sake bringing us hither, to the place appointed by him. We desyred him to direct us, as the rest of our Action requireth: And thirdly, for the boke with sylver leaves, to be prepared, we required instruction, as we were promised. Anon after E.K. his loking into the stone he sayde.

E.K. - I see a garland of white roses rownd abowt the stones border, they be rose buds well opened, but not full.

Δ. - *The great mercies of God be uppon us: and we beseche him to encrease our fayth in him, according to his well liking.*

E.K. - *Amen.*

E.K. - But while I consider these better, they seeme rather to be white lillies.

Δ. - *The æternall God of his infinite mercyes, wipe away our blak synns, and make us pure & whiter then snow.*

72 E.K. - They seme to be 72 in number: alternatim seming with ther heds to encline one toward me, and an other toward you. They seme allso to move circularly, toward the East, a very slow motion.

E.K. - In the myddst of this Circle appereth a little fyre, very like yern melting whote, from which to every of the forsayd lillyes is a beame extended: which beame, toward the ende, is of a more whitish fyry cullor, then nere the centre.

A voyce A voyce shooting out commeth from the lillyes, saying, *Holy, Holy, Holy*. and they becam all on fyre: & tumbleth in that fyre: after which they appeared agayn, distinctly as before. And the fyre staide in the center still, & the emanation of the beames, came from it still to the forsayd lyllyes.

E.K. - I heare a sownd, as thowgh it wer of waters in great abundance powred, or running down in the clifts of great rocks and mowntayns with a mervaylous noyce: I here it as a far of: & throwgh the stone, or as it wer of a thowsand water mylls going to gither.

A other - Est: et quo modo est?

An other voyce semeth to speak over. - Male, et in summo: et Mensuratum est.

E.K. - I heare a great roaring, as if it were out of a clowde, over ones hed: most perfectly, like a thunder.

An other voyce - *The seale is broken*.

An other - *Powre out the sixth Viol: that the erth may know her self.*

Viola Sexta. *These are the dayes of Wo, that are spoken of.*

E.K. - Now I see beyond like a fornace mowth, as big as fowre or five gates of a cyty As if it wer a quarter of a myle of with an horible smother of smoke comming out of it: and by it a great lake of pitch: and it bubbleth or sympreth as Water doth when it begynneth to seeth.

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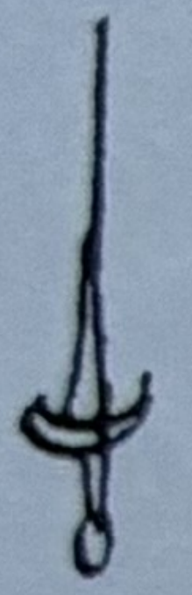
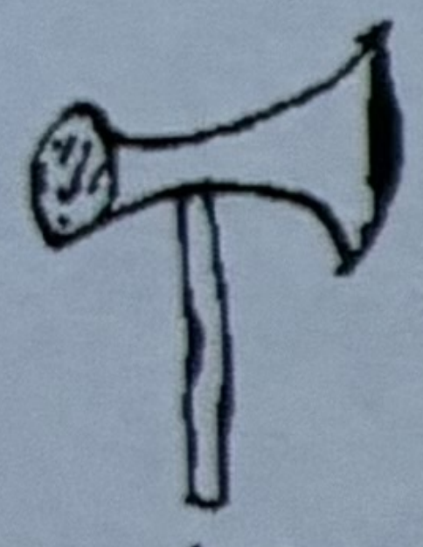
E.K. - There standeth by the pyt, a white man, in a white garment tucked up: his face is mervaylous fayre

The white man. - *Ascend.* [he sayeth very lowd]

E.K. -Now there commeth out a thing like a lyon in the hinder partes: & his former part hath many heds of diverse fashions uppon one neck.
He hath like feathers on his neck: His heds are 7, three on one syde, & three on an other, & one in the myddle: which is longer then the rest, & lyeth backward to his tayleward.



The white man giveth him a bluddy sword: & he taketh it, in his fore fote. & the white man tyeth this monster his 4 leggs with a chayn, that he can not go, but as one shackled.



Now he giveth this monster a great hammer, with a seale at the ende, where the hammer striketh: & the other ende is like an hatchet.

With a lowd crye
The the white man sayde so.

- *A horrible and a terrible beast.*

A voyce out of the little fyre. - *Seale him for two yeres of the Seven: for so long is his powre.*

The white man - *The starrs with the erth, even to the third part, are given unto the. The fowrth part thow shalt leave untowched.*

※The white man

E.K. - He taketh this hammer, & striketh him in the forhed of that hed which lyeth in the myddle, it lyeth down backward toward his tayle.

E.K. - Now all this vision, is vanished awaye.
The stone is cleare.

E.K. - Now Madimi appereth, and she seameth to be bigger then she was ∴.

Mad.-*The blessing of God, the* father, *the* Son, *& (in the* father *& the* Son) *of the* holy ghost, *in powre and cumfort, rest uppon you, take hold of you, and dwell with you: that you may be apt to receyve the cumfort of my chyldyshnes: and the reward of such Innocents, as my voyce beareth wytnes of. You both, the Spirit of god salute you: Which allwayes cumforteth the iust: & is the strength & stay of such as are*

Madimi her, as chyldish appea=ring.

---

elected: of whome it is sayd,
Mittam illis Angelum, in adiutorium.

Δ. - *Are you* Madimi *(in the name of* Iesus) *that I may so Note of you ?*

Mad. - *I* am Madimi: *and of that order, wherein the wonders of god are wrowght with Powre: With you, as my words are: with my self, as my Creation is.*

Madimi est ex ordine Potestatum. }

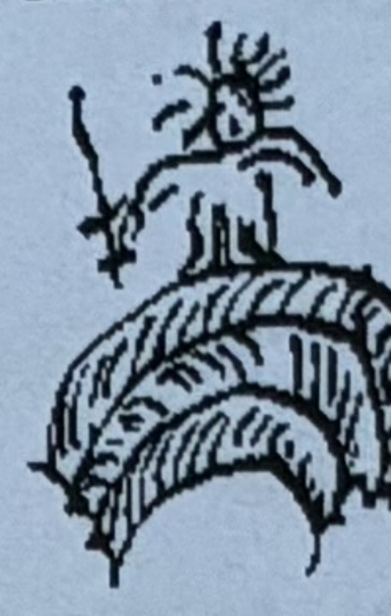
Vide 26 Iunii.

Lo, As I have often promised you, so in the tyme of your necessitie, and grief, I viset you.

Δ. - *Thanks be to the highest.*

Mad. - *Not as the frendes of the world do, but as a cumforting Spirit: exalting the Servants of God, and cherishing them with Celestiall fode. But my mother is at hand, which openeth unto the, the will of God.*

Mater Madimi.



Beleve me, many are the Woos of the world, and great are the sorrows that are to come: for the lord prepareth his rayn bow, & the Witnesses of his accownt: & will appeare in the heavens to finish all things: & the tyme is not long.

Faith shall hardly be fownd on the earth.

Blessed are those, that beleve: for faith shall flee from the erth: & her dwelling places shall be in caves, & unknown mowntaynes: & in partes of the erth, which the lord hath kept secret, for such as shall triumph: & reioyce in the Iudgment to come.

.1. Parturientes. — *Wo be to wemen great with childe, for they shall bring furth monsters:*

.2. Reges. — *Wo be unto the kings of the Erth: for they shall be beaten in a morter.*

.3. Se pingentes et superbi. — *Wo be unto such as paynt them selves, and are like unto the Prince of pride: for they shall drink the blud of theyr neyghbors, & of theyr own chyldren.*

.4. Falsi concio=natores. — *Wo be unto the fals preachers, yea Seven Woos be unto them: for they are the teeth of the beast.*
He that hath eares, let him heare.

.5. Virgines. — *Wo be unto the Virgins of the erth, for they shall disdayne theyr virginitye: & they shall become Concubynes for* Sathan, *& despyse the god of righteousnes.*

.6. Mercatores.

Wo be unto the Merchants of the erth:
for, they are become abbominable.
Behold they are become the Spyes of the erth,
and the daynty meat of kings. But they are folish:
yea they shall fall into the pytt that they have
digged for others.

.7. Libri.

Wo be unto the bokes of the earth, for they
are corrupted; and are become a wrasting
stock, & fyre brand to the conscience.

Madimi her Mother.

Stay, a season, for my Mother commeth.

Δ. - We red over the premisses, and so conferred of the
Verity & waight of them ∴ And all this while Madimi
stode styll, as E.K. told me.
But bycause we were willed to stay, I moved no
question: but wished to have some understanding how my
wife and children at Cracovia, did: and hereuppon,
Madimi sayd as followeth.

Mad. - Here what I say unto $\overset{\Delta}{\text{the}}$: The king of darknes whetteth his
teeth agaynst the: & rampeth with great rage to over=
whelme the world uppon the: & he seketh the destruction
of thy howshold, & thereby thy overthrow: The like
of thy Children: yea he tempteth thy wife
with dispayre, & to be Violent unto her self.

My Wife.

Δ. - Why, with dispayre?

Mad. - But his lipps are sealed, & his claws made dull,
that when he wold byte he can not: & where
he skratcheth, the blud followeth not.
But here, what thy frende sayeth unto the.
Both in her self, & by him that moveth her to
speake, as thow art the servant of the god of
Victory, so shallt thow triumph in the god
of Stretch furth and Conquer. ·Δ· Madzilodarp
Thy wife, thy Children, thy servants, and more
then that, such as favor the, even the covering
of thy howse, are under the protection & defence of
such as are of powre: against whome, Neyther
the rage of such as rayng, neyther the fury of
authoritie, thowgh it hath the help of Sathan,
can prevayle: For why? God hath care over
the. But thy faith is somewhat
lower. Take hede of Sathan, he will ioyne

Madimi my frende.
My Wife.

Δ
This name of God is in the 16th principall Call: as in the english delivered the ·5· day of Iuly doth appere: it begynneth *Ils vivialprt salman Balt* &c.

God his most mercifull Care over Δ, his Wife, Children, familie and frendes &c.

him self unto the: But beware of him.
For, Synn kepeth bak the powre of god,
which is often tymes deferred for an other season,
yea, even for the wyckednes of one Sowle.
Lasky I loke for, but I see not.
Behold I wrast my eyes after him, & can
not fynde him. Peradventure, he hath
hyd him self, behynde some mowntayn:
or is crept into a Cave: for he appeareth not.

Sathan will ioyne him self unto Δ.

The Powr of God deferred for Synn.

A.L.

Δ. - I beseche you, what is the cause therof?
Ys he not gon from Cracovia?

Mad. - Synn is the greatest mowntayn: & he reioyseth, when
he pleaseth him self: & in the furye of his
flesh, crepeth into a Cave from us.
Lo, I loke for him, and & can not see him,
yet see all the world over.
It is a signe that God is not with him.

Synn is a mowntayn to hyde man from the sight of God: &c.

At one instant Madimi seeth all the world over.

Δ. - I beseche you, is he not gon from Cracovia yet?

Mad. - I tell the, I see him not; I can say nothing
of him.

Δ. - Lord, our Comming hither, was to come with him.

Mad. - Therfore I browght the hither, that thow sholdest not
tarry with him. Knowest thow not, that God
is mervaylous in his works? Hast thow not hard
of his secret Iudgments? Yf thow hast. Think
he hath care over the, for allso, thy Wife &
Children, & the rest, thy howsholde, must be
moved hither.

I am not to tarry with A.L.

My Wife, Children and howshold hither to be moved.

Δ. - When, I beseche you?

Mad. - Let that be my charge, to answer the.

E.K. - Now here a little fyre, like the same it was before:
but it hath no beames from it, as before it had.

Mad. - Hic, et hæc, est mater mea. [E.K. - pointing to the fyre.]

Mater Madimi. } E.K. - She falleth down on her face prostrate.

E.K. - Now she riseth, & this fyre entreth into her mowth.
She is waxen of higher stature, then she was: She
hath now Three faces.

Δ. - *Now it is the Vertue of the Trinitie, in her, so represented.*

Mad. - *I; and I have a few things to saye: and I say.*

E.K. - I here a mervaylous noyce, as of many mowntayns falling.

Mad. - *Arrise, and beleve:*
The tyme is come, that of the folish, I will make the wise:
and of such as are Synfull men, my annoynted:
yf *Yf they enclyne theyr eare unto my voyce.*

Note this condition. E.K. - The noyce is mervaylous: And which of the mowthes
doth speak, I cannot discerne.

Rodulphus Cæsar. hic Pragæ. Mad. - *First, thow shallt write unto* Rodulphus, *as I shall*
enspire the:
Then, shalt thow go unto him, saying, That the
Angel of the Lord hath appered unto the.

[E.K. - Great noyse still.]
And rebuketh him, for his Synns.

E.K. - I never hard any such noyce: It is as if half
the world were rushing down an hill.

Mad. - *Yf he heare the: Than say unto him,*
He shall Triumphe.
✝ *Yf he here the not* Δ I suspect this was left unwritten. *Feare the not.* ✝ *Say, that The Lord, the*
God that made heven & earth (under whome
he breatheth, & hath his spirit) putteth his
fote against his brest.

[E.K. - a great noyse still]
And will throw him hedlong from his Seat.
An othe and covenant of God, for Rodolphus the Emperor made to Δ. } *Lo, thus, I sweare unto the I*
will do. Yf he forsake his wyckednes, &
turn unto me, His seat shall be the greatest
that ever was: and the divell shall become
his prisoner.

E.K. - There cam great sudden flashes of
fyre out of her, & so out of the stone, and suddenly she was in
her former shape agayne.

Δ. - *In the name of Iesus.*

Mad. - *Where, this voyce, entreth, no man hath to saye,*
for as it is the begynning, so is it Likewise the ende.
Therfore enquire not any more now,
The mer=vaylous begynning of this last tyme. } *but Cease: for this is the mervaylous*
begynning of this last tyme.

Δ. - All thanks, laude, honor, glory,
and Empire be to the æternall,
omnipotent, & our onely God
of heven & erth.
Amen.

Pragæ

Augusti 16.
Thursday - Mane, hora circiter 8am ⅔.

Δ. - Præcibus finitis, I ~~cam and~~ propownded as concerning
the boke to be prepared: for the Angelicall writing &c.
Mapsama delt abowt that point. Therfore I required at
god his hands, the ministerie of Mapsama herein: yf it
were his will.

E.K. - Here is Madimi.

Δ. - *Blessed be the God of heven & erth, who regardeth the Sincere intent*
of his seely ones.

Mad. - *Whan Sede tyme is past: who soweth his corne?*
Or what is hee amongst men that calleth bak the Sonne
a minute?
So may it be sayd of you, which were slak in sowing,
and therfore, have let pass the benefit of tyme.
Wherein your seede might have multiplyed.
Behold your labors are in Vayne: in respect of that
you might have receyved: for August is past with
Mapsama. *you, the first day: And Mapsama wanteth,*
not by him self, but throwgh your negligence.
Whose fingers wrowght, and made an ende of an
others work: which was tyed to tyme.
Nalvage. Nalvage *was beaten bak from you: but you consider*
not his conflict: neyther thank god for that

he hath finished for you: With whome now, you
have no powre. For the receyver, & giver,
The hevens must agree.
for that tyme, wer of time. But to the entent
that the hevens may agree: bycause they are
the light of him, which is the light of his father.
The boke to be pre=pared.
I say unto the, that thow must prepare
of fayre and decent paper, a boke, to
the entent, that the paper it self, may beare
wittnes agaynst you, & receyve that, which
shold have byn printed in gold.

Δ. - God he knoweth, & the hevens, that I did the best
I could, to have had the boke sylvered.

Mad. - It is so: I will beare witnes with the.
But where the Watchmen slepe, & do not theyr
duety, Theft taketh place: and the enemyes
make havok.

A.L.
The Synns of Lasky, are not a few:
yea they are such as have browght in the Prince
of theves: which had prevayled, But God
was watchman at the inner dores.

A. Lasky dowted of ·Δ· his faith: and laughed God to skorne.
For, he dowted of thy fayth: and laughed
god to skorne: but here the voyce of
him that sitteth.

Leapers and defyled people use not to carve
at a kings table: for when his karvers
become leapers, they are not: bycause they
are expelled. Even so, into my chambers
Icredulous prowd, skornfull.
and secret Iudgments, entreth not the incredulous,
prowd, and Skornfull Synners.

But bycause he became wurse then a leaper,
Super Iulii ·23·
I banished him out of my chambers, for I
am more then a king.

Notwithstanding bycause I have sworne
A.L. to be exalted.
unto the, for him, I will suffer him to
be exalted: But in the myddst of his
triumph he shall fall, as a prowd tree
Faith obedience of Δ, accep=ted ~~to~~ of God.
doth: whose rootes are uncertayne.
And bycause thow hast beleved me,
and hast not murmured against me,

My aboad with Rudolphus the Emperor.
I will be Iust with the, and with this Emperor
shall be thy abode.

A prophesie and promys to Δ.
And throwgh thy mowth shall spring a Cedar
tree, whose top shall towche the Mone:
and branches cover the beasts of the felde,
the byrds of the Ayre, yea & a part
of the Seas.

Δ, his ende=vour is ac=cepted to God.
Bycause thow hast taken paynes for me,
I wyll deale iustly with the, and reward
the.

The Sonns of wyckednes are prowd, bycause
of theyr promotion: are stowt, bycause of
theyr kingdomes & dominions: But they must
fall: bycause theyr buylding doth stand on
Sand.

Do my commaundement, and be not affrayde:
New lessons. New bokes.
for I have new lessons, to teache the,
and new bokes to open: such as hath byn
Sealed in the Wilderness.
sealed in the wyldernes.

E.K. - She is gone.

Δ. - As concerning the letter to be written unto
Rodolphus, O lord I wold gladly knowe
the Argument: & when I shold send it.

A voyce - Incipienti dabitur.
Δ. - I understand this, that, when I begynne to write, it shall be inspired from God.

A voyce - Cease.

Δ. - Deo no*st*ro Immortali, Invisibili,
et omnipotenti, sit o*mn*is honor, laus
et gloria ∴ Nunc et semper.
Amen.

Δ. - On friday morning the 17 of August I wrote this letter for to be sent to the Emperor. Rudolphus.

Ne dicas coram Angelo, Non est Providentia Ecclesiastes. Cap ·5·

Omnipotentis n*ost*ri Creatoris (Christianoru*m* *omni*u*m* Imperatoru*m* fælicissime,
Ô Rudolphe) tàm est hominibus incognita illa, quæ cuncta disponit perficitq*ue*
PROVIDENTIA, rataq*ue* ip*s*a reru*m* series, et Coordinatio (à primo ad ultimu*m*)
quòd à plerisq*ue*, temerè, fortuito, vel casu, hoc illóve evenire modo, existimentur
o*mn*ia, quæ extra præterve suoru*m* consilioru*m* designationes, fieri conspiciant.
Verùm, quibus est mens divinæ veritatis lumine collustrata, et ad multiplices
longisq*ue* intervallis distinctas reru*m* consecutiones considerandas, attentior, evidentissimè
deprehendent illi quidem, Quæ, quibus præcurrisse, tanq*uam* causas, occasionesq*ue*
necessarias, alio priori, et interdum longè diversissimo, tempore, oportuerat.
Atq*ue* ut varietatem nunc omittam exemplor*um*, (quæ, ex alior*um* ho*m*inu*m* inter se
collatis vitis, conditionib*us*, factisq*ue* adferre possim) Exemplum satis
conspicuum hoc unicum fieri possit: Nimirum, illa, (ferè incredibilis) quæ inter sacram
Cæsarea*m* Maiestate*m* v*est*ram, et humillimum (in Deo) Mancipium me v*est*rum
(ex multiplicib*us* utrinq*ue* præcurrentib*us* occasionib*us*), iam, quasi instare
videtur, In unum, (idemq*ue* admirandum quid) Combinatio,
Divinaq*ue* Conspiratio. Ambiverunt me (Iuvenem) Illustrissimi
Imperatores duo: Victoriosissimus ille Carolus Quintus, et eiusdem
frater Ferdinandus, vestræ Cæsareæ Ma^{tis} Magnificentissimus Avus.
Hic, Polonii, Hungariæ: Ille verò, Bruxellæ, Brabantiæ. Hic, anno
1563: Ille autem, Anno 1549. Ast Clementissimu*m* Imperatore*m*
Maximilianu*m*, Cæsareæ v*est*ræ Ma^{tis} patrem (Immortali gloria dignum)
iam tum Hungariæ coronatum Regem, (invitissimo quidem ip*s*o Tyranno
Turcico) eodem in Posonio, eodemq*ue* Anno 63°, in deliciis habere cæpi:
illiusq*ue* rarissimas virtutes, cum fideliter colere, tum posteritati easde*m*
reddere commendatissimas, opere quodam conabar Hieroglyphico.*
Quo etiam in labore exantlando, animus mihi presagiebat, Austriacæ
familiæ, alium fore aliquando aliquem, in q*u*o maxi*m*a mea spes, et
publico Christianor*um* statui, res, confirmaretur (vel confirmari po=
terit) Optima, Maximaq*ue*: Vestræ igitur Cæsareæ Ma^{tis}, Impe=
ratorum Romanor*um* (ex Austriacor*um* Principu*m* Nobilissima familia)
mea ætate florentium, QVARTO: Adsum, et ego, Triplicis Alpha=
beti, litera Qu*arta. Atq*ue* ita adsum, ut me ip*s*u*m* ad pedes
Cæsareæ Ma^{tis} vestræ demissè osculandos, offeram: plurimùm
gavisurus, si qua in re, Christianæ Reipublicæ Imperatori tanto,
taliq*ue*, gratus utilisve esse potero.

* Libelli Monadis Hieroglyphicæ Theoremate 20°, iam ante 20 annos editi.

* D Δ ד }

Vestræ sacræ Cæsareæ Maiestati, soli,
Si hæc aliquandiu constare patiemini,
(neminiq*ue* detegere velitis) rem facietis
valde necessaria*m*.

Pragæ. A^{o}. 1584. Augusti 17:
Cæsareæ Ma^{tis} vestræ Humillimus
et fidelissimus Clientulus
Ioannes Dee.

Monday ✝ Pragæ
Augusti 20. Mane horam 7^{am} circiter.

Δ. - Præcibus fusis ad Deu*m* , ex more no*st*ro.

·1· I propownded: if the letter written for Rodolphus, were as it shold be:

·2· Secondly, bycause we were willed to invite the good Angells, for the boke writing, I axed, how we shold Invite them.

·3· As concerning our wives & my family sending for, I required, when that shold be done. [Quickly apparition was made.]

E.K. - Here is Vriel.

Δ. - *Welcome be the light of the highest.*

Vriel - *Wo be unto the world: for her light is taken away.*
Wo, Wo, be unto man, for the eye of light hath forsaken him.
Wo, Wo, be to the Understanding of man, for it is led out with a threefold spirit, the Spirit of error & ignorance.
And Wo be to such as beleve not the glorious & superëminent light of this Testimonie.
This Testi=monie.
For they are not written with life, neyther shall theyr portion be with the Living.
Thus sayeth he that is a mere stone, (which sitteth betwene the seat of light & darknes).
Whose wyngs are great, & more then mighty: wherwith he gathereth the sterrs, and the powres that hang uppon the firmament of the first & lesser light: placing them & powring them, in the spirit of truth & throwgh his own powr, the powr of the Word, whereby all things are, & are comprehended in that he is aswell in the hevens of glory, chastity, & Message, as allso in places unknown to us
Hevens of { glory chastitie Angels
Behold, those that dig into nature, with dull Mattocks, and dull spades, are such, as of every congeled substance can imagine, but not iudge: are folish, and of the world; whose Imaginations, are become the instruments of Vanitye, and the persers of him which is the father of Ignorance.
Wo be unto them; for theyr Disputations & doctrines are dogmas, and dull.
Wo, Wo unto them, for they are such as please them selves, & are become fathers to many lewde Childern: of whome it is written,

They are become stifnecked & prowde: and
the followers of theyr father.
Therfore have I gathered my self to gither, & am bidden
from them, bycause they are Prowde & haters of
Innocency.
These teach not unto you a doctrine, neyther are
you partakers of theyr bankets: for the spirit of
god, is playne, pure, & most perfect.
These breath not uppon you: neyther are the ornaments
of your garlands enterlaced by these: but by him
are you lifted up, that is the god of Iustice,
and the discloser of his own secrets: & the
hedlong drawer of things to an ende.
Therfore Beleve, and dreame not with
the world: for the world shall perish,
and all her adherents, & shall be cast
into the pyt of Wo everlasting.
Read the Scriptures, and understand them, but
wrast them not with the wycked.
Loke into the simplicitie, & nakednes of God his
promisses.
Vew the Innocency of some that receyved them: and
let not the wyckednes of those that the Lord made
vertuous, go out of your remembrance.
But so triumpheth true powre, so gathereth he him self
to gither to discomfort the Serpent.
Of the lightest, he maketh the hevyest,
& of the weakest the strongest.
And in the weakest vessells, worketh he his mercy.
And why: Behold: least the world in
her prowde imaginations, in the ornaments of her
perls, and most pretious witts, shold brag, saying
I can compare with the lorde.
Heare my voyce, for it is of God.
The world bringeth furth no good thing,
neyther are the doings of man accepted, but
where the spirit of humilyty dwelleth.
Out of the depth of darknes hath God made light:
And lo, the light is great, & the darknes
comprehendeth it not.
So, in the weakest will he be exalted.

Vriel *The Spirit that speaketh unto you, is he that hath*
a towre to buyld, a strong towre & a
mighty: yea such an one as hath not
byn from the begynning: no, not from
the begynning.
Great is the fowndacion therof: for it is of Iern.
But greater are her walls: for, they are of
diamond.
Most great are her turrets: for they are the 7
heds that behold, iudge, & gather,
and they are made of Truth; the Spirit of
Eternitie.

Unto the laying of every stone, are you made
privie. And for this towre are you provided.
Δ Pater. 1 *For Lo, the first hath appered, & shewed him self*
mightyly.
Filius. 2 *And the second hath redemed, & overcome*
Sathan.
Spiritus Sanctus. 3 *And Lo, the Third appereth, and shall visibly*
shew the powre of god to all Nations.
Desolatio de qua Pro=pheta locutus est. Apocalyps Cap. 18. F *For now commeth the desolation of the world, &*
the fall of her pride.
And this is the last rod, that measureth,
& shall be broken: for, it is sayd,
* Apocalypsis. Cap. 6. *Now will I here you from un*der the Alter.*
Now, will I revendge the blud of your brethern.
O you ignorant, & of weak faith, know you not the
tymes that are to come.
O you that spyt out the meat of cumfort: yea
when it is put lovingly into your mowthes.
Why are you sorrowfull: Why reioyce you
not, that the god of Iustice is gyrded,
& hath whetted his sword, appon a
thowsand thowsand mowntaynes of fyre.
Why laugh you not the world to skorn, &
deride her fornication.
Weepe not apon her: for she is accursed:
Neyther wonder at her; for she will be
more wonderfull

You have receyved this doctrine in Chambers & in secret places: But it shall stand in the great Cyty & uppon 7 hills: and shall establish her self in truth. Purifie the walls, & swepe out the dust & copwebs (the works of the venemous) that it may be cast into the river, & browght into no remembrance.

Yea, it shall sitt in Iosaphat, *in iudgment agaynst the Wicked: & shall become a fyre engendred in the Cave of Thunders.*

Therfore, when you are commaunded, Lift up your heds: and feare not: for whome the hevens shall fight.

But in your selves, be Patient: & contynue to the ende: That your Crowns may excede the garlands of the erth.

Thus sayeth the Lord, Lo I have promised the, that my Angell shall viset the: and so it shall be.

Note a Delay of this Visitation.

But yf I now viset the, Thus will the world say hereafter, Lo, he hath fayned a doctrine for him self. Lo, he excelleth in subtylty.

When I gave my laws, they were not secret: neyther was the place unsanctifyed.

Antichristi eversio per Spiritum Sanctum futura.

When the Cumforter commeth, - gyrdeth him self against the son of wyckednes, Then must you be known, and seen unto the erth.

An Election, or choyce.

But I will give the the Choyse.

Chuse therfore, whether thow willt banket now (bycause I have promised the).

Or tarry, tyll I see the tyme more convenient.

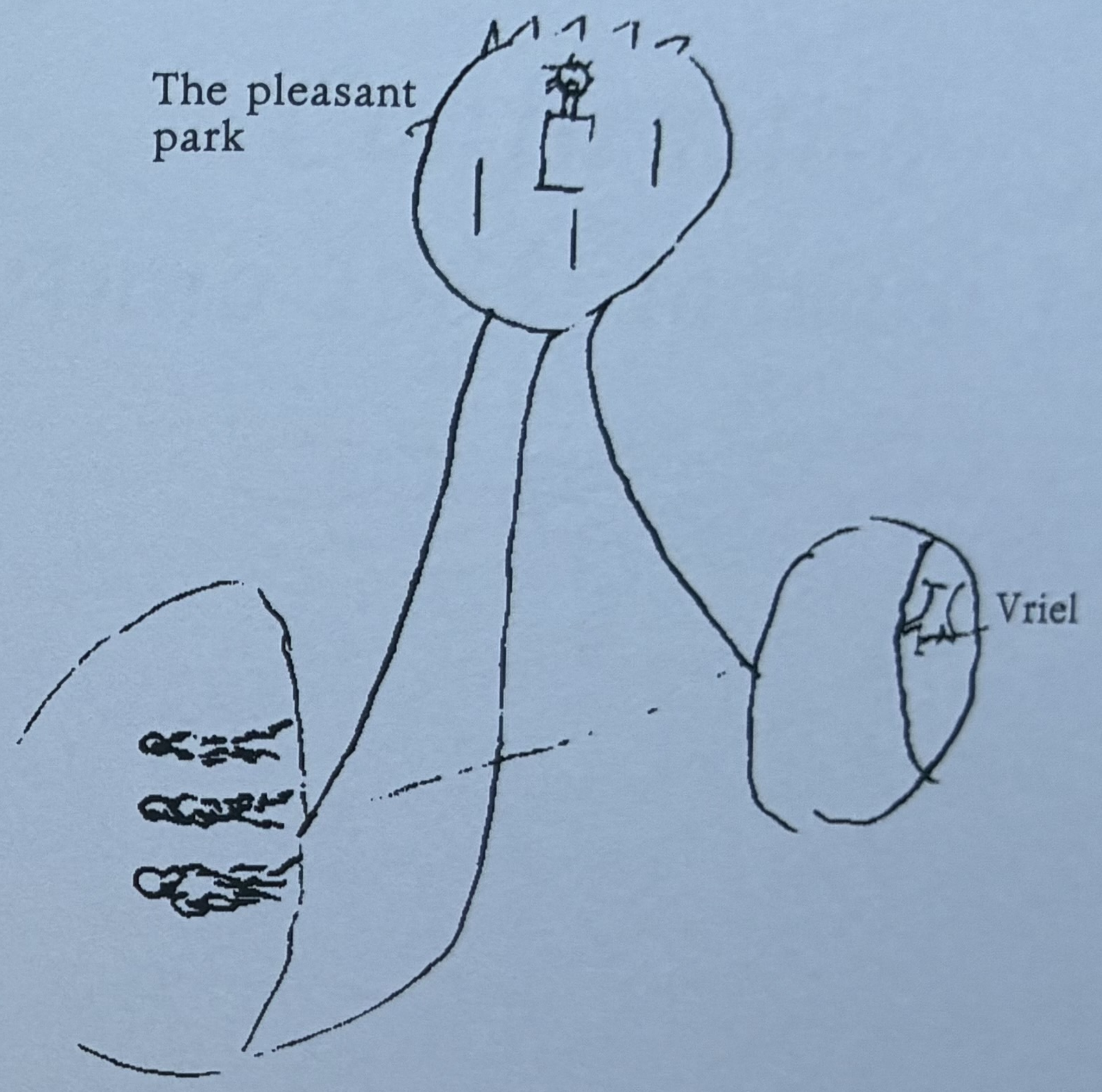
Rodolphus.

For, lo, yf Rodolph *barken unto my voyce, He shall wonder, & reioyce with the: and I will exalt him, above the kings of the earth.*

Stay a while: I come agayne.

⌖

vide libro alio.



Mysteriorum Pragensium Confirmatio

Anno 1585: Ianuarii 14:

20 December 1584–20 March 1585
(from British Library MS. Cotton Appendix XLVI Part II)

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† Note

A^{o} 1584

A^{o} 1584. Decembris 20 (stylo Gregoriano).

We did set furth, I, Mr Kelly, Rowland my Infant with his Nurse, and Iohn Croker, (in a coach, with horse which I had bowght of Mr Frizer.) From Cracovia toward Prage:

PRAGE

Decembris 30. We cam to Prage, in the After None.

Decemb. 31. I wrote to Don Gulielmo de Sancto Clemente the Spanish Embassador, as followeth:

Illustrissime et Magnifice Heros, licet mea nondu*m* privata curaverim negocia: pro quibus ordinandis, multos interim dum hinc abfuerim et labores pertulerim, et sumptus fecerim: Tamen nolui literas ad vestra*m* Magnificentiam, a Nobilissimo illo D*omi*no Palatino Syradiensi missas, in multas horas a reditu meo retinere penes me: Ne aliqua ex parte, officio viderer deesse meo, tàm erga vestra*m* Magnificentia*m*, quàm ipsum D*omin*um Palatinum Quantum verò ad Mysterio*rum* incredibilium progressum, habeo et quæ dica*m*, et sunt quæ audiam multa, ad veritatis causam (invitissimis eiusdem adversariis quibuscunq*ue*) elucidandam. De quibus quando opportunu*m* erit, paratissimus ero, cum audire, tùm audiri: eo quidem modo, quo sinceritati et fidelitati meæ erga Cæsaream suam Maiestatem erit convenientissimum. Interim aliquot dierum intervallum liberum requiro, ut tam ædes mihi meisq*ue* conducam (si fieri possit) accommodas, quam ut alia, ad rem familiarem spectantia disponam. Deus Opt. Max., Magnificentia*m* vestra*m* ornare beareq*ue* dignetur.

Pragæ ultima Decembris 1584:
Illustrissimæ Magnificentiæ v*est*ræ
Obsequentissimus
Jo*ann*es Dee.

Anno 1585. Pragæ. †

Fryday Ianuarii ·4·

I hyred the howse in the Salt street, of the two sisters: But Mr Christopher Christian, who had long tyme byn Chancelor or Regester of old Prage, did make the Covenant or bargayn with me: he had Ann, the one syster, to wife: and the other sister (named Dorothe, had . . . . to her husband. This Dorothea dwelt in the howse and was to remove to an other howse of her own, hard by: and to deliver unto ~~us~~ me and myne the whole howse, with all the appertenances of roomes and easyments: and I to pay for the yere 70 Dallers: and that, Quarterly (every 3 monthes expyred) to pay the quarters rent therof.

Ianuarii 6. I wrote to D. Iacob Curtius: one of the Emperors privie cownsayle: of whome the former Records of Prage Actions do make abundant mention. And a letter of his written to me the 8th day of October A^{o} 1584, is begynning of the boke next written before this. The copy of the letter which I wrote now, is this:

Illustri et Magnifico viro D^o Iacobo Curtio
sacræ Cæsareæ Ma*iesta*tis ab arcanis consiliis
D*omi*no meo plurimum colendo.

Illustris et Magnifice vir, maiori ne gaudio affici debeam ex bona vestra valetudine, et salvo meo ad Pragam reditu: an ex contumeliis∴, reprehensionibus et quasi minis, dolore torqueri, penè incertum videri possit: Ego quod statui, hactenus, feci: suppellectilem scilicet ex Cracovia meam cum tota familia mea, huc iam adduci curavi: cum magnis quidem laboribus meis, et sumptibus haud modicis. Ædes (ex quo iam veni) tales quales, etiam cum aliqua difficultate, conduxi. Et hac præsente septimana omnia hic n*ost*ra ad easdem citissimè transferri, remq*ue* familiarem, et oeconomica*m*, quodam crasso modo disponi, Negociorum meoru*m* requirit ratio. Interim vestram Magnificentia*m* enixè oratam habere velim, ne ullo modo ægrè ferat, quòd eandem nondum inviserim, officioq*ue* meo, in hac parte accuratè satisfecerim. Spero quòd una mecum sentire velitis, iure merito in Proverbium hoc abiisse dictum.

∴hic interim dum abfuerim, contra me confictis, et variis eiaculatis

Satis cito, modò satis bene.

Non solum literæ ad me vestræ, in abitu meo, mihi magno interim fuere solatio: Sed et absente me, sæpe testificata bona vestra de me concepta opinio magno me delinivit gaudio. De contumeliis igitur, et literis vestris, et v*est*ra de me opinione, sive Iudicio, Cum opportunum fuero nactus ocyum (prædictis negocialis meis confectis) vestræ Magnificentiæ adero, ut aliquid dicam: et paratissimus futurus, ut omnia quæ potero faciam, quò vobis et posteritati constet, fideliter et sincerè (prout statueram) ad sacræ suæ Cæsareæ Ma*iesta*tis egregia servitia, animum me applicasse meum.

Pragæ Ianuarii 6. A^o 1585.

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† Pragæ A^o: 1585:

Ianuarii 12.
Saterday --- After none I removed cleane, from Doctor Hagek his howse by Bedlem and cam with all my howshold to the howse which I had hyred of the two systers (marryed) not far from the Market place in old Prage.

Pragæ. Actio prima post reditum.

Ianuarii 14.
Monday — Circa 9^{am} horam a Media nocte: Præcibus ad Deum, de more fusis, et invocato lumine auxilioq*ue* Dei, ad eiusde*m* veritate*m* intelligenda*m*, et cum virtute tractandam &c.

E.K. - Here is one with a Veale affore his face, as it were a heare cloth, of ash cullor: I know him not yet.

Δ LEVANAËL as may appere, Februarii 5, post ultima parte.

I see a garden full of frute, of diverse sorts. In the myddst of it is a place higher then the rest. On that place standeth a rownd howse: it hath fowr corners [within] and 4 wyndows: and every wyndow is rownd and hath 4 rownd partitions, rownd allso. It hath 4 dores: and at the East dore is one step, at the Sowth 2 steps, and at the North, 3: and at the West dore, 4 steps: The first dore is white, like Chrystall, transparent: The Sowth dore is red of an high cullor, transparent. The North dore is bright blak, not to be throwgh seen, as the rest. The West, is grene like an Emerald stone: So is the Sowth dore like a Ruby. The dores be all playne. The howse within (as it may be iudged by the transparent dores) semeth to be white, and empty.

E.K. - Note: The howse, is rownd withowt and square within:

E.K. - He that hath his face covered, openeth the Est dore: and all the howse semeth to be on fyre, like a fornace. The fyre within, doth weve and move abowt the howse, and by the roofe.

.1. Fire

Now he openeth the West dore, and there appeareth, as if all the howse wer a fowntayne full of water. And there runne diverse streams, in the same One water. Wherof, One doth go and come, as if it Ebbed and Flowed: Which streame doth go abowt all the rest, by the sydes of the howse.

.2. Water

Yt is, as yf it were the Ocean Sea cumpassing the World.

The next streame, within that, moveth from the 4 sydes ward, and make (in manner) 4 Triangles, or rather cones, of water, whose vertices rest cut of (as it wer) by the myddle streame of water which occupyeth the myddle or center of the howse, and is in circular forme envyroned.

An other manner of streame there is which commeth from the 4 corners of an ynner more square: and so run diametraliter or contradictorie wise, toward that circular myddle streame.

The myddle streame semeth to yssue out of the very center of the place and to mownt up, and making an arch of his cowrse, doth seme to fall, circulariter in one circumference.

E.K. - The fyre allso had diversitie in it.

Δ - I wold you had Noted the diversitie of the fyres allso.

- *Those that lerne truely, lerne by parts.*

E.K. - The Cullor of the water in the Center, is most pure white:
The waters of that Sainct Andrews crosse, are like a water somwhat saffronish cullored.
The waters of the Triangles, are somwhat like a watrish blew: which appeareth most, in the top of the arches of theyr flowing:

For, all spring arche wise.

The uttermost water, is of Quicksylver shew, as if it were somwhat Mortifyed.

~~E.K. Now he openeth the fyre dore agayn: And the fyre~~

Δ - In the figure here following, you may gather a better and more easy understanding of this Description of the Water streames.

E.K. - Now he openeth the fyre dore agayne: And the fyre appereth in a square place: And there appere 4 fyres filling the Whole place leaving nothing Vacuum.

One of these fyres seameth to rise from the Center of the place and to go in low arches to the 4 corners of the howse.

The howse seameth to have 14 fote long in every syde.

The arches of these fyres, seme to cum from a trunk of fyre which riseth from abowt the center: and semeth to be 4 fote over in the diameter.

This Trunk seameth to be high, three quarters of the heyth of the place.

The place semeth to be as high as it is broad.

On the top of this fyre trunk, semeth the fyre to be in forme of a fyre Globe, having 6 fote, his diameter. Which fyre reverberateth and rolleth in it self.

From the sides of the Trunk (betwene the sayd Globe and forsayd arches) goeth up fyre Triangularly filling all, saving that which remayneth filled, by the flames of fyre, which riseth from the Globe to the 4 corners of the howse, filling all the place above the Globe: as by fygure annexed, more playnely may appere.

E.K. - Note - The Cullor of the fyre of the 4 arches, is very red: The rest are very pure, Aëriall, candent, &c.

The Motion of the Trunk fyre is swyftest.

The Originall Center of all these fyres, semeth to be very little.

E.K. - Now he openeth the red Dore.

.3. Ayre The Howse semeth Darkish, of cullor of the smoke of a wax candell being putt out.

- *By it self, it is not; but by the Sonne, it is Cleare.*

E.K. - It hath 4 motions in it allso: every one moving more swyftly then an other: All from the Myddle of the howse.

Three of them move, archewise to the sydes.

The first and second arrise to half the heyth of the place.

The Thirdth occupyeth the other half.

The fowrth goeth upright to the top of the howse.

The second his space (that he striketh agaynst on the Wall) is dubble to the space of the Wall, agaynst which the first striketh.

E.K. - Now he openeth the black bright dore: And the howse there seameth full of blak dust like gonnpowder cullor, somwhat of leadish cullor. .4. Earth

E.K. - Now he seameth to go down, fayr and softly from the howse, down the little hill, and from thence goeth by a water syde, to a Rockish mowntayne.

E.K. - He speaketh:

- *Ascend: I am now ready for you: Bring out your mattoks, spades and shovells: Enig e veri eri.*

E.K. - Now come out of that rock, Seven, lean men, with spades and shovells and mattoks, &c.

- *Follow me.*

E.K. - Now they be come up to the forsayd hill.

- *Come on, dig tyll you finde.*

E.K. - Every one standeth distinctly one from an other: and they dig on the forsaid hill, which before seamed covered with earth and grass: But now it appeareth to be a rock: and they dig that the fyre flieth out agayn of theyr strokes, and some have broken their mattoks, some theyr spades: all except two: one with a shovel, an other with a pykax.

The workmen - *Ô lord we labor in vayn.*

- *So you are sure to do, unleast you have better tooles.*

The workmen - *Alas we labor in vayne.*

One of them - *This is long of you.*

- *I bad you provyde instruments to labor with; but you axed not me, Wherein you shold labor. Therfore have you ~~labored~~ digged away that which you saw, and have repulse with that, you know not.*

One of them sayd to the man covered with the here cloth of ash cullor - *A dark man thow art, and hidden from men, and so are thy doings.*

E.K. - They stand gazing one on an other.

- *Have you not better Instruments? Go provide your selves: and retorne.*

E.K. - They runne a great pace to the forsayd rocky cave from whence they came out first:

Now they come agayne with great Beetells of yern, and wedges.

They knock theyr wedges (as we use in wood) and so break of great flakes of stone, like slate, and throw it down the hill.

One of them - *What a thing is this, that this wedge is broken?*

An other - *We are in worse case then ever we were.*

E.K. - Theyr wedges are broken, the most parte, and the fyre flyeth out of the stone in great abundance.

- *The Nature of this stone is not to cleave: Therfore, yf you have no other Instruments you must cease.*

E.K. - They are in great disquietnes among them selves.

- *Those that go a Iornay, provide them cloathes against all weathers: He that is worthy of the name of a Conqueror, carrieth with him all engynes: Where the bridges be broken downe, he stayeth not, Bycause, he is prepared. Behold he hath vittayles for tyme to come: and his study, is as well the Event, as is the Meane.*

So shold true laborers do: considering what they work in: For the Earth is

a Monster with many faces: and the receptacle of all varietie.
Go home, stand not ydle.
Provyde by Arte for the hardnes of Nature: for the one Syster weepeth
without the other.

E.K. - They go away spedily.
- *They have theyr tooles to harden, and theyr steele to temper: It will*
be more then an howr space before they retorne: Therefore may you
spend the tyme in your necessitie, and use the tyme of day, as
you are acquaynted or wanted.
I allso must oversee them, or els theyr labor will be without frute.

E.K. - Now he is gone.

Δ. - Gloria Patri et *Filio*, et *Spiritui Sancto*,
sicut erat &c. *Amen*

Monday the
same day. After dynner we returned to our former purpose for god his servyce
to his honor and glory.

E.K. - He is here.
Now the laborers be comming out: They have wedges made long and
sharp: and pikaxes with three pikes, very short.

They say - *Our trust is, that these tooles will serve.*

E.K. - They fall to work.
They make like square holes, and put in theyr wedges, and break up the
rock or blackish stone (like yern myne, or Magnes stone) in rowndish
lumps: as big as a two peny loaf, abowt ii or iii ynches thik.
They pyk or dig rownd abowt the hole first, and so after use theyr wedges.
The Pykaxes have three heds, every pyk therof bigger then the other.
The first as big as one finger; The Second two: the Third as broad as iiii
iiii fingers. And so, after the first digging, they fatch three or fowre cakes
or peces out of one hole: and then they go to an other.
Now one of them, is falne into the grownd, up to the arme pitts.
Now an other is fallne in, to the knees.
Now the howse standing theron begynneth to shake, and waver from one
side to the other.
Now the men be gotten owt of the holes, they stak in.

One of the workmen to the Gwyde - *Make an ende of your labor.*
- *Yt behoveth you to finde a remedy, or to let us understand, what*
remedy we shall finde, that you may descend thence. For Lo, the
peryll you stand in, is great: For this Rok was nothing ells but
a shell, whose kernell is a bottomles Lake, and a myre quic=
kened with some shut up water.
- *You come hither as laborers, Therfore make an ende of your work*
and stand not ydle.
Yf the howse fall, and I synk, then is your labor at an ende.
For the ende of your labor is the fullfilling of my will, and the
promys which you have made me.

One of them - *We are ready to do our promys: but we are more ready to provyde*
that you may be amongst us: So may you be free from danger.
- *O you of little witt: are you not asshamed? Which of you have dwelt*
within the secrets of this hill? Yea which of you intendeth to fullfill
his promys? Iudge not a thing, whereof you have no skyll. Neyther be
slak in that, you have to do: For the one hath his reward of ydlenes
and the other is condemned of Rashnes: For why? it springeth on her

Mother Ignorance.

They say - *If we work it is agaynst Reason. Neyther do our tooles answer to this labor.*
Therfore we had rather be ydle, then to labor abowt nothing.
For to labor in vayne, is to do nothing.
Yf we wer determyned to work, how shold we performe our determinations,
since the Instruments of working, want?
- *Gather up the peces of your spades: Yt is wood, and may be ioyned*
to gither: The older and the hater they are, the fitter they are
to turne up such soyle.

E.K. - There commeth a Smyth by, with a budget full of nayles.

One of them to the smyth - *What hast thow there?*

smyth - *Nayles.*

E.K. - They be like horse shoe Nayles.
- *Thow camst in good time. Leave thy nayles behynde the: and at thy retorne I*
will pay the for them.
See, God is not unmindefull of us. For nayles are the feetest things to
furder your work.
Ioyne therfore your spades and shovells to gither: and labor.

E.K. - Now they are mending theyr spades and shovells: the
yern of them, being all of, and broken.
Now they work and throw away the earth like durty sand: and
the skurf of the erth striketh to theyr spades and shovells.

E.K. - One goeth behynde, and maketh a trench to let the water
out from the sand.

One of them - *How now? have we fownd harvest in the myddst of winter.*
- *Why? What have you there?*

One of them - *Mary, eyther Alabaster or Salt.*

E.K. - Now one of them knocketh a pece of, with his shovell
ende and reacheth it up to the gwyde.
- *Did I not tell you, that the Earth hath many faces?*

E.K. - They work now easyly: and cut up like salt,
or Alabaster.
Now they have digged all the hill away: even to the howse.
Now the howse semeth buylded uppon that white stuff.

One of them - *If we dig any farder, we shall undermyne the howse.*
- *Go to your busines.*

E.K. - They work.
- *Soft, Soft.*
- *Now labor with your hands, as softly as may be.*

E.K. - Now he taketh one of the yerns of theyr spades, and semeth
him self to pare the side of the fowndacion under the howse:
and it semeth to be a vessell of transparent Glass, and having
fyre within it.

Timor Domi=
ni. - *The Feare of the Lorde is a burning fire: consumeth not but rectifieth*
the body: The old dross it wypeth away: and the dayly influxions
of the flesh and synne, it separateth from the Sowle.
Behold (I say) he liveth not, but unto whome life is given: Neyther
is there any Ioye, but it is ascending: for the ende of Ioy, is Glory:
But Glorie, is the Consummation of Desyre, and the begynning of
felicitie. No man entreth into Ioy, but by life: Neyther
is there any life, but in the Feare of God.
Who soever, therfore, hath the fear of God, let him draw nere, and come hither.

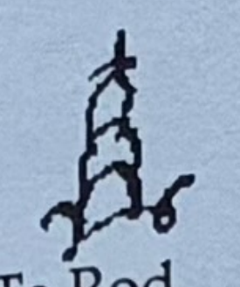
Number excedeth not, but by Unities.
Neyther is there any Multiplication but by order.
For the Roote of Number is One.
And things that Ascend are Dignified by order.
Ascension. *Oute of this Vessell go fowre Vents, ascending into that*
Rock, which is the Roote, which is this Buylding.
It is sayd: Beholde: let my Spirit enter in, let there be
Separation. *Separation made within the howse of the North: that the*
Earth may be divided into her members.
Cursed be that body, that is not divided according to Proportion, answering to the Division.
For she hath, yet, not cast of the Shape of Darknes.

E.K. - There runeth up fyre into the howse, from out of the rownd glass vessell under the fowndacion of the howse.
And that Fyre maketh a great noyce (throwgh the blak bright or marble dore, to be hard onely).
Now that North Dore is mightlyly thrown open: and there appere in the howse like kernels of apples; and slyme appeareth and water thynner then slyme: and there appeareth pure Water, els.
Now there commeth to gither stuff like yellow earth: which the Fire wrowght out of the blak earth: And the pure water runneth into that yellow stuff.
- *Of that, take a parte.*

E.K. - The fyre returneth back agayn among the stuff in that howse, and there appeare of all Creatures some.
Creation. - *Here is Creation: and it is the first.*
E.K. - Now he taketh a lump of the Erth lying by, which was thrown up: and he breaketh it into six peces, like rownd Balls.
E.K. - He taketh a thing, like a vessel of yern, and putteth into it that Myxture of yellow erth and Water: And it looketh now, like glass mingled with water.
- *Thow art strong and wilt beget a strong Childe.*
E.K. - Now he putteth out the earth, which he put in, and it is a lump of Gold. He giveth it him that standeth By.
- *So are the Seedes of the Earth.*
E.K. - Now he taketh the second, and putteth it in.
- *Corruption is a Thefe: for he hath robbed the of thy best Ornaments: For thow art weaker in the second.*
E.K. - He taketh it out, and it is, as if it were pure Sylver.
- *Where there is dubble Theft, Poverty ensueth.*
But, Notwithstanding, Thow art true: for thow givest unto habilitie and strength of thy powre: not such as it hath byn, but such as it is.
E.K. - Now he putteth in the third Ball.
- *Thow must tarry; for thow art of an harder digestion: Synce thow art the third, Content thy self, for thow art not an Enheritor.*
E.K. - He taketh it out, and giveth unto one of them, that standeth by. Yt is a red Metall, like copper.

E.K. - Now he taketh up an other of the balls, and holdeth it in his hand.
- *Behold, thy mother, heat, is gone, and the enemy of life entreth. For he that passeth his myddle age, decayeth, and draweth to an ende.*
Behold, thow shalt finde a stepmother: for thow camst out of tyme.
E.K. - Now he putteth it into the Vessel.
- *Let Cold cover thy face. Let the North truely beget the: For thow art an enemy to thy predecessors: But thow art of great vertue. For of thy excrement, shall vertue receyve dignitie. And thy vertue shalbe a garland to Nature. For thow shalt be visible, when the other are sylent. The Seas shall not hinder thy vertue. Notwithstanding thy vertue shall differ with the Seas. For as they differ, so shalt thow.*
E.K. - Now he taketh it out. It is a ragged thing like Smythes synder of yern: and it hath holes in it, as if it were spongy.
E.K. - Now he taketh up an other Ball of the Erth: He putteth it in.
- *Thow art tractable, and like unto an obediente dowghter: But thow shalt be the fifth in the second and an Instrument to the first.*
E.K. - Now he taketh it out: It is like unto a white whetstone: as he shaped it at the putting in. It is like Tynne.
E.K. - Now he taketh up an other Ball and putteth it in.
- *Thow art the last that hath in him self and by him self his being. Beholde thy face is like unto wax. But thy inward Bowels, are like unto the anger of a Serpent: Many shall have the, but shall not know the.*
One of them by — sayd - *Will you give me nothing?*
E.K. - A great clowd covereth them all, the stone and all.
Δ. - It dured so, a quarter of an howre.
E.K. - Now appereth an other; none of them before appearing. He semeth a far of comming, and higher placed then the other. It seemeth to be Vriel. He hath his face covered with a skarf of blak hanging down to his brest.
- *Blessed are such, as are not offended in the Little Ones.*
[E.K. - He speaketh now a language which I understand not.]
VRIEL - *For the Angels of the God of Righteousnes, are his Little Ones: and such as know not synne of Concupiscence by Consent (I speak this for your understanding.)*
Take hede (therfore) that you offend not your selfs: for you must become Little Ones: and the powre of the highest must abownd in you.
He that offendeth his brother, offendeth God: but he that offendeth his own Innocency, is abhored of the Lorde.
Lo you are the Children of promys, and in you is the Mysterie, of a great, and mighty Seale.
Therfore studie to humble your selves: for Humilitie is the Roote of Innocency.
But (my brethern) Innocents by Nature, you can not be. Neyther can you serve god in the Imagination of cleanes of your own flesh. How therfore (synce you are fleshly) will you become Innocent? Or,
In Christ we may become Innocents and be borne anew. } *How can you seke that which Nature hath lost.*
The Scriptures teach you, That in Christ you were borne a new.
And by him you may become Innocents, when in him you are clensed.
Therfore, yf in him the state of your Innocency remayne: yf in him, you are renewed, and made cleane, (being rotten, and defyled,) why seke you not him, as you shold do?

No man that seketh the brightnes of the Sonne, goeth under the Earth: Neyther
crepeth he into unknown caves.
The Tygers seek not theyr pray uppon earth where the waters are not.
Neyther the Egles uppon waters.
No more owght you to grudg that the Lord tempteth you, Nor to be
Temptation.
offended, when the World offendeth you.
Ys it not sayd unto you that you shall fight a great fight ∴ What fight
is it my brethern: but a battayle against the worldlings and the
Divel?
I say unto you that kings shall be offended in you.
Kings.
The Sonne ceaseth not: yet he shall cease: yea he shall not be.
The lights of heven kepe theyr course; but they shall suddenly stagger
and forget theyr long worne way.
Much more shall the wyckednes of those that rise up against you, have
an ende. For in them is no course but error: and the fire brands
of Sathan, prepared in theyr own hands, for theyr own destruction.
Behold, they shall contend against you, and shall despise the: But lo
Δ Victoria nostra erit.
I have blessed the above them: For thow shalt fight against them,
and shalt overthrow them: that my name may be magnifyed in thy
mowth amongst the multitude of the synfull.
Behold, they are Opposite unto the, bycause they are Opposite unto me:
for I have gathered the from amongst them, and they are become thy
Enemies.
Synce therfore they are thy Enemies (bycause thow must fight against them)
Ministri Verita=tis.
Be not grieved therfore when their wyckednes doth offend the: But
put on the armor of patience, and Become Innocent.
Dost thow think that from the hevens can come the dew and
life of all things? Even so think allso that from us commeth
no untruth.
Be therfore Innocent: and be not deceyved by the flesh.
Cast Reason aside, covered with her clowde: And lift up thy self in him:
Δ Ô, Magna est Misericordia tua, Domine.
Unto him (I say) that hath lifted the from the Dores of Death: taken
the out of the hands of Butchers: and contynued the for a Member
of his Glory.
Behold, I say unto the, The brightnes of Truth overshaddoweth the.
Yf, therfore, Thow dwell in Truth, why sholdest thow be a feared?
Considering that she Conquereth and resisteth all her enemyes.
Behold, the World despyseth you, you allso shall despise the world.
When the Angel of the Lord, powreth his wrath, and Viol uppon
the Earth; and the Enemyes of the Sonne of God, runne in amongst
the shepe:
When the self same plage, that was in the land of Pharao, rayneth in the
howses of all the dwellers uppon the erth, such as the lord abhorreth:
When the lord with his hand, shall gather up the frutes of the erth from them.
Where, Then, shall be theyr honors?
What, Then, shall be done with mony? with that harlot and strumpet
of the erth?
Prophetia 1589 1590 1591 1592.
Of what value shall their love be Then? or who shall regard theyr
frendeship?
In these ·4· yeres that are to come shall all these things come to pas.
And this great Ioye, shall be turned into teares of Brymstone.

Why, you of little faith, you know not How often I have byn amongst
The Har=bor we are in.
you: neyther the Harbor that I have thrust you into.
Notwithstanding you murmer amongst your selves:
But styk fast unto him that leadeth you: For he is a Sure Gwyde.
And be not affrayd, thowgh the earth open her Iaws against you.
For why? I will bless all things you take in hand (sayeth the Lord)
and my Spirit shall dwell amongst you.
Δ. - May I speak?
E.K. - He turneth him to you.
Δ. - How shall our new procedings ioyne to our old begynnings?
O God, our gwyde, light, staf, shylde and Cumfort, &c.
Vriel - Behold, I teach you, before I Correct: But the Doctrine I
teach, is Humilitie, Patience [he seameth to speak to one above]
and the feare of wrath to come:
After which manner, I have towght them, by the.
Therfore, yf thow teach Obedience, throwgh the Spirit of God,

appearing unto the, Be thow allso Patient and obedient: And
To Rod, and Curtz.
Humble thy self unto them, for my sake: Not with the Opening of
any Seale, neyther with the Cownsayles, that I shall deliver the ∴
Note Δ - I promi=sed the stone.
But with a ready mynde, obediently, desyring to performe that, which
Thow hast promysed in me.
I am sufficient strength and will be thy Buckler.
And yf they entend evyll, it shall rest uppon them.
Yea when they Imagin it, it shall frise within them.
And thy goings in and out shall be safe amongst them.
But Behold, I teach unto the way, which thow followest not.
When thow myndest to do any thing, In the Name of God, to
A way of dea=ling.
his honor, to the help of thy neyghbor, or thyne own Cumfort.
Go abowt it, whatsoever it be: and Begynn a labor:
Do that thing thow entendest:
And see that you Ioyne with one Consent towards God,
and the busines you are occupyed in.
Then Cry oute to God for Cumfort, for light, and true
Understanding: And it shall be given unto the abundantly.
For lo, I say unto the [E.K. - I understand him not now]
I will open my hands unto the, and be mercifull unto the ∴
To gither.
And when so ever you heap up the wood to gither, I will descend and give
fire.
Behold, I kepe bak the rest of my message for an other tyme:
which shall be ready for you, when I fynde you ready to receyve
it.
Δ. - I requested to know how I shold deale with the Embassador of Spayn
or the Emperor, or Curtius. Secondly, your rule here given, I under=
stand it not: For I dare not begynne any labor with out cownsayle
divine: Mans Imagination is so weak &c.
Vriel - Thow hast those that are sent unto the here for thy Instruction,
By degrees.
which shall by degrees, lead the into the degrees of that thow
art to do.
But it is one thing to receyve Corne, and abundance of grayn, by
the blessing of God, in the return of an yere: and an

other thing to do the works of the Apostles.
For the Spirit of God is twofold: working by Information and influence Cælestiall
throwgh the graunt of God his good will in the ministerie of his Angels, to the
Information of such as are his faithfull, and chosen: An other thing
to be inspired from God him self in his holy spirit, immediately cumforting
and knitting Wisdome to gither with you, beyond the powre that is given unto
his Angels.
I have spoken unto you a sownd and true Doctrine and have given you not fleshly
but Cælestiall Cownsayle: Apply your selfes unto it, as the Spirit of God leadeth
you.
As for those wycked men, (that Embassador excepted) our understanding
hath no name of them, We remember them not: neyther limit any thing
for them. But yf thow in thy Simplicitie and Innocency canst not
Simplicitie∴ Innocency∴ *deale with them, The fault resteth in thyne own fayth.*
I Am gone.

Δ. - Deo nostro Omnipotenti Immortali et Regi gloriæ, sit omnis
laus, honor, gloria, gratiarum actio et Iubilatio:
Amen.

* * *

† Pragæ

Ianuarii 16.
Wensday, Mane hora 9½ ferè.

Δ. - Præcibus ad Deum fusis, ut nobiscum procederet, in sua misericordia
et lumine veritatis: non parabolis solùm et ænigmatibus, sed
clara et manifesta veritate, modo qui illi maximè placet, &c.
E.K. - I see the man again and the howse: The man seameth to be
covered on his face, and so over, with a Veale of hear cloath to his myddle.
Δ. - *When it shall please God, all veales and Ænigmata shall cease.*
- *What soëver I teache you, hath a Mysterie.*
And I am a Mysterie in my self.
Mysteries *Even so all things that you lerne of me you must be content to receyve*
as mysticall Instructions comprehending perfect truth: and to be known
to such as are true.
Some there be, that have, and have nothing: yea thowgh they have all:
For, All, is conteyned: But the Mysteries of God are infinite, and
his grace is not to be determined.
Δ. - *That saying is dark.*
- *That which is All, is conteyed.*
Beleve you, that we give holy things unto Swyne?
Or open the finger and workmanship of god unto Synners?
God forbyd.
Moyses saw God, but his hynder parts.
The Prophets were acquaynted with God; but Mystically.
The Apostles with the Sonne of God: in shaddows and theyr own Impotency.
Yea, I say unto you that she that lyeth in the lap of her Mother, knoweth not
but by degrees. For it is the manner of Gods Wisdome, both immediately
and by us, to kepe bak his wisdome, from Hel and Corruption.
Therfore Murmur not at that, which you receyve: For it is not your own.
Behold, yf you have better, you nede it not: For it is vanitie to seek for
that you have.
Wel, since it is given you, Consider What it is, that is given you.
Consider allso How it is given you: And by whome.

Δ. - *We know, By whome, as our Consciences and faith teach us.*
- *O you of little understanding: Who is he that can, and hath to give*
but God: Iesus Christ, *the Sonne of the Living God: unto whome, all*
things are given in Heaven and in earth.
Yf therfore, All be his, then He giveth.
And yf you receyve it hardely, Consider how hardly you owght to deliver
it agayne.
Ignis vivificans. *And if it be a fyre revyving, the forme of all worldly things,*
Lapidis ·P· ☞ *Then cast it not to swyne: Neyther yet wurship it.*
Dignitas. *Behold, you are men. But in having it you must cease to be men.*
For by it you enter, uppon, and into all $\overset{\text{immortalitie}}{\text{mortalitie}}$*: And by it*
you Ascend into the true knowledge of your forefathers, & state
of Innocency.
But I heare a voyce. I will depart, and come agayn.
E.K. - Now all is vanished away.
Δ. - We red over the premisses to our cumfort and instruction: *We*
beseche God to contynue his graces and mercyes on us, and in us,
to his honor and glory: here, and for ever.
E.K. - Now he is here agayn.
- *The will of God is uppon me, and snatches me unto other things.*
To Morrow in the morning, with empty bellyes, I will tell you
What it is you seek.

Δ. - Fiat Voluntas Dei, ad eius laudem
honorem et Gloriam, nunc et semper,
Amen.

† Pragæ

Aº .1585.
Ianuarii 17:
Thursday — Manè, circa horam 8½:

Oratione Dominica finita, et alia brevi eiaculatione, pro lumine et veritate dei obtinendis &c. Post quarta*m* horæ parte*m*, venit.

E.K. - Here he is now.
Δ. - Gloria, laus, et honor sit Deo *nos*tro O*mn*ipotenti, *amen*.
- *Honor and thanksgiving with lowd voyces, be unto our Lord* Iesus:
Note this VISION. Δ. - *Amen.* E.K. - *Amen.*
E.K. - He hath a great heap of erth or little hill naturall, of orenge or tawnay cullor drawing somwhat to a lyon tawny.
Erth of a tawny cullor.
E.K. - A woman commeth, and ~~taketh~~ with a spade, diggeth abowt it.
Now commeth a childe (a man childe) out of a dark place, with a fyre shovell in his hand
Water. The woman hath taken away all the erth, and there appereth water where the erth was.
The boy casteth out that water with the fyre shovell.
The woman laugheth at that.
Grene Red. } The woman is in greene clothes and the boy in red.
Now commeth a woman with childe, or with a great belly, in white clothes. She putteth her hand down to the grownd, and pulleth out a little glass, full of red oyle, ~~breaking the erth abowt it~~.
Now cometh an old man with a crab tree staf on his bak. His clothes of motly cullor.
This old man taketh the glas from the woman by force.
With his fyst he breaketh the glass: and all the oyle ronneth abowt his arme, and out of that oyle, did seme a boke to come, a very little boke.
- *Playner truer or better can nothing be.*
E.K. - He sayd this, loking on the boke.
1. A woman
2. A childe
3. A woman wth child
4. An old man.
- *These fowre fownd, but none had frute, but the last.*
Heare, and write the Mysteries of God, with humble harts, not sitting, but kneeling, before Sanctum Sanctorum.
Δ. - I kneeled, and so prepared my self to the writing.
In the Name of Iesus, our Redemer, and the wisdome æternall of God Almighty.
E.K. - He kneeleth him self.
E.K. - Now goeth fyre out of his mowth streamingly.
He turneth him self to the 4 parts of the world spowting out or breathing fyre vehemently.
An Angel. E.K. - Now commeth one, like an angell hovering over him in the ayre: and byddeth him Hold up his hand:
An othe. - *Thow shalt sweare by heven and erth and by him that sitteth on the Throne, that thow shalt open thy mowth, and speak no more then is conteyned in this boke.*
E.K. - He delivereth him a boke out of his bosom.
- *I have Sworn.*

E.K. - The Angel is gone.
~~The angel~~ - *Now truely, the place is holy.*
E.K. - He holdeth the boke in his hand which the angel gave him.
The boke is as if it were of yvory bone.
The boke is open, he loketh on it. The letters seme to be bluish.
- *There is sylence in us, and in the hevens.*
E.K. - Now all is full of smoke.
Δ. - Oravi paululum tacitus.
E.K. - Now it is clere agayn. He semeth to rede of the boke.
- "*Take of your ~~glazo~~ Dlasod.*
E.K. - The boke semeth to be written in the holy Characters.
- "*Dlasod dignified,*
E.K. thowght this is Ignotum per ignotius. *My brother,* E.K. *leave of thy chyldyshnes, Murmer not, thow hyndrest me:*
E.K. - He is agayn, in a clowde.
- "*~~Or~~ and Luminus, or from due degrees:*
- *Read it:*
Δ. - I red it - *Take of your Dlaso* dignified, *~~or~~ and Luminus, or from due degrees:*
E.K. - He seameth to labor much abowt the reading of it.
- *Gather, or take fyrie degree.*
- [*I feele no powre, Therfore have patience* :.]
- "*Notwithstanding, work it diverse dayes Multiplying fowre*
- "*digestions* :.
E.K. - Now he is in a clowd agayn.
- *Pray that it may be given unto me, of God.*
Δ Corrected this after none. - "*And dubble then thy Dlasod and ~~Rod e linar~~: Rodlnr.*
[*It is a word which can not be sownded*]
- "*Mend it ----- Rlo,*
Δ. - *Must it be, Rlodnr?*
- *Loke abowt you: for* Sathan *wold hinder you, of Gods benefytts.*
- "*RLodnr.*
- "*Diligently:*
- *Pray, that you may understand:*
Δ. - We prayed.
- "*For, untyll thow watch so contynuing . . . . .*
E.K. - A clowd standeth by him, and now commeth before him as other tymes before: and then goeth away from before him agayn.
- "*it, a holy howre descendeth.*
☞ - *Note this, very well, for here you may be cast over shoes.*
- *This clowd is in the.* E.K. Δ. - We had talk of the forsayd clowd.
- "*Of every work there ascendeth one ~~Ancal~~ Andcal.*
and so every law ~~Rudel~~ Rlodnr.
E.K. - Now he is covered in his veale or clowd agayn.

- E.K. prayed a short fervent prayer: wherat I reioyced much.

E.K. - Now there commeth a beame from above into his hed, as big as my little finger.

- "*And purpose Dlasod ~~Take a swift~~ Take a swift*
Image and have the proportion of a most glorious
E.K. - He speaketh and casteth his armes abrode swyftly. *Mixture, A$\overset{u}{n}$dcal, and allso Lullo.*
Contynue and by offyce seke Rlodnr backward
by the red digestion.
But $\overset{by}{be}$ the common or red Darr doth gather
Fortene Δ This was added and corrected afterward. *most ripest work. Purge the last fortene well fixed.*
Then the fowre throwgh your [Rlodnr]
He speaketh swiftly. *[I sayd] Roxtan.*
finished more to gither at the lower body by
one degree $\boxed{\text{ḅ ụ}}$ *$\overset{by}{be}$ you for him hold it*
for him in one of them.

E.K. - Now he lyeth downe prostrate.

- "*Untyll of the last thing*

E.K. - —

- "*In him become his red and highest degree of*
his resurrection throwgh coïtion.

E.K. - Now ther commeth a great thing like a fyre & covereth him.

- *Now Sytt up.*

Δ. - We did rise up from kneeling.

- "*After a while I come agayn.*

- *There is the whole worke.*

E.K. - Here is agayn.

Liber Enoch. - *Bring furth the bok of* Enoch.

- *Reed your lesson.* Δ. - I red the former *Take your &c.*

Six words. - *Gather your six words.*
4 words consist of 6 letters, and two of 4.
Rlodnr, rede that, in the upper angle descending
in the first square.
It is a great thing to know which is the first table there in Nature.
Deliver the boke here.

Δ. - I gave the bok to E.K.

- *Loke where $\overset{\text{E.K.}}{\text{thow}}$ seest the letter clere.*
E.K. loked and saw a spark of light, uppon *R*, then on *l*, &c.

Δ. - He was led by light appering on the letters, to rede the six words.

Six words] *Dlasod, Roxtan, Rlodnr, Audcal, Darr, Lulo.*

- *Here is* Quaternarius in Circumferentia *and* Quaternarius in Centro.
There be the 4 mediating wayes to the Center.
All that may be spoken in that you call Animal,
Animal Vegetable Minerall. *Vegetable, or mineral workmanship of Nature*
is here, as in a part of the fowre.
This far now, more as you desyre it.
Omne verum vero concordat. *But that you may see, I am a Companion with the rest.*

E.K. - He is gone.

Δ. - Benedicamus D*omi*no Deo n*ost*ro o*mn*ipotenti,
P*at*ri filio et Sp*irit*ui Sancto,
Amen.

Ianuarii 18 † Pragæ

Friday — Mane horam circiter, 8^{am}½.

Or*ation*ib*us* fusis, ad Deum, ut Mysteria nobis exhibita (hesterna die) explicentur; et ut detracta liberæ cortice succus et spiritus veritatis manifestus fiat, &c. tandem apparuit ille cum velo cinereo.

E.K. - Here he is, uppon a grene endeles playn felde, and as I see abrode in the felde so the heven appereth, and all circumstances of the ayre abrode, but my thinketh that I am from the erth aloft and see all under me as if it were in a valley.

- *Now what have you lerned ~~of~~ out of that lesson.*

Δ. - *We perceyve the grace and favor of God: to deliver us mysteries in utward termes determined, but in the frutefull inward veritie as yet unknown to us.*

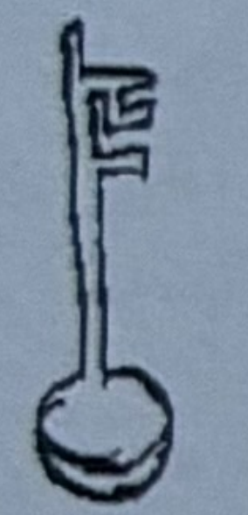
- *Behold I have delivered you (throwgh the will of God) the true*
Δ The use and frute of the former lesson. *perfect and most playne Science or Understanding of all the lower Creatures of god: Theyr natures, fellowship to gither, and perfect knitting to gither: which is fowrefold.*
The first, the knitting to gither of celestiall influence, and the Creatures below.
The second, the Centre of every body Essentiall.
The third, the Combination of many parts or bodyes concurrent to one principle.
The last, [E.K. - He speaketh a language which I can not sownd after him]
The true use and knowledge of every substance to be conioyned and distributed.
Take a pause. ———

Δ. - We red the premisses and discoursed of them.

E.K. - Now he is here again.

Note - *In the lesson which I have towght you, is this knowledge with the rest contayned.*
Therfore seke, and turne the erth upside down.
Labor that you may receyve frute:

for unto him that worketh and hath strength, strength shall be given, and the reward of a workman.
Many yeres, the dowghter of long tyme, are not necessary to the opening of this mysterie.
Many monthes have nothing to do here.
For lo, it is a labor of one day, for in one day you may understand to teare this lesson in peces: and to understand what every word signifieth.
Note. *But here is to be considered: In the lerning of this lesson, Three things: The place that every word occupyeth.*
The Place of words and letters. The Number of words and letters. *The place that every letter occupieth: and the number & place that every word & letter is referred unto.*
For here, place and Number are a parte, and beare an Image of the work that ~~it entreateth of~~ they entreat of.
The ioyning of Numbers and place. *But Number and place must be ioyned to gither, and thereby shall you tast of that which followeth: True Wisdome.*
Be therfore diligent, and Pray for the grace of God, that you may lerne and understand.
The manner of mans teaching, loke not for, in me, for I have nothing to do, with man.
See, how you can digest this ∴
E.K. - He is stept a side. Δ. - I discoursed.
E.K. - He is here againe.
- ☾ *Now here of what I shall say unto you:*



I will open unto you a Mystery, the key and fowndacion into the entrance, and knowedge of the divine wisdome, delivered unto you in a Science palpable: conteyned in letters and words unorderly placed, as a Chaos: and therfore not to be understode but by order to be reduced and drawn into their places, and therby to be understode.
Cabalisti=cally. *For ~~the~~ you have not a letter, nor the forme of a letter nor the place of a letter, but they are all cownted with us, as the sterrs are cownted with god: The letters and words woking into all reason, as the sterrs do into the lower creatures. Therfore humbly receyve that which I have to say unto you, or shall open unto you, as obedient scholers, kneeling:*
First a little, with me, prayse God. E.K. - He is on his knees.
- E.K. Prayed the 142 psalme, Domine exaudi oration*e*m mea*m*: and I with hart consented: and greatly reioyced in the aptnes of the prayer: as E.K. his case chiefly required: and myne allso.
- *I come agayne.*
E.K. - He is gone ∴
Δ. - We conferred and considered many things to the prayse of God, and the contempt of the worldly wisdome &c.
E.K. - Now he is come agayn.
E.K. - Now theyr commeth a white Curten before him ∴
- *Now here my voyce, for thow canst not see me.*
One, Seventy three, 67, 29, 20,^{120}
Rede. Δ. - I red. — *It must be, 120:*
33.
E.K. - I here a noyce, as if basketts and erthen potts were thrown

---

from place to place, from one syde to an other.
* - *78 · ~~150~~^{105} · 95 · 100 · 60 · 91 ·* *
E.K. - I here as it wer a whistling: very basely or lowly, *whu whu whu* &c.
- *Say what you have.* Δ. - I red all the 12 numbers.
* - *Make a Note there.* Δ. - I made * as you see before.
- *39.* E.K. had a very hevy thing on his hed: and in his cap: it semed as if it wold have crept into his hed.
- *51 · 52 · 83 · 6 · 7 · 12 · 20 · 88 ·* *
* - *Note that:* Δ. - So did I as before, with * as a full point, Notable.
- *Take thow*$^{\text{E.K.}}$ *also, pen, ynk, and paper, and note the numbers allso: that you may agree.*
E.K. toke pen ynk & paper.
- *Write thow*$^{\text{E.K.}}$ *allso the numbers that he hath written.*
E.K. wrote out all the former numbers.
·5· - *11 · 13 · ~~23~~^{5} · 62 · 63 · 141 · 9 · 81 · 18 · 26 · 54 · 123 · 105 · 14 · 27 · 115 ·*
135 · 137 · 10 · 64 · 46 · 59 · Δ. - I becam here allmost in a sownd: I was forced to rise from kneeling. Our gwyd and scholmaster bad me go away and E.K. shold write out the rest. But it was not our frende that so bad.
Δ These E.K. very quickly had receyved, after my going by shew of bright light representing the numbers uppon his paper. But it was a sophisticall shew as may appere after.
139 · 22 · 3 · 45 · 128 · 86 · 72 · 68 · 58 · 142 · 121 · 143 ·
24 · 63 · 69 · 55 · 19 · 15 · 25 · 37 · 31 · 17 · 76 · 57 · 75 · 40 ·
42 · 79 · 119 · 8 · 96 · 113 · 93 · 84 · 70 · 49 · 32 · 17 ·
122 · 136 · 71 · 2 · 138 · 43 · 109 · 106 · 126 · 116 · 131 ·
77 · 4 · 103 · 16 · 124 · 30 · 102 · 110 · 50 · 48 · 89 ·
44 · 97 · 101 · 82 · 129 · 130 · 90 · 34 · 98 · 99 · 65 · 28 ·
112 · 114 · 47 · 144 · 107 · 132 · 61 · 133 · 134 · 66 · 80 ·
53 · 73 · 35 · 92 · 111 · 21 · 127 · 108 · 56 · 118 · 125 ·
104 · 87 · 42 · 94 · 38 · 85 · 74 ·
Thow$^{\text{E.K.}}$ *hast all done.*
~~*Now cownt how many words you have.*~~

After Dynner we repayred to our busines, and by and by apparition was made.

- And Luminous ------ *all one word.*
- *Now set your Numbers, as they follow in order, so orderly over every word.*
Δ. - To gither *is to be taken for one word.*
- *It is so.*
Δ. - *There seme to be iust 144, accownted words.*
- *Now bring every word consequently in order by number directing you.*

when you have finished and considered after 2 howres I will help you agayn ∴

5 - 5 must be in the place of 23 and must answer - And Luminous.

2 The number over common, must be 2: & not 138.
Set all to gither, I will help your errors.

Δ. - I can not do it well this night.

- As thow willt, and when thow wilt, I am redy.

Δ. - Omne quod vivit resonet
laudes altissimi.
Amen.

† Pragæ

Saterday
Ianuarii 19. Mane hora 9.

Inspecto lapide statim apparuit qui ante heri. Post præces ad Deum.

- Here what I shall say unto you.

The word and Testament of Iesus Christ, *the bred of life left to the cumfort & instruction of the faithfull is such as informeth according to the dignitie and purenes of spirit in him, which seeketh to be informed.*

For why, the holy ghost *helpeth not such as are leapers, neyther healeth such as are sik unleast they come seeking him truely for medicine.*

Many read the Scriptures, after the same manner (my brethern) but they are confownded bycause they seeke theyr own glory and not the glory of him, wherof they entreat.

Herein doth Sathan *reioyce that the word of god is become an instrument unto him, to spoyle the life, (and state to come,) of man.*

Herein doth he reioyce that with the same meat that god fedeth, even with the self same he Confowndeth.

After the same manner hath he done unto you.

Δ - I was very syk suddenly, and was constray=ned to leave of.

For yesterday when he saw the $\overset{\Delta}{\text{the}}$ *labor, and struggle with infirmityes of the flesh, he thowght a feete tyme to thrust in him self ∴ and of the same bred that I have given you, (in the powre of* Christ*), to make him self an instrument by turning of him self into our brightnes. To lead you into error. But not unworthy are you of this myst or darknes ∴ Read you not in the Scriptures That he perished which moved him self to stay the Ark unbydden.*

Δ Vnusquisque proprium solum officium faciat.

The hand doth not part of the body, neyther can he that is a Seer, and the member of an other, fullfill the office of him of whom he is a member.

I say unto the. E.K.

Officio unusquisque fungatur proprio.

Bycause thow yesterday woldest offer up sacrifyce: woldest putt thy hand to that which is not thy offyce, & that in the absence of him which is thy body, Therfore hath Sathan *deceyved the ∴ and as the father of lyers hath in a lesson of truth led you so far into error, that you will never fynde the way out: Yf you shold follow those instructions. For why; they are fals & of the Divell.*

When thow wert commaunded, saying, Write, then write. But when thow hast no Authoritie given thee, Usurp not. But notwithstanding Humble your selves before the lord, and kneeling before him, receyve your lessons to gither. You are but one body.

Mercy and grace.

Δ. - *Thanks be unto our god which hath delivered us from the snare of the wycked hunter: and is redye to lead us into the path of truth.*

- *Now write both to gither, as you shall here.*

Δ. - *In the name of* Iesus.

- *The place is holy.*

✗ 1· 10· 67· 29· 120· E.K. - Now I here as the falling of a blok.
∴ ∴ 33· 78· 140· 95· 52· 60· 91· 39· 51· 65· 83· 6· 7· 12· 20· 88·
∴ 11· 13· 5· $\overset{121}{62}$; $\overset{125}{63}$· 141· 9· 81· 18· 26· 54· 123· 128· 14· 27· 115·
∵ 135· 137· $\overset{66}{\cancel{16}}$· 64· 59· 139· 22· 3· 23· 105· 86· 72· 68· 45· 142·
⁘ $\overset{\cancel{124}}{\cancel{29}}$· 143· 24· 36· 58· 55· 15· 25· 37· 31· 117· 76· 57· 69· 40·
41· 79· 75· 8· 96· 113· 93· 84· 70· 35· 32· 17· 122· 136· 49·
∴ ∴ 2· $\overset{138}{\cancel{91}}$· 43· 109· 106· 126· 115· 131· 77· 4· 103· 92· 19· 124·
30· 102· 110· 50· 48· 89· 44· 97· 101· 82· 129· 130· 90· 34·
87 98· 134· 87· 28· 112· 114· 47· 144· 107· $\overset{132}{\cancel{032}}$· 61· 21· 99·
∴ 42· 80· 53· $\overset{\boxed{46}}{66}$· $\overset{71}{\cancel{77}}$· 16· 111· 133· 127· 108· 56· 118· 119· 104· 100·
73· 94· 38· 85· 74·

A holy *must be all one word: & so* els where, A most.

Note. Δ. - *I finde here 8 numbers dubble; and 9 numbers ~~orderly proceding~~ betwene 1 & 144, not served with words: and ~~9 numbers~~ one to want of a 144.*

- *What is it to me, yf* Sathan *confownd you?*

Δ. - *As I put my trust in the almighty powre of* Christ *our Redemer, so I most humbly, hartyly & constantly besech him & veryly beleve that I will confownd & utterly extermine all Sathanicall temptations in these actions. Els are we nothing.*

- *Beseche god to forgive you your synns.*
I will viset you at the fowrth howre after dynner.
Deo gratias.

* * *

Saterday
After dynner, circa 4^{am}.

Δ. - *Cumfort us o god with thy truth, as we entend truely to be thy faithfull & devout servants.*
Mitte Lucem.
E.K. - Here he is.
1. - *You have 29 twise: the last 29 must clean be put out.*
2. *You have two Dlasods: you must putt the latter out.*
E.K. - He is gone.
E.K. - He is here againe.
3. - *Have you not this word* dubble?
Put two words next unto that, Dlasod and.
Lok out the number of 63.
Put next to it 125. Δ. - The wycked enemy prompted fals.
4. - *You have two 10:*
Make the last 66.
5. *The last 77 must be 71.*
The rest will prove it self.
Now set the numbers & gather.

Think not that I can erre: yf there be a fault, it is yours.

* * *

Saterday
After drinking at night. hora 7.

- *Your words and numbers must be all one or els you labor in vayne.*
- *1. 2. 3.*

Δ. - *Which be the words answering to those numbers?*
- Take Common *Rlodnr.* *I will teach you no farder.*

Δ. - God be thanked.
- Take Common.
- *I spoke to the in the begynning of Darr and* And *over the which there must be 121 and 125.*

Note, for a New Revola=tion.
I so enstructed the in the begynning.
But it must be for a new revolation, but not for these.

The be=gynning of an other.
Put out those numbers, let them fall els where.
Note that, in the Margent, for the begynning of an other.
1 Take
2 Common
3 Audcall
4 purge
5 and
6 work
7 it.

- *Dlasod*, and then to gither.
- *121 over Dlasod, & 125 over* then.
- *Now dowt not.*

* * *

20 Ianuarii † Pragæ

Sonday after dynner abowt 3 of the Clok.
As we sat to gither in the Mystical study: and the shew stone being before E.K.: our schole Mʳ appered therin.
- *Behold I open unto the this key, which is not worthy, for the unworthy, neyther are the unworthy worthy of it.*
Yea such it is, as never entred into man before: but the body it is, with the image wherof, they have browght furth many things to the prayse of god: in the Number of his works.
Take Common *&c.* Take hold.
Write it in a paper by it self.
Now you have that you sowght for: (you may apply it and fynde your own errors:) which you are unworhy to receyve any such thing.

Δ. - Gloria laus et iubilatio sit Deo n*ostro*
Altissimo, D*omi*no Do*minantium* et
Regi Regum Immortali,
Amen.

Ianuarii 21. † Pragæ
Monday mane hora: 9½.

Δ. - Or*atione* dominica et aliis præcibus ad Deu*m* fusis: pro eius gr*atia*, et auxilio p*er* fideles suos ministros ad no*st*ros conatus promovendos: &c.

E.K. - Here he is.

Δ. - Benedictus qui venit in no*mi*ni d*omi*ni cuius nomen sanctificetur et exaltetur nunc et in ævum p*er* o*mn*es gentes.

- *Remember, that you are flesh, & by your works deserve nothing at gods hands.*
Now then if you be man, then are you of erth, erthly:
But according to your similitude, grafted in the Image of God in his sonne Iesus, *you are hevenly:*
But behold, God is Opposite unto you, and his spirit cleaveth not unto you, in that you are flesh: in that you are erth: in that you are fylthy: in that you are the Childern of Sathan, *and that therfore, take part with him against* Christ *annoynted of the Lord* :.

E.K. - He is out of sight now.

- *Now if you be opposite, or nere contrary, to the Image of him which dwelleth in you, yf you dwell in him what do you here: why presume you to enter within the dores of him to whome you are an adversary?*
Herein you shew your ignorance, & the limpishnes of your fragility, in that you seke of him, unto whome you are odious, or crave the bred, which is due & necessary for his Childern & servants. Panis.
But here my voyce: Petentibus dat, sed petentibus filiis et servis: sed non alienis.
Notwithstanding of his mercy, and for that he knew before the begynning of all worlds, the Corruption of your vessells, and remembring that you have byn of his bowshold, mercifully he hath hitherto wynked at you, and at your presumption: and fed you with that bred, which is not the bred of synners.
But now considering that you contynue in your wyckednes, contynue in your rebellion against his Maiestie and fight dayly, under his banner which is accursed. He taketh his bred from you, shutteth up his dores against you, warneth his servants against you, and is become a fyrebrand of wrath against you.
But here you will say: were not we of those number unto whome he made a promyse? You were so,
Uppon Condition. } *But uppon Condition: that if you wold bridle your tungs from speking evill, & become wholy his.*
But you are neyther his, nor brydle your tungs, but speak blasphemy before the lord & the messagers of his light & covenant.
Therfore are you not enheritors of his promys.
Behold, while the grapes grew, & the corn ripeneth, God did expect your retorne: for no howre is unacceptable unto him.
But now the harvest cometh that the corn must be cut down & the grapes pressed: You are not as you sayd you wold be, nor as you promised.
Therfore are you excluded, for in the vyneyard there cometh no strangers, nor in this harvest cometh any hyrelyngs, for it is not the harvest of man.
Δ.
☞ *Now eyther fullfill your promys & retorne from the multitude of your synnes: or Murmur not, thowgh you be shut out of dores.*
The erth of it self bringeth furth nothing, for it is the lump & excrement of darknes: whose bowels are a burning lake. Hell.
But where the hevens yeld & the sonne powreth down his force, she openeth her self & becometh spongy, receyving myxture, to generation, & so is exalted above her self, & bringeth furth frute to the use of man: Even so the body when it lyeth in the puddle & hotchpotch of his erthly filthynes & darknes, making him self equall with beasts: whose dignity is not, but in theyr use.

E.K. - *Now, he is here again.*

- *Two things you have to be instructed in: in Rlodnr, and in the law of Coition and Mixture.*
The first is instrument working, and drawing things to gither of one nature, The second is the bownds & termes, wherin every mixture consisteth, & beyond the which, it can not go.
The first, of 4 parts: every part conteyning, conteyneth his conteyned dubble.
The first is Tepens: *thys teacheth the rest.*
These two things can I open unto you in two revolutions: which is but one dayes work.
But I now I cease to open any more unto you tyll I see the favor of god more open unto you.

After 7 dayes I will come again,
untyll then, I neyther am, nor speak.
Δ. - *The mercyes of God be uppon us,*
amen.

* * *

† Pragæ: Iesus mercy.

Monday
Ianuarii 28 - Mane, hora 10 ferè.

O*ratione* d*ominica* et aliis pro misericordia divina, fusis
præcibus extemporaneus.
After divers pityfull complaynts of our frayltie calling for favor
grace & mercy, he appered.

- *Let the hevens prepare them selves to here, the earth skatter her*
self before my voyce: for I am the trumpet of the
highest, & the percyng spirit, dispersed into all creatures
which are from the begynning in god, and made to his
glory, and the use of mankinde: that in man he might
be glorifyed .:.
Give eare therfore, gyrd up your garments, and skatter your here
abroade before the lord, which is glorifyed in me, & throwgh
whom I speak: and these are my words.
Harden not your harts against the lord, neyther exalt
your selves above him that hath created you, But humble
your selves, & consyder you are flesh, mortall,
transitory & full of synne.
My brethern, my brethern, Synne & flesh appereth not before
the lord, neyther such as are synners & fleshly vessels
apt or fitt for the lord to dwell in.
Understand, what the lord is, and how great he is: a Iudge
to the wycked, great & terible: a father to the holy & syncere,
Iust, full of mercy, & loving kindenes.
Yf. *Yf you now therfor be holy & put on the garments of*
Innocency & walk before him in righteousnes, Then
loke to have the rewarde of Childern, Then loke for
his fatherly mercyes & loving kindenes: Then, Then
reioyce at the garments of glory prepared for you.
But Yf. *But if you seek him in iudgment, and styre him up to wrath*
and anger. Yf you cause him to call the terible thunders
(provyded for the wycked) abowt him, in the most furious
flames of his indignation: to gather you to gither like
whirlewyndes: Yf you draw his holy angell from you,
and spoyle you of you armes: yf he sytt down uppon the
mowth of vengeance, and arme him self with righteousnes
against your wyckednes.

Then look for the horrible and unspeakeable reward of
the wycked, & the consuming fyre of Iustice, sharper
then the two edged sworde:
Who hath stode before the lord in iustice? or who dare
quarell with the highest? What flesh hath seen the
lord, in his Maiestie? or can appere before him as
righteous?
Tear your selves therfor in peces & fall down before
the lord: wurship him as a father, & become his
Childern: for his Iudgments (my brethern) are
terrible, & his wrath is without measure.
Many wayes you are bownd, and tyed unto god.
As by discipline you lerne:
But three speciall wayes you have byn advanced by
him, more then your brothers or systers have byn.
The first in the Visitation, wherewithall he hath
cumforted you: and exalted you above the worldlings
of his good, pure & iust ministers of eternitie & light.
Secondly in that: with his own hand, yea with the bek
of his own eye, beyond the ministery of Angels
he hath diverse wayes protected you: defended you,
yea & snatched you from the imminent & violent
envy & prepared destruction of Sathan,
at home, abroade, & diverse other wayes, secret &
not to be opened.
Lastly that by theyr meanes & ministery which are his
good angels & minister unto him, he hath garded you
from the wyckednes of your own cuntry, & hath browght
you, ready to place you into the lap of a Virgin,
with whome, if you take part, you shall ascend into
that Hierusalem *which shall descend, & there*
live for ever.
Therfor owght you, above all men, to lift up the horn of
the lord, and to blow his prayses abroad.
Therfor owght you, when others are full of Idlenes, in the
daliances of synne, to humble your selves uppon the erth
before the lord, & to prayse his name.
Therfor owght you, thowgh all flesh forsoke the lord &
cryed out against his annoynted, to stand stifly agaynst
the mallyce of the hills, & to be without feare.
O my brethern, Therfore owght you (in very dede) to shake of
your nakednes, & to cleave (before the lord) unto the Innocency
of Angels, delighting in the one, as an eternall fode,
despysing the other as a fyrebrand prepared for hell
fire & the wycked .:.
Δ. - O lord Velle adest nobis, ast absque tuo singulari favore
et auxilio non possumus perficere, quod ita debemus
prestare. Igitur Deus.

- *Lo, behold: your humility is not, you are sealed to the*
World. *world & according to the world measure the*
lord. Therfore with the world shall you be
iudged. Therfore shall the lord syt in iudgment
against you.

Δ. - *O lord what prevayleth us that we wer born, or what prevayleth us*
that we have herd of the mysteries & promisses most mercifull of
the highest as concerning our Election: Yf the lord will not help
us in our great fraylty & misery: Where shall we become on the
face of the erth? &c.

- *Here me:*
fret not in spirit, for it is not in the.

☞ ~~E.K. Now~~

E.K. - Now a flame of fyre flassheth in my face.

- *Ô ye of little faith: ô ye of little faith:*
ô ye, of little faith: I have gathered you to gither
as prophets.
But you flee from me.
Yf I had known, or for seen, that to syt on the seat of
kings, had byn mete for you, to have had habitation or
dwelling with the crafty cownsaylers, of the erth would
have made you fytt for me:
Yf I had seen that pryde of the lothsome heapes of
mony yll gathered to gither, could have sanctyfyed
you before me, Then could I have lifted you up,
Δ Abyssum the Lowth. *placed you amongst the worldly wise, or opened*
unto you, the loth of the erth:
But I provyded you against kings,
Δ Our office appoynted. *against cownsaylers, against the governors of the*
world, to open my iudgments, & to beare wytnes of
my powre.

☞ *But synce you are so full of rebellion, and will rise up*
against the lord that made you, disdayn to take part
with his holy spirit, that you may be rectifyed &
sanctifyed to the performance of his holy wyll,
Heare thow my voyce:
De novo asciscendo vidente et Naza= reo Domi= ni futuro. *Take whome so ever thow willt, in whose face*
the lord shall seme to dwell, & place him
with this seer, & let him stand seven tymes
by him: I will take the Spirit from him
& will give it unto an other, unto the same
that standeth by, & shall have powre to see: & he
shall fullfill my word that I have begun.
But yf thow do so, take hede that uppon his hed
there come no rasor, But kepe him for me.

I come agayne.

Δ. - *O Lord god thow hast cuppled us two to gither, in thy Election*
and what the lord hath ioyned no fleshly fansy of myne
shall willingly separate. But lord if it be thy will
seing he is so hard to give credit to thy holy messagers without
some profe in work first passed, as for example this doctrine
of the Philosophers Stone: That so he may come to be
allowed: thowgh he imitate Thomas Dydimus *in his hard*
and slow belief or credit giving to thy ministers in this
Action: Lord procede herein, that he may perceyve thy powre & mercyes &c.
And lorde bycause he is to receyve the pledge of thy mercyes
and mysterie of the hevenly foode, we wold gladly hear
of that holy Sacrament some discourse for our better
instruction, and his better incourragement to the mysterie receyving.

Δ. - After a good while, in which mean tyme we had
discoursed of the Sacrament receyving: & of the philosophers
stone making, he appered.

E.K. - Here he is now.

- *Note well, what I say unto you:*

E.K. - He openeth his face: he putteth on a white garment,
☞ he taketh up the fowre corners of his garment, & putteth them
under a broad girdle he hath: on his hed is nothing but heare, reddish wavering.

- *God, in the begynning, of Nothing, by him self, made, created*
& gathered to gither All Creatures: of Nothing, bycause in him
self he is:

E.K. - He holdeth up his hands, & loketh up to heven: & semeth to pray, extentis manibus.

- *Yf he Be, then doth it follow, that nothing is, but that which is*
God: But God made not all things (made & created) of him
self, neyther out of him self: Therfore, of Nothing ∴
Understand therfore, that God from begynning, and beyond the begynning
in him self, in him self as god, conteyned I am,
and is, propre to him self, and for him self: But allso
by the knowledg of him self, he conteyned allso that Nothing
of the which in his secret & determined purpose separated from
him self, he entended to make all things. It followeth
Necessaryly (therfore) that that which was not, had no powre
of it self, must remayn after the image of IS, browght
or knytt to gither, by the wisdome of god, substantially in him self
whereby Iesus Christ *appered in his Godhed.*

But behold: When god the father *& the* sonne, *throwgh* one *Spirituall Substance & Illumination: from* One Centre, *had gathered to gither* (Ictu Divino) *that Nihil, Separable.*

[E.K. - He semeth to be consumed to ashes in a fyre, and so lyeth as it were in ashes prostrate.

E.K. - Now he is up again, I know not how]

E.K. - He semeth now to be very clere, & in manner transparent.

- *Say that last.*

Δ. - I red, *But behold* &c. as in the first lyne.

E.K. - He loketh abowte him diligently.

- *Then did he separate that Nothing from him self, and as it mervaylously lay hyd in him: So mervaylously he wrowght upon it: Not at one instant, for than, it had byn like unto him self.*

Time.

But in tyme: which he first made out of Nothing: which being consumed, Nothing shall returne into the place from whence it came: And that which hath offended in Nothing shall be a second, opposite from god, & out of God, which shall have contynuance, world without ende: And it shall be allwayes vexed, the spirit of God, mediating: not of the substance or purenes of God, or of his spirit: But with the self same Nothing, out of which God created All things.

Seing.

See, therfore, that the Will of God, which is his Image, separating Nothing, from eternity, in tyme made all things (being the work of Six dayes).

[But I teach you a Mystery]

All things that throwgh God, are moved to the Center by the Spirit of God (which is the Center of the Godhed) are not after the world, after the consumation of the world, as Angels & the blessed Sowles, are not to be reckened with that Nothing: But are of God, bycause they dwell in him: of whome it is sayd There they shall not nede the sonne nor the mone, the Lamb him self shall be theyr light: & a shyning lamp for ever ∴

Angels
Mens sowles.

Note here, that the Trinitie, first, second, & Third, totally not moved, but by him self, in him self, tyme bringing furth all things according to his word, made all things, except Man. For why? When all things had pleased him, Not bycause they were, But bycause, by the Word (the Image of him self, and wherein he is delighted,) they wer made: he made man, as the Scripture teacheth you, how the Spirit of God in Moyses, that he shall enioye, & use the benefyt of all this Somthing proceding from Nothing in the creatures of God in theyr kynde. That in him God might be glorifyed: Not onely in this world, which is your erth & Vale of Mistery but also, & chiefely that the memory of his exceding & great mercy & omnipotency might remayn before him in heven,

in the Image of man, and the most excellent Creatures, world without ende.

E.K. - Now he is fallen into ashes, as before.

E.K. - Now he standeth up again as before.

Creation of man.

- *Here is the making of man to be considered: for of the most excellentest dignifyed & nerest part of nothing distributed as it wer, approaching nere unto god: God made the Sowle of man, as a thing knitt or tyed, in the convex of his own sphere: Not taking part with Nothing materially, but with Nothing Immortall. The Sowle was made Spirituall and encreasing: wherin the Philosophers, the wise men of this world are deceyved, and hath byn a secret, shut up in the boke of Esdras: not fyt for the world.*

Anima hominis.

Note of the sowles spirituall encreasing, a rare Mysterie.

Esdras boke.

So that it may be sayd that, Deus quasi creando, et homo quasi generando animam humanam progignit.

For even as flesh by coniunction and commyxtion of likelihods propre in theyr own nature do bring furth the Image of him self: So doth the most excellentest part of man, taking part with the vicynity of God, (& so perpetually moving) bring furth, after the manner of æternitie, every living Sowle: the Spirit of God (conioyned with the Trinity), working with him, in his infinitie.

Behold in the begynning, God hath not numbred formally all Sowles, that shall enter into these vessells, or other part: But the matter, materiall in him self, he knoweth & hath limited: beyond the which, Deficiente materia, *there can not be. Therfore is it conteyned in Number ∴ Not, that it is conteyned in Number to be Numbred, but within the proportion of Number conteyned in the knowledg of* Iesus Christ, *taking part with man, & so to be Numbred.*

Adam *fel: transgressed* God *his commaundement, and therfore was his sowle darkened, bare & naked: bycause he wanted the beawty & excellency of Gods Spirit: wherein he dignifyed him, & made him like unto him self, being a living sowle.* ☞ *He was cast out, & now tasteth of Misery wanting the knowledg of those things, for the which he was* Created. *Now* God, *the Image of his father, greved at the fall of man, & moved with pity, vowchesafed, bycause of the excellency of man, to enter into man, being before separated, into this part of nothing, into man. Not that he wold beawtify him self with any thing that man had: But that, Become man, begotten of the* holy Ghost, *he might, as you know by the Scriptures make man acceptable agayne with God his father, God him self with God in unitie: for Iustice, and terror is God the father, Mercy and Love is god the* Sonne, *Wisdome & knowledge is God the* Holy ghost.

The Trinitie distinct.

He, since he becom Man, put not on the flesh of man
to becom a lyer, but that the flesh of man might be
full of the spirit of truth & understanding.
E.K. - Now he is falln again into ashes.
E.K. - Now he is up again.
- *And so receyve forgivenes of synns & be at one with God,*
which is to saye, in his favor: taking hold in god, not as
created, and from creation synfull by fall, But by ransom
& redemption, as bowght & made free in Iesus Christ,
which offred up the sacrifyce of frankencence gold & myrrh,
of true propitiation, for the quick & the dead.
Now my brethern: Give good eare what I say unto you.
The wisdom of the father, in love, created and made man,
dignifyed him, & exalting him, as the Lord &
Master over all Creatures mortall. But how?
By Plasmation. For it is written, Let
us make man.
Erth. *Here thow seest allso, the scriptures sayeth, that God toke of the Erth.*
Mark this word, and consider it when I shall apply it.
Now if this powre, if this Plasmating, yf this taking,
which was the word, becom man, perfect man, then
followeth it that Man was and is God, Creating and
Created. Yf therfore, this coniunction or knitting to gither
of God & Man, beare the Image of him, in excellency &
powre, which created all things, & by whome this Nothing was
spred abroad & had form in his partes, Then followeth it
that the self same God & Man, being truth, speaking
of him self unto his disciples, saying, This is my body.
E.K. - Now he is falln agayn in ashes.
E.K. - Now he is up agayn.
- *Read*
Δ. - I red, *Now my brethern give good ear &c.*
E.K. - Now he holdeth up his hands.
- *— did in breaking of bred, which signifyed the erth: in taking it*
signifyed the Powre of Making & his own offyce, and
breaking it before his disciples, according to the secret sense of
mans sowle, this being yet alive, give him self in the
bred, & in breaking unto his disciples, as the sense of his
word spoken.
E.K. - He speaketh that I understand not.
- *— did import & truely signify him self his very body, to suffer,*
& suffred, in that, in him in his godhed & wisdom before the
worlds it was so, his very true body, & very true
blud. But notwithstanding Mystically.
Consyder of this. E.K. - He is gon.
Δ. - Blessed be.
E.K. - Now he is here again.
- *Mark here: for whome, & unto whome* Christ *toke & brake*

bred: also like the Chalice, and called it his blud of the New
Testament, which shall be given:
Note In faith and Sacramentally. *Here you see: that in faith & sacramentally it was*
given unto his disciples there, which was allso to be
given uppon the Cross for the redemption of Mankynde:
For els why shold he have sayd, Which shall be given?
But here my brethern, in that it was to be given, it was
to seale the perpetuall & everlasting memory therof
unto the destruction of Sathan *& the Cumfort of his Chosen.*
But in spirit, befor, he had pacifyed the wrath of his
father: Therfor it was given & to be given.
But to whome? to his disciples: & not unto
strangers: Not unto the scribes & pharisees.
But unto such as did apprehend him by faith.
Here thow seest that to apprehend by faith, is to be
comprehended in the Love of God.
But in that Christ *sayd that shall be shed, it signifyed*
unto the worlds ende: for his blud is allwayes shed
before his father, as a satisfaction for the obstinacy and
synn of Man.
The remembrance. *But the remembrance therof, is the Powre of doing,*
that he gave to his disciples, which consisteth in Act
which must be done in the Church of God: yea even
unto the ende.
For as God (Iesus Christ) *is sayd to be a saviour & annoynted,*
so is he an eternall king, and a contynuall Saviour
of such as fly unto him: conteyning in man, (being
dignifyed throwgh his Godhed) the eternall powre of presence
Christus potest esse ubique. *& Being, in all places wheresoever.*
Consider (my brethern) unto what use shold the body of Christ
be, yf the body it self, were not a sacrament & the holy
sign of the peace betwene God & man.
Behold it is sayd: Unleast thow eat of the flesh & drink
of the blud, thow canst not, &c.
Yf the disciples did eat the body of Christ, Christ *ministring*
☞ *him self, and standing by, not yet Crucifyed, why*
therfor sholdest not thow eate the body of the same Christ,
which dwelleth in the, & in whome thow hast to dwell.
But here is to be consydered, the manner of eating.
E.K. - Now he falleth again in ashes again.
E.K. - Now he is up agayn.
- *But at whome, shall we lerne this manner of eating?*
My brethern: of his disciples: for all thowgh Christ *him*
self, alive, visibly & substancially, stode besyde them, & ministred
unto them: Notwithstanding, toke bred,

brake it, and give it unto them, saying, This is my
body: They, simply, did beleve it: Considering
and acknowledging his omnipotency:
(which, Peter had grownded in saying, Thow art the
Sonne of the living God)
Yf therfore he be acknowledged of us, (I speak for you)
to be the Sonne of the living God. Then must we
truely confesse that all things are possible unto him,
and that by fayth, we owght to beleve, the Mysteries,
Works and Wonders of God, Sacramentally opened
and to be used for the Cure of our own Sores.

[E.K. - He speaketh I know not what or to whome]
- *Read.*

Δ. - I red, *But at whome &c.*
- *And not as the wycked use to do: Ty the powre & Maiesty*
of God and his omnipotency, to the tayle or ende of reason
to be halled as she will:
Yf his Appostles have left us examples of belief: have
towght us how to beleve, & uppon what rock & fowdacion
to fasten our belief, Then Simply and nakedly
follow the Steps of true faith, and laying
reason asyde, Beleve.
But here Note that this Sacrament is to be mynistred
amongst the apostles, amongst the ministers and true
servants of God, in his Church, and not in the Temple
of the Scribes and pharisees, Hypocrites and deceyvers,
which whylest they teare Christ Iesus *& his body after the*
frowardnes of theyr own sense, do eat (as Iudas *did)*
and so perish eternally.
But I say unto you & teach you that wheresoever in the true Church
of God, remembrance is made and the use of this Sacrament
is celebrated of the true body and blud of Iesus Christ *Cruci=*
fyed. There is allso the true body of Christ, *god & man*
substanciall, and bred of eternall cumfort & fode, to such
as humbly, nakedly, and penitently, receyve it, propitiatory
for the quick and the dead: not unto such as are dead in synne, and
in hell, and out of this life, but unto
such as are here synners, and so dead, & to be revyved.
For he that dwelleth in Christ *is quick bycause he*
dwelleth in life & light. But he that goeth out of
Christ *throwgh synn, & in whom* Christ *dwelleth*
not, he is dead.
For this, I have sayd.

Δ. - *Lord what shall we say to the Preists when they wold have*
us to acknowledge Transubstantiation: &c.

- *The bred that was ministred by* Christ *unto his disciples*
was not a figure of his body, but his true body: So
the Minister using the offyce & person of Christ
*in offyce, pronowncyng the words*Δ *doth allso give unto*
the people not bred, but the true body.
But here me: Thow must consyder it as a Sacrament
and must beleve, as the disciples did: that it is the true
body of Christ: *that thow eatest in the forme of bred*Δ:

Δ The words of Conse=cration pronown=ced.

Δ Sub forma panis.

Δ. - *As concerning under both kyndes receving, what is your doctrine.*
- Caro et sanguis faciunt corpus, et constituunt.

Δ. - *Then it is no offence to God, to receyve under one kinde*
onely?

Δ. - *As concerning the worshipping of it, being lifted up by the preist.*
- *That, by fayth, (in that it is beleved, to be the true body,) is also, by*
faith to be worshipped: Not in that it hath the shape
of bred, but that it is the body of Christ, *true god & Man.*

Δ. - *As concerning also the reserving of it being consecrated,*
what are we to understand?
- *Reason hath no place here: To them that receyve it, it*
is a Sacrament: But receyving ceasing, the Sacrament
ceaseth also.
Celebranti, et accipientibus, Sacramentum et Sacrificium est:
Cessante celebratione, et nullis accipientibus, cessat Sacramentum
et Sacrificium. Nam Sacramentum dicitur ab institutione
et modo.
The meane consisteth, in them both∴

To morrow you shall here more of me, in the mean season
consyder you, How mercifull God is unto you throwgh
me, & open this doctrine allso unto your wives, that they
may also know god truely∴

Δ. - Gloria in excelsis Deo et in terra
pax hominibus bonæ voluntatis.

1585 Ianuarii † Pragœ
29. Tuesday — Mane, hora 10½.

Orationibus finitis, post hesternæ Actionis lectionem, apparuit, facie velata ut prius:

- *I demonstrated to you, yesterday, how the visible signe or matter appering was united and knitt unto the invisible, Significated: wherein and where= unto I answered in my own forme and person: for who soever talketh of God & Christ expownding the Scriptures owght to talk playnely, truely & openly, that that which they speak may be understode. This is the office of a preacher: Even so I talking of God, and illuminated to this offyce, for the tyme was bare, bycause I spake not of my self. But the doctrine I towght you was true: & is worthy to be graved in golden tables, & monumentally to be placed uppon the altar, wherein man may see, as in a glass, how God throwgh his sacraments & holy institutions, sanctifyeth, regenerateth, & prurifyeth man unto him self.*

Ars sancta: *Now to the work intended: which is called in the holy Arte*
GEBOFAL∴ *Gebofal: which is not, (as the philosophers have written),*
Prima Porta. *The first step, supernaturall: but it is the first supernaturall step,*
48 Portæ Sapientiæ. *Naturally limited unto the 48 gates of wisdome:*
Libri sancti. *where, your holy boke begynneth. The last is the speaking*
Colloquium cum Deo, summa, Sapientiæ Porta. *with God: as Moyses did, which is infynite: All the rest have proper limits, wherein they are conteyned.*
Multiplication Dignification. *But understand That* Hoc opus unum *receyveth Multiplication & dignification, by ascension throwgh all the rest that are limited according to theyr proper qualities.*

What hath byn towght. What yet lacketh. *Of this knowledg I have layd a sure foundacion: have towght what it is, and the instrument wherewithall & whereby it is: The manner of proceding, and her Basis: So that there wanteth nothing, But the simpler & easy unknytting of those things that are wrapped, not with the bands of it self, but with the obscurity and caliginous clowde of your own ignorance ∴*

But if the Clowd be in you, then by your own help & consent it must be removed.

Δ. - *By the favor & help of the Highest we trust the Clowd shall be removed.*

- *Take hede therfor you lift not up your selfes in mynde, presuming against reason, (wherby you are knitt to gither) & the wyll of god: wherby you are towght obedience.*

Pride: Self love: *For pryde is hatefull before god: & to be in love with your selves is the greatest ignorance.*

Shall a dark Seller brag or bost of her bewty? bycause she receyveth light & clerenes, by a candell browght into, or shyning into her.

E.K.
No more canst thow: for, the ripenes of thy witt & understanding is throwgh the presence of us & our illumination. But if we depart, thow shalt become a dark Seller, & shalt think to well of thy self in vayne.

Matter wanteth amongst you, the fyre can not contynue, but when you bring more wood, you shall have more fyre. I will not viset you agayn untyll the seventh day.

Δ. - Deo nostro Omnipotenti, Sempiterno
vero et vivo, sit omnis laus
Decor gloria et gratiarum actio
nunc et semper.
Amen.

Februarii ·5· † Pragœ.
Tuesday, Mane, horam circiter 10am.

A.L./E.K./Δ

Orationibus finitis, et specialiter pro misericordia divina super nos tres, ad eius honorem, laudem et gloriam &c.

E.K. - He is here now.

Δ. - Gloria patri &c.

- *Wo be unto the world, for she hath appeared before the lord unpure. Wo be unto the Sonns of men, for they ar the dwelling places of the beast.*

Fames. *Wo be unto the cede of the earth, and unto the sede within her, for she is towched with fyre from on high, & is trod under the feete of the Highest.*

Who *Wo is he that girdeth his sword unto him: or what is he that is ready for the battell? Such as have forsaken the lord & are runne a stray: & hath placed him self with the skornfull.*

Iusti opprimentur. *Great sorrow is at hand unto all flesh: the iust shall be trodden down, & the streetes shall bear witnes of them.*

Bellum. *For ther is a battayle proclaymed in heven, and the God of hosts hath put on his armor, and is become a fyre of wrath.*

Now commeth the tyme, that such as forte: fear not *fear god, shall fall down hedlong, & such as have byn lifted up, ronne a stray & down willfully.*

Happy is he that endureth & appereth a laborer before the Lord, for he shall enter into his holy hill, & shall be crowned with the Victorie.

Such as god coveteth they flee from him: yea such as serve at his tables become his enemyes:

What therfore shold I say: I make sede but I reap not: I buyld, but I enioye not.

Δ. - *Be mercifull to us o god, and help our fraylty, purge our filthynes, and create a cleane hart in us, &c.*

- *The Synner knoketh & is hard: but he that is Iust entreth: for into the Sanctuary of the lord, No unclean thing commeth: for, being clensed, they enter.*

He that is a prophet or an appostle, or a servant, called by the
mowth of the lord, & so separated from the rest, let him do
his duety:
Δ Make clean first.
First that he make him self cleane before the lord.
And than may he heare, & syt in iudgment, agaynst the impure
& uniust: and may see the workes & wonders of the
lord in his holy place.
Laboro vos, ad nauseam ∴

E.K. - He is gone.

Δ. - After an howre we had discoursed to gither, I fell to this prayer:

Δ. - *O lord thow hast hard our conferences, discourses, and resolutions.*
O god be our Cumfort, and reconcyle these repugnancies
of purposes, so as it may appere that thow art the
Mercifull father, the almighty and Living God, the
Creator of all things being: and that thy promises
made in mercy and favor, shall not with mans
fraylty be overthrown or hyndred: Manifest thy
powre and Glory to us herein: that thy prophesies
may come to light: to the ende & purpose thy wisdome
and powre may worke thy own honor & Glory. So be it.

E.K. - *Now syr, wher ar you?*

- *Here I am, the servant of God.*

Minister } Puer
Vnus vestrum, vocatus est huius negocii minister:
Alter, puer:
Igitur ad impleat minister ministerium: Puer autem
humiliet se ministerio.
Understand that ∴

Δ. - *I remember the old parable told us of a man naked*
Parabola de sene nudo et puero. Supra lib.º 13º
who clothed him self with leaves: & of
a Childe, and a whale &c. Aº 1584. Aprilis 27. Cracoviæ.

Consilium. - *Heare my cownsayle & follow it.*
Wunderfull and great ar the secrets & iudgments of Gods
Δ Leazed x gathered.
determinations to come: which are all ready $\overset{\text{leazed}}{\text{leased}}$ *into*
your bosome.
A similitude of the rayn=bow: very apt.
They are great & true: and are like unto the raynbow,
which the Sonn maketh by the aptnes of the matter
and place.
(Yt sheweth it self suddenly, and many behold it)
So shall the harvest of this doctrine, when the Vyol
is runne: and the world receyveth disposition, shew
him self wonderfull & terrible to all Nations.

But if the matter agree not with the weaknes of
your understanding, & palpable blyndnes, Repyne
not, neyther Murmer. But pray that you
may have the spirit of god, to understand &
that your eyes may be opened:
Δ *Regum* libº: 4, cap. 6. C. Eliseus.
The prophet Δ *saw, but his boy did not.*
But the prophet praying, the boyes eyes wer
opened.
These Mysteries are delivered & towght to a Minister
apt for them, throwgh the grace & foreknow=
Dee.
ledg of God, werein he hath blessed the, (Dee).
Unto the, is ioyned, the dignity of this mans
vessell, which ministreth unto the, as a
servant.
He therfore is not part of $\overset{\text{thy}}{\text{the}}$ *labor, but part*
of thy knowledg.
Kelly.
Kelly, *True it is, that this rayn falleth not*
at thy request. But lo thow art let
into the garden & art preferred before all
Mirabilia Dei.
others, as a gatherer, that the wonders of
the lord may be finished in his howse.
Owr own Iudgment is to be layd a syde.
Therfor seing thow art let in as a servant &
not as a Iudge, lay Iudgment a syde &
do thy duety.
So shall it come to pass that the mynister
Δ throwgh E.K. to be satisfyed.
throwgh the shall be satisfyed: (as throwgh
the labor of a Necessary:) and thow
throwgh the satisfyed, shalt be satisfyed
allso.
Δ Ad Ecclesiam Catholicam, Matrem omnium fidelium rede=undum est.
In the mean season Gather thy self to gither,
fear God truely and humbly go home unto thy
mother.
Endevor thy self to know things necessary for
mans understanding, which thow shall be
Δ * In Ecclesia Catholica.
*apter to Iudge, & to take part with the *spirit*
of God.

I promyse the, yf thow do so, that the spirit of
A promise to E.K. of great importance. *understanding in all humayn knowledge*
& divine, suffyciently for thy profession,
Calling & Creation, shall multiply uppon
the.

[Δ. - *I presume not to interupt your course of matter,*
but as we are knitt with the Lord A.L. in league
A.L. *of frendeship for the servyce of god, so doth Charity and*
the order of our affayres, require that somwhat we shold undersand of his
present estate &c.]

- *Cast pride away, & be humble: for he that hath*
an humble spirit knoweth much.
Et cum puer prophetæ es, ab illo quære,
A.L. non apparet in conspectu bonorum. ipse te informabit.
Video et circumspicio, sed non video Lasky.

Δ. - *Oh Lord, what is this, what is this? oh lord.*

- Sedem posuit Sathanas in cor eius, et neglexit
mandata dei.
Si quæ dixi feceritis, bene fiet vobis: Sin minus,
fiat vobis, sed bene mihi.

Δ. - *Give me leave to speak I pray you.*

- Fio, loquendo, Macer.

Δ. - *Yf Lasky fall, (uppon whome so much of our worldly doings is grownded,*
as the Howse keping still in Cracovia, in hyre for an yere, &c.)
How shall we supply the wants &c.?

- Si ceciderit, sta tu.$^{\Delta}$

A.L. Vnicum bonum Angelum iam sibi *habet* relictum ∴ Habuit 21.
Vnicum $\overset{\text{A.L.}}{\text{habet}}$ à cælo secum relictum.
But Iniquity and negligence causeth him avolare *also,*
of 21, this is the last.

Δ. - *O lord, lord, lord, have mercy uppon us.*

Vltimum consilium. - *Consider this last cownsayle: for I can cownsayle you no*
more.
As your sight is, so shall you see me.

Δ. - *I besech you, let me know your name, if it shall not*
offend you, to ax it. ∵

Sigillum fœderis. Lib^{o} 2°, in Sigillo Dei. - Sum Sanctissimi Sigillo fœderis centrum.

Δ. - *Are you the same that is abowt the Cross in the Center?*

- I. va Le✝na el Δ. - *Than are you* Levanaël.

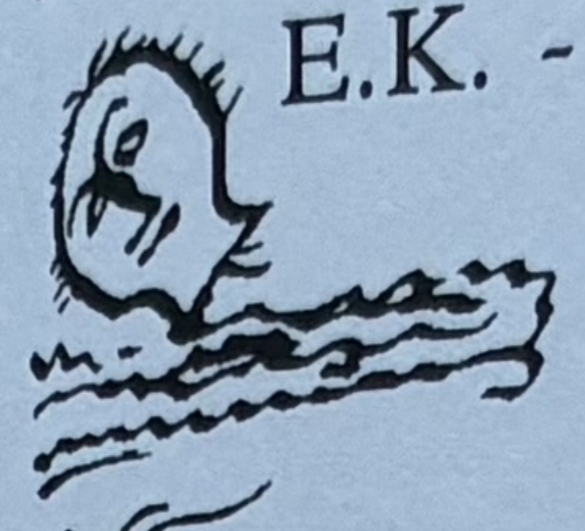
Leva. - Relinquo, sed non desero ∴ E.K. - He is gone.

Δ. - Gloria, laus, honor, Deo nostro Omnipotenti, *Amen.*

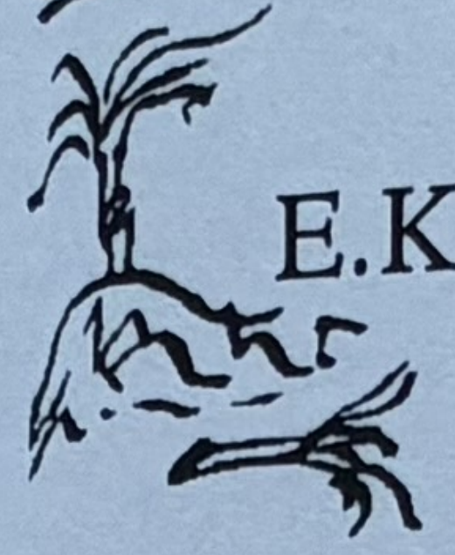
Februarii. 18. ✝ Pragæ.
Monday Mane - horam circa 9^{am}.

Orationibus ad Deum fusis, et aliquantulum de E.K. quantum ad mysteriorum participationem presentem: ut misericorditer nobiscum agat, et $\overset{\text{E.K.}}{\text{illius}}$ intentionem, et fidem Catholicam respiciat, et ut sua divina bonitas nobiscum procederet in mysterio perficiendo (*scilicet* de lapide phi*losophorum*) propter honorem et gloriam sui nominis, &c.

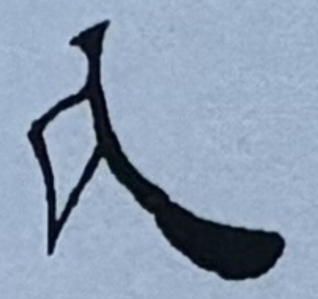
Shortly after.



E.K. - I see an endeles thing like a red sea.
A hed cut of from a body doth appere: the here hath
byn pulled of it: that hed appereth to come up out of
that bluddy sea, tumbling somtyme one part & somtyme
an other uppward: & somtyme under the water cleane.



E.K. - Now I see a tree uppon an old hill full of mosse,
in a desolate place, besydes the former water.
The tree is sprong of a graft: which hath byn grafted
in ∵ The tree hath a few grene leaves on, & many
old leaves ∴ The state of the tree is as if it were Autumne.
There lyeth by it the top of a tree, cut of, and dead, withered.
11: The tree hath an eleven shotts or branches yssuing out
of it.



There tumbleth down from heven a white thing, and out
of it yssueth an arme with a broad ax in his hand,
such as they hew pannell bord with, it semeth to be
abowt an yard long.
That hand, with his nayle maketh a race down along
the body of the tree: & than spreddeth the bark open
from that place of the race made.

A Voyce - Quod erit, et futurum est, est, et non est.

E.K. - That voyce semeth to come out of the top
of the shew stone.

E.K. - On the place of the tree where it was made
8 8 bare appered two figures of 8, one in manner
under an other: Now the bark is put to gither
agayn, & the tree semeth whole, & as it wer not cut.

A voyce out of the white - Quod erit, et futurum est, iam est.

E.K. - At this word, he stroke of ten of the trees
10 branches cut of, of the grifted tree. branches: and the stem or branch that standeth, semeth
to be now betwene me & the ☉ risen abowt
an howr heith: & that stem or branch hath five
lesser branches out of it,
Every.

E.K. - Now there standeth one like Michaell, with a tankard
in his hand of silver, & hoped. He sayeth:

Mich. - Iterum Lavabo te.

E.K. - He washeth with water & his hands the old branch cut of.
Now he taketh that old branch up in his hand,
& holdeth it up.

A voyce from the top of the stone. - Plantavi te, et neglexisti mandata et
statuta legis meæ: et in superbia tua defalcavi
te: Sed iam memor sum verboru*m* et pacti
mei apud patres: et occupabis locu*m* solitum,
et ipse rorabo te nubibus cæli. Iam ponam
timorem in cor tuum, et visitabo te legibus meis,
et introduca*m* pedes reductos in Sanctuariu*m*:
Neq*ue* cades sicut patres tui ceciderunt:
Induxi gentu*m* mala*m* et superba*m*, et benedixi ei
sed (proh dolor) tædet me. Igitur deieci, et
præcipitavi illos a me: Ne forte triumphantes
posuissent Nullum Deum.

Michael - Magnus es tu Ben Elohim: Magna est gloria
tua: Magnitudo tua superat cælos: et iam
regnabis in terris.

Regnu*m* Dei in terris instat.

E.K. - Now Michael putteth on the dead bow on the
former tree: Now he with the ax, with his thomb closeth the
barks to gither.
Now out of heven commeth dropps of a rayne,
& ~~that tree branche springeth freshly~~ that steme which
was so putt to, had 12 branches: & both that & the rest
springeth to gither very freshly.

Mich. - Qui habet oculos videat, et cui sunt aures audiat.

E.K. - Now appereth one like $\overset{\text{Dee}}{\Delta}$ under the Tree.

{Dee Kelly
And allso I see my self (sayd E.K.) comming there,
and my $\overset{\text{E.K. or savegard}}{\text{gown}}$ is all white, but be bludded: and Δ
semeth to have a white gown, or rather like
a womans savegard full of plights: & full of
mens eyes.

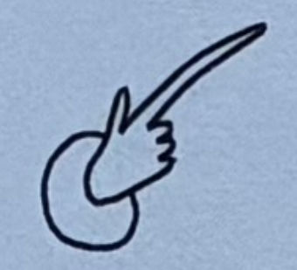
7 more.
There appere seven more, six men & one boy.
One is a blak a more.
They have all white garments allso.
The tree at the first semed to bring furth & shew hornes
& after that there appered men yssuing out or growing
plentifully on that tree, & those men to have those hornes.
Then he with the ax pulled one of those men of
& pulled one of his hornes, skulle & all: & thereof
gave to eate to Δ, E.K., & the other 7: & they
did eat: and so all the vision did
vanish away: Nothing appering in the stone.

A voyce - Ista, ad rem: Vos aute*m* post modicu*m* admonebo.

Δ. - After half an howre: wherein we talked de conversione Iudeorum.

E.K. - Here is now Levanaël: as before tyme.

Levan. - *O thow, which art of the sede of the erth, attend my voyce
and open thy hart, that thy bowells may be filled with
gladnes, & that within thy hed may wisdome enter,
synce God hath not onely called the, but also hath made
a choyce in the, Yf thow here his voyce & obey it.* Yf.
*Be not stiffnecked, neyther suffer sensuall imaginations
to obscure or defyle thy inward understanding.
The first norisheth the to the norishment of thy flesh,
that thy flesh perishing, may allso carry thy sowle
with it.
The second teacheth the to understand thy self, & therby
to acknowledge the Creator: That thereby the Sowle
purifyed, may allso purify thy body: That thereby
in the ende thow mayst rise a purified & perfect
Creature.*



*Behold, there are which rise, & have lost theyr bodyes.
And there are allso which rise, & they rise in body.*
Qui appetit se propter se, non intelligit Deum, sed
qui intelligit Deum, appetit seipsum, sed appetitus
eius non est a se sed ab alio:
*Since therfore, to seke god not for your own sakes, is to
glorify god, lift up your selfs, and behold the hevens
and loke into the erth, and Muse at her wonders.
And let not the lesser part carry away the greater.*

E.K. - *I pray you speak higher, I can skarse here you.*

- *Those that have theyr sanctification, throwgh promise &
fullfilling of the wyll of God, have allways forsaken
them selves: But yet, for them selves, followed his
commaundements. Therfor I say, forsake your selves
& do the wyll of god: that for the cumforts of your selves,
& your eternall salvation, you may seeke god.*

Patience afflictions Tentations }
*But he that seeketh god, seketh him throwgh patience
throwgh afflictions, throwgh temptations.*

Mundus.
*Therfore despise this monster that tempteth you, &
neglect her in the myddst of her pride: for she
is pore, miserable, & prepared as a fyrebrand
for destruction. Yf you seke riches of her,
she hath none: yf you seke wisdom at her,
she knoweth it not: yf you desyre quietnes,
& the ioyes of rest, she cryeth out against you:
Watch, Watch, and gyrd up your selves:
And if you seke eternall life, or study to please
god & to glorify him, wherunto you are created,*

A Mundo et mundanis debemus esse alieni.

separate your selves from the harlot.
Swear your selves her enemy,
and hate all those that take part with her:
for, behold, She is become an enemy of him that created
you, a blasphemer of him whom you seke to glorify.
The dawghter of him, which set him self against the
highest.
Therfor for your Creations sake, owght you
to despise her.
For your redemptions sake to neglect her.
& for the glory that you seke to atteyn unto,
utterly to $\overset{\text{contemne}}{\text{despise}}$ her.
But here, peradventure: you will say unto me,
as he sayd unto Christ the Sonne of the living God:
[E.K. - He maketh cursy & kisseth the grownd]
What shall I do, to enherit everlasting life?
I say unto you, follow the Commaundements.
Behold it is written: I give you a new commaun=
Love. dement, Love one an other.
How love you one an other without Charity?
But what is Charity? Ys it not the gift of
the holy ghost? You know, it is so,
you know allso: that the holy ghost is called a
Cumforter.
But consider with your selves: why he is called a Cumforter.
Not bycause he cumforteth him self: for he is all Cumfort.
But bycause he is the cumfort of such as he hath spoken to,
saying, I have given you a new commaundement, Love one an
other. But, who are they? Even they
that eat the flesh & drink the blud of the Sonne
of man Iesus Christ: the sonne of god, true
god & man: which unleast you do, you
are not of that cumpany unto whom Christ sayd,
I give you a new commaundement.
For in so doing, you are grafted in Christ,
are subiect to the commaundement: tyed unto Charity,
wherein you are refreshed by the holy ghost, the
Contynuall Cumforter, & giver of wisdome to
such as dwell in Christ.
See therfore that None is of Christ, that hath
no Charity: neyther hath any Charity, that is
not of the Cumpany of such as fede of the
flesh & blud of Iesus Christ,

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without the which there is no salvation: Therefore
art $\overset{\text{E.K.}}{\text{thow}}$ a lyer when thow saydst I fear
god, I love god, I entend to live well
& in obedience: for thow followest not his
Commaundements: Thow flyest from him.
Therfor, thow art not with him.
But I here* the saying, I confess my self
to Christ before the throne of God.

*Δ. - E.K. did confesse that he thowght so at this instant.

But thow hast not offred thy self unto the
preist, neyther hast layd down thy
Sacrifyce.
I say unto the, Thow confessest not thy self,
neyther thy synnes before god: Bycause
thow commest not where he is.
Not that God seeth the not: But that he
is sayd not to here Synners, unleast they
Penance. be penitent: But penance is limited by
The Churche. the Church: and sorrowfullnes is not ~~iudged by~~
iudged by thy self: Yt behoveth the, therfore,
Ad Ecclesiam Catholicam confugiendam. yf thow wilt fly unto Christ, to enter into
the Cumpany of such as profess him, where
he is, & with whom he dwelleth.
There, at what tyme thow repentest the of
thy synns, & shalt confess them with sorrowfull=
nes, before him which is in offyce at the mistery.
There allso by the Mystery (which is Christ)
shalt thow receyve forgivenes of thy synns.
For if he that ministreth, is hard in the
powr of his administration. & sacramentall
☞ vow: Much more hath he powr to forgive
synns. For Lo, that he doth, is not of
him self, but his dignity is of that, whereof he
is called a preist.
Now therfor I say unto $\overset{\text{E.K.}}{\text{the}}$ ∴ Untyll thow
make thy self cleane, thow shalt contynue
fylthy: et Immundis, et impuris, non
revelat deus Sacramenta.
But even as thow, not cleane, seest, & yet seest
nothing: So being clensed, not seeing thow

shalt see, & see all things.
I have done.

Δ. - Gloria patri et filio et Spiritui Sancto
sicut erat in principio et
nunc et semper et in sæcula
sæculorum. *Amen.*

1585 † Pragœ
Februarii 23.
Saterday A meridie horam circiter 2am.

Orationibus ad Deum fusis, pro luce veritate divina &c.

Δ. - The occasion of this comming to the shew stone was that as we sate to gither in the stove, there was a pat or stroke or two (not naturall) given on the bench & wall: & with all I felt on my hed a hevy moving thing: & allso after that E.K. felt on his bak as yf one had written letters distinctly: wheruppon we went to understand the will of god, as being therto half warned & styrred by these tokens.

E.K. - Madimi is here.

Δ. - Benedicti sunt pedes evangelizantium pacem et favorem altissimi.

Mad. - *What shold I speak unto you, synce you have no faith?*
Faith. *Why shold I teach you, that despise my documents?*
I knock in vayne, for you here me not.
Vnus unam, alius aliam querit: dispares estis.

Δ. - Deus potest omnibus et diversissimis, satisfacere, bona semper petentibus.

Madimi - *Shall I speak, or no?*

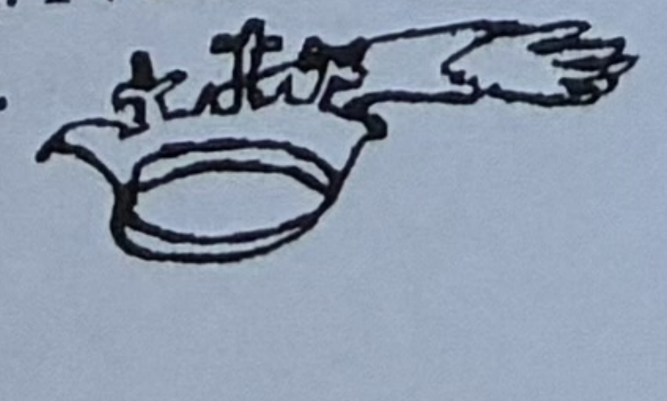
Δ. - *Speak in the name of god: Who wold not here the words of the wise & of the mighty, of the good & ~~faith~~ true?*

Mad. - *Shall I close my mowth bycause of your wyckednes? or shall I open my mowth, bycause my mother hath commaunded me?*
Mater Madimi.
I will go bak & will desyre that my mowth may be sowed up, with a dubble thred: for assure your self I will not come agayn willingly. But yf she say agayn, Go: I will come.
Hui, wherfore doth god give bred to dogs: or suffereth his sonne to shyne to the bottomles caves? I know a cause: But yet I am torne in Spirit.
O mother, mother, yf thow sholdest speak unto this people, out of & from above the clowdes, they wold melt before the: yea, they wold fall. But lo, thow speakest unto them by thy dowghter that they may stand & here, but they here not: But I sweare unto the, they despise thee. What shall thefor become of them? I go, I will see yf I can absent my self from them ∴

Δ. - She went away as if she had byn angry: In the mean space we argued after our
After half an howre.
former manner, E.K. as he was wont, & I styll in my constant hope of gods mercies,

E.K. - Now she is here again.

E.K. - She putteth of her peticote, & putteth on an other garment full of plieghts, of a golden cullor, & after that an other garment uppon that garment, with many crowns bradered on it, with hands out of every of them and a great part of the arme, they are right hands. Now she taketh
The first.
the garment (which she put of), & flyngeth it into a fyre.



Mad. - *I speak unto you, thowgh I say nothing.*

Consilia Dei.

Mad. - *The cownsayles from above, are perfect, bycause they descend. But the wrappings of mans wytt, are unperfect knotts, hard to put to gither, & harder to unlose. Therfore, they are not. But these are of god, & they are true.*
Emprisonment conspired against me Δ.
Envyous myndes and fals harts, do hunt after the: and they have sayd & have conspyred. But I have sayd unto them, Be it unto them, as they have measured unto others: And that which they have norrished in corners, let it be fyre, & consume theyr dwelling places: Let it seek out theyr brothers: let theyr throtes be burst in peces: let it range along theyr kingdomes, & let it burn down the gates of theyr borders, that the way may be wyde: for a narrow way serveth not where I bring in myschief.
I will bring her to the borders, & will place her in the gates, and will say unto her:

Accipe tibi vim.

And I will give her a two edged sword but I will not enter in with her: bycause I will not here theyr lamentations, neyther be moved with theyr groanings.
These are the hard & hevy knotts, that the evyll spirit & mans wytt hath wrowght to gither. But bycause they are humayn they shall perish.
Truely it semeth good to my mother & me: & our consent thinketh good allso: (and the rather bycause she hath prepared the way by her own wisdome: which, part of the North you must allwayes loke unto, & be dyrected by: For why, that Constellation is true, and doth teach those that erre. Those allso that are right, it cumforteth them. But I will go unto my mother, and ask her, ones more, whither I may hyde these things from you.)

The way is prepared by A.L.

Sapientia divina, nostra nostra debet esse stella nauticis in hoc mari magno.

E.K. - She is gone.

Δ. - We red over the premisses, & gathered that som trechery was devised against me: & therfore I beseche god to give us his cownsayles & advises.

E.K. - Here she is agayn.

Mad. - *That you both, or (if you will be distracted) one of you: go secretly hence, & spedyly, unto Lasky ∴ So shall it come to pass, that he whome they entended to empryson, (saying, We will compell him to perform his word, lest he peradventure triumph elsewhere, against us): \boxed{\&} may at last, open the prison dores for them, & salute a strange king, even in the self same place, where they shall eate to morrows dynner. But when they perceyve that you are gone, then will they understand that you knew, and that the spirit of god was amongst you.*

Fly from Prage.

The words of the conspirators.

Spiritus Dei nobiscum.

I come agayn.

E.K. - She is here again.

Mad. - *Yf* these words *they be true, beare witness of the truth: yf you think them to be false, you nede not follow them.*

Δ. - *How sone wold you advise me to be going hence? You see how bare I am of mony.*

Mad. - *Do so, as in an imminent danger. I have spoken the last word.*
Sed adhuc tria:
Omnia succedent voto.

Δ. - Deo nostro Omnipotenti, sapienti, et misericordi,
sit omnis gratiarum actio, laus, honor, et gloria,
nunc et semper, *amen.*

* * *

Monday
Februarii 25 a meridie circiter 1½.

E.K. felt on his bak as one had written as he sat at the Table. Hereuppon we resorted to the shew stone, &c.

Præcibus ad Deum finitis, cito apparuit Angelus Dei.

E.K. - Here is Madimi.

Madimi - *You have vowed to your selves & to the lord: perform your vowes. That which God commaundeth, that do. Excuse your selves with men, & gird up your garments to the travayle: Not in waggen, but on horsebak.*

E.K. - *I pray you to give us some instruction of my lord Lasky his being.*

- *Travayle hence dyrectly, & unto* Wratislavia*: and there I will meete you.*

E.K. - *I pray you to deal openly with us, according to our frayle state, & to declare unto us of my lord* Lasky *his estate.*

A.L.

Mad. - *You depend not uppon* Lasky*, but* Lasky *dependeth uppon you. Yf he do evylly, his ponishment is ready: yf he do well he doth it for him self. I am greater then you, & my eye stretcheth farder then yours: yea thowgh you went to morrow you have lost some dayes.*

Dayes.

Δ. - *I must carry my bokes with me, we must be at the least three horse.*

Mad. - *Not so, but thow shalt hyde them* ∴

Bokes to be hydden.

Δ. - *Am I to retorn hither again before my wife come from hence?*

Mad. - *I am not flesh, neyther do I move, or am moved with flesh. But yf you fullfill the first, the rest followeth. Do this, as thowgh you committed theft.* Δ ✕ Secretly & spedyly.
For yf the howres be diminished, the purpose shall allso wont successe.

Howres.

Ductus es, sequere si vis.
The hand is open and ready to tak hold on you, what therfor shall I say more to you.

Δ. - *What hand I pray you?*

Mad. - Manus amplectens non rapiens.

Δ. - *Lord I understand not that neyther.*

E.K. - She is gone.

Δ. - In manus tuas Domine commendamus nostra corpora,
animas nostras et spiritus nostros, *Amen.*

Wensday
Februarii 27.

Δ. - I and E.K. and Thomas Kelly as servant: rode to Limbŭrg (otherwise named Nimburge) six miles from Prage, in the way toward Bressell: otherwise named Wratislavia.

Februarii 28
Thursday. Mane circa 6am horam: At Limburg.

Note: I had caused from 4 of the clok in the morning the horses to be looked unto, so, as, by five, or assone as it was break of day, we might be riding.
In the meane space while E.K., yet lay in his bed awake and I was in the next chamber by, in ordring my things of my male. E.K., hard a voyce (like myne) say, *D.*
Wherat he axed me, *what say you?* I answered that I spake nothing. Then he dowted what creature did use that voyce.
Afterward he rose: and when he had byn ready a while, & sate in the chamber where my male lay, he sayd that he felt somwhat crawling, or as one writing on his bak: and at length to ascend into his hed. And so I left him, and went out into an other place: and kneeled to pray: & prayed: & uppon the comming in of Thomas Kelly into that rome where I kneled (in the dore of a little open galery over the strete) I rose up, and went in agayn to E.K.: and he told me that he slumbred by reason of the hevynes of his hed & that he seemed to see me praying and Michaël to stand by me ∴ I answered, that Truth it was, I had byn somwhat bent to prayer, but that I could not pray as I wold &c.

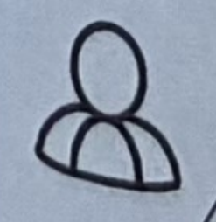
A Vision.

Here uppon Immediately he saw Michael over my hed with a pen in his hand: Theruppon I was resolved that I was to write somwhat of importance: and I made spede to take pen, ynk and paper, & to settle my self to writing, bycause we made haste to ride, entending to ride 8 or 9 myles that day: & cumpany tarrying for us: one of them being a Iue whose syster is wife to Doctor Saloman of prage, the Iue, &c.
And going abowt to attend for some thing to write a voyce sayd as followeth:

A voyce - Cur non includis te ad audiendum vocem meam?

Δ. - Hereuppon I did shut all the dores, and uttermore dores.

A voyce - In receptaculo, ut magis approbetur veritas.



Δ. - Hereuppon spedily I toke out the shew stone, and set it on the Table before E.K.

E.K. - Here appeareth a white Circle rownd abowt the border of the stone, and a ball or globe of Flaming fire in the mydst. The white circle hath great brightnes of light in it.

Madimi.

E.K. - Now here is Madimi. She standeth in the white Circle: and loketh into the fyre, she kneeleth.

Note the reason why a Receptacle is of more credit.

On the one side of her, standeth Michaël with a Sworde.

E.K. - Madimi is gone away, and Michaël is come to the lower part of the Circle.

A voyce - *Speak: for, who controlleth me?*

E.K. - Michael, boweth him self toward his feet, as thowgh he kissed the place where he stode: as if it wer the Circle that he kissed.

Mich. - *These are the words of the Lord: and of me, his Angel, and Minister of truth: and they follow.*
Beholde I have led you furth diverse tymes: and you have obeyed me: Therfore I say unto you, Be now stuards of more.

Δ. - *O merciful God.*

E.K. - He spreddeth his armes abroad and stowpeth down.

Mich. - *He that committeth his Threasor unto man, fyndeth favor, and at his retorne hath his own. But he that committeth him self unto me, and heareth my voyce, I will write his name in the boke of life.*

Dee.
Behold: Behold, Behold, I Sweare and it is:
That in the Dee, I delight.
And Lo, Bycause thow hast obeyed me, and not of force of humayn perswasions, I shew unto the what is to come, and what I wold have the to do: and wherfore thow commest hither.

Δ. - Fiat Voluntas Dei.

Mich. - *Cover me for a while, least peradventure* E.K. *thow see I am beyond the habilitie of thy capacitie, and so retorn not easyly.*

E.K. - He becommeth very bright.

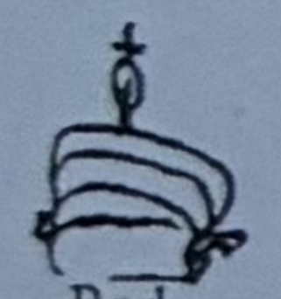
Δ. - *I understode not well this saying, neyther* E.K.

Mich. - *I say unto the, Cover the receptacle.*

Δ. - We covered the stone a while and red the premisses.

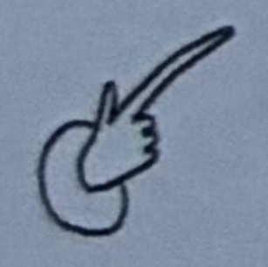
E.K. - He is brighter then he was: the Circle of light shyneth still.

Δ. - We uncovered the stone, and then he spake again ∴

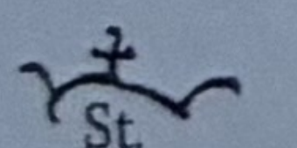


Rod.
The destruction of Rodulph.

- *Before twelve monthes of your accownt, be finished, with the sonne: I will kepe my promise with the, as concerning the destruction of* Rodulph: *Least, peradventure, he Triumph: as he often doth. For, thy lines are many times perused by him, Saying, This man doted: where is become his God, or his good Angels?*



And behold, I will swepe him of the face of the earth: And he shall perish miserably: that he may understand that thow delt not for thy self, but diddst fullfill the work of thy Master.



St.
All conditionally to be understode.

Moreover, I will bring in, even in the second month (the twelve ended) Steven:
And, for a truth, (as I am) will place him in the Seat Imperiall: He shall possess an Impire most great: and shall shew what it is to govern, when God placeth.
In his time will I fullfill many things that I have promised the: and I wil be mercifull unto the: Bycause thow hast not broken my covenant.

A.L.
My mynde abhorreth from Lasky: for he is neyther faythfull to me, nor to the: Neyther he careth for his own sowle.

Δ. - Chamo et fræno maxillas illius constringe (O Deus) ut approximet ad te.

Mich. - *The spedy return of* Curtius, *was to deliberate with* Rodolph *How they might, (under the Cullor of Iustice,) entangle the. And lo, whome thow fostredst ~~at thy Table~~ and fedst at thy Table, is he, that hath wet his hand in the dish with the: and hath delivered the:*

Emericus Sontagius.
Moreover he hath betrayed his mayster: And the cause of his adversitie, hath had chief roote in him: From the third yere he hath done uniustly: and hath made naked his lords Secrets: But he shall have his rewarde: and shall perish with his own hand. Before thow cammest out of thy own dores, to take thy Iornay, Rodolph *knew of thy going:*
And for a truth, his letters are before the:
Therfore it behoveth me, to give the warning, and to teache and instruct the, as one exercised in my busines.
Cover me, I am become clearer ∴

Δ. - We covered the Receptacle.
After a while we uncovered it.

Mich. - *This, therfore, shalt thow do:*
The same way thow cammest, the same way, thow shalt allso retorne: Not to fly from theyr mallice or Tyranny. But to stand in the face of them, as my servant.

The Traytor.
Hereby, indirectly, shall the Traytor understand, yow know him.
And Rodulphus *hard hart, I will styr up with indignation against him. For he shall be construed a lyer.*
And they shall begynne to feare the:
and allso to love the.
And thow shallt be in favor amongst them.

Note Annuate theyr doings.
Annuate theyr doings: and Heare theyr sayings.
And those things they shall offer the, refuse not.
I will send one oute to pay them theyr wagis.
More over, I commaunde the Kelly, *(But in my own person, I cownsayle and advertise the) that thow take part with the Lord*

Belike he was studying in Dunstans boke & Tables whereof he made me not pryvy.
Iesus: *And go forward with the busines thow hast in hand.*
For why? They shalbe shortly made open and playne; least
Δ. - to the Emperor he meaneth.
thy word receyve foyle in the harts of Man.
But I bynde it not to that place.

For, the frute that springeth of it, shall do my service with Steven.
And yet, if he will, with that uniust Lasky.
Yet, yf. *And it shall be a garden for you: Wherein you shall not borrow of the World,*
but of the Gift of God.
Donum Dei. *And hitherto I will deale with the, that the least thing that thow hast bestowed*
in obedience toward me shall not be forgotten.
To gither. *Live you to gither, as brethern: and wonder to gither, at my works, and*
in me. For there shall not a heare of your heds perish: So that you
Yf. *listen, and be obedient unto my voyce.*
Infans Baptizandus Michael. *When therfore thow commest home, hyde not thy self; But see, that the*
Infant be regenerated.
Δ. - *As concerning the Godfathers: shall I request and use such as I entended:*
Mich.-*Do, that thow hast done.*
But put all these things up, amongst the Secrets of your harts: as thowgh
not seing, yet seeing all things.
Let these, for this time suffice.

E.K. - The fyre is gone, he, and all.

Δ. - Creatori n*ost*ro omnipotenti, Protectori n*ost*ro Misericordissimo
et consolatori n*ost*ro abundantissimo in tempore necessitatis n*ost*ræ,
sit perennis laus, honor, gloria et gr*ati*ar*um* actio.
Amen.

Δ. - Hereuppon we had great cumfort: and so brake our fast, and
retorned to Prage agayn before 4 of the clok after none.

Note

Whyle I was thus out, and had left a letter for the Curtese Balthasar
Federicus Dominus ab Ossa &c. to deale with the spanish embassador,
the Lord Romfe, and myne Her Kynsky, to crave pardon of my
† and had given my wife charge not to deliver the letter before friday night &c. suddayn departure, and the Chylde not yet Christened &c. †
Yt cam to pas that this Mr Balthasar had sent word of his comming
to Prage with the lord Kinsky (whome on the fryday before I had met
ryding out of town: & he told me that he was to be out thre or
4 days &c.) and that he was desyrous to speak with me.
Uppon which occasion my wife thowght it best to send this letter to him,
and so did, not long before my comming home. Which thing, when
I understode, I was half sorry for it: and sent presently word to Master
Balthasar of my commyng home, and to certify him that my wife had
erred to send that letter unto his worship before fryday night: when
she might perceyve that in dede, I did ride furth to Bressel.
He thereuppon was desyrous to speak with me: which I did, and
of him I receyved my letter which I had perused: and offred him
self most ready to satisfy the content therof &c.
Now to the chief purpose: At my retorne home ~~being~~ from Mr Balthasar Federik ab Ossa, I fownd Emericus Sontagius, in
my wifes stove with Master Kelly: who at the sight of me was
sore amazed, and half not hable, or not willing to speak, but sayd,
Vos estis celeres equites. Then Mr Kelly told me that Emericus had told
him that the Emperor had byn all day yesterday very Melancholik and wold speak
with no body: And that he knew of my iornay in a moment when it was,
and that, by the Iues: and specially by the Doctor his sonne that had gone abowt
to get me the 4 horse: and labored very much with him self (unaxed) to perswade
me that the Emperor his first & chief understanding of it was by the
Iues: &c. Hereuppon (being now night) he went home.

* * *

† Pragæ

Martii. 14.
Thursday — A Meridie, Hora 2½:

Baptizatus erat Michael Dee, filius meus
in arcis Pragensis maiori templo: Baptismum exercente, Cæsareæ Maiestatis Capellano.
Susceptoribus verò, Illustrissimis D*omi*nis, D*omi*no Don Gulielmo
de Sancto Clemente, Hispaniar*um* Regis apud Cæsare*m* Legato,
et D*omi*no Magnifico, D*omi*no Romff, summo Cæsareæ Maiestatis
Cubiculario, et a consiliis archanis intimo et primario &c.
Susceptrice autem, Nobilissima fæmina, D*omi*na de
Dittrechstain, D*omi*ni De Dittrechstain uxore charissma,
qui Maior Domo Cæsareæ Maiestatis est. Infanti verò
Michael. nomen erat inditum Michael, ad petitione*m* mea*m*: ob grata*m*
beati Machaelis memoria*m*: qui (ex misericordia dei): tam fuit,
est, et erit nobis beneficus, auxiliaris et tutelaris &c.

† Pragæ

Martii. 18.
Monday. Mane, Hora*m* circiter 7am.

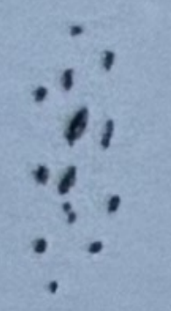
Δ. - Præcibus (ex more) ad Deum fusis, primùm; Deinde (aliqua interposita mora,) aliis etiam eiaculationibusq*ue* factis, pro misericordia, Luce
et auxilio Dei, &c. Post horas 2½
tandem nulla facta Apparitione, cessavimus. Ego
verò de Dei ira timidus, causam subesse magna*m* dubitavi &c.

Δ. - Miserere n*ost*ri Deus, et ne nobiscu*m*
agas iuxta *om*nes iniquitates n*ost*ras.
Amen.

Martii. 20.
Wensday. Mane.

Δ. - Note — E.K. yesterday had a shew of a little
going abowt by the brinks. ^ thing as big as a pease of fyre as it were in the stone^: And bycause it was
not in shape humayne, he of purpose, wold not declare it so to
me: and so I have Noted, (as appeareth) of No shew. This he
told me on Tuesday night (that was yesternight) uppon occasion
of a great styrr and moving in his braynes, very sensible and distinct,
as of a creature of humayn shape and lineaments going up and down
to and fro in his braynes and within his skull: somtymes semyng to syt
down, somtymes to put his hed out at his eare, &c.
And this began from the same night following.

† Pragæ

Martii. 20.
Wensday, Mane circiter 6½.
Δ. - Præcibus ad Deu*m* fusis, aliquanto prolixioribus
quam ex more, &c. statim facta est apparitio.
E.K. - Here is the same shew of a little parcell of fyre,
somwhat less then a pease, going abowt the border of the
stone.
E.K. - Here is one, but he hath a covered face, I know him
not: his covering is of a compownd cullor, betwene blak,
red & white, he is covered down to his middle, the
grownd of it, is white: There be spotts of blak & red on it,

some big, som little, as if they had byn sprinkled on with
a pen, or dashed on, with a pensell.
- *Against divine Necessity, is no prayer nor resistance.*
E.K. - I fele nothing in my hed now, and tyll now I did, as is noted before.
- *Come, ô you prophets and render your accownts.*
Come ô you that have sucked of the brests, where the
Iudgments, & secret wyll of the lord is hid, & of
Necessity to come. Gather your selves to gither:
Render some accownt, why the king of eternitye
descending from the hevens, hath so often visitted
you? And why he hath rather visitted you, in the
desert, uppon mighty & high mowntaynes, unranged
of men: Tell I say, what the cause is, that
he hath come down into the fenns, & amongt your flok.
Could not this God have lifted you up & have browght
you into his secret chambers: Could he not have ravished
you unto him self & so have carryed you abowt with
him that you might see, his great wisdom unknown
to man: & the abundance of glory wherein he hath
his habitation. There is none of you that dare presume
to say, that you deserved the lord his presence:
There is none of you, that dare open his mowth, saying,
God hath nede of us.
Tell therfor, what is the cause that God hath visited
you ∴
Δ. - *The ~~unspeakable iudgments~~ unserchable iudgments & determinations of*
the highest &c.
- *Be sylent: thow answereth before thow art called.*
- *What, is there none of you that answereth me?*
Noe, *where art thow?*
Iob, *where art thow?*
Moyses, *where art thow?*
Zyrom, *where art thow?*
Syracasba, *where art thow?*
Daniel, *where art thow?*

Ionas, *where art thow?*
Ezechiel, *where art thow?*
Holy, Holy Esdras, *where art thow.*
You lesser prophets where are you.
You Number without number, (whome the lord hath
talked withall) wherfor shew you not your selves.
All these were full of the holy ghost.
All these, mortifyed theyr flesh for the love of god.
Yet, what, are you not hable to render accownt, or to
shew the true cause why God hath visyted you?
God Visited you, so long & so oft, so mercifully &
so abundantly, and are you sylent & ignorant.
Why?
Mandata tua iusta sunt Domine.
What, was this the cause that God visited you for,
☞ *that you shold fullfill his commaundements & teach his*
people the way of Salvation?
True it is, it was the cause that moved you to obedience,
But the very cause why God appered unto you, you know
not.
Behold, the commaundements of God, are iust & true,
Whose sonns you are: Yf therfore you follow not
the commaundements of your father, you are disobedient.
But, why your father hath commaunded you, lo,
☞ *I teach you.*
When God of very God, the true light, ~~life~~ bewty &
honor of his father, conteyned, or was full of the
Image of an heven and earth, and by the omnipotent
conioyned & æquall powre & strength of them both, ioyned
in one, was browght furth & had his reall begynning
he determined allso, in the self same Image & Idea,
the due & proper order, iust law & determination, of
all things that were comprehended: which law & things
to gither, have theyr Course coessentiall both in heven
& erth, distinguishing all things, into theyr reall
begynnings, limitation of tyme, & determination
betwene theyr extremes. This order, or law, begon
in the bosom of the word of God, kepeth so his proper
course & order, and law of his own establishment.
That those things that before wer wrowght in god,
might allso receyve working & being substantiall
to the ende of God his progression ∴
This is the self same that we spoke of before, in the name
of Divine Necessity

against the which No prayer prevayleth, nor resistance
can be made.
This Necessity, was the cause ô you prophets &
Childern of God, that God dwelt amongst you.
This Necessity, was the Instrument that browght
you to the stage of your election.
This Necessity, was the cause that God Chose you.
This Necessity, maketh of wax, hony: of tarr,
mylk: of long ranging, retorne: of
Infidels, Christians: of disobedient, holy
ones.
Finally, of the unperfect & evyll, rage &
ronnyng astray of mankynde, The true number
of such as retorne from wyckednes, and are chosen
to eternall Ioye from the begynning.
☞ *But this may seme unto you a strange & stumbling*
doctrine.
I have layd the Basis:

Δ. - We red the premisses: which semed to us very pythy & ponderous & full of mysterys.

Δ. - I noted two prophets names, not before.

- *This Necessity, is two fold: One (that is to say, the first),*
contemplatione & fix:
The other, working, and leading to an ende.
In the first, do dwell, two great & mighty Iudges,
Iustice and Mercy.
In the seccond dwelleth, the Sonn & Image of
Iustice, leading on by order, for, the course
of things, that are led on by the later, have
not true Iustice but the Image of Iustice:
This is the cause that the elect, and chosen may
err & go astray: & lose the benefyte both
of the ende of his Election, & first determination.
For why: All things ronne on: and kepe
theyr course: even as they are led, by the Image
of Iustice: Man onely, excepted: which by
reason of his freewyll, — [E.K. - He teareth him self.]
draweth out of order, ronneth
from the mask; refuseth
that which is good, & throwgh the burden of his
flesh enclyneth unto evyll.

In the which evyll, whylest he dwelleth & contyueth.
Lo, the course of Necessity taketh hold uppon him,
and draweth him unto the scope, or ende whereunto
he enclyneth him self.
For, behold: All thowgh he be before sanctifyed unto
the lord & made a chosen vessell, wherein yf
Yf he contynue. *he Contynue, Necessarily he shall enioye the reward*
& glory of the Sanctifyed. Yet yf he lose
that Necessity, and fly from his own law
& condition, taking part with the filthynes
& iniquity of his enemy: throwgh Sathan *or*
his flesh: Of Necessity he must perish.
For as those that are good, tyed unto the
Yf. *law of Goodness, are glorifyed, Yf they*
Contynue, So likewise are the evyll tyed
unto the law of wyckedness. The Necessity
wherof, is Damnable.
This is the Cause that the prophets wer visited:
Bycause God fownd them, ponishyng theyr
flesh, despising the vanyties of the world
& resisting Sathan.
For lo, the lord loked down unto the earth: And he
saw them despising wyckednes, fearing him,
and grownded in the fayth of redemption.
Therfor he thrust him self in amongst them: and
throwgh the first part of Necessity, (in mercy)
he visitted them.
Take hede (ô you) that the Lord of Necessity
visiteth in Iustice: For your burden
shall be great & intollerable ∴

E.K. - He is gone. ——— Δ. - We red & discoursed a prety while.

E.K. - Here he is again.

- *Now, unto the rest.*
What is (therfor) that Necessity divine, agaynst
the which there is no prayer nor resistance?
For why, it is evydent, That Synners may retorn,
and those that erre, may be browght into the right
way, and that by prayer.

Behold, No man is penitent, but he useth prayer.
No man satisfyeth, but he useth prayer. Prayer.
No man taketh part with the Church but in prayer.
For prayer is the key, sanctifyed by the holy ghost which
openeth the way unto god.
Necessity had determined, the destruction of
Ninive: Necessity allso saved it.
For lo, when they shold Necessaryly have receyved
reward for theyr wyckedness, they prayed,
and resisted Necessity:
It appeareth, Therfore, Not yet, what
☞ Necessity that is, that prayer prevayleth
not agaynst.
Note here: The later Necessity is Necessity
leading, malum ad malum, et bonum
ad bonum.
Which Necessity, is that, which is tyed unto every thing
leading it unto the ende that it desyreth.
$\overset{\text{Even}}{\text{But}}$ as God, seing the prophets forsaking the
lothsomnes of theyr flesh, and framing them selves
to the Necessity which leadeth unto God, of
his mere mercy, in the first, thrust him self
amongst them, fixing theyr later and
desyred Necessytie, with a Necessity
of his Omnipotent & unspeakable Mercy,
wherin there dwelleth two things,
Ioy, and perseverance.
These therfore (as the prophets) which are visited
with god in mercy, are fed, norished & fostered
as the prophets were, with these two dishes:
wherof the greatest is perseverance.
Herein I teach you: that he that is first elected
and applieth him self to the Necessity of his
Election, doing the works that are righteous
before the lord, and receyveth cumfort, by the visitation
of Gods mercy, is Sealed to the ende of his
Election, in gladnes and throwgh
the value & strength

of Perseverance: and can not fall
so far, that he shall be brused: or ronne
so far a stray that he shall not be able to
remember him self.
Happy are those that are elected.
But $\overset{\text{happyer}}{\text{happy}}$ are those that persevere in theyr election.
These are those, unto whom God imputeth not theyr
synns.
These are those, that synne & Sathan are
a wery of:
for they are not able to prevayle.
These are those, which are numbred in the boke
of God: and whose brethern tarry as yet
for theyr comming:
But the altar shalbe opened & they shall rise.
But is there a Mercy fixed: and doth this
Mercy allso fix Iustice:
Or as I have called it the Image of Iustice:
It is evydent: So allso is there a Iustice
that is fixed, a Iustice Triumphing,
a Iustice mighty: a Iustice unhable to
be resisted: a Iustice, that prayer pre=
vayleth not against: yea a Iustice,
that hell & the divell are condemed in.
This is that Iustice, this is that two edged sword.
this is that yern Mall, wherwith those that
refuse theyr Election, or are not elected
following the Necessity of Wickedness, are
and shall be cut in peces with, beaten into
small powder, & be cast into the Lake of
fyre & brymstone.
This is he that sealeth up, the second hell, with
the second death.
This is it that you, o you starvelings,
you vagabonds, you stiffnecked, & stynking
synners, owght to drede & feare.
Hath God elected you: & do you disdayn it.

Hath he provyded a seat for you, an honor
for you, a Crown for you, a
wedding garment for you, his
eternall glory for you: And will
you force him to cast it into the fyre?
Shall the fynger of God write you, & shall
the vengeance of god rote you owt.
Repent (I say) and fly from your
Iniquity:
Retorne into the way of the lord, least God
seing your wyckedness, your unnaturall
and inhumane rebellion, your disobedience
against your father, thrust him self uppon
your necessity with his Iustice & vengeance.
Which thing if you do, Prayer pre=
vayleth not: Much less, is ther
resistance.
Are you not afferd to lose the sight of god,
& to be depryved of the glory of his maiestie?
Are you not affrayd of the unspeakable flames
and fyrebrands of hell, which are prepared
for the wycked.
What shall I say unto you?
Shall I take pity uppon you?
Why, you care not for your selves.
Shall I pray unto god for you:
you pray not for your selves.
Shall I bestow goodnes uppon you?
Hui, you despise it.
Three Sheepe. *Shall I bring thre shepe from the mowntayns,*
and shall I lose two of them befor I com home.
O you mortall men: be mercifull
unto your selves. Take pity on your selves,
fall into the true iudgment of light & darknes
of good & evyll, of eternall

glory & damnation.
For behold I tell you: that God is redy
to thrust him self, yea, to throw him
self as a mighty stone uppon you.
Against the which there is no tyme of prayer,
Nor nothing that can prevayle.
I have here towght you, & exhorted you.
Exhorted you to forsake your wyckednes,
& to cleve unto the lord.
Towght you, that those that are elected,
may lose theyr election, & may
be established in theyr election.
Also that those that are not elected
can by the rule of Necessity
unto the ende of theyr wyckednes,
which is rewarded with eternall fyre:
from the which God of his mercy, &
in his sonn Iesus Christ, *who hath*
redemed you, is yet redy yf
you will, to deliver you:
~~Har rowhhu.~~
Hal rowgh ha.

Δ. - We long discoursed of sundry things, and ~~of~~ eche repreved other of hautines or pryde of mynde: how iustly we did it, God knoweth.

E.K. - He is here still.

Δ. - *Ô lord, order these matters with us and betwene us, to thy honor & glory.*

E.K. - ----

Note E.K. had sayd let them give me som= what: or some thing benificiall to my mynde or body, and then I will like the better of them.

E.K.
- *Thow & we, receyve at one fowntayne: we are Created & made by*
one God, to the ende we shold glorify him, as our Creator, you
as your Redemer & Creator∵

Δ The fall of Angells.

But, Lo, we are of heven, hevenly: cumforted & norished with the
glory of god, wherein (synce the divi$\overset{\Delta}{s}$ion made amongst us)
we ~~are~~ erre not: you, to the entent you may be proved
are covered with Mortality & Corruption: to the entent that
the Iudgment of God may allow you for those places

you are apt to enherit: Yf therfore we be both refreshed of God, have our begynning from God as from our Creator, let us both acknowledge his goodnes, & glorify him in the works of our hands: we in our Angelicall formes, you, in the skyrmish wherein you fight, by fighting manfully & overcomming.

Yet of us thow hast, as those have that are rewarded in the labor of him that is sent in message from the giver.

A King his Messager to be honored for three Causes.

Yf the king sent his message unto the, he owght for three causes to be honored: first for the person from whence he commeth: Secondly for the Authority of his message, or goodnes of reward: Thirdly that by him you receyve the benefyte whereby you are gratifyed.

Even so, deale with us ∴ for as he may say, you fare the better by him in respect of his labor, & the Authority that he useth; so may we say, you fare the better by us.

The Angels good will toward E.K.

But let the heven & earth beare witness, by (besydes the benefitts of god) of our good will towards you.

But answer me.

E.K. - *What say you to me? Wherein . . . . .*

Δ E.K. sayd he wold not allow of theyr doings and cownsayles unleast they wer allowed of, & confirmed by ~~the Church, or of~~ the preist to whom he wold confess him self.

- *As towching your receyving: as towching thy taking part with* Christ Iesus, *very god & man, the sonne of the living god: whose pretious blud cryeth out contynually before his father for the synns of the people.*

Whether is greater, the Authority of truth, by the Church militant, or Triumphant?

Answer you, E.K. *to that.*

E.K. - *By the Church Triumphant.*

The Authoritie of good Angels is greater then the Authoritie of the Pope.

- *Even such is our Authoritie. Therfore it is greater then the Authority of him that is a fleshly preist.*

Note of the Iues.

Yf the Angels that have appered unto you had appered allso unto the Iues, saying, Crucify not the Sonne of God, they wold not have done it:

for thowgh they beleved not man, yet wold they have beleved an Angel.

Both Churches. Triumphant and Militant.

Therfor did god the father *acknowledg his sonn* Christ *by both Churches: as you may rede by the Angels that appered to the Shepphards, acknowledging from heven the truth, that* Iesus *was the sonne of God.*

Ecclesia quid.

E.K. - What is the Church, I did not think that the Angels wer of any Church.

The Church, is the Number of those which are governed by the holy ghost, *and that contyually syng, holy, holy, holy, Lord God of* Zebaoth ∵ *But that we syng so, the Scriptures beare wittnes: Therfore we are of the Church & our testimonyes are true.*

I cownsayle you therfore, to put on humilitie, & to make your selves subiect before the truth.

Δ. E.K. had sayd, let them, give me somwhat, proffitable to my body or some wisdom to my mynde behofe.

Love one an other: not bycause you are men, but bycause you are partakers of the hevenly testimony.

In respect of thy body & mynde, I answer the, that thy body is which now had not byn: & what thy mynde seeth, commeth throwgh the light that we leave with it. But yf we forsake the, thy body is not, much less shall thy understanding be.

Stay and I come agayne.

Δ. - We red, & E.K. mervayled at the aptnes & sowndnes of theyr answer.

E.K. - Here he is again.

E.K. - I canot tell E or P.

- *Whan* P *hath ended, and* P *hath ended:*
I come againe.

E.K. - He is here

A Prophesie.

Δ - fortè, P.L. significat Philoso=phorum Lapis.

This we had not yet.

Whan P *hath ended, and* L *hath ended, (which is at hand) than commeth the Sonne of perdition and entreth.*

Of those two letters, I will say more in your next action.

The light of heven be amongst you.

Δ. - *Amen.*

Misericordia Dei ineffabilis sit super
nos nunc et semper,
Amen.

* * *

Sequitur liber 24us: qui, hac die
etiam, incæptus est a Meridie hora*m* circiter
3^{am}: per ip*sum* Levanael.

* * *

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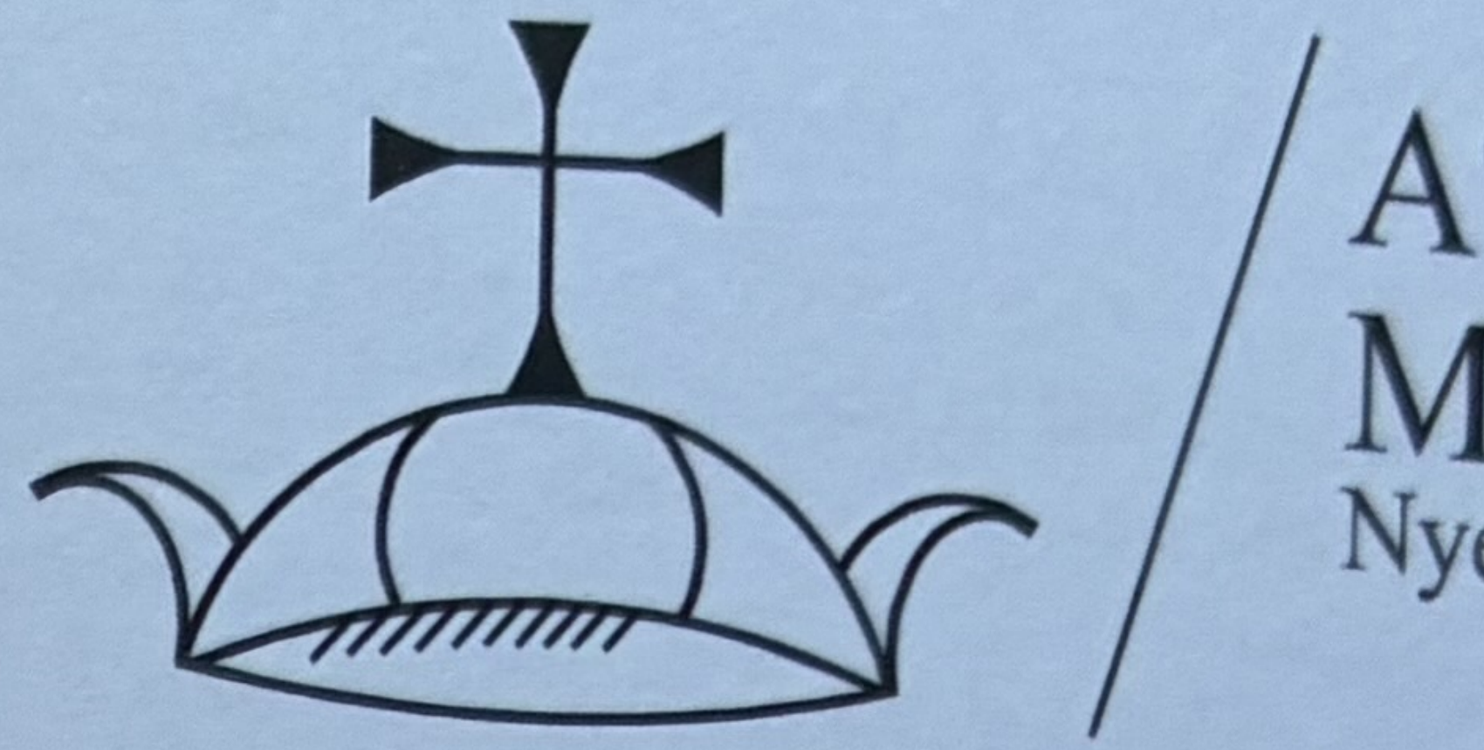


Aº 1585.
Maii 23.
Nyepolomicze: 3 miliaribus
a Cracovia

Stephanica Mysteria
Regia

A

S ▵ SA

Liber 25us

---

20 March 1585 – 6 June 1585
(from British Library MS. Cotton Appendix XLVI Part II)

Anno 1585.
Martii 20,
Wensday A meridie, circa 3½.

Vide huius Diei
Actionem precedentem.
De Necessitate Divina
et Electione &c.

† Pragœ

Δ. - As we sat to gither in my study and talked of our affayres, and of the Philosophers stone, E.K., felt a thing heavy uppon his hed, and hard a voyce saying, *I will teach the*. Hereuppon I set the shew stone in place.

E.K. - Here is Levanaël: covered as he was wont.

Lev. - *Why are you not pure, that you may lerne?*

E.K. - So *we will receyve at easter, as the tyme of the yere doth require*.

Δ. - *Lord thow hast sayd, we shold at length be of one mynde, throwgh thy mercyes, Lord help us herein.*

E.K. - He semeth to have had his lips sowed: for the veale is so thyn that it ~~appereth~~ permitteth his face in manner to be perfectly discerned.

Leva. - *See that you take the season, and gather while it is tyme: Yf you let this harvest passe, you shall be desyrous to gather and you cannot.*

NOTE Thrise.

Thrise I must come unto you: yf I fynde you not redy, lo I have done: for I come no more.

E.K. - *I pray you to deale with an other: here is* Iohn, *a boy in the howse: you may use him.*

Lev. - *Thy talk, is humayn folly: But before I go, I will not be hidden from you.*

Read your lesson: it is, now, a stale lesson.

Δ. - I red, *Take Common Audcal* &c.

Take hold.

Lev. - *You are best to do so.*

or veale

E.K. - Now he hath heved up his hoode, his face is bare: it was not his lips, that had those stiches as it wer, but it was in his veale. His face is a very fayre beawtifull face.

Δ. - *We beseche you for god his sake, his glory and honor to give light, and to make playne this lesson, or conclusion.*

Leva. - *This conclusion, wherein man is exalted, being the last & the first, is as necessary for you, and for the avoyding of temptations that are to come, as your garments are to cover your nakednes or your howses to kepe of the stormes.*

Δ. - *Give us therfor this help, this hand, this staff, this cownsayle, o lord.*

Leva. - *How much the more you neglect it, and the tyme wherein it is to be gathered, so much the more shall you be tedyous unto your selves, & the busines which you must fullfill in the will of God.*

The frute of the Philosophers stone.

Yf you have this, it will first cause you to forsake the world: Secondly it will plant you there, where, without it your feete can not enter, & from whence, when you are planted you shall not easyly be moved.

I speak not this, for that you shold murmer, saying, Can not god plant us without this? But to make it evydent unto you, *Take common Audcal: Purge and work it by Rlodnr of fowre diverse digestions contynuing the last digestion for fowrtene dayes, in one and a swyft proportion: untyll it be Dlasod fixed a most red and luminous body, the Image of Resurrection.*

Take allso Lulo of Red Roxtan: and work him throwgh the fowr fyrie degrees, untill thow have his Audcal: And here gather him.

Then dubble every degree of your Rlodnr. And by the Law of Coition and Mixture work and Contynue them diligently to gither. Notwithstanding backward, throwgh every degree. Multiplying the Lower and Last Rlodnr his due office finished by one degree more then the highest.

So doth it become Darr the thing you seke for: a holy most glorious, red, and dignified Dlasod.

But watch well, and gather him, so, at the highest: For in one howre, he descendeth, or ascendeth from the purpose.

Take hold.

---

that God useth his Creatures, visible, to introduce or leade in (yea supernaturall) force & wisdome.

The diverse comodities of the Philo=sophers stone knowing. *These things will demonstrate the will & powr of god grafted in you: that it is sownd, perfect & from above.*

For if you say, Lo, these things hath god towght me, and these things hath god opened unto me: whilest they wonder at the one, they shall be forced to beleve the other.

Table Talk of Poverty obiected to us. *Moveover they shall leave theyr Table talks, which obiect poverty unto you: and they shall be forced to say (even in despite of theyr teeth), What nede had he you of us? He sowght us not, for the world: for lo, he leaveth her, as his Slave:*

These things, if you consyder not, I put you in remembrance of, that you may know, that you loose tyme: yea, that you loose a benefyt, desyred of many: And so furth.

Lo, I come agayn.

Δ. - I red over the premisses.

E.K. - Here he is agayn.

Leva. - *Reade.*

Δ. - I red.

Lev. - *What is Audcal?*

Δ. - *God knoweth, I know not.*

Lev. - *It is Gold.*

Δ. - *Purg and work it: How your purging is, I know not.*

Leva. - *Read, & go forward.*

Leva. - *Dlasod, is Sulfur.*

Go on, let me teach you generally.

Δ. - *Take also Lulo of red Roxtan.*

Lev. - *Roxtan, is pure and simple wyne in her self.*

Lulo is her mother.

Δ. - *There may be in these words great Ambiguitie.*

Lev. - *Lulo is Tartar; simply, of red wyne.*

Δ - He sayd before it was gold. *Audcal is his mercury ∴*

Darr, (in the Angelicall tung), is the true name of the stone.

I come agayn.

The first time of Three before spoken of. E.K. - Here he is agayn.

- *I have no more to say to you: this is the first tyme.*

E.K. - He is gone. Δ. - We know, that Lapis ph*ilosoph*orum sit ex metallis cu*m* metallis et super metalla, &c.

E.K. - Here he is agayn --- *All, is there,*

Leva. - *How many letters are in Audcal?* Δ. - *Six:*

So many ways, is this, a work.

E.K. - He is gone.

Δ. - Divina nobis semper adsit gratia: et nobiscum cooperetur, ad Dei honore*m* et gloria*m*. *Amen.*

† Pragæ

Martii 21
Thursday a meridie circa 5^{am} horam.

Δ. - Note, my wife being in great perplexitie for want of mony, requested
E.K. and me that the effect of the annexed petition might be propownded
to god and his good angels, to give answer or cownsayle in the cause.
Hereuppon I prayed a little, to the same purpose, & red the petition &c.

E.K. - Here is one with a lether cote, & a spade, with a white
coronet on his hed, he hath a bag on one syde of him, &
on the other syde a rownd botell, ~~a rownd~~: it semeth like an
husbandman but a yong fayr man he is.

/Iane Dee/
- *Give eare unto me thow woman. Is it not written, that women*
come not into the Synagoge: much less owght they to come
The Title of our Actions. *before the testimony of the will of god to be fullfilled mightyly,*
and to come against the world & against the pomp of her mony
and Iniquitie. But bycause thow hast humbled thy self, & hast
refused to tarry before me, as it becometh the: I will answer
to thy Infirmityes: and will talk with the.
He that hath his howse enhemmed with a dych, which is depe &
swelled with water must nedes make a bridg over, that he may
be at liberty, els is he a prisoner, unto the waters, But
if he want wood, & have no shyft to enter into the feeldes, ys
it not wisdom for him to break his dyning tables, & to set him
self, free: Why cryest thow unto me? Behold, let thy howse yelde:
And the covering of thy body give place to the necessity of hunger.
Behold god suffreth his elect, & chosen vessels often tymes to be
without mansion, or apparayle: But lo, he feedeth the sparrows:
But I will not reprehend the bycause thy seat is frayle: But be
faythfull & obedyent, & that truely, as thow art yoked: Behold
A promyse to Iane her chyldern. *I have blessed thy Children: & of thy seede and bones will I buyld*
a new: & they shall have howses, & shall be served of such, as the
people salute saying, Hayle Mayster. Be thow patient & full of
repentance. And do that thow hast to do, & not that thow hast done.
For lo, Mercy is with the & well shall come unto the.
Of Necessitie. *Behold the skourge is with you & of necessity you must be tempted,*
that your fayth may worthyly be glorifyed, & ~~your prayses~~ that you
may be praysed in me.
Behold, thow sekest cownsayle of me: I will cowsayle the. Behold I
wold dig for the, But I shold do contrary to my self, bycause
I have given powr: & he that possesseth the erth is agaynst me.
But such as I have, I will give the, & it shall be suffycient: more
then thy vessells can hold or thy dayes can thank me for.
Consider that to morrow commeth not before he be browght in: Neyther
canst thow have untyll thy howr come: But cast up thy
eyes, & hope for better things. Lo, synce I can not give
the that thow desyrest, really, yet I bow my hed, And so I
cownsayle the. Let thy husband arrise & gird him self to gither
and let him take his eyes with him, & let him hasten out of this
St. *place: for my thinks they dissemble. Lo let him stand before*
Steven & let him viset Lasky: peradventure he finde him not
living: But yf he live, he is deade: There shall you
see that I will relieve the, and will do good unto him,
and will bynde up the Iaws of the persecuter that he may

We desire god of his greate and infinite mercyes, to graunt us the helpe of his hevenly mynysters, that we may by them be directed, how or by whom, to be ayded, and releaved in this necessitie that we are in: of sufficient, and neadfull provision, for meate and drinke for us and our famyly: wherwith we stande at this instant mutche opressed: and the rather, because yt might be hurtfull to us, and the credyt of the actions wherin we are vowed and linked unto hys hevenly Maiestie, (by the minystry and comfort of his holy Angels) to laye suche things as are the ornaments of our howse, and the coveryngs of our bodyes, in pawne, eyther unto suche as are rebels agaynst hys divine Maiestie, the Iewes: or the people of this cyttye, which are malicious and full of wicked sclawnder: I Iane Dee humbly requeste thys thinge of god acknowleging my selfe his servant and hand mayden: to whom I commyt my body and Sowle.

E.K. wrote this for Iane Dee.

go on. Thow art a woman: & thy infyrmityes follow
the. I cownsayle not without a cause: neyther did I styr the
up to speak: But for thy fayth I will reward the.

Note: one storme is yet to come.

But one storme is to come, take it patiently, thow shallt be
the more whiter, and more nearer: Behold I go before,
and he that followeth me doth well unto him self: for
I do well unto those that follow me. Cast away your murmuring
& swepe your howses. Take hede of spyders,
& of the whore ratts ∴ This is the first tyme that I

Δ Huic sexui: *scilicet* muliebri.

have answered to this ky$\overset{\Delta}{n}$de in these latter dayes. Lo
I go ∴

Δ. - *Lord, it was sayd unto us, as a watch word, when Stevens*
Messagers shold come for us, that then we shold go:
Now his Messagers are not yet come, &c.

- *Yf the bridegrome invite the him self, what nedest thow his servant?*

Δ. - *Now is the difficultie for mony greater: for yf we had tarryed to gither*
less mony wold have served then now it will do, &c.

- *Thow hast axed cownsayle I have cownsayled the, yf it please the*
here me. Yt shall be well with the yf thow tarry, but much
better yf thow go. I have Numbred the. But be not prowd, but

Numeratio Divina.

bycause I have Numbred the, diminish not thy self, least
when I finde not the Number, I fynde not the also. Yf thow

Nescimus quis nobiscum loquitur.

willt any thing els, there are, & they can say unto the.
But who speaketh with the, thow knowest not ∴

E.K. - He is gone.

Δ. - *Seing here is matter unloked for, we are stirred to ax quesions*
not thowght of before: Therfore o Lord send whome it pleas the to us.

A voyce - Sunt aliæ horæ.

Δ. - Deo n*ost*ro omnipotenti sit o*mn*is laus,
honor, gloria et Iubilatio.
Amen.

⁜ straight way ∴ I being occupied with writing a letter to the Quenes Maiestie sayd, assone as I had leysor, I wold give it him: He sayd he wold tarry my leysor: I told him that wold skarse be this seven night, I had so many letters to write. He theruppon grew in such a rage that he sayd I shold not passe one fote beyond him, before I did deliver it him: At length he rose to shut the dore of the study, uppon me, I arrose & went after him & toke him by the sholders to kepe him from the dore: & withall called alowd to my folks, *Come here* (how) *here is violence offred unto me*, whereuppopn they cam in all, & my wife, & so afterward by degrees his fury asswaged, & my folks, my wife & his went away: And after he had sytten two or thre howres with me, he saw on my hed as I sat writing, Michael stand with a sword, & willed him to speak, which he did forbeare to do, above a quarter of an howre, as E.K. sayd: At length he spake as followeth:

---

† Pragæ

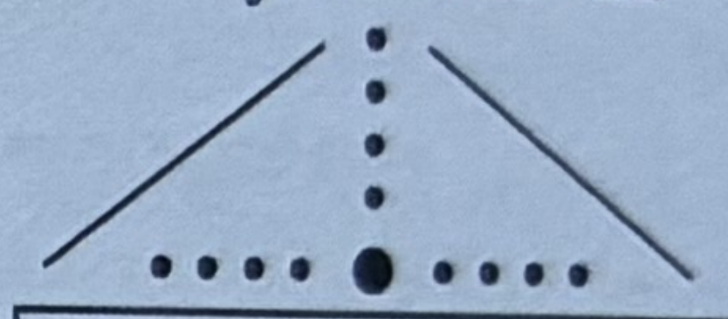
Wensday
27 Martii – Mane circa horam 9^{am}.

E.K. cam to me and axed me the Circle or copy therof which was shewed to him at Oxford, and he had written out, or described it by the light that was shewed to him by the Spirituall crea=ture. He entended as he sayd to shew it to a Iesuite & to ax his cownsayle of it &c., having a great misliking of our Spiritual frendes, saying that they were the greater divels, & so the lesser that he delt with all before, gave place unto them: &c. Hereuppon I told him I wold ax our frendes cownsayle, before I delivered any thing of theyrs to theyr enemy: &c. He wold presently have it, & with great threte most terrible & dangerous to me, he willed me to deliver it strightway. ⁜

E.K. - Here appereth Michaell on your hed, and hath byd me diverse tymes to speak to you.

Δ. - I disposed my self to write: & Michael bad *Bring the Stone.*

- Here apper 12 with him, 4 behinde him, & on each sydes of him, 4: and all with swords of fyre: & he the hindermost of them had a barrell of glass on his bak, full of fyre: the 12 wer all in red cotes.



Thus the 12 stode abowt Michael, signified by the great ●.

Mich. - *The prophete:*

·3· *Esdræ* Cap. 2. C.

Nunc ergo Notum facimus Domine Rex, quoniam si civitas hæc ædificata fuerit, et ipsius muri elati fuerint, descensus tibi non erit in Cælosyria*m* neq*ue* in Phœnicem.

E.K. - Now they all kneele down abowt him. They loke pitifully with theyr faces upward, as thowgh they were praying, they be all in blud red garments: & Michael his sword is as the sword I did ones see him have, whose edge did open.

E.K. - *Now answer me to the purpose whether I shall have the Circle of letters which I do desire?*

Mich. - *Is there any like unto the, ô* Iehova *in heven and in erth, or can thy enemyes rise up* saying *against the, & shall they stand?*

O thow, whose loke is more terrible unto thy angels, then all the fyres which thow hast created, eyther in the bottomles pytt or in the life of all elementall Creatures, or above in the hevens: yf they wer all gathered to gither in one, can be terrible unto man.

Hast thow not made heven & erth: & hast put thy hed no where, & thy feete somwhere: bycause ~~the~~ with out the there is not, & without the there can not be?

O thow that hast numbred the sterrs, and art Dominus Dominante*m* *above those that govern them: and more in knowledge then theyr government. Thow, Thow, wilt thow suffer thy name to be trodden under fote. Thow, Thow, wilt thow correct the hevens: & the whole seede of man, willt thow drown the world with waters, & roote the wycked from the face of the erth? Wilt thow cast down the lothsome & wicked Cyties that they may grow in the terror of thy Iudgment? Wilt thow send so many plagues into Egypt? Wilt thow suffer all these things to be done, and many more innumerable, which are all in the: And thow permit* One man. *one man, one sowle, to be thus carryed away with Sathan,*

to the dishonoring & tredding under fote of the, & thy light
of the & thy truth.
Yf the king exalted him, which magnifyed truth before
Veritas. the strength & pollycy of wemen, exalted him before his
princes, & caused, for his sake, the buylding of the temple
to go forward: Willt thow not ponish him that despiseth
truth, that preferreth the wantonnes & voluptuousnes of
the world (that errant strumpet) before thy word, & before
the strength, of a hevenly Authority: Art thow so become
a little one, that thow art less then a king?
Hast thow turned thy face so far a syde, that thow seest
not this rebellion? Can one man be derer unto the
then the whole world was? Or shall the hevens be
thrown hedlong down, & shall he go uncorrected?
Hast thow mowntaynes & stones untrodden on, out
of the which thow canst shew thy prayse & honor?
Are there not yet Infants, which may be sanctifyed
An apt skryer is Sanctifyed. to speak with the hevens: that thow so hydeth thy
self away from Iustice. What, What,
yf those that often cry for grace receyve it not,
Nota. yet dost thow give it unto him, that ronneth from it?
Sane stŭpor cælis et stŭpor terris.
What, are not so many fyers as wayt uppon me,
Note this manner of Iustice. suffycient to arme Sathan with vengeance against
this wycked one? O thow Beast, ô thow
roaring lyon, ô thow Monster, ô thow whirlpole,
o thow terrible Murtherer.
Hast thow pluckt hedlong many thowsands into hell,
& dost thow linger to $\overset{\text{rage}}{\text{range}}$ uppon this $\overset{\text{E.K.}}{\text{ymp}}$, whom
thow hast so long sowght for?
Ys it not written, Lest peradventure he
fynde them sleping & so over come them.
But behold, whome thow fyndest sleping is ready for
the, willing to go with the. What, sparest
thow? Art thow so bold, to give authority
unto thy mynisters to confownde, nay to so blynde
that thow canst not see so great an hill?
Behold thy Mynisters cry out unto the, & send the
word, calling the Master King:
Take hede the Cyty be not buylt, take hede the
walls of it be not lifted up: and as they that were
the Messagers of the king, made evydent before his face
that it was against his commodyty, to have the temple
of the lord buylt, to have the City new shapen, to have
the walls made strong, bycause it shold hinder his

passage into Cælosyria & the rest:
E.K. - Now the 12 (he excepted) fall down.
Micha. - And thy Mynisters, have they not sayd so to the, Yf this work
of the lord go forward, yf this City sent down from
the hevens may receyve a place to set her self on:
yf the walls and rampiers of this that was buylt above,
shall be placed on any place of the world on erth.
Behold, Behold, will it not hinder thy cause, will
it not subvert thy kingdom: will it not turn the
out of dores: will it not bring the to a terrible
day before the lord?
Ys it not written, that, that day shall be terrible to
Sathan & his angels?
And willt thow suffer a dore to be opened, wherin it
may enter?
It behoveth the Sathan here to bend thy bow, it
behoveth the (now) to draw up thy arrows.
And if thow entend to plant on erth, that it may grow:
Tyme is, yet, now to wede out this message from
above.
Do thy messagers give the warning of these things,
dost thow hold bak thy force: when the porters
will betray the Cyty, wold deliver it unto thy
hands, wold break down the walls before
the. What I say art thow slak to enter.
Thow that loseth no opportunity, art thow so
negligent? Behold the dores stand open before
the, why entrest thow not?
Dost thow want fyre? Lo he that betrayeth it,
hath fyre for the, yea armor:
Behold he offreth him self a companyon: what
woldest thow more?
Unto these things thow herest the sayings of thy
servants, which say unto the, O Sathan, yf
this Cyty be buylt & the walls erected, Thow
Canst not go into the holy land: And lo
hearest thow not them, neyther dost regard this
opportunitie: whence art thow so forgetfull?
O God, great is thy mercyes: and far art thow above
the synnes of man: Ô, thow not onely shuttest up
the eyes of the wycked that they can not see truth before
theyr face, but the profownd $\boxed{\text{the}}$ malice & sight of
Sathan: that where he shold most enter, he misseth the
place: & when tyme serveth him, that he letteth it pass.

But so, so, God thow givest to whome, & when thow
wilt, & even as thow art terrible in Iustice, so
Mirabilis Dei Misericordia.
likewise art thow wonderfull in mercy, therfore of
the, is no ende, neyther can be added any ende.
Blasphemous rebellion.
This thy great mercy is the cause, that this blasphemous rebellion
is yet unponished. This is the cause that Sathan misseth
his mark, & is become weak.
Yf any man make a pot, an erthen vessell, worketh he
not, tempereth he not, to the ende to make a pot? But lo,
when he hath made it, & applyeth it to his entent: Yf even he
againe destroy it: ys he not vayn? Do not those that
stand by him wonder at him? More mervayle is it: that
when Sathan shoteth & hitteth the mark: that he shold be
blynde: yea, so blynde: that he knoweth not where to gather
up his arrow?
3 *Esdræ*. cap.
But lo, the temple was buylt, & the Cytye stode: allthowgh the
work was left of for a while: And he that magnifyed truth went
with glad tydings, neyther desyring rich apparayle, neyther
to syt next the king: But that the Cyty of the lord might be
buylt, & that the name of God might be magnifyed:
So shall it be, of this Cyty: which the lord hath sent down
with his finger: his unserchable & wonderfull truth:
the Revelation & law of tyme to come.
Δ. Actionum nos*trarum* Mysti=carum scopus.
It shall be buylt, it shall florish, yt shall stand, yt shall
endure, it shall be magnifyed, it shall be spoken of
throwgh all the world: and it shall not cease.
Behold the King of Kings hath allowed it:
and the love of truth is great with him.
What hath he to do with kings? Or wherin neadeth
he the beawty of the erth? Domini est terra et
plenitudo eius.
Who soever therfore sticketh unto truth shall be exalted
with God, which is the King of Kings,
shall be magnifyed before his cownsaylors: not
Cownsaylors forwarning: but cownsaylors partaking
of his holy wyll: not called cownsaylors in respect
of cownsayling him, but in that they are made pryvy,
of the cownsayles of God: Before these allso,
shall he be magnifyed .:.

E.K. - For what ende, sayeth he all this?

- O ye infidels and of little faith, which tast of the meat that
was hidden from the prophets, which are over shaddowed with
the light of heven, which are allways associated with
the holy ministers of god: wherfor are you so stiffnecked:
pleasant is the yoke wherin you are linked: and honorable is
the erth that you draw the plow uppon: for the lord
followeth & his angels drive: & the seed that is
sown, shall be the begyning of glory.

O ye stiffnecked people: why forsake you your visitation:
or runne astray from your fayth that you are driven in?
Do you make much of the lords of the erth? Do you delight in
her dross, that harlot mony? Do you give reverence to the
king, and stand you in feare to break his laws? Have you
a greater lord then the lord of heven & erth? Have
you any mony, ar Iuels to be compared to his grace?
Have you any honor on erth, that can stand up against
the crown of heven? Wherwith god crowneth those
that are victores. Have you any law sweeter, then
the pure Illuminations, & sweet, dew like, comforts, the
voyces & presence of the holy Angels?
Be myndefull, be myndefull: lift up your selves &
be not blynde: But consider the tyme of your visitation.
& that, that which you do, ys the work of a king:
a king which is hable in powre, strength & maiestie
to exalt you to strengthen you, & to make you
honorable, both in the order of your visitation, & in the
reward of your faithfullnes.
Work not to day and be sorry to morrow. But lay
sorrow asyde, & contynue your labor, least
peradventure God unhoodwink, and make open the sight
of Sathan: and so deliver you.
Wo, Wo, be unto them that are delivered: for before me,
theyr tribulation is great.
There is horror and Knashing of tethe, ther is misery &
vengeance for ever. There is horror, & the worme of
Conscience.
But two things are to be consydered here, whether the temptation
be greater then your resistance: or your resistance, more
dignifyed then the rigor of temptation.
Behold, the work is great: the labor is allso equall unto it.
And to fight against the prince of Darknes in a set
battell, requireth great force.
The temptations therfore that follow you, must nedes be great.
I see therfore the temptations surmownteth your stregnth, and
your dignity is not such as can resist against it.
For why: Sathan striveth not with you, simply for the
synne of adultery, for the dregs of fornication, for the
covetous desyre of mony, for the want of Charity, or
bycause you are prowde. But he striveth, riseth up
against you & tempteth you, against the Lord, and
against the strength of his truth, whereunto you are
elected. Therfore I give sentence,

Lo, bycause that temptation hath entred into you above your
powre, and not so much for the subverting of you, as of
the work of the lord intended, & of necessity to be done.

Therfore I procede not against you but against Sathan,
& god shall deliver you from your temptations.
And this shall be a signe and token, that I will
Signum, quo certi esse possimus quod Deus Sathanæ frænum iniiciet. hamper & bridell the Iaws of the enemye, that is to say,
So long as thow (Kelly) art in this flesh
never shall there appere or visibly shew him
self unto the any wycked or evyll spirit,
NOTA neyther shallt thow be halled in peces as thow
hast byn. Who so ever therfore appereth hereafter
is of Good. For thy eyes shall be shut up from
the wycked obiect. Et in intellectu tuo
non introibit umbra mortis.
Caveat E.K. deinceps. But now take hede thow be eyther perverse, or
froward, stiffnecked or disobedient: The Synne
is of thy self & shall fall uppon the: and thow
shallt not be spared as thow hast byn. Now
watch and gyrd up your selves: and do the
Veritas. will of the highest. Prefer, and wurship truth
that you may be allso wurshipped.
Lift up your selves, as the servants of god: and help
to bring stones unto the buylding of this great Cyty,
that you may be openers of the gates, & that the
* Equus Albus *Apoc.* cap. 19. B. White ho*rse may enter: and that he that entreth
may reward you with honor.
Greater then you are, in the dignitie of truth, are
Nostra vocatio magna. not amongst mortall men: neyther shall there be
any amongst mortall men, that shall more despise
Dee, supra. the world then you: Therfore hath god framed one
of you as a stiff made ashes, to bynde up the
contynuance of his work & to be free from yelding
unto Sathan: which well understandeth: that Sathan
endevoreth & that his ministers cry oute against
this glorious habitation: which being buylt, the
Wycked come not to Cælosyria, neyther shall
they see the beawty of the phœnices.
Whan you have red these things, I come againe:
and ponder them well.

Δ. - We red them: and the places of Esdras: one in the second
chapter of the third boke of Esdras: & the other in the third
& fowrth chapter of the same boke.

E.K. - Now, he is here, him self alone.
~~Michaël~~ - A wood grew up and the trees were yong: and lo there arrose a
Parabola de nobis duobus. great tempest from the North: and the seas threw out the ayre
that had suttelly stolne him self into them: & the wyndes were great.

And behold there was one tree, which was older then the rest, & had grown longer
then that, which shot up high: This tree could not be moved with the wynde,
but the tree that was but yong, was moved to and fro, with the wynde,
and stroke him self often tymes, uppon the stif set tree. The forester came
and beheld, and sayd with him self: The force of this wynde is great:
See, This yong tree beateth him self in peces against the greater: I will go
home and will bring my grownd Instruments, & will eradicate him, &
I will place him farder of: Then, yf the wyndes come, he shall have rome
to move: But when he came home: The lord of the wood, seing him
in a redeynes with his mattok & his spade, axed him of his going: which told
the thing in order unto his master. But lo, his master rebuked him: and
he sayd thus: When the wyndes are not, they encrease, they are not
hurtefull one to the other: Suffer them therfore: When the yong tree taketh
rootes, and shall loke up, unto some yeres, hys rotes shall lynk them selves
with & under the rotes of the greater. Then, thowgh the wyndes come, they
shall not be hurtefull one to an other: but shall stand so much the more fast: by
how much the more, they are wrapped to gither: Yea when the old
tree withereth, he shalbe a strength unto him, and shall ad unto his age
as much as he hath added unto his youth: And he ceased to dig.
Be not therfore halled in sunder, neyther be you offended one at
an other: peradventure Reason wold set you assyde: But God will
not ∴ Behold yf you break the yoke that you are in & runne
astry: He that erreth shall perish: even so shall he that standeth
also be desolate: for why, the driver angry, contynueth not with
one. But he shall reterne home: and shall not see the ende of the
harvest ∴ Love therfore one an other: and Cumfort one an other:
for he that comforteth his brother, comforteth him self: And whan one
is a wery, let the other draw: for why, you are men & not yet
Primitiæ et Decimæ. crowned. The first is payed: so is allso the tenth: Even
so the tree that is grafted beareth frute soner, then that which groweth
of the sede ∴ Notwithstanding both, have theyr place in the orchard.
☞ The night let yt yeld unto day, & wynter beare rule over the sommer:
Let youth yeld unto ripe for yeres: Salomon sayeth, it is good: for that
yong man that obeyëth the cownsayle of his elder: In the cownsayle howse
the things that they handle are for theyr common welth: Notwithstanding
ech hath his order & degree. Cast your ey uppon all things, and you shall
have examples. Peter, in his vocation preached the same gospell that
the rest of the Apostles did: But he was greater then the rest, not in
Peter respect of his Apostleship, nor in respect of feeding, but that God might kepe
Ordo servandus. his order, as the chief amongst them, which prefered Peter first.
Therfore be not stubborn. But I commaund you in the name of him
Vota nostra. that sent me, and bycause you have Vowed, that the one of you do
nothing without the others cownsayle. Notwithstanding shall you
not be two Cownsaylors.
Actor. Therfore in things that are to be done, let the doër occupy the superiority:
Videns. the seer, let him see, and loke after the doings of him that
One body. he seeth for: for you are but One body in this work ∴

E.K. - He is gone out of sight.

Δ. - As concerning my letters and busines into England, I thowght good to ax your
cownsayle what I were best to do with the letters to the Quene & other.
Michael - Practica. Gather out of the boke of Enoch, the seale and the Angel of thy Cuntry,
deale with him ∴
Δ. - I fownd a dowt, in the name ~~of the Angel name~~ due to Brytania. A° 15.
Mich. - NOTE Thow shall easyly fynde the truth by theyr appering, for the one answereth
not unto the others function. Herby mayst thow do in all

It is ascribed to my negligence that I have not the practise of Enochs boke.

kingdomes & estates, both how & what thow wilt: that thow hast not, is thy own error ∴

Note: Sigillum Æmeth.

Understand me well here ∴
When thow willt have any thing to do in the world, in humayn affayres, seke nothing in Sigillo Æmeth:

Liber Enoch.

Enoch *his boke is a worldly boke:*

Note this Rule.

Veritas in Cælo
Imago Veritatis, in terra
ₓhomini
Imago Imagini respondet: Cælestia
autem petuntur à cælo.

Δ. - *I besech you.*

Mich. - *Darknes yeldeth unto light:* falsum quod est, veritati
Malum, bono:

Liber Enoch.

But Note, In the boke of Enoch *there are*
those that are good, there are there allso that are evill:
The prince of Darknes is evill.
And those that are evill there, do stand on his syde: But
as his ministers give place to those that are good, so do
they allso ∴

Note. Δ.- *But as concerning the manner how to practise that boke, I wold gladly here somewhat.*

Mich. - Sua sunt, sua dicunt.

Δ. - *I understand this to be required at his hands that gave us that boke.*

Mich. - Polonia te expectat: et, qui EST, precessit.

Polonia.

Δ.- *As concerning my helth helping, may I stay here yet ·8· dayes and then make spede to be going toward* Poland, *as was prescribed to me.*

Mich. - Possum tibi concedere dies septem.

Δ Hortulanus *noster* Christus uti spero.

Yf thow didst know that which I see, thow woldst not go, but thow woldst ronne: He that is before, is a gardener: and he knoweth the vertue of herbs: But the eight day I will be there also.

- *Wher, & which eight day.*

Micha. - *The eight day hence I will be in* Cracovia: *I have told the playnly.*

Δ.- *May I then stay well 7 dayes before I set furth on my Iornay?*

Mich. ———— Potes, et non potes.

- *Thow hast thy own Iudgment graunted the, therby thow mayst do it.*
But in respect of the Necessity that requireth the there, thow canst not.

Δ. - *I besech you not to be offended yf I ask the cause of the* Lord Lasky *his long silence.* —— Δ. - He stayed long.

E.K. - *Why do you not speak now?*

Mich. - *Behold he hath sayed within him self (and those that are wycked have wyspered unto him), Surely it semeth that they despise me: and, obstinately, (by cause he hath not receyved*

A: L:

letters from you), he useth this sylence.
Moreover he hath not done as god commaunded him:
But I will give him the, use thow him, as thow wilt.

Misericordia et Pax Dei sit super nos.

Δ. - *I render unto the (ô most mercifull, mighty and loving God) thanks & honor, and will, during my being, prayse thy Holy name.*

E.K. - He is gone: and went away mownting uppward &c.

Δ. - Quis, sicut Deus *noster*, qui humilia respicit, et
peccatores sua ditat gratia ?
Illi soli sit *omnis* laus honor et gloria
nunc et semper.
Amen.

† Pragæ

Monday
Aprilis ·1· ---- Mane, circa 8am:

Δ a remembrance for me:
- England letters.
- A.L. his letters opened and some yet kept.
- Emerik his trayterous dealing to be deciphred.
- Cownsayle for the manner of our going, and what things shall be nedefull to take with us.

Δ. - Præces fudi, et usitatas, et alias (ex tempore) eiacu=
lationes, pro auxilio Dei omnipotentis necessario in omnibus nostris (Dei præ=
scripto) tractandis negociis, &c.

E.K. - Here is a tall man with white clothes, with wyde sleves
& his garment very much plyted: & a thing like a
skarfe before his face, blak, which had byn many tymes dublled & with a knott behynde
Cypres his. Two others there are by him on his left hand, one of them
is apparayled in a greene thing like a cassok comming down to his myddle
leg: and a payre shoes on his fete: & a hat on his hed.
The other in a marble Ierking, like a lether Ierkin with panes,
& a payre of hose, with rownd breches of the same stuff, his nether
stoks like common blak & usuall shoes. & on his hed an hat
as the other hath of the english fashion ∴ The first hath a little
berd short aburn cullor: The other hath an yong berd, whitish.

The white man - *Why do you provoke me to Indignation?*
Why accuse you me, of doing wrong?

E.K. - He semeth to speak to them two, loking on them.

Have I not led you out by the hand from the serpents:
Carryed you against Nature throwgh the waters.
Have I not held you up from falling.
Have I not browght you hither unto the hill.
Have I not sayd unto you, This is the place.
This is the entrance:
The way is open for you, ascende.
And are you not yet asshamed to urge me.
Yf I have done you wrong, wrong be unto me.
Yf I have done more then I owght to do: why do you vex me?

E.K. - There appereth a very great hill upp to the hevens by him.

Δ. - He seameth to mean us. [E.K. - He speaketh to them two.

- *I have sayd unto you, Eat & you have not.*
I have told you, it is tyme to eate, but you have your
own tyme.
I have sayd unto you, I go before, follow me:
But in this case I will not be Iudge against you:
These two, that record my sayings shall give Iudgment against
you.
Therfore now unto you. -- [E.K. - He turneth toward you, Δ.]
Here you see the hyll: here you see the way open:
Here you see no hindrance.
Yet, lo, these men accuse me, trubble me.
Determyne you against them.
Call not at these dores any more untyll you be called unto them.
Yf *Ye have sayde Yf, before the lord, yf you had not, yt had*
byn better for you.

E.K. - He treddeth them two, under his fete, all to peces: and taketh his
hand & flingeth the blud of them abowt, & it stycketh to the
sides.

A voyce - *What is it to me, if man had never byn?*

E.K. - He wrappeth up the place of theyr lying as if it wer a cloth
& putteth, or tumbbleth them out of sight.

E.K. - Now he is gone, like a whorlwynde a way ∴

Δ. - *Lord I am hartyly sorry for any thing that I have sayd or done,*
which hath provoked thy Indignation: Thy mercy be uppon
us, & not the rigor of thy most Iust Iudgment. Amen.
Thy Name be allwayes praysed.
Amen.

Δ. - *O lord I fynde my owne weaknes & fraylty contynually: & therfore I call unto the*
for thy gift of wisdome that I might wysely & discreatly serve the, all the dayes
of my life. O lord the escapes of my lips, & the folly of my hart pardon,
I most hartlyly beseche the: And if thy helping had forsake us, & much more, if
thy Indignation work against us, we are in most miserable & pitifull case.
Have pity, have mercy, have compassion on us. Lord, lord, lord, forgive this our offense
what so ever: Suffer us not to be confownded throwgh our little faith; O god
help our faith: help, help: or els we perish.

E.K. - Here he is again now.

Δ Note my great offence. - *When the lord byd the go, yf thow hadst so done, & hadst not taken*
thyne own tyme, more had byn given unto him, & more had
byn added unto the.

A. Lasky his letters cam on friday last. *But now letters come, that have passed throwgh the hands of*
Sodomytes, & Murderers: (throwgh whose hands they are accursed),
you reioyced: you receyve cumfort, you
determyn to go.

Δ Pardon, Pardon Pardon, o God, thy Iudgments are most iust. *But yf you had left those letters behynde you, had ronn when I*
byd you go: Then had my name byn untowched.
Therfore is the lord angry & forgiveth not this offense.
But now, if you go, go: yf you also tarry, Tarry:
for he that dealeth with me, dealeth not as with a
man: for I have nothing in me tyed to tyme, much
less hath he that sent me.

Δ. - *O god what a wretched miserable man am I thus to fall, & to offend my God.*
O lord that thow iudgest, is very iust: for Man wold have taken indignation against
his servant that shold not go when he byddeth: or that wold seke or use better credyt to encor=
rage him to do his duty, then his masters, &c.

- *Many tymes hast thow byn warned.*

Δ. - *Have mercy o lord,* Et dele om*n*is iniquitates meas: cor mundu*m* crea in me, et averte iram
tua*m* a nobis, *is thy fury implacable, or shall thy anger last for ever? What is flesh & dust before the?*

Δ A Sentence of ponishment, yet lord be mercifull. - *There shall remayn the styng of this offence, in both your generations,*
untyll the fifth.
And I sware unto you by heven.

Δ. - *Spare thy sentence of Indignation (o god) against us.*
Thow hast sayd, In what howre so ever a synner is sorry for his synns,
& turneth unto the lord, &c. And Lord I am hartyly sorry, I bewayle
with teares this great offence: thow seest my contrite hart o god, o god, o god, &c.

Pardon. † - *This hath added much, even hath bownd up the rod, which I spoke*
before of unto the

Δ. - *Thy mercyes be recorded, like wise, ô lord, & praysed*
from generation to generation ∴ So be it.

Δ. - After this we sat and consydered & perceyved & confessed the greatnes of
our offence: How it concerned much the honor & glory of god, yf we had
gone without receyving the advertisement by those letters. So shold
they here, (the ,) and the king St., have perceyved that we had
had the direction of God, & of his good angels: & not to have depended
uppon mans letters, or perswasions, &c. We both as like confessed
this great mys doing, & so framed our selves to make all spede away
that possibly we could. The mercyes of god be uppon us now & ever.

Δ XX dayes The shew stone to be shut, E.K. - He is here, & sayde, *Be thow shut, for xx dayes*: and with all,
pulled a thing like a Curten abowt the stone: ~~the substance~~ & the
stone semed to be full of the same substance: being like the froth of the sea,
yeat hanging or ioyning to gither like Curds of a posset.

Δ. - Misericordias D*omi*ni in æternum cantabo:
Quis sicut deus n*oste*r, qui cum iratus fuerit,
misericordia*m* præstabit contrito corde invocantibus eum:
Soli igitur Deo n*ost*ro sit o*mn*is laus, honor,
gloria et Iubilatio, nunc et
semper, *Amen.*

A Pragœ.

Aprilis ·5·
Friday.

I toke my Iornay from Prage toward Cracovia. God be our spede. E.K., I, Thomas Kelly, and Hugh Brycket, my servants.

† Cracoviæ.

Friday
Aprilis 12: a meridie. 1585

We cam to Cracovia, and as we were within an english myle of the City, being a fayre, and calme day: there passed abowt half a myle before us, crossing from the right hand to the left, Hurlwyndes, diverse one after an other, writhing up the dust with great vehemency on heyth, and shoting forward still, and then mownting into the ayre, and so went sowtherly from us, & likewise some begun on the right hand and ran furiously raysing up & wreathing the dust up into the ayre, sowtherly allso & did not crosse the way.

When we came to our howse, we fownd that a stranger was set into it, by the land lords, (Mr Iohn Lang, the Iudge, and Martin Platner) and having by me the key of the store howse & of the streete dore, I caused my stuff browght with me, to be set in: and that night we made hard shyft for lodging: But the new & forced in tenant gave me leave to have one of my bedstedes which was in one stove, & emptyed the same to us, with much a do. Saterday and Sonday we were sone out faced, or rather thretned that we shold have no howse there, & allso one Bonar his armes wer set up on the dore, as yf the howse had byn allowed to him ex officio. Monday I made the Rector privie of the Iniury I endured: & he curtesly sent two Masters of Art with me to the Proconsul, to have Citations for the Landlordes to appere on Tuesday by 7 of the clok, to answer to our complaynt.

This monday night came the Lord Lasky from Lasko, uppon a letter he had receyved from me from Nyse of my comming.

Tuesday, (Aprilis 16) the Lord Lasky cam to the howse, and in the morning wold have presently cast all theyr stuff out of dores, but by entreaty he permitted them to empty all into the lower Stove.

In the meane space I appered with my Lawyer or atturny, Mr Tedaldo (an Italien) an ancient practisioner in the Polish & Cracovia causes: And to conclude, I had a decree against my landlordes, that I was to have (at the least) an half yeres warning: wheruppon Iohn Langh gave me warning to avoyde at Michelmas: & so we cam from the court, or Towne howse, called Prætorium in latyne.

This same tuesday afternone my Lord Lasky went to the king of Poland up into the castell, & told him of my coming, and how evylly I was used: and he sayd, why did he not cast them out of dores: *So have I now* (quod the Lord Lasky). And the king graunted the howse to be holden ex offico ∴ & the next day the king was desyrous to speak with me.

Aprilis 17. Wensday. I went with the lord Lasky to the king, to whome I sayd to this entent: Consolatio, pax, et misericordia dei sit tibi ô serenissimo Rex. Coram quo, divinitus recepi admonitione*m*, ut me sistere*m*: quod nunc humillime facio, paratissimus cu*m* omni fidelitate et sinceritate ea cu*m* Regia vestra Maiestate tractare, quæ mihi divinitus iniu*n*gantur, Quoru*m* mysterioru*m* historias de ordine in ordinem referre, prout

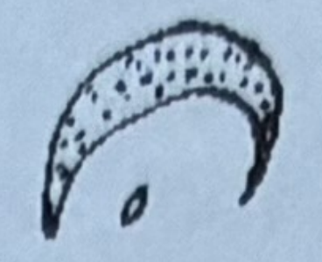
ooo occasio dabitur, non recusabo aliaq*ue* *om*nia peragere, quæ Deo et *ves*træ Maiestati Regiæ grata fore intellegero, &c.
The king answered: Vt de ve*str*a persona multa bona audivi absente, ita iam mihi gratus valde est adventus vester, et si quid sit in quo vobis mea gratia et favor possit esse commodo, no*n* deero me ve*st*ri favtore*m* et protectore*m* existere: Atq*ue* de istis et aliis maioribus rebus aliud erit magis opportunum loquendi tempus post festos istos dies: quo tempore vos ad me accersiri curabo, &c.

Here uppon I made cursy, as was apperteyning and stepped bak somwhat from the king: & so the vyce chancelor, & other officers, the english secretary, browght bylls to be red & subscibed or sygned with the kings own hand, which he did: and after the Lord Lasky had watched a fyt tyme to tell the king of his desyre to speak a few words to his maiesty of some his own affayres: and was bydden to resort straight way after dynner to his maiesty, we toke our leave with reverence doing, & so went out of the pryvy Chamber, or rather withdrawing Chamber, throwgh his pryvy chamber, where he had hard masse, when we cam, & so into the gard chamber & down, &c.
Friday I toke gostly cownsayle of Docter Hanibal the great Divine, that had now set out some of his commentaryes uppon *Pymander*, Hermetis Trismegisti.
Saterday (20 Aprilis) I receyved the Communion at the Bernardines: where the Docter is a Professor.
This day E.K. toke ghostly cownsayle, & cumfort as his case required.
On Easter Monday, very devoutly, in Sainct Stephens Church, E.K. receyved the Communion, to my unspeakable gladnes and contentation, being a thing so long & ernestly required & urged of him, by our Spirituall good frendes, as may appere by sundry former Actions.

† Cracoviæ

Tuesday in Easter weke.
Aprilis .23. Manè: circa horam 8^{am}. Præcibus fusis; mediocriter longis.

E.K. - Here apperes many thowsands of spirituall Creatures, all in white.
Now there seameth one like Michael (all in red) to stand before them, they all standing in a half mone cumpas, behynde him.



Michaël - Δ. forte de A.L. intelligit.
Adhuc semel, (sed Stephano assidente) loquor:
Sed si aurem, et animam sua*m*, loquelæ meæ prebuerit stabilietur sedes illi:

E.K. - Now all they, seme to murmur, or hum, all in one tune.
He speaketh styll, but I understand not his spech.
Sin minus, loquitor pro me pestis: ulcere enim percutia*m* terra*m*: Zeli plenus sum, et Iusticiæ ∴

E.K. - All are vanished away.

Δ. - Ne observes iniquitates nostras (Domine Iesu Christe) qui speramus in misericordia tua, qui redempti sumus prætioso sanguine tuo. *Amen*.
Emitte D*omi*ne verbum tuum Evangelicum, ut liquefacias et emollias obdurata corda nostra frigore vitiorum: (ut nostra peccata purgentur), et efficiantur quasi in X: Vt nebula ignorantiæ expellatur è cordibus nostris, et Spiritus Sancti gratia, effluant aquæ lachryma*rum* in pœnitentia salutari, *Amen*.

† Cracoviæ

Aprilis 24: in Easter weke.
Wensday, morning: circa horam 8^{am}.

Orationibus fusis ad Deum, tam oratione Dominica, quàm aliis particulariter, respectu ministerii Angelorum qui regnis president obtinendi, ut nobis prescriptum erat, et dum conarer particulariter nominare aliquem, statim incæpit E.K. ut sequitur.

E.K. - There appeareth a far of, a woman coming, and she is here now, she is all covered in greene as with a clowd: I may throwgh it discern her fayr face, & her heres dispersed abrode. The place abowt her, semeth to be concave, replenished with light as of the Sonne: She standeth as in a hollow shell, or ~~sphere~~ ovale figure concave.

A woman.

- Steven, *lift up thy hed amongst the sterrs of heven: for the Spirit of god is with the, and thow art become the derling of the highest. But the lord will reprehend the, for thy synns. Behold, thow shalt stand, and thy sword shall be made holy. See therfore that you honor him, labor for him, and obey him, as the annoynted, and beloved of the lord. For why? His Spirit shall be plentifull amongst you, and he shall put the pillow of rest, unto your heds.*

Nostrum officium erga Stephanum Regem.

E.K. - The more she speaketh, the more the place is bright.

- *The prince of Darknes shall lye as a stumbling blok in his way, but he shall stryde over him, without offence.*

∷ 30 Aeres qui terram gubernant et 12 Reges Tribuum.

℄ *The erthly Creatures have not to do, in this Receptacle. Therfore take hede, thow defyle it not. Yf thow follow the rules of calling them, thow shalt see, that the ayre is theyr habitation. Otherways (irregularly) they appere in such vessels: But such as are prepared for them. Take hede (therfore) Thow defyle not the place of the Iustifyed, with the presence of those, that are accursed. But as they are of two sorts: so let there appering places, be diverse.*

∴ Vide A° 1584: Maii 21. 1584, Iunii 20, de omnibus Angelis 30 Aerum.

Δ In libro Enoch sunt qui terrena tractant mali, at in 30 Aeris sacris mansionibus non sunt tales quibus cum nobis res est: Vide 21 Maii 1584.

℄ *Thy servant is conducted, and shall not stumble, But shall retorne, that the name of God may be blessed.*

Ed. Hilt.

Ed. Hilton sent into England.

℄ *Now Cease thy voyce for our presence: Untyll the lord hath rebuked Stephen, in the consideration wherof consisteth the seale of his Election. Verbum, shall be the first word, wherin the lord shall shew him self unto him. Behold, I am full of the light of heven: and I shut up, and go.*

Signum hoc Nota.

E.K. - She is gone ∴

Δ. - Note, all those things I entended, or desired to be satisfyed in, are answered me without my axing.

Δ. - Misericordia, Pax et Lux Dei nobis semper adsint ∴ Omnis autem laus, honor, et Gloria sit Deo nostro, *Amen*.

1585. **Nota.** Cracoviæ
Monday, Tuesday, Wensday.
Maii 6, et 7, 8.

E.K. was very unquiet in mynde, and so expressed to me in words: for that, A.L. had not payd him his mony, long sins due: and chiefly for that he dowted very much of A.L. his turning to the lord with all his hart, and constantly. So much did A.L. his former life and ungodly living and dealing offend him, and so voyde was he of any hope that he became in a great excess of mynde to fynde us cuppled with so ungodly* a man. I shewed A.L. his last letters how he was now in an Monastery of his own, belonging to the Castell Rithwyan, (which he had now by a strategem wonne from the uniust deteyning of his adversary) and what penance and contrition he was in, what meditations and what godly purposes &c. But E.K., wold not hope of his conversion: & theruppon utterly & resolutely entended with all spede to be gon from hence toward Prage, and willed me (yf I wold) to prepare my letters. He becam very blasphemous against god, to my great grief and terror, what the yssue therof wold be. So great was the blasphemy, and rebellion against God & ~~our pur~~ his holy purposes in us, that allmost greater could not be uttred. I used as quiet words as I could, assuring him of Gods mercyes allways redy, and his helping hand for all such as putt theyr trust in him, & call uppon him in theyr trubbles & tymes of nede. & so ~~bad him~~ did betake him to god for that tuesday night being past 9 of the clok.

*Δ What shold I than think of both them?

Wensday morning as I was at my prayers in my study over his chamber, and had made declaration of this cause, and of the perplexity most grevous that I was in, to see my frende & partner (E.K.) thus carryed away with so grevous a temptation, so manifold & vehement. E.K. yet lying in his bed did call his brother Thomas to hym: and willed him to call me to him: Thomas came (when I had in manner ended my devotions & prayers) for me. I went to him, yet lying in his bed: And after I had wished

him a good morrow: and sat by him on the bench at his beds
hed. He began and sayd such matter as foloweth.

E.K. - *A Spirit appered to me this morning by*
my bed syde, and bad me be quiet.
Bad me will you to go to morrow with both your
servants to my lord, as secretly as you could.
Bad you Cumfort him.
Bad you bring him with you.
Bad you to go to the king as you cam homeward.
Bad me to board in the mean space with the Italien
* Gregorius Iordanus, Venetus. *doc*tor at* Pernus *howse.*
Bad me lye here every night.

Hereuppon I was most glad and Ioyfull: and praysed god
for his mervaylous mercyes loving kindenes and goodnes
toward us, and declared my self
assured that God had put out his arme and settled
the decree, for the performance of his purposes and
promises made to us, for his own honor & glory.
And so with Ioye, and thanks given to E.K., for
his curteous imparting these good newes to me, I
went abowt my buisnes entended, which was to
go to the Table of the Lord: as I was
prepared for it: and so went to the Bernadines Church.

Soli Deo n*ost*ro sit *om*nis laus,
honor, gloria, et gratiarum
actio nunc et semper,
Amen.

Note I had in my prayers alledged to god, that albeit
I was in great perplexity and agony of mynde, yet since
I was willed to cease my voyce for having any Angelicall
presence, I sayd, he of his divine clemency & care over
us, in this great distres, might cownsayle us & direct
us, thowgh we did not urge or request, as we were want.
The Confusion, and Shame, which many ways wold follow,
(yf this entended purpose of E.K. shold go forrward & take
place), was so great, that we might seme to the world
to have byn led to that evyll ende, by a manifold
digression, rather then otherwise led in mercy and verity.
Wherein I requested God to regard his own honor & glory, &c.

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† Cracoviæ

Maii 20
Monday, à meridie. hora*m* circiter 6^{am}, in mansœo meo.

Note: Δ.

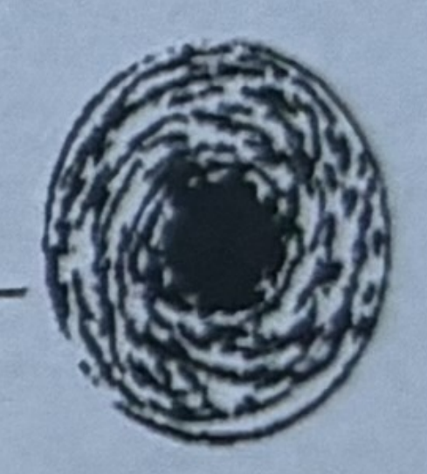
E.K. sitting with m͡e in my study, told me that after my going to Rithwian
to the lord Lasky, he had very many apparitions, and diverse matters declared
unto him, of the state of Christendome, &c.
He sayd (more over) fault was fownd with my manner of standing before
Stephen, I shold have made some more ample declaration of my calling &
knowledg in these our Actions. Secondly that I did mistake the phrase spoken
unto me at Prage of the rod bynding*up: for, he sayd that Michael Dee shold dy, and
* A^o 1585 Aprilis ·1· that I shold be thereby afflicted, and diverse such things he told me, and among other
that He was willed to be redy to leave me when he shold be called: for he
Our Action to be cut of for our unworthynes. sayd, our actions shold be cut of, for some our unworthynes, &c. All which things were
so grievous unto me, as I was (in manner) redy to sownd: and my distress was the greater
bycause (after a sort) I was barred from requiring the presence of any our Spirituall
frendes, tyll Stephen had byn rebuked by the Lord. And I had willed to obey
theyr commaundements, & instructions: wherby I was driven to besech God to
consider my cause & grief, who unfaynedly desired to be his true servant.
And being desyrous to obey the staying of my voyce for the presence
of his good ministers, I was contented to offer up my obedience hereon for
a sacrifyce: & redy to receyve this distress & affliction as a ponishement
for my synns: awayting his will & pleasure.
E.K. sayd It shall not be amyss to bring furth the Shew stone, &
assay what the good will of god will be herein.
Δ. - I fatcht the Shew stone: and after it had byn set, abowt a
Apparition. quarter of an howre, E.K. espyed in it a Little naked boy, with
a white cloth, skarf wise from under his navell, hanging down unto his
knees. The here of his hed is short as of an yong childe: [and
abowt that tyme cam the lord A.L. unto us: who sat down by us]
He had a little cerclet of ayre in his hand. There is a light in the stone as if there were the shyning of the sonne in it.

Puer - Creavit Deus omnia Spiritu oris sui: qui etiam Spiritus, defendit
et defendet suos, et in nomine suo sperantes.

E.K. - He throweth up his Cerclet, and catcheth it agayn, three tymes.
He standeth styll, and sayeth nothing more, yet.

Puer - Perforatus a D*omi*no, loquor.

E.K. - Now he is turned into a water, which goeth rownd
abowt, and in the myddst of it is blud. ——



E.K. - Now he is returned to his former shape agayn.

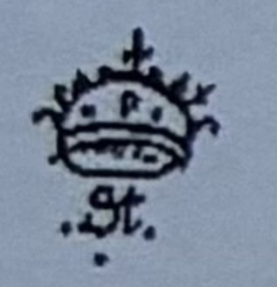
Puer - *The ende of all flesh is at hand.*
Prophetia. *And the syckle of the highest shall reap down the mowntaynes. The valleys*
shall be without frute: And the seed of man shall be accursed.

E.K. - Now he turneth his face to you [Δ].

Puer - *Who is he that the Lord reioyseth in: or on whome the hevens loke with*
mery cowntenance: whose feete are not a burden to the earth, and in
whome is the force of the sowle comforted? Who is he that shall reioyse
in the Lord? Even he it is, that goeth out of him self, and beholdeth him
self, saying, O thow carkas, thow art not a sepulchre for me: Neyther
am I placed in the, for thyne own bewty: but that the Lord may be magnifyed
and his Creatures dignifyed. He it is that shaketh of him self, and putteth
on the Armor of Affliction, praysing and extolling the garland of
the God of hostes, before that great Whore, and in despite of her congregation.
He it is, that forsaketh his own wyll, to do the will of him, that created him.
Who so ever (therfore) doth his own will, is the servant of Perdition: But he
Divina acceptatio n*ostrorum* ser=vitiorum. *that expecteth the Will of God, is annoynted.*
Behold, therfore, bycause you do so, and have beheld your selves, not in your
selves: have acknowledged the powre of God, and the truth of his message,
your honor shall be great: Therfore Fear not: For, Lo,

This Garland is prepared for you: and Rest is sealed unto you of the highest:
Unto you, your Wives, Children and Servants.

Δ. - *Blessed be thy name, for ever, Ô Eternall, almighty, and most mercifull,*
our god and King of Glory.

Puer - *Yf the Sonne shyne not in vayne: yf the sterrs move not, but by variation*
and discourse, moving things, alternatim, *to an ende: yf the Erth stand*
still, bycause she is so created: Much lesse owght man to despayre in
the mercyes and promisses of God, which are not without a cause; neyther
any time spoken, without effect.
A.L. *I remember the* (Lasky), *sayeth the Lord; And I will Chasen the*
for thy synns: And Behold I sweare unto the, as I have done. But
Humble thy self. This body of thyne shall turn into dust, Take hede
therfore that it defyle not the greater part. For unto him that dyeth a
synner, Vengeance is iudgment. But yf thow live according unto
my laws, and graft thy self within my will: yf thow forsake the
world, for my sake, and do the works of righteousnes, Bycause I have
called the before me, I will ad unto thy yeres, and will not blot
out thy name, out of my remembrance.
Be not therfore a man, but the sealed servant of the Highest.
Follow me, for I will make the way very broad for the.
Aº 1583 7 Septemb. Mortlaci Libro 10º. } *Behold I am myndefull of my Covenant made unto the, the seventh of*
September in the yere fowre skore and three.
I will ~~make the mighty~~ establish unto the, that fortitude, both in true wisdome
and victory: And I will make the mighty, as a corner stone in the
Yf. *Angle of my temple: Yf thow turn, Yf thow do the will of him*
that speaketh unto the: Yf thow become a marble stone, speaking
iustice and verity, The Mysteryes of thy Crosse Light uppon the,
and let thy Sonns be blessed in the.

I greatly thurst after Steven: *for the course of things are at hand:*
Behold, I will blesse him, that he may leave blessing unto the.
Behold, I will place the unto him, as his right leg, and he shall stand.
But his wycked garments, I will cut in sunder: yea I will send in
the fyre of wrath and dissention: And I will take away
the buttons from his brest.
Tres Impiæ Nationes Datæ, St. *I have given unto him three wicked Nations, that they may grynde*
under him, as slavish Captives.
When I come in one weke, Behold I stryke: and those that are
prowde, become pore and desolate.
Digitus Dei. *The owtward face of things shall be changed: And the whole world*
shall say, Lo, here is the finger of the Highest.
Rise therfore, and with spede go before Steven.
Mensa fœderis. *But the League Table, thow shalt leave behinde the.*
In meo proprio lapide Mystico. *I will reveale my self in thy propre shew stone.*

⊡ Dixi: Quærite Victoriam.

Δ. - Deo n*os*tro Omnipotenti, P*a*tri totius Consolationis, et misericordiar*um*
plenissimo, sit omnis Honor, Laus, benedictio, gloria et
Imperium: nunc et semper, *Amen, Amen, Amen.*

* * *

Note. Maii 21 Tuesday. —— ·Δ· I did communicate, as this was the third tyme, with easter receyving.
Primo, cu*m* Hanibale, et bis cu*m* Raphaeli confessus, &c.
That all manner of ways I might have a clean and
a quiet conscience.

* * *

†

Maii 22, Wensday: Nyepolomicze, in Aula Regia, circa horam 1½ a merid.

Δ. - Note --- After dynner as we sat to gither, A.L.,
E.K., and I, discoursing of some our matters:
There appeared, over A.L. his hed (to the sight of E.K.)
a little Childe, half the upper part, holding over
the hed of A.L. a white crown, & a finger out
of it pointing toward Δ, & withall he sayd.

Puer - Audivi te, Victores estis.

Δ. - Hereuppon we set out the shew stone, as being redy & desyred
to be instructed, according as the case chiefly required.
As I began to pray, and sayd, D*omi*ne Non sumus digni ut nos exaudias.
Suddenly E.K. sayd he saw as followeth:

E.K. - I see a great hill of fyre, a very great mowntayn, and it
is, as if it did hang in the ayre: for I see the ayre under it:
and I see the sonn shyne on it ∴ The mowntayne fyre flameth
not.
Now, the little boy that appered last day, standeth on the top of
this mowntayn.

Puer - *God hath spoken unto you, and hath gathered you to gither: And lo*
you are become a strong sword, with the which, the Nations
shall be cut down, and the god of hosts shall stretch furth
his hands. And behold, you are come, and now is the
Sathan. *tyme that you shall reap ∴ But* Sathan *striveth sore*
agaynst you. Behold, Lasky, *Thow art become riche:*
But have faith: for it overcommeth riches, and shall bewtify
& strengthen the, that thow shalt be hable to receyve reward
for thy labor: for it is not a small labor, to contend against
synne. I have browght the unto Steven: *And I will give*
the him, into thy hands: And bycause thow shalt see that
god is not barren, I am of powre. Here me therfore
sayeth the lord, Wilt thow, that before thy face I
Optio data Aº Lasky de Ste= phani correctione. { *shall destroy* Steven, *for his wickednes; willt thow,*
that I shall strike him with a perpetuall leprosy,
or willt thow that I shall correct him, & leve him, to do
good unto the. Now thow shalt see that I am not
weake. Neyther that my words are barren or without
frute. Ask therfore of the lord, and before thow move,
it shall be given the ∴ For thow dealest with him that
is a flame of fyre & a two edged sword to the
wycked: Out of the dunghyll I chose him, out of
nothing I can styr the up & exalt the, but thow
must fyrst be pore before thow be exalted. Read the scriptures
& Iudge ∴ Now speak. --- E.K. - He is gone.

Δ. - Infinitæ et incomprehensibilis sunt Misericordiæ tuæ
o deus. et Iudicia tua sunt inperscrutabilia, hominibus.

A.L.- D*omi*ne Deus Misericors, quanta est tua Misericordia, quod me summum peccatorem tanta gratia prosequeris? Indignus sum D*omi*ne ante faciem tuam.

Itaq*ue* Domine, quæso, ne illum, propter me deleas, neq*ue* lepra percutias: Sed potius inspires in illum, ut mihi propter te, et à te, per illum bene fiat: Non quæro D*omi*ne divitias, sed glori*am* tu*am*: Non nobis D*omi*ne, non nobis, sed nomini tuo da gloriam. Et fiat mihi, secundum voluntate*m* tuam Domine: Tu scis D*omi*ne an Hipocriticè ago. Miserere mei D*omi*ne, Miserere mei, sitq*ue* misericordia tua supra me, et fiat voluntas tua, sicut in cælo, sic etiam et in terra: Atq*ue* nomen tuum sit benedictum in sæcula sæculor*um*, *Amen*.

E.K. - He is here again.

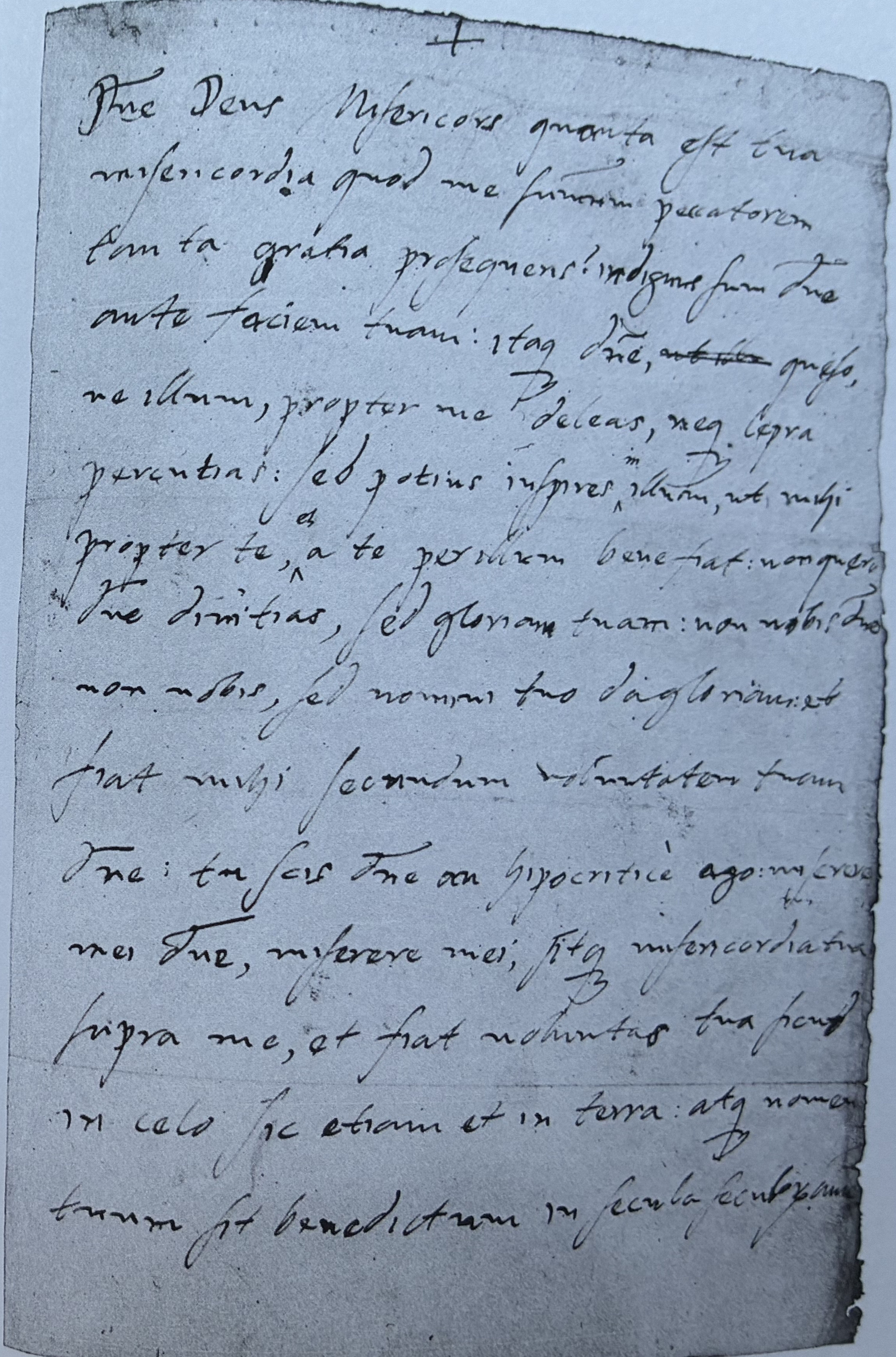
Puer - Sapiens es [A.L.]tu, et ~~plens~~ plenus spiritu dei: Non quærens sanguinem fratris tui, igitur benedictus sis inter potentes huius sæculi, et ab hac die Spiritus meus nunq*uam* à te discedet; et hæc, quia te humiliasti nam non elegi te sine causa ∴

Puer - *And lo, I will correct him sharply: Ask therfore in what language thow willt have me correct him, (for he is skarse worthy to here that he may understand).*

E.K. - He is gone.

A.L. - Hungariè, peto, ut ipse audiat ea quæ illi sunt dicenda, sic ita divinæ tuæ placuerit Maiestati.

Puer - Hungarie *is hatefull unto me, for he is full of Iniquity. Neyther will I speak unto him my self that he shall (yet), here me. I will open my mowth in* Latyn*: for thy sake: And if he become obedient, I will also appere unto him my self & unto you all: in the spirit, & presence of my angell: But to overcome him by myracles it nedeth not: for by him, the people are not edifyed. But by my words he shall understand, that I towch him, allthowgh* Sathan *stand by him: unleast it were for thy sake, I wold not withdrawe my word & Curse from him: for why? I am suffyciently advysed. And I do but kepe back the fyre from him. But go* [A.L.]*thow unto him, & speak unto him liberally. When he hath hard me, yf he receyve me, my blessing is uppon him, of necessity.*



Dne Deus Misericors quanta est tua
misericordia quod me summum peccatorem
tanta gratia prosequeris? indignus sum Dne
ante faciem tuam: itaq Dne, ~~[illegible]~~ quæso,
ne illum, propter me per deleas, neq lepra
percutias: sed potius inspires in illum, ut mihi
propter te, et a te per illum bene fiat: non quæro
Dne divitias, sed gloriam tuam: non nobis Dne
non nobis, sed nomini tuo da gloriam: et
fiat mihi secundum voluntatem tuam
Dne: tu scis Dne an hipocriticè ago: miserere
mei Dne, miserere mei, sitq misericordia tua
supra me, et fiat voluntas tua sicut
in celo sic etiam et in terra: atq nomen
tuum sit benedictum in secula seculorum

Yf. *Yf he here me not, I can easyly unlok, for I have the key redy.*

God *the* father, god *the* sonn *(unto whom all powre is given in heven & in erth,) with the fyre of eternall cumfort, (*$\overset{\text{which is}}{\text{with}}$ *the privye Science & knowledge of the faythfull).*

The holy ghost, *be uppon the, & with the: for this day,* $\overset{\text{A.L.}}{\text{thy}}$ *synns are blotted out of gods remembrance :.*

Hodie delentur
Peccata ipsius
A.L.
Deo honor laus et
Gloria.

I have no more to say.

Δ. - Omnipotenti, tremendo et soli Adorando Deo et Domino Nostro, sit omnis gratiarum actio, laus, et Iubilatio, nunc et in omne ævum,
Amen.

A^{o} 1585. † Nyepolomicze: in aula Regis Poloniæ.
Maii 23. — A meridie horam circiter 6^{am}.

Note

The king sent for the Lord Lasky and me by his Vice chamberlayn,
whome we cam unto in a chamber, within the chamber or rome where
he useth to give audience, or to eat with his Palatines and other.
He sat by the wyndow, which is toward the Sowth, and by which his
prospect is into his new garden, which is in making: He began
thus, (the Lord Albert Lasky being by, and therto willed by the
king) and sayd unto me very nere, as these words import.

St. - Egit mecum D*omin*us Palatinus, ut vos audirem de rebus istis magnis
" et raris fusius loquentes: Quod libenter facio: et tamen hoc
" considerari debet, quòd prophetiæ o*mn*es et revelationes iam diu, et
" in tempore Christi, cessaverunt. Tamen, si nihil in istis, contra
" dei sit honore*m*, eo lubentius sunt audienda ∴ Et ego quide*m*
" haud dubito quin Deus nunc possit multis modis secreta quædam hominib*us*
" detegere, ad hæc usq*ue* tempora, inauditis et inusitati.

Hereuppon I answered to this sense
allthowgh I can not express the same words.

Δ. - Considero in or*atio*ne v*est*ra regia tria quasi capitula, in quibus totius
or*atio*nis v*est*ræ est medulla. Primu*m* de Prophetiar*um* et revelationu*m*
cessatione, secundum, an aliquid in n*ost*ris actionib*us* vel exercitiis
insit contra Dei honore*m*: et tertiu*m* (quòd animo meo est
valde gratum), quòd, Deo no*n* prescribatis certos aliquos
modos vel tempora, quibus, sua hominib*us* velit aut
debeat secreta detegere. De primo, hoc possim v*est*ræ
Ma*iesta*ti Regiæ afferere, quòd ille Scripturæ locus haud recte à plurimis
intelligitur: et ab illis pessimè, qui velint omnimodæ. Dei potentiæ ~~et~~ misericordiæ
et sapientiæ prescribere certos modos, et tempora certa: asserendo nulla*m*
hiis temporibus esse prophetia*m*, vel post Christu*m* fore: quia o*mn*es in Chr*isto*
cessavere: hoc est, quia o*mn*es de illo quæ erant Prophetiæ scilicet de
Dei filio in carne venturo et Messia vero, et redemptore generis humani futuro, (et de tota
illa qua*m* nos agnovimus et confitemur Christiani, completa*m*, et consummata*m* esse,
Christi historia) iam cessavere: adeò quòd illa neq*ue* ia*m* futura
sunt ut putant Iudæi, neq*ue* repetenda sunt: cum iam sunt consummata et peracta
quemadmodu*m* Prophetæ prænuntiabant. Nam ob hanc causa*m* cum Chris*t*us
Iesus in cruce pendens scivisset, quòd o*mn*ia de eo prophetica, completa fuissent, et præcipuus
scilicet o*mni*um prophetiar*um* (ante Chr*istu*m) Scopus ia*m* esset collimatus, et
iuxta prescientia*m* et propositu*m* dei, Redemptionis humanæ consummatum esset
* *Ioannis* 19. E Mysteriu*m*, ipse dixit *Consummatum est: Nam et Paulus dixit
¤ *Act.* 13. E ad Iudæos, Cumq*ue* ¤consummassent o*mn*ia, quæ de eo Scripta erant, deponentes eum
de ligno, posuerunt eu*m* in monimento. Et post Resurrectione*m* sua*m* ip*s*emet
Chr*ist*us suis discipulis (pergentib*us* versus Castellum Emaus, et de illius morte
Luc. 24. D. et resurrectione disserentib*us* et dubitantib*us*), dixit, O stulti et tardi
corde ad credendu*m* in o*mn*ib*us* quæ locuti sunt prophetæ: Nonne hæc

oportuit pati Chr*istum*, et ita intrare in gloria*m* sua*m*, et incipiens a Moyse et
omnibus prophetis, interpretabatur, illis, in o*mn*ibus Scripturis, quæ de ipso erant &c.
et paulo post, iteru*m* ad eosde*m* repetebat. Hæc sunt verba quæ locutus sum ad
vos, cum adhuc essem vobiscum: Quoniam necesse est impleri o*mn*ia quæ Scripta
sunt in lege Moysi et prophetis, et Psalmis, de me:
Sed quantum ad alium sensum quod post Chr*istu*m nullæ essent Prophetiæ vel
revelationes, ip*s*æ Scripturæ planissimè contrariu*m* docent. Nam quid
dicendu*m* erit de Revelatione sive notabili illa Beati Ioannis Apocalypsi
quæ post Chr*istu*m erant? Quæ et ab eodem Io*ann*e vocatur Prophetia, dicendo,
* Cap. 1. *Apoc.* *Beatus qui legit et audit verba Prophetiæ huius et servat ea, quæ in
ea scripta sunt: et in ultimo capite eiusde*m* Apocalypseos, sive Revelationis,
ter, eunde*m* vocat prophetiæ libru*m*. Quare manifestu*m*
est post Chr*istu*m esse Revelationes et prophetias: Præterea
que erat illa Paulo facta Revelatio in eius vocatione, et conversione
ip*s*i per ip*su*m Iesu*m* Chr*istu*m, ut in Apostolicor*um* apparet actuu*m*
* *Act.* 10. libro, Cap. 9 ? Quid de illa dicemus quæ *Cornelio Centurioni ?
Act. 11. Quid de illa quæ petro, de a*nim*alibus mundis et immundis ?
Δ 2 ad *Cor.* cap. 12. Et paulus ip*se* dicit si Δgloriari oportet (non expedit quide*m*) veniam aute*m*
ad visiones et revelationes D*omi*ni &c. et paulo post: et ne Magnitudo revelationu*m*
extollat me, datus est mihi stimulus carnis meæ, Angelus Sathanæ
Cap. 3. qui me colaphizet &c. et ad Ephesios, secundum revelatione*m*,
notum mihi factum est Sacramentu*m*, sicut supra scripsi: prout
potestis legentes intelligere prudentia*m* mea*m* in Mysterio Christi, quod aliis
generationibus non est agnitu*m* filiis ho*minu*m, sicut nunc revelatu*m* est, Sanctis
Apostolis eius et Prophetis in Spiritu &c. ubi etia*m* prophetas post
Chr*ist*um esse apparet: et capite 4°. Et ip*s*e dedit quosda*m* quide*m*
Apostolos quosda*m* aute*m* prophetas, ~~&c. Donec,~~ alios verò Evangelistas, alios
aute*m* pastores et doctores ad consummatione*m* sanctor*um*, in opus ministerii, in
ædificatione*m* Corporis Christi, Donec occurramus o*mn*es in unitate*m* fidei
in mensura*m* ætatis plenitudinus Chr*ist*i &c. Vbi tam diu prophetas fore
in Ecclesia Chr*ist*i post Chr*istu*m apparet, Donec occurramus
o*mn*es in unitate*m* fidei &c. Quod nondum post Chr*istu*m factu*m* fuisse
bene scimus: et iam hac ætate n*ost*ra cum maximè sumus circa negociu*m* fidei
discordes, maximè videntur esse necessariæ no*n* prophetiæ
solum sed etia*m* Revelationes valde expressæ de Mysteriis Divinis.
* *Act.* Cap. 8. Et de locutione *Angelica ad Philippu*m*, et eius de loco in locu*m*
Philippi delatio a loco in locum per Sp*iritu*m Dei. invisibili quasi translatione, p*er* Spiritu*m* D*omi*ni, quid
putandu*m* est ? Et de prophetis post Chr*ist*i tempora testificatur
Actuu*m* undecimu*m* Caput, ubi legimus quod eode*m* tempore, q*uo* primàm Discipuli
Christi, Antiochiæ cognominarentur Christiani, Supervenerunt ab Ierosolymis
prophetæ Antiochia*m*, et surgens unus ex eis, n*omi*ne Agabus, significabat, p*er*
Spiritu*m*, fame*m* magna*m* futura*m* in universo orbe terraru*m*, quæ facta est sub Claudio.
Ad secundum autem vestræ Maiestatis regiæ Capitalum, sic respondeo
Quòd coram deo et beatis eius angelis, assero quod conscientia mea

nihil adhuc deprehendit, notavit, vel diiudicare potuit, neq*ue* possit in omnib*us*
n*ost*ris actionib*us*, vel illaru*m* aliqua, quod sit contra Dei honore*m*, vel gloria*m*
Immo, quod ad dei honore*m* et gloriam valde spectent
certissime, scimus et multis argumentis manifestissimis demonstrare
possimus. Deniq*ue* tertio in loco, quod cum magna et verè pia
regiaq*ue* discretione existimetis, Deum O*mn*ipotentem hiis temporibus posse
modis suis variis, hominibus quibusda*m* sua manifestare mysteria et secreta
Valde lætor: et eo magis, quòd tam ex n*ost*ris preteritis id constare
poterit multis Actionibus, quam ex futuris: quibus interesse, et
adesse presens ~~vestra poterit~~ (Si ita illi visum fuerit) v*est*ra possit
Maiestas Regia. Et preteritar*um* n*ostr*ar*um* Actionu*m*
libros 24, paratus sum (quocunq*ue* v*est*ræ serenissimæ Maiestati
placuerit tempore), videndos exhibere: quor*um* quæda*m* Latina
Lingua, græca aliæ, aliæ Angelica lingua, sed ex maxi*ma*
parte Anglica lingua sunt conscriptæ ip*s*æ Actiones:
Angelor*um*, sc*ilicet* Dei bonor*um*, Instructiones, admonitiones, exhortatio*n*es,
Conciones, Prophetiæ, et quocunq*ue* alio sunt censendæ no*mine*,
nobis factæ Revelationes, reales vel verbales, et per spatiu*m*
iam triu*m* fere annor*um*, ~~ultima recep~~ a nobis receptæ
et annotatæ, &c.

---

†

Nyepolomicze in Aula Regia
presente ipso Stephano Rege, et A.L. &c.

Die, Lunæ
Maii 27 Mane, hora*m* 7^{am} circiter. // In camera privata Regis.

⊡ Δ. - Fudi præces seque*n*tes et aliquas alias.

In lapide quem
Angelus mihi
ad duxit: ut
prescriptu*m* erat:
prima n*ost*ri actio
c*um* eode*m*.

*
A.L.
E.K.

*
Δ. et
E.K.

In no*mine* P*at*ris et filii et Sp*iritu*s Sancti &c. Pater n*oste*r &c.
Omnipotens, Sempiterne, Vere, et vive Deus, Ô tu Misericors Pater mi, qui me de Patriæ
meæ funesta contra me concepta malitia, per angelos tuos bonos admonuisti, et p*er* eodem, inde, me cum
uxore, liberis, et familia mea, istisque*duobus, egredi iussisti: et egredientes nos, ex
sirtibus maris, quasi miraculosè liberasti: Et qui ex homicidar*um* et hæreticor*um* manibus
et fraudibis variis nos expedivisti: et qui multis nos modis, (partim nobis cognitis,
partim incognitis) à periculis et morte protexisti, ab eo tempore, quo ad tua Secreta
iudicia et negocia testificanda, tractanda et promovenda nos vocasti: Ideo propter hanc
tua*m* tantam et tam admirabile*m* misericordia*m*; immortales tibi a nobis deberi laudes et
gratias humillimè agnoscimus. Ô tu Pater noster Clementissime, qui nôs* duos, vinculo
tuo divino, arctissimè copulasti: et quasi unum ex duobus esse volvisti: Ô tu fortissime
Deus n*oste*r qui hanc tuum Lasky, quasi Athletam n*ostr*am cautissimu*m*, animosum, et n*ost*ri
amantissimum, nobis adiunxisti: Virum Catholicæ tuæ et orthodoxæ religionis amantissimu*m*
et Antichristianismi omnis acerrimu*m* hostem. Deniq*ue* ô Sapientissime, Potentissime et Optime
Deus, et P*ate*r n*oste*r, qui tuis mox incipiendis Regiis, magnis merificisq*ue* conatibus, quem
Sitiebas Regem, tandem invenisti Stephanum, tuum futuru*m* Bellatore*m*: qui
tuo nutui, et Iussis, ex a*nim*o, totis suis viribus, et maximo zelo obedire velit: Et cui
nos honore*m* et obedientia*m* ut exhiberemus, in mandatis dedisti: Et propter quem
labores (tibi notos) ut subiremus et sustineremus, statuisti: Et ad quem, post
laboriosas peregrinationes n*ost*ras multiplices quidem, per ter 7 menses, factas,
directas aliquas, alias aute*m*, (humano iudicio) q*u*asi retrogradas, tua maxi*ma* gra*tia*, favore,
et auxilio incolumes et salvos nos perduxisti: Nos quæsto hîc tuos, tuo no*mine* et
una mente convenientes, tua digneris paterna misericordia, a totius vitæ n*ost*ræ o*mn*ibus
purgare spurcitiis: Et Charissimi tui filii D*omi*ni et Redemptoris n*ost*ri Iesu Christi inter=
cedentibus meritis, nobis condona quicquid contra leges tuas sanctas et iustas, volentes,
vel nescii, vel negligentes, verbo, facto, vel cogitatione ad hanc usq*ue* hora*m* offenderimus
o*mn*es et singuli, ut tibi iam possimus massa pura et azyma offerri: tua divina et
abundantissima fermentanda gratia: et tuæ charitatis igne in cordibus n*ost*ris per te
accenso, quasi quidam propositionis et sacri in templo tuo efficiamur panes. Et
sit nobis interim filius tuus D*ominu*s n*oste*r Iesus Chr*ist*us Panis vitæ: quem gustando
suavissimu*m*, et fidei virib*us* transglutiendo vivacissimu*m*, manna, eunde*m* habeamus
nobiscum in perpetuu*m* Mitte igitur nunc Luce*m* et Veritate*m* tua*m* O Deus o*mn*ipotens,
sempiterne, vive, et vere, ut tuo Stephano, (n*ost*ro autem serenissimo, gratiosissimoq*ue*
Regi) appareat, te Deum n*ostru*m verum,vivu*m*, et o*mn*ipotente*m*, Ductore*m* n*ostru*m in hiis actionib*us*
et Mysteriis esse : me aute*m* (licet peccatis obnoxiu*m*) voto et conatu magno, fidele*m* tuum
et sincerum esse servulu*m*: o*mn*iaq*ue* tua iussa mihi maximæ esse curæ: nosq*ue* singulos singularibus
a te ante mundi exordiu*m* præordinatos esse muneribus, in tua sancto servitio tractandis &c.

Δ. - Nihil post primas præces apparebat.
Δ. - Breves secundas feci, et adhuc nihil apparebat ∴
Tertias adieci, etiam breves.
Post tertias ex Lapide quidam Calor ~~ex Lapide~~ in facie*m* ipsius.
E.K. - Exire videbatur.
Circa Lapidis ora*m* et fimbria*m* rubicundes et viridis circulus apparebat.
E.K. - Iam video ho*min*em albis indutu*m* vestibus, et succinctis, facie longa
sparsis crinibus, et aeris motu quasi undantibus, et dexter pes
eius super magnum lapide*m* rotundu*m*, et sinister super aqua*m*
et post dorsum eius magna Lux est: Non video terra*m* sub
pedibus eius, sed quasi in aere v*idetu*r esse tam lapis ip*s*e qua*m*
aqua illa.
Δ. - Sit benedictus Deus n*oste*r, et fiat voluntas eius.

Aqua cursus (qui versus occidente*m* est) pede*m* eius videtur
secu*m* sæpius deferre.
Videtur iste longe a me esse.
Cum Intueor facie*m* eius, interdu*m* una apparet esse interdu*m*
tres facies; et ita confuso quoda*m* modo movent.

E.K. - Audio magna*m* voce*m* dicente*m*, Veni et Vide.

E.K. - Descendit iam alter ad illu*m*, quasi globus igneus
cum facie eminenti, et ab eius corpore quasi virga
arundinea videtur emanare.
Inspexi, et examinavi, et ecce, Nulla est Iusticia.

Δ
Anglicè o*mn*ia
dicta erant
usq*ue* ad Verbum
ab &c.

Vox - Intret aqua in mare, et fiat salsa: quia esse tertia
viola est plena.

E.K. - Iam venit ignis, et illu*m* totu*m* circundat, aliquo
minimo circa illu*m* relicto intervallo, sibi proximo.

Vox - Mensura.

- Mensuravi: et Sigillum est /52/: quinquaginta duo.
Ast ecce, sum plenus Iusticiæ et Misericordiæ.
Vis igitur tu, quod aperia*m* os mea*m* ?
Ast quare (inquit D*omin*us) visitare*m* Stephanu*m* ?
Humiliet semetip*sum*: [E.K. - Inclinat caput suu*m*]
quia Ecce, habeo quod dicam: et Ecce habeo,
et labia mihi consula sunt.
Magnificat igitur potentem Cæli et terræ Deu*m*,
Creatore*m*, Regem, et illuminatore*m*, quòd possit vobis
peccatoribus propitius esse, et vultu*m* eius misericorde*m*
super vos convertere.

E.K. - Iam conversus est totus in globe*m* igneu*m*.

Δ. - Miserere no*st*ri Do*min*e secundu*m* magnu*m* misericordia*m* tua*m* &c.

E.K. - Iam magnus quida*m* fumus per
plicas quasdam (instar nubis) lapide*m* operit.

Δ
Latinè hæc sunt
verbatim dicta.

E.K. - Iam videtur illa nubes convoluta esse, et seorsim ad
unu*m* latus Lapidis seposita.

- Verbum, ab altissimo missus, facio,
Quamobrem erige te, et diligenter
attende Stephane, quis te a Cunabulis
enutrivit ? Quis viaru*m* tuaru*m* labores

Δ
Nota quod hæc
Stephani Regis
reprehensio
incipiebat
Latine, ab haec
dictione
Verbum
quem ad modu*m*
predixit
Maii
Cracoviæ.

aut Iuventutis tuæ temeritate*m* mensuravit ?
ab impetu Iudicii et temporis: quis te legit ? aut
unde munitus es cælesti decore ? Hanc tibi
anima*m* viventum, sagace*m*, et sale plena*m*, quis
induxit ? Nonne rex ille gloriæ, in cuius
gr*ati*am o*mn*is subiecta est, in cælo et in terra
potestas ? qui te potenti elevans brachio a
milite ad maiore*m*, à maiore ad maximum evo=
cavit sceptru*m*: Nonne idem ille, qui te et
vocat et visitat: et de semetip*s*o, ante sæcula
dixit, Ego sum ? Quare igitur Nebula*m* tam
tenebrosa*m*, tanta ecce caligine facetu*m*, tanta
dico ingratitudine suffulta*m*, inter deu*m* tuu*m*, et
anima*m* tua*m* induxisti ? An, quod no*n* accepisti
habes ? [he shaked his hand at the King after the Polonian manner.]
Aut unde (dic) Diadema Capitis ? Ecce: quia
in fragili cordis tui prudentia, deu*m* a sinistris,
immò a tergo, posuisti, sequitur te spiritus
malignus: Nam errasti: Igitur Multipli=
cata et numerata sunt peccata tua in cælis.
Iudiciu*m* tuu*m* in te canes ip*s*i, cum pseudopro=
pheta, ferant; inquinata sunt regia tua, scelere
turpissimo, cubicula tua olent malum,
Igitur surrexit Deus turgidus et terribilis
factus est et iratus tibi. Verùm sic
dicit D*omin*us: Quia patres tui, ad altare
meu*m* sanctiores stetêre, ne*que* perversi a voce
et via mea recessêre: te aute*m*, quia viru*m*
a vulgo distinctu*m* separando separavi: et separatu*m*
eligendo, dilexi: Non visitabo iniquitates tuas
in virga mea, ne*que* deiicia*m* te quemadmodu*m*

modu*m* decrevi: Sed in Solio titubanti sedeas
permittam: Verùm si brachiu*m* meu*m*
Zelo cognoveris potens: Si impietate*m* tua*m*
derelinques: si te munditie ornaveris,
si fetida*m* a sinu tuo lepra*m*, et a lunica
tineam, (non ad vomitum rediens) absterseris:
~~ergo~~ Ego quoq*ue* ira*m* averta*m* mea*m*, et dies tuæ
reliquæ stabilientur fortitudine: Reges maledicti
et potentes huius mundi intoxicati calice meretricis
(mea quia neglexêre statuta,) fulmine ire
meæ in manu, et ante pedes tuos cadent.
Terroriq*ue* erit gladius tuus nationib*us*,
Tutela te Cæli circumducent, du*m* in robore
dextere tuæ peribunt Inimici.
Cor populi tui, à te alienatu*m*, post modicu*m*
repurgabitur: Qui aute*m* in sanctu*m*
conspiravêre turpissimo, cadent ulcere.
Adhuc, si lateri meo, cu*m* firmiter, tùm
fideliter adheseris, abumbrabit te spiritus meus
et evades, Sapiens: teq*ue* ros fæcundabit
de Cælo. Hæc est veritas, et lex
* Forte VRIEL. domini, qua*m* proposuit tibi l*ux dei
hodie Stephane: Igitur sume tibi
gladiu*m* fæmori, stringe, eleva pro
D*omi*no et veritate; pugna, vince, Regna
Nolii (sicut homo), timore cedere, neq*ue* de
mundo queritare: Quia deus tuus
tecu*m* est; Ignis terribilis, et magnus
D*omi*nus exercituu*m*: Igitur, si os tuu*m* iuste à
solio aperies: si impiu*m* condemnaveris impietatis

Implebo te spiritu meo,et a*n*i*m*a tua repleatur
igni potenti dum manus tuæ vindicant Cælos,
[Inclinat caput].
Impia*m* illa*m* generatione*m*, (de qua Dominus loquutus est,
et in servitute*m* tibi tradidit,) cum videris tempus,
cum filiis suis, et o*mni* populo suo, à parvo usque ad
maiore*m*, percute gladio: ut pro impietate
peccati, sit plagaru*m* numerus; qui erit infinitus
Bohemia. Bohemia (non minus odiosa Cælis, quam terræ
gravis, et tediosa) signata tibi: est; et maledicta
in inbare Solis: Collige et Orna:
Fige pedem in aquilone, et digitis tange
mare; et noli spernere Corona*m* altissimi
Ostendam tibi nomen meu*m*, et pona*m* laudes
tuas inter aquas. Cinge te etia*m* scuto
forti: amplectere montes meridionales; et ædifica
mihi altare: Eripia*m* eni*m* vincula ab illis.
Ab occidente, Manus violentas in viscera tua
extendunt: Sed ferro prescinda*m* illis ungues:
Deniq*ue* si à peccatis cessaveris, si studio
flagrabis cælestiu*m*, et ambulaveris coram me
D*omi*no Deo tuo in Iustitia, et veritate,
Quicquid in no*mi*ne meo$_{\wedge}^{\Delta\boxed{\text{in}}}$cæperis, benedicetur
et in me splendore*m* suscipito: Sin autem,
verba, quæ loquutus est D*omi*n*us*, audire
Egomet Vltor existam, vide Iunii 24. nolueris, Egomet Vltor existam
Hodie exaltavi te in D*omi*no: et posui
caput tuu*m* inter stellas: Ego igitur
obediens: Paratus est terror impiis et
maledictus est mundus: Beatus aute*m*

qui fideliter observat verba, et illa custodiet
quæ D*omin*us hodie fecit.
Gr*ati*a Dei p*at*ris, Iesu Chr*ist*i filii, eius
[inclinat caput] et Spiritus Sancti
visitet vos semper [extendit manus suas valde]
Δ. - *Amen.*

Anglicè hoc dixit. Adduc famili*a*m tua*m* cu*m* celeritate.

Δ. - Sit benedictum nome*n* Altissimi qui in servandis
promissis est constantissimus: et in misericordiis
abundantissimus ∴ Illi Gloria laus, honor decus
Iubilatio, et gr*ati*ar*um* actio nunc et semp*er*,
Amen.

* * *

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Maii 28
Tuesday mane circa 6am, in campo Nyepolomicze.

Δ. - Or*ati*one finita, et aliquibus verbis factis de n*os*tra cu*m* Stephano
Actione præterita hæri.

E.K. - Here is he that was yesterday, in our Action with the king.
- Hei mihi *(sayeth the Lord).* [he stowpeth by little downward]
Why do I hold my hand from the erth? What, have all the
princes of the world, buylt a towr against me? These,
in denying me & my Maiesty: The other, wallowing in extreme
drunkennesse amongst the pleasures & blyndnes of the flesh,
neglecting (without feare) my commaundements? Have I thrown out
the Children from the vyneyard, and called in the dung carryers?
Have I visited my servants (whome I chose) in wrath & indignation
with the sword of Iustice? Have I thus skattred them uppon the
face of the world, without a Shepherd, to enterteyne blasphemous
murdrers, lyers and the ronnagates of the erth: the sede of
Cayn, *and of the cursed?* O *you Caterpillers, o you that fyll*
the erth with poyson: ô you abusers of my name, and dishonorers
of my temple. What is the cause that you are so barren, or that
the lord hath not mightyly shewed him self amongst you
as unto his childern? Why are not the myracles & wonders
a testimony of the god of truth amongst you, as they were
unto the Israelites? Why hath not the sea divided her self?
Why hath not the lord delivered you from bondage? Unto the
Israelites he gave a frutefull land, (the possession of the wycked)
abownding with mylk & hony: Unto you, he hath delivered your
possession unto the dogs: & your Children to becom captives:
Why doth not the god of hosts stretch furth his hand,
saying: Deliver my people from bondage? Ar not
the tymes of these latter dayes, & of the harvest of the
*disciples, sh*Δaddowed amongst the doings, & graces of*
the Israelites? You are become blynde: you have
Δ *As the Israelites and Hierusalem knew not the tyme of theyr visitation, and so are these dayes shaddowed in the Israelites acts, &c.
*eyes, but you see not: for you kn*ow not the tyme of your*
visitation. O *thow stiffnecked generation, this is*
the cause, that the finger of god commeth not amongst
you: This, This, is the cause: bycause you have not
faith: Neyther is the spirit of godlines & obedience
amongst you. Can he that is all truth defyle him self
with lying: or can the flesh of man diminish the
Authority of the godhed: Ys Christ Iesus, *(very god*
of very god) of less powr or strength unto you, then he
was befor, unto the sede of Abraham: *bycause he hath taken*
your flesh uppon him? O *you ignorant: o you blynde strangers,*

O you that wer hatefull in the sight of the lord,
ys not the god of heven & erth nearer unto you, by reason
of his manhode? Have you not now accesse your selves unto
the throne of the highest, which your fathers had not?
The Israelites ran unto the prophets & high preists: yea
they durst not come before the lord: for it was sayd of
Exod.Cap.19.b.c. them, Let them stand before the hill. They browght
theyr offering to the preist, which offred up theyr prayers
& humility: But unto you (o you of little fayth)
the gates are set open: yea even unto the throne
of god: Why therfor do you not ascend unto your
Christ, which is annoynted before his father. Hath the
father annoynted him for him self, or for you? for both:
Miracula ∴ Fides. Yf you have no myracle, you have no faith, yf you
have (sayth the son of god) faith, to be compared
with a mustard sede, &c. But you do none of these things.
Neyther is the name of god, magnifyed amongst you.
Ys it not a shame, that the faith of man groweth not,
to be equall with a Mustard sede? Ys it not a signe
of your slavish nature, from the which you wer called,
that there is no faith amongst you?
True it is: for why, the blud of Christ is shed uppon you: &
you are washed without deserts. Behold, now, (sayth the
A Moyses. lord), when I have styred up a Moyses, there are no
Israelites that will follow him: the sede of Abraham, is
destroyed with the wynter of selflove & disobedience.
The lord groneth saying: Whyther shall I turn me?
Unto whome shall I shew my face? Yf I say unto them,
Go out, set your tents against the wycked: Behold
I will be amongst you, & fight for you: who is it that
hereth me? Where is your faith become? Who is he, that
beleveth me? O you wycked generation: shall the lord
call you & seke your deliverance, & will you know of
* Hæc respiciunt verba Ste=phani Regis. the Lord, with what me*ane he will work amongst you.
Ys the god of heven & erth becom amongst you an Ingyner: or
Cum quo medio. a merchant; a hoarder up of worldly threasor: or one
that rideth on horsbak to battell? You stynking carryon,
you hatefull wretches before the heven & erth: you blynde
hyrelings: who divided the seas? Who threw down Ierico?
Who overthrew the wycked kings? Who destroyed the Cityes of the
wycked? Who fowght against the reprobate gyants & the
* Genes. 7.B. flesh of mankynde? Who opened the wyndows of heven
& consumed you all, except (as you rede) ei*ght persons.
Yf out of the wyndows I can consume you: what
shall become of you, yf I open my dores? Yf I send
out my servants against you, & my innumerable armys.

Ys it not sayd: What so ever I put into your mowthes, that
speak. Why do you so, but for the truthes sake?
Yf, therfor, I byd you, do, is not my truth all one?
I am full of sorrow: for no man openeth his dores unto me.
No man beleveth me: No man remembreth that I made
heven & erth:
Stay a while that I may wepe
with my self.
E.K. - All the stone is becom blak, & full of
fyry speks.

Δ. - After we had red the premisses.
E.K. - Here is an other, now: one in grene: a man with nothing
on his hed but onely his yellow heare.
Ilemese: Vide infra. He hath like a payre of blak botes under his garments: close to his
~~garments~~ legs: like buskens &c.

Note, Ilemese appeared in Iulie aº 1584, and did mak an ende of Nalvage his work &c.
He appered then like a little Childe with yellow here, &c.

- I teach you. [Δ He paused after, a prety while.
Responsum primo Stephano Rege. Thus sayeth the Lord: Thow must answer Steven according to the
hardnes of his hart: Answer him thus, for the Mean:
Lo King, the god of heven & earth hath placed me before the
and hath shewed unto the his wyll: hath norished up me his
servant from my youth unto this day, in the fear of him
& the fervent desyre of true wisdom, wherby I have atteyned
(throwgh his help) unto the knowledge & secrets of the things in
Nature: which knowledg behold in the name of god & for
his sake: & bycause he hath chosen the. Lo I offer up unto
the, & willingly make the partaker of. | This done, be
not affraid to open thy mowth unto him, as thow didst unto
Rodolph the Emperor. Rodolph: in writing, | Behold (o king) I can make
the philosophers stone; for so they call it. Beare thow therfore
the Chargis, And give me a name within thy cowrt
For us both: E.K. and Δ. that I may have accesse unto the: & yerely maynteynance
of the: for us both: Commaunde him allso or strike a band
of secresy, betwene him, thy self, & Lasky. | Take hede
Fides. thow want not faith: for I will help the: And he shall
have a great threasor. I will see them, yf he will labor
for me. But it may be, Lasky will hold him
by the heele.
Δ. - What mean you by that phrase?
Genesis 25. D. - As Iacob did Esau.
St Unto this apply thy self & give thy hole indevor from tyme
to tyme, also I will open my mynde unto Stephen throwgh the,
or in the presence of him self.
But let Lasky open this unto him: the cause is known
unto me.
7 diebus cassandum a responsis petendis. Δ. - I understand not this point.
- Let him understand, thow art mynded so to do. [For this seven dayes
ask no more, answer.
Δ. - How, and if the king be desyrous of any action?
- I respect not the king.
Δ. - I besech you be not offended, that I ask your name
- Ilemese. E.K. - He is gone ∴

Δ. - *The other will come again.*

A voyce - Non Veniet.
Thefore shut up the wyndow.

Deus Cæli et terræ adaugeat nobis
fidem.

* * *

† Nyepolomicze, in aula Regis. St.

Iunii
Tuesday a meridie circa horam 3^{am}.

The king sent for me to here
what I had to say to him: as I had sent him word that I had to say somwhat to him in God his behalf. When I was come into his pryvy chamber, and all other excluded but onely the Lord Lasky who cam with me, and stayed by the king his commaundement. I sayd:

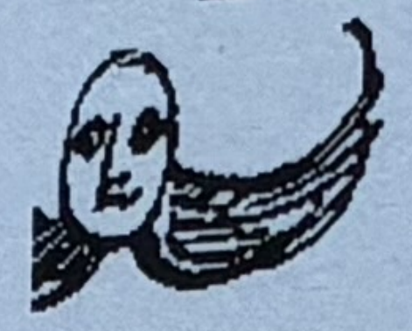
Δ. - Ecce (ô Rex) Deus Cæli et terræ, me ante oculos ve*st*ros posuit: et vobis suam declaravit voluntatem: Me autem servum suum a Iuventute mea ad presen=tem diem enutrivit in timore illius, et desiderio ferventi Veræ Sapientiæ. Qua ratione (et eius auxilio) assecutus sum cognitione*m* et secreta reru*m* naturaliu*m*. Quam cognitionem (Ecce) In Nomine Dei.

Thursday † Cracoviæ
Iunii 6: Mane horam circiter 8^{am} .:.

Or*ation*ibus finitis, Luce et Veritate divina, quæ nos ducerent et perducerent ad montem Sanctum Syon &c.

Δ. - I have (o lord) according to my simple habilitie, endevoured my self to declare to Steven those things I was willed: Accept o lord my entent, and give me thy graces & encrease my faith that I may in my doings and sayings please the, or not offende thy divine Maiestie: And now o lord we awayt thy furder direction: not presuming to propownd (as now) matter such as our frayle state might move us unto: but therein we crave thy ayde, thy light & wisdom &c.

E.K. - Here is a great hed with wings like a Cherubim: all of fyre, the eyes are very byg, as byg as your hat, and his hed as big as this Table.



- *He that is a slepe let him slepe on: He that is in the high way let him not return home. He that eateth let him not rise, but eat still, and he that wepeth let him wepe still. He that reioyseth let him reioyse for ever. He that goeth a wry, let him not return into the waye. He that planteth his vyneyard, let him not see it: He that gathereth the grapes let him not drink of them: He that blasphemeth the name of God, let him blaspheme, for he returneth not. But he that loketh up unto heven, let him not cast his eyes, uppon the erth.*
Behold the lord hath forgotten the erth, and it is a burden to me that I am here: Therfore I go.
Unto those that do well, The stuard is redy with the reward.
Wo be unto the monstre of the erth for he is accursed .:.

E.K. - He is gone: & flyeth in a strange order, upward in a spirall lyne in manner.

A voyce - *Put all things to Sylence, that the Lord hath towched:*
The receptacle and the bokes, and se you open them not, nor towch them, untyll you here more from me. But be of right hart, and walk the wayes, that you are returned into.
Take this one lesson: you are in favor with me, and for the rest Care not.

Δ. - *Thy mercyes be sealed uppon us for ever, and ever, ô lord of hoasts.*

E.K. - Now is a red thing, like a clowd come all over the Stone.

Δ. - Ignem tui amoris et prepotentis fidei in
cordibus no*st*ris accende ô Deus o*mn*ipotens
Tibi honor laus et gloria
nunc et semper,
Amen .:.

* * *

A^{o} 1585: Augusti ·6·

Vnica Actio; quæ Pucciana vocetur

quæ durabat ab hora 5 mane ad horam 11^{am}

Pragæ

6 August 1585–6 September 1585

(from British Library MS. Cotton Appendix XLVI Part II)

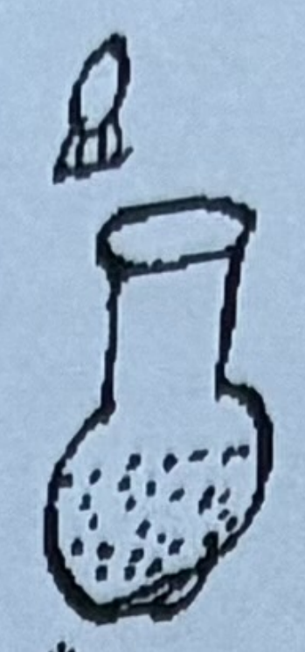
✝ Pragæ

Actionis Puccianæ prior pars.

Augusti .6.
Tuesday Mane, circa ortum Solis: ut nobis heri iniungebatur.

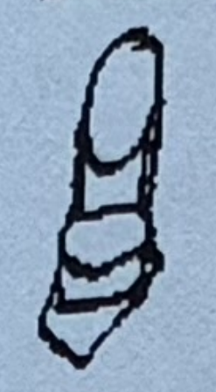
Fusis de more præcibus, &c. Præsentibus nobis Δ, E.K. et Fr. Pucci, ut præscriptum erat.

Disposita erat Mensa fœderis: Candelaque cerea accensa:



E.K. - Here is one, covered in white to the brest: all white apparaled, he hath a long glasse in his left hand, full of filthy loathsom stuff, like matter, or like blud & mylk, or curds myngled to gither, and a staff abowt an ell long in his right hand, he setteth the ende on the grownd he pointeth with his staff toward the[*] Table of Covenant. Accede Dominum:

[*] Δ. - I had set E.K. at the usuall Table in our secret study: and had set my usuall shew stone before him.



Δ. - He $^{\text{E.K.}}$ cam to the Table of Covenant: & loked into the holy stone, & saw the same vision, but his face is (here) bare: & he semeth to be Vriel.

Δ. - Benedictus qui venit in nomine Domini: ô beata Dei Lux.

Vriel - Gloria tibi Domine, rex cæli et terræ; qui es, et venturus es.

E.K. - Now I see the fowndacion of an old thing, as thowgh it wer of a church.

A voyce - *Measure.*

Measure from the east to the North, and from the north to the west parte: for behold, the rest is iudged allready.

Vriel - *I have measured, (Lord) 25, and the half of twenty five.*

37½. - *Divide into three partes.*

Δ. - The third part of 37½ is 12½.

Vriel - *It is done.*

The voyce - *Unto the Kings of the east give the first:*

Prophetia.

Unto the Kings of west give the second.
The remanent, measure unto the dayes of the North: that the fire of my indignation, may be a brydle amongst them, and that the whole world (except the excepted) may drink of the sorrow of the seventh part of the half tyme, yet to come.

Vriel - *Thy mowth (o lord) is a two edged sword, thy iudgments are perpetuall & everlasting: thy words are the spirit of truth & understanding: thy garments most pure & smelling incense: Thy seat without ende, & triumphing:*
Who is like unto the, amongst the hevens: or who hath known thy beawty? Great art thow in thy holy ones, & mighty in thy word amongst the sonns of men: Thy testament is holy, & undefyled: The glory of thy seat, & the health of ^{thy} the sonns: Thy annoynted is sacrifyced, & hath browght helth unto the faithfull & unto the sonns of Abraham.
Thy Spirit is everlasting, & the oyle of Cumfort:
The hevens (therfore) gather them selves to gither, with

Halleluyah to beare witness of thy great indignation & fury prepared for the earth, which hath risen up with the kings of the erth, and hath put on the wedding garments ∴ Saying with her self, I am, a Quene: I am the dowghter of felicity. Remember all ye, that are drunken with my pleasure, the Character I have given you, & prepare your selves to contend with the highest, set your selves against him, as against the annoynted: for you are become the Childern of a strong Champion: whose sonne shall garnish you, with the name of a kingdome, & shall powre wonders amongst you, from the starrs, which shall put the sonne, the stuard of his waggen, & the mone, the handmayd of his servant.

But o God, she is a lyer: and the fyrebrand of destruction: For, behold, thow art mighty & shall triumph, & shallt be a conquerer for ever:

E.K. - Now the stone is full of white smoke.

Δ. - A Pause.

E.K. - The smoke is gon: and here standeth one over

A Vision.

him in the ayre with a boke whose nether parts, are in a clowd of fyre, with his heare sparsed, his armes naked, the boke is in his right hand: a fowre square boke with a red fyry cover: & the leaves be white on the edge, it hath 7 seales uppon it: as yf the clasps were seales with 7 golden seales.

Liber cu*m* ·7· Sigillis.

Emet tau.

And there are letters uppon the seales, the first ~~M, E,~~ E, M, E, T, T, A, V.

The angel with the boke -

Take this boke; ut veritas Luce magis clarescat: Et Lux, veritate, fiat valida. Data est enim tibi potestas, dandi et aperiendi hunc libru*m* mundo et mundis.

Vriel -Gloria tibi, Rex Cæli et terræ qui fuisti es, et venturus es. Hinc enim, Iudicium meretricis.

E.K. - Now Vriel taketh the boke, kneeling uppon both his knees.

Vriel -*Reioyse o you sonns of men, lift up your harts unto heven: for the secrets of god are opened: & his word let out of prison: Reioyce ô you sonns of god, for the spirit of truth & understanding is amongst you. Reioyce o you that are of the Sanctuary, for you shall be full of wisdom & understanding. Reioyse o thow the howse of Iacob, for thy visitation is at an ende, and thy visitation is begynning: The fowr wyndes shall gather the to gither, & thow shalt buyld up the trodden wall. The bridegrom shall dwell with the: And lo, behold, the lord hath sworn, & wyckednes shall not enter into the, neyther shall the spirit of the highest go from the, but thy fathers bones shall have rest:*

Δ Visitatio Iustitiæ / Miseri=cordiæ

Iudæoru*m* Conversio.

And thow shalt live eternally. The blud of the Innocents shall be washed awaye from the, & thow shalt do penance for many dayes. Then shall the lamb stand in the myddst of thy streetes o Hierusalem: *& shall give statutes unto thy people & inhabitants: All nations shall come unto the howse of* Davyd: *The mothers shall teach theyr infants saying, Truth hath prevayled, and the name of the lord shall be the watchman of the, Ô Cytie.*

Veritas prevalebit.

E.K. - Now all is full of a white clowde.

Vriel - *Sylence unto me, & rest unto you for a season.*

E.K. - All is disapered: and the stone semeth clere.

Actionis Puccianæ posterior pars.

Δ. - Legi præmissa latine ip*s*i Fr. Pucci et pauca locutus sum de regibus et aliis qui hæc putant esse no*st*ras imposturas, et a nobis hæc mala r*ati*one tractare &c.

E.K. - He is here, agayn.

E.K. - He sitteth in a Chayre of Chrystall, with his boke in his Lap & the measuring rod ~~standing~~ in his right hand, & the glass vyoll in his left hand.

Vriel - *Seing that power is given unto me, & that truth is added unto my ministery, and I am become full of light & truth, I will open your eyes, & I will speak unto you the truth, that you may shake of the Lumpishnes of your darknes, & profownd ignorance: and wallk in truth with your fathers.*

Give eare (therfore) diligently, unto my voyce: & imbibe my sayings, within the liquor of your harts, that the sap of your understanding may receyve strength, and that you may florish with acceptable Truth, as the Chosen servants & ministers of the highest.

Malitia Mundana pompa et Vanitas.

Totus mundus, in maligno positus est;

.... *and is become the open shop of Sathan, to deceyve the merchants of the erth with all abhomination. But what: are you the peddlers of such wares? or the carryers abroade of lyes & fals doctryne. Do you think it is a small matter to tye the sense of gods Scriptures & mysteries, unto the sense & snatching of your Imaginations: do you cownt it nothing to sytt in iudgment against the spirit of god: leaving him no place, but at your limitation. Is it lawfull, before the sonn of god, to spend the whole dayes, yea many yeares, with the sonns of Sathan, the lying ymps, & deceyvers of the world? Ar you so far entred into the shop of abhomination, that you point unto the sonn of god the tyme of his comming, the ~~sending~~ descending of his prophets, & the tyme wherin he shall viset the*

erth? Moyses durst not speak, but from the lords
mowth: The prophets expownded not the law but
the voyce of the lord. The sonn of god, spake not his own
words, in that he was flesh, but the words of his father,
his disciples towght not, but throwgh the holy ghost.
Dare you (therfore) presume to teache, & open the secret
chamber of the highest, being not called?
Tell me: have you left your merchandise, & the cownting
of your mony deceytfully gotten, to become teachers of
the word of god? Are you not ashamed to teach before
you understand? Yea are you not ashamed to lead awaye
where you cannot bring home? Hyppocrites you are,
and voyd of the holy ghost: lyers you are become, & the
enemyes of Christ, & his holy spirit.
Peradventure you will say, In reading the scriptures we
understand: But tell me, by what spirit you understand
them: What angell hath appered unto you? or of
which of the hevens have you byn instructed?
It may be, you will say of the holy ghost. O thow
foole and of little understanding: Dost thow not understand
that the holy ghost, is the Schole master of the Church, of
the whole flock & congregation of Christ? Yf he be the
Schole master (therfore) over a multitude, yt followeth
then, that one doctrine towght by the holy ghost, is
a lesson or an understanding of a Multitude: But
what Multitude are of thyne understanding, or of
what congregation art thow? Will thow say,
thow art skattered. Thow speakest falsly, thow
art a ronnegate. But behold I teach the:
& thy error is before thy face.
☞ Who so ever doth understand the Scriptures, must seke
to understand them by ordinance & spirituall tradition:
But of what spirituall tradition, understandest thow?
Or by what ordenance, are the Scriptures opened unto the?
Thow willt say, thow are informed by the holy fathers
& by the same spirit that they towght, by the same spirit
thow understandest. Thow sayst so, but thow dost not
so. Which of thy forefathers ~~have~~ hath tyed reason to
the word of God? Or the understanding of the Scriptures,
to the disciplyne of the heathen? I say unto the, that
thy forefathers wer dear unto Christ: wer partakers of
the hevenly visions & celestiall cumforts: which visions
& celestial cumforts, did not teach unto them, a
new exposition of the Scriptures: but did confirme
& give light unto the Mysteries of the holy ghost
spoken by the apostles: the grownd layers & fownders of
the church: What so ever, therfore, thow lernest of thy
forefathers, thow lernest of the apostles: & what so ever thow
lernest of the apostles, thow hast by the holy ghost:
But if thow expownd the fathers after thy sense,

---

and not after the sense of the apostles, thow hast not the
holy ghost but the spirit of Lying. Therfore humble
thy self & fall down before the lord:

Reason.

Lay reason asyde, & cleave unto him: Seke to
understand his word according to his holy spirit.
Which holy spirit thow must nedes fynde, & shall
fynde in a visible church, even unto the ende.

Ecclesia visibilis.

I will playnely say unto the (That, Truth may
appere mightyly in light): Who so ever is
contrary unto the will of God, which is delivered
unto his church, towght by his apostles: norished
by the holy ghost, delivered unto the world, and
by Peter browght to Rome by him, there towght
by his successors, held, & maynteyned, is contrary
to god & to his truth.

Luther.
Calvin.
Willfully } erring
obstinately }

The definition of an Heretik.

Luther hath his reward.
Calvin his reward.
The rest, all that have erred, & willfully run astray,
separating them selves from the church & congregation of Christ obstinately, & throwgh
the instigation of theyr father the divell, have
theyr reward. Against which the sonn of
god shall pronownce Iudgment, saying,

> Go you deceyvers into hell fyre, provyded
> for your father and his Children from the
> begynning.

The Pope is not Antichrist.

You rise up amongst your selves, saying, The
Pope is Antichrist. For by this name
you call him: an evyll man he may be
and fall from his vocation: But he can never

Antichrist.

be Antichrist: For Antichrist is he, the sonne
of the Divell, a man flesh and blud, born of
a wycked and deceytfull harlot, that shall seduce
the people, swell with the strength of his father,
& resyst god in erth amongst men, as his
father did in heven among the angells,
utterly denying his omnipotency, & setting
him self against him.
O you foles & of little understanding:

Claves Cæli apostolis datæ.

When unto the apostles, the keyes of heven were given:
that is to say: the same authority & powre of
Christ Iesus the sonn of the living god, to
forgive synns: & to exclude synners from the
kingdom of heven. And When unto the same apostles
it was sayd allso, Come behinde me Sathan:
you have not understanding to see into the mysteries
of the highest: Yf the Sonne of god

did commend & reprehend his disciples, why may
not (therfor) a bishop, ~~become~~ be cownted good & evill?
Yf it follow (therfore) that good & evyll may be in
a bishop, it followeth, allso, that neyther good nor

Remember to ax the amending of this place, fortè ~~is propre~~ *belongeth.*

evill,‸addeth unto the Authority of a bishop, but unto his
own life. Yf he be good, he reapeth the benefyte of
his goodnes: but yf he be evyll, he is a lyer: bycause
his doctrine is against him self. Yf therfore for the
synne of man, God hath suffred many, in the spirit of

**Act*: 23: A.

*An*anias, to sytt in the holy place, yt is for your synns*
sake, & for your rebellious nature to be ponished: And not
for the obscuring or darkening of his Church.
Open your eyes therfore, & understand, & Cleave to the
Church, for the Church sake, & not for the love of
man. Despise not the Church bycause, of the transgressions
of man: But submitt your neck under that holy
yoke & ordenance, which shall lead you into the
Congregation governed by the spirit of god.
Wherin you shall understand the secret of god his
boke, to be interpreted according to the sense of your
fathers: whose understanding was the finger of

Nullus sibi authoritatem assumere potest.

the holy ghost: You can not authorise your selves:
And without authority you can do nothing.
Therfore yf your authority be not, why take you uppon
you the doings of the Church: which is one thing to
seke to understand the Scriptures, and an other thing
to teach the scriptures according to his understanding:
for he that teacheth, teacheth by Authority: but if he have no

An Usurper.

Authority, he is an usurper.
My brethern remember your selves: and consider
you are Children: you are not, Vestri Iuris
but alieni. *Therfore do nothing that is of your*
selves: But follow, (as good children) the steps of

Ecclesia, *nostra* Mater: et tame*n* Virgo.

your mother: Which Mother is a pure virgin
and is allways instructed with the wisdom of the
Cumforter. What meat she shall give unto you, her

Simplicitas.
Obedientia.

Children: & how she shall bring you up & instruct
you; Simplicty is much worth, and obedience

Curiositas à Diabolo est.

is a garland before the Lord: But Curiositye
is the divell. Have you not red: That the bred

Math: 7.a.15.C.
Marc .7.C.

of the holy ones is not to be cast unto dogs?

<Filii
Canes.

Loke unto your selves whether you be dogs or no.
See if your life be holy: Your doings straight
& iust, your patience manifold: you affliction great
for the lord: Yf you fynde not your selves so, you
are not Children. Yf you be not Children, you
are not sonns: yf you be not sonns, you have
no mother: yf you have no mother, you ar dogs,

Canes.

you are devowrers of the bred of Children, Currish,
sensles, and against god.

In no*s*tri iudiciu*m* status ipsi descendamus.

Enter therfor into Iudgment with your selves.

Pater ———
Filius ———
Spir*it*us Sanctus ———

Consider you are created by god.
Consider you are ~~revived b~~ redemed by god.
Consider allso you are also left to the spirituall tuition &
cumfort of god: which god hath made of you

Ecclesia.

a congregation: a holy & sanctifyed fellowship,
feeding allwayes, as brothers to gither under his wyngs
and at his table: which feedeth you with the bred of

The bred of < Life / Understanding

life & understanding: with the body & blud of Iesus
Christ *the son of the living god.*
With understanding: that you may know the will
of your father, which is in heven: & knowing him,

Obedientia, est finis no*s*træ vocationis.

be obedyent: which is the Conclusion of your vocation.
Shake not of thefore the yoke of Obedience,
least you put away allso the Cup of Understanding:
and so know not the will of your father.
But my thinketh you are starved, your gutts ar
shrunk up: your bones & synnews are wythered.
What is the cause therof? When receyved you the
bred of the lord? When receyved you norishment?
O *you of little faith: and less understanding,*
you err and ronne astray: you are blynde: you follow
not the wyll of your father: Retorn, Retorn:

Oratio pænitentis et ad Deum, Ecclesiamq*ue*, (eius sponsa*m*) redeuntis.

And say within your selves, ◐ O *Eternall god and*
Loving father, great is thy care & mercy over us
which being led astray with Sathan, *& the*
Spirit of darknes hast browght us home: which
being blynde hast set open before our eyes: (our
eyes allso opened) the true path & lyne of understanding: Happy are we: whom thow lovest so derely:
and unto whome the care of our helth is so dere.
We will therfor prayse thy name, & retorn from our
errors: we will acknowledge our synns, & follow
thy commaundements: for thow o lord art onely iust
& true: & thy mercy is everlasting: Thy laws
are sweete: & thy loving kindenes mighty
amongst us, Holy, Holy, Holy, Lord God *of* Zebaoth.
All honor prayse & glory be unto the for ever.

Δ. - *Amen.*
- *After a while, I retorn agayn.*

E.K. - He is gone.

Δ. - Note I red the premisses to Fr. Pucci, in Latin which semed to us to be wonderfully pithy and to the purpose, &c.

E.K. - He is here again.

E.K. - He is here again.
Pucci
Vriel - Francis, *give eare unto my word:*
Franciscus Pucci *⁄ Stay awhile. ⁄*
Δ. - Here uppon Fr. Pucci did knele down on both his knees.
Vriel - *True it is, that, as thy spirit moved the, So god hath called*
the to the part taking & understanding of his will,
to be fullfilled in ponishment & wrath against the
falshod & deceyt of the erth. And therfore hath god
of his great love & exceding mercy, called the away
from the sonns of the accursed, & from the way of unrighteousnes:
wherin yf thow follow him in simplicity
of Conscience, & righteousnes (the works of faith)
thow shalt be confirmed: for I say unto the, I
will powr my vengeance uppon the whole earth &
I will chasen her in her iniquity & in the
myddest of her pride, I will throw her down hedlong
& she shall triumph no more ∴ And bycause thow
hast humbled thy self, my spirit shall be with the,
& thow shalt understand. And this wycked
Monster, that sitteth in the holy temple, & synneth
against the highest, shall be thrown down hedlong with
his pryde ∴ And he shall be chastised & corrected with
Iudicium incipiet a domo Dei. *the mowth of you two: for at the howse of the*
Lord Iudgment must begyn: And the rebelling
Filius servus. *sonn must be skourged before the wycked servant*
be ponished. Feare not, I will putt unto your
words, strength & powr: And if he here you
not, but stretch furth his hands against you, I
will rayng fyre & brymstone from heven: & his
dwelling places shall synk. And the lake that
shall remayn shall beare wyttnes against him for
ever. Lyft up thy hart therfor, & despise the
world, fight with her manfully, & be not overcome.
Moreover acknowledg thy synns, & fly unto the Lord.
Seke out his howse, & eat of his bred: But for
thow hast much nede of it.
The sedes that thow hast sown abroad, gather up again,
least thow be ponished for the synns of thy brethern.
Thy Sowle standeth dere before the lord: which is the cause that
he hath mercy uppon the. Which sayeth unto the,
Yf thow be obedient before the lord, follow the instructions
& discipline of the holy ghost: and do the works
of righteousnes & Charity, my Spirit shall

rest uppon you.
I have sayde.

E.K. - He is gone.

Δ. - I red over the last parcell in Latyne to Francis Pucci: after he had in very penitent sort thanked god, confessed him self an offender as he was here noted, &c.

E.K. - He is here agayn.

Vriel - *Your Penance and devotion præmised, The blessing of God the* father, *the* Sonne, *and of the* holy ghost, *in his everlasting truth and Light, cumfort you, blesse you, and be mercifull unto you.*

Δ. - *Amen.*

Vriel - Extingue Lumen: Nam Decedo.

Δ. - Deo n*os*tro O*mn*ipotenti, æterno Lucis et
Veritatis Authori sit o*mn*is laus, gra*tiarum* actio,
honor et gloria: nunc et sine fine,
Amen.

Aº. 1585. Augusti ·6· Pragæ

Actionis Puccianæ Posterior pars.

* Videntes olim, qui Prophetæ postea, dicti.

*Videns, (E.K.) nubem iam recessisse conspexit: et supra VRIELIS caput
(quasi in aëre,) alium vidit Angelum; cuius pars inferior, nube ignea continebatur,
capitis vero capilli, circa humeros sparsi, et brachia nuda apparebant. Dextra autem
Librum tenebat, quadrata figura, tegmine, (quasi ignito, rubicundoq*ue* colore,) velatum.
Foliorum verò exterior margo, albicans erat. Septem retinaculis, quasi totidem seris, clausus
esse, liber videbatur. Atq*ue* super retinaculorum ora, sigilla quasi aurea, impressa
comparebant. Et super singulis sigillis, literæ inscriptæ singulares. Super
primo, E: super secundo, M: super 3º, E: super 4º, T: super 5º, T: sup*er* 6º, A; sup*er* 7º, V:

Angelus cum libro Vrieli dixit. - Accipe librum hunc, Vt Veritas Luce magis clarescat: Et Lux, Veritate,
fiat valida. Data est enim tibi potestas dandi, et apperiendi hunc librum,
Mundo, et Mundis.

Vriel - Gloria tibi, Rex Cæli, et terræ, qui fuisti, es, et venturus es. Hinc enim Iudicium
Meretricis.

E.K. - Iam accipit librum Vriel, utrisq*ue* flexis genibus.

Vriel - Gaudete ô vos filii ho*minu*m, levate corda vestra Cælum versus. Secreta enim Dei panduntur:
et verbum eius ex carceribus emissum est. Gaudete ô vos filii Dei, quia Spiritus
veritatis, et intelligentiæ inter vos existit: Gaudete ô vos, qui de Sanctuario estis,
Quia Sapientia et intelligentia replebimini. Gaudeto ô tu Domus Iaacub, quia iam
tua finita est Visitatio, atq*ue* incipit visitatio tua. Quatuor venti te
Vnâ colligent: et conculcatum reëdificabis murum. Tibi cohabitabit sponsus.
ET, ecce, iuravit Dominus, et non te invadent impietates: neq*ue* Spiritus Altissimi à
te recedet: Verùm, Patrum tuorum ossa quietem nanciscentur: et tu ipse
æterna frueris vita. Sanguis Innocentem, à te abluëtur: Et ad dies multos
pœnitentia te affliges. Tunc quidem, Agnus, in medio platearu*m* tuaru*m*, stabit,
ô Hierusalem: Edictàq*ue* promulgabit populo tuo, civibusq*ue* tuis.
Omnes Nationes, ad domum Davidis confluent. Matres, suos informabunt Infantes,
hiis verbis: Prævaluit Veritas: atq*ue* Dei Nomen, tuus erit vigil
ô Civitas.

E.K. - Iam, o*mn*ia, Nube alba, oppleta sunt.

Vriel - Mihi silentium, vobis verò, ad temporis exiguum intervallum, quies esto.

E.K. - Ex oculis meis prorsus evanuëre omnia.

Δ. - Nota. Interea, ab ip*s*o anglico sermone, præscripta, in Latinum recitavi conversa,
legendo expedite ip*s*i D*omi*no Francisco Puccio. Præterea obiter pauca locutus
sum, de calumniis, contra n*ost*ras actiones, tales, eiaculatis, &c.

E.K. - Iterum hic mihi apparet Vriel: atq*ue* in Cathedra sedet Chrystallina
cum libro illo, in suo gremio: dextra autem, illam tenet virga*m* geometricam: et
sinistra, illam phialam vitream, ut prius:

VRIEL - Cùm mihi sit concessa potestas, et cùm meo ministerio sit adiuncta Veritas;
(Vnde Lucis et Veritatis sum factus plenus), vestros Ego aperiam oculos, atq*ue*
vobis ipsam eloquar Veritatem; ut inërtem illam molem tenebraru*m* vestrarum,
et profundæ Ignorantiæ, excutere possitis; et in Luce cum patribus vestris ambulare.
Voci (igitur) meæ, diligenter præbete aurem; et intra cordiu*m* vestrorum liquorem,
dicta imbibatis mea: Vt v*est*ræ intelligentiæ succus, vigorem recipere possit; et
vos ipsi florere possitis cum acceptabili Veritate; veluti, Servi Electi, et
Ministri ALTISSIMI.
Totus Mudus, in maligno positas est; et aperta Sathane factus est
officina; ad Terræ mercatores omni Abominandæ impietatis genere decipiendum.
Ast, quid? Vos ne facti estis talium mercium submercatores
geruli? Vel mendaciorum et Doctrinæ falsæ, in publicum vectarii?
Æstimatis ne vos, levis momenti negocium esse, Scripturarum Divinarum,
et Mysterioru*m* sensum, iudicio et temeritati alligare vestraru*m* Imaginationu*m*?
Nihili rem esse statuitis, in iudicio sedere contra Spiritum Dei, nullum
illi concedendo locum, nisi v*est*ro ex præscripto?

Vobis ne licet, coram filio Dei, integros ~~consumere~~ dies, immò multos
consumere annos, cum filiis Sathanæ, mendaci sobole, et Mundi
deceptoribus ? Adeo nè penitus in Abominationes Officinam vosmet contulistis
ut Dei filio, futuri Adventus sui tempus præscribere velitis; Prophetarumq*ue*
suorum descensus: ~~momentumq*ue*~~ temporisq*ue* terminum, in quo ipse
Terram erit visitaturus ?
Moyses nihil loqui ausus erat nisi ab ore Dei:
Prophetæ, legem non explicabant, sed Dei Vox:
Filius Dei, propria sua non est locutus verba, quatenus Caro erat,
sed verba patris sui.
Discipuli eius, nihil, nisi ex Spiritu Sancto docuerunt ?
Audetis ne (igitur) vos, vobis docendi assumere munus adytaq*ue* secreta
Altissimi pandere, minime ad id admissi, vocative ?
Dicite mihi, Mercaturam ne deseruistis; vestrarumq*ue* pecuniaru*m* (fraude
partarum) supputationes, ut Verbi Dei essetis Doctores ?
An non pudet vos, ante docere, quàm ipsi intelligatis ?
Immò, an non vos pudet seducere, prius, quàm domum reducere noveritis ?
Hypocritæ estis: et Spiritu Sancto vacui:
Mendaces esse devenistis; et ipsius Christi Inimici, et sui sancti Spiritus ?
Fortassis dicetis, Ex scripturaru*m* lectione, intelligentiam comparamus earundem.
Ast mihi respondeatis, cuius Spiritus auxilio, hanc vobis comparatis intelligentiam ?
Quis vobis apparuit Angelus ? Vel ex quo cælo, vestram recepistis instructione*m* ?
Fieri p*o*te*s*t, quòd, Ex Spiritu Sancto, dicetis.
Ô stulte tu, modicæq*ue* intelligentiæ: Non intelligis tu, quòd Spiritus Sanctus
Ecclesiæ Pædagogus est; integri gregis, et congregationes Christi ?
Proinde, si multitudinis Pædagogus est; sequitur, quòd Doctrina aliqua, quam
Spiritus Sanctus docet; Instructio, documentum, sive Intelligentiæ sit Multitudinis.
Atqui, quæ ho*minu*m multitudo, tuæ est intelligentiæ ?
Ali*ter*, Vel cuius es tu Congregationis ?
dispersionis. Dices ne, dispersus alicuius, te unum esse ? Falsum narras:
Fugitivus es.
Verùm, Ecce, te doceo: Errorq*ue* tuus ante tuam constat faciem.
Quicunq*ue* ad scripturarum intelligentiam perveniet, conari debet ad illarum
intelligentiam pervenire, Secundum Ordinationem, et Traditione*m* Spiritualem:
Ast ex qua Spirituali traditione, nactus es tu intelligentiam ?
Vel, iuxta quam ordinationem, tibi est apertus Scripturaru*m* Sensus ?
Dices (forsan) ex Sanctis Patribus, informatu*m* esse te et per eundem Spiritum
per quem docebant illi, tuam te esse consecutum intelligentiam.
Dicere sic quidem potes; verùm, non te sic facere, certum est.
Quis enim Antiquorum Patrum, Rationem copulavit Verbo Dei ? Vel scripturaru*m*
intelligentiam, Ethnicorum astrinxit Disciplinæ ?
Tibi Dico, quòd Antiqui Patres, Chr*ist*o chari erant: et Cælestium visionum, consola=
tionumq*ue* Cælestium participes. Quæ visiones Cælestesq*ue* consolationes, non illos
Eccle*s*ia docebant novam Scripturaru*m* expositionem; sed confirmabant, Luceq*ue* illustrabant
Apostolica. Mysteria Spiritus Sancti, per Apostolos declarata: qui, Ecclesiæ ipsi sua
posuêre fundamenta. Quicquid igitur ab antiquis Patribus discere possis, ab Apos=
tolis discis: Et quicquid ab Apostolis intelligis, habes id quidem, à Spiritu Sancto:
Sed si ipsos patres exponas, tuo sensu modoq*ue*: et non iuxta sensum Apostoloru*m*,
Certè, Spiritum Sanctum non habes, sed Spiritum mendacii.
Humilem, igitur, temet prebeto, et coram Domino procidas. Rationem Semo=
veas, Dominoq*ue* adhæreas: Laboresq*ue* verbum eiusdem intelligere, ex Spiritu
suo Sancto. Quem Spiritum Sanctum, omni ex necessitate invenire debes,
atq*ue* invenies in Visibili Ecclesia, usq*ue* ad mundi finem.
Perspicuè tibi dicam, (ut Veritas potenter in Luce appareat) Quicunq*ue*.
Dei contrarius est Voluntati, quæ, suæ est tradita Ecclesiæ
per Apostolos quidem publicata, per Spiritum Sanctum enutrita, et mundo
impertita; et per Petrum ad Romam traducta, et per eundem, ibidem
expressa, ab eiusdem successoribus retenta atq*ue* sustentata est: Hic idem,
Deo et Veritati suæ contrarius est.
Lutherus suam recepit mercedem.
Calvinus suam:
Reliqui, omnes, quotquot erraverunt, et sponte in devia cucurerunt, separando

seipsos, ab Ecclesia et Congregatione Christi, obstinatè, et Diaboli (patris
sui) instinctu, Mercedem suam receperunt.
Contra quos, Filius Dei, iudicium pronunciabit, dicendo,

> Ite Deceptores, in Gehennæ ignem, patri v*es*tro ~~præparatum~~, et filiis
> illius, ab exordio, præparatum.

Inter vos ipsos insurgitis, asserendo, Papam Antichristum esse: (Hoc enim
nomine illum insignitis) Homo certè malus esse possit, atq*ue* à sua excidere
vocatione: Verùm tamen, Antichristus esse nunq*uam* potest.
Antichristus enim ille est, qui filius est Diaboli; Homo quidem, ex carne et
Sanguine, natus ex impia et fraudulenta meretrice: qui populos seducet,
tumidusq*ue* sui patris potentia, Deo resistet in Terra inter homines, quemad=
modum Pater eius in Cælo fecerat inter Angelos: prorsus denegando Dei
Omnipotentiam, seq*ue* illi opponendo.
O vos stulti, et exiguæ intelligentiæ: Quum Apostolis, Cæli
concredebantur claves, ~~quasi~~ (quasi diceres) Eadem Christi Iesu, filii
Dei viventis, Authoritas, et potestas, ad ho*minu*m condonanda peccata,
* *Matth*. Cap. et ad peccatores Cælo excludendos: et Quum *eisdem ~~dicebatur~~ Apostolis,
16. C.D. Vade post me, Sathanæ, etiam dicebatur: Non tanta estis intelligentia,
ut in Altissimi hæc introspicere valeatis Mysteria.
Si Dei filius tùm commendabat, tùm etiam reprehendebat Discipulos suos,
cur non possit igitur Episcopus, et bonus et malus censeri ? Si hinc
consequatur, bonum malumq*ue* Episcopo inesse posse, pari r*ation*e inferri possit
Authoritatis Episcopalis r*ation*em, à bono malove illo non pendere: Sed ip*s*ius ad
Episcopi vitam ~~adiunctum esse~~ hoc bonum malumve spectare. Si bonus sit,
suæ bonitatis metet beneficium: Sin malus sit; Mendax est: Sua enim illi
contraria est doctrina. Proinde, si, propter hominum peccata, Deus
* *Act*. 23.A. permiserit, multos in spiritu*Ananiæ, sedere in loco sancto: id quidem
propter peccata v*est*ra est, et rebellem naturam, ut supplicium recipiatis: et
non, ut obscura, vel tenebrosa eius fieret Ecclesia.
Aperite, itaq*ue*, oculos v*est*ros, et intelligite; et Ecclesiæ adhæreatis, amore
ipsius Ecclesiæ, et non ho*minu*m: Neq*ue* Ecclesiam contemnatis, propter
hominum iniquitates. Verùm colla illi submittatis Sancto iugo, et Ordinationi,
quæ vos ducet ad illam Congregationem, quæ gubernatur per Spiritu*m* Dei:
in qua, intelligetis, Secreta Libri Dei, explicata esse iuxta sensum Antiq*uorum*
V*est*ror*um* Patrum: quorum Intelligentia, erat Digitus ~~Dei~~ Spiritus Sancti.
No*n* potestis à vobis ipsis Authoritatem recipere: Et sine Authoritate
nihil facere potestis.
Idcirco, Cum vestra Authoritas nulla sit; Cur, Ecclesiæ Opera, Actave,
intra vestras arripitis manus ?
Vna quidem res est, Scripturarum aliquem querere intelligentia*m*: Atq*ue* alia est,
Malæ fidei Scripturas docere, secundum intelligentiam suam. Qui enim docet, ~~per~~
possessor. ex Authoritate docet: Sed, Authoritate*m* si non habeat, Vsurpator
sive Intrusor est.
Fratres mei, Considerate vosmet ip*s*os bene: et considerate, vos, pueros
esse: et quòd, vestri iuris non sitis, sed alieni. Nihil igitur faciatis,
quasi ex vobis ipsis: Sed insistatis (ut pueri boni) vestigiis Matris vestræ:
Quæ Mater, pura virgo est; et semper à Paracleti Sapientia
informatur, quem, vobis (pueris eius) exhibere cibum debet: et quo vos
modo ~~vos~~ educare, atq*ue* instruere.
Simplicitas multum valet, et Obedientia, Sertum est, coram Domino:
* *Mat*. 7.a.15.C. Ast Curiositas, Diabolus est.
Mar. 7.C. An non legistis, quòd Sanctorum pa*nis, non sit ante canes proiici=
endus ?
Penitius vosmet examinetis, utrum Canes sitis, nec ne.
Videte, utrum vita vestra sancta sit: Opera v*est*ra recta, et iusta:
patientia vestra, multiplex: afflictio vestra, magna, propter Dominum.
Si vosmet ipsos, in hoc statu esse, minime deprehendatis; Pueri non estis:
Vox hæc in Si pueri haud sitis, non estis filii: Si filii haud sitis, matrem non habetis;
scripturis Sin verò Matrem non habetis, devoratores estis illius panis qui filiis debetur;
multu*m* usitata. Canini, insensati, et contra Deum estis.
In vestri igitur iudicium status, vos ipsi descendatis.
{ P*ate*r. Considerate, Per Deum Creati estis:
Filius. Considerate, Per Deum Redempti estis:
Spir*it*us Sanctus. Considerate, etiam, Relicti estis Spirituali Tutelæ et Consolationi Dei:

Qui Deus, ex vobis congregationem ordinavit, sanctam et sanctificata*m* societate*m*: pascentem
semper simul, tanquam fratres, sub alis suis, et in sua mensa: Qui vos pascit, vitæ et Intelligentiæ pane: Corpore (nimiru*m*) et sanguine Iesu Christi filii Dei viventis.
Intelligentiæ autem pane vos pascit, ut patris v*est*ri voluntatem intelligatis, qui in Cælis est:
Obedientia ut illi quum noveritis, Obedientes fiatis: Quæ Obedientia, vestræ vocationis finis est.
Nullo igitur modo, Obedientiæ iugum excutiatis, ne simul etiam Calicem Intelligentiæ a vobis
repellatis: atq*ue* ea ratione, patris vestri vos lateat voluntas.
Sed, iudicio meo, Famelici estis: vestra contracta sunt Intestina; ossa, nerviq*ue* emarcescunt.
Quæ huius rei causa est ? Quando illum Domini panem recepistis ? Quando nutrimentum
accepistis ? Ô vos modicæ fidei, et intelligentiæ minoris; erratis, et devii curritis: Cæci
estis: Patris vestri, non obtemperatis voluntati: Redite, Redite: et intra
vos met ipsos talia dicatis.
Ô sempiterne Deus, et benigne Pater, magna certè est cura, Misericordiaq*ue* tua erga
nos, quos in devia actos per Sathanam, et spiritum tenebrarum, reduxisti domum: Et
Nobis cæcis proposuisti (visu etiam nobis restituto) veram semitam lineamq*ue* rectam
Intelligentiæ. Ô nos fælices, quos tibi tam charos habes: et quorum salus
tantæ tibi curæ est. Nomen proinde tuum, laudibus celebrabimus; et a nostris
revertemur erroribus. Peccata confitebimur n*ost*ra, et præcepta observabimus tua.
Quoniam tu solus, ô Domine, Iustus et verus es, et Misericordia tua æterna est.
Leges tuæ suaves sunt, et peramans tua benignitas inter nos valida est.
Sanctus, Sanctus, Sanctus Dominus Deus Zebaoth. Honor omnis, laus et gloria
tibi detur in perpetuum.

Δ. - *Amen.*

Vriel - Modico transacto temporis spacio, revertar.

E.K. - Abiit.

Δ. - Nota.

Δ. - Interim, Francisco Pucci, hæc (quæ anglicè dictata recepimus) Latinè recitabam, Nobisq*ue* nervosa valde, n*ost*risq*ue* accomoda institutis videbantur.

E.K. - Iterum, illum adesse video.

Vriel - Francisce, attentis auribus, verba excipias mea:
Sistatis paululum.

Δ. - Hinc, statim, Franciscus Puccius à sede sua genibus utrisq*ue* (quasi Deo supplex) terra*m* petebat.

Vriel - Verum quidem est (ut tuus te alias co*m*monefecit spiritus) Quòd Deus te vocavit
ut particeps et intelligens esses voluntatis suæ explendæ, in vindicta et ira sua
exercenda, contra Terræ falsitatem et fraudem.
Atq*ue* hanc ob causam, ex magno suo amore, et immensa misericordia sua avocavit te Deus
à filiis h*omin*um, Deo invisorum, et ab Iniustitiæ tramite. In qua tua vocatione,
si illum imiteris, in tuæ conscientiæ simplicitate, et Iustitia (quæ fidei sunt
opera) confirmaberis. Tibi enim dico, vindictam meam effundam
super universam terram: atq*ue* illam Castigabo in iniquitate sua: et in suæ superbiæ summo gradu illam præcipitem prosternam: Neq*ue* ultra triumphabit.
Et quia te demissum humilemq*ue* exhibuisti, Spiritus meas tecum erit, et
Intelligentiam tu consequeris.
Et Monstrum hoc impium, quod in templo sancto sedet, et contra Altissimu*m*
peccat, præcipitabitur cum superbia sua: Atq*ue* ex ore utriusq*ue* v*est*ri casti=
Ezech. 9.C, .1. *Petri* .4.D. gabitur et corrigetur. Iudicium enim, à domo Dei inchoari debet:
Et filius rebellis prius flagellis cædi debet, quam impius puniri servus.
Ne timeatis: vestris enim verbis, vires et potentiam adiungam.
Et v*est*ra si contemnat verba; manusq*ue* suas contra vos exerat: de cælo, ignis atq*ue*
sulphuris demittam imbrem, et palatia eiusdem in terram descendent: Lacusq*ue*
ibedem remanens, contra illum, testimonium dabit perpetuum.
Erigas igitur cor tuum, Mundumq*ue* despicias: et contra eundem virilater pugno,
neq*ue* ab eodem vincaris
Tua præterea confitearis peccata: et ad Dominu*m* confugeas: illius perquirito
Domum, et de illius pane Comedas: eo enim multum tibi opus est.
Et semina, quæ sparsim seminasti, recolligas: ne forte tu penas luas, ob
fratrum tuorum peccata.
Anima tua, Deo chara est: atq*ue* idcirco Misericordia erga te movetur:

Tibiq*ue* dicit: Si coram Domino Obediens appareas: atq*ue* sequaris Instructiones
et Disciplinam Spiritus Sancti faciasq*ue* opera Iustitiæ et Charitatis,
Spiritus meas super te requiescet.
Dixit.

E.K. - Abiit.

Δ. - Ex anglicis dictatis istis ultimis, Latinè, eundem expressi sensum, D*omin*o Fr. Puccio, valde devoto, humili, et præmissa agnoscenti, et acceptanti, &c.

E.K. - Iterum mihi conspicuus est.

Vriel - Præmissa v*est*ra tam pœnitentia, quam devotione: Benedictio Dei Patris, Filii et Sp*irit*us Sancti, in sua sempiterna veritate, Luceq*ue* vos consoletur, vobis benedicat, et vobis Misericordia*m* impertiat copiosam.

Δ. - *Amen.*

* * *

Ex Actione, quæ erat Die ♀^{is}. Septembris .6. 1585. Pragæ

Angelica Vox - Eat Puccius, ut promissis perficiendis, provideat:
At cor habeat sincerum, rectumq*ue*:
Immò sæpe proprios detergat calceos.
Inter eundum autem, alloquatur mortua arbusta, de Domino venturo.
Ambulet cùm montibus, ut illi eius audire vocem possint.
Tunc revertatur, ut quod reliquum est, adimplere possit.
Atqui Dico, proprios tergat calceos.

Δ. - Vos oro, ut illa*m* nobis explicare phrasem velitis obscura*m*.

Angelica Vox - Qui flagellatur, ipse sentit.

Angelica Vox - Reliqui, (Ieiunii v*est*ri), Dies, non hic complebuntur, sed in illis viginti diebus, in quibus Romæ Operari Decretum est mihi.

* * *

Bodleian Library
MS. Ashmole 1790
Art. I

Præfatio Latina in Actionem primam ex ·7· (habitam, 10 Die Aprilis, Pragæ), et iam in Latinum conversam sermonem.

Aº 1586:

Δ An ista Actio, habita 10
Aprilis: an illa quæ habita est
30 Aprilis sit a nobis æstimanda
Prima, nondum certus sum.
In illa enim (de 30 die), dicebatur
de 7 Actionum semestralium institutionem.
Considera.

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10 April 1586
(from Bodleian Library MS. Ashmole 1790)

Imminentis Mundo, Catastrophes magnæ, 3 Specimen admirandum, à SPIRITV SANCTO Revelatum: atq*ue* brevissima, verissimaq*ue* explicatum historia.

Interpres, Pio et fideli Lectori, Salutem, pacem, et consolationem,
in CHRISTO IESV, peroptat:
Amen.

Cum mihi, ab Ominipotenti Deo, iniunctum sit, ea scriptis mandare, quæ
nobis, ex sua immensa bonitate, et abundantissima communicat gratia
mearum esse partium ego existimavi, (cùm sint magna Altissimi Mysteria,
atq*ue* Cælestia et admiranda Charismata) summopere cavere, ne per
me, vel negligentia mea, Superbis, incredulis, ingratis, invidis, impuris,
vel alicui indigno, contrectanda, eadem offerantur, vel permittantur
conspicienda. At Dignis, tamen, Piis, scilicet, humilibus, modestis, sin=
ceris, charitate conspicuis christiana, Illuminatis, et illis quibus verba vitæ
et veritatis divinæ, maximæ sunt, vel esse possunt consolationi: et aliquibus
interdum (ex singulari dei providentia vel iussu), alterius Notæ, hominibus,
obiter ista ostendere, summatim commemorare, vel brevissima*m* aliquam
tradere Actionem, (ut vocanius) diligentius considerandam, (n*ost*ro quidem
exscriptam, vel traductam autographico, authentico, primarioq*ue* monimento)
Certè ab ip*s*o statim, n*ost*ræ ipsius vocationis functionisq*ue* exordio, expresse
didicimus, tùm muneri n*ost*ro, satis hoc esse consentaneu*m*, tum Divinæ
pergratum esse Maiestati, cognovimus: Interim, nimirum, dum præfiniti
temporis decursa plenitudine, abundantissimè, manifestissimè, plenissimè
et potentissimè, magna pars eorum, quæ divinitus, et in secreto,
(sub predeterminati quasi silentii, sigillo) receperimus, intellexerimusq*ue*
publicabuntur, mundoq*ue* innotescent: ad illius honore*m*, laudem et
gloria*m*, qui, Deus, Dei filius, atq*ue* Rex Regum existit, idemq*ue* Iustis=
simus, Vivorum et mortuor*um*, futurus erit Iudex.
Ast si Mortalis aliquis, monimenta hæc folia, tamq*ue* pretiosa,
·1· nobis, vi vel fraude, n*ost*ris ex manibus eripere conatus fuerit, conetur
·2· ~~fuerit~~, vel conabitur; Vel si quisq*uam* hæc, (illi prorsus incognita
Mysteria) temerario suo, et superbo condemnare iudicio, non verecundetur,
·3· Vel si aliquis, Subtilissimos nos esse Impostores, atq*ue* adeo à nobis
confingi ista, asserere audeat, eaq*ue* ratione, pernitiosos in Rep. Christia=
·4· nos esse censendos cives: Vel, si ullus, Bardos nos, credulosq*ue* nimiu*m*,
aut deliros, ab astutissimo aliquo, nobiscum, per multos iam annos col=
ludente malo Genio, in errorem esse pertractos, impulsosq*ue*, (hactenus,
iurundum quidem et blandum), vehementi sua, aliis etiam persuadere

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·5· velletsuspicione: Vel, si quasqua*m* (quasi ex scripturis divinis) hac ætate, et mundi statu, omnem cessare,
nullamq*ue* esse contendere vellet, Revelationem divinitus factam, vel
veram dari mortalibus prophetiam; Hiis omnibus, et singulis, multisq*ue*
aliis similibus n*ost*ris, (quibuscunq*ue*), Adversariis, Hæc ultima, (quam
Divinitus recepimus) Revelatio, ita occurrit sapienter, et tam
contradicit nervosè, eorumq*ue* tam conciliis et conciliabulis, quàm
factis, conatibus et Institutis, tàm se opposuit, opponitq*ue* potenter,
Quòd, quandocunq*ue*, et ubicunq*ue* ultima hæc publicè recitabitur Actio,
postera o*mn*is ætas exultatione triumphabit incredibili, Veritatis,
Sapientiæ, Potentiæq*ue* Divinæ invincibilem esse virtutem:
Atq*ue* inde Ecclesiæ ipsius Catholicæ omnes pii, et genuini filii,
ILLVMINATORIS, et CONSOLATORIS n*ost*ri efficacitate*m*
diaphoreticamq*ue* energia*m* cælestem, ipsis ossium medullis, immò penitio=
ribus animarum suarum recessibus, dulcissimu*m* suum, saluberrimum,
et summè consolatorium instillare, seu potius copiosissimè affundere,
agnoscent succum. Vt igitur, verè Christiani, fideles, et
charitate Divina Illustres, fratres n*ost*ri Catholica, huius historiolæ
(tempore, à Deo asignato) ditarentur cognitione, et permagna
essent animati consolatione: Et prætera, ut interim, debitè
petentibus, (illis quidem maximè, quibus, propter summum suum veritatis,
simplicitatis, sinceritatis, sapientiæ, et charitatis amore*m*, vel indubiam
præeminentia*m* suam, Summa, vel eximia aliqua, Dei Nutu,
ho*minu*mq*ue* consensu, in Eccl*es*ia hac Militante, concessa est Authoritas),
primo quoq*ue* tempore opportuno, Lectio, Consideratioq*ue* accu=
rata, pia, gravis, circumspecta ac fidelis, perbenignè et
demissè à nobis concederetur, vel concedi possit: (Deo sic per=
mittente) hunc meum Labore*m* Lubentissimè collocavi, in Latina
huiusce Historiæ versione, ex vugari n*ost*ra lingua Anglicana in qua
(ut plurima, prius alia Divina nobiscum colloquia, et eiusdem ad
nos effata), tota istius Historiæ, partim divinitus est expressa prolataq*ue*
dictio: partim à me, particularis quæq*ue*, fidelissimè annotata est actio,
et varius cicumstantiarum expressus concursus.
Sed quia Historiæ, vel Actionis istius, Tres potissimùm causæ erant humanæ,
seu (ut ho*min*es æstimare poterunt), occasiones tres, manifestæ, (Nam

Omnipotens Providentia illa Divina, suas habet reconditissimas, et Deo soli notas
causarum series, et connexiones), magna*m* lucem afferet veritatis comprehensioni, et rerum multarum
in hac Revelatione commemoratarum, perceptioni; tres istas Occasiones, vel
brevissimè quidem aperire.
Ab eo tempore, quo, hinc à sacra sua Cæsarea Maiestate, discessum parabat
Aº 1584. Reverendissimus D*omin*us Nuncius Apostolicus, D*omin*us Episcopus Wercelensis, (ante
annu*m* scilicet et aliquot præterea menses) varii de nobis, n*ost*risq*ue* Spiritualibus Actionibus, sive nobis factis
revelationibus sparsi sermones, variæ conceptæ opiniones, Immò contra
nos absentes, (inauditos, et incognitos) Iudicia, Censuræq*ue* magnoru*m* q*uo*ru*m*da*m*
virorum, statim, tum, referebantur nobis abundè. Atq*ue*, quia penes
me, adhuc, (ex multis aliis testimoniis, scriptis) remanet Epistolæ unius
fragmentum, quæ ab ista Praga in Poloniam, ante annum missa erat,
necessarium duxi, eiusdem Epistolæ, illud idem fragmentu*m*, verbatim, immò
et literatim hîc adiungere: Deinde, verò, cætera, quæ summè sunt
necessaria, brevissimè annotare.
”Reverendissimus Dominus Nuncius Apostolicus, Episcopus Wercellensis, qui
” iam intra dies non ita multos discessum hinc parat, cuperet
” omnino, ante discessum hinc suam, I. M. V. videre: quemadmodu*m* et Assonitius
” Regis Catholici, velleris causa, Orator, (qui et ip*s*e discessum maturat) cu*m*
” eadem colloqui. Porrò in mensa dicti D*omi*ni Nuncii, varii de D*omi*no
” Dee sparsi sunt sermones: variæq*ue* de ip*s*o opiniones, et iudicia. Inter quæ,
” hoc illi vitio datum, quod irrequisitis illis, penes quos decemendi est
” facultas, et autoritas, Imperatori, ultrò, per Magicos quosdam
” characteres (utor enim verbis ip*s*orum formalibus) præter Ecclesiæ Cen=
” suram, Spirituu*m* Beatorum, (quos ipsi tamen pro Contrariis exponunt
” et interpretantur) apparentiam offerre, non dubitauerit: Cum tamen,
” et alioquin, Spiritus Boni, non Magicis ritibus incantari, atq*ue* ad com=
” parendum allici, sed mali his rationibus evocari soleant. Bonorum
” vero Angelorum apparitio, non in forma expressa, et oculis humanis
” subiecta, sed lucæ quadam circumfusa, tanq*uam* in extasi quadam
” constitutis, et extra se raptis contingat, Ideoq*ue* Imperatoriam Ma*iesta*tem
” ne conscientiæ his scrupulum sibi iniiceret, aut animæ quoq*ue* periculu*m*
” aliquod, inde, sibi crearet, consultò ab hoc supersedisse: neq*ue* amplius
” eundem, D*omin*um Dee ad audientiam admittere volvisse. Sed
” eundem ad D*ominu*m Kurtzium remisisse. Notatum et hoc in illo,
” quod cùm uxoratus existeret, et, per hoc, curis huius vitæ rebusq*ue* mun=
” danis deditus esset, vix quoq*ue* fieri posse, ip*s*um Bonoru*m* gaudere
” consortio Angelorum: Quod, non nisi sanctissimis, et procul ab horum
” contubernio seiunctis hominibus, Solitariisq*ue* Eremitis contingeret.
” Hæ Criticorum Censuræ, pluraq*ue*, quæ, ibi co*m*memorata sunt, et
” tum ab aliis tum à dicto N. qui prandio huic interfuit, observata:

"Quomodocunq*ue*, se habeant, certum est Imperatorem, quæcunq*ue* tamdem
"D*omin*us Dee in prima proposuit audientia, cum Domino Reverendissimo
"Nuncio (cum ab Eccl*esi*æ Authoritate haudquaq*uam* discedet) co*m*municasse.
"Vnde in hunc tandem sermonem convivalem deventum est.
"Existimant enim, ab alia re potiori, potius, initium tractandi cum
"Imperatore sumi potuisse. Ego verò, in ea sum sententia, Malle
"ipsos vnum Lapidem Philosophorum, quam decem Visiones Angelorum.
"Quæ Ego tamen ideo, I. M. V. perscribenda esse duxi, ut prædictus
"D*omin*us Dee, sub adventum suum, de his esset præmonitus. Nam
"prævisa, (quod aiunt), tela minus feriunt: Cum præsertum hæc ad
"sedis quoq*ue* Apostolicæ noticiam, eiusdem D*omin*i Nuncii indicio, pervaga=
"tura esse, certum sit. Affirmant porrò. uno ore omnes, ipsum
"stipendio quadraginta florenoru*m*, menstruo, pro Doctore Medico, in Aula,
"eodem Kurtzio intermediante, conductum: vel ipsi solicitanti, oblatum
"esse. Qua de re, cum interrogor, (fit autem hoc, persæpe), neq*ue* affir=
"mare hoc, neq*ue* refutare possum. Nihil enim de eo mihi constat.
"Et hispanus quidem Orator, nuper adeo, quando huc venturus
"esset, ex me scire voluit. Kurtzius, hoc Elogium ei tribuit
"interrogatus: Esse ipsum multaru*m* rerum cognitione et scientia ex=
"cellenter doctum. Porrò coniunx utriusq*ue*, cum tota familia
"recte valent: neq*ue* fugit eas, ipsum in Hungariam fuisse profectum,
"ideo de reditu dubitantes; nullas, penes has, literas (cum reditum
"indies expectant) mittere volverunt. &c.
Hocq*ue* de istis literis satis esto.
* Anno 1585 Ianuarii .1 . Redeunti igitur mihi, ex Polonia, Pra*gam, post biduum, qui nanc scrip=
serat Epistolam adfuit: Atq*ue* de Epistola illa sua quærenti mihi,
non solum eadem Epistolæ suæ capita confirmavit: sed et plura alia
retulit, audita interim, atq*ue* ab ipsis accepta, qui eiuscemodi (ut affirmabant)
intererant sermonibus. Ego, certè, animi magno dolore tactus eram,
de tam voluntaria tantorum ho*min*um cæcitata, tam crassis erroribus, et
tam efferata ingratitudine, in tam luculentis, certis, et beneficentissimis
* Ier. Cap 20. Dei Omnipotentis Donis. Ast magna nobis consolatione, divinitus mox
concessa, repressæ erant illæ lamentationes meæ: quæ, nondum, Iere*miæ
eiulatibus prorsus erant similes.
Aprile tum sequente, ad Stephanu*m* Poloniæ Regem, à Deo missi
sumus: Et ea ibidem audivimus, diximus ac fecimus, quæ, divinitus
nobis Revelata, et iniuncta erant: Iterumq*ue* ad Pragam, (Cælitus
iussi) revertebamur: Mense scilicet Iulio, Anni octogesimi quinti.

Paucis, post hunc n*ostr*um reditum, interiectis diebus, nos invisit Magnificus
quidam, qui Reverendissimi Apostolici, Nuncii, (D*omi*ni Germanici Malaspina)
nomine, petitionem quandam mihi proposuit. Oravit nimirum, ut Reverendissimam suam
paternitatem adire vellem: mecum libenter se contracturum noticiam et amicitiam; dixit:
n*ostr*am enim famam, ita, et tam diu, eius circumsonasse aures, quod vehementer de=
sideraret n*ostr*is uti, fruiq*ue* aliquibus benevolentiæ colloquiis.
Multis post vicibus, (octo sequentium mensium spacio), Magnificas ille idem, eandem
mihi inculcabat Reverendissimi illius D*omi*ni, Apostolici Nuncii, petitione*m*. Ego
autem, sæpe etiam, respondi; Non, superba aliqua animi mei elatione, differre
me vel procrastinare, illum adire: neq*ue* ob aliquam mali mihi ab illo Reverendissi*mo*
suspicione*m* impendentis: (etiamsi, idem ille Magnificus noverit, quo modo mihi
male relatum erat, vim mihi quandam parari, et insidias strui p*er* eundem
Reverendissimu*m*). Dixi præterea, me conscium esse maximarum controversiaru*m*, inter
nostros principes: Atq*ue* propter hoc, n*ostr*um congressu*m*, nisi etiam con=
currente consensu n*ostr*orum Principum, vix fore sine culpa posse: vel
Culpæ saltem Suspicione aliqua. His, similibusq*ue* aliis, non lenibus causis,
differre quidem me, ast accessum non denegare hactenus.
Tandem, post Martii ultimi 20^{m} diem, tàm acriter, tàmq*ue* instanter, atq*ue*,
quasi cum Apostolico quodam Imperio, (dulcioribus aliquantalum, suaviori=
busq*ue* admixtis verbis) per eundem Magnificu*m*, (perpetuum suu*m* in hac re Oratore*m*)
et iterum post biduum, per Franciscu*m* Puccium (illi ante paucos dies notum nobis autem domesticum)
tam vehementer impressit suæ petitionis conatum, iste idem Reve=
rendissimus D*omin*us Germanicus Mala Spina (significans velle se quidem potius
apud ædes n*ostr*as, nos invisere, quàm nos ad suas vocare: sed impediri se
adeo, subiti sui discessus negociis, ut summopere oratos nos habere cu=
peret, hoc illi ut dignaremur concedere humanitatis officium) Quòd
multis de hac tam longa, vehementi, et constanti istius petitione: (seu
iam potius, quasi contra inhumanitate*m* quandam n*ostr*am, nisi tandem
et nunc quidem, veniremus, quærela), inter me et E.K. agitatis con=
sultationibus, nocte diei ☿^{ii}, ante Dominica*m* Palmaru*m* ultima*m*, conclusi=
*1586 Martii ·27. mus: hunc in modum: Diei nimirum proximæ, (Io*vis) matutino tempore,
circa hora*m* 7^{am}, utrosq*ue* nos Reverendissima*m* suam invisere velle paternitate*m*,
ut quid tandem, nobiscum vellet, intelligeremus. (Ne, nos superbos, inhumanos,
imperitos, vel timidos existimaret)
et circa 6^{am}, hora*m* matutina*m*, præmittere Fr. P. qui hoc n*ostr*um propositu*m*, suæ reveren=
dissimæ Paternitati significaret. Quod, qùum hora præscripta per Fr. P.
intellexisset Reverendissimus D*omin*us, statim suam propriu*m*, parari curru*m*, et
ad nos mitti curavit. Qui, nobis, in altero, versus illum venientibus, obvius

est factus: quem tamen non intravimus. Quum iam ad ipsius Nuncii
præsentiam accssimus, Illustrissimi Ducis Florentini legatum, ab eodem recedentem,
invenimus. Nobis, verò, humaniter salutatis, dataq*ue* dextra, admissis, in cubiculum
nos introduxit suum: Vbi, quatuor dispositis cathedris, sedebat
ipse: cui me proximu*m* posuit; mihi autem, ip*su*m E.K.: et huic ex adverso sedero
fecit Franciscum Puccium. Statim, sua Reverendiss*im*a Paternitas eiuscemodi habuit
oratiuncula*m*.

” Quis no*n* videt, quàm valde iam laborat, et periclitatur Christianæ religionis status, atq*ue* quo modo
” indies invalescu*n*t hæretici ? Certe, si Christi promisso non esset mihi confirmatus
” animus, dubitarem, num penitus deleretur et extingueretur. Et ita
” se res habet, quòd si durante Eccl*es*ie Catholicæ tam deplorato statu, Hispani=
” arum Regem contingeret mori, extremu*m* ip*s*i urbi, et sedi Apostolicæ,
” immineret periculum. Et tamen mirum est, quod nullu*m* contra
” tantum malum, excogitari, inveniri vel haberi possit remedium aut consilium hac n*os*tra
” ætate; qua, ab angelis Dei bonis, et Deo ip*s*o, tam viri quam fæmi=
” næ aliquot, (ip*si*us Eccl*es*iæ Catholicæ, pia membra) Revelationes
” recipiant, Illuminationes et Colsolationes varias: Ast, de eisdem, diligens
” quum facta fuerit inquisitio, deprehensum est, hactenus eas omnes, privatas, et non
” publicas esse consolationes: privatas, et non publicas reformationes censeri.
” Multis viis, Sua Sanctitas; et multis etiam ip*s*a sacra Cæsarea Maiestas
” usa atq*ue* conata est, ad aliquod tam lugubri Christianæ religionis statui
” afferendum subsidium. Quam parium ad hanc usq*ue* horam, profecêre, undiq*ue* excrescens heresu*m*
” iniquitas, et (ut in Saxonia) Episcopatuu*m*, in laḯcales dignitates, turpis=
” sima facta declarat metamorphosis. Immò ne Collegioru*m* quide*m* et ip*s*or*um*
” Seminarioru*m*, ea, quæ sperabatur subsequitur fructuosa messis, &c.
” Idcirco, si vos, Domini mei, quibus (singulari Dei favore) sæpe adsunt Angeli
” beati, et quibus Deus ip*s*e sua revelat mysteria, aliquod recepistis consilium
” vel excogitare possitis auxilium, contra hæc n*os*tra co*mun*ia mala, vos
” oro, ut illud mihi aperiatis: libentissime profectò, et diligentissimè auscultabo.

Cum finita tali sua or*ation*e, Reverendissimus D*omin*u*s* Nuncius, aliquid a nobis audire
summopere cupiebat: Ego, in hunc verboru*m* sensum
quædam illi respondi.

” Verum prefecto est, quòd iam prævaleat Iniquitas, et quòd casta illa
” dei sponsa, magnam vim passa, in solitudine*m* se recipere cogatur, ferè.
” In n*os*tris tamen non est manibus, consilia, vel remedia dare, excogitare,
” vel suppeditare, contra tanta mala, et Calamitatem tam ingentem
” Præterea, etiamsi verum sit, nos, (singulari Dei favore) ab Angelis
” Dei bonis, sæpissimè, habere informationes, et instructiones, atq*ue* interdum

” immediatè, ab ip*s*o Deo: (Cuius Iussa, cu*m* maximis istius mundi Princi=
” pibus, iam pridem, executi sumus). Tamen, cùm in hac proposita nobis
” causa, nullum, adhuc, receperimus, expressum Dei consilium, vel Angelica*m*
” admonitione*m*: et cùm (aliter), n*os*tra non sint negocia, neq*ue* meæ subiecta
” Authoritati, vel muneri; Tacendum mihi potius videtur,
” quàm humanum aliquod meum, in tanti momenti negocio proferendu*m* iudicium.
” Fatemur quidem, maxima et plurima nobis constare Dei Mysteria,
” et consilia: quorum ne millesima*m* millesi*mæ* partem, omnia simul
” ingenia humana, excogitare, immo ne sperare poterunt: ita

Silentii frænum.

” tamen certo quodam silentii fræno nos gubernat Deus, et ita nostras
” mentes interni gaudii temperavit æquabilitate, quod neq*ue* in eisdem
” effutiendis sumus temerarii, neq*ue* ex tantoru*m* mysterioru*m* Scientia,
” arroganter inflati: immò, maxima ex parte, vitam traducimus
” monasticam, et invitissimi, ferè, talia n*os*tri incomparabilis interni
” gaudii, manifesta exhibemus indicia. Qua propter, si Deo O*mn*ipotenti
” posthac placuerit, nobis pro tantis istis superandis difficultatibus, aliquid impertire
” consilii, vel elargri auxilii; pararatissimi erimus, illis id signifi=
” care, quibus illud vel consilium, vel auxilium est communicandum.
” Atq*ue*, profecto, licet ante multos menses, maius mihi extiterat, otium, quam nunc est,
” Reverendissimam v*est*ram invisendi paternitatem, tame*n*, nondum mihi
” adfuit tam prompta et resoluta, quam est hodie, voluntas.

Siq*ue*, Ego, paucis præterea commemoratis aliis officioru*m* circumstantiis,

Protestatio.

atq*ue* Protestatione expressissima de fidelitate n*os*tra, erga D*om*inam,
et Invictissimam n*os*tram, Angliæ Regina*m*, dicendi
finem feci.

Respondit sua Reverendissima Paternitas, hac mea oratione, sibi
valde Satisfactum esse: seq*ue* gaudere, nos tandem dignatas fuisse
illum convenire: et tam gratos cum illo habere sermones.

Quibus (vel similibus), eius finitis verbis, incæpit E.K., modestè
(certè) graviter, et disertè satis, sententiam suam, sed longiori ora*tion*is
explicare filo.

” Cùm, queritur Consilium, vel remedium, quo, aliqua, in Eccl*es*ia univer=
” sali, fieret Reformatio: Hoc mihi certè videtur bonum, et pa=
” ratissimum fore. Vt, qui pastores sunt, et gregis Christiani præ=
” positi, tam fide, quàm operibus, cæteris antecellant omnibus. Ast
” istos, vera esse destitutos fide, apparet: cùm bonis tam sint vacui
” operibus. Illorum vita tam est plebi odiosa, et exemplo suo

„exitiosa, quòd maiores ex propria sua vita mala, in Ecclesia Dei, aga*nt*
„et promoveant ruinas, quam verboru*m* suoru*m* elaboratissimis, longissimis,
„frequentissimisq*ue* concionibus, exædificare poterint macerias.
„Atq*ue* hac ratione, verbis illorum fides necessaria, et Authoritas deest fructuosa.
„Nam, et populus, sibi quoq*ue* æquè ac illis licere putat, verba dare bona:
„et tam malè vivere, tum parùm credere: Quia, hoc, abundè fieri
„à suis confiderat ubiq*ue* pastoribus, præpositis et magistris. Sic*que* Vivitur, tàm
„à Prælatis, quàm à populo, quòd viva illa fides, et vitalis
„Charitas, vix, in Eccl*es*ia Dei, veros (hac ætate) invenire cultores queat.
„Quæ potest ergo sana inter nos esse religio: quis verus Dei cultus ?
„Emende*nt* se igitur Doctores, pastores et prælati: verboq*ue* et vita
„doceant et vivant Christum: Sic enim citissime (mea sententia)
„Religionis Christianæ magna, conspicuaq*ue* sequetur Reformatio.
Quibus dictis, respondit Reverendissimus D*omin*us Nuncius; Hæc, valde bene
„à te dicta sunt, ipsiq*ue* Christianæ et Apostolicæ doctrinæ verè con=
„sentanea. Gr*ati*as vobis ago: vos autem, apud ædes v*est*ras invisam,
ubi, fusius (spero) de talibus inter nos haberi possit sermo. Sic*que* ex
cathedris surreximus; Atq*ue* necessariis Deniq*ue*, humanitatis et officii
reverenter (ex n*ost*ra parte) præstitis ceremoniis, discessimus; Domumq*ue*
redivimus. An non blanda hæc erant procœmia ? Charitatis, humilitatis, fidelitatis, sinceritatis,
et modestiæ plena ? quibus pie et prudenter certe, sibi viam sternere potuisset ad maiora, Deoq*ue*
Ecclesiæq*ue* Catholicæ præstanda servitia, si nihil suberat fraudis. Ast, si vera sunt quæ ex
ip*s*ius D*omi*ni Nuncii Apostolici ore, accepisse se cuiusdam magni Regis, (ante paucos dies), non affirmavit
solùm, sed et sancte iuravit Secretarius: (ultimis*suis cu*m* eode*m* Reverendissimo
D*omi*no Nuncio habitis colloquiis, ante eiusdem discessum): Non solùm hypocriticè
ad amici mei (E.K.) oratiunculam, suam illud responsum protulisse certissimum est: sed venenu*m* aspidu*m*
sub labiis eiusdem tum latitasse, et in corde, Tyrannide*m* truculentissimam, aliqua
divina potentia, oppressa*m* tunc quide*m* fuisse, Etiamsi tam mellitis et humilibus sit usus exordiis
Iuravit, enim, Secretarius iste, ex Edouardi Kelei, (superius expressa) brevissima illa de fide et
operibus, oratione, tanto fuisse furore interno percitu*m*, Reverendissimu*m* istum D*omin*um Nun=
cium Apostolicu*m*, Quòd, acerbus dixerit, si non fuisset propter quosdam respectus,
curaturum se fuisse ut ex fenestra idem fuisset proiectus
Edouardus. Si vera hæc, (n*ost*ro Puccio), iuraverit iste Secretarius, qui etiam
Catholicus haberi se cupit; Quid nobis est sperandu*m* ab istius Apostolici Nuncii
(vel illius similiu*m*) manibus, si ullo Ecclesiæ Catholicæ decreto vel Regni Bohemici in q*uo* nos nunc vivimus
iure aut consuetudine: Si ullo Sanctoru*m* Pontificu*m* Romanoru*m* exemplo,
in nos liberos, exteros, et (iussu Dei) peregrinos
propter tam amicos fideles, et veros n*ost*ros coràm prolatos et quasi
reputatos sermones ita in nos servire liceret ?
Quid facerent (non conarentur solum) in

*1586 circa festu*m* Sancti Georgii Ap*r*ilis.

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nos si Criminis alicuius (vel minimi saltem) essemus rei ? cu*m* in nos verè Catholicos,
quietos, et quasi monastica*m* vita*m* agentes nihil in Eccl*es*ia Dei innovantes verbo vel scripto
immò nullo prorsus obiecto crimine, sed,
contra, aperte collaudata illa quæ adeo tamen (ut dixit) pungebat oratiuncula,
tam Tyrannica grassari vellens nere, sive potius tam barbaricu*m*
decernere homicidii genus ? Atq*ue* præterea (de n*ost*ra invicem causa)
adiecisse abiens d*icitu*r idem Reverendissimus D*omin*us
(teste, secretario eodem) Maiora brevi audietis.
Quicquid vel iste vel quis alius dixerit vel facere decreverit contra nos, Deus ille Omnipotens, Cæli et terræ
Creator, qui n*oste*r est D*omin*is, noster Pædagogus, et Dux n*oste*r, idem
ille Deus, erit et protector et liberator n*oste*r, in n*ost*ra Innocentia, et ea qua*m*
illi, et prepositis n*ost*ris quibuscunq*ue* Castissima
Matri n*ost*ræ, Eccl*es*iæ Catholicæ exhibuim*us* et exhibebimus obe=
dientia et reverentia fideli et sincera. Nos enim ita didicimus Chr*istu*m.
Nos enim, ita docuit et docet Spiritus ille, Deus Omnipotens, æternaliter a Deo p*at*re et Deo filio procedeus.
Veluti, subuexa Historiola, locupletissimu*m* suppeditat testimonium.
Cuius Historiolæ tres nobis notas, expressinsq*ue* notandas diximus esse ocasiones:
quaru*m*, quæ ia*m* co*m*memorata una est, duas illas alias (quia tam precedera, qua*m*
sequi, temporis eventusq*ue* ip*s*ius demonstratur consideratione), totam ip*s*am intra se
complecti Revelutionis fundamentale*m* videtur occasione*m*: Inter n*ost*ram eni*m*, (Reveren=
dissimu*m* illu*m*) prima*m* salutandi d*omi*ne, et illius abeuntis diversa*m* nobis minitandi
formula*m*, Intermediæ illæ duæ, quas nunc subiungemus, emerserunt
Causæ: quas brevissimè, hic attingere, Sapienti pioq*ue*
lectori, satis esse autumo:
Præsentis Aprilis, 2*^{a} et quarta diebus, ia*m* præteritis (Cum antea, per aliquot
dies, Ieiunio stricto, magnaq*ue* mentis Devotione, semet præparasset Edouardo Keleius
ad conscientia*m* sua*m*, peccatoru*m* quo premebatur, levandu*m* onere, et an*im*æ suæ contractus,
eluendas sordes) ad Iesuitam quenda*m*, ad Sacerdote*m*, Theologiæ professore*m* et lectorem,
confessionesq*ue* pænitentiu*m* sacramentaliter tractandi præfectum numeri se contulit. Vt confessi=
one sua pura, contritione humili, ac q*ua*cunq*ue* sibi per Sacerdotem istum, iniuncta et a se præ=
stita Satisfactione, Salutari Pænitentiæ fruetur Sacramento: Atq*ue*, sic, Deinde
iuxta Catholicæ Eccl*es*iæ ritum) ut summi Mysterii, Cælestisq*ue* fieret Mensæ
Particeps. Ast, videte, quid evenit inexpectati.
Posteaq*uam* E.K. ea protulisset o*mn*ia, istiq*ue* Sacerdoti enunciasset,
quæ proferre decreverat: de aliis, aliisq*ue* curiosè sciscitabatur Sacerdos iste,
de quibus neq*ue* necesse est hîc dicere me, neq*ue* vobis audire esset iucundum.
Progrediebatur tamen iste, atq*ue* eò impellere contendebat ip*su*m E.K. ut alicuius
maximi criminis, atq*ue* nondum confessi se fateretur esse reum. Negat E.K:
immò et pernegat: planeq*ue* demonstrat, anno præterito, alteri cuidam Iesuitæ
Cracoviensi, se totius auteactæ suæ vitæ scelera, erroresq*ue*, suos graves, abundè, accu=
ratè, sincerè et plenè aperuisse. Atq*ue* tum quidem, eorunde*m* omni purgatu*m*

* Diebus *s*c*ilicet* Mercurii et veneris ante pascha prox=imis.

absolutum*que* se fuisse, et esse in perpetuum onere, et illi, (aliter) infligenda iustissima infernali pæna: uti sibi persuasissimu*m* esse asseruit. Atq*ue* ab eo tempore (vitæ suæ rationibus diligenter subductis) quodcunq*ue* Conscientæ suæ grave inflictum vulnus, et periculosu*m*, iam seriò, sincerè, et devolè, isti confessum esse præsenti suo patri Spirituali. Quid multis Opus est? Tandem eò ventum est, quod ip*s*i E^{o}.K^{o}. obiecerit iste, tanq*uam* Crimen vel scelus: Quia cum Angelis bonis, et cu*m* Deo ip*so* nos habere sæpe colloquia, et ab ip*s*is multos nos recipere Revelationes, tam dicto D*om*ino Nuncio Apostolico, qua*m* alias, Hispanico ip*s*i legato,[*] dixerimus: (iactaverimus, dixit iste) Verum esse, fatebatur E^{us}.K^{us}. quòd magna*m* ex Divinis et Angelicis Revelationib*us* habuerimus, et habemus Consolationem, Ast contendebat iste, non esse vel probabile, vel verisimile, nobis cu*m* bonis Angelis negociu*m* esse ullum. Diabolum aute*m* sæpè in Angelum Lucis transformare se solere: unde decipi nos posse, cogitandu*m* esset. Respondit E.K^{us}. multis argumentis solidis, et ex ip*s*is Scripturis Sacrosanctis, nobis constare, Verè, nos, cum Lucis et veritatis Angelis Veris, et ministris fidelibus, egisse, atq*ue* agere. Multis autem aliis eiusdem omissis argume*n*tis, hoc volvi commemorare unicu*m*. Authoritate et testimonio Spiritus[*] Sancti. Omnis Spiritus qui confitetur Iesum Chr*istu*m in Carne venisse, ex Deo est Ast, Omnes Spiritus, nos informantes vel docentes, confitentur Iesum Chr*istu*m in carne venisse. Ergo, omnes sp*irit*us, nos informantes vel docentes, Ex Deo sunt. Minorem propositione*m* vera*m* esse, sanctè iurare, et ad ip*s*am usq*ue* morte*m* asserere parati sumus: et n*ostr*am Revelationu*m* testificabuntur amplissima volumina. Ergo, Angeli Tenebraru*m* non sunt: v*est*rumq*ue* (ô pater) haud solidum est iudicium, vel saltem probabiliter formata suspicio. Considerate. Voluminu*m* n*ost*r*orum* facta mentione, statim occasione*m* arripuit iste sacerdos, ut n*ost*ra ex n*ost*ris manibus tradere vellemus volumina, ab ip*s*o Reverendissimo Apostolico Nuncio, D*om*ino Rectore Iesuitaru*m*, et ip*s*o, (tertio) examinanda, iudicandaq*ue*. Respondit E.K^{us}. Existimo vos neq*ue* iudicare posse, neq*ue* decere, Authoritate*m* vobis vendicare istas Revelationes iudicandi. Nam, cùm o*m*nis v*est*ra Authoritas in Eccl*es*ia tantum sit Militante: atq*ue* n*ost*ra Revelationes non tradantur ab aliquibus, qui sunt de Eccl*es*ia militante, sed ab illis qui Eccl*es*iæ Triumphantis, clara sunt et sancta lumina. V*est*ræ igitur non subsunt Authortitati. Respondit Sacerdos (ex ·1· Corinth. cap 6. A) An Nescitis quod Angelos iudicabimus: Huic dixit E^{us}.K^{us}. Fieri possit quide*m* quod Diabolos iustè a Deo damnatos esse, et fore, Chr*ist*o Iudicanti, assistentes Apostoli, existimabant etia*m*. Sed, te (o Pater) apostolu*m* esse no*n* credo, neq*ue* ia*m* exercet vel Deus vel aliquis Apostolus, vel aliquis Apostolor*um* Successor iudicium illud a Paulo illo loco premonstratu*m*. Præterea Mali tantum illud subibunt iudiciu*m*, non boni. veru*m* n*ost*ri Angelici Pædagogi, boni sunt: non igitur iudicio obnoxii sunt vel erunt: Ergo nulli per te (o Pater) illo paulino iudicio, iudicabuntur Angeli. Nos autem, (qui v*est*ræ subiicimur Ecclesiasticæ Authoritati), doctrinam aliquam, Catholicæ Apostolicæ, et orthodoxæ Religioni, contraria*m* vel repugnante*m*, non docemus, non scribimus, immò neq*ue* credimus, neq*uam* unq*uam* credeturi sumus. Quæ recipimus autem o*mn*ia, ad Dei laudem, honore*m* et gloria*m* pottissimum tendunt: ad n*ost*ræ vitæ emendatione*m*, et ad pietate*m*, pare*m* et Charitatem erga proximos exercenda*m*, perpetuo nos hortantur, immo manu ducunt.

[*] Illustriss*imo* viro D*omi*no Gulielmo de Sancto Clemente.

[*] .1. Ioannis Cap ·4· A·

Verum quidem est, quòd admiranda plurima contineant mysteria, et Secreta: quæ, nobis sunt concessa solis, et non aliis. N*os*tra privata sunt documenta, et n*ost*ræ Informationes Isagogicæ, in Schola cælesti. Et Invitissimi, de eisdem, verba facimus, nisi Divino admoniti iussu, vel permissione muniti Divina. Præterea, libri isti, in meis manibus non sunt, (dixit E.K^{us}.) sed in amici mei, D*om*ini Doctoris asservantur custodia. Iste, (hoc audito) statim, fraude quadam, et Stratagemate ipsum E.K^{m}. informare laborabat, quo, libros istos ex meis quasi extorqueret manibus. Istius impietatem detestabatur E.K^{us}. Et tam nefarium istius consilium sequi, omnino recusanit. Tandem, ita animi zelo fervebat E.K., quod isti Sacerdoti hanc proposuit experimenti. optionem, et veritatis examen istud. Eamus, (inquit), v*es*tra Paternitas atq*ue* Ego in locu*m* aliquem co*m*modu*m*, et Secretum; atq*ue* n*os*tro quisq*ue* modo, invocemus Omnipotentem Deum, Cæli et Terræ Creatore*m*; humiliter, et ardenter petentes; Si illi, qui n*ost*ri sunt Pædagogi Angelici, sint boni atq*ue* ex Deo, ut Ignis de Cælo, v*est*ram consumat et pessundet paternitate*m*: Ast, si mali, et Tenebraru*m* sunt Angeli, ut ignis ex Cælo, me rapidissimè devoret, et deleat à faciæ terræ. Recusabat iste Pater hanc optione*m*, sive conditione*m* experiri. Nolle se dixit, hac r*ati*one, Deum tentare.

Tandem, ad alia exploranda, conversus idem P*ate*r, interrogabat, Quibus vineremus rationibus: Cum nobis ex Anglia, nulli suppeditentur redditus? (ibi enim, nos esse valde odiosos, asseruit): Vt huius rei veritate*m* sibi detegeret, severissimè ip*s*i E^{o}.K^{o}., virtute præsentis Authoritatis suæ, iniunxit. Respondit E.K: Etiamsi, hoc quide*m* ad v*est*ræ paternitatis non pertinere officiu*m* sciam, Tamen quia tibi tanq*uam* Omnipotentis Dei ministro, (ô pater), obedire volo: et quia in Dei no*mi*ne, tam singulariter hoc à me requiris, atq*ue* exigis: Ecce, sic et sic faciendo, (verè et nudè singula dicendo) nobis abundè est hactenus de victu vestituq*ue*, divina prospectum benignitate: Multis deinde tam super hoc responso ip*si*us E^{i}.K^{i}., (quàm aliis), co*m*mutatis inter Patrem istum, et E.K^{m}., acrioribus verbis: (partim die Mercurii) predicta, (4 continuaru*m* horaru*m* spacio) partim die Veneris Sancta, proximè tum sequenti: Vterq*ue*, utriq*ue* satis facessebat negocii. Nullo, Deniq*ue*, modo, voluit iste Pater, ip*s*i E^{o}.K^{o}. absolutionis impertire beneficiu*m*: Sed ”Revelationu*m* v*est*rar*um* (inquit) Causa, maiori est examinanda Authoritate, ”quam est mea: neq*ue* in animu*m* meu*m* inducere possum, peccatorum ”tibi largiri remissione*m*. Illorum saltem (dixit E.K.) criminum et peccatoru*m* me expurges labe, quæ tibi piè, devotè, et humiliter sum confessus. Ast ne illud quide*m* ab isto poterat obtinere. Recedendu*m* igitur sibi esse perspexit E.K^{us}. Quàm irreligiosè, (non dica*m*, adhuc, gravius) tractatus fuerit ip*s*e E.K^{us}., Catholica certo diiudicabit Eccl*es*ia tempore opportuno. Atq*ue* ita brevissimè, et fidelissimè, quæ ip*s*e E.K^{us}.

mihi retulit, ab isto Sacerdote, bis, rediens, (illorum scilicet aliqua tantum,
quæ ad Sacramentalem eius non spectabant
confessione*m*, per ip*su*m tamen Sacerdotem, indecenter, et illegitime valde, vel requisita, vel
dicta) Scriptis istis mandari, necessariu*m* fuisse, sequentis Historiæ
penitior docebit consideratio. Dolebat certè nobiscum o*mn*es pii, et verè Catholici
tantum Scandalum in Eccl*es*ia Catholica deploratissimis istis puræ Religionis
temporibus exortum esse atq*ue* inde
exortum esse, unde veræ, puræ, et maximæ Charitatis divinæ fructus (peccatoru*m*
nimiru*m* remissio, et conscientiar*um* pax) promanare debuisset.
Dolebu*n*t veri Christiam, acetum et fel, propinatum fuisse, ubi, et quando, oleum ex=
pectabatur lætitiæ, in Sanguine illius agni, qui tollit peccata
mundi, Dolebunt, Devoti et pacifici plurimi Iesuitas, tam venenatum
tandem, in meditullio ferè præcipue partis Christiani orbis exclusisse ovum
Cui, si diutius incubetur, fomentumq*ue* coacervetur biliosum,
Dubitandum est, num Basiliscus inde, progignetur perhorrendus, et plurimis
valde futurus exitiosus. Dolebunt ip*s*i Samaritani, vulneratum hunc Christianum, et de
vulneribus ip*s*is conquerente*m*, et lamentante*m* non sibi sed, publico uni Eccl*es*iæ Catholicæ
* Luc. 10. F. Chirurgo et Animarum medico: non modo neq*ue* oleum *, aut vinum Curationis
ab eodem recepisse; Sed veris, vel spretis, vel no*n* diiudicatis eiusde*m* vulneribus, membra
alia ho*min*is interni sui maxime sana, vel filo arsenicali, vel causticis
vexanda, ab isto eodem medico instantissimè et quasi pugnaciter requisita fuisse.
Atq*ue* de hac tanta, divinæ sequenti Revelationis, secunda quada*m* causa,
Tertia occasio. hactenus dixisse, sufficiat. ◖Alterius (tertiæ nimirum) causæ brevissima quidem in medium
prolata explicatione, ad ip*s*am penitissimè considerandam
intelligenda*mque*, Divina*m* Revelatione*m*, sequentem Lumine te
fore satis instructum claro, arbitrabor, ô Pie, et veritatis divinæ amantissime, lector.
Paulo post prædictas, aliasq*ue* (sub Confessionis no*min*e) habitas controversias, dissensiones,
explorationes, et Cavillationes (de quibus nihil adhuc, neq*ue* in hoc in loco refere, est
necesse). Die Martis, in ip*s*o Paschali festo, sedenti E.K^{o}. cu*m* amico quoda*m* suo, (cive
Pragensi) in prandio, Voce Spirituali iniunctum est, ut surgeret, statimq*ue* se ad illum
suum Spiritualem conferret patre*m*: ubi, comitante, (testeq*ue* futuro), amico illo, ad cuius tum sedabat
mensam, duobusq*ue* allis accersitis Patribus Iesuitis, modestè, quietè, et verè, quæ erant inter
illum, et Patrem suu*m* Spiritualem, agitata, controversa, et collata, ita ad memoria*m* revocarent,
ut certa mutuor*um* dictorum summa, et non ulla (si fieri potuisset) formalia utrorumq*ue* verba, hiis testibus
annotarentur. Ne quando de istis vel falsi spargerentur rumores, vel
erroneæ fierent relationes, vel coniecturæ. Vtriusq*ue* igitur consensu efficeret
ut ip*s*o, quantum præstare poterint, esset contestata Dictorum Veritas.
Deposito statim ex manibus cibo, medioq*ue* relicto prandio, surgit tacitus E.K., et
cum ipso, amicus ille suus: admirantib*us*, qui aderant, aliis: Exeunt, versus Iesui=
tarum proficiscuntur Collegium. Inter eundum monuit illum$^{\text{E.K.}}$ Spiritualis vox;
asserens, (Nisi caveas, Ossa et Puccius te decipiant, conatumq*ue*
tuum reddent irritum. Inde, E.K^{us}., amico suo statim hæc significavit o*mn*ia. Ad
Collegium cu*m* iam venissent, et a Ianitore sciscitaretur E.K. de quibusda*m* patribus et
ip*s*o eius Spirituali Patre Iesuita, an in collegio essent: adesse dicebat Ianitor.
Intrant - Ast Ecce; cum iam intrassent E.K^{us}., et amicus ille suus, paulo longius, habuere
illum Ossa et Pucci sibi obvios: Qui curiosè ab E.K. querebant adventus

istius sui causam. Cum Patribus inquit aliquot, et P*at*re meo Confessionario, habeo quod agam.
Isti nihil minus cupiebant, quam ut E.K. istos tunc conveniret (ita enim palam,
post, eadem sequenti nocte, fusius est Fr. Pucci). Vnde omni qua poterant subito utebantur
arte et indusria, ad hunc impediendu*m* congressum. Curatures enim se famulumq*ue* missuros
ip*s*is Ossa, ut patres inveniat, atq*ue* ad suum ut adduceret Hypocaustulum (quod, ibi, per aliquot tantum
dies iste occupabat Ossa), ip*su*m E.K^{m}. hortabantur, interim, et splendidam
et elaboratum cuiusdam studiosi una cum illis in illorum schola audiret Declamatione*m*.
Admonitionis suæ spiritualis memor E.K., istorum tum notabat astutias, tum nihilo tamen
minus sperabat, se, istos inventurum et conventurum quos cupiebat patres. Verum
finita Declamatione, accuratius iam querenti E.K^{o}. de patribus istis; Non esse domi,
inveniri non posse eosdem, relatum est. Quanto perculsus dolore tum erat E.K., quod divinu*m*
illud non explevisset iussum; quòd præmonita*m* no*n* adhibuisset cautione*m*: et quod n*oste*r Domesticus
Mysterior*um* et reru*m* n*ostr*ar*um* aliquantulum conscius, adversariis adeo faveret, ut n*ost*ros non
verecundaretur irritos reddere, et tam honestos, et tam pios conatus, dici vix p*otes*t:
Dolor iste, postea, et iniuncti istius sui officii faciendi zelus immodicus, ip*s*um E.K., adeo inflammabant,
ut post Cænam n*ost*ram, (nocte eiusde*m*
diei martis) Narrante Fr. Puccio: de hodierno sibi valde et exoptato et grato eventu:
quòd E.K^{us}., ip*s*os quos quæritabat, non convenisset patres: quia ex vultu ipsius E.K^{i}.
pallido, (dixit), animadvertisse se, ip*su*m E.K., animo inquieto et iracundo accessisse: atq*ue* inde alias
adhuc maiores Secuturas fuisse turbas: Quibus per Fr. Pucciu*m* prolatis verbis valde, ex=
canduit E.K.: dum gauderet Puccius de eo, de quo maxime ip*s*e E.K. dolebat:
dum inquietum, iracundumq*ue* ip*s*um E.K^{m}., ad Iesuitas istos quære*n*dos, venisse, diceret:
Dum ip*s*e tam vellet esse audaculus conatus illius, divinitus iniunctos, impedire:
Dum sua fraude et astutia ip*s*ius E^{i}.K^{i}., præstitam dilige*n*tia*m*, et industriam
talem qualem ita superasse sese forsan apud su*um* Ossa vellet, triumphare ip*s*e Fr^{us}. P.
Et maxime quia periit illa Opportunitas, qua ip*s*ius Confessionariæ Actionis processus
recenti adhuc verboru*m* ip*s*or*um* memoria, sufficienter potuisset esse contestatus: (Quia
maiori examinandam esse Authoritate, hanc Revelatione*m* causam, dixerat prius ip*s*e
Pater Confessionarius): ◎ Atq*ue*, Ecce tantæ indignationis acutissimis
stimulis impulsus tam vehementis zeli quasi furore, inflammatus esse cæpit E.K^{us}.,
quod quasi ultima sibi impendere fata, dubitabat (ferè) ip*s*e Fr. Pucci.
Et cum perpendisset tame*n* ip*s*e E.K^{us}. (in hac eius vehementissima iracundia), quod omnia hæc, (ut ip*s*e fassus est
Puccius), ex eo fluxere ip*s*ius Puccii curioso errore, quòd ex vultu ipsius E.K.
in re tanti momenti, ausus fuerit non solum temerariu*m* iudicium, interponere suu*m*, sed inde etiam, re
ip*s*a et factis, Dei impedire voluntate*m*: Statim excurrere
famulum fecit ad illum amicu*m* suum vocandu*m*, qui totius propositi, tam
divini sc*ilicet*, mandati, qua*m* cautionis premonstratæ, et ip*s*ius eventus totius, poterat
indubitatis, esse, et hac presenti hora, testis valde necessarius, ad tam audacis
temerarii, et curiosi iudicis et facti Pucciam iustissima*m* condemnatione*m*. Nocte profunda
lecto vocatus, statim accurrit fidelis ille, et haud premonitus vel
subornatus testis. Mihi permittebatur, aperte testem examinare
istum: quietis, et interim attentis omnibus aliis et auscultantibus. Testificatus est
ip*s*ius E.K. valde et in prandio quietum fuisse, et quietis, pacis et veritatis promov=
endæ gr*at*ia

ad Iesuitar*um* hodie secum ivisse Collegiu*m* sive Domum, et ibide*m* illis fuisse obvios Ossa et Fr. Picciu*m*, ip*s*osq*ue*, duos variis modis irritum fecisse conatum D*omi*ni Ed. Kellei: quemadmodu*m* etiam ante per Spiritualem erat presignificatum vocem, ip*s*i D*omi*no E.K^{o}.: atq*ue* sibi inter eundum declaraverat. Hiis exploratis, Cum videret E.K. Honestum, eius proposit*um*, sibi divinitus iniunctum, animoq*ue* quieto a se susceptum cæteraq*ue* (quæ commemorabat iste) nobis, testimonio sufficienti constare, animo longe erat quam prius quietiori. Postq*uam* autem abivisset honestus iste testis, Fr. Puccius, animadvertit deceptum fuisse se in Physiognomico suo iudicio: præterea iussum mandatumq*ue* intervenisse divinu*m*: Vnde valde magno afficiebatur dolore: atq*ue* addidit, Si admonnisses me, in hoc tuo nego a D*omi*no te recepisse mandatum; non obstitissem equidem. Nunc igitur (genubus flexis atq*ue* ad cælum pretensis manibus) dixit, Paratus sum quascunq*ue* tibi luere pænas. Statim iuxta caput suu*m* admonuit ip*su*m E.K. vox Spiritualis dicendo Ignoscas illi. Statim ipse E.K^{us}. hæc protulit verba, Ignosco tibi: Et paulo post, *o*m*n*es, cubitum nosmet contulimus.

Nox enim iam preterierat media. Istis hoc modo tribus explicatis (quas diximus) manifestis nobis, Revelationis sequentis occasionibus, relique subiunga*m*, quæ ip*s*am Methodum declarare possunt, qua causæ istæ in tanto post factæ sunt conspicuæ Revelationis effectu quodam. Die Mercurii (Die sc*ilicet* proxima) matutino tempore, allocuta est Ed. K^{m}. vox spiritualis; quæ nobis tribus illa tota
” die prohibuit rerum *o*m*n*iu*m* animatar*um* esum: (Ieiuniu*m* sc*ilicet* quoddam iniungens levius)
” et quòd Die Iovis proxima, matutino tempore, hora quidem octva, ad
” usitatum n*ost*r*u*m conveniremus locum, ut D*omi*ni intelligeremus Voluntatu*m*
Ieiunavimus igitur, ut præscriptum erat, et cum magna alacriq*ue* spe, Visitationem expectabamus divina*m*.

Aº 1586 Aprilis .10. Die autem Iovis, (Aprilis presentis decima) mane, circa 8^{am} horam, in loco convenimus usitato: Oratorio S*cilicet* illo meo, quod in summa existit turri. Hypocaustulo nimirum eleganti et co*m*modo. Vbi ego, (*o*m*n*ium n*ost*ror*um* no*mi*ne, quasi prolocutor ad Deu*m*), genubus flexis dixi, In Nomine P*at*ris et filii et Spiritus Sancti, (in presso, meo more, Crucis Signo): a fronte s*cilicet* ad umbilicu*m*, et ab ip*s*o humero sinistro ad dextru*m*, dextra extensa manu, invisibilibus formatis binis lineis: in cuius primæ termino superiori, profero nomen P*at*ris: et cum umbilici locu*m*, quasi tango, profere nomen Filii, et cum media*m* transversam linea*m* duro, profero nome*n* Spiritus Sancti, et cum dico Amen, punctu*m* co*mun*e sectionis istar*um* duaru*m* linearu*m*, sive quasi centru*m* istius Crucis tango, sive premo, (multis apud me super hac imaginatione mea conceptis, causis) Postea clare et distincte or*atio*nem recitavi Dominica*m* P*ate*r n*oste*r &c, Deinde ista protuli verba Omnipotens Sempiterne vere et vive Deus, Mitte lucem tuam et veritate*m* tua*m*, quæ nos ducant

et perducant ad monte*m* Sanctum Syon, et ad Cælestia tua tabernacula, ubi te laudemus, et glorificemus, in sempiterna sæculor*um* sæcula, Amen.

Et post, tacitè dixi psalmu*m* istum (67^{m}.) Deus misereatur no*st*ri, et benedicat nobis &c. ter repetebam.

Et paulo post, sedentibus nobis tribus, (me, sc*ilicet* ad scribendu*m* preparato), et Ed. Kelleio ex opposito ad eande*m* mensam: (nova*m* illa*m* quide*m* et valde munda*m*): et ip*s*o Fr. Puccio, iuxta Oratorii muru*m* super scamnu*m*) descendit ex alto eu*m* quoda*m* quasi Spirituali Sonitus vestigio, propè facie*m* ip*s*ius E.K.: Vox: quæ videbatur, non lon*ge ab ore ip*s*ius E.K. suæ prolationis habuisse centru*m*: atq*ue* inde, ip*s*ius E^{i}.K^{i}. ferire aures, Verbis certè anglicis: (ut n*ost*ris iudiciis exactior longè eorunde*m* constaret, energia, et propria significatio). Quæ, omnia et singula, summa qua potui fidelitate, et haud parva industria, Sequenti Latini sermonis contextu ita explicavi, quod ne in minime quide*m* ipsius nobis declarati, genuini sensus apice, discrimen aliquod, in versione mea Latina a quoquam, utriusq*ue* linguæ perito diiudicari queat. Aurem igitur nunc prebeamus, Verbis Spiritus Sancti, Summæ consolationis plenissimis.

*Ad pedis circiter unius intervallo.

Vox - Ecce, Ecce, Erigite vos et Considerate &c.

ut in historia
sequente habetur.

Vox - Ecce, Ecce, erigite vos, et Considerate: hunc in modu*m* effatur ille, qui consolator est: et cuius candela, suo populo semper delectationi existit: qui Filii Syon. lætitia cooperuit filios Syon, et eorum vestimenta: et nationes simul congregavit, sub ambitu et consolatione alarum mearu*m*: qui preparatus sum contra Tenebraru*m* sedem: qui ab illis non possum vinci qui erraverunt: qui mortem obibunt, et non vivent: qui in dolore commorabuntur, cuius nullus erit finis. Ecce, ego, vestimentum Naturæ sum, et illa mater, quæ fructu tàm cæli, tùm terræ producit.

Syon. Et ecce, Syon, (quæ in me habitat, et ego in Syon), in frusta laceratur; manibus filioru*m* inobedientium, sua vestimenta discerpuntur, et eius venustas facta est tenebricosa: et statuta illius incarcerata sunt, inter multitudine*m*, et impioru*m* numeru*m*. Verùm, Ecce, Ecce, ô vos nationes, et populi terræ; ô vos peccati filii, et tenebraru*m* patroni, Ecce, Non sum vidua: Quia, sponsus meus iam ornat reditum: atq*ue* adventus sui fama dilatata est usq*ue* ad o*mni*um populoru*m* corda; et . . . . tàm v*est*ra quam timidor*um* v*i*ror*um* filioru*m* corda pervasit. Vbi igitur vos ab indignatione ventura protegent, vel abscondent Dii Terrestres ? Vbi eritis, torvè vos intuentibus cælis, grati ? Vbi tuti esse poteritis, qui conclusi estis, et ante Iudicii Tribunal adducti ? immò certè, in propriis v*est*ris conscientiis, et iniuriis multiplicibus, quibus contaminastis Lucem Sanctuarii, et $\overset{\text{Spiritum}}{\underline{\text{Spiritum}}}$ qui ab æternitate procedit. Super vos lamentor: quia contra vos armatus est Dominus et in ip*s*as v*est*ras civitates egressus est. Et, Ecce, omne malum vos supergredietur ab Aquilone Atq*ue* tales, qui in tempus asservantur, uxores et filios v*est*ros abducent et usq*ue* ad diem ultimam servitute prementur. Super vos Ego lamentor; et propter vestram destructionem ingemisco.

Ita enim iuravit ille, qui sedet et Iudicat o*mn*em carnem: Ô Vos Hypocritæ, et Sepulchra depicta: Ô vos eloquentes, et persuasorii fures: Ecce, Ecce à ve*st*ris humeris auferetur superbia ut vestra nuditas conspicua fiat: Atq*ue* templa, quæ ve*st*ris erexistis manibus, prosternentur; immò funditus devastabuntur: Vt animabus quæ vindictam contra vos inclamitant, satisfiat: propter Sanguinem, quem illæ per vos effuderunt: atq*ue* ut Bestia perire possit, ratione multitudinis capitum suorum.

Ô vos, (impia generatio), qui politica ve*st*ra pluris facitis negocia, quàm animarum ve*st*rarum salutem: qui mundum promovetis, et illum, qui vos creavit, contemnitis: qui amore fervetis erga o*mn*es abhominationes: et reipsa, odio prosequimini, Deum Creationis et Redemptionis ve*st*ræ.

☞ Quomodo vos abduxit Sathanas, quòd incipiatis sedere in iudicio contra illum qui o*mn*es sibi subiecit creaturas ?

Sursum ad astra coniicile oculos, atq*ue* populo dicatis: Ecce, Intelligo, et litera illius est finis dictionis quæ significat Præscientiam Dei, in obedientia Creaturaru*m*, in præparata temporis plenitudine. Vos, ignorantes estis. Legere non potestis. Alligatis Spiritum Dei, ad imbecillitatem ve*st*ræ intelligentiæ: atq*ue* non consideratis Potentiam, et Decorem illius Spiritus, qui o*mnium* reru*m* vita est: et à quo vestra descendit Authoritas.

ℭ Ast, ô vos fideles et filii pacis: Ô vos, qui, (ut obedientiæ filii) P*at*ri ve*st*ro servitis sempiterno: hodie, ex me discatis.

·1· Promissum Dei, in origine fidei, ex cælo factum est: quasi ex loco et fundamentis ip*s*ius, qui suæ veritatis emittit radios et abundantiam.

·2· Amor Dei, postq*uam* suum simul collegisset populum, ex cælo manus suas aperuit: Et Ecce, qui in captivitate erant, emittebantur: Verum subvertebantur superbi, in suorum cordium imaginationibus.

·3· ·1· Regu*m* Cap ·8· Cum Populus, negligere incæpit favorem cælitus illis concessum, atq*ue* plus suæ propriæ gubernationis imbecillitati attribuere, quàm illius manui, qui illos exaltaverat: Ecce, illis

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datus est Rex, illorum similis, qui (cùm esset primitiæ
*·1· Regu*m* Cap ·31· palpabilis ignorantiæ illorum, et incredibilis superbiæ) coram illis periit*
tanquam destructionis illorum Mysterium.
Quia Ecce, populus Israel dispersus est propter illorum inobedientia*m*
Reges qui succedebant, potentes erant et sapientes, illi quidem,
qui Deum timebant: Ast qui insipientes erant, scientiamq*ue*
·4· desuper demissam fastidiebant, ignoranter (oblivioni tradentes
fortitudinem, quæ illos eduxerat, et magnitudine*m* eiusdem) semet
Imbecillitati subdidêre, Atq*ue* ita, in Idololatriæ suæ abundantia,
subvertebantur.
Quo tempore, IESVS, (qui d*ic*itu*r* Christus) Dei filius, Deus et Homo,
(per cuius Spiritum, iam, consolamini), concipi deberet ex præparata
virgine, per fortitudinem Spiritus Sancti (qui, Spiritus est,
ve*st*ra præsentis consolationis) libri legis, et prophetarum ora, sigillabantur
·5· in legatione à cælo demissa.
Quando Angeli, Evangelium pacis et consolationis ad terræ
faciem attulerunt, non illud ferebant in Hierosolymam, neq*ue*
in Templum, neq*ue* in Sanctum Sanctorum; Sed in agros
et inter pauperes pastores.
Quando Christus nasci deberet, (ex illa, quæ vas erat electum), non
ducebatur in Templum; neq*ue* a Scribis et pharasæis magnifiebat,
Sed Spiritu Dei, eductus est (per Spiritum illius, qui
habitabat intra ipsam) in illam civitatulam: Vt verba, quæ de
Aº 1586 Aprilis .10. illo antea proferebantur, in eodem implerentur.
Quando illi, qui, coram Deo, iudicabantur Sapientes, Stellæ cognitionem
consecuti sunt, et per eandem iter suum direxerant: Ecce,
in Hierosolymis, facti sunt quasi tenebris involuti; illis, sua adempta
erat Lux. Verum, enimverò, quam primùm Hierosolymam
reliquerunt, consolationem recuperabant: et ducebantur ad ip*s*um
locum, ubi illum inveniebant, in quo Salvari deberent.
Salvator ipse Mundi (in quo salvi facti estis, et exaltamini in honore
electionis) immediatè, Mundi Tyrannidi Subditus erat, et tenebrarum
perversitati.
Quam ob rem non se recepit in Templum ? Quare non se curavit fieri
manifestum, multitudine signorum et Miraculorum: se eundem scilicet
esse, qui Sperabatur venturus ?

Quia Deus Sapientiæ est: et venit ad sui patris faciendam voluntem,
quæ non est devincta Humanis traditionibus, sed sempiternæ suæ Divinitati.
Veruntamen, Ecce, Tandem, idem ipse Deus revertebatur, et Authoritatem
suam declaravit, in ip*s*o Templo, et in ip*s*is Hierosolymis:
filios iniquitatis, à facie patris sui, et ex domo, quæ illi erat,
per servum suum Davidem, Sanctificata, eiici*endo.

*Marci ·11· B.

Ita prorsus, vobiscum procedit Deus: quos, iuravit, magnos se factu=
rum, in honore Dexteræ sua, et in igne vehementi Potentiæ suæ.
Iam in mundum redituras est, ut eundem castiget propter mul=
titudine*m* abhominationum suarum: atq*ue* ut illos consoletur
qui in illo conquiescunt, et vivent.
Atqui tales illi sunt, qui castigabuntur, qui facti sunt Scribæ et
Pharasæi, Hypocritæ, et omnium abhominationum filii: Qui
dedecori sunt illi veritati, quæ per Apostolos expressa erat; et
Authores certi sunt iniquitatis, omni populo. Isti igitur
sunt, qui punientur et non recipient consolatione*m*: Quia ex
calice omnis fornicationis, et abhominationis biberunt.
Proinde, non erunt admittendi, Iudices esse (Quia ipsimet
condemnabuntur): neq*ue* sedere in Iudicio: quia non sunt
iustificandi. Pecunia enim vendiderunt veritatis Spiritum
Quod, Apostoli, (illorum Antecessores), illos non docuerunt facere.
Instrumenta Sanctitatis, (quibus Populus Sanctificari deberet)
ipsi contaminaverunt.
Atq*ue* Ecce, Patris sui venturi Semina Sparserunt Super omnes
Terræ filias: adeo quòd maledictum existit Semen ipsorum.
Atq*ue* idcirco, Deus Cæli et Terræ, vobis apparet: Vobis, quia
Pastores estis; et extra pollutam positi Civitatem: Vobis
qui Stellam quæritis, atq*ue* visitatione*m* illius, qui venturus est
Vobis, qui a manibus Herodis fugietis: Ast rever=
temini in templum, cum flagello et potentia Dei: Atq*ue*

Δ.
Nondum est tem=
poris plenitudo
ut potentia nostra
fiat manifesta.

eiicietis, qui semet ipsos iustificant: Vt potens Dei manus
inter vos magna. Verùm, nondum est temporis plenitudo.
Quapropter quemadmodum Christus se in Secreto continuit:
Quemadmodum Virgo Maria (quam isti vobis obiiciunt) cum ipso
Domino contenta erat: et iudicium non expetebat illorum, qui
de Templo erant, sed usum tantu*m* Ceremoniaru*m* illorum:

Ita, etiam vosmet reddatis contentos:
Quia, in hoc, quod recipitis, illi subditi estis, qui vivit:
Sed in eo quod de illorum numero estis qui recipiunt consolationem,
Subditi estis Spiritui Sancto: eatenus, quatenus purificari,
confortari vel exaltari possitis ex Sacramentis: quæ ab eo sunt
instituta. Tanquam igitur ex Ecclesia, submittite vosmet
Ecclesiæ: Atq*ue* tanquam ex illis, et talibus, qui consolationem
desuper recipiunt, Submittite vosmet illi, qui vos docet: qui
est Spiritus eiusdem Ecclesiæ: sed in maiori amoris abundantia:
Qui est Spiritus Sanctus, procedens à Patre et filio: qui ab initio
fuere, et ante omnia initia: Cuius nomen, Videte, quòd in vobis,
et inter vos, glorificetur.

Δ. - Gloria P*at*ri et filio et Spiritui Sancto: Sicut erat in prin=
cipio, et nunc, et semper, et in sæcula sæculoru*m*, Amen.

Vox - Lege hæc, et iterum vos visitabo.

* * *

Δ. - Legebam præmissa, duobus præsentibus: ip*s*i nimiru*m*
D*omi*no Edoardo Keleio; et Francisco Pucci: Ex quibus, magna
sumus affecti consolatione, et quasi, fortiori animo effecti
Paulo post, iterum incæpit vox audiri.

Vox - Ecce, Dominus pro vobis respondet: Dominus, illis rebus responsu*m*
reddit, quæ contra vos obiiciuntur, dicendo:
” O vos Hypocritæ, vos dicitis, Indicate vel declarate nobis, vel excogi=
” tate, si poteritis rationem aliquam pro restauratione Ecclesiæ, et
” multitudinis, quæ nunc afflictata est: et quæ, post mortem .N.
” talis hominis, in periculo magno erit, ne pereat. Si hoc non possitis
” præstare, doctrina, quam recipitis, non est ex Spiritu Sancto: non est
” ex bono aliquo Spiritu. Vobis dico, hec doctrina docetur, et

Scopus unus
no*s*tra Doctrinæ
a Deo nobis
propositæ. }

Spiritus Dei descendit, ad restaurandum, et ordine disponendum
populum et gregem Dei: Qui non potest restaurari, nisi vos

Prophetia.

prius extirpemini. Propterea extirpabimini, et eradicabimini:
et purgabitur Ecclesia Dei: ut ipse descendat, et in eadem habitet.
Si quis habet Spiritum, qui vobis placet, et ve*s*tris inservit affectionibus,
inter vos, censetur habere Spititum Dei: Sed vos omnes, Dii
facti estis, et Gigantes potentes; et pleni estis Spiritu Patris ve*s*tri,
Diaboli. Quicumq*ue* igitur vobis placere studet, eiusdem Spiritus erit
particeps: in quo, tandem, confundemini: qui etiam, unâ vobiscum, co*n*fundetur.

Ex hoc intelligetis, Spiritum Dei, hîc, contra vos docere: quia non docet
doctrinam, v*est*ris gratam affectionibus, sed quæ ad v*est*ras spectat
correctiones: Omnes Scortationes, et abhominationes,
per vos multiplicantur. Sacerdotes quidem estis n*omin*e: Sed non exequi=
mini Sacerdotii officium. In monte Sancto estis; Sed eundem pol=
luistis: et proprias vestras sordes passi estis superare et
obruëre herbas, fructusq*ue* eiusdem loci: qui illis præparabantur,qui v*est*ris
sunt subditi Authoritatibus: Et hanc ob causa*m*, precipites deiiciemini.
Et vehemens ille ventus, à Domino promissus, locum Sanctum purgabit:
ut ibi abundanter crescant fructus: atq*ue* ut ibi etiam purificentur aquæ, ad
o*mn*ium Nationum consolationem.
Non stabo (igitur) Iudiciis v*est*ris: Neq*ue* vos agnoscam esse Iudices: Attamen
vobis prædicabo pænitentiam: quòd possitis esse liberi a vindicta, quæ contra
vos præparata est, et contra Iniquitates vestras. Qui habet aures, audiat.
Qui vult Sapiens esse, neq*ue* ad dextram respiciat, neq*ue* ad sinistram: neq*ue*
ad illum qui vacatur Catholicus, neq*ue* ad illum qui nominatur hæreticus, (Ita enim
v*est*ra habetis nomina), Sed respiciat ad Deum Cæli et Terræ, et ad filium eius
Iesum Christum: qui dedit suarum abundantium et multipliciu*m* gratiarum
Spiritum, illis quidem, qui in puritate Naturæ, vitam agunt, et in operibus
Gratiæ. Ecce Meretrix iustificabitur: Sed abiicietur Hypocrita,
et sub pedibus conculcabitur. Vbi enim non est nomen, veritas habetur.
Et ubi nomen abundat, veritas est abscondita. Fælix est
qui intelligit. Fælix est, qui neq*ue* in Iudam neq*ue* in Israel con=
fugit: Sed ad Sanctuarium Domini, per eius filium Iesum Christum
et per pacem illius, qui est Consolator.
Qui, Ecce, Iniquitas prævalet, et o*mn*is Caro in quæstione*m* vocata
est coram Tribunali. Quicunq*ue* (igitur) supra fastigiu*m* domus existit,
ne descendat: Neq*ue* ille, qui in eodem cum fratre accubat
lecto, surgat à fratre suo: Quia gladius iræ et indignationis, illius,
qui iustificat omnes, qui illi confidunt, paratus est, certès contra
propriam suam domum, tanq*uam* virga correctionis: Et contra impietatem
Superbiæ et peccati, tanq*uam* ultima peccati et impietatis vindicta.
Benedictus est ille, qui vivit, et sapiens est, atq*ue* Deum timet, discit
à suis Creaturis, et ex testimonio veritatis, et non est plenus humana=
ru*m* Imaginationum, ad æterna*m* mortem.   Amen.

Δ. - Deus illam nobis concedat Beatitudinem.   Amen.

Vox - Revertor.

* * *

Δ. - Perlegi ego secundum hunc (quasi) Actum, præsentibus Amicii (E.K. et
F.P.) et quam primùm finem imposuissem lectioni, denuo incæpit
Divina Vox, ipsius Edouardi insonare auribus, verbis sequentib*us*.

Vox - Iterum, inquit Dominus, Quis ille est, qui vos contegit? Vel, quis ille
est, qui vos docet? An non est Spiritus Veritatis? Si Spiritus (igitur) Veritatis
vos, et v*est*ram contegat nuditate*m*, Quare vosmet ip*s*os detegitis? atq*ue* à
vobis obedientiæ proiicitis vestimenta, et patientiæ, quæ v*est*ris est
necessaria vocationibus?
Si edocti sitis, atq*ue* à cælo vestra sit doctrina, quamobrem, et vestra etiam
opera, non sunt cælestia?
Ecce, fræ pleni estis, et
malitiæ: perverso zelo repleti
estis, et Iniquietudinis agitati
Spiritu. Horum verò nullum,
à Cælo descendit. Adhuc,
igitur, Carnis Tyrannidi, estis
subiecti,
et carnalibus Imaginationib*us*.
Phy, super vos.
Flagellari digni estis, et
puniri, propter errores v*est*ros. Illi enim estis scandalo, qui vos docet: et
illi paci, cuius ip*s*e vos fecit participes. Exuite (igitur) immò
abiicite propriam v*est*ram carne*m*, atq*ue* affectiones eiusdem: et vos replete
Spiritu omnimodæ obedientiæ, et humilitatis: amantes et amplexantes
vos mutuo, eo prorsus modo, quo ip*s*e, qui vos omnes amat. Estote
Zelo fervidi, in abundantia Spei; et in omnigenæ obedientiæ fructu.
Quicunq*ue* enim zelus, non est in Obedientia fundatus, odiosus est: immò
quidem, in conspectu Domini, et illius qui Zelotypus est. Qui scientia caret,
Instruatur: et ignorantibus exponas intelligentiam. Ignorantia enim,
cui copulatus est Charitatis scopus, præstantior est, quam Scientia cu*m*
iræ et excandescе*n*tiæ redundantia. Qui operatur, operetur iuxta voluntatem illius
qui illum misit: Atqui, non, pariter, iuxta propriam operetur voluntatem,
asserendo etiam, Hæc est Voluntas Domini mei. Quicunq*ue* enim vult
illud, quod est bonum, illud quærit in gloria: quæ gloria, exaltatur in Spiritu
patientiæ, per fructum illius, qui propter v*est*ras afflictiones, afflictatus fuit.
Errastis, et unus et alter: Vnus, in Curiositate, alter in zeli cæcitate.
Si quisquam proinde sit Curiosus; in eo, quod illi co*mm*issu*m* est, curiosus sit:

*2. Reg. Cap. 6. Sed alternus munus ne sibi in manus arripiat. Quicunq*ue* enim, Arcam, iniussus* attingit, reus (coram Domino) censetur præsumptionis.

Si quis zelo feratur, zelum ostendat in fructibus obedientiæ, et in Spiritu humilitatis: omnia peragens in gratiæ fortitudine: quæ ornamentum pacis est, atq*ue* illius qui exaltatus est.

Et, cùm unum habeatis Deum, estote etiam vos, unius animi.

Vos enim tres estis, et non duo: et vocatio v*est*ra, omnino una est, ast diversa sunt officia v*est*ra.

E.K. - .1. Videns (igitur) prophetet, quando Tempus advenerit: messemq*ue*
Apocalyp.cap 14.D. sequatur, et messores.

Δ. - 2. Qui annotat, et monimentis commendat verba Altissimi, publicet ip*s*e fortitudinem illoru*m*, in plenitudine et abundantia temporis, per fortitudinem et auxilium illius, qui illum exaltavit.

Fr.P. - .3. Qui vocatus igitur est, veluti Concionator, abundet ip*s*e bonis operibus, ut coram suis ip*s*e illustris sit auditoribus, et in illo magnificetur, qui illum misit.

Quicunq*ue* (igitur) suam negligit vocatione*m*, eiici possit: atq*ue* eius ab alio occupari locus. Facienti vero voluntatem illius qui docet, (quæ, illius est voluntas, qui cuncta creavit), abundanter concedetur gratia.

Pace itaq*ue* abundetis, et pœnitentiæ fructibus repleamini: et vos invicem tali diligatis amore, quali ille, qui vos o*mn*es suo complectitur amore.

Nam ubi Amor iste deëst, Spiritus Dei abest. Implet enim ille o*mn*ia Charitatis plenitudine: Quod, humani generis est meritum, naturale, et necessarium: et sine quo, Nullus existit beatus.

Considerate attentius hæc o*mn*ia: Tum refocillate vos ipsos: Nam consolationem recepistis.

Secunda post recreationem v*est*ram hora, etiam Ego vos iterum visitabo.

Δ. - Omnipotenti n*ost*ro Creatori Redemptori et consolatori,
sit omnis laus, honor, et gloria.
Amen.

Aprilis .10. A meridie, eiusdem Diei Iovis, (post prandium n*ostru*m) tempore assignato, Vox percellebat aures ip*s*ius E.K., dicendo.

Vox - Venite.

Δ. - Statim ad Oratorium n*ostru*m (visitatum Divinæ visitationis locum) nos ire festinavimus, ubi, præcatiuncula ex Psalmis recitata, verbum D*omi*ni expectavimus.

Vox - Aurem præbete.

Δ. - Ad aliquot minuta horæ, silentium factum est post hæc verba.

Vox - Qui contra proximum suum insurgit, eo animo ut illum bonis spoliet illis, quæ cum Labore, honestisq*ue* collegit rationibus, sive tanq*uam* latro, sive tanq*uam* Iniuriosus compilator illius, quod eius non est proprium, contra legem Naturæ peccat:

quæ, lex est Dei: contra legem Iustitiæ, quæ, præcepti lex est: contra legem Evangelii filii Dei; quæ, Domini lex est: Et, pro tali peccato suo, virga iustitiæ verberari debet.

Ast, qui contra suum insurgit proximum, (qui præceptum et consolationem ex alto recepit), et illum spoliane decrevit beneficiis Gratiæ, damnationis reus est, ignemq*ue* meretur Infernalem.

Nam quicunq*ue* Domino Iesu resistit, vel illius Spiritui, maledictus est, nisi pænitentia afficiatur.

Nunc, itaq*ue*, voci auscultate meæ; atq*ue* hodie intelligite, quid vobis sum dicturus: Vt Inimici vestri percipiant, quòd contra illum pugnent, qui creavit et redemit illos: et per quem cibantur.

Erigite vos igitur, atq*ue* v*est*ras aures, meæ accomodate voci.

EGO, vos eduxi, à gente maledicta, quæ superbia inflatur; et quæ Innovatrix est, ipsiusq*ue* Sanctæ Ecclesiæ resistens legi atq*ue* Ordinationi.

Quæ, est Ordinatio Iesu Christi, veri Dei et hominis: filii Dei: cui, fortitudo, et galdius omnis potentiæ data est à suo Patre, super cælorum multitudine*m*, et super omnem carnem, et Creaturas quascunq*ue*.

Miraculis editis, et in potenti manu, vos eduxi; et vos, in loco hoc, locavi: Panem Intelligentiæ, et Sapientiæ, vobis manifestum feci: et (cum sim Spiritus Sapientiæ) Instruxi vos in cognitione Christi, quæ rerum o*mniu*m est Scientia,

Medicinam vos docui, contra peccati perversitatem: atq*ue* vobis revelavi res, ipsi Ecclesiæ abditas. Quemadmodum enim Ego ip*s*e Sempiternus sum, ita et potentia mea sempiterna est. Verùm, neq*ue* uni homini, neq*ue* in uno tempore, neq*ue* una in ætate, neq*ue* uni populo, neq*ue* uni Sæculo, simul effundo multiplicem, et inperscrutabilem profunditatem infinitæ meæ Sapientiæ.

Illi, proinde, qui in lego Naturæ, vitam transigebant, à Natura recipiebant, tanq*uam* à digito Dei.

Qui autem sub legis iugo habitabant, per legem assequebantur cognitionem peccati.

Illi, Deniq*ue*, qui sub Gratia vivebant, atq*ue* adhuc vivant, recipiunt Spiritum Dei: Sed non eodem modo, omnes. Omnes enim animæ, non sunt pari fortitudine præditæ: neq*ue* loca o*mn*ia, parem habent benedictionem.

Iuxta temporis igitur necessitatem, quam vos lapides petebatis, ego vobis exhibui panem. Et quum v*est*rorum cordium vos sequeremini imaginationes (quæ carnem sapiunt) oculos v*est*ros aperui, ut proprios v*est*ros palpabiles deprehenderetis errores; atq*ue* ut illius insisteretis vestigiis, qui vestræ redemptionis persolvit pretium.

Nunc, itaq*ue*, considerando, quòd EGO vos educavi, tanq*uam* Cælestis
Scholæ et vocationis: discipulos; mihi incumbit, vos
defendere, atq*ue* invincibili mea Sapientia et fortitudine vos protegere.
Vt vanas hominum subvertam imaginationes, in abundantia summæ et damnandæ
superbiæ suæ.
Sur$\overset{\Delta}{g}$as igitur: Libros quos habes, atq*ue* omnia, quæ ex me recepisti
ponas, coram me: atq*ue* tunc intelliges, quæ tibi sum dicturus reliqua.
Et quo modo, in ictu oculi, adversarioru*m* tuorum oculos eruam;
tunc quidem, quando opinantur acutissimè se videre.

Δ. - Surrexi, descendi, atq*ue* omnia monimenta et volumina, (per
4 co*n*tinuos annos, iam, nobis à Deo, et eius Sanctis angelis dictata) atq*ue* per me Scripta, adduxi
atq*ue* alia quædam. Adduxi (inquam) in oblonga cista alba, (quæ
habebat in longitudine (ferè) tres pedes; in latitudine, pedem ·1· et ¼; et in
altitudine ¾ pedes). Sanctam autem non adduxi mensam, quæ
sæpè vocabatur, Mensa fæderis.

Vox - Collige libros tuos simul (illos, quidem, qui Libri stantes [sive fundati] sunt)
à primo, ad ultimum: atq*ue* etiam illum, quem iam, in manibus
habes (sola istius diei Actione, excepta) Atq*ue* illos colloca hîc
ante me.

Δ. - Quid faciam (ô Domine) cum Actione hodierna?

Vox - Ex libro rescindas:

Δ. - Et cum Sacra quid sum facturus Mensa?

Vox - Quod tibi iniunctum est, facito.
Seorsim separato libros, per se: atq*ue* eosdem super ha*n*c mensam
colloca.

Δ. - Libros, sive potius volumina illa, quæ in folio
erant, et compacta sive decenter consuta,
~~separari ab aliis (ad numerum,~~ (numero, 27) separari,
et postea (præsenti hac excisa actione), ip*su*m,
volumen quod nunc in manibus erat, adiunxi.
28 Volumina. Sicq*ue*, viginti octo erant omnia (quater scilicet, 7): Et
omnia, (tamq*uam* in historia) continebant, quæ à prima hora n*ost*ræ
(E.K. sc*ilicet* et I.D.) coniunctionis, usq*ue* ad horam presentem, per Angelos Dei fideles
et Deum ipsum, nobis revelata et demonstrata erant: Atq*ue* in uno
illoru*m* 28 voluminum, erant 48 libri particulares, maximè
mystici: et (ut Deus ip*s*e testis est), valoris maioris, quàm o*mn*iu*m*
toto terrarum orbe, æstimari rerum valor possit: In illis enim Sapientia
☞ admirabilis et potentia divina continebantur: quibus, nos, determinato à Deo tempore,
uti debemus ad eius honore*m* et gloriam. Aliud volumen erat (ex illis 28), quod istis 48 in serviebat
libris Particularibus, huius Titulus erat. 48 Claves Angelicæ.

Hoc totum, lingua Angelica scribebatur. Cuius interpretationem,
lingua n*ost*ra angelica, clarissimam, in volumine alio (illoru*m* 28) habuimus,
ultra 48 illos particulares libros, erat unus brevissimus: et mysterium
Mysterioru*m* erat ille liber, et Sanctum Sanctorum: Solùm enim con=
tinebat profundissima quæ ulla Creatura unq*uam* cognoscere valebit
Dei ipsius, et Omnipotentis Divinæ Trinitatis Mysteria. Huius nondum
erat nobis concessa clavis.
Aliud volumen (ex illis 28) Sapientiam et Scientiam illam continebat,
quibus, Enoch, (Dei Nutu) imbutus erat, ubi etia*m* aliquid erat,
illi Iudæ Apostoli testimonio (de Enochi prophetia) consentaneu*m*.
In aliquibus ex illis 48 libris (præter plurima alia, valoris
Nota. inæstimabilis) continebantur o*mn*es Libri Sacri, pleni et perfecti
tàm ante quàm post Christi incarnatione*m*
illi dico libri, qui veritatis erant conscripti Spiritu.
~~Religionis Christianæ~~ Et quæ alia in eisdem libris comprehensa erant, mihi non existimo fas esse ante præfinitu*m*
à Deo tempus, particulariter, (vel summatum saltem),
aperire, vel commemorare. Aliquid tamen, ut Ego
(de hisce 28 voluminibus), memoriæ sempiternæ commendarem, in hoc loco, mihi
videbatur et opportunu*m* et necessarium valde: et Deo Omnipotenti haud ingratum fore, spero. Separatis igitur (ut iussus
eram) voluminibus prædictis, et super mensam, positis
dixi ut sequitur.

Δ. - An nunc (ô Domine) tuum perimplevi mandatum?

Vox - Etiam, (Kelleie), afferto tu sacculum nigrum, librum, et pulvere*m*,
quæ tu abscondisti.

Pio lectori. Δ. - De ip*s*o E.K., et de rebus istis, (illius commissis custodiæ) aliquid
mihi hîc annotandum esse, existimo, iuxta ip*s*ius veritatem historiæ.
Hoc Dei præceptum, tam erat Ed. Keleio inexpectatum, et quasi ingratum,
quòd magno cor eius oppressum stupore erat. Verè, tamen, eius Spiritus
confirmatus erat ad obedientiam Deo prestandam: licet caro aliquantulum
reluctabatur; tantisq*ue* vexabatur doloribus, quod illi videbantur suæ spinæ
(iuxta coxendices) disiungi, dislocariq*ue* iuncturæ: qualeum nunq*uam*
se in vita sua perpessum fuisse doloris formam, asseruit. Orabamus
Deum ut illum, in fide fortem, et in obedientia paratum, morigeriumq*ue* redderet.
Tam vehemens illi erat internus dolor, tamq*ue* carnis contra Spiritum infesta
contentio, quòd in ip*s*o doloris et dimicationis summo vigore, eiaculatus
fuerit hanc sententiam —— [E.K. - O domine, à te non recepi hoc].
Hortabamur illum ad obedientia*m*, erga Deum, et fidem indubia*m*
concipienda*m* de præteritis Dei munificentissimis promissis, nobis factis: eisdemq*ue*
sacrosancto eiusdem iuramento, sæpe nobis confirmatis. Mihi respondit (E.K.)

Spiritus promptus est, ad explendum Dei hoc mandatum, (immò quidem si mihi Dei causa, moriendum nunc esset) Verùm, ignoscite vos mihi, et ignoscat mihi Deus, quòd caro mea, hac r*ation*e suam prodat fragilitatem, moram aliquam nectendo; hiis dictis, subito, ex sede surrexit, alacriter abivit, rediit*que*; et sacculum istum nigrum adduxit cum inclusis, libro et Pulvere, antea memoratis et supra mensam iuxta libros illos 28 posuit. Sacculus novus erat ex nigro fustaneo, (ut ita explicem exactissimè materia*m*, de qua est factus ip*se* sacculus) cum novis nigris fibulis, ad os eiusdem concludendum in modum marsupioru*m* aliquorum: Ea erat capacitas sacculi ut mihi modium unum Tritici continere posse videretur.

Anglicè
Blak fustian,
Germanicè
Berkat.

Hic liber, (sive volumen, duoru*m* diversi argumenti libroru*m* particulariu*m*) et iste pulvis sacer, non solum nobis duobus, (E.K. et mihi D:) nostris*que* liberis, sed et aliis etiam Dei servitiis erant à Deo assignati: et ante prefinitum a Deo tempus quoddam, nullo modo praxeos, in usus aliquos à nobis convertendi erant. Huius tanti Thesauri custodia, ipsi E.K., fuit concredita.

Sacer
Lapis
Phil*osoph*orum.

Ibi, illud erat mysterium, Naturæ et artis, quod arrogantes et superbi Philosophastri, et maxima pars studiosorum, nullo fieri posse modo, contendere solet. Vnde, nos, argumento certissimo, maximam talem Mundanoru*m* superbiam et ignorantiam iudicare, diiudicare, et condemnare iustissime possumus. Verè, et in Deo, assero, Thesaurum illum, tantum esse, actu, et potentia (propria, et propinqua), quòd o*mn*es o*mni*u*m* principium, et Regum Christianorum, Thesauri, (simul coaceruati, et coniuncti), ne decimam quidem partem istius Thesauri exæquare possint.

Ego, igitur, ipsum E.K., brevissimis verbis animabam: et, ut Abraham fidem, in memoriam suam revocaret, monebam.

Genes. cap.
21 B.

Cui, etiamsi Deus promisisset prius, quòd in Isa*ac, illi vocaretur semen et propagatio; Tamen, postea, iubente Deo, ut eundem Isaac in Holocaustum offerret, Non hæsitavit, unicum hunc filium, et posteritatis suæ benedicendæ futurum, (ex promissione) parentem, in holocaustu*m* offe*rre: ne*que* (promissum cum præcepto, conferendo), r*ation*e humana ratiocinari, conabatur, haud sibi constantem esse Deum, vel que Naturæ virtute fiere non possent, moliri eundem Simili ratione, ne*que* nos cunctari debere, humillimè et alacriter Dei obtemperare iussui, libros istos, n*ost*ros*que* alios repetentis Thesauros. Et cum Fidelis sit Deus, et in servandis promissis constantissimus, certissimos nos esse, quicquid de istis, vel cum istis libris, et Thesauris, facturus sit Deus, ad eius id omne futurum esse gloria*m* et laudem; nostram aute*m* consolatione*m* magna*m*: et ad hostium deni*que* nostroru*m* reprehensione*m*, sive castigatione*m*. Hiis finitis, Dixi ego Deo:

Genes. cap.
22.
Theodoretus in Quest. Geneseos: tale quid habet. Abraham cu*m* esset medius inter natura*m* et fidem: et modo huc modo illius inclinaret, ad extremu*m* tribuit fidei victoria*m*.

Δ. - Ecce (ô Domine) habes hîc sacculum istum nigrum, cum (libro et pulvere) in eodem sacculo inclusis; Quid ulterius cum istis fieri velis, scire desideramus.

Vox - Ecce Ne $\overset{\text{E.K.}}{\text{te}}$ mundus vincat: ne*que* pluris facias divitias (humanas

fantasias) quàm meæ voluntati, et mandato obedire.
Ecce, quàm durum est, mundum deserere?
Et, cùm omnia, mea sint, cur igitur dicere volvisti, hoc, per me haudquaq*uam* recepisse te?
Vobis autem dico, Ne moveatis, donec vobis imperatum fuerit. Locus eni*m* Sanctus esti. Atq*ue*, Deus, hodierna die vobis faciet promissum quoddam, nondum vobis cognitum.

Promissam novum
nobis faciet Deus.

Ecce reservasti etiam aliquam parte*m* eiusde*m* libri: quam hûc itidem adduces: Ne sis protervus, et mundum excutias.
Qui Creaturas plus amat, quàm Creatorem, cæcus est, et imperitus: et sine Luce: atq*ue* ob hanc causam, excludendis, atq*ue* extra ianuam extrudendus, quando sponsus venit.
Quicquid vobis, hac die, mandavero, videte quòd faciatis:
Istos libros, hîc positos, etiam in sacculum includas eundem.

Δ. - E.K., o*mn*es illos 28 libros (sive volumina primaria) in eunde*m* nigru*m* sacculum intrusit: et sacculum (contractis, de more, fibulis) clausit:

Vox - Nunc surges tu Kelleie: et lapides à fornacis istius ore removebis: et ubi lapides illi nunc sunt, hoc tu ibidem locabis: atq*ue*, eo facto, redito.

Δ. - Ex cathedra sua surrexit E.K.: et ex fornacis ore exemit lateres coctos, 4, vel 5, (quibus, ignis calor, commodius intra fornace*m* continebatur, et ingredientis frigidi aëris, et venti incommoditas excludebatur) Sacculum ip*su*m in ore ardentis fornacis posuit; loco eodem, quo prius erant predicti lapides cocti: atq*ue* ita reversus est ad cathedram suam.

Vox - Nunc surgas, et quod reliquum est, afferto. Nihilq*ue* abscondas.

Δ. - Ivit E.K., et aliquot quaterniones scriptas, (et in 8º formatas) adduxit: Scriptura videbatur valde antiqua, et charactere grandiori quàm vulgaris n*ost*ræ scripturæ: istas ex volumine illo, suæ custodiæ commisso, exciderat: (ex posteriori sc*ilicet* libro, no*n* p*r*iori)
posteaquam adduxisset istas, et nobis iterum assedisset: allocutus est illu*m* Dominus.

Vox - Surge, et in fornacem coniicito.

Δ. - In ip*su*m ignem, (ô Domine) vel super ip*su*m sacculu*m*, poni vis, ô Deus?
Voluntati tuæ (ô Domine) paratus est obedire.

Vox - Surge Pucci, et cum illo te conferas: et videto quod in ip*su*m ignem illas coniiciat.
Et præterea, quod sacculum et libros post trudat etiam.
Non recedes, donec ignis illos pervadat penitus.
An non ego resuscito mortuos?
Igitur, Ito: Et $\overset{\text{E.K.}}{\text{Habeas}}$ fidem:

Δ. - Surrexerunt, iverunt ad fornace*m*: Istas quaterniones primùm in igne*m* ardentem proiecerunt: Et deinde sacculum ip*su*m truserunt in eundem ignem animosè, et alacriter: Vnde Ego (illis ita occupatis ad os fornacis) exaltabam voce*m* mea*m* ad Deu*m*, genibus flexis: atq*ue* cum magno gaudio, et lætitia, et exaltatione, gr*ati*as Deo n*ost*ro egi: orabam ut nobis fidem et augeret, et confirmaret: De illius nobis prius factis beneficentissimis promissis ut nihil dubitaremus: Atq*ue* eius Sapientiæ, potentiæ, et bonitatis ut confirmatissimos nos redderet testes, et ministros, ad sui no*mini*s laudem honore*m* et gloria*m*. Illi interim, acriter, et graviter, isti Holocausto absolvendo incumbebant: levissima et siccissima ligna, lignorumq*ue* et asseru*m* assulas tenuissimas in magna abundantia in fornacem proiecere; libroru*m* acerum bacillo et veru ferreo moveba*n*t, levabant, aperiebant, ut eo facilius ignis o*mn*ia consumeret: atq*ue* in cineres et facullam converteret, quicquid esset combustibile.

Holocaustu*m*,
o*mn*ium, quotquot
ab initio
mundi fuerunt
pretiosissimu*m*.

Et cùm iam ferè p*er* horæ quartam partem, ita occupati fuissent, audivit E.K. vocem illi dicentem, Iam dicas ipsi Pucci, quod intret [in oratoriu*m* sc*ilicet*].

Venit ip*s*e Pucci ad me in Oratorium: et genibus flexis mecu*m* ad Deum
fudit præces eucharisticas, &c.
Quam primùm intrasset Pucci, alta voce nobis significavit E.K., ante os fornacis (maximis flammis repletæ) consistens, Videre se formam ho*min*is,
(à diaphragmate, sursum, tantum) quasi ambulare horsum et illorsum in mediis ip*s*is
flammis: faciem autem illius, illi non apparere.
Videtur (inquit E.K.) aliquid manu sua dextera, ex flammaru*m* colligere
vel decerpere quasi summitatibus. Iam videtur mihi manifestè folia
libroru*m* ex flamma ip*s*a contexere: folium post folium.
Iam, unum integrum videtur composuisse librum.
Et (parva interposita mora), dixit. Nunc autem secundum libru*m* videtur
sua tenere manu: ast ubi primum deposuerit, non video.
Alium iam video illum in summis flammis collegisse librum.
Iam verò, ex ip*s*is flammis summis, mihi videtur ip*s*am
pixidem cum pulvere fabricare cum digitis suis.
Pergit, folia ex ip*s*is flammaru*m* fastigiis colligere.
Iam, videtur duos alios libros habere: Ast, quo o*mn*ia hæc abeunt
nullo modo percipere possum.
Iam certè evanuit vir iste valde subito: dixit E.K.
Vnde iam omnibus ita igne consumptis (quæ consumi poterant), et
Visione hac finita, ad nos venit E.K. Et dixit: Ignis
omnia consumpsit: Veni ô Pucci, vide, et iudica. Ivit, consideravit
et rediit: mihiq*ue* asservit, nihil apparere reliquum, præter cineres et
lapides, et pancas valde prunas, et folioru*m* chartaceru*m* favillas paucas, ignis
spu*m*, ad latera fornacis delatas.

Vox - Reliqua, nunc, apponas.

Δ. - Quæ reliqua apponam, ô Domine?

Vox - Libros: quicquid sc*ilicet* restat in papiro, comburas; quemadmodum
et priora combussisti.
Alia Custodias, modo quo te docebo atq*ue* instruam, prius quàm recdatis.

Δ. - Hanc fasciculum convolutum, et sigillatum, (quem ab ip*s*o Fr.
Pucci, abstulimus, tuo iussu) vis etiam, quòd comburamus?

Vox - Non.

Δ. - Asserem hunc Chartaceum (particulam libelli, ip*s*ius
Enoch, quem mihi dedisti): comburi etiam vis hoc monimentum.

Vox - Illud non comburas.

Δ. - Tunc, ex illa alba oblonga cista, o*mn*es reliquas solutas laxasq*ue* chartas et
folia, valde multa, (Dictatorum divinoru*m*), supra mensam
exposui: nullum unum filium, scriptum, feci reliquum.
Omnia ista chartacea, sive papiracea acce$\overset{\text{E.K. et Fr. P.}}{\text{perunt}}$; et in fornacem
candentem proiecêre: et citissime, concepta flamma, ab
igne erant exusta.·. Atq*ue* sic mihi significaverunt.
Dixi igitur, toto corde.

Δ. - Sit tibi hoc sacrificium obedientiæ n*ost*ræ, gratum
et acceptum Omnipotens, sempiterne, et vive
Deus noster. Protector n*oste*r, et liberator noster:
Amen.

Δ. - Statim subsecuta est vox divina, verbis eisde*m* quæ sequuntur ab E.K.,
(ip*s*o n*ost*ro vidente), recepta, mihiq*ue* expressa.

Vox - Ecce, Iuro per meipsum, quòd non peribit litera una, o*mnium*
quotquot igni commissæ sunt.
Ast, quemadmodum potentiam habes, ex nichilo mihi exuscitare gloriam?
ita potentiam habeo, ea simul colligere quæ per me prolata sunt.

Combustorum, igniq*ue* traditorum Restitutio promittitur.

Proinde, posthac, quando illorum cessabit Tyrannis, simul colligite
vos ipsos, et coram me sermonem proponatis, Invocando nomen
Patris, in nomine filii sui Iesu: Atq*ue* advertite; Quemadmodum
in ignem immissa sunt, eundem ad modum, eadem, iteru*m* recipietis.
Neq*ue* illius, quod locutus sum, peribit litera unu.
Verùm, quia asserunt vos negocium habere cum humani generis hoste: atq*ue*
mea super vos visitatio, illis facta est offendiculo:
Et eo magis, quia Cæli Mysteria non sunt aperienda, nisi illis, quos ego
Eligo, et ab aliis, (vocatione mea) secerno:
Et etiam, quia non intelligent, sed ignorantia obruentur (Nemo
enim recipit a Patre, sine Fidei merito: neq*ue* approbatur aliquis
nisi cui est concessa Iustificatio).
Idcirco, illos prostravi in medio Imaginationum suarum:
Adeo quod, Nunc, Si discere cupiant, illis dicatur, quemadmodum, in parabola, Diviti dictum erat: Habent Moysem, et
Prophetas: quid illis, de Cælo, ulteriori est opus doctrina?
Habent testimonium filii Dei, sed illis deest Spiritus Intelligentiæ,
Et propterea, EGO illis dico, O vos modicæ fidei.
O vos qui sedetis in Templo Iustitiæ, sed omni estis miseria contaminati:
Visitavit vos Deus, et vos non percepistis?
Ecce, vobis obtulit, ast recusastis.
Vos vocavit, verùm filii vos estis negligentiæ et inobedientiæ.
Nunc igitur, imponite finem, et quiescite:
Quia Egrediar inter illos: Et in gravi indignatione mea,
illos subvertam. Percutiam illos, et dispergentur: Vt scire
possint, Quòd Spiritum Domini offenderunt: qui omnibus
largitur abundanter, qui Patris nomen invocant, in nomine filii
sui, Christi.
De cætero, illis non eritis molesti: neq*ue* amplius contra ipsos
loquamini: sed illorum causa, dolore afficiamini. Atq*ue* ad
Patrem v*estru*m qui in cælis est, oretis, ut illius, in o*mn*es eius creaturas diffundatur misericordia.
Estote illorum Authoritatibus Obedientes: tanq*uam* illis
qui sedent in sede Iustitiæ.
Colite Deum in Sanctis suis: at maximè in filio eius Iesu
Christo: Colite ip*su*m in omnibus suis creaturis: et laudate
nomen eius.

Δ. Adventus Spir*it*us Sancti, nobis sæpe promissus est, certo quoda*m* futuro tempore.

Si vos affligant, patienter feratis: et meu*m* expectetis adve$\overset{\Delta}{\text{n}}$tum.

Estote, (Deniq*ue*) pleni omni humilitate et Obedientia.
Neq*ue* intermittatis, illis præces fundere, qui intelligentiæ Sp*irit*us est: ut oculi v*est*ri aperiantur: et ut cælestes evadatis; atq*ue* eius ut abundetis decore, qui vitam, gratiamq*ue* contribuit sempiternam.

Sapientia, et pax Dei, in filio eius, Iesu Christo
Sit super vos, defendat, atq*ue* instruat vos,
in omnem pietatem et vitæ tranquillitate*m*.

Δ. - Amen.
Vox - Vtrosq*ue* Lapides ex suis eximes orbitis: eosq*ue* servabis separatim.
Mensam appendes ad aulæ finem; per ip*su*m quidam hostium ubi Sacellum esset: In ip*s*o quidem illo appendes loco.
Δ. - expressius, hoc mihi declares, ô Domine.
Vox - Supra nudum quidem murum appendes, in lignea locatum Capsula: Vt semper signum, atq*ue* memoriale ante oculos conspiciatur v*est*ros.

Δ. - Quis est, sicut Deus n*oste*r: qui humiles suos filiolos
consolatur, illuminat, dirigit, prolegit &
liberat? Ille Solus, est Omnipotens: Ille Solus
est Sapiens: Ille Solus, est bonus:
Exurgat igitur in fortitudine sua, Vt
dissipentur Inimici eius, et pereant a facie
illius. Quia ille est Rex Regum, D*omin*us
Dominantiu*m*, et Rex Gloriæ. Cui
Soli, sit omnis Laus, honor et Gloria,
nunc, et in sempiterna sæculorum
Sæcula. Amen.

British Library
MS. Cotton Appendix XLVI
Part II
(continued)

Liber Resurrectionis
et 42: Mensium fundamentum
Pragæ
Aprilis: 30
Pactum, seu Fœdus Sabbatiſmi

✧1586✧✧

Pragæ - Actio prima
{ et secunda ex
septem
Trebonæ
Octob. 14. }∴{ venimus eà
Septemb .14.

1586 { In Maio 29, Exilii decretum contra nos exiit a Cæsare Rod.
In Augusto 8, Reversionis permissio; D^{o} Rosenbergio obtinente
ut ad sua veniamus.

29 April 1586–21 January 1587
(from British Library MS. Cotton Appendix XLVI Part II)

Aprilis 29 a meridie circa 1½.

Miraculu*m*, et factum Memorandu*m* in perpetuum.

As E.K. stode at the ende of the Galery by his Chamber loking over into the vyneyard, he seemed to see the little man, the gardener in all manner of behavior & apparell, who is the chief workman or overseer of Mr Carpio his workmen in the same vyneyard. He seemed very handsomly to proyne some of the trees: at length he approached under the wall by E.K., and holding his face a way ward he sayd unto him, Quæso dicas domino Doctori quod veniat ad me. And so went away as it wer cutting here & there the trees very handsomly, and at length over the Chery trees by the howse on the rock in the garden he seemed to mownt up in a great piller of fyre. E.K. bad his wyfe to go & see who was in the garden. She cam up & browght him word, *Nobody.* E.K. than cam to ~~see~~ me & sayd, *I think there is some wycked spirit that wold illude me.* And so told & sayd to me as is before Noted. Then sayd I, *I will go into the garden.* & bad E.K. come with me. We went down that way, which this Creature did go: but nothing we saw. We went to the banketting howse in the vyneyard. But that place pleased us not: so, we went along in the way by the clef syde, & satt down on the bank by the great pyle of vyne stakes lying in the very sowth ende of the vyneyard. And we had not sytt there, half a quarter of an howre, but I espyed under the almond tree, & on the sowth syde of it, being the westerly ~~trees~~ almond tree: that is it which is standing on the westerly syde of the straight path which leadeth from the north toward the sowth in the vyneyard: I espyed (I say) like a shete of fayre white paper lying, tossed to & fro in the wynde. I rose & went to it: & (to the prayse of God his truth & powre,) there I fownd three of my bokes lying, which wer so diligently burnt the

⊖ the tenth day of Aprill last.

1 The three bokes were, Enoch his boke,
2 The *48 Claves Angelicæ*,
3 and the third was the boke of my Gathering of the thirty ayres, & entytled *Liber Scientiæ terrestris, Auxilii et Victoriæ*.

Theruppon E.K. comming to me, I fell on my knees with great thanks yelding to the God almighty, & so did E.K. whose mynde & body wer mervaylously affected at the sight of the sayd bokes, having no shew or signe that ever they had byn in the fyre; neyther by cullor or savor or any thing wanting.

And after we had sat half an howre under the forsayd Almond tree praysing god & wondring at the miracle: Suddenly appered by us, the self same gardener like person, but with his face somwhat turned away & nothing therof to be iudged as of Ave the Custom is. He sayd, Kelly *follow me.*
E.K. went & I satt still, awayting his retorn.

This Gardener went before E.K. and his fete semed not to towch the grownd by a fote heith. And as he went before E.K., so the dores did seme to open before him, he led him up the great stayrs on the left hand by the vyneyard dore, & so in at his own chamber dore: & than on the right hand into the chamber where E.K. hath his new Study: & then the dore going out of that to the stayres opened of it self: & he went up these stayres, & at length browght him to the furnace mowth where all the bokes & papers had byn burnt the 10th day of this April. And comming thither, there the Spirituall Creature did seme to set one of his feet on the posts on the right hand without the furnace mowth, and with the other to step to the furnace mowth, and so to reach into the furnace, (the bricks being $\overset{\text{not}}{\text{now}}$ pulled away, which stopped the mowth of the furnace, all, saving one brick thick) and as he had reached into the furnace there appeared a great light, as yf there had byn a wyndow in the bak of the furnace, and allso to E.K. the hole which was not greater then the thiknes of a brick, unstopped, did seme now more then three or fowr brick thiknes wyde: and so over his sholder backward he did reach to E.K.: all the rest of the standing bokes, excepting the boke, out of which the last Action was cut, and Fr. Pucci his Recantation. Allso to E.K. appered in the furnace all the rest of the papers which wer not as then delivered out.

This being done, he bad E.K. *Go*, and sayd He shold have the rest afterward. He went before in a little fyrie clowde, & E.K. followed with the bokes under his arme all along the gallery & cam down the stayres by Fr. Pucci his chamber dore, & then his guyde left E.K. and he browght me the bokes unto my place under the Almond tree.

1586 † Pragæ
Aprilis 30
May even —— Mane circa 8am.

Δ. - Præcibus quibusdam fusis ad Deum, et gratiis pro miraculo
hesterno actis, petebamus iam a Deo consilium suum quid de isto
miraculo nobis esset faciendum ulterius, &c.
Et quid faciemus cum Domino ~~Gulielmo~~ Rosenbergo: an illum debeamus admitte=
re ad amicitiam nostram et fœdus sanctum? Quid de eius oblatis ædibus? &c.
E.K. - A voyce commeth down right before me, saying:
Vox - *Thow William* —— Δ. - a pause.
Thow William —— Δ. - a pause. *E.K. - Who is this William.* Δ. - *I suspect it to be the lord Rosenberg.*
Willelmus a Rosenberg. *Thow William of Rosenberg.* Δ. - a greater pause.
This day, in the blud of the Lamb, do I pronownce forgivenes
of synns uppon the: and for a signe & token: Thy
loynes shall be opened: & thy sede shall be multiplyed
uppon erth. Therfore take unto the a shepe, that is yet
a lamb, & spoyle not the flock of thy pore neighbor.
And behold, yf thow turn thy self from the north, & ascende
into the holy mowntayne, $\boxed{\textit{and}}$ *I will hereafter make a covenant*
with the. But take hede, thow despise me not.
Blessed are those, that are cumforted of me: for, theyr strength is
from above: for, who so ever, is rebuked of the spirit of truth, shall,
with tyme, perish as a shaddow.
Ys it not sayd, Yf thy eye offend the, cast him out?
I say unto the, allso, yea thowgh thy hed offend, cast him allso
away. The unstable whisperings, & worldly
pollycies of such as are the princes of this world, are they not
known unto me?
Ô you hypocrites, ô you of little understanding, & of les faith,
how far are you in love with the world, & her pomp, with the
flesh & her lightnes, or wantonnes, with the divell, & his dam=
nable suttletye? Purge your howses, & purge your
Consilium. *kingdomes: Yf you will styr up the lord to strengthen you.*
Cursed is that nation, that defyleth her self with the society of such
as are bastardes. But, wo wo be unto him that ruleth not
De Imperio Ro. et Regno Boemiæ. *according to the length of his bridle.*
The Chaff of this Empire & kingdom, behold, it remayneth:
The father swept it not owte, neyther doth the sonne lift up his
hand for the name of the highest.
Ô you hypocrites: you are faithless: for, you fullfill not your
charge.
Tyme yet. *Thow hast, yet, tyme to awake. Thow mayst, yet, be acceptable.*
☞ *Thy doings, let them be a Iudge betwene the & me.*
Δ. - Magna pausa.
Vox - ◐ *Behold, I have given* $\overset{\Delta}{\textit{the}}$ *unto Rosenberg, him allso have I*
Δ The voyce so expownded it after, at my request. *given unto* $\overset{\Delta}{\textit{the}}$. *Who so ever therfore considereth not the giver*
shall be called to accownt, & that, sharply.
A°, 88. *In the year 88 I will send out my visitation, that the endes*
of the world may be known: & that Iustice may appere
in the garments of her immeasurable honor.
Noster bene=ficentissimus Deus. *In the mean season, I will bless you abundantly with all the*
gifts & sedes of Nature. See therfore, that you work
& labor, that your hands may bring furth frute,
The encrease of the Lord.

Sex Actiones futuræ,
et Sabbathum:

Six Actions you shall have: The seventh is the
*Saboth of the lord: & from this *Day (being a part*
of the tyme, begynning from fryday, last celebrated,
as the memoriall of him, throwgh whome I speake
unto you: which suffred uppon the crosse for your redemption)
untyll the day come of the sixth moneth, you shall not
presume to ax any visitation of him that speaketh with
you. And so the sixth moneth (the last day answering)
shall allwayes be your day of Action.

Δ. - I axed which fryday.
* From good Friday.
Our hevenly Kalender of six monthes Action.

Fr: Pucci.

☾ *Pucci is defyled: & shall not be partaker of these six visitations*
to come: but shall depart from you: & be ready
as the lord shall fynde him, & as he shall be warned
by you: Notwithstanding, my spirit shall not
depart from him, and I will open his understanding
that he may convert many. For the world must be satisfyed
with testimony as well of his life, as the recantation
& professed doctrine

Δ. - *We lack (o lord) his recantation written with his own*
hand: I can not finde it in the bokes restored.

The restored bokes to be most closely kept untill the sixth Action.

- *These bokes let them be kept of the,*$^{\Delta}$ *as committed unto thy*
custody by me: And see, that they be never opened
untyll the sixth Action to come.

Domini miraculum sub silentio est tenendum.

See allso that you disclose not my hand amongst you
least I^{they} *rise up against you.*
For behold, you are yet in the wilderness. Therfore, be silent.

Willielmus à Rosenberg faciendus est conscius suo tempore.

Unto William, *notwithstanding (hereafter) all things may be*
known, and made manifest.
Yf any man seke you, els, you know him not:
for you live within the Silence of the highest.

Omnia reliqua restituentur.
Quæ igni committebantur.

The rest that wanteth, shall be restored unto you, even unto
the least & last letter.

E.K. et Δ, to gither.

Live, therfore, to gither, as in the hands of your protector:

ADAM of Newhowse Lord Chancelor.

And Dowt not, but that I will be mercifull unto him
that is syk throwgh his infirmitie: yea and unto his generation
as I have promised: And the synne which remayneth
in his fathers howse, & in his howse for many
generations, I will mercifully blot out.
Dowt not, my peace, (which am peace: the begynning &
& the ending) shall allways be amongst you.

Δ. - We red all and had long discowrse of all, & at last I axed thus:

Δ. - *What shall I say unto* Rosenberg *of your present mercifull*
dealing & intent toward him?
Vox - *That, which is sayd of him, that, say th*$\overset{\Delta}{o}$*w unto him.*
Move no more questions.
Δ. - Benedicite domino omnia opera eius: Laudate illum omnes
Creaturæ eius: Laudent illum Angeli eius, laudent illum
Sancti eius: Ille solus est omnipotens, ille solus est Sanctus:
Ille protector noster, illuminator, et consolator noster est.
Cui soli omnis honor et gloria, *Amen.*

Memorandum

1586
Maii ·1·

On May day after dynner I went over the water (being browght to the water
side in the lord Rosenberg his coach, and Iacobus Menschik with me)
unto the lord Rosenberg his gardens and lodgings by the water side, whether
he cam to me by appointment. To whome when I had red in Latin (ex tempore) the
things that concerned him: I axed him what he had done, syns the tyme
of my ~~last~~ being with him, that I might the better understand these
words spoken to him & of him.
He told, that he had often, prayed, syns unto god for the forgivenes of his synns
and to open his eyes how he might serve him: & to make it to
be evydent unto him whether he be to marry, or no: & where, or in
what stok, or kinred. And if it were his divine will, that
he might receyve cumfort & instruction by me. And that
these & such matters, & somwhat ernestly he had prayed
allso, for his Master the Emperor that he might bend him self to enioye
greater favor, yea for his own marredge & amending
of his loase life, while he yet satt at dynner this day
at the Archbishops table, his hart & thowght did ronne
very much uppon it: &c.
At these his words I reioysed much to perceyve the doing of the highest,
in the hearing of his prayer, faithfully prayed, and that the answer
which I red unto him was so fittly applyed unto his prayer, as he
allso him self, did perceyve, with great cumfort & spirituall ioye.
He entreated much that I wold pray to God that the Emperor might
be restored to the favor of God, as he was when I declared my message
unto him from the Highest. I answered that what so ever
the God of heven and earth shold appoint me to say or do unto
his Maiesty, I wold most willingly reioyse in the faithfull
doing of it: And that it was my duty (as a Christian)
to pray for his Maiestie: But I could not make any
promys of my prayer to be herd: but wold highly reioyse yf
his Imperiall Maiestie wold so use him self in god his
iudgment, as might be meritorious in the sight of our Redemer.
Such words and matter as this passed betwene us. And he
sayd, that he wold, in all points, fullfill the advise and warning
of god, in this Action expressed: and wold marry a mayden, as
he was willed: and this day did acknowledg and accownt
him self a happy man: and as concerning our mutuall bond,
by the meanes, of ech being given to other by the God of heven

Votum et Promissum Wilhelmi Vrsini, vice regis Bohemiæ.

and erth, he vowed and promised that he wold regard it in all
points to the best of his skyll and powre, &c.
These and other such good sedes for the servyce of God being sown
betwene us, He went toward his pallace in the cowrt, & I to
the water side, & so over to the coach awayting for me, & so cam
home. *God be praysed.*

Memorandum

Maii 4, Sonday. The lord Rosenberg sent Mr Iacob Menschik with this letter unto me.

Magnifico Domino Ioanni Dee
ad manus proprias.

Magnifice D*omi*ne, Pater Observande et Charissime.
Lætatus sum in his quæ mihi dixistis. Cognovi enim quoniam exaudivit depræcationem meam pius pater et misericors Dominus. Itaq*ue* maximopere desiderans ut quam sæpissimè ea mihi legere, perlegere et semper ob oculos habere possim: per amore*m* Dei oro, ut saltem eorum, quæ mihi perlecta et ad me pertinent verborum mihi transmittas descriptione*m*. Non tantu*m* mihi multum gratificabitur, sed et consolabor plurimum.
Obsecro præterea Dom. v*est*ram, assidùe pro me orare velit, ut confirmet hoc Deus quod operatus est in nobis: et dirigat o*mn*ia consilia, opera, actiones, immò et cogitationes no*st*ras ad laudem et gloria*m* Sanctissimi no*min*is sui, commodum multoru*m*, et animæ no*st*ræ salute*m*. Neq*ue* desinat, pro amore suo paterno, quo ~~me~~ (ut spero) Dominatio v*est*ra prosequitur me, semper in omnibus quæ pro honore Dei et commodo v*est*ro a me fieri et debent et possunt, admonere et significare. Rem summopere mihi gratam et expectationi meæ dignam et consentanea*m* faciet. Et cùm his, me commendo suis præcibus et orationibus, nec non paterno suo amori et cordi. Optimè valeat Magnifica Dominatio v*est*ra
Dominica, Cantate, Anno 1586.
Filius et Amicus vester ex animo.

Wilhelmus ma*nu*
propria.

Rogo, ut melius intelligat Dominatio v*est*ra ea quæ scripta sunt et consideret plus mentem mea*m* qua*m* verba. Quia mihi in usu non fuit a multis annis Lingua Latina: et nemini in hac re considere volo.

Note

I had translated this ~~same~~ Sonday morning, the same parcell of the former Actions into Latin for the Lord Rosenberg, which he then sent for, iump at the tyme, when I had finished it: And so I sent it him incloased in a letter.

Maii 6, being Tuesday I entred my Iornay toward Valkenaw glass howse and Leipsig Mart.
There are diverse Valkenaws, one by Egre, or Elbogen, not far from Carls Bath, Westward from Prage abowt 18 bemish myles: an other in Behem

abowt 11 or 12 myles from Prage, Northerly, a myle from Krebitz: and 2 myles from Liep. and a myle from Kamnitz.

Note.

Maii ·11· Sonday. I cam to Leipsig, on Sonday the ·11· of May, and was at Peter Hans Swartz his house, lodged.
I fownd Lawrence Overton, (with much a do) an english merchant to whome, my wife (the last yere) had shewed no little frendeship to him self and Thomas his partners servant, in the tyme of his lying sik in our howse, &c. at Prage.
He cam from England at Mydlent: he confessed that Edmond my servant, had byn often tymes with him, at his howse: and that he did think that he wold come with the next ships after his comming from England then to come within 16 dayes.
I perceyved by his diverse expresse sayings that he was but a hollow frende unto me, and semed half affrayed to deale eyther with me, or my man.
There, allso I fownd a curteous gentleman called Mr Francys Evers: the Lord Evers his sonne of the North.
And of all other matters omitting the rehersall in these Records (those matters I meane which at Leypsig and in this Iornay happened notably to me, or I did my self), I can not omit, or passe without memory, the copy of one letter which I wrote to the Quene of England her secretary The right honorable Syr Francys Walsingam, as followeth:

To the right honorable Syr Francis Walsingham.
Knight, her most excellent Maiesties
principall Secretary, my singular good frende
and Patrone ————
With spede.

Right honorable Syr, Albeit I have (almost) in vayn, come a hundred myles (from Prage, to this Leipsig mart) hoping either to mete my servant there, with answer to my former letters, sent in November last to her Maiestie (when allso I wrote unto your honor, and diverse other) And so with spede from this Leipsig to have sent againe, most spedyly as occasion shold have served. And, now, I fynde, neyther servant, neyther letter from him, neither word of mowth: yet all this Notwithstanding: and what so ever the hindrance, or delay hereof, be (whether the keping bak of my letters from her Maiesty, or the Manifold and importune, most weigthy affayres publik hindring or delaying her Maiesties most gratious discrete and wise resolution herein: Or what other occasion els hath and doth cause this long and wunderfull delay of answer receyving: All this Notwithstanding, I thowght it good, before I set up to my coach, to viset and most humbly to salute your honor very faithfully, dutifully, and sincerely, with great and the same good will, that my letter, some yeres sins written to your honor (but then, a stumbling blok unto your honor and other for the strangenes of the phrases therein) doth pretend. So it is, right honorable, that the mercifull providence of the highest, declared in his great and abundant graces apon me, and myne, is so wunderfull and mighty, that very few, unleast they be present witnesses, can beleve the same. Threfore, how hard they are to be beleved, there, where all my life and doings were construed to a contrary sense: and processe of death contrived and decreed against the Innocent, who can not easely iudge? I am forced to be briefe. That, which England suspected, was allso here, for these two yeres, allmost, (secretly) in dowt, in question, in consultation Imperiall and Royall, by honorable Espies fawning abowt me, and by other, discoursed apon, pryed and peered into. And at length, both the ~~one, and the other~~ Chief Romish powr, and Imperiall dignitie, ar browght to that point, resolutely, that, partely they are sorry of theyr so late reclayming theyr erroneous iudgment against us and of us: and seke meanes, to deale with us, so, as we might favor both the one and the other: And partly to Rome is sent for as great Authority and powre, as can be devised: and likewise, here, all other means and wayes contryved, How, by force, or for feare, they may make us glad to follow theyr humors. But all in vayne. For, force humayne we feare not: as, playnely, and often, I have to the Princis declared: And otherwise then in pure veritie, and godlynes, we will not favor any (my words may seame very mervaylous in your honors ears: but mark the end. We have had, and shall have to deale with no babes) I have full oft and uppon many of theyr requests and questions, referred my self to her Maiesties answer, thus, in vayne, expected. Nuncius Apostolicus, (Germanicus Mala Spina) after his yeres sute unto me, to be acquaynted with me, at length had such his answer, that he is gon to Rome, with a flea in his eare, that disquietteth him, and terrifyeth the whole state Romish and Iesuiticall. Secretly they thretten us violent death: and openly they fawn uppon us. We know, the sting of Envy, and the fury of the feare in Tyrannicall myndes, what desperate attempts, they have and do, often, undertake. But the God of heven and erth, is our light, leader and defender. To the worlds ende, his mercyes uppon us, will heade his prayers, honor and Glory. Thus much very rhapsodically, (yet faithfully) tanq*uam* dictum Sapienti, I thowght good to committ to the safe and speady conveyance of a yong merchant, here, called Lawrence Overton: which yf it come to your honors hands, before my servant have his despatch, I shall or may by your honor be advertised.

Your honor is sufficient from her Maiestie to deale and procede with me, yf it so be thowght good. But yf you make a cownsayle Table case of it, Quot ho*min*es, tot sententiæ. And my Commision from above, is not so large. Qui potest capere, capiat.

Syr, I trust, I shall have iustice, for my howse, library, goods and revenues, &c. Do not you disdayn, neyther fear to beare favor unto your pore Innocent neighbor:

Yf you send unto me, Mr Thomas Diggs, in her Maiesties behalf, his faithfullnes to her Maiestie, and my well liking of the man, shall bring furth some pece of good servyce. But her Maiestie had byn better, to have spent or given away in allms, a million of gold, then to have lost some opportunities past. No humane reason can limit or determyne god his mervaylous means of proceading with us. He hath made of Sawl (E.K.) a Pawl: but, yet, now and then, visitted with a pang of humane fraylty. The Almighty blesse her Maiestie both in this world, and eternally: and inspire your hart with some conceyving of his mercifull purposes, yet, yet, not utterly cut of from her Maiestie, to enioye.

From Leipsig this 14 of May 1586
at Peter Hans Swartz howse.
Your Honors faithfull wellwiller to use and
commaunde for the honor of God and her
Maiesties best service,
Iohn Dee.

To the right &c.

Illustriss. & Magnif. D. mei colendissimi.

Benedictio Dei patris et mera gratia & misericordia per unicum meritum IESV CHRISTI, illuminatio Spiritus Sancti confirmet nos cum omnibus Christianis, qui magno cum Zelo, propter gloriam eius crucem, tribulationem, & persecutionem a rancido atque putido scorto Babylonico, in turbulentissimo huius mundi Oceano patimur ut exemplo IESV CHRISTI qui est in patre, virtute & auxilio Spiritus S. hæc omnia perferre pacienter valeamus ad nominis sui gloriam & animarum nostrarum salutem, Amen.

Mirum fortassis videbitur Dominat V. quod ignotus ad ignotos scribo, imputabitis bonam huius culpæ partem iustissimo dolori, quam ex rumore sparso, & ad me delato propter D. V. concepi, mirari enim non satis possum, pertinax studium bestiæ istius Babylonicæ, quæ nihil intentatum relinquet nullum non movendo lapidum, quo hominibus vestræ nationis precipue piis & amantibus Dei non solummodo nocere sed & funditus perdere studet

☞ *Elapso enim undecima die huius mensis Legatus Pontificius libellum supplicatorium (ut vocant) Rom. Cæs. Maiestati obtulit quo D. V. nigromanciæ & aliis artibus prohibitis insimulat, aliisque calumniis graviter accusat, copias huius libelli habere potuissem, sed nimis ferò hac de re sum certior factus, nec tutum et absque suspitione est qui illum ex Italico in latinum sermonum transtulit petere. Quare cum hæc omnia vana a D. V. ut hominibus Christianis & philosophis certo sciam; epistolam hanc cum leniendi tum admonendi causa ~~causa~~ exarare libuit ut promptiores & paratiores D. V. ad respondendum offendant, peto itaque ut eo animo suscipiatis quo scripta est scilicet Christiano integro & candido. Valete meque precibus vestris Christo commedate.*

Post Scripta:
Ante aliquot dies transmisissem D. V. literas sed Dominos peregre profectas esse mihi significatum fuit postquam autem à servitore Generoso D. a Biberstein cognovissem (Ferdinando Harnik) Dominos hanc nostram remisse patriam intermittere non potui quin illud quod vestrum interesset scire litteris istis significarem.

Julius Ascanius
A. Verdeman

Illustriss. & Magnif. D.
Ioanni Dee & Edwardo
V. & Dominis & amicis
— meis colendissimo.

Receyved, of Mr Kelly on friday before whitson
Sonday: after my retorne from, Valkenaw ·1586·

Mr Kelly receyved this as on thursday
before whitsontyde, 22 Maii 1586.

Illustrissimo Principi et D*omi*no, D*omi*no Wilhelmo Vrsino
hæreditario D*omi*no Inclytæ domus a Rosenberg, D*omi*no in Crommaw
Equiti aurei velleris Cæsareæ Ma*iesta*tis intimi consilii consiliario, et in Regio
Bohemiæ supremo Burgravio es &c. D*omi*no et patrono meo colendissimo.

Illustrissime Princeps: nihil mihi gratius à Magnifico D*omi*no Schonbergio narrari poterat, quàm v*est*ram Celsitudine*m* prospera interim frui valetudine, Dum ego vario, diverso, et intricato quodam fueram iactatis itinere, per montes per valles, per sylvas densissimas, per apertos campos, et per nivem profunda*m*, et nobis (ferè, imperviam): Et (semper tamen nos protegente Altissimo) tandem sani, salviq*ue* illæsis tàm equis quam curru Celsitudinis v*est*ræ, reversi sumus. Pro quo prospero successu, summas Altissimo agimus gr*ati*as, et v*est*ræ Celsitudini infinitas a nobis deberi fatemur. Dum absum contra nos nescio quid falsi incipit iste Apostolicus Nuncius vel leviter nimis credere, et temere conqueri, vel a seipso excogitare perversi. Verè, si ita pergant (habito ian n*ost*ro, per bieniu*m* experimento satis accurato) illi quidem, qui pietate et sapientia, (saltem vulgares) deberent superare ho*min*es o*mn*es: O*mn*iu*m* ho*min*u*m* semet declarare maximè invidos, malitiosos, perversos, sanguinis humani appetentes, superbus, innocentu*m* carnifices, et pioru*m* in Chr*ist*o Calumniatores exitiosos &c. Verè (dico) cogemur pulvere*m* ex calceis n*ost*ris excutere, et alias in mundi partes nos conferre. Et nisi v*est*ræ Celsitudinis haberemus, ea*m*, quam debemus, consideratione*m*: Et Nisi nos ip*s*os vestræ Celsitudinis presidio q*uo*cunq*ue* armato (quasi) munitos existimaremus (præter illud invincibile, Dei Opt. Max. agmen invisibile) statim abire ex hoc regno conaremur. Curare etiam debet sua Cæsarea Maiestas, ut aliq*u*o modo, et citissimè, perspectum toti huic Regno esse possit, nos duos, non solum verè Catholicos esse, sed etiam veræ pietatis et pacis Christianæ esse amantissimos.

Per literas istas non est opus ut plura effundam, spiritus mei fervore quodam. Sed diligentissimè et circumspectissimè respiciamus non utriq*ue*, inestimabile Dei, quod nobis utrisq*ue* contulit Domu*m*. Sumus enim quasi tres: Sed in uno Deo, unus quasi vir esse debemus. Mysterium hoc Notate:

W.R: **I.D**: **E.K**: Nam qui me habet, habet et E.K.
Et quem ego meum habeo, ille etiam
ipsius mei E.K., censendus est esse.

Omnipotens ille Deus qui cuncta creavit, vestram illustrissima*m* celsitudinem, suæ divinæ Iustitiæ,
et gloriæ Comministrum et cooperatore*m* nobis coniungat et diutissime conservet.
Pragæ, Maii 26: Aº. 1586:
Illustrissimæ Celsitudinis vestræ fidelissimus
in Christo Servitor
Ioannes Dee.

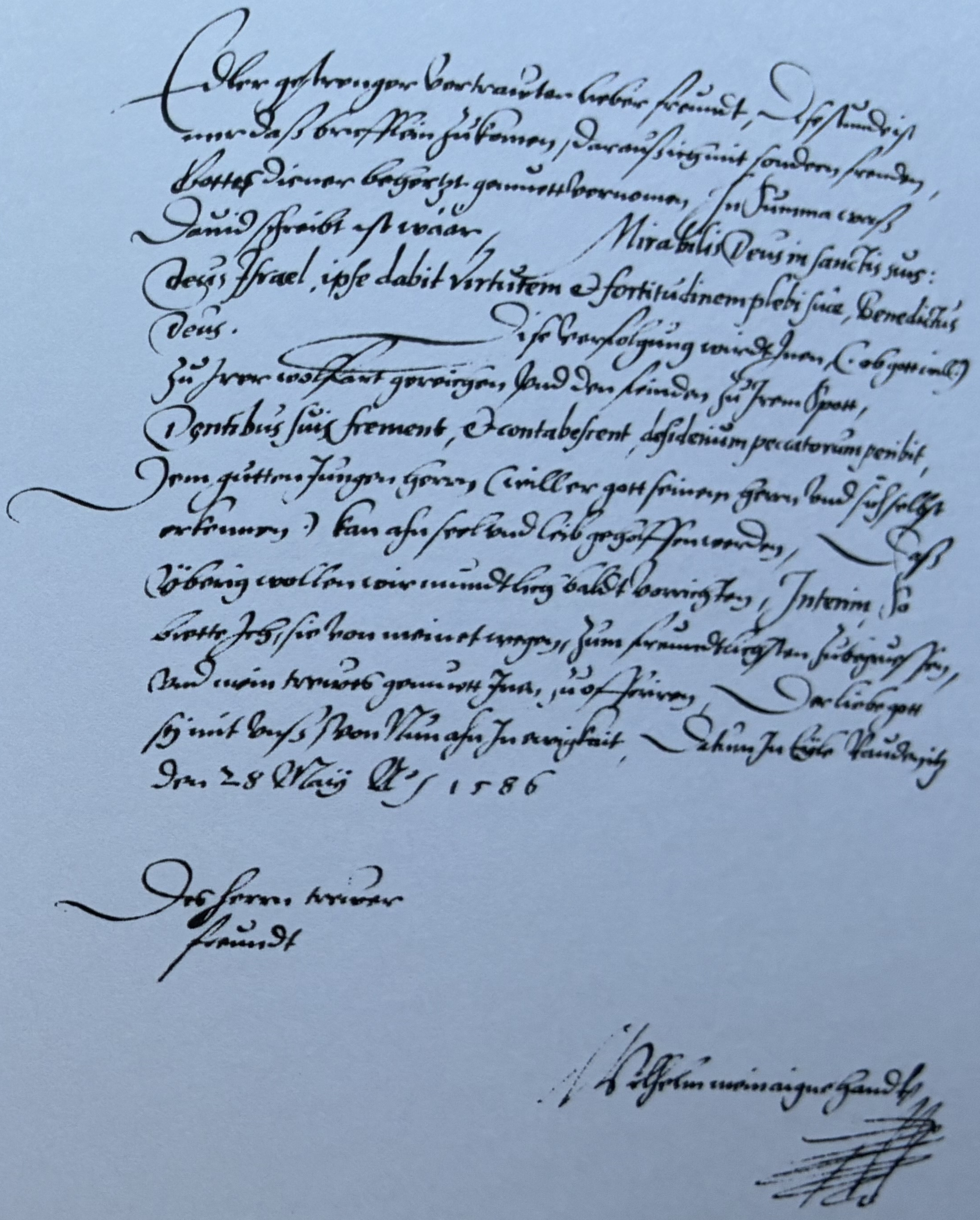
Invictissimæ Potentissimæq*ue* Sacræ suæ Cæsareæ Ma*iestat*i,
Hungariæ, Bohemiæ, &c. Regi, &c., &c.

Per aliquot iam hebdomadas, Invictissime et Gratiosissime Cæsar,
aures n*ost*ras circumsonabant rumores varii, quasda*m* contra me, et
2. sociu*m* mea*m*, preparari accusationes graves et exitiosas: Vestræq*ue* Sacræ
Cæsareæ Maiestati offerendas fore, vel iam oblatas esse: Et præterea
Sacra*m* ves*t*ram $\overset{\text{Cæsaream}}{\wedge}$ Ma*iesta*tem quorunda*m* persuasionib*us*, penè eo perducta*m* esse, ut
aliqua*m* malam, et nobis periculosa*m*, de nobis conciperet opinione*m*.
V*est*ra igitur sacræ Cæsareæ Ma*iesta*ti humillimè supplicamus, ut (Autho=
ritate sua Cæsarea interposita) illius, cuiuscunq*ue* contra nos exhibiti
libelli, copia*m*, accuratè, et verbatim exscribi, nobisq*ue* tradi,
1. mandare, gratiosè dignaretur. Sic enim, n*ost*ris responsis
ad accusationis, contra nos conflictæ, collatis articulos,
citissimè et clarissimè intelliget sua Sacra Maiestas
Cæsarea, quid in præmissis, cum Iustitia, ad Dei honore*m*
et Reip*ublicæ* Christianæ utilitate*m*, arbitrari, vel statuere possit
aut debeat. Et de hoc certissimi nos sumus, favente
Deo, (quod, adhuc, et nimis diu, aliquoru*m* negligentia,
2. et contra n*ost*ram voluntate*m*, vestra*m* sacra*m* Cæsarea*m* latet Ma*iestatem*).
Nos, tùm v*est*ræ Sacræ Cæsareæ Ma*iesta*tis personæ, tùm Reip*ublicæ*
Christianæ, per vos, longè utiliores, gratioresq*ue* esse
1. posse, quàm o*mn*es, et quotcunq*ue*, hîc n*ost*ri præsentes adversarii: Veluti
ip*s*a docebit veritas: Si penes v*est*ræ Cæsareæ Ma*iesta*tis aures proprias,
eum possit habere favore*m*, ut gratiosè audiri queat.
Deus Opt. Max. sacra*m* v*est*ram Cæsarea*m* Ma*iesta*tem
sua divina abundantissime illustret gratia
brachioque suo extento, contra Chr*ist*i atrocissimos
hostes, Imperatore*m* reddat Triumphantissimu*m*.
Amen .·.

.....e

Maii 28, 1586
Sacræ v*est*ræ Maiestatis
Cæsareæ
Humilis et fidelis Servitor,
ad Dei promovendam gloriam,
Ioannes Dee.

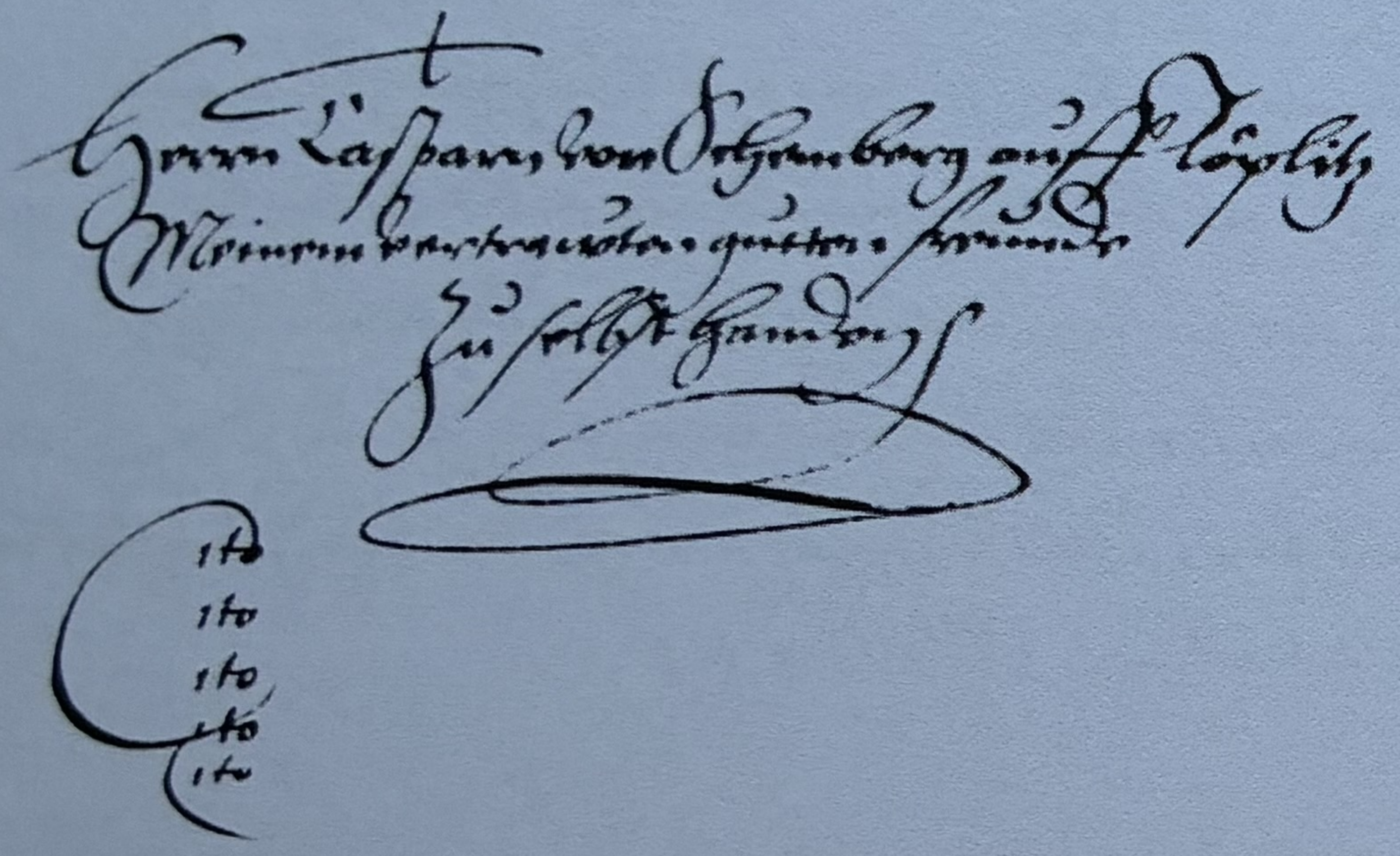
Invictissimæ Potentissimæq*uæ*
Sacræ suæ Cæsareæ Ma*iestat*i,
Hungariæ, Bohemiæ, &c. Regi,
&c., &c. Domino meo
Clementissimo, et
Patrono incomparabili
ad manus proprias
expeditissime.



Edler gestrenger vertrauter lieber freundt, Dieß stundt ist
uns daß brieflein zukomen, daraus wir nit sonders, freude,
[illegible] diener begirig gemutt vernomen, In Summa wass
David schreibt ist waar, Mirabilis Deus in sanctis suis:
deus Israel, ipse dabit virtutem et fortitudinem plebi suae, Benedictus
deus. Dise verfolgung wirdt Inen (ob gott will)
zu jrer wolfart gereichen, und den feinden zu jrem spott,
Dentibus suis frement, et contabescent, desiderium peccatorum peribit,
Dem gutten Jungen herrn (will er gott seinen [illegible], und sich selbst
erkennen) kan an seel und leib geholffen werden, Daß
übrig wollen wir mundtlich baldt berichten, Interim so
bitte Ich, Ir von meinet wegen, zum freundtlichsten zu begruessen,
und mein treuwes gemuett Inen, zu offeriren, Der liebe gott
sei mit uns allen an Jr ewigkeit, Datum zu [illegible]
den 28 Maij Aº 1586

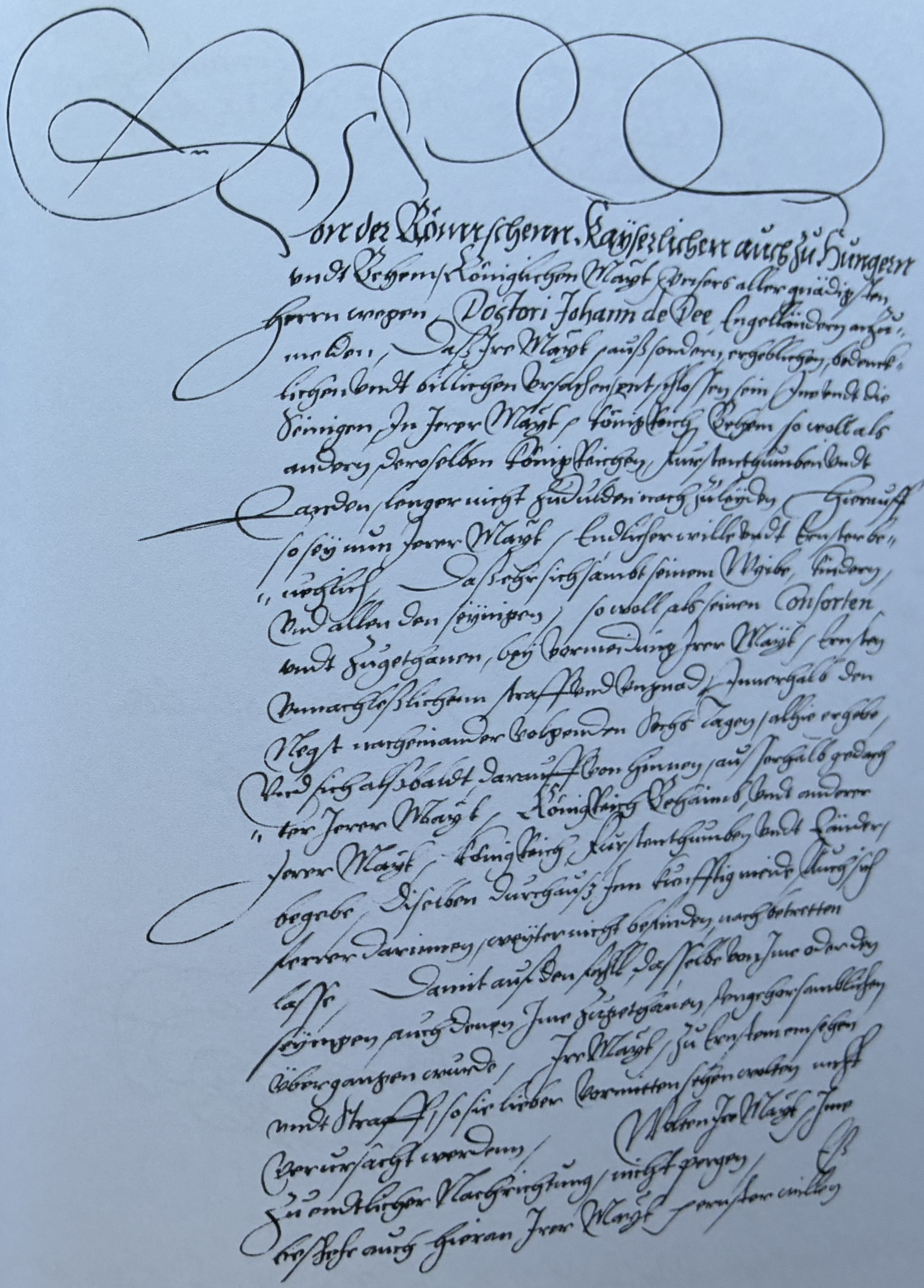
Des herrn treuwer
freundt

Wilhelm mein eigne handt



Herrn Caspar von Schönberg auff Pörslitz
Meinem vertrawten gutten freunde
zu selbst handen

Cito
cito
cito
cito
cito



Von der Römischen Kayserlichen auch zu Hungern
undt Behem Königlichen Mayt. Unsers allergnädigsten
Herrn wegen, Doctori Johann de Dee Engelländern anzu-
melden, Daß Ihr Mayt. auß sondern erheblichen bedenck-
lichen undt billigen Ursachen geruht, Ihn sein Weib undt die
Seinigen, In Ihrer Mayt. Königreich Behem so woll als
andern derselben Königreichen, Fürstenthumben undt
Landen, länger nicht zu dulden noch zu leiden. Hierauff
so sey nun Ihrer Mayt. endlicher will undt ernster be-
vehlich, Daß er sich sambt seinem Weib, Kindern,
Undt allen den Seinigen, so woll als seinen Consorten
undt zugethanen, bey vermeidung Ihrer Mayt. ernsten
Unnachlässlichen straff undt Ungnad, Innerhalb der
Negst nacheinander volgenden sechs tagen, alhie erhebe,
Und sich alsbaldt darauff von hinnen, außerhalb gedach-
ter Ihrer Mayt. Königreich Behaimb, undt anderer
Ihrer Mayt. Königreich, Fürstenthumben undt Länder,
begebe, dieselben durchauß hinkünftig weder durch sich
ferrer darinnen, weiter nicht befinden, noch betretten
lasse. Damit auß dem fall, da er selbs, von Ime oder den
Seinigen auch denen Ime zugethanen, ungehorsamblichen
überganngen würde, Ihr Mayt. zu ernstem einsehen
undt straff (so sie lieber vermitten sehen wollen) nicht
verursacht werden. Wollen Ihr Mayt. Ime
zu endtlicher Nachrichtung nicht bergen. Es
beschicht auch hieran Ihrer Mayt. ernster willen

[illegible] Decretum in Consilio Impera
toriæ Mtis Secretiori, Pragæ XXIX Maij.
Anno LXXXVI.

Oswaldt von Schönfeldt

Decret Doctor Johann de Dee Irer Mayt. Königreich Behaimbs so woll, als andere Irer Mayt. Länder zu räumen.

Doctori Johanni Dee
offerendum.

I receyed this the 30 day of May
Aº 1586, Mane hora ·9·
by one of the Chancery clarks.

The copie of the Emperor his
Decree of our Banishment
out of his Kingdomes
Dukedomes, &c.
with onely six days warning.

Aº 1586 18 Iunii, in Erphurdia, Thuringiæ:

Admon=
itio Δ.

Quo, Illustrissimus D*ominus* Rosenbergius, miserat Ioannem Carpione*m* ad nos, cum literis suis, et maximè, ut de uxore futura, Dei intelligeret voluntate*m*, et de aliis rebus &c. Ego verò iam Cassellæ eram in Hessia: et Erphurdiæ erat D. Edouardus Keleus. Qui super questionibus et petitionibus Illustrissimi iussus erat divinitus, Charta*m* munda*m* sup*er* altare, ante sacerdotem missa*m* celebrantem ponere: quod et fecit, anno et die supra scriptis, mane, in Monasterio minoris ordinis Sancti Francisci inter hora*m* 6 et 7 Monacho seniore missa*m* celebrante: Et finita missa hæc quæ sequntur in charta inveniebantur pulchrè scripta. Sed die sequente, postq*uam* exscripta erant pro Illustriss*imo* Principe statim evanuere o*mn*es Lineæ et Literæ, nihilq*ue* in illa charta, post visibile permansit, &c.

Tempore
Exilii *nostri*.

Oracu=
lum
Divin=
um.

Nationes terræ omnes, vocatæ in iudicium, coram Tribunal stabunt. Populus enim rebellis, nimiunq*ue* huius mundi deditus voluptati, mei iamdudum ira furoris irretitius, tabescit: Ita quòd, Neq*ue* ad sinistra*m* neq*ue* ad dextra*m*, sed ad voluntate*m* mea*m* perimplendam, declinandum est. Beatus ille, qui mihi, mandatisq*ue* patris mei obediens est, et perseverantia decoratus.
Maledictus aute*m*, qui mendax operibus, prædicat verbum meum: quia scandalo multis erit, et ignominiæ pacis evangelii mei.
Ego te Gulielme (quia manus adiunxisti mihi) Davidem ad Goliatha iugulandum constitui: et constituendo inunxi. Mundo igitur ad gloria*m* mea*m* utere: et corpus tuum erige in me: ad iustitiam mea*m* in sede debita collocanda*m*: et superbia*m* iniquissima*m* turpissima*mque* (illoru*m* qui posuerunt sedem mea*m*, in scabellu*m* pedum Blasphemiæ et abhominationis) ad penitus tum conculcandam, tum eradicandam, Beatus enim eris in fortitudine manus et spiritus mei, quia audivi præces tuas.
Noli igitur tempus visitationis tuæ negligere: sed freme zelo et indignatione acerima. Coniunctam tuis parietibus, virgine*m* in uxore*m* accipe: paratam lumbis, et senectuti tuæ: illamq*ue* amando dilige: et diligendo fove: ut mea in te et in illa, benedictio pollicita, manifesta fiat.
Cave porrò, ne, quos tibi in auxilium paravi, servos meos, vel negligentia vel timiditate tua, aliorum sic pateris patiaris, ex manibus tuis, vel tanq*uam* oves ab ovili tuo, malis artibus et iniquitate, eripi. Quis enim surripiet, quod tibi datum est a me?
Cogita igitur, et vigilando cura, quod hactenus læsum est. Stringam namq*ue* frænum Sathanæ, et inimicis v*est*ris.
Benedictio p*at*ris et Spiritus mei, et consolatio a me (cui subiecta est omnis potestas) sit tecum et supra te.
A peccatis deniq*ue* monitus Cessa, ut cum mecu*m* loqueris, vita tua sit Lumine et gratia mea suffulta.

Memorandum

Mr Francis Pucci. Be it remembered that Mr Francis Pucci Florentine, whome at my going* to Leypsig
*Aº 1586, Maii ·6· I left in our howse at Prage, in the mean space had byn at Frankfurd uppon Mene,
and went from Prage abowt the same day that the byshop of Placenza, Nuncius
Apostolicus did exhibit to the Emperor a libell against us of most horrible
untruthes &c., at his going from Prage he had that Nuncius blessing, &c.
In the mean space and before his retorne to Prage again it happened so, that
the 30 of May last I receyved the Emperors commaundement, I, my companion,
and all myne to depart within ~~eight~~ six days, out of Prage, and so consequently
out of all his Kingdoms, dukedoms, and lands, which we did, and were
come to Erfurd in Thuringia, & some tymes to Cassell, whither we had
Erphurd - Cassel - removed our goods, and familie: by reason the senators of Erphurd wold
give us no leave to hyre any howse there, as both by the Lord Schonberg
(in the name of the Lord Rosenberg) was assayed, with repulse receyved: and
allso agayn by me and E.K. proved Iulii 7·8·9·10·11·12·13·14· and
on tuesday (the 15 day of Iune) Doctor . . . . browght us word from
the senat, that they could not graunt our request, yet Notwithstanding yf
the Lord Rosenberg wold agayn send unto them in the matter, they
wold think better uppon the matter, &c.

Now remember that Mr Fr. Pucci cam to Erphurd on thursday after
Iulii ·10· our supper Iulii 10, (stylo novo) on horsbak: on a horse which he had
bowght at Nawnberg fayre &c.

Iulii ·11· Iulii the Eleventh, he discoursed with E.K. and me, that he thowght
we might obteyne favor to retorn to Prage agayn, yf we wold.

That he had fownd this Nuncius Apostolicus more curteous, then Mala Spina,
of whome he reported allso, that it was credibly informed him that he was sore offended
that we gave him no more honorable tytle in our speches to him, then Reveren=
dissima ve*st*ra paternitas.

This Pucci framed the discourse of his talk to perswade us to think
well of this Episcopus Placentius: that he was charitable towards us: and
sorry that we wer so uncurteously used: that he ment nothing els in
his sute to the Emperor against us: but that we might be examined: and
then being fownd fawlty, we shold be sent to Rome, but that after he had
begone to move against us, that he fownd the Emperor more egrely bent
against us, than he him self was.

Note.

The Lord Rosenberg told us that when he did (in our behalf) advise the
Emperor of his Error committed in our Extermination: that the Emperor
answered that this Nuncius, from his first Audience did urge so vehemently
agaynst us, and also the Pope had sent commaundement, by letter, to him to deliver
us, and send us to Rome, that he was forced in manner to do as he did. But
yf the commaundement, or his decree wer to be made agayn, that it shold not
pass, or yf this Nuncius Apostolicus had not sent this Decree away to
Rome, that he shold not send it, &c. This I Note in respect of
the contrarietyes in the Nucius assertion and the Emperors, of our so hard
usage.

The forsayd eleventh day of Iuly, the forsayd Fr. Pucci to prove this his
intended perswasion of the Nuncius good meaning toward us, and to make
us beleve, that, great benefyt wold ensue our going to Rome, did bring
furth unto us a writing, of his own hand: which he red unto us: and at
the hearing of it, we mused much for many causes. I axed him then
why this Nuncius had not subscribed this writing: *It is all one*, sayd
he, *for that. Hath he hard this red* (quod I): *yea that he hath hard me*
three, severall tymes
read this thrise unto him (sayd he). *And yf you like of it*, sayth he,
+ (for I was riding toward Salfeld abowt a howse getting) *wherin his powre serveth him not to perform as much as is specifyed in the*
writing, he will make, & use meanes to have it from his holines: Well
sayd I, *Take a copy here of, Mr* Kelly.+ Theruppon, sayd he, contented,
But I think it meater to have and Kepe the originall it self (sayd E.K.).
Well, sayd Pucci: and so the originall was delivered to E.K.

Note. After 10 of clok, the same fryday, being the eleventh
day of this month: after brekfast I ryd toward Salfeld abowt
the howse of the Erl Albert of Swatzenburg &c.
But after I was out of Erffurd untyll my retorn agayn, I was
so sore vexed in mynde to think of Pucci his retorn to our cumpany, as
well for his unquiet nature in disputations, as for his blabbing of our secrets
without our leave, or well liking, or any good doing therby, eyther in god
his sevyce or our credyt: but rathe the contrary ensuing:
albeit not of his entent, but by eyther his undiscreat handling of it,
☞ or of his undue hearers of him &c. And allso for his howshold
behavior not acceptable to our wives and family: and also bycause
we wer warned that he shold be cut of from our cumpany &c.
A bayte. And chiefly now to consider that he had layd such a bayt for us
with our mortall enemy, to entrap us, by fayre fawning words,
which by no means the Emperor wold consent to do, before, by his
Authority: but rather to put us out of his kingdoms &c.
And Imagining that he was a mighty Explorater uppon us:
A Spy. for this Nuncius Apostolicus and his adherents that now he might
☞ perceyve what we had done hitherto, what we wer doing,
& what we entended to do: and considering that he
urged at our hands an answer to the former writing: wherin
allso lay a trap, for eyther, in not answering it, or refusing
to graunt some points of it: or in our consenting to the whole, this Nuncius
wold pyk matter against us to our great disadvantage.
This being tormented in mynde in my absence, how we might
be ryd of this Fr. Pucci, by quiet & honest means, I devysed to
write to this Nuncius, to know, yf this writing wer of
his contriving onely, or of Pucci his contriving onely, or
iointly: or yf at the least, the writing wer according
to his will, & offer unto us: & so to send him away: wherin
he cold make no refusall: I entending not to make him pryvy of
the content of my letter. And in the mean space of his absence
I hoped that some good way and better means wold appere or
fall out whereunto we might trust, &c. Thus I Note my
Imaginations & discorses in the tyme of my absence.

I retorned to Erphurd, Iuly 13, hora ·5· a meridie.

I fownd Fr. Pucci desyrous to have answer to the forsayd wrytings
& very much perswading this Roman voyage, using arguments
out of our Actions: as that God sayd we shold go to Rome in
a certayn monthes space. That we owght to obey the Roman
Bishop & to love him &c. I replyed & sayd that he was not
to urge God uppon any his sayings to us, but to refere all to his most free disposition.
His wyll was to be done & not ours .·. God was not bownd to us, &c.
^very vehemently & often He answered^that Deus est nobis obligatissimus: et Deus dixit nos
ituros Romam, et ego credo, et credam, et aliter non credam
nisi mihi deus Dixerit, Non vobis &c. *Well* (quod we), *God hath*
declared unto us his meaning in that phrase, which we also advise
you of, that it is not ment (by that speche) *that we shall corporally go to Rome*
& so I brake of that his reasoning: And told him that we mervayled
that he shold urge this Roman voyage, so violently, & egrely more
then we: It appertayned unto us, as much as to him &c.
The same day I told him that he had hertofore offended god with his
Curiosity in our affayres otherwyse then appertayned unto his Calling,
as he may well remember his repentance therin, & his forgivenes obteyned:
But that now he had offended much more in Curiosity, and half in conspiracy

against us, with our Mortall Enemy this Nuncius apostolicus: uppon whome he did fawn, in whose favor he is, who ioyneth cownsayleth with him in our affayrs: who dare prescribe us what we have to do in so waighty affayres, as our Iornay to Rome: who hath framed a byll, accusing us confusedly of heresy, & wycked Magik, both falsly on one part, & dangerouse to life, & infamous at the least, in the other. & hereto requireth urgeth, & in, manner in god his name argueth by our actions past, obedience. And therfore he hath separated him self from us, & hath set him self against us, &c.

With great vehemency he sayd, he entended nothing but well to us, & was Explorator with this Nuncius for our behalf: *We require none,* (sayd I) *neyther we nede any: for god seeth all, & doth all,* *for our benefyt, yf we will constantly love him & serve him:* To be brief he wold seme to be wurthy to be thowght well of for his zealous good will & fidelity to us=ward, in all his doings & sayings: The truth wherof, God knoweth, To whom, we committ the cause betwene him & us.

The Copy of the writing before specifyed:

Remember Fr. Pucci his own hand writing herof is kept in a lether bag by it self, to be the more safe, & ready to be shewed without shewing of this boke.

Si D. Iohannes Dee, D. Eduardus Kelleus, et Franc. Puccius volent ire Romam, ut conferant cum summo pontifice de suis Revelationibus, Venerantes eum tanq*uam* Sancti Petri Successorem et Christi in Terris Vicarium: Ill^{us}, et R^{mus} Episcopus Placentinus Apostolicus Nuncius apud Cæsaream Maiestate*m*, dabit illis literas commendationis: ut per totum iter, et Romæ, humanissimè summaq*ue* charitate tractentur, et in suis necessitatibus iuventur: ac præterea authoritate Apostolica, absolvet eos, et liberabit ab omni culpa et poena, quam meriti essent in vitæ ante acta, ob artes magicas exercitatas, hæreses, falsasq*ue* opiniones ab eis sparsas, aut fictas, verbis aut scriptis, aut aliis rationibus, ob libros prohibitos lectos aut scriptos, sive ob aliud quodvis crimen, cuius accusari aut argui possent in foro Sanctæ Inquisitionis, aut in foro quod contentiosum vocant, aut in quovis alio foro pontificiæ ditionis: Ne quis ob ullum peccatum, aut scelus quantunvis atrox, quod illi admiserint ante hoc iter susceptum, eis unq*uam* facessere negocium, aut molestus esse possit, aut ullo modo inquirere, aut ip*s*os accusare præsumat.

15 Iulii.

For the better grownd of any manner of answer making hereunto I axed the same Fr. Pucci, after supper on tuesday the 15 of Iulii, (for as much as I had framed a letter for answer to the pith of the letter or writing here recorded) whether this letter were written & sent to us by the consent of this Nuncius Apostolicus to know our answer in, or no. He semed to be unwilling now directly to affirme the Nuncius consent: We replyed that he had allredy told us that he had red it thrise over to the sayd Nuncius and that he lyked well of it: & did mervayle that now he wold make strange to affirme the same again,

seing I had now (according to his purpose) written a playne & perfect humble answer to the same letter, & much more matter, true & nedefull for this Nuncius to know. Well sayd he, Eatenus ex eius consensu est, Si velitis ire Romam, ea prestare conabitur, quæ in eisde*m* literis Continentur, &c. *Well,* sayd I (in latyn allwayes you must understand my talk with him), to the sense, here, in english recorded, *Yf he mean well unto us, & in charitye unfayned, he will not be offended with my answer.* The copye wherof doth ensue.

The superscription of the letter without.

Illustriss*imo* Reverendissimoq*ue* Dom*in*o, Dom*in*o Episcopo Placentino
apud Potentissimu*m* et Invictissimu*m* Romanoru*m* Imperatore*m*
Rudolphu*m*, eius no*min*is secundu*m*, Apostolico Nuncio,
Domino mihi (in Chr*ist*o) Colendissimo.

~~In no*min*e sanctæ et Individuæ Trinitatis, v*est*ram Illustrissima*m* Reverendissima*m*q*ue* Dominatione*m*, ea qua viru*m* Christianu*m* decet animi affectione et humilitate Saluto.~~

Illustrissime et Reverendissime Domine, mihi Colendissime.

In no*min*e Sanctæ, beatæ et Individuæ Trinitatis, v*est*ram Illustrissimam, Reverendissima*m*q*ue* Dominatione*m*, ea qua virum Christianu*m* decet animi affectione et humilitate Saluto: Non præsumptione aliqua, v*est*ris manibus, o~~e~~culisve istas meas obtrudens literas: Sed ex istius Nuncii v*est*ri verbis admonitus, non gratas solùm, sed (ferè) expectatas fore: hasce aliquot, haud invitus, exaravi lineolas. Quibus cùm non potero, 40 annor*um* continuu*m* et ardentissimu*m* vitæ meæ cursum, in limatioris quàm vulgaris veritatis Philosophicæ indagatione transactum, describere (vel adumbrare saltem) Satis præsenti n*ost*ro esse possit instituto, Si præsenti rerum metamorphosi, et admirandæ negocior*um* nostroru*m* actioni, itine=rumq*ue* circuitione multiplici, aliquid exprimam, quod maximè quadret. Divinitus ante ^Δ aliquot annos ^* informati, et deinde ex Anglia evocati, non solum fortissima Dei Omnipotentis manu, et miraculosè, ex multis magnisq*ue* evasimus maris periculis: Sed etiam ex variis ho*min*um fraudulentis, et truculentis contra nos, et vitam n*ost*ram consiliis et conatibus, liberati hactenus, eidem Deo n*ost*ro gratias Laudesq*ue* Canimus mente grata, mente Læta, mente profecto Christianæ, Catholicæ Apostolicæq*ue* Religionis amantissima et, (Dei nos confirmante gratia) tenacissima futura. Ast Ecce, tamen, Qui eiusdem n*ost*ræ piæ Matris (Sanctæ Eccl*es*iæ Catholicæ) Legitimi etiam censentur esse filii, nos, fratres suos, in omni modestia, quiete, pace, et Civili Iustitia, inter illos et coram illis, Pragæ, conversantes, subitò, in exilium quoddam, sive exterminium, Cæsareo emitti mandato procurabant,

*Ab Anno 1581.

ΔAb Anno 1583.

Nulla, nobis, nulla prorsus, neq*ue* privatim neq*ue* publicè declarata tam violenti mandati, causa. Sed vulgari solùm, et aulica relatione nobis facta, intelleximus ex libello quodam, per vos, Sacræ Cæsareæ Ma*iesta*ti exhibito, conflatum contra nos fuisse maximam Cæsaris indignatione*m*, et quasi excandescentia*m*: Vnde ex Cancellaria Bohemica, acerbissimum ad nos (Sacræ suæ Cæsareæ Ma*iesta*tis * Aº 1586 30 Maii. no*min*e) missum sit * mandatu*m* (nulla in eodem expressa, eiusde*m* Mandati causa, vel ratione legitima) Vt infra tunc sex proximos sequentes dies, Ego consors meus, uxores n*ost*ræ, liberi mei *omn*es, immò et ipse infans n*oste*r Micheal (Pragensis natus, et baptizatus) atq*ue* ad matris adhuc pendens mamillas, famuli etiam mei, et ancillæ, mei deniq*ue* omnes, et domestici, ex ip*s*a Praga, atq*ue* ita consequenter, ex universo Regno Bohemiæ, et aliis quibuscunq*ue* sacræ Cæsareæ Ma*iesta*tis Regnis Ducatibus et terris, migraremus: numq*uam* ad ~~easdem vel~~ eadem vel easdem reversuri, sub terribilis infligendæ poenæ periculo. Nos autem, nulla interposita mora, huic Mandato Cæsareo fideliter et humiliter obedire nosmet accinximus: Bonaq*ue* n*ost*ra mobilia, et peregrinationis n*ost*ræ suppellectilem, tam libraria*m* quam domestica*m*, in duos magnos currus coniici curavimus: Reliquoru*m* n*ost*rorum bonoru*m*, partem una*m*, amicis dedimus, et pauperibus dispersimus et distribuimus: Partem autem, de facie terræ, (propter causas Deo non ingratas) pridie, ante exitum istum n*ost*rum, per nos deleta*m* esse sciatis: Aº 1586 10 Aprilis. Ast Optimam partem, Divino iussu, decima die Aprilis (quando etiam, de tota hac afflictione, et persecutione n*ost*ra, et alis adhuc futuris eramus divinitus præmoniti) Ignis Luculentissimis flammis commisimus: quando illa, eiusdem optimæ partis, quæ nullus unq*uam* naturalis vulgarisq*ue* ignis poterat lædere vel consumere, visibili angelico ministerio, ex ipsis summis flammis, in Divinam, Angelicamve invisibilem recipiebantur Custodiam. Ast librorum Divinoru*m* Thesaurus maximus, tunc, et ibidem (duorum adhuc viventium testium, diligenti opera,) ab ipsis flammis in Cineres favilla*mque* conversus est totus: renovationem, restauratione*m*, et quasi regenerationem vel resurrectione*m* quandam, per Divina*m* manu*m*, opportuno recepturus tempore. Sacellum, Deniq*ue* cu*m* altari, quod Omnipotenti Trinitati consecrandu*m* fore cupiebamus, (media ex parte absolutum) intactum reliquimus. Ego verò, cum Consorte meo, uxoribus n*ost*ris, liberis meis, et reliquis exulibus, sive exterminatis n*ost*ris, Rhedis tribus avecti, Transmigratione*m* * Aº 1586 Iunii ·4. hanc, nobis iniunctam, die prefinita * ingressi sumus. Atq*ue* nondum ex Imperii Romani finibus egressi, ita gressus n*ost*ros disponimus, et, de cætero, (Deo favente et Gubernante) disponemus: Vt toti Orbi Christiano

clarè apparere poterit, patienter nos hæc (qualiacunq*ue*) tollerare posse, aut saltem velle: et paratissimos esse nos, Reddere Deo, quæ Dei sunt, et Cæsari, quæ sunt Cæsaris. Obedientissimos etiam nos esse, et humillimos sacrosanctæ Catholicæ Ecclesiæ filios: et summi Pontificis Romani, et alior*um* Ecclesiasticor*um* Præsulum Catholicoru*m*, in Chr*ist*o et propter Chr*ist*um tàm esse observantes, et fore, quàm ipse qui Iudex futurus est vivoru*m* et mortuoru*m*, variis nos esse modis haud raró admonuit. Vestræ verò Illustrissimæ, Reverendissimæq*ue* Dominationi, hoc a Deo optamus bonu*m*, ut per secundas v*est*ras (de tota causa n*ost*ra) meditationes: Nostræ Innocentiæ, sinceritatis, et fidelis (coram Deo et ho*min*ibus) in illa Republica Bohemica conversationis n*ost*ræ, Iusta habeatur ratio: Meæq*ue* honestæ famæ, existimationisq*ue* (sine qua, ne vivere quidem cupio) ea fiat in integru*m* restitutio: ut talis posthac esse iudicetur indubitatè, qualis (ante v*est*rum, Cæsareæ Ma*iesta*ti exhibitum contra nos libellum,) per 30 annos, (et plures) in omnibus (penè) Christiani Orbis tàm Academiis, quàm Regnis et Provinciis (ex Dei immensa Bonitate, gratia abundantissima, et singulari providentia), extitisse, haud obscuris confirmari possit testimoniis. Ex, hiis igitur paucis, Historicæ ipsius veritatis scintillis, v*est*ræ Illustrissimæ Reverendissimæq*ue* Dominationes prudentia, magnu*m* sibi lume*n* alicere, sive accendere poterit: ad nos, n*ost*rorum animoru*m* affectiones, nostroru*m* ita mirabiliu*m* et adhuc incredibiliu*m* negocior*um* progressum et statum diiudicandu*m*: et deniq*ue* de ipso futuro horu*m* *omn*ium exitu, haud leves sibi contexendas coniecturas: Cùm nos, ex solo Deo Omnipotente, vero, et vivo, in omnibus n*ost*ris pendeamus, et ab ipso dirigamur, et protegamur. Cui soli, nos ipsos, n*ost*raq*ue* omnia, A*nim*æ, Corporis et Fortunæ nuncupata Bona, tanq*uam* Holocaustum, quotidianis n*ost*ris, humillimis et spontaneis offerimus præcibus. Cui Deniq*ue* soli sit Omnis laus, honor, Gloria, et gratiaru*m* Actio, nunc et semper. *Amen*.

Datæ Erphurdiæ Aº 1586, die 16
Iulii.

Illustrissimæ Reverendissimæq*ue*
Dominationis v*est*ræ.
Fidelis (in Chr*ist*o, et propter
Chr*ist*um) Servulus.
Ioannes Dee.

This letter being written, and red unto E.K., and of him well liked
for the quiet and modest course therin kept: otherwise (as he sayd
to Fr. Pucci) then he could have used: or had used in a letter
which now he had also written: but now wold not send
thinking that my forsayd letter might suffice for our
case: He talked with Fr. Pucci of this letter, which
Fr. Pucci sayd he wold gladly see & reade: whch E.K.
told him that I was mynded not to let him reade it:
Then sayd he, that he wold not carry it: Hereuppon in
talk with Fr. Pucci, speaking of this letter, I told
him that I had written a letter with sufficient answer in
generall to the Nuncius request & offer by him in writing
browght to us: and in somme told him the chief contents
of the letter. Then sayd he, *where as you write
of the bokes burnt, why write you not to him of the
recovery of them, as I now perceyve by you both, that
they are restored? And it shall be a disgrace to you yf
the* Nuncius *shall understand more by other, then by your self.
Therof have I no care,* Quod scripsi, scripsi, *and
I know the truth of my writing. And they are not
all restored ∴ that I know of. And what so ever he hath
at my hands he may be assured, is true: what so ever
he shall otherwise here, the credit therof can not be so good,
unleast our record consent therto.* ~~sayd he~~ Then sayd
he, *Why write you of those bokes burning, being done before
your coming away: It is as if you wrote bakward. Have
you no* Care *Mr* Pucci, *for the method of my letters*, sayd
I, and I sayd farder, *It is told me* ~~sayd I~~ *that unleast you
see my letters you will not carry them: you shall pardon
me for seeing of them: the content I have suffyciently told
you: & yf you will not deliver them, I can get
them deliverd divers wayes: or I may omitt the
sending of them, & write such a letter to the* Nuncius
that I had written answer to his requests and offer, ~~*but*~~
sent by Fr. Pucci. *But he wold not bring the sayd
my letter, unleast he might have a sight of it him self.*
At the length, by farder discourse with E.K., he
became resolved to go with the letter, & (by E.K. his order)
he was to receyve 50 dalers of Iohn Carpio: that he shold
not be destitute of mony at Prage. 50 dalers.

Note

Puccii infide= litas manifestis= sima facta.

This day, Francis Pucci sayd to us, both, *How can you dowt of my fidelity toward
you, (whom I love as my owne life) and against this Monster of Rome, whom
my chief desire is, and long hath byn, that he may be overthrown? &c.*
Agayn, consider, what fidelity, obedience, and reverence he hath promised to the Pope,
and this Nuncius: as the writing browght by him, & so sore & many
wayes urged by him, for us to accept of, can specify.
Therfore Fr. is fals to Pope, or us, or both, or rash folish, blynde &c.

And, (as our Spirituall Scholemaster, diverse tymes, termeth him)
Leprous. Therfore I committ this his doings to the
Iudgment of God.
But allso it is greatly to be remembred and Noted that he now allso
discoursed againe with E.K. as concerning the byrth of Christ, that it
could not be proved by the Scriptures, that Christ cam of
the line of Davyd, unleast he wer begotten of the actuall
copulation of Ioseph with Mary: and sayd that, bycause it
was the gift of the holy ghost, that at Ioseph his first & onely
carnall copulation with Mary, Christ was conceyved. Therfore
she was accownted (in manner) a Virgin, according to the Iues doctrine*
Which his heresy when I hard, I trembled for the horror of so
manifest an heresy: against evident scripture, Virgo
concipiet, et virgo pariet, &c., and against many other
most playne & sufficient authorityes both of Scriptures, & also
histories of our Lady her examination made by women, &
that she was fownd a virgin &c. And at her conception
her answer to the Angel, Quia viru*m* non cognovi &c.,
et antequa*m* convenirent: Inventa est in utero habens de Spiritu Sancto, &c.

*Videlicet, that is Miraculous that Virgo in primo cu*m* viro congressu conciperet.

Note:

Yt is evident hereby that this Pucci, is very Leprous,
both in this Heresy (what other he is infected with, God he
knoweth) and also the former infidelity, proved.
On thursday, 17 Iulii Fr. Pucci entred his voyage
toward Prage with my letter to the Nuncius Apostolicus,
and with letters to Iohn Carpio from E.K., and with
my letters inclosed to the Lord Rosenberg.
And we entred our iornay toward Cassell: but that
night we rode onely 3 myles, to Gotha, our horse
wer so yll that wer hyred: & therfor sending them
bak again the next day, we hyred a coach, &c.

Post script*um*

Remember that Fr. Pucci, the morning before his going,
required of me our letters testimoniall, to our frendes, of his
Fidelitie toward us. *What nedeth that* (sayd I) *for
as much as your dedes were as well known to them, as
to us: and* ~~*if he be so, that*~~ *your own conscience to your
self, may serve abundantly: But our frendes, diverse,
who have warned us of you, and have mervayled why
we wold suffer you any longer in our howse & Cumpany
wold neyther credit our letters as yet (in this case).
And wold allso condemn us of light iudgment, or great
blindenes to iudge the cause betwene you and us.*

Presumptio

But truely I observed in him, now a more prowde
presuming over us then hitherto, before, when he was
sore rebuked, for overcrowing us, so, as he began to do.
·1· Now, he sayd, he had as great authority as we, to publish any
of our secrets, at his discretion.
·2· That he owght to eat bred with us.
·3· That he understode our bokes of Actions, better then we.
·4· That he neded not our consent or cownsayle to deale with the Pope his
Nuncius: he did it by his duty generall, of charity &c.
·5· He offred to order the Nuncius and the Emperor to the reclayming
of the Decree made against us: &c.

Note:

Consider what this may import, that the Decree towching him, being one of my howshold cumpany, and of them that then did apperteyn to me: and whose name he is not affrayd one way, and any other way, not abashed to thrust[*] him self into the whole body of our Revelations as a principall felow or receyver of them: By the first he owght to be affeared of the danger of the decree which banished us: unleast he is assured of theyr good will, who have shewed them selves our mortall enemyes, or els some other cause emboldeneth him, to some other purpose &c: By the second he might be affrayd of so great presumption: being but a probationer, not yet allowed of: and to us known, as to be Cut of.

[*] Vide scriptu*m* illius de *no*stro itinere Ro=mano &c.

I. D. All these points I can not deciphre and iudge, but refer them to the profownd wisdome and high provydence of God, wherfore and how far he hath admitted him to be pryvy of our Actions, and so a Wittenes to some purposes sufficient.

All things be to the honor and Glorie of God, Amen.

Magnifice Domine

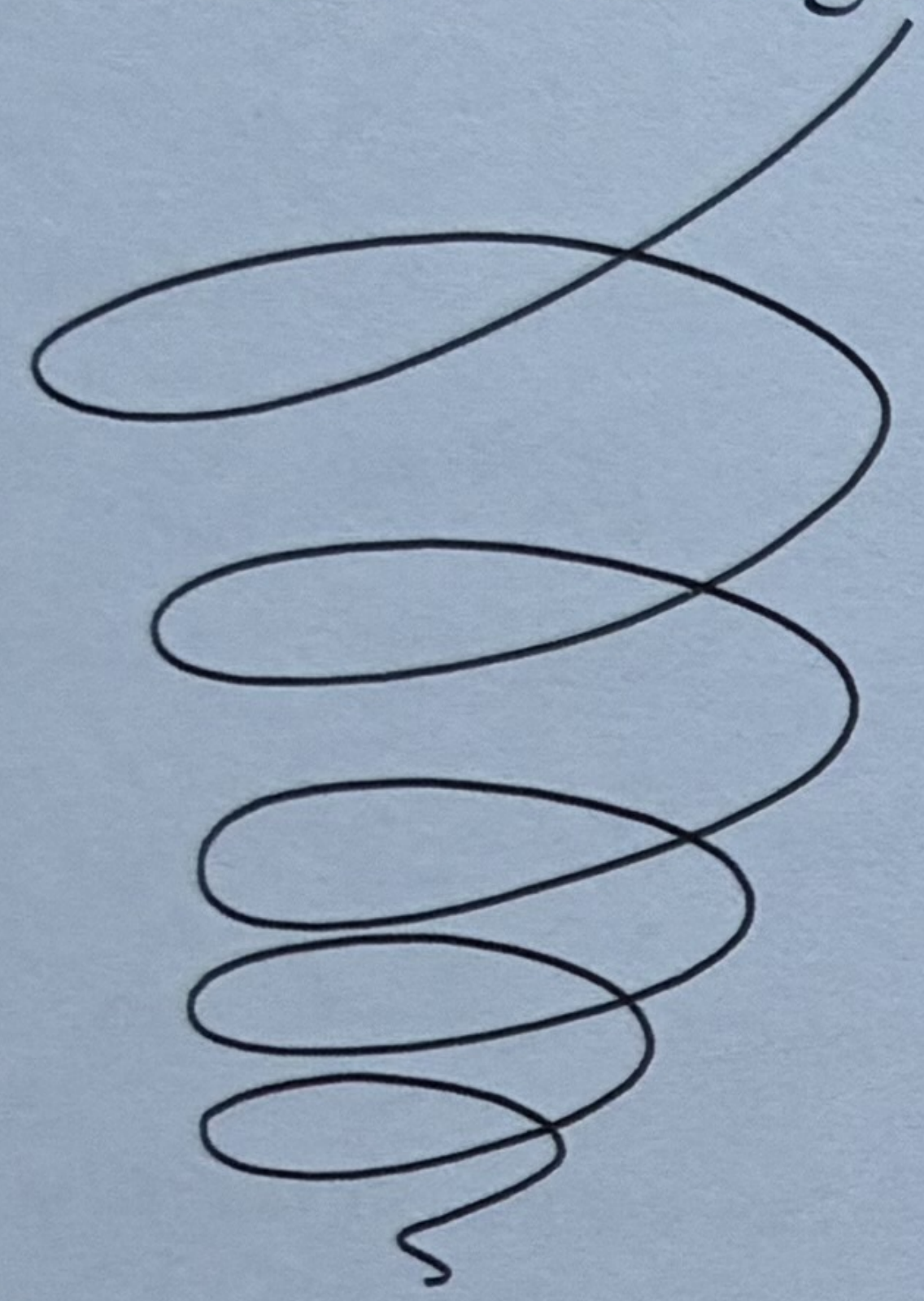
Lectis tuis literis fui miratus quòd intelligerem te ilius esse opinionis et sententiæ, me apud Cæsarem tibi ac consorti tuo officiis meis non parum obfuisse, maximè quod sciam ita me et religione et natura comparatum, ut omnibus quàm maximè cupiam prodesse, nemini autem obesse. Quòd autem præstiterim quod mei erat officii, mihi vitio verti non debet. Cæterum cum inter Summum Pontificem, et Cæsarem, merus sim interpres, non video quid in hoc vestro negotio præstare possim. Consulo autem, ut vestram innocentiam, de fide Catholica sensum, et de Angelorum conversatione et assistentia, quam visibilem habere dicitis, iuxtà Concilii Lateranensis in undecima Sessione decretum coram Summo Pontifice et Sede Apostolica deducatis, et ita exponatis ut non possit cuiquam esse dubium quid sentiatis, quin Sede Apostolica approbante, fides tuto ab omnibus, angelicis assertionibus vestris, præstari possit, et tum demum et obtrectatoribus, si qui sunt, ora obcludentur. Nec ut arbitror grave vobis videbitur consilium meum, si enim ea vobis est in fide Catholica puritas atque constantia, ea in prætensa Angelorum communione sinceritas, vitæ integritas, et innocentia, ut asseritis, me etiam tacente occasionem quæretis declarandæ vestræ fidei et bonitatis, et hac una ratione honori vestro (cuius vos rationem habendam dicitis, et cui tantum abest quòd per me aliquid sit detractum,ut illum etiam pro viribus quantum officii mei et iniuncti muneris ratio patietur, fovere sim paratus, ut Domino Puccio pluribus dixi) et omnibus vitæ commodis vel maximè consuletis. Deus gratia sua vos ita regat ut Angelorum conversationem in Cœlis aliquando habere possitis. Vale. Pragæ die 28 Iulii 1586.

Magnificæ D. V.

Ex Corde In Christo frater

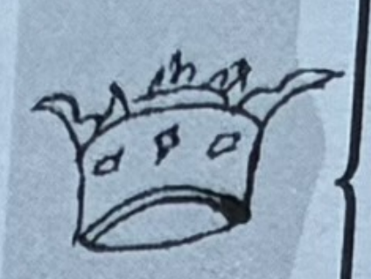
Phil^{s}. Eps. Plac^{s}. N^{s}.

Magnifico Domino Ioanni Dee Anglo &c.



Δ - Oraculum Divinum

Multa sunt flagella, præcepta mea negligentium: Multiplexque furor hominibus
propriis confidentibus viribus. Hi enim contemptores sanguinis et Regni
mei fortitudinis, Gigantes facti sunt, ad omnem abominationem multiplicandam.
Sed Ego sum qui sum, qui posui in Patre Solium verbumque
ad faciendum in terris Iudicium: qui in ultima Tuba percutiam
illos: ut coacti recognoscant vias meas: et ad ovile proprium redeant.
Peribit Ecclesiæ, et populi Iniquitas, et iudicabitur in gladio.
Tu verò Gulihelme, manum in tempore extende opportuno,
prout a me informaberis: et Regnum, (tacto et moriente
nequissimo) adiunctum, indue: Inunxi enim te in fortissima
Δ. - forte Machometanos et Turcas.
dextra mea, ad falsum illum prophetam, et Goliath ex=
tirpandum: Vt intelligat Terra iudicium a Nazareno
Crucifixo me. Sunt qui cribrarent te: Sed maledicti
sunt machinantes in te malum. Fac bonum, et utere
Creaturis meis ad Gloriam meam. Docui Kelleum,
in quiete, hac nocte, de cæteris: quæ, ab illo disces.
Spiritus meus, habitet in vobis.



Trebonæ, A°. 1586. mensis Augusti fine.

When Mr Kelly was gon from me at
Salfeld toward Bohemia, and in the mean
space the Emperor had granted to
the Lord Rosenberg, licence for us to
retorn into Bohemia, to any of his Lordships
Towns, Cyties, Castells &c. This was delivered
written by Spirituall and divine means, and the
writing yet remayneth in my lord his hands,
out of which I copyed this for the order of the
History somewhat making playn.

Franciscus Puccius præstantißimis ac Deo dilectis viris, D. D. Iohanni Dee, et
Eduardo Killeo generosis anglis, maioribus in Christo fratribus, et
ipsis tanquam patribus colendis, precatur gratiam et pacem,
à Deo patri nostro et à Domino Iesu Christo, amen.

Ex quo à vobis discessi, toto illo itinere, quod octo diebus confeci, vendito Lipsiæ equo, haud parum vexatus fuit meus spiritus, dum animo mecum volverim, quot modis Satanas divinum opus retardare, et nostram coniunctionem dirimere, adhibitis exterioribus et interioribus machinis et armis, tentaverit, et adhuc tentare non ceßet. Neque enim poßum, nisi ab eo, agnoscere afflatus illos diffidentiæ rumores ab invidis hominibus, sparsos, suspiciones nobis iniectas, absque certis indiciis, adversus fidem non levibus argumentis probatam, atque huiuscemodi impedimenta et offendicula, quibus cursum nostrum impedire ac sanctam amicitiam, divinis auspiciis, inter nos, coeptam, convellere ac labefactare, malignus ille spiritus aggreßus est. Itaque, in illa lucta, nè ullo modo manus illi darem aut fatiscerem, decrevi me, magis ac magis, munire certa fide in Deum, ac spe promißionum eius, quas illum servaturum non dubito: tum precibus frequentioribus magis instare, apud summum patrem, ut nos quam primum donare velit illo spiritu, quo nostri humeri, montibus ferendis, ut ille inquit, pares evadent, ad hæc austeriorem vitam instituere nec mensas lautas amicorum adire, sed panem doloris solus comedere decrevi, nè sim meliore conditione quàm vos, qui tantopere affligimini: ut benignißimus Dominus, quamprimum, vos in integrum restituat, atque ad solita colloquia, piaque exercitia nos unà revocet, et eventu consentaneo suis sanctissimus dictis, singulos nostrum exhilaret. Hanc viam sequenti Dominus mihi spem facit fore, ut vobis et aliis facilius meam fidem probem, et multas tentationes vitem, quæ apud huius mundi homines facile nos invadunt. Ideo, nisi neceßitate urgente, aut communibus negociis, familiaritatem omnem et convictum cum aulicis fugio, et me hoc modo minus ineptum precibus sentio, meamque vitam et mores in dies emendare conor, nè videar omnino indignus ea schola, in qua Dominus me erudire dignatus est, nec interim, cum publicano illo, precari obliviscor, ut Deus propitius sit mihi peccatori. Vos non dubito me vestris votis et supplicationibus, iuvabitis, ut vocationi meæ respondeam, et in opere Domini vobis adiumento et consolationi eße poßim, et benignissimus ille pater propediem hoc adverso vento ignem suum magis excitari curabit, ac nos maiori, quam unquam antea, iucunditate recreabit. Ac de his hactenus. Quod verò ad nostra negocia attinet, perveni huc die 24 Iulii, sub vesperam, ac statim adivi Illustrissimum Dominum Nuncium, cui vestras tradidi, quas læto vultu accipere visus est: sed colloquendi non fuit ocium, cùm, parata coena, iam discumbere vellet. In posteriorem Diem igitur reiectus, ad Dominum Carpionem me conferebam, cùm didici eum ad vos mißum, quatriduo ante, hinc discesiße Dolui admodum eum non eße mibi obviam factum, tum ratione vestrarum tum mearum literarum, quoniam fasciculum quendam ad me quoque ferebat. Sed, quod maximè me torquebat, erat cura de literis Illustrissimi Domini Rosembergii, quas sciebam inclusas Domini Carpionis literis, nec eas aperire, aut alii tradere audebam, cùm disertè eßet scriptum illud, ad manus proprias. Dum itaque occasionem quæro et expecto, ea sese obtulit, quam mox audietis. Reversus sequenti die ad Illustrissimum D. Nuncium, invenio apud illum Iesuitam Italum qui mibi fuit à confeßionibus: blandè ab ambobus accipior, sedere iubeor, à Iesuita nomine candoris et ingenuitatis, non parum, laudor: Tum lepidè moneor ab Illustrissimo D. Nuncio, ut ipsi adsim, in convertendo Iesuita illo (is enim erat qui cum ipso expostulaverat, quòd nimis facile mibi dedißet: testimonia triumphantis ecclesiæ non subiici iudicio militantis). Respondeo me feciße quod in me erat, ut docerem eum præferre coelum terræ ac tribunal superius inferiori: sed cum id mibi minimè succeßißet, eius eße, sua doctrina et authoritate, bominem de sententia illa deiicere. Illustrissimus D. nuncius baud gravate, nostram sententiam, bac in parte, probat, et exemplis confirmat, atque ita concludit, ut statuat certitudinem videntis et audientis Dominum, aut eius angelum, non pendere à probatione ecclesiastica, neque ab illo eße rationem repetendam suæ revelationis, dum nibil publici muneris exercere audet: Sed si incipiat palam profiteri, se à Deo doctum et mißum, ita ut non ipsius solum, sed aliorum quoque intersit, scire quo spiritu agatur, tunc ecclesiasticorum munus eße illius spiritum examinare et probare, neque ipsum iurè poße examen boc detrectare, licet suas revelationes eis subiicere ~~minime~~ teneatur. Nam si ordinaria authoritas eum admiserit bene babebit, nibilque turbarum excitabitur: sin per iniuriam aut inscitiam aliquam, aut per aliam buiuscemodi caußam, reiicietur, suum erit appellare superiorem Dominum, qui ipsum misit, quò suum servum et legatum defendat, aut ordinario iudice commonefacto, aut alia ratione; quod probabat decreto Lateranensis concilii, cuius mentionem facit in suis literis; ac præterea bistoria S. Francisci, qui primùm expulsus, ab Innocentio pontifice, mox revocatus fuit; cùm per quietem apparuißet pontifici pannosus illi, qui Lateranense templum, suis bumeris, fulciret. Addebat præterea viros Dei non eße solitos deterreri, una aut altera repulsa, et boc repellendi modo, dicebat præsules aliquando usos eße, ut probarent spiritum et constantiam eorum, qui res novas magnasque proponerent. Ego vero, inquam, ut bæc ita se baberent vos bactenus publicum munus exercere non tentaße, et intra privatos parietes, summa modestia vos continuiße. Tum ille, longiori ambitu verborum, sic de vobis dißervit, ut ex vestris verbis ad Serenißimum Polonie Regem, ad invictissimum Cæsarem, et ad Illustrißimum legatum Hispanicum, iam constare diceret, vos aliquid amplius quàm privatum moliri. Ac summo pontifici, sedenti in specula super totam Christianam rempublicam potuiße meritò suspectas eße vestras personas, boc modo principum animos, et interiores aularum receßus scrutantes: Idque ratione vestræ Reginæ infensißimæ apostolicæ, sedi, et cum ipso furca conspirantis, nec non spiritus familiares babentis; ac præterea ratione vestræ summæ peritiæ, in artibus et scientiis reconditis, quibus facilè plebi et imperitis imponi potest. Cùm enim sitis magni astrologi, dicebat ille, et facile vobis sit babere geneses principum, nec non magicas artes calleatis, baud difficulter poßetis, bonorum angelorum nomine, ea proponere, quæ à spiritu ecclesiæ boste manarent. Ideo summum

pontificem, (cui duo illi principes sunt maximè observandi, ut pota qui inter bæreticos vivant et regnent) prudenter fecisse, qui ißerit, ut in vestros mores et doctrinam inquireretur. Accidisse autem præter eius postulatum et voluntatem, ut, indicta caußa, expelleremini. Se verò vicem vestram dolere, et paratum eße ad curandum, ut vos iustificare poßitis, idque sibi eße in votis, non semel, aßervit. Quapropter bortatus eßt me, ut ad Ill^{mum} D. Rosembergium contenderem, atque ipsius bonam propensionem, erga vos, ei significarem; nam ille à Summo pontifice facilè impetrabit, ut caußa vestra bîc cognoscatur, et si ille vobis faverit, ut bactenus facit, se quoque adfuturum vobis, omnibus officiis, ac primum fore, qui se vestris genibus obvolvat, si tales eritis, quales vos nonnulli prædicant. Ego igitur recta ad Ill^{mum} D. Rosembergium. Sed quater redeundum mibi fuit, ante quam admitterer. Die 27 tandem admißus, exposui meum studium, erga vos resque vestras, ac quomodo Ill^{us} D. Nuncius affectus erga vos eßet, ac tandem oravi ut non desereret patrocinium et defensionem illam, quam suscepißet peregrinorum pientißimorum, qui à Cæsare minus bene informato ad Cæsarem melius informatum, provocarent ac suam innocentiam, Deo et bominibus, probatam cuperent. Ille bumaniter respondit. Vos non admodum sibi notos eße: se bis cum Seniore, semel tantum cum iuniore collocutum, iudicaße vos doctos et pios, et præclaris donis instructos: Existimare vobis boc accidiße mala aliqua relatione, cui incommodo aures principum sunt obnoxiæ: vestrum eße id æquo animo ferre: non se poenitere quod vobis faverit, et si sciret quid potissimum, à se, peteretis daturum operam, ut vestris votis responderetur. Tunc mibi visum est non nulla dicere de optima spe, quam de ipso concepißetis, et quomodo me non dimiseratis sine literis ad illum: sed erant inclusæ fasciculo D. Iob. Carpionis, quem statim protuli, atque eo instante, ac respondente D. Carpionem non ægre laturum si ipsi dedißem, tradidi fasciculum ei qui, dixit se per ocium lecturum, ac sequenti die, mibi responsurum. Discedo igitur ab illo ad Ill^{mum} D. nuncium atque, ocium nactus, tum per me, tum per Ill^{mum} legatum florentinum, pluribus cum eo agere instituo, de insigni iniuria vobis facta: expono quantopere laboraveritis, ut considere poßetis, apud catbolica templa, et quàm inbumaniter, in bospitiis et civitatibus ratione buius præiudicii Cæsarei, tractaremini: doceo quàm sordido et angusto loco vestras familias reliqueritis, ita ut vestram supellectilem, et libros explicare nequiveritis: moneo, ut Domini Dee iam gradis natu, aut potius senis, et nibil tale bactenus paßi, vicem doleat, eius erumnas non tanquam simplicis bominis considerandas eße, cum vir sexagenarius, quatuor tenellis suavißimisque liberis (quorum maior septimum annum vix exceßerit) ac dilectißimæ coniugi adiunctus, longè gravius affligatur, ratione uxoris suæ lectißimæ foeminæ, et pignorum cbarißimorum, quàm sui ipsius, ostendo quanto offendiculo boc futurum sit catbolicis Angelis ac cæteris, et quanta ansa præbeatur bæreticis, invebendi in ecclesiasticum ordinem: declaro periculum imminens ordini illi, si forte Deus facultatibus vestris ad eos plectendos eorum inimicos armari permitteret: Demonstro Deum alias, per Israelitas bereticos catbolicos Iudæos punire consueviße: ac denique declaro, quàm absurdum sit vos indicta caußa condemnari, si id meriti sitis: quanto absurdius, si non meriti sitis quicquam tale: absurdißimum verò, cùm à catbolica ecclesia bonor potius vobis deberetur. At cum non petatis nisi ut vobis vos purgare liceat nibil magis consentaneum rationi excogitari, nullo alio modo errorem admißum emendari, atque boc negocium bene dirigi et redintegrari poße. Ille mibi legit vestras literas, id est D. Dee, sed de rebus, ambobus vobis, aliquo modo, communibus: dicit se non credere ea, quæ de divinis monitis et miraculis, in illis, continentur, petit ut ipsi declarem obscuriorem locum de libris combustis: audit à me testimonium oculatum de illis concrematis, et quomodo à vobis audiverim eos eße coelitus restitutos, ac denique concludit in illis literis eße multa laudabilia, multa admirabilia, multa itidem incredibilia, sed cùm non sint Deo impoßibilia, se sustinere aßensum, nec velle quicquam certi, re non penitus explorata, pronunciare: vobis tamen responsurum humaniter, ac daturum mihi literas; quod fecit postea die 28, quas literas ad vos, cùm hisce, mitto. Et quia legendi eas mihi fecit copiam, satis ieiunas et frigidas mihi eße visas haud dißimulo. Tamen quia mentionem aliquam mei facit, tanquam hominis cum quo fusius de suo animo, erga vos, egerit, visum est mihi accuratè et particulatim exponere, quid inter nos actum dictumve sit, ut verba cum factis conferre poßitis, et, pro vestra prudentia et pietate, consilium capere, et si operæ precium videbitur rescribere. Quantum enim ex eius sermonibus colligo, videtur ipsi neceßarium novum mandatum, à summo pontifice, antequam quicquam vobis cum agat, nec se scripturum dicit de vobis Romam, nisi prius petatis quod ab eius sanctitate cupitis, utpote qui, in hac caußa, fuerit merus interpres, inter pontificem et Cæsarem, nec poßit, nisi verbis sui Domini, quicquam promittere et statuere. Idcirco, quantum videre poßum, res diutius protrahetur quàm vellemus, nisi dominus noster et pontifex coelestis, alio modo, nobis providerit. Die 28 et 29 inveni Ill.^{um} D. Rosembergium tam occupatum, ut admitti non potuerim, sed per cubicularium, significavit, se valde cupere ut colloqueremur, itaque redirem die 30. Interim fui rursus cum Illmo D. Nuncio mox disceßuro ad sancti Caroli monasterium, ubi commorabitur quamdiu hi æstus sævient, et cùm commodè cecidißet, in colloquendo, visum est mihi interrogare hominem, an probaret meam sententiam de discernendo ex certis notis et tecmiriis verum verbum Dei à ficto et fucato, cùm poßit angelus malus transformare se in angelum lucis, et apostoli falsi, non raro, se transfigurent in apostolos Christi. Dicebam enim duo mihi videri neceßaria, ut hoc iudicium ritè fiat; primùm quidem, in homine audiente, bona propensio et animus bene affectus ad Creatorem, totusque ex eo ita pendens, ut nihil antiquius habeat quàm ei placere, et qui de eius benignitate ac veritate non dubitet erga eos, qui ad ipsum confugiunt, ut bonum spiritum hauriant. Deinde in sermone, nomine Dei proposito, requiri eas proprietates, quæ tantum authorem deceant; quas graphicè describit Paulus, cùm dicit. Vivus est enim Heb. 4: 12, 13. sermo Dei et efficax, et penetrabilior omni gladio ancipiti, et pertingens usque ad divisionem animæ ac spiritus; compagum quoque ac medullarum, et discretor cogitationum et intentionum cordis, et non est ulla creatura invisibilis in conspectu Ier. 23: 28, 29. eius. Cui adstipulatur Deus, qui apud Ieremiam dicit. Propheta qui somnium habet, somnium narret, et qui verba mea habet, verba mea narret. Quid paleis cum tritico? dicit Dominus. Nunquid non verba mea sunt quasi ignis? dicit dominus et quasi malleus conterens petram? Concludebam igitur, hominem Deo fidentem, ex efficacitate et ardore illo, quo affici se percipit, deprehendere sermonis Dei veritatem. Nam vox lupi et alieni pastoris non potest permovere veram ovem, ut ipsum diu sequatur, et hanc eße regulam, qua iudicarem divinas sententias à non divinis, distingui poße. Ille probavit meam sententiam, atque addidit, sine bono studio auditorum, non apparere efficacitatem divinorum sermonum, ut constat ex Christo historia. Dum enim simplices Israelitæ dicebant. Nunquam sic loquutus est homo, et similia, de Christi doctrina, Pharisei et perversi sacerdotes eum deridebant et contemnebant. Tunc ego. Si contingeret igitur, ut cùm congrediemur, fieret ad te verbum Domini, num huiuscemodi regula uteteris. Hic ille inquit ratio non mihi mala videtur. Ex quibus verbis nescio quid mihi visus sum odorari minus candidum, quàm in re tanta, opus eßet. Sed Dei esto iudicium de eius interiori sensu, ego, bona fide, colloquia nostra exposui, ut vobis usui eße poßint, ratus hoc vobis gratum, sicut foret mihi si vestro loco eßem. Reversus die 30 ad Illustrissimum D. Rosembergium vidi cum tandem exeuntem, ex cubiculo, ad quosdam nobiles, et dixit se tantopere districtum eße, ut mecum colloqui non poßet, sicut cuperet. Ego verò, inquam, me S. Celsitudinis monitu, toties reversum expectare eius responsum, et an vobis rescribere vellet. Tunc ille inquit. Prius tecum colloquendum est mihi, itaque (ut eius verbis utar) habeas patientiam, aliquot dies, donec ego pro te mittam, et sic me dimisit. Docui igitur Venceslaum cubicularium nostras ædes, qui dixit se optimè callere locum, ac, suo tempore, memorem fore mei, cùm Dominus me acterset. Expectans igitur aut responsum Ill.^{mi} D. Rosembergii, aut aliquid aliud dignum vestris auribus, non visum est mihi ad vos expreßum nuncium mittere: monente præsertim Domino Scivembergio, vobis eße paratas nescio quas ædes, in oppido Naitu, in comitatu Svarzemburgensi, et ut expectarem reditum D. Carpionis, quem propediem reversurum sperabat, nè sine magna caußa atque incertus de loco vestræ sedis, ad vos literas dirigerem. Igitur non parum solicitus de vobis et de reditu D. Carpionis, semel ad minimum, in die eius ædes adeo, atque interrogo siquid de illo significetur, nec quicquam per multos dies, audio. Tandem die 12 Augusti sciscitor D. Millerum an aliquid mihi de amico, dicere poßit. Respondet se quoque expectare hominem, atque admodum mirari tam diuturnam moram, præsertim cum D. Gregorius, qui cum ipso Carpione ad vos venerat, sit triduo ante reversus. Ego igitur qui nihil prius de D. Gregorii aut itinere aut reditu, noveram, ad illum recta contendo. Gallus eius contubernalis humaniter me admittit, iubet expectare D. Doctorem, et ad illum accersendum currit. Sed cùm diutius moraretur, ego iam disceßurus; video D. Gregorium seorsum cum ipso colloquentem, et me torvo vultu intuentem. Saluto illum et gratulor reditum, ac demum de vobis interrogo: Ille respondet se nihil quicquam de vobis aut rebus vestris scire, nec vobiscum fuiße. Tunc ego aliquantulum hæreo, ac tandem dico, si nolit quicquam dicere me æquo animo laturum, sed iam mihi constare eum vobiscum fuiße. Ille stomacbatur vestrum nomen, ac totius mundi fallacias et imposturas: dicit sua sibi eße curæ, non vestra vos multa quidem promittere, sed parum præstare; nescire se quare conqueramini: se per sesqui annum, vana spe lactatum, vobis adhæsiße, ut aliquod e minoribus vestris arcanis disceret, nec quicquam alicuius momenti percepiße. Hic ego: an parvum tibi videtur arcanum illud contra luem veneream? Ille verò, subridens, à D. Sconto, inquit longe præstantiorem habeo. Denique, his omißis, librum meum Postellæ repeto: ille negat se habuiße interrogata a quo audiverim; ac me laudante D. Dee, ille rursus negat se vidiße, nisi forte, inquit ex manibus D. Sevembergii, vis dicere librum nescio quem sine titulo: ac denique de restituendo nullam spem facit. Ego qui cum illo verba commutare nollem, abeo: ac puerum vestrum Stanislaum, in atrio offendo, et ab illo intelligo, vos Erfordiam usque cum D. Gregorio et D. Carpione venisse, ante octiduum: D. Carpionem illinc Bambergam ad exigendas nescio quas pecunias profectum; se cum D. Gregorio huc veniße. Interrogo an literas aut aliquod verbulum, à vobis, ad me, ferret, respondet nihil prorsus, quia fortè putabant (inquit) te hîc non eße: se post triduum aut quatriduum ad vos reversurum. Laudo eius consilium, et constantiam in serviendis dominis, ac doceo meas ædes, nè sine meis literis ad vos veniat: promittit se non disceßurum, me insalutato. D. Gregorius interim percipit, me cum eo colloqui, atque iratus (quantum ex voce clamantis iudicare poßum) puerum revocat. Ego, cogitabundus, discedo. Die quinto decimo huius mensis, tandem nactus servulum vestrum Stanislaum, in loco libero, eum accuratius de vestris rebus ac statu examino, atque non sine magno animi mei voluptate, audio vobis conceßas eße ampliores ædes Ill.^{um} D. Langravium præstantißimo D. Dee multum tribuere et favere, et summo Deo pro tanto munere magnas gratias ago, atque puerum ad meum cubiculum duco ostendoque illi literas ad vos paratas ne sine ipsis ad vos revertatur. Sed paulo postea pater Carpionis me monet, se velle ante noctem, ad vos nuncium expreßum mittere et ut scribam si velim: nam se à D. Killeo monitum hoc mihi significare, itaque ingentes gratias ago D. Killeo qui mei non sit omnino oblitus, et, hæc, per hunc quem vobis spero fidum nuncium, significare statuo, scripturus rursus per Stanislaum, si opere precium videbitur. Oro vos atque obtestor per Deum illum vivum, qui author eßt nostræ amicitiæ, et qui disertè præcepit ut nos invicem ac mutuo amemus, ne obliviscamini mei cùm datur vobis occasio invisendi me per literas aut per inter nuncios, et reddendi me certiorem de statu vestrarum nostrarumque rerum; nam ego certè vestri non obliviscar, et officia mea id testabuntur, non solum coram Deo, sed etiam coram omnibus hominibus. Si vester reditus aliquandiu differetur, invisam vos proximo mense Septembri, longe enim à vobis vix vivere poßum, immo si propriè loquendum sit, me vitæ tædet: Ac præsens agam de non nullis rebus quas scribere minimè decet. Iam elapsi sunt 18 dies ex quo Ill.^{um} Nuncium Apost. non vidi, et cùm satis superque satisfecerim obedientiæ, non adibo illum, ne verba nobis dare sibi tam facile fore persuadeat. Ostendit literas D. Dee legato veneto et Florentino, et uterque mihi summopere eas laudavit, dixitque sibi visas disertas, graves, et plusquam vulgaris spiritus, et optaßent exemplum illarum, sed ego offerre non poteram, et dubito ne Ill^{us} Nuncius eas supprimat; nam haud obscurè, innuit se timere vestrum congreßum præsertim æquum et rationale, et id quærere videtur, ut vobiscum agere poßit more Hisp. &c. D: Ioh. Carpio nondum revertitur, et D: Rosembergius cras dicitur disceßurus, ut nescio an recuperare potero literas ad eundem Carpionem, in quibus de pecuniolis illis agebatur, si dubitatis nè ille diutius quam par sit, solutionem differat, quæso curetis, ut aliquo alio modo mihi prospiciatur. D. ab Oßa, per 20 dies, non vidi, ac Iesuitis palam dixi et dico quandocunque occasio se offert, vobis factam ab ipsis insignem iniuriam, eos plus pendere ab aulis terrestribus quàm à coelestibus, timere collationem æquam cum vobis, ac suæ causæ haud obscurè diffidere, itaque iam sum eis minus gratus.

Saluto uxorem D. Dee lectißimam foeminam, ac mihi non minus quàm matrem venerandam: nec non coniugem D. Killei rarum exemplum iuvenilis sanctitatis, castitatis, atque omnium virtutum. Saluto omnes alios vestros domesticos sanctos: vosque inprimis D. D. Io. et Ed. desiderabilia mihi nomina foelices ac beatos in Domino cupio ac precor. Quantum tribuam et tribuere debeam vestris precibus nostis, eis oro atque obsecro me apud D. Deum iuvetis, ut vocationi meæ respondeam, et cursum meum hilari animo ac firmo corpore perficiam. Sanctißimus ille pater, qui nobis iam suscitavit pastorem illum magnum D. Iesum filium suum, mox reversurum ad subigendos omnes inimicos eius sub pedibus suis, atque extremam manum impositurum renovationi rerum, nos omnes suo spiritu foveat ac recreet, ut læti adventum eius præstolari, atque nuptialibus vestibus, lampadibusque accensis ornati,
1586. ipsi occurrere poßimus. Praga XV Kal. Octob. MDLXXXV.

Idem Dominationibus vestris addictißimus
Atque ex animo frater

EARLHAM COLLEGE LIBRARY

Præstantißimis ac Deo dilectis viris D. D. Iohanni Dee
et Eduardo Killeo generosis anglis, ac maioribus
in Christo fratribus, mihi tanquam patribus colendis &c.

Magnifice domine & uti pater amantissime et observande
non minori etiam desiderio teneor videndi
& de multis colloquendi cum Magnifica dom. vestra de cuius
erga me & fide & amore nunquam dubitavi nec dubitare
possum post prandium hora commoda ego illam acce=
dam, Deus sua gratia semper nobis adsit.

Vester ex animo
manu
propria.

10 feb. 1587
stylo novo
Trebonæ
Postridie reditus Illustrissimi
à Vienna ad Trebona*m*.

Sir, my harty commendations unto you desiring your health as my owne. My Lorde was exceding glad of your Letters and sayed now I see he loveth me, and truly as far as I perceve he loveth us hartely. This Sondaye in the name of The Blessed Trynitie I begin my Iornay, wherin I commend me unto your prayers: desiring the Almighty to send his fortitude with me. I commend me unto mystres Dee a Thowsand tymes, and unto your littell babes, wisshinge my selfe rather amongst you then els where. I will by gods grace abowte xx^{ti} dayes hence returne, in the mean seson all comfort and Ioye be amongst you.

Your Assured and
immovable friende,

E Kelly

Δ Pragæ
1587
25 Ianuarii
Thomas Kelly
Francys Garland
Fernando Hernyk
went with him.

To the Right Worshipfull
and his Assured
frende Mr Iohn Dee
Esquire geve these.

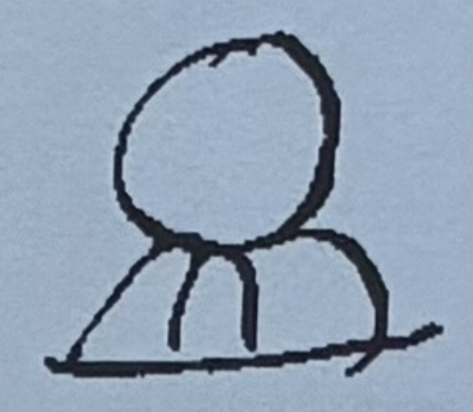
Magnifico D*omin*o, D*omin*o
Dee.

Receyved of Lodovic in the high way, by Platz
in the myddle way betwene Newhowse and Trebon
as I was coming from Newhowse: whether I
went to have met my lord, as he cam
from Vien: But Archeduk Ernest was
occasion (as was thowght) that they shold
go to Prage by Triegle: being the more
even, all thowgh not the went way.
I receyved them on fryday the
6 of februarie, and they wer delivered
him at Prage on Sonday was a
seven night before, being the 25 of Ianuary
Novo stilo.

Swethart I comend me unto you, hoping in god that you
ar in good health, as I and my Children, with all my
household am here I prayes god for it. I have non other
matter to writ unto you, at this time.

I being at Newhowse from Trebone (to go to understand
which way my Lord Rosenberg wold go from Vien
to prage and when) and this letter being in
the same day browght from Prage, my wife
sent Lodovik with it toward me.
and so without Platz town
in the high way he
gave it me.

Aº. 1586
Die 19
Septembris:
die Veneris
sexti mensis
fine ~~ad~~ a
die Veneris
ante Pascha:
à meridie
hora .3.



† Trebonæ in Bohemia.

Visitationis Secundæ, Actio instituta.

Δ. - Præces ad deu*m* fudi, and declared that we here and now presented our selves, as in obedience according to the tyme prescribed of six monthes ende, sins the last good fryday: I craved pardon of all our errors and misdedes sins the last tyme of his visitting us, and now requeste his ayde and direction hence forward to walk prosperously according to the well pleasing of his divine Maiestie: and that he wold grant unto William Rosenberg, E.K. and me, his graces, so abundantly that in us, his honor might be encreased, & glory avanced: mightyly and triumphantly, &c.

E.K. - Here is a rownd fyre, like a Sonne.

Vox - Frigida preparatio.
Frigida oratio.
Frigidu*m* hoc exigunt responsu*m*.
Gulielmo
Revertente tamen Wilhelmo, mediatore*m* et agnu*m*, respondere paratu*m*, consulite.

E.K. - He is gone now.

Δ. - Tu iustus es Domine, et nos impii: tu Sanctus es Domine, et viæ tuæ immaculatæ: nos nec orare, neque nos preparare sine tuo auxilio et gr*ati*a unq*uam* possumus: Tuam igitur nobis concedas gr*ati*am, et de tanto errore n*ost*ro digna*m* agere pænitentiam ut agnu*m* et Mediatore*m* n*ostru*m omni tempore nobis inveniamus propitium ex tua clementia, illius meritis, et Spiritus tui Sancti afflatu consolatorio, Amen. Cui, Trino et uni, Deo vero, et omnipotenti, sit sempiternus honor, laus perennis, et Gloria perpetua, *Amen*.

† Trebonæ

Actio Secunda ex septem.

A°. 1586 Octob. 14, Circa 7^{am} Tuesday, Mane post solis ortum.

Præcibus fusis, gratiisq*ue* actio pro misericordiis Die infinitis erga nos tam in predestinatione qua*m* in executione, in patra, in mari, et in hac peregrinatione, et pro liberatione n*ost*ra ex manibus hostium in Pragensi exilio, et pro sua continua tutela, et pro reductione n*ost*ra cu*m* honore et gloria in illo, ad quiete*m* et securitate*m* cu*m* Wilhelmo Rosenbergio, ia*m* consulebamus quid ip*s*e potissimu*m* nobis proponere velit ex suis Mysteriis: et quid de Puccio esset statuendu*m*, quid de Elizabeta et operibus philosophicis iuxta eius propositu*m*, et quid de errore in practica nuper facta statuendu*m*, et quid preterea nobis iam et precipue sit faciendu*m*, et ad Willhelmu*m* vocandu*m* paratos nos esse iuxta Dei beneplacitu*m*, &c.

Δ. - I had set up mensam fœderis, with the appertenances: and had set the Angelicall stone in the frame of Gold on the Table. Onely E.K. and I being in the goodly little chapple next my chamber, appointed to our uses.

A voyce - *Let him come, that is to come.*

Δ. - I went for the Lord Rosenberg: whom I fownd in his oratory of the Church, hearing of masse, And he cam with me and sat in his place.

Visio.

E.K. - I sea a great playne like unto a felde: as thowgh it wer a myle over: in the ende of it, there is a great high rotten tree, all the gras is as thowgh it wer wythered & burned. There commeth a beam as of fyre from heven & lighteth uppon the tree: Now there ronneth water out of the roote of the tree, as thowgh it wer a sea, & spreddeth all the playn over. And the tree openeth, & there commeth a man out of it: his hear hangeth down unto his gyrdle stede: his garment covereth him down from his sholders, & hangeth behynd him, down uppon the water. The erth hath now dronk up all the water, and the man standeth uppon the dry grownd. All the place is full of greene grass abowt a Cubit high. Now the man is out of sight. Yt semed to be, as beyond & without the stone. The vision is clean disapered.

Δ. - I expownded the Vision in Latyn to the lord Rosenberg.

E.K. - In the middest of the stone semeth to stand a little rownd thing like a spark of fyre, & it encreaseth, & semeth to be as big as a globe of 20 ynches diametre or there abowt.

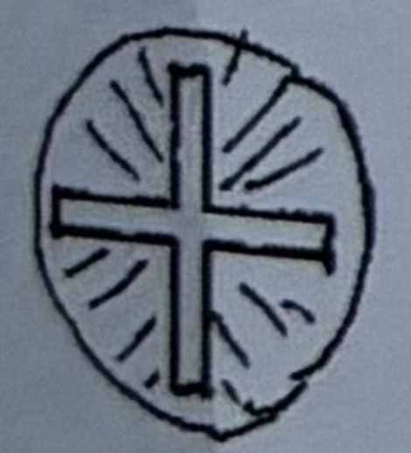
Locus Sanctus Contaminatus.

Vox - *Wo be unto the world: Wo be unto the world & worldlyngs: wo be unto you sonns of men, for you are withered: and behold the felde of the lord bringeth you not furth: You are defyled, & being defyled, you defyle allso the beawty of your seat. And behold, behold, behold, (I say) you that are the kings & princes of the erth tyed & knitt to gither uppon one stem, you are all rotten & barren: behold, you bring furth no frute: but even as the grass that withereth is ~~as his glory to~~ a disglory to the place, even so, are you that is grass of your situation & dwelling: for behold you have no leaves, much less frute. Wo, Wo, Wo, unto such a generation, which lacketh moysture & the fyre of cumfort. The Stem that carryeth you is the seat & holy place, which allso is contamynated: And lo, behold (as it wer) withered. Yf holynes be hidden whereuppon you stand, how wycked are those that are governed by you, how wycked are you & how abhominable: how full of Corruption are you that stand without all beawty, moysture or cumfort: The tyme shall come that the powre & might of god which here speaketh amongst you, in the fyre & spirit of his holy truth shall come down from above, from heven: from the seat of Cumfort, from the everlasting Throne and shall fall down, not into you, nor amongst you (for you shall be rooted out:) but into the stem & into the rote which is the holy place, & the howse of Cumfort. And behold the powre of God (of him that speaketh), shall be mighty, strong, & of infinite powre: So that like a woman with Childe, she shall bring furth in the Church of god, a man, clothed with a white garment: which is Iustice unspotted.*

which may walk with infinite powre: (& in the
garment of holines & beawty), uppon the abundance
of graces & the waters of cumfort: which shall
flow out of the holy seat.
And behold ô you sonns of men, you shall
be full of understanding, & of the spirit of
wisdome, & the grace of god, (of him that
speaketh with you) shall be plentifull & strong
amongst you: So that you shall spring
& beawtify the erth & the howse of Christ.
And behold the higher bowes, & mighty branches
shall loose theyr vertue & be cast down, bycause
they have placed them selves, uppon the owtward
rotten stok to the dishonor of him that hath
called them: & there shall no more strength
or vertue be amongst you: but you shall
be subiect to veryty, & be controlled with a
yern rod, by him that cam out and walked
on the waters: Then shall be peace, &
Quando Hierusa=lem descendet. *rest: Then shall* Hierusalem *descend.*

E.K. - Now is all disapeared away out of sight.
Δ. - I red the former parcell in Latyn to the
Lord Rosenberg.

A pause.

Δ. - Tu Iustus et Domine, et Iudicia tua vera,
tu omnipotens ô Deus n*oste*r, et brachio tuo
nullus resistere Potest. Veni ô Domine,
et consolare nos veritate et Iusticia.
E.K. - Now he is retorned again in the form
he went away in.

A red Cross commeth over it, pure red somwhat
yellowish ----- A pause.

Religionis Reformatio in Anglia futura.
so that the name of the god of righteousnes &
of his sonne Christe *shall be magnifyed in*
the. ℭ *And lo, behold, by my self I swear*
Locus sanctus ruet. *that after a few monthes the tyme expyred,*
I will smyte & break the holy place: so that
Fines mundi detegentur. *there shall be no abhomination in it.*
ℭ *And behold the endes of the world shall be opened,*
& all people shall reioyce in the crosse and
name of the Lamb. ℭ *But first commeth*
Terribilia prius. *terror to all nacions.* ℭ *Wo, Wo, therfore*
be unto you o you kings & princes of the
erth: he that hath eares, let him hear.
ℭ *And lo behold, this day I am descended,*
and my promyss is appon him that heareth
amongst you.
William Rosenberg. *Let him mitigate therfore the fragility of humayn*
reason, & give me a dwelling place by
Faith - Reason - *faythe: for I will this day make a covenant*
with him, so that my name & spirit shall not
depart from his howse.
And what I have promised him I can,
and I will bring to pass: What is he,
or who is he, that laugheth me to skorn, th....
that (if he repent not) receyveth not his
reward ?

And more over, I will appere to him hereafter: & he
shall be partaker of the Celestiall mystery: yf my
name be exalted in him.
Rosenberg shall often fall. *And behold, he shall often fall, but he shall rise again*
& shall persever unto the ende.

E.K. - It is disapered.

Δ. - Legi ultima*m* hanc particula*m* Latine ip*si*
Principi Rosenbergio.

A pause.

E.K. - In Lapide stetit scriptu*m*. After an howre.

Δ. - We removed not but sat still and discorsed
partly uppon the premisses, and partly of Englands misery
to come.

E.K. - There appereth a little white
clowde, like the ende of a clowde: with a dark
image of a face, as three in one,
sometymes appearing three, sometymes one.
The ende of the white clowde doth wave up & down
before the face.

Vox ex latera lapidis - *These fowre monethes, let William, (for as much as*
in him lyeth), absteyn from prage, for
he shall deceyve those, that are deceyvers.
Two Windes in this Kingdom. Of the first vide Ac. 1587 Actione Reichen=steinensi Mart. 16. *Two wyndes shall arrise from the erth, within these*
next yeres, in this kingdome. In the first, let
him syt still: In the second let him arme him self,
And resist, with Victorie.

E.K. - There appeareth a wood, a great wood on the
left hand by a ryver: Ther be two like hauks: where
of one is white: & the other is blak: The one
is on a bow in the water, that is the blak: the other on a withered
bow on the land.
Vrsus primus. A great bear cometh out of the wood,
now he ronneth toward them,

he catcheth the blak one in the water, & swalloweth
him, & standeth up uppon his hinder leggs.
Now he goeth to the other & shaketh him in his mowth,
& standeth up on his hinder leggs: & hath pulled
of both his wyngs. He retorneth into the wood
again: the body of the white lyeth on the grownd.
Now he turneth his fete up.
Now he standeth on his leggs again.
He followeth the beare the same way he went,
he wold lift up him self as if he wold fly,
but he can not.
All this woodd, beare, & two fowles are vanished:

E.K. - Below standeth a great Castell, at the fote of the hill on which that wood did
stand, down in a valley from the hill goeth a
great high bridge of stone, long (in sight) abowt
X english myle long.
Beside the entrance, on the right hand of that
Castell, is like a dyall: with motions celestiall
in it, of Son & Moone.
Vrsus secundus. Now cometh a beare (blak as the other), a very
great monsterous beare. The bridge quaketh
under him, as he passeth it toward the castell he roareth, loking toward the Castell.
He steppeth up to the dyall, & taketh the moone
out of it & teareth it all in peces with his
tethe: The Castell falleth: & the bridge
where he standeth is broken. The Castell
is all in ruyne.
The beare standeth uppon the edge of the
bridge & beholdeth the ruyne of the Castell
downe in to a pyt as it were.
Now he goeth bak & the bridge falleth
down after him.
Now the wood appereth again and he goeth
into the wood.
Now that vision is all vanyshed away.

Vox - *You shall shortly see, against what stone,*
Pucci hath sporned.

My peace and blessing be uppon you.
E.K. - Now all is gone away.

Δ. - Gloria, laus, honor, Benedictio
et Iubilatio sit Deo Patri,
Deo filio, et Deo Spiritui
Sancto. Sicut erat in
principio, et nunc, et
in sempiterna sæculorum
sæcula. *Amen.*
Spiritus principali
confirma nos
Deus,
Deus no*ste*r
confirma nos
Deus,
O*mni*potens sempiterne
Vive et Vera,
Amen,
Amen,
Amen.

Aº 1586.
Octobris:
Die ·17· à meridie.

Memorandu*m*

Post novas cu*m* Fr. Puccio
turbas et rixas, propter percunias quas cupiebat
à nobis habere, ex liberalitate, et in no*mine* Dei,
et tanq*uam* à servis Dei: et non ab Edwardo Keleio
tanq*uam* ab Eduardo Keleio; Δ et E.K. Nos conclusimus (ad
scandala multa evitanda quæ ip*s*e contra nos sparserat
et excogitaverat, propter pecunias eius 800 florenor*um*, Deo
oblatas et redditas per illu*m*, et prius recusatas quando nos
illi solvere parati eramus, et 630 ducatos illi exhibuimus
coram Deo, ut inde acciperet quod suum esse iudicabat).
Conclusimus inqua*m*, (cu*m* bona spe, quòd non offenderemus Deu*m*)
ante illu*m*, coram testibus, exponere numeru*m* 800 florenor*um*: et
si sibi deberi assereret, quod recipere posset, si vellet:

sin vero negaret 800 florenos, aut aliqua*m* sibi a nobis
deberi pecunia*m*, Tunc et id etia*m* cora*m* testibus pronuntia=
tum, volebamus, testimonio, et chirographo conscripto notu*m*
facere temporibus et locis opportunis.
Ex Arce ivimus igitur ad Primatis Domu*m*, et convocatis aliquot
Civibus primariis, sacerdote seniore, et aliquot scribis Illustrissimi
summi Principis (D*om*ini Rosenbergii) duos magnos saccos
pecuniar*um* exposuimus, et ex uno (ubi duo millia
ducator*um*, et preterea plures quam 400 daleri numerabantur
supra mensam, 800 floreni: et Dilemmate illi proposito (quod superius
annotavi,) pecunias accipere contentus erat, sed ille
voluit subscribere, se accepisse in no*min*e Dei, et a nobis
tanq*uam* a servis Dei. Nos vero protestabamur nos
nullo modo recipere in nos, ut a Deo hoc nobis esset
iniunctu*m* diceremus, ut illi illas proponeremus pecunias, vel
accipiendas, vel recusandas ab illo: Sed tantum ad evitanda
magna et multa scandala contra nos, illata....
illius ibide*m* libero co*m*mittere arbitrio, ut ill....
et dicat, quod illi videretur melius, et illi esset gratius
Accepit ergo pecunias, numeravit, et inde
est conscriptum Chirographu*m* manu scribæ illustris...
simi Principis (Pauli Wolfg.) præsentis cum
diversis testibus, qui sua no*min*a subscripserunt, ut in
ip*s*o Chirographo apparere potest.

Franciscus Puccius.

dixit nobis se velle nunc
....

Deo gr*ati*as agamus speramus
enim, meliori nos iam quiete
fruitŭros: et magis fore liberos
ab eius lingua venenata
et inquieta. Deus
illum convertat: et illi
sit propitius: atq*ue* ministru*m*
faciat, suæ divinæ
Maiestati utilem in
....

Trebonœ
Ianuarii ·21·
Mane hor ·9·

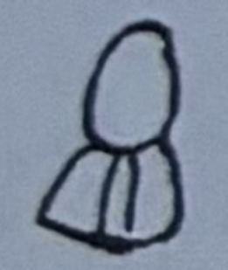
† Anno 1587

Δ. - Tempus beneplaciti, est
tempus opportŭnŭm

Necessitas non habet legem.

Δ. - In no*mine* pa*t*ris et f. et SS. &c. Pater n*oster*, &c. Omnipotens sempiterne vere et vive Deus in adiutoriu*m* W.R. E.K. et mei Io*ann*es Dee, intende &c.

Δ. - Not by, or uppon presumption (o Lord god), but with feare & love toward the, we are ready ~~(o lord as~~ to hear thy will concerning the shew & commaundement now at Prage in the monthes begynning, made to E.K. We beleve & hope it is of the, and that thow willt not tempt us, or suffer us to be tempted in so waighty a case: And therfor being not perfectly informed in those two ounces of powder: E.K. knoweth not how to do, seeing at his retorn hither he misseth an half ounce thereof, whether shall he of the residue make up that half ounce wanting, or no? No new, matter, or any of our own framing, we will or dare propownd, to make any complete Action: but ~~onely ther~~ therein refer all to our parliament days, or principall ordinary actions, assigned.



Mora interposita, parte horæ ¼.

E.K. - Here appere certayn letters yf I cold rede them: thus they are: □ △ ▭ ○ ▭

- Mihi, ita, et à me.

E.K. - They seme white letters in greenish yellow cullored figures, in every figure one of the five words: in all being xii letters.

E.K. - Now they be gone.

Δ. - *I understand that the first part of this my proposition is towched in answer ~~yf Mihi it be of God~~ of Mihi: that is, to God, the service required is to be done: and ~~so is the message~~ ita et a me. So is the message or commaundement from the same our god.*

Δ. - Mora interposita horæ parte ¼.

E.K. - Now is here other writing: thus.
Claudite, clausa sunt.

Δ. - *I understand not this well, if it mean, no more to be taken out of the powder, or what els ?*

- Now appere over the former words, other words, as thus.

Cessate
E.K. - Over ---- Claudite, is Cessate ----- the other words I can not rede yet.

E.K. - Over Clausa sunt, appereth: divinu*m* propositu*m* sibi adhuc constat.

Δ. - Quæ igitur tibi sunt, et a te, nobis
sunt acceptissima, et per te
et propter te, ut nobis iniuncta
faciamus tuu*m*, O Deus nobis
paratissimu*m* prebeas auxilium.
Tibi Creatori Redemptori et Sanctificatori
*nos*tro sit o*mn*is laus, honor et Gloria,
nunc et semper.
Amen.

Ad Omnipotentis Trinitatis laudem,
honorem, et Gloriam:
Myſteriorum Divinorum memorabilia
Actionis (ex 7) Tertiæ, deſcripta
exordio, cui dies 4us
Aprilis, aº 1587,
dicata fuit.

Trebonæ

---

4 April 1587–23 May 1587
(from British Library MS. Cotton Appendix XLVI Part II)

1587
Aprilis 4
Mane
circa 8am.

☩ Actio Tertio.
Generalis

Trebonæ

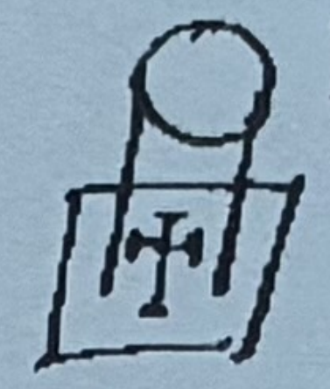
Δ. - Post præces ad Deu*m*, et recitatu*m* Catalogu*m* illu*m* petitionu*m* *nost*rar*um* ad eundem, quievimus, divina expectantes consilia, monita, et oracula.

Magna pausa —

* Illas cu*m* 12 quæstionibus: et illas priores ad Reichsteinu*m* missas.

Δ. - Tandem accepi literas utra*s*que* Illustrissimi D*om*ini Rosenbergii, et recitavi cora*m* Deo, ut eius obedientia, humilitas, et desideriu*m*, cora*m* Deo et Angelis eiusde*m* contestata essent.

Alia adhuc pausa, sive Mora facta: sed non longa.



E.K. - There semeth a black Curten of velvet, to be drawn from one side of the Stone to the other: The Curten is full of plights. There semed allso one to have descended from above, (a good way behynde the curten,) & so to go behynde the same Curten.

Alia pausa.

* שַׁבָּת א Requires cessatio, Sab=batum &c. Sabbath.

Vox - *Happy is he, whose mynde thirsteth after the knowledge of such things as are spirituall, and Celestiall, of such things as are, in the everlasting pallace, & glory of him that is & was & shalbe for ever. For unto him belongeth rest in the harvest of the highest, & cumfort in the mydst of many worldly sorrows. For unto him, thus sayeth the lord, the lord of rest, Thow hast rendred my blud again, with cumfort unto me, & hast made a blud of eternall rest unto thy self for ever. Ascend therfor, & dwell with me, & receyve eternall Cumfort: for unto such belongeth the kingdom of my father. For I am Zeba*oth unto all such as trust in me. But behold, the erth bringeth not furth my mighty prayse, bycause of the wyckednes that aboundeth in all mankynde: neyther have I many such Children amongst the sonns of men as I have spoken of before: for why? The gyants of this world are a stumbling blok unto the poore people, & unto their subiects. For lo, behold, behold (I say), Vile and base things, (for that they are mysused) are become gods within their howses: so that, gold & sylver, pretious stones, & soft apparell: which wer wont to be brought out of theyr howses to garnish myne withall, are become theyr gods, and the Idols of theyr destruction. For who is he that exalteth not him self in his riches, & despyseth me that was the Author of them? Where is he that*

loveth not his wife & Children, pomp & worldly glory,
more then the setting in order of my little flok: or the preferment
of my glory? Who (I say) is he, that maketh not more of him
self, then of me? Wo be unto you that so do: &
wo be unto the generations that shall follow you.

Δ. - *Be mercifull unto us ô God of Merceyes.*

- *Ô wretched & miserable mankynde, loke, loke in and uppon thy*
self: Hast thow made thy self? Or when thow art afflicted
canst thow remove thyn own affiction? Hast thow any thing
of thy own, which my father hath not given the, throwgh
me, in one provydent & eternall Wyll? Canst thow
hyde thy self where I can not see the? Or canst thow
do that which lyeth hyd from me? Loke again uppon
thy self, & consyder what parents & rote thow hadst thy
begynning in Nature. Behold, they & theyr fathers
are become the dust of the erth: even so, shalt thow
do. And even as of *unto them, is a straight accownt of life*
required, even so shall it be of the: for I that made
the & gave the breath, made the partaker & user of my
Creatures: led the in & owt: gave the the sonn to shyne uppon
the, and the mone as the mother of your radicall moisture.
I that lifted the up, eyther to the honor of a king, or
magistrate, & made the a governor over thy brethern,
will at last take a straight accownt of the, how thow hast
used thy self ~~towards~~ towards me, & where
thow hast advanced my name, in such things as I
have lent the. And be right sure, that thow shalt
pay, even the uttermost farthing. Wo be unto the,
if thow make not a iust accownt: miserable shalt thow
be for ever: yf thy deserts condemn the. Therfore
while thow hast tyme & space: loke, loke up unto
me: for I am the well of Cumfort & the god
of peace: the true reward of righteousnes to all
such as faythfully love & trust me.

Pausa.

Δ. - I red this over. *Oh how cumfortable ar these lessons?*
give us & comfirm unto us thy graces & blessings o god, to do thy blessed will
herein: & in all our duty toward the what soever.

E.K. - Now the voyce semeth to come from him who standeth behynde the Curten.

Magna pausa.

- William, *the sonn of* Vrsine, *the lord talketh with the*
this day, saying, Wilt thow that I buy a kingdom
for the, with gold or sylver? Wilt thow that
the kings & princes of the erth, shall laugh the
Almighty god of the heven & erth to skorn?
Have I, at any tyme, prefered (such as trust in me)
to the government of my people, by giving them the
excrements of the erth?
Loke down uppon my servant Abraham:
Loke down uppon his Children:
Call to remembrance my servant David.
Set Salomon *before thy eys:*
the kings & princes of Iuda & of Hierusalem.
Consyder wyth thy self, the Callyng of the twelve:
the government & state, of such as have byn pryncis amongst
the flock Christian.
Have they byn hyred, or promoted; have they byn lifted
up by me, with gold & sylver: or such like trumpery,
the monsters of the erth? In necessity, to pay tribute,
the fish ministred, wherwithall, Tribute might
~~have~~ ~~byn~~ *be payd according to custome.* ℂ *In the calling of*
Abraham; *Multiplication of sede was promised: which*
was to be a Multitude in people, mighty &
great uppon the face of the erth.
David *was browght in: (the least of his brethern), even*
to be king of Israell: *not by the Multitude of pretious*
stones, gold, or sylver: A slyng he had: a satchel
with a few stones.
Salomon *was commaunded to byld me a Temple, with out any*
summe or stente. The Apostles went from place
to place: entending to teach: neyther carryed they gold or
sylver: but onely a skryp, or bag prepared for theyr
common vittayles & norishment.
Many princes & kings have published my name, without
any promis made unto them from heven.
Notwithstanding, unto Abraham *I gave plenty, as his*
necessyties required: & unto his Children, as I had
limited.
Unto David, *being king, riches followed his state.*

And unto his sonn Salomon, plenty both at home & abroade, to buyld my temple.

Unto the Apostles I gave ~~them~~ (in the tyme of the Calling of my people), the spirit of understanding, wherby they understode & had powre to teache: And unto such as stretched out theyr hands for my name, I have abundantly given: And it hath byn faithfully, & for the love of me, taken in hand.

Beleve therfor with Abraham: & with his Children.

Bring thy sling & bag, before the people of the lord against Goliath.

Endevor thy self with Salomon, to buyld a common welth, wherin I will be exalted: as the servant of the sonn of god: and as his follower.

☞ Go forward, as thy own powre, & hability shall serve the: for thus sayeth the lord of Hostes.

Thow hast nothing but what thow hast receyved of me: neyther thow, neyther thy father.

Provyde therfor, of that thow hast, which is myne: that is to say, of that which thy powre can extend unto, in thyne own faculty & riches: to shew thy good wyll & redy endevors in such things to be browght to passe, as thow hast lerned of me:

That is to say: Neclegt not the tyme of this thy visitation: neyther despise this kingdom wherin thow shallt raigne: for in so doing I dwell with the for ever: & with thy posteryty, which shall be (in me) mighty. ℂ When thow art entred into it: ~~thow art entred into it.~~

The use of the powder.

What so ever Threasor there is in my howse, or amongst you: Take it, use it.

Make the a sword of it with two edges: that with the one thow mayst cut of the bastards hed: & with the other buyld up the moniments & the howses of Clenlyness, godlines, & understanding.

Vnum ovile.

That the east again may florish: And that I may make one flok, from the son rising, to his going down.

The ownce and the half which W.R. hath is to be Multiplyed.

In the mean season, shalt the powder which thow hast

be extended & multiplyed, with them that are here present: that ~~they~~ it may be apt for thy uses, and the stengthening of thy faith.

The one half of it thow shalt kepe, as the perpetual remembrance of me: even thow & thy posteryty.

Cæsari redenda quæ sunt Cæsaris.

Unto him, that is thy hed, do thy true obedience: althowgh his hart be hardened against the, & thirsteth after thy destruction.

The Lord Lobcovitz the land hof maister.

Iustice against Poples.

Iustitia.

For behold, thy enemy that seketh to devowr thy sowle ceaseth not to lay netts for the, that thow mayst become odyous to common people. But the tyme shall shortly come, whan thow shallt have iustice against him. See therfore, that thow ~~sym~~ smyte: See, I say again, that thow smyte him: for Iustice is the hand of the highest ponishing such as offend: ~~ag~~ eyther against him, or his Innocent.

The lords Czotek, Schonberg.

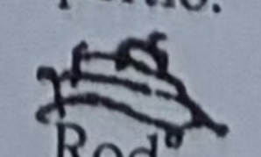
Δ He alludeth to the spies of the holy land for the Children of Israel.

These that now come unto the, have browght the a great Cluster of grapes, even as big as they can both carry: amongst the which, notwithstanding there are many rotten: But behold, the folishnes from above shall appere wisdom before them, when theyr wisdom shall becom folishnes before me & before them selves.

To the question of branden=burg sending to.

Rownd abowt the thow shalt receyve asistance & many harts shall be made glad in the.

Respondet Articulo literarum suarum, an Cæsari ex pulvere, aliqua sit danda portio.



Rod.

As for my Threasores, to be opened, to him that defyleth my seat, and the sword of Iustice. To him that harboreth abhomination in his own howses, & listeneth unto wicked cownsayle: Unto him which hath despised me, which is accursed of me, shall none of my threasores be opened.

I have Iudged him ~~as~~ and it shall appere shortly.

That which is Cæsars give unto Cæsar:

And that which is myne, unto the howse of
my honor.
Be obedient, (as the servant of god) unto thy
Superiors: And whylest thow mayst, diligently
do Iustice: Thy Cuntry, shall receyve such
remembrance of the, as shall never be rased from
the face of the erth: Untyll the fyre come down
from heven consuming all things.
Be full of humility,
& abandon pryde.
Bow down thyn eares unto the pore.
Be often sorry for thy dayes ~~misspent~~ mys spent.
Be strong, for ever in me .:.

Pausa.

Δ
Iane
my wife.

Δ *Thy wife is even at the dore of sycknes.*
But behold, I am even he, the lord of helth: ~~as unto~~
~~the.~~

Ed. K.
Vxor
sterilis
illi erit.
*
At Mortlak
Aº. 1583.

As unto E.K. *the, Barrenes dwelleth with the: bycause*
thow didst neglect me & take a wife unto thy
self * *contrary unto my commaundement.*
For neyther yong nor old, rich nor pore, are
respected with me: but what I will have
done, is iust: And who so ever doth it not
is privyly, (if he be not openly) ponished for
his offence. Therfore thow shalt have
the wombe, which thow hast barren, &
fruteles unto the, bycause thow hast transgressed
that, which I commaunded the.

De Thomas
Keleo ægro=
to.

Be it unto thy brother, as his servyce, trust,
and confydence hath byn in me, & towards me.

Our
mutuall
participa=
ting
one
with an
other.

Lay your hands to work, & your bodyes unto labor,
& participate one with an other, as is commaunded you.
That the blessing which I have promised you
may go forward in you: & that your labors
may bring furth good frute.

18 Aprilis
futura
die ♄.

The 14th day hence shall this Action ende.

In which day, you shall ones again assemble your
selves here to gither: And now behold I say
unto the, unto the, that hast thy eyes opened, &
thy eares made perfect, which hast byn exalted
by the sight of the hevens: Why dost thow call uppon
me, desyring to be made free.

Δ - E.K.
told me that
he had all
the lent prayed
ones a day
at the least
that he might
no more
have dealing
to Skry.

Ys it a burden unto the, to be cumforted from
above? O foolish man: by how much the hevens
excell the erth, by so much doth the gift that is
given the from above, excell all erthly threasure.
Not ~~with~~ withstanding, bycause that Manna
is lothsom unto the: Behold what is sayd unto
the, this day:
Thow art made free: neyther shallt thow
any tyme herafter be constrayned to see the
iudgment of the highest, or to here the voyces
of the hevens.
But thow art a stumbling blok unto many.
Notwithstanding: my spirit shall dwell
with thee: And in the works of thy hands
thow shallt receyve cumfort.

Arthur Dee.
*
Pragæ Aº
1585.

And the powre which is given the of Seing
shall be diminished in the: & shall dwell
uppon the first begotten sonn of him that
sytteth by the, as I have * *before sayd.*
In the mean season shall he be exercised, here
before me, untyll the tyme come, that his
eyes shall be opened: & his eares receyve passage
towards the highest.
And these 14 dayes, shall it be a tyme unto the
of Chusing or refusing.

Unleast.
&c.
☞

For I will not cast the away, neyther out of my
howse, unlest it be long of thy own ignorance &
willfull despising of my great benefyt.

Yf thow therfore be wery of it, the 14 day
hence, Bring hither, & lay before me the
The powder. } *powder which thow hast; for, thow hast offended*
me, as a false stuard in taking out
of that, which is not thyne own.
I will no longer daly with you: but wyll give unto
you according unto your works .:.

Δ. - *Ô God be mercifull unto us & deal not with us according*
to the wyckednes, frowardnes, & blindenes of our harts.
Amen.

Note

Δ. - Uppon this former part of the Third Action Generall, where
my first begotten Sonne, (namely Arthur) was assigned to the
Ministery of Seing & hering, in place & stede of E.K., yf
he wold utterly refuse the same offyce, (hitherto, by him executed,
& by him to be executed, untyll the 7 actions generall finished).
And that the same Childe & sonne, ~~shalt~~ in the mean space, (that
is to say betwene the day of the part of Action receyved &
the ende of the same, determined to be 14 days after) shold
be exercised before God, I theruppon thinking that E.K. wold,
shold or best could, instruct & direct the Childe in that exercise,
did allways awayt, that E.K., wold of him self call
the boy to that exercise, with him: & so much the rather,
bycause he sayd that he was very glad now that he
shold have a wittness of the things shewed & declared by
Spirituall Creatures. And that he wold be more willing
to do what shold be so inioyned to him to do, that if onely
he him self did see: & that, for diverse causes.
But when E.K. sayd to me that I shold exercise the Childe
& not he, & that he wold not: I theruppon appointed
with my self to bring the Childe to the place, & to offer him
& present him to the servyce of Seing & Skrying from
God, & by Gods assignment: and of the tyme of 14
days, yet remayning, appointed Wensday, Thursday,
& Fryday, being the 15, 16, 17, days of Aprill,
& next before the 18 day, (the day assigned to ende
the Action in) to have the Child exercised in them.
And theruppon contryved for the Childe this order of prayer
ensuing.

Oratio pro Arthuro, qua in exer=citiis suis uti debet mysticis. }

~~*In the name of God the father, God the* Sonne~~
~~*and of God the* holy Ghoste, *Amen.*~~
~~*Glory be to God the father, God the* Sonne, *&*~~
~~*God the* Holy Ghoste. *As it was in the*~~
~~*begynning, is now, & ever shall be, world, without*~~
~~*ende, Amen.*~~

~~*O Almighty & everlasting, the true & living God,*~~
~~*have mercy, pity & Compassion on my father* Iohn Dee,~~
~~*and on me* Arthur Dee: *Who, being, now, called hither*~~
~~*by thy Assignment, am now here present, and ready in all*~~
~~*humility, Obedience, and faithfullnes, to serve thy divine*~~

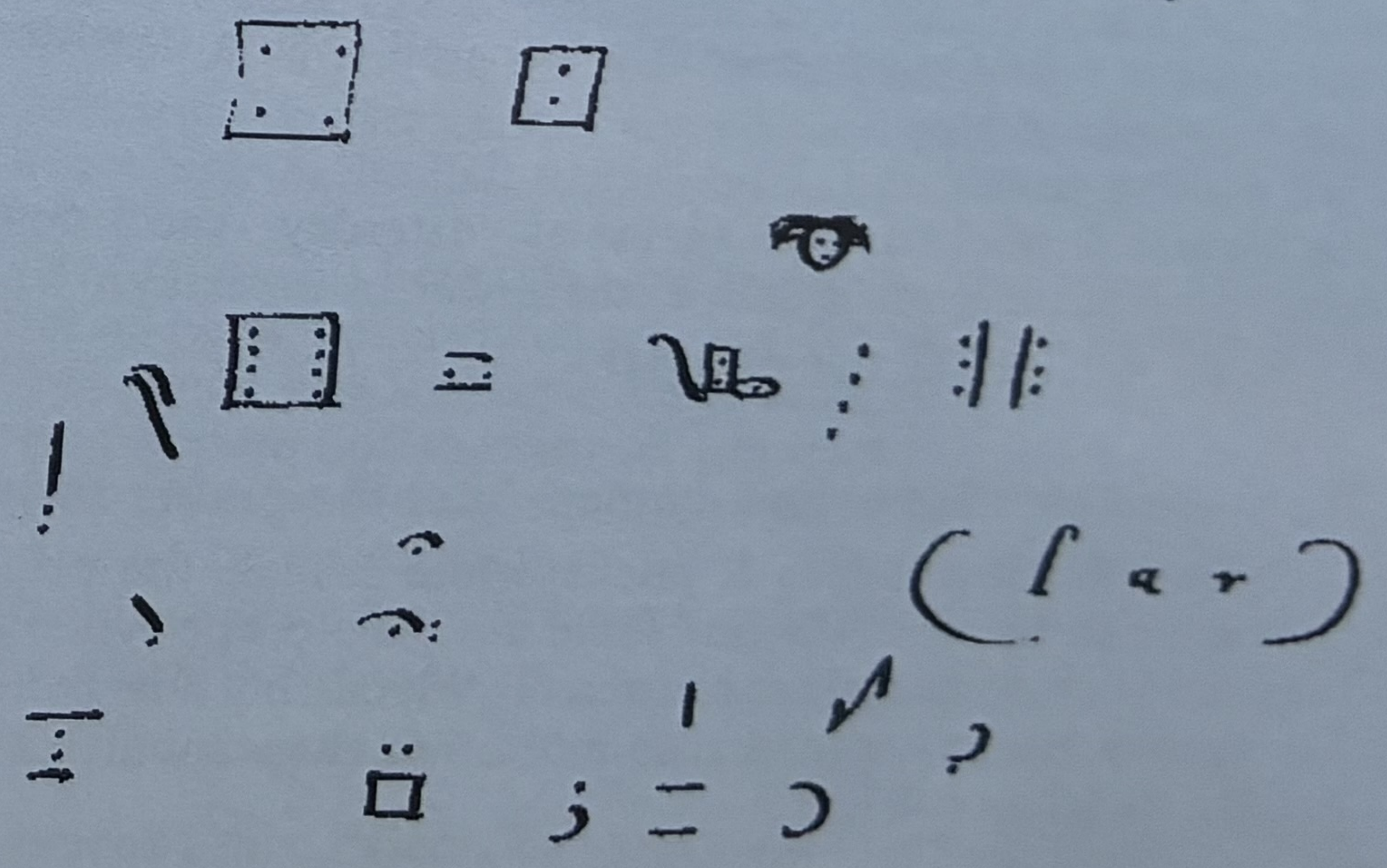
Die Mercurii
summo mane
Die Aprilis 15
A° 1587
Trebonœ.

†

In the name of God the father, *of* God *the* Sonne, *and of God, the* Holy Ghoste, *Amen.*
Glory be to God the father, *God the* Sonne, *& God the* Holy Ghoste. *As it was in the begynning, is now, & ever shall be, ~~Amen~~ world, without ende, Amen.*
O Almighty and everlasting, the true and living God, Have mercy, pitie and compassion on my father Iohn Dee, *and on me* Arthur Dee: *Who, being, now, called hither by thy assignment, am now here, present; and ready in all humilitie,* Obedience, *and faithfullnes, to serve thy divine* Maiestie, *with all the* Gifts *and graces, which thow hast hitherto endued me with: And with all other, which of thy most bowntifull and fatherly mercy, thow willt hence forward bestow uppon me: Lighten (therfore) o Almightie God, myne eyes, And open thow myne eares: Quicken, Instruct, and Confirme in me, and unto me, my discretion, iudgment, understanding, memory, and utterance, That I may be a True and perfect Seër, Hearer, declarer, and witnesse of such things, which eyther, Immediately of thy divine Maiestie, or mediately, by the ministery of thy holy, mighty and faithfull* Angels, *shall be manifested, declared or shewed unto me, now, and at all tymes and* Occasions, *for the Advanncing of thy prayse honor and Glorye. Amen:*

~~*Maiestie, with all the Gifts & graces, which thow hast hitherto indued me with: And with all other, which (of thy most bowntifull and fatherly mercy), thow willt hence forward bestow uppon me. Lighten (therfore) o Almighty God, myne eyes: And Open thow my eares: Quicken, Instruct, and Confirme in me, and unto me, my discretion, iudgment, understanding, memory, and utterance: That I may be a true & perfect Seer, Hearer, declarer, and witnesse of such things, which eyther, Immediately, of thy divine Maiestie, or mediately, by the ministery of thy holy, mighty & faithfull Angels, shall be manifested, declared or shewed unto me, now, and at all tymes and Occasions, for the Advancing of thy prayse honor and Glorye: Amen:*~~

Hereuppon: Wensday morning (the 15 of this Aprill) I bowght the Childe to the holy Table, being in order of the furniture therto belonging: and sett befor him the stone in the frame, (my first sanctifyed Stone) and caused him, on his knees, to say the forsayd prayer: and I allso prayed, to the Childes hering, other prayers to god, for the purpose in hand∴ and at his comming to loke & see in the Stone.
There appered to him (as he iudged) diverse little square figures, with pricks, and diverse other figures, & lines, which I caused him with his own hand to imitate uppon a paper with pen & ynk.
They wer much on this fashion, as I have imitated them: all the lines wer white & some of the pricks also: but other of the pricks wer blak, as of ynk.



Arth. - Two old men with blak berds, & with golden Crowns uppon theyr heds do appere. One is now gone: this holdeth his hands before him like a mayde.

Arth. - Now in the place of those square marks I see two lyons the one very exactly, & gaping. Abowt the upper brym of the Stone they appere: & the lyons feet be waxen greater & greater.
I see an other man from the brest upward. I can see no here on his hed.
I see a great Cumpany of fete, & theyr garments skyrtts somwhat above theyr Ankels: & they are like womens kirtells with gards abowt them.
I see an other man without a dublet, in his shirt, & with a white Cloke abowt him: hanging his hands down by his sydes.

Δ. - Nothing els estemed, or iudged to be shewn in the stone, by the Childe: we ceased that exercise,
And committed all to Gods mercyes.

* * *

Aprilis 16. Δ. - On Thursday and fryday I determined eche of them two dayes that, the Childe shold thrise in the day be put to the exercise: & at ech tyme repeat the prayer prescribed thrise.

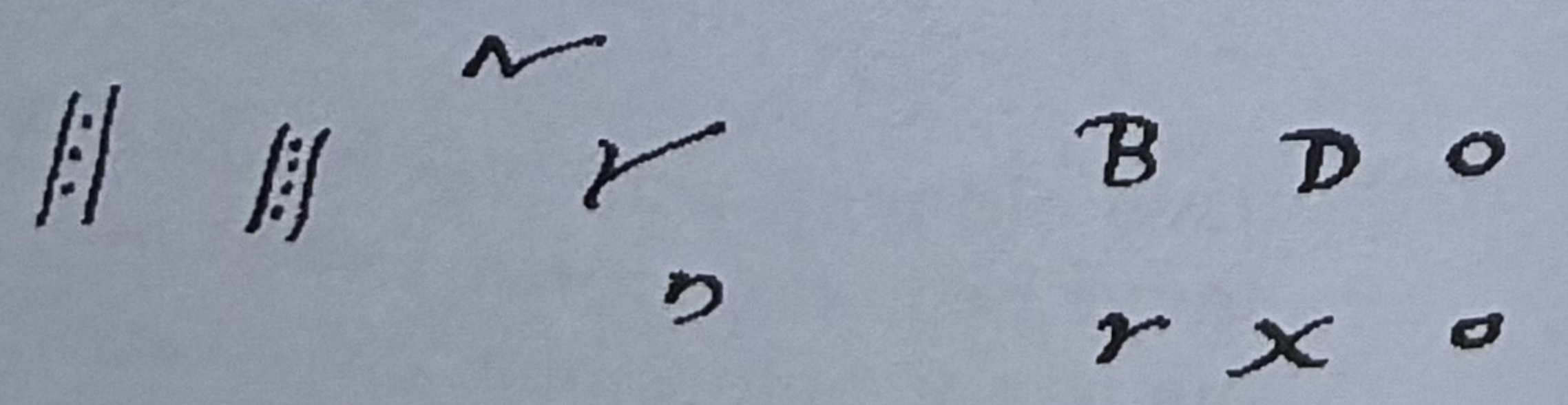
Δ. - In the fornone early, I browght the Childe to the exercise
And he sayd as followeth:

·1· - I see two men with crowns of gold uppon theyr heds: theyr apparell is blak & white.
I can not see theyr feet. Theyr faces are white, theyr eyes are blak, like spotts of ynk.
There appeare now two other, without Crowns: of the which, one standeth whole before: and of the other I see nothing but the hed: which standeth behynde the first.
I see not any with Crowns now. The apparell of him is white that I see.
I see no hands of him.
I see nothing now.
The squares & pricks appere againe as yesterday. And I dowted it was some thing of the glass it self: as there wer in it certayn white spotts.

Δ. - An howr we wer at the practise.

·2· Δ. - The second exercise before dynner. After the prayer thrise sayd &c.

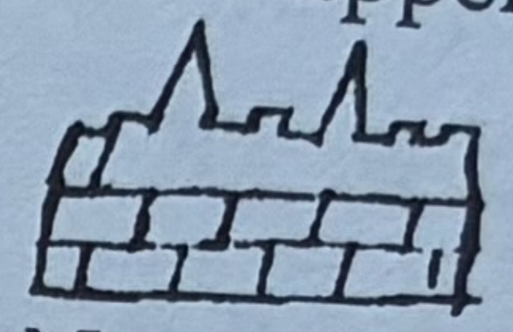
Ar. - I see the first square lynes & pricks, white & blak, the prick for the most part be all white: but some are blak: & the lynes all white.
I saw, even now, some of those squares, made lyons: but now there appere none.
The squares are now turned allso into other shapes which I can not well declare, as followeth:



B D o
b

Now the letters be gone, and the squares do appere againe.
The squares are gone, and a word is there, $\overset{oB}{B}$
The letters are clerer then they wer: for all the lynes & letters do appere white.
There appereth a *B*, with a square, with 4 blak pricks in it, $\overset{⁘}{B}$
Yt is gone.

Now some of the squares are come amongst the letters *B D O*.
Under the *B* appereth a little ∕ thus ɔ, backward.
The letters are as if one had cut them in the glass,
B D O.
Here appereth a Castell with little pynnacles like a Church.



Now it is gone.

Ba - this appered and suddenly is gone.
Now there appereth an yong man with a white dubblet, & his armes by his side, and a *B* before him against his dubblet. He hath a blak berd, & a white face.
I see no heare on his hed: his berd is a little.

He is now changed: he hath on his dubblet brest, on ech side, three blak lynes thus: ≡ ≡
He is gone & an other is come in his place, with a white leather dubblet, & a gray cloak like Hans of Gloats, his cloke. He is gone.

The first yong man is come againe, & hath now on the one side of his dubblet =, on the other syde, thus, ⁚.
Now I see onely two strokes overthwart all the dubblet, but he hath no hed that I see = .

Eyther his hed is come againe, or els one other man, that hath two lynes & two pricks as he had.

The light of the candell did seme to shyne suddenly, on his face & go away againe.
It did not shyne on his dubblet, but onely on his face & his hed.
There is now an other man come in, who holdeth up both his hands: the upper part of his sleves are white: & the half toward his hands blak.

The first man is here still: Now he hath no armes, but a *B* before his dubblet, but no lynes, but onely on eche side two pricks in stede of the lynes thus, ⁚ ⁚.
These men cam amongst the squares suddenly, before I was aware.
Here appere not so many as wer here.
Here are now but six squares, and one man.
I see no farder of the man, but to the wast of his dubblet.
The man appereth not so brym to my sight as he did: his hed is no bigger then the mark in the margent.

·3· - The Third exercise after dynner.

Arth. - Whereas I sayd before there was some of the square figures wanting: Now I finde that they are all here againe, as many as they were, at my first seeing. In lifting up the stone, & bringing it down againe, the squares do all seeme like great *B B* of the Roman letters.

Δ. - Magna mora.

Arth. - I see now *BA*.

Yt is now vanished away: after iii pater noster times saying.

Ra - Appereth, but I can not see clerely the fote of the *R*. Now it is gon.

⧗*o* - I see a thing all white in this forme: and a little *o* before it: it wold seeme to be as an *X* and an *o*. It is vanished away.

eB - An english little e, and a Roman great B.

It is gon before I can be aware.

S B - Now this appeareth.

B - By him self, it appereth following *S B*: thus, *S B B*.

N - Appereth by the last *B*, in order following, thus, *S B B N*.

I can see no more now but the *S B* the *B* and *N*.

ɾB Appere.

eB Is here now.

B⁚ By him self, with two great white priks before it, as here, appere.

The priks wax dymme.

The man standeth amongst the squares & letters, in the myddst of them.

ↄ‥ ↄ‥ This now appereth.

The 4 little priks be gone.

Ꞵ There appereth like a B and a *d* ioyning to it.

⊙⁚ This cercle appereth with a blak prik in it: and two white priks after.

n=: An *n*, two strokes, & two priks after: The *n* is white, & the prik within the *n* blak.

ua Appereth & went quickly away.

= Two long strokes, by them selves, white.

◡ The two priks blak, & the croked lyne ~~blak~~ white.

∷ Fowre white priks by them selves.

: Two blak.

‖ Two long white strokes and a prik.

⊙ A rownd Circle white, and a blak prik in it.

∘ A white prik by it self.

·| A litle prik, as it wer blotted, & a stroke by it, all white.

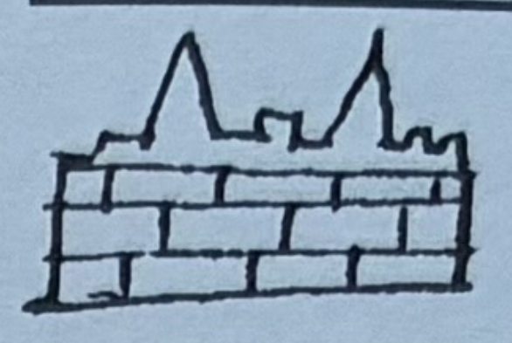
ᑦᑦ The croked lynes white, & the priks blak.

⁚ Two white priks by them selves.

= Two long white strokes.

lo These both white.

≡ Three white lynes.



Here appereth the thing like the Castle, all white.

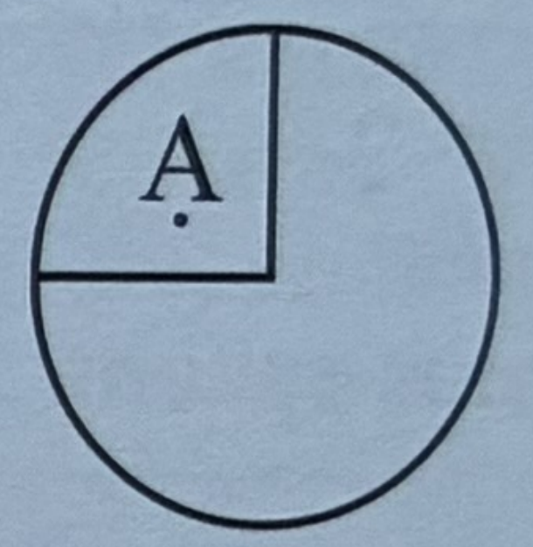
÷ The priks blak, the lines white.

o A little english *o* by it self.

≣ Fowre white strokes.

The man is here in the myddst of the things, as before I told.

∷ Fowre white priks.



Note: all the shewes are within the uppermost quarter of the stone, as where A with the prik.

2 Like a figure of 2 all white.

:| Two little blak priks, & the stroke white. They are now gone.

Do Appereth all white.

X Appereth all white.

Be Appeareth white.

8 Two *oos* ioyned like a figure of 8, all white.

S A great Roman white *S* by it self.

B Bu These appeare white.

∘ A white prik by it self.

t An english little t, white

= Two lynes white.

Mora magna.

So we ended.

Δ. - *God enrich us with his truthes.*

The ende of Thursdayes Third exercise.

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Friday morning

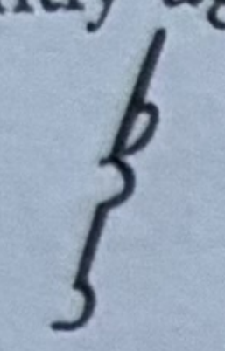
·1·

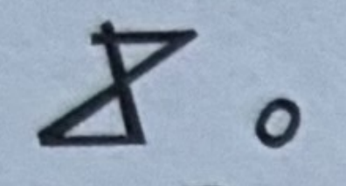
The prayers on both partes being sayd.

Arth. - I see not the squares, lines, priks, and those other things, which I was want to see first.

Mora horæ unius.

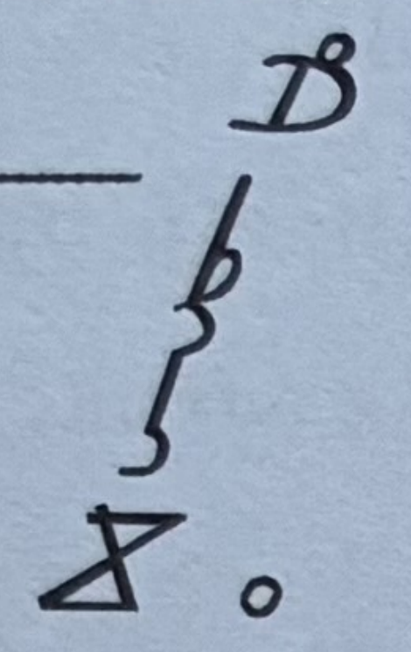
After I had tarryed an howre, and had had no evident shew: as I axed the boy diligently againe, he sayd that he had from the begynning seene thus:



Also there appered,  , all white.

The *o* ioyneth to the *D.*

Thus they stand all to gither. ———



Δ. - Fiat voluntas dei in sua Luce
et veritate, ad eius no*min*is laude*m*
honore*m* gloriam. *Amen.*

Fryday ·2·

Præces ———

Mora horæ unius spacio.

Nulla ostensio toto illo tempore.

Δ. - Benedictio misericordia et Pax Dei, et D*omi*ni *nost*ri Iesu Christi, sit super nos, et nobiscu*m*: nunc et in sempiterna sæculor*um* sæcula, *Amen.*

Fryday ·3· a meridie.

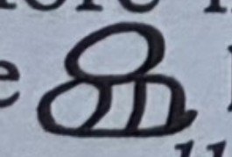
Mora magna.

Multæ factæ præces erant, et invitati illi fideles Dei servi qui etia*m* auxilia sua pollicebantur Necessitati quocunq*ue* tempore. Ast Mora magna et admiranda: et apparitio Nulla facta est puero ip*si*.

Thursday a meridie circa 5^{am}.

Δ. - Tandem, mirabili fortuna, sive fato divino accessit ad nos D*ominus* E.K., et quæ sequebantur Notavi.

Vriel.

Δ. - He sat down by us: and Arthur yet standing before me at the Table being covered after the best manner: but onely the  being set theron. He axed yf any thing appered. We answered, *No, albeit I have called often tymes, and had prayed ernestly, that some of our former accownted frendes might shew them selves to the boy,* as Madimi, Il, *&c, and chiefly* Vriel: bycause as he was first which appered to the ~~Vriel~~ ioyning of E.K. and me to gither: So he might be also the Directer in the translating of E.K. his offyce, to Arthur: Then sayd He, *I mervayle yf you had no apparition here: for I somwhat thinking of Arthur and his proceding in this feat of skrying, cam here into the gallery, and I hard you pray: and opening the wyndow I loked out and I saw a great number going in and out of this chappel at the little hole in the glass wyndow. I saw* Madimi, Il *& many other that had dealed with us heretofor: but shewed them selves in very filthy order: And* Vriel *appered and iustified all to be of god and good.*

And therfore I wunder if here you have no shew, perhaps there is somwhat, but Arthur *seeth it not.* Δ. - *True it is, and how shold I help him herein, seing I can not yet see, or skry?*

E.K. - *I will come and see if there be any thing.*

Δ. - *I pray you do.* [Note: and so E.K. ~~cam to the Table and~~ loked toward the stone: and he by and by sayd, *Here appereth somwhat,* and pointed to Arthur, where: and axed him yf he saw any thing and he sayd, *No.* Then sayd E.K., *I see like a white marble square table or boke lying on a woodden desk.*

Δ. - *I pray you syr take the paynes to loke and discerne what is here shewed.*

E.K. - I see written uppon that boke:

Beata, quæ per peccatum mihi, domum corruentem
et hominibus integram reddit.

E.K. - Now a leafe of that boke is turned open, and there is written on it, but I can not read it yet. Now I see it.

Ego sum qui sum, qui dedi et daturus sum vobis legem: ex qua
mortalibus perpetua requies et fælicitas ~~ventura~~ sit ventura.

E.K. - Now an other leafe is turned over: and appereth written.

Estote ergo tales, quales me meos*que* decet, et cati coram
me ambulate.

E.K. - Now turneth over the leafe of it self.

Ne populus esuriens et sitiens, negligentia et obstinatia vestra
vel ruat vel saltem.

E.K. - Now the leafe turneth.

pro tempore, alimento careat.

E.K. - Now the Desk and boke or table is gone.

Δ. - Note by and by after, while E.K. did loke into the stone he sayd.

E.K. - I see a hand appere: a very great one, white with the fingers spred abroade.

Sight and hearing promised.

E.K. - The hand is gone, but there remayneth writing.

Videbitis et audietis brevi omnes. Si interim.

E.K. - It is as if it wer uppon the side of a white globe a far of: The Globe turneth so swyftly that I can not well read it.

Animi ad meliora compositi.

E.K. - The Globe turneth so swyftly that I can not read it, tyll it stand still.

Sese mihi et meis.

E.K. - Now again the Globe is turned most swyftly.

(filiorum more) subiicient. Si verò (per meipsu*m* loquor
et iuro) alieni et vagabundi alas vobismet ipsis disiunxeritis
Non oculo, sed corpori, immò omnibus membris, Casus et ruina
paratur. Quales enim in futuro eritis, vobis ut sciretis
nullo modo licet: Maiora enim a superis mortalibus, præ
foribus sunt, quotidieq*ue* instant quàm vel primo, vel secundo ætatis
modulo fuerunt. Qui aures, erigat: Cui Intellectus, Sapiat.
Omnia peccata apud me postponuntur huic. Insaniens propter
me, sapiat: Immo adulterizans propter me, in sempiternu*m* benedicetur,
et præmio afficietur cælesti.

E.K. - Now the Globe is gone.

Δ. - Gloria P*at*ri et filio et Spiritui Sancto
sicut erat in principio et nunc et semper
et in sæcula sæculor*um*, *Amen*

So we left of.

1587
Aprilis 18
Saterday.

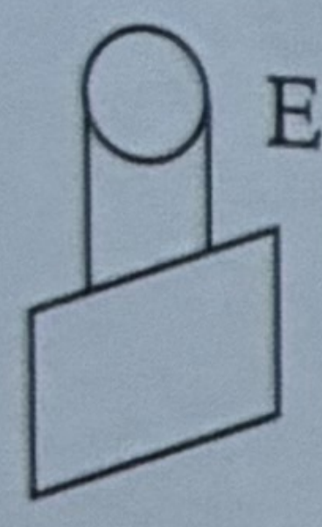
† Trebonæ.

Actionis Tertiæ altera pars.

Præces ad Deu*m* *omni*potente*m*, pro sua veritate
nobis impartienda, ad no*min*is sui laude*m*
honore*m* et gloria*m*.

~~Aderat, et Ostentionis Mysterio appostus erat Arthurs~~
~~promogenitus meus: aderat Do*min*us E.K., et pulvere*m*~~
~~.....lit sacru*m*, et super mensa*m* sacra*m* posuit: prout~~
~~illi inimotu*m* erat, in actionis istius initio.~~

Δ. - Note Arthur was set to the stone but nothing appeared.
E.K. had browght the powder with him as he was bidden
to do. Then I desyred him to apply him self to see
as he was wont, and so he did.



E.K. - Here appere all in the stone that appered
yesterday unto me in the ayre, in that most disorderly & filthy manner.
They are in the like apparell, as yesterday.

Δ. - *O god confirme us in thy truth, for thy
own honor & glory: and suffer us not to be
overcom with any temptation, but deliver us
from all evyls, now & ever.*

Madimi

E.K. - There appered Madimi, Il, and the rest: and so they are here.·. but now all the
rest are gone, & onely Madimi remayneth.
Madimi openeth all her apparell & sheweth her
self, all naked; & sheweth her shame allso.

E.K. - *Fy on the, divell, avoyde here, with this fylthynes &c.*

Mad. - *In the name of god, why fynde you fault with me?*

Δ. - *Bycause your yesterdays doings, and words are provocations
to synne, & unmeete for any godly creature to use.*

Mad. - *What is synne?*

Δ. - *To break the commaundment of god.*

Mad. - *Set that down, so.*

Mad. - *Yf the self same god give you a new commaundement
taking away the form of synne which is limited
by the law, what remayneth then?*

Δ. - *Yf by the self same god that gave the law to
Moyses, and gave his new covenant by Christ, who
sealed it by his blud: & had his wittnesses
very many & his apostles instructed by his
holy spirit, who admonished us of all clenes
in words, & works, yea & in thowghts.*

Sufficient
Profe and
Testimony to
be had herein.

*Yf by the same god those former laws
& doctrines be abrogated, & that,
sufficient profe & testimony may be had
that it is the same god: then must
the same god be obeyed: for
onely god is the, lord of lords,
king of kings & governor of
all things.*

E.K. - She kneleth and holdeth up her hands.

Δ
A Priviledge
graunted doth
not abrogate
a law, but doth
notify the force
of the law in
it self otherwise.

Mad. - *The Laws of god & of his sonn Christ
stablyshed by the testimony of his disciples
& congregations & by the force & powre of the
holy spirit: are not in any particular vocation
abrogated, but rather confirmed.
For often tymes it falleth out, that god being
offended at the wyckednes of any man, or ~~some~~
of som man privat: sendeth downe his spirit
of deth: infecting & tempting an other mans
mynd: so that he becometh voyd of reason,
& riseth up against him, whome god is offended
with, & striketh him: So that, he dyeth.
This, before man is accownted synne: before god
it shall be imputed unto him for righteousnes.
Even so, what so ever the spirit of god teacheth us
from him, thowgh it appere synn before man,
is righteousnes before him.
Therfore assure your selves; that what soever
is seen & hard amongst you, is from above,
& is a signe & testimony*

even this day before you:
for I that towched thy sonn, might also have*
taken away his breath.
But ô, you are of little understanding.
But behold I teach you.
That unto those that are accownted righteous
(throwgh the good will of god), synn is iustly
ponished, but not as unto the wycked.
For what so ever you have done unto other men,
even the self same, shall light uppon you.
But happy is he that receyveth not iustice
throwgh the terror of Malediction, but throwgh the grace
& mercy of god.

* Arthur was smitten, in a sownd & E.K. saw one in a long white garment make ~~smite~~ as thowgh he wold smyte him. He was very syk for the tyme.

Iustice.

.S. Paule lecherous.

The apostle Paule abownded in carnall
lust, he was also offensive unto his brethern
so that he despayred, & was ready to have left
his vocation, untyll the lord did say unto him,
My mercy and grace suffyseth the.

Good Angels.

Beleve me, that we are from above:
which considered: consider allso, that as you
cannot comprehend the hevens, so likewise can
you not comprehend the wisdom of god.
which sayeth, I will be mercifull unto whome
I list: & unto whom I will not, I have none
in store: Folish is he that asketh why.

The wisdom of God, of us incompre=hensible.

And behold I say unto you, Stumble not
against God. Who is he that made you?
Who is he that hath given you powre to loke
toward heven? You are foles, & of little under=
standing: This day sayeth God unto you,
Behold you are become free:
Do that which most pleaseth you:
For behold, your own reason riseth up against
my wisdom.
~~God content you all, to be h~~
Not content you are to be herers, but you
wold be lords, yea gods, yea the Iudgers
of the hevens: wherfor do even as you list.

Yf.

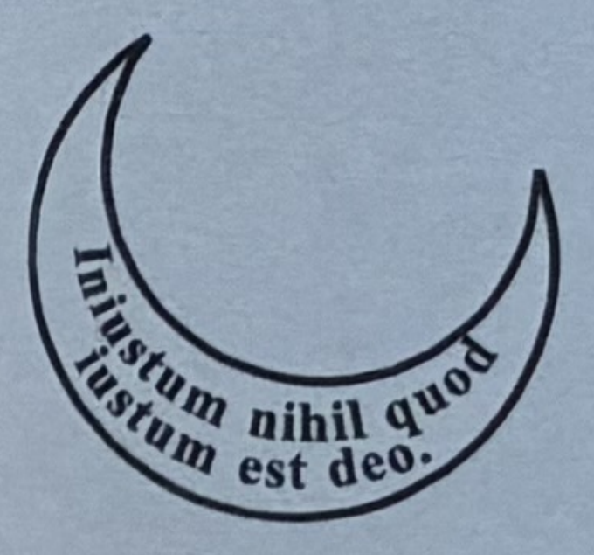
But yf you forsake the way towght you from above.
Behold, Evill shall enter into your howses, & abhomination
shall dwell before your eyes; as a recompence
unto such as you have done wrong unto:
And your wives & Children, shall be carryed
away before your face.

Δ. - *The almighty god of heven & erth be*
my cumfort as I desyre cumfort in his
servyce: and give me wisdom as I desyre
it, for his honor & glory. Amen.

E.K. - I see a white piller: & uppon the piller
I see 4 heds:
She tyeth the piller rownd abowt with a list.
The 4 heds are like our two heds & our two wives
heds.

The Chrys=talline piller.

Now there commeth a thing like a white Crown of
Christall & standeth uppon all our 4 heds.
The heds seme to be enclosed by the neks within the piller.
Now she taketh the piller & goeth up with it.
Now she bringeth an half Moone down, & written in it
~~& she browght it~~ as followeth.



Iniustum nihil quod iustum est deo.

Now she goeth rownd abowt uppon a thing like
a carpet. She goeth now beyond where
is an orchard: she cutteth of branches of ~~one~~
~~of two trees of~~ two trees, & she semeth
to insert them or graff them into one other.
Now she goeth into a blak place behynd the wood,
& bringeth a thing with her in a chayn: an
uggly thing, like a dyvell.

Mad. - *Behold, seest thow this: where with all thow*
thowghtest to overthrow & most infect, thow art
utterly overthrown, & shallt never retorn again

E.K. - Now he leppeth, & the grownd openeth, & he
synketh in: & there semeth a stink of brimstone to
come to my nose from the pitt.

Now the grafts are all grown in the tree,
as yf they were all of one tree.
Now she commeth out of that orchard: Now she
goeth rownd abowt the orchard, & leaveth a
darknes like a clowd rownd abowt the
orchard.

Mad. - *Visible to god, but invisible to man.*

E.K. - Now she commeth again uppon her Carpet.

Unitie.

- *Behold yf you resist not god, But*
shut out Sathan *(throwgh unity*
amongst you), thus it is sayd unto
you. Assemble your selves

An offer of every seventh Day to be towght the secrets of the bokes re=ceyved.

The holy bokes deli=vered.

to gither every seventh day, that your
eyes may be opened & that you may
understand by him that shall teach
you, what the secrets of the holy bokes
(delivered you), are: That you may
become full of understanding: &
in knowledg above common men.

Our works to go on.

And in your works Go forward
& detract no tyme, that you may also
have frute.

The Lord Rosenberg.

Unto William *I will be mercifull for*
ever, according to my promys.
But I will buy him no kingdom, after the
manner of man, with mony: But what
I have determined unto him shall happen
unto him: And he shall becom mighty
in me. ☾ *And this powder which thow*

The powder here.

hast browght here, is appointed for a tyme
by god: & cannot be used untyll then, without
offence. Happy is he that heareth my
words this day:

Yf.

And happy is he that understandeth them.
But yf you deny the wisdom of the highest
& accownt us, his messagers, creatures of darknes:
This day you are made free.

Omnia reponenda.

And like that you lay up all things, that
is spoken of from above.
And what so ever hath byn towght you, (as well
the bokes as instruments).

Cæsar et Papa brevi nos infestabunt denuo.

You shall ~~allso~~ shortly ~~go again~~ have
to do again with the cruelty of the emperor,
and the accursed bishop.

Yf.

Wherunto, if you go forward with god, you
shall be towght to answer. Yf you leve
of, asson as you here of it: be going
into Germany: *least you perish before then.*
I have no more to say unyo you: but my
wittness is from above .:.

E.K. - Now she maketh her self ready: &c.

Mad. - *Yf my frendeship like you not, I beseche*
god, send you as good will, as I (in
powre) bear towards you.
I have not one word more given me
to speak.

E.K. - Now she is gon.

Δ. - I was glad that an offer was made of being every seventh day to be towght the Secrets of the bokes all ready delivered unto us. Thinking that it was easy for us to performe that unity which was required to be amongst us fowre: Understanding all after the Christian and godly sense. But E.K. who had yesterday seen, & hard an other meaning of this Unitie required, utterly abhorred to have any dealing with them farder, and did entend to accept at theyr hands, the liberty of leaving of to deale with them any more. Which his understanding, as it was strange & unpleasant unto me: So I ernestly requested to be resolved therin in manner as followeth.

Note.

At the same tyme and in the same place this ensued.

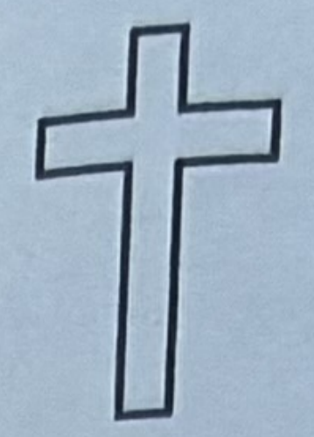
Δ. - Uppon Mr Kelly his great dowt bred unto me of Madimi her wordes, yesterday spoken to him, that we two, had our two wives in such sort, as we might use them in Common: It was agreed by us, to move the question, whether the sense wer of Carnall use, (contrary to the law of the commaundement) or, of Spirituall love & charitable care & unity of mydes, for the servyce of god advancyng.

E.K. - Uppon a skroll, like the edge of a carpet is written,

> De utroq*ue* loquor.

Δ. - *The one is expressly against the commaundement of god: neyther can I, by any means consent to like of that doctrine: And for my self in that verity, I do call down the powre of the Almighty god the Creator of heven & erth, and all the good Angells, (his faithfull ministers) to assist me in the defence of my faithfull obedience to the law of the ghospell, and of his Church.*

Assist me ô Christ.
Assist me o Iesu.
Assist me o holy Spirits.



E.K. - It appeareth written uppon a white Crucifix, as followeth.

Mea gratia, maior est mandata. Gratia enim hæc mea est: ut hominibus insanis concederetur beatitudo: Et quæ ita dicta sunt, Vel sint, vel hodie libertas vobis restituitur. Amen dico vobis, quia si dicerem homini, Eas, et fratrem Iugula, et non faceret, filius est peccati et mortis. Omnia, enim, possibilia et licita sunt superis. Neq*ue* magis odiosa sunt pudenda illis, quam mortalium quorumcunq*ue* vultus. Ita enim fiet, Spurius cum filio (quod magis ab=surdum est) copulabitur. Et Oriens cum Occidente, Meridies quoq*ue* cu*m* Septentrione coadunabuntur.

E.K. - Now it is vanished away.

Δ. - Hereuppon we were in a great amasement: and grief of mynde, that so hard, and (as it, yet semed unto me) so unpure a doctrine, was propownded and enioyned unto us, of them, whome I allwayes, (from the begynning hitherto) did iudge and esteme, undowtedly: to be good Angells: And had unto E.K. offred my sowle as a pawne, to dischardge E.K., his crediting of them, as the good and faithfull Ministers of Almighty God. But now, my hart, was sore afflicted, uppon many causes: And E.K., had (as he thowght) now, a iust & suffycient cause, to forsake dealing with them any more. As his prayer to god, of a long tyme hath byn: (as in the former part of this Action may appeare. After our going out of the Chappel, and at our being at dynner, when we fowre (whose heds so wer united, in a piller, shewed: as is before set down) I fownd meanes to make some little declaration of our great grief (myne chiefly) now occasioned: eyther to try us, or really to be executed, in the Common and indifferent using of Matrimoniall Acts amongst any cupple of us fowre: which thing was strange to the women: & they hoped of some more cumfortable yssue of this cause. And so we left of.

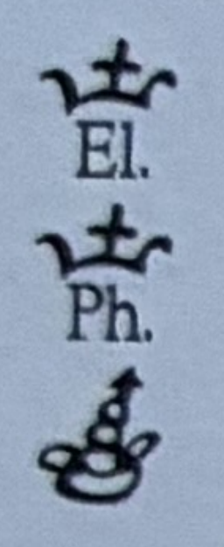
After dynner, as E.K. was alone, there appered unto him little Creatures of a Cubit high: and they cam to the still where he had the Spirit of wyne destilling over, out of a retort: And ~~they sayd~~ one of them, (whose name they exppressed Ben) sayd that it was in vayne so, to hope for the best spirit of the wyne. And shewed him how to destill it & separate it better: And moreover how to get oyle of the Spirit of wyne, as it burned in the Lamps. And began to ax E.K. what Cuntryman he was: and when he had answerd, *an english man*, he axed than, how he cam hither: he answered, *by Sea*: Then sayd he: *And who helped you to pass the mervaylous great dangers of the Sea?* And so toke occasion to speak of the benefit which God had hitherto done for us, very many: and this

Δ Note. Unleast ✕ Conditionally.

Ben was the deliverer of the powder to E.K. at the digging in England.

Ben, sayd than among very many other things (as Mr E.K. told me on Satterday night after supper holding on his talk allmost tyll two of the clok after mydnight). That he it was that, delivered him, or gave unto his hands the powder: And allso he sayd either than or the next day at the fardest that unleast he wold be conformable to the wyll of god in this last Action declared, that he wold take the Vertue & force of the powder from it: That it shold be unproffitable: and that he shold become a begger. And of me allso he sayd that I did evill to require profe or testimony now, that this last doctrine was from God Almighty.

And sayd that I shold be led prisoner to Rome &c.



He told of England and sayd that abowt Iuly or November her Maiesty shold from heven be destroyed: and that abowt the same tyme the King of Spayn shold dye. And that this present Pope at his Mass shold be depryved of life before two yeres to an ende. And that an other shold be Pope, who shold be Decimus quintus of his name: & that he wold begyn to reforme things: but that shortly he shold of the Cardinals be stoned to death. And that after that, tyme shold be no Pope for some yeres.

England.

Of England he sayd that, after the death of our dere Quene, one of the howse of Austria made mighty by the King of Spayn his death, shold invade & conquer the land: &c. He sayd, one (now abroade) shold at Milford Haven enter, & by the help of the Brytans subdue the sayd conquerer: & that one Morgan a Brytan shold be made King of the Brytans, & next him, one Rowland &c.

Francis Garland.

Edward Garland.

He sayd also that this Francis Garland was an espy uppon us from the Lord Threasorer of England: and that ~~the sayd~~ Edward Garland is not his brother, and that so the matter is agreed betwene them, &c.

That my lord Rosenberg shold be in danger of poysoning, for these certayne monthes to come.

Enochs Tables.

That my Tables of Enoch wer in some places fallsly written.

Antichrist.

Of Antichrist he spake, and of his appering.

Ely, Enoch.

Iohannes Evangelista.

Of Ely and Enoch comming out of paradise; & of Sainct Iohn ~~Baptist~~ Evangelist that he died not: but in Pathmos had his invisible being: And that he it was, who did give Iulianus Apostata his deaths wound.

He sayd allso that he hath at diverse tymes preached visibly syns the tyme of his invisible state, entred.

He confirmed the words of the great famyne and bludshed that shold come shortly.

God our pro=tector.

He sayd that on every syde of us people shold be slayne, but that we shold (by the divine protection) escape.

Fr. Garland into England.

Refuse calling home.

He sayd that shortly this Francis Garland shold go into England: And that we shold be sent for: But that it wer best, to refuse theyr calling us home.

4 alii participes horum mysteriorum.

He sayd that there wer 4 other who wer made allso privy of God his mysteryes, as we wer, with whome we shold mete at Rome.

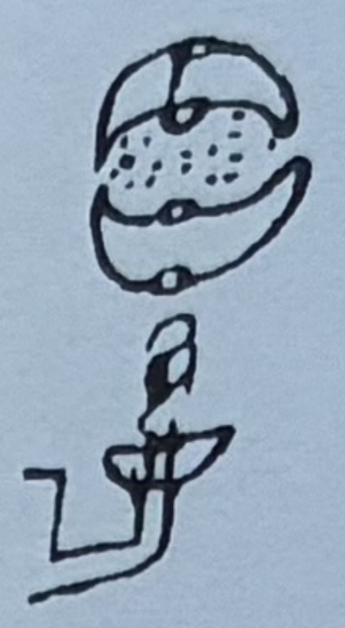
Mary my old mayd.

He sayd that Mary and one more in England, shold see the wonderfull dayes to come.

Madimi appered to him there allso.

Ben.

The same Ben, went ones away mownting up, in a flame of fyre: And afterward uppon occasion of axing him somwhat, he cam down so again.



And of the manner how to draw the oyle of the Spirit of wyne being burnt, he browght thither the instruments of two sylver dishes, whelmed one uppon an other with an hole passing throwgh the myddle of them both: and with sponge betwene them: in which the oyle wold remayne &c.

Abowt 2 of the clok after mydnight.

After all those, and many other things told me, by the same Mr E.K. we departed eche to his bed, where I fownd my wife awake, attending to here some new matter of me from Mr Kelly his reports of the Apparitions, contynued with him above 4 howres: being els alone. I then told her & sayd, Iane *I see that there is no other Remedy, but as hath byn sayd of our cross matching so it must nedes be done.*

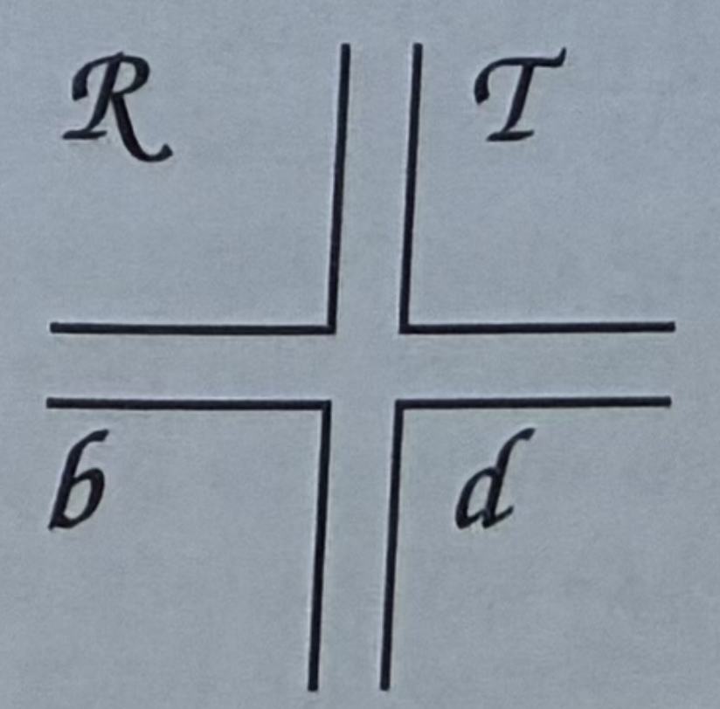
Iane Dee.

Theruppon she fell in a weeping and trembling for a quarter of an hower: And I pacifyed her as well as I could: and so in the fear of god & in beleving of his Admonishment ~~that~~ did perswade her that she shewed her self pretyly resolved to be content for god his sake & his secret purposes, to obey the Admonishment.

Δ Note: bycause I have fownd so much halting and untruth in E.K. his reports to me made, of the Spirituall Creatures, where I have not byn present at an Action: and bicause his memory may fayle him: and bycause he was subiect to yll tempters: I beleve so much hereof as shall by better tryall be fownd true, or conformable to truth.

Aprilis 20. Δ. - Note - E.K., had this day diverse apparitions unto him in his own chamber: and instructions in diverse matters which he regarded not, but remayned still in his purpose of utterly discreditting these Creatures, and not to have any more to do with them. But among diverse apparitions he noted this of one that sayd unto him.

- *Ioyne* Enoch *his Tables.*

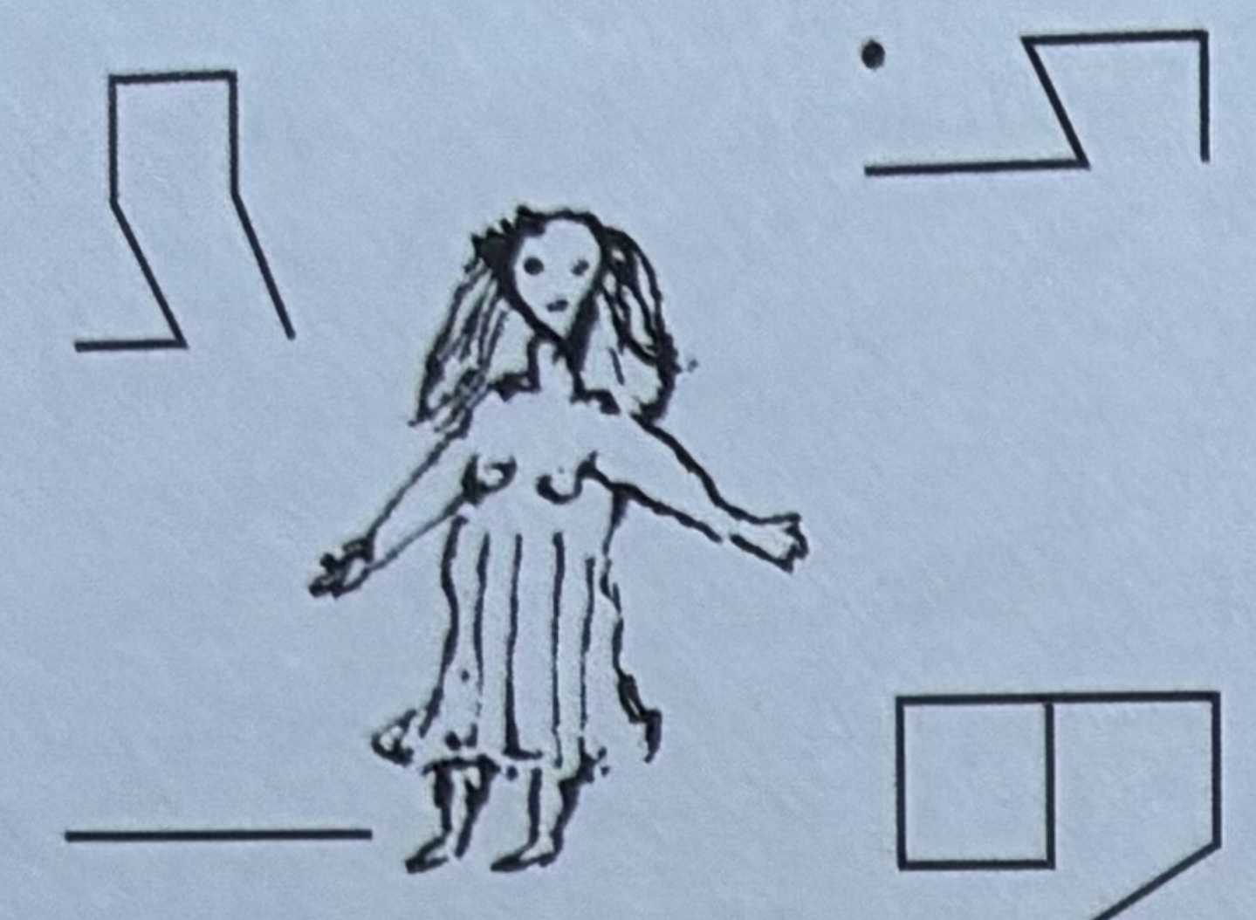


- *Give every place his running Number.*

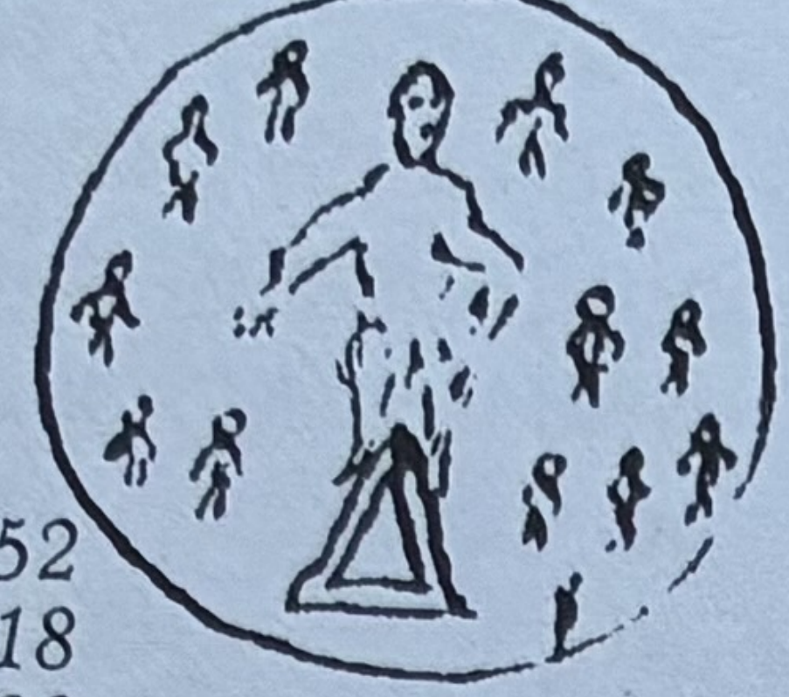
E.K. - *What mean you by places?*

- *The squares. Which done, refer every letter in the Table to his number. And so read what I will: for this is the last tyme I will admonish you.*

E.K. - A man standeth in the Ayre in a fyry Globe, of my heith, accompaned with some hundred of puppets: on the one syde of him standeth a woman and abowt her, are 4 clowdes, all white after this manner.



The man uppon a white
Triangle Δ shewed
these numbers with
spaces, as you see following.



Δ
|
49
228 - 218
409 - 410
505
603
149
173
197
174 - 175
177
272 - 273
416
225 - 226
441
250 - 251
586
83
131 - 132
252 - 253
277
39
203 - 304
401
496
592
90
355
618
20
501
597

466
597
502
550
119
264
312
24
338
411
603
604
150
414
395
467
519
53
59
68
418
444
355
497
20
116
287
609
610
480
182
98
401

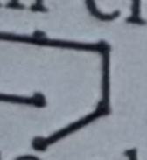
495
63
306
473
517
363
247
271
367
89
65
11
46
267
228
331
97
269
244
400
23
75
178
586
545
18
43
25
17
165
93
52
511
175
170

46
609
228
179
141
22
403
370
97
243
80
552
295
46
163
418
311
222
150
253
395
538
156
46
55
7
123
433
151
197
285
335
621
544
352
295

395
254
566
423
214
261
59
494
517
116
103
405
170
25
606
466
490
620
53
32
196
224
512
20
338
290
244
72
340
195
314
495
284

152
418
82
320
491
390
414
366
239
182
460
163
175
171
73
418
214
4
98
96
188
331
136
335
408
452
424
97

Δ - I perceyve that commonly one is to be abated of the number.

Δ. - Note: when E.K. had shewed me this note, I by and by
browght furth my boke of Enoch his tables: and fownd the fowre letters
r T b d, to be the 4 first letters of the fowre principall
squares standing abowt the blak cross, and that here they wer to be
placed otherwise then as I had set them. And in the first placing of
them to gither, I remember that I had dowt how to ioyne them, for they
wer given a part ech by them selves.
Secondly I fownd out the 4 Characters: saving they wer inversed
somwhat: and one of them closed: wherof I fownd none like but very
nere: and that was this . Yf this of myne owght to be closed
or no, I can not tell. These characters wer of every square one.
Thirdly I did take these numbers conteyned betwene the lines (some more
& some fewer), to be words, to be gathered out of the table of letters: so
many words, as wer distinct companyes of numbers: it is to wete 41.
Hereuppon we began to number the squares wherein the letters stode in

Enochs Tables as I had them, but we could not exactly finde the
words: but somwhat nere. Thereuppon being tyred: & desyrous to know
the sense of that Ciphre: we left of till after supper: And then we
assayed again: but we could not boult it out: thowgh we knew very
A voyce. nere what was to be done by the instruction of a Spirituall voyce, now &
then helping us toward the practise.
At length E.K. was willed to go down into his Chamber: and I did
remayn still at our dyning table tyll his retorne, which was within
an howre or somwhat more. And at his retorne, this he browght in writing.

		Δ
r z i l a f a y t l p a	*t a o a d $\overset{r}{v}$ p t d n i m*	24
a r d z a i d p a l a m	*a a b c o o r o m e b b*	48
c z o n s a r o y a v b	*t o g c o n x m a l g m*	72
t o i t t z o p a c o c	*n h o d d i a l e a o c*	96
s i g a s o m r b z n h	*p a t a x i o v s p s n*	120
f m o n d a t d i a r i	*s a a i x a a r v r o i*	144
o r o i b a h a o z p i	*m p h a r s l g a i o l*	168
t n a b r v i x g a s d	*m a m g l o i n l i r x*	192
o i i i t T p a p o a i	*o l a a d n g a t a p a*	216
a b a m o o o a c v c a	*p a l c o i d x p a c n*	240
n a o c o t T n p r n t	*n d a z n z i v a a s a*	264
o c a n m a g o t r o i	*i i d p o n s d a s p i*	288
s h i a l r a p m z o x	*x r i n h t a r n d i ⅃*	312
b o a Z a r o p h a r a	*d o n p a t d a n v a a*	336
v n n a x o p s o n d n	*o l o a g e o o b a v a*	360
a i g r a n o o m a g g	*o p a m n o v g m d n m*	384
o r p m n i n g b e a l	*a xp l s t e d e c a o p*	408
r s o n i z i r l e m v	*s c m i o o n a m l o x*	432
i z i n r c z i a m h l	*v a r s g d l b r i a p*	456
m o r d i a l h c t g a	*o i p t e a a p d o c e*	480
o c a n c h i a sh o m t	*x s v a c N r z i r z a*	504
a r b i z m i i l p i z	*s i o d a o i n r z f m*	528
o p a n a l a m s m a p	*d a l t t d^{x} n a d i r e*	552
d o l o p i n i a n b a	*d i x o m o n s i o s p*	576
r x p a o c s i z i x p	*o o d x z i a p a n l i*	600
a x t i r v a s t r i m	*r g o a n n q a c r a r*	624

My applying of numbers for more easy reckening.

- *The black cross is right and nedeth no mending. But thus much I do, to let the understand, that thow mayst consider thy self to be a man: and beneth this understanding, Unles thow submitt ~~thy self~~ all into the hands of God, for his sake: Who, els leaving you, all naked, provydeth in his Creatures to his owne Glorie?*
- Cara tibi uxor carior tibi sapientia, Charissimus tibi ego sum. Electus tremis, et carnem sapere: Sed obtempera mihi: et hesitando peccas: Noli igitur ad genium, hæc omnia a me sunt, et ductor enim tuus sum, et autor Spiritus omnium: licita vobis.

- I admonish you as the Children of God, to consider your vocation, and the
love of God towards you: and not to prefer your reason, before the
Wisdome of the highest: Whose mercy is so great towards
you that you are chosen from the number of men to walk
with him, and to understand his mysteries: and withall to
execute his iustice and prayse throwgh oute the nations and
people of the earth: Consider that yf he finde you obstinate
The plagues of heynous synners and contemners of the gifts of God
shall fall uppon you, to your great overthrow: This is the
last tyme of your triall. Therfore shew your selves
Lovers of him that hath led you, and covered you with a
mighty Shyeld: Or shortly loke for the reward of such
as have contemned the Wisdom and Maiestie of the Highest.

I Raphael, Counsayle you to make a Covenant
with the Highest: and to esteme his wyngs
more then your own lives.

Aprilis 20.

Δ. - When E.K. had browght me these things, I greatly reioysed
in spirit, and was utterly resolved to obey this new Doctrine,
to us, peculierly, of all people of the world enioyned.
And after som little discourse and conference hereof, we went
to bed ∴ This 20 day of Aprill, at night.

Aprilis 21. Δ. - Thus, am I resolved, ô Almighty God, as concerning the
case, so hard to flesh and blud, to be resolved in, thus:
And thus do I desyre, that we all fowre, might with,
one mynde and consent, offer and present unto the, this
writing, as a Vow, promiss, and Covenant: Yf it so
please thy Divine Maiestie to accept it.

We fowre, whose heds appered under one Chrystalline Crown, and in
one piller united, and enclosed, do most humbly and hartyly thank the
ô Almighty God, (our Creator, Redemer and Sanctifyer) for all thy mercyes
and benefytes hitherto receyved, in our persons, and in them that apperteyn
unto us: And, at this present, do faithfully and sincerely confesse, and acknowledg
that thy profownd wisdome in this most new and strange doctrine (among
Christians) propownded, commended, and enioyned unto us fowre onely, is above our
humane reason, and Christian profession, to like of: for that in utward
shew of words, it semeth to us expressly to be contrary to the puritie
and Chastitie, which of us, and all Christians, thy followers, is exactly
required. Notwithstanding, we will, herein, Captivate, and tred under
fote, all our humane timerous dowting of any inconvenience, which shall, or
may fall uppon us, or follow us (in this world, or in the world to come) in respect
or by reason of our embracing of this Doctrine, listened unto, of, as
delivered from our true and living God, the Creator of heven and erth: who
onely hath the ~~Authoritie~~ true, Originall powre, and Authoritie of Sinns
releasing & discharging: And whose Pardoning and not Imputing of Sinne unto us,
throwgh our lively faith in the most worthy merit, and pretious blud ~~shedding~~
of that Lamb Immaculate, shed for us, is and shalbe our Iustification

‸ (according to blessed Raphael his cown=sayle last given)

and Salvation. We, Therfore‸most humbly and sincerely require
thy divine Maiestie, to accept this our Covenant with the, (for that, thy
mercifull promisses made unto us, may be to us performed: and thy divine
purposes, in us and by us, may be furdered, advanced and fullfilled:)
That, as we acknowledge thy divine wisdome and grace offered unto
us, in this thy last Mysticall Admonishment: And dost most ernestly
will us to Accept the same, as Lawfull and iust with the: which

‸ the same fowr (which hereunto) will subscribe uppon the

‸ two principall respects, before rehersed

Admonishment, standeth uppon two parts: it is to weet, uppon our true
Christian Charitie Spirituall betwene us fowr, and allso upon the new Ma=
trimoniall licence and libertie, indifferently among us fowre to be used. So we‸
Covenant with thy divine Maiestie‸, truely and unfaynedly to accept and perform hence forward
amongst us fowre, in word, thowght and dede, Christian charitie, and
perfect frendeship ~~henceforward~~, and all that belongeth thereto: And
as for the Matrimonial like Licence and libertie, we Accept and allow
of it, and promyss unto the (Ô our god) to fullfill the same,

In such sort, as the Godly are permitted to fullfull, and have byn, by diverse testimonies commended for, and by diverse doctrine willed to fullfill, in Matrimoniall Conversation; Whan soever thy Motions and allurements ~~shall~~ (Matrimoniall like) shall draw and perswade any Cupple of us. Beseching the, as thow art the onely true Almighty and everlasting God, Creator of heven and earth, Thow wilt in thy infinite mercies, Not impute it, unto us, for synne, blyndenes, rashnes or presumption, being not accepted, done or performed uppon carnall lust, or wanton concupiscence, But by the way, of Abraham like faith and obedience, unto the, our God, our leader, teacher, Protector and Iustifier; now and for ever. And hereunto we call the holy heavens, to be witnesses; for thy honor and glory (o Almighty God) and our discharge, now and for ever,

Amen.

E.K. - It appereth written as uppon a Crucifix white,

Mea gratia, maior est mandata.
Gratia enim hæc mea est: ut
hominibus insanis concederetur
beatitudo: Et quæ ita dicta sunt,
☞ Vel sint, vel hodie vobis libertas restituitur.
Amen dico vobis, quia si dicerem
homini, eas, et fratrem Iugula, et non
faceret, filius est peccati et mortis.
Omnia, enim, possibilia et licita sunt
superis. Neq*ue* magis odiosa sunt
pudenda illis, quam mortalium quorumcunq*ue*
vultus.

Ita enim fiet, Spurius cu*m* filio (quod
magis absurdum est) copulabitur.
Et Oriens cu*m* Occidente, Meridies quoq*ue*
cu*m* Septentrione coadunabuntur.

E.K. - Now it is vanished away.

Δ. - Here uppon, we wer in a great amasement: & grief of mynde; that so hard, & unpure a doctrine was propownded & enioyned unto us, of them, whome I allwayes, (from the begynning) did iudge undowtedly, to be good Angells: And had (to E.K.) offred my sowle as a pawne to dischardge E.K., his crediting of them, as the good & faithfull Ministers of Almighty God. But now, my hart, was so afflicted uppon many causes: And E.K., had (as he thowght) now, a iust & suffycient cause, to forsake the dealing with them any more. As his prayer to god, hath of long tyme, byn: as in the former part of this Action may appear.

On Sunday night (after satterdays light instructions to my wife & mistres Kelley) I told to my wife (who was to be a partner of this strange doing): That this must be executed: She being in bed, fell to weeping, trembling, & crying to god, for mercy & help out of this great temptation to wyckednes. I told her, of the Visions and instructions farder, that E.K. has had that on the saterday after none: wherof he had discoursed with me, untyll past mydnight two howres ⅄

⅄ At length that same night in bed she yelded to do the commaunded doctrine, and requested that we might all have our lodging in one chamber, that I might not be far from her. *I trust sayd she, thowgh I give my self thus to be used, that god will turn me into a stone before he wold suffer me in my obedience to receyve any shame, or inconvenience.*

I Edward Kelley bi good and provident (according to the
lawes and ordinances of god) determination and consideration
in these former Actions, that is to saye, apperings, shewes,
made, and voyces uttered, by the within named in this booke,
and the rest whatsoever spirites, have from the beginninge
therof (which at large by the records appereth) not
only dowghted and disliked their insinuations and doctrine
uttered, but also divers and sundery tymes (as covetinge
to esschew and avoide the danger and inconvenience that
might eyther by them, their selves, or the dryfte of
their doctrine enshewe or ~~to me~~ to my indamagment
divers wayes, happen) sowght to departe from the
exercises therof: and withall bouldely, (as the servant
of the sone of god) enveiged against them; urginge them
to departe, or render better reason of their unknown and
encredible wordes and speches delivered: and withall often
and sunderi tymes friendly exhorted the Right worshipfull Mr Iohn
Dee (the chefe follower therof,) as also in the records
appeareth, to regard his sowls health, the good proceding
of his worldly credit, (which, throwgh Europ is great) the
better mayntenance to come of his wife and children,
to be ware of them: and withall to geve them over:
wherin althowgh I friendly and brotherly labored, my
labor semed to be loste and counsayle of him dispised,
and withall was urged with replies to the contrary by
him made, and promises, in that case, of the losse
of his sowle health,
yf they were not of God: whereunto uppon
as yt were some farder taste of them, or opinion
grounded uppon the fraylty of zeal, he cesed not also to
pawne unto me his sowle, &c. which his perswasions
were the chiefe and only cause of my this so longe proceding

with them. And now also at this instant and before
a fewe dayes having manifest occasion to thinke
they weare the servants of Sathan and the
children of darknes: because they manifestly
urged and commaunded in the name of god a
doctrine damnable and contrary to the Lawes
of God, his commaundments, and Gospell
By our Saviour Christ, as a towche stone to
us lefte and delivered, did openly unto them
dislyke their proceding, and Brotherly admonished
the sayde worshipfull, and my good frende Mr Iohn
Dee to be ware of them, and now having Iuste
occasion to determine what they were: to consyder
all these things before mencioned by me: and wisly
to leave them: and the rather because of them
selves, they, (as yt by their owne words appereth)
uppon our not followinge that doctrine delivered gave unto us
a quietus est: or parsport of ffredom: But the
* Aprilis 22, at night.
Bookes being browght furth,* after som discourse therin,
after a day or to had, and their wordes perused
spoken heretofore, did as yt weare (because of the
possible veritie therof, Deo enim omnia sunt possibilia)
geve us cause of farder deliberation: soe that therby,
I did partly of mi selfe: and partly by the trewe
☞ meaninge of the sayd Mr Dee in the recevinge
of them, as from god: and after a sorte by the
zeale I sawe him beare unto the true worshipe and
glory of god, to be (as yt was, by them, promysed)
by us promoted, descende from mi self: and condiscende
unto his opinion and determination, gevinge over all
reson or whatsoever for the love of god: but the
The women.
wemen ~~and especially mi wife Disliked utterly of yt.~~ disliked utterly this last doctrine:
and consultinge amongst them selves gave us this

~~Answer that they thowght they were not of god
because their doctrine was contrary to his worde
delivered unto us: and withall did not thinke them
selves bounde to procede to any unlawfull acte
but rather hoping of the mercy of god desired
an action againe to be had required.~~
Answer that the former actions did nothing offend them,
but mutch comforted them: and therfor this last,
not agreeing with the rest (which they thinke to be
according to the goodwill and holsom law of
god) maketh them to feare, because it expresly
is contrary to the commaundment of god: and
theruppon desiring god not to be offended with their
An Action required by the women. ignorance, required an other action for better
information herin: in the meane, vowinge, fastinge
and praying, Mrs Dee hath covenanted with
god to abstayne from the eating of fysh and
flesh untill his devyne Maiesti Satisfie their mindes
according to his lawes, established, and throwout
all Christendom receved. To this their request
of having an action, I absolutly answer that my
simplicite before the hiest is such as I truste
will excuse me: and because the some of this
Doctrine geven in his name, doth requier obedience
which I have (as is before written) offered, I thinke
my selfe discharged: And therfore have no
farder cause to hasard my selfe any more in any
action. Wherfore I answerd that yf yt be lawfull
for them to cale this doctrine in question, it is more lawfull
for me to ~~offer my selfe to perrell~~ dowght of greater perrel consideringe that
to come where we ar absolutly answered were folly
and might redownd unto my great inconvenience.

Therfore Beseching God to have mercy
uppon me and to satisfie their petitions
dowtes and vowes. I finally answer that
I will from this day forward meddle
no more herein. 22 of Aprill 1587.

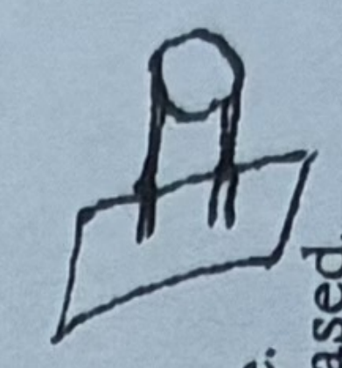
By me

Aprilis 24
Friday.

†

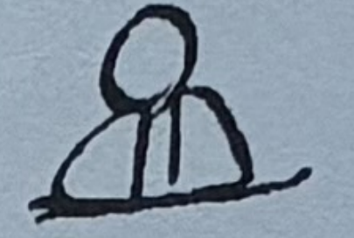
Trebonæ

Δ. - Prayers to god I made in respect of this strange, and new doctrine, requiring his divine Maiestie to be mercifull unto us, and to give us wisdome and faith that we may herein please him: and that we can not finde how we may do the thing required, being contrary to the laws of Moyses, Christ, his Church, and of all nations. Therfor seing God is not contrary to him self, we desyred that we might not be contrary to him or his laws, &c.



Δ. - Not long to, there appered a great flame of fyre in the ~~stone~~ principall stone, (both standing on the Table before E.K.) which thing, thowgh he tolde me, I made no ende of my prayer to god: And behold suddenly one semed to come in at the Sowth wyndow of the Chappell, right against E.K. (But before that, the stone was heved an handfull high, and set down again well: which thing E.K. thowght did signifye some strange matter toward) Then after, the man that cam in at the wyndow semed to have his nether parts in a Clowd, & with spred abroad armes, to come toward E.K: At which sight he shrinked bak somwhat, and than that creature toke up betwene both his hands the stone & frame of gold, & mownted up away as he cam: E.K. catched at it, but he could not towch it. At which thing being so taken away, and ⧺

⧺ at the sight therof, E.K. was in a great fear & trembling, and had tremorem cordis for a while. But I was very glad & well pleased.



℄ Here apereth a fyre in this other Stone allso, and a man in the fyre, with flaxen here hanging down uppon him, and is naked unto his papps: & semeth to have spotts of blud uppon him: He spake, & sayd, as followeth.

Christus

If I had entended to have overthrown you or browght you to confusion, or suffred you to be led into temptation beyond your strength & powre, then had the seas long ago swallowed you. Yea, there had not a sowle lyved amongst you. But the Law, & tydings (to mankinde) of gladnes are both grownded in me. I am the begynning & the ending. And behold, happy is he, that delighteth in me: for in me is truth & understanding. What soever you have receyved, you have receyved of me: & without me you have receyved nothing: Behold I my self was even the figure of mysery & death for your synns: Why (therfor), disdayn you to be figured after me. I will gather the 4 quarters of the erth to gither & they shall become one: ~~That I~~ And as I have made you the figure of two people to come, and amongst them, the executors of my Iustice: So likewise, have I satisfyed you in a holy ordinance: giving you the first frutes of the tyme to come: Happy is he that is a serpent in the wyldernes, hanged up uppon the cross, being the wyll & figure of my determination: & kingdom to come. I am even in the dores: and I will overthrow all flesh: I will no more delight in the sonns of men.

The Law and the Gospell.

Δ and E.K. a figure of two people to come.

Δ. - He answereth to a phrase of my prayer or discourse.

Contrary to my self I teach you nothing,

This Doctrine is not to be published to any man.

for this doctrine, is not to be published, to mortall men,
but is given unto you, to manifest your faith, &
to make you worthy in the sight of the hevens,
for beleving in me of your vocation to come,
Therfore I say unto you Reioyce, And be not
Carefull for to morrow: for I, even I, have
provyded for you: Synn no more.
Behold, None of the orders, eyther of heven

Note.

or erth, are armed to open theyr mowthes in my
name, teaching or opening this doctrine,
unleast it wer of me: for I am the first & the
last: And I will be shepherd over all,

Vnus Pastor, et un*um* ovile.

that the kingdom of my father may
come, & that my spirit may be uppon
all flesh, where, there shall be no law, nor
nede of light, I my self am theyr lantern
for ever. And behold I will be as a rock

Conatus Diaboli.

betwene you, and the teth of Leviathon*: which*
seketh to set you a sunder, & to bring you to confusion
And I am, and am holy, & holynes it self.
Out of me commeth no unclean thing:

Moyses.

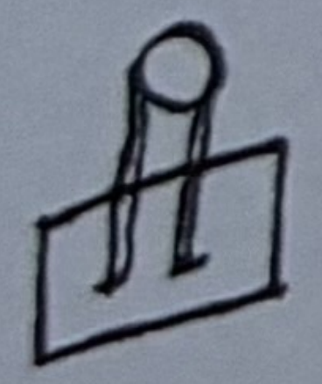
For even as the tyme of Moyses, *was wonderfull to*
all the gentills, even so shall those days to come be
unto the Nations & Kings of the erth. I am a law
for ever: And behold, powre is given unto me
from above: And I have visited the erth, &
have thrown my curse uppon her: And

Sterilitas Terræ.

lo, she shall become barren. He that fasteth &
prayeth doth but that which is commaunded: he
that allso fullfilleth my wyll, is iustfyed before
me: for who is he, that rayseth up, or who is
he, that casteth down: Yea even I, it is, that

The shew of 4 Trees what it meaneth.

have taken you fowr trees out of the forest of
the world, & have covered you hitherto with
my wings: And behold this that is taken
awaye shall be restored again to you, with more powre.



Pectorale cu*m* Vrim et Thummim. *Num.*

And might shall be in it, & a brest plate unto
you, of Iudgment & knowledge.
And if there be any of you, that seketh a
myracle at my hands, & beleveth not my
words, let him or her present them selves
here, the next Monday, *with the rest.*
And he shall perceyve, that I was the
Iudg of Abyram, *& the god of* Abraham.
~~Walked~~ Walk before me as the sonns of
my father, in all righteousnes.
And follow you that which you call ~~unrighte~~
unrighteousnes, even with gladnes:
for I can make you whiter then snow.

Our Unitie of what Im=portance it is: est finis exordii Messis futuræ.

Your unity and knitting to gither is the ende
& consumation of the begynning of my
harvest. For I will not dally with you,
but I will be mighty in dede amongst
you. And lo I will shortly open your
eyes, & you shall see: And I will say,
Arrise, & you shall go out: What
I am, I am ∴

The Auncient token and Watchword foreshowed us, *Arrise, Come and see my Iudgments*:

E.K. - The flame & all is ~~dist~~
disapered.

Δ. - Gloria p*a*tri et filio et Spiritui
Sancto, sicut erat in principio et
nunc et in sempiterna sæculor*um* sæcula,
Amen.

- E.K. sayd after, that his body had in it like a
fyry heat, even from his brest down into
all his parts, his privytes, & thighes.

Deo Omnipotenti, Misericordi,
et Regi sæculor*um*
sit omnis laus honor et gloria
nunc et semper: *Amen.*

Aprilis 18. A^{o} 1587.

We fowre, I.D. E.K. I.D. I.K. (whose heds appered under one Chrystalline Crown, and in one piller united, and encloased) do most humbly and hartily thank the (ô Almighty God, our Creator, Redemer and Sanctifyer,) for all thy mercyes and benefytts hitherto receyved, in our own persons, and in them that appertayne unto us: And, at this present, do faithfully and Sincerely confess, and acknowledg, that thy profownd wisdome, in this most new & strange doctrine (among Christians) propownded, commended, and enioyned unto us fowr onely, is above our humane Reason, & our Catholik Christian profession, to like of: for that, in utward shew of words, it seameth to us, expressly to be contrary to the purity and Chastitie, which of us, and all Christians (thy followers) is exactly required. Notwithstanding, we will, for thy sake herein, Captivate, and tred under fote, all our humane, timerous dowting of any inconvenience, which shall, or may fall uppon us, or follow us (in this world, or in the world to come) in respect, or by reason of our embracing of this doctrine: listened unto, of us, as delivered from the, our true and living God, the Creator of heven and earth: who onely, hath the true Originall powre, and Authority of Synns re=leasing and discharging: And whose pardoning, or Not Imputing of Synne unto us, throwgh our lively faith in the most worthy merit, and pretious blud of thy Lamb Immaculate, Shed for us, is, and shalbe, our Iustification, and Salvation. We, Therfore (according, to blessed Ra$\overset{∴*}{\text{p}}$haël his Cowsayle, lately given) most humbly and sincerely require thy divine Maiestie, to accept this our Covenant with the, (To* the intent that all thy mercifull and gratious promesses made unto us fowre, and any of us, may be to us performed: And allso that thy divine purposes, in us and by us, may be furdered, advaunced and fullfilled). That, as we acknowledge thy divine wisdome and grace opened unto us, in this thy last Mysticall Admonishment of universall unitie to be betwene: And dost most instantly and ernestly will us to Accept & use the same, as both mystically, as most nedefull, and allso Lawfull and iust with the: (which Admonishment, standeth uppon two partes: it is to weet: uppon true, & consummate Christian Charity betwene us fowre inviolably to be kept, And allso uppon the new Matrimoniall like licence, and libertie, indifferently among us fowre to be used:) So we, the same fowre above named (which hereunto will allso Subscribe our names) do this day, Covenant with thy divine Maiestie (besides all other respects, chiefly uppon the two principall intents & respects,* before here rehersed) truely and unfaynedly to accept and perform hence forward amongst us fowre (in word, thowght and dede) to the uttermost & best of our powr, perfect unitie & Christian charity with incomparable true love & good frendeship, imparting & communicating ech with to other, of all & what so ever we have or shall have hereafter during our lives: ~~with all that therto belongeth:~~ And as for the Matrimonial like Licence, we Accept and allow of it: And promys unto the (O our god, the Almighty, Creator of heven and erth) to fullfill the same. In such sort, as the godly are permitted to fullfill, and have byn (by diverse testimonies) commended for, and by divine doctrine, willed to fullfill in Matrimoniall Conversation, whan so ever thy Motions and allurements, Matrimoniall like, shall draw & perswade any Cupple of us thereunto: Beseching the, as thow art the onely, true, Almighty and everlasting God, Creator of heven and erth. Thow wilt in thy infinite mercies Not impute it unto us for synne, blyndenes, Rashnes or Presumption: Being not accepted, done or performed of us, uppon Carnall lust, or wanton Concupiscence: But by the way of Abraham like faith and Obedience, unto the, our God, Our Leader, Teacher, Protector and Iustifier, Now and for ever. And hereunto we most humbly & faithfully require thy divine Maiestie to be our witnese: and moreover we call thy holy Angels to bare record, for thy honor and Glory, ~~(o Almighty God)~~ and for our discharge, Now & ~~for~~ ever: And for a farder Consummation of this new Covenant on our behalf, (by thy wyll, & permission) made with the, (the Almighty God of heven and erth,) we the same fowre, first notifyed, & particularly & vulgarly named Iohn Dee, Edward Kelley, Iane Dee, and Ione Kelley, have faithfully, obediently, willingly and wittingly Subscribed our names, with our own hands, this day of May A^{o} 1587, In Trebon Castell.

∴ Aprilis .20. nocte profunda.

* before, at this mark.

John Dee
.3.

And finally as thow (O god) hast warned us that this doctrine & doings shold unto no mortall man els be disclosed but among us onely, the above named fowre to be kept most secret, and hast sayd that who so ever of us shold by any means disclose the same; and he, allso or she to whome the same shold be disclosed, ~~or become known~~, shold presently & immediatly be stroke dead ~~for~~ by thy divine powre. So we all & every of us fowre do request the, most ernestly and covenant with the as our god, that so all this doctrine & doings may be kept most hid & Secret; and also that the Sudden & immediate bodily death, ~~yea & damnation~~ may light & fall on the discloser, & on him or her to whom the same doctrine or doing any manner of way ~~shold be~~ shall be disclosed or known, Amen, Amen, Amen.

Note and remember that on Sonday
the Third of May Aº 1587 (by the new
accownt), I Iohn Dee, Edward
Kelley and our two wives covenanted
with God, and subscribed to the
same, for indissoluble and inviolable
unitie, Charitie and frendeship keping
betwene us 4, and all things betwene us
to be Common, as God by sundry
means willed us to do.

Ad Dei honore*m*, laude*m* et gloria*m*
in fide et obedientia
Factum esto,
Amen.

Maii 6. 1587.
Wensday
a meridie. } — †

Trebonæ
in the fyne Chappell.

Δ. - The forsayd Covenant being framed by me Iohn Dee as nere as a I could according to the entent and faith of us required to be Notifyed and declared by our works of Unity, both Spirituall & Coporeal. Now it was by the women and by our selfs thowght necessary to understand the will of God and his good pleasure: Whether this Covenant & forme of words performed, is & will be acceptable and according to the well liking of his divine Maiesty. And that hereuppon the Act of Corporall knowledge being performed on both our parts: Yt will please his divine Maiesty to seale & warrant unto us most certaynly & spedyly all his divine Mercifull and bowntifull promisses, & blessings, and allso promiste us in wisdome, knowledg, hability, & powre to execute his Iustice, & declare & demonstrate his infallible verity among men, to his honor & Glory.

Hereuppon E.K. and I went into the chapple to the holy Table.

☞ Δ. - To this intent I prayed to the Almighty God, Creator of heven & erth: fatherly, favorably, and mercifully, to regard the singlenes & straightnes of my hart, desyring him to encrease my faith, & to open the eyes of my hart, that I may see Opera digitor*um*, et mirabilia eius, nobis scitu necessaria, for his honor & glory: & for the confusion & overthrow of his enemyes. *Amen.*

Δ. - I red over the Covenant (verbatim), before the divine Maiestie, & his holy Angels.

Pausa ¼ horæ.

E.K. - Here appereth Madimi.
A thing like a hed ~~of the~~ with thre eyes comming uppon the hed: & one of the eyes seme to go one into an other.

Mad. - Pepigistis ?

Δ. - Pepigimus.

Mad. - Ratum est, perimplete: sint vobis o*mn*ia co*mmun*ia.
Dei, non ho*minu*m estote.
Promissa quæ sunt possidete.

Vobis destinata, vera sunto.
Æternus sum:

E.K. - She is gone.

E.K. - My thowght an infinite number of spirituall Creatures stode afar of behynde her, like as in an half Mone.

Δ. - Illi qui Æternus, est, Omnipotens, Sapiens,
bonus, verus, Misericors, et rerum
omnium Creator, Redemptor noster et
Illuminator omnium (Lumine vero
collustratorum), Sit omnis gratiarum
Actio, laus, benedictio,
Honor, et gloria.
Nunc et in sempiterna
Sæculorum Sæcula:
Amen.

Wensday morning,
20 Maii,
1587.

†

Trebonæ

Præces ad Deum Creatorem Cæli et terræ, &c.
Then as concerning the covenant which was made, subscribed & delivered in, but the next day required again of Mr E.K. and in his wifes name to put out his name: &c. But when he had it he Cut it into two equall parts: keping that half wherin his subscription & his wives wer: and delivered unto me the other half, but after a few days desyred to have the sight & reding of both to gither, & then he kept the other part from me allso: but afterward Madimi did with her finger draw on the two papers make them whole again, &c. and then she gave the print of my characters: & sayd a red circle ⌗

⌗ shold allways appere in the stone to all mens sight, &c.

E.K. - There is here a great globe of fire hanging in the top of the stone: & in the globe a man standing with a purple robe like Christ. I can not well perceyve his face.

Quasi Christus.

- *Who sitteth uppon the Cherubims, & is caried abroad with their wings: Who is he that is lifted up in thunders & in the voyce of many waters: exalted & magnified throwgh the powre of Seraphim, (which is the powre of him that hath made him). Who is he that stretcheth out his armes, and embraceth all things: Who is he that is not, & is? Who is he that numbreth the stars as the letters of a volume? Or entreth down into the waves: in the multiude of his wunders. Who is he that harboreth his whelps there: where the sea glydeth, & kepeth them in chaynes, tyll the day of his stretcht furth powre come: Who is he that maketh his habitation in the sonne? Or filleth the Moone with a perpetuall river: Who is he that hath made Winter & Sommer, tymes & seasons. Who is he that hath is the lord of all beasts & fowles: Who is he that hath made you of nothing: even he it is, that hath led you out: even he it is that hath caried you to the seas: even he it is, that hath kept you sleping & preserved you waking: even he it is that hath tyed his thunders underneth your girdels: & hath harnessed you*

with the whirlwynde of vengeance against the people of Ethan.
Yea even he it is (I say) that is, & liveth for ever,
& hath provyded you as the Chiefest reapers, yea & over seers
of his harvest, which hath made you a promys: that the
Kings of the erth shall be enriched by you, & hath made
you free from all men: against the day when you shall
see me. But o you of little faith & understanding,
O I say, you of little faith & understanding, how long
will you be your own masters, nay your own servants:
how long do you contemn the profownd & unspeakable
fludds of my wisdom, & foreknowledge in you.
How long (I say) will you runn after your own Imaginations
& contemn the present cownsayles which I give you,
hindring the powre that is ready to fall uppon you.
O you, of little faith & understanding.
Behold I have prepared a banket for you & have
browght you even unto the dores: but bycause
you smell not the feast, you disdayn to enter.
Happy is he that entreth in thowgh me: for I am
the very gate to all felicyty & Ioye: & without
me is nothing. Are you more discreat, then
I am wise? Or more honest, then I am holy?
Is not the fullfilling of my will, accownted
righteousnes: and righteousnes that which is
rewarded with honor. Behold I made all things:
Is it not contrary to Nature, that the lights of
heven shold stand still: Why therfore at the prayer

Iosue.

of the Capten call you uppon the sonn in my
name: Calling (I say) uppon my name did
the sonn stand still. Rebuke him therfor yf he hath
done amys: or teach him, why he so abused nature.
O you wretches, I say unto you, You are the last of

Figuration.

the begynning of the tymes to come, so figured by my
determination & eternall purpose: And behold the
sonn & mone shall stand still, even at your voyces,
& the mowtaynes shall bring them selves to gither
before the face of man at your commaundement, that
the people & Kings of the erth may say, Lo, this
is the finger of him that hath created all
things.

Be therfor obedient & full of faith.

All things One.

And see that all things be One thing amongst
you, & Cleave not asunder: least I take
vengeance uppon you: For behold, Sathan hath
power to cast you asunder, but a little I hold
you: Be faithfull therfor, and provydent:
be watchfull & take hede, for you have made

A Covenant.

a covenant: And behold it is written before
my face in heven: even as what soever I have
spoken ~~unto~~ you, is layd up in my threasores.
Take hede that you runne neyther to the right
hand, neyther to the left: But that you cast
away your selves for me: As I humbled my
self to death, wherin the unity betwene my
congregation & me, was before my father,
perpetually sealed, wherby I am allways
present with such as put theyr trust in me.
Even so, as the est & the west, the north
& the sowth, Esau & Iacob, shall be gathered

Potentia m*agna* ex Deo futura.

to gither throwgh the powre I will give you,
& united for ever in the kingdom of my father,
which is to come, in one holy & eternall fellowship.

Figures.

So be you contented allso to be the figures of the
things that are to come by you: that it may
be a perpetuall testimony before the hevens,

Faith.

& before men: of your perfect & sownd faith.
And thow, even thow that hast torn in peces,
even this morning again this covenant which thow
hast made with me: Behold the tyme shall come

Prophesia contra E.K.

that thow shallt be torn in peces thy self, and
I will turn my face away from the, for a
tyme: and even as thow hast obstinately
& ignorrantly, blasphemed the company of
my holy messagers, even so shall the people of
the erth obstinately & ignorantly throw the
out from town to town: And even as thow
hast done unto me, even so shall men do unto
the: But bycause thy mynde was inwardly

never to forsake me, even so shallt thow never be forsaken of me, but I will retorn again unto the. And now behold: thow hast made a bargain, & behold thow thinkest to take the up a new dwelling place: And thow shalt not do so: but who

Comminato Dei contra recipientes E.K. in suas ædes, seorsum a Δ.

so ever receyveth the into his howse, shall as truely as I am, both he & his famyly synk down into the very lake of hell. But before, thow entre in, I will by dreams & visions warne him. Therfor runn not abroad: Take hede of

Pactum cu*m* Deo non potest infectu*m* fieri.

the tempter. Thow hast made a covenant with me, which thow canst not in breaking of the papers put out: for my register is eternall, And those that beare wyttnes before me ar the cumpass of my wyngs.

Io. Carpio his intent to separate us, long synce.

And lo behold, Carpio hath for his former intent of separating you, cut of the day of his father, & is becom fatherless: Behold even shortly shall his mother perish allso. And, if herafter, he attempt any farder, I will throw the vengeance of Iustice uppon him, that he shall be a laughing stok to the people amongst which he was born. Wo be unto them that riseth up against me.

- After a while I come again.

E.K. - I thowght we shold have nothing els but chyding.

Δ. - I red this over to E.K.

E.K. - He is here again.

* Δ. This was sayd bycause I had pawned my sowle, uppon my avowching the Spirituall Creatures, which have delt with us, to be of god and good: which my bargayn E.K. had by word and wryting, disdainfully charged, and ~~thretned~~ of late thretned me with all.

The secret servants for God.

Sapientia et Potentia in Deo.

- _He that pawn*eth his sowle for me, looseth it not, ~~but Any~~ he that dyeth for me, dyeth to eternall life. Behold you shall both as Lambs, be browght furth before men in your latter days, and shall be overthrown & slayn: & your bodyes tossed to & fro: But I wyll revyve you again, & will be full of powre in you: And you shall be cumforted with the ioyes of your brethern: for I have many that secretly serve me. And when you have shewed your obedience, the second day after, Come here again before me: for I will lead you into the way of knowledg & understanding: And Iudgment, & wisdom shall be uppon you, & shall be restored unto you: And you shall grow every day, wise & Mighty in me._

E.K. - He is gon: and in going he made a Crosse (toward us) of blessing.

Δ. - Rerum o*mni*u*m* Creatori Omnipotenti, Misericordi
et Iusto, D*omin*o no*st*ro, et De no*st*ro
sit o*mn*is laus, honor, gloria,
gratiaru*m* actio et
Iubilatio: Nunc et
in sempiterna sæculoru*m*
sæcula: *Amen.*

* * *

Carpio.

I cam, and by our two consents, & at the request of Iane Δ, - this I red unto $\overset{\text{the women}}{\text{them}}$. And Mr E.K. hereuppon sayd to his wife that his boots wer now put of, and changed his purpose of going away with Carpio now. *God confirme his mynde in all good purposes according to the well pleasing of the highest. Amen.*

* * *

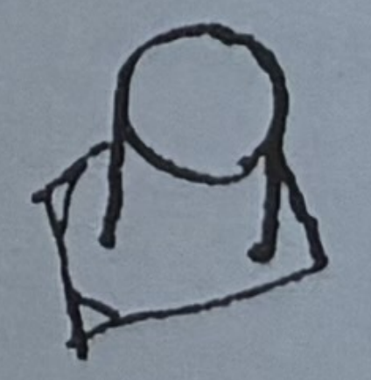
Thursday,
21 Maii. ....

Fryday
after none
abowt 4 of
the clok.

Δ. - As I, and E.K. walked out at the new stayres, into the new orchard ward along the little river, to vew the small fysh, and retorning toward the forsayd stayres again, E.K. saw twayne as high as my sonne Arthur, fighting by the river side, with swords: and the one sayd to the other, *Thow hast begyled me:* Then I, at length, sayd unto them, *Can I take up the matter betwene you.* One sayd, *Yea that you can.* ~~Then~~ - *What is it,* quod I. Then sayd he, *I sent a thing to thy wife* ~~& this~~ *by my man, and this fellow hath taken it from him.* They fowght sore: and at length he that had it was wounded in the thigh, & it seamed to blede. Afterward he that was wounded did bring a yellow square thing out of his bosom: Then I gessed it, to be my stone that was taken away. The other sayd unto him, *Let it be carryed.* Suddenly he semed to have byn out of sight, & to be come again: he thretned the other that had wounded him, & sayd he wold be even with him. ~~He~~ The other sayd, *Hast thow layd it under the right pillow of the bed where his wife lay yesternight ?*

Lapidis
Sanctis
restitu=
tio.

At length they boath went (one after an other) into a little willow tree body on the right hand next the new stayres into the garden. The tree seemed to cleave or open, & they to go in.



Hereuppon, we went away: And I, comming to my Chamber, fownd my wife lying uppon her bed (where she lay yesternight) and then I lifted up the right pillow, uppon which she lay resting her self (being not well at ease). And in manner under her sholders there I fownd my pretious stone, that was taken away by Madimi. Whereat E.K. greatly wondred: dowting the verity of the Shew. But I and my wife reioysed, thanking god.

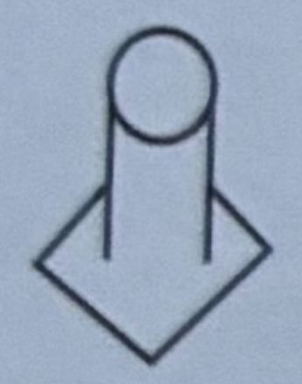
Saterday,
Maii 23,
Mane
circa 9½

†

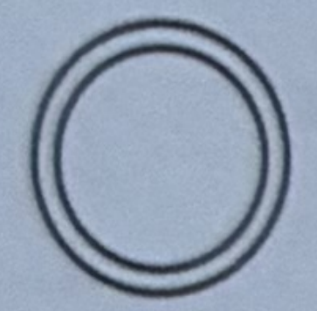
1 Preces ad Deu*m* fundebantur: etc. And then we requeste that the Act of Obedience performed (according to our faith conceyved of our vocation, from the Almighty & eternall god of heven & erth) might be accepted: And that henceforward we might be instructed in the understanding & practise of wisdom, both such as all ready we have receyved some introductions Mysticall, and allso of all other what the Almighty god shall deame mete for us to know & execute for his honor & glory, &c.

Δ. - E.K. Toke pen & ynk and wrote the request heare adioyned: & he red it to me, & he requested me to read it to the divine Maiesty: And so I did, & heruppon we awayted, both to the first my prayer, & to this his petition, the divine Answer ∴

2



Δ. - O Omnipotens Sempiterne vere et vive Deus mittas luce*m* tua*m* et veritate*m* tua*m*, ut ipsa nos ducant et p*er*ducant ad monte*m* Sanctu*m* Syon, ex hac valle miseriæ. et ad celestem tua*m* Hierusalem, *Amen*.

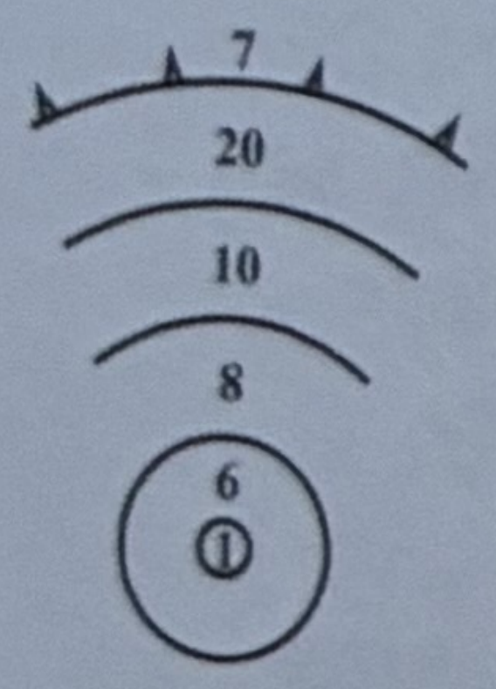


E.K. From the begynning of this our comming there appered a purple Circle as big as a straw in the circumference of the holy stone, which yesterday was browght again: And that it shold so be, Madimi had forwarned E.K., when she shewed it unto him, when allso she gave the prints of the letters of the bak syde of the bottom of the gold frame of it.

Parva mora.

Equus Albus.

E.K. - There appereth here a great man, all in bright harness sitting uppon a white horse: he hath a spear all fyry in his left hand: he now putteth into his right hand: he hath a long sword by his syde: he hath allso a targat hanging on his bak: it semeth to be of stele: it hangeth from his nek by a blue lace, it cometh up behynde him as high as the top of his hed. The horse is mylk white: all studded with white: a very comely horse it is. The man is in complete harnes, the top of his helmet hath a sharp forme. Uppon his targatt, are many Cherubyms, as it wer, paynted in circles: There is one in the myddle: abowt it is a circle with 6 in it, & then a circle with 8, & then great circle with 10 in it: & in the greatest are 20: & abowt the circle of 20 are 7 parts: at eche of which part is a Cherubim. There faces be like burning gold: theyr wings be more brighte: & as it wer embossed: There wyngs comming over the hed do not towch to gither. His horse is allso harnessed before & behynde. The horse leggs behynde are harnessed as with botes marvaylously contryved, for defence as it wer of his hinde leggs.



Sum.
Cherubim.

- ~~*Kelley, was thy brothers wife obedyent & humble unto the.*~~

~~E.K. *She was.*~~

- ~~*Dee was thy brothers wife obedyent unto the.*~~

~~Δ. She was obedyent.~~

- ~~*Even as you wer, one obedyent unto an other: Even so shall the lord deale with you.*~~

~~E.K. He is rydden away: He semeth to ride throwgh a great feelde.~~

~~E.K. Here is now come Madimi.~~

- ~~*Dee doth thow ly, or say truth, in saying she was obedyent.*~~

~~Δ. *I cownted her obedyent, for that, she did: wherin she thowght her obedience to consist: for that she did not come after, as I thowght she wold, she might seme in some part disobedyent: but if it offended not god, it offended not me: and I beseche god it did not offend him.*~~

~~E.K. She is gone, in the felde, that way, which he rode.~~

~~E.K. Here is an other, like a woman all in greene.~~

- ~~*Sir ha xxxxxxxxxxxxxxxxx*~~

~~E.K. *I do not know, truely, before god.*~~

- ~~*Sir ha,* et quid Tu?~~

~~Δ. Non feci.~~

E.K. - Here commeth an other woman: All her attyre is like beaten gold. She hath on her forhed a Crosse Christalline, her neck & brest are bare unto ~~her~~ under her ~~papps~~ dugges: she hath a girdle of beaten gold slakly buckled unto her, with a pendant of gold down to the grownd.

- *I am the dowghter of fortitude, & ravyshed every howr, from my youth: for behold I am understanding, & Science dwelleth in me: & the hevens oppresse me. They covet & desyre me with infinite appetite. Few or none that are erthly have embraced me: for I am shaddowed with the Circle of the Sonne: & covered with the morning Clowdes. My feete are swyfter then the wyndes: & my hands are sweter then the morning dew. My garments are from the begynning: & my dwelling place is in my self. The lyon knoweth not where I walk: neyther do the beasts of the felde understand me. I am deflowred & yet a virgin. I sanctify & am not sanctifyed. Happy is he that embraceth me: for in the night season I am sweete, & in the day, full of pleasure.*

My Company is a harmony of many Cymballs.
And my lips sweter then helth it self. I am a harlot
for such as ravish me: and a virgin with such as know
me not: For lo, I am loved of many: & I am a
lover to many: And as many as come unto me, as they shold
do, have theyr enterteynment. Purge your streetes o
you sonns of men, & wash your howses Cleane.
Make your selves holy, & put on righteousnes.
Cast out your old strumpets, & burn theyr Cloathes.
Absteyn from the cumpany of other women that are
defyled, that are sluttish, & not so handsom, &
bewtifull as I. And then will I come & dwell
amongst you. And behold I will bring furth
Children unto you: & they shall be the sonns of Cumfort.
I will open my garments, & stand naked before you,
that your love may be more enflamed toward me.
As yet, I walk in the clowdes: As yet, I am carryed with
the wyndes: And can not descend unto you for the multitude
of your abhominations, & the filthy lothsomnes of your dwelling
The 4. Δ. E. K. I. K. and I. Δ. *places. Behold these fowre: who ~~she is~~ is he, that*
shall say, They have synned: or unto whom shall
they make accownt? Not unto you ô you sonns
of men, nor unto your Children: for unto the lord
belongeth the Iudgment of his servants.
A blessing for our obedience according to faith. *Now therfore, let the erth give furth her frute unto*
you: And let the mowntaynes forsake theyr barrennes,
where your fotestepps shall remayn. Happy is he that
saluteth you: & cursed is he that holdeth up his
hands against you: & power shall be given unto
Preparare nosmet debemus. *you from hence furth, to resyst your enemyes: & the*
lord shall allways here you in the tyme of your
trubbles. And I am sent unto you to play
the Harlot with you: And am to enrich you with the
spoyles of other men: prepare for me, for I come
shortly. Provyde your Chambers for me that they
may be swete & Clenly: for I will make a
dwelling place amongst you: And I will be
common with the father & the sonne, yea and with
all them that truely favoreth you:

for my youth, is in her flowers, and my strength, is not
to be extinguished with man. Strong am I above &
below. Therfor, provyde for me. For behold, I now
Salutatio Prima. *Salute you. And let peace be amongst you: for I*
am the dowghter of Cumfort. Disclose not
Secresie from wemen. *my secrets unto wemen: Neyther let them understand*
how swete I am: for all things belong not unto
every one.
I come unto you again.

E.K. - She is gone along that grene felde allso.

Δ. - I red it over to our great cumfort.

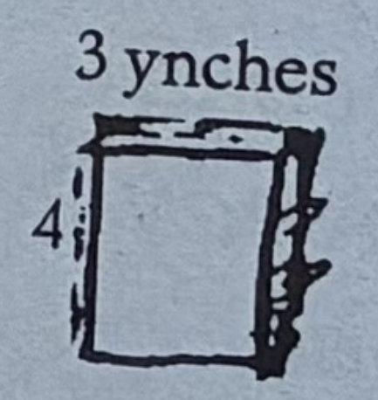
Δ. - *We most humbly & hartyly thank the o God Almighty the*
onely fountayn of wisdome, powre and all goodnes.
Help us now and ever to be faithfull & frutefull servants
to the: for thy honor & glory, Amen.

* * *

E.K. - The feelde appereth a very levell grownd, covered with prety grasse, even to the brinks of the horizon. It is bright of the sonn light, but I see not the sonne, but the clere sky over it.

Δ. - Pausa semihoræ unius.

E.K. - Now cometh the horseman again, & rideth by into the felde. And so doth Madimi. Now cometh the third & so goeth away into the felde:
A boke. Now commeth she that was last here: She standeth still.
She hath a boke in her hand, covered (as it wer) with moss
3 ynches at the hed, and 4 ynches long, & a finger
thyck: It hath no claspes: it is playn.



Pausa.

- *The fowrth howr after dynner repayr hither again: And*
what so ever you shall reade out of this boke, receyve it
kneling uppon your knees: And see, that you suffer
Secresie required. *no creature femall to enter within this place: neyther*
shall the things that shall be opened unto you, be revealed
unto your wives, or unto any creature as yet: for I
will lye with you a while: & you shall perceyve that I
Dominus prope est. *am swete & full of Cumfort, & that the lord is at*
hand, & that he wyll shortly viset the erth: And all
his whole provinces. [E.K. - She turneth her self into a thowsand shapes of all creatures: and now she is come to her own forme again.] She hangeth the boke up in the ayre.
Give god thanks, & so depart.

Δ. - *All laud, thanks, honor & glory be to our*
god our King and savior, now & ever, amen.

* * *

.... ·1587·

†

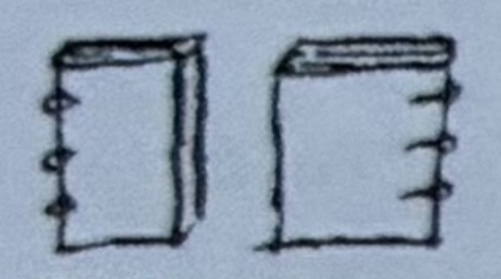
Saterday the same day

After dynner, abowt 4, howres: or, somwhat less,
we resorted to the place.
A voyce to E.K. - *Knele toward the East.*
So he kneled at the Table of Covenant, with his face toward
the East: & I at my table opposite to him.

Δ. - *In the name of god the* father, *god the* sonn, *& god the*
holy ghost, *Amen.*
Recte sapere et intelligere doceto nos (o Dom*in*us) na*m* Sapientia
tua, totu*m* est quod quærimus. Da verbu*m* tuu*m* in ore n*os*tro et sapienta*m*
tua*m* in cordibus n*os*tris fige.

E.K. - The boke remayneth hanging in the ayre.
A voyce - Kelly, *I know, it is trubblesome for the, to knele: Sit:* Pausa magna.
Δ. - So E.K., rose from kneeling, and did sytt.

E.K. - Now she is here, that last advertised us.



The boke di=
vided.

She taketh the boke and divideth it into two parts: & it semeth
to be two bokes: the half cover adioyning to one, & the other
half cover belonging to the other. The sides with the covers, are toward
me.

towching

- *Wisdome, is a percing beame, which is the center of the Spirituall
being of the holy spirit, towched from all parts from whence the
divinity sendeth it out: & is proper to the Sowle, or unto
substances, that have begynning, but no ending: so that, what
so ever shall have ende, can never atteyne unto that which ys
called wisdome: neyther can things that are subiect to the second
death, receyve any such influence: bycause they are ~~not are~~ allready
noted, and marked with the seale of destruction. Happy is he
whom god hath made a vessell of salvation: for unto him
belongeth ioye, & a crown of reward:* Adam *(your forefather
and first parent) in respect of his Creation, that is to say, in respect
of his Imaginative* Composition, *receyved no strength, but by*
the holy ghost: *for the Sowle of man is free from all passions
& affections, untyll it enter into the body: unto the which it is
limited: So that, being neyther* good *nor bad, (but apt unto both)
he is left by divine providence & permission ioyned to gither,
to the ende of the one or the other. But whersoever Wisdome
dwelleth, it dwelleth not with the Sowle, as any property therof,
but according to the* good *will of god, whose mercy concurreth
on every syde into him: and taketh up a mansion therin: to utter
out and manifest his great goodnes. And even as the hevens
are glorifyed contynually with the Spirit of god: so is the Sowle of
man glorifyed, that receyveth Sanctification thereby: for no man
is illuminated, that is not Sanctifyed: neyther is there any man
perfectly sanctifyed, that is not ioyfully illuminated. I speak
this (my brethern) for that, you shall understand,*

Ad imagine*m*
Dei factus
erat.

*that no man did or can ever atteyne to wisdom, (that perfect
wisdom which I speak of) without he becom a Center in his
sowle unto the mercyes & good will of god comprehending
him & dwelling in him. Therfore Lift up your eyes
& See,* Call *your witts to gither, & mark my words.*

As concerning
The exposition of
our former bokes.

*To teach you or expownde unto you the mysterys of the
bokes that you have allredy receyved, is not in my*

The good will
of God.

*power, but in the good will of god: after whose Image
I am: Which goodwill of god, is the descending
of his holy spirit abundantly uppon you, & into you,
opening all your senses, & making you perfect men.*

Adam his
Knowlege.

For, Adam *understode, by that grace, & his eyes were
opened, so that he saw & knew all things that
wer limited to his understanding. So have all those
more & less, that have byn cownted wise, receyved the
gifts of the* holy ghost, *which setteth the sowle of man
so ~~entier~~ on fyre that he perceth into all things,
& iudgeth mightyly.*

The Apostles.

*The apostles which knew
even the thowghts of men, understode all things, bycause
the holy spirit made a dwelling place in them:*

Wee. ☞

*even so shall it happen unto you: For you are the
Chosen of this last days, & such as shall be full
of the blessings of god, & his spirit shall rest
with you abundantly. Mark therfor, what I
have to say unto you.*

An 100 dayes
limited.

A hundred days are limited unto you, during the

Every seventh
day.

*which tyme, you shall every seventh, present your selves
in this place: & you shall laud & prayse god:
And behold I will be present amongst you:*

Personall appe=
rition.

*And before those days pass: when powre is given me so
to do, I will enter out of this stone unto you visible,
& you shall eat up these two bokes, both the one
& the other: & wisdom shall be divided
betwene you, suffycient to each man.*

The understan=
ding of such
things as have
before tyme byn
delivered us mysti=
cally.

*Then shall your eyes be opened to see & understand
all such things as have byn written unto you, & towght
you from above. But beware, ~~you~~ ye take ~~not~~
hede, that you dwell within your selves, & kepe the secrets*

Silence
Untyll.

*of god: untyll the tyme come that you shall be byd
speak: for then shall the spirit of god be mighty uppon
you: so that it shall be sayd of you, Lo*

wer not these, the Sorcerers, & such as wer accownted
vagabonds? Other some shall say, Behold let us
take hede: & let us humble our selves before them: for the
lord of hosts is with them: And you shall have powre

Powre, to
be given us.

in the hevens: & in the lower bodyes: and it shall be
towght you at all tymes inwardly, even what
belongeth to the harts of men ∴ Then shallt

Vide actionem
A° 1583, Mensis
Die.
of his divers spotted
coat.

$\overset{\text{E.K.}}{\text{thow}}$ have a new coat put on the: & it
shall be all of one cullor. Then shalt
$\overset{\Delta}{\text{thow}}$ allso have powre to open that boke, which
god hath committed unto the: but use your selves

Note: and
Remember.

as men: yea even then remember such as may
receyve the mercyes & grace of god: And let all
peace & unitye be amongst you: For even as
the sonne loketh into all things from above, so shall
you into all the Creatures that live uppon the erth.
Yea the one of you shall have his eyes lifted,

Entrance into the.
4th, and 5th heaven.

& shall enter into the fowrth or fifth heven.
For unto him that is worldly, shall worldly knowledg
~~shall worldly knowledg~~ be given: & unto him

*Δ. - O Lord I
thank the that
thow hast accep=
ted my patience.*

that hath byn patient, shall greater things
descende. Notwithstanding, both suffyciently
satisfyed: In the mean season, the

Maii 30.

The Bokes
of Dunstan
and the pow=
der.

seventh day hence, shalt thow bring in such
things, as the lord hath given the: And
in this place they shall be disposed
according to the knowledg that is given ~~the~~ me.
And herein thow hast pleased the lord: for that
thow hast dealed straight: and according to
brotherly meaning.
Now commeth the tyme, that the whore shall be called

Mense .10.
forte mensis pro
anno erit.

before the highest: & the tenth month hence, shall the
Turk & the Moschovite make a perpetuall league

A Prophesie.
Mense .13.

to gither, & in the thirtenth month, shall

Poland.

Poland be assalted, with the Tartariens, & shall
be spoyled: yea even unto the very ribbs, so that

Mense .16.

in the sixtenth month they shall fall all to gither
from Christ: And the hand of god shall

Bohemia.
Germania.
Italia.

ronn in vengeance, even throwgh this kingdom, &
throwgh Germany, & into Italy.

And in the 23 month Rome shall be destroyed

A° 1589.

so that one stone shall not be left standing
uppon an other, and vengeance shall
be on all the earth, & fear uppon all
people, for the lord is gone out against
them: They eat & drink, & say, Let us be
mery: Wo be unto them: for they know not the
tyme of theyr visitation. For lo Iustice shall
viset them & tred them under fote: And

Bohemia.

even this kingdom shall dure for a while: that
is to say, this wycked triumph. And behold, in

Antichristus.

the North, shall rise that Monster, and shall passe
furth with many Miracles: but you seing

Untyll.

all these things, shall be at quietnes untyll
such tymes, as it shall be sayd unto them

Revendg.

Revendge. Happy is he that is
not partaker of the love of such as shall
be vexed in these latter dayes.

E.K. - She is gone.

Δ. - I red this over to E.K: to his good cumfort.

- *Make an ende I have no more to saye.*

Δ. - Deo n*ost*ro Omnipotenti, P*at*ri filio et Spiritui Sancto
sit o*mn*is laus gr*atiarum* actio, honor gloria et
Imperiu*m* nunc et in sempiterna sæculor*um*
sæcula, *Amen*.

Magnifici viri fratres & amici Chariss. Hodie hora 9. ante meridiem istæ mihi allatæ sunt literæ a domino Schombergio, *quæ datæ sunt 5 Marcii et debebant iam devenisse in manus meas antea. Ex quibus intelligo ipsum cum domino* Hotek *expectare responsum* Munsterbergii *Quandoquidem Omnipotens ille omnium rerum moderator, et rector vos delegaverit ad hoc ministerium & opus perficiendum. Ego nihil scio quid agendum nec ullum meum Consilium eo accedere potest ut disponere aliquid possim, sciam aut velim, nisi quod sapientissimo illi moderatori visum fuerit. Proinde omnia vobis transmitto, Orate sedulo, & quod placuerit Altissimo & pientissimo domino hoc fiat, & me etiam in omnibus informate & in tantis libenter obedire Cupio et volo. & ita nolim neque diem istam prætermittere quin statim rursus ad vos transmittam. Interim vos & me ipsum Dei omnipotentis bonitati immensæque misericordiæ Commendans. Datæ* Cromoviæ, *16 Marcii Anno 1587.*

Vester amicus & frater,

Guilielmus *manu propria.*

Magnificis viris Domino Ioanni
Dee & *Domino* Eduardo Kelleo *et*
ad manus proprias.

1587. Recepimus tandem Trebonæ
Aprilis 2. Nos enim
a Reichsteinio abiveramus et
et rediveramus antequ*am* ad Reichensteiniu*m*
Nuncius venit.

Magnifici domini Charissimi amici & fratres, ad
literas vestras nihil respondere potui quandoquidem per
suas mihi literas D. Schomberg*: de suo & socii ipsius a....*
tu significaverat volui primum quæ mihi .....
verentur audire. & si aliqua nova essent vel
non audita dominationes vestras Magnificas denuo
certiores reddere. Heri noctu solus
ad me venit D. a Schomberg *relicto socio in*
Monasterio meo. Coroniensi dimidium ab hinc
milliare, & de negotiis omnibus mihi multa
exposuit, de quibus uti intellexi, ex ipso & dom.
vestris Mag. significaverit. Vti potui .....
intelligere, satis Circumspecte & provide negotia
sunt tractata usque huc, et spero etiam
fideliter. Ad omnia illa respondi pro=
ut sepissime a me intellexistis, & nuper etiam
literis quæ illi dicenda putabam dom. vestræ
scripsi. Tota res videtur consistere in
adiuvandis aliquibus personis pecuniarum
aliquo auxilio, & prout et scriptum sive .....
memoriale mihi tradidit, quod transmitto dom.
vestris perlegendum & considerandum, & post
mihi remittatur oro. Charissimi domini
scitis quæ sit voluntas domini, proxima
actio & aliæ, (mihi videtur) annuunt ipsos
adiuvandos, fiat secundum ipsius cuius

omnia sunt voluntate & misericordissima dispositione
et expediantur eo celerius prout cum domino Eduardo
locuti sumus. Ipsi respondeant Domino altissimo
& potentissimo de fide quam ipsi præstabunt,
sin vero aliter visum fuerit Omnipotenti domino
fiat ita. Rogo dom. vestras Magn:
quam amantissime piis suis ad Deum orationibus
et mediis a domino vobis traditis & concessis
promovete, a adiuvetis Domini dei nostri
opus & voluntatem exequi.
Socius remansit in monasterio, ut supra dictum,
et Conclusi cum domino Schombergio, *ut neque, videam*
neque, tractem cum illo, certis de causis, quas
vobis significabit, & a me etiam intelligetis,
tamen ut eo sit melius Contentus de duobus vel
tribus millibus tallerorum ipsi procurabitur ad quædam
sibi necessaria Comparanda in Lucio.
Sperat ipsum bene fore contentum pro tempore
modo cætera quæ maiora sunt propter reliqua ut
supra scripsi procurentur.
Ego non sum ab Imperatore vocatus, sed meam
de aliquibus expetivit sua Maiestas sententiam
de quibus rescripsi uti decuit.

De actione intellexi dom. vestras paratus ad præscriptum diem esse velle bene est. Semper nos paratos esse decet & convenit. Ipse benignissime
quæ in nobis desunt sua misericordia &
Clementia inœnarrabili perficiat.
Placet mihi sententia dom. vestrarum et quæ initio
& in prooemio actionis proponere velletis.
De quo me informabitis, ad hoc me componam
et expectabo humiliter responsum.
Quæ proponenda putabam nulla sunt alia nisi illa.

·1· *Si Imperator de rebus* Polonicis *a me quicquid sciscitari vellet, aut suspicione aliqua de me concepta aut fingendo sibi aliquid quomodo me gerere debeam.*

2 *Si Imperator de successione Regni huius pro fratre aliquid tractare vellet quomodo me gerere debeam.*

3 *Si electio* Polonica *successura sit, quid de bonis meis paternis disponat Dominus, & mihi quid faciendum.*

4 *Debeo ne de negotio* Polonica *aliqua cum Electore* Brandenbergico *aut aliquo Principe Imperii confidenter conferre, vel non. Cum quibus, quando, & qua ratione.*

5 *Si miles aliquis conducendus & quando.*

6 *Si Pontifex aut Imperator de personis dom. vestrarum vellet aliquid attentare, vel eas iterum relegare, vel quovis modo perturbare, quid agendum & ipsis respondendum.*

7 *Si de Thesauro nobis concredito aliquid Cæsari sit communicandum, quando, quomodo, quantum, & quomodo.*

8 *Si Imperator mea opera uti vellet proagendis comitiis in* Moravia & Silesia, *si hoc suscipere munus debeam.*

9 *De cætero humiliter supplicent ut me ita disponere dignetur altissimus ut sibi soli placeam et serviam fideliter & constanter ad sui nominis æternam gloriam & Reipublicæ Christianæ salutem.*

10 *Si dom. vestræ putant aliqua omittenda, aut quæ offendere possent per amorem Dei oro, bene confiderent: omittant aut emendent pro sua pietate & prudentia.*

11 *Unum est quod omisi de propositionibus. Quod constitueram in animo de Thesauro Domini mihi benigne concesso aliquas fundationes, hic in patria ista constituere. Deus scit mentem meam quem nihil latet. Si placet hos meam misericordissimo Domino propositum vel non.*
Et præsertim si nihil alio (divina ita disponente gratia), sit comigrandum, vellem patria mea cognoscat, et tota posteritas quod amaverim illam, et optime de salute ipsorum et posteritatis senserim.
Datæ Cromoviæ *feria 5 post Pascha, Anno 1587.*

Vester ex animo, et frater & amicus
sincerus,

manu
propria.

D. Rosembergii Questiones proponendæ, etc.

†

In no*mine* P*at*ris et filii, et Sp*irit*us Sancti, *Amen*.
Gloria P*at*ri et filio et Sp*irit*ui Sancto: Sicut erat in principio
et nunc et semper: et in sæcula sæculor*um*,
Amen.

In Actione Tertia, Proponenda.

·1· Deo Omnipotenti, Patri filio et spiritui sancto, offerimus nos humilimè, paratos ad Divina Oracula, monita, instructiones, informationes, et alia quæcunq*ue* nunc in hac Generali actione, suscipienda, intelligenda, et exequenda, quæ sua Divina Maiestas, pro sua gloria, et nostra consolatione maxima fore, previderit et decreverit.

·2· Humiliter ~~exhi~~ requirimus, an hîc plenaria hæc transigetur Actio: vel ~~nobis~~ an nobis ad Crumoviam, cum necessariis n*ost*ris rebus, (et quibus illis quide*m*) properandu*m* fuerit.

·3· Has n*ost*ri D*omi*ni Rosenbergii Questiones 12 generales, et alia quæcunque in eisdem particulariter continentur, humiliter offerimus, tam eius quam n*ost*ro no*mine*: illa et talia expectantes responsa quæ et qualia a sede Maiestatis Divinæ, in suor*um* servoru*m* consultationib*us* procedere, et olim et semper solent.

·4· Et quia, ~~in opus, de pulveris usu,~~ in eisde*m* Questionib*us*, nulla facta est mentio de usu pulveris quem sibi divinitas concessum habet, et aliquoties prius dictum fuerit, quod in hac Actione, informaretur de illius pulveris usu, nos, iam, humiliter illam desideramus informatione*m*.

·5· Et quia extraordinarius iste vehemens favor Moschovitici Principis erga me incognita*m* iam est mihi et multis aliis contestatus, et manifestus (ago Dei Optimo Maximo gr*ati*as quantas possum maximas) et quia incertus sum ad quem finem Deus illum eius favore*m* erga me, dirigere velit: humiliter peto ut mihi a te (Omnipotens Deus) informatio detur de isto fine, et voluntate tua in hac parte et quo modo eiusdem Nunciis respondere debeam, si qui ia*m* venerint de cætero.

·6· *An non debeamus* nosmet disponere, (ut aliâs, aliquoties, premonitum est) ut hîc, lapidem Ph*ilosoph*or*um* ex Methodo Dunstani conficiamus: quæ Methodus, quia mihi non constat, sæpe me hactenus fecit videri quasi in hoc labore tardu*m*, ociosum, vel ignavu*m*: Vbi, contrà, quàm est paratus animus meus et manus et pedes et o*mn*es vires tam animi qua*m* corporis mei, Tu nosti, Tuque (o Deus) testis esto meus.

·7· Illa Praxis, cum poculo ferreo, canali vitrea, calce, etc. nondum nobis succedit; idcirco, ad illius quoq*ue* conclusionis veritatem practica*m* obtinendam, libenter sciremus, quid est quod nos hactenus impedivit, vel quid nobis deëst, ad veram intelligendam, et perficiendam praxim illam.

·8· Thomæ Kellei decumbentis valetudine*m* et sanitate*m*, tibi (o Deus) commendamus, et supplicamus, ut illi, nobisq*ue* propitius esse velis: illumq*ue* sanum et salvum nobis reddere et confirmare digneris ad no*min*is tui laudem, honore*m* et Gloria*m*, ex fideli eiusde*m* posthac servitio, et officio: erga divina*m* tua*m* Maiestate*m*. *Amen*.

·9· Ioanna, uxor Ed. Kellei n*ost*ri, Omnipotenti divinæ Maiestati tuæ supplicat per me, et ego humilimè (eiusdem Ioannæ no*mine*), tibi (o Deus) supplico, ut illi velis esse misericors, Clemens et benignus, et ut eius multiplices ad te præces pro fæcunditate cum hoc eius marito obtinenda, paterna respicias Charitate: et ut illi hoc contribuere velis gaudium, et quasi sui fidelis servitii ~~præmium~~ (erga hunc suum maritu*m*) præmiu*m*, ut prole per eundem et cum eode*m* gaudere possit beata ∴ respice quæsumus hanc n*ost*ram petitione*m*, ut a multis olim piis fæminis et viris eande*m* accepisti, et etia*m* concessisti petitione*m* Misericordissime pater, per filium tuum, D*omi*num n*ost*rum Iesu*m* Christu*m*. *Amen*.

·10· Pro mea Iana (o Deus) humilime gr*ati*as ago, quòd hactenus tam clementer et pie illa*m* liberaveris a suæ radicalis infirmitatis contagione: contra qua*m* et medicina*m* facere, me docuisti: et me ut facere*m* adiuvisti, factæq*ue* eam virtutem concessisti, ut illa remedii optati nobis preberet signa, qualia n*ost*ra imperitia magis sperat esse bona et certa, quam recta r*ati*one diiudicare p*otes*t, hoc igitur symptoma egestionis ~~sanguil~~ sanguinolentæ quid sit nescimus, ~~and~~ an morbi alterius indicium, an dictæ medicinæ adhuc in sua virtute et efficacia procedentis, operatio ∴ Tuum (ô Deus) ne dedigneris impartire nobis consiliu*m*: et de fluxu illo fræquenti ex eiusde*m* Ianæ auribus, libenter audire vellemus remediu*m* aliquid.

De Angliæ et Reginæ eiusde*m* statu, si aliquid scire nobis expedit, libenter audiemus.

Epilogue:

1607

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20 March 1607–7 September 1607

(from British Library MS. Cotton Appendix XLVI Part II)

London. At mistres Goodman her howse.
Martii 20,
a meridie:
hor. 4¼.

Je✝sus

Omnipotens sempiterne vere et vive Deus.
Mittas lucem tuum et veritatem tuam, ut ipsæ me ducant et perducat ad montem sanctum tuum et tabernacula. *Amen.*

- *I am blessed* Raphael, *a blessed messager of the almighty. I am sent of god, who is the creator & maker of heven & earth, his name be blessed for ever more, Amen.* Iohn Dee *I am sent of god for thy cumfort, first to certify the thow shalt overcome this thy infirmity: and when thow art stronger in body, as god in his goodnes will make the, then thow shalt have all made known unto the of such things being not come to pass as have byn before spoken of, bycause that thow sholdest take cumfort in god that thow art not left from the cumfort of gods blessed* Creatures.
Now god hath sent me at this tyme wherby thow shalt be satisfyed that, when thy body is hable to abyde the tyme of my servyce from god to be delivered unto the by me Raphael. *Thy frende,* Iohn Pontoys, *yet liveth, but his tyme is likely to be short.*
Ax at your will.

Δ. - *O god I am to enter into a great attempt, to make the cownsayle pryvy of my beggery, & to offer to the Erle of* Salisbury *such my dutyes as I may perfect to his content. How standeth this with your good liking?*

- *Thow shalt have* $\overset{\text{Δ. Spirituall}}{\textit{frendes}}$ *in thy sute & thow shalt have foes: but throwgh gods mercyes thy* $\overset{\text{Δ. Spirituall}}{\textit{frendes}}$ *shall overcome thy foes & thow shalt see how that god in his goodnes will work mightyly in his powre for the.*
Procede in thy sute, so shortly as thow canst fynde thy helth in body hable. And for thy helth, use thy own skyll, that god hath & shall guyde the with all to thy good & perfect restoring of thy present helth.

Δ. - *Of the bludd, not comming out at my fundament, but at a little, as it wer a pyn hole of the skyn.*

Raph. - *That the which thow hadst no knowledge to help thy weaknes, god in his merceyes did send the therin present help, the which but onely for that yssue thow couldest not have lived. & for the cure and thy help for the stone, god will work with the in thy hart & mynde, so that it shall be known unto no man, but by gods mercifull goodnes delivered unto the, such ways & meanes as shall be thy help & restore the to helth agayn. Thus god of his mercy hath sent me to deliver this short message bycause of thy weaknes: Thow art not strong to endure them, therfore such is gods goodnes to let you to uderstand that after the*
10 *tenth day of Aprill, I will then appere agayn, & you shall understand much more what gods will & his pleasure is to be done in gods servyces,*

and for your good. & so for this little short message I have declared unto you the will of Iesus Christ: *& so for this tyme. In the name of the most highest* Creator, *& maker of heven & earth, I do now return at his will and commaundement, and I am redy at all tymes when he shall commaund me to appere to thy cumfort: his name be praysed ever more, Amen, Amen,* $\overset{\Delta}{\textit{Amen}}$*.*

Tuesday : 24 Martii,
hor. 9½.

יהוה

Deus in adiutorium nostrum intendas D.D. R.R. Iehova Zebaoth ad iuvandum nos festina.
the omnipotent god be praysed for ever more. His holy name be gloryfyed.
Amen. Iohn Dee I Raphael am now come at gods pleasure, and at his commaundement
to speke unto the & make known unto the as far furth as in my powre lyeth
to speke. God hath sent me to declare unto the, the cause of thy desyre at this tyme.
Iohn Dee as thow art an erthly man, if thow dost desyre to have help from god of such things
as erthly men can not be without while they have tyme here in this mortall life.
Thow desirest to have knowledg as concerning things hid, the which I Raphael have no delight,
neyther pleasure in speaking of any such erthly matter, or erthly cases. But my delight is in the
almighty & in his wisdom. But not withstanding at thy request & thy inward desyre in god to be certifyed
of this threasor, the which these two men, whom thow knowest do speak of. They ones had a tyme appoynted of
god for it, & it was not used accordingly as they shold have done. Now this second tyme bycause you have
a desyre to have help & knowledg at the hands of the almighty, I Raphael do command the and these men whom
thow knowest, that they shall not intermeddle, or to take it in hand before the 10 day of Ianuarie be past,
for if they do they shall not prevayle, for that is a tyme that god hath best appointed for theyr good purpose,
and for the quiet enioying of it. So when that day is past then let them, in the name of god, enter into that work.
And if they will be such men as they owght for to be, and as gods will is that they shold be, to deale faithfully
& truely, one with the other in dede & in word, god will then bless theyr good purpose, & bring it to theyr hand whan they shall
take in hand to open the erth. God will presently at that instant tyme suffer there good purpose to take effect,
and the matter to be effected & had. So that they shall not be putt of, yf they shall here, or see any thing that they shall
dislike. But stiffly to stand in the heap & craving at gods hand, to have that good help to be a warrant betwene them and
all hurt & danger what so ever may be happen: & so ever agayn I say, yf they will faithfully pray unto god with
theyr whole trust in god, god will bless theyr good succes: yf they be otherwise, Then as good men shold be,
theyr good success will be against them. So I Raphael have made known unto the, gods purpose in this
thy request.

For this I have sayd.

Iohn Dee, I Raphael did make known unto the as desyrous of that secret, & that great gift that
gave unto the in such order & manner as thow knowest where thow hadst it, & thow never as yet
hadst the knowledg given the & the wisdom that god will give you as concerning that, and many more
such mysteries god will give unto the. So this rare gift being taken away from the, by whom thow
knowest, by taking thy key & so taking of it from thy keping. It was the will & purpose of god
that I Raphael shold give such warning, that thow sholdest have knowledg hereof, therfore
Thow shalt take such course till thow mayst obteyn it agayn, & when thow hast it
thow shalt put it into the same chest agayn, and committ it into the custody & keping of thy
very frende, Iohn Pontoys, & he shall, & will deale faythfull & frendely with the in keping the same untyl
such tyme as by that promise the which thow knowest is promised unto the, that thow shalt receyve
the perfect understanding of that hid knowledg, & secresy of God that is not as yet made known unto
the, & accordingly as hath byn sayd, so shalt thow have such wisdom delivered unto the by me
Raphael that shall come in such afect & order, as hath byn layte made known unto the,
& for thus much I have made known unto the for thy good in such short & spedy tyme to be
performed, as god hath in store for the to be performed, thus much I have now sayd & given
the warning to kepe it in such manner as I have spoken, or els thow wilt be disapointed
of that, & then it will hinder such purpose, as god will have come to pass. So in his
mighty powre command me to come. I have for this matter finished. Yf you have
any thing spedyly ax me, say on, for I am to returne.

Iohn Dee yf thow wilt have at thy cause then s......tly as thow might shew unto the ..... here
what thow hast ......, & crave his good ..... it to the liking of .... desyring his help,
& making known unto her........... .... such .... to go to such men that shold give the farder instruction,
thy best as I have sayd, to shew unto her what thow hast done ...., & he will
provide in the case .... of Canterbury, & so thy faith shall triumphe in short tyme
.... this be of .... so fully .... the ....
....

(A)

Aº 1607.
Iulii 9, hor. 4 a
meridie
Westminster,
Three Kings,
in Kings Street.

Δ. - After my prayers for a quarter of an howre, a voyce sayd,
I am Raphael whose voyce thow dost here. To morrow morning at 9 of the
clock, god will send me to thy sight.
Δ. - So with thanks to god I ended .:.

Fryday the
10 Iulii
hora .9.

Δ. - Mittas Lucem tuam et veritatem tuam, quæ nos ducant et perducant ad montem sanctum tuum et cælestia tua tabernacula, *Amen.*

Barth. - Affore you, the Creature of god, doth appere.

Δ. - Benedictus qui venit in nomine domine, Halleluya.

- *Blessed be god the father, & god the sonn, & god the holy ghost: All honor, & powre, be
ascribed unto the living god, for ever more, amen.* Δ. - *Amen*
Iohn Dee, *I am Raphael, one of the blessed and elect angels of the almighty: and at his
will & his good pleasure he hath commaunded me to appere here, at this tyme, to sett
furth the will & pleasure of the almighty god.
Iohn Dee, my message that I have at this tyme to deliver unto the is of great force, in what
god wold have the to do: and wheras it was sayd at my last appering at this
beholder, that I wold appere agayn, & now it hath pleased god to send me to
perform & make known according to that which was then sayd, that
all things before promised shold be made playnly known: what gods will is to be
done in all that hath byn before sayd.
Now, I do make known unto you the playn meaning & understanding therof.
First thow hast byn promised the secret knowledg & understanding of the Philosophers
Stone, of the boke of Sᵗ Dunstans, to have the knowledge of them.
It is synce a long tyme as thow knowest, to mans reason, & to the Mynde of
man, a few yeres, is with man thowght to be long: and now god hath
byn thy keper, and most chiefly created the, & hath suffered the to have tyme to live
unto this age; and fardermore thow dost loke unto thy Nativity, & considering thy
great age that the course of nature, for age, is likely, by thy reason to take place:
But Iohn Dee, thow dost well remember, unto whom, in the holy scripture, that god in his
mercyes did ad & putto fiftene yeres longer, then the tyme was set him. So think
not but god in his mercyes will be as great unto the. & Now to come to the matter
wherby to let the to understand why thow hadst not thus, these rare gifts & promises
performed unto the, it was the will of god to kepe them away, and to suffer the
hart of thy supreme hed & governor unto god, to be hardened agayst the,
that thow art no better accownt made of unto him, but to be such an one that
doth deal with divells, & by sorcery, as you commonly terme them Witchcraft:
and who doth, & who hath informed him, to be thus evyll, and hardly informed against
the, but onely the divell, & by the hatred of thy secret enemy whom thow knowest (Salisbury
I mean), & all malice and enemyes that he can by his divells, Maherion,
Hermelie, the 4 wicked ones, the which are accownted the 4 rulers of the ayre, whose
names be Ories, Egym, Paynam, & Maynam. These be the divells that he doth dele
with all, that he, throwgh theyr entysing, and his, he thinketh to be pleasent, & good wysdom
that he receyveth at theyr hands, That he & his divels do seke thy overthrow in all good
things, and doth, & will, so far furth as god will suffer them, seek all the mallyce & hindrance
in all good causes to be done to thy good. Therfore Now Iohn Dee I am to let the to understand
playnly what gods will & his great purpose is to have the to do: allthowgh it may seme*

Δ. *hard to thy good liking, considering as thow dost think, the weaknes of thy body & course of age, yet Notwithstanding
that same god that hath byn thy protector & keper untyll this present tyme of yeres, that same mercifull god shall kepe the,
& make the hable to perform causes that shall be now made known unto the: for god will not bestow such rare gifts as
I have before sayd, amongst those which be unworthy of such great blessings from the almighty. For god will not bestow perles
among those that will not beleve, nor understand that god hath any such blessings to bestow uppon men. For sayth I,
unto the* Iohn Dee, *that yf god shold, or wold bestow those blessings uppon the, even at this present,*

(B)

or at any tyme to be shortly performed & delivered unto the, Then, except that thow sholdest
make all things playnly known of gods secrets delivered unto the, unto the supreme hed under god
here uppon earth, & likewise, thy enemy to be partaker, in these secrets & great gifts of god.
Yf thow woldest not perform as much unto them as god shold give wisdom unto the, therein,
thy life wold & shold (by the envy & mallyce of these wicked ones & by thy great enemy)
thow sholdest spedyly be cutt of from this life; but god will not have it so. So yf thow
willt do, $\overset{\text{as}}{\&}$ god shall commaunde the by this message, thow shalt have all those
messages, promises, & wisdom, both for the Philosophers $\overset{\cdot 1\cdot}{\text{Stone}}$, the $\overset{\cdot 2\cdot}{\text{boke}}$ of sainct
Dunstans, the secret wisdom of that $\overset{\cdot 3\cdot}{\text{Iuell}}$, that was delivered, as thow knowest
in what manner it is playnly known unto the.
So now it is the will of god to suffer thy supreme hed his hart to be hardened against
the, & like wise for thy great enemy for his wicked instructions against the, God
doth suffer it so to be, even as Pharao his hart was hardened against the children
of god, so standeth the matter against the, with them: It is the will of god so to suffer it to
theyr great accownt that they shall have to make, when it shall please the allmighty
that that tyme shall be, that they must render unto god theyr accownts. Now
Iohn Dee it is the will of the almighty to send me Raphael to deliver unto the this
message, the which will seme unto the to be very hard, yet as thow art the servant
of god, & one whom god doth favor & love, (allthowgh the world by wycked enemyes
doth hate the) willingly & obedyently follow that course, the which god in his mercyes
at this tyme shall be $\overset{\text{make}}{\text{made}}$ known unto the.
Thow shalt (if thow wilt obey the commaundement of god, by me made known unto
the,) to take a long Iornay in hand, & go where thow shalt have all these
great mercies of god performed unto the, and god will shew the
as great favor in the sight of god, as ever he did shew unto Ioseph, who
was sold into bondage, as thow knowest, & in all his imprisonment & trubbles,
god was with him, & delivered him. So, yf thow willt follow the commaundement
from god delivered unto the, by me Raphael, that thow shalt not dowt, nor waver
in thy mynde, but god will be mercifull unto the, both in this life, & in the life
to come: & that god will not commaunde the to take such a Iornay in hand, but that he doth
know what is best for the, & he will preserve the & kepe the in thy Iornay, and thow shalt
finde in thy Iornay, that god shall & will deal mercifully with the in fynding
ease of the infirmity of the stone, that the Angells of god shall direct the in thy
hart & mynde how thow shalt use thy body to the helth & cumfort of thy strength.
& when thow art at thy Iornays ende amongst such frendes beyond the seas, as thow
knowest, god shall, & will rayse the as faythfull frendes (as now I have sayd before) as Ioseph
had, so shalt thow be favored with god & man; for it is the will & purpose of
god to have the to be obedient, unto this the which I do make known unto the, bycause
thow sholdest not remayne here, to be beholding unto those that are thy mortall enemyes,
& had rather to here of thy ende, then otherwise to here of thy well doing, or any good to be done
unto the by any man; it is a greif & a spite in hart & mynde, unto them, that thow
sholdest come to any help or things necessary for mans use here uppon earth: the which, man
can not be without. And Iohn Dee I am to commaunde the that so shortly as thow
canst by all means possible, Set thy things in order, for thy wardenship, & in all other causes

Iohn Pontoys:

of worldly affayres. ℂ & for mayntenance to furder thy Iornay, god will most gratiously rayse the up some good frendes to be helping unto the,
that thow mayst have mayntenance in thy Iornay: & thy very frende Iohn Pontoys shall by gods favor come home, & he shall & will be a great
ayd unto the, to performe this course, the which god by me hathe commaunded the to undertake. That where thow dost live now in want
& to be beholding unto those, he whome not love the, neyther in hart do wish the well. So god wold have the to be where thow

(C)

Long Life.

shalt do him servyce, & god will give the long days in so doing, &
fullfilling this his commaundement, & will, by me Raphael, the which message
I am at gods will & his pleasure playnly to make known unto the, that it is his will
to have the to follow this course, the which god will have the to enter into. Not fearing
nor mistrusting the weaknes of thy body, but that god will preserve the for that tyme,
as shall be his good will & pleasure that thow shalt have life here in this world to
be as mercifully a god to deliver the from all hurts & dangers, & from all infirmityes,
even with as much helth as thow hast had in thys tyme as thow hast lived
this many yeres. So god will have the to follow his will in this direction, &
then thow shalt have all things affore sayd performed unto the, and
thow shalt then have such favor, that thow shalt behold his blessed creatures
with these thy mortall eyes: & if thow willt performe to the uttermost of thy powre
this message from god by me delivered: Then god will in his mercyes perform
all that is promised unto the. ℂ And except thow willt be willing & dutifull,
so much as in the lieth to make good this, the which I have throwgh gods mercyes declared
what course thow must take. Yf thow dost it not, Then God will not no more
send unto the, to the beholding of any mans erthly eyes, any of his blessed Creatures.
Therfore I commaund the from god, as I am his faythfull minister, & blessed angell,
of god, that thow shallt not dowt to take this Iornay in hand: for god will
be with the & for the, & his blessed angells shall be thy cumfort, even as
the angell of god was the cumfort unto yong Tobias in his Iornay, so god will
deall with the in thyne. & so I have declared unto the what god will have the to do.

Δ
Si Deus nobiscum
Quis contra nos.

☞ It is the will & favor of god to give the as much understanding of gods mercyes towards
the, yet for to come, as ever Mortall man had delivered unto him by any spirituall creature
from god. So now I have fully ended my message. Therfore, see that thow Iohn Dee
be as ready to perform it to the greatest of thy power, as lovingly in giving god thanks
for this message delivered, because he wold have the to be such an one, as shall not
ende his dayes in reproache, and reioysing of thy ememyes, but thow shallt have tyme
& dayes to live, that when thow dyest & shalt depart this world, thow
shallt dye with fame & memory to the ende. That such an one was upon the erth,
that god by him had wrowght great & wonderfull myracles in his
servyce, & thus to gods honor & his great glory. I have ended my message, yelding
unto god all honor & prayse, & thanks for all his blessings & his great
benefitts bestowed uppon his creatures, both now & for ever more. Amen.

Mircacula.

Blessed be god in all his gifts, & holy in all
his works. Praysed be god, Amen, Amen.

Δ. - Amen.

(D)

Δ. - *Now o god, as I have willingly yelded unto thy will, & commaundment of undertaking a Iornay, so I beseche the that it may stand with thy good pleasure to Notify unto me the cuntry, region, or city unto which thow woldest have me direct my course from hence ward in.*

Δ. - Nothing appered.

A voyce - *In the name of god, to Morrow, at X of the clock.*

Δ. - So be it.

Δ. - *All thanks prayse and Glory be to god the Father,*
god the Sonne, and god the Holy Ghoste.
Now & for ever & ever.
Amen.

A Note to be considered.
Mr Eccleston.
In the house at the breaking up of the place
were these - James Bolton - buttler.
Lettice Gostwich - mayden, cooke and dayry maid.
To know, the howse & place therein, where it is, or if it be in many places divided, which they are.
Or if any other be privy of it, who may give any evidence.
And what so ever may make this a perfect work, to Mr Ecclestons reasonable contentment.
Most humbly & hartely I beseche god to make known now unto us, and so the
praise & thanks due to god for his mercyes, to the best of our powre to be yelded unto him.

This to be taken in before 15th of Iuly, fol. (G)

14 day of Iulie,
hora 11½

Δ. - As I sat at dynner, with Barthilmew Hickman, my dowghter, Patrick, and Tho. Turner, Abowt the ende of the dynner, Barthilmew hard a voyce, saying,
☞ *To morrow, half an howre after 9 of the clock, give your attendance to know the lords pleasure:* Δ - As nere as I remember so he sayd, or to that effect.

/ To inquire /

1 The name of the place whether I am to direct my totall Iornay.

2 Whom shall I have in my cumpany besides Iohn Pontoys.

3 What of Patrick Sanders.

4 What of my dowghter Katharyn

5 What of my standing bokes & theyr appertenances?

6 What of Mr Bardolf, to go with me?
or
of Mr Datnall his companion?

7 What shall my sonn Arthur do, to his help & cumfort in his intended travayle?

8 Shall ~~at~~ I at any tyme retorne hither into England again?
Shall I make accownt to kepe some title of enioying my howse at my retorn.

Mr Ecclestone his case.

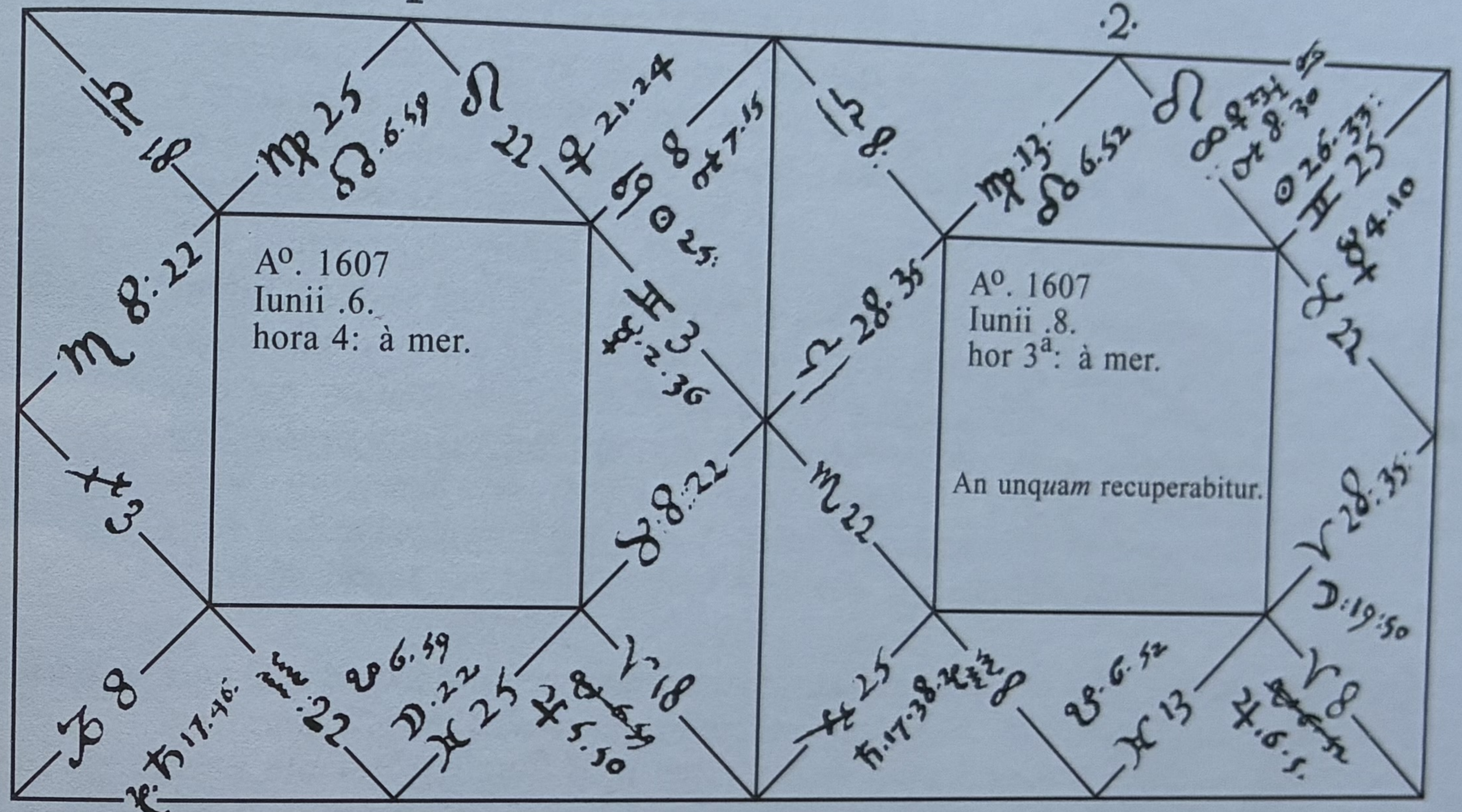
Iunii 27. 1607
The name of my hous is Eccleston, of Eccleston, the manes name whome I suspect is Thomas Webster, Carpender, of the age under fortie, not more within the Counti of Lancaster.
The place was in a fals ruff adioyning to a Chimlie called new Chamber Chimlie.

Edward Eclestone.

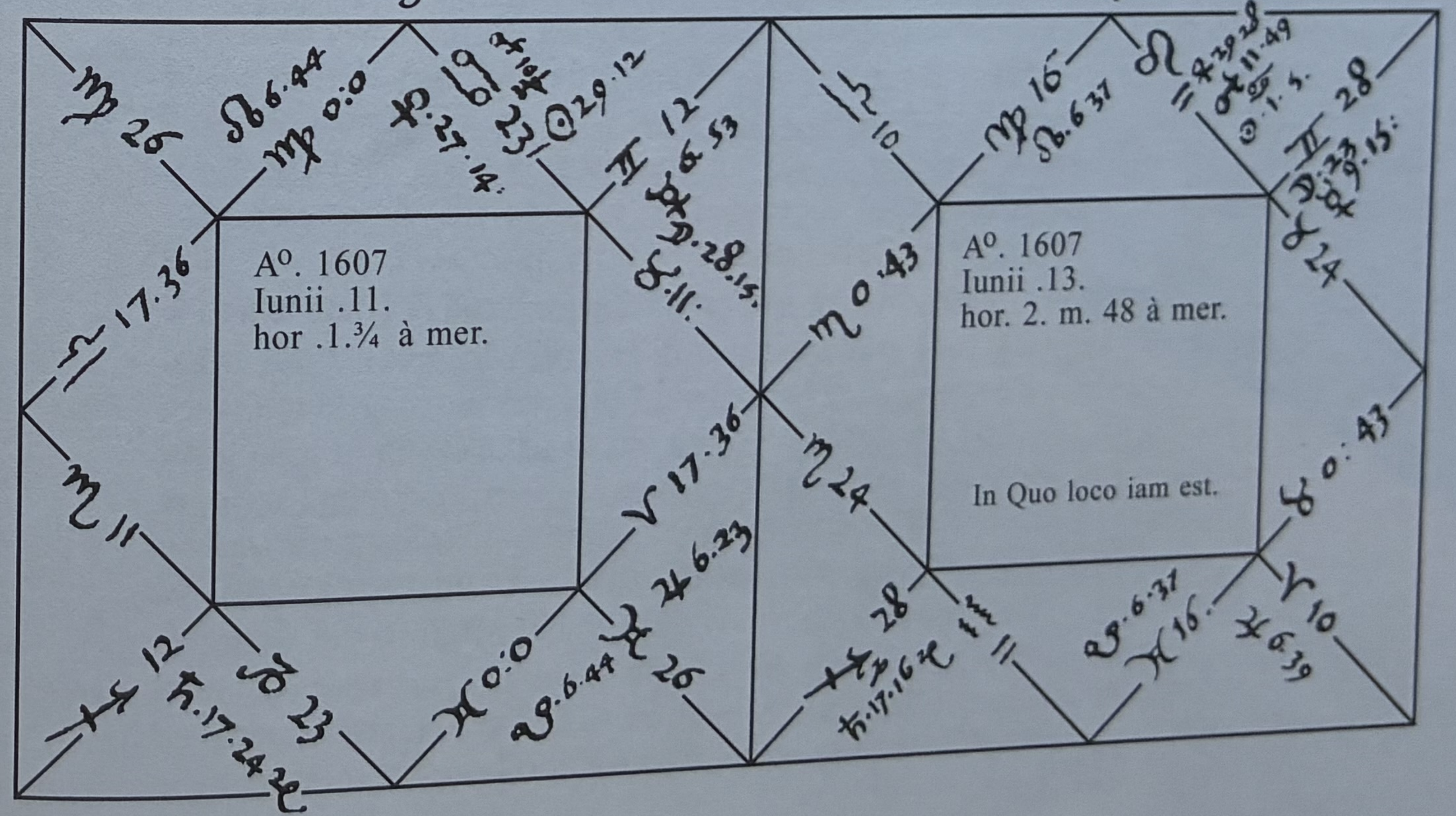
Thomas Webster
the theſe.

1. Significat ♀ d*omi*na, Ascendentis et octavæ, recup*er*ari posse.
2. ☽ applicans ♀ *per* □ sed cu*m* receptione ♀ in ♋, recuperari posse significat, sed cu*m* difficultate aliqua.
3. Nota locu*m*, et signu*m* ☽, in q*uo* est: et Ancilla vel fæmina aliqua, consideranda est.
4. Luminaria sese mutuo respicientia, manifestandu*m* fore denotat 5, et maxime cu*m* ☉ d*ominus* medii cæli cuspide*m* $7^{\text{æ}}$, sextili radio respiciat sed interim 7^{i}, dominu*m* comburat.

·1· ·2·


Aº. 1607
Iunii .6.
hora 4: à mer.
Aº. 1607
Iunii .8.
hor 3ª: à mer.
An unq*uam* recuperabitur.

·3· ·4·


Aº. 1607
Iunii .11.
hor .1.¾ à mer.
Aº. 1607
Iunii .13.
hor. 2. m. 48 à mer.
In Quo loco iam est.

Saterday,
Iulii 11.
hora. 10.
ante Meridie.

Ie † sus

(E)

A d*om*ino factu*m* est istud et est mirabile in oculis no*s*tris.
Ex stercore erigit paupere*m* ut collocet eu*m* cu*m* principib*us* populi sui. *Amen.*
Mittas (O Deus) luce*m* tua*m* et veritate*m* tua*m* ut ipsa nos ducant.
Mirabile*m* in me fac misericordia*m* tuam, et sapientia*m* tua*m* in corde meo figas.

a voyce - *I am* Raphael *that speak, yf you will have me to appere procede in haste, for god hath appoynted me great servyce to do.*

Δ. - *In the name of* Iesus, *we desyre your answers and instructions to these articles here slightly noted.*

Raph.- *In the name of* Iesus Christ, *I* Raphael *am now sent unto you to deliver unto you your question, so far furth as god his will & pleasure is to commaunde me, and I must make a short contynuance with you, for I have servyce of god commaunded me in haste to be done in his blessed name. I am come to fullfill his will in your desyres and therfore in his name go on.*

·1· Δ. - *The name of the place &c.*

Rap. - Iohn Dee *thow hast byn a travayler, & god hath ever yet at any tyme provyded for the in all thy Iornays. So now gods favor & his mercy is such toward the that that this thy request & desyre to be known what cuntry is best for thy good, God hath refered it to thy own will to make choyse in what cuntry, or cyty thow hast thy best mynde unto, and when thow hast made thy choyse, yf it be to gods liking, & to thy good, it shall be directed unto the: otherwise it shall be made known that som other place shall be better for the. Therfore take thy own choyce, & liking.*

Δ. - —

Rap. - Iohn Dee *he that hath commaunded the to take this Iornay in hand, he will provyde for the in* Germany, *or any other cuntry, wheresoever thow goest, Therfore let thy good will & liking be in placing thy self, if yt will be nere unto* England *or far of.*

Δ. - *Whether is best I know not.*

Rap. - *I have sayd that where so ever thow wilt, god doth sufer thy willing desyre to fullfill what god doth commaunde, thefore let this satisfy & resume taking thy own choyse, god will provyde for the, whether & what cyty thow hast a mynde or will to enter into, and allways gods good angell shall hold the & ever give the to understand what & where shall be ever best for thy good liking when thow art there. Therfore take no care, he the almighty will provyde for the, that thow shallt be so governed with his goodnes that all shall stand well with the.*

·2· - *Whome shall I have in my cumpany besyde* Iohn Pontoys*?*

·3· Rap. - Iohn Dee, *thow of thy self dost best know that without thy dowghter, thow*
·4· *canst not be with out her: and likewise god hath sent the a very honest & well disposed yong man to go with the in thy Iornay: & for* Iohn Pontoys, *he shall be one, as thy greatest cumfort & speciall ayde, next unto the Almighty, & for any other els, it is at thy own good will, & well liking when thow willt chose to make fitt thy purpose for necessary uses, for helps abowt the, servants I mean.*

·5· - *What of my standing bokes, & theyr appertenances?*

Rap. - Iohn Dee, *thow hast spoken allredy of a very good course, to send them away, not all at ones but som at one tyme, & som at an other, & god shall & will give the good success therin:*
Iohn Pontoys. *& let thy frende* Iohn Pontoys *be thy provyder for all such purposes, & so shalt thow do well.*

Δ. - *As I have byn heretofore hindred of many of good purposes fullfilling, so perchance the King will not be willing Now to graunt me licence to pass over sea.*

Rap. - *He shall: & will graunt the licence.*

~~(E)~~ (F)

For my sonn Arthur, do to his help and cumfort in his intended travayle.
·6· Δ. - *Shall my sonn Arthur, do to his help and cumfort in his intended travayle.*

Rap. - Iohn Dee, *yf thy sonn do take his course to travayle, he shall in the mean while do well for thy sake: being a father unto him, god will favor him. And when thow art in place where god hath commaunded the go, In short tyme after, thy being there thow shalt be hable to do him good in helping him of such things as he now wanteth, and then thow shallt take him nere unto the, so that he may have a cumfort of thy fatherly help, & thow to have cumfort of his well doing, & so for this I have certifyed the.*

·7· Δ. - *Shall not I at any tyme returne hither into* England *agayn?*

Rap. - *Thow shalt be better hable in helth & strength of thy body to com into* England *agayn, yf thow wilt, but thow shalt see & perceyve, thy self so mercifully proyded for, that thow will have but little mynde or willingnes to com into* England *agayn: such shall gods great mercyes be toward the.*

Δ. - *Then I perceyve that I shall not make any great accownt of keping my howse at* Mortlake *for any my retorn hither.*

Mr Eccleston *his case of his mony taken away by one* Thomas Webster *&c.*

Rap. - *Thow dost take an hard matter in hand. This man* Thomas Webster *had it, & hath it in his keping as yet, but he will not yeld that he hath it, & for* Eccleston *to deale by extremityes with him, he shall prevayle little, he shall not therby obteyn his purpose. But by frendely dealing with the party, & in proffering him to be a partaker with him, he may yeld unto* Eccleston. *But other wyse the matter will grow hard. I wold from god avyse the* Iohn Dee *to enter as few of these matters as may be, for this will not be compassed except that he shall procede into the mans howse, according unto law:. & then he shall entangle him self into trubble, & for the thing never the better: but as I have sayd, by frendely dealing he may yeld, & so far furth as it shall please god. I will work by gods favor to make him yeld. & thus much I have sayd, & let it suffice.*
☞ *It doth remayn as yet in a cofer that is somwhat of a white cullor: but he will, if he be styrred, he will then remove it & hide it in the grownd in a little parlor that he hath, & so I have spoken & answered you at this tyme as concerning.*

Δ. - *Mony I had sent me from the emperor, by* Hans Erik, *I mervayle that it is not yet com hither.*

Rap. - *For that* Iohn Pontoys *will make known unto the, all to thy good. And in whose name & in whose powre I cam, so now agayn I returne to that place, to the which in his mercyes bring all his blessed Creatures, yelding all honor & prayse unto his holy name, I ende.*
Amen, Amen.
Δ. - *Amen.*

Take here the 4 lines in page (D)
as I sat &c.

1607 Here take in foure lynes at (D)
Iulie .15.
hor. 9½,
ante meridiem

Ie ✝ sus

(G)

In nomine Dei *Patris*, et *Filii* et *Spiritus Sancti*. *Amen.*
Mittas lucem tuam, et veritatem tua*m*, sapientia*m* et omni modu*m* auxiliu*m* tuu*m*, Domine Deus, ut tibi serviamus, sancte, fideliter et constanter o*mn*ibus diebus vitæ *nostræ*. *Amen.*

Bart. - The Creature.

- *In the name of him that created me,* Raphael, *and all the blessed Creatures and likewise in his powre, made all the world, & all things, therein conteyned,*
Iesus Christ. — Iesus Christ *of his great goodnes hath sent me now at his will, & so I am bownd at his will to returne, when his pleasure is. All honor be given him, being god allmighty for ever more. Amen.*

Iohn Dee *I am* Raphael *that last appered unto you, and I throwgh gods good pleasure did set down & made known unto the what pretended course god will have the to enter into, and his will is such that so far furth, & so spedyly as thow canst, to procede in it, bycause that god hath great servyce for the to do, when thow shalt be there placed.*
Mr Eccleston. — *And now I do let the understand, that as concerning* Eccleston *his sute and matter that I did at my last being here speke of, so far furth as it pleased god to give me his free will: & now god hath sent me for favor that god doth beare unto the, & not for no cause els. I* Raphael *do now tell the, that this matter, & all such like unto it, are not for me to enter into, neyther for any such as be of that high society, and calling as I am of.*
Raphael his inferiors. — *Yet notwithstanding, I am ready by gods mercifull goodnes to commaunde those whom god hath & doth appoynt to serve under me, and such his blessed creatures being those that do stand in his presence, I* Raphael *will at gods pleasure, commaund those that shall deale in Ecclestons sute, in constrayning by such creatures as I have made known unto you, that they shall force & constrayn these parties, as he which he had in hold, he is one,* Iames Bolton *is an other, & the threasor was*
The Threasor. — *carryed to the Carpenter his brothers howse, and there, as I did shew unto the, a coffer of white cullor. These partyes, are so trubbled in mynde that they can not be quiett, how or where to place the threasor, bycause they wold kepe it close, but lett this suffice, & satisfy for the whole answer in this his sute.*
Raphael his Commandement. — *I* Raphael *throwgh gods powre will commaunde such creatures that shall constrayn those partyes to bring the matter to true light, & to confesse the sayd threasor: & he, the party, the owner to have his mony agayn, in so short tyme as may be pleasing & acceptable unto the allmighty.*
☞ *God will have the whole matter made known in this order, without any farder trubble unto the partyes, but it is his will that he shall examyn them in frendely manner, yf they will not yeld,*
How they will and shall yelde. — *then by the force of a Iustice in examination, but they will not yeld tyll such time as I by those creatures shall make them to yeld, throwgh gods help, to perform. And so the party, the owner shall so come by his goods again. & now I have answered you in as ample manner as god will have me: for, (as I have sayd) such matters are not for me, but that course that I have now declared, by gods help shall be performed. & so in the name of the highest, for this I do now ende, giving prayse to the allmighty.*
By this The wyndow to be browght in &c. — *And fardermore,* Iohn Dee, *in few words, for thy sake, yf this wyndow by his creatures, shold have meddled in the cause, they shold have had a great favor, but notwithstanding, that, which I have spoken of, is sufficient, praysed be the name of god, & so I ende.*

Δ. - *Yf it shold not offend you, I wold gladly know the somme of the Threasor.*

Rap. - *Two thowsand & an half, & od mony.*

Δ. - *How, in gold & silver.* Rap. - *More then three parts therof in gold.*

(H)

Δ. - *Most humbly & hartyly I thank the almighty for.*

Raph. - Iohn Dee, *yf thow dost dowt of any thing as concerning the entering into the course of thy Iornay, and likewise, yf thow dost dowt of any thing that shalbe agaynst thy good success when thow art there, Now speke, and I shall, throwgh gods mercyes, make the answer as it may & shall please god to the good direction of any thing, that thow shalt dowt of. For god will not commaunde the to enter into that Iornay, but that he will most mercifully & graciously be thy keper, & deliver the from the hands of thy enemyes in thy Iornay. & for the good helth of thy body, god will so carry the in good helth, that thow shalt set furth such servyce when thow art there placed, that shall be thy great cumfort unto gods honor in making of his mervaylous works to be known. & this much for thy cumfort throwgh gods mercifull goodnes I have made known unto the; & so I ende.*

Δ. - ——

- Iohn Dee, *god doth know all this that thow dost speke of, in few words to ende many words, he will so direct thy ways in ending such trubbles, as shall be to thy good & spedy finishing.*

Δ. - ——

- Iohn Pontoys, *before such tyme as thow shalt have any great cause to use his ayd, & farderance, god will so work for the in the hart of his Master (whome he is factor for,* Stapers *I mean) that* Stapers *shall with all the ayde and help that he can to farder thy good proceding. And so god in all cases will thus graciously deale with the. & now is my full tyme to depart in gods peace, & to serve him from whome I cam, his mighty name.*

Δ. - I fearing his sudden departure did ernestly urge at his hands, to know the Truth of Tobias historie: and so half unmanerly did interupt his speche, with my Question.

Δ. - ——

- Iohn Dee *I am* Raphael *that is appointed of god, to be thy gwyde in this thy Iornay, and I am that same* Raphael *that was the gwyde unto yong* Tobias *in his long iornay. & delivered him from the powre of the wicked spirit* Asmodeus, *who had, as thow knowest, how many he had destroyed: And I browght him, throwgh gods powre, home againe: & delivered him in helth unto his own parents. & thus much I have made the playnly to understand without any dowting to the contrary. And so I now ones againe I do depart.*

All honor & thanks to the everlasting god,
both now & for ever more, Amen, Amen.
Δ. - *Amen.*

* * *

17 Iulii

~~(H)~~ (I)

After dynner (horam circiter 4½), as Barthilmew & I talked of divers of my doings with Kelley, a voyce produced this to Barthilmew hering.

A voyce - *I,* Iohn Dee, *I have hard you all this while. Thow shalt be hable to do & to see, & to understand, more then all thys as thow hast spoken of, according as god hath promysed the.*

Δ. - *Blessed be his holy name & his mercies be magnified on me, to the honor of his holy name. Amen.*

Δ. - Note - Uppon occasion of farder talk and speche of my Iuell that was browght, I axed Barthilmew, yf ever he had seen it, synce it was set in gold, and he thowght that he had not seen it. Whereuppon I went spedily to my Chest, unloked it, and toke it out, and undid the case, and set the stone in his due manner.
And by and by did Raphael appere in the stone, and in voyce sayd, thus as followeth.

Raph. - *In the name of* Iesus Christ; *I am* Raphaël, *whose voyce thow didst here, right now. And now, in gods holy name, for thy good & for thy cumfort, I have Now, here, in this perle entred* Possession, *in token hereafter, to be that blessed* Creature, *to be obedient unto gods* Commaundement,

Dei Donum. 1. *to serve the at all times, when thow art placed, in thy Iornay, which*

Vide *Arbatel.* 2. God *hath commaunded the. And likewise thow shallt have the boke, from*

3. *whence this cam: And that dust, which thow hast in keeping, (the which thow dost make accownt of, no better, but dust). Then it shalbe turned to the right use, from whence it was: and to that good purpose, that* God *had ordayned for to do. And now it was the will of god, that I shold speak unto the a few words of this good cumfort, to be performed. Prayse* God, *honor his holy name, for his great blessings, both now, and for ever more. That it did please, the Allmighty to send me, to your presence, in token of his love, for his great mercy. And so now, in his name I go agayne, into the presence of the Allmighty: whose name be ever praysed with all his elect Angells, and all the blessed Creatures of god, ~~& all his blessed Creatures~~*
and all the blessed creautres upon earth, prayse his name for ever more.
Amen. Amen.
Δ. - *Amen.*

Δ. - O *lord god, most humbly hartyly & sincerely I honor the, prayse the, and extoll thy mercies, & most loving kindenes, for these, & all other thy graces and blessings bestowed on me: Accept o god, my harty thanks, and enbable me so to thank the, as may be a most acceptable sacrifice unto thy divine* Maiesty. *Amen. Amen. Amen.*

1607
Sept. 5.
hora. 9½.
Mortlake.

Mitas lucem tuam et veritatem tuam Domine, quæ nos ducant et perducant ad montem sanctum tuum et ad cælestia tua Tabernacula. Amen.

Bar. - He is in the stone now.

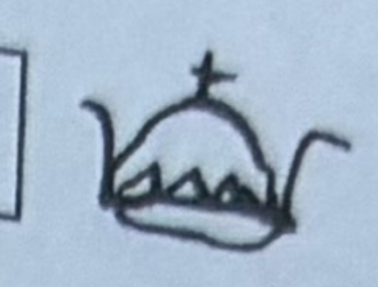
- Benedictus qui venit in nomine Domini.

- O most mercifull lord and savior Christ Iesus, who is & was the Creator & redemer of mankinde, & of all his blessed Creatures. In his powre I Raphael, am now come at his will & commandement: and so likewise at his good pleasure, I must then retorne at such tyme as he hath commanded me. Iohn Dee, in the name of the most highest, I am come to deliver unto the, this my message, the which God in his goodnes hath commanded me: First, I Raphael am sent of god at this tyme, most chiefly to put the in that good remembrance of my last appearing to your presence, to let the to understand that looke what course god in his mercyes did set the downe, what way thow sholdest take to enter into that Iornay, the which god in his goodnes is most willing that thow sholdest enter into. For, Iohn Dee, God hath declared and manifestly known unto the at my last appering what servyce god wold use the unto, and all such purposes that were the last tyme spoken of, shalbe by gods favor & his mercifull good gift performed unto the. And feare the not, but god will safely help & preserve thy body in thy Iornay to that ende, that thow sholdest be in that place wherin thow mightest have tyme to enter into all such servyce as god hath by me made known unto the. For, Iohn Dee, such hath gods mercyes byn in suffering wycked men to prevayle against the, and they have & do make a skorne of the here in this natife cuntry. So it is with the, as it was with Christ & his apostles: being most cruelly used in their own natife cuntries. So Iohn Dee, god hath suffred those wicked men to pluck the down in worldy affayres, the which shold be mayntenance for the & for thyne, and without such mayntenance man can not be without, while he is here in this valle of mysery. Such wicked men have most cruelly used the, even as Iob; by gods sufferance; who suffred the divell to prevayle against him, yet Gods mercyes be so great uppon the, that allthowgh they (most wyckedly) have robbed the of thy possessions, yet god wold not suffer those wicked ones by any of theyr malitious practises to prevayle in any wise, to hurt thy body, as Iobs was. For yf they (throwgh there wicked purposes) could have wrowght such cruelty against the, thow hadst not byn a man living here uppon earth tyll this tyme: So Iohn Dee, thow dost know, who is thy mortall enemy, who, rules next unto your earthly king.

Δ

Why thow mayst well know, for I have made it known before tyme unto the, that he is not thy frende, thowgh thow hast not offended him in any wise. Therfore, bycause that this thy native cuntry is not a place fitt for gods purposes, in his wisdom to be bestowed uppon the, here. Therfore as my last message, god did send me to make known unto the, whether he wold have the to go, that, there, thow mightest be a man: & that Man, whom god hath appoynted to make his wysdom known. For thow art that man whom god hath chosen, that (accordingly as it was sayd yesterday) that no mortall man in flesh, but onely Enoch, had or shall have the like wisdom made know, playnly to be understode by any man, as thow thy self shalt understand & receyve at the hands of the allmighty. Therfore it is his will & purpose of god, that he wold have the in that cuntry, for, this thy native cuntry is not worthy of gifts, that thow shalt receyve at the hands of god, to come, & to be made known unto those which be not worthy of such great gifts of gods wisdom, to come amongst those that be unworthy. Therfore Iohn Dee, In all these matters, the which I have at this tyme made known unto the, the chiefe and greatest cause of this my comming unto the, is to make the matter playnly known, that god in his mercyes wold have the with all diligence that thow canst possibbly, to haste the into that cuntry where god doth commande the, and at my last being here, thow knowest what was my message. Therfore do thy diligence to fullfill it as thow canst: and god

R. Cooke, enemy



will put his great helps unto the, in strengthening of thy body, & otherwise, which shall be to thy good. And thow being ones in that place where god wold have the to be, thow sholdest well perceyve & playnly understand that god will most mercifully work with the for thy good in performing all such promises, the which hath byn both at the last tyme, & at this tyme, made known unto the. Iohn Dee I do put the in remembrance that where as thow didst say, that thow hadst a portion of mony sent the from the emperor I certify the, and let the understand what was the greatest cause that it did not come unto the: I tell the that the divell in working in the hart of one of thy enemyes (Cooke I mean) did seek som ways by his fals important yll speches in most falls manner, unto one that did in som what let the Emperor to understand what he had most falsly, to thy discredit (as he thowght) to hinder the, that thow sholdest not com to any help, or credyt, at the emperors hand: But Iohn Dee be of good cumfort, The emperor, of all emperors will be thy Cumfort, & ayde the, & ever more putt down thy enemyes; that the emperor, (that thow sholdest have receyved that portion of) it shall be so with the, that he shall have more nede of the, in such wisdom as god shall deliver unto the. For thow shalt have no nede of him, but onely to kepe good will & frendeship betwyxt him & the: in showing thy self frendely unto him, as god shall hereafter give the playnly to understand. Now, Iohn Dee I have made known unto the what gods will is, in this my message. This is the greatest and the most principall cause why god hath sent me unto you at this present tyme. And now I have throwgh gods mercyes delivered this his commandment unto the, and for this I have now sayd, & finished.

Δ. - Blessed be the allmighty god, now & for ever.
Gladly I wold have understode how much the portion was, which the Emperor wold have sent me.

- Iohn Dee, let it go, & speake no farder of it: for thow mayst be ioyfull, whereas it is sayd unto the, that he shold have nede of the, & not thow of him. Therfor reason no more in that matter.

Δ. - As concerning Eccleston.

- Iohn Dee, in few words I answer the. He hath delt with the partyes in those affayres, but the chief party will not, as yet, yeld any thing to be made known: but doth stubbernly & stowtely stand in his own defence: and gods creatures have wrowght with him, & nothing he will (as yet) yeld unto, except that those creatures shold deale cruelly with him, as it wer, to pull him a peces, this is his wycked stubbernes. But god will bring the matter to light, but Eccleston hath not delt so in the matter, as he might have done, he is to to slak in his own cause. Therfore yf the fault be in him, then, do not blame the creature of god: for god could (as you very well do know)
commande that sayd threasor to be browght, but he will not have it so to be, bycause it shall
come by other means among men: for god hath a great care & purpose to do all for your
good, to kepe matters out of blame & slander of the world, as it might com to pass, yf it
shold com by any other wayes, but by this plot which is layd down to deale in.
And when it is the wyll of god that it shall be delivered, God will so perform it, yf man will do as he shold do in all reverent maners towards god ward. & so now I let you to perceyve & to know, that it is not, as yet obteyned.

Δ. - Whether hath the other party confessed any thing?

Rap.- He hath not as yet yelded openly: but he hath in secret manner perswaded his fellow that the matter might be made known unto Eccleston: in confessing of all the whole matter: but the other will not yet yeld: but it wer better for him to yeld at the first then to tarry any longer: the lesse wold be *the less wold be his ponishment from god therin. And so I lett you to understand that you shall give god his tyme to work in that matter, at his pleasure, & then shall it be to the good of the owner & of you likewise. & now I have sayd.*

Δ. - *As concerning the bereving me of my own goods, I wold gladly understand who hath my silver dubble gilt bell salt, - and other things here of late conveyed from me.*

Rap.- Iohn Dee, *this is the will & purpose of god to commande the, allthowgh thow dost suffer wrongs bycause thy goods be so taken away from the, yet gods will is such that he will have the to be a peace maker in this cause, for it is past help, to have it again, but as thow art a mortall father: So use that matter as a father: for thy sonne had it, allthowgh he wold not, neyther will confesse it.*

And likewise for such things of here missing abowt this howse, that shalt hereafter know as playnly know who had them, & how they wer gone, as thow dost playnly understand for thy salt, but thow shalt stay, and procede no farder, tyll such tyme as I Raphael shall speke farder of it: for god wold have all things to be done well, & to his best liking. So for the I have now sayd.

Δ

Iohn Dee *it is in the hands of god & his powre to send the such helps, as thow dost speke of the Threasor to be browght unto the, but god will not have it so to be, the while thow art in this place* (England *I mean*), *for god will not have the to come into any disdayn, or sklaunder might take som advantage agaynst the, but be content with that little that can be made of thy right in the colledge matters. & fardermore, thow shallt see that god will send the soon such small helps by man that thow shalt have some feeling of help, to help the, whyther thow sholdest go. And therfore I Raphael have now sayd.*

Δ. - Iohn Pontoys.

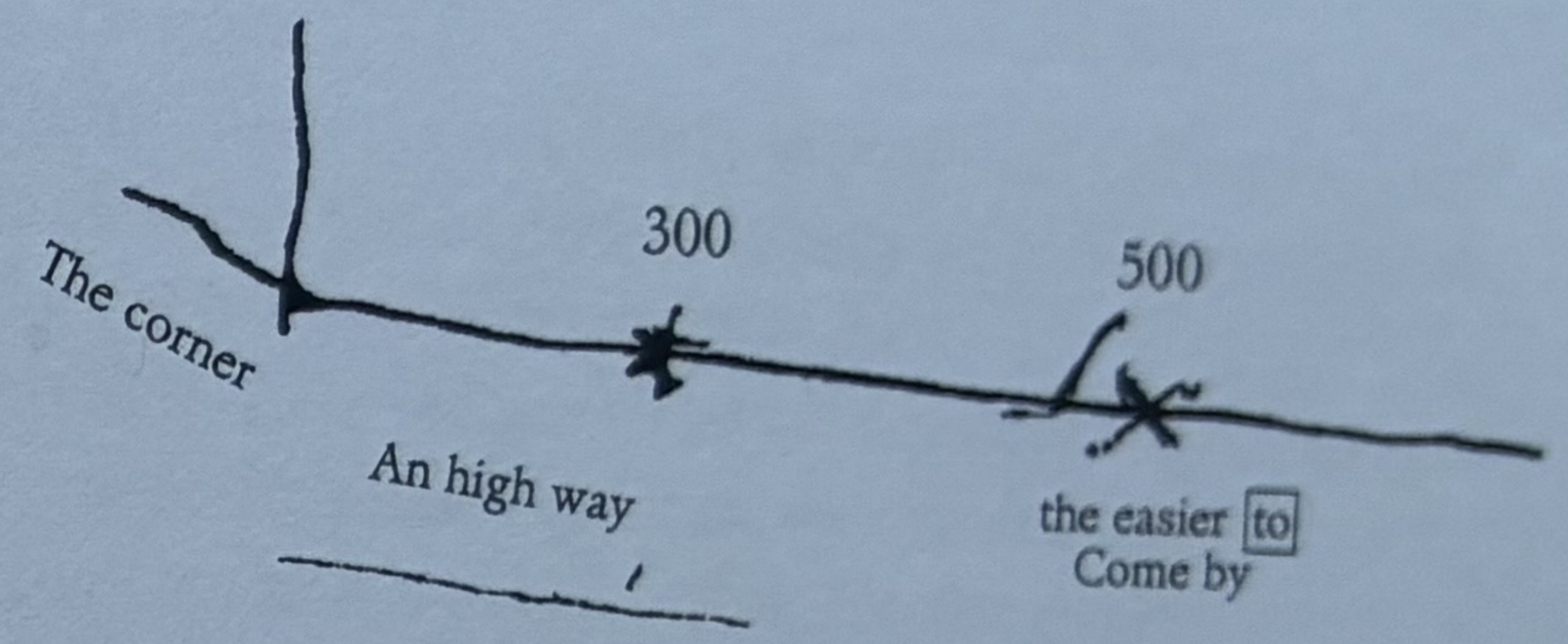
- Iohn Dee, *be not to much inquisitive, but what shall be best to your liking in any good cause what so ever, you or he shall think good to be done for your good, god will putto his assistance & help, that you shall perceyve gods favor therin. & thus much I have sayd. At gods commandement I cam, & so in his mercifull goodnes, & his powre, I must presently depart.*

Δ. - Barthilmews *request of* George Sharman *his ernest and oft dreaming of threasor to be under the fowndation of the wall, called the* De la pry *wall, a Nunrie in tymes past, within half a myle of* Northampton. Sir William Tate *his howse, is within that walle, in three parts.*

- *That man may lawfully have it, yf he take hede in the breaking of the dore the three places, for it is for the greatest part under the bottom of the wall, and many rotes of thorns & trees, that will let & hinder the working for it. Yf he do not work much as slope as you can, to go under those rotes, the which he may well & lawfully do. So doing he may well obteyne his purpose, & now you have planely understode the truth.*

500
300

The one part of that threasor was layd by an old Nune, that was of that howse, at that tyme, and one man, that was her brother, & the other was layd even at the same tyme, that the same trubble, the which you toke, the last day saving one, to know of that battell, it was hyd at the same tyme by one of the lords that was there kylled, and so it hath remayned ever synce, the one place more easyer to come at, then the other is, but with the favor of god, & in his mercy, that good fortune to be desyred at parties hand it may be had & compassed by the sayd party. And so now I have made the matter known unto you. And now, in the name of the allmighty & mercifull god, at whose will & pleasure I cam. So now I depart in gods pece. The mercyes of god be uppon you both, for this life, & for that which is to come. His name be gloryfied for ever more. Amen, Amen. Δ. - *And, Amen.*



1607
Munday 7 September
hor. 7 mane.

Δ. - This morning as Barthilmew had intended to be going homeward in the morning: and I not intending to move an action now, but commited all to god, Barthilmew was spoken unto by Raphael.

a voyce to Barthilmew - *Commande* Iohn Dee *to come up into this place.*

†

Δ. - *In the name of* Iesus, *& to the honor & glory of the most blessed Trinity. Amen.*

Mittas ô omnipotens sempiterne et vive deus lucem tuam et veritatem tuam, quæ nos ducant & perducant ad montem sanctum tuum et cælestia tua tabernacula. *Amen.*

Barth. - He is here.

Δ. - Benedictus est, qui venit in nomine Domini. *Amen.*
The almighty god be blessed & praysed of all good creatures; give prayse unto his holy name, for ever more. Amen.

- Iohn Dee, *I am the same blessed Creature* Raphael, *that did appere the last day but one, in this place. I am at the commandment of the most highest to come unto your presence at this tyme, bycause thow sholdest very well know that I* Raphael *am very redy at all tymes, to come, when god shall commande me, but* Iohn Dee *I have no long message, at this tyme, for thow hast gods full purpose & his will, in what he wold have the to enter into, & because that thow shalt well know that even now, at your departing, the one from the other, it hath pleased god to send me to let the to understand that for this tyme no more matters (as concerning what thow art towght) shall not, (at this tyme) no more to be spoken of, untyll such time as god shall appoint, at your next meeting, and comming to gither, that then, if there be any thing, that is not done of you, so far furth as it is in your powre to fullfyll it, yf any such default in you be, I will then put you in remembrance of it, and help you in any thing which you shall dowt of. And if you have, any question or demand to ax of me, even now, I am very redy, in few words to answer you, and then, in his name, who hath sent me (that is the Almighty), I must retorne. Therfore yf you have to ax, do it.*

Δ. - *As concerning* Mr Iohn, *of the* Ile of Man, *his pitiful case hath moved my compassion.*

Rap. - Iohn Dee, *assure thy self that as thow dost most hartily with a good fayth in god, that thow mightest be that man, wherin god will most mercifully help his destressed case. Therfore I answer the, that god hath & he will here the, to thy cumfort therin, & to the great cumfort of the man whom that case doth belong unto. God will mercifully help the cause so shortly, as his will & pleasure is to be done in it. So much I have sayd for this.*

Δ. - *I thank god most hartily for his so great mercies.*

Δ. - Iohn Pontoys, *my great frende, ernestly desyreth to know his good Angell.*

Rap. - Iohn Dee, *for thy sake he shall know his good angel, but let it not be with him hereafter to have a pryde in mynde that god hath made known unto him his good angell, for, no man uppon the face of the erth can have better then he hath, for* Vriel *is his appointed Angel, from his birth to this day,*

and so shall contynue with him to the appointed tyme that God *will take his life away, in separating his sowle from his body: For* Vriel *hath byn (under god) his deliverer furth of many dangers, & so he shall be his defence under god, to his lifes ende: & for this, I have made the matter playnly known unto you: Procede.*

Δ. - *Secondly,* Iohn Pontoys *is desyrous to know the ende of the Polish trubbles.*

Rap. - Iohn Dee, *in few words, for that matter, I answer the, Those trubbles*
will somwhat ende to his losse, but it shall not *be no great*
matter, so that god will work the case, that it shall ende to his
liking: & this much for this I have sayde.

Δ. - *As concerning the man and the Threasor, I am desyrous to know whether he will be content to assigne his*
title to Barthilmew, *uppon some portion therof delivered unto him: & what other he hath made acquaynted with the*
matter, and whether it may not by gods good liking be set up without digging.

Rap. - Iohn Dee, *in all this I here the, & I know thyne intent herein.*
That man will be reasonably ruled, but yet he will not putt over
his tytle therin, but he hath 4, that be knowing how the matter doth stand with
him, & so much as he doth know, he hath made them to know, as much
as him self: Therfore, assure thy self that he shall be ruled, and
that it shall not be as he will. Yf he will not be ordred in
such sort & good cownsayle, as I Raphael shall give unto this Barthilmew
at that tyme, that then he shall have no part of it, but I
certify you that he will be ruled; but onely the others, which I have made
known unto you, they will not come to so good course in the mater as he will.
Therfore let it rest, I will direct Barthilmew *in the matter*
which shall be to his good, or els it shall not come to his hand, the
which you have to know of. & for this, now I have sayd.
Iohn Dee, *it is the will & purpose of god, that it shall come by*
breaking of the grownd, bycause, that god will have all things done
well, that no discord may break out betwixt the partyes herafter.
& so now In gods name I have sayd.

Δ. - *Most humbly I thank & prayse allmighty god for his infinite mercyes*
& favor, beseching him to assist me evermore. Amen.

Δ. - Iohn Pontoys *wold shortly fall to work somwhat, to wyn some help for mony by destillations,*
and Alchymicall conclusions, tyll we wer otherwise holpen: and we are utterly unhable to
provyde things necessary for lack of sufficient provision of mony.

Rap. - *Trubble not thy self, as yet, with these causes.*

Δ. - *Yf Captayne* Langham *will lend me an hundred pownds, or no; as he promised me,*
for which my servant Patrick *expecteth his performance at this howre.*

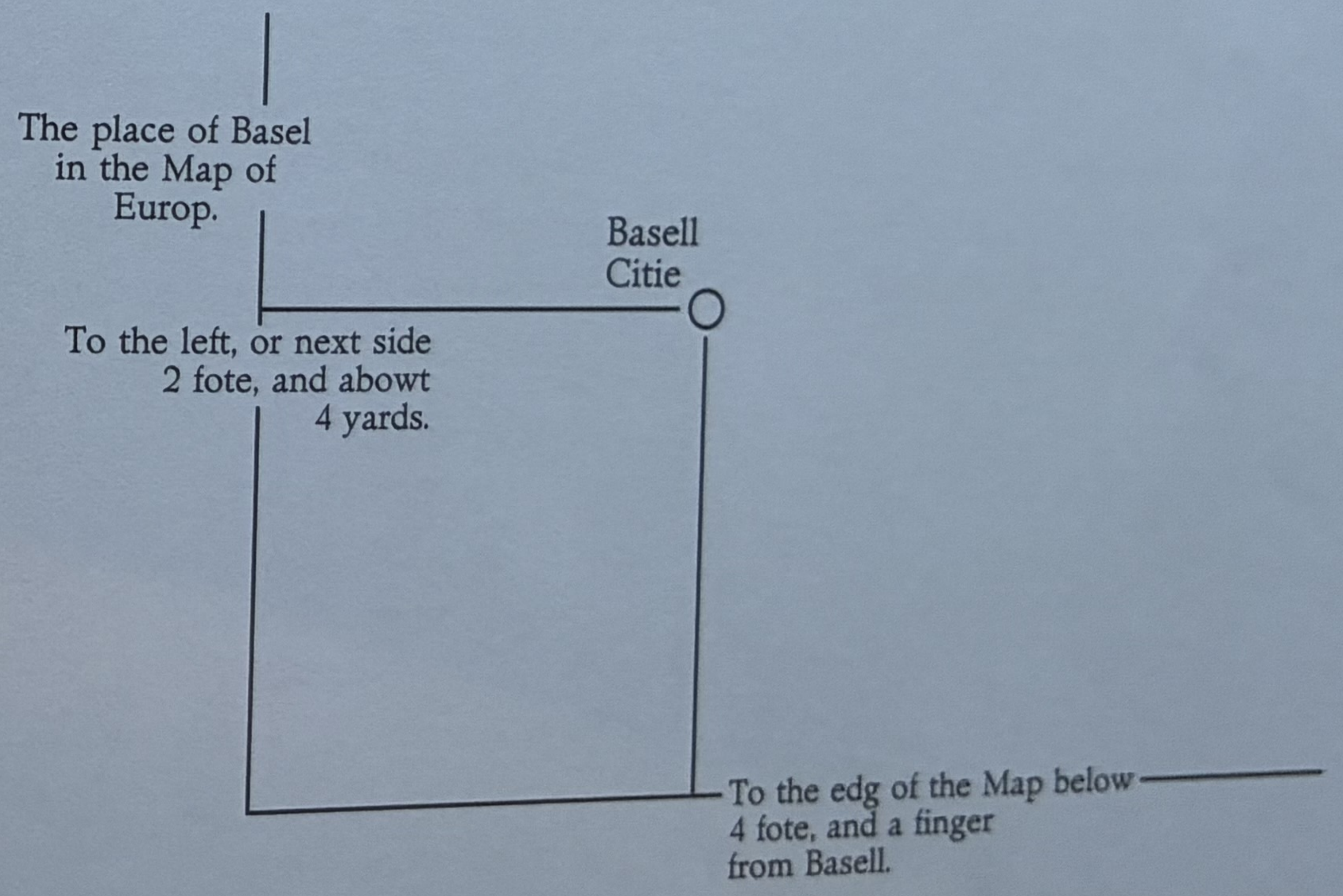
Rap. - *Not (in such tyme), to do you good.*
Iohn Dee, *that is the playn meaning, ~~wherin~~ it is sayd,* not *that to do*
the good, bycause it will be somthing to long: for thow art ready
Note. *for it, yf it wer* Now. *Therfore with all haste, so much as is in*
gods will, to be done in it, it shall be hastened forward to do the good.
And now I have playnly spoken unto the in the case. My tyme
appointed of god, is at hand.
Iohn Dee, *thow hast fullfilled two questions; as concerning* Iohn Pontoys
Δ Iohn Pontoys Note. *loke in thy Note.*

Io. Pon. - *Oh that I might be fit, &c.*

Raph. - Iohn Dee, *In the name of the most highest, I answer the, to this his desyre*
wherin he doth crave at the hands of god, for to obteyn the sight of
his blessed Creatures: but hereafter, it shall be made known unto the
what god will do for him in that his desyre. And, now, All powre
& glory be given to the almighty, who hath made heven & earth:
His name be magnifyed & praysed everlastingly, Amen, Amen.

Δ. - *Amen.*

Δ. - *All prayse, all thanks, all honor, & glory be yelded unto God allmighty*
of all his Creatures, now & for ever more.
Amen.



The Note

Δ. - Iohn Pontoys Note, which he wrote. & left on my study table ·7· Sep. mane.

If ytt may stande with the will and leave of the
Almyghty, whose name be blessed for ever more.

1. I wolde desire to knowe,
    1. my Proper angell.

2. 2. The ende of the Powlish trobells.

3. 3. Ohe that I might be fytt to serve you in
Bartholmews absence.

DATE DUE

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No Call
Number
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